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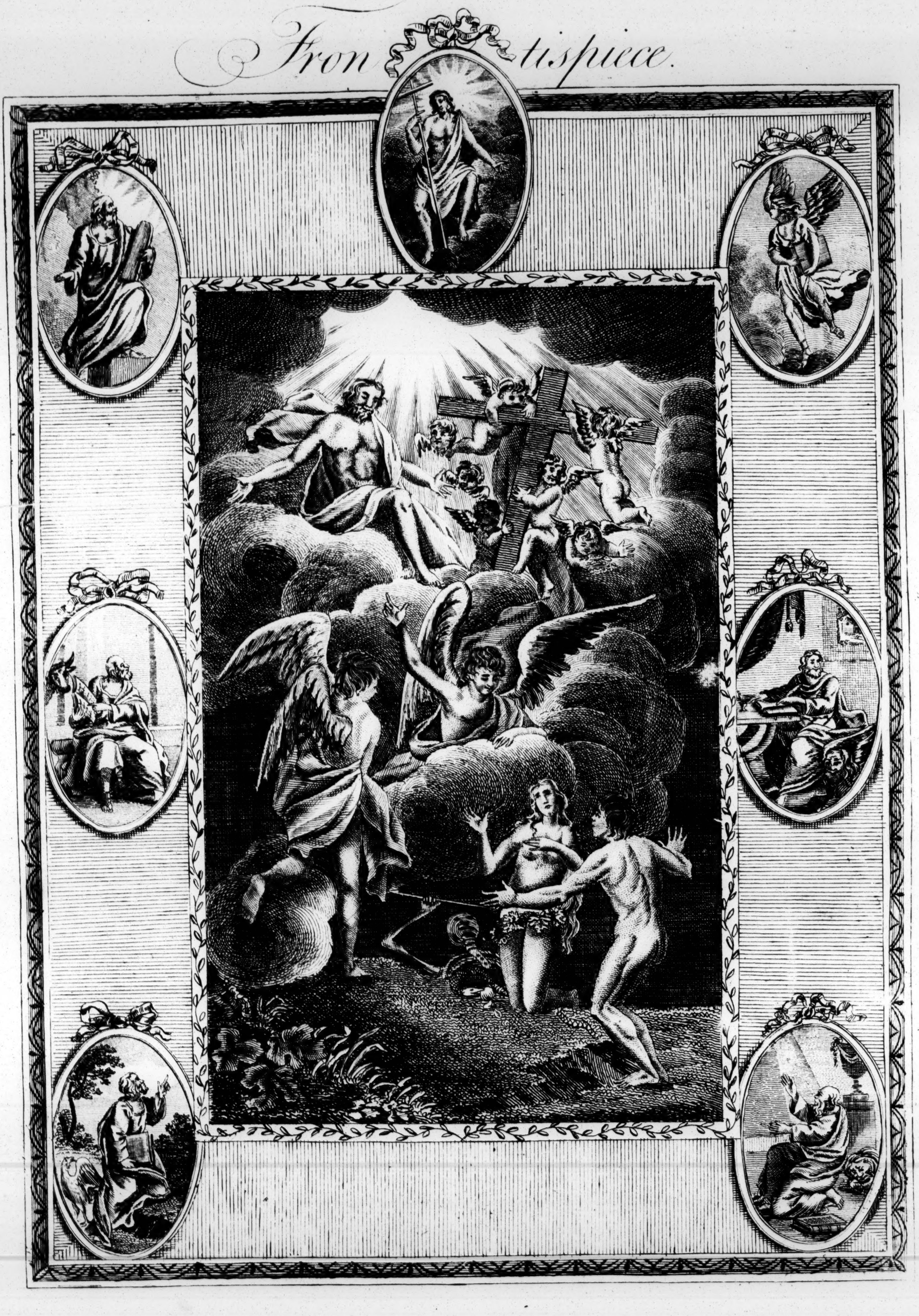


THE

CHRISTIAN's COMLETE
FAMILY BIBLE,

Containing the SACRED TEXT of the

Old and New Teſtament

AT LARGE.

And the APOCRYPHA.

ILLUSTRATED WITH

NOTES and COMMENTS;

WHEREBY

The difficult Paſſages are explained;

THE

MISTRANSLATIONS CORRECTED;

AND THE SEEMING

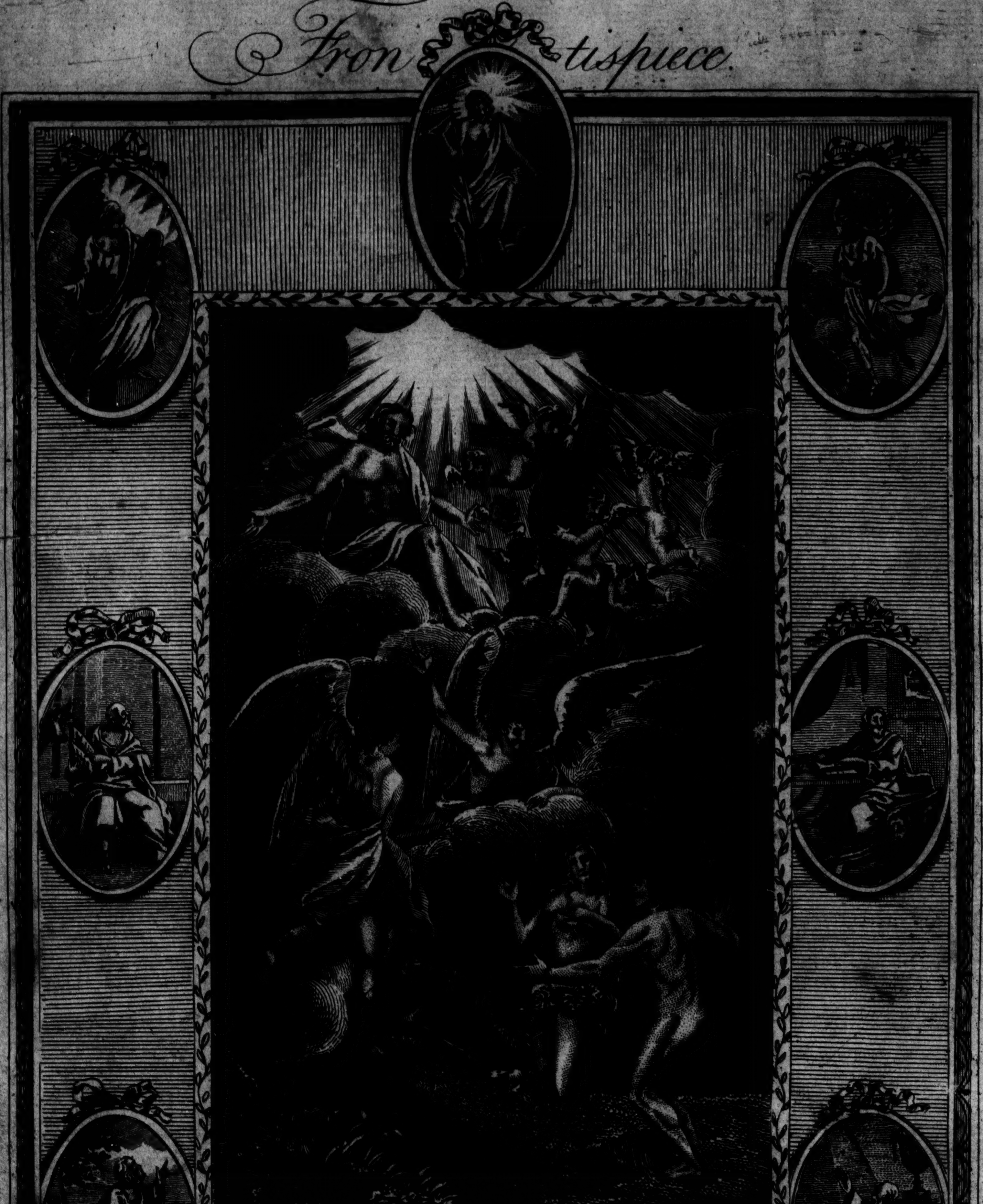
Contradictions, found in the Oracles of Truth, reconciled;

A Work of the greateſt Uſe in all Families deſirous of underſtanding the Sacred Writings, the Foundations on which all their Hopes of Happineſs in a future Life are grounded.

By ſeveral eminent DIVINES of the CHURCH of ENGLAND.

MANCHESTER:
PRINTED BY J. HARROP, OPPOSITE THE EXCHANGE,
MDCCXXXIX.

Frontispiece



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The Names and Order of all the Books of the Old and New Teſtament, with the Number of their Chapters.

Geneſis hath Chapters	50	II. Chronicles	36	Daniel	12
Exodus	40	Ezra	10	Hoſea	14
Leviticus	27	Nehemiah	13	Joel	3
Numbers	36	Eſther	10	Amos	9
Deuteronomy	34	Job	42	Obadiah	1
Joſhua	24	Pſalms	150	Jonah	4
Judges	21	Proverbs	31	Micah	7
Ruth	4	Eccleſiaſtes	12	Nahum	3
I. Samuel	31	The Song of Solomon	8	Habakkuk	3
II. Samuel	24	Iſaiah	66	Zephaniah	3
I. Kings	22	Jeremiah	52	Haggai	2
II. Kings	25	Lamentations	5	Zachariah	14
I. Chronicles	29	Ezekiel	48	Malachi	4

The Books called Apocrypha.

I. Eſdras hath Chapters	9	Wiſdom	19	The Story of Suſannah	
II. Eſdras	16	Eccleſiaſticus	51	The Idol Bel and the Dragon	
Tobit	14	Baruch, with the Epiſtle of Jeremiah	6	The Prayer of Manaſſeh	
Judith	16			I. Maccabees	16
The reſt of Eſther	6	The Song of the 3 Children		II. Maccabees	15

The Books of the New Teſtament.

Matthew hath Chapters	28	Epheſians	6	To the Hebrews	13
Mark	16	Philippians	4	The Epiſtle of James	5
Luke	24	Coloſſians	4	I. Peter	5
John	21	I. Theſſalonians	5	II. Peter	3
The Acts	28	II: Theſſalonians	3	I. John	5
The Epiſtle to the Romans	16	I. Timothy	6	II. John	1
I. Corinthians	16	II. Timothy	4	III. John	1
II. Corinthians	13	Titus	3	Jude	1
Galatians	6	Philemon	1	Revelation	22

THE

11040
32.

THE

PREFACE.

WHOEVER reads the ſacred ſcriptures with attention, will be abundantly convinced that they are a true revelation from the Almighty, confirmed by a ſeries of the moſt extraordinary Works, which manifeſtly argued a divine interpoſition. Is it poſſible for facts to be more publickly atteſted than thoſe of the Moſaic law? They were performed openly in the view of all the people, who could not poſſibly have been made to believe thoſe things happened in their own ſight, and that they themſelves had been witneſſes to them, unleſs they had been really ſo. And with regard to the extraordinary and miraculous facts, whereby the divine original and authority of the Chriſtian revelation was atteſted and confirmed, never were there any facts that had clearer and more convincing evidence attending them; they were many in number, performed for the moſt part in a public manner, and for a ſeries of years together, and produced the moſt wonderful effects in bringing over vaſt numbers of both Jews and Gentiles in the very age in which the facts were done. And ſurely nothing but the plaineſt conviction could ſo far have prevailed over the prejudices which then univerſally obtained, as to induce them to receive a crucified Jeſus as their Saviour, and abandon the fond hopes they had ſo long entertained of a powerful and temporal prince, who was to place his throne in Jeruſalem, and extend his empire over the whole earth.

The ſacred volume opens with that great truth, which is the foundation of all religion, namely, That God in the beginning created the world. This amazing tranſaction is there deſcribed in a plain and familiar manner, accommodated to the capacities of the people, and with a noble ſimplicity. We have next an account of the original formation of man, who is repreſented as having been made after the divine image, inveſted with a dominion over the inferior parts of the creation, and under an indiſpenſible obligation of paying homage to his God. And, to complete his happineſs, he was placed in a paradiſaical garden, a happy ſtate of purity and innocence. In this delightful abode he might have continued, had he obeyed the voice of his Creator; but alas! he forfeited this ſtate of happineſs by ſinning againſt his Maker; and that ſin brought death into the world, and all the evils and miſeries to which the human race is now obnoxious. But the univerſal Parent of our Being, the compaſſionate Father of the univerſe, pitied the condition of fallen man, and was graciouſly pleaſed to make ſuch revelations and diſcoveries of his grace and mercy, as laid a proper foundation for the faith and hope of his offending creatures, and for offering to the throne of mercy, prayers, adorations, and praiſe. The religion therefore delivered in the ſcriptures is the religion of man in his fallen ſtate; and any one that impartially and carefully conſiders it, will find one ſcheme of religion ſubſtantially

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The ſacred writings of the Old Teſtament teach us to form the moſt juſt and noble ideas of God, as having created all things by his power, as preſerving and governing all things by his providence, as poſſeſſed of all poſſible perfections; infinitely powerful, wiſe and good, holy, juſt and true, a lover of righteouſneſs, and a hater of wickedneſs; omnipreſent and omniſcient; to whom we owe the higheſt love, the profoundeſt reverence, the moſt abſolute ſubmiſſion and reſignation, and the moſt ſteady dependance. We have alſo there excellent precepts given us with regard to the duties we owe to our fellow-creatures. All ſocial duties may be compriſed in that admirable precept of the law, *Thou ſhalt love thy neighbour as thyſelf.* A juſt, a kind, a benevolent conduct is preſcribed, and all injurious actions are not only forbidden in the ſtrongeſt manner, but even all inordinate deſires, and the coveting what belongeth to another.

The writings of the prophets every where abound with the ſublimeſt deſcriptions and repreſentations of the Deity. They diſcover a pure and ardent zeal for the glory of the Almighty; a noble and impartial deteſtation of vice and wickedneſs, and a deep and earneſt concern for promoting the intereſts of ſubſtantial piety and virtue, and taking men off from a too great dependance on outward forms and ritual obſervances; and, what is peculiarly remarkable, they contain the moſt illuſtrious predictions of future events, many of them clear, expreſs, and circumſtantial, relating to nations and particular perſons. Some of theſe events were to take place in their own times, or ſoon after, and were moſt remarkably fulfilled; and others were removed to the diſtance of ſeveral ages from the time in which thoſe prophets lived, and uttered their predictions; and though abſolutely beyond the reach of human ſagacity to foreſee, have alſo received their accompliſhment. This demonſtrates that they were extraordinarily inſpired by him who alone can foretel future contingencies. They alſo were intended to prepare the Jews for expecting a more glorious diſpenſation to be brought about by a perſon of unparalleled dignity, whoſe coming they foretold, and whom they deſcribed by the moſt remarkable characters.

This was the Chriſtian diſpenſation brought by that glorious and divine perſon, the great Meſſiah. This diſpenſation was deſigned and fitted for an univerſal extent, and in which, conſidered in its natural purity, religion is brought to its higheſt perfection and nobleſt improvement. An admirable wiſdom, goodneſs, and purity ſhone in the whole conduct and character of the great author of it. He came in the fulneſs of time, the time which had been pointed out in the prophetic writings. In him the ſeveral predictions relating to the extraordinary perſon that was to come were fulfilled, and the ſeveral characters by which he was deſcribed were wonderfully united, and in no other. He appeared, as was foretold concerning him, mean in his outward condition and circumſtances, and yet maintained in his whole conduct a dignity becoming his divine character. Many of his miracles were of ſuch a kind, and performed in ſuch a manner, as ſeemed to argue a dominion over nature and its eſtabliſhed laws: and as they were acts of infinite power, ſo were they alſo acts of infinite goodneſs. He went about doing good both to the ſouls and bodies of men; and the admirable inſtructions he gave, were delivered with a divine authority, and yet with great familiarity and condeſcenſion: and his own practice was every way ſuited to the excellency of his precepts. He exhibited the moſt finiſhed pattern of univerſal holineſs, of love to God, of zeal for the divine glory, of the moſt unbounded charity and benevolence towards mankind, of the moſt unparalleled ſelf denial, of the moſt heavenly mind and life, of meekneſs and patience, of of humility and condeſcenſion. Never was there a character ſo perfect, ſo god-like, venerable, and amiable. He foretold, in the moſt expreſs terms, his own ſufferings, the cruel and ignominious death he was to undergo; his reſurrection from the dead on the third day, his aſcenſion into heaven, the dreadful judgments and calamities that ſhould be inflicted on the Jewiſh nation, and, what ſeemed the moſt improbable thing in the world, the wonderful progreſs of his own goſpel from the ſmalleſt beginnings, notwithſtanding the perſecutions and difficulties he foretold it ſhould meet with: all this was moſtly exactly fulfilled. The apoſtles, though deſtitue of all worldly advantages, without power, riches, intereſt, policy, learning, or eloquence, went through the world preaching up a crucified Jeſus, as the Saviour and Lord of men, and teaching the things which he had commanded them; and by the wonderful powers with which they were inveſted, and the evidences they produced of their divine miſſion, they prevailed, and ſpread the religion of Jeſus, as their great maſter had foretold, in the midſt of ſufferings and perſecutions, and in oppoſition to the reigning and inveterate prejudices both of Jews and Gentiles.

If we examine the nature and tendency of the religion which was taught by Chriſt himſelf, and by the apoſtles in his name, we ſhall find it worthy of its divine author. The idea given us of God, of his incomparable perfections, and of his governing providence, as extending to all his creatures, particularly towards mankind, is the nobleſt poſſibly to be conceived, and the moſt proper to produce worthy affections and diſpoſitions towards him. Great care is taken to inſtruct us to form juſt notions of God's illuſtrious moral excellencies, of his wiſdom, his faithfulneſs and truth, his impartial juſtice, righteouſneſs, and ſpotleſs purity; but, above all of his goodneſs and love to mankind, of which the goſpel contains and exhibits the moſt glorious and attractive diſcoveries that were ever made to the world. The exceeding riches of his divine grace and mercy are repreſented in the moſt engaging manner. Pardon and ſalvation are freely offered upon the moſt gracious terms; the very chief of ſinners are invited, and the ſtrongeſt aſſurances given of God's readineſs to receive them on their ſincere repentance and reformation.

As to the precepts of Chriſtianity, they are doubtleſs holy and excellent. The pureſt morality in all its juſt and noble extent, as comprehending the whole of our duty towards God, our neighbour, and ourſelves.

With regard to piety towards God, the idea there given of it is venerable, amiable, and engaging. We are required to fear God, but it is not with a ſervile homage, ſuch as ſuperſtition inſpires, but with a filial reverence. We are directed and encouraged to addreſs ourſelves to him as our heavenly Father, through Jeſus Chriſt the Son of his love, and in his name to offer up our prayers and praiſes, our confeſſions and thankſgivings, with the profoundeſt humility, becoming creatures deeply ſenſible of our own unworthineſs, and yet with ingenuous affiance, hope, and joy. We are to yield the moſt unreſerved ſubmiſſion to God as our ſovereign Lord, our moſt wiſe and gracious Governor, our moſt righteous Benefactor; to reſign ourſelves to his diſpoſal, and acquieſce in his providential diſpenſations, as being perſuaded that he ordereth all things really for the beſt; to walk continually as in his ſight, and with a regard to his approbation, ſetting him before us as our all-ſeeing witneſs and judge, our chief good and higheſt end. Above all, we are required to love the Lord our God with all our heart, and mind, and ſtrength, and to ſhew that we love him by keeping his commandments, by aſpiring after a conformity to him in his inimitable perfections, and by endeavouring, as far as we are able, to glorify him in the world.

The ſocial duties and virtues are placed in the moſt amiable light, and enforced in the moſt earneſt manner. The conſtant exerciſe of juſtice is very expreſly enjoined; the rendering to all their due, and a diligent diſcharge of the duties of our ſeveral ſtations and relations, is bound

upon

upon us, not merely by civil conſiderations, but as a neceſſary part of religion. But what ought in a particular manner to recommend Chriſtianity is, that a true and extenſive benevolence is there carried to the nobleſt height: it ſtrengthens the natural ties of humanity, and adds other ſacred and more engaging ties to bind us ſtill more ſtrongly to one another. We are taught to love our neighbour as ourſelves, to rejoice in his happineſs, and endeavour to promote it; to do good to all as far as we have opportunity, and even to extend our benevolence to our enemies themſelves, and thoſe that have injured us; and to be ready to render good for evil, and to overcome evil with good. It tends to diſcountenance and ſuppreſs that malice and envy, hatred and revenge, thoſe boiſterous angry paſſions, and malevolent affections and diſpoſitions, which have done ſo much miſchief in the world.

Such is the lovely form of revealed religion; ſuch its benevolent principles; ſuch its noble precepts; and ſuch the duties it enjoins the human race; and to encourage them to liſten to its dictates, and perſevere in well doing, it offers the rewards of a glorious reſurrection, and eternal happineſs in the manſions of the heavenly Canaan.

And ſurely a religion ſo holy, ſo productive of happineſs, both in the preſent and future ſtate of exiſtence, is worth contending for, and merits our cloſeſt attention to know and our utmoſt care to practiſe the duties it enjoins. We ſhould ſearch the ſcriptures, and meditate on them *at our lying down and riſing up*. We ſhould eſteem it our principal happineſs to underſtand thoſe ſacred records, thoſe revelations given us from above.

Some difficulties indeed will attend this ſtudy, as they were written in a lofty language whoſe genius is very different from that of our own, and often allude to the cuſtoms and manners of the ancient inhabitants of the Eaſt. To remove theſe difficulties, and point out the meaning of the obſcure paſſages; to rectify the miſtranſlations, and anſwer the cavils of the free-thinkers of our days, is the intention of the notes and comments with which this work is illuſtrated. How far they will anſwer this intention is not for me to ſay. I have ſincerely laboured to render them uſeful, and hope I have not been altogether unſucceſsful. And if they ſhould prove the happy inſtrument of turning but one ſinner from the error of his way, or fixing one wavering Chriſtian in that *faith which was once delivered to the ſaints*, I ſhall ſincerely rejoice, look back with pleaſure on my labours, and conſider the time ſpent in this undertaking, as not ſpent in vain.

THE FIRST BOOK OF MOSES
CALLED
GENESIS.

The ARGUMENT.

The Jews, *who are accuſtomed to name their Books from the words with which they begin, have named this* Bereſchith, *which ſignifies*, In the Beginning. *But the* Greeks, *naming their books from the ſubject which they treat of, have called this* Geneſis, *or* Generation, *becauſe it diſcovers to us the creation of the world. It contains the moſt remarkable tranſactions, which happened for two thouſand three hundred and ſixty-nine years after the creation. It gives us a minute account of the progreſs of the creation from its firſt calling matter into being, to its reducing confuſion into the amiable order in which we now trace the footſteps of infinite paternal wiſdom. It deſcribes the primitive condition of mankind, gives us a graphical hiſtory of the human mind, and enables us to ſolve the problem, which embarraſſed the heathen world, I mean the introduction of moral evil; it points out to us, though under obſcure types, the great doctrine of redemption, is replete with noble examples to animate our virtues, or repreſs our vices, and every where calls upon us to adore and imitate the wiſdom, the juſtice, the goodneſs, and the providence of our beneficent Creator.*

CHAP. I.

1 *The creation of heaven and earth.* 26 *of man in the image of God.* 29 *The appointment of food.*

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkneſs *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3 And God ſaid, Let there be light: and there was light.

4 And God ſaw the light, that *it was* good; and God divided the light from the darkneſs.

5 And God called the light Day, and the darkneſs he called Night: and the evening and the morning were the firſt day.

6 And God ſaid, Let there be a firmament in the midſt of the waters: and let it divide the waters from the waters.

7 And

Commentary and Notes on Chapter I.

Ver. 1. *In the beginning*, &c.] Moſes begins his account of the creation with aſſerting, that the world had a beginning, in opoſition to thoſe who held it to be eternal: laying, at once, the foundation of religion in the belief of one ſupreme, ſelf-exiſting Being, the Maker and abſolute Lord of all other beings in the univerſe, in oppoſition to the polytheiſm of the adjacent Nations. For it appears to have been the fatal error of the idolatrous unthinking world, in thoſe early ages, to believe, that the heavens and heavenly bodies, eſpecially the ſun, moon, and planets, were a kind of independent beings, the ſovereign diſpoſers of good and evil, whoſe benign or malignant influence ſcattered bleſſings or calamities on mankind at pleaſure; and conſequently that they were the juſt objects of religious worſhip. On the other hand, thoſe who had not abandoned the primitive patriarchal religion, ſtrenuouſly aſſerted, that there was but one ſole object of religious worſhip; namely, that God who created the *heaven and the earth*, who ſpake the enormous globes of the univerſe into being, and launched them through the ſpaces of the ſky, as an *arrow from the hand of a giant.*

God created the heaven and the earth] The hebrew word *Bara*, which we render *created*, admits of two ſenſes: 1. To make out of nothing, or to bring from non-entity into being, and in this ſenſe the word is here uſed. 2. To change the form, ſtate, and ſituation of matter, which is wholly indiſpoſed for ſuch a change. Thus it is ſaid, that *God created man in his own image*, ver. 27.) But the *Lord God formed man of the duſt of the ground*, (chap. ii. ver. 7.) Conſequently the word *created* here ſignifies, that God formed him out of pre-exiſtent matter.

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upon us, not merely by civil conſiderations, but as a neceſſary part of religion. But what ought in a particular manner to recommend Chriſtianity is, that a true and extenſive benevolence is there carried to the nobleſt height: it ſtrengthens the natural ties of humanity, and adds other ſacred and more engaging ties to bind us ſtill more ſtrongly to one another. We are taught to love our neighbour as ourſelves, to rejoice in his happineſs, and endeavour to promote it; to do good to all as far as we have opportunity, and even to extend our benevolence to our enemies themſelves, and thoſe that have injured us; and to be ready to render good for evil, and to overcome evil with good. It tends to diſcountenance and ſuppreſs that malice and envy, hatred and revenge, thoſe boiſterous angry paſſions, and malevolent affections and diſpoſitions, which have done ſo much miſchief in the world.

Such is the lovely form of revealed religion; ſuch its benevolent principles; ſuch its noble precepts; and ſuch the duties it enjoins the human race; and to encourage them to liſten to its dictates, and perſevere in well doing, it offers the rewards of a glorious reſurrection, and eternal happineſs in the manſions of the heavenly Canaan.

And ſurely a religion ſo holy, ſo productive of happineſs, both in the preſent and future ſtate of exiſtence, is worth contending for, and merits our cloſeſt attention to know and our utmoſt care to practiſe the duties it enjoins. We ſhould ſearch the ſcriptures, and meditate on them *at our lying down and riſing up*. We ſhould eſteem it our principal happineſs to underſtand thoſe ſacred records, thoſe revelations given us from above.

Some difficulties indeed will attend this ſtudy, as they were written in a lofty language whoſe genius is very different from that of our own, and often allude to the cuſtoms and manners of the ancient inhabitants of the Eaſt. To remove theſe difficulties, and point out the meaning of the obſcure paſſages; to rectify the miſtranſlations, and anſwer the cavils of the free-thinkers of our days, is the intention of the notes and comments with which this work is illuſtrated. How far they will anſwer this intention is not for me to ſay. I have ſincerely laboured to render them uſeful, and hope I have not been altogether unſucceſsful. And if they ſhould prove the happy inſtrument of turning but one ſinner from the error of his way, or fixing one wavering Chriſtian in that *faith which was once delivered to the ſaints*, I ſhall ſincerely rejoice, look back with pleaſure on my labours, and conſider the time ſpent in this undertaking, as not ſpent in vain.

THE FIRST BOOK OF MOSES
CALLED
GENESIS.

The ARGUMENT.

The Jews, *who are accuſtomed to name their Books from the words with which they begin, have named this* Bereſchith, *which ſignifies,* In the Beginning. *But the* Greeks, *naming their books from the ſubject which they treat of, have called this* Geneſis, *or* Generation, *becauſe it diſcovers to us the creation of the world. It contains the moſt remarkable tranſactions, which happened for two thouſand three hundred and ſixty-nine years after the creation. It gives us a minute account of the progreſs of the creation from its firſt calling matter into being, to its reducing confuſion into the amiable order in which we now trace the footſteps of infinite paternal wiſdom. It deſcribes the primitive condition of mankind, gives us a graphical hiſtory of the human mind, and enables us to ſolve the problem, which embarraſſed the heathen world, I mean the introduction of moral evil; it points out to us, though under obſcure types, the great doctrine of redemption, is replete with noble examples to animate our virtues, or repreſs our vices, and every where calls upon us to adore and imitate the wiſdom, the juſtice, the goodneſs, and the providence of our beneficent Creator.*

CHAP. I.

1 *The creation of heaven and earth.* 26 *of man in the image of God.* 29 *The appointment of food.*

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkneſs *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3 And God ſaid, Let there be light: and there was light.

4 And God ſaw the light, that *it was* good; and God divided the light from the darkneſs.

5 And God called the light Day, and the darkneſs he called Night: and the evening and the morning were the firſt day.

6 And God ſaid, Let there be a firmament in the midſt of the waters: and let it divide the waters from the waters.

Commentary and Notes on Chapter I.

Ver. 1. *In the beginning,* &c.] Moſes begins his account of the creation with aſſerting, that the world had a beginning, in opoſition to thoſe who held it to be eternal: laying, at once, the foundation of religion in the belief of one ſupreme, ſelf-exiſting Being, the Maker and abſolute Lord of all other beings in the univerſe, in oppoſition to the polytheiſm of the adjacent Nations. For it appears to have been the fatal error of the idolatrous unthinking world, in thoſe early ages, to believe, that the heavens and heavenly bodies, eſpecially the ſun, moon, and planets, were a kind of independent beings, the ſovereign diſpoſers of good and evil, whoſe benign or malignant influence ſcattered bleſſings or calamities on mankind at pleaſure; and conſequently that they were the juſt objects of religious worſhip. On the other hand, thoſe who had not abandoned the primitive patriarchal religion, ſtrenuouſly aſſerted, that there was but one ſole object of religious worſhip; namely, that God who created the *heaven and the earth,* who ſpake the enormous globes of the univerſe into being, and launched them through the ſpaces of the ſky, as an *arrow from the hand of a giant.*

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7 And God made the firmament; and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was ſo.

8 And God called the firmament Heaven: and the evening and the morning were the ſecond day.

9 And God ſaid, Let the waters under the heaven be gathered together unto one place, and let the dry-*land* appear: and it was ſo.

10 And God called the dry-*land* Earth: and the gathering together of the waters called he Seas; and God ſaw that it *was* good.

11 And God ſaid, Let the earth bring forth graſs, the herb yielding ſeed, *and* the fruit-tree yielding fruit after his kind, whoſe ſeed *is* in it *ſelf*, upon the earth: and it was ſo.

12 And the earth brought forth graſs, *and* herb yielding ſeed after his kind, and the tree yielding fruit, whoſe ſeed *was* in it *ſelf*, after his kind; and God ſaw that *it was* good.

13 And the evening and the morning were the third day.

14 And God ſaid, Let there be Lights in the firmament of the heaven, to divide the day from the night: and let them be for ſigns, and for ſeaſons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was ſo.

16 And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night: *he made* the ſtars alſo.

17 And God ſet them in the firmament of the heaven, to give light upon the earth:

18 And to rule over the day, and over the night, and to divide the light from the darkneſs, and God ſaw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God ſaid, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And

ſenſe the royal pſalmiſt uſes the word, when he repreſents the Almighty as ſpreading out the heavens like a curtain.

By the waters above the firmament ſome underſtand a collection of waters far above our atmoſphere. But as the waters under the firmament evidently ſignify thoſe on the earth, ſo the waters above it are thoſe ſuſpended in the clouds; between which and the earth the firmament or airy expanſion is ſtretched out.

9 *Let the waters,* &c.] Several Hypotheſes have been advanced, in order to account for the retreat of the waters, by ſecondary cauſes. Some think it was done by an earthquake, and ſupport their opinion by the words of the pſalmiſt; *At thy rebuke the waters fled, at the voice of thy thunder they haſted away.* Others alledge, that the earth, from its columns being of different denſity when its ſurface was firſt formed, would ſettle into the abyſs in different degrees, according to the law of ſpecific gravity, and thence become diſtinguiſhed into mountains and valleys, ſeas and lakes. But, ſuppoſing this to be the real caſe, the miracle is ſtill the ſame; for, let me aſk, who impreſſed on the inanimate particles of matter and thoſe immutable laws? The ſame Almighty Being who *ſhut up the ſea with doors, and ſaid, hitherto ſhalt thou come and no farther, and here ſhall thy proud waves be ſtayed.*

11 *Let the earth bring forth graſs,* &c.] The dry land being left by the retreat of the waters, God clothed the face of the ground with plants and flowers, ſo exquiſitely adorned with various and inimitable beauties, that *even Solomon in all his glory was not arrayed like one of them.* He called them into being, and gave them all their beauty; adapted them at once to delight and feed the animal creation; for they furniſh ſubſiſtence to every creature. Well therefore, might the pſalmiſt cry out, *thou openeſt thy hand and filleſt all things living with plenteouſneſs.* But it was not enough that the earth ſhould be clothed with plants, herbs, and trees; the Almighty alſo communicated to them a virtue of propagating their ſpecies, and eſtabliſhed that courſe of nature in the vegetable kingdom, which was to continue to all generations. The nature of ſeeds will ever be found inexplicable by the laws of matter and motion. Thoſe vain philoſophers, therefore, who are ſo fooliſh as to think this world was formed by chance, are here fairly confuted; and their towering ſtructure, by having its foundation deſtroyed, tumbles into ruins. For experience, that touchſtone of truth, has abundantly informed the inquiſitive part of mankind, that neither herb nor plant can be raiſed without ſeed, by any formative power reſiding in the ſoil. Conſequently ſeed is the immediate work of the great creator himſelf.

16. *And God made two great lights.*] It muſt here be remembered, that the ſcripture ſpeaks according to the appearance of things, and not in the language of philoſophy; for it is well known, that neither the moon nor any of the planets are luminous orbs, but borrow all their light from the ſun. That glorious orb is the parent of day, and the palace of light. From thence the morning ſtar gildes her horn; from thence the planetary globes are crowned with luſtre; and from thence the moon borrows all her radiance, to enliven the nocturnal gloom, and line with ſilver the raven-coloured mantle of the night.

17 *And God ſet them,* &c.] That is, the Almighty placed them at ſuch proper diſtances from each other, and impreſſed on them ſuch laws of motion, as compleatly anſwered all the gracious purpoſes of his providence.

Let us here make a pauſe, and take a tranſient view of the operations of the Almighty, recorded in the few preceding verſes; namely, the creation of the heaven and the earth. Aſtronomers tell us, that the mean diſtance of the ſun from the earth is no leſs than eighty-one millions of miles, and yet we are every day ſenſible of its light and heat; and though the rays of light move through ſo prodigious a ſpace in about ſeven miuutes and a half, their amazing velocity does not prejudice the tender eye: That our earth, which we conſider as an immenſe globe, would appear, to a ſpectator in the ſun, no bigger than a ſmall ſtar: That the bulk of Saturn is 1651 times bigger than the earth, that of Jupiter 3471, and that of the ſun 1098600 times larger than our terraqueous globe; and yet thoſe bodies, whoſe magnitude confounds our limited conceptions, obſerve the laws at firſt given them by their great Creator, who ſpake them into being. When we conſider theſe and a thouſand other particulars that might be added, we may well cry out with the inſpired apoſtle, *O the depth of the riches both of the wiſdom and the knowledge of God!* and with him confeſs, that it is God *who upholdeth all things by the word of his power;* and that *the heavens declare the glory of God, and the firmament ſheweth his handy work.* But this ſolar ſyſtem, which we have juſt mentioned, is only a ſmall part of the creation. Every ſtar, which decorates the empyrean arch, is equal to our ſun in luſtre and magnitude; and, in all probability, like it, the center of a planetary ſyſtem, irradiating a retinue of worlds with its beams, though their immenſe diſtance renders them inviſible to our ſight. Immenſe indeed! for, according to the moſt favourable calculations, a cannon-ball, flying with the ſame velocity as when it firſt iſſued from the mouth of the piece, would not reach the neareſt of thoſe luminous orbs in leſs than ſeven thouſand years. Can the human imagination form any idea of ſo prodigious a diſtance! How ſhall we then be loſt in aſtoniſhment, when we conſider that there is at leaſt the ſame immeaſureable ſpace between each of thoſe brilliant globes; and that though the teleſcope diſcovers an amazing number, before hid from our ſight, yet in ſome ſpots they appear ſo blended together, as not to be numbered; and many are doubtleſs ſo far immerſed in æther, as not to be rendered viſible by the utmoſt ſtretch of human art. "Could you, ſays Mr. Hervey, ſoar beyond the "moon, and paſs through all the planetary choir; could you wing "your way to the higheſt apparent ſtar, and take your ſtand on one "of thoſe loftieſt pinnacles of heaven; you would there ſee other "ſkies expanded; another ſun diſtributing his inexhauſtible beams by "day; other ſtars that gild the horrors of alternate night; and "other, perhaps nobler ſyſtems eſtabliſhed; eſtabliſhed in unknown "profuſion through the boundleſs dimenſions of ſpace. Nor does "the dominion of the univerſal Sovereign terminate there. Even at "the end of this vaſt tour, you would find yourſelf advanced no farther than the ſuburbs of creation; arrived only at the frontiers of "the great Jehovah's kingdom."

Surely, when we meditate on theſe ſubjects, we muſt conceive the nobleſt ideas of the divine power and wiſdom; and at the ſame time entertain the meaneſt opinion of the pride of puny mortals, who make ſuch a buſtle for a ſmall corner of this globe, which if annihilated, could not be miſſed by an eye capable of ſurveying the whole creation. But if we farther conſider how many millions of worlds are contained in the limits of creation, each poſſibly inhabited by rational creatures, and who perhaps never offended their Creator, as we thoughtleſs mortals always have, and ſtill continue to do; and yet that this omnipotent Being ſhould vouchſafe to make us his peculiar care, and ſend his only begotten ſon into this world to die for our ſins, merely to reconcile us to himſelf, and ſatisfy his juſtice for our offences, we muſt ſurely be aſtoniſhed and confounded, and cry out with the pſalmiſt, *When I conſider the heavens, the work of thy fingers, the moon and the ſtars, which thou haſt ordained, what is man that thou art mindful of him? or the ſon of man that thou viſiteſt him?*

20 *And God ſaid,* &c.] As ſoon as the benevolent Creator had prepared, and commodiouſly furniſhed the earth for the reception and preſervation of its future inhabitants, he proceeded to the formation of the animal world, beginning with the loweſt ſort, namely, fiſh

and

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God ſaw that *it was* good.

22 And God bleſſed them, ſaying, Be fruitful, and multiply, and fill the waters in the ſeas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God ſaid, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beaſt of the earth after his kind: and it was ſo.

25 And God made the beaſt of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God ſaw that *it was* good.

26 ¶ And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the Cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him: male and female created he them.

28 And God bleſſed them, and God ſaid unto them, Be fruitful and multiply, and repleniſh the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And

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and fowl: and ſo advancing, in a regular proceſs, to more illuſtrious diſplays of his power and goodneſs. The words, in our tranſlation of this verſe, imply, that the fowls were produced out of the waters, as well as the fiſhes; and hence ſeveral learned commentators have thought, that fowls were created out of the water. But it is expreſsly ſaid, chap. ii. ver. 19. *And out of the ground the Lord God formed every beaſt of the field, and every fowl of the air*, &c. Therefore the fowls were not created out of the waters, but out of the ground, as the beaſts were. And this, indeed is the true ſenſe of the Hebrew text; and the verſe ſhould have been rendered, *And God ſaid, Let the waters bring forth abundantly the moving creatures that have life, and* let the fowl fly above the earth, *in the open firmament of heaven.*

24 *And God ſaid, Let the earth*, &c.] It has been diſputed whether the plants and animals were at once created in a ſtate of perfection, or aroſe from ſeed. But be this as it may, we muſt acknowledge, that nothing leſs than infinite wiſdom could form, and infinite power give them a being; for ſince the organization of animal bodies, whether in embryo, or full maturity, and much more their life and ſpontaneous motion, is by the greateſt philoſophers acknowledged to be quite inexplicable, by mechanical laws of matter and motion; ſurely no rational being can heſitate to acknowledge, with the ſacred hiſtorian, that they are the immediate work of the Author of nature. If plants and animals were immediately formed in their mature full-grown ſtate, then the Deity muſt at leaſt have accelerated the courſe of nature, ſo as to enable her to perfect each production in the appointed time. If only the ſeeds were formed at firſt, and the earth ſupplied the place of a mother, to nouriſh and ripen them to perfection by ſeveral ſteps of generation; what power but the immediate hand of Omnipotence could form theſe ſeeds, which, by microſcopical experiments, are found to contain the plants and animals themſelves in miniature? Who but God communicated to the earth ſuch a prolific generating virtue? By whom was matter ſo ordered and diſpoſed, that in the ſpace of ſix days the whole creation ſhould be finiſhed; that every thing ſhould follow thus regularly in its own time and place; that firſt the ſeed of vegetables on the third, then of fiſh and fowl on the fifth, and of terreſtrial animals on the ſixth day, ſhould be placed in their reſpective ſoil, all exactly fitted to correſpond with the diſpoſitions of external nature?

The atheiſt's only refuge here, is in the fancy of what is called equivocal or ſpontaneous generation; which ſuppoſes the earth itſelf, by the mere influence of the ſun, to produce inſects, and conſequently other animals. But this abſurd doctrine is now fully exploded, it being found by numberleſs experiments, that thoſe inſects, which were ignorantly believed to be ſpontaneous accidental productions, did really ſpring from ſeeds or eggs, in the ordinary way of generation.

26 *Let us make man*, &c.] The world being now like a noble palace, ready furniſhed with all conveniences, the air pure and fit for reſpiration, the waters above and below regularly diſpoſed; the earth diverſified with mountains, rivers, and verdant plains, adorned with plants, trees, and flowers; the lamps of heaven lighted up to gild the various landſkips of nature; and all the elements ſtocked with animals; God proceeded to make a more noble creature, endued with reaſon, contemplative, capable of adoring the Creator in his works, and who was to be the lord of all. His pre-eminence, above the whole creation beſides, is ſtrongly marked by the ſolemn manner with which the Deity ſets about his formation. He doth not ſay of him as he did of the reſt, *Let the waters*, or *let the earth bring* him *forth;* but he adviſes, as it were, and conſults about his production: *Let us make man.* Not to ſignify any deliberation within himſelf, or any difficulty in the work; but to repreſent to us the dignity of man, and that he was made a far more nobler creature than any upon earth; made with admirable wiſdom and great prudence; and that a greater power and ſkill was employed in producing a creature of ſuch beauty and majeſty, He was to conſiſt of two parts; a body, like other terreſtrial creatures, and a ſoul, peculiar to himſelf. All creatures are, in one ſenſe, images of the Deity, being formed after the ideas of the Divine Mind, and ſtamped with ſignatures of his wiſdom, power, and goodneſs; but man is ſo in a peculiar ſenſe. He is endued with reaſon, which is a ray of the Eternal Wiſdom; he is made partaker of a ſpiritual and immortal nature; and he has the honour to be conformed to his Creator in moral perfection. Some traces of this image are ſtill diſcernible upon the mind of man, eſpecially in that benevolence and compaſſion which every man feels in ſome degree, and which exerts itſelf ſtrongly in thoſe who make it their ſtudy to tread the paths of virtue; in that conſcience or ſenſe of right or wrong, which tends directly to reſtrain men from doing miſchief to one another, and prompts them to do all the good actions in their power. 'Tis this principle, implanted in the human breaſt, that makes every man a law to himſelf. There is, indeed, a conſiderable taſk left for us to do, upon our own heart and temper: we muſt cultivate aſſiduouſly, improve perpetually, and heighten conſtantly, this virtue and moral goodneſs: we muſt exerciſe it in a ſteady uniform manner; for if ſuch culture be wanting, the mind will be vitiated, and the dictates of this faithful monitor diſregarded. But neither the perverſeneſs of men, nor the malignity of devils, will ever be able totally to deface the image of God on the ſoul. And let it be here remembered, that however men may deviate from the noble end of their being, yet there is no principle in human nature but what is good in itſelf. That ſelf-love, which is ſo ſtrongly implanted in every man, is in itſelf a right affection, and ſhews the proviſion which God hath made for the preſervation of the individual. In a word, all the affections God has implanted in our breaſt, either reſpect private or public good: even envy itſelf aims at a lawful end, namely, equality or ſuperiority; and, conſequently, to do miſchief is not the end of envy, but the means it too often makes uſe of to attain its end. Hence it is, that Solomon pronounces every man, notwithſtanding the Fall, upright as he comes into the world. But at the ſame time that we contemplate our divine original, and the many eminent gifts we have received, above all other creatures, let us remember, that we are *made of the duſt of the ground:* a leſſon which muſt ſurely mortify our pride, and cannot fail of teaching us humility.

27 *Male and female.*] Hence we learn, that Adam and Eve were both created on the ſame day, though the particular manner of Eve's creation is related in the ſucceeding chapter.

28 *And God bleſſed them.*] Surely a more lovely idea of the Deity is impoſſible to be conveyed! The benevolent parent of the univerſe bleſſes his children at their entrance into the world! An inconteſtible proof, that he takes a pleaſure in our happineſs, and is deſirous we ſhould rejoice in our being. And it is by virtue of this heavenly benediction, that the human race has been preſerved, from the creation to the preſent time.

And have dominion, &c.] It was not enough, that the divine Being ſhould create man in his own image, and enlighten him with a ray of his divine wiſdom; he alſo declared him lord of the whole creation, and gave him the dominion over all creatures. But ſurely we ought to imitate our Divine Parent, in exerciſing this delegated authority. How abſurd, how ridiculous muſt it appear for man, who boaſts himſelf heaven's vicegerent, to abuſe his Maſter's bounty, and govern, like a tyrant, with a rod of iron! He has made ample proviſion for all creatures; they are all equally the care of divine goodneſs, and equally ſhare the bounties of his hand.

The formation of man was the laſt act of creation; after which the Almighty took a general ſurvey of his works, and obſerving ſuch harmony riſen from principles ſo jarring and repugnant, and ſo beautiful a variety and compoſition of things from a mere maſs of confuſion and diſorder, was pleaſed with them, and pronounced them very good: a ſufficient reaſon that man ſhould do the ſame. Indeed, our diſſatisfaction flows from our ignorance. Were it poſſible for us to form a true idea of the glorious plan of the univerſe, we ſhould then be convinced that the whole was perfectly good, and, with our Creator, rejoice in his works.

Thus have we taken a view of the creation of the world, as recorded by Moſes; and ſhall only add, that this hiſtory of the origin of things, delivered by that prophet to the children of Iſrael, was known among all the deſcendants of Noah, as is ſufficiently evident from the moſt ancient accounts of the creation among the Phœnicians, Chaldeans, 29 ¶ And God ſaid, Behold, I have given you every herb bearing ſeed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding ſeed, to you it ſhall be for meat.

30 And to every beaſt of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was ſo.

31 And God ſaw every thing that he had made, and behold *it was* very good. And the evening and the morning were the ſixth day.

CHAP II.

1 *The firſt ſabbath.* 8 *The garden of Eden.* 17 *The tree of knowledge.* 19, 20 *The creatures named.* 21 *Woman made, and marriage inſtituted.*

THUS the heavens and the earth were finiſhed, and all the hoſt of them.

2 And on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from all his works which he had made.

3 And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which God created and made.

4 Theſe *are* the generations of the heavens and of the earth, when they were created; in the day that the Lord God made the earth and the heavens.

5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the Lord God had not cauſed it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a miſt from the earth, and watered the whole face of the ground.

7 And the Lord God formed man *of* the duſt of the ground, and breathed into his noſtrils the breath of Life; and man became a living ſoul.

8 ¶ And the Lord God planted a garden eaſtward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleaſant to the ſight, and good for food: the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil.

10 And

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deans, and Egyptians, which were preſerved and taught in their myſteries, and agreed in ſubſtance with the Moſaic account. For how was it poſſible that the hiſtory of the creation ſhould be preſerved, and related in almoſt the ſame manner, in the moſt ancient myſteries of Chaldæa, Phœnicia, and Egypt, as Moſes has related it, unleſs derived from the ſame ſource? Can we think that a notion ſhould ſo univerſally prevail, that the matter of the viſible world was originally a dark and confuſed mixture, or chaos; that a ſpiritual and divine wind from God, or the Supreme Mind, acted upon it, and by degrees brought the maſs into order; that light iſſued out of the chaos before the ſun and moon were made, or ſhined in their orbs: and that after the formation of the elements, ſhould ſucceed the trees and herbs of the earth, the ſeveral kinds of brute animals, fiſhes, fowls, and other living creatures; and, laſt of all, man and woman; can we, I ſay, ſuppoſe, that all the above nations ſhould relate the ſame works in the ſame order and ſucceſſion as Moſes has done in his hiſtory, unleſs they all had them from the firſt inhabitants of the earth after the Flood, namely, Noah and his ſons?

It is, indeed, no wonder, that this hiſtory, in which the one Supreme Mind, or God, was taught to be the creator of all things, ſhould be mixed with fable, after idolatry prevailed in the world. And therefore, after the worſhip of the ſun, moon, ſtars, and planets, ſuppoſed to be inhabited by celeſtial dæmons and deified heroes, was almoſt univerſally received, the Chaldæan, Phœnician, and Egyptian prieſts and philoſophers taught the People, that theſe were the firſt, eternal, and ſupreme gods: but their ſecret doctrine, taught in their myſteries, was, that one Supreme Mind, or God, filled the whole univerſe with his preſence, power, and providence, and both formed and governed it: and that the celeſtial luminaries, or gods reſiding in them, were the ſubordinate miniſters of the Divine Providence in the ſeveral parts of the world; and ſymbolically repreſented the properties, perfections, and power of the ſupreme Deity. So that they acknowledged the Supreme Mind of God to be *all in all;* referred all the ſubordinate deities to him, as ſupreme head; and reſolved their power and miniſterial government of the world into him, as the fountain of all being, power, and perfection.

Commentary and Notes on Chapter II.

2 *He reſted on the ſeventh day.*] This is ſpoken after the manner of men, and muſt not be ſuppoſed to imply any wearineſs in God; *for the creator of the ends of the earth fainteth not, neither is weary,* Iſaiah xl. 28. We are therefore, by this expreſſion, to underſtand, that the Omnipotent Being *ceaſed from his works of creation;* having now *finiſhed the heavens and the earth, and all the hoſt of them.* That is, he had reduced, in the ſpace of ſix days, this world into its perfect form and order, and eſtabliſhed thoſe laws of nature which were to regulate the ſeveral parts of it, till time ſhall be ſwallowed up in eternity.

3 *And God bleſſed the ſeventh day,* &c.] That is, he appointed it to be a day of ſolemn thankſgiving and public joy. It has been a queſtion, whether any ſabbath was obſerved before the promulgation of the law on Mount Sinai. But the moſt judicious commentators agree, that Adam and Eve conſtantly obſerved the ſeventh day, and ſpent it more peculiarly in the ſervice of their Almighty Creator; and that the firſt ſabbath, which Philo calls *the birth day of the world,* was celebrated in Paradiſe itſelf; which pious cuſtom being tranſmitted from our firſt parents to their poſterity, became in time ſo univerſal, that Philo calls it the univerſal feſtival; though, in many nations, the reaſon of the cuſtom was ſoon forgotten. Some divines even go farther, and ſuppoſe, that even in heaven itſelf there are certain times for more ſolemn devotion, when all the exalted muſic of the celeſtial choirs is united in the praiſes of their eternal king; according to that beautiful expreſſion in Job, *When the morning ſtars ſang together, and the ſons of God ſhouted for joy.*

7 *God formed man of the duſt.*] This circumſtance is before omitted by Moſes, in his account of the creation of man. The apoſtle, from his being formed out of the duſt, calls him the *earthly man,* This conſideration ſhould teach us humility; for though our ſouls are related to the angelical beings, yet our bodies may juſtly call the worm ſiſter and brother.

And breathed into his noſtrils the breath of life.] By this expreſſion we are to underſtand the ſpirit infuſed into the animal-body by the great Creator, and which after death *ſhall return to God who gave it.*

8 *And God planted a garden*] That is, God had before planted a garden; for it is highly probable that this terreſtrial Paradiſe appointed for the reception of our firſt parents, was planted on the third day, when God adorned the earth with the vegetable creation.

And there he put the man.] Hence it is inferred that man was created out of Paradiſe. Mr. Bedford, in his ſcripture chronology, is of opinion, that Adam was created on a mountain a little to the north of Eden. The general opinion of interpreters, both Jewiſh and Chriſtian, is, that God himſelf, but more particularly the ſecond perſon in the ever bleſſed Trinity, the ſon of God, appeared to Adam on this and ſundry other occaſions, in a viſible and glorious Majeſty, ſuch as the Jews call the Shechinah, which ſeems to have been a very ſhining flame, or amazing ſplendor of light, breaking out of a thick cloud, and which we afterwards find frequently mentioned under the name of the *glory of the Lord,* and to which we cannot ſuppoſe our firſt parents were ſtrangers. This divine Majeſty, in all probability, conducted Adam from the place where he was formed, into the garden of Eden.

9 *Tree of life.*] Various are the conjectures with regard to the nature of this tree. The ancient fathers and others think it was ſo called from its having a virtue, not only to repair the animal ſpirits, but alſo to maintain them, and all the organs of the body, without decay, until man ſhould have been fit to have been tranſlated into the bliſsful ſeats of the heavenly Paradiſe: and this ſeems indeed, to be the true import of the word; for Moſes himſelf tells us, "That had Man, "even after the fall, eaten of the tree of life, he would have lived "for ever." (chap. iii. 22.) Conſequently the fruit of this tree had that healing and invigorating virtue which was neceſſary to make the earthy bodies of mankind immortal.

The tree of knowledge of good and evil.] It muſt not be here underſtood, that the Almighty intended that mankind ſhould roam up and down this world in brutiſh ignorance, had he continued in his ſtate of innocence; and that the only way of acquiring wiſdom was to diſobey the commands of the creator of the univerſe; no, it was ſet before man as a ſign, that he was not to aſpire after more wiſdom than became him, nor take upon him to decide for himſelf what was good, or what was evil, right or wrong, independent of his Maker. Some are of opinion, that this tree was of a poiſonous nature, directly oppoſite to that of the tree of life, being baneful to the human conſtitution; and that it was called the tree of knowledge for no other reaſon, than as it is a principal branch of prudence to ſhun the evil and embrace the good. But however this be, theſe two trees will for ever remain a conſtant monitor to man, that his happineſs or miſery were both in his own hand, and depended wholly upon his obedience to God.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the firſt *is* Piſon: that *is* it which compaſſeth the whole land of Havilah, where *there is* gold;

12 And the Gold of that land *is* good: there *is* bdellium and the onyx-ſtone.

13 And the name of the ſecond river *is* Gihon: the ſame *is* it that compaſſeth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the eaſt of Aſſyria. And the fourth river *is* Euphrates.

15 And the Lord God took the man, and put him into the garden of Eden, to dreſs it and to keep it.

16 ¶ And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat:

17 But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die.

18 And the Lord God, ſaid, *It is* not good that the man ſhould be alone: I will make him an help meet for him.

19 ¶ And out of the Ground the Lord God formed every beaſt of the field, and every fowl of the air; and brought *them* unto Adam to ſee what he would call them: and whatſoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beaſt of the field; but for Adam there was not found an help meet for him.

21 ¶ And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept, and he took one of his ribs, and cloſed up the fleſh inſtead thereof;

22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam ſaid, This *is* now bone of my bone, and fleſh of my fleſh; ſhe ſhall be called Woman, becauſe ſhe was taken out of man.

24 Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife: and they ſhall be one fleſh.

25 And

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10 *And a river went out of Eden,*] The word Eden, in Hebrew, ſignifies pleaſure; and thence ſeveral verſions, and among the reſt the vulgate, have rendered it *the place or garden of pleaſure.* But it is ſufficiently evident, from ſeveral paſſages of Scripture, that it is the proper name of a country; for Cain is ſaid to have dwelt in *the land of Nod on the eaſt of Eden,* (chap. iv. 16.) It has, however, exerciſed the ſagacity of the Commentators, to determine the ſpot where Eden was ſituated. The learned Heidegger, Le Clerc, Pere Abram, and Pere Hardouin, place Paradiſe near Damaſcus in Syria, about the ſprings of Jordan. But this is deſtitute of all the marks ſpecified in the Moſaical deſcription, which ought always to be the principle teſt in this enquiry. Sanſon, the late Mr. Hadrian Reyland, and Calmet, place Eden in Armenia, between the ſprings or heads of the Tigris, the Euphrates, the Araxes, and the Phaſis; but this ſcheme is not much better ſupported than the firſt, modern travellers having diſcovered, that the Phaſis does not riſe in the mountains of Armenia, as the ancients pretended, but at a great diſtance from the Tigris and Euphrates, in Mount Caucaſus.

But there ſtill remains a third opinion to be conſidered, and this is indeed ſupported by all the paſſages of Scripture where Eden is mentioned. According to this, the terreſtrial paradiſe was ſituated upon the united ſtream of the Dijlat, or Hiddekel, and Frat, called by the Arabs, Shat al Arab, that is, the river of the Arabs, which begins two days journey above Baſrah, and about five leagues below divides again into two or three channels, which diſcharge themſelves into the Perſian gulph. The Shat al Arab is therefore the river paſſing out of Eden, and which divides into four heads, or different branches, and makes four rivers; two below the Piſon and Gihon, and two above, the Euphrates and Hiddekel. This opinion was firſt ſtarted by Calvin, and is, with ſome little variation, followed by Stephanus Morinus, Bochart, and Huetius, Biſhop of Avranches

We cannot help obſerving here, that moſt of the emblematical repreſentations of heaven in the new Teſtament, are borrowed from the Moſaic deſcription of the primæval ſeat of innocence and felicity. Hence it is often called Paradiſe; and in the deſcription which St. John (Rev. chap. xxi. 18, 19, 20. and chap. xxii. 1, 2.) has given us of the new Jeruſalem, the city is ſaid to be of *pure gold,* the foundation of the gates to be garniſhed with all manner of *precious ſtones,* and the twelve gates to be of *twelve pearls*; plainly alluding to the gold, the bdellium and the onyx-ſtones, in this deſcription of Paradiſe. In like manner the *water of life,* proceeding out of the throne of God, and the *tree of life* in the midſt of the ſtreet, and on either ſide the river, as plainly allude to the river of Paradiſe, and the tree of life in the midſt of the garden of Eden. We alſo find the prophets often borrowing their ideas of happineſs from the ſame ſource. Thus, in the figurative deſcription of Tyre, (Ezek. xxviii. 13.) moſt of the images are paradiſaical. *Thou haſt been in Eden. the garden of God: every precious ſtone was thy covering, the ſardius, topaz, and the diamond; the beryl, the onyx, and the jaſper; the ſapphire, the emerald, and the carbuncle, and gold,* &c.

11 *The name of the firſt is Piſon,* &c.] By Piſon, according to Huetius, muſt be underſtood the weſtern ſtream that aroſe from the parting of the Euphrates and Tigris; and by Havilah the eaſtern tract of Arabia lying near the bottom of the Perſian gulph.

Where there is gold, &c.] The gold of Arabia was remarkably excellent; and dug up in great plenty.

12 *There is bdellium alſo and the onyx-ſtone.*] Bdellium is a tranſparent odoriferous gum

14 *The name of the third river is Hiddekel.*] This river is undoubtedly the Tigris.

17 *But of the tree of knowledge,* &c.] With this ſmall reſtraint, which the Divine Wiſdom thought proper to lay upon Adam, as a token of his ſubjection, and a teſt of his obedience, God left him to the enjoyment of this Paradiſe. A prohibition ſurely of little conſequence, when the garden abounded with every thing his ſoul could deſire: and if we grant that this was a poiſonous plant, as there is great reaſon to think it was, the all-gracious Creator, by this prohibition, only fore warned man, as he valued his life, not to meddle with its fruit, however fair and tempting, it might appear to his eyes. In this happy place he was to employ his mind as well as exerciſe his body: to contemplate and ſtudy the amazing works of his God; to ſubmit himſelf wholly to the Divine Conduct; to conform all his actions to the Divine Will, and to live in a conſtant dependence on the Divine Goodneſs. Here he was to ſpend his days in continual exerciſes of praiſes and thankſgiving. Here were thouſands of objects to exerciſe his intellectual faculties; to call forth his reaſon and employ it; but that wherein the ultimate perfection of his life was doubtleſs to conſiſt, was the union of his ſoul with the ſupreme God, that infinite and eternal Being, which can alone conſtitute the happineſs of man.

This was the deſigned felicity of our firſt parents. Neither they nor their poſterity were to be liable to ſorrow, or miſery of any kind, but to be poſſeſſed of a conſtant and never failing happineſs; and after innumerable ages and ſucceſſions, were in their courſes, to be tranſlated from an earthly to an heavenly Paradiſe.

18 *And the Lord God ſaid, It is not good that the man ſhould be alone.*] Man is a ſocial being, formed for ſociety, and ſo deſirous of fellowſhip, that we even pine and grow ſick of life, when we are deſtitute of companions to ſhare the bleſſings with us. Cicero carries this ſocial deſire ſo far as to ſay, a man would have no pleaſure in diſcovering all the beauties of the univerſe, even in heaven itſelf, unleſs he had a partner to whom he might communicate his joy.

I will make him an help meet for him.] That is, I will make him a creature like him, or as the ſeptuagint has it, *his other ſelf*; one like him in nature, and knit to him in love, in whoſe ſociety he may rejoice, and in whoſe amiable perfections he may find his wants and exigencies ſupplied.

19 *Brought them to Adam*] Either by the miniſtry of angels, or by ſome ſecret inſtinct, diſpoſed them to come of themſelves. We muſt not ſuppoſe that all the birds and animals appeared before Adam on one and the ſame day: though this tranſaction is related in few words, it appears to have been a work of ſome conſiderable Time; and probably the names of creatures were found out by degrees, as they were occaſionally obſerved, or as our firſt parents had opportunity to converſe about them.

21 *And the Lord cauſed a deep ſleep,* &c.] To render him inſenſible of the pain he muſt otherwiſe have ſuffered in the operation. —We have already obſerved, chap. i. ver. 27, that Eve was made on the ſame day with Adam, but the particulars of her formation are mentioned here to introduce the ſubſequent account of the inſtitution of marriage, and to ſhew its foundation in the law of God, and the original eſtabliſhment of nature.

23 *She ſhall be called woman.*] That is, ſhe ſhall partake of my name, as ſhe doth of my nature; and being himſelf called *Iſch,* the Hebrew word for man, he termed her *Iſcha,* becauſe ſhe was taken from his ſide.

24 *Therefore ſhall a man leave his father,* &c.] That is, the nuptial tie ſhall be ſtronger between the huſband and wife, than that of nature between a child and its parent. They ſhall even be one fleſh, or joined together in entire and inſeparable love, never to be divided but by death. And ſurely, if any condition in this world can

yield

25 And they were both naked, the man and his wife, and were not aſhamed.

CHAP. III.

1 *The ſerpent deceiveth Eve.* 6 *Man's fall.* 15 *The promiſed ſeed.* 16 *Man's puniſhment.* 22 *And loſs of paradiſe.*

NOW the ſerpent was more ſubtil than any beaſt of the field which the Lord God had made, and he ſaid unto the woman, Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden?

2 And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it leſt ye die.

4 And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die.

5 For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened: and ye be as gods knowing good and evil.

6 ¶ And when the woman ſaw that the tree *was* good for food, and that it *was* pleaſant to the eyes, and a tree to be deſired to make *one* wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her, and he did eat.

7 And the eyes of them both were opend, and they knew that they *were* naked: and they ſewed fig-leaves together, and made themſelves aprons.

8 And

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yield perfect happineſs, it is that of two friends and lovers uniting their hearts and intereſts for life.

> O happy they! the happieſt of their kind!
> Whom gentle ſtars unite, and in one fate,
> Their hearts, their fortunes, and their beings blend.
> 'Tis not the coarſer tie of human laws,
> Unnatural oft, and foreign to the mind,
> That binds their peace; but harmony itſelf
> Attuning all their paſſions into love;
> Where friendſhip full exerts her ſofteſt power,
> Perfect eſteem enlivened by deſire
> Ineffable, and ſympathy of ſoul;
> Thought meeting thought, and will preventing will,
> With boundleſs confidence. *Thomſon's Spring.*

We muſt not here paſs over an objection raiſed by the free-thinkers, of our age, againſt the truth of the Moſaic account of the origin of mankind, which makes mankind to have been propagated from one pair; namely the difference of colour between the whites aud blacks, which they pretend is an unanſwerable reaſon againſt their all coming originally from the ſame ſtock. But a little reflection will be ſufficient to remove this difficulty, notwithſtanding the confidence with which they propoſe it. Experience has abundantly demonſtrated, that the bodies of men differ according to the climate they inhabit, and their greater or leſſer diſtance from the ſun; we may therefore juſtly conclude, that the firſt colony which ſettled in a very hot country, received a great change in their complexion, proportionable to the heat of the climate, and became very tawney, gradually inclining to blackneſs as the ſun was more intenſe upon them. Hence, in a generation or two, that high degree of tawnineſs might become natural, and perhaps the pride of the natives. The men might begin to value themſelves upon this complection, and the women to love them the better for it: and we well know what influence the fancy and imagination of the mother has upon the fruit of her womb. Hence the children thus produced, muſt every birth approach nearer to an abſolute blackneſs, and as their tender bodies came to be expoſed naked (as the manner of theſe countries is) to the violent heat of the ſun, their ſkin muſt needs be ſcorched in an extroordinary manner, and perhaps, its very texture altered, and thence contract a blackneſs far ſuperior to that of their parents. By ſuch degrees, it is not improbable, but that perſons of the faireſt complection, when removed into a very hot climate, may, in a few generations, become perfect negroes. Univerſal Hiſt. vol. I.

25 *And they were both naked,* &c.] St. Chryſoſtem and others were of opinion, that the bodies of Adam and Eve were arrayed with a luminous garment, ſo glorious and beautiful, that they needed no covering of artificial robes. And in this, ſome will have the Divine Image partly to conſiſt; for as the ſoul of man was pure and upright, and in that reſpect reſembled his Creator, ſo with regard to his body he was arrayed with light, after the ſimilitude of Him, who is ſaid in ſcripture to dwell in light, and to clothe himſelf with light as with a garment.

And were not aſhamed.] They had done nothing criminal or indecent, and therefore——

> Then was not guilty ſhame, diſhoneſt ſhame
> Of nature's works ——— ——— ——
> So paſs'd they naked on, nor ſhun'd the ſight
> Of God or Angel, for they thought no ill:
> So hand in hand they paſs'd, the lovelieſt pair
> That ever ſince in Love's Embraces met.
> *Par. Loſt.* b. 4. v. 319.

Commentary and Notes on Chapter III.

1 *Now the Serpent was more ſubtil.*] The word ſubtil does not here ſo much denote the craft and inſiduouſneſs of this creature, as its gentle, familiar, and inſinuating nature. That the ſerpent before the fall was mild and gentle, and more familiar with Man than any other Animal; that it did not creep upon the ground, but went with its head and breaſt reared up, and advanced; that by frequently approaching our firſt parents, and playing and ſporting before them, it had gained their good liking and eſteem, is not only the ſentiment of Jews and Chriſtians, but what ſeems likewiſe to have ſome foundation in Scripture; for when God ſays, he would put enmity between the ſerpent and the woman, and between his ſeed and her ſeed, he ſeems to imply, that ſome ſort of kindneſs and intimacy ſubſiſted between them before. And hence we ſee the reaſon why the devil ſhould aſſume the form of a ſerpent, rather than that of any other creature. What ſort of ſerpent this was, we are not told in Scripture. Perhaps there is none now like it in all reſpects, being greatly degraded by the curſe of the Almighty. Probably it was of the kind of thoſe winged Serpents, which are ſtill found in the eaſtern and ſouthern parts of the world, ſtiled fiery flying ſerpents, called ſeraphims; and termed fiery, not merely from their inflammatory venom, but becauſe they appeared ſhining like fire when they flew in the air. And from hence thoſe lofty angels, who were frequently employed by God to deliver his will to mankind, were called Seraphs, or Seraphim. The devil is therefore thought to have made uſe of this kind of Serpent, that he might reſemble one of thoſe angels of light.

4 *And he ſaid unto the woman*] 'Tis generally thought that the devil ſpoke out of the ſerpent.—If it be aſked, why Eve was not afraid to hear a ſerpent ſpeak? Joſephus and others alledge, that all animals were endued with ſpeech and reaſon before the fall.—But other interpreters more plauſibly obſerve, that it is agreeable to the oriental ſtile, and to that of Moſes in particular, to give voice and ſpeech to all the parts of nature, and therefore underſtand him to mean here, that the ſerpent, by his actions, conveyed the ſame ideas to the mind of Eve as words of the ſame import would have done. For example, ſhe ſeeing the ſerpent eat of the forbidden fruit without receiving any damage, thence concluded that the fruit was innocent, and was induced by his example, to make tryal of it.

6 *When ſhe ſaw,* &c.] She gazed upon the tempting fruit till her appetite was inflamed; its beautiful hue made her fancy it to be a moſt delicious food; and having now heard of its wonderful virtue, ſhe expected that her mind would be no leſs gratified than her palate, by an increaſe of knowledge and wiſdom; all which is expreſſed in theſe words, *good for food, pleaſant to the eyes, to be deſired to make one wiſe:* upon this ſhe ſtretched forth her preſumptuous hand, took of the baleful fruit, and eat her own deſtruction.

> ———She pluck'd, ſhe eat;
> Earth felt the wound, and Nature from her ſeat,
> Sighing thro' all her works, gave ſigns of woe,
> That all was loſt. *Paradiſe Loſt,* b. 9.

And ſhe gave alſo unto her huſband with her, and he did eat]. Having herſelf taſted of this forbidden fruit; ſhe returned to her huſband, preſented him with ſome of the fruit; and by the ſame arguments uſed before by the tempter, prevailed on him alſo to break the commandment of his God. Thus Adam, by yielding to this temptation, accompliſhed the ſin that brought death and woe into the world. Moral evil we ſee ſprung from man's abuſe of his natural liberty; and from the ſequel it will appear, that all natural evil is only a conſequence of the other.

7 *And the eyes of them both were opened,* &c.] The tempter had artfully ſuggeſted to the woman, that on eating the forbidden fruit *their eyes would be opened, and they ſhould be as Gods knowing good and evil:* part of this prediction was now fulfilled, their eyes were opened; but alas! only to behold their own folly and wickedneſs: they now perceived their own nakedneſs, and the foul degradation of their nature. Some by the expreſſion, *they knew that they were naked,* underſtand their being ſtripped of that robe of glory, with which God had adorned their bodies, as a badge of their innocence, dominion, bliſs, and immortality. But the term nakedneſs, is often uſed in ſcripture to ſignify the turpitude of vice; and this ſeems the true import of it here; for after Adam had made himſelf an Apron to cover his body, he told his Maker that he was naked; that is, he was convinced that he was diveſted of his purity and innocence, that image of God, which was the true ornament of his nature. But the following words imply, that they were now ſenſible of the nakedneſs of their bodies, and accordingly *ſewed fig leaves together, and made themſelves Aprons.* Hence ſome imagine, that immediately upon the fall of man, the whole face of nature was changed, the air became inclement, and a cold ſhivering ſeized their limbs, which made them feel their bodies to be naked, and ſtand in need of covering.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the Lord God amongſt the trees of the garden.

9 And the Lord God called unto Adam, and ſaid unto him, Where *art* thou?

10 And he ſaid, I heard thy voice in the garden; and I was afraid, becauſe I *was* naked; and I hid myſelf.

11 And he ſaid, Who told thee, that thou *waſt* naked? haſt thou eaten of the tree, whereof I commanded thee, that thou ſhouldeſt not eat?

12 And the man ſaid, The woman whom thou gaveſt *to be* with me, ſhe gave me of the tree, and I did eat.

13 And the Lord God ſaid unto the woman, What *is* this *that* thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did eat.

14 And the Lord God ſaid unto the ſerpent, Becauſe thou haſt done this, thou *art* curſed above all cattle, and above every beaſt of the field: upon thy belly ſhalt thou go, and duſt ſhall thou eat all the days of thy life.

15 And I will put enmity between thee and the woman and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.

16 Unto the woman he ſaid, I will greatly multiply thy ſorrow and thy conception; in ſorrow ſhalt thou bring forth children: and thy deſire *ſhall be* to thy huſband, and he ſhall rule over thee.

17 And unto Adam he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee ſaying, Thou ſhalt not eat of it: curſed *is* the ground for thy ſake: in ſorrow ſhalt thou eat *of* it all the days of thy life.

18 Thorns alſo and thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herb of the field.

19 In the ſweat of thy face ſhalt thou eat bread, 'till thou return unto the ground; for out of it waſt thou taken; for duſt thou *art*, and unto duſt ſhalt thou return.

20 And Adam called his wife's name Eve, becauſe ſhe was the mother of all living.

21 Unto Adam alſo and to his wife did the Lord God make coats of ſkins, and clothed them.

22 ¶ And the Lord God ſaid, Behold, the man is become as one of us, to know good and evil. And now leſt he put forth his hand, and take alſo of the tree of life, and eat and live for ever;

23 Therefore the Lord God ſent him forth from the garden of Eden to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the eaſt of the garden of Eden, cherubims, and a flaming ſword, which turned every way, to keep the way of the tree of life.

CHAP. IV.

1 *The birth of Cain and Abel,* 8 *The murder of Abel.* 11 *The curſe of Cain.* 19 *Lamech and his two wives.*

AND Adam knew Eve his wife: and ſhe conceived and bare Cain, and ſaid, I have gotten a man from the Lord.

2 And

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8 *And they heard the voice of the Lord God,* &c.] The word which we render voice, ſignifies any noiſe in general, and the uſual way of the Almighty's notifying his approach afterwards, was either by a *ſtill voice,* or noiſe, 1 Kings xix, 12. or by a noiſe like *that of great waters,* Ezek. 1. 24. or like the ruſtling of wind in the trees, 2 Sam. v. 24. We may therefore ſuppoſe that the ſound our firſt parents heard, was either a ſoft gentle noiſe like a breeze of wind among the trees of Paradiſe, or a noiſe reſembling the ſound of ſome large river, which ſufficiently intimated the approach of the Almighty. But ſee the fatal change which ſin had occaſioned! While our firſt parents continued in a ſtate of innocency, they no ſooner heard the *voice of the Lord* coming towards them, than they ran to meet him, and with a humble joy welcomed his gracious viſits; but now God was become a terror to them, and they a terror to themſelves. Their own conſciences painted their tranſgreſſion in the blackeſt colours; and as they had then no hopes of a future mediator, there remained nothing for them, *but a fearful looking-for of judgment and fiery indignation ready to devour them.* It was therefore no wonder, that on their hearing the ſound of God's majeſtic preſence drawing nearer and nearer to them, they ſhould hide themſelves in the thickeſt and cloſeſt covers of the groves, in order to conceal themſelves from his inſpection, not conſidering that *all* places and *things are open to him with whom they had to do.*

12, 13 *And the man ſaid, the woman—and the woman ſaid,* &c.] Here we ſee how natural it is for mankind to excuſe and palliate their guilt, by laying that load upon others with which they ought to charge themſelves. Had our firſt parents been ingenuous, they would have confeſſed the ſource of their diſobedience to have been in themſelves only; for God made the mind of man free, and incapable of being compelled to act by any external force whatever; he may indeed be betrayed into evil, under the appearance of good; yet not even that, if he be ſufficiently upon his guard. but forced he cannot be; therefore ſays St. James, *Every man is tempted, when he is drawn away of his own luſt and enticed,* chap. 1. 14.

14 *And the Lord God ſaid unto the ſerpent,* &c. God, after convincing our firſt parents of the greatneſs of their tranſgreſſion, proceeds to pronounce the juſt ſentence of condemnation upon the ſerpent and them. But if we would underſtand the true ſenſe of the paſſage relating to the Serpent, we muſt take off the veil, and conſider the ſpiritual meaning concealed under thoſe enigmatical expreſſions. For it muſt be remembered, that the earlieſt method of inſtructing mankind in moral and divine truths, was by alluſions and metaphors drawn from ſenſible objects. In this ſenſe the puniſhment relates to the devil, who had abuſed the woman under the figure of a ſerpent. And accordingly God declared, that as he and his aſſociates had been degraded from their primitive ſtate of happineſs, ſo this new inſtance of his malice, whereby he had introduced ſin and diſorder into the works of God in this lower world, ſhould in the end recoil upon himſelf, heap on him a double puniſhment, and plunge him deeper in wickedneſs and diſgrace; and that from the ſeed of the woman ſhould riſe a Saviour, which ſhould redeem loſt mankind, and trample under foot the kingdom of ſin and death. The laſt part of the ſentence was remarkably fulfilled in the perſon of our adorable Redeemer, who *for this purpoſe was maniſeſted that he might deſtroy the works of the devil.* And will be ſtill more remarkably fulfilled at the ſecond coming of Chriſt, when ſin and death ſhall be totally aboliſhed, and mankind reinſtated in the everlaſting poſſeſſion of a Paradiſe, far more glorious than that which they loſt.

16 *And unto the woman he ſaid,* &c. Next to the ſerpent, the woman, who was next in order, becauſe ſhe was firſt in the tranſgreſſion, received her ſentence; which was ſorrow in conception, pain in childbirth, and conſtant ſubjection to her huſband's will.

And unto Adam he ſaid, &c.] The puniſhment of Adam conſiſted in a life of perpetual toil and ſlavery. In this the wiſdom, goodneſs, and juſtice of God is very conſpicuous; for by decreeing, that toil and drudgery ſhould be the conſequence of departing from an eaſy and rational obedience, the earth, which there was now a neceſſity for his leaving ſoon, would become leſs deſirable to him: and thoſe paſſions and appetites which had been the cauſe of his deſtruction, ſubdued by hard labour, and continual toil. Thus, upon the whole, we have much more reaſon to admire the goodneſs of God, who out of evil brings forth good, than to repine at the ſeverity of his juſtice.

20 *And Adam called his wife's name Eve,* &c.] Before this ſhe was called Iſcha, woman; but now in gratitude to his Maker, who in his wrath for their offence had remembered mercy, he called her Eve, the mother of life, as the whole race of mankind was to ſpring from her womb.

24 *So he drove out the man.*] The word *gariſh* in the original, which we tranſlate *drove,* implies *divorced*; and therefore the true import is, that God put him away from his preſence, as a prince baniſhes his rebellious ſubjects.

And he placed in the Eaſt of Eden cherubims and a flaming ſword, &c.] That is, God placed at the entrance of Eden a guard of angels, ſome of which, flying to and fro in the air in bright and refulgent bodies, ſeeming to flaſh out fire on every ſide, reſembling the vibrations of a flaming ſword.

Thus fell our firſt parents' and, from the happieſt condition that can poſſibly be imagined, plunged themſelves and their poſterity into a ſtate of wretchedneſs and corruption: for, as from one common root, *ſin entered into the world, and death by ſin; ſo death paſſed upon all men for that all have ſinned.*

Commentary and Notes on Chapter IV.

1 *I have gotten a man from the Lord.*] Eve ſeems to have been ſo

fully

2 And ſhe again bare his brother Abel. And Abel was a keeper of ſheep, but Cain was a tiller of the ground.

3 And in proceſs of time it came to paſs that Cain brought of the fruit of the ground an offering unto the Lord.

4 And Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof. And the Lord had reſpect unto Abel and to his offering:

5 But unto Cain, and to his offering, he had not reſpect. And Cain was very wroth, and his countenance fell.

6 And the Lord ſaid unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doeſt well, ſhalt thou not be accepted? and if thou doeſt not well, ſin lieth at the door. And unto thee *ſhall be* his deſire, and thou ſhalt rule over him.

8 And Cain talked with Abel his brother: and it came to paſs when they were in the field, that Cain roſe up againſt Abel his brother, and ſlew him.

9 ¶ And the Lord ſaid unto Cain, Where *is* Abel thy brother? And he ſaid, I know not: *am* I my brother's keeper?

10 And he ſaid, What haſt thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now *art* thou accurſed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tilleſt the ground, it ſhall not henceforth yield unto thee her ſtrength. A fugitive and a vagabond ſhalt thou be in the earth.

13 And Cain ſaid unto the Lord, My puniſhment *is* greater than I can bear.

14 Behold, thou haſt driven me out this day from the face of the earth: and from thy face ſhall I be hid, and I ſhall be a fugitive and a vagabond in the earth, and it ſhall come to paſs, that every one *that* findeth me, ſhall ſlay me.

15 And the Lord ſaid unto him, Therefore whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven-fold. And the Lord ſet a mark upon Cain, leſt any finding him, ſhould kill him.

16 ¶ And Cain went out from the preſence of the Lord, and dwelt in the land of Nod on the eaſt of Eden.

17 And Cain knew his wife, and ſhe conceived and bare Enoch; and he builded a city, and called the name of the city, after the name of his ſon, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mahujael; and Mahujael begat Methuſael; and Methuſael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabel: he was the father of ſuch as dwell in tents, and *of ſuch as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all ſuch as handle the harp and organ.

22 And Zillah, ſhe alſo bare Tubal-cain, an inſtructor of every artificer in braſs and Iron: and the ſiſter of Tubal-cain *was* Naamah.

23 And Lamech ſaid unto his wives, Adah and Zillah, here my voice, ye wives of Lamech, hear-

ken

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fully perſuaded, that this ſon was the promiſed ſeed which was to break the ſerpent's head, that on her delivery ſhe cried out, in a tranſport of joy, *I have gotten a man from the Lord*; and accordingly ſhe called him *Cain*, which ſignifies acquiſition, or poſſeſſion; little ſuſpecting, that, inſtead of a deliverer, he would prove a murderer, and involve her in ſorrow and deſolation.

2. *His brother Abel.*] The word *Abel* ſignifies vanity, and, according to ſome, was given to him as an intimation of the little eſteem his mother had for him, in compariſon of her firſt-born. Though it ſeems more natural to think, that this name was given him after his murder, on account of the mourning that was occaſioned by his death.

4, 5. *And God had reſpect unto Abel, and to his offering; but to Cain,* &c.] God accepted Abel's offering, becauſe he performed the ceremony with ſincerity, humility, and gratitude to God, who was pleaſed to give a viſible token of his being pleaſed with his oblation; but Cain, not accompanying his with the ſincerity of the heart, found no acceptance with his Creator. The Jews are generally of opinion, that the viſible token of God's accepting Abel's ſacrifice was a fire, or lightning, which came down from heaven and conſumed it.

And Cain was very wroth.] He beheld his brother with a jealous eye, and even conceived the baſe deſign of deſtroying him. Some impute this jealouſy of Cain to his being fearful, that his brother would ſupplant him in the promiſe of being the ſeed of the woman that ſhould break the ſerpent's head.

6 *And the Lord ſaid unto Cain.*] Cain is hereby informed, that the conduct of God was altogether impartial, and that he himſelf might have merited that favour which was ſhewn to Abel.

7 *If thou doeſt well,* &c.] This paſſage refutes the arguments of thoſe who maintain the doctrine of fatality, or abſolute predeſtination.

Unto thee ſhall be his deſire.] That is. he is ſtill thy younger brother, and ſhall be ſubject unto thee.

8 *And Cain talked with abel his brother,* &c.] The Hebrew original is here deficient; for there is only, And *Cain ſaid to Abel.* The Samaritan verſion ſupplies this defect, by adding, *let us go into the fields.* But be this as it may, the true import is, that Cain ſpoke to his brother in a friendly manner, and, with diſſembled love, inticed him to walk with him into the fields; and after drawing him to ſome diſtance from his father's tents, fell upon him and ſlew him, probably with one of his inſtruments of huſbandry.

10 *The voice of thy brother's blood crieth.*] In the Hebrew it is *bloods*, in the plural Number; becauſe, ſay the Jewiſh doctors, by killing Abel he killed the poſterity which were in his loins. The giving a voice to *blood* is a noble metaphorical expreſſion, and ſtrongly marks the enormity of the heinous ſin of murder.

12 *A fugitive,* &c.] The LXX render it, Thou ſhalt go about *groaning* and *trembling*; that is, full of anguiſh in thy mind, and with a continual ſhaking in thy body.

13 *My puniſhment is greater than I can bear.*[The Hebrew word *Aven*, rather implies *iniquity* than *puniſhment*; and the verb *Naſtra, to be forgiven*, rather than *to bear.* Le Clerc, and others, therefore render the paſſage. *My iniquity is too great to be forgiven.* But it ſeems more conformable to the Hebrew to render it by way of interrogation, *Is my Iniquity too great to be forgiven?*

15 *And the Lord ſet a mark upon Cain*] Various have been the opinions with regard to the mark which God ſet upon Cain. Some ſay, the Almighty ſtigmatized him in the forehead with a letter of his name. Others, that his face was blaſted with lightning from the Shechinah, or Divine Preſence. But if we conſider, that the word, which we render *a mark*, ſignifies alſo a ſign, the ſenſe of the paſſage may be rendered thus, *God appointed to Cain a ſign or token*, to aſſure him, that no one ſhould kill him, it muſt here be remembered, that the world was now 128 or 130 years old, and abounded with people, deſcended from the ſons and daughters of Adam, mentioned chap. 5. v. 4. Mr. Whiſton, by a moderate computation, ſhews, that the number of mankind, in the 130th year of the world, amounted to upwards of four thouſand.

16 *And Cain went out,* &c,] That is, Cain was driven by the force of the ſentence pronounced by his Maker, from the divine glory or Shechinah, which Cain never after enjoyed.

And dwelt in the land of Nod.] That is, in the land of Vagabonds; a name given to the country where he ſettled, from his long wandering up and down in it like a vagabond.

23 *And Lamech ſaid unto his wives,* &c.] This paſſage has greatly perplexed the commentators, both with regard to the ſenſe and occaſion of it. Some imagine it to be a kind of hymn compoſed by Lamech, and that Moſes preſerved it as a ſpecimen of his poetry, wherein, puffed up with the muſical inventions of his ſon Jubal, he boaſts before his wives what mighty feats he would perform; and accordingly they render the words in the following manner. "Let a "man but lift his hand to wound me; yea, ſhould a man much "younger than myſelf, but offer to hurt me, I would immediately "deſtroy him. If God ſet ſuch a great value upon my great anceſtor "Cain, as to threaten ſeven-fold vengeance on any one who ſhould "put him to death, ſurely Lamech, who is a much greater man, "ſhall be avenged ſeventy and ſeven-fold."

Mr. Shuckford gives a very different turn to this famous ſpeech. He ſuppoſes that the deſcendants of Cain had lived a long time in fear of the family of Adam, leſt they ſhould attempt to avenge on them the death of Abel; and that Lamech, in order to convince his wives of the unreaſonableneſs of thoſe fears, argued with them in the following manner: "Why ſhould we make our lives uneaſy with thoſe groundleſs ſuſpicions? We have not killed a man, nor offered any injury "to our brethren of the other family. Cain, indeed, our anceſtor,

" killed

ken unto my ſpeech: for I have ſlain a man to my wounding, and a young man to my hurt.

24 If Cain ſhould be avenged ſeven-fold, truly Lamech ſeventy and ſeven-fold.

25 ¶ And Adam knew his wife again, and ſhe bare a ſon, and called his name Seth: for God, *ſaid ſhe*, hath appointed me another ſeed inſtead of Abel, whom Cain ſlew.

26 And to Seth, to him alſo there was born a ſon; and he called his name Enos: then began men to call upon the name of the Lord.

CHAP. V.

1 *The genealogy, age, and death of the patriarchs from Adam unto Noah.* 24 *The godlineſs and tranſlation of Enoch.*

THIS is the book of the generations of Adam: in the day that God created man, in the likeneſs of God made he him.

2 Male and female created he them; and bleſſed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat *a ſon* in his own likeneſs, after his image: and called his name Seth.

4 And the days of Adam, after he had begotten Seth, were eight hundred years: and he begat ſons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 ¶ And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and ſeven years, and begat ſons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat ſons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived ſeventy years, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat ſons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived ſixty and five years, and begat Jared.

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat ſons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred ſixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch eight hundred years, and begat ſons and daughters.

20 And all the days of Jared were nine hundred ſixty and two years: and he died.

21 ¶ And Enoch lived ſixty and five years, and begat Methuſelah.

22 And Enoch walked with God after he begat Methuſelah three hundred years, and begat ſons and daughters.

23 And all the days of Enoch were three hundred ſixty and five years.

24 And Enoch walked with God and he *was* not; for God took him.

25 ¶ And

" killed Abel; but God was pleaſed ſo far to forgive his ſin, as " to threaten to take ſeven-fold vengeance on any one that ſhould " kill him; if ſo, ſurely they muſt expect a much greater puniſh- " ment who ſhall preſume to kill any of us; if Cain ſhall be aveng- " ed ſeven-fold, ſurely Lamech, or any of his innocent family, ſe- " venty and ſeven-fold." Accordingly he reads the words interrogatively; " Have I ſlain a man to my wounding, or a young man to " my hurt?" That is, I have not killed a man that I ſhould be wounded, nor a young man that I ſhould be hurt. This interpretation is agreeable both to the Chaldean paraphraſe and the Arabic verſion.

26 *Then began men to call upon the name of the Lord.*] This paſſage has been variouſly rendered. Some think it implied, that men began now to call more frequently on the name of the Lord, and to reſort to the places ſet apart for religious duties. Some will have the true meaning to be, that men now began to call themſelves by the name of God. That is, they now began, in an impious manner, to aſſume his titles and uſurp divine honours. Others believe, that the following is the true ſenſe of the paſſage: " Then began men, (that is, the " children of Seth) to ſeparate themſelves from the corrupt poſterity " of Cain, and to dedicate themſelves to the ſervice of God."

Commentary and Notes on Chapter V.

3 *In his own likeneſs.*] More particularly reſembling him than his other ſons, not only in his outward features, but alſo in wiſdom and goodneſs.

Called his name Seth.] He gives an account of thoſe deſcended from Seth alone, not of the poſterity of Cain, becauſe in Seth the poſterity of Adam were preſerved, when all the children of Cain periſhed in the deluge.

4 *And he begat ſons and daughters.*] After the birth of Seth he begat more children (as probably he had done many before) whoſe names are not here recorded; becauſe we muſt remember that Moſes ſets down only that race of men from whom Noah, and Abraham, and the Meſſiah were derived.

5 *And all the days of Adam were nine hundred and thirty years.*] Our great progenitor, after living 930 years, reſigned his breath into the hands of his creator, having ſeen his iſſue in the ninth generation, and taſted deeply of the wrath of the Almighty for the crime he had committed in Paradiſe. For, beſides the griefs he bore for his own perſonal tranſgreſſion, he had the mortification to ſee an early rupture in his family, by the hatred and malice of Cain, which ended in the foul and unnatural murder of his brother; he was witneſs to that univerſal corruption, which at laſt provoked the Almighty to deſtroy mankind by a deluge of water. He therefore probably did not think, when his life drew near its period, that the ſentence of his Creator, which condemned him to death, had any-thing terrible in it. Nature would doubtleſs ſhrink at the execution; but his reaſon would juſtify the wiſdom and goodneſs of providence, in putting a period to a toilſome and miſerable life, which he had long ſince forfeited. And if we trace him beyond the verge of mortality, how much more ſenſible would he be of this, when he found that the valley of the ſhadow of death was only a paſſage into a more glorious and happy world; when he would ſee that all the ſtages of evil he had travelled through, were deſigned, by his merciful Creator, to convince him of the abſolute neceſſity of adhering to the law of his creation, and to eſtabliſh him in the perfection of virtue, in order to qualify him for enjoying the perfection of happineſs, which was the end of his being.

The prodigious age of the antideluvians has induced ſome commentators to ſuſpect, that the years mentioned by Moſes were only lunar, conſiſting each of about thirty days, imagining that it was impoſſible for the human frame to laſt ſo long a time. But this is abſurd to the laſt degree; for Methuſelah himſelf, according to this computation, would have lived but little more than eighty years; and ſome of the perſons mentioned in this chapter muſt have had children at ſix years of age. The years therefore, mentioned by Moſes, were ſolar years, conſiſting of 365 days. The natural cauſes of this longevity cannot be determined: but doubtleſs the principal effect muſt be aſcribed to the efficiency of the Divine will, and was wiſely ordered by the providence of God, that the world might be the ſooner peopled, knowledge and religion more ſpeedily propagated, and ſciences ſooner brought to perfection.

21 *Begat Methuſelah.*] Who lived to the very year of the deluge; whence it is conjectured that Enoch, being a prophet, and foreſeeing the deſtruction that was coming upon the earth immediately after the death of this ſon, gave him the name of *Methuſelah*, which imports, *He dies, and the emiſſion*, viz. of waters, *enſues*.

22 *Enoch walked with God.*] That is, he was ſteadfaſt in a religious courſe of life; he perſevered in obeying the commands of his Creator to the end of his days. It may likewiſe intimate, that he was admitted to a happy intercourſe with God, with whom he *walked*, and familiarly converſed, which agrees with his character as a prophet.

24 *And he was not, for God took him.*] *He was not* any longer among men in this world: He was tranſlated into heaven without dying. By this extraordinary event God was pleaſed to comfort virtuous men in that early age, with the ſure and certain hope of a better life, and joys unſpeakable in the kingdom of heaven.

25 ¶ And Methuſelah lived an hundred eighty and ſeven years, and begat Lamech.

26 And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat ſons and Daughters.

27 And all the Days of Methuſelah were nine hundred ſixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a ſon.

29 And he called his name Noah, ſaying, This, *ſame* ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat ſons and daughters.

31 And all the days of Lamech were ſeven hundred ſeventy and ſeven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAP. VI.

1 *The wickedneſs of the world cauſeth the Flood.* 8 *Noah findeth grace.* 14 *The order, form, and end of the ark.*

AND it came to paſs when Men began to multiply on the face of the earth, and daughters were born unto them.

2 That the ſons of God ſaw the daughters of men, that they *were* fair; and they took them wives of all which they choſe.

3 And the Lord ſaid, My Spirit ſhall not always ſtrive with man, for that he alſo *is* fleſh: yet his days ſhall be an hundred and twenty years.

4 There were giants in the earth in thoſe days; and alſo after that, when the ſons of God came in unto the daughters of men, and they bare *children* to them: the ſame *became* mighty men which *were* of old, men of renown.

5 ¶ And God ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

7 And the Lord ſaid, I will deſtroy man, whom I have created, from the face of the earth, both man and beaſt, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the Lord.

9 ¶ Theſe *are* the generations of Noah: Noah was a juſt man *and* perfect in his generations, *and* Noah walked with God.

10 And Noah begat three ſons, Shem, Ham, and Japheth,

11 The earth alſo was corrupt before God; and the earth was filled with violence

12 And God looked upon the earth, and behold, it was corrupt: for all fleſh had corrupted his way upon the earth.

13 And God ſaid unto Noah, The end of all fleſh is come before me; for the earth is filled with violence through them: and behold I will deſtroy them with the earth.

14 ¶ Make thee an ark of gopher-wood: rooms ſhalt thou make in the ark, and ſhall pitch it within and without with pitch.

15 And

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29 *Called his name Noah,* &c.] The word Noah ſignifies *reſt*, and was given by Lamech to his ſon, becauſe he was to be a comfort and relief in their laborious employments. Some pretend, that Lamech expected that his ſon was the promiſed ſeed which was to break the ſerpent's head; but the latter part of the verſe ſufficiently indicates, that this conſolation was of an inferior kind: and accordingly the Jewiſh interpreters expound it, of his helping to make their labour eaſy in tilling the earth. If we refer the laſt words of the verſe, *the ground which the Lord hath curſed,* to the deluge which Enoch had foretold (ſee *Jude* 14,) then Noah may be called their *comforter*, as he was to be the reſtorer of the deſolated world.

The [illegible]

Commentary and Notes on Chapter VI.

1 *Men began to multiply.*] If we conſider the prodigious length of men's lives, and that they began to beget children as early, and left off as late in proportion as they do now, the number of inhabitants before the flood, will appear to be immenſe. Accordingly ſeveral have ſhewn, from very moderate computations, that there were at leaſt one hundred thouſand millions of ſouls, that is, near twenty times as many as there are at preſent upon our earth.

2 *The ſons of God,* &c.] Theſe words are differently interpreted. ---This phraſe in the New Teſtament ſignifies the ſons of virtue and piety; but here the word *Heloim*, which we tranſlate God, may either ſignify the judges and magiſtrates, who are God's vicegerents, or the princes and great men who are alſo called gods, *Pſalm* lxxxii. 1, and 6. And then the meaning is, Theſe great perſons were taken with the beauty of the daughters of men, that is, of the meaner ſort, and took by force not only the virgins, but the wives of whom they pleaſed. Some commentators by *the ſons of God* underſtand the children of Seth, who had ſeparated themſelves from the reſt of mankind, and dedicated their days to the ſervice of their Maker, and were called the children of God, becauſe they lived on the holy mountain, and joined with the angels in rehearſing the praiſes of their great Creator. The eaſtern Chriſtians add, that they lived entirely on the fruits of the earth, abſtained from all injuſtice, and that their common oath was by the blood of Abel, for which they cried to God for vengeance on the ſons of men.

The daughters of men, &c.] That is, the daughters of Cain, who were immerſed in wickedneſs, and abandoned to every vice. Hence the ſenſe of the verſe will be, that the children of Seth contracted an alliance with the daughters of Cain, and joined in the univerſal corruption of mankind.

3 *My ſpirit ſhall not always ſtrive with man.*] That is I will not ſuffer my laws and admonitions to be any longer trampled upon. God always conſiders men as moral agents, and therefore he makes uſe of every method that has any tendency to convert a rational being from the evil of his way. This the Scripture elegantly calls *drawing them with the cords of a man, with the hands of love,* Hoſ. xi. 4.---Theſe are the *ſtrivings of the ſpirit*, exerting itſelf in continual endeavours to reclaim mankind from their extreme folly and perverſeneſs. And when all his efforts prove ineffectual, he then proceeds to puniſh them.

Yet his days ſhall be an hundred and twenty years.] That is, though the wickedneſs of man is great, yet I will allow him one hundred and twenty years to repent in. During which time the world was not without a preacher of righteouſneſs; conſequently the Almighty forewarned Noah of the terrible cataſtrophe of the earth, by the deluge, one hundred twenty years before it happened. And had not that ſtupid race of mortals been ſo far immerſed in ſin, as to be inſenſible of their danger, they might have prevented that terible judgement which afterwards overwhelmed them: but they deſpiſed all the gentle warnings of their Maker, and turned the doctrine of repentance preached by Noah into ridicule.

4 *There were giants,* &c.] Tyrants who filled the world with rapine, murders, and all manner of wickedneſs. They were alſo diſtinguiſhed by their gigantic bulk and ſtature.

6 *And God repented.*] This expreſſion muſt not be underſtood in the literal ſenſe, *for God is not the ſon of man that he ſhould repent;* but is a figurative expreſſion, and adapted to our apprehenſions. The meaning therefore is, that as all the ſons of men were corrupt, and turned a deaf ear to his preacher, the Almighty was determind to deſtroy man whom he had created. Some of our modern contemners of religion have aſſerted, that the deſtroying of the beaſts, together with mankind, was an act of injuſtice. But ſuch would do well to remember, that this was only recalling that temporary breath which God himſelf had given them. And as the recalling it at that time, ſerved to render this example of Divine Severity againſt ſin the more ſignal and tremendous to future ages, we may venture to affirm, it anſwered the purpoſes of God's moral government, even better than if he had ſaved them by a miracle from the common wreck. And conſidered in this light, it is ſo far from being an imputation upon his juſtice, that it is rather an act of mercy; for whatever tends to reclaim inconſiderate mortals from their infatuation in counter-acting the laws which Infinite Wiſdom has formed to exalt them to happineſs, is an act of goodneſs and benevolence.

13 *The end of all fleſh.* &c.] I am determined to make an end of, that is, to deſtroy all mankind.

With the earth.] Or as it is in the margin, *from the earth.*

14 *An ark of gopher wood.*] A broad-bottomed veſſel, like a cheſt, to float upon the waters. *Gopher-wood* is ſuppoſed to have been the cypreſs-tree, which abounded in the plains where Noah built the ark.

15 And this *is the faſhion* which thou ſhalt make it *of*: the length of the ark *ſhall be* three hundred cubits, the breadth of *it* fifty cubits, and the height of it thirty cubits.

16 A window ſhalt thou make to the ark, and in a cubit ſhalt thou finiſh it above, and the door of the ark ſhalt thou ſet in the ſide thereof: *with* lower, ſecond, and third *ſtories* ſhalt thou make it.

17 And behold, I, even I do bring a flood of waters upon the earth, to deſtroy all fleſh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth ſhall die.

18 But with thee will I eſtabliſh my covenant: and thou ſhalt come into the ark; thou, and thy ſons, and thy wife, and thy ſons wives with thee.

19 And of every living thing of all fleſh, two of every *ſort* ſhalt thou bring into the ark, to keep *them* alive with thee, they ſhall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every *ſort* ſhall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou ſhalt gather *it* to thee; and it ſhall be for food for thee and for them.

22 Thus did Noah; according to all that God commanded him, ſo did he.

CHAP. VII.

1 *Noah with his family, &c. enters into the ark.* 17 *The beginning, increaſe, and continuance of the flood.*

AND the Lord ſaid unto Noah, Come ~~thou~~, and all thy houſe into the ark: for thee have I ſeen righteous before me in this generation.

2. Of every clean beaſt thou ſhalt take to thee by ſevens, the male and his female: and of beaſts that *are* not clean by two, the male and his female.

3 Of fowls alſo of the air by ſevens, the male and the female: to keep ſeed alive upon the face of all the earth.

4 For yet ſeven days, and I will cauſe it to rain upon the earth forty days and forty nights; and every living ſubſtance that I have made, will I deſtroy from off the face of the earth.

5 And Noah did according unto all that the Lord commanded him.

6 And Noah *was* ſix hundred years old, when the flood of waters was upon the earth.

7 And Noah went in, and his ſons, and his wife, and his ſons wives with him into the ark, becauſe of the waters of the flood.

8 Of clean beaſts, and of beaſts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to paſs after ſeven days, that the waters of the flood were upon the earth.

11 In the ſix hundredth year of Noah's life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the ſelf-ſame day entered Noah, and Shem, and Ham, and Japheth, the ſons of Noah, and Noah's wife, and the three wives of his ſons with them, into the ark:

14 They, and every beaſt after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, and every bird of every ſort:

15 And they went in unto Noah into the ark; two and two of all fleſh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all fleſh, as God had commanded him: and the Lord ſhut him in.

17 ¶ And

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15 *The length of the ark ſhall be three hundred cubits,*] The ſtandard cubit of the Jews was one foot and a half, the ark therefore was four hundred and fifty feet in length, ſeventy-five feet in breadth, and forty-five feet in height. It has been queſtioned, whether this ark was ſufficient to hold the great number of animals and their proviſions, which Moſes tells us went into the ark. But a little conſideration would have removed the difficulty, and convinced the propoſers that it was ſufficiently large for the purpoſes intended. The number of four-footed beaſts is reckoned not to exceed onehundred and thirty ſpecies; the birds are about the ſame number; and as St. Auguſtine very juſtly obſerves, it was not neceſſary to bring all the birds into the ark, becauſe many of them could ſwim on the ſurface of the water by the ſide of it. There are about fifty ſpecies of reptiles, but many of them can live in the water, conſequently need not have been taken into the ark. Again, of beaſts, there are not reckoned above ſix ſpecies larger than a horſe, few are equal to the ſize of that animal, many leſs, and even under the ſize of a ſheep; ſo that the ark was ſufficiently capacious for holding them The height of it may be divided into four ſtages, allowing three cubits and an half to the firſt, ſeven to the ſecond, eight to the third, and five and an half to the fourth; the remainder of thirty cubits being allowed for the thickneſs of the floors, &c. In one ſtory, divided into thirty-ſix ſtables, each containing twenty-five feet and an half in length, twenty-nine in breadth, and thirteen and an half in height, all the beaſts might be lodged. The ſecond ſtory would be abundantly ſufficient for containing their meat. The birds, diſtributed into thirty-ſix departments, together with their proviſions, would be conveniently contained in the third. And the fourth or upper ſtory, would be abundantly ſufficient for Noah's family and their proviſions. Thus have we ſhewn that the ark was large enough for the purpoſes intended; namely, that of ſaving a remnant of all the creatures on the face of the earth.

16 *In a cubit ſhalt thou finiſh it above.*] That is, with a ſhelving roof raiſed a cubit in the middle.

17 *Deſtroy all fleſh.*] This plainly proves the deluge was univerſal.

19 *Two of every ſort.*] That is, of unclean beaſts.

Commentary and Notes on Chapter VII.

2. *Of every clean beaſt.*] Some are of opinion, that though with reſpect to men's food, the diſtinction of *clean* and *unclean* was not known before the law, yet with reſpect to ſacrifice it was; for the rite of ſacrifice being inſtituted before the flood, this difference alſo of beaſts was before it. Others imagine Adam had directions from God for this, as alſo for ſacrificing, which directions he tranſmitted down to his poſterity.

By ſevens.] That is ſeven pair, as appears by the addition of male and female.

11 *In the ſecond Month.*] That is, in October; for anciently, before the Iſraelites came out of Egypt, the year began about the middle of September.

The ſeventeenth day.] About the beginning of our November.

The fountains of the great deep.] By the great deep ſome underſtand the ocean; but others with more reaſon, the ſubterraneous abyſs or vaſt collection of waters in the bowels of the earth. So, by breaking up the fountains of the great deep, we muſt underſtand, either the burſting of the waters, lodged in the bowels of the earth, through the ſurface of the ground, or the ſea riſing in prodigious waves, and overflowing the earth.

And the windows of heaven were opened.] Or, as it may be rendered, the cataracts of heaven; for the rain did not fall in ſhowers, but, as it were, in floods and cataracts. " The clouds" ſays Biſhop Patrick, " did not break into drops, but fell with terrible violence in a torrent, " which Moſes calls *opening the windows or flood gates of heaven.*" Thus the deluge was owing to two cauſes, the breaking up of the fountains of the great deep, and the opening of the windows of heaven.

14 *And the rain was upon the earth forty days.*] Too late now does wretched, deluded man ſee his approaching fate; in vain does he fly to the mountains and climb the trees for ſecurity; the ſheets of rain fall inceſſantly upon his head, and the ſea, flowing over the ſhores, threaten him with inevitable deſtruction. He had abuſed the mercies of his God, derided his miniſter, and laughed at the ſentence

which

17 ¶ And the flood was forty days upon the earth: and the waters increaſed, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increaſed greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth: and all the high hills that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all fleſh died that moved upon the earth, both of fowl, and of cattle, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man:

22 And in whoſe noſtrils *was* the breath of life, of all that *was* in the dry-*land*, died.

23 And every living ſubſtance was deſtroyed, which was upon the face of the ground: both man, and cattle, and the creeping things, and the fowl of the heaven; and they were deſtroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

1 *The waters aſſwage.* 18 *Noah goeth forth of the ark.* 20 *buildeth an altar, and offereth ſacrifice.* 21 *God promiſeth to curſe the earth no more.*

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to paſs over the earth, and the waters aſſwaged.

2 The fountains alſo of the deep, and the windows of heaven were ſtopped, and the rain from heaven was reſtrained;

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 And the ark reſted in the ſeventh month, on the ſeventeenth day of the month, upon the mountains of Ararat.

5 And

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which Noah had conſtantly told him would be ſoon put in execution: where therefore could he fly for ſuccour! not to his God! and who elſe was able to deliver him?

19 *And all the hills under the whole heaven were covered*] That is, the deluge was univerſal: nothing under the whole heaven eſcaped this terrible devaſtation. The tops of the hills, the talleſt trees, the ſtrongeſt towers, the loftieſt mountains, can give no refuge to loſt man; they are buried beneath the waves, Noah himſelf cannot now help him. He might now perhaps remember his predictions, and flee to him for ſuccour. But God had ſhut the door of the ark, and it could no more be opened. May this inſtance never be forgotten by Chriſtians! For the ſame will exactly happen at the laſt and terrible day of the Lord; ſuch as have derided the mercies of their Creator, and neglected to waſh away their ſins in the blood of their Saviour, will find the door of ſalvation ſhut againſt them, never to be opened.

20 *Fifteen cubits upwards did the waters prevail*] That is, the depth of the Water on the tops of the higheſt mountains was twenty-two feet.

Commentary and Notes on Chapter VIII.

1 *God remembered*] That is, the great Creator of the univerſe who always in the midſt of his wrath remembers mercy, took compaſſion upon Noah. He remembered the poor remains of his Creation, now floating on the enormous billows of an ocean without a ſhore. He therefore cauſed a north wind to paſs over the earth; commanding the deep below to reſtrain its waters, and cloſed the windows of heaven.

4 *And the ark reſtd in the ſevonth month.*] We muſt here underſtand that the ſeventh month relates to the year, not to the flood That is, in the beginning of May, when the ſummer was coming on apace, and the heat of the ſun would help to carry off the waters, and warm the earth which had been chilled by the waters of the flood. Thus we ſee that the benevolent Creator was always mindful of the creatures of his hand; he not only abated the waters of the flood, and commanded the ſeas to retire to their ancient bounds; but did this at a time when the ſun was advancing to the northern tropic, and conſequently his prolific rays exerted their greateſt influence on the country where the ark reſted.

Upon the mountains of Ararat.] There have been various opinions with regard to the true ſituation of mount Ararat; but the moſt conſonant to reaſon is that which places it near the middle of Armenia, near the river Araxes or Aras, above two hundred and eighty miles diſtant from Al-Judi, to the north-eaſt. St. Jerom ſeems to have been the firſt, who hath given us any account of this tradition. "Ararat, (ſays he,) is a champain country, incredibly fertile, through "which the Araxes flows at the foot of mount Taurus, which ex"tends ſo far; ſo that by the mountains of Ararat, whereon the "ark reſt, we are not to underſtand the mountains of Armenia "in general, but the higheſt mountains of Taurus, which over"look the plains of Ararat." Since his time, its ſituation in this place has been remarked by ſeveral other writers; and all the travellers in thoſe parts mention no other mount of Ararat, than what the Armenians called Maſis, and the Mahometans Agri-dagh, or Parmakdagd, the former ſignifying Great Mountain, and the latter Finger Mountain, alluding to its ſhape, which reſembles that of a Finger when held up. It ſtands about twelve leagues to the ſouth-eaſt of Erivan, a ſmall city in the Upper Armenia, four leagues from Arras or Araxis, and ten to the north-eaſt of Nakchuvan. This mountain is encompaſſed by ſeveral little hills; and on the top of them are found many ruins, thought to have been the buildings of the firſt men, who might fear for ſome time to go down into the plains. It ſtands by itſelf in the form of a ſugar-loaf, in the midſt of a very extenſive plain, and ſeparated from the other mountains of Armenia, which make a long chain. It conſiſts of two hills, of which the leſſer is more ſharp and pointed; but the larger, which is that of the ark, lies north-eaſt of it, and rears its head far above the neighbouring mountains. It is indeed ſo large and lofty, that when the air is clear, it does not appear to be above two leagues from Erivan, and yet may be ſeen ſome four or five days journey off; but from the middle to the top it is perpetually covered with ſnow; and during the ſpace of three or four months in the year, has its upper part generally hid in clouds. The Armenians have a tradition, that on the ſummit of this mountain, there is ſtill a conſiderable part of the ark remaining; though it is impoſſible to get up to the top of it. But it may not be amiſs to anſwer one objection which has been made to the preceding account; namely, That the face of the earth, before the deluge, was ſmooth, regular, and uniform, without mountains, and without a ſea; and that the rocks and mountains which now appear, were formed by the violent concuſſions which happened, and are indeed nothing elſe but the ruins and fragments of the old world. But this objection is removed by the teſtimony of Divine Wiſdom, who in declaring her own pre-exiſtence, ſays, *I was ſet up from everlaſting, from the beginning, or ever the earth was; when there was no depth, I was brought forth; when there were no fountains abounding with water; before the mountains were ſettled, before the Hills was I brought forth; while as yet God had not made the earth, nor the fields, nor the higheſt part of the duſt of the world.* So that, according to this declaration, not only the fountains of waters which we now ſee upon the face of the earth, but even mountains, which ſome have, from a miſtaken notion, reckoned its greateſt deformities, together with the hills, were part of the original creation, and co-temporary with the firſt foundations of the earth; and though a deluge can ſcarce be ſuppoſed to overſpread the globe, without making ſome tranſmutations in it, yet that it could not ſhock the pillars of the round world, or cauſe a total diſſolution of nature, we have the ſame divine teſtimony aſſuring us, that, at the time of the firſt creation, *God laid the foundation of the earth ſo ſure, that it ſhould not be removed for ever.* It is therefore a groundleſs imagination to aſcribe the origin of mountains, and other lofty eminences, to a certain diſruption of the earth, at the time of the deluge; when God from the very beginning of things, deſigned them for the moſt excellent purpoſes. For beſides the awful appearance they make, and thence fill the mind with juſt notions of God's tremendous majeſty, which a ſmooth ſurface would not do, they yield food for ſeveral animals formed by nature to live upon them, and ſupply us from their ſurface with many wholeſome plants, and from their bowels with uſeful metals. But theſe are but a ſmall part of their uſe. By condenſing the vapours they become the reſervoirs of fountains and rivers, from whence the very plains and valleys derive their fertility. Nay we may appeal to the very ſenſe of mankind, whether a land, diverſified with hills and valleys, is not more pleaſant and beautiful, than an uniform flat, which pleaſes the eye only when viewed from the top of an hill. For what were the Temple of Theſſaly, ſo celebrated by the ancients for their unparalled pleaſantneſs, but a valley divided by a river, and terminated by hills? Are not all the deſcriptions of poets embelliſhed with ſuch ideas, when they are deſirous of painting places ſuperlatively delightful? Conſequently our earth, as diſtinguiſhed into mountains, rivers, vales, and hills, muſt even in point of pleaſure, claim the pre-eminence of any other, that preſents us with only a ſingle ſcene, and in one continued plain ſuperficies, muſt of neceſſity pall the ſenſes. But then, if we conſider farther the riches that are depoſited in theſe eminences, the gold and precious ſtones, the coal, the lead, the tin, and other valuable minerals

that

5 And the waters decreaſed continually until the tenth month: in the tenth *month*, on the firſt *day* of the month, were the tops of the mountains ſeen.

6 And it came to paſs at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he ſent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Alſo he ſent forth a dove from him, to ſee if the waters were abated from off the face of the ground.

9 But the dove found no reſt for the ſole of her foot, and ſhe returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he ſtayed yet other ſeven days, and again he ſent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her mouth *was* an olive-leaf pluck'd off: So Noah knew that the waters were abated from off the earth.

12 And he ſtayed yet other ſeven days, and ſent forth the dove, which returned not again unto him any more.

13 ¶ And it came to paſs in the ſix hundredth and firſt year, in the firſt *month*, the firſt *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark: and looked, and behold the face of the ground was dry.

14 And in the ſecond month, on the ſeven and twentieth day of the month, was the earth dried.

15 ¶ And God ſpake unto Noah, ſaying,

16 Go forth of the ark, thou and thy wife, and thy ſons, and thy ſons wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all fleſh, *both* of fowl, and of cattle, and of every creeping think that creepeth upon the earth: that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his ſons, and his wife, and his ſons wives with him:

19 Every beaſt, every creeping thing, and every fowl, *and* whatſoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the Lord, and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the Lord ſmelled a ſweet ſavour: and the Lord ſaid in his heart, I will not again curſe the ground any more for man's ſake; for the imagination of man's heart *is* evil from his youth: neither will I again ſmite any more every thing living, as I have done.

22 While the earth remaineth, ſeed-time, and harveſt, and cold and heat, and ſummer and winter, and day and night, ſhall not ceaſe.

CHAP.

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that are dug out of the bowels of the mountains, all uſeful in their kinds, and fitted for the accommodation of human life, we ſhall be apt to overlook the fantaſtical pleaſantneſs of a ſmooth outſide, and think with Moſes, that *Bleſſed of the Lord is any land, for the chief things of the ancent mountains, and for the precious things of the laſting hills.*

5 *In the tenth month were the tops of the mountains ſeen.*] From hence it ſeems reaſonable to conclude, that the mountain on which the ark reſted was much higher than any other in the neighbourhood, becauſe it had been ſettled there two months before the tops of the other mountains were ſeen. It muſt indeed be remembered, that the ark, loaden with the remnant of all the creatures on the earth, muſt ſink deep in the water, and conſequently reſt upon the top of the mountain ſome time before it was left dry; but this can hardly be thought to amount to two months; which was the firſt time, according to the ſacred hiſtorian, that the tops of the mountains were ſeen

6 *At the end of forty days.*] So long after the tops of the mountains appeared, that is, on the eleventh day of the eleventh month; which is about the end of July,

7 *A raven which went to and fro.*] In the *Hebrew* it is, *in going forth and returning*; that is fluttered backward and forward, went often from the ark, and as often returned.—Noah knew that if the earth was dry, the ſmell of dead carcaſes would tempt it to fly far from the ark.

13 *In the ſix hundredth and firſt year.*] That is, of Noah's life.—The flood began on the 17th day of the 2d month, and ended the 27th day of the ſame month of the ſubſequent year: thus it laſted a complete ſolar year.

16 *Go forth of the ark.*] Noah, though he knew that the face of the ground was dry, yet his piety would not ſuffer him to leave the ark, till he received the command of his God, as he had before received for entering it. Thus ended Noah's long and melancholy confinement, which by computation, from the time of his entering to his quitting the ark, appears to have been exactly the ſpace of a ſolar year.

21 *The Lord ſmelled a ſweet ſavour.*] This expreſſion is uſed in condeſcenſion to our weakneſs, and implies, that this *ſacrifice of thankſgiving* was as grateful to God, as ſweet odours are to us: not that the Deity could have pleaſure in the blood of ſlain beaſts, or in the ſmoke of burnt fleſh; but he ſhewed regard to this religious ceremony, becauſe it was accompanied with a pious and grateful mind,

Said in his heart.] He determined or reſolved in himſelf.

For the imagination of man's heart is evil] The true ſenſe of this paſſage is as follows: Notwithſtanding all the follies and vices I foreſee mankind will be guilty of, I will never again deſtroy the earth and its inhabitants by another flood.

Thus have we explained the hiſtory of this great cataſtrophe; but muſt not omit to anſwer ſome objections which have been raiſed againſt the Moſaic account of the deluge, by thoſe who are ready to catch at every thing that has the leaſt tendency to diſcredit the holy ſcriptures. The firſt objection is againſt the univerſality of the deluge: For, ſay they, if the only deſign of the deluge was to deſtroy mankind, there was no neceſſity for carrying the waters beyond the bounds that were then inhabited. But the perſons who make this objection, ſeem to forget that the number of mankind, before the flood, was vaſtly ſuperior to what the preſent earth is perhaps capable of ſuſtaining. This will evidently appear, if we conſider the prodigious length of the lives of the antediluvians, many of whom had children in the five hundredth year of their lives. The poſterity of Jacob, by his ſons only, amounted to ſix hundred thouſand males, capable of bearing arms, in the ſpace of 266 years. So that if the antediluvians multiplied only as faſt before the flood, as the children of Iſrael did after it, the number of mankind alive at the deluge muſt have been not only more than what the preſent earth does contain, but prodigiouſly more than what the whole number of mankind can be juſtly ſuppoſed to have been at any other period of time, from the creation of the world. Every place muſt therefore be inhabited; and as none was to eſcape the avenging hand of an incenſed God, there was a neceſſity that every place ſhould be overflowed by the deluge. But there is ſtill a ſtronger argument for the univerſality of the flood: Moſes tells us, that the waters prevailed fifteen cubits above the higheſt mountains; let the mountains themſelves be appealed to for the truth of this aſſertion. Examine the higheſt eminences of the earth, and they all, with one accord, produce the ſpoils of the ocean, depoſited upon them on that occaſion; the ſhells and ſkeletons of ſea fiſh, and ſea-monſters of all kinds. The Alps, the Appenines, the Pyrennees, the Andes, and Atlas and Ararat; every mountain of every region under heaven, from Japan to Mexico, all conſpire, in one uniform univerſal proof, that they all had the ſea ſpread over their higheſt ſummits. All which are a perfect demonſtration, that Moſes's account of the deluge is inconteſtibly true. And, indeed, unleſs this devaſtation was general, we can hardly conceive what neceſſity there was for any ark at all. Noah and his family might have retired into ſome neighbouring country, as Lot and his family ſaved themſelves by withdrawing from Sodom, when that city was to be deſtroyed. The beaſts might have ſaved themſelves by flight; or if not, others might have been procured from places where this deſolation did not reach: and as for the birds, they might eaſily have preſerved themſelves by winging their way to countries not overflown, and there have procured ſubſiſtance, till the waters had returned to their ancient bounds.

The next objection is, where to find a ſufficient quantity of water to render the deluge univerſal. To this ſeveral ſolutions have been given, which the reader may find in the firſt volume of the Univerſal Hiſtory. But, ſurely, that Almighty Being, who firſt called this earth out of its primeval chaos, could eaſily find a ſufficient quantity of water for this cataſtrophe, though it may be difficult to account for it by natural cauſes. The whole earth bears witneſs that this was done; and therefore, whether it was brought about by the ordinary courſe of nature, or the peculiar act of Divine Power, is nothing to the purpoſe: the fact is abundantly eſtabliſhed, and therefore it is needleſs to ſearch after the natural cauſes by which it was performed.

C H A P. IX.

1 *God bleſſeth Noah.* 4 *Blood and murder are forbidden.* 8 *God's covenant.* 13 *ſignified by the rainbow.* 21 *Noah is drunken,* 25 *curſeth Canaan.* 29 *and dieth.*

AND God bleſſed Noah and his ſons, and ſaid unto them, be fruitful and multiply, and repleniſh the earth.

2 And the fear of you and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the ſea; into your hand are they delivered.

3 Every moving thing that liveth ſhall be meat for you: even as the green herb have I given you all things:

4 But fleſh with the life thereof, *which is* the blood thereof, ſhall you not eat.

5 And ſurely your blood of your lives will I require: at the hand of every beaſt will I require it; and at the hand of man, at the hand of every man's brother will I require the life of man.

6 Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

8 ¶ And God ſpake unto Noah, and to his ſons with him, ſaying,

9 And I, behold, I eſtabliſh my covenant with you, and with your ſeed after you;

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth.

11 And I will eſtabliſh my covenant with you, neither ſhall all fleſh be cut off any more by the waters of a flood: neither ſhall there any more be a flood to deſtroy the earth.

12 And God ſaid, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations:

13 I do ſet my bow in the cloud, and it ſhall be for a token of a covenant between me and the earth.

14 And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud:

15 And I will remember my covenant, which *is* between me, and you, and every living creature of all fleſh; and the waters ſhall no more become a flood to deſtroy all fleſh.

16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that *is* upon the earth.

17 And

Commentary and Notes on Chapter IX.

1 *And God bleſſed Noah,* &c.] The bleſſing pronounced by the beneficent Father of the univerſe upon Noah and his ſons, was the ſame as he had before pronounced upon our firſt parents, when they were placed in the terreſtrial paradiſe. Some of the moſt eminent divines conſider the flood as the effect of that curſe which the Almighty denounced againſt the earth, for man's ſake; and that this curſe was fully executed and accompliſhed by the flood. This, we think, will ſufficiently appear, if we draw a parallel between the bleſſings and privileges granted to Adam, ſoon after his creation, and thoſe reſtored to Noah and his poſterity, ſoon after the flood. To our firſt parents, it is ſaid, *Have dominion over the fiſh of the Sea, and over the fowl of the air, and over every living thing that moveth upon the earth,* Gen. i. 28. To Noah and his ſons, it is ſaid, *The fear of you and the dread of you ſhall be upon every beaſt of the earth,* &c. *into your hand are they delivered,* Gen. ix. 2. To Adam and Eve are granted, for food, *Every herb bearing ſeed, and every tree in the which is the fruit of a tree, yielding ſeed,* Gen. i. 29. But Noah and his ſons have a much larger grant: *Every moving thing that liveth ſhall be meat to you, even as the green herb have I given you all things,* Gen. ix. 3. The bleſſing on the earth at the Creation was, *Let the earth bring forth graſs, and herb yielding ſeed, and the fruit tree yielding fruit after his kind,* Gen. i. 11. The bleſſing after the flood is, *While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night, ſhall not ceaſe,* Gen viii. 22. It may therefore be juſtly aſked, what is beſtowed in the firſt bleſſing that is wanted in the ſecond? What more did Adam enjoy in his happier days? What more did he forfeit in his worſt, with reſpect to this life, than that which is contained in theſe bleſſings? If he neither had more, nor loſt more, all theſe bleſſings are expreſly reſtored to Noah and his poſterity: and hence it is concluded, that the old curſe upon the ground was, after the deluge, finiſhed and compleated.

3 *Every moving thing that liveth ſhall be meat for you.*] This appears to be the firſt grant to mankind of the uſe of animal food. Some indeed pretend, that this was only a renewal of the old charter before granted to our firſt parents. But that paſſage cannot fairly be conſtrued in this ſenſe. Beſides, it was ſurely ſuperfluous to give Noah this grant, if he had enjoyed the ſame privilege before. Various reaſons are aſſigned by commentators for the Almighty's making this conceſſion to Noah: but the opinion of thoſe who think it was owing to the fruits of the earth being leſs nutritive than before the flood, and at the ſame time the bodies of men being weaker, a more nouriſhing food was neceſſary, ſeems to have the moſt ſolid foundation.

4 *But fleſh with the life thereof,* &c] The true ſenſe of this paſſage ſeems to be, that they ſhould not eat the blood of any creature, blood being to the animal life what oil is to the lamp; and, therefore, life and blood are here ſynonimous terms. Some indeed pretend, that this was deſigned to put an end to a barbarous cuſtom that prevailed in the old world, of cutting off any limb of a living creature, and eating it while the life or blood was in it. But ſuppoſe this had been the cuſtom of a few, there was ſurely no neceſſity for giving a precept to all mankind, to avoid an action, the bare thought of which ſtartles human nature. The text itſelf, in the ſucceeding verſe, indicates a more ſubſtantial reaſon for this precept; namely, to create in the human breaſt a greater abhorrence for ſhedding the blood of man, by declaring it unlawful to taſte even the blood of beaſts.

5 *And ſurely.*] This ſhould be rendered *for ſurely,* it being a reaſon for the former prohibition: and in this manner the ſeptuagint and vulgate verſions have juſtly tranſlated it. The true ſenſe of the paſſage will therefore be, "I command you to abſtain from the blood of "animals, that you may be the more deterred from ſhedding human "blood; for that is ſo precious in my ſight, that the very beaſt which "killeth a man ſhall die. And therefore much more will I require "it at the hand of every man, eſpecially as the whole human race are "deſcended from one parent, and conſequently all brethren."

6 *Whoſo ſheddeth man's blood,* &c.] Murder is a crime ſo heinous and monſtrous, that human nature ſhudders at the very thoughts of it. We cannot therefore ſufficiently admire the goodneſs of God, in giving a poſitive command againſt ſo horrid an act; and ordering, that thoſe who ſhould ſo far abandon their nature as to be guilty of it, ſhould be puniſhed with death. And ſurely, the murderer can never hope to eſcape the juſtice of his Maker; for though he may commit the heinous crime when the world below is bured in night and ſilence, yet the eye of Omnipotence beholds the act, and will certainly diſcover it. *The darkneſs is no darkneſs with him, but the night is as clear as the day.*

13 *I do ſet my bow in the clouds.*] It is well known, that the rainbow is produced by the refraction of the ſun's light in drops of falling rain, and never appears but when it rains in the ſunſhine. Homer is thought to have had a notion, that the rainbow was at firſt ſet in the clouds to be a ſign unto men.

> Jove's wond'rous bow, of three celeſtial dies,
> Plac'd as a ſign to man amidſt the ſkies. *Pope.*

It was certainly the ſign of God's covenant with man, and we ought to conſider it as an illuſtrious ſymbol of the Divine Mercy and Goodneſs, to confirm our belief and confidence in God. *Look upon the rainbow,* ſays the ſon of Sirach, *and praiſe him that made it; very beautiful it is in the brightneſs thereof; it compaſſeth the heaven about with a glorious circle, and the hands of the Moſt High have bended it.* It is a bow of no hoſtile intention; a bow painted in variegated colours, on the diſburdened cloud. How vaſt is the extent, how delicate the texture of that ſhadowy arch! Elegant its form, and rich its tinctures; but more delightful its ſacred ſignificancy: while the violet and the roſe bluſh in its beautiful aſpect, the olive-branch ſmiles in its gracious import. It writes in radiant dies, what the angels ſung in harmonious ſtrains, *Peace on earth, and good will towards men.* It is the ſtamp of inſurance for the continual welfare of this preſent world, and a comfortable token of a better ſtate and happier kingdom: a kingdom, where a rainbow is repreſented as ſurrounding the throne (Rev. iv. 3.) to intimate, that ſtorms ſhall beat no more: but an eternal and unbounded ſpring of joy and felicity bloom for ever.

16 *I will look upon it that I may remember,* &c.] This is ſpoken

after

17 And God ſaid unto Noah, This *is* the token of the covenant, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

18 ¶ And the ſons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19 Theſe *are* the three ſons of Noah: and of them was the whole earth overſpead.

20 And Noah began *to be* an Huſbandman, and he planted a vineyard.

21 And he drank of the wine, and was drunken, and he was uncovered within his tent.

22 And Ham the father of Canaan ſaw the nakedneſs of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward, and covered the nakedneſs of their father; and their faces *were* backward, and they ſaw not their father's nakedneſs.

24 And Noah awoke from his wine, and knew what his younger ſon had done unto him.

25 And he ſaid, Curſed *be* Canaan; a ſervant of ſervants ſhall he be unto his brethren.

26 And he ſaid, Bleſſed *be* the Lord God of Shem; and Canaan ſhall be his ſervant.

27 God ſhall enlarge Japheth, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty Years: and he died.

CHAP. X.

1 *The generations of Noah.* 2 *The ſons of Japheth,* 6 *and Ham,* 8 *Nimrod the firſt monarch.* 21 *The ſons of Shem.*

NOW theſe *are* the generations of the ſons of Noah; Shem, Ham, and Japheth: and unto them were ſons born after the flood.

2 The ſons of Japheth; Gomer, and Magog, and Madal, and Javan, and Tubal, and Meſhech, and Tiras.

3 And the ſons of Gomer; Aſhkenaz, and Riphath, and Togarmah.

4 And the ſons of Javan; Eliſha, and Tarſhiſh, Kittim, and Dodanim.

5 By theſe were the iſles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the ſons of Ham; Cuſh, and Mizraim, and Phut and Canaan.

7 And the ſons of Cuſh; Sebah, and Havilah, and Sabtah, and Raamah, and Sabtecha; and the Sons of Raamah; Sheba, and Dedan.

8 And Cuſh begat Nimrod; he began to be a mighty one in the earth.

9 He was a mighty hunter before the Lord; wherefore it is ſaid, Even as Nimrod the mighty hunter before the Lord.

10 And

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after the manner of men, and muſt not be ſuppoſed to indicate any forgetfulneſs in God. His purpoſes are as unalterable as his nature; and he who cannot poſſibly forget, does not ſtand in need of ſigns or tokens to put him in mind of his promiſe. The meaning therefore is, that every man ſhould conſider this bow as a perpetual ſign of the promiſe made by God to Noah, and which he will certainly fulfil

20 *And Noah began to be an huſbandman.*] The word which we tranſlate *began*, ſignifies alſo *continued*; and the true ſenſe is, *Noah continued to be an huſbandman*, that is, he returned to the occupation he followed before the flood.

21 *And he drank of the wine*, &c.] It has juſtly been obſerved, that the word which we render *drunken*, does not abſolutely imply a great degree of intoxication; but only that he was fluttered or heated by the liquor. And with regard to his being uncovered, the looſe dreſs of thoſe times rendered it eaſy for the wind, or any ſlight diſcompoſure of body, to expoſe thoſe parts which nature teaches us to conceal.

22 *And Ham the father of Canaan ſaw the nakedneſs*, &c.] Interpreters are divided with regard to the crime of Ham; but that which ſeems moſt conſonant to reaſon is, that ſeeing the nakedneſs of his aged father, he made him the ſubject of his wanton mirth and raillery. The ingenious Van dor Hart, profeſſor of the oriental languages at Helmſtadt, is of opinion, that Ham's crime conſiſted in committing inceſt with his father's wife; for he obſerves, that the ſcripture phraſe to *ſee* or *uncover* his father's *nakedneſs*, ſignifies to lie with his father's wife. He ſuppoſes that Ham took the opportunity of his father's drunkenneſs to execute his wicked deſign; that his brethren, having ſurprized him in the act, threw their garments over him and his accomplice, and then went and gave an account to their father of all they had ſeen: that Noah, highly enraged at this baſe action, ordered that Canaan, the iſſue of that inceſtuous commerce, ſhould be wholly deprived of the Inheritance.

24 *And he ſaid, curſed be Canaan*, &c.] Commentators are divided in their ſentiments, with regard to this curſe being pronounced upon Canaan, who ſeems to have been innocent, rather than on Ham, who was the guilty perſon. Some ſuppoſe there is an error in the text, and that inſtead of Canaan, it ſhould have been Ham: while others think that Canaan was only another name for Ham. The former of theſe conjectures is favoured by the Arabic verſion, which inſtead of Canaan, has *the father of Canaan*; and alſo by the Septuagint, which has Ham. But the text may be explained, without having recourſe to either of theſe conjectures, if we conſider the paſſage as a prophecy, which Noah then uttered, in order to mortify his wicked ſon, by foretelling that his violation of filial duty would be retaliated upon him in the wretchedneſs and degeneracy of his children, particularly of Canaan's race. Nor will this appear at all forced, when it is conſidered, that the words in the original are only *curſed Canaan*; as much as to ſay, *Ah wretched ill fated Canaan! a ſervant of ſervants ſhall he be unto his brethren.* But in whatever ſenſe we underſtand theſe words, we ſhould be very careful not to imagine, that Canaan and all his poſterity were in a ſtate of reprobation, in conſequence of this curſe pronounced upon Ham, For it is contrary to common equity, much more to the proceedings of Providence, to puniſh in children the faults of their father. And we have the expreſs declaration of God himſelf, that the ſon ſhall not bear the iniquity of the father. Ezek. xviii. 20.

26 *Bleſſed be the Lord God of Shem.*] The happineſs that was to reſult to the whole world from the poſterity of Shem, ſo filled the prophetic mind of Noah, that inſtead of bleſſing him, he breaks out into a rapturous exclamation of praiſe to God, in whom he was bleſſed. He foreſaw, that from the family of Shem the Meſſias would ariſe, according to the fleſh: and that the covenant that ſhould reſtore man to himſelf, and to his Maker, ſhould be conveyed through his poſterity. And ſurely, when this good old patriarch ſaw, with the eyes of faith, the *ſon of righteouſneſs ariſe with healing in his wings*, the immaculate *lamb ſlain from the foundation of the world*, whoſe blood was to waſh away the ſins of mankind, he might well be tranſported beyond the bounds of an ordinary bleſſing, and break out in that rapturous expreſſion, *Bleſſed be the Lord God of Shem!*

27 *God ſhall enlarge Japheth.*] That is, God ſhall enlarge the bounds of the countries poſſeſſed by the children of Japheth. A prediction which was fully accompliſhed; for not only Europe, but the Leſſer Aſia, Media part of Armenia, Iberia, Albania, and the vaſt regions towards the North, anciently inhabited by the Scythians, but now by the Tartars, tell to the ſhare of his poſterity.

He ſhall dwell in the tents of Shem.] That is, ſome of the countries of Shem ſhall be poſſeſſed by the deſcendants of Japheth; a prediction fully accompliſhed, when the Medes and Babylonians overthrew the Aſſyrian empire, and the Greeks and Romans conquered that part of Aſia which belonged to Shem.

Commentary and Notes on Chapter X.

5 *Iſles of the Gentiles.*] We are not to underſtand by the word *Iſles*, only ſuch countries as are ſurrounded by the ſea, but alſo ſuch countries as were divided from the land of Canaan by the ſea; for the word which we tranſlate *Iſle*, ſignifies alſo a country, region, or province.

8 *Nimrod began to be mighty*, &c.] That is, he was the firſt great warrior and conqueror.

9 *He was a mighty hunter before the Lord*] That is, he taught the people to chaſe and deſtroy the wild beaſts And if we conſider that men now dwelt in tents, weakly defended, and conſequently expoſed to the ravages of wild beaſts, we ſhall not be ſurprized that Nimrod, by delivering his aſſociates from theſe ſavage enemies, ſhould ſo far gain their affection, that it was an eaſy tranſition to raiſe himſelf from the ſtate in which he was conſidered as their friend and benefactor, to the ſovereign authority. He ſeems to have been a very tyrannical prince, his very name ſignifying a rebel, an apoſtate. He was the

founder

10 And the beginning of this kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar,

11 Out of that land went forth Aſhur, and builded Nineveh, and the City of Rehoboth and Calah.

12 And Reſen between Nineveh and Calah: the ſame *is* a great city.

13 And Mizraim begat Ludium, and Anamim. and Lehabim, and Naphtuhim.

14 And Pathruſim, and Caſluhim (out of whom came Philiſtim) and Caphtorim.

15 ¶ And Canaan begat Sidon his firſt-born, and Heth.

16 And the Jebuſite, and the Emorite, and the Girgaſite.

17 And the Hivite, and the Harkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterwards were the families of the Canaanites ſpread abroad.

19 And the border of the Canaanites was from Sidon, as thou comeſt to Gerar, unto Gaza; as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſhah.

20 Theſe *are* the ſons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem alſo the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The children of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram, Uz, and Hul, and Gether, and Maſh.

24 And Arphaxhad begat Salah; and Salah begat Eber.

25 And unto Eber were born two ſons: the name of one *was* Peleg, for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan began Almodad, and Sheleph, and Hazar-maveth, and Jerah,

27 And Adoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Orphir, and Havilah, and Jobab: all theſe *were* the ſons of Joktan.

30 And their dwelling was from Meſha, as thou goeſt unto Sephar a mount of the eaſt.

31 Theſe *are* the ſons of Shem, after their families, after their tongues, in their lands after their nations.

32 Theſe *are* the families of the ſons of Noah, after their generations, in their nations: and by theſe were the nations divided in the earth after the flood.

CHAP. XI.

1 *One language in the world.* 3 *Babel built.* 5 *Languages confounded.* 10 *The generations of Shem,* 27 *and of Terah.*

AND the whole earth was of one language, and of one ſpeech.

2 And it came to paſs, as they journeyed from the eaſt, that they found a plain in the the land of Shinar; and they dwelt there.

3 And they ſaid one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for ſtone, and ſlime had they for morter.

4 And they ſaid, Go to, let us build us a city and a tower, whoſe top *may reach* unto heaven, and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth.

5 And the Lord came down to ſee the city and the tower, which the children of men builded

6 And the Lord ſaid, Behold the people *is* one, and they have all one language; and this they begin to do: and now ~~nothing will~~ be reſtrained from them, which they have imagined to do.

7 Go

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founder of the Babyloniſh Empire, whence the Prophet Micah (chap. v. 6) calls it *the land of Nimrod.*

10 *The beginning of his Kingdom was Babel.*] We may by this expreſſion underſtand, either that Babylon was the firſt city that he built, or the capital of his kingdom. He began his reign in the year of the world 1757, and reigned about 148 Years.

21 *Shem the Father of all the Children of Eber.*] That is the Father of the Hebrew nation. Numb. xxiv. v. 24.

25 *Peleg, for in his Days was the earth divided.*] Abraham was deſcended from this ſon of Eber. His name was called Peleg, which implies *diviſion*, becauſe about the time of his birth the great diſperſion of Mankind, related in the ſucceeding chapter, happened. From the deluge to Peleg's birth, Bochart fixes the period of what the ancient poets called the golden age, becauſe then men enjoyed all things in common; and Noah, whom they call Saturn, governed them not as kings do their ſubjects, but as parents their childern.

Commentary and Notes on Chapter XI.

1 *Of one language.*] The language now univerſally ſpoken is allowed to be the ſame with that uſed by Adam, from whom it might eaſily be communicated to Methuſelah, and from him to his grandſon Noah, who propagated it among his poſterity, to this time. It is not however certain, that this language was the Hebrew, though it muſt be confeſſed there is great reaſon to think it was, and that a conſiderable part of it ſtill remains in the Bible; for Sbem the Son of Noah, was for ſome time contemporary with Abraham, in whoſe family the ſame language which they both ſpoke continued at leaſt till the days of Moſes. It muſt alſo be remembered, that the tranſactions related in this chapter were previous to the ſettling of the nations recorded in the preceding.

2 *They journeyed from the Eaſt.*] When they were grown very numerous, and wanted room, they deſcended from the mountanious country into the plains, and ſome of them went weſtwardly into the land of Shinar, which comprehends the country of Eden, ſuppoſed to be the happy ſeat of Adam in his ſtate of Innocence.

3 *Slime for morter.*] The ſlime here mentioned is the aſphatites, or what ſome authors call bitumen, a kind of liquid pitch, whereof there is great plenty in Aſſyria. Suidas ſays, that this cement being mixed with bricks and ſmall ſtones, became as ſtrong as iron.

4 *Let us build us a city, and a tower, whoſe top may reach unto heaven.*] Julian, the apoſtate, from the impoſſibility of erecting any ſtructure whoſe top would reach unto heaven, ridicules this paſſage. But he might have ſpared himſelf the labour, had he conſidered that it is only an idiomatical expreſſion of the Hebrew, and implies no more than an exceeding high tower. Some interpreters conſider the words in a different ſenſe, and that the raiſing a tower to heaven, implies erecting a temple in honour of heaven, or the heavenly bodies. And Dr. Tenniſon conjectures, that this tower was conſecrated, by the builders of it, to the ſun, as the cauſe of drying up the waters of the deluge.

Let us make us a name.] That is, let us render our name famous among future generations, by ſome monument that may command their admiration. Thus we ſee ambition was what animated them to undertake this laborious taſk. They had no ſooner fixed on a place to ſettle in, but they determined to render it remarkable to future ages, by building a tower which ſhould be the wonder of the world, and preſerve their names till time ſhould give place to eternity. Alas! they little conſidered, that all ſublunary things are expoſed to perpetual viciſſitudes! And that the vain echoes of renown have often ſlept in ſilence, or been converted into the clamours of obloquy! Joſephus indeed tells us, that they had another motive, beſides ambition, for building this tower, namely to defend themſelves againſt another deluge. Surely the promiſe of God made to Noah, and confirmed by a ſign, was ſufficient to baniſh all apprehenſions of that kind. And if we ſuppoſe they had no faith in God or his promiſes, yet common ſenſe muſt have taught them, that they acted on very abſurd principles, in deſcending from the mountains, and building a tower on the plain, as a ſecurity againſt a ſecond flood. In ſhort, their intention was to ſettle here, and build an uſeleſs monument for fame, inſtead of repleniſhing the earth, as was then neceſſary; and therefore God in his wiſdom ſcattered them abroad.

5 *The Lord came down.*] That is, he obſerved their works, and knew the intention of their hearts

6 *And now nothing will be reſtrained from them.*] This ſentence is plainly illiptical, and the true ſenſe is evidently this: and now nothing will hinder them from executing their project, unleſs I interpoſe.

7 Go to, let us go down, and there confound their language, that they may not underſtand one anothers ſpeech.

8 So the Lord ſcattered them abroad from thence upon the face of all the earth: and they left off to build the City.

9 Therefore is the name of it called Babel, becauſe the Lord did there confound the language of all the earth: and from thence did the Lord ſcatter them abroad upon the face of all the earth.

10 ¶ Theſe *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived after he begat Arphaxad five hundred years and begat ſons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat ſons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber four hundred and three years, and begat ſons and daughters.

16 And Eber lived four and thirty years, and begat Peleg.

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat ſons and daughters.

18 And Peleg lived thirty years, and begat Rue.

19 And Peleg lived after he begat Rue, two hundred and nine years, and begat ſons and daughters.

20 And Rue lived two and thirty years, and begat Serug.

21 And Rue lived after he begat Serug two hundred and ſeven years, and begat ſons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat ſons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat ſons and daughters.

26 And Tarah lived ſeventy years, and begat Abram, Nahor and Haran.

27 ¶ Now theſe are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abrams wife *was* Sarai: and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iſcah.

30 But Sarai was barren: ſhe had no child.

31 And Terah took Abram his ſon, and Lot the ſon of Haran his ſons ſon, and Sarai his daughter in Law, his ſon Abrams wife; and they went forth with him from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAP. XII.

1 *God calleth Abram, and bleſſeth him with a promiſe of Chriſt.* 4 *His departure from Haran.* 7 *Canaan is promiſed.*

NOW the Lord had ſaid unto Abram, Get thee out of thy country, and from thy kindred, and from thy fathers houſe, unto a land that I will ſhew thee.

2 And I will make of thee a great nation, and I will bleſs thee and make thy name great: and thou ſhalt be a bleſſing.

3 And I will bleſs them that bleſs thee, and curſe him that curſeth thee; and in thee ſhall all families of the earth be bleſſed.

4 So

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7 *Let us go down and confound their Language.*] We have here an account of a tranſaction which has greatly perplexed the heathen philoſophers, namely, how mankind came to ſpeak ſuch a multiplicity of languages; for it is natural to ſuppoſe, that tho' there would have been different dialects in different parts of the world, yet the nature and conſtruction would have been ſtill the ſame; whereas experience. has abundantly convinced us, that many languages are eſſentially different from one another. But the ſacred hiſtorian has cleared up this difficulty by ſhewing us, that it was effected by the ſame Almighty Power which taught our firſt Parents to ſpeak one tongue in the beginning, and, in after-ages, inſpire the apoſtles of our bleſſed Redeemer with the gift of many.

8 *And they left off to build the city,* &c.] Some of the Jewiſh doctors ſay, God overturned the tower by a terrible tempeſt, or burnt it by a fire from heaven. Thus we ſee how eaſily Almighty Power can in an inſtant fruſtrate the moſt ambitious projects of men. This ſtructure however long remained a monument of human vanity, and the omnipotence of that Being who ſpake the univerſe out of nothing, Herodotus tells us it was a furlong in length, and as much in breadth: and Strabo determines the height to have been a furlong, that is, the eighth part of a mile, or 660 Feet; which is itſelf prodigious: for thereby it appears to have exceeded the greateſt of the Egyptian pyramids in height 179 feet, though it fell ſhort of it at the baſis by 33 feet—It conſiſted of eight ſquare towers one above another, gradually decreaſing in breadth; which with the winding aſcent from the bottom to the top, on the outſide, gave it the reſemblance of a pyramid, as Strabo calls it. This aſcent was ſo very broad that it afforded room for horſes and carriages to paſs by each other, and even to turn. See Univerſal Hiſtory.

But this magnificent tower, which ſeemed to menace the ſtars, is now brought *down to the ground, even to the duſt,* ſo that the place thereof can be ſeen no more, or if by chance found out by ſome inquiſitive traveller, the whole appears only a confuſed heap of rubbiſh, according to the words of God to the prophet Jeremiah. *I will roll thee down from the rocks; and will make thee a burnt mountain; and they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations; but thou ſhall be deſolate for ever, ſaith the Lord* Jer. li. 25, 26.

28 *Ur of the Chaldees*] This city is thought to have been built by Aſhur the ſon of Shem, becauſe Iſaiah ſpeaking of the Chaldeans, ſays, *This people was not till the Aſſyrian founded it,* xxiii, 13. The word Ur in Hebrew, ſignifies fire, and was ſo called, either from the Chaldeans who firſt ſtudied aſtronomy, and obſerved the motions of the celeſtial bodies, or from the fire, the ſymbol of the ſun, which was worſhipped in that city.

Commentary and Notes on Chapter XII.

1 *Had ſaid unto Abram.*] That is, the Almighty had revealed himſelf to Abram before his Father's death, while he lived in Ur of the Chaldees. In what manner God revealed himſelf to Abram the ſacred hiſtorian has not told us; but probably it was by a voice from the Shechinah, or ſymbol of the Divine Preſence; for St. Stephen expreſly ſays. *The God of Glory appeared unto him before he dwelt in Haran.*

3 *And in thee ſhall all the families of the earth be bleſſed.*] It has been pretended that this expreſſion implies no more than that Abram ſhould be ſo exceedingly proſperous. that when men wiſh well to others, they ſhould ſay, *The Lord bleſs thee as he did Abram;* like that expreſſion of Jacob (Gen. xlviii. 20) *In thee ſhall Iſrael bleſs ſaying, God make thee as Ephraim and Manaſſeh.* But theſe two paſſages are far from being parallel; for in the latter the verb is active, *In thee ſhall Iſrael bleſs;* and the expreſſion is undoubtedly clear; for it is added, the manner in which they ſhould bleſs, namely, *God make thee as Ephraim and Manaſſeh.* But in the former the verb is paſſive, *All families ſhall be bleſſed in thee;* that is, all the families of the world ſhall be made happy in thee. The great apoſtle of the Gentiles therefore, juſtly explains the words, by applying them to a perſon deſcended from Abram, whom God deſigned to make a bleſſing, or the author of happineſs to mankind in general, and this deſcendant can be no other than our Bleſſed Redeemer, who, according to the fleſh, was deſcended from Abram, and ſent by God to bleſs all the kindreds of the earth, *by turning away every one from his iniquities.* Aſtoniſhing condeſcenſion of the divine Being! he ſent his *only begotten Son,* beyond all thought illuſtrious, to make ſinful mortals the gracious overture of peace and ſalvation: ſent him from the habitation of his holi-

neſs

4 So Abram departed, as the Lord had ſpoken unto him; and Lot went with him: and Abram *was* ſeventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's ſon, and all their ſubſtance that they had gathered, and the ſouls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came.

6 ¶ And Abram paſſed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the Lord appeared unto Abram, and ſaid, Unto thy ſeed will I give this land; and there builded he an altar unto the Lord, who appeared unto him.

8 And he removed from thence unto a mountain on the eaſt of Beth-el, and pitched his tent, *having* Beth-el on the weſt, and Hai on the eaſt: and there he builded an altar unto the Lord, and called upon the name of the Lord.

9 And Abram journeyed, going on ſtill toward the ſouth.

10 ¶ And there was a famine in the land: and Abram went down into Egypt to ſojourn there; for the famine *was* grievous in the land.

11 And it came to paſs when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold, now, I know that thou *art* a fair woman to look upon.

12 Therefore it ſhall come to paſs, when the Egytians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive.

13 Say, I pray thee, thou *art* my ſiſter: that it may be well with me for thy ſake; and my ſoul ſhall live becauſe of thee.

14 ¶ And it came to paſs that when Abram was come into Egypt, the Egyptians beheld the woman that ſhe was very fair.

15 The princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was taken into Pharoah's houſe.

16 And he intreated Abram well for her ſake: and he had ſheep and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes and camels.

17 And the Lord plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abram's wife.

18 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? Why didſt thou not tell me that ſhe *was* thy wife?

19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife: now therefore behold thy wife, take *her* and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

CHAP. XIII.

1 *Abram and Lot return out of Egypt.* 7 *By diſagreement they part aſunder.* 14 *God's promiſe renewed to Abram.*

AND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the ſouth.

2 And Abram *was* very rich in cattle, in ſilver and in gold.

3 And he went on his journeys from the ſouth, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar which he had made there at the firſt: and there Abram called on the name of the Lord.

5 ¶ And Lot alſo which went with Abram had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their ſubſtance was great, ſo that they could not dwell together.

7 And there was a ſtrife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: And the Canaanitie and the Perizzite dwelled then in the land.

8 And Abram ſaid unto Lot, Let there be no ſtrife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we *be* brethren.

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neſs and glory, to put on the innocent infirmities of mortality, and dwell in a tabernacle of clay: ſent him not barely to make us a tranſient viſit, but to abide many years in our inferior and miſerable world; ſent him not to exerciſe dominion over monarchs, but to wear out his life in the ignoble form of a ſervant; and at laſt, to make his exit under the infamous character of a malefactor! Was ever love like this? Did ever grace ſtoop ſo low! Should the ſun be ſhorn of all its radiant honours, and degraded into a clod of the valleys; ſhould all the dignitaries of heaven be depoſed from their thrones, and degenerate into inſects of a day, aſtoniſhing would be the debaſement, but nothing when compared to the actions of the Son of God, the Prince of Peace, who did not abhor the courſe accommodations of the manger, nor even decline the gloomy horrors of a grave.

6 *The Canaanite was then in the land.*] Theſe words ſignify, that the Canaanites had already invaded this country before Abram came thither; which was an argument of his great faith, that he would venture among ſuch rough and fierce people, who had no kindneſs for the poſterity of Shem.

7 *Unto thy ſeed will I give this land.*] His obedience is immediately rewarded: as he had left his own country *and his father's houſe*, God promiſes to give his poſterity a better and a larger country, even the whole land of Canaan.

8 *He removed unto a mountain.*] In all ages of the world, mountains have been conſidered as the places beſt adapted to contemplation, their great height elevating the mind towards heaven; and hence they were choſen by pious men in ancient times as theatres of devotion, raiſed by the author of nature; and were approved of by God himſelf, till, like the ſacred groves, they had been profaned by the impious rites of a barbarous ſuperſtition.

13 *Say thou art my ſiſter.*] This action of Abram has been ſeverely cenſured by ſeveral of the ancient fathers; but it ſhould be remembered, that Sarai was in reality his ſiſter, both having the ſame father, but ſhe a different mother from him; and therefore he was not guilty either of telling a direct falſhood, or denying her to be his wife, it being then common among the Egyptians for brothers and ſiſters to marry. He was however guilty of what we call prevarication, at leaſt of a puſillanimous and unſeaſonable concealment of the truth, which, inſtead of defending, endangered his wife's chaſtity. And therefore we may draw from it this moral reflection, that the brighteſt examples among the ſons of men have their blemiſhes, and muſt be imitated with caution, ſince even Abram, the father of the faithful, and friend of God, was guilty of occaſional diſtruſt of the Divine Providence.

14 *She was very fair.* Sarai muſt have been at leaſt ſixty-five for ſhe was only ten years younger than Abram, who was now ſeventy-five; but we are to conſider that as in thoſe days they were longer lived, ſo their charms were more durable.

15 *Pharaoh.*] A common name appropriated to the Egyptian kings, as Cæſar among the Romans.

Commentary and Notes on Chapter XIII.

1 *Abram went out of Egypt.*] The famine being now abated, Abram returned to the ſouthern parts of Canaan.

2 *Very rich.*] By the bounty of Pharaoh; or, according to Joſephus, by the rewards he received for teaching the Egyptians the knowledge of the ſtars.

6 *The land was not able to bear them.*] That is, their flocks and herbs were now grown ſo numerous, that the country, without interfering with the property of the inhabitants of the land wherein they ſojourned, did not afford ſufficient paſture. Hence their ſervants began to quarrel about conveniency of paſturage, which in time might have involved their maſters in animoſities.

8 *And Abram ſaid unto Lot, Let there be no ſtrife I pray thee,* &c.] How ready is the good man to prevent all kinds of animoſities! He ſaw, with concern, the growing diſpute, and to prevent any miſunderſtanding between him and lot, propoſes a friendly ſeparation; ſhewing himſelf

9 *Is* not the whole land before thee? Separate thyſelf, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the Lord deſtroyed Sodom and Gomorrah, *even* as the garden of the Lord, like the land of Egypt, as thou comeſt unto Zoar.

11 Then Lot choſe him all the plain of Jordan; and Lot journeyed eaſt: and they ſeparated themſelves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent towards Sodom.

13 But the men of Sodom *were* wicked, and ſinners before the Lord, exceedingly.

14 ¶ And the Lord ſaid unto Abram, after that Lot was ſeparated from him, Lift up now thine eyes, and look from the place where thou art north-ward and ſouth-ward, and eaſt-ward, and weſt-ward.

15 For all the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever.

16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbered.

17 Ariſe, walk through the land in the length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre which *is* in Hebron, and built there an altar unto the Lord.

CHAP. XIV.

1 *The battle of the kings.* 12 *Lot taken,* 14 *is reſcued by Abram.* 18 *Melchizedek bleſſeth Abram.* 20 *Abram giveth him tithes.*

AND it came to paſs in the days of Amraphel king of Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Sinab king of Admah, Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All theſe were joined together in the vale of Siddim, which is the ſalt-ſea.

4 Twelve years they ſerved Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and ſmote the Rephaims in Aſhteroth Karnahim, and the Zuzims in Ham, and the Emims in Shaveth Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderneſs.

7 And they returned and came to Enmiſhpat which *is* Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the ſame *is* Zoar) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: four kings with five.

10 And the vale of Siddim *was full of* ſlime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained, fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's ſon (who dwelt in Sodom) and his goods and departed.

13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol, and brother of Aner: and theſe *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan.

15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which *is* on the left hand of Damaſcus,

16 And he brought back all the goods, and alſo brought

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himſelf at once to be a wiſe and good man: for ſuch are always the readieſt to yield, and moſt inclined to peace. Nor does he propoſe even this friendly ſeparation without adding an endearing reaſon *for we be brethren*: that is, we are members of that grand community whereof God is the common Father. There is room enough, though not here, yet in other parts of the country; take thy choice therefore, *if thou wilt take the left hand, then will I go to the right*, &c.' Admirable condeſcention in this venerable patriarch! He does not deſire Lot to leave the country, but pitch his tent at ſome convenient diſtance from him that they might have room for the flocks, and in caſe of being attacked by the inhabitants, be near enough to aſſiſt each other.

10 *As thou comeſt to Zoar.*] This paſſage has greatly perplexed the commentators, Zoar not being in the land of Egypt, but at a prodigious diſtance from it. But if we inſert the former part of the ſentence, *even as the garden of the Lord, like the land of Egypt*, in a parentheſis, the difficulty will be removed; for then the meaning of the verſe will amount to this: That before the Lord deſtroyed Sodom and Gomorrah, the plain of Jordan was like a delightful garden, well watered every where, as thou goeſt to Zoar; that is, even to the utmoſt ſkirts of the plain where Zoar was ſituated. But if, with the Syriac verſion inſtead of Zoar we read Zoan, the ancient ſeat of the kings of Egypt, which ſtood in the ſouth part of it, in a country well watered, the true import of the paſſage will be this: "That the "plain of Jordan, before the Lord deſtroyed Sodom and Gomorrah, "was well watered every where; yea, the plain was ſo well watered, "that it was like the garden of Eden, or the land of Egypt, and "particularly as thou goeſt to Zoan."

18 *Abram came and dwelt in the plain of Mamre, which is in Hebron.*] The good old patriarch had before received a command to ſurvey the whole land of Canaan, which he accordingly did; and at the end of his travels ſettled in the plain, or as others render it, the oaken grove of Mamre. The word Hebron muſt have been inſerted in the text by ſome other hand, perhaps by Ezra, the place being called Arba or Kirjath-Arba, till ſome time after the death of Moſes.

Commentary and Notes on Chapter XIV.

It is not improbably conjectured, that the Aſſyrian empire had at this time extended itſelf over the adjacent countries, and brought the little nations and petty princes of Aſia under ſubjection, and among the reſt, the kings of Sodom and Gomorrah, and of the other three nations mentioned, ver. 2. and 5.

13 *Abram the Hebrew.*] The word *Heber*, which in our tranſlation is rendered *the Hebrew*, ſignifies *on the other ſide;* and accordingly the Seventy and Aquila tranſlate it, *the ſtranger from beyond the river*: an appellation which they ſuppoſe was given by the Canaanites to Abram and his family, from their coming from the other ſide of the Euphrates. It is indeed very improbable, that the Canaanites ſhould have any knowledge of Abram's being deſcended from Heber; whereas it was natural for them to diſtinguiſh him by the name of the Tranſeuphratian, or foreigner, becauſe he not only came from beyond the Euphrates, but alſo refuſed to enter into any alliance with the Canaanites.

brought again his brother Lot, and his goods, and the women alſo and the people.

17 ¶ And the king of Sodom went out to meet him, (after his return from the ſlaughter of Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which is the king's dale.

18 And Melchizedeck king of Salem, brought forth bread and wine: and he *was* the prieſt of the moſt high God.

19 And he bleſſed him and ſaid, Bleſſed *be* Abram of the moſt high God, poſſeſſor of heaven and earth.

20 And bleſſed *be* the moſt high God which hath delivered thine enemies into thine hand. And he gave him tithes of all.

21 And the king of Sodom ſaid unto Abram, Give me the Perſons, and take the goods to thyſelf.

22 And Abram ſaid to the king of Sodom, I have lifted up mine hand unto the Lord, the moſt high God, the poſſeſſor of heaven and earth.

23 That I will not take from a thread even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldeſt ſay, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

CHAP. XV.

1 *Abram is encouraged.* 4 *A ſon is promiſed.* 6 *He is juſtified by faith.* 7 *Canaan is promiſed again.*

AFTER theſe things the word of the Lord came unto Abram in a Viſion, ſaying, Fear not, Abram: I *am* thy ſhield, *and* thy exceeding great reward.

2 And Abram ſaid, Lord God what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus?

3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo one born in mine houſe is mine heir.

4 And behold the word of the Lord *came* unto him, ſaying, This ſhall not be thine heir, but he that ſhall come forth out of thine own bowels ſhall be thine heir.

5 And he brought him forth abroad, and ſaid, Look now toward heaven, and tell the ſtars, if thou be able to number them: And he ſaid unto him, So ſhall thy ſeed be.

6 And he believed in the Lord; and he counted it to him for righteouſneſs.

7 And he ſaid unto him, I *am* the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he ſaid, Lord God, whereby ſhall I know that I ſhall inherit it.

9 And he ſaid unto him, Take me an heifer of three years old, and a ſhe-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

10 And he took unto him all theſe, and divided them in the midſt, and laid each piece one againſt another: but the birds divided he not.

11 And when the fowls came down upon the carcaſes, Abram drove them away.

12 And when the ſun was going down, a deep ſleep fell upon Abram; and lo, an horror of great darkneſs fell upon him.

13 And he ſaid unto Abram, Know of a ſurety, that thy ſeed ſhall be a ſtranger in a land *that is* not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years.

14 And

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18 *Melchizedek.*] The Commentators are far from being agreed who this Melchizedek was. Some will have him to be Shem, who doubtleſs lived 'till a conſiderable time after this interview. But can it be thought that Shem ſhould reign over the children of Ham? Beſides, the Apoſtle tells us plainly, that Abram paid his tithes to one who was of a different family, (Heb. v. ii. 6.) conſequently Melchizedek could not be Shem. Some of the fathers took him for the ſon of God, who appeared to Abram in the form of a man; but how could the ſon of God be a type of himſelf, as the apoſtle plainly tells us Melchizedek was a type of Chriſt? Heb. vii. 3. Others ſuppoſe him to be Ham. But be this as it may, he was doubtleſs one of the Princes of Canaan, who, on account of his ſingular virtue and piety, was called Melchizedek, that is, king of righteouſneſs.

King of Salem.] By Salem moſt Commentators underſtand Jeruſalem, which is called Salem in ſcripture. *In Salem alſo is his tabernacle and his dwelling place in Zion,* Pſalm lxxvi. 2. But, St. Jerom, Bochart, and others, think it was a place ſituated near Jordan, perhaps the Salim mentioned by St. John, chap. iii. 25.

He was the prieſt of the moſt high God.] It was common, in ancient times, for the ſame perſon who ſwayed the ſceptre to ſerve at the altar; and he who executed the functions of a king, to perform the ſacred offices of the prieſthood.

20 *And he gave him tithes of all.*] That is, Abram (as it is explained, Heb. vii. 2.) gave Melchizedek, as the prieſt of God, the tenth of all the ſpoil that he had taken in battle, according to the pious cuſtom of thoſe times, Gen. xxviii. 22.

23 *From a thread even to a ſhoe latchet.*] That is, from the fillet that ties the head, to the latchet that binds the ſhoe: a proverbial way of ſpeaking which the next words explain.

Commentary and Notes on Chapter XV.

1 *Fear not Abram, I am thy ſhield, and thy exceeding great reward.*] It is natural to ſuppoſe, that Abram, after his victory over the combined forces of Amraphel, &c. muſt be under ſome dread of their returning and taking ample vengeance on him for their defeat. To comfort him amidſt theſe melancholy reflections, the God on whom he truſted appeared to him, and bid him abandon his fear; for the guardian care of his providence ſhould be as a ſhield to protect him from every danger, and his favour prove an abundant ſupply to all his wants. A rich recompenſe for his virtuous labours!

2 *What wilt thou give me.*] What are all the riches of the earth to me, if I muſt die childleſs, and leave all my inheritance to a ſervant.

4 *This ſhall not be thine heir,*] It appears from hence, that Abram did not rightly underſtand the promiſe that had been made him. He ſeems to have been perſuaded, that the whole related only to an adopted ſon; and therefore he added, not improperly, *lo, one born in mine houſe is mine heir.* But now the promiſe is renewed in ſo explicit a manner, that it was impoſſible for him to miſunderſtand it.

6 *And he believed in the Lord; and he counted it to him for righteouſneſs*:] The improbability of the thing did not ſtagger his faith: he knew that the Omnipotent Father of the univerſe had promiſed it, and conſequently that no difficulty, however great, could hinder the execution of it. Nor was this faith a mere inactive ſpeculation: it was a principle of obedience and true holineſs, having been tried in the moſt difficult inſtance. And therefore God who knows the heart, was pleaſed with this act of pious dependance in his ſervant, and pronounced him a righteous man.

10 *Divided them in the midſt.*] This was a ſolemn ceremony uſed among ſeveral nations when they entered into covenant with each other—The victim was divided, and the parts laid aſunder oppoſite to each other, and then both parties walked between them; ſignifying thereby, that the party who broke the covenant, ſhould in like manner be cut aſunder.—This paſſage ſhews how ancient a ceremony this was; and that it was retained in after ages, we learn from Jeremiah, chap. xxxiv. 18, 19.

12 *An horror of great darkneſs,*] That is, his mind was ſeized with an extreme horror and conſternation, like that which ſeizes thoſe who are ſtruck with ſome extraordinary appearance in the dark. Eliphaz gives us a very awful and affecting account of an accident of this kind which happened to him. *In thoughts from the viſions of the night, when deep ſleep falleth on men, fear came upon me, and trembling, which made all my bones to ſhake. Then a ſpirit paſſed before my face, the hair of my fleſh ſtood up* Job, chap. iv, 13, 14, 15

13 *Four hundred years.*] This number of years has given the Commentators a great deal of trouble. They cannot tell how Abram's poſterity can be ſaid to have been in a ſtate of ſervitude and ſubjection 400 years; it being evident, that the time they actually ſerved the Egyptians was not two hundred years. But the difficulty will be eaſily removed, if we conſider, that Iſaac was the ſeed to whom the promiſe was made, and conſequently the years muſt be counted from his birth;

and

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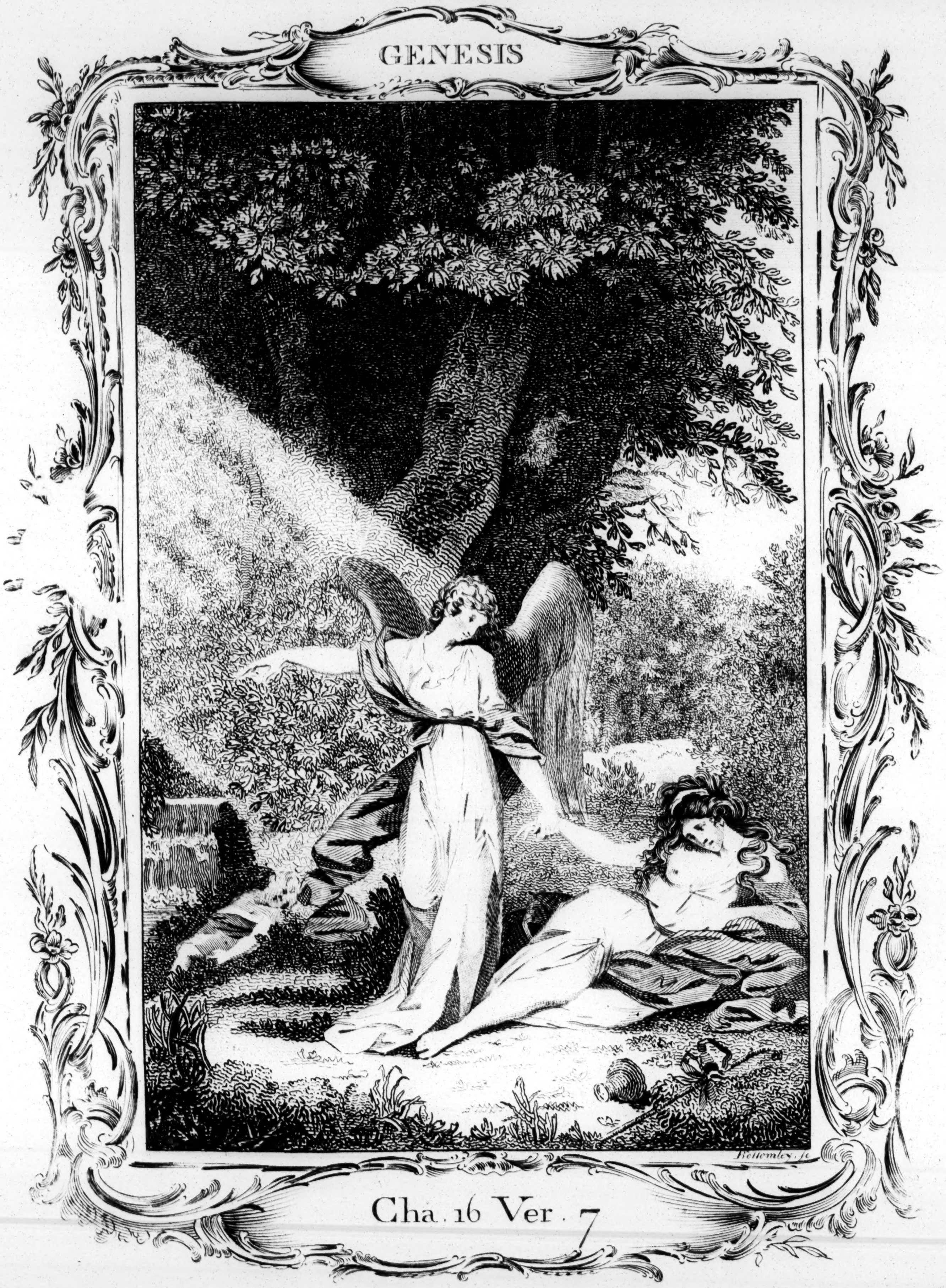
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Cha. 16 Ver. 7

14 And alſo that nation whom they ſhall ſerve, will I judge: and afterward ſhall they come out with great ſubſtance.

15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age.

16 But in the fourth generation they ſhall come hither again: for the iniquity of the Amorites *is* not yet full.

17 And it came to paſs, that when the ſun went down, and it was dark, behold a ſmoaking furnace, and a burning lamp that paſſed between thoſe pieces.

18 In that ſame day the Lord made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

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6 But Abram ſaid unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaſeth thee. And when Sarai dealt hardly with her, ſhe fled from her face.

7 ¶ And the angel of the Lord found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur.

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9 And the angel of the Lord ſaid unto her, Return to thy miſtreſs, and ſubmit thyſelf under her hands.

10 And the angel of the Lord ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbered for multitude.

11 And the angel of the Lord ſaid unto her, Behold, thou *art* with child, and ſhall bear a ſon, and ſhall call his name Iſhmael; becauſe the Lord hath heard thy affliction.

12 And he will be a wild man; his hand *will be* againſt every man, and every man's hand againſt him: and he ſhall dwell in the preſence of all his Brethren.

13 And ſhe called the name of the Lord that ſpake unto her, Thou God ſeeſt me: for ſhe ſaid, Have I alſo here looked after him that ſeeth me?

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and the interval of time between the birth of Iſaac, and the departure out of Egypt, is juſt four hundred years. For from the birth of Iſaac to that of Jacob were ſixty years. (chap. xxv. 26); thence to the birth of Joſeph were ninety, xli. 46, and xlv. 6, 11, xli. 30. xlvii, 9); thence to Joſeph's death one hundred and ten years (chap l. 26); thence to the birth of Moſes ſixty years; and in the eightieth year of Moſes's life the children of Iſrael came out of Egygt. Theſe ſeveral ſums added together; give four hundred years, the time limited by this viſion.

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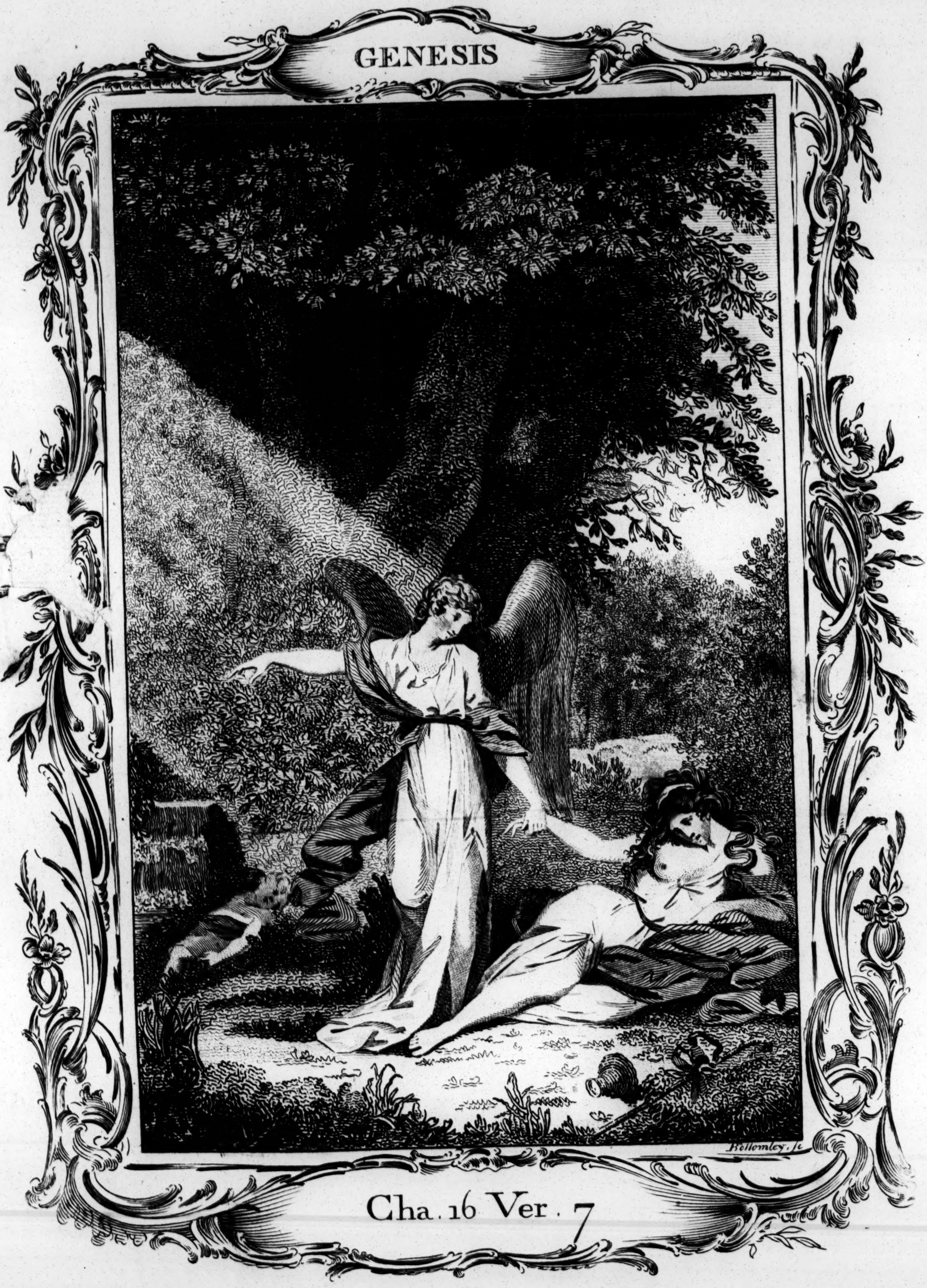
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14 Wherefore the well was called Beer-lahai-roi; behold *it is* between Kadeſh and Bered.

15 ¶ And Hagar bare Abram a ſon: and Abram called his ſons name, which Hagar bare Iſhmael.

16 ¶ And Abram *was* fourſcore and ſix years old, when Hagar bare Iſhmael to Abram.

CHAP. XVII.

1 *The covenant is renewed.* 5 *Abrams name changed.* 10 *Circumciſion inſtituted.* 16 *Iſaac is promiſed.*

AND when Abram was ninety years old and nine, The Lord appeared to Abram, and ſaid unto him, I *am* the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, ſaying,

4 As for me, behold, my covenant *is* with thee, and thou ſhalt be a father of many nations.

5 Neither ſhall thy name any more be called Abram; but thy name ſhall be Abraham, for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee; and kings ſhall come out of thee.

7 And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations for an everlaſting covenant; to be a God unto thee and to thy ſeed after thee.

8 And I will give unto thee, and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an everlaſting poſſeſſion: and I will be their God.

9 ¶ And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou and thy ſeed after thee, in their generations.

10 This *is* my covenant which ye ſhall keep between me, and you, and thy ſeed after thee; Every man-child among you ſhall be circumciſed.

11 And ye ſhall circumciſe the fleſh of your foreſkin, and it ſhall be a token of the covenant betwixt me and you.

12 And he that is eight days old ſhall be circumciſed among you, every man-child in your generations, he that is born in the houſe, or bought with money of any ſtranger, which *is* not of thy ſeed.

13 He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed: and my covenant ſhall be in your fleſh for an everlaſting covenant.

14 And the uncircumciſed man-child whoſe fleſh of his foreſkin is not circumciſed, that ſoul ſhall be cut off from his people: he hath broken my covenant.

15 ¶ And God ſaid unto Abraham, As for Sarai thy wife, thou ſhalt not call her name Sarai, but Sarah *ſhall* her name *be*.

16 And I will bleſs her, and give thee a ſon alſo of her, yea I will bleſs her, and ſhe ſhall be *a mother* of nations; kings of people ſhall be of her.

17 Then Abraham fell upon his face, and laughed, and ſaid in his heart, Shall *a child* be born unto him that is an hundred years old? and ſhall Sarah, that is ninety years old, bear?

18 And Abraham ſaid unto God, O that Iſhmael might live before thee!

19 And God ſaid, Sarah thy wife ſhall bear thee a ſon indeed: and thou ſhalt call his name Iſaac: and I will eſtabliſh my covenant with him for an everlaſting covenant, and with his ſeed after him.

20 And as for Iſhmael, I have heard thee: Behold, I have bleſſed him, and will make him fruitful, and will multiply him exceedingly; twelve princes ſhall he beget, and I will make him a great nation.

21 But

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14 *And the well was called Beer-lahai-roi.*] That is, The well of the living viſion.

Commentary and Notes on Chapter XVII.

1 *I am the Almighty God.*] The power and all-ſufficiency of God is a very comfortable reflection to good men, who, rejoicing in the teſtimony of their conſciences, are confident that his omnipotence will not be employed againſt them, but for their good; a powerful incentive to piety and virtue.

4 *Thou ſhall be a father of many nations.*] This promiſe, if we conſider it in its literal ſenſe, was fully completed; for Arabia, Idumea, and Canaan, were peopled by the deſcendants of Iſaac and Iſhmael; beſides which, many tribes ſprung from his children by Keturah. In a ſpiritual ſenſe, Abram may truly be called the father of all religious men in every nation and kingdom on the whole earth.

5 *Neither ſhall thy name any more be called Abram; but thy name ſhall be Abraham.*] It was a common cuſtom among the oriental nations, to change the names of perſons on any remarkable event; of which there are ſeveral inſtances in ſcripture. And as the Almighty had now promiſed to make him the father of many nations, he changed his name from Abram, which ſignifies *mighty father*, to Abraham, *the mighty father of a multitude*.

8 *And I will be their God.*] That is, thy ſeed ſhall be favoured with manifeſtations of my preſence, be under my peculiar protection, and enjoy the greateſt temporal proſperity, provided they keep my precepts, and walk in my ſtatutes. But this paſſage conſidered in a ſpiritual ſenſe, has a much higher import; it implies that happy intercourſe with God which pious minds enjoy in the exerciſe of virtue and religion; that peculiar care which providence takes of good men, in making all events conducive to their happineſs, and finally, thoſe unſpeakable and immortal joys which conſiſt in that nearer and fuller intercourſe they are to have with God himſelf in heaven, which, the ſcripture calls, *ſeeing God, and being for ever with him*.

10 *This is my covenant.*] That is, this is the ſign or token of my covenant; as the paſchal Lamb, which was a memorial of the paſſover, is called the *Paſſover of the Lord*. Exod. xii. 11.

11 *It ſhall be a token of the covenant.*] It ſhall be a badge, or characteriſtic, that they are partakers of the promiſe dedicated to the worſhip of the one true God, and thus made members of his peculiar church, and entitled to the bleſſings of it. In ſhort circumciſion was a mark of their obligation to ſtudy that purity of mind, that ſanctity of manners, that real holineſs of heart and life, which alone render men of all ſects and denominations acceptable in the ſight of God; and without which, no profeſſion of religion, no church priviledges, no modes of worſhip, however divine in their original, are of any ſignification.

14 *That ſoul ſhall be cut off from his People.*] This expreſſion has been variouſly explained by commentators; ſome think it refers to the parents who were to be cut off for neglecting to perform this ceremony on the child; and this ſenſe is ſupported by the Syriac verſion, where it is ſaid, whoever ſhall not circumciſe, &c. ſhall be cut off: others think it related to the children themſelves, who were to be cut off, unleſs they took care to have this ceremony performed before they were thirteen years of age. But the difficulty does not wholly conſiſt in the application; the true import of the expreſſion has been alſo diſputed. Some will have it, that by cutting off, is implied death; and others, a ſeparation from the ſeed of Abraham. The latter of which appears to be the true meaning, and the paſſage may be thus paraphraſed. "Whoever of thy family, or future Poſterity, ſhall refuſe or neglect to perform this injuction, ſhall be excluded from the ſociety of the true worſhippers of God, and have no ſhare in the peculiar priviledges annexed to it." In a ſpiritual ſenſe, this expeſſion of *cutting off from his people*, implies that all impure ſouls, whom the apoſtle calls ſtiff-necked, and uncircumciſed in their heart (Acts vii. 51.) are thereby cut off, or excluded from the favor of God, from thoſe pure and intellectual enjoyments, which belong only to virtuous upright minds, the ſervants and choſen ſons of God: and unleſs they repent will be excluded from the ſociety of the bleſſed.

15 *Thou ſhalt not call her name Sarai, but Sarah ſhall her name be.*] The word Sarai, in the Hebrew, ſignifies, *my princeſs*, and Sarah, *princeſs of multitudes*.

16 *Give thee a ſon alſo of her.*] The promiſe of God to Abraham, concerning his iſſue, is now fully unfolded; and we may obſerve, that as the works of nature and art arrive at perfection by a ſeries of advances, ſo the divine promiſes and manifeſtations brighten and clear up, as they advance nearer to their completion.

17 *Then Abraham fell upon his face, and laughed.*] This laugh, in the opinion of moſt commentators, proceeded from a ſudden emotion of joy; and the following interrogation does not imply any degree of unbelief, but is purely an expreſſion of Admiration.

21 But my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee at this ſet time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Iſhmael his ſon, and all that were born in his houſe, and all that were bought with his money, every male among the men of Abraham's houſe; and circumciſed the fleſh of their fore-ſkin, in the ſelf-ſame day, as God had ſaid unto him.

24 And Abraham *was* ninety years old and nine, when he was circumciſed in the fleſh of his fore-ſkin.

25 And Iſhmael his ſon *was* thirteen years old, when he was circumciſed in the fleſh of his fore-ſkin.

26 In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon.

27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

CHAP. XVIII.

1 *Abraham entertaineth three angels.* 9 *Sarah's laughter.* 17 *Sodom's deſtruction revealed to Abraham.* 23 *His interceſſion for it.*

AND the Lord appeared unto him in the plains of Mamre: and he ſat in the tent-door in the heat of the day;

2 And he lifted up his eyes and looked, and lo, three men ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-door, and bowed himſelf toward the ground,

3 And ſaid, My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant:

4 Let a little water, I pray you, be fetched, and waſh your feet, and reſt yourſelves under the tree:

5 And I will fetch a morſel of bread, and comfort ye your hearts; after that ye ſhall paſs on: for therefore are ye come to your ſervant. And they ſaid, So do as thou haſt ſaid.

6 And Abraham haſtened into the tent unto Sarah, and ſaid, Make ready quickly three meaſures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man: and he haſted to dreſs it.

8 And he took butter, and milk, and the calf which he had dreſſed, and ſet *it* before them; and he ſtood by them under the tree, and they did eat.

9 ¶ And they ſaid unto him, Where *is* Sarah thy wife? and he ſaid, Behold in the tent.

10 And he ſaid, I will certainly return unto thee according to the time of life; and, lo Sarah thy wife ſhall have a ſon. And Sarah heard *it* in the tent-door, which was behind him.

11 Now Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herſelf, ſaying, After I am waxed old, ſhall I have pleaſure, my lord being old alſo?

13 And the Lord ſaid unto Abraham, Wherefore did Sarah laugh, ſaying, Shall I of a ſurety bear a child, which am old?

14 Is any thing too hard for the Lord? At the time appointed will I return unto thee, according to the time of life, and Sarah ſhall have a ſon.

15 Then Sarah denied, ſaying, I laughed not; for ſhe was afraid. And he ſaid, Nay, but thou didſt laugh.

16 And the men roſe up from thence, and looked toward Sodom: And Abraham went with them to bring them on the way.

17 And the Lord ſaid, Shall I hide from Abraham that thing which I do.

18 Seing that Abraham ſhall ſurely become a great and mighty nation, and all the nations of the earth ſhall be bleſſed in him?

19 For I know him, that he will command his children, and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgement; that the Lord may bring upon Abraham that which he hath ſpoken of him.

20 And the Lord ſaid, Becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſin is very grievous.

21 I will go down now, and ſee whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went towards Sodom: but Abraham ſtood yet before the Lord.

23 ¶ And

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22 *And God went up.*] In all probability, the divine appearance aſcended in ſome reſplendent cloud; for when the angel appeared to Manoah and his wife, he aſcended in the flame of the altar, Jud. xiii. 20.

23 *In the ſelf-ſame day.*] It was not conſiſtent with the faith and piety of Abraham, to defer putting in execution his part of the covenant; he did not even defer it till the morrow, but performed it the ſame day, notwithſtanding the operation muſt have been both painful and dangerous to a perſon of his age. Joſephus tells us, that the deſcendants of Iſhmael ſtill defer the operation of circumciſion, till their children are thirteen years of age, becauſe Iſhmael was thirteen years old when he was circumciſed.

Commentary and Notes on Chapter XVIII.

1 *And the Lord appeared unto him*, &c.] The greateſt divines conſider theſe appearances under the Old Teſtament as preludes to the holy incarnation; and are of opinion that it was the Logos, or ſon of God, who now deigned to viſit him. The text ſufficiently indicates, that he was eminently conſpicuous from the other two, becauſe Abraham makes his addreſſes to him as chief.

Faſt by the road his ever-open door
Oblig'd the wealthy, and reliev'd the poor. *Pope.*

And he ſat in the tenth door.] What a beautiful idea does this convey to us, of the ancient hoſpitality of the Eaſt! A venerable father waits at the door of his tent to invite ſtrangers, as they paſſed by, to refreſh themſelves during the heat of the day.

4 *A little water—waſh your feet.*] This was a great refreſhment in thoſe hot countries, to the weary traveller, and a polite ceremony obſerved before eating, when men wore only ſandals.

6 *Three meaſures.*] A meaſure, according to Cumberland, is the third part of an ephah, computed to weigh about twelve or thirteen pounds; ſo that the quantity of bread prepared muſt have been upwards of thirty-ſix pounds, which with the calf that was dreſſed, was a very plentiful entertainment: but we muſt conſider, that the inhabitants of thoſe ancient times lived laborious lives, and enjoyed perfect health, therefore we need not wonder at their extraordinary appetite and good digeſtion: beſides the overplus might ſerve to ſupply Abraham's numerous family; or, poſſibly the benevolent patriarch might intend to furniſh his gueſts with a viaticum for the reſt of their journey, according to the manners of ancient times.

10 *I will return unto thee according to the time of life.*] Some commentators think this expreſſion ſignifies "at the ſame time of the next "year;" but others believe its true ſenſe to be, "according to the "time of perfecting the child's life in the womb," i. e. within the ſpace of nine months.

20 *The cry of Sodom.*] That is the flagrant crimes committed by the inhabitants of Sodom, cry to heaven for vengeance.

21 *I will go down now and ſee*, &c.] The great judge of all the earth has here condeſcended to teach ſinful mortals a leſſon of the

laſt

23 ¶ And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou alſo deſtroy, and not ſpare the place for the fifty righteous that *are* therein.

25 That be far from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be far from thee: Shall not the judge of all the earth do right?

26 And the Lord ſaid, If I find in Sodom fifty righteous within the city, then I will ſpare all the place for their ſakes.

27 And Abraham anſwered and ſaid, Behold now I have taken upon me to ſpake unto the Lord, which *am but* duſt and aſhes.

28 Peradventure there ſhall lack five of the fifty righteous: wilt thou deſtroy all the city for *lack of* five? And he ſaid, If I find there forty and five I will not deſtroy *it*.

29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be forty found there. And he ſaid, I will not do *it* for forty's ſake.

30 And he ſaid *unto him*, Oh let not the Lord be angry, and I will ſpeak: Peradventure there ſhall thirty be found there. And he ſaid, I will not do *it* if I find thirty there.

31 And he ſaid, Behold, now I have taken upon me to ſpeak unto the Lord: Peradventure there ſhall be twenty found there. And he ſaid, I will not deſtroy it for twenty's ſake.

32 And he ſaid, O let not the Lord be angry, and I will ſpeak yet but this once: Peradventure ten ſhall be found there. And he ſaid, I will not deſtroy *it* for ten's ſake.

33 And the Lord went his way, as ſoon as he had left communing with Abraham: and Abraham returned unto his place.

C H A P. XIX.

1 *Lot entertaineth two angels.* 24 *Sodom and Gomorrah deſtroyed.* 26 *Lot's wife puniſhed.* 31 *His inceſt.*

AND there came two angels to Sodom at even: and Lot ſat in the gate of Sodom; and Lot ſeeing *them* roſe up to meet them: and he bowed himſelf with his face towards the ground.

2 And he ſaid, Behold now, my Lords, turn in, I pray you, into your ſervant's houſe, and tarry all night, and waſh your feet, and ye ſhall riſe up early, and go on your ways. And they ſaid, Nay, but we will abide in the ſtreet all night.

3 And he preſſed upon them greatly; and they turned in unto him, and entered into his houſe: and he made them a feaſt, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and young, all the people from every quarter.

5 And they called unto Lot, and ſaid unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and ſhut the door after him,

7 And ſaid, I pray you, brethren, do not ſo wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto theſe men do nothing; for therefore came they under the ſhadow of my roof.

9 And they ſaid, ſtand back. And they ſaid *again*, This one *fellow* came in to ſojourn, and he will needs be a judge; Now will we deal worſe with thee, than with them. And they preſſed ſore upon the man, *even* Lot, and came near to break the door.

10 ¶ But

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laſt importance to the good of ſociety, namely, always to proportion the puniſhment to the crime. But we muſt not underſtand the words in a literal ſenſe, the omniſcient Being was fully apprized of all the crimes committed in Sodom; for *he is about our path, and about our bed, and ſpieth out all our ways*; it is a figurative expreſſion, accommodated to the ſhallow capacities of mortal beings.

25 *Shall not the judge of all the earth do right?*] That is, ſhall not the great judge of all the human race execute juſtice? Nothing is hid from him, nor can he be intimidated, and therefore we may rely with the greateſt confidence upon the great judge of heaven and earth, that *he will never pervert judgment*. But it does by no means follow from hence, that God ought always to make a viſible diſtinction between good and bad men, with regard to temporal rewards and puniſhments; or that the virtuous ought never to be involved in the ſame calamities with the wicked. The contrary of this is plain from daily experience, and confirmed by the obſervation of the wiſeſt of men, *There is one event to the righteous and to the wicked*, Eccl. ix. 2. In extraordinary caſes, indeed, ſuch as this before us, the Almighty, for the more ſignal vindication of his providence, in the infancy of the world, might think fit miraculouſly to interpoſe for the deliverance of righteous Lot, as he had done before with regard to Noah; but in the ordinary courſe of providence, there is a promiſcuous diſtribution of proſperity and adverſity, and that no way inconſiſtent with this general truth, *that the judge of all the earth does always right*. For with regard to theſe external things which we call the gifts of fortune, or the goods of this life, they are either bleſſings or curſes to men, according to the uſe they make them; and therefore it was fit they ſhould be promiſcuouſly diſtributed. But then the good man reaps the peculiar fruits of virtue and religion, which is ſuch a teſtimony of providence in his favour, as renders his lot, even in this life, much happier than that of his wicked neighbour. And if there are peculiar inſtances to be found, where, by means of thoſe natural or accidental ills of life, which, upon the whole, are neceſſary to the trial and improvement of virtue, or to the cure of diſeaſed minds: if, I ſay we can find particular inſtances where good men are more unhappy than the moſt vicious, theſe ſeeming irregularities will be ſufficiently accounted for in a future life, when the judge of all the earth *will bring forth his righteouſneſs as the light, and his judgment as the noon-day*; that is, when God will make a more ſignal diſtinction between the righteous and the wicked, ſo to juſtify both the general meaſures and every particular act of his adminiſtration, from the beginning to the conſummation of things, and that as clearly as the ſun ſhines at noon-day, even to the conviction of all the intelligent world.

Commentary and Notes on Cnapter XIX.

1 *Lot ſat in the gate.*] It was the cuſtom in ancient times to tranſact public and private buſineſs at the gate of the city; we may therefore ſuppoſe that Lot was then ſitting at the gate on buſineſs, or on purpoſe to invite ſtrangers to his houſe; for in thoſe early days there were no public inns, and conſequently all travellers, unleſs they met with a perſon who delighted in hoſpitality, were obliged to take up their lodging in the ſtreet.

5 *Bring them out unto us, that we may know them.*] The men of Sodom were ſo wicked, that even the laws of hoſpitality, held ſacred among all the oriental nations, were no ſecurity in that city. Their unnatural luſts had ſuch predominance over them, that they attempted to commit the moſt henious of crimes upon the perſons of ſtrangers: a ſufficient demonſtration that the whole city was deluded with impiety, when ſuch ſhocking abuſes were practiſed openly, and without reſtraint.

8 *Behold now, I have two daughters*, &c.] Lot, rather than violate the ſacred laws of hoſpitality, expoſes his own perſon to the frantic rage of a lawleſs multitude; and even offers them to expoſe his two daughters to their unbridled luſt, to ſave his gueſts from ſuch injurious treatment. Perhaps he carried the matter too far; but the great perturbation of his mind might make him ſpeak unadviſedly.

10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the door.

11 And they ſmote the men that *were* at the door of the houſe with blindneſs, both ſmall and great; ſo that they wearied themſelves to find the door.

12 ¶ And the men ſaid unto Lot, Haſt thou here any beſides? Son-in-law, and thy ſons, and thy daughters, and whatſoever thou haſt in the city, bring *them* out of this place.

13 For we will deſtroy this place: becauſe the cry of them is waxed great before the face of the Lord, and the Lord hath ſent us to deſtroy it.

14 And Lot went out, and ſpake unto his ſons-in-law, which married his daughters, and ſaid, Up, get ye out of this place; for the Lord will deſtroy this city: but he ſeemed as one that mocked unto his ſons-in-law.

15 And when the morning aroſe, then the angels haſtened Lot, ſaying, Ariſe, take thy wife, and thy two daughters, which are here; leſt thou be conſumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and ſet him without the city.

17 And it came to paſs, when they had brought them forth abroad, that he ſaid, Eſcape for thy life; look not behind thee, neither ſtay thou in all the plain: eſcape to the mountain, leſt thou be conſumed.

18 And Lot ſaid unto them, Oh, not ſo, my Lord!

19 Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life: and I cannot eſcape to the mountain, leſt ſome evil take me, and I die.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: oh let me eſcape thither, (*is* it not a little one?) and my ſoul ſhall live.

21 And he ſaid unto him, See, I have accepted thee concerning this thing alſo, that I will not overthrow this city, for the which thou haſt ſpoken.

22 Haſte thee, eſcape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

23 The ſun was riſen upon the earth when Lot entered into Zoar.

24 ¶ Then the Lord rained upon Sodom and upon Gomorrah brimſtone and fire from the Lord out of heaven:

25 And he overthrew thoſe cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and ſhe became a pillar of ſalt.

27 And Abraham gat up early in the morning to the place where he ſtood before the Lord:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the ſmoke of the country went up as the ſmoke of a furnice.

29 And it came to paſs, when God deſtroyed the cities of the plain, that God remembered Abraham, and ſent Lot out of the midſt of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the firſt born ſaid unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

32 Come let us make our father drink wine, and we will lie with him, that we may preſerve ſeed of our father.

33 And they made their father drink wine that night: and the firſt-born went in, and lay with her father; and he perceived not when ſhe lay down, nor when ſhe aroſe.

34 And it came to paſs on the morrow, that the firſt-born ſaid unto the younger, Behold, I lay yeſternight with my father: let us make him drink wine this night alſo; and go thou in, *and* lie with him, that we may preſerve ſeed of our father.

35 And they made their father drink wine that night alſo: and the younger aroſe, and lay with him; and he perceived not when ſhe lay down, nor when ſhe aroſe.

36 Thus

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11 *Smote the men with blindneſs.*] It appears that this was not a total blindneſs, but ſuch a dimneſs of light as prevented their ſeeing objects diſtinctly.

19 *I cannot eſcape to the mountain.*] Seeing the deſtruction begun, he was afraid he could not reach the mountain.

22 *Called Zoar.*] One of the five cities in the plain where Sodom ſtood: the four cities which were deſtroyed were Sodom, Gomorrah, Admah, and Zeboiim: Zoar was ſaved at Lot's interceſſion; a wonderful inſtance of the divine clemency, which in the midſt of wrath remembered mercy.

24 *The Lord rained,* &c.] By the repetition of the word Lord in this verſe ſome commentators will have it, that the firſt implies an angel acting in the name of God; but others think it relates to the Son of God, executing judgment by a power delegated to him from his father.

25 *And he overthrew thoſe cities,* &c.] The ſtorm of thunder and lightning, or as others think of liquid fire, which overthrew theſe cities, is thought to have been accompanied with a dreadful earthquake, becauſe the country where they ſtood was turned into the lake Aſphalties, which we call the ſalt or dead ſea. But be this as it may, we ſhould learn from hence, that *if God ſpared not the old world, but brought in a flood upon the ungodly,* and if *he, turning the cities of Sodom and Gomorrah into aſhes, condemned them with an overthrow,* or according to St. Jude, condemned them to the *vengeance of eternal fire;* we need not doubt, but that, as he is in all ages the ſame, a God of juſtice as well as of mercy, no iniquity can ultimately eſcape. For though he does not, on every occaſion, lay bare his vindictive arm; though *he is ſtrong and patient,* ſo that he ſeldom *whetteth his ſword,* and *prepareth the inſtruments of death;* yet a few of theſe remarkable, theſe monumental inſtances of his ſeverity againſt ſin, are ſufficient to convince us, that *he hath reſerved the unjuſt,* however they may eſcape at preſent, *unto the day of judgment to be puniſhed.* Treaſure up theſe reflections in thy remembrance. O my ſoul! Recollect them with the moſt ſerious attention, when thou lieſt down, and when thou riſeſt up. When thou walkeſt, receive them as thy companions; when thou talkeſt liſten to them as thy prompters; and whatever thou doeſt, conſult them as thy directors. Influenced by theſe conſiderations, thy views will enlarge, thy affections be exalted, and thou thyſelf raiſed above the tantalizing power of periſhing things. Duly mindful of theſe, it will be the ſum of thy deſires, and the ſcope of thy endeavours, to gain the approbation of that ſovereign Being, who, at the laſt day, will fill the throne of judgment, and pronounce the deciſive ſentence. Thou wilt ſee nothing worth a wiſh, in compariſon of having his will for thy guide, his glory for thy arm, and his Holy Spirit for thy ever-actuating principle.

26 *His wiſe looked back,* &c.] It muſt be remembered, that Lot's wife was one of the daughters of Sodom, and therefore it is natural to ſuppoſe, that, diſregarding the ſtrict charge of the angel, and perhaps diſbelieving his threats, ſhe ſtill loitered, and often turned to look on the place of her nativity. Our bleſſed Saviour in admoniſhing his diſciples (Luke xvii. 31.) not to return back, ſeems to intimate, that ſhe was abſolutely returning towards Sodom, when the ſtorm overtook her, and turned her into *a pillar of ſalt*: that is, wrapped her body ſo thick in nitroſulphureous matters as to candy it into a ſubſtance hard as ſtone, and left it like a pillar or ſtatue of metallic ſalt. But perhaps by *a pillar of ſalt;* is only meant a laſting monument; as a perpetual covenant is called a covenant of ſalt, Numb. xviii. 1).

36 Thus were both the daughters of Lot with child by their father.

37 And the firſt-born bare a Son, and called his name Moab: the ſame *is* the father of the Moabites unto this day.

38 And the younger, ſhe alſo bare a ſon, and called his name Ben-ammi: the ſame *is* the father of the children of Ammon unto this day.

CHAP. XX.

1 *Abraham denieth his wife, and loſeth her.* 14 *Abimelech reſtoreth her.*

AND Abraham journeyed from thence toward the ſouth Country, and dwelled between Kadeſh and Shur, and ſojourned in Gerar.

2 And Abraham ſaid of Sarah his wife, She *is* my ſiſter: And Abimelech king of Gerar ſent and took Sarah.

3 But God came to Abimelech in a dream by night, and ſaid to him, Behold, thou *art but* a dead man, for the woman which thou haſt taken: for ſhe *is* a man's wife.

4 But Abimelech had not come near her: and he ſaid, Lord wilt thou alſo ſlay a righteous nation?

5 Said he not unto me, She *is* my ſiſter? and ſhe, even ſhe herſelf ſaid, He *is* my brother: in the integrity of my heart, and innocency of my hands, have I done this.

6 And God ſaid unto him in a dream, Yea, I know that thou didſt this in the integrity of thy heart; for I alſo with-held thee from ſinning againſt me: therefore ſuffered I thee not to touch her.

7 Now therefore reſtore the man, *his* wife; for he *is* a prophet, and he ſhall pray for thee, and thou ſhalt live: and if thou reſtore *her* not, know thou that thou ſhalt ſurely die, thou and all that *are* thine.

8 Therefore Abimelech roſe early in the morning, and called all his ſervants, and told all theſe things in their ears: and the men were ſore afraid.

9 Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? and what have I offended thee, that thou haſt brought on me, and on my kingdom a great ſin? thou haſt done deeds unto me that ought not to be done.

10 And Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing?

11 And Abraham ſaid, Becauſe I thought, Surely the fear of God *is* not in this place: and they will ſlay me for my wife's ſake.

12 And yet indeed *ſhe* is my ſiſter; ſhe *is* the daughter of my father, but not the daughter of my mother: and ſhe became my wife.

13 And it came to paſs, when God cauſed me to wander from my father's houſe, that I ſaid unto her, This is thy kindneſs which thou ſhalt ſhew unto me; At every place whither we ſhall come, ſay of me, He *is* my brother.

14 And Abimelech took ſheep and oxen, and men-ſervants and women-ſervants and gave *them* unto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Behold, my land *is* before thee: dwell were it pleaſeth thee.

16 And unto Sarah he ſaid, Behold, I have given thy brother a thouſand *pieces* of ſilver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *others:* thus ſhe was reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants; and they bare *children.*

18 For the Lord had faſt cloſed up all the wombs of the houſe of Abimelech, becauſe of Sarah Abraham's wife.

CHAP. XXI.

2 *Iſaac is born.* 9 *Hagar and Iſhmael are caſt forth.* 22 *Abimelech's covenant with Abraham.*

AND the Lord viſited Sarah as he had ſaid, and the Lord did unto Sarah as he had ſpoken.

2 ¶ For Sarah conceived, and bare Abraham a ſon in his old age, at the ſet time of which God had ſpoken to him.

3 And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, Iſaac.

4 And Abraham circumciſed his ſon Iſaac being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his ſon Iſaac was born unto him.

6 And Sarah ſaid, God hath made me to laugh, *ſo that* all that hear will laugh with me,

7 And

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31 *There is not a man.*] That is, all our kindred and acquaintance are deſtroyed, and there is not a free man beſides our father remaining in all the country. It is natural to ſuppoſe that the daughters of Lot, having long ſeen the unbounded licentiouſneſs that reigned in Sodom, had no great horror for the crime of inceſt; but hoped by this method, which to them ſeemed the only one, to have a chance for bringing into the world the promiſed ſeed, which was to break the ſerpent's head.

37 *And called his name Moab*] The word Moab, in Hebrew, ſignifies *from my father.*

38 *Ben-ammi.*] That is, the ſon of my people.

Commentary and Notes on Chapter XX.

2 *She is my ſiſter.*] The ſame deception was before uſed by Abraham in Egypt, Chap. xii. 13. Le Clerc is of opinion, that this fact is recorded out of the order of time, and that it muſt have happened ſeveral years before; it being hardly ſuppoſeable that a woman of ninety could, even in that age of the world, retain ſo much beauty as to make young men fall in love with her. To which it may be added, that ſhe muſt now have been with child, and therefore it is not likely ſhe would chuſe to incur infamy by concealing her marriage in that condition.

Abimelech king of Gerar.] Abimelech was a name common to all the kings of Paleſtine, as Pharaoh was to the kings of Egypt. The word ſignifies *my father is king.* A very proper title for a king, who ought to be a father to his people.

3 *And God came to Abimelech*] Hence we learn that the Canaanites were not yet corrupted in religion, both Abimelech and his ſervants being worſhippers of the true God.

6 *For I alſo with held thee from ſinning,* &c.] The word *for* renders the ſenſe obſcure, and therefore ſhould be omitted, eſpecially as it is not in the original.

11 *I thought ſurely the fear of God,* &c.] Abraham had ſeen ſuch an univerſal corruption of manners in other countries, that he concluded this of Gerar was no better than the reſt, though the event ſhews he was miſtaken. And he well knew that where men are under no fear of the Deity, little was to be expected from human virtue.

16 *A thouſand pieces of ſilver.*] That is, 1000 ſhekels of ſilver, about 120l. ſterling: a ſhekel being worth two ſhillings and fourpence farthing.

Behold, he is to thee, &c.] The true ſenſe of the paſſage ſeems to be this: Inſtead of having recourſe to the mean artifice of calling Abraham thy brother, and ſo expoſing thy honour, be henceforth never afraid to acknowledge him openly for thy huſband, ſo ſhall he be to thee *a veil or covering of the eyes,* or ſafeguard to thy chaſtity againſt all that converſe with thee, either here or in any other country.

Commentary and Notes on Chapter XXI.

6 *God hath made me to laugh,* &c.] It ſhould be obſerved, that the word Iſaac ſignifies laughter or joy; it was natural therefore for

7 And ſhe ſaid, Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have born *him* a ſon in his old age.

8 And the child grew, and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

9 ¶ And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had born unto Abraham mocking.

10 Wherefore ſhe ſaid unto Abraham, Caſt out this bond-woman, and her ſon: for the ſon of this bond-woman ſhall not be heir with my ſon, *even* with Iſaac.

11 And the thing was very grievous in Abraham's ſight, becauſe of his ſon.

12 And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman; in all that Sarah hath ſaid unto thee, hearken unto her voice: for in Iſaac ſhall thy ſeed be called.

13 And alſo of the ſon of the bond-woman will I make a nation, becauſe he *is* thy ſeed.

14 And Abraham roſe up early in the morning, and took bread and a bottle of water, and gave *it* unto Hagar (putting *it* on her ſhoulder) and the child, and ſent her away: and ſhe departed, and wandered in the wilderneſs of Beer-ſheba.

15 And the water was ſpent in the bottle, and ſhe caſt her child under one of the ſhrubs.

16 And ſhe went and ſat her down over againſt *him*, a good way off, as it were a bow ſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over againſt *him*, and lifted up her voice, and wept.

17 And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Ariſe, lift up the lad, and hold him in thine hand, for I will make him a great nation.

19 And God opened her eyes, and ſhe ſaw a well of water: and ſhe went and filled the bottle with water, and gave the lad to drink.

20 And God was with the lad; and he grew, and dwelt in the wilderneſs, and became an archer.

21 And he dwelt in the wilderneſs of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to paſs at that time that Abimelech, and Phichol the chief captain of his hoſt, ſpake unto Abraham, ſaying, God *is* with thee in all that thou doeſt.

23 Now therefore ſwear unto me here by God, that thou wilt not deal falſly with me, nor with my ſon, nor with my ſon's ſon: *but* according to the kindneſs that I have done unto thee, thou ſhalt do unto me, and to the land wherein thou haſt ſojourned.

24 And Abraham ſaid, I will ſwear.

25 And Abraham reproved Abimelech becauſe of a well of water, which Abimelech's ſervants had violently taken away.

26 And Abimelech ſaid, I wot not who hath done this thing: neither didſt thou tell me, neither yet heard I *of it* but to-day.

27 And Abraham took ſheep, and oxen, and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham ſet ſeven ewe-lambs of the flock by themſelves.

29 And Abimelech ſaid unto Abraham, What mean theſe ſeven ewe-lambs which thou haſt ſet by themſelves.

30 And he ſaid, For *theſe* ſeven ewe-lambs ſhalt thou take off my hand, that they may be a witneſs unto me, that I have digged this well.

31 Wherefore he called that place Beer-ſheba: becauſe there they ſwear both of them.

32 Thus they made a covenant at Beer-ſheba: then Abimelech roſe up, and Phichol the chief captain of his hoſt, and they returned into the land of the Philiſtines.

33 And

Sarah, on reflecting how ſhe had formerly laughed by way of deriſion, to declare that ſhe had now indeed reaſon to laugh and rejoice for ſo great and unexpected a bleſſing.

9 *Saw the ſon of Hagar, the Egyptian, mocking.*] That is, Sarah had obſerved Iſhmael inſulting and vexing her ſon Iſaac; and thence was deſirous that Iſhmael and his mother ſhould no longer continue in the family.

11 *And the thing was very grievous in Abraham's ſight.*] Whoever conſiders that Abraham was remarkable for humanity and compaſſion, and at the ſame time exceſſively fond of Iſhmael, will eaſily conceive what a conflict this muſt raiſe in the breaſt of the good old patriarch, between his conjugal and parental affection. He was willing to gratify his wife in any reaſonable demand, but this was too great a trial of his conſtancy: and therefore he applied to his God for direction, who was pleaſed to aſſure him that he would take care of Iſhmael, and ordered him not to let his affection, either for Hagar or Iſhmael her ſon, prevent his doing what Sarah requeſted.

14 *And Abraham roſe up early in the morning*, &c.] The behaviour of Abraham, towards his ſon Iſhmael, has, by the contemners of revelation, been repreſented as cruel to the laſt degree. Let us therefore examine the circumſtances of this tranſaction, in order to remove the opprobium that has been thrown upon it. In order to which it will be neceſſary to obſerve, that though Iſhmael is called a child in our tranſlation, yet he was really fifteen or ſixteen years old; for he was thirteen when he was circumciſed, which was before Sarah had conceived; and if we ſuppoſe, that Iſaac was two years old when he was weaned, Iſhmael muſt be near ſixteen at the time when Abraham ſent him away. Another obſervation is alſo neceſſary, namely, that by bread and water, is meant all kinds of proviſion neceſſary for their journey, till they arrived at the place intended. Theſe obſervations being premiſed, let us return to Hagar and Iſhmael, who had now retired from Abraham's tent. It was no difficult thing for any perſon to find a livelihood in this early age of the world; thoſe who had flocks, found ground enough to ſpare in every country to maintain them; and creatures were ſo numerous, that a perſon who had no flocks, might, in the wilderneſs and uncultivated places, kill enough of all ſorts for his maintenance, without injuring any body: and accordingly we find, that Iſhmael choſe to reſide in the wilderneſs, where he became an archer. Nor muſt we imagine that this wilderneſs was quite an uninhabited deſert, for there were houſes, and even cities or villages ſcattered up and down in it; but being a mountainous tract, and, on that account leſs inhabited than other parts of the country, it was called a wilderneſs. And it appears from the ſequel, that Hagar met with no great difficulty in providing for herſelf and her ſon. Nor did Iſhmael fare any worſe than was common for the younger ſons to do in thoſe days, when they were diſmiſſed in order to ſettle in different parts of the world. Jacob was diſmiſſed in the ſame manner from Iſaac, without ſervants or attendants. Nay, he had ſo little reaſon to expect any great favour from his relations, to whom he was repairing, that we find him praying earneſtly to God, that he would vouchſafe to direct him in *the way he was to go*, and to *give him bread to eat and raiment to put on*. All the proviſion therefore made by parents for their younger ſons in thoſe days, was the ſending them abroad to acquire an independent ſettlement. Conſequently, it is only from our not being acquainted with the cuſtoms of the times, that we imagine Abraham was guilty of a cruel action, in thus diſmiſſing Hagar and Iſhmael. And though wandering in the wilderneſs, till their water was conſumed, had almoſt deſtroyed both her and the child, yet this was no fault of Abraham's but purely an accident, occaſioned by her miſſing the way.

19 *God opened her eyes.*] He cauſed her to ſee a well, which ſhe had not before taken notice of, by reaſon of her diſcompoſure of mind— It may likewiſe be here obſerved, that the Arabians uſed to cover the mouths of their wells with ſand or earth, leaving only ſome mark whereby they themſelves might know them.

25 *And Abraham reproved Abimelech*, &c.] In order to underſtand the reaſon for Abraham's reproving Abimelech on account of a well of water, which we ſhould reckon a very inſignificant thing, it muſt be remembered, that in theſe hot and dry countries, a well of water was an ineſtimable treaſure, and the digging it a work of prodigious labour; both from the rockineſs of the ſoil, and the great depth it was neceſſary to dig before they could find a ſpring.

32 *The returned into the land of the Philiſtines.*] That is, to that part of it where they dwelt; for this covenant was made in the land of the Philiſtines.

33 And Abraham planted a grove in Beer-ſheba, and called there on the name of the Lord, the everlaſting God.

34 And Abraham ſojourned in the Philiſtines land many days.

CHAP. XXII.

1 Abraham offering Iſaac, 11 is ſtayed by an angel: 15 He is bleſſed again. 20 The generation of Nabor unto Rebekah.

AND it came to paſs after theſe things, that God did tempt Abraham, and ſaid unto him, Abraham: and he ſaid, Behold *here* I *am*.

2 And he ſaid, Take now thy ſon, thine only *ſon* Iſaac, whom thou loveſt, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham roſe up early in the morning, and ſaddled his aſs, and took two of his young men with him, and Iſaac his ſon; and clave the wood for the burnt-offering, and roſe up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and ſaw the place afar off.

5 And Abraham ſaid unto his young men, Abide you here with the aſs; and I and the lad will go yonder and worſhip, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Iſaac his ſon: and he took the fire in his hand, and a knife: and they went both of them together.

7 And Iſaac ſpake unto Abraham his father, and ſaid, My father: and he ſaid, Here *am* I, my ſon. And he ſaid, Behold the fire and the wood: but where is the lamb for a burnt-offering?

8 And Abraham ſaid, My ſon, God will provide himſelf a lamb for a burnt offering: ſo they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Iſaac his ſon, and laid him on the altar upon the wood.

10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſon.

11 And the angel of the Lord called unto him out of heaven, and ſaid, Abraham, Abraham: and he ſaid, Here *am* I.

12 ¶ And

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33 *And Abraham planted a grove.*] Hence we ſee that groves have always been conſidered as the moſt proper places for retirement; and doubtleſs the ſilence and natural gloom which reign in theſe bowery ſolitudes, muſt diſpoſe the mind to ſerious contemplation; whence they were choſen, by the pious fathers of antiquity, as their temples, and ſolemn theatres of devotion.

Commentary and Notes on Chapter XXII.

1 *God did tempt Abraham.*] That is, God gave Abraham an opportunity of exhibiting to men in all ages, a glorious proof of his faith in the divine power and veracity, that he might make him happy in a diſtinguiſhing reward.

2 *Take now thy ſon, thine only ſon Iſaac, whom thou loveſt.*] Our tranſlations by inverting the order of the words, has impaired the beauty of the original, where it is as follows. *Take now thy ſon. thine only ſon whom thou loveſt, even Iſaac.* In which we may obſerve in what an elegant manner the character riſes higher and higher, to make ſtronger impreſſions on the mind of this holy man. *Take now thy ſon*: This was not enough to diſtinguiſh him from Iſhmael; therefore God adds, *thine only ſon* born to thee of thine own wife, and born to be thine heir, *whom thou loveſt*, with a peculiar affection, *even Iſaac*, with whom *I have eſtabliſhed my covenant*, and with his ſeed after him. But this very gradation of circumſtances, which made the trial ſo difficult to fleſh and blood, ſerves only to render more ſingular the piety of this heroic ſaint. And indeed the very naming of Iſaac could not fail of furniſhing his mind with various arguments to reconcile him to the command, by bringing to his remembrance the glorious proof he had of the divine power of his birth; whence it was natural for him to infer, that God was able to raiſe him even from the dead.

Get thee into the land of Moriah.] The word Moriah ſignifies, *God manifeſted*, and was ſo called from God's appearing there to Abraham. And upon this very mountain where that patriarch attempted to ſacrafice his ſon, the temple of Solomon was afterwards built, and upon one part of it, namly Mount Calvary, our bleſſed Saviour offered himſelf a ſacriſice for the ſins of perverſe mankind. *He who clothes himſelf with light as with a garment, and walks upon the wings of the wind*, was pleaſed to wear the habiliments of mortality, and ſuffer a cruel and ignominious death on the croſs.

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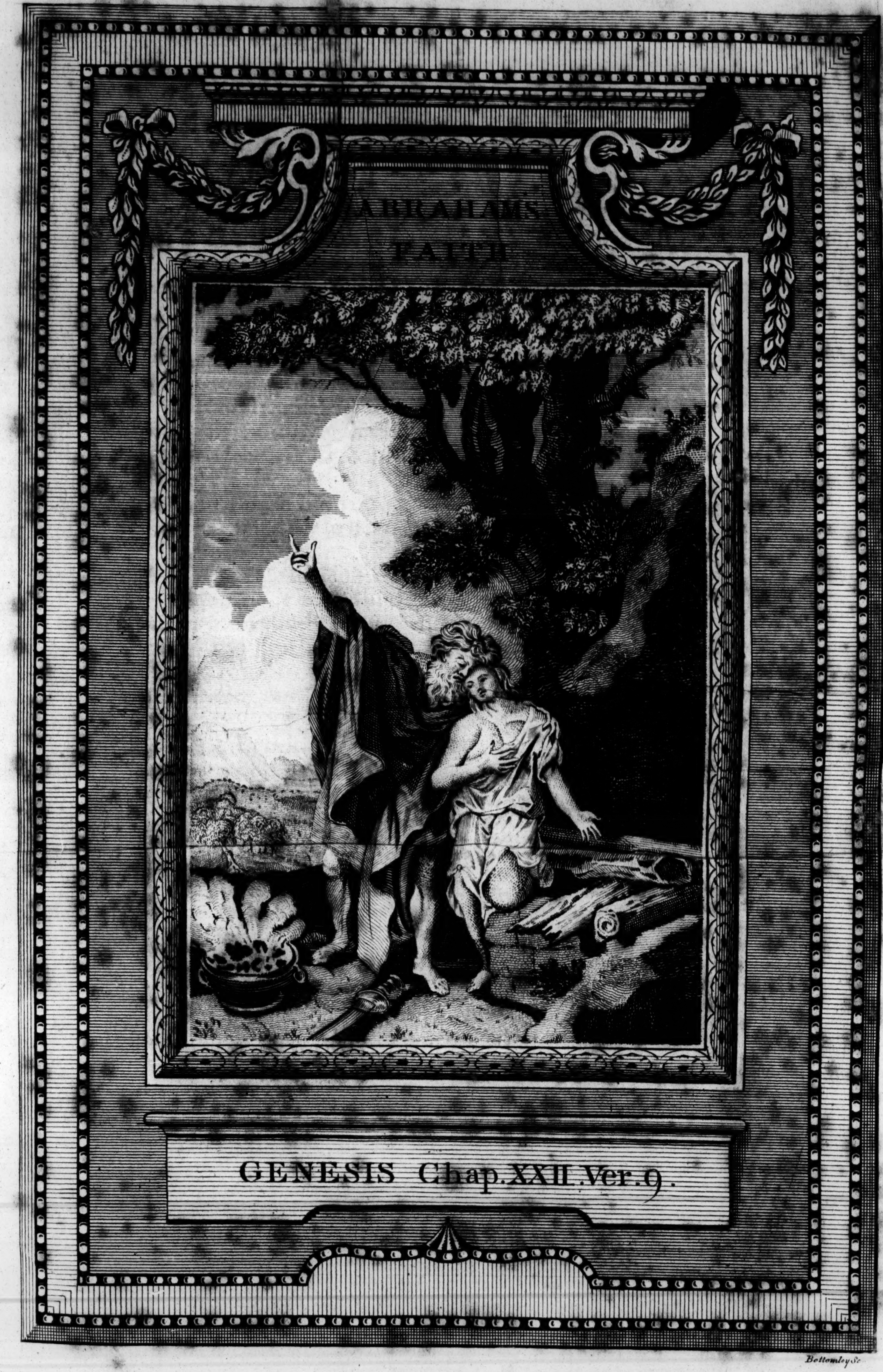

ABRAHAM'S FAITH

GENESIS Chap. XXII. Ver. 9.

Bottomley Sc.

33 And Abraham planted a grove in Beer-ſheba, and called there on the name of the Lord, the everlaſting God.

34 And Abraham ſojourned in the Philiſtines land many days.

CHAP. XXII.

1 *Abraham offering Iſaac,* 11 *is ſtayed by an angel:* 15 *He is bleſſed again.* 20 *The generation of Nahor unto Rebekah.*

AND it came to paſs after theſe things, that God did tempt Abraham, and ſaid unto him, Abraham: and he ſaid, Behold *here* I *am.*

2 And he ſaid, Take now thy ſon, thine only *ſon* Iſaac, whom thou loveſt, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham roſe up early in the morning, and ſaddled his aſs, and took two of his young men with him, and Iſaac his ſon; and clave the wood for the burnt-offering, and roſe up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and ſaw the place afar off.

5 And Abraham ſaid unto his young men, Abide you here with the aſs; and I and the lad will go yonder and worſhip, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Iſaac his ſon: and he took the fire in his hand, and a knife: and they went both of them together.

7 And Iſaac ſpake unto Abraham his father, and ſaid, My father: and he ſaid, Here *am* I, my ſon. And he ſaid, Behold the fire and the wood: but where is the lamb for a burnt-offering?

8 And Abraham ſaid, My ſon, God will provide himſelf a lamb for a burnt offering: ſo they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Iſaac his ſon, and laid him on the altar upon the wood.

10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſon.

11 And the angel of the Lord called unto him out of heaven, and ſaid, Abraham, Abraham: and he ſaid, Here *am* I.

12 ¶ And

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33 *And Abraham planted a grove.*] Hence we ſee that groves have always been conſidered as the moſt proper places for retirement; and doubtleſs the ſilence and natural gloom which reign in theſe bowery ſolitudes, muſt diſpoſe the mind to ſerious contemplation; whence they were choſen, by the pious fathers of antiquity, as their temples, and ſolemn theatres of devotion.

Commentary and Notes on Chapter XXII.

1 *God did tempt Abraham.*] That is, God gave Abraham an opportunity of exhibiting to men in all ages, a glorious proof of his faith in the divine power and veracity, that he might make him happy in a diſtinguiſhing reward.

2 *Take now thy ſon, thine only ſon Iſaac, whom thou loveſt.*] Our tranſlations by inverting the order of the words, has impaired the beauty of the original, where it is as follows. *Take now thy ſon. thine only ſon whom thou loveſt, even Iſaac.* In which we may obſerve in what an elegant manner the character riſes higher and higher, to make ſtronger impreſſions on the mind of this holy man. *Take now thy ſon*: This was not enough to diſtinguiſh him from Iſhmael; therefore God adds, *thine only ſon* born to thee of thine own wife, and born to be thine heir, *whom thou loveſt,* with a peculiar affection, *even Iſaac,* with whom *I have eſtabliſhed my covenant,* and with his ſeed after him. But this very gradation of circumſtances, which made the trial ſo difficult to fleſh and blood, ſerves only to render more ſingular the piety of this heroic ſaint. And indeed the very naming of Iſaac could not fail of furniſhing his mind with various arguments to reconcile him to the command, by bringing to his remembrance the glorious proof he had of the divine power of his birth; whence it was natural for him to infer, that God was able to raiſe him even from the dead.

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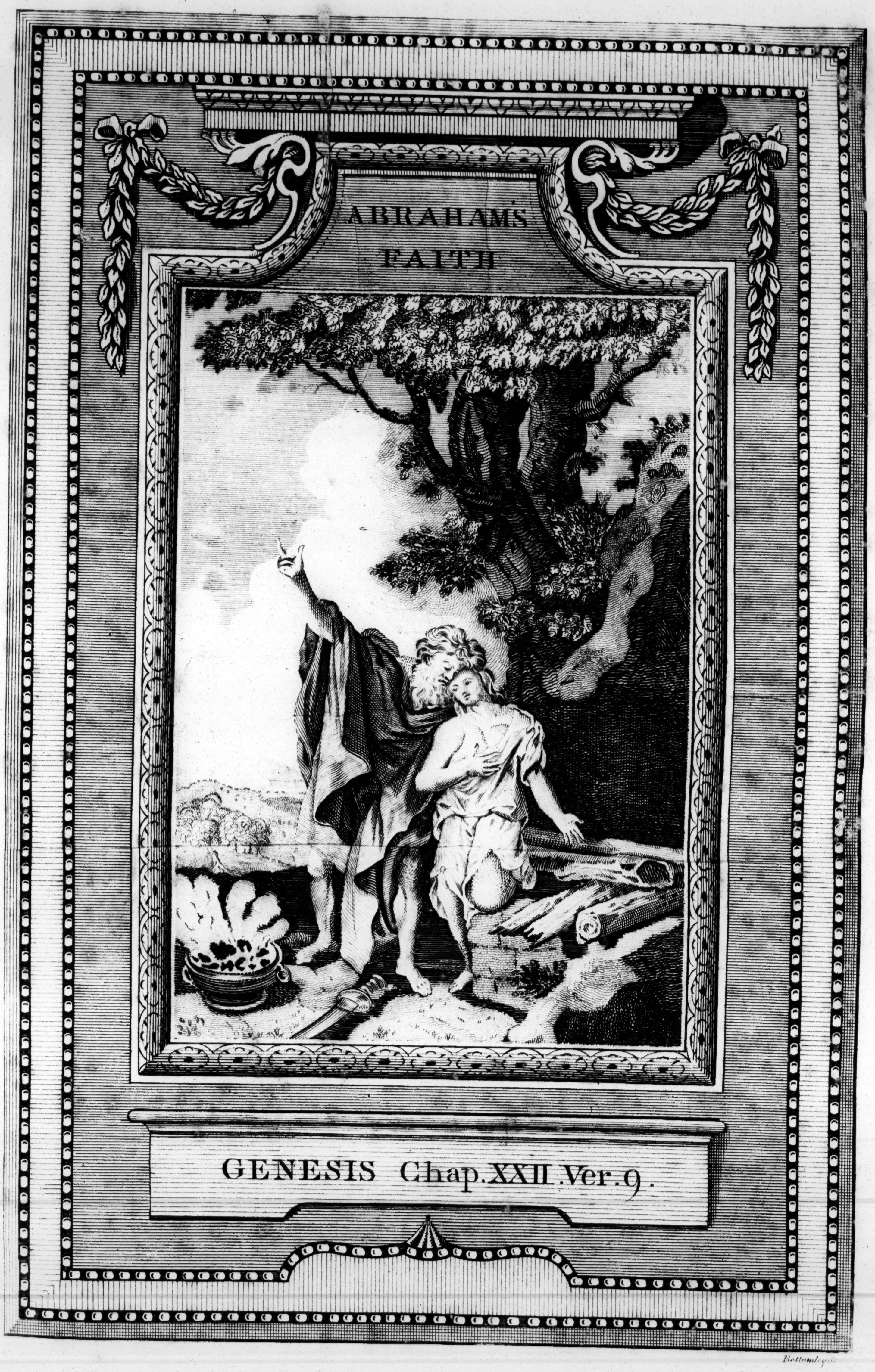

ABRAHAM'S FAITH

GENESIS Chap. XXII. Ver. 9.

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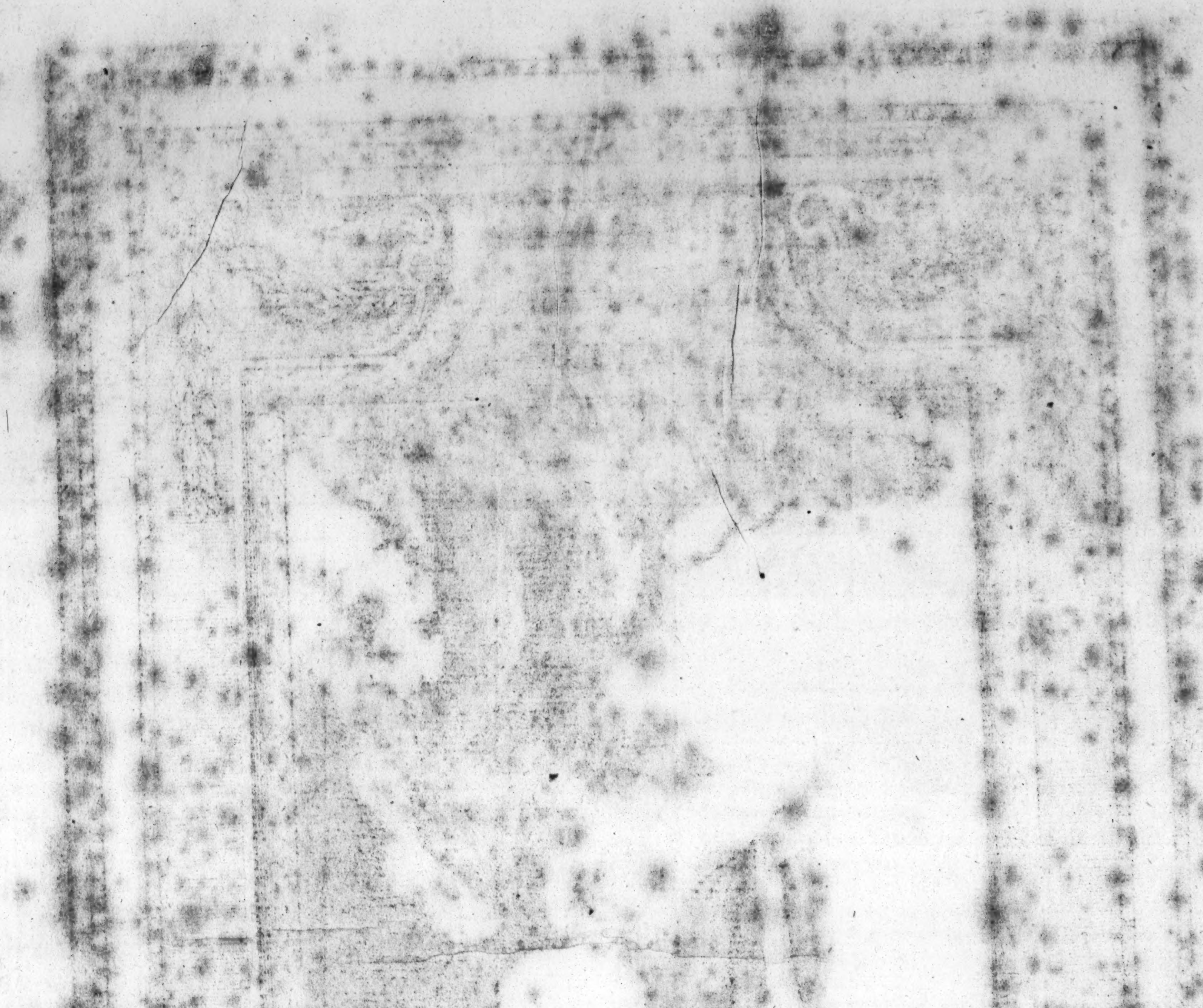

12 ¶ And he ſaid, Lay not thine hand upon the lad, neither do thou any-thing unto him: for now I know that thou feareſt God, ſeeing thou haſt not witheld thy ſon, thine only *ſon* from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the ſtead of his ſon.

14 And Abraham called the name of that place Jehovah-jireh: as it is ſaid *to* this day, In the mount of the Lord it ſhall be ſeen.

15 ¶ And the angel of the Lord called unto Abraham out of heaven the ſecond Time.

16 And ſaid, By my ſelf have I ſworn, ſaith the Lord, for becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine only *ſon:*

17 That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which *is* upon the ſea-ſhore, and thy ſeed ſhall poſſeſs the gate of his enemies:

18 And in thy ſeed ſhall all the nations of the earth be bleſſed: becauſe thou haſt obeyed my voice.

19 So Abraham returned unto his young men, and they roſe up, and went together to Beer-ſheba, and Abraham dwelt at Beer-ſheba.

20 ¶ And it came to paſs after theſe things, that it was told Abraham, ſaying, Behold Milcah, ſhe hath alſo born children unto thy brother Nahor;

21 Huz his firſt-born, and Buz his brother, and Kemuel the father of Aram.

22 And Cheſed and Hazo, and Pildaſh, and Jillaph, and Bethuel.

23 And Bethuel begat Rebekah: theſe eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whoſe name *was* Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah.

CHAP. XXIII.

1 Sarah's age and death. 3 The purchaſe of Machpelah, 19 where Sarah was buried.

AND Sarah was an hundred and ſeven and twenty years old: *theſe were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the ſame *is* Hebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham ſtood up from before his dead, and ſpake unto the ſons of Heth, ſaying,

4 I *am* a ſtranger and a ſojourner with you: give me a poſſeſſion of a burying-place with you, that I may bury my dead out of my ſight.

5 And the children of Heth anſwered Abraham, ſaying unto him;

6 Hear us, my lord; thou *art* a mighty prince amongſt us: in the choice of our ſepulchres bury thy dead; none of us ſhall withhold from thee his ſepulchre, but that thou mayeſt bury thy dead.

7 And Abraham ſtood up, and bowed himſelf to the people of the land, *even* to the children of Heth.

8 And he communed with them, ſaying, If it be your mind that I ſhould bury my dead out of my ſight; hear me, and intreat for me to Ephron the ſon of Zohar:

9 That he may give me the cave of Machpelah,

ſtrong enough to have reſiſted effectually the feeble efforts of his father, who was now an hundred and twenty five years of age. Doubtleſs the knowledge of his father's integrity, virtue, and piety, muſt have a great influence on him, eſpecially when he came to know the intent of the divine command, and that he would not receive any real injury by this act of ſubmiſſion; the ſuffering a few moments pain being nothing, in compariſon of the bleſſings inſured him by the renewed promiſes of his father, and of the honour he would have received by a miraculous reſurrection.

12 *Lay not thine hand upon the lad.*] Abraham, fully perſuaded in his own mind that the command was from God, and that the Sovereign of the univerſe had a right to employ him or any other perſon as his inſtrument, in taking away a life that he had given, was abſolutely determined to comply with the order, and leave the conſequences to providence. Accordingly he had proceeded ſo far as to *ſtretch forth his hand, and take the knife to ſlay his ſon*, when the Almighty, who only intended to give his ſervant an opportunity of diſplaying, to future ages, a glorious example of abſolute obedience and reſignation to the Divine Will, was pleaſed to interpoſe, before he ſtruck the fatal blow; and thus, to the inexpreſſible joy of Abraham, unravelled this intricate plot in the drama of Providence. And hence we ſee, that this inſtance could give no ſanction to that abominable cuſtom, afterwards introduced, of offering human ſacrifices; for God, by countermanding his own order, plainly declared, that no future pretences to a Divine Command, no profeſſions of faith in the true God, no zeal for the honour of Religion, could ever juſtify ſuch ſacrifices, or recommend them to the Divine Acceptance; for it is plain from hence, that God had rather diſpenſe with the illuſtration of his own Attributes and Perfections, than diſplay them by ſuch methods as might have the leaſt tendency to increaſe the miſery and deſtruction of mankind.

Now I know that thou feareſt God.] That is, Thou haſt given a ſatisfactory proof of thy piety and reſignation to God, becauſe thou waſt ready to ſacrifice the deareſt thing thou haſt in the world to his command.

14 *Called the name of the place Jehovah-jireh.*] The angel having thus miraculouſly interpoſed in favour of Iſaac, Abraham called the name of the place Jehovah-jireh; that is, *God will provide*, alluding to the anſwer he made to Iſaac's queſtion, ver. 8. *God will provide himſelf a lamb*, in order to perpetuate the remembrance of this deliverance, and for the encouragement of all good men to put their truſt in God, when beſet by the greateſt difficulties, as he would infallibly deliver them. And accordingly we find, from the latter part of the verſe, that it became a proverbial expreſſion, with which good men encouraged themſelves *to caſt all their care upon God, who careth for them.* The expreſſion, *In the mount of the Lord it ſhall be ſeen*, ſhould rather be tranſlated, *In the mount of the Lord it ſhall be provided*: that is, in the greateſt difficulties, when all human aſſiſtance is in vain, God will make a ſuitable proviſion for the deliverance and ſupport of thoſe who fear and truſt in him, even as he did to Abraham upon the mount itſelf, when he was in the greateſt extremity, and had no immediate proſpect before him of any deliverance. And hence we ſhould learn, in the greateſt difficulties, to put our whole truſt in God, who will *never leave us or forſake us.*

20 *And it came to paſs*, &c.] By the following genealogy, we ſee whence Rebekah, the wife of Iſaac, was deſcended.

Commentary and Notes on Chapter XXIII.

1 *And Sarah was.*] Bp. Patrick remarks, that Sarah is the only woman whoſe age is reckoned in the holy ſcriptures.

2 *To mourn—and to weep*] Theſe two expreſſions, though ſeemingly ſynonimous, had a very different meaning among the Iſraelites, the former implying private ſorrow, and the latter that ſhewn in public.

3 *And Abraham ſtood up*, &c.] By this it ſeems that Abraham expreſſed his mourning as he ſat upon the ground, according to the cuſtom of after-ages See Job, chap. li.

4 *Give me a poſſeſſion of a burying-place.*] It ſeems to have been a common opinion, in the firſt ages of the world, that it was ignominious to be buried in ground belonging to another: for we find every family of note had a ſepulchre of their own. The moſt antient and natural way of diſpoſing of the dead is that of interring; thus the body returns to the earth from whence it was taken.

6 *Thou art a mighty prince.*] That is, a prince of diſtinguiſhed greatneſs, worth, and dignity. He was the head of a tribe, lord and governor of his own family, and as ſuch inveſted with ſupreme power. It is therefore no wonder, eſpecially when we conſider they muſt be well acquainted with Abraham's character, from the long time he had dwelt among them, that they ſhould offer him the choice of their ſepulchres for burying his dead.

9 *Machpelah.*] This ſeems to have been a name given to a field near Mamre, from a double cave in it; the word Machpelah ſignifying the *double cave.*

lah, which he hath, which *is* in the end of his field: for as much money as it is worth he ſhall give it me, for a poſſeſſion of a burying-place amongſt you.

10 And Ephron dwelt amongſt the children of Heth. And Ephron the Hittite anſwered Abraham in the audience of the children of Heth, *even* of all that went in at the gates of his city, ſaying,

11 Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee in the preſence of the ſons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himſelf before the people of the land.

13 And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *wilt give it*, I pray thee hear me: I will give thee money for the field: take *it* of me, and I will bury my dead there.

14 And Ephron anſwered Abraham, ſaying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred ſhekels of ſilver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the ſilver, which he had named in the audience of the ſons of Heth, four hundred ſhekels of ſilver, current *money* with the merchant.

17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made ſure

18 Unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that went in at the gate of his city.

19 ¶ And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the ſame *is* Hebron in the land of Canaan.

20 And the field and the cave that *is* therein, were made ſure unto Abraham, for a poſſeſſion of a burying-place, by the ſons of Heth.

CHAP. XXIV.

1 *Abraham ſendeth his ſervant to get a wife for his ſon Iſaac.* 58 *He obtaineth Rebekah.* 62 *Iſaac meeteth her.*

AND Abraham was old *and* well-ſtricken in age: and the Lord had bleſſed Abraham in all things.

2 And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee ſwear by the Lord the God of heaven, and the God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites, amongſt whom I dwell.

4 But thou ſhalt go unto my country, and to my kindred, and take a wife unto my ſon Iſaac.

5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me into this land: muſt I needs bring thy ſon again unto the land from whence thou cameſt.

6 And Abraham ſaid unto him, Beware thou, that thou bring not my ſon thither again.

7 ¶ The Lord God of heaven which took me from my father's houſe, and from the land of my kindred, and which ſpake unto me, and that ſwear unto me, ſaying, Unto thy ſeed will I give this land; he ſhall ſend his angel before thee, and thou ſhalt take a wife unto my ſon from thence.

8 And if the woman will not be willing to follow thee, then thou ſhalt be clear from this my oath: only bring not my ſon thither again.

9 And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter.

10 ¶ And the ſervant took ten camels, of the camels of his maſter, and departed (for all the goods of his maſter *were* in his hand:) and he aroſe and went to Meſopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city, by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.

12 And he ſaid, O Lord God of my maſter Abraham, I pray thee ſend me good ſpeed this day, and ſhew kindneſs unto my maſter Abraham.

13 Behold, I ſtand *here* by the well of water, and the daughters of the men of the city come out to draw water:

14 And let it come to paſs, that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſs unto my maſter.

15 ¶ And

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10 *And Ephron dwelt.*] The word in the original, which we render *dwelt*, ſignifies *ſat*; and therefore the ſenſe will be, that he had a ſeat in their council; and from Abraham's addreſſing others to intreat Ephron for him, he appears to have been a chief ruler among the children of Heth.

15 *Four hundred ſhekels of ſilver.*] That is forty-ſix pounds thirteen ſhillings and four-pence. This money as we learn from verſe 19, was not coined, but paid by weight; and the ſame method was uſed by the children of Iſrael till the captivity: for, juſt before that cataſtrophe, the prophet Jeremiah tells us, that he *bought the field of Hanameel his uncle's ſon, that was in Anathoth, and weighed him the money, even ſeventeen ſhekels of ſilver*, Jer. xxvii. 9.

Commentary and Notes on Chapter XXIV.

1 *And Abraham was old.*] Moſes tells us, that Abraham was an hundred years old when Iſaac was born (chap. xxi. 5.) and Iſaac was forty when he married Rebekah (chap. xxv. 20.) conſequently Abraham was now near one hundred and forty years of age.

2 *Put thy hand under my thigh.*] This was the common method of taking an oath, both among the Hebrews, and all the oriental nations.

3 *The God of heaven, and the God of the earth.*] That is, the Omnipotent Being, who formed all thoſe elegant globes, which decorate the boundleſs tracts of univerſal ſpace: who poiſed the ſtars with inexpreſſible nicety, and meted out the heavens with a ſpan.

Thou ſhalt not take a wiſe, &c.] Abraham is remarkably careful and particular in his ſon's marriage. He well knew, that virtue alone could render his days happy, and that the daughters of Canaan were degenerating apace, and therefore none of them proper to become the miſtreſs of his family.

4 *But thou ſhalt go unto my country.*] That is, to Meſopotamia the place of Abraham's nativity, and where he lived many years.

5 *Muſt I needs bring thy ſon again into the land from whence thou cameſt?*] That is, "If the woman refuſe to follow me into the "land of Canaan, muſt I return and fetch thy ſon to her?" A queſtion which Abraham immediately reſolves in the negative. No conſideration could prevail upon him to let his ſon return to a land which he himſelf was obliged to leave, on account of the idolatry of its inhabitants.

12 *And he ſaid, O Lord God of my maſter Abraham*, &c.] We have here a pleaſing inſtance of the good old patriarch's care in training up his ſervants, as well as his ſon, in the paths of religion. An inſtance worthy the imitation of all who are deſirous of living comfortably in this world, and enjoying the happineſs of the next.

13 *The daughters of the city to draw water.*] It was cuſtomary towards evening for the young women to go out to draw water either for the cattle, or the uſe of the family. See 1 Sam. ix. 11.

15 ¶ And it came to paſs before he had done ſpeaking, that behold, Rebekah came out, who was born to Bethuel, ſon of Milcah, the wife of Nahor Abraham's brother, with her pitcher upon her ſhoulder.

16 And the damſel *was* very fair to look upon, a virgin, neither had any man known her: and ſhe went down to the well, and filled her pitcher and came up.

17 And the ſervant ran to meet her, and ſaid, Let me (I pray thee) drink a little water of thy pitcher.

18 And ſhe ſaid, Drink my lord: and ſhe haſted, and let down her pitcher upon her hand, and gave him drink.

19 And when ſhe had done giving him drink, ſhe ſaid, I will draw *water* for thy camels alſo, until they have done drinking.

20 And ſhe haſted, and emptied her pitcher into the trough, and ran again unto the well, to draw *water*, and drew for all his camels.

21 And the man wondering at her, held his peace, to wit, whether the Lord had made his journey proſperous, or not.

22 And it came to paſs as the camels had done drinking, that the man took a golden ear-ring, of half a ſhekel weight, and two bracelets for her hands, of ten *ſhekels* weight of gold:

23 And ſaid, Whoſe daughter *art* thou? tell me I pray thee: is there room *in* thy father's houſe for us to lodge in?

24 And ſhe ſaid unto him, I *am* the daughter of Bethuel the ſon of Milcah, which ſhe bare unto Nahor.

25 She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worſhipped the Lord.

27 And he ſaid, Bleſſed *be* the Lord God of my maſter Abraham, who hath not left deſtitute my maſter of his mercy and his truth; I *being* in the way, the Lord led me to the houſe of my maſter's brethren.

28 And the damſel ran and told *them of* her mother's houſe theſe things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to paſs when he ſaw the ear-ring and bracelets upon his ſiſter's hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man, and behold, he ſtood by the camels at the well.

31 And he ſaid, Come in, thou bleſſed of the Lord, wherefore ſtandeſt thou without? for I have prepared the houſe, and room for the camels.

32 ¶ And the man came into the houſe: and he ungirded his camels, and gave ſtraw and provender for the camels, and water to waſh his feet, and the men's feet that *were* with him.

33 And there were ſet *meat* before him to eat: but he ſaid, I will not eat, until I have told mine errand. And he ſaid, Speak on.

34 And he ſaid, I *am* Abraham's ſervant.

35 And the Lord hath bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes.

36 And Sarah my maſter's wife bare a ſon to my maſter when ſhe was old: and unto him hath he given all that he hath.

37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of the Canaanites, in whoſe land I dwell:

38 But thou ſhalt go unto my father's houſe, and to my kindred, and take a wife unto my ſon.

39 And I ſaid unto my maſter, Peradventure the woman will not follow me.

40 And he ſaid unto me, The Lord before whom I walk will ſend his angel with thee, and proſper thy way; and thou ſhalt take a wife for my ſon of my kindred, and of my father's houſe.

41 Then ſhalt thou be clear from *this* my oath, when thou comeſt to my kindred; and if they give not thee *one*, thou ſhalt be clear from my oath.

42 And I came this day unto the well, and ſaid, O Lord God of my maſter Abraham, If now thou do proſper my way which I go;

43 Behold, I ſtand by the well of water, and it ſhall come to paſs, that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray thee a little water of thy pitcher to drink;

44 And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame *be* the woman whom the Lord hath appointed out for my maſter's ſon.

45 And before I had done ſpeaking in mine heart, behold, Rebekah came forth with her pitcher on her ſhoulder; and ſhe went down unto the well, and drew *water:* and I ſaid unto her, Let me drink, I pray thee.

46 And ſhe made haſte, and let down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo: ſo I drank, and ſhe made the camels drink alſo.

47 And I aſked her, and ſaid, Whoſe daughter *art* thou? And ſhe ſaid, The daughter of Bethuel, Nahor's ſon, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

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19 *I will draw water.*] The humanity which Rebecca ſhewed on this occaſion, ſtrongly marks the ſimplicity of theſe early ages, and vindicates the fidelity of Abraham's ſervant, in chuſing a perſon whoſe morals rendered her worthy of Iſaac's affection.

28 *Her mother's houſe.*] The women in the eaſtern countries had their apartments by themſelves. See ver. 67.

31 *Come in, thou bleſſed of the Lord.*] A manner of ſalutation that cannot fail of conveying an elegant picture of eaſtern hoſpitality: for ſurely we can never expreſs more eſteem for a perſon, than by calling him the *favourite of God!* or wiſh him a greater happineſs, than the *friendſhip of the Almighty!*

32 *And he ungirded his camels—gave ſtraw—and meat,* &c.] Le Clerc obſerves, that Laban entertains his gueſts before he knows any thing of his errand—This is a true characteriſtic of ancient politeneſs: thus, *in the ſixth Iliad,* the king of Lycia entertains Bellerophon nine days before he aſks him a ſingle queſtion about his buſineſs.

> There Lycia's monarch paid him honours due;
> Nine days he feaſted, and nine bulls he ſlew:
> But when the tenth bright morning orient glow'd,
> The faithful youth his monarch's mandate ſhew'd. Pope.

33 *I will not eat, until I have told mine errand.*] We have here a picture of a faithful ſervant, one who prefers his maſter's buſineſs to his own pleaſures; and is therefore impatient till he has delivered his meſſage, and ſatisfied himſelf whether his journey would be proſperous or not.

48 And I bowed down my head, and worſhipped the Lord, and bleſſed the Lord God of my maſter Abraham, which had led me in the right way, to take my maſter's brother's daughter unto his ſon.

49 And now if you will deal kindly and truly with my maſter, tell me: and if not, tell me; that I may turn to the right hand or to the left.

50 Then Laban and Bethuel anſwered, and ſaid The thing proceedeth from the Lord: we cannot ſpeak unto thee bad or good.

51 Behold Rebekah *is* before thee, take *her*, and go, and let her be thy maſter's ſon's wife, as the Lord hath ſpoken.

52 And it came to paſs, that when Abraham's ſervant heard their words, he worſhipped the Lord, *bowing himſelf* to the earth.

53 And the ſervant brought forth jewels of ſilver, and jewels of gold, and raiment, and gave *them* to Rebekah: He gave alſo to her brother, and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they roſe up in the morning, and he ſaid, Send me away unto my maſter.

55 And her brother and her mother ſaid, let the damſel abide with us *a few* days, at the leaſt ten; after that ſhe ſhall go.

56 And he ſaid unto them, Hinder me not, ſeeing the Lord hath proſpered my way: ſend me away, that I may go to my maſter.

57 And they ſaid, We will call the damſel, and enquire at her mouth.

58 And they called Rebekah, and ſaid unto her, Wilt thou go with this man? And ſhe ſaid, I will go.

59 And they ſent away Rebekah, their ſiſter, and her nurſe, and Abraham's ſervant, and his men.

60 And they bleſſed Rebekah, and ſaid unto her, Thou *art* our ſiſter, be thou *the mother* of thouſands of millions, and let thy ſeed poſſeſs the gate of thoſe which hate them.

61 ¶ And Rebekah aroſe, and her damſels, and they rode upon the camels, and followed the man: and the ſervant took Rebekah, and went his way.

62 And Iſaac came from the way of the well Lahai-roi; for he dwelt in the ſouth-country.

63 And Iſaac went out to meditate in the field at the even-tide: and he lifted up his eyes, and ſaw, and behold, the camels were coming.

64 And Rebekah lifted up her eyes, and when ſhe ſaw Iſaac, ſhe lighted off the camel.

65 For ſhe had ſaid unto the ſervant, What man *is* this that walked in the field to meet us? And the ſervant had ſaid, It *is* my maſter: therefore ſhe took a veil and covered herſelf.

66 And the ſervant told Iſaac all things that he had done.

67 And Iſaac brought her into his mother Sarah's tent, and took Rebekah, and ſhe became his wife; and he loved her: and Iſaac was comforted after his mother's *death*.

CHAP. XXV.

1 *The ſons of Abraham by Keturah.* 7 *His age and death.* 24 *The birth of Eſau and Jacob.* 29 *Eſau ſelleth his birth-right.*

THEN again Abraham took a wife, and her name *was* Keturah.

2 And ſhe bare him Zimram, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

3 And Jokſhan begat Sheba, and Dedan. And the ſons of Dedan were Aſhurim, and Letuſhim, and Leummim.

4 And the ſons of Midian, Ephah and Epher, and Hanock, and Abidah, and Eldaah. All theſe *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Iſaac.

6 But unto the ſons of the concubines which Abraham had, Abraham gave gifts, and ſent them away from Iſaac his ſon (while he yet lived) eaſtward, unto the eaſt-country.

7 ¶ And theſe *are* the days of the years of Abraham's life which he lived; an hundred threeſcore and fifteen years.

8 Then Abraham gave up the ghoſt, and died in a good old age; an old man; and full *of years*; and was gathered to his people.

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49 *That I may turn to the right hand, or to,* &c.] A proverbial expreſſion, ſignifying, *That I may take ſome other courſe.*

58 *And ſhe ſaid I will go.*] The authority which parents have over their children, being founded in nature, was and muſt be always the ſame: but we find that no force was put upon the will of Rebekah in this caſe; And why ſhould it? The happineſs of the connubial ſtate depends upon the reciprocal affection which the parties bear to each other; this affection muſt proceed from the will, and as the will cannot be forced, the choice therefore ſhould be voluntary. Nay, if it be not voluntary, the ſeeds of diſcontent and unhappineſs are ſown by the perſons ſo compelling, becauſe we are generally obſtinate to be diſpleaſed with that which is forced upon us.

63 *Went out to meditate.*] In what a beautiful attitude is Iſaac here drawn by the inſpired penman! Nothing ſurely can be more proper for a creature that borders on eternity, and is haſting continually to his final audit, than daily to ſlip from the hurry of buſineſs, to conſider and adjuſt the things *that belong to his peace.* The world is a troubled ocean, and who can erect ſtable purpoſes on its fluctuating waves? The world is a ſchool of wrong, and who does not feel himſelf warping to its pernicious influences? But ſafety dwells in ſolitude. Every meddling and intruſive avocation is ſecluded: ſilence holds the door againſt the ſtrife of tongues, and all the impertinances of idle converſation. There we may, without diſturbance, commune with our own hearts, and learn that beſt of ſciences to know ourſelves. When we, like Iſaac, meditate in the evening, we ſhould remember, that the day is ended, and the actions we have done regiſtered in heaven, to be produced at the great and final day of judgment. Happy they whoſe improvements have kept pace with the fleeting minutes; who have ſeized them as they advanced, and engaged them in the purſuit of wiſdom, and the ſervice of virtue.

65 *She took a veil, and covered herſelf*] It was a common practice among the women of the eaſt to wear a veil, whenever they went abroad; but this particular action of Rebekah's ſeems to be done in conformity to the cuſtom of all brides, who covered themſelves with the nuptial veil, when they were firſt introduced to their huſbands.

67 *And Iſaac was comforted after his mother's death.*] We have here an inſtance of filial affection in theſe early ages. Sarah had now been dead three years, and yet Iſaac continued to lament for her; nor would he hear of comfort, till the ſtronger paſſion of love for his wife baniſhed that of ſorrow from his heart.

Commentary and Notes on Chapter XXV.

2 *And ſhe bare him,* &c.] When Abraham was now 140 years old, God renewed his youthful vigour, whereby he was enabled to become the father of a numerous progeny by another wife.

8 *Abraham gave up the ghoſt.*] How calm is the good man's evening of life! In what a ſmiling ſerenity does his ſun go down! He retires *full of days*, as a *ſhock of corn* ripe with age, and laden with plenty, *cometh in in his ſeaſon.* In that important hour, how will the well-grounded hopes of pardon and peace aſſwage the agonies, and ſweeten the bitterneſs of death? Of what advantage then is wealth with all her golden mountains? or honour, with all her proud trophies of renown? Can all the pomps of a deluded world adminiſter any ſupport, in that laſt important hour? Can they compoſe the affrighted thoughts, or buoy up the departing ſoul amidſt all the pangs of diſſolution? But the conſcience of the good man whiſpers peace to his ſoul, who quits this *vale of tears* with *hopes, full of immortality*: bids a long farewel to the realms of woe, and ſurrounded by guardi-

9 And his ſons Iſaac and Iſhmael buried him in the cave of Macpelah, in the field of Ephron the ſon of Zohar the Hittite, which *is* before Mamre:

10 The field which Abraham purchaſed of the ſons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to paſs after the death of Abraham, that God bleſſed his ſon Iſaac: and Iſaac dwelt by the well Lahai-roi.

12 ¶ Now theſe *are* the generations of Iſhmael Abraham's ſon, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And theſe *are* the names of the ſons of Iſhmael, by their names, according to their generations: The firſt-born of Iſhmael, Nebajoth; and Kedar, and Adbeel, and Mibſam.

14 And Miſhmah, and Dumah, and Maſſah.

15 Hadar and Temah, Jetur, Naphiſh, and Kedemah.

16 Theſe *are* the ſons of Iſhmael, and theſe *are* their names, by their towns, and by their caſtles; twelve princes according to their nations.

17 And theſe *are* the years of the life of Iſhmael, an hundred and thirty and ſeven years: and he gave up the ghoſt and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goeſt towards Aſſyria: *and* he died in the preſence of all his brethren.

19 ¶ And theſe are the generations of Iſaac Abraham's ſon: Abraham begat Iſaac.

20 And Iſaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian, of Padan-aram, the ſiſter to Laban the Syrian.

21 And Iſaac intreated the Lord for his wife, becauſe ſhe *was* barren: and the Lord was intreated of him, and Rebekah his wife conceived.

22 And the children ſtruggled together within her: and ſhe ſaid, If *it be* ſo, why *am* I thus? And ſhe went to enquire of the Lord.

23 And the Lord ſaid unto her, Two nations *are* in thy womb: and two manner of people ſhall be ſeperated from thy bowels: and *the one* people ſhall be ſtronger than *the other* people; and the elder ſhall ſerve the younger.

24 And when her days to be delivered were fulfilled, behold *there were* twins in her womb.

25 And the firſt came out red all over, like an hairy garment: and they called his name Eſau.

26 And after that came his brother out, and his hand took hold on Eſau's heel; and his name was called Jacob: and Iſaac was threeſcore years old when ſhe bare them

27 And the boys grew: and Eſau was a cunning hunter, a man of the field; and Jacob *was* a plain man dwelling in tents.

28 And Iſaac loved Eſau, becauſe he did eat of *his* veniſon: but Rebekah loved Jacob.

29 ¶ And Jacob ſod pottage: and Eſau came from the field, and he *was* faint.

30 And Eſau ſaid to Jacob, Feed me, I pray thee, with that ſame red *pottage*: for I *am* faint: therefore was his name called Edom.

31 And Jacob ſaid, Sell me this day thy birth-right.

32 And Eſau ſaid, Behold, I *am* at the point to die: and what profit ſhall this birth-right do to me?

33 And Jacob ſaid, Swear to me this day; and he ſware unto him: and he ſold his birth-right unto Jacob.

34 Then Jacob gave Eſau bread and pottage of lentiles; and he did eat and drink, and roſe up and went his way: thus Eſau deſpiſed *his* birth-right.

CHAP. XXVI.

1 *Iſaac goeth to Gerar:* 2 *God bleſſeth him:* 26 *Abimelech's covenant with him* 34 *Eſau's wives.*

AND there was a famine in the land beſides the firſt famine that was in the days of Abraham. And Iſaac went unto Abimelech king of the Philiſtines, unto Gerar.

2 And

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an angels, wings her way to the ſettled regions of unmoleſted ſecurity.

Was gathered to his people.] Moſt commentators underſtand this of his ſoul, which on the diſſolution of his body, joined thoſe of his pious anceſtors in the realms of happineſs: But Dr. Warburton conſiders it as an hebrew idiom, importing *to be reduced to one common lot or condition.*

18 *He died in the preſence of all his brethren.*] In the Hebrew it is *he fell*, and may ſignify *his lot fell*: and then the paſſage may be rendered, "His lot fell, or he dwelt, in the preſence of all his brethren:" agreeable to the prediction of the angel before Iſhmael was born.

20 *And Iſaac was forty years old.*] It muſt be remembered, that many of the following particulars happened ſeveral years before the death of Abraham, though they are related after that event; for that patriarch lived fifteen years after Eſau and Jacob were born.

22 *If it be ſo, why am I thus?*] That is, why did I conceive, if I muſt ſuffer ſuch uncommon and excruciating pains? It is better for me to die than to live in ſuch continual miſery.

She went to enquire of the Lord.] The commentators are not agreed in what manner Rebekah enquired of the Lord, they ſeem in general to agree, that ſhe had recourſe to ſome prophet; but who that prophet was is the queſtion. Le Clerc, and others, think it was Melchiſedeck. Some will have it to be Shem; but that was impoſſible, that patriarch having been dead ten years when this tranſaction happened. Perhaps it was Abraham, who was alive many years after, and is expreſsly called a prophet.

23 *Two nations,* &c.] That is, the founders of two nations: namely, the Iſraelites and Idumeans, the former being deſçended from Jacob, and the latter from Eſau.

The elder ſhall ſerve the younger.] That is, the poſterity of the elder ſhall in time be ſubdued by the younger; a prophecy that was literally fulfilled in the days of David, who ſubdued the Idumeans or Edomites.

25 *Red all over like a hairy garment.*] This expreſſion may denote, either that Eſau at his birth was wholly covered with red hair, or that the colour of his fleſh was ruddy, like a garment of red hair. And hence his name was called Eſau, from *Eſchau*, which among the ancient Hebrews, ſignified a hair-cloth.

26 *His name was called Jacob.*] From *hekeb*, the heel.

27 *A plain man dwelling in tents.*] That is, he was of a mild and gentle nature, one that delighted in the ſoft acts of peace, and the innocent pleaſures of a paſtoral life.

29 *Sod pottage.*] Or *ſeethed*, from the verb *ſeeth* to boil.

30 *Feed me with that ſame red pottage.*] The words in the original are, *feed me with that red, that ſame red*; which ſome conſider as a plain proof, that Eſau did not know the ingredients of which this pottage was made; but others think the repetition is uſed to paint his extreme faintneſs, and the impatience of his appetite.

31 *Sell me this day thy birth-right.* It is not eaſy to ſay what particular privileges were annexed to the birth-right; we know the elder had a ſuperiority over the younger brethren, and was heir to the greateſt part of his father's eſtate. But if theſe were all the privileges annexed to the birth-right; the apoſtle could not, with propriety, call the ſelling it a *profane action*, though it was doubtleſs a fooliſh one. It is therefore thought, that whoever enjoyed the birth-right had a title to the land of Canaan, which included the bleſſing promiſed to the peculiar ſeed of Abraham, from whom the Meſſiah was to deſcend. This much is evident, that fathers in thoſe early days, conferred a bleſſing on their firſt born, which was conceived to extend to their poſterity, according to the words of the ſon of Sirach, *The bleſſing of the father eſtabliſheth the houſes of children, but the curſe of the mother rooteth out foundations*, Eccleſ. iii. 9. And hence we ſee the propriety of the epithet applied to this action by the apoſtle, for it doubtleſs ſhewed a profane, diſſolute mind, to be thus regardleſs of his future dignity, unmindful of his poſterity, and, for a mean bribe, to give up his right to a father's dying benediction.

I am at the point to die.] We have here a true picture of a profane ſenſualiſt, who, for a ſordid momentary pleaſure, will give up the moſt ſolid joys of futurity.

2 And the Lord appeared unto him, and ſaid, Go not down into Egypt: dwell in the land which I ſhall tell thee of.

3 Sojourn in this land and I will be with thee, and will bleſs thee: for unto thee and unto thy ſeed I will give all theſe countries, and I will perform the oath which I ſware unto Abraham thy father.

4 And I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries, and in thy ſeed ſhall all the nations of the earth be bleſſed.

5 Becauſe that Abraham obeyed my voice, and kept my charge, my commandments, my ſtatutes, and my laws.

6 ¶ And Iſaac dwelt in Gerar.

7 And the men of the place aſked *him* of his wife: and he ſaid, She *is* my ſiſter: for he feared to ſay, *She is* my wife; leſt, *ſaid he*, the men of the place ſhould kill me for Rebekah, becauſe ſhe *was* fair to look upon.

8 And it came to paſs when he had been there a long time, that Abimelech king of the Philiſtines looked out at a window, and ſaw, and behold, Iſaac *was* ſporting with Rebekah his wife,

9 And Abimelech called Iſaac, and ſaid, Behold, of a ſurety ſhe *is* thy wife: and how ſaidſt thou, She *is* my ſiſter? And Iſaac ſaid unto him, becauſe I ſaid, Leſt I die for her.

10 And Abimelech ſaid, What is this thou haſt done unto us? one of the people might lightly have lien with thy wife, and thou ſhouldeſt have brought guiltineſs upon us.

11 And Abimelech charged all *his* people, ſaying, He that toucheth this man or his wife ſhall ſurely be put to death.

12 Then Iſaac ſowed in that land, and received in the ſame year an hundred-fold, and the Lord bleſſed him.

13 And the man waxed great and went forward, and grew until he became very great.

14 For he had poſſeſſion of flocks, and poſſeſſion of herds, and great ſtore of ſervants. And the Philiſtines envied him.

15 For all the wells which his father's ſervants had digged in the days of Abraham his father, the Philiſtines had ſtopped them, and filled them with earth.

16 And Abimelech ſaid unto Iſaac, go from us; for thou art much mightier than we.

17 ¶ And Iſaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Iſaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philiſtines had ſtopped them after the death of Abraham; and he called their names after the names by which his father had called them.

19 And Iſaac's ſervants digged in the valley, and found there a well of ſpringing water.

20 And the herdmen of Gerar did ſtrive with Iſaac's herdmen, ſaying, The water *is* ours: and he called the name of the well Eſek; becauſe they ſtrove with him.

21 And they digged another well, and ſtrove for that alſo: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they ſtrove not: and he called the name of it Rehoboth; and he ſaid, For now the Lord hath made room for us, and we ſhall be fruitful in the land.

23 And he went up from thence to Beerſheba.

24 And the Lord appeared unto him the ſame night, and ſaid, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bleſs thee, and multiply thy ſeed for my ſervant Abraham's ſake.

25 And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Iſaac's ſervants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Iſaac ſaid unto them, Wherefore come ye to me, ſeeing ye hate me, and have ſent me away from you?

28 And they ſaid, We ſaw certainly that the Lord was with thee: and we ſaid, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee.

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have ſent thee away in Peace: thou *art* now the bleſſed of the Lord.

Commentary and Notes on Chapter XXVI.

2 *Go not down into Egypt.*] It appears from this paſſage, that Iſaac had formed a deſign of going into Egypt, becauſe of the famine which then raged in the land of Canaan; but God diſſuaded him from it, leſt that fruitful country ſhould have induced him to have fixed his reſidence there.

3 *The oath.*] All the promiſes which God had confirmed to Abraham by an oath; namely, "That he would multiply his ſeed as the "ſtars of Heaven, and as the ſand that is upon the ſea-ſhore; and "that his ſeed ſhould poſſeſs the gate of his enemies."

5 *Becauſe that Abraham obeyed my voice, and kept my charge,* &c.] By uſing ſuch a variety of expreſſions, God ſeems to indicate how highly he was pleaſed with the punctuality of Abraham's obedience to every thing he commanded him.

7 *She is my Siſter.*] Iſaac we ſee in this particular imitated the weakneſs of his father, and made uſe of a prevarication, when he ought to have told the truth.

10 *Thou ſhouldeſt have brought guiltineſs upon us.*] It is worth obſerving here, how carefully the Hebrews kept themſelves from having any intimacy with the people of the land where they ſojourned; for it is evident they were even ſtrangers to their religion, and had conceived a much worſe Idea of them than they really deſerved. Abimelech, we ſee ſpeaks with ſuch deteſtation of the crime of adultery, that he thought the bare committing of ſuch a ſin, was ſufficient to call down the wrath of heaven upon their heads, and involve the whole nation in ſome terrible calamity. And accordingly we find him giving orders to his people, that whoſoever touched, or did any injury, to Iſaac or his wife, ſhould be put to death.

12 *Received an hundred-fold.*] Though Iſaac's encreaſe is aſcribed to the particular providence of God; yet this by no means excludes the efficacy of natural cauſes: his own induſtry and the fertility of the ſoil were, no doubt, the means which, under God, brought about this effect: and the wiſe monarch, who tells us, *the bleſſing of the Lord maketh rich*, ſays in another place, *the hand of the diligent maketh rich*, Prov. x. 4, 22.

16 *Go from us*, &c.] Notwithſtanding all the friendſhip which Abimelech had ſhewn to Iſaac, and the league that had been made with Abraham, Abimelech, when he feared that Iſaac would rival him in power, acts according to the policy of kings, and deſires Iſaac to retire from him.

Thou art much mightier than we.] This paſſage might be better rendered, becauſe *thou art increaſed,* or *made mighty by us;* a plain indication that envy was the motive that induced Abimelech to act in this ungenerous manner.

19 *Of ſpringing water.*] In the Hebrew it is *living water.* A name the orientals gave to waters of perennial ſprings, in contradiſtinction to rain water, which they ſaved in ciſterns. And the value of ſuch a ſpring was doubtleſs the cauſe why the herdmen of Gerar ſtrove with thoſe of Iſaac for the well, pretending they had a right to it, becauſe it was found in their ſoil; and thence Iſaac called the well *Eſek*, that is, Contention.

22 *Rehoboth*] *Free ſpace, or room,* becauſe his flocks had now room to feed at large, and range the country in ſearch of the richeſt paſtures.

30 And he made them a feaſt, and they did eat and drink.

31 And they roſe up betimes in the morning, and ſware one to another: and Iſaac ſent them away, and they departed from him in peace.

32 And it came to paſs the ſame day, that Iſaac's ſervants came and told him concerning the well which they had digged, and ſaid unto him, We have found water.

33 And he called it Shebah: therefore the name of the city *is* Beer-ſheba unto this day.

34 ¶ And Eſau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite.

35 Which were a grief of mind unto Iſaac and to Rebekah.

CHAP. XXVII.

1 *Iſaac ſendeth Eſau for veniſon.* 6 *Jacob inſtructed by Rebekah, obtaineth the bleſſing.* 41 *Eſau threatening him,* 42 *is prevented.*

AND it came to paſs, that when Iſaac was old, and his eyes were dim, ſo that he could not ſee, he called Eſau his eldeſt ſon, and ſaid unto him, My ſon: And he ſaid unto him, Behold, *here am* I.

2 And he ſaid, Behold now, I am old, I know not the day of my death.

3 Now therefore, take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *ſome* veniſon;

4 And make me ſavoury meat, ſuch as I love, and bring *it* to me, that I may eat; that my ſoul may bleſs thee before I die.

5 And Rebekah heard when Iſaac ſpake to Eſau his ſon: and Eſau went to the field to hunt *for* veniſon, *and* to bring *it*.

6 ¶ And Rebekah ſpake unto Jacob her ſon, ſaying, Behold, I heard thy father ſpake unto Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſavoury meat, that I may eat, and bleſs thee before the Lord before my death.

8 Now therefore my ſon, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ſavoury meat for thy father, ſuch as he loveth.

10 And thou ſhalt bring *it* to thy father, that he may eat, and that he may bleſs thee before his death.

11 And Jacob ſaid to Rebekah his mother, behold, Eſau my brother *is* an hairy man, and I *am* a ſmooth man.

12 My father peradventure will feel me, and I ſhall ſeem to him as a deceiver; and I ſhall bring a curſe upon me, and not a bleſſing.

13 And his mother ſaid unto him, Upon me *be* thy curſe, my ſon; only obey my voice, and go fetch me *them*.

14 And he went and fetched, and brought *them* to his mother, and his mother made ſavoury meat, ſuch as his father loved.

15 And Rebekah took goodly raiment of her eldeſt ſon Eſau, which *were* with her in the houſe, and put them upon Jacob her younger ſon.

16 And ſhe put the ſkins of the kids of the goats upon his hands, and upon the ſmooth of his neck.

17 And ſhe gave the ſavoury meat, and the bread which ſhe had prepared, into the hand of her ſon Jacob.

18 ¶ And he came unto his father, and ſaid, My father: And he ſaid, Here *am* I; who *art* thou, my ſon?

19 And Jacob ſaid unto his father, I *am* Eſau thy firſt-born; I have done according as thou badeſt me: ariſe, I pray thee, ſit and eat of my veniſon, that thy ſoul may bleſs me.

20 And Iſaac ſaid unto his ſon, How *is it* that thou haſt found *it* ſo quickly, my ſon? And he ſaid, Becauſe the Lord thy God brought *it* to me.

21 And Iſaac ſaid unto Jacob, Come near I pray thee, that I may feel thee, my ſon, whether thou *be* my very ſon Eſau, or not.

22 And Jacob went near unto Iſaac his father; and he felt him, and ſaid, The voice *is* Jacob's voice, but the hands *are* the hands of Eſau.

23 And he diſcerned him not, becauſe his hands were hairy, as his brother Eaſu's hands: So he bleſſed him.

24 And he ſaid, *Art* thou my very ſon Eſau? And he ſaid, I *am*.

25 And he ſaid, Bring *it* near to me, and I will eat of my ſon's veniſon, that my ſoul may bleſs thee. And he brought *it* near to him, and he did eat: and he brought him wine and he drank.

26 And his father Iſaac ſaid unto him, Come near now, and kiſs me my ſon.

27 And

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35 *Which were a grief.*] Heb. *bitterneſs of ſoul*, that is extremely grievous to the parents, eſpecially to Rebekah, who is ſaid, chap. xxvii. and xlvi. *To have been weary of her life* on their account.

Commentary and Notes on Chapter XXVII.

1 *Iſaac was old.*] He was now an hundred and thirty-ſeven, as appears from comparing the ſeveral parts of his hiſtory; but he lived thirty years after this tranſaction happened.

4 *Make me ſavoury meat.*] Iſaac, who always loved Eſau better than Jacob, now deſires his ſon to procure him ſome veniſon, and make him ſavoury meat, that his ſpirits might be exhilerated, and his mind properly diſpoſed for giving the prophetic benediction; ſuch as pious parents in thoſe days always beſtowed upon their children, and which was held ſacred, as being prophetic of their future fortunes.

5 *And Rebekah heard*] She well knew that Iſaac preferred Eſau to Jacob, and had now ſent him to take veniſon, that he might pronounce upon him the *bleſſing of Abraham*. She was therefore determined, if poſſible, to prevent it, and by ſtratagem get it pronounced upon the head of her younger ſon.

13 *Upon me be thy curſe.*] Rebekah ſeems to have been well aſſured, that Jacob had a juſt title to the firſt bleſſing, which Eſau had ſold with his birth-right, and which God had deſigned for Jacob from the begining; whence ſhe thought it her duty to deceive Iſaac into an action which he ought to have done deſignedly, and therefore takes the whole curſe upon herſelf, provided Iſaac ſhould diſcover the fallacy. But though the above circumſtances have a great tendency to alleviate the guilt of the action, yet they are far from being ſufficient to juſtify the whole conduct either of Jacob or his mother; the former having increaſed his crime by affirming himſelf to be Eſau, which was an abſolute falſhood. We ſhould therefore here reflect on the weakneſs of human nature, which cannot always ſtand upright; and, at the ſame time, admire the impartiality of the Sacred Writings, in which the very blemiſhes and tranſgreſſions of thoſe who make the greateſt figure therein are not ſuppreſſed, but recorded for our inſtruction. And hence we may learn, the great and even abſolute neceſſity there was for a Saviour, to take away the ſins of the world; for we ſee that the greateſt men in all ages committed tranſgreſſions, and conſequently required the blood of the immaculate Lamb to waſh away their crimes, that they might appear *without ſpot before the throne of God.*

21 *Come near that I may feel thee.*] Iſaac, we ſee, ſtill entertained a doubt that this was not his ſon Eſau; and therefore deſires his ſon to approach his couch, that he might feel him, being perſuaded that he ſhould by that means fully ſatisfy himſelf, whether it was his very ſon Eſau or not.

27 And he came near, and kiſſed him: and he ſmelled the ſmell of his raiment, and bleſſed him, and ſaid, See, the ſmell of my ſon *is* as the ſmell of a field, which the Lord hath bleſſed.

28 Therefore God give thee of the dew of heaven, and the fatneſs of the earth, and plenty of corn and wine.

29 Let people ſerve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's ſons bow down to thee: Curſed *be* every one that curſeth thee, and bleſſed *be* he that bleſſeth thee.

30 ¶ And it came to paſs as ſoon as Iſaac had made an end of bleſſing Jacob, and Jacob was yet ſcarce gone out from the preſence of Iſaac his father, that Eſau his brother came in from his hunting.

31 And he alſo had made ſavoury meat, and brought it unto his father; and ſaid unto his father, Let my father ariſe, and eat of his ſon's veniſon, that thy ſoul may bleſs me.

32 And Iſaac his father ſaid unto him, Who *art* thou? And he ſaid, I *am* thy ſon, thy firſt-born Eſau.

33 And Iſaac trembled very exceedingly, and ſaid, Who, where *is* he that hath taken veniſon, and brought *it* to me, and I have eaten of all before thou cameſt, and have bleſſed him? yea, *and* he ſhall be bleſſed.

34 And when Eſau heard the words of his father, he cried with a great and exceeding bitter cry, and ſaid unto his father, Bleſs me, even me alſo, O my father.

35 And he ſaid, thy brother came with ſubtilty, and hath taken away thy bleſſing.

36 And he ſaid, Is not he rightly named Jacob? for he hath ſupplanted me theſe two times: he took away my birth-right; and behold, now he hath taken away my bleſſing. And he ſaid, Haſt thou not reſerved a bleſſing for me?

37 And Iſaac anſwered and ſaid unto Eſau, Behold, I have made him thy lord, and all his brethren have I given to him for ſervants; and with corn and wine have I ſuſtained him: and what ſhall I do now unto thee, my ſon?

38 And Eſau ſaid unto his father, Haſt thou but one bleſſing, my father? bleſs me, *even* me alſo, O my father. And Eſau lifted up his voice, and wept.

39 And Iſaac his father anſwered, and ſaid unto him, Behold, thy dwelling ſhall be the fatneſs of the earth, and of the dew of heaven from above.

40 And by thy ſword ſhalt thou live, and ſhalt ſerve thy brother: and it ſhall come to paſs when thou ſhalt have the dominion, that thou ſhalt break his yoke from off thy neck.

41 ¶ And Eſau hated Jacob, becauſe of the bleſſing wherewith his father bleſſed him; and Eſau ſaid in his heart, The days of mourning for my father are at hand, then will I ſlay my brother Jacob.

42 And theſe words of Eſau her elder ſon were told to Rebekah: And ſhe ſent and called Jacob her younger ſon, and ſaid unto him, Behold thy brother Eſau, as touching thee, doth comfort himſelf *purpoſing* to kill thee.

43 Now therefore, my ſon, obey my voice: and ariſe, flee thou to Laban my brother, to Haran.

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou haſt done to him: then will I ſend and fetch thee from thence. Why ſhould I be deprived alſo of you both in one day?

46 And Rebekah ſaid to Iſaac, I am weary of my life, becauſe of the daughters of Heth: if Jacob take a wife of the daughters of Heth, ſuch as theſe *which are* of the daughters of the land, what good ſhall my life do to me?

CHAP.

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27 *He ſmelled the ſmell of his raiment,* &c.] From hence we may infer, that the orientals perfumed their garments with the odoriferous ſcent of flowers, which the country of Arabia was famous for producing; and this elegant ſmell had, we find, ſuch an influence on the ſpirits of Iſaac, that he breaks out in a kind of rapture, *See, the ſmell of my ſon is as the ſmell of a field which the Lord hath bleſſed.* That is, the ſmell of my ſon's raiment conveys to my mind the enchanting idea of a field adorned with fruits, and enamelled with flowers.

28 *God give thee of the dew of heaven,* &c.] This bleſſing is very remarkable, and delivered in all the elegance of oriental expreſſion, *God give thee the dew of heaven*; a wiſh of the greateſt importance in thoſe hot countries where Iſaac dwelt; for ſhowers being there leſs frequent than with us, the morning and evening dews were of the utmoſt importance to refreſh the earth, and produce that plenty for which the country was ſo remarkable.

And the fatneſs of the earth.] That is a country producing every thing deſirous in human life. Under theſe two expreſſions therefore, Iſaac wiſhes his ſon all the bleſſings which a fruitful country can produce. And this prophetic prayer was remarkably anſwered by God's ſettling the Iſraelites in the poſſeſſion of Canaan; a country ſo remarkably fruitſul, that it was called a *land flowing with milk and honey.*

29 *Let people ſerve thee,* &c.] The former part of the bleſſings related to wealth, and this to dominion; not only ſtrangers, but his brother's poſterity alſo, being made ſubject to him; a prophecy which was fulfilled in the days of David, who ſubdued the deſcendants of Eſau, who dwelt in Idumea, and then called the Idumeans.

Curſed be every one that curſeth thee, &c.] That is, whatever good or evil any one ſhall wiſh or do to thee, let it reſt upon his own head.

33 *Iſaac trembled very exceedingly.*] The aſtoniſhment, conſternation, and anxiety, that at once ſeized his mind were inexpreſſible. He thought he had taken ſufficient care not to be deceived; but now finds, too late, he had not been ſufficiently circumſpect.

Yea, and he ſhall be bleſſed.] Iſaac was firmly perſuaded, that the prayers and benedictions of dying parents, poured forth with devotion, in behalf of their children, were ratified in heaven; and, conſequently, never to be reverſed. And hence, though he could not approve the unjuſt means uſed by Jacob to procure this bleſſing; yet, inſtead of endeavouring to render abortive what he had done, he is aſtoniſhed at the myſterious conduct of Providence, which had employed his tongue as an inſtrument to pronounce his own decree: and therefore reverently acquieſces in the divine termination, *Yea, and he ſhall be bleſſed.*

39 *Behold, thy dwelling ſhall be the fatneſs of the earth.*] Theſe words ſhould have been rendered, *Behold thy dwelling ſhall be remote from the fatneſs of the earth*; and therefore the true ſenſe of the prophecy will be, that Eſau ſhould inhabit a poor country, but maintain himſelf in plenty by his ſword. That this is the true meaning appears from what the prophet Malachi ſays of him, *I hated Eſau, and laid his mountains and his heritage waſte,* chap. i. 3. And, indeed, Idumea was always reckoned a barren country, and rarely refreſhed with *the bottles of heaven.*

40 *When thou ſhalt have the dominion,* &c.] That is, when thou ſhalt become great and powerful, then thou ſhalt free thyſelf from thy brother's power, and be maſter of thine own land.

It may not here be improper to conſider in what ſenſe Jacob's bleſſing was ſuperior to that of his brother; and this ſuperiority principally conſiſted in conveying to Jacob the ſpecial bleſſing given by God to Abraham; namely, that all the nations of the earth ſhould be bleſſed through the Meſſiah, *the great captain of our ſalvation,* who was, *in the fullneſs of time,* to deſcend from his race, according to the fleſh Well might the prophet Iſaiah, when he foreſaw this *ſun of righteouſneſs* cloathed in the garments of mortality to deliver man, break forth in this exalted ſtrain, *Sing, O heavens, and be joyful, O earth, and break forth into ſinging, O mountains; for the Lord hath comforted his people,* chap. xlix. 13.

41 *The days of mourning for my father,* &c] In this, however, he was miſtaken, for Iſaac lived at leaſt forty years longer; for he was now an hundred, being ſixty at the birth of Eſau, chap xxv. 26.—who was paſt forty when he married, chap. xxvi. 34, and Iſaac was an hundred and eighty when he died, chap. xxxv. 28.

45 *Why ſhould I be deprived of you both,* &c.] If Eſau had killed Jacob, he would either have been puniſhed with death, or he muſt have fled from juſtice, and been an exile, as Cain was; in either caſe ſhe would have been deprived of them both.

CHAP. XXVIII.

1 *Jacob is bleſſed, and ſent to padan-aram.* 12 *His viſion.* 18 *The ſtone of Beth-el.* 20 *Jacob's vow.*

AND Iſaac called Jacob, and bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a wife of the daughters of Canaan.

2 Ariſe, go to Padan-aram to the houſe of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bleſs thee, and make thee fruitful, and multiply thee, that thou mayeſt be a multitude of people:

4 And give thee the bleſſing of Abraham, to thee and to thy ſeed with thee; that thou mayeſt inherit the land wherein thou art a ſtranger, which God gave unto Abraham.

5 And Iſaac ſent away Jacob, and he went to Padan-aram, unto Laban, ſon of Bethuel the Syrian, the brother of Rebekah, Jacob's and Eſau's mother.

6 ¶ When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him away to Padan-aram to take him a wife from thence; and that as he bleſſed him he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Eſau ſeeing that the daughters of Canaan pleaſed not Iſaac his father:

9 Then went Eſau unto Iſhmael, and took unto the wives which he had, Mahalath the daughter of Iſhmael, Abraham's ſon, the ſiſter of Nabajoth, to be his wife.

10 ¶ And Jacob went out from Beerſheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, becauſe the ſun was ſet: and he took of the ſtones of that place, and put *them for* his pillows, and lay down in that place to ſleep.

12 And he dreamed, and behold, a ladder ſet upon the earth, and the top of it reached to heaven: and behold, the angels of God aſcending and deſcending on it.

13 And behold, the Lord ſtood above it, and ſaid, I *am* the Lord God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee will I give it, and to thy ſeed.

14 And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth: and in thee, and in thy ſeed ſhall all the families of the earth be bleſſed.

15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have ſpoken to thee of.

16 ¶ And Jacob awaked out of his ſleep, and he ſaid, Surely the Lord is in this place; and I knew *it* not.

17 And

Commentary and Notes on Chapter XXVIII.

3 *God Almighty bleſs thee.*] Here Iſaac confirms the bleſſing which he had already given to Jacob, and more fully ſettles the land of promiſe upon him, and makes him the father of the promiſed ſeed.

4 *Give thee the bleſſing of Abraham.*] Iſaac in this place confirms the bleſſing he had before given to Jacob, and ſettles on him in a diſtinct manner, that glorious promiſe, that from him ſhould deſcend that promiſed ſeed, who was to break the ſerpent's head.

9 *Unto Iſhmael.*] By this expreſſion muſt be underſtood, that he went to the country inhabited by the children of Iſhmael, that deſcendant of Abraham dying ſeveral years before, namely, in the one hundred and twenty-third year of Iſaac's life, who was now one hundred and forty. Some pretend, that the true intention of Eſau in marrying one of the daughters of Iſhmael, was, that he might renew his pretenſions againſt Jacob, as the eldeſt ſon of Abraham; but this opinion has no foundation in the ſacred text, which, on the contrary plainly intimates, that he did it to pleaſe his father, who could not be reconciled to the daughters of Canaan.

10 *Jacob went out.*] We have here an inſtance of the manner in which the patriarchs in theſe early ages of the world diſmiſſed their younger ſons: they did not ſend them away with a multitude of ſervants, and a long apparatus of modern luxury. No, Jacob departed unattended, though the journey, from Beer-ſheba to Padan-aram was at leaſt five hundred miles. We muſt not however ſuppoſe, that becauſe he was deſtitute of attendance he was alſo without proviſions; for we read, that he poured oil upon the top of the pillar he erected, to perpetuate the memory of his heavenly viſion.

11 *Upon a certain place,* &c.] This place the ſacred hiſtorian tells us, was called Luz, which in the Hebrew ſignifies an almond; whence it ſeems natural to conclude, that the ſpot made uſe of by Jacob for his couch, was a grove of almond-trees. Here, having ſingled out one of the ſtones for his pillow, and in all probability covered it with leaves, and part of his garment, he, as was common in a paſtoral life, laid himſelf down to ſleep.

12 *Behold a ladder,* &c.] The ancient patriarchs were often favoured with nocturnal viſions, by that beneficent Being, who guards all his creatures with ſuch peculiar care; who ſurrounds the path and bed of every individual, and remarks even the moſt minute tranſaction. *In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumberings upon the bed: then he openeth the ears of men, and ſealeth their inſtruction,* Job xxxiii. 15, 16. Commentators have given various explanations of this noble, this ſublime repreſentation, which filled the mind of Jacob: but doubtleſs, the ladder which reacheth from earth to heaven, is a proper emblem of the providence of God, whoſe care extends to all things on the earth and in the heaven. *Who is like unto the Lord our God, who hath his dwelling ſo high? Who humbleth himſelf to behold the things that are in heaven and in earth?* Pſalm cxiii. 5, 6. The angels are repreſented as aſcending and deſcending on this myſterious ladder, becauſe theſe miniſtring ſpirits are always active in the execution of the wiſe deſigns of providence, and appointed the ſpecial guardians of the juſt. They aſcend to receive, and deſcend to execute the Divine Orders. And, laſtly, by the repreſentation of the Divine Majeſty appearing above the ladder, is meant, that though the conduct of providence is often above the reach of human comprehenſion, yet the whole is directed by Infinite Wiſdom and Goodneſs; and though in this vale of miſery, we can ſee only a few lower ſteps of the ladder, neareſt to the earth, yet it hath a top that reacheth [illegible]to heaven; and were it poſſible for us to trace the concatenation of cauſes and effects to their ſource, we ſhould ſee them gradually aſcend higher and higher, till they terminate at length in the Supreme Being, the firſt and proper cauſe of all, who preſides over, ſuperintends, and directs the complicated ſcheme of providence, from the time when this earth was called from the womb of chaos and night, to the fatal cataſtrophe, when it ſhall expire in flames. The application made of this emblematical repreſentation by God himſelf, ſufficiently ſhews, that this is the proper explication of the viſion. *I am with thee, and will keep thee in all places whither thou goeſt, and will bring thee again unto this land;* for *I will not leave thee until I have done that which I have ſpoken to thee of.* And could any thing have been a more ſeaſonable relief to Jacob in his preſent diſtreſsful circumſtances? Could any thing have filled the patriarch's heart with greater joy, than the pleaſing aſſurance, that though he was an exile from his native country, and wandering alone over the ſolitary waſtes, yet he was ſtill in the preſence of his Maker, whoſe powerful arm would conſtantly protect him from all dangers and difficulties, which muſt doubtleſs attend him in his long and dangerous journey, and under whoſe wings he ſhould be abſolutely ſafe.

13 *To thee will I give it and to thy ſeed.*] If we tranſlate the words in the following manner, *To thee, even to thy ſeed will I give it,* the ſenſe will be more conformable both to the original, and the prophecy itſelf; for the deſcendants of Jacob did not inherit the land of Canaan till the days of Joſhua.

14 *And in thy ſeed ſhall all the families of the earth be bleſſed.*] This is the grand bleſſing given to Abraham, and in this conſiſted the great difference between the bleſſing of Jacob and Eſau. This is the happy promiſe which was accompliſhed in the fulneſs of Time, when the great Meſſiah, the prince of Peace, deſcended from the bliſsful manſions of his father to viſit theſe ſcenes of woe, and redeem mankind from the power of ſin and death!

16 *Surely the Lord is in this place, and I knew it not.*] That is, this ſurely is one of thoſe ſacred places where the Deity vouchſafes, in a more peculiar manner to reſide; and where he deigns to aſſure the ſons of men of his immediate care and protection.

17 And he was afraid, and ſaid, How dreadful *is* this place? this *is* none other but the houſe of God, and this *is* the gate of heaven.

18 And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillow, and ſet it up *for* a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el: but the name of that city *was called* Luz at the firſt.

20 And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go and will give me bread to eat, and raiment to put on;

21 So that I come again to my father's houſe in peace: then ſhall the Lord be my God.

22 And this ſtone which I have ſet *for* a pillar ſhall be God's houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.

CHAP. XXIX.

1 *Jacob cometh to the well of Haran,* 13 *is entertained by Laban,* 18 *covenanteth for Rachel,* 23 *and is deceived with Leah,* 28 *he marrieth alſo Rachel.*

THEN Jacob went on his journey, and came into the land of the people of the eaſt.

2 And he looked, and behold, a well in the field, and lo, there *were* three flocks of ſheep lying by it; for out of that well they watered the flocks: and a great ſtone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the ſtone from the well's mouth, and watered the ſheep, and put the ſtone again upon the well's mouth in his place.

4 And Jacob ſaid unto them, My brethren, whence *be* ye? And they ſaid, Of Haran, *are* we.

5 And he ſaid unto them, Know ye Laban the ſon of Nahor? And they ſaid, We know *him.*

6 And he ſaid unto them, *Is* he well? And they ſaid *He is* well: and behold, Rachel his Daughter cometh with the ſheep.

7 And he ſaid, Lo, *it is* yet high Day, neither *is it* time that the cattle ſhould be gathered together: water ye the ſheep, and go *and* feed *them.*

8 And they ſaid, We cannot, until all the flocks be gathered together, and *till* they roll the ſtone from the well's mouth; then we water the ſheep.

9 ¶ And while he yet ſpake with them, Rachel came with her father's ſheep: for ſhe kept them.

10 And it came to paſs, when Jacob ſaw Rachel the Daughter of Laban his mother's brother, and the ſheep of Laban his mother's brother; that Jacob went near and rolled the ſtone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kiſſed Rachel, and lifted up his voice and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's ſon: and ſhe ran and told her father.

13 And it came to paſs, when Laban heard the tidings of Jacob his ſiſter's ſon, that he ran to meet him, and embraced him, and kiſſed him, and brought him to his houſe. And he told Laban all theſe things.

14 And Laban ſaid to him, Surely thou *art* my bone and my fleſh: and he abode with him the ſpace of a month.

15 ¶ And Laban ſaid unto Jacob, Becauſe thou *art* my brother, ſhouldeſt thou therefore ſerve me for nought? tell me, what *ſhall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel was beautiful and well favoured.

18 And Jacob loved Rachel, and ſaid, I will

ſerve

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17 *How dreadful is th[illegible]lace,* &c.] With what reverence ought I to behave myſelf here [illegible]or here dwells the Divine Majeſty; here God keeps his court, attended by his holy angels; and this is the entrance to thoſe happy manſions, whoſe bleſſed inhabitants are filled with the joys and glories of their great Creator's preſence.

18 *Took the ſtone and ſet it up*] To preſerve the memory of this heavenly viſion--This ſtone was held in great veneration by the Jews in future times, and tranſlated to Jeruſalem. If vulgar tradition ſays true, this is the ſtone on which the inauguration of the kings of Scotland was performed, in which the people had placed a kind of fatality, and had engraved on it this diſtich:

> *Ni fallat fatum, Scoti, quocunque locatum*
> *Invenient lapidem, regnare tenentur ibidem.*
> Or fate's deceiv'd, or heav'n decrees in vain;
> Or where they find this ſtone, the Scots ſhall reign.

It was brought out of Spain into Ireland, afterwards out of Ireland into Argyleſhire, and Edward I. cauſed it to be conveyed to Weſtminſter. See *Rapin.*

Poured oil upon it.] To conſecrate it as a monument of God's diſtinguiſhed favour to him: hence the antiquity of the ceremony of conſecration by oil.

20 *If God will be with me---then ſhall the Lord be my God.*] That is, if God will condeſcend to preſerve me in my journey, that I return again to this place, then will I glorify him here in a public and remarkable manner, by adhering ſtedfaſtly to the true religion in the midſt of this land of idolaters; and this ſtone which I have ſet up for a pillar, ſhall mark out my place of ſolemn worſhip. Some underſtand by Jacob's ſaying, *this ſtone ſhall be God's houſe,* that he intended to erect there a ſtructure for the public worſhip of God; but it ſhould be remembered, that in thoſe early ages they adored their great Creator under the open canopy of heaven, and that groves and mountains were their only temples. And we may obſerve, that it has been uſed in all ages of the world, to conſider ſuch ſacred ſcenes or theatres of devotion, as receptacles or habitations of the Creator, on account of that Divine Preſence or intercourſe with God, which pious minds enjoy in acts of immediate worſhip; which relative ſanctity, ſuperſtition at length abuſed into a notion of the Divine Preſence, being confined to ſtatues, temples, and conſecrated ſtructures.

22 *This ſtone ſhall be God's houſe.*] Not that he intended to erect any building in that place, but only that he would come and worſhip there; for in thoſe early times they adored God under the open canopy of heaven, and groves and mountains were their only temples.

Commentary and Notes on Chapter XXIX.

1 *The people of the eaſt.*] What is here meant are the people of Meſopotamia, which lay to the eaſtward of Canaan; but the inhabitants of Arabia are generally implied by this term.

2 *Behold a well in the field, and three flocks—lying by it*] A beautiful landſcape of rural tranquility, drawn with all the ſimplicity of nature.

A great ſtone on the well's mouth.] To keep the water clean and cool.

6 *Rachel.*] The word Rachel, in the Hebrew ſignifies *a ſheep*: an emblem of that meekneſs which conſtitutes the greateſt ornament of the fair ſex.

8 *We cannot,* &c.] That is, we cannot do this with equity; for the well being common to all the inhabitants of the place, it was unjuſt to uncover and diſturb the waters, till all the flocks were gathered together.

9 *For ſhe kept them.*] The paſtoral life was very honourable in the primitive ages of the world. Thus Jacob, Moſes, and David were ſhepherds; and the latter wielded the paſtoral crook, before he ſwayed the regal ſceptre.

13 *He told Laban all theſe things.*] That is, he gave him a brief detail of his hiſtory, and the reaſons of his leaving his native country.

ſerve thee ſeven years for Rachel thy younger daughter.

19 And Laban ſaid, *It is* better that I give her to thee, than that I ſhould give her to another man: abide with me.

20 And Jacob ſerved ſeven years for Rachel: and they ſeemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob ſaid unto Laban, Give *me* my wife (for my days are fulfilled) that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feaſt.

23 And it came to paſs, in the evening, that he took Leah his daughter, and brought her to him, and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid *for* an handmaid.

25 And it came to paſs, that in the morning, behold, it *was* Leah: and he ſaid to Laban, What *is* this thou haſt done unto me? did not I ſerve with thee for Rachel? Wherefore then haſt thou beguiled me?

26 And Laban ſaid, It muſt not ſo be done in our Country, to give the younger before the firſt-born.

27 Fulfil her week, and we will give thee this alſo, for the ſervice which thou ſhalt ſerve with me yet ſeven other years.

28 And Jacob did ſo, and fulfilled her week: and he gave him Rachel his daughter to wife alſo.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in alſo unto Rachel, and he loved alſo Rachel more than Leah, and ſerved with him yet ſeven other years.

31 ¶ And when the Lord ſaw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

32 And Leah conceived and bare a ſon, and ſhe called his name Reuben: for ſhe ſaid, Surely the Lord hath looked upon my afflictions; now therefore my huſband will love me.

33 And ſhe conceived again and bare a ſon; and ſaid, Becauſe the Lord hath heard that I *was* hated, he hath therefore given me this *ſon* alſo: and ſhe called his name Simeon.

34 And ſhe conceived again, and bare a ſon; and ſaid, Now this time will my huſband be joined unto me, becauſe I have born him three ſons: therefore was his name called Levi.

35 And ſhe conceived again, and bare a ſon: and ſhe ſaid, Now will I praiſe the Lord: therefore ſhe called his name Judah, and left bearing.

CHAP. XXX.

1 Rachel's barrenneſs: 22 She beareth Joſeph. 27 Jacob's new covenant with Laban: 37 His policy to become rich.

AND when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter; and ſaid unto Jacob, Give me children, or elſe I die.

2 And Jacob's anger was kindled againſt Rachel; and he ſaid, *Am* I in God's ſtead, who hath with-held from thee the fruit of the womb?

3 And ſhe ſaid, Behold, my maid Bilhah, go in unto her: and ſhe ſhall bear upon my knees, that I may alſo have children by her.

4 And ſhe gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a ſon

6 And Rachael ſaid, God hath judged me, and hath alſo heard my voice, and hath given me a ſon: therefore called ſhe his name Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a ſecond ſon.

8 And Rachael ſaid, With great wreſtlings have I wreſtled with my ſiſter, and I have prevailed: and ſhe called his name Napthali.

9 When Leah ſaw that ſhe had left bearing, ſhe took Zilpah her maid; and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a ſon.

11 And Leah ſaid, A troop cometh: and ſhe called his name Gad.

12 And Zilpah Leah's maid bare Jacob a ſecond ſon.

13 And Leah ſaid, Happy am I, for the daughters will call me bleſſed: and ſhe called his name Aſher.

14 ¶ And Reuben went in the days of wheat-harveſt, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel ſaid to Leah, Give me, I pray thee of thy ſon's mandrake.

15 And

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23 *Took Leah his daughter and brought her to him.*] It was the cuſtom in theſe days to bring the bride veiled, and without lights to the bridegroom; and therefore, it was no difficulty for Laban to impoſe upon Jacob in this Particular.

27 *Fulfill her week.*] That is, perfect thy marriage with Leah, by keeping the ſolemnity of ſeven days feaſting, the ſpace allowed for marriage feaſts.

28 *He gave him Rachel his daughter to wife.*] Here Jacob not only takes two wives, but marries two ſiſters: a practice which however contrary to the original intention of marriage, and expreſsly prohibited by the law of Moſes, (Levit. xviii. 18.) yet ſeems to have been winked at in thoſe early times.

32 *Reuben.*] This name imports *a ſon*, given by *divine regard.*

33 *Simeon.*] That is, *God hath heard or conſidered me.*

34 *Levi.*] That is, *joined*; becauſe ſhe now ſuppoſed her huſband would be joined to her.

35 *Judah.*] That is, *praiſe* or *thankſgiving.*

Commentary and Notes on Chapter XXX.

1 *Rachel envied her ſiſter.* Barrenneſs was always conſidered as a curſe; but Rachel had another motive, namely, the deſire of fulfilling the promiſe to Abraham, that his ſeed ſhould be as the ſtars of heaven, and that in him, i. e. in one of his deſcendants, all nations of the earth ſhould be bleſſed.

Give me children or elſe I die.] We have here a lively picture of human folly in general. If children are to parents, like a flowery chaplet, whoſe beauties bloſſom with ornament, and whoſe odours breathe delight; death, or ſome fell misfortune, may find means to entwine themſelves with the lovely wreath. Whenever our ſouls are poured out, with paſſionate importunity, after any inferior acquiſition, it may be truly ſaid in the words of our Divine Maſter, *Ye know not what you aſk.* Does providence withold the thing that we long for? It denies in mercy, and only witholds the occaſion of our miſery, if not the inſtrument of our ruin. With a ſickly appetite we often loath what is wholſome, and linger after our bane. Where imagination dreams of unmingled ſweats, there experience frequently finds the bitterneſs of woe.

3 *She ſhall bear upon my knees.*] She ſhall bring me a child, which I may dandle upon my knees.

6 *Dan.*] That is, *judging*; and to this name Jacob alludes, chap. xlix. 6.

8 *Napthali*] That is, *my ſtruggling*, or *my countermining.*

Gad.] That is, *a troop*; probably becauſe he was to be the father of a numerous progeny.

14 *Found mandrakes in the field.*] Interpreters are not agreed what kind of fruit or flower this was: the moſt probable opinion is that they were mandrake apples, which Pliny ſays are of the bigneſs of filberds: they were deſirable for food, and of a pleaſant ſmell, ſee Cantic. vii. 13.—Dr. James (in his Medical Dictionary) ſays,

Mandrake-

15 And ſhe ſaid unto her, *It is* a ſmall matter, that thou haſt taken my huſband? and wouldeſt thou take away my ſon's mandrakes alſo? And Rachel ſaid, Therefore he ſhall lie with thee to night for thy ſon's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid Thou muſt come in unto me, for ſurely I have hired thee with my ſon's mandrake. And he lay with her that night.

17 And God hearkened unto Leah, and ſhe conceived and bare Jacob the fifth ſon.

18 And Leah ſaid, God hath given me mine hire, becauſe I have given my maiden to my huſband: and ſhe called his name Iſſachar.

19 And Leah conceived again, and bare Jacob the ſixth ſon.

20 And Leah ſaid, God hath endued me *with* a good dowry; now will my huſband dwell with me, becauſe I have born him ſix ſons: and ſhe called his name Zebulun.

21 And afterwards ſhe bare a daughter, and called her name Dinah.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And ſhe conceived and bare a ſon; and ſaid, God hath taken away my reproach.

24 And ſhe called his name Joſeph; and ſaid, The Lord ſhall add to me another ſon.

25 ¶ And it came to paſs, when Rachel had born Joſeph, that Jacob ſaid unto Laban, ſend me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have ſerved thee, and let me go: for thou knoweſt my ſervice which I have done thee.

27 And Laban ſaid unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience, that the Lord hath bleſſed me for thy ſake.

28 And he ſaid, Appoint me thy wages, and I will give *it*.

29 And he ſaid unto him, Thou knoweſt how I have ſerved thee, and how thy Cattle was with me.

30 For *it was* little which thou hadſt before I *came*, and it is *now* increaſed unto a multitude; and the Lord hath bleſſed thee ſince my coming: and now when ſhall I provide for mine own houſe alſo?

31 And he ſaid, What ſhall I give thee? And Jacob ſaid, Thou ſhalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will paſs through all thy flock to day, removing from thence all the ſpeckled and ſpotted cattle, and all the brown cattle among the ſheep, and the ſpotted and ſpeckled among the goats: and *of ſuch* ſhall be my hire.

33 So ſhall my righteouſneſs anſwer for me in time to come, when it ſhall come for my hire before thy face: every one that *is* not ſpeckled and ſpotted amongſt the goats, and brown amongſt the ſheep, that ſhall be accounted ſtolen with me.

34 And Laban ſaid, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-ſtraked, and ſpotted, and all the ſhe-goats that were ſpeckled and ſpotted, *and* every one that had *ſome* white in it, and all the brown among the ſheep: and gave *them* into the hands of his ſons.

36 And he ſet three days journey betwixt himſelf and Jacob: and Jacob fed the reſt of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hazel and cheſnut-tree; and pilled white ſtrakes in them, and made the white appear which *was* in the rods.

38 And he ſet the rods which he had pilled before the flocks in the gutters, in the watering troughs, when the flock came to drink; that they ſhould conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-ſtraked, ſpeckled and ſpotted.

40 And Jacob did ſeperate the lambs, and ſet the faces of the flocks towards the ring-ſtraked, and all the brown in the flock of Laban: and he put his own flocks by themſelves; and put them not unto Laban's cattle.

41 And it came to paſs whenſoever the ſtronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: ſo the feebler were Laban's, and the ſtronger Jacob's.

43 And the man increaſed exceedingly, and had much cattle, and maid-ſervants, and men-ſervants, and camels, and aſſes.

C H A P.

Mandrake-apples are both eſculent and ſweet-ſcented: and ſince the ancients aſſure us, that the ſeed of the mandrake taken inwardly removes obſtructions and promotes conception, it is probable that Rachel, being acquainted with this property of the ſeed, might be deſirous of theſe apples, that ſhe might be the better diſpoſed to conceive.

17 *And God hearkened unto Leah.*] The ſcriptures in every page teach this great truth, that the Almighty Creator ſuperintends every action in the univerſe; and we learn from this paſſage, that his providence is, in a particular manner, intereſted in the concerns and births of the human ſpecies.

25 *To my own place.*] To my father's houſe in Canaan.

30 *Since my coming.*] Maimonides ſays, the Hebrew phraſe ſignifies, *becauſe of me*, or *for my ſake*.

32 *Of ſuch ſhall be my hire.*] Jacob doth not mean by this, that all the cattle already ſpeckled and ſpotted, &c. ſhould be given him, but that he would ſeparate all the ſpotted ſheep and goats; and then, whatever thoſe which were of one colour produced afterwards of the above variety, he would take for his wages; that whenever Laban pleaſed to look into Jacob's cattle, he might be convinced that they were really his own.

36 *He ſet three days journey.*] By a journey here, we muſt underſtand the diſtance flocks were able to travel in one day.

37 *Of the hazel.*] Heb. *Luz*, which Bochart proves to be the almond-tree.

39 *And the flocks conceived before the rods, and brought forth cattle ring-ſtraked*, &c.] Whatever the antient naturaliſts might think, with regard to the power of theſe rods to produce cattle of a variety of colours, the moderns are convinced from experience, that they will have no ſuch effect; and therefore the changing the colour of Laban's cattle into a variegated form, muſt have been the immediate work of Providence, which probably ordered Jacob to make uſe of theſe pilled rods, as a teſtimony of his dependance upon God. If the tranſaction be conſidered in this light, the conduct of Jacob will be free from that imputation of unfair dealing, with which the enemies of revelation have often branded it.

43 *And the man increaſed exceedingly.*] If we peruſe this whole account of Jacob's contracts with Laban, we cannot help obſerving, that covetouſneſs, like all other exorbitant paſſions, overſhoots the mark, and diſappoints itſelf. Thus it was with Laban, whoſe covetouſneſs, would not allow him to ſettle upon Jacob any fixed wages, though he owed the greateſt part of his riches to his care; but he readily embraced an offer which Jacob made him, becauſe it ſeemed at firſt an advantageous one; though by the wiſe order of providence, which takes the crafty into their own ſnare, he found himſelf deceived in the event.

C H A P. XXXI.

1 *Jacob departeth from Laban:* 22 *Laban purſueth him:* 44 *Their covenant at Galeed.*

AND he heard the words of Laban's ſons, ſaying, Jacob hath taken away all that *was* our father's, and of *that* which *was* our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not toward him as before.

3 And the Lord ſaid unto Jacob return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob ſent and called Rachel and Leah to the field unto his flock.

5 And ſaid unto them, I ſee your father's countenance, that it *is* not toward me as before: but the God of my father hath been with me.

6 And ye know that with all my power I have ſerved your father.

7 And your father hath deceived me, and changed my wages ten times: but God ſuffered him not to hurt me.

8 If he ſaid thus, The ſpeckled ſhall be thy wages; then all the cattle bare ſpeckled: and if he ſaid thus, The ring-ſtraked ſhall be thy hire; then bare all the cattle ring-ſtraked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to paſs at the time that the cattle conceived, that I lifted up mine eyes, and ſaw in a dream, and behold, the rams which leaped upon the cattle *were* ring-ſtraked, ſpeckled and griſled.

11 And the angel of God ſpake unto me in a dream, *ſaying* Jacob: And I ſaid, Here *am* I.

12 And he ſaid, Lift up now thine eyes and ſee all the rams which leap upon the cattle *are* ring-ſtraked, ſpeckled, and griſled: for I have ſeen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me: now ariſe, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah anſwered, and ſaid unto him, *is there* yet any portion or inheritance for us in our father's houſe?

15 Are we not counted of him ſtrangers? for he hath ſold us, and hath quite devoured alſo our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then whatſoever God hath ſaid unto thee, do.

17 ¶ Then Jacob roſe up, and ſet his ſons and his wives upon camels.

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Iſaac his father in the land of Canaan.

19 And Laban went to ſhear his ſheep: and Rachel had ſtolen the images that *were* her father's.

20 And Jacob ſtole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he roſe up and paſſed over the river, and ſet his face *toward* the mount Gilead.

22 And it was told Laban on the third day, that Jacob was fled.

23 And he took his brethren with him, and purſued after him ſeven days journey: and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob either good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters, as captives *taken* with the ſword?

27 Wherefore didſt thou flee away ſecretly, and ſteal away from me? and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret and with harp?

28 And haſt not ſuffered me to kiſs my ſons and my daughters? thou haſt now done fooliſhly in *ſo* doing.

29 It is in the power of my hand to do you hurt: but the God of your fathers ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpeak not to Jacob either good or bad.

30 And now *though* thou wouldſt needs be gone, becauſe thou ſore longedſt after thy father's houſe; *yet* wherefore haſt thou ſtolen my Gods?

31 And

Commentary and Notes on Chapter XXXI.

1 *Glory.*] Wealth and grandeur.

7 *Changed my wages ten times.*] This expreſſion is generally uſed for an indefinite number, though in all probability it was literally true; for ſix years had now elapſed ſince the agreement above-mentioned. For it is reaſonable to think, that after the firſt year had convinced Laban of the great profit that would reſult to Jacob, he might change the terms of the agreement every ſix months, when the ewes brought forth their young, as they always did in theſe Countries; reſtraining it ſometimes to one ſort of cattle, and ſometimes to another.

12 *All the rams are ring-ſtraked—for I have ſeen.*] That is, God gave me this viſion, whereby I was directed to make ſuch an advantageous bargain, that I might have ſome recompence for the hard uſage I met with from your father.

13 *I am the God of Beth-el.*] This viſion muſt be conſidered as diſtinct from that mentioned in the 11th verſe; though, becauſe the ſame thing is mentioned, they are here related together.

19 *And Rachel had ſtolen the images.*] The Hebrew word, which we render *images*, is teraphim, and implied a kind of penates, or houſhold gods, which they worſhipped as ſymbols of the Divinity, and conſulted as oracles: and hence Laban calls them his gods. What theſe teraphims were, is far from being agreed on. Some think they were repreſentatious of the angelic powers, and made in imitation of the Shechinah, or divine preſence, then appeared to Abraham's family. Others think they were images of their anceſtors, or little pillars inſcribed with the names of the founders of the family: and perhaps this was the motive that induced Rachel to ſteal them; for what ſome alledge, namely, her deſire of reclaiming her father from idolatry, has certainly no foundation, becauſe ſhe would doubleſs then have thrown them away, and not have expoſed herſelf to danger by keeping them, and to the neceſſity of telling a lie to conceal them.

21 *Paſſed the river.*] By the river is meant the Euphrates, which had acquired this denomination by way of eminence.

23 *Seven days journey.*] The diſtance between Haran and mount Gilead is near 250 miles: conſequently Laban muſt have marched 35 miles a day, for ſeven days together.

30 *Wherefore haſt thou ſtolen my gods?*] We muſt not imagine that Laban was ſo ſtupid as to think, that images of wood or metal were really Gods; but it was the conſtant language of idolaters, in all ages, to call their conſecrated ſtatues or images their Gods: becauſe they not only conſidered them as ſymbols or repreſentations of Divinity, but as proper pledges or receptacles of a Divine Preſence; conſequently, to rob them of their idols, was to deprive them of the preſence and protection of their Gods.

31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure thou wouldeſt take by force thy daughters from me.

32 With whomſoever thou findeſt thy gods, let him not live: before our brethren diſcern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had ſtolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-ſervants tents, but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and ſat upon them. And Laban ſearched all the tent, but found *them* not.

35 And ſhe ſaid to her father, Let it not diſpleaſe my lord that I cannot riſe up before thee; for the cuſtom of women *is* upon me. And he ſearched, but found not the images.

36 ¶ And Jacob was wroth and chode with Laban: and Jacob anſwered and ſaid to Laban, What *is* my treſpaſs? what is my ſin, that thou haſt ſo hotly purſued after me?

37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold ſtuff? ſet *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy ſhe-goats have not caſt their young; and the rams of thy flock have I not eaten.

39 That which was torn *of beaſts* I brought not unto thee: I bare the loſs of it; of my hand didſt thou require it *whether* ſtolen by day, or ſtolen by night.

40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes.

41 Thus have I been twenty years in thy houſe: I ſerved thee fourteen years for thy two daughters, and ſix years for thy cattle: and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Iſaac, had been with me, ſurely thou hadſt ſent me away now empty. God hath ſeen mine affliction, and the labour of my hands, and rebuked *thee* yeſternight.

43 ¶ And Laban anſwered, and ſaid unto Jacob, *Theſe* daughters *are* my daughters, and *theſe* children *are* my children, and *theſe* cattle *are* my cattle, and all that thou ſeeſt *is* mine; and what can I do this day unto theſe my daughters, or unto their children which they have borne?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee.

45 And Jacob took a ſtone, and ſet it up *for* a pillar.

46 And Jacob ſaid unto his brethren, Gather ſtones; and they took ſtones, and made an heap: and they did eat there upon the heap.

47 And Laban called it Jegar-ſahadutha; but Jacob called it Galeed:

48 And Laban ſaid, This heap *is* a witneſs between me and thee this day. Therefore was the name of it called Galeed:

49 And Mizpah; for he ſaid, The Lord watch between me and thee, when we are abſent one from another.

50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* wives beſides my daughters, no man *is* with us; See, God *is* witneſs betwixt me and thee.

51 And Laban ſaid to Jacob, Behold this heap, and behold *this* pillar, which I have caſt betwixt me and thee:

52 This heap *be* witneſs, and this pillar *be* witneſs, that I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father judge betwixt us. And Jacob ſwear by the fear of his father Iſaac.

54 Then Jacob offered ſacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban roſe up, and kiſſed his ſons, and his daughters, and bleſſed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

1 *Jacob's viſion.* 3 *His meſſage.* 13 *and preſent to Eſau.* 24 *Wreſtling with an angel, he is called Iſrael.*

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob ſaw them, he ſaid, This *is* God's hoſt: and he called the name of that place Mahanaim.

3 ¶ And Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir, the country of Edom.

4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my Lord Eſau; Thy ſervant Jacob

faith

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32 *With whomſoever thou findeſt thy God's,* &c.] Moſt commentators infer from hence, that theft, at leaſt ſacrilege, was, in thoſe days, puniſhed with death.

39 *I bare the loſs of them.*] This ſufficiently ſhewed the baſe and covetous temper of Laban, who uſed a ſon-in-law, and a moſt faithful ſervant, with all the rigour the ſevereſt maſter could have ſhewn to a common ſlave.

40 *The froſt by night.*] It was uſual for ſhepherds in thoſe countries *to keep watch over their flocks by night.* Luke ii. 8.

42 *The fear of Iſaac.*] That is, the object of Iſaac's religious awe and veneration.

47 *Laban called it Jegar-ſahadutha,* &c.] The name given it by Laban is Syriac, and implies *the heap of teſtimony;* but that given it by Jacob is Hebrew, and ſignifies *the heap of ocular inſpection.*

53 *The God of Abraham,* &c.] That is the God adored by Abraham, Nahor, and their father Terah. Some conſider the different expreſſions uſed by Laban and Jacob, as an indication of their different ſentiments with regard to religion. But however they might differ about ſome particular modes or forms of worſhip, it is evident, that they agreed in their opinion of the one Supreme Being; for we find, from ver. 54, that they both partook of the ſame ſacrifice which Jacob offered to the true God.

Commentary and Notes on Chapter XXXII.

1 *The angels of God met him.*] As Jacob was favoured with a heavenly viſion when he firſt departed from his father's houſe to go to Padan-aram; ſo the Divine Being thought proper again to favour him with the ſame token of his protection at his return.

2 *Mahanaim.*] That is, two hoſts or camps; probably becauſe the angels appeared like two armies drawn up on either ſide for his protection, according to that elegant expreſſion of the Pſalmiſt, *The angel of the Lord encampeth round about them that fear him, and delivereth them.* Pſalm xxxiv. 7.

3 *And Jacob ſent meſſengers,* &c.] Though this patriarch had the greateſt reaſon to rely on the protection of the Almighty, yet he thought it his duty to make uſe of all prudential methods for his ſafety. He therefore ſent this meſſage to Eſau, in order to ſoften his reſentment, if he ſtill retained any, and win his favour by complaiſance and reſpect.

ſaith thus, I have ſojourned with Laban, and ſtayed there until now.

5 And I have oxen, and aſſes, flocks, and men-ſervants, and women-ſervants; and I have ſent to tell my Lord, that I may find grace in thy ſight.

6 And the meſſenger returned to Jacob, ſaying, We came to thy brother Eſau, and alſo he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and diſtreſſed: and he divided the people that *was* with him, and the flocks and herds, and the camels into two bands;

8 And ſaid, If Eſau come to the one company, and ſmite it, then the other company which is left ſhall eſcape.

9 And Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, the Lord which ſaid unto me Return unto thy country, and to thy kindred, and I will deal well with thee;

10 I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant: for with my ſtaff I paſſed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, *and* the mother with the children.

12 And thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbered for multitude.

13 ¶ And he lodged there that ſame night; and took of that which came to his hand, a preſent for Eſau his brother;

14 Two hundred ſhe-goats and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels and their colts, forty kine and ten bulls, twenty ſhe-aſſes and ten foals.

16 And he delivered *them* into the hands of his ſervants, every drove by themſelves; and ſaid unto his ſervants, Paſs over before me, and put a ſpace betwixt drove and drove.

17 And he commanded the foremoſt, ſaying, When Eſau my brother meeteth thee, and aſketh thee, ſaying, Whoſe *art* thou? and whither goeſt thou? and whoſe are theſe before thee?

18 Then thou ſhalt ſay, They *be* thy ſervant Jacob's; it *is* a preſent ſent unto my Lord Eſau: and behold alſo he *is* behind us.

19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall ye ſpeak unto Eſau, when ye find him.

20 And ſay ye moreover, Behold, thy ſervant Jacob *is* behind us. For he ſaid, I will appeaſe him with the preſent that goeth before me, and afterwards I will ſee his face; peradventure he will accept of me.

21 So went the preſent over before him: and himſelf lodged that night in the company.

22 And he aroſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons, and paſſed over the ford Jabbok.

23 And he took them, and ſent them over the brook, and ſent over that he had.

24 ¶ And Jacob was left alone: and there wreſtled a man with him until the breaking of the day.

25 And when he ſaw that he prevailed not againſt him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wreſtled with him.

26 And he ſaid, Let me go, for the day breaketh: and he ſaid, I will not let thee go, except thou bleſs me.

27 And he ſaid unto him, What *is* thy name? And he ſaid, Jacob.

28 And he ſaid, Thy name ſhall be called no more Jacob, but Iſrael: for as a prince haſt thou power with God and with men, and haſt prevailed.

29 And Jacob aſked *him*, and ſaid, Tell *me*, I pray thee, thy name: and he ſaid, Wherefore *is* it, *that* thou doſt aſk after my name? and he bleſſed him there.

30 And Jacob called the name of the place Penuel: for I have ſeen God face to face, and my life is preſerved.

31 And as he paſſed over Penuel the ſun roſe upon him, and he halted upon his thigh.

32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacob's thigh in the ſinew that ſhrank.

CHAP XXXIII.

1 *The kindneſs of Jacob and Eſau at their meeting.* 18 *Jacob buyeth a field at Shalem, and buildeth an altar.*

And

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7 *Jacob was greatly afraid.*] A remarkable inſtance of the timidity of guilt; for Jacob, notwithſtanding the repeated experience he had of the divine protection, though he had juſt ſeen himſelf ſurrounded with a hoſt of guardian angels, though he had undertaken this journey in obedience to the divine admonition, and had the promiſe of God to aſſure him of a ſafe return, yet the conſciouſneſs of having injured his brother ſtill diſturbs his mind, and haunts him with terror.

9 *And Jacob ſaid, O God of my Father.* After this vigilant patriarch had done every thing that human prudence could ſuggeſt for his deliverance, he throws himſelf upon his God for protection, by an humble and fervent addreſs. A proper leſſon for us always to implore the aſſiſtance of Providence, and rely on the arm of Omnipotence for protection.

11 *Smite the mother with the children.*] This ſhould rather be rendered, *ſmite the mother upon the children;* and ſignifies a havock and extirpation of all without mercy, like that mentioned by the prophet Hoſea, *A tumult ſhall ariſe, and all thy fortreſſes ſhall be ſpoiled, as Shalman ſpoiled Beth-arbel in the day of battle, the mother was daſhed in pieces upon her children,* chap. x. 14. Hence we may form ſome idea of the dreadful conceptions Jacob had of his brother.

24 *And there wreſtled a Man with him.*] That is, an angel in the form of a man, and repreſented the Almighty, being called God, ver. 28. 30. Hence ſome commentators think it was the eternal Logos, the ſon of God.

25 *He touched the hollow of his thigh.*] To let him underſtand how eaſily he could have overthrown him, if he had pleaſed.

28 *No more Jacob.*] This paſſage ſhould be rendered, *Thy name ſhall not only be called Jacob but Iſrael;* which ſignifies, *a prince powerful with God.*

For as a prince, &c.]. Theſe words may be better tranſlated, *As a prince haſt thou prevailed with God, and with men thou ſhalt alſo powerfully prevail.* For the purpoſe of the viſion was to ſatisfy him, that being thus fortified with Divine Power, ſufficient to prevail over one of the miniſters of heaven, he had no reaſon to fear any attempts of his brother, or any other power on earth.

30 *Peniel,* or as it is in the next verſe, *Penuel.*] That is, *the face of God.*

I have ſeen God face to face.] That is, I have been admitted to the greateſt familiarity with this repreſentative of the Almighty, and by his means enjoyed ſuch happy intercourſe with God, as is the portion of thoſe bleſſed ſpirits who approach neareſt the Divine Preſence.

32 *Therefore the children of Iſrael eat not,* &c.] The ſinew here meant, is that which faſtens the hip bone into its ſocket, comprehending the fleſh of that muſcle that is connected to it.

AND Jacob lifted up his eyes, and looked and behold, Eſau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two hand-maids.

2 And he put the hand-maids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt.

3 And he paſſed over before them, and bowed himſelf to the ground ſeven times, until he came near to his brother.

4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him: and they wept.

5 And he lifted up his eyes, and ſaw the women and children; and ſaid, Who *are* thoſe with thee? and he ſaid, The children which God hath graciouſly given thy ſervant.

6 Then the hand-maidens came near, they and their children, and they bowed themſelves.

7 And Leah alſo with her children came near, and bowed themſelves and after came Joſeph near, and Rachel, and they bowed themſelves.

8 And he ſaid, What meaneſt thou by all this drove, which I met? and he ſaid, *theſe are* to find grace in the ſight of my Lord.

9 And Eſau ſaid, I have enough; my brother, keep that thou haſt unto thy ſelf

10 And Jacob ſaid, Nay, I pray thee, if now I have found grace in thy ſight, then receive my preſent at my hand: for therefore I have ſeen thy face, as though I had ſeen the face of God, and thou waſt pleaſed with me.

11 Take I pray thee, my bleſſing that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have enough: and he urged him, and he took *it*.

12 And he ſaid, Let us take our journey, and let us go, and I will go before thee.

13 And he ſaid unto him, My Lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me, and if men ſhould over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, paſs over before his ſervants: and I will lead on ſoftly, according as the cattle that goeth before me and the children be able to endure; until I come unto my lord unto Seir.

15 And Eſau ſaid, Let me now leave with thee *ſome* of the folk that *are* with me; And he ſaid, What needeth it? Let me find grace in the ſight of my Lord.

16 ¶ So Eſau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an houſe, and made booths for his cattle; therefore the name of the place is called Succoth.

18 ¶ And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had ſpread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it El-elohe-iſrael.

CHAP. XXXIV.

1 Dinah raviſhed, 13 The Shechemites are circumciſed, 25 ſlain by the ſons of Jacob, 27 and their city ſpoiled.

AND Dinah the daughter of Leah, *which* ſhe bare unto Jacob, went out to ſee the daughters of the land.

2 And when Shechem the ſon of Hamor the Hivite, prince of the country, ſaw her, he took her, and lay with her, and defiled her.

3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the Damſel and ſpake kindly unto the damſel.

4 And Shechem ſpake unto his father Hamor, ſaying, Get me this damſel to wife.

5 And Jacob heard that he had defiled Dinah his daughter, (now his ſons were with his cattle in the field:) and Jacob held his peace untill they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And

Commentary and Notes on Chapter XXXIII.

2 *Rachel and Joſeph hindermoſt.*] In the ſafeſt place, becauſe he loved them beſt.

3 *Bowed himſelf to the ground ſeven times.*] This ſubmiſſive behaviour in Jacob, was intended to ſhew his brother, that he was ſtill ſenſible of the privileges he enjoyed as being the elder.

4 *Eſau ran to meet him.*] This whole paſſage ſhews, that whatever evil Eſau had purpoſed to do his brother Jacob, at the time he deprived him of his father's bleſſing, it was now wholly obliterated from his mind: and indeed the whole of Eſau's behaviour towards his brother is worthy obſervation.

8 *Theſe are to find grace in the ſight of my lord.*] It was the common practice of the orientals to approach their ſuperiors with preſents; and by Jacob's calling his brother Lord, ſufficiently indicates, that the birth-right was not beſtowed on his perſon, but on his poſterity.

9 *I have enough, my brother.*] By this expreſſion we may conclude, that Eſau was as far from being covetous, as he was from harbouring any intention of revenging the affronts he had formerly received from his brother. Nor could he be prevailed upon to take the preſent from his brother, till the moſt prevailing expreſſions were uſed by Jacob for that purpoſe.

11 *Becauſe I have enough.*] The Hebrew is, *I have all:* which illuſtrates the paſſage much better than our tranſlation—as much as to ſay, *God has given me all, every bleſſing I can deſire, and therefore I have enough to ſpare of all ſorts of things*

12 *Let us take our journey.*] Eſau was very deſirous that his brother ſhould accompany him to Mount Seir; but this Jacob convinced him was impoſſible, without doing the greateſt injury both to his children and flocks, which obliged him to travel in a very ſlow manner. He however promiſed to follow him; but whether he ever performed it, is impoſſible to ſay: the ſacred hiſtorian having been ſilent with regard to this particular. It is however probable, that he did immediately viſit his brother, as well as his father, though Moſes has not recorded either tranſaction.

And Jacob journeyed to Succoth] This place owed its name to the booths and huts erected here by Jacob for his cattle, the word Succoth ſignifying *booths.*

18 *And Jacob came to Shalem, a city of Shechem.*] This paſſage, in the Arabic tranſlation, is as follows: *And Jacob came in peace and ſafety to the city of Shechem*; which ſeems more agreeable to the original, and alſo removes the difficulty of fixing the ſituation of the city of Shalem.

19 *For an hundred pieces of money*] The word which we render *pieces of money,* is *keſita* and properly ſignifies *lambs*; whence the Septuagint tranſlation has it *an hundred lambs.* But that our tranſlation is juſt appears from Acts vii. 16. where this field is ſaid to have been bought with money. Perhaps the Pieces were ſtamped with the figure of a lamb.

Commentary and Notes on Chapter XXXIV.

1 *Dinah went out to ſee the daughters of the land.*] Dinah was now about ſixteen years of age, and probably deſirons of ſeeing the dreſſes and ornaments of the women of that country, rambled from her mother's tent. This tranſaction, from the circumſtances which attended it, muſt have happened ſeven or eight years, at leaſt, after Jacob's return into the land of Canaan, becauſe his ſons were grown up to manhood.

5 *And Jacob held his peace, until they were come.*] That is, he concealed his reſentment for this baſe action till his ſons returned, who were then with his cattle in the field, and probably at many miles diſtance; it being common for them to range all round the country in ſearch of paſture.

7 And the ſons of Jacob came out of the field when they heard *it*; and the men were grieved, and they were very wroth: becauſe he had wrought folly in Iſrael, in lying with Jacob's daughter; which thing ought not to be done.

8 And Amor communed with them, ſaying, The ſoul of my ſon Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye ſhall dwell with us: and the land ſhall be before you; dwell and trade you therein, and get ye poſſeſſions therein.

11 And Shechem ſaid unto her father, and unto her brethren, Let me find grace in your eyes, and what ye ſhall ſay unto me I will give.

12 Aſk me never ſo much dowry and gift, and I will give according as ye ſhall ſay unto me: but give me the damſel to wife.

13 And the ſons of Jacob anſwered Shechem and Hamor his father deceitfully, and ſaid; becauſe he had defiled Dinah their ſiſter:

14 And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed: for that *were* a reproach unto us:

15 But in this will we conſent unto you: If ye will be as we be, that every male of you be circumciſed;

16 Then will we give our daughters unto you, and we will take your Daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumciſed; then will we take our daughter, and we will be gone.

18 And their words pleaſed Hamor and Shechem Hamor's ſon.

19 And the young man deferred not to do the thing, becauſe he had delight in Jacob's daughter; and he *was* more honourable than all the houſe of his father.

20 ¶ And Hamor and Shechem his ſon came unto the gate of their city, and communed with the men of their city, ſaying,

21 Theſe men *are* peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men conſent unto us, for to dwell with us, to be one people, if every male among us be circumciſed, as they *are* circumciſed.

23 *Shall* not their cattle, and their ſubſtance, and every beaſt of theirs *be* ours? only let us conſent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his ſon hearkened all that went out of the gate of his city: and every male was circumciſed, all that went out of the gate of his city.

25 ¶ And it came to paſs on the third day, when they were ſore, that two of the ſons of Jacob, Simeon and Levi, Dinah's brethren, took each man his ſword, and came upon the city boldly, and ſlew all the males.

26 And they ſlew Hamor and Shechem his ſon with the edge of the ſword, and took Dinah out of Shechem's houſe, and went out.

27 ¶ The ſons of Jacob came upon the ſlain, and ſpoiled the city; becauſe they had defiled their ſiſter.

28 They took their ſheep, and their oxen, and their aſſes, and that which *was* in the city, and that which *was* in the field.

29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe.

30 And Jacob ſaid to Simeon, and Levi, Ye have troubled me to make me to ſtink among the inhabitants of the land, amongſt the Canaanites, and the Perizzites: and I *being* few in number, they ſhall gather themſelves together againſt me; and ſlay me; and I ſhall be deſtroyed, I and my houſe.

31 And they ſaid, Should he deal with our ſiſter, as with an harlot?

CHAP. XXXV.

1 *God ſendeth Jacob to Beth-el.* 2 *He purgeth his houſe of idols,* 6 *and buildeth an altar at Beth-el.* 28 *Iſaac's death.*

AND God ſaid unto Jacob, Ariſe, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddeſt from the face of Eſau thy brother.

2 ¶ Then Jacob ſaid unto his houſhold, and to

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12 *Aſk me never ſo much dowry and gift.*] It was cuſtomary for the bridegroom, before he married, to make two preſents, one to his betrothed wife, and the other to his father-in-law: thus Abraham's ſervant gave necklaces and ear-rings to Rebekah. Thus in Homer, Iliad, 9th, when Agamemnon propoſes his daughter in marriage to Achilles he ſays, as Mr. Pope tranſlates,

> Her let him chuſe whom moſt his eyes approve,
> I aſk no preſents, no reward for love:
> Myſelf will give the dow'r; ſo vaſt a ſtore,
> As never father gave a child before.

18 *And their words pleaſed Hamor,* &c.] The whole tranſaction ſufficiently informs us, that though Shechem had committed this unguarded action, yet he was far from being of a bad diſpoſition, and that he was paſſionately fond of Dinah. We may alſo obſerve, that both Hamor and all the inhabitants of the city had a great affection for Shechem, ſince they readily ſubmitted to ſo painful an operation merely to ſerve their prince.

25 *Two of the ſons of Jacob,* &c.] Notwithſtanding the Shechemites had ſubmitted to the painful operation of circumciſion, the propoſed condition of reconciliation with Jacob's family; yet Simeon and Levi took the advantage of the time when they were in the greateſt pain and anguiſh, and conſequently leaſt able to reſiſt, to fall upon the city, and deſtroy all the male inhabitants; an action ſhocking to humanity; for doubtleſs, many of the ſufferers were entirely innocent of their leader's crime; and even the guilty, by ſubmitting to the propoſed terms of agreement, had made a proper reparation to Jacob's family for the injury offered. Well therefore might their father deteſt ſo baſe an action, and, on his death-bed, cry out in theſe emphatical words, *O my ſoul, come not thou into their ſecret: unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man.—Curſed be their anger for it was fierce, and their wrath for it was cruel.* Chap. xlix. 6, 7.

Commentary and Notes on Chapter XXXV.

1 *And God ſaid to Jacob, Ariſe, go up to Beth-el.*] The cruelty of Jacob's ſons towards the Shechemites made it unſafe for him to ſtay any longer in thoſe parts; and having received a ſpecial command from God, he retired to Beth-el, about twenty miles ſouth of Shechem, the place where he had the viſion when he was on his journey to Padan-aram. Thither he was commanded to repair, and to perform the vow he had made when beſet with the greateſt dangers and difficulties.

2 *Put away the ſtrange gods,* &c.] In the Hebrew it is, *put away the gods of the ſtranger;* that is, thoſe idols or falſe gods which ſtrangers worſhip. Hence we may obſerve, that idolatry had found an entrance even into Jacob's family. Perhaps Rachel ſtill kept the teraphim ſhe had ſtolen from her father. But the expreſſion ſeems principally to regard the Shechemites, which his ſons had taken captive, and who, though now incorporated into Jacob's family, doubtleſs entertained a veneration for the gods of their country.

to all that *were* with him, Put away the ſtrange gods that *are* among you, and be clean, and change your garments:

3 And let us ariſe, and go up to Beth-el; and I will make there an altar unto God, who anſwered me in the day of my diſtreſs, and was with me in the way which I went.

4 And they gave unto Jacob all the ſtrange gods which *were* in their hands, and *all their* ear-rings which *were* in their ears: and Jacob hid them under the oak which *was* by Shechem.

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not purſue after the ſons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan, that *is* Beth-el: he and all the people that were with him.

7 And he built there an altar, and called the place El-beth-el: becauſe there God appeared unto him, when he fled from the face of his brother.

8 But Deborah Rebecah's nurſe died, and ſhe was buried beneath Bethel, under an oak; and the name of it was called Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and bleſſed him.

10 And God ſaid unto him, Thy name *is* Jacob: thy name ſhall not be called any more Jacob, but Iſrael ſhall be thy name; and he called his name Iſrael.

11 And God ſaid unto him, I *am* God Almighty: be fruitful and multiply: a nation, and a company of nations ſhall be of thee, and kings ſhall come out of thy loins.

12 And the land which I gave Abraham and Iſaac, to thee will I give it, and to thy ſeed after thee will I give the land.

13 And God went up from him, in the place where he talked with him.

14 And Jacob ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God ſpake with him, Beth-el.

16 And they journeyed from Beth-el: and there was but a little way to come to Ephrath; and Rachel travailed, and ſhe had hard labour.

17 And it came to paſs when ſhe was in hard labour, that the midwife ſaid unto her, Fear not; thou ſhalt have this ſon alſo.

18 And it came to paſs, as her ſoul was in departing (for ſhe died) that ſhe called his name Benoni, but his Father called him Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Bethlehem.

20 And Jacob ſet a pillar upon her grave: that *is* the pillar of Rachel's grave, unto this day.

21 And Iſrael journeyed, and ſpread his tent beyond the tower of Edar.

22 And it came to paſs, when Iſrael dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Iſrael heard *it*. Now the ſons of Jacob were twelve.

23 The ſons of Leah, Reuben, Jacob's firſt-born, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun.

24 The ſons of Rachel: Joſeph and Benjamin.

25 And the ſons of Bilhah, Rachel's hand-maid: Dan and Naphtali.

26 And the ſons of Zilpah, Leah's hand-maid: Gad, and Aſher. Theſe *are* the ſons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Iſaac his father unto Mamre, unto the city of Arbah, (which *is* Hebron) where Abraham and Iſaac ſojourned.

28 And the days of Iſaac were an hundred and fourſcore years.

29 And

And be clean] The proper ſenſe of the word is *the waſhing of the body with water.* But as the ſoul is polluted by ſin, in the ſame manner as the body is by external filth, it may alſo be conſidered as ſignifying repentance, by which the ſoul is cleanſed and purified, as the body is by waſhing it in water. And hence, this rite of waſhing the body with water was uſed as a ſign of inward purification, not only among the idolatrous heathens, but alſo by the worſhippers of the true God, both before and under the law. *Waſh ye, make ye clean, put away the evil of your doings from before mine eyes*, Iſaiah i. 16. And as men ſhould at all times have their ſouls adorned with this inward purity, ſo eſpecially when they are to approach their Maker in the duties of his immediate worſhip. It was therefore highly commendable in Jacob, on this ſolemn occaſion, to enjoin all under his care to cleanſe and purify themſelves, particularly from idolatry, and from thoſe guilty ſtains lately contracted by ſhedding innocent blood, as they would otherwiſe be very unfit to hold an intercourſe with their God: as if the patriarch had ſaid, Put off your ſordid apparel, eſpecially thoſe garments in which you were ſo lately defiled with blood, and put on your cleaneſt raiment, as an emblem of your being diveſted of all impure affections, and clothed with thoſe internal graces and pious diſpoſitions, which are the ornament of the ſoul, and render it comely in the ſight of your heavenly father.

4 *And all their-ear-rings.*] Theſe ornaments, it ſhould ſeem, had been uſed as inſtruments of ſuperſtition, and, as ſome think, in the nature of amulets.

5 *And the terror of God was upon the cities.*] It was doubtleſs very ſingular, that the inhabitants of the land ſhould neglect to take ſignal vengeance on the ſons of Jacob, for the cruelty they had exerciſed on the unfortunate Shechemites: the ſacred hiſtorian therefore thought proper to inſert the reaſon for this ſupineneſs, namely, *the terror of the Lord*; which ſo ſtrongly impreſſed their minds, that they durſt not attempt to follow the Hebrews, but let them retire peaceably with all their ſubſtance.

7 *El-beth-el.*] That is, *the God of Beth-el.*

8 *Deborah, Rebekah's nurſe died.*] This woman came with her miſtreſs from Meſopotamia to Canaan, when ſhe married Iſaac, whoſe family ſeems now to have been joined to that of Jacob, and therefore this tranſaction muſt have happened after the death of Iſaac. But be that as it may, it is plain, that Deborah was now with Jacob: perhaps ſhe was deſirous of living with his wives, as being her country women. Her death is here mentioned to ſhew the reaſon why the oak was called Allon-bachuth, the oak of mourning.

10 *Iſrael ſhall be thy name.*] The word Iſrael implies *a prince powerful with God.* and was given him before by the angel when they wreſtled together: but was confirmed by God himſelf.

13 *And God went up.*] Probably the Shechinah, or Divine Preſence, was covered with ſome reſplendent cloud, and in that manner aſcended out of his ſight.

14 *He poured a drink offering*, &c.] He dedicated it to the divine ſervice by pouring wine and oil upon it.

18 *Ben-oni.*] Rachel had impatiently longed for children: but was now fatally convinced that what ſhe conſidered as the greateſt happineſs that could attend her, was really the greateſt pain; and thence called this ſon Ben-oni, the ſon of my ſorrow: but his father to avert the ſiniſter omen, changed his name to Benjamin, the ſon of my ſtrength, or right hand. And from this inſtance we ſhould learn, never to wiſh impatiently for any earthly acquiſition; but ſubmit our deſires to the care of providence, leſt the accompliſhment of our wiſhes, like thoſe of Rachel, prove our own deſtruction.

21 *The tower of Edar.*] That is, the tower of the flock. It is thought to have been ſituated near Jeruſalem, and is mentioned by the prophet Micah. chap. iv. 8. *And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion, the kingdom ſhall come to the daughter of Jeruſalem.*

22 *And Iſrael heard it.*] Though the Patriarch did not at this time ſhew his reſentment againſt this unnatural action of his ſon, yet he treaſured it up in his memory, and on his death-bed deprived him of his birth-right for this very crime. See 1 Chron. vi. 1.

26 *Which were born unto him in Padan-aram.*] Benjamin was not born in Padan-aram, but ſeveral years after Jacob's return into the land of Canaan, and is therefore to be excepted, as his birth is mentioned but a few verſes before. Nor is this an uncommon figure of ſpeech; for the apoſtles are called the twelve apoſtles after the death of Judas, though then but eleven; and alſo after Matthias and Paul were added, when their number were thirteen.

27 *And Jacob came to Iſaac his father.*] That is, he joined his houſhold to that of his father, and dwelt with him, to be the joy and comfort of his old age.

29 And Iſaac gave up the ghoſt, and died, and was gathered unto his people, *being* old, and full of days: and his ſons Eſau and Jacob buried him.

CHAP. XXXVI.

2 *Eſau's three wives.* 6. *His removing to mount Seir.* 9 *His ſons.*

NOW theſe *are* the generations of Eſau, who *is* Edom.

2 Eſau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite; and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite:

3 And Baſhemath, Iſhmael's daughter, ſiſter of Nebaioth.

4 And Adah bare to Eſau, Eliphaz: and Baſhemath bare Reuel.

5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: theſe *are* the ſons of Eſau, which were born unto him in the land of Canaan.

6 And Eſau took his wives, and his ſons, and his daughters, and all the Perſons of his Houſe, and his cattle, and all his beaſts, and all his ſubſtance which he had got in the land of Canaan, and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together: and the land wherein they were ſtrangers, could not bear them, becauſe of their cattle.

8 Thus dwelt Eſau in mount Seir: Eſau *is* Edom.

9 ¶ And theſe *are* the generations of Eſau, the father of the Edomites in mount Seir.

10 Theſe *are* the names of Eſau's ſons: Eliphaz the ſon of Adah the wife of Eſau, Reuel the ſon of Baſhemath the wife of Eſau.

11 And the ſons of Eliphaz were, Teman, Omar, Zepho, and Gatam and Kenaz.

12 And Timna was concubine to Eliphaz Eſau's ſon, and ſhe bare to Eliphaz, Amalek. Theſe *are* the ſons of Adah Eſau's wife.

13 And theſe *are* the ſons of Reuel: Nahath, and Zarah, Shammah, and Mizzah: theſe were the ſons of Baſhemath Eſau's wife.

14 And theſe were the ſons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Eſau's wife: and ſhe bare to Eſau, Jeuſh, and Jaalam, and Korah.

15 ¶ Theſe *were* the dukes of the ſons of Eſau, the ſons of Eliphaz the firſt-born *ſon* of Eſau; duke Teman, duke Omar, duke Zepho, duke Kenaz.

16 Duke Korah, duke Gatam, *and* duke Amalek: theſe *are* the dukes *that came* of Eliphaz, in the land of Edom: theſe *were* the ſons of Adah.

17 ¶ And theſe *are* the ſons of Reuel Eſau's ſon: duke Nahath, duke Zerah, duke Shammah, duke Mizzah. Theſe *are* the dukes *that came* of Reuel, in the land of Edom: theſe *are* the ſons of Baſhemath Eſau's wife.

18 ¶ And theſe *are* the ſons of Aholibamah Eſau's wife: duke Jeuſh, duke Jaalam, duke Korah, theſe were the dukes *that came* of Aholibamah, the daughter of Anah Eſau's wife.

19 Theſe *are* the ſons of Eſau (who *is* Edom) and theſe *are* their dukes.

20 ¶ Theſe *are* the ſons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah.

21 And Diſhon, and Eſher, and Diſhan: theſe *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan, were Hori, and Heman: and Lotan's ſiſter *was* Timna.

23 And the children of Shobal *were* theſe; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And theſe *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah, that found the mules in the wilderneſs, as he fed the aſſes of Zibeon his father.

25 And the children of Anah *were* theſe; Diſhon, and Aholibamah the daughter of Anah.

26 And theſe *are* the children of Diſhon: Hemdan, and Eſhban, and Ithran, and Cheran.

27 The children of Ezer *are* theſe; Bilhan, and Zaavan, and Achan.

28 The children of Diſhan *are* theſe; Uz, and Aran.

29 Theſe *are* the dukes *that* came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah.

30 Duke

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29 *And his ſons Eſau and Jacob buried him.*] The place where this eminent patriarch was buried is not mentioned here; but it was in the cave of Macphelah, where the remains of Abraham and Sarah, his father and mother, were depoſited. See chap. xlix. 31.

Commentary and Notes on Chapter XXXVI.

1 *Theſe are the generations of Eſau.*] This genealogy of Eſau was inſerted to anſwer a double intention; firſt, to ſhew how truly his father's prophetic bleſſing was fulfilled; and ſecondly, to inform the Iſraelites which were the tribes of Edom, and the extent of the country they inhabited, that they might not through ignorance, attack any of their cities, which God himſelf had given them for their inheritance.

2 *Eſau took his wives*, &c.] It will be proper to obſerve here, that Moſes gives theſe three wives of Eſau quite other names, when he comes to ſpeak of the poſterity he had by them: which might lead one to think, that he had more than three, eſpecially as the fathers of the two former are likewiſe called by different names: thus his firſt wife *Judeth*, the daughter of *Beer* the *Hivite*, is afterwards called *Adah*, the daughter of *Elon* the *Hittite*, the ſecond, viz. *Baſhemath*, the daughter of *Elon*, is again called *Aholibamah*, the daughter of *Anah*, the daughter of *Zibeon* the *Hittite*; the laſt called (chap. xxviii. 9.) *Mahalath* is here called *Baſhemath*: it is plain the two laſt names mean the ſame perſon, becauſe in both places ſhe is called the daughter of *Iſhmael*, and ſiſter of *Nebajoth*; therefore the ſame thing may be ſuppoſed of the other two. All the account that can be given for this difference is, that they had two names, and were ſometimes called by one, ſometimes by the other. Thus the mother of *Abijam*, king of *Judah*, is called in one place (1 Kings xv. 2.) *Maachah*, the daughter of *Abiſhalom*, in another, (2 Chron. xiii. 2.) *Michaiah* the daughter of *Uriel*, of *Gibeah*. Compare the xxvith chapter, ver. 34, with this paſſage. *Univerſal Hiſtory.*

6 *He went into the Country*, &c.] This is very obſcurely rendered; for going into the country may imply either his retiring farther into the land of Canaan, or out of it. Some, therefore, inſtead of *the* put *his*, underſtanding by *his country*, the country of Seir, which he inhabited before he viſited his father in the land of Canaan. The Septuagint tranſlation has it *out of the land of Canaan*, and ſo it ſtands in the Samaritan text; and this ſeems to be the true reading.

15 *Theſe are the dukes.*] We muſt not underſtand that theſe who are called dukes, were rulers of provinces; they were only the heads of chiefs of particular families; for it was many years after that the Horites, who inhabited the country of Edom, were conquered; after which, indeed, there were dukes of Edom, and are mentioned ver 42, 43; but are plainly diſtinguiſhed from thoſe mentioned above, the former being ſtiled *dukes in the land of Edom*, and the latter the *dukes of Edom*

24 *Anah, that found the mules in the wilderneſs*, &c.] Commentators are not at all agreed with regard to the meaning of this paſſage. Some think it implies his being the inventor of breeding mules; ſome have it to ſignify ſome curious plants which he diſcovered in the wilderneſs; and others hot ſprings. But the learned Bochart judiciouſly remarks, that the verb which we render *found* never ſignifies invention, but the finding ſomething in being before; and therefore he underſtands by it, a gigantic race of men called Enims, whom Anah found, or attacked, in the wilderneſs.

30 Duke Diſhon, duke Ezer, duke Diſhan: theſe *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 And theſe *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Iſrael.

32 And Bela, the ſon of Beor, reigned in Edom: and the name of this city *was* Dinhabah.

33 And Bela died, and Jobab the ſon of Zerah and Bozrah reigned in his ſtead.

34 And Jobab died, and Huſham of the land of Temani reigned in his ſtead.

35 And Huſham died, and Hadad the ſon of Bedad, who ſmote Midian in the field of Moab, reigned in his ſtead: and the name of his city *was* Avith.

36 And Hadan died, and Samlah of Maſrekah reigned in his ſtead.

37 And Samlah died, and Saul of Reoboth, *by* the river reigned in his ſtead.

38 And Saul died, and Baal-hanan the ſon of Achbor reigned in his ſtead.

39 And Baal-hanan the ſon of Achbor died, and Hadar reigned in his ſtead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred the daughter of Mezahab.

40 And theſe *are* the names of the dukes *that came* of Eſau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon.

42 Duke Kenaz, duke Teman, duke Mibzar.

43 Duke Magdiel, duke Iram: theſe *be* the dukes of Edom, according to their habitations, in the land of their poſſeſſion he *is* Eſau the father of the Edomites.

CHAP. XXXVII.

1 *Joſeph is hated of his brethren.* 5 *His two dreams.* 18 *His brethren conſpire his death,* 36 *He is ſold to Potiphar in Egypt.*

AND Jacob dwelt in the land wherein his father was a ſtranger, in the land of Canaan.

2 ¶ Theſe *are* the generations of Jacob. Joſeph *being* ſeventeen years old, was feeding the flock with his brethren; and the lad *was* with the ſons of Billiah, and with the ſons of Zilpah, his father's wives: and Joſeph brought unto his father their evil report.

3 Now Iſrael loved Joſeph more than all his children, becauſe he *was* the ſon of his old age: and he made him a coat of *many* colours.

4 And when his brethren ſaw that their father loved him more than all his brethren, they hated him, and could not ſpeak peaceably unto him.

5 ¶ And Joſeph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he ſaid unto them, Hear, I pray you, this dream which I have dreamed.

7 For behold, we *were* binding ſheaves in the field, and lo, my ſheaf aroſe, and alſo ſtood upright; and behold, your ſheaves ſtood round about, and made obeiſance to my ſheaf.

8 And his brethren ſaid unto him, Shalt thou indeed reign over us? or ſhalt thou indeed have dominion over us? and they hated him yet the more for his dreams and for his words.

9 And he dreamed yet another dream, and told it his brethren, and ſaid, Behold I have dreamed a dream more; and behold, the ſun, and the moon, and the eleven ſtars made obeiſance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and ſaid unto him, What *is* this dream that thou haſt dreamed? ſhall I and thy mother and thy brethren indeed come to bow down ourſelves to thee to the earth?

11 And his brethren envied him: but his father obſerved the ſaying.

12 And his brethren went to feed their father's flock in Shechem.

13 And

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35 *Who ſmote Midian in the field of Moab.*] That is, he defeated the Midianites on the frontiers of his country, as they were coming to invade him, his territories joining to thoſe of Moab.

Commentary and Notes on the XXXVII. Chapter.

1 *And Jacob dwelt in the land wherein his father was a ſtranger.*] This paſſage ſhould be rendered, *And Jacob dwelt in the land of his father's ſojourning*; for Iſaac could not, in any ſenſe, be called a ſtranger in the land of Canaan, as he was a native of that country, and had reſided in it the greateſt part of his life; but he was only a ſojourner, having made no conqueſts, nor extended his authority farther than his own houſe.

2 *Theſe are the generations.*] The Hebrew word *toledoth*, rendered generations, properly ſignifies the *origin of things*, and ſhould here have been tranſlated *hiſtory*, which diſcovers and lays open the origin of all ſorts of things; and then the begining of the verſe will ſtand thus: *This is the hiſtory of Jacob*; or *Theſe are the memorable tranſactions of Jacob and his family*

Joſeph brought unto their father their evil report.] That is, he ſaw, with grief, the miſdemeanors of his brethren, and reported them to his father; flattering himſelf, that the ſalutary reprimands and councels of their father, would be proper motives to correct their behaviour for the future. But experience ſhewed he was miſtaken; for inſtead of being ſorry for their faults, and careful not to commit the like for the future, they conceived an implacable hatred againſt their brother; though, in juſtice, they ought to have conſidered him as their ſincereſt friend,

3 *The ſon of his old age.*] It has been aſked, why Joſeph ſhould be called the ſon of Jacob's old age, when Benjamin was ſeveral years younger than he? To this it may be anſwered, that Benjamin was now a child, and conſequently could not as yet have given any inſtances of the goodneſs of his diſpoſition, which Joſeph had doubtleſs often done, particularly with regard to the great care he took of his brethren's behaviour; and therefore Jacob might well conſider him as the greateſt comfort of his old age, though he was not his youngeſt ſon.

A coat of many colours] The orientals were remarkably fond of garments diverſified with different colours, or embroidered with flowers *&c.* and, in all probability, the coat which Jacob procured for his favourite ſon was of that kind. But this inſtance of his father's regard for him, increaſed the hatred of his brethren.

4 *Could not ſpeak peaceably to him.*] This paſſage ſhould be rendered thus; *they would not give him the aſslem-mah, or compliment of peace*, Shaw's Travels.

5 *And he told it to his brethren.*] We have here a remarkable inſtance of the open heart, and candid behaviour, of Joſeph, He could not be ignorant that the dream portended his having dominion over his brethren; nor that they already were offended at the liberty he had taken in telling their father how they behaved, when at a diſtance from him But being himſelf a ſtranger to envy and malice, he never ſuſpected that his dream would rouſe theſe paſſions in the minds of his brethren, nor that they would conſtrue it as an indication of his pride and ambition. The dream was however fulfilled, when his brethren made application to him in Egypt for corn; for we read, that *they came near and bowed themſelves before him, with their faces to the earth*, chap. xlii. 6.

9 *Behold the ſun and the moon.*] This dream was of the ſame import with the laſt, but more comprehenſive, including alſo his father, who now thought proper to check him; leſt, from a perſuaſion that they were true predictions, he might grow fond of his own importance, and his brethren hate him worſe than before. But though he thought proper to ſlight them in public, yet he was firmly perſuaded in his own mind that they would, in ſome meaſure at leaſt be accompliſhed; and therefore could not fail of being the ſource of many religious reflections.

12 *Went to feed their father's flock*, &c.] They often removed from one place to another to find freſh paſture, and as their father had purchaſed ſome land in Shechem, they went thither to feed his flock. As the place was at a conſiderable diſtance from Hebron (Ainſworth

13 And Iſrael ſaid unto Joſeph, Do not thy brethren feed *the flock* in Shechem? come, and I will ſend thee unto them. And he ſaid unto him, Here *am I.*

14 And he ſaid unto h[illegible]o, I pray thee, ſee whether it be well with thy brethren, and well with the flocks: and bring me word again: ſo he ſent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and behold, *he was* wandering in the field: and the man aſked him, ſaying, What ſeekeſt thou?

16 And he ſaid, I ſeek my brethren: tell me, I pray thee, where they feed *their flocks.*

17 And the man ſaid, They are departed hence: for I heard them ſay, Let us go to Dothan. And Joſeph went after his brethren, and found them in Dothan.

18 And when they ſaw him afar off, even before he came near unto them, they conſpired againſt him, to ſlay him.

19 And they ſaid one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us ſlay him, and caſt him into ſome pit; and we will ſay, Some evil beaſt hath devoured him: and we ſhall ſee what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands; and ſaid, Let us not kill him.

22 And Reuben ſaid unto them, ſhed no blood, *but* caſt him into this pit, that *is* in the wilderneſs, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to paſs when Joſeph was come unto his brethren, that they ſtript Joſeph out of his coat, his coat of *many* colours that *was* on him.

24 And they took him, and caſt him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they ſat down to eat bread: and they lifted up their eyes and looked and behold, a company of Iſhmaelites came from Gilead, with their camels bearing ſpicery, and balm, and myrrh, going to cary *it* down to Egypt.

26 And Judah ſaid unto his brethren, What profit *is it* if we ſlay our brother and conceal his blood?

27 Come, and let us ſell him to the Iſhmaelites, and let not our hand be upon him: for he *is* our brother, and our fleſh: and his brethren were content.

28 Then there paſſed by Midianites merchantmen; and they drew and lift up Joſeph out of the pit, and ſold Joſeph to the Iſhmaelites for twenty *pieces* of ſilver; and they brought Joſeph into Egypt.

29 ¶ And Reuben returned unto the pit; and behold, Joſeph *was* not in the pit; and he rent his cloths.

30 And he returned unto his brethren, and ſaid, The child *is* not; and I, whither ſhall I go?

31 And they took Joſeph's coat, and killed a kid of the goats, and dipped the coat in the blood.

32 And they ſent the coat of *many* colours, and they brought *it* to their father; and ſaid, This have we found: know now whether it *be* thy ſons coat or no.

33 And he knew it, and ſaid, *It is* my ſons coat; an evil beaſt hath devoured him: Joſeph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put ſackcloth upon his loins, and mourned for his ſon many days.

35 And all his ſons, and all his daughters roſe up to comfort him; but he refuſed to be comforted; and he ſaid, For I will go down into the grave unto my ſon, mourning: Thus his father wept for him.

36 And

ſays 60 Miles) Jacob began to be ſollicitous about their welfare, eſpecially as they were in a country where they had ſome time ago given great provocation by their barbarous cruelty, therefore he ſays to Joſeph, *Come, and I will ſend thee.*

13 *Come, and I will ſend thee,* &c.] It was no wonder that Jacob ſhould be uneaſy with regard to his ſons, when it is remembered that they were feeding their flocks in Shechem, the ſcene of their late inhuman cruelty; for it was natural for him to fear, that the inhabitants of the land would take the firſt favourable opportunity of revenging the death of their countrymen. He therefore thought proper to ſend Joſeph to enquire of their welfare, though the ſpot was near ſixty miles diſtant from Hebron, the place where Jacob now dwelt; little ſuſpecting that their malice againſt this innocent child had riſen to ſuch an enormous pitch, as to inſpire them with the cruel thought of deſtroying him Nor had Joſeph himſelf any apprehenſions of this kind: he thought it his duty to execute his father's pleaſure; and therefore, inſtead of raiſing difficulties againſt undertaking the journey, he chearfully anſwered, *Here am I:* Whatever commands my father pleaſes to give me, I am ready to obey.

17 *And found them in Dothan.*] Joſeph, in obedience to the command of his father, repaired to Shechem; but, on his arrival, he found they were retired from thence; however, he continued his ſearch, till at laſt he found them in Dothan, a place about eight miles north from Shechem.

18 *They conſpired againſt him.*] Here we ſee the natural progreſs of ſin, and how men proceed from bad actions to worſe.

19 *Behold, this dreamer cometh.*] In the Hebrew it is, *Behold, this maker of dreams cometh*: a ſufficient proof that they conſidered his dreams as fictions of his own.

20 *Come now therefore, and let us ſlay him.*] This inſtance ſhould teach us the natural progreſs of ſin, and how eaſily men proceed from bad actions to worſe. The ſeeds of envy and emulation grew up by degrees into actually hatred, and hatred, by an eaſy tranſition, degenerated into intentional murder.

22 *And Reuben ſaid,* &c.] If it be remembered that Reuben, who was the eldeſt brother, and conſequently had the greateſt authority among them, deſpaired of being able to protect him by any open or direct method, we may form ſome idea of the height to which they had carried their malice againſt Joſeph. But tho' he well knew it was not in his power to defend him openly, yet he hoped by art to compaſs his deſign; and therefore perſuaded them to caſt him into a pit, that he might have an opportunity of delivering him again to his father.

25 *Spicery and balm.*] Theſe were probably to embalm the dead.

28 *There paſſed by Midianites*] In verſe 25, they are called Iſhmaelites. The caravan ſeems to have conſiſted of both; for they were near neighbours, and appear to have lived promiſcuouſly, and joined together in trade. And it has always been the cuſtom in theſe eaſtern countries for merchants to travel together in companies, for ſecurity againſt robbers and wild beaſts.

Twenty pieces of ſilver.] By the word *piece* is generally underſtood ſhekel, ſo that the whole ſum will be about forty-ſeven ſhillings ſterling. A mean price indeed! But perhaps no more was aſked, that the merchants might have no objection againſt making the purchaſe.

29 *He rent his clothes*] This was one of the ſigns of ancient mourning, and uſed in caſes of the greateſt diſtreſs. From this behaviour of Reuben it is plain, that he was not privy to the tranſaction of ſelling Joſeph to the Iſhmaelites. He doubtleſs hoped to preſerve the child from their barbarous deſigns; but going to the pit, and not finding Joſeph there, he rent his clothes, and broke out into this paſſionate expreſſion, *Whither ſhall I go?* Whither ſhall I fly to conceal myſelf from my father's anger? For being the eldeſt, he conſidered himſelf as anſwerable for the child's ſafety.

34 *Jacob rent his clothes, and put ſackcloth on his loins.*] What an affecting idea is here conveyed to the reader's mind! The hoary patriarch rends his clothes, covers his aged body with ſackcloth, and refuſes to be comforted. Thus Achilles in Homer expreſſes his grief, on receiving the news of Patroclus's death:

> ————With furious hands he ſpread
> The ſcorching aſhes on his graceful head;
> His purple garments, and his golden hairs,
> Thoſe he deforms with duſt, and theſe with tears. *Pope.*

35 *I will go down into the grave unto my ſon, mourning*] And in all probability, he never ceaſed lamenting for his ſon, till he re-

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36 And the Midianites ſold him into Egypt unto Potiphar, an officer of Pharoah's, *and* captain of the guard.

C H A P. XXXVIII.

1 Judah begetteth Er, Onan, and Shelah, 6 Er marrieth Tamar. 8 The treſpaſs of Onan. 12 Judah's inceſt with Tamar.

AND it came to paſs at that Time, that Judah went down from his brethren, and turned in to a certain Adullamite, whoſe name *was* Hirah.

2 And Judah ſaw there a daughter of a certain Canaanite, whoſe name *was* Shuah; and he took her, and went in unto her.

3 And ſhe conceived and bare a ſon; and he called his name Er.

4 And ſhe conceived again, and bare a ſon; and ſhe called his name Onan.

5 And ſhe yet again conceived, and bare a ſon; and called his name Shelah; and he was at Chezib, when ſhe bare him.

6 ¶ And Judah took a wife for Er his firſt-born, whoſe name was *Tamar*.

7 And Er, Judah's firſt-born, was wicked in the ſight of the Lord; and the Lord ſlew him.

8 ¶ And Judah ſaid unto Onan, Go in unto thy brother's wife, and marry her, and raiſe up ſeed to thy brother.

9 And Onan knew that the ſeed ſhould not be his: and it came to paſs, when he went in unto his brother's wife, that he ſpilled *it* on the ground, leſt that he ſhould give ſeed to his brother.

10 And the thing which he did, diſpleaſed the Lord: wherefore he ſlew him alſo.

11 Then ſaid Judah to Tamar his daughter-in-law, remain a widow at thy father's houſe, till Shelah my ſon be grown; (for he ſaid, Leſt peradventure he die alſo as his brethren *did:)* and Tamar went and dwelt in her father's houſe.

12 ¶ And in proceſs of time the daughter of Shuah Judah's wife died: and Judah was comforted, and went up unto his ſheep-ſhearers to Timnah, he and his friend Hirah the Adullamite.

13 And it was told Tamar, ſaying, Behold thy father-in-law goeth up to Timnah to ſheer his ſheep.

14 And ſhe put her widow's garment off from her, and covered her with a veil, and wrapped herſelf, and ſat in an open place, which *is* by the way to Timnah: for ſhe ſaw that Shelah was grown, and ſhe was not given unto him to wife.

15 When Judah ſaw her, he thought her *to be* an harlot: becauſe ſhe had covered her face.

16 And he turned unto her by the way, and ſaid, Go to, I pray thee, let me come in unto thee; (for he knew not that ſhe *was* his daughter-in-law;) and ſhe ſaid, What wilt thou give me, that thou mayeſt come in unto me?

17 And he ſaid, I will ſend *thee* a kid from the flock; and ſhe ſaid, Wilt thou give *me* a pledge, till thou ſend *it*,

18 And he ſaid, What pledge ſhall I give thee? and ſhe ſaid, Thy ſignet, and thy bracelets, and thy ſtaff that *is* in thine hand: and he gave *it* her, and came in unto her, and ſhe conceived by him.

19 And ſhe aroſe and went away, and laid by her veil from her, and put on the garments of her widowhood.

20 And Judah ſent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he aſked the men of that place, ſaying, Where *is* the harlot, that *was* openly by the way-ſide? and they ſaid, there was no harlot in this *place*.

22 And he returned to Judah, and ſaid, I cannot find her; and alſo the men of the place ſaid, *that* there was no harlot in this *place*.

23 And Judah ſaid, Let her take *it* to her, leſt we be aſhamed; behold, I ſent this kid, and thou haſt not found her.

24 And it came to paſs about three months after, that it was told Judah, ſaying, Tamar, thy daughter-in-law hath played the harlot; and alſo behold, ſhe *is* with child by whoredom: and Judah ſaid, Bring her forth, and let her be burnt.

25 When ſhe was brought forth, ſhe ſent to her father-in-law, ſaying, By the man whoſe theſe *are*, *am* I with child: and ſhe ſaid, Diſcern, I pray thee, whoſe *are* theſe, the ſignet, and bracelets, and ſtaff.

26 And Judah acknowledged *them*, and ſaid, She hath been more righteous than I; becauſe that I gave her not to Shelah my ſon: and he knew her again no more.

27 And it came to paſs in the time of her travail, that behold, twins *were* in her womb.

28 And it came to paſs when ſhe travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a ſcarlet thread, ſaying, This came out firſt.

29 And

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ceived the joyful tidings of his being ſtill alive, and governor over all the land of Egypt.

36 *Potipher an officer of Pharoh's.*] The primary ſignification of the word, which we render an officer, is a chamberlain, or officer employed about the bed-chamber; but the true ſenſe of the word ſeems to be preſerved in our tranſlation.

Commentary and Notes on Chapter XXXVIII.

1 *And it came to paſs at that time.*] It muſt not be ſuppoſed, notwithſtanding theſe words ſeem to connect the following events with the preceding chapter, that all the tranſactions were actually performed after Joſeph was ſold into Egypt; for a very little reflection will be ſufficient to convince us, that ſome of them happened long before, even about the time that Jacob came out of Meſopotamia into Canaan, tho' the ſacred hiſtorian thought proper to place them here. And it may not be amiſs to obſerve, that the words *in thoſe days*, *at that time*, &c. often refer in ſcripture to a conſiderable ſpace of time.

7 *Was wicked in the ſight of the Lord.*] That is notoriouſly wicked, for which reaſon the Lord cut him off by an untimely death.

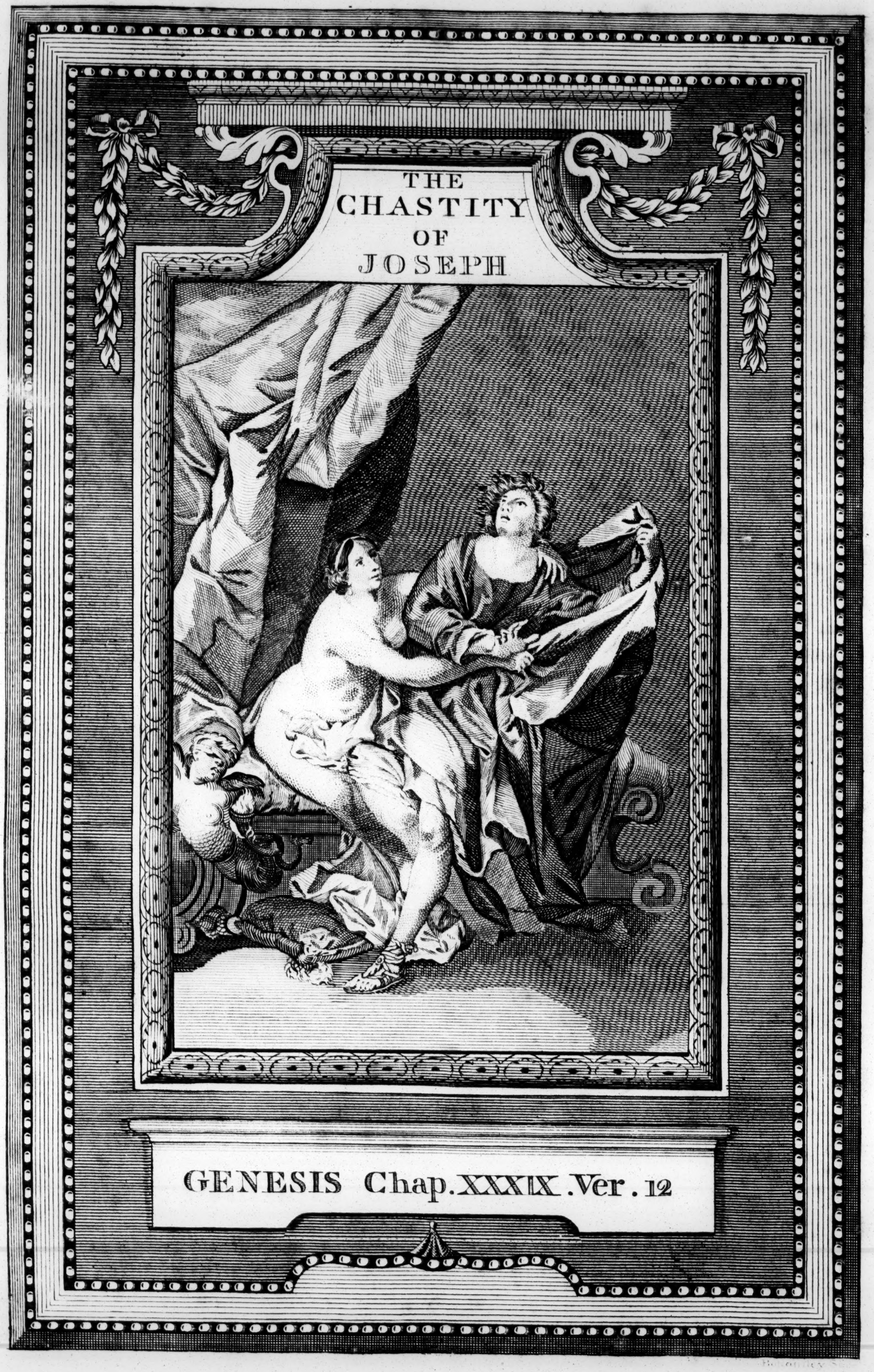
8 *Go in unto thy brother's wife.*] It was the cuſtom among the inhabitants of the eaſt, that, if a perſon died without iſſue, his brother was to take his wife, and the firſt child accounted a deſcendant from the deceaſed brother, and inherit his eſtate; and hence Maimonides infers, that Moſes only enacted into a law, a cuſtom long before in force.

9 *Knew that the ſeed ſhould not be his.*] That is, the firſt-born ſhould be named after, and reputed his brother's child.

11 *Remain a widow,* &c.] Hence we may obſerve, that the contract of marriage, in thoſe days, obliged the woman, in caſe her huſband died without iſſue, to marry his next brother; and that, as long as any of his brethren remain, they were bound to marry his wife, unleſs ſhe had a child.

14 *And ſat in an open place.*] The original implies, that ſhe ſat in a place where two ways met. Grotius, in his comment on Matt. v. 27, obſerves, that the ancients did not ſuffer harlots to enter into their cities, and that they always wore a veil over their faces to conceal their infamy.

26 *She hath been more righteous than I.*] That is, it is I that have been chiefly to blame, in with-holding from her the huſband ſhe was promiſed, and had a right to expect: beſides, ſhe committed the fact through an earneſt deſire of having a child; I, to ſatisfy my luſt.



THE CHASTITY OF JOSEPH

GENESIS Chap. XXXIX. Ver. 12

29 And it came to paſs as he drew back his hand, that behold his brother came out: and ſhe ſaid, How haſt thou broken forth? this breach *be* upon thee: therefore his name was called Pharez.

30 And afterwards came out his brother, that had the ſcarlet thread upon his hand; and his name was called Zarah.

CHAP. XXXIX.

1 *Joſeph advanced in Potiphar's houſe.* 7 *reſiſteth his miſtreſs's temptation.* 13 *He is falſly accuſed.* 20 *and caſt into priſon.*

AND Joſeph was brought down to Egypt; and Potiphar an officer of Pharoah's, captain of the guard, an Egyptian, bought him of the hand of the Iſhmaelites, which had brought him down thither.

2 And the Lord was with Joſeph, and he was a proſperous man: and he was in the houſe of his maſter the Egyptian.

3 And his maſter ſaw that the Lord *was* with him, and that the Lord made all that he did to proſper in his hand.

4 And Joſeph found grace in his ſight, and he ſerved him: and he made him overſeer over his houſe, and all *that* he had he put into his hand.

5 And it came to paſs from the time *that* he had made him overſeer in his houſe, and over all that he had, that the Lord bleſſed the Egyptian's houſe for Joſeph's ſake: and the bleſſing of the Lord was upon all that he had, in the houſe, and in the field.

6 And he left all that he had in Joſeph's hand; and he knew not ought he had, ſave the bread which he did eat. And Joſeph was *a* goodly *perſon*, and well-favoured.

7 ¶ And it came to paſs after theſe things, that his maſter's wife caſt her eyes upon Joſeph? and ſhe ſaid, Lie with me.

8 But he refuſed, and ſaid unto his maſter's wife, Behold, my maſter wotteth not what *is* with me in the houſe, and he hath committed all that he hath to my hand.

9 *There is* none greater in this houſe than I; neither hath he kept back any thing from me, but thee, becauſe thou *art* his wife: how then can I do this great wickedneſs, and ſin againſt God?

10 And it came to paſs as ſhe ſpake to Joſeph day by day, that he hearkened not unto her to lie by her, *or* to be with her.

11 And it came to paſs about this time, that *Joſeph* went into the houſe to do his buſineſs; and *there was* none of the men of the houſe there within.

12 And ſhe caught him by his garment, ſaying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 ¶ And it came to paſs, when ſhe ſaw that he had left his garment in her hand, and was fled forth.

14 That ſhe called unto the men of her houſe, and ſpake unto them ſaying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to paſs, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And ſhe laid up his garment by her, until his lord came home.

17 And ſhe ſpake unto him according to theſe words, ſaying, The Hebrew ſervant which thou haſt brought unto us, came in unto me to mock me:

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1 *And Joſeph.*] Moſes having given the preceeding account of a remarkable tranſaction that happened in Judah's family, now reſumes the hiſtory of Joſeph, whom his inhuman brethren had ſold to the Iſhmaelites.

4 *Put all things into his hand.*] He made him ſteward of his whole eſtate.

6 *He knew not ought that he had, ſave,* &c.] The higheſt expreſſion of confidence; that is, he cared for nothing of his worldly affairs, but enjoyed his fortune with eaſe and ſecurity.

7 *And it came to paſs,* &c.] The integrity and upright behaviour of Joſeph had advanced him in Potiphar's houſe, but the comelineſs of his perſon ſoon became the occaſion of his diſgrace. His miſtreſs, charmed with his youth and beauty, ſollicited him to her embraces; but all her importunities had no other effect than to render more eminent that virtue which ſupports a man under all temptations.

9 *How can I do this great wickedneſs,* &c.] This anſwer is truly noble, and highly worthy of imitation; it ſpeaks a mind whoſe paſſions are in entire ſubjection to the ruling principle of reaſon and conſcience; one who had the moſt delicate ſentiments of honour, and the moſt lively impreſſions of religion. His honeſt heart ſtartles at the thought of committing ſo foul a crime as adultery; and the ingratitude and breach of truſt with which that crime would have been accompanied in him, preſents it to his mind in the blackeſt colours; ſo that theſe virtuous ſentiments concurring with his awful reverence of the Supreme Being, who beholds and judges all the actions of the ſons of men, enabled him to repel this violent aſſault with the utmoſt horror and indignation. This is an example of the greateſt probity and inflexible integrity; an example worthy the higheſt commendation. Joſeph was then a ſervant in a ſtrange country; he was tempted by an imperious woman: if he complied, he would be ſure of concealment and rewards; he would be ſure to enjoy his place, and be advanced; if he reſiſted, he muſt expect to be accuſed and treated as a criminal, be deprived of his place, of his liberty, of his fame, and perhaps of his life too. Theſe are weighty conſiderations, but he prefers chains, ignominy, and even death itſelf, to the crime of committing ſo heinous an action, *and ſinning againſt God.* And from this example we may obſerve, firſt, that the fear of God, and a ſerious regard to his authority, is an effectual preſervative from all criminal indulgences: it was this that reſtrained Joſeph from complying with the looſe ſollicitations of his miſtreſs, and gave him a perfect ſuperiority over his paſſions. And no wonder, ſince this excellent principle ſtrikes every paſſion, every ſpring of human actions, and includes in it all the moſt powerful motives, by which the conduct of mankind is determined. If Intereſt be the principal thing that ſways with us, we cannot ſurely more certainly promote it, than by ſecuring the favour of our heavenly father, and avoiding his diſpleaſure, the greateſt of all evils. If we are governed by our fears, he is the moſt formidable Being in the univerſe to a depraved mind that hath perverted its faculties, and tranſgreſſed the laws of nature: if by hope he is the ſupreme and eternal good. Secondly, the heinous guilt of ingratitude. This was the principal motive urged by Joſeph, againſt committing the crime to which he was ſo ſtrongly ſollicited. And certainly gratitude is the moſt exalted principle that can actuate the heart of man: it has ſomething noble, and, if I may be allowed the expreſſion, generouſly devout. Repentance indicates our nature fallen, and prayer turns chiefly upon a regard to one's ſelf: but the exerciſes of gratitude ſubſiſted in paradiſe when there was no fault to deplore; and will be perpetuated in heaven, when *God ſhall be all in all.*

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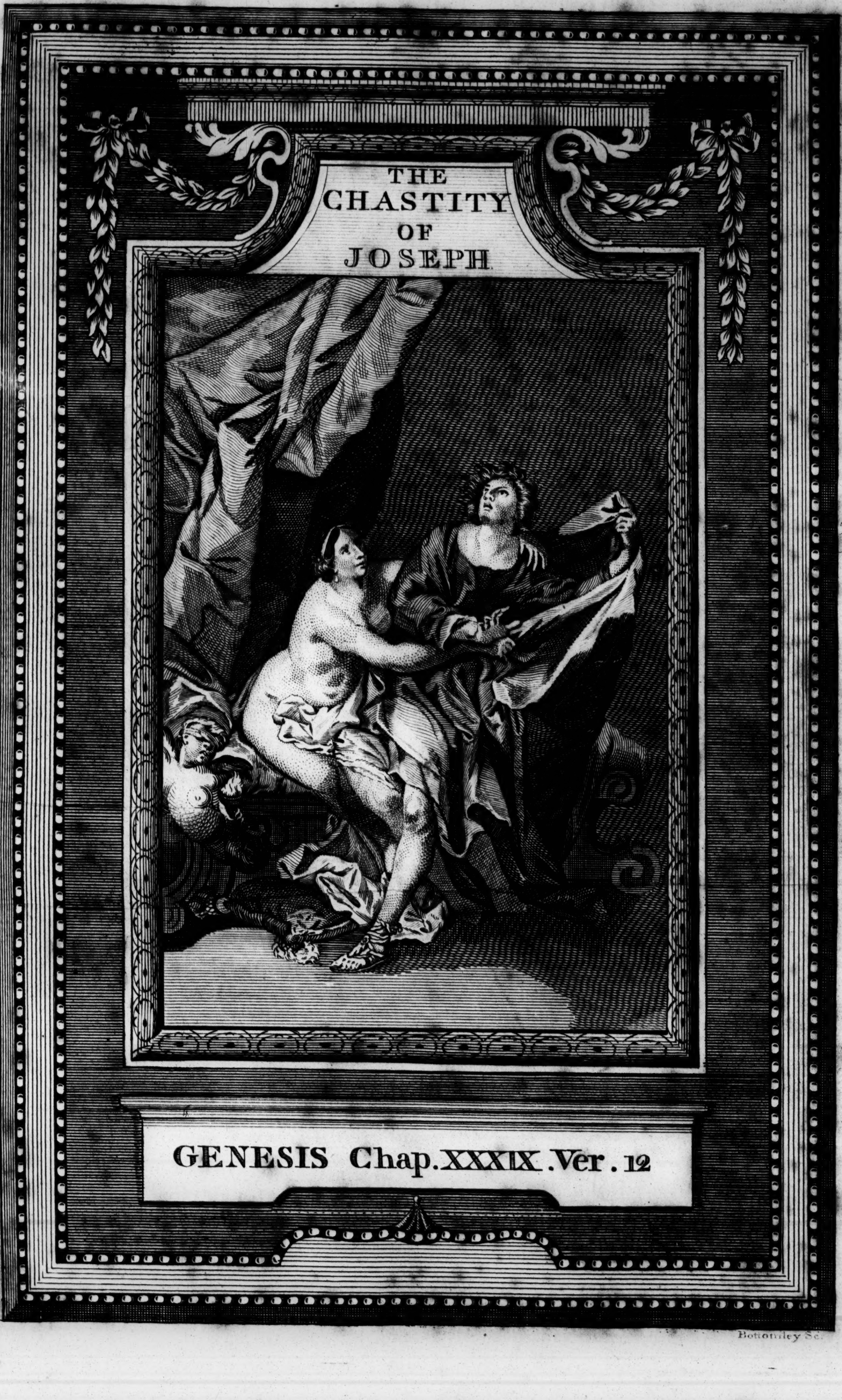

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14 *To mock us.*] That is, to bring a diſgrace both upon himſelf and me.

19 And it came to paſs when his maſter heard the words of his wife, which ſhe ſpake unto him, ſaying, After this manner did thy ſervant unto me; that his wrath was kindled.

20 ¶ And Joſeph's maſter took him, and put him into the priſon, a place where the king's priſoners *were* bound: and he was there in the priſon.

21 But the Lord was with Joſeph, and ſhewed him mercy, and gave him favour in the ſight of the keeper of the priſon.

22 And the keeper of the priſon committed to Joſeph's hand all the priſoners that *were* in the priſon; and whatſoever they did there, he was the doer *of it*.

23 The keeper of the priſon looked not to any thing *that was* under his hand; becauſe the Lord *was* with him; and *that* which he did, the Lord made *it* to proſper.

CHAP. XL.

1 *The butler and baker of Pharaoh are impriſoned.* 4 *Joſeph hath charge of them.* 5 *He interpreteth their dreams.*

AND it came to paſs after theſe things, *that* the butler of the king of Egypt and *his* baker, had offended their lord the king of Egypt.

2 And Pharaoh was wroth againſt two *of* his officers, againſt the chief of the butlers, and againſt the chief of the bakers.

3 And he put them in ward in the houſe of the captain of the guard, into the priſon, the place where Joſeph *was* bound.

4 ¶ And the captain of the guard charged Joſeph with them, and he ſerved them: and they continued a ſeaſon in ward.

5 ¶ And they dreamed a dream, both of them, each man his dream in one night, each man according to the interpretation of his dream: the butler and the baker of the king of Egypt, which *were* bound in the Priſon.

6 And Joſeph came in unto them in the morning, and looked upon them, and behold, they *were* ſad.

7 And he aſked Pharaoh's officers that *were* with him in the ward of his Lord's houſe, ſaying, Wherefore look ye *ſo* ſadly to day?

8 And they ſaid unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joſeph ſaid unto them, *Do* not interpretations *belong* to God? tell me then I pray you.

9 And the chief butler told his dream to Joſeph, and ſaid unto him, In my dream, behold, a vine *was* before me.

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her bloſſoms ſhot forth; and the cluſters thereof brought forth ripe grapes.

11 And Pharaoh's cup *was* in my hand: and I took the grapes and preſſed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joſeph ſaid unto him, This *is* the interpretation of it: the three branches are three days?

13 Yet within three days ſhall Pharaoh lift up thine head, and reſtore thee unto thy place: and thou ſhalt deliver Pharaoh's cup into his hand, after the former manner when thou waſt his butler:

14 But think on me when it ſhall be well with thee, and ſhew kindneſs, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this houſe.

15 For indeed I was ſtolen away out of the land of the Hebrews: and here alſo have I done nothing that they ſhould put me into the dungeon.

16 When the chief baker ſaw that the interpretation was good, he ſaid unto Joſeph, I alſo *was* in my dream, and behold, I *had* three white baſkets on my head:

17 And in the uppermoſt baſket *there was* of all maner of bake-meats for Pharoah; and the birds did eat them out of the baſket upon my head.

18 And Joſeph anſwered, and ſaid, This *is* the interpretation thereof: the three baſkets *are* three days:

19 Yet within three days ſhall Pharaoh lift up thy head from off thee, and ſhall hang thee on a tree: and the birds ſhall eat thy fleſh from off thee.

20 And it came to paſs the third day, *which was* Pharaoh's birth day, that he made a feaſt unto all his ſervants: and he lifted up the head of the chief butler, and of the chief baker among his ſervants.

21 And he reſtored the chief butler unto his butlerſhip again; and he gave the cup into Pharaoh's hand.

22 But he hanged the chief baker: as Joſeph had interpreted to them.

23 Yet did not the chief butler remember Joſeph, but forgat him.

CHAP. XLI.

1 *Pharaoh's two dreams.* 25 *Joſeph interpreteth them.* 33 *He giveth Pharaoh counſel.* 38 *Joſeph is advanced.* 50 *He begetteth Manaſſeh and Ephraim.*

AND

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20 *And he was there in the priſon*] He continued in this place of confinement three years, and was for ſome time uſed very cruelly being thruſt down into the dungeon, the loweſt and moſt diſmal part of the priſon.

21 *The Lord was with Joſeph.*] His God, which had hitherto ſupported him, did not forſake him, though bound with fetters and immerſed in the gloomy horrors of a dungeon. On the contrary, he turned the misfortune into a bleſſing, and made the priſon itſelf become the ſcene from whence this virtuous youth roſe to grandeur and proſperity.

Commentary and Notes on Chapter XL.

4 *And the captain of the guard charged Joſeph with them.*] This captain of the guard was Potiphar, his old maſter: and therefore muſt have now been convinced of his innocence, by the confidence he placed in him; though to conceal the diſhonour of his wife, he thought proper ſtill to confine him.

5 *Each man according to the interpretation of his dream.*] That is, their dreams were very ſuitable to the reſpective offices they held, and to the events that were ſoon to happen to them.

8 *There is no interpreter.*] The Egyptians were perſuaded that their magicians or wiſe-men could interpret dreams, and accordingly conſulted them when any thing remarkable of this kind happened: but theſe officers confinement rendered it impoſſible for them now to have recourſe to the magicians, however ſollicitous they might be of doing it.

Do not interpretations belong to God?] That is, none but God himſelf, who hath the ſole direction of future events, or one whom he inſpires for that purpoſe, can explain the meaning of prophetic dreams.

13 *Lift up thine head.*] This ſhould be rendered *reckon or number thine head*, it being a cuſtom with the kings of Egypt to have the names of all the officers of their court called over on their birthday, and ſuch as were guilty of heinous crimes, ſtruck off the roll, and puniſhed according to their deſerts, while the leſs guilty were pardoned, releaſed out of priſon. and reſtored to their former poſts.

14 *But think on me when it ſhall be well with thee*, &c.] That is, if you find my predictions true, let not freedom and proſperity ſo far engroſs your mind, as to forget thoſe you have left in this houſe of miſery; but think on the perſons who foretold the happineſs you enjoy.

23 *Yet did not the chief butler remember Joſeph.*] The courtiers were, we ſee, in thoſe early ages, no ſtrangers to ingratitude; but in proſperity forgot thoſe friends who aſſiſted them in the days of their adverſity.

AND it came to paſs at the end of two full years, that Pharaoh dreamed, and behold, he ſtood by the river.

2 And behold, there came up out of the river ſeven well favoured kine, and fat-fleſhed; and they fed in a meadow.

3 And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed; and ſtood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleſhed kine, did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke.

5 And he ſlept and dreamed the ſecond time: and behold, ſeven ears of corn came up upon one ſtalk, rank and good.

6 And behold, ſeven thin ears, and blaſted with the eaſt-wind, ſprung up after them.

7 And the ſeven thin ears, devoured the ſeven rank and full ears. And Pharaoh awake, and behold *it was* a dream.

8 And it came to paſs in the morning that his ſpirit was troubled; and he ſent and called for all the magicians of Egypt, and all the wiſemen thereof: and Pharaoh told them his dreams; but *there was* none that could interpret them unto Pharaoh.

9 Then ſpake the chief butler unto Pharaoh, ſaying, I do remember my faults this day:

10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guard's houſe, *both* me and the chief baker.

11 And we dreamed a dream in one night, I and he: and we dreamed each man according to the interpretation of his dream:

12 And *there was* there with us a young man, an Hebrew, ſervant to the captain of the guard: and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret:

13 And it came to paſs, as he interpreted to us, ſo it was: me he reſtored unto mine office, and him he hanged.

14 Then Pharaoh ſent and called Joſeph, and they brought him haſtily out of the dungeon: and he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh.

15 Then Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard ſay of thee, *that* thou canſt underſtand a dream, to interpret it.

16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: God ſhall give Pharaoh an anſwer of peace.

17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the brink of the river.

18 And behold, there came up out of the river ſeven kine, fat-fleſhed, and well-favoured; and they fed in a meadow:

19 And behold, ſeven other kine came up after them, poor, and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt for badneſs:

20 And the lean and the ill-favoured kine did eat up the firſt ſeven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them but they *were* ſtill ill-favoured, as at the beginning. So I awoke.

22 And I ſaw in my dream, and behold, ſeven ears came up in one ſtalk, full and good:

23 And behold, ſeven ears, withered, thin, *and* blaſted with the eaſt wind, ſprung up after them:

24 And the thin ears devoured the ſeven good ears: and I told *this* unto the magicians, but *there was* none that could declare *it* unto me.

25 ¶ And Joſeph ſaid unto Pharaoh, The dream of Pharaoh *is* one: God hath ſhewed Pharaoh what he *is* about to do.

26 The ſeven good kine *are* ſeven years; and the ſeven good ears *are* ſeven years; the dream *is* one:

27 And the ſeven thin and ill-favoured kine that came up after them, *are* ſeven years; and the ſeven empty ears blaſted with the eaſt-wind, ſhall be ſeven years of famine.

28 This *is* the thing which I have ſpoken unto Pharaoh: what God *is* about to do, he ſheweth unto Pharaoh.

29 Behold, there come ſeven years of great plenty throughout all the land of Egypt.

30 And there ſhall ariſe after them ſeven years of famine; and all the plenty ſhall be forgotten in the land of Egypt: and the famine ſhall conſume the land.

31 And the plenty ſhall not be known in the land, by reaſon of that famine following; for it *ſhall be* very grievous:

32 And for that the dream was doubled unto Pharaoh twice; *it is* becauſe the thing *is* eſtabliſhed by God, and God will ſhortly bring it to paſs.

33 Now therefore let Pharaoh look out a man diſcreet and wiſe, and ſet him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the ſeven plenteous years.

35 And let them gather all the food of thoſe good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food ſhall be for ſtore to the land, againſt the ſeven years of famine which ſhall be in the land of Egypt, that the land periſh not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants.

38 And

Commentary and Notes on Chapter XLI.

1 *He ſtood by the river.*] That is, by the river Nile, or probably that canal, or branch of it, near which the city of Tanais and the king's palace ſtood.

2 *There came out of the river.*] As Egypt owed its fertility to the overflowings of the Nile, theſe fat and lean kine are with great propriety repreſented as riſing out of it.

9 *I do remember my faults.*] That is, I call to mind the offences I committed againſt Pharaoh, and alſo my ingratitude to a fellow priſoner.

16 *It is not in me.*] My wiſdom is not greater than thoſe thou haſt already conſulted. It is God alone that can explain theſe Myſteries; and he, I doubt not, will enable me to *give Pharaoh an anſwer of peace.*

32 *And for that the dream was doubled.*] That is, providence hath been graciouſly pleaſed to forewarn you of this great event, and to aſſure you of the certainty of it, by repreſenting the ſame thing in two different viſions.

The thing is eſtabliſhed of God] Do not imagine that theſe events proceed from mere natural cauſes; they have god for their author; it is his providence that preſides over and directs the operations of nature.

34 *Take up the fifth part*] It is probable the king's tribute in ordinary years was a tenth: but he is here adviſed to double that charge, either by virtue of his prerogative, or perhaps he bought up as much more as was his tribute, which he might do at an eaſy rate when corn was cheap.

38 And Pharaoh ſaid unto his ſervants, Can we find *ſuch a one* as this *is*, a man in whom the ſpirit of God *is*.

39 And Pharaoh ſaid unto Joſeph; Foraſmuch as God hath ſhewed thee all this, there is none ſo diſcreet and wiſe as thou *art*.

40 Thou ſhalt be over my houſe, and according unto thy word ſhall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joſeph's hand, and arrayed him in veſtures of fine linen, and put a gold chain about his neck.

43 And he made him to ride in the ſecond chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh, and without thee ſhall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joſeph's name Zaphnath-paaneah; and he gave him to wife Aſenath the daughter of Poti-pherah prieſt of On: and Joſeph went out over *all* the land of Egypt.

46 And Joſeph *was* thirty years old when he ſtood before Pharaoh king of Egypt: and Joſeph went out from the preſence of Pharaoh, and went throughout all the land of Egypt.

47 And in the ſeven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the ſeven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the ſame.

49 And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbering: for it *was* without number.

50 And unto Joſeph were born two ſons, before the years of famine came: which Aſenath the daughter of Poti-pherah prieſt of On, bare unto him.

51 And Joſeph called the name of the firſt-born, Manaſſeh: for God, *ſaid he*, hath made me forget all my toil, and all my father's houſe.

52 And the name of the ſecond called he Ephraim: for God hath cauſed me to be fruitful in the land of my affliction.

53 ¶ And the ſeven years of plenteouſneſs that was in the land of Egypt were ended.

54 And the ſeven years of dearth began to come, according as Joſeph had ſaid: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famiſhed, the people cried to Pharaoh for bread: And Pharaoh ſaid unto all the Egyptians, Go unto Joſeph; what he ſaith to you, do.

56 And the famine was over all the face of the earth: And Joſeph opened all the ſtore-houſes, and ſold unto the Egyptians; and the famine waxed ſore in the land of Egypt.

57 And all countries came into Egypt to Joſeph for to buy *corn*; becauſe that the famine was *ſo* ſore in all lands.

CHAP. XLII.

1 *Jacob ſendeth his ten ſons to buy corn in Egypt:* 6 *They are impriſoned by Joſeph for ſpies:* 25 *Their return.*

NOW when Jacob ſaw that there was corn in Egypt, Jacob ſaid unto his ſons, Why do you look one upon another?

2 And he ſaid, Behold, I have heard that there is corn in Egypt; get you down thither, and buy for us from thence, that we may live, and not die.

3 And Joſeph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joſeph's brother, Jacob ſent not with his brethren: for he ſaid, Leſt peradventure miſchief befal him.

5 And the ſons of Iſrael came to buy *corn* among thoſe that came: for the famine was in the land of Canaan.

6 And Joſeph *was* the governor over the land, *and* he *it was* that ſold to all the people of the land: and Joſeph's brethren came and bowed down themſelves before him, *with* their faces to the earth.

7 And

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42 *Took off his ring.*] The Princes of the eaſt wore a ring, both by way of ornament and as a badge of their imperial dignity; and accordingly it deſcended together with the ſceptre to their children; ſo that this ceremony was both a mark of Pharaoh's favour to Joſeph, and of the authority with which he was inveſted.

44 *Without thee ſhall no man lift up*, &c.] This is a proverbial expreſſion, importing, that no man ſhould do the ſmalleſt thing in public affairs without his orders.

45 *Zaphnath-paaneah.*] Interpreters, are not agreed, either with regard to the meaning of the word, or the language to which it belonged. St. Jerom will have it to ſignify, *Saviour of the world*; but the generality are of opinion, that it is a Coptick word, and implies, *the revealer of ſecrets.*

Prieſt of On.] The word which we tranſlate prieſt may ſignify either one who miniſters and preſides at the altar, or one who governs in civil affairs. Perhaps Poti-pherah was both lieutenant of the province to which the city of On gave name, and alſo officiated as prieſt: for the prieſthood, in the firſt ages, was often united with the regal dignity, and enjoyed by the ſame perſon.

46 *When he ſtood before Pharaoh.*] That is, when he was advanced to be Pharaoh's prime miniſter; for none but the great councellors and miniſters were admitted into the king's preſence in the eaſtern countries.

47 *Brought forth by handfuls.*] That is, every grain brought forth an handful of ſtalks; a degree of fertility very remarkable even in Egypt itſelf, which often brought forth an hundred fold.

48 *Gathered up all the food.*] The fifth part, as he propoſed.

49 *As the ſand of the ſea.*] This is a common expreſſion in ſcripture for an indefinite number, or prodigious quantity.

51 *Manaſſeh.*] Oblivion or forgetfulneſs. Becauſe, ſaid he, God *had made me forget all my toil, and all my father's houſe.* That is, God hath defaced the uneaſy remembrance of all the hardſhips I ſuffered from my brethren. Joſeph did not, we ſee, forget in his proſperity, that the Providence of God had, by a wonderful train of incidents, brought about this reverſe of fortune, and turned all the evils which ſeemed to threaten him into real bleſſings.

52 *Ephraim.*] That is, fruitful; for the reaſon mentioned in the text.

54 *And the dearth was in all lands.*] The famine extended itſelf to all the adjacent countries; for when any thing ſpreads far and near, it is ſaid by a common figure of ſpeech, to be extended over all the world.

55 *And when all the land of Egypt was famiſhed.*] It ſeems they had conſumed their corn by exporting it to other nations, where the famine muſt have been much ſooner felt.

Commentary and Notes on Chapter XLII.

6 *Joſeph was governor*, &c.] The word *ſhallit*, which we render governor, has two ſenſes. 1 Abſolute and independent authority: and 2 Delegated authority, or that derived from another. And in the latter ſenſe it is here uſed; Joſeph being deputy-governor under Pharaoh.

And bowed themſelves before him.] This manner of ſalutation was common in their own country, but it was not in uſe among the Egyptians; a ſufficient proof that Jacob's family had no acquaintance with the inhabitants of the neighbouring kingdoms. But by uſing the cuſtomary form of their family, they fulfilled the dreams of Joſeph, as far as they had any relation to themſelves, and doubtleſs brought thoſe dreams to Joſeph's remembrance.

7 And Joſeph ſaw his brethren, and he knew them, but made himſelf ſtrange unto them, and ſpake roughly unto them; and he ſaid unto them, Whence come ye? And they ſaid, From the land of Canaan to buy food.

8 And Joſeph knew his brethren, but they knew not him.

9 And Joſeph remembered the dreams which he dreamed of them, and ſaid unto them, Ye *are* ſpies: to ſee the nakedneſs of the land you are come.

10 And they ſaid unto him, Nay, my lord, but to buy food *are thy* ſervants come.

11 We *are* all one man's ſons: we *are* true men; thy ſervants are no ſpies.

12 And he ſaid unto them, Nay, but to ſee the nakedneſs of the land you are come.

13 And they ſaid, Thy ſervants are twelve brethren, the ſons of one man in the land of Canaan, and behold, the youngeſt *is* this day with our father, and one *is* not.

14 And Joſeph ſaid unto them, That *is it* that I ſpake unto you ſaying, ye *are* ſpies.

15 Hereby ye ſhall be proved: by the life of Pharaoh, ye ſhall not go forth hence, except your youngeſt brother come hither.

16 Send one of you, and let him fetch your brother, and ye ſhall be kept in priſon, that your words may be proved, whether *there be any* truth in you: or elſe by the life of Pharaoh, ſurely ye *are* ſpies.

17 And he put them altogether into ward three days.

18 And Joſeph ſaid unto them the third day, This do, and live: *for* I fear God.

19 If ye *be* true men, let one of your brethren be bound in the houſe of your priſon: go ye, carry corn for the famine of your houſes.

20 But bring your youngeſt brother unto me; ſo ſhall your words be verified, and ye ſhall not die. And they did ſo.

21 ¶ And they ſaid one to another, We *are* verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us; and we would not hear: therefore is this diſtreſs come upon us.

22 And Reuben anſwered them, ſaying, Spake I not unto you, ſaying, Do not ſin againſt the child; and ye would not hear? therefore, behold, alſo, his blood is required.

23 And they knew not that Joſeph underſtood *them*; for he ſpake unto them by an interpreter.

24 And he turned himſelf about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joſeph commanded to fill their ſacks with corn, and to reſtore every mans money into his ſack, and to give them proviſion for the way: and thus did he unto them.

26 And they laded their aſſes with the corn, and departed thence.

27 And as one of them opened his ſack to give his aſs provender in the inn, he eſpied his money: for behold it *was* in his ſacks mouth.

28 And he ſaid unto his brethren, My money is reſtored; and lo, *it is* even in my ſack, and their heart failed *them*, and they were afraid, ſaying one to another, What *is* this *that* God hath done unto us.

29 ¶ And they came to Jacob their father, unto the land of Canaan, and told him all that befel unto them, ſaying.

30 The man *who is* the lord of the land, ſpake roughly to us, and took us for ſpies of the country.

31 And we ſaid unto him, We *are* true men; we are no ſpies.

32 We *be* twelve brethren, ſons of our father; one *is* not, and the youngeſt *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, ſaid unto us, Hereby ſhall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your houſholds, and be gone.

34 And bring your youngeſt brother unto me: then ſhall I know that you *are* no ſpies, *but* that you *are* true men: *ſo* will I deliver you your brother, and ye ſhall traffick in the land.

35 ¶ And it came to paſs as they emptied their ſacks, that behold, every man's bundle of money *was* in his ſack: and when both they and their father ſaw the bundles of money, they were afraid.

36 And Jacob their father ſaid unto them, Me have ye bereaved *of my children*: Joſeph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all theſe things are againſt me.

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9 *Ye are ſpies.*] This expreſſion ſhould have been rendered interrogatively, *Are ye not ſpies*? or, I muſt conſider you as ſpies till ye have proved the contrary.

To ſee the nakedneſs of the land.] That is, I am perſuaded that under the plauſible pretence of coming to buy corn, you have concealed the real intention of your journey, which was to obſerve the fortifications, and remark the weakneſs or *nakedneſs of the land.* And it ſhould be obſerved that Joſeph's brethren entered Egypt through thoſe paſſes by which alone it is liable to be invaded.

11 *We are all one man's ſons.*] As if they had ſaid, thy ſervants are no ſpies, but all the ſons of one man: and ſurely it can never be ſuſpected that any perſon would ſend all his children on ſo dangerous a deſign; nor that a whole country has any thing to fear from the efforts of a ſingle family.

15 *By the life of Pharaoh.*] This expreſſion is by the generality of interpreters conſidered as an oath, and laid hold of by the enemies to revelation as a proof that Joſeph had changed his religion with his fortune. But if we conſider the words attentively, we ſhall be ſoon convinced that they only imply a ſolemn aſſeveration, that *he would as certainly do ſo and ſo, as he valued the life and honour of his prince.* Thus Hannah, when ſhe preſented her ſon to Eli, the prieſt, makes a ſimilar aſſeveration, *As thy ſoul liveth, my lord, I am the woman that ſtood by thee here praying unto the Lord.* That the ſons of Jacob underſtood it only in this ſenſe is ſufficiently evident from the words of Judah to his father, *The man did ſolemnly proteſt unto us,* chap. xliii. 3,

21 *We are verily guilty concerning our brother.*] Human nature ſhudders at adverſity, though it is often the moſt effectual monitor to awaken conſcience, and make mankind acquainted with themſelves. The behaviour of Joſeph's brethren affords us a lively inſtance of this. They, who were before ſo blinded with envy and paſſion, as to be inſenſible of the anguiſh and ſupplications of their brother, now relent into pity, when experience had convinced them of what poignant grief and diſtreſs an innocent ſupplicant feels, when all his prayers and intreaties are rejected.

He ſpake unto them by an interpreter.] To prevent his being diſcovered: this ſhews the Egyptian and Hebrew tongue were different, though in ſome words they might agree.

24 *And he turned from them and wept.*] Though Joſeph could counterfeit the ſtranger in his looks, his air, and his voice, he ſtill retained the brother in his heart. The confuſion and diſtreſs of his brethren awakened all his fraternal tenderneſs, and drew tears of compaſſion from his eyes,

And took Simeon and bound him.] Simeon was the principal actor in the cruel murder of the Shechemites; and there is reaſon to think, from his fiery nature, that he was one of the moſt implacable enemies to Joſeph. The Rabins even ſay, that he was the very perſon that put him into the pit.

28 *Their heart failed them.*] How timorous is a guilty conſcience! It conſiders every harmleſs circumſtances as an omen of deſtruction, and conſtrues the ſoft lapſe of a ſilver ſtream into the diſcordant ſound of an inflamed multitude, coming to take vengeance for the ſuffering of the innocent. Thus the ſons of Jacob, on finding their money in the mouth of their ſacks, look upon it as a ſnare laid againſt their lives; and that Providence had ſuffered them to be taken in it, as a juſt judgment upon them for their unnatural uſage of their brother.

35 *They were afraid.*] When they perceived their father's apprehenſions of ſome deſign being formed againſt their lives, their fears returned upon them with double force,

36 *Me have you bereaved of my children.*] Jacob by laying a particular emphaſis on the word *me*, ſeems to indicate that he ſuſpected his ſons were not affected by theſe calamities; and even that they had engaged in a plot to deprive him of Benjamin.

37 And Reuben ſpake unto his father, ſaying, Slay my two ſons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he ſaid, My ſon ſhall not go down with you: for his brother is dead, and he is left alone: if miſchief befal him by the way in the which ye go, then ſhall ye bring down my grey hairs with ſorrow to the grave.

CHAP. XLIII.

1 *Jacob is hardly perſuaded to ſend Benjamin.* 15 *Joſeph entertaineth his brethren:* 31 *He maketh them a feaſt.*

AND the famine *was* ſore in the land.

2 And it came to paſs when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food.

3 And Judah ſpake unto him, ſaying, The man did ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face, except your brother *be* with you.

4 If thou wilt ſend our brother with us, we will go down and buy thee food.

5 But if thou wilt not ſend *him,* we will not go down: for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you.

6 And Iſrael ſaid, Wherefore dealt ye ſo ill with me, as to tell the man whether ye had yet a brother?

7 And they ſaid, The man aſked us ſtraitly of our ſtate, and of our kindred, ſaying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of theſe words: could we certainly know that he would ſay, bring your brother down?

8 And Judah ſaid unto Iſrael his father, Send the lad with me, and we will ariſe and go, that we may live, and not die, both we, and thou, and *alſo* our little ones.

9 I will be ſurety for him: of my hand ſhalt thou require him: if I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever.

10 For except we had lingered, ſurely now we had returned this ſecond time.

11 And their father Iſrael ſaid unto them, If *it muſt be* ſo now, do this; take of the beſt fruits in the land in your veſſels, and carry down the man a preſent, a little balm, and a little honey, ſpices and myrrh, nuts, and almonds.

12 And take double money in your hand: and the money that was brought again in the mouth of your ſacks, carry *it* again in your hand; peradventure it *was* an overſight.

13 Take alſo your brother, and ariſe, go again unto the man.

14 And God Almighty give you mercy before the man, that he may ſend away your other brother, and Benjamin. If I be bereaved *of my children,* I am bereaved.

15 ¶ And the men took that preſent, and they took double money in their hand, and Benjamin; and roſe up, and went down to Egypt, and ſtood before Joſeph.

16 And when Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe, Bring *theſe* men home, and ſlay, and make ready: for *theſe* men ſhall dine with me at noon.

17 And the man did as Joſeph bade: and the man brought the men into Joſeph's houſe.

18 And the men were afraid, becauſe they were brought into Joſeph's houſe, and they ſaid, Becauſe of the money that was returned in our ſacks at the firſt time, are we brought in; that he may ſeek occaſion againſt us, and fall upon us, and take us for bond-men, and our aſſes.

19 And they came near to the ſteward of Joſeph's houſe, and they communed with him at the door of the houſe,

20 And ſaid, O ſir, we came indeed down at the firſt time to buy food.

21 And it came to paſs when we came to the inn, that we opened our ſacks, and behold *every* man's money *was* in the mouth of his ſack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our ſacks.

23 And he ſaid, Peace *be* to you, fear not: your God, and the God of your father hath given you treaſure in your ſacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joſeph's houſe, and gave *them* water, and they waſhed their feet, and he gave their aſſes provender.

25 And they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there.

26 And when Joſeph came home, they brought him the preſent which *was* in their hand into the houſe, and bowed themſelves to him to the earth.

27 And he aſked them of *their* welfare, and ſaid, *Is* your father well, the old man of whom ye ſpeak? *is* he yet alive?

28 And

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37 *Slay my two ſons if I bring him not unto thee.*] Reuben doubtleſs knew that it was not in his power abſolutely to ſecure Benjamin's ſafe return; but was ſo fully convinced of his own and his brethren's intention, and ſo confident that Joſeph would inviolably obſerve his promiſe, that he dares even to ſtake the life of his two ſons on the event.

38 *Bring down my grey hairs,* &c.] This verſe is remarkably pathetic and picturesque—Thus in Homer, Priam very affectionately laments his ſon Hector, b. 22.

> Thee, Hector, loſt; thy loſs (divinely grave)
> Sinks my ſad ſoul with ſorrow to the grave. *Pope.*

Commentary and Notes on Chapter XLIII.

8 *Send the lad.*] Benjamin was now twenty-four years of age, and had children of his own; but is here called a lad, becauſe he was the youngeſt of all the ſons of Jacob, and the darling of their aged father. The word in the Hebrew properly ſignifies a young man, and is ſo rendered, 2 Sam. xviii. 12.

11 *Take of the beſt of the fruits, a little balm,* &c.] That is, Take of the fruits for which the land of Canaan is particularly remarkable. The balm mentioned in this paſſage is what we now call *balm of Gilead,* and is eſteemed a proper preſent for a prince; and as ſuch uſed at preſent by the emperor of the Turks.

12 *Take double money.*] That is, both the money that was returned in the mouth of your ſacks, and as much more, to purchaſe a ſecond ſupply of corn.

14 *If I be bereaved of my children, I am bereaved.*] This expreſſion is worthy the prudence and piety of Jacob. He had taken every precaution in his power to render their journey ſucceſsful, and then leaves the event to be determined by God; concluding, that if he pleaſed to bereave him of his children, it was his duty to ſubmit, and bear the ſtroke with the fortitude of a man who hopes for happineſs, beyond the grave.

23 *Peace be to you.*] The ſons of Jacob, fearing that their being brought into Joſeph's houſe was on account of the money they found in the mouths of their ſacks, tell the ſteward, that they had brought that, together with other money to buy corn; hoping, by this open declaration, to remove all ſuſpicions he might entertain of their having poſſeſſed themſelves of it by ſome fraudulent method. To this the ſteward replies, *Peace be to you*: Set your hearts at reſt, let your minds enjoy their former peace and tranquility: *The God of your father hath given you treaſure in your ſacks.*

28 And they anſwered, Thy ſervant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeiſance.

29 And he lift up his eyes, and ſaw his brother Benjamin, his mother's ſon, and ſaid, *Is* this your younger brother of whom ye ſpake unto me? and he ſaid, God be gracious unto thee, my ſon.

30 And Joſeph made haſte; for his bowels did yern upon his brother: and he ſought *where* to weep, and he entered into his chamber, and wept there.

31 And he waſhed his face, and went out, and refrained himſelf, and ſaid, Set on bread.

32 And they ſet on for him by himſelf, and for them by themſelves, and for the Egyptians, which did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians.

33 And they ſat before him, the firſt-born according to his birth-right, and the youngeſt according to his youth: and the men marvelled one at another.

34 And he took *and ſent* meſſes unto them from before him: but Benjamin's meſs *was* five times ſo much as any of theirs. And they drank, and were merry with him.

CHAP. XLIV.

1 *Joſeph's policy to ſtay his brethren.* 18 *Judah's ſupplication to Joſeph.*

AND he commanded the ſteward of his houſe, ſaying, Fill the men's ſacks *with* food, as much as they can carry, and put every man's money in his ſack's mouth.

2 And put my cup, the ſilver cup, in the ſack's mouth of the youngeſt, and his corn-money: and he did according to the word that Joſeph had ſpoken.

3 As ſoon as the morning was light, the men were ſent away, they, and their aſſes.

4 *And* when they were gone out of the city, *and* not *yet* afar off, Joſeph ſaid unto his ſteward, Up, follow after the men; and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my Lord drinketh? and whereby indeed he divineth? ye have done evil in ſo doing.

6 ¶ And he overtook them, and he ſpake unto them theſe ſame words.

7 And they ſaid unto him, Wherefore ſaith my lord theſe words? God forbid that thy ſervants ſhould do according to this thing.

8 Behold, the money which we found in our ſacks mouths, we brought again unto thee out of the land of Canaan; how then ſhould we ſteal out of thy lord's houſe ſilver or gold?

9 With whom*ſoever* of thy ſervants it be found, both let him die, and we will alſo be my lord's bondmen.

10 And he ſaid, Now alſo *let* it *be* according unto your words: he with whom it is found ſhall be my ſervant; and ye ſhall be blameleſs.

11 Then they ſpeedily took down every man his ſack to the ground, and opened every man his ſack.

12 And he ſearched, *and* began at the eldeſt, and left at the youngeſt: and the cup was found in Benjamin's ſack.

13 Then they rent their clothes, and laded every man his aſs, and returned to the city.

14 ¶ And Judah and his brethren came to Joſeph's houſe (for he *was* yet there) and they fell before him on the ground.

15 And Joſeph ſaid unto them, What deed *is* this that ye have done? wot ye not that ſuch a man as I can certainly divine?

16 And Judah ſaid, What ſhall we ſay unto my lord? what ſhall we ſpeak? or how ſhall we clear ourſelves? God hath found out the iniquity of thy ſervants: behold, we *are* my lords ſervants: both we, and *he* alſo with whom the cup is fouud.

17 And he ſaid, God forbid that I ſhould do ſo: *but* the man in whoſe hand the cup is found, he ſhall be my ſervant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and ſaid, O my lord, let thy ſervant I pray thee, ſpeak a word in my lord's ears, and let not thine anger burn againſt thy ſervant: for thou *art* even as Pharaoh.

19 My lord aſked his ſervants, ſaying, Have ye a father or a brother?

20 And

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29 *My ſon.*] An appellation of courteſy, uſed by ſuperiors, in ſaluting thoſe that were below them, who they ſtiled ſons, with reſpect to themſelves, as fathers of the country.

32 *The Egyptians might not eat with the Hebrews*, &c.] The Egyptians were addicted to ſo many ſuperſtitious niceties, even in their eating, that they could not endure to ſit at table with the people of any other nation.

34 *And he took and ſent meſſes*, &c.] It was a cuſtom among the ancients for the maſter of the feaſt to diſtribute to every one his portion.

Benjamin's meſs was five times, &c.] This was done not only to ſhew his particular regard for Benjamin, but alſo to obſerve whether they would look upon their younger brother with the ſame envious eye as they had formerly done upon himſelf. This cuſtom of allotting the largeſt portion of meat and wine at the banquets of the ancients to any particular perſon, by way of preference, was practiſed in Homer's days, as we may ſee from Agamemnon's ſpeech to Idomeneus, Iliad. b. 4.

> For this in banquets when the generous bowls
> Reſtore our blood, and raiſe the warriors ſouls,
> Tho' all the reſt with ſtated rules we bound,
> Unmix'd, unmeaſur'd are thy goblets crown'd. *Pope.*

Commentary and Notes on Chapter XLIV.

2 *My Cup.*] Various reaſons are given by commentators for Joſeph's making uſe of this ſtratagem to ſtay his brethren; but perhaps he intended no more than to find a ſpecious pretence for detaining Benjamin, being ignorant of the peremptory charge which Jacob had given with regard to this favourite child.

5 *Whereby he divineth*] Some have from hence drawn a very unjuſt conſequence, namely, that Joſeph practiſed the art of divination. But if they had known the true import of the Hebrew word, they would have had little reaſon for their opinion; for it often ſignifies *to try*, or *make experiment*: and therefore the true ſenſe of the paſſage will be no more than this; "Can you imagine that your theft can be concealed from a perſon ſo remarkably ſagacious in diſcovering ſecrets?"

13 *Rent their clothes*] We have here an inſtance of that kind of beauty, which is ſo highly admired in the works of the greateſt maſters, who by ſingling out one ſtriking circumſtance in a narrative, infuſe into the mind a whole ſeries of ideas, which are connected with it When Moſes here ſays, *They rent their clothes*, he at the ſame time paints their inward anguiſh and confuſion in more lively colours than the ſtrongeſt expreſſions could have done; and pleaſes the reader more than if he had expreſſed the whole, by leaving room for the exerciſe of the imagination.

14 *They fell before him on the ground.*] A ſcene of this kind muſt affect, in a particular manner, the tender heart of their compaſſionate brother.

15 *Can certainly divine.*] That is, Could you think that I, who foretold this grievous famine, could not alſo diſcover the theft you have committed?

16 *God hath found out the iniquity*, &c.] He acknowledges ingenuouſly that they have been guilty of many ſins, for which God hath now brought them hither to ſuffer puniſhment.

18 *For thou art even as Pharaoh.*] That is, Thou art inveſted with the ſame princely power and majeſty with Pharaoh himſelf.

20 And we ſaid unto my Lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou ſaidſt unto thy ſervants, Bring him down unto me, that I may ſet mine eyes upon him.

22 And we ſaid unto my Lord, The lad cannot leave his father: for if he ſhould leave his father, *his father* would die.

23 And thou ſaidſt unto thy ſervants, Except your youngeſt brother come down with you, you ſhall ſee my face no more.

24 And it came to paſs when we came up unto thy ſervant my father, we told him the words of my lord.

25 And our father ſaid, Go again, *and* buy us a little food.

26 And we ſaid, We cannot go down: if our youngeſt brother be with us, then will we go down; for we may not ſee the man's face, except our youngeſt brother *be* with us.

27 And thy ſervant my father ſaid unto us, Ye know that my wife bare me two *ſons*.

28 And the one went out from me, and I ſaid, Surely he is torn in pieces; and I ſaw him not ſince.

29 And if ye take this alſo from me, and miſchief befall him, ye ſhall bring down my grey hairs with ſorrow to the grave.

30 Now therefore when I come to thy ſervant my father, and the lad *be* not with us; (ſeeing that his life is bound up in the lad's life)

31 It ſhall come to paſs when he ſeeth that the lad *is* not *with us*, that he will die: and thy ſervants ſhall bring down the grey hairs of thy ſervant our father with ſorrow to the grave,

32 For thy ſervant became ſurety for the lad unto my father, ſaying, If I bring him not unto thee, then I ſhall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy ſervant abide inſtead of the lad, a bondman to my lord; and let the lad go up with his brethren.

34 For how ſhall I go up to my father, and the lad *be* not with me? leſt peradventure I ſee the evil that ſhall come on my father.

CHAP. XLV.

1 *Joſeph maketh himſelf known to his brethren: 9 He ſendeth for his father. 25 who is revived at the news.*

THEN Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, Cauſe every man to go out from me: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren.

2 And he wept aloud: and the Egyptians and the houſe of Pharaoh heard.

3 And Joſeph ſaid unto his brethren, I *am* Joſeph: Doth my father yet live? and his brethren could not anſwer him: for they were troubled at his preſence.

4 And Joſeph ſaid unto his brethren, Come near to me, I pray you; and they came near: and he ſaid I *am* Joſeph your brother, whom ye ſold into Egypt.

5 Now therefore be not grieved, nor angry with yourſelves, that ye ſold me hither: for God did ſend me before you to preſerve life.

6 For theſe two years *hath* the famine *been* in the land: and yet *there are* five years in the which *there ſhall* neither *be* earing nor harveſt.

7 And God ſent me before you, to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance.

8 So now *it was* not you *that* ſent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt.

9 Haſte you, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord of all Egypt; come down unto me, tarry not.

10 And thou ſhalt dwell in the land of Goſhen, and thou ſhalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou haſt.

11 And there will I nouriſh thee, (for yet *there are* five years of famine;) leſt thou, and thy houſhold, and all that thou haſt come to poverty.

10 And

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34 *Leſt peradventure I ſee the evil that ſhall come on my father.*] The whole ſpeech of Judah, of which I have cited the concluſion, highly deſerves the reader's attention. He acts the part both of a faithful brother, and dutiful ſon. who rather than behold the miſery of his father, in caſe Benjamin was left behind, ſubmits to become a bondman in his ſtead. And indeed, ſuch an air of candour and generoſity runs through the whole ſpeech; the ſentiments are ſo tender and affecting, the expreſſions ſo paſſionate, and flow ſo much from artleſs nature, that it is no wonder they came home to Joſeph's heart, and rendered it impoſſible for him to conceal himſelf any longer.

Commentary and Notes on Chapter XLV.

1 *Could not refrain himſelf*] The efforts of nature could be no longer ſuppreſſed, his tender paſſions, by the moving ſpeech of Judah, are wound up to ſuch a pitch as to oblige him to throw off all diſguiſe.

2 *He wept aloud*] Words are but ill adapted to expreſs the ſentiments of the heart on ſuch an important occaſion. So many tender ſentiments croud in upon Joſeph's mind at once, that his words are choaked in the paſſage; joy, pity, fraternal love, intermix'd with a high veneration of Providence in bringing about ſo ſurpriſing an event; all theſe ſwell his ſoul with emotions too big for utterance, and which can only be vented by the more expreſſive language of nature, that of tears, and convulſive ſighs.

3 *I am Joſeph; doth my father yet live?*] How quick the tranſition! his ſoul is ſo full of filial affection for his father, that before he has finiſhed his ſentence he enquires after him, though they had before told him he was alive. And how muſt ſuch an abrupt declaration affect his brethren! No wonder they were dumb for ſome time with aſtoniſhment, and unable to anſwer the queſtion with regard to their father. The diſcovery of Ulyſſes to Telemachus in Homer, has ſome reſemblance to that of Joſeph's diſcovery of himſelf to his brethren.—

I am Joſeph, I am your brother Joſeph,
I am Ulyſſes, I, my ſon, am he.

Pope.

And he wept aloud—and he fell upon his brother's neck and wept.
He wept abundant, and he wept aloud. *Pope.*

But it muſt be owned that Homer falls infinitely ſhort of Moſes.—There is indeed in the whole hiſtory of Joſeph a majeſtic ſimplicity in the relation, and ſuch an affecting portrait of human nature, that it overwhelms us with viciſſitudes of joy and ſorrow.

They were troubled at his preſence.] Conſcious of their guilt towards him, they were quite abaſhed and confounded; the margin reads *terrified* at his preſence.

5 *Now therefore be not grieved*, &c.] He was abundantly convinced by their whole behaviour, that they repented of what they had done; and therefore with ſentiments equally generous and pious, he bids them think no more of their former ill Uſage of him, but adore the Divine Providence, that had turned their action into ſo ſignal a bleſſing to them and the whole family. *God*, ſays he, *did ſend me before you to preſerve life*, Whatever might be your intention, when you ſold me to the Iſhmaelites, God, whoſe Providence often brings good out of evil, ſent me hither to ſupport you and my father in this time of dearth and famine.

6 *There ſhall be neither earing nor harveſt.*] The Engliſh word *earing* probably in this place ſignifies ploughing, from the Latin *aro, to plough;* and by our old writers is always uſed in this ſenſe; thus Iſa. xxx. 24. *The oxen likewiſe and the young aſſes that* ear *the ground ſhall eat clean provender.*

8 *Hath made me a father to Pharaoh*] That is, Pharaoh has honoured me with ſo great a ſhare of confidence, that he does nothing without my advice and counſel, even as a dutiful ſon does nothing of moment without conſulting his father.

12 And behold, your eyes ſee, and the eyes of my brother Benjamin, that *it is* my mouth that ſpeaketh unto you.

13 And you ſhall tell my father of all my glory in Egypt, and of all that you have ſeen; and ye ſhall haſte, and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kiſſed all his brethren, and wept upon them: and after that, his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's houſe, ſaying, Joſeph's brethren are come: and it pleaſed Pharaoh well, and his ſervants.

17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye: lade your beaſts, and go, get you into the land of Canaan.

18 And take your father, and your houſholds, and come unto me: and I will give you the good of the land of Egypt, and ye ſhall eat the fat of the land.

19 Now thou art commanded, this do ye, take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Alſo regard not your ſtuff: for the good of all the land of Egypt *is* yours.

21 And the children of Iſrael did ſo: and Joſeph gave them waggons, according to the commandment of Pharaoh, and gave them proviſion for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of ſilver, and five changes of raiment.

23 And to his father he ſent after this *manner*; ten aſſes laden with the good things of Egypt, and ten ſhe-aſſes laden with corn, and bread and meat for his father by the way.

24 So he ſent his brethren away, and they departed: and he ſaid unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

26 And told him, ſaying, Joſeph *is* yet alive, and he *is* governor over all the land of Egypt, and Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joſeph, which he had ſaid unto them: and when he ſaw the waggons which Joſeph had ſent to carry him, the ſpirit of Jacob their father revived.

28 And Iſrael ſaid, *It is* enough; Joſeph my ſon *is* yet alive: I will go and ſee him before I die.

CHAP. XLVI.

1 *Jacob is comforted by God in Beer-ſheba.* 5 *He goeth into Egypt.* 8 *The number of his family.* 28 *Joſeph meeteth him.*

AND Iſrael took his journey, with all that he had, and came to Beer-ſheba, and offered ſacrifices unto the God of his father Iſaac.

2 And God ſpake unto Iſrael in the viſions of the night, and ſaid, Jacob, Jacob: and he ſaid, Here *am* I.

3 And he ſaid, I *am* God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation.

4 I will go down with thee into Egypt; and I will alſo ſurely bring thee up *again*: and Joſeph ſhall put his hand upon thine eyes.

5 ¶ And Jacob roſe up from Beer-ſheba: and the ſons of Iſrael carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had ſent to carry him.

6 And they took their cattle, and the goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his ſeed with him.

7 His ſons, and his ſons ſons with him, his daughters, and his ſons daughters, and all his ſeed brought he with him into Egypt.

8 ¶ And theſe *are* the names of the children of Iſrael, which came into Egypt, Jacob and his ſons: Reuben Jacob's firſt-born.

9 And the ſons of Reuben; Hanock, and Phallu, and Hezron, and Carmi.

10 And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the ſon of a Canaanitiſh woman.

11 And the ſons of Levi; Gerſhon, Kohath, and Merari.

12 And the ſons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died

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12 *Your eyes, and the eyes of my brother Benjamin, ſee,* &c.] That is, you muſt ſurely be convinced, when you view me attentively, and hear me ſpeak in your own language, that it is your brother himſelf that now talks with you.

15 *After that his brethren talked with him.*] When they were recovered from their aſtoniſhment, and he had tenderly embraced them, they began to talk familiarly with him.

20 *Regard not your ſtuff,* &c.] Be not too ſolicitous about your ſtuff, or implements of huſbandry; for the land of Egypt will abundantly ſupply you with whatever you want.

24 *See that ye fall not out by the way.*] Joſeph was no ſtranger to the tempers of his brethren; and therefore thought proper to reprove them in this gentle manner. Probably he ſuſpected that they might accuſe each other with the cruelty they had exerciſed towards him, or throw envious reflections on Benjamin, becauſe he had been eminently diſtinguiſhed above the reſt.

26 *And Jacob's heart fainted, for he believed them not.*] St. Jerom and others, render this paſſage in the following manner: *And Jacob's heart fainted,* though *he believed them not.* That is, the good old Patriarch, though he did not then believe their words, fainted at their telling him that Joſeph was yet alive, The tide of joy which ſuddenly ruſhed upon him at hearing that his favourite ſon, whom he had ſo long conſidered as dead, was ſtill in being, was too impetuous to be reſiſted.

27 *The ſpirit of Jacob their father revived.*] When he was fully convinced that what they had told him was true, he not only recovered from his fainting fit, but his ſpirits returned with greater vigour than they had ever done ſince the loſs of Joſeph.

28 *And Iſrael ſaid, It is enough,* &c.] There is no neceſſity for your labouring to paint his glory in Egypt: it is enough for me to know, that he is ſtill alive.

Commentary and Notes on Chapter XLVI.

1 *Came to Beer-ſheba,* &c.] This was the place where Abraham had formerly planted a grove, *and called upon the name of the everlaſting God,* chap. xxi. 33. And here Iſaac built an altar, and found favour with God, chap. xxvi. 23, 24, 25; which were, doubtleſs, very powerful reaſons for Jacob to make choice of the ſame ſpot, to offer ſacrifices of thankſgiving for the many bleſſings he had from time to time received, and to recommend the care of himſelf and family to the Divine Protection.

3 *Fear not to go down into Egypt.*] Jacob had need of ſome comfortable aſſurance of the Almighty's protection, when he was entering a country whoſe inhabitants were men of very different manners and religion from the Hebrews. Beſides, it had been foretold, that his ſeed ſhould be afflicted in a land which was not theirs. chap. xv. 13.

4 *I will go down with thee,* &c.] That is, I will ſupport and defend thee, and, at the appointed time, bring thy poſterity up from thence.

Joſeph ſhall put his hand upon thine eyes.] Or, as it may be rendered, *cloſe thine eyes;* an office which, among the ancients, was performed by the neareſt relation, or deareſt friend.

8 *Came into Egypt.*] By this expreſſion moſt commentators underſtand the whole time Jacob lived in Egypt, namely, ſeventeen years; becauſe, otherwiſe, it would be difficult to conceive how Pharez could have two ſons when Jacob went down into Egypt, as he was not then above ten years old.

died in the land of Canaan. And the ſons of Pharez, were Hezron, and Hamul.

13 And the ſons of Iſſachar; Tola, and Phuvah, and Job, and Shimron.

14 And the ſons of Zebulun; Sered, and Elon, and Jahleel.

15 Theſe *be* the ſons of Leah, which ſhe bare unto Jacob in Padan-aram, with his daughter Dinah: all the ſouls of his ſons and his daughters *were* thirty and three.

16 And the ſons of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 And the ſons of Aſher; Jimnah, and Iſhuah, and Iſhui, and Beriah, and Serah their ſiſter: and the ſons of Beriah; Heber, and Malchiel.

18 Theſe *are* the ſons of Zilpah, whom Laban gave to Leah his daughter: and theſe ſhe bare unto Jacob, *even* ſixteen ſouls.

19 The ſons of Rachael Jacob's wife; Joſeph, and Benjamin.

20 And unto Joſeph in the land of Egypt were born Manaſſeh and Ephraim, which Aſenah the daughter of Potipherah prieſt of On bare unto him.

21 And the ſons of Benjamin *were* Belah, and Becher, and Aſhbel, Gera, and Naaman, Ehi, and Roſh, Muppim, and Huppim, and Ard.

22 Theſe *are* the ſons of Rachel which were born to Jacob: all the ſouls *were* fourteen.

23 And the ſons of Dan; Huſhim.

24 And the ſons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 Theſe *are* the ſons of Bilhah, which Laban gave unto Rachel his daughter, and ſhe bare theſe unto Jacob: all the ſouls *were* ſeven.

26 All the ſouls that came with Jacob into Egypt, which came out of his loins, beſides Jacob's ſons wives, all the ſouls *were* threeſcore and ſix;

27 And the ſons of Joſeph which were born to him in Egypt, *were* two ſouls: all the ſouls of the houſe of Jacob, which came into Egypt, *were* threeſcore and ten.

28 ¶ And he ſent Judah before him unto Joſeph, to direct his face unto Goſhen; and they came into the land of Goſhen.

29 And Joſeph made ready his chariot, and went up to meet Iſrael his father, to Goſhen; and preſented himſelf unto him: and he fell on his neck, and wept on his neck a good while.

30 And Iſrael ſaid unto Joſeph, Now let me die, ſince I have ſeen thy face, becauſe thou *art* yet alive.

31 And Joſeph ſaid unto his brethren, and unto his father's houſe, I will go up, and ſhew Pharaoh, and ſay unto him, My Brethren, and my father's houſe, which *were* in the land of Canaan, are come unto me:

32 And the men *are* ſhepherds: for their trade hath been to feed cattle: and they have brought their flocks, and their herds, and all that they have.

33 And it ſhall come to paſs when Pharaoh ſhall call you, and ſhall ſay, What *is* your occupation?

34 That ye ſhall ſay, Thy ſervants trade hath been about cattle, from our youth even until now, both we, *and* alſo our fathers: that ye may dwell in the land of Goſhen: for every ſhepherd *is* an abomination unto the Egyptians.

CHAP. XLVII.

1 *Joſeph preſenteth five of his brethren,* 7 *and his father before Pharaob.* 11 *He giveth them habitation and maintenance.*

THEN Joſeph came and told Pharaoh, and ſaid, My father and my brethren, and their flocks and their herds, and all that they have, are come out of the land of Canaan; and behold they *are* in the land of Goſhen.

2 And he took ſome of his brethren, *even* five men, and preſented them unto Pharaoh.

3 And Pharaoh ſaid unto his brethren, What *is* your occupation? and they ſaid unto Pharaoh, Thy ſervants *are* ſhepherds, both we, *and* alſo our fathers.

4 They ſaid moreover unto Pharaoh, For to ſojourn in the land are we come: for thy ſervants have no paſture for their flocks; for the famine *is* ſore in the land of Canaan: now therefore we pray thee, let thy ſervants dwell in the land of Goſhen.

5 And Pharaoh ſpake unto Joſeph, ſaying, Thy father and thy brethren are come unto thee.

6 The land of Egypt *is* before thee, in the beſt of the land make thy father and brethren to dwell; in the land of Goſhen let them dwell; and if thou knoweſt *any* man of activity amongſt them, then make them rulers over my cattle.

7 ¶ And Joſeph brought in Jacob his father, and ſet him before Pharaoh: and Jacob bleſſed Pharaoh.

8 And Pharaoh ſaid unto Jacob, How old *art* thou?

9 And

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15 *Thirty and three.*] Jacob himſelf is included in this number.

26 *All the ſouls were threeſcore and ſix.*] As this is the number of the ſouls that came out of the loins of Jacob, and thoſe that came into Egypt with him, the patriarch himſelf, together with Joſeph, and his two ſons muſt be excluded.

27 *All the ſouls that came into Egypt, were threeſcore and ten.*] As this is the ſum total of all that came into Egypt firſt and laſt, it is plain that Jacob himſelf, as well as Joſeph and his two ſons, muſt be included.

28 *And he ſent Judah*] We may obſerve, from the foregoing hiſtory, that Judah was the moſt accompliſhed of all Jacob's ſons, Joſeph himſelf excepted, and therefore deputed by his father to prepare a place for his reception.

To direct his face unto Goſhen.] That is, to receive directions from Joſeph in what part of Goſhen he was to reſide, and there prepare for his coming.

30 *And Iſrael ſaid unto Joſeph, Now let me die,* &c.] Exceſs of joy, at this happy meeting, had prevented for ſome time their ſpeaking to each other: at laſt the hoary patriarch burſts forth in this pathetic exclamation, *Now let me die, ſince I have ſeen thy face, becauſe thou art yet alive!* Nothing farther can be added to my happineſs, and therefore I am willing to leave this ſcene of things.

34 *Say thy ſervants trade hath been about cattle.*] He was deſirous they ſhould ſpeak the truth; well knowing, that their declaring themſelves to be ſhepherds, would procure their being ſettled in a diſtinct body by themſelves, far diſtant from the ſnares of the court; namely, in the land of Goſhen: a country, in all probability, allotted to the Egyptian ſhepherds, being remarkable for the excellence of its paſtures.

For every ſhepherd is an abomination unto the Egyptians.] The true ſenſe of this paſſage, which has greatly embarraſſed the commentators, ſeems to be this: That the Egyptians, eſpecially the courtiers, diſdained to converſe with ſhepherds, looking upon their employment as vile and deſpicable. For the word *abomination,* in this place ſignifies no more than to *lothe,* or *contempt.*

Commentary and Notes on Chapter XLVII.

1 *They are in the land of Goſhen.*] They ſtopped there till they knew the king's pleaſure; for it was in the entrance of Egypt.

7 *Jacob bleſſed Pharaoh.*] That is, he wiſhed him health, and a long and happy reign.

9 And Jacob ſaid unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob bleſſed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of Rameſes, as Pharaoh had commanded.

12 And Joſeph nouriſhed his father, and his brethren, and all his father's houſhold with bread, according to *their* families.

13 And *there was* no bread in all the land: for the famine *was* very ſore, ſo that the land of Egypt and *all* the land of Canaan fainted by reaſon of the famine.

14 And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joſeph brought the money into Pharaoh's houſe.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die in thy preſence? for the money faileth.

16 And Joſeph ſaid, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattle of the herds, and for the aſſes: and he fed them with bread for all their cattle, for that year.

18 When that year was ended, they came unto him the ſecond year, and ſaid unto him, We will not hide *it* from my lord, how that our money is ſpent; my lord alſo hath our herds of cattle; there is not ought left in the ſight of my lord, but our bodies, and our lands.

19 Wherefore ſhall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be ſervants unto Pharaoh: and give *us* ſeed, that we may live and not die, that the land be not deſolate.

20 And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt, even to the *other* end thereof.

22 Only the land of the prieſts bought he not: for the prieſts had a portion *aſſigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they ſold not their lands.

23 Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo *here is* ſeed for you, and ye ſhall ſow the land.

24 And it ſhall come to paſs in the increaſe, that you ſhall give the fifth *part* unto Pharaoh, and four parts ſhall be your own for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones.

25 And they ſaid, Thou haſt ſaved our lives: let us find grace in the ſight of my lord, and we will be Pharaoh's ſervants.

26 And Joſeph made it a law over the land of Egypt unto this day, *that* Pharaoh ſhould have the fifth *part*; except the land of the prieſts only, *which* became not Pharaoh's.

27 ¶ And Iſrael dwelt in the land of Egypt, in the country of Goſhen: and they had poſſeſſions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt ſeventeen years: ſo the whole age of Jacob was an hundred forty and ſeven years.

29 And the time drew nigh that Iſrael muſt die: and he called his ſon Joſeph, and ſaid unto him, If now I have found grace in thy ſight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee in Egypt,

30 But

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9 *Of my pilgrimage.*] This beautiful expreſſion is often uſed by the ſacred penman to ſignify the life of man; but it had a more remarkable propriety when applied to the patriarchs of old, who ſojourned in the land of Canaan with the conſent of the inhabitants, and were continually ſhifting their tents from one place to another, in ſearch of paſture for their flocks. But Jacob had ſtill more reaſon than any of them to call his life a pilgrimage; for he had been toſſed from place to place almoſt his whole life-time, firſt driven into Meſopotamia from the face of his brother; thence he returned into Canaan, where he dwelt ſome time at Succoth, then at Shechem; after that, he removed to Beth-el, thence to Hebron to his father Iſaac; and now, from Hebron into Egypt. We are likewiſe warranted by the apoſtle to explain this expreſſion as pointing to a future life. For thoſe holy men lived in the firm faith and expectation of a heavenly and eternal world, and therefore confeſſed themſelves *pilgrims and ſtrangers upon earth.* Heb. xi. 9, 13.

Few and evil have the days of my life been.] Jacob, by reaſon of the infirmities of old age, conſiders the period of his life to be at hand; and though he had lived now an hundred and thirty years, he calls his days *few*, in compariſon with Abraham, who lived an hundred and ſeventy-five, and Iſaac an hundred and eighty; and *evil*, becauſe of the many toils and griefs, he had endured.

11 *In the land of Rameſes.*] So called from a king of that name then reigning there; or, by anticipation, from a city afterwards built there for Pharaoh by the Hebrews.

19 *Both we and our land.*] Land is ſaid to die, when it lies untilled and deſolate.

21 *As for the people he removed them to cities.*] We are told before (chap. xli. 48,) that *Joſeph gathered up the food, and laid it up in the cities; the food of the field that was round about every city, laid he up in the ſame.* And therefore, inſtead of ſuffering the people to live in the country, where it would have been difficult to have taken due care of them, he removed them into the cities where the corn was laid up, for the better conveniency of feeding them; an act of the greateſt prudence, compaſſion, and generoſity. But this was not done by tranſplanting every family into cities, and parts of the country remoted from their own former poſſeſſions, which would have cauſed infinite confuſion, and been attended with inſuperable difficulties; but by removing the ſeveral ſcattered families throughout the whole country into cities that were neareſt them, where there was corn ſufficient for their ſupport.

22 *Only the land of the prieſts bought he not.*] The Egyptian prieſts were the whole body of the nobility of the land: they were the king's counſellors, and according to Diodorus Siculus, in ſome things his joint agents. They were the moſt learned body of the nation, particularly in Aſtronomy. They alſo acted as magiſtrates, and filled the chief offices of ſtate; for the original word equally ſignifies *prince* and *prieſt*, as we have before obſerved. Hence we ſee the reaſon why Joſeph did not purchaſe their lands, namely, the greatneſs of their authority, which rendered their perſons, and conſequently their eſtates, too ſacred to be taxed or alienated to the Crown. And it muſt be obſerved, that whatever favour was ſhewn them, Moſes repreſents it as proceeding from the king himſelf, not from Joſeph: *The land of the prieſts bought he not; for the prieſts had a portion aſſigned them of Pharaoh, and did eat their portion which Pharaoh gave them.* That is, The king, during the famine, diſtributed to them proviſions ſufficient for their ſubſiſtence, ſo that they were not under a neceſſity of ſelling their lands.

23 *I have bought you*, &c.] Though he might, in Juſtice, have inſiſted on the bargain he had made with them; ye he generouſly gave them their freedom, and returned their eſtates, laying only a tax on them, for the better ſupport of the Egyptian crown and government, at the rate of four ſhillings in the pound, or a fifth part; which he was convinced, by experiments from what was taken up in the ſeven years of plenty, that Egypt could well ſpare: a favour which we ſee the people acknowledged with the utmoſt gratitude, owning him as their benefactor who had even preſerved their lives.

29 *Put, I pray thee, thine hand under my thigh.*] That is,

Swear

30 But I will lie with my fathers, and thou ſhalt carry me out of Egypt, and bury me in their burying-place. And he ſaid, I will do as thou haſt ſaid.

31 And he ſaid, Swear unto me: And he ſware unto him. And Iſrael bowed himſelf upon the bed's head.

CHAP. XLVIII.

1 *Joſeph viſited his ſick father.* 3 *Jacob repeateth the promiſe,* 21 *and propheſieth their return to Canaan.*

AND it came to paſs after theſe things, that *one* told Joſeph, Behold thy father *is* ſick; and he took with him his two ſons Manaſſeh and Ephraim.

2 And *one* told Jacob and ſaid, Behold, thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthened himſelf, and ſat upon the bed.

3 And Jacob ſaid unto Joſeph, God Almighty appeared to me at Luz in the land of Canaan, and bleſſed me,

4 And ſaid unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy ſeed after thee *for* an everlaſting poſſeſſion.

5 ¶ And now thy two ſons, Ephraim and Manaſſeh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they ſhall be mine.

6 And thy iſſue which thou begetteſt after them, ſhall be thine, *and* ſhall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachael died by me in the land of Canaan, in the way, when yet *there was* but a little way to come into Ephrath: and I buried her there in the way of Ephrath, the ſame *is* Beth-lehem.

8 And Iſrael beheld Joſeph's ſons, and ſaid, Who *are* theſe?

9 And Joſeph ſaid unto his father, They *are* my ſons, whom God hath given me in this *place*: And he ſaid, Bring them, I pray thee, unto me, and I will bleſs them.

10 (Now the eyes of Iſrael were dim for age, *ſo that* he could not ſee.) And he brought them near unto him; and he kiſſed them, and embraced them.

11 And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face: and lo, God hath ſhewed me alſo thy ſeed.

12 And Joſeph brought them out from between his knees, and he bowed himſelf with his face to the earth.

13 And Joſeph took them both, Ephraim in his right hand towards Iſrael's left hand, and manaſſeh in his left hand towards Iſrael's right hand, and brought *them* near unto him.

14 And Iſrael ſtretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manaſſeh's head: guiding his hands wittingly; for Manaſſeh *was* the firſt-born.

15 And he bleſſed Joſeph and ſaid, God before whom my fathers Abraham and Iſaac did walk, the God which fed me all my life long unto this day.

16 The Angel which redeemed me from all evil, bleſs the lads; and let my name be named on them, and the name of my fathers Abraham and Iſaac: and let them grow into a multitude in the midſt of the earth.

17 And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him: and he held up his father's hand, to remove it from Ephraim's head unto Manaſſeh's head.

18 And Joſeph ſaid unto his father, Not ſo, my father: for this *is* the firſt-born; put thy right hand upon his head.

19 And his father refuſed and ſaid, I know *it*, my ſon, I know *it*: he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he, and his ſeed ſhall become a multitude of nations.

20 And he bleſſed them that day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

21 ¶ And Iſrael ſaid unto Joſeph, Behold, I die: but God ſhall be with you, and bring you again unto the land of your fathers.

22 More-

Swear unto me. Not that Jacob ſuſpected his ſon would not perform any promiſe he ſhould make, without the ſolemnity of an oath; but that he might make uſe of it as an argument to prevail upon Pharaoh.

31 *And Iſrael bowed himſelf upon the bed's head.*] In the Septuagint tranſlation, theſe words are rendered, *He worſhipped upon,* or *leaning upon, the top of his ſtaff*; which reading, the apoſtle to the Hebrews (chap. xi. 21.) has adopted. The reaſon of difference is, that the word which we render *bowed himſelf*, ſignifies either a mere natural action, or bowing in token of religious worſhip; and the word which anſwers to *bed's-head*, ſignifies alſo *the top*, or *extremity of a ſtaff*.

Commentary and Notes on Chapter XLVIII.

1 *One told Joſeph.*] This expreſſion is uſed to ſignify that a meſſenger was ſent from Jacob to acquaint Joſeph with his ſickneſs.

2 *And Iſrael ſtrengthened himſelf.*] The pleaſing news of his beloved ſon's arrival, had ſo great an effect on the ſpirits of the weak patriarch, that he was enabled to ſit upon his bed.

5 *And now thy two ſons*, &c.] Jacob informs his ſon Joſeph, that Ephraim and Manaſſeh ſhall be accounted his; that is, ſhall like his own children, become the heads of diſtinct tribes, and have each an inheritance in the land of Canaan, equal with the reſt of his ſons. Thus he beſtows a double portion upon Joſeph, which was the privilege of the firſt-born, by making his ſons equal with his own children.

6 *And thy Iſſue which thou begetteſt after them ſhall be thine.*] That is, they ſhall not make diſtinct tribes, but be conſidered as deſcendents of my other ſons.

7 *Rachel died by me.*] Jacob ſeems to have mentioned this circumſtance as a reaſon why he adopted Ephraim and Manaſſeh, being willing to honour her memory, who died in child-birth, by adding her two grand-children to the number of his own ſons.

14 *And Iſrael ſtretched out his right hand*, &c.] It was, after this, a cuſtom among the Hebrews to lay hands on the head of the perſon conſecrated to any ſolemn office. Thus when Moſes conſtituted Joſhua his ſucceſſor, he laid his hands upon his head, purſuant to the command of God himſelf, Numb. xxvii. 18. 23.

15 *The God which fed me*] That is, the God who protected me from all dangers, and ſupplied all my wants with the care of a watchful ſhepherd.

16 *The angel which redeemed me from all evil.*] The word in the Hebrew, which we render *Angel*, ſignifies a meſſenger. Moſt commentators underſtand by this the Meſſiah, who is called *The meſſenger of the covenant*, Mal. iii. 1.

Grow into a multitude.] In the original it is, *increaſe like fiſhes*, which are reckoned the moſt prolific of all creatures.

20 *In thee ſhall Iſrael bleſs.*] That is, theſe two tribes ſhall be ſo eminent and proſperous, that it ſhall become a proverbial form among my poſterity, in wiſhing happineſs to others, *God make you as happy as Ephraim and Manaſſeh.*

21 *Bring you again into the land of your fathers.*] By the *land of your fathers* is meant the land of Canaan, God having given it to the ſeed of Abraham.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my ſword and with my bow.

CHAP. XLIX.

1 *Jacob calleth his ſons to bleſs them.* 3 *Their bleſſing in particular.* 29 *He chargeth them concerning his burial.* 33 *He dieth.*

AND Jacob called unto his ſons, and ſaid, Gather your ſelves together, that I may tell you *that* which ſhall befall you in the laſt days.

2 Gather yourſelves together, and hear, ye ſons of Jacob; and hearken unto Iſrael your father.

3 ¶ Reuben, thou *art* my firſt-born, my might, and the beginning of my ſtrength, the excellency of dignity, and the excellency of power.

4 Unſtable as water, thou ſhalt not excel, becauſe thou wenteſt up to thy father's bed: then defiledſt thou *it*; he went up to my couch.

5 ¶ Simeon and Levi *are* brethren: inſtruments of cruelty *are in* their habitations.

6 O my ſoul, come not thou into their ſecrets; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man, and in their ſelf-will they digged down a wall.

7 Curſed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and ſcatter them in Iſrael.

8 ¶ Judah, thou *art he* whom thy brethren ſhall praiſe; thy hand *ſhall be* in the neck of thine enemies; thy father's children ſhall bow down before thee.

9 Judah *is* a lion's whelp; from the prey, my ſon, thou art gone up: he ſtooped down, he couched as a lion, and as an old lion; who ſhall rouſe him up?

10 The ſceptre ſhall not depart from Judah, nor a law-

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22 *One portion above thy brethren, which I took out of the hand of the Amorite,* &c.] By this portion Jacob doubtleſs meant the parcel of ground which he purchaſed of Hamor the prince of the country, and which it ſeems he afterwards took from the Amorites, who had ſeized it after his removal to another part of Canaan. The only objection againſt this explication is, that there is no mention in the hiſtory either of this invaſion of the Amorites, or of Jacob's diſpoſſeſſing them But this is not the only inſtance we meet with in ſcripture, where things are tranſiently related, as having been ſaid or done, though they were not before mentioned. Thus it is ſaid, Joſhua xxiv. 11. that the men of Jericho fought againſt the children of Iſrael, though there is no mention of it in the hiſtory of Joſhua's taking that place.

Commentary and Notes on Chapter XLIX.

1 *In the laſt days.*] That is, hereafter, or in future times.—It may not be amiſs to obſerve, that Jacob here ſpeaks to his ſons as the heads of a people, and not as ſingle perſons; ſo that what he ſays relates to them and their people collectively, and not to them perſonally.

3 *Reuben, thou art my firſt born,* &c.] All the epithets uſed here by Jacob, refer in general to the prerogatives of the firſt-born, which Reuben was to have enjoyed, had he not forfeited them by his unnatural crime in defiling his father's bed.

4 *Unſtable as water, thou ſhalt not excel.*] That is, as water is prone to flow, and ſtill tends downward to an inferior ſituation, ſo ſhalt thou fall from thy pre-eminence, and ſink into a level with the reſt of thy brethren.

He went up to my couch.] Here Jacob, warmed with indignation againſt the crime, turns from Reuben, and addreſſes this apoſtrophe to his other ſons. This is one of the many beauties in writing, with which this chapter abounds.

5 *Simeon and Levi are brethren.*] That is, they are brethren in iniquity; confederates in contriving the barbarous murder of the Shechemites. And in all probability, they were the chief in contriving to deſtroy their brother Joſeph.

6 *O my ſoul, come not thou into their ſecret.*] By this pathetic exclamation, the good old patriarch expreſſes his deteſtation of the barbarity of his ſons. O my ſoul be thou never a participator in their wicked deſigns! here ſtiled their ſecret, becauſe they concerted it in ſecret, and probably under the ſable veil of darkneſs.

Unto their aſſembly, my honour, be not thou united] That is, let mine honour never be ſtained by joining in their curſed aſſembly. As if he had ſaid, mine honour will not ſuffer me even to viſit the place of their aſſembly, for fear of catching the infection.

In their anger they ſlew a man.] That is, they were ſo far tranſported with rage, that they perpetrated the ſhocking crime of murder.

And in their ſelf-will they digged down a wall.] This paſſage has been variouſly rendered by commentators; but the true ſenſe of it ſeems to be, *In their ſelf-will, or head ſtrong paſſion, they exterminated the enemy;* for the word *ſhor,* which in our tranſlation is rendered a *wall,* ſignifies alſo an enemy.

7 *Curſed be their anger,* &c.] It ſhould be obſerved here, that the prophetic patriarch does not pour out this execration on their perſons, much leſs on their poſterity, but upon their deteſtable paſſion.

I will divide them.] That is, I propheſy their diviſion, that they who were aſſociated in wickedneſs, ſhould in their poſterity be diſjoined from one another, and be ſcattered up and down among their brethren, leſt by their vicinity to each other, they might have an opportunity, after the example of their fathers, to aſſociate in wicked deſigns. And accordingly that of Levi had no inheritance among their brethren in the land of Canaan, except a certain number of cities aſſigned them in every tribe: and as for the tribe of Simeon, they had only a portion of Judah's inheritance, and ſome of them were obliged to ſeek an habitation in the mountains of Seir, and in the valley of Geder, 1 Chron. iv. 39, 42.

8 *Judah, thou art he whom thy brethren ſhall praiſe.*] That is, thou art Judah, and well thou deſervedſt the name, for thy brethren ſhall praiſe thee, alluding to the name Judah, which ſignifies praiſe. This prophecy muſt be underſtood of Judah, as a tribe which was to excel the reſt in warlike actions abroad, and in bleſſings both temporal and ſpiritual at home.

Thy father's children ſhall bow down before thee.] That is, ſhall acknowledge the dignity of this tribe above the reſt; thy brethren ſhall confer ſuch honour upon thee, as is uſual to be conferred upon the firſt-born. This prediction was remarkably fulfilled by God's chuſing this tribe, and David out of it, to ſettle the kingdom of Iſrael in his ſtock for ever. *He choſe the tribe of Judah, the mount Zion which he loved. He choſe David alſo his ſervant: and took him from the ſheep-folds: from following the ewes with young, he brought him to feed Jacob his people, and Iſrael his inheritance,* Pſalm lxxviii. 68, 70, 71. But eſpecially in the Meſſiah, who according to the fleſh, was deſcended from this tribe; that lion of the tribe of Judah, the prince of peace, who left the happy ſcenes of the heavenly paradiſe to redeem loſt mankind, though before him *every knee ſhould bow.*

9 *Judah is a lion's whelp*] The hoary patriarch now illuſtrates what he had ſaid before by ſimilies, comparing Judah to a lion's whelp, a lion, and an old lion, to expreſs the beginning, increaſe, and full growth of the power of that tribe.

From the prey, my ſon, thou art gone up] This is a beautiful manner of expreſſion common among the ancient prophets, repreſenting things to come, as if already paſt. In this manner Jacob repreſents the tribe of Judah, as if he had ſeen them returning in triumph, and loaded with the ſpoils of their enemies; alluding to lions, which having ſeized their prey in the vallies, return ſatiated to the mountains.

An old lion] The word in the original which we render *old lion,* is *Labi,* and properly ſignifies a lioneſs, which according to the report of ſeveral authors, is far fiercer than the lion.

Who ſhall rouſe him up?] That is, it would be more eligible to provoke the rage of a ſlumbering lion, than diſturb the repoſe of this warlike tribe.

10 *The ſceptre ſhall not depart from Judah,* &c.] This famous paſſage has been explained by a variety of commentators; but Dr. Sherlock, late Biſhop of London, has ſet it in the cleareſt light; and therefore I ſhall extract from him the explication of this celebrated prophecy. In order to this it muſt be obſerved, 1. That the bleſſing of Abraham, Gen. xii. 2, 3. which was conveyed from him to Iſaac, and Iſaac to Jacob, conſiſted of two parts, namely, the promiſe of the land of Canaan, and the promiſe of the ſon, in whom all the nations of the earth were to be bleſſed. The firſt of theſe namely, the ſettlement in the land of Canaan, Jacob beſtowed in portions upon all his ſons, or all the twelve tribes; the promiſe of the bleſſed ſeed could not be divided; for a man can deſcend but from one tribe, a ſon can be born but of one father. Now Judah is the only one who received two bleſſings from his father, viz. the promiſe of the bleſſed ſeed, as well as a portion in the land of Canaan. And this prophecy promiſes a longer continuance of the inheritance in the houſe of Judah, than the other tribes were to expect, and fixes a term for the duration of Judah's ſceptre. As to the meaning of the word *ſceptre,* it is to be obſerved, 2. That in the Iſraelitiſh conſtitution, every tribe had its own princes and judges, and every prince, or head of a tribe, judged his own people. This is plain from verſe 16. of this chapter, *Dan ſhall judge his people as one of the tribes of Iſrael;* and conſequently every tribe had a *ſceptre,* and a *law giver* as well as Judah. This prophecy is not a grant of the ſceptre to Judah (according to the common notion) but a confirmation of it; or in other words, the

promiſe

a law-giver from between his feet, until Shiloh come, and unto him *ſhall* the gathering of the people *be*.

11 Binding his foal unto the vine, and his aſs's colt unto the choice vine; he waſhed his garments in wine, and his cloths in the blood of grapes.

12 His

promiſe here to Judah is not, that he ſhould have a ſceptre, which none of his brethren had, or were to have, but that his ſceptre ſhould continue no longer with him, than his brothers ſceptres ſhould continue with them. Moſt interpreters have miſtaken the ſenſe of this paſſage, by ſuppoſing the ſceptre here mentioned, to be an emblem of dominion over all the tribes of Iſrael, but this cannot be the meaning, ſince as has been ſaid before, Jacob had ſettled a ſceptre in every tribe. He had created twelve princes; and of one of them he ſays, *The ſceptre ſhall not depart from him until Shiloh come.* Is it not plain then, that the ſceptres are diſtinguiſhed here, and that it is foretold of one that it ſhould laſt longer than the reſt? The words therefore *The ſceptre ſhall not depart from Judah,* are equivalent to theſe, *Judah's ſceptre ſhall not depart,* conſequently the *ſceptre* here, is an emblem of *authority in, and over a tribe only,* and can by no means in theſe circumſtances be made to ſignify or denote an authority over all the tribes of Iſrael. What confirms this ſenſe is, that the ſame word in the original, *ſchevat,* ſignifies a *tribe,* and a ſceptre, and probably a *tribe,* becauſe a tribe is a collection of people under one ſceptre, or authority. *Becauſe every tribe had its rod or ſceptre inſcribed with its own name, which the prince of the tribe wore as the badge of his authority.* See *Menochius de Repub. Heb. lib. i. cap.* 4. Hence *ver.* 16. *Dan ſhall judge his people as one of the tribes* is, in the original, *as one of the ſceptres of Iſrael*; for it is the ſame word that is here rendered ſceptre.

Nor a law-giver from between his feet.] What he has ſaid above to fix the meaning of the word *ſceptre,* ſerves equally to fix the ſenſe of *law-giver,* and muſt be confined to mean ſuch law-givers only, as ſingle tribes had within themſelves. And indeed there is a ſtrong objection againſt any interpretation, which extends the power here mentioned over all the tribes of Iſrael: for the tribe of Judah never had a legiſlative authority over all the tribes, no not in the days of David and Solomon; Moſes, who was the only proper law-giver of the people of Iſrael, had excluded all kings from this power, Deut. xvii. 18, &c. They indeed might, with conſent of the heads of the tribes, make ſuch rules, as we commonly call by-laws: but the law of Moſes was their unalterable law, both for civil and eccleſiaſtical affairs. And therefore by *law giver* I chuſe to underſtand *judge,* as the word in the original ſignifies; for the word imports either one that makes laws, or who adminiſters juſtice according to law. And this agrees beſt with the paſſage before referred to, *Dan ſhall judge his people as one of the tribes of Iſrael* The words may be conſtrued two ways, namely, a *law-giver from between his feet ſhall not depart from Judah,* or a *law-giver ſhall not depart from between the feet of Judah.* In the firſt reading the meaning is, *That the law-givers or judges of Judah ſhall be of his own deſcendants*; and this was actually the caſe, that tribe having been governed by its own judges till the city and temple of Jeruſalem were laid waſte by Titus Veſpaſian. In the ſecond reading the meaning is, that the tribe of Judah ſhould have law-givers of her own till the very laſt times.

Until Shiloh come.] The word Shiloh is variouſly rendered; but all interpreters agree in this, that the Meſſiah is here deſigned. If by this word we underſtand *pacificus,* the peace-maker, who can it deſign but the *prince of peace,* him, in whoſe times there was to be abundance of righteouſneſs and peace for evermore? If by it we underſtand *Mittendus,* the perſon to be ſent, as Silvam is rendered, John ix. 7. who can that be, but the ſame of whom ſo many prophecies had been given, even the bleſſed ſeed? *He whom God hath ſent ſpeaketh the words of God,* John iii. 34. *I am from him and he hath ſent me,* ibid. vii. 29. *God ſent his only begotten ſon into the world that we might live through him,—The father ſent his ſon to be the ſaviour of the world,* 1 John ix. 4, 14. If we chuſe rather to interpret it *Filius ejus,* his ſon, who is this peculiar ſon of Judah, but the bleſſed ſeed, *the deſire of all nations*; he was the treaſure in reſerve for Judah, he the perſon *in whom all the nations of the earth were to be bleſſed.* If, laſtly, we follow Le Clerc, and render it *finis,* the end, what end can be intended, but the end of the ſettlement and eſtabliſhment made by Jacob at this time; or, in other words, the end of God's preſent covenant, in virtue of which the diviſion of the land of Canaan was made among the twelve tribes by Jacob, and which was to be ſucceeded by a *better covenant?* Thus, in all views, the promiſe muſt terminate in Chriſt; and a continuance of the power now ſettled in the houſe of Judah, is promiſed till the Meſſiah comes.

And unto him ſhall the gathering of the people be] This paſſage has been applied to the Meſſiah by ſome, and to Judah by others. But there is no difference in the prophecy which-ever way we take it: tho' it ſeems more conſonant to language to apply it to Judah than to Shiloh. If we apply it to Judah, the prophecy contains an exact deſcription of the polity of that tribe, during the continuance of this ſceptre, after the ſceptres were removed from the other tribes of Iſrael. For the remnant of all the tribes after the Aſſyrian captivity, were actually gathered to Judah, and fell under the obedience of that one tribe; and the whole nation, from being ſtiled *the people of Iſrael,* were from thence called *the people of Judah,* or *Jews.* In this ſenſe the prophecy began to operate immediately upon the diviſion of the two kingdoms, God promiſed Solomon to give one tribe to his ſon, for his ſervant David's ſake. But indeed, two tribes, thoſe of Judah and Benjamin, together with part of the tribes of Simeon, and many families of the Levites, and of the other tribes who dwelt within the borders of Judah, remained under the obedience of the kingdom of Judah, 2 Chron. xi. 13, 16, 17, xv. 9. And no reaſon can be given why this body ſhould be called one tribe, but only this, that the tribe of Judah alone maintained its power and conſtitution; the reſt were all gathered and ſunk in it. Thus things continued till the ten tribes, which conſtituted the kingdom of Iſrael, were carried into captivity by Shalmanazer, about ſeven hundred years before Chriſt, and this put an end to the being of theſe tribes. And here the completion of the prophecy, relating to the continuation of Judah's ſceptre, after the removal of the others, had its commencement, and continued till the Meſſiah appeared. The only difficulty that can be raiſed againſt this aſſertion is, the ſeventy years of the Babyloniſh captivity. For till that period, there is no ſuſpicion that the tribe of Judah wanted rulers and princes within themſelves; the power of the heads of the tribes ſubſiſted under the government of the kings of Judah and Iſrael, and was ſo conſiderable, that nothing of moment was done without their advice and conſent. And with regard to the ſeventy years captivity, the difficulty will be removed, if we conſider that the Jews were not carried to Babylon to be ſlaves, but were tranſported as a colony, to people the new enlarged city of Babylon; and therefore they were commanded by the prophet, *to build houſes and plant gardens,* and *ſeek the peace of the city in which they were captives,* Jer. xxiv. 5, 7. That they lived there as a diſtinct people, and were governed by their own rulers. It is true from the time of the captivity, the Jews were never ſo free as before; they were under the ſubjection of the Perſian monarchy, and under the empire of the Greeks and Romans, to their final deſtruction: but ſtill they lived as a diſtinct people, and were governed by their own laws. Artaxerxes's commiſſion to Ezra is expreſs, that he ſhould appoint ſuch magiſtrates and judges *as knew the laws of God,* Ez. vii 25. Nor did the authority of the Perſian, and other kings over them, deſtroy the authority of Judah, which ſubſiſted with it, as it had, in its commencement, ſubſiſted under the kings of Egypt. How the caſe ſtood in the time of the Haſmonean princes, may be collected from ſeveral paſſages of the Maccabees; but eſpecially from the preambles of public leagues made by and with the Jews: and which ſufficiently ſhew, that the polity of the Jews, as a diſtinct people, under heads and rulers of their own, ſubſiſted at this period. That things continued in this ſtate till the very death of Chriſt, may be proved from many paſſages in the goſpel. Thus, John viii. 33, the Jews tell our Saviour, that they *are Abraham's ſeed, and never were in bondage to any man.* Surely they had not forgot their captivity in Babylon, much leſs could they be ignorant of the power of the Romans over them at that time; and yet they accounted themſelves free, and ſo they were: for they lived by their own laws, and executed judgment among themſelves, as is plain from the caſe of the woman taken in adultery, John viii. 5. So when our Saviour foretels his diſciples, that they ſhould be *delivered up to councils, and ſcourged in ſynagogues,* he ſhews, at the ſame time, what power and authority were exerciſed in the councils and ſynagogues of the Jews. And laſtly, when Pilate, willing to deliver Jeſus, ſaid, *Take ye him and judge him according to your own law*; and *take him, and crucify him*; he likewiſe ſhews, that the Jews lived under their own laws, and had the uſe of judicial authority among them. Hence it evidently appears, that the ſceptre, placed in the hand of Judah by his father Jacob, continued in his poſterity till the death of our bleſſed Lord and Saviour. From that time indeed all things began to work towards the deſtruction of the Jewiſh polity; and within a few years their city, government, and temple, were utterly ruined: and the Jews not carried into a gentle captivity, to enjoy their own laws, and live as a diſtinct people in a foreign country, but were ſold like beaſts in a market, and became ſlaves in the ſtricteſt ſenſe; and from that day to this, they have had neither prince nor law giver among them.

Thus I hope, I have ſufficiently proved, that *the ſceptre did not depart from Judah, nor a law-giver from between his feet, until Shiloh came*; till the Redeemer of loſt mankind, *the deſire of all nations,* appeared. But after this the ſceptre departed from Judah, and conſequently it is now the higheſt abſurdity in the Jews to ſuppoſe that Shiloh is not yet come. That ſtiff-necked people, though the perſon and office of the Meſſiah had been ſo diſtinctly pointed out by the prophet Iſaiah, refuſed to acknowledge him at his appearance; and tho', in his immaculate nature, in his heavenly temper, in his moſt holy life, the moral perfections of the Deity ſhone in their brighteſt luſtre. Mercy, with her charming voice, ſpake in all he uttered: benevolence poured her choiceſt ſtores in all he did; and compaſſion filled his eyes with tears, to ſoften the rancour of his moſt inveterate enemies.

11 *Binding his foal to the vine.*] By this expreſſion the great fertility of Judah's country is pointed out; indicating, that vines ſhould

be

12 His eyes *ſhall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun ſhall dwell at the haven of the ſea, and he *ſhall be* for an haven of ſhips; and his border *ſhall be* unto Zidon.

14 ¶ Iſſachar *is* a ſtrong aſs, couching down between two burdens.

15 And he ſaw that reſt *was* good, and the land, that it *was* pleaſant; and bowed his ſhoulder to bear, and became a ſervant unto tribute.

16 ¶ Dan ſhall judge his people, as one of the tribes of Iſrael.

17 Dan ſhall be a ſerpent by the way, an adder in the path; that biteth the horſe heels, ſo that his rider ſhall fall backward.

18 I have waited for thy ſalvation, O Lord.

19 ¶ Gad, a troop ſhall overcome him: but he ſhall overcome at the laſt.

20 ¶ Out of Aſher his bread *ſhall be* fat, and he ſhall yield royal dainties.

21 ¶ Naphtali *is* a hind let looſe: he giveth goodly words.

22 ¶ Joſeph *is* a fruitful bough, *even* a fruitful bough by a well; *whoſe* branches run over the wall.

23 The archers have ſorely grieved him, and ſhot *at him* and hated him.

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19 *Gad, a troop ſhall overcome him.*] The word Gad ſignifies a *troop*; and, in alluſion to the name, Jacob foretells that they ſhould be ſurrounded by enemies; but that, after many difficulties, they ſhould triumph over all oppoſition. Accordingly the lot of this tribe fell on a frontier country, beyond Jordan, where they were expoſed to the incurſions of the Ammonites, who had pitched their tents in Gilead. Nor could they free themſelves from their incurſions till Jeptha aroſe, who utterly ſubdued them.

20 *Out of Aſher his bread ſhall be fat*, &c.] That is, the tribe of Aſher ſhall be ſituated in a plentiful tract, abounding not only with all ſorts of proviſions neceſſary for human life, but alſo with the choiceſt fruits, and moſt luxurious productions of the earth.

21 *Naphtali is a hind let looſe.*] The hind is a creature that loves to roam at large, and when eſcaped from the toils, bounds with the greateſt ſwiftneſs and impetuoſity over the plains; and is therefore here uſed as a proper ſymbol of a free ſpirit, and a lover of liberty.

He giveth goodly words] This Son of Jacob was probably of a very affable temper, and remarkable for his pleaſing addreſs, and thence the words might with propriety be applied to his perſon; but how can they be applied to a tribe whereof he was the repreſentative? Some of the Jewiſh interpreters paraphraſe the paſſage in the following manner *Naphtali is a meſſenger ſwift as a hind, bounding over the rocks, to bring good tidings*; alluding to the character of Naphtali, who, they ſay, out-ran his brethren, and firſt brought the news to Jacob of Joſeph's being alive; and was at the ſame time a ſmooth and eloquent ſpeaker. But this has no foundation; nor can the words, ſuppoſing what they aſſert to be true, be applied to the whole tribe. Bochart, by altering the punctuation, has given a very different turn to the [illegible]; namely, *Napthali is a well-ſpread tree, which putteth forth beautiful branches*: and this ſenſe is the more to be regarded, as it agrees with the Septuagint tranſlation, and the Chaldee paraphraſe. If this be admitted, the words will refer to the fruitfulneſs of that tribe, which, in two hundred and fifteen years, increaſed to fifty thouſand; though at the time when Jacob came into Egypt, Naphtali had only four ſons. But be this as it may, our tranſlation in this place is doubtleſs wrong; for what connection is there between *a hind* and *giving goodly words*? And certainly the Hebrew points, which are a modern invention, are not of that authority, but they may be changed on ſome occaſions; and conſequently we may admit of the above correction of Bochart, which removes the whole difficulty, and renders the paſſage plain and intelligible.

22 *Joſeph is a fruitful bough*, &c] Joſeph is here compared to a fruitful bough, ſhooting forth two luxuriant ſtems or branches, becauſe from him two tribes deſcended.

A fruitful bough by a well.] That is in a well-watered ſoil.

Whoſe branches run over the wall.] Intimating the prodigious increaſe and multiplication of theſe two tribes.

23 *The archers have ſorely grieved him*, &c.] By the archers we are to underſtand Joſeph's brethren, who hated him, and ſold him into Egypt; his miſtreſs who falſly accuſed him, and his maſter, who put him in priſon; but chiefly the firſt, who ſhot at him the arrows of malice, envy, calumny, and *bitter words.*

24 *But his bow abode in ſtrength.*] That is, he ſuſtained all the ſhocks of his enemies with unbroken fortitude and reſolution, like a tough bow, which ſtill continues the ſame, though long uſed in battle.

And the arms of his hands were made ſtrong by the hands of the mighty God of Jacob] That is, he placed his only hope in the providence of the Almighty, whoſe all-powerful arm ſupported him in the greateſt dangers, and delivered him from every diſtreſs.

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a law-giver from between his feet, until Shiloh come, and unto him *ſhall* the gathering of the people *be*.

11 Binding his foal unto the vine, and his aſs's colt unto the choice vine; he waſhed his garments in wine, and his cloths in the blood of grapes.

12 His

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promiſe here to Judah is not, that he ſhould have a ſceptre, which none of his brethren had, or were to have, but that his ſceptre ſhould continue no longer with him, than his brothers ſceptres ſhould continue with them. Moſt interpreters have miſtaken the ſenſe of this paſſage, by ſuppoſing the ſceptre here mentioned, to be an emblem of dominion over all the tribes of Iſrael, but this cannot be the meaning, ſince as has been ſaid before, Jacob had ſettled a ſceptre in every tribe. He had created twelve princes; and of one of them he ſays, *The ſceptre ſhall not depart from him until Shiloh come.* Is it not plain then, that the ſceptres are diſtinguiſhed here, and that it is foretold of one that it ſhould laſt longer than the reſt? The words therefore *The ſceptre ſhall not depart from Judah*, are equivalent to theſe, *Judah's ſceptre ſhall not depart*, conſequently the *ſceptre* here, is an emblem of *authority in, and over a tribe only*, and can by no means in theſe circumſtances be made to ſignify or denote an authority over all the tribes of Iſrael. What confirms this ſenſe is, that the ſame word in the original, *ſchevat*, ſignifies a *tribe*, and a ſceptre, and probably a *tribe*, becauſe a tribe is a collection of people under one ſceptre, or authority. *Becauſe every tribe had its rod or ſceptre inſcribed with its own name, which the prince of the tribe wore as the badge of his authority.* See *Menochius de Repub. Heb. lib. i. cap.* 4. Hence *ver.* 16. *Dan ſhall judge his people as one of the tribes* is, in the original, *as one of the ſceptres of Iſrael*; for it is the ſame word that is here rendered ſceptre.

Nor a law-giver from between his feet.] What he has ſaid above to fix the meaning of the word *ſceptre*, ſerves equally to fix the ſenſe of *law-giver*, and muſt be confined to mean ſuch law-givers only, as ſingle tribes had within themſelves. And indeed there is a ſtrong objection againſt any interpretation, which extends the power here mentioned over all the tribes of Iſrael: for the tribe of Judah never had a legiſlative authority over all the tribes, no not in the days of David and Solomon; Moſes, who was the only proper law-giver of the people of Iſrael, had excluded all kings from this power, Deut. xvii. 18, &c. They indeed might, with conſent of the heads of the tribes, make ſuch rules, as we commonly call by-laws: but the law of Moſes was their unalterable law, both for civil and eccleſiaſtical affairs. And therefore by *law giver* I chuſe to underſtand *judge*, as the word in the original ſignifies; for the word imports either one that makes laws, or who adminiſters juſtice according to law. And this agrees beſt with the paſſage before referred to, *Dan ſhall judge his people as one of the tribes of Iſrael* The words may be conſtrued two ways, namely, a *law-giver from between his feet ſhall not depart from Judah*, or a *law-giver ſhall not depart from between the feet of Judah.* In the firſt reading the meaning is, *That the law-givers or judges of Judah ſhall be of his own deſcendants*; and this was actually the caſe, that tribe having been governed by its own judges till the city and temple of Jeruſalem were laid waſte by Titus Veſpaſian. In the ſecond reading the meaning is, that the tribe of Judah ſhould have law-givers of her own till the very laſt times.

Until Shiloh come.] The word Shiloh is variouſly rendered; but all interpreters agree in this, that the Meſſiah is here deſigned. If by this word we underſtand *pacificus*, the peace-maker, who can it deſign but the *prince of peace*, him, in whoſe times there was to be abundance of righteouſneſs and peace for evermore? If by it we underſtand *Mittendus*, the perſon to be ſent, as Silvam is rendered, John ix. 7. who can that be, but the ſame of whom ſo many prophecies had been given, even the bleſſed ſeed? *He whom God hath ſent ſpeaketh the words of God*, John iii. 34. *I am from him and he hath ſent me*, ibid. vii. 29. *God ſent his only begotten ſon into the world that we might live through him,—The father ſent his ſon to be the ſaviour of the world*, 1 John ix. 4, 14. If we chuſe rather to interpret it *Filius ejus*, his ſon, who is this peculiar ſon of Judah, but the bleſſed ſeed, *the deſire of all nations*; he was the treaſure in reſerve for Judah, he the perſon *in whom all the nations of the earth were to be bleſſed.* If, laſtly, we follow Le Clerc, and render it *finis*, the end, what end can be intended, but the end of the ſettlement and eſtabliſhment made by Jacob at this time; or, in other words, the end of God's preſent covenant, in virtue of which the diviſion of the land of Canaan was made among the twelve tribes by Jacob, and which was to be ſucceeded by a *better covenant?* Thus, in all views, the promiſe muſt terminate in Chriſt; and a continuance of the power now ſettled in the houſe of Judah, is promiſed till the Meſſiah comes.

And unto him ſhall the gathering of the people be.] This paſſage has been applied to the Meſſiah by ſome, and to Judah by others. But there is no difference in the prophecy which-ever way we take it: tho' it ſeems more conſonant to language to apply it to Judah than to Shiloh. If we apply it to Judah, the prophecy contains an exact deſcription of the polity of that tribe, during the continuance of this ſceptre, after the ſceptres were removed from the other tribes of Iſrael. For the remnant of all the tribes after the Aſſyrian captivity, were actually gathered to Judah, and fell under the obedience of that one tribe; and the whole nation, from being ſtiled *the people of Iſrael*, were from thence called *the people of Judah*, or *Jews*. In this ſenſe the prophecy began to operate immediately upon the diviſion of the two kingdoms, God promiſed Solomon to give one tribe to his ſon, for his ſervant David's ſake. But indeed, two tribes, thoſe of Judah and Benjamin, together with part of the tribes of Simeon, and many families of the Levites, and of the other tribes who dwelt within the borders of Judah, remained under the obedience of the kingdom of Judah, 2 Chron. xi. 13, 16, 17, xv. 9. And no reaſon can be given why this body ſhould be called one tribe, but only this, that the tribe of Judah alone maintained its power and conſtitution; the reſt were all gathered and ſunk in it. Thus things continued till the ten tribes, which conſtituted the kingdom of Iſrael, were carried into captivity by Shalmanazer, about ſeven hundred years before Chriſt, and this put an end to the being of theſe tribes. And here the completion of the prophecy, relating to the continuation of Judah's ſceptre, after the removal of the others, had its commencement, and continued till the Meſſiah appeared. The only difficulty that can be raiſed againſt this aſſertion is, the ſeventy years of the Babyloniſh captivity. For till that period, there is no ſuſpicion that the tribe of Judah wanted rulers and princes within themſelves; the power of the heads of the tribes ſubſiſted under the government of the kings of Judah and Iſrael, and was ſo conſiderable, that nothing of moment was done without their advice and conſent. And with regard to the ſeventy years captivity, the difficulty will be removed, if we conſider that the Jews were not carried to Babylon to be ſlaves, but were tranſported as a colony, to people the new enlarged city of Babylon; and therefore they were commanded by the prophet, *to build houſes and plant gardens*, and *ſeek the peace of the city in which they were captives*, Jer. xxiv. 5, 7. That they lived there as a diſtinct people, and were governed by their own rulers. It is true from the time of the captivity, the Jews were never ſo free as before; they were under the ſubjection of the Perſian monarchy, and under the empire of the Greeks and Romans, to their final deſtruction: but ſtill they lived as a diſtinct people, and were governed by their own laws. Artaxerxes's commiſſion to Ezra is expreſs, that he ſhould appoint ſuch magiſtrates and judges *as knew the laws of God*, Ez. vii 25. Nor did the authority of the Perſian, and other kings over them, deſtroy the authority of Judah, which ſubſiſted with it, as it had, in its commencement, ſubſiſted under the kings of Egypt. How the caſe ſtood in the time of the Haſmonean princes, may be collected from ſeveral paſſages of the Maccabees; but eſpecially from the preambles of public leagues made by and with the Jews: and which ſufficiently ſhew, that the polity of the Jews, as a diſtinct people, under heads and rulers of their own, ſubſiſted at this period. That things continued in this ſtate till the very death of Chriſt, may be proved from many paſſages in the goſpel. Thus, John viii. 33, the Jews tell our Saviour, that they *are Abraham's ſeed, and never were in bondage to any man.* Surely they had not forgot their captivity in Babylon, much leſs could they be ignorant of the power of the Romans over them at that time; and yet they accounted themſelves free, and ſo they were: for they lived by their own laws, and executed judgment among themſelves, as is plain from the caſe of the woman taken in adultery, John viii. 5. So when our Saviour foretels his diſciples, that they ſhould be *delivered up to councils, and ſcourged in ſynagogues*, he ſhews, at the ſame time, what power and authority were exerciſed in the councils and ſynagogues of the Jews. And laſtly, when Pilate, willing to deliver Jeſus, ſaid, *Take ye him and judge him according to your own law*; and *take him, and crucify him*; he likewiſe ſhews, that the Jews lived under their own laws, and had the uſe of judicial authority among them. Hence it evidently appears, that the ſceptre, placed in the hand of Judah by his father Jacob, continued in his poſterity till the death of our bleſſed Lord and Saviour. From that time indeed all things began to work towards the deſtruction of the Jewiſh polity; and within a few years their city, government, and temple, were utterly ruined: and the Jews not carried into a gentle captivity, to enjoy their own laws, and live as a diſtinct people in a foreign country, but were ſold like beaſts in a market, and became ſlaves in the ſtricteſt ſenſe; and from that day to this, they have had neither prince nor law giver among them.

Thus I hope, I have ſufficiently proved, that *the ſceptre did not depart from Judah, nor a law-giver from between his feet, until Shiloh came*; till the Redeemer of loſt mankind, *the deſire of all nations*, appeared. But after this the ſceptre departed from Judah, and conſequently it is now the higheſt abſurdity in the Jews to ſuppoſe that Shiloh is not yet come. That ſtiff-necked people, though the perſon and office of the Meſſiah had been ſo diſtinctly pointed out by the prophet Iſaiah, refuſed to acknowledge him at his appearance; and tho', in his immaculate nature, in his heavenly temper, in his moſt holy life, the moral perfections of the Deity ſhone in their brighteſt luſtre. Mercy, with her charming voice, ſpake in all he uttered: benevolence poured her choiceſt ſtores in all he did; and compaſſion filled his eyes with tears, to ſoften the rancour of his moſt inveterate enemies.

11 *Binding his foal to the vine.*] By this expreſſion the great fertility of Judah's country is pointed out; indicating, that vines ſhould

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12 His eyes *ſhall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun ſhall dwell at the haven of the ſea, and he *ſhall be* for an haven of ſhips; and his border *ſhall be* unto Zidon.

14 ¶ Iſſachar *is* a ſtrong aſs, couching down between two burdens.

15 And he ſaw that reſt *was* good, and the land, that it *was* pleaſant; and bowed his ſhoulder to bear, and became a ſervant unto tribute.

16 ¶ Dan ſhall judge his people, as one of the tribes of Iſrael.

17 Dan ſhall be a ſerpent by the way, an adder in the path; that biteth the horſe heels, ſo that his rider ſhall fall backward.

18 I have waited for thy ſalvation, O Lord.

19 ¶ Gad, a troop ſhall overcome him: but he ſhall overcome at the laſt.

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17 *Dan ſhall be a ſerpent by the way,* &c.] That is, the tribe of Dan ſhall be remarkable for ſtratagems in war, defeating their enemies more by policy than open force; like thoſe ſerpents which conceal themſelves in the way, and unexpectedly bite the heels of the horſes, and make them throw their riders.

18 *I have waited for thy ſalvation O Lord.*] Various have been the conjectures of commentators, with regard to the ſenſe of theſe words. But the true meaning ſeems to be no more than this, that the feeble patriarch, finding his ſpirits begin to fail, makes a pauſe in the middle of his ſpeech, and breaks forth into this exclamation, *I wait for thy ſalvation, or for a happy deliverance out of this world of miſery and ſorrow.*

19 *Gad, a troop ſhall overcome him.*] The word Gad ſignifies a *troop*; and, in alluſion to the name, Jacob foretells that they ſhould be ſurrounded by enemies; but that, after many difficulties, they ſhould triumph over all oppoſition. Accordingly the lot of this tribe fell on a frontier country, beyond Jordan, where they were expoſed to the incurſions of the Ammonites, who had pitched their tents in Gilead. Nor could they free themſelves from their incurſions till Jeptha aroſe, who utterly ſubdued them.

20 *Out of Aſher his bread ſhall be fat,* &c.] That is, the tribe of Aſher ſhall be ſituated in a plentiful tract, abounding not only with all ſorts of proviſions neceſſary for human life, but alſo with the choiceſt fruits, and moſt luxurious productions of the earth.

21 *Naphtali is a hind let looſe.*] The hind is a creature that loves to roam at large, and when eſcaped from the toils, bounds with the greateſt ſwiftneſs and impetuoſity over the plains; and is therefore here uſed as a proper ſymbol of a free ſpirit, and a lover of liberty.

He giveth goodly words] This Son of Jacob was probably of a very affable temper, and remarkable for his pleaſing addreſs, and thence the words might with propriety be applied to his perſon; but how can they be applied to a tribe whereof he was the repreſentative? Some of the Jewiſh interpreters paraphraſe the paſſage in the following manner *Naphtali is a meſſenger ſwiſt as a hind, bounding over the rocks, to bring good tidings*; alluding to the character of Naphtali, who, they ſay, out-ran his brethren, and firſt brought the news to Jacob of Joſeph's being alive; and was at the ſame time a ſmooth and eloquent ſpeaker. But this has no foundation; nor can the words, ſuppoſing what they aſſert to be true, be applied to the whole tribe. Bochart, by altering the punctuation, has given a very different turn to the [illegible]; namely, *Napthali is a well-ſpread tree, which putteth forth beautiful branches:* and this ſenſe is the more to be regarded, as it agrees with the Septuagint tranſlation, and the Chaldee paraphraſe. If this be admitted, the words will refer to the fruitfulneſs of that tribe, which, in two hundred and fifteen years, increaſed to fifty thouſand; though at the time when Jacob came into Egypt, Naphtali had only four ſons. But be this as it may, our tranſlation in this place is doubtleſs wrong; for what connection is there between *a hind* and *giving goodly words*? And certainly the Hebrew points, which are a modern invention, are not of that authority, but they may be changed on ſome occaſions; and conſequently we may admit of the above correction of Bochart, which removes the whole difficulty, and renders the paſſage plain and intelligible.

22 *Joſeph is a fruitful bough,* &c] Joſeph is here compared to a fruitful bough, ſhooting forth two luxuriant ſtems or branches, becauſe from him two tribes deſcended.

A fruitful bough by a well.] That is in a well-watered ſoil.

Whoſe branches run over the wall.] Intimating the prodigious increaſe and multiplication of theſe two tribes.

23 *The archers have ſorely grieved him,* &c.] By the archers we are to underſtand Joſeph's brethren, who hated him, and ſold him into Egypt; his miſtreſs who falſly accuſed him, and his maſter, who put him in priſon; but chiefly the firſt, who ſhot at him the arrows of malice, envy, calumny, and *bitter words.*

24 *But his bow abode in ſtrength.*] That is, he ſuſtained all the ſhocks of his enemies with unbroken fortitude and reſolution, like a tough bow, which ſtill continues the ſame, though long uſed in battle.

And the arms of his hands were made ſtrong by the hands of the mighty God of Jacob] That is, he placed his only hope in the providence of the Almighty, whoſe all-powerful arm ſupported him in the greateſt dangers, and delivered him from every diſtreſs.

26 The bleſſings of thy father have prevailed above the bleſſings of my progenitors, unto the utmoſt bound of the everlaſting hills; they ſhall be on the head of Joſeph, and on the crown of the head of him that was ſeparated from his brethren.

27 ¶ Benjamin ſhall ravin *as* a wolf: in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil.

28 ¶ All theſe *are* the twelve tribes of Iſrael; and this *is it* that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them.

29 And he charged them and ſaid unto them, I am to be gathered unto my people: bury me with my father, in the cave that *is* in the field of Ephron the Hittite.

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a poſſeſſion of a burying-place.

31 (There they buried Abraham and Sarah his wife, there they buried Iſaac and Rebekah his wife, and there I buried Leah.)

32 The purchaſe of the field, and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.

CHAP. L.

1 *The mourning for Jacob.* 7 *His funeral.* 24 *Joſeph propheſieth to his brethren of their return.* 26 *His death.*

AND Joſeph fell upon his father's face, and wept upon him and kiſſed him.

2 And Joſeph commanded his ſervants the phyſicians to embalm his father: and the phyſicians embalmed Iſrael.

3 And forty days were fulfilled for him (for ſo are fulfilled the days of thoſe which are embalmed) and the Egyptians mourned for him threeſcore and ten days.

4 And when the days of his mourning were paſt, Joſeph ſpake unto the houſe of Pharaoh, ſaying, If now I have found grace in your eyes, ſpeak, I pray you, in the ears of Pharaoh, ſaying,

5 My

The Patriarchs calls the great Creator, the *mighty God of Jacob*, becauſe he had often experienced his goodneſs and powerful protection.

From thence is the ſhepherd, the ſtone of Iſrael.] That is, the Divine Providence hath thought proper to raiſe up Joſeph to be the nouriſher and whole ſupport of me and my family.

26 *The bleſſings of thy father*, &c.] That is, Thy father's bleſſings are more ample, prevalent, and comprehenſive, than the bleſſings of my progenitors in behalf of me; and theſe bleſſings ſhall be upon the head of Joſeph, unto the utmoſt bound or duration of the everlaſting hills. Junius renders this verſe in the following manner, which is very different from our tranſlation: *May all the bleſſings of my father, together with the bleſſings of my Progenitors, whoſe powerful effects will remain like the everlaſting hills, deſcend upon the head of Joſeph.* But the firſt explication is more conformable to the original.

On the crown of the head of him that was ſeperated from his brethren.] The word *nazir*, which we render *ſeperate*, ſignifies either ſeperated by a vow, or by dignity; and hence Joſeph is called the Nazarite of his brethren, becauſe of the eminent dig[illegible] to which he was advanced above them. But others are of opinion, that the words might be better rendered, *upon the head, even upon the crowned head*, &c. alluding to his advancement in Egypt.

27 *Benjamin ſhall ravin as a wolf*] Benjamin, the laſt of Jacob's ſons, who had been ſo great a favourite of his father, probably expected a ſuitable bleſſing from him; but whether Jacob foreſaw no extraordinary merit or happineſs attending this tribe, or that it ſhould afterwards be blended with that of Judah, and conſequently ſhare the bleſſing of that tribe, he contented himſelf with deſcribing him by his fierce and warlike diſpoſition, who like the wolf, ſhould ſhed the blood of his enemies, and in the evening divide the ſpoil. And hiſtory ſufficiently juſtifies this character, the tribe of Benjamin alone maintaining a war with all the other tribes, in which they overcame them in two battles, though they had ſixteen to one. It muſt however be obſerved, that the compariſon does not only reſpect mere valour and fortitude in defending themſelves, but alſo fierceneſs in making wars and depredations upon others. But what is chiefly to be regarded in this prophecy is, that the tribe of Benjamin ſhould continue till the final deſtruction of the Jewiſh polity. For ſince the natural morning and night cannot with the leaſt propriety be here underſtood, and as the Jewiſh ſtate is the ſubject of all Jacob's prophecy, we muſt conſider the morning and night, as the beginning and final period of that ſtate; and conſequently that the tribe of Benjamin ſhould exiſt till Shiloh came. And this prophecy was fully accompliſhed; for upon the diviſion of the kingdom after Solomon's death, the tribe of Benjamin adhered to that of Judah, and formed one people with it; continued to ſhare the ſame fortune, and by that means exiſted till the deſtruction of Jeruſalem by the Romans, which happened many years after the other ten tribes were no longer a people.

29 *Bury me with my fathers.*] This paſſage is an inſtance of the great antiquity of burying princes and illuſtrious perſonages in their native country, and in the ſepulchres of their fathers. In Homer's Iliad, B. 16 Minerva deſires that Jupiter would permit the body of Sarpedon to be buried in his own country.

Let *ſleep* and *death* convey, by thy command,
The breathleſs body to his native land. *Pope.*

33 *He gathered up his feet into the bed*, &c.] While he pronounced theſe his dying benedictions, he ſat upon the bed ſide with his feet hanging down to the ground; but having ended his ſpeech, he drew his feet into the bed, and reclining his head on his pillow, calmly yielded up his breath into the hands of his beneficent Creator.

Commentary and Notes on Chapter L.

1 *And kiſſed him.*] It is natural to ſuppoſe that Joſeph firſt cloſed his father's eyes, as God had promiſed Jacob he ſhould; and then, according to the cuſtom of thoſe times, parted from the body with a kiſs.

2 *Joſeph commanded his ſervants the phyſicians to embalm* &c.] It is alledged, that the overflowing of the Nile put the Egyptians upon the invention of embalming; for during the time that the country was laid under water, which was for two months, they had no acceſs to depoſite the dead in their reſpective burial places. Dr. Warburton, the preſent learned biſhop of Glouceſter, obſerves, that it was a wiſe inſtitution in Egypt to commit the care of embalming the dead to the phyſicians; as it gave them an opportunity of inſtructing themſelves in the cauſes of diſeaſes, and of improving their knowledge in anatomy—*Div Leg.* v. 11.—The Egyptians excelled all the people in the world in the art of embalming human bodies, many of which remain at this day, under the name of *mummies*. Embalming was practiſed upon rich and poor, though with more or leſs coſt, according to the rank of the perſon. As to the manner how it was performed, the moſt coſtly way, according to *Diodorus* and *Herodotus*, was briefly this: the embalmers firſt drew out the brains through the noſtrils with a crooked inſtrument of iron, and filled the vacancy with different ſpices; then an inciſion was made on the left ſide of the belly, and all the inteſtines taken out except the heart and kidneys; the entrails were cleanſed and waſhed with wine of palms, and perfumed with aromatick odours. Then the belly was filled with pounded myrrh, caſſia, and other odoriferous drugs; and the inciſion being ſewed up, the body was carefully anointed with the oil of cyder, and other ointments, for above 30 days, or elſe laid in nitre for 70 days, which was the longeſt time allowed. Then they waſhed the whole body, and bound fillets of fine linen round every part, covering it with gum. All this was done without disfiguring the body; ſo that the very hairs remained on the brows and eye lids, and the reſemblance of the countenance was preſerved, ſo as to be eaſily known. *Univ. Hiſt.* vol. 1.

3 *And the Egyptians mourned for him ſeventy days.*] The embalming was finiſhed in 40 days; but the body remained in pickle 30 days more till it was thoroughly ſeaſoned; and theſe were the days appointed for mourning.

4 *Joſeph ſpake unto the houſe of Pharaoh.*] It was cuſtomary, among the inhabitants of the eaſt, for all mourners not to enter the royal preſence; and for this reaſon Joſeph made application to the great officers of the court, and not to Pharaoh himſelf.

5 My father made me ſwear, ſaying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there ſhalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh ſaid, Go up, and bury thy father, according as he made thee ſwear.

7 ¶ And Joſeph went up to bury his father: and with him went up all the ſervants of Pharaoh, the elders of his houſe, and all the elders of the land of Egypt.

8 And all the houſe of Joſeph, and his brethren, and his father's houſe: only their little ones, and their flocks and their herds they left in the land of Goſhen.

9 And there went up with him both chariots and horſemen: and it was a very great company.

10 And they came to the threſhing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very ſore lamentation: and he made a mourning for his father ſeven days.

11 And when the inhabitants of the land, the Canaanites, ſaw the mourning in the floor of Atad, they ſaid, This *is* a grievous mourning to the Egyptians; wherefore the name of it was called Abel-mizraim, which *is* beyond Jordan.

12 And his ſons did unto him according as he commanded them.

13 For his ſons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah; which Abraham bought with the field for a poſſeſſion of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joſeph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joſeph's brethren ſaw that their father was dead, they ſaid, Joſeph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they ſent meſſengers unto Joſeph, ſaying, Thy father did command before he died, ſaying,

17 So ſhall ye ſay unto Joſeph, Forgive, I pray thee now, the treſpaſs of thy brethren, and their ſin: for they did unto thee evil: And now, we pray thee, forgive the treſpaſs of the ſervants of the God of thy father. And Joſeph wept when they ſpake unto him.

18 And his brethren alſo went and fell down before his face; and they ſaid, Behold, we *be* thy ſervants.

19 And Joſeph ſaid unto them, Fear not, for *am* I in the place of God?

20 But as for you, ye thought evil againſt me; *but* God meant it unto good, to bring to paſs, as *it is* this day, to ſave much people alive.

21 Now therefore fear ye not: I will nouriſh you and your little ones. And he comforted them, and ſpake kindly unto them.

22 ¶ And Joſeph dwelt in Egypt, he and his father's houſe: and Joſeph lived an hundred and ten years.

23 And Joſeph ſaw Ephraim's children of the third *generation*: the children alſo of Machir, the ſon of Manaſſeh, were brought up upon Joſeph's knees.

24 And Joſeph ſaid unto his brethren, I die: and God will ſurely viſit you, and bring you out of this land, unto the land which he ſware to Abraham, to Iſaac, and to Jacob.

25 And Joſeph took an oath of the children of Iſrael, ſaying, God will ſurely viſit you, and ye ſhall carry up my bones from hence.

26 So Joſeph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

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7 *All the ſervants of Pharaoh*] This funeral of Jacob ſeems to be without a parallel in hiſtory, for ſplendour and magnificence. What an affecting appearance muſt that national itinerant multitude, which ſwelled like a flood, and moved like a river, together with all the ſervants of Pharaoh, the elders of his houſe, and all the elders of the land of Egypt, the whole houſe of Joſeph, and his brethren, and his father's houſe, exhibit, conducting their ſolemn ſorrow for near three hundred miles, into a diſtant country.

10 *And they came to the threſhing floor of Atad*] The word Atad ſignifies *brambles*: and hence ſome tranſlate the paſſage *the threſhing floor of brambles*: perhaps the threſhing floor was encompaſſed with brambles. Others think Atad is the name of a perſon, eminent in the country for huſbandry. The place is ſuppoſed to be ſituated about two leagues from Jericho, on the other ſide Jordan, and fifty miles diſtant from Hebron.

Beyond Jordan.] Atad and Abel-mizraim lay on the weſt of Jordan; but were on the other ſide of that river, with reſpect to the place where Moſes was when he wrote this hiſtory, which was in the wilderneſs of Arabia, on the eaſt of Jordan.

16 *Thy father did command*, &c.] We have here a remarkable inſtance of the timidity of guilt. The wrongs they had done their brother, filled their minds with ſuch gloomy apprehenſions, that they fancied Joſeph had only ſmothered his reſentment out of reſpect to his father, but would now take ample vengeance on them for their perfidious behaviour. But all this was no more than the dreams of their own imaginations; for it does not appear that Joſeph had ſo much as acquainted his father of their cruel uſage of him; and conſequently what they urged as their father's dying command was a mere fiction.

17 *And Joſeph wept when they ſpake unto him.*] A thouſand tender thoughts crouded into his mind, and his tears diſcovered the compaſſion and generoſity of his ſoul. An evident proof of his ſincerity, and how unjuſtly they ſuſpected him capable of ſuch permanent and deep reſentment.

19 *For am I in the place of God?*] That is, God has pleaſed to make me the inſtrument under him to ſupport you, and preſerve you, and is it poſſible you can ſuſpect me capable of doing you hurt?

20 *Ye thought evil againſt me, but God meant it for good.*] Your intention in ſelling me into Egypt, was to render me wretched and miſerable; but God was pleaſed to change my ſtate of indigence and ſlavery into that of liberty and plenty; and the action which you intended as my deſtruction, has proved the means of ſaving a multitude of people from periſhing by famine. Hence we may obſerve the admirable wiſdom and goodneſs of Providence, in often converting the wicked actions of ſinful men, from evil into good, and inſtead of the moſt pernicious, directs them to the moſt excellent ends.

23 *Ephraim's children of the third generation*] Joſeph had the pleaſure of ſeeing his father's prophetic bleſſing upon his two ſons in part fulfilled; which could not fail of giving him the moſt confident aſſurance that the reſt would be fully accompliſhed at its proper time.

24 *God will ſurely viſit you*] Meaning in mercy.

25 *Carry up my bones from hence*] He was ſo confident that God would give them the land of Canaan, that he deſires his remains might be kept unburied till the God of their fathers thought proper to viſit them. And accordingly his requeſt was fulfilled, and his bones depoſited in Shechem with thoſe of the other patriarchs.

THE SECOND BOOK OF MOSES,

CALLED

EXODUS.

The ARGUMENT.

This book is called Exodus, *from its giving an account of the deliverance of the children of Iſrael out of Egypt; that word, in the Greek language ſignifying,* the going out *or* departure. *It is called in Hebrew* Sepher Shemoth, *i. e* The book of the Names, *becauſe it begins with the names of the children of Iſrael. In this book the ſacred penman deſcribes the tyranny of Pharaoh, and the bondage of the children of Iſrael in Egypt; the prodigious increaſe and multiplication of the oppreſſed Hebrews; the plagues inflicted on the Egyptian king and his people, for refuſing to let them go; their departure out of Egypt, and miraculous paſſage through the Red Sea; the overthrow of Pharaoh and his numerous hoſt; the miraculous preſervation of the Iſraelites in the deſerts of Arabia; the promulgation of the law on Mount Sinai; and the erecting a tabernacle, by the ſpecial direction and appointment of God. It contains an hiſtory of about an hundred and forty-five years, from the death of Joſeph, to the building of the tabernacle, or from the Year of the world* 2369, *to* 2514.

CHAP. I.

1 *The children of Iſrael after Joſeph's death do multiply.* 8 *They are oppreſſed by a new king.* 17 *The Godlineſs of the mid-wives in ſaving the men-children alive.*

NOW theſe *are* the names of the children of Iſrael, which came into Egypt, every man and his houſhold came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Iſſachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Aſher.

5 And all the ſouls that came out of the loins of Jacob, were ſeventy ſouls: for Joſeph was in Egypt *already*.

6 And Joſeph died, and all his brethren, and all that generation.

7 ¶ And the children of Iſrael were fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there aroſe up a new king over Egypt, which knew not Joſeph.

9 And he ſaid unto his people, Behold, the people of the children of Iſrael *are* more and mightier than we.

10 Come on, let us deal wiſely with them: leſt they multiply, and it come to paſs, that when there falleth out any war, they join alſo unto our enemies, and fight againſt us, and *ſo* get them up out of the land.

11 Therefore

Commentary and Notes on Chapter I.

1 *Now theſe are the names,* &c.] Being to relate the departure of the children of Iſrael out of Egypt, it was proper to ſet down the Number of thoſe who came into it; by which it appears how God had fulfilled his promiſe to Abraham, of multiplying his ſeed.

6 *And Joſeph died, and all his brethren, and all that generation.*] If we conſider that Levi and Amram lived one hundred and thirty-ſeven years (chap. vi. 16, 20,) we ſhall eaſily perceive, that a pretty long ſpace of time muſt here be underſtood.

7 *Very fruitful,* &c.] Here are ſeveral words uſed of much the ſame import, the more fully to denote their prodigious encreaſe; only the fourth refers to their encreaſe of power as well as number.

8 *Now there aroſe up a new king, which knew not Joſeph.*] That is, Egypt was now governed by a king, who did not regard Joſeph, nor entertained any grateful remembrance of the ſervices he had done for that kingdom.

9 *The children of Iſrael are more and mightier than we.*] In the Hebrew it is, *The children of Iſrael will be more and mightier than we;* that is, will in time be more and mightier than we; ſupplying the verb *will be* inſtead of *are;* for had they at this time been more numerous and powerful, how was it poſſible for the Egyptians to oppreſs them, and keep them in ſlavery.

10 *Leſt they join unto our enemies.*] The Iſraelites never conſidered themſelves as ſettled in Egypt, but as ſojourners only: and

therefore

11 Therefore they did ſet over them taſkmaſters, to afflict them with their burdens. And they built for Pharaoh treaſure-cities, Pithom and Raamſes.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved becauſe of the children of Iſrael.

13 And the Egyptians made the children of Iſrael to ſerve with rigour.

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of ſervice in the field: all their ſervice wherein they made them ſerve, *was* with rigour.

15 And the king of Egypt ſpake to the Hebrew midwives (of which the name of the one *was* Shiphrah, and the name of the other Puah:)

16 And he ſaid, When ye do they office of a midwife to the Hebrew women, and ſee *them* upon the ſtools; if it *be* a ſon, then ye ſhall kill him, but if it *be* a daughter, then ſhe ſhall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but ſaved the men-children alive.

18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men-children alive?

19 And the midwives ſaid unto Pharaoh, Becauſe the Hebrew women *are* not as the Egyptian women: for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives; and the people multiplied and waxed very mighty.

21 And it came to paſs, becauſe the midwives feared God, that he made them houſes.

22 And Pharaoh charged all his people, ſaying, Every ſon that is born ye ſhall caſt into the river, and every daughter ye ſhall ſave alive.

CHAP. II.

1 *Moſes is born,* 3 *caſt into the flags:* 5 *He is found and brought up by Pharaoh's daughter.* 22 *Gerſhom born.*

AND there went a man of the houſe of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a ſon, and when ſhe ſaw that he *was a* goodly *child*, ſhe hid him three months.

3 And when ſhe could not longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime and with pitch, and put the child therein; and ſhe laid *it* in the flags by the river's brink.

4 And his ſiſter ſtood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to waſh herſelf at the river, and her maidens walked

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therefore it is natural to ſuppoſe, that they had often mentioned their intention of leaving the country, which doubtleſs contributed to raiſe this jealouſy in the King of Egypt.

11 *Built for Pharaoh treaſure-cities.*] The ſame word, which is rendered *treaſure-cities*, occurs 2 Chron. xvi. 4, and is there tranſlated *ſtore cities*. Its proper ſignification is magazines for preſerving ſtores of corn, as well as treaſures of money.

12 *But the more they afflicted them, the more they multiplied.*] It is in vain for fooliſh mortals to oppoſe the decrees of the Almighty, who can ſo eaſily turn all their councils againſt themſelves.

15 *The name of the one was Shiphrah, and the name of the other Puah.*) Theſe ſeem to have been the chief of the midwives; for there was certainly a neceſſity for employing many more to ſerve a whole nation; but perhaps they all acted under the directions of theſe two.

16 *If it be a ſon ye ſhall kill him*] Joſephus tells us, that a certain ſcribe, famous for his predictions, told the king, that a Hebrew child ſhould be born about that time, who would prove a ſcourge to the Egyptians, and advance the glory of his own nation, and if he lived to grow up would be a man eminent for virtue and courage; and that it was by the counſel of this ſcribe, that Pharaoh iſſued theſe orders to the midwives, We find no intimations of this in the ſacred hiſtory, but only that Pharaoh dreading the power of the Iſraelites, was deſirous of deſtroying all the males, it being from them alone any danger was to be apprehended.

17 *The midwives feared God.*] They had too high a ſenſe of religion and humanity to perpetuate ſuch horrid cruelty; for it muſt be remembered that the midwives, had they complied with the king's orders, would not have been only guilty of murder, but perfidy too, by deſtroying thoſe innocent children, they had undertaken to ſave.

19 *They are lively*, &c. It has been ſaid that the midwives were guilty of falſhood; but if we conſider that the Hebrew women, from their being inured to toil and labour, muſt be of a more robuſt and vigorous conſtitution than the ſoft Egyptians, the midwives will appear not to have told a lie, though poſſibly they might conceal ſome part of the truth; an action ſo far from being unlawful, that it is highly commendable when it tends to preſerve the innocent from deſtruction.

21 *Becauſe the midwives feared God, he made them houſes.*] The obvious ſenſe of theſe words is, that God, in return for their kindneſs to the Iſraelites, bleſſed their children, and rendered them proſperous. But it is obſerved, that *them* in the original is of the maſculine gender, and therefore cannot refer to the midwives. Some therefore apply it to the Iſraelites: and that the ſenſe is, that Providence, by means of the piety of the midwives, continued to increaſe the children of Iſrael, and built them up to a perfect edifice raiſed to its juſt dimenſions. But others will have it to refer to Pharaoh and his ſervants, who built houſes for the midwives, whither the Hebrew women were obliged to repair, in order to be delivered before commiſſioners appointed for that purpoſe that the King's order might not be any longer eluded. Mr. Shuckford interpret, the words thus: Pharaoh, reſolving to prevent the increaſe of the Iſraelites, *built houſes for them*, that they might not have it in their power to lodge their women in child-bed out of the way, as formerly when they lived in tents; and with ſome variation of the ſtops, he tranſlates the paſſage literally, thus: *And the people multiplied and waxed very mighty: and this came to paſs, becauſe the midwives feared God. And Pharaoh built them* (that is the Iſraelites) *houſes, and charged all his*, &c.

22 *And Pharaoh charged all his people, ſaying, Every ſon that is born ye ſhall caſt into the river.*] Pharaoh, finding himſelf diſappointed by the midwives, now iſſues orders for all his ſervants to execute this inhuman decree; and probably made it highly penal for any perſon to know of a ſon being born to an Iſraelite, and not give information to thoſe who were appointed to throw them into the river.

Commentary and Notes on Chap. II.

2 *Bare a ſon.*] Moſes was not the firſt-born, his brother Aaron being three years older than he. See chap. vii. 7.

And when ſhe ſaw that he was a goodly child.] Though the beauty of the child muſt doubtleſs ſtrengthen her natural affection, and intereſt her more ſtrongly in his preſervation, yet we muſt not ſuppoſe that had this been wanting his mother would have deſtroyed him.

3 *And when ſhe could hide him no longer.*] That is, when the child grew too big to be concealed any longer for fear of being informed againſt by ſome of her Egyptian neighbours, with whom the Iſraelites lived intermixed. Thus the perſon who was afterwards the deliverer of Iſrael, was expoſed to the greateſt dangers, and had almoſt fallen himſelf a ſacrifice to an inhuman tyrant! Doubtleſs the providence of God directed things in this manner, that Moſes might conceive an higher deteſtation of the Egyptians, and labour with a greater zeal to deliver his brethren from the hands of ſuch bloody men.

Of bulruſhes.] Rather of Papyrus, a kind of flaggy ſhrub or reed, which grew particularly on the banks of the Nile.

And ſhe laid it in the flags.] Pliny, and other authors tell us that the Egyptians made boats of the papyrus; and probably the ark in which Moſes was placed, was made in the form of a boat, that if by any accident it ſhould be carried away by the ſtream it might ſwim in the river.

His ſiſter ſtood afar off.] Miriam, for we read of no other ſiſter. Numb. xxvi. ver. 59.

walked along by the river's ſide: and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it.

6 And when ſhe had opened *it*, ſhe ſaw the child; and behold, the babe wept. And ſhe had compaſſion on him, and ſaid, This *is one* of the Hebrew's children.

7 Then ſaid his ſiſter to Pharaoh's daughter, Shall I go and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee?

8 And Pharaoh's daughter ſaid unto her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter ſaid unto her, Take this child away and nurſe it for me, and I will give *thee* thy wages. And the woman took the child, and nurſed it,

10 And the child grew, and ſhe brought him unto Pharaoh's daughter, and he became her ſon. And ſhe called his name Moſes: and ſhe ſaid, Becauſe I drew him out of the water.

11 ¶ And it came to paſs in thoſe days, when Moſes was grown, that he went out unto his brethren, and looked on their burdens: and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he ſaw that *there was* no man, he ſlew the Egyptian and hid him in the ſand.

13 And when he went out the ſecond day, behold, two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow?

14 And he ſaid, Who made thee a prince and a judge over us? Intendeſt thou to kill me, as thou killedſt the Egyptian? And Moſes feared, and ſaid Surely this thing is known.

15 Now when Pharaoh heard this thing he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian; and he ſat down by a well.

16 Now the prieſt of Midian had ſeven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the ſhepherds came and drove them away: But Moſes ſtood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he ſaid, How *is it that* ye are come ſo ſoon to-day?

19 And they ſaid, An Egyptian delivered us out of the hand of the ſhepherds, and alſo drew *water* enough for us, and watered the flock.

20 And he ſaid unto his daughters, And where *is* he? why *is* it *that* ye have left the man? Call him, that he may eat bread.

21 And Moſes was content to dwell with the man: and he gave Moſes Zipporah his daughter.

22 And ſhe bare *him* a ſon, and he called his name Gerſhom: for he ſaid, I have been a ſtranger in a ſtrange land.

23 And it came to paſs in proceſs of time, that the king of Egypt died: and the children of Iſrael ſighed by reaſon of the bondage, and they cried; and their cry came up unto God by reaſon of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Iſaac, and with Jacob.

25 And

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6 *Behold the babe wept.*] Never ſurely did any child cry more ſeaſonably: no wonder that the princeſs was moved with the ſight of ſo much innocence and ſo much beauty in diſtreſs

9 *Take this child away, and nurſe it for me.*] How viſibly is the immediate hand of Providence ſeen in conducting this whole tranſaction! Had the child been found by any other perſon, the king himſelf excepted, they muſt have thrown him into the river; but Pharaoh's daughter is conducted by an inviſible hand to the place where the forlorn infant was expoſed, and by her put to nurſe to his own mother.

10 *And he became her ſon.*] That is, ſhe adopted him for her own ſon, and gave him a princely education. Joſephus tells us, that as Moſes grew up, he ſhewed a pregnancy of underſtanding that far ſurpaſſed his years, and ſufficiently indicated what might in time be expected from him.

She called his name Moſer.] Joſephus, Philo, and others derive the word Moſes from the Egyptian *Mo*, water, and *Iſes*, or *Yſes*, preſerved; conſequently the word implies, *ſaved from the waters*, or *preſerved from drowning.* But others think it is derived from the Hebrew word *Maſhat*, to draw out; alledging that it was common for the Hebrews to turn names of other languages into equivalent ones of their own.

11 *He went out unto his brethren.*] That is, he abandoned the pleaſures of the Egyptian court, and joined himſelf to the Hebrews, who were all his brethren, as being all deſcended from their common father Abraham. *Chooſing rather*, ſays the apoſtle to the Hebrews. *to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon.*

12 *He ſlew the Egyptian.*] Philo tells us, that this Egyptian was one of the taſk-maſters, who fell unmercifully upon the Hebrew, becauſe he did not work ſo faſt as that inhuman monſter deſired, and almoſt beat him to death. But be that as it may, the wrongs ſuffered by the Iſraelite, ſo animated Moſes with an abhorrence againſt ſuch flagrant oppreſſion, and ſuch ardent love for his country, that he could not ſuffer this outrage to eſcape unpuniſhed. But it has been aſked, whether, granting the Iſraelite to have ſuffered wrong, this action of Moſes was juſtifiable? And whether he ſhould not have appealed to the civil magiſtrate, in whoſe hands the ſociety had lodged the power of redreſſing private wrongs? But it ſhould be remembered, that as the Egyptian kings authorized the oppreſſion of the Iſraelites, it would have been in vain to apply for redreſs of their grievances. The civil magiſtrate, who ought to have protected injured innocence, was himſelf become the oppreſſor; and conſequently, the ſociety being degenerated into a confederacy in oppreſſion and injuſtice, it was as lawful to uſe private force and reſiſtance, as againſt a band of robbers and banditti.

14 *And Moſes feared.*] Some have imagined there is a contradiction between this account and that of the apoſtle, Heb. xi. 27. *By faith he forſook Egypt, not fearing the wrath of the king.* But theſe words of the apoſtle refer to his courage, in conducting the Iſraelites out of Egypt; in which action he was ſo fortified by faith in the Divine Protection, that he feared not Pharaoh and all his hoſt.

15 *And dwelt in the land of Midian.*] This country of Midian is ſuppoſed to be part of Arabia Petræa, which bordered on Goſhen. In this deſert land, far removed from the pleaſures of the voluptuous court where Moſes had been educated, he acquired virtues, which rendered him more capable of undertaking that arduous taſk, the deliverance of his brethren.

17 *And the ſhepherds came, and drove them away.*] That is, the ſhepherds drove the flocks from the well; for the word *them* is in the maſculine gender, and therefore cannot refer to the daughters. Nor will this action of the ſhepherds appear ſurpriſing, if it be conſidered, that in theſe countries there is a great ſcarcity of water; whence it is natural to ſuppoſe, that every ſhepherd would endeavour to get the firſt poſſeſſion of the wells, leſt others, coming thither before them, ſhould not leave water enough for their cattle.

18 *When they came to Reuel their father.*] This perſon is called Hobab, the ſon of Raguel, *Num.* x 29; Ceni, in *Jud.* i. 16; and Jethro, in *Exod.* iii. 1; ſo that one and the ſame perſon is thought to have been called by four names, Raguel, or Reuel, Hobab, Ceni, and Jethro.

21 *And he gave Moſes Zipporah his daughter.*]. Though the ſcripture has omitted to mention any tranſaction between the arrival of Moſes at Reuel's houſe, and his marriage of Zipporah; yet it is highly probable, that Reuel did not give him his daughter till he had been ſome time in the country, and given ſufficient proofs of his virtuous qualifications.

22 *Called his name Gerſhom.*] That is, a *ſtranger*, or an *alien* as a monitor, to remind him of his preſent exiled condition, and of the providence of the Almighty, which had ſupported him under it.

24 *And God heard*, &c.] In theſe two laſt verſes, four different words, namely, *heard, remembered, looked upon them, had reſpect unto them*, are made uſe of the more emphatically to expreſs God's kind intentions towards them.

25 And God looked upon the children of Iſrael, and God had reſpect unto *them.*

CHAP. III.

1 *Moſes keepeth Jethro's flock.* 2 *God appeareth unto him in a burning buſh.* 9 *He ſendeth him to deliver Iſrael.*

NOW Moſes kept the flock of Jethro his father-in-law, the prieſt of Midian: and he led the flock to the back ſide of the deſert, and came to the mountain of God, *even* to Horeb.

2 ¶ And the angel of the Lord appeared unto him in a flame of fire out of the midſt of the buſh: and he looked, and behold the buſh burned with fire, and the buſh *was* not conſumed.

3 And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt.

4 And when the Lord ſaw that he turned aſide to ſee, God called unto him out of the midſt of the buſh, and ſaid, Moſes, Moſes, And he ſaid, Here *am* I.

5 And he ſaid, Draw not nigh hither: put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt *is* holy ground.

6 Moreover he ſaid, I *am* the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face: for he was afraid to look upon God.

7 And the Lord ſaid, I have ſurely ſeen the affliction of my people which *are* in Egypt, and have heard their cry by reaſon of their taſk-maſters: for I know their ſorrows.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

9 ¶ Now therefore behold, the cry of the children of Iſrael is come unto me: and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſs them.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring forth my people the children of Iſrael out of Egypt.

11 And Moſes ſaid unto God, Who *am* I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt?

12 And he ſaid, Certainly I will be with thee: and this *ſhall* be a token unto thee, that I have ſent thee: When thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this mountain.

13 And Moſes ſaid unto God, Behold, *when* I come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you; and they ſhall ſay unto me, What *is* his Name? what ſhall I ſay unto them?

14 And God ſaid unto Moſes, I AM THAT I AM: and he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

15 And

Commentary and Notes on Chapter III.

1 *Led the the flock to the back ſide of the deſert.*] That is, to the inner parts of the deſert, where he found better paſture.

And he came to the mountain of God.] This was called the mountain of God, either from its towering height, all lofty mountains in the original being called the mountains of God, or by anticipation, becauſe it was ſanctified by his appearance.

Even to Horeb.] St. Stephen, Acts vii. 36. calls it Sinai, becauſe Horeb and Sinai, were two ſummits of the ſame mountain. St. Stephen alſo informs us that this happened after Moſes had dwelt forty years in the land of Midian.

2 *And the angel of the Lord appeared.*] Many commentators are of opinion that by the angel of the Lord is meant the Meſſiah, *the meſſenger of the covenant*, that all glorious perſon, who to make an atonement for ſinful man, ſpilt the laſt drop of his blood. Biſhop Patrick is of opinion, that it was the appearance of the Shechinah, or Jehovah himſelf, accompanied with a glorious retinue of angels as his miniſters.

In a flame of fire] The glory of the Lord, as the Shechinah is often called, appeared in a flaming manner like fire, exceeding bright, and with an amazing ſplendor.

Out of the midſt of a buſh] The word *ſeneh*, which we render a buſh, properly ſignifies a bramble buſh; thence the wilderneſs and adjacent mountains were called Sinai, from their being full of brambles. The beſt interpreters, both Jews and Chriſtians, underſtand by the buſh, the Iſraelites afflicted in Egypt; and the glory of God appearing in the midſt of it, a ſymbolical repreſentation of his being preſent with his people in the midſt of their tribulations.

And behold the buſh burned with fire, and the buſh was not conſumed.] Fire is often uſed in ſcripture as a proper emblem of calamity, eſpecially that which is national. The buſh therefore burning with fire, but not conſumed, repreſented, that however ſore the Iſraelites might be diſtreſſed, yet their afflictions ſhould not conſume them, or deſtroy them utterly.

5 *Put off thy ſhoes from off thy feet*, &c.] We cannot approach the great creator of the univerſe with too much reverence. And how great is the condeſcenſion of the Almighty Being, who fills immenſity with his glory, that he deigns to reveal himſelf to ſinful mortals. Nay, he even condeſcends to dwell in our ſouls by his holy ſpirit, and to make even our bodies his temple. Tell me ye that make critical judgments. and ballance nicely the diſtinction of things, is not this condeſcenſion? He humbleth himſelf to behold the things that are in heaven and earth. O unparalleled honour! invaluable privilege! be this my portion, and I ſhall not covet crowns, nor envy conquerors. But let us remember, that though the Divinity be preſent every where; that though the whole world is his auguſt temple, yet we ſhould be remarkably careful when we approach *the place where his honour dwelleth*, the houſe ſet apart for his worſhip: for we ſee that even Moſes himſelf was commanded, when he approached the divine Majeſty, to *put off his ſhoes from off his feet*, for the place on which he ſtood was *holy ground.*

6 *And Moſes hid his face*, &c.] In token of profound humility and veneration. And indeed well may ſinful mortals hide their faces, when the angels themſelves cover theirs in the preſence of God.

8 *Unto a land flowing with milk and honey*] The ſacred writings are full of encomiums on the fertility of the land of Canaan; and the expreſſion *flowing with milk and honey*, was a common proverb denoting plenty. For abundance of milk and honey ſufficiently ſhews a country to be well watered, fruitful, full of paſtures and flowers, from whence the flocks might fill their dugs with milk, and the bees their cells with honey. Several modern travellers have obſerved, that the country is now exceeding barren; but this is entirely owing to its want of culture and inhabitants.

11 *And Moſes ſaid unto God, Who am I that I ſhould go unto Pharaoh*, &c.] He modeſtly declines the ſervice from an apprehenſion how unlikely it was that a perſon ſo long abſent from and now perfectly unacquainted with the Iſraelites and Egypt, having lived a private life, and loſt all his intereſt at the court, ſhould ever be able to prevail with the people to follow him, or with the prince to releaſe them from his dominion.

12 *I will be with thee.*] That is, I will ſupport and defend thee in all dangers and difficulties. And ſurely when the arm of Omnipotence was with him, he had no reaſon to fear the arm of fleſh.

And this ſhall be a token unto you, &c.] That is, the viſion which thou haſt now ſeen of the buſh burning, but not conſumed, ſhall be a figure or token that I have ſent thee; and when thou haſt delivered my people, ye ſhall worſhip God upon this mountain.

14 *And God ſaid unto Moſes, I am that I am.*] The *religion of names* was a matter of great conſequence in Egypt. Out of indulgence therefore to this weakneſs, God was pleaſed to give himſelf a name. *And God ſaid unto Moſes*, &c.——*The religion of names* aroſe from an idolatrous Polytheiſm, and the name here given, implying *eternity* and *ſelf-exiſtence*, directly oppoſes that idolatry. That this compliance with the religion of names was a new indulgence to the prejudices of this people, is evident from the following words; *And God ſpake unto Moſes, and ſaid unto him, I am the*

Lord

15 And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The Lord God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob hath ſent me unto you: this *is* my Name for ever, and this *is* my memorial unto all generations.

16 Go and gather the elders of Iſrael together, and ſay unto them, the Lord God of your fathers, the God of Abraham, of Iſaac, and of Jacob appeared unto me, ſaying, I have ſurely viſited you, and *ſeen* that which is done to you in Egypt:

17 And I have ſaid, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, unto a land flowing with milk and honey.

18 And they ſhall hearken to thy voice, and thou ſhalt come, thou and the elders of Iſrael unto the king of Egypt, and ye ſhall ſay unto him, The Lord God of the Hebrews hath met with us: and now let us go (we beſeech thee) three days journey into the wilderneſs that we may ſacrifice to the Lord our God.

19 And I am ſure that the king of Egypt will not let you go, no not by a mighty hand.

20 And I will ſtretch out my hand, and ſmite Egypt with all my wonders which I will do in the midſt thereof; and after that he will let you go.

21 And I will give this people favour in the ſight of the Egyptians: and it ſhall come to paſs, that when ye go, ye ſhall not go empty.

22 But every woman ſhall borrow of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment: and ye ſhall put them upon your ſons, and upon your daughters; and ye ſhall ſpoil the Egyptians.

CHAP. IV.

1 *Moſes' Rod is turned into a ſerpent.* 6 *His hand is leprous.* 21 *God's meſſage to Pharaoh.* 24 *Zipporah circumciſeth her ſons.*

AND Moſes anſwered, and ſaid, But behold, they will not believe me, nor hearken unto my voice: for they will ſay, The Lord hath not appeared unto thee.

2 And the Lord ſaid unto him, What *is* that in thine hand? and he ſaid, A rod.

3 And he ſaid, Caſt it on the ground: and he caſt it on the ground, and it became a ſerpent: and Moſes fled from before it.

4 And the Lord ſaid unto Moſes, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand.

5 That they may believe that the Lord God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob hath appeared unto thee.

6 ¶ And the Lord ſaid furthermore unto him, Put now thine hand into thy boſom; and he put his hand into his boſom: and when he took it out, behold, his hand *was* leprous as ſnow.

7 And he ſaid, Put thine hand into thy boſom again: and he put his hand into his boſom again, and plucked it out of his boſom, and behold, it was turned again as his *other* fleſh.

8 And it ſhall come to paſs, if they will not believe thee, neither hearken to the voice of the firſt ſign, that they will believe the voice of the latter ſign.

9 And it ſhall come to paſs, if they will not believe alſo theſe two ſigns, neither hearken unto thy voice, that thou ſhalt take of the water of the river, and pour *it* upon the dry-land: and the water which thou takeſt out of the river, ſhall become blood upon the dry-land.

10 ¶ And Moſes ſaid unto the Lord, O my Lord, I *am* not eloquent, neither heretofore, nor ſince thou haſt ſpoken unto thy ſervant: but I *am* ſlow of ſpeech, and of a ſlow tongue.

11 And the Lord ſaid unto him, Who hath made mans mouth? or who maketh the dumb, or deaf, or the ſeeing, or the blind? have not I the Lord?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou ſhalt ſay.

Lord: and I appeared unto Abraham, and Iſaac and Jacob, by the NAME OF GOD ALMIGHTY, *but by my* NAME JEHOVAH *was I not known to them,* Exod. vi. 3. That is, as the God of Abraham, I before condeſcended to have a name of *diſtinction*; but now in compliance to another prejudice, I condeſcend to have a name of *honour*. This ſeems to be the true interpretation of this difficult text. *Divine Legat*. v. 2. p. 282.

18 *Let us go three days journey into the wilderneſs.*] It was never the intention of the Iſraelites to return; but that Pharoah might be the more inexcuſable, they were directed at firſt to demand leave only to go as far as mount Sinai, which was but three days journey from Egypt, in order to offer ſacrifices there to the Lord their God.

22 *Every woman ſhall borrow,* &c.] This expreſſion has given great occaſion to the enemies of religion to repreſent the action as inconſiſtent with the idea all men entertain of the Deity, namely, that he is a Being of infinite goodneſs, juſtice, and wiſdom. But if our verſion be properly corrected, the difficulty will vaniſh, and the action appear not the leaſt repugnant to common juſtice. In order to this, it muſt be obſerved that the word *Shaal* which we render *borrow*, properly ſignifies to *aſk*. And therefore the true ſenſe of the paſſage will be, *Every woman ſhall aſk of her neighbour, and of her that ſojurneth in her houſe, jewels of ſilver, and jewels of gold and raiment, as ſome compenſation for the injuries the Iſraelites have received.* Conſequently the Egyptians in complying with their requeſt, ſhewed they were willing to pay the tax deſired, as a ranſom for their lives, and for having uſed themſo barbarouſly.

Commentary and Notes on Chapter IV.

2 *A rod.*] Probably his ſhepherd's ſtaff, for he was now feeding his father-in-law's flocks.

5 *That they may believe.*] That is, thou ſhall do this before them in order to convince them, if they doubt whether I have ſent thee.

8 *And it ſhall come to paſs,* &c.] Here God condeſcended to give the reaſon why he is pleaſed to add another ſign to the former, namely, that he might overcome the incredulity which he foreſaw would be found in many of the Iſraelites.

They will believe the voice of the latter ſign.] That is, thoſe who cannot be prevailed upon by the firſt ſign, ſhall be convinced by the ſecond; and if any ſhould be ſo obſtinate as to ſtand out againſt the ſecond, they ſhall be convinced by a third. We may obſerve, a great propriety and energy in this expreſſion, *the voice of the ſign*, ſince thoſe miracles in effect, ſpoke in the ear of reaſon, and ſaid, *Believe in him whom God hath ſent.*

10 *I am ſlow of ſpeech,* &c.] That is, I am ſo far from being an eloquent ſpeaker, that I have an impediment in my ſpeech.

11 *And the Lord ſaid unto him, Who hath made man's mouth?*] This is a very ſtrong, and ought to have been taken as a ſatisfactory anſwer to his objection. Cannot I, who give and take away the organs of ſpeech, remove the impediment whereof thou complaineſt, and fully qualify thee to diſcharge the commiſſion with which I now inveſt thee? *Is any thing too hard for the Lord?*

13 And he ſaid, O my Lord, ſend, I pray thee, by the hand *of him whom* thou wilt ſend.

14 And the anger of the Lord was kindled againſt Moſes, and he ſaid, *Is* not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo behold, he cometh forth to meet thee: and when he ſeeth thee he will be glad in his heart.

15 And thou ſhalt ſpeak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do.

16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be to thee inſtead of a mouth, and thou ſhall be to him inſtead of God.

17 And thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns.

18 ¶ And Moſes went and returned to Jethro his father-in-law, and ſaid unto him, Let me go, I pray thee, and return unto my brethren, which *are* in Egypt, and ſee whether they be yet alive. And Jethro ſaid to Moſes, Go in peace.

19 And the Lord ſaid unto Moſes in Midian, Go, return into Egypt: for all the men are dead which ſought thy life.

20 And Moſes took his wife, and his ſons, and ſet them upon an aſs, and he returned to the land of Egypt. And Moſes took the rod of God in his hand.

21 And the Lord ſaid unto Moſes, When thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he ſhall not let the people go.

22 And thou ſhall ſay unto Pharaoh, Thus ſaith the Lord, Iſrael *is* my ſon, *even* my firſt-born.

23 And I ſay unto thee, Let my ſon go that he may ſerve me: and if thou refuſe to let him go, behold, I will ſlay thy ſon, *even* thy firſt-born.

24 ¶ And it came to paſs by the way in the inn, that the Lord met him, and ſought to kill him.

25 Then Zipporah took a ſharp ſtone, and cut off the foreſkin of her ſon, and caſt *it* at his feet, and ſaid, Surely a bloody huſband *art* thou to me.

26 So he let him go: then ſhe ſaid, A bloody huſband *thou art*, becauſe of the circumciſion.

27 ¶ And the Lord ſaid to Aaron, Go into the wilderneſs to meet Moſes. And he went and met him in the mount of God, and kiſſed him.

28 And Moſes told Aaron all the words of the Lord, who had ſent him, and all the ſigns which he had commanded him.

29 ¶ And Moſes and Aaron went and gathered together all the elders of the children of Iſrael.

30 And Aaron ſpake all the words which the Lord had ſpoken unto Moſes, and did the ſigns in the ſight of the people.

31 And the people believed: and when they heard that the Lord had viſited the children of Iſrael, and that he had looked upon their affliction, then they bowed their heads and worſhipped.

CHAP. V.

1 *Pharaoh chideth Moſes and Aaron.* 5 *He increaſeth the Iſraelites taſk.* 22 *Moſes complaineth to God.*

AND afterwards Moſes and Aaron went in and told Pharaoh, Thus ſaith the Lord God of Iſrael, let my people go, that they may hold a feaſt unto me in the wilderneſs.

2 And

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13 *Send I pray thee by the hand of him whom thou wilt ſend.*] That is, *Send the real perſon thou haſt appointed to execute this commiſſion*; *or ſend a more proper perſon, one fitter for this employment than I am.*

14 *And the anger of the Lord was kindled againſt Moſes*] The prophet's backwardneſs at firſt proceeded from a commendable humility, a modeſt diffidence of himſelf But after God had condeſcended to obviate his objections, and promiſed him ſucceſs in his miſſion, he was guilty of a criminal deſpondency of mind, which now argued a diſtruſt of God himſelf ; and therefore it is no wonder that the anger of the Almighty was kindled againſt him, i. e that he rebuked him, and teſtified his diſſatisfaction of his diſtruſtful conduct.

I know that he can ſpeak well.] Moſes excelled in wiſdom and conduct, Aaron his brother in eloquence : ſuch is the wiſe order of Providence, which has diſpenſed different gifts to different perſons, that they may each be aſſiſting to one another, and knit more firmly the band of ſociety ? Thus Polydamus in Homer, Iliad 13, tells Hector, God gives to different men different accompliſhments :

> To ſome the pow'rs of bloody war belong,
> To ſome ſweet muſic, and the charm of ſong ;
> To few, and wond'rous few has Jove aſſign'd,
> A wiſe, extenſive, all-conſid'ring mind. *Pope.*

16 *He ſhall be to thee inſtead of a mouth, and thou ſhalt be to him inſtead of God.*] That is, he ſhall be thy organ, or miniſter to publiſh thy orders to the people ; and thou ſhalt be his oracle to deliver to him my mind and will.

17 *Thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns.*] We muſt not here ſuppoſe that there was any virtue in the rod, a mere bit of wood ; the meaning is, that he ſhould wear it as a badge of his office, to give him the more authority in the eyes of the people ; while at the ſame time the meanneſs of the inſtrument wherewith the miracles were performed, demonſtrated that the power was from God.

21 *I will harden his heart.*] The ſacred penman, in acknowledgment of the univerſal ſuperintendency of Providence, aſcribe all events to God, even thoſe which fall out in a natural way, by the intervention of ſecond cauſes ; and what can there be more juſt, ſince all the laws of nature are eſtabliſhed by the Almighty : ſince the efficacy of what we call ſecond cauſes is derived from him, who is the firſt and proper cauſe, and the fountain of power : ſince all the powers and faculties of the human mind are the gift of God ; ſince men depend upon God for the exerciſe of thoſe powers ; and ſince all events conſpire to bring about the ends of his wiſe and good adminiſtration. Thus in the ſcripture language, God delivers into his neighbour's hand, that is, Providence permits every perſon to fall who happens to be ſlain by accident. So the meaning of theſe words, *I will harden his heart*, is, he will be ſo far from being ſoftened by the chaſtiſements I ſhall inflict upon him, that he will take occaſion by theſe very plagues to harden himſelf more in rebellion.

22 *Iſrael is my ſon, my firſt-born.*] That is, Iſrael is moſt dear to me, highly favoured above all people. God is the common parent of the univerſe, all mankind are his ſons, and ſhare his extenſive bounty. But God, for the general benefit of mankind, ſingled out the Iſraelites to be the depoſitaries of his laws and religion; to preſerve them pure amidſt the idolatrous nations; and as ſuch had conferred upon them many ſingular privileges, ſuch as thoſe which men are wont to beſtow upon their firſt-born, in excluſion of the reſt of their children.

24 *The Lord met him.*] An angel appeared unto him, ſent by God to execute what is here related.

And ſought to kill him.] He appeared in a threatening poſture, and put him in fear of his life. The reaſon why the Lord's anger was kindled againſt Moſes ſeems to be this ; Zipporah had refuſed to let her ſon be circumciſed, and Moſes, in compliance with her humour, had neglected to obey a plain command of God : on this awful appearance, Zipporah, in order to ſave her huſband's life, haſtily goes about the operation herſelf.

25 *Took a ſharp ſtone.*] That is, a knife made of flint, for ſuch they antiently uſed.

And ſaid, ſurely a bloody huſband thou art to me.] The Septuagint renders this paſſage as follows: *Zipporah having circumciſed the child, fell at Moſes's feet, and ſaid, the blood of the circumciſion is ſtopped*; *and having ſaid ſo, ſhe went away from him* ; that is, ſhe and her child returned to Midian ; as ſoon as he was out of danger, and able to travel.

Commentary and Notes on Chapter V.

1 *And afterwards Moſes and Aaron went in and told Pharaoh.*]

2 And Pharaoh ſaid, Who *is* the Lord, that I ſhould obey his voice to let Iſrael go? I know not the Lord, neither will I let Iſrael go.

3 And they ſaid, the God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the deſert, and ſacrifice unto the Lord our God; leſt he fall upon us with peſtilence or with the ſword.

4 And the king of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh ſaid, Behold, the people of the land now *are* many, and you make them reſt from their burdens,

6 And Pharaoh commanded the ſame day the taſk-maſters of the people, and their officers, ſaying,

7 Ye ſhall no more give the people ſtraw, to make brick, as heretofore: let them go and gather ſtraw for themſelves.

8 And the tale of the bricks which they did make heretofore, you ſhall lay upon them; you ſhall not diminiſh *ought* thereof: for they *be* idle; therefore they cry, ſaying, Let us go, *and* ſacrifice, to our God.

9 Let there be more work laid upon the men that they may labour therein: and let them not regard vain words.

10 ¶ And the taſk-maſters of the people went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw.

11 Go ye, get you ſtraw where you can find it: yet not aught of your work ſhall be diminiſhed.

12 So the people were ſcattered abroad throughout all the land of Egypt, to gather ſtubble inſtead of ſtraw.

13 And the taſk-maſters haſted them, ſaying, Fulfill your works, *your* daily taſks as when there was ſtraw.

14 And the officers of the children of Iſrael, which Pharaoh's taſk-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your taſk in making brick, both yeſterday and to day, as heretofore?

15 ¶ Then the officers of the children of Iſrael, came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants?

16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and behold, thy ſervants *are* beaten, but the fault *is* in thine own people.

17 But he ſaid, Ye *are* idle, *ye are* idle: therefore ye ſay, Let us go, *and* do ſacrifice to the Lord.

18 Go therefore now *and* work: for there ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks.

19 And the officers of the children of Iſrael did ſee *that* they *were* in evil *caſe*, after it was ſaid, Ye ſhall not miniſh *aught* from your bricks of your daily taſk.

20 ¶ And they met Moſes and Aaron, who ſtood in the way as they came forth from Pharaoh.

21 And they ſaid unto them, The Lord look upon you, and judge; becauſe you have made our favour to be abhorred in the eyes of Pharaoh, and in the eyes of his ſervants, to put a ſword in their hands to ſlay us.

22 And Moſes returned unto the Lord, and ſaid, Lord, wherefore haſt thou *ſo* evil entreated this people? why *is* it *that* thou haſt ſent me?

23 For ſince I came to Pharaoh to ſpeak in thy name, he hath done evil to this people; neither haſt thou delivered thy people at all.

CHAP. VI.

1 *God reneweth his promiſe by his name* JEHOVAH. 14 *The genealogy of Reuben,* 15 *of Simeon,* 16 *and of Levi.*

THEN the Lord ſaid unto Moſes, Now ſhalt thou ſee what I will do to Pharaoh: for with a ſtrong hand ſhall he let them go, and with a ſtrong hand ſhall he drive them out of his land.

2 And God ſpake unto Moſes, and ſaid unto him, I *am* the Lord.

3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have alſo eſtabliſhed my covenant with them, to give them the land of Canaan the land of their pilgrimage, wherein they were ſtrangers.

After they had convinced the elders of Iſrael, that they were commiſſioned by the God of their fathers, they repaired to the palace of Pharaoh, to deliver their meſſage to that monarch, taking with them a body of the elders, as they were commanded.

Thus ſaith the Lord God of Iſrael.] It ſhould have been rendered, *Thus ſaith Jehovah the God of Iſrael*, as appears from Pharaoh's anſwer.

2 *Who is the Lord?*] In the original it is, *Who is Jehovah?* The king of Egypt intended by thus inſulting Jehovah, to ſhew his piety to his own gods.

3 *And they ſaid the God of the Hebrews.*] Finding Pharaoh not diſpoſed to become acquainted with the nature of Jehovah, the ſupreme lord of heaven and earth, they content themſelves with deſcribing him under the character of *the God of the Hebrews;* the tutelary deity and king of the Hebrew nation, whom they and their anceſtor had, for many generations, worſhipped.

5 *Behold the people of the land now are many.*] Pharaoh, inſtead of anſwering their petition, charges them with being the ring-leaders of ſedition, and diſturbers of the peace of his kingdom.

6 *The taſk-maſters, and their officers.*] By officers here we are to underſtand thoſe Iſraelites, who, under the taſk-maſters, were ſet over their brethren, to ſee that they did their taſks, and to anſwer for their neglect.

7 *Ye ſhall no more give the people ſtraw.*] Either to mix with the clay to make the bricks more ſolid, or to heat the kilns, or perhaps to cover the bricks to prevent their being cracked with the heat of the ſun.

9 *Vain words.*] Heb. *lying words*: ſo he calls the meſſage of Moſes and Aaron.

15 *Then the officers of the children of Iſrael came unto Pharaoh.*] They flattered themſelves that this inhuman oppreſſion proceeded only from the taſk-maſters, and not from the king himſelf; and therefore thought proper to repreſent their caſe to him, and petition for relief.

17 *But he ſaid, Ye are idle.*] This cruel tyrant, inſtead of pitying the hard uſage of the Iſraelites, mocks their complaints; telling them with a ſarcaſtical ſneer that they were idle, when he muſt know they were ready to ſink under their burdens.

20 *And they met Moſes and Aaron.*] It ſeems natural to ſuppoſe that Moſes and Aaron waited for them in ſome convenient place, on purpoſe to learn what ſucceſs the officers had in their petition.

21 *And they ſaid, The Lord look upon you, and judge,* &c.] That is, May Providence reward you as you deſerve; for you have made us odious, and rendered our condition much worſe than before.

To put a ſword in their hands to ſlay us.] This is a proverbial expreſſion, implying, *To give them an handle to deſtroy us.*

22 *Moſes returned unto the Lord.*] Le Clerc explains it ſimply, *He had recourſe once more to God by prayer.*

5 And I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage: and I have remembered my covenant.

6 Wherefore ſay unto the children of Iſrael, I *am* the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched-out-arm, and with great judgements.

7 And I will take you to me for a people, and I will be to you a God: and ye ſhall know that I *am* the Lord your God: which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land concerning the which I did ſware to give it, to Abraham, to Iſaac, and to Jacob: and I will give it you for an heritage: I *am* the Lord.

9 ¶ And Moſes ſpake ſo unto the children of Iſrael: but they hearkened not unto Moſes, for anguiſh of ſpirit, and for cruel bondage.

10 And the Lord ſpake unto Moſes, ſaying.

11 Go in, ſpeak unto Pharaoh king of Egypt, that he let the children of Iſrael go out of his land.

12 And Moſes ſpake before the Lord, ſaying, Behold, the children of Iſrael have not hearkened unto me; how then ſhall Pharaoh hear me, who *am* of uncircumciſed lips?

13 And the Lord ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt; to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe *be* the heads of their father's houſes; the ſons of Rueben the firſt-born of Iſrael; Hanoch and Pallu, Hezron and Carmi: theſe *be* the families of Rueben.

15 And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe *are* the families of Simeon.

16 ¶ And theſe *are* the names of the ſons of Levi, according to their generations; Gerſhon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and ſeven years.

17 The ſons of Gerſhon; Libni and Shimi, according to their families.

18 And the ſons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And the ſons of Merari; Mahali, and Muſhi: theſe *are* the families of Levi, according to their generations.

20 And Amram took him Jochebed his father's ſiſter to wife; and ſhe bare him Aaron and Moſes: and the years of the life of Amram *were* an hundred and thirty and ſeven years.

21 ¶ And the ſons of Izhar; Korah, and Nepheg, and Zichri.

22 And the ſons of Uzziel; Meſhael, and Elzaphan, and Zithri.

23 And Aaron took him Eliſheba daughter of Amminadab, ſiſter of Naaſhon to wife; and ſhe bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the ſons of Korah; Aſſir, and Elkanah, and Abiaſaph: theſe *are* the families of the Korhites.

25 And Eleazar Aaron's ſon took him *one* of the daughters of Putiel to wife; and ſhe bare him Phinehas: theſe *are* the heads of the fathers of the Levites, according to their families.

26 Theſe *are* that Aaron and Moſes, to whom the Lord ſaid, Bring out the children of Iſrael from the land of Egypt, according to their armies.

27 Theſe *are* they which ſpake to Pharaoh king of Egypt, to bring out the children of Iſrael from Egypt: theſe *are* that Moſes and Aaron.

28 ¶ And it came to paſs on the day *when* the Lord ſpake unto Moſes in the land of Egypt,

29 That the Lord ſpake unto Moſes, ſaying, I *am* the Lord: ſpake thou unto Pharaoh king of Egypt all that I ſay unto thee.

30 And Moſes ſaid before the Lord, Behold, I *am* of uncircumciſed lips, and how ſhall Pharaoh hearken unto me?

CHAP.

Commentary and Notes on Chapter VI.

3 *By the name of God Almighty.*] In the original it is *El-ſhadai*, God all-powerful; under which name God revealed himſelf to Abraham, to encourage him to rely on that Almighty Power, and All-ſufficient Goodneſs, implied by the word El-ſhadai.

But by my name Jehovah was I not known to them.] This part of the verſe, as it now ſtands in our Bibles, apparently contradicts the Book of Geneſis, from chap. xii. to the end of it; and alſo the third chapter of this book, from ver. 15. The *Lord* (or Jehovah, as it is in the Hebrew) *God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: This is my name for ever, &c.* Here Moſes is directed to mention to the Iſraelites the name of Jehovah, as the ſign and ſeal of his miſſion, which they would acknowledge. But if the name Jehovah was never known to their fathers, how ſhould theſe, their deſcendants, have learnt it, or remember it? Yet Moſes himſelf intimates, that they had called upon Jehovah in their diſtreſs. *The Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage. And when we cried unto the Lord God* (Jehovah) *of our fathers, the Lord* (Jehovah) *heard our voice, and looked upon our affliction, and our labour, and our oppreſſion,* Deut. xxvi. 6, 7. For wherever we find the *Lord* in our tranſlation, the word in the Hebrew is generally *Jehovah:* and conſequently Jehovah cannot be denied to occur as the name of God, which he declared to thoſe patriarchs. Gen. xv. 6, 7; xxii. 16. Under which he appeared to them in viſions, and gave them commands and promiſes, Gen. xxii. 1; xxvi. 2: xxviii. 13. Under which name they anſwered him, and called upon him, Gen. xiii. 4; xiv. 22: xv. 2, 8. Nay more, they left this name of Jehovah to the places where he had thus condeſcended to converſe with them: *And Abraham called the the name of the place Jehovah-jireh,* Gen. xxii 14. Conſequently Abraham could not be ignorant of the name, when he had given it to a place. There is then a difficulty in the paſſage, which muſt be removed: and in order to this, it has been propoſed to amend the text, by changing *not*, into *it;* and then the words will run thus, *I appeared unto Abraham, unto Iſaac, and unto Jacob, by the name of* (El-ſhadai) *God Almighty, and my name Jehovah I made it known unto them.* But as this alteration has not the authority of any ancient manuſcript to ſupport it, ſome may perhaps think it too bold: let us therefore ſee if we cannot remove the difficulty, without altering the text; and this may be done by only changing the punctuation, and reading the paſſage interrogatively: *Did not I appear unto Abraham, unto Iſaac, and unto Jacob, by the name of God Almighty? and by my name Jehovah was I not known to them?* That is, Was not I known to them both by the name *El-ſhadai*, the God of Power; and by the name Jehovah, the Faithful God, the Fulfiller of Promiſes!

With regard to the meaning of the word Jehovah, I ſhall only obſerve, that, according to the beſt commentators, it expreſſes the full import of the name I AM.

6 *With a ſtretched out arm.*] This metaphor is taken from perſons enraged, who, in order to ſtrike the blow with more force, lift their arm high, and extend it to its full length.

And with great judgments.] That is, by inflicting on them many grievous plagues.

8 *I am the Lord.*] Heb. I am *Jehovah*, that is, I am he who performs what I have promiſed.

12 *Who am of uncircumciſed lips*] That is, of lips that cannot utter words; implying the ſame he had before alledged, namely, that he was an ill ſpeaker, and wanted eloquence.

20 *And ſhe bare him Aaron and Moſes.*] Hence we ſee how exactly the promiſe made by God (Gen. chap. xv. 16.) of delivering the children of Iſrael out of ſervitude, in the fourth generation, that is, the fourth from their deſcent into Egypt, was fulfilled; for Moſes was the ſon of Amram, the ſon of Kohath, the ſon of Levi, the ſon of Jacob.

25 *Theſe are the heads of the fathers of the Levites.*] He ſays nothing of the other tribes, it being his intention only in this place to derive his own and Aaron's pedigree from Iſrael.

CHAP. VII.

1 *Moſes is encouraged to go to Pharaoh.* 10 *His rod turned into a ſerpent.* 13 *Pharaoh's heart is hardened.* 19 *The river is turned into blood.*

AND the Lord ſaid unto Moſes, See I have made thee a God to Pharaoh; And Aaron thy brother ſhall be thy prophet.

2 Thou ſhalt ſpeak all that I command thee: and Aaron thy brother ſhall ſpeak unto Pharoah, that he ſend the children of Iſrael out of his land.

3 And I will harden Pharaoh's heart, and multiply my ſigns and my wonders in the land of Egypt.

4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael, out of the land of Egypt, by great judgements.

5 And the Egyptians ſhall know, that I *am* the Lord, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 And Moſes and Aaron did as the Lord commanded them, ſo did they.

7 And Moſes *was* fourſcore years old, and Aaron fourſcore and three years old, when they ſpake unto Pharaoh.

8 ¶ And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

9 When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron, Take thy rod and caſt *it* before Pharaoh, *and* it ſhall become a ſerpent.

10 ¶ And Moſes and Aaron went in unto Pharaoh, and they did ſo as the Lord had commanded: and Aaron caſt down his rod before Pharaoh, and before his ſervants, *and* it became a ſerpent.

11 Then Pharaoh alſo called the wiſe men, and the ſorcerers: now the Magicians of Egypt, they alſo did in like manner with their enchantments.

12 For they caſt down every man his rod, and they became ſerpents: but Aaron's rod ſwallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had ſaid.

14 ¶ And the Lord ſaid unto Moſes, Pharaoh's heart *is* hardened, he refuſeth to let the People go.

15 Get thee unto Pharaoh in the morning, lo, he goeth out into the water, and thou ſhall ſtand by the river's brink, againſt he come: and the rod which was turned to a ſerpent ſhalt thou take in thine hand.

16 And thou ſhalt ſay unto him, The Lord God of the Hebrews, hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſs: and behold, hitherto thou wouldeſt not hear.

17 Thus ſaith the Lord, In this thou ſhalt know that I *am* the Lord: behold, I will ſmite with the rod that *is* in mine hand, upon the waters which *are* in the river, and they ſhall be turned to blood.

18 And the fiſh that *is* in the river ſhall die, and the river ſhall ſtink, and the Egyptians ſhall loath to drink of the water of the river.

19 ¶ And the Lord ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood: and *that* there may be blood throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone.

20 And Moſes and Aaron did ſo, as the Lord commanded: and he lift up the rod and ſmote the waters that *were* in the river, in the ſight of Pharaoh, and in the ſight of his ſervants: and all the waters that *were* in the river, were turned to blood.

21 And the fiſh that *was* in the river died; and the river ſtunk, and the Egyptians could not drink of the waters of the river: and there was blood throughout all the land of Egypt.

22 And

Commentary and Notes on Chapter VII.

1 *I have made thee a god to Pharaoh.*] That is, thou ſhalt be like a god, whoſe oracles ſhall be delivered to Pharaoh by Aaron thy prophet, or interpreter.

3 *And multiply my ſigns.*] That is, as the firſt plagues that were inflicted, had no other effect upon Pharaoh, but to make him ſhew his obſtinacy and diſobedience, many more miraculous judgments ſhall be wrought for his correction.

5 *The Egyptians ſhall know that I am the Lord.*] That is, the Egyptians ſhall know that I am not a mere local Deity, nor the God of Iſrael only, but Jehovah, the ſupreme God of the univerſe.

12 *They caſt down every man his rod, and they became ſerpents.*] The ſcripture all along ſuppoſes, that evil ſpirits and impoſtures have the power of working ſome kinds of miracles; ſo that we need not be ſurpriſed, that theſe magicians performed by their infernal art, many of thoſe miracles which Moſes wrought by the power of God: for many are of opinion, that as God was pleaſed to inſpire his true prophets, and enable him to give ſigns and work wonders for his ſervants; ſo the devil and his angels affected to imitate theſe particular favours, and gave oracles, ſigns and wonders to delude their ſuperſtitious votaries. But others, unwilling to introduce miracles without neceſſity, are of opinion that theſe ſigns were effected merely by the uſe of natural means, and by the art of man, without any ſupernatural interpoſition: at leaſt, that this was the opinion of Pharaoh and his people, when Moſes wrought his wonders in Egypt, is thought evident from the uſe Pharaoh made of his magicians upon the occaſion. For when Aaron's rod was turned into a ſerpent, he ſent for his magicians to do the ſame; and upon finding they could, he thought it no real miracle, and refuſed to let the people go. He made the ſame concluſion upon their bringing up frogs, and upon the rivers being turned into blood; but when the magicians tried, and could not produce lice, then both he and they concluded, that *this was the finger of God.*

Aaron's rod ſwallowed up their rods.] This was a ſufficient demonſtration of the ſuperior power by which Moſes acted above theirs; which might have convinced Pharaoh, if his magicians had not made him believe that they would in time find a power ſuperior to Moſes.

13 *And he hardened Pharaoh's heart.*] This paſſage ſhould have been tranſlated, *The heart of Pharaoh was hardened,* And ſo it is rendered in the Septuagint, Chaldee, and Arabic verſions.

15 *Lo, he goeth out unto the water.*] Some think he was going to pay his morning devotion to the river Nile, which was ſacred among the Egyptians: others, more probably, that he was going to bathe in the river, that he might purify himſelf to offer up his adoration to the riſing ſun.

17 *In this thou ſhalt know that I am the Lord.*] That is, the Jehovah, whom thou pretendeſt not to know, will now convince thee, that he is more powerful than all thy gods, by changing into blood the waters of that very river to which thou payeſt ſo great veneration.

18 *And the fiſh that is in the river ſhall die.*] Here are three grievous effects of this plague, namely, the deſtruction of the fiſh, the ſtench occaſioned by their death, and the want of water to drink, there being hardly any other in Egypt, except that of the Nile.

19 *Stretch out thine hand upon the waters.*] We are not to underſtand here that Aaron was to ſmite all the waters, ſtreams, &c. but only that which was at hand, in token of the divine malediction, which was miraculouſly to diffuſe its influence over the ſtreams, ponds, &c.

22 And the magicians of Egypt did ſo with their inchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had ſaid.

23 And Pharaoh turned and went into his houſe, neither did he ſet his heart to this alſo.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And ſeven days were fulfilled, after that the Lord had ſmitten the river.

CHAP. VIII.

1 *Frogs are ſent.* 16 *The duſt is turned to lice.* 20 *The ſwarms of flies.* 25 *Pharaoh inclined to let the people go.* 32 *But yet is hardened.*

AND the Lord ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the Lord, Let my people go, that they may ſerve me.

2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with frogs.

3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

4 And the frogs ſhall come up both on thee, and upon thy people, and upon all thy ſervants.

5 ¶ And the Lord ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt.

6 And Aaron ſtretched out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt.

7 And the magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moſes and Aaron, and ſaid, Intreat the Lord that he may take away the frogs from me, and from my people: and I will let the people go, that they may do ſacrifice unto the Lord.

9 And Moſes ſaid unto Pharaoh, Glory over me: when ſhall I entreat for thee, and for thy ſervants, and for thy people, to deſtroy the frogs from thee, and thy houſes, *that* they may remain in the river only.

10 And he ſaid, To-morrow. And he ſaid, *be it* according to thy word: that thou mayeſt know, that *there is* none like unto the Lord our God.

11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river only.

12 And Moſes and Aaron went out from Pharaoh: and Moſes cried unto the Lord becauſe of the frogs which he had brought againſt Pharaoh.

13 And the Lord did according to the word of Moſes: and the frogs died out of the houſes, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land ſtank.

15 But when Pharaoh ſaw that there was reſpite, he hardened his heart, and hearkened not unto them: as the Lord had ſaid.

16 ¶ And the Lord ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt.

17 And they did ſo; for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became lice, in man and in beaſt: all the duſt of the land became lice throughout all the land of Egypt.

18 And the magicians did ſo with their inchantments to bring forth lice, but they could not: ſo there were lice upon man, and upon beaſt.

19 Then the magicians ſaid unto Pharaoh: This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had ſaid.

20 ¶ And the Lord ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh (lo, he cometh forth to the water) and ſay unto him, Thus ſaith the Lord, Let my people go, that they may ſerve me.

21 Elſe if thou wilt not let my people go, behold, I will ſend ſwarms *of flies* upon thee, and upon thy ſervants, and upon thy people, and into thy

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22 *And the magicians did ſo with their inchantments*] By their effecting the like change in the waters, Pharaoh vainly imagined that his god was as powerful as the god of the Hebrews. The Divine Being permitted theſe deluded men thus far to ſucceed in their oppoſition, in order to render their impious folly the more conſpicuous; ſince, by permitting them to change the waters into blood, and putting it out of their power to reſtore them to their former ſtate, and by permitting them to produce frogs, which they were not able to remove, they only increaſed thoſe plagues upon themſelves and their countrymen. And tho' the ſorcerers of Egypt were able, in ſome meaſure, to imitate a few of the firſt works of Moſes, yet they were forced quickly to ſubmit, and to own the inimitable power of God.

Neither did he hearken unto them.] Notwithſtanding the magicians were utterly unable to reſtore the river and receptacles of water to their former ſtate, or to do any thing to relieve their prince and country from the dreadful calamity; yet the king contents himſelf with what his ſorcerers had done, and was at no pains to compare the different effects of the two contending powers before him, in order to his conviction; but, without any remorſe, leaves his whole kingdom under the miſery of this fearful judgment.

Commentary and Notes on Chapter VIII.

8 *Intreat the Lord, that he may take away the frogs.*] This is the very man who proudly ſaid ſome time ago, *Who is the Lord?* But now he is forced to have recourſe to Moſes and Aaron, to become interceſſors to the Lord for him.

9 *And Moſes ſaid unto Pharaoh, Glory over me: when ſhall I entreat for thee?*] I not only indulge thee in this requeſt, but even permit thee to chuſe thine own time.

10 *And he ſaid To morrow.*] Doubtleſs Pharaoh was perſuaded, from the imperfect notions he had of the Deity, that it was impoſſible to remove this plague in an inſtant, and therefore deſired Moſes to do it to-morrow; preſuming that was the very ſooneſt he could accompliſh ſo great an event, by whatever power aſſiſted.

14 *And they gathered them together upon heaps.*] God could eaſily have diſſolved them into duſt: but he would have them lie dead before their eyes, to convince them they were real frogs, and no illuſion.

19 *This is the finger of God.*] In the original it is, *This is the finger of Elohim;* that is, of a God: intimating, that they had, till now, conſidered his miracles only as the effect of magic; but were now forced to confeſs, that he muſt be aſſiſted by ſome Divinity.

And Pharaoh's heart was hardened] Or, as it may be better rendered, *Yet Pharaoh's heart was hardened:* that is, He ſtill refuſed to let Iſrael go, notwithſtanding he ſaw his magicians baffled, and heard them declare, that Moſes was aſſiſted by a Divine Power. Perhaps his prieſts and magicians might ſtill amuſe him with hopes, that they ſhould in time get the better of this rival power, and by that means confirmed him in his obſtinacy.

21 *Swarms of flies.*] The original word, which we render flies, is *acob*, and properly ſignifies a mixture; and thence ſome will have this plague to have been ſwarms of venomous inſects,

thy houſes: and the houſes of the Egyptians ſhall be full of ſwarms *of flies*, and alſo the ground whereon they *are*.

22 And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms *of flies* ſhall be there; to the end that thou mayeſt know, that I *am* the Lord in the midſt of the earth.

23 And I will put a diviſion between my people, and thy people: to-morrow ſhall this ſign be.

24 And the Lord did ſo: and there came a grievous ſwarm *of flies* into the houſe of Pharaoh, and *into* his ſervants houſes, and into all the land of Egypt: the land was corrupted by reaſon of the ſwarm *of flies*.

25 ¶ And Pharaoh called for Moſes, and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.

26 And Moſes ſaid, It is not meet ſo to do; for we ſhall ſacrifice the abomination of the Egyptians to the Lord our God: Lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?

27 We will go three days journey into the wilderneſs, and ſacrifice to the Lord our God, as he ſhall command us.

28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice to the Lord your God, in the wilderneſs; only you ſhall not go very far away: intreat for me.

29 And Moſes ſaid, Behold, I go out from thee, and I will entreat the Lord, that the ſwarms *of flies* may depart from Pharaoh, from his ſervants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to ſacrifice to the Lord.

30 And Moſes went out from Pharaoh, and intreated the Lord.

31 And the Lord did according to the word of Moſes; and he removed the ſwarms *of flies* from Pharaoh, from his ſervants, and from his people: there remained not one.

32 And Pharaoh hardened his heart at this time alſo, neither would he let the people go.

CHAP. IX.

1 *The murrain of beaſts.* 8 *The plague of boils, and blains.* 22 *The plague of hail.*

THEN the Lord ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the Lord God of the Hebrews, Let my people go, that they may ſerve me.

2 For if thou refuſe to let *them* go, and wilt hold them ſtill.

3 Behold, the hand of the Lord is upon thy cattle which *is* in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: *there ſhall be* a very grievous murrain.

4 And the Lord ſhall ſever between the cattle of Iſrael, and the cattle of Egypt: and there ſhall nothing die of all *that is* the childrens of Iſrael.

5 And the Lord appointed a ſet time, ſaying, To-morrow the Lord ſhall do this thing in the land.

6 And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Iſrael died not one.

7 And Pharaoh ſent, and behold, there was not one of the cattle of the Iſraelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the Lord ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it towards the heaven in the ſight of Pharaoh.

9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a boil breaking forth *with* blains upon man, and upon beaſt, throughout all the land of Egypt.

10 And they took aſhes of the furnace, and ſtood before Pharaoh, and Moſes ſprinkled it up towards heaven: and it became a boil breaking forth *with* blains upon man and upon beaſt.

11 And the magicians could not ſtand before Moſes, becauſe of the boil: for the boil was upon the magicians, and upon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh,

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as ſerpents, ſcorpions, &c. But the Septuagint, where it is rendered the *dog fly*, ſeems moſt conformable to truth; eſpecially if we admit of Le Clerc's derivation of the word from the Arabic *baraba*, to devour: for theſe flies ſtick ſtaſt in the ſkin, lance it with a ſharp proboſcis, and ſuck the blood. And to this the Pſalmiſt ſeems to allude, *He ſent flies among them which devoured them*, lxxviii. 45.

22 *And I will ſever in that day the land of Goſhen*, &c.] Here the God of Iſrael has plainly expreſſed his diſtinguiſhing mercy to his people, which muſt be underſtood in all the other plagues. And hence we may learn, that the Almighty will never leave thoſe who ſincerely truſt in him. They muſt not indeed, expect, *when his judgments are in the earth*, to be *covered with the hollow of his hand*, and exempted from all misfortunes. No, they muſt expect chaſtiſements; but ſuch as will *work out for them a far more exceeding and eternal weight of glory*.

That thou mayeſt know, that I am the Lord in the midſt of the earth.] That is, The diſtinction that I will put between my people and thy people, ſhall convince thee, that I am Jehovah, the governor of the whole earth.

26 *Shall we ſacrifice the abomination*, &c.] That is, Shall we ſacrifice to our God the Egyptian idols, thoſe animals which they account ſacred, and the ſlaying of which they conſider as a crime, or an abomination.

Commentary and Notes on Chapter IX.

6 *All the cattle of Egypt died.*] It may be better tranſlated, *All the cattle that died were of Egypt*; i. e. belonged to the Egyptians: for it appears from ver. 19. that many of the Egyptian cattle eſcaped the peſtilence. Here we may obſerve, by the cattle being firſt ſmitten, and afterwards the men, the goodneſs of Providence even in puniſhing a wicked nation, that thoſe previous calamities gradually increaſing, may warn mankind to avoid ſtill ſeverer judgments by ſincere repentance—Such is Homer's deſcription of the plague ſent on the Greeks:

> On mules and dogs th' infection firſt began,
> And laſt, the vengeful arrows fix'd in man.
>
> *Pope*, Iliad 1.

9 *Shall be a boil breaking forth into blains.*] This ſhould be rendered, *an inflammation breaking out into blains*; for the word *ſchehin*, which we tranſlate a boil, comes from *ſcheban*, to be hot, or inflamed; and blains are the general conſequence of an inflammation.

11 *And the magicians could not ſtand before Moſes.*] This plague completed the defeat of the magicians, as it evidently demonſtrated their vanity in oppoſing Moſes, when they could not even defend their own perſons from being tormented by this inflammation. And accordingly they are never mentioned again. Poſſibly they were now rendered ſo contemptible in the eyes of Pharaoh and his ſervants, that they durſt not again look either Moſes or Pharaoh in the face.

raoh, and he hearkened not unto them; as the Lord had ſpoken unto Moſes.

13 ¶ And the Lord ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the Lord God of the Hebrews, Let my people go, that they may ſerve me.

14 For I will at this time ſend all my plagues upon thine heart, and upon thy ſervants, and upon thy people, that thou mayeſt know that *there is* none like me in all the earth.

15 For now I will ſtretch out my hand, that I may ſmite thee and thy people with peſtilence; and thou ſhalt be cut off from the earth.

16 And in very deed for this *cauſe* have I raiſed thee up, for to ſhew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exalteſt thou thyſelf againſt my people, that thou wilt not let them go?

18 Behold, to-morrow, about this time, I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof, even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou haſt in the field: *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.

20 He that feared the word of the Lord amongſt the ſervants of Pharaoh, made his ſervants and his cattle flee into the houſes.

21 And he that regarded not the word of the Lord, left his ſervants and his cattle in the field.

22 ¶ And the Lord ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt; upon man, and upon beaſt, and upon every herb of the field throughout the land of Egypt.

23 And Moſes ſtretched forth his rod toward heaven, and the Lord ſent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt, ſince it became a nation.

25 And the hail ſmote throughout all the land of Egypt, all that *was* in the field, both man and beaſt: and the hail ſmote every herb of the field and brake every tree of the field.

26 Only in the land of Goſhen, where the children of Iſrael *were*, was there no hail.

27 ¶ And Pharaoh ſent, and called for Moſes and Aaron, and ſaid unto them, I have ſinned *this* time: the Lord *is* righteous, and I and my people *are* wicked.

28 Intreat the Lord (for it is enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye ſhall ſtay no longer.

29 And Moſes ſaid unto him, As ſoon as I am gone out of the city, I will ſpread abroad my hands unto the Lord: *and* the thunder ſhall ceaſe, neither ſhall there be any more hail; that thou mayeſt know how that the earth *is* the Lord's

30 But as for thee, and thy ſervants, I know that ye will not yet fear the Lord God.

31 And the flax and the barley was ſmitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rye were not ſmitten: for they *were* not grown up.

33 And

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14 *That thou mayeſt know there is none like me in all the earth.*] Three reaſons are aſſigned why God was pleaſed to execute theſe ſevere judgments upon Pharaoh and his people. One is expreſſed in theſe words, *that thou mayeſt know*, &c. that is, to teach thee by ſad experience, ſince thou art not otherwiſe to be convinced, that my power is ſuperior to all other. Another is declared in the next verſe, *that my name may be declared throughout all the earth*; that is, to give an exemplary demonſtrative proof to all nations of my divine power and juſtice. A third is added, chap. x 2. That the Iſraelites and their poſterity might be ſtedfaſtly engaged to worſhip him alone, who had wrought ſuch wonders of power in their behalf; and accordingly we find Moſes and the other prophets, conſtantly reminding the Iſraelites of theſe miracles, in order to eſtabliſh them in their duty.

15 *For now I will ſtretch forth my hand, that I may ſmite thee and thy people with peſtilence*, &c.] Pharaoh and his people were not deſtroyed by peſtilence, and therefore the beſt commentators read the paſſage in the preter, inſtead of the future tenſe; and then the ſenſe will be, For now I had ſtretched forth mine hand to deſtroy thee and thy people by my late peſtilence, and thou ſhouldſt have been cut off from the earth; but indeed for this very cauſe have I preſerved thee, for to ſhew in thee my power, &c. Some indeed refer the above paſſage to the deſtruction of the firſt-born, whom they think were ſmote by ſome peſtilential diſeaſe. But as Pharaoh himſelf did not periſh by that viſitation, the former explanation ſeems the moſt conſonant to reaſon.

16 *For this cauſe have I raiſed thee up.*] That is, though thou haſt long ago deſerved to be deſtroyed, yet I have thought fit to ſpare thee for a conſiderable time, to ſhew my wonders in the land of Egypt, for the Hebrew word *bagnamid* does not ſignify to raiſe a thing into being, but to preſerve and eſtabliſh it in being; and accordingly the Septuagint verſion has it, *For this cauſe thou haſt been hitherto preſerved*

18 *Behold to-morrow.*] The time is here preciſely marked, that it might not be ſaid to have fallen out by chance. It alſo ſerved to demonſtrate, that every part of nature was under the command of God; that fire, hail, thunder and ſtorm obey his voice.

Grievous hail, &c. Great hail-ſtones, accompanied with a dreadful ſtorm of thunder and lightning.

24 *Fire mingled with the hail.*] In the original it is, *Fire catching itſelf among the hail*, that is, one flaſh of lightning taking hold of another, ſo that the flames enfolded, or, as it were, embraced each other. It ſeems to anſwer the deſcription of a fiery whirlwind, which ſcorches up and beats down all before it.

25 *And the hail ſmote every herb*, &c. This expreſſion muſt not be underſtood in its full extent, but that the plants and trees of Egypt were, in general, ſhattered, and a great many of every kind deſtroyed.

28 *That there be no more mighty thunderings.*] In the Hebrew it is *coloth Elohim*, voices of God; for ſo thunder is called in ſcripture, becauſe of its awful majeſtic ſound, and powerful effects.

> The thunder is his voice; and the red flaſh
> His ſpeedy ſword of juſtice. At his touch
> The mountains flame. He ſhakes the ſolid earth,
> And rocks the nations.
>
> *Thomſon's Spring.*

29 *That the earth is the Lord's.*] The heathens were perſuaded that every country had its particular deity, whoſe power did not extend to the territories of his brother Gods. In oppoſition to this notion Moſes gives Pharaoh to underſtand, that Jehovah was not only the God of the Hebrews, but of the whole earth. It was he who weighed the mountains in ſcales, and the hills in a ballance; who proportioned the waters in the hollow of his hand, and adjuſted the duſt of the earth with meaſure; who poiſed the ſtars with inexpreſſible nicety, and meted out the heavens with a ſpan! And ſurely this great Jehovah can effect every thing for his people. Be their miſeries ever ſo galling, cannot this God relieve them? Be their wants ever ſo numerous, cannot this God ſupply them? Be their corruptions within ever ſo inveterate, or their temptations ever ſo importunate, cannot this mighty God ſubdue the one, and fortify them againſt the other? O my ſoul, ſhould trials with an inceſſant vehemence ſift thee as wheat; ſhould tribulation, with a weight of woes, almoſt grind thee to powder; ſhould pleaſure, with her bewitching ſmiles, ſolicit thee to delicious ruin; yet *hold thee faſt by God*, and lay thy help upon him that is omnipotent; upon the God of the whole earth.

31 *The flax was bolled.*] Grown up in a round ſtem or ſtalk.

32 *The wheat and the rye were not ſmitten.*] We are to conſider, that the Egyptians ſowed all ſorts of grain at one time, namely, as ſoon as the lands were ready after the retreat of the Nile; and barley being a corn of a quicker growth than either wheat or rye, it would of courſe be forwarder, and therefore more liable to be ſmitten.

33 And Moſes went out of the city from Pharaoh, and ſpread abroad his hands unto the Lord: and the thunders and hail ceaſed, and the rain was not poured upon the earth.

34 And when Pharaoh ſaw that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more, and hardened his heart, he and his ſervants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Iſrael go; as the Lord had ſpoken by Moſes.

CHAP. X.

1 *The plague of locuſts,* 21 *and darkneſs.* 27 *Pharaoh's heart is yet hardened.*

AND the Lord ſaid unto Moſes, Go in unto Pharaoh: for I have hardened his heart, and the heart of his ſervants; that I might ſhew theſe my ſigns before him:

2 And that thou mayeſt tell in the ears of thy ſon, and of thy ſon's ſon, what things I have wrought in Egypt, and my ſigns which I have done amongſt them; that ye may know how that I *am* the Lord.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the Lord God of the Hebrews, How long wilt thou refuſe to humble thyſelf before me? Let my people go, that they may ſerve me.

4 Elſe if thou refuſe to let my people go, behold, to-morrow will I bring the locuſts into thy coaſt.

5 And they ſhall cover the face of the earth, that one cannot be able to ſee the earth: and they ſhall eat the reſidue of that which is eſcaped, which remaineth unto you from the hail, and ſhall eat every tree which groweth for you out of the field.

6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians; which neither thy fathers, nor thy fathers fathers have ſeen, ſince the day that they were upon the earth, unto this day. And he turned himſelf, and went out from Pharaoh.

7 And Pharaoh's ſervants ſaid unto him, How long ſhall this man be a ſnare unto us? Let the men go, that they may ſerve the Lord their God. Knoweſt thou not yet, that Egypt is deſtroyed?

8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go, ſerve the Lord your God: *but* who *are* they that ſhall go?

9 And Moſes ſaid, we will go with our young, and with our old, with our ſons, and with our daughters; with our flocks, and with our herds will we go; for we *muſt hold* a feaſt unto the Lord.

10 And he ſaid unto them, Let the Lord be ſo with you, as I will let you go, and your little ones: look *to it,* for evil *is* before you.

11 Not ſo: go now ye *that are* men, and ſerve the Lord, for that you did deſire. And they were driven out from Pharaoh's preſence.

12 ¶ And the Lord ſaid unto Moſes, Stretch out thine hand over the land of Egypt, for the locuſts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moſes ſtretched forth his rod over the land of Egypt, and the Lord brought an eaſt-wind upon the land all that day, and all *that* night: *and* when it was morning, the eaſt-wind brought the locuſts.

14 And the locuſts went up over all the land of Egypt, and reſted in all the coaſt of Egypt: very grievous *were they*; before them there were no ſuch locuſts as they, neither after them ſhall be ſuch.

15 For they covered the face of the whole earth, ſo that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moſes and Aaron in haſte: and he ſaid, I have ſinned againſt the Lord your God, and againſt you.

17 Now therefore forgive, I pray thee, my ſin only this once, and intreat the Lord your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the Lord.

19 And the Lord turned a mighty ſtrong weſt-wind, which took away the locuſts, and caſt them into

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Commentary and Notes on Chapter X.

1 *Go in unto Pharaoh, for I have hardened his heart.*] That is, Though all my judgments have hitherto only tended to harden his heart, yet go in unto him, and make the ſame demand; for, from his refuſal to obey me, I will take occaſion to work greater wonders, which ſhall leave him without excuſe, and be perpetual monuments of my divine power and providence in behalf of Iſrael, to engage them and their poſterity to a careful obedience towards me.

5 *They ſhall cover the face of the earth.*] The ſwarms of locuſts, in the eaſtern countries, are almoſt incredible. Thevenot tells us, "That in that part of Scythia which the Coſſacks now inhabit, " there are infinite numbers of them, eſpecially in dry ſeaſons, which " the North-eaſt wind brings over from Tartary like a vaſt cloud, " ſometimes fifteen or eighteen miles long, and about ten or twelve " miles broad, ſo that they quite darken the ſky, and make the brightest day obſcure; and that wherever they light, they devour all the " corn in leſs than two hours time, and frequently make a famine in " the country. Theſe inſects, he adds, live about ſix months; and " when they are dead, the ſtench of them ſo corrupts and infects the " air, that it very often occaſions dreadful peſtilences." So that one of theſe deſtroying armies of locuſts, being ſent upon Egypt, might well be ſaid to cover the face of the earth.

7 *How long ſhall this man be a ſnare unto us?*] That is, How long ſhall this man lay before us the occaſion of our falling into one calamity after another?

9 *And Moſes ſaid, We will go with our young and with our old,* &c.] Moſes, at the end of the verſe, gives the reaſon why all were to go; namely, becauſe *they were to hold a feaſt unto the Lord,* and in theſe ſolemnities the whole body of the nation, men, women, and children, aſſiſted. Pharaoh was no ſtranger to this; for theſe feaſts were common in Egypt, and celebrated by all the inhabitants, men, women, and children.

10 *Let the Lord be ſo with you as I will let you go.*] This ſeems to be an ironical expreſſion, implying, Yes, your God Jehovah ſhall deliver you by a miracle, indeed, if ever I part with you in that manner.

For evil is before you.] That is, Your intentions are evidently ſeditious; as if he had ſaid, Your evil deſigns are ſeen in your eyes.

16 *I have ſinned againſt the Lord.*] The heathens always conſidered the locuſts as a token of the divine diſpleaſure; and therefore Pharaoh cries out, *I have ſinned againſt Jehovah*; for ſo the word Lord ſhould have been rendered.

17 *Take away from me this death.*] As the locuſts ravaged the fields, killed the trees and plants, and deſtroyed the ſupports of human life, they are juſtly called a death, or deadly plague.

19 *And caſt them into the Red Sea.*] This ſea is otherwiſe called the Arabian gulph, and lies to the eaſt of Egypt. It is called in

into the Red ſea: there remained not one locuſt in all the coaſts of Egypt.

20 But the Lord hardened Pharaoh's heart, ſo that he would not let the children of Iſrael go.

21 ¶ And the Lord ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſs over the land of Egypt, even darkneſs *which* may be felt.

22 And Moſes ſtretched forth his hand toward heaven: and there was a thick darkneſs in all the land of Egypt three days.

23 They ſaw not one another, neither roſe any from his place for three days: but all the children of Iſrael had light in their dwellings.

24 ¶ And Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the Lord; only let your flocks and your herds be ſtayed: let your little ones alſo go with you.

25 And Moſes ſaid, Thou muſt give us alſo ſacrifices, and burnt-offerings, that we may ſacrifice unto the Lord our God.

26 Our cattle alſo ſhall go with us; there ſhall not an hoof be left behind: for thereof muſt we take to ſerve the Lord our God; and we know not with what we muſt ſerve the Lord, until we come thither.

27 ¶ But the Lord hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thyſelf, ſee my face no more: for in *that* day thou ſeeſt my face, thou ſhalt die.

29 And Moſes ſaid, Thou haſt ſpoken well, I will ſee thy face again no more.

CHAP. XI.

1 *God's meſſage to the Iſraelites to borrow jewels of their neighbours.* 4 *The death of the firſt-born threatened.*

AND the Lord ſaid unto Moſes, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he ſhall let *you* go, he ſhall ſurely thruſt you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of ſilver, and jewels of gold.

3 And the Lord gave the people favour in the ſight of the Egyptians. Moreover the man Moſes *was* very great in the land of Egypt, in the ſight of Pharaoh's ſervants, and in the ſight of the people.

4 And Moſes ſaid, Thus ſaith the Lord, About midnight will I go out into the midſt of Egypt.

5 And all the firſt-born in the land of Egypt ſhall die, from the firſt-born of Pharaoh, that ſitteth upon his throne, even unto the firſt-born of the maid-ſervant that *is* behind the mill; and all the firſt-born of beaſts.

6 And there ſhall be a great cry throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more.

7 But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt: that ye may know how that the Lord hath put a difference between the Egyptians and Iſrael.

8 And all theſe thy ſervants ſhall come down unto me, and bow down themſelves unto me, ſaying, Get thee out, and all the people that follow thee; and after that I will go out: and he went out from Pharaoh in a great anger.

9 And the Lord ſaid unto Moſes, Pharaoh ſhall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moſes and Aaron did all theſe wonders before Pharaoh; and the Lord hardened Pharaoh's heart, ſo that he would not let the children of Iſrael go out of his land.

CHAP. XII.

3 *The paſſover is inſtituted.* 29 *The firſt-born are ſlain.* 31 *The Iſraelites driven out of the land.*

AND the Lord ſpake unto Moſes and Aaron in the land of Egypt, ſaying,

2 This

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in the Hebrew the ſea of *Suph*. the name of a certain ſea-weed, which grows there in great abundance. The Phœnicians called it the ſea of Edom, from its neighbourhood to Idumea; and the Greeks, turning this proper name into an appellative, called it the Red ſea; for Edom, in Hebrew, ſignifies *red*

21 *Darkneſs which may be felt*.] That is, Darkneſs attended with ſuch groſs clammy moiſture, as may affect them in the moſt ſenſible manner. The hazy louring vapours wove ſo thick a veil, that the rays of the meridian ſun could not penetrate. What gloom then muſt overwhelm the nocturnal hours! All was pitchy darkneſs, without one enlivening ray. How ſolemn, how awful muſt ſuch a ſcene appear! It muſt reſemble the return of chaos, or the ſhroud of nature!

23 *They ſaw not one another, neither roſe any from his ſeat for three days.*] This paſſage is elegantly picturesque; it paints in the ſtrongeſt colours, the horror and diſmay which this palpable darkneſs caſt upon their minds. We muſt not, however, underſtand the expreſſion in its full extent; for it is not to be ſuppoſed, that none of the Egyptians aroſe from their Places during three days; it only implies, that none ventured out of their houſes during that time, and that all buſineſs was entirely at a ſtand.

29 *And Moſes ſaid thou haſt ſpoken well, I will ſee thy face again no more.*] That is, I will not appear again before thee, without thy expreſs command.

Commentary and Notes on Chapter XI.

1 *And the Lord ſaid unto Moſes.*] Or rather, *the Lord had ſaid unto Moſes*: for the fourth verſe of this chapter immediately connects with the end of the preceding, and is a continuation of Moſes's conference with Pharaoh. The three firſt verſes of this chapter ſhould therefore be incloſed in a parentheſis, and the words *the Lord had ſaid*, made to refer to ſome preceding chapter.

3 *Moreover the man Moſes was very great.*] That is, all the Egyptians held him in great eſteem and veneration, as a perſon that had extraordinary power with God. And hence we ſee the reaſon why Pharaoh did not attempt any thing againſt his perſon, and alſo why he and the Iſraelites found ſo much favour in the ſight of the Egyptians.

4 *And Moſes ſaid.*] That is, he ſaid to Pharaoh. The whole ſeries of the narration ſhews, that Moſes delivered the following denunciation to Pharaoh before he departed out of his preſence.

5 *From the firſt-born of Pharaoh, that ſitteth on the throne, to the firſt-born of the maid-ſervant that is behind the mill.*] That is, all in general, from the higheſt to the loweſt. For it ſhould be obſerved, that the grinding at the mill was the work of the moſt abject ſlaves. And hence we ſee, with what propriety, the prophet Iſaiah marks the ſad reverſe of fortune which attended Babylon, by repreſenting her tender virgins as ſlaves condemned to drudge at the mill. *Come down, and ſit in the duſt: O virgin daughter of Babylon, ſit on the ground: there is no throne, O daughter of the Chaldeans: for thou ſhalt no more be called tender and delicate. Take the mill-ſtones and grind meal*, &c. chap. xlvii. 1, 2.

7 *Shall not a dog move his tongue.*] This is a proverbial expreſſion, implying, that in that memorable night all ſhall be peace and quietneſs among the Iſraelites; no fearful outcry ſhall terrify them, nor ſhrieks of terror invade their habitations.

8 *And he went out from Pharaoh in a great anger.*] This paſſage ſhould be rendered, *and he went out from Pharaoh who was in a great anger.*

Commentary and Notes on Chapter XII.

1 *And the Lord ſpake unto Moſes.*] This paſſage ſhould be in the preter tenſe, *And the Lord had ſpoke*: for it appears from verſe 3, and 6, that

2 This month *ſhall be* unto you the beginning of months: it *ſhall be* the firſt month of the year to you.

3 ¶ Spake ye unto all the congregation of Iſrael, ſaying in the tenth *day* of this month they ſhall take to them every man a lamb, according to the houſe of *their* fathers, a lamb for an houſe.

4 And if the houſhold be too little for the lamb, let him and his neighbour next unto his houſe, take *it* according to the number of the ſouls; every man according to his eating ſhall make you count for the lamb.

5 Your lamb ſhall be without blemiſh, a male of the firſt year: ye ſhall take *it* out from the ſheep, or from the goats.

6 And ye ſhall keep it up until the fourteenth day of the ſame month: and the whole aſſembly of the congregation of Iſrael ſhall kill it in the evening.

7 And they ſhall take of the blood, and ſtrike *it* on the two ſide-poſts, and on the upper door-poſts of the houſes, wherein they ſhall eat it.

8 And they ſhall eat the fleſh in that night; roaſt with fire, and unleavened bread, *and* with bitter *herbs* they ſhall eat it.

9 Eat not of it raw, nor ſodden at all with water, but roaſt with fire: his head with his legs, and with the purtenance thereof.

10 And ye ſhall let nothing of it remain until the morning: and that which remaineth of it until the morning, ye ſhall burn with fire.

11 ¶ And thus ſhall ye eat it; *with* your loins girded, your ſhoes on your feet, and your ſtaff in your hand: and ye ſhall eat it in haſte; it *is* the Lord's paſſover.

12 For I will paſs through the land of Egypt this night, and will ſmite all the firſt-born in the land of Egypt, both man and beaſt: and againſt all the gods of Egypt I will execute judgment: I am the Lord.

13 And the blood ſhall be to you for a token upon the houſes where ye *are*: and when I ſee the blood, I will paſs over you, and the plague ſhall not be upon you to deſtroy *you*, when I ſmite the land of Egypt.

14 And this day ſhall be unto you for a memorial; and ye ſhall keep it a feaſt to the Lord throughout your generations: ye ſhall keep it a feaſt by an ordinance for ever.

15 Seven days ſhall ye eat unleavened bread; even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened bread from the firſt day until the ſeventh day, that ſoul ſhall be cut off from Iſrael.

16 And in the firſt day *there ſhall be* an holy convocation, and in the ſeventh day there ſhall be an holy convocation to you: no manner of work ſhall be done in them, ſave *that* which every man muſt eat, that only may be done of you.

17 And ye ſhall obſerve *the feaſt of* unleavened bread; for in this ſelf-ſame day have I brought your armies out of the land of Egypt: therefore ſhall ye obſerve this day in your generations by an ordinance for ever.

18 In the firſt *month*, on the fourteenth day of the month at even, ye ſhall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days ſhall there be no leaven found in your houſes: for whoſoever eateth that which is leavened, even that ſoul ſhall be cut off from the congregation of Iſrael, whether he be a ſtranger, or born in the land.

20 Ye

6, that Moſes had this revelation before the tenth day, on which moſt interpreters think, the three days darkneſs began. So that the former part of this chapter is an account of ſome particulars that had paſſed, but were not related in hiſtorical order.

2 *This month ſhall be unto you the beginning of months.*] That is, the month from whence you ſhall begin the year; for before this tranſaction their year commenced about the autumnal equinox; but to commemorate their happy deliverance from Egypt, was to commence from this month, which they called *Abib*, an ear of corn, becauſe the corn was then eared in that country. It anſwers nearly to our March.

3 *In the tenth day of this month.*] This interval of time was allowed them, becauſe otherwiſe it would have been impoſſible, or at leaſt very difficult, to procure themſelves ſo many lambs and kids in Egypt, eſpecially as they were to depart in haſte: but in future ages, they did not begin their preparation 'till the thirteenth, or the day before the paſſover.

They ſhall take to them every man a Lamb.] The Hebrew word which we render lamb, ſignifies alſo a kid, either of which they were at liberty to take for this ſacrifice. The paſſage ſhould therefore have been rendered, *They ſhall take unto them every man a lamb or a kid.*

A lamb for an houſe.] The Hebrew word *Beth*, which we hear render a houſe, implies alſo a whole people, as the *houſe of Iſrael*: and ſometimes a tribe, *as the houſe of Levi.* But in this place it ſignifies thoſe who lived under one maſter, or head of a family.

5 *Your lamb ſhall be without blemiſh, a male of the firſt year.*] The lamb was to be without blemiſh, or perfect, as it is in the Hebrew, to repreſent the moral purity, that unblemiſhed ſincerity, without which no act of worſhip can be acceptable to the Deity. It was to be a male, becauſe the male was counted more excellent, and its fleſh better than that of the female. Of the firſt year, becauſe after that time they began to feel the heat of libidinous appetite, and conſequently were not proper emblems of purity and innocence.

6 *In the Evening.*] In the original it is *between the two evenings.* In order to explain this paſſage it muſt be obſerved, that the Hebrews divided the afternoon into two evenings, the firſt of which began immediately after the ſun had paſſed the meridian, and laſted 'till ſun-ſet; at which time the ſecond began, and laſted 'till night, or 'till the end of the twilight. And between theſe two evenings the paſſover was offered: That is, according to Maimonides, about half an hour after three, when the daily evening ſacrifice, and every thing belonging to it was over, then the paſchal ſacrifice began, and continued 'till ſun-ſet.

7 *And ye ſhall take of the blood, and ſtrike it,* &c.] They were not to touch the threſhold with blood, becauſe it was always conſidered as prophane to tread on the blood.

8 *Roaſt with fire.*] They were in haſte to be gone, and therefore they were commanded to roaſt the lamb, becauſe it required leſs time than to boil it.

Unleavened bread.] The original word which we render *unleavened*, properly ſignifies pure, unmixed, uncorrupted, leaven being conſidered as a kind of corruption. The uſe of unleavened bread might therefore be enjoined, to remind them of ſincerity. Though others think it was ordered partly to repreſent the hardſhips they ſuffered in Egypt, and partly to commemorate their haſty deliverance, which did not allow them time to leaven it.

And with bitter herbs.] This was alſo enjoined to remind them of their Egyptian bondage, which made *their lives bitter to them.*

11 *Ye ſhall eat it with your loins girded, your ſhoes on your feet,* &c] That is, you ſhall eat it in a travelling poſture, that you may be ready to ſet out on your journey at a moment's warning.

It is the Lord's paſſover.] That is, this ſacrifice is offered in remembrance of Jehovah's *paſſing over*, or ſparing the Iſraelites when he ſmote all the firſt-born in the land of Egypt.

12 *Againſt all the Gods of Egypt I will execute judgement.*] The word in the original which we render Gods, is *Elohim*, and ſometimes ſignifies Prince or Great Man; whence ſome think it means the grandees of Egypt; but it ſeems more properly to imply the idol gods, which the Egyptians worſhipped. Some are of opinion, that it relates to the ſacred animals of the Egyptians, which they ſuppoſed were all deſtroyed in this night of horror.

16 *An holy convocation.*] That is a ſolemn feſtival, called a convocation, becauſe the people were convoked or aſſembled by the ſound of trumpets, to offer ſacrifices, and perform the other duties of Religion.

18 *At even*] The Jewiſh feaſts begin at even.

19 *Whether he be a ſtranger.*] That is, a perſon of another nation, who had embraced the Jewiſh religion; for no other ſtrangers were admitted to this feaſt.

20 Ye ſhall eat nothing leavened: in all your habitations ſhall ye eat unleavened bread.

21 Then Moſes called for all the elders of Iſrael, and ſaid unto them, Draw out and take ye a lamb according to your families, and kill the paſſover.

22 And ye ſhall take a bunch of hyſſop, and dip *it* in the blood that *is* in the baſon, and ſtrike the lintel and the two ſide-poſts with the blood that *is* in the baſon: and none of you ſhall go out at the door of his houſe untill the morning.

23 For the Lord will paſs through to ſmite the Egyptians, and when he ſeeth the blood upon the lintel, and on the two ſide-poſts, the Lord will paſs over the door, and will not ſuffer the deſtroyer to come in unto your houſes to ſmite *you*.

24 And ye ſhall obſerve this thing for an ordinance to thee, and to thy ſons for ever.

25 And it ſhall come to paſs, when ye be come to the land which the Lord will give you, according as he hath promiſed, that ye ſhall keep this ſervice.

26 And it ſhall come to paſs, when your children ſhall ſay unto you, what mean ye by this ſervice?

27 That ye ſhall ſay, It *is* the ſacrifice of the Lord's paſſover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes. And the people bowed the head and worſhipped.

28 And the children of Iſrael went away, and did as the Lord had commanded Moſes and Aaron, ſo did they.

29 ¶ And it came to paſs, that at midnight the Lord ſmote all the firſt born in the land of Egypt, from the firſt-born of Pharaoh that ſat on his throne, unto the firſt-born of the Captive that *was* in the Dungeon; and all the firſt-born of cattle.

30 And Pharaoh roſe up in the night, he and all his Servants, and all the Egyptians: and there was a great cry in Egypt: for *there was* not a houſe where *there was* not one dead.

31 ¶ And he called for Moſes and Aaron by night, and ſaid, Riſe up, *and* get ye forth from amongſt my people, both ye and the children of Iſrael: and go, ſerve the Lord, as ye have ſaid.

32 Alſo take your flocks, and your herds, as ye have ſaid, and be gone: and bleſs me alſo.

33 And the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte: for they ſaid, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their ſhoulders.

35 And the children of Iſrael did according to the word of Moſes; and they borrowed of the Egyptians jewels of ſilver, and jewels of gold, and raiment.

36 And the Lord gave the people favour in the ſight of the Egyptians, ſo that they lent unto them *ſuch things as they required*. And they ſpoiled the Egyptians.

37 And the children of Iſrael journeyed from Rameſes to Succoth, about ſix hundred thouſand on foot, *that were* men, beſides children.

38 And a mixed multitude went up alſo with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt: for it was not leavened; becauſe they were thruſt out of Egypt, and could not tarry, neither had they prepared for themſelves any victual.

40 Now the ſojourning of the children of Iſrael, who dwelt in Egypt, *was* four hundred and thirty years.

41 And it came to paſs, at the end of four hundred and thirty years, even the ſelf-ſame day it came to paſs, that all the hoſts of the Lord went out from the land of Egypt.

42 It *is* a night to be much obſerved unto the Lord, for bringing them out from the land of Egypt: this *is* that night of the Lord to be obſerved of all the children of Iſrael in their generations.

43 And

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21 *Kill the paſſover.*] That is, kill the paſchal lamb.

And none of you ſhall go out of the door of his houſe until the morning.] Doubtleſs leſt the Egyptians ſhould ſuſpect the Iſraelites were the real authors of their national calamity.

23 *And when he ſeeth the blood*] This whole ſacrifice was a type of our great Redeemer, who to ſave loſt mankind, took the human nature upon him, and ſhed his precious blood to waſh away the ſins of the world. This is the great original, of which the paſchal lamb was only a type! This the lamb that was offered without ſpot, to redeem mankind from the power of death and the grave! This the ſpotleſs victim, who poured out his ſoul for tranſgreſſors, who bled balm for a diſtempered world!

29 *All the firſt-born of cattle.*] By the firſt-born may be underſtood the beſt, that is the prime of their cattle. Herodotus informs us, that the Egyptians lived promiſcuouſly with their cattle; ſo that the angel ſmote at the ſame time both them and thoſe animals they conſidered as ſacred.

32 *Bleſs me alſo.*] That is, pray to Jehovah, that I and my people may be delivered from this terrible peſtilence. Well might the Egyptian monarch pray to be delivered from this ſcourge of the Lord; for ſurely ſuch a ſudden deadly blow was never before given to any nation of the earth; this might with the greateſt propriety, be called *the peſtilence that walketh in darkneſs.*

34 *And the people took their dough before it was leavened.*] This paſſage might have been better rendered, *And the people took their flour before it was leavened*; for the word in the original oftener ſignifies flour than dough; and the former would here have been moſt agreeable to reaſon; for if they had made their flour into dough, they could not want time to leaven it, becauſe they were thruſt out of Egypt ſoon after midnight, and it cannot well be ſuppoſed that they had that moment finiſhed their dough.

Their kneading-troughs.] The word which is here tranſlated kneading-troughs, is in Deut. xxviii. 5, 17, tranſlated *ſtore*, and would have been more naturally rendered here *grain* or *corn*.

35 *They borrowed of the Egyptians*, &c.] See commentary, &c. on chap. iii. 22.

37 *Rameſes.*] This ſeems to have been the chief city of Goſhen, where the children of Iſrael reſided.

To Succoth.] That is, booths, from the tents they erected there for their cattle. This Succoth, for there was another place of the ſame name in the land of Canaan, lay in the road from Rameſes to the wilderneſs of the Red Sea.

About ſix hundred thouſand on foot that were men.] That is, perſons fit for war, or twenty years old and upwards. But this was not above one third of the whole number of people that went up out of Egypt. A ſurpriſing increaſe, in little more than two hundred years, from ſeventy perſons that went down into Egypt!

38 *And a mixt multitude went up with them.*] This multitude conſiſted of Egyptians who had embraced the religion of the Hebrews, and were deſirous of ſharing their fortune.

40 *The ſojourning of the children of Iſrael who dwelt in Egypt,* &c.] The word *dwelt*, ſhould be here rendered *ſojourned;* and the true ſenſe of the paſſage is, "That the ſojourning of the Hebrew "nation, from the time that Abraham left his native country, to the "deliverance of his poſterity out of Egypt, where they long ſojourn-"ed, was juſt 430 years."

41 *All the hoſts of the Lord.*] They are termed the hoſts of the Lord, becauſe he led them by a pillar of a cloud during their whole rout through the wilderneſs. And from the word hoſts we learn, that they did not go out of Egypt in a wild and confuſed manner, but in good order, like troops marching to meet the enemy. And probably the princes of the tribes were now acknowledged a ſort of general officers of the tribes, and the heads of families ſubordinate officers in their reſpective families.

43 And the Lord ſaid unto Moſes and Aaron. This *is* the ordinance of the paſſover: There ſhall no ſtranger eat thereof.

44 But every man's ſervant that is bought for money, when thou haſt circumciſed him, then ſhall he eat thereof.

45 A foreigner, and an hired ſervant ſhall not eat thereof.

46 In one houſe ſhall it be eaten; thou ſhalt not carry forth aught of the fleſh abroad out of the houſe: neither ſhall ye break a bone thereof,

47 All the congregation of Iſrael ſhall keep it.

48 And when a ſtranger ſhall ſojourn with thee, and will keep the paſſover to the Lord, let all his males be circumciſed, and then let him come near and keep it; and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof.

49 One law ſhall be to him that his home-born and unto the ſtranger that ſojourneth among you.

50 Thus did all the children of Iſrael; as the Lord commanded Moſes and Aaron, ſo did they.

51 And it came to paſs the ſelf-ſame day, *that* the Lord did bring the children of Iſrael out of the land of Egypt by their armies.

CHAP. XIII.

1 *The firſt-born ſanctified to God.* 3 *The memorial of the paſſover is commanded,* 21 *God guideth them by a pillar of a cloud and of fire.*

AND the Lord ſpake unto Moſes, ſaying,

2 Sanctify unto me all the firſt-born, whatſoever openeth the womb among the children of Iſrael, *both* of man and of beaſt: it *is* mine.

3 ¶ And Moſes ſaid unto the people, Remember this day, in which ye came out from Egypt, out of the houſe of bondage; for by ſtrength of hand the Lord brought you out from this *place:* there ſhall no leavened bread be eaten.

4 This day came ye out in the month Abib.

5 And it ſhall be when the Lord ſhall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebuſites, which he ſware unto thy fathers to give thee, a land flowing with milk and honey, that thou ſhalt keep this ſervice in this month.

6 Seven days ſhalt thou eat unleavened bread, and in the ſeventh day *ſhall be* a feaſt to the Lord.

7 Unleavened bread ſhall be eaten ſeven days: and there ſhall no unleavened bread be ſeen with thee, neither ſhall there be leaven ſeen with thee in all thy quarters.

8 And thou ſhalt ſhew thy ſon in that day, ſaying, *This is done* becauſe of that *which* the Lord did unto me, when I came forth out of Egypt.

9 And it ſhall be for a ſign unto thee upon thine hand, and for a memorial between thine eyes: that the Lord's law may be in thy mouth: for with a ſtrong hand hath the Lord brought thee out of Egypt.

10 Thou ſhall therefore keep this ordinance in his ſeaſon from year to year.

11 And it ſhall be when the Lord ſhall bring thee into the land of the Canaanites, as he ſware unto thee, and to thy fathers, and ſhall give it thee.

12 That thou ſhall ſet apart unto the Lord all that openeth the matrix: and every firſtling that cometh of the beaſt, which thou haſt, the males *ſhall be* the Lord's.

13 And every firſtling of an aſs thou ſhalt redeem with a lamb; and if thou wilt not redeem it, then thou ſhalt break his neck: and all the firſt-born of man amongſt thy children ſhalt thou redeem.

14 And it ſhall be when thy ſon aſketh thee in time to come, ſaying, What *is* this? that thou ſhalt ſay unto him, By ſtrength of hand the Lord brought us out from Egypt, from the houſe of bondage:

15 And it came to paſs when Pharaoh would hardly let us go, that the Lord ſlew all the firſt-born in the land of Egypt, both the firſt-born of man, and the firſt-born of beaſt: therefore I ſacrifice to the Lord all that openeth the matrix, being males; but all the firſt-born of my children I redeem.

16 And it ſhall be for a token upon thine hand, and for frontlets between thine eyes: for by ſtrength of hand the Lord brought us forth out of Egypt.

17 ¶ And it came to paſs, when Pharoah had let the people go, that God led them not *through* the way of the land of the Philiſtines, although that *was* near; for God ſaid, Leſt peradventure the people repent when they ſee war, and they return to Egypt.

18 And

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46 *Neither ſhall ye break a bone thereof.*] This type was particularly fulfilled in Chriſt, the great Redeemer of mankind.

48 *No uncircumciſed perſon ſhall eat thereof*] Great Numbers of the Iſraelites having neglected this rite in Egypt, according to Maimonides, they were now cicumciſed, that they might keep the paſſover.

Commentary and Notes on Chapter XIII.

2 *Sanctify to me the firſt-born.*] That is, Let them be accounted ſacred, and ſet a part from the congregation; that all the people might remember the tender mercy of the Almighty in ſparing them, when thoſe of the Egyptians were deſtroyed.

Whatſoever openeth the womb.] That is, the firſt production of the womb; and ſhould have been ſo rendered here, the word being derived from an Arabic verb, which ſignifies *to begin.*

Both of man and of beaſt: it is mine.] This was afterwards revoked, the Levites being choſen to officiate in their ſtead at the altar; and the firſt-born ordered to be redeemed at a certain Price, which was part of the prieſts maintenance.

8 *And thou ſhalt ſhew thy ſon in that day.*] Here Moſes commands the Iſraelites to inform their children, when they were ſettled in the land of Canaan, of the true intent and meaning of the paſſover, that they might offer thankſgivings to the God of their fathers, who had ſo miraculouſly delivered his people from the ſlaviſh bondage of the Egyptians.

13 *If thou wilt not redeem it, then thou ſhalt break his neck.*] Or, *cut off his neck*; it was to die one way or other, and not to be employed in common uſe.

17 *And God led them not through the way of the land of the Philiſtines, although that was near,* &c.] The diſtance from Egypt to Canaan, through the land of the Philiſtines, was a journey only of a few days. But the Iſraelites were no ſtrangers to the fierce temper of the Philiſtines (ſee 1 Chron. vii. 21, &c.); and as the ſlavery they had endured in Egypt muſt have broken their ſpirits, and rendered them unfit for war, therefore God was pleaſed to lead them a very different way through the deſert. It ſhould here be obſerved, that the Almighty does not make uſe of Miracles, but when they become abſolutely neceſſary. He could eaſily have placed the Iſraelites in *the land he ſware to their fathers,* immediately after their departure out of Egypt, and diſcomfitted the whole hoſt of the Philiſtines, had they oppoſed their paſſage; but he choſe to govern his people, according to the laws and Maxims of human wiſdom.

18 But God led the people about, *through* the way of the wilderneſs of the Red ſea. And the children of Iſrael went up harneſſed out of the land of Egypt.

19 And Moſes took the bones of Joſeph with him: for he had ſtraitly ſworn the children of Iſrael, ſaying, God will ſurely viſit you; and ye ſhall carry up my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderneſs.

21 ¶ And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV.

5 *Pharaoh's purſuit.* 10 *The Iſraelites murmur.* 21 *They paſs through the Red ſea.* 23 *The Egyptians drowned.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they turn and encamp before Pi-hahiroth, between Migdol and the ſea, over againſt Baal-zephon; before it ſhall ye encamp by the ſea.

3 For Pharaoh will ſay of the children of Iſrael, They *are* entangled in the land, the wilderneſs hath ſhut them in.

4 And I will harden Pharaoh's heart, that he ſhall follow after them; and I will be honoured upon Pharaoh, and upon all his hoſt; that the Egyptians may know, that I *am* the Lord. And they did ſo.

5 ¶ And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we done this, that we have let Iſrael go from ſerving us?

6 And he made ready his chariot, and took his people with him.

7 And he took ſix hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the Lord heardened the heart of Pharaoh king of Egypt, and he purſued after the children of Iſrael: and the children of Iſrael went out with an high hand.

9 But the Egyptians purſued after them, (all the horſes *and* chariots of Pharaoh, and his horſemen, and his army,) and overtook them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and behold, the Egyptians marched after them: and they were ſore afraid: and the children of Iſrael cried out unto the Lord.

11 And they ſaid unto Moſes, Becauſe *there were* no graves in Egypt, haſt thou taken us away to die in the wilderneſs? wherefore haſt thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, ſaying, Let us alone, that we may ſerve the Egyptians? for *it had been* better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſs.

13 And Moſes ſaid unto the people, Fear ye not, ſtand ſtill, and ſee the ſalvation of the Lord, which he will ſhew to you to day? for the Egyptians whom ye have ſeen to day, ye ſhall ſee them again no more for ever.

14 The Lord ſhall fight for you, and ye ſhall hold your peace.

15 And the Lord ſaid unto Moſes, Wherefore crieſt thou unto me? ſpeak unto the children of Iſrael, that they go forward.

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18 *God led the people about.*] That is, the pillar of fire, or ſymbol of the Divine Preſence, went before them, and conducted them in the way through the wilderneſs, which was not the direct road to Canaan.

And the children of Iſrael went up harneſſed.] The word *harneſſed* is variouſly rendered: it comes from a root which ſignifies *five*, and hence ſome render it *five in a rank.* Others think it ſignifies *girt about*, that is, ready for action, becauſe the orientals uſe to gird themſelves about the fifth rib. It is the ſame word which we render *prepared for war*, Joſ. i. 14; iv. 13.

20 *And encamped in Etham, in the edge of the wilderneſs.*] Etham lay in the edge of the wilderneſs of Shur, next to Egypt, at the bottom of the Arabian gulph, or Red ſea.

21 *And the Lord went before them.*] That is, the Shechinah; or ſymbol of the Divine Preſence, which was accompanied with a retinue of angels. This divine Appearance is ſometimes called *the angel of God*; by which, in all probability, is meant Chriſt, becauſe the Iſraelites are ſaid to have tempted him in the deſert.

By day in a pillar of a cloud.] It is called a pillar, becauſe it extended from the earth to the clouds, and aſſumed the appearance of a ſtately pillar. Its principal uſe was to direct the Iſraelites in the way, but it alſo defended them from the piercing rays of the ſun, which in theſe hot and ſandy countries, are very troubleſome to the traveller.

By night in a pillar of fire.] This was to direct their march, and at the ſame time to give them light, that they might travel by night as well as by day. Theſe appearances continued till the death of Moſes, when the Iſraelites paſſed over Jordan, and were directed in their march by the ark of the covenant.

Commentary and Notes on Chapter XIV.

2 *Speak unto the children of Iſrael, that they turn.*] The intention at firſt was to have entered the wilderneſs from Etham, but they are now directed by an order from the Shechinah to turn to the right, and keep along the weſt-ſide of the Red-ſea, between Migdol and the ſea.

Before Pi hahiroth.] This was probably the name of a mouth, or narrow paſſage, between the mountains on the weſt-ſide of the Red ſea, the word *Pi*, in the Hebrew, ſignifying a mouth: it lay about ſixteen miles from Etham.

Between Migdol and the ſea.] The word *Migdol* ſignifies a caſtle, and was probably a fortreſs raiſed on one of the mountains of Pi-hahiroth. This place was ſituated on the weſtern ſhore of the Red ſea.

3 *Pharaoh will ſay of the children of Iſrael, they are entangled in the land.*] That is, he will be perſuaded that you are hemmed in by rocks on one ſide, and by the ſea on the other.

The wilderneſs hath ſhut them in.] By the word wilderneſs muſt be underſtood wild rugged mountains; for the children of Iſrael were now near the ſhore of the Red ſea, among mountains almoſt impaſſable, eſpecially to a numerous army.

4 *And I will harden Pharaoh's heart.*] That is, the ſituation of the Iſraelites now incloſed between impaſſable rocks and mountains on one ſide, and the ſea on the other, will render Pharaoh ſo venturous and deſperate as to follow, and by force, bring them back to his Egyptian bondage.

8 *And he purſued after the children of Iſrael: and the children of Iſrael went out with an high hand.*] This paſſage might be rendered more intelligible in the following manner: *And he purſued after the children of Iſrael, even the children of Iſrael, who went out with an high hand*; that is, who were going away in ſpite of him. The metaphor is taken from thoſe who uſe force to obtain any thing, and have their hand lifted to ſtrike the blow, unleſs it be given them.

9 *All the horſes and chariots of Pharaoh, and his horſemen*] It appears from this paſſage, that the whole army of the Egyptians conſiſted ſolely of chariots and horſemen.

15 *Wherefore crieſt thou unto me.*] That is, tire not thyſelf any longer in prayer, go to thy poſt, lead forward the people, and in doing thy duty rely on my providence to extricate them, This paſſage

16 But lift thou up thy rod, and ſtretch out thine hand over the ſea, and divide it: and the children of Iſrael ſhall go on dry *ground* through the midſt of the ſea.

17 And I, behold, I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſemen.

18 And the Egyptians ſhall know, that I *am* the Lord, when I have gotton me honour upon Pharaoh, upon his chariots, and upon his horſemen.

19 And the Angel of God, which went before the camp of Iſrael, removed, and went behind them: and the pillar of the cloud went from before their face, and ſtood behind them:

20 And it came between the camp of the Egyptians, and the camp of Iſrael; and it was a cloud and darkneſs *to them*, but it gave light by night *to theſe*: ſo that the one came not near the other all the night.

21 ¶ And Moſes ſtretched out his hand over the ſea; and the Lord cauſed the ſea to go *back* by a ſtrong eaſt-wind all that night, and made the ſea dry *land*, and the waters were divided.

22 And the children of Iſrael went into the midſt of the ſea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians purſued, and went in after them to the midſt of the ſea, *even* all Pharaoh's horſes, his chariots, and his horſemen.

24 And it came to paſs, that in the morning watch, the Lord looked unto the hoſt of the Egyptians, through the pillar of fire and of the cloud, and troubled the hoſt of the Egyptians.

25 And took off their chariot wheels, and they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael; for the Lord fighteth for them againſt the Egyptians.

26 And the Lord ſaid unto Moſes, Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſemen.

27 And Moſes ſtretched forth his hand over the ſea; and the ſea returned to its ſtrength when the morning appeared: and the Egyptians fled againſt it: and the Lord overthrew the Egyptians in the midſt of the ſea.

28 And the waters returned and covered the chariots, and the horſemen, *and* all the hoſt of Pharaoh that came into the ſea after them: there remained not ſo much as one of them.

29 But the children of Iſrael walked upon dry *land* in the midſt of the ſea: and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the Lord ſaved Iſrael that day out of the hand of the Egyptians: and Iſrael ſaw the Egyptians dead upon the ſea-ſhore.

31 And Iſrael ſaw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his ſervant Moſes.

CHAP. XV.

1 *Moſe's ſong.* 22 *The people want water.* 23 *The bitter waters at Marah,* 25 *are ſweetened,* 27 *They come to Elim.*

THEN ſang Moſes and the children of Iſrael this ſong unto the Lord, and ſpake, ſaying, I will ſing unto the Lord: for he hath triumphed glorioſly; the horſe and his rider hath he thrown into the ſea.

2 The

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contains an excellent moral leſſon, namely, that it is not by inactive invocations of the Deity, that we are to expect relief from heaven in our exigencies; but by joining with prayer to God, our moſt active and prudent endeavours; but to neglect to uſe the natural means which are in our power, and truſt entirely to vows and prayers, is only to tempt Providence, and increaſe the evil.

17 *I will harden the hearts of the Egyptians, and they ſhall follow them.*] That is, I will ſuffer their own violent paſſions, and proud imaginations, to blind their minds, and harden their hearts to their own deſtruction. Of all the infatuations that ever poſſeſſed the Egyptians, this was the ſtrongeſt, that they ſhould venture to purſue the Iſraelites, when they ſaw, or might have ſeen, the ſea opening her boſom to give them a paſſage; an evident proof that they were under the protection of the God of nature, whoſe voice that unruly element was thus miraculouſly made to obey.

I will get me honour.] My power and my juſtice ſhall be magnified and rendered more conſpicuous in the eyes of the world, by means of their miraculous deſtruction.

21 *And the Lord cauſed the ſea to go back.*] Whether this event, was produced by the intervention of angels, or by an immediate act of Divine Power, it is equally true that God was the author, for angels are only his miniſters. Some writers have endeavoured to explain this in a natural way; but the ſacred hiſtory plainly repreſents it as miraculous, the pillar of the cloud conducting them, the ſea beginning to retire upon Moſes lifting up his rod, and ſtanding as an heap on both ſides while the Iſraelites paſſed over dry land. The pſalmiſt gives us a moſt beautiful deſcription of this miracle, by repreſenting the waters ſtruck with amazement at the ſight of God, and ſtarting back in awe of his majeſty: *The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled.* Pſalm lxxvii. 16.

24 *The Lord looked upon the hoſt of the Egyptians*] He looked upon them in anger: that is, he viſited them with the marks of his diſpleaſure, by confounding and baffling their meaſures.

Through the pillar of fire and of the cloud.] The cloudy part of the pillar had been towards the Egyptians; but it ſeems probable to imagine, that the other ſide was now turned towards them, and confounded them with its amazing ſpendor.

And troubled the hoſt of the Egyptians.] This was done either by the glorious ſplendour iſſuing from the pillar of the cloud flaſhing in their faces; or, as Joſephus explains it, by a dreadful tempeſt, with thunder and hail-ſtones ſhot from the cloud, which put them into the greateſt diſorder: a tradition which he probably had from the Egyptian prieſts, who added, that their anceſtors were obliged by this ſtorm, to quit their purſuit of the Iſraelites. And to this tranſaction, Dr. Hammond refers, Pſalm lxxvii. 17. *The clouds poured out water; the ſkies ſent out a ſound; the voice of thy thunder was in the heaven; the lightenings lightened the world; the earth trembled and ſhook.*

25 *And took off their chariot-wheels.*] Some of their wheels were broken by lightning and tempeſt.

27 *The ſea returned to its ſtrength.*] That is, this enormous maſs of waters, which had been, as it were, ſuſpended by the power of the great Creator, had now full ſcope given to its impetuous rage.

29 *But the children of Iſrael walked on dry land in the midſt of the ſea.*] This ſhould be rendered, *But the children of Iſrael had walked,* &c. for they were entirely paſſed through the ſea when Pharaoh and his hoſt were drowned.

31 *And the people feared the Lord,* &c.] This great miracle for ſome time filled their mind with awful ideas of God: but theſe were immediately defaced by the firſt preſſure of a difficulty; and this temporary fit of religion turned into infidelity towards God, and impatient murmurings againſt their leader.

Commentary and Notes on Chapter XV.

1 *Then ſang Moſes,* &c.] This ſong is the moſt antient piece of poetry in the world, but in what kind of meaſure it is compoſed, is not eaſy to determine; nor is this of any great conſequence, ſince every competent judge muſt own, that it contains ſomething much more eſſential to poetry, elevation of ſentiment, and loftineſs of expreſſion; and at the ſame time, that the words are ſo happily ranged, that they are rendered melodious, and fit to be ſung to muſical inſtruments.

2 The Lord *is* my ſtrength and ſong, and he is become my ſalvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The Lord *is* a man of war: the Lord *is* his name.

4 Pharaoh's chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the red ſea.

5 The depths have covered them: they ſank into the bottom as a ſtone.

6 Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath daſhed in pieces the enemy.

7 And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt thee: thou ſenteſt forth thy wrath, *which* conſumed them as ſtubble.

8 And with the blaſt of thy noſtrils the waters were gathered together; the floods ſtood upright as an heap, *and* the depths were congealed in the heart of the ſea.

9 The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them: I will draw my ſword, and my hand ſhall deſtroy them.

10 Thou didſt blow with thy wind, the ſea covered them: they ſank as lead in the mighty waters.

11 Who *is* like unto thee, O Lord, amongſt the gods! Who *is* like thee, glorious in holineſs, fearful *in* praiſes, doing wonders!

12 Thou ſtretchedſt out thy right hand, the earth ſwallowed them.

13 Thou in thy mercy haſt led forth the people *which* thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy habitation.

14 Thy people ſhall hear, *and* be afraid: ſorrow ſhall take hold of the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhall be amazed, the mighty men of Moab, trembling ſhall take hold upon them: all the inhabitants of Canaan ſhall melt away.

16 Fear and dread ſhall fall upon them, by the greatneſs of thine arm they ſhall be *as* ſtill as a ſtone: till thy people paſs over, O Lord, till the people paſs over, *which* thou haſt purchaſed.

17 Thou ſhalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O Lord, *which* thou haſt made for thee to dwell in; *in* the ſanctuary, O Lord, *which* thy hands have eſtabliſhed.

18 The Lord ſhall reign for ever and ever.

19 For the horſe of Pharaoh, went in with his chariots, and with his horſemen into the ſea, and the Lord brought again the waters of the ſea upon them: but the children of Iſrael went on dry *land* in the midſt of the ſea.

10 ¶ And Miriam the propheteſs, the ſiſter of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances.

21 And Miriam anſwered them, Sing ye to the Lord, for he hath triumphed glorioufly: the horſe and his rider hath he thrown into the ſea.

22 So Moſes brought Iſrael from the Red Sea, and they went out into the wilderneſs of Shur: and they went three days in the wilderneſs, and found no water.

23 And

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2 *The Lord is my ſtrength and ſong, and he is become my ſalvation.*] That is, the Lord is my powerful protector, the object of my praiſe, the author of my ſafety, and glorious deliverance.

He is my God, and I will prepare him an habitation, &c.] This paſſage might be better rendered, *He is my God, and I will honour him; my father's God, and I will exalt him.* For the original word has two ſenſes; to build one a comely dwelling, and to honour and adore; the latter of which is preferable here, as it anſwers to the other member of the ſentence, *My father's God and I will exalt him.*

3 *The Lord is a man of war.*] This paſſage is very unhappily rendered: the Arabic has it, *the Lord is mighty in war,* which is much more elegant than our tranſlation.

6 *Thy right hand, O Lord, is become glorious,* &c.] That is, This, O God, was the work of thy divine power, which is magnified in the overthrow of ſuch adverſaries; and againſt which the moſt potent monarchs on earth are as able to make reſiſtence, as the dry ſtubble before the conſuming flame.

7 *Thy wrath which conſumed them as ſtubble.*] This expreſſion is more elegant in the Hebrew, and ſhould have been rendered, *Thy fiery indignation conſumed them as ſtubble.*

8 *With the blaſt of thy noſtrils.*] A poetical expreſſion for the wind, which blew, vehemently by order of the Almighty. It ſtrongly marks the power of God, intimating, that, merely by breathing on the ſea, he had made that unruly element to fly back. The royal pſalmiſt uſes nearly the ſame expreſſion, when he tells us, that all the hoſts of heaven were made *by the breath of his mouth,* Pſalm xxiii. 6. And Eliphaz has recourſe to the ſame metaphor, in repreſenting the deſtruction of the wicked: *By the blaſt of God they periſh, and by the breath of his noſtrils are they conſumed,* Job, chap. iv. 9.

The waters were gathered together, &c.] The ſea itſelf fled to make us way; its waves gathered themſelves on either ſide, like a wall and bulwark to defend us.

9 *The enemy ſaid; I will purſue,* &c.] How did the enemy ſwell with revenge, and feaſt upon the expectation of ſatiating all their malice and fury upon us, when God, by one blaſt of his diſpleaſure, buried them beneath the tumultuous waves of the ocean, and put a period at once to their lives and expectations.

11 *Who is like unto thee,* &c.] O powerful Jehovah! what are all the imaginary and ſuperſtituous deities of the heathen world, when compared to thy tranſcendant and infinite perfections; exerting themſelves in effects and diſpenſations ſo glorious in their wiſdom and juſtice, ſo adoreable by thy people, and terrible to thine enemies?

12 *The earth ſwallowed them.*] That is, it received them into its capacious boſom, wherein the ocean is contained.

13 *Thou haſt guided them in thy ſtrength unto thy holy habitation.*] The Almighty is here conſidered as a ſhepherd, leading his people in peaceful ſecurity like a flock, to their promiſed reſt in the land of Canaan.

14 *Thy people ſhall hear,* &c.] The fame of theſe wonders ſhall go before us, ſtriking terror into all the people whoſe countries we are to poſſeſs, and into ſuch as ſhall attempt to obſtruct our paſſage thither. In vain ſhall the warlike Moabites ſeek to reſiſt; in vain ſhall the Edomites bear arms againſt the Almighty. All hearts will fail, all will be ſtill and dead as ſtones, and ſuffer the people, choſen of heaven, to enter the inheritance prepared for them.

17 *The mountain of thine inheritance.*] This ſeems to refer to the mountain which ſtood within the walls of Jeruſalem, on one of which the temple was built. *He brought them to the border of his ſanctuary: even to the mountain, which his right hand had purchaſed,* Pſalm lxxviii. 54.

20 *Took a timbrel in her hand*] It was a cuſtom, from the earlieſt ages, to uſe muſical inſtruments in the ſervice of their Maker, eſpecially in celebrating the divine praiſes, which is the moſt ſpirited part of worſhip, and indeed the moſt raviſhing and exalted employment of a rational being. And it is worthy remark, that this way of praiſing God had not its original in the Moſaic inſtitution, but was derived from more antient times.

21 *And Miriam anſwered them.* The meaning ſeems to be, that after every verſe ſung by Moſes and the men, Miriam and the women interpoſed, and repeated this verſe, *Sing to the Lord, for he hath triumphed glorioufly,* &c. This way of ſinging by courſes was uſed in after-times, as appears from Ezra, iii. 11, and Pſalm cxxxvi. and is repreſented as practiſed by the angels themſelves, in their worſhip of the Divine Majeſty, Iſaiah vi. 3. *And one cried unto another, and ſaid holy! holy! holy! is the Lord of hoſts! The whole earth is full of his glory.* And ſurely, nothing can be ſo truly becoming a dependant ſtate, as to pay our homage of thankſgiving to the Fountain of Perfection, and magnify the Supreme Governor of the univerſe. To praiſe that great and glorious God, who formed the earth and built the ſkies; who poured from his hand the watry world, and breathed the all-ſurrounding air abroad.

23 And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured againſt Moſes, ſaying what ſhall we drink?

25 And he cried unto the Lord, and the Lord ſhewed him a tree, *which* when he had caſt into the waters, the waters were made ſweet: there he made for them a ſtatute and an ordinance, and there he proved them.

26 And ſaid, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes: I will put none of theſe diſeaſes upon thee, which I have brought upon the Egytians: for I *am* the Lord that healeth thee.

27 ¶ And they came to Elim, where *were* twelve wells of water, and threeſcore and ten palm-trees: and they encamped there by the waters.

CHAP. XVI.

2 *The Iſraelites murmur for want of bread.* 11 *Quails are ſent,* 14 *and manna.*

AND they took their journey from Elim, and all the congregation of the children of Iſrael came into the wilderneſs of Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond month, after their departing out of the land of Egypt.

2 And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs.

3 And the children of Iſrael ſaid unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we ſat by the fleſh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderneſs to kill this whole aſſembly with hunger.

4 ¶ Then ſaid the Lord unto Moſes, Behold, I will rain bread from heaven for you: and the people ſhall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no.

5 And it ſhall come to paſs, that on the ſixth day, they ſhall prepare *that* which they bring in; and it ſhall be twice as much as they gather daily.

6 And Moſes and Aaron ſaid unto all the children of Iſrael, At even, then ye ſhall know that the Lord hath brought you out from the land of Egypt.

7 And in the morning, then ye ſhall ſee the glory of the Lord; for that he heareth your murmurings againſt the Lord: And what *are* we, that ye murmur againſt us?

8 And Moſes ſaid, *This ſhall be* when the Lord ſhall give you in the evening fleſh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur againſt him; And what *are* we? your murmurings *are* not againſt us, but againſt the Lord.

9 And Moſes ſpake unto Aaron, Say unto all the congregation of the children of Iſrael, Come near before the Lord: for he hath heard your murmurings.

10 And it came to paſs as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked towards the wilderneſs, and behold, the glory of the Lord appeared in the cloud.

11 And the Lord ſpake unto Moſes ſaying,

12 I have heard the murmurings of the children of Iſrael; ſpeak unto them, ſaying, At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread: and ye ſhall know that I *am* the Lord your God.

13 And it came to paſs, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the hoſt.

14 ¶ And

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23 *They came to Marah.*] The word ſignifies *bitterneſs*, a name which was given it afterwards from the brackiſhneſs of the waters. It lies about ſixty miles from Suez, and about mid-way between that and Sinai.

24 *And the people murmured.*] We have here a ſpecimen of the unbelief of this people: though they had ſo lately ſeen ſuch affecting demonſtrations of the extraordinary care of Providence towards them; yet, as ſoon as they are pinched with any difficulty, inſtead of truſting in that miraculous goodneſs which had ſo often relieved them in their diſtreſs, they threw out freſh murmurs againſt Moſes, the inſtrument of their late glorious deliverance.

25 *The Lord ſhewed him a tree,* &c] There have been various conjectures with regard to the nature of this tree; but the reſearch is needleſs, ſince, whatever tree it was, the effect muſt have been miraculous, it being produced immediately, and to ſuch a degree as to correct the taſte of the waters, for many thouſand perſons.

26 *If thou wilt diligently hearken to the voice of the Lord thy God,* &c.] All now required of them was to obey the voice of the Lord their God; that is, *to do juſtice, love mercy, and walk humbly with their God.* They were not yet loaded with that yoke of ceremonies which God, becauſe of the hardneſs of their hearts, thought proper afterwards to lay upon them.

I am the Lord that healeth thee.] That is, I am he who preſerveth thee in health.

27 *And they came to Elim.*] This place is ſituated on the northern borders of the deſert of Sin. Dr. Shaw tells us, that there are now only nine wells remaining, the other three being filled up with drifts of ſand, which are common in Arabia: but that this loſs is amply ſupplied by the great increaſe of the palm trees, the ſeventy having propagated themſelves into more than two thouſand.

Commentary and Notes on Chapter XVI.

2 *And the whole congregation of the children of Iſrael murmured.*] This murmuring ſeems to have been much more general than that mentioned in the preceding chapter: for there it is only ſaid *the people murmured*; but here *the whole congregation.*

3 *Would to God we had died,* &c.] That is, happy would it have been for us, had we periſhed with the firſt-born of Egypt. Is this thy gratitude, O Iſrael, to thy God for all his benefits! *O Judah, thy goodneſs is like the morning cloud, and as the early dew it goeth away!* Hoſ. vi. 4. Surely they might, without any high degree of faith, have truſted God, by whoſe command they had undertaken that dangerous expedition, that he would not ſuffer them to die in it by hunger or thirſt.

4 *The people ſhall gather a certain rate every day.*] It came down in daily ſhowers, that they might be kept in a perpetual and thankful dependence on Divine Providence.

That I may prove them] That is, to give them an opportunity of ſhewing their temper, whether they will be obedient to my commands, when I let them want for nothing to ſupport and encourage them in my ſervice.

9 *Come near before the Lord.*] That is, Aſſemble together before the cloud, wherein Jehovah's glorious preſence was manifeſted.

10 *And behold, the glory of the Lord.*] They were ſuddenly ſtruck with an unwonted brightneſs from the pillar of the cloud. This phraſe, *the glory of the Lord,* admits of various ſignifications in ſcripture: ſometimes it ſignifies God himſelf, who is the *fountain of glory,* 2 Pet. i. 17; ſometimes the manifeſtations of God's perfections, by the eternal exerciſe of them towards his creatures, Iſ. xliii. 7; 1 Cor. xi. 7; Pſ. xix. 1; John xi. 4. Particularly of his goodneſs, which is the moſt adorable perfection of his nature, and that wherein he chiefly delights, Rom ix 23; Epheſ. iii. 6. Sometimes, any thing whereby the honour of God is promoted, and his perfections rendered illuſtrious; thus miracles are called *his glory,* Numb. xiv. 21, 22; and ſometimes the pillar of the cloud, which was the ſymbol of the Divine Preſence among the Iſraelites.

13 *Quails.*] Ludolphus thinks it ſhould be tranſlated *locuſts*, which he apprehends anſwers beſt to the circumſtances of the narration both here, and Numb. xi. 31.

14 ¶ And when the dew that lay was gone up, behold, upon the face of the wilderneſs, *there lay* a ſmall round thing, *as* ſmall as the hoar-froſt on the ground.

15 And when the children of Iſrael ſaw *it*, they ſaid one to another, It *is* manna: for they wiſt not what it *was*. And Moſes ſaid unto them, This *is* the bread which the Lord hath given you to eat.

16 This *is* the Thing which the Lord hath commanded. Gather of it every man according to his eating: an omer for every Man, *according to* the number of your Perſons; take ye every man for *them* which *are* in his tents.

17 And the children of Iſrael did ſo, and gathered ſome more, ſome leſs.

18 And when they did mete *it* with an Omer, he that gathered much had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating.

19 And Moſes ſaid, Let no man leave of it till the morning.

20 Notwithſtanding they hearkened not unto Moſes, but ſome of them left of it untill the morning, and it bred worms and ſtank: And Moſes was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the ſun waxed hot it melted.

22 ¶ And it came to paſs *that* on the ſixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moſes.

23 And he ſaid unto them, This *is that* which the Lord hath ſaid, To-morrow *is* the reſt of the holy ſabbath unto the Lord: bake *that* which ye will bake, *to day*, and ſeethe that ye will ſeethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moſes bade: and it did not ſtink, neither was there any worm therein.

25 And Moſes ſaid, Eat that to day; for to day *is* a ſabbath unto the Lord: to day ye ſhall not find it in the field.

26 Six days ſhall ye gather it, but on the ſeventh day, *which is* the ſabbath, in it there ſhall be none.

27 ¶ And it came to paſs, *that* there went out *ſome* of the people on the ſeventh day for to gather, and they found none.

28 And the Lord ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws?

29 See, for that the Lord hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the ſeventh day.

30 So the people reſted on the ſeventh day.

31 And the houſe of Iſrael called the name thereof Manna: and it *was* like coriander-ſeed, white; and the taſte of it *was* like wafers *made* with honey.

32 ¶ And Moſes ſaid, This *is* the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you forth from the land of Egypt.

33 And Moſes ſaid unto Aaron, Take a pot and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

34 As the Lord commanded Moſes, ſo Aaron laid it up before the teſtimony, to be kept.

35 And the children of Iſrael did eat manna forty years until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

CHAP. XVII.

1 *The people murmuring for water at Rephidim,* 5 *Moſes ſent to the rock in Horeb.* 8 *Amalek is overcome.*

AND all the congregation of the children of Iſrael journeyed from the wilderneſs of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moſes, and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why chide you with me? Wherefore do you tempt the Lord?

3 And the people thirſted there for water; and the people murmured againſt Moſes, and ſaid, Wherefore *is* this *that* thou haſt brought us up out of Egypt, to kill us and our children, and our cattle with thirſt?

4 And Moſes cried unto the Lord, ſaying, What ſhall I do unto this people? they be almoſt ready to ſtone me.

5 And the Lord ſaid unto Moſes, Go on before the people, and take with thee of the elders of Iſrael: and thy rod wherewith thou ſmoteſt the river, take in thine hand, and go.

6 Behold, I will ſtand before thee there upon the

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15 *It is manna.*] That is, they took it for common manna, from its reſembling it; though it was, in reality, a very different thing, the common manna being a nutricious juice, ſpontaneouſly dropping, or artificially obtained from the leaves or barks of trees; whereas that of the Iſraelites dropt down to the earth, around their tents: the former is hardened by the heat of the ſun, whereas the latter melted and flowed away in ſtreams.

16 *An omer for every man.*] This meaſure contained about three quarts Engliſh, wine meaſure.

23 *To-morrow is the reſt.*] It ſeems reaſonable to conclude, from hence, that *reſt* on the ſabbath was now firſt appointed: that however religiouſly they might have obſerved a day in ſeven before, in memory of the ſix days creation, yet they did not ceaſe from all labour till now; for otherwiſe the rulers of the people could have no need to be informed of it.

35 *Until they came to a land inhabited.*] That is, to Canaan, called a land inhabited, in oppoſition to the wilderneſs, which was either very thinly, or not at all inhabited.

Commentary and Notes on Chapter XVII.

1 *And pitched in Rephidim.*] This was a dry and ſandy part of the deſert, within a march or two of Sinai.

2 *Wherefore do ye tempt the Lord.*] Can you be ſo baſe as to diſtruſt the power, the goodneſs, the faithfulneſs of God, who hath ſo often and ſo miraculouſly provided for you.

3 *And the people thirſted there for water.*] The water they had brought from Elim was now ſpent, and they chid Moſes for bringing them into ſuch an inconvenient ſtation, it being a dry ſandy deſert.

5 *Take with thee of the elders of Iſrael.*] That they may be witneſſes that thou doſt really bring water out of the rock.

6 *I will ſtand before thee there upon the rock.*] That is, the glory of the Lord in the cloud ſhall appear in this place, to ſtrengthen thy faith, and convince the people of Iſrael that this water is divinely given them.

the rock in Horeb, and thou ſhalt ſmite the rock, and there ſhall come water out of it, that the people may drink. And Moſes did ſo in the ſight of the elders of Iſrael.

7 And he called the name of the place Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the Lord, ſaying, Is the Lord among us, or not?

8 ¶ Then came Amalek, and fought with Iſrael in Rephidim.

9 And Moſes ſaid unto Joſhua, Chooſe us out men, and go out, fight with Amalek: to-morrow I will ſtand on the top of the hill, with the rod of God in mine hand.

10 So Joſhua did as Moſes had ſaid to him, and fought with Amalek: and Moſes, Aaron, and Hur, went up to the top of the hill.

11 And it came to paſs when Moſes held up his hand, that Iſrael prevailed: and when he let down his hand, Amalek prevailed.

12 But Moſes's hands *were* heavy, and they took a ſtone and put *it* under him and he ſat thereon: and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide: and his hands were ſteady until the going down of the ſun.

13 And Joſhua diſcomfited Amalek and his people with the edge of the ſword.

14 And the Lord ſaid unto Moſes, Write this *for* a memorial in a book, and rehearſe *it* in the ears of Joſhua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moſes built an altar, and called the name of it JEHOVAH-niſſi.

16 For he ſaid, becauſe the Lord hath ſworn *that* the Lord *will have* war with Amalek from generation to generation.

CHAP. XVIII.

1 Jethro bringeth to Moſes, his wife, and two ſons: 7 Moſes entertaineth him, 13 and accepteth his counſel.

WHEN Jethro, the prieſt of Midian, Moſes's father-in-law, heard of all that God had done for Moſes, and for Iſrael his people, *and* that the Lord hath brought Iſrael out of Egypt.

2 Then Jethro, Moſes's father-in-law, took Zipporah, Moſes's wife, after he had ſent her back.

3 And her two ſons, of which the name of the one *was* Gerſhom (for he ſaid, I have been an alien in a ſtrange land)

4 And the name of the other *was* Eliezer (for the God of my father, *ſaid he*, *was* mine help, and delivered me from the ſword of Pharaoh)

5 And Jethro, Moſes's father-in-law, came with his ſons, and his wife unto Moſes into the wilderneſs, where he encamped at the mount of God.

6 And he ſaid unto Moſes, I thy father-in-law Jethro am come unto thee, and thy wife, and her two ſons with her.

7 ¶ And Moſes went out to meet his father-in-law, and did obeiſance, and kiſſed him, and they aſked each other of *their* welfare: and they came into the tent.

8 And Moſes told his father-in-law all that the Lord had done unto Pharaoh, and to the Egyptians for Iſrael's ſake, *and* all the travel that had come upon them by the way, and *how* the Lord delivered them.

9 And Jethro rejoiced for all the goodneſs which the Lord had done to Iſrael: whom he had delivered out of the hand of the Egyptians.

10 And

And Moſes did ſo.] That is, he ſmote the rock, and brought water out in ſuch plenty, that *it ran down like rivers*, Pſ. lxxviii. 15, 16. It became a continual fountain or ſtream of water, which rendered this part of Arabia habitable in future ages. Some commentators, from the words of St. Paul, 1 Cor. x. 4. *And they did all drink the ſame ſpiritual drink. (For they drank of that ſpiritual rock which followed them, and that rock was Chriſt)* imagine that this miraculous water followed them through the wilderneſs. But the words of the apoſtle are plainly figurative, and muſt be underſtood of a ſpiritual rock, *viz.* Chriſt, who was their inviſible ſupport in the wilderneſs.

7 *And he called the name Maſſah, and Meribah*] The former of theſe names ſignifies *temptation*, and the latter *chiding*, to remind them of that ſhameful diſtruſt of Providence they betrayed, by chiding with Moſes.

Is the Lord among us, or not?] That is, are we under his ſpecial providence and protection, or not.

8 *Then came Amalek.*] Though this battle with Amalek is recorded after the miracle at Horeb, yet it certainly happened before it; for it is here ſaid that they came and fought with Iſrael in Rephidim: which circumſtance is cleared up, by comparing this paſſage with Deut. xxv. 18, where we read, that Amalek met, or fell upon them by the way, and ſmote the hindmoſt of them, even all that were feeble, when they were faint and weary; that is, when they were fainting with thirſt in their march to Horeb. The Amalekites inhabited ſome Part of Arabia Petrea, near Rephidim, where the Iſraelites had juſt been encamped, and lay between them and Canaan.

9 *And Moſes ſaid unto Joſhua.*] Moſes appoints him general in this war, as being a perſon of diſtinguiſhed valour and conduct. Joſhua is frequently ſtiled *the ſervant of Moſes*, becauſe he formed himſelf under that great maſter in the arts of war and peace, and became qualified for leading the people after his death.

14 *I will utterly put out the remembrance of Amalek from under heaven.*] God denounces this heavy doom upon them, to terrify others from the like malice. Accordingly they were partly deſtroyed by Saul, 1 Sam. xv. 1, 2, 3. &c. partly by David, 1 Sam. xxx. 17, and partly by the children of Simeon, 1 Chron. iv. 43.

15 *He called the name of it Jehovah-niſſi.*] That is, Jehovah my banner; or, in other words this is erected in honour of Jehovah, who fought for us, and by whoſe aid we defeated our enemies.

Commentary and Notes on Chapter XVIII.

1 *Jethro, the prieſt of Midian.*] The word ſignifies both prince and prieſt. That he was the latter, appears from his offering ſacrifice; and there is alſo great reaſon to think he was the former: For it was no uncommon thing for theſe two offices to be united in the ſame perſon. Some commentators think, that Jethro did not viſit Moſes till after the tabernacle was ſet up, and the commonwealth of Iſrael formed; becauſe Moſes tells us, Deut. i. 9, that he made the regulations which Jethro here adviſes, *after God ſpake to them in Horeb*; that is after the law was given from mount Sinai. But it is very probable, that Jethro arrived in the camp of Iſrael immediately after the battle with Amalek, though he did not give Moſes the advice for the better adminiſtration of juſtice, till ſome conſiderable time after, when God had delivered the law from mount Sinai.

2 *Took Zipporah, Moſes' wife, after he had ſent her back.*] We have ſeen that Moſes ſent his wife back from the inn, where her child was circumciſed; but for what motive is uncertain. Probably he thought ſhe and her children would live more comfortably at home with her father, than among ſuch frightful ſpectacles of public diſaſter and horror in Egypt.

4 *Eliezer.*] *My God is an help:* to remind him of his obligations to God, for protecting him from the ſword of Pharaoh.

6 *And he ſaid unto Moſes.*] By meſſengers, as appears from ver. 7.

8 *And Moſes told his father-in law all that God had done to Pharaoh.*] From this paſſage it is highly probable that Jethro's viſit happened in order of time, as here related: for had it happened after the giving of the law, it can hardly be imagined that Moſes would have omitted to mention that very remarkable paſſage, God's glorious appearance to them on mount Sinai, and the law he had delivered to them. Beſides, it is natural to think, that Jethro would take the firſt opportunity of viſiting Moſes, to bring him and his neareſt relations together, after he heard the news of their coming out of Egypt.

10 And Jethro ſaid, bleſſed *be* the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the Lord *is* greater than all gods: for in the thing wherein they dealt proudly, *he was* above them.

12 And Jethro, Moſes father-in-law, took a burnt-offering, and ſacrifices for God: and Aaron came, and all the elders of Iſrael to eat bread with Moſes father-in-law, before God.

13 ¶ And it came to paſs on the morrow, that Moſes ſat to judge the people: and the people ſtood by Moſes, from the morning unto the evening.

14 And when Moſes father-in-law ſaw all that he did to the people, he ſaid, What *is* this thing that thou doeſt to the people? Why ſitteſt thou thyſelf alone, and all the people ſtand by thee from morning unto even?

15 And Moſes ſaid unto his father-in-law, Becauſe the people come unto me to enquire of God.

16 When they have a matter, they come unto me, and I judge between one another, and I do make *them* know the ſtatutes of God, and his laws.

17 And Moſes father-in-law ſaid unto him, the thing that thou doeſt *is* not good.

18 Thou wilt ſurely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyſelf alone.

19 Hearken now unto my voice, I will give thee counſel, and God ſhall be with thee: Be thou for the people to God-ward, that thou mayeſt bring the cauſes unto God:

20 And thou ſhalt teach them ordinances and laws, and ſhalt ſhew them the way wherein they muſt walk, and the work that they muſt do.

21 Moreover, thou ſhalt provide out of all the people, able men, ſuch as fear God, men of truth, hating covetouſneſs; and place *ſuch* over them, *to be* rulers of thouſands, *and* rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people at all ſeaſons: and it ſhall be, *that* every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: So ſhall it be eaſier for thyſelf, and they ſhall bear *the burden* with thee.

23 If thou ſhalt do this thing, and God command thee *ſo*, then thou ſhalt be able to endure, and all this people ſhall alſo go to their place in peace.

24 So Moſes hearkened to the voice of his father-in-law, and did all that he had ſaid.

25 And Moſes choſe able men out of all Iſrael, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all ſeaſons: the hard cauſes they brought unto Moſes, but every ſmall matter they judged themſelves.

27 ¶ And Moſes let his father-in-law depart; and he went his way into his own land.

CHAP. XIX.

1 *The people come to Sinai.* 3 *God's meſſage to the people out of the mount.* 8 *Their anſwer returned.*

IN the third month, when the children of Iſrael were gone forth out of the land of Egypt, the ſame day came they into the wilderneſs of Sinai.

2 For they were departed from Rephidim, and were come *to* the deſerts of Sinai, and had pitched in the wilderneſs, and there Iſrael camped before the mount.

3 And Moſes went up unto God, and the Lord called unto him out of the mountain, ſaying, Thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael.

4 Ye

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11 *Now I know that the Lord is greater than all gods.*] In the Hebrew it is, *Now I know that Jehovah is greater than all gods:* that is, I am now fully convinced that Jehovah, the God whom the Iſraelites adore, is greater than all the gods of Egypt, or of any other nation in the world.

For in the thing wherein they dealt proudly, he was above them.] This paſſage has been variouſly rendered by different authors. In the Hebrew it is, indeed, obſcure: the words are, *Baddabar aſcher zadou gnalehem*, which literally tranſlated, is, *In the thing wherein they dealt proudly, above or againſt them.* But if we make the particle *chi* to ſignify *even*, as it often does in other texts, the whole paſſage may be rendered thus, *Now I know that Jehovah is greater than all gods. even in the very thing wherein they dealt proudly againſt them.* That is, He ſhewed himſelf ſuperior to all gods, by confounding the Egyptians; even when, preſuming on the aſſiſtance of their gods, they proudly threatened the ruin of his people.

12 *To eat bread.*] To partake of the ſacrifice that had been offered, for this comprehends the whole meal.

Before God.] That is, before the Divine Preſence appearing in the cloud. Or, it may be underſtood in general, that they behaved in a *religious manner* under the impreſſions of the Divine Preſence, as it is ſaid of Daniel, vi. 10. That *he gave thanks in his houſe before God.*

15 *Come to enquire of God.*] When they came to decide their controverſies, according to the law of God; for what was determined according to God's law, was the judgment of God. Beſides, in particular caſes, he conſulted the oracle of God, and received an anſwer by an audible voice.

19 *Be thou for the people to God-ward, that thou mayeſt bring the cauſes unto God.*] That is, Do thou interpret the mind of God to the people, and bring the cauſes of the people to God. Jethro here deſires Moſes to confine himſelf to his proper offices, as a prophet: for the prophets had a double province; to reveal the will of God to the people, and to repreſent their cauſes to God; and ſometimes to aſk counſel at his oracle.

21 *Able men.*] In the Hebrew it is, *men of fortitude;* that is men of firmneſs and ſtrength of mind, incapable of being turned aſide from the paths of juſtice and integrity, by either fear or favour.

Men of truth.] The Hebrew word, which we render *truth;* ſignifies either verity or juſtice. Theſe are indeed ſo nearly allied, that a tribunal which cannot boaſt of the one, muſt alſo be deſtitute of the other. The prophet Iſaiah has elegantly deſcribed a tribunal of this kind: *Judgment is turned away backward, and juſtice ſtandeth afar off; for truth is fallen in the ſtreets, and equity cannot enter*, chap. lix. 14.

Hating covetouſneſs.] Men of a diſintereſted diſpoſition; ſo far from being covetous, that they hate all the baſe ways of gain, and abhor bribes.

Rulers of thouſands, &c.] Their ſeveral courts of Judicature ſeem to have been duly ſubordinate to each other; ſo that cauſes which could not be decided by the *decurio*, or judge of ten, were brought before the judge of fifty, and ſo on, till they frequently came before Moſes, whoſe buſineſs it was to lay them before God.

Commentary and Notes on Chapter XIX.

3 *And Moſes went up unto God.*] That is, he aſcended the mountain, the ſymbol of the Divine Preſence having reſted upon it. The perſon here called God, is ſtiled an angel, Acts vii. 38. And the generality of chriſtian divines underſtand it of Chriſt, the angel of the covenant, Gal. iii. 17. But others are of opinion, that it could not be chriſt, but was only a created angel, who repreſented the Almighty, becauſe of what is ſaid, Heb. ii. 2, 3. where the goſpel is conſidered as more excellent than the law in this reſpect; that whereas the law was given by angels, the goſpel was given by Chriſt *the Lord*.

4 Ye have ſeen what I did unto the Egyptians, and *how* I bare you on eagles wings, and brought you unto myſelf.

5 Now therefore, if ye will obey my voice, indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for all the earth *is* mine.

6 And ye ſhall be unto me a kingdom of prieſts, and an holy nation. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael.

7 ¶ And Moſes came and called for the elders of the people, and laid before their faces all theſe words which the Lord commanded him.

8 And all the people anſwered together, and ſaid, All that the Lord hath ſpoken, we will do. And Moſes returned the words of the people unto the Lord.

9 And the Lord ſaid unto Moſes, Lo, I come unto thee in a thick cloud, that the people may hear when I ſpeak with thee, and believe thee for ever. And Moſes told the words of the people unto the Lord.

10 ¶ And the Lord ſaid unto Moſes, Go unto the people, and ſanctify them to-day and to-morrow, and let them waſh their clothes.

11 And be ready againſt the third day: for the third day the Lord will come down in the ſight of all the people upon mount Sinai.

12 And thou ſhalt ſet bounds unto the people round about, ſaying, Take heed to yourſelves *that ye* go *not* up into the mount, or touch the border of it: whoſoever toucheth the mount, ſhall be ſurely put to death.

13 There ſhall not an hand touch it, but he ſhall ſurely be ſtoned or ſhot through; whether *it be* beaſt or man, it ſhall not live: when the trumpet ſoundeth long, they ſhall come up to the mount.

14 ¶ And Moſes went down from the mount unto the people, and ſanctified the people, and they waſhed their clothes.

15 And he ſaid unto the people, be ready againſt the third day: come not at *your* wives.

16 And it came to paſs on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; ſo that all the people that *was* in the camp, trembled.

17 And Moſes brought forth the people out of the camp to meet with God, and they ſtood at the nether part of the mount.

18 And mount Sinai was altogether on a ſmoak, becauſe the Lord deſcended upon it in fire: and the ſmoak thereof aſcended as the ſmoak of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet ſounded long, and waxed louder and louder, Moſes ſpake, and God anſwered him by a voice.

20 And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moſes *up* to the top of the mount: and Moſes went up.

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4 *How I bare you on eagles wings.*] The eagle is remarkable for ſoaring high, even above the clouds, where neither rains nor ſnow fall, nor thunder breaks but the air is always calm and ſerene. The meaning therefore is, that they had paſſed the ſea, and eſcaped the greateſt dangers from their enemies, as if they had been borne aloft on eagles wings.

And brought you unto myſelf.] Brought you hither to live under my peculiar care and government.

5 *If ye will obey my voice.*] Hence we ſee, that national virtue, and pious obedience to the will of God, was the unalterable condition on which the Divine Protection, and all the other national bleſſings, were promiſed to the Iſraelites.

A peculiar treaſure to me.] That is, you ſhall be the objects of my peculiar care, as jewels and valuable treaſure are of kings. I will eſtabliſh my kingdom among you, with ſuch laws, as ſhall not only diſtinguiſh you from all other nations, but make you to excel them, and I will exerciſe ſuch a particular Providence over you, as ſhall make you always a flouriſhing and happy nation.

For all the earth is mine.] I might have choſen any other nation as well as you, but I have ſelected you to be the objects of many national favours and privileges; you muſt therefore diſtinguiſh yourſelves by your piety and goodneſs from the reſt of the world.

6 *And ye ſhall be to me a kingdom of prieſts.*] That is, as ſacred, and therefore as dear to God, as if they were all prieſts; not prieſts in name, but who live ſuitably to their profeſſion.

An holy nation.] A nation that ſhall exhibit ſhining examples of piety and goodneſs to an idolatrous and degenerate world..

8 *All that the Lord hath ſpoken we will do.*] They now conſent to have God for their king, and promiſe to be obedient to his laws. And thus they became the ſubjects of the divine government in a peculiar ſenſe; the theocracy, therefore, ſo famous in the Jewiſh hiſtory, had now its beginning.

9 *In a thick cloud.*] The Divine Voice was delivered out of the midſt of the fire, which burnt the mountain; in alluſion to which, God is often, in ſcripture, called *a conſuming fire.* But with reſpect to the people, *clouds and darkneſs were round about him.* They ſaw nothing but a thick cloud, out of which iſſued awful thunder and flaſhes of lightning.

10 *Go unto the people, and ſanctify them to-day and to-morrow.*] They were not only to purify themſelves from all moral pollution and uncleanneſs; but as preparatory thereto, they were to abſtract their minds from the world, by a ceſſation from their ordinary employments, by prayer and faſting, and by abſtinence from other lawful pleaſures.

11 *For the third day the Lord will come down.*] It will perhaps be unneceſſary to obſerve here, that this is not to be underſtood of the eſſential Divine Preſence, which is equal in all places, and at all times, but of thoſe external ſigns and ſymbols, whereby God was pleaſed to manifeſt his preſence to the Iſraelites.

13 *There ſhall not an hand touch it.*] This ſevere order was given to impreſs the minds of a ſtiff-necked people, with a profound veneration for the author and authority of their laws. The words, however, ſhould have been rendered, *Let not a hand touch him*, referring to the perſon who ſhould dare to venture within the conſecrated bounds; a crime which they ſhould look upon with ſuch deteſtation, that they ſhould ſtone or ſhoot the offender on the ſpot.

15 *Come not at your wives.*] Abſtain even from lawful pleaſures, in order to render yourſelves more fit for ſpiritual intercourſe with God.

16 *There were thunders and lightnings, and a thick cloud upon the mount.*] The miraculous cloud of glory indicated ſome inviſible and majeſtic preſence; and the extraordinary commotion and perturbation in the courſe of nature, manifeſtly diſcovered his immediate interpoſition. This deſcription is far more awful and tremendous, and the phænomena that attended it far more amazing, than all the pomp aſcribed to the pagan deities, though adorned with the grandeur of poetry, and the magic of mellifluous numbers.

And the voice of the trumpet.] The heavenly miniſters, who were attendants on the Divine Majeſty, ſummoned the people by a ſound reſembling that of a trumpet.

18 *Becauſe the Lord deſcended upon it in fire,* &c.] The Divine Majeſty deſcended in a cloud, with a glorious retinue of angels, who appeared like flames of fire; as Moſes himſelf ſeems to expound it, *He came with ten thouſands of his ſaints; from his right hand went a fiery law for them*, Deut.. xxxiii. 2.

And the whole mount quaked greatly.] To this the pſalmiſt alludes in the following paſſages, *The earth ſhook, the heavens alſo dropped at the preſence of God, even Sinai itſelf was moved at the preſence of God, the God of Iſrael*, Pſal. lxviii. 8. *He looked upon the earth, and it trembled, he touched the hills, and they ſmoke.* Pſalm xiv. 32.

Moſes ſpake, and God anſwered him by a voice.] The ſacred penmen of the Old Teſtament, have been ſilent with regard to the words ſpoken by Moſes; but the apoſtle to the Hebrews has ſupplied this omiſſion, *So terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake.* Heb xii 21. To this the Divine Majeſty was pleaſed to anſwer *by a voice*, that is, in calm and peaceful accents, bidding him diſmiſs his fears and come up to the mount.

20 *And the Lord called Moſes up.*] He was called up to the very place where the Shechinah, or Divine Glory was, and entered into the midſt of the cloud, where God is ſaid to have ſpoken to him *face to face, as a man ſpeaketh to his friend*, chap. xxxiii. 11. But it

21 And the Lord ſaid unto Moſes, Go down, charge the people, leſt they break through unto the Lord to gaze, and many of them periſh.

22 And let the prieſts alſo which come near to the Lord, ſanctify themſelves, leſt the Lord break forth upon them.

23 And Moſes ſaid unto the Lord, The people cannot come up to mount Sinai: for thou chargedſt us, ſaying, Set bounds about the mount and ſanctify it.

24 And the Lord ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee : but let not the prieſts and the people break through, to come up unto the Lord, leſt he break forth upon them.

25 So Moſes went down unto the people, and ſpake unto them.

CHAP. XX.

1 *The ten commandments.* 22 *Idolatry forbidden.* 24 *Of what ſort the altar ſhould be.*

AND God ſpake all theſe words, ſaying,

2 I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

3 Thou ſhalt have no other Gods before me.

4 Thou

appears from chap. xx. 21. compared with Deut. v. 4. 5. that even Moſes himſelf was not permitted to enter within the cloud of glory, but only drew near to the thick darkneſs with which it was encompaſſed, and ſo ſtood between Jehovah or the Divine Preſence, and the people.

21 *Go down, charge the people,*] It ſhould ſeem that upon Moſes going up, ſome of the people thought of approaching nearer, out of curioſity, to ſee if they could diſcover more of the Divine Majeſty.

22 *And let the prieſts alſo.*] Who theſe were that are here called prieſts is much diſputed ; for Aaron and his ſons were not yet conſecrated. The general opinion is, that they were the firſt-born, who were devoted to God as his miniſters (chap. xiii. 2.) and in whoſe ſtead the Levites were afterwards conſecrated to this ſervice, Numb. viii 14. Others underſtand the princes, that is, the prime or moſt honourable perſons in the ſeveral tribes ; for the word, in the original, ſignifies either prieſts or princes, as we have more than once already obſerved : but the following words, *which come near unto the Lord,* ſeem to reſtrain it to thoſe who miniſtered in holy things. Others think they were Aaron and his ſons, who then officiated as prieſts by the nomination of Moſes, and choice of the people, and were afterwards confirmed by Divine Appointment And indeed the moſt probable opinion is, that they were the perſons, choſen by Moſes, to preſide in the public worſhip, till God ſhould order it otherwiſe ; and theſe were Aaron and his ſons.

Commentary and Notes on Chapter XX.

1 *And God ſpake all theſe words*] That is, the ten commandments. This law was not given immediately by God, but by the mediation of angels, repreſenting the Divine Majeſty, and ſpeaking in his name, Acts vii 38. Gal iii. 19. Heb. ii. 2. The decalogue contains the fundamental principles of all religions, namely, 1. That there is a God ; 2. That he is not any of theſe things which are ſeen, but far more excellent and tranſcendent ; 3. That he is the great witneſs and judge of all human thoughts and actions : 4. That he is the Maker of the univerſe And it muſt be obſerved, that though theſe laws were given to the Hebrew nation by Jehovah, not as the Lord of the univerſe, but as their king, who had delivered them from Egyptian bondage ; yet as they are all, that ſingle one excepted, which enjoins the ſanctification of the ſabbath, branches of the law of nature, they may juſtly be conſidered in a more extended light than that of being interwoven with a particular conſtitution, even as the everlaſting laws of the king of heaven. They were indeed proclaimed from mount Sinai, with ſuch circumſtances of pomp and terror as are rather a natural means to extort a political obedience, than to raiſe and improve a religious and moral temper ; but are addreſſed to us in a way of more free and calm perſuaſion. And the author of the epiſtle to the Hebrews, has expreſly mentioned it as a mark of ſuperior excellence in the goſpel-diſpenſation, *That we are not come unto the mount that might be touched, and that burned with fire, nor unto blackneſs, and darkneſs, and tempeſt, and the ſound of a trumpet,* &c. Heb. xii. 18, &c.

2 *I am the Lord thy God, which brought thee out of the land of Egypt*] The firſt words of this ſentence, *I am the Lord, I am Jehovah,* contain the reaſon for man's obedience to the divine laws, and extends to all rational beings throughout the univerſe, who are, and ever ſhall be, bound by the law of their creation to worſhip and obey Jehovah, whoſe eſſential tranſcendent excellence claims their higheſt veneration, and whoſe conſtant overflowing goodneſs calls for their warmeſt love, homage and gratitude. And as the abſolute and univerſal dominion of the ſupreme Being, is implied in his being called *Jehovah, the Lord,* ſo his dominion over the Jews in particular is included in the following phraſe, *thy God* ; as if he had ſaid, though I am Lord of all the earth, yet I bear a peculiar relation to you, as having enacted a ſpecial covenant with your forefathers, whereby they ſolemnly engaged to renounce all idolatry, and to worſhip and ſerve me as their God, and I reciprocally promiſed ſpecial favour to them and their ſeed, which covenant you yourſelves have lately renewed, and therefore you are bound to walk in my ways, to keep my ſtatutes, and hearken to my voice. Now what God, in a direct and literal ſenſe ſpeaks to the Jews, may with parity of reaſon be applied to us : *The Lord, Jehovah,* is no leſs our Lord than their's ; he is the abſolute lord and governor of the univerſe, to whom our higheſt reſpect and obedience are due ; *he is our God,* having choſen and conſecrated us to himſelf by *a new and better covenant,* eſtabliſhed upon better promiſes ; and he hath *brought us up out of* a ſpiritual *Egypt,* a worſe than Egyptian bondage, having *delivered us from the power of darkneſs, and tranſlated us into the kingdom of his Son* ; reſcued us from the tyranny of ſin, unto the glorious liberty of the ſons of God, conducted us in the way, and given us the aſſured hope, if we be not wanting to ourſelves, of entering into the heavenly Canaan, a place of perfect reſt, and unconceivable felicity.

3 *Thou ſhalt have no other gods before me*] That is, in my ſight or preſence ; and as God is preſent in all places, it becomes an abſolute prohibition of having any other God. But as the precept forbids the worſhip of any other God, ſo it alſo commands the worſhip of that Being to whom we owe our creation, whom we muſt believe and acknowledge the Parent of the univerſe ; conſequently, we muſt hearken to his voice, and obey the dictates of his will, whether made known to us by reaſon or revelation ; not out of a ſlaviſh fear, as if they were the inſtitutions of a tyrant, but out of filial love and reverence, as to the direction of a wiſe and beneficent Parent, who loves us, and conſults our trueſt intereſt ; who enjoins us in nothing but what he knows, from his perfect inſight into the conſtitution of human nature, to be the natural means and foundation of our happineſs. While we thus acknowledge Jehovah to be our God, it is both our duty and privilege to rejoice in the exiſtence he has given us, and with perfect ſecurity to acquieſce in all the determinations of his Providence, being as confident as the divine goodneſs and veracity can make us, that our wiſe Guardian, who preſides over, and directs all the affairs of the univerſe, will conduct us ſafe through all the ſhifting ſcenes of this tranſitory ſtate, in proſperity or adverſity, health or ſickneſs, life or death, to our ultimate perfection and felicity. This is that worſhip and acknowledgment of God enjoined in this firſt commandment, as delivered to Moſes ; and in the goſpel, the firſt and great commandment is declared to be the worſhip of the ſame God, in the name, and through the mediation of Jeſus Chriſt.

That there is in truth but one ſupreme God, to whom all worſhip is due, is deducible from the light of reaſon ; a contemplation of the univerſe itſelf, is abundantly ſufficient to prove that there is but one infinite, eternal, omnipotent Being, who created and governs all things, becauſe we ſee nothing there but unity of deſign, and harmony of operation. The univerſe appears evidently to be one univerſe, governed by one law of gravity throughout the whole, and obſerving the ſame laws of motion every where. How admirable, how extenſive, how diverſified is this ſingle principle of attraction ! By this the vaſt worlds of matter hang ſelf-balanced on their centres ; and, though orbs of immenſe magnitude, require nothing but this amazing property for their ſupport. Urged by this wonderful impetus the rivers circulate, with a never-failing current, along the veins of the earth, rolling with torrent-rapture down the ſteeps, or ſoftly gliding through the plains. Impelled by the ſame myſterious force, the nutricious juices are detached from the ſoil, and aſcending the trees, find their way through millions of the fineſt meanders, in order to transfuſe vegetable life into all the branches. This confines the ocean within proper bounds ; though the waves thereof roar ; though they toſs themſelves with all the madneſs of indignant rage, yet checked by this potent, this inevitable curb, they are unable to paſs even the ſlight barrier of ſand: To this the mountains owe their unſhaken firmneſs, which laughs at the ſhock of careening winds ; and bids the tempeſt, with all its mingled

4 Thou ſhalt not make unto thee any graven image, or any likeneſs *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

5 Thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the Lord thy God *am* a jealous God viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me:

6 And ſhewing mercy unto thouſands of them that love me, and keep my commandments.

7 Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

8 Remember

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led horrors, impotently rave. This, in ſhort, is the prodigious ballaſt which compoſes the equilibrium, and forms the connections of univerſal nature. And what is this attraction? It is a quality in its exiſtence, inſeperable from matter, and in its acting independent of the Deity? Quite the reverſe. It is the very finger of God, the conſtant impreſſion of Divine Power; a principle neither innate in matter, nor intelligible by mortals. In ſhort, all the rolling worlds above, all the living atoms below, together with all the Beings that intervene, betwixt theſe wide extremes, are vouches for an ever preſent Deity. *God hath not left himſelf without witneſs.* The marks of his footſteps are in every place, and the touches of his finger in every creature. His goodneſs warms in the morning ſun, and refreſhes in the evening breeze. His glory ſhines in the lamps of midnight, and ſmiles in the bloſſoms of ſpring. A trace of his incomprehenſible grandeur is conſpicuous in the boundleſs extent of things; and a ſketch of his exquiſite ſkill in thoſe almoſt evaneſcent ſparks of life, the inſect race. Grant me, thou great I AM; thou ſource and ſupport of univerſal exiſtence; O grant me an enlightened eye, to diſcern thee in every object, and a devout heart to adore thee on every occaſion! And let it be remembered, that the ſoul of man ſurpaſſes the worth of all the rolling orbs which decorate the numberleſs provinces of the great Jehovah's empire. For this omnipotence itſelf has waked, and worked, through every age. To convince this ſoul, the fundamental laws of nature have been controuled, and the moſt amazing miracles have alarmed all the ends of the earth. To inſtruct this ſoul, the wiſdom of heaven has been transfuſed into the ſacred page, and miſſionaries have been ſent from the great King who reſides in light unapproachable. To ſanctify this ſoul, the Almighty Comforter takes the wings of a dove, and, with a ſweet transforming influence, broods on the human heart. And Oh! to redeem this ſoul from guilt, to reſcue it from hell, the heaven of heavens was bowed, and God himſelf came down to dwell in duſt.

4 *Thou ſhalt not make to thyſelf any graven image.*] The ſin of idolatry is of two kinds, the worſhip of a falſe God, forbidden in the firſt commandment, and the worſhip of the true God under a falſe repreſentation, or through an unlawful medium, forbidden more particularly in this ſecond commandment. Under the prohibition we may alſo conceive this poſitive precept intended, that we ſhould frame high and worthy conceptions of God, as being incomparably ſuperior to all things which we ſee or know, tranſcendently perfect in goodneſs, juſtice, wiſdom, and power, above what we can comprehend. And eſpecially, that in our devotions we ſhould raiſe our minds above groſs ſenſe and fancy, and *worſhip God, who is a ſpirit, in ſpirit and in truth.*

Any likeneſs of any thing that is in heaven above] That is, thou ſhalt not worſhip the hoſt of heaven, the ſun, moon, and ſtars, or any imaginary inviſible powers in them. Neither repreſent God under the ſimilitude of theſe things; for all are the *work of his hands.*

Or in the earth beneath.] That is, thou ſhalt not repreſent the Almighty under the ſimilitude of man or beaſt, or pay divine honours to any creature.

Or that is in the water, &c.] The Egyptians worſhipped the crocodile; and therefore this prohibition was added here, to prevent the Iſraelites from committing that kind of idolatry. For as the great deſign of the Moſaic inſtitution was to redeem and preſerve the Jews from that deep contagion of idolatry which had overſpread the nations, particularly Egypt where they had ſo long ſojourned, and to make them the depoſitories of the true religion, for the general benefit of mankind; ſo the particular deſign of this law was to bring them back to the pure, primitive, and ſpiritual worſhip of the Deity, who is a ſpirit inviſible, immaterial, whoſe nature infinitely tranſcends our conceptions, and therefore not to be repreſented by any image, picture, or draught of any object or creature whatſoever.

For I the Lord thy God am a jealous God.] This is the reaſon and what inforces the prohibition of every ſpecies of idolatry. God is conſidered in ſcripture as having eſpouſed the jewiſh nation, i. e. choſe them for his peculiar people: ſo that they were bound by ſpecial ties to worſhip him with ſuch unalienable affection, *as a chaſte ſpouſe bears to her husband.* And, in purſuance of the ſame metaphor, God is called *a jealous God;* that is, his unalienable right to our ſervices will not ſuffer him to bear a rival or competitor in his worſhip. But his jealouſy is not like that of earthly princes: his authority is in no danger of ſuffering any diminution; his jealouſy is for our ſakes leſt by giving his honour to others, and *his praiſe to graven images*, our notions ſhould become corrupt, our underſtandings darkened, our wills and affections biaſſed, and inclined to evil: for all idolatry naturally leads to other immoralities.

Viſiting the iniquity of the fathers upon the children.] By the word *viſiting* is to be underſtood puniſhing with ſignal judgments. And the true ſenſe of it is, that God will puniſh the tranſgreſſors of his laws, eſpecially the tranſgreſſors of this commandment, with ſignal judgments, in ſuch a manner, that the woeful effects thereof ſhall reach even to their poſterity, and that for ſeveral generations. But perhaps it will be aſked here, how ſuch a proceeding as this can be reconciled with thoſe ſacred and irreverſible rules of equity, which muſt, at all times, be ſuppoſed to regulate God's moral government? And how can it be reconciled with what God himſelf elſewhere declares, Deut. xxiv. 16, and to the doctrine ſo ſtrongly inculcated by Ezekiel, *The ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon?* chap. xviii. 20. Maimonides endeavours to ſolve this difficulty, by conſidering that this threatning is appropriated ſolely to the crime of idolatry: but this diſtinction is of little conſequence; for if the penalty be unjuſt in itſelf, it muſt be ſo in all inſtances. Beſides, it is not true that it is limited to idolatry; for we find it extended to other crimes in general, Exod. xxxiv. 7. And to this, that our Saviour hath aſſerted the ſame thing in ſubſtance, with reſpect to other flagrant vices, particularly perſecution and murder. *Behold, I ſend unto you prophets, and wiſe men, and ſcribes: and ſome of them you ſhall kill and cruciſy; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city; that upon you may come all the righteous blood ſhed upon the earth——Verily I ſay unto you all theſe things ſhall come upon this generation.* Matt. xxiii. 34, 35, 36. That is, in other words, God will viſit the perſecutions and murders of your wicked anceſtors, as well as your own, on you their children and deſcendants. We muſt therefore defend the equity of the puniſhment here threatened, upon ſome more extenſive principle than the peculiar character and guilt of idolatry. And the true ſolution of the caſe is this, that God here ſpakes of *viſiting the iniquity of the fathers* on ſuch children as inherit their vices, and imitate their bad examples, to the *third and fourth generation of them that hate me*; that is, of thoſe who continue to manifeſt their contempt and hatred of me, by perſiſting in their idolatries. And this is agreeable to the whole tenor of the Old Teſtament, and to every inſtance of children's ſuffering from the immediate hand of God for the vices of their parents, they being all wicked children. But the prophet Ezekiel ſpakes on the contrary of ſuch of the offspring of degenerate and corrupted parents, as were themſelves good and virtuous. So that, by this plain ſolution all ſhadow of a contradiction between the two ſacred writers is abſolutely removed.

Unto the third and fourth generation.] The word *generation* is ſupplied in our verſion, to render the ſenſe complete, it being omitted in the original. And it ſhould alſo have been ſupplied in verſe 6, *ſhewing mercy unto thouſands of generations.* Here we have a remarkable inſtance of the extent of the Divine Goodneſs, and how much more our beneficient Creator delights in works of mercy, than in acts of juſt ſeverity. He viſits only to three or four generations, but his mercy extends to thouſands. And indeed, mercy of goodneſs is a proper emanation of the Divine Nature; but judgment is a thing foreign and extrinſic to it, and therefore called his *ſtrange work.* It proceeds not from any primary or original diſpoſition to puniſh, but the circumſtances of his creatures, the wiſe and good ends which it promotes in his moral government, render it neceſſary.

7 *Thou ſhalt not take the name of the Lord thy God in vain.*] Some commentators conſidered this precept as levelled againſt the idolatrous practice of calling idols by names and titles which belong to God only, and of ſwearing by idols. But the words are more naturally underſtood as a general prohibition againſt falſe or vain ſwearing, eſpecially againſt the horrid vice of perjury And in the latter ſenſe our bleſſed Saviour himſelf cites this law, (Matt. v. 33.) *Ye have heard that it hath been ſaid by them of old time, thou ſhalt not forſware thyſelf:* ſo that the principal thing here forbidden is perjury, or making uſe of the name of God by way of appeal to him as omniſcient, and to whom belongs the final deciſion of all caſes of equity, in atteſtation and ſupport of falſehood; a crime repugnant to all our ideas of God, and utterly ſubverſive of public order. For it is an imprecation of divine

vengeance

8 Remember the ſabbath-day, to keep it holy.

9 Six days ſhalt thou labour, and do all thy work.

10 But the ſeventh day *is* the ſabbath of the Lord thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy Cattle, nor thy ſtranger that *is* within thy gates.

11 For *in* ſix days the Lord made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day; wherefore the Lord bleſſed the ſabbath-day, and hallowed it.

12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou ſhalt not kill.

14 Thou

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vengeance upon ourſelves, if we are knowingly and deliberately inſincere: ſo that the perſon guilty of it, if he is not a ſpeculative Atheiſt, muſt be a downright monſter in nature, deriding the juſtice of the Deity, and defying Omnipotence to do his worſt.

For the Lord will not hold him guiltleſs that taketh his name in vain.] That is, he ſhall not eſcape unpuniſhed. This clauſe ſeems added, becauſe perjury is a crime which often eſcapes puniſhment from men, and therefore God threatens to take particular Cognizance of it himſelf. And ſurely this awful Conſideration ſhould deter men from committing any ſpecies of this ſin, eſpecially that odious crime of perjury, which is ſo hateful to God and man.

8 *Remember the ſabbath-day*, &c.] That is, remember the day of *reſt*, which God hath appointed thee to obſerve; for the word *ſabbath* properly ſignifies *reſt*. This law is different from all the other preceps of the decalogue, which are of moral and neceſſary obligation; but this command, as to the determinate time and manner of performing the general duties here enjoined, is founded on no obligation; antecedent to the lawgiver's will. That we ſhould with grateful ſenſe reflect upon the glorious works of God, eſpecially that grand and fundamental one wherein his goodneſs, wiſdom, and power, are ſo illuſtriouſly diſplayed, the creation of the world; that we ſhould not be unmindful of the ſpecial favours of God, as was that of the deliverance from Egyptian ſlavery to the Jews; that we ſhould not ſpend all our time in taking care and labour about our bodies and the cares of this life, but ſhould aſſign a competent time, for the relaxation of our minds, and for attending to the concerns of our ſouls; that we ſhould allow ſome time for reſpite and refreſhment of thoſe of our brethren, whom Providence hath placed in a mean, ſervile condition; that we ſhould ſhew kindneſs even to our beaſt; all theſe are duties which natural religion dictates, and accordingly in all wiſe ſtates ſome proviſion hath been made for the practice of them. But as to the circumſtances, that a ſeventh day preciſely ſhould be aſſigned, and a total ceſſation from labour obſerved, this is plainly a poſitive ritual inſtitution, obligatory only upon the Jews, to whom it made a part of their ceremonial law, that yoke of bondage which was impoſed upon them for the hardneſs of their hearts, becauſe they were ſo prone to forget their Maker, to neglect the State of their ſouls through worldly-mindedneſs, to exact intolerable labour from their poor brethren, and to uſe their beaſts with cruelty, that unleſs their ſacred Lawgiver had appointed a day wherein their whole ſociety was bound to a ſolemn obſervance of thoſe duties, there was the greateſt reaſon to think they would have been totally omitted. Hence it follows, that as the ſabbath was only obligatory on the Jews, Chriſtians are freed from this yoke. But as nature directs public honours, and ſocial duties, to be paid to the ſupreme Being, and as an obligation to maintain public worſhip neceſſarily involves, in the very idea of it, an obligation to devote ſome time for that purpoſe; as the obſervation of one day in ſeven, has been found by experience not to be attended with the leaſt inconveniency to the common intereſt of mankind, and is as little, as can in reaſon, be allowed for the improvement of our underſtandings and morals, for eaſe and refreſhment of our ſervants, for reſt to our cattle, and, conſequently, performing the two grand purpoſes of religion, piety and mercy, which are always inſeparable: laſtly, as the firſt day of the week is recommended to us for the celebration of religious offices by the apoſtles and primitive chriſtians, and in itſelf the moſt proper day for the ſolemnities of the chriſtian worſhip, being that of our bleſſed Lord's reſurrection, the grand event on which the truth of chriſtianity ſolely depends: on all theſe accounts Chriſtians are bound to pay a religious regard to this day, which in the New Teſtament is ſtiled the *Lord's Day*, And thoſe who refuſe to join in the religious obſervation of this day, lay themſelves under a neceſſity, at moſt places at leaſt, of neglecting public worſhip altogether; by which omiſſion they neglect the dictates of nature and reaſon itſelf, as well as the intimations of revealed religion.

To keep it holy.] That is, to conſecrate it to reſt, or ceſſation from all ſecular employment.

10 *The ſeventh day is the ſabbath of the Lord thy God.*] That is, the ſeventh day is ſacred to Jehovah thy God, being that on which he reſted from his works of creation.

In it thou ſhalt not do any work.] Thou ſhalt not employ thyſelf in any ſervile labour, nor follow the ordinary buſineſs of thy occupation: but works of abſolute neceſſity, for the preſervation and regular ſupport of life, together with acts of charity and mercy, can never be ſuperceded by any poſitive law, and conſequently ſuch we are at liberty to perform; for it would be moſt abſurdly rigid, and impious ſuperſtition, to make the ſabbath a contradiction to nature, and a foe to humanity. But with theſe neceſſary exceptions, the prohibition is not limited to thine own perſon, but extends to all that are under thine authority or influence; to *thy ſon, thy daughter, thy man ſervant, and thy maid ſervant*; and thoſe principles of lenity, that utter abhorrence of cruelty, which true religion inſpires, to thy very cattle.

12 *Honour thy father and thy mother.*] By the word *honour* is implied, not only obedience and reverence, but ſuſtenance and ſupport when they are in calamity, or worn out by years. The whole of filial duty is, in the ſcriptures repreſented to us by this general term, *honour*; which is capable of various ſenſes, according to the different circumſtances of the perſons to whom it is to be paid. The *honour* which it may be fit to confer upon an inferior, muſt neceſſarily differ from that which is due to an equal; and this again muſt be very different from what a ſuperior may claim. Even with reſpect to ſuperiors themſelves, all honours that are *juſtly* beſtowed muſt be differently meaſured—as the ſuperiority is, in its nature, greater or leſs, accidental or natural; temporary or unalterable. The honour therefore due to parents muſt in the nature of things be more fixed and undiminiſhable, becauſe founded on eternal reaſon, than thoſe which are due to any particular order of magiſtrates, whoſe authority ſubſiſts upon ſpontaneous and mutable forms of government. By the doctrine of revelation, and by the reaſon of things, filial honour is aſcertained to *both* parents, and with moſt apparent *equity*; ſince the ſeveral offices they are reſpectively obliged to ſuſtain, afford an undeniable ground for eſteem and veneration; and if in any caſe *one* parent has a peculiar claim, the *other* will be found to have *ſingular merit* in ſome other reſpect which may ſerve as a counterbalance to it.—The honour which is to be paid to parents, as a debt of nature, implies in it affection and gratitude, reverence and ſubmiſſion, concealing or extenuating their imperfections, and vindicating their perſonal honour, ſo far as right and the truth of the caſe will admit; obedience to their commands to the utmoſt extent of rational and juſt authority, and whenever it is wanted through a decay of their worldly ſubſtance, the infirmities of age, or any other of the incident misfortunes or calamities of life, affording them in proportion to our ability and rank, a competent, eaſy, and honourable ſubſiſtence. This latter is repreſented by St. Paul, 1 Tim. v. 4, as a great duty of religion and unchangeable morality: and our bleſſed Saviour, in a very remarkable paſſage, Matth. xv. 4, 5, 6, has expreſly included this caſe within the intention and ſcope of this commandment, *Forſter's Diſcourſes*, Vol. II. p. 125, 127, 136.

That thy days may be long, &c.] In the Jewiſh republic, both the rewards and puniſhments promiſed by heaven were temporal, ſuch as health, long life, &c diſeaſes and immature death. And in no one place of the moſaic inſtitutes is there the leaſt mention, or any intelligible hint, of the rewards and puniſhments of *another* life. *Div. Leg.* Vol. IV. p. 139. St. Jerome and Auguſtine limit the ſanction of this precept ſolely to temporal rewards. *Herom com. in Ep. ad Gall.* Lib. II. The Hebrew may be rendered, "That they "may prolong, &c." which is by commentators applied to the efficacy of parents prayers for their children.

13 *Thou ſhalt not kill.*] Theſe words are better rendered in our old verſion, "Thou ſhalt do no murder." For all killing is not unjuſtifiable, but *murder* is abſolutely forbidden. What then is meant by *murder*? This may be defined negatively and affirmatively. It is not accidental killing, and therefore it muſt be eſſential to it, that the life of our neighbour be not only deſtroyed by *violence*, but with *deſign*. It muſt be done without a juſt cauſe, without any neceſſity, and not either in private or public ſelf defence. It is the taking away of a life not forfeited, a life that ought to have been preſerved, a life over which we have no authority, no right of diſpoſal, and of one who has either never offended and deſerved ill from us, whoſe injuries ought to be abſolutely overlooked, or, at moſt corrected by a lighter puniſhment, but in the moſt rigid conſtruction cannot merit death. This command teaches us to avoid all the tendencies towards this crime, ſuch

14 Thou ſhalt not commit adultery.

15 Thou ſhalt not ſteal.

16 Thou ſhalt not bear falſe witneſs againſt thy neighbour.

17 Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbours.

18 ¶ And all the people ſaw the thundrings, and the lightnings, and the noiſe of the trumpet, and the mountain ſmoking: and when the people ſaw *it*, they removed and ſtood afar off.

19 And they ſaid unto Moſes, ſpeak thou with us, and we will hear: but let not God ſpeak with us, leſt we die.

20 And Moſes ſaid unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye ſin not.

21 And the people ſtood afar off, and Moſes drew near unto the thick darkneſs where God *was*.

22 ¶ And the Lord ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen that I have talked with you from heaven.

23 Ye

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as raſh anger, headſtrong and impetuous paſſion, all ſchemes of revenge, all profuſe gratifications of luxury, midnight revelings, and above all an eſtabliſhed rancour and hatred of our brother, which is the direct ſource of this fatal and tremendous evil, according to 1 John iii. 15. Our bleſſed Lord has likewiſe included under this command. all opprobious or calumniating expreſſions, Matth. v. 21, 22. which are too often the inlets to this enormous crime. *Foſter's Serm.* Vol. III. Serm. 5.

14 *Thou ſhalt not commit adultery.*] This precept is by Philo and Tertullian placed before that againſt *murder*. Adultery is not barely a violation, but an entire diſſolution of the moſt important marriage bond, upon which the happineſs of mankind, and their moſt refined and elegant pleaſures, and ſureſt relief, immediately and neceſſarily depend. It not only oppoſes the firſt dictate of nature, but likewiſe defies the firſt inſtitution of Almighty God. It ſows the ſeed of implacable animoſity and diſſention in families, and has been ſtigmatized as an act of horror and enormity in all civilized nations, and as far, almoſt, as humanity itſelf extends. On the ſide of the huſband, he may be conſidered as *abuſing* and violating the rights of the weakeſt and moſt defenceleſs party: On the ſide of the wife, it is attended with great aggravations: becauſe, when ſhe wilfully degenerates into the vile character of an adultreſs, ſhe renders herſelf in a very high degree, infamouſly odious to all the virtuous and chaſte of her own ſex: pitied and deſpiſed by the other; and in the ſight of God, with foul ſtains of guilt upon her ſoul. Her native modeſty is ſhocked at indecent freedoms. and groſs impurities, and when this ornament is loſt, all her lovelineſs is gone. She offers violence to nature, and by violating it, encreaſes the blackneſs of her crime. Though moved and ſhocked at barbarities, and all groſs acts of injuſtice, by the particular temperament of her nature; by this crime ſhe becomes guilty of complicated injuſtice, by alienating eſtates from the right heirs, confounding property, and by accidental diſcoveries, creating embarraſſment in titles that have for long time been poſſeſſed peaceably and without interruption. The injury done by this crime renders the legitimacy of children ſuſpected; and hinders their regular and juſt education; is above all others irreparable; the very confeſſion and ingenious acknowledgement of it will frequently increaſe and aggravate the injury, as it will add to the inconſolable affliction, and the piercing agonies of grief, which the kind and tender hearted huſband feels, by leaving him no poſſible room to doubt of his diſhonour, nor conſequently the leaſt dawning of hope to palliate and relieve his miſery. *Foſter's Diſc.* ch. III. Sect. 1, 2, and *Serm*, XVI, Vol III.

15 *Thou ſhalt not ſteal.*] This command takes a much wider ſcope than is, perhaps, generally apprehended; and may be applied to a variety of caſes in the mutual commerce of mankind, which either paſs by ſofter names, or are thought of too little moment to interrupt the ſordid worlding in his eager purſuit of gain. And that it muſt include every ſpecies and degree of injuſtice is evident from hence that if *one* degree of injuſtice may be defended, all others may; ſince it is the *intrinſic evil* of it, and not the *degree* of evil that conſtitutes the offence. This law therefore prohibits that to which the name of theft is more peculiarly appropriated; whether it be clandeſtine ſtealing, where no alarm is given, or robbery committed by violence. To this we may join all frauds, extortion, oppreſſion, corruption and perverſion of juſtice, with relation to matters of property; or not being willing, whenever it is in our power, to make *ample* reſtitution to thoſe whom we have injured in their property, &c. *Foſter*, Vol. III *Serm.* XII.

16 *Thou ſhalt not bear falſe witneſs.*] In the Hebrew, "Thou ſhalt "not anſwer, &c." This together with the three preceding precepts of the Decalogue, completes one part of the ſcheme of moral duty. And as the four grand branches of human property are therein moſt plainly and diſtinctly comprehended, ſo are they placed in as exact order as can well be deviſed. The ſixth commandment was intended to ſecure the *life* of our neighbour, and by conſequential reaſon his perſon too from all unjuſt and cruel violence. The *ſeventh* guards the honour of his houſe; the *eighth*, all the other external branches of his property; and the next, which is now to be conſidered, his good name and character. The words according to the Hebrew, imply, that the perſon witneſſing is called upon to give his teſtimony by public authority in ſome legal court of judicature. The crime here prohibited is diſtinct, and different from that forbidden in the third commandment; for in that, *perjury* alone is condemned as an inſolent impiety and defiance of God, whether it was or was not committed to maintain a wrong and injurious *charge* againſt our neighbour; but in this prohibition, the unrighteous teſtimony is the immediate and only thing prohibited, without any regard had to the offender's *ſwearing falſly*, or taking any oath at all. We are guilty of bearing falſe-witneſs, when we ſay things to the diſparagement and prejudice of others, which we know to be untruths; when we raiſe or ſpread ſcandalous and injurious reports without ſufficient evidence or upon ſlight and improbable grounds; when we are guilty of defamation, which is grounded on conjecture and ſuſpicion; when we derogate from the general worth of our neighbour, or endeavour to leſſen the particular merits of his good actions, or aggravate his faults *Foſter*, Vol XIV. *Serm.* VII.

17 *Thou ſhalt not covet.*] The church of Rome divides this commandment into two; but from Philo, Joſephus, and the moſt celebrated Jews, as well as the concluding words, we are taught that it is but one, and that the particulars from *thy neighbour's houſe*, to *any thing that is thy neighbour's*, belong to one precept. By this commandment, we are very clearly taught who is our *neighbour*, which muſt be every man with whom we are allowed to hold any correſpondence, and who is within the reach of our good and bad offices. Hence we may plainly ſee the reaſon, why Chriſt, in the account of this commandment, Matt. xix. 19. has ſubſtituted, *thou ſhalt love thy neighbour as thyſelf*--becauſe, where there are no ungoverned appetites, no criminal deſires, the current of univerſal benevolence will expand itſelf, and flow free and unconfined. The precept particularly refers to what is commonly known by the name of covetouſneſs, as it implies an inordinate deſire of wealth, power, and grandeur. It includes, likewiſe, an immoderate coveting and purſuit of pleaſure, and of corrupt and irregular ſenſual gratifications, which are inconſiſtent with the exerciſe of ſocial juſtice and humanity. It prohibits envy and diſcontent, and every other appetite which is injurious to our neighbour's intereſt, and when indulgent, would hurry us to commit the crimes forbidden in the fifth, ſixth, ſeventh, and eighth commandments. *Foſter*, Vol. IV. *Serm.* VIII.

18 *All the people ſaw*, &c.] Between this and the former verſe, the Samaritan introduces a long paragraph, which may be found in Deut, xxvii. 2, 3, 4, 5, 6, 7, 8, which is not preſerved by any oriental verſion.

19 *And they ſaid unto Moſes ſpeak.*] The Samaritan previous to theſe words, ſupplies the addreſs of the Iſraelites, recorded Deut. v. 24 25, 26, and as the hiſtorian there aſſerts, that they did ſpeak theſe words at this time, it is rational to expect them in this place, and the omiſſion of them may poſſibly prove to be owing to the tranſcriber, not to the hiſtorian.

20 *Is come to prove.*] In the Hebrew, "To try or tempt," in the Septuagint, "Be of good courage, for to tempt you;" in the Chaldee, "the glory of the Lord has been revealed to you, that he "might prove you;" in the Arabic, "The angel of the Lord appeared unto you to try, &c."

22 The Samaritan begins this verſe with thoſe words of Deut, v. 28, 29. "The Lord ſaid unto Moſes, I have heard the voice. "&c." to this it immediately ſubjoins the words in Deut. xviii. 18, 19, 20, 21, 22; then follow thoſe in Deut. v. 30, 31, and then the words of the Hebrew text, *Then the Lord ſaid unto Moſes*, &c. As all the Places from whence theſe inſertions are extracted affirm, that theſe expreſſions were made uſe of by God in his addreſs to Moſes in Horeb, their inſertion here would have been no ways improper; and their being found here would have been a confirmation of them in the places where they now ſtand: but whether theſe omiſſions were owing to the inaccuracy of the Hebrew tranſcribers, whether they were purpoſely omitted by Moſes, and introduced afterwards by him where they now ſtand: or whether they have crept into the Samaritan text from ſome marginal notes in which theſe different extracts were collected together, we leave the learned reader to decide.

23 Ye ſhall not make with me gods of ſilver, neither ſhall you make unto you gods of gold.

24 ¶ An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, thy ſheep, and thine oxen; in all places where I record my name, I will come unto thee, and I will bleſs thee.

25 And if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewn ſtone: for if thou lift up thy tool upon it, thou haſt polluted it.

26 Neither ſhalt thou go up by ſteps unto mine altar, that thy nakedneſs be not diſcovered thereon.

CHAP XXI.

1 *Laws for men-ſervants.* 7 *For women-ſervants.* 12 *For man-ſlaughter,* 17 *and for curſers of parents.*

NOW theſe are the judgements which thou ſhalt ſet before them.

2 If thou buy an Hebrew ſervant, ſix years he ſhall ſerve: and in the ſeventh he ſhall go out free for nothing.

3 If he came in by himſelf he ſhall go out by himſelf: if he were married, then his wife ſhall go out with him.

4 If his maſter have given him a wife, and ſhe have born him ſons or daughters; the wife and her children ſhall be her maſter's and he ſhall go out by himſelf.

5 And if the ſervant ſhall plainly ſay, I love my maſter, my wife, and my children, I will not go out free.

6 Then his maſter ſhall bring him unto the judges; he ſhall alſo bring him to the door, or unto the door poſt; and his maſter ſhall bore his ear through with an awl; and he ſhall ſerve him for ever.

7 ¶ And if a man ſell his daughter to be a maid-ſervant, ſhe ſhall not go out as the men-ſervants do.

8 If ſhe pleaſe not her maſter, who hath betrothed her to himſelf, then ſhall he let her be redeemed: to ſell her unto a ſtrange nation he ſhall have no power, ſeeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his ſon, he ſhall deal with her after the manner of daughters.

10 If

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23 *Gods of ſilver,* &c.] This was to guard the Iſraelites from the Egyptian ſuperſtition of worſhipping *Oſiris,* by the ſymbol of a golden ox. *Patrick.*

24 *An altar of earth ſhalt thou make me.*] That is, an altar of plain turfs, which could eaſily be had in the wilderneſs, and therefore moſt properly for the Iſraelites in their wandering ſtate. Beſides, as God intended their ſhould be only one tabernacle, or place of worſhip, where all the males of Iſrael were to aſſemble before him once a year, ſo during their peregrination he would have occaſional altars erected to him only of earth, leaſt being of durable or coſtly materials, their elegance, added, to their antiquity, might have enticed away the people from the altar belonging to the tabernacle, and by that means occaſioned a ſchiſm in the national religion.

In all places where I record my name.] The word which we render *record,* ſignifies alſo, to worſhip or celebrate; and therefore the paſſage may be better rendered, *In all places where I exhibit myſelf to be worſhiped and honoured.*

25 *If thou wilt make me an altar,* &c.] This ſeems more like a permiſſion of indulgence than a precept, and favours the opinion of thoſe who think their wiſe legiſlator was pleaſed to indulge the Jews in this and a multiplicity of other ritual obſervances; becauſe, having been long accuſtomed to the ceremonies of Egypt, it was morally impoſſible to reclaim them at once from their ſtubborn, inveterate habit, and bring them to reliſh the unadorned ſimplicity of genuine religion. But Moſes having reclaimed them from the groſs polytheiſm and idolatry of the nations, by teaching them to direct all acts of ceremonial worſhip, which were become venerable through long uſe and cuſtom, to Jehovah, the ſupreme God of the univerſe, inſtead of addreſſing them to images, or imaginary tutelar deities, it was reſerved for a ſucceſſion of prophets, whom God was to raiſe up among them from time to time, to explain the nature and deſign of thoſe ceremonies, to give them true notions of God, and of his moſt acceptable worſhip, and to prepare them by degrees, for that great and univerſal reformation, which the Meſſiah was to bring about both among the Jews and Gentiles, by introducing a religion founded in the nature of things, and therefore never to be aboliſhed.

Thou ſhalt not build it of hewn ſtone, &c.] In Hebrew, "Thou ſhalt not build it with *cutting-out.*" This was to prevent their adorning their altars with carvings, which might have a tendency to introduce idolatry, or the worſhip of images.

26 *Thou ſhalt not go up by ſteps.*] In this prohibition regard might be had to the Egyptian cuſtom of building altars very high, and conſequently to be aſcended by ſteps; but the chief reaſon was that aſſigned in the text, to prevent their nakedneſs being diſcovered. The heathens. far from being aſhamed of immodeſty in their worſhip, gloried in the moſt obſcene ritual that could be conceived, and on ſome occaſions turned their very temples into brothels. Every indecency is prohibited by God to the Iſraelites, the aſcending an altar by ſteps, might, on account of the looſeneſs of the dreſs of theſe places, expoſe the body of the prieſt, which is guarded againſt by this prohibition, and was ſtill farther remedied when the prieſts were ordered, chap. xxviii. 42. to wear breeches, which were worn by none beſides themſelves.

That thy nakedneſs be not diſcovered thereon.] This precaution was neceſſary to prevent any indecency being mixed with the ſervice of God; becauſe the garments worn by the inhabitants of the Eaſt were perfectly looſe, and eaſily blown aſide.

Commentary and Notes on Chapter XXI.

1 *Now theſe are the judgments,* &c.] The chief heads of the moral law being thus ſolemly given, Moſes was commanded to preſcribe them ſeveral other particular laws, concerning the judicial and civil government of ſtate, the rights between man and man, and thoſe relating to the ceremonial part of worſhip under the Jewiſh diſpenſation.

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9 *After the manner of daughters.*] That is he ſhall portion her as one of his daughters.

14 Thou ſhalt not commit adultery.

15 Thou ſhalt not ſteal.

16 Thou ſhalt not bear falſe witneſs againſt thy neighbour.

17 Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbours.

18 ¶ And all the people ſaw the thundrings, and the lightnings, and the noiſe of the trumpet, and the mountain ſmoking: and when the people ſaw *it*, they removed and ſtood afar off.

19 And they ſaid unto Moſes, ſpeak thou with us, and we will hear: but let not God ſpeak with us, leſt we die.

20 And Moſes ſaid unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye ſin not.

21 And the people ſtood afar off, and Moſes drew near unto the thick darkneſs where God *was*.

22 ¶ And the Lord ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen that I have talked with you from heaven.

23 Ye

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as raſh anger, headſtrong and impetuous paſſion, all ſchemes of revenge, all profuſe gratifications of luxury, midnight revelings, and above all an eſtabliſhed rancour and hatred of our brother, which is the direct ſource of this fatal and tremendous evil, according to 1 John iii. 15. Our bleſſed Lord has likewiſe included under this command all opprobious or calumniating expreſſions, Matth. v. 21, 22. which are too often the inlets to this enormous crime. *Foſter's Serm*. Vol. III. Serm. 5.

14 *Thou ſhalt not commit adultery.*] This precept is by Philo and Tertullian placed before that againſt *murder*. Adultery is not barely a violation, but an entire diſſolution of the moſt important marriage bond, upon which the happineſs of mankind, and their moſt refined and elegant pleaſures, and ſureſt relief, immediately and neceſſarily depend. It not only oppoſes the firſt dictate of nature, but likewiſe defies the firſt inſtitution of Almighty God. It ſows the ſeed of implacable animoſity and diſſention in families, and has been ſtigmatized as an act of horror and enormity in all civilized nations, and as far, almoſt, as humanity itſelf extends. On the ſide of the huſband, he may be conſidered as *abuſing* and violating the rights of the weakeſt and moſt defenceleſs party: On the ſide of the wife, it is attended with great aggravations: becauſe, when ſhe wilfully degenerates into the vile character of an adultreſs, ſhe renders herſelf in a very high degree, infamouſly odious to all the virtuous and chaſte of her own ſex: pitied and deſpiſed by the other; and in the ſight of God, with foul ſtains of guilt upon her ſoul. Her native modeſty is ſhocked at indecent freedoms, and groſs impurities, and when this ornament is loſt, all her lovelineſs is gone. She offers violence to nature, and by violating it, encreaſes the blackneſs of her crime. Though moved and ſhocked at barbarities, and all groſs acts of injuſtice, by the particular temperament of her nature; by this crime ſhe becomes guilty of complicated injuſtice, by alienating eſtates from the right heirs, confounding property, and by accidental diſcoveries, creating embarraſſment in titles that have for long time been poſſeſſed peaceably and without interruption. The injury done by this crime renders the legitimacy of children ſuſpected; and hinders their regular and juſt education; is above all others irreparable; the very confeſſion and ingenious acknowledgement of it will frequently increaſe and aggravate the injury, as it will add to the inconſolable affliction, and the piercing agonies of grief, which the kind and tender hearted huſband feels, by leaving him no poſſible room to doubt of his diſhonour, nor conſequently the leaſt dawning of hope to palliate and relieve his miſery. *Foſter's Diſc*. ch. III. Sect. 1, 2, and *Serm*, XVI, Vol III.

15 *Thou ſhalt not ſteal.*] This command takes a much wider ſcope than is, perhaps, generally apprehended; and may be applied to a variety of caſes in the mutual commerce of mankind, which either paſs by ſofter names, or are thought of too little moment to interrupt the ſordid worlding in his eager purſuit of gain. And that it muſt include every ſpecies and degree of injuſtice is evident from hence that if *one* degree of injuſtice may be defended, all others may; ſince it is the *intrinſic evil* of it, and not the *degree* of evil that conſtitutes the offence. This law therefore prohibits that to which the name of theft is more peculiarly appropriated; whether it be clandeſtine ſtealing, where no alarm is given, or robbery committed by violence. To this we may join all frauds, extortion, oppreſſion, corruption and perverſion of juſtice, with relation to matters of property; or not being willing, whenever it is in our power, to make *ample* reſtitution to thoſe whom we have injured in their property, &c. *Foſter*, Vol. III *Serm*. XII.

16 *Thou ſhalt not bear falſe witneſs.*] In the Hebrew, "Thou ſhalt "not anſwer, &c." This together with the three preceding precepts of the Decalogue, completes one part of the ſcheme of moral duty. And as the four grand branches of human property are therein moſt plainly and diſtinctly comprehended, ſo are they placed in as exact order as can well be deviſed. The ſixth commandment was intended to ſecure the *life* of our neighbour, and by conſequential reaſon his perſon too from all unjuſt and cruel violence. The *ſeventh* guards the honour of his houſe; the *eighth*, all the other external branches of his property; and the next, which is now to be conſidered, his good name and character. The words according to the Hebrew, imply, that the perſon witneſſing is called upon to give his teſtimony by public authority in ſome legal court of judicature. The crime here prohibited is diſtinct, and different from that forbidden in the third commandment; for in that, *perjury* alone is condemned as an inſolent impiety and defiance of God, whether it was or was not committed to maintain a wrong and injurious *charge* againſt our neighbour; but in this prohibition, the unrighteous teſtimony is the immediate and only thing prohibited, without any regard had to the offender's *ſwearing falſly*, or taking any oath at all. We are guilty of bearing falſe-witneſs, when we ſay things to the diſparagement and prejudice of others, which we know to be untruths; when we raiſe or ſpread ſcandalous and injurious reports without ſufficient evidence or upon ſlight and improbable grounds; when we are guilty of defamation, which is grounded on conjecture and ſuſpicion; when we derogate from the general worth of our neighbour, or endeavour to leſſen the particular merits of his good actions, or aggravate his faults *Foſter*, Vol XIV. *Serm*. VII.

17 *Thou ſhalt not covet.*] The church of Rome divides this commandment into two; but from Philo, Joſephus, and the moſt celebrated Jews, as well as the concluding words, we are taught that it is but one, and that the particulars from *thy neighbour's houſe*, to *any thing that is thy neighbour's*, belong to one precept. By this commandment, we are very clearly taught who is our *neighbour*, which muſt be every man with whom we are allowed to hold any correſpondence, and who is within the reach of our good and bad offices. Hence we may plainly ſee the reaſon, why Chriſt, in the account of this commandment, Matt. xix. 19. has ſubſtituted, *thou ſhalt love thy neighbour as thyſelf*--becauſe, where there are no ungoverned appetites, no criminal deſires, the current of univerſal benevolence will expand itſelf, and flow free and unconfined. The precept particularly refers to what is commonly known by the name of covetouſneſs, as it implies an inordinate deſire of wealth, power, and grandeur. It includes, likewiſe, an immoderate coveting and purſuit of pleaſure, and of corrupt and irregular ſenſual gratifications, which are inconſiſtent with the exerciſe of ſocial juſtice and humanity. It prohibits envy and diſcontent, and every other appetite which is injurious to our neighbour's intereſt, and when indulgent, would hurry us to commit the crimes forbidden in the fifth, ſixth, ſeventh, and eighth commandments. *Foſter*, Vol. IV. *Serm*. VIII.

18 *All the people ſaw*, &c.] Between this and the former verſe, the Samaritan introduces a long paragraph, which may be found in Deut, xxvii. 2, 3, 4, 5, 6, 7, 8, which is not preſerved by any oriental verſion.

19 *And they ſaid unto Moſes ſpeak.*] The Samaritan previous to theſe words, ſupplies the addreſs of the Iſraelites, recorded Deut. v. 24 25, 26, and as the hiſtorian there aſſerts, that they did ſpeak theſe words at this time, it is rational to expect them in this place, and the omiſſion of them may poſſibly prove to be owing to the tranſcriber, not to the hiſtorian.

20 *Is come to prove.*] In the Hebrew, "To try or tempt," in the Septuagint, "Be of good courage, for to tempt you;" in the Chaldee, "the glory of the Lord has been revealed to you, that he "might prove you;" in the Arabic, "The angel of the Lord appeared unto you to try, &c."

22 The Samaritan begins this verſe with thoſe words of Deut, v. 28, 29. "The Lord ſaid unto Moſes, I have heard the voice, "&c." to this it immediately ſubjoins the words in Deut. xviii. 18, 19, 20, 21, 22; then follow thoſe in Deut. v. 30, 31, and then the words of the Hebrew text, *Then the Lord ſaid unto Moſes*, &c. As all the Places from whence theſe inſertions are extracted affirm, that theſe expreſſions were made uſe of by God in his addreſs to Moſes in Horeb, their inſertion here would have been no ways improper; and their being found here would have been a confirmation of them in the places where they now ſtand: but whether theſe omiſſions were owing to the inaccuracy of the Hebrew tranſcribers, whether they were purpoſely omitted by Moſes, and introduced afterwards by him where they now ſtand: or whether they have crept into the Samaritan text from ſome marginal notes in which theſe different extracts were collected together, we leave the learned reader to decide.

23 Ye ſhall not make with me gods of ſilver, neither ſhall you make unto you gods of gold.

24 ¶ An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, thy ſheep, and thine oxen; in all places where I record my name, I will come unto thee, and I will bleſs thee.

25 And if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewn ſtone: for if thou lift up thy tool upon it, thou haſt polluted it.

26 Neither ſhalt thou go up by ſteps unto mine altar, that thy nakedneſs be not diſcovered thereon.

CHAP XXI.

1 *Laws for men-ſervants.* 7 *For women-ſervants.* 12 *For man-ſlaughter,* 17 *and for curſers of parents.*

NOW theſe are the judgements which thou ſhalt ſet before them.

2 If thou buy an Hebrew ſervant, ſix years he ſhall ſerve: and in the ſeventh he ſhall go out free for nothing.

3 If he came in by himſelf he ſhall go out by himſelf: if he were married, then his wife ſhall go out with him.

4 If his maſter have given him a wife, and ſhe have born him ſons or daughters; the wife and her children ſhall be her maſter's and he ſhall go out by himſelf.

5 And if the ſervant ſhall plainly ſay, I love my maſter, my wife, and my children, I will not go out free.

6 Then his maſter ſhall bring him unto the judges; he ſhall alſo bring him to the door, or unto the door poſt; and his maſter ſhall bore his ear through with an awl; and he ſhall ſerve him for ever.

7 ¶ And if a man ſell his daughter to be a maid-ſervant, ſhe ſhall not go out as the men-ſervants do.

8 If ſhe pleaſe not her maſter, who hath betrothed her to himſelf, then ſhall he let her be redeemed: to ſell her unto a ſtrange nation he ſhall have no power, ſeeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his ſon, he ſhall deal with her after the manner of daughters.

10 If

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23 *Gods of ſilver,* &c.] This was to guard the Iſraelites from the Egyptian ſuperſtition of worſhipping *Oſiris,* by the ſymbol of a golden ox. *Patrick.*

24 *An altar of earth ſhalt thou make me.*] That is, an altar of plain turfs, which could eaſily be had in the wilderneſs, and therefore moſt properly for the Iſraelites in their wandering ſtate. Beſides, as God intended their ſhould be only one tabernacle, or place of worſhip, where all the males of Iſrael were to aſſemble before him once a year, ſo during their peregrination he would have occaſional altars erected to him only of earth, leaſt being of durable or coſtly materials, their elegance, added, to their antiquity, might have enticed away the people from the altar belonging to the tabernacle, and by that means occaſioned a ſchiſm in the national religion.

In all places where I record my name.] The word which we render *record,* ſignifies alſo, to worſhip or celebrate; and therefore the paſſage may be better rendered, *In all places where I exhibit myſelf to be worſhiped and honoured.*

25 *If thou wilt make me an altar,* &c.] This ſeems more like a permiſſion of indulgence than a precept, and favours the opinion of thoſe who think their wiſe legiſlator was pleaſed to indulge the Jews in this and a multiplicity of other ritual obſervances; becauſe, having been long accuſtomed to the ceremonies of Egypt, it was morally impoſſible to reclaim them at once from their ſtubborn, inveterate habit, and bring them to reliſh the unadorned ſimplicity of genuine religion. But Moſes having reclaimed them from the groſs polytheiſm and idolatry of the nations, by teaching them to direct all acts of ceremonial worſhip, which were become venerable through long uſe and cuſtom, to Jehovah, the ſupreme God of the univerſe, inſtead of addreſſing them to images, or imaginary tutelar deities, it was reſerved for a ſucceſſion of prophets, whom God was to raiſe up among them from time to time, to explain the nature and deſign of thoſe ceremonies, to give them true notions of God, and of his moſt acceptable worſhip, and to prepare them by degrees, for that great and univerſal reformation, which the Meſſiah was to bring about both among the Jews and Gentiles, by introducing a religion founded in the nature of things, and therefore never to be aboliſhed.

Thou ſhalt not build it of hewn ſtone, &c.] In Hebrew, "Thou ſhalt not build it with *cutting-out.*" This was to prevent their adorning their altars with carvings, which might have a tendency to introduce idolatry, or the worſhip of images.

26 *Thou ſhalt not go up by ſteps.*] In this prohibition regard might be had to the Egyptian cuſtom of building altars very high, and conſequently to be aſcended by ſteps; but the chief reaſon was that aſſigned in the text, to prevent their nakedneſs being diſcovered. The heathens. far from being aſhamed of immodeſty in their worſhip, gloried in the moſt obſcene ritual that could be conceived, and on ſome occaſions turned their very temples into brothels. Every indecency is prohibited by God to the Iſraelites, the aſcending an altar by ſteps, might, on account of the looſeneſs of the dreſs of theſe places, expoſe the body of the prieſt, which is guarded againſt by this prohibition, and was ſtill farther remedied when the prieſts were ordered, chap. xxviii. 42. to wear breeches, which were worn by none beſides themſelves.

That thy nakedneſs be not diſcovered thereon.] This precaution was neceſſaryt o prevent any indecency being mixed with the ſervice of God; becauſe the garments worn by the inhabitants of the Eaſt were perfectly looſe, and eaſily blown aſide.

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9 *After the manner of daughters.*] That is he ſhall portion her as one of his daughters.

10 If he take him another *wife*; her food, her raiment, and her duty of marriage ſhall he not diminiſh.

11 And if he do not theſe three unto her, then ſhall ſhe go out free without money.

12 ¶ He that ſmiteth a man, ſo that he die, ſhall be ſurely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he ſhall flee.

14 But if a man come preſumptuouſly upon his neighbour, to ſlay him with guile: thou ſhalt take him from mine altar, that he may die.

15 ¶ And he that ſmiteth his father, or his mother, ſhall be ſurely put to death.

16 ¶ And he that ſtealeth a man, and ſelleth him, or if he be found in his hand, he ſhall ſurely be put to death.

17 ¶ And he that curſeth his father, or his mother, ſhall ſurely be put to death.

18 ¶ And if men ſtrive together, and one ſmite another with a ſtone, or with *his* fiſt, and he die not, but keepeth *his* bed:

19 If he riſe again, and walk abroad upon his ſtaff, then ſhall he that ſmote *him*, be quiet: only he ſhall pay *for* the loſs of his time, and ſhall cauſe *him* to be thoroughly healed.

20 ¶ And if a man ſmite his ſervant, or his maid, with a rod, and he die under his hand; he ſhall be ſurely puniſhed.

21 Notwithſtanding, if he continue a day or two, he ſhall not be puniſhed: for he *is* his money.

22 ¶ If man ſtrive, and hurt a woman with child, ſo that her fruit depart *from her*, and yet no miſchief follow: he ſhall ſurely be puniſhed, according as the woman's huſband will lay upon him; and he ſhall pay as the judges *determine*.

23 And if *any* miſchief follow, then thou ſhalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 ¶ If a man ſmite the eye of his ſervant, or the eye of his maid, that it periſh; he ſhall let him go free for his eye's ſake

27 And if he ſmite out his man-ſervant's tooth, or his maid-ſervant's tooth; he ſhall let him go free for his tooth's ſake.

28 ¶ If an ox gore a man or a woman, that they die: then the ox ſhall be ſurely ſtoned, and his fleſh ſhall not be eaten; but the owner of the ox *ſhall be* quit.

29 But if the ox were wont to puſh with his horn in time paſt, and it hath been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox ſhall be ſtoned, and his owner alſo ſhall be put to death.

30 If there be laid on him a ſum of money, then he ſhall give for the ranſom of his life, whatſoever is laid upon him.

31 Whether he have gored a ſon, or have gored a daughter, according to this judgement ſhall it be done unto him.

32 If the ox ſhall puſh a man-ſervant, or maid-ſervant; he ſhall give unto their maſter thirty ſhekels of ſilver, and the ox ſhall be ſtoned.

33 ¶ And if a man ſhall open a pit, or if a man ſhall dig a pit, and not cover it, and an ox or an aſs fall therein;

34 The owner of the pit ſhall make *it* good, *and* give money unto the owner of them; and the dead *beaſt* ſhall be his.

35 ¶ And if one man's ox hurt another's that he die, then they ſhall ſell the live ox, and divide the money of it, and the dead *ox* alſo they ſhall divide.

36 Or if it be known that the ox hath uſed to puſh in time paſt, and his owner hath not kept him in; he ſhall ſurely pay ox for ox, and the dead ſhall be his own.

CHAP. XXII.

1 *Of theft.* 5 *Of damage.* 7 *Of treſpaſſes.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft, &c.*

IF a man ſhall ſteal an ox or a ſheep, and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and four ſheep for a ſheep.

2 ¶ If a thief be found breaking up, and be ſmitten that he die, *there ſhall* no blood *be ſhed* for him.

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10 *If he take him another wife, her food, her raiment, and her duty of marriage.*] If after the ſon had married her, he took another wife beſides, he was ſtill to perform to this all the duties of marriage, viz. give her food and raiment, and at certain times (which were determined by law) cohabit with her as her huſband.

14 *Thou ſhalt take him from mine altar, that he may die.*] To make the altar a place of refuge for voluntary crimes, would be to make piety a ſcreen for wickedneſs, and God a patron for iniquity. Moſes therefore, by the command of God himſelf, orders that the murderer ſhould be taken by the judges, and proper officers, from the moſt ſacred place of refuge, even from the altar itſelf, and immediately tried and executed. Hence we ſee how directly contrary to the divine law thoſe perſons act, who make their churches, and other conſecrated places, aſylums for murderers, and other peſts of ſociety.

20 *If a man ſmite his ſervant,* &c.] That is, whoſoever beats a ſervant or ſlave (though a Gentile) ſo that he die under his hand, he ſhall be treated as a murderer. Many of the Rabins will have it, that the word *ſervant* implies only an Hebrew ſervant; and that the maſter was not to be puniſhed with death for killing an uncircumciſed ſlave. But why ſhould they make this diſtinction: Is God the God of the Jews only? Is he not the God of the Gentiles alſo? Did not the ſame God create both? and the ſame Almighty faſhion both in the womb? Job xxxi. 15 The truth is, there is here no exception of perſons intended: the ſame law was common to all.

23 *If any miſchief follow.*] If the child was formed and alive, then life ſhall be given for life.

27 *If he ſmite out his man-ſervant's tooth,* &c.] Here we ſee the great compaſſion of our heavenly Father, who will not ſuffer any to be injured, though their poverty may have placed them in the ſtation of ſervants; and accordingly he ordained, that thoſe tyrannical maſters who ſhould uſe their ſlaves in a cruel manner, ſhould loſe their ſervice.

32 *Thirty ſhekels of ſilver.*] This was the price of a ſlave; and can any thing give us a clearer idea of the malice and indignity expreſſed by the Jews, who, when aſked by Judas, what they would give him to betray his maſter? anſwered *thirty* pieces of ſilver; by that means degrading their king to the meanneſs of a ſlave.

33 *If a man ſhall open a pit.*] It is here neceſſary to be obſerved, that it is a common practice in thoſe hot countries to dig for ſprings, and make large pits or ciſterns, as receptacles for rain-water, which, if left uncovered, cattle might eaſily fall into them.

Commentary and Notes on Chapter XXII.

2 *If a thief be found,* &c.] Notwithſtanding this permiſſion of killing the perſon who attempts our houſes in the night-time, when the world is buried in ſleep and darkneſs, and conſequently the aſſiſtance of our neighbours much more difficult to be procured than in the day, yet we ought to be careful in making uſe of this permiſſion: for our conſciences will never acquit us for taking away the life of a fellow creature, unleſs we have very good reaſon to believe that he had a deſign upon our own. His being armed with a weapon

3 If the ſun be riſen upon him, *there ſhall be* blood *ſhed* for him: *for* he ſhould make full reſtitution; if he have nothing, then he ſhall be ſold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox or aſs, or ſheep; he ſhall reſtore double.

5 ¶ If a man ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another man's field: of the beſt of his own field, and of the beſt of his own vineyard ſhall he make reſtitution.

6 ¶ If fire brake out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding-corn, or the field be conſumed *therewith*; he that kindled the fire ſhall ſurely make reſtitution.

7 ¶ If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the man's houſe: if the thief be found, let him pay double.

8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges, *to ſee* whether he have put his hand unto his neighbour's goods.

9 For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment *or* for any manner of loſt thing which *another* challengeth to be his: the cauſe of both parties ſhall come before the judges: *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour.

10 If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing *it*:

11 *Then* ſhall an oath of the *Lord* be between them both, that he hath not put his hand unto his neighbour's goods, and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good.

12 And if it be ſtolen from him, he ſhall make reſtitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring it *for* witneſs, *and* he ſhall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good.

15 *But* if the owner thereof *be* with it, he ſhall not make it good: if it *be* an hired *thing* it came for his hire.

16 ¶ And if a man intice a maid, that is not betrothed, and lie with her: he ſhall ſurely endow her to be his wife.

17 If her father utterly refuſe to give her unto him: he ſhall pay money according to the dowry of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to live.

19 Whoſoever lieth with a beaſt, ſhall ſurely be put to death.

20 He that ſacrificeth unto *any* God, ſave unto the Lord only, he ſhall be utterly deſtroyed.

21 Thou ſhalt neither vex a ſtranger nor oppreſs him: for ye were ſtrangers in the land of Egypt.

22 Ye ſhall not afflict any widow, or fatherleſs child.

23 If thou afflict them in any wiſe, and they cry at all unto me: I will ſurely hear their cry;

24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your wives ſhall be widows, and your children fatherleſs.

25 If thou lend money to *any of* my people *that is* poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury.

26 If thou at all take thy neighbour's raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down.

27 For that *is* his covering only, it *is* his raiment for his ſkin: wherein ſhall he ſleep? and it ſhall come to paſs, when he crieth unto me, that I will hear; for I *am* gracious.

28 Thou

ſit for houſe-breaking endangers the life of the maſter, who may juſtly defend himſelf from danger, and his property from pillage. A robbery committed in the dead of the night, when no ſpectators are by, is attended with a great inconvenience for the want of witneſſes, which only could condemn the thief. Such are the reaſons which may defend this action; but it is queſtioned by ſome caſuiſts, whether this law ſhould not be reſtrained to thoſe whoſe lives are endangered in defending their property; eſpecially, as they think, that the killing a man who has robbed is not otherwiſe lawful. Maimon expreſly ſays, "That it is not lawful to kill a man, unleſs in defence of what "is irreparable, i. e. our life and chaſtity." *Grot.* de Jur. Bell. & P. Lib. II. c. 1. Sect. xii.

3 *If the Sun be riſen*, &c.] Becauſe it was then eaſy to purſue him, and call the neighbours to our aſſiſtance. Beſides, his coming at that time indicated, that he had no deſign upon our lives.

6 *If a fire break out*, &c.] The ſole intention of this law was to make men careful how they lighted fires, even at a diſtance from corn or buildings: becauſe often the moſt terrible conſequences have followed from ſuch practices.

15 *It came for his hire.*] That is, the thing lent was lent for hire, and the owner muſt ſtand to the loſs in conſideration of that hire, provided the borrower did not abuſe his truſt, which muſt always be underſtood.

18 *Thou ſhalt not ſuffer a witch to live.*] The original word, which we tranſlate a witch, is *machaſephah*, from the verb *chaſephah*, to juggle, or deceive the ſenſes. And the true reaſon of the prohibition is, that all witches, whether real or pretended, openly profeſſed and practiſed idolatry, and conſequently were declared enemies to the Jewiſh ſtate and polity.

21 *Thou ſhalt neither vex a ſtranger nor oppreſs him.*] By the word *ſtranger* muſt be underſtood not only a Gentile proſelyte to the Jewiſh religion, but alſo every one of another nation and religion who happened to ſojourn among them, or be occaſionally travelling through their country. In ſhort, it is a precept enjoining them to a ſtrict obſervation of the duties of hoſpitality, which have always been held ſacred in all civilized nations, and were, in a peculiar manner, obligatory upon the Jews; for, ever ſince their father Abraham left his country, he and the other patriarchs had been ſtrangers and pilgrims, wandering from one country to another; depending, under Providence, on the hoſpitality of other nations.

22 *Ye ſhall not afflict any widow, or fatherleſs child.*] As ſtrangers, ſo widows and orphans were more helpleſs, and more deſtitute of friends and protectors, than others, and therefore Povidence takes particular care of them. Hence God is ſtiled in ſcripture. *The Father of the fatherleſs, the Judge and Helper of the widows: He who executes the judgement of the fatherleſs, and widow, and loveth the ſtranger.* That compaſſion which he hath implanted in our breaſts, what is it but a call upon us from our benevolent Creator to relieve the fatherleſs, the widow, the ſtranger, and all who are in diſtreſs: Thus holy Job comforts himſelf in the midſt of his afflictions, that he had relieved the widow, the fatherleſs, and the ſtranger in the time of his proſperity. *I delivered the poor that cried, and the fatherleſs, and him that had none to help him. The bleſſing of him that was ready to periſh came upon me; and I cauſed the widow's heart to ſing for joy.* Job, chap. xxix 12, 13. And God himſelf has promiſed to be their guardian and protector: *Leave thy fatherleſs children; I will preſerve them alive, and let thy widows truſt in me,* Jer. chap. xlix. 11.

23 *I will ſurely hear thy cry.*] That is, I will myſelf revenge the cauſe of the orphans and widows. Indeed, they have often no friend but God himſelf, to pour out their ſorrows and afflictions to; but let thoſe who oppreſs them tremble; for when they call upon their God for redreſs, he will ſurely hear their cry, and take ample vengeance for the wrongs they ſuffer.

25 *Thou ſhalt not be unto him as an uſurer.*] That is thou ſhalt not act towards thy poor brother as an exacting creditor, who is rigidly urgent for his own.

27 *For that is his covering.*] To deprive him of the only thing he has to keep him warm in his bed, is ſuch a piece of inhumanity, as God cannot fail ſeverely to puniſh.

28 Thou ſhalt not revile the gods, nor curſe the ruler of thy people.

29 Thou ſhalt not delay *to offer* the firſt of thy ripe fruits, and of thy liquors: the firſt-born of thy ſons ſhalt thou give unto me.

30 Likewiſe ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven days it ſhall be with his dam; on the eighth day thou ſhalt give it me.

31 And ye ſhall be holy men unto me: neither ſhall ye eat *any* fleſh *that is* torn of beaſts in the field: ye ſhall caſt it to the dogs.

CHAP. XXIII.

1 *Of ſlander and falſe witneſs.* 2 *Of other offences and duties.* 23 *An angel promiſed, with a bleſſing, if they obey him.*

THOU ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs.

2 ¶ Thou ſhalt not follow a multitude to *do* evil: neither ſhalt thou ſpeak in a cauſe to decline after many, to wreſt *judgment:*

3 Neither ſhalt thou countenance a poor man in his cauſe.

4 If thou meet thine enemies ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again.

5 If thou ſee the aſs of him that hateth thee lying under his burden, and wouldeſt forbear to help him; thou ſhalt ſurely help with him.

6 Thou ſhalt not wreſt the judgment of thy poor in his cauſe.

7 Keep thee far from a falſe matter: and the innocent and righteous ſlay thou not: for I will not juſtify the wicked.

8 And thou ſhalt take no gift: for the gift blindeth the wiſe, and perverteth the words of the righteous.

9 Alſo thou ſhalt not oppreſs a ſtranger: for ye know the heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

10 And ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof:

11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill; that the poor of thy people may eat: and what they leave, the beaſts of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy olive-yard.

12 Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy handmaid, and the ſtranger may be refreſhed.

13 And in all *things* that I have ſaid unto you be circumſpect: and make no mention of the names of other Gods, neither let it be heard out of thy mouth.

14 Three times thou ſhalt keep a feaſt unto me in the year.

15 Thou ſhalt keep the feaſt of unleavened bread: thou ſhalt eat unleavened bread ſeven days, as I commanded thee, in the time appointed of the month Abib: for in it thou cameſt out from Egypt: and none ſhall appear before me empty:

16 And the feaſt of harveſt, the firſt-fruits of thy labours, which thou haſt ſown in the field: and the feaſt of in-gathering *which is* in the end of the year, when thou haſt gathered in thy labours out of the field.

17 Three times in the year all thy males ſhall appear before the Lord God.

18 Thou ſhalt not offer the blood of my ſacrifice with leavened bread; neither ſhall the fat of my ſacrifice remain until the morning.

19 The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe of the Lord thy God. Thou ſhalt not ſeeth a kid in his mother's milk.

20 ¶ Behold, I ſend an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your tranſgreſſions: for my name *is* in him.

22 But if thou ſhalt indeed obey his voice, and do all that I ſpeak; then I will be an enemy unto thine enemies, and an adverſary unto thine adverſaries.

23 For

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28 *Thou ſhalt not revile the gods.*] The word in the original which we render gods, is *elohim*, and properly here ſignifies princes, judges, or magiſtrates. This expreſſion both points out to themſelves the office they were deſigned for, namely, to judge and rule as God's repreſentatives; and to their people it points out the reverence that ſhould be paid them, as the conſtituted vicegerents of the Almighty.

Commentary and Notes on Chapter XXIII.

1 *Put not thine hand with the wicked.*] That is, Join not with a wicked man to promote a bad cauſe, by being a falſe witneſs.

2, 3 *Thou ſhalt not follow a multitude*, &c.] Though all the ancient verſions ſupport our tranſlation, yet the word *rabbini*, tranſlated a *multitude*, is by ſome ſuppoſed to ſignify, *rich and powerful perſons*: and then the contraſt of theſe two verſes will appear with great elegance: for, as in the former, the judge is forbid to be biaſſed in favour of the great, ſo in the latter, he is prohibited to be moved by diſtreſs, ſo as to pervert judgement.

4 *If thou meet thine enemy's ox*, &c.] There are ſome duties which humanity itſelf ſo ſtrongly inculcates, that to deny them even to an enemy, would be a breach of the law of nature: and of this number is that mentioned in the text. For it ſhould be remembered, that though private injuries are a ſufficient reaſon why we may refuſe to treat a man as a friend, or familiar companion; yet they are not ſufficient motives for our denying him the common offices of humanity, as long as he retains the ſame nature with ourſelves.

9 *Ye know the heart of a ſtranger.*] In Hebrew, "Ye know the *ſoul* of a ſtranger." This is a beautiful appeal to their own experience, and carries with it one of the ſtrongeſt motives that poſſibly could be conveyed in ſo few words.

10, 11 *Six years thou ſhalt ſow—but the ſeventh year thou ſhalt let it reſt.*] This precept was ſubſervient to many noble purpoſes. It taught them, that the earth owed its fertility to God, and ſerved to beget in them a pious truſt in his providence. It was a curb to avarice, and taught humanity to their ſlaves and beaſts, as well as to their poor. It was a noble expedient to recruit the ſtrength of the ground, and promote its fertility: it was likewiſe ſubſervient to the cauſe of religion, by obliging the people to viſit the tabernacle, where the law was this year recited in the ears of all the people: and it confirmed them in the doctrine of the unity, by means of the extraordinary Providence which watched over them during this period.

14 *Three times thou ſhalt keep a feaſt.*] That is, three ſolemn feſtivals, wherein the whole body of the nation were to aſſemble; namely, the Paſſover, Pentecoſt, and the feaſt of Tabernacles.

16 *The feaſt of harveſt.*] This is alſo called the feaſt of Weeks, becauſe it was ſeven weeks after the Paſſover; and alſo Pentecoſt, which in Greek ſignifies the fiftieth, becauſe it fell on the fiftieth day after the Paſſover. It is called the feaſt of Harveſt, becauſe in thoſe countries the harveſt was juſt over.

And the feaſt of in-gathering.] This feaſt is, in Levit. xxiii. 34, called the feaſt of Tabernacles.

19 *Thou ſhalt not ſeethe a kid in his mother's milk.*] Dr. Cudworth tells us, that it was a cuſtom among the ancient idolaters, at the time they had gathered in all the fruits of the earth, to ſeethe a kid in its mother's milk, and to ſprinkle the trees, fields, and gardens with the broth, after a magical manner, to make them more fruitful the following year. Hence we ſee the reaſon for this prohibition, which forbids the uſe of any ſuch ſuperſtitious rites which were practiſed about this time; the former part of this verſe relating to the firſt-fruits, which were offered about the time that this ceremy was performed among the Heathens, namely, as ſoon as the harveſt was over.

23 For mine angel ſhall go before thee, and bring thee in unto the Amorites, and the Hittites, and Perizzites, and the Canaanites, *and* the Hivites, and the Jebuſites: and I will cut them off.

24 Thou ſhalt not bow down to their gods, nor ſerve them, nor do after their works: but thou ſhalt uterly overthrow them, and quite break down their images.

25 And ye ſhall ſerve the Lord your God, and he ſhall bleſs thy bread, and thy water: and I will take ſickneſs away from the midſt of thee.

26 There ſhall nothing caſt their young, nor be barren in thy land: the number of thy days I will fulfil.

27 I will ſend my fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29 I will not drive them out from before thee in one year; leſt the land become deſolate, and the beaſt of the field multiply againſt thee.

30 By little and little I will drive them out from before thee, until thou be increaſed, and inherit the land.

31 And I will ſet thy bounds from the Red ſea, even unto the ſea of the Philiſtines, and from the deſert unto the river; for I will deliver the inhabitants of the land into your hand; and thou ſhalt drive them out before thee.

32 Thou ſhalt make no covenant with them, nor with their gods.

33 They ſhall not dwell in thy land, leſt they make thee ſin againſt me: for if thou ſerve their gods, it will ſurely be a ſnare unto thee.

CHAP. XXIV.

1 *Moſes is called up into the mountain.* 3 *The people promiſe obedience.* 6 *Moſes ſprinkleth the blood of the covenant,* 15 *He goeth up into the mount.*

AND he ſaid unto Moſes, Come up unto the Lord, thou and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael; and worſhip ye afar off.

2 And Moſes alone ſhall come near the Lord: but they ſhall not come nigh; neither ſhall the people go up with thee.

3 ¶ And Moſes came and told the people all the words of the Lord, and all the judgements: and all the people anſwered with one voice, and ſaid, All the words which the Lord hath ſaid, will we do,

4 And Moſes wrote all the words of the Lord, and roſe up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Iſrael.

5 And he ſent young men of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the Lord.

6 ¶ And Moſes took half of the blood, and put *it* in baſons; and half of the blood he ſprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they ſaid, All that the Lord hath ſaid will we do, and be obedient.

8 And Moſes took the blood, and ſprinkled *it* on the people, and ſaid, Behold the blood of the covenant, which the Lord hath made with you concerning all theſe words.

9 Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael.

10 And they ſaw the God of Iſrael: and *there was* under his feet, as it were a paved work of a ſapphire-ſtone, and as it were the body of heaven in *his* clearneſs.

11 And upon the nobles of the children of Iſrael he laid not his hand: alſo they ſaw God, and did eat and drink.

12 And the Lord ſaid unto Moſes, Come up to me into the mount, and be there: and I will give thee tables of ſtone, and a law, and commandments which I have written; that thou mayeſt teach them.

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25 *Thy bread, and thy water.*] That is, All thy proviſions and drink in general; bread being a common name for the former, and water for the latter.

26 *The number of thy days I will fulfil.*] By the number of thy days, is here meant the common period of human life at that time, which was between ſeventy and fourſcore years. *The days of our years are threeſcore years and ten; and if, by reaſon of ſtrength, they be fourſcore years, yet is their ſtrength labour and ſorrow: for it is ſoon cut off, and we fly away,* Pſ. xc. 10. Thoſe therefore, who arrive at this period, are ſaid to live out their days; and thoſe who come ſhort of it, to die before their time.

27 *I will ſend my fear before thee.*] Proportius gives us an old inſcription, not far from Tangier, which imported, that the ancient inhabitants of that country had fled from the face of Joſhua, the ſon of Nun. So fully did the Almighty perform this promiſe, by ſtriking the inhabitants of Canaan with terror.

28 *And I will ſend hornets before thee.*] This promiſe, Joſhua tells us, was literally performed: *And I ſent the hornet before you, which drove them out from before you, even the two kings of the Amorites: but not with thy ſword, nor with thy bow,* Joſhua xxiv. 12. The words, however, are generally underſtood metaphorically; *I will ſend my terror before thee as an hornet.*

31 *From the Red ſea unto the ſea of the Philiſtines.*] That is, from the Red ſea on the ſouth eaſt, to the mediterranean ſea on the north weſt.

And from the deſert unto the river.] From the deſert of Arabia to the river Euphrates, called, *the river,* by way of eminence.

Commentary and Notes on Chapter XXIV.

1 *And he ſaid,* &c.] We muſt not underſtand by this verſe, that God now called Moſes up into the mount: for he was there already: but inſtructs him what he ſhould do at his next coming up.

4 *And builded an altar.*] There were two ways of making covenants antiently: firſt, by ſprinkling ſome of the blood of the ſacrifice on both parties; ſecondly, by their eating together ſome part of the ſacrifice, Gen. xxvi. 30. xxxi. 54. Both theſe rites are here obſerved, the firſt ver. 6, 8, the other ver. 11. Moſes erects an altar to repreſent God the one party, and twelve pillars to repreſent the twelve tribes on the other.

5 *Burnt-offerings, and peace-offerings.*] *Burnt-offerings* properly ſignify ſuch ſacrifices as were wholly conſumed by fire on the altar, though ſometimes ſacrifices in general. *Peace-offerings* are ſacrifices offered to God in gratitude for favours received.

10 *They ſaw the God of Iſrael*] That is, they ſaw his glory, or had ſome glimpſes of that viſible Majeſty which was on the top of the mount; for we muſt not ſuppoſe, that they ſaw any viſible ſhape, the Jewiſh as well as the chriſtian religion teaching, that God is of a ſpiritual and inviſible nature; conſequently all they ſaw was the ſymbol of the Divine Preſence. Some indeed have imagined from the following words, *and there was under his feet,* that this glorious ſymbol of the Divinty had the form of a man; but this is contrary to Deut. iv. 15. and therefore by *his feet* can only be underſtood the lower part of this Divine Appearance, which reſted, as it were, upon a glittering pavement.

As it were the body of heaven in his clearneſs.] Clear as the pureſt ſky when ſpangled with ſtars.

11 *He laid not his hand.*] He ſlew them not, Gen. xxii. 12.

12 *That thou mayeſt teach them.*] That is the nobles, or choſen men to read and write them.

13 And Moſes roſe up, and his miniſter Joſhua: and Moſes went up unto the mount of God.

14 And he ſaid unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And moſes went up into the mount, and a cloud covered the mount.

16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud.

17 And the ſight of the glory of the Lord *was* like devouring fire on the top of the mount, in the eyes of the children of Iſrael.

18 And Moſes went into the midſt of the cloud, and gat him up into the mount: and Moſes was in the mount forty days and forty nights.

CHAP. XXV.

1 *The offering of the tabernacle.* 10 *The form of the ark.* 17 *The mercy-ſeat.* 23 *The table.* 31 *The candleſtick.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they bring me an offering: of every man that giveth it willingly with his heart, ye ſhall take my offering.

3 And this *is* the offering which ye ſhall take of them: gold, and ſilver, and braſs,

4 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*,

5 And rams ſkins dyed red, and badgers ſkins, and ſhittim-wood.

6 Oil for the light, ſpices for anointing oil, and for ſweet incenſe.

7 Onyx-ſtones, and ſtones to be ſet in the ephod, and in the breaſt-plate.

8 And let them make me a ſanctuary; that I may dwell among them.

9 According to all that I ſhew thee, *after* the pattern of the tabernacle, and the pattern of all the inſtruments thereof, even ſo ſhall ye make *it*.

10 ¶ And they ſhall make an ark of ſhittim-wood: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the heigth thereof.

11 And thou ſhalt overlay it with pure gold, within and without ſhalt thou overlay it: and ſhalt make upon it a crown of gold round about.

12 And thou ſhalt caſt four rings of gold for it, and put *them* in the four corners thereof; and two rings *ſhall be* in the one ſide of it, and two rings in the other ſide of it.

13 And thou ſhalt make ſtaves of ſhittim-wood, and overlay them with gold.

14 And thou ſhalt put the ſtaves into the rings, by the ſides of the ark, that the ark may be borne with them.

15 The ſtaves ſhall be in the rings of the ark: they ſhall not be taken from it.

16 And thou ſhall put into the ark, the teſtimony which I ſhall give thee.

17 And thou ſhalt make a mercy-ſeat *of* pure gold: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou ſhalt make two cherubims *of* gold: *of* beaten work ſhalt thou make them, in the two ends of the mercy-ſeat.

19 And make one cherub on the one end, and the other cherub on the other end; *even* of the mercy-ſeat ſhall ye make the cherubims on the two ends thereof.

20 And the cherubims ſhall ſtretch forth *their* wings on high, covering the mercy-ſeat with their wings, and their faces *ſhall look* one to another: toward the mercy-ſeat ſhall the faces of the cherubims be.

21 And thou ſhalt put the mercy-ſeat above upon

Commentary and Notes on Chapter XXV.

1 *Spake unto Moſes,* &c.] God having now ſolemnly ratified his covenant with Iſrael to be their *God* and *King*, as a conſequence of this compact, ordains a place for his public worſhip, wherein he choſe to reſide by viſible ſymbols, as their governor, protector, and tutelary God.

4 *Scarlet.*] In the Hebrew it is *the worm of ſcarlet*; becauſe the kermes then made uſe of in dying this colour are inſects.

Shittim-wood] Some think this was the cedar; but others are of opinion that it was the wood of a tree common in ſome parts of the wilderneſs, and reſembling the acacia of Egypt.

7 *The ephod.*] This was a kind of ſquare cloak, or upper garment, that hung down from the ſhoulders. It was a ſacred veſtment, worn only by the prieſts, or perſons employed in the offices of religion, It was curiouſly wrought with gold, and other variegated embrodiery, not unlike a ſhort coat, about two feet in length; on the top of it, on each ſide, were two ſhoulder-pieces, to which were faſtened two precious ſtones, ſet in gold, on which were engraven the names of the twelve tribes of Iſrael, ſix upon each ſtone.

The breaſt-plate.] This was a folded part of the ſame embroidered tiſſue of which the ephod was compoſed. On this folded piece were ſet twelve precious ſtones in gold, on each of which was engraven the name of one of the tribes: theſe were ſet in four rows, three in each row; and the whole was faſtened to the ephod at the four corners; thoſe on the top to each ſhoulder-piece by a golden hook, or ring, at the end of a wreathed chain; and thoſe below to the girdle of the ephod, by two blue ſtrings or ribbands, which had likewiſe two rings and hooks.

8 *Let them make me a ſanctuary,* &c.] God having condeſcended to aſſume the title of the *tutelary* God, and king of the Iſraelites, ſubmits to cuſtoms they had obſerved relative to ſuch a Deity among the Egyptians, who boaſted that they were the firſt inventors of theſe portable temples. And this compliance might likewiſe be intended to prevent them from making a portable tabernacle to Molech, and to preſerve their obedience to him as their civil magiſtrate, to convince them of his peculiar attachment to them, and his conſtant reſidence among them.

10 *And they ſhall make me an ark.*] That is, a kind of ſmall cheſt or coffer made of ſhittim-wood, and overlaid with gold, It is often called the *ark of the covenant*, and the *ark of the teſtimony*; becauſe it was a ſymbol of the covenant made between God and his people, and contained the two tables of it, the pot of manna, and Aaron's miraculous rod.

11 *A crown of gold round about.*] A corniſh or rim of maſſy gold was to go round the top of it.

17 *Thou ſhalt make a mercy-ſeat.*] It was called the mercy-ſeat, from its being the place of God's more immediate preſence. It was of beaten gold, and fixed with the cherubim that overſhadowed it, in a frame, or as Moſes calls it a crown, not of a round, but oblong ſquare figure, which incloſed the upper part of the ark like a rim.

18 *And thou ſhalt make two cherubims of gold.*] What was the form and poſture of thoſe cherubims Moſes has not told us, further than they ſtretched out their wings on high and covered the mercy-ſeat, and that they faced one another with their faces turned towards the mercy-ſeat; whence we may reaſonably conclude, that they were, at leaſt, in a kind of bowing poſture. This attitude, though not ſo clearly expreſſed by Moſes, may be further evinced, not only as it was the moſt decent and reſpectful, but as it ſeems to be alluded to by the pſalmiſt, who having declared that God was ſeated between the cherubims, and expreſſed his majeſty, juſtice, and power, in the two or three verſes following, adds, *proſtrate yourſelves before his footſtool.*

upon the ark, and in the ark thou ſhalt put the teſtimony that I ſhall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-ſeat, from between the two cherubims which *are* upon the ark of the teſtimony, of all *things* which I will give thee in commandment unto the children of Iſrael.

23 ¶ Thou ſhalt alſo make a table *of* ſhittim-wood: two cubits *ſhall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou ſhalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou ſhalt make unto it a border of an hand-breadth round about, and thou ſhalt make a golden crown to the border thereof round about.

26 And thou ſhalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over againſt the border ſhall the rings be, for places of the ſtaves to bear the table.

28 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou ſhalt make the diſhes thereof, and ſpoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold ſhalt thou make them.

30 And thou ſhalt ſet upon the table ſhew-bread before me alway.

31 ¶ And thou ſhalt make a candleſtick *of* pure gold: *of* beaten work ſhall the candleſtick be made; his ſhaft, and his branches, his bowls, his knops, and his flowers ſhall be of the ſame.

32 And ſix branches ſhall come out of the ſides of it: three branches of the candleſtick out of the one ſide, and three branches of the candleſtick out of the other ſide.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: ſo in the ſix branches that come out of the candleſtick.

34 And in the candleſtick *ſhall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there ſhall be* a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches that proceed out of the candleſtick.

36 Their knops and their branches ſhall be of the ſame: all of it *ſhall be* one beaten work *of* pure gold.

37 And thou ſhalt make the ſeven lamps thereof: and they ſhall light the lamps thereof, that they may give light over againſt it.

38 And the tongs thereof, and the ſnuff-diſhes thereof, *ſhall be of* pure gold.

39 *Of* a talent of pure gold ſhall he make it, with all theſe veſſels.

40 And look that thou make *them* after their pattern, which was ſhewed thee in the mount.

CHAP. XXVI.

1 *The ten curtains of the tabernacle.* 31 *The veil for the ark.*

MOREOVER, thou ſhalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: *with* cherubims of cunning work ſhalt thou make them.

2 The length of one curtain *ſhall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains ſhall have one meaſure.

3 The five curtains ſhall be coupled together one to another: and *other* five curtains *ſhall be* coupled one to another.

4 And thou ſhalt make loops of blue upon the edge of the one curtain, from the ſelvedge in the coupling: and likewiſe ſhalt thou make in the uttermoſt edge of *another* curtain in the coupling of the ſecond.

5 Fifty loops ſhalt thou make in the one curtain,

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23 *Thou ſhalt make a table.*] The Iſraelites being ſunk into the groſſeſt idolatry in Egypt, it was neceſſary that the idea of God, and his attributes, ſhould be impreſſed upon them in the moſt ſenſible manner: but this could not be done commodiouſly, under his character of *God of the univerſe:* under his character of King and tutelary God, it well might. Hence he is repreſented with affections analogous to human paſſions: his civil relation qualified ſuch a repreſentation; the groſſneſs of their conceptions rendered ſuch a repreſentation neceſſary: and the guarded manner in which it was always done, prevented it from being miſchievous. Agreeably to this notion, he is repreſented as chooſing a particular nation for his reſidence, and having a dwelling wherein he manifeſted his real preſence. While they ſojourned in the wilderneſs in tents, he choſe to ſojourn with them in a tent likewiſe. For as Nachmanides obſerves, "The myſtery of the *tabernacle* was this, that it was a place for the Shechinah, or manifeſtation of the Deity to be fixed in." When the Jews came into their land, and had fixed dwelling-houſes, he had a fixed dwelling-houſe likewiſe, and the moveable tabernacle was changed for a ſtanding temple. The tabernacle, being thus a place for God to dwell in viſibly, it was furniſhed with every thing neceſſary in a dwelling-houſe. The table and candleſtick, the neceſſary furniture of a room; the diſhes, ſpoons, bowls and covers, belonging to the table; and the bread neceſſary for the ſupport of an inhabitant; the candleſtick with its lamps continually burning, the conſtant fire and the ſacrifices upon the altar, all of them ſupport the idea of an houſe and inhabitant. The offering conſumed on God's altar is, agreeably to the ſame idea, called *God's meat* and *food*, as well as the altar is ſtiled *God's table*, Mal. i. 13. And to complete this idea, the part aſſigned to God was to be conſumed only by the holy fire, by which it was figuratively eaten or conſumed by himſelf. *Div. Leg*. Vol. IV. p. 25, *Cudw. on the Lord's Sup*. ch. vi.

31 *Thou ſhalt make a candleſtick.*] This was properly a *branch* or *chandelier;* as there were no windows to the *holy place*, it was a neceſſary piece of furniture Its baſe or foot, for it ſtood on the ground, had a trunk over it, out of which proceeded ſix branches, adorned with knops, reſembling pomegranates, and flowers, alternate and equidiſtant; on the top of each was fixed a lamp in the ſhape of an almond which might be taken of on occaſion, to be trimmed or filled with oil. See *Rev.* ii. 5. *Prov.* vi. 23.

39 *A talent of pure gold,*] A talent was 3000 ſhekels, and amounted to about 5250l. ſterling.

Commentary and Notes on Chapter XXVI.

1 *Moreover, thou ſhalt make the tabernacle.*] The word in the original, which we render tabernacle, is *ohel*, and literally ſignifies a tent; it being neceſſary, that this ſacred place, where the moſt ſolemn parts of divine worſhip were to be performed, ſhould be fitted to their frequent marches, and be eaſily ſet up and taken down, as occaſion required The tabernacle is called by ſeveral names in ſcripture; the moſt common of which is that of *ohel mohed*, the tabernacle of the congregation or aſſembly, becauſe it was made in the form of a magnificent tent or pavilion; and hence Joſephus calls it *Metapheromenos naos*, a portable temple. We find it elſewhere called *mikdaſh*, the holy place, becauſe it was made holy by God's preſence; and therefore ſometimes called, by way of excellence, *hamiſhean*, the habitation. Sometimes this laſt is joined with *haheduth*, teſtimony, the habitation, or tabernacle of teſtimony, becauſe God delivered his oracles from thence. Laſtly it is in other parts of ſcripture called *hecal*, palace or temple, and the temple of the Lord, 1 Sam. i. 9.

tain, and fifty loops ſhalt thou make in the edge of the curtain that *is* in the coupling of the ſecond; that the loops may take hold one of another.

6 And thou ſhalt make fifty taches of gold, and couple the curtains together with the taches; and it ſhall be one tabernacle.

7 ¶ And thou ſhalt make curtains of goats *hair* to be a covering upon the tabernacle: eleven curtains ſhalt thou make.

8 The length of one curtain *ſhall be* thirty cubits, and the breadth of one curtain, four cubits: and the eleven curtains *ſhall be all* of one meaſure.

9 And thou ſhalt couple five curtains by themſelves, and ſix curtains by themſelves, and ſhalt double the ſixth curtain in the forefront of the tabernacle.

10 And thou ſhalt make fifty loops on the edge of the one curtain *that is* outmoſt in the coupling, and fifty loops in the edge of the curtain which coupleth the ſecond.

11 And thou ſhalt make fifty taches of braſs, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, ſhall hang over the backſide of the tabernacle.

13 And a cubit on the one ſide, and a cubit on the other ſide of that which remaineth in the length of the curtains of the tent, it ſhall hang over the ſides of the tabernacle, on this ſide and on that ſide to cover it.

14 And thou ſhalt make a covering for the tent, *of* rams ſkins died red, and a covering above *of* badgers ſkins.

15 And thou ſhalt make boards for the tabernacle *of* ſhittim-wood, ſtanding up.

16 Ten cubits *ſhall be* the length of a board, and a cubit and a half *ſhall be* the breadth of one board.

17 Two tenons *ſhall there be* in one board ſet in order one againſt another: thus ſhalt thou make for all the boards of the tabernacle.

18 And thou ſhalt make the boards for the tabernacle, twenty boards on the ſouth-ſide, ſouthward.

19 And thou ſhalt make forty ſockets of ſilver under the twenty boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

20 And for the ſecond ſide of the tabernacle on the north-ſide, *there ſhall be* twenty boards.

21 And their forty ſockets *of* ſilver: two ſockets under one board, and two ſockets under another board.

22 And for the ſides of the tabernacle weſtward, thou ſhalt make ſix boards.

23 And two boards ſhalt thou make for the corners of the tabernacle in the two ſides.

24 And they ſhall be coupled together beneath, and they ſhall be coupled together above the head of it unto one ring: thus ſhall it be for them both; they ſhall be for the two corners.

25 And they ſhall be eight boards, and their ſockets *of* ſilver, ſixteen ſockets: two ſockets under one board, and two ſockets under another board.

26 ¶ And thou ſhalt make bars *of* ſhittim-wood: five for the boards of the one ſide of the tabernacle.

27 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the ſide of the tabernacle for the two ſides weſtward.

28 And the middle bar in the midſt of the boards ſhall reach from end to end.

29 And thou ſhalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou ſhalt overlay the bars with gold.

30 And thou ſhalt rear up the tabernacle according to the faſhion thereof, which was ſhewed thee in the mount.

31 ¶ And thou ſhalt make a veil of blue, and purple, and ſcarlet, and fine twined linen of cunning work: with cherubims ſhall it be made.

32 And thou ſhalt hang it upon four pillars of ſhittim-wood, overlaid with gold: their hooks *ſhall be of* gold, upon the four ſockets of ſilver.

33 ¶ And thou ſhalt hang up the veil under the taches, that thou mayeſt bring in thither within the veil, the ark of the teſtimony: and the veil ſhall divide unto you, between the holy *place* and the moſt holy.

34 And thou ſhalt put the mercy-ſeat upon the ark of the teſtimony, in the moſt holy *place*.

35 And thou ſhalt ſet the table without the veil and the candleſtick over againſt the table on the ſide of the tabernacle toward the ſouth: and thou ſhalt put the table on the north-ſide.

36 And thou ſhalt make an hanging for the door of the tent, *of* blue, and purple, and ſcarlet, and fine twined linen wrought with needlework.

37 And thou ſhalt make for the hanging five pillars *of* ſhittim-wood, and overlay them with gold, *and* their hooks *ſhall be* of gold: and thou ſhalt caſt five ſockets of braſs for them.

CHAP.

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14 *And a covering above.*] That is, a fourth covering above that of the ram-ſkins, for the greater ſecurity of the inmoſt hangings.

24 *And they ſhall be coupled together beneath.*] The true ſenſe of this verſe ſeems to be as follows: *And they ſhall be uniformly joined at the bottom, and likewiſe uniformly joined at the top in ſimilar rings or ſtaples: thus ſhall it be for them both. Theſe ſhall be for the two corners.*

27 *For the two ſides weſtward.*] This ſhould be rendered, *for the ſide weſtward.*

31 *A veil of blue,* &c.] This veil divided the tabernacle into two parts, ſeperating the holy from the moſt holy place. It was made of the richeſt ſtuff, both for matter and workmanſhip; and adorned with cherubims, feſtoons, and other ornaments curiouſly embroidered upon it.

33 *The moſt holy.*] This is often conſidered in the new Teſtament as a figure of heaven, into which Chriſt is entered as our forerunner, and whither our hope extends.

36 *The door of the tent.*] It is plain from the former part of this deſcription, ver. 12, 22, 23, that the ark and mercy-ſeat were in the weſt end of the tabernacle, that is, the door or entrance fronted the eaſt: ſo that the Iſraelites in worſhiping Jehovah turned their faces towards the weſt, that they might be thus figurativly taught to turn from the worſhip of that luminary, the great idol of the nations, and to adore the God who made him and them.

CHAP. XXVII.

1 *The altar of burnt-offerings, with the veſſels.* 9 *The court of the tabernacle.* 20 *The oil for the lamp.*

AND thou ſhalt make an altar *of* ſhittim-wood, five cubits long, and five cubits broad; the altar ſhall be four ſquare: and the height thereof *ſhall be* three cubits.

2 And thou ſhalt make the horns of it upon the four corners thereof: his horns ſhall be of the ſame: and thou ſhalt overlay it with braſs.

3 And thou ſhalt make his pans to receive his aſhes, and his ſhovels, and his baſons, and his fleſh-hooks, and his fire-pans: all the veſſels thereof thou ſhalt make *of* braſs.

4 And thou ſhalt make for it a grate of net-work of braſs; and upon the net ſhalt thou make four brazen rings in the four corners thereof.

5 And thou ſhalt put it under the compaſs of the altar beneath, that the net may be even to the midſt of the altar.

6 And thou ſhalt make ſtaves for the altar, ſtaves *of* ſhittim-wood, and overlay them with braſs.

7 And the ſtaves ſhalt be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar to bear it.

8 Hollow with boards ſhalt thou make it: as it was ſhewed thee in the mount, ſo ſhall they make *it*.

9 ¶ And thou ſhalt make the court of the tabernacle for the ſouth-ſide ſouthward: *there ſhall be* hangings for the court *of* fine twined linen of an hundred cubits long for one ſide.

10 And the twenty pillars thereof, and their twenty ſockets *ſhall be of* braſs: the hooks of the pillars and their fillets *ſhall be* of ſilver.

11 And likewiſe for the north-ſide in length, *there ſhall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty ſockets *of* braſs: the hooks of the pillars and their fillets *of* ſilver.

12 And *for* the breadth of the court on the weſt-ſide *ſhall be* hangings of fifty cubits: their pillars ten, and their ſockets ten.

13 And the breadth of the court on the eaſt-ſide, eaſt-ward, *ſhall be* fifty cubits.

14 The hangings of one ſide *of the gate ſhall be* fifteen cubits: their pillars three, and their ſockets three.

15 And on the other ſide *ſhall be* hangings fifteen *cubits:* their pillars three, and their ſockets three.

16 And for the gate of the court *ſhall be* an hanging of twenty cubits, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work: *and* their pillars *ſhall be* four, and their ſockets four.

17 All the pillars round about the court *ſhall be* filleted with ſilver; their hooks *ſhall be* of ſilver, and their ſockets *of* braſs.

18 The length of the court *ſhall be* an hundred cubits, and the breadth fifty every where, and the height five cubits *of* fine twined linen, and their ſockets *of* braſs.

19 All the veſſels of the tabernacle in all the ſervice thereof, and all the pins thereof, and all the pins of the court *ſhall be of* braſs.

20 ¶ And thou ſhalt command the children of Iſrael, that they bring the pure oil-olive beaten, for the light, to cauſe the lamp to burn always.

21 In the tabernacle of the congregation without the veil, which *is* before the teſtimony, Aaron and his ſons ſhall order it from evening to morning before the Lord: *it ſhall be* a ſtatute for ever unto their generations, on the behalf of the children of Iſrael.

CHAP XXVIII.

1 *Aaron and his ſons are ſeperated for the prieſt's office.* 6 *The ephod, breaſt-plate, and other holy garments appointed.*

AND take thou unto thee Aaron thy brother, and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſt's office, *even* Aaron, Nadab, Abihu, Eleazar and Ithamar, Aaron's ſons.

2 And thou ſhalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And thou ſhalt ſpeak unto all *that are* wiſe-hearted, whom I have filled with the ſpirit of wiſdom, that they may make Aaron's garments to conſecrate him, that he may miniſter unto me in the prieſt's office.

4 And theſe *are* the garments wich they ſhall make; a breaſt-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they ſhall make holy garments for Aaron thy brother, and his ſons, that he may miniſter unto me in the prieſt's office.

Commentary and Notes on Chapter XXVII.

1 *And thou ſhalt make an altar of ſhittim-wood.*] In the deſcription of this altar a difficulty has been ſtarted, with regard to the wood, how it was poſſible to prevent its being burnt by the continual fire, though the braſs covered it? Le Clerc has offered two ways of ſolving this difficulty, either by ſuppoſing the metal that covered it to be very thick, or that the ſhittim wood was the ſame with the larix of Vitruvius, which was incombuſtible; and finding the firſt inſufficient, he endeavoured to prove the probability of the latter; but the misfortune is, that we have no ſufficient teſtimony that any ſuch wood ever grew in the neighbourhood of Sinai, or, indeed in any part of Arabia. But this difficulty is eaſily removed, by ſuppoſing that the top, with its crown or frame, was ſo fixed as to be at ſome ſmall diſtance above the wood of the altar.

2 *And thou ſhalt make the horns of it*, &c.] By the word *horns* are meant pinnacles or ſpires, one at each corner, and made out of the ſame wood: theſe were partly for ornament, and partly to tie the ſacrifice to, before it was ſlain. They ſerved alſo to keep the wood of the ſacrifice from ſliding off.

3 *His baſons and his fleſh hooks.*] *Baſons* to receive the blood of the ſacrifice, and *hooks* or forks, for taking up the pieces of the ſacrifice, in order to lay them right upon the fire.

9 *Court of the tabernacle.*] Round about the tabernacle was a large oblong court, incloſed with hangings, and ſupported with pillars overlaid with ſilver. In this court, towards the upper-end, ſtood the tabernacle; and, between that and the entrance, the altar of burnt-offerings in the open air, that the fire, which was kept up perpetually upon it, and the ſmoke ariſing from the victims, might not ſpoil the inſide of the tabernacle.

20 *Pure oil-olive.*] Such as run freely from the olives, when bruiſed with a peſtil.

Commentary and Notes on Chapter XXVIII.

2 *Holy garments.*] That is, ſuch peculiar garments as were permitted to be worn by none but prieſts, and by them only when they miniſtered before God.

3 *All that are wiſe-hearted.*] That is, all who are ſkilful Artiſts.

Whom I have filled with the ſpirit of wiſdom.] The wiſdom or mechanical ſkill of artiſts is here with great propriety aſcribed to God; not that we ſhould conſider it as given by inſpiration, like the ſpirit of prophecy, but becauſe every good gift is derived from him who forms the mind with all its powers, and for the general good of ſociety, diſpenſes different gifts and endowments to different members.

5 And they ſhall take gold, and blue, and purple, and ſcarlet, and fine linen.

6 ¶ And they ſhall make the ephod *of* gold, *of* blue, *of* purple, *of* ſcarlet, and fine twined linen, with cunning work.

7 It ſhall have the two ſhoulder-pieces thereof, joined at the two edges thereof; and *ſo* it ſhall be joined together.

8 And the curious girdle of the ephod, which *is* upon it, ſhall be of the the ſame, according to the work thereof; *even of* gold, *of* blue, and purple, and ſcarlet, and fine twined linen.

9 And thou ſhalt take two onyx-ſtones, and grave on them the names of the children of Iſrael.

10 Six of their names on one ſtone, and *the other* ſix names of the reſt on the other ſtone, according to their birth.

11 With the work of an engraver in ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones with the names of the children of Iſrael: thou ſhalt make them to be ſet in ouches of gold.

12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod, *for* ſtones of memorial unto the children of Iſrael. And Aaron ſhall bear their names before the Lord upon his two ſhoulders for a memorial.

13 ¶ And thou ſhalt makes ouches *of* gold.

14 And two chains *of* pure gold at the ends: *of* wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches.

15 ¶ And thou ſhalt make the breaſt-plate of judgment, with cunning work, after the work of the ephod, thou ſhalt make it *of* gold, *of* blue, and *of* purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it.

16 Four-ſquare it ſhall be *being* doubled; a ſpan *ſhall be* the length thereof, and a ſpan *ſhall be* the breadth thereof.

17 And thou ſhalt ſet it in ſettings of ſtones, *even* four rows of ſtones: *the firſt* row *ſhall be* a ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row.

18 And the ſecond row *ſhall be* an emerald, a ſapphire, and a diamond.

19 And the third row, a ligure, an agate, and an amethyſt.

20 And the fourth row, a beryl, and an onyx, and a jaſper: they ſhall be ſet in gold in their encloſings.

21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names; *like* the engravings of a ſignet, every one with his name ſhall they be according to the twelve tribes.

22 And thou ſhalt make upon the breaſt-plate chains at the ends, *of* wreathen work *of* pure gold.

23 And thou ſhalt make upon the breaſt-plate two rings of gold, and ſhalt put the two rings on the two ends of the breaſt plate.

24 And thou ſhalt put the two wreathen *chains* of gold, in the two rings *which are* on the ends of the breaſt-plate.

25 And *the other* two ends of the two wreathen *chains* thou ſhalt faſten in the two ouches, and put *them* on the ſhoulder-pieces of the ephod before it.

26 And thou ſhalt make two rings of gold, and thou ſhalt put them upon the two ends of the breaſt-plate, in the border thereof, which *is* in the ſide of the ephod inward.

27 And two *other* rings of gold thou ſhalt make, and ſhalt put them on the two ſides of the ephod, underneath towards the forepart thereof, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

28 And they ſhall bind the breaſt-plate by the rings thereof unto the rings of the ephod, with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breaſt-plate be not looſed from the ephod.

29 And Aaron ſhall bear the names of the children of Iſrael in the breaſt-plate of judgment, upon his heart, when he goeth in unto the holy *place*, for a memorial before the Lord continually.

30 And thou ſhalt put in the breaſt-plate of judgment, the Urim and the Thummim; and they ſhall be upon Aaron's heart, when he goeth in before the Lord: and Aaron ſhall bear the judgment of the children of Iſrael upon his heart before the Lord continually.

31 And thou ſhalt make the robe of the ephod all *of* blue.

32 And

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6 *The ephod.*] See on verſe 7, chap. xxiv.

15 *Breaſt-plate of judgement.*] So called becauſe the high-prieſt wore it upon his breaſt, when he went to aſk counſel or judgement from God.

17 *A ſardius.*] This is a precious ſtone of a red flaming colour, half tranſparent, and ſometimes with a yellow caſt in it. Our jewellers call it a cornelian, of which there are ſeveral ſpecies.

A topaz.] This precious ſtone is tranſparent, and of a beautiful yellow or gold colour. It has its name from Tropazus, an iſland in the Rea ſea, where it was firſt found.

A carbuncle.] This gem is a ſpecies of the ruby, and of a glowing red colour.

18 *An emerald.*] This gem is of the moſt lively green tranſparent, and free from the leaſt mixture of any other colour.

A ſapphire.] An elegant gem of a fine blue colour.

A diamond.] This gem is placed in the firſt claſs of precious ſtones, both with regard to value, hardneſs, and luſtre.

19 *A ligure.*] This is thought to be a kind of jacinth, and nearly of the colour of amber.

An agate.] A gem, partly tranſparent, partly opaque, and generally variegated with veins diſpoſed in the moſt elegant manner.

An amethyſt.] A precious ſtone of a violet colour, bordering on the purple, or nearly of the colour of red wine.

20 *A beryl.*] A gem of pale green colour, now generally known by the name of *Aqua Marina*, from its reſembling the water of the ſea in colour.

An onyx.] There are various ſpecies of this gem, but the ground is often the colour of the human nail, variegated with zones in the moſt regular manner, and often of a brown colour.

A jaſper.] This gem is generally of a green colour, ſpotted with yellow, brown, or white.

30 *The Urim and Thummim.*] Theſe words have given riſe to a variety of conjectures; but the moſt conſonant to truth is, that of the learned Hottinger, who thinks, that when Moſes was commanded to put into the breaſt-plate the *Urim aud Thummim*, i. e. *lights and perfections*, it only implies, that he ſhould make choice of the moſt precious ſet of ſtones, and have them poliſhed in ſo elegant a manner, that they might give the moſt conſummate luſtre. And I cannot help remarking, that the very expreſſion uſed by Moſes, naturally tends to confirm the above conjecture. For after God had given him all the particular directions for making the breaſt plate, ſuch as the length, and breadth, the materials, the precious ſtones, and even to the hooks, rings, chain and ſtring by which it was to be made faſt to the ephod, he adds, *And thou ſhalt put into the breaſt-plate the Urim and the Thummim*, or as it is in the original, when literally tranſlated, *And thou ſhalt give to the beraſt-plate of judgement thoſe lights and perfections*; namely, of the twelve ſtones above deſcribed. With regard to the manner how God was conſulted by Urim and Thummim, there are various opinions; but it ſeems to have been done in the following manner: The prieſt preſented himſelf with the breaſt-plate on, over all his other robes before the veil, exactly over-againſt the mercy-ſeat, where the Divine Preſence reſted; and then God gave him an anſwer, as he did Moſes, by an audible voice from the mercy ſeat.

And Aaron ſhall bear the judgement.] That is, the breaſt-plate of judgement.

32 And there ſhall be an hole in the top of it, in the midſt thereof: it ſhall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And *beneath* upon the hem of it thou ſhalt make pomegranates *of* blue, and *of* purple, and *of* ſcarlet, round about the hem thereof; and bells of gold between them round about.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it ſhall be upon Aaron to miniſter: and his ſound ſhall be heard when he goeth in unto the holy *place* before the Lord, and when he cometh out; that he die not.

36 And thou ſhalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a ſignet, HOLINESS TO THE LORD.

37 And thou ſhalt put it on a blue lace, that it may be upon the mitre: upon the fore-front of the mitre it ſhall be.

38 And it ſhall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be always upon his forehead, that they may be accepted before the Lord.

39 And thou ſhalt embroider the coat of fine linen, and thou ſhalt make the mitre *of* fine linen, and thou ſhalt make the girdle *of* needle-work.

40 And for Aaron's ſons thou ſhalt make coats and thou ſhalt make for them girdles, and bonnets ſhalt thou make for them, for glory and for beauty.

41 And thou ſhalt put them upon Aaron thy brother, and his ſons with him: and ſhalt anoint them, and conſecrate them, and ſanctify them, that they may miniſter unto me in the prieſt's office.

42 And thou ſhalt make them linen breeches, to cover their nakedneſs; from the loins even unto the thighs they ſhall reach.

43 And they ſhall be upon Aaron, and upon his ſons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to miniſter in the holy *place*; that they bear not iniquity, and die. *It ſhall be* a ſtatute for ever unto him, and his ſeed after him.

C H A P. XXIX.

1 *The ſacrifice and ceremonies of conſecrating the prieſts.* 38 *The continual burnt-offering.*

AND this *is* the thing that thou ſhalt do unto them to hallow them, to miniſter unto me in the prieſts office: Take one young bullock, and two rams without blemiſh.

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour ſhalt thou make them.

3 And thou ſhalt put them into one baſket, and bring them in the baſket, with the bullock and the two rams.

4 And Aaron and his ſons thou ſhalt bring unto the door of the tabernacle of the congregation, and ſhalt waſh them with water.

5 And thou ſhalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the epod, and the breaſt-plate, and gird him with the curious girdle of the ephod.

6 And thou ſhalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then ſhalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

8 And thou ſhalt bring his ſons, and put coats upon them.

9 And

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36 *Holineſs to the Lord*] Or as it is in the original, *Holineſs to Jehovah.* A motto, whoſe ſublimity could not fail to remind the prieſt, that he was ſeparated or conſecrated to Jehovah, the God of the whole earth.

38 *And Aaron ſhall bear the iniquity of the holy things.*] That is, he ſhall obtain pardon for all the ſinful defects of the people, in the performance of their ſacred duties.

43 *It ſhall be a ſtatute for ever*] That is, as long as the Jewiſh ſtate ſhall continue, or there ſhall be any prieſthood of the order of Aaron, they ſhall appear before God in theſe garments.

Commentary and Notes on Chapter XXIX.

1 *And this is the thing,* &c.] This chapter contains a ſuccinct account of the manner of conſecrating the Jewiſh prieſts; and we may obſerve, that every ceremony was ordered to be performed in the moſt ſolemn manner; doubtleſs, to ſtrike both them and the people with a ſtill deeper ſenſe of the ſacredneſs of that function. Theſe ceremonies conſiſted chiefly in the ſix following particulars: 1. He was to be preſented to the Lord at the door of the tabernacle of the congregation, in the preſence of all the people. 2 He was to waſh himſelf all over in pure water, which was drawn out of a large capacious veſſel, placed near the altar for all ſuch purpoſes. 3. He was then immediately inveſted with all the pontifical veſtments, and with the breaſt-plate. 4. His next buſineſs was to offer the ſacrifices appointed for this purpoſe. 5. Moſes anointing the tip of his right ear, his thumb, and great toe, with the blood of the victim offered for his conſecration. 6. The laſt ceremony was the anointing him with the ſacred oil, whoſe compoſition was likewiſe preſcribed by God, and was not to be uſed for any other purpoſe. Theſe ceremonies, at leaſt the greateſt part of them, were to be repeated ſeven days ſucceſſively. During all this time Aaron and his ſons were not permitted to go out of the tabernacle, but continued there, and feaſted themſelves with the daily ſacrifices, which they offered for their conſecration; of which no fragment was to be left 'till the next morning, but was to be burnt that very night. On the eighth day Aaron entered into his office by a double ſacrifice, one of which he offered for himſelf, and the other for the people, whom he bleſſed for the firſt time; and this his inauguration was ſignalized by the glory of God appearing to all the people, and by the deſcent of the holy fire from heaven, Levit vi. 12, 13. which was afterwards preſerved 'till the deſtruction of the firſt temple, and the uſe of any other in the ſacred miniſtry expreſly forbidden, under pain of death.

The Jewiſh high-prieſt was a manifeſt type of our bleſſed Lord and Saviour Jeſus Chriſt, as the author of the Hebrews has declared in more inſtances than one. The Jewiſh high prieſt was the only perſon who was admitted into the *holy of holies*; and *we have ſuch an high-prieſt, who is ſet at the right hand of the throne of the Majeſty in the heavens, a miniſter of the ſanctuary, and of the true tabernacle, which the Lord pitched, and not man,* Heb. viii. 1. 2. The Jewiſh high-prieſt offered a ſolemn expiatory ſacrifice once a year; our Lord *appeared once in the end of the world to put away every ſin by the ſacrifice of himſelf,* Heb. ix. 26. After the expiatory ſacrifice, the Jewiſh high-prieſt went into the *holy place*, there to offer incenſe on the golden altar; our Lord, *when he had purged our ſins, ſat down on the right hand of the Majeſty on high,* Heb. i. 3, there *to appear in the preſence of God,* and, by the incenſe of his merits, to make continual *interceſſion for us.* In the ſame manner the ſeveral ſacrifices appointed under the law, equally lead us to Chriſt: for he was the treſpaſs-offering, in that *he was made ſin for us*; the peace-offering, becauſe *he made peace by the blood of his croſs*; the meat and drink-offering, for *his fleſh is meat indeed, and his blood is drink indeed;* the ſcape goat, for he hath carried away our ſins, never more to be remembered againſt us; the paſchal-lamb, for *Chriſt, our paſſover is ſacrificed for us*, the great ſacrifice of atonement, for *Jeſus Chriſt the righteous*, is both our *advocate with the Father, and a propitiation for our ſins:* and, in fine, *his blood,* who, *through the everlaſting ſpirit, offered himſelf to God without ſpot,* is more effectual than *the blood of bulls and goats, to purge our canſciences from dead works, to ſerve the living God.*

4 *And ſhalt waſh them with water.*] Oblation was an ancient rite, obſerved in all acts of worſhip as a proper emblem of that moral and internal purity which renders every oblation acceptable to God. It is probable their bodies were now waſhed, in token of their obligation to ſtudy univerſal purity, and to cleanſe themſelves from all unrighteouſneſs; but afterwards they were appointed to waſh only their hands and feet before they entered the tabernacle, chap. xxx. 19.

9 And thou ſhalt gird them with girdles (Aaron and his ſons) and put the bonnets on them: and the prieſts office ſhall be theirs for a perpetual ſtatute: and thou ſhalt conſecrate Aaron and his ſons.

10 And thou ſhalt cauſe a bullock to be brought before the tabernacle of the congregation: and Aaron and his ſons ſhall put their hands upon the head of the bullock.

11 And thou ſhalt kill the bullock before the Lord, by the door of the tabernacle of the congregation.

12 And thou ſhalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beſide the bottom of the altar.

13 And thou ſhalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the fleſh of the bullock, and his ſkin, and his dung ſhalt thou burn with fire without the camp: it *is* a ſin offering.

15 ¶ Thou ſhalt alſo take one ram, and Aaron and his ſons ſhall put their hands upon the head of the ram.

16 And thou ſhalt ſlay the ram, and thou ſhalt take his blood, and ſprinkle *it* round about upon the altar.

17 And thou ſhall cut the ram in pieces, and waſh the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou ſhalt burn the whole ram upon the altar: it *is* a burnt-offering unto the Lord: it *is* a ſweet ſavour, an offering made by fire unto the Lord.

19 ¶ And thou ſhalt take the other ram, and Aaron and his ſons ſhall put their hands upon the head of the ram.

20 Then ſhalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his ſons, and upon the thumb of their right hand, and upon their great toe of their right foot, and ſprinkle the blood upon the altar round about.

21 And thou ſhalt take of the blood that *is* upon the altar, and of the anointing-oil, and ſprinkle *it* upon Aaron and upon his garments, and upon his ſons, and upon the garments of his ſons with him: and he ſhall be hallowed, and his garments, and his ſons, and his ſons garments with him.

22 Alſo thou ſhalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right ſhoulder; for it *is* a ram of conſecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the baſket of the unleavened bread, that *is* before the Lord.

24 And thou ſhalt put all in the hands of Aaron, and in the hands of his ſons: and ſhalt wave them *for* a wave offering before the Lord.

25 And thou ſhalt receive them of their hands, and burn *them upon* the altar for a burnt-offering, for a ſweet ſavour before the Lord: it *is* an offering made by fire unto the Lord.

26 And thou ſhalt take the breaſt of the ram of Aaron's conſecrations, and wave it for a wave-offering before the Lord: and it ſhall be thy part.

27 And thou ſhalt ſanctify the breaſt of the wave-offering, and the ſhoulder of the heave-offering, which is waved, and which is heaved up of the ram of the conſecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his ſons.

28 And it ſhall be Aarons and his ſons by a ſtatute for ever, from the children of Iſrael: for it *is* an heave-offering: and it ſhall be an heave-offering from the children of Iſrael of the ſacrifices of their peace-offerings, *even* their heave-offering unto the Lord.

29 And the holy garments of Aaron ſhall be his ſons after him, to be anointed therein, and to be conſecrated in them.

30 *And* that ſon that is prieſt in his ſtead ſhall put them on ſeven days, when he cometh into the tabernacle of the congregation to miniſter in the holy *place*.

31 And thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in the holy place.

32 And Aaron and his ſons ſhall eat the fleſh of the ram, and the bread that *is* in the baſket, by the door of the tabernacle of the congregation.

33 And they ſhall eat thoſe things wherewith the atonement was made, to conſecrate *and* to ſanctify them; but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy.

34 And if aught of the fleſh of the conſecrations, or of the bread remain until the morning; then thou ſhalt burn the remainder with fire: it ſhall not be eaten, becauſe it *is* holy.

35 And thus ſhalt thou do unto Aaron, and to his ſons, according to all *things* which I have commanded thee: ſeven days ſhalt thou conſecrate them.

36 And thou ſhalt offer every day a bullock *for* a ſin-offering, for an atonement: and thou ſhalt cleanſe the altar, when thou haſt made an atonement for it, and thou ſhalt anoint it to ſanctify it.

37 Seven days thou ſhalt make an atonement for the altar, and ſanctify it; and it ſhall be an altar moſt holy: whatſoever toucheth the altar ſhall be holy.

38 ¶ And

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20 *And put it upon the tip of the right ear*, &c.] All This tended to make the prieſt underſtand, that he ought to apply his *ear* diligently to the ſtudy of the Law, to employ his *hands* with the ſame diligence in his ſacred miniſtry, and his *feet* to walk in the way of God's precepts; for the *ear* is the ſymbol of obedience, the *hand* of action, and the *foot* of the path or conduct of life.

24 *Wave them for a wave-offering.*] The rabins tell us, that the difference between a wave and a heave-offering conſiſted in this; that the former was weaved up and down, eaſt, weſt, north, and ſouth, to ſignify, that he to whom it was offered was Lord of the whole earth, the God who fills all ſpace, and to whom all things of right belong: whereas the latter was only lifted up towards heaven, in token of its being devoted to God. But both theſe words are often uſed for an offering in general.

30 *Shall put them on ſeven days*] He was to put them on ſeven days together, that he might learn to appear in a decent manner, and the people be habituated to pay him reverence, before he underſtood to miniſter. It is to be obſerved, that during the whole ſeven days of conſecration, the prieſts were not to ſtir from the door of the tabernacle, but to keep the watch of Jehovah night and day. The number ſeven is much regarded in the ſacred writings: the blood of atonement was ſprinkled ſeven times before the mercy-ſeat: the conſecrating oil was to be ſprinkled ſeven times on the altar: the leper was ſprinkled ſeven times, and ſeven days were appointed for his cleanſing: ſeven days were appointed for conſecrating prieſts and for purifying the unclean: ſeven times Naaman waſhed in Jordan: ſeven days was Jericho beſieged, and ſeven prieſts blew with ſeven trumpets: every ſeventh day was a ſabbath, and the ſeventh year a year of reſt; and ſeven times ſeven years brought the jubilee.

38 ¶ Now this *is that* which thou ſhalt offer upon the altar; two lambs of the firſt year day by day continually.

39 The one lamb thou ſhalt offer in the morning; and the other lamb thou ſhalt offer at even.

40 And with the one lamb a tenth-deal of flour, mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink-offering.

41 And the other lamb thou ſhalt offer at even, and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a ſweet ſavour, an offering made by fire unto the Lord.

42 *This ſhall be* a continual burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation, before the Lord: where I will meet you, to ſpeak there unto thee.

43 And there I will meet with the children of Iſrael, and *the tabernacle* ſhall be ſanctified by my glory.

44 And I will ſanctify the tabernacle of the congregation, and the altar: I will ſanctify alſo both Aaron and his ſons, to miniſter to me in the prieſt's office.

45 ¶ And I will dwell amongſt the children of Iſrael, and will be their God.

46 And they ſhall know that I *am* the Lord their God, that brought them forth out of the land of Egypt, that I may dwell amongſt them: I *am* the Lord their God.

CHAP. XXX.

1 *The altar of incenſe.* 11 *The ranſom of ſouls.* 22 *The holy anointing oil.* 34 *The compoſition of the perfume.*

AND thou ſhalt make an altar to burn incenſe upon: *of* ſhittim-wood ſhalt thou make it.

2 A cubit *ſhall be* the length thereof, and a cubit the breadth thereof (fourſquare ſhall it be) and two cubits *ſhall be* the height thereof: the horns thereof *ſhall be* of the ſame.

3 And thou ſhalt overlay it with pure gold, the top thereof, and the ſides thereof round about, and the horns thereof: and thou ſhalt make unto it a crown of gold round about.

4 And two golden rings ſhalt thou make to it under the crown of it, by the two corners thereof, upon the two ſides of it ſhalt thou make *it*: and they ſhall be for places for the ſtaves to bear it withal.

5 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold.

6 And thou ſhalt put it before the veil that *is* by the ark of the teſtimony, before the mercy-ſeat, that *is* over the teſtimony, where I will meet with thee.

7 And Aaron ſhall burn thereon ſweet incenſe every morning: when he dreſſeth the lamps, he ſhall burn incenſe upon it.

8 And when Aaron lighteth the lamps at even he ſhall burn incenſe upon it; a perpetual incenſe before the Lord, throughout your generations.

9 Ye ſhall offer no ſtrange incenſe thereon, nor burnt ſacrifice, nor meat-offering; neither ſhall ye pour drink-offering thereon.

10 And Aaron ſhall make an atonement upon the horns of it once in a year, with the blood of the ſin-offering of atonements: once in the year ſhall he make atonement upon it throughout your generations: it *is* moſt holy unto the Lord.

11 And the Lord ſpake unto Moſes, ſaying,

12 When thou takeſt the ſum of the children of Iſrael, after their number: then ſhall they give every man a ranſom for his ſoul unto the Lord, when thou numbereſt them: that there be no plague amongſt them, when *thou* numbereſt them.

13 This they ſhall give, every one that paſſeth among them that are numbered, half a ſhekel after the ſhekel of the ſanctuary: (a ſhekel is twenty gerahs:) an half-ſhekel *ſhall be* the offering of the Lord.

14 Every one that paſſeth among them that are numbered from twenty years old and above, ſhall give an offering unto the Lord.

15 The rich ſhall not give more, and the poor ſhall not give leſs than half a ſhekel, when *they* give an offering unto the Lord, to make an atonement for your ſouls.

16 And thou ſhalt take the atonement-money of the children of Iſrael, and ſhalt appoint it for the ſervice of the tabernacle of the congregation: that it may be a memorial unto the children of Iſrael before the Lord, to make an atonement for your ſouls.

17 ¶ And

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40 *A tenth-deal of flour.*] An omer, or the tenth part of an ephah; equal to about half a peck, Engliſh.

An hin.] The ſixth part of an ephah: ſo that the fourth part of an hin of wine, according to Dr. Cumberland, was about a quart, and ſomething more than a quarter of a pint.

45 *I will dwell amongſt the children of Iſrael.*] That is I will place in the midſt of them the Shechinah, or ſymbol of my peculiar preſence. A manifeſt repreſentation of that happy intercourſe which upright minds enjoy with their great Creator, in the exerciſe of virtue and religion; and was a type of that eternal life which the ſaints enjoy in heaven, where they are always in the preſence of their God.

Commentary and Notes on Chapter XXX.

7 *Sweet incenſe.*] This was a compound of many fragrant ſpices, and was intended to perfume the ſanctuary, which muſt otherwiſe have had a very offenſive ſmell, from the great number of beaſts daily ſlain there, cut to pieces, waſhed, and burnt. But it had a more important intention, as, by aſcending up towards the mercy-ſeat, it ſymbolically repreſented the propitiouſneſs of the Deity to ſinful men, and his readineſs to receive thoſe prayers and confeſſions which are accompanied with divine love, and other ſpiritual graces; while the action of the high-prieſt ſhadowed forth the interceſſion of Chriſt, the great high-prieſt of our profeſſion, and his offering up the prayers of his ſervants before the throne of God. Thus *the law was our ſchool-maſter to bring us unto chriſt*, and only *ſhadowed out the good things to come.*

12 *Then ſhall they give every man a ranſom for his ſoul.*] That is, They ſhall pay a certain tax, as a pious acknowledgement to God, for having redeemed them from Egyptian ſlavery, and delivered them in ſo many dangers and difficulties, *with his own right hand.* And by paying this homage to Jehovah, they put themſelves entirely under his protection, which was abundantly ſufficient to ſecure them from any evil, and prevent *any plague coming* near their dwelling.

13 *Holf a ſhekel.*] Something more than fourteen-pence of our money.

After the ſhekel of the ſanctuary.] Some have been of opinion, that there were two ſorts of ſhekels among the Jews, one called the ſhekel of the ſanctuary, and the other the common ſhekel, and that the former was double the latter. But there ſeems to be no reaſon for this diſtinction, nothing more being meant by the ſhekel of the ſanctuary, than a ſhekel equal to the ſtandard weight which was kept in the ſanctuary.

A ſhekel is twenty gerahs.] Bernard tells us, that a gerah weighed about twenty grains of barley, and was worth about a half-penny.

17 ¶ And the Lord ſpake unto Moſes ſaying,

18 Thou ſhalt alſo make a laver of braſs, and his foot *alſo of* braſs, to waſh *withal*: and thou ſhalt put it between the tabernacle of the congregation and the altar, and thou ſhalt put water therein.

19 For Aaron and his ſons ſhall waſh their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not: or when they come near to the altar to miniſter, to burn offering made by fire unto the Lord.

21 So they ſhall waſh their hands, and their feet, that they die not: and it ſhall be a ſtatute for ever to them, *even* to him and to his ſeed throughout their generations.

22 ¶ Moreover, the Lord ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee principal ſpices, of pure myrrh five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels* and of ſweet calumus two hundred and fifty *ſhekels*,

24 And of caſſia five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oil-olive an hin.

25 And thou ſhalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it ſhall be an holy anointing oil.

26 And thou ſhalt anoint the tabernacle of the congregation therewith, and the ark of the teſtimony.

27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe.

28 And the altar of burnt-offering with all his veſſels, and the laver and his foot.

29 And thou ſhall ſanctify them, that they may be moſt holy: whatſoever toucheth them ſhall be holy.

30 And thou ſhalt anoint Aaron and his ſons, and conſecrate them, that *they* may miniſter unto me in the prieſt's office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oil unto me, throughout your generations.

32 Upon man's fleſh ſhall it not be poured, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you.

33 Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a ſtranger, ſhall even be cut off from his people.

34 ¶ And the Lord ſaid unto Moſes, Take unto thee ſweet ſpices, ſtacte, and onycha, and galbanum; *theſe* ſweet ſpices with pure frankincenſe: of each ſhall there be a like *weight*.

35 And thou ſhalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy.

36 And thou ſhalt beat *ſome* of it very ſmall, and put of it before the teſtimony in the tabernacle of the congregation, where I will meet with thee: it ſhall be unto you moſt holy.

37 And *as for* the perfume which thou ſhalt make, you ſhall not make to yourſelves according to the compoſition thereof: it ſhall be unto thee holy for the Lord.

38 Whoſoever ſhall make like unto that, to ſmell thereto, ſhall even be cut off from his people.

C H A P. XXXI.

1 *Bezaleel and Aholiab are called for the works of the tabernacle*, 12 *of the ſabbath*. 18 *Moſes received the two tables.*

AND the Lord ſpake unto Moſes, ſaying,

2 See, I have called by name, Bezaleel, the ſon of Uri, the ſon of Hur, of the tribe of Judah.

3 And I have filled him with the ſpirit of God, in wiſdom, and in underſtanding, and in knowledge, and in all manner of workmanſhip.

4 To deviſe cunning works, to work in gold, and in ſilver, and in braſs,

5 And in cutting of ſtones to ſet *them*, and in carving of timber, to work in all manner of workmanſhip.

6 And I, behold, I have given with him, Aholiab, the ſon of Ahiſamach of the tribe of Dan; and in the hearts of all that are wiſe-hearted I have put wiſdom; that they may make all that I have commanded thee:

7 The tabernacle of the congregation, and the ark of the teſtimony, and the mercy-ſeat that *is* thereupon, and all the furniture of the tabernacle.

8 And

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23 *Of pure myrrh.*] The word in the original is *mor*, and ſuppoſed by moſt commentators to ſignify myrrh; ſome however are of opinion, that it ſignifies amber-greaſe, and others frank-incenſe.

Five hundred ſhekels.] About twenty pounds ten ounces.

Of ſweet cinnamon] What we now call by that name is brought from Ceylon, an iſland in the Indian ſea; nor is it known to be produced in any other parts of the Eaſt: and hence the cinnamon of the ancients has been thought to be different from that of the moderns. But it is not impoſſible but the ſame ſpice might be found in ſome of the foreſts of Arabia, though now unknown. That it does grow in other parts of the world beſides Ceylon, is evident; for Don Antonio de Ulloa tells us, that it is found in one of the foreſts of America; and doubtleſs grows in other places, though hitherto we have not been fortunate enough to find it.

Sweet calamus.] The calamus aromaticus, or ſweet cane. It is a ſpicy root, belonging to a particular flag, or iris.

24 *And of caſſia*] There have been various conjectures what this caſſia was: for the drug now known by that name is not aromatic. Perhaps it was what we call the *caſſia ligenia*, a bark nearly reſembling cinnamon in colour and ſmell, but ſomewhat leſs odorific

An hin.] About five quarts.

34 *Stacte.*] The beſt ſort of myrrh, or that which flows ſpontaneouſly from the tree.

Onycha] Our tranſlators have here followed the ſeptuagint, and moſt other verſions. The original word is *ſheleh*, and occurs no where elſe in the ſacred writings. The Arabic verſion has it *laudanum*, or rather *ladenum*: an aromatic gum, ſaid to be a principal ingredient among the Arabians in the compoſition of their perfumes. Others think it was their bdellium, another ſpecies of aromatic gum.

And Galbanum.] This is a gum produced from an unbilleferous plant common in Syria. The common galbanum is of a ſtrong and very diſagreeable ſcent; and therefore both the ſeptuagint and vulgate tranſlations diſtinguiſh the galbanum here ordered from the common, by calling it *galbanum of ſweet odour*: and we are told, that a particular ſort of this gum was brought from mount Amana in Syria, which had a very agreeable ſmell.

Frank incenſe.] This is a dry reſinous ſubſtance, generally known by the name of olibanum, and of a ſtrong but not diſagreeable ſmell. It flows from a tree common in ſome parts of Arabia, and particularly in that part called Sabæca, or, from this famous production, *Arabia Thuriſera*.

Commentary and Notes on Chapter XXXI.

2 *See, I have called by my name.*] That is, I have choſen him, or appointed him to perform theſe works.

3 *And I have filled him with the ſpirit of God.*] That is, I have inſpired him with knowledge, or rendered him capable of performing excellent works.

8 And the table and his furniture, and the pure candleſtick with all his furniture, and the altar of incenſe.

9 And the altar of burnt-offering with all his furniture, and the laver and his foot.

10 And the clothes of ſervice, and the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſt's office,

11 And the anointing oil, and ſweet incenſe for the holy *place:* according to all that I have commanded thee, ſhall they do.

12 ¶ And the Lord ſpake unto Moſes, ſaying,

13 Spake thou alſo unto the children of Iſrael, ſaying, Verily my ſabbaths ye ſhall keep; for it *is* a ſign between me and you throughout your generations; that *ye* may know that I *am* the Lord, that doth ſanctify you.

14 Ye ſhall keep the ſabbath therefore: for it *is* holy unto you. Every one that defileth it, ſhall ſurely be put to death: for whoſoever doeth *any* work therein, that ſoul ſhall be cut off from amongſt his people.

15 Six days may work be done, but in the ſeventh *is* the ſabbath of reſt, holy to the Lord: whoſoever doth *any* work on the ſabbath-day, he ſhall ſurely be put to death.

16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, *for* a perpetual covenant.

17 It *is* a ſign between me and the children of Iſrael for ever: for *in* ſix days the Lord made heaven and earth, and on the ſeventh day he reſted, and was refreſhed.

¶ 18 And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, two tables of teſtimony, tables of ſtone, written with the finger of God.

C H A P. XXXII.

1 *The people cauſe Aaron to make a calf.* 19 *Moſes breaketh the tables.* 25 *The idolaters ſlain.* 30 *Moſes prayeth.*

AND when the people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelves together unto Aaron, and ſaid unto him, Up, make us Gods which ſhall go before us: for *as* for this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron ſaid unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your ſons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden ear-rings, which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a molten calf: and they ſaid, Theſe *be* thy gods, O Iſrael, which brought thee up out of the land of Egypt.

5 And when Aaron ſaw *it*, he built an altar before it; and Aaron made proclamation and ſaid, To-morrow *is* a feaſt to the Lord.

6 And they roſe up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people ſat down to eat, and to drink, and roſe up to play.

7 And the Lord ſaid unto Moſes, Go, get thee down: for thy people which thou broughteſt out of the land of Egypt, have corrupted *themſelves:*

8 They have turned aſide quickly out of the way which I commanded them: they have made them

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8 *The pure candleſtick.*] That is, the golden candleſtick, becauſe always kept bright and clean, or becauſe made of pure gold.

13 *Verily my ſabbaths ye ſhall keep,* &c.] This paſſage might be better rendered thus: *Nevertheleſs my ſabbaths ye ſhall keep, to make it known that I Jehovah ſeperate and diſtinguiſh you.*

It is a ſign between me and you.] By obſerving one day in ſeven they ſignified themſelves to be the worſhippers of one ſupreme God, the Creator of the world, who in ſix days made all things, and then reſted.

15 *The ſabbath of reſt.*] In the Hebrew it is, *ſchabbat ſchabbaton,* reſt of reſts; that is the great ſabbath or reſt, a reſt of all others the moſt religious and punctually to be obſerved.

18 *Written with the finger of God.*] This phraſe ſignifies, that God employed neither Moſes, nor any other inſtrument in this writing, but it was done by his own powerful operation. Though it is generally underſtood that Moſes wrote the *firſt* as well as the *ſecond* tables by the expreſs command and direction of God. See *Univerſal. Hiſt.* vol. III. p. 410.

Commentary and Notes on Chapter XXXII.

1 *Up, make us Gods.*] It ſhould have been rendered, *Up, make us a God;* for the word *elohim* is often uſed in the ſingular number, and Aaron made only one calf, which was dedicated to Jehovah. The Iſraelites ſtill entertained ſuch groſs notions of the Deity, that they deſired a viſible repreſentation of their God, like the other idolatrous nations. They had ſeen Moſes aſcend the mount, and enter into the cloud, whilſt the top of the mountain was all in flames; but after waiting above a month for his return, they gave him over for loſt; and therefore aſſembled about Aaron's tent in a riotous manner, telling him, that as they deſpaired of Moſes's return, it was neceſſary he ſhould make them ſome God to go before them, to direct them in their rout through the wilderneſs; for the cloud ſtill reſting upon the mount, they deſpaired of its ever again directing them in their way.

Which ſhall go before us.] Their intention was to return into Egypt; and flattered themſelves, that by carrying before them the God ſo highly adored in that country, the Egyptians would forgive their defection, and receive them into their land.

4 *And faſhioned it with a graving tool.*] It has been aſked how it was poſſible for Aaron to get the mould ready, the metal melted, the idol caſt, and afterwards engraven, in ſo ſhort a time: for he ſet it up the morrow after the people had brought him the metal? But this queſtion is eaſily anſwered, if we conſider the various ſenſes of the verb *tzur*, which ſignifies to tie up or bind, as well as to ſhape and form: and the word *cherret*, which though it may be properly enough rendered a graving tool, yet it alſo ſignifies a bag: thus it is ſaid, that Naaman the Syrian, bound up two talents of ſilver in two bags; in which paſſage, theſe two words *tzur* and *cherret* occur. The paſſage therefore may be rendered, *And he received them,* (the golden ear-rings) *tied them in a bag, and procured them to be caſt into a molten calf.*

5 *Aaron made proclamation* &c.] Several commentators have taken great pains to vindicate Aaron; but it is very plain, that he was highly criminal. Somewhat may be ſaid in favour of the ignorant multitude, but for a man of ſo high a character, and ſo well inſtructed in religion; a man, by whoſe hand God had wrought ſo many wonders in Egypt, who had been admitted to familiar intercourſe with the Deity, and who was now intruſted with the conduct and direction of the people in the abſence of Moſes; for him, I ſay, to give into ſo groſs an abuſe, ſo notorious a violation of that great commandment, ſo lately promulgated from heaven, with ſuch circumſtances of majeſty and terror, is a melancholly inſtance how far a puſillanimous compliance with popular clamour, may overſet the reaſon of wiſe and good men, and ſeduce them to act a part their own conſciences muſt needs condemn. Joſephus was ſo fully convinced of Aaron's guilt, that he choſe rather to ſuppreſs it wholly, than to record a deed ſo little to his predeceſſor's credit; and had not Moſes had a greater regard to truth than to the honour of his brother, we ſhould have loſt this, among many other pregnant inſtances of his faithfulneſs and ſincerity.

them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

9 And the Lord ſaid unto Moſes, I have ſeen this people, and behold, it *is* a ſtiff-necked people:

10 Now therefore let me alone, that my wrath may wax hot againſt them; and that I may conſume them: and I will make of thee a great nation.

11 And Moſes beſought the Lord his God, and ſaid, Lord, why doth thy wrath wax hot againſt thy people, which thou haſt brought forth out of the land of Egypt, with great power, and with a mighty hand?

12 Wherefore ſhould the Egyptians ſpeak and ſay, For miſchief did he bring them out, to ſlay them in the mountains, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people.

13 Remember Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaidſt unto them, I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit *it* for ever.

14 And the Lord repented of the evil which he thought to do unto his people.

15 And Moſes turned, and went down from the mount, and the two tables of the teſtimony *were* in his hand: the tables *were* written on both their ſides; on the one ſide, and on the other *were* they written.

16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joſhua heard the noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of war in the camp.

18 And he ſaid, *It is* not the voice of *them that* ſhout for maſtery, neither *is it* the voice of *them that* cry for being overcome: *but* the noiſe of *them that* ſing, do I hear.

19 ¶ And it came to paſs as ſoon as he came nigh unto the camp, that he ſaw the calf, and the dancing: and Moſes' anger waxed hot, and he caſt the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and ſtrawed *it* upon the water, and made the children of Iſrael drink *of it*.

21 And Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo great a ſin upon them?

22 And Aaron ſaid, Let not the anger of my lord wax hot: thou knoweſt the people, that they *are ſet* on miſchief.

23 For they ſaid unto me, Make us gods, which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I ſaid unto them, Whoſoever hath any gold, let them break *it* off: ſo they gave *it* me: then I caſt it into the fire, and there came out this calf.

25 ¶ And when Moſes ſaw that the people *were* naked; (for Aaron had made them naked unto *their* ſhame amongſt their enemies:)

26 Then Moſes ſtood in the gate of the camp, and ſaid, Who *is* on the Lord's ſide? *let him come* unto me. And all the ſons of Levi gathered themſelves together unto him.

27 And he ſaid unto them, Thus ſayeth the Lord God of Iſrael, Put every man his ſword by his ſide, *and* go in and out from gate to gate throughout the camp, and ſlay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moſes: and there fell of the people that day about three thouſand men.

29 For Moſes had ſaid, Conſecrate yourſelves to day to the Lord, even every man upon his ſon, and upon his brother; that he may beſtow upon you a bleſſing this day.

30 ¶ And it came to paſs on the morrow, that Moſes ſaid unto the people, Ye have ſinned a great ſin: and now I will go up unto the Lord; peradventure I ſhall make an atonement for your ſin.

31 And

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17 *He ſaid there is a noiſe of war.*] Joſhua, on hearing the great noiſe and tumult in the camp, was perſwaded that it was the ſhout of ſoldiers.

19 *And brake them beneath the mount.*] Moſes did this deſignedly, as a ſymbolical repreſentation of their having broken their ſolemn covenant with God.

20 *He took the calf,—and burnt it in the fire.*] That is, he recaſt it, to alter its form.

And ground it to powder.] He reduced it to duſt, probably with a file, or ſome inſtrument of that kind.

Strawed it upon the water, and made the chidren of Iſrael drink of it] That is, he caſt the powder into the brook that deſcended out of the mount of Horeb, (Deut. ix. 21.) which being the only water in that thirſty deſert, the Iſraelites were obliged to drink of it. This he doubtleſs did, to convince them how much they had debaſed themſelves in worſhipping ſo vile an idol, which, after paſſing through ſo many changes, was caſt out into the draught: and at the ſame time make the Iſraelites themſelves give a very public and ſignal teſtimony of their condemning the practice of idolatry, by ſwallowing the duſt of their idol with their drink.

22 *They are ſet on miſchief.*] That is, they are remarkably prone to ſin, eſpecially to idolatry.

24 *I caſt it into the fire, and there came out this calf.*] Aaron here extenuates his own crime as far as the nature of it would admit, by pretending that it was made rather by chance than deſign. But it is plain, from ver. 4. that he made it, and therefore, by caſting it into the fire, muſt be underſtood his caſting it into a mould.

25 *And when Moſes ſaw that the people were naked.*] That is, diveſted of their virtue and piety, which was their ornament and defence, and conſequently now expoſed not only to the contempt, but to the power of their enemies, by falling off from their allegiance to God, their glory, their covert, their protection.

26 *And he ſaid, who is on the Lord's ſide?*] Who reveres the Lord and his laws, and adheres firmly to the true worſhip eſtabliſhed by Jehovah himſelf.

And all the ſons of Levi gathered themſelves together.] Hence we learn, that all the other tribes had joined in the idolatrous feaſt: and probably ſome of the Levites too, becauſe Moſes commands them to ſlay *every man his brother*, and *every man his ſon*, provided they came within their reach; but this would have been ſuperfluous, if none of that tribe had joined in the games. This timely zeal of the tribes of Levi, againſt thoſe idolaters, did not go long unrewarded: for it not only wiped off that blemiſh, which their progenitor had entailed upon them, for the bloody maſſacre of the Shechemites, but in a very ſhort time procured them the Levitical prieſt-hood; which, though ſubordinate to that of Aaron, and his poſterity, entitled them to the tenth of all kinds of beaſts, fruits, and grain in Iſrael; to the inferior miniſtry of the tabernacle, and afterwards of the temple; to a place in the judicial courts of every city and town; to the property of thirty-five cities, with all their lands, ſome of which were appointed cities of refuge; and to ſeveral other privileges and immunities.

29 *Conſecrate yourſelves.*] This paſſage may be rendered more agreeable to the original in the following manner: *conſecrate yourſelves to the Lord, becauſe every man hath been againſt his ſon*, &c. That is, Let this terrible example of neceſſary ſeverity excite you to cleanſe yourſelves from all pollutions, eſpecially from idolatry, as you have been both the witneſſes and executioners.

31 And Moſes returned unto the Lord, and ſaid, Oh, this people have ſinned a great ſin, and have made them gods of gold.

32 Yet now, if thou wilt, forgive their ſin: and if not, blot me, I pray thee, out of thy book which thou haſt written.

33 And the Lord ſaid unto Moſes, Whoſoever hath ſinned againſt me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have ſpoken unto thee: behold, mine angel ſhall go before thee: nevertheleſs, in the day when I vſit, I will viſit their ſin upon them.

35 And the Lord plagued the people, becauſe they made the calf, which Aaron made.

CHAP XXXIII.

1 *The Lord refuſeth to go with the people.* 9 *The Lord talketh with Moſes.* 12 *Moſes deſireth to ſee the glory of God.*

AND the Lord ſaid unto Moſes, Depart, *and* go up hence, thou and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, Unto thy ſeed will I give it:

2 And I will ſend an angel before thee: and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebuſite:

3 Unto a land flowing with milk and honey: for I will not go up in the midſt of thee, for thou *art* a ſtiff-necked people: leſt I conſume thee in the way.

4 And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments.

5 For the Lord had ſaid unto Moſes, Say unto the children of Iſrael, Ye *are* a ſtiff-necked people: I will come up into the midſt of thee in a moment, and conſume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Iſrael ſtript themſelves of their ornaments by the mount Horeb.

7 And Moſes took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to paſs, *that* every one which ſought the Lord, went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to paſs, when Moſes went out unto the tabernacle, *that* all the people roſe up, and ſtood every man at his tent-door, and looked after Moſes, until he was gone into the tabernacle.

9 ¶ And it came to paſs, as Moſes entered into the tabernacle, the cloudy pillar deſcended, and ſtood at the door of the tabernacle, and *the Lord* talked with Moſes.

10 And all the people ſaw the cloudy pillar ſtand at the tabernacle-door: and all the people roſe up and worſhipped, every man in his tent-door.

11 And the Lord ſpake unto Moſes face to face, as a man ſpeaketh unto his friend. And he turned again into the camp: but his ſervant Joſhua, the ſon of Nun, a young man departed not out of the tabernacle.

12 ¶ And Moſes ſaid unto the Lord, See, thou ſayeſt unto me, Bring up this people: and thou haſt not let me know whom thou wilt ſend with me. Yet thou haſt ſaid, I know thee by name, and thou haſt alſo found Grace in my ſight.

13 Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me now thy way that I may know thee, that I may find grace in thy ſight: and conſider that this nation *is* thy people.

14 And he ſaid, My preſence ſhall go *with thee*, and I will give thee reſt.

15 And he ſaid unto him. If thy preſence go not *with me*, carry us not up hence.

16 For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? *is it* not in that thou goeſt with us? ſo ſhall we be ſeparated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the Lord ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken: for thou haſt found grace in my ſight, and I know thee by name.

18 And he ſaid, I beſeech thee, ſhew me thy glory.

19 And he ſaid, I will make all my goodneſs paſs before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.

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32 *If not, blot me, I pray thee, out of thy book.*] An expreſſion of great tenderneſs and love for his country; if ſays he, thou wilt deſtroy this people, firſt releaſe me from this tabernacle of clay, that I may eſcape the ſhock of ſo affecting, ſo terrible a ſpectacle.

Commentary and Notes on Chapter XXXIII.

3 *For I will not go up in the midſt of thee.*] Though I have promiſed not to conſume thee, yet I will remove my preſence from the midſt of the camp; for that favour you have juſtly forfeited.

5 *I will come up in the midſt of thee.*] The words may be better rendered, *Should I come up*, &c. That is, if I viſited you according to your ſin, I ſhould conſume thee in a moment.

7 *And Moſes took the tabernacle.*] The ſacred tabernacle was not yet made, and therefore this muſt refer to ſome other tent; probably that of Moſes himſelf.

11 *And the Lord ſpake unto Moſes face to face.*] That is, God revealed his will to him in an audible voice, and in a conſpicuous intimate manner; and not in viſions, dreams, and obſcure reſemblances; nor with ſuch awful tremendous circumſtances, which often threw the prophets into an extaſy of dread and conſternation; but in a familiar, friendly, and condeſcending manner.

13 *Shew me now thy way.*] That is, Let me know in what manner thou wilt act with regard to the Iſraelites.

That I may know thee, that I may find grace in thy ſight.] That I may be ſatisfied that thou haſt been graciouſly pleaſed to accept me.

14 *And he ſaid, my preſence ſhall go with thee,*] That is, The ſymbol of my glorious preſence ſhall ſtill continue on the tabernacle, and I will lead thee, as before, to the promiſed land.

19 *I will make all my goodneſs paſs before thee.*] That is, Thou ſhalt ſee the moſt illuſtrious attribute of the Divine Nature, glorious and adorable in itſelf; and, as a ground-work, interwoven with all the other perfections of the Divine Nature, make every one of them glorious, amiable, and praiſe-worthy. This is that inexhauſtible fountain of beneficence, which angels and arch-angels, and ſpirits of juſt men made perfect, adore with never-ceaſing praiſes, in the regions of eternal happineſs.

And will be gracious to whom I will be gracious, &c.] That is, I, by knowing the heart, am the only true judge who are proper objects of mercy, and who of wrath,

This account of the Almighty, given by Moſes, has been ſeverely cenſured by the free-thinkers of our times. They pretend that it ſhewed Moſes to have had very groſs notions of God, to talk of his *face*, his *back parts*, and his *covering him with his hand*. But theſe objectors would do well to remember, that though God is a pure ſpirit, eternal and omniſcient, and has neither body nor parts; yet it

20 And he ſaid, thou canſt not ſee my face: for there ſhall no man ſee me, and live.

21 And the Lord ſaid, Behold, *there is* a place by me, and thou ſhalt ſtand upon a rock:

22 And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a clift of the rock; and will cover thee with my hand while I paſs by:

23 And I will take away mine hand, and thou ſhalt ſee my back parts: but my face ſhall not be ſeen.

CHAP. XXXIV.

1 *The tables are renewed.* 5 *The name of the Lord proclaimed.* 10 *God maketh a covenant with them.*

AND the Lord ſaid unto Moſes, Hew thee two tables of ſtone like unto the firſt: and I will write upon *theſe* tables the words that were in the firſt tables, which thou brakeſt.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thyſelf there to me in the top of the mount.

3 And no man ſhall come up with thee, neither let any man be ſeen throughout all the mount: neither let the flocks nor herds feed before that mount.

4 And he hewed two tables of ſtone like unto the firſt; and Moſes roſe up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of ſtone,

5 ¶ And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the name of the Lord.

6 And the Lord paſſed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth.

7 Keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin, and that will by no means clear *the guilty*; viſiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

8 And Moſes made haſte and bowed his head toward the earth, and worſhipped.

9 And he ſaid, if now I have found grace in thy ſight, O Lord, let my Lord, I pray thee, go amongſt us; (for it *is* a ſtiff-necked people;) and pardon our iniquity and our ſin, and take us for thine inheritance.

10 ¶ And he ſaid, Behold, I make a covenant: before all thy people I will do marvels, ſuch as have not been done in all the earth, nor in any nation: and all the people amongſt which thou *art*, ſhall ſee the work of the Lord: for it *is* a terrible thing that I will do with thee.

11 Oſerve thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanites, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

12 Take heed to thyſelf, leſt thou make a covenant with the inhabitants of the land whither thou goeſt, leſt it be for a ſnare in the midſt of thee.

13 But

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is not poſſible to convey our ideas of this great and tremendous Being, without having recourſe to expreſſions relating to corporeal bodies: and therefore, unleſs we could form an entire ſet of new words, we muſt either not ſpeak at all of the Deity, or uſe old ones in a relative ſenſe. Providence and mercy, for inſtance, are two known attributes of God; but if we reſpect their original uſe, and do not take them in a metaphorical meaning, they are altogether as abſurd, when applied to God, as eyes, hands, or back-parts, even in their groſſeſt ſenſe. The truth is, languages were compoſed to maintain an intercouſe with one another, and not to treat of that Being *who dwelleth in light inacceſſible.* No form of words, however exquiſite, can reach thoſe tranſcendent perfections which are *unutterable;* and therefore, if we conſider the low capacity of the people to whom, the great poverty of the language in which, and the ſublimity of the ſubject about which, Moſes wrote, we ſhall have the leſs occaſion to blame this metaphorical manner of expreſſing the Divine Nature, which, upon experiment Moſes found beſt adapted both to inform the underſtanding, and animate the affections of the people: while a number of affected, dry, ſcholaſtic terms would have appeared flat to his audience, and ſerved only to amuſe and confound them.

Interpreters are not, indeed, agreed what we are to underſtand by the *hand*, *face*, and *hinder-parts* of God. " The face of God," ſays an ingenious gloſſary, " ſignifies his eſſence, before the begining of " the world; and his hinder-parts, his creation and providence, in the " government of the world." But Maimonides is of opinion, that theſe words may be interpreted according to the Targum, namely, That God made his majeſty, that is, an exceeding bright repreſentation of himſelf, though not in its full glory, paſs before Moſes, in as much ſplendor as human nature could bear, which may be termed his back-parts; but not in his unveiled brightneſs, which may ſignify his face, and, as the apoſtle ſpeaks, is inacceſſible; and the hand wherewith he covered him, while he paſſed by, may probably denote a cloud which God caſt about him, that he might not be ſtruck dead by the inconceivable force and refulgency of thoſe rays, which came from the face or full luſtre of the Divine Majeſty.

In this ſenſe the ancient Jews could not but underſtand their legiſlator, when they found him conveying ſublime truths under outward and ſenſible repreſentations. For, to clear him from all unjuſt imputations, we need but call to mind the glorious deſcriptions he gives, almoſt every where, eſpecially in Deuteronomy, of the Deity; and what pains he takes to deter them from making any repreſentation of it, under any form whatever, by reminding them, that while God was pleaſed to diſplay his glory on mount Sinai, at the delivering the ten commandments, they ſaw no ſhape or likeneſs, but only heard his dreadful voice. Theſe ſo frequent inculcations may therefore be looked upon as ſo many intimations given them, in what ſenſe they are to underſtand all thoſe other expreſſions, which he had been forced to accommodate to their capacity; that is, not in a literal, but in ſuch a one as was becoming the ſubject, and ſuitable to the dignity of the Deity.

Commentary and Notes on Chapter XXXIV.

1 *Hew thee two tables of ſtone,* &c.] It ſhould be obſerved here, that though the Almighty had promiſed to forgive the Iſraelites, yet he ſufficiently indicates that he had been offended; for the firſt were not only written by the finger of God, but alſo the tables themſelves were the work of God; whereas thoſe of the latter were made by Moſes.

6 *Merciful and gracious, long-ſuffering, and abundant in goodneſs and truth.*] Theſe epithets well belong to the Divine Nature. That he is merciful, gracious and long-ſuffering, is abundantly evident from his bearing with perverſe mankind, from the time he placed them in the bliſsful paradiſe of Eden, to our days. That he is abundant in goodneſs, is declared by every object that ſurrounds us. 'Tis he *that openeth his hand and filleth all things living with plenteouſneſs*; 'tis he *that ſendeth the former and the latter rain in its ſeaſon, and cauſes the bud of the tender herb to ſpring forth.* That he is abundant in truth, is ſufficiently ſeen from his performing with the utmoſt punctuality, all his promiſes, and all his threatnings; though ſometimes he has long delayed to ſhew his anger and lay bare his avenging arm.

7 *And will by no means clear the guilty.*] The word *guilty* is not in the original; but the ſenſe requires ſome word of that import to be added. And we ſhould learn from hence, not to abuſe the mercies of our beneficent Creator; for though he is unwilling to ſtrike, yet he will at laſt riſe to vengeance, and pour his fury on the head of the tranſgreſſors. *Remember this ye that forget God, leſt he pluck you away, and there be none to deliver you*; and O remember! that *it is a fearful thing to fall into the hands of the living God.*

9 *For it is a ſtiff-necked people.*] The particle *chi*, which is here rendered *for*, may be better tranſlated *though*; and then the ſenſe of the paſſage will be, *Pardon our iniquity and our ſin, and take us for thine inheritance, though we are a ſtiff necked people.*

10 *For it is a terrible thing that I will do with thee.*] That is, I will work ſuch awful miracles, that the inhabitants of the promiſed land ſhall tremble at my name.

13 But ye ſhall deſtroy their altars, break their images, and cut down their groves.

14 For thou ſhalt worſhip no other god: for the Lord whoſe name *is* Jealous, *is* a jealous God.

15 Leſt thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice,

16 And thou take of their daughters unto thy ſons, and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods.

17 Thou ſhalt make thee no molten gods.

18 The feaſt of unleavened bread ſhalt thou keep: ſeven days thou ſhalt eat enleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou cameſt out from Egypt.

19 All that openeth the matrix *is* mine; and every firſtling among thy cattle *whether* ox or ſheep, *that is* male.

20 But the firſtling of an aſs thou ſhalt redeem with a lamb: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſt-born of thy ſons thou ſhalt redeem. And none ſhall appear before me empty.

21 Six days thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in ear-ring time and in harveſt thou ſhalt reſt.

22 And thou ſhalt obſerve the feaſt of weeks, of the firſt-fruits of wheat-harveſt, and the feaſt of in-gathering at the year's end.

23 Thrice in the year ſhall all your men-children appear before the Lord God, the God of Iſrael.

24 For I will caſt out the nations before thee, and enlarge thy borders: neither ſhall any man deſire thy land, when thou ſhalt go up to appear before the Lord thy God thrice in the year.

25 Thou ſhalt not offer the blood of my ſacrifice with leaven; neither ſhall the ſacrifice of the feaſt of the paſs-over be left unto the morning.

26 The firſt of the firſt-fruits of thy land thou ſhalt bring unto the houſe of the Lord thy God. Thou ſhalt not ſeethe a kid in his mother's milk.

27 And the Lord ſaid unto Moſes, Write thou theſe words: for after the tenour of theſe words I have made a covenant with thee, and with Iſrael.

28 And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to paſs when Moſes came down from mount Sinai (with the two tables of teſtimony in Moſes' hand, when he came down from the mount) that Moſes wiſt not that the ſkin of his face ſhone, while he talked with him.

30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the ſkin of his face ſhone; and they were afraid to come nigh him.

31 And Moſes called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moſes talked with them.

32 And afterwards all the children of Iſrael came nigh: and he gave them in commandment all that the Lord had ſpoken with him in mount Sinai.

33 And *till* Moſes had done ſpeaking with them, he put a veil on his face.

34 But when Moſes went in before the Lord to ſpeak with him, he took the veil off, until he came out. And he came out, and ſpake unto the children of Iſrael *that* which he was commanded.

35 And the children of Iſrael ſaw the face of Moſes, that the ſkin of Moſes' face ſhone: and Moſes put the veil upon his face again, until he went in to ſpeak with him.

CHAP. XXXV.

2 The ſabbath. 4. The free gifts of the tabernale. 20 The readineſs of the people to offer.

AND Moſes gathered all the congregation of the children of Iſrael together, and ſaid unto them, theſe *are* the words which the Lord hath commanded, that ye ſhould do them.

2 ¶ Six days ſhall work be done, but on the ſeventh day there ſhall be to you an holy day, a ſabbath of reſt unto the Lord: whoſoever doeth work therein ſhall be put to death.

3 Ye ſhall kindle no fire throughout your habitations upon the ſabbath day.

4 ¶ And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the Lord commanded, ſaying,

5 Take ye from amongſt you an offering unto the Lord; whoſoever *is* of a willing heart, let him bring it, an offering of the Lord: gold, and ſilver, and braſs,

6 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*.

7 And ram ſkins dyed red, and badgers ſkins, and ſhittim-wood,

8 And oil for the light, and ſpices for anointing oil, and for the ſweet incenſe,

9 And onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate.

10 And every wiſe-hearted among you ſhall come, and make all that the Lord hath commanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his ſockets,

12 The ark and the ſtaves thereof, *with* the mercy-ſeat, and the veil of the covering,

13 The

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15 *Leſt thou make a covenant,* &c.] That is, a covenant of marriage, which he commands them not to contract with the inhabitants of Canaan, nor with any idolaters whatever.

And thou eat of his ſacrifice.] A ſacrifice was a kind of religious feaſt, wherein the gueſts were entertained at table with the god to whom the ſacrifice was offered, in token of friendſhip with him: conſequently to be a partaker of thoſe feaſts, was to make profeſſion of being a worſhipper of thoſe falſe gods.

29 *The ſkin of his face ſhone.*] In the original it is *horned;* but the true import is preſerved in our tranſlation. This luminous appearance of his ſkin, ſufficiently indicated how tranſcendently ſplendid the preſence of the Divine Majeſty was, and how nearly this holy prophet had approached it.

Commentary and Notes on Chapter XXXV.

1 *And Moſes gathered,* &c.] Moſes now reſumes his account of the prieſts, which had been broken off at the ſtory of the molten calf, and proceeds to put the commands of God in execution; but as we have already explained theſe ordinances in our remarks on chap. xxv. and ſequel, the reader is referred thither.

3 *Ye ſhall kindle no fire.*] Not even to dreſs your meat, or for any ſervile work; but to kindle a fire to warm themſelves in cold weather was not forbidden.

10 *Wiſe hearted.*] That is, ſkilful artificers.

13 The table and his ſtaves, and all his veſſels, and the ſhew-bread.

14 The candleſtick alſo for the light, and his furniture, and his lamps, with the oil for the light,

15 And the incenſe-altar, and his ſtaves, and the anointing-oil, and the ſweet incenſe, and the hanging for the door at the entering-in of the tabernacle,

16 The altar of burnt-offering with his braſen-gate, his ſtaves, and all his veſſels, the laver and his foot,

17 The hangings of the court, his pillars, and their ſockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords.

19 The clothes of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſons to miniſter in the prieſt's office.

20 ¶ And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came, every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing, *and* they brought the Lord's offering to the work of the tabernacle of the congregation; and for all his ſervice, and for the holy garments.

22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the Lord:

23 And every man with whom was found blue, and purple, and ſcarlet, and fine linen, and goats *hair*, and red ſkins of rams, and badgers ſkins, brought *them*.

24 Every one that did offer an offering of ſilver and braſs, brought the Lord's offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*:

25 And all the women that were wiſe-hearted did ſpin with their hands, and brought that which they had ſpun, *both* of blue, and of purple, *and* of ſcarlet, and of fine linen.

26 And all the women whoſe heart ſtirred them up in wiſdom ſpun goats *hair*.

27 And the rulers brought onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſtplate;

28 And ſpice, and oil for the light, and for the anointing-oil, and for the ſweet incenſe.

29 The children of Iſrael brought a willing offering unto the Lord: every man and woman, whoſe heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moſes.

30 And Moſes ſaid unto the children of Iſrael, See, the Lord, hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah:

31 And he hath filled him with the ſpirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip.

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs.

33 And in the cutting of ſtones to ſet *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he and Aholiab the ſon of Ahiſamach, of the tribe of Dan.

35 Them hath he filled with wiſdom of heart to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning work.

CHAP. XXXVI.

1 T*he offerings delivered to the workmen.* 5 T*he liberality of the people reſtrained.*

THEN wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the Lord put wiſdom and underſtanding to know how to work all manner of work for the ſervice of the ſanctuary, according to all that the Lord had commanded.

2 And Moſes called Bezaleel and Aholiab, and every wiſe-hearted man in whoſe heart the Lord had put wiſdom, *even* every one whoſe heart ſtirred him up to come unto the work to do it:

3 And they received of Moſes all the offering which the children of Iſrael had brought for the work of the ſervice of the ſanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning.

4 And all the wiſe men, that wrought all the work of the ſanctuary, came every man from his work which they made;

5 ¶ And

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22 *Tablets*, &c.] Commentators are not agreed with regard to the import of this word: ſome take it for a golden buckle worn at the girdle. Bochart is of opinion, that it was a kind of girdle worn by the women round their breaſts.

23 *With whom was found blue*, &c.] Yarn or wool of this colour, which was woven into hangings, and garments for the uſe of the tabernacle; theſe were the offerings of the lower ſort of people. See chap. xxv. 4.

27 *The rulers brought onyx-ſtones.*] Suitable to their quality, ſuch precious ſtones as the people could not furniſh.

Commentary and Notes on Chapter XXXVI.

1 *Then wrought*, &c.] This paſſage ſhould be read in the future tenſe, and connected with the laſt verſe of the preceding chapter, when the ſenſe will be plain; and with regard to the particle *then*, it is not in the Hebrew. The word, when rightly tranſlated, will run in this manner: *Bezaleel therefore ſhall do the work, and Aholiab, and every wiſe-hearted man*, &c.

3 *And they brought yet to him free-offerings every morning.*] They were now deſirous of ſhewing their zeal for the ſervice of God, as they had lately done for erecting a molten image. Perhaps they thought their remarkable readineſs in performing external ceremonies, and ſubmitting to theſe commands, would attone for omitting the weightier duties of religion and morality. A ridiculous notion, indeed; but the Iſraelites are not the only people who have entertained it: the ſame, or ſomething like it, has been propagated to our time. Such perſons would do well to remember, that though they ſhould not omit the external parts of religion, yet the principal parts are *to do juſtice, love mercy, and walk humbly with their God.* We ſhould endeavour to *work out our ſalvation with fear and trembling*, and truſt in the merits of our dear Redeemer. Then may we go down to the ſilent chambers of the grave with compoſure and alacrity. Authoriſed by that great captain of our ſalvation, we may ſet our feet on the neck of the king of terrors; for our paſſage through the valley of the ſhadow of death, will lead us to the glorious city of the heavenly Jeruſalem.

5 ¶ And they ſpake unto Moſes, ſaying, The people bring much more than enough, for the ſervice of the work, which the Lord commanded to make.

6 And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman make any more work for the offering of the ſanctuary. So the people were reſtrained from bringing.

7 For the ſtuff they had was ſufficient for all the work to make it, and two much.

8 And every wiſe-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: with cherubims of cunning-work made he them.

9 The length of one curtain *was* twenty and eight cubits: and the breadth of one curtain four cubits: the curtains *were* all of one ſize.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled, one unto another.

11 And he made loops of blue on the edge of one curtain, from the ſelvedge in the coupling: likewiſe he made in the uppermoſt ſide of *another* curtain, in the coupling of the ſecond.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the ſecond: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: So it became one tabernacle.

14 ¶ And he made curtains *of* goats *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one ſize.

16 And he coupled five curtains by themſelves, and ſix curtains by themſelves.

17 And he made fifty loops upon the uppermoſt edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain, which coupleth the ſecond.

18 And he made fifty taches *of* braſs to couple the tent together, that it might be one.

19 And he made a covering for the tent, *of* rams ſkins, died red, and a covering *of* badgers ſkins above *that*.

20 ¶ And he made boards for the tabernacle *of* ſhittim-wood, ſtanding up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally diſtant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the ſouth-ſide, ſouth-ward.

24 And forty ſockets of ſilver he made under the twenty boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

25 And for the other ſide of the tabernacle *which is* toward the north-corner, he made twenty boards.

26 And their forty ſockets of ſilver: two ſockets under one board, and two ſockets under another board.

27 And for the ſides of the tabernacle weſt-ward, he made ſix boards.

28 And two boards made he for the corners of the tabernacle, in the other ſides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards, and their ſockets *were* ſixteen ſockets of ſilver, under every board two ſockets.

31 ¶ And he made bars of ſhittim-wood: five for the boards of the one ſide of the tabernacle,

32 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the tabernacle for the ſides weſt-ward.

33 And he made the middle bar to ſhoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold, *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a veil of blue, and purple, and ſcarlet, and fine twined linen: *with* cherubims made he it, of cunning-work.

36 And he made thereunto four pillars of ſhittim *wood*, and overlaid them with gold: their hooks *were of* gold, and he caſt for them four ſockets of ſilver.

37 ¶ And he made an hanging for the tabernacle door *of* blue, and purple, and ſcarlet, and fine twined linen, of needle-work.

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five ſockets *were of* braſs.

CHAP. XXXVII.

1 *The ark.* 6 *The mercy-ſeat with cherubims.* 10 *The table.* 17 *The candleſtick.* 25 *And the altar of incenſe.*

AND Bezaleel made the ark *of* ſhittim-wood; two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he caſt for it four rings of gold *to be ſet* by the four corners of it: even two rings upon the one ſide of it, and two rings upon the other ſide of it.

4 And he made ſtaves of ſhittim-wood, and overlaid them with gold.

5 And he put the ſtaves into the rings, by the ſide of the ark, to bear the ark.

6 ¶ And he made the mercy-ſeat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-ſeat:

8 One cherub on the end on this ſide: and another cherub on the *other* end on that ſide: out of the mercy-ſeat made he the cherubims on the two ends thereof.

9 And

8, 9, 10, &c.] They began with the tabernacle, as the place where the ſymbol of the Divine Preſence was to reſide. Every thing mentioned in theſe verſes is deſcribed, chap. xxvi.

9 And the cherubims ſpread out *their* wings on high, *and* covered with their wings over the mercy-ſeat, with their faces one to another: *even* to the mercy-ſeat-ward where the faces of the cherubims.

10 ¶ And he made the table *of* ſhittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Alſo he made thereunto a border of an handbreadth round about: and made a crown of gold for the borders thereof round about.

13 And he caſt for it four rings of gold, and put the rings upon the four corners, that *were* in the four feet thereof.

14 Over againſt the border were the rings, the places for the ſtaves, to bear the table.

15 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold, to bear the table.

16 And he made the veſſels which *were* upon the table, his diſhes, and his ſpoons, and his bowls, and his covers to cover withal, *of* pure gold.

17 ¶ And he made the candleſtick *of* pure gold: *of* beaten work, made he the candleſtick, his ſhaft, and his branch, his bowls, his knops, and his flowers were of the ſame.

18 And ſix branches going out of the ſides thereof: three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof.

19 Three bowls made after the faſhion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop and a flower: ſo throughout the ſix branches, going out of the candleſtick.

20 And in the candleſtick *were* four bowls made like almonds, his knops and his flowers.

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold.

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes *of* pure gold

24 *Of* a talent of pure gold made he it, and all the veſſels thereof.

25 ¶ And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit (*it was* four-ſquare) and two cubits *was* the height of it: the horns thereof were of the ſame.

26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves, to bear it withal.

28 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the pure incenſe of ſweet ſpices according to the work of the apothecary.

CHAP. XXXVIII.

1 *The altar of burnt-offering.* 8 *The laver of braſs.* 9 *The court.* 21 *The ſum of The offering.*

AND he made the altar of burnt-offering *of* ſhittim-wood: five cubits *was* the length thereof, and five cubits the breadth there (*it was* four-ſquare) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it: the horns thereof were of the ſame: and he overlaid it with braſs.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſons, *and* the fleſh-hooks, and the fire-pans: all the veſſels thereof made he *of* braſs.

4 And he made for the altar a brazen grate of net-work, under the compaſs thereof, beneath unto the midſt of it.

5 And he caſt four rings for the four ends of the grate of braſs, *to be* places for the ſtaves.

6 And he made the ſtaves *of* ſhittim-wood, and overlaid them with braſs.

7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver *of* braſs, and the foot of it *of* braſs, of the looking-glaſſes of *the women* aſſembling, which aſſembled at the door of the tabernacle of the congregation.

9 ¶ And he made the court: on the ſouth-ſide ſouth-ward the hangings of the court *were of* fine twined linen, an hundred cubits.

10 Their pillars *were* twenty, and their brazen ſockets twenty: the hooks of the pillars, and their fillets, *were of* ſilver.

11 And for the north-ſide *the hangings were* an hundred cubits, their pillars *were* twenty, and their ſockets of braſs twenty: the hooks of the pillars, and their fillets, *of* ſilver.

12 And for the weſt-ſide *were* hangings of fifty cubits, their pillars ten, and their ſockets ten: the hooks of the pillars, and their fillets, *of* ſilver.

13 And for the eaſt-ſide eaſt-ward fifty cubits.

14 The hangings of the one ſide *of the gate were* fifteen cubits; their pillars three, and their ſockets three.

15 And for the other ſide of the court-gate, on

this

Commentary and Notes on Chapter XXXVII.

9 *With their faces one to another, even to the mercy-ſeat ward.*] Some, from this paſſage, and the etymology of the word, have been of opinion, that the cherubims were in the form of flying oxen, becauſe otherwiſe they could not have their faces at the ſame time towards one another, and towards the mercy-ſeat. But the generality think they were of a human figure, being perſuaded that they might be turned towards each other, and at the ſame time their eyes directed downwards to the mercy-ſeat.

10 *He made the table,* &c.] The table on which was to be continually placed the *ſhew-bread.* See chap. xxv.

Commentary and Notes on Chapter XXXVIII.

8 *Of the looking-glaſſes of the women.*] What theſe looking-glaſſes were, is not univerſally agreed; for glaſs was not yet invented. Pliny tells us, that it was common to uſe thoſe of braſs, and afterwards thoſe of ſilver were common. Perhaps theſe mentioned here were of a mixed metal, becauſe if they had been of ſilver, it ſeems natural to think Moſes would have mentioned it, as he has already taken notice of that metal, and the laver itſelf was of braſs.

Which aſſembled at the door of the tabernacle of the congregation.] It was a cuſtom among the ancients to aſſemble in great numbers, or a troop, to perform the offices of religion: and theſe relieved each

other

this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their ſockets three.

16 All the hangings of the court round about, *were* of fine twined linen.

17 And the ſockets for the pillars *were of* braſs: the hooks of the pillars, and their fillets, *of* ſilver: and the overlaying of their chapiters, *of* ſilver: and all the pillars of the court *were* filleted with ſilver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and ſcarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, anſwerable to the hangings of the court.

19 And their pillars *were* four, and their ſockets *of* braſs four; their hooks *of* ſilver, and the overlaying of their chapiters, and their fillets *of* ſilver.

20 And all the pins of the tabernacle, and of the court round about, *were of* braſs.

21 ¶ This is the ſum of the tabernacle, *even* of the tabernacle of teſtimony, as it was counted, according to the commandment of Moſes *for* the ſervice of the Levites by the hand of Ithamar, ſon to Aaron the prieſt.

22 And Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah, made all that the Lord commanded Moſes.

23 And with him *was* Aholiab, ſon of Ahiſamach, of the tribe of Dan, an engraver and a cunning work-man, and an embroiderer in blue, and in purple, and in ſcarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering was twenty and nine talents, and ſeven hundred and thirty ſhekels, after the ſhekel of the ſanctuary.

25 And the ſilver of them that were numbered of the congregation, *was* an hundred talents, and a thouſand ſeven hundred and threeſcore, and fifteen ſhekels, after the ſhekel of the ſanctuary.

26 A bekah for every man, *that is* half a ſhekel, after the ſhekel of the ſanctuary, for every one that went to be numbered, from twenty years old and upward, for ſix hundred thouſand and three thouſand and five hundred and fifty *men*.

27 And of the hundred talents of ſilver, were caſt the ſockets of the ſanctuary, and the ſockets of the veil: an hundred ſockets of the hundred talents, a talent for a ſocket.

28 And of the thouſand ſeven hundred ſeventy and five *ſhekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the braſs of the offering, *was* ſeventy talents, and two thouſand and four hundred ſhekels.

30 And therewith he made the ſockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the veſſels of the altar.

31 And the ſockets of the court round about, and the ſockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

1 *The clothes of ſervice, and holy garments:* 2 *The ephod:* 8 *The breaſt-plate:* 22 *The robe of the ephod.*

AND of the blue, and purple and ſcarlet, they made clothes of ſervice, to do ſervice in the holy *place*, and made the holy garments for Aaron; as the Lord commanded Moſes.

2 And he made the ephod *of* gold, blue and purple, and ſcarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires; to work *it* in the blue, and in the purple, and in the ſcarlet, and in the fine linen, *with* cunning work.

4 They made ſhoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it, *was* of the ſame, according to the work thereof; *of* gold, blue, and purple, and ſcarlet, and fine twined linen; as the Lord commanded Moſes.

6 ¶ And they wrought onyx-ſtones incloſed in ouches of gold, graven as ſignets are graven with the names of the children of Iſrael.

7 And he put them on the ſhoulders of the ephod, *that they ſhould be* ſtones for a memorial to the children of Iſrael: as the Lord commanded Moſes.

8 ¶ And he made the breaſt-plate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

9 It was four-ſquare; they made the breaſt-plate double: a ſpan *was* the length thereof, and a ſpan the breadth thereof, *being* doubled.

10 And they ſet in it four rows of ſtones: *the firſt* row *was* a ſardius, a topaz, and a carbuncle, this *was* the firſt row.

11 And the ſecond row, an emerald, a ſapphire, and a diamond.

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other at ſtated times; and as the tabernacle was the place where theſe aſſemblies met, the uſe of theſe glaſſes might probably be for dreſſing and adorning their heads, in order to appear with more decency in the Sacred Preſence.

21 *For the ſervice of the Levites, by the hand of Ithamar.*] The particle *for* is not in the Hebrew, but ſupplied by the tranſlators, though *by* would have rendered the ſenſe more evident; for the paſſage would then have ſtood thus: *This is the ſum* [or charge] *of the tabernacle, even of the tabernacle of teſtimony, by the miniſtry of the Levites, under the conduct of Ithamar.*

24 *Twenty and nine talents, and ſeven hundred and thirty ſhekels.*] This ſum, according to the computation of biſhop Cumberland, amounts to upwards of an hundred and fifty thouſand pounds ſterling.

25 *And the ſilver of them that were numbered,* &c.] We are told in the next verſe, that ſix hundred and three thouſand five hundred and fifty men, offered half a ſhekel each: the total ſum is three hundred and one thouſand, ſeven hundred and ſeventy-five ſhekels: which, at two ſhillings and four-pence each, amounts to thirty-five thouſand two hundred and ſeven pounds ſterling. It may, perhaps, ſeem difficult to imagine how the Iſraelites ſhould be poſſeſſed of ſo much wealth in the deſert; but it ſhould be remembered, that their anceſtors were very great men, and had gathered great riches before they came into Egypt; that they were farther enriched, firſt by the ſpoils of the Egyptians, and afterwards by thoſe of the Amalekites. Beſides, it is highly probable, that they traded with the neighbouring nations, who bordered on the wilderneſs, during their continuance in it.

Commentary and Notes on Chapter XXXIX.

3 *They did beat the gold into thin plates, and cut it into wires.*] They had not then the art of drawing gold into wire.

8 *And he made the breaſt-plate.*] In this paſſage, Moſes is ſilent with regard to the Urim and Thummim, which is doubtleſs an argument that they were not different from the ſtones of the ephod, and confirms our explanation of thoſe terms.

12 And the third row, a ligure, an agate, and an amethyſt.

13 And the fourth row, a beryl, an onyx, and a jaſper, *they were* encloſed in ouches of gold in their encloſings.

14 And the ſtones *were* according to the names of the children of Iſrael, twelve according to their names, like the engravings of a ſignet, every one with his name, according to the twelve tribes.

15 And they made upon the breaſt-plate chains, at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breaſt-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breaſt-plate.

18 And the two ends of the two wreathen chains they faſtened in the two ouches, and put them on the ſhoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breaſt-plate, upon the border of it, which *was* on the ſide of the ephod inward.

20 And they made two *other* golden rings, and put them on the two ſides of the ephod underneath, toward the forepart of it, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breaſt-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breaſt-plate might not be looſed from the ephod; as the Lord commanded Moſes.

22 ¶ And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* a hole in the midſt of the robe, as the hole of an habergeon, *with* a band round about the hole, that it ſhould not rent.

24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and ſcarlet, *and* twined *linen*.

25 And they made bells *of* pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to miniſter *in*; as the Lord commanded Moſes.

27 ¶ And they made coats *of* fine linen *of* woven work, for Aaron and for his ſons.

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen.

29 And a girdle *of* fine twined linen, and blue, and purple, and ſcarlet, *of* needle-work; as the Lord commanded Moſes.

30 And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like* to the engravings of a ſignet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to faſten *it* on high upon the mitre; as the Lord commanded Moſes.

32 Thus was all the work of the tabernacle of the tent of the congregation finiſhed: and the children of Iſrael did according to all that the Lord commanded Moſes, ſo did they.

33 And they brought the tabernacle unto Moſes, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his ſockets.

34 And the covering of rams ſkins, dyed red, and the covering of badgers ſkins, and the veil of the covering,

35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat.

36 The table *and* all the veſſels thereof, and the ſhew-bread,

37 The pure candleſtick, *with* the lamps thereof, *even with* the lamps to be ſet in order, and in all the veſſels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the ſweet incenſe, and the hanging for the tabernacle-door,

39 The brazen altar, and his grate of braſs, his ſtaves, and all his veſſels, the laver, and his foot,

40 The hangings of the court, his pillars, and his ſockets, and the hanging for the court-gate, his cords, and his pins, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation,

41 The clothes of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſt's office.

42 According to all that the lord commanded Moſes, ſo the children of Iſrael made all the work.

43 And Moſes did look upon all the work, and behold, they had done it as the Lord had commanded, even ſo had they done it: and Moſes bleſſed them.

CHAP. XL.

1 *The tabernacle is commanded to be reared,* 9 *and anointed.* 13 *Aaron and his ſons to be ſanctified.* 34 *The cloud.*

AND the Lord ſpake unto Moſes, ſaying,

2 On the firſt day of the firſt month ſhalt thou ſet up the tabernacle of the tent of the congregation.

3 And thou ſhalt put therein the ark of the teſtimony, and cover the ark with the veil.

4 And thou ſhalt bring in the table, and ſet in order the things that are to be ſet in order upon it, and thou ſhalt bring in the candleſtick, and light the lamps thereof.

5 And thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony, and put the hanging of the door to the tabernacle.

6 And thou ſhalt ſet the altar of the burnt-offering, before the door of the tabernacle of the tent of the congregation.

7 And

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33 *And they brought the tabernacle unto Moſes.*] The artiſts, when they had finiſhed every thing according to the inſtructions they had received from Moſes, brought every part to him for his approbation, who ſeeing every thing was exactly conformable to the pattern he had given them from God, declared that they had executed their orders faithfully, and therefore the text adds, that *he bleſſed them.*

Commentary and Notes on Chapter XL.

2 *On the firſt day of the firſt month,* &c.] That is, in the firſt day of the ſecond year after they came out of Egypt.

7 And thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein.

8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court-gate.

9 And thou ſhalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy.

10 And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctify the altar: and it ſhall be an altar moſt holy.

11 And thou ſhalt anoint the laver and his foot, and ſanctify it.

12 And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctify him: that he may miniſter unto me in the prieſt's office.

14 And thou ſhalt bring his ſons, and clothe them with coats:

15 And thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſt's office: for their anointing ſhall ſurely be an everlaſting prieſthood, throughout their generation.

16 Thus did Moſes: according to all that the Lord commanded him, ſo did he.

17 ¶ And it came to paſs, in the firſt month, in the ſecond year, on the firſt *day* of the month, *that* the tabernacle was reared up.

18 And Moſes reared up the tabernacle, and faſtened his ſockets, and ſet up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moſes.

20 ¶ And he took and put the teſtimony into the ark, and ſet the ſtaves on the ark, and put the mercy-ſeat above upon the ark.

21 And he brought the ark into the tabernacle, and ſet up the veil of the covering, and covered the ark of the teſtimony; as the Lord commanded Moſes.

22 ¶ And he put the table in the tent of the congregation, upon the ſide of the tabernacle northward, without the veil.

23 And he ſet the bread in order upon it before the Lord; as the Lord had commanded Moſes.

24 And he put the candleſtick in the tent of the congregation, over againſt the table, on the ſide of the tabernacle ſouthward.

25 And he lighted the lamps before the Lord, as the Lord commanded Moſes.

26 ¶ And he put the golden altar in the tent of the congregation before the veil,

27 And he burnt ſweet incenſe thereon, as the Lord commanded Moſes.

28 ¶ And he ſet up the hanging, at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the Lord commanded Moſes.

30 ¶ And he ſet the laver between the tent of the congregation and the altar, and put water there, to waſh *withal*.

31 And Moſes, and Aaron, and his ſons, waſhed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed; as the Lord commanded Moſes.

33 And he reared up the court round about the tabernacle and the altar, and ſet up the hanging of the court-gate: ſo Moſes finiſhed the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

17, 18 *And it came to paſs in the firſt month,* &c.] The true meaning of theſe verſes appears to be this: Moſes, on the firſt day of the firſt month of the ſecond year after the departure out of Egypt, ſet up the tabernacle, and began to conſecrate it and the altar of burnt-offering, and ſpent ſeven days in performing the ceremonies; after which the conſecration of the prieſts began and continued ſeven days more, and was finiſhed againſt the fifteenth of the ſame month, when a ſolemn paſſover was kept, Numb. ix. 1, 6. Some indeed have alledged, that the tabernacle and prieſts were conſecrated together, and conſequently that ſeven days only were ſpent in both. But there is a conſiderable objection againſt this, namely, that in the conſecration of Aaron and his ſons, ſeveral ſacrifices were to be offered on the altar, Lev. viii. 4, 18, 22, which ſuppoſes it to have been already conſecrated, and ſet apart for religious uſe. Beſides, we find God delivering his commands to Moſes out of the tabernacle, before the conſecration of the prieſts, Lev. i. 1. compared with chap. viii. 1. which ſufficiently proves, that the tabernacle was completely conſecrated before the conſecration of the prieſts began.

19 *He ſpread abroad the tent over the,* &c.] That is, the curtains of goats hair, called the tent, chap. xxxvi. 14.

34 *Then a cloud covered the tent of the congregation.*] This cloud had for ſome time reſted on the tent of Moſes; but, on the tabernacle's being finiſhed, it removed from its former ſituation, and fixed itſelf upon the tabernacle, where it continued in the form of a cloud by day, and a glorious light by night, till they entered the land of Canaan, which had long before been promiſed to their fathers. St. John tells us, that the tabernacle was a type of our bleſſed Redeemer's dwelling in our nature, *The word was made fleſh, and dwelt amongſt us.* The altar of burnt offering in the court, pointed out the death and ſacrifice of our Lord, by the ſhedding of whoſe blood our ſins are pardoned, and we received into mercy and favour. The altar of incenſe, within the holy place, denoted our Lord's powerful interceſſion for us, in his exalted ſtate of glory. And the ark of the covenant, in the holy of holies, was an eminent emblem of him, from whoſe mouth we received a law, founded upon better promiſes; by whoſe interceſſion we have acceſs to the throne of grace with all boldneſs, and whoſe ſatisfaction to the Divine Juſtice is our true propitiatory, or mercy ſeat. If it ſhould be aſked, why God ſhould have choſen to make uſe of types and figures, it may be anſwered, that the underſtanding of the Jews appears to be too groſs, and their capacity too mean, to receive a more ſpiritual diſpenſation. Beſides, God might have this farther deſign in ſetting before them the myſtery of man's redemption, under ſuch typical repreſentations; namely, to excite their induſtry, and give a fuller ſcope to the exerciſe of their faith. For that the faith, hope, and other graces of the patriarchs, and devout Jews, were moſt effectually proved by the exhibition of things ambiguous and obſcure, than if they had been altogether opened in the fulleſt and plaineſt propoſitions, is a matter that can hardly be conteſted. To reſt aſſuredly that God would bring to paſs what he had expreſly and circumſtantially foretold, ſhewed indeed a ſincere and true faith in general; but to be perſuaded that faint reſemblances, and the remoteſt hints, were pregnant with certainty and ſolidity, and would in their proper time be glorioully completed, was, If I may be allowed the expreſſion, a ſpecial advance of heroic faith, and rendered their dependence and reſignation as complete as poſſible. And accordingly the apoſtle, having enumerated ſeveral ancient worthies, who, by faith, extended their views, and looked upon the diſpenſation they were under as no more than a ſyſtem of types and *ſhadow of good things to come:* concludes their characters in the following manner, *And all theſe having obtained a good report through faith, received not the promiſe; God having provided ſome better thing for us, that they without us ſhould not be made perfect.* Heb. xi. 39, 40. So that the Jewiſh religion was, in ſome reſpects, adapted to the capacity and genius both of the learned and ignorant: of the ignorant, as being made up of pomp and ſhew ſufficient to attract their attention; and of the learned, as abounding with ſhadows and emblems of higher matters, enough to exerciſe their deepeſt contemplations.

35 And Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Iſrael went onward in all their journeys.

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the cloud of the Lord *was* upon the tabernacle by day, and fire was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journeys.

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35 *Moſes was not able to enter into the tent,* &c.] The glory of the Lord, at this firſt appearance, ſhone ſo bright and ſtrong, that no eye could look upon it.

36 *And when the cloud was taken up from,* &c.] Here the Divine Preſence reſided, during the whole time of their future travels; the cloud directed them when and whither they ſhould remove, by riſing up and going before them.

THE

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

The ARGUMENT.

This book is called Leviticus, *from its containing the laws and regulations relating to the prieſts, the* Levites, *and the ſacrifices; and thence properly ſtiled the* Levitical *law. The ſeven firſt chapters preſcribe the ceremonies to be obſerved in offering burnt-ſacrifices, meat-offering, peace-offering,* &c, *After this follow the manner in which the prieſts were to be conſecrated, and the miſfortune of* Nadab *and* Abihu, *who offered incenſe to the Lord with ſtrange fire. Upon this occaſion* Moſes *preſcribes ſome laws relating to the mourning of the prieſts, forbids them drinking wine, while they are employed in the ſervice of the tabernacle. In the eleventh, twelfth, thirteenth, fourteenth, and fifteenth chapters, he lays down rules for diſtinguiſhing clean and unclean beaſts, and concerning leproſy, purification,* &c. *He appoints the ceremonies to be obſerved on the great day of expiation: regulates the degrees of kindred, in which perſons are allowed or forbidden to marry: prohibits alliances with the* Canaanites, *idolatry, theft, perjury, calumny,* &c. *In the twenty-third chapter, he takes notice of the principal feſtivals of the year, the paſſover, pentecoſt,* &c. *preſcribes what is to be obſerved in the ſabbatical and jubilee years, and concludes with regulations concerning vows and tythes.*

CHAP. I.

1 *The burnt-offerings,* 3 *of the herd,* 10 *of the flock,* 14 *of the fowls.*

AND the Lord called unto Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, If any man of you bring an offering unto the Lord, ye ſhall bring your offering of the cattle, *even* of the herd, and of the flock.

3 ¶ If his offering *be* a burnt-ſacrifice of the herd, let him offer a male without blemiſh: he ſhall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the Lord.

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2 *If any man of you bring an offering unto the Lord,*] From this paſſage it hath been oſerved both by Jewiſh and chriſtian writers, that God doth not enjoin the offering of ſacrifices, but only ſuppoſe the Iſraelites would offer them, becauſe they had been long accuſtomed to that rite, which then univerſally prevailed. For ſacrifices, attended with a great variety of ceremonies, had been common in the world long before the Moſaical Inſtitution: and therefore Moſes, inſtead of aboliſhing all ceremonies, which the rude minds of the people could not then bare, ſuffers them to offer ſacrifices to the true God.

Even of the herd, and of the flock.] The former comprehends all the creatures of the cow kind, and the latter ſheep and goats. It has been obſerved, that nothing was to be offered upon the Jewiſh altar but bullocks, ſheep, or goats; and doves, to recommend to thoſe who approached the altar of the Lord the important leſſons of innocence and induſtry, uſefulneſs and ſimplicity.

3 *If his offering be a burnt-ſacrifice.*] This was wholly given to God, and every part of it burnt upon the altar, to prefigure, that both the inward and outward man, the external devotion of the body, and the internal devotion of the mind, are neceſſary to conſtitute that ſacrifice which is acceptable to God. Several paſſages of ſcripture ſhew, that burnt-offerings were ſometimes uſed for ell purpoſes in divine worſhip. And Dr. Cudworth juſtly obſerves, that when ſuch ſacrifices were not for the whole congregation, but for any particular perſon, they had always peace-offerings regularly annexed to them, that ſo the owners might, at the ſame time that they offered to God, feaſt upon the ſacrifice. There was a ſtated number of burnt-offerings for the whole congregation, and continually offered up year by year. Two were daily offered, called the morning and evening ſacrifice, beſides the additional ones on every ſabbath, new-moon, and feſtival. Thoſe for Private perſons, and to be offered on particular occaſions and emergencies, are ſpecified in the law; but beſides theſe, there were many offered voluntarily. The whole of this doctrine of ſacrifices ſerved to ſhew, firſt, God's purity, who declares his abhorrence of ſin, by requiring peculiar ſacrifices to make atonement, not thinking fit it ſhould be pardoned without ſome ſtanding memorial of the holineſs of his nature, and the ſanctity of his laws.

4 And he ſhall put his hand upon the head of the burnt-offering; and it ſhall be accepted for him to make atonement for him.

5 And he ſhall kill the bullock before the Lord; and the prieſts, Aaron's ſons ſhall bring the blood, and ſprinkle the blood round about upon the altar, that *is* by the door of the tabernacle of the congregation.

6 And he ſhall flay the burnt-offering, and cut it into his pieces.

7 And the ſons of Aaron the prieſt ſhall put fire upon the altar, and lay the wood in order upon the fire.

8 And the prieſts, Aaron's ſons, ſhall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs ſhall he waſh in water: and the prieſt ſhall burn all on the altar, *to be* a burnt ſacrifice, and offering made by fire, of a ſweet ſavour unto the Lord.

10 ¶ And if his offering *be* of the flocks, *namely* of the ſheep, or of the goats, for a burnt-ſacrifice; he ſhall bring it a male without blemiſh.

11 And he ſhall kill it on the ſide of the altar northward before the Lord: and the prieſts Aaron's ſons ſhall ſprinkle his blood round about upon the altar.

12 And he ſhall cut it into his pieces with his head and his fat: and the prieſt ſhall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he ſhall waſh the inwards and the legs with water: and the prieſt ſhall bring *it* all, and burn *it* upon the altar: it *is* a burnt ſacrifice, an offering made by fire, of a ſweet ſavour unto the Lord.

14 And if the burnt-ſacrifice for his offering to the Lord *be* of fowls, then he ſhall bring his offering of turtle-doves, or of young pigeons.

15 And the prieſt ſhall bring it unto the altar: and wring off his head, and burn *it* on the altar: and the blood thereof ſhall be wrung out at the ſide of the altar.

16 And he ſhall pluck away his crop with his feathers, and caſt it beſide the altar on the eaſt-part, by the place of the aſhes.

17 And he ſhall cleave it, with the wings thereof, *but* ſhall not divide *it* aſunder: and the prieſt ſhall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the Lord.

CHAP. II.

1 *The meat-offering of flour with oil and incenſe,* 12 *and of the firſt-fruits in the ear.* 13 *The ſalt of the meat-offering.*

AND when any will offer a meat-offering unto the Lord, his offering ſhall be *of* fine flour; and he ſhall pour oil upon it, and put frankincenſe thereon.

2 And

Secondly, As it was a ſenſible ſign, and repreſentation of the divine mercy, in accepting the life of the victim in lieu of the offender's forfeited life, which was the intent of ſprinkling the blood upon the altar.

Let him offer a male without blemiſh.] It was to be a male, becauſe that was reckoned the beſt; and without blemiſh, becauſe it was a juſt tribute to offer of the beſt to that benevolent Being, who was the author of every good they enjoyed. It is indeed a plain dictate of nature, that only the prime of every kind ſhould be offered to the Lord; and this precept was ſo very evident, that the Egyptians, and all the neighbouring nations, agreed with the Jews in offering only ſuch as were without blemiſh, in token of that purity, and unblemiſhed ſincerity, which ought to accompany all our religious ſervices.

4 *He ſhall put his hand.*] As an acknowledgment of his ſins, tranſferring the ſame upon the ſacrifice, and relying by faith on the expiation for him.

It ſhall be accepted for him] God will, in his great mercy, accept of this imperfect ſervice, and favour the offerer with his regard and friendſhip.

5 *And the prieſts, Aaron's ſons, ſhall bring the blood,* &c.] It muſt be remembered, that the blood is always conſidered, in ſcripture, as the life: and therefore the prieſt, by ſprinkling the blood upon the altar, did it as a ranſom for the life of the offerer. And though no man could be ſo abſurd as to imagine, that the blood of the beaſt had any virtue to expiate ſin, or render the Deity propitious; yet this manner of offering the blood of the victim in behalf of the offerer, being an inſtituted ſign, ſerved at once to preſerve in the minds of the people, a lively ſenſe of the demerit of ſin, and of the mercy of God, towards the penitent; while they were typical repreſentatives of the full atonement made by our dear and ever bleſſed Redeemer, who ſhed his moſt precious blood to waſh away the ſins of the world, and purchaſe for us an habitation in the bliſsful regions of his father's kingdom.

7 *And the ſons of Aaron ſhall put fire upon the altar.*] That is, they ſhall increaſe the fire by freſh fuel; for the fire was before on the altar, having fallen from heaven when the firſt ſacrifices were offered, and always kept burning.

8 *And the prieſts ſhall lay the parts,* &c.] The prieſts having prepared the fire, were to place the pureſt parts of the fat, with the head, upon the fire firſt, to help, by their flame, to burn the other parts.

9 *But his inwards and his legs ſhall be waſh in water.*] Theſe parts were not to be burnt upon the altar, 'till they were well cleanſed by waſhing them in water; for which purpoſe there was a private room allotted afterwards in the court of the temple, and in all probability there was ſome conveniency of the ſame kind in the tabernacle.

14 *If the burnt-ſacrifice be of fowls.*] Nothing could be a fuller declaration of the graciouſneſs, mercy, and indulgence of the Deity, than his condeſcending to proportion the ſacrifice to the circumſtance of the offerer; by this means, he at once inculcated the neceſſity of public worſhip, and at the ſame time ſhewed, that the internal diſpoſition of the ſacrificer, was more regarded by him than the value of the ſacrifice. St. Paul ſeems to allude to, and to illuſtrate this circumſtance, 2 Cor. viii. 12. *If there be firſt a willing mind, it is accepted according to that a man hath, and not according to that a man hath not.* One of the moſt eminent Rabbins has ſet this paſſage in ſuch a ſtrong and beautiful light, that it claims our notice.] "When a man "was not able to go to the charge of a bullock, he was permitted to "offer a ſheep, or a goat; and when his circumſtances were too poor "to ſupport the expence of thoſe animals, God graciouſly accepted "of a bird; nay, he was ſo indulgent, that if the man was not able "to bear *this* charge, he accepted of bread, however prepared, whether in an oven or a pan, according to the cuſtom of thoſe times; "and he, to whom even this was too great an expence, was indulged "to worſhip God, by bringing only fine flour." *Maim. Mor. Nevoch.* P. III. c. 46.

Turtle-doves, or young pigeons.] Theſe birds abounded very much in this place, and were ſo cheap, that the poorer ſort might eaſily procure them. The precept may therefore be conſidered in ſeveral lights, either as a ſign of the divine indulgence, by accepting of ſo cheap an oblation, or as the intention of the Deity to reſtore the ſimplicity of the patriarchal ages, when we find they made a part of the ſacrifices, Gen. xv. 9. There might likewiſe be a further view in this Injunction. Pigeons and ſtock-doves, as Horapollo informs us, were, in the Egyptian hieroglyphicks, the ſymbols of women, and probably of their tutelary deity Iſis. Now it was a principal among the Egyptians at firſt, to worſhip the picture of the animal uſed for the ſymbol of the deity; in proceſs of time, they worſhipped the living animal, repreſented in the hieroglyphic ſymbol; but never ſacrificed that animal which was the ſymbol of the deity whom they worſhipped: the allowing the Iſraelites, therefore, to ſacrifice doves and pigeons, in the firſt place, prevented their running into the Egyptian ſuperſtition, in worſhipping the tutelary deity of that nation; and as theſe birds muſt have been in great veneration among the Egyptians, the allowing them to be offered by the meaneſt of the Iſraelites, ſtruck at the root of this ſpecies of idolatry, by rendering the ſymbols contemptible.

17 *It is a burnt-ſacrifice, an offering made by fire unto the Lord.*] From the latter part of this chapter we may obſerve, that it was not the value of the gift that rendered it acceptable to God; a turtle-dove was as graciouſly received as an ox. God indeed requires the heart; and if that be offered, the ſinner has no reaſon to fear its being accepted, however inſignificant the gift with which it is accompanied. *The ſacrifices of God are a broken ſpirit; a broken and a contrite heart, O God, thou wilt not deſpiſe,* Pſ. li. 17.

Commentary and Notes on Chapter II.

1 *A meat offering.*] The Engliſh reader generally forms a very different idea from what the original word *minchah* ſhould convey. Its general ſignification is an *oblation* or *gift*; but here it implies an offering

2 And he ſhall bring it to Aaron's ſons the prieſts: and he ſhall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincenſe thereof; and the prieſt ſhall burn the memorial of it upon the altar, *to be* an offering made by fire, of a ſweet ſavour unto the Lord.

3 And the remnant of the meat-offering *ſhall be* Aaron's and his ſons: *it is* a thing moſt holy of the offerings of the Lord made by fire.

4 And if thou bring an oblation of a meat-offering baken in the oven *it ſhall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 And if thy oblation *be* a meat-offering *baken* in a pan, it ſhall be *of* fine flour unleavened mingled with oil.

6 Thou ſhalt part it in pieces, and pour oil thereon: it is a meat-offering.

7 And if thy oblation be a meat-offering, *baken* in the frying-pan, it ſhall be made *of* fine flour with oil.

8 And thou ſhalt bring the meat-offering, that is made of theſe things unto the Lord: and when it is preſented unto the prieſt, he ſhall bring it unto the altar.

9 And the prieſt ſhall take from the meat-offering a memorial thereof, and ſhall burn *it* upon the altar: *it is* an offering made by fire of a ſweet ſavour unto the Lord.

10 And that which is left of the meat-offering *ſhall be* Aaron's and his ſons: *it is* a thing moſt holy of the offerings of the Lord made by fire.

11 No meat-offering, which ye ſhall bring unto the Lord, ſhall be made with leaven: for ye ſhall burn no leaven, nor any honey, in any offering of the Lord made by fire.

12 ¶ As for the oblation of the firſt fruits, ye ſhall offer them unto the Lord: but they ſhall not be burnt on the altar for a ſweet ſavour.

13 ¶ And every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou ſhalt offer ſalt.

14 And if thou offer a meat-offering of thy firſt-fruits unto the Lord, thou ſhalt offer for the meat-offering of thy firſt-fruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou ſhalt put oil upon it, and lay frankincenſe thereon: it *is* a meat-offering.

16 And the prieſt ſhall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincenſe thereof: *it is* an offering made by fire unto the Lord.

CHAP III.

1 *The peace-offering of the herd.* 6 *of the flocks;* 7 *either a lamb,* 12 *or a goat.*

AND if his oblation *be* a ſacrifice of peace-offering, if he offer *it* of the herd, whether *it be* a male or female; he ſhall offer it without blemiſh before the Lord.

2 And he ſhall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation; And Aaron's ſons, the prieſts, ſhall ſprinkle the blood upon the altar round about.

3 And he ſhall offer of the ſacrifice of the peace-offering, an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that *is* upon the inwards:

4 And

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offering compoſed chiefly of the flour of wheat, and therefore would have been better rendered a *wheat-offering*. Le Clerc tranſlates it *donarium ſarreum*, a bread-corn offering. Daniel ſeems to have expreſly foretold, that this offering ſhould ceaſe at the coming of the Meſſiah: *And he ſhall confirm the covenant with many in one week: and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to ceaſe*, chap ix. 27. And, indeed, when Chriſt had fully anſwered the intention of all the ſacrifices, it was highly reaſonable they ſhould be entirely aboliſhed.

His offering ſhall be of fine flour.] Theſe voluntary offerings were either plain or baked. The former conſiſted of raw flour, mixed with a little oil or frankincenſe. The latter were compoſed of ſeveral ingredients, and are explained in the following veſes.

Pour oil upon it.] Though the rites in uſe among the idolatrous nations were in part adopted by the Deity in the Jewiſh ritual, yet great precaution was taken to prevent them from being abuſed, or rendered ſubſervient to the purpoſes of ſuperſtition. For this reaſon, they were ſometimes connected with ſuch circumſtances as ſtruck at the very root of paganiſm, and at the other times were ordered to be performed in a manner different from that of the heathen. In the rite before us, it is obſervable, that the Iſraelites were to pour the oil only on the meal, but among other nations it was poured on the victim likewiſe. Thus Herodotus informs us, that "after the Egyptians had filled the carcaſe of the victim with bread, honey, grapes, figs, frankincenſe, and other aromatics, they added *oil* likewiſe," *Herod.* Lib. 2. c. 4. Another reaſon for this addition was to give the meal a grateful reliſh. *Maim. Mor. Nev.* c. 46.

2 *The prieſt ſhall burn the memorial of it upon the altar.*] That is, he ſhall burn a portion of it, as a teſtimony or memorial that the whole ſacrifice was dedicated to God.

11 *No meat-offering ſhall be made with leaven.*] Partly to remind them of their great deliverance out of Egypt, when they were forced to carry away their dough before it was leavened; and partly in oppoſition to the cuſtom of the Heathens in ſuch caſes, who made their ſacrifial bread of the lighteſt and ſweeteſt kind poſſible. Perhaps the reaſon why neither leaven nor honey were to be mixed with theſe bread-offerings might be, to commemorate the primitive way of life, when neither leaven nor ſweet bread were known, and they eat only cakes baked upon the aſhes. The two leavened loaves offered in the feaſt of tabernacles, chap. xxiii. 17. were no exception to this precept; for they were not offered upon the altar, but given entirely to their prieſts.

Ye ſhall burn no leaven, nor any honey.] Several reaſons have been aſſigned for the prohibition of honey in the Jewiſh ſacrifices. Philo and others make it allegorical, importing a prohibition from all voluptuouſneſs and carnal knowledge. Maimonides obſerves, that the Arabians uſed to offer to their gods cakes anointed with honey; and hence our famous Spencer is of opinion, that the uſe of both honey and leaven was forbidden to the Jews in the meat or bread-offerings, to prevent their having the ſame abſurd notions of the Deity as the Heathens ſeem to have had of their gods; namely, that he regarded the gifts more than the hearts of men; or, at leaſt, honey and leaven, which render bread more ſavoury to men, would alſo render it more acceptable to god.

13 *Every oblation of thy meat-offering ſhall thou ſeaſon with ſalt.*] This command, according to Maimonides, was given in oppoſition to the cuſtoms of the early Heathens, who uſed no ſalt, but honey. to ſeaſon their ſacrifices. Plutarch tells us, that the Egyptians never uſed any ſalt in their bread; and therefore it is not improbable, that the Iſraelites were commanded to uſe ſalt in their ſacrifices, in oppoſition to thoſe cuſtoms they had ſo long been uſed to in Egypt, and with which they were ſo deeply tinctured. The new teſtament teaches us to conſider this circumſtance in a moral light: for as ſalt has two remarkable qualities, namely, of ſavouring and preſerving meat; ſo it properly denoted that integrity and ſpotleſs condition of the heart, which renders both the perſons of men and their ſervices acceptable to their heavenly Father, the great Creator of heaven and earth.

Commentary and Notes on Chapter III.

1 *And if his oblation be a ſacrifice of peace offering.*] The Greeks called theſe offerings *chariſteria*, offerings of thankſgiving; the Hebrew word, which we render *peace-offering*, implying every kind of proſperity and happineſs.

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

5 And Aaron's ſons ſhall burn it on the altar upon the burnt ſacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a ſweet ſavour unto the Lord.

6 ¶ And if his offering for a ſacrifice of peace-offering unto the Lord, be *of* the flock, male or female: he ſhall offer it without blemiſh.

7 ¶ If he offer a lamb for his offering, then ſhall he offer it before the Lord.

8 And he ſhall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's ſons ſhall ſprinkle the blood thereof round about upon the altar.

9 And he ſhall offer of the ſacrifice of the peace-offering, an offering made by fire unto the Lord: the fat thereof, *and* the whole rump, it ſhall he take off hard by the back bone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards.

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

11 And the prieſt ſhall burn it upon the altar: *it is* the food of the offering made by fire unto the Lord.

12 ¶ And if his offering *be* a goat, then he ſhall offer it before the Lord,

13 And he ſhall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the ſons of Aaron ſhall ſprinkle the blood thereof upon the altar round about.

14 And he ſhall offer thereof his offering, *even* an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

16 And the prieſt ſhall burn them upon the altar: *it is* the food of the offering made by fire, for a ſweet ſavour: all the fat *is* the Lord's.

17 *It ſhall be* a perpetual ſtatute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

CHAP. IV.

1 *The ſin offering of ignorance.* 3 *For the prieſt.* 13 *The congregation.* 22 *The ruler,* 27 *for any of the people.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying, If a ſoul ſhall ſin through ignorance againſt any of the commandments of the Lord, (*concerning things* which ought not to be done) and ſhall do againſt any of them.

3 If the prieſt that is anointed, do ſin according to the ſin of the people: then let him bring for his ſin which he hath ſinned, a young bullock without blemiſh, unto the Lord for a ſin-offering.

4 And he ſhall bring the bullock unto the door of the tabernacle of the congregation before the Lord, and ſhall lay his hand upon the bullock's head, and kill the bullock before the Lord.

5 And the prieſt that is anointed ſhall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times before the Lord, before the veil of the ſanctuary.

7 And the prieſt ſhall put *ſome* of the blood upon the horns of the altar of ſweet incenſe before the Lord, which *is* in the tabernacle of the congregation; and ſhall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which

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4 *And the caul above the liver.*] This ſhould have been rendered *the greateſt lobe of the liver.*

9 *The whole rump.*] In the eaſtern countries the rumps or tails of ſheep were remarkably large and fat, which ſeems to be the reaſon why Moſes, who does not mention the rump in the offering of bullocks or goats, appropriates to the altar the whole rump of ſheep.

11 *It is the food of the offering made by fire.*] The ſacrifice is conſidered in ſcripture as the *meat of God*, which ſupported or fed the fire of the altar; which is alſo called *the table of God*. The heathens uſed the ſame idiom of ſpeech, with regard to their ſacrifices; for their gods are ſaid to eat the fat and drink the wine which was conſumed upon their altars, Deut. xxxii. 38.

16 *All the fat is the Lord's.*] Not the fat that is intermixed with the fleſh: for that might be eaten, Deut. xxxii 14; but that which lay upon it, and might be ſeparated from it, what we call the ſuet. It is alſo reſtricted to the three kinds of animals fit for ſacrifice, namely the cow-kind, ſheep, and goats.

17 *Ye ſhall eat neither fat nor blood.*] R. Moſ. ben Nachman, obſerves, that *blood* was forbidden becauſe it ſerved for expiation, and was uſed ſuperſtitiouſly by the heathens in their idolatrous worſhip, wherein the ſacrificers partook of the blood, together with their demons, as being their gueſt, and invited to eat at their table, and by this means were joined in federal ſociety with them. *Cudworth on the Lord's Supper.*

Commentary and Notes on Chapter IV.

2 *If a ſoul ſhall ſin through ignorance*] By ſins of ignorance is generally underſtood all the frailties of human nature; for men in moſt caſes may be ſaid to *ſin through ignorance*, i. e. through miſtake or miſapprehenſion of their true intereſt. Hence our bleſſed Saviour himſelf ſays of the Jews, his cruel perſecutors, *Father, forgive them, for they know not what they do.* But had ſacrifices been required for all errors and ſins of ignorance, there had been no end of them. Therefore theſe ſacrifices were appointed for involuntary tranſgreſſions of the ceremonial law.

And ſhall do againſt any of them.] Something is here wanting to render the ſenſe complete; and it is evident from the context, that it is the manner how he was to atone for his ſin that he hath committed; we may therefore ſupply the omiſſion in the following manner: *he ſhall bring an offering for his ſin.*

3 *For a ſin offering.*] There are chiefly two ſorts of expiatory ſacrifices in the levitical law, one called *chattah*, and the other *aſcham*, the former is in our tranſlation rendered ſin-offering, and the latter treſpaſs-offering: but it is not eaſy to determine wherein the difference conſiſted. It may not, however, be amiſs to remark, that the *chattab* ſignifies both *ſin* and *ſin-offering*; and hence our bleſſed Saviour is ſaid to have been made *ſin for us*, that is, a *ſin-offering*, 2 Cor. v. 21.

6 *Shall ſprinkle the blood ſeven times.*] This ceremony was peculiar only to the moſt ſolemn ſacrifices. The number *ſeven* is frequently mentioned in the ſacred writings: thus the blood was to be ſprinkled ſeven times before the Lord. The conſecrating oil was to be ſprinkled ſeven times upon the altar, Lev viii. 11. The leper was to be ſprinkled ſeven times, and ſeven days were allotted for his cleanſing, Lev. xiv. 7, 9. Seven days were to be imployed in conſecrating the prieſts, Lev. viii. 35. and for purifying the unclean, Lev xii. 2. Every ſeventh day was a ſabbath, Exod. xx 10. and the ſeventh year a year of reſt: and ſeven times ſeven years brought the jubilee, Lev. xxv. 3, 4, 8. Jericho was beſieged ſeven days, and ſeven prieſts blew with ſeven trumpets when the walls fell down, Joſ, vi Naaman dipt himſelf ſeven times in Jordan, 2 Kings v. 10, 14 and ſeven prieſts blew with trumpets before the ark, when David brought it home, 1 Chron, xv 14. Perhaps the reaſon why the Jews paid ſo much regard to the number ſeven, was on account of the creation of the world, which was finiſhed in ſeven days; as if God himſelf had conſecrated that number, by reſting from his works on the ſeventh day.

7. *At the bottom of the altar*] During the reſidence of the Iſraelites

which *is* at the door of the tabernacle of the congregation.

8 And he ſhall take off from it all the fat of the bullock for the ſin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards:

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

10 As it was taken off from the bullock of the ſacrifice of peace-offerings: and the prieſts ſhall burn them upon the altar of the burnt-offering.

11 And the ſkin of the bullock, and all his fleſh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock ſhall he carry forth without the camp, unto a clean place, where the aſhes are poured out, and burn him on the wood with fire: where the aſhes are poured out, ſhall he be burnt.

13 ¶ And if the whole congregation of Iſrael ſin through ignorance, and the thing be hid from the eyes of the aſſembly, and they have done *ſomewhat againſt* any of the commandments of the Lord *concerning things* which ſhould not be done, and are guilty:

14 When the ſin which they have ſinned againſt it, is known, then the congregation ſhall offer a young bullock for the ſin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation ſhall lay their hands upon the head of the bullock before the Lord: and the bullock ſhall be killed before the Lord.

16 And the prieſt that is anointed, ſhall bring of the bullocks blood to the tabernacle of the congregation.

17 And the prieſt ſhall dip his finger *in ſome* of the blood, and ſprinkle *it* ſeven times before the Lord *even* before the veil.

18 And he ſhall put *ſome* of the blood upon the horns of the altar, which *is* before the Lord, that *is* in the tabernacle of the congregation, and ſhall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

19 And he ſhall take all his fat from him, and burn *it* upon the altar.

20 And he ſhall do with the bullock as he did with the bullock for a ſin-offering, ſo ſhall he do with this: and the prieſt ſhall make an atonement for them, and it ſhall be forgiven them.

21 And he ſhall carry forth the bullock without the camp, and burn him as as he burned the firſt bullock, it *is* a ſin-offering for the congregation.

22 ¶ When a ruler hath ſinned and done *ſomewhat* through ignorance *againſt* any of the commandments of the Lord his God, *concerning things* which ſhould not be done, and is guilty:

23 Or if his ſin, wherein he hath ſinned, come to his knowledge; he ſhall bring his offering, a kid of the goats, a male without blemiſh.

24 And he ſhall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: it *is* a ſin-offering.

25 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out his blood at the bottom of the altar, of burnt-offering.

26 And he ſhall burn all his fat upon the altar as the fat of the ſacrifice of peace-offerings: and the prieſt ſhall make an atonement for him as concerning his ſin, and it ſhall be forgiven him.

27 ¶ And if any one of the common people ſin through ignorance, while he doth *ſomewhat againſt* any of the commandments of the Lord, *concerning things* which ought not to be done, and be guilty;

28 Or if his ſin which he hath ſinned come to his knowledge: then he ſhall bring his offering, a kid of the goats, a female, without blemiſh, for his ſin which he hath ſinned.

29 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay the ſin-offering in the place of the burnt-offering.

30 And the prieſt ſhall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

31 And he ſhall take away all the fat thereof, as the fat is taken away from off the ſacrifice of peace-offerings: and the prieſt ſhall burn *it* upon the altar for a ſweet ſavour unto the Lord: and the prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

32 And if he bring a lamb for a ſin-offering, he ſhall bring it a female without blemiſh.

33 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay it for a ſin-offering, in the place where they kill their burnt-offering.

34 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

35 And

Iſraelites in the wilderneſs, it is probable, they had receptacles under ground, with conveyances to ſome diſtant place, where the blood ſunk into the ground, or was covered with duſt. After the building of the temple there were two holes, one on the weſt-ſide of the altar, and the other on the ſouth, by which the blood was conveyed into a channel, or canal under ground, which communicated with the brook Kidron. *Middoth.* c, 3, ſect. 2.

11 *The ſkin of the bullock, and all its fleſh,* &c.] This ſacrifice was rendered ſo laborious, to work in them a greater deteſtation of ſin. Moſes Ben Nachman deſerves our notice on this point. "All "that a man doth, as our author obſerves, conſiſting of words, "works, or thoughts, God commanded them, when they brought "an offering for ſin, to lay their hands upon it, which had reſpect "to the actions they had done; to make confeſſion over it, which "had reſpect to their words, and to burn their inwards and kidneys, "which are eſteemed by the Jews the inſtruments or organs of our "thoughts, and deſires; the *legs* alſo had a reſpect to our hands "and feet, by which we perform our actions; and the blood ſprinkled on the altar, ſignified the blood of the man: ſo that while a "man performed theſe ceremonies, he was put in mind of his ſin, "for which he deſerved to have his blood ſhed, and his body burnt, "were it not that the Divine mercy accepted the price of redemption, viz. a ſacrifice in his ſtead; the blood of which was ſubſtituted inſtead of his blood, as its life was for his life, and its "principal members for the members of his body." *Patrick* from *Nachman.*

13 *If the whole congregation of Iſrael ſin.*] By the whole congregation, Maimonides and other Jews underſtand the Sanhedrim, or the repreſentatives of the whole people of Iſrael. But in this they are certainly miſtaken; for this expreſſion, *the whole congregation* is plainly diſtinguiſhed from the *elders of the people,* ver. 15, which doubtleſs implies their judges and governors; and therefore muſt be underſtood of a ſin committed by the whole body of the community, or the church, including both prieſts and people.

22 *And is guilty.*] This expreſſion ſhould have been rendered, *and is conſcious of his guilt.*

23 *Or of his ſin.*] This ſhould have been tranſlated, *and if his ſin:* or *as ſoon as his ſin.*

35 And he ſhall take away all the fat thereof, as the fat of the lamb is taken away from the ſacrifice of the peace-offerings: and the prieſt ſhall burn them upon the altar, according to the offerings made by fire unto the Lord: and the prieſt ſhall make an atonement for his ſin that he hath committed, and it ſhall be forgiven him.

CHAP. V.

1 Of him that concealeth his knowledge, 2 in touching of unclean things, 4 or in making an oath. 14 The treſpaſs-offering in ſacrilege, 17 and in ſins of ignorance.

AND if a ſoul ſin, and hear the voice of ſwearing, and *is* a witneſs, whether he hath ſeen or known *of it:* and if he doth not utter *it*, then he ſhall bear his iniquity.

2 Or if a ſoul touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattle, or the carcaſe of unclean creeping things, and *if* it be hidden from him; he alſo ſhall be unclean, and guilty.

3 Or if he touch the uncleanneſs of man, whatſoever uncleanneſs *it be* that a man ſhall be defiled withal, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty.

4 ¶ Or if a ſoul ſwear, pronouncing with *his* lips to do evil, or to do good, whatſoever *it be* that a man ſhall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty in one of theſe.

5 And it ſhall be, when he ſhall be guilty in one of theſe *things*, that he ſhall confeſs that he hath ſinned in that *thing*.

6 And he ſhall bring his treſpaſs offering unto the Lord for his ſin which he hath ſinned, a female from the flock, a lamb or a kid of the goats, for a ſin-offering: and the prieſt ſhall make an atonement for him concerning his ſin.

7 And if he be not able to bring a lamb, then he ſhall bring for his treſpaſs which he hath committed, two turtle-doves, or two young pigeons unto the Lord; one for a ſin-offering, and the other for a burnt-offering.

8 And he ſhall bring them unto the prieſt, who ſhall offer *that* which *is* for the ſin-offering firſt, and wring off his head from his neck, but ſhall not divide *it* aſunder.

9 And he ſhall ſprinkle of the blood of the ſin-offering upon the ſide of the altar; and the reſt of the blood ſhall be wrung out at the bottom of the altar: it *is* a ſin-offering.

10 And he ſhall offer the ſecond *for* a burnt-offering, according to the manner: and the prieſt ſhall make an atonement for him for his ſin which he hath ſinned, and it ſhall be forgiven him.

11 But if he be not able to bring two turtle-doves, or two young pigeons; then he that ſinned ſhall bring for his offering the tenth part of an ephah of fine flour for a ſin-offering: he ſhall put no oil upon it, neither ſhall he put *any* frankincenſe thereon: for it *is* a ſin-offering.

12 Then ſhall he bring it to the prieſt, and the prieſt ſhall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the Lord: it is a ſin-offering.

13 and the prieſt ſhall make an atonement for him as touching his ſin that he hath ſinned in one of theſe, and it ſhall be forgiven him: and *the remnant* ſhall be the prieſt's, as a meat-offering.

14 ¶ And the Lord ſpake unto Moſes, ſaying,

15 If a ſoul commit a treſpaſs, and ſin through ignorance, in the holy things of the Lord; then he ſhall bring for his treſpaſs unto the Lord, a ram without blemiſh out of the flocks, with thy eſtimation by ſhekels of ſilver, after the ſhekel of the ſanctuary, for a treſpaſs-offering.

16 And he ſhall make amends for the harm that he hath done in the holy thing, and ſhall add the fifth part thereto, and give it unto the prieſt: and the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, and it ſhall be forgiven him.

17 ¶ And if a ſoul ſin, and commit any of theſe things which are forbidden to be done by the commandments of the Lord; though he wiſt *it* not, yet is he guilty, and ſhall bear his iniquity.

18 And

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35 *It ſhall be forgiven him.*] He ſhall be reinſtated in all the privileges annexed to the members of the Jewiſh community, which he had forfeited by his crime. But with regard to final forgiveneſs of ſin; this was the effect of the divine mercy granted on condition of ſincere repentance. Thus the great deſign of *ſin-offerings* was to imprint the remembrance of guilt upon the heart, and to preſerve them from offending for the future.

Commentary and Notes on Chapter V.

1 *And if a ſoul ſin, and hear the voice of ſwearing.*] Inſtead of ſwearing it ſhould be *adjuration;* for it was a cuſtom at this time, in the Eaſt, for the Judges to adjure the witneſs, in the name of God, to declare the whole truth.

2 *Or if a ſoul touch any unclean thing.*] The principal intention of this and many other laws, was to impreſs the Jews with the higheſt veneration of their holy things; and accordingly thoſe who, knowing themſelves unclean, eat of the holy things, or even came into the ſanctuary without purifying themſelves, were to be cut off from the congregation. The precept, however, is not to be underſtood literally; contracting uncleanneſs, and not barely touching an unclean thing, being the true import of it.

4 *Or if a ſoul ſwear, pronouncing with his lips to do evil, or to do good.*] This paſſage ſhould have been tranſlated, *Or if a ſoul ſhall ſwear, pronouncing raſhly to do evil, or to do good:* for the word which we render *pronouncing*, ſignifies to *pronounce raſhly*, or *ſpeak unadviſedly*.

He ſhall be guilty in one of theſe.] That is, of one of thoſe things which ſhould be done, or are commanded not to be done.

5 *He ſhall confeſs*, &c.] It was a general maxim among the Hebrews, that without confeſſion to God, there could be no forgiveneſs; and therefore the guilty perſon, when he came to offer an offering for his ſin, laid his hand upon the head of the victim, and confeſſed the crime he had been guilty of. This was their form of confeſſion: "O God, I have ſinned, I have done perverſely: I have treſpaſſed "before thee, and have done ſo and ſo. Lo! I repent, and am a-"ſhamed of my doings, and will do ſo no more."

7 *If he be not able to bring a lamb, then*, &c.] As we are more prone to offend in word than deed, and it required the utmoſt caution, and ſometimes the utmoſt would not prevent the Iſraelites from falling into ſuch pollutions as required this expiation; the mercy of God appears very conſpicuous in accepting of ſo cheap a compenſation; his juſtice is not leſs conſpicuous in not pardoning the crime without ſome atonement; for as R. Levi obſerves, "God may be repreſented as declaring in this precept, I will not have ſuch things done; but if a man commit them through frailty, let him repent heartily, and keep a ſtricter guard over himſelf for the future; let him offer ſacrifices, which may ſerve both to imprint the remembrance of his guilt upon his mind, and likewiſe prevent him from offending for the future. See chap. vi. ver. 14.

17 *And if a ſoul ſin, though he wiſt it not, yet he is guilty.*] The Jewiſh doctors underſtand this of ſuſpected guilt, as if a perſon be but in doubt or ſuſpence whether he hath offended or not. And Grotius is of the ſame opinion, underſtanding by *doubt*, not ſuch as is ground-

leſs

18 And he ſhall bring a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering, unto the prieſt: and the prieſt ſhall make an atonement for him concerning his ignorance wherein he erred and wiſt *it* not: and it ſhall be forgiven him.

19 It *is* a treſpaſs-offering: he hath certainly treſpaſſed againſt the Lord.

CHAP IV.

1 *The treſpaſs-offering for ſins done wittingly.* 19 *The offering at the conſecration of a prieſt.*

AND the Lord ſpake unto Moſes, ſaying,

2 If a ſoul ſin, and commit a treſpaſs againſt the Lord, and lye unto his neighbour in that which was delivered him to keep, or in fellowſhip, or in a thing taken away by violence, or hath deceived his neighbour,

3 Or have found that which was loſt, and lyeth concerning it, and ſweareth falſly; in any of all theſe that a man doth, ſinning therein;

4 Then it ſhall be, becauſe he hath ſinned and is guilty, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found,

5 Or all that about which he hath ſworn falſly; he ſhall even reſtore it in the principal, and ſhall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his treſpaſs-offering.

6 And he ſhall bring his treſpaſs-offering unto the Lord, a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering unto the prieſt.

7 And the prieſt ſhall make an atonement for him before the Lord: and it ſhall be forgiven him, for any thing of all that he hath done, in treſpaſſing therein.

8 ¶ And the Lord ſpake unto Moſes, ſaying,

9 Command Aaron and his ſons, ſaying, This *is* the law of the burnt offering: (It *is* the burnt-offering, becauſe of the burning upon the altar all night unto the morning, and the fire of the altar ſhall be burning in it)

10 And the prieſt ſhall put on his linen garment, and his linen breeches ſhall he put upon his fleſh, and take up the aſhes which the fire hath conſumed with the burnt offering on the altar, and he ſhall put them beſides the altar.

11 And he ſhall put off his garments, and put on other garments, and carry forth the aſhes, without the camp, unto a clean place.

12 And the fire upon the altar ſhall be burning in it, it ſhall not be put out: and the prieſt ſhall burn wood on it every morning, and lay the burnt-offering in order upon it, and he ſhall burn thereon the fat of the peace-offerings.

13 The fire ſhall ever be burning upon the altar: it ſhall never go out.

14 ¶ And this *is* the law of the meat-offering: the ſons of Aaron ſhall offer it before the Lord, before the altar.

15 And he ſhall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it* upon the altar, *for* a ſweet ſavour, *even* the memorial of it unto the Lord.

16 And the remainder thereof ſhall Aaron and his ſons eat: with unleavened bread ſhall it be eaten in the holy place: in the court of the tabernacle of the congregation they ſhall eat it.

17 It ſhall not be baken with leaven: I have given it *unto them for* their portion of my offerings made by fire: it *is* moſt holy, as *is* the ſin-offering, and as the treſpaſs-offering.

18 All the males among the children of Aaron ſhall eat of it: *it ſhall be* a ſtatute for ever in your generations concerning the offerings of the Lord made by fire: Every one that toucheth them ſhall be holy.

19 ¶ And

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leſs, but where a perſon has reaſon to ſuſpect himſelf guilty. But the words in the original, which we tranſlate *he wiſt not*, cannot be underſtood of one who doubts, but who is quite ignorant at the time when the thing happened. Beſides, there would be no end of ſins, if men had been commanded to offer victims, not only for certain but doubtful offences. Who for inſtance, could certainly know that he had not touched ſome unclean thing? And in this caſe, if the prieſt happened to be covetous, they might have raiſed numberleſs ſuſpicions in weak minds, in order to fleece them of their cattle. It is therefore much more reaſonable to underſtand the paſſage as a recapitulation of what had been ſaid before, in relation to thoſe who had ſinned through ignorance of the fact: for as the former chapter treats of ſins committed through ignorance of the law, this treats of thoſe that are committed through ignorance of the fact.

Commentary and Notes on Chapter VI.

2 *Againſt the Lord*] The ſins here mentioned being principally ſuch as cannot be puniſhed by men, becauſe they are committed in ſecrecy, are emphatically ſaid to be committed *againſt the Lord,* to whom alone the ſecrets of the heart are open, and who *ſpieth out all our ways.*

4 *Then it ſhall be, becauſe he hath ſinned,* &c.] This paſſage might have been much better rendered in the following manner: *When any man ſhall have thus ſinned, and is ſenſible of his guilt, he ſhall then reſtore,* &c.

5 *He ſhall confeſs,* &c.] It was a general maxim among the Hebrews that without confeſſion to God, there could be no forgiveneſs; and therefore the guilty perſon, when he came to offer an offering for his ſin, laid his hand upon the head of the victim, and confeſſed the crime he had been guilty of. This was their form of confeſſion: "O God, I have ſinned, I have done perverſely: I have treſpaſſed "before thee, and have done ſo and ſo. Lo! I repent, and am "aſhamed of my doings, and will do ſo no more."

6, 7. *And he ſhall bring his trepaſs-offering,* &c.] After he had made reſtitution to his neighbour, he was to offer an expiatory ſacrifice, accompanied with confeſſion and prayer, which God promiſed to accept of as a token of his repentance. This well agrees with what our Saviour enjoins: *Firſt be reconciled to thy brother, and then come and offer thy gift,* Matt. v. 24.

9 *It is the burnt-offering, becauſe of the burning upon the altar all night unto the morning.*] This paſſage is better rendered in the Vulgate and Arabic verſions, where it ſtands as follows: *The burnt-offering ſhall be burning upon the altar all night unto the morning.* And this was always performed; for the prieſt watched all night, and laid the ſacrifice on the fire, not all at once, but piece by piece, ſo that the whole was not conſumed 'till the morning.

10 *And take up the aſhes which the fire hath conſumed with the burnt-offering,* &c.] This paſſage ſhould have been tranſlated, *When the fire hath conſumed the burnt offering on the altar, he ſhall take up the aſhes,* &c.

11 *He ſhall put off his garments.*] When he is to carry the aſhes out of the tabernacle, he ſhall dreſs himſelf in ſome habit of leſs dignity.

13 *It ſhall never go out,* &c.] The ancient Perſians looked on fire to be a ſymbol of the Deity, kept it perpetually burning, and in all their marches carried it at the head of their armies on ſilver altars. The Chaldeans were not leſs ſuperſtitiouſly fond of this element, holding it as a firſt principle, that God reſembled light in his body, and truth in his ſoul; and conſtantly repeated one of their oracles, which commanded them, "Whenever they ſaw fire without a form, to hear "the voice of fire." If we recollect God's appearing to Moſes in a burning fire in the buſh, and his manifeſting his preſence by the Shechinah, we may imagine, that he had reference to the rights of the neighbouring nations in this precept. A precept which might likewiſe be enjoined on account of the continual care it required in the officiating prieſt, and likewiſe becauſe it typically repreſented that unabated zeal and conſtant vigilance, which it is our duty and our intereſt to preſerve during our ſtate of probation.

19 ¶ And the Lord ſpake unto Moſes, ſaying,

20 This *is* the offering of Aaron and of his ſons, which they ſhall offer unto the Lord, in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it ſhall be made with oil, *and when it is* baken, thou ſhall bring it in: *and* the baken pieces of the meat-offering ſhalt thou offer *for* a ſweet-ſavor unto the Lord.

22 And the prieſt of his ſons that is anointed in his ſtead, ſhall offer it: *It is* a ſtatute for ever unto the Lord, it ſhall be wholly burnt.

23 For every meat-offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten.

24 ¶ And the Lord ſpake unto Moſes, ſaying,

25 Speak unto Aaron and to his ſons, ſaying, This *is* the law of the ſin-offering: in the place where the burnt-offering is killed, ſhall the ſin-offering be killed before the Lord: it *is* moſt holy.

26 The prieſt that offereth it for ſin, ſhall eat it: in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there is ſprinkled of the blood thereof upon any garment, thou ſhalt waſh that whereon it was ſprinkled, in the holy place.

28 But the earthen veſſel wherein it is ſodden, ſhall be broken: and if it be ſodden in a brazen pot, it ſhall be both ſcoured, and rinced in water.

29 All the males among the prieſts ſhall eat thereof, it *is* moſt holy.

30 And no ſin-offering whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place* ſhall be eaten: it ſhall be burnt in the fire.

CHAP. VII.

1 *The law of the treſpaſs-offering,* 11 *and of the peace-offerings.* 22 *The fat,* 26 *and blood are forbidden.*

LIKEWISE this *is* the law of the treſpaſs-offering: it *is* moſt holy.

2 In the place where they kill the burnt offering, ſhall they kill the treſpaſs-offering: and the blood thereof ſhall he ſprinkle round about upon the altar.

3 And he ſhall offer of it, all the fat thereof; the rump, and the fat that covereth the inwards.

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it ſhall he take away.

5 And the prieſt ſhall burn them upon the altar, *for* an offering made by fire unto the Lord: it *is* a treſpaſs-offering.

6 Every male among the prieſts ſhall eat thereof: it ſhall be eaten in the holy place: it *is* moſt holy.

7 As the ſin-offering *is*, ſo *is* the treſpaſs-offering: *there is* one law for them: the prieſt that maketh atonement therewith ſhall have *it*.

8 And the prieſt that offereth any man's burnt-offering, *even* the prieſt ſhall have to himſelf the ſkin of the burnt-offering which he hath offered:

9 And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying pan, and in the pan, ſhall be the prieſt's that offereth it.

10 And every meat-offering mingled with oil, and dry, ſhall all the ſons of Aaron have, one *as much* as another.

11 ¶ And this *is* the law of the ſacrifice of peace-offerings which he ſhall offer unto the Lord.

12 If he offer it for a thankſgiving, then he ſhall offer with the ſacrifice of thankſgiving, unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fryed.

13 Beſides the cakes, he ſhall offer *for* his offering, leavened bread, with the ſacrifice of thankſgiving of his peace-offerings.

14 And of it he ſhall offer one out of the whole oblation, *for* an heave-offering unto the Lord, *and* it ſhall be the prieſts that ſprinkle the blood of the peace-offerings.

15 And the fleſh of the ſacrifice of his peace-offerings for thankſgiving ſhall be eaten on the ſame day that it *is* offered: he ſhall not leave any of it untill the morning.

16 But if the ſacrifice of his offering *be* a vow, or a voluntary offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and on the morrow alſo the remainder of it ſhall be eaten.

17 But the remainder of the fleſh of the ſacrifice on the third day ſhall be burnt with fire.

18 And if *any* of the fleſh of the ſacrifice of his peace-offerings be eaten at all on the third day: it ſhall not be accepted, neither ſhall it be imputed unto him that offereth it: it ſhall be an abomination, and the ſoul that eateth of it, ſhall bear his iniquity.

19 And the fleſh that toucheth any unclean *thing*, ſhall not be eaten, it ſhall be burnt with fire: and as for the fleſh, all that be clean ſhall eat thereof.

20 But

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20 *In the day when he is anointed.*] It ſhould have been rendered *from the day when it is anointed*; for it was not only offered by the prieſt on the day of his conſecration, but was a continual ſervice offered daily 'till the ceaſing of the ſacrifices.

28 *The earthen veſſel wherein it is ſodden, ſhall be broken.*] This is not to be underſtood of the holy veſſels, for none of them were of earth, but of thoſe which private perſons ſometimes employed in dreſſing the meat of their ſacrifices. They were to be broken, becauſe being apt to imbibe a tincture from the juices of the ſacrifice that was boiled in them, they could not eaſily be ſcoured clean; whereas braſs veſſels might be cleanſed by ſcouring.

Commentary and Notes on Chapter VII.

11 *And this is the law of the ſacrifice of peace-offerings.*] Theſe are the only offerings remaining to be ſpoken of; and of theſe there were various ſorts, which required various rites, and therefore reſerved to be conſidered in the laſt place.

15 *Shall be eaten the ſame day that it is offered.*] Philo, in his remarks on this precept, obſerves, "That it was highly improper that theſe holy things ſhould be preſerved in their cupboards, for they were no longer the property of the perſon who offered them, but his to whom they were offered; and he being of a liberal and bountiful diſpoſition, would have the poor, or other gueſts, invited to his table to partake with thoſe who offered the ſacrifice. God himſelf was, properly ſpeaking, the maſter of the feaſt, the offerers were but miniſters." *Phil. de Sacrif.*

19 *And the fleſh that toucheth,* &c.] If any part of the ſacrifices ſhould touch any thing or perſon legally unclean, as it might do in carrying from the altar to the place where they intended to feaſt upon it; in that caſe it was enjoined, that the offerer ſhould forthwith burn it, and not dare to eat the leaſt bit of it. And whoever, under any legal defilement, ſhould preſume wilfully to eat of that which was dedicated to God, was to be *cut off*, that is, excluded from all the privileges of an Iſraelite. The intention of all theſe precepts were for preſerving the greater reverence and regard to ſacred things.

20 But the ſoul that eateth *of* the fleſh of the ſacrifice of peace-offerings, that *pertain* unto the Lord, having his uncleanneſs upon him, even that ſoul ſhall be cut of from his people.

21 Moreover, the ſoul that ſhall touch any unclean *thing*, *as* the uncleanneſs of man, or *any* unclean beaſt, or any abominable unclean thing, and eat of the fleſh of the ſacrifice of peace-offerings, which *pertain* unto the Lord, even that ſoul ſhall be cut off from his people.

22 ¶ And the Lord ſpake unto Moſes, ſaying,

23 Speak unto the children of Iſrael, ſaying, Ye ſhall eat no manner of fat, of ox, or of ſheep, or of goat.

24 And the fat of the beaſt that dieth of itſelf, and the fat of that which is torn with beaſts may be uſed in any other uſe: but ye ſhall in no wiſe eat of it.

25 For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the Lord, even the ſoul that eateth *it*, ſhall be cut off from his people.

26 Moreover, ye ſhall eat no manner of blood, *whether it be* of fowl, or of beaſt, in any of your dwellings.

27 Whatſoever ſoul *it be* that eateth any manner of blood, even that ſoul ſhall be cut off from his people.

28 ¶ And the Lord ſpake unto Moſes, ſaying,

29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the Lord, ſhall bring his oblation unto the Lord, of the ſacrifice of his peace-offerings.

30 His own hands ſhall bring the offerings of the Lord made by fire, the fat with the breaſt, it ſhall he bring, that the breaſt may be waved *for* a wave-offering before the Lord.

31 And the prieſt ſhall burn the fat upon the altar: but the beaſt ſhall be Aaron's, and his ſons.

32 And the right ſhoulder ſhall ye give unto the prieſt *for* an heave-offering of the ſacrifices of your peace-offerings.

33 He among the ſons of Aaron that offereth, the blood of the peace-offerings, and the fat, ſhall have the right ſhoulder for *his* part.

34 For the wave-breaſt, and the heave-ſhoulder have I taken of the children of Iſrael, from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt, and unto his ſons, by a ſtatute for ever from among the children of Iſrael.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his ſons out of the offerings of the Lord made by fire, in the day *when* he preſenteth them to miniſter unto the Lord in the prieſt's office.

36 Which the Lord commanded to be given them of the children of Iſrael, in the day that he anointed them *by* a ſtatute for ever, throughout their generations.

37 This *is* the law of the burnt-offering, of the meat-offering, and of the ſin-offering, and of the treſpaſs-offering, and of the conſecrations, and of the ſacrifice of the peace-offerings:

38 Which the Lord commanded Moſes in mount Sinai, in the day that he commanded the children of Iſrael to offer their oblations unto the Lord, in the wilderneſs of Sinai.

CHAP. VIII.

1 Moſes conſecrateth Aaron and his ſons. 14 Their ſin-offering. 18 Their burnt-offering. 22 The ramm of conſecrations. 31 The time and place of their conſecration.

AND the Lord ſpake unto Moſes, ſaying,

2 Take Aaron and his ſons with him, and the garments, and the anointing oil, and a bullock for the ſin-offering, and two rams, and a baſket of unleavened bread.

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moſes did as the Lord commanded him, and the aſſembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moſes ſaid unto the congregation, This *is* the thing which the Lord commanded to be done.

6 And Moſes brought Aaron and his ſons, and waſhed them with water.

7 And he put upon him the coat, and girded him with a girdle, and cloathed him with a robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breaſt-plate upon him: alſo he put in the breaſt-plate the Urim and Thummim.

9 And he put the mitre upon his head; alſo upon the mitre, *even* upon his fore-front did he put the golden plate, the holy crown; as the Lord commanded Moſes.

10 And Moſes took the anointing oil and anointed the tabernacle, and all that *was* therein, and ſanctified them.

11 And he ſprinkled thereof upon the altar ſeven times, and anointed the altar and all his veſſels, both the laver and his foot to ſanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him to ſanctify him.

13 And Moſes brought Aaron's ſons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moſes.

14 And

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29 *He that offereth the ſacrifice of his peace offering, ſhall bring his oblation unto the Lord.*] That is, the offerer ſhall preſent his offering himſelf and not by another.

30 *That the breaſt may be waved.*] See Exod. chap. xxix. By this ceremony it was conſecrated to God.

34 *For the wave-breaſt and the heave-ſhoulder.*] That is, theſe parts which were waved and heaved, and by that means conſecrated to God

By a ſtatute for ever.] That is, by a ſtatute it ſhall continue as long as the law itſelf. And doubtleſs the miniſters of religion, who devote their time and labours to the ſervice of the public, have a right to be maintained by the public.

38 *In mount Sinai.*] This ſhould rather be rendered *by mount Sinai*, for Moſes received theſe commands from the tabernacle, which was then pitched in the wilderneſs of Sinai.

Commentary and Notes on Chapter VIII.

2 *Take Aaron and his ſons with him,* &c.] In this chapter we have an account of Moſes's performing what the Lord had commanded him, relating to the conſecration of Aaron and his ſons, who were to miniſter in the holy place before the Lord.

12 *And he poured of the anointing oil upon Aaron's head.*] The holy pſalmiſt tells us, that this effuſion was ſo plentiful, that the holy oil *ran down upon the beard, even Aaron's beard, and went down to the ſkirts of his clothing.* Pſal. cxxxiii. 2.

14 And he brought the bullock for the ſin-offering: and Aaron and his ſons laid their hands upon the head of the bullock for the ſin-offering.

15 And he ſlew *it*, and Moſes took the blood and put *it* upon the horns of the altar round about with his finger, and purified the altar; and poured the blood at the bottom of the altar, and ſanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moſes burned *it* upon the altar.

17 But the bullock and his hide, his fleſh and his dung, he burnt with fire without the camp; as the Lord commanded Moſes.

18 ¶ And he brought the ram for the burnt-offering: and Aaron and his ſons laid their hands upon the head of the ram.

19 And he killed *it*, and Moſes ſprinkled the blood upon the altar round about.

20 And he cut the ram into pieces, and Moſes burnt the head, and the pieces and the fat.

21 And he waſhed the inwards and the legs in water; and Moſes burnt the whole ram upon the altar: it *was* a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire unto the Lord; as the Lord commanded Moſes.

22 And he brought the other ram, the ram of conſecration: and Aaron and his ſons laid their hands upon the head of the ram.

23 And he ſlew *it*, and Moſes took of the blood of it and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's ſons, and Moſes put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moſes ſprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right ſhoulder.

26 And out of the baſket of unleavened bread, that *was* before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right ſhoulder.

27 And he put all upon Aaron's hands, and upon his ſons hands, and waved them *for* a wave-offering before the Lord.

28 And Moſes took them from off their hands, and burnt *them* on the altar, upon the burnt-offering, they *were* conſecrations for a ſweet ſavour: it *is* an offering made by fire unto the Lord.

29 And Moſes took the breaſt, and waved it *for* a wave-offering before the Lord: *for* of the ram of conſecration it was Moſes' part; as the Lord commanded Moſes.

30 And Moſes took of the anointing oil, and of the blood which *was* upon the altar, and ſprinkled *it* upon Aaron, *and* upon his garments, and upon his ſons, and upon his ſons garments with him; and ſanctified Aaron *and* his garments, and his ſons, and his ſons garments with him.

31 ¶ And Moſes ſaid unto Aaron, and to his ſons, boil the fleſh at the door of the tabernacle of the congregation and there eat with the bread that *is* in the baſket of conſecrations, as I commanded, ſaying, Aaron and his ſons ſhall eat it.

32 And that which remaineth of the fleſh, and of the bread ſhall ye burn with fire.

33 And ye ſhall not go out of the door of the tabernacle of the congregation *in* ſeven days, until the days of your conſecration be at an end: for ſeven days ſhall he conſecrate you.

34 As he hath done this day, *ſo* the Lord hath commanded to do, to make an atonement for you.

35 Therefore ſhall ye abide at the door of the tabernacle of the congregation day and night, ſeven days, and keep the charge of the Lord, that ye die not: for ſo I am commanded.

36 So Aaron and his ſons did all things which the Lord commanded by the hand of Moſes.

CHAP. IX.

1 *Aaron's ſin-offering, and burnt-offering for himſelf and the people.* 23 *The people bleſſed.* 24 *Fire from heaven.*

AND it came to paſs on the eighth day, *that* Moſes called Aaron and his ſons, and the elders of Iſrael.

2 And he ſaid unto Aaron, Take thee a young calf for a ſin-offering, and a ram for a burnt-offering, without blemiſh, and offer *them* before the Lord.

3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, take ye a kid of the goats for a ſin-offering; and a calf, and a lamb, *both* of the firſt year without blemiſh, for a burnt offering;

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15 *And purified the altar.*] The altar on which the victims of ſinful mortals were to be offered, is here ſuppoſed to have been polluted by their touch; and therefore was to be purified with the blood of the ſacrifice, which was, by divine appointment, ſubſtituted inſtead of the forfeited blood of the ſinner.

19, 20, 21, 22, 23, &c.] See all theſe ceremonies explained, Exod. xxix.

33 *And ye ſhall not go out of the door of the tabernacle—in ſeven days.*] This ſhould have been rendered, *Ye ſhall not go from the door of the tabernacle;* for the conſecration was not performed in, but at the door of the tabernacle; nor were they permitted to enter the ſanctuary 'till the ceremony was performed. It is not however to be ſuppoſed, that all the prieſts were to continue in one particular place during the whole time: all that ſeems neceſſary to be underſtood is, that ſome of them were to keep watch there night and day.

34 *As he hath done this day,* &c.] The ſacrifices were to be repeated every day for ſeven days ſucceſſively. This ſhews the imperfection of the legal ſacrifices, for they would not have been repeated ſo often, if they had greater efficacy; and it likewiſe ſignifies the perfect conſecration of the prieſts. In conformity to this circumſtance, our great High-prieſt, who was perfected by *one* ſacrifice of himſelf, ſpent *ſeven* days in his conſecration. He attended at the temple *five* days ſucceſſively before his death; and having cleanſed it from the profane merchandiſe exerciſed in it, on the firſt and ſecond day, he hallowed it afterward by his doctrine, his divine preſence, and miraculous cures; he went on the ſixth day to his heavenly ſanctuary, to purify it with his own blood, and having reſted on the *ſeventh* day, finiſhed the rites of conſecration for the office of our high-prieſt, by his reſurrection from the dead early in the morning. *Jackſon on the Creed*, chap. xxv. *Patrick.*

35 *Therefore ſhall ye abide at the door of the tabernacle day and night.*] That is, apply yourſelves aſſiduouſly to the worſhip of God, and the buſineſs of your Conſecration.

Commentary and Notes on Chapter IX.

3 *Take a kid of the goats*] The Hebrew word is *ſeer*, which ſignifies a he-goat. Maimonides tells us, that the reaſon why ſo many he-goats were appointed for ſacrifice was, that moſt of the idolaters of theſe times ſacrificed to dæmons, which uſed to appear in the form of he-goats.

4 Alſo a bullock and a ram for peace-offerings, to ſacrifice before the Lord; and a meat-offering mingled with oil: for to-day the Lord will appear unto you.

5 And they brought *that* which Moſes commanded before the tabernacle of the congregation: and all the congregation drew near and ſtood before the Lord.

6 And Moſes ſaid, This *is* the thing which the Lord commanded that ye ſhould do: and the glory of the Lord ſhall appear unto you.

7 And Moſes ſaid unto Aaron, Go unto the altar, and offer thy ſin-offering, and thy burnt-offering, and make an atonement for thyſelf, and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded.

8 ¶ Aaron therefore went unto the altar, and ſlew the calf of the ſin-offering, which *was* for himſelf.

9 And the ſons of Aaron brought the blood unto him: and he dipt his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar.

10 But the fat of the kidneys, and the caul *above* the liver of the ſin-offering he burnt upon the altar; as the Lord commanded Moſes.

11 And the fleſh and the hide he burnt with fire without the camp.

12 And he ſlew the burnt offering; and Aaron's ſons preſented unto him the blood which he ſprinkled round about upon the altar.

13 And they preſented the burnt-offering unto him, with the pieces thereof and the head: and he burnt *them* upon the altar.

14 And he did waſh the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took the goat which *was* the ſin-offering, for the people, and ſlew it, and offered it for ſin, as the firſt.

16 And he brought the burnt-offering, and offered it according to the manner.

17 And he brought the meat-offering, and took an handful thereof, and burnt *it* upon the altar, beſide the burnt-ſacrifice of the morning.

18 He ſlew alſo the bullock and the ram, *for* a ſacrifice of peace-offerings, which *was* for the people: and Aaron's ſons preſented unto him the blood (which he ſprinkled upon the altar round about.)

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver.

20 And they put the fat upon the breaſts, and he burnt the fat upon the altar:

21 And the breaſts and the right ſhoulder Aaron waved *for* a wave-offering before the Lord; as Moſes commanded.

22 And Aaron lift up his hand towards the people, and bleſſed them; and came down from offering of the ſin-offering, and the burnt-offering, and peace-offerings.

23 And Moſes and Aaron went into the tabernacle of the congregation, and came out, and bleſſed the people: and the glory of the Lord appeared unto all the people.

24 And there came a fire out from before the Lord, and conſumed upon the altar the burnt-offering, and the fat: *which* when all the people ſaw, they ſhouted, and fell on their faces.

CHAP. X.

1 *Nadab and Abihu burnt.* 8 *The prieſts forbidden wine when they go into the tabernacle.*

AND Nadab and Abihu, the ſons of Aaron, took either of them his cenſer, and put fire therein, and put incenſe thereon, and offered ſtrange fire before the Lord, which he commanded them not.

2 And there went out fire from the Lord, and devoured them, and they died before the Lord.

3 Then Moſes ſaid unto Aaron, This *it is* that the Lord ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the people, I will be glorified. And Aaron held his peace.

4 And Moſes called Miſhael and Elzaphan the ſons

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7 *Make an atonement for thyſelf and for the people.*] Here we have an inſtance of the imperfection of Aaron's prieſthood; they were ſinners, in common with their fellow mortals. But this imperfection has no place in the goſpel diſpenſation; our high-prieſt *knew no ſin, neither was guile found in his mouth.*

22 *And Aaron lift up his hands*, &c.] At preſent, they who are of the family of Aaron go up the ſteps to the place where the book of the law is kept, lift up their hands as high as their heads, and bleſs the congregation. In ancient times they not only lifted up and ſpread their hands, but likewiſe joined them together by the thumbs and the two fore-fingers, dividing the others from them. On this day nothing is performed with more ſolemnity than this rite: for when the bleſſing is pronounced in the ſynagogue, all the Jews cover their faces, from an apprehenſion that they ſhould be ſtruck blind if they looked up; becauſe they imagine, that the Divine Majeſty, at this time, reſides upon the hands of the prieſt. *Patrick.*

24 *And there came a fire out from before the Lord*, &c.] That is, a ray of the reſplendent light which filled the holy place, now flaſhed on the altar, and ſet fire to the ſacrifice. And it was this ſacred fire, which the prieſts were ordered to keep always burning upon the altar. Accordingly this celeſtial fire was preſerved till the time when Solomon dedicated his temple, when the ſacrifice was again conſumed by fire from heaven, which fire was afterwards preſerved till the deſtruction of the firſt temple. This public teſtimony of the divine approbation ſufficiently eſtabliſhed the authority of Aaron, and convinced the people that God himſelf reſided in the ſanctuary.

When all the people ſaw it they ſhouted, &c.] That is, they expreſſed their joy in exalted notes of praiſe, for this divine favour; proſtrating themſelves before the great Creator of heaven and earth with awful veneration.

Commentary and Notes on Chapter X.

1 *Offered ſtrange fire before the Lord.*] That is, they offered the incenſe with common fire, and not that which had juſt before fallen from heaven.

2 *There went out fire from the Lord, and devoured them.*] Their bodies were not entirely conſumed, as the words ſeem to imply, but ſtruck dead in a moment. as with a flaſh of lightning. Nadab and Abihu had not only been admitted, in common with the reſt of their brethren, to the honour of their prieſthood, which was a dignity of no ſmall eſteem, but had particular motives, which others had not, to obſerve all the commandments of the Lord: for they had enjoyed the privilege of beholding the divine ſymbols upon the mount, when the law was promulgated in the moſt tremendous manner, without being conſumed. The higher therefore their ſtation was, and the more diſtinguiſhing the favours they had received, the more provoking was their affront, in attempting to adulterate an ordinance of God's own inſtitution. Common fire, they thought, might ſerve the purpoſe of burning incenſe, as well as that which was held more ſacred, at leaſt, in the gaiety, or rather naughtineſs, of their hearts, they determined to make the experiment, even in oppoſition to the Divine command; and therefore it was juſt and requiſite, eſpecially at the beginning of the prieſthood, for God to inflict an exemplary puniſhment, that others might *hear and fear, and not commit the like abomination.*

3 *Aaron held his peace.*] His reverence of the Deity made him ſubmiſſive and reſigned to the Divine Will. Or, it may be, he was ſtruck dumb with grief.

ſons of Uzziel the uncle of Aaron, and ſaid unto them, Come near, carry your brethren from before the ſanctuary out of the camp.

5 So they went near and carried them in their coats out of the camp; as Moſes had ſaid.

6 And Moſes ſaid unto Aaron, and unto Eleazar and unto Ithamar his ſons, Uncover not your heads, neither rend your cloaths; leſt you die, and leſt wrath come upon all the people, but let your brethren, the whole houſe of Iſrael, bewail the burning which the Lord hath kindled.

7 And ye ſhall not go out from the door of the tabernacle of the congregation, leſt you die: for the anointing oil of the Lord *is* upon you. And they did according to the word of Moſes.

8 ¶ And the Lord ſpake unto Aaron, ſaying,

9 Do not drink wine nor ſtrong drink, thou nor thy ſons with thee, when ye go into the tabernacle of the congregation; leſt ye die: *It ſhall be* a ſtatute for ever throughout your generations:

10 And that ye may put difference between holy and unholy; and between unclean and clean:

11 And that ye may teach the children of Iſrael all the ſtatutes which the Lord hath ſpoken unto them, by the hand of Moſes.

12 ¶ And Moſes ſpake unto Aaron, and unto Eleazar, and unto Ithamar his ſons that were left, Take the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beſide the altar: for it *is* moſt holy.

13 And ye ſhall eat it in the holy place, becauſe it *is* thy due, and thy ſons due of the ſacrifices of the Lord made by fire: for ſo I am commanded.

14 And the wave-breaſt, and heave-ſhoulder ſhall ye eat in a clean place; thou and thy ſons, and thy daughters with thee: for *they be* thy due, and thy ſons due, *which* are given out of the ſacrifices of peace-offerings of the children of Iſrael.

15 The heave-ſhoulder, and the wave-breaſt ſhall they bring with the offerings made by fire of the fat, to wave *it for* a wave-offering before the Lord, and it ſhall be thine, and thy ſons with thee, by a ſtatute for ever; as the Lord hath commanded.

16 ¶ And Moſes diligently ſought the goat of the ſin-offering, and behold it was burnt: and he was angry with Eleazar and Ithamar the ſons of Aaron, *which were* left *alive*, ſaying,

17 Wherefore have ye not eaten the ſin-offering in the holy place, ſeeing it *is* moſt holy, and *God* hath given it you to bear the iniquity of the congregation to make atonement for them before the Lord.

18 Behold, the blood of it was not brought in, within the holy *place*: ye ſhould indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron ſaid unto Moſes, Behold, this day have they offered their ſin-offering, and their burnt-offering before the Lord; and ſuch things have befallen me: and *if* I had eaten the ſin-offering to-day, ſhould it have been accepted in the ſight of the Lord?

20 And when Moſes heard *that*, he was content.

CHAP. XI.

1, 4 *Of meats clean, and unclean.* 13 *Of fowls.*

AND the Lord ſpake unto Moſes, and to Aaron, ſaying unto them,

2 Speak unto the children of Iſrael, ſaying, Theſe *are* the beaſts which ye ſhall eat among all the beaſts that *are* on the earth.

3 Whatſoever parteth the hoof, and is clovenfooted, *and* cheweth the cud among the beaſts, that ſhall ye eat.

4 Neverthelefs, theſe ſhall ye not eat, of them that chew the cud, or of them that divide the hoof, *as* the camel, becauſe he cheweth the cud, but divided not the hoof: he *is* unclean unto you.

5 And the cony, becauſe he cheweth the cud, but divideth not the hoof: he *is* unclean unto you.

6 And

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6 *Uncover not your heads*, &c.] They were to make no lamentation, or funeral pomp, for them; which among the Jews, who were ſo remarkable for the grandeur of their funerals, was eſteemed a ſore judgment. In the caſe of Jehoiakim, king of Judah, the commination of God was thought very terrible: *They ſhall not lament for him, ſaying, Ah my brother! or Ah my ſiſter! They ſhall not lament for him, ſaying, Ah Lord! or Ah his glory! He ſhall be buried with the burial of an aſs, drawn and caſt forth beyond the gates of Jeruſalem*, Jer. xxii. 18, 19 Temporal judgments, however, are not always ſure indications of the final condemnation of the perſons on whom they fall: and therefore Aaron had no occaſion utterly to deſpair: on the contrary, he might preſume, that the juſtice of God, being ſatisfied with the preſent puniſhment of his ſons, might be appeaſed, with relation to their eternal ſtate; and that though their *fleſh was deſtroyed, yet their ſpirits might be ſaved in the day of the Lord*, Cor. v. 5. He alſo knew how greatly he had offended his God in making the golden calf, and might juſtly think, that God had called his ſin to remembrance in the deſtruction of his two ſons: he therefore acknowledged the righteouſneſs of God, in all that he had brought upon him, and, in the phraſe of ſcripture, *was dumb, and opened not his mouth, becauſe it was the Lord's doing*, Pſalm xxxix. 9.

9 *Do not drink wine nor ſtrong drink*, &c.] Hence it is probable, that the miſcarriage of Nadab and Abihu was owing to their having intoxicated themſelves with liquor at the ſacrifice lately offered at their inſtalment.

19 *If I had eaten the ſin-offering to-day, would it have been accepted?*] That is, Would the great judge of the whole earth have been pleaſed with me, had I in ſuch confuſion and heavineſs of heart, eaten the ſacrifice? The voice both of nature and religion declares, that men ought to celebrate feaſts with a chearful heart; but was it poſſible for me, on this mournful occaſion, to diſpoſe myſelf properly for ſuch a ſervice?

Commentary and Notes on Chapter XI.

2 *Theſe are the beaſts which ye ſhall eat.*] Various reaſons have been given for making this diſtinction among beaſts; but it is agreed by all, that the general purpoſe and intention of the ceremonial inſtitutions which were preſcribed to the Jews, was to keep them as ſeparate people, leſt by contracting a too familiar intercourſe with the Gentiles, they might be drawn in to imitate their ſuperſtitions and idolatries. But though this very well accounts for the wiſdom of the inſtitution in general; yet it does not hinder, but there might be particular reaſons for permitting them the uſe of ſome animals for food, and prohibiting others. In ſome, perhaps, the legiſlator accommodated himſelf to the opinion which the Iſraelites had imbibed, during their long reſidence in Egypt. For we are told that the Egyptians in the earlieſt times, held ſome animals unclean and unfit for food, and this was probably the reaſon why they would not eat with perſons of other nations: in others, he might conſult the health of their bodies. And accordingly ſeveral authors have ſhewn, that the fleſh of the animals prohibited by Moſes are of an alkeleſcent nature, and therefore very ſubject to produce putrefaction, and conſequently productive of various diſtempers, eſpecially in ſo hot a climate as that inhabited by the Iſraelites. Another reaſon for making a diſtinction between clean and unclean beaſts, was to raiſe in the Jews an high opinion of their peculiar dignity and pre-eminence above all other nations. But this matter they carried to a much greater height than their legiſlator intended. It was not his deſign to prevent their having any intercourſe with the Gentiles in the common offices of humanity, but their having any fellowſhip with them in their impieties and ſuperſtitions.

5 *The cony.*] The Hebrew word here is *ſcaphan*, and does not ſeem to ſignify the cony, but rather a large ſpecies of rat, common both in Egypt and Paleſtine.

6 And the hare, becauſe he cheweth the cud, but divideth not the hoof: he *is* unclean unto you.

7 And the ſwine, though he divide the hoof, and be cloven-footed: yet he cheweth not the cud: he *is* unclean to you.

8 Of their fleſh ſhall ye not eat, and their carcaſe ſhall ye not touch: they *are* unclean to you.

9 ¶ Theſe ſhall ye eat, of all that *are* in the waters: whatſoever hath fins and ſcales in the waters, in the ſeas, and in the rivers; them ſhall ye eat.

10 And all that have not fins and ſcales in the ſeas, and in the rivers, of all that move in the waters, and of any living thing, which *is* in the waters; *they ſhall* be an abomination unto you.

11 They ſhall be even an abomination unto you: ye ſhall not eat of their fleſh, but you ſhall have their carcaſes in abomination.

12 Whatſoever hath no fins nor ſcales in the waters, that *ſhall be* an abomination unto you.

13 ¶ And theſe *are they which* ye ſhall have in abomination among the fowls, they ſhall not be eaten, they *are* an abomination: the eagle, and the oſſifrage, and the oſpray.

14 And the vulture, and the kite, after his kind:

15 Every raven after his kind:

16 And the owl, and the night-hawk, and the cuckow, and the hawk, after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the ſwan, and the pelican, and the gier-eagle.

19 And the ſtork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *ſhall be* an abomination unto you.

21 Yet theſe may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth:

22 *Even* theſe of them ye may eat: the locuſt after his kind, and the bald locuſt after his kind, and the beetle after his kind, and the graſhopper after his kind.

23 But all *other* flying creeping things, which have four feet, *ſhall be* an abomination unto you.

24 And for theſe ye ſhall be unclean: whoſoever toucheth the carcaſe of them ſhall be unclean until the even.

25 And whoſoever beareth *ought* of the carcaſe of them ſhall waſh his cloaths, and be unclean until the even.

26 *The carcaſes* of every beaſt which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them, ſhall be unclean.

27 And whatſoever goeth upon his paws, among all manner of beaſts, that go on *all* four, thoſe *are* unclean unto you: whoſo toucheth their carcaſe, ſhall be unclean until the even.

28 And he that beareth the carcaſe of them, ſhall waſh his cloaths, and be unclean until the even: they *are* unclean unto you.

29 ¶ Theſe alſo *ſhall be* unclean unto you among the creeping things, that creep upon the earth: the weaſel, and the mouſe, and the tortoiſe after his kind.

30 And the ferret, and the chameleon, and the lizard, and the ſnail, and the mole.

31 Theſe *are* unclean to you among all that creep; whoſoever doth touch them when they be dead, ſhall be unclean until the even.

32 And upon whatſoever *any* of them, when they are dead, doth fall, it ſhall be unclean; whether *it be* any veſſel of wood, or raiment, or ſkin, or ſack, whatſoever veſſel *it be* wherein *any* work is done, it muſt be put into water, and it ſhall be unclean until the even; ſo it ſhall be cleanſed.

33 And every earthen veſſel whereinto *any* of them falleth, whatſoever *is* in it ſhall be unclean; and ye ſhall break it.

34 Of all meat which may be eaten, *that* on which *ſuch* water cometh, ſhall be unclean: and all drink that may be drunk in every *ſuch* veſſel ſhall be unclean.

35 And

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7 *And the ſwine,*] The ſwine, as Dr. James obſerves, is the only animal in the creation ſubject to the leproſy, and alſo ſomething very like what we call the King's evil, called in Latin *ſcrofula*, from *ſcrofa* a *ſow*. The meaſles is another contagious diſtemper which this animal is ſubject to: and for theſe reaſons it was probably prohibited.

10 *All that have not fins nor ſcales*, &c.] Fiſh with ſcales ſooneſt of all incline to putrefaction. See *James's Med. Dict.*

13 *The oſſifrage.*] This is a ſpecies of eagle, called from the Latin *os*, a bone, and *frango* to break, becauſe it breaks the bones of its prey. It may not here be improper to obſerve, that as the animals in the eaſtern countries are in a great meaſure different from thoſe of our climate, ſo it is not to be expected that our knowledge of them ſhould be perfect, eſpecially when it depends chiefly upon the etymology of their names in Hebrew; and the Jews themſelves acknowledge the ſignification of many of theſe names to be now loſt, which ſhould convince them of the abſurdity of pretending ſtill to keep the law of Moſes, becauſe in many places they know not ſo much as what is forbidden, and what not.

The oſpray.] This is another ſpecies of Eagle. Bochart thinks it is the *melanætus*, or black-eagle, mentioned by Homer, as the ſtrongeſt and ſwifteſt of birds.

16 *And the night hawk.*] Bochart is of opinion, that the bird here meant is the male-oſtrich, the Hebrew word implying impious or unnatural, being derived from *chamas*, to deal unjuſtly, which very well agrees to the oſtrich, infamouſly unnatural to her eggs and young.

She leaveth her eggs in the earth, and warmeth them in the duſt, and forgetteth that the feet may cruſh them, or that the wild beaſt may break them. She is hardened againſt her young ones, as though they were not hers, Job. xxxix 14, 15, 16.

And the cuckow.] The ſeventy and vulgate render it a didapper, or ſea-mew.

17 *And the little owl.*] Bochart and Le Clerc render it the *bittern*, but the ſeventy a night-raven.

18 *And the ſwan.*] The original word is *thinſemeth*, which ſome tranſlate a bat; and Bochart takes it for a ſpecies of the owl.

And the gier-eagle.] Or the vulture-eagle, *gier* being an old Engliſh word for *vulture*. The original word is *racham*, mercy, which very well belongs to this bird for its remarkable fondneſs to its young, which induced the Egyptians to uſe it as the emblem of mercy.

19 *And the ſtork.*] The original word *chaſida* ſignifies tenderneſs, and therefore well agrees to the ſtork, whoſe piety, or love to its parents, is celebrated by all authors.

And the bat.] The Hebrew word is *ataleph*, which ſignifies *the bird of darkneſs*. And hence this expreſſion of the prophet. *In that day a man ſhall caſt his idols of ſilver and his idols of gold, which they have made each one for himſelf to worſhip, to the moles and to the bats,* Iſa. chap. ii. 20. that is, he ſhall bury them in darkneſs of obſcurity.

20 *All fowls that creep*] Read, *all flying things that go upon four;* ſuch as bats, and ſeveral kinds of flies.

29 *Among the creeping things that creep.*] That is, thoſe creeping things whoſe legs are ſo ſhort that they ſeem to creep.

The weaſel] The original word is *choled*, which Bochart renders the mole. The word ſignifies to dig, or penetrate into the earth, which being a quality of the mole, moſt commentators think his tranſlation is juſt.

The mouſe.] The field-mouſe, called in Hebrew *graſcal-bar*, the deſtroyer of the field.

The tortoiſe.] In the ſeptuagint tranſlation it is rendered a *land crocodile*, a ſort of land lizard near a cubit long, with which Arabia bounds, and which, according to St. Jerom, the Syrians uſed to eat.

30 *And the ferret.*] Dr. James is of opinion that it ſignifies a *frog*. The Hebrew word literally ſignifies the *crier*, which may naturally allude to the croaking of this reptile. Dr. James obſerves, that all theſe reptiles are extremely ſubject to putrefaction; that the ſmell of them, when putrified, is very offenſive; whence we muſt conclude, that their juices are greatly alkaleſcent.

35 And every *thing* whereupon *any part* of their carcaſe falleth, ſhall be unclean; *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they *are* unclean, and ſhall be unclean unto you.

36 Nevertheleſs, a fountain or pit, *wherein there is* plenty of water, ſhall be clean: but that which toucheth their carcaſe ſhall be unclean.

37 And if *any part* of their carcaſe fall upon any ſowing ſeed which is to be ſown; it *ſhall be* clean.

38 But if *any* water be put upon the ſeed, and *any part* of their carcaſe fall thereon: it *ſhall be* unclean unto you.

39 And if any beaſt of which ye may eat, die; he that toucheth the carcaſe thereof, ſhall be unclean until the even.

40 And he that eateth of the carcaſe of it, ſhall waſh his cloaths, and be unclean until the even: he alſo that beareth the carcaſe of it, ſhall waſh his cloaths and be unclean until the even.

41 And every creeping thing that creepeth upon the earth, *ſhall be* an abomination: it ſhall not be eaten.

42 Whatſoever goeth upon the belly, and whatſoever goeth upon *all* four, or whatſoever hath more feet among all creeping things that creep upon the earth; them ye ſhall not eat, for they *are* an abomination.

43 Ye ſhall not make yourſelves abominable with any creeping thing that creepeth, neither ſhall ye make yourſelves unclean with them that ye ſhould be defiled thereby.

44 For I *am* the Lord your God: ye ſhall therefore ſanctify yourſelves, and ye ſhall be holy; for I *am* holy: neither ſhall ye defile yourſelves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the Lord that bringeth you up out of the land of Egypt, to be your God: ye ſhall therefore be holy, for I *am* holy.

46 This *is* the law of the beaſts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth.

47 To make a difference between the unclean, and the clean, and between the beaſt that may be eaten, and the beaſt that may not be eaten.

CHAP. XII.

1 *Women's purifications,* 6 *and offerings.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying, If a woman hath conceived ſeed, and born a man-child; then ſhe ſhall be unclean ſeven days, according to the days of the ſeparation for her infirmity ſhall ſhe be unclean.

3 And in the eighth day the fleſh of his foreſkin ſhall be circumciſed.

4 And ſhe ſhall then continue in the blood of her purifying three and thirty days: ſhe ſhall touch no hallowed thing, nor come into the ſanctuary, until the days of her purifying be fulfilled.

5 But if ſhe bear a maid-child, then ſhe ſhall be unclean two weeks, as in her ſeparation: and ſhe ſhall continue in the blood of her purifying threeſcore and ſix days.

6 ¶ And when the days of her purifying are fulfilled for a ſon, or for a daughter; ſhe ſhall bring a lamb of the firſt year for a burnt-offering, and a young pigeon or turtle-dove for a ſin-offering, unto the door of the tabernacle of the congregation, unto the prieſt:

7 Who ſhall offer it before the Lord, and make an atonement for her: and ſhe ſhall be cleanſed from the iſſue of her blood. This *is* the law for her that hath born a male or a female.

8 And

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35 *Ranges for pots.*] This might be better rendered by the ſingle word *pots;* for as the oven was for bread, ſo the pots were for fleſh; and under theſe two are comprehended all veſſels wherein they either baked or boiled.

44 *Sanctify yourſelves.*] The true meaning of the paſſage is this, That as the Jews were peculiarly devoted to God, ſo they were to be diſtinguiſhed by a peculiarity of diet, which, by reminding them of their peculiar relation to God, ſerved emblematically to figure, and was a ſign to put them in mind of their obligation to ſtudy moral purity. And hence it is applied, as a motive to enforce the ſame end upon the profeſſors of chriſtianity. *As he who hath called you is holy, ſo be ye holy in all manner of converſation, becauſe it is written, be ye holy, for I am holy,* 1 Peter i. 15, 16.

Commentary and Notes on Chapter XII.

1 *And the Lord ſpake unto Moſes, ſaying,* &c.] This law is not directed to both Moſes and Aaron, as was that relating to clean and unclean beaſts; becauſe this required no caution or ſkill to pronounce whether the perſon was or was not clean.

3 *And in the eighth day, the fleſh of his foreſkin ſhall be circumciſed.*] Nothing was to defer this rite but the ſickneſs or weakneſs of the child. Neither ſabbath nor any other feſtival was to retard the performance of it. And this circumſtance of circumciſing the child on the eighth day agreed with the law for all other young creatures, which were not fit to be offered to God before the eighth day.

4 *Three and thirty days.*] This law was not only deſigned to repreſent the inward reverence and reſpect wherewith the public worſhip of God is to be attended and performed, but likewiſe was a good political inſtitution, founded on natural reaſon; ſince the natural weakneſs of women, during this time, required quiet and little company; and the temper of the blood, in thoſe hotter climates, made a longer ſeparation more neceſſary than in theſe colder regions.

5 *If ſhe bare a maid child, ſhe ſhall be unclean two weeks,* &c.] The woman delivered of a daughter was obliged to double the time of purification. This law was either founded on a received opinion, that women are ſooner purified after the birth of males than of females; or intended by the Jewiſh legiſlature to remind the people of the fall of man, in which the woman was firſt in the tranſgreſſion, and therefore required a greater purification.

6 *She ſhall bring a lamb of the firſt year,* &c.] The Jews tell us, that theſe offerings were to be preſented on the day immediately after the days of ſeparation were over; that is, on the forty-firſt for a male, and eighty-firſt for a female. But it ſeems very obvious that this law, as well as a great many others in this ſyſtem, was calculated for the ſtate of the Jewiſh commonwealth, during the peregrination of the Iſraelites in the wilderneſs, when the place of public worſhip was ſettled in the midſt of their camp, and none of them lived at any great diſtance from it. During this ſituation the woman might, without any great difficulty, repair to the tabernacle, the very day after the time of their ſeparation was expired: but when they came to be ſettled in Canaan, it was not practicable for thoſe who lived in the remoteſt parts of the lands to reach the tabernacle or temple ſo ſoon. It is therefore very probable, that many of thoſe laws were new modified by the prieſts, as change of circumſtances required; and that thoſe only who lived near the place of worſhip were obliged to bring their oblation, immediately after the days of their purification were over; but as for thoſe who lived more remote, perhaps it ſufficed if they brought or ſent their offering on any of the three great anniverſary feſtivals, when all the males were obliged to appear before the Lord. Accordingly we find, in the hiſtory of Samuel, that Hannah, the mother of that prophet, went not up to the tabernacle till ſhe had weaned the child; and therefore it ſeems natural to think, that her huſband preſented the offering for her.

7 *And ſhe ſhall be cleanſed.*] That is, ſhe ſhall be reſtored to her former liberty of joining in the public worſhip, and of partaking of holy things.

8 And if ſhe be not able to bring a lamb, then ſhe ſhall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a ſin-offering: and the prieſt ſhall make an atonement for her, and ſhe ſhall be clean.

CHAP. XIII.

Tokens to diſcern the leproſy.

AND the Lord ſpake unto Moſes and Aaron, ſaying.

2 When a man ſhall have in the ſkin of his fleſh, a riſing, a ſcab, or bright ſpot, and it be in the ſkin of his fleſh *like* the plague of leproſy: then he ſhall be brought unto Aaron the prieſt, or unto one of his ſons the prieſts.

3 And the prieſt ſhall look on the plague in the ſkin of the fleſh: and *when* the hair in the plague is turned white, and the plague in ſight *be* deeper than the ſkin of his fleſh; it *is* a plague of leproſy: and the prieſt ſhall look on him, and pronounce him unclean.

4 If the bright ſpot *be* white in the ſkin of his fleſh, and in ſight *be* not deeper than the ſkin, and the hair thereof be not turned white; then the prieſt ſhall ſhut up *him that hath* the plague ſeven days.

5 And the prieſt ſhall look on him the ſeventh day: and behold, *if* the plague in his ſight be at a ſtay, *and* the plague ſpread not in the ſkin; then the prieſt ſhall ſhut him up ſeven days more.

6 And the prieſt ſhall look on him again the ſeventh day: and behold, *if* the plague *be* ſomewhat dark, and the plague ſpread not in the ſkin; the prieſt ſhall pronounce him clean: it *is but* a ſcab: and he ſhall waſh his clothes, and be clean.

7 But if the ſcab ſpread much abroad in the ſkin, after that he hath been ſeen of the prieſt, for his cleanſing; he ſhall be ſeen of the prieſt again.

8 And *if* the prieſt ſee, that behold, the ſcab ſpreadeth in the ſkin: then the prieſt ſhall pronounce him unclean: it *is* a leproſy.

9 ¶ When the plague of leproſy is in a man, then he ſhall be brought unto the prieſt:

10 And the prieſt ſhall ſee *him*: and behold, *if* the riſing *be* white in the ſkin, and it have turned the hair white, and *there be* quick raw fleſh in the riſing;

11 It *is* an old leproſy in the ſkin of his fleſh, and the prieſt ſhall pronounce him unclean, and ſhall not ſhut him up: for he *is* unclean.

12 And if a leproſy break out abroad in the ſkin, and the leproſy cover all the ſkin of *him that hath* the plague, from his head even to his foot, whereſoever the prieſt looketh;

13 Then the prieſt ſhall conſider: and behold, *if* the leproſy have covered all his fleſh, he ſhall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw fleſh appeareth in him, he ſhall be unclean.

15 And the prieſt ſhall ſee the raw fleſh, and pronounce him to be unclean: *for* the raw fleſh *is* unclean: it *is* a leproſy.

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8 *If ſhe be not able to bring a lamb, then ſhe ſhall bring two turtle doves,* &c.] Hence we may obſerve the great mercy of our Creator in providing for the poor, whoſe circumſtances would not allow them to bring offering of a greater value. And at the ſame time it ſhould be remarked that the Almighty does not regard the value of the oblation: it is the heart that he requires, and, if that be offered, the offender will be ſure of pardon.

Commentary and Notes on Chapter XIII.

2 *When a man ſhall have in the ſkin of his fleſh, a riſing, a ſcab, or bright ſpot.*] Moſes here lays down rules for diſtinguiſhing between the plague of leproſy, and diſeaſes which imitate it in ſome particulars. And it muſt be owned, that ſome of the ſymptoms are of a very extraordinary nature, particularly its affecting houſes and garments. This has induced ſeveral, and particularly Mr. Le Clerc, to imagine, that the leproſy mentioned by Moſes was one of thoſe diſeaſes which providence occaſionally inflicts upon mankind in certain ages and countries; the period whereof being once over they ſeldom or never appear afterwards It is indeed abundantly evident, that new diſeaſes have appeared in different ages of the world; but this diſeaſe was certainly well known in the days of Moſes. The Rabbins are perſuaded, that this leproſy was a miraculous judgment, which God inflicted on the rebellious Jews. But whatever the Rabbins may imagine, Moſes ſpeaks of it as an ordinary diſeaſe, and at his time well known, and not at all as a particular judgment. And, without having recourſe to miracles, we may account for the ſingularity of this and other diſeaſes from natural cauſes; as the difference of climate, diet, and cuſtoms, peculiar to different countries: to which ſome, who carry their reſearchers higher, add the atmoſphere of comets, which now and then appear, and by occaſioning great alterations in the air, may likewiſe affect the bodies of men with new and uncommon diſeaſes. This much is certain, that what we now call the leproſy is very different from what is meant by that name in former times; for it now affects only the ſurface of the body, producing a kind of ſcurf or ſcales on the ſkin; and it may continue upon the patient, in particular parts of the body, without ever making any farther progreſs, which ſhews it to be a cutaneous diſtemper. But this diſeaſe was very different among the ancients, as is abundantly evident from the deſcription given us of it by Galen, who concludes his account of it with obſerving, "That it arrives in time, to ſuch a "degree of inſenſibility, that the wriſt, feet, or even the largeſt "tendons, may be pierced with a needle, without the patient's feel"ing any pain. At laſt, the noſe, fingers, toes, *&c.* fall off entire, "and, by a death, peculiar to each of them, anticipate that of the "patient." Calmet is of opinion, that whatever might be the more remote cauſes of this diſtemper, it was probably owing to little worms or animalcules, burrowing between the ſkin and the fleſh, which, though not perceptible to the naked eye, are ſeen by microſcopes, and is found to be the caſe in other cutaneous diſtempers, particularly in that loathſome diſeaſe the itch. This hypotheſis, he obſerves, will account for all the ſymptoms of this diſtemper mentioned by Moſes. Even the leproſy in houſes, or garments may be thus explained. As to the leproſy of garments, in particular, he obſerves, that as the Iſraelites in the wilderneſs were but ill provided with change of raiment, their linen, for want of being changed and waſhed, would be the more apt to breed theſe infectious vermin; eſpecially as the ſtuff whereof their garments were made was probably ill-dreſſed, they not having then arrived at great perfection in ſcouring cloth. And this, he thinks, may be one reaſon why Moſes prohibits the uſe of linen and woollen interwove, becauſe ſuch garments would be as ſubject to the infection as ſtuffs intirely of wool. Theſe vermin, having ſettled in the ſtuff, would gnaw it like moths, and might leave ſtains in it like thoſe deſcribed, ver. 49. When once it appeared that the leproſy was got into it, that is when it was ſo over-run with thoſe vermin, that there was no poſſibility of exterminating them, without deſtroying the ſtuff at the ſame time, then it is ordered to be burnt, ver. 55; not only to prevent its ſpreading into other garments, but chiefly leſt the diſeaſe ſhould from thence be communicated to the human body. Of theſe vermin the prophet Iſaiah ſeems to ſpeak, chap. li. 8. *The moth ſhall eat them up like a garment, and the worm ſhall eat them like wool.*] Upon the whole, it appears to have been a very terrible diſeaſe; and therefore Moſes acted very prudently in taking ſuch precautions to baniſh it, and to prevent its infection, by appointing the frequent uſe of bathing and other means.

13 *If the leproſy hath covered all his fleſh.*] It may ſeem ſtrange, that a man who is all over leprous ſhould be pronounced clean, and one who is but partly leprous, unclean. But the ſenſe ſeems to be this; if the whole body of any one was turned white, it was not a ſign of a leproſy; whereas if only ſome parts of the ſkin were unuſually white, and the reſt of the natural colour, the preternatural whiteneſs was to be deemed to ariſe from a leproſy, and ſo became unclean. Thus *by the leproſy, covering all the fleſh* is only meant, if the body was all over white, as if the leproſy had covered the whole fleſh. As, ver. 8. he calls that a ſcab which ſeemed at firſt to be but a ſcab, but proved to be a real leproſy. So the reader will obſerve, in ſeveral places of this chapter, that the word leproſy is uſed to ſignify merely the appearance of that diſeaſe.

16 Or if the raw fleſh turn again, and be changed unto white; he ſhall come unto the prieſt;

17 And the prieſt ſhall ſee him; and behold, *if* the plague be turned into white: then the prieſt ſhall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The fleſh alſo in which, *even* in the ſkin thereof, was a bile and is healed,

19 And in the place of the bile there be a white riſing, or a bright ſpot, white, and ſomewhat reddiſh, and it be ſhewed to the prieſt;

20 And if when the prieſt ſeeth it, behold it *be* in ſight lower than the ſkin; and the hair thereof be turned white: the prieſt ſhall pronounce him unclean: it *is* a plague of leproſy broken out of the bile.

21 But if the prieſt look on it, and behold, *there be* no white hairs therein, and *if* it *be* not lower than the ſkin, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days.

22 And if it ſpread much abroad in the ſkin, then the prieſt ſhall pronounce him unclean; it *is* a plague.

23 But if the bright ſpot ſtay in his place, *and* ſpread not, it *is* a burning bile; and the prieſt ſhall pronounce him clean.

24 ¶ Or if there be *any* fleſh, in the ſkin whereof *there is* a hot burning, and the quick *fleſh* that burneth have a white bright ſpot, ſomewhat reddiſh, or white;

25 Then the prieſt ſhall look upon it; and behold, *if* the hair in the bright ſpot be turned white, and it *be in* ſight deeper than the ſkin; it *is* a leproſy broken out of the burning: wherefore the prieſt ſhall pronounce him unclean: it *is* the plague of leproſy.

26 But if the prieſt look on it, and behold, *there be* no white hair in the bright ſpot, and it *be* no lower than the *other* ſkin, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days.

27 And the prieſt ſhall look upon him the ſeventh day: *and* if it be ſpread much abroad in the ſkin, then the prieſt ſhall pronounce him unclean, it *is* the plague of leproſy.

28 And if the bright ſpot ſtay in his place, *and* ſpread not in the ſkin, but it *be* ſomewhat dark; it *is* a riſing of the burning, and the prieſt ſhall pronounce him clean, for it *is* an inflammation of the burning.

29 ¶ If a man or woman hath a plague upon the head or the beard;

30 Then the prieſt ſhall ſee the plague: and behold if it *be* in ſight deeper than the ſkin, and *there be* in it a yellow thin hair; then the prieſt ſhall pronounce him unclean: it *is* a dry ſcall, *even* a leproſy upon the head or beard.

31 And if the prieſt look on the plague of the ſcall, and behold, it *be* not in ſight deeper than the ſkin, and *that there is* no black hair in it; then the prieſt ſhall ſhut up *him that hath* the plague of the ſcall, ſeven days.

32 And in the ſeventh day the prieſt ſhall look on the plague, and behold, *if* the ſcall ſpread not, and there be in it no yellow hair, and the ſcall *be* not in ſight deeper than the ſkin;

33 He ſhall be ſhaven, but the ſcall ſhall he not ſhave: and the prieſt ſhall ſhut up *him that hath* the ſcall, ſeven days more.

34 And in the ſeventh day the prieſt ſhall look on the ſcall: and behold, *if* the ſcall be not ſpread in the ſkin, nor *be* in ſight deeper than the ſkin; then the prieſt ſhall pronounce him clean: and he ſhall waſh his clothes and be clean.

35 But if the ſcall ſpread much in the ſkin after his cleanſing;

36 Then the prieſt ſhall look on him: and behold, if the ſcall be ſpread in the ſkin, the prieſt ſhall not ſeek for yellow hair; he *is* unclean.

37 But if the ſcall be in his ſight at a ſtay, and that there is black hair grown up therein; the ſcall is healed, he *is* clean: and the prieſt ſhall pronounce him clean.

38 If a man alſo or a woman have in the ſkin of their fleſh bright ſpots, *even* white bright ſpots;

39 Then the prieſt ſhall look: and behold, *if* the bright ſpots in the ſkin of their fleſh *be* darkiſh white; it *is* a freckled ſpot *that* groweth in the ſkin; he *is* clean.

40 And the man whoſe hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head towards his face, he *is* fore-head-bald; *yet is* he clean.

42 And if there be in the bald-head, or bald forehead, a white reddiſh ſore; it is a leproſy ſprung up in his bald head, or his bald forehead.

43 Then the prieſt ſhall look upon it: and behold, *if* the riſing of the ſore *be* white reddiſh in his bald head, or in his bald forehead, as the leproſy appeareth in the ſkin of the fleſh.

44 He *is* a leprous man, he *is* unclean: the prieſt ſhall pronounce him utterly unclean, his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes ſhall be rent, and his head bare, and he ſhall put a covering upon his upper lip, and ſhall cry, Unclean, unclean.

46 All the days wherein the plague *ſhall be* in him he ſhall be defiled; he *is* unclean: he ſhall dwell alone; without the camp *ſhall* his habitation *be*.

47 The garment alſo that the plague of leproſy *is* in, *whether it be* a woollen garment, or a linen garment;

48 Whether

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16 *Or if the raw fleſh turn again,* &c.] That is, if thoſe ſpots in the fleſh, which had for ſome time appeared of a vivid ruddy colour, like that of fleſh in its living natural ſtate; if theſe vivid ſpots, I ſay, ſhall again turn white, ſo that the body ſhall again become of one colour, white all over, then the prieſt ſhall pronounce him clean.

24 *Or if there be any fleſh, in the ſkin whereof.*] The words in the original run thus: *Or when in the ſkin of the fleſh there ſhall have been a burning of fire, and the ſoundneſs of the burning ſhall be a white bright ſpot, intenſely ſhining or white*: which, ſtripped of the Hebrew idiom, may be rendered in the following manner: *Again, if in the ſkin of the fleſh there ſhall have been a burning of fire, and the burning, when healed, ſhall leave a white brightneſs intenſely ſhining, or white.*

28 *It is a riſing of the burning.*] This ſhould have been rendered, *It is a mark or ſcar of burning;* for when a burning is healed, it leaves only a mark or ſcar, not a riſing or tumour.

47 *The garment alſo that the plague of leproſy is in.*] This leproſy of garments will ſeem to us very extraordinary; but we muſt conſider, that the Iſraelites in the wilderneſs were but ill provided with change of raiment; that their linen, for want of being changed and waſhed, would be apt to breed infectious vermin.

48 Whether *it be* in the warp, or woof; of linen or of woollen; whether in a ſkin or in any thing made of ſkin:

49 And if the plague be greeniſh or reddiſh in the garment, or in the ſkin, either in the warp, or in the woof, or in any thing of ſkin; it *is* a plague of leproſy, and ſhall be ſhewed unto the prieſt.

50 And the prieſt ſhall look upon the plague, and ſhut up *it that hath* the plague ſeven days.

51 And he ſhall look on the plague on the ſeventh day: if the plague be ſpread in the garment, either in the warp, or in the woof, or in a ſkin, *or* in any work that is made of ſkin; the plague *is* a fretting leproſy; it *is* unclean.

52 He ſhall therefore burn that garment, whether warp or woof, in woollen, or in linen, or any thing of ſkin wherein the plague is: for it *is* a fretting leproſy; it ſhall be burnt in the fire.

53 And if the prieſt ſhall look, and behold, the plague be not ſpread in the garment, either in the warp, or in the woof, or in any thing of ſkin;

54 Then the prieſt ſhall command that they waſh *the thing* wherein the plague *is*, and he ſhall ſhut it up ſeven days more.

55 And the prieſt ſhall look on the plague after that it is waſhed: and behold, *if* the plague have not changed its colour, and the plague be not ſpread, it *is* unclean, thou ſhalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without.

56 And if the prieſt look, and behold, the plague *be* ſomewhat dark after the waſhing of it; then he ſhall rend it out of the garment, or out of the ſkin, or out of the warp, or out of the woof.

57 And if it appear ſtill in the garment, either in the warp, or in the woof, or in any thing of ſkin; it *is* a ſpreading *plague:* thou ſhalt burn that wherein the plague *is*, with fire.

58 And the garment, either warp or woof, or whatſoever thing of ſkin *it be*, which thou ſhalt waſh, if the plague be departed from them, then it ſhall be waſhed the ſecond time, and ſhall be clean.

59 This *is* the law of the plague of leproſy in a garment of woollen or linen, either in the warp, or woof, or in any thing of ſkins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

1 *The rites and ſacrifices in cleanſing of the leper.* 33 *The ſigns of leproſy in a houſe.* 48 *The cleanſing of that Houſe.*

AND the Lord ſpake unto Moſes, ſaying,

2 This ſhall be the law of the leper, in the day of his cleanſing: He ſhall be brought unto the prieſt:

3 And the prieſt ſhall go forth out of the camp: and the prieſt ſhall look, and behold, *if* the plague of leproſy be healed in the leper;

4 Then ſhall the prieſt command to take for him that is to be cleanſed, two birds alive, *and* clean, and cedar-wood, and ſcarlet, and hyſſop.

5 And the prieſt ſhall command that one of the birds be killed in an earthen veſſel, over running water.

6 As for the living bird, he ſhall take it, and the cedar-wood, and the ſcarlet, and the hyſſop, and ſhall dip them and the living bird, in the blood of the bird *that was* killed over the running water.

7 And he ſhall ſprinkle upon him that is to be cleanſed from the leproſy ſeven times, and ſhall pronounce him clean, and ſhall let the living bird looſe into the open field.

8 And he that is to be cleanſed ſhall waſh his clothes, and ſhave off all his hair, and waſh himſelf in water, that he may be clean: and after that he ſhall come into the camp, and ſhall tarry abroad out of his tent ſeven days.

9 But it ſhall be on the ſeventh day, that he ſhall ſhave all his hair off his head, and his beard, and his eye-brows, even all his hair he ſhall ſhave off: and he ſhall waſh his clothes, alſo he ſhall waſh his fleſh in water, and he ſhall be clean.

10 And on the eighth day he ſhall take two he-lambs without blemiſh, and one ewe-lamb of the firſt year without blemiſh, and three tenth-deals of fine flour *for* a meat offering, mingled with oil, and one log of oil.

11 And the prieſt that maketh *him* clean, ſhall preſent the man that is to be made clean, and thoſe things before the Lord, *at* the door of the tabernacle of the congregation.

12 And the prieſt ſhall take one he-lamb, and offer him for a treſpaſs-offering, and the log of oil, and wave them *for* a wave-offering before the Lord.

13 And he ſhall ſlay the lamb in the place where he ſhall kill the ſin-offering, and the burnt-offering in the holy place: for as the ſin-offering *is* the prieſts, *ſo is* the treſpaſs-offering: *it is* moſt holy.

14 And the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and the prieſt ſhall put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

Commentary and Notes on Chapter XIV.

4 *Two birds alive, and clean, and cedar wood, and ſcarlet, and hyſſop*] The hyſſop bound with ſcarlet round a ſtick of cedar-wood, ſerved for an inſtrument to ſprinkle the blood and water. And both Dioſcorides and Pliny inform us, that the juice or reſin of the cedar, together with hyſſop. were reckoned medicinal for cutaneous diſeaſes: that the former was in particular of ſervice to cure the elephantiaſis; a ſpecies of leproſy: and that hyſſop was of virtue to diſſolve ſpots, and recover the colour of the ſkin; and this might be the reaſon why theſe things were preſcribed upon this occaſion. By ſcarlet is here meant ſcarlet-wool, which perhaps, was alſo conſidered as ſanative to ſuch diſtempers. Many moral and metaphyſical reaſons are given for the uſe of theſe particulars, but as they are conjectural, I ſhall only mention that of Aberbanel, who imagines that theſe four things ſignified the leper to be cured of the four evils he laboured under; the living bird denoting that the dead fleſh was reſtored to life; the cedar-wood which is not eaſily corrupted, that he was cured of his putrefaction; the ſcarlet-wool, that he was reſtored to his good complexion; and the hyſſop, which is purgative, and in that country of a very odoriferous ſmell, that his diſeaſe was purged off, and the ſtench of it gone.

7 *And he ſhall let the living bird looſe.*] This was done to ſhew, that the leper was reſtored to a free converſation with his neighbours, as the bird was with the reſt of its kind.

10 *Three tenth deals.*] The tenth part of an ephah, that is, an omer. See Exod. xvi. 16.

And one log of oil.] A log was the ſmalleſt meaſure in uſe among the Jews, and according to Dr. Cumberland, contained ſomething more than half a pint of our meaſure.

12 *And the prieſt ſhall take one he-lamb, and offer him for a treſpaſs offering.*] As this was his firſt time of appearing at the public worſhip of God, it was neceſſary he ſhould pay this public teſtimony of homage and gratitude to his deliverer, beginning with an act of humiliation for ſin; which is the ſource of all thoſe pains and diſeaſes to which both the bodies and ſouls of men are obnoxious.

15 And the prieſt ſhall take *ſome* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the prieſt ſhall dip his right finger in the oil that *is* in his left hand, and ſhall ſprinkle of the oil with his finger, ſeven times before the Lord.

17 And of the reſt of the oil that *is* in his hand, ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the treſpaſs-offering.

18 And the remnant of the oil that *is* in the prieſt's hand, he ſhall pour upon the head of him that is to be cleanſed: and the prieſt ſhall make an atonement for him before the Lord.

19 And the prieſt ſhall offer the ſin-offering, and make an atonement for him that is to be cleanſed from his uncleanneſs, and afterward he ſhall kill the burnt-offering.

20 And the prieſt ſhall offer the burnt-offering, and the meat-offering upon the altar: and the prieſt ſhall make an atonement for him, and he ſhall be clean.

21 And if he *be* poor, and cannot get ſo much; then he ſhall take one lamb *for* a treſpaſs-offering to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil, for a meat-offering, and a log of oil:

22 And two turtle-doves, or two young pigeons, ſuch as he is able to get: and the one ſhall be a ſin-offering, and the other a burnt-offering.

23 And he ſhall bring them on the eighth day, for his cleanſing unto the prieſt, unto the door of the tabernacle of the congregation, before the Lord.

24 And the prieſt ſhall take the lamb of the treſpaſs-offering, and the log of oil, and the prieſt ſhall wave them *for* a wave-offering before the Lord.

25 And he ſhall kill the lamb of the treſpaſs-offering, and the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the prieſt ſhall pour of the oil into the palm of his own left hand.

27 And the prieſt ſhall ſprinkle with his right finger, *ſome* of the oil that *is* in his left hand, ſeven times before the Lord.

28 And the prieſt ſhall put of the oil that *is* in his hand, upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot; upon the place of the blood of the treſpaſs-offering.

29 And the reſt of the oil that *is* in the prieſt's hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the Lord.

30 And he ſhall offer the one of the turtle-doves, or of the young pigeons, ſuch as he can get;

31 *Even* ſuch as he is able to get, the one *for* a ſin-offering, and the other *for* a burnt-offering, with the meat-offering: and the prieſt ſhall make an atonement for him that is to be cleanſed before the Lord.

32 This *is* the law *of him* in whom *is* the plague of leproſy, whoſe hand is not able to get *that which pertaineth* to his cleanſing.

33 ¶ And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

34 When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and I put the plague of leproſy in a houſe of the land of your poſſeſſion;

35 And he that owneth the houſe ſhall come, and tell the prieſt, ſaying, It ſeemeth to me *there is* as it were a plague in the houſe:

36 Then the prieſt ſhall command that they empty the houſe, before the prieſt go *into it*, to ſee the plague; that all that *is* in the houſe be not made unclean: and afterwards the prieſt ſhall go in to ſee the houſe.

37 And he ſhall look on the plague, and behold, *if* the plague *be* in the walls of the houſe with hollow ſtrakes greeniſh or reddiſh, which in ſight *are* lower than the wall.

38 Then the prieſt ſhall go out of the houſe, to the door of the houſe, and ſhut up the houſe ſeven days.

39 And the prieſt ſhall come again the ſeventh day, and ſhall look: and behold, *if* the plague be ſpread in the walls of the houſe;

40 Then the prieſt ſhall command that they take away the ſtones, in which the plague *is*, and they ſhall caſt them into an unclean place without the city.

41 And he ſhall cauſe the houſe to be ſcraped within round about, and they ſhall pour out the duſt that they ſcrape off, without the city into an unclean place.

42 And they ſhall take other ſtones, and put *them* in the place of thoſe ſtones; and he ſhall take other mortar, and ſhall plaiſter the houſe.

43 And if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after he hath ſcraped the houſe, and after it is plaiſtered;

44 Then the prieſt ſhall come and look, and behold, *if* the plague be ſpread in the houſe, it *is* a fretting leproſy in the houſe: it *is* unclean.

45 And he ſhall break down the houſe, the ſtones

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19 *Afterward he ſhall kill the burnt-offering.*] This being the nature of a preſent to God, in gratitude for having worked his cure, was not to be offered, till by the other offerings for treſpaſs and ſin, the man had made public profeſſion of his repentance, without which his gift could not find acceptance at the altar of his God.

34 *When ye be come into the land of Canaan, which I give you for a poſſeſſion and I put the plague of leproſy in a houſe.*] Some have from this paſſage inferred, that this plague was a ſupernatural ſtroke, and that it began in the houſes, which were not infected by the inhabitants, but the inhabitants by the houſes. And the Jews have a tradition, that this puniſhment was inflicted for calumny and detraction. They alſo tell us, that it firſt infected the walls of the houſe, when, if the offender repented, it went no farther; but if he perſiſted, it proceeded to his houſhold ſtuff; and if he ſtill went on, it invaded his garments, and at length his body; but there is no relying on rabbinical traditions; neither can it be inferred from this expreſſion, of *God's putting the plague in a houſe*, that the ſtroke was ſupernatural, ſince as I have in a former note obſerved, all events are, in the ſtile of ſcripture, aſcribed to God. And is not this language equally pious and philoſophical? For what are all the events in the natural world, but the effects of that conſtitution of nature which God has appointed, and over which he conſtantly preſides.

37 *With hollow ſtrakes.*] There was the ſame kind of mark of leproſy in a houſe, as in the body of a man. This ſhews of what a corroding nature this diſeaſe muſt have been, to eat into the very walls.

ſtones of it, and the timber thereof, and all the mortar of the houſe: and he ſhall carry them forth out of the city into an unclean place.

46 Moreover he that goeth into the houſe all the while that it is ſhut up, ſhall be unclean until the even.

47 And he that lieth in the houſe ſhall waſh his clothes: and he that eateth in the houſe ſhall waſh his clothes.

48 And if the prieſt ſhall come in, and look *upon it*, and behold the plague hath not ſpread in the houſe after the houſe was plaiſtered; then the prieſt ſhall pronounce the houſe clean, becauſe the plague is healed.

49 And he ſhall take to cleanſe the houſe two birds, and cedar-wood, and ſcarlet, and hyſſop.

50 And he ſhall kill the one of the birds in an earthen veſſel, over running water.

51 And he ſhall take the cedar-wood, and the hyſſop, and the ſcarlet, and the living bird, and dip them in the blood of the ſlain bird, and in the running water, and ſprinkle the houſe ſeven times.

52 And he ſhall cleanſe the houſe with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyſſop, and with the ſcarlet.

53 And he ſhall let go the living bird out of the city into the open fields, and make an atonement for the houſe: and it ſhall be clean.

54 This *is* the law for all manner of plague of leproſy, and ſcall,

55 And for the leproſy of a garment and of an houſe,

56 And for a riſing, and for a ſcab, and for a bright ſpot:

57 To teach when *it is* unclean, and when *it is* clean: this is the law of leproſy.

CHAP. XV.

1, 9 *Uncleanneſs by iſſues.* 13, 28 *their cleanſing.*

AND the Lord ſpake unto Moſes and to Aaron, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When any man hath a running iſſue out of his fleſh, becauſe of his iſſue he *is* unclean.

3 And this ſhall be his uncleanneſs in his iſſue: whether his fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue, it *is* his uncleanneſs.

4 Every bed whereon he lieth that hath the iſſue, is unclean: and every thing whereon he ſitteth, ſhall be unclean.

5 And whoſoever toucheth his bed ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

6 And he that ſitteth on *any* thing whereon he ſat that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

7 And he that toucheth the fleſh of him that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

8 And if he that hath the iſſue ſpit upon him that is clean; then he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

9 ¶ And what ſaddle ſoever he rideth upon that hath the iſſue, ſhall be unclean.

10 And whoſoever toucheth any thing that was under him, ſhall be unclean until the even: and he that beareth *any of* thoſe things ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

11 And whomſoever he toucheth that hath the iſſue (and hath not rinſed his hands in the water) he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

12 And the veſſel of earth that he toucheth which hath the iſſue, ſhall be broken: and every veſſel of wood ſhall be rinſed in water.

13 ¶ And when he that hath an iſſue is cleanſed of his iſſue; then he ſhall number to himſelf ſeven days for his cleanſing, and waſh his clothes, and bathe his fleſh in running water, and ſhall be clean.

14 And on the eighth day he ſhall take to him two turtle doves, or two young pigeons, and come before the Lord, unto the door of the tabernacle of the congregation, and give them unto the prieſt.

15 And the prieſt ſhall offer them, the one *for* a ſin-offering, and the other *for* a burnt-offering; and the prieſt ſhall make an atonement for him before the Lord for his iſſue.

16 And if any man's ſeed of copulation go out from him, then he ſhall waſh all his fleſh in water, and be unclean until the even.

17 And every garment and every ſkin whereon is the ſeed of copulation, ſhall be waſhed with water, and be unclean until the even.

18 The woman alſo with whom man ſhall lie with ſeed of copulation, they ſhall *both* bathe *themſelves* in water, and be unclean until the even.

19 And if a woman have an iſſue, *and* her iſſue in her fleſh be blood, ſhe ſhall be put apart ſeven days: and whoſoever toucheth her, ſhall be unclean until the even.

20 And every thing that ſhe lieth upon in her ſeparation, ſhall be unclean: every thing alſo that ſhe ſitteth upon ſhall be unclean.

21 And whoſoever toucheth her bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

22 And whoſoever toucheth any thing that ſhe ſat upon, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

23 And

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53 *And make an atonement for the houſe.*] That is, he ſhall cleanſe it ſo as to render it fit for any perſon to dwell in.

Commentary and Notes on Chapter XV.

1 *And the Lord ſpake unto Moſes, &c.*] Moſes and Aaron are next inſtructed in ſome other caſes, which were to be accounted matters of legal uncleanneſs in man or woman; on account whereof they were to be debarred from converſation, and the worſhip of the ſanctuary, for ſome time, and obliged to perform certain ceremonies for their purification. Theſe though in the main aiming at the ſame deſign with the foregoing, namely, to teach the neceſſity of moral purity, and preſerve the reverence due to the worſhip of God, yet were particularly intended as a reſtraint upon immoderate indulgence of the fleſh.

2 *When any man hath a running iſſue.*] What phyſicians call a *gonorrhæa*, or running of the reins, which might proceed from a lewd courſe of life, or from accidental cauſes, as by a ſtrain in the back: though it is generally thought that the *lues venerea* was not known 'till about 300 years ago.

13 *And ſhall be clean.*] That is, he might keep company with his neighbours without defiling them; but he was not to enter the ſanctuary 'till the following ſacrifices were offered.

23 And if it *be* on *her* bed, or on any thing whereon ſhe ſitteth, when he toucheth it; he ſhall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he ſhall be unclean ſeven days: and all the bed whereon he lieth, ſhall be unclean.

25 And if a woman have an iſſue of her blood many days out of the time of her ſeparation, or if it run beyond the time of her ſeparation; all the days of the iſſue of her uncleanneſs, ſhall be as the days of her ſeparation; ſhe *ſhall be* unclean.

26 Every bed whereon ſhe lieth all the days of her iſſue, ſhall be unto her as the bed of her ſeparation: and whatſoever ſhe ſitteth upon, ſhall be unclean, as the uncleanneſs of her ſeparation.

27 And whatſoever toucheth thoſe things ſhall be unclean, and ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

28 ¶ But if ſhe be cleanſed of her iſſue, then ſhe ſhall number to herſelf ſeven days, and after that ſhe ſhall be clean.

29 And on the eighth day ſhe ſhall take unto her two turtles, or two young pigeons, and bring them unto the prieſt, to the door of the tabernacle of the congregation

30 And the prieſt ſhall offer the one *for* a ſin-offering, and the other *for* a burnt-offering; and the prieſt ſhall make an atonement for her before the Lord for the iſſue of her uncleanneſs.

31 Thus ſhall ye ſeparate the children of Iſrael from their uncleanneſs: that they die not in their uncleanneſs, when they defile my tabernacle that *is* among them.

32 This is the law of him that hath an iſſue, and *of him* whoſe ſeed goeth from him, and is defiled therewith;

33 And of her that is ſick of her flowers, and of him that hath an iſſue, of the man, and of the woman, and of him that lieth with her which is unclean,

CHAP XVI.

11 *The prieſt's ſin-offering.* 20 *The ſcape-goat.* 29 *The feaſt of expiations.*

AND the Lord ſpake unto Moſes, after the death of the two ſons of Aaron, when they offered before the Lord, and died;

2 And the Lord ſaid unto Moſes, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the veil, before the mercy-ſeat which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy-ſeat.

3 Thus ſhall Aaron come into the holy *place*: with a young bullock for a ſin-offering, and a ram for a burnt offering.

4 He ſhall put on the holy linen coat, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with the linen girdle, and with the linen mitre ſhall he be attired: theſe *are* holy garments; therefore ſhall he waſh his fleſh in water, and *ſo* put them on.

5 And he ſhall take of the congregation of the children of Iſrael, two kids of the goats for a ſin-offering, and one ram for a burnt-offering.

6 And Aaron ſhall offer his bullock of the ſin-offering, which *is* for himſelf, and make an atonement for himſelf, and for his houſe.

7 And he ſhall take the two goats, and preſent them before the Lord, at the door of the tabernacle of the congregation.

8 And Aaron ſhall caſt Lots upon the two goats: one lot for the Lord, and the other lot for the ſcape-goat.

9 And

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31 *That they die not in their uncleanneſs, when they defile my tabernacle.*] This ſhews, that one particular reaſon of theſe laws was to impreſs the minds of that carnal people with a high reſpect and veneration towards the worſhip of God, and whatever bore the name of ſacred. And, indeed, it could not but have a conſiderable influence this way, ſince there were ſo many ſorts of legal pollutions, that it became a buſineſs of great care and circumſpection, to approach the Divine Preſence with ſuch purity and decorum as they ought.

Commentary and Notes on Chapter XVI.

1 *And the Lord ſpake unto Moſes, after the death of the two ſons of Aaron.*] This Chapter would have naturally followed the tenth where the death of the two perſons is related, if that had not given occaſion for declaring the fore-mentioned laws, about thoſe uncleanneſſes that diſqualify an Iſraelite from approaching the ſanctuary.

2 *Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil.*] None but the high-prieſt himſelf was permitted to enter into *the holy place within the veil*, generally called *the moſt holy place*, and even him only at particular times; as on the great day of expiation, or when he was to conſult the oracle of God.

For I will appear in the cloud upon the mercy-ſeat.] The cloud here mentioned is different from that already deſcribed, *Ex.* xl. 34, 35; for that was on the outſide of the tabernacle: but this ſeems to be underſtood of the ſmoke of the incenſe which the high-prieſt burnt, when he entered into the moſt holy place, which was the cloud with which the mercy-ſeat was then covered.

3 *With a young bullock for a ſin-offering.*] As this was the only time in the whole year in which the high-prieſt was to enter the moſt holy place, he was obliged preparatory to his entering on this ſolemn ſervice, to offer two ſacrifices in behalf of himſelf and his family, a bullock for a ſin-offering, in confeſſion of his infirmities and tranſgreſſions, and to put him in mind that he was but an imperfect interceſſor with God. Next he was to offer a ram for a burnt-offering, in token of his dedicating himſelf wholly to God, with a promiſe of new obedience. The Talmud adds, that he was to abſtain ſeven whole days from every thing that might cauſe an accidental pollution, and thereby render him unfit for his duty.

4 *And he ſhall put on the holy linen coat.*] The mitre, breaſt-plate, and other ornaments were now to be laid aſide, and the high-prieſt clothed only in linen. Perhaps this dreſs was worn in token of humiliation, becauſe this day was appointed for a general repentance, and confeſſion of ſins.

8 *And Aaron ſhall caſt lots upon the two goats.*] How theſe lots were caſt Moſes has not informed us, but the ancient Jews tell us, that there was an urn brought to the high-prieſt, into which he threw two wooden lots, upon one of which were written the words *for the Lord*, and on the other *for Azazel*; that, after ſhaking them, he put in both his hands into the urn, and brought up the lots, the one in his right hand, and the other in his left; and as the goats ſtood on each ſide of him, their fate was determined by the lot that came up in the hand next to them. They alſo uſed to draw a good omen of God's being pacified with them, if the right hand chanced to draw the lot that was for the Lord.

For the ſcape-goat.] In the original, it is *to* or *for Azazel.* But the import of the word *Azazel* has given the commentators a great deal of trouble to diſcover. Some think it is the name of a mountain in Judea, about eleven thouſand paces from Jeruſalem. Le Clerc is of opinion, that *Azazel* was a ſteep and craggy precipice, down which the goat was thrown. Dr. Spencer endeavours to prove, that *Azazel* ſignifies the devil, and ſays, that the word properly ſignifies *the fugitive* or *revolting power*, which very well agrees with the character of that malignant ſpirit, who fell from his firſt eſtate. The ſenſe, therefore, according to that author, is, that the goat, which was ſymbollically charged with the ſins of the whole nation, was not worthy either to be offered as a ſacrifice to Jehovah, or to be admitted into the reſt of the flock, but was to be ſent away to *Azazel*, the foul ſpirit which dwells in the wilderneſs. For the deſert and places uninhabited, are all along in ſcripture conſidered as the peculiar reſort of ſatyrs, dæmons, and impure ſpirits. Hence our Saviour is ſaid to have been led out into the wilderneſs to be tempted of the devil; and

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9 And Aaron ſhall bring the goat upon which the Lord's lot fell, and offer him *for* a ſin-offering.

10 But the goat upon which the lot fell to be the ſcape-goat, ſhall be preſented alive before the Lord, to make an atonement with him *and* to let him go for a ſcape-goat into the wilderneſs.

11 And Aaron ſhall bring the bullock of the ſin-offering, which *is* for himſelf, and ſhall make an atonement for himſelf, and for his houſe, and ſhall kill the bullock of the ſin-offering, which *is* for himſelf.

12 And he ſhall take a cenſer full of burning coals of fire from off the altar before the Lord, and his hands full of ſweet incenſe beaten ſmall, and bring *it* within the veil.

13 And he ſhall put the incenſe upon the fire before the Lord, that the cloud of the incenſe may cover the mercy-ſeat that *is* upon the teſtimony, that he die not.

14 And he ſhall take of the blood of the bullock, and ſprinkle *it* with his finger upon the mercy-ſeat eaſt-ward: and before the mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times.

15 ¶ Then ſhall he kill the goat of the ſin-offering that *is* for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat.

16 And he ſhall make an atonement for the holy *place*, becauſe of the uncleanneſs of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſins: and ſo ſhall he do for the tabernacle of the congregation that remaineth among them, in the midſt of their uncleanneſs.

17 And there ſhall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himſelf, and for his houſhould, and for all the congregation of Iſrael.

18 And he ſhall go out unto the altar that *is* before the Lord, and make an atonement for it: and ſhall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar, round about.

19 And he ſhall ſprinkle of the blood upon it with his finger ſeven times, and cleanſe it, and hallow it from the uncleanneſs of the children of Iſrael.

20 ¶ And when he had made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he ſhall bring the live goat:

21 And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their trangreſſions in all their ſins, putting them upon the head of the goat, and ſhall ſend *him* away by the hand of a fit man into the wilderneſs.

22 And the goat ſhall bear upon him all their iniquities, unto a land not inhabited: and he ſhall let go the goat in the wilderneſs.

23 And Aaron ſhall come into the tabernacle of the congregation, and ſhall put off the linen garments which he put on, when he went into the holy *place*, and ſhall leave them there.

24 And

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the dæmoniac is ſaid to have been often driven by the devil into the wilderneſs, *Luke* viii. 29. The dæmons are therefore in Hebrew called *ſchadin*, ſolitary beings, becauſe of their envious unſociable nature. And to this our Saviour alludes, *Mat.* xii. 43. *When the unclean ſpirit is gone out of a man, he walketh through dry places.* The ceremonial of the ſcape-goat was a divine inſtitution, intended to repreſent the miſerable ſtate of ſinners, who are fit only to aſſociate with the devil in a land not inhabited.

With regard to the origin of this double oblation, Dr. Spencer derives it from the notion that had prevailed in the world, that there were two ſovereign genii, or Angels, conſtituted under God to be the diſpenſers of good and evil; to whom were to be offered two kind of gifts, to the one *thank-offerings*, to the other *deprecatory-offerings.* Which doctrine being abuſed to rob the Supreme Deity of his due worſhip and honour; therefore Moſes, by God's direction, ſo far conformed to the eſtabliſhed cuſtom, as to appoint a national atonement to be made by a double oblation; but to prevent the abuſe of the ceremony, he ordered both to be preſented before the tabernacle of Jehovah, and conſecrated to his honour, to remind them that he was both the diſpenſer of good, and averter of evil. Each oblation was appointed to be ſimilar in all reſpects, becauſe they were ſacred to the honour of the ſame God; whereas, among the Gentiles, one was white, and offered to the celeſtial or good angel, and the other black, being dedicated to the infernal or evil angel. Hence, alſo, as the high-prieſt in ſprinkling the blood of the firſt, ſupplicated Jehovah for public bleſſings; ſo over the head of the ſcape-goat he made a ſolem confeſſion, before the ſame Supreme Being, of the national ſins, in teſtimony that they believed God to be the ſole forgiver of ſins, and the author of thoſe calamities they either ſuffered or feared.

12 *And bring it within the veil.*] That is, into the holy of holies, which was ſeparated by a veil from the holy place; and this was the firſt time of Aaron's entering the moſt holy place on this ſolemn day. And we find from the next verſe, that at his entrance he threw the incenſe on the burning coals, and filled the holy place with a cloud of ſmoke, to prevent him from ſeeing the ark, and from being ſtruck with the glory iſſuing out of it. The Jews tell us that he entered ſideways, as not daring to look directly upon the glory of the place, and that having filled the holy place with a cloud of ſmoke, he went out backward, having his face directed towards the mercy-ſeat, out of reverence to the divine mercy which was there repreſented.

14 *He ſhall take of the blood.*] The blood of the victim was without the veil, and therefore the prieſt muſt come out of the moſt holy place for the blood, and then enter it a ſecond time.

And ſprinkle it with his finger upon the mercy-ſeat.] This paſſage might be better rendered in the following manner: *and ſprinkle it with his finger before the mercy ſeat eaſtward, even before the mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times.* For it does not appear that the mercy-ſeat was ſprinkled with the blood; and the word *alpene* which we render *upon*, ſignifies alſo, *by*, *towards*, or *before.*

15 *And bring the blood within the veil.*] This was the third time of entering the holy of holies.

16 *He ſhall make an atonement for the holy place.*] This annual ceremony of ſprinkling the blood in the place of God's peculiar reſidence, which was accompanied with ſolemn ſupplications, was intended as an acknowledgment, that the Jewiſh place of worſhip was, by the ſins committed the preceding year by the prieſts and people, rendered an unworthy habitation for the divine preſence: and therefore the prieſt offered the victims blood, as a ſign of their having forfeited their own blood or life, praying that it might be accepted in their ſtead.

18 *And he ſhall go out unto the altar that is before the Lord.*] That is, to the altar of burnt-offering, ſaid to be before the Lord, becauſe it ſtood before the tabernacle, the ſymbol of God's divine preſence. Thus the high-prieſt was to compleat the purification of the whole tabernacle, ſtained, as it were, with the guilt of a ſinful people.

21 *And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him,* &c.] This confeſſion was made in the words to the following effect: *O Lord, thy people, the houſe of Iſrael, have ſinned, have rebelled againſt thee; and now, O Lord, I beſeech thee, forgive their ſins, rebellions, and backſlidings, by which they have offended thee, according as it it written in the law of thy ſervant Moſes; in that day he ſhall make atonement for you, he ſhall cleanſe you, and you ſhall be clean from all your ſins before the Lord.*

By the hand of a fit man.] By an officer appointed for this purpoſe. The Rabbins ſay a prieſt was deputed on this ſervice.

22 *And the goat ſhall bear upon him all their iniquities.*] This action of ſending away the ſcape-goat, on whoſe head the ſins of the people were figuratively transferred into the wilderneſs, a land not inhabited, or the region of forgetfulneſs, was intended to ſignify by a ſymbolical repreſentation, that a ſincere repentance would procure pardon for all their ſins, and lik a ſcape-goat, bear them into the land of forgetfulneſs, and hide them under the mantle of oblivion.

And he ſhall let go the goat in the wilderneſs.] Here we are plainly told, that the goat was to be ſet at liberty in the wilderneſs. But it was cuſtomary in after times, to conduct him to a dreadful precipice at ſome diſtance from Jeruſalem, and throw him down from the ſummit. The Jews tell us, that a cauſeway was made from Jeruſalem to the precipice, on purpoſe for this ſervice.

24 And he ſhall waſh his fleſh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himſelf and for the people.

25 And the fat of the ſin-offering ſhall he burn upon the altar.

26 And he that let go the goat for the ſcape-goat, ſhall waſh his clothes, and bathe his fleſh in water, and afterward come into the camp.

27 And the bullock *for* the ſin-offering, and the goat *for* the ſin-offering, whoſe blood was brought in to make an atonement in the holy *place*, ſhall *one* carry forth without the camp, and they ſhall burn in the fire their ſkins, and their fleſh, and their dung.

28 And he that burneth them ſhall waſh his clothes, and bathe his fleſh in water, and afterwards he ſhall come into the camp.

29 ¶ And *this* ſhall be a ſtatute for ever unto you: *that* in the ſeventh month, on the tenth *day* of the month, ye ſhall afflict your ſouls, and do no work at all, *whether it be* one of your own country, or a ſtranger that ſojourneth among you.

30 For on that day ſhall *the prieſt* make an atonement for you, to cleanſe you, *that* ye may be clean from all your ſins before the Lord.

31 It *ſhall be* a ſabbath of reſt unto you, and ye ſhall afflict your ſouls by a ſtatute for ever.

32 And the prieſt, whom he ſhall anoint, and whom he ſhall conſecrate to miniſter in the prieſts office in his father's ſtead, ſhall make the atonement, and ſhall put on the linen clothes, *even* the holy garments.

33 And he ſhall make an atonement for the holy ſanctuary, and he ſhall make an atonement for the tabernacle of the congregation, and for the altar: and he ſhall make an atonement for the prieſts, and for all the people of the congregation.

34 And this ſhall be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael, for all their ſins, once a year. And he did as the Lord commanded Moſes.

CHAP. XVII.

1 *Blood of beaſts muſt be offered at the tabernacle door.* 10 *Blood forbidden.*

AND the Lord ſpake unto Moſes, ſaying.

2 Speak unto Aaron, and unto his ſons, and unto all the children of Iſrael, and ſay unto them; This *is* the thing which the Lord hath commanded, ſaying

3 What man ſoever *there be* of the houſe of Iſrael, that killeth an ox, or lamb, or goat in the camp, or that killeth it out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord: blood ſhall be imputed unto that man; he hath ſhed blood; and that man ſhall be cut off from among his people:

5 To the end that the children of Iſrael may bring their ſacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the prieſt, and offer them *for* peace-offerings unto the Lord.

6 And the prieſt ſhall ſprinkle the blood upon the altar of the Lord, at the door of the tabernacle of the congregation, and burn the fat for a ſweet ſavour unto the Lord.

7 And

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29 *A ſtatute for ever*]. That is, as long as the Jewiſh diſpenſation ſhall continue.

In the ſeventh month.] That is, the month of *Tiſri*, which nearly anſwers to our September, the holy year commencing with the month Abib, anſwering to our March

Ye ſhall aflict your ſouls.] The Jews underſtood this expreſſion to ſignify their abſtaining from eating and drinking, from all ſervile labour and carnal recreations, and their employing the day in confeſſion of ſins, and other duties of repentance. But it is plain, that all theſe outward acts of mortification could have no other intention than to promote that religious ſorrow, and inward compunction of mind, which are the beginning of true repentance, and promiſed a ſincere amendment of life; without which, all the moſt pompous forms of external worſhip are but olemn mockery. Dr. Spencer obſerves, that the whole ceremony practiſed at the ſolemn feaſt of expiation was typical, and intended to prefigure the great atonement made by Jeſus Chriſt, the high-prieſt of our profeſſion. Thus the writer to the Hebrews obſerves, that the high-prieſt's entering once a year into the holy of holies with the blood of the victim, figured Chriſt's entering into heaven by his own blood, to appear in the preſence of God for us, Heb. ix 11. And becauſe Chriſt's death and his victory could not be both fitly ſhadowed by one beaſt, which the prieſt having once killed, could not again make alive, therefore God appointed two, that in the ſlain beaſt, the death of Chriſt, and in the live one, his life and victory, might be foreſhewn.

32 *And the prieſt whom he ſhall anoint*, &c.] This ſhould have been rendered, *and the prieſt who ſhall be anointed, and who ſhall be conſecrated*, as it is in the vulgar tranſlation.

34 *An everlaſting ſtatute to you.*] That is, this ceremony ſhall be obſerved as long as the Jewiſh nation continues. But as that has been long ſince deſtroyed, together with their temple; the modern Jews uſe very different ceremonies on the day of expiation. They prepare themſelves for this day of ſolemn humiliation by prayer, after which they go to the place where they bury their dead, and beg of God to forgive their ſins in regard to the memory of the ſaints that are there interred, and then plunge themſelves into the water, that the ablution of their ſins may be entire. In the evening, when the ſolemnity begins, they go to the ſynagogue, carrying a wax taper, which they light, and all ſing with very loud voices. The women at the ſame time light up candles in their houſes, from the brightneſs whereof, and the conſiſtency of the tallow or wax, they form preſages. If the light be clear, they conclude that their ſins are certainly remitted; but if pale, they are greatly diſturbed: and if the tallow and wax run, they dread the effect's of God's anger. The next day early in the morning, they again repair to the ſynagogue, and read a long prayer, wherein they declare, that all the oaths and promiſes which have not been performed during the courſe of the year, are void, becauſe an atonement is made for ſin. At the concluſion of the ſolemnity, the Rabbi gives the bleſſing to the people with his hands lifted up; and the congregation out of reſpect to the prieſt's hand, or rather to the majeſty of God whom he repreſents, put their hands before their eyes, and cover their faces. They ſound the horn in memory of the jubilee, and believe that God cauſes his voice to be heard, declaring his forgiveneſs of ſins, and that every one may return home with this confidence, that his iniquities are pardoned. Wherefore they depart to their reſpective habitations, dreſs themſelves in clean white clothes, ſit down to table, and break their faſt; for before they had neither eat nor drank any thing the whole day.

Commentary and Notes on Chapter XVII.

3 *What man ſoever there be of the houſe of Iſrael, that killeth an ox*, &c.] This command extended both to ſuch beaſts as were killed for food as well as to thoſe for ſacrifice. For it muſt be obſerved, that even thoſe animals that were ſlain by any Iſraelite, for the uſe of his family, were firſt preſented to God, at leaſt a part of them, by way of peace offerings. Now, before the erecting of the tabernacle, every one was at liberty to offer theſe ſacrifices where-ever he pleaſed; but after the ſanctuary was ſet up, Moſes, who knew they had abuſed this liberty in offering their ſacrifices to demons inſtead of the true God, obliged them to perform this act of worſhip no where but at the tabernacle, in order to maintain an uniformity in religion, and, at the ſame time, to prevent them from falling into thoſe ſuperſtitions to which they were ſo remarkably prone. This law was, however, after their ſettlement in Canaan, diſpenſed with, on account of the great diſtance many of them lived from the tabernacle and temple.

4 *Blood ſhall be imputed unto that man.*] That is, he ſhall die for his offence, as a murderer, or one who hath ſhed innocent blood. Hence we ſee how ſtrictly the laws were againſt idolatry.

7 And they ſhall no more offer their ſacrifices unto devils, after whom they have gone a whoring. This ſhall be a ſtatute for ever unto them throughout their generations.

8 And thou ſhalt ſay unto them, Whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers which ſojourn among you, that offereth a burnt-offering or ſacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man ſhall be cut off from among his people.

10 ¶ And whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among you, that eateth any manner of blood; I will even ſet my face againſt that ſoul that eateth blood, and will cut him off from among his people.

11 For the life of the fleſh *is* in the blood: and I have given it to you upon the altar to make an atonement for your ſouls: for it *is* the blood *that* maketh an atonement for the ſoul.

12 Therefore I ſaid unto the children of Iſrael, No ſoul of you ſhall eat blood, neither ſhall any ſtranger that ſojourneth among you eat blood.

13 And whatſoever man *there be* of the children of Iſrael, or of the ſtrangers that ſojourn among you, which hunteth and catcheth any beaſt or fowl that may be eaten; he ſhall even pour out the blood thereof, and cover it with duſt.

14 For *it is* the life of all fleſh; the blood of it *is* for the life thereof: therefore I ſaid unto the children of Iſrael, Ye ſhall eat the blood of no manner of fleſh: for the life of all fleſh *is* the blood thereof: whatſoever eateth it ſhall be cut off.

15 And every ſoul that eateth that which died *of itſelf*, or that which was torn *with beaſts*, *whether it be* one of your own country, or a ſtranger, he ſhall both waſh his clothes, and bathe *himſelf* in water, and be unclean until the even: then ſhall he be clean.

16 But if he waſh *them* not, nor bathe his fleſh; then he ſhall bear his iniquity.

CHAP XVIII.

1 *Unlawful marriages.* 19 *Unlawful luſts.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, I *am* the Lord your God.

3 After the doings of the land of Egypt wherein ye dwelt, ſhall ye not do: and after the doings of the land of Canaan whither I bring you, ſhall ye not do: neither ſhall ye walk in their ordinances.

4 Ye ſhall do my judgements, and keep mine ordinances, to walk therein: I *am* the Lord your God.

5 Ye ſhall therefore keep my ſtatutes and my judgements: which if a man do, he ſhall live in them: I *am* the Lord.

6 ¶ None of you ſhall approach to any that is near of kin to him, to uncover *their* nakedneſs: I *am* the Lord.

7 The nakedneſs of thy father, or the nakedneſs of thy mother, ſhalt thou not uncover, ſhe *is* thy mother, thou ſhalt not uncover her nakedneſs.

8 The nakedneſs of thy father's wife ſhalt thou not uncover: it *is* thy father's nakedneſs.

9 The nakedneſs of thy ſiſter, the daughter of thy

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7 *And they ſhall no more offer their ſacrifices unto devils.*] The Hebrew word, which we render *devil*, is *ſeirim*, and primarily ſignifies goats; and hence denotes thoſe idols worſhipped under the ſymbol of goats; a ſpecies of idolatry to which the Iſraelites were greatly addicted in Egypt, and which ſome of them continued to practiſe in the wilderneſs. *Have ye offered unto me ſacrifices and offerings in the wilderneſs forty years, O houſe of Iſrael? But ye have borne the tabernacle of your Molech and Chiun your images, the ſtar of your god, which ye make to yourſelves*, Amos v. 25, 26. Maimonides tells us, that the Zaibians worſhipped dæmons under the figure of goats, imagining them to appear in that form, whence they called them by the name of *ſeirim*, or goats; and that this cuſtom, being ſpread over all that part of the world in the time of Moſes, gave occaſion to this precept.

12 *No ſoul of you ſhall eat blood*] Beſides the natural reaſon for not eating blood, (ſee note on Gen ix. 4.) it is alſo, not improbably, ſuppoſed, that another deſign of the prohibition might be to raiſe in men's minds an abhorrence of the cruel practice of ſome idolaters, who drank the blood of the victim as it came reeking from the wound; and that not only of beaſts, but of men, whom they ſometimes offered in ſacrifice to their gods.

13 *He ſhall even pour out the blood thereof, and cover it with duſt.*] The blood being conſecrated to a ſacred uſe, namely, a ranſom for the forfeited lives of ſinful men, it was to be treated with reverence, and covered out of ſight, leaſt any beaſt ſhould lick it up; or leſt it ſhould be applied to any of the purpoſes of ſuperſtition, after the example of idolaters.

15 *Or a ſtranger.*] By the word *ſtranger* is here meant proſelytes, or heathen converts, who were circumciſed, and embraced the Jewiſh religion. For, with regard to ſtrangers, who only reſided among the Iſraelites, but followed their own religion, they might eat theſe things freely, without giving offence.

Commentary and Notes on Chapter XVIII.

5 *Which if a man do, he ſhall live in them.*] That is, he ſhall long enjoy all the temporal bleſſings which God promiſed in his covenant with the Jews. In the Chaldaic and Arabic verſions it is rendered, *He ſhall live by them to life eternal.*] And doubtleſs the original will bear that ſenſe, and is often ſo taken in the New Teſtament; where *life* and *to live* ſignify the enjoyment of that ſpiritual, that true rational and divine life, which reſults from a ſtedfaſt, uniform courſe of piety and virtue: which life, in all good men, is happily begun in this world; but the conſummation and eternal fruition thereof is reſerved for them in the world to come. According to this idea of the word *life*, which appears to have been well underſtood by all the moraliſts in our Saviour's days, we find him and his apoſtles quoting this very paſſage, in that ſublime ſpiritual meaning juſt mentioned. See Mat. xix. 17; Rom. x. 5; Gal. iii. 12. But that Moſes meant it chiefly, if not entirely of that temporal life, and outward proſperity, which God promiſed to the Jews and their poſterity, in caſe they maintained their faith and allegiance to him, and kept themſelves from the idolatrous practices of the nations, is evident from the whole ſtrain of theſe books, particularly from Deut. xxx. 15, 16, *See, I have ſet before thee this day life and good, and death and evil: In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his ſtatutes, and his judgments, that thou mayeſt live and multiply: and the Lord thy God ſhall bleſs thee in the land whither thou goeſt to poſſeſs it.* Indeed the immortality of the ſoul, and the rewards and puniſhments of a future ſtate, are rather ſuppoſed and implied in the law of Moſes, than directly aſſerted and revealed. The principal reaſon for this ſeems to be, becauſe theſe things were not controverted or denied in thoſe early ages: a conſiderable part even of the idolatry that then prevailed in the world, proceeded from the notion of ſeparate incorporeal beings; and eſpecially the worſhip of departed heroes, neceſſarily ſuppoſed that their ſouls ſurvived after death. But, beſides this, it is to be obſerved, that as the law of Moſes was immediately directed to the whole people of Iſrael, conſidered as a nation or community; ſo the ſanction of that law, or the promiſes and threatenings whereby obedience was enforced, were ſuited to the nature and circumſtances of a community, and therefore could only be of a temporal nature: for, indeed, communities ſubſiſt only in this life, and conſequently are capable only of temporal rewards and puniſhments.

I am the Lord.] In the Hebrew it is, *I am Jehovah:* that is, I am faithful, and keep my covenant, and fulfil my promiſes. I am the ſovereign diſpenſer of life and death, therefore thoſe who keep my laws ſhall live.

9 *The nakedneſs of thy ſiſter.*] It is for the intereſt of ſociety not to allow families to marry within themſelves, but to diffuſe the obligations of ſocial love, by joining in alliance with ſuch as were not related to them before. In the beginning, when God had created only one

thy father, or daughter of thy mother, *whether ſhe be* born at home, or born abroad, *even* their nakedneſs thou ſhalt not uncover.

10 The nakedneſs of thy ſon's daughter, or of thy daughter's daughter, *even* their nakedneſs thou ſhalt not uncover: for theirs *is* thine own nakedneſs.

11 The nakedneſs of thy father's wife's daughter, begotten of thy father (ſhe *is* thy ſiſter) thou ſhalt not uncover her nakedneſs.

12 Thou ſhalt not uncover the nakedneſs of thy father's ſiſter: ſhe *is* thy father's near kinſwoman.

13 Thou ſhalt not uncover the nakedneſs of thy mother's ſiſter: ſhe *is* thy mother's near kinſwoman.

14 Thou ſhalt not uncover the nakedneſs of thy father's brother, thou ſhalt not approach to his wife: ſhe *is* thine aunt.

15 Thou ſhalt not uncover the nakedneſs of thy daughter-in-law: ſhe *is* thy ſon's wife, thou ſhalt not uncover her nakedneſs.

16 Thou ſhalt not uncover the nakedneſs of thy brother's wife: it *is* thy brother's nakedneſs.

17 Thou ſhalt not uncover the nakedneſs of a woman and her daughter, neither ſhalt thou take her ſon's daughter, or her daughter's daughter, to uncover her nakedneſs; *for* they *are* her near kinſwomen: it *is* wickedneſs.

18 Neither ſhalt thou take a wife to her ſiſter to vex *her*, to uncover her nakedneſs, beſides the other in her life *time*.

19 ¶ Alſo thou ſhalt not approach unto a woman to uncover her nakedneſs, as long as ſhe is put apart for her uncleanneſs.

20 Moreover, thou ſhalt not lie carnally with thy neighbour's wife, to defile thyſelf with her.

21 And thou ſhalt not let any of thy ſeed paſs through *the fire* to Molech, neither ſhalt thou profane the name of thy God: I *am* the Lord.

22 Thou ſhalt not lie with mankind as with womankind: it *is* abomination.

23 Neither ſhalt thou lie with any beaſt to defile thyſelf therewith: neither ſhall any woman ſtand before a beaſt to lie down thereto: it *is* confuſion.

24 Defile not ye yourſelves in any of theſe things: for in all theſe the nations are defiled which I caſt out before you.

25 And the land is defiled: therefore I do viſit the iniquity thereof upon it, and the land itſelf vomiteth out her inhabitants.

26 Ye ſhall therefore keep my ſtatutes and my judgements, and ſhall not commit any of theſe abominations; *neither* any of your own nation, nor any ſtranger that ſojourneth among you:

27 (For all theſe abominations have the men of the land done, which *were* before you, and the land is defiled)

28 That the land ſpue not you out alſo, when ye defile it, as it ſpued out the nations that *were* before you.

29 For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit *them*, ſhall be cut off from among their people.

30 Therefore ſhall ye keep mine ordinance, that *ye* commit not *any one* of theſe abominable cuſtoms, which were committed before you, and that ye defile not yourſelves therein: I *am* the Lord your God.

CHAP. XIX.

A repetition of ſundry laws.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, Ye ſhall be holy: for I the Lord your God *am* holy.

3 ¶ Ye ſhall fear every man his mother and his father, and keep my ſabbaths: I *am* the Lord your God.

4 Turn ye not unto idols, nor make to yourſelves molten Gods: I *am* the Lord your God.

5 ¶ And if ye offer a ſacrifice of peace-offerings unto the Lord: ye ſhall offer it at your own will.

6 It ſhall be eaten the ſame day ye offer it, and on the morrow; and if ought remain until the third day, it ſhall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it ſhall not be accepted.

8 Therefore *every one* that eateth it ſhall bear his iniquity, becauſe he hath profaned the hallowed thing of the Lord: and that ſoul ſhall be cut off from among his people.

9 ¶ And when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt.

10 And thou ſhalt not glean thy vineyard, neither

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one man and one woman, ſuch marriages were neceſſary; but now there is great reaſon why they ſhould be prohibited.

16 *Thou ſhalt not uncover the nakedneſs of thy brother's wife.*] Unleſs he died childleſs, for then the next brother was obliged to marry her. Deut. xxv. 5.

17 *Of a woman and her daughter.*] The reaſon is, becauſe he was in place of a father to her.

21 *Thou ſhalt not let any of thy ſeed paſs through the fire to Molech*] In the Hebrew it is only, *Thou ſhalt not let any of thy ſeed paſs through to Molech.* But the word *fire* is reaſonably ſupplied from other places of ſcripture, where it is expreſſed, as 2 Kings xxiii. 10. Molech, which literally ſignifies *king*, was the idol of the Ammonites. The Rabbins aſſure us, that this idol was of braſs, and placed on a throne of the ſame metal; his head which reſembled that of a calf, was adorned with a royal crown, and his arms were extended as if to embrace any that approached him. When they intended to offer any children to him, they heated the ſtatue with a great fire, made within it: and when it was burning hot, they placed the miſerable victims within his arms, by which means the unfortunate innocent was deſtroyed by the violence of the heat. And that the cries of the children, thus barbarouſly tormented, might not be heard, they made a great noiſe with drums and other inſtruments. Others ſay that the ſtatue was hollow, and that it contained ſeven ſeperate cavities; the firſt appointed for meal or flour, the ſecond for turtle doves, the third for an ewe, the fourth for a ram, the fifth for a calf, and the ſixth for an ox, and the ſeventh for a child; and that all theſe offerings were conſumed together, by heating the ſtatue in the inſide.

> Firſt Molech, horrid king, beſmear'd with blood
> Of human ſacrifice, and parents' tears;
> Tho' for the noiſe of drums and timbrels loud
> Their children's cries unheard, that paſs'd thro' fire
> To his grim idol. *Par. Loſt*, i. 392.

Commentary and Notes on Chapter XIX.

4 *Turn ye not unto idols.*] In the original Hebrew it is, *turn ye not unto elilim*, vain things, or things of nought, from *elil*, nothing. Becauſe idols had no power either to hurt or aſſiſt any of the ſons of men.

9 *Thou ſhalt not wholly reap the corners of thy field.*] From this, and many other laws, we may be convinced, that the genius of the Jewiſh laws was mercy and charity, though both were ſo badly practiſed by its narrow-minded profeſſors.

ther ſhalt thou gather *every* grape of thy vineyard; thou ſhalt leave them for the poor and ſtranger: I *am* the Lord your God.

11 Ye ſhall not ſteal, neither deal falſly, neither lie one to another.

12 And ye ſhall not ſwear by my name falſly, neither ſhalt thou profane the name of thy God: I *am* the Lord.

13 Thou ſhalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired, ſhall not abide with thee all night until the morning.

14 Thou ſhalt not curſe the deaf, nor put a ſtumbling-block before the blind, but ſhalt fear thy God: I *am* the Lord.

15 Ye ſhall do no unrighteouſneſs in judgment: thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty: *but* in righteouſneſs ſhalt thou judge thy neighbour.

16 Thou ſhalt not go up and down *as* a tale-bearer among thy people neither ſhalt thou ſtand againſt the blood of thy neighbour: I *am* the Lord.

17 Thou ſhalt not eat thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.

18 Thou ſhalt not avenge nor bear any grudge againſt the children of thy people, but thou ſhalt love thy neighbour as thyſelf: I *am* the Lord.

19 Ye ſhall keep my ſtatutes. Thou ſhalt not let thy cattle gender with a diverſe kind; thou ſhalt not ſow thy field with mingled ſeed: neither ſhall a garment mingled of linen and woollen come upon thee.

20 And whoſoever lieth carnally with a woman that *is* a bond-maid betrothed to an huſband, and not at all redeemed, nor freedom given her; ſhe ſhall be ſcourged: they ſhall not be put to death, becauſe ſhe was not free.

21 And he ſhall bring his treſpaſs-offering unto the Lord, unto the door of the tabernacle of the congregation, *even* a ram for a treſpaſs-offering.

21 And the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, before the Lord, for his ſin which he hath done; and the ſin which he hath done, ſhall be fogiven him.

23 And when ye ſhall come into the land, and ſhall

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11 *Neither deal falſly.*] This precept, by being connected with the foregoing, ſeems levelled directly againſt thoſe mean ways of deceiving and over-reaching one another, which are ſo often uſed in traffick and bargaining. Thoſe who act in ſo ungenerous a manner, may poſſibly applaud their own wiſdom, in being able to deceive their neighbour to his loſs, and their own advantage; but ſuch would do well to remember the queſtion put by our bleſſed Saviour himſelf, *What is a man profited if he gain the whole world, and loſe his own ſoul?*

13 *The wages of him that is hired ſhall not abide with thee all night*, &c.] That is, thou ſhalt not detain his wages when he aſks it of thee. This is, another inſtance of the merciful proviſion made for the poor by the law of Moſes. The day labourer is commonly ſo poor, that his wages are often the ſole means of his ſubſiſtence: and therefore the detaining of them is ſuch an act of injuſtice and inhumanity, that no good-natured man can be guilty of it; far leſs one who has a ſincere regard to God, who loves mercy, and is an irreconcileable enemy to all cruelty and oppreſſion.

14 *Thou ſhalt not curſe the deaf.*] It is contrary to humanity to curſe, calumniate, or defame any perſon; but to uſe ſuch monſtrous language to thoſe incapable of hearing, and conſequently of anſwering for themſelves, is doubly cruel; it is adding inſult to injuſtice.

Nor put a ſtumbling-block before the blind.] This is a crime of the ſame nature with the foregoing; and the precept is repeated in Deuteronomy, with an imprecation on the tranſgreſſors of it.

16 *Thou ſhalt not go up and down as a tale-bearer among thy people*] To go about from houſe to houſe, from company to company, picking up ſcandal, and officiouſly ſpreading the ſame, is an employment baſe and unmanly in itſelf, and extremely injurious to ſociety: beſides, ſuch perſons generally miſrepreſent the circumſtances of a report, intermingle falſehood with truth, and aggravate every faculty circumſtance. But even ſuppoſing they did not miſrepreſent the real faults of others, they are ſtill guilty, becauſe the publiſhing the ſlips of our neighbours, unleſs it tends to promote ſome good purpoſe, is in itſelf a crime; it is directly oppoſite to that charity which is the ornament of human nature, and the bond of ſociety: for charity dwells with pleaſure on the virtues of others, but draws a veil over their blemiſhes and imperfections.

17 *Thou ſhalt not hate thy brother in thine heart.*] To be angry upon occaſion is human, but to hate and bear malice is diabolical. *If thy brother treſpaſs againſt thee, rebuke him; and if he repent, forgive him*, Luke xvii. 3.

Thou ſhalt in any wiſe rebuke thy neighbour.] That is, if he hath done thee an injury, thou ſhalt rebuke him openly for his fault, at the very time of his having committed it, inſtead of retaining a ſecret grudge againſt him, and watching an opportunity for retaliating the injury. Some conſider this precept as an injunction to offer friendly reproof to an offending brother. This is a manifeſt law of charity; for if it be a part of humanity to ſet a man in the right road when he was gone aſtray, how much more to reclaim a wandering mind into the path of virtue and happineſs! *He*, ſays St. James, *that converteth a ſinner from the error of his way, ſhall ſave a ſoul from death.* To adminiſter a rebuke, therefore, from ſuch a motive as is here ſubjoined, *that we may not ſuffer ſin to lie upon him*, is truly generous and praiſe-worthy. But then, in order to render our rebukes effectual, they muſt be given with great tenderneſs and diſcretion, in a ſpirit of meekneſs and brotherly love, leſt we only provoke and irritate the perſon, inſtead of effecting his reformation. The words will alſo bear another ſenſe, namely, *That thou bear not ſin for him:* intimating, that he who neglects this charitable office of tendering ſeaſonable and friendly rebuke to his brother, enters into a precipitation of his guilt.

18 *Thou ſhalt not avenge*, &c.] This precept plainly ſhews, that the law of Moſes had the ſame generous views with the law of Chriſt, tho' the interpreters of the former, in a great meaſure, perverted its deſign, alledging that the law enjoined a man only to love his neighbour, or to love and do good to thoſe who loved and did good to him, but permitted him to hate, contemn, and injure his enemies, *Mat.* v. 43, &c. Whereas, by this precept, the Jews are plainly forbidden to retaliate injuries, to render evil for evil; and commanded to lay aſide all private malice or revenge. And indeed it would be very ſtrange if the Jewiſh law, which was dictated by God himſelf, ſhould give any countenance to that narrow, ſelfiſh, and revengeful ſpirit, for which the Jews were ſo remarkable, when the very thing was condemned and inveighed againſt by the heathen moraliſts, as repugnant to the law of nature. To this purpoſe Juvenal calls revenge a weak, unmanly pleaſure, which none but effeminate and vulgar minds indulge, and what no philoſopher or wiſe man could approve of. A ſentiment agreeable to that of an inſpired writer, who declares it to be *the glory of a man to paſs by a tranſgreſſion.* To be capable of over-looking injuries, is an indication of a truly great and manly diſpoſition; it is to act like a prince, to whom it belongs to pardon criminals; it is to act like God himſelf, who is *ſlow to anger, and ready to forgive.*

But thou ſhalt love thy neighbour as thy ſelf.] This precept, as one of the Jewiſh doctors rightly obſerved, is the great ſum of the law; for he that loves his neighbour, will neither ſteal from him, nor defile his bed, nor take away his life, nor good name, nor remove his land-mark, nor offend him any other way. And in the comprehenſive manner it is explained by our ſaviour himſelf, *Mat.* xxii. 37, &c. and by the apoſtle, *Rom.* xiii. 8, 9. Here it would be hardly neceſſary to obſerve, that by the word *neighbour* is to be underſtood every man with whom they had any intercourſe, was it not that ſome abſurd Jewiſh teachers would reſtrain it to themſelves, as if the meaning were, that one Iſraelite ſhould love another, but is not equally bound to love a ſtranger, though Moſes himſelf directly teaches the contrary, ver. 34, compared with *Ex.* xi. 2. And therefore ſuch of them as have examined the matter more impartially acknowledge, that *a neighbour is every one with whom we have any dealing or converſation*, agreeably to our Saviour's explication of this text, *Luke* x. 29, 30, &c.

19 *Thou ſhalt not let thy cattle gender with a diverſe kind.*] Becauſe ſuch a conjunction would tend to deſtroy the great law of nature. Some underſtand that ſymbolically, intimating, that if they were not even to let their cattle breed with other kinds, far leſs were they to allow themſelves to be guilty of thoſe unnatural mixtures mentioned in the foregoing chapter. In the ſame ſenſe muſt *the garment mingled of linen and woollen* be underſtood.

23 *And when ye ſhall come into the land*, &c.] Several reaſons are given for this law; but the moſt natural is this, that the fruit of the firſt two or three years growth being but ſcanty, wateriſh, and unconcocted

ſhall have planted all manner of trees for food; then yea ſhall count the fruit thereof as uncircumciſed: three years ſhall it be as uncircumciſed unto you: it ſhall not be eaten of.

24 But in the fourth year all the fruit thereof ſhall be holy to praiſe the Lord *withal.*

25 And in the fifth year ſhall ye eat of the fruit thereof, that it may yield unto you the increaſe thereof; I *am* the Lord your God.

26 Ye ſhall not eat *any thing* with the blood: neither ſhall ye uſe enchantments, nor obſerve times.

27 Ye ſhall not round the corners of your heads, neither ſhalt thou mar the corners of thy beard.

28 Ye ſhall not make any cutting in your fleſh for the dead, nor print any marks upon you: I *am* the Lord.

29 Do not proſtitute thy daughter to cauſe her to be a whore; leſt the land fall to whoredom, and the land become full of wickedneſs.

30 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the Lord.

31 Regard not them that have familiar ſpirits, neither ſeek after wizards, to be defiled by them: I *am* the Lord your God.

32 Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the Lord.

33 And if a ſtranger ſojourn with thee in your land, ye ſhall not vex him.

34 *But* the ſtranger that dwelleth with you, ſhall be unto you, as one born amongſt you, and thou ſhalt love him as thyſelf; for ye were ſtrangers in the land of Egypt: I *am* the Lord your God.

35 Ye ſhall do no unrighteouſneſs in judgment, in mete-yard, in weight, or in meaſure.

36 Juſt balances, juſt weights, a juſt ephah, and a juſt hin ſhall ye have: I *am* the Lord your God, which brought you out of the land of Egypt.

37 Therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them: I *am* the Lord.

CHAP. XX.

1 *Of giving ſeed to Molech.* 6 *Of wizards.* 9 *Of curſing parents.*

AND the Lord ſpake unto Moſes, ſaying,

2 Again thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto Molech; he ſhall ſurely be put to death: the people of the land ſhall ſtone him with ſtones.

3 And I will ſet my face againſt that man, and will cut him off from among his people; becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not:

5 Then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people.

7 ¶ Sanctify yourſelves therefore, and be ye holy: for I *am* the Lord your God.

8 And ye ſhall keep my ſtatutes, and do them: I *am* the Lord which ſanctify you.

9 ¶ For every one that curſeth his father or his mother, ſhall be ſurely put to death: he hath curſed his father or his mother; his blood *ſhall be* upon him.

10 ¶ And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbours wife, the adulterer and the adultereſs ſhall ſurely be put to death.

11 And

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unconcocted, was not ſo fit to be offered to God, to whom the beſt of every thing ought to be preſented. And men were alſo prohibited to eat thereof, leſt they ſhould ſeem to have applied to their own uſe the firſt-fruits which belonged to God; or leſt they ſhould have ſeemed prophane, by uſing the fruit of a tree, which was not firſt conſecrated to God by this act of religion.

27 *Ye ſhall not round the corners of your head.*[That is, cut the extremities of the hair in a round form. This precept ſeems to have been levelled againſt a ſuperſtitious practice of the Arabians, who, according to Herodotus, uſed to cut the extremities of their hair round, in order to reſemble their god Bacchus.

Neither ſhalt thou mar the corners of thy beard.] This prohibition ſeems to have reſpect to the ſuperſtitious rites of mourning for the dead, eſpecially amongſt the Egyptians; who, as Julius Firmicus, informs us, uſed, in their mournings for Oſiris, to ſhave their whole heads and beards, and to make inciſions in their fleſh. For it is obſerved, that the expreſſion *to mar* or *cut the corners of the beard,* may ſignify to cut off the hair of the beard entirely; the ſame as *to reap the corners of the field,* ſignifies to reap the field entirely, to the very extremity, or utmoſt angle of it.

31 *Regard not them which have familiar ſpirits.*] That is, thoſe who had an intercourſe with ſpirits of an impure, diabolical nature. It may not here be improper to obſerve, that moſt of thoſe who pretended to a familiarity with dæmons were mere impoſtors, ſuborned by the idolatrous prieſts, who, in order to ſupport the credit of eſtabliſhed polytheiſm and idolatry, pretended to the gift of prophecy or divination, and amuſed the credulous vulgar with dark, and ambiguous predictions, which were capable of anſwering the event which ever way it fell out: and, on this account, all intercourſe with theſe pretenders to prophecy and inſpiration was prohibited to the Iſraelites on pain of death, leſt ſuch unlawful commerce ſhould prove a ſnare to them, and an inlet to idolatry.

Neither ſeek after wizards.] The word in the original is *jidegnomin,* and comes from *jadaghn,* to know, and therefore ſeems to ſignify thoſe perſons we call fortune-tellers, or cunning men.

32 *Thou ſhalt riſe up before the hoary head.*] That is, thou ſhalt honour thoſe who are thy ſuperiors in age. This precept is founded on the plain dictates of nature, and has been given by all the wiſe legiſlators of antiquity.

And fear thy God.] Who hath ſtamped a venerable character upon old men, eſpecially ſuch as are grown old in wiſdom and virtue; who hath appointed ſuch diſtinctions of mankind for the better government of the world, and is the avenger of thoſe who are not able to defend themſelves.

34 *For ye were ſtrangers in the land of Egypt.*] Let the remembrance of what your condition was in Egypt, move you to ſhew kindneſs and humanity to thoſe whom you find among yourſelves in the ſame condition.

Commentary and Notes on Chapter XX

1 *And the Lord ſpake unto Moſes ſaying.*] The principal laws in the two foregoing chapters are here repeated, and enforced with penalties. But, as we have already explained every thing relating to them that was dark or obſcure, it will be unneceſſary to repeat here what has been already obſerved.

5 *All that go a whoring,* &c.] All that, following his example, favour ſuch idolaters, and protect them from puniſhment.

10 *The adulterer and adultereſs ſhall ſurely be put to death.*] See note on Exodus xx. 14.

11 And the man that lieth with his father's wife, hath uncovered his father's nakedneſs: both of them ſhall ſurely be put to death; their blood *ſhall be* upon them.

12 And if a man lie with his daughter-in-law, both of them ſhall ſurely be put to death: they have wrought confuſion: their blood *ſhall be* upon them.

13 If a man alſo lie with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be put to death; their blood *ſhall be* upon them.

14 And if a man take a wife and her mother, it *is* wickedneſs: they ſhall be burnt with fire, both he and they; that there be no wickedneſs among you.

15 And if a man lie with a beaſt: he ſhall ſurely be put to death: and ye ſhall ſlay the beaſt.

16 And if a woman approach unto any beaſt, and lie down thereto, thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death; their blood *ſhall be* upon them.

17 And if a man ſhall take his ſiſter, his father's daughter, or his mother's daughter, and ſee her nakedneſs, and ſhe ſee his nakedneſs; it *is* a wicked thing; and they ſhall be cut off in the ſight of their people: he hath uncovered his ſiſter's nakedneſs, he ſhall bear his iniquity.

18 And if a man ſhall lie with a woman having her ſickneſs, and ſhall uncover her nakedneſs; he hath diſcovered her fountain, and ſhe hath uncovered the fountain of her blood: and both of them ſhall be cut off from among their people.

19 And thou ſhalt not uncover the nakedneſs of thy mother's ſiſter, nor of thy father's ſiſter; for he uncovereth his near kin: they ſhall bear their iniquity.

20 And if a man ſhall lie with his uncle's wife, he hath uncovered his uncle's nakedneſs: they ſhall bear their ſin, they ſhall die childleſs.

21 And if a man ſhall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedneſs, they ſhall be childleſs.

22 ¶ Ye ſhall therefore keep all my ſtatutes, and all my judgements, and do them: that the land whither I bring you to dwell therein, ſpue you not out.

23 And ye ſhall not walk in the manners of the nation which I caſt out before you: for they committed all theſe things, and therefore I abhorred them.

24 But I have ſaid unto you, Ye ſhall inherit their land, and I will give it unto you to poſſeſs it, a land that floweth with milk and honey: I *am* the Lord your God, which have ſeperated you from *other* people.

25 Ye ſhall therefore put difference between clean beaſts and unclean, and between unclean fowls and clean: and ye ſhall not make your ſouls abominable by beaſt, or by fowl, or by any manner of living thing that creepeth on the ground, which I have ſeperated from you as unclean.

26 And ye ſhall be holy unto me: for I the Lord *am* holy, and have ſevered you from *other* people, that ye ſhould be mine.

27 ¶ A man alſo or a woman that hath a familiar ſpirit, or that is a wizard, ſhall ſurely be put to death: they ſhall ſtone them with ſtones: their blood *ſhall be* upon them.

CHAP. XXI.

1 *Of the prieſt's mourning,* 7 *and marriages*

AND the Lord ſaid unto Moſes, Speak unto the prieſt's the ſons of Aaron, and ſay unto them, There ſhall none be defiled for the dead among his people.

2 But for his kin, that is near unto him, *that is* for his mother, and for his father, and for his ſon, and for his daughter, and for his brother,

3 And for his ſiſter a virgin that is nigh unto him, which hath had no huſband: for her may he be defiled.

4 *But* he ſhall not defile himſelf, *being* a chief man among his people, to profane himſelf.

5 They ſhall not make baldneſs upon their head, neither ſhall they ſhave off the corner of their beard, nor make any cuttings in their fleſh.

6 They ſhall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, *and* the bread of their God they do offer: therefore they ſhall be holy.

7 They ſhall not take a wife *that is* a whore, or profane: neither ſhall they take a woman put away from her huſband: for he *is* holy unto his God.

8 Thou ſhalt ſanctify him therefore, for he offereth the bread of thy God: he ſhall be holy unto thee: for I the Lord which ſanctify you, *am* holy.

9 ¶ And the daughter of any prieſt, if ſhe profane herſelf by playing the whore, ſhe profaneth her father: ſhe ſhall be burnt with fire.

10 And

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17 *They ſhall be cut off in the ſight of their people.*] That is, they ſhall be publickly put to death.

18 *If a man ſhall lie with a woman having her ſickneſs.*] Here ſentence of death is pronounced on them; whereas chap. xv. 24. it is only ſaid, the man ſhall be *unclean ſeven days:* therefore many think in that place he ſpeaks of doing this *ignorantly*, and here of doing it *knowingly*.

27 *A man alſo or a woman that hath a familiar ſpirit—ſhall ſurely be put to death.*] In the foregoing chapter all commerce with ſuch was forbidden, under pain of death; and here the perſons themſelves, who pretended to have a ſpirit of divination, or to deal in ſorcery or conjuration, are condemned to be ſtoned to death.

Commentary and Notes on Chapter XXI.

1 *There ſhall none be defiled for the dead.*] The laws contained in this chapter relate to the prieſts, and were intended to denote the dignity, and preſerve the honour of the holy function. And firſt, they were not to defile themſelves by touching a dead body, preparing it for burial, or being preſent at a funeral, or coming into the tent where a dead body was; becauſe, by theſe things, they would have been legally polluted for no leſs than ſeven days, and conſequently, unfit for performing the duties of their ſtation. In this law the legiſlator is thought to have accommodated himſelf to the cuſtoms of the times; for it appears to have been a prevailing opinion, that the touch of a dead body rendered men unclean, and conſequently unfit for the ſervice of the altar. Thus Porphyry, in his epiſtle to Anebo, one of the Egyptian prieſts, propoſes this queſtion: *Why it behoved the inſpector of the ſacred rites to abſtain from the couch of a dead body, when, at the ſame time, moſt of their divinations were performed by means of dead animals?* And Lucian, in his treatiſe *de Dea Syria*, tells us, "That "when one of the prieſts of that goddeſs die, his fellows carry "him to the ſuburbs of Hierapolis, and, after depoſiting the dead "body on the bier, return; but enter not into the temple till ſeven "days after, it being accounted a crime to enter ſooner."

2 *But for his kin, that is near unto him.*] Here the caſe of very near relations is excepted, ſince it would have been hard to reſtrain them from paying the laſt duties of natural affection to a parent, a wife, a child, or a brother, and God always prefers mercy to ſacrifice.

9 *She prophaneth her father.*] She is not only a ſcandal to her ſex, and a diſgrace to her character; but ſhe even wounds her father's honour, and diſparages the good example and education which he was ſuppoſed to have given her.

10 And *be that is* the high-prieſt among his brethern, upon whoſe head the anointed oil was poured, and that is conſecrated to put on the garments, ſhall not uncover his head nor rent his clothes;

11 Neither ſhall ye go in to any dead body, nor defile himſelf for his father, or for his mother;

12 Neither ſhall ye go out of the ſanctuary, nor profane the ſanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the Lord.

13 And he ſhall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, theſe ſhall he not take: but he ſhall take a virgin of his own people to wife.

15 Neither ſhall he profane his ſeed among his people: for I the Lord do ſanctify him.

16 ¶ And the Lord ſpake unto Moſes, ſaying,

17 Speak unto Aaron, ſaying, Whoſoever, *he be* of thy ſeed in their generations that hath *any* blemiſh, let him not approach to offer the bread of his God.

18 For whatſoever man *he be* that hath a blemiſh, he ſhall not approach: a blind man, or a lame, or he that hath a flat noſe, or any thing ſuperfluous,

19 Or a man that is broken-footed or broken-handed,

20 Or crook-backt, or a dwarf, or that hath a blemiſh in his eye, or be ſcurvy, or ſcabbed, or hath his ſtones broken;

21 No man that hath a blemiſh, of the ſeed of Aaron the prieſt, ſhall come nigh to offer the offerings of the Lord made by fire: he hath a blemiſh; he ſhall not come nigh to offer the bread of his God.

22 He ſhall eat the bread of his God, *both* of the moſt holy, and of the holy.

23 Only he ſhall not go in unto the vail, nor come nigh unto the altar, becauſe he hath a blemiſh: that he profane not my ſanctuaries: for I the Lord do ſanctify them.

24 And Moſes told *it* unto Aaron, and to his ſons, and unto all the children of Iſrael.

CHAP. XXII.

1 *The prieſts when to abſtain from the holy things.* 26. *The age of the ſacrifice.*

AND the Lord ſpake unto Moſes ſaying,

2 Speak unto Aaron and to his ſons, that they ſeparate themſelves from the holy things of the children of Iſrael, and that they profane not my holy name, *in thoſe things* which they hallow unto me: I *am* the Lord.

3 Say unto them, Whoſoever *be he* of all your ſeed among your generations, that goeth unto the holy things, which the children of Iſrael hallow unto the Lord, having his uncleanneſs upon him, that ſoul ſhall be cut off from my preſence: I *am* the Lord.

4 What man ſoever of the ſeed of Aaron, *is* a leper, or hath a running iſſue; he ſhall not eat of the holy things, until he be clean. And whoſo toucheth any thing *that* is unclean *by* the dead, or a man whoſe ſeed goeth from him;

5 Or whoſoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath:

6 The ſoul which hath touched any ſuch ſhall be unclean until even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water.

7 And when the ſun is down, he ſhall be clean, and ſhall afterward eat of the holy things; becauſe it *is* his food.

8 That which dieth of it ſelf, or is torn *with beaſts*, he ſhall not eat to defile himſelf therewith: I *am* the Lord.

9 They ſhall therefore keep mine ordinance, leſt they bear ſin for it, and die therefore, if they profane it: I the Lord do ſanctify them.

10 There ſhall no ſtranger eat *of* the holy thing: a ſojourner of the prieſt, or an hired ſervant ſhall not eat *of* the holy thing.

11 But if the prieſt buy *any* ſoul with his money, he ſhall eat of it, and he that is born in his houſe: they ſhall eat of his meat.

12 If the prieſt's daughter alſo be *married* unto a ſtranger, ſhe may not eat of an offering of the holy things.

13 But if the prieſt's daughter be a widow, or divorced, and have no child, and is returned unto her father's houſe, as in her youth, ſhe ſhall eat of her father's meat; but there ſhall no ſtranger eat thereof.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he ſhall put the fifth *part* thereof unto it, and ſhall give *it* unto the prieſt with the holy thing.

15 And they ſhall not profane the holy things of the children of Iſrael which they offer unto the Lord:

16 Or ſuffer them to bear the iniquity of treſpaſs, when they eat their holy things: for I the Lord do ſanctify them.

17 ¶ And

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10 *Nor rent his clothes.*] This prohibition muſt doubtleſs be reſtrained to the high-prieſt's garments, and the times of mourning, ſince we find in ſcripture, that on other occaſions they were wont ſometimes to rend their clothes, as when blaſphemy, either real or pretended, was uttered in their preſence.

11 *Nor defile himſelf for his father.*] The high prieſt was not ſuffered, on any account, to go into a houſe where a dead body lay, though it was even the body of his father or mother, which was permitted to the other prieſts.

12 *Neither ſhall he go out of the ſanctuary.*] He was to ſhew ſo high a regard to the ſervice of God, that he was not to ſtir from the ſanctuary, nor deſiſt from his miniſtration, even though he ſhould hear of the death of his neareſt and deareſt relations; the reaſon of this ſeems to be, becauſe there was no other to officiate in his ſtead, whereas the lower prieſts might delegate others to ſerve in their room.

Commentary and Notes on Chapter XXII.

1 *And the Lord ſpake unto Moſes, ſaying.*] In the foregoing chapter are ſeveral rules relating to the perſonal qualifications of prieſts; in this are ſeveral cautions relating to the privileges which they and their families had of eating their ſhare of the ſacrifices, which cautions were intended to remind them of that reverence and moral purity neceſſary, in order to their performing their worſhip of God in an acceptable manner.

10 *There ſhall no ſtranger eat of the holy thing.*] The word *ſtranger* is here uſed to ſignify any perſon that is not a prieſt, whether Jew or Gentile proſelyte.

14 *He ſhall give it unto the prieſt, with the holy thing.*] He could not give the individual thing which he had eaten; but the meaning is, that he ſhould be obliged to pay the full worth of it;

and

17 ¶ And the Lord ſpake unto Moſes, ſaying,

18 Speak unto Aaron and to his ſons, and unto all the children of Iſrael, and ſay unto them, Whatſoever *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his oblation for all his vows, and for all his free-will offerings, which they will offer unto the Lord for a burnt-offering;

19 *Ye ſhall offer* at your own will a male without blemiſh of the beeves, of the ſheep, or of the goats.

20 *But* whatſoever hath a blemiſh, *that* ſhall ye not offer: for it ſhall not be acceptable for you.

21 And whoſoever offereth a ſacrifice of peace-offerings unto the Lord, to accompliſh *his* vow, or a free-will offering in beeves, or ſheep, it ſhall be perfect, to be accepted: there ſhall be no blemiſh therein.

22 Blind or broken, or maimed, or having a wen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the Lord, nor make an offering by fire of them upon the altar unto the Lord.

23 Either a bullock or a lamb that hath any thing ſuperfluous or lacking in his parts, that mayeſt thou offer *for* a free-will offering; but for a vow it ſhall not be accepted.

24 Ye ſhall not offer unto the Lord that which is bruiſed, or cruſhed, or broken, or cut, neither ſhall ye make *any* offering *thereof* in your land.

25 Neither from a ſtranger's hand ſhall ye offer the bread of your God of any of theſe; becauſe their corruption *is* in them, *and* blemiſhes *be* in them: they ſhall not be accepted or you.

26 ¶ And the Lord ſpake unto Moſes, ſaying,

27 When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven days under the dam; and from the eighth day and henceforth it ſhall be accepted for an offering made by fire unto the Lord.

28 And *whether it be* cow or ewe, ye ſhall not kill it and her young both in one day.

29 And when ye will offer a ſacrifice of thankſgiving unto the Lord, offer *it* at your own will.

30 On the ſame day it ſhall be eaten up, ye ſhall leave none of it until the morrow: I *am* the Lord.

31 Therefore ſhall ye keep my commandments, and do them: I *am* the Lord.

32 Neither ſhall ye profane my holy name; but I will be hallowed among the children of Iſrael: I *am* the Lord which hallow you.,

33 That brought you out of the land of Egypt, to be your God: I *am* the Lord.

CHAP. XXIII.

1 *Of ſundry feaſts.* 27 *The day of atonement.* 33 *The feaſt of tabernacles.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them *concerning* the feaſts of the Lord, which ye ſhall proclaim to be holy convocations, *even* theſe *are* my feaſts.

3 Six days ſhall work be done: but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *therein:* it *is* the ſabbath of the Lord in all your dwellings.

4 Theſe *are* the feaſt of the Lord, *even* holy convocations, which ye ſhall proclaim in their ſeaſons.

5 In the fourteenh *day* of the firſt month at even *is* the Lord's paſs-over.

6 And on the fifteenth day of the ſame month *is* the feaſt of unleavend bread unto the Lord: ſeven days ye muſt eat unleavened bread.

7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no ſervile work therein.

8 But ye ſhall offer an offering made by fire unto the Lord ſeven days, in the ſeventh day *is* an holy convocation: ye ſhall do no ſervile work *therein.*

9 ¶ And the Lord ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, when ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ſheaff of the firſt-fruits of your harveſt unto the prieſt;

11 And he ſhall wave the ſheaff before the Lord, to be accepted for you: on the morrow after the ſabbath the prieſt ſhall wave it.

12 And ye ſhall offer that day, when ye wave the ſheaff, an he-lamb without blemiſh of the firſt year for a burnt-offering unto the Lord.

13 And the meat-offering thereof *ſhall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord *for* a ſweet ſavour: and the drink-offering thereof *ſhall be* of wine, the fourth *part* of an hin.

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and a fifth part more. This law relates to ſuch of the laity as, through ignorance or inadvertency, had applied to their own uſe the firſt-fruits, or other things that were conſecrated to God; that is, to his prieſts.

21 *It ſhall be perfect.*] In all its members; the ſame as without blemiſh, ver. 19. Homer often mentions *perfect* victims; and Virgil frequently has

> *Mactant lectas de more bidentes.*
> Selected ſheep with holy rites they ſlay. *Pitt.*

28 *Cow or ewe, ye ſhall not kill it and her young both in one day.*] This Maimonides conſiders as a precaution of humanity' leſt the dam ſhould be brought to the altar while it is yet mourning the loſs of its young, ſlain perhaps before its eyes: and, indeed, there is a degree of cruelty in the very idea of imbruing their hands in the blood of both parent, and offspring at the ſame time. Accordingly Jonathan, in his paraphraſe, conſiders this as a ſymbolical precept, to teach the Iſraelites to be merciful, as their *Father in heaven is merciful.*

Commentary and Notes on Chapter XXIII.

2 *Concerning the feaſts of the Lord.*] The word in the original, which we render *feaſts*, is *moghade*, and propely ſignifies ſolemn ſeaſons or meetings, and ſhould have been ſo rendered; ſince under the general name of *moghade* is comprehended the day of atonement, which was not a feaſt of joy, but a faſt, or day of ſolemn humiliation.

5 *At even.*] All the Jewiſh feſtivals were kept from evening to evening; for with the evening their day began.

10 *And ſhall reap the harveſt.*] This ſhould have been rendered *are about to reap the harveſt*; for the ſheaff was to be brought before the reſt of the corn was cut.

The firſt fruits of your harveſt.] Theſe firſt-fruits were reaped by men delegated for the purpoſe, and preſented, in the name of the whole community, to the prieſt; who waved them toward the four quarters of the world, in token of their being conſecrated to the Sovereign of the univerſe.

11 *On the morrow after the ſabbath.*] That is, on the ſecond day of unleavened bread; for we are not here to underſtand the weekly ſabbath, but the firſt day of unleavened bread, here called ſabbath or reſt, becauſe it was a feſtival whereon they were to reſt from all ſervile labour, as they always did on the weekly ſabbaths.

13 *Two tenth deals of fine flour.*] That is, two omers, or two tenth parts of an ephah. See Exod. xvi. 16, and 36.

14 And ye ſhall eat neither bread, nor parched corn, nor green ears, until the ſelf-ſame day that ye have brought an offering unto your God. *It ſhall be* a ſtatute for ever throughout your generations, in all your dwellings.

15 And ye ſhall count unto you from the morrow after the ſabbath, from the day that ye brought the ſheaff of the wave-offering; ſeven ſabbaths ſhall be complete:

16 Even unto the morrow after the ſeventh ſabbath ſhall ye number fifty days; and ye ſhall offer a new meat-offering unto the Lord.

17 Ye ſhall bring out of your habitations two wave loaves of two tenth-deals: they ſhall be of fine flour; they ſhall be baken with leaven; *they are* the firſt-fruits unto the Lord.

18 And ye ſhall offer with the bread ſeven lambs without blemiſh, of the firſt year, and one young bullock, and two rams: they ſhall be *for* a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, *even* an offering made by fire of ſweet ſavour unto the Lord.

19 Then ye ſhall ſacrifice one kid of the goats for a ſin-offering, and two lambs of the firſt year for a ſacrifice of peace-offerings.

20 And the prieſt ſhall wave them with the bread of the firſt fruits for a wave-offering before the Lord, with the two lambs: they ſhall be holy to the Lord for the prieſt.

21 And ye ſhall proclaim on the ſelf-ſame day, *that* it may be an holy convocation unto you: ye ſhall do no ſervile work *therein*. *It ſhall be* a ſtatute for ever in all your dwellings, throughout your generations.

22 And when ye reap the harveſt of your land, thou ſhalt not make clean riddance of the corners of thy field when thou reapeſt, neither ſhalt thou gather any gleaning of thy harveſt: thou ſhalt leave them unto the poor, and to the ſtranger, I *am* the Lord your God.

23 ¶ And the Lord ſpake unto Moſes, ſaying,

24 Speak unto the children of Iſrael, ſaying, In the ſeventh month, in the firſt *day* of the month, ſhall ye have a ſabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye ſhall do no ſervile work *therein:* but ye ſhall offer an offering made by fire unto the Lord.

26 ¶ And the Lord ſpake unto Moſes, ſaying,

27 Alſo on the tenth *day* of this ſeventh month *there ſhall be* a day of atonement: it ſhall be an holy convocation unto you: and ye ſhall afflict your ſouls, and offer an offering made by fire unto the Lord.

28 And ye ſhall do no work in that ſame day: for it *is* a day of atonement, to make an atonement for you before the Lord your God.

29 For whatſoever ſoul *it be* that ſhall not be afflicted in that ſame day, he ſhall be cut off from among his people.

30 And whatſoever ſoul *it be* that doeth any work in that ſame day, the ſame ſoul will I deſtroy from among his people,

31 Ye ſhall do no manner of work: *it ſhall be* a ſtatute for ever throughout your generations, in all your dwellings

32 It *ſhall be* unto you a ſabbath of reſt, and ye ſhall afflict your ſouls: in the ninth *day* of the month at even, from even unto even ſhall ye celebrate your ſabbath.

33 And the Lord ſpake unto Moſes, ſaying,

34 Speak unto the children of Iſrael, ſaying, The fifteenth day of this ſeventh month *ſhall be* the feaſt of tabernacles *for* ſeven days unto the Lord.

35 On the firſt day *ſhall be* an holy convocation: ye ſhall do no ſervile work *therein*.

36 Seven

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14 *And ye ſhall eat neither bread,* &c.] That is, ye ſhall eat nothing of this years growth till you have brought an offering to your God. And ſurely this muſt be allowed a very reaſonable teſtimony of their reſpect to God, to pay the tribute of gratitude to the donor, before they made uſe of his gifts,

15 *From the morrow after the ſabbath,* &c.] From the ſecond day of unleavened bread; that is, from the ſixteenth day of the ſecond month, the day on which the firſt-fruits were offered, *ſeven ſabbaths*, or rather ſeven weeks, ſhall be completed; for ſabbaths, in Hebrew, often ſignify weeks.

16 *Even unto the morrow after the ſeventh ſabbath.*] The next day after the ſeventh ſabbath or week made juſt fifty days, whence this feaſt was called *Pentecoſt*.

17 *They ſhall be baken with leaven.*] This is contrary to the eſtabliſhed law for other meat offerings of this kind; but it ſhould be remembered, that part of the latter were burnt upon the altar; whereas the former were only waved before the Lord, and given to the prieſt for his portion.

20 *They ſhall be holy to the Lord for the prieſt.*] In *peace-offerings* for private perſons, the prieſt had only the breaſt and right ſhoulder, the reſt was eaten by the offerer and his friends: but *peace-offerings* for the whole congregation were *moſt holy*, and therefore might be eaten by none but the prieſts, even as *ſin-offerings*, which are called *moſt holy*.

21 *That it may be an holy convocation.*] This feaſt was partly commemorative of God's goodneſs in giving the law from mount Sinai, on the fiftieth day of their coming out of Egypt, and partly gratulatory for the fair proſpect of completing their harveſt.

22 *Thou ſhalt not make clean riddance of the corners,* &c.] This law is mentioned before. See chap. xix. 9, 10.

24 *A memorial of blowing of trumpets.*] The paſſage might be better rendered, *a feſtival for commemorating or praiſing God with the ſound of trumpets*: for this feaſt was kept with great ſolemnity, the trumpets ſounding from ſun-riſing to ſun-ſetting. Maimonides conſiders this feſtival as deſigned, not only to proclaim the new year, but as a ſolemn warning to repent, and prepare for the great day of atonement which was at hand.

34 *The fifteenth day of the ſeventh month ſhall be the feaſt of tabernacles.*] This feſtival was inſtituted in thankful remembrance of their having dwelt in tents or booths forty years ſecurely, under the Divine Protection. It is alſo thought to have been inſtituted as a feaſt of thankſgiving for the concluſion of their harveſt and vintage, which generally ended in Paleſtine about this time, which anſwers to the beginning of our October. Moſes has given us a fuller deſcription of this feaſt than of any other, probably becauſe it was not to be celebrated 'till after they were ſettled in the Promiſed Land; but as to the particular trees, of which the booths, mentioned ver. 40, were made, and the manner of their ſtructure, they are not ſo eaſily underſtood; nor are they agreed on by the Jews themſelves. Indeed, all that is ſuppoſed to be meant was, that they ſhould chuſe ſuch trees as yielded the moſt laſting and agreeable verdure and fragrancy. The firſt day of this feſtival was uſhered in by a general proceſſion, in which the men carried in their hands branches of trees, mentioned ver. 40, waving them about to the four winds, and ſinging ſome pſalms or hymns proper for the ſolemnity, and crying *Hoſannah!* And from this word, the laſt day of the feaſt, and the ceremony of carrying palm-branches, round the altar, which was performed ſeven times with great ſolemnity, was called *Hoſannah-rabbah*, or the day of the great Hoſannah. The hundred and eighteenth pſalm is likewiſe ſuppoſed to have been ſung on, if not compoſed, on purpoſe for this feſtival; becauſe there are not only ſeveral expreſſions in it that have a great affinity to this feaſt, for inſtance, *anna adonai, hoſhihah-na, anna adonni, batzlichabna*; "ſave now, "I beſeech thee, O Lord, O Lord I beſeech thee, ſend now proſperity," Pſ. cxviii. 25; but alſo from the very analogy of the compoſure with the ceremonies of that feaſt; ſuch as the praying more particularly for the coming of the meſſiah, for the proſperity of the next year, the fetching of the water from the pool of Siloah, *&c.* This laſt ceremony, however, is thought to be of much later date, and to have been introduced but a little before our Saviour's time; though ſome of the Jews attribute the inſtitution of it to the prophets Haggai and Zachariah. Our Saviour is thought to have alluded to this, when he cried in the temple, on the laſt day of the feaſt, *If any man thirſt, let him come unto me,* &c. John vii. 37, 38.

36 Seven days ye ſhall offer an offering made by fire unto the Lord: on the eighth day ſhall be an holy convocation unto you; and ye ſhall offer an offering made by fire unto the Lord: it *is* a ſolemn aſſembly; *and* ye ſhall do no ſervile work *therein.*

37 Theſe *are* the feaſts of the Lord, which ye ſhall proclaim *to be* holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a ſacrifice, and drink-offerings, every thing upon his day:

38 Beſide the ſabbaths of the Lord, and beſide your gifts, and beſide all your vows, and beſide all your free-will-offerings which ye give unto the Lord.

39 Alſo in the fifteenth day of the ſeventh month, when ye have gathered in the fruit of the land, ye ſhall keep a feaſt unto the Lord ſeven days: on the firſt day *ſhall be* a ſabbath, and on the eighth day *ſhall be* a ſabbath.

40 And ye ſhall take you on the firſt day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoice before the Lord your God ſeven days.

41 And ye ſhall keep it a feaſt unto the Lord ſeven days in the year: *it ſhall be* a ſtatute for ever in your generations: ye ſhall celebrate it in the ſeventh month.

42 Ye ſhall dwell in booths ſeven days; all that are Iſraelites born ſhall dwell in booths:

43 That your generations may know, that I made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt: I *am* the Lord your God.

44 And Moſes declared unto the children of Iſrael the feaſts of the Lord.

CHAP. XXIV.

10 *Shelometh's ſon blaſphemeth.* 13 *The law of blaſphemy,* 17 *of murder,* 18 *of damage.* 23 *The blaſphemer is ſtoned.*

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, that they bring unto thee pure oil-olive beaten for the light, to cauſe the lamps to burn continually.

3 Without the vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening unto the morning before the Lord continually: *it ſhall be* a ſtatute for ever in your generations.

4 He ſhall order the lamps upon the pure candleſtick before the Lord continually.

5 And thou ſhalt take fine flour, and bake twelve cakes thereof: two tenth deals ſhall be in one cake.

6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table, before the Lord.

7 And thou ſhalt put pure frankincenſe upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the Lord.

8 Every ſabbath he ſhall ſet it in order before the Lord continually, *being taken* from the children of Iſrael by an everlaſting covenant.

9 And it ſhall be Aaron's and his ſon's, and they ſhall eat it in the holy place; for it *is* moſt holy unto him, of the offerings of the Lord made by fire, by a perpetual ſtatute.

10 ¶ And the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went out among the children of Iſrael: and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove together in the camp:

11 And the Iſraelitiſh woman's ſon blaſphemed the name *of the Lord*, and curſed; and they brought him unto Moſes (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan)

12 And they put him in ward, that the mind of the Lord might be ſhewed them.

13 ¶ And the Lord ſpake unto Moſes, ſaying,

14 Bring forth him that hath curſed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation ſtone him.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, whoſoever curſeth his God ſhall bear his ſin.

16 And he that blaſphemeth the name of the Lord, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him: as well the ſtranger as he that is born in the land, when he blaſphemeth the name *of the Lord*, ſhall he be put to death.

17 ¶ And

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36 *It is a ſolemn aſſembly.*] The word *gatzareth*, which we render *ſolemn aſſembly*, literally ſignifies a *detention* or *ceſſation*; but is uſed here to imply the particular ſolemnity with which the laſt day of the feaſt was celebrated.

40 *Ye ſhall rejoice before the Lord*] Theſe ſeven days were ſpent in feaſting and rejoicing, with thanks to God, who had brought them from a barren wilderneſs to a land abounding with fig-trees, vines, and pomegranates, and other goodly and fruitful trees. The Rabbins tell us, that among other rejoicings of this feſtival, the higheſt was that of drawing and pouring out water. This cuſtom ſeems to have been inſtituted in memory of that miraculous water which iſſued from the rock in the wilderneſs, whereby they were ſaved from periſhing; and therefore ſerved to excite their gratitude to God, who had changed their thirſty deſert into a land of rivers and ſprings of water.

Commentary and Notes on Chapter XXIV.

10 *The ſon of an Iſraelitiſh woman,* &c.] This perſon was probably one of thoſe who came with the Iſraelites out of Egypt. The Jews tell us, that this controverſy was occaſioned by the Egyptian's attempting to ſet up his tent among the children of Dan, in right of his mother who was of that tribe: but, being oppoſed by an Iſraelite, he came before the judges, who giving ſentence againſt him, he, out of rage and malice, uttered blaſphemy againſt God. Perhaps he renounced his allegiance to Jehovah, as God of the Jews, and curſed thoſe judges that condemned him.

12 *That the mind of the Lord might be ſhewed them.*] That is, Moſes might pronounce ſentence againſt him as the Lord ſhould direct him.

14 *Let all the congregation ſtone him*] Every one was to throw a ſtone at the blaſphemer, to teſtify that he felt himſelf wounded with the blow which that impious perſon levelled at the Deity. Some, not without ſufficient reaſon, conſider this as a moral law, which all Chriſtians are obliged to obſerve, as well as the Jews; and, accordingly, Juſtinian condemned blaſphemers to death. And thoſe who are entruſted with the ſword of juſtice, would do well to conſider how far they are bound by this law, which was given by God himſelf, to puniſh thoſe blaſphemies and horrid impieties which are too common amongſt us, to the diſgrace not only of Chriſtians, but of a civilized nation. And ſurely perſons muſt entertain a very groveling notion of the Deity, or be plunged in a lethargy of forgetfulneſs, who can ſuffer their tongues to ſhoot arrows of profaneneſs againſt heaven itſelf, and in proud defiance, challenge the reſentment of Omnipotence. They cannot diſcern that great and adorable Being, who fills the univerſe with his infinite and glorious preſence; who is all eye to obſerve their actions; all ear to hear their words. They are groping for the prize of happineſs, but will certainly graſp the thorn of anxiety. They are wantonly ſporting on the brink of that precipice, from whence, in a moment they may fall headlong into inevitable ruin, and eternal deſpair.

17 ¶ And he that killeth any man ſhall ſurely be put to death.

18 And he that killeth a beaſt, ſhall make it good: beaſt for beaſt.

19 And if a man cauſe a blemiſh in his neighbour; as he hath done, ſo it ſhall be done unto him:

20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him *again*.

21 And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man he ſhall be put to death.

22 Ye ſhall have one manner of law, as well for the ſtranger, as for one of your own country: for I *am* the Lord your God.

23 ¶ And Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed, out of the camp, and ſtone him with ſtones. And the children of Iſrael did as the Lord commanded Moſes.

CHAP. XXV.

8 *The Jubilee.* 14 *Of oppreſſion.* 35 *Of compaſſion.* 47 *Of redeeming ſervants.*

AND the Lord ſpake unto Moſes in mount Sinai, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land, which I give you, then ſhall the land keep a ſabbath unto the Lord.

3 Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof;

4 But in the ſeventh year ſhall be a ſabbath of reſt unto the land, a ſabbath for the Lord: thou ſhalt neither ſow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harveſt, thou ſhalt not reap, neither gather the grapes of thy vine undreſſed: *for* it is a year of reſt unto the land.

6 And the ſabbath of the land ſhall be meat for you: for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, and for thy ſtranger that ſojourneth with thee.

7 And for thy cattle, and for the beaſt that *are* in thy land, ſhall all the increaſe thereof be meat.

8 ¶ And thou ſhalt number ſeven ſabbaths of years unto thee, ſeven times ſeven years; and the ſpace of the ſeven ſabbaths of years ſhall be unto thee forty and nine years.

9 Then ſhalt thou cauſe the trumpet of the jubilee to ſound, on the tenth *day* of the ſeventh month in the day of atonement ſhall ye make the trumpet ſound throughout all your land.

10 And

21, 22 *He that killeth a beaſt.—he that killeth a man—ye ſhall have one law.*] In theſe and all other caſes of injury between man and man, as well as of blaſphemy, you and the ſtranger ſhall be judged by the ſame law; both ſhall be puniſhed in the ſame proportion.

Commentary and Notes on Chapter XXV.

4 *A ſabbath for the Lord.*] The belief of God's being the Creator of the world, is ſo eſſentially neceſſary to the very being of religion, that, in order to propagate and preſerve the memory of that event, the law of Moſes not only inſtituted a weekly ſabbath, whereby the Iſraelites were diſtinguiſhed from all other nations, as the worſhippers of that God, who, in ſix days, created the world, but alſo a ſabbatical year at the end of every ſix years, as a publick teſtimony, that their land was conſecrated to the ſame God, and that he had ſettled them in it as his true worſhippers. Another wiſe and merciful end of this inſtitution was, for the reſt and relief of the poor; for they not only reſted this year from all ſervile labour, but had a general releaſe from debt. *Deut.* xv. 2. And accordingly this year is by Moſes called by ſeveral names *ſhanah haſhbigeth*, the ſeventh year *ſabbath haaretz*, the ſabbath or reſt of the earth; *ſhemitah ladonia*, the releaſe of the Lord, and the like. The time of the year when it was to begin, is no where fixed by Moſes; but it is eaſily gathered from that of the jubilee, which was to begin on the tenth of the ſeventh month, and both are allowed to begin at the ſame time.

5 *A year of reſt unto the Lord.*] One purpoſe of this inſtitution ſeems to have been, that the land might lie fallow, in order to recruit its ſtrength. It may be aſked, what they lived upon during that year, if they muſt relinquiſh the product of all their lands to the poor? but it muſt be remembered, that they were allowed to take as much out of it as was ſufficient for themſelves and their families, ver 6. Thoſe that were rigidly ſcrupulous made proviſion of ſuch things againſt the time as could be eaſily preſerved, as corn, wine, oil, olives, raiſins, dates, figs, pulſe, roots, fruits, &c.

8 *Thou ſhalt number ſeven ſabbaths*, &c.] Beſides the ſabbatical year, God now appoints another, which was to be celebrated every fiftieth year; and had this advantage over the ſeventh, that it releaſed all ſlaves, annihilated all debts, and reſtored to every man all his lands, houſes, wife, children and poſſeſſions, however alienated; and every Hebrew ſervant, or ſlave, to his own tribe and family, liberty and property, how and on what account ſoever he had been deprived of them, during theſe fifty years. It muſt however be obſerved, that this privilege extended only to the original Iſraelites, or ſuch as had been incorporated into their religion and commonwealth by circumciſion; theſe, indeed, might claim the benefit of it, though they had been ſold for ſlaves for any crimes, even by the ſentence of the grand ſanhedrim; but as for the Gentiles, they were wholly excluded from it. This law made a wiſe proviſion for fixing the Jews in the Land of Canaan, and keeping them united, ſince all their poſſeſſions were ſo entailed, that the right heir never could be excluded from his eſtate; it ſerved to preſerve a perfect diſtinction of families and tribes, for which end their genealogies were of neceſſity to be carefully kept, that they might be able to prove their right to the inheritance of their anceſtors; by which means the tribe and family of the Meſſiah was fully aſcertained when he was born, without which he could not have been proved of the tribe of Judah, and lineage of David, as was foretold of him by the Jewiſh prophets. However, the generality of the Jews, and a great number of Chriſtians, both ancient and modern, have conſidered the principal deſign of the ſabbatic and jubilee years, to be typical of the millenium, or thouſand years reſt; for as Moſes conſecrates the ſeventh day, and the ſeven times ſeven years to reſt, they concluded that the world will laſt ſix thouſand years in its preſent ſtate; or, as R. Elias, in the Talmud, expreſſes it, two thouſand years without the law, two thouſand years under the law, and two thouſand under the Meſſiah; after which follows the grand ſabbath of one thouſand years: but as this is too curious a point to be here diſcuſſed, I ſhall only beg leave to obſerve, from a modeſt hint of the learned Mr. Mede, that as long as we perſiſt in denying the ſecond appearance of Chriſt upon earth, in as glorious a manner as his firſt was obſcure, we ſhall hardly be able to convince the Jews, that he is the true promiſed Meſſiah; becauſe we can give no tolerable reaſon why the prophecies concerning his humiliation ſhould be underſtood in a literal, and thoſe concerning his exaltation and glorious reign in a ſpritual ſenſe. Whereas were the doctrine of the millenium, which is far from being anti-evangelical in any but a Jewiſh and carnal ſenſe, generally received, it would effectually anſwer one of their ſtrongeſt objections; whilſt the Jews were left to their liberty to conſider it in as groſs, and we in as ſpiritual and refined a ſenſe as we thought proper.

9 *The trumpet of the jubilee.*] The word in the original is *terughah*, loud of ſound, becauſe the trumpets were ſounded loud at the beginning of the jubilee in every quarter of the land, to indicate that the whole year was to be celebrated with the greateſt tokens of joy, it being intended to remind them of the Egyptian ſervitude, and prevent their impoſing the like upon their brethern. And whatever joy the maſters and land-holders might outwardly expreſs, we need not doubt but that of the ſlaves and poor was ſincere, at the thoughts of their approaching deliverance. This was not indeed to take place until the tenth day of the month, otherwiſe called the day of expiation; but during the nine preceding days the ſlaves were wholly exempt from doing any work for their maſters, and ſpent that interval in eating, drinking, and other diverſions, and wore garlands on their heads, as the Romans did during their ſaturnalia; and, as ſoon as the tenth day was come, the ſanhedrim cauſed the trumpet to ſound all over the land; at which they were that inſtant reſtored to their liberty, and the reſt to their poſſeſſions. As Moſes revived ſeveral of the ancient and primitive inſtitutions of Noah and the patriarchs, ſo this appointment of reſtoring all ſlaves to their liberty, after a certain term of years, ſeems to be one. And indeed, conſidering that all makind are free by nature, and that ſervitude is a ſtate of ſubjection contrary to the natural rights of mankind, it is highly probable, that it was an original inſtitution in the firſt laws of nations, that no perſon ſhould abſolutely loſe his freedom.

10 And ye ſhall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it ſhall be a jubilee unto you; and ye ſhall return every man unto his poſſeſſion, and ye ſhall return every man unto his family.

11 A jubilee ſhall that fiftieth year be unto you: ye ſhall not ſow, neither reap that which groweth of itſelf in it, nor gather *the grapes* in it of thy vine undreſſed.

12 For it *is* the jubilee; it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field.

13 In the year of this jubilee ye ſhall return every man unto his poſſeſſion.

14 ¶ And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbour's hand, ye ſhall not oppreſs one another:

15 According to the number of years after the jubilee, thou ſhalt buy of thy neighbour, *and* according unto the number years of the fruits he ſhall ſell unto thee:

16 According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price of it: for *according* to the number *of the years* of the fruits doth he ſell unto thee.

17 Ye ſhall not therefore oppreſs one another; but thou ſhalt fear thy God: For I *am* the Lord your God.

18 ¶ Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them; and ye ſhall dwell in the land in ſafety.

19 And the land ſhall yield her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe:

21 Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years.

22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit, until the ninth year; until her fruits come in, ye ſhall eat, *of* the old *ſtore*.

23 ¶ The land ſhall not be ſold for ever: for the land *is* mine, for ye *are* ſtrangers and ſojourners with me,

24 And in all the land of your poſſeſſion, ye ſhall grant a redemption for the land.

25 ¶ If any brother be waxen poor, and hath ſold away *ſome* of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother ſold.

26 And if the man have none to redeem it, and himſelf be able to redeem it:

27 Then let him count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it; that he may return into his poſſeſſion.

28 But if he be not able to reſtore *it* to him, then that which is ſold ſhall remain in the hand of him that hath bought it, until the year of jubilee: and in the jubilee it ſhall go out, and he ſhall return unto his poſſeſſion.

29 And if a man ſell a dwelling-houſe in a walled city, then he may redeem it within a whole year after it is ſold: *within* a full year may he redeem it.

30 And if it be not redeemed within the ſpace of a full year; then the houſe that *is* in the walled city, ſhall be eſtabliſhed for ever to him that bought it, throughout his generations: it ſhall not go out in the jubilee.

31 But the houſes of the villages which have no walls round about them, ſhall be counted as the fields of the country: they may be redeemed and they ſhall go out in the jubilee.

32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time.

33 And if a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the *year of* Jubilee: for the houſes of the cities of the Levites *are* their poſſeſſion among the children of Iſrael.

34 But the field of the ſuburbs of their cities may not be ſold: for it *is* their perpetual poſſeſſion.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee; then thou ſhalt relieve him: *yea, though he be* a ſtranger or a ſojourner; that he may live with thee.

36 Take thou no uſury of him, or increaſe: but fear thy God; that thy brother may live with thee.

37 Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.

38 I *am* the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 And if thy brother *that dwelleth* by thee be waxen poor, and be ſold unto thee; thou ſhalt not compel him to ſerve as a bond-ſervant:

40 *But* as an hired ſervant, *and* as a ſojourner, he ſhall be with thee; *and* ſhall ſerve thee unto the year of jubilee:

41 And *then* ſhall he depart from thee, *both* he and his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return.

42 For they *are* my ſervants, which I brought forth out of the land of Egypt: they ſhall not be ſold as bond-men.

43 Thou

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15 *According to the number of years,* &c.] The purchaſe of all lands, houſes, or eſtates, was to be at a price proportional to the greater or leſſer number of years that remained to the time of purchaſe to the next year of jubilee. Conſequently, there was no ſhadow of injuſtice in this law, nor had the purchaſer of an eſtate any reaſon to complain of it, ſince, in the ſale of lands, regard was always had to the year of jubilee, and they ſold at a higher or lower price, according as the jubilee was at a greater or ſmaller diſtance.

20 *And if he ſhall ſay,* &c.] Here the Almighty condeſcends to promiſe the Iſraelites that their lands ſhould bring forth ſo abundantly during the foregoing year, that they ſhould have corn ſufficient to ſupply their wants, in order to remove any objection theſe ſtiff-necked people might make againſt ſo wiſe and good a law.

29 *If a man ſell a dwelling houſe,* &c.] Here we ſee that the law made a difference between houſes in cities, and thoſe in the country; the former, if not redeemed within a year, were never more to return to their firſt owner, not even at the jubilee; whereas the latter being part of their eſtates of inheritance, were to be ſubject to the ſame law as their eſtates, to which they were an appendage.

36 *That he may live with thee.*] That he may live happily with thee.

39 *Thou ſhalt not compel him to ſerve as a bond ſervant.*] As a ſlave whom they bought of other nations, or took in their wars, over whom they had an abſolute dominion, and might ſell him and his children at pleaſure.

42 *For they are my ſervants,* &c.] The meaneſt Iſraelites, as well as the richeſt, were redeemed from Egyptian bondage, and had this honour to be the peculiar ſervant and worſhipper of the true God; and therefore the dignity of his character, and his relation to God their common maſter, intitled him to good uſage from his brethren, and ought to ſecure him from oppreſſive ſlavery.

43 Thou ſhalt not rule over him with rigour; but ſhalt fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou ſhalt have, *ſhall be* of the heathen that are round about you; of them ſhall ye buy bond-men and bond-maids.

45 Moreover, of the children of the ſtrangers that do ſojourn among you, of them ſhall ye buy, and of their families that *are* with you, which they begat in your land: and they ſhall be your poſſeſſion.

46 And ye ſhall take them as an inheritance for your children after you, to inherit *them for* a poſſeſſion; they ſhall be your bond-men for ever: but over your brethren the children of Iſrael, ye ſhall not rule one over another with rigour.

47 ¶ And if a ſojourner or a ſtranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and ſell himſelf unto the ſtranger *or* ſojourner by thee, or to the ſtock of the ſtranger's family:

48 After that he is ſold, he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncles ſon may redeem him, or *any* that is nigh of kin unto him, of his family, may redeem him; or if he be able, he may redeem himſelf.

50 And he ſhall reckon with him that bought him, from the year that he was ſold to him, unto the year of jubilee: and the price of his ſale ſhall be according unto the number of the years, according to the time of an hired ſervant ſhall it be with him.

51 If *there be* yet many years *behind*; according unto them he ſhall give again the price of his redemption, out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he ſhall count with him, *and* according unto his years ſhall ye give him again the price of his redemption.

53 *And* as a yearly hired ſervant ſhall ye be with him: and *the other* ſhall not rule with rigour over him in thy ſight.

54 And if he be not redeemed in theſe *years*, then he ſhall go out in the year of jubilee, *both* he and his children with him.

55 For unto me the children of Iſrael *are* ſervants, they *are* my ſervants whom I brought forth out of the land of Egypt: I *am* the Lord your God.

CHAP. XXVI.

1 *Of idolatry.* 3 *A bleſſing promiſed.* 14 *A curſe threatened.*

YE ſhall make you no idols nor graven image, neither rear you up a ſtanding image, neither ſhall ye ſet up *any* image of ſtone in your land, to bow down unto it: for I *am* the Lord your God.

2 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the Lord.

3 ¶ If ye walk in my ſtatutes, and keep my commandments and do them;

4 Then I will give you rain in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall yield their fruit.

5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing time: and ye ſhall eat your bread to the full, and dwell in your land ſafely.

6 And I will give peace in the land, and ye ſhall lie down, and none ſhall make *you* afraid: and I will rid evil beaſts out of the land, neither ſhall the ſword go through your land.

7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword.

8 And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight; and your enemies ſhall fall before you by the ſword.

9 For I will have reſpect unto you, and make you fruitful, and multiply you, and eſtabliſh my covenant with you.

10 And ye ſhall eat old ſtore, and bring forth the old becauſe of the new.

11 And I will ſet my tabernacle amongſt you: and my ſoul ſhall not abhor you.

12 And I will walk among you, and will be your God: and ye ſhall be my people.

13 I *am* the Lord your God, which brought you forth out of the land of Egypt, that ye ſhould not be their bond-men; and I have broken the bands of your yoke, and made you go upright.

14 ¶ But if ye will not hearken unto me, and will not do all theſe commandments;

15 And

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46 *Ye ſhall not rule one over another with rigour.*] This precept is levelled againſt a practice too common among men; and the Jewiſh Rabbins ſay, that a man may uſe his ſlave as he pleaſes, provided he does not maim him. But ſurely it is contrary both to religion and humanity for men to treat even their ſlaves in an arbitrary manner, ſince all men are free by nature, and the ſame God is the maker, and lord of bond and free.

Commentary and Notes on Chapter XXVI.

1 *A ſtanding image.*] Maimonides tells us, that what is here called ſtanding images, were altars erected to the true God; but condemned here, becauſe they tended to promote a ſchiſm in the eſtabliſhed form of worſhip, which allowed of one altar only. But theſe ſtanding images ſeem rather to have been a kind of rude ſtones, which the Heathens erected to their gods, and to which they paid divine worſhip.

Any image of ſtone.] The words in the original are *eben enaſchkith*, a pictured ſtone, like thoſe in uſe among the Egyptians, which were covered with hieroglyphics, expreſſing ſome perfections of their gods. The Septuagint has rendered it *lithon ſkopon*, a ſtone conſecrated to the gods inſpected, or the tutelary gods of the country.

4 *I will give you rain in due ſeaſon.*] In order to underſtand this paſſage it muſt be obſerved, that in Canaan and Syria it was not common to have any rain, but at two ſtated ſeaſons; in ſpring before harveſt, and at the end of autumn at ſeed time; which two ſeaſons are by the prophet, Jer. v. 24. called the former and the latter rain. If either of theſe failed, the year was quite barren: and hence we ſee why theſe countries were ſo very ſubject to famines, and alſo the value they ought to have ſet on this promiſe of their beneficent Creator to give them rain *in due ſeaſon*, and conſequently fruitful ſeaſons.

5 *Your threſhing ſhall reach unto the vintage.*] That is, Your harveſt ſhall be ſo large, that before you can threſh it out, the vintage ſhall begin.

6 *Ye ſhall lie down, and none ſhall make you afraid.*] Ye ſhall have no need to keep watch by night: a beautiful picture of national tranquility---Thus Iſaiah ſays; *Thy gates ſhall be open continually: they ſhall not be ſhut day nor night*, chap, lx. 11.

10 *And bring forth the old becauſe of the new.*] That is, Ye ſhall have ſo large a ſtock of the old corn left at harveſt, that ye ſhall be obliged to diſplace ſome of the former to make room for the latter.

13 *Have broken the bands of your yoke.*] It is common in Hebrew, and other languages, to compare bondage to a yoke.

And made you go upright.] Like oxen that have ſhook off the yoke, which bowed down their necks.

14 *But if ye will not hearken unto me*] But if ye ſhall deſpiſe my promiſes, and wallow in vice and idolatry, I will viſit you, with extraordinary plagues, with poverty and vexation at home, and alarms of war and deſtruction from abroad; ſo that your whole joy ſhall be turned into heavineſs, and your mirth into mourning.

15 And if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhor my judgements, ſo that ye will not do all my commandments, *but* that ye break my covenant:

16 I alſo will do this unto you, I will even appoint over you terror, conſumption, and the burning ague; that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain, or your enemies ſhall eat it.

17 And I will ſet my face againſt you, and ye ſhall be ſlain before your enemies; they that hate you ſhall reign over you; and ye ſhall flee when none purſueth you.

18 And if ye will not yet for all this hearken unto me, then I will puniſh you ſeven times more for your ſins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as braſs:

20 And your ſtrength ſhall be ſpent in vain; for your land ſhall not yield her increaſe, neither ſhall the trees of the land yield their fruits.

21 And if ye walk contrary unto me, and will not hearken unto me; I will bring ſeven times more plagues upon you, according to your ſins.

22 I will alſo ſend wild beaſts among you, which ſhall rob you of your children, and deſtroy your cattle, and make you few in number, and your *high*-ways ſhall be deſolate.

23 And if ye will not be reformed by me by theſe things, but will walk contrary unto me:

24 Then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins.

25 And I will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy.

26 *And* when I have broken the ſtaff of your bread, ten women ſhall bake your bread in one oven, and they ſhall deliver *you* your bread again by weight: and ye ſhall eat, and not be ſatisfied.

/bread

27 And if ye will not for all this hearken unto me, but walk contrary unto me:

28 Then I will walk contrary unto you alſo in fury; and I, even I, will chaſtiſe you ſeven times for your ſins.

29 And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat.

30 And I will deſtroy your high places, and cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you.

31 And I will make your cities waſte, and bring your ſanctuaries unto deſolation, and I will not ſmell the ſavour of your ſweet odours.

32 And I will bring the land into deſolation: and your enemies which dwell therein, ſhall be aſtoniſhed at it.

33 And I will ſcatter you among the heathen, and will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte.

34 Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land; *even* then ſhall the land reſt, and enjoy her ſabbaths.

35 As long as it lieth deſolate, it ſhall reſt: becauſe it did not reſt in your ſabbaths, when ye dwelt upon it.

35 And upon them that are left *alive* of you, I will ſend a faintneſs into their hearts in the lands of their enemies: and the ſound of a ſhaken leaf ſhall chaſe them; and they ſhall flee, as fleeing from a ſword: and they ſhall fall when none purſueth.

37 And they ſhall fall one upon another, as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand before your enemies.

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

39 And

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16 *Terror, conſumption, and the burning ague.*] A noble, but an awful image of the puniſhments which the diſobedient muſt expect to ſuffer: *terror* denotes puſillanimity, that dejection of ſpirit which accompanies the loſs of national virtue: *conſumption and the burning ague*, i. e. poverty and famine, as the LXX render it, attended with ſuch dreadful diſeaſes as conſume the eyes, and make them look ghaſtly.

17 *Ye ſhall flee when none purſueth.*] A guilty perſon is terrified where no danger is, and a nation overwhelmed in guilt has always been remarkable for cowardice.

19 *I will break the pride of your power.*] That is, I will effectually humble and mortify you.

I will make your heaven as iron, and your earth as braſs.] This is a proverbial manner of ſpeech, and conveys an awful idea of the anger of the Almighty; the heavens being repreſented as impenetrable to rain as iron, and the earth as having its vegetative ſtores locked up beneath a ſurface of braſs, ſo that a dreadful famine muſt be the conſequence.

21 *If you walk contrary unto me.*] In the original it is, *If you walk with me at all adventures.* But the true ſenſe is given in our tranſlation; the words implying a contumacy, or continuing to rebel againſt God, after he chaſtiſeth them for their ſin.

26 *When I have broken the ſtaff of your bread.*] Taken bread from you, which is the ſtaff and ſupport of life.

Ten women ſhall bake your bread in one oven.] The ſcarcity of bread ſhall be ſuch, that one oven ſhall be ſufficient to bake the bread of ten families, i. e of a great many.

28 *Seven times for your ſins.*] That is, Your obſtinate contempt of my laws ſhall be puniſhed with new and more grievous plagues. This denunciation was fulfilled in their captivity, in the days of Manaſſeth, Jehoiakim, and Zedekiah; for theſe latter calamities were at leaſt ſeven times greater, both for extent and duration, than the former perſecutions which they ſuffered from the Philiſtines and neighbouring nations. Thus the arrows in the quiver of the Almighty are many and inexauſtable.

29 *And ye ſhall eat the fleſh of your ſons.*] This is certainly the very dregs of calamity, that can be poured on any people. And this ſentence was accordingly executed upon that rebellious people; firſt, in the ſiege of Samaria, 2 Kings vi. 29; next, in the ſiege of Jeruſalem, before the Babyloniſh captivity, Lam. iv. 10; and finally, in the laſt deſtruction of Jeruſalem by the Romans, the horror of which is pathetically deſcribed by Joſephus, lib. vii. cap. 8.

30 *I will deſtroy your high places.*] That is, The places where you worſhip your idols. There is ſomething awful and venerable in the top of mountains, from the perpetual ſilence that reigns there, being ſeparated from the noiſe and hurry of the world; and hence doubtleſs invited contemplative minds, in the firſt ages of the world, to make choice of them for the ſcenes of their devotion.

And cut down your images.] The word in the original is, *chammanechem*, and properly ſignifies *your temples of the ſun*, being derived from *chamma*, the ſun. This ſuperſtitious cuſtom of worſhipping the ſun, the Jews probably borrowed from the Phœnicians, who worſhipped that deity: and it muſt be confeſſed, that, of all inanimate things, he is the faireſt viſible image of the Deity.

31 *I will not ſmell the ſavour,* &c.] I will neither hear your prayers, nor accept your ſacrifices.

32 *Your enemies.—ſhall be aſtoniſhed.*] A ſtrong expreſſion to denote the dreadfulneſs of their calamities, at which their very enemies ſhall ſtand amazed.

36 *And the ſound of a ſhaken leaf ſhall chaſe them.*] They ſhall be ſo greatly enervated with fear, and their ſpirits ſo depreſſed with terror, that they ſhall fly at the leaſt noiſe, even that of the ſhaking of a leaf.

38 *And the land of your enemies ſhall eat you up.*] That is, you ſhall be incorporated into another people, and never more return to the land I promiſed to your fathers. And this ſentence was fully executed in the captivity of the ten tribes.

39 And they that are left of you ſhall pine away in their iniquity in your enemies lands; and alſo in the iniquities of their fathers ſhall they pine away with them.

40 If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary unto me;

41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity:

42 Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember; and I will remember the land.

43 The land alſo ſhall be left of them, and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them: and they ſhall accept of the puniſhment of their iniquity: becauſe, even becauſe they deſpiſed my judgements, and becauſe their ſoul abhorred my ſtatutes.

44 And yet for all that, when they be in the land of their enemies, I will not caſt them away, neither will I abhor them, to deſtroy them utterly, and to break my covenant with them: for I *am* the Lord their God.

45 But I will for their ſakes remember the covenant of their anceſtors, whom I brought forth out of the land of Egypt in the ſight of the heathen, that I might be their God: I *am* the Lord.

46 Theſe *are* the ſtatutes; and judgments, and laws, which the Lord made between him and the children of Iſrael, in mount Sinai by the hand of Moſes.

CHAP. XXVII.

1 *Concerning vows.* 28 *No devoted thing may be redeemed.* 32 *The tithe may not be changed.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When a man ſhall make a ſingular vow, the perſons *ſhall be* for the Lord, by thy eſtimation.

3 And thy eſtimation ſhall be, of the male from twenty years old even unto ſixty years old, even thy eſtimation ſhall be fifty ſhekels of ſilver, after the ſhekel of the ſanctuary.

4 And if *it be* a female, then thy eſtimation ſhall be thirty ſhekels.

5 And if *it be* from five years old even unto twenty years old, then thy eſtimation ſhall be of the male twenty ſhekels, and for the female ten ſhekels.

6 And if *it be* from a month old even unto five years old, then thy eſtimation ſhall be of the male five ſhekels of ſilver, and for the female thy eſtimation *ſhall be* three ſhekels of ſilver.

7 And if *it be* from ſixty years old and above; if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels, and for the female ten ſhekels.

8 But if he be poorer than thy eſtimation, then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him; according to his ability that vowed ſhall the prieſt value him.

9 And if *it be* a beaſt whereof men bring an offering unto the Lord, all that *any man* giveth of ſuch unto the Lord ſhall be holy.

10 He ſhall not alter it, nor change it, a good for a bad, or a bad for a good: and if he ſhall at all change beaſt for beaſt, then it and the exchange thereof ſhall be holy.

11 And if *it be* an unclean beaſt, of which they do not offer a ſacrifice unto the Lord: then he ſhall preſent the beaſt before the prieſt:

12 And the prieſt ſhall value it, whether it be good or bad: as thou valueſt it *who art* the prieſt, ſo ſhall it be.

13 But if he will at all redeem it, then he ſhall add a fifth *part* thereof unto thy eſtimation.

14 ¶ And when a man ſhall ſanctify his houſe *to be* holy unto the Lord; then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand.

15 And if he that ſanctified it will redeem his houſe, then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be his.

16 And if a man ſhall ſanctify unto the Lord *ſome part* of a field of his poſſeſſion; then thy eſtimation ſhall be according to the ſeed thereof: an homer of barley-ſeed *ſhall be valued* at fifty ſhekels of ſilver.

17 If he ſanctify his field from the year of Jubilee, according to thy eſtimation it ſhall ſtand.

18 But if he ſanctify his field after the Jubilee, then the prieſt ſhall reckon unto him the money according to the years that remain, even unto the year of the Jubilee, and it ſhall be abated from thy eſtimation.

19 And if he that ſanctified the field, will in any wiſe redeem it: then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be aſſured to him.

20 And if he will not redeem the field, or if he have ſold the field to another man; it ſhall not be redeemed any more.

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40 *If they ſhall confeſs* &c.] Here the Almighty promiſes, that however great their iniquity might be, ſucceeding generations ſhould not utterly deſpair; for, upon their ſincere humiliation, he would, in conſideration of the eminent piety of their anceſtors, again accept them for his people, and reſtore them to his favour, bleſſing, and protection.

45 *And I will for their ſakes remember the covenant.*] It ſhould have been rendered, *I will, in their favour, remember the covenant*, &c. This is one of the paſſages of ſcripture from which the Jews derive great conſolation, promiſing themſelves from hence a ſure deliverance from their national exile. But as the Moſaic diſpenſation is at an end, they can have no claim to ſuch promiſes, unleſs they previouſly embrace the doctrine of Chriſtianity.

Commentary and Notes on Chapter XXVII.

2 *When a man ſhall make a ſingular vow.*] i. e. By ſolemn promiſe ſhall ſeperate any thing from a common to a ſacred uſe. Some of the people, it is thought, being moved with the foregoing promiſes and threats, expreſſed a reſolution of dedicating themſelves, their children, or ſome of their goods to God, to the ſervice of the tabernacle, to miniſter to the prieſts in the neceſſary offices thereof, as gathering wood for the altar, ſupplying the ſanctuary with water, carrying out the aſhes, &c. which gave occaſion to the following rules, for the due regulation of ſuch vows.

16 *An homer of barley-ſeed ſhall be valued at fifty ſhekels.*] That is, as much land as an homer of barley will ſow, ſhall be rated at fifty ſhekels, or about five pounds ſeventeen ſhillings. The homer was ten ephahs, or about ten buſhels of our meaſure, the Jewiſh ephah being nearly the ſame with our buſhel.

21 But the field when it goeth out in the jubilee, ſhall be holy unto the Lord, as a field devoted: the poſſeſſion thereof ſhall be the prieſt's.

22 And if *a man* ſanctify unto the Lord a field which he hath bought, which *is* not of the fields of his poſſeſſion;

23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation, *even* unto the year of the jubilee: and he ſhall give thine eſtimation in that day, *as* a holy thing unto the Lord.

24 In the year of the jubilee, the field ſhall return unto him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong*.

25 And all thy eſtimations ſhall be according to the ſhekel of the ſanctuary: twenty gerahs ſhall be the ſhekel.

26 ¶ Only the firſtling of the beaſts, which ſhould be the Lord's firſtling, no man ſhall ſanctify it; whether *it be* ox, or ſheep: it *is* the Lord's.

27 And if *it be* of an unclean beaſt, then he ſhall redeem *it* according to thine eſtimation, and ſhall add a fifth *part* of it thereto: or if it be not redeemed, then it ſhall be ſold according to thy eſtimation.

28 Notwithſtanding, no devoted thing that a man ſhall devote unto the Lord, of all that he hath, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every devoted thing *is* moſt holy unto the Lord.

29 None devoted, which ſhall be devoted of men, ſhall be redeemed: *but* ſhall ſurely be put to death.

30 And all the tithe of the land, *whether* of the ſeed of the land, *or* of the fruit of the tree, *is* the Lord's: *it is* holy unto the Lord.

31 And if a man will at all redeem ought of his tithes, he ſhall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatſoever paſſeth under the rod; the tenth ſhall be holy unto the Lord.

33 He ſhall not ſearch whether it be good or bad, neither ſhall he change it: and if he change it at all, then both it and the change thereof ſhall be holy; it ſhall not be redeemed.

34 Theſe *are* the commandments which the Lord commanded Moſes, for the children of Iſrael in mount Sinai.

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29 *None devoted, which ſhall be devoted of men, ſhall be redeemed; but ſhall ſurely be put to death.*] The true meaning of this paſſage, which has given riſe to a great variety of diſputes, is plainly this, *Every thing which is devoted of men, ſhall not be redeemed, but ſhall ſurely die*; that is, Every perſon which is given in perpetuity, ſhall not be redeemed, but ſhall die in that devoted ſtate. For though our verſion has it, *he ſhall ſurely be put to death*, in the original it is only, *dying, he ſhall die*; which muſt not be underſtood of being ſacrificed, or put to any violent uncommon death; but he ſhall not be redeemed he ſhall continue till death in a devoted ſtate. Thus when God ſaid to Adam, *In the day thou eateſt thereof, thou ſhalt ſurely die*; or as it is in the Hebrew, *dying, thou ſhalt die*; it is not, *thou ſhalt be put to death*, but *thou ſhall die*. From which, and ſeveral other paſſages of ſcripture, it appears, that the expreſſion ſignifies ſimply *to die*. We have an example of the manner how perſons were devoted, or given to the Lord, in the prophet Samuel; whoſe mother vowed a vow unto the Lord, and ſaid, *O Lord of hoſts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a manchild, then I will give him unto the Lord all the days of his life*, 1. Sam. i. 11. Accordingly, when the child was weaned, ſhe brought him, that he might appear before the Lord and there *abide for ever*. His mother vowed him to the Lord *for ever*, or for life; and Samuel gave his conſent, and ratified his mother's donation: which ſhews both how a perſon was devoted, and at the ſame time, that the devoted perſon was not ſacrificed, or made a victim to God. Thus all the difficulty of theſe words is removed, by interpreting them in a ſenſe quite natural, and conſiſtent with the whole tenour of ſcripture.

32 *Whatſoever paſſeth under the rod.*] The Jews underſtand this of the tithing rod, which, being coloured with oker, a perſon held in his hand, placing himſelf at the door of the fold, and numbered the cattle as they came out one by one, marking every tenth with his rod. But Bochart underſtands it ſimply of the ſhepherd's crook, under which the flock paſſed as he numbered them. Maimonides ſays, the manner of decimating cattle was this: "they ſhut up all "the lambs, kids, or calves, in a ſtable, which had one door, ſo "ſtrait that two of them could not get out abreaſt; they then brought "their dams to the door, that the young ones, hearing their voice, "might ſtrive to get out, by *paſſing under the rod*: as faſt as they came "out, thoſe that ſtood by marked every tenth with red lead, and "whether it were male or female, with or without blemiſh he "owner ſaid, *This ſhall be conſecrated to pay the tithes.*"

The tenth ſhall be holy unto the Lord.] That is, it ſhall be appropriated to God, for the maintenance of his prieſts and miniſters.

THE

THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

The ARGUMENT.

This book is called Numbers *by the* Greek *interpreters, from its beginning with an account of the numbering of the families of Iſrael, by* Moſes *and* Aaron; *who muſtered the tribes, and marſhalled the army of the* Iſraelites, *in their paſſage through the wilderneſs. The* Hebrews *call it* Vajedabber, and he ſpake, *becauſe in the original it begins with theſe words. A conſiderable part of this book is hiſtorical, relating to ſeveral remarkable events which happened in that journey; as, the ſedition of* Aaron *and* Miriam; *the rebellion of* Korah *and his companions; the murmuring of the whole body of the people;* Balaam's *prophecy; the miraculous budding of* Aaron's *rod, &c. It alſo gives a diſtinct account of the ſeveral ſtages where the* Iſraelites *pitched their tents in the wilderneſs. But the greateſt part of this book is ſpent in enumerating the ſeveral laws and ordinances not mentioned in the preceding books; as the office and number of the* Levites; *the trial by the waters of* Jealouſy; *the rites to be obſerved by the* Nazarites; *the making of fringes on the borders of their garments; the law of inheritance; of vows; of the cities of refuge, &c. The whole comprehends the hiſtory of about thirty-eight years, though the greateſt part of the tranſactions happened in the firſt and laſt of theſe years.*

CHAP. I.

1, 17 *The tribes numbered.* 47 *The Levites exempted for the ſervice of the Lord.*

AND the Lord ſpake unto Moſes in the wilderneſs of Sinai, in the tabernacle of the congregation on the firſt *day* of the ſecond month, in the ſecond year after they were come out of the land of Egypt, ſaying,

2 Take ye the ſum of all the congregation of the children of Iſrael, after their families, by the houſe of their fathers, with the number of *their* names, every male by their poll:

3 From twenty years old and upward, all that are able to go forth to war in Iſrael; thou and Aaron ſhall number them by their armies.

4 And with you their ſhall be a man of every tribe; every one head of the houſe of his fathers.

Commentary and Notes on the firſt Chapter.

1 *And the Lord ſpake unto Moſes,* &c.] It was now about thirteen months ſince the Iſraelites had left Egypt, almoſt twelve of which they had reſided at mount Sinai, receiving all the foregoing laws and injunctions, relating to their conduct in civil and religious concerns. Before they left this ſtation, an order is given by God to Moſes and Aaron, that a general muſter be made, and an exact poll taken of all the Hebrew men, from the age of twenty and upward, the Levites excepted, and a careful diſtinction obſerved in the tribes, families, and houſholds, that every one might know, and deliver to his poſterity, a clear account from what tribe he deſcended, and to what family he belonged. God hereby further providing for aſcertaining the genealogy of the Meſſiah, who was to be born of this nation; and alſo ſhewing the Iſraelites how he had continued to make good the promiſe to Abraham of multiplying his ſeed, and at the ſame time to let him ſee what ſtrength they had in caſe of any attack from their enemies. Beſides theſe general reaſons, the particular deſign of muſtering the people at this time, was in order to the better diſpoſing of their camp about the tabernacle, which was now ſet up, and for their more regular march, when they removed from mount Sinai, which they were to do ſhortly.

On the firſt day of the ſecond month, &c.] That is, of the ſecond month of the ſecond year, anſwering to our April and May.

3 *All that are able to go forth to war,* &c.] It appears from hence, that thoſe who were aged or infirm, were omitted in the muſter, as being unable to go out to war. This cuſtom of numbering all that were able to bear arms, and who were all obliged upon ſome occaſions to go forth to battle, was common among other nations as well as the Jews; and hence it is, that we read of ſuch mighty armies being ſent into the field, as appear hardly credible to thoſe who judge of the ancient manners and cuſtoms by thoſe of our own times.

5 And theſe *are* the names of the men that ſhall ſtand with you: Of *the tribe of* Reuben; Elizur the ſon of Shedeur.

6 Of Simeon; Shelumiel the ſon of Zuri-ſhaddai.

7 Of Judah; Nahſhon the ſon of Aminadab.

8 Of Iſſachar; Nethaneel the ſon of Zuar.

9 Of Zebulun; Eliab the ſon of Helon.

10 Of the children of Joſeph; of Ephraim, Eliſhama the ſon of Amihud; of Manaſſeh, Gamaliel the ſon of Pedahzur.

11 Of Benjamin; Abidan the ſon of Gideoni.

12 Of Dan; Ahiezer the ſon of Ammiſhaddai.

13 Of Aſher; Pagiel the ſon of Ocran.

14 Of Gad; Eliaſaph the ſon of Deuel.

15 Of Naphtali; Ahira the ſon of Enan.

16 Theſe *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thouſands in Iſrael.

17 ¶ And Moſes and Aaron took theſe men which are expreſſed by *their* names.

18 And they aſſembled all the congregation together on the firſt *day* of the ſecond month, and they declared their pedigrees after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, by their poll.

19 As the Lord commanded Moſes, ſo he numbered them in the wilderneſs of Sinai.

20 And the children of Reuben Iſrael's eldeſt ſon, by their generations after their families, by the houſe of their fathers, according to the number of the names by their poll, every male from twenty years old and upward, all that were able to go forth to war;

21 Thoſe that were numbered of them, *even* of the tribe of Reuben, *were* forty and ſix thouſand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the houſe of their fathers, thoſe that were numbered of them according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Thoſe that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thouſand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families by the houſe of their fathers, according to the number of the names, from twenty years old, and upward, all that were able to go forth to war;

25 Thoſe that were numbered of them, *even* of the tribe of Gad, *were* forty and five thouſand ſix hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Thoſe that were numbered of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred.

28 ¶ Of the children of Iſſachar by their generations, after their families, by the houſe of their fathers according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Thoſe that were numbered of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the houſe of their fathers according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Thoſe that were numbered of them *even* of the tribe of Zebulun, *were* fifty and ſeven thouſand and four hundred.

32 ¶ Of the children of Joſeph, *namely*, of the children of Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Thoſe that were numbered of them, *even* of the tribe of Ephraim *were* forty thouſand and five hundred.

34 ¶ Of the children of Manaſſeh, by their generations after their families, by the houſe of their fathers according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Thoſe that were numbered of them, *even* of the tribe of Manaſſeh, *were* thirty and two thouſand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Thoſe that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Thoſe that were numbered of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred.

40 ¶ Of the children of Aſher, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Thoſe that were numbered of them, *even* of the tribe of Aſher, *were* forty and one thouſand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

43 Thoſe that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thouſand and four hundred.

44 Theſe

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5 *Of the tribe of Reuben*, &c.] It may not be improper to remark here, that the tribes are placed in the order of their mothers who bare them, and not in that of their birth. Firſt the children of Leah, then thoſe of Rachel, and after them the children of the two handmaids.

14 *The ſon of Deuel*, &c.] He is called Ruel, chap. ii. 14. But it was very common to change the two letters *daleth* and *reſch*, on account of their ſimilarity.

16 *Princes of the tribes.* Perhaps they were judges and officers in their reſpective tribes, as well as men of rank and diſtinction.

44 Theſe *are* thoſe that were numbered, which Moſes and Aaron numbered, and the princes of Iſrael, *being* twelve men: each one was for the houſe of his fathers.

45 So were all thoſe that were numbered of the children of Iſrael, by the houſe of their fathers, from twenty years old and upward, all that were able to go forth to war in Iſrael:

46 Even all they that were numbered, were ſix hundred thouſand, and three thouſand five hundred and fifty.

47 ¶ But the Levites after the tribe of their fathers were not numbered among them.

48 For the Lord had ſpoken unto Moſes, ſaying,

49 Only thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael:

50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof, and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle.

51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the ſtranger that cometh nigh, ſhall be put to death.

52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts.

53 But the Levites ſhall pitch round about the tabernacle of teſtimony; that there be no wrath upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge of the tabernacle of teſtimony.

54 And the children of Iſrael did according to all that the Lord commanded Moſes, ſo did they.

CHAP. II.

The order of the tribes in their tents.

AND the Lord ſake unto Moſes, and unto Aaron, ſaying,

2 Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſign of ther father's houſe: far off about the tabernacle of the congregation ſhall they pitch.

3 ¶ And on the eaſt-ſide toward the riſing of the ſun, ſhall they of the ſtandard of the camp of Judah pitch, throughout their armies: and Nahſhon the ſon of Aminadab *ſhall be* captain of the children of Judah.

4 And his hoſt, and thoſe that were numbered of them, *were* threeſcore and fourteen thouſand and ſix hundred.

5 And thoſe that do pitch next unto him, *ſhall be* the tribe of Iſſachar: and Nethaneel the ſon of Zuzar *ſhall be* captain of the children of Iſſachar.

6 And his hoſt, and thoſe that were numbered thereof, *were* fifty and four thouſand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the ſon of Helon, *ſhall be* captain of the children of Zebulun.

8 And his hoſt, and thoſe that were numbered thereof, *were* fifty and ſeven thouſand and four hundred.

9 All that were numbered in the camp of Judah, *were* an hundred thouſand and fourſcore thouſand and ſix thouſand and four hundred, throughout their armies: theſe ſhall firſt ſet forth.

10 On the ſouth ſide *ſhall be* the ſtandard of the camp of Reuben, according to their armies: and the captain of the children of Reuben *ſhall be* Elizur the ſon of Shedeur.

11 And his hoſt, and thoſe that were numbered thereof, *were* forty and ſix thouſand and five hundred.

12 And thoſe which pitch by him *ſhall be* the tribe of Simeon: and the captain of the children of Simeon, *ſhall be* Shelumiel the ſon of Zuriſhaddai.

13 And his hoſt, and thoſe that were numbered of them, *were* fifty and nine thouſand and three hundred.

14 Then the tribe of Gad: and the captain of the ſons of Gad, *ſhall be* Eliaſaph the ſon of Reuel.

15 And

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46 *All they that were numbered.*] It is worthy of remark here, that the ſum total of this muſter is the very ſame with that mentioned, *Exodus* xxxviii. 26. Perhaps a few odd numbers in both are omitted; for we cannot well ſuppoſe, that not one man of them had died ſince their laſt numbering, which was now ſeven months ago; not that the ſame number which came of age ſince that period, was preciſely the ſame with thoſe who died.

47 *But the Levites were not numbered.*] The intention of this muſter was to know the number of thoſe who were fit to go out to war, and therefore the Levites, who were ſeparated for the ſervice of the tabernacle, were not numbered with the reſt of their brethren.

53 *The Levites ſhall pitch round about the tabernacle.*] They were ordered to encamp round about it, that they might be a conſtant guard, to prevent any perſon from approaching nearer to God than was allowed, and by that means of incurring the divine diſpleaſure.

Commentary and Notes on Chapter II.

2 *Every man of the children of Iſrael ſhall pitch by his own ſtandard.*] The forming of the Iſraelitiſh camp has in it ſomething very remarkable; for which ever way they marched, the ſame tribes were always on the ſame ſides of the tabernacle. The Levites were commanded to pitch on the three ſides of the tabernacle, and Moſes and Aaron before it. On the eaſt ſide were the tribes of Judah, Iſſachar, and Zebulun. On the ſouth ſide were the tribes of Reuben, Simeon, and Gad. On the weſt ſide were the tribes of Ephraim, Benjamin, and Manaſſeh. And on the north ſide the camps of Dan, Aſher, and Naphtali. That theſe camps were formed by the immediate order of God himſelf, will appear from comparing them with the viſions of Ezekiel and St. John. In the wilderneſs there was a throne for the Divine Majeſty, or the holy of holies in the tabernacle. In Ezekiel, and the Revelations, there is a throne, expreſly called ſo; and all theſe are ſuppoſed not to be vacant, but filled with the Divine Majeſty, as it is particularly expreſſed both by Ezekiel and St. John. In the wilderneſs, and in the new Jeruſalem, this throne is placed in the centre; and in Ezekiel, above all: which was intended to repreſent God's providence in and over his church, and that nothing happens to her but by his appointment and permiſſion. Next to the camp in the wilderneſs was the camp of the Levites, including the prieſts as their principal part Next to the throne, in the Revelations, are the four and and twenty elders, like the heads of the four and twenty courſes of the prieſts, appointed by David to attend upon the temple in their ſeveral turns. Beyond theſe, in the wilderneſs, are the twelve tribes of Iſrael, reduced into four armies or bodies, pitching at a convenient diſtance on the eaſt, ſouth, weſt, and north ſides, each having its particular ſtandard under ſo many principal tribes, Judah, Reuben, Ephraim, and Dan; each of which, as head of each army, had, according to the Jews, their own peculiar animals diſplayed on their banners; particularly Judah's enſign on the eaſt was a lion, Ephraim's on the weſt was an ox, Reuben's on the ſouth was a man; and Dan's on the north was an eagle. Thus when Ezekiel ſaw his viſion, with his face towards the north, the faces of the cherub correſpond exactly thereto: for the face on the right hand, or eaſt, was a lion; that on the left hand, or the weſt, reſembled an ox; that on the ſouth, which he mentions firſt, as being before him, was like a man; and that on the north was like an eagle. The ſame order is alſo obſerved by St. John, as an introduction to his prophecies, or the opening the ſeals, which immediately followed.

9 *Theſe ſhall firſt ſet forth.*] Theſe were the largeſt body, and therefore moſt proper to march in the van of the Iſraelitiſh army. They conſiſted of no leſs than an hundred eighty-ſix thouſand four hundred men, ready prepared for war.

15 And his hoſt and thoſe that were numbered of them *were* forty and five thouſand and ſix hundred and fifty.

16 All that were numbered in the camp of Reuben, *were* an hundred thouſand, and fifty and one thouſand and four hundred and fifty, throughout their armies: and they ſhall ſet forth in the ſecond rank.

17 ¶ Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the midſt of the camp: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.

18 ¶ On the weſt-ſide *ſhall be* the ſtandard of the camp of Ephraim, according to their armies: and the captain of the ſons of Ephraim, *ſhall be* Eliſhama the ſon of Ammihud.

19 And his hoſt, and thoſe that were numbered of them, *were* forty thouſand and five hundred.

20 And by him *ſhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh *ſhall be* Gamaliel the ſon of Pedahzur.

21 And his hoſt and thoſe that were numbered of them, *were* thirty and two thouſand and two hundred.

22 Then the tribe of Benjamin: and the captain of the ſons of Benjamin, *ſhall be* Abidan the ſon of Gideoni.

23 And his hoſt and thoſe that were numbered of them, *were* thirty and five thouſand and four hundred.

24 All that were numbered of the camp of Ephraim, *were* an hundred thouſand and eight thouſand and an hundred, throughout their armies: and they ſhall go forward in the third rank.

25 ¶ The ſtandard of the camp of Dan *ſhall be* on the north-ſide by their armies: and the captain of the children of Dan *ſhall be* Ahiezer the ſon of Ammiſhaddai.

26 And his hoſt, and thoſe that were numbered of them, *were* threeſcore and two thouſand and ſeven hundred.

27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the captain of the children of Aſher *ſhall be* Pagiel the ſon of Ocran.

28 And his hoſt, and thoſe that were numbered of them, *were* forty and one thouſand and five hundred.

29 Then the tribe of Napthali: and the captain of the children of Napthali, *ſhall be* Ahira the ſon of Enan.

30 And his hoſt, and thoſe that were numbered of them, *were* fifty and three thouſand and four hundred.

31 All they that were numbered in the camp of Dan, *were* an hundred thouſand and fifty and ſeven thouſand and ſix hundred: they ſhall go hindmoſt with their ſtandards.

32 ¶ Theſe *are* thoſe which were numbered of the children of Iſrael by the houſe of their fathers; all thoſe that were numbered of the camps throughout their hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty.

33 But the Levites were not numbered among the children of Iſrael; as the Lord commanded Moſes.

34 And the children of Iſrael did according to all that the Lord commanded Moſes: ſo they pitched by their ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

CHAP. III.

5 *The Levites ſervice.* 40 *The firſt free-born freed.* 44 *The overplus redeemed.*

THESE alſo *are* the generations of Aaron and Moſes, in the day *that* the Lord ſpake with Moſes in mount Sinai.

2 And theſe *are* the names of the ſons of Aaron; Nadab the firſt-born, and Abihu, Eleazar, and Ithamar.

3 Theſe *are* the names of the ſons of Aaron, the prieſts which were anointed, whom he conſecrated to miniſter in the prieſt's office.

4 And Nadab and Abihu died before the Lord, when they offered ſtrange fire before the Lord, in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtered in the prieſt's office in the ſight of Aaron their father.

5 ¶ And the Lord ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi near, and preſent them before Aaron the prieſt, that they may miniſter unto him.

7 And they ſhall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the ſervice of the tabernacle.

8 And

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17 *Every man in his place by their ſtandards.*] The march of the Iſraelites, as we are informed, chap. 10. was as follows: The ſons of Gerſhom and Merari firſt ſet forward after the ſtandard of Judah, bearing parts of the tabernacle; then the Kohathites, with the ark, were in the midſt of the camp. But Le Clerc ſuppoſes, that the ſons of Gerſhom and Merari, bearing the tabernacle, ſet forward with the ſtandard of Judah; but afterwards made a halt till the Kohathites came up with the ark, and then all the Levites marched together, following the ſtandard of Reuben, in the midſt of the camp, the tribe of Judah leading the van, and thoſe of Dan bringing up the rear. In this manner they marched; and, when the pillar of the cloud reſted, they pitched their tents in the ſame order as before, which was ſo beautiful; that when Balaam beheld the camp of Iſrael from an eminence, he exclaimed with admiration, *How goodly are thy tents, O Jacob! and thy tabernacles, O Iſrael! As the valleys are they ſpread forth, as gardens by the rivers ſide, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beſides the waters,* Numb. xxiv. 5, 6.

Commentary and Notes on Chapter III.

1 *Theſe alſo are the generations,* &c.] The word generations, properly denotes poſterity or deſcendants; but as only Aaron's poſterity are named, it ſeems moſt natural to underſtand it here, as implying paſſages in their hiſtory, or a relation of what happened to them. If it ſhould be aſked why Aaron's ſons were ſettled in the prieſthood, while thoſe of Moſes were only Levites? It may be anſwered, that the ſons of Moſes were probably excluded from the prieſthood, becauſe their mother was not deſcended from any of the tribes of Iſrael.

6 *Preſent them before Aaron the prieſt, that they may miniſter unto him.*] That is, that they may receive the orders of Aaron, and aſſiſt him, and the reſt of the prieſts, who were the immediate miniſters of God. In the wilderneſs the Levites had a peculiar charge, not only to guard the tabernacle, by keeping a watch day and night about it, but alſo to take it down, to carry it when they removed, and to ſet it up again when they reſted. When ſettled in Canaan, they had leſs to do of this kind; but ſtill the charge of the tabernacle lay upon them, and they miniſtered to the prieſts as before. In David's time ſome of them were appointed ſingers and players upon inſtruments in the morning and evening ſervice. Others were porters ſtanding at the ſeveral gates of the tabernacle, and afterwards of the temple, and alſo guards of the ſacred treaſury, and of things dedicated to God. For the more regular diſcharge of which functions, they were diſtributed into different claſſes or courſes.

9 *They are wholly given unto him out of the children of Iſrael.*] That is, they are ſet apart out of the whole body of Iſrael, to ſerve under the prieſts in the ſacred miniſtry of the tabernacle. And, as they attended on the public ſervice, ſo they had a public maintenance appointed them.

8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael, to do the ſervice of the tabernacle.

9 And thou ſhalt give the Levites unto Aaron and to his ſons: they *are* wholly given unto him out of the children of Iſrael.

10 And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on the prieſt's office: and the ſtranger that cometh nigh ſhall be put to death.

11 ¶ And the Lord ſpake unto Moſes, ſaying,

12 And I, behold, I have taken the Levites from among the children of Iſrael, inſtead of all the firſt-born that openeth the matrix among the children of Iſrael: therefore the Levites ſhall be mine.

13 Becauſe all the firſt-born *are* mine: *for* on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt: mine they ſhall be: I *am* the Lord.

14 ¶ And the Lord ſpake unto Moſes in the wilderneſs of Sinai, ſaying,

15 Number the children of Levi after the houſe of their fathers, by their families: every male from a month old and upward, ſhalt thou number them.

16 And Moſes numbered them according to the word of the Lord, as he was commanded.

17 And theſe were the ſons of Levi, by their names; Gerſhon, and Kohath, and Merari.

18 And theſe *are* the names of the ſons of Gerſhon by their families; Libni, and Shimei.

19 And the ſons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the ſons of Merari by their families; Mahli, and Muſhi. Theſe *are* the families of the Levites according to the houſe of their fathers.

21 Of Gerſhon *was* the family of the Libnites, and the family of the Shimites: theſe are the families of the Gerſhonites.

22 Thoſe that were numbered of them, according to the number of all the males, from a month old and upward, *even* thoſe that were numbered of them, *were* ſeven thouſand and five hundred.

23 The families of the Gerſhonites ſhall pitch behind the tabernacle weſt-ward.

24 And the chief of the houſe of the father of the Gerſhonites, *ſhall be* Eliaſaph the ſon of Lael.

25 And the charge of the ſon of Gerſhon, in the tabernacle of the congregation *ſhall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the ſervice thereof.

27 And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thouſand and ſix hundred, keeping the charge of the ſanctuary.

29 The families of the ſons of Kohath, ſhall pitch on the ſide of the tabernacle ſouth-ward.

30 And the chief of the houſe of the father of the families of the Kohathites, *ſhall be* Elizaphan the ſon of Uzziel.

31 And their charge *ſhall be* the ark, and the table, and the candleſtick, and the altars, and the veſſels of the ſanctuary wherewith they miniſter, and the hanging, and all the ſervice thereof.

32 And Eleazar the ſon of Aaron the prieſt, *ſhall be* chief over the chief of the Levites, *and have* the overſight of them that keep the charge of the ſanctuary.

33 Of Merari *was* the family of the Mahlites, and the family of the Muſhites: theſe *are* the families of Merari.

34 And thoſe that were numbered of them, according to the number of all the males, from a month old and upward, *were* ſix thouſand and two hundred.

35 And the chief of the houſe of the father of the families of Merari, *was* Zuriel the ſon of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle north-ward.

36 And *under* the cuſtody and charge of the ſons of Merari *ſhall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto,

37 And the pillars of the court round about, and their ſockets, and their pins, and their cords.

38 But thoſe that encamp before the tabernacle toward the eaſt, *even* before the tabernacle of the congregation eaſt-ward, *ſhall be* Moſes, and Aaron and his ſons, keeping the charge of the ſanctuary, for the charge of the children of Iſrael: and the ſtranger that cometh nigh ſhall be put to death.

39 All that were numbered of the Levites, which Moſes and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upwards, *were* twenty and two thouſand.

40 ¶ And the Lord ſaid unto Moſes, Number all the firſt-born of the males of the children of Iſrael, from a month old and upward, and take the number of their names.

41 And thou ſhalt take the Levites for me, (I *am* the Lord) inſtead of all the firſt-born among the children of Iſrael: and the cattle of the Levites,

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12 *I have taken the Levites inſtead of the firſt born.*] Every firſt-born was conſecrated to the ſervice of the Lord, in remembrance of their being ſpared, when all thoſe of Egypt were deſtroyed. But God was now pleaſed to releaſe the Iſraelites from this obligation, by ſubſtituting the tribe of Levi to be the perpetual miniſters of religion, inſtead of the firſt-born males. The Levites obtained this favour from the great zeal they ſhewed for the ſervice of God, againſt the worſhippers of the golden calf.

15 *Every male from a month old.*] Moſes was commanded to take the number of the other tribes, from twenty years old and upward; but here he is ordered to number them from one month. The reaſon for this difference was, becauſe the former were all proper for war; but the latter were numbered only to know how many there were of them in all, that they might be exchanged for an equal number of the firſt-born; and therefore it was neceſſary all ſhould be numbered without diſtinction, even from a month old, the age at which the firſtling males were appointed to be redeemed.

23 *The families of the Gerſhonites ſhall pitch behind the tabernacle weſt-ward.*] The camp of the prieſts and Levites is appointed to be of a ſquare form, like that of the other Iſraelites, chap. ii. 1. On the weſt-ſide were the ſons of Gerſhon; on the ſouth the ſons of Kohath; on the north the ſons of Merari; and on the eaſt, before the entrance of the tabernacle, the tents of Moſes and Aaron were pitched.

39 *Were twenty and two thouſand.*] If we add the ſums before-mentioned, verſe 22, 28, and 34, together, the total will amount to twenty two thouſand three hundred; but it is conjectured, that the three hundred are omitted, as being the firſt-born of the Levites themſelves, and, conſequently, belonged to God already, and therefore could not be exchanged for the firſt born of their tribes.

Levites, inſtead of all the firſtlings among the cattle of the children of Iſrael.

42 And Moſes numbered, as the Lord commanded him, all the firſt-born among the children of Iſrael.

43 And all the firſt-born males, by the number of names, from a month old and upward, of thoſe that were numbered of them, were twenty and two thouſand two hundred and threeſcore and thirteen.

44 ¶ And the Lord ſpake unto Moſes, ſaying,

45 Take the Levites inſtead of all the firſt-born among the children of Iſrael, and the cattle of the Levites inſtead of their cattle; and the Levites ſhall be mine: I *am* the Lord.

46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen of the firſt-born of the children of Iſrael, which are more than the Levites;

47 Thou ſhalt even take five ſhekels a-piece by the poll, after the ſhekel of the ſanctuary ſhalt thou take *them*. The ſhekel *is* twenty gerahs.

48 And thou ſhalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his ſons.

49 And Moſes took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the firſt-born of the children of Iſrael took he the money; a thouſand three hundred and threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary.

51 And Moſes gave the money of them that were redeemed, unto Aaron and to his ſons, according to the word of the Lord, as the Lord commanded Moſes.

CHAP. IV.

1 *The Levites ſervice*, 17 *and office.*

AND the Lord ſpake unto Moſes, and unto Aaron, ſaying,

2 Take the ſum of the ſons of Kohath from among the ſons of Levi, after their families, by the houſe of their fathers;

3 From thirty years old and upward, even until fifty years old, all that enter into the hoſt, to do the work in the tabernacle of the congregation.

4 This *ſhall be* the ſervice of the ſons of Kohath in the tabernacle of the congregation, *about* the moſt holy things.

5 And when the camp ſetteth forward, Aaron ſhall come and his ſons, and they ſhall take down the covering vail, and cover the ark of teſtimony with it;

6 And ſhall put thereon the covering of badgers ſkins, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the ſtaves thereof.

7 And upon the table of ſhew-bread they ſhall ſpread a cloth of blue, and put thereon the diſhes, and the ſpoons, and the bowls, and covers to cover withal: and the continual bread ſhall be thereon.

8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers ſkins, and ſhall put in the ſtaves thereof.

9 And they ſhall take a cloth of blue, and cover the candleſtick of the light, and his lamps, and his tongs, and his ſnuff-diſhes, and all the oil-veſſels thereof, wherewith they miniſter unto it.

10 And they ſhall put it and all the veſſels thereof within a covering of badgers ſkins, and ſhall put *it* upon a bar.

11 And upon the golden altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers ſkins, and ſhall put to the ſtaves thereof.

12 And they ſhall take all the inſtruments of miniſtry, wherewith they miniſter in the ſanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers ſkins, and ſhall put *them* on a bar.

13 And they ſhall take away the aſhes from the altar, and ſpread a purple cloth thereon:

14 And they ſhall put upon it all the veſſels thereof, wherewith they miniſter about it, *even* the cenſers, the fleſh-hooks, and the ſhovels, and the baſons, all the veſſels of the altar; and they ſhall ſpread upon it a covering of badgers ſkins, and put to the ſtaves of it.

15 And when Aaron and his ſons have made an end of covering the ſanctuary, and all the veſſels of the ſanctuary, as the camp is to ſet forward; after that, the ſons of Kohath ſhall come to bear *it*: but they ſhall not touch *any* holy thing, leſt they die. Theſe *things are* the burden of the ſons of Kohath in the tabernacle of the congregation.

16 And to the office of Eleazar the ſon of Aaron the prieſt *pertaineth* the oil for the light, and the ſweet incenſe, and the daily meat-offering, and the anointing oil, *and* the over-ſight of all

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43 *And all the firſt born males—were twenty and two thouſand two hundred and threeſcore and thirteen.*] It ſeems natural to aſk, how it happened that there were no more firſt-born males among the great multitude of the Iſraelites? But it muſt be remembered, that only thoſe were numbered who had been born ſince the ſlaughter of the Egyptians, which was not much above a year ago. For it was only from that time that the firſt-born were to be conſecrated to God. Another queſtion alſo preſents itſelf here, who were to pay the ranſom? ſince all had doubtleſs the ſame right to be redeemed by a Levite: but as the number of firſt-born among the people exceeded the Levites by two hundred threeſcore and thirteen, ver. 46: theſe were to be redeemed at the rate of five ſhekels a head. The Jews tell us, that Moſes decided this queſtion by lot: he wrote on twenty-two thouſand ſcrolls of parchment, *a ſon of Levi*, and on two hundred and ſeventy-three other ſcrolls, *five ſhekels*. Theſe ſcrolls he put into an urn, out of which every firſt-born drew a lot; he that drew one of the former was redemed, but he that drew one of the latter paid his price.

Commentary and Notes on Chapter IV.

3 *To do the work in the tabernacle.*] It ſhould have been tranſlated, *about the tabernacle*; for they were not permitted to enter into it. The work here appointed for the Levites being very laborious, ſuch as carrying the ark, and other ſacred things on their ſhoulders, though they marched never ſo far, Moſes and Aaron were ordered to ſelect, out of every one of the forementioned families of the Levites, ſuch perſons as were moſt ſtrong and able for the purpoſe.

6 *The covering of badgers ſkins.*] The ark was to be covered firſt with the vail, then with two other coverings made on purpoſe, one of leather, and the other of blue ſtuff. This covering of the ſacred things was not only to defend them from the weather, but to preſerve the greater reverence towards them, by hiding them from the curious eyes of the multitude. It is not likely that the Hebrew words which we tranſlate *badgers ſkins*, are properly rendered, for a badger was an unclean beaſt by the law of Moſes. See *Ainſworth.*

And ſhall put in the ſtaves thereof.] The ſtaves were never to be taken out of the rings, Exod, xxv. 15.

10 *And ſhall put it upon a bar.*] Rather *upon a bier*; for the word implies any inſtrument whereby things are removed from one place to another.

14 *Spread upon it a covering.*] Before they began any journey, the great altar being made clean, was, with all its veſſels and appurtenances, packed up in two of the fore-mentioned coverings, and carried by its own ſtaves.

all the tabernacle, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof.

17 ¶ And the Lord ſpake unto Moſes and unto Aaron, ſaying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live and not die, when they approach unto the moſt holy things: Aaron and his ſons ſhall go in, and appoint them every one to his ſervice and to his burden.

20 But they ſhall not go in to ſee when the holy things are covered, leſt they die.

21 And the Lord ſpake unto Moſes, ſaying,

22 Take alſo the ſum of the ſons of Gerſhon, throughout the houſes of their fathers by their families;

23 From thirty years old and upward, until fifty years old ſhalt thou number them: all that enter in to perform the ſervice, to do the work in the tabernacle of the congregation.

24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for burdens

25 And they ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers ſkins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the inſtruments of their ſervice, and all that is made for them: ſo ſhall they ſerve.

27 At the appointment of Aaron and his ſons ſhall be all the ſervice of the ſons of the Gerſhonites, in all their burthens, and in all their ſervice: and ye ſhall appoint unto them in charge all their burdens.

28 This *is* the ſervice of the families of the ſons of Gerſhon, in the tabernacle of the congregation: and their charge *ſhall be* under the hand of Ithamar the ſon of Aaron the prieſt.

29 As for the ſons of Merari, thou ſhalt number them after their families, by the houſe of their fathers;

30 From thirty years old and upward, even unto fifty years old ſhalt thou number them, every one that entereth into the ſervice, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and ſockets thereof.

32 And the pillars of the court round about, and their ſockets, and their pins, and their cords, with all their inſtruments, and with all their ſervice: and by name ye ſhall reckon the inſtruments of the charge of their burden.

33 This *is* the ſervice of the families of the ſons of Merari, according to all their ſervice in the tabernacle of the congregation, under the hand of Ithamar the ſon of Aaron the prieſt.

34 And Moſes and Aaron and the chief of the congregation numbered the ſons of the Kohathites after their families, and after the houſe of their fathers;

35 From thirty years old and upward, even unto fifty years old, every one that entereth into the ſervice, for the work in the tabernacle of the congregation.

36 And thoſe that were numbered of them by their families, were two thouſand ſeven hundred and fifty.

37 Theſe *were* they that were numbered of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation; which Moſes and Aaron did number according to the commandment of the Lord by the hand of Moſes.

38 And thoſe that were numbered of the ſons of Gerſhon, throughout their families, and by the houſe of their fathers;

39 From thirty years old and upward even unto fifty years old, every one that entereth into the ſervice, for the work in the tabernacle of the congregation.

40 Even thoſe that were numbered of them, throughout their families, by the houſes of their fathers, were two thouſand and ſix hundred and thirty.

41 Theſe *are* they that were numbered of the families of the ſons of Gerſhon, of all that might do ſervice in the tabernacle of the congregation; whom Moſes and Aaron did number, according to the commandment of the Lord.

42 And thoſe that were numbered of the families of the ſons of Merari, throughout their families, by the houſe of their fathers;

43 From thirty years old and upward even unto fifty years old, every one that entereth into the ſervice, for the work in the tabernacle of the congregation;

44 Even thoſe that were numbered of them after their families, were three thouſand and two hundred:

45 Theſe *be* thoſe that were numbered of the families of the ſons of Merari, whom Moſes and Aaron numbered according to the word of the Lord by the hand of Moſes.

46 All thoſe that were numbered of the Levites, whom Moſes and Aaron and the chief of Iſrael numbered, after their families, and after the houſe of their fathers;

47 From thirty years old and upward, even unto fifty years old, every one that came to do the ſervice of the miniſtry, and the ſervice of the burden in the tabernacle of the congregation;

48 Even thoſe that were numbered of them, were eight thouſand and five hundred and fourſcore.

49 According to the commandment of the Lord, they were numbered by the hand of Moſes, every one according to his ſervice, and according to his burden: thus were they numbered of him, as the Lord commanded Moſes.

CHAP. V.

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18 *Cut ye not off*, &c.] Do not occaſion the death of ſo many perſons, by neglecting to teach them with what awful reverence ſuch holy things are to be treated.

34 *And Moſes and Aaron—numbered.*] They took an exact account of theſe Levite-carriers in each claſs, as God had ordered them, and their numbers ſtood thus:

Kohathites,	2750
Gerſhonites,	2630
Merarites,	3200
	8580

C H A P. V.

1 *Reſtitution enjoined.* 11 *The trial of jealouſy.*

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, that they put out of the camp every leper, and every one that hath an iſſue, and whoſoever is defiled by the dead.

3 Both male and female ſhall ye put out, without the camp ſhall ye put them; that they defile not their camps, in the midſt whereof I dwell.

4 And the children of Iſrael did ſo, and put them out without the camp: as the Lord ſpake unto Moſes, ſo did the children of Iſrael.

5 ¶ And the Lord ſpake unto Moſes, ſaying,

6 Spake unto the children of Iſrael, When a man or woman ſhall commit any ſin that men commit, to do a treſpaſs againſt the Lord, and that perſon be guilty;

7 Then they ſhall confeſs their ſin which they have done: and he ſhall recompenſe his treſpaſs with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* againſt whom he hath treſpaſſed.

8 But if the man hath no kinſman to recompenſe the treſpaſs unto, let the treſpaſs be recompenſed unto the Lord, *even* to the prieſt: beſide the ram of the atonement, whereby an atonement ſhall be made for him.

9 And every offering of all the holy things of the children of Iſrael, which they bring unto the prieſt, ſhall be his.

10 And every man's hallowed things ſhall be his: whatſoever any man giveth the prieſt: it ſhall be his.

11 ¶ And the Lord ſpake unto Moſes, ſaying,

12 Speak unto the children of Iſrael, and ſay unto them, If any man's wife go aſide, and commit a treſpaſs againſt him,

13 And a man lie with her carnally, and it be hid from the eyes of her huſband, and be kept cloſe, and ſhe be defiled, and *there be* no witneſs againſt her, neither ſhe be taken *with the manner*;

14 And the ſpirit of jealouſy come upon him, and he be jealous of his wife, and ſhe be defiled; or if the ſpirit of jealouſy come upon him, and he be jealous of his wife, and ſhe be not defiled;

15 Then ſhall the man bring his wife unto the prieſt, and he ſhall bring her offering for her, the tenth *part* of an ephah of barley meal; he ſhall pour no oil upon it, nor put frankincenſe thereon, for it *is* an offering of jealouſy, an offering of memorial, bringing iniquity to remembrance.

16 And the prieſt ſhall bring her near, and ſet her before the Lord.

17 And the prieſt ſhall take holy water in an earthen veſſel, and of the duſt that is in the floor of the tabernacle the prieſt ſhall take, and put *it* into the water.

18 And the prieſt ſhall ſet the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealouſy offering: and the prieſt ſhall have in his hand the bitter water that cauſeth the curſe.

19 And the prieſt ſhall charge her by an oath, and ſay unto the woman, If no man have lien with thee, and if thou haſt not gone aſide to uncleanneſs *with another* inſtead of thy huſband, be thou free from this bitter water that cauſeth the curſe:

20 But if thou haſt gone aſide *to another* inſtead of thy huſband, and if thou be defiled, and ſome man hath lien with thee beſide thine huſband:

21 Then the prieſt ſhall charge the woman with an oath of curſing, and the prieſt ſhall ſay unto the woman, The Lord make thee a curſe, and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to ſwell;

22 And this water that cauſeth the curſe ſhall go into thy bowels, to make *thy* belly to ſwell, and *thy* thigh to rot: and the woman ſhall ſay, Amen, amen.

23 And the prieſt ſhall write theſe curſes in a book, and he ſhall blot *them* out with the bitter water:

24 And he ſhall cauſe the woman to drink the bitter water that cauſeth the curſe: and the water that cauſeth the curſe ſhall enter into her, *and become* bitter.

25 Then the prieſt ſhall take the jealouſy-offering out of the woman's hand, and ſhall wave the offering before the Lord. and offer it upon the altar.

26 And the prieſt ſhall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterwards ſhall cauſe the woman to drink the water.

27 And

Commentary and Notes on Chapter V.

2 *Put out of the camp every leper.*] The camp being ſettled, the law with regard to unclean perſons was now to be put in execution. Probably the camp of each tribe had ſome vacant ſpace left, which was reckoned without the camp, and that here the unclean were lodged by themſelves. For it ſeems too ſevere to baniſh them quite beyond the bounds of the camp, at a great diſtance from all their friends and relations. Theſe legal pollutions figured the pollutions of ſin; and the removing ſuch out of the camp of the Lord, repreſented the excluſion of impure minds out of the kingdom of heaven.

6 *And that perſon be guilty.*] Rather, *be ſenſible of his guilt.*

7 *Then they ſhall confeſs.*] Or, and *if they ſhall confeſs.*

16 *Shall bring her near.*] Rather, *ſhall bring it*, namely her offering, *and ſet it before the Lord.*

17 *And of the duſt*, &c.] Duſt was a ſign of ſorrow and affliction; and being the duſt of the tabernacle, it taught her to fear judgment from the Lord.

18 *Uncover the woman's head*] The Jews underſtood by this the ſhaving her hair, or, at leaſt, cutting the curls off. They add, that they tore her cloths down to her breaſt, and tied them with a packthread: others ſay that her cloths were exchanged for a black ſuit, in token of mourning; and in this manner ſhe was expoſed to public view. Theſe circumſtances, they tell us, had ſomething ſo terrible in them to the Jewiſh women, eſpecially ſuch as had any deſire of maintaining their character for chaſtity, that they ſtudied nothing more than to keep themſelves free from any ſuſpicion, that might expoſe them to this trial, which they dreaded worſe than death.

19 *The prieſt ſhall charge her by an oath.*] That is, the prieſt ſhall adjure her in the name of God, to declare the truth of her caſe, aſſuring her that if ſhe was conſcious of her innocence ſhe had nothing to fear; but if ſhe knew herſelf guilty, ſhe might expect to ſuffer every thing threatened in the law.

21 *The Lord make thee a curſe.*] The Lord make thee ſo terrible a monument of his wrath, that others may make thy caſe a model of imprecation, ſaying, *If I ſwear falſly, may God puniſh me as he did ſuch a woman,*

23 *In a book.*] Rather on a ſcroll of parchment, or tablet of wood; for the Jews call any thing that has writing in it, *ſepher*, a book.

And he ſhall blot them out with the bitter water.] Or, as it might have been rendered, *he ſhall blot them out into the bitter water:* for he was to ſcrape them into the bitter water, or waſh them with it, 'till they were quite obliterated, that the woman might, as it were, drink the words of execration. The Jews tell us, that the ink with which the words of the law were written, was made without vitrol, that they might more eaſily be blotted out.

27 And when he hath made her to drink the water, then ſhall it come to paſs, *that* if ſhe be defiled, and have done treſpaſs againſt her huſband; that the water that cauſeth the curſe ſhall enter into her, *and become* bitter, and her belly ſhall ſwell, and her thigh ſhall rot: and the woman ſhall be a curſe among her people.

28 And if the woman be not defiled, but be clean; then ſhe ſhall be free, and ſhall conceive ſeed.

29 This *is* the law of jealouſies, when a wife goeth aſide *to another* inſtead of her huſband, and is defiled:

30 Or when the ſpirit of jealouſy cometh upon him, and he be jealous over his wife, and ſhall ſet the woman before the Lord, and the prieſt ſhall execute upon her all this law.

31 Then ſhall the man be guiltleſs from iniquity, and this woman ſhall bear her iniquity.

CHAP. VI.

1 *The law of the Nazarites.* 22 *The form of bleſſing the people.*

AND the Lord ſpeak unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When either man or woman ſhall ſeparate *themſelves* to vow a vow of a Nazarite, to ſeparate *themſelves* unto the Lord.

3 He ſhall ſeparate *himſelf* from wine, and ſtrong drink, and ſhall drink no vinegar of wine, or vinegar of ſtrong drink, neither ſhall he drink any liquor of grapes, nor eat moiſt grapes or dried.

4 All the days of his ſeparation ſhall he eat nothing that is made of the vine-tree, from the kernels even to the huſk.

5 All the days of the vow of his ſeparation there ſhall no razor come upon his head: until the days be fulfilled in the which he ſeparateth *himſelf* unto the Lord, he ſhall be holy: *and* ſhall let the locks of the hair of his head grow.

6 All the days that he ſeparateth *himſelf* unto the Lord, he ſhall come at no dead body.

7 He ſhall not make himſelf unclean for his father, or for his mother, for his brother, or for his ſiſter, when they die: becauſe the conſecration of his God *is* upon his head.

8 All the days of his ſeparation he *is* holy unto the Lord.

9 And if any man die very ſuddenly by him, and he hath defiled the head of his conſecration; then he ſhall ſhave his head in the day of his cleanſing, on the ſeventh day ſhall he ſhave it.

10 And

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27 *If ſhe be defiled*, &c.] The Jews tell us, that if ſhe was guilty, the conſequences were immediately ſeen in her countenance; for ſhe grew pale, and her eyes ſtarted out of her head; and leſt the temple ſhould be polluted by her death, ſhe was immediately carried out, and died inſtantly, with all the ignominious circumſtances related in the curſes. But as the ſacred writings give us no inſtance of this miraculous judgment ever being inflicted, it is highly probable that it never was; for we can hardly think, that any woman conſcious of her guilt, would, by aſſerting her innocence thus ſolemnly, in defiance of the Almighty, venture upon the hazard of ſudden and immediate death, with all the miſerable circumſtances here deſcribed, rather than confeſs, and gain time to repent; eſpecially as the Jews tell us, that the puniſhment inflicted on thoſe who confeſſed their guilt, was only a divorce from her huſband. and the loſs of her dowry.

The Jews were not the only people who had recourſe to portentous and extraordinary methods for diſcovering the truth, in caſes of ſuſpected guilt. The heathens had alſo their *water of conviction*, which Philoſtratus tells us had a mild aſpect, and taſted ſweet to thoſe who had ſworn conſcientiouſly; but had ſuch an antipathy to the perjured, that firſt their eyes, their hands, their feet were affected, and then their whole body broke out into bliſters and impoſthumes. Among our Saxon anceſtors, the manner of trial by fire-ordeal, and others of the ſame kind, had a near affinity with this of the Jews, it being expected that God would work a miracle to clear the innocent, and convict the guilty. And hence Grotius juſtly remarks, that it was no wonder that the Almighty ſhould, among his own people, produce a miraculous effect for detecting a very heinous crime, and very difficult to be proved, ſince inſtances of the ſame kind are found in the hiſtory of other nations.

29 *This is the law of jealouſies.*] That is, theſe are the methods to be obſerved in detecting the crime of adultery, and put a final period to all jealouſies and ſuſpicions.

The Rabbins tell us, that this method of detecting adultery was never uſed after the return of the Jews from the Babyloniſh captivity, on two accounts, firſt, becauſe adulteries were become ſo frequent, that the whole time of the prieſts would have been ſpent in performing the ceremonies: ſecondly, becauſe they thought it unpardonable to eraze the name of God ſo often into the waters of bitterneſs. When therefore any huſband had conceived juſt ſuſpicions againſt the fidelity of his wife, and had witneſſes to depoſe that they had ſeen her privately with the ſuſpected perſon, contrary to the direction of her huſband, ſhe was immediately divorced, and deprived of her dowry. They alſo give another reaſon why this ceremony was not uſed during the ſecond temple, namely, becauſe the water had no effect, if the huſband had alſo committed the ſame crime, according to the words of the prophet Hoſea, *I will not puniſh your daughters when they commit whoredom, nor your ſpouſes when they commit adultery*, &c. chap. iv. 14.

Commentary and Notes on Chapter VI.

1 *And the Lord ſpake unto Moſes*, &c.] The foregoing law, relating to adultery, was followed by another reſpecting thoſe who, by an extraordinary courſe of religious devotion, were deſirous to prevent that and all other ſins of uncleanneſs, by vowing or devoting themſelves to God for a certain time, in a very ſtrict and uncommon meaſure of religious purity. Theſe votaries were called *Nazarites*: that is, perſons voluntarily ſeparated to pious exerciſes; in which religious action, God appointed the rules inſerted in the following verſes to be obſerved.

2 *When either a man or woman*, &c.] A woman might make this vow as well as a man, provided ſhe was at her own diſpoſal, and not under the power of a parent or huſband, by whoſe authority this vow might be annulled.

A vow of a Nazarite.] The word *Nazarite* ſignifies *ſeparated*, becauſe thoſe who came under this vow ſeparated themſelves from others by a peculiar abſtinence, lived apart from company, and the diverſions of the world. It is conſidered as a peculiar happineſs, and mark of God's favour to the Jewiſh nation, to have ſuch perſons raiſed up among them, to be examples of a holy life. *I raiſed up of your ſons for prophets, and of your young men for Nazarites*, Amos ii. 11. And the prophet Jeremiah tells us, in bewailing the ſad eſtate of Zion, that *her Nazarites were purer than ſnow*, Lam. iv. 7.

4 *From the kernels to the huſk.*] *From the grape ſtones, even, &c.* that is, no liquor made of any part of the grape.

5 *There ſhall no razor come upon his head.*] That is, no part of his hair or beard ſhall be taken off by any inſtrument whatever. This law is thought to have been tranſlated from the Egyptians into the religion of the Hebrews; and of this opinion is St. Cyrill, who obſerves, that Moſes, knowing how hard it would be to prevail on the Iſraelties to abandon the bad cuſtoms they had learnt in Egypt, moſt wiſely inſtituted the like rights to thoſe which were in uſe there, in order to tranſmit thoſe they had ſo long paid to dæmons, to the worſhip of the true God. And this was probably the reaſon why they are ſo often put in mind of *the Lord* in this law of the Nazarites, who are ſaid to be *ſeparated unto the Lord*, ver. 1, 5, 6; and the *conſecration of his God* is ſaid to be upon his head, ver. 7; and all the days of his ſeparation he was *holy to the Lord*, ver. 8: to put them in mind, that, though this right was common to other nations, they uſed it in honour of the Lord only, whom they acknowledged to be the author of health and ſtrength. For it muſt be remembered, that the devil had alſo his Nazarites, as appears from the prophet Hoſea: *I found Iſrael like grapes in the wilderneſs: I ſaw your fathers as the firſt-ripe in the fig-tree at her firſt time: but they went to Baal-peor, and ſeparated themſelves unto that ſhame.* Hoſ. ix. 10.

7 *The conſecration of his God is upon his head.*] Le Clerc renders it, *the crown of his God is upon his head;* and indeed the word *nezer* which we render *conſecration* ſignifies alſo a *crown*. And the wiſe man tells us, that *the hoary head is a crown of glory, if it be found in the way of righteouſneſs*, Prov. xvi. 31 And hence the Nazarite's hair, the ſign of his purity and conſecration to God, may very properly be called *the crown of his God.*

9 *He hath defiled the head of his conſecration.*] That is, the whole perſon is defiled, and conſequently the hair of his head, and therefore unfit to be offered to God, and burnt to his honour: whence the polluted hair was ordered to be ſhaved off, that new hair free from pollution, might grow inſtead of it.

10 And on the eighth day he ſhall bring two turtles or two young pigeons to the prieſt, to the door of the tabernacle of the congregation.

11 And the prieſt ſhall offer the one for a ſin-offering, and the other for a burnt-offering, and make an atonement for him, for that he ſinned by the dead, and ſhall hallow his head that ſame day.

12 And he ſhall conſecrate unto the Lord the days of his ſeparation, and ſhall bring a lamb of the firſt year for a treſpaſs-offering: but the days that were before ſhall be loſt, becauſe his ſeparation was defiled.

13 ¶ And this *is* the law of the Nazarite: when the days of his ſeparation are fulfilled, he ſhall be brought unto the door of the tabernacle of the congregation.

14 And he ſhall offer his offering unto the Lord, one he-lamb of the firſt year without blemiſh, for a burnt-offering, and one ewe-lamb of the firſt year without blemiſh, for a ſin-offering, and one ram without blemiſh, for peace-offerings.

15 And a baſket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings.

16 And the prieſt ſhall bring *them* before the Lord, and ſhall offer his ſin-offering, and his burnt-offering.

17 And he ſhall offer the ram *for* a ſacrifice of peace-offerings unto the Lord, with the baſket of unleavened bread: the prieſt ſhall offer alſo his meat-offering, and his drink-offering.

18 And the Nazarite ſhall ſhave the head of his ſeparation, at the door of the tabernacle of the congregation; and ſhall take the hair of the head of his ſeparation, and put *it* in the fire which *is* under the ſacrifice of the peace-offering.

19 And the prieſt ſhall take the ſodden ſhoulder of the ram, and one unleavened cake out of the baſket, and one unleavened wafer; and ſhall put *them* upon the hands of the Nazarite, after *the hair of* his ſeperation is ſhaven.

20 And the prieſt ſhall wave them *for* a wave-offering before the Lord: this *is* holy for the prieſt, with the wave-breaſt, and heave-ſhoulder: and after that, the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the Lord for his ſeparation, beſides *that* that his hand ſhall get: according to the vow which he vowed, ſo he muſt do after the law of his ſeparation.

22 ¶ And the Lord ſpake unto Moſes, ſaying,

23 Speak unto Aaron and to his ſons, ſaying, On this wiſe ye ſhall bleſs the children of Iſrael, ſaying unto them,

24 The Lord bleſs thee, and keep thee:

25 The Lord make his face ſhine upon thee, and be gracious unto thee:

26 The Lord lift up his countenance upon thee, and give thee peace.

27 And they ſhall put my name upon the children of Iſrael, and I will bleſs them.

CHAP. VII.

1, 10 *The princes offerings.* 89 *God ſpeaketh to Moſes from the mercy-ſeat.*

AND it came to paſs on the day that Moſes had fully ſet up the tabernacle, and had anointed it, and ſanctified it, and all the inſtruments thereof, both the altar, and all the veſſels thereof, and had anointed them, and ſanctified them;

2 That the princes of Iſrael, heads of the houſe of their fathers (who *were* the princes of the tribes, and were over them that were numbered) offered:

3 And they brought their offering before the Lord, ſix covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the Lord ſpake unto Moſes, ſaying,

5 Take *it* of them, that they may be to do the ſervice of the tabernacle of the congregation; and thou ſhalt give them unto the Levites, to every man according to his ſervice.

6 And Moſes took the waggons and the oxen, and gave them unto the Levites.

7 Two waggons and four oxen he gave unto the ſons of Gerſhon, according to their ſervice.

8 And four waggons and eight oxen he gave unto the ſons of Merari, according unto their ſervice, under the hand of Ithamar the ſon of Aaron the prieſt.

9 But unto the ſons of Kohath he gave none: becauſe the ſervice of the ſanctuary belonging unto them, *was that* they ſhould bear upon their ſhoulders.

10 ¶ And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

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11 *For that he ſinned by the dead.*] That is, he hath contracted a legal uncleanneſs by touching or being near a dead body: which, though it happened involuntarily, yet being a breach of the ceremonial law, was to be purged in this manner. The Rabbins tell us, that the reaſon for this was to make men more cautious how they contracted any defilement; and from hence that famous ſaying among them had its riſe, *Diligence begets caution, and caution purity, and purity holineſs.* A ſufficient proof, that they conſidered the external purifications of the law only as a means of promoting internal ſanctity and purity of mind.

12 *The days that were before ſhall be loſt.*] That is, ſhall not be reckoned: if he had vowed to be a Nazarite for a whole year, and in the twelfth month happened to touch a dead carcaſe, all the foregoing eleven months went for nothing, and he was to begin his year's vow again.

25 *The Lord make his face ſhine upon thee.*] This metaphor is taken from the ſun, whoſe light and heat chears and enlivens the face of nature: and when a perſon enjoys the ſenſible effects of the Divine Favour, the face or countenance of the Lord is ſaid to ſhine upon him.

26 *The Lord lift up his countenance upon thee.*] That is, grant thee his favour and protection.

Commentary and Notes on Chapter VII.

1 *On the day that Moſes had fully ſet up the tabernacle,* &c.] That is, on the firſt day after every thing was finiſhed relating to the tabernacle, the prieſts, Levites, &c. for it ſufficiently appears from the foregoing parts of the hiſtory, that this was not done till after every thing relating to the tabernacle was completed, and even not till the camp was formed, and the Levites ranged in their proper places.

3 *Six covered waggons.*] The word in the original which we render *covered*, properly ſignifies any thing which bellies out; and therefore, inſtead of *covered*, it might have been tranſlated *coach waggons*.

10 *And the princes offered for dedicating of the altar.*] Le Clerc infers, from the great number of ſacrifices here mentioned, that the wilderneſs was not entirely deſert, but had in many places paſtures, ſince the Iſraelites had ſtill ſo many cattle as to be able to ſupply the offerings here mentioned, and alſo to celebrate the paſſover, which required a very large number of kids and lambs. And this is confirmed by a paſſage in Samuel, where mention is made of the flocks of the Amalekites, and of thoſe of Nabal in the wilderneſs of Paran, 1 Sam. xv. 9.

11 And the Lord ſaid unto Moſes, They ſhall offer their offering, each prince on his day, for the dedicating of the altar.

12 And he that offered his offering the firſt day, was Nahſhon the ſon of Amminadab of the tribe of Judah:

13 And his offering *was* one ſilver charger, the weight thereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them *were* full of fine flour mingled with oil, for a meat-offering.

14 One ſpoon of ten *ſhekels* of gold, full of incenſe:

15 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

16 One kid of the goats for a ſin-offering:

17 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Nahſhon the ſon of Amminadab.

18 On the ſecond day Nethaneel the ſon of Zuar, prince of Iſſachar, did offer:

19 He offered *for* his offering one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

20 One ſpoon of gold of ten *ſhekels*, full of incenſe:

21 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

22 One kid of the goats for a ſin-offering:

23 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Nethaneel the ſon of Zuar.

24 On the third day Eliab the ſon of Helon, prince of the childen of Zebulun, *did offer:*

25 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden ſpoon of ten *ſhekels*, full of incenſe:

27 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

28 One kid of the goats for a ſin-offering:

29 And for a ſacrifice of peace-offerings; two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Eliab the ſon of Helon.

30 On the fourth day Elizur the ſon of Shedeur, prince, of the children of Reuben, *did offer*:

31 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

32 One golden ſpoon of ten *ſhekels*, full of incenſe:

33 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

34 One kid of the goats for a ſin-offering:

35 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Elizur the ſon of Shedeur.

36 On the fifth day Shelumiel the ſon of Zuriſhaddai, prince of the children of Simeon, *did offer*:

37 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden ſpoon of ten *ſhekels*, full of incenſe:

39 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

40 One kid of the goats for a ſin-offering:

41 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Shelumiel the ſon of Zuriſhaddai.

42 On the ſixth day Eliaſaph the ſon of Deuel, prince of the children of Gad, *offered:*

43 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

44 One golden ſpoon of ten *ſhekels*, full of incenſe:

45 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

46 One kid of the goats for a ſin-offering:

47 And

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11 *They ſhall offer---each prince on his day.*] This order prolonged the dedication no leſs than twelve days, which rendered it very ſolemn, and, at the ſame time, gave every tribe an opportunity, by their repreſentative, to expreſs their devotion and reverence to God, and to find from him a gracious acceptance. But when theſe twelve days began is not eaſy to determine abſolutely, though it may reaſonably be computed in the following manner. The tabernacle was erected on the firſt day of the firſt month of the ſecond year after the Iſraelites came out of Egypt, Ex. xl. 17. ſeven days were ſpent in the conſecration of it, and the altar, *&c.* xxix. 37. On the eighth day began the conſecration of the prieſts, which laſted ſeven days longer, Lev. viii. 33. Then on the fourteenth day they kept the paſſover, and the feaſt of unleavened bread, chap. ix. 1. which laſted 'till the two and twentieth. The reſt of the month we may ſuppoſe to have been ſpent in delivering the laws mentioned in the book of Leviticus. After which on the firſt day of the ſecond month, began the numbering of the people, Numb. i. which may be ſuppoſed to have laſted three days: and then on the fourth, the Levites were numbered, Num. iii. 14. On the next day we may ſuppoſe they were offered to God, and given to the prieſts. On the ſixth day followed their conſecrations, mentioned, ch. viii. 7. On the ſeventh their ſeveral charges were parted among them, as mentioned chap. vi. After which we may ſuppoſe the princes to have begun to offer on the eighth day of the ſecond month, which laſted twelve days, namely, 'till the nineteenth day incluſive: and on the twentieth of the ſecond month, they removed to the wilderneſs of Paran, chap. x. 11, 12.

13 *One ſilver charger.*] As all the veſſels of the ſanctuary were of gold, this charger or broad diſh, ſeems to have been deſigned for the altar of burnt-offerings in the court of the tabernacle. Perhaps the uſe of it was to receive the fleſh offered at the altar, or the fine flour for meat-offerings: its weight was about an hundred and thirty ſhekels, or about ſixty-five ounces. The bowl was for receiving the blood, and it weighed ſeventy ſhekels, or about thirty-five ounces.

14 *One ſpoon of ten ſhekels of gold.*] The Hebrew word *chaph*, which we render *a ſpoon*, ſignifies an hollow or concave veſſel. Some take it for a cenſer, or vaſe, for containing incenſe: others for a ſpoon, to take up the incenſe, in order to throw it upon the coals in the cenſer, and joined with it. It is true, in the ſolemn expiation, the high-prieſt was to take up the incenſe in his hand, and throw it on the fire, Lev. xvi. 12. But it might be otherwiſe ordered on other occaſions.

18 *On the ſecond day*, &c.] As the offerings of all the princes were the ſame, it will be unneceſſary to multiply remarks; but it may not be improper to add, that the reaſon for the offerings being all of the ſame value, was probably to prevent all vain-boaſting, and emulation among men of equal rank and authority. If any ſhould object againſt ſo many repetitions, where once would have been ſufficient, they ſhould remember, that ſuch repetitions are more ſuitable to the ſimplicity of the primitive times.

47 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Eliaſaph the ſon of Deuel.

48 On the ſeventh day Eliſhama the ſon of Ammihud, prince of the children of Ephraim, *offered:*

49 His offering was one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

50 One golden ſpoon of ten *ſhekels*, full of incenſe:

51 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

52 One kid of the goats for a ſin-offering:

53 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Eliſhama the ſon of Ammihud.

54 On the eighth day *offered* Gamaliel the ſon of Pedahzur, prince of the children of Manaſſeh:

55 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden ſpoon of ten *ſhekels* full of incenſe:

57 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

58 One kid of the goats for a ſin-offering:

59 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Gamaliel the ſon of Pedahzur.

60 On the ninth day Abidan the ſon of Gideoni, prince of the children of Benjamin *offered:*

61 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

62 One golden ſpoon of ten *ſhekels* full of incenſe:

63 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:

64 One kid of the goats for a ſin-offering:

65 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Abidan the ſon of Gideoni.

66 On the tenth day Ahiezer the ſon of Ammiſhaddai, prince of the children of Dan, *offered:*

67 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

68 One golden ſpoon of ten *ſhekels*, full of incenſe:

69 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

70 One kid of the goats for a ſin-offering:

71 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Ahiezer the ſon of Ammiſhaddai.

72 On the eleventh day Pagiel the ſon of Ocran, prince of the children of Aſher, *offered:*

73 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

74 One golden ſpoon of ten *ſhekels*, full of incenſe:

75 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

76 One kid of the goats for a ſin-offering:

77 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Pagiel the ſon of Ocran.

78 On the twelfth day Ahira the ſon of Enan, prince of the children of Naphtali, *offered:*

79 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

80 One golden ſpoon of ten *ſhekels*, full of incenſe:

81 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

82 One kid of the goats for a ſin-offering:

83 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Ahira the ſon of Enan.

84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Iſrael: twelve chargers of ſilver, twelve ſilver bowls, twelve ſpoons of gold:

85 Each charger of ſilver *weighing* an hundred and thirty *ſhekels*, each bowl ſeventy: all the ſilver veſſels *weighed* two thouſand and four hundred *ſhekels*, after the ſhekel of the ſanctuary.

86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels* apiece, after the ſhekel of the ſanctuary: all the gold of the ſpoons *was* an hundred and twenty *ſhekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the firſt year twelve, with their meat-offering: and the kids of the goats for ſin-offering, twelve.

88 And all the oxen for the ſacrifice of the peace-offerings *were* twenty and four bullocks, the rams ſixty, the he-goats ſixty, the lambs of the firſt year ſixty. This *was* the dedication of the altar, after that it was anointed.

89 ¶ And when Moſes was gone into the tabernacle of the congregation, to ſpeak with him; then he heard the voice of one ſpeaking unto him from off the mercy-ſeat that *was* upon the ark of teſtimony, from between the two cherubims: and he ſpake unto him.

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85 *All the ſilver veſſels weighed two thouſand and four hundred ſhekels.*] That is, about an hundred pounds troy.

89 *Heard the voice of one ſpeaking unto him from off the mercy-ſeat.*] We are here told the manner how God communicated his will to Moſes, not by ſome impreſſion upon his mind in a viſion, or by repreſenting things to him in a dream, but by a clear and diſtinct voice, which he heard of one ſpeaking to him from between the cherubims, as he ſtood in the outward court of the ſanctuary; but at the ſame time, ſaw no image nor ſimilitude. And hence the moſt holy place, which contained the ark and mercy-ſeat, whence the divine voice proceeded, is called *debir*, the oracle, 1 Kings vi. 23.

CHAP. VIII.

1 *How the lamps are to be lighted.* 5 *The conſecration of the Levites,* 23 *The age and time of their ſervice.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and ſay unto him, when thou lighteſt the lamps, the ſeven lamps ſhall give light over againſt the candleſtick.

3 And Aaron did ſo; he lighted the lamps thereof, over againſt the candleſtick; as the Lord commanded Moſes.

4 And this work of the candleſtick *was of* beaten gold, unto the ſhaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the Lord had ſhewed Moſes, ſo he made the candleſtick.

5 ¶ And the Lord ſpake unto Moſes, ſaying,

6 Take the Levites from among the children of Iſrael, and cleanſe them.

7 And thus ſhalt thou do unto them, to cleanſe them: Sprinkle water of purifying upon them, and let them ſhave all their fleſh, and let them waſh their clothes, and *ſo* make themſelves clean.

8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oil, and another young bullock ſhalt thou take for a ſin-offering.

9 And thou ſhalt bring the Levites before the tabernacle of the congregation; and thou ſhalt gather the whole aſſembly of the children of Iſrael together:

10 And thou ſhalt bring the Levites before the Lord, and the children of Iſrael ſhall put their hands upon the Levites:

11 And Aaron ſhall offer the Levites before the Lord, *for* an offering of the children of Iſrael; that they may execute the ſervice of the Lord.

12 And the Levites ſhall lay their hands upon the heads of the bullocks: and thou ſhalt offer the one *for* a ſin-offering, and the other *for* a burnt-offering unto the Lord, to make an atonement for the Levites.

13 And thou ſhalt ſet the Levites before Aaron, and before his ſons, and offer them for an offering unto the Lord.

14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael: and the Levites ſhall be mine.

15 And after that, ſhall the Levites go in to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them *for* an offering.

16 For the *are* wholly given unto me, from among the childen of Iſrael; inſtead of ſuch as open every womb, *even inſtead of* the firſt-born of all the children of Iſrael have I taken them unto me.

17 For all the firſt-born of the children of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for myſelf.

18 And I have taken the Levites for all the firſt-born of the children of Iſrael.

19 And I have given the Levites, *as* a gift to Aaron, and to his ſons from among the children of Iſrael; to do the ſervice of the children of Iſrael in the tabernacle of the congregation, and to make an atonement for the children of Iſrael: that there be no plague among the children of Iſrael, when the children of Iſrael come nigh unto the ſanctuary.

20 And Moſes and Aaron, and all the congregation of the children of Iſrael, did to the Levites according unto all that the Lord commanded Moſes concerning the Levites, ſo did the children of Iſrael unto them.

21 And the Levites were purified, and they waſhed their clothes: and Aaron offered them *as* an offering before the Lord; and Aaron made an atonement for them to cleanſe them.

22 And after that went the Levites in to do their ſervice in the tabernacle of the congregation before Aaron and before his ſons: as the Lord had commanded Moſes concerning the Levites, ſo did they unto them.

23 ¶ And the Lord ſpake unto Moſes, ſaying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old, and upward, they ſhall go in to wait upon the ſervice of the tabernacle of the congregation:

25 And from the age of fifty years, they ſhall ceaſe waiting upon the ſervice *thereof*, and ſhall ſerve no more:

26 But ſhall miniſter with their brethren, in the tabernacle of the congregation, to keep the charge, and ſhall do no ſervice, Thus ſhalt thou do unto the Levites touching their charge.

CHAP. IX.

1 *The paſſover enjoined.* 15 *A cloud guideth the Iſraelites.*

AND the Lord ſpake unto Moſes in the wilderneſs of Sinai, in the firſt month of the ſecond year, after they were come out of the land of Egypt, ſaying,

2 Let

Commentary and Notes on Chapter VIII.

2 *Shall give light over againſt the candleſtick.*] This paſſage might have been better tranſlated, *ſhall ſhine from before the face of the candleſtick*; that is, ſhall lighten every part of the room wherein the candleſtick was placed; for it muſt be remembered, that the ſanctuary had no windows, and therefore all the light proceeded from the lamps placed on the candleſtick.

3 *He lighted the lamps thereof, over againſt the candleſtick.*] Or rather, the lamps placed on all the branches of the candleſtick.

7 *Spinkle water of purifying upon them.*] That is, water of purification from ſin: this water was prepared with the aſhes of a red heifer, which had been offered for a burnt-offering, chap. xix. 17.

10 *The children of Iſrael ſhall put their hands upon the Levites.*] By the whole congregation is meant a certain number of the principal perſons. By this ſign the children of Iſrael expreſſed their ſeparating the Levites to the ſervice of the ſanctuary, inſtead of their firſt-born, and their transferring to the former the charge which would otherwiſe have belonged to the latter.

11 *Aaron ſhall offer,* &c.] Heb. *ſhall wave the Levites for a wave-offering.* Le Clerc conjectures that they were only preſented before God at the altar, or went round about the altar at Aaron's command; for the word often ſignifies *to offer* in general.

14 *And the Levites ſhall be mine.*] That is, they ſhall wholly attend on the ſervice of the tabernacle, as my peculiar ſervants, and in conſequence thereof be freed from all taxes and military ſervices.

15 *Thou ſhalt cleanſe them.*] It ſhould be rendered, *after thou haſt cleanſed them.*

19 *That there be no plague,* &c.] That they, by conſtantly officiating in the houſe of God, may prevent others from preſumptuouſly intermeddling in ſacred things, and by that means incurring thoſe judgments which are due to ſuch profanation and irreligion,

26 *And ſhall do no ſervice.*] They ſhall do no ſervile work, but only inſtruct others in the doing of it.

2 Let the children of Iſrael alſo keep the paſſover at his appointed ſeaſon.

3 In the fourteenth day of this month, at even, ye ſhall keep it in his appointed ſeaſon: according to all the rites of it, and according to all the ceremonies thereof ſhall ye keep it.

4 And Moſes ſpake unto the children of Iſrael, that they ſhould keep the paſſover.

5 And they kept the paſſover on the fourteenth day of the firſt month at even, in the wilderneſs of Sinai: according to all that the Lord commanded Moſes, ſo did the children of Iſrael.

6 ¶ And there were certain men who were defiled by the dead body of a man, that they could not keep the paſſover on that day: and they came before Moſes, and before Aaron on that day.

7 And thoſe men ſaid unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed ſeaſon among the children of Iſrael.

8 And Moſes ſaid unto them, Sand ſtill, and I will hear what the Lord will command concerning you.

9 ¶ And the Lord ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, ſaying, If any man of you, or of your poſterity ſhall be unclean by reaſon of a dead body, or *be* in a journey afar off, yet he ſhall keep the paſſover unto the Lord.

11 The fourteenth day of the ſecond month at even, they ſhall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They ſhall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the paſſover, they ſhall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the paſſover; even the ſame ſoul ſhall be cut off from his people, becauſe he brought not the offering of the Lord in his appointed ſeaſon: that man ſhall bear his ſin.

14 And if a ſtranger ſhall ſojourn among you, and will keep the paſſover unto the Lord, according to the ordinance of the paſſover, and according to the manner thereof, ſo ſhall he do: ye ſhall have one ordinance, both for the ſtranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the teſtimony: and at even there was upon the tabernacle as it were the appearance of fire until the morning.

16 So it was always: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle; then after that the children of Iſrael journeyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.

18 At the commandment of the Lord the children of Iſrael journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle, they reſted in the tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Iſrael kept the charge of the Lord, and journeyed not.

20 And *ſo* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord, they abode in their tents, and according to the commandment of the Lord they journeyed.

21 And *ſo* it was when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Iſrael abode in their tents, and journeyed not, but when it was taken up, they journeyed.

23 At the commandment of the Lord they reſted in the tents, and at the commandment of the Lord the journeyed: they kept the charge of the Lord at the commandment of the Lord by the hand of Moſes.

CHAP. X.

1 *The uſe of the ſilver trumpets.* 33 *Moſes his bleſſing.*

AND the Lord ſpake unto Moſes, ſaying,

2 Make thee two trumpets of ſilver; of an whole piece ſhalt thou make them: that thou mayeſt uſe them for the calling of the aſſembly, and for the journeying of the camps.

Commentary and Notes on Chapter IX.

5 *And they kept the paſſover on the fourteenth day of the firſt month at even, in the wilderneſs.*] This was the ſecond time they had kept this feaſt after their coming out of Egypt; and this was alſo the laſt time of their keeping it, 'till they had entered into the Promiſed Land. Our learned Spencer is of opinion, that this ordinance was one of thoſe which God expreſly appointed in oppoſition to the Zabian and Egyptian worſhip, in order to cure, as he expreſſes it, the Iſraelites of their itch for idolatry, the ram among the above idolaters being ſacred to Jupiter. But this opinion is, at beſt, grounded on a very weak foundation; for, with regard to the Egyptians, they actually ſacrificed goats to their god; and once a year they alſo ſacrificed a ram, and clothed his golden ſtatue with the ſkin of it; ſo that there was nothing in this paſchal lamb ſo very proper to obliterate that piece of idolatry in their worſhip. Nor does it appear from hiſtory, that the Zabians were ſo conſiderable in the time of Moſes, that God ſhould take ſuch care to preſerve his people from their idolatry, by giving them a great number of ceremonies which were oppoſite to theirs. It is therefore very ſtrange, that a Chriſtian ſhould endeavour to derive its origin from ſo dark and muddy a ſource, when the writers of the New Teſtament have pointed us out one that is ſo much clearer, and more divine, being a type of our bleſſed Redeemer himſelf.

8 *I will hear what the Lord will command*, &c.] I will go into the ſanctuary and conſult the oracle of God.

10 *If a man be unclean by reaſon of a dead body*, &c.] The ſame is to be underſtood of all other caſes of legal uncleanneſs.

13 *Shall be cut off.*] That is, Separated from the community, either by death, baniſhment, or excommunication; but it is generally underſtood of *cutting off* by death.

15 *And on the day that the tabernacle was reared up.*] As the Iſraelites were ſhortly to decamp from mount Sinai, it was natural for Moſes to inform them how they were to be directed in theſe decampments; namely, by the direction of the cloud of glory, which, from the firſt erecting of the tabernacle, fixed itſelf upon it as the ſymbol of the Divine Preſence, and continually appeared in the form of a dark cloud by day, and of a luminous cloud ſhining like fire by night.

21 *Whether it was by day or by night.*] However impatient the people might be to arrive at the Promiſed Land, where they were to enjoy all the bleſſings of life in eaſe and ſecurity; and however troubleſome and tedious their ſeveral journies might prove, yet they never attempted to move 'till the heavenly ſignal directed them, nor never murmured when this ſignal was made, whether it happened by day or night.

23 *By the hand of Moſes.*] Their law-giver and director, who, at every march and encampment, accompanied the divine ſignal with a ſolemn prayer, ſaying, when the ark ſet forward, *Riſe up Lord, let thine enemies be ſcattered*, &c. and when it reſted, *Return, O Lord, unto the many thouſands in Iſrael*, Numbers x. 35, 36.

3 And when they ſhall blow with them, all the aſſembly ſhall aſſemble themſelves to thee, at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thouſands of Iſrael, ſhall gather themſelves unto thee.

5 When ye blow an alarm, then the camps that lie on the eaſt-parts ſhall go forward.

6 When ye blow an alarm the ſecond time, then the camps that lie on the ſouth-ſide, ſhall take their journey: they ſhall blow an alarm for their journeys.

7 But when the congregation is to be gathered together; you ſhall blow, but you ſhall not ſound an alarm.

8 And the ſons of Aaron the prieſts ſhall blow with the trumpets; and they ſhall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land againſt the enemy that oppreſſeth you, then ye ſhall blow an alarm with the trumpets; and ye ſhall be remembered before the Lord your God, and ye ſhall be ſaved from your enemies.

10 Alſo in the day of your gladneſs, and in your ſolemn days, and in the beginnings of your months, ye ſhall blow with the trumpets over your burnt-offering, and over the ſacrifices of your peace-offerings; that they may be to you for a memorial before your God: I *am* the Lord your God.

11 ¶ And it came to paſs on the twentieth *day* of the ſecond month, in the ſecond year, that the cloud was taken up from off the tabernacle of the teſtimony.

12 And the children of Iſrael took their journeys out of the wilderneſs of Sinai; and the cloud reſted in the wilderneſs of Paran.

13 And they firſt took their journey, according to the commandment of the Lord by the hand of Moſes.

14 ¶ In the firſt *place* went the ſtandard of the camp of the children of Judah, according to their armies: and over his hoſt *was* Nahſhon the ſon of Amminadab.

15 And over the hoſt of the tribe of the children of Iſſachar, *was* Nethaneel the ſon of Zuar.

16 And over the hoſt of the tribe of the children of Zebulun, *was* Eliab the ſon of Helon.

17 And the tabernacle was taken down; and the ſons of Gerſhon, and the ſons of Merari ſet forward, bearing the tabernacle.

18 ¶ And the ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt *was* Elizur the ſon of Shedeur.

19 And over the hoſt of the tribe of the children of Simeon, *was* Shelumiel, the ſon of Zuriſhaddai.

20 And over the hoſt of the tribe of the children of Gad, *was* Eliaſaph the ſon of Deuel.

21 And the Kohathites ſet forward, bearing the ſanctuary; and *the other* did ſet up the tabernacle againſt they came.

22 ¶ And the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt *was* Eliſhama the ſon of Ammihud.

23 And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſon of Pedahzur.

24 And over the hoſt of the tribe of the children of Benjamin, *was* Abidan the ſon of Gideoni.

25 ¶ And the ſtandard of the camp of the children of Dan ſet forward, *which was* the rereward of all the camps throughout their hoſts: and over his hoſt *was* Ahiezer the ſon of Ammiſhaddai.

26 And over the hoſt of the tribe of the children of Aſhur, *was* Pagiel the ſon of Ocran.

27 And over the hoſt of the tribe of the children of Naphtali, *was* Ahira the ſon of Enan.

28 Thus *were* the journeyings of the children of Iſrael, according to their armies, when they ſet forward.

29 ¶ And Moſes ſaid unto Hobab the ſon of Raguel the Midianite, Moſes's father-in-law, We are journeying unto the place of which the Lord ſaid, I will give it you: come thou with us, and we will do thee good: for the Lord hath ſpoken good concerning Iſrael.

30 And he ſaid unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he ſaid, Leave us not, I pray thee; foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayeſt be to us inſtead of eyes.

32 And

Commentary and Notes on Chapter X.

3 *When they ſhall blow with them.*] When *they*, that is, the prieſts, ſhall blow an eqnal, uniform ſound.

5 *When ye blow an alarm.*] That is, with a quick, broken, and quavering ſound.

8 *The ſons of Aaron ſhall blow with the trumpets.*] The prieſts alone were permitted to ſound the trumpets; God appointed theſe his own miniſters to do it, that greater regard might be paid to theſe ſoundings, as if he himſelf had called upon them to attend his ſummons.

9 *And if ye go to war*, &c.] Previouſly to the Iſraelites going forth to war, they were called together to implore a bleſſing on their arms; a faſt being proclaimed by the ſounding of the trumpet, at the ſame time that it ſounded the alarm of war. *Blow ye the trumpet in Zion, ſanctiſy a feaſt, call a ſolemn aſſembly*, Joel ii. 15.

And ye ſhall be remembered.] As the trumpets were ſounded by the prieſts in the time of war, at the command of God himſelf, it was a kind of call on Omnipotence to aſſiſt his people. And accordingly we find, that when Judah ſaw themſelves beſet with dangers, *before and behind, they cried unto the Lord, and the prieſt ſounded with the trumpets*, &c. 1 Chron. xiii. 14, 15.

10 *That they may be to you for a memorial.*] That may excite you to worſhip God with greater fervour and intenſeneſs of devotion.

12 *And the cloud reſted in the wilderneſs of Paran.*] Doctor Wells is of opinion, that the wilderneſs of Paran is taken in ſcripture ſometimes in a larger and ſometimes in a ſtricter ſenſe. In the latter it ſignified only that part of the deſert of Arabia between Hazaroth on the weſt, and mount Seir on the eaſt; but in the former it ſeems to have denoted all the deſert lying between the wilderneſs of Shur weſtward towards Egypt, acd mount Seir in the land of Edom eaſtward; between the land of Canaan northward, and the Red-ſea ſouthward; in which ſenſe it comprehended Kibroth Hattaavah, and Hazaroth; and in this ſenſe Moſes ſeems to have uſed it in this place, as alſo in Deuteronomy i. 19: *When we departed from Horeb, we went through all that great and terrible wilderneſs*, &c. That is, the wilderneſs of Paran.

13, 14 *And they took their journey*, &c.] This paſſage, in the original, is as follows: *And thoſe in the firſt place ſet forward, according to the commandment of the Lord by the hand of Moſes; even in the firſt place ſet forward the ſtandard of the camp of the children of Judah*, &c.

29 *Moſes ſaid unto Hobab the ſon of Raguel.*] Raguel is another name for Jethro, who being returned to his own country, Hobab his ſon, and the brother of Moſes's wife, had accompanied Moſes all the time the Iſraelites encamped at Sinai, which was not far from Midian; but as the people were now marching towards the land of Canaan, he was deſirous of returning to his father.

31 *Leave us not*, &c.] Moſes urges his requeſt with ſome warmth, becauſe,

32 And it ſhall be, if thou go with us, yea, it ſhall be, that what goodneſs the Lord ſhall do unto us, the ſame will we do unto thee.

33 ¶ And they departed from the mount of the Lord three days journey: and the ark of the covenant of the Lord went before them in the three days journey, to ſcarch out a reſting-place for them.

34 And the cloud of the Lord *was* upon them by day, when they went out of the camp.

35 And it came to paſs when the ark ſet forward, that Moſes ſaid, Riſe up, Lord, and let thine enemies be ſcattered; and let them that hate thee, flee before thee.

36 And when it reſted, he ſaid, Return, O Lord, unto the many thouſands of Iſrael.

CHAP. XI.

4 Manna loathed, 16 Seventy elders choſen, 31 Quails given in wrath.

AND *when* the people complained, it diſpleaſed the Lord: and the Lord heard *it*: and his anger was kindled; and the fire of the Lord burnt among them, and conſumed *them that were* in the uttermoſt parts of the camp.

2 And the people cried unto Moſes: and when Moſes prayed unto the Lord, the fire was quenched.

3 And he called the name of the place Taberah: becauſe the fire of the Lord burnt among them.

4 ¶ And the mixt multitude that *was* among them fell a luſting: and the children of Iſrael alſo wept again, and ſaid, Who ſhall give us fleſh to eat?

5 We remember the fiſh which we did eat in Egypt freely: the cucumbers, and the melons, and the leeks, and the onions, and the garlick;

6 But now our ſoul *is* dried away; *there is* nothing at all, beſides this manna, before our eyes.

7 And the manna *was* as coriander-ſeed, and the colour thereof as the colour of bdellium.

8 *And* the people went about and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taſte of it was as the taſte of freſh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moſes heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moſes alſo was diſpleaſed.

11 And Moſes ſaid unto the Lord, Wherefore haſt thou afflicted thy ſervant? and wherefore have I not found favour in thy ſight, that thou layeſt the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou ſhouldſt ſay unto me, Carry them in thy boſom (as a nurſing father beareth the ſuckling-child) unto the land which thou ſweareſt unto their fathers?

13 Whence

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becauſe, having dwelt all his life on the borders of the wilderneſs, he was well acquainted with every part of it, and conſequently better able to adviſe them how to conduct themſelves in caſe they ſhould be attacked by any of the neighbouring nations.

Thou mayeſt be to us inſtead of eyes.] A very expreſſive ſentence, implying, that he ſhould be to them as a guide to the blind: the Syriac has it thus: *Thou ſhalt be dear to us as our eyes.*

33 *And the ark of the covenant of the Lord went before them.*] We are told, ver. 27, that the ſanctuary, including the ark, *&c.* was carried between the two firſt ſtandards and the two laſt; that is, in the midſt of the camp. So that the meaning of this verſe muſt be, that the cloud, which was over the ark, went before one half of the people, and was always in view of the reſt, guiding and directing their motions, as a general does his army, though he be not in the front of it.

To ſearch out a reſting-place.] That is, to direct them where to find it.

Commentary and Notes on Chapter XI.

1 *And when the people complained.*] In the original it is, *and when the people as it were complained;* that is, when they began to mutter ſome complaints to themſelves, but not openly that Moſes might hear them. They were, we are told in the following verſes, weary of living on manna, the bread ſent them from heaven; and deſirous of having a variety of food.

It diſpleaſed the Lord.] Unthinking mortals! could they flatter themſelves with concealing their murmurings from that all-piercing eye which ſurveys the whole univerſe! from that being who is *about their paths, and about their beds, and ſpieth out all their ways!* They concealed indeed their murmurings from Moſes; but God was acquainted with all their mutinous diſpoſitions, and teſtified his diſpleaſure againſt them.

And the fire of the Lord burnt among them.] Commentators are not agreed what this fire of the Lord was. Some think it was lightning, which is called the *fire of God*, 2 Kings i. 12. Job. i. 16. While others are of opinion, that what is here called the fire of the Lord, was one of thoſe blaſting winds, common in the deſerts of Arabia, and mentioned by the prophet Ezekiel, xix. 12.

2 *The fire was quenched.*] That is, it ceaſed from deſtroying the people.

3 *And he called the name of the place Taberah.*] That is, the place of burning. This name was given it in order to perpetuate the memory of this ſignal event to poſterity, as a warning to them how they offended in the ſame manner.

4 *And the children of Iſrael alſo wept again.*] That is, they again complained and murmured. They could not refrain from renewing their mutinous complaints, though God had viſited them ſo lately with the tokens of his diſpleaſure.

5 *We remember the fiſh*, &c.] The lake Mœris, and the river Nile in Egypt, were both remarkable for fiſhes. The Egyptian proſelytes, who appear to have been the fomenters of this murmuring, having ſpread the ſpirit of diſſention among the Iſraelites, they openly reproach their deliverer, as having decoyed them from a plentiful country, where the lakes and rivers fed them with ſuch a delightful variety of fiſh, and the rich ſoil abounded with the beſt herbs, ſallads, and fruits. All which they had now exchanged for a miſerable ſtarving condition, with nothing but manna to cloy, rather than comfort and nouriſh them. What a ſtrong picture is here of the ſlaviſh illiberal ſpirit of the Jewiſh nation? How could they have ſhewn a higher degree of baſe ingratitude, than thus to forget their late ſignal deliverance from that miſerable apprehenſion under which they groaned, and notwithſtanding their happy freedom, their peaceful enjoyment of all the neceſſary good things of life, under the patronage of their Almighty King, who had undertaken to conduct them into a land *flowing with milk and honey*, to long to return to Egyptian bondage, and merely for the ſake of gratifying a carnal appetite, to be willing to reſume their chains.

6 *Our ſoul is dried away.*] That is, our whole life and ſtrength is diſſipated. This expreſſion is of the ſame import with that of the Pſalmiſt, *my heart is withered like graſs.* The word in the original, which we render *ſoul*, is *nepheſeh:* it occurs in ſeveral places of ſcripture, particulary in Pſalm lxxviii. 18, where it is tranſlated *heart; and they tempted God in their heart by aſking meat for their luſt.*

7 *The colour of it as the colour of bdellium.*] Le Clerc tells us, that the Arabic bdellium was of a whitiſh yellow, which agrees with the deſcription of the manna in Exodus, where it is ſaid, that the manna was like coriander-ſeed, white, &c. chap. xvi. 31.

8 *The taſte of it was like the taſte of freſh oil.*] When newly fallen, it taſted like honey; but when prepared by boiling, or baking, it taſted like freſh oil.

10 *And the anger of the Lord was kindled.*] This, and ſeveral other paſſages of ſcripture muſt not be underſtood literally; for though God, who is perfectly wiſe and good, cannot but be diſpleaſed with ſuch as are diſobedient to his will, yet we muſt not conceive, that his diſapprobation of vice is accompanied with any thing like that anger and perturbation which in our weak minds are the ordinary concomitants of reſentment.

12 *Thou haſt ſaid unto me, carry them in thy boſom as a nurſing-father beareth the ſuckling child.*] That is, thou haſt made me as their common father; ſo that I cannot help feeling their grievances, and

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13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh, that we may eat.

14 I am not able to bear all this people alone, becauſe *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy ſight; and let me not ſee my wretchedneſs.

16 ¶ And the Lord ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may ſtand there with thee.

17 And I will come down and talk with thee there: and I will take of the ſpirit which *is* upon thee, and will put *it* upon them; and they ſhall bear the burden of the people with thee, that thou bear *it* not thyſelf alone.

18 And ſay thou unto the people, Sanctify yourſelves againſt to-morrow, and ye ſhall eat fleſh (for you have wept in the ears of the Lord, ſaying, Who ſhall give us fleſh to eat? for *it was* well with us in Egypt) therefore the Lord will give you fleſh, and ye ſhall eat.

19 Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole month, until it come out at your noſtrils, and it be loathſome unto you: becauſe that ye have deſpiſed the Lord which is among you, and have wept before him, ſaying, Why came we forth out of Egypt?

21 And Moſes ſaid, The people amongſt whom I *am, are* ſix hundred thouſand footmen; and thou haſt ſaid, I will give them fleſh, that they may eat a whole month.

22 Shall the flocks and the herds be ſlain for them, to ſuffice them? or ſhall all the fiſh of the ſea be gathered together for them, to ſuffice them?

23 And the Lord ſaid unto Moſes, Is the Lord's hand waxed ſhort? thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not.

24 ¶ And Moſes went out, and told the people the words of the Lord, and gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle.

25 And the Lord came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders: and it came to paſs, *that* when the ſpirit reſted upon them, they propheſied and did not ceaſe.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them (and they *were* of them that were written, but went not out unto the tabernacle) and they propheſied in the camp.

27 And

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in all their complaints and peeviſh humours muſt treat them with the anxious concern of a parent, towards his little fractious infant. A very pathetic expreſſion to convey a lively idea of that tenderneſs and fatherly affection which princes ought to have for their people.

14 *I am not able to bear all this people alone.*] My ſtrength is not ſufficient to undergo the toil of hearing all their complaints, and appeaſing all their tumults. For tho' ſeveral perſons had, by the advice of Jethro been appointed to aſſiſt Moſes, yet all the weighty and difficult cauſes were ſtill brought before him, and to him alſo the laſt appeal was made in every cauſe.

15 *Let me not ſee my wretchedneſs.*] Moſes here ſpeaks like an affectionate parent of the people, who makes their ſufferings his own. And indeed, what could make a prince of ſuch paternal tenderneſs more wretched, than to ſee the Iſraelites ſo diſobedient, not only to his own commands, but thoſe of indulgent heaven itſelf! to ſee them by their perverſeneſs, drawing down ſuch direful calamities upon themſelves, and the enemies of God rejoicing in their deſtruction!

16 *Seventy of the elders of Iſrael, whom thou knoweſt to be the elders of the people.*] By the word elders muſt be underſtood, not thoſe merely advanced in years, but elders in dignity, men whoſe age, experience, and education, had rendered them remarkable, and whoſe underſtanding and authority had advanced them to be judges and officers.

17 *I will take of the ſpirit which is upon thee, and will put it upon them.*] That is, I will endue them with the ſame ſpirit of government, or with thoſe gifts of wiſdom, judgment, courage, &c. which I have beſtowed upon thee.

And they ſhall bear the burden of the people with thee.] That is, they ſhall be furniſhed with authority to curb the mutinous ſpirit of the people, and thereby render thy charge much more eaſy and light. The Rabbins pretend, that this was the original of their ſanhedrim, which they ſay laſted from the time of Moſes, till the final deſtruction of the Jewiſh republic. They add, that the members of it always aſſembled before the tabernacle, wherever that was ſet up, either in the wilderneſs, or in the promiſed land, till the building of the temple by Solomon, who according to them built a ſtately room or hall in the form of an amphitheatre, one half of which being within the temple, they were only permitted to ſit down in that part of it, which was without the ſacred edifice. They add, that this ſupreme court was continued in Babylon during their captivity there; and that at their return, it had the ſame place rebuilt in the ſecond temple, and ſo continued till its total extinction under the Romans. But as the only authority they bring for theſe, and many other particulars relating to that aſſembly, is tradition, they are juſtly rejected by the far greater part of chriſtians, as we find no mention of ſuch an high court, either in the times of Joſhua, of the Judges, or of their Kings; nor indeed even after the Babyloniſh captivity, till the time of the Maccabees. As for the ſeventy elders appointed by Moſes, they ſeem only to have aſſiſted him during their abode in the wilderneſs, that aſſembly terminating at their entrance into the land of Canaan.

18 *Sanctify yourſelves.*] Prepare and make yourſelves ready to receive with gratitude, this preſent from God.

20 *Until it come out at your noſtrils.*] That is, 'till your impatient appetites be glutted, and by another inſtance of Divine Power, you be convinced, to your ſhame, how irreligiouſly, diſtruſtfully, and vilely ungrateful you have been againſt God, under all his mercies and providences towards you.

22 *Shall all the fiſh of the ſea be gathered*] By the *ſea* is meant the Red-ſea, which was not far from the Iſraelitiſh camp, and not the ocean in general.

23 *Is the Lord's hand waxed ſhort?*] Is the Divine power diminiſhed? Is not the ſame Omnipotent Being that ſpake the univerſe into being, able to give fleſh to his people?

25 *And the Lord came down.*] That is, the Shechinah, the cloud of glory, the ſymbol of the Divine Preſence, was ſeen to deſcend from heaven with conſpicuous brightneſs.

Took of the ſpirit that was upon him, and gave it unto the ſeventy elders.] That is, God declared them the aſſiſtants of Moſes in managing the affairs of the people; and at the ſame time beſtowed on them the gift of inſpiration, or prophecy; whereby they were enabled, with uncommon power of words, and ſupernatural ſtrength, and vivacity of argument, to ſet forth the praiſes of God, the excellencies of his laws, and to perſuade the people to a patient ſubmiſſion to his will. Their propheſying, whether it conſiſted in predicting futurities, or explaining God's will, was done in ſuch a manner as might be diſcerned by ſome viſible and extraordinary effect, as is plain from the 27th verſe.

They propheſied.] That is, they employed that wiſdom and authority which they derived from God, in perſuading the people to be reſigned to the will of Jehovah, and to the conduct of Moſes his miniſter. For it muſt be remembered, that the word *prophet* ſignifies not only one who foretels things to come, but alſo one who declares the truth of God unto the people, and who is active in ſtirring men up to the praiſe of God, and other exerciſes of piety.

And did not ceaſe.] This might have been rendered, more agreeably to the original, *and added not:* that is, they propheſied only that day. For as their prophetic gift was intended only to quell the preſent ſedition, procure them reverence from the people, and to be a ſign that they were appointed Moſes's coadjutors, they did not exert it for the future, like Moſes himſelf, who was a perpetual prophet.

26 *There remained two of the men in the camp*] That is, two of the ſeventy elders. Perhaps they declined ſitting in judicature with the reſt through modeſty, thinking themſelves unworthy of ſo high a dignity; or they might be under ſome legal defilement, which hindered them from approaching the tabernacle.

27 And there ran a young man and told Moſes, and ſaid, Eldad and Medad do propheſy in the camp.

28 And Joſhua the ſon of Nun, the ſervant of Moſes, *one* of his young men anſwered and ſaid, My lord Moſes, forbid them.

29 And Moſes ſaid unto him, Envieſt thou for my ſake? would God that all the Lords people were prophets, *and* that the Lord would put his ſpirit upon them.

30 And Moſes gat him into the camp, he and the elders of Iſrael.

31 ¶ And there went forth a wind from the Lord, and brought quails from the ſea, and let *them* fall by the camp, as it were a days journey on this ſide, and as it were a days journey on the other ſide, round about the camp, and as it were two cubits *high*, upon the face of the earth.

32 And the people ſtood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered leaſt, gathered ten homers: and they ſpread *them* all abroad for themſelves round about the camp.

33 And while the fleſh *was* yet between their teeth, ere it was chewed; the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with a very great plague.

34 And he called the name of that place, Kibroth-hattaavah: becauſe there they buried the people that luſted.

35 *And* the people journeyed from Kibroth-Hattaavah, unto Hazeroth: and abode at Hazeroth.

CHAP. XII.

1 *Miram's and Aaron's ſedition.* 10 *Miriam's lepraſy healed.*

AND Miriam and Aaron ſpake againſt Moſes, becauſe of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they ſaid Hath the Lord indeed ſpoken only by Moſes? hath he not ſpoken alſo by us? And the Lord heard *it*.

3 Now the man Moſes *was* very meek, above all the men which *were* upon the face of the earth,

4 And the Lord ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the Lord came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth,

6 And he ſaid, Hear now my words, If there be a prophet among you, *I* the Lord will make myſelf known unto him in a viſion, *and* will ſpeak unto him in a dream.

7 My ſervant Moſes *is* not ſo, who is faithful in all mine houſe.

8 With

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29 *Would God that all the Lord's people were prophets.*] Would to God that they were all inſpired to ſing the praiſes of Jehovah, and recommend virtue and religion one to another. This behaviour of Moſes is imitated by every good man: he will not only ſet others an example of virtue, and recommend religion to them upon all proper occaſions, but he will rejoice and be truly pleaſed to ſee virtue, righteouſneſs, and piety prevail in the world; he will wiſh that all the Lord's people were prophets, and contribute all in his power to render them ſuch.

31 *And there went forth a wind from the Lord, and brought quails from the ſea,* &c.] By the ſea is meant the Red ſea, which was at no great diſtance from the camp of Iſrael; and the wind was ſaid to be from the Lord, becauſe it was ordered and directed by his ſpecial power and providence. The two moſt learned men of their age, Bochart and Ludolphus, have differed in their opinions what this food was, which we tranſlate *quails*; the former endeavouring to prove that our tranſlation is right, the bird known by that name being the food ſent in this miraculous manner by the all-powerful Jehovah: while the latter attempts to ſhew, that inſtead of quails, the word ſhould have been rendered locuſts. The original term is *ſeluim* and implies both; and perhaps both were ſent at the ſame time. They complained for want of variety, and therefore God might give them the variety they luſted after. The Pſalmiſt ſeems to favour this interpretation, when he ſays that God *rained fleſh upon them as thick as duſt, and feathered fowls as the ſand of the ſea: and let it fall into their camp, even round about their habitation,* Pſalm lxxviii. 27.

Ten homers,] That is, near ſeven hundred and fifty gallons. Bochart is of opinion that Moſes, by the word *homer* in this place intended only to imply a heap or a large quantity in general. And taking the word ten indefinitely for many. as is common in ſcripture, the meaning will be, that he who gathered the leaſt gathered them in heaps upon heaps.

34 *Kibroth-Hattaavah.*] That is, the graves of luſt; becauſe thoſe were buried there who by their luſt had occaſioned the plague. It has been diſputed whether Taberah and Kibroth-Hattaavah are two, or one and the ſame place Moſes, in repeating this, Deut, ix. 22. ſeems to mention them as two different places. But when he mentions their ſeveral encampments, Numb xxiii, 16 17, he leaves out Taberah, intimating that they were only two names for the ſame place. Perhaps they were two different places. but ſo near together, that when they had removed from one place to another, ſome of the tents ſtood on the ſame place where the others had ſtood before; and therefore it was rather a change in the ſituation of their camp, than a different encampment.

Commentary and Notes on Chapter XII.

1 *Becauſe of the Ethiopian woman.*] It ſhould have been rendered the Cuſhite or Arabian woman, for ſhe was a native of Midian, one of the diſtricts of Arabia. What was the true reaſon of the quarrel cannot abſolutely be determined; but ſeems to have proceeded from jealouſy. Perhaps they thought his wife and her family had too great an aſcendency over him. He had by the advice of Jethro, appointed judges, and now ſeventy elders, without conſulting them; they therefore conſidered themſelves as ſlighted, and reſented it accordingly.

3 *Now the man Moſes was very meek,* &c.] This is mentioned as an aggravation of their fault, and as a thing which provoked the divine diſpleaſure; namely, their behaving ſo inſolently againſt a man of Moſes's ſweet diſpoſition, who was the fartheſt of all men living from abuſing his power, ſlighting any perſon beneath him, or harbouring the leaſt malice for perſonal affronts. This encomium ſeems to have been extorted from Moſes, as a neceſſary vindication of himſelf from calumny and detraction; and ſurely it can be no offence to modeſty, for a perſon to make uſe of it in ſuch a ſituation.

6 *If there be a prophet among you*] Though ſeveral among the people may partake of prophetic inſpiration, yet it is not communicated to them all alike, nor in the ſame manner and degree.

In a viſion] Some of the prophets were made acquainted with the divine will by ſtrong impreſſions made on the imagination, when the perſon is awake, but in an extacy. Now we never read that Moſes, either ſleeping or waking, was thus entranced in prophetic viſion; he was always awake, and quite maſter of himſelf, in his interviews with God.

In a dream.] God often declared his will to the partriarchs during ſleep, by figurative and enigmatical repreſentations, as by the ladder which was repreſented to Jacob in a dream.

7 *My ſervant Moſes is not ſo.*] Moſes is a prophet of higher rank, to him I impart my mind, in a far more noble and extenſive manner.

Who is faithful in all mine houſe.] God had entruſted to him the charge of all Iſrael, who were his houſe, his family, or choſen people; and in this truſt he was faithful, executing all the divine commands, and doing nothing of himſelf. though he was now falſely accuſed of it, In this he was a type of Chriſt, who is conſtituted head of the chriſtian church, but with a far more extenſive power and authority, Heb. iii. 2. Calmet obſerves, that the word, *neeman*, faithful, is uſed in ſcripture as an appellative, and ſignifies a perſon in high truſt, as an ambaſſador, miniſter, or ſecretary. Thus Samuel is ſaid to be conſtituted a *neeman*, to be a prophet of the Lord, 1 Sam. iii. 20. and Job ſpeaks of *neemanin*, in the plural number, as perſons of dignity. *He removeth the ſpeech of the truſty (neemanin) and taketh away the underſtanding of the aged,* Job. xii. 20.

8 With him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the Lord ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?

9 And the anger of the Lord was kindled againſt them, and he departed.

10 And the cloud departed from off the tabernacle, and behold, Miriam *became* leprous, *white* as ſnow: and Aaron looked upon Miriam, and behold *ſhe was* leprous.

11 And Aaron ſaid unto Moſes, Alas, my lord, I beſeech thee, lay not the ſin upon us, wherein we have done fooliſhly, and wherein we have ſinned.

12 Let her not be as one dead? of whom the fleſh is half conſumed, when he cometh out of his mothers womb.

13 And Moſes cried unto the Lord, ſaying, Heal her now, O God, I beſeech thee.

14 ¶ And the Lord ſaid unto Moſes, If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days? let her be ſhut out from the camp ſeven days, and after that let her be received in *again*.

15 And Miriam was ſhut out from the camp ſeven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderneſs of Paran.

CHAP. XIII.

1 *The names,* 17 *inſtructions.* 21 *and acts of the ſpies.*

AND the Lord ſpake unto Moſes, ſaying,

2 Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them.

3 And Moſes by the commandment of the Lord, ſent them from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael.

4 And theſe *were* their names: Of the tribe of Reuben, Shammua the ſon of Zaccur.

5 Of the tribe of Simeon, Shaphat the ſon of Hori.

6 Of the tribe of Judah, Caleb the ſon of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

8 Of the tribe of Ephraim, Oſhea the ſon of Nun.

9 Of the tribe of Benjamin, Palti the ſon of Raphu.

10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi.

11 Of the tribe of Joſeph, *namely,* of the tribe of Menaſſeh, Gaddi the ſon of Suſi.

12 Of the tribe of Dan, Ammiel the ſon of Gemalli.

13 Of the tribe of Aſher, Sether the ſon of Michael.

14 Of the tribe of Naphtali, Nahbi the ſon of Vophſi.

15 Of the tribe of Gad, Geuel the ſon of Machi.

16 Theſe are the names of the men which Moſes ſent to ſpy out the land. And Moſes called Oſhea the ſon of Nun, Jehoſhua.

17 ¶ And Moſes ſent them to ſpy out the land of Canaan, and ſaid unto them, Get you up this *way* ſouth-ward, and go up into the mountain:

18 And ſee the land what it is, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many;

19 And what the land *is*, that they dwell in, whether it *be* good or bad; and what cities *they* be that they dwell in, whether in tents, or in ſtrong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land (now the time *was* the time of the firſt ripe grapes.)

21 ¶ So they went up and ſearched the land from the wilderneſs of Zin, unto Rehob, as men come to Hamath.

22 And

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8 *With him will I ſpeak mouth to mouth.*] That is, in that familiar manner which one friend diſcourſes with another; or as two friends, in converſation, hear and anſwer each other by turns.

And the ſimilitude of the Lord ſhall he behold.] This expreſſion ſhould have been connected with the foregoing, and rendered in the following manner: *Not in dark ſpeeches, and in a figure, ſhall he behold the Lord.* For as it ſtands in our tranſlation, it directly contradicts what Moſes expreſly declares, Deut. iv. 15, that he ſaw no ſimilitude of the Deity.

10 *And the cloud departed from off the tabernacle.*] It either quite diſappeared for a time, or ſtood at a great diſtance from them, till Miriam was removed from the tabernacle, and carried out of the camp.

11 *Aaron ſaid unto Moſes, alas, my lord*] Aaron, now ſenſible of the ſuperior dignity of Moſes, and of his own folly, begs of him, in the moſt humble terms, to forgive him, and to intercede with God for the life of his ſiſter, who muſt have died of her diſtemper, had not the Divine Power miraculouſly interpoſed. The reaſon why Aaron was not puniſhed as well as Miriam, ſeems to be partly becauſe he was leſs in the fault, and partly out of regard to his character, that the prieſthood might not fall into contempt. Beſides, his humble petition, in all probability, procured him a pardon.

14 *If her father had ſpit in her face.*] This was an indication of anger, and great contempt. Job xxx. 10.

Commentary and Notes on Chapter XIII.

2 *Send thou men.*] It appears, from Deut. i. 22, 23, that the people firſt requeſted that ſpies ſhould be ſent, and therefore Moſes in ſending them did it in compliance to their humour. This diſtruſtful multitude, forgetting the power and promiſes of God, were afraid to make the attempt of poſſeſſing themſelves of the land of Canaan, till ſome were ſent to bring them intelligence what kind of country it was, and what ſort of people they were to contend with.

16 *And Moſes called Oſhea the ſon of Nun, Jehoſhua.*] It does not appear for what reaſon this name was given to him; but we find him called Joſhua, Ex. xvii. 9, when he went to fight the Amalekites. *Oſhea* ſignifies *ſave thou*, and *Jehoſhua, he ſhall ſave*, ſignifying, that he was to be the deliverer of his people. The word is of the ſame import with *Jeſus*; and therefore, in the ſeptuagint tranſlation, he is more than once called by that name. He was a type of Chriſt; for as he led the children of Iſrael into the land of Canaan, ſo our bleſſed Saviour brings us to the kingdom of heaven, *that reſt which remaineth for the people of God.*

19 *Whether in tents or ſtrong holds.*] The words may be better tranſlated, as in the Vulgate and LXX. *Whether in cities with or without walls.*

21 *So they went up and ſearched the land, from the wilderneſs of Zin.*] This deſert muſt not be confounded with that called the wilderneſs of Sin, Exod. xvi. 1; this lying near Kadeſh-barnea, on the ſouth-eaſt of Canaan; whereas the other lay on the ſouth-weſt.

Unto Rehob.] This city ſtood in the north of Cannan, near the ſea-coaſt, not far from Zidon: ſo that they took a ſurvey of the whole land, from one end of it to the other, obſerving, as they paſſed along, thoſe parts that lay on either ſide of their rout.

22 And they aſcended by the ſouth, and came unto Hebron; where Ahiman, Sheſhai, and Talmai, the children of Anak, *were* (now Hebron was built ſeven years before Zoan in Egypt.)

23 And they came unto the brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.

25 And they returned from ſearching of the land after forty days.

26 ¶ And they went and came to Moſes and to Aaron, and to all the congregation of the children of Iſrael unto the wilderneſs of Paran to Kadeſh: and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

27 And they told him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with milk and honey; and this *is* the fruit of it.

28 Nevertheleſs, the people *be* ſtrong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we ſaw the children of Anak there.

29 The Amalekites dwell in the land of the ſouth: and the Hittites, and the Jebuſites, and the Amorites dwell in the mountains: and the Canaanites dwell by the ſea, and by the coaſt of Jordan.

30 And Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſs it; for we are well able to overcome it.

31 But the men that went up with him, ſaid, We be not able to go up againſt the people, for they are ſtronger than we.

32 And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it, *is* a land that eateth up the inhabitants thereof; and all the people that we ſaw in it, are men of great ſtature.

33 And there we ſaw the giants, the ſons of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers, and ſo we were in their ſight.

CHAP. XIV.

1 *The people murmur at the report:* 11 *God threateneth them.*

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderneſs.

3 And wherefore hath the Lord brought us unto this land, to fall by the ſword, that our wives and our children ſhould be a prey? were it not better for us to return into Egypt?

4 And they ſaid one to another, Let us make a captain, and let us return into Egypt.

5 Then Moſes and Aaron fell on their faces before all the aſſembly of the congregation of the children of Iſrael.

6 ¶ And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of them that ſearched the land, rent their clothes.

7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land.

8 If the Lord delight in us, then he will bring us into this Land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye againſt the Lord, neither fear ye the people of the Land; for they *are* bread for us, their defence is departed from them, and the Lord is with us: fear them not.

10 But all the congregation bade ſtone them with ſtones: and the glory of the Lord appeared in the tabernacle of the congregation before all the children of Iſrael.

11 ¶ And

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22 *Where the children of Anak, were.*] Theſe were a gigantic race of men, who had their names from Anak their founder; and were ſo terrible to their neighbours, that it became a proverbial ſaying among them, *Who can ſtand before the children of Anak?*

23 *And they bare it between them.*] Either on account of its weight, or to preſerve it from being bruiſed.

32 *A land that eateth up the inhabitants thereof.*] The Jews conſider this as ſpoken in relation to famine, by which the country was apt to eat up or conſume its inhabitants, and which they ſuppoſe to have infeſted it at that time. To confirm this opinion, it is obſerved, that the land of Canaan is deſcribed by Moſes as incident to famine; for we have an account of no leſs than three grevious famines infeſting it in the days of Abraham, Iſaac, and Jacob. But, however ſubject the land might be to famine, it could not be afflicted with that terrible ſcourge when the ſpies ſurveyed it; for they had before acknowledged it to be a land of plenty, a land flowing with milk and honey. The expreſſion therefore ſeems to relate to the great number of inhabitants, who were ſo numerous, that the land was but juſt ſufficient to maintain them; repreſenting them at once terrible, both with regard to their number and ſtrength.

Commentary and Notes on Chapter XIV.

1 *And all the congregation,* &c.] The people were thrown into ſuch a ferment by this falſe repreſentation of the land of Canaan, made by the ſpies, that nothing was heard but lamentations of the hard condition of themſelves and families; to be drawn from a plentiful country, to undergo ſo many hardſhips, under the falſe hopes of freedom and a happy ſettlement; and then at laſt to be left, man, woman, and child, to the mercy of a public enemy: a condition, they ſaid, much worſe than to have been ſtruck dead at the ſame time with the Egyptians, or to have periſhed out of hand by the plague.

3 *Wherefore hath the Lord brought us unto this land?*] They not only vent their paſſion againſt Moſes, but moſt impiouſly accuſe God himſelf, as if he had dealt deceitfully with them.

4 *And they ſaid one to another, Let us make a captain.*] They even carried their diſcontent to ſuch a degree of mutiny and madneſs, as to reſolve to chuſe a new commander to lead them back to Egypt. And Nehemiah tells us, that they actually did appoint them a captain, Neh. ix. 17. This was a very high degree of inſolence and ingratitude; for God had both delivered them from Egypt in a very wonderful manner, and followed them ever ſince with miracles of mercy.

5 *Moſes and Aaron fell upon their faces.*] To deprecate the wrath of God, and implore his mercy in favour of a rebellious people.

8 *If the Lord delight in us, then will he bring us into this land.*] If we do not forfeit his favour, he will enable us to drive out the Canaanites, and ſettle us in the poſſeſſion of this land

9 *Their defence is departed from them.*] That is, the Canaanites have filled up the meaſure of their iniquities, the Divine protection is withdrawn from them, and by the tenor of God's covenant is inſured to us, unleſs we forfeit it by our unreaſonable ingratitude and infidelity. But this juſt remark was ſo far from having the deſired effect upon the head-ſtrong multitude, that it increaſed their fury; and the leaders even called upon the rabble to ſtone Caleb and Joſhua to death which in all probability had been done, had not the Divine Glory appeared to all the congregation.

11 ¶ And the Lord ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them?

12 I will ſmite them with the peſtilence, and diſinherit them, and will make of thee a greater nation and mightier than they.

13 ¶ And Moſes ſaid unto the Lord, Then the Egyptians ſhall hear *it* (for thou broughteſt up this people in thy might from among them)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou Lord *art* among this people, that thou Lord art ſeen face to face, and *that* thy cloud ſtandeth over them, and *that* thou goeſt before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou ſhalt kill *all* this people, as one man; then the nations which have heard the fame of thee, will ſpeak, ſaying,

16 Becauſe the Lord was not able to bring this people into the land which he ſware unto them, therefore he hath ſlain them in the wilderneſs.

17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,

18 The Lord *is* long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing *the guilty*, viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation*.

19 Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy; and as thou haſt forgiven this people, from Egypt, even until now.

20 And the Lord ſaid, I have pardoned according to thy word:

21 But *as* truly *as* I live, all the earth ſhall be filled with the glory of the Lord.

22 Becauſe all thoſe men which have ſeen my glory, and my miracles which I did in Egypt, and in the wilderneſs, and have tempted me now theſe ten times, and have not hearkened unto my voice;

23 Surely they ſhall not ſee the land which I ſware unto their fathers, neither ſhall any of them that provoked me ſee it:

24 But my ſervant Caleb, becauſe he had another ſpirit with him, and hath followed me fully; him will I bring into the land, whereinto he went; and his ſeed ſhall poſſeſs it.

25 (Now the Amalekites and Canaanites dwelt in the valley) To-morrow turn you, and get you into the wilderneſs by the way of the red ſea.

26 ¶ And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

27 How long *ſhall I bear with* this evil congregation which murmur againſt me? I have heard the murmurings of the children of Iſrael which they murmur againſt me.

28 Say unto them, *As truly as* I live, ſaith the Lord, as ye have ſpoken in mine ears, ſo will I do to you:

29 Your carcaſes ſhall fall in this wilderneſs; and all that were numbered of you, according to your whole number, from twenty years old and upward which have murmured againſt me.

30 Doubtleſs ye ſhall not come into the land *concerning* which I ſware to make you dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

31 But your little ones which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed.

32 But *as for* you, your carcaſes they ſhall fall in this wilderneſs.

33 And your children ſhall wander in the wilderneſs forty years, and bear your whoredoms, untill your carcaſes be waſted in the wilderneſs.

34 After the number of the days in which ye ſearched the land, *even* forty days (each day for a year) ſhall ye bear your iniquities, *even* forty years, and ye ſhall know my breach of promiſe.

35 I the Lord have ſaid, I will ſurely do it unto all this evil congregation that are gathered together againſt me: in this wilderneſs they ſhall be conſumed, and there they ſhall die.

36 And the men which Moſes ſent to ſearch the land, who returned, and made all the congregation to murmur againſt him, by bringing up a ſlander upon the land;

37 Even thoſe men that did bring up the evil report upon the land, died by the plague before the Lord.

38 But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of the men that went to ſearch the land lived *ſtill*.

39 And Moſes told theſe ſayings unto all the children of Iſrael: and the people mourned greatly.

40 ¶ And they roſe up early in the morning, and gat them up into the top of the mountain, ſaying, Lo, we *be here*, and will go up unto the place which the Lord hath promiſed: for we have ſinned.

41 And

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17 *Let the power of my Lord be great.*] That is, Let the fame of thy power be magnified among the nations, by ſubduing the enemies of thy people.

18 *And by no means clearing the guilty.*] The word *guilty* is not in the original; and being directly opoſite to the intention of Moſes's petition, the paſſage might be better rendered as follows: *who will not make quity deſolate, tho' he viſit the iniquity of the fathers upon the children*, &c.

19 *As thou haſt forgiven this people, from Egypt, even until now.*] Thou haſt been long-ſuffering and merciful hitherto towards this people, rebellious and ungrateful as they are; and, however unworthy they may be, thy goodneſs is ſtill the ſame; wilt thou not therefore ſpare them this once, and add this one inſtance of divine patience to the many thouſands thou haſt already given. And indeed, when all other grounds of expecting pardon fail the children of men, the boundleſs extent of thy Divine Goodneſs is ſtill a foundation of hope to the greateſt of ſinners; and, provided they humble themſelves into a penitent diſpoſition, they have no reaſon to ſink into abſolute deſpair; for *the mercy of God endureth for ever*.

21 *As truly as I live, all the earth ſhall be filled*, &c.] That is, all the earth ſhall acknowledge the juſtice of the proceedings of Omnipotence againſt his people, though he exclude them from the promiſed Land.

25 *Now the Amalekites.*] It ſhould be rendered, *both the Amalekites and Canaanites lie wait for you in the valley.*

To-morrow turn you.] Since you have not the courage to look the Amalekites and the Canaanites in the face, notwithſtanding all the promiſes I have given you of ſupport and protection, it will be your wiſdom to remove from this place; and, inſtead of going forward to take poſſeſſion of the land, as ye were before commanded, return through the wilderneſs towards the Red-ſea, from whence ye came.

33 *Shall wander in the wilderneſs.*] Ye ſhall ſeek your food from place to place, after the manner of the ſhepherds of Arabia, who are forced freqently to remove their tents to procure freſh paſture for their flocks.

And bear your whoredoms.] That is, they ſhall feel the effects of your idolatry and defection from God.

40 *They roſe up early.*] They repented of their folly, when it was too late; and were now as forward to go to poſſeſs the land, as they had been backward before. But their repentance was not ſincere; for they were now commanded not to go up: ſo that they only turned from one evil to another, and conſequently became acceſſary to their own ruin.

41 And Moſes ſaid, Wherefore now do you tranſgreſs the commandment of the Lord? but it ſhall not proſper.

42 Go not up, for the Lord *is* not among you; that ye be not ſmitten before your enemies.

43 For the Amalekites, and the Canaanites *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the Lord; therefore the Lord will not be with you.

44 But they preſumed to go up unto the hill-top; nevertheleſs, the ark of the covenant of the Lord, and Moſes departed not out of the camp.

45 Then the Amalekites, came down, and the Canaanites which dwelt in that hill, and ſmote them, and diſcomfited them *even* unto Hormah.

CHAP. XV.

1 *The law of ſundry offerings.* 32 *The ſabbath-breaker ſtoned.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land of your habitations which I give unto you,

3 And will make an offering by fire unto the Lord, a burnt-offering or a ſacrifice, in performing a vow, or in a free-will-offering, or in your ſolemn feaſts, to make a ſweet ſavour unto the Lord, of the herd, or of the flock:

4 Then ſhall he that offereth his offering unto the Lord, bring a meat-offering of a tenth-deal of flour mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine, for a drink-offering ſhalt thou prepare, with the burnt offering or ſacrifice, for one lamb.

6 Or for a ram, thou ſhalt prepare, *for* a meat-offering, two tenth deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink-offering, thou ſhalt offer the third *part* of an hin of wine, *for* a ſweet ſavour unto the Lord.

8 And when thou prepareſt a bullock *for* a meat-offering, or *for* a ſacrifice in performing a vow, or peace-offerings unto the Lord:

9 Then ſhall he bring with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oil.

10 And thou ſhalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a ſweet ſavour unto the Lord.

11 Thus ſhall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye ſhall prepare, ſo ſhall ye do to every one according to their number.

13 All that are born of the Country ſhall do theſe things, after this manner, in offering an offering made by fire of a ſweet ſavour unto the Lord.

14 And if a ſtranger ſojourn with you, or whoſoever *be* among you in your generations, and will offer an offering made by fire of a ſweet ſavour unto the Lord: as ye do, ſo he ſhall do.

15 One ordinance *ſhall be both* for you of the congregation: and alſo for the ſtranger that ſojourneth *with you*, an ordinance for ever in your generations: as ye *are*, ſo ſhall the ſtranger be before the Lord.

16 One law and one manner ſhall be for you, and for the ſtranger that ſojourneth with you.

17 And the Lord ſpake unto Moſes, ſaying,

18 Speak unto the children of Iſrael, and ſay unto them, When you come into the land whither I bring you,

19 Then it ſhall be, that when ye eat of the bread of the land, yea ſhall offer up an heave-offering unto the Lord.

20 Ye ſhall offer up a cake of the firſt of your dough *for* an heave-offering: as *ye do* the heave-offering of the threſhing-floor, ſo ſhall ye heave it.

21 Of the firſt of your dough ye ſhall give unto the Lord an heave-offering in your generations.

22 And if ye have erred, and not obſerved all theſe commandments which the Lord hath ſpoken unto Moſes.

23 *Even* all that the Lord hath commanded you by the hand of Moſes, from the day that the Lord commanded *Moſes* and hence-forward among your generations.

24 Then it ſhall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation ſhall offer one young bullock for a burnt-offering, for a ſweet ſavour unto the Lord, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a ſin-offering.

25 And the prieſt ſhall make an atonement for all the congregation of the children of Iſrael, and it ſhall be forgiven them; for it *is* ignorance: and they ſhall bring their offering, a ſacrifice made by fire unto the Lord, and their ſin-offering before the Lord, for their ignorance.

26 And it ſhall be forgiven all the congregation of the children of Iſrael, and the ſtranger that ſojourneth among them; ſeeing all the people *were* in ignorance.

27 And if any ſoul ſin through ignorance, then he

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45 *Unto Hormah.*] This city was ſituated on the ſouth of Canaan; but had not this name till many years after, when the Canaanites who inhabited it were devoted to utter deſtruction; the name *Hormah* ſignifying *anathema* or *utter deſtruction*. See Numb. xxi. 3. Moſes, in memory of this ſad diſaſter, and of the drooping of the people during the remainder of forty years, is thought to have compoſed the ninetieth pſalm, in which he gives us a moſt lively image of the ſhortneſs and frailty of human life.

Commentary and Notes on Chapter XV.

1 *And the Lord ſpake unto Moſes, &c.*] It is not eaſy to determine when the following laws were delivered, though from ver. 23, it ſeems to have been near the period of their wanderings in the wilderneſs, and not long before their ſettlement in Canaan, conſequently at a time when part of that mutinous generation, mentioned in the former chapter were cut off by death. But whenever they were delivered, it appears from the following verſe, that they were not to be obſerved till they came into Canaan; the reaſon was, becauſe they could not in the wilderneſs be provided with neceſſaries requiſite for performing all the ceremonies here required.

4 *A tenth deal of flour*, &c. About half a peck of flour, a quart of oil, and a quart of wine. See Exod. xxix 40.

14 *And if a ſtranger*, &c.] It is plain, this is to be underſtood of ſuch ſtrangers as had renounced idolatry, and became proſelytes to the Jewiſh religion. And by this law it is provided, that no diſtinction ſhould be made between them and the native Iſraelites, in matters of religion and divine worſhip; which was wiſely calculated to invite ſtrangers to embrace the Jewiſh religion, and to engage the Hebrews to be kind to them.

he ſhall bring a ſhe-goat of the firſt year for a ſin offering:

28 And the prieſt ſhall make an atonement for the ſoul that ſinneth ignorantly, when he ſinneth ignorantly before the Lord, to make an atonement for him; and it ſhall be forgiven him.

29 Ye ſhall have one law for him that ſinneth through ignorance, *both for* him that is born amongſt the children of Iſrael, and for the ſtranger that ſojourneth among them.

30 But the ſoul that doeth *ought* preſumptuouſly, (*whether he be* born in the land, or a ſtranger,) the ſame reproacheth the Lord; and that ſoul ſhall be cut off from among his people.

31 Becauſe he hath deſpiſed the word of the Lord, and hath broken his commandment; that ſoul ſhall utterly be cut off: his iniquity *ſhall be* upon him.

32 ¶ And while the children of Iſrael were in the wilderneſs, they found a man that gathered ſticks upon the ſabbath-day:

33 And they that found him gathering ſticks brought him unto Moſes and Aaron, and unto all the congregation.

34 And they put him in ward, becauſe it was not declared what ſhould be done to him.

35 And the Lord ſaid unto Moſes, The man ſhall be ſurely put to death: all the congregation ſhall ſtone him with ſtones without the camp.

36 And all the congregation brought him without the camp, and ſtoned him with ſtones, and he died; as the Lord commanded Moſes.

37 And the Lord ſpake unto Moſes, ſaying,

38 Speak unto the children of Iſrael, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

39 And it ſhall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and that ye ſeek not after your own heart, and your own eyes, after which ye uſe to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the Lord your God, which brought you out of the land of Egypt to be your God: I *am* the Lord your God.

CHAP. XVI.

1 *The rebellion of Korah.* 31 *His puniſhment.*

NOW Korah the ſon of Izhar, the ſon of Kohath, the ſon of Levi; and Dathan and Abiram the ſons of Eliab, and On the ſon of Peleth, ſons of Reuben, took *men.*

2 And they roſe up before Moſes, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, famous in the congregation, men of renown.

3 And they gathered themſelves together againſt Moſes, and againſt Aaron, and ſaid unto them, *Ye take* too much upon you ſeeing all the

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30 *The ſoul that doeth ought preſumptuouſly.*] In the Hebrew it is *with an high hand*, or *with violence:* that is, whoever ſhall in any caſe, not only knowingly and deliberately, but preſumptuouſly, in contempt of the law, and of the authority the Divine Law giver, againſt all advice and admonition, run counter to the expreſs command of God, that then no atonement ſhould be admitted; but the delinquent cut off by death. But it is natural to aſk, if all preſumptuous ſins were to be puniſhed with death how is this to be reconciled to the other parts of the ſame law, which exempts from capital puniſhment ſome notorious crimes, eſpecially theft; which ſins may be reckoned preſumptuous, ſince thoſe who commit them muſt know they are violating the law of God? In anſwer to this queſtion, the Rabbins tell us, that the above law is reſtrained to ſins of idolatry, which may, with the greateſt propriety, be termed a reproaching of Jehovah, and deſpiſing of his word, and therefore were ordered to be puniſhed with greater ſeverity than other crimes, as being high-treaſon againſt the Jewiſh ſtate, ſubverſive of the eſſential form of their government, and an implicit rejecting of Jehovah for their God and King, and yielding their allegiance to the idols of the nations. And indeed the whole context ſhews, that Moſes muſt here be underſtood, not of offences againſt our neighbour, but of preſumptuous violations of the laws relating to religious worſhip, which, if not direct idolatry, were at leaſt a degree of apoſtacy from the true religion. Beſides, it is to be obſerved, that the guilt of preſumptuous ſins does not lie ſo much in the crime itſelf, as in the manner of committing it; when it is accompanied with ſuch daring circumſtances of impiety, as amount even to blaſphemy, which is here called *reproaching the Lord*, and *deſpiſing his word.* Every wilful ſin is, in the nature of things, a reproach, or diſhonour to God. It is, in effect, to ſay his commandments are not wiſe, juſt, and good: and that we know better ourſelves what is fit for us, than the Omnipotent Father of the human race.

35 *The man ſhall ſurely be put to death.*] The reaſon why the breach of the ſabbath is ordered to be puniſhed with ſuch ſeverity by the Jewiſh law, is, becauſe the perſon implicitly denied God to be the creator of the world. For the ſabbath being a ſign whereby the worſhippers of that all powerful Being, who created the world, were diſtinguiſhed from the idolatrous nations who believed the world to be eternal, and who worſhipped the ſun, moon, and ſtars, and a multiplicity of nominal gods; the violation of this inſtitution implied a defection from the true religion to polytheiſm and idolatry. Add to this, that beſides the peculiar aggravating circumſtances which ſeem to have accompanied his tranſgreſſion, it appears to have been the firſt notorious violation of the kind: and, therefore, it is neceſſary that his crime ſhould be puniſhed with the utmoſt rigour of the law.

38 *Bid them that they make them fringes*, &c. This ornament was intended to diſtinguiſh them by their dreſs, as circumciſion did in their Perſons, from other nations; ſo that as often as they looked upon this mark, they might be put in mind of their being the worſhippers of the true God, a holy people, and bound to the ſervice of their Maker, by peculiar laws and obligations. Many of the Jews however conſidered theſe ornaments in a very different light, and prided themſelves in wearing them. And the Phariſees, in our Saviour's time, had recourſe to enlarging their fringes, in order to make them more obſervable, and gain them the reputation of greater ſanctity than others.

Commentary and Notes on Chapter XVI.

1 *Now Korah*, &c.] The many ample teſtimonies, nay the miracles, whereby God had eſtabliſhed the authority of Moſes as chief governor, and of Aaron and his family as prieſts, were not ſufficient to reſtrain the ambition of mutinous and deſigning men. Korah, couſin-german to Moſes and Aaron, a man of ſome figure among the Levites, thinking himſelf undervalued by the poſt he was in, being only a Levite, and not one of the heads of them neither, deprived of all hopes of arriving at the prieſthood, as things now ſtood; determined to excite a mutiny againſt them, and make an attempt to raiſe himſelf to the prieſthood, by forcing them to change their meaſures, or by depriving them of their authority. And in order to carry on this deſign with a greater proſpect of ſucceſs, he drew in Dathan, Abiram, and others of the Reubenites, into his rebellion. Perhaps he took occaſion to inſinuate to them, that being deſcended from the eldeſt ſon of Jacob, the chief authority, which Moſes had uſurped, belonged of right to them. Having engaged theſe men in his deſign, and being joined by two hundred and fifty perſons of ſome credit and authority among the reſt of the tribes, they formed themſelves into a party, giving out, that they were determined to have a change of government.

Took men.] The word *men* is not in the original; and *took* being the firſt word in the text, it ſeems more natural to tranſlate it thus: *Now Korah the ſon of Izhar, the ſon of Kohath, the ſon of Levi, took both Dathan and Abiram*, &c. that is, he aſſociated them unto himſelf in his inſurrection.

3 *Againſt Moſes.*] They ſtruck at Moſes, as they pretended he had advanced his brother and family to the prieſthood by his own authority, and not by God's direction.

Ye take too much upon you.] This might have been better rendered, *Let it ſuffice you, that all the congregation is holy, and the Lord among them:* for ſo this phraſe is uſed Deut. i, 6, and ii. 3. That is, you ſhould not confine the prieſthood to your family alone; it is ſufficient for them to be on a level with their brethren, who are all members of the ſame community, and all equally favoured with God's peculiar preſence and protection.

the congregation *are* holy every one of them, and the Lord *is* among them: wherefore then lift you up yourſelves above the congregation of the Lord.

4 And when Moſes heard *it* he fell upon his face:

5 And he ſpake unto Korah, and unto all his company, ſaying, Even to-morrow the Lord will ſhew who *are* his, and *who* is holy; and will cauſe *him* to come near unto him: even *him* whom he hath choſen, will he cauſe to come near unto him.

6 This do; take ye cenſers, Korah, and all his company;

7 And put fire therein, and put incenſe in them before the Lord to-morrow: and it ſhall be *that* the man whom the Lord doth chuſe, he *ſhall be* holy: *ye take* too much upon you, ye ſons of Levi.

8 And Moſes ſaid unto Korah, Hear, I pray you, ye ſons of Levi:

9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf, to do the ſervice of the tabernacle of the Lord, and to ſtand before the congregation, to miniſter unto them.

10 And he hath brought thee near *to him*, and all thy brethren the ſons of Levi with thee: and ſeek ye the prieſthood alſo?

11 For which cauſe *both* thou, and all thy company, *are* gathered together againſt the Lord: and what *is* Aaron, that ye murmur againſt him?

12 And Moſes ſent to call Dathan and Abiram the ſons of Eliab: Which ſaid, We will not come up.

13 *Is it* a ſmall thing that thou haſt brought us up out of a land that floweth with milk and honey, to kill us in the wilderneſs, except thou make thyſelf altogether a prince over us?

14 Moreover, thou haſt not brought us unto a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of theſe men? we will not come up.

15 And Moſes was very wroth, and ſaid unto the Lord, Reſpect not thou their offering: I have not taken one aſs from them, neither have I hurt one of them.

16 And Moſes ſaid unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron to-morrow:

17 And take every man his cenſer, and put incenſe in them, and bring ye before the Lord every man his cenſer, two hundred and fifty cenſers: thou alſo, and Aaron, each *of you* his cenſer.

18 And they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation, with Moſes and Aaron.

19 And Korah gathered all the congregation againſt them, unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation.

20 And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

21 Seperate yourſelves from among this congregation, that I may conſume them in a moment.

22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wroth with all the congregation.

23 ¶ And the Lord ſpake unto Moſes, ſaying,

24 Speak unto the congregation, ſaying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moſes roſe up and went unto Dathan and Abiram; and the elders of Iſrael followed him.

26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every ſide: and Dathan and Abiram came out, and ſtood in the door of their tents, and their wives, and their ſons, and their little children.

28 And Moſes ſaid, Hereby ye ſhall know that the Lord hath ſent me to do all theſe works: for *I have* not *done them* of mine own mind.

29 If theſe men die the common death of all men, or if they be viſited after the viſitation of all men; *then* the Lord hath not ſent me.

30 But if the Lord make a new thing, and the earth open her mouth, and ſwallow them up with all that *appertain* unto them, and they go down quick into the pit; then ye ſhall underſtand that theſe men have provoked the Lord.

31 ¶ And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder, that *was* under them:

32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth cloſed upon them: and they periſhed from among the congregation.

34 And all Iſrael that *were* round about them, fled at the cry of them: for they ſaid, Leſt the earth ſwallow us up *alſo*.

35 And

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5 *Will cauſe him to come near to him.*] That is, whom he will have to ſerve him in ſacred offices.

11 *What is Aaron.*] Implies that he had done nothing of himſelf, but God was the doer of all, Exod. xvi. 7.

14 *Wilt thou put out the eyes of theſe men?*] Doſt thou think to blind us, ſo that none of us ſhall diſcern this impoſture? or ſhall we ſuffer thee to lead us about like blind men whither thou pleaſeſt, ſometimes towards Canaan, and now back again towards the Red ſea and Egypt?

19 *And Korah gathered all the congregation againſt them.*] This is a plain indication, that the people in general were inclined, if not to throw off, at leaſt to doubt of the authority of Moſes and Aaron.

22 *The God of the ſpirits of all fleſh.*] Moſes gives God this title, in acknowledgment of his power to ſave or deſtroy, becauſe he had threatened to conſume all Iſrael. It alſo implies a ſtrong motive to urge the divine compaſſion. Wilt thou not have mercy upon thoſe ſpirits which thou haſt created, O thou, the God and Father of the ſpirits of all fleſh?

Shall one man ſin, &c.] Wilt thou execute thy vengeance upon a multitude, for the crime of one principal incendiary?

30 *They go down quick into the pit.*] The original word, which we render *pit* is *ſcheol*, and ſometimes ſignifies the grave, or receptacle for dead bodies; and ſometimes the region of departed ſouls, whether good or bad, the ſame as *hades* in the Greek. But here it plainly denotes, that pit or cavity in the earth into which the bodies, tents, and ſubſtance of theſe men were ſwallowed up.

32 *And their houſes.*] That is, all their families, as Moſes has explained it, Deut. xi. 6. *Their houſhold, and their tents, and all their ſubſtance.*

35 And there came out a fire from the Lord and conſumed the two hundred and fifty men that offered incenſe.

36 ¶ And the Lord ſpake unto Moſes, ſaying,

37 Speak unto Eleazar the ſon of Aaron the prieſt, that he take up the cenſers out of the burning, and ſcatter thou the fire yonder: for they are hallowed.

38 The cenſers of the ſinners againſt their own ſouls, let them make them broad plates *for* a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they ſhall be a ſign unto the children of Iſrael.

39 And Eleazar the prieſt took the brazen cenſers wherewith they that were burnt had offered: and they were made broad *plates for* a covering of the altar:

40 To *be* a memorial unto the children of Iſrael, that no ſtranger, which *is* not of the ſeed of Aaron, come near to offer incenſe before the Lord; that he be not as Korah, and as his company; as the Lord ſaid to him by the hand of Moſes.

41 But on the morrow all the congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Ye have killed the people of the Lord.

42 And it came to paſs, when the congregation was gathered againſt Moſes, and againſt Aaron, that they looked toward the tabernacle of the congregation: and behold the cloud covered it, and the glory of the Lord appeared.

43 And Moſes and Aaron came before the tabernacle of the congregation:

44 ¶ And the Lord ſpake unto Moſes, ſaying,

45 Get you up from among this congregation, that I may conſume them as in a moment: and they fell upon their faces.

46 And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 And Aaron took as Moſes commanded, and ran into the midſt of the congregation; and behold, the plague was begun among the people: and he put on incenſe, and made an atonement for the people.

48 And he ſtood between the dead and the living, and the plague was ſtayed.

49 Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.

50 And Aaron returned unto Moſes, unto the door of the tabernacle of the congregation: and the plague was ſtayed.

CHAP. XVII.

1 *Aaron's rod budding,* 10 *is left for a monument.*

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and take of every one of them a rod according to the houſe of *their* fathers, of all their princes, according to the houſe of their fathers, twelve rods; write thou every man's name upon his rod,

3 And thou ſhalt write Aaron's name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony where I will meet with you.

5 And it ſhall come to paſs, *that* the man's rod whom I ſhall chooſe, ſhall bloſſom: and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmur againſt you.

6 ¶ And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moſes laid up the rods before the Lord in the tabernacle of witneſs.

8 And it came to paſs that on the morrow Moſes went into the tabernacle of witneſs; and behold, the rod of Aaron for the houſe of Levi was budded and brought forth buds, and bloomed bloſſoms, and yielded almonds.

9 And Moſes brought out all the rods from before the Lord, unto all the children of Iſrael: and they looked, and took every man his rod.

10 ¶ And the Lord ſaid unto Moſes, Bring Aaron's rod again before the teſtimony, to be kept for a token againſt the rebels; and thou ſhalt quite take away their murmurings from me, that they die not.

11 And Moſes did *ſo:* as the Lord commanded him, ſo did he.

12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we die, we periſh, we all periſh.

13 Whoſoever

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35 *There came out a fire from the Lord, and conſumed the two hundred and fifty men,* &c.] That is, the men who had aſſumed the prieſt's office. This was the more aſtoniſhing, as Moſes and Aaron were then among them, though they received no hurt.

41 *All the congregation of—Iſrael murmured,* &c.] It was natural to expect, that ſo ſignal a judgment would have been ſufficient to have ſilenced, for ſome time at leaſt, all murmurings and diſcontent; but we find it had quite a different effect upon this head-ſtrong and ſtiff-necked people; for the very next day they ran together in a tumultuous manner, charging Moſes and Aaron with the blood of thoſe men who had ſo evidently ſuffered by the hand of Omnipotence himſelf

Commentary and Notes on Chapter XVII.

5 *I will make to ceaſe from me the murmurings of the children of Iſrael.*] I will work ſuch a miracle as ſhall be ſufficient to ſtop their mouths from murmuring any more about this matter, and be a ſtanding teſtimony to them where and on whom I have ſettled the prieſthood.

8 *Was budded and brought forth buds, and bloomed bloſſoms, and yielded almonds.*] It ſeems, that in ſome parts of the rod there was an appearance of buds coming forth; in others, the buds were fully thruſt out; in others, they were opened into bloſſoms, and theſe bloſſoms in other parts knotted, and grown into almonds. All theſe changes happening in the ſpace of a night, could not but be very amazing; and unleſs they ſhut their eyes, muſt convince the people, that God had plainly diſtinguiſhed between Aaron and the reſt of the children of Iſrael. And, indeed, they ſeem to have been ſo thoroughly convinced by this miracle, that we do not find the authority of Aaron's prieſthood was ever after called in queſtion.

12 *We die, we periſh, we all periſh.*] This is a natural picture of the conſternation of their minds: for people in a fright are apt to dwell upon the object of their fear.

13 Whoſoever cometh any thing near unto the tabernacle of the Lord, ſhall die: ſhall we be conſumed with dying?

CHAP. XVIII.

1 *The charge of the prieſts and Levites.* 9 *The prieſts.* 21 *and the Levites portion.*

AND the Lord ſaid unto Aaron, Thou, and thy ſons, and thy father's houſe with thee, ſhall bear the iniquity of the ſanctuary: and thou and thy ſons with thee ſhall bear the iniquity of your prieſthood.

2 And thy brethern alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and miniſter unto thee, but thou and thy ſons with thee *ſhall miniſter* before the tabernacle of witneſs.

3 And they ſhall keep thy charge, and the charge of all the tabernacle: only they ſhall not come nigh the veſſels of the ſanctuary and the altar, that neither they, nor you alſo die.

4 And they ſhall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a ſtranger ſhall not come nigh unto you.

5 And ye ſhall keep the charge of the ſanctuary, and the charge of the altar: that there be no wrath any more upon the children of Iſrael.

6 And I, behold, I have taken your brethren the Levites, from among the children of Iſrael: to you *they are* given *as* a gift for the Lord, to do the ſervice of the tabernacle of the congregation.

7 Therefore thou and thy ſons with thee ſhall keep your prieſt's office for every thing of the altar, and within the vail: and ye ſhall ſerve: I have given your prieſt's office *unto you*, as a ſervice of gift: and the ſtranger that cometh nigh ſhall be put to death.

8 And the Lord ſpake unto Aaron, Behold, I alſo have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Iſrael: unto thee have I given them, by reaſon of the anointing, and to thy ſons by an ordinance for ever.

9 This ſhall be thine of the moſt holy things *reſerved* from the fire: every oblation of theirs, and every meat-offering of theirs, and every ſin-offering of theirs, and every treſpaſs-offering of theirs, which they ſhall render unto me, *ſhall be* moſt holy for thee and for thy ſons.

10 In the moſt holy *place* ſhalt thou eat it; every male ſhall eat it; it ſhall be holy unto thee.

11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Iſrael: I have given them unto thee, and to thy ſons, and to thy daughters with thee, by a ſtatute for ever: every one that is clean in thy houſe ſhall eat of it.

12 All the beſt of the oil, and all the beſt of the wine, and of the wheat, the firſt-fruits of them which they ſhall offer unto the Lord, them have I given thee.

13 *And* whatſoever is firſt ripe in the land, which they ſhall bring unto the Lord, ſhall be thine; every one that is clean in thine houſe ſhall eat *of* it.

14 Every thing devoted in Iſrael ſhall be thine.

15 Every thing that openeth the matrix in all fleſh, which they bring unto the Lord, *whether it be* of men or beaſts, ſhall be thine; nevertheleſs, the firſt-born of man ſhalt thou ſurely redeem, and the firſtling of unclean beaſts ſhalt thou redeem.

16 And thoſe that are to be redeemed, from a month old ſhalt thou redeem according to thine eſtimation, for the money of five ſhekels, after the ſhekel of the ſanctuary, which *is* twenty gerahs.

17 But the firſtling of a cow, or the firſtling of a ſheep, or the firſtling of a goat thou ſhalt not redeem; they *are* holy: thou ſhalt ſprinkle their blood upon the altar, and ſhalt burn their fat *for* an offering made by fire, for a ſweet ſavour unto the Lord.

18 And the fleſh of them ſhall be thine, as the wave-breaſt and as the right ſhoulder are thine.

19 All the heave-offerings of the holy things, which the children of Iſrael offer unto the Lord, have I given thee, and thy ſons, and thy daughters with thee, by a ſtatute for ever: it *is* a covenant of ſalt for ever, before the Lord, unto thee and to thy ſeed with thee.

20 And the Lord ſpake unto Aaron, Thou ſhalt have no inheritance in their land, neither ſhalt thou have any part among them: I *am* thy part, and thine inheritance among the children of Iſrael.

21 And behold, I have given the children of Levi, all the tenth in Iſrael, for an inheritance, for their ſervice which they ſerve, *even* the ſervice of the tabernacle of the congregation.

22 Neither

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13 *Shall we be conſumed with dying!*] Muſt we all periſh for what is paſt? Is there no mercy for us? Will Jehovah be no more intreated? Thus they are ever in extremes, either daring and preſumptuous, or abject and full of deſpair.

Commentary and Notes on Chapter XVIII.

1 *Shall bear the iniquity of the ſanctuary.*] That is, to you it belongeth to take care that none of the laity, and thoſe who are legally defiled, approach the tabernacle; for if the ſanctuary, and its ſacred inſtitutions be profaned through your neglect, who have the charge of it, you ſhall bear the puniſhment of ſuch profanation. This, together with the declaration in the remaining part of the verſe, comforted the people, who were under the moſt dreadful apprehenſions that they ſhould die for every irregular approach to the ſanctuary. Theſe declarations ſerved alſo to remove the people's envy from the prieſts, whoſe dignity they ſaw was attended with ſo much danger.

8 *By reaſon of the anointing.*] Becauſe thou art anointed with the ſacred oil, and thereby conſecrated to the office of a prieſt.

10 *In the moſt holy place.* i. e. In the court of the tabernacle, called *moſt holy* in reſpect of the camp.

19 *It is a covenant of ſalt.*] That is, an everlaſting covenant, or one that ſhall continue as long as the diſpenſation. A perpetual covenant ſeems to be called a covenant of ſalt, becauſe ſalt is of a preſerving nature, and was a ſymbol of friendſhip and fidelity. It is not improbable, that in all ſolemn covenants which were confirmed by ſacrifice, it was an ancient cuſtom to offer ſalt with the ſacrifice, to denote the perpetuity of the covenant; on which account ſalt is required to be offered with all the ſacrifices offered to God: ſo that a covenant of ſalt will ſignify a covenant confirmed by ſacrifice.

20 *I am thy part, and thine inheritance.*] The proviſion made for the prieſts was ſo ample, that if any part of the land of Canaan had been added, there had been too great an equality between them and the reſt of the people: for, without any ſhare in the land, their portion, upon computation, will be found to have been far richer than that of any other perſons whatſoever.

22 Neither muſt the children of Iſrael henceforth come nigh the tabernacle of the congregation, leſt they bear ſin and die.

23 But the Levites ſhall do the ſervice of the tabernacle of the congregation, and they ſhall bear their iniquity: *it ſhall be* a ſtatute for ever throughout your generations, that among the children of Iſrael they have no inheritance.

24 But the tythes of the children of Iſrael, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have ſaid unto them, Among the children of Iſrael they ſhall have no inheritance.

25 And the Lord ſpake unto Moſes ſaying,

26 Thus ſpeak unto the Levites, and ſay unto them, When ye take of the children of Iſrael the tythes which I have given you from them for your inheritance, then ye ſhall offer up an heave-offering of it for the Lord, *even* a tenth *part*, of the tythe.

27 And *this* your heave-offering ſhall be reckoned unto you as though *it were* the corn of the threſhing-floor, and as the fulneſs of the wine-preſs.

28 Thus you alſo ſhall offer an heave-offering unto the Lord, of all your tythes, which ye receive of the children of Iſrael: and ye ſhall give thereof the Lord's heave-offering to Aaron the prieſt.

29 Out of all your gifts ye ſhall offer every heave-offering of the Lord of all the beſt thereof, *even* the hallowed part thereof out of it.

30 Therefore thou ſhalt ſay unto them, When ye have heaved the beſt thereof from it, then it ſhall be counted unto the Levites as the increaſe of the threſhing-floor, and as the increaſe of the wine-preſs.

31 And ye ſhall eat it in every place, ye and your houſholds: for it *is* your reward for your ſervice in the tabernacle of the congregation.

32 And ye ſhall bear no ſin by reaſon of it, when ye have heaved from it the beſt of it: neither ſhall ye pollute the holy things of the children of Iſrael leſt ye die.

CHAP. XIX.

1 *The water of ſeparation.* 11 *The uſe of it for purification of the unclean*

AND the Lord ſpake unto Moſes, and unto Aaron, ſaying,

2 This *is* the ordinance of the Law which the Lord hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee a red heifer without ſpot, wherein *is* no blemiſh, *and* upon which never came yoke.

3 And ye ſhall give her unto Eleazar the prieſt that he may bring her forth without the camp, and *one* ſhall ſlay her before his face.

4 And Eleazar the prieſt ſhall take of her blood with his finger, and ſprinkle of her blood directly before the tabernacle of the congregation ſeven times.

5 And one ſhall burn the heifer in his ſight; her ſkin, and her fleſh, and her blood, with her dung, ſhall he burn.

6 And the prieſt ſhall take cedar-wood, and hyſſop, and ſcarlet, and caſt *it* into the midſt of the burning of the heifer.

7 Then the prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and afterward he ſhall come into the camp, and the prieſt ſhall be unclean until the even.

8 And he that burneth her, ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean until the even.

9 And a man *that is* clean ſhall gather up the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael, for a water of ſeparation: it *is* a purification for ſin.

10 And he that gathereth the aſhes of the heifer, ſhall waſh his clothes, and be unclean until the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them, for a ſtatute for ever.

11 ¶ He that toucheth the dead body of any man, ſhall be unclean ſeven days.

12 He

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24 *The tythes which they offer unto the Lord, I have given to the Levites.*] As they had parted with their own inheritance to the public, given up many national advantages to other tribes, and eaſed the nation by their ſervices, it was highly reaſonable that they ſhould be provided for by the public.

31 *In every place.*] At their own houſes, or where they pleaſed.

32 *Leſt ye die.*] In the Hebrew it is, *nor ſhall ye die*; as thoſe did, who meddled with things which God reſerved for his miniſters.

Commentary and Notes on Chapter XIX.

2 *A red heifer.*] The word in the original, which we render heifer, is *pharah*, and properly ſignifies a young cow, between the age of a calf and an heifer, one that is not yet paſt three years old, and which has not yet felt the yoke.

3 *Unto Eleazar.*] The high prieſt was not to be employed in the following work, becauſe he would by that means have been defiled, a thing which he was in all caſes to avoid.

7 *The prieſt ſhall waſh his clothes*, &c. Eleazar was unclean for having touched the blood of the heifer, and therefore was to uſe ſuch ceremonies for cleanſing as were uſed upon the like occaſion, before he returned to the camp.

9 *It is a purification for ſin.*] It is difficult to explain why this water thus mixed with the aſhes of the red heifer, ſhould purify the unclean, and at the ſame time pollute not only thoſe who aſſiſted at the ſlaying, burning, and gathering the aſhes of it, but even thoſe who ſprinkled the unclean perſon with it, ver. 21. The Jews had a very antient tradition, that Solomon, who was maſter of all other myſteries and knowledge, and could account for every precept in the law, even thoſe which forbad the eating of ſwines fleſh, or wearing of garments compoſed of woollen and linen, yet owned himſelf ignorant of that of the red heifer. But our learned Spencer has ventured to dive deeper than he, by the help of his infallible rule of conformity or oppoſition to the Egyptian rites: he ranks therefore this red heifer under this laſt claſs, becauſe that nation ſacrificed nothing but male animals, and had an averſion to all red-haired creatures, and even to the colour itſelf: whereas the Moſaic law makes no diſtinction of colours in any caſe but this. But I muſt beg leave to obſerve here, that the Jews were not fonder of the red than the Egyptians: and that Moſes commanded the uſe of it in ſacrifices for ſin, only to expreſs the guilt of it. Accordingly all the inſpired writers compared ſins of the deepeſt guilt to crimſon and ſcarlet, as they did innocence to white. *Though your ſins be as ſcarlet they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool,* Iſaiah i. 18. And hence I think we may ſufficiently account for the colour of the heifer. I ſhall only add, that the Jews, Maimonides excepted, whom Spencer affects to follow, allow, that there is a deeper myſtery in the ordinance of the red heifer, than in any part of the ſcripture, and highly condemn the preſumption of thoſe who pretend to dive into that deep abyſs. However, what was a myſtery to the Jews, is ſufficiently explained to the Chriſtians. For the author of the epiſtle to the Hebrews has taught us to conſider it as a type of Chriſt, who ſuffered without the gate of the city, even as the heifer was burned without the camp; and whoſe blood was of much greater efficacy towards the purging and ſanctifying of men, than that of bulls and goats, the aſhes of a heifer, or any other legal ſacrifice, Heb. xiii. 11. 12. ix. 13.

12 He ſhall purify himſelf with it on the third day, and on the ſeventh day he ſhall be clean: but if he purify not himſelf the third day, then the ſeventh day he ſhall not be clean.

13 Whoſoever toucheth the dead body of any man that is dead, and purifieth not himſelf defileth the tabernacle of the Lord; and that ſoul ſhall be cut off from Iſrael: becauſe the water of ſeparation was not ſprinkled upon him, he ſhall be unclean; his uncleanneſs *is* yet upon him.

14 This *is* the law, when a man dieth in a tent; all that come into the tent, and all that *is* in the tent, ſhall be unclean ſeven days.

15 And every open veſſel which hath no covering bound upon it, *is* unclean.

16 And whoſoever toucheth one that is ſlain with a ſword in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven days.

17 And for an unclean *perſon* they ſhall take of the aſhes of the burnt heifer of purification for ſin, and running water ſhall be put thereto in a veſſel:

18 And a clean perſon ſhall take hyſſop, and dip *it* in the water, and ſprinkle *it* upon the tent, and upon all the veſſels, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead, or a grave:

19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day he ſhall purify himſelf, and waſh his clothes, and bathe himſelf in water, and ſhall be clean at even.

20 But the man that ſhall be unclean, and ſhall not purify himſelf, that ſoul ſhall be cut off from among the congregation: becaue he hath defiled the ſanctuary of the Lord, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean.

21 And it ſhall be a perpetual ſtatute unto them, that he that ſprinkleth the water of ſeparation, ſhall waſh his clothes, and he that toucheth the water of ſeparation, ſhall be unclean until even.

22 And whatſoever the unclean *perſon* toucheth, ſhall be unclean: and the ſoul that toucheth *it*, ſhall be unclean until even.

CHAP. XX.

7 Moſes bringeth water out of the rock. 14 Paſſage through Edom denied. 22 Aaron's death.

THEN came the children of Iſrael, *even* the whole congregation, into the deſert of Zin, in the firſt month: and the people abode in Kadeſh; and Miriam died there, and was buried there,

2 And there was no water for the congregation: and they gathered themſelves together againſt Moſes and againſt Aaron.

3 And the people chode with Moſes, and ſpake, ſaying, Would God that we had died when our brethren died before the Lord.

4 And why have ye brought up the congregation of the Lord into this wilderneſs, that we and our cattle ſhould die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of ſeed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moſes and Aaron went from the preſence of the aſſembly, unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

7 ¶ And the Lord ſpake unto Moſes, ſaying.

8 Take the rod, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock before their eyes, and it ſhall give forth his water, and thou ſhalt bring forth to them water out of the rock: ſo thou ſhalt give the congregation and their beaſts drink.

9 And Moſes took the rod from before the Lord, as he commanded him.

10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Hear now, ye rebels; muſt we fetch you water out of this rock?

11 And Moſes lift up his hand, and with his rod he ſmote the rock twice: and the water came out abundantly, and the congregation drank and their beaſts *alſo*.

12 ¶ And the Lord ſpake unto Moſes and Aaron, Becauſe ye believed me not, to ſanctify me in the eyes of the children of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them.

13 This *is* the water of Meribah, becauſe the children of Iſrael ſtrove with the Lord: and he was ſanctified in them.

14 ¶ And

Commentary and Notes on Chapter XX.

1 *Then came the children of Iſrael---into the deſert of Zin, in the firſt month.*] The people having now wandered in the wilderneſs almoſt forty years, and that generation of murmurers being almoſt all dead, they are again brought back to Kadeſh.

And Miriam died there.] Euſebius tells us, that Miriam's ſepulchre was ſtill extant in his time at Kadeſh, at a ſmall diſtance from the city of Petra, the Metropolis of Arabia Patrea. Some of the ancient fathers think that ſhe died a virgin, and that ſhe was the legiſlatrix and governeſs of the Iſraeliteiſh women, as her brother Moſes was of the men.

2 *And there was no water for the congregation.*] The water with which they had hitherto been ſupplied from Horeb, now failed. As their laſt ſtation was at Ezion geber, near the Red-ſea, chap xxxiii. 36, that rivulet which had hitherto followed them, in all their journies thither, perhaps fell there into the Red-ſea. The water failed them as an intimation, that they were now to quit the wilderneſs, and to be introduced into the Promiſed Land, a land of rivers and ſprings.

And they gathered themſelves together againſt Moſes and againſt Aaron.] Though this new generation had ſo clearly ſeen the actual accompliſhment of the divine judgments threatened to their fathers, yet the pain of thirſt for a ſmall time threw them into the ſame ſin of murmuring againſt God, and mutinying againſt their leaders, as their fathers had been guilty of upon the like occaſions.

10 *Hear now, ye rebels; muſt we fetch you water out of this rock?*] This ſeems to be the paſſage to which the Pſalmiſt alludes, when he ſays of Moſes, that *he ſpake unadviſedly with his lips*. Pſalm cvi. 33. Perhaps he was guilty of arrogating too much to himſelf and Aaron; for, without mentioning God, he ſays, *Muſt we fetch you water out of this rock?* as if they could do it by their own power.

12 *Becauſe ye believed me not.*] That is, you had leſs faith in my promiſe than you ought to have had: for they did not really diſbelieve the divine power and veracity, ſince they ſmote the rock, which they never would have done, had they not entertained ſome hope that water would flow from it at the divine command

13 *This is the water of Meribah.*] It is called Meribah-kadeſh. Deut. xxxii. to diſtinguiſh it from the other Meribah at Horeb, where the children of Iſrael were guilty of the ſame crime.

And he was ſanctified in them.] That is, God glorified his power, his goodneſs, and veracity, in the eyes of the Iſraelites, by this ſignal miracle, and demonſtrated his holineſs and impartial juſtice in puniſhing his greateſt favourites for their unbelief.

14 ¶ And Moſes ſent Meſſengers from Kadeſh unto the king of Edom, Thus ſaith thy brother Iſrael, Thou knoweſt all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And when we cried unto the Lord, he heard our voice, and ſent an angel, and hath brought us forth out of Egypt: and behold, we are in Kadeſh, a city in the uttermoſt of thy border:

17 Let us paſs, I pray thee, through thy country: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells; we will go by the king's *high*-way, we will not turn to the right hand nor to the left, until we have paſſed thy borders:

18 And Edom ſaid unto him, Thou ſhalt not paſs by me, leſt I come out againſt thee with the ſword.

19 And the children of Iſrael ſaid unto him, We will go by the high-way: and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *elſe*) go through on my feet.

20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him, with much people, and with a ſtrong hand.

21 Thus Edom refuſed to give Iſrael paſſage through his border: wherefore Iſrael, turned away from him.

22 ¶ And the children of Iſrael, *even* the whole congregation journeyed from Kadeſh, and came unto mount Hor.

23 And the Lord ſpake unto Moſes and Aaron in Mount Hor, by the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my word at the water of Meribah.

25 Take Aaron and Eleazar his ſon, and bring them up unto mount Hor.

26 And ſtrip Aaron of his garments, and put them upon Eleazar his ſon: and Aaron ſhall be gathered *unto his people*, and ſhall die there.

27 And Moſes did as the Lord commanded: and they went up into Mount Hor, in the ſight of all the congregation.

28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon; and Aaron died there, in the top of the mount: and Moſes and Eleazar came down from the mount.

29 And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty days, *even* all the houſe of Iſrael.

C H A P. XXI.

4 *The people plagued with fiery ſerpents.* 7 *are healed by braſen ſerpent.*

AND *when* king Arad the Canaanite, which dwelt in the ſouth, heard tell that Iſrael came by the way of the ſpies; then he fought againſt Iſrael, and took *ſome* of them Priſoners.

2 And Iſrael vowed a vow unto the Lord, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities.

3 And the Lord hearkened to the voice of Iſrael, and delivered up the Canaanites: and they utterly deſtroyed them and their cities; and he called the name of that place Hormah.

4 ¶ And they journeyed from mount Hor, by the way of the Red-ſea, to compaſs the land of Edom: and the ſoul of the people was much diſcouraged becauſe of the way.

5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt to die in the wilderneſs? for *there is* no bread, neither *is there any* water; and our ſoul loatheth this light bread.

6 And the Lord ſent fiery ſerpents among the people; and they bit the people; and much people of Iſrael died.

7 ¶ Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the Lord, and againſt thee; pray unto the Lord that he take away the ſerpents from us: and Moſes prayed for the people.

8 And the Lord ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come

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14 *And Moſes ſent Meſſengers—unto the king of Edom,* &c.] Edom is the name of Eſau, the founder of the nation, and from him communicated to his poſterity, and to the country itſelf. The reaſon for ſending this meſſage was, becauſe the ſtraighteſt paſſage to the land of Canaan was through the country of Edom, or Idumea.

22 *And the children of Iſrael—came unto mount Hor.*] This mountain, or rather chain of mountains, was on the eaſt border of the land of Edom; and probably had its name from Hori, the firſt poſſeſſor of it.

22 *For he ſhall not enter into the land which I have given unto the children of Iſrael.* This is an evident proof, that ſomething beſides an earthly Canaan was to be expected from the promiſes of God, ſince the beſt men among them were not permitted to enter into it.

28 *And Aaron died there.*] This event happened in the fortieth year after they came out of Egypt, on the firſt day of the fifth month, which anſwers to our July, when Aaron was an hundred and twenty three years old.

Commentary and Notes on Chapter XXI.

1 *When king Arad the Canaanite*] Or, as it is in all the ancient verſions, more agreeably to the Hebrew, *The Canaanitiſh king of Arad,* for there was ſuch a city in Canaan, Joſ. xii. 14. Jud. i. 16.

By the way of the ſpies.] By the ſame way which the ſpies entered Canaan, when they were ſent to view the land, thirty-eight years before.

3 *Hormah.*] i. e. *Utter deſtruction.*

4 *And they journeyed from mount Hor by the way of the Red-ſea.*] They did not return back again to the Red-ſea, but directed their march towards it, till they had compaſſed the land of Edom, after which they turned again to the north, which was their way to Canaan.

The ſoul of the people was much diſcouraged.] They had met with ſo many diſappointments, difficulties, and diſcouragements, in their way to Canaan, particularly in being obliged by the refuſal of the Edomites, to take a long journey round by the territories of Moab, that they began to think they ſhould never reach the promiſe land, and ſo fell again into their old humour of murmuring againſt God, and throwing reflections on Moſes.

5 *There is no bread neither is there any water.* Their rage hurried them on to utter abſolute falſehoods; for they had both, by a miraculous providence over them, being fed with manna from heaven, and ſupplied with water from the rock.

6 *Fiery ſerpents.*] The words in the original are *recaſhim ſeraphim,* and ſignify a burning or winged ſerpent. Theſe creatures were ſo very common both in Egypt and Arabia, that the countries would not be inhabitable, had not providence thought proper to prevent their multiplying as other ſerpents do; for the Arabians tell us, that after they have coupled together, the female never fails to kill the male, and that her young ones kill her as ſoon as they are hatched. The learned Bochart adds, that they are ſhort, and ſpotted with divers colours, and that their wings reſemble thoſe of a bat.

8 *Make thee a fiery ſerpent, and ſet it upon a pole.*] The original word which we render *a pole* is *nes*, and properly ſignifies a banner or enſign, a ſignal erected with an intention that the people might gather unto

come to paſs, that every one that is bitten, when he looketh upon it, ſhall live.

9 And Moſes made a ſerpent of braſs, and put it upon a pole: and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.

10 ¶ And the children of Iſrael ſet forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim in the wilderneſs which *is* before Moab, toward the ſun-riſing.

12 ¶ From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other ſide of Arnon, which *is* in the wilderneſs that cometh out of the coaſt of the Amorites; for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is ſaid in the book of the wars of the Lord, what he did in the Red ſea, and in the brooks of Arnon.

15 And at the ſtream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence *they went* to Beer: that *is* the well whereof the Lord ſpake unto Moſes, Gather the people together, and I will give them water.

17 ¶ Then Iſrael ſang this ſong, Spring up, O well, ſing ye unto it:

18 The princes digged the well, the nobles of the people digged it by *the direction of* the law-giver, with their ſtaves. And from the wilderneſs *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley that *is* in the Country of Moab, to the top of Piſgah, which looketh toward Jeſhimon.

21 ¶ And Iſrael ſent meſſengers unto Sihon king of the Amorites, ſaying,

22 Let me paſs through thy land: we will not turn into the fields, or into the vineyards, we will not drink *of* the waters of the well: *but* we will go along by the kings *high*-way, until we be paſt thy borders.

23 And Sihon would not ſuffer Iſrael to paſs through his border: but Sihon gathered all his people together, and went out againſt Iſrael into the wilderneſs: and he came to Jahaz and fought againſt Iſrael.

24 And Iſrael ſmote him with the edge of the ſword, and poſſeſſed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* ſtrong.

25 And Iſrael took all theſe cities: and Iſrael dwelt in all the cities of the Amorites, in Heſhbon, and in all the villages thereof.

26 For Heſhbon *was* the city of Sihon king of the Amorites, who had fought againſt the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that ſpeak in proverbs, ſay, Come into Heſhbon, let the city of Sihon be built and prepared.

28 For

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unto it. The prophet Iſaiah makes uſe of the ſame word in the following paſſage: *There ſhall be a root of Jeſſe, which ſhall ſtand for an enſign (nes) of the people, and to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious. And he ſhall ſet up an enſign (nes) for the nations, and ſhall aſſemble the outcaſts of Iſrael*, chap. xi. 10, 12.

9 *When he beheld the ſerpent of braſs he lived.*] None ſurely could be ſo ſtupid as to think that the healing virtue which accompanied the looking on this image, could proceed from natural cauſes: the moſt ignorant muſt be convinced, that theſe ſalutary effects muſt flow from God alone, who was pleaſed in this manner to diſplay his power, to make the Iſraelites ſenſible that thoſe ſerpents were ſent by him, and that this ſeemingly inadequate method of cure might convince them, that they had no reaſon to fear any evil whatſoever; provided they made Omnipotence their friend, whoſe power could provide a remedy for all emergencies. All interpreters obſerve a remarkable ſimilitude between the virtue of this brazen ſerpent, erected on a pole, and that of Chriſt's death; and the ſame is taken notice of by our bleſſed Saviour himſelf; *As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the ſon of man be lifted up: That whoſoever believeth in him ſhall not periſh, but have everlaſting life*, John iii. 14, 15. For as none could imagine that the bare ſight of a ſerpent, imaged in braſs, would cure the ſerpent's poiſon; ſo nothing is more true, however incredible it appeared at the time of the event, than that the moſt effectual means of propagating the chriſtian religion, and of drawing all nations to the faith and obedience of the goſpel, and conſequently of ſaving thoſe who are ſincere in that profeſſion from the ſting of death, and power of the devil, *that old ſerpent*, was the *lifting up of Chriſt upon the Croſs*, and putting him to death.

11 *Ije-abarim.*] That is, the heaps of Abarim, a range of mountains on the eaſtern borders of the land of Moab.

13 *And pitched on the other ſide of Arnon*] A river which had its riſe in the mountains of Arabia, and fell into the Dead-ſea. It was the boundary between the kingdoms of Moab and the Amorites. This river divided itſelf into ſeveral ſtreams; whence that expreſſion, ver 14, *in the brooks of Arnon.*

14 *It is ſaid in the book of the wars of the Lord.*] What book this was is a queſtion not eaſily anſwered. Moſt interpreters take it for ſome ancient record of thoſe countries, to which Moſes refers. Le Clerc, *by the wars of the Lord*, underſtands the wars of the Iſraelites, who fought under the banner and direction of Jehovah: and, inſtead of *book*, he tranſlates it, with moſt of the Jewiſh doctors, *the narration.* So that, according to him, the verſe may be rendered in this manner: *Wherefore in the narration of the wars of the Lord, there is,* [or ſhall be] *mention of what he did in the Red ſea, and in the brooks of Arnon.*

17 *Then Iſrael ſang*] Some of the devout people compoſed a ſhort hymn of praiſe, to be ſung by the whole aſſembly: what we tranſlate, *ſing ye unto it*, ſhould be rendered, *anſwer unto it;* for the ancient manner was to ſing alternately. See note on Exod. xv. 21.

20 *To the top of Piſgah.*] Rather to the beginning of Piſgah, as it may be rendered; for a valley can only be at the foot or beginning of a mountain. Piſgah was a part of the mountain of Abarim.

Which looketh toward Jeſhimon] Rather towards the wilderneſs, as the word is rendered, Deut. xxxii. 10. namely, the wilderneſs of Kedemoth, a city in the borders of the country of the Amorites.

21 *And Iſrael ſent meſſengers unto Sihon, &c.*] The Jews have a tradition founded on an expreſs text in Deuteronomy, chap. xx 10. and ſome paſſages in Joſhua, that the Iſraelites were obliged to ſend an herald to offer peace in their name to every city and people, before they attempted any conqueſt by the ſword; and that in caſe they accepted it, they became only tributary to them; but if they refuſed their offer, they were then to be vowed to deſtruction; and that this command of God extended even to the ſeven nations of the Canaanites, contrary to the current opinion, that theſe had been long before under an anathema for their wickedneſs.

24 *And Iſrael ſmote him with the edge of the ſword.*] They deſtroyed all the inhabitants, men, women, and children, Deuteronomy ii. 33. 34. For having now *filled up the meaſure of their iniquity*, and become irreclaimably wicked, the Almighty was pleaſed to give them up to national deſtruction, and plant the profeſſors of his true religion in their ſtead, according to his promiſe to Abraham, Gen. xv. 16. Not that this choſen race was more partially dealt with than other people; for as the Amorites and other nations of Canaan had been ſpared for many generations till they had arrived at that pitch of degeneracy which, in the awful conduct of providence, ripens people for deſtruction; ſo the Jews having, in like manner, *filled up the meaſure of their iniquity*, were with the ſame ſeverity delivered over to national judgments.

27 *They that ſpeak in proverbs.*] That is, thoſe who ſpeak or write in a lofty figurative ſtile, ſuch as the following appears to be, and was the compoſition of ſome ancient poetical writer among the Amorites: and ſeems to have been compoſed upon Sihon's victory over the Moabites, particularly upon the taking of Heſhbon. This quotation is inſerted in the ſacred hiſtory, to ſhew that this country belonged to the Amorites, and not to the Moabites, when Iſrael ſubdued it.

Come into Heſhbon, let the city of Sihon be built] That is, let Heſhbon, now become the city of Sihon, be repaired from the ruins of the war, and made fit to be his royal ſeat.

28 For there is a fire gone out of Heſhbon, a flame from the city of Sihon: it hath conſumed Ar of Moab, *and* the Lords of the high places of Arnon.

29 Wo to thee, Moab; thou art undone, O people of Chemoſh: he hath given his ſons that eſcaped, and his daughters into captivity unto Sihon king of the Amorites.

30 We have ſhot at them; Heſhbon is periſhed even unto Dibon, and we have laid them waſte even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Iſrael dwelt in the land of the Amorites.

32 And Moſes ſent to ſpy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And they turned and went up by the way of Baſhan: and Og the king of Baſhan went out againſt them, he, and all his people, to the battle of Edrei.

34 And the Lord ſaid unto Moſes, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou ſhalt do to him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon,

35 So they ſmote him, and his ſons, and all his people, until there was none left him alive: and they poſſeſſed his land.

CHAP. XXII.

1 *Balak's firſt meſſage unto Balaam refuſed:* 15 *His ſecond obtaineth him.* 22 *An angel would have ſlain him, if his aſs had not ſaved him.* 36 *Balak entertaineth him.*

AND the children of Iſrael ſet forward, and pitched in the plains of Moab, on this ſide Jordan by Jericho.

2 ¶ And Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites.

3 And Moab was ſore afraid of the people, becauſe they *were* many: and Moab was diſtreſſed becauſe of the children of Iſrael.

4 And Moab ſaid unto the elders of Midian, Now ſhall this company lick up all *that are* round about us, as the ox licketh up the graſs of the field. And Balak the ſon of Zippor *was* king of the Moabites at that time.

5 He ſent meſſengers therefore unto Balaam the ſon of Beor, to Pethor, which *is* by the river of the land of the children of his people, to call him, ſaying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over againſt me.

6 Come now therefore, I pray thee, curſe me this people, for they *are* too mighty for me: peradventure I ſhall prevail, *that* we may ſmite them, and *that* I may drive them out of the land: for I wot that he whom thou bleſſeſt, *is* bleſſed, and he whom thou curſeſt is curſed.

7 And the elders of Moab, and the elders of Midian departed with the rewards of divination in their hand: and they came unto Balaam, and ſpake unto him the words of Balak.

8 And he ſaid unto them, Lodge here this night, and I will bring you word again as the Lord ſhall ſpeak unto me: And the princes of Moab abode with Balaam.

9 And God came unto Balaam, and ſaid, What men *are* theſe with thee?

10 And Balaam ſaid unto God, Balak the ſon of Zippor king of Moab, hath ſent unto me, *ſaying,*

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, curſe me them; peradventure I ſhall be able to overcome them, and drive them out.

12 And God ſaid unto Balaam, Thou ſhalt not go with them, thou ſhalt not curſe the people: for they *are* bleſſed.

13 And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get you into your land: for the Lord refuſeth to give me leave to go with you.

14 And the princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us.

15 ¶ And

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28 *For there is a fire gone out of Heſhbon.*] Here the poet riſes into raptures, and propheſies the conqueſt of the whole country, by the deſolating army of Sihon marching out of Heſhbon; for by fire, he means deſolating war, to which that ſcourge is often, and very properly compared. *I will kindle a fire in the wall of Rabbah, and it ſhall devour the palaces thereof, with ſhouting in the day of battle, with a tempeſt in the day of the whirlwind.* Amos i. 14.

29 *O people of Chemoſh.*] Here in the poetical ſtrain he apoſtrophizes the Moabites, whom he calls the people of Chemoſh, becauſe they worſhiped the God Chemoſh.

33 *And went up by the way of Baſhan.*] Baſhan was a mountain celebrated in ſcripture for its rich paſtures, excellent breed of cattle, and ſtately oaks. It lay to the northward of the country of Sihon, and gave name to the whole kingdom of Og which lay about the brook Jabbok.

And Og the king of Baſhan.] This Og was of the remnant of the giants, or Rephaim, who were a mighty people in that country.

Commentary and Notes on Chapter XXII.

1 *In the plains of Moab.*] Theſe plains formerly belonged to Moab, but were now in the poſſeſſion of the Amorites; they lay over-againſt the fords of Jordan, that river flowing between them and the town of Jericho.

4 *And Moab ſaid to the elders of Midian.*] That is, he ſent meſſengers to the kings and princes of Midian, inviting them, as his neighbours and confederates, to join with him againſt the Iſraelites, whom he repreſented as their common enemy. Theſe Midianites were not the ſame with thoſe deſcended from Abraham by Keturah, for they were ſettled on the eaſtern coaſt of the Read-ſea, on the borders of Arabia Felix, whereas theſe appear to have inhabited a country bordering on Moab. St. Jerom places their capital city on the banks of the Arnon, not far from the Ar of the Moabites; and their country is thought to have extended along the eaſt-ſide of the Dead-ſea.

5 *Unto Balaam.*] This perſon is, by the generality of ancient commentators, thought to have been a mere magician, a falſe prophet, and idolater. But it cannot be denied that the ſcripture expreſly calls him a prophet; and therefore ſome later writers are of opinion, that he had been once a good man, and a true prophet, till loving the wages of unrighteouſneſs, and proſtituting the honour of God to his coveteouſneſs, he apoſtatized from God, and betaking himſelf to idolatrous practices, fell under the deluſion of Satan, of whom he learned all his magical enchantments; though, at this juncture, when the preſervation of Iſrael was concerned, God might think proper to appear to him, and vouchſafe him revelations. Balaam was indeed a man of no great probity, and might be, by profeſſion, a diviner; but by the free acceſs he had to God, he appears to have been no common ſorcerer or magician. The Jews ſay that Balaam was not his true name; but he was called ſo from his pernicious counſel, Balaam ſignifying that *he deſtroyed the people of God:* and ſome have thought him to have been the ſame perſon, who in the book of Job is called Elihu.

6 *Curſe me this people.*] It was the received opinion among the heathen nations, that imprecations might be made which would have effect, not only on private perſons, but even on whole armies and nations.

9 *God came to Balaam.*] God manifeſted his will to him by an angel, as appears from verſe 23.

12 *Thou ſhalt not curſe the people, for they are bleſſed.*] They are conducted under the banner of heaven, and no imprecations can hinder their progreſs.

15 ¶ And Balak ſent yet again princes, more and more honourable than they.

16 And they came to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatſoever thou ſayeſt unto me: Come therefore, I pray thee, and curſe me this people.

18 And Balaam anſwered and ſaid unto the ſervants of Balak, If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the word of the Lord my God, to do leſs or more.

19 Now therefore, I pray you, tarry ye alſo here this night, that I may know what the Lord will ſay unto me more.

20 And God came unto Balaam at night, and ſaid unto him, If the men come to call thee, riſe up, *and go* with them; but yet the word which I ſhall ſay unto thee, that ſhalt thou do.

21 And Balaam roſe up in the morning, and ſaddled his aſs, and went with the Princes of Moab.

22 ¶ And God's anger was kindled, becauſe he went: and the angel of the Lord ſtood in the way for an adverſary againſt him: Now he was riding upon his aſs, and his two ſervants *were* with him.

23 And the aſs ſaw the angel of the Lord ſtanding in the way, and his ſword drawn in his hand: and the aſs turned aſide out of the way, and went into the field: and Balaam ſmote the aſs to turn her into the way.

24 But the angel of the Lord ſtood in a path of the vineyards, a wall *being* on this ſide, and a wall on that ſide.

25 And when the aſs ſaw the angel of the Lord, ſhe thruſt herſelf unto the wall, and cruſh Balaam's foot againſt the wall: and he ſmote her again.

26 And the angel of the Lord went further, and ſtood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the aſs ſaw the angel of the Lord, ſhe fell down under Balaam: and Balaam's anger was kindled, and he ſmote the aſs with a ſtaff.

28 And the Lord opened the mouth of the aſs, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times?

29 And Balaam ſaid unto the aſs, Becauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſs ſaid unto Balaam, *Am* not I thine aſs, upon which thou haſt ridden ever ſince *I was* thine, unto this day? was I ever wont to do ſo unto thee? and he ſaid, Nay.

31 Then the Lord opened the eyes of Balaam, and he ſaw the angel of the Lord ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the Lord ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three times? behold, I went out to withſtand thee becauſe *thy* way is perverſe before me.

33 And the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive.

34 And Balaam ſaid unto the angel of the Lord, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: now therefore, if it diſpleaſe thee, I will get me back again.

35 And the angel of the Lord ſaid unto Balaam, Go with the men: but only the word that I ſhall ſpeak

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18 *If Balak would give me his houſe full of ſilver and gold I cannot go beyond the word of the Lord my God.*] Thus far his piety and regard to the command of God, appear to have had the aſcendant over his covetouſneſs and ambition; but the next words ſhew, that thoſe paſſions were far from being entirely ſubdued in his ſoul. He would fain have gratified them, if he could by any means have ſatisfied his conſcience.

19 *Tarry—here this night.*] Here the iniquity of his heart begins to diſcloſe itſelf. A thoroughly honeſt man would, without heſitation, have repeated his former anſwer, that he could not be guilty of ſo infamous a proſtitution of the ſacred character with which he was inveſted, as in the name of a prophet, to curſe thoſe whom he knew to be bleſſed. But inſtead of this, which was the only honeſt part he could act in theſe circumſtances, he deſires the princes of Moab to tarry that night with him alſo; and, for the ſake of the reward, deliberates whether, by ſome means or other, he might not be able to obtain leave to curſe Iſrael, though he had already received an expreſs declaration to the contrary, and he was determined not to do it without permiſſion. He well knew, that it was the unalterable purpoſe of the Almighty to bleſs the Iſraelites; but ſtill, having an avaricious eye to the tempting rewards, he intimuates to the meſſengers there was ſome hope, that at his interceſſion the councils of heaven could be altered, and the unchangeable Being himſelf moved to recede from his firſt decree. This was a very impious tempting of God, and it fatally recoiled upon his own head.

20 *Riſe up and go with them.*] Follow thine own inclinations and try if it be in thy power to pleaſe both God and men, in a caſe of ſo contradictory a nature. Thus for not hearkening to the voice of God, he was left to periſh in his own devices; for he was ſlain by the ſword of Iſrael, together with the princes of Moab, Joſ. xiii. 22.

But yet the word which I ſhall ſay unto thee, that ſhalt thou do.] This anſwer is ſomewhat ambiguous; but the meaning ſeems to be, that he might go with Balak's meſſengers, provided he could reconcile it with his duty, and that they required him to do nothing that was contrary to the command of God before revealed to him.

22 *And God's anger was kindled, becauſe he went.*] This, at firſt ſight, may ſeem ſtrange, that God ſhould be offended at him for going when he had before given him permiſſion to accompany the princes of Moab. But the meaning is, that God was diſpleaſed at his going with an inclination to curſe Iſrael; for his whole intention in taking the journey, was, if poſſible to find out ſome method of complying with the earneſt deſire of Balak.

28 *Opened the mouth of the aſs.*] Maimonides and other Jews are of opinion, that this happened to Balaam in a prophetic viſion; and ſeveral of our beſt writers are of the ſame way of thinking. Thoſe who deſire to ſee the Arguments on which this opinion is founded, will find them in the learned Dr. Jortin's Diſſertations. However, as the power of Omnipotence is, on all hands, acknowledged to be abundantly ſufficient to effect this miracle, there is not the leaſt ſhadow for diſbelieving it, in a literal ſenſe.

29 *And Balaam ſaid unto the aſs.*] Balaam, in the heat of his paſſion, gave no attention to this prodigy, but anſwers the aſs in the ſame manner as he would have done one of the human ſpecies. Some indeed ſuppoſe, that he had imbibed the doctrine of tranſmigration of ſouls, which then was, and ſtill is, too common in the Eaſt; and thence might be the leſs aſtoniſhed at hearing a brute ſpeak. But why might not Balaam be ſurprized, though Moſes has not mentioned it? The ancient Jews were of opinion that he really was ſo; and accordingly Joſephus tells us, that he was greatly aſtoniſhed at it. Nor will the ſilence of Moſes, in this particular, be any material objection, if it be conſidered, that his narration is ſo very conciſe, that many particulars of this hiſtory are doubtleſs omitted, as being of no great moment to be told.

31 *And the Lord opened the eyes of Balaam.*] That is, he preſented the angel to his view; or, as others interpret it, he awakened his attention, and made him take notice of the angel, whom he had not before obſerved.

He bowed down his head, and fell flat on his face.] He alighted from his aſs, and fell flat on his face upon the ground; a poſture of the moſt profound reverence, and ſuitable to the preſent extacy and aſtoniſhment of his mind.

35 *Go with the men.*] It could not but be of the utmoſt importance to Iſrael to convince the Moabites, and by that means the inhabitants of Canaan, how peculiarly the Iſraelites were the care of Providence.

ſpeak unto thee, that thou ſhalt ſpeak: So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmoſt coaſt.

37 And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee to call thee? Wherefore cameſt thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam ſaid unto Balak, Lo, I am come unto thee: have I now any power at all to ſay any thing? the word that God putteth in my mouth, that ſhall I ſpeak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that *were* with him.

41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might ſee the utmoſt *part* of the people.

CHAP. XXIII.

1 14, 28 *Balak's ſacrifice.* 7, 18 *Balaam's parable.*

AND Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven oxen, and ſeven rams.

2 And Balak did as Balaam had ſpoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam ſaid unto Balak, Stand by thy burnt-offering, and I will go: peradventure the Lord will come to meet me: and whatſoever he ſheweth me I will tell thee. And he went to an high place.

4 And God met Balaam; and he ſaid unto him, I have prepared ſeven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the Lord put a word in Balaam's mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak.

6 And he returned unto him, and lo, he ſtood by his burnt-ſacrifice, he, and all the princes of Moab.

7 And he took up his parable, and ſaid, Balak the king of Moab hath brought me from Aram, out of the mountains of the eaſt, *ſaying*, Come, curſe me Jacob, and come, defy Iſrael.

8 How ſhall I curſe, whom God hath not curſed? or how ſhall I defy, *whom* the Lord hath not defied:

9 For from the top of the rocks I ſee him, and from the hills I behold him: lo, the people ſhall dwell alone, and ſhall not be reckoned among the nations.

10 Who can count the duſt of Jacob, and the number of the fourth *part* of Iſrael? Let me die the death of the righteous, and let my laſt end be like his.

11 And Balak ſaid unto Balaam, What haſt thou done unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed *them* altogether.

12 And he anſwered, and ſaid, Muſt I not take heed to ſpeak that which the Lord hath put in my Mouth;

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence.

14 ¶ And

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vidence. And this could not be more effectually done, than by ſhewing them that a man of ſo covetous a nature as Balaam, durſt not imprecate evil againſt that people. Therefore the angel, having now ſufficiently warned the prophet againſt gratifying the Moabites in their unnatural deſire, gives him free permiſſion to purſue his journey.

39 *Unto Kirjath-huzoth.*] That is, the *city of ſtreets*, or of *many ſtreets.* It was probably another name for Air the capital of Moab.

41 *Balak took Balaam, and brought him up into the high places of Baal.*] Baal was the god of this country. The name ſignifies *lord*, and was therefore given to ſeveral gods, both male and female. Some think their God Chemoſh is here meant, and others a deity called Baal-peor. This god, like thoſe of other nations, was worſhipped in high places, which were generally planted with groves, who ſeſolemn gloom ſerved to inſpire the worſhippers with religious thoughts. To ſeveral of thoſe high places Balak brought Balaam, that he might ſee where he could take the fulleſt view of the Iſraelites; for it was thought neceſſary, in theſe ſolemn imprecations, to have the perſons devoted preſent to the view of him who pronounced the anathema: for which reaſon Balak conducted Balaam to theſe high places, that he might from thence have a full proſpect of the camp of Iſrael.

Commentary and Notes on Chapter XXIII.

1 *Seven altars and ſeven rams.*] Theſe ſacrifices were offered according to the religious rites obſerved in worſhipping the God of Iſrael; as is plain from Balaam's telling the angel verſe 4, that he had *prepared ſeven altars, and offered upon every altar a bullock and a ram,* which were the cuſtomary ſacrifices of the Iſraelites. And for this reaſon he had built ſeven altars, being the number which God had in a manner conſecrated, by ceaſing from his works of creation on the ſeventh day.

3 *Peradventure the Lord will come to meet me.*] From this paſſage it is inferred, that in thoſe early times, it was cuſtomary for prophets, and other pious perſons, after performing the ſacred rites, to retire into ſome ſolitary place, there to wait for an anſwer to their prayers from God, who often ſent an angel to deliver to them his oracles. And therefore Balaam ſpeaks of God's meeting with him, or communicating his mind unto him, as a thing which might probably happen to him, as he ſeems to have done upon other occaſions.

And he went to an high place.] He was already in an high place: and therefore we muſt prefer the tranſlation in the margin, he went ſolitary, that is, into the moſt retired part of the grove, which theſe high places ſeldom were without, and where he expected to receive the oracle from God.

5 *And the Lord put a word in Balaam's mouth*] In the original, it is, *Jehovah put a word,* &c. which plainly demonſtates that Balaam was a prophet of the true God.

7 *His parable.*] Or prophetical ſpeech, which he delivered in high figurative expreſſions.

8 *How ſhall I curſe,* &c] How can I, or how dare I, pronounce a curſe, where God hath decreed a bleſſing; and how fruitleſs muſt be the artifices of the wiſeſt men, againſt people under the immediate protection of heaven!

9 *The people ſhall dwell alone.*] That is, ſeparated from other nations by peculiar laws, religion, and manners.

10 *Who can count the duſt of Jaoob?*] Who can count the ſeed of Jacob; or, who can count a people which are like the duſt of the earth in multitude?

Let me die the death of the righteous] By the righteous, in this paſſage, is meant the Iſraelites, who were a righteous people in compariſon with the reſt of the world; being free from idolatry and polytheiſm, the great national ſins of thoſe times. And on this account, he conſiders them as ſo truly happy, that he wiſhes he could live a member of their ſociety, privileged with the covenant of God; that after having enjoyed the long life and proſperity that was promiſed to them in that covenant, he might die, like them, in the favour of God, and in the hope of that future reward which is reſerved for the righteous in the other world. And hence ſome have juſtly alledged this text, as a proof, that a future ſtate was generally believed in thoſe ancient times.

And let my laſt end be like his.] Let me breathe out my ſoul in that calmneſs and ſerenity that attends the evening of a virtuous life. Thus all mankind have a deſire after happineſs, and the rewards of virtue; but few have reſolution enough to withſtand the temptations of vice, and maintain their integrity againſt the allurements of worldly honours, riches, and ſenſual pleaſures.

14 ¶ And he brought him into the field of Zophim, to the top of Piſgah, and built ſeven altars, and offered a bullock and a ram on *every* altar.

15 And he ſaid unto Balak, Stand here by thy burnt-offering while I meet *the Lord* yonder.

16 And the Lord met Balaam, and put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus.

17 And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the Lord ſpoken?

18 ¶ And he took up his parable, and ſaid, Riſe up, Balak, and hear: hearken unto me, thou ſon of Zippor:

19 God *is* not a man, that he ſhould lye; neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do *it?* or hath he ſpoken, and ſhall he not make it good?

20 Behold, I have received *commandment* to bleſs: and he hath bleſſed; and I cannot reverſe it.

21 He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael: the Lord his God *is* with him, and the ſhout of a king *is* among them.

22 God brought them out of Egypt; he hath, as it were, the ſtrength of an unicorn.

23 Surely *there is* no enchantment againſt Jacob, neither *is there* any divination againſt Iſrael: according to this time it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought!

24 Behold, the people ſhall riſe up as a great lion, and lift up himſelf as a young lion: he ſhall not lie down until he eat *of* the prey, and drink the blood of the ſlain.

25 And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all.

26 But Balaam anſwered and ſaid unto Balak, Told not I thee, ſaying, All that the Lord ſpeaketh, that I muſt do?

27 And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place: peradventure it will pleaſe God, that thou mayeſt curſe me them from thence.

28 ¶ And Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon.

29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

1 *Balaam propheſieth Iſrael's happineſs,* 15 *and of the ſtar of Jacob.*

AND when Balaam ſaw that it pleaſed the Lord to bleſs Iſrael, he went not as at other times, to ſeek for enchantments, but he ſet his face towards the wilderneſs.

2 And Balaam lift up his eyes, and he ſaw Iſrael abiding *in his tents* according to their tribes, and the ſpirit of God came upon him.

3 And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open hath ſaid:

4 He hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Iſrael?

6 As the valleys are they ſpread forth, as gardens by the river ſide, as the trees of lign-aloes which the Lord hath planted, *and* as cedar-trees beſide the waters.

7 He ſhall pour the water out of his buckets, and his ſeed *ſhall be* in many waters, and his king ſhall be higher than Agag, and his kingdom ſhall be exalted.

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14 *To the field of Zophim.*] That is, to the field of the watchmen, which ſeems to have been a plain on the top of a mountain, where watchmen were placed, to give notice of the approach of an enemy.

To the top of Piſgah.] A very high mountain in the country of Moab.

19 *God is not a man that he ſhould lie, &c.*] Let not Balak flatter himſelf with the vain hopes, that Omnipotence is ſubject to variation, or the fluctuating paſſions of weak mortals; or that he can be induced to break his word, or alter his purpoſe. No; his decrees being laid in abſolute wiſdom and rectitude, are irreverſible, and therefore it is in vain for me to importune him to curſe Jacob, or reverſe the bleſſings he hath promiſed on Iſrael.

21 *He hath not beheld iniquity in Jacob, neither hath he ſeen perverſneſs in Iſrael.*] The word which we render *iniquity*, ſignifies in many places of ſcripture, an *idol*; and therefore the vulgate renders the paſſage, *There is no idol in Jacob, neither is there any image ſeen in Iſrael.* As if he had ſaid, though the Iſraelites may be guilty of ſeveral tranſgreſſions of the divine laws; yet ſo long as they keep themſelves from epidemical wickedneſs, particularly that of idolatry, God will not give them over to be ſcourged by the ſword of their enemies, but carry them on under his Almighty conduct, with victory and triumph.

22 *He hath, as it were, the ſtrength of an unicorn.*] The word *reem*, which we tranſlate an unicorn, is by Bochart, Le Clerc, Patrick, and others ſuppoſe to be a kind of mountain or wild-goat, of a very large ſize, common in Arabia.

23 *There is no enchantment againſt Jacob.* No imprecations uttered by a diviner can have any effect againſt that nation, which is protected by omnipotence. There is, indeed, no truth plainer or more inconteſtible than this, that religion and virtue are both the glory and ſtrength of a nation; while on the other hand, profaneſs and vice are the ſureſt preſages of the ruin of any people.

28 *Balak brought Balaam to the top of Peor*] This was the moſt famous high place in all the country of Moab, where, as Seldon conjectures, Baal had a temple, and was thence called Baal-peor: as Jupiter, when worſhipped at Olympus, was called *Jupiter-Olympus.*

Commentary and Notes on Chapter XXIV.

1 *He went not as at other times to ſeek enchantments.*] This implies that he had hitherto uſed unwarrantable arts to compaſs his ends.

3 *Balaam the ſon of Beor hath ſaid*] This is the common ſtyle of prophets in relating their predictions. Thus Iſaiah begins his prophecy nearly in the ſame manner: *The viſion of Iſaiah the ſon of Amos*, Iſ. i. 1. And the ſame may be obſerved of Jeremiah, Ezekiel, *&c.*

The man whoſe eyes are opened, hath ſaid.] This has been conſidered as an expreſſion of vanity, boaſting that God, who generally appears to men in a dream, revealed himſelf to Balaam in a viſion when awake, which was an extraordinary favour.

4 *Falling into a trance, but having his eyes open*] That is, his mind, was poſſeſſed with a clear apprehenſion of things, when he received this viſion.

6 *As the trees of lign-aloes.*] The tree meant here is of a very fragrant ſcent, and grows in Arabia and the Eaſt-Indies. It muſt not be confounded with the common aloe, which is a bitter purgative plant.

7 *He ſhall pour the water out of his buckets.*] Seems to imply, that God ſhould bleſs them with plentiful harveſts, to which rain greatly contributed in thoſe countries.

His ſeed ſhall be in many waters.] Rather *by many waters.* That is, it ſhall be ſown in a ground well watered, and conſequently bring forth a plentiful crop. Metaphorically it may imply the great increaſe of the Iſraelites.

8 God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break their bones, and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who ſhall ſtir him up? Bleſſed *is* he that bleſſeth thee, and curſed *is* he that curſeth thee.

10 ¶ And Balak's anger was kindled, againſt Balaam, and he ſmote his hands together: and Balak ſaid unto Balaam, I called thee to curſe mine enemies, and behold, thou haſt altogether bleſſed *them* theſe three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the Lord hath kept thee back from honour.

12 And Balaam ſaid unto Balak, Speak I not alſo to thy meſſengers, which thou ſenteſt unto me, ſaying,

13 If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the commandment of the Lord, to do *either* good or bad of mine own mind; but what the Lord ſaith, that will I ſpeak?

14 And now, behold, I go unto my people; come *therefore, and* I will advertiſe thee, what this people ſhall do to thy people in the latter days.

15 ¶ And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open, hath ſaid:

16 He hath ſaid, which heard the words of God, and knew the knowledge of the moſt High, *which* ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open:

17 I ſhall ſee him, but not now: I ſhall behold him, but not nigh: there ſhall come a ſtar out of Jacob, and a Sceptre ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the children of Seth.

18 And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly.

19 Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and ſaid, Amalek *was* the firſt of the nations, but his latter end *ſhall be* that he periſh for ever.

21 And he looked on the Kenites; and took up his parable, and ſaid, Strong is thy dwelling-place, and thou putteſt thy neſt in a rock.

22 Neverthelefs, the Kenite ſhall be waſted until Aſhur ſhall carry thee away captive.

23 And he took up his parable, and ſaid, Alas, who ſhall live when God doeth this!

24 And ſhips *ſhall come* from the coaſt of Chittim, and ſhall afflict Aſhur, and ſhall afflict Eber, and he alſo ſhall periſh for ever.

25 And Balaam roſe up and went and returned to his place: and Balak alſo went his way.

CHAP

His king ſhall be higher than Agag.] That is, his king ſhall be higher than any king of the earth; for Agag was the greateſt king then known, it being the general name for the kings of the Amalekites, the moſt powerful nation in that part of the world The Jews themſelves own, that this prophecy hath its full accompliſhment in the Meſſiah.

8 *Shall eat up the nations.*] Shall utterly deſtroy them.

9 *He couched,* &c.] Imports that the Iſraelites, having conquered the Canaanites, ſhall ſettle in their land: and that all attempts to diſturb them would be the ſame as for the weaker beaſt to rouſe the lion in his den.

11 *The Lord hath kept thee back from honour.*] It cannot be ſuppoſed that Balak would have expreſſed himſelf in this manner, had he been perſuaded that Balaam had acted under the influence of the ſupreme God, the Creator and Sovereign of the univerſe: ſo that it ſhould have been rendered, *Jehovah hath kept thee back from honour*; inſinuating, that he had been more careful to pleaſe Jehovah, whom he conſidered only as the tutelary god of the Hebrews, than Baal-peor, or the other gods of the Moabites.

14 *Come—and I will advertiſe thee,* &c.] Here it ſeems natural to think, that Balaam gave to Balak that pernicious counſel mentioned ch. xxxi, 16: and accordingly it is here inſerted in the Chaldaic, the Jeruſalem, and Jonathan's parphraſe.

17 *I ſhall ſee him, but not now: I ſhall behold him, but not nigh.*] It is common in the Hebrew to uſe the future for the preſent tenſe; and therefore the true ſenſe of the paſſage is, *I ſee him* [the perſon of whom he is going to ſpeak,] *though not yet in being: I behold him, though he be yet afar off.*

There ſhall come a Star out of Jacob.] It was common among the Orientals to obſerve, that the appearance of a ſtar or comet was the ſure prognoſtic of the birth of ſome eminent perſon; of which opinion we have a remarkable teſtimony in the words of the wiſe men who came to worſhip our Saviour: *Where is he that is born king of the Jews; for we have ſeen his ſtar in the Eaſt?* Matt. ii. 2. And accordingly interpreters underſtand this ſtar to ſignify the Meſſiah, *the ſon of man which came down from heaven,* whoſe kingdom ſhould be from everlaſting to everlaſting; and who is called *the root and offſpring of David, and the bright and morning ſtar,* Rev. xxii. 16.

A ſcepter ſhall riſe out of Iſrael.] This paſſage, conſidered in a literal ſenſe, ſignifies the *kingdom of David;* and, in a ſpiritual, that of the Meſſiah, to whom all power is given in heaven and in earth.

Shall ſmite the corners of Moab.] That is, ſhall utterly deſtroy or entirely conquer the Moabites. This, in the ſpiritual meaning, denotes the victories which Chriſt gained over the Gentiles; not by deſtroying their bodies, as David did thoſe of the Moabites, but by captivating their minds to the love of truth and goodneſs, and ſubduing their affections to the ſervice of the true God.

And deſtroy all the children of Seth.] Or, as the words may be rendered, *ſubdue or rule over all the children of Seth.* That is, he ſhall ſubdue or rule over all mankind, as deſcended by Seth from Noah. And hence it appears to be a remarkable prophecy of the Meſſiah, under whoſe government all the ſons of Seth, or all mankind in general, both Jews and Gentiles, without diſtinction, are united, and who vanquiſhed the ſuperſtition and idolatry that had overſpread the world.

19 *Out of Jacob ſhall come he that ſhall have dominion.*] This was literally fulfilled in David, and has its ſpiritual accompliſhment in Chriſt, whoſe univerſal dominion is thus deſcribed: *He ſhall have dominion from ſea to ſea, and from the river to the ends of the earth,* Pſ. lxxvii. 8.

20 *Amalek was the firſt of the nations.*] That is, one of the moſt ancient, eminent, and noble of all the neighbouring nations; and we find, that they were in poſſeſſion of theſe countries before the times of Abraham and Lot, Gen. xiv. 7.

But his latter end ſhall be that he periſh for ever.] This prediction was literally accompliſhed by Saul. 1 Sam. xv. 18.

21 *And he looked on the Kenites.*] By the Kenites ſeems to be meant the Midianites, who were joined in confederacy with the Moabites, the Kenites being part of that people.

Strong is thy dwelling-place, and thou putteſt thy neſt in a rock.] Thy dwelling-place is in the craggy mountains, and therefore thou thinkeſt thyſelf ſafe and ſecure.

22 *Neverthelefs, the Kenite ſhall be waſted until Aſhur ſhall carry thee away captive.*] That is, the Kenites ſhall be inſenſibly weakened and diminiſhed, 'till at laſt they are all carried away captive by the Aſſyrians; which was accompliſhed when Salmaneſer, King of Aſſyria, carried away the ten tribes into captivity, and, together with them, the Kenites.

23 *And—ſaid, Alas, who ſhall live when God doeth this!*] Having pauſed awhile on this cataſtrophe of nations, he breaks out into a pathetic exclamation, Alas! who ſhall eſcape the ravages of the Aſſyrians, when god ſhall give them permiſſion to over-run a great part of the world.

24 *Ships ſhall come from the coaſt of Chittim, and ſhall afflict Aſhur.*] By Chittim is meant Greece, Gen. x. 4. This prophecy was fulfilled when Alexander the Great overthrew the Perſian empire, which included the Chaldeans and Aſſyrians.

And ſhall afflict Eber.] Probably the neighbouring nations bordering upon the river Euphrates. *Newton* on Prophecy, Vol. I. 152.

CHAP. XXV.

1 *The Iſraelites whoredom and idolatry.* 6 *Zimri and Cozbi ſlain.*

AND Iſrael abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the ſacrifices of their Gods: and the people did eat and bowed down to their gods.

3 And Iſrael joined himſelf unto Baal-peor: and the anger of the Lord was kindled againſt Iſrael.

4 And the Lord ſaid unto Moſes, Take all the heads of the people, and hang them up before the Lord againſt the ſun, that the fierce anger of the Lord may be turned away from Iſrael

5 And Moſes ſaid unto the Judges of Iſrael, Slay ye every one his men, that were joined unto Baal-peor.

6 ¶ And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who *were* weeping before the door of the tabernacle of the congregation.

7 And when Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw *it*, he roſe up from amongſt the congregation, and took a Javelin in his hand;

8 And he went after the man of Iſrael into the tent, and thruſt both of them through, the man of Iſrael, and the woman, through her belly, So the plague was ſtayed from the children of Iſrael.

9 And thoſe that died in the plague were twenty and four thouſand.

10 ¶ And the Lord ſpake unto Moſes, ſaying,

11 Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael (while he was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſy.

12 Wherefore ſay, Behold, I give unto him my covenant of peace,

13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſt-hood: becauſe he was zealous for his God, and made an atonement for the children of Iſrael.

14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri the ſon of Salu, a prince of a chief houſe among the Simeonites.

15 And the name of the Midianitiſh woman that was ſlain, *was* Cozbi the daughter of Zur; he *was* head over a people, *and* of a chief houſe in Midian

16 And the Lord ſpake unto Moſes, ſaying,

17 Vex the Midianites, and ſmite them:

18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their ſiſter, which was ſlain in the day of the plague, for Peor's ſake.

CHAP. XXVI.

1 *Iſrael numbered.* 52 *The inheritance of the land divided*

AND it came to paſs after the plague, that the Lord ſpake unto Moſes, and unto Eleazar the ſon of Aaron the prieſt, ſaying,

2 Take the ſum of all the congregation of the children of Iſrael, from twenty years old and upward, throughout their fathers houſe, all that are able to go to war in Iſrael.

3 And

Commentary and Notes on Chapter XXV.

1 *The people began to commit whoredom with the daughters of Moab.*] Theſe women expoſed themſelves to the luſt of the Iſraelites, and enticed them to idolatry, by the counſel of Balaam, who having learned that the proſperity of Iſrael depended upon the obſervance of the divine laws, and that there was no way to bring a curſe on them but by ſeducing them from their duty, invented this low ſtratagem to accompliſh his wicked deſign.

2 *Called the people to the ſacrifice of their Gods.*] The feaſts which ſucceeded theſe ſacrifices were accompanied with muſic and dancing, and ſometimes with pompous proceſſions, which had a great tendency to invite youthful minds to partake of them, and, at the ſame time to inflame their carnal appetites, which theſe fair deluders would not let them ſatisfy, unleſs they conſented to worſhip their idols.

4 *Take all the heads of the people, and hang them up.*] This paſſage may be better rendered *Take unto thine aſſiſtance all the heads or judges of the people, and hang them up*, i. e. all thoſe who have joined themſelves to Baal-peor. That this interpretation is juſt, appears from the following verſe, where Moſes directs the judges to do their duty, by puniſhing the offenders.

5 *Slay ye every one his men.*] Moſes having, in conjuction with the chief Magiſtrates, ſearched out ſuch as had been guilty of this lewdneſs and idolatry, allots to every judge his number of malefactors for execution, that they might either put them to death by their own hand, or appoint proper officers. But it ſeems the judges were dilatory in executing this order, ſince God himſelf thought proper to viſit the heads of the offenders with exemplary puniſhment.

7 *Took a javelin in his hand.*] The Pſalmiſt ſays, *he ſtood up and executed judgment*, which ſeems to imply, that he acted as a judge; but in a crime ſo preſumptuous, and openly committed, it ſeems he thought it not neceſſary to wait for a judicious proceſs againſt the offenders, but cut them off directly with his own hand. It is alſo thought, that the number and dignity of the offenders intimidated the judges from executing their office; ſo that unleſs Phinehas, by this ſeaſonable zeal for God, and the intereſt of the public, had ſupported the authority of the laws, either a total anarchy had enſued, or the whole body of the people been expoſed to the ſevereſt judgments from God. But it muſt be remembered, that this was an extraordinary caſe, and therefore cannot be made a precedent by private men, in caſes widely different.

8 *Thruſt both of them through.*] There is no need here to recur to any extraordinary motion of the ſpirit to authorize this action of Phinehas, nor yet to that *jus zelotarum*, aſſerted by ſome among the Jews: for he did it by the expreſs command of Moſes, ſupreme magiſtrate, who, v. 5. commanded the judges of the people, of which Phinehas was one, to fall upon ſuch as had joined themſelves unto Baal-peor, *and to ſlay every man his men.*

9 *Thoſe that died in the plague were twenty and four thouſand.*] St. Paul mentions only *twenty and three thouſand*, who, he ſays, *fell on one day*, Cor. x. 8. But it ſeems, that one thouſand were ſlain by the judges, and twenty-three thouſand by the hand of omnipotence.

11 *He was zealous for my ſake.*] In the Hebrew it is, *he was jealous with my jealouſy*; that is, in the ardour of his pious zeal for the honour of God, and the national intereſt, he was incapable of bearing with that notorious breach of allegiance to God in the Iſraelites, as the jealous huſband is of bearing with the open breach of the marriage covenant in his wife.

Commentary and Notes on Chapter XXVI.

2 *Take the ſum of all the congregation.*] The above-mentioned plague, having cut off the remains of that murmuring and ungrateful generation that firſt came out of Egypt, and the Iſraelites being now very ſhortly to enter Canaan, God commands Moſes and Eleazer the prieſt to take a third poll, or regiſter of males, from twenty years old and upwards, to demonſtrate the Divine Faithfulneſs, both in fulfilling the threats pronounced againſt the diſobedience of their predeceſſors, and in making good the promiſe of multiplying the ſeed of Abraham.

8 God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break their bones, and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who ſhall ſtir him up? Bleſſed *is* he that bleſſeth thee, and curſed *is* he that curſeth thee.

10 ¶ And Balak's anger was kindled, againſt Balaam, and he ſmote his hands together: and Balak ſaid unto Balaam, I called thee to curſe mine enemies, and behold, thou haſt altogether bleſſed *them* theſe three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the Lord hath kept thee back from honour.

12 And Balaam ſaid unto Balak, Speak I not alſo to thy meſſengers, which thou ſenteſt unto me, ſaying,

13 If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the commandment of the Lord, to do *either* good or bad of mine own mind; but what the Lord ſaith, that will I ſpeak?

14 And now, behold, I go unto my people; come *therefore, and* I will advertiſe thee, what this people ſhall do to thy people in the latter days.

15 ¶ And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open, hath ſaid:

16 He hath ſaid, which heard the words of God, and knew the knowledge of the moſt High, *which* ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open:

17 I ſhall ſee him, but not now: I ſhall behold him, but not nigh: there ſhall come a ſtar out of Jacob, and a Sceptre ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the children of Seth.

18 And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly.

19 Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and ſaid, Amalek *was* the firſt of the nations, but his latter end *ſhall be* that he periſh for ever.

21 And he looked on the Kenites; and took up his parable, and ſaid, Strong is thy dwelling-place, and thou putteſt thy neſt in a rock.

22 Neverthele[ſs], the Kenite ſhall be waſted until Aſhur ſhall carry thee away captive.

23 And he took up his parable, and ſaid, Alas, who ſhall live when God doeth this!

24 And ſhips *ſhall come* from the coaſt of Chittim, and ſhall afflict Aſhur, and ſhall afflict Eber, and he alſo ſhall periſh for ever.

25 And Balaam roſe up and went and returned to his place: and Balak alſo went his way.

CHAP

His king ſhall be higher than Agag.] That is, his king ſhall be higher than any king of the earth; for Agag was the greateſt king then known, it being the general name for the kings of the Amalekites, the moſt powerful nation in that part of the world The Jews themſelves own, that this prophecy hath its full accompliſhment in the Meſſiah.

8 *Shall eat up the nations.*] Shall utterly deſtroy them.

9 *He couched,* &c.] Imports that the Iſraelites, having conquered the Canaanites, ſhall ſettle in their land: and that all attempts to diſturb them would be the ſame as for the weaker beaſt to rouſe the lion in his den.

11 *The Lord hath kept thee back from honour.*] It cannot be ſuppoſed that Balak would have expreſſed himſelf in this manner, had he been perſuaded that Balaam had acted under the influence of the ſupreme God, the Creator and Sovereign of the univerſe: ſo that it ſhould have been rendered, *Jehovah hath kept thee back from honour*; inſinuating, that he had been more careful to pleaſe Jehovah, whom he conſidered only as the tutelary god of the Hebrews, than Baal-peor, or the other gods of the Moabites.

14 *Come—and I will advertiſe thee,* &c.] Here it ſeems natural to think, that Balaam gave to Balak that pernicious counſel mentioned ch. xxxi, 16: and accordingly it is here inſerted in the Chaldaic, the Jeruſalem, and Jonathan's parphraſe.

17 *I ſhall ſee him, but not now: I ſhall behold him, but not nigh.*] It is common in the Hebrew to uſe the future for the preſent tenſe; and therefore the true ſenſe of the paſſage is, *I ſee him* [the perſon of whom he is going to ſpeak,] *though not yet in being: I behold him, though he be yet afar off.*

There ſhall come a Star out of Jacob.] It was common among the Orientals to obſerve, that the appearance of a ſtar or comet was the ſure prognoſtic of the birth of ſome eminent perſon; of which opinion we have a remarkable teſtimony in the words of the wiſe men who came to worſhip our Saviour: *Where is he that is born king of the Jews; for we have ſeen his ſtar in the Eaſt?* Matt. ii. 2. And accordingly interpreters underſtand this ſtar to ſignify the Meſſiah, *the ſon of man which came down from heaven,* whoſe kingdom ſhould be from everlaſting to everlaſting; and who is called *the root and offſpring of David, and the bright and morning ſtar,* Rev. xxii. 16.

A ſcepter ſhall riſe out of Iſrael.] This paſſage, conſidered in a literal ſenſe, ſignifies the *kingdom of David;* and, in a ſpiritual, that of the Meſſiah, to whom all power is given in heaven and in earth.

Shall ſmite the corners of Moab.] That is, ſhall utterly deſtroy or entirely conquer the Moabites. This, in the ſpiritual meaning, denotes the victories which Chriſt gained over the Gentiles; not by deſtroying their bodies, as David did thoſe of the Moabites, but by captivating their minds to the love of truth and goodneſs, and ſubduing their affections to the ſervice of the true God.

And deſtroy all the children of Seth.] Or, as the words may be rendered, *ſubdue or rule over all the children of Seth.* That is, he ſhall ſubdue or rule over all mankind, as deſcended by Seth from Noah. And hence it appears to be a remarkable prophecy of the Meſſiah, under whoſe government all the ſons of Seth, or all mankind in general, both Jews and Gentiles, without diſtinction, are united, and who vanquiſhed the ſuperſtition and idolatry that had overſpread the world.

19 *Out of Jacob ſhall come he that ſhall have dominion.*] This was literally fulfilled in David, and has its ſpiritual accompliſhment in Chriſt, whoſe univerſal dominion is thus deſcribed: *He ſhall have dominion from ſea to ſea, and from the river to the ends of the earth,* Pſ. lxxvii. 8.

20 *Amalek was the firſt of the nations.*] That is, one of the moſt ancient, eminent, and noble of all the neighbouring nations; and we find, that they were in poſſeſſion of theſe countries before the times of Abraham and Lot, Gen. xiv. 7.

But his latter end ſhall be that he periſh for ever.] This prediction was literally accompliſhed by Saul. 1 Sam. xv. 18.

21 *And he looked on the Kenites.*] By the Kenites ſeems to be meant the Midianites, who were joined in confederacy with the Moabites, the Kenites being part of that people.

Strong is thy dwelling-place, and thou putteſt thy neſt in a rock.] Thy dwelling-place is in the craggy mountains, and therefore thou thinkeſt thyſelf ſafe and ſecure.

22 *Neverthele[ſs], the Kenite ſhall be waſted until Aſhur ſhall carry thee away captive.*] That is, the Kenites ſhall be inſenſibly weakened and diminiſhed, 'till at laſt they are all carried away captive by the Aſſyrians; which was accompliſhed when Salmaneſer, King of Aſſyria, carried away the ten tribes into captivity, and, together with them, the Kenites.

23 *And—ſaid, Alas, who ſhall live when God doeth this!*] Having pauſed awhile on this cataſtrophe of nations, he breaks out into a pathetic exclamation, Alas! who ſhall eſcape the ravages of the Aſſyrians, when god ſhall give them permiſſion to over-run a great part of the world.

24 *Ships ſhall come from the coaſt of Chittim, and ſhall afflict Aſhur.*] By Chittim is meant Greece, Gen. x. 4. This prophecy was fulfilled when Alexander the Great overthrew the Perſian empire, which included the Chaldeans and Aſſyrians.

And ſhall afflict Eber.] Probably the neighbouring nations bordering upon the river Euphrates. *Newton* on Prophecy, Vol. I. 152.

CHAP. XXV.

1 *The Iſraelites whoredom and idolatry.* 6 *Zimri and Cozbi ſlain.*

AND Iſrael abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the ſacrifices of their Gods: and the people did eat and bowed down to their gods.

3 And Iſrael joined himſelf unto Baal-peor: and the anger of the Lord was kindled againſt Iſrael.

4 And the Lord ſaid unto Moſes, Take all the heads of the people, and hang them up before the Lord againſt the ſun, that the fierce anger of the Lord may be turned away from Iſrael

5 And Moſes ſaid unto the Judges of Iſrael, Slay ye every one his men, that were joined unto Baal-peor.

6 ¶ And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who *were* weeping before the door of the tabernacle of the congregation.

7 And when Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw *it*, he roſe up from amongſt the congregation, and took a Javelin in his hand;

8 And he went after the man of Iſrael into the tent, and thruſt both of them through, the man of Iſrael, and the woman, through her belly, So the plague was ſtayed from the children of Iſrael.

9 And thoſe that died in the plague were twenty and four thouſand.

10 ¶ And the Lord ſpake unto Moſes, ſaying,

11 Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael (while he was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſy.

12 Wherefore ſay, Behold, I give unto him my covenant of peace,

13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſt-hood: becauſe he was zealous for his God, and made an atonement for the children of Iſrael.

14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri the ſon of Salu, a prince of a chief houſe among the Simeonites.

15 And the name of the Midianitiſh woman that was ſlain, *was* Cozbi the daughter of Zur; he *was* head over a people, *and* of a chief houſe in Midian

16 And the Lord ſpake unto Moſes, ſaying,

17 Vex the Midianites, and ſmite them:

18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their ſiſter, which was ſlain in the day of the plague, for Peor's ſake.

CHAP. XXVI.

1 *Iſrael numbered.* 52 *The inheritance of the land divided*

AND it came to paſs after the plague, that the Lord ſpake unto Moſes, and unto Eleazar the ſon of Aaron the prieſt, ſaying,

2 Take the ſum of all the congregation of the children of Iſrael, from twenty years old and upward, throughout their fathers houſe, all that are able to go to war in Iſrael.

3 And

Commentary and Notes on Chapter XXV.

1 *The people began to commit whoredom with the daughters of Moab.*] Theſe women expoſed themſelves to the luſt of the Iſraelites, and enticed them to idolatry, by the counſel of Balaam, who having learned that the proſperity of Iſrael depended upon the obſervance of the divine laws, and that there was no way to bring a curſe on them but by ſeducing them from their duty, invented this low ſtratagem to accompliſh his wicked deſign.

2 *Called the people to the ſacrifice of their Gods.*] The feaſts which ſucceeded theſe ſacrifices were accompanied with muſic and dancing, and ſometimes with pompous proceſſions, which had a great tendency to invite youthful minds to partake of them, and, at the ſame time to inflame their carnal appetites, which theſe fair deluders would not let them ſatisfy, unleſs they conſented to worſhip their idols.

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11 *He was zealous for my ſake.*] In the Hebrew it is, *he was jealous with my jealouſy*; that is, in the ardour of his pious zeal for the honour of God, and the national intereſt, he was incapable of bearing with that notorious breach of allegiance to God in the Iſraelites, as the jealous huſband is of bearing with the open breach of the marriage covenant in his wife.

Commentary and Notes on Chapter XXVI.

2 *Take the ſum of all the congregation.*] The above-mentioned plague, having cut off the remains of that murmuring and ungrateful generation that firſt came out of Egypt, and the Iſraelites being now very ſhortly to enter Canaan, God commands Moſes and Eleazer the prieſt to take a third poll, or regiſter of males, from twenty years old and upwards, to demonſtrate the Divine Faithfulneſs, both in fulfilling the threats pronounced againſt the diſobedience of their predeceſſors, and in making good the promiſe of multiplying the ſeed of Abraham.

3 And Moſes and Eleazar the prieſt ſpake with them in the plains of Moab by Jordan *near* Jericho, ſaying,

4 *Take the ſum of the people*, from twenty years old and upward; as the Lord commanded Moſes and the children of Iſrael, which went forth out of the land of Egypt.

5 ¶ Reuben the eldeſt ſon of Iſrael: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites.

7 Theſe *are* the families of the Reubenites: and they that were numbered of them, were forty and three thouſand and ſeven hundred and thirty.

8 And the ſons of Pallu; Eliab.

9 And the ſons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* famous in the congregation, who ſtrove againſt Moſes, and againſt Aaron in the company of Korah, when they ſtrove againſt the Lord:

10 And the earth opened her mouth, and ſwallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a ſign.

11 Notwithſtanding the children of Korah died not.

12 ¶ The ſons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 Theſe *are* the families of the Simeonites, twenty and two thouſand and two hundred.

15 ¶ The children of Gad after their families: of Zephron, the family of the Zephronites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites.

16 of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 Theſe *are* the families of the children of Gad, according to thoſe that were numbered of them, forty thouſand and five hundred.

19 ¶ The ſons of Judah *were* Er, and Onan: and Er and Onan died in the land of Canaan.

20 And the ſons, of Judah after their families were; of Shelah, the families of the Shelanites: of Pharez, the ſamily of the Pharzites: of Zerah, the family of the Zarhites:

21 And the ſons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 Theſe *are* the families of Judah according to thoſe that were numbered of them, threeſcore and ſixteen thouſand and five hundred.

23 Of the ſons of Iſſachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jaſhub, the family of the Jaſhubites: of Shimron, the family of the Shimronites.

25 Theſe *are* the families of Iſſachar according to thoſe that were numbered of them, threeſcore and four thouſand and three hundred.

26 Of the ſons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites.

27 Theſe *are* the families of the Zebulunites according to thoſe that were numbered of them, threeſcore thouſand and five hundred.

28 The ſons of Joſeph after their families *were* Manaſſah and Ephraim.

29 Of the ſons of Manaſſeh: of Machir, the family of the Machirites: and Machar begat Gilead; of Gilead *come* the family of the Gileadites.

30 Theſe *are* the ſons of Gilead: of Jeezer, the family of the Jeezerites: of Helek the family of the Helekites:

31 And *of* Aſriel the family of the Aſrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 And Zelophehad, the ſon of Hepher had no ſons, but daughters: and the names of the daughters of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milach, and Tirzah.

34 Theſe *are* the families of Manaſſeh, and thoſe that were numbered of them, fifty and two thouſand and ſeven hundred.

35 Theſe *are* the ſons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Bechar, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And theſe *are* the ſons of Shuthelah: of Eran, the family of the Eranites.

37 Theſe *are* the families of the ſons of Ephraim according to thoſe that were numbered of them, thirty and two thouſand and five hundred. Theſe *are* the ſons of Joſeph after their families.

38 The ſons of Benjamin after their families: of Bela, the family of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the ſons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 Theſe *are* the ſons of Benjamin after their families: and they that were numbered of them *were* forty and five thouſand and ſix hundred.

42 ¶ Theſe *are* the ſons of Dan after their families: of Shuham the family of the Shuhamites. Theſe *are* the families of Dan after their families.

43 All the families of the Shuhamites according to thoſe that were numbered of them, *were* threeſcore and four thouſand and four hundred.

44 ¶ Of the children of Aſher after their families: of Jimna, the family of the Jimnites: of Jeſui, the family of the Jeſuites: of Beriah, the family of the Berites.

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10 *And the earth ſwallowed them up with Korah.*] Theſe words ſeem to import, that Korah was ſwallowed up with Dathan and Abiram: but it is moſt probable that he was conſumed by the fire of God, with thoſe who offered incenſe unbidden, chap. xvi. 35.

45 Of the ſons of Beriah: of Heber the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher *was* Sarah.

47 Theſe *are* the families of the ſons of Aſher according to thoſe that were numbered of them; *who were* fifty and three thouſand and four hundred.

48 Of the ſons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 Theſe *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thouſand and four hundred.

51 Theſe *were* the numbered of the children of Iſrael, ſix hundred thouſand and a thouſand ſeven hundred and thirty.

52 ¶ And the Lord ſpake unto Moſes, ſaying,

53 Unto theſe the land ſhall be divided for an inheritance, according to the number of names.

54 To many thou ſhalt give the more inheritance, and to few thou ſhalt give the leſs inheritance: to every one ſhall his inheritance be given according to thoſe that were numbered of him.

55 Notwithſtanding the land ſhall be divided by lot: according to the names of the tribes of their fathers they ſhall inherit.

56 According to the lot ſhall the poſſeſſion thereof be divided between many and few.

57 And theſe *are* they that were numbered of the Levites, after their families: of Gerſhon, the family of the Gerſhonites: of Kohath the family of the Kohathites: of Merari, the family of the Merarites.

58 Theſe *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Muſhites, the family of the Korathites: and Kohath begat Amram.

59 And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and ſhe bare unto Amram, Aaron and Moſes, and Miriam their ſiſter.

60 And unto Aaron was born Nadab and Abihu, Eleazar, and Ithamar.

61 And Nadab and Abihu died, when they offered ſtrange fire before the Lord.

62 And thoſe that were numbered of them, were twenty and three thouſand, all males from a month old and upward: for they were not numbered among the children of Iſrael, becauſe there was no inheritance given them among the children of Iſrael.

63 Theſe *are* they that were numbered by Moſes and Eleazar the prieſt, who numbered the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

64 But among theſe there was not a man of them whom Moſes and Aaron the prieſt numbered, when they numbered the children of Iſrael in the wilderneſs of Sinai.

65 For the Lord hath ſaid of them, They ſhall ſurely die in the wilderneſs. And there was not left a man of them, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

C H A P. XXVII.

6 *The law of inheritances.* 12 *Moſes, being told of his death, ſueth for a ſucceſſor.* 18 *Joſhua appointed to ſucceed him.*

THEN came the daughters of Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of Manaſſeh the ſon of Joſeph: and theſe *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they ſtood before Moſes, and before Eleazar the prieſt, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, ſaying,

3 Our father died in the wilderneſs, and he was not in the company of them that gathered themſelves together againſt the Lord in the company of Korah; but died in his own ſin; and had no ſons.

4 Why ſhould the name of our father be done away from among his family, becauſe he hath no ſon? give unto us *therefore* a poſſeſſion among the brethren of our father.

5 And

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51 *Six hundred thouſand and a thouſand ſeven hundred and thirty.*] Hence we ſee, that notwithſtanding all the accidents that befel them in the deſert, and the plagues juſtly inflicted on the foregoing generation, the Iſraelites upon a balance of increaſe and decreaſe of all the full-grown males ſince the laſt regiſter, appears to be but eighteen hundred and twenty perſons leſs than they were at the laſt poll.

54 *To every one ſhall his inheritance be given.*] This equal diviſion of property was, under God, the great bulwark and ſtrength of the Hebrew commonwealth, for property is the natural foundation of power, and hence the natural foundation of every government is laid in the diſtribution of the lands or territory belonging to the ſeveral members of it. If the prince be proprietor of all the lands, as in ſome eaſtern governments, he will be abſolute; for all who cultivate the lands, holding them of the prince, and enjoying them at his will and pleaſure, are ſo ſubject to his commands, that they are in the condition of ſlaves, not of free ſubjects. If the property be divided among a few, the reſt holding of them, and under them as vaſſals, the power and authority of government will be in the hands of thoſe few; but if the property be almoſt equally divided among all the members of the ſociety, the true power and authority of ſuch government will be in all the members of that ſociety, whatever form of union they may have, for the better direction of the whole as a political body.

55 *Notwithſtanding, the land ſhall be divided by lot.*] This dividing by lot ſeems to have reſpect only to the quarter each tribe was to poſſeſs, but not to the extent of land. Thus, for inſtance, it was firſt determined by lot which of the twelve tribes were to inherit in the ſouth, which in the north, &c. then, in that quarter where the lot fell, a larger or ſmaller portion of land was divided to them, according to the goodneſs of the ſoil, and in proportion as they were more or leſs numerous.

65 *Save Caleb—and Joſhua.*] Whom God promiſed to ſpare in reward of their ſteady virtue, chap. xiv. 24, 30, and 38. Some of the Levites too ſeem to be excepted, and it is certain that Eleazar was born in Egypt, Exod. vi. 23.

Commentary and Notes on Chapter XXVII.

1 *Then came the daughters of Zelophehad.*] In the laſt regiſter of the Iſraelitiſh family, notice was taken of Zelophehad, the ſon of Hepher, in the tribe of Manaſſeh, who died without male iſſue, leaving only five daughters. Theſe apprehending, that being females they were to be excluded from all ſettled inheritance in the lands and eſtates of the country, drew up a repreſentation of their caſe, an dpreſented it to Moſes, then in the great court of judicature at the tabernacle.

3 *But he died in his own ſin.*] That is, he did not die as a ringleader of rebellion, in which he had aſſociated others to ſin with him, but as a common and ordinary ſinner, to whom death is due.

4 *Why ſhould the name of our father be done away.*] On any one's family being extinct, his name was razed out of the genealogical tables.

5 And Moſes brought their cauſe before the Lord.

6 ¶ And the Lord ſpake unto Moſes, ſaying,

7 The daughters of Zelophehad ſpeak right: thou ſhalt ſurely give them a poſſeſſion of an inheritance among their father's brethren; and thou ſhalt cauſe the inheritance of their father to paſs unto them.

8 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, If a man die, and have no ſon, then ye ſhall cauſe his inheritance to paſs unto his daughter.

9 And if he have no daughter, then ye ſhall give his inheritance unto his brethren.

10 And if he have no brethren, then ye ſhall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye ſhall give his inheritance unto his kinſman that is next to him of his family, and he ſhall poſſeſs it. And it ſhall be unto the children of Iſrael a ſtatute of judgment, as the Lord commanded Moſes.

12 ¶ And the Lord ſaid unto Moſes, Get thee up into this mount Abarim, and ſee the land which I have given unto the children of Iſrael.

13 And when thou haſt ſeen it, thou alſo ſhalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled againſt my commandment in the deſert of Zin, in the ſtrife of the congregation, to ſanctify me at the water before their eyes. That *is* the water of Meribah in Kadeſh in the wilderneſs of Zin.

15 And Moſes ſpake unto the Lord, ſaying,

16 Let the Lord, the God of the ſpirits of all fleſh, ſet a man over the congregation.

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as ſheep which have no ſhepherd.

18 ¶ And the Lord ſaid unto Moſes, Take thee Joſhua the ſon of Nun, a man in whom *is* the ſpirit, and lay thine hand upon him?

19 And ſet him before Eleazar the prieſt, and before all the congregation: and give him a charge in their ſight.

20 And thou ſhalt put *ſome* of thine honour upon him, that all the congregation of the children of Iſrael may be obedient.

21 And he ſhall ſtand before Eleazar the prieſt, who ſhall aſk *counſel* for him, after the judgment of Urim before the Lord: at his word ſhall they go out, and at his word they ſhall come in, *both* he, and all the children of Iſrael with him, even all the congregation.

22 And Moſes did as the Lord commanded him: and he took Joſhua, and ſet him before Eleazar the prieſt, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moſes.

CHAP. XXVIII.

1 *Offerings to be obſerved.* 3 *The continual burnt-offering.*

AND the Lord ſpake unto Moſes ſaying,

2 Command the children of Iſrael, and ſay unto them, My offering, *and* my bread for my ſacrifices made by fire, *for* a ſweet ſavour unto me, ſhall ye obſerve to offer unto me in their due ſeaſon.

3 And thou ſhalt ſay unto them, This *is* the offering made by fire which ye ſhall offer unto the Lord; two lambs of the firſt year without ſpot day by day, *for* a continual burnt-offering.

4 The

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12 *And the Lord ſaid unto Moſes, get thee up into this mount Abarim.*] In this laſt ſtation God gave Moſes afreſh to underſtand he ſhould die, before the Iſraelites made their paſſage into the promiſed land; and accordingly ordered him at ſuch a time, which he ſhould hereafter appoint him, to repair to one of the neighbouring mountains, the chain of which is called Abarim, lying between the river Arnon, and the river Jordan. One of them was called Nebo, and was the ſame with that called in ſome places Piſgah. It appears from Deut. xxxii. 49. that theſe words were ſpoken after all that follows in this book, and alſo in the book of Deuteronomy.

18 *Take thee Joſhua the ſon of Nun*] Hence it appears that this high office of *Judge of Iſrael*, was not to be hereditary; nor did the policy of Moſes take one ſtep to perpetuate this magiſtracy in his own poſterity or family. It was neceſſary that it ſhould be diſcharged by a perſon of the moſt eminent qualifications, and therefore God appoints Joſhua, who was of another family, and even of another tribe, being deſcended from Ephraim.

Lay thine hand upon him.] This ceremony denoted Moſes's transferring the public truſt, which was delegated to him from God, from himſelf upon Joſhua. The ceremony was accompanied with ſolemn prayer for the influence of the divine ſpirit to qualify the party for his office; and when performed by men endued with a prophetic ſpirit, as Moſes and the apoſtles, it was a ſign and atteſtation of thoſe moral endowments which God was pleaſed to convey to him who was thus inveſted with an office.

20 *Put ſome of thine honour upon him.*] That is, communicate ſome of thine authority to him at preſent, and make him thine aſſociate in the government. It was now neceſſary that the people ſhould have a high reſpect for Joſhua; and in order to procure this, Moſes is ordered to let him immediately ſhare with him in the government, as he was ſo ſhortly to ſucceed him in the whole.

21 *He ſhall ſtand before Eleazar the prieſt.*] It is the opinion of both Jewiſh and Chriſtian interpreters, that none but perſons of the firſt dignity were allowed to conſult the oracle of God in this manner; ſo that his privilege ſhews the great pre-eminence Joſhua had above other Iſraelites. For though he was not to be admitted to ſo near an intercourſe with God as Moſes had been, yet he is here aſſured, that he ſhould never want direction from the oracle in any doubt, by conſulting the high-prieſt, who was to receive the anſwer. From hence it appears, that the authority of the judge, and chief magiſtrate in Iſrael, however great, was not arbitrary, ſince in great emergencies he was obliged to have recouſe to the high-prieſt, who was to aſk council for him at the oracle.

22 *And Moſes did as the Lord commanded him.*) This is an evident proof of the ſelf-denial and diſintereſtedneſs of Moſes; for he readily ſubmitted to have the government of Iſrael transferred from his own family and tribe, unto another who was of the tribe of Ephraim, while his own children were not ſo much as prieſts, but mere Levites This ſhews him to have been directed by a principle which places him above all other law-givers, who always took care to advance their own family.

Commentary and Notes on Chapter XXVIII.

1 *And the Lord ſpake unto Moſes, ſaying,*] The ſtated ſacrifices and ſervice of the tabernacle having now, for many years, by reaſon of the frequent and tedious journies of the Iſraelites, been omitted, or, at leaſt, very much interrupted, and this new generation, not having heard the ordinances relating to them at their firſt inſtitution, and being now ſhortly to take up their reſidence in the promiſed land, where they were obliged to conform to the moſt punctual obſervance of them; God commands Moſes to repeat them to the people, in the following order of daily, weekly, monthly, and anniverſary ſacrifices.

2 *My offering, and my bread*] The ſacrifices which were conſumed on the altar were conſidered as the food of God.

3 *Two lambs of the firſt year.*] The firſt national ſacrifice was to be offered every day, morning and evening throughout the whole year.

4 The one lamb ſhalt thou offer in the morning, and the other lamb ſhalt thou offer at even;

5 And a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* a continual burnt-offering which was ordained in mount Sinai for a ſweet ſavour, a ſacrifice made by fire unto the Lord.

7 And the drink-offering thereof *ſhall be* the fourth *part* of an hin for the one lamb: in the holy *place* ſhalt thou cauſe the ſtrong wine to be poured unto the Lord *for* a drink-offering.

8 And the other lamb ſhalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou ſhalt offer *it*, a ſacrifice made by fire of a ſweet ſavour unto the Lord.

9 ¶ And on the ſabbath-day, two lambs of the firſt year without ſpot, and two tenth deals of flour *for* a meat-offering mingled with oil, and the drink-offering thereof.

10 *This is* the burnt-offering of every ſabbath, beſide the continual burnt-offering, and his drink-offering.

11 ¶ And in the beginnings of your months ye ſhall offer a burnt-offering unto the Lord; two young bullocks, and one ram, ſeven lambs of the firſt year without ſpot.

12 And three tenth-deals of flour *for* a meat-offering mingled with oil, for one bullock, and two tenth-deals of flour *for* a meat-offering mingled with oil, for one ram,

13 And a ſeveral tenth-deal of flour mingled with oil *for* a meat-offering unto one lamb, *for* a burnt-offering of a ſweet ſavour, a ſacrifice made by fire unto the Lord.

14 And their drink-offerings ſhall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And one kid of the goats for a ſin-offering unto the Lord ſhall be offered, beſides the continual burnt-offering, and his drink-offering.

16 ¶ And in the fourteenth day of the firſt month *is* the paſſover of the Lord.

17 And in the fifteenth day of this month *is* the feaſt: ſeven days ſhall unleavened bread be eaten.

18 In the firſt day *ſhall be* an holy convocation: ye ſhall do no manner of ſervile work *therein*.

19 But ye ſhall offer a ſacrifice made by fire *for* a burnt-offering unto the Lord; two young bullocks, and one ram, and ſeven lambs of the firſt year: they ſhall be unto you without blemiſh.

20 And their meat-offering *ſhall be of* flour mingled with oil: three tenth-deals ſhall ye offer for a bullock, and two tenth-deals for a ram.

21 A ſeveral tenth-deal ſhalt thou offer for every lamb, throughout the ſeven lambs.

22 And one goat *for* a ſin-offering, to make an atonement for you.

23 Ye ſhall offer theſe beſide the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye ſhall offer daily throughout the ſeven days, the meat of the ſacrifice made by fire of a ſweet ſavour unto the Lord: it ſhall be offered beſides the continual burnt-offering, and his drink-offering.

25 And on the ſeventh day ye ſhall have an holy convocation; ye ſhall do no ſervile work.

26 ¶ Alſo in the day of the firſt-fruits when ye bring a new meat-offering unto the Lord, after your weeks *be out*, ye ſhall have an holy convocation, ye ſhall do no ſervile work.

27 But ye ſhall offer the burnt-offering, for a ſweet ſavour unto the Lord; two young bullocks, one ram, ſeven lambs of the firſt year:

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram.

29 A ſeveral tenth-deal unto one lamb, throughout the ſeven lambs:

30 *And* one kid of the goats, to make an atonement for you.

31 Ye ſhall offer *them* beſides the continual burnt-offering, and his meat-offering (they ſhall be unto you without blemiſh) and their drink-offerings.

CHAP. XXIX.

1 *The offering at the feaſt of trumpets*, 7 *at the day of afflicting their ſouls*, 12 *and on the eight days of the feaſt of tabernacles.*

AND in the ſeventh month, on the firſt *day* of the month, ye ſhall have an holy convocation; ye ſhall do no ſervile work: it is a day of blowing the trumpets unto you.

2 And

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9 *And on the ſabbath day, two lambs*, &c.] The ſecond ſtated and national ſacrifice was weekly. On this day the burnt offerings and meat-offerings were ordered to be double, as appears from ver. 10.

11 *And in the beginnings of your months ye ſhall offer*, &c.] The third ſtated ſacrifice was monthly, to be offered upon the firſt day of every month. This ſacrifice to God is thought by ſome to have been ordained in oppoſition to the idolatry of the Gentiles, who uſed to worſhip new the moon, with great rejoicings. But as one of the moſt natural diviſions of time is by the periodical revolutions of the moon, which, in theſe ſerene climates, could eaſily be obſerved by all; ſo it is natural to think, that the ſolemn celebration of the new moon, in honour of the true God, was in uſe even before the riſe of idolatry, and probably made a part of the patriarchal religion. This law of Moſes may therefore be conſidered as a revival of the primitive ſacred inſtitution, which idolatry had abuſed to ſuperſtition.

15 *Unto the Lord.*] Not to the moon, as was the practice among the Egyptians, and other neighbouring nations.

16 *In the fourteenth day is the paſſover.*] This fourth ſtated and national ſacrifice was annual, viz. the great paſſover feſtival, with the feaſt of unleavened bread annexed to it.

24 *After this manner ye ſhall offer*] This ſolemn feſtival was deſigned as an acknowledgment of God's goodneſs in bringing them out of Egypt, and making them a free people; which was the foundation of all their future happineſs.

26 *In the day of the firſt fruits.*] The fifth national ſacrifice was alſo annual, viz. at the harveſt feſtival, when the firſt fruits of corn were to be offered up.

Commentary and Notes on Chapter XXIX.

1 *And in the ſeventh month*, &c.] Moſes here recapitulates, to this new generation of Iſraelites, the ceremonies to be obſerved on the feaſt of trumpets. As the ſcripture no where gives the reaſon of this feſtival, authors are much divided about it: the Jews, in general, believe it was inſtituted in memory of the creation, which happened at the time of the year on which this feaſt was ordered to be celebrated. Some Rabbins are however of opinion, that it was alſo in memory of Iſaac's deliverance, and of the ram that was caught by the horns and ſubſtituted for him. Some of the fathers are of opinion it was in memory of the law given on mount Sinai, at which time the trumpet and thunder was heard. And laſtly, others, from ſome of the ceremonies obſerved by the Jews, by way of preparation for, and from ſome of their notions about this feſtival, have conceived, that it was intended to put mankind in remembrance of the general reſurrection, which is to be uſhered in with the ſound of the trumpet. We have already explained the feaſts mentioned in this chapter in our notes on Leviticus, and therefore it will be ſufficient to refer the reader thither. See notes on Lev. xxiii.

2 And ye ſhall offer a burnt-offering for a ſweet ſavour unto the Lord, one young bullock, one ram, *and* ſeven lambs of the firſt year without blemiſh:

3 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the ſeven lambs:

5 And one kid of the goats *for* a ſin-offering, to make an atonement for you:

6 Beſide the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the Lord.

7 ¶ And ye ſhall have on the tenth *day* of this ſeventh month an holy convocation: and ye ſhall afflict your ſouls: ye ſhall not do any work *therein.*

8 But ye ſhall offer a burnt-offering unto the Lord *for* a ſweet ſavour, one young bullock, one ram, *and* ſeven lambs of the firſt year, they ſhall be unto you without blemiſh:

9 And their meat-offerings *ſhall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A ſeveral tenth-deal for one lamb, throughout the ſeven lambs:

11 One kid of the goats *for* a ſin-offering, beſide the ſin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on the fifteenth day of the ſeventh month, ye ſhall have an holy convocation; ye ſhall do no ſervile work, and ye ſhall keep a feaſt unto the Lord ſeven days.

13 And ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the Lord: thirteen young bullocks, two rams, *and* fourteen lambs of the firſt year, they ſhall be without blemiſh:

14 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams.

15 And a ſeveral tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the ſecond day *ye ſhall offer* twelve young bullocks, two rams, fourteen lambs of the firſt year without ſpot:

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

19 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the firſt year without blemiſh:

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

22 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner.

25 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the firſt year without ſpot:

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

28 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the ſixth day eight bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

31 And one goat *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the ſeventh day ſeven bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

34 And one goat *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day, ye ſhall have a ſolemn aſſembly: ye ſhall do no ſervile work *therein.*

36 But ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the Lord; one bullock, one ram, ſeven lambs of the firſt year without blemiſh:

37 Their meat-offering, and their drink-offerings, for the bullock, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

38 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

39 Theſe *things* ye ſhall do unto the Lord in your ſet feaſts, beſides your vows, and your free-will-offerings, for your burnt-offerings, and for your

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13 *Thirteen young bullocks,* &c.] All theſe troubleſome ſervices and expenſive ſacrifices made their religion a very grievous yoke, under which the beſt men among them groaned, longing for the coming of the Meſſiah, when their own doctors ſay, *No ſacrifices ſhall remain but thoſe of thankſgiving, praiſe, and prayer.* It appears from the account, that there were every year ſacrificed at the tabernacle and temple, at the national charge, the following number of beaſts, viz. lambs 1101, bullocks 132, rams 72, kids 21, goats 2; excluſive of a prodigious number of voluntary vow, and treſpaſs-offerings. *Pyle.*

your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moſes told the children of Iſrael, according to all that the Lord commanded Moſes.

C H A P. XXX.

1 *Vows are not to be broken.* 9 *Of a widow's vow or her that is divorced.*

AND Moſes ſpake unto the heads of the tribes, concerning the children of Iſrael, ſaying, This *is* the thing which the Lord hath commanded.

2 If a man vow a vow unto the Lord, or ſwear an oath to bind his ſoul with a bond; he ſhall not break his word, he ſhall do according to all that proceedeth out of his mouth.

3 If a woman alſo vow a vow unto the Lord, and bind *herſelf* by a bond, *being* in her father's houſe in her youth;

4 And her father hear her vow, and her bond wherewith ſhe hath bound her ſoul, and her father ſhall hold his peace at her: then all her vows ſhall ſtand, and every bond wherewith ſhe hath bound her ſoul, ſhall ſtand.

5 But if her father diſallow her in the day that he heareth; not any of her vows, or of her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand: and the Lord ſhall forgive her, becauſe her father diſallowed her.

6 And if ſhe had at all an huſband when ſhe vowed, or uttered ought out of her lips, wherewith ſhe bound her ſoul;

7 And her huſband heard *it*, and held his peace at her in the day that he heard *it*: then her vows ſhall ſtand, and her bonds wherewith ſhe bound her ſoul ſhall ſtand.

8 But if her huſband diſallowed her on the day that he heard *it*; then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect: and the Lord ſhall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their ſouls, ſhall ſtand againſt her.

10 And if ſhe vowed in her huſband's houſe, or bound her ſoul by a bond with an oath;

11 And her huſband heard *it*, and held his peace at her, *and* diſallowed her not: then all her vows ſhall ſtand, and every bond wherewith ſhe bound her ſoul, ſhall ſtand.

12 But if her huſband hath utterly made them void on the day he heard *them*; *then* whatſoever proceeded out of her lips, concerning her vows, or concerning the bond of her ſoul, ſhall not ſtand: her huſband hath made them void, and the Lord ſhall forgive her.

13 Every vow, and every binding oath to afflict the ſoul, her huſband may eſtabliſh it, or her huſband may make it void.

14 But if her huſband altogether hold his peace at her from day to day; then he eſtabliſheth all her vows, or all her bonds which *are* upon her: he confirmeth them, becauſe he held his peace at her, in the day that he heard *them*.

15 But if he ſhall any ways make them void, after that he hath heard *them*; then he ſhall bear her iniquity.

16 Theſe *are* the ſtatutes which the Lord commanded Moſes, between a man and his wife, between the father and his daughter *being yet* in her youth, in her father's houſe.

C H A P. XXXI.

1 *The Midianites are ſpoiled, and Balaam ſlain.* 13 *Moſes is wroth with the officers, for ſaving the women alive.*

AND the Lord ſpake unto Moſes, ſaying,

2 Avenge the children of Iſrael of the Midianites: afterward ſhalt thou be gathered unto thy people.

3 And Moſes ſpake unto the people, ſaying, Arm ſome of yourſelves unto the War, and let them go againſt the Midianites, and avenge the Lord of Midian.

4 Of every tribe a thouſand, throughout all the tribes of Iſrael, ſhall ye ſend to the war.

5 So there were delivered out of the thouſands of Iſrael a thouſand of *every* tribe, twelve thouſand armed for war.

6 And Moſes ſent them to the war, a thouſand of *every* tribe, them and Phinehas the ſon of Eleazar the prieſt, to the war, with the holy inſtruments, and the trumpets to blow, in his hand.

Commentary and Notes on Chapter XXX.

2 *If a man vow a vow unto the Lord.*] Vows were early in uſe among the Hebrews, as is evident from that made by Jacob, when he retired for fear of his brother into Padan-Aran; for he then vowed the tenth of all his acquiſitions to the Lord, Gen. xxviii. 20. Such vows were commonly undertaken by thoſe who were ardently deſirous of obtaining ſome bleſſing from God; as in the caſe of Samuel's mother, who was earneſtly deſirous to have a ſon; and in order to obtain her requeſt, ſhe vowed to conſecrate him to God, 1 Sam. 1.

3 *If a woman vow.*] Being unmarried, and therefore at her parents diſpoſal, the law orders that her vows ſhall be no further obligatory than as her parents conſent to them at firſt making thereof: the ſame rule holds good as to orphans, ſervants, and wives, who are under the power of their guardians, maſters, and huſbands.

14 *If the husband hold his peace.*] His ſilence or not contradicting it at the firſt propoſal, ſhall be interpreted a conſent; nor ſhall it be in the huſband's or father's power to retract that conſent, or hinder her from performing her vow; if he does, *he ſhall bear her iniquity*: God puniſh him and not her for a breach of ſacred faith. *Pyle.*

Commentary and Notes on Chapter XXXI.

2 *Avenge the children of Iſrael of the Midianites*] The Midianites, in conformity to the counſel given them by Balaam, had drawn the Iſraelites to worſhip their gods: the conſequence of which was a terrible plague. Moſes is therefore ordered to ſend an army againſt the Midianites, and utterly deſtroy them.

4 *Of every tribe a thouſand.* To ſhew them they were to rely more upon God than the ſtrength of their army, he commands the officers to pick only a thouſand men out of every tribe, which would ſeem only a handful againſt ſo numerous a people.

5 *Twelve thouſand armed for war.*] The ſcripture gives us no account of the order of battle between theſe two armies; but in all probability they were diſpoſed according to the method of the ancient people of Aſia, and therefore we may range the Iſraelites upon one line, formed of twelve corps conſiſting of a thouſand men each: at the head of which were the Prieſts and Levites; with the holy inſtruments, whoſe buſineſs it was to defend the ſacred utenſils, and ſound the charge. The Midianites, as is natural to be ſuppoſed, were alſo ranged in a phalanx in one line. And as the Iſraelites were doubtleſs much inferior in number to their enemies, they made much larger intervals between the corps of a thouſand men in each in order to penetrate

7 And they warred againſt the Midianites, as the Lord commanded Moſes; and they ſlew all the males.

8 And they ſlew the kings of Midian, beſide the reſt of them that were ſlain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam alſo the ſon of Beor they ſlew with the ſword.

9 And the children of Iſrael took *all* the women of Midian captives, and their little ones, and took the ſpoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly caſtles with fire.

11 And they took all the ſpoil, and all the prey, *both* of men and of beaſts.

12 And they brought the captives, and the prey, and the ſpoil unto Moſes and Eleazar the prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moſes and Eleazar the prieſt, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moſes was wroth with the officers of the hoſt, *with* the captains over thouſands, and captains over hundreds, which came from the battle.

15 And Moſes ſaid unto them, Have ye ſaved all the women alive?

16 Behold, theſe cauſed the children of Iſrael, through the counſel of Balaam, to commit treſpaſs againſt the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women children that have not known a man by lying with him, keep alive for yourſelves:

19 ¶ And do ye abide without the camp ſeven days: whoſoever hath killed any perſon, and whoſoever hath touched any ſlain, purify *both* your ſelves and your captives, on the third day, and on the ſeventh day.

20 And purify all *your* raiment, and all that is made of ſkins, and all work of goats *hair*, and all things made of wood.

21 And Eleazar the prieſt ſaid unto the men of war which went to the battle, This *is* the ordinance of the law which the Lord commanded Moſes;

22 Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye ſhall make *it* go through the fire, and ſhall be clean; nevertheleſs it ſhall be purified with the water of ſeparation: and all that abideth not the fire, ye ſhall make go through the water.

24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.

25 ¶ And the Lord ſpake unto Moſes, ſaying,

26 Take the ſum of the prey that was taken, *both* of man and of beaſt, thou and Eleazar the prieſt, and the chief fathers of the congregation.

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation.

28 And levy a tribute unto the Lord of the men of war, which went out to battle: one ſoul of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep.

29 Take *it* of their half, and give *it* unto Eleazar the prieſt, *for* an heave-offering of the Lord.

30 And of the children of Iſrael's half, thou ſhalt take one portion of fifty, of the perſons, of the beeves, of the aſſes, and of the flocks, of all manner of beaſts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord.

31 And Moſes and Eleazar the prieſt did as the Lord commanded Moſes.

32 And the booty, *being* the reſt of the prey which the men of war had caught, was ſix hundred thouſand and ſeventy thouſand, and five thouſand ſheep.

33 And threeſcore and twelve thouſand beeves.

34 And threeſcore and one thouſand aſſes.

35 And thirty and two thouſand perſons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to war, was in number three hundred thouſand and ſeven and thirty thouſand and five hundred ſheep;

37 And the Lord's tribute of the ſheep was ſix hundred and threeſcore and fifteen.

38 And the beeves *were* thirty and ſix thouſand, of which the Lord's tribute *was* threeſcore and twelve.

39 And the aſſes *were* thirty thouſand and five hundred, of which the Lord's tribute *was* threeſcore and one.

40 And the perſons *were* ſixteen thouſand, of which the Lord's tribute *was* thirty and two perſons.

41 And Moſes gave the tribute *which was* the Lord's heave-offering, unto Eleazar the prieſt, as the Lord commanded Moſes.

42 And of the children of Iſrael's half, which Moſes divided from the men that warred.

43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand, *and* ſeven thouſand and five hundred ſheep.

44 And thirty and ſix thouſand beeves.

45 And thirty thouſand aſſes and five hundred.

46 And ſixteen thouſand perſons.)

47 Even of the children of Iſrael's half, Moſes

took

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the enemy's front in different places; for this was the conſtant practice of the Jews, whenever they were inferior to their enemy in number.

17 *Kill every male.*] Moſes ordered the male children to be ſlain, that he might thereby extirpate the whole nation, as far as lay in his power, and prevent their revenging the death of their parents, in caſe they were ſuffered to live to men's eſtate. For it is eaſy to conceive how dangerous ſuch a number of ſlaves, conſcious that they were born free, and had loſt their liberty with the maſſacre of their parents might have proved to a commonwealth every where ſurrounded with enemies. Why he was ſo ſevere againſt the women we need not wonder, if we conſider, that either by proſtituting themſelves or their daughters, they had been the chief inſtruments of drawing the Iſraelites to idolatry.

18 *All the women children---keep alive.*] Being young there was ſome hope they might be reformed from idolatry, and become proſelites to the true religion.

took one portion of fifty, *both* of man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moſes.

48 ¶ And the officers which *were* over thouſands of the hoſt, the captains of thouſands, and captains of hundreds, came near unto Moſes:

49 And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our ſouls before the Lord.

51 And Moſes and Eleazar the Prieſt took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering that they offered up to the Lord, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.

53 (*For* the men of war had taken ſpoil, every man for himſelf.)

54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands, and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Iſrael before the Lord.

CHAP. XXXII.

The Reubenites and Gadites ſue for their inheritance on that ſide Jordan.

NOW the children of Reuben, and the children of Gad had a very great multitude of cattle: and when they ſaw the land of Jazer, and the land of Gilead; that, behold, the place *was* a place for cattle;

2 The children of Gad, and the children of Reuben came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon;

4 *Even* the country which the Lord ſmote before the congregation of Iſrael, *is* a land for cattle, and thy ſervants have cattle.

5 Wherefore, ſaid they, If we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan.

6 ¶ And Moſes ſaid unto the children of Gad, and to the children of Reuben, ſhall your brethren go to war, and ſhall ye ſit here?

7 And wherefore diſcourage ye the heart of the children of Iſrael from going over into the land which the Lord hath given them?

8 Thus did your fathers when I ſent them from Kadeſh-barnea to ſee the land.

9 For when they went up unto the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the Lord hath given them.

10 And the Lord's anger was kindled the ſame time, and he ſware, ſaying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob: becauſe they have not wholly followed me:

12 Save Caleb the ſon of Jephuneh the Kenezite, and Joſhua the ſon of Nun; for they have wholly followed the Lord.

13 And the Lord's anger was kindled againſt Iſrael, and he made them wander in the wilderneſs forty years, until all the generation that had done evil in the ſight of the Lord was conſumed.

14 And behold, ye are riſen up in your fathers ſtead, an increaſe of ſinful men, to augment yet the fierce anger of the Lord toward Iſrael.

15 For if ye turn away from after him, he will yet again leave them in the wilderneſs, and ye ſhall deſtroy all this people.

16 ¶ And they came near unto him, and ſaid, We will build ſheep-folds here for our cattle, and cities for our little ones.

17 But we ourſelves will go ready armed before the children of Iſrael, until we have brought them unto their place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land.

18 We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance:

19 For we will not inherit with them on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſt-ward.

20 And Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the Lord to war,

21 And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him.

22 And the land be ſubdued before the Lord: then afterward ye ſhall return, and be guiltleſs before the Lord, and before Iſrael; and this land ſhall be your poſſeſſion before the Lord.

23 But if ye will not do ſo, behold, ye have ſinned againſt the Lord: and be ſure your ſin will find you out.

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49 *There lacketh not one man of us.*] The Iſraelites had here an evident proof that the hand of Omnipotence fought againſt their enemies, and that they were defended from danger under the ſhadow of his wings. They might therefore well bring an offering to Jehovah, who had ſo viſibly aſſiſted them in the day of battle, and cauſed their enemies to flee before them.

52 *Sixteen thouſand ſeven hundred and fifty ſhekels.*] About five talents and a half, for three hundred ſhekels make a talent, Ex. xxv. 39. which amounts to about twenty-ſeven thouſand nine hundred and nineteen pounds ſterling.

Commentary and Notes on Chapter XXXII.

1 *Now the children of Reuben*, &c. The country on this ſide Jordan being now entirely conquered, the tribes of Reuben, Gad, and the half tribe of Manaſſeh, obſerving that the country was fertile, and ſtowed with good paſturage, deſired they might be permitted to ſettle there, as a place very commodious for them, who had large ſtocks of cattle.

7 *Wherefore diſcourage ye the heart*, &c.] Moſes ſeems to have ſuſpected, that mere cowardice or a love of eaſe made them deſirous to ſtay where they were; which ill example might diſhearten the reſt of their brethren.

18 *We will not return until*, &c. They ſhewed both faith in God, and love to their brethren, thus to go in the front of the battle, and riſque their lives againſt ſuch powerful enemies, without any further advantage to themſelves.

24 Build ye cities for your little ones, and folds for your ſheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, ſhall be there in the cities of Gilead.

27 But thy ſervants will paſs over, every man armed for war, before the Lord to battle, as my Lord ſaith.

28 So concerning them, Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael:

29 And Moſes ſaid unto them, If the children of Gad and the childen of Reuben will paſs with you over Jordan, every man armed to battle before the Lord, and the land ſhall be ſubdued before you; then ye ſhall give them the land of Gilead for a poſſeſſion:

30 But if they will not paſs over with you armed, they ſhall have poſſeſſions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben anſwered, ſaying, As the Lord hath ſaid unto thy ſervants, ſo will we do.

32 We will paſs over armed before the Lord into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours.

33 And Moſes gave unto them, *even* to the children of Gad and to the children of Reuben, and unto half the tribe of Manaſſeh the ſon of Joſeph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Baſhan, the land with the cities thereof in the coaſt, *even* the cities of the countries round about.

34 And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haron, fenced cities: and folds for ſheep.

37 And the children of Reuben built Heſhbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed) and Shibmah: and gave other names unto the cities which they builded.

39 And the children of Machir the ſon of Manaſſeh went to Gilead, and took it, and diſpoſſeſſed the Amorite which *was* in it.

40 And Moſes gave Gilead unto Machir the ſon of Manaſſeh; and he dwelt therein.

41 And Jair the ſon of Manaſſeh went and took the ſmall towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

1 *Two and forty journeys of the Iſraelites.* 50 *The Canaanites are to be deſtroyed.*

THESE *are* the journeys of the children of Iſrael, which went forth out of the land of Egypt, with their armies, under the hand of Moſes and Aaron.

2 And Moſes wrote their goings out according to their journeys, by the commandment of the Lord: and theſe are their journeys according to their goings out.

3 And they departed from Rameſes in the firſt month, on the fifteenth day of the firſt month: on the morrow after the paſſover, the children of Iſrael went out with an high hand in the ſight of all the Egyptians.

4 (For the Egyptians buried all *their* firſt-born, which the Lord had ſmitten among them: upon their gods alſo the Lord executed judgments)

5 And the children of Iſrael removed from Rameſes, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderneſs.

7 And they removed from Etham and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and paſſed through the midſt of the ſea, into the wilderneſs, and went three days journey in the wilderneſs of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threeſcore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red-ſea.

11 And they removed from the Red-ſea, and encamped in the wilderneſs of Sin.

12 And they took their journey out of the wilderneſs of Sin, and encamped in Dophkah.

13 And

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3 *And Moſes gave unto them,* &c.] The dominions of Sihon and Og, the two vanquiſhed kings of the Amorites, extended from the river Arnon to mount Hermon. Of theſe countries Moſes gave to the tribe of Reuben the ſouthern, or rather the ſouth-weſt part, being bounded on the ſouth by the river Arnon, on the weſt by Jordan, and on the north and eaſt by the tribe of Gad. In this tribe ſtood Heſhbon, the capital city of the kingdom of Sihon, ſituated on the hills over-againſt Jericho, about twenty miles from the river Jordan. The tribe of Gad was bounded by the river Jordan on the weſt, by the half tribe of Manaſſeh on the north, by the kingdom of the Amorites on the eaſt, and by the tribe of Reuben on the ſouth. In this tribe ſtood Aſtaroth, the capital of the kingdom of Og, and had probably its name from an idol worſhipped there in ancient times. The part belonging to the half tribe of Manaſſeh was bounded by the tribe of Gad on the ſouth; by the ſea of Chinnereth, afterwards called the lake of Gennaſareth, and the ſea of Galilee, together with part of the river of Jordan, from its ſource to the ſaid ſea, on the weſt; by mount Lebanon on the north and north-eaſt; and by the mountains of Gilead on the eaſt.

Commentary and Notes on Chapter XXXIII.

2 *Theſe are the journeys of the children of Iſrael.*] As the peculiar providence of God remarkably appears in the protection and preſervation of the Iſraelites, from the time they departed out of Egypt, till they came to the borders of Canaan; ſo Moſes was particularly commiſſioned to preſerve the hiſtory and narration of them, for the benefit of poſterity; in the execution of which commiſſion, he here recapitulates the principal ſtages of this long journey, and ſets them all before the reader in one view, that all who are willing to take the neceſſary pains in examining things, might be ſatisfied by what a train of miracles ſuch a multitude of people were fed every day, for forty years together, in a barren and inhoſpitable deſert. But all theſe miracles were inſufficient to induce that ſtiff necked people to cleave to the Lord their God, and enquire after the rock of their ſalvation. *Neither ſaid they, where is the Lord that brought us up out of the land of Egypt, that led us through the wilderneſs, through a land of deſerts and of pits, through a land of drought, and of the ſhadow of death, through a land which no man paſſed through, and where no man dwelt?* Jer. ii. 6.

13 And they departed from Dophkah, and encamped in Aluſh.

14 And they removed from Aluſh, and encamped at Rephidem, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderneſs of Sinai.

16 And they removed from the deſert of Sinai, and pitched at Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and encamped at Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the wilderneſs of Zin, which *is* Kadeſh.

37 And they removed from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the prieſt went up into mount Hor, at the commandment of the Lord, and died there in the fortieth year, after the children of Iſrael were come out of the land Egypt, in the firſt *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And King Arad the Canaanite (which dwelt in the ſouth, in the land of Canaan) heard of the coming of the children of Iſrael.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan *near* Jericho.

49 And they pitched by Jordan from Beth-jeſimoth, *even* unto Abel-ſhittim, in the plains of Moab.

50 ¶ And the Lord ſpake unto Moſes, in the plains of Moab, by Jordan *near* Jericho, ſaying,

51 Speak unto the children of Iſrael, and ſay unto them, When ye are paſſed over Jordan, into the land of Canaan;

52 Then ye ſhall drive out all the inhabitants of the land from before you, and deſtroy all their pictures, and deſtroy all their molten images, and quite pluck down all their high places.

53 And ye ſhall diſpoſſeſs *the inhabitants of* the land, and dwell therein: for I have given you the land to poſſeſs it.

54 And ye ſhall divide the land by lot for an inheritance among your families: *and* to the more ye ſhall give the more inheritance, and to the fewer ye ſhall give the leſs inheritance: every man's *inheritance* ſhall be in the place where his lot falleth; according to the tribes of your fathers ye ſhall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it ſhall come to paſs, that thoſe which ye let remain of them *ſhall be* pricks in your eyes, and thorns in your ſides, and ſhall vex you in the land wherein ye dwell.

56 Moreover, it ſhall come to paſs, *that* I ſhall do unto you as I thought to do unto them.

CHAP.

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51 *Speak unto the children of Iſrael,* &c.] The Iſraelites being now ſhortly to paſs over Jordan into the promiſed land, God commands Moſes to give them a general but ſtrict command, how they ſhould treat the idolatrous inhabitants of that country, as the inſtruments of his juſt providence, in the puniſhment of their long and incurable courſe of vice and wickedneſs, and for preventing their being tainted and miſled by their vicious example into any ſuperſtitious practices.

52 *Ye ſhall drive out all the inhabitants,* &c.] That the Iſraelites might not be corrupted by their abominable idolatries.

Deſtroy all their pictures.] The ſame word, here rendered *pictures,* occurs Lev. xxi. 1, and is there tranſlated *an image of ſtone.* It ſignifies all thoſe images and repreſentations, of what materials ſoever they were wrought, which were worſhipped, or deſigned for any kind of idolatrous practice.

Pluck down all their high places.] Cut down the groves, and demoliſh the altars erected on mountains, becauſe they thought theſe places were nearer to their gods than the reſt of the earth.

55 *Pricks in your eyes, and thorns in your ſides.*] Thoſe of them whom you ſuffer to continue in the land, ſhall bring the moſt grievous calamities upon you. The eye is moſt ſenſible of pain of any member of the body: this image therefore pathetically expreſſes the grievous afflictions they were deſtined to ſuffer, if they neglect to fulfil the commands of God.

CHAP. XXXIV.

1 *The borders of the land.* 16 *The names of the men, which ſhall divide it.*

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan (this the land that ſhall fall unto you for an inheritance, *even* the land of Canaan with the coaſts thereof.)

3 Then your ſouth-quarter ſhall be from the wilderneſs of Zin, along by the coaſt of Edom, and your ſouth-border ſhall be the utmoſt coaſt of the ſalt-ſea eaſt-ward.

4 And your border ſhall turn from the ſouth to the aſcent of Akrabbim, and paſs on to Zin: and the going forth thereof ſhall be from the ſouth to Kadeſh-barnea, and ſhall go on to Aazaraddar, and paſs on to Azmon.

5 And the borders ſhall fetch a compaſs, from Azmon unto the river of Egypt, and the goings out of it ſhall be at the ſea.

6 And *as for* the weſtern border, ye ſhall even have the great ſea for a border: this ſhall be your weſt-border.

7 And this ſhall be your north-border: from the great ſea, ye ſhall point out for you mount Hor.

8 From mount Hor ye ſhall point out *your border* unto the entrance of Hamath: and the goings forth of the border ſhall be to Zedad.

9 ¶ And the border ſhall go on to Zephron, and the goings out of it ſhall be at Hazar-enan: this ſhall be your north-border.

10 And ye ſhall point out your eaſt-border from Hazar-enan to Sepham.

11 And the coaſt ſhall go down from Shepham to Riblah, on the eaſt-ſide of Ain: and the border ſhall deſcend, and ſhall reach unto the ſide of the ſea of Chinnereth eaſt-ward.

12 And the border ſhall go down to Jordan, and the goings out of it ſhall be at the ſalt-ſea: This ſhall be your land with the coaſts thereof round about.

13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which ye ſhall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half-tribe.

14 For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, according to the houſe of their fathers, have received *their inheritance*, and half the tribe of Manaſſeh have received their inheritance.

15 The two tribes and the half tribe have received their inheritance on this ſide Jordan *near* Jericho, eaſt-ward toward the ſun-riſing.

16 ¶ And the Lord ſpake unto Moſes, ſaying,

17 Theſe *are* the names of the men which ſhall divide the land unto you: Eleazar the prieſt, and Joſhua the ſon of Nun.

18 And ye ſhall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* theſe: Of the tribe of Judah, Caleb the ſon of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the ſon of Ammihud.

21 Of the tribe of Benjamin, Elidad the ſon of Chiſlon.

22 And the prince of the tribe of the children of Dan, Bukki the ſon of Jogli.

23 The prince of the children of Joſeph, for the tribe of the children of Manaſſeh, Hanniel the ſon of Ephod.

24 And

Commentary and Notes on Chapter XXXIV.

1 *And the Lord ſpake unto Moſes, ſaying.*] A ſtrict charge having been given to the Iſraelites, with regard to the manner in which they were to treat the inhabitants, whoſe country they were now to poſſeſs; the next thing neceſſary was to fix and deſcribe to them the bounds of the land, as God had promiſed it to Abraham, that they might know where to ſtop their conqueſts, and keep them from invading or making any incroachments upon their neighbours. Moſes, therefore, deſcribed to them the ſeveral limits of Canaan.

3 *Your ſouth-quarter ſhall be from the wilderneſs of Zin*] The ſouth bounds were to the end at the laſt point of the Salt or Dead-ſea, running by the borders of Idumea to the moſt northern part of the river Nile, and to the Mediterranean-ſea weſtward, and along by the wilderneſs of Zin, meeting the bounds of the river Jordan.

Along by the coaſt of Edom] Which bordered upon the wilderneſs.

And your ſouth-border ſhall be the utmoſt coaſt of the Salt-ſea.] What is here called the Salt-ſea, is in other places called the Dead-ſea. Thus Moſes determines the boundary of Canaan, on the ſouth, to be Idumea and the deſerts of Arabia

4 *From the ſouth to the aſcent of Akrabbim.*] Or, as it is rendered Joſ. xv. 3, *Maaleh-acrabbim, the mount of ſcorpions*; ſo called, according to Bochart, from the multitude of ſcorpions found there.

From the ſouth to Kadeſh-barnea] Or, as it might be rendered, *ſhall extend on the ſouth to Kadeſh-barnea*: that is, the border ſhall extend weſt-ward by Kadeſh-barnea, *&c.* as far as the river of Egypt.

And ſhall go on to Hazar-addar.] Or, to the village of Addar.

5 *And the border ſhall fetch a compaſs from Azmon unto the river of Egypt.*] That is, to the Nile. This was much farther than the Iſraelites ever extended their conqueſts; but they had permiſſion to extend them to that famous river.

And the goings out of it ſhall be at the ſea.] That is, the border ſhall extend weſtward as far as the Mediterranean-ſea, called, ver. 5. the great ſea, which is there mentioned as the weſtern border.

7 *You ſhall point out for you mount Hor.*] The Hor here mentioned is very different from that where Aaron died; for the latter was on the ſouth of Canaan, whereas the former was diametrically oppoſite on the north of it: and therefore by Hor in this place we are probably to underſtand Hermon, or ſome part of mount Libanon, which bounded Canaan on the north; for we find Libanon and Hermon joined with the entrance of Hamath, Joſ. xiii. 5, as mount Hor is here.

8 *Unto the entrance of Hamath.*] A city afterwards call'd Epiphania, not far from Rebob.

9 *And the border ſhall go on to Ziphron.*] Another town in thoſe parts, of which there is no other mention in ſcripture. St. Jerom takes it for Zephiricum in Cilicia.

And the goings out of it ſhall be at Hazar-enan.] That is, the village of the fountain, *viz.* of Jordan, which had its riſe in that tract.

11 *And the coaſt ſhall go down from Sephan to Riblah.*] The eaſtern bounds ran from the head of Jordan along the whole courſe of the river, taking in the lake Chinnereth, or the ſea of Galilee, and ſo to the Dead-ſea, till it met the ſouth bounds in the borders of Edom. Sepham and Riblah were two towns on the banks of Jordan.

On the eaſt-ſide of Ain.] Ain ſignifies *a fountain*; and therefore the paſſage may be rendered *on the eaſt-ſide of the fountain*, viz. of Jordan; for that river had more ſources than one.

And the border ſhall deſcend, and ſhall reach unto the ſide of the ſea of Chinnereth.] It is called in the New Teſtament the ſea of Tiberius, or Galilee; but here, from its form reſembling a harp, it is called Chinnereth, from the Hebrew word *cinnon*, a harp or lute.

12 *And the goings out of it ſhall be at the ſalt ſea.*] Where the eaſtern border met the ſouthern.

13 *This is the land which ye ſhall inherit by lot.*] This is repeated, that they might not extend their deſires beyond the bounds of God's gracious grant to them. And, from the foregoing deſcription, it appears, that they were placed in a very pleaſant country; being bounded on the ſouth by lofty mountains, which ſheltered them from the ſultry air of the Arabian deſerts; on the weſt by the Mediterranean-ſea, which ſent them refreſhing breezes; on the north by mount Libanon, which kept off the colder blaſts from that quarter; on the eaſt by the delightful plains of Jordan.

24 And the prince of the tribe of the children of Ephraim, Kemuel the ſon of Shiphtan.

25 And the prince of the tribe of the children of Zebulon, Elizaphan the ſon of Parnach.

26 And the prince of the tribe of the children of Iſſachar, Paltiel the ſon of Azzan.

27 And the prince of the tribe of the children of Aſher, Ahihud the ſon of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the ſon of Ammihud.

29 Theſe *are they* whom the Lord commanded to divide the inheritance unto the children of Iſrael in the land ot Canaan.

CHAP. XXXV.

1 *Eight and forty cities given to the Levites.* 6 *Six of them to be cities of refuge.* 9 *The laws of murder.*

AND the Lord ſpake unto Moſes in the plains of Moab, by Jordan *near* Jericho, ſaying,

2 Command the children of Iſrael, that they give unto the Levites of the inheritance of their poſſeſſion cities to dwell in: and ye ſhall give *alſo* unto the Levites ſuburbs for the cities round about them.

3 And the cities ſhall they have to dwell in; and the ſuburbs of them ſhall be for their cattle, and for their goods, and for all their beaſts.

4 And the ſuburbs of the cities which ye ſhall give unto the Levites, *ſhall reach* from the wall of the city and outward, a thouſand cubits round about.

5 And ye ſhall meaſure from without the city on the Eaſt-ſide two thouſand cubits, and on the ſouth-ſide two thouſand cubits, and on the weſt-ſide two thouſand cubits, and on the north-ſide two thouſand cubits: and the city *ſhall be* in the midſt: this ſhall be to them the ſuburbs of the cities.

6 ¶ And among the cities which ye ſhall give unto the Levites *there ſhall be* ſix cities for refuge, which ye ſhall appoint for the manſlayer, that he may flee thither: and to them ye ſhall add forty and two cities.

7 *So* all the cities which ye ſhall give to the Levites *ſhall be* forty and eight cities: them *ſhall ye give* with their ſuburbs.

8 And the cities which ye ſhall give *ſhall be* of the poſſeſſion of the children of Iſrael: from *them that have* many, ye ſhall give many; but from *them that have* few, ye ſhall give few: every one ſhall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9 ¶ And the Lord ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, When ye be come over Jordan, into the land of Canaan.

11 Then ye ſhall appoint you cities, to be cities of refuge for you; that the ſlyer may flee thither which killeth any perſon at unawares.

12 And they ſhall be unto you cities for refuge from the avenger; that the manſlayer die not, until he ſtand before the congregation in judgment.

13 And of theſe cities which ye ſhall give, ſix cities ſhall ye have for refuge.

14 Ye ſhall give three cities on this ſide Jordan, and three cities ſhall ye give in the land of Canaan, *which* ſhall be cities of refuge.

15 Theſe ſix cities ſhall be a refuge *both* for the children of Iſrael, and for the ſtranger, and for the ſojourner among them: that every one that killeth any perſon unawares, may flee thither.

16 And if he ſmite him with an inſtrument of iron, ſo that he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

17 And if he ſmite him with throwing a ſtone wherewith he may die, and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

18 Or *if* he ſmite him with an hand-weapon of wood wherewith he may die, and he die, he *is* a murderer, the murderer ſhall ſurely be put to death.

19 The revenger of blood himſelf ſhall ſlay the murderer, when he meeteth him, he ſhall ſlay him.

20 But if he thruſt him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity ſmite him with his hand, that he die: he that ſmote him ſhall ſurely be put to death; *for* he *is* a murderer: the revenger of blood ſhall ſlay the murderer, when he meeteth him.

22 But if he thruſt him ſuddenly without enmity, or have caſt upon him any thing without laying of wait:

23 Or with any ſtone wherewith a man may die, ſeeing *him* not, and caſt *it* upon him that he die, and *was* not his enemy, neither ſought his harm:

24 Then the congregation ſhall judge between the ſlayer and the revenger of blood, according to theſe judgments.

25 And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood, and the congregation ſhall reſtore him to the city of his refuge, whither he was fled: and he ſhall abide in it unto the death of the high prieſt, which was anointed with the holy oil.

26 But

Commentary and Notes on Chapter XXXV.

1 *And the Lord ſpake unto Moſes,* &c.] The land being deſcribed, and ordered to be divided by lot among the tribes of Iſrael, it was reaſonable ſome proviſion ſhould be made for the conſtant reſidence of the prieſts and Levites, who were a diſtinct body from the reſt of the nation, and had no ſhare in the diviſion of the country; Moſes therefore now appoints them ſeveral towns, with ſuch a portion of lands about them, as would ſerve for their commodious ſubſiſtence.

4 *A thouſand cubits.*] In the Greek verſion it is 2000, which the next verſe certainly proves to be the right reading: 2000 cubits is about three fourths of a mile.

6 *Six cities for refuge.*] The Levites were to have forty-eight cities, ver. 7, ſix of which were to be cities of refuge, or priviledged places, whither any perſon who had the misfortune to kill his neighbour accidentally, might immediately repair and take ſanctuary. The cities of the Levites were made choice of for this purpoſe, becauſe they were a kind of ſacred places, inhabited by perſons dedicated to the offices of religion These aſylums were very different from thoſe of other nations. They did not ſcreen the guilty from the ſtroke of juſtice; the perſon who flew thither for protection was properly tried; and, if found guilty of having killed his neighbour deſignedly, was put to death: but if it appeared that the action was purely accidental, he was returned to the city of refuge, and dwelt there in ſafety.

16 *If he ſmite him with an inſtrument,* &c.] It was preſumed that if he run at a man with any ſort of weapon, he intended to do him a miſchief, though perhaps he had no malice to him beforehand, but did it in a paſſion.

25 *And he ſhall abide in it unto the death of the high-prieſt*] By this puniſhment inflicted on the manſlayer, others were taught to be very watchful over themſelves, leſt, by negligence, they chanced to

kill

26 But if the ſlayer ſhall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the ſlayer; he ſhall not be guilty of blood:

28 Becauſe he ſhould have remained in the city of his refuge, until the death of the high prieſt: but after the death of the high prieſt, the ſlayer ſhall return into the land of his poſſeſſion.

29 So theſe *things* ſhall be for a ſtatute of judgment unto you, throughout your generations in all your dwellings.

30 Whoſo killeth any perſon, the murderer ſhall be put to death by the mouth of witneſſes: but one witneſs ſhall not teſtify aginſt any perſon, *to cauſe him* to die.

31 Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which *is* guilty of death: but he ſhall be ſurely put to death.

32 And ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, until the death of the prieſt.

33 So ye ſhall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

34 Defile not therefore the land which ye ſhall inhabit, wherein I dwell: for I the Lord dwell among the children of Iſrael.

CHAP. XXXVI.

1 *The inconvenience of the inheritance of daughters,* 5 *is remedied by marrying in their own tribes.*

AND the chief fathers of the families of the children of Gilead the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of Joſeph, came near, and ſpake before Moſes, and before the princes the chief fathers of the children of Iſrael:

2 And they ſaid, The Lord commanded my lord to give the land for an inheritance by lot to the children of Iſrael: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the ſons of the *other* tribes of the children of Iſrael; then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe whereunto they are received: ſo ſhall it be taken from the lot of our inheritance.

4 And when the jubilee of the children of Iſrael ſhall be, then ſhall their inheritance be put unto the inheritance of the tribe whereunto they are received: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moſes commanded the children of Iſrael, according to the word of the Lord, ſaying, The tribe of the ſons of Joſeph hath ſaid well.

6 This *is* the thing which the Lord doth command concerning the daughters of Zelophehad, ſaying, Let them marry to whom they think beſt; only to the family of the tribe of their father ſhall they marry.

7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: for every one of the children of Iſrael ſhall keep himſelf to the inheritance of the tribe of his fathers.

8 And every daughter that poſſeſſeth an inheritance in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father, that the children of Iſrael may enjoy every man the inheritance of his fathers.

9 Neither ſhall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance.

10 Even as the Lord commanded Moſes, ſo did the daughters of Zelophehad.

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad were married unto their fathers brothers ſons.

12 *And* they were married into the families of the ſons of Manaſſeh the ſon of Joſeph, and their inheritance remained in the tribe of the family of their father.

13 Theſe *are* the commandments and the judgments which the Lord commanded by the hand of Moſes unto the children of Iſrael in the plains of Moab by Jordan *near* Jericho.

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kill any body, and ſo be forced to leave their habitations. Several interpreters conſider the high-prieſt, in this reſpect, as a type of Chriſt, by whoſe death mankind obtain a ſpiritual freedom and deliverance.

27 *Kill the ſlayer.*] It ſhould have been tranſlated murderer. See *Pilkington's Rem.*

30 *By the mouth of witneſſes.*] In right reaſon there ſhould be two, becauſe a witneſs who affirms, and the accuſed who denies, make an equal balance, and a third muſt incline the ſcale.

31 *Ye ſhall take no ſatisfaction for the life of a murderer.*] This rigid ſeverity of the law, in ſuffering no compenſation to be accepted for the life of a murderer, ſerved to impreſs the minds of the people with a deep ſenſe of the heinouſneſs of the crime of murder, ſince nothing leſs than the blood of the criminal could expiate that guilt, and cleanſe the land from its pollution.

Commentary and Notes on Chapter XXXVI.

1 *And the chief fathers of the families,* &c.] The portion that had been given to the daughters of Zelophehad, and the law which ordered the eſtates of thoſe who died without iſſue male ſhould deſcend to their daughters, gave the elders of Iſrael ſome reaſon, to fear that, by theſe heireſſes marrying into different tribes, the parts allotted to each would be confounded, as theſe eſtates would of courſe be alienated from their own tribe, and incorporated into another, by the right of their huſband; nor would the year of jubilee rectify this inconvenience, ſince theſe inheritances would, by the common right of marriage, deſcend at the jubilee to the heirs of thoſe women who married into another tribe. Theſe conſiderations induced them to preſent a petition to Moſes, to deſire him to prevent this inconveniency by a particular law.

6 *Le them marry to whom they think beſt; only to the family of the tribe of their father ſhall they marry.*] They were not confined to any particular perſon, but allowed to chuſe among thoſe who were deſcended from the ſame ſtock, only with theſe two limitations; that they might not marry a man of another tribe, nor a man of another family in their own: and accordingly they did actually marry their couſin-germans.

8 *And every daughter that poſſeſſeth an inheritance,* &c.] Here the law is made general, that all women that were heireſſes, as the daughters of Zelophehad were, ſhould do as they are here commanded. But with regard to thoſe women who had no inheritances, they might marry into what tribe they pleaſed.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

The ARGUMENT.

This book is called Deuteronomy, *a ſecond law, becauſe the principal deſign of it is a repetition of the ſeveral laws already delivered. This repetition was the more neceſſary, as the Iſraelites who had heard the law delivered, were dead in the wilderneſs; and there was ſprung up another generation of men, who had neither heard the decalogue, nor any other of the laws openly proclaimed. It alſo contains ſome new laws, as the taking down the malefactors from the tree in the evening; the making of battlements on the roofs of houſes; the expiation of an unknown murder; the puniſhment to be inflicted on a rebellious ſon; the diſtinction of ſexes by apparel; the marrying a brother's wiſe after his deceaſe; and ſeveral others. Nor can the reſt be conſidered as mere repetitions: they are attended with ſeveral additions, explications and enlargements; and are enforced by the ſtrongeſt and moſt pathetic motives to obedience.* Moſes *courts the Iſraelites to be obedient and happy: he calls heaven and earth to witneſs againſt them; he lays before them liſe and death; the moſt comprehenſive bleſſings, and the moſt emphatic miſery. Theſe motives are indeed of a temporal nature; and relate merely to the happineſs and miſery of this liſe. For which there is this plain reaſon to be given, that the law of* Moſes *was directed to the whole people of Iſrael, conſidered as a nation or community, and therefore the ſanctions of that law, or the promiſes and threatenings whereby obedience to it was enforced, were ſuited to the nature of community, and conſequently could only be of a temporal nature, relating to the happineſs or miſery, the good or evil conſequences, their obedience or diſobedience would bring upon them in this preſent world; for it is in this world alone that particular communities ſubſiſt. The* Hebrews *call it* Elle-haddebarim, *which are the firſt words of this book in the* Hebrew *text.*

CHAP. I.

1 *Moſes in the end of the fortieth year briefly rehearſeth the ſtory,* 6 *of God's promiſe,* 34 *and his anger for their incredulity,* 41 *and diſobedience.*

THESE *be* the words which Moſes ſpake unto all Iſrael on this ſide Jordan in the wilderneſs, in the plain over againſt the Red *ſea*, between Paran, and Tophel, Laban, and Hazeroth, and Dizahab.

2 (*There are* eleven days *journey* from Horeb by the way of mount Seir, unto Kadeſh-barnea.)

3 And it came to paſs in the fortieth year, in the eleventh month, on the firſt *day* of the month, *that* Moſes ſpake unto the children of Iſrael according unto all that the Lord had given him in commandment unto them;

4 After

Commentary and Notes on Chapter I.

1 *Theſe be the words*, &c.] In the laſt Encampment of the Iſraelites in the plains of Moab, there being now but two months before the death of Moſes, and their paſſage into the land of Canaan, Moſes ſpent this laſt part of his time in laying before them the account of their travels, with the many providences, mercies, and judgments attending them; in repeating and enlarging on the ſeveral laws which God had preſcribed, for their civil and religious conduct in the promiſed country, and in the moſt preſſing application, and earneſt perſuaſions, to a grateful and dutiful obedience.

On this ſide Jordan.] That is, on the eaſt ſide Jordan, where the Iſraelites were then encamped.

NUMB. 27.

Over againſt the Red-ſea.] The original word, here rendered Red-ſea, is *ſuph*, a ruſh, and was the name of ſome diſtrict near the Red-ſea, probably from the great number of ruſhes growing there. But the Iſraelites were now at ſo great a diſtance from the Red-ſea, that they could not, in any ſenſe, be ſaid to be over againſt it. Beſides, the Red-ſea is never expreſſed by *Suph* alone: but always by *Jam Suph.*

Between Paran and Tophel, &c.] Theſe ſeem to have been places on the frontiers of Moab, lying on the borders of the plain where the Iſraelites were encamped.

2 *There are eleven days journey from Horeb*, &c.] This was added to ſhew, that their long journeyings in the wilderneſs could not be owing to their having miſſed their way, ſince it was ſo eaſy to find it in ſo ſhort a ſpace. Yet the providence of God thought proper ſo to

order

4 After he had ſlain Sihon the King of the Amorites, which dwelt in Heſhbon, and Og the king of Baſhan, which dwelt at Aſtaroth in Edrei:

5 On this ſide Jordan, in the land of Moab, began Moſes to declare this law, ſaying,

6 ¶ The Lord our God ſpake unto us in Horeb, ſaying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the ſouth, and by the ſea-ſide; to the land of the Canaanites, and unto Lebanon, unto the great river the river of Euphrates.

8 Behold, I have ſet the land before you: go in and poſſeſs the land which the Lord ſware unto your fathers, Abraham, Iſaac, and Jacob, to give unto them, and to their ſeed after them.

9 And I ſpake unto you at that time, ſaying, I am not able to bear you myſelf alone:

10 The Lord your God hath multiplied you, and behold, you *are* this day as the ſtars of heaven for multitude.

11 (The Lord God of your fathers, make you a thouſand times ſo many more as ye *are*, and bleſs you as he hath promiſed you;)

12 How can I myſelf alone bear your cumbrance, and your burden, and your ſtrife?

13 Take ye wiſe men and underſtanding, and known among your tribes, and I will make them rulers over you.

14 And ye anſwered me, and ſaid, The thing which thou haſt ſpoken, *is* good *for us* to do.

15 So I took the chief of your tribes, wiſe men, and known, and made them heads over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, ſaying, Hear *the cauſes* between your brethren, and judge righteouſly between *every* man and his brother, and the ſtranger *that* is with him.

17 Ye ſhall not reſpect perſons in judgement, *but* ye ſhall hear the ſmall as well as the great; ye ſhall not be afraid of the face of man; for the judgment *is* God's; and the cauſe that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye ſhould do.

19 And when ye departed from Horeb, we went through all that great and terrible wilderneſs, which ye ſaw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadeſh-barnea.

20 And I ſaid unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.

21 Behold, the Lord thy God hath ſet the land before thee: go up, *and* poſſeſs *it*, as the Lord God of thy fathers hath ſaid unto thee; fear not, neither be diſcouraged.

22 And ye came near unto me every one of you, and ſaid, we will ſend men before us, and they ſhall ſearch us out the land, and bring us word again by what way we muſt go up, and into what cities we ſhall come.

23 And the ſaying pleaſed me well. And I took twelve men of you, one of a tribe:

24 And they turned, and went up into the mountain, and came unto the valley of Eſhcol, and ſearched it out.

25 And they took of the fruits of the land in their hands, and brought *it* down unto us, and brought us word again, and ſaid, *It is* a good land, which the Lord our God doth give us.

26 Notwithſtanding ye would not go up, but rebelled againſt the commandment of the Lord your God.

27 And ye murmured in your tents, and ſaid, Becauſe the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to deſtroy us.

28 Whither ſhall we go up? our brethren have diſcouraged our heart, ſaying, The people *is* greater and taller than we, the cities *are* great and walled up to heaven, and moreover we have ſeen the ſons of the Anakims there.

29 Then I ſaid unto you, Dread not, neither be afraid of them.

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order it, that the Iſraelites could not accompliſh it in leſs than eight and thirty years.

4 *Aſtaroth.*] This was a very ancient city in the country of Baſhan, as appears from Gen. xiv. 5.

5 *Began Moſes to declare this law.*] That is, he repeated the law, leſt any of them ſhould have forgot it, and explained what they might not underſtand.

6 *In Horeb.*] It ſhould rather have been rendered *by* or *near* Horeb; for God did not ſpeak to them from the mountain, but from the tabernacle.

7 *Go to the mount of the Amorites----in the plain, and in the hills, and in the vale, and in the ſouth*] This paſſage might be rendered; "Go unto Ar of the Amorites, and to all the places nigh thereunto, "in Arebah, in Ar, in Shapelah, and in Negeb." Though *Ar* ſignifies a *mount*, it was alſo the proper name of a place, Numb. xxi. 28. *Arebah* commonly ſignifies *a plain*, but might it not alſo be a name given to certain diſtricts? Though *Shapelah* ſignifies a *vale*, and *Negeb* the *ſouth*, might not they alſo be proper names of places? which muſt give the reader a more determinate idea of the country than if they were rendered by appellatives. *Pilkington's Rem*

17 *For the judgement is God's.*] They were God's miniſters, and acted by his authority, and therefore ought to give judgement with perfect equity, reſolution, and impartiality, remembering that they were the repreſentatives of the Almighty, and accountable to him. The expreſſion denotes, that their integrity ought to be in ſome ſort incorruptible, like that of God himſelf, in whoſe place they acted; and, provided they behaved with courage and uprightneſs, they might be aſſured that God would protect them in the diſcharge of their duty. *Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in judgement,* 2 Chron. xix, 6.

19 *We went through all that great and terrible wilderneſs.*] Great, becauſe it was large and extended; terrible, becauſe almoſt every where deſolate, its only inhabitants being the wild beaſts of the foreſt.

27 *Becauſe the Lord hated us,* &c.] Hence we ſee what diſhonourable and unworthy ideas the Iſraelites had conceived of the divine majeſty. They thought him capable of being actuated by hatred, and diſlike to the creatures of his own hand. Their vices, indeed, he cannot view without diſapprobation; in the ſame manner as every good and wiſe parent muſt diſlike all hurtful and vicious diſpoſitions in his children; but God, infinitely good, can no more hate any thing that he has made, than a tender mother *can forget her ſuckling child.* Beſides, the Iſraelites not only imagine the benevolent Father of the univerſe capable of hatred and benevolence, but they miſrepreſent the very tendency of his providence, as if the Almighty had brought them out of Egypt merely to render their condition worſe than before; when, in reality, every ingenuous mind would have conſidered it as one of the greateſt bleſſings, to be delivered from a moſt cruel ſlavery and oppreſſion, to be governed by laws and rulers of their own chuſing.

28 *The cities are great, and walled up to heaven.*] An hyperbolical way of expreſſion common in the oriental languages, but implying no more than that the walls of the cities were exceeding lofty.

30 The Lord your God which goeth before you, he ſhall fight for you, according to all that he did for you in Egypt before your eyes:

31 And in the wilderneſs, where thou haſt ſeen how that the Lord thy God bare thee as a man doth bear his ſon, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the Lord your God.

33 Who went in the way before you to ſearch you out a place to pitch your tents *in*, in fire by night, to ſhew you by what way ye ſhould go, and in a cloud by day.

34 And the Lord heard the voice of your words, and was wroth, and ſware, ſaying,

35 Surely, there ſhall not one of theſe men of this evil generation ſee that good land, which I ſware to give unto your fathers;

36 Save Caleb the ſon of Jephunneh, he ſhall ſee it, and to him will I give the land that he hath trodden upon, and to his children, becauſe he hath wholly followed the Lord.

37 Alſo the Lord was angry with me for your ſakes, ſaying, Thou alſo ſhalt not go in thither.

38 *But* Joſhua the ſon of Nun, which ſtandeth before thee, he ſhall go in thither. Encourage him: for he ſhall cauſe Iſrael to inherit it.

39 Moreover, your little ones, which ye ſaid ſhould be a prey, and your children which in that day had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it.

40 But *as for* you, turn ye, and take your journey, into the wilderneſs, by the way of the Red ſea.

41 Then ye anſwered and ſaid unto me, We have ſinned againſt the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the Lord ſaid unto me, Say unto them, Go not up, neither fight, for I *am* not among you; leſt ye be ſmitten before your enemies.

43 So I ſpake unto you, and ye would not hear, but rebelled againſt the commandment of the Lord, and went preſumptuouſly up into the hill.

44 And the Amorites which dwelt in that mountain, came out againſt you, and chaſed you as bees do, and deſtroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadeſh many days, according unto the days that ye abode *there*.

CHAP. II.

1 *The ſtory is continued touching the Edomites,* 9 *The Moabites,* 17 *the Ammonites. But Sihon the Amorite was ſubdued by them.*

THEN we turned, and took our journey into the wilderneſs by the way of the Red ſea, as the Lord ſpake unto me: and we compaſſed mount Seir many days.

2 And the Lord ſpake unto me, ſaying,

3 Ye have compaſſed this mountain long enough; turn ye north-ward.

4 And command thou the people, ſaying, Ye *are* to paſs through the coaſt of your brethren the children of Eſau, which dwell in Seir; and they ſhall be afraid of you: take ye good heed unto yourſelves therefore.

5 Meddle not with them: for I will not give you of their land, no not ſo much as a foot breadth; becauſe I have given mount Seir unto Eaſu *for* a poſſeſſion.

6 Ye ſhall buy meat of them for money, that ye may eat; and ye ſhall alſo buy water of them for money, that ye may drink.

7 For the Lord thy God hath bleſſed thee in all the works of thy hand: he knoweth thy walking through this great wilderneſs: theſe forty years the Lord thy God *hath been* with thee, thou haſt lacked nothing.

8 And when we paſſed by from our brethren the children of Eſau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and paſſed by the way of the wilderneſs of Moab.

9 And the Lord ſaid unto me, Diſtreſs not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a poſſeſſion, becauſe I have given Ar unto the children of Lot *for* a poſſeſſion.

10 The Emims dwelt therein in times paſt, a people great and many, and tall as the Anakims:

11 Which alſo were accounted giants, as the Anakims, but the Moabites call them Emims.

12 The

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30 *He ſhall fight for you.*] This aſſurance, one would think, ſhould have been more than ſufficient to have fired that cowardly people with ardour; for they had ſeen the ſame hand that now promiſed to fight againſt their enemies, deſtroy Pharaoh and all his hoſt in the Red-ſea.

31 *The Lord thy God bare thee, as a man doth bear his ſon.*] The tender care of providence towards them was as indulgent, as tat of a kind father towards his infant ſon, whom he bears in his arms.

37 *Alſo the Lord was angry with me for your ſakes.*] Not at this time, but afterwards, when they came into the wilderneſs of Zin, when, by their freſh diſcontents and murmurings, they ſo highly provoked Moſes, *that he ſpake unadviſedly with his lips,* Pſalm cvi. 32, 33.

43 *And ye would not hear but rebelled.*] They were now ſo ſanguine and preſumptuous, as to venture, contrary to the authority of their Divine Leader, to attempt the paſſes of the mountains.

44 *And chaſed you as bees do.*] Which, though a ſmall body, have great ſpirits, and with obſtinate fury purſue thoſe who diſturb their hives. Hence enemies, fierce and implacable, are compared to bees Pſalm cxviii. 12. Iſaiah vii. 18.

Commentary and Notes on Chapter II.

1 *Then we turned,* &c.] From the borders of Canaan to go ſouthward. Here Moſes proceeded in relating to this new generation of Iſraelites, how their fathers ſpent thirty-ſeven years in tedious marches to and fro, through that deſert country, reaching from Kadeſh to the Red-ſea, till that race of murmurers was quite extinct, when orders were again given to direct their courſe towards Canaan.

10 *The Emims dwelt therein.*] Theſe people were probably deſtroyed during the war which Chadalaomer made upon them, with the aſſiſtance of his allies, ſome years before the birth of Moab, the father of the Moabites. Lot, after the deſtruction of Sodom, ſettled in their country, and left it as an inheritance to his deſcendants. The word, in the original, ſignifies *terrible*, and was probably given, them by the Moabites, from their being remarkably terrible to their neighbours.

12 The Horims alſo dwelt in Seir before time, but the children of Eſau ſucceeded them when they had deſtroyed them from before them, and dwelt in their ſtead, as Iſrael did unto the land of his poſſeſſion, which the Lord gave unto them.

13 Now riſe up, *ſaid I,* and get you over the brook Zered: and we went over the brook Zered.

14 And the ſpace in which we came from Kadeſh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were waſted out from among the hoſt, as the Lord ſware unto them.

15 For indeed the hand of the Lord was againſt them to deſtroy them from among the hoſt, until they were conſumed.

16 ¶ So it came to paſs, when all the men of war were conſumed and dead from among the people.

17 That the Lord ſpake unto me, ſaying,

18 Thou art to paſs over through Ar, the coaſt of Moab this day.

19 And *when* thou comeſt nigh over againſt the children of Ammon, diſtreſs them not, nor meddle with them: for I will not give thee of the land of the children of Ammon, *any* poſſeſſion, becauſe I have given it unto the children of Lot *for* a poſſeſſion.

20 (That alſo was accounted a land of giants; giants dwelt therein in old time, and the Ammonites call them Zamzummims.

21 A people great and many, and tall as the Anakims; but the Lord deſtroyed them before them, and they ſucceeded them, and dwelt in their ſtead:

22 As he did to the children of Eſau which dwelt in Seir, when he deſtroyed the Horims from before them, and they ſucceeded them, and dwelt in their ſtead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, deſtroyed them, and dwelt in their ſtead.)

24 ¶ Riſe ye up, take your journey, and paſs over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heſhbon, and his land; begin to poſſeſs *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who ſhall hear report of thee, and ſhall tremble, and be in anguiſh becauſe of thee.

26 And I ſent meſſengers out of the wilderneſs of Kedemoth unto Sihon king of Heſhbon, with words of peace, ſaying,

27 Let me paſs through thy land: I will go along by the highway, I will neither turn unto the right hand nor to the left:

28 Thou ſhalt ſell me meat for money, that I may eat; and give me water for money that I may drink: only I will paſs through on my feet;

29 (As the children of Eſau, which dwell in Seir, and the Moabites, which dwell in Ar, did unto me:) until I ſhall paſs over Jordan, into the land which the Lord our God giveth us.

30 But Sihon king of Heſhbon would not let us paſs by him: for the Lord thy God hardened his ſpirit, and made his heart obſtinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the Lord ſaid unto me, Behold, I have begun to give Sihon and his land before thee; begin to poſſeſs, that thou mayeſt inherit his land.

32 Then Sihon came out againſt us, he and all his people, to fight at Jahaz.

33 And the Lord our God delivered him before us; and we ſmote him, and his ſons, and all his people.

34 And we took all his cities at that time, and utterly deſtroyed the men, and the women, and the little ones of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourſelves, and the ſpoil of the cities which we took.

36 From Aroer which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too ſtrong for us: the Lord our God delivered all unto us.

37 Only unto the land of the children of Ammon thou cameſt not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatſoever the Lord our God forbad us.

CHAP. III.

1 *Of Og king of Baſhan.* 23 *Moſes' prayer to enter into the land.* 26 *He is permitted to ſee it.*

THEN we turned, and went up the way to Baſhan: and Og the king of Baſhan came out againſt us, he and all his people, to battle at Edrei.

2 And

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12 *The Horims alſo dwelt in Seir.* The hiſtory of the expulſion of Emims by the Moabites, and of the Horites by the Edomites, is no where recorded; but it ſeems to be mentioned here as an encouragement to the Iſraelites, not to fear the ſtouteſt enemies that might oppoſe their poſſeſſing themſelves of the promiſed land; ſince both the Edomites and Moabites poſſeſſed their reſpective countries by expelling thence the ancient inhabitants.

20 *The Ammonites call them Zamzummims.*] Commentators are not agreed either with regard to who the Zamzummims were, or the meaning of the name. Moſes mentions the Zumims, Gen. xiv. 5; and, from their being joined there with the ſame people as here, it is probable they were the ſame. Several conjectures have been made, with regard to the ſignification of the name; but the beſt ſeems to be that of Mr. Le Clerc, who derives it from *zamam* which ſignifies to *deviſe miſchief.*

23 *The Avims which dwelt in Hazerim*] We have here another inſtance of God's diſpoſing of countries unto what people he pleaſes. The Avims are mentioned, Joſhua xiii. 3, as the ancient inhabitants of Paleſtine.

The Caphtorims.] That is, the Philiſtines, who were called Caphtorims. from their founder, who ſettled in Caphtor, a country in or about Egypt. The words are ſomewhat tranſpoſed, the meaning is, that a people called Caphtorims deſtroyed the Avims, and poſſeſſed their country.

30 *For the Lord thy God hardened his ſpirit*] That is, God gave him over to his own inflexible humour, which was ſet upon violent courſes.

Commentary and Notes on Chapter III.

1 *Then we turned and went up the way to Baſhan.*] Moſes, as a further encouragement to the Iſraelites to proceed with a firm dependance on the Divine power, and in a ſteady obedience to the laws preſcribed them, goes on reminding them of the amazing ſucceſs with which their arms were attended againſt Og, king of Baſhan.

2 And the Lord ſaid unto me, Fear him not; for I will deliver him, and all his people, and his land into thy hand, and thou ſhalt do unto him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon.

3 So the Lord our God delivered into our hands Og alſo the king of Baſhan, and all his people: and we ſmote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threeſcore cities, all the region of Argob, the kingdom of Og in Baſhan.

5 All theſe cities *were* fenced with high walls, gates, and bars, beſides unwalled towns a great many.

6 And we utterly deſtroyed them, as we did unto Sihon King of Heſhbon, utterly deſtroying the men, women, and children of every city.

7 But all the cattle, and the ſpoil of the cities, we took for a prey to our ſelves.

8 And we took at that time out of the hand of the two kings of the Amorites, the land that *was* on this ſide Jordan, from the river of Arnon unto mount Hermon:

9 (*Which* Hermon the Sidonians call Sirion: and the Amorites call it Shenir)

10 All the cities of the plain, and [illegible] Gilead, and all Baſhan, unto Salchah, and Edrei, cities of the kingdom of Og in Baſhan:

11 For only Og king of Baſhan remained of the remnant of giants; behold, his bed-ſtead *was* a bed-ſtead of iron: *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land *which* we poſſeſſed at that time from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And the reſt of Gilead, and all Baſhan *being* the kingdom of Og, gave I unto the half-tribe of Manaſſeh; all the region of Argob, with all Baſhan, which was called the land of giants.

14 Jair the ſon of Manaſſeh took all the country of Argob, unto the coaſts of Geſhuri, and Maachathi; and called them after his own name, Baſhan-havoth-jair unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* the border of the children of Ammon:

17 The plain alſo, and Jordan, and the coaſt *thereof*, from Chinnereth even unto the ſea of the plain, *even* the ſalt-ſea, under Aſhdoth-piſgah eaſt-ward.

18 ¶ And I commanded you at that time, ſaying, The Lord your God hath given you this land to poſſeſs it: ye ſhall paſs over armed before your brethren the children of Iſrael, all *that are* meet for the war.

19 But your wives, and your little ones, and your cattle (*for* I know that ye have much cattle) ſhall abide in your cities which I have given you;

20 Until the Lord have given reſt unto your brethren, as well as unto you, and *until* they alſo poſſeſs the land which the Lord your God hath given them beyond Jordan: and *then* ſhall ye return every man unto his poſſeſſion which I have given you.

21 ¶ And I commanded Joſhua at that time, ſaying, Thine eyes have ſeen all that the Lord your God hath done unto theſe two kings: ſo ſhall the Lord do unto all the kingdoms whither thou paſſeſt.

22 Ye ſhall not fear them: for the Lord your God he ſhall fight for you.

23 And I beſought the Lord at that time, ſaying,

24 O Lord

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4 *All the region of Argob.*] A ſmall province lying between Jordan and the mountains of Gilead, a little above the ſea of Tiberias; this region was afterwards called Trachonitis.

8 *From the river Arnon unto mount Hermon.*] Arnon was the boundary of the land of the Amorites on the ſouth; and Hermon which was one of the mountains of Gilead, where it joins to Lebanon, was the northern limit.

9 *Which Hermon the Sidonians call Sirion.*] The word Sirion ſignifies a mountain, a title given to Hermon by way of eminence by the Sidonians, in whoſe territories it ſtood.

And the Amorites call it Shenir.] Bochart conjectures that it acquired this name from the great number of wild cats in that mountain, Sinar, in Arabic, being the name of that animal. The reaſon why Moſes mentions the ſeveral names of this mountain, ſeems to be, that the Iſraelites, who were to conſider this as the north boundary, might not be deceived by the diverſity of names.

10 *All Gilead.*] All that part of it which belonged to the king of Baſhan, which was only one half.

Unto Salchah.] The Situation of this place is not directly known, but is mentioned both here and Joſ. xiii. 11, as the bounds of Baſhan toward Hermon and Lebanon.

11 *Only Og king of Baſhan remained of the remnant of giants.*] Og was the only ſurviving giant in thoſe parts; for there were giants, among the Philiſtines, and elſewhere.

His bed-ſtead was a bed ſtead of iron.] It was not uncommon in theſe warm countries, to have bed-ſteads of iron and other metals, as a defence againſt vermin; and therefore it was natural for him to have his of this ſort, that it might the better ſupport his gigantic body.

It is not in Rabbath of the children of Ammon?] Rabbath was the capital of the Ammonites, and therefore it is natural to aſk how it came into the hands of the children of Ammon? Huetius anſwers, that Og, fearing the worſt, might ſend his bed and moſt valuable furniture to the Ammonites to have them preſerved. Or Moſes might ſell this, and other parts of the ſpoil to the children of Ammon.

Nine cubits was the length thereof, and four cubits the breadth of it.] This is mentioned to ſhew of what an enormous ſize this giant was: and hence Maimonides computes his height at ſix cubits, reckoning the bed-ſtead to have been made, according to the common cuſtom, a third part longer than the perſon who lay in it. Conſequently he was ten feet and a half of our meaſure in height, or as tall again as an ordinary man.

After the cubit of a man.] That is, according to the cubit of a common man, or ſomewhat leſs than the exact geometrical cubit.

14 *Unto the coaſts of Geſhuri, and Maachathi.* A people of Syria, to the north of the tribe of Manaſſeh, near the ſource of the river Jordan.

Baſhan-havoth-jair.] That is, Baſhan the village of Jair.

Unto this day.] The generality of commentators conſider this as an interpolation, probably by the hand of Ezra, who is ſuppoſed to have added theſe words to certify the original of the name.

16 *Half the value.*] It ſhould have been rendered *half the river*: that is, to the middle of the river of Arnon, as it is rightly tranſlated, Joſ. xii. 2.

17 *Under Aſhdoth-piſgah.*] It might have been tranſlated *under the roots of Piſgah*, that is, they poſſeſſed the places lying under mount Piſgah; or, as others render it *under the ſprings of Piſgah.*

21 *And I commanded Joſhua at that time.*] Moſes reminds the Iſraelites, that he had then given Joſhua to underſtand, that he was the man who was to lead them to thoſe conqueſts of the promiſed land; God having, as a juſt puniſhment for his miſbehaviour, denied him that privilege.

23 *And I beſought the Lord at that time.*] He beſought God not to execute the ſentence he had pronounced againſt him; namely, that he ſhould ſhortly die, and not be allowed to enter the land of Canaan.

24 O Lord God, thou haſt begun to ſhew thy ſervant thy greatneſs, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee let me go over, and ſee the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the Lord was wroth with me for your ſakes, and would not hear me: and the Lord ſaid unto me, Let it ſuffice thee, ſpeak no more unto me of this matter.

27 Get thee up into the top of Piſgah, and lift up thine eyes weſt-ward, and north-ward, and ſouth-ward, and eaſt-ward, and behold *it* with thine eyes: for thou ſhalt not go over this Jordan.

28 But charge Joſhua, and encourage him, and ſtrengthen him: for he ſhall go over before this people, and he ſhall cauſe them to inherit the land which thou ſhalt ſee.

29 So we abode in the valley over againſt Beth-peor.

CHAP. IV.

1 *An exhortation to obedience.* 41 *Moſes appointeth the three cities of refuge on that ſide Jordan.*

NOW therefore hearken, O Iſrael, unto the ſtatutes and unto the judgments which I teach you, for to do *them*, that ye may live, and go in and poſſeſs the land which the Lord God of your fathers giveth you.

2 Ye ſhall not add unto the word which I command you, neither ſhall ye diminiſh *ought* from it, that ye may keep the commandments of the Lord your God which I command you.

3 Your eyes have ſeen what the Lord did, becauſe of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath deſtroyed them from among you.

4 But ye that did cleave unto the Lord your God *are* alive every one of you this day.

5 Behold, I have taught you ſtatutes and judgments, even as the Lord my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it.

6 Keep therefore and do *them*: for this *is* your wiſdom and your underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation *is* a wiſe and underſtanding people.

7 For what nation *is there ſo* great, who *hath* God ſo nigh unto them as the Lord our God *is* in all *things* that we call upon him for?

8 And what nation *is there ſo* great, that hath ſtatutes and judgments *ſo* righteous as all this law which I ſet before you this day?

9 Only take heed to thyſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life; but teach them to thy ſons, and to thy ſons ſons;

10 *Specially* the day that thou ſtoodeſt before the Lord thy God in Horeb, when the Lord ſaid unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children.

11 And ye came near, and ſtood under the mountain: and the mountain burned with fire unto the midſt of heaven, with darkneſs, clouds and thick darkneſs.

12 And the Lord ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude, only *ye heard* a voice.

13 And

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24 *What god is there in heaven.*] That is, though there are many falſly called gods in heaven and in earth, yet none of them can equal or rival thee in power.

Commentary and Notes on Chapter IV.

1 *Now therefore hearken, O Iſrael.*] Moſes having thus laid before them ſo long a train of divine diſpenſations towards their nation, called upon the whole aſſembly, in the moſt ſerious and earneſt manner, to conſider what influence theſe things ought to have upon their conduct and practice, anſwerable to the deſign of ſuch mercies and judgments; namely to render them punctually obedient to the laws of God, and cautious of offending him; this being the very intent for which they were conducted to the promiſed land, and the abſolute condition of their peaceful and happy enjoyment of it.

2 *Ye ſhall not add unto the word which I command you, neither ſhall ye diminiſh ought from it*] That is, you ſhall neither add to the law, and to the form of religion which I have given you, any heatheniſh ſuperſtitions, or modes of worſhip of your own invention; nor ſhall you diminiſh or take from it, by wilfully omitting any plain duty which it requires. But notwithſtanding this command, it muſt not be ſuppoſed that no future prophet or legiſlator, commiſſioned by God had power to alter any part, or even to change the whole of the Moſaic diſpenſation: for the ſame God who had commiſſioned Moſes to inſtitute laws to the Jews, which were adapted to the preſent temper of that people, might commiſſion other prophets to abrogate and ſet thoſe inſtitutions aſide, when the end of them was attained. And though the Almighty thought proper to conceal from Moſes, that his laws were to be only of a temporary duration, and that they had no other intention than to introduce a better and more perfect diſpenſation, yet that did not hinder him from revealing that myſtery to others.

7 *For what nation is there ſo great, who hath God ſo nigh unto them?*] The Jews were the only nation under heaven, that had a ſymbol of God's preſence continually among them; and Moſes, as we have ſeen, had free acceſs to conſult him in all difficulties, as the high-prieſt might at all times to come.

8 *And what nation is there ſo great, that hath ſtatutes and judgments ſo righteous,* &c.] The true greatneſs of a nation conſiſts in the exerciſe of national piety and virtue. For theſe are ever productive of great men and great actions, upon which, under God, the greatneſs of a commonwealth depends. Now the laws of Moſes were ſo well contrived for promoting national piety and virtue, that no nation could compare with them in that reſpect.

9 *Only take heed to thyſelf,* &c] Their only danger was, leſt they ſhould grow careleſs and unmindful of all the wonderful things that God had done for them: for which reaſon, he deſires each individual Iſraelite to make theſe weighty concerns the ſubject of his frequent ſtudy and intenſe meditation.

12 *But ſaw no ſimilitude.*] God would not appear in the figure of a man, or any other object that might ſeem to repreſent him to their ſenſes or imagination as a corporeal object, and ſo tempt them to make any image of him to worſhip it after the manner of the heathens. Moſes therefore puts them in mind of this particular as a ſtrong and everlaſting argument to keep them clear of all ſuperſtitious or idolatrous worſhip of him, by the uſe of any kind of image, picture, or reſemblance of any created being. We read often of God's diſcovering his glory to the Iſraelites, as at the giving of the law by a prodigious tempeſt of thunder and fire, and in their march through the wilderneſs, by a cloud in the day, and a pillar of fire in the night, which were called the tokens of his preſence, though, in reality, he is equally preſent in all places. The moſt ſubtle æther, or the pureſt light, is no image of his ſpiritual ſubſtance, no more a true repreſentation of God, than the vileſt clod of earth; for the Deity is not reſembled by any ſenſible forms; his nature is eſſentially different from all the properties and qualities of matter, and no part of it makes any nearer approach to him than another. By thoſe ſymbols and tokens, the Deity did indeed ſhew himſelf preſent, becauſe ſuch aſtoniſhing things were apt to ſtrike the minds of that groſs people with a ſenſe of

his

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments: and he wrote them upon two tables of ſtone.

14 And the Lord commanded me at that time, to teach you ſtatutes and judgments, that ye might do them in the land which ye go over to poſſeſs it.

15 Take ye therefore good heed to yourſelves: (for ye ſaw no manner of ſimilitude on the day *that* the Lord ſpake unto you in Horeb out of the midſt of the fire;)

16 Leſt ye corrupt *yourſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male and female,

17 The likeneſs of any beaſt that *is* on the earth, the likeneſs of any winged fowl that flieth in the air,

18 The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth;

19 And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the Lord thy God hath divided unto all nations under the whole heaven.

20 But the Lord hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore, the Lord was angry with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the Lord thy God giveth thee *for* an inheritance.

22 But I muſt die in this land, I muſt not go over Jordan: but ye ſhall go over, and poſſeſs that good land.

23 Take heed unto yourſelves, leſt ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, *or* the likeneſs of any *thing* which the Lord thy God hath forbidden thee.

24 For the Lord thy God *is* a conſuming fire, *even* a jealous God.

25 When thou ſhalt beget children, and children's children, and ſhalt have remained long in the land, and ſhall corrupt *yourſelves*, and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the Lord thy God, to provoke him to anger;

26 I call heaven and earth to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto ye go over Jordan to poſſeſs it: ye ſhall not prolong *your* days upon it, but ſhall utterly be deſtroyed.

27 And the Lord ſhall ſcatter you among the nations, and ye ſhall be left few in number among the heathen, whither the Lord ſhall lead you.

28 And there ye ſhall ſerve gods, the work of men's hands, wood and ſtone, which neither ſee, nor hear, nor eat, nor ſmell.

29 But if from thence thou ſhalt ſeek the Lord thy God, thou ſhalt find *him*, if thou ſeek him with all thy heart and with all thy ſoul.

30 When thou art in tribulation, and all theſe things are come upon thee, *even* in the latter days, if thou turn to the Lord thy God, and ſhalt be obedient unto his voice:

31 For

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his interpoſition in their behalf, and ſhewed his care and power to be employed for them; but ſtill there was no determinate ſhape, no figure of any abiding ſenſible object, imitable by human art, whereby they ſhould have the leaſt countenance or occaſion given them to make an image of their God, or *change his glory into the likeneſs of any creature*. It is true we read ſometimes in the Old Teſtament of divine appearances in a human form: thus God is ſaid to have *ſpoken to Moſes face to face, as a man ſpeaketh to his friend;* and of the three angels which appeared to Abraham in the likeneſs of men, before the deſtruction of Sodom, one of which was diſtinguiſhed by the peculiar veneration of that eminent patriarch, as of a ſuperior character. But this ſeems to be rightly underſtood by interpreters of the Meſſiah, that divine perſon, who was in *the form of God* before his incarnation. And by comparing ſeveral paſſages of the Old and New Teſtament, it will plainly appear, that he was really with the Iſraelites, conducting them as the divine preſence, and the *angel of the covenant*, in whom the name of God was. St. Stephen, ſpeaking of God's appearing in the burning buſh, and ſaying with an audible voice, *I am the God of Abraham, the God of Iſaac, and the God of Jacob*, expreſly attributes this to the perſon whom he calls *the angel of the Lord*, and who was *with Moſes in the church in the wilderneſs*; and the apoſtle St. Paul, mentioning the ſins and puniſhments of the Iſraelites in the wilderneſs, for an *admonition to us, in whom the ends of the world are come*, clearly inſinuates that Chriſt was preſent with them directing their affairs; for, he ſays, *Neither let us tempt Chriſt, as ſome of them alſo tempted and were deſtroyed of ſerpents*, 1 Cor. x. 9. Thus our Lord Jeſus Chriſt, *the image of the inviſible God*, in *the fullneſs of time*, aſſumed the human nature. Before his incarnation he acted with full power, repreſenting his father in his tranſactions with men, *by him God made the world*, and by him governed the church: but the divine nature itſelf, the eſſence of the Supreme Being, is inviſible; *no man hath ſeen him at any time, nor can ſee him.*

16, 17 18 *The likeneſs of male and female*, &c.] We have here a true picture of Egypt, where gods of all ſorts were worſhipped; dead perſons deified, *male and female*, and numerous images of them; bulls, cows, ſheep, goats, dogs, cats, birds, particularly the Ibis and Hawk, ſerpents, crocodiles, river-horſes, together with the ſun, the moon, and the ſtars. And therefore Moſes adds: *The Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day:* Plainly intimating their redemption from theſe Egyptian idolatries, to be the eſtabliſhment of a peculiar kingdom to himſelf: and, in truth, that worſhip of almoſt all ſorts of brute beaſts, birds, fiſhes, reptiles, ſo peculiar to Egypt, was ſo horribly abſurd and ſtupid, that it could never have entered into the heart of a legiſlator to forbid it, had he not been himſelf a witneſs of ſuch mean and monſtrous impieties.

19 *Which the Lord thy God hath divided unto all nations under the whole heaven.*] That is, Jehovah, the true God, whom you adore, hath diſpenſed to all nations under heaven, the benefit of the ſun, moon, and ſtars: therefore you ought to worſhip him alone, who is the Lord of them all, and hath made them miniſters to the ſons of men. Nothing can be more reaſonable than this inference, namely, that as we are not made for the ſun, but the ſun for us, it is not the luminary itſelf we ought to worſhip, but God who gave him to our uſe. But the nations, ſtruck with the viſible ſplendor from the heavenly bodies, and with the ſenſible benefit they derived from them, ſtopped ſhort, in blind admiration of their beautiful appearance, inſtead of turning their attentive minds to the adoration of that inviſible intelligence by whom they were created. The Jews had a vain conceit, founded perhaps on a miſunderſtanding of this text, that God had diſtributed the nations of the world under the government of ſeveral ſtars, and thoſe ſtars under the dominion of ſeveral angels; but that they alone were under the immediate government of God himſelf, and not ſubject to any planet. Had this been the caſe, it would, in a great meaſure, have excuſed the idolatry of the heathens, in directing their worſhip towards the celeſtial luminaries, as the temples of their divinities. And, indeed, there is reaſon to think that ſome ſuch notion did prevail among many of them. But the Jewiſh religion teaches a very contrary doctrine, namely, that the ſame Jehovah, who was God of the Jews, was alſo the God, and Sovereign of the whole earth.

20 *Out of the iron furnace.*] This expreſſes the moſt cruel ſervitude, wherein God ſuffered them to be tried, as metal in an iron furnace.

24 *For the Lord thy God is a conſuming fire.*] That is, The Lord thy God is inflexibly juſt in puniſhing the contemners of his laws: who, from the rectitude of his nature, will be as far from letting moral evils paſs with impunity, as fire is from not conſuming its proper fuel.

26 *I call heaven and earth to witneſs.*] A figurative and animated expreſſion, whereby he in a manner conjures them, by all that is ſacred in heaven and in earth, not to incur thoſe evils which await their diſobedience.

31 (For the Lord thy God *is* a merciful God;) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers, which he ſware unto them.

32 For aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and *aſk* from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it.

33 Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live?

34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, by temptations, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

35 Unto thee it was ſhewed, that thou mighteſt know that the Lord he *is* God: *there is* none elſe beſides him.

36 Out of heaven he made thee to hear his voice, that he might inſtruct thee: and upon earth he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire.

37 And becauſe he loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight with his mighty power out of Egypt;

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this *day*, and conſider *it* in thine heart, that the Lord he *is* God in heaven above, and upon the earth beneath: *there* is none elſe.

40 Thou ſhalt keep therefore his ſtatutes, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayeſt prolong *thy* days upon the earth which the Lord thy God giveth thee, for ever.

41 ¶ Then Moſes ſevered three cities on this ſide Jordan, toward the ſun-riſing;

42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in times paſt; and that fleeing unto one of theſe cities he might live:

43 *Namely*, Bezer in the wilderneſs, in the plain-country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Baſhan, of the Manaſſites.

44 ¶ And this *is* the law which Moſes ſet before the children of Iſrael.

45 Theſe *are* the teſtimonies, and the ſtatutes, and the judgments, which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt;

46 On this ſide Jordan in the valley over againſt Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael ſmote, after they were come forth out of Egypt:

47 And they poſſeſſed his land, and the land of Og king of Baſhan, two kings of the Amorites, which *were* on this ſide Jordan, toward the ſun-riſing;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon.

49 And all the plain on this ſide Jordan eaſtward, even unto the ſea of the plain, under the ſprings of Piſgah.

CHAP. V.

1 The covenant in Horeb. 6 The ten commandments. 22 At the people's requeſt Moſes receiveth the law from God.

AND Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ſtatutes, and judgments which I ſpeak in your ears this day, that ye may learn them, and keep and do them.

2 The Lord our God made a covenant with us in Hore[illegible]

3 The Lord made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The Lord talked with you face to face in the mount out of the midſt of the fire,

5 (I ſtood between the Lord and you at that time, to ſhew you the word of the Lord; for ye were afraid by reaſon of the fire, and went not up into the mount) ſaying,

6 ¶ I *am* the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage.

7 Thou ſhalt have none other Gods before me.

8 Thou ſhalt not make thee *any* graven image, *or* any likeneſs *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou ſhalt not bow down thyſelf unto them, nor ſerve them: for I the Lord thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And ſhewing mercy unto thouſands of them that love me and keep my commandments.

11 Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold *him* guiltleſs that taketh his name in vain.

12 Keep the ſabbath-day to ſanctify it, as the Lord thy God hath commanded thee.

13 Six days ſhalt thou labour, and do all thy work:

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32 *For aſk now of the days that are paſt.*] Turn over the annals of the whole world, from one end to the other, and ſearch whether thou canſt find any thing like to that which God hath done for you.

36 *Upon earth he ſhewed thee his great fire.*] Some rays or glimpſes of that tranſcendent brightneſs with which he is ſaid to clothe himſelf, and which ſhines out in all its glory to the ſaints in heaven.

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48 *Even unto mount Sion, which is Hermon.*] This was not that mount Sion which was afterwards ſo famous, when David made it his royal ſeat; for that was on the other ſide Jordan; but it is probably a contraction of Sirion, the name given to Hermon by the Sidonians.

Commentary and Notes on Chapter V.

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14 But the ſeventh day *is* the ſabbath of the Lord thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattle, nor the ſtranger that *is* within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou.

15 And remember that thou waſt a ſervant in the land of Egypt, and *that* the Lord thy God brought thee out thence, through a mighty hand and by a ſtretched out arm: therefore the Lord thy God commanded thee to keep the ſabbath-day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, that it may go well with thee, in the land which the Lord thy God giveth thee.

17 Thou ſhalt not kill.

18 Neither ſhalt thou commit adultery.

19 Neither ſhalt thou ſteal.

20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

21 Neither ſhalt thou deſire thy neighbour's wife, neither ſhalt thou covet thy neighbour's houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbour's.

22 ¶ Theſe words the Lord ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, and of the thick darkneſs, with a great voice, and he added no more; and he wrote them in two tables of ſtone, and delivered them unto me.

23 And it came to paſs when ye heard the voice out of the midſt of the darkneſs (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders.

24 And ye ſaid, Behold, the Lord our God hath ſhewed us his glory, and his greatneſs, and we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he liveth.

25 Now therefore why ſhould we die for this great fire will conſume us. If we hear the voice of the Lord our God any more, then we ſhall die.

26 For who *is there of* all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived?

27 Go thou near, and hear all that the Lord our God ſhall ſay; and ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee, and we will hear *it*, and do *it*.

28 And the Lord heard the voice of your words, when ye ſpeak unto me; and the Lord ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken.

29 O that there were ſuch an heart in them that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go, ſay to them, Get you into your tents again.

31 But as for thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it.

32 Ye ſhall obſerve to do therefore as the Lord your God hath commanded you: you ſhall not turn aſide to the right hand or to the left.

33 You ſhall walk in all the ways which the Lord your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye ſhall poſſeſs.

CHAP. VI.

1 *The end of the law is obedience:* 3 *An exhortation thereto.*

NOW theſe *are* the commandments, the ſtatutes, and the judgments, which the Lord your God commanded to teach you, that ye might do *them* in the land whither ye go to poſſeſs it:

2 That thou mighteſt fear the Lord thy God, to keep all his ſtatutes, and his commandments which I command thee; thou, and thy ſon, and thy ſon's ſon, all the days of thy life, and that thy days may be prolonged.

3 ¶ Hear therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may increaſe mightily, as the Lord God of thy fathers hath promiſed thee, in the land that floweth with milk and honey.

4 Hear,

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15 *And remember that thou waſt a ſervant in the land of Egypt.*] To move thy compaſſion towards ſervants, and to make thee freely indulge them in a ſeventh day's reſt, remember thine own condition in Egypt, and how hardly thou thought thyſelf dealt by, when no reſt from thy labour was allowed thee.

16 *That it may go well with thee.*] Theſe words are added to what we meet with in Exod. xx. 12, as a farther motive to obedience; and we find the apoſtle taking notice of it, Eph. vi. 3. The amount of the promiſe is this, the neglect of our duty to parents, who under God, have the neareſt and deareſt relation to us, will be an inlet to all thoſe vices; and conſequently the occaſion of all thoſe divine judgments, which muſt end in ſhortening the lives of men, and bringing deſtruction upon the nation. As, on the contrary, the careful obſervance of it tends to the growth of all that virtue and regularity, which will ſecure to you the favour of God, and a long and happy enjoyment of all the bleſſings of the Land of Promiſe.

29 *O that there were ſuch an heart in them*, &c.] God was pleaſed with the preſent diſpoſition of fear and reverence which they expreſſed towards his Divine Majeſty, and, after the manner of men, expreſſes a moſt earneſt deſire that the ſame good diſpoſition might always continue, that they might be influenced thereby to a ſteady adherence to their duty, and ſo both they and their poſterity might reap all the bleſſings promiſed to a rational and pious obedience. This expreſſion denotes, that men's compliance with their duty and the happineſs which thence ariſes to them, are things highly pleaſing and acceptable to God, the moſt ſincere lover of ſouls. From theſe and the like texts of ſcripture, ſome are apt to reaſon with themſelves, that if God be ſo deſirous of men's reformation, why does he not bring it about by his almighty power? But though God could eaſily over-rule the liberty of man's will and choice, and reſtrain them from doing any thing but what is good; yet it is not conſonant to wiſdom that his power ſhould be exerted this way, becauſe it would entirely deſtroy all the morality of men's actions, and take away the very nature of virtue and vice. Should God make uſe of the irreſiſtible influence of his power upon free agents, their operations, how regular they might be, could no more be denominated virtuous, than the movements of a watch or clock. So far is it therefore from being unworthy of God to forbear exerting his irreſiſtible power upon moral agents, that, on the contrary, it would be altogether unworthy of him to exerciſe that power; becauſe it would be to ſubvert his whole deſign, in creating rational and intelligent beings. Moral agents, muſt be influenced by moral motives, by reaſon and argument, by perſuaſion and conviction, by hopes and fears.

Commentary and Notes on Chapter VI.

3 *Obſerve to do it.*] The proper tranſlation would have been, Obſerve to do *them*, viz. the commandments, ſtatutes, &c.

31 (For the Lord thy God *is* a merciful God;) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers, which he ſware unto them.

32 For aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and *aſk* from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it.

33 Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live?

34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, by temptations, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

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CHAP. V.

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *At the people's requeſt Moſes receiveth the law from God.*

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Commentary and Notes on Chapter VI.

3 *Obſerve to do it.*] The proper tranſlation would have been, Obſerve to do *them*, viz. the commandments, ſtatutes, &c.

4 Hear, O Iſrael, The Lord our God *is* one Lord.

5 And thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might.

6 And theſe words which I command thee this day, ſhall be in thine heart.

7 And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

8 And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes.

9 And thou ſhalt write them upon the poſts of thy houſe, and on thy gates.

10 And it ſhall be when the Lord thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee great and goodly cities, which thou buildeſt not,

11 And houſes full of all good *things*, which thou filledſt not, and wells digged, which thou diggedſt not, vineyards and olive-trees, which thou plantedſt not, when thou ſhalt have eaten, and be full;

12 *Then* beware leſt thou forget the Lord which brought thee forth out of the land of Egypt, from the houſe of bondage.

13 Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name.

14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you;

15 (For the Lord thy God *is* a jealous God among you) leſt the anger of the Lord thy God be kindled againſt thee, and deſtroy thee from off the face of the earth.

16 Ye ſhall not tempt the Lord your God, as ye tempted *him* in Maſſah.

17 Ye ſhall diligently keep the commandments of the Lord your God, and his teſtimonies, and his ſtatutes which he hath commanded thee.

18 And thou ſhalt do *that which is* right and good in the ſight of the Lord: that it may be well with thee, and that thou mayeſt go in and poſſeſs the good land which the Lord ſware unto thy fathers:

19 To caſt out all thine enemies from before thee, as the Lord hath ſpoken.

20 *And* when thy ſon aſketh thee in time to come, ſaying, What *mean* the teſtimonies, and the ſtatutes, and the judgments which the Lord our God hath commanded you?

21 Then thou ſhalt ſay unto thy ſon, We were Pharaoh's bond-men in Egypt; and the Lord brought us out of Egypt with a mighty hand:

22 And the Lord ſhewed ſigns and wonders, great and ſore, upon Egypt, upon Pharoah, and upon all his houſhold, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he ſware unto our fathers.

24 And the Lord commanded us to do all theſe ſtatutes, to fear the Lord our God, for our good always, that he might preſerve us alive, as *it is* at this day.

25 And it ſhall be our righteouſneſs, if we obſerve to do all theſe commandments before the Lord our God, as he hath commanded us.

CHAP. VII.

1 *All communion with the nations forbidden*, 4 *for fear of idolatry.*

WHEN the Lord thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, and hath caſt out many nations before thee, the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven nations greater and mightier than thou;

2 And when the Lord thy God ſhall deliver them before thee: thou ſhalt ſmite them, *and* utterly deſtroy them, thou ſhalt make no covenant with them, nor ſhew mercy unto them:

3 Neither

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4 *The Lord our God is one Lord.*] As polytheiſm was the great error of the world, the Jewiſh religion and laws were calculated to ſtrike at the root of that epidemical evil. Therefore the firſt and fundamental article of their creed is, That as there is but one ſupreme God, Jehovah, ſo he alone is to be the object of worſhip, in oppoſition to the many idols and falſe gods which were worſhipped by the heathen nations.

5 *And thou ſhalt love the Lord thy God with all thine heart*, &c.] This injunction follows, by juſt inference, from the principle laid down in the foregoing words, *The Lord our God is one Lord*, i. e. Jehovah, whom we adore, is the ſupreme God; therefore the object of thy ſupreme love and undivided affection: he is unrivalled in greatneſs, in goodneſs, in every thing amiable and adorable; therefore he has an unalienable right to our higheſt eſteem, our moſt exalted praiſe, our moſt profound veneration. We are to love God both with a perfection of parts and of degree: and it has been obſerved by ſome writers, that this text requires both theſe perfections. The perfection of parts is intimated in the enumeration of the heart, mind, ſoul, and ſtrength, unto which all rational faculties may be reduced. And the other perfection, namely, the perfection of degrees, is denoted by the word *all*, which is added to heart, ſoul, mind, and ſtrength. Dr. Clarke obſerves, that though theſe words are ſometimes uſed promiſcuouſly, yet, when they are put together in order, they ſeem intended to expreſs the requiſite circumſtances of that obedience, which is the proper evidence of our love to God. For firſt, our love to God muſt be ſincere, which is expreſſed by *loving him with all our heart.* 'Tis not the external action only, but the inward affection of the mind, which influences a man's actions in ſecret as well as in publick. Secondly, Our obedience muſt be univerſal, which is expreſſed by *loving God with all our ſoul*, or with our whole ſoul. He does not love God, in the ſcripture ſenſe, who obeys him in ſome inſtances, and not in all. Thirdly, Our obedience muſt be conſtant and perſevering in time, as well as univerſal in its extent, we muſt *love God with all our ſtrength*, perſevering in our duty without fainting; for *he that endureth to the end ſhall be ſaved.* Fourthly, Our obedience to God muſt be willing and chearful: we muſt *love him with all our mind*, We ſhould imitate the angels in rejoicing to execute the Divine Commands, and, with our bleſſed Saviour, account it our meat and drink to do the will of our Heavenly Father. This is the true ſcripture definition of love to God; and ſo Moſes himſelf explains it, ch. x. 12. xi. 1.

9 *Thou ſhalt write them upon the poſts of thy houſe, and on thy gates.*] Some wrote them on little rolls, which they faſtened to their gates; others encloſed them in a caſe, which they faſtened to the gate, or put into a hole in the wall; on this place the devotees laid their hands as often as they went out, and ſaid, *The Lord preſerve my going out, and my coming in.* Lamy.

13 *Thou---ſhalt ſwear by his name.*] The generality of commentators take the ſenſe to be, that, in taking an oath, they were only to ſwear by Jehovah, never by any of the gods of the heathens, which would have been an acknowledgement of their divinity. But, by comparing other paſſages, the meaning ſeems rather to be, that they were to be ſtedfaſt in the worſhip of the true God, and in profeſſing that religion which he had inſtituted, Thus *to ſwear to the Lord of hoſts*, is to profeſs the true religion, Iſaiah xix. 18. So Pſ. lxiii. 11, *every one that ſweareth by him*, means every worſhipper of the true God.

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2 *Thou ſhalt ſmite them, and utterly deſtroy them.*] That is, in caſe they continue obſtinate in their idolatry, they are to be deſtroyed as a nation or body politic. But if they forſook their idolatry, and became

3 Neither ſhalt thou make marriages with them: thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon.

4 For they will turn away thy ſon from following me, that they may ſerve other gods: ſo will the anger of the Lord be kindled againſt you, and deſtroy thee ſuddenly.

5 But thus ſhall ye deal with them; ye ſhall deſtroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou *art* an holy people unto the Lord thy God: the Lord thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that *are* upon the face of the earth.

7 The Lord did not ſet his love upon you, nor chuſe you, becauſe ye were more in number than any people (for ye *were* the feweſt of all people.)

8 But becauſe the Lord loved you, and becauſe he would keep the oath that he had ſworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the houſe of bond-men from the hand of Pharaoh king of Egypt.

9 Know therefore that the Lord thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations;

10 And repayeth them that hate him, to their face, to deſtroy them: he will not be ſlack to him that hateth him, he will repay him to his face.

11 Thou ſhalt therefore keep the commandments, and the ſtatutes, and the judgments, which I commanded thee this day, to do them.

12 ¶ Wherefore it ſhall come to paſs, if ye hearken to theſe judgments, and keep and do them; that the Lord thy God ſhall keep unto thee the covenant, and the mercy, which he ſware unto thy fathers.

13 And he will love thee, and bleſs thee, and multiply thee: he will alſo bleſs the fruit of thy womb, the fruit of thy land, thy corn, and thy wine, and thine oil, the increaſe of thy kine, and the flocks of thy ſheep, in the land which he ſware unto thy fathers to give thee.

14 Thou ſhalt be bleſſed above all people: there ſhall not be a male or female barren among you, or among your cattle.

15 And the Lord will take away from thee all ſickneſs, and will put none of the evil diſeaſes of Egypt (which thou knoweſt) upon thee; but will lay them upon all *them* that hate thee.

16 And thou ſhalt conſume all the people which the Lord thy God ſhall deliver thee, thine eyes ſhall have no pity upon them: neither ſhalt thou ſerve their gods, for that *will be* a ſnare unto thee.

17 If thou ſhalt ſay in thine heart, Theſe nations *are* more than I, how can I diſpoſſeſs them?

18 Thou ſhalt not be afraid of them: *but* ſhalt well remember what the Lord thy God did unto Pharoah, and unto all Egypt.

19 The great temptations which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched out arm, whereby the Lord thy God brought thee out: ſo ſhall the Lord thy God do unto all the people of whom thou art afraid.

20 Moreover, the Lord thy God will ſend the hornet among them, until they that are left and hide themſelves from thee, be deſtroyed.

21 Thou ſhalt not be afrighted at them: for the Lord thy God *is* among you, a mighty God and terrible.

22 And the Lord thy God will put out thoſe nations before thee by little and little: thou mayeſt not conſume them at once, leſt the beaſt of the field increaſe upon thee.

23 But the Lord thy God ſhall deliver them unto thee, and ſhall deſtroy them with a mighty deſtruction, until they be deſtroyed.

24 And he ſhall deliver their kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able to ſtand before thee, until thou have deſtroyed them.

25 The graven images of their gods ſhall ye burn with fire: thou ſhalt not deſire the ſilver or gold *that is* on them, nor take *it* unto thee, leſt thou be ſnared therein: for it *is* an abomination to the Lord thy God.

26 Neither ſhalt thou bring an abomination into thy houſe, leſt thou be a curſed thing like it: *but* thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it, for it *is* a curſed thing.

CHAP. VIII.

An exhortation to obedience in regard of God's dealing with them.

ALL the commandments which I command thee this day ſhall ye obſerve to do, that ye may live, and multiply, and go in and poſſeſs the land which the Lord ſware unto your fathers.

2 And

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came converts to the true religion, they would then be what God required them to be, penitents, and proper objects of mercy. For this is a rule laid down in ſcripture, and founded in reaſon: *At what inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to deſtroy it, if that nation, againſt whom I have pronounced, turn from the evil, I will repent of the evil that I thought to do unto them,* Jer. xviii. 7, 8.

7 *The Lord did not ſet his love upon you,* &c.] To preſerve you from pride, and a conceit of your own greatneſs, know, that it is not your numbers, nor your ſtrength, nor your external grandeur, that God now does or ever will regard you for, it was not any qualification of your own, that induced him to confer theſe ſingular privileges upon you; for the promiſe of them was made to your forefathers, Abraham, and Iſaac, and Jacob, when they were a ſmall family, and lived in mean circumſtances. But it was the eminent virtues of thoſe your anceſtors, and the completion of the promiſes made to them, to which you are indebted for all the diſtinguiſhing bleſſings of your nation.

17 *If thou ſhalt ſay in thine heart, Theſe nations are more than I,* &c.] If the length and tedioușneſs of the Canaanitiſh war, if the ſtrength of their fortreſſes, the number and valour of their ſoldiery, ſhould damp the courage of any Iſraelite, and make him diffident of ſucceſs, let it for ever baniſh all ſuch fear, to remember the miraculous arm of God, that reſcued you from Egypt; the power that laid flat before you the mightieſt monarch in thoſe parts, and that you are ſtill fighting under the ſame Divine Providence, which nothing can reſiſt.

20 *Moreover, the Lord thy God will ſend the hornet among them.*] God has irrevocably decreed you to be the inſtrument of his providence, in rooting out theſe incurable idolaters, now ripe for deſtruction: and thoſe of them who by flight eſcape your ſword, ſhall be deſtroyed by wild beaſts, or ſtung to death by venomus inſects.

2 And thou ſhalt remember all the way which the Lord thy God led thee theſe forty years in the wilderneſs, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldſt keep his commandments or no.

3 And he humbled thee and ſuffered thee to hunger, and fed thee with manna (which thou kneweſt not, neither did thy fathers know) that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot ſwell theſe forty years.

5 Thou ſhalt alſo conſider in thine heart, that as a man chaſteneth his ſon *ſo* the Lord thy God chaſteneth thee.

6 Therefore thou ſhalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

7 For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that ſpring out of valleys and hills,

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive, and honey.

9 A land wherein thou ſhalt eat bread without ſcarceneſs, thou ſhalt not lack any *thing* in it, a land whoſe ſtones *are* iron, and out of whoſe hills thou mayeſt dig braſs.

10 When thou haſt eaten, and art full, then thou ſhalt bleſs the Lord thy God, for the good land which he hath given thee.

11 Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgements, and his ſtatutes, which I command thee this day:

12 Leſt *when* thou haſt eaten and art full, and haſt built goodly houſes, and dwelt *therein*,

13 And *when* thy herds and thy flocks multiply, and thy ſilver and thy gold is multiplied, and all that thou haſt is multiplied;

14 Then thine heart be lifted up, and thou forgot the Lord thy God (which brought thee forth out of the land of Egypt, from the houſe of bondage;

15 Who led thee through that great and terrible wilderneſs, *wherein were* fiery ſerpents, and ſcorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderneſs, with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end:)

17 And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth.

18 But thou ſhalt remember the Lord thy God: for *it is* he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, as *it is* this day.

19 And it ſhall be, if thou do at all forget the Lord thy God, and walk after other gods, and ſerve them, and worſhip them, I teſtify againſt you this day, that ye ſhall ſurely periſh;

20 As

Commentary and Notes on Chapter VIII.

3 *That he might make thee know, that man doth not live by bread alone, but by every word,* &c.] He ſupplied your wants by his miraculous hand, to convince you, that the ſuſtenance and preſervation of your life is not owing to mere bread, or ordinary food, but to the word or power of God, and to any thing that he ſhall pleaſe to appoint to be the means of your nouriſhment.

4 *Thy raiment waxed not old upon thee.*] The common interpretation of theſe words is, that by a conſtant miracle, their clothes did not ſo much as decay, nor their feet ſwell, or, as ſome render it, grow callous by ſo long travelling in hot and ſtony places. And the Jews, to increaſe the miracle, add, that their clothes and ſhoes ſtill enlarged as their bodies grew bigger. But Le Clerc thinks it hardly to be imagined, that Moſes, whoſe principal intention was to record the miracles which God wrought for the Iſraelites in the wilderneſs, would have mentioned this ſo tranſiently, and as it were by the bye, eſpecially as it appears to have been one of the greateſt of them all: for there muſt have been as many miracles wrought as there were perſons in the camp, and that not only one, but daily, for the ſpace of forty years. And if we add to this, that their clothes grew in proportion to their ſtature, as they muſt have done, unleſs they had more coats than one a-piece, a greater miracle can hardly be conceived. He obſerves farther, that God never works miracles, but when they are quite neceſſary; but here is one of the greateſt miracles without any neceſſity at all: for, as it appears from Numb. chap. vii. and ix. that the Iſraelites had flocks of ſheep and goats, and were not ignorant of the art of weaving, as may be gathered from the curious work of the tabernacle; and as nothing hindred them from trafficking with their Arabian neighbours, it is evident they might have been ſupplied with clothes in a natural way, either by making or purchaſing them. It is therefore as reaſonable to believe that God would have fed the Iſraelites with manna after their ſettlement in Canaan, as that he would have preſerved their clothes from decay, during their abode in the wilderneſs, when there was no neceſſity for their being cothed by miracle. He therefore explains Moſes's words thus: *thy raiment waxed not old upon thee:* that is, Providence has been ſo liberal in ſupplying your wants in this deſert land, that you have never, through poverty, been obliged to let your clothes wax old upon you, but have always been ſupplied with new before the old was worn out. I ſhall only obſerve farther, that this interpretation is not peculiar to Le Clerc, for other authors of great reputation eſpouſed it before him.

9 *Whoſe ſtones are iron.*] That is, the iron mines are as plentiful as quarries of ſtone in other places.

And out of whoſe hills thou mayeſt dig braſs.] That is, copper, of which braſs is made.

10 *When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God.*] Hence the Jews have made it a general rule, that *every one bleſs God at their meals:* and a very commendable rule it is; for what can be more reaſonable than thankfully to acknowledge God the giver of all good? and what time more proper to make this acknowledgement, than when his bounty has ſatisfied our hunger and quenched our thirſt? And ſurely it muſt fill every virtuous breaſt with concern, to ſee this pious practice of antiquity, delivered down to us from our religious anceſtors, now growing obſolete, and almoſt out of faſhion.

14 *Then thine heart be lifted up, and thou forget the Lord thy God.*] We ſhould always be careful to guard againſt the too often fatal effects of affluent proſperity; for when every thing about us is gay, and wears a ſmiling aſpect, we are too apt to be careleſs and inconſiderate, and to be diverted by pleaſure from greater and more important concerns. And when the mind is thus weakened and diſſolved, it is no wonder if men pride themſelves in their riches as their ultimate happineſs; and, for want of reflecting on the inſtability of all human affairs, think themſelves ſelf-ſufficient, and loſe that juſt ſenſe which they ought to have of the ſovereignty of their Maker, and their abſolute and neceſſary dependance upon him.

15 *Fiery ſerpents.*] See Num. xxi. 6.

The rock of flint.] Dr. Shaw obſerves, that the *rock of Meribah*, which has continued down to this day, without the leaſt injury from time or acccidents, and is in ſcripture called *the rock of flint*, may, from its purple or reddiſh colour, be more properly rendered, *the rock of amethiſt*, or *granate rock* It is about ſix yards ſquare, lying looſe near the middle of the valley of *Rephidim*, and ſeems to have been formerly a cliff of mount Sinai, which hangs, in a variety of precipices, all over this valley. *The ſtream which flowed withal*, (Pſ. lxxviii. 20.) has hollowed acroſs one corner of this rock a channel about two inches deep, and twenty wide; in this channel there are a great number of holes four or five inches deep, the plain tokens of their having been formerly ſo many fountains.

16 *Do thee good at thy latter end.*] That is, with reſpect to thy *future ſtate*; which muſt be the meaning, if the generation of men that died in the wilderneſs, or any of them be included in the merciful intention here declared. And can we think they were not? If the forbidding them an entrance into the land of Canaan muſt be ſuppoſed to ſhut them out of heaven, Moſes himſelf was then excluded from it. *Peters on Job.* p. 296.

20 As the nations which the Lord deſtroyeth before your face, ſo ſhall ye periſh; becauſe ye would not be obedient unto the voice of the Lord your God.

CHAP. IX.

1 *Moſes diſſuadeth them from the opinion of their own righteouſneſs, by rehearſing their ſeveral rebellions.*

HEAR O Iſrael: Thou art to paſs over Jordan this day, to go in to poſſeſs nations greater and mightier than thyſelf, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom thou knoweſt, and *of whom* thou haſt heard *ſay*, Who can ſtand before the children of Anak!

3 Underſtand therefore this day, that the Lord thy God *is* he which goeth over before thee, *as* a conſuming fire: he ſhall deſtroy them and he ſhall bring them down before thy face: ſo ſhalt thou drive them out, and deſtoy them quickly, as the Lord hath ſaid unto thee.

4 Speak not thou in thine heart, after that the Lord thy God hath caſt them out from before thee, ſaying, For my righteouſneſs the Lord hath brought me in to poſſeſs this land: but for the wickedneſs of theſe nations the Lord doth drive them out from before thee.

5 Not for thy righteouſneſs, or for the uprightneſs of thine heart doſt thou go to poſſeſs their land: but for the wickedneſs of theſe nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord ſware unto thy fathers, Abraham, Iſaac, and Jacob.

6 Underſtand therefore, that the Lord thy God giveth thee not this good land to poſſeſs it for thy righteouſneſs: for thou *art* a ſtiff-necked people.

7 ¶ Remember, *and* forget not how thou provokedſt the Lord thy God to wrath in the wilderneſs: from the day thou didſt depart out of the land of Egypt until ye came unto this place, ye have been rebellious againſt the Lord.

8 Alſo in Horeb ye provoked the Lord to wrath, ſo that the Lord was angry with you, to have deſtroyed you.

9 When I was gone up into the mount to receive the tables of ſtone, *even* the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 And the Lord delivered unto me two tables of ſtone written with the finger of God, and on them *was written* according to all the words which the Lord ſpake with you in the mount out of the midſt of the fire, in the day of the aſſembly.

11 And it came to paſs at the end of forty days and forty nights, *that* the Lord gave me the two tables of ſtone, *even* the tables of the covenant.

12 And the Lord ſaid unto me, Ariſe, get thee down quickly from hence: for thy people which thou haſt brought forth out of Egypt have corrupted *themſelves:* they are quickly turned aſide out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the Lord ſpake unto me, ſaying, I have ſeen this people, and behold, it *is* a ſtiff-necked people:

14 Let me alone, that I may deſtroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had ſinned againſt the Lord your God *and* had made you a molten calf: ye had turned aſide quickly out of the way which the Lord had commanded you.

17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes.

18 And I fell down before the Lord, as at the firſt, forty days and forty nights: I did neither eat bread nor drink water, becauſe of all your ſins which ye ſinned, in doing wickedly in the ſight of the Lord, to provoke him to anger.

19 (For I was afraid of the anger and hot diſpleaſure wherewith the Lord was wroth againſt you, to deſtroy you) But the Lord hearkened unto me at that time alſo.

20 And the Lord was very angry with Aaron to

Commentary and Notes on Chapter IX.

1 *Hear, O Iſrael,* &c.] Moſes having cautioned them againſt that pride and vanity which external bleſſings and privileges are too apt to produce in weak minds he proceeds to tell them, that this would be one of the firſt miſcarriages they would be in danger of, when they had acquired poſſeſſion of a ſtrong and extenſive country, and became victorious over a people that had long been famous for war, and terrible, even to a proverb, for ſtrength and magnitude of body He therefore exhorts them to ſettle fully in their minds, this important truth, that not they but God was to prove the conqueror of theſe enemies, and to his divine power alone they were to attribute the ſucceſſes of every gradual attempt they made upon them.

5 *Not for thy righteouſneſs, — but for the wickedneſs of theſe nations,* &c.] Though the Canaanites were expelled for their national wickedneſs, it does not follow that the Iſraelites were ſettled in their room for their virtue: for God often chaſtiſes the wicked by means of others who are fully as wicked as they. And indeed it appears, from the ſacred hiſtory, that the Iſraelites, either in Egypt or Arabia, had no claim on the ſcore of their morality, to be the peculiar favourites of heaven. So that God's diſtinguiſhing the Jews from other nations, by beſtowing upon them ſeveral national privileges, was a matter of mere favour, an effect of that generous benevolence which God exerciſes towards all his creatures, in ſuch various inſtances as his wiſdom judges to be moſt conducive to promote the good of the whole. In conſequence of which he diſpenſes different privileges to different ſtates and nations; to ſome riches, to ſome empire, to ſome arts and knowledge, to others a purer form of worſhip; and according to the uſe or abuſe they make of theſe talents, they are puniſhed or rewarded.

6 *For thou art a ſtiff-necked people.*] They were ſo far from being righteous, that they were very refractory and obſtinate to all the motives both of mercy and judgment which Providence exerciſed towards them.

8 *Alſo in Horeb ye provoked the Lord.*] It ſhould have been rendered, *Even in Horeb,* &c. for there is an emphaſis in this; even when they had newly received the law, with ſuch viſible repreſentations of the Divine Majeſty, with whom they were juſt entered into covenant, yet they ſo ſhamefully revolted from him, that he thought to have deſtroyed them, Exod. xxii. 7, 10.

14 *Let me alone.*] Deſiſt from all prayers and interceſſion in their behalf.

16 *Ye had turned aſide quickly.*] He might well ſay quickly, for it was only a few weeks before, that God had commanded them with his own mouth, not to worſhip any graven image, and immediately after commanded Moſes to repeat this precept particularly to them, *not to make them gods of ſilver, or gods of gold.*

to have deſtroyed him: and I prayed for Aaron alſo the ſame time.

21 And I took your ſin, the calf which ye had made, and burnt it with fire, and ſtamped it, *and* ground *it* very ſmall, *even* until it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the mount.

22 And at Taberah, and at Maſſah, and at Kibroth-hattaavah, ye provoked the Lord to wrath.

23 Likewiſe when the Lord ſent you from Kadeſh-barnea, ſaying, Go up and poſſeſs the land which I have given you; then you rebelled againſt the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice.

24 You have been rebellious againſt the Lord from the day that I knew you.

25 Thus I fell down before the Lord forty days and forty nights, as I fell down *at the firſt*; becauſe the Lord had ſaid he would deſtroy you.

26 I prayed therefore unto the Lord, and ſaid, O Lord God, deſtroy not thy people, and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a mighty hand.

27 Remember thy ſervants, Abraham, Iſaac, and Jacob; look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin:

28 Leſt the land whence thou broughteſt us out, ſay, Becauſe the Lord was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs.

29 Yet they *are* thy people, and thine inheritance, which thou broughteſt out by thy mighty power, and by thy ſtretched-out arm.

CHAP. X.

1 *God's mercy in reſtoring the two tables.* 12 *An exhortation to obedience.*

AT that time the Lord ſaid unto me, Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the firſt tables which thou breakeſt, and thou ſhalt put them in the ark.

3 And I made an ark *of* ſhittim-wood, and hewed two tables of ſtone like unto the firſt, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the firſt writing, the ten commandments, which the Lord ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly; and the Lord gave them unto me.

5 And I turned myſelf and came down from the mount, and put the tables in the ark which I had made, and there they be, as the Lord commanded me.

6 ¶ And the children of Iſrael took their journey from Beeroth of the children of Jaakan, to Moſera: there Aaron died, and there he was buried; and Eleazar his ſon miniſtered in the prieſt's office in his ſtead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the Lord ſeparated the tribe of Levi, to bear the ark of the covenant of the Lord, to ſtand before the Lord to miniſter unto him, and to bleſs in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: the Lord *is* his inheritance, according as the Lord thy God promiſed him.

10 And I ſtayed in the mount, according to the firſt time, forty days and forty nights: and the Lord hearkened unto me at that time alſo, *and* the Lord would not deſtroy thee.

11 And the Lord ſaid unto me, Ariſe, take *thy* journey before the people, that they may go in and poſſeſs the land which I ſware unto their fathers to give unto them.

12 ¶ And

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21 *And I took your ſin.*] That is, the effect of your ſin, the calf which you had made: a metonomy.

22 *And at Taberah,* &c.] Would to God, that even this were all I could tax you with, though ſurely enough, of itſelf alone, to mortify and humble you! But remember what paſſed at Taberah, Maſſah, Kibroth and Kadiſh, the three former of which have their names as a memorial either of your ſin or puniſhment. And in fine, what hath been the behaviour of your nation during the whole courſe of your travels! A ſeries of diſcontent, riot, and rebellion againſt God and his miniſter.

25 *Thus I fell down before the Lord forty days,* &c.] Having mentioned theſe inſtances of their perverſe diſpoſition, he returns to what he had begun to ſay, ver. 18, concerning his interceſſion with God for a pardon, which he could not obtain without long and great importunity: and the amount of what he ſays in this and the following verſes is as follows: After all this, will you ever dare to imagine you owe your paſt preſervation, and your future ſettlement in the promiſed land, to any national merit or goodneſs in Iſrael above other people? Surely no; had not God been pleaſed to overlook your provocations, out of regard to the earneſt and repeated petitions I made and the humble repreſentations of the relation you had to your eminent anceſtors, Abraham, Iſaac, and Jacob, the infinite pity of loſing all the effects of what he had already done for your covenanted nation, and the ill conſtruction the idolatrous countries around us would put upon it, to the diſparagement of the Divine power, and confirming them in their impiety; in a word, had it not been more out of reſpect to the Divine honour, with relation to others, than any value for you, there had been an utter end of you, and all your proſpect of the promiſed Canaan.

Commentary and Notes on Chapter X.

6 *And the children of Iſrael took their journey from Beeroth of the children of Jaakan, to Moſera: there Aaron died.*] This paſſage has been thought contradictory to two other accounts in the Hebrew text, (Numb. xx. 28. and xxxiii. 38.) both which agree in declaring that Aaron died on mount Hor, *the ſeventh ſtation from Moſeroth.* The learned and ingenious Mr. Kennicott ſays, this is a corruption in the Hebrew Pentateuch, which probably happened very early, at leaſt before the Greek verſion was made. His words are theſe; "The reader will be pleaſed to find, that the Samaritan text "and its verſion have delivered down the genuine and conſiſtent "words of Moſes in all particulars; for they have preſerved the "many words which have been careleſsly omitted in the Hebrew; "and they read in the following manner:" *And the children of Iſrael journeyed from Moſeroth, and pitched in Bene-Jaakan; from thence they journeyed, and pitched in Hagidgad: from thence they journeyed, and pitched in Jotbathah, a land of rivers of waters: from thence they journeyed, and pitched in Ebronah: from thence they journeyed, and pitched in Ezion gaber: from thence they journeyed, and pitched in the wilderneſs of Zin, which is Kadeſh: from thence they journeyed, and pitched in mount Hor: and there Aaron died,* &c. All this is conſiſtent and agreeable to the account in Numb. xxxiii. 31. &c. which ſee.

12 ¶ And now, Iſrael, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him and to ſerve the Lord thy God with all thy heart and with all thy ſoul,

13 To keep the commandments of the Lord, and his ſtatutes, which I command thee this day for thy good?

14 Behold, the heaven, and the heaven of heavens, *is* the Lord's thy God, the earth, *alſo* with all that therein *is*.

15 Only the Lord hath a delight in thy fathers to love them, and he choſe their ſeed after them, *even* you above all people, as *it is* this day.

16 Circumciſe therefore the foreſkin of your heart, and be no more ſtiff-necked.

17 For the Lord your God *is* God of gods, and Lord of Lords, a great God, a mighty, and a terrible, which regardeth not perſons, nor taketh reward.

18 He doth execute the judgement of the fatherleſs and widow, and loveth the ſtranger, in giving him food and raiment.

19 Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

20 Thou ſhalt fear the Lord thy God: him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name.

21 He *is* thy praiſe, and he *is* thy God, that hath done for thee theſe great and terrible things which thine eyes have ſeen.

22 Thy fathers went down into Egypt with threeſcore and ten perſons; and now the Lord thy God hath made thee as the ſtars of heaven for multitude.

CHAP. XI.

1 *An exhortation to obedience.* 26 *A bleſſing and curſe is ſet before them.*

THEREFORE thou ſhalt love the Lord thy God, and keep his charge, and his ſtatutes, and his judgements, and his commandments alway.

2 And know you this day: for *I ſpeak* not with your children which have not known, and which have not ſeen the chaſtiſement of the Lord your God, his greatneſs, his mighty hand, and his ſtretched-out arm.

3 And his miracles, and his Acts, which he did in the midſt of Egypt, unto Pharoah the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horſes, and to their chariots; how he made the water of the Red-ſea to overflow them as they purſued after you, and *how* the Lord hath deſtroyed them unto this day;

5 And what he did unto you in the wilderneſs, until ye came into this place;

6 And what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben; how the earth opened her mouth, and ſwallowed them up, and their houſholds, and their tents, and all the ſubſtance that *was* in their poſſeſſion in the midſt of all Iſrael.

7 But your eyes have ſeen all the great acts of the Lord, which he did.

8 Therefore ſhall ye keep all the commandments which I command you this day, that ye may be ſtrong, and go in and poſſeſs the land whither ye go to poſſeſs it.

9 And that ye may prolong *your* days in the land which the Lord ſware unto your fathers to give unto them and to their ſeed, a land that floweth with milk and honey.

10 For the land whither thou goeſt to poſſeſs it *is* not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wateredſt *it* with thy foot, as a garden of herbs:

11 But the land whither ye go to poſſeſs it *is* a land of hills and valleys, *and* drinketh water of the rain of heaven;

12 A land which the Lord thy God careth for: the eyes of the Lord thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And

12, 13, *And now, Iſrael, what doth the Lord thy God require of thee,* &c.] This is the application of the foregoing diſcourſe: What now ought to be your behaviour, in return for ſo great a degree of pardoning mercy, that has reſtored you to ſuch bleſſed privileges of the divine covenant? Should not you conſider God as the object of your ſupreme love, reverence, and eſteem?

14 *Behold, the heaven, and the heaven of heavens,* &c.] The firſt heaven comprehends the atmoſphere, the ſpace illuminated by the ſun, moon, and ſtars, the ſecond of the *heaven of heavens*, all the glorious region in which the throne of God is placed. All theſe, ſays Moſes, are the work of God and his poſſeſſion, as well as this earth, and all the creatures that are in it.

16, 17, *Circumciſe therefore the foreſkin of your heart,* &c.] Would you therefore recommend yourſelves to the favour of God, you muſt not ſatisfy yourſelves with the obſervance of external rights and ceremonies, or with the mere outward badge of God's church and people; but your chief aim muſt be to attain thoſe inward diſpoſitions of mind, and to reform thoſe ſinful affections that are intended by circumciſion and other external ordinances, for Jehovah, your God, is equally the God of all mankind, the moſt righteous judge of men, who will not connive at your ſins becauſe you are circumciſed, nor be bribed by any ſacrifice to overlook your wickedneſſes; nor, on the contrary, will he reject thoſe who ſerve him in ſincerity, tho' they be not Jews.

18 *He doth execute the judgement of the fatherleſs and widow.*] He is ſo far from diſregarding thoſe who are deſtitute of worldly friends, that he takes their caſe under his immediate cognizance, and is particularly diſpleaſed with thoſe who injure and oppreſs them.

And loveth the ſtranger, in giving him food and raiment.] The providence of God, which extends to all, is eſpecially provident for the ſtrangers, by recommending hoſpitality, and bleſſing the earth in ſuch a manner, that the fruits of it are not only ſufficient for the inhabitants, but alſo enough for the maintenance of ſtrangers. Of this their own nation was a ſtanding monument, ſince their forefathers, were ſo many pilgrims and ſtrangers, had been wonderfully preſerved, and liberally provided for, by the ſingular care of providence, in all their peregrinations; and, at laſt, the whole body of the nation having fallen under the ſlavery and oppreſſion of an Egyptian tyrant, God avenged the wrongs, and ſet them free; as an illuſtrious teſtimony to all the world, that he is the patron of ſtrangers, and will not ſuffer them to be oppreſſed with impunity.

19 *Love ye therefore the ſtranger*] Be kind and juſt therefore to all Gentile ſtrangers, as to fellow-creatures of the ſame frame with yourſelves; out of honour to your common Creator, and in imitation of that tender care which he exerciſes over all the ſons of men.

Commentary and Notes on Chapter XI.

10 *For the land—is not as the land of Egypt—where thou ſowedſt thy ſeed, and wateredſt it with thy foot,* &c.] This is explained by a paſſage out of Philo, who tells us, that the Egyptians, to ſupply the want of rain, uſed to water their gardens by a machine for drawing water, fixed upon the banks of the Nile; which machine was ſo contrived as to be turned by the foot. So the meaning is, that whereas Egypt was watered by human art, Canaan was watered by rain from heaven.

12 *A land which the Lord thy God careth for.*] A land not ſo much fruitful of itſelf, as by the peculiar bleſſings of God upon it; and therefore they might expect to find it fertile or barren, according as they were faithful or remiſs in their duty.

13 ¶ And it ſhall come to paſs, if ye ſhall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to ſerve him with all your heart and with all your ſoul;

14 That I will give *you* the rain of your land in his due ſeaſon, the firſt and the latter rain, that thou mayeſt gather in thy corn, and thy wine, and thine oil.

15 And I will ſend graſs in thy fields for thy cattle, that thou mayeſt eat and be full.

16 Take heed to yourſelves, that your heart be not deceived, and ye turn aſide, and ſerve other gods, and worſhip them:

17 And *then* the Lord's wrath be kindled againſt you, and he ſhut up the heaven that there be no rain, and that the land yield not her fruit, and *leſt* ye periſh quickly from off the good land which the Lord giveth you.

18 ¶ Therefore ſhall ye lay up theſe my words in your heart, and in your ſoul, and bind them for a ſign upon your hand, that they may be as frontlets between your eyes.

19 And ye ſhall teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up.

20 And thou ſhalt write them upon the doorpoſts of thine houſe, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the Lord ſware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye ſhall diligently keep all theſe commandments which I command you to do them, to love the Lord your God, to walk in all ways and to cleave unto him;

23 Then will the Lord drive out all theſe nations from before you, and ye ſhall poſſeſs greater nations, and mightier than yourſelves.

24 Every place whereon the ſoles of your feet ſhall tread, ſhall be yours: from the wilderneſs, and Lebanon, from the river, the river Euphrates, even unto the uttermoſt ſea ſhall your coaſt be.

25 There ſhall no man be able to ſtand before you; *for* the Lord your God ſhall lay the fear of you, and the dread of you upon all the land that ye ſhall tread upon, as he hath ſaid, unto you.

26 ¶ Behold, I ſet before you this day a bleſſing and a curſe:

27 A bleſſing, if ye obey the commandments of the Lord your God which I command you this day:

28 And a curſe, if ye will not obey the commandments of the Lord your God, but turn aſide out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it ſhall come to paſs when the Lord thy God hath brought thee in unto the land whither thou goeſt to poſſeſs it, that thou ſhalt put the bleſſing upon mount Gerizim, and the curſe upon mount Ebal.

30 *Are* they not on the other ſide Jordan by the way where the ſun goeth down, in the land of the Canaanites, which dwell in the champion over againſt Gilgal, beſide the plains of Moreh?

31 For ye ſhall paſs over Jordan to go in to poſſeſs the land which the Lord your God giveth you, and ye ſhall poſſeſs it, and dwell therein.

32 And ye ſhall obſerve to do all the ſtatutes and judgments which I ſet before you this day.

CHAP. XII.

1 *Monuments of idolatry to be deſtroyed.* 5 *The place of God's ſervice is to be kept,* 16, 23 *Blood is forbidden.*

THESE *are* the ſtatutes and judgments which ye ſhall obſerve to do in the land which the Lord God of thy fathers giveth thee to poſſeſs it, all the days that ye live upon the earth.

2 Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhall poſſeſs ſerved their gods, upon the high mountains, and upon the hills, and under every green tree.

3 And ye ſhall overthrow their altars, and break their pillars, and burn their groves with fire, and ye ſhall hew down the garven images of their gods, and deſtroy the names of them out of that place.

4 Ye ſhall not do ſo unto the Lord your God.

5 But unto the place which the Lord your God ſhall chooſe out of all your tribes, to put his name there, *even* unto his habitation ſhall ye ſeek, and thither thou ſhalt come:

6 And thither ye ſhall bring your burnt-offerings, and your ſacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firſtlings of your herds, and of your flocks.

7 And there ye ſhall eat before the Lord your God, and ye ſhall rejoice in all that you put your hand unto, ye and your houſholds, wherein the Lord thy God hath bleſſed thee.

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14 *The firſt and the latter rain.*] Viz. at the autumnal and vernal equinox, uſual in that country.

29 *Thou ſhall put the bleſſing upon mount Gerizim, and the curſe upon mount Ebal.*] In order to make you the more ſenſible upon what terms you are to enjoy the promiſed land, there ſhall be a ſolemn rendezvous of your ſeveral tribes, ſome at mount Gerizim, and of others at mount Ebal, where, at the one place, the prieſt ſhall, in an audible and ſolemn manner, pronounce the ſeveral bleſſings of God promiſed upon your obedience: and, at the other, the curſes conſequent upon the practice of vice, injuſtice and idolatry. Theſe mountains were ſituated in the tribe of Ephraim, and ſeparated only by a valley about one hundred paces wide.

Commentary and Notes on Chapter XII.

2 *Upon the high mountains, and upon the hills.*] It has already been obſerved, that the firſt altars ſeem to have been thoſe of nature's raiſing; namely, mountains and places of eminence, whither men repaired for retirement and contemplation. Thence ſuch places acquired a relative ſanctity; that is, they were conſidered as holy places. But in length of time, the temples and altars there raiſed, being, by idolaters abuſed to the vileſt purpoſes of ſuperſtition, and become the ſcene of barbarous idol-worſhip, Moſes wiſely ordered them to be deſtroyed.

And under every green tree.] That is, whatever temples or altars ye ſhall find under the ſhade of groves and trees, which were conſidered as ſacred places, where their gods were thought to have their peculiar reſidence.

4 *Ye ſhall not do ſo unto the Lord your God*] That is, you ſhall not ſet up various altars on mountains, in groves, nor under green trees, as the heathens did to their gods; but ſerve him publickly in one place, which ye ſhall chooſe. But notwithſtanding this prohibition, the ſacred hiſtory ſufficiently informs us how very prone the Iſraelites were to chooſe the mountains and groves for the place of their worſhip, and fix their images after the example of their idolatrous neighbours.

8 Ye ſhall not do after all *the things* that we do here this day, every man whatſoever *is* right in his own eyes.

9 For ye are not as yet come to the reſt, and to the inheritance which the Lord your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when* he giveth you reſt from all your enemies round about, ſo that ye dwell in ſafety:

11 Then there ſhall be a place which the Lord your God ſhall chooſe to cauſe his name to dwell there, thither ſhall ye bring all that I command you; your burnt-offerings, and your ſacrifices, your tythes, and the heave-offering of your hand, and all your choice vows, which ye vow unto the Lord.

12 And ye ſhall rejoice before the Lord your God, ye and your ſons, and your daughters, and your men-ſervants and your maid-ſervants, and the Levite that *is* within your gates; foraſmuch as he hath no part nor inheritance with you.

13 Take heed to thy ſelf that thou offer not thy burnt-offerings in every place that thou ſeeſt:

14 But in the place which the Lord ſhall chooſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings, and there thou ſhalt do all that I command thee.

15 Notwithſtanding, thou mayeſt kill and eat fleſh in all thy gates, whatſoever thy ſoul luſteth after, according to the bleſſing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roe-buck and as of the hart.

16 Only ye ſhall not eat the blood; ye ſhall pour it upon the earth as water.

17 ¶ Thou mayeſt not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firſtlings of thy herds, or of thy flock, nor any of thy vows which thou voweſt, nor thy free-will-offerings, or heave-offering of thine hand:

18 But thou muſt eat them before the Lord thy God in the place which the Lord thy God ſhall chooſe, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates: and thou ſhalt rejoice before the Lord thy God in all that thou putteſt thine hands unto.

19 Take heed unto thyſelf that thou forſake not the Levite as long as thou liveſt upon the earth.

20 ¶ When the Lord thy God ſhall enlarge thy border, as he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh (becauſe thy ſoul longeth to eat fleſh) thou mayeſt eat fleſh, whatſoever thy ſoul luſteth after.

21 If the place which the Lord thy God hath choſen to put his name there be too far from thee; then thou ſhalt kill of thy herd, and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after.

22 Even as the roe-buck and the hart is eaten, ſo thou ſhalt eat them: the unclean and the clean ſhall eat *of* them alike.

23 Only be ſure that thou eat not the blood: for the blood *is* the life, and thou mayeſt not eat the life with the fleſh.

24 Thou ſhalt not eat it; thou ſhalt pour it upon the earth as water.

25 Thou ſhalt not eat it, that it may go well with thee, and with thy children after thee, when thou ſhalt do *that which is* right in the ſight of the Lord.

26 Only thy holy things which thou haſt, and thy vows thou ſhalt take, and go unto the place which the Lord ſhall chooſe:

27 And thou ſhalt offer thy burnt-offerings, the fleſh, and the blood, upon the altar of the Lord thy God: and the blood of thy ſacrifices ſhall be poured out upon the altar of the Lord thy God, and thou ſhalt eat the fleſh.

28 Obſerve and hear all theſe words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doeſt *that which is* good and right in the ſight of the Lord thy God.

29 ¶ When the Lord thy God ſhall cut off the nations from before thee, whither thou goeſt to poſſeſs them, and thou ſucceedeſt them, and dwelleſt in their land:

30 Take heed to thyſelf that thou be not ſnared by following them, after that they be deſtroyed from before thee, and that thou enquire not after their gods, ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe.

31 Thou ſhalt not do ſo unto the Lord thy God: for every abomination to the Lord which he hateth, have they done unto their gods: for even their ſons and their daughters they have burnt in the fire to their gods.

32 What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it.

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8 *Ye ſhall not do after all the things that we do here this day.*] For in the wilderneſs, while the Iſraelites were deſtitute of many things requiſite to the exact performance of all their ſacred rites, and not yet ſufficiently accuſtomed to the yoke of their new laws, they were excuſed from the obſervance of many of them. Of this we have ſeveral proofs, particularly the total neglect of circumciſion during the whole time of their wandering in the wilderneſs, though it had been carefully obſerved in Egypt.

11 *Thither ſhall ye bring all that I command you, your burnt-offerings,* &c.] Maimonides obſerves, that one deſign of this inſtitution was, to teach them not to have too high an opinion of ſacrifices, ſince they were not of ſuch account in the ſight of God as to be accepted every where; but were limited to one place, and to be offered only by one family. Prayers and praiſes, which are the eſſentials of religion, may be offered up every where; but ſacrifices, and other ceremonies of worſhip, being appointed, not for any good in themſelves, but only to reclaim the people from idolatry, and to eſtabliſh the belief of the unity of God, were only acceptable when offered at the ſanctuary of Jehovah, the one true God. Hence, he obſerves, the prophets are ſo zealous in reproving the Jews, as laying a ſtreſs upon ſacrifices, as of themſelves available towards procuring the favour of God; whilſt they neglect the ſtudy of real holineſs, which is the end of all theſe inſtitutions.

31 *For even their ſons and their daughters they have burnt in the fire to their gods.*] Their ſuperſtition taught them, that, in ſome extraordinary calamities, there was no way to appeaſe the anger of their gods, but by ſacrificing to them their own children. This diabolical rite was notoriouſly practiſed by the Carthaginians, who, it is known, derived it from the Phœnicians, the ancient inhabitants of Canaan; and at laſt it overſpread all nations, and even found admittance among the refined Greeks themſelves. Though it muſt be owned, that the accounts of this horrid ſuperſtition have been aggravated by the credulity, ignorance, or miſrepreſentation of authors. But what is moſt ſurpriſing, we find that even the Iſraelites themſelves, notwithſtanding this admonition, were ſeduced to commit this horrid abomination; though they could not be ignorant, that the Canaanitiſh nations were deſtroyed for practiſing it.

CHAP. XIII.

1 *Enticers to idolatry,* 6 *how near ſoever,* 9 *are to be ſtoned to death.* 12 *Idolatrous cities are not to be ſpared.*

IF there ariſe among you a prophet, or a dreamer of dreams, and giveth thee a ſign or a wonder,

2 And the ſign or the wonder come to paſs, whereof he ſpake unto thee, ſaying, Let us go after other gods (which thou haſt not known) and let us ſerve them;

3 Thou ſhalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether you love the Lord your God, with all your heart, and with all your ſoul.

4 Ye ſhall walk after the Lord your God, and fear him, and keep his commandments and obey his voice, and you ſhall ſerve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams ſhall be put to death (becauſe he hath ſpoken to turn *you* away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way which the Lord thy God commanded thee to walk in) ſo ſhalt thou put the evil away from the midſt of thee.

6 ¶ If thy brother, the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend which *is* thine own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods (which thou haſt not known, thou, nor thy fathers,

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth, even unto the *other* end of the earth)

8 Thou ſhalt not conſent unto him, nor hearken unto him; neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him.

9 But thou ſhalt ſurely kill him; thine hand ſhall be firſt upon him to put him to death, and afterwards the hand of all the people.

10 And thou ſhalt ſtone him with ſtones, that he die: becauſe he hath ſought to thruſt thee away from the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage.

11 And all Iſrael ſhall hear, and fear, and ſhall do no more any ſuch wickedneſs as this is among you.

12 ¶ If thou ſhalt hear *ſay* in one of thy cities, which the Lord thy God hath given thee to dwell there, ſaying,

13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, ſaying, Let us go and ſerve other gods (which ye have not known)

14 Then ſhalt thou enquire and make ſearch, and aſk diligently: and behold, *if it be* truth, *and* the thing certain, *that* ſuch abomination is wrought among you:

15 Thou ſhalt ſurely ſmite the inhabitants of that city with the edge of the ſword, deſtroying it utterly, and all that *is* therein, and the cattle thereof with the edge of the ſword.

16 And thou ſhall gather all the ſpoil of it into the midſt of the ſtreet thereof, and ſhalt burn with fire the city, and all the ſpoil thereof, every whit, for the Lord thy God: and it ſhall be an heap for ever, it ſhall not be built again.

17 And there ſhall cleave nought of the curſed thing to thine hand: that the Lord may turn from the fierceneſs of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee, as he hath ſworn unto thy fathers;

18 When thou ſhalt hearken to the voice of the Lord thy God, to keep all his commandments, which I command thee this day, to do *that which is* right in the eyes of the Lord thy God.

CHAP. XIV.

1 *God's children are not to disfigure themſelves in mourning.* 3 *What may be eaten, and what not.* 22 *Of tithes.*

YE *are* the children of the Lord your God: ye ſhall not cut yourſelves, nor make any baldneſs between your eyes for the dead.

2 For thou *art* an holy people unto the Lord thy God, and the Lord hath choſen thee to be a peculiar people unto himſelf, above all the nations that *are* upon the earth.

3 ¶ Then

Commentary and Notes on Chapter XIII.

1, 2, 3, 4, *If there ariſe among you a prophet*, &c.] Moſes foreſeeing that the Iſraelites, in after ages, would be expoſed to the ſnares and deluſions of falſe prophets, who under the ſpecious pretence of revelations from God, or communications of divine power, while indeed they were aſſiſted only by wicked and infernal ſpirits, might work ſome ſtrange and unaccountable things, or foretelſome events, as demonſtrations of their falſe doctrine, and thereby perſwade them to idolatrous worſhip: he lays them down this certain rule and law, whereby to judge of ſuch pretenders to inſpiration, and in what manner to deal with all inticers to apoſtacy from the true religion, namely, That the exiſtence of the one true God, and the authority, goodneſs, and truth of his laws and religion, being already ſo fully demonſtrated by evidences of all kinds, ſo long continued, and beyond all exception; and, on the contrary, the heathen dæmons, and idolatrous cuſtoms of their worſhip, being, in the reaſon and nature of things, ſo full of abſurdities, follies, and the worſt of wickedneſſes, it ought not to be thought that a miracle, or the fulfilling of a prediction, ſhould be ſufficient to ſpeak the truth of the one, or gain credit to the other. Hence we ſee, that the true divinity of miracles and ſigns ought to be judged by the doctrines, intentions and purpoſes, they are intended to eſtabliſh: and therefore every worker of miracles, who attempts to ſeduce men to embrace falſe and irrational principles of religion, is to be conſidered as an impoſtor.

6 *If thy brother*, &c.] And to ſhew them that this law was to be executed in its utmoſt rigour, as it was made againſt a ſin, which ſtruck at the foundation of their religion and government, Moſes puts the caſe in the ſtrongeſt manner, that if a brother, or a ſon or daughter, who are dearer than a brother; nay, if the wife of a man's boſom, who is ſtill dearer, or his friend, who is his other ſelf, ſhould entice him to forſake the one true God and to worſhip ſtrange gods, he was to have no mercy upon the enticer, but proſecute him to death, as guilty of the higheſt treaſon againſt their conſtitution.

13 *Certain men, the children of Belial.*] The word *Belial*, properly ſignifies *one who is good for nothing*, or *one who is ſubject to no law*, and conſequently a very proper name for the devil, and all the ſons of diſobedience.

Commentary and Notes on Chapter XIV.

1, 2, *Ye are the children of the Lord your God.*] Moſes proceeds to remind this new generation of ſeveral other particular laws, deſigned to keep up the diſtinction between the Iſraelites and other nations, to guard them from every reproach to ſuperſtitious practices; exhorting them to the careful obſervance of theſe laws, in conſideration of the honour and happineſs of being the peculiar church and worſhippers of the one true God.

3 ¶ Thou ſhalt not eat any abominable thing.

4 Theſe *are* the beaſts which ye ſhall eat: the ox, the ſheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

6 And every beaſt that parteth the hoof, and cleaveth the clift into two claws, *and* cheweth the cud among the beaſts; that ye ſhall eat.

7 Nevertheleſs, theſe ye ſhall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the cony: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the ſwine, becauſe it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you, ye ſhall not eat of their fleſh, nor touch their dead carcaſe.

9 ¶ Theſe ye ſhall eat of all that *are* in the waters: all that have fins and ſcales ſhall ye eat:

10 And whatſoever hath not fins and ſcales ye may not eat: it *is* unclean unto you.

11 ¶ *Of* all clean birds ye ſhall eat.

12 But theſe *are they* of which ye ſhall not eat: the eagle, and the oſſifrage, and the oſpray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind.

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind.

16 The little owl, and the great owl, and the ſwan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the ſtork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth *is* unclean unto you: they ſhall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye ſhall not eat *of* any thing that dieth of itſelf: thou ſhalt give it unto the ſtranger that *is* in thy gates, that he may eat it, or thou mayeſt ſell it unto an alien: for thou *art* an holy people unto the Lord thy God. Thou ſhalt not ſeethe a kid in his mother's milk.

22 Thou ſhalt truly tithe all the increaſe of thy ſeed, that the field bringeth forth year by year.

23 And thou ſhalt eat before the Lord thy God, in the place which he ſhall chooſe to place his name there, the tythe of thy corn, of thy wine, of thine oil, and the firſtlings of thy herds, and of thy flocks: that thou mayeſt learn to fear the Lord thy God always.

24 And if the way be too long for thee, ſo that thou art not able to carry it, *or* if the place be too far from thee, which the Lord thy God ſhall chooſe to ſet his name there, when the Lord thy God hath bleſſed thee:

25 Then ſhalt thou turn *it* into money, and bind up the money in thine hand, and ſhalt go unto the place which the Lord thy God ſhall chooſe.

26 And thou ſhalt beſtow that money for whatſoever thy ſoul luſteth after, for oxen, or for ſheep, or for wine, or for ſtrong drink, or for whatſoever thy ſoul deſireth: and thou ſhalt eat there before the Lord thy God, and thou ſhalt rejoice, thou and thine houſhold.

27 And the Levite that *is* within thy gates, thou ſhalt not forſake him: for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou ſhalt bring forth all the tythe of thine increaſe the ſame year, and ſhalt lay *it* up within thy gates.

29 And the Levite (becauſe he hath no part nor inheritance with thee) and the ſtranger, and the fatherleſs, and the widow which *are* within thy gates, ſhall come, and ſhall eat, and be ſatisfied: that the Lord thy God may bleſs thee in all the work of thine hand which thou doeſt.

CHAP. XV.

1 *The ſeventh year, a year of releaſe for the poor.* 7 *It muſt be no let of lending or giving.*

AT the end of *every* ſeven years thou ſhalt make a releaſe.

2 And this *is* the manner of the releaſe: every creditor that lendeth *ought* unto his neighbour, ſhall releaſe *it*, he ſhall not exact *it* of his neighbour, or of his brother, becauſe it is called the Lord's releaſe.

3 Of a foreigner thou mayeſt exact *it again:* but *that* which is thine with thy brother, thine hand ſhall releaſe.

4 Save when there ſhall be no poor among you; for the Lord ſhall greatly bleſs thee in the land which the Lord thy God giveth thee *for* an inheritance to poſſeſs it:

5 Only

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3 *Thou ſhalt not eat any abominable thing.*] In order to preſerve them even from common converſation with other nations, and thereby the more effectually to ſecure them from their idolatries, they are prohibited from the uſe of certain meats, which are therefore called *abominable*: becauſe, after this law was given, the Jews were to look upon them as unclean, not in themſelves, but by the ordinance of God,

5 *The hart and the roe-buck,* &c.] The original names of theſe ſeven quadrupeds are thus interpreted by Dr. Shaw: 1. The *hart* or *deer* comprehends all the varieties of the deer-kind: 2. The *tzebi* does not ſignify the *roe-buck*, but the *antilope:* 3. What we call the *fallow-deer*, may more properly be rendered, the *wild beeve*: 4. The *akko* is a particular ſpecies of the *wild goat*, and ſhould be tranſlated the *goat deer*, as the LXX and Vulgate have it: 5. The *pygarg* denotes a creature whoſe hinder parts are white, and may be called the *white buttocks*. It is ſhaped exactly like the *antilope*, and of the ſame colour, only its horns are twice as long, the animal itſelf being twice as big: 6. The *wild ox* ſhould have been rendered the *buffalo*: 7. The *chamois*, the Arabic verſion calls it, the *jeraffa*, which ſtill continues to be the eaſtern name of that quadruped; it is a ſort of *mountain goat*, or inhabitant of the rocks. Thus then the beaſts which Moſes here enumerates are moſt probably the *deer*, the *antilope*, the *wild-beeve*, the *goat-deer*, the *white-buttocks*, the *buffalo*, and the *jeraffa*.

26 *And thou ſhalt rejoice,* &c. This is no other than an injunction on the Hebrew nation, to uſe one part of their income in hoſpitality; to rejoice in the goodneſs of God, when they come before his preſence; to acknowledge they owed all their bleſſings to his protection and favour; and to glad the hearts of the poor, the fatherleſs, and the widow, with a chearful entertainment, intimating the goodneſs of God to themſelves by ſuch acts of kindneſs to others: but this was left entirely to the owner, and his good-will, on what to ſpend it, and whom to entertain. The Hebrew writers therefore call it *the tithe of feaſts*, and *the poor man's tithe.*

Commentary and Notes on Chapter XV.

4 *Save when there ſhall be no poor among you.*] The marginal reading, *To the end that there be no poor among you*, or *that none among you be pinched by extreme poverty*, ſhould be preferred here: for, as it could not be expected that the whole nation would keep exactly every precept of the law, on which condition alone an abſolute proſperity was promiſed; ſo it was evident, that the land would always have poor in it.

5 Only if thou carefully hearken unto the voice of the Lord thy God, to obſerve to do all theſe commandments which I command thee this day.

6 For the Lord thy God bleſſeth thee, as he promiſed thee, and thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reign over many nations, but they ſhall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother.

8 But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, ſaying, The ſeventh year, the year of releaſe is at hand; and thine eye be evil againſt thy poor brother, and thou giveſt him nought, and he cry unto the Lord againſt thee, and it be ſin unto thee.

10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto.

11 For the poor ſhall never ceaſe out of the land therefore I command thee ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land

12 ¶ *And* if thy brother, an Hebrew man, or an Hebrew woman, be ſold unto thee, and ſerve thee ſix years; then in the ſeventh year thou ſhalt let him go free from thee.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty:

14 Thou ſhalt furniſh him liberally out of thy flock, and out of thy flour, and out of thy wine-preſs: *of that* wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him.

15 And thou ſhalt remember that thou waſt a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day.

16 And it ſhall be, if he ſay unto thee, I will not go away from thee (becauſe he loveth thee and thine houſe, becauſe he is well with thee)

17 Then thou ſhalt take an awl, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for ever: and alſo unto thy maid-ſervant thou ſhall do likewiſe.

18 It ſhall not ſeem hard unto thee when thou ſendeſt him away free from thee; for he hath been worth a double hired ſervant *to thee* in ſerving thee ſix years: and the Lord thy God ſhall bleſs thee in all that thou doeſt.

19 ¶ All the firſtling males that come of thy herd, and of thy flock, thou ſhalt ſanctify unto the Lord thy God: thou ſhalt do no work with the firſtling of thy bullock, nor ſhear the firſtling of thy ſheep.

20 Thou ſhalt eat it before the Lord thy God year by year, in the place which the Lord ſhall chooſe, thou and thy houſhold.

21 And if there be *any* blemiſh therein, *as if it be* lame, or blind, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the Lord thy God.

22 Thou ſhalt eat it within thy gates: the unclean and the clean *perſon ſhall eat it* alike, as the roe-buck, and as the hart.

23 Only thou ſhalt not eat the blood thereof: thou ſhalt pour it upon the ground as water.

CHAP. XVI.

1 *The feaſt of the paſſover,* 9 *of weeks,* 13 *of tabernacles,* 18 *Of judges and juſtice.* 21 *Groves and images are forbidden.*

OBSERVE the month of Abib, and keep the paſſover unto the Lord thy God: for in the month of Abib, the Lord thy God brought thee forth out of Egypt by night.

2 Thou ſhalt therefore ſacrifice the paſſover unto the Lord thy God, of the flock and the herd, in the place which the Lord ſhall chooſe to place his name there.

3 Thou ſhalt eat no leavened bread with it: ſeven days ſhalt thou eat unleavened bread therewith, *even* the bread of affliction: (for thou cameſt forth out of the land of Egypt in haſte) that thou mayeſt remember the day when thou cameſt forth out of the land of Egypt, all the days of thy life.

4 And there ſhall be no leavened bread ſeen with thee in all thy coaſts ſeven days, neither ſhall there *any thing* of the fleſh, which thou ſacrificedſt the firſt day at even, remain all night until the morning.

5 Thou mayeſt not ſacrifice the paſſover within any of thy gates, which the Lord thy God giveth thee.

6 But at the place which the Lord thy God ſhall chooſe to place his name in, there thou ſhalt ſacrifice the paſſover at even, at the going down of the ſun, at the ſeaſon that thou cameſt forth out of Egypt.

7 And

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7 *Thou ſhalt not harden thine heart,* &c.] Leſt this law might make people cautious, hard and niggardly in lending to the poor, as being aſſured they ſhould loſe the debt at the ſeventh year if they were not able to pay it before; or upon this account might make them ſparing in their charities in other matters, Moſes here gives them a charge, that no Iſraelite ſhould be led by ſo mean a principle, but look upon every poor neighbour as a member of the ſame happy ſociety, equally related to God as himſelf, who therefore would be ſure to puniſh all uncharitableneſs to ſuch as were his own, as he would be to bleſs and reward thoſe, who, with a generous and bountiful heart, gratefully depended upon his providence, and obeyed his commands. But notwithſtanding all theſe precepts, the Jews had ſo little compaſſion for their poor, that their governors were at laſt obliged to lay a tax on the rich for the maintenance of them, and even enabled their officers to uſe force in exacting it, if they refuſed to pay it, which was often the caſe.

18 *Worth a double hired ſervant in ſerving thee ſix years.*] The LXX and Vulgate have it, *he has done thee the yearly ſervice of a hired ſervant for ſix years.*

Commentary and Notes on Chapter XVI.

1 *Obſerve the month of Abib.*] As a further preſervative againſt idolatrous woſhip, Moſes proceeded to acquaint them that the three great annual feſtivals, appointed by their law to be celebrated at the ſtated place of national worſhip, were deſigned for this very end, to keep their people cloſe and ſteady to the religion of the one true God, and therefore ought to be obſerved with the utmoſt exactneſs and regard. The firſt of which was the paſſover, with that of unleavened bread; comprehending the ſacrifice of the paſchal lamb, with other ſacrifices and oblations, preſcribed for each day of the whole week it was ordered to continue. A feſtival to be obſerved in perpetual commemoration of the bondage in Egypt, and the merciful and miraculous deliverance from it, at the punctual time, and with every circumſtance mentioned in the foregoing laws relating to it.

3 *Even the bread of affliction.*] So called becauſe it was inſipid and not eaſily digeſted; and therefore ſerved to put them in mind of their afflicted ſtate in Egypt.

7 And thou ſhalt roaſt and eat *it* in the place which the Lord thy God ſhall chooſe: and thou ſhalt turn in the morning, and go into thy tents.

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9 ¶ Seven weeks ſhalt thou number unto thee: begin to number the ſeven weeks from *ſuch time as* thou beginneſt *to put* the ſickle to the corn.

10 And thou ſhalt keep the feaſt of weeks unto the Lord thy God with a tribute of a free-will-offering of thine hand, which thou ſhalt give *unto the LORD thy God*, according as the Lord thy God, hath bleſſed thee.

11 And thou ſhalt rejoice before the Lord thy God, thou and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates, and the ſtranger, and the fatherleſs, and the widow, that *are* among you, in the place which the Lord thy God hath choſen to place his name there.

12 And thou ſhalt remember that thou waſt a bond-man in Egypt: and thou ſhalt obſerve and do theſe ſtatutes.

13 ¶ Thou ſhalt obſerve the feaſt of tabernacles ſeven days, after that thou haſt gathered in thy corn and thy wine.

14 And thou ſhalt rejoice in thy feaſt, thou and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite, and the ſtranger, and the fatherleſs, and the widow that *are* within thy gates.

15 Seven days ſhalt thou keep a ſolemn feaſt unto the Lord thy God, in the place which the Lord, ſhall chooſe: becauſe the Lord thy God ſhall bleſs thee in all thy increaſe, and in all the works of thine hands, therefore thou ſhalt ſurely rejoice.

16 ¶ Three times in a year ſhall all thy males appear before the Lord thy God, in the place which he ſhall chooſe: in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles: and they ſhall not appear before the Lord empty.

17 Every man *ſhall give* as he is able, according to the bleſſing of the Lord thy God which he hath given thee.

18 ¶ Judges and officers ſhalt thou make thee in all thy gates which the Lord thy God giveth thee throughout thy tribes: and they ſhall judge the people with juſt judgment.

19 Thou ſhalt not wreſt judgment, thou ſhalt not reſpect perſons, neither take a gift: for a gift doth blind the eyes of the wiſe, and pervert the words of the righteous.

20 That which is altogether juſt ſhalt thou follow, that thou mayeſt live, and inherit the land which the Lord thy God giveth thee.

21 ¶ Thou ſhalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou ſhalt make thee.

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THOU ſhalt not ſacrifice unto the Lord thy God *any* bullock or ſheep, wherein is blemiſh, *or* any evil-favouredneſs: for that *is* an abomination unto the Lord thy God.

2 ¶ If there be found among you within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedneſs in the ſight of the Lord thy God, in tranſgreſſing his covenant.

3 And hath gone and ſerved other Gods, and worſhipped them, either the ſun, or moon, or any of the hoſt of heaven, which I have not commanded;

4 And it be told thee, and thou haſt heard *of it*, and enquired diligently, and behold *it be* true, *and* the thing certain, *that* ſuch abomination is wrought in Iſrael:

5 Then ſhalt thou bring forth that man or that woman (which hath committed that wicked thing) unto thy gates, *even* that man or that woman, and ſhalt ſtone them with ſtones till they die.

6 At the mouth of two witneſſes, or three witneſſes, ſhall he that is worthy of death, be put to death; *but* at the mouth of one witneſs he ſhall not be put to death.

7 The hands of the witneſſes ſhall be firſt upon him to put him to death, and afterward the hands of all the people: ſo thou ſhalt put the evil away from among you.

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7 *And thou ſhalt turn in the morning, and go into thy tents.*] Unto thine own habitations, which were called tents, becauſe they had no other dwellings when theſe precepts were delivered to them. The words are only a permiſſion, not an abſolute command: *Thou ſhalt turn*, or *thou mayeſt turn*: that is, after you have eaten the paſchal lamb, you are permitted to return home, if you pleaſe. But pious people, who are able to bear ſo great an expence, uſed to ſtay the whole ſeven days before they returned home.

9 *Seven weeks ſhalt thou number.*] The ſecond great feſtival is the feaſt of Pentecoſt, ſo called from its begining ſeven weeks or fifty days after the paſſover; being kept in ſolemn commemoration of the awful delivery of the law of mount Sinai, and in thankfulneſs to God for the fruits of the year.

13 *Thou ſhalt obſerve the feaſt of the tabernacles.*] This feaſt was kept in remembrance of the providential preſervation of the Iſraelites, during their travels in the wilderneſs. This feaſt was celebrated with greater joy than any other, the whole time being ſpent in muſic, dancing, and ſinging, night and day; the maſter of every family, making a feaſt for his ſervants, and eating together with them.

18 *Judges—ſhalt thou make in all thy gates.*] Accordingly they had judges appointed, and conſiſtories erected in every city, for determining all differences ariſing out of the law; though not as to the power of life and death, which was ſeldom granted them by their rulers, except in larger cities. The expreſſion, *in all thy gates*, is thought to refer to the cuſtom of keeping their courts in the gates, or in chambers over the gates of their cities.

20 *That which is altogether juſt ſhalt thou follow, that thou mayeſt live*, &c. That thou mayeſt be happy, and continue long in the land of Canaan; for nothing contributes more to the eſtabliſhment of a government, than the exact and impartial adminiſtration of juſtice.

21 *Thou ſhalt not plant a grove*, &c.] The word we tranſlate *grove*, may more properly be rendered *an idol*, or *an oratory* erected for idolatrous purpoſes. See *Pilkington's Remarks*.

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3 *Any of the hoſt of heaven.*] That is, any of the ſtars, many of which were worſhipped by the neighbouring nations; as the dog-ſtar, by the Egyptians, who pretended that the ſoul of Iſis had removed into that ſtar after death; and the ſeven planets by various other nations. Herodotus particularly informs us, that the ſame Egyptians called the planets, gods, and were the firſt, who in honour of them, divided the day into weeks, according to the number of the planets.

Which I have not commanded.] That is, which I have forbidden, for it is a meioſis, as in Pro. xvii. 21.

5 Only if thou carefully hearken unto the voice of the Lord thy God, to obſerve to do all theſe commandments which I command thee this day.

6 For the Lord thy God bleſſeth thee, as he promiſed thee, and thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reign over many nations, but they ſhall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother.

8 But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, ſaying, The ſeventh year, the year of releaſe is at hand; and thine eye be evil againſt thy poor brother, and thou giveſt him nought, and he cry unto the Lord againſt thee, and it be ſin unto thee.

10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto.

11 For the poor ſhall never ceaſe out of the land therefore I command thee ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land

12 ¶ *And* if thy brother, an Hebrew man, or an Hebrew woman, be ſold unto thee, and ſerve thee ſix years; then in the ſeventh year thou ſhalt let him go free from thee.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty:

14 Thou ſhalt furniſh him liberally out of thy flock, and out of thy flour, and out of thy wine-preſs: *of that* wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him.

15 And thou ſhalt remember that thou waſt a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day.

16 And it ſhall be, if he ſay unto thee, I will not go away from thee (becauſe he loveth thee and thine houſe, becauſe he is well with thee)

17 Then thou ſhalt take an awl, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for ever: and alſo unto thy maid-ſervant thou ſhall do likewiſe.

18 It ſhall not ſeem hard unto thee when thou ſendeſt him away free from thee; for he hath been worth a double hired ſervant *to thee* in ſerving thee ſix years: and the Lord thy God ſhall bleſs thee in all that thou doeſt.

19 ¶ All the firſtling males that come of thy herd, and of thy flock, thou ſhalt ſanctify unto the Lord thy God: thou ſhalt do no work with the firſtling of thy bullock, nor ſhear the firſtling of thy ſheep.

20 Thou ſhalt eat it before the Lord thy God year by year, in the place which the Lord ſhall chooſe, thou and thy houſhold.

21 And if there be *any* blemiſh therein, *as if it be* lame, or blind, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the Lord thy God.

22 Thou ſhalt eat it within thy gates: the unclean and the clean *perſon ſhall eat it* alike, as the roe-buck, and as the hart.

23 Only thou ſhalt not eat the blood thereof: thou ſhalt pour it upon the ground as water.

CHAP. XVI.

1 *The feaſt of the paſſover,* 9 *of weeks,* 13 *of tabernacles,* 18 *Of judges and juſtice.* 21 *Groves and images are forbidden.*

OBSERVE the month of Abib, and keep the paſſover unto the Lord thy God: for in the month of Abib, the Lord thy God brought thee forth out of Egypt by night.

2 Thou ſhalt therefore ſacrifice the paſſover unto the Lord thy God, of the flock and the herd, in the place which the Lord ſhall chooſe to place his name there.

3 Thou ſhalt eat no leavened bread with it: ſeven days ſhalt thou eat unleavened bread therewith, *even* the bread of affliction: (for thou cameſt forth out of the land of Egypt in haſte) that thou mayeſt remember the day when thou cameſt forth out of the land of Egypt, all the days of thy life.

4 And there ſhall be no leavened bread ſeen with thee in all thy coaſts ſeven days, neither ſhall there *any thing* of the fleſh, which thou ſacrificedſt the firſt day at even, remain all night until the morning.

5 Thou mayeſt not ſacrifice the paſſover within any of thy gates, which the Lord thy God giveth thee.

6 But at the place which the Lord thy God ſhall chooſe to place his name in, there thou ſhalt ſacrifice the paſſover at even, at the going down of the ſun, at the ſeaſon that thou cameſt forth out of Egypt.

7 And

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7 *Thou ſhalt not harden thine heart,* &c.] Leſt this law might make people cautious, hard and niggardly in lending to the poor, as being aſſured they ſhould loſe the debt at the ſeventh year if they were not able to pay it before; or upon this account might make them ſparing in their charities in other matters, Moſes here gives them a charge, that no Iſraelite ſhould be led by ſo mean a principle, but look upon every poor neighbour as a member of the ſame happy ſociety, equally related to God as himſelf, who therefore would be ſure to puniſh all uncharitableneſs to ſuch as were his own, as he would be to bleſs and reward thoſe, who, with a generous and bountiful heart, gratefully depended upon his providence, and obeyed his commands. But notwithſtanding all theſe precepts, the Jews had ſo little compaſſion for their poor, that their governors were at laſt obliged to lay a tax on the rich for the maintenance of them, and even enabled their officers to uſe force in exacting it, if they refuſed to pay it, which was often the caſe.

18 *Worth a double hired ſervant in ſerving thee ſix years.*] The LXX and Vulgate have it, *he has done thee the yearly ſervice of a hired ſervant for ſix years.*

Commentary and Notes on Chapter XVI.

1 *Obſerve the month of Abib.*] As a further preſervative againſt idolatrous woſhip, Moſes proceeded to acquaint them that the three great annual feſtivals, appointed by their law to be celebrated at the ſtated place of national worſhip, were deſigned for this very end, to keep their people cloſe and ſteady to the religion of the one true God, and therefore ought to be obſerved with the utmoſt exactneſs and regard. The firſt of which was the paſſover, with that of unleavened bread; comprehending the ſacrifice of the paſchal lamb, with other ſacrifices and oblations, preſcribed for each day of the whole week it was ordered to continue. A feſtival to be obſerved in perpetual commemoration of the bondage in Egypt, and the merciful and miraculous deliverance from it, at the punctual time, and with every circumſtance mentioned in the foregoing laws relating to it.

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11 And thou ſhalt rejoice before the Lord thy God, thou and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates, and the ſtranger, and the fatherleſs, and the widow, that *are* among you, in the place which the Lord thy God hath choſen to place his name there.

12 And thou ſhalt remember that thou waſt a bond-man in Egypt: and thou ſhalt obſerve and do theſe ſtatutes.

13 ¶ Thou ſhalt obſerve the feaſt of tabernacles ſeven days, after that thou haſt gathered in thy corn and thy wine.

14 And thou ſhalt rejoice in thy feaſt, thou and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite, and the ſtranger, and the fatherleſs, and the widow that *are* within thy gates.

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16 ¶ Three times in a year ſhall all thy males appear before the Lord thy God, in the place which he ſhall chooſe: in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles: and they ſhall not appear before the Lord empty.

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3 And hath gone and ſerved other Gods, and worſhipped them, either the ſun, or moon, or any of the hoſt of heaven, which I have not commanded;

4 And it be told thee, and thou haſt heard *of it*, and enquired diligently, and behold *it be* true, *and* the thing certain, *that* ſuch abomination is wrought in Iſrael:

5 Then ſhalt thou bring forth that man or that woman (which hath committed that wicked thing) unto thy gates, *even* that man or that woman, and ſhalt ſtone them with ſtones till they die.

6 At the mouth of two witneſſes, or three witneſſes, ſhall he that is worthy of death, be put to death; *but* at the mouth of one witneſs he ſhall not be put to death.

7 The hands of the witneſſes ſhall be firſt upon him to put him to death, and afterward the hands of all the people: ſo thou ſhalt put the evil away from among you.

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Which I have not commanded.] That is, which I have forbidden, for it is a meioſis, as in Pro. xvii. 21.

8 ¶ If there ariſe a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between ſtroke and ſtroke, *being* matters of controverſy, within thy gates: then ſhalt thou ariſe, and get thee up into the place which the Lord thy God ſhall chooſe;

9 And thou ſhalt come unto the prieſts the Levites, and unto the judge that ſhall be in thoſe days, and enquire; and they ſhall ſhew thee the ſentence of judgment.

10 And thou ſhalt do according to the ſentence which they of that place (which the Lord ſhall chooſe) ſhall ſhew thee, and thou ſhalt obſerve to do according to all that they inform thee:

11 According to the ſentence of the law which they ſhall teach thee, and according to the judgment which they ſhall tell thee, thou ſhalt do: thou ſhalt not decline from the ſentence which they ſhall ſhew thee, to the right hand nor to the left.

12 And the man that will do preſumptuouſly, and will not hearken unto the prieſt (that ſtandeth to miniſter there before the Lord thy God) or unto the judge, even that man ſhall die: and thou ſhalt put away the evil from Iſrael.

13 And all the people ſhall hear and fear, and do no more preſumptuouſly.

14 ¶ When thou art come unto the land which the Lord thy God giveth thee, and ſhalt poſſeſs it, and ſhalt dwell therein and ſhalt ſay, I will ſet a king over me, like as all the nations that *are* about me:

15 Thou ſhalt in any wiſe ſet *him* king over thee whom the Lord thy God ſhall chooſe: *one* from among thy brethren ſhalt thou ſet king over thee: thou mayeſt not ſet a ſtranger over thee, which *is* not thy brother.

16 But he ſhall not multiply horſes to himſelf, nor cauſe the people to return to Egypt, to the end that he ſhould multiply horſes: foraſmuch as the Lord hath ſaid unto you, Ye ſhall henceforth return no more that way.

17 Neither ſhall he multiply wives to himſelf, that his heart turn not away: neither ſhall he greatly multiply to himſelf ſilver and gold.

18 And it ſhall be when he ſitteth upon the throne of his kingdom, that he ſhall write him a copy of this law in a book, out of *that which is* before the prieſts the Levites.

19 And it ſhall be with him, and he ſhall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and theſe ſtatutes to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aſide from the commandment to the right hand or to the left: to the end that he may prolong *his* days in his kingdom; he and his children in the midſt of Iſrael.

CHAP. XVIII.

1 The prieſts the Levites ſhall have no inheritance. 3 Their portion. 15 Chriſt the prophet is to be heard. 20 The preſumptuous prophet is to die.

THE prieſts the Levites, *and* all the tribe of Levi, ſhall have no part nor inheritance with Iſrael: they ſhall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore ſhall they have no inheritance among their brethren: the Lord *is* their inheritance, as he hath ſaid unto them.

3 ¶ And this ſhall be the prieſt's due from the people, from them that offer a ſacrifice, whether *it be* ox or ſheep; and they ſhall give unto the prieſt the ſhoulder, and the two cheeks, and the maw.

4 The firſt-fruit *alſo* of thy corn, of thy wine, and of thy oil, and the firſt of the fleece of thy ſheep ſhalt thou give him.

5 For the Lord thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the name of the Lord, him and his ſons for ever.

6 And if a Levite come from any of thy gates out of all Iſrael, where he ſojourned, and come with all the deſire of his mind unto the place which the Lord ſhall chooſe;

7 Then he ſhall miniſter in the name of the Lord his God, as all his brethren the Levites *do*, which ſtand there before the Lord.

8 They ſhall have like portions to eat, beſide that which cometh of the ſale of his patrimony.

9 When thou art come into the land which the Lord thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe nations.

10 There ſhall not be found among you *any one* that maketh his ſon or his daughter to paſs through the fire, *or* that uſeth divination, *or* an obſerver of times, or an enchanter, or a witch.

11 Or

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8 *Between blood and blood*] In a queſtion that may ariſe, whether a man hath committed wilful murder, or only caſual.

Between ſtroke and ſtroke.] i. e. In the caſe of wounds or ſtrokes inflicted by one man upon another.

16 *He ſhall not multiply horſes.*] For the reaſon given in the next words. It was cuſtomary to buy horſes out of Egypt, and ſo it continued to the days of Solomon. 1 Kings, x. 28.

17 *He ſhall not multiply wives.*] Leſt he be ſeduced from the true religion by marrying the worſhippers of ſtrange gods, as Solomon was.

18 *He ſhall write him a copy of this law.*] Either this book of Deuteronomy, which is an abſtract of the law, or, as others think, the whole five books of Moſes. The Jews tell us, that he was to write this copy with his own hand, as a means to fix it the firmer in his memory.

Commentary and Notes on Chapter XVIII.

3 *The cheeks and the maw.*] Theſe are now added to what was before appointed for the prieſt's portion, Lev. vii. 32, &c. By the *maw* is meant the ſtomach, which was accounted by the ancients a great dainty.

6 *And if a Levite.*] By a Levite is here meant a Prieſt, as well as a Levite: properly ſo called; that is, any of the Levitical tribe.

Come with all the deſire of his mind unto the place which the Lord ſhall chooſe.] And to encourage all thoſe of the ſacred order to take delight in the exerciſe of their miniſtry, and promote the honour of divine ſervice, he appointed, that ſuch of the Prieſts and Levites as were deſirous of ſerving at the tabernacle or temple out of their ordinary courſe, or leave their dwelling-houſes in cities or country towns, and addict themſelves to a conſtant attendance upon the public miniſtry, ſhould have the ſame continual allowance with the Prieſts and Levites in waiting.

10 *An obſerver of times.*] The word in the original is *megnonen*, and thought to ſignify that ſort of divination that was made by obſerving the face of the heaven, the motion and figure of the clouds, the paſſage and appearance of meteors; thunder, and lightnings, and the like; for it is derived from *gnanan*, a cloud.

Or an enchanter.] The Hebrew word is *menaheſch*, and properly ſignifies one who divines by means of ſerpents, coming from *naheſch*, a ſerpent.

Or a witch.] The word in the original is *meehaſſcheph*, and ſignifies one that does miſchief to men or beaſts by evil arts.

11 Or a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer.

12 For all that do theſe things *are* an abomination unto the Lord: and becauſe of theſe abominations, the Lord thy God doth drive them out from before thee.

13 Thou ſhalt be perfect with the Lord thy God.

14 For theſe nations which thou ſhalt poſſeſs, hearken unto obſervers of times, and unto diviners: but as for thee, the Lord thy God hath not ſuffered thee ſo *to do.*

15 ¶ The Lord thy God will raiſe up unto thee a prophet from the midſt of thee, of thy brethren, like unto me; unto him ye ſhall hearken.

16 According to all that thou deſireſt of the Lord thy God in Horeb, in the day of the aſſembly, ſaying, Let me not hear again the voice of the Lord my God; neither let me ſee this great fire, any more, that I die not.

17 And the Lord ſaid unto me, They have well *ſpoken that* which they have ſpoken.

18 And I will raiſe them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command them.

19 And it ſhall come to paſs, *that* whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, I will require *it* of him.

20 But the prophet which ſhall preſume to ſpeak a word in my name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods, even that prophet ſhall die.

21 And if thou ſay in thine heart, How ſhall we know the word which the Lord hath not ſpoken?

22 When a prophet ſpeaketh in the name of the Lord, if the thing follow not, nor come to paſs, that *is* the thing which the Lord hath not ſpoken, *but* the prophet hath ſpoken it preſumptuouſly: thou ſhalt not be afraid of him.

CHAP. XIX.

1 *The cities of refuge.* 16 *The puniſhment of a falſe witneſs.*

WHEN the Lord thy God hath cut off the nations, whoſe land the Lord thy God giveth thee, and thou ſucceedeſt them, and dwelleſt in their cities and in their houſes;

2 Thou ſhalt ſeparate three cities for thee in the midſt of thy land which the Lord thy God giveth thee to poſſeſs it.

3 Thou ſhalt prepare thee a way, and divide the coaſts of thy land (which the Lord thy God giveth thee to inherit) into three parts, that every ſlayer may flee thither.

4 ¶ And this *is* the caſe of the ſlayer which ſhall flee thither, that he may live; whoſo killeth his neighbour ignorantly, whom he hated not in time paſt;

5 As when a *man* goeth into the wood with his neighbour to hew wood, and his hand fetcheth a ſtroke with the axe to cut down the tree, and the head ſlippeth from the helve, and lighteth upon his neighbour, that he die; he ſhall flee into one of theſe cities and live:

6 Leſt

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11 *A Charmer.*] One that pretends to foretel future events from the poſition of the planets.

A conſulter with familiar ſpirits, or a wizard.] One who conſults a diviner, or wizard. See note on Levit. xix. 31.

A necromancer.] One who enquires of the dead or a conſulter of dead idols. The manner of conſulting the dead, was by viſiting their graves in the night, and there lying down and muttering certain words with a low voice, by which means they pretended to have communion with them by dreams, or by their appearing to them.

15 *The Lord thy God will raiſe up unto thee a prophet.*] You ſhall have no pretence for having recourſe to ſuch unlawful and wicked Methods of ſearching into the determinations of heaven; for God will ſupply you with a ſucceſſion of truly inſpired prophets, to whom he will reveal his will and determinations concerning your republic. This is the natural ſenſe of theſe words; but as they point to ſome prophet more eminent than the reſt, they may fairly be underſtood literally of the Meſſiah. For as they may be ſo interpreted as to comprehend all the prophets whom God ſent after Moſes, ſo ſurely the Meſſiah, the moſt eminent of all thoſe prophets, is not to be excluded. And Le Clerc juſtly obſerves, that the ancient Jews undoubtedly underſtood them as peculiarly applicable to the Meſſiah; ſince St. Peter, who, as the apoſtolic Manner was, reaſons with the Jews upon received principles, and accommodates theſe words to Jeſus of Nazareth. Acts iii. 22.

Like unto me.] In a low and limited ſenſe, all the ſucceeding prophets may be called *like unto Moſes;* that is, truly inſpired and commiſſioned by God, as he was; in oppoſition to thoſe pretenders to the gift of prophecy among the heathens, whom he had before mentioned. But, in their full meaning the words are applicable to none but the Meſſiah, who, as Euſebius explains it, was a ſecond lawgiver, *like unto Moſes,* which none of the other prophets were; nor had any other of the prophets, but the Meſſiah, ſuch near and familiar intercourſe with God as Moſes: for which reaſon the writer of the concluding verſes of the Pentateuch, thought to be Ezra, teſtifies, that there never roſe in Iſrael a prophet like unto Moſes, Deut. xxxiv. 10. Whereas our bleſſed Saviour was intimately acquainted with God's counſels, being *in the boſom of his Father,* John i. 18; viii. 38: and he confirmed his miſſion from God by miracles even ſuperior to thoſe of Moſes.

Unto him ye ſhall hearken.] By this precept the Jews were bound to give ear to all the prophets who proved their commiſſion from God; but eſpecially to the Meſſiah, who not only reſembled Moſes, but infinitely exceeded him. To this paſſage Le Clerc refers thoſe words of our Saviour, *Do not think that I will accuſe you to the Father: there is one that accuſeth you, even Moſes, in whom ye truſt; for had ye believed Moſes, ye would have believed me; for he wrote of me,* John v, 45.

18 *I will put my words in his mouth,* &c.] That is, he ſhall ſpeak in my name, and communicate my mind and will to the people in a free and familiar manner, without any of thoſe tremendous and aſtoniſhing circumſtances which accompanied the promulgation of the law from mount Sinai. This was remarkably fulfilled in our bleſſed Lord and Saviour, who brought life and immortality to light through the goſpel.

19 *Whoſoever will not hearken unto my words which he ſhall ſpeak in my name, I will require it of him.*] That is, I will ſeverely puniſh thoſe who do not hearken to the words which he ſhall ſpeak in my name. And this was remarkably fulfilled in the ſevere judgment executed upon the Jewiſh nation, for their ill uſage of the prophets in general, and of the Meſſiah in particular, that great prophet, who was ſent to them with a peculiar commiſſion from God.

22 *When the prophet ſpeaketh in the name of the Lord, if the thing follow not,* &c.] That is, if a prophet appeal to ſome miracle, or future event, as an abſolute ſign of his being ſent from God, and the miracle ſhould fail, or the prediction not be fulfilled, he ſhall be conſidered as an impoſter.

Commentary and Notes on Chapter XIX.

2 *In the midſt of thy land.*] That is within the limits of thy land, for if they had all three been in the heart of the country, they would in a great meaſure have defeated the whole intention in ſeparating them, which was, that they ſhould be placed ſo conveniently in ſeveral parts of the country, that men might eaſily and ſpeedily flee to them.

3 *Thou ſhalt prepare thee a way.*] Make a plain road to them, and keep it always in good repair, that the manſlayer might meet with no difficulty in his flight thither. The Jews tell us, that were two ways parted, they were obliged to ſet up a poſt whereon was engraven in great letters, *Miklat,* refuge, that he might not miſtake his way.

And divide the coaſts of thy land.] That is, they were to divide their poſſeſſions on the weſt of Jordan into three equal parts, and in the central parts of each, open an aſylum, that being nearly at an equal diſtance, with reſpect to the inhabitants of each diſtrict, each might enjoy equally the ſame benefit of them.

6 Leſt the avenger of blood purſue the ſlayer while his heart is hot, and over-take him, becauſe the way is long, and ſlay him; whereas he *was* not worthy of death, inaſmuch as he hated him not in time paſt.

7 Wherefore I command thee, ſaying, Thou ſhalt ſeparate three cities for thee.

8 And if the Lord thy God enlarge thy coaſt, as he hath ſworn unto thy fathers, and give thee all the land which he promiſed to give unto thy fathers;

9 (If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways); then ſhalt thou add three cities more for thee beſides theſe three:

10 That innocent blood be not ſhed in thy land, which the Lord thy God giveth thee *for* an inheritance, and *ſo* blood be upon thee.

11 But if any Man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him mortally that he die, and fleeth into one of theſe cities:

12 Then the elders of his city ſhall ſend and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye ſhall not pity him, but thou ſhalt put away *the guilt of* innocent blood from Iſrael, that it may go well with thee.

14 Thou ſhalt not remove thy neighbour's *land*-mark, which they of old time have ſet in thine inheritance which thou ſhalt inherit, in the land that the Lord thy God giveth thee to poſſeſs it.

15 One witneſs ſhall not riſe up againſt a man for any iniquity, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed.

16 ¶ If a falſe witneſs riſe up againſt any man to teſtify againſt him, *that which is* wrong;

17 Then both the men between whom the controverſy *is* ſhall ſtand before the Lord, before the prieſts, and the judges which ſhall be in thoſe days;

18 And the judges ſhall make diligent inquiſition; and behold, *if* the witneſs *be* a falſe witneſs, *and* hath teſtified falſly againſt his brother:

19 Then ſhall ye do unto him, as he had thought to have done unto his brother. So ſhalt thou put the evil away from among you.

20 And thoſe which remain ſhall hear, and fear, and ſhall henceforth commit no more any ſuch evil among you.

21 And thine eye ſhall not pity, *but* life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

2 *The prieſt's exhortation to encourage the people to b*
10 *How to uſe the cities that accept or refuſe t hattle.*
clamation of peace. 16 *What cities muſt be devoted.*

WHEN thou goeſt out to battle againſt thine enemies, and ſeeſt horſes and chariots, *and* a people more than thou, be not afraid of them: for the Lord thy God *is* with thee, which brought thee up out of the land of Egypt.

2 ¶ And it ſhall be when ye are come nigh unto the battle, that the prieſt ſhall approach and ſpeak unto the people.

3 And ſhall ſay unto them, Hear, O Iſrael, ye approach this day unto battle againſt your enemies: let not your hearts faint, fear not and do not tremble, neither be ye terrified becauſe of them.

4 For the Lord your God *is* he that goeth with you, to fight for you againſt your enemies, to ſave you.

5 And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not dedicated it? let him go and return to his houſe, leſt he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it: let him *alſo* go and return unto his houſe, leſt he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his houſe, leſt he die in battle, and another man take her.

8 And

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12 *Then the elders of his city ſhall ſend and fetch him thence.*] By elders are here meant the judges, as elſewhere. So the ſenſe is, that upon any ſuſpicion or information of murder laid againſt any one that took refuge there, the magiſtrates of the towns or diſtricts, where the fact was committed, ſhall ſend for the perſon out of the refuge-town, bring him to a fair trial, and, upon clear evidence of wilful murder, condem him to death, and cauſe execution to be done without fear, partiality, or affection, as they value the divine bleſſing, and deſire to be free of the guilt of innocent blood, which will otherwiſe be required at their hands.

14 *Thou ſhalt not remove thy neighbour's land-mark.*] Next to the caſe of life, Moſes gave charge for ſecuring every man's right and property in other matters; eſpecially forbidding all encroachments upon boundaries of lands and eſtates. The Jewiſh doctors confine this prohibition to removing the bounds of the holy land, which were ſet by Joſhua in the diviſion of the country. But the explication of Joſephus is far more reaſonable: he conſiders it as a general prohibition againſt removing any land-marks, whether of an Iſraelite, or of any of the neighbouring nations, with whom they might be at peace; the breaking in upon thoſe bounds being the cauſe of wars and inſurrections, which ariſe from the covetouſneſs of men, who would thus fraudulently enlarge their teritories.

Commentary and Notes on Chapter XX.

1 *When thou goeſt out to battle,* &c.] The land of Canaan being to be gained by conqueſt, in a war of God's ſpecial appointment, and the Iſraelites, after their ſettlement in it, likely to be expoſed to invaſions and attacks from the neighbouring nations, Moſes thought it neceſſary to leave them ſome ſtanding rules for their conduct in both theſe kinds of war. The firſt and great rule was, to commit their cauſe to God, depending, with entire confidence, upon that Divine Power which had ſo often, and ſo wonderfully, delivered them; without the leaſt fear and diſcouragement at the ſuperior force or terrible armaments of their enemies.

And ſeeſt horſes and chariots.] The armies of the Iſraelites conſiſted entirely of foot, and their law ſeems to have obliged them to continue ſo, in order to a more entire reliance upon God; the Canaanites, and other nations, having the advantage of chariots and horſes. Thus while other nations truſted *ſome in chariots, and ſome in horſemen,* the Iſraelites were trained up *to remember,* and truſt in *the name of the Lord their God,* Pſ. xx 7.

2 *The prieſts ſhall approach, and ſpeak unto the people.*] The Jews ſay, there was a prieſt anointed for this purpoſe; that his office was to blow with the trumpet when they were preparing for battle, and to exhort them, in the moſt perſwaſive manner, to a courageous and undaunted performance of their duty; to look upon their cauſe as God's own, and aſſure themſelves of ſucceſs, under his divine protection.

5, 6, 7. *And the officers ſhall ſpeak unto the people,* &c.] Theſe officers, or heralds, were to make proclamation, allowing an exemption from the war to ſuch as had lately purchaſed eſtates, newly built houſes, and not yet ſettled in them, planted new vineyards, or were juſt married; leſt the thoughts of ſuch men, continually hankering after their private affairs, might diſpirit them from the buſineſs of the war, and the ſervice of the public.

8 And the officers ſhall ſpeak further unto the people, and they ſhall ſay, What man *is there that is* fearful and faint-hearted? let him go and return unto his houſe, leſt his brethren's heart faint as well as his heart.

9 And it ſhall be when the officers have made an end of ſpeaking unto the people, that they ſhall make captains of the armies to lead the people.

10 ¶ When thou comeſt nigh unto a city to fight againſt it, then proclaim peace unto it.

11 And it ſhall be, if it make thee anſwer of peace, and open unto thee, then it ſhall be *that* all the people, *that is* found therein, ſhall be tributaries unto thee, and they ſhall ſerve thee.

12 And if it will make no peace with thee, but will make war againſt thee, then thou ſhalt beſiege it.

13 And when the Lord thy God hath delivered it into thine hands, thou ſhalt ſmite every male thereof with the edge of the ſword.

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the ſpoil thereof, ſhalt thou take unto thyſelf; and thou ſhalt eat the ſpoil of thy enemies, which the Lord thy God hath given thee.

15 Thus ſhalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of theſe nations.

16 ¶ But of the cities of theſe people which the Lord thy God doth give thee *for* an inheritance, thou ſhalt ſave alive nothing that breatheth.

17 But thou ſhalt utterly deſtroy them, *namely*, the Hittites and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the Lord thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their Gods, ſo ſhould ye ſin againſt the Lord your God.

19 ¶ When thou ſhalt beſige a city a long time, in making war againſt it to take it, thou ſhalt not deſtroy the trees thereof by forcing an ax againſt them, for thou mayeſt eat of them, and thou ſhalt not cut them down (for the tree of the field *is* mans *life*) to employ *them* in the ſiege.

20 Only the trees which thou knoweſt that they *be* not trees for meat, thou ſhalt deſtroy and cut them down: and thou ſhalt build bulwarks againſt the city that maketh war with thee, until it be ſubdued.

CHAP. XXI.

1 The expiation of an uncertain murder. 15 The firſt-born is not to be diſinherited upon private affection. 18 A ſtubborn ſon is to be ſtoned to death.

IF *one* be found ſlain in the land which the Lord thy God giveth thee to poſſeſs it, lying in the field, *and* it be not known who hath ſlain him:

2 Then thy elders and thy judges ſhall come forth, and they ſhall meaſure unto the cities which *are* round about him that is ſlain.

3 And it ſhall be *that* the city *which is* next unto the ſlain man, even the elders of that city, ſhall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke.

4 And the elders of that city ſhall bring down the heifer unto a rough valley, which is neither eared nor ſown, and ſhall ſtrike off the heifers neck there in the valley.

5 And the prieſts the ſons of Levi, ſhall come near (for them the Lord thy God hath choſen to miniſter unto him, and to bleſs in the name of the Lord) and by their word ſhall every controverſy and every ſtroke be *tried*.

6 And all the elders of that city *that are* next unto the ſlain *man*, ſhall waſh their hands over the heifer that is beheaded in the valley.

7 And they ſhall anſwer and ſay, Our hands have not ſhed this blood, neither have our eyes ſeen *it*.

8 Be merciful, O Lord, unto thy people Iſrael, whom thou haſt redeemed, and lay not innocent blood unto thy people of Iſrael's charge. And the blood ſhall be forgiven them.

9 So

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8 *What man is there that is fearful*, &c.] This fearfulneſs is to be underſtood not only of a natural timorouſneſs, which is incident to ſome conſtitutions, and makes men quake at every danger, but alſo of the adventitious terrors of a guilty conſcience; for they did not, as is the modern faſhion, take the worſt and vileſt into the wars: on the contrary, if they knew a man to be a notorious villain, they thruſt him out of the army, leſt his example ſhould corrupt and diſcourage the reſt of the ſoldiery. We may obſerve, from this paſſage, that though the Iſraelites had the promiſe of a particular interpoſition of providence in their behalf, yet they were all along required to make uſe of the moſt proper human means to compaſs their end. Thus, in the inſtance before us, though they were not abſolutely to rely upon their own ſtrength and valour, and the conduct of their men, for the victory; yet they were to employ only ſuch perſons in their wars as had a mind diſpoſed and qualified for the buſineſs, and were worthy of a bleſſing upon their endeavours.

10 *When thou comeſt nigh unto a city to fight againſt it*, &c.] When thou art engaged in a juſt war againſt any of the neighbouring nations, and ſitteſt down before any of their towns, let an embaſſy be firſt ſent, and reaſonable propoſitions of peace offered, to prevent, if poſſible, your coming to extremities. If theſe terms be obſtinately rejected, and you obliged to undertake the ſiege, as ſoon as you are maſters of the place, you are to put all the men to the ſword, and the plunder is to be at diſcretion; but quarter is to be given to the women and children, who were neither concerned in war, nor in rejecting the offers of peace.

18 *That they teach you not to do after all their abominations*] Here we have the reaſon for that ſevere execution mentioned in the preceding verſes. They were moſt abominable idolaters, who offered their children to Molech: they were magicians, wizards, necromancers, and guilty of all thoſe abominations mentioned Lev. xviii. So that God thought them not fit to live any longer on the face of the earth; for had they been ſpared, after obſtinately refuſing all terms of peace, they would doubtleſs have ſought to infect the Iſraelites with their filthy idolatry; and it was mercy to the human race in general, not to ſuffer ſuch a wicked contagious generation to ſubſiſt. From theſe words, *that they teach you not to do after their abominations*, a Jewiſh writer juſtly obſerves, that if they repented, and forſook their idolatry, the Iſraelites might let them live; for then there was no ſuch danger in ſparing them.

Commentary and Notes on Chapter XXI.

1 *If one be found ſlain in the land*, &c.] Moſes having given rules for the treatment of enemies in war, proceeds to ſeveral other ſtatutes for preſerving good order and government among the Iſraelites themſelves. One was the expiation of any murder that was concealed, and where the criminal could not be found by the moſt diligent inquiſition after him; which was to be done with ſuch ſolemnity, as might ſhew the heinouſneſs of the fact, and terrify all people from the commiſſion of it.

4 *Unto a rough valley.*] The Hebrew word *nachal* ſignifies either a valley or a torrent, and probably is here meant of a valley with a brook running through it. For, in the ſixth verſe, the elders are required *to waſh their hands over the heifer*; which ſeems to intimate that there was running water in the place.

9 So ſhalt thou put away the *guilt of* innocent blood from among you, when thou ſhalt do *that which* is right in the ſight of the Lord.

10 ¶ When thou goeſt forth to war againſt thine enemies, and the Lord thy God hath delivered them into thine hands, and thou haſt taken them captive.

11 And ſeeſt among the captives a beautiful woman, and haſt a deſire unto her, that thou wouldſt have her to thy wife:

12 Then thou ſhalt bring her home to thine houſe, and ſhe ſhall ſhave her head, and pare her nails.

13 And ſhe ſhall put the raiment of her captivity from off her, and ſhall remain in thine houſe, and bewail her father and her mother a full month: and after that, thou ſhalt go in unto her, and be her huſband, and ſhe ſhall be thy wife.

14 And it ſhall be if thou have no delight in her, then thou ſhalt let her go whither ſhe will, but thou ſhalt not ſell her at all for money, thou ſhalt not make merchandiſe of her, becauſe thou haſt humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the firſt-born ſon be hers that was hated;

16 Then it ſhall be when he maketh his ſons to inherit *that* which he hath, *that* he may not make the ſon of the beloved firſt-born, before the ſon of the hated, *which is indeed* the firſt-born.

17 But he ſhall acknowledge the ſon of the hated *for* the firſt-born, by giving him a double portion of all that he hath: for he *is* the begining of his ſtrength, the right of the firſt-born *is* his.

18 ¶ If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the voice of his mother, and *that* when they have chaſtened him:

19 Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place:

20 And they ſhall ſay unto the elders, of his city, This our ſon, *is* ſtubborn and rebellious, he will not obey our voice; *he is* a glutton and a drunkard.

21 And all the men of his city ſhall ſtone him with ſtones, that he die: ſo ſhalt thou put evil away from among you, and all Iſrael ſhall hear and fear.

22 ¶ And if a man have committed a ſin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body ſhall not remain all night upon the tree, but thou ſhalt in any wiſe bury him that day (for he that is hanged, *is* accurſed of God) that thy land be not defiled, which the Lord thy God giveth thee *for* an inheritance.

CHAP. XXII.

1 Of humanity toward brethren. 9 To avoid confuſion. 13 The puniſhment of him that ſlandereth his wife.

THOU ſhalt not ſee thy brother's ox or his ſheep go aſtray, and hide thy ſelf from them: thou ſhalt in any caſe bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine houſe, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again.

3 In like manner ſhalt thou do with his aſs, and ſo ſhalt thou do with his raiment, and with all loſt things of thy brothers, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thyſelf.

4 ¶ Thou ſhalt not ſee thy brothers aſs, or his ox fall down by the way, and hide thyſelf from them: thou ſhalt ſurely help him to lift *them* up again.

5 ¶ The woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a woman's garment: for all that do ſo *are* abomination unto the Lord thy God.

6 ¶ If a bird's neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam ſitting upon the young, or upon the eggs, thou ſhalt not take the dam with the young.

7 *But* thou ſhalt in any wiſe let the dam go, and take the young to thee, that it may be well with thee, and *that* thou mayeſt prolong *thy* days.

8 ¶ When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not blood upon thine houſe, if any man fall from thence.

9 ¶ Thou ſhalt not ſow thy vineyard with divers ſeeds: leſt the fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled.

10 ¶ Thou

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9 *So ſhalt thou put away the guilt of innocent blood.*] Till this was done, the guilt was to be conſidered as national: but, upon this ſolemn performance, the government ſhould be deemed to have done its duty, and the nation cleared of all guilt in this matter.

18, 19, 20, 21 *If a man have a ſtubborn and rebellious ſon*, &c.] Moſes having already made ample proviſion for theſe curity of private rights between neighbour and neighbour, he now adds a law for the regulation of families, by giving to parents a well tempered power over extravagant and incorrigible children; which was not to put the lives of children abſolutely into their hands, as the laws of ſome other countries did, but to direct them, when all means of admonition and correction were loſt upon any ſon, and they ſaw nothing but ruin to the eſtate and family, by his lewdneſs and debauchery, to make complaint to the magiſtracy in court; who, upon ſufficient evidence given againſt him, were to condemn him to death, as a terrible example of diſobedience to the laws of God.

Commentary and Notes on Chapter XXII.

1 *Thou ſhalt not ſee thy brother's ox*, &c.] Moſes here orders the law, mentioned, Exod. xxiii. 4, relating to mutual juſtice, kindneſs, and humanity, with regard to any loſt or ſtrayed cattle, to be ſtrictly obſerved; ordering the finder to take all due care of them, and uſe all proper means for reſtoring them to the right owner, whether he were an Iſraelite or a Gentile, a friend or an enemy, for it is evident, from Exod. xxiii. 4, compared with our Saviour's parable of the Samaritan, Luke x. 30, that the word *brother* implies every man without diſtinction.

6 *Thou ſhalt not take the dam with the young.*] This is one of thoſe merciful conſtitutions in the laws of Moſes which reſpect the animal creation, and tended to humanize the heart of that people, to breed in them a ſenſe of the Divine Providence, extending itſelf to all creatures, and to teach them to exerciſe their dominion over them with gentleneſs. The law ſeems alſo to regard poſterity; for by letting the dam go free, the breed may be continued: and as the reaſon of the law ſubſiſts now as well as then, the ſame is ſtill obligatory upon us.

10 ¶ Thou ſhalt not plow with an ox and an aſs together.

11 ¶ Thou ſhalt not wear a garment of divers ſorts, *as* of woollen and linen together.

12 ¶ Thou ſhalt make three fringes upon the four quarters of thy veſture, wherewith thou covereſt *thy ſelf*.

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occaſion of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid:

15 Then ſhall the father of the damſel and her mother, take and bring forth *the tokens of* the damſels virginity unto the elders of the city in the gate.

16 And the damſels father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And lo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe *are the tokens of* my daughters virginity; and they ſhall ſpread the cloth before the elders of the city.

18 And the elders of that city ſhall take that man and chaſtiſe him.

19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give *them* unto the father of the damſel, becauſe he had brought up an evil name upon a virgin of Iſrael: and ſhe ſhall be his wife, he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damſel:

21 Then they ſhall bring out the damſel to the door of her father's houſe, and the men of her city ſhall ſtone her with ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her father's houſe: ſo ſhalt thou put evil away from among you.

22 ¶ If a man be found lying with a woman married to an huſband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael.

23 ¶ If a damſel *that is* a virgin be betrothed unto an huſband, and a man find her in the city, and lie with her:

24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel becauſe ſhe cried not, *being* in the city; and the man becauſe he hath humbled his neighbours wife: ſo thou ſhalt put away evil from among you.

25 ¶ But if a man find a betrothed damſel in the field, and the man force her, and lie with her: then the man only that lay with her ſhall die.

26 But unto the damſel thou ſhalt do nothing, *there is* in the damſel no ſin *worthy* of death; for as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo *is* this matter.

27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her.

28 ¶ If a man find a damſel *that is* a virgin, which is not betrothed: and lay hold on her, and lie with her, and they be found:

29 Then the man that lay with her, ſhall give unto the damſels father fifty *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her, he may not put her away all his days.

30 ¶ A man ſhall not take his father's wife, nor diſcover his father's ſkirt.

CHAP. XXIII.

1 *Who may, or may not enter into the congregation,* 9 *Uncleanneſs to be avoided in the hoſt.*

HE that is wounded in the ſtones, or hath his privy member cut off, ſhall not enter into the congregation of the Lord.

2 A Baſtard ſhall not enter into the congregation of the Lord: even to his tenth generation ſhall he not enter into the congregation of the Lord.

3 An Ammonite or Moabite ſhall not enter into the congregation of the Lord; even to their tenth generation ſhall they not enter into the congregation of the Lord for ever:

4 Becauſe they met you not with bread and with water in the way, when ye came forth out of Egypt; and becauſe they hired againſt thee Balaam the ſon of Beor of Pethor of Meſopotamia, to curſe thee.

5 Neverthleſs, the Lord thy God would not hearken unto Balaam: but the Lord thy God turned the curſe into a bleſſing unto thee becauſe the Lord thy God loved thee.

6 Thou ſhalt not ſeek their peace, nor their proſperity all thy days for ever.

7 ¶ Thou ſhalt not abhor an Edomite for he *is* thy brother: thou ſhalt not abhor an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The

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17 *Shall ſpread the cloth before the elders of the city.*] Biſhop Patrick juſtly obſerves, that though ſuch tokens of virginity as are commonly underſtood by theſe words, might always be found in thoſe countries, eſpecially in very young virgins, who are here meant; yet no man of common ſenſe would bring ſuch an action againſt his wife, wherein he was ſure to fall ſhort of his intention, if theſe were the evidences whereby the cauſe was to be tried. For if he accuſed her falſly, he knew her friends were able to produce ſuch tokens as would diſprove him: and if he had juſt grounds to accuſe her, becauſe he knew they could produce no ſuch tokens, yet this was no proof that ſhe had been vitiated ſince ſhe was eſpouſed to him; for ſhe might have been corrupted before, and then he could not attain his end, namely, his being freed from her, except by way of divorce; and then he muſt have given her a dowry, which he was deſirous to ſave. The Jews therefore underſtand the words not literally of a cloth but figuratively of an evident proof, laid open like a cloth unfolded, which probably was the teſtimony of matrons.

Commentary and Notes on Chapter XXIII.

3 *An Ammonite or Moabite ſhall not enter into the congregation of the Lord---for ever.*] An Ammonite or Moabite, that is, a male of theſe nations being only mentioned, the Jews tell us, that their women were not concerned in this law. Thus though an Iſraelitiſh woman was not to marry an Ammonite or Moabite, yet a man of Iſrael might marry one of their women, after they had profeſſed the Jewiſh religion. Whereof we have an inſtance of Boaz, the anceſtor of David, who married Ruth the Moabiteſs.

4 *Becauſe they met you not with bread and with water in the way.*] It was a piece of ancient hoſpitality, to give ſtrangers in their travels the refreſhment of bread and water, i. e. of meat and drink. And therefore the Iſraelites, who were their kindred people, might ſurely expect to receive this civility from the Ammonites and Moabites.

6 *Thou ſhalt not ſeek their peace,* &c.] That is, thou ſhalt not enter into any public confederacies and alliances with them. But this prohibition did not exclude the common rights of humanity and juſtice, which they were to obſerve to all in general.

7 *Thou ſhalt not abhor an Edomite.*] The Edomites were the deſcendants of Eſau, and conſequently a kindred nation; and as they were a circumciſed people, they might make marriages with them, provided they worſhipped the true God.

8 The children that are begotten of them ſhall enter into the congregation of the Lord, in their third generation.

9 ¶ When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you, any man that is not clean, by reaſon of uncleanneſs that chanceth him by night, then ſhall he go abroad out of the camp, he ſhall not come within the camp.

11 But it ſhall be when the evening cometh on, he ſhall waſh *himſelf* with water, and when the ſun is down, he ſhall come into the camp *again*.

12 ¶ Thou ſhalt have a place alſo without the camp, whither thou ſhalt go forth abroad.

13 And thou ſhalt have a paddle upon thy weapon: and it ſhall be when thou wilt eaſe thy ſelf abroad, thou ſhalt dig therewith, and ſhalt turn back and cover that which cometh from thee.

14 For the Lord thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy camp be holy, that he ſee no unclean thing in thee, and turn away from thee.

15 ¶ Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee.

16 He ſhall dwell with thee, *even* among you, in that place which he ſhall chooſe in one of thy gates where it liketh him beſt: thou ſhalt not oppreſs him.

17 There ſhall be no whore of the daughters of Iſrael, nor a ſodomite of the ſons of Iſrael.

18 Thou ſhalt not bring the hire of a whore, or the price of a dog into the houſe of the Lord thy God for any vow: for even both theſe are abominations unto the Lord thy God.

19 ¶ Thou ſhalt not lend upon uſury to thy brother; uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.

20 Unto a ſtranger thou mayeſt lend upon uſury, but unto thy brother thou ſhalt not lend upon uſury; that the Lord thy God may bleſs thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it.

21 ¶ When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not ſlack to pay it: for the Lord thy God will ſurely require it of thee; and it would be ſin in thee.

22 But if thou ſhalt forbear to vow, it ſhall be no ſin in thee.

23 That which is gone out of thy lips, thou ſhalt keep and perform; *even* a free-will-offering, according as thou haſt vowed unto the Lord thy God, which thou haſt promiſed with thy mouth.

24 ¶ When thou comeſt into thy neighbours vineyard, then thou mayeſt eat grapes thy fill at thine own pleaſure; but thou ſhalt not put *any* in thy veſſel.

25 When thou comeſt into the ſtanding-corn of thy neighbours, then thou mayeſt pluck the ears with thine hand: but thou ſhalt not move a ſickle unto thy neighbours ſtanding corn.

CHAP. XXIV.

1 *Of divorce.* 6, 10 *Of pledges.* 7 *Of manſtealers.* 8 *Of leproſy.* 14 *The hire is to be given.* 16 *Of juſtice.*

WHEN a man hath taken a wife and married her, and it come to paſs that ſhe find no favour in his eyes, becauſe he hath found ſome uncleanneſs

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Thou ſhalt not abhor an Egyptian.] The Egyptians had, for ſeveral generations, entertained the Iſraelites very hoſpitably, though they were afterwards cruelly uſed by one of their tyrants. But God would not ſuffer the memory of the hoſpitality they had received there to be forgotten, though they had been afterwards oppreſſed by them in the baſeſt manner. Hence we learn how laſting the obligation of gratitude ought to be, and that poſterior injuries ſhould not cancel the memory of kindneſſes.

9 *When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.*) This rule was to be obſerved at all times, but eſpecially when they were going forth to battle, when they had the greateſt need of the divine protection and aſſiſtance, which they could not reaſonably hope for, if they were wicked.

13 *Thou ſhalt have a paddle upon thy weapon.*] Le Clerc renders it, *thou ſhalt have a paddle beſides thy arms*, which is full as agreeable to the original as our tranſlation, and makes a much plainer ſenſe; for the precept is directed to the ſoldiery.

14 *For the Lord thy God walketh in the midſt of thy camp.*] The ark, the ſymbol of God's preſence, was ſettled in the midſt of the camp, and was carried along with them. So that reverence to the divine majeſty, required, that no uncleanneſs, whether natural or moral, ſhould be found among them.

15 *Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee.*] This is thought, from the connection, to have a particular relation to times of war, when heathen ſoldiers or ſervants might deſert and come over to the Iſraelites, with intent to turn proſelytes to the true religion. In which caſe they were neither to return them back, and by that means expoſe them to the ſeverity of their heathen maſters, nor uſe them hardly themſelves; but permit them to live peaceably, and with full enjoyment of all the liberties and previleges of a Proſelyte in Iſrael. The Hebrew doctors underſtand this precept as general of the ſlaves of the neighbouring nations, who fled from their maſters into Judea, and embraced the eli gion of the Iſraelites.

17 *Nor a ſodomite.*] The ancient verſions give no countenance to our calling this a *ſodomite*; it moſt probably ſignifies a *whore-maſter*. The Iſraelites were not notoriouſly guilty of thoſe abominable practices. *Pilkington's Remarks.*

18 *Thou ſhalt not bring the hire of a whore, or the price of a dog into the houſe of the Lord.*] It is not eaſy to explain why theſe two namely the price of a whore, or of a dog, are aſſociated in the ſame law. And interpreters are greatly divided about the meaning of the expreſſion. Thus much ſeems clear, from Num. xviii. 13, that the price of a dog is here rejected, becauſe the dog is an unclean creature. Some think it is becauſe the dog was worſhipped by the Egyptians, and God to draw his people from idolatry, caſts this contempt upon that creature, in refuſing the price it ſhould be ſold for. But the moſt natural explication is to take the dog here in a figurative ſenſe, for the ſodomite mentioned above; it being a known figure in moſt languages, to call men of intemperate luſts by the name of that animal, which they reſemble in their manner.

20 *Unto a ſtranger thou mayeſt lend upon uſury.*] As there was nothing more reaſonable than that their neighbours, ſuch as the Sidonians, Tyrians, and Egyptians, who made great gain by merchandize, ſhould not borrow money of the Iſraelites for nothing: ſo it was equally reaſonable, that the Iſraelites themſelves, whoſe chief profit was by huſbandry and breeding of cattle, ſhould have money lent them freely by one another without intereſt, their land not being a country of traffick, whereby money might be improved as in other kingdoms.

24 *When thou comeſt into thy neighbours vineyard, then thou mayeſt eat grapes thy fill.*] This law the Hebrew doctors pretend was made in favour of poor labourers, who are hired to work in the vineyards in the time of vintage. For, if the very oxen were not to be muzzled whilſt they trod out the corn, how much leſs ought the labourer to be debarred from eating the fruit about which he laboured. But there ſeems no reaſon for reſtraining this indulgence to huſbandry; it may juſtly be enlarged to all travellers in the high-way, whether Iſraelites, or others, who had occaſion to paſs by the vineyard, and needed a refreſhment, that it ſhould be always lawful for perſons in ſuch circumſtances, to ſtep into the ſide of a field or vineyard, and gather ſome of the fruits for their neceſſary refreſhment, provided they carried none away with them, nor did any damage to the owner.

Commentary and Notes on Chapter XXIV.

1 *When a man hath taken a wife, &c.*] The Hebrew nation having been accuſtomed to the liberty of putting away their wives, upon motives

uncleanneſs in her; then let him write her a bill of divorcement, and give *it* in her hand, and ſend her out of his houſe.

2 And when ſhe is departed out of his houſe, ſhe may go and be another man's *wife*.

3 And *if* the latter huſband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and ſendeth her out of his houſe; or if the latter huſband die, which took her *to be* his wife;

4 Her former huſband which ſent her away, may not take her again to be his wife, after that ſhe is defiled: for that *is* abomination before the Lord; and thou ſhalt not cauſe the land to ſin which the Lord thy God giveth thee *for* an inheritance.

5 When a man hath taken a new wife, he ſhall not go out to war, neither ſhall he be charged with any buſineſs: *but* he ſhall be free at home one year, and ſhall chear up his wife which he hath taken.

6 ¶ No man ſhall take the nether or the upper milſtone to pledge: for he taketh *a man's* life to pledge.

7 ¶ If a man be found ſtealing any of his brethren of the children of Iſrael, and maketh merchandiſe of him, or ſelleth him; then that thief ſhall die, and thou ſhalt put evil away from among you.

8 ¶ Take heed in the plague of leproſy, that thou obſerve diligently and do according to all that the prieſts the Levites ſhall teach you: as I commanded them, *ſo* ye ſhall obſerve to do.

9 Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou doſt lend thy brother any thing, thou ſhalt not go into his houſe to fetch his pledge.

11 Thou ſhall ſtand abroad, and the man to whom thou doſt lend ſhall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou ſhalt not ſleep with his pledge.

13 In any caſe thou ſhalt deliver him the pledge again when the ſun goeth down, that he may ſleep in his own raiment, and bleſs thee: and it ſhall be righteouſneſs unto thee before the Lord thy God.

14 ¶ Thou ſhalt not oppreſs an hired ſervant *that is* poor and needy *whether he be* of thy brethren, or of thy ſtrangers that *are* in thy land within thy gates:

15 At his day thou ſhalt give *him* his hire, neither ſhall the ſun go down upon it; for he *is* poor, and ſetteth his heart upon it; leſt he cry againſt thee unto the Lord, and it be ſin unto thee.

16 The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers; every man ſhall be put to death for his own ſin.

17 ¶ Thou ſhalt not pervert the judgment of the ſtranger, *nor* of the fatherleſs; nor take a widow's raiment to pledge:

18 But thou ſhalt remember that thou waſt a bond-man in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cutteſt down thine harveſt in thy field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it; it ſhall be for the ſtranger, for the fatherleſs, and for the widow: that the Lord thy God may bleſs thee in all the work of thine hands.

20 When thou beateſt thine olive-tree, thou ſhalt not go over the boughs again: it ſhall be for the ſtranger, for the fatherleſs, and for the widow.

21 When thou gathereſt the grapes of thy vineyard, thou ſhalt not glean *it* afterward: it ſhall be for the ſtranger, for the fatherleſs, and for the widow.

22 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt: therefore I command thee to do this thing.

CHAP.

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motives of diſlike and averſion, and Moſes being ſenſible that their hardneſs of heart, and ſeverity of temper, would, upon an abſolute reſtraint from ſuch liberty, produce greater inconveniences and diſtractions in families, he now enacted, That when any huſband laboured under an abſolute diſlike to his wife, either upon account of any bodily diſtemper, or of her diſagreeable temper, he ſhould have the privilege of parting with her; but not in a haſty, paſſionate, and violent method, but deliberately, by giving her a diſcharge from any further relation to him, ſigned with his own hand, whereby ſhe acquired a full right to marry any other perſon.

4 *Her former huſband—may not take her again.*] In order to reſtrain them from abuſe in this permiſſion, the law provides, that the huſband, who had once put away his wife, ſhould, upon her being married to another, be incapable of taking her again, though ſhe might grow rich, or otherwiſe deſirable; which made them conſider well before they parted with their wives, ſince, if ſhe was once married, there was no place for repentance.

6 *He taketh a man's life to pledge.*] Becauſe he wants it to make his bread, the ſupport of life. The poor among the Jews uſed hand-mills, made of two ſtones, which they worked one upon another, to grind their corn.

10 *Thou ſhalt not go into his houſe to fetch his pledge.*] This was a merciful proviſion for the poor, whoſe houſes he would have ſo privileged, that no man might enter into them without their conſent, and there chooſe what he pleaſed for the ſecurity of his debt, and by that means perhaps keep him from the uſe of the moſt valuable thing he had; but the lender was to take what the borrower could beſt ſpare.

12 *If the man be poor, thou ſhalt not ſleep with his pledge.*] It may be aſked, if the pledge was to be returned every night, where was the uſe of taking any pledge at all? To this the Rabbins anſwer, that this was a means of preventing the debt from being releaſed in the ſabbatical year, as it would otherwiſe have been; and if the borrower died, the pawn was an evidence of the debt, and obliged his children to pay it.

14 *Poor and needy.*] The word tranſlated *poor* ſhould more properly be rendered *afflicted*; then it will convey a ſeparate idea from needy. *Pilkington's Remarks*

16 *The fathers ſhall not be put to death for the children,* &c.] This is a rule of common equity; and how it is conſiſtent with God's threatning *to viſit the ſins of the fathers upon the children*, ſee notes on Exod. xx. 5. Perhaps it might be a law, in the time of Moſes, among the Egyptians, or other neighbouring nations, that the children ſhould ſuffer for their father's crimes. Ammianus Mercellanus tells us that there was a law in Perſia, that in caſe of ingratitude, deſertion, and ſome other crimes, *the whole kindred periſhed for the guilt of one*

17 *Thou ſhalt not pervert the judgment of the ſtranger, nor of the fatherleſs,*] This law extended to all in general, who had none to ſtand by them and plead their cauſe; and therefore the judges were to take the greater care to ſee juſtice done them.

19 *When thou cutteſt down,* &c.] From a grateful ſenſe of the ſame divine deliverance, Moſes exhorts them to be mindful of thoſe proviſions made for the poor by the laws. Lev. xix. 9, 10; xxiii 22; where they are ordered not to be over nice and exact in reaping the fruits of their fields and vineyards, but to leave ſomething to be gathered by their poor neighbours.

CHAP. XXV.

1 *Stripes muſt not exceed forty.* 4 *The ox is not to be muzzled.* 5 *Of raiſing ſeed unto a brother.* 11 *Of the immodeſt woman.* 13 *Of unjuſt weights.* 17 *The memory of Amalek is to be blotted out.*

IF there be a controverſy between men, and they come unto judgment, that *the judges* may judge them, then they ſhall juſtify the righteous, and condemn the wicked.

2 And it ſhall be, if the wicked man *be* worthy to be beaten, that the judge ſhall cauſe him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty ſtripes he may give him, *and* not exceed left *if* he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.

4 ¶ Thou ſhalt not muzzle the ox when he treadeth out *the corn.*

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead, ſhall not marry without unto a ſtranger: her huſband's brother ſhall go in unto her, and take her to him to wife, and perform the duty of an huſband's brother unto her.

6 And it ſhall be *that* the firſt-born which ſhe beareth, ſhall ſucceed in the name of his brother, *which is* dead, that his name be not put out of Iſrael.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate, unto the elders, and ſay, My huſband's brother refuſeth to raiſe up unto his brother a name in Iſrael, he will not perform the duty of my huſband's brother.

8 Then the elders of his city ſhall call him, and ſpeak unto him: and *if* he ſtand *to it,* and ſay, I like not to take her:

9 Then ſhall his brother's wife come unto him in the preſence of the elders, and looſe his ſhoe from off his foot, and ſpit in his face, and ſhall anſwer, and ſay, So ſhall it be done unto that man that will not build up his brother's houſe.

10 And his name ſhall be called in Iſrael, The houſe of him that hath his ſhoe looſed.

11 ¶ When men ſtrive together one with another, and the wife of the one draweth near for to deliver her huſband out of the hand of him that ſmiteth him, and putteth forth her hand and taketh him by the ſecrets:

12 Then thou ſhalt cut off her hand, thine eye ſhall not pity *her.*

13 ¶ Thou ſhalt not have in thy bag divers weights, a great and a ſmall.

14 Thou ſhalt not have in thine houſe divers meaſures, a great and a ſmall.

15 *But* thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

16 For all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the Lord thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt.

18 How he met thee by the way, and ſmote the hindmoſt of thee, *even that* all *were* feeble behind thee, when thou *waſt* faint and weary; and he feared not God.

19 Therefore it ſhall be when the Lord thy God hath given thee reſt from all thine enemies round about in the land which the Lord thy God giveth thee *for* an inheritance to poſſeſs it, *that* thou ſhalt blot out the remembrance of Amalek from under heaven; thou ſhalt not forget *it.*

CHAP. XXVI.

1 *The confeſſion of him that offereth the baſket of firſt fruits.* 16 *The covenant between God and the people.*

AND it ſhall be when thou *art* come in unto the land which the Lord thy God giveth thee *for* an inheritance, and poſſeſſeſt it, and dwelleſt therein.

2 That thou ſhalt take of the firſt of all the fruit of the earth, which thou ſhalt bring of thy land that the Lord thy God giveth thee, and ſhalt put *it* in a baſket, and ſhalt go unto the place which the Lord thy God ſhall chooſe to place his name there.

3 And

Commentary and Notes on Chapter XXV.

1 *If there be a controverſy between men,* &c.] Having made proviſion for the ſecurity of private right, in ſuch remarkable caſes as might be ſufficient rules and ſtandards for the reſt; and having affixed puniſhments to the breaches of the moſt capital laws, Moſes now orders, that the ſeveral inferior courts of juſtice ſhould take due cognizance of other criminal matters deſerving only corporal penalties, and to be juſt and impartial in all ſuch complaints.

3 *Forty ſtripes he may give him, and not exceed.*] Moſes wiſely limited the number of ſtrokes, that ſevere judges might not order delinquents to be laſhed to death, as was often done among the Romans.

Leſt if he ſhould exceed—thy brother ſhould ſeem vile unto thee.] Leſt the judges, by exceeding the bounds of humanity, and that compaſſion which is due to a brother, a partaker of human nature in common with themſelves, might be accuſtomed to think deſpicably of their poor brethren, and ſet their lives at nought; for nothing ſerves more to make the lives of the vulgar undervalued than too ſevere puniſhments.

4 *Thou ſhalt not muzzle the ox when he treadeth out the corn.*] It was the cuſtom of thoſe countries to uſe oxen in treading out the corn, either with their feet, or by drawing a cart or other inſtrument over it. Some, while theſe creatures were at work, muzzled their mouths, to hinder them from eating the corn: a practice which Moſes here forbids. And, by this ſymbolical precept, he inſtructs his people to be kind to their ſervants and labourers, eſpecially to thoſe who miniſtered to them in holy things. Le Clerc conſiders this precept as wholly ſymbolical, and, indeed, not without reaſon; for it appears not ſo much an act of humanity, as a matter of mere conveniency, to muzzle the mouth of the labouring ox; otherwiſe, he would be continually ſtooping down to eat the corn he was treading out.

5 *If brethren dwell together.*] By *brethren* we here are to underſtand, firſt, brethren properly ſo called; then kinſmen, who ſucceed in the room of brothers, as appears from the hiſtory of Ruth, chap. iii, iv.

9 *And looſe his ſhoe.*] This was a mark of infamy for his want of natural affection, importing, that he deſerved to be degraded into the condition of ſlaves, who uſed to go barefoot.

Spit in his face.] The Hebrew doctors expound it, ſhall ſpit before his face.

18 *How he met thee by the way.*] The Amalekites fell upon the children of Iſrael when they were in their journey, had travelled a great way in a wilderneſs, and therefore ſtood in need of refreſhment.

19 *Thou ſhalt blot out the remembrance of Amalek from under heaven.*] This command was accordingly fulfilled, Sam. xvii. 14.

Commentary and Notes on Chapter XXVI.

1 *And it ſhall be when thou art come unto the land,* &c.] Every Iſraelite being obliged by law to offer the firſt fruits of his field and vineyard, at the tabernacle, at the proper ſeaſons of the year, Moſes now preſcribes to them the forms of ſolemn proceſſion, and prayer, with which each offerer ſhould preſent them.

3 And thou ſhalt go unto the prieſt that ſhall be in thoſe days, and ſay unto him, I profeſs this day unto the Lord thy God, that I am come unto the country, which the Lord ſware unto our fathers for to give us.

4 And the prieſt ſhall take the baſket out of thine hand, and ſet it down before the altar of the Lord thy God.

5 And thou ſhalt ſpeak and ſay before the Lord thy God, A Syrian ready to periſh *was* my father; and he went down into Egypt, and ſojourned there with a few, and became there a nation great, mighty, and populous.

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage.

7 And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppreſſion.

8 And the Lord brought us forth out of Egypt with a mighty hand, and with an outſtretched arm, and with great terribleneſs, and with ſigns and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now behold, I have brought the firſtfruits of the land, which thou, O Lord, haſt given me: and thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God.

11 And thou ſhalt rejoice in every good *thing* which the Lord thy God hath given unto thee, and unto thine houſe, thou, and the Levite, and the ſtranger that *is* among you.

12 ¶ When thou hath made an end of tithing all the tithes of thine increaſe, the third year, *which is* the year of tithing, and hath given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates, and be filled:

13 Then thou ſhalt ſay before the Lord thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments which thou haſt commanded me: I have not tranſgreſſed thy commandments, neither have I forgotten *them*.

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the Lord my God, *and* have done according to all that thou haſt commanded me.

15 Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the Lord thy God hath commanded thee to do theſe ſtatutes, and judgments: thou ſhalt therefore keep and do them with all thine heart and with all thy ſoul.

17 Thou haſt avouched the Lord this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice.

18 And the Lord hath avouched thee this day to be his peculiar people, as he hath promiſed thee, and that *thou* ſhould keep all his commandments:

19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour, and that thou mayeſt be an holy people unto the Lord thy God, as he hath ſpoken.

CHAP. XXVII.

1 The people are to write the law upon ſtones; 5 to build an altar of whole ſtones. 14 The curſes on mount Ebal.

AND Moſes with the elders of Iſrael commanded the people, ſaying, Keep all the commandments which I command you this day.

2 And it ſhall be on the day when ye ſhall paſs over Jordan unto the land which the Lord thy God giveth thee, that thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter:

3 And

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5 *A Syrian ready to periſh was my father.*] Jacob himſelf was born in Canaan, but he was a Syrian by deſcent, Abraham being a native of Syria, and he himſelf lived twenty years with Laban the Syrian, and thence he was called a Syrian, or an inhabitant of Meſopotamia, which in ſcripture is comprehended under the name of Syria or Aram. And at the time he went down into Egypt, he was ready to periſh by famine.

13 *Before the Lord thy God.*] As the tithe of the third year was to be ſpent at home, theſe words muſt ſignify either that every man was to make this ſolemn profeſſion at home, as in the preſence of God: or rather, that the next time he went up to worſhip, he ſhould make this declaration before the moſt holy place at the ſanctuary. For the words *before the Lord* are generally ſo uſed in theſe books. And unleſs they had been obliged to this, their covetous diſpoſition might have inclined them to defraud the poor.

14 *I have not eaten thereof in my mourning.*] Nothing was more unſuitable to the worſhip of God, than melancholy and dejection of mind; and therefore the children of Iſrael were not allowed to eat up things conſecrated to God when they were in a ſtate of mourning.

Nor give ought thereof for the dead.] That is, I have not offered any of my fruits to idols, which were only dead men deified; and to ſuch dead idols the Gentiles were wont to conſecrate their firſt fruits. From hence, and from other paſſages in this book, it appears how very careful Moſes was to guard the Jews againſt being infected with the then prevailing idolatry of worſhipping the dead; and had they not been reſtrained by this and other laws, it is hardly to be doubted, but they would have deified ſome of their dead heroes, as well as the pagans did theirs.

15 *Look down from thy holy habitation, from heaven,*] Though God was pleaſed to dwell among them by a glorious ſymbol of his preſence, yet Moſes well knew, and hereby teaches the Iſraelites to acknowledge, that he dwelt in a more tranſcendant glory in the heavens, which all nations have conſidered as the throne and peculiar habitation of the omnipreſent God.

17 *Thou haſt avouched*, &c. That is, ſolemnly profeſſed or proteſted.

18 *And the Lord hath avouched thee*, &c.] God was pleaſed to aſſure the Iſraelites, that they ſhould be his people in an eſpecial manner, provided they made good their promiſe of keeping his commandments; for the covenant was mutual.

Commentary and Notes on Chapter XXVII.

1 *And Moſes with the elders of Iſrael commanded the people, ſaying*, &c.] Moſes having thus, in ſeveral diſcourſes, repeated the principal parts of the laws, and made ſeveral neceſſary additions to them, called the council together, and ſummoned the body of the people to attend him at the tabernacle, where, after an earneſt exhortation to their obſervance of what he had already ſaid, and was now about to preſcribe to them; he acquaints them that it was their duty, the firſt opportunity they had after their arrival in the land of promiſe, to renew their covenant with God in a ſolemn manner. In order to which they were to write or engrave the chief heads of their law, eſpecially the moral precepts of it, upon large ſquare ſtones ſmoothly plaiſtered over for that purpoſe, to be audibly read over to the whole aſſembly.

2 *Plaiſter them with plaiſter*] Houbigant thinks, that the words do not mean plaiſter for the ſurfaces, but *cement for the ſides* of theſe ſtones, by which they were to be joined firmly together.

3 And thou ſhalt write upon them all the words of this law, when thou art paſſed over, that thou mayeſt go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey: as the Lord God of thy fathers hath promiſed thee.

4 Therefore it ſhall be when ye be come over Jordan, *that* ye ſhall ſet up theſe ſtones, which I command you this day, in mount Ebal, and thou ſhalt plaiſter them with plaiſter,

5 And there ſhalt thou build an altar unto the Lord thy God, an altar of ſtones; thou ſhalt not lift up *any* iron *tool* upon them.

6 Thou ſhalt build the altar of the Lord thy God of whole ſtones: and thou ſhalt offer burnt-offerings thereon unto the Lord thy God.

7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoice before the Lord thy God.

8 And thou ſhalt write upon the ſtones, all the words of this law, very plainly.

9 ¶ And Moſes, and the prieſts the Levites, ſpake unto all Iſrael, ſaying, Take heed, and hearken, O Iſrael, this day thou art become the people of the Lord thy God.

10 Thou ſhalt therefore obey the voice of the Lord thy God, and do his commandments and his ſtatutes, which I command thee this day.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand upon mount Gerizzim to bleſs the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin.

13 And theſe ſhall ſtand upon mount Ebal to curſe; Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

14 ¶ And the Levites ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice,

15 Curſed *be* the man that maketh *any* graven or molten image, an abomination unto the Lord, the work of the hands of the craftſmen, and putteth *it* in *a* ſecret *place*: And all the people ſhall anſwer and ſay, Amen.

16 Curſed *be* he that ſetteth light by his father or his mother: And all the people ſhall ſay, Amen.

17 Curſed *be* he that removeth his neighbour's land-mark: And all the people ſhall ſay, Amen.

18 Curſed *be* he that maketh the blind to wander out of the way: And all the people ſhall ſay, Amen.

19 Curſed *be* he that perverteth the judgment of the ſtranger, fatherleſs and widow: And all the people ſhall ſay Amen.

20 Curſed *be* he that lieth with his father's wife; becauſe he uncovereth his father's ſkirt: And all the people ſhall ſay, Amen.

21 Curſed *be* he that lieth with any manner of beaſt: And all the people ſhall ſay, Amen.

22 Curſed *be* he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: And all the people ſhall ſay, Amen.

23 Curſed *be* he that lieth with his mother-in-law: And all the people ſhall ſay, Amen.

24 Curſed *be* he that ſmiteth his neighbour ſecretly: And all the people ſhall ſay, Amen.

25 Curſed *be* he that taketh reward to ſlay an innocent perſon: And all the people ſhall ſay, Amen.

26 Curſed *be* he that confirmeth not *all* the words of this law to do them: And all the people ſhall ſay, Amen.

CHAP. XXVIII.

1 T*he bleſſings for obedience.* 15 T*he curſes for diſobedience.*

AND it ſhall come to paſs, if thou ſhalt hearken diligently unto the voice of the Lord thy God, to obſerve *and* to do all his commandments which I command thee this day: that the Lord thy God will ſet thee on high above all nations of the earth:

2 And all theſe bleſſings ſhall come on thee and overtake thee, if thou ſhalt hearken unto the voice of the Lord thy God.

3 Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in the field.

4 Bleſſed *ſhall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep.

5 Bleſſed

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3 *Thou ſhalt write upon them all the words of this law.*] Some are of opinion that Moſes here meant the whole book of Deuteronomy, and others only the ten commandments; but Joſephus thinks that the following curſes are only intended; and this ſeems very probable, as the laſt ſeems to reſpect the whole law of Moſes.

4 *In mount Ebal.*] The learned Mr. Kennicott contends, that the Jews have moſt abominably corrupted this paſſage, and likewiſe Joſhua viii. 30. Inſtead of *Ebal*, he reads *Gerizim*, and produces the authority of three very ancient verſions of the Samaritan Pentateuch to corroborate his aſſertion. See his ingenious Diſſertation, vol. II. See alſo Maundrell's Travels, p. 60.

12 *Theſe ſhall ſtand upon mount Gerizim to bleſs.*] *Gerizim* and *Ebal* (ſays Maundrell) are ſeparated by a narrow valley, not above a furlong broad; and Naploſa, the ancient Sychem, is built at the foot of mount Gerizim, from whence the bleſſings were pronounced; and from Ebal were pronounced thoſe particular curſes, to which the people were to ſay *Amen*, and then repeated by the Levites in the valley: for the 14th verſe ſhould be rendered agreeably to the Hebrew and all the ancient verſions—*The Levites ſhall anſwer and ſay unto all the men*, &c. See *Kennicott*.

15 *Curſed be the man*, &c.] The people upon the mountains being to bleſs, as well as to curſe, the Miſchna explains it thus: That the prieſt firſt turned their faces towards mount Gerizim, and proclaimed aloud, *Bleſſed be the man that maketh not any graven image*, &c. to which the people who ſtood on that mountain, anſwered *Amen*, and then turning towards mount Ebal, they ſaid, *Curſed be the man that maketh any graven image*, &c. to which they who ſtood on that mountain made the ſame anſwer; and the like is to be underſtood of the reſt. As *be* is not in the original, it might be rendered *curſed is the man*, &c. that is, he is obnoxious to a malediction and direful puniſhment from God.

25 *Curſed be he that taketh reward.*] It ſhould be rendered, *Curſed be he that taketh a bribe*, &c. as it probably relates to judges or witneſſes.

26 *Curſed be he that confirmeth not all the words*, &c.] The verb which we here render *confirmeth*, properly ſignifies *performeth*, and ſhould have been ſo tranſlated, as it is 1 Sam. xv. 11.

Commentary and Notes on Chapter XXVIII.

1 *And it ſhall come to paſs*, &c.] The foregoing bleſſings and curſes being appointed to be pronounced in ſo ſolemn a manner, Moſes took occaſion to enlarge upon the particulars of each of them, to ſhew them what they and their poſterity were to expect at the hands of God, in proportion to their behaviour, and according to the tenor of the covenant they were under.

3 *Bleſſed ſhalt thou be in the city, and bleſſed ſhalt thou be in the field.*] That is proſperity ſhall attend you in every way of life, whether you follow your occupations in the city, or the buſineſs of huſbandry in the field.

5 Bleſſed *ſhall be* thy baſket and thy ſtore.

6 Bleſſed *ſhalt* thou *be* when thou comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out.

7 The Lord ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way, and ſhall flee before thee ſeven ways.

8 The Lord ſhall command the bleſſing upon thee in thy ſtore-houſes, and in all that thou ſetteſt thine hand unto: and he ſhall bleſs thee in the land which the Lord thy God giveth thee.

9 The Lord ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the Lord thy God, and walk in his ways.

10 And all people of the earth ſhall ſee that thou art called by the name of the Lord: and they ſhall be afraid of thee.

11 And the Lord ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord ſware unto thy fathers to give thee.

12 The Lord ſhall open unto thee his good treaſure, the heaven to give the rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand: and thou ſhalt lend unto many nations, and thou ſhalt not borrow.

13 And the Lord ſhall make thee the head, and not the tail; and thou ſhalt be above only, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the Lord thy God which I command thee this day, to obſerve and to do *them*;

14 And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ſerve them.

15 ¶ But it ſhall come to paſs, if thou wilt not hearken unto the voice of the Lord thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee:

16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field.

17 Curſed *ſhall be* thy baſket and thy ſtore.

18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep.

19 Curſed *ſhalt* thou *be* when thou comeſt in, and curſed *ſhalt* thou *be* when thou goeſt out.

20 The Lord ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto for to do, until thou be deſtroyed, and until thou periſh quickly: becauſe of the wickedneſs of thy doings whereby thou haſt forſaken me.

21 The Lord ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land whither thou goeſt to poſſeſs it.

22 The Lord ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ſword, and with blaſting, and with mildew; and they ſhall purſue thee until thou periſh.

23 And thy heaven that *is* over thy head ſhall be braſs, and the earth that *is* under thee *ſhall be* iron.

24 The Lord ſhall make the rain of thy land powder and duſt: from heaven ſhall it come down upon thee, until thou be deſtroyed.

25 The Lord ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven ways before them; and ſhalt be removed into all the kingdoms of the earth.

26 And thy carcaſe ſhall be meat unto all fowls of the air, and unto the beaſts of the earth, and no man ſhall fray *them* away.

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5 *Bleſſed ſhall be thy baſket and thy ſtore,*] That is, your baſket ſhall be full of fruits, and your barns or ſtore-houſes full of corn.

6 *Bleſſed ſhalt thou be when thou comeſt in, and bleſſed ſhalt thou be when thou goeſt out.*] That is, thy undertakings, of whatever kind they be, ſhall be proſperous.

12 *The Lord ſhall open unto thee his good treaſure, &c.*] That is, the Lord ſhall cauſe the rain of heaven to fall upon thy land; thoſe collections or magazines of water which are ſuſpended in the clouds, for the purpoſes of watering and fertilizing the ground, being called *God's good treaſure*, becauſe rain is ſo beneficial to the earth; and it ſpeaks his goodneſs and benignity to ſhower down his bleſſings in ſuch Quantities as he thinks proper for the ſuſtenance of man and beaſt.

14 *And thou ſhalt not go aſide.*] But remember, that all this extenſive and delightful proſpect depends entirely upon your religious conformity to the laws that are enjoined you: eſpecially to thoſe calculated on purpoſe to keep you ſeparated from the heathen world, and preſerve you from the ſuperſtitious and abominable idolatries of their religious worſhip.

15, 16, 17, 18, 19 *But—if thou wilt not hearken*, &c.] On the other hand, whenever you, or your poſterity after you, ſhall at any time degenerate into general and epidemical vice, and contempt of true religion, particularly into the ſin of idolatry, all the former bleſſings ſhall be reverſed, and you ſhall feel the woeful effects of your folly, wickedneſs and ingratitude: a general diſappointment, miſery and calamity, that will reach to all ranks of people, and affect all affairs, public and private. Scarcity, want, and untimely death, ſhall be the affliction of families; and a defeat of all public enterprizes and counſels, ſhall make the whole nation miſerable.

20 *The Lord ſhall ſend upon thee curſing, vexation and rebuke.*] The firſt of theſe words ſeem to import, in general, that God would blaſt them in all their deſigns; the ſecond relates to diſquiet and perplexity of mind; the third to ſuch chaſtiſements as ſhould give them a ſevere check or rebuke for their follies.

21 *The Lord ſhall make the peſtilence cleave unto thee.*] Providence will ſometimes ſcourge you with peſtilence, ſometimes with fevers, and a thouſand other diſtempers, that will cut off your people in great numbers.

22 *With an extreme burning, and with the ſword.*] Both theſe words ſeem to relate to the bad diſpoſition of the air, by extreme heat and drought; for what we render the ſword, may, with equal propriety, be tranſlated *dryneſs*

23 *And thy heaven—ſhall be braſs, and the earth—iron*] Moſes here teaches the Iſraelites, that the way to enjoy health and fruitful ſeaſons was to worſhip Jehovah, the Lord of heaven and earth, who alone giveth or with-holdeth the rain and fructifying dews of heaven.

24 *The Lord ſhall make the rain of thy land powder and duſt.*] That is, by reaſon of the long drought, duſt blown up into the air by the wind, ſhall fall down in ſhowers inſtead of rain.

25 *The Lord ſhall cauſe thee to be ſmitten.*] If ſuch judgments as theſe prove ineffectual to reclaim you, God will deliver you over to that which is ſtill worſe, even to ſlavery and captivity, under foreign powers.

And ſhalt be removed into all the kingdoms of the earth] Not only diſperſed into the remoteſt parts of the world, but toſſed up and down like vagabonds, from one Country to another; which has been fully verified ſince their diſperſion by the Romans.

26 *Thy carcaſe ſhall be meat unto all fowls of the air.*] Your conquerors ſhall not only tranſplant you into diſtant countries, but make ſuch terrible ſlaughter of you, that the carcaſes of vaſt numbers ſhall be expoſed in the ſtreets, to lie like beaſts without burial. Nothing was accounted a greater calamity among the ancients, than to have their bodies lie expoſed to be devoured by birds and beaſts. This is what Jeremiah calls *being buried with the burial of an aſs* chap. xxii. 19. And the Pſalmiſt bewails it as one of the foreſt judgments that had befallen his nation: *The dead bodies of thy ſervants have they given to be meat unto the fowls of the heaven; the fleſh of thy ſaints unto the beaſts of the earth: Their blood have they ſhed like water round about Jeruſalem, and there was none to bury them*, Pſal. lxxix, 2, 3. How far this terrible threatening was fulfilled in the Babyloniſh captivity, will appear by conſulting thoſe pathetic deſcriptions in the book of Lamentations, where it is often declared, that thoſe judgments inflicted upon them was a conſequence of the breach of God's covenant.

27 The Lord will ſmite thee with the botch of Egypt, and with the emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed.

28 The Lord ſhall ſmite thee with madneſs, and blindneſs, and aſtoniſhment of heart.

29 And thou ſhalt grope at noon-day, as the blind gropeth in darkneſs, and thou ſhalt not proſper in thy ways: and thou ſhalt be only oppreſſed and ſpoiled evermore; and no man ſhall ſave *thee.*

30 Thou ſhalt betroth a wife, and another man ſhall lie with her; thou ſhalt build an houſe, and thou ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof.

31 Thine ox *ſhall be* ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſs *ſhall be* violently taken away from before thy face, and ſhall not be reſtored to thee: thy ſheep *ſhall be* given unto thine enemies, and thou ſhalt have none to reſcue *them.*

32 Thy ſons and thy daughters *ſhall be* given unto another people, and thine eyes ſhall look and fail *with longing* for them all the day long: and *there ſhall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, ſhall a nation which thou knoweſt not eat up; and thou ſhalt be only oppreſſed and cruſhed alway:

34 So that thou ſhalt be mad for the ſight of thine eyes which thou ſhalt ſee.

35 The Lord ſhall ſmite thee in the knees and in the legs with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head.

36 The Lord ſhall bring thee, and thy king which thou ſhalt ſet over thee, unto a nation which neither thou nor thy fathers have known; and there ſhalt thou ſerve other gods, wood and ſtone.

37 And thou ſhalt become an aſtoniſhment, a proverb, and a by-word among all nations whither the Lord ſhall lead thee.

38 Thou ſhalt carry much ſeed out into the field, and ſhalt gather *but* little in: for the locuſt ſhall conſume it.

39 Thou ſhalt plant vineyards and dreſs *them,* but ſhalt neither drink *of* the wine, nor gather *the grapes:* for the worms ſhall eat them.

40 Thou ſhalt have olive-trees throughout all thy coaſts, but thou ſhalt not anoint *thyſelf* with the oil: for thine olive ſhall caſt *his fruit.*

41 Thou ſhalt beget ſons and daughters, but thou ſhalt not enjoy them: for they ſhall go into captivity.

42 All thy trees and fruit of thy land ſhall the locuſt conſume.

43 The ſtranger that *is* within thee ſhall get up above thee very high; and thou ſhalt come down very low.

44 He ſhall lend to thee, and thou ſhalt not lend to him: he ſhall be the head, and thou ſhalt be the tail.

45 Moreover, all theſe curſes ſhall come upon thee, and ſhall purſue thee, and overtake thee, till thou be deſtroyed; becauſe thou hearkeneſt not unto the voice of the Lord thy God, to keep his commandments and his ſtatutes which he commanded thee.

46 And they ſhall be upon thee for a ſign and for a wonder, and upon thy ſeed for ever.

47 Becauſe thou ſervedſt not the Lord thy God with joyfulneſs and with gladneſs of heart, for the abundance of all *things;*

48 Therefore ſhalt thou ſerve thine enemies which the Lord ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſs, and in want of all *things:* and he ſhall put a yoke of iron upon thy neck, until he hath deſtroyed thee.

49 The Lord ſhall bring a nation againſt thee from far, from the end of the earth, *as ſwift* as the eagle flieth, a nation whoſe tongue thou ſhalt not underſtand:

50 A nation of fierce countenance which ſhall not regard the perſon of the old, nor ſhew favour to the young.

51 And he ſhall eat the fruit of thy cattle, and the fruit of thy land, until thou be deſtroyed: which *alſo* ſhall not leave thee *either* corn, wine, or oil, *or* the increaſe of thy kine, or flocks of thy ſheep, until he have deſtroyed thee.

52 And he ſhall beſiege thee in all thy gates, until thy high and fenced walls come down, where-

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27 *With the botch of Egypt*] With the leproſy, a diſeaſe common to the Egyptians

And the Emerods.] Thoſe painful tumors in the fundament, which often degenerate into ulcers.

35 *The Lord ſhall ſmite thee in the knees, and in the legs,* &c.] A terrible breaking-out, which began in the lower parts, and ſo ſpread from the ſole of the foot to the crown of the head.

36 *The Lord ſhall bring thee, and thy king which thou ſhalt ſet over thee, unto a nation which neither thou nor thy fathers have known,*] This was fully accompliſhed in the laſt diſperſion of the Jews by the Romans, *a people which neither they nor their fathers knew.*

37 *And thou ſhalt become an aſtoniſhment and a proverb*] Your miſerable ſtate ſhall be ſo remarkable, that ye ſhall become at once the wonder and ſcorn of other nations, and your very name a proverb of reproach.

45, 46, 47, 48. *Moreover all theſe curſes ſhall come upon thee.*] Theſe inſtances of divine judgment will fall upon you, one after another, ever keeping pace with, and bearing proportion to your obſtinacy and diſobedience; 'till at laſt, the miſeries you undergo in your own and in foreign countries, will render your nation the moſt laſting and dreadful example of divine vengeance and juſt indignation upon a people, uneaſy under the very laws and protection of God himſelf, and ungrateful amidſt the moſt plentiful bleſſings of his providence.

48 *A yoke of iron.*] That is, cruel maſters ſhall rule over you. This is highly juſt, that they who refuſe the reaſonable ſervice of God, ſhould be ſlaves to their enemies, and inſtead of the eaſy yoke of religion, which they refuſed, groan under the ponderous yoke of tyranny and oppreſſion.

49, 50. *The Lord ſhall bring a nation againſt thee from far,* &c.] When the experience of the great variety of puniſhments, already mentioned, prove too little to humble and reform you, but you ſtill perſiſt in diſregarding the laws, and neglecting the true deſign of your religion, and, at laſt, fill up the meaſure of your iniquity by crucifying your Great Meſſiah, God will bring upon you the arms of a ſtill more warlike, fierce, and invincible people, namely, the Romans,

49 *As ſwift as the eagle flieth.*] This metaphor is frequently uſed in ſcripture, in deſcriptions of warlike and invincible people: *Our perſecutors are ſwifter than the eagles of heaven,* Lam. iv. 19; but ſeems to be uſed here with remarkable Propriety, as it alludes to the Roman eagles or enſigns.

A nation whoſe tongue thou ſhalt not underſtand.] The Jews were abſolute ſtrangers to the Roman language, eſpecially to the variety of dialects ſpoken by the many nations of which the Roman army was compoſed.

50 *Shall not regard the perſon of the old, nor ſhew favour to the young,*] The Romans in their wars with the Jews ſpared nobody, their rage and fury extinguiſhing all reverence to grey hairs, and all tenderneſs to innocent babes.

52 *He ſhall beſiege thee in all thy gates, until thy high and fenced walls come down,*] This was literally fulfilled by the army of Tytus Veſpaſian, when all the fenced cities of Judah were taken and deſtroyed, and the very walls of Jeruſalem itſelf, together with the temple, raſed to the ground.

in thou truſtedſt, throughout all thy land: and he ſhall beſiege thee in all thy gates, throughout all thy land which the Lord thy God hath given thee.

53 And thou ſhalt eat the fruit of thine own body, the fleſh of thy ſons, and of thy daughters (which the Lord thy God hath given thee) in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee:

54 *So that* the man *that is* tender among you, and very delicate, his eye ſhall be evil toward his brother, and toward the wife of his boſom, and towards the remnant of his children which he ſhall leave:

55 So that he will not give to any of them of the fleſh of his children whom he ſhall eat: becauſe he hath nothing left him in the ſiege and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground for delicateneſs and tenderneſs, her eye ſhall be evil towards the huſband of her boſom, and towards her ſon, and towards her daughter.

57 And towards her young one that cometh out from between her feet, and towards her children which ſhe ſhall bear: for ſhe ſhall eat them for want of all *things* ſecretly in the ſiege and ſtraitneſs wherewith thine enemy ſhall diſtreſs thee in thy gates.

58 If thou wilt not obſerve to do all the words of this law *that* are written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD.

59 Then the Lord will make thy plagues wonderful, and the plagues of thy ſeed, *even* great plagues and of long continuance, and ſore ſickneſſes and of long continuance.

60 Moreover he will bring upon thee all the diſeaſes of Egypt, which thou waſt afraid of; and they ſhall cleave unto thee.

61 Alſo every ſickneſs and every plague which *is* not written in the book of this law, them will the Lord bring upon thee, until thou be deſtroyed.

62 And ye ſhall be left few in number, whereas ye were as the ſtars of heaven for multitude; becauſe thou wouldeſt not obey the voice of the Lord thy God.

63 And it ſhall come to paſs, *that* as the Lord rejoiced over you to do you good, and to multiply you; ſo the Lord will rejoice over you to deſtroy you, and to bring you to nought: and ye ſhall be plucked from off the land whither thou goeſt to poſſeſs it.

64 And the Lord ſhall ſcatter thee among all people from the one end of the earth even unto the other; and there thou ſhalt ſerve other gods, which neither thou nor thy fathers have known, *even* wood and ſtone.

65 And among theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt: but the Lord ſhall give thee there a trembling heart, and failing eyes, and ſorrow of mind.

66 And thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have none aſſurance of thy life.

67 In the morning thou ſhalt ſay, Would God it were even: and at even thou ſhalt ſay, Would God it were morning; for the fear of thine heart, wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee.

68 And the Lord ſhall bring thee into Egypt again, with ſhips, by the way whereof I ſpake unto thee, Thou ſhalt ſee it no more again: and there ye ſhall be ſold unto your enemies for bondmen, and bond-women, and no man ſhall buy *you.*

CHAP. XXIX.

2 *An exhortation to obedience.* 29 *Secret things belonging to God.*

THESE *are* the words of the covenant which the Lord commanded Moſes to make with the children of Iſrael, in the land of Moab, beſide the covenant which he made with them in Horeb.

2 ¶ And Moſes called unto all Iſrael, and ſaid unto them, Ye have ſeen all that the Lord did before your eyes in the land of Egypt, unto Pharoah, and unto all his ſervants, and unto all his land;

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53 *And thou ſhalt eat the fruit of thine own body.*] This ſhocking prediction was fulfilled, when Samaria was beſieged by Benhadad king of Aſſyria, 2 Kings, chap. vi. 28, 29; and more fully when the Roman army beſieged Jeruſalem, of which Joſephus has given us ſeveral ſhocking inſtances.

56 *The tender and delicate woman that would not adventure to ſet the ſole of her foot upon the ground.*] A deſcription of the greateſt ſoftneſs and delicacy: it ſerves as a fine contraſt, to ſet the miſery to which they were reduced in the ſtrongeſt light.

57 *And towards her young one that cometh out from between her feet*] This paſſage has puzzled all the commentators, *Her eye ſhall be evil*, that is ſhe ſhall grudge every morſel eaten *by her husband, her ſon, her daughter, and her after-birth*, or *ſecundine*, as the word (if there be ſuch a word) is allowed to ſignify—than which nothing can be more abſurd—the laſt article, *her children*, which had been before particularly ſpecified in *her ſon* and *daughter*, ſeems to be totally redundant. A learned critic by correcting two corrupted words make it ſenſe, and very happily his conjecture is confirmed by the teſtimony of the oldeſt MS. in the Bodlean library; and this is the tranſlation of the 57th verſe, according to his correction. 56—*towards her ſon and towards her daughter.* 57 *And* ſhe ſhall boil *that which cometh out from between her feet*, even her children *which ſhe ſhall bear; for ſhe ſhall eat them*, &c. This prophecy was literally fulfilled, 2 Kings, vi. 29. See *Kennicott.*

66 *And thy life ſhall hang in doubt*, &c.] This has been fully accompliſhed ſince their diſperſion; for in ſome parts of the Turkiſh dominions, where they reſide, they are conſidered as little better than beaſts.

68 *Ye ſhall be ſold, and no man ſhall buy you*] Who does not ſee the abſurdity of this verſion? it ſhould be rendered, *Ye ſhall offer yourſelves to ſale*, &c. This prophecy, dreadful as it is, was literally fulfilled; when after the deſtruction of Jeruſalem by Titus, though ſome Jews were ſent as ſlaves into Egypt, multitudes were reſerved for the *ſword* and *wild beaſts*, in the public theatres. *Kennicott.*, vol. II. p. 87.

Commentary and Notes on Chapter XXIX.

1 *Theſe are the words*, &c.] Moſes having denounced the above terrible judgements againſt the Jews, in caſe they forſook the God of their fathers, he next proceeds to the ratification of the ſolemn covenant between the Lord and his people; a covenant which he expreſly declares to have been made in the plains of Moab, and with a generation of men ſucceeding thoſe with whom the former covenant was made in Horeb: and in order to induce the children of Iſrael to enter into it, with ſincere intentions to obſerve and fulfil it, and not to provoke their deliverer, their guide, and their defender, as their fathers had done, he, at a ſolemn aſſembly, addreſſed himſelf to them in an oration, wherein the prophet's wiſdom, piety, and zeal for the welfare of the children of Iſrael, appear in the ſtrongeſt and moſt amiable light. He repeats the great and numerous favours of God, which he had already beſtowed upon the people; and exhorts them, in the moſt engaging manner, to keep the covenant faithfully.

3 The great temptations which thine eyes have ſeen, the ſigns and thoſe great miracles:

4 Yet the Lord hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

5 And I have led you forty years in the wilderneſs: your clothes are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have you drunk wine, or ſtrong drink: that ye might know that I *am* the Lord your God.

7 And when ye came unto this place, Sihon the king of Heſhbon, and Og the king of Baſhan, came out againſt us unto battle, and we ſmote them.

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manaſſeh.

9 Keep therefore the words of this covenant and do them, that ye may proſper in all that ye do.

10 ¶ Ye ſtand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, *with* all the men of Iſrael.

11 Your little ones, your wives and thy ſtranger that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water.

12 That thou ſhouldſt enter into covenant with the Lord thy God, and into his oath which the Lord thy God maketh with thee this day:

13 That he may eſtabliſh thee to-day for a people unto himſelf, and *that* he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that ſtandeth here with us this day before the Lord our God, and alſo with *him* that *is* not here with us this day:

16 (For you know how we have dwelt in the land of Egypt, and how we came through the nations which ye paſſed by.

17 And ye have ſeen their abominations, and their idols, wood and ſtone, ſilver and gold, which *were* among them).

18 Leſt there ſhould be among you man or woman, or family, or tribe, whoſe heart turneth away this day from the Lord our God, to go, *and* ſerve the gods of theſe nations; leſt there ſhould be among you a root that beareth gall and wormwood.

19 And it come to paſs when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add drunkenneſs to thirſt:

20 The Lord will not ſpare him, but then the anger of the Lord, and his jealouſy ſhall ſmoak againſt that man, and all the curſes *that are* written in this book ſhall lie upon him, and the Lord ſhall blot out his name from under heaven.

21 And the Lord ſhall ſeparate him unto evil out of all the tribes of Iſrael, according to all the curſes of the covenant, *that are* written in this book of the law:

22 So that the generation to come of your children that ſhall riſe up after you, and the ſtranger, that ſhall come from a far land, ſhall ſay, when they ſee the plagues of that land, and the ſickneſſes which the Lord hath laid upon it;

23 *And that* the whole land thereof *is* brimſtone and ſalt, *and* burning, *that* it is not ſown, nor beareth, nor any graſs groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger, and in his wrath?

24 Even all nations ſhall ſay, Wherefore hath the Lord done thus unto this land? what *meaneth* the heat of his great anger?

25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

26 For they went and ſerved other gods, and worſhipped them, gods whom they knew not, and *whom* he had not given unto them.

27 And the anger of the Lord was kindled againſt this land, to bring upon it all the curſes *that are* written in this book.

28 And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and caſt them into another land as *it is* this day.

29 The ſecret *things belong* unto the Lord our God: but thoſe *things which are* revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

CHAP. XXX.

1 *Great mercies promiſed to the penitent.* 11 *The commandment is manifeſt.* 15 *Death and life are ſet before them.*

AND it ſhall come to paſs when all theſe things are come upon thee, the bleſſing and the curſe which I have ſet before thee, and thou ſhalt call *them* to mind among all the nations whither the Lord thy God hath driven thee,

2 And

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4 *The Lord hath not given you a heart to perceive.*] Le Clerc reads theſe word interrogatively; *Hath not God given you an heart to perceive?*

6 *Ye have not eaten bread,* &c.] Ye were not nouriſhed by the ordinary means of ſuſtenance, but were conſtantly ſupported by a miraculous ſupply from God.

18 *A root that beareth gall and wormwood.*] In the Hebrew it is *a poiſonous herb.* That is, a wicked and ſinful perſon, who might diffuſe his fatal practices, like the venom of a deleterious plant.

19 *To add drunkenneſs to thirſt.*] A metaphorical expreſſion, to denote a preſumptuous continuance in ſin; an habitual courſe of wickedneſs does but beget a greater inclination to do wickedly ſtill; as drunkenneſs does not ſlake but increaſe the thirſt.

23 *Brimſtone and ſalt.*] When your land is quite deſolated, alluding to the deſtruction of Sodom by fire and brimſtone; and *ſalt,* i. e. parched and dried up.

29 *The ſecret things belong unto the Lord.*] That is, mortals ſhould not endeavour to ſearch into the ſecrets of providence, nor labour to diſcover thoſe myſteries which the Almighty Creator hath, in his great wiſdom, thought proper to conceal from the ſons of men.

Commentary and Notes on Chapter XXX.

1 *And it ſhall come to paſs,* &c.] The great legiſlator of the Jews continues his pathetic exhortation to the people, in order to induce them to cleave unto the Lord with all their heart, and with all their ſoul; to

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2 And ſhalt return unto the Lord thy God, and ſhalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy ſoul;

3 That then the Lord thy God will turn thy captivity, and have compaſſion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath ſcattered thee.

4 If *any* of thine be driven out unto the utmoſt *parts* of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:

5 And the Lord thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it: and he will do thee good, and multiply thee above thy fathers.

6 And the Lord thy God will circumciſe thine heart, and the heart of thy ſeed: to love the Lord thy God with all thine heart, and with all thy ſoul, that thou mayeſt live.

7 And the Lord thy God will put all theſe curſes upon thine enemies, and on them that hate thee, which perſecuted thee.

8 And thou ſhalt return and obey the voice of the Lord and do all his commandments which I command thee this day.

9 And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou ſhalt hearken unto the voice of the Lord thy God to keep his commandments and his ſtatutes *which are* written in this book of the law, *and* if thou turn unto the Lord thy God with all thine heart and with all thy ſoul.

11 ¶ For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off:

12 It *is* not in heaven, that thou ſhouldſt ſay, Who ſhall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the ſea, that thou ſhouldſt ſay, Who ſhall go over the ſea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayeſt do it.

15 ¶ See, I have ſet before thee this day life and good, and death and evil:

16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his ſtatutes and his judgments, that thou mayeſt live and multiply, and the Lord thy God ſhall bleſs thee in the land whither thou goeſt to poſſeſs it.

17 But if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away, and worſhip other gods and ſerve them:

18 I denounce unto you this day, that ye ſhall ſurely periſh, *and that* ye ſhall not prolong *your* days upon the land whither thou paſſeſt over Jordan to go to poſſeſs it.

19 I call heaven and earth to record this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing: therefore chooſe life, that both thou and thy ſeed may live:

20 That thou mayeſt love the Lord thy God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him (for he *is* thy life, and the length of thy days) that thou mayeſt dwell in the land which the Lord ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

CHAP. XXXI.

1 *Moſes encourageth the people and Joſhua.* 9 *He delivereth the law unto the prieſts to read it in the ſeventh year to the people.* 14 *God giveth a charge to Joſhua.* 19 *and a ſong to teſtify againſt the people.*

AND Moſes went and ſpake theſe words unto all Iſrael.

2 And he ſaid unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: alſo the Lord hath ſaid unto me, Thou ſhalt not go over this Jordan.

3 The Lord thy God, he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, as the Lord hath ſaid.

4 And the Lord ſhall do unto them as he did to Sion, and to Og, kings of the Amorites, and unto the land of them, whom he deſtroyed.

5 And the Lord ſhall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be

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break off their ſins by righteouſneſs, promiſing them that the Lord would then avert the judgments he had denounced againſt them, and again receive them to his favour and protection. This great prophet increaſed in his zeal, as he approached the period of his diſſolution; and though no part of his life had been ſpent in idleneſs, yet his laſt moments were every one of them employed in that generous action, the recovering ſinful man from the error of his way, and teaching thoughtleſs mortals how they might gain the favour of the Almighty, and live ſecurely under the ſhadow of his wings.

6 *The Lord will circumciſe thine heart.*] The circumciſion, which upon their reſtoration will take place, and be required of them, is the circumciſion of the heart, that is, the Chriſtian circumciſion; and the covenant that will then be eſtabliſhed with them ſhall be the Chriſtian covenant. *Worthington.*

15 *See, I have ſet before thee this day life and good, and death and evil.*] I have this day explained to thee the duties which thy God requires of thee; have fully informed thee of the many bleſſings that will follow from thy obedience, and the tremendous puniſhments which God will inflict upon thee, if thou neglect to hearken to his voice.

Commentary and Notes on Chapter XXXI.

1 *And Moſes went and ſpake theſe words, &c.*] Soon after Moſes had finiſhed the foregoing Diſcourſes, he ſent a new Summons to the Iſraelites, at leaſt to the chief heads of them, to acquaint them, that the time both of his government and life too were now very ſhort; and though, through the ſpecial providence of God, his ſtrength and faculties were not decayed, even at the great age of an hundred and twenty years; yet it was the decree of heaven, as he had before acquainted them, that he was not the perſon appointed to conduct them into the land of Canaan; that he was now to commit them to the conduct of Joſhua, a faithful and courageous officer; to whom, therefore, he exhorted them to pay all due reſpect, and follow him with a chearful and undaunted aſſurance in the Divine Power and Providence, which would not fail of giving them the ſame ſucceſs againſt the Canaanites as they had already experienced againſt other nations, and give them a ſettlement in their country.

2 *I can no more go out and come in.*] I can no longer diſcharge the office of governor and leader.

Alſo the Lord hath ſaid unto me.] It might have been better tranſlated *for the Lord hath ſaid unto me,* as the particle *vau* is rendered in ſeveral places of ſcripture; and then the ſenſe is eaſy, giving the reaſon why he could no longer take the charge of them, namely, becauſe God had thought proper to order it otherwiſe.

3 *The Lord thy God, he will go over before thee.*] That is, the ark of the Lord thy God, the ſymbol of his preſence and protection, will go over before thee.

6 Be ſtrong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he *it is* that doth go with thee, he will not fail thee, nor forſake thee.

7 ¶ And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, Be ſtrong and of a good courage: for thou muſt go with this people unto the land which the Lord hath ſworn unto their fathers to give them; and thou ſhalt cauſe them to inherit it.

8 And the Lord, he *it is* that doth go before thee, he will be with thee, he will not fail thee, neither forſake thee: fear not, neither be diſmayed.

9 ¶ And Moſes wrote this law, and delivered it unto the prieſts the ſons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Iſrael.

10 And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the year of releaſe, in the feaſt of tabernacles,

11 When all Iſrael is come to appear before the Lord thy God, in the place which he ſhall chooſe: thou ſhalt read this law before all Iſrael in their hearing.

12 Gather the people together men and women, and children, and thy ſtranger that *is* within thy gates, that they may hear and that they may learn, and fear the Lord your God, and obſerve to do all the words of this law:

13 And *that* their children which have not known *any thing*, may hear and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to poſſeſs it.

14 ¶ And the Lord ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua, and preſent yourſelves in the tabernacle of the congregation, that I may give him a charge. And Moſes and Joſhua went, and preſented themſelves in the tabernacle of the congregation.

15 And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud ſtood over the door of the tabernacle.

16 ¶ And the Lord ſaid unto Moſes, Behold, thou ſhalt ſleep with thy fathers: and this people will riſe up, and go a whoring after the gods of the ſtrangers of the land whither they go *to be* amongſt them, and will forſake me, and break my covenant which I have made with them:

17 Then my anger ſhall be kindled againſt them in that day, and I will forſake them, and I will hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall befall them; ſo that they will ſay in that day, Are not theſe evils come upon us becauſe our God is not amongſt us?

18 And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought, in that they are turned unto other gods.

19 ¶ Now therefore write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children of Iſrael.

20 For when I ſhall have brought them into the land which I ſware unto their fathers, that floweth with milk and honey; and they ſhall have eaten and filled themſelves, and waxen fat; then will they turn unto other gods, and ſerve them, and provoke me, and break my covenant.

21 And it ſhall come to paſs, when many evils and troubles have befallen them, that this ſong ſhall teſtify againſt them as a witneſs: for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imagination, which they go about, even now before I have brought them into the land which I ſware.

22 ¶ Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 And he gave Joſhua the ſon of Nun a charge, and ſaid, Be ſtrong, and of a good courage; for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee.

24 And it came to paſs when Moſes had made an end of writing the words of this law in a book, until they were finiſhed;

25 That Moſes commanded the Levites which bare the ark of the covenant of the Lord, ſaying,

26 Take this book of the law and put it in the ſide of the ark of the covenant of the Lord your God, that it may be there for a witneſs againſt thee.

27 For I know thy rebellion, and thy ſtiff-neck: behold, while I am yet alive with you this day, ye have been rebellious againſt the Lord; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may ſpeak theſe words in their ears, and call heaven and earth to record againſt them.

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7 *And Moſes called unto Joſhua.*] Then Moſes ſending for Joſhua, and placing him at the head of the aſſembly, gave him his commiſſion, with a ſtrict charge to behave himſelf as an example of courage and conſtancy; and with a full aſſurance that God would crown all his undertakings with ſucceſs.

8 *Neither be diſmayed.*] The Hebrew word imports ſuch a conſternation as diſables a man from doing his duty.

9 *And Moſes wrote this law.*] By the *law* here is meant the whole Pentateuch, or five books of Moſes.

10, 11 *In the feaſt of tabernacles,* &c.] This was the moſt proper ſeaſon that could be choſen for that purpoſe, when they had gathered in all the fruits of the earth, and ſo had entire leiſure to attend to the reading of the law; and being at the end of every ſeventh year, when mens minds were free from cares by the releaſe of their debts, the law was likely to make the greater impreſſion. But notwithſtanding this wiſe order of their great legiſlator, we find no mention of the reading of the law after the time of Joſhua to the reign of Jehoſophat, which is computed to be five hundred and thirty years: nor from that time to the eighteenth year of king Joſiah, which was the ſpace of two hundred and two years; nor from that time to the Babyloniſh captivity, ſo very negligent were the governors and kings of Iſrael to obſerve this wiſe precaution of their great legiſlator; and therefore it is no wonder that the people, the greateſt part of whom perhaps never heard the law read, ſhould fall into idolatry.

15 *And the Lord appeared.*] That is, the ſymbol of God's preſence appeared unto them and unto the people.

16 *Thou ſhalt ſleep with thy fathers.*] The word *ſleep* is commonly uſed in ſcripture to ſignify *death;* and at the ſame time implies, that death ſhall not have dominion over them for ever, but that in the morning of the reſurrection they ſhall awake as certainly as they fall aſleep.

20 *And waxen fat.*] Signifies when they ſhall have indulged the appetites of the fleſh, and diſregarded the duties of religion. *Pilkington.*

23 *He gave Joſhua a charge, and ſaid.*] Here is an ellipſis, which may be thus ſupplied, *He gave Joſhua a charge*, in the name of the Lord, *and ſaid.*

26 *Take this book of the law, and put it in the ſide of the ark.*] It might have been better tranſlated *by the ſide of the ark;* for the intention of placing this original volume of the law in the ſanctuary, was that it might be reſerved there as the authentic copy, by which all others were to be examined and corrected; and, conſequently, muſt be placed ſo that acceſs might be had to it upon all occaſions, which could not have been done, had it been ſhut up in the ark, the cover of which was not to be removed.

29 For I know that after my death ye will utterly corrupt *your ſelves*, and turn aſide from the way which I have commanded you; and evil will befall you in the latter days; becauſe ye will do evil in the ſight of the Lord, to provoke him to anger through the work of your hands.

30 And Moſes ſpeak in the ears of all the congregation of Iſrael the words of this ſong, until they were ended.

CHAP. XXXII.

1 *Moſes ſong, which ſetteth forth God's mercy and vengeance:* 46 *He exhorteth them to ſet their hearts upon it.*

GIVE ear, O ye heavens, and I will ſpeak: and hear, O earth, the words of my mouth.

2 My doctrine ſhall drop as the rain: my ſpeech ſhall diſtill as the dew, as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs.

3 Becauſe I will publiſh the name of the Lord: aſcribe ye greatneſs unto our God.

4 *He is* the rock, his work is perfect: for all his ways *are* judgment: a God of truth and without iniquity, juſt and right *is* he.

5 They have corrupted themſelves, their ſpot *is* not *the ſpot* of his children: *they are* a perverſe and crooked generation.

6 Do ye thus requite the Lord, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee? hath he not made thee, and eſtabliſhed thee?

7 ¶ Remember the days of old, conſider the years of many generations: aſk thy father, and he will ſhew thee, thy elders, and they will tell thee.

8 When the moſt High divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael.

9 For the Lord's portion *is* his people: Jacob *is* the lot of his inheritance.

10 He found him in a deſert land, and in the waſte howling wilderneſs: he led him about, he inſtructed him, he kept him as the apple of his eye.

11 As

Commentary and Notes on Chapter XXXII.

1 *Give ear, O ye heavens*, &c.] Moſes begins this inimitable piece of poetry, by calling to the heaven and earth to attend to what he is going to deliver; ſuch figurative and animated modes of ſpeech having a great tendency to awaken the attention. It may not, perhaps, be unacceptable to the reader to ſee the preface to this antient piece of poetry, tranſlated ſo as to preſerve the beauties of the original, as far as our language will admit of.

Attend, ye heavens, while I ſpeak; give ear, O earth, to the words of my mouth.

Let my doctrine deſcend like drops of rain, and my ſpeech diſtill as the dew

Let them fall as a gentle ſhower upon the tender herb, or as the rain that falls upon the graſs,

And while I invoke the name of Jehovah, reſound the greatneſs of our God.

His works, even the works of our ſtrong rock, are perfect: and all his ways are equity.

He is a faithful God, without deceit; for he is juſt and righteous.

2 *My doctrine ſhall drop*, &c.] Or as it may be rendered, *let my doctrine drop*, or *deſcend*, &c. For it is a prayer that his words might ſink into their hearts, and ſoften them, as the drops of rain and dew do the earth, and produce ſuch fruits of obedience as might make them happy.

5 *Their ſpot is not the ſpot of his children*] Or, as Le Clerc renders it, *the ſons of pollution are not his.* The true characteriſtic of the ſons of God, is to imitate and reſemble God himſelf, 1 John iii. 10. It is true they have their ſpots, through infirmity, to which all are ſubject; but the crimes of the Iſraelites were of ſo high a nature, as to ſpeak them degenerate from their profeſſion of being God's peculiar people: they were the ſpots of a crooked and perverſe generation, who refuſed to be reclaimed.

6 *Do ye thus requite the Lord*, &c.] O thoughtleſs and fooliſh people, what but the loſs of all ſenſe of intereſt and duty could ſuffer you to make ſuch ungrateful returns to that Divine Bounty, to which you owe your being, and every ſingle inſtance of your deliverance and proſperity!

Is not he thy father that hath bought thee?] Has he not redeemed thee from the bondage of Egypt? And to this purchaſe the Pſalmiſt alludes: *Remember the congregation which thou haſt purchaſed of old, the rod of thine inheritance which thou haſt redeemed*, Pſ. lxxiv. 2. This was the great aggravation of their ſin, that *they denied the Lord which bought them.* God was the father of the Iſraelites, not only by creation, but in reſpect of the Hebrew conſtitution, whereof he was the father and founder, having firſt delivered them from Egypt, as a ſlave ranſomed from ſlavery.

Hath he not made thee, and eſtabliſhed thee?] That is, hath he not made thee a people, and ſettled thee in excellent order, under the government of the moſt wiſe and righteous laws?

7 *Remember the days of old*, &c.] Look over the hiſtory of time, and the undoubted records of your own nation in particular; ſearch the accounts of your fathers that are dead, or aſk the wiſeſt of them that are alive, and learn what wonderous mercies God hath wrought in your behalf.

8 *When the moſt High divided to the nations their inheritance---he ſet the bounds of the people according to the number of the children of Iſrael.* Some explain the words thus: *There were ſeventy different nations planted in the world, from the diſperſion at Babel.* He ſet the bounds of the people according to the number of the children of Iſrael when they came out of Egypt. This interpretation is favoured by the Targum of Jonathan. Bochart conjectures, that the ſeventy read *Bene-el*, inſtead of *Bene Iſrael*, and thence ſeem to have underſtood it according to a notion that prevailed in Egypt, their own country; namely, that the earth was, at firſt, divided by the Creator among a certain number of inferior and ſubordinate deities: for, inſtead of *according to the number of the children of Iſrael*, they have rendered it *according to the number of the angels of God.* Which ſenſe ſeems to be favoured by the following words: *for the Lord's portion is his people*; or rather, *but the portion of Jehovah was his people.* That is, whereas other nations were given in charge to titular angels, Jehovah aſſumed the Iſraelitiſh nation for his peculiar charge. Which opinion appears more plauſible, if by *Jehovah* we underſtand *Jeſus Chriſt*, the Father's ſubſtitute; who in the opinion of many was the ſubject of all theſe divine manifeſtations recorded in the Old Teſtament, and to whom all theſe titular angels, principalities, and powers, are now made ſubject. But be that as it may, we find it was grown into a common opinion among the Jews, that every nation was under the government of an angel, which ſeems to be the meaning of the ſon of Sirac. Ecclus. xvii. 17. *For in the diviſion of the nations---he ſet a ruler over every people; but Iſrael is the Lord's portion.* Bochart gives the words this ſimple meaning: *God ſo diſtinguiſhed the bounds and ſittlements of the ſeveral people and nations, as to reſerve in his council ſuch a part of the earth for the Iſraelites as he knew would be a ſufficient inheritance, a commodious habitation for ſo numerous a race.* Which ſenſe cannot be better expreſſed than in the words of St. Paul; *And* [God] *hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation*, Acts xvii. 26.

9 *Jacob is the lot of his inheritance.*] In the original it is, *Jacob is the cord of his inheritance.* That is, his heritage by a line or meaſure allotted to him. A metaphor common in ſcripture, and borrowed from the manner of meaſuring land by a cord or line.

10 *He found him in a deſert land.*] The Iſraelites were in the wilderneſs of Arabia when they firſt made a covenant with God, and conſented to be governed by that particular form of a commonwealth, which is known by the name of a theocracy. But the Hebrew word, which we render *found*, ſignifies alſo to *ſuffice*, or *provide for.* And this ſenſe better agrees with the context here; for it cannot be ſo properly ſaid, that God found the Iſraelites in the deſert, as that he ſuſtained and provided for them there.

In the waſte howling wilderneſs. In an uninhabited deſert, where, inſtead of human accents, nothing is to be heard but the howlings of wild beaſts.

He led him about.] Rather *he compaſſed him about.* That is, he encircled them with his divine protection, defending them on every ſide from dangers.

11 As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings;

12 So the Lord alone did lead him, and *there was* no ſtrange god with him.

13 He made him ride on the high places of the earth, that he might eat the increaſe of the fields, and he made him to ſuck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of ſheep, with fat of lambs, and rams of the breed of Baſhan, and goats, with the fat of kidneys of wheat; and thou didſt drink the pure blood of the grape.

15 ¶ But Jeſhurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatneſs:* then he forſook God which made him, and lightly eſteemed the rock of his ſalvation.

16 They provoked him to Jealouſy with ſtrange *gods,* with abominations provoked they him to anger.

17 They ſacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and haſt forgotten God that formed thee.

19 And when the Lord ſaw *it,* he abhorred *them,* becauſe of the provoking of his ſons, and of his daughters.

20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be,* for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealouſy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealouſy with *thoſe which are* not a people, I will provoke them to anger with a fooliſh nation.

22 For a fire is kindled in mine anger, and ſhall burn unto the loweſt hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

23 I will heap miſchiefs upon them, I will ſpend mine arrows upon them.

24 *They ſhall be* burnt with hunger, and devoured with burning heat, and with bitter deſtruction: I will alſo ſend the teeth of beaſts upon them, with the poiſon of ſerpents of the duſt.

25 The ſword without, and terror within, ſhall deſtroy both the young man and the virgin, the ſuckling *alſo* with the man of grey hairs.

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men.

27 Were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangely, *and* leſt they ſhould ſay, Our hand *is* high, and the Lord hath not done all this.

28 For

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11 *As an eagle ſtirreth up her neſt,* &c.] The eagle is obſerved, by naturaliſts, to be remarkably careful of her young, which ſhe provokes to fly, or *ſtirs up, by fluttering over them* with her wings *ſtretched out.* The care, therefore, of Providence over the Iſraelites, is well compared to that of an eagle towards her young, when ſhe does by her voice ſtir them up, hover over them, cover them, bear them, and defend them by her ſtrength: and for the preſervation whereof ſhe is fitted, by the quickneſs of her eye in eſpying danger, by her affection for her young, by her ſwiftneſs and great ſtrength.

Taketh them, beareth them on her wings.] The eagle is ſaid to take her young ones upon her wings, while they are ſo weak and feeble that they fail in their attempt to fly, and to ſupport them 'till they acquire ſtrength to commit themſelves to the air.

12 *So the Lord alone did lead them.*] God ſolicited his people, by Moſes and Aaron, to aſpire after their liberty when they were oppreſſed in Egypt; juſt as an eagle excites her young ones, when they lie drowſy in their neſt, to try the uſe of their wings. And as an eagle carries her fainting young ones on her wings, ſo God ſupported his people when they were weary.

And there was no ſtrange god with him.] They were ſupported, protected, and preſerved by the almighty power of Jehovah alone; nor had they any motive to revolt from him to the worſhip of falſe deities, who had no power to do any thing for them,

13 *He made him ride on the high places of the earth.*] Made the Iſraelites to poſſeſs a noble country, full of lofty and fruitful mountains, and therefore called *the high places of the earth.* Or, God brought them out of the barren deſerts of Arabia to poſſeſs the land of Gilead, a moſt fertile country, beautifully diverſified with rich mountains.

And he made him ſuck honey out of the rock] He brought them to a country where honey *flowed from the rocks, and oil from the flinty rock.* A proverbial expreſſion, denoting a land remarkable for its fruitfulneſs.

14 *And rams of the breed of Baſhan.*] That is, of the faireſt and beſt kind, Baſhan being a country famous for excellent paſture.

With the fat of kidneys of wheat.] This expreſſion ſounds odly in our language; but it muſt be remembered, that the Hebrews call the beſt of every thing by the name of *fat.* And by the *kidneys of wheat* we are to underſtand large and plump corn, affording plenty of flour; and therefore the expreſſion might have been tranſlated, *the fineſt and plumpeſt of wheat.*

15 *Jeſhurun waxed fat, and kicked.*] Moſes here ſpeaks in the prophetic ſtyle, which often repreſents future events as actually preſent, or already paſt, to denote the certainty of the thing foretold: for the prophet is tranſported in his imagination to thoſe future ſcenes, and ſpeaks of them as preſent to his view. The meaning therefore is: Iſrael, in the days of their proſperity, ſhall make a very bad uſe of the bleſſings of Providence; they ſhall ſpurn at the yoke of God's laws, and become wanton and inſolent as a pampered horſe, The word *Jeſhurun,* by which the people of Iſrael are often meant in ſcriture, may be derived from *jaſher,* righteouſneſs, becauſe they were a people profeſſing righteouſneſs, or governed by righteous laws.

And lightly eſteemed the rock of his ſalvation.] I ſee the time approaching when they ſhall notoriouſly abuſe the goodneſs of God, and behave with the utmoſt ingratitude towards the author of their felicity.

17 *They ſacrificed unto devils, not to God.*] Not that they actually conſidered their gods under the notion of devils; but the meaning is, that whatever pretence they might have for their idolatry when they ſacrificed, they did it unto devils, the waſters and deſtroyers of mankind.

New gods—whom your fathers feared not.] They had not ſo much as the plea of ancient tradition for their idolatry; but were ſo prone to it, that every new object, or mode of heathen ſuperſtition, catched their giddy fancy, and drew them away from their allegiance to the true god.

19 *Becauſe of the provoking of his ſons, and of his daughters*] Daughters are here expreſly mentioned becauſe the women were notoriouſly guilty of provoking God by their idolatry. *The women,* ſays the prophet Ezekiel, *ſat weeping for Tammuz,* ch. viii. 14.

21 *I will move them to jealouſy with thoſe which are not a people.*] God threatens to repay their frequent revolts from him in their own kind, in a way moſt mortifying to their proud ſpirits; by cauſing the very Gentiles, whom they ſo much deſpiſed, not only to become their maſters and conquerors, but alſo to be taken into his covenant, while they themſelves were excluded from it. See Matt. xxi. 43, 44. They are called not a people, becauſe they were ſo ill governed, that their commonwealth more reſembled a lawleſs multitude than a civil ſociety.

22 *For a fire is kindled in my anger.*] This verſe paints, in a figurative manner, the dreadful evils which Providence would inflict upon the land of Judea, waſting calamities being here compared to fire.

And ſet on fire the foundations of the mountaint.] Subvert their ſtrongeſt fortreſs, though built on inacceſſible mountains.

26, 27 *I would make the remembrance of them to ceaſe---were it not that I feared the wrath of the enemy.*] This is ſpoken in the language of men; and the meaning is, it would be but righteous in God to cut them entirely off, and wipe out their very memory from the earth; but ſuch a ſudden and final deſtruction of a people, in whoſe behalf God had done ſo much, in order to ſettle his true religion among them, and for conveying it from them to the reſt of the world, would occaſion thoſe heathens to inſult againſt God himſelf, by aſcribing their deſtruction to their own valour, or to the power of their idols, and not to his righteous judgment. Therefore, to prevent this wrong conſtruction of ſuch deſolating viſitations, it became the divine wiſdom to defer the execution. We find Moſes more than once repreſenting before God the blaſphemous reflections which the nations would make, in caſe he totally deſtroyed his favourite nation, as an argument to appeaſe the divine anger.

28 For they *are* a nation void of council, neither *is there any* underſtanding in them.

29 O that they were wiſe, *that* they underſtood this, *that* they would conſider their latter end!

30 How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the Lord had ſhut them up?

31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter:

33 Their wine *is* the poiſon of dragons, and the cruel venom of aſps.

34 *Is* not this laid up in ſtore with me, and ſealed up among my treaſures?

35 To me *belongeth* vengeance, and recompenſe, their foot ſhall ſlide in *due* time: for the day of their calamity *is* at hand, and the things that ſhall come upon them make haſte.

36 For the Lord ſhall judge his people, and repent himſelf for his ſervants; when he ſeeth that *their* power is gone, and *there is* none ſhut up, or left.

37 And he ſhall ſay, Where *are* their gods, *their* rock in whom they truſted,

38 Which did eat the fat of their ſacrifices, *and* drank the wine of their drink-offerings! let them riſe up and help you, *and* be your protection.

39 See now that I, *even* I *am* he, and *there is* no God with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and ſay, I live for ever.

41 If I whet my glittering ſword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my ſword ſhall devour fleſh; *and that* with the blood of the ſlain and of the captives from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people: for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moſes came and ſpake all the words of this ſong in the ears of the people, he and Hoſhea the ſon of Nun.

45 And Moſes made an end of ſpeaking all theſe words to all Iſrael:

46 And he ſaid unto them, Set your hearts unto all the words which I teſtify among you this day; which ye ſhall command your children to obſerve to do, all the words of this law.

47 For it *is* not a vain thing for you, becauſe it *is* your life; and through this thing ye ſhall prolong *your* days in the land whither ye go over Jordan to poſſeſs it.

48 And the Lord ſpake unto Moſes that ſelfſame day, ſaying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over againſt Jericho; and behold the land of Canaan, which I give unto the children of Iſrael for a poſſeſſion.

50 And die in the mount whither thou goeſt up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people.

51 Becauſe ye treſpaſſed againſt me among the children of Iſrael at the waters of Meribah-kadeſh, in the wilderneſs of Zin; becauſe ye ſanctified me not in the midſt of the children of Iſrael.

52 Yet thou ſhalt ſee the land before *thee*; but thou ſhalt not go thither unto the land which I gave the children of Iſrael.

CHAP. XXXIII.

1 *The majeſty of God.* 6 *The bleſſings of the twelve tribes.* 26 *The excellency of Iſrael.*

AND this *is* the bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death:

2 And he ſaid, The Lord came from Sinai, and roſe up from Seir unto them; he ſhined forth from mount Paran, and he came with ten thouſands of ſaints: from his right-hand *went* a fiery law for them.

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29 *O that they were wiſe,* &c.] O that they would duly weigh and conſider the dealings of God towards them, and ſo happily prevent the evils which will otherwiſe befall them in the ſucceeding generations.

30 *How ſhould one chaſe a thouſand.*] Would they but ſeriouſly conſider how flouriſhing their eſtate at home would be, and how victorious their arms againſt their enemies abroad! *How ſhould one chaſe a thouſand?* How ſhould a handful of men defeat a mighty army, or the greateſt force of their adverſaries!

32 *For their vine is of the vine of Sodom.*] They are a ſhoot or offſet from the vine of Sodom; or a nation who imitate the vices of that abandoned people.

33 *Their wine is the poiſon of dragons.*] Their works are ſo pernicious and depraved, that they reſemble the poiſon of dragons.

36 *For the Lord ſhall judge his people.*] The word which we render *for*, ſhould have been tranſlated *nevertheleſs;* and the ſenſe is, That upon their repentance, he will at laſt exerciſe compaſſion towards Iſrael, and turn his vengeance upon the heads of their cruel oppreſſors.

40 *I lift up my hand to heaven.*] That is, I ſwear ſolemnly; it was uſual to ſtretch out the hand in ſwearing.

43 *Rejoice, O ye nations, with his people.*] This is a prediction of the bringing in of the Gentiles to ſhare the privileges of the goſpel, and become one church and people of God, in conjunction with the Jews.

46, 47 *And he ſaid unto them, Set your hearts unto all the words,* &c.] Moſes having concluded his prophetic hymn, addreſſed himſelf afreſh to them, in a pathetic exhortation to weigh and remember well the contents of that divine ſpeech, and ſeriouſly to improve it in a hearty and careful obſervance of the laws he had given them, and by training up their children in a habit of the ſame obedience; concluding, that this was the only way to become a great and happy People.

Commentary and Notes on Chapter XXXIII.

1 *And this is the bleſſing,* &c.] Moſes having ſeen the children of Iſrael vaſtly increaſed, and ready to enter upon the promiſed land, takes his farewell of them, and pronounces a dying bleſſing upon them in general, and upon each tribe in particular.

It has been conjectured, that this 33d chapter, as well as the 34th, may have been the addition of ſome writer later than Moſes. *Kennicott*, vol. II. p. 92. Mr. Kennicott has given us a correction and tranſlation of the firſt five verſes, which the learned reader will find in his Diſſert. Vol. I. p. 422.

2 *And he ſaid, The Lord came from Sinai*] He endeavours, in the firſt place, to make them ſenſible of that ſignal benefit which God had beſtowed upon them, in aſſuming them to be his peculiar people. As if he had ſaid, Iſrael is his favourite nation, to whom God was pleaſed, with moſt awful ſolemnity, with the appearance of inumerable hoſts of angels attending the ſymbols of his divine preſence, to

3 Yea, he loved the people: all his ſaints *are* in thy hand: and they ſat down at thy feet: *every* one ſhall receive of thy words.

4 Moſes commanded us a law; *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeſhurun, when the heads of the people *and* the tribes of Iſrael were gathered together.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the bleſſing* of Judah, and he ſaid, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be ſufficient for him; and be thou an help *to him* from his enemies.

8 ¶ And of Levi he ſaid, *Let* thy Thummim and thy Urim *be* with thy Holy one, whom thou didſt prove at Maſſah, *and with* whom thou didſt ſtrive at the waters of Meribah;

9 Who ſaid unto his father, and to his mother, I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children: for they have obſerved thy word, and kept thy covenant.

10 They ſhall teach Jacob thy judgments, and Iſrael thy law: they ſhall put incenſe before thee, and whole burnt-ſacrifice upon thine altar.

11 Bleſs, Lord, his ſubſtance, and accept the work of his hands: ſmite through the loins of them that riſe againſt him, and of them that hate him, that they riſe not again.

12 *And* of Benjamin he ſaid, The beloved of the Lord ſhall dwell in ſafety by him; *and the Lord* ſhall cover him all the day long, and he ſhall dwell between his ſhoulders.

13 ¶ And of Joſeph he ſaid, Bleſſed of the Lord *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.

14 And for the precious fruits, *brought forth* by the ſun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the laſting hills,

16 And for the precious things of the earth, and fulneſs thereof, and for the good-will of him that dwelt in the buſh: let *the bleſſing* come upon the head of Joſeph, and upon the top of the head of him that was ſeparated from his brethren.

17 His glory *is like* the firſtling of his bullock, and his horns *are like* the horns of unicorns: with them he ſhall puſh the people together to the ends of the earth: and they *are* the ten thouſands of Ephraim, and they *are* the thouſands of Manaſſeh.

18 ¶ And of Zebulun he ſaid, Rejoice, Zebulun, in thy going out; and Iſſachar, in thy tents.

19 They

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deliver his laws, and take them into ſpecial covenant with himſelf in mount Sinai.

And roſe up from Seir unto them, he ſhined forth from mount Paran.] That is, the ſame Divine Preſence which appeared to them on mount Sinai, accompanied them through all their journeys and encampments, eſpecially about mount Seir and Paran the principal places of their abode, till they came to the place where they now were encamped in the plains of Moab. His preſence roſe upon them as the ſun from mount Seir, and ſpread abroad his beams upon them from mount Paran.

3 *All his ſaints are in thy hand*] All the Iſraelites, who have any ſenſe of piety and gratitude, muſt, in conſequence of thy peculiar favour to their nation, be diſpoſed to ſerve thee with prompt obedience.

And they ſat down at thy feet.] Or rather, they proſtrated themſelves at thy feet.

5 *And he was king in Jeſhurun.*] Or, *for he was king in Jeſhurun,* That is, under God, the ſupreme governor of Iſrael; and therefore by his authority, required them to obſerve theſe laws.

6 *Let Reuben live and not die; and let not his men be few.*] As the word *not* is wanting in the Hebrew, the verſe may be tranſlated, *Let Reuben live and not die, though his men be few,* which ſeems to agree better with Jacob's prophecy, *that he ſhould not excel.* As there is no mention of Simeon, who was next in birth, and commentators have thought that his bleſſing was included in that of Reuben, eſpecially as he ſtood in need of much the ſame bleſſing; no tribe having been more impaired during their peregrinations in the wilderneſs than that of Simeon. But others are of opinion, that the tribe of Simeon is included in the bleſſing of Judah, with whom their poſſeſſions were mixed And what renders this the more probable is, that he was joined with Judah in thoſe wars againſt the Canaanites, in which the Divine Aid is here implored for Judah.

7 *Hear, Lord, the voice of Judah, and bring him unto his people*] Dr. Sherlock, in his learned diſſertation on the bleſſing of Judah, obſerves, that this benediction cannot relate to the time when it was given; for then Judah's hands were very ſufficient for him, this tribe being by much the greateſt of the twelve tribes, as appears by two different accounts of the forces of Iſrael in the book of Numbers, ch. i. and xxvi. and there was more reaſon to put up this petition for ſeveral other tribes than for Judah. He therefore refers it to the prophecy of Jacob, and to the continuance of the ſceptre of Judah, after the deſtruction of the other tribes. Judah, he obſerves, in the time of Moſes, conſiſting of ſeventy-four thouſand and ſix hundred, reckoning only thoſe from twenty years old and upward. But upon their return from Babylon, Judah, with Benjamin, the Levites, and the remnant of Iſrael, made only forty-two thouſand three hundred and ſixty, Ezra ii. 64. And in ſo weak a ſtate were they, that Sanballat ſaid, in deriſion, *What do theſe feeble Jews?* Neh. iv. 2. Now Moſes, in the ſpirit of prophecy, ſeeing the deſolation of all the tribes; ſeeing the tribes of the kingdom of Iſrael carried away by the Aſſyrians, the people of Judah by the Babylonians; ſeeing that Judah ſhould again return, weak, harraſſed, and hardly able to maintain himſelf in his own country; for them, therefore, he conceives this prophetic prayer. *Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be ſufficient for him, and be thou an help to him from his enemies.*

8 *Let thy Thummim and thy Urim be with thy holy one,*] That is, Let the tribe of Judah perpetually enjoy the prieſthood, and be endued with that uprightneſs in the diſcharge of their duty, and that light and knowledge of divine things that are ſignified by the Urim and Thummim. By the *holy one* is here principally meant of the high prieſt, who was more eſpecially appointed to conſult the oracle of God, by Urim and Thummim.

9 *Who ſaid unto his father and to his mother, I have not ſeen him,* &c.] This reſpects the whole tribe of Levi, who, fired with a holy zeal for God and the public intereſt, performed impartial execution upon the idolatrous worſhippers of the golden calf, without reſpect of perſons, not excepting even thoſe of their neareſt relations who were concerned in that wickedneſs.

12 *The beloved of the Lord ſhall dwell in ſafety by him.*] That is, that Benjamin ſhall be eſtabliſhed about the dwelling of Jehovah, which was accordingly accompliſhed, the temple of Jeruſalem, the place where the divine majeſty eſpecially reſided for the protection of his people, being in the tribe of Benjamin.

And he ſhall dwell between his ſhoulders.] Or rather, as the ſame word is tranſlated, Numb. xxxiv. 11, *he ſhall dwell on his ſides or borders;* for the temple of Jehovah ſtood on the borders of Benjamin.

13 *For the precious things of heaven.*] For the fruitful ſhowers from heaven.

For the dew.] For the evening and morning dews, which are equally as refreſhing to the earth as rain.

And for the deep that coucheth beneath.] For ſprings of water that burſt out of the earth, for the uſe of man and beaſt.

14 *For the precious fruits brought forth by the ſun.*] That is, thoſe fruits which are brought forth annually, as corn, &c. by the influence of the revolving ſun.

For the precious things put forth by the moon.] That is, ſuch productions of the earth as are gathered oftener than once a year, even within the courſe of a few moons or months.

18 *And of Zebulun he ſaid, rejoice, Zebulun, in thy going out.*] The chief pleaſure of Zebulun, he pronounces ſhould lie in merchandize, and *going out* to traffick with the neighbouring nations, which they exerciſed by their convenient ſituation near the parts of the Mediterranean ſea.

And Iſſachar, in thy tents.] That is, the people of Iſſachar are to rejoice in the pleaſures of a country life, in huſbandry or agriculture.

19 They ſhall call the people unto the mountain, there they ſhall offer ſacrifices of righteouſneſs: for they ſhall ſuck *of* the abundance of the ſeas, and *of* treaſures hid in the ſand.

20 ¶ And of Gad he ſaid, Bleſſed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the firſt part for himſelf, becauſe there *in* a portion of the law-giver *was he* ſeated: and he came with the heads of the people, he executed the juſtice of the Lord, and his judgments with Iſrael.

22 ¶ And of Dan he ſaid, Dan *is* a lion's whelp: he ſhall leap from Baſhan.

23 ¶ And of Naphtali he ſaid, O Naphtali ſatisfied with favour, and full with the bleſſing of the Lord: poſſeſs thou the weſt and the ſouth.

24 And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy ſhoes *ſhall be* iron and braſs; and as thy days, *ſo ſhall* thy ſtrength *be.*

26 ¶ *There is* none like unto the God of Jeſhurun, *who* rideth upon the heaven in thy help, and in his excellency on the ſky.

27 The eternal God *is thy* refuge, and underneath *are* the everlaſting arms: and he ſhall thruſt out the enemy from before thee, and ſhall ſay, Deſtroy *them.*

28 Iſrael then ſhall dwell in ſafety alone: the fountain of Jacob *ſhall be* upon a land of corn and wine, alſo his heavens ſhall drop down dew.

29 Happy *art* thou, O Iſrael: who *is* like unto thee, O people, ſaved by the Lord, the ſhield of thy help, and who *is* the ſword of thy excellency! and thine enemies ſhall be found liars unto thee, and thou ſhalt tread upon their high places.

CHAP. XXXIV.

1 *Moſes from mount Nebo vieweth the land:* 5 *He dieth there:* 6 *His burial.* 7 *His age.* 8 T*hirty days mourning for him:* 9 *Joſhua ſucceedeth him.* 10 *The praiſe of Moſes.*

AND Moſes went up from the plains of Moab, unto the mountains of Nebo, to the top of Piſgah, that *is* over againſt Jericho: and the Lord ſhewed him all the land of Gilead unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manaſſeh, and all the land of Judah unto the utmoſt ſea,

3 And the ſouth, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the Lord ſaid unto him, This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes, but thou ſhalt not go over thither.

5 ¶ So Moſes the ſervant of the Lord died there in the land of Moab, according to the word of the Lord.

6 ¶ And he buried him in a valley in the land of Moab, over againſt Beth-peor: but no man knoweth of his ſepulchre unto this day.

7 ¶ And Moſes *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 ¶ And the children of Iſrael wept for Moſes in the plains of Moab thirty day: ſo the days of weeping *and* mourning for Moſes were ended.

9 ¶ And Joſhua the ſon of Nun was full of the ſpirit of wiſdom; for Moſes had laid his hands upon him: and the children of Iſrael hearkened unto him, and did as the Lord commanded Moſes.

10 And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the Lord knew face to face:

11 In all the ſigns and the wonders which the Lord ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moſes ſhewed in the ſight of all Iſrael.

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23 *O Naphtali ſatisfied with favour.*] This refers to the fruitfulneſs of the country poſſeſſed by this tribe, which was in the Upper Galilee, eaſtward to the city of Damaſcus and mount Lebanon. A country celebrated for its pleaſure and fruitful ſoil.

25 *Thy ſhoes ſhall be iron and braſs*] They ſhall have many mines of theſe metals.

Commentary and Notes on Chapter XXXIV.

1 *And Moſes went up*, &c.] Moſes, having given his prophetic bleſſing to all the tribes, obeyed the commands of his God he had ſo long and ſo faithfully ſerved. And, from the top of Piſgah, God, in a miraculous manner, gave him a ſight of the whole land of Canaan.

5 *So Moſes—died there*, &c.] Having for ſome time contemplated the beauteous proſpect, he reſigned his ſoul into the hands of ſeraphims, who were waiting to convey it to a happier Canaan than what he had ſurveyed.

6 *And he buried him in a valley---but no man knoweth of his ſepulchre*, &c.] The reaſon why this great prophet was ſo ſecretly buried, was to prevent the people from paying idolatrous worſhip to his remains. And for the ſame reaſon probably it was, that Moſes himſelf never expreſſed his deſire of having his remains carried into the land of Canaan, to be buried with his anceſtors, as Joſeph did; becauſe his interment in that country might have proved of dangerous conſequence. if in their diſtreſs, the children of Iſrael ſhould have run to his ſepulchre, and begged of him to pray for them, as they had found that his interceſſions for them, during his life-time, had been ſo very prevalent.

10 *And there aroſe not a prophet ſince in Iſrael.* &c.] The author of the book of Eccleſiaſticus gives Moſes the following commendation: "Moſes was beloved of God and man, and his memory is bleſſed. "The Lord made him like to the glorious ſaints, and magnified him "ſo, that his enemies ſtood in fear of him. By his words he cauſed "the wonders to ceaſe, and he made him glorious in the ſight of kings, "and gave him a commandment for his people, and ſhewed him part "of his glory. He ſanctified him in his faithfulneſs, and meekneſs, "and choſe him out of all men. He made him to hear his voice, "and brought him into the dark cloud, and gave him command-"ments before his face, even the law of life and knowledge, that he "might teach Jacob his covenants and Iſrael his judgments." Chap. xlv. 1, 5.

Joſephus gives him the following character: "He was a man of "admirable wiſdom, and one who made the beſt uſe of what he un-"derſtood. He was an excellent ſpeaker, and no man better knew "how to move the affections than himſelf; and at the ſame time was "ſo great a maſter of his own paſſions, that he ſeemed to have none, "or only knew them by name, and obſerving them in others. Never "was there a greater captain, nor a prophet equal to him; for all "his words were oracles. Nor was he leſs famous to poſterity for his "writings, than he was to the age he lived in for his actions."

Moſt commentators are of opinion, that Ezra was the author of this laſt chapter of Deuteronomy; though ſome think it was written by Joſhua, and others by the ſeventy elders, immediately after the death of Moſes; adding, that the book of Deuteronomy originally ended with the prophetic bleſſing upon the twelve tribes, *Happy art thou, O Iſrael! who is like unto thee, O people, ſaved by the Lord*? &c. and that what now makes the laſt chapter of Deuteronomy was formerly the firſt of Joſhua, but removed from thence, and joined to the other by way of ſupplement. Nor will this opinion appear unnatural, if it be conſidered, that ſections, and other diviſions, as well as points and pauſes, were invented long ſince theſe books were written; for in theſe early ages ſeveral books were connected together, and followed each other upon the ſame roll. The beginning of one book might therefore be eaſily transferred to the end of another, and, in proceſs of time, conſidered as its real concluſion, as in the caſe of the book of Deuteronomy; eſpecially as this ſupplemental chapter contains an account of the laſt tranſactions and death of the great author of the Pentateuch.

THE BOOK OF
JOSHUA.

The ARGUMENT.

This book may be divided into three parts, the firſt, containing an account of the many ſignal victories obtained by Joſhua *over the inhabitants of* Canaan: *the ſecond, the diviſion of the land among the tribes of* Iſrael; *and the third, the ſtrict and ſerious charge of* Joſhua *to the* Iſraelites, *with an account of the death of that great general, and of* Eleazar *the high-prieſt. It is almoſt entirely hiſtorical, and contains an account of the tranſactions of the* Iſraelites *for ſomething more than ſeventeen years.*

CHAP. I.

1 The Lord appointeth Joſhua to ſucceed Moſes, 3 The borders of the promiſed land. 5, 6 God promiſeth to aſſiſt Joſhua. 8 He giveth him inſtruction.

NOW after the death of Moſes, the ſervant of the Lord, it came to paſs, that the Lord ſpake unto Joſhua the ſon of Nun, Moſes' miniſter, ſaying,

2 Moſes my ſervant is dead; now therefore ariſe, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Iſrael.

3 ¶ Every place that the ſole of your foot ſhall tread upon, that have I given unto you, as I ſaid unto Moſes.

4 From the wilderneſs and this Lebanon, even unto the great river, the river of Euphrates, all the land of the Hittites, and unto the great ſea, toward the going down of the ſun, ſhall be your coaſt.

5 ¶ There ſhall not any man be able to ſtand before thee all the days of thy life: as I was with Moſes, *ſo* I will be with thee: I will not fail thee, nor forſake thee.

6 Be ſtrong and of a good courage: for unto this people ſhalt thou divide for an inheritance the land which I ſware unto their fathers to give them.

7 Only be thou ſtrong and very courageous, that thou mayeſt obſerve to do according to all the law which Moſes my ſervant commanded thee: turn not from it to the right-hand or to the left, that thou mayeſt proſper whitherſoever thou goeſt.

8 This book of the law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night, that thou mayeſt obſerve to do according to all *that* is written therein: for then thou ſhalt make thy way proſperous, and then thou ſhalt have good ſucceſs.

9 Have not I commanded thee? Be ſtrong and of a good courage, be not afraid, neither be thou diſmayed: for the Lord thy God *is* with thee witherſoever thou goeſt.

10 Then Joſhua commanded the officers of the people, ſaying,

11 Paſs through the hoſt, and command the people, ſaying, Prepare ye victuals; for within three days ye ſhall paſs over this Jordan, to go in to poſſeſs the land which the Lord your God giveth you to poſſeſs it.

12 ¶ And

Commentary and Notes on Chapter I.

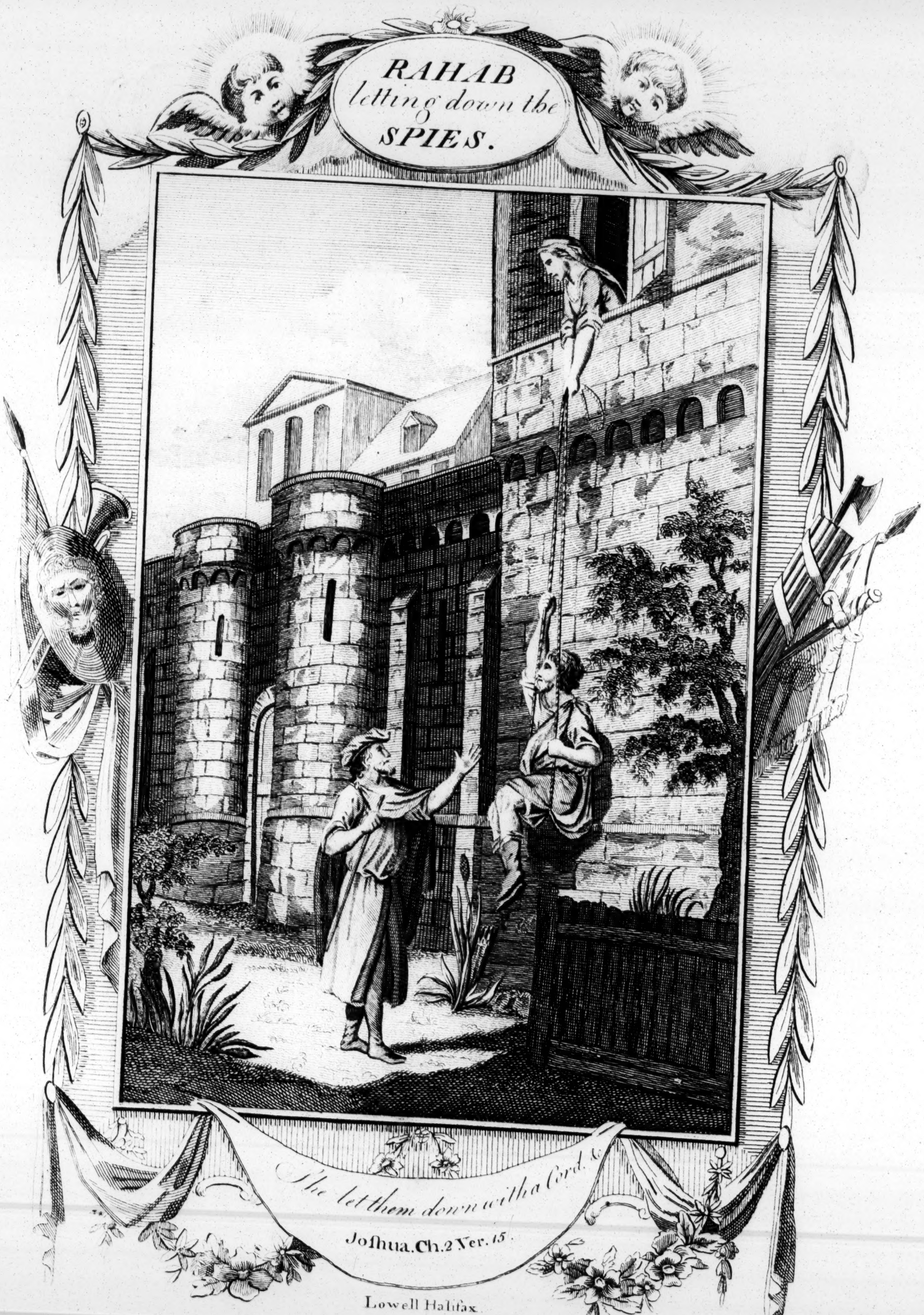
1 *Now after the death of Moſes.*] Joſhua, on the death of Moſes, undertook by the poſitive command of God, the conduct of the children of Iſrael. He had been prime miniſter to Moſes during the greateſt part of the time the Iſraelites wandered in the wilderneſs, had ſeen the wonderful works of God wrought by Moſes; well underſtood the nature and diſpoſition of the people; had been one of the twelve ſpies ſent to ſearch out the promiſed land, and one of the two who gave a faithful account of it; and conſequently every way qualified for this important office.

4 *From the wilderneſs, and this Lebanon,* &c.] The ſenſe is, from the wilderneſs, ſouth, to Lebanon, north; and from Euphrates, eaſt, to the Great ſea, weſt.

5 *As I was with Moſes, ſo I will be with thee.*] God now promiſes Joſhua to be with him as he was before with Moſes, and make Canaan a cheap and eaſy conqueſt to him, provided he took care to obey his laws as Moſes had done. This encouragement removed the fears of the general: for before he was very anxious how he ſhould execute it. He ſaw himſelf indeed at the head of ſix hundred thouſand fighting men; but the nations he was to ſubdue, were a military and gigantic people, had long ſince taken the alarm, and conſequently made all the preparations in their power to oppoſe his deſigns.

11 *Prepare ye victuals.*] The uſual food of the Iſraelites, during the time they ſojourned in the wilderneſs, was manna; but as they

approached


RAHAB letting down the SPIES.
She let them down with a Cord &c.
Joſhua. Ch. 2 Ver. 15.
Lowell Halifax

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh, ſpake Joſhua, ſaying,

13 Remember the word which Moſes the ſervant of the Lord commanded you, ſaying, The Lord your God hath given you reſt, and hath given you this land:

14 Your wives, and your little ones, and your cattle ſhall remain in the land which Moſes gave you on this ſide Jordan; but ye ſhall paſs before your brethren armed, all the mighty men of valour, and help them:

15 Until the Lord have given your brethren reſt, as *he hath given* you, and they alſo have poſſeſſed the land which the Lord your God giveth them: then ye ſhall return unto the land of your poſſeſſion, and enjoy it, which Moſes the Lord's ſervant gave you on this ſide Jordan, toward the ſun-riſing.

16 ¶ And they anſwered Joſhua, ſaying, All that thou commandeſt us, we will do, and whitherſoever thou ſendeſt us, we will go.

17 According as we hearkened unto Moſes in all things, ſo will we hearken unto thee: only the Lord thy God be with thee, as he was with Moſes.

18 Whoſoever *he be* that doth rebel againſt thy commandment, and will not hearken unto thy words, in all that thou commandeſt him, he ſhall be put to death: only be ſtrong and of a good courage.

CHAP II.

1 *Rahab receiveth and concealeth the two ſpies ſent from Shittim:* 8 *The covenant between her and them.*

AND Joſhua the ſon of Nun ſent out of Shittim two men, to ſpy ſecretly, ſay, Go, view the land, even Jericho: and they went, and came into an harlot's houſe named Rahab, and lodged there.

2 And it was told the king of Jericho, ſaying, Behold, there came men in hither to night of the children of Iſrael, to ſearch out the country.

3 And the king of Jericho ſent unto Rahab, ſaying, Bring forth the men that are come to thee, which are entered into thine houſe; for they be come to ſearch out all the country.

4 And the woman took the two men, and hid them, and ſaid thus, There came men unto me, but I wiſt not whence they *were*:

5 And it came to paſs *about the time* of ſhutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: purſue after them quickly, for ye ſhall overtake them.

6 But ſhe had brought them up to the roof of, the houſe, and hid them with the ſtalks of flax which ſhe had laid in order upon the roof.

7 And the men purſued after them in the way to Jordan, unto the fords: and as ſoon as they which purſued after them were gone out, they ſhut the gate.

8 ¶ And before they were laid down, ſhe came up unto them upon the roof;

9 And ſhe ſaid unto the men, I know that the Lord hath given you the land, that your terror is fallen upon us, and that all the inhabitants of the land faint becauſe of you.

10 For we have heard how the Lord dried up the water of the Red ſea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites, that *were* on the other ſide Jordan, Sihon and Og whom ye utterly deſtroyed.

11 And as ſoon as we had heard *theſe things*, our hearts did melt, neither did there remain any more courage in any man, becauſe of you: for the Lord your God *he* is God in heaven above, and in the earth beneath.

12 Now therefore, I pray you, ſwear unto me by the Lord, ſince I have ſhewed you kindneſs, that ye will alſo ſhew kindneſs unto my father's houſe; and give me a true token:

13 And *that* ye will ſave alive my father, and my mother, and my brethren, and my ſiſters, and all that they have, and deliver our lives from death.

14 And the men anſwered her, Our life for your's if ye utter not this our buſineſs. And it ſhall be when the Lord hath given us the land, that we will deal kindly and truly with thee.

15 Then ſhe let them down by a cord through the window: for her houſe *was* upon the town-wall, and ſhe dwelt upon the wall.

16 And ſhe ſaid unto them, Get ye to the mountains, leſt the purſuers meet you: and hide yourſelves there three days, until the purſuers be returned: and afterward may ye go your way.

17 And the men ſaid unto her, We *will be* blameleſs of this thine oath which thou haſt made us ſwear.

18 Behold,

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approached the promiſed land, where they might procure proviſions in an ordinary way, that miraculous bread ſeems gradually to have decreaſed; and we find, that in a few days after it was totally withdrawn. They were now in the countries of Sihon and Og, which they had lately conquered, and the victuals they were commanded to provide themſelves with, were ſuch as their new conqueſt afforded; for, being after three days to remove very early in the morning, they might not perhaps have had time to gather a ſufficient quantity of manna, and to bake it before they were obliged to march.

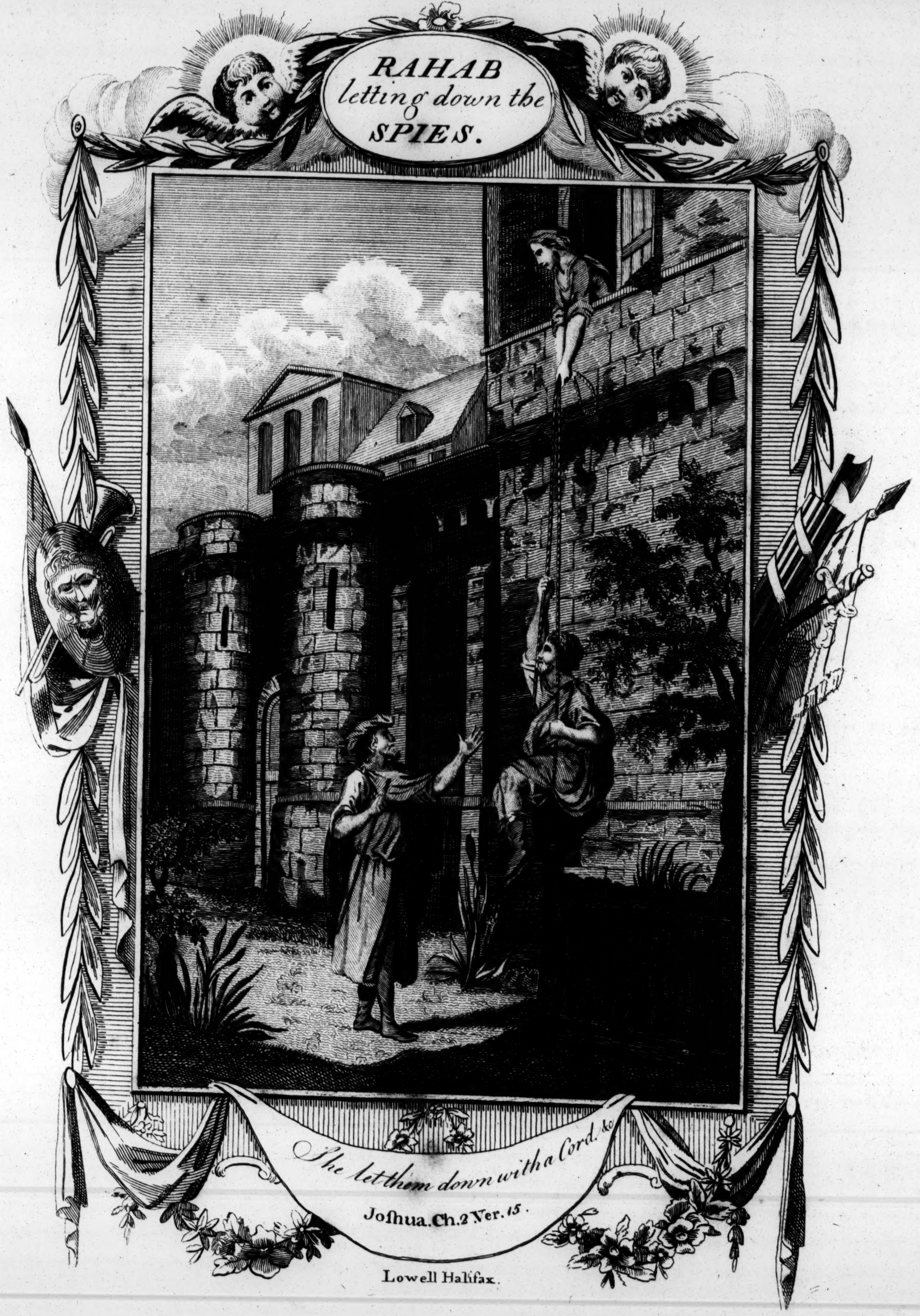
Commentary and Notes on Chapter II.

1 *Go view the land, even Jericho.*] Jericho was a city of Canaan, which afterwards fell to the lot of the tribe of Benjamin, and lay about ſeven leagues diſtant from Jeruſalem, and two from Jordan. It is called *the city of the palm trees.* Deut. xxxiv. 3. becauſe there were great numbers of them in the plain of Jericho, one of the moſt fertile ſpots in the whole country.

They-- came into an harlot's houſe.] The original word, which we render *harlot* is *zonah*, and properly ſignifies an *innkeeper:* being derived from *zon*, to give food, and is the feminine particle active of that verb. Nor does it appear, from the context, that ſhe was really an harlot, but rather the contrary. The faith that ſhe expreſſed in God, and her behaviour to the two Iſraelites, ſurely deſerves to have the moſt favourable conſtruction put upon her profeſſion. To which I may add, that it is not likely Salmon would have married her afterwards, had ſhe been ſuch a public woman; for he was a prince of the houſe of Judah, and one of the anceſtors of the great Meſſiah.

8 *She came up unto them upon the roof.*] It was the cuſtom among the inhabitants of theſe countries to make the roofs of their houſes flat, having battlements round them; and here the inhabitants uſed to walk.

15 *She let them down by a cord through the window*] As ſoon as the king of Jericho was informed, that two men, ſpies from the Iſraelites, were in the city, he ordered the gates to be immediately ſhut, ſo that it was impoſſible for them to eſcape that way. But Rahab's houſe was fortunately ſituated on the town-wall, from whence, as ſoon as it was dark, ſhe let them down by a ſcarlet cord from one of her windows which faced the country.



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14 Your wives, and your little ones, and your cattle ſhall remain in the land which Moſes gave you on this ſide Jordan; but ye ſhall paſs before your brethren armed, all the mighty men of valour, and help them:

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1 *Go view the land, even Jericho.*] Jericho was a city of Canaan, which afterwards fell to the lot of the tribe of Benjamin, and lay about ſeven leagues diſtant from Jeruſalem, and two from Jordan. It is called *the city of the palm trees.* Deut. xxxiv. 3. becauſe there were great numbers of them in the plain of Jericho, one of the moſt fertile ſpots in the whole country.

They--came into an harlot's houſe.] The original word, which we render *harlot* is *zonah*, and properly ſignifies an *innkeeper*: being derived from *zon*, to give food, and is the feminine particle active of that verb. Nor does it appear, from the context, that ſhe was really an harlot, but rather the contrary. The faith that ſhe expreſſed in God, and her behaviour to the two Iſraelites, ſurely deſerves to have the moſt favourable conſtruction put upon her profeſſion. To which I may add, that it is not likely Salmon would have married her afterwards, had ſhe been ſuch a public woman; for he was a prince of the houſe of Judah, and one of the anceſtors of the great Meſſiah.

8 *She came up unto them upon the roof.*] It was the cuſtom among the inhabitants of theſe countries to make the roofs of their houſes flat, having battlements round them; and here the inhabitants uſed to walk.

15 *She let them down by a cord through the window*] As ſoon as the king of Jericho was informed, that two men, ſpies from the Iſraelites, were in the city, he ordered the gates to be immediately ſhut, ſo that it was impoſſible for them to eſcape that way. But Rahab's houſe was fortunately ſituated on the town-wall, from whence, as ſoon as it was dark, ſhe let them down by a ſcarlet cord from one of her windows which faced the country.

18 Behold, *when* we come into the land, thou ſhalt bind this line of ſcarlet thread in the window which thou didſt let us down by: and thou ſhalt bring thy father, and thy mother, and thy brethren, and all thy fathers houſhold home unto thee.

19 And it ſhall be *that* whoſoever ſhall go out of the doors of thy houſe into the ſtreet, his blood *ſhall be* upon his head, and *we will be* guiltleſs: and whoſoever ſhall be with thee in the houſe, his blood *ſhall be* on our heads, if *any* hand be upon him.

20 And if thou utter this our buſineſs, then we will be quit of thine oath which thou haſt made us to ſwear.

21 And ſhe ſaid, According unto your words, ſo *be* it. And ſhe ſent them away, and they departed. And ſhe bound the ſcarlet line in the window.

22 And they went and came unto the mountain, and abode there three days, until the purſuers were returned. And the purſuers ſought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and deſcended from the mountain, and paſſed over, and came to Joſhua the ſon of Nun, and told him all *things* that befel them;

24 And they ſaid unto Joſhua, Truly the Lord hath delivered into our hands all the land: for even all the inhabitants of the country do faint becauſe of us.

CHAP. III.

1 *Jouſha cometh to Jordan.* 7 *The Lord encourageth Joſhua.* 9 *Joſhua encourageth the people.*

AND Joſhua roſe early in the morning and they removed from Shittim, and came to Jordan, he and all the children of Iſrael, and lodged there before they paſſed over.

2 And it came to paſs after three days that the officers went through the hoſt;

3 And they commanded the people, ſaying, When ye ſeek the ark of the covenant of the Lord your God, and the prieſts the Levites bearing it, then ye ſhall remove from your place, and go after it.

4 Yet there ſhall be a ſpace between you and it, about two thouſand cubits by meaſure: come not near unto it, that ye may know the way by which ye muſt go, for ye have not paſſed *this* way heretofore.

5 And Joſhua ſaid unto the people, Sanctify yourſelves: for to-morrow the Lord will do wonders among you.

6 And Joſhua ſpake unto the prieſts, ſaying, Take up the ark of the covenant, and paſs over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the Lord ſaid unto Joſhua, This day will I begin to magnify thee in the ſight of all Iſrael, that they may know that as I was with Moſes, *ſo* will I be with thee.

8 And thou ſhalt command the prieſts that bear the ark of the covenant, ſaying, when ye are come to the brink of the water of Jordan, ye ſhall ſtand ſtill in Jordan.

9 ¶ And Joſhua ſaid unto the children of Iſrael, Come hither, and hear the words of the Lord your God.

10 And Joſhua ſaid, Hereby you ſhall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgaſhites, and the Amorites, and the Jebuſites.

11 Behold, the ark of the covenant of the Lord of all the earth, paſſeth over before you into Jordan.

12 Now therefore take ye twelve men out of the tribes of Iſrael, out of every tribe a man.

13 And it ſhall come to paſs, as ſoon as the ſoles of the feet of the prieſts that bear the ark of the Lord of all the earth, ſhall reſt in the waters of Jordan, *that* the waters of Jordan ſhall be cut off *from* the waters that come down from above: and they ſhall ſtand upon an heap.

14 ¶ And it came to paſs, when the people removed from their tents, to paſs over Jordan, and the prieſts bearing the ark of the covenant before the people;

15 And as they that bear the ark were come unto Jordan, and the feet of the prieſts that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harveſt.)

16 And the waters which came down from above, ſtood *and* roſe up upon an heap very far from the city Adam, that *is* beſide Zaretan: and thoſe that came down toward the ſea of the plain, *even* the ſalt ſea failed, *and* were cut off: and the people paſſed over right againſt Jericho.

17 And the prieſts that bear the ark of the covenant of the Lord ſtood firm on dry ground in the midſt of Jordan, and all the Iſraelites paſſed over on dry ground until all the people were paſſed clean over Jordan.

CHAP.

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18 *This line of ſcarlet thread.*] It was called a cord before verſe 15, and probably conſiſted of ſo many threads twiſted together, as would make a line ſtrong enough to bear the weight of a man.

24 *Truly the Lord hath delivered into our hands*, &c.] They found the people of the land under ſuch a general conſternation, that they were fully perſuaded God would deliver them into their hands, and crown the armies of Iſrael with the deſired ſucceſs.

Commentary and Notes on Chapter III.

1 *And Joſhua roſe early in the morning*, &c.] Pleaſed with the report given by the ſpies, Joſhua gave orders for the Iſraelites to decamp, and march in regular order to the banks of Jordan.

6 *And Joſhua ſpake unto the prieſts, ſaying, Take up the ark of the covenant, and paſs over before the people.* As the paſſage of Jordan was to be miraculous, the prieſts were ordered to take up the ark of the covenant, that the preſent generation of the Iſraelites might be convinced that the waters of Jordan were ſubject to the Almighty Power, as their fathers had ſeen the waters of the Red-ſea divided, and a paſſage made for the whole army to paſs over.

15 *Jordan overfloweth all his banks all the time of harveſt.*] The time of harveſt in thoſe hot countries happens early in the ſpring, when by reaſon of haſty rains, and the melting of the ſnow upon mount Lebanon, the river of Jordan is always full of water, and generally overflows all his banks.

16 *Very far from the city Adam.*] The city of Adam or Adom was ſituated on the banks of the river Jordan, towards the ſouth eaſt of the river Chinnereth, or the ſea of Galilee.

And the people paſſed over right againſt Jericho.] No ſooner did the ſoles of the feet of the prieſts who bore the ark of the living God, touch the waters of Jordan, but they divided, and the rapid ſtream ſtopped its courſe; ſo that a paſſage of above ſixteen miles broad was opened for the Iſraelites; nor could the waters reſume their uſual courſe, 'till the prieſts were come up out of Jordan.

CHAP. IV.

1 *Twelve ſtones taken for a memorial out of Jordan.* 9 *Twelve other ſtones are ſet up in the midſt thereof.* 10, 19 *The people paſs over.* 14 *God magnifieth Joſhua.*

AND it came to paſs when all the people were clean paſſed over Jordan, that the Lord ſpake unto Joſhua, ſaying,

2 Take ye twelve men out of the people, out of every tribe a man:

3 And command ye them, ſaying, Take ye hence out of the midſt of Jordan, out of the place where the prieſts feet ſtood firm, twelve ſtones, and ye ſhall carry them over with you, and leave them in the lodging place, where ye ſhall lodge this night.

4 Then Joſhua called the twelve men, whom he had prepared of the children of Iſrael, out of every tribe a man:

5 And Joſhua ſaid unto them, Paſs over before the ark of the Lord your God into the midſt of Jordan, and take ye up every man of you a ſtone upon his ſhoulder, according unto the number of the tribes of the children of Iſrael:

6 That this may be a ſign among you, *that* when your children aſk *their fathers* in time to come, ſaying, What *mean* ye by theſe ſtones?

7 Then ye ſhall anſwer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord: when it paſſed over Jordan, the waters of Jordan were cut off: and theſe ſtones ſhall be for a memorial unto the children of Iſrael for ever.

8 And the children of Iſrael did ſo as Joſhua commanded, and took up twelve ſtones out of the midſt of Jordan, as the Lord ſpake unto Joſhua, according to the number of the tribes of the children of Iſrael, and carried them over with them unto the place where they lodged, and laid them down there,

9 ¶ And Joſhua ſet up twelve ſtones in the midſt of Jordan, in the place where the feet of the prieſts which bare the ark of the covenant ſtood: and they are there unto this day.

10 ¶ For the prieſts which bare the ark ſtood in the midſt of Jordan, until every thing was finiſhed that the Lord commanded Joſhua to ſpeak unto the people, according to all that Moſes commanded Joſhua: and the people haſted and paſſed over.

11 And it came to paſs when all the people were clean paſſed over, that the ark of the Lord paſſed over, and the prieſts in the preſence of the people.

12 And the children of Reuben and the children of Gad and half of the tribe of Manaſſeh paſſed over armed before the children of Iſrael as Moſes ſpake unto them;

13 About forty thouſand prepared for war paſſed over before the Lord unto battle, to the plains of Jericho.

14 ¶ On that day the Lord magnified Joſhua in the ſight of all Iſrael, and they feared him, as they feared Moſes, all the days of his life.

15 And the Lord ſpake unto Joſhua, ſaying,

16 Command the prieſts that bare the ark of the teſtimony, that they come up out of Jordan.

17 Joſhua therefore commanded the prieſts, ſaying, Come ye up out of Jordan.

18 And it came to paſs when the prieſts that bare the ark of the covenant of the Lord, were come up out of the midſt of Jordan, *and* the ſoles of the prieſts feet were lift up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the firſt month, and encamped in Gilgal, in the eaſt border of Jericho.

20 ¶ And thoſe twelve ſtones which they took out of Jordan, did Joſhua pitch in Gilgal.

21 And he ſpake unto the children of Iſrael, ſaying, When your children ſhall aſk their fathers in time to come, ſaying, What *mean* theſe ſtones?

22 Then ye ſhall let your children know, ſaying, Iſrael came over this Jordan on dry land.

23 For the Lord your God dried up the waters of Jordan from before you, until ye were paſſed over, as the Lord your God did to the Red ſea, which he dried up from before us, until we were gone over.

24 That all the people of the earth might know the hand of the Lord, that *it* is mighty: that ye might fear the Lord your God for ever,

CHAP. V.

1 *The Canaanites are afraid.* 2 *Circumciſion renewed.* 10 *The paſſover is kept at Gilgal.* 13 *An angel appeareth to Joſhua.*

AND it came to paſs when all the kings of the Amorites, which *were* on the ſide of Jordan weſt-ward, and all the kings of the Canaanites, which *were* by the ſea, heard that the Lord had dried up the waters of Jordan from before the children of Iſrael, until we were paſſed over, that their heart melted; neither was their ſpirit in them any more, becauſe of the children of Iſrael.

Commentary and Notes on Chapter IV.

3 *Take you hence out of the midſt of Jordan---twelve ſtones,* &c.] It has been a cuſtom amomg all nations, to erect monuments of ſtone, to preſerve the memory of covenants, victories, and other great tranſactions; and though there was no inſcription on theſe ſtones, yet their number and the ſpot on which they were erected, was ſufficient to ſignify ſome memorable thing, which poſterity would not fail to hand down from one generation to another.

9 *And they are there unto this day.*] That is, till the time when the book of Joſhua was written.

19 *On the tenth day of the firſt month*] They came out of Egypt on the fifteenth day of the firſt month; ſo that there wanted juſt five days of forty years, ſince their coming from thence.

In Gilgal.] This place had its name from the rite of circumciſion, which was there renewed. It lay about two miles eaſtward of Jericho: St. Jerom tells us that it was, in his time, held in great veneration by the inhabitants of the country. Here the ſtones, taken out of Jordan, were pitched, and the people commanded to inform their children of the reaſon for their being placed there, that they might not be ignorant of the amazing miracle that God was pleaſed to work there for his people.

Commentary and Notes on Chapter V.

1 *And it came to paſs, when all the kings of the Amorites,* &c] The kings in the neighbourhood ſeem to have been under no manner of apprehenſion from an invaſion on the other ſide of Jordan. The depth of the river, eſpecially at the time of its overflowing, was, they thought,

2 ¶ At that time the Lord ſpake unto Joſhua, Make thee ſharp knives, and circumciſe again the children of Iſrael a ſecond time,

3 And Joſhua made him ſharp knives, and circumciſed the children of Iſrael at the hill of the foreſkins,

4 And this *is* the cauſe why Joſhua did circumciſe: All the people that came out of Egypt, *that were* males, *even* all the men of war died in the wilderneſs by the way, after they came out of Egypt.

5 Now all the people that came out were circumciſed; but all the people *that were* born in the wilderneſs, by the way, as they came forth out of Egypt, *them* they had not circumciſed.

6 For the children of Iſrael walked forty years in the wilderneſs, till all the people *that were* men of war, which came out of Egypt were conſumed becauſe they obeyed not the voice of the Lord: unto whom the Lord ſware that he would not ſhew them the land which the Lord ſware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children *whom* he raiſed up in their ſtead, them Joſhua circumciſed: for they were uncircumciſed, becauſe they had not circumciſed them by the way.

8 And it came to paſs when they had done circumciſing all the people, that they abode in their places in the camp, till they were whole.

9 And the Lord ſaid unto Joſhua, This day have I rolled away the reproach of Egypt from off you: wherefore the name of the place is called Gilgal, unto this day.

10 ¶ And the children of Iſrael encamped in Gilgal, and kept the paſſover on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the paſſover, unleavened cakes, and parched *corn* in the ſelf-ſame day.

12 And the manna ceaſed on the morrow after they had eaten of the old corn of the land; neither had the children of Iſrael manna any more but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to paſs when Joſhua was by Jericho, that he lift up his eyes and looked, and behold, there ſtood a man over againſt him with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, *Art* thou for us, or for our adverſaries?

14 And he ſaid, Nay; but *as* captain of the hoſt of the Lord am I now come. And Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my Lord unto his ſervant?

15 And the captain of the Lord's hoſt ſaid unto Joſhua, Looſe thy ſhoe from off thy foot: for the place wheron thou ſtandeſt *is* holy: And Joſhua did ſo.

CHAP. VI.

1 *Jericho is ſhut up.* 20 T*he walls fall down.* 22 *Rahab is ſaved.* 26 T*he builder of Jericho is curſed.*

NOW Jericho was ſtraitly ſhut up, becauſe of the children of Iſrael: none went out, and none came in.

2 And the Lord ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof *and* the mighty men of valour.

3 And ye ſhall compaſs the city, all ye men of war, *and* go round about the city once: Thus ſhall thou do ſix days.

4 And

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a ſufficient barrier, againſt all that the Iſraelites could do. For in thoſe early ages pontoons were things never heard of in military expeditions; and the ſtream of Jordan, even at this day, is allowed to be too fierce and rapid for any one to ſwim over; and therefore, as they expected no danger from that quarter, and for that reaſon neglected to poſt any forces to defend their frontiers on that ſide, it was very natural for them to be ſtruck with terror and conſternation at hearing that the Iſraelites had paſſed the river Jordan; eſpecially when they underſtood that this paſſage was performed in a miraculous manner: for. if the waters of Jordan fled from the face of Jehovah, much more might they expect, that all human oppoſition would be in vain. But, on the other hand, this miraculous paſſage could not fail of adding freſh courage to the Iſraelites, when they came to conſider, that the ſame God, who, about forty years before, had wrought a ſimilar miracle for them in their paſſage of the Red-ſea, to confirm the commiſſion which he had given to Moſes, had now divided the ſtream of Jordan, to ſtrengthen the authority of his ſucceſſor Joſhua, and to give them aſſurance that he would be with the latter as he had been with the former.

2 *Make thee ſharp knives, and circumciſe again the children of Iſrael, &c.*] While the Iſraelites continued in Egypt, we do not read of any neglect of this rite of circumciſion among them; but while they ſojourned in the wilderneſs, there are ſeveral reaſons that might oblige them to omit it, until they arrived in the promiſed land, when they came to renew the ordinance of the paſſover, and previous to that were all to be circumciſed.

9 *This day have I rolled away the reproach of Egypt from off you.*] This is, by ſome, ſuppoſed to relate to the reproaches which the Egyptians uſed to caſt upon the Iſraelites, on their wandering ſo long in the wilderneſs, inſtead of being conducted into a land flowing with milk and honey; from which reproach God now delivered them, as by enjoining circumciſion, he aſſured them that they ſhould ſhortly enjoy the land of promiſe, which no uncircumciſed perſon was permitted to inherit. Our learned Spencer thinks the reproach of Egypt ſignified the ſlavery which they had long ſuffered in that country, but were now fully declared a fine people, by receiving the mark of the ſeed of Abraham, and being made heirs of the promiſed land. But the moſt general opinion is, that by the reproach of Egypt, is only meant uncircumciſion, with which the Iſraelites always upbraided other people, and particularly the Egyptians with whom they had lived ſo long, and were ſo intimately acquainted.

11 *They did eat of the old corn of the land.*] Which the people of the country had left in their barns, when they fled into Jericho, and other ſtrong holds.

13 *There ſtood a man over againſt him, with his ſword drawn in his hand.*] Who this perſon was that appeared to Joſhua, is not agreed upon among commentators. Some are of opinion that it was an angel, who, becauſe the Hebrew calls him *Gebir*, is ſuppoſed to be Gabriel; but there are ſeveral reaſons, from the very account of this apparition, to think he was a divine, and not a created being. For, firſt, he calls himſelf *the captain of the Lord's hoſt*, an appellation by which God himſelf is frequently called in ſcripture. Secondly Joſhua's calling him Jehovah or Lord, a name which neither Joſhua ſhould have given, nor he accepted, had he been only an angel. Thirdly, his falling down and worſhipping him, which he durſt not have done, ſince God alone is to be adored, nor would the other have permitted, but rather reproved him, as we find the angel did St. John, Rev. xxii. 10. And therefore it follows, that this appearance was doubtleſs divine. For, inſtead of reproving him for doing him too much honour, we find him commanding him to *looſe his ſhoes from his feet*, inſiſting on the high acknowledgment of a divine preſence, then in uſe among the nations of the Eaſt. And hence the Rabbins acknowledge, that this was no other than that Being whom all the angels of heaven worſhip. But it ſeems more natural to think, that it was *the great Captain of our ſalvation, the Lion of the tribe of Judah.*

Commentary and Notes on Chapter VI.

1 *Now Jericho was ſtraitly ſhut up, becauſe of the children of Iſrael*] The Iſraelites having paſſed the river in a miraculous manner, the inhabitants of the country fled for protection to their fenced cities; and Jericho, being near the camp of Iſrael, was cloſe ſhut up, to prevent a ſurpriſe. But God, intending to ſhew the Iſraelites that the conqueſt of Canaan was to be aſcribed to him, and not to human power, ordered Joſhua not to attack the city, but compaſs it about ſeven days, when the walls ſhould fall down flat, and open a paſſage for the Iſraelites to enter the city.

4 And ſeven prieſts ſhall bear before the ark ſeven trumpets of rams horns: and the ſeventh day ye ſhall compaſs the city ſeven times, and the prieſts ſhall blow with the trumpets.

5 And it ſhall come to paſs that when they make a long *blaſt* with the ram's horn, *and* when ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: and the wall of the city ſhall fall down flat, and the people ſhall aſcend up every man ſtraight before him.

6 ¶ And Joſhua the ſon of Nun called the prieſts, and ſaid unto them, Take up the ark of the covenant, and let ſeven prieſts bear ſeven trumpets of rams horns before the ark of the Lord.

7 And he ſaid unto the people, Paſs on, and compaſs the city, and let him that is armed paſs on before the ark of the Lord.

8 ¶ And it came to paſs when Joſhua had ſpoken unto the people, that the ſeven prieſts bearing the ſeven trumpets of rams horns, paſſed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them.

9 ¶ And the armed men went before the prieſts that blew with the trumpets, and the rereward came after the ark, *the prieſts* going on, and blowing with the trumpets.

10 And Joſhua had commanded the people, ſaying, Ye ſhall not ſhout, nor make any noiſe with your voice, neither ſhall *any* word proceed out of your mouth, until the day I bid you ſhout, then ſhall ye ſhout.

11 So the ark of the Lord compaſſed the city going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joſhua roſe early in the morning, and the prieſts took up the ark of the Lord.

13 And ſeven prieſts bearing ſeven trumpets of rams horns before the ark of the Lord, went on continually, and blew with the trumpets: and the armed men went before them, but the rereward came after the ark of the Lord, *the prieſts* going on, and blowing with the trumpets.

14 And the ſecond day they compaſſed the city once, and returned into the camp: ſo they did ſix days.

15 And it came to paſs on the ſeventh day, that they roſe early about the dawning of the day, and compaſſed the city after the ſame manner, ſeven times: only on that day they compaſſed the city ſeven times.

16 And it came to paſs at the ſeventh time, when the prieſts blew with the trumpets, Joſhua ſaid unto the people, Shout, for the Lord hath given you the city.

17 ¶ And the city ſhall be accurſed, *even* it and all that *are* therein, to the Lord: only Rahab the harlot ſhall live, ſhe and all that *are* with her in the houſe, becauſe ſhe hid the meſſengers that we ſent.

18 And you, in any wiſe keep *yourſelves* from the accurſed thing, leſt ye make *yourſelves* accurſed when ye take of the accurſed thing, and make the camp of Iſrael a curſe, and trouble it.

19 But all the ſilver and gold, and veſſels of braſs, and iron, *are* conſecrated unto the Lord: they ſhall come into the treaſury of the Lord.

20 So the people ſhouted when *the prieſts* blew with the trumpets: and it came to paſs when the people heard the ſound of the trumpets, and the people ſhouted with a great ſhout, that the wall fell down flat, ſo that the people went up into the city, every man ſtraight before him, and they took the city.

21 And they utterly deſtroyed all that *was* in the city, both man and woman, young and old, and ox, and ſheep, and aſs, with the edge of the ſword.

22 But Joſhua had ſaid unto the two men that had ſpied out the country, Go into the harlot's houſe, and bring out thence the woman, and all that ſhe hath, as ye ſware unto her.

23 And the young men, that were ſpies, went in and brought out Rahab, and her father and her mother, and her brethren, and all that ſhe had: and they brought out all her kindred and left them without the camp of Iſrael.

24 And they burnt the city with fire and all that was therein: only the ſilver and the gold, and the veſſels of braſs and of iron, they put into the treaſury of the houſe of the Lord.

25 And Joſhua ſaved Rahab the harlot alive, and her father's houſhold, and all that ſhe had, and ſhe dwelleth in Iſrael *even* unto this day: becauſe ſhe hid the meſſengers which Joſhua ſent to ſpy out Jericho.

26 ¶ And Joſhua adjured *them* at that time, ſaying, Curſed *be* the man before the Lord, that riſeth up and buildeth this city Jericho: he ſhall lay the foundation thereof in his firſt born, and in his youngeſt *ſon* ſhall he ſet up the gates of it.

27 So the Lord was with Joſhua, and his fame was *noiſed* throughout all the country.

CHAP.

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4 *Trumpets of rams horns.*] *Trumpets of Jobel,* i. e. ſuch as they uſed to blow withal in the year of jubilee. By the miraculous fall of the walls of Jericho on the ſeventh day, God taught the Iſraelites, whoſe manna had failed but a few days before, what regard they ought to pay to the ſabbath, now that they were come into a land, where they could be ſupported every day of the week, without any miraculous aſſiſtance from heaven, *Wotton's Miſc. Dict.*

17 *The city ſhall be accurſed.*] The margin and Septuagint have it, *the city ſhall be devoted,* &c.---And ſo ver. 18. Sept.---*Keep yourſelves from what is devoted, leſt you being greedy to take of the devoted thing, do make the camp of Iſrael a curſe, and undo yourſelves.*

26 *Curſed be the man before the Lord,* &c.] This anathema, ſays Maimonides, was pronounced that the miracle of the ſubverſion of Jericho might be perpetually remembered. Hiel, however, in the reign of Ahab, either not remembering or not believing this denunciation, was ſo pleaſed with the beauty of its ſituation, that he rebuilt Jericho; and, as the ſacred hiſtory informs us, *laid the foundation thereof in Abiram his firſt born, and ſet up the gates of it in his youngeſt ſon Segub, according to the words of the Lord which he ſpake by Joſhua the ſon of Nun,* 1 Kings xvi. 34. However, after Hiel had ventured to rebuild it, no ſcruple was made of inhabiting it; for it afterwards became famous upon many accounts. Here the prophet Eliſha ſweetened the waters of the ſpring that ſupplied it and the neighbouring country; here Herod built a ſumptuous palace; and here the great Redeemer of mankind wrought ſeveral miracles.

He ſhall lay the foundation thereof in his firſt-born, and in his youngeſt ſon ſhall he ſet up the gates of it] That is, when he lays the foundation, he ſhall loſe his firſt-born, and his youngeſt ſon when he ſets up the gates of it: which accordingly happened to Hiel, as was obſerved above.

CHAP. VII.

1 *The Iſraelites ſmitten at Ai.* 6 *Joſhua's complaint.* 10 *God inſtructeth him what to do.* 18 *Achan is taken by lot:* 19 *His confeſſion:* 22 *He and all he had are deſtroyed in the valley of Achor.*

BUT the children of Iſrael committed a treſpaſs in the accurſed thing: for Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, took of the accurſed thing: and the anger of the Lord was kindled againſt the children of Iſrael.

2 And Joſhua ſent men from Jericho to Ai, which *is* beſide Beth-aven, on the eaſt-ſide of Beth el, and ſpake unto them, ſaying, Go up, and view the country, And the men went up and viewed Ai.

3 And they returned to Joſhua, and ſaid unto him, Let not all the people go up: but let about two or three thouſand men go up and ſmite Ai, *and* make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thouſand men, and they fled before the men of Ai.

5 And the men of Ai ſmote of them about thirty and ſix men: for they chaſed them *from* before the gate *even* unto Shebarim, and ſmote them in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joſhua rent his clothes, and fell to the earth upon his face, before the ark of the Lord, until the even-tide, he and the elders of Iſrael, and put duſt upon their heads.

7 And Joſhua ſaid, Alas, O Lord God, wherefore haſt thou at all brought this people over Jordan, to deliver us into the hands of the Amorites, to deſtroy us? would to God we had been content, and dwelt on the other ſide Jordan.

8 O Lord, what ſhall I ſay, when Iſrael turneth their backs before their enemies!

9 For the Canaanites and all the inhabitants of the land ſhall hear *of it*, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the Lord ſaid unto Joſhua, Get thee up, wherefore lieſt thou thus upon thy face?

11 Iſrael hath ſinned. and they have alſo tranſgreſſed my covenant which I commanded them: for they have even taken of the accurſed thing, and have alſo ſtolen, and diſſembled alſo, and they have put *it* even amongſt their own ſtuff.

12 Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed: neither will I be with you any more, except ye deſtroy the accurſed from amongſt you.

13 Up, ſanctify the people, and ſay, Sanctify your ſelves againſt to morrow: for thus ſaith the Lord God of Iſrael, *There is* an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies until ye take away the accurſed thing from among you.

14 In the morning therefore ye ſhall be brought according to your tribes: and it ſhall be *that* the tribe which the Lord taketh, ſhall come according to the families *thereof*; and the family which the Lord ſhall take, ſhall come by houſholds; and the houſholds which the Lord ſhall take ſhall come man by man.

15 And it ſhall be *that* he that is taken with the accurſed thing, ſhall be burnt with fire, he and all that he hath, becauſe he hath tranſgreſſed the covenant of the Lord, and becauſe he hath wrought folly in Iſrael.

16 ¶ So Joſhua roſe up early in the morning, and brought Iſrael by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his houſhold man by man; and Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah was taken:

19 And Joſhua ſaid unto Achan, My ſon, give, I pray thee, glory to the Lord God of Iſrael, and make confeſſion unto him; and tell me now what thou haſt done, hide *it* not from me.

20 And Achan anſwered Joſhua, and ſaid, Indeed I have ſinned againſt the Lord God of Iſrael, and thus and thus have I done.

21 When I ſaw among the ſpoils a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold of fifty ſhekels weight, then I coveted them, and took them, and behold they *are* hid in the earth in the midſt of my tent, and the ſilver under it.

22 ¶ So

Commentary and Notes on Chapter VII.

1 *But the children of Iſrael committed a treſpaſs in the accurſed thing*, &c.] Before the taking of Jericho, Joſhua had cautioned the people not to ſpare any thing that was in it, but to burn and deſtroy every thing they met with, except the ſilver, gold, braſs, and iron, which were to be conſecrated to the Lord. But notwithſtanding this ſtrict charge againſt reſerving any thing that was either devoted to general deſtruction, or conſecrated to the Lord, Achan took ſome of the rich plunder, and hid it in his tent.

5 *And the men of Ai ſmote of them about thirty and ſix men.*] Ai was a ſmall city about twelve miles diſtant from Jericho, neither populous nor well defended, and therefore a ſmall detachment was thought ſufficient to reduce it; but, contrary to their expectation, the inhabitants of the place ſallied out upon them, and having ſlain ſome few, put the reſt to flight, and purſued them as far as their own camp. This defeat, how ſmall ſoever, ſtruck a damp on the ſpirits of the people, that they almoſt abandoned themſelves to deſpair. I cannot help obſerving here, that the providence of God was very viſible in this tranſaction, in ſending ſo ſmall a party againſt Ai: for if the flight of three thouſand men threw the Iſraelites into ſuch conſternation, what a condition would they have been in had the whole hoſt been ſent to reduce the city, and met with a repulſe, as doubtleſs it would have ſo happened, while the guilt of Achan's ſacrilege remained unpuniſhed?

16 *So Joſhua roſe up early in the morning, and brought Iſrael by their tribes*, &c.] Commentators are not agreed with regard to the manner taken by Joſhua for diſcovering the guilty perſon: but the moſt probable opinion is, that it was done by lot, a method common among the Jews, and other nations, to diſcover guilty perſons. But in what manner theſe lots were caſt, is far from being agreed on. The Jews tell us, that in the caſe of Achan, the people of every tribe, &c. were made to paſs before the ark, and that the high-prieſt was directed by the Urim to pitch upon the right tribe, family, &c.

21 *A goodly Babyloniſh garment* &c.] In the original, this robe is called *a garment of Shinan*, i. e. of Babylon. The richneſs and beauty of it is thought to have conſiſted more in the colour than in the ſtuff; and is ſuppoſed to have been of ſcarlet, a colour highly eſteemed among the ancients.

22 ¶ So Joſhua ſent meſſengers, and they ran unto the tent, and behold, *it was* hid in his tent, and the ſilver under it.

23 And they took them out of the midſt of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and laid them out before the Lord.

24 And Joſhua and all Iſrael with him, took Achan the ſon of Zerah, and the ſilver, and the garment, and the wedge of gold, and his ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joſhua ſaid, Why haſt thou troubled us? the Lord ſhall trouble thee this day. And all Iſrael ſtoned him with ſtones, and burned them with fire after they had ſtoned them with ſtones.

26 And they raiſed over him a great heap of ſtones unto this day: So the Lord turned from the fierceneſs of his anger: therefore the name of that place was called, the valley of Achor unto this day.

CHAP. VIII.

1 *God encourageth Joſhua.* 3 *The ſtratagem whereby Ai was taken.* 30 *Joſhua buildeth an altar,* 32 *writeth the law on ſtones,* 33 *and propoundeth bleſſings and curſes.*

AND the Lord ſaid unto Joſhua, Fear not, neither be thou diſmayed: take all the people of war with thee, and ariſe, go up to Ai: ſee, I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou ſhalt do to Ai and her king, as thou didſt to Jericho and her king: only the ſpoil thereof, and the cattle thereof ſhall ye take for a prey unto your ſelves: lay thee an ambuſh for the city behind it.

3 ¶ So Joſhua aroſe, and all the people of war, to go up againſt Ai: and Joſhua choſe out thirty thouſand mighty men of valour, and ſent them away by night.

4 And he commanded them ſaying, Behold, ye ſhall lie in wait againſt the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it ſhall come to paſs when they come out againſt us, as at the firſt, that we will flee before them,

6 (For they will come out after us) till we have drawn them from the city; for they will ſay, They flee before us, as at the firſt: therefore we will flee before them.

7 Then ye ſhall riſe up from the ambuſh, and ſeize upon the city: for the Lord your God will deliver it into your hand.

8 And it ſhall be when ye have taken the city, *that* ye ſhall ſet the city on fire: according to the commandment of the Lord ſhall ye do. See, I have commanded you.

9 ¶ Joſhua therefore ſent them forth: and they went to lie in ambuſh, and abode between Beth-el and Ai, on the weſt-ſide of Ai: but Joſhua lodged that night among the people.

10 And Joſhua roſe up early in the morning, and numbered the people, and went up, he and the elders of Iſrael, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up and drew nigh, and came before the city, and pitched on the north ſide of Ai: now *there was* a valley between them and Ai.

12 And he took about five thouſand men, and ſet them to lie in ambuſh between Beth-el and Ai, on the weſt-ſide of the city,

13 And when they had ſet the people, *even* all the hoſt that *was* on the north of the city, and their liers in wait on the weſt of the city: Joſhua went that night into the midſt of the valley.

14 ¶ And it came to paſs when the king of Ai ſaw *it*, that they haſted and roſe up early, and the men of the city went out againſt Iſrael to battle, he and all his people, at a time appointed, before the plain; but he wiſt not that *there were* liers in ambuſh againſt him, behind the city.

15 And Joſhua and all Iſrael made as if they were beaten before them, and fled by the way of the wilderneſs.

16 And all the people that *were* in Ai, were called together to purſue after them: and they purſued after Joſhua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 And the Lord ſaid unto Joſhua, Stretch out the ſpear that *is* in thine hand, toward Ai; for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand toward the city.

19 And the ambuſh aroſe quickly out of their place, and they ran as ſoon as he had ſtretched out his hand: and they entered into the city, and took it, and haſted and ſet the city on fire.

20 And when the men of Ai looked behind them, they ſaw, and behold, the ſmoak of the city aſcended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderneſs turned back upon the purſuers.

21 And when Joſhua and all Iſrael ſaw that the ambuſh had taken the city, and that the ſmoak of the city aſcended, then they turned again, and ſlew the men of Ai.

22 And

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24 *The valley of Achor.*] That is, the valley of trouble.

25 *And all Iſrael ſtoned him with ſtones.*] The puniſhment appointed for thoſe who were guilty of ſacrilege, was to be burnt with fire; but as the text ſays they were previouſly ſtoned, the Jews are of opinion that this was not done judicially, but accidentally by the people; who were ſo highly enraged, that they threw ſtones at him as he was led to the place of execution.

26 *They raiſed over him a great heap of ſtones.*] Dr. Shaw ſays, that it is cuſtomary, at this day, for the Arabs to throw ſtones over thoſe that are murdered, whenever they paſs by them.

Commentary and Notes on Chapter VIII.

1 *And the Lord ſaid unto Joſhua, Fear not,* &c.] The wrath of God being appeaſed by the execution of Achan, Joſhua is encouraged to make a freſh attack upon Ai, and the people allowed to take the plunder of the city and the cattle to themſelves. God would not deſtroy Ai by a miracle, as he had done Jericho, becauſe the people were now to appear formidable to other nations, both on account of their courage and policy.

17 *There was not a man left in Beth-el.*] *Beth-el* is not mentioned in the

22 And the other iſſued out of the city againſt them, ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide: and they ſmote them, ſo that they let none of them remain, or eſcape.

23 And the king of Ai they took alive, and brought him to Joſhua.

24 And it came to paſs, when Iſrael had made an end of ſlaying all the inhabitants of Ai, in the field, in the wilderneſs wherein they chaſed them, and when they were all fallen on the edge of the ſword, until they were conſumed, that all the Iſraelites returned unto Ai, and ſmote it with the edge of the ſword.

25 And *ſo* it was, *that* all that fell that day, both of men and women *were* twelve thouſand *even* all the men of Ai.

26 For Joſhua drew not his hand back wherewith he ſtretched out the ſpear, until he had utterly deſtroyed all the inhabitants of Ai.

27 Only the cattle, and the ſpoil of that city, Iſrael took for a prey unto themſelves, according unto the word of the Lord, which he commanded Joſhua.

28 And Joſhua burnt Ai, and made it an heap for ever, *even* a deſolation unto this day.

29 And the king of Ai he hanged on a tree until even-tide: and as ſoon as the ſun was down, Joſhua commanded that they ſhould take his carcaſe down from the tree, and caſt it at the entering of the gate of the city, and raiſe thereon a great heap of ſtones, *that remaineth* unto this day.

30 ¶ Then Joſhua built an altar unto the Lord God of Iſrael in mount Ebal,

31 As Moſes the ſervant of the Lord commanded the children of Iſrael, as it is written in the book of the law of Moſes, an altar of whole ſtones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the Lord, and ſacrificed peace-offerings.

32 And he wrote there upon the ſtones a copy of the law of Moſes, which he wrote in the preſence of the children of Iſrael.

33 And all Iſrael, and their elders and officers, and their judges ſtood on this ſide the ark, and on that ſide, before the prieſts the Levites, which bare the ark of the covenant of the Lord, as well the ſtranger as he that was born among them; half of them over againſt mount Gerizzim, and half of them over againſt mount Ebal: as Moſes the ſervant of the Lord had commanded before, that they ſhould bleſs the people of Iſrael.

34 And afterward he read all the words of the law, the bleſſings and curſings, according to all *that is* written in the book of the law.

35 There was not a word of all that Moſes commanded, which Joſhua read not before the congregation of Iſrael, with the women and the little ones, and the ſtrangers that were converſant among them.

CHAP. IX.

1 The kings combine againſt Iſrael. 3 The Gibeonites obtain a league by craft, 16 are condemned to a perpetual bondage.

AND it came to paſs when all the kings which *were* on this ſide Jordan, in the hills, and in the valleys, and in all the coaſts of the great ſea over againſt Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebuſite heard *thereof*.

2 That they gathered themſelves together to fight with Joſhua, and with Iſrael, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joſhua had done unto Jericho and to Ai.

4 They did work wilily, and went and made as if they had been ambaſſadors, and took old ſacks upon their aſſes, and wine bottles, old, and rent, and bound up,

5 And

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the Greek, nor can we reaſonably think it was in the original Hebrew: for had the men of Beth-el purſued, as well as the men of Ai, it would have been ſaid, that they left the cities, and not the city, open.

30 *Then Joſhua built an altar----in mount Ebal.*] Joſhua being now in the neighbourhood of the mountains Gerizzim and Ebal, determined to perform the command of Moſes, with regard to reading the law, with the bleſſings and curſes annexed thereunto, from thoſe mountains. Accordingly he divided the tribes as Moſes had directed, placing ſome on mount Gerizzim, and others on mount Ebal, pronouncing the bleſſings and the curſes, and reading the law, according as their great legiſlator had commanded.

34 *Joſhua read all the words of the law.*] That is, the ten commandments. See note on Deut. xxvii. 3.

Commentary and Notes on Chapter IX.

1 *It came to paſs, when all the kings,* &c.] The great ſucceſs of Joſhua againſt the two towns of Jericho and Ai, and the terrible ſlaughter he had made among their inhabitants, had ſo alarmed the kings on that ſide Jordan, that they entered into a league for their mutual defence, and determined to fight the Iſraelites with their united forces. But the Gibeonites foreſeeing the impending deſtruction, had recourſe to a ſtratagem to make peace with Iſrael; whereby they ſaved their lives, and delivered their country from the miſeries of war. *Stackhouſe.*

Over againſt Lebanon.] Dr. Wall obſerves, that there are at leaſt an hundred texts where the Adverb which is tranſlated in the Bible *over againſt*, ſhould be rendered, *nigh to.*

3, &c. *And when the inhabitants of Gibeon heard,* &c.] It is a queſtion among caſuiſts, whether the Gibeonites could, with a good conſcience, pretend that they were foreigners, and tell a lie to ſave their lives? To this Puffendorff makes the following anſwer: "The artifice of the "Gibeonites, ſays he, had nothing blameable in it, nor does it pro"perly deſerve the name of a lie; for what crime is there in any one's "making uſe of an innocent fiction, in order to elude the fury of an "enemy, that would deſtroy all before them? Nor did the Iſraelites "indeed properly receive any damage from this impoſtor: for what "does any one loſe, in not ſhedding the blood of another, when he "has it in his power to take from him his ſubſtance, after having ſo "weakened and diſarmed him, that he is no longer able to rebel againſt "him?" See *De jure Nat. & Gent.* Lib. iv. Cap. 2. But the opinion of this great man ſeems here to be erroneous. Had the Iſraelites indeed been only a company of banditti, who, without any commiſſion from heaven, were carrying blood and deſolation into countries where they had no right; or had the Gibeonites been ignorant, that a miraculous Providence conducted thoſe conquerors; the fraud, which they here practiſed, might have been deemed innocent: for there is no law that obliges us, under the pretence of ſincerity, to ſubmit to ſuch incendiaries, and mercileſs uſurpers, as are for ſetting fire to our cities, and putting us and our families to the edge of the ſword. But the caſe of the Iſraelites was particular: and if, in other things, they went contrary to truth, in this they certainly adhered to it, when they told Joſhua, *We are come becauſe of the name of the Lord thy God, for we have heard of the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond Jordan,* &c. The idea which they had conceived of the God of Iſrael, &c. ſhould have put them upon ſome other expedient, than that of lying and deceit. They ſhould have enquired, as far as the obſcure diſpenſation they were under would permit them, into the cauſe of God's ſeverity againſt them: they ſhould have acknowledged that it was their grievous ſins, which drew down his heavy judgments upon their nation; and after they had repented thereof in ſackcloth and aſhes, they ſhould have left the reſt to Providence, not doubting but that he, who had changed the very courſe of nature to puniſh the guilty, would alſo find out ſome means to ſave the penitent.

5 And old ſhoes and clouted upon their feet, and old garments upon them, and all the bread of their proviſion was dry *and* mouldy.

6 And they went to Joſhua unto the camp at Gilgal, and ſaid unto him, and to the men of Iſrael, We be come from a far country: now therefore make you a league with us,

7 And the men of Iſrael ſaid unto the Hivites, Peradventure ye dwell among us, and how ſhall we make a league with you?

8 And they ſaid unto Joſhua, We *are* thy ſervants. And Joſhua ſaid unto them, Who *are* ye? and from whence come ye?

9 And they ſaid unto him, From a very far country thy ſervants are come, becauſe of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heſhbon, and to Og king of Baſhan, which *was* at Aſhtaroth.

11 Wherefore our elders and all the inhabitants of our country, ſpake to us, ſaying, Take victuals with you, for the journey, and go to meet them, and ſay unto them, We *are* your ſervants: therefore now make ye a league with us.

12 This our bread we took hot *for* our proviſions out of our houſes, on the day we came forth to go unto you; but now behold, it is dry, and it is mouldy:

13 And theſe bottles of wine which we filled *were* new, and behold, they be rent: and theſe our garments, and our ſhoes are become old, by reaſon of the very long journey.

14 And the men took of their victuals, and aſked not *counſel* at the mouth of the Lord.

15 And Joſhua made peace with them, and made a league with them, to let them live: and the princes of the congregation ſware unto them.

16 And it came to paſs at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Iſrael journeyed, and came unto their cities on the third day: now their cities *were* Gibeon, and Chephirah, and Beeroch, and Kirjath-Jearim.

18 And the children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them by the Lord God of Iſrael: and all the congregation murmured againſt the princes.

19 But all the princes ſaid unto all the congregation, We have ſworn unto them by the Lord God of Iſrael: now therefore we may not touch them.

20 This we will do to them; we will even let them live, leſt wrath be upon us, becauſe of the oath which we ſware unto them.

21 And the princes ſaid unto them, Let them live, (but let them be hewers of wood, and drawers of water, unto all the congregation) as the princes had promiſed them.

22 ¶ And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* curſed, and there ſhall none of you be freed from being bond-men, and hewers of wood, and drawers of water for the houſe of my God.

24 And they anſwered Joſhua, and ſaid, Becauſe it was certainly told thy ſervants, how that the Lord thy God commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were ſore afraid of our lives becauſe of you, and have done this thing.

25 And now, behold, we *are* in thine hand: as it ſeemeth good and right unto thee to do unto us, do.

26 And ſo did he unto them, and delivered them out of the hand of the children of Iſrael, that they ſlew them not.

27 And Joſhua made them that day hewers of wood, and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he ſhould chooſe.

CHAP. X.

1 *Five kings war againſt Gibeon:* 6 *Joſhua reſcueth it.* 12 *The ſun and moon ſtand ſtill.* 43 *Joſhua's return.*

NOW it came to paſs when Adoni-zedek king of Jeruſalem had heard how Joſhua had taken Ai, and had utterly deſtroyed it, (as he had done to Jericho and her king, ſo he had done to Ai and her king) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them;

2 That

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13 *Theſe bottles of wine which we filled, were new, and behold, they be rent.*] Theſe bottles were not made of glaſs or clay, like thoſe in uſe among us, but of leather, in which they then kept their wine.

15 *And Joſhua made peace with them, and made a league with them, to let them live.*] It has been debated whether this league was lawful and obligatory, becauſe it was contrary to a poſitive law of God, by which the Iſraelites were enjoined to make no peace with the inhabitants of Canaan, but utterly to deſtroy them, Exodus xxiii, 32, 34. But this law ſeems to admit of ſome exception, and of a favourable interpretation, namely, that the true intention of that law was to preſerve the children of Iſrael from being tainted with idolatry, and other abominations, by cohabiting with them; and therefore when that objection was removed, if they were willing to relinquiſh their poſſeſſions, idolatry, and other crimes, and to embrace the true religion, they might be ſpared. Several inſtances in ſcripture ſufficiently prove, that though this law was delivered in general terms, becauſe God foreſaw that the Iſraelites would be very prone to err on that head, by ſparing thoſe whom they ſhould deſtroy yet that it was not to be underſtood without exception: Rahab was ſaved, though an inhabitant of Canaan; and Nineveh, though threatened with abſolute deſtruction by Jonah, was not deſtroyed. Indeed the very nature of God, and the kindneſs he has always ſhewed to the human race, ſufficiently demonſtrate, that true penitents will find a pardon. With regard to the other part of the queſtion, whether the league was obligatory or not, it muſt certainly be anſwered in the affirmative; and this was the opinion of Joſhua, and all the elders of Iſrael: and we find that God himſelf ſhewed his diſpleaſure in a very eminent manner, when Saul, out of his zeal for the Iſraelites, endeavoured to exterminate the inhabitants of Gibeon, 2 Sam. xxi. 1.

25 *Now ye are curſed.*] Devoted to a ſervile ſtate of life.

Commentary and Notes on Chapter X.

1 *Now it came to paſs, when Adoni-zedek king of Jeruſalem had heard how Joſhua had taken Ai,* &c.] The king of Jeruſalem ſeems to have been the moſt potent prince in Canaan, and, if we were to judge from his name, famous for juſtice and virtue, Adoni-zedek literally ſignifying *prince of righteouſneſs.* Probably all the kings of Jeruſalem, from the time of Melchizedek, affected this title, though their actions were very different; for Adoni-zedek had none of the virtues of his great anceſtor.

King of Jeruſalem.] This city in the time of Abraham was called Salem, and ſeems to have held the ſame name 'till the Iſraelites came into the land of Canaan, when they called it Jeruſalem.

2 That they feared greatly, becauſe Gibeon *was* a great city, as one of the royal cities, and becauſe it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek king of Jeruſalem, ſent unto Hoham, king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua, and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon, gathered themſelves together, and went up, they and all their hoſts, and encamped before Gibeon, and made war againſt it.

6 ¶ And the men of Gibeon ſent unto Joſhua, to the camp to Gilgal, ſaying, Slack not thy hand from thy ſervants; come up to us quickly, and ſave us, and help us: for all the kings of the Amorites that dwell in the mountains, are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the Lord ſaid unto Joſhua, Fear them not: for I have delivered them into thine hand; there ſhall not a man of them ſtand before thee.

9 Joſhua therefore came unto them ſuddenly, *and* went up from Gilgal all night.

10 And the Lord diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way, that goeth up to Beth-horon, and ſmote them to Azekah, and unto Makkedah.

11 And it came to paſs as they fled from before Iſrael, *and* were in the going down to Beth-horon, that the Lord caſt down great ſtones from heaven upon them unto Azekah, and they died: *they were* more which died with hail-ſtones, than *they* whom the children of Iſrael ſlew with the ſword.

12 ¶ Then ſpake Joſhua to the Lord in the day when the Lord delivered up the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, Sun, ſtand thou ſtill upon Gibeon, and thou moon in the valley of Ajalon.

13 And the ſun ſtood ſtill, and the moon ſtayed, until the people had avenged themſelves upon their enemies. *Is* not this written in the book of Jaſher? ſo the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down about a whole day.

14 And there was no day like that before it, or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Iſrael.

15 ¶ And Joſhua returned and all Iſrael with him unto the camp to Gilgal.

16 But theſe five kings fled, and hid themſelves in a cave at Makkedah.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it for to keep them.

19 And

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2 *Gibeon was a great city, as one of the royal cities.*] That is, Gibeon had ſeveral other cities depending on it, as the royal cities had; but was governed by elders, and therefore not a royal city.

And all the men thereof were mighty.] The inhabitants were eſteemed for their valour, which made their revolt to the Iſraelites of the greater conſequence.

5 *The five kings of the Amorites.*] It is certain that Hebron belonged to the Hittites, and Jeruſalem to the Jebuſites; but the Amorites, being the moſt powerful people in Canaan, had, it ſeems, reduced them under their power, and placed kings of their own nation over them. And hence the Gibeonites, who were originally Hivites, are ſaid to be of the *remnant of the Amorites*, 2 Sam. xxi. 2.

6 *Slack not thy hand from thy ſervants.*] They did not doubt but he would ſend them aſſiſtance, being his ſervants, and under his protection; but begged it might be ſpeedy, leſt they ſhould be overpowered by ſuch numerous forces as were coming againſt them.

10 *The Lord diſcomfited them before Iſrael.*] The ſuddenneſs of the attack doubtleſs put them into great confuſion: beſides, God ſtruck them with ſuch terror, that made them ſeek their ſafety in their flight.

And chaſed them along the way that goeth up to Beth-horon.] This city was not in being when the event happened; but was built ſomething before the time when this book was written, by Sherah daughter or grand-daughter of Ephraim, 1 Chron. vii. 24. It ſeems to have taken its name from the miraculous ſtorm mentioned verſe 11. the word ſignifying the houſe or place of fury.

And ſmote them to Azekah, and unto Makkedah.] Theſe two cities ſtood in the tribe of Judah, ſouth of Gibeon, whereas Beth-horon lay to the north of it; ſo that the army of the Amorites fled in the greateſt confuſion, ſome taking one way, and ſome another.

11 *The Lord caſt down great ſtones from heaven upon them.*] Commentators are not agreed, whether we are to underſtand this miracle of a ſhower of ſtones properly ſo called, or of a ſhower of hail, the ſtones of which were of an enormous ſize. The generality underſtand it of the latter, which is countenanced by the ſacred hiſtorian himſelf; who, having acquainted us that *the Lord caſt down great ſtones* upon the Amorites, adds by way of explication, that *they were more which died with hail-ſtones, than they whom the children of Iſrael ſlew with the ſword;* wherefore it is reaſonable to ſuppoſe, that had there been great ſtones as well as hail, the death of the greater number of thoſe that periſhed would not have been attributed to the hail only. The ſeptuagint verſion has it, hail-ſtones of a prodigious ſize; and the author of Eccleſiaſticus thus recounts the whole tranſaction: *With hail-ſtones of a mighty power he made the battle to fall violently upon the nations, and in the going down to Beth-horon he deſtroyed them that reſiſted.* The prophet Ezekiel, in his predictions againſt Gog, introduces God as threatening, that *he would plead againſt him with peſtilence, and with blood, with an overflowing rain, and with great hail-ſtones, fire, and brimſtone,* chapter xxxviii. 22. So that, from theſe and ſeveral other paſſages of Scripture, we may learn, that in executing his judgments upon the earth, hail-ſtones are frequently arrows in the hand of the Almighty: and ſince it is agreed, on all hands, that hail-ſtones have often fallen large enough to deſtroy ever ſo large a number of people, when naked and defenceleſs, there is ſurely no reaſon for having recourſe to any other ſolution.

12, 13 *Sun, ſtand thou ſtill upon Gibeon, and thou moon in the valley of Ajalon. And the ſun ſtood ſtill,* &c.] This is one of the moſt ſtupendous miracles recorded in the ſacred hiſtory. That the Almighty ſhould ſtop the courſe of nature, and ſuſpend the revolution of the earth about its axis (for it is the ſame, in effect, whether we ſuppoſe the ſun or earth to move) in order to give the people an opportunity of obtaining a complete victory over their enemies, is really amazing. But it ſhould be remembered, that it was the work of that Omnipotent Being who firſt created theſe grand and beautiful globes which form the ſyſtem of the univerſe, and impreſſed upon them the laws they have conſtantly obſerved, and therefore could eaſily ſtop the rolling motion whenever he thought proper.

Is not this written in the book of Jaſher?] See Numb. xxi. 14.

So the ſun ſtood ſtill in the midſt of heaven.] That is, the ſun appeared fixed in the ſame point of the heavens, as it appeared in when Joſhua ſpake the foregoing words, to which he was doubtleſs moved by a divine impulſe.

And haſted not to go down about a whole day.] This paſſage may be better tranſlated, *and haſted not to go down a whole day;* the particle *caph*, rendered *about*, often ſignifying the very thing itſelf.

14 *For the Lord fought for Iſrael.*] He attacked them with the artillery of heaven, gave the Iſraelites ſtrength to purſue them, ſtopped the ſun's courſe that they might have light ſufficient to finiſh the conqueſt, and defended them from the ſtorm which fell upon their enemies.

15 *And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.*] This verſe is omitted in the ſeptuagint tranſlation, becauſe Joſhua did not return to Gilgal 'till ſome time after; and therefore only ſignifies that he was about to return, 'till he heard that the five kings were found, and that many of his enemies ſtill ſurvived.

16 *But theſe five kings fled, and hid themſelves in a cave at Makkedah.*] It ſhould have been rendered *in a cave near Makkedah;* for as that city was not yet taken, Joſhua could not command them to *roll great ſtones upon the mouth of the cave*, if it had been ſituated in the city itſelf.

19 And ſtay you not, *but* purſue after your enemies, and ſmite the hindmoſt of them, ſuffer them not to enter into their cities: for the Lord your God hath delivered them into your hand.

20 And it came to paſs when Joſhua and the children of Iſrael had made an end of ſlaying them with a very great ſlaughter, till they were conſumed, that the reſt *which* remained of them, entered into fenced cities.

21 And all the people returned to the camp to Joſhua at Makkedah in peace: none moved his tongue againſt any of the children of Iſrael.

22 Then ſaid Joſhua, Open the mouth of the cave, and bring thoſe five kings unto me out of the cave.

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon.

24 And it came to paſs when they brought out thoſe kings unto Joſhua, that Joſhua called for all the men of Iſrael, and ſaid unto the captains of the men of war which went with him, Come near, put your feet upon the necks of theſe kings. And they came near, and put their feet upon the necks of them.

25 And Joſhua ſaid unto them, Fear not, nor be diſmayed, be ſtrong and of good courage: for thus ſhall the Lord do to all your enemies againſt whom ye fight.

26 And afterward Joſhua ſmote them, and ſlew them and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to paſs at the time of the going down of the ſun, *that* Joſhua commanded, and they took them down off the trees, and caſt them into the cave wherein they had been hid, and laid great ſtones in the caves mouth, *which remain* unto this very day.

28 ¶ And that day Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed, them, and all the ſouls that *were* therein, he let none remain: and he did unto the king of Makkedah, as he did unto the king of Jericho.

29 Then Joſhua paſſed from Makkedah, and all Iſrael with him, unto Libnah, and fought againſt Libnah.

30 And the Lord delivered it alſo, and the king thereof into the hand of Iſrael, and he ſmote it with the edge of the ſword, and all the ſouls that *were* therein: he let none remain in it, but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh, and encamped againſt it, and fought againſt it.

32 And the Lord delivered Lachiſh into the hand of Iſrael, which took it on the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer, came up to help Lachiſh: and Joſhua ſmote him and his people, until he had left him none remaining.

34 ¶ And from Lachiſh Joſhua paſſed into Eglon, and all Iſrael with him, and they encamped againſt it, and fought againſt it.

35 And they took it on that day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein he utterly deſtroyed that day, according to all that he had done to Lachiſh.

36 And Joſhua went up from Eglon, and all Iſrael with him, unto Hebron, and they fought againſt it.

37 And they took it, and ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that *were* therein: he left none remaining (according to all that he had done to Eglon) but deſtroyed it utterly, and all the ſouls that *were* therein.

38 ¶ And Joſhua returned, and all Iſrael with him to Debir, and fought againſt it.

39 And he took it, and the king thereof, and all the cities thereof, and they ſmote them with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein, he left none remaining: as he had done to Hebron, ſo he did to Debir, and to the king thereof, as he had done alſo to Libnah, and to her king.

40 ¶ So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings, and all their kings: he left none remaining, but utterly deſtroyed all that breathed, as the Lord God of Iſrael commanded.

41 And Joſhua ſmote them from Kadiſh-barnea, even unto Gaza, and all the country of Goſhen, even unto Gibeon.

42 And all theſe kings, and their land did Joſhua take at one time: becauſe the Lord God of Iſrael fought for Iſrael.

43 And Joſhua returned and all Iſrael with him, unto the camp to Gilgal.

CHAP. XI.

1 *Divers kings overcome at the waters of Merom.* 10 *Hazor is taken and burnt.* 21 *The Anakims cut off.*

AND it came to paſs when Jabin king of Hazor, had heard *thoſe things*, that he ſent to Jobab king of Madon, and to the king of Shimron, and to the king of Achſhaph,

2 And

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40 *So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings.*] That is, he ſubdued the whole country in thoſe parts.

41 *And Joſhua ſmote them from Kadeſh-barnea, even unto Gaza.*] Kadeſh-barnea lay in the ſouth of Canaan, and Gaza was a city of the Philiſtines in the weſtern borders of the promiſed land.

And all the country of Goſhen.] This country was ſituated in the ſouthern parts of Canaan, and called Goſhen from its excellent paſture, being well watered, like the diſtrict in Egypt of the ſame name, and both ſo termed from the Hebrew word *Geſhem*, large ſhowers, which render the earth fruitful.

42 *All theſe kings and their land did Joſhua take at one time.*] That is, in one expedition.

Commentary and Notes on Chapter XI.

1 *And it came to paſs when Jabin king of Hazor.---*] Hazor was the metropolis of the northern parts of Canaan, and fell to the ſhare of the tribe of Naphtali. Jabin was the name of the king of the Canaanites in that part of the country in latter times, and reigned in this very city, Judg. iv. 2.

He ſent to Jobab, king of Madon.] This place is mentioned no where elſe in ſcripture, but doubtleſs was ſubject to Hazor as the reſt were.

And to the king of Shimron.] A place afterwards in the tribe of Zebulun near the country of Naphtali.

And to the king of Achſhaph.] A place of the tribe of Aſhur.

2 And to the kings that *were* on the north of the mountains, and of the plains, ſouth of Cinneroth, and in the valley, and in the borders of Dor on the weſt;

3 *And to* the Canaanite on the eaſt, and on the weſt, and to the Amorite, and to the Hittite, and the Perizzite, and the Jebuſite, in the mountains, and *to* the Hivite under Hermon, in the land of Mizpeh.

4 And they went out, they and all their hoſts with them, much people, even as the ſand that *is* upon the ſea-ſhore in multitude, with horſes and chariots very many.

5 And when all theſe kings were met together, they came and pitched together at the waters of Merom, to fight againſt Iſrael.

6 ¶ And the Lord ſaid unto Joſhua, Be not afraid becauſe of them: for to-morrow about this time will I deliver them up all ſlain before Iſrael: thou ſhalt hough their horſes, and burn their chariots with fire.

7 So Joſhua came and all the people of war with him, againſt them by the waters of Merom ſuddenly, and they fell upon them.

8 And the Lord delivered them into the hand of Iſrael, who ſmote them, and chaſed them unto great Zidon, and unto Miſrephoth-maim, and unto the valley of Mizpeh eaſt-ward, and they ſmote them, until they left them none remaining.

9 And Joſhua did unto them as the Lord bade him: he houghed their horſes, and burnt their chariots with fire.

10 ¶ And Joſhua at that time turned back, and took Hazor, and ſmote the king thereof with the ſword: for Hazor before time was the head of all thoſe kingdoms.

11 And they ſmote all the ſouls that *were* therein with the edge of the ſword, utterly deſtroying *them:* there was not any left to breathe; and he burnt Hazor with fire.

12 And all the cities of thoſe kings, and all the kings of them did Joſhua take, and ſmote them with the edge of the ſword, *and* he utterly deſtroyed them, as Moſes the ſervant of the Lord commanded.

13 But *as for* the cities that ſtood ſtill in their ſtrength, Iſrael burned none of them, ſave Hazor only; *that* did Joſhua burn.

14 And all the ſpoil of theſe cities, and the cattle, the children of Iſrael took for a prey unto themſelves; but every man they ſmote with the edge of the ſword, until they had deſtroyed them, neither left they any to breathe.

15 ¶ As the Lord commanded Moſes his ſervant, ſo did Moſes command Joſhua, and ſo did Joſhua: he left nothing undone of all that the Lord had commanded Moſes.

16 So Joſhua took all that land, the hills, and all the ſouth-country, and all the land of Goſhen, and the valley, and the plain, and the mountain of Iſrael, and the valley of the ſame:

17 *Even* from the mount Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon, under mount Hermon: and all their kings he took, and ſmote them and ſlew them.

18 Joſhua made war a long time with all thoſe kings.

19 There was not a city that made peace with the children of Iſrael ſave the Hivites the inhabitants of Gibeon; all *other* they took in battle.

20 For it was of the Lord to harden their hearts, that they ſhould come againſt Iſrael in battle, that he might deſtroy them utterly, *and* that they might have no favour, but that he might deſtroy them as the Lord commanded Moſes.

21 ¶ And at that time came Joſhua, and cut off the Anakins from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Iſrael: Joſhua deſtroyed *them* utterly with their cities.

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2 *And to the Kings that were on the north of the mountains.*] Or who dwelt on the mountainous country near Lebanon, which was the north part of Canaan.

And of the plains ſouth of Cinneroth.] In the flat country, which lay ſouth of the lake, afterwards called Geneſareth or Cinneroth.

And in the valley.] By the valley is generally underſtood to mean the pleaſant country between mount Hermon and mount Gilboa, called the valley of Jezreel.

And in the borders of Dor.] A city and country in the tribe of Manaſſeh.

3 *And to the Amorite, and the Hittite, and the Perizzite.*] There were other Amorites ſcattered up and down the country, beſides thoſe ſubject to the five kings mentioned in the foregoing chapter; and who were now aſſembled together by Jabin, together with the reſt of the Hittites and Perizzites, in order to compoſe a very powerful army.

And the Jebuſite in the mountains.] About Jeruſalem, where they kept a ſtrong hold till the days of David.

And to the Hivite under Hermon.] Hermon was a famous mountain ſituated in the north-eaſt part of Canaan, where ſome Hivites were ſettled, as others were about Gibeon.

In the land of Mizpeh.] There were ſeveral cities of this name; but that ſituated in or near the tribe of Manaſſeh ſeems to be here intended.

They and all their hoſts, &c.] Their whole army, according to Joſephus, amounted to near three hundred thouſand foot, ten thouſand horſe, and two thouſand chariots; and to oppoſe this enormous multitude, the Iſraelites had only foot, God having interdicted the uſe of horſes, leſt a traffick into Egypt for them ſhould prove a ſnare to them in idolatry.

With horſes and chariots very many.] Theſe chariots made a terrible ſlaughter among an army of foot. The beam to which the horſes were faſtened was armed with ſpikes with iron points, which projected forwards: the yokes of the horſes had two ſharp faulchions of three cubits in length. The axle tree had fixed to them two iron ſpits, with ſcythes at their extremities; the ſpokes of the wheel were armed with javelins, and the very fellows with ſcythes, which tore every thing they met with to pieces. The axle-tree was of a greater length, and the wheels ſtronger than ordinary, that they might be the more able to reſiſt a ſhock, and the chariot leſs liable to be overturned. The charioteer, who was wholly covered with armour, ſat in a kind of tower made of very ſolid wood, about breaſt high; and ſometimes men well armed were put into the chariot, and fought from thence with darts and ſtones. So that theſe machines muſt have made a dreadful ſlaughter among the enemies troops.

5 *They came and pitched together at the waters of Merom.*] Theſe waters are generally ſuppoſed to be the lake of Semechon, which lies between the head of the river Jordan, and the lake of Geneſareth; for, it is agreed on all hands, that the city of Hazor, where Jabin reigned, was ſituated on that lake.

6 *Hough their horſes.*] Cut their ham-ſtrings, and render them uſeleſs.

8 *And chaſed them unto great Zidon.*] This was, it ſeems, a large and famous city in thoſe days, and according to Joſephus, built by the eldeſt ſon of Canaan, from whom it had its name. It was ſituated on the ſea-coaſt in the north weſt part of Canaan.

16 *The mountain of Iſrael.*] Commentators are not agreed with regard to the place here called the *mountain of Iſrael:* but it ſeems probable to be Beth-el, where God appeared to Jacob when he went to Padan-aram, and promiſed to give him this land, Gen. xxviii. 12, 13. and where he dwelt by God's direction after he returned from ſerving Laban; and God again appeared to him there, made him the ſame promiſe, and changed his name from Jacob to Iſrael. Gen. chap. xxxv. 1, 9, 10, &c.

21 *And cut off the Anakims from the mountains*] The Anakims were a gigantic people, of a fierce, cruel, and tyrannical diſpoſition, They had fixed their habitation in the mountains, and doubtleſs fortified themſelves there, which probably was the reaſon why Joſhua did not attack them before he had finiſhed his other conqueſts.

From Hebron.] Called alſo Kirjath-arba, the city of Arba, who was a chief man among the Anakims.

From Debir.] Called alſo Kirjath ſepher.

22 There was none of the Anakims left in the land of the children of Iſrael: only in Gaza, in Gath, and in Aſhdod there remained.

23 So Joſhua took the whole land according to all that the Lord ſaid unto Moſes, and Joſhua gave it for an inheritance unto Iſrael, according to their diviſions by their tribes. And the land reſted from war.

CHAP. XII.

1 *The two kings whoſe countries Moſes took and diſpoſed of.* 7 *The one and thirty kings on the other ſide Jordan which Joſhua ſmote.*

NOW theſe *are* the kings of the land which the children of Iſrael ſmote, and poſſeſſed their land on the other ſide Jordan toward the riſing of the ſun; from the river Arnon unto mount Hermon, and all the plain on the eaſt.

2 Sihon king of the Amorites, who dwelt in Heſhbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead even unto the river Jabbock, *which is* the border of the children of Ammon;

3 And from the plain to the ſea of Cinnereth on the eaſt, and unto the ſea of the plain, *even* the ſalt-ſea on the eaſt, the way of Beth-jeſhimoth; and from the ſouth, under Aſhdoth-piſgah:

4 And on the coaſt of Og king of Baſhan, *which was* of the remnant of the giants, that dwelt at Aſhtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Baſhan unto the border of the Geſhurites, and the Maachathites, and half Gilead, the border of Sihon king of Heſhbon.

6 Them did Moſes the ſervant of the Lord and the children of Iſrael ſmite: and Moſes the ſervant of the Lord gave it *for* a poſſeſſion unto the Reubenites and the Gadites, and the half-tribe of Manaſſeh.

7 ¶ And theſe *are* the kings of the country which Joſhua and the children of Iſrael ſmote on this ſide Jordan on the weſt, from Baal-gad in the valley of Lebanon, even unto Mount Halak, that goeth up to Seir: which Joſhua gave unto the tribes of Iſrael *for* a poſſeſſion, according to their diviſions;

8 In the mountains, and in the valleys, and in the plains, and in the ſprings, and in the wilderneſs, and in the ſouth-country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebuſites:

9 The king of Jericho, one: the king of Ai, which *is* beſide Beth-el, one:

10 The king of Jeruſalem, one: the king of Hebron one:

11 The king of Jarmuth, one: the king of Lachiſh, one:

12 The king of Eglon, one: the king of Gezer, one:

13 The king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 The king of Libnah, one: the king of Adullam, one:

16 The king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Laſharon, one:

19 The king of Madon, one: the king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achſhaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedeſh, one: the king of Jokneam of Carmel, one:

23 The king of Dor, in the coaſt of Dor, one: the king of the nations of Gilgal, one:

From Anab.] This, as well as the two laſt mentioned cities, fell to the tribe of Judah.

And from all the mountains of Judah.] All the mountainous country, which afterwards fell to the tribe of Judah.

And from all the mountains of Iſrael.] All the mountainous country in the reſt of the tribes of Iſrael, whither in all probability theſe people fled for ſhelter.

22 *Only in Gaza, in Gath, and in Aſhdod there remained.*] Theſe three cities belonged to the Philiſtines.

23 *So Joſhua took the whole land.*] That is, the countries poſſeſſed by the Canaanites and Anakims.

And the land reſted from war.] Neither the Philiſtines, nor any other nations, ventured to give any diſturbance to the Iſraelites; but they enjoyed their poſſeſſions quietly.

Commentary and Notes on Chapter XII.

12 *The king of Gezer.*] This king has not been mentioned before; but there were ſeveral towns of this name in the tribe of Judah.

14 *The king of Hormah, one: the king of Arad, one:*] We find no mention of theſe kings before; but both theſe cities lay in the tribe of Judah.

16 *The king of Beth el, one*] We do not read of this king before; but it ſeems there was a town of this name depending upon Ai, chap. viii. 17.

17 *The king of Tappuah, one.*] There were two cities of this name; one in the tribe of Judah, and the other in the tribe of Ephraim: but it is probable the latter is here meant, becauſe the king of it is mentioned next to the king of Beth-el, which was in the borders of Benjamin and Ephraim:

The king of Hepher, one.] St. Jerom tells us, that Hepher was in the tribe of Zebulun, near Sephorim, or Dio-cæſarea. The land of Hepher is mentioned. 1 Kings iv. 10.

18 *The king of Aphek, one.*] There were two cities of this name, one in the tribe of Judah, and another in the tribe of Aſher; but which of them is here intended, cannot eaſily be determined.

The king of Laſharon one.] This place is not mentioned any where elſe in ſcripture; but it ſeems to be the Sharon, ſo famous for its pleaſant and fruitful country, Iſa. xxxiii. 9; xxxv. 2. It was ſituated near Lidda, Acts ix. 35.

21 *The king of Taanach, one.*] This city ſtood in the tribe of Manaſſeh, on the borders of Zebulun. It belonged to the Levites; but the ancient inhabitants were not driven out of it, Judg. i. 27.

The king of Megiddo, one.] This city alſo fell to the tribe of Manaſſeh, and was ſituated near the river Kiſhon; but the Canaanites were not expelled from it. Judg. i. 27.

22 *The king of Kedeſh, one.*] There were two cities called Kedeſh, or Kadiſh: one of them ſtood in the tribe of Judah, and the other in the tribe of Naphtali; but the latter is here meant, being a ſtrong city; whereas the former was ſmall, and of no conſequence.

The king of Jokneam of Carmel, one] Jokneam was ſituated in the tribe of Benjamin, at the foot of mount Carmel, near the river Belus, and was one of the Levitical cities. Bochart is of opinion, that it owed its name to its delightful ſituation.

23 *The king of Dor, in the coaſt of Dor, one.*] The city of Dor ſtood in the tribe of Manaſſeh, and had a large territory belonging to it, called by the ſame name. It was a royal city, one of the oldeſt in Phœnicia; and ſo ſtrong, that the Iſraelites could not take it or at leaſt keep poſſeſſion of it, when it fell to the portion of Manaſſeh, Judges i. 27.

The king of the nations of Gilgal, one.] This is not that Gilgal where Joſhua encamped when he came over Jordan, there being no city in that place, nor any king, except the king of Jericho; nor have we any mention of this place in any other part of ſcripture; but St. Jerom tells us, that in his Time there was a place called Gilgal, about ſix miles from Antipatris, ſituated near the ſea, and not far from Joppa. Hither, in all probability, the merchants reſorted from ſeveral countries, and thence the ruler was called *the king of the nations of Gilgal.*

24 The king of Tirzah, one: all the kings thirty and one:

CHAP. XIII.

1 *The bounds of the land not yet conquered.* 14, 33 *The Lord and his ſacrifices are the Levites inheritance.* 22 *Balaam ſlain.*

NOW Joſhua was old *and* ſtricken in years; *and* the Lord ſaid unto him, Thou art old *and* ſtricken in years, and there remaineth yet very much land to be poſſeſſed.

2 This *is* the land that yet remaineth: all the borders of the Philiſtines, and all Geſhuri,

3 From Sihor which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanites five lords of the Philiſtines; the Gazathites, and the Aſhdothites, the Eſhkalonites, the Gitites, and the Ekronites; alſo the Avites.

4 From the ſouth, all the land of the Canaanites, and Merah, that *is* beſide the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon toward the ſun-riſing, from Baal-gad unto mount Hermon, unto the entering into Hamath.

6 All the inhabitants of the hill-country from Lebanon unto Miſrepoth-maim, *and* all the Sidonians, them will I drive out from before the children of Iſrael: only divide thou it by lot unto the Iſraelites for an inheritance, as I have commanded thee.

7 Now therefore, divide this land for an inheritance unto the nine tribes, and the half-tribe of Manaſſeh,

8 With whom the Reubenites and the Gadites have received their inheritance, which Moſes gave them beyond Jordan eaſt-ward, *even* as Moſes the ſervant of the Lord gave them.

9 From Aroer that *is* upon the bank of the river Arnon, and the city that *is* in the midſt of the river and all the plain of Medeba unto Dibon:

10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon, unto the border of the children of Ammon:

11 And Gilead, and the border of the Geſhurites, and Maachathites, and all mount Hermon, and all Baſhan unto Salcah:

12 And all the kingdom of Og in Baſhan, which reigned in Aſhtaroth, and in Edrei, who remained of the remnant of the giants: for theſe did Moſes ſmite and caſt them out.

13 Neverthelefs, the children of Iſrael expelled not the Geſhurites, nor the Maachathites: but the Geſhurites, and the Maachathites dwell among the Iſraelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the ſacrifices of the Lord God of Iſrael made by fire, *are* their inheritance, as he ſaid unto them.

15 ¶ And Moſes gave unto the tribe of the children of Reuben, *inheritance* according to their families:

16 And their coaſt was from Aroer that *is* on the bank of the river Arnon, and the city that *is* in the midſt of the river, and all the plain by Medeba:

17 Heſhbon and all her cities that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-ſhahar, in the mount of the valley.

20 And Beth-peor, and Aſhdoth-piſgah, and Beth-jeſhimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heſhbon, whom Moſes ſmote, with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 ¶ Balaam alſo the ſon of Beor the ſooth-ſayer

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24 *The king of Tirzah, one.*] It is uncertain in what part of the country, this place was ſituated; but it ſeems to have been ſomewhere in the tribe of Ephraim, becauſe Jeroboam, who was of that tribe, made it the royal ſeat, till the city of Samaria was built, 1 Kings xiv. 17; xvi. 23 24.

All the kings thirty and one.] It ſeems ſurpriſing that there ſhould be ſo many kings in ſo ſmall a country; but it ſhould be remembered, that theſe kings were only petty princes, or lords of cities, having a few villages depending on them, the inhabitants of which were, properly ſpeaking, their tenants. This appears from ver. 9. where we read of the King of Beth-el, though his ſubjects, joined to thoſe of the king of Ai, amounted to only twelve thouſand. chap. viii 25; for kingdoms were, in the earlier ages, very ſmall; and we find that when Cæſar invaded England there were four kings in the county of Kent only.

Commentary and Notes on Chapter XIII.

1 *Now Joſhua was old and ſtriken in years.*] What was his real age cannot be accurately known, becauſe we are ignorant how old he was when he came out of Egypt. Some ſay he was three and forty: if ſo, he muſt have been eighty three when he entered Canaan, and now near an hundred.

2 *And all Geſhuri.*] A city and country in the north-eaſt, not far from Hermon; it fell to the lot of the tribe of Manaſſeh.

3 *From Sihor which is before Egypt.*] Sihor was a ſmall ſtream flowing from one of the branches of the Nile, and was the boundary of the land of the Philiſtines on that ſide.

Even unto the borders of Ekron north-ward, which is counted to the Canaanites.] Ekron was a famous city of the Philiſtines, where Belzebub was worſhipped, called in the New Teſtament the *prince of the devils*, becauſe he was the principal god of the people of Paleſtine. This country originally belonged to the offspring of Canaan, the youngeſt ſon of Ham; but taken from them by the Philiſtines, who were deſcended from Meſraim his ſecond ſon.

Alſo the Avites.] Theſe were a people mixed with the Philiſtines, being a remnant of the ancient inhabitants of this country. Some have confounded them with the Hivites; but their name is very different in the Hebrew. They alſo inhabited different parts of the country; for the Hivites dwelt in Hermon in the north, and the Avites in the weſt.

4 *And Mearah.*] This place is no where elſe mentioned in ſcripture; nor is its ſituation known. Some tranſlate it a *cave*, as the word ſignifies in the Hebrew, and do not underſtand it as the name of a country.

5 *And the land of the Giblites.*] A people inhabiting a city called Gebal, and the country round it, which lay in the neighbourhood of Tyre and Sidon. They are mentioned as ſtone-cutters ſent by Hiram king of Tyre to king Solomon, 1 Kings v. 18.

6 *Them will I drive out from before the children of Iſrael.*] This promiſe was conditional, and depended on the Iſraelites obſerving the laws given them by Moſes; but as they did not perſiſt in the true worſhip of God according to the ordinances delivered by their wiſe legiſlator, great part of theſe places were never conquered.

Divide thou it by Lot unto the Iſraelites for an inheritance.] The inhabitants are not yet driven out; yet ſince I have promiſed to expel them, aſſign all the forementioned countries to the children of Iſrael by lot, as the inheritance I have beſtowed upon them.

9 *In the midſt of the river.*] The Septuagint and Vulgate read *in the midſt of the valley*; and ſo ver 19.

19 *In the mount of the valley.*] The vulgate reads, *in the midſt of the valley.*

ſayer did the children of Iſrael ſlay with the ſword, among them that were ſlain by them.

23 And the border of the children of Reuben was Jordan and the border *thereof*. This was the inheritance of the children of Reuben after their families, the cities, and the villages thereof.

24 And Moſes gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families:

25 And their coaſt was Jazar, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah;

26 And from Heſhbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdom of Sihon king of Heſhbon, Jordan and *his* border *even* unto the edge of the ſea of Cinnereth, on the other ſide Jordan, eaſt-ward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 And Moſes gave *inheritance* to the half-tribe of Manaſſeh: and *this* was *the poſſeſſion* of the half-tribe of the children of Manaſſeh by their families:

30 And their coaſt was from Mahanaim, all Baſhan, all the kingdom of Og king of Baſhan, and all the towns of Jair, which *are* in Baſhan, threeſcore cities:

31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, *were pertaining* unto the children of Machir the ſon of Manaſſeh *even* to the one half of the children of Machir by their families.

32 Theſe *are the countries* which Moſes did diſtribute for inheritance in the plains of Moab, on the other ſide Jordan by Jericho eaſt-ward.

33 But unto the tribe of Levi Moſes gave not *any* inheritance: the Lord God of Iſrael *was* their inheritance, as he ſaid unto them.

CHAP. XIV.

1 *The nine tribes and a half are to have their inheritance by lot.* 6 *Caleb by privilege obtaineth Hebron.*

AND theſe *are the countries* which the children of Iſrael inherited in the land of Canaan: which Eleazer the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael diſtributed for inheritance unto them.

2 By lot *was* their inheritance, as the Lord commanded by the hand of Moſes, for the nine tribes, and *for* the half-tribe.

3 For Moſes had given the inheritance of two tribes, and an half-tribe, on the other ſide Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joſeph were two tribes, Manaſſeh and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell *in*, with their ſuburbs for their cattle, and for their ſubſtance.

5 As the Lord commanded Moſes, ſo the children of Iſrael did, and they divided the land.

6 ¶ Then the children of Judah came unto Joſhua in Gilgal; and Caleb the ſon of Jephunneh the Kenezite, ſaid unto him, Thou knoweſt the thing that the Lord ſaid unto Moſes the man of God, concerning me and thee in Kadeſh-barnea.

7 Forty years old *was* I when Moſes the ſervant of the Lord ſent me from Kadeſh-barnea, to eſpy out the land: and I brought him word again, as *it was* in mine heart.

8 Nevertheleſs, my brethren that went up with me, made the heart of the people melt: but I wholly followed the Lord my God.

9 And Moſes ſware on that day, ſaying, ſurely the land whereon thy feet have trodden, ſhall be thine inheritance, and thy childrens for ever: becauſe thou haſt wholly followed the Lord my God.

10 And now behold the Lord hath kept me alive, as he ſaid, theſe forty and five years, even ſince the Lord ſpake this word unto Moſes: while *the children of* Iſrael wandered in the wilderneſs: and now, lo, I *am* this day fourſcore and five years old.

11 As yet I *am as* ſtrong this day as *I was* in the day that Moſes ſent me: as my ſtrength *was* then, even ſo *is* my ſtrength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the Lord ſpake in that day, (for thou heardeſt in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced) if ſo be the Lord *will be* with me, then I ſhall be able to drive them out, as the Lord ſaid.

13 And Joſhua bleſſed him, and gave unto Caleb the ſon of Jephunneh, Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the ſon of Jephunneh the Kenezite, unto this day: becauſe that he wholly followed the Lord God of Iſrael.

15 And

Commentary and Notes on Chapter XIV.

6 *And Caleb the ſon of Jephunneh the Kenezite, ſaid unto him,*] Why he is called the Kenezite is not eay to ſay: perhaps becauſe ſeveral of his anceſtors were called Kenez, chap. xv. 17; Judg. i. 13.

7 *Forty years old was I when Moſes the ſervant of the Lord ſent me from Kadeſh barnea, to eſpy out the land.*] He mentions this partly to ſhew, that Moſes took care to ſend perſons of ſome experience, capable of making pertinent obſervations on the country; and at the ſame time in their full ſtrength of body, and able to encounter with the difficulties and hardſhips they were likely to meet with in their journey.

And I brought him word again, as it was in mine heart.] I delivered my true opinion, without fear or flattery.

11 *As yet I am as ſtrong this day, as I was in the day that Moſes ſent me*] This was an evident proof that God had preſerved him, as he promiſed, Numb. xiv. 21. 22.

12 *Now therefore give me this mountain, whereof the Lord ſpake in that day*] That is, the mountainous country where Hebron lay, which was promiſed him when he returned from ſpying the land, Numb. xxiv. 24.

13 *And Joſhua bleſſed him*] That is, he acknowledged his deſerts, beſeeching God to proſper him in his undertaking, and gave his conſent to his enjoying the country.

14 *Hebron therefore became the inheritance of Caleb—unto this d y, becauſe that he wholly followed the Lord*] God rewarded his fidelity by this ſingular gift, which he beſtowed upon him before the land was divided by lot.

15 And the name of Hebron before *was* Kirjath-arba, *which Arba was* a great man among the Anakims. And the Land had reſt from war.

CHAP. XV.

1 The borders of the lot of Judah. 13 Caleb's portion and conqueſt. 16 Othniel's valour and reward. 21 the cities of Judah. 63 The Jebuſites not conquered.

THIS then was the lot of the tribe of the children of Judah, by their families; *even* to the border of Edom, the wilderneſs of Zin ſouth-ward *was* the uttermoſt part of the ſouth-coaſt.

2 And their ſouth-border was from the ſhore of the ſalt-ſea, from the bay that looketh ſouth-ward.

3 And it went out to the ſouth-ſide to Maaleh-acrabbim, and paſſed along to Zin, and aſcended up on the ſouth-ſide unto Kadeſh-barnea; and paſſed along to Hezron, and went up to Adar, and fetched a compaſs to Karkaa.

4 *From thence* it paſſed towards Azmon, and went out unto the river of Egypt; and the goings out of that coaſt were at the ſea. This ſhall be your ſouth-coaſt.

5 And the eaſt-border *was* the ſalt-ſea, *even* unto the end of Jordan. And *their* border in the north-quarter *was* from the bay of the ſea, at the uttermoſt part of Jordan.

6 And the border went up to Beth-hogla, and paſſed along by the north of Beth-alabah; and the border went up to the ſtone of Bohan the ſon of Reuben.

7 And the border went up toward Debir from the valley of Achor, and ſo north-ward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the ſouth-ſide of the river: and the border paſſed toward the waters of Enſhemeſh, and the goings out thereof were at Enrogel.

8 And the border went up by the valley of the ſon of Hinnom unto the ſouth-ſide of the Jebuſite; the ſame *is* Jeruſalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom weſt-ward, which *is* at the end of the valley of the giants north-ward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron: and the border was drawn to Baalah, which *is* Kirjath-jearim.

10 And the border compaſſed from Baalah weſt-ward unto mount Seir, and paſſed along unto the ſide of mount Jearim (which *is* Cheſalon) on the north-ſide, and went down to Beth-ſhemeſh, and paſſed on to Timnah.

11 And the border went out unto the ſide of Ekron north-ward, and the border was drawn to Shicron, and paſſed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the ſea.

12 And the weſt border *was* to the great ſea and the coaſt *thereof*. This is the coaſt of the children of Judah round about according to their families.

13 ¶ And unto Caleb the ſon of Jephunneh, he gave a part among the children of Judah, according to the commandment of the Lord to Joſhua, *even* the city of Arba the father of Anak, which *city is* Hebron.

14 And Caleb drove thence the three ſons of Anak, Sheſhai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-ſepher.

16 ¶ And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

17 And Othniel the ſon of Kenaz, the brother of Caleb, took it: and he gave him Achſah his daughter to wife.

18 And it came to paſs, as ſhe came *unto him*, that ſhe moved him to aſk of her father a field: and ſhe lighted off *her* aſs; and Caleb ſaid unto her, What wouldeſt thou?

19 Who anſwered, Give me a bleſſing: for thou haſt given me a ſouth-land; give me alſo ſprings of

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15 *And the land had reſt from war.*] Which gave them liberty to divide the land.

Commentary and Notes on Chapter XV.

1 *This then was the lot of the tribe of the children of Judah*] The firſt lot that came up was for the tribe of Judah, that the prophecy of Jacob, with regard to the preheminence of that tribe among his brethren might be kept up.

By their families] The lot was only a quantity of land for the whole tribe; unto every family of which a Portion was aſſigned by Joſhua, and thoſe who were appointed to ſee that none were neglected, and that they had every one a juſt proportion. The lot for each tribe, was not, therefore, ſo unalterably fixed and determined, but that it might be enlarged or diminiſhed; by taking from that tribe which had too much, and giving it to that which had too little.

Even to the border of Edom, the wilderneſs of Zin ſouthward, was the uttermoſt part of the ſouth coaſt.] Edom was ſituated in the Wilderneſs of Zin, and the lot of Judah extended thither, which was the ſouth border of the land.

3 *And paſſed along to Hezron.*] This city is not mentioned in Numbers; but appears from verſe 25. to have been a city. It was ſituated between Kadeſh-barnea and Adar, or Hazor-ader.

And fetched a compaſs to Karkaa.] This place is not mentioned any where elſe in ſcripture; but was ſituated at ſome diſtance beyond Adar.

6 *Went up to the ſtone of Bohan the ſon of Reuben.*] This ſtone is again mentioned chap. xviii. 17. in deſcribing the bounds of the tribe of Benjamin. It was laid here ſince the Iſraelites came into this country; but by whom, or for what reaſon, is not known. It is certain Bohan did not dwell here; for the Reubenites had their inheritance on the other ſide Jordan. Perhaps he performed ſome famous exploit in this place, or died and was buried here, being one of thoſe that came over Jordan to aſſiſt their brethren in the conqueſt of Canaan.

8 *By the valley of the ſon of Hinnom.*] A famous valley on the eaſt-ſide of Jeruſalem, and ſo delightfully ſhaded, that it invited them to perform the idolatrous worſhip there, for which it became infamous, 2 Kings xxiii. 10; Jer. vii. 32. Hinnom, the owner of this valley was, in all probability, ſome eminent perſon in ancient times; for it is ſometimes called *the valley of the children of Hinnom*, and conſequently was enjoyed by his poſterity.

Unto the ſouth ſide of the Jebuſite.] That is, the city of the Jebuſite.

The ſame is Jeruſalem.] This city is ſometimes called Jebuſi, and ſometimes Jebus; eſpecially that part of it which was fortified by the Jebuſites, and called mount Sion, lying on the ſouth of Jeruſalem.

12 *This is the coaſt of the children of Judah round about, according to their families.*] That is, their lot was thus bounded on all ſides, in the firſt draught of it; which being afterwards found too large, it was contracted into a narrower compaſs, that more room might be made for the tribe of Simeon, who had part of this lot given them: ſome places were alſo taken out of it, and given to the tribes of Benjamin and Dan.

14 *And Caleb drove thence the three ſons of Anak.*] That is, he drove this gigantic race from Hebron, by the aſſiſtance of the armies of Judah and Simeon, in which probably he had a chief command.

19 *Thou haſt given me a ſouth-land.*] That is, a dry country lying

of water. And he gave her the upper ſprings, and the nether ſprings.

20 This *is* the inheritance of the tribe of the children of Judah, according to their families.

21 And the uttermoſt cities of the tribe of the children of Judah, toward the coaſt of Edom, ſouthward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedeſh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattath, and Kerioth, *and* Hezron, which *is* Hazar,

26 Aman, and Shema, and Moladah,

27 And Hazar-gaddah, and Heſhmon, and Beth-palet,

28 And Hazar-ſhual, and Beer-ſheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Cheſil, and Hormah,

31 And Ziklag, and Madmannah, and Sanſannah.

32 And Lebaoth, and Shihim, and Ain, and Rimmon: all the cities *are* twenty and nine with their villages.

33 *And* in the valley, Eſhtaol, and Zoreah, and Aſhnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah.

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages.

37 Zenan, and Hadaſhah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Jocktheel,

39 Lachiſh and Bozkath, and Eglon,

40 And Cabbon, and Lahmas, and Kithliſh,

41 And Gaderoth, Beth-dagon, and Naamah, and Makkedah: ſixteen cities with their villages.

42 Libnah, and Ether, and Aſhan,

43 And Jiphtah, and Aſhnah, and Nezib,

44 And Keilah, and Achzib, and Mareſhah: nine cities with their villages.

45 Ekron with her towns, and her villages.

46 From Ekron even unto the ſea, all that *lay* near Aſhdod, with their villages.

47 Aſhdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great ſea, and the border *thereof.*

48 And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-ſannah, which *is* Debir,

50 And Anab, and Eſhtemoh, and Anim,

51 Goſhen, and Holon, and Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eſhean,

53 And Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and Kirjath-arba, (which *is* Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah, ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: ſix cities with their villages.

60 Kirjath-baal (which *is* Kirjath-jearim) and Rabbah: two cities with their villages,

61 ¶ In the wilderneſs, Beth-arabah, Middin, and Secacah,

62 And Nibſhan, and the city of Salt, and Engedi: ſix cities with their villages.

63 As for the Jebuſites the inhabitants of Jeruſalem, the children of Judah could not drive them out: but the Jebuſites dwell with the children of Judah at Jeruſalem unto this day.

CHAP. XVI.

1 *The general borders of the ſons of Joſeph.* 5 *The border of the inheritance of Ephraim,* 10 *The Canaanites not conquered.*

AND the lot of the children of Joſeph fell from Jordan by Jericho, unto the water of Jericho on the eaſt, to the wilderneſs that goeth up from Jericho throughout mount Beth-el,

2 And

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ing in the ſouth, and full of mountains, or neat the deſerts of Arabia, and expoſed to the ſcorching winds of thoſe arid waſtes.

Give me alſo ſprings of water.] An adjacent field, wherein were ſprings of water; for it was not merely the ſprings ſhe begged, but alſo the ground in which they were; as appears, from the foregoing verſe, where it is ſaid, *ſhe moved her huſband to aſk of her father a field.*

And he gave her the upper ſprings, and the nether ſprings.] He ſeems to have given her more than ſhe aſked; for he gave her both the ſprings in the mountain, and thoſe in the plain; ſo that neither the eminences nor valleys might want water.

32 *All the cities are twenty and nine with their villages.*] We were before told, that the cities which fell to the lot of Judah amounted to thirty-eight; but it muſt be remembered, that nine of theſe cities, namely, Beerſheba, Moladah, Hazar-ſhual, Baalah, Azem, Hormah, Zigly, Ain, and Rimmon, were taken from Judah, and given to the tribe of Simeon: which nine, with the twenty-nine mentioned in the preceding verſes, make the ſum of thirty-eight.

36 *Fourteen cities with their villages.*] There are fifteen in all, if we reckon the two laſt as diſtinct cities; but they ſeem to be only two diviſions or parts of the ſame city.

55 *Maon, Carmel,* &c.] This and the two following verſes contain an account of ten cities and their villages, two of which lay near together, namely Maon and Carmel; for Nabal dwelt in the former, and had large poſſeſſions in the latter, 1 Sam. xxv. 2. There was another Maon in the deſerts of Jeſhimon, 1 Sam. xxiii. 1; and in the land of Moab there was a city called Beth-maon, the houſe or dwelling of Maon. There was alſo another Carmel; for this is not the place where Elijah built an altar, and offered ſacrifices, when he flew the prophets of Baal, 1 Kings xviii. but lay at a great diſtance from it.

60 *Kirjath baal,* &c.] Here the Septuagint has eleven cities which are entirely omitted in the Hebrew, viz Theco, and Ephratah (this is Bethlehem) and Phagur, and Etan, and Kulon, and Tatam, and Thobes, and Carem, and Galem, and Thetre, and Manocha: *eleven cities with their villages*: and Kirjath-baal, &c. Dr. Wall obſerves, theſe cities were doubtleſs in the Hebrew copy of the LXX. and St. Jerom thinks, they may have been omitted by the ancient Jews, out of malice to Chriſtianity; becauſe Bethlehem-Ephratah (the place of Chriſt's nativity) is one of theſe cities. *Kennicot.*

61 *In the wilderneſs.*] The Hebrews called thoſe parts of the country which were but thinly inhabited by this name; and it appears, that in this whole diſtrict there were only ſix cities.

62 *The city of Salt.*] Some are of opinion that this was the ſame with Zoar, the little city into which Lot was ſuffered to make his eſcape, at the deſtruction of Sodom; and was called the city of Salt, either becauſe it ſtood near the Salt-ſea, or becauſe Lot's wife was, in its neighbourhood, turned into a pillar of ſalt.

Commentary and Notes on Chapter XVI.

1 *The lot of the children of Joſeph.*] That is, of the tribe of Ephraim, and that half of the tribe of Manaſſeh which had as yet received no inheritance. The Divine Providence is here very remarkable in ordering their lot to fall next to that of Judah: for as he had the prerogative of being made the chief of all Jacob's children, ſo his deſcendants are conſidered before any other tribe, that of Judah alone excepted, from whom the Great Meſſiah was to deſcend.

2 And goeth out from Beth-el to Luz, and paſſeth along unto the borders of Archi to Ataroth,

3 And goeth down weſt-ward, to the coaſt of Japhleti, under the coaſt of Beth-horon the nether, and to Gezer: and the goings out thereof are at the ſea.

4 So the children of Joſeph, Manaſſeh, and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus:* even the border of their inheritance on the eaſt-ſide, was Ataroth-addar unto Beth-horon the upper.

6 And the border went out toward the ſea, to Michmethah on the north-ſide, and the border went about eaſt-ward unto Taanath-ſhiloh, and paſſed by it on the eaſt to Janoah:

7 And it went down from Janoah, to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah weſt-ward unto the river Kanah: and the goings out thereof were at the ſea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh, all the cities with their villages.

10 And they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and ſerve under tribute.

CHAP. XVII.

1 *The lot of Manaſſeh.* 7 *His coaſt.* 12 *The Canaanites not driven out.* 14 *The children of Joſeph obtain another lot.*

THERE was alſo a lot for the tribe of Manaſſeh: (for he *was* the firſt-born of Joſeph) *to wit* for Machir the firſt-born of Manaſſeh, the father of Gilead: becauſe he was a man of war, therefore he had Gilead and Baſhan.

2 There was alſo *a lot* for the reſt of the children of Manaſſeh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: theſe *were* the male-children of Manaſſeh the ſon of Joſeph by their families.

3 ¶ But Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, had no ſons, but daughters: and theſe *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the prieſt, and before Joſhua the ſon of Nun, and before the princes, ſaying, The Lord commanded Moſes to give us an inheritance among our brethren: therefore according to the commandment of the Lord, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manaſſeh, beſide the land of Gilead and Baſhan, which *were* on the other ſide Jordan;

6 Becauſe the daughters of Manaſſeh had an inheritance among his ſons: and the reſt of Manaſſeh's ſons had the land of Gilead.

7 ¶ And the coaſt of Manaſſeh was from Aſher to Michmethah, that *lieth* before Shechem, and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manaſſeh had the land of Tappuah: but Tappuah on the border of Manaſſeh *belonged* to the children of Ephraim.

9 And the coaſt deſcended unto the river Kanah, ſouth-ward of the river: theſe cities of Ephraim *are* among the cities of Manaſſeh: the coaſt of Manaſſeh alſo *was* on the north ſide of the river, and the out goings of it were at the ſea.

10 South-ward *it was* Ephraim's, and north-ward *it was* Manaſſeh's, and the ſea is his border, and they met together in Aſher on the north, and in Iſſachar on the eaſt.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor and her towns, and the inhabitans of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 Yet the children of Manaſſeh could not drive out *the inhabitants of* thoſe cities, but the Canaanites would dwell in that land.

13 Yet it came to paſs when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me *but* one lot and one portion to inherit, ſeeing I *am* a great people, foraſmuch as the Lord hath bleſſed me hitherto?

15 And Joſhua anſwered them, If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thyſelf there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee.

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2 *And goeth out from Beth-el to Luz.*] Bethel was the place where Jacob had the divine viſion, mentioned Gen. xviii. It was near the city of Luz; but diſtinct from the city itſelf, being in the neighbouring fields, where Jacob paſſed the night under the canopy of heaven; but ſo very near Luz, that afterwards they became one city.

3 *And goeth down weſt-ward to the coaſt of Japhleti.*] This country lay near the Mediterranean-ſea, but the particular ſpot is unknown.

And to Gezer.] This was one of the Levitical cities in the tribe of Ephraim, and was probably the ſame with that called by Joſephus Gazara.

8 *Unto the river Kanah.*] This river ſeems to be the ſame with that called Cherith, 1 Kings xvii. 3.

Commentary and Notes on Chapter XVII.

1 *There was alſo a lot for the tribe of Manaſſeh.*] That is, for the half tribe of it, which had yet received no inheritance.

For he was the firſt-born of Joſeph.] The particle *ki*, which we here render *for*, ſhould have been tranſlated *though*, and then the ſenſe will be, that the lot of Manaſſeh did not come up 'till after that of Ephraim, though he was the firſt-born. Hence we ſee that the words of Jacob were literally fulfilled, that Ephraim ſhould be before Manaſſeh, Gen. xlviii. 19, 20.

15 *If mount Ephraim be too narrow for thee.*] If that noble mount, which was given thee for thy poſſeſſion, be too narrow for thee, enlarge thy borders by taking in thoſe wood-lands or foreſts inhabited by the Jebuſites.

16 And the children of Joſeph ſaid, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley, have chariots of iron, *both they* who *are* of Beth-ſhean and her towns, and *they* who *are* of the valley of Jezreel.

17 And Joſhua ſpake unto the houſe of Joſeph, *even* to Ephraim, and to Manaſſeh, ſaying, Thou *art* a great people, and haſt great power: thou ſhalt not have one lot *only*.

18 But the mountain ſhall be thine, for it *is* a wood: and thou ſhalt cut it down: and the outgoings of it ſhall be thine: for thou ſhalt drive out the Canaanites, though they have iron chariots *and* though they *be* ſtrong.

CHAP. XVIII.

1 The tabernacle is ſet up at Shiloh. 2 The remainder of the land is deſcribed, 10 and divided by lot. 21 Cities of Benjamin.

AND the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the tabernacle of the congregation there, and the land was ſubdued before them.

2 And there remained among the children of Iſrael ſeven tribes which had not yet received their inheritance.

3 And Joſhua ſaid unto the children of Iſrael, How long *are* you ſlack to go to poſſeſs the land which the Lord God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will ſend them, and they ſhall riſe, and go through the land, and deſcribe it according to the inheritance of them, and they ſhall come *again* to me.

5 And they ſhall divide it into ſeven parts: Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall abide in their coaſts on the north.

6 Ye ſhall therefore deſcribe the land *into* ſeven parts, and bring *the deſcription* hither to me, that I may caſt lots for you here before the Lord your God.

7 But the Levites have no part among you, for the prieſthood of the Lord *is* their inheritance: and Gad and Reuben, and half the tribe of Manaſſeh, have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the Lord gave them.

8 ¶ And the men aroſe, and went away: and Joſhua charged them that went to deſcribe the land, ſaying, Go, and walk through the land, and deſcribe it, and come again to me, that I may here caſt lots for you before the Lord in Shiloh.

9 And the men went, and paſſed through the land, and deſcribed it by cities, into ſeven parts, in a book, and came *again* to Joſhua to the hoſt at Shiloh.

10 ¶ And Joſhua caſts lots for them in Shiloh before the Lord: and there Joſhua divided the land unto the children of Iſrael, according to their diviſions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coaſt of their lot came forth between the children of Judah, and the children of Joſeph.

12 And their border on the north-ſide was from Jordan: and the border went up to the ſide of Jericho on the north-ſide, and went up through the mountains weſt-ward; and the goings-out thereof were at the wilderneſs of Beth-aven.

13 And the border went over from thence toward Luz, to the ſide of Luz, which *is* Beth-el, ſouth-ward; and the border deſcended to Ataroth-ader, near the hill that *lieth* on the ſouth-ſide of the nether Beth-horon.

14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouth-ward, from the hill that *lieth* before Beth-horon ſouth-ward; and the goings-out thereof were at Kirjath-baal which *is* Kirjath-jearim, a city of the children of Judah. This *was* the weſt-quarter.

15 And the ſouth-quarter *was* from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that *lieth* before the valley of the ſon of Hinnom, *and* which *is* in the valley of the giants on the north, and deſcended to the valley of Hinnom, to the ſide of Jebuſi on the ſouth, and deſcended to En-rogel,

17 And was drawn from the north, and went forth to Enſhemeſh, and went forth toward Geliloth, which *is* over againſt the going-up of Adummim, and deſcended to the ſtone of Bohan the ſon of Reuben,

18 And paſſed along toward the ſide over againſt Arabah north-ward, and went down unto Arabah:

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16 *Have chariots of iron.*] That is, armed with ſcythes, and other cutting inſtruments of iron. See note on chap. xi. 4.

18 *For it is a wood, and thou ſhalt cut it down.*] Or, *though* it be a wood, thou ſhalt cut it down. That is, thou ſhalt cut down the trees, and clear the land, when it will afford thee a commodious habitation.

Commentary and Notes on Chapter XVIII.

1 *Aſſemble together at Shiloh.*] A place in the tribe of Ephraim, not far from Jeruſalem.

2 *And there remained among the children of Iſrael ſeven tribes, which had not yet received their inheritance.*] That is, no lot had been drawn for them in Gilgal. The reaſon perhaps was, becauſe the laſt mentioned tribes of the houſe of Joſeph were not ſatisfied with the diviſion begun there, which induced Joſhua to ſtop his proceedings, 'till he had made a more accurate ſurvey of the whole country: in order to which God commanded him to remove to Shiloh, which being ſituated near the middle of the country, the taſk might be more eaſily performed.

5 *Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall abide in their coaſts on the north.*] But notwithſtanding this new ſurvey, the tribes of Judah and Joſeph were ſtill to remain undiſturbed in their poſſeſſions, unleſs it ſhould be found that they had more or leſs land than was neceſſary for them.

10 *Joſhua caſts lots for them, &c.*] Maſius in his Comment on Joſhua obſerves, that as Jacob and Moſes foretold the very ſoil and ſituation of every particular country, that ſhould fall to each tribe; ſo on this diviſion by lot, it accordingly came to paſs. To Judah fell a country abounding with vines and paſture-grounds, Gen. xlix. 11. To Aſhur, one plenteous in oil, iron, and braſs, Deut, xxxiii. 24. To Naphtali, one extending from the weſt to the ſouth of Judea, ibid. To Benjamin. one, in which the temple was afterwards built. Zebulun and Iſſachar had plenty of ſea-ports. Ephraim and Manaſſeh had a land ſtored with precious fruits, Simeon and Levi had no particular countries; the former having a portion with Judah, and the other being interſperſed among the ſeveral tribes. Hence we cannot but acknowledge the divine inſpiration in theſe predictions, and the divine direction in theſe lots.

11 *And the lot of the tribe of the children of Benjamin came up.*] God was pleaſed to order it ſo, that the tribe of Benjamin ſhould have the firſt lot of theſe ſeven, or next to the tribe of Joſeph; they two being the only ſons of Rachel, Jacob's beloved wife.

19 And the border paſſed along to the ſide of Beth-hoglah north-ward: and the out-goings of the border were at the north-bay of the ſalt-ſea at the ſouth-end of Jordan. This *was* the ſouth-coaſt.

20 And Jordan was the border of it on the eaſt-ſide. This *was* the inheritance of the children of Benjamin, by the coaſts thereof round about according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin, according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebuſi which *is* Jeruſalem, Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

CHAP. XIX.

1 *The lot of Simeon,* 10 *of Zebulun,* 17 *of Iſſachar,* 24 *of Aſhur,* 32 *of Naphtali,* 40 *and of Dan.* 49 *The children of Iſrael give an inheritance to Joſhua.*

AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance, Beer-ſheba, and Sheba, and Moladah,

3 And Hazar-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziglag, and Beth-marcaboth, and Hazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Aſhan; four cities and their villages:

8 And all the villages that *were* round about theſe cities, to Baalath-beer, Ramath of the ſouth. This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah, *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

11 And their border went up toward the ſea, and Maralah, and reached to Dabba-ſheth, and reached to the river that *is* before Jokneam.

12 And turned from Sarid eaſt-ward, toward the ſun-riſing, unto the border of Chiſloth-tabor, and then goeth out to Daberah, and goeth up to Japhia.

13 And from thence paſſeth on along on the eaſt to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah.

14 And the border compaſſeth it on the north-ſide, to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el.

15 And Kattah, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, theſe cities with their villages.

17 ¶ *And* the fourth lot came out to Iſſachar, for the children of Iſſachar, according to their families.

18 And their border was *toward* Jezreel, and Cheſulloth, and Shunem,

19 And Hapharim, and Shihon, and Anaharath,

20 And Rabith, and Kiſhion, and Abez,

21 And Remeth, and En-gannim, and Enhaddad, and Beth-pazzez.

22 And the coaſt reacheth to Taber, and Shazimah, and Beth-ſhemeth, and the out-goings of their border were at Jordan: ſixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Iſſachar, according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Aſher, according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achſhaph,

26 And Alammelech, and Amad, and Miſhael; and reached to Carmel weſtward, and to Shihor-libnath;

27 And turned toward the ſun-riſing to Beth-dagon; and reached to Zebulun, and to the valley of Jiphthah-el, toward the north-ſide of Beth-emek, and Neiel; and goeth out to Cabul on the left hand;

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon:

29 And *then* the coaſt turneth to Ramah, and to the ſtrong city Tyre; and the coaſt turneth to Hoſah: and the out-goings thereof are at the ſea from the coaſt to Achzib:

30 Ummah alſo, and Aphek, and Rehob twenty and two cities with their villages.

31 This

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24 *And Gaba.*] This city is often mentioned in ſcripture under the name of Gibeah, and was the birth-place of Saul, and thence called *Gibeah of Saul,* 1 Sam. x. 26.

Commentary and Notes on Chapter XIX.

1 *And the ſecond lot came forth to Simeon, even for the tribe of the children of Simeon.*] Both the Septuagint and the vulgate tranſlations omit the latter part of theſe words, which they conſider as ſuperfluous. But this repetition ſeems to indicate, that though their inheritance was included in that of Judah, yet thoſe cities were not the whole that were given to this tribe, but they had another ſhare by lot.

2 *And they had in their inheritance, Beer-ſheba, and Sheba.*] Or rather, Beer-ſheba, which is Sheba; for they were only two names for one and the ſame place.

15 *Beth-lehem.*] Was not *that* in the tribe of Judah.

29 *And to the ſtrong city Tyre.*] The original word is *Tzor,* and ſignifies a rock, either from the city's being founded upon a rock, or from the ſtrength of its fortifications. It was not the Tyre ſo famous afterwards, that city not being then built, but another not far from Sidon: and ſeems to have been one of thoſe cities to which the Canaanites fled, when Joſhua invaded their country.

31 This *is* the inheritance of the tribe of the children of Aſher, according to their families, theſe cities with their villages.

32 ¶ The ſixth lot came out of the children of Naphtali: *even* for the children of Naphtali, according to their families.

33 And their coaſt was from Heleph, from Allon to Zaanannim, and Adami, Nekeb and Jabneel, unto Lakum; and the out goings thereof were at Jordan.

34 And *then* the coaſt turneth weſtward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the ſouth-ſide, and reacheth to Aſher on the weſt-ſide, and to Judah upon Jordan toward the ſun-riſing.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Cinnereth.

36 And Adamah, and Ramah, and Hazor,

37 And Kedeſh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Bethanah, and Beth-ſhemeſh: nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.

40 ¶ *And* the ſeventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance was Zorah, and Eſhtaol, and Ir-ſhemeſh.

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon and Rakkon, with the border before Japho.

47 And the coaſt of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight againſt Leſhem, and took it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem, Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, theſe cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coaſts, the children of Iſrael gave an inheritance to Joſhua the ſon of Nun, among them:

50 According unto the word of the Lord, they gave him the city which he aſked, *even* Timnath-ſerah in mount Ephraim: and he built the city, and dwelt therein.

51 Theſe *are* the inheritances which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael, divided for an inheritance by lot, in Shiloh before the Lord, at the door of the tabernacle of the congregation: ſo they made an end of dividing the country.

CHAP. XX.

1 *God commandeth,* 7 *and the Iſraelites appoint ſix cities of refuge.*

THE Lord ſpake unto Joſhua, ſaying,

2 Speak to the children of Iſrael, ſaying, Appoint out for your cities of refuge, whereof I ſpake unto you by the hand of Moſes:

3 That the ſlayer that killeth *any* perſon unawares *and* unwittingly, may flee thither: and they ſhall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of thoſe cities ſhall ſtand at the entering of the gate of the city, and ſhall declare his cauſe in the ears of the elders of that city; they ſhall take him into the city unto them, and give him a place that he may dwell among them.

5 And if the avenger of blood purſue after him, then they ſhall not deliver the ſlayer up into his hand: becauſe he ſmote his neighbour unwittingly, and hated him not before-time.

6 And he ſhall dwell in that city until he ſtand before the congregation for judgment, *and* until the death of the high-prieſt that ſhall be in thoſe days: then ſhall the ſlayer return and come unto his own city, and unto his own houſe, and unto the city from whence he fled.

7 ¶ And they appointed Kedeſh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah.

8 And

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34 *And to Judah upon Jordan toward the ſun riſing*] It was not near Judah, there being ſeveral tribes between them. The meaning therefore is, that this tribe had a communication with that of Judah, by means of the river Jordan,

47 *And the coaſt of the children of Dan went out too little for them.*] The words *too little* are not in the Hebrew, where the paſſage runs thus: *The coaſt of the children of Dan went out from them.* That is, they were diſpoſſeſſed of great part of it by their powerful neighbours the Amorites, who forced them to abandon the valley, and retire to the mountains, Judg. i. 34.

49 *The children of Iſrael gave an inheritance to Joſhua the ſun of Nun, among them.*] How conſpicuous is the modeſty of this great man! He was content to ſtay for his inheritance till all the land was divided, and was then ſatisfied to receive his portion as a gift from thoſe he had before ſettled in the promiſed land.

51 *So they made an end of dividing the country*] That is, the diviſion of the land was completed, and every tribe had their ſettlement appointed to their ſatisfaction. We ſhall conclude our remarks on the diviſion of the land of Canaan with the following obſervation, which may ſatisfy thoſe who ſeem to queſtion whether the ancient prophets were really inſpired; namely, that as Jacob and Moſes, at the approach of death, foretold the very ſoil and ſituation of every particular country that ſhould fall to each tribe; ſo upon this diviſion by lot, every thing happened according to their predictions. To the tribe of Judah there fell a country abounding with vines, and paſture-grounds, Gen. xlix. 11 To that of Aſher, one plenteous in oil, iron, and braſs, Deut. xxxiii. 24. 25. To that of Naphtali one extending from the weſt to the ſouth of Judah, *ibid.* xxxiii. 23. To that of Benjamin, one in which the temple was afterwards built, *ibid.* xxxiii, 12 To thoſe of Zebulun and Aſher, ſuch as had plenty of ſea-ports, Gen. xlix. 13. To thoſe of Ephraim and Manaſſeh, ſuch as were famous for their precious fruits, Deut. xxxiii. 14. And to thoſe of Simeon and Levi, no particular countries at all, the former having a portion with Judah, and the latter divided among the ſeveral tribes. Since therefore each particular lot anſwered ſo exactly to each prediction, it muſt be the height of inſolence, or ſtupidity, not to acknowledge the divine inſpiration in theſe predictions, and the divine direction in theſe lots.

NUMB. 35.

Commentary and Notes on Chapter XX.

1 *The Lord ſpake unto Joſhua, ſaying*] From the tabernacle; at the door of which he, Eleazer, and the princes, had been making a diviſion of the land.

2 *Speak to the children of Iſrael, ſaying, Appoint out for you cities of refuge.*] It was now a proper time for putting in execution this command of Moſes, as they were now all met together to receive their reſpective portions of land.

7 *And they appointed Kedeſh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which is Hebron) in the mountain of Judah.*] Theſe three cities were all ſituated on eminences, ſo that they might be ſeen at a great diſtance; and being diſperſed in ſeveral parts of the country, every one might enjoy the benefit of one or other of them: for Kedeſh was in the north, Hebron in the ſouth, and Shechem in the center.

8 And on the other ſide Jordan by Jericho eaſt-ward, they aſſigned Bezer in the wilderneſs upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Baſhan out of the tribe of Manaſſeh.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſojourneth among them, that whoſoever killeth *any* perſon at unawares might flee thither, and not die by the hand of the avenger of blood, until he ſtood before the congregation.

CHAP. XXI.

1 *Eight and forty cities given by lot out of the other tribes unto the Levites.* 43 *God gave the land and reſt to the Iſraelites.*

THEN came near the heads of the fathers of the Levites unto Eleazar the prieſt, and unto Joſhua the ſon of Nun, and unto the heads of the fathers of the tribes of the children of Iſrael;

2 And they ſpake unto them at Shiloh in the land of Canaan, ſaying, The Lord commanded by the hand of Moſes, to give us cities to dwell in, with the ſuburbs thereof for our cattle.

3 And the children of Iſrael gave unto the Levites out of their inheritance at the commandment of the Lord theſe cities and their ſuburbs.

4 And the lot came out for the family of the Kohathites: and the children of Aaron the prieſt, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the reſt of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manaſſeh, ten cities.

6 And the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half-tribe of Manaſſeh in Baſhan, thirteen cities.

7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs, as the Lord commanded by the hand of Moſes.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are *here* mentioned by name.

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for their's was the firſt lot.

11 And they gave them the city of Arba the father of Anak, which *city is* Hebron, in the hill-*country* of Judah, with the ſuburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the ſon of Jephunneh for his poſſeſſion.

13 ¶ Thus they gave to the children of Aaron the prieſt, Hebron with her ſuburbs, *to be* a city of refuge for the ſlayer; and Libnah with her ſuburbs,

14 And Jatir with her ſuburbs, and Eſh-temoa with her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Juttah with her ſuburbs, *and* Beth-ſhemeſh with her ſuburbs: nine cities out of thoſe two tribes.

17 And out of the tribe of Benjamin, Gibeon with her ſuburbs, Geba with her ſuburbs.

18 Anathoth with her ſuburbs, and Almon with her ſuburbs: four cities.

19 All the cities of the children of Aaron, the prieſts *were* thirteen cities with their ſuburbs.

20 ¶ And the families of the children of Kohath, the Levites, which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her ſuburbs in mount Ephraim, *to be* a city of refuge for the ſlayer; and Gezer with her ſuburbs,

22 And Kibzaim with her ſuburbs, and Bethhoron with her ſuburbs: four cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs,

24 Aijalon with her ſuburbs, Gath-rimmon with her ſuburbs: four cities.

25 And out of the half-tribe of Manaſſeh, Tanach with her ſuburbs, and Gath-rimmon with her ſuburbs: two cities.

26 All the cities *were* ten with their ſuburbs, for the families of the children of Kohath that remained.

27 And unto the children of Gerſhon of the families of the Levites, out of the *other* half-tribe of Manaſſeh, *they gave* Golan in Baſhan, with her ſuburbs, *to be* a city of refuge for the ſlayer: and Beeſhterah with her ſuburbs: two cities.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabereh with her ſuburbs,

29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs: four cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helketh with her ſuburbs, and Rehob with her ſuburbs: four cities.

32 And out of the tribe of Naphtali, Kedeſh in Galilee with her ſuburbs, *to be* a city of refuge for the ſlayer: and Hammoth-dor with her ſuburbs, and Karton with her ſuburbs: three cities.

33 All the cities of the Gerſhonites, according to their families, *were* thirteen cities with their ſuburbs

34 ¶ And

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8 *And on the other ſide Jordan—Bezer in the wilderneſs—Ramoth in Gilead—and Golan in Baſhan.*] Theſe cities were aſſigned by Moſes before he died, Deut. iv. 43, but had not their privileges 'till now.

Commentary and Notes on Chapter XXI.

4 *And the lot came out for the family of the Kohathites.*] After the cities were appointed for the Prieſts and Levites, they were divided by lot among the ſeveral families: and the firſt lot came out for the nobleſt family of the tribe of Levi; for Moſes and Aaron were deſcended from Kohath.

25 *Gath-rimmon.*] The Hebrew ſcribe has erroneouſly ſet down two Gath-rimmons: inſtead of that word here, it ſhould probably be Jebutha, as in the Septuagint.

34 ¶ And unto the families of the children of Merari, the reſt of the Levites, out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs.

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: four cities.

36 And out of the tribe of Reuben, Bezer with her ſuburbs, and Jahazah with her ſuburbs.

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the ſlayer: and Mahanaim with their ſuburbs,

39 Heſhbon with her ſuburbs, Jazer with her ſuburbs: four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot, twelve cities.

41 All the cities of the Levites within the poſſeſſion of the children of Iſrael, *where* forty and eight cities with their ſuburbs.

42 Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities.

43 ¶ And the Lord gave unto Iſrael all the land which he ſware to give unto their fathers: and they poſſeſſed it, and dwelt therein.

44 And the Lord gave them reſt round about, according to all that he ſware unto their fathers: and their ſtood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

45 There failed not ought of any good thing which the Lord had ſpoken unto the houſe of Iſrael: all came to paſs.

CHAP. XXII.

1 *The two tribes and half ſent home,* 10 *They build an altar of teſtimony in their journey.*

THEN Joſhua called the Reubenites, and the Gadites, and the half-tribe of Manaſſeh,

2 And ſaid unto them, Ye have kept all that Moſes the ſervant of the Lord commanded you, and have obeyed my voice in all that I commanded you.

3 Ye have not left your brethren theſe many days unto this day, but have kept the charge of the commandment of the Lord your God.

4 And now the Lord your God hath given reſt unto your brethren, as he promiſed them: therefore now return ye, and get ye unto your tents, *and* unto the land of your poſſeſſion, which Moſes the ſervant of the Lord gave you on the other ſide Jordan.

5 But take diligent heed to do the commandment and the law which Moſes the ſervant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart, and with all your ſoul.

6 So Joſhua bleſſed them and ſent them away: and they went unto their tents.

7 ¶ Now to the *one* half of the tribe of Manaſſeh Moſes had given *poſſeſſion* in Baſhan: but unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſt-ward. And when Joſhua ſent them away alſo unto their tents, then he bleſſed them,

8 And he ſpake unto them, ſaying, Return with much riches unto your tents, and with very much cattle, with ſilver, and with gold, and with braſs, and with iron, and with very much raiment; divide the ſpoil of your enemies with your brethren.

9 ¶ And the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh returned, and departed from the children of Iſrael out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their poſſeſſion, whereof they were poſſeſſed, according to the word of the Lord by the hand of Moſes.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan: the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, built there an altar by Jordan, a great altar to ſee to.

11 ¶ And

36, 37 *Out of the tribe,* &c.] Theſe two verſes were originally entirely omitted in the Maſora; though, without them, neither the twelve cities of the Merarites in particular, nor the forty eight Levitical cities in general, nor the ſix cities of refuge can be made up. The Jews in their late editions have inſerted theſe two verſes; and it is probable they would in more places fill up the ſenſe of ſome more texts out of the Septuagint, if that could be done without acknowledging the imperfection of the Maſora. *Wall*

43 *And the Lord gave unto Iſrael all the land which he ſware to give unto their fathers.*] He gave them a right to the whole country, which was accordingly divided among them by lot, and he put them into the actual poſſeſſion of the greateſt part of it. This was actually conformable to his promiſe; for they not being numerous enough to people their own country at their firſt coming into it, he never intended to expel the old inhabitants at once, but by degrees, as is expreſsly ſaid, Exod. xxiii. 29. 30.

Commentary and Notes on Chapter XXII.

1 *Then Joſhua called the Reubenites, and the Gadites, and the half tribe of Manaſſeh*] The war being ended, and the Iſraelites ſettled in the land of Canaan, Joſhua called the two tribes and a half, who had accompanied their brethren as auxiliaries from their poſſeſſions on the other ſide Jordan, and gave them an honourable diſmiſſion.

4 *Return ye, unto your tents, and unto the land of your poſſeſſion.*] He calls their houſes tents, being a common word uſed for a long time, in the wilderneſs, to ſignify their habitations: and as their brethren now enjoyed the quiet poſſeſſion of their portion, it was but reaſonable that they ſhould be rewarded by the ſame indulgence.

8 *Return with much riches unto your tents,* &c.] Part contentedly with your brethren; and, laden with the ſpoils you have gotten in Canaan, return to the land of your inheritance on the other ſide Jordan.

Divide the ſpoil of your enemies with your brethren.] Let thoſe who ſtayed on the other ſide Jordan, to defend your wives, your children, and your cattle, ſhare with you in the ſpoil you have taken.

Joſephus, in the ſpeech which he introduces Joſhua making to the Reubenites, &c. at their parting, concludes in the following manner;--
" But, I pray you, let no diſtance of place ſet limits to our friendſhip.
" The interpoſition of rivers muſt never divide our affections; for, on
" which bank ſoever we reſide, we are all Hebrews ſtill Abraham is
" the common father over us all, let our abode be where it will. It was
" from one and the ſame God that all our forefathers received their
" being, and that God we are all to worſhip, according to the ordinances
" and inſtitutions left us by Moſes. So long as we ſtand firm to that
" religion, we may be ſure of the favour and protection of that God
" for our comfort: but whenever you apoſtatize into an ankering
" after ſtrange gods, the God of your fathers will caſt you off."

10 *A great altar to ſee to*] A large and lofty altar, that might be ſeen at a great diſtance. For, being built by the whole body of a numerous people, they rendered it as ſtately and magnificent as poſſible. Perhaps they concluded, that, as it differed ſo eſſentially from that built by Moſes, their brethren on the other ſide Jordan would not ſuſpect that it was intended for ſacrifice.

11 ¶ And the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, have built an altar over againſt the land of Canaan, in the borders of Jordan, at the paſſage of the children of Iſrael.

12 And when the children of Iſrael heard *of it*, the whole congregation of the children of Iſrael gathered themſelves together at Shiloh, to go out to war againſt them.

13 And the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh, into the land of Gilead, Phineas the ſon of Eleazar the prieſt.

14 And with him ten princes, of each chief houſe a prince, throughout all the tribes of Iſrael, and each one *was* an head of the houſe of *their* fathers among the thouſands of Iſrael.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh, unto the land of Gilead, and they ſpake with them, ſaying,

16 Thus ſaith the whole congregation of the Lord, What treſpaſs *is* this that ye have commited againſt the God of Iſrael, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day againſt the Lord.

17 *Is* the iniquity of Peor too little for us, from which we are not cleanſed until this day (although there was a plague in the congregation of the Lord)

18 But that ye muſt turn away this day from following the Lord? and it will be, *ſeeing* ye rebel to day againſt the Lord, that to morrow he will be wroth with the whole congregation of Iſrael.

19 Notwithſtanding, if the land of your poſſeſſion *be* unclean, *then* paſs ye over unto the land of the poſſeſſion of the Lord, wherein the Lord's tabernacle dwelleth, and take poſſeſſion among us: but rebel not againſt the Lord, nor rebel againſt us, in building you an altar, beſide the altar of the Lord our God.

20 Did not Achan the ſon of Zerah commit a treſpaſs in the accurſed thing, and wrath fell on all the congregation of Iſrael? and that man periſhed not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, anſwered and ſaid unto the heads of the thouſands of Iſrael,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Iſrael, he ſhall know, if *it be* in rebellion, or if in tranſgreſſion againſt the Lord (ſave us not this day)

23 That we have built us an altar to turn from following the Lord, or if to offer thereon burnt-offering, or meat offering, or if to offer peace-offerings thereon, let the Lord himſelf require *it*;

24 And if we have not *rather* done it for fear of *this* thing, ſaying, In time to come your children might ſpeak unto our children, ſaying, what have you to do with the Lord God of Iſrael?

25 For the Lord God hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the Lord: ſo ſhall your children make our children ceaſe from fearing the Lord:

26 Therefore we ſaid, let us now prepare to build us an altar, not for burnt-offering, nor for ſacrifice:

27 But *that* it *may be* a witneſs between us and you, and our generations after us, that we might do the ſervice of the Lord before him with our burnt-offerings and with our ſacrifices, and with our peace-offerings, that your children may not ſay unto our children in time to come, Ye have no part in the Lord.

28 Therefore ſaid we, that it ſhall be when they ſhould *ſo* ſay to us, or to our generations in time to come, that we may ſay *again*, Behold the pattern of the altar of the Lord which our fathers made, not for burnt-offerings, nor for ſacrifices, but *it is* a witneſs between us and you.

29 God forbid that we ſhould rebel againſt the Lord, and turn this day from following the Lord, to build an altar for burnt-offerings, for meat-offerings, or for ſacrifices, beſides the altar of the Lord our God that *is* before his tabernacle.

30 ¶ And when Phineas the prieſt, and the princes of the congregation, and heads of the thouſands of Iſrael which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake, it pleaſed them.

31 And Phineas the ſon of Eleazar the prieſt ſaid unto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day

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12 *And when the children of Iſrael heard of it*, &c.] News was ſoon brought the Iſraelites that their brethren had erected an altar, which they immediately conſtrued as intended for ſacrifice, and conſequently that they were going to abandon the true religion, which required them to worſhip the Lord alone, and in no other place than that which he himſelf had choſen.

13 *And the children of Iſrael ſent unto the children of Reuben*, &c.] Though they were determined to chaſtiſe their brethren, in caſe they had really apoſtatized from the true religion; yet their zeal did not tranſport them ſo far as to fall upon them, before they were convinced of the truth of this apoſtacy, and therefore previouſly ſent a deputation to know the reaſon for their building ſuch an altar.

16 *Thus ſaith the whole congregation of the Lord.*] The repreſentative of the whole people of Iſrael, in whoſe name this embaſſy was ſent.

17 *Although there was a plague in the congregation of the Lord.*] Which cut off 24,000, Numb. xxv. 9.

19 *If the land of your poſſeſſion be unclean.*] They imagined the Reubenites, *&c.* might think their land leſs holy for want of an altar, and ſuch a token of the Divine Preſence as there was in the tabernacle. For an opinion univerſally prevailed among the ancients, that thoſe countries and territories wherein no place was ſet apart for the worſhip of God, were unhallowed and unclean.

Then paſs ye over unto the land of the poſſeſſion of the Lord.] They were deſirous rather to give up ſome of their own poſſeſſions, than to have their brethren fall from their religion. A noble inſtance of their regard for the honour of their great Creator and Deliverer!

22 *The Lord God of gods, the Lord God of gods*] In the original it is, *El Elohim Jehovah, El Elohim Jehovah*, the God God Jehovah, the God God Jehovah. This repetition was made to ſignify, that they owned no other God but him whom their forefathers worſhipped, by what name ſoever he was called: that God who is infinitely above all creatures, the fountain of all other beings.

27 *That they might do the ſervice of the Lord before him*] Have the privilege to come and worſhip God at the tabernacle, and offer ſacrifices.

29 *God forbid that we ſhould rebel againſt the Lord*, &c.] After they had vindicated the innocency of their intentions in building this altar, they break out into this paſſionate exclamation, *God forbid that we ſhould rebel againſt the Lord*, &c. to convince their brethren, that they utterly renounced all ſuch intentions.

31 *This day we perceive that the Lord is among us*, &c.] His heart overflowed with gladneſs, when he found that the children of Reuben, *&c.* had not forſaken the God of their fathers.

day we perceive that the Lord *is* among us, becauſe ye have not committed this treſpaſs againſt the Lord: now ye have delivered the children of Iſrael out of the hand of the Lord.

32 ¶ And Phineas the ſon of Eleazar the prieſt, and the princes returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Iſrael, and brought them word again.

33 And the thing pleaſed the children of Iſrael, and the children of Iſrael bleſſed God, and did not intend to go up againſt them in battle, to deſtroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad, called the altar *Ed*: for it *ſhall be* a witneſs between us, that the Lord *is* God.

CHAP. XXIII.

1 *Joſhua's exhortation before his death,* 3 *by former benefits,* 5 *by promiſes,* 11 *and by threatenings.*

AND it came to paſs, a long time after that the Lord had given reſt unto Iſrael from all their enemies round about, that Joſhua waxed old and ſtricken in age.

2 And Joſhua called for all Iſrael, *and* for their elders, and for their heads, and for their judges, and for their officers, and ſaid unto them, I am old, *and* ſtricken in age:

3 And ye have ſeen all that the Lord your God hath done unto all theſe nations, becauſe of you; for the Lord your God *is* he that hath fought for you.

4 Behold, I have divided unto you by lot theſe nations that remain, to be an inheritance for your tribes from Jordan, with all the nations that I have cut off, even unto the great ſea weſt-ward.

5 And the Lord your God he ſhall expel them from before you, and drive them from out of your ſight, and ye ſhall poſſeſs their land, as the Lord your God hath promiſed unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moſes, that ye turn not aſide therefrom, to the right hand or to the left.

7 That ye come not among theſe nations, theſe that remain amongſt you, neither make mention of the name of their gods, nor cauſe to ſwear *by them*, neither ſerve them, nor bow yourſelves unto them:

8 But cleave unto the Lord your God, as ye have done unto this day.

9 For the Lord hath driven out from before you great nations and ſtrong: but *as for* you, no man hath been able to ſtand before you unto this day.

10 One man of you ſhall chaſe a thouſand: for the Lord your God, he *it is* that fighteth for you, as he hath promiſed you.

11 Take good heed therefore unto yourſelves, that ye love the Lord your God.

12 Elſe if ye do in any wiſe go back, and cleave unto the remnant of theſe nations, *even* theſe that remain among you, and ſhall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the Lord your God, will no more drive out *any of* theſe nations from before you; but they ſhall be ſnares and traps unto you, and ſcourges in your ſides, and thorns in your eyes, until ye periſh from off this good land which the Lord your God hath given you.

14 And behold, this day I *am* going the way of all the earth, and ye know in all your hearts, and in all your ſouls, that not one thing hath failed of all the good things of which the Lord your God ſpake concerning you; all are come to paſs unto you, *and* not one thing hath failed thereof.

15 Therefore it ſhall come to paſs, *that* as all good things are come upon you which the Lord your God promiſed you: ſo ſhall the Lord bring upon you all evil things, until he have deſtroyed you from off this good land which the Lord your God hath given you.

16 When ye have tranſgreſſed the covenant of the Lord your God, which he commanded you, and have gone and ſerved other Gods, and bowed yourſelves to them: then ſhall the anger of the Lord be kindled againſt you, and ye ſhall periſh quickly from off the good land which he hath given unto you.

CHAP. XXIV.

1 *Joſhua aſſembling the tribes,* 2 *relateth God's benefits.* 14 *He reneweth the covenant between them and God.* 29 *His death.*

AND Joſhua gathered all the tribes of Iſrael to Shechem, and called for the elders of Iſrael, and for their heads, and for their Judges, and for their officers; and they preſented themſelves before God.

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34 *And the children of Reuben, and the children of Gad, called the altar Ed*.] That is, *a witneſs*, for the reaſon given in the latter part of the verſe.

Commentary and Notes on Chapter XXIII.

1 *And it came to paſs, a long time after that the Lord had given reſt unto Iſrael*.] Some ſuppoſe the time to have been fourteen years after their conqueſt of the country, and ſeven after the diviſion of it.

2 *Joſhua called for all Iſrael*.] This great general finding the time of his death approaching, called a general aſſembly of the princes and magiſtrates, and as many of the common people as could be got together on this occaſion, and, in a very tender and affectionate manner, exhorted them, in gratitude to the Great Diſpoſer of all things, to a faithful obſervance of his laws; promiſing them all the happineſs they could wiſh, in caſe they obeyed the Lord who bought them; and denouncing the greateſt evils, if they turned their backs to his precepts.

I am old and ſtricken in age.] He inſinuates to them, that this, in all probability, would be the laſt time he ſhould be able to ſpeak to them, in order to engage their attention more perfectly to what he was going to ſay.

Commentary and Notes on Chapter XXIV.

1 *And Joſhua gathered all the tribes of Iſrael*.] It is likely that Joſhua, living longer than he expected when he made the foregoing ſpeech to them, called the people together once more, to give them ſome farther advice, before his pious ſoul quitted her tabernacle of clay. Perhaps it was his uſual cuſtom to call them often together, and put them in mind of their duty; though none of theſe exhortations are recorded, except the two laſt, which he delivered in the latter part of his life.

To Shechem.] Some will have this place to be the ſame with Shiloh, called here Shechem, becauſe it was in the country of Shechem, and not far from it: And they found their conjecture on the ark of the covenant being at the place where they aſſembled, and it was ſaid be-

2 And Joſhua ſaid unto all the people, Thus ſaith the Lord God of Iſrael, Your fathers dwelt on the other ſide of the flood in old time, *even* Terah the father of Abraham, and the father of Nachor: and they ſerved other Gods.

3 And I took your father Abraham, from the other ſide of the flood, and led him through all the land of Canaan, and multiplied his ſeed, and gave him Iſaac.

4 And I gave unto Iſaac, Jacob and Eſau: and I gave unto Eſau mount Seir to poſſeſs it; but Jacob and his children went down into Egypt.

5 I ſent Moſes alſo and Aaron, and I plagued Egypt, according to that which I did amongſt them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and you came unto the ſea, and the Egyptians purſued after your fathers with chariots and horſemen unto the Red ſea.

7 And when they cried unto the Lord, he put darkneſs between you and the Egyptians, and brought the ſea upon them, and covered them: and your eyes have ſeen what I have done in Egypt: and ye dwelt in the wilderneſs a long ſeaſon.

8 And I brought you into the land of the Amorites which dwelt on the other ſide Jordan; and they fought with you: and I gave them into your hand, that ye might poſſeſs their land, and I deſtroyed them from before you.

9 Then Balak the ſon of Zippor, king of Moab, aroſe and warred againſt Iſrael, and ſent, and called Balaam the ſon of Beor to curſe you.

10 But I would not hearken unto Balaam, therefore he bleſſed you ſtill: ſo I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho and the men of Jericho fought againſt you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hivites, and the Jebuſites, and I delivered them into your hand.

12 And I ſent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites: *but* not with thy ſword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them: of the vineyards and oliveyards which ye planted not, do you eat.

14 ¶ Now therefore, fear the Lord, and ſerve him in ſincerity and in truth, and put away the gods which your fathers ſerved on the other ſide of the flood, and in Egypt, and ſerve ye the Lord.

15 And if it ſeem evil unto you to ſerve the Lord, chooſe you this day whom you will ſerve, whether the gods which your fathers ſerved, that *were* on the other ſide of the flood, or the gods of the Amorites, in whoſe land ye dwell: but as for me and my houſe, we will ſerve the Lord.

16 And the people anſwered and ſaid, God forbid that we ſhould forſake the Lord, to ſerve other Gods.

17 For the Lord our God he *it is* that brought us up, and our fathers out of the land of Egypt, from the houſe of bondage, and which did thoſe great ſigns in our ſight, and preſerved us in all the way wherein we went, and among all the people through whom we paſſed.

18 And

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fore that the tabernacle was pitched in Shiloh. But it ſhould be remembered, that the judges and governors of Iſrael had the power of removing the ark out of its conſtant reſidence, on particular occaſions, 1 Sam. iv 3, 4; xxv. 24. And as Joſhua was now old and infirm, and not capable of going to Shiloh, which, according to St. Jerom, was ten miles from Shechem, he might cauſe the ark to be removed to the place of his reſidence on this important occaſion. The learned Mr. Mede is of opinion, that there was a proſeucha, oratory or praying-place erected by the Ephraimites at Shechem, that they might reſort thither to offer up their prayers to God, when time would not permit them to go ſo far as Shiloh, were the tabernacle was ſet up. It is certain, that there were ſeveral of theſe oratories, as well as ſynagogues, in various parts of the country. The former were erected in the fields, and open on the top; but the latter were in the cities, and covered like their houſes. But though there might be an oratory here, yet it is plain, from the context, that the ark of the covenant was really at the place where this aſſembly was held, which all the Hebrew copies tell us what at Shechem.

And they preſented themſelves before God.] That is, before the tabernacle of the Lord, which, as I before obſerved, was removed hither.

2 *Your fathers dwelt on the other ſide of the flood.*] That is, of the great river Euphrates.

In old time.] A long time before they came from Ur of the Chaldees.

And they ſerved other gods.] It is agreed on all hands, that Terah was an idolater, and lived in the country where the worſhip of images is ſuppoſed to have had its origin; and even Abraham himſelf is ſuppoſed to been bred up in the ſame way of worſhip. Maimonides tells us, that he was converted from idolatry in the forty-eighth year of his age, and that his father Terah alſo repented, and worſhipped the true God.

3 *And I took your father Abraham from the other ſide of the flood.*] From that idolatrous country where he was born and educated. This is mentioned as a ſingular obligation on the Iſraelites to adhere unto God, who ſingled out the father of their families, ſo many ages ſince, to be his worſhipper.

And led them throughout all the land of Canaan.] That is, from Chanan to Shechem thence to Beth-el, and afterwards to the ſouth of the land of Canaan.

4 *But Jacob and his children went down into Egypt.*] Notwithſtanding Eſau was retired to mount Seir, and left the land of Canaan entirely to Jacob, yet the time was not come when God intended to ſettle his poſterity in it; but they were forced to go down into Egypt, where they ſuffered a long and cruel bondage.

5 *I ſent Moſes alſo and Aaron.*] And when they were multiplied exceedingly, theſe two great perſons were ſent to deliver them from their ſlavery in Egypt

And I plagued Egypt, according to that which I did amongſt them. Smote it with thoſe ſigns which are related in the book of Exodus.

7 *And your eyes have ſeen what I have done in Egypt.*] Or, upon the the Egytians. He appeals for the truth of this to them who had ſeen the Egyptians dead upon the ſea ſhore: for their elders, to whom he now ſpeaks, were all of them there, and ſaw with their own eyes this great and aſtoniſhing miracle.

9 *Then Balak the ſon of Zippor king of Moab, aroſe and warred againſt Iſrael.*] He did not actually draw out his forces, and fall upon them; but he prepared them, and made them ready, with an intention to drive them from his coaſts, if Balaam could have given him any hopes of ſucceſs, by curſing the people.

11 *And the men of Jericho fought againſt you.*] We do not read that they made any ſally from their city; but probably they attacked them with ſtones, darts, &c. from the walls.

12 *And I ſent the hornet before you.*] See notes on Exod. xxiii. 27, 28, and Deut. vii 20.

14 *Now therefore fear the Lord*] The fear of God commonly ſignifies his worſhip and ſervice, and to which he now exhorts them.

15 *And if it ſeem evil unto you to ſerve the Lord, chooſe you this day whom you will ſerve*] He could not conceive that it was poſſible for them to turn atheiſt, the exiſtence of a deity being too evident from the multitude of objects that ſurrounded them, and where *the heavens declared the glory of God, and the firmament ſhewed his handy work:* and he was unwilling to ſuppoſe they would prefer any God to him, who had not only ſo miraculouſly ſupported and defended them, but had given them a land *flowing with milk and honey.*

But as for me and my houſe we will ſerve the Lord.] If all the great and gracious acts of the Lord cannot prevail upon you to ſerve him and obey his laws, your conduct ſhall have no effect upon me, or any under my particular care: we will conſtantly ſerve the God of Jacob, and *under the ſhadow of his wings will we rejoice.*

16 *God forbid that we ſhould forſake the Lord.* Far be it from us, even to entertain a thought of forſaking that God to whom we owe our lives, and every good thing we enjoy.

18 And the Lord drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we alſo ſerve the Lord, for he *is* our God.

19 And Joſhua ſaid unto the people, Ye cannot ſerve the Lord; for he *is* an holy God; he *is* a jealous God, he will not forgive your tranſgreſſions, nor your ſins.

20 If ye forſake the Lord, and ſerve ſtrange gods, then he will turn and do you hurt, and conſume you after that he hath done you good.

21 And the people ſaid unto Joſhua, Nay, but we will ſerve the Lord.

22 And Joſhua ſaid unto the people, Ye *are* witneſſes againſt yourſelves, that ye have choſen you the Lord, to ſerve him. And they ſaid, *We are* witneſſes.

23 Now therefore put away (*ſaid he*) the ſtrange gods which *are* among you, and incline your heart unto the Lord God of Iſrael.

24 And the people ſaid unto Joſhua, The Lord our God will we ſerve, and his voice will we obey.

25 So Joſhua made a covenant with the people that day, and ſet them a ſtatute, and an ordinance in Shechem.

26 ¶ And Joſhua wrote theſe words in the book of the law of God, and took a great ſtone, and ſet it up there under an oak, that *was* by the ſanctuary of the Lord.

27 And Joſhua ſaid unto all the people, Behold, this ſtone ſhall be a witneſs unto us; for it hath heard all the words of the Lord, which he ſpake unto us: it ſhall be *there* for a witneſs unto you, leſt ye deny your God.

28 So Joſhua let the people depart every man unto his inheritance.

29 ¶ And it came to paſs after theſe things, that Joſhua the ſon of Nun, the ſervant of the Lord died, *being* an hundred and ten years old

30 And they buried him in the border of his inheritance in Timnath-ſerah, which *is* in mount Ephraim, on the north-ſide of the hill of Gaaſh.

31 And Iſrael ſerved the Lord all the days of Joſhua and all the days of the elders that over-lived Joſhua, and which had known all the works of the Lord that he had done for Iſrael.

32 ¶ And the bones of Joſeph, which the children of Iſrael brought up out of Egypt buried they in Shechem, in a parcel of ground which Jacob bought of the ſons of Hamor the father of Shechem, for an hundred pieces of ſilver; and it became the inheritance of the children of Joſeph.

33 And Eleazar the ſon of Aaron died, and they buried him in a hill *that pertained to* Phinehas his ſon, which was given him in mount Ephraim.

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19 *And Joſhua ſaid unto the people, Ye cannot ſerve the Lord.*] You are by nature ſo prone to idolatry, that you will not be able to perſevere ſtedfaſtly in this reſolution, unleſs you conſtantly contemplate on the power, mercy, and goodneſs of the God of Jacob; and this he was perſuaded they would not do.

For he is an holy God: he is a jealous God.] He has no equal, and will endure no rival: conſequently your worſhip of him muſt be pure and holy.

23 *Now therefore put away—the ſtrange gods which are among you*] This is a ſufficient evidence that Joſhua was divinely inſpired; for he ſaw the ſecret affection they had to idols. There was no idle worſhipped publickly; but he knew that they had gods which they worſhipped ſecretly in their cloſets.

25 *So Joſhua made a covenant with the people*] That is, he renewed the ſolemn engagement they had before entered into in the time of Moſes.

26 *He took a great ſtone, and ſet it up there under an oak, that was by the ſanctuary.*] Commentators have been greatly puzzled at the word here rendered *by the ſanctuary.* The ark was not preſent; and if it had, the oak could not grow in the ark: but it might grow in or upon mount Gerizim, in or upon the *holy place* or mountain (*in ſanctuario, in loco ſancto*); and there Joſhua might, with great propriety, take ſome large ſtone and ſet it up as a witneſs; at the ſame time making this ſtriking remark—that *the ſtone had heard all the words of the Lord;* i. e. all the words of the covenant between God and them; and would remain a witneſs to declare to all poſterity the engagements that lay upon them. *Kennicot.*

27 *This ſtone ſhall be witneſs unto us; for it hath heard all the words of the Lord*] That is, all the words of the covenant between God and them; which being renewed before that ſtone, it is ſaid, by an elegant figure, to have heard what was ſpoken, becauſe it would remain to teſtify and declare to all poſterity the engagements that lay upon them.

29 *Joſhua the ſon of Nun, the ſervant of the Lord, died.*] The wiſe ſon of Sirach gives us a long commendation of Joſhua, Eccleſ. xlvi 1, &c. But Joſephus is more conciſe in his character of this great man, where he tells us, "That he was a man of political prudence, and "endued alſo with a ſingular felicity of popular eloquence in expreſ-"ſing his thoughts; brave and indefatigable in war, and equally juſt "and dexterous in peace; and, in ſhort, that he was qualified for "all great purpoſes"

32 *And the bones of Joſeph, which the children of Iſrael brought up out of Egypt, buried they in Shechem*] This, perhaps, was one occaſion for gathering this great aſſembly together, that they might the more ſolemnly depoſit the bones of that eminent perſon in the portion of land which his father Jacob had given him. Gen. xlviii. 22. and which they thought more proper than the cave of Macpelah. It appears, that the bodies of the reſt of the ſons of Jacob, from whom the twelve tribes deſcended, were alſo brought into Canaan to be interred, as Joſephus relates from an ancient tradition, and St Stephen confirms, Acts vii. 16. And it is natural to think, that though Joſeph excelled them all in dignity, and gave this ſpecial charge concerning his body, yet that every tribe had as great a regard for their progenitor, and would be inclined to do the ſame for their fathers, as Joſeph's deſcendants did for him.

Joſhua is generally ſuppoſed to be the author of this book; and it is expreſly ſaid, in the 26th verſe of this chapter, that *he wrote theſe things.* The ſon of Sirach tells us, he was ſucceſſor to Moſes in the prophetic miniſtry, Eccleſ. xlvi 1; and both the church and ſynagogue have all along looked upon the book as canonical. It is indeed evident, that he did not write the five laſt verſes, which were added by ſome ſacred penman, probably Samuel; but is no objection againſt his writing the reſt of the book, which has been imputed to him by the united ſuffrages of all antiquity.

THE BOOK OF
JUDGES.

The ARGUMENT.

This book is called Shophetim, *or* Judges, *becauſe it relates to the ſtate of the* Iſraelites *under the adminiſtration of many illuſtrious perſons, raiſed by* God *upon ſpecial occaſions, after the death of* Joſhua, *till the time of making a king. They were to judge, that is, to be both the civil and military governors of the people. In the time of this peculiar polity there were many notable occurrences, which are here faithfully recorded. It informs us of the groſs impiety of a new generation, which came up after the death of* Joſhua, *and gives us a ſhort view of the diſpenſations of heaven towards this people; ſometimes relieving and delivering them, and at other times ſeverely chaſtiſing them by the hands of their enemies.*

This book is generally divided into two parts; the one containing the hiſtory of the judges from Othniel *to* Sampſon, *which ends with the ſixteenth chapter: The other containing ſeveral memorable actions, performed in or about the time of the judges, from the ſeventeenth chapter to the end of the book. Chronologers are not agreed with regard to the number of years comprehended in this hiſtory; ſome making it to be three, ſome four hundred years; and others increaſing even the laſt account, by ſuppoſing ſeveral anarchies whoſe continuance is not recorded in hiſtory.*

The author of this book is abſolutely unknown: Some aſcribe it to Samuel, *ſome to* Hezekiah, *and others to* Ezra. *Some conceive that every judge wrote his own memoirs, which were collected by* Samuel *or* Ezra. *It is thought to have been compoſed under the monarchial government of the* Jews. *This is probable, becauſe the author remarks, that the things he relates happened when* there was no king in Iſrael; *which he would hardly have obſerved, had he wrote before the eſtabliſhment of kingly government.*

CHAP. I.

1 *The acts of Judah and Simeon.* 4 *Adoni-bezek juſtly requited.* 8 *Jeruſalem,* 12 *and Hebron taken.*

NOW after the death of Joſhua, it came to paſs, that the children of Iſrael aſked the Lord ſaying, Who ſhall go up for us againſt the Canaanites firſt to fight againſt them?

2 And the Lord ſaid, Judah ſhall go up: behold, I have delivered the land into his hand.

3 And Judah ſaid unto Simeon his brother, Come up with me into my lot, that we may fight againſt the Cannaanites, and I likewiſe will go with thee into thy lot. So Simeon went with him.

4 And Judah went up, and the Lord delivered the Canaanites, and the Perizzites into their hand: and they ſlew of them in Bezek ten thouſand men

5 And

Commentary and Notes on Chapter I.

1 *Now after the death of Joſhua.*] As we read of no perſon being appointed by Joſhua to ſucced him in the government, it is probable that every tribe was ruled by their own elders, who were their commanders in the wars they made with the Cannaanites; which government laſted about thirty years.

Who ſhall go up for us againſt the Cannanites firſt to fight againſt them?] Several of the Canaanitiſh kings remaining ſtill unconquered, and the Iſraelites increaſing to ſuch a number as to be able to people more of the country than they at preſent poſſeſſed, they determined to drive out the Canaanites; and, in order to this, aſked of God which of the tribes ſhould begin the war.

2 *And the Lord ſaid, Judah*] That is, the tribe of Judah, who were both very populous and very valiant.

Shall go up] That is, he ſhall attack the mountainous country, which was in the lot of his inheritance; according to the prophecy of Jacob, who, after comparing Judah to a lion's whelp, adds *from the prey, my ſon, thou art gone up.* Gen. xlix. 8.

Behold, I have delivered the land into his hand] That is, all the land belonging to his lot. Hence it ſeems plain, that the anſwer by Urim and Thummim was delivered by a voice.

4 *And they ſlew of them in Bezek ten thouſand men*] The city of Bezek is ſuppoſed to have been ſituated near Bethlehem.

5 And they found Adoni-bezek in Bezek: and they fought againſt him, and they ſlew the Canaanites and the Perizzites.

6 But Adoni-bezek fled, and they purſued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek ſaid, Threeſcore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, ſo God hath requited me. And they brought him to Jeruſalem and there he died.

8 (Now the children of Judah had fought againſt Jeruſalem, and had taken it, and ſmitten it with the edge of the ſword, and ſet the city on fire.)

9 ¶ And afterward the children of Judah went down to fight againſt the Canaanites that dwelt in the mountain, and in the ſouth and in the valley.

10 And Judah went againſt the Canaanites that dwelt in Hebron, (now the name of Hebron before *was* Kirjath-arba) and they ſlew Sheſhai, and Ahiman, and Talmai.

11 And from thence he went againſt the inhabitants of Debir: (and the name of Debir before *was* Kirjath-ſepher.)

12 And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

13 And Othniel the ſon of Kenaz Caleb's younger brother took it: and he gave him Achſah his daughter to wife.

14 And it came to paſs when ſhe came *to him*, that ſhe moved him to aſk of her father a field: and ſhe lighted from off her aſs; and Caleb ſaid unto her, What wilt thou?

15 And ſhe ſaid unto him, Give me a bleſſing: for thou haſt given me a ſouth-land; give me alſo ſprings of water. And Caleb gave her the upper ſprings and the nether ſprings.

16 And the children of the Kenite, Moſes' father-in-law, went up out of the city of palm-trees, with the children of Judah, into the wilderneſs of Judah, which *lieth* in the ſouth of Arad; and they went and dwelt among the people.

17 And Judah went with Simeon his brother: and they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it. And the name of the city was called Hormah.

18 Alſo Judah took Gaza with the coaſt thereof, and Aſkelon with the coaſt thereof, and Ekron with the coaſt thereof.

19 And the Lord was with Judah, and he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, becauſe they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moſes ſaid: and he expelled thence the three ſons of Anak.

21 And the children of Benjamin did not drive out the Jebuſites that inhabited Jeruſalem; but the Jebuſites dwell with the children of Benjamin in Jeruſalem unto this day.

22 And the houſe of Joſeph, they alſo went up againſt Beth-el: and the Lord *was* with them.

23 And the houſe of Joſeph ſent to deſcry Beth-el. Now the name of the city before *was* Luz.

24 And

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5 *And they found Adoni bezek in Bezek,*] He was king or lord of that place, as his name imports. He ſeems to have fled thither, after having loſt the battle which was fought in the Neighbourhood of the city.

And they fought againſt him] Took the city wherein he hoped to have defended himſelf, and ſaved the remainder of his army, which eſcaped thither, after being defeated by the army of Judah and Simeon.

6 *But Adoni-bezek fled, and they purſued after him, and caught him.*] When he found that the city muſt be taken, he eſcaped, and fled, in all probability, towards the impregnable citadel of the Jebuſites on mount Zion; but was purſued and taken.

And cut off his thumbs and his great toes.] That he might be rendered incapable of making war for the future; being unable to handle arms from the loſs of his thumbs, and to run ſwiftly from that of his great toes. For it muſt be remembered, that, in thoſe early ages, it was one of the noble qualities of a warrior to run ſwiftly.

7 *As I have done, ſo God hath requited me.*] He acknowledges the juſtice of his puniſhment, having often inflicted the ſame on others. Some, from this ingenious acknowledgment, think he was a penitent, and a convert to the true religion; becauſe he here ſpeaks of God in the ſingular number, which the heathens never did, as they worſhipped a multiplicity of gods. But be this as it may, his pride and arrogance were greatly humbled by this puniſhment, which he was convinced proceeded from a Being ſuperior to man, as it was the very ſame he had afflicted on others, though he knew the Iſraelites were totally ignorant of it.

And they brought him to Jeruſalem, and there he died.] Jeruſalem appears from hence, and what is ſaid in the next verſe, to have been in the poſſeſſion of the children of Judah. But the ſtrong fortreſs on mount Sion was poſſeſſed by the Jebuſites, who kept poſſeſſion of it till the days of David. Adoni-bezek was brought to the ſiege of Jeruſalem, where he died, after having lived ſome time, perhaps to perfect his repentance.

10 *And Judah went up againſt the Canaanites that dwelt in Hebron.*] This ſhews that the old inhabitants were returned to this place, after it had been taken by Joſhua.

And they ſlew Sheſhai, and Ahiman, and Talmai.] Theſe were the three ſons of Anak, whom Caleb is ſaid, Joſh. Chap. xv. 14, to have driven from thence. But we hence learn, that he did not conquer it till after the death of Joſhua; and that tho' the three ſons of Anak were obliged to retire, yet they returned again to their old habitations.

11 *And from thence he went againſt the inhabitants of Debir.*] This was another city that had before been taken by Joſhua in the beginning of the war; but while his army was employed at a diſtance, in reducing the other parts of the country, the Canaanites returned, and again took poſſeſſion of the city; nor were they expelled till after the death of Joſhua, when Caleb, in whoſe inheritance it was, made himſelf maſter of it, and again diſpoſſeſſed the Canaanites.

12 *And Caleb ſaid, He that ſmiteth Kirjath-ſepher,* &c.] The ſubſtance of this and the following verſes are inſerted in the book of Joſhua, chap. xv. 16 &c. where the portion of Judah being deſcribed, particular mention is made of the inheritance of Caleb, and how he diſpoſed of it; which relation ſeems to have been taken out of this book, and inſerted there by ſome ſacred writer, who reviſed them, probably by Ezra, for the fuller illuſtation of all that belonged to that tribe, whether by lot or peculiar donation, before the diviſion of the land; for it is ſufficiently evident, that the deſcription of Judah's lot is entirely coherent, if all between the twelfth and twentieth verſes had been omitted. And it is abundantly plain, from the whole narration inſerted here, that theſe tranſactions did not happen till after the death of Joſhua.

16 *And the children of the Kenite, Moſes father-in-law*] It muſt be remembered, that Moſes invited Hobab the ſon of Jethro (Numb. x. 29.) to accompany him into the land of Canaan; and from hence it ſeems very probable, that he accepted the invitation.

Went up out of the city of palm-trees, with the children of Judah.] They ſeem to have contracted a particular friendſhip with this tribe; ſince they left their former habitation in the plains of Jericho, here called the city of the palm-trees, which was one of the moſt fertile and delightful ſpots in all Canaan, to ſettle among the families of their favourite tribe. Some indeed are of opinion, that they were induced to change their ſituation from their great love of ſolitude and retirement.

19 *But could not drive out,* &c.] The Lord was with Judah in giving him poſſeſſion of the mountainous country, which was what he had promiſed to Moſes, and which promiſe he had afterwards renewed to Joſhua, Joſh. i. 5, 6. But when they were poſſeſſed of their allotted portions, it is probable he ſuſpended his miraculous operations, and let the Canaanites dwell among them, that they might not be too ſecure and inſolent in their proſperity; but be kept in a continual ſtate of care and vigilance, as knowing that if they grew remiſs, their enemies would immediately attempt the recovery of their former poſſeſſions: and that this was God's purpoſe, is plain from the 12th and 13th verſes of the 23d of Joſhua.—Dr. Waterland thinks it ſhould be rendered, *He proceeded not to drive out,* &c.

Scrip. Vind.

24 And the ſpies ſaw a man come forth out of the city, and they ſaid unto him, Shew us, we pray thee, the entrance into the city, and we will ſhew thee mercy.

25 And when he ſhewed them the entrance into the city, they ſmote the city with the edge of the ſword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 Neither did Manaſſeh drive out *the inhabitants of* Beth-ſhean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to paſs when Iſrael was ſtrong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 Neither did Aſher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob:

32 But the Aſherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 Neither did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheleſs, the inhabitants of Beth-ſhemeſh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not ſuffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the houſe of Joſeph prevailed, ſo that they became tributaries.

36 And the coaſt of the Amorites *was* from the going up to Akrabbim, from the rock, and upward.

CHAP. II.

1 *An Angel rebuketh the people at Bochim.* 6 *The wickedneſs of the new generation after Joſhua.*

AND an angel of the Lord came up from Gilgal to Bochim, and ſaid, I made you to go up out of Egypt, and have brought you unto the land which I ſware unto your fathers; and I ſaid, I will never break my covenant with you.

2 And ye ſhall make no league with the inhabitants of this land, you ſhall throw down their altars: but ye have not obeyed my voice; why have ye done this?

3 Wherefore I alſo ſaid, I will not drive them out from before you: but they ſhall be *as thorns* in your ſides, and their gods ſhall be a ſnare unto you.

4 And it came to paſs when the angel of the Lord ſpake theſe words unto all the children of Iſrael, that the people lift up their voice and wept.

5 And they called the name of that place Bochim: and they ſacrificed there unto the Lord.

6 ¶ And when Joſhua had let the people go, the children of Iſrael went every man unto his inheritance to poſſeſs the land.

7 And the people ſerved the Lord all the days of Joſhua, and all the days of the elders that outlived Joſhua, who had ſeen all the great works of the Lord that he did for Iſrael.

8 And Joſhua the ſon of Nun, the ſervant of the Lord died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north ſide of the hill Gaaſh.

10 And

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24 *Shew us, we pray thee, the entrance into the city*] That is, ſhew us the weakeſt part of the city, or where it may be attacked with the greateſt advantage; for they had no reaſon to enquire the way to the gate. that being common and plain enough to be found without any difficulty.

26 *And the man went into the land of the Hittites.*] Probably a colony of that people ſettled in Syria or Arabia.

36 *And the coaſt of the Amorites was from the going up to Akrabbim, from the rock, and upward.*] Hence we ſee, that the Iſraelites ſuffered a great number of the old inhabitants to continue in Canaan; and it is remarkable, that ſome of them remained there 'till after our Saviour's time; for we find mention of the *Gergaſens*, Mat. viii. 28.

Commentary and Notes on Chapter II.

1 *And the angel of the Lord came up from Gilgal to Bochim*, &c.] Bochim was not the name of the place, but given it on this occaſion; probably it was Shiloh; for that was the only place were the Iſraelites then aſſembled. The Jews are generally of opinion, that by this *angel* we are to underſtand a prophet, who was ſent by God as a *meſſenger*, which the word often imports: and this meſſenger they commonly ſuppoſe to have been Phineas, whow as imployed upon this errand. But I can ſee no reaſon for departing from the uſual ſignification of the word, eſpecially when there is no abſurdity in it, and the ſenſe of the context ſeems to require our retaining it. Nay, there is ſufficient reaſon to ſay, that the perſon who here reproves the Iſraelites was ſomething more than a created angel; for who but God can ſpeak in this ſtile, *I made you to go out of Egypt?* No prophet, nor any created angel, would have ventured to have uſed ſo bold an expreſſion: and therefore chriſtian interpreters have ſufficient reaſon to conclude, that it was the *ſon of God*, who is frequently ſtiled in ſcripture *the angel of the covenant*. And ſurely it was now fit for him to appear as coming from Gilgal, to put them in mind of his illuſtrious appearance near that place once before, of the aſſurance he then gave them of his preſence and protection in the conqueſt of the land, and of the ſolemn covenant he made with them by the renewing of circumciſion. The angel's *coming up from Gilgal* is therefore mentioned as a very pertinent circumſtance, to upbraid the Iſraelites with their baſe ingratitude to God, and with their ſloth in not endeavouring to expel the Canaanites.

5 *And they called the name of that place Bochim.*] That is, *weepers*, becauſe of the doleful lamentations the people then made; ſome, probably, from reflecting on their ſins; and others from the dangers that threatened them.

7 *And when Joſhua had let the people go,*] That is, at the time he diſmiſſed them, after caſting lots, and dividing the land among them.

The children of Iſrael went every man unto his inheritance to poſſeſs the land.] The author here takes occaſion to repeat this particular from the book of Joſhua, to ſhew how this apoſtacy began, and to what it owed its origin: for though they went to their poſſeſſions well diſpoſed, yet their love of the world in general, and of their own private advantage in particular, ſo engroſſed their attention, that they forgot the public good, and took very little care of their religion.

10 And alſo all that generation were gathered unto their fathers: and there aroſe another generation after them, which knew not the Lord, nor yet the works which he had done for Iſrael.

11 ¶ And the children of Iſrael did evil in the ſight of the Lord, and ſerved Baalim:

12 And they forſook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themſelves unto them, and provoked the Lord to anger.

13 And they forſook the Lord, and ſerved Baal and Aſhtaroth.

14 ¶ And the anger of the Lord was hot againſt Iſrael, and he delivered them into the hands of the ſpoilers that ſpoiled them, and he ſold them into the hands of their enemies round about, ſo that they could not any longer ſtand before their enemies.

15 Whitherſoever they went out, the hand of the Lord was againſt them for evil, as the Lord had ſaid, and as the Lord had ſworn unto them: and they were greatly diſtreſſed.

16 ¶ Nevertheleſs, the Lord raiſed up judges, which delivered them out of the hand of thoſe that ſpoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themſelves unto them: they turned quickly out of the way, which their fathers walked in, obeying the commandments of the Lord; *but* they did not ſo.

18 And when the Lord raiſed them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies, all the days of the judge: (for it repented the Lord, becauſe of their groanings by reaſon of them that oppreſſed them, and vexed them)

19 And it came to paſs when the judge was dead, *that* they returned, and corrupted *themſelves* more than their fathers, in following other gods to ſerve them, and to bow down unto them: they ceaſed not from their own doings, nor from their ſtubborn way.

20 ¶ And the anger of the Lord was hot againſt Iſrael; and he ſaid, Becauſe that this people hath tranſgreſſed my covenant which I commanded their fathers, and have not hearkened unto my voice:

21 I alſo will not henceforth drive out any from before them, of the nations which Joſhua left when he died:

22 That through them I may prove Iſrael, whether they will keep the way of the Lord to walk therein, as their fathers did keep *it*, or not.

23 Therefore the Lord left thoſe nations, without driving them out haſtily, neither delivered he them into the hand of Joſhua.

CHAP. III.

1 *The nations left to prove Iſrael.* 5 *By communion with them they commit idolatry.* 8 *Of Othniel,* 12 *Ehud,* 31 *Shamgar.*

NOW theſe *are* the nations which the Lord left to prove Iſrael by them (*even* as many *of Iſrael*, as had not known all the wars of Canaan;

2 Only that the generations of the children of Iſrael might know to teach them war, at leaſt ſuch as before knew nothing thereof;)

3 *Namely*, five lords of the Philiſtines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from monnt Baal-hermon unto the entering-in of Hamath.

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10 *All that generation were gathered unto their fathers.*] By *that generation* muſt be underſtood not only thoſe who had ſeen the mighty works of God in Egypt, the Read-ſea, and the wilderneſs; but alſo thoſe who had ſeen the waters of Jordan dried up, the walls of Jericho fall down, the ſun ſtand ſtill at the word of Joſhua, and their enemies deſtroyed by the miraculous hail ſtorm. For theſe aſtoniſhing works had made ſo deep an impreſſion on their hearts, that moſt of them continued in the ſervice of God till death put a period to their exiſtence here, and taught others to be obedient to the *mighty God of Jacob*.

And there aroſe another generation after them, which kenw not the Lord.] But the next generation regarded not the Lord, nor obſerved the precepts of his holy religion: their whole ſtudy was how to ſettle themſelves in their poſſeſſions, by making peace with the Canaanites, whom they ought to have driven out.

11 *And the children of Iſrael did evil in the ſight of the Lord.*] By this forgetfulneſs of God and his works, added to the familiarity they had contracted with the people of Canaan, they ſoon learnt the manners and cuſtoms of that people; and, not fearing the dreadful ſentence pronounced by God againſt evil doers, they openly practiſed the vices for which the Canaanites had been long infamous.

And ſerved Baalim.] The gods of the nations whoſe lands they poſſeſſed, and who were called by this general name, which ſignifies *lords*; for it muſt be remembered, that the heathens worſhipped a multiplicity of gods. Thus they forſook *the rock of their ſalvation*, who *had wrought ſuch ſigns in Egypt, and wonders in the field of Zoan*. It is not eaſy to account for this apoſtacy of the Iſraelites: they muſt ſurely be convinced that the gods of Canaan had no power to aſſiſt their votaries, ſince they had been obliged to abandon the moſt fertile and charming parts of their country. Perhaps it was the unuſual rites and ceremonies preſcribed by Moſes, and the ſeveral laws given by that great legiſlator, which rendered them ſo very unlike to the ancient inhabitants of theſe countries, that they entertained an implacable hatred to them; and the Jews being deſirous of their friendſhip, followed their religious rites and ceremonies, as the only way of conciliating their affections.

13 *And they forſook the Lord, and ſerved Baal and Aſhtaroth.*] They eſpecially worſhipped the ſun and moon; the former ſignifying the glorious luminary of the day, and the latter the ſilver regent of the night: though ſome by *Aſhtaroth* underſtand Venus, which, they think, was worſhipped in Canaan.

14 *And he ſold them into the hands of their enemies round about.*] Who, after ſtripping them of their goods and cattle, carried away their perſons, and ſold them for ſlaves. This was a juſt puniſhment upon this perverſe and ſtiff-necked people: God hath long ſince declared, that if they ſerved the gods of the people that were round about them, they ſhould be ſlaves to thoſe nations whoſe gods they worſhipped.

16 *Nevertheleſs, the Lord raiſed up judges,* &c.] That is extraordinary rulers and governors, who led their armies to battle againſt their enemies, *and delivered them out of the hands of thoſe that ſpoiled them.*

17 *They turned quickly out of the way*] That is, as ſoon as the judge was dead, who had wrought the deliverance for them, they turned again to their idolatrous courſes.

Commentary and Notes on Chapter III.

1 *Now theſe are the nations which the Lord left to prove Iſrael.*] Theſe nations were left unſubdued, to prove whether the Iſraelites would continue to worſhip and ſerve the true God, who had done ſuch amazing things for their fathers; or revolt from him, and ſerve other gods, which *they nor their fathers knew.*

Even as many of Iſrael as had not known all the wars of Canaan.] Such as were born ſince the war was ended, and therefore had ſeen none of the wonderful works of God in the conqueſt of the land

2 *Only that the generations of the children of Iſrael might know to teach them war.*] This is another reaſon why ſome of the ancient inhabitants were ſuffered to remain; and this was indeed ſufficient, had there been no other: for this kept the Iſraelites from growing ſluggiſh and careleſs, having powerful enemies ſurrounding them, to awaken and exerciſe their courage, and make them careful to keep up a martial diſcipline among them: and, at the ſame time, be induced to have frequent recourſe to God for his favour and aſſiſtance, by whoſe power alone their fathers had reduced them.

4 And they were to prove Iſrael by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moſes.

5 ¶ And the children of Iſrael dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites.

6 And they took their daughters to be their wives, and gave their daughters to their ſons, and ſerved their gods.

7 And the children of Iſrael did evil in the ſight of the Lord, and forgat the Lord their God, and ſerved Baalim, and the groves.

8 ¶ Therefore the anger of the Lord was hot againſt Iſrael, and he ſold them into the hand of Cuſhan-riſhathaim king of Meſopotamia: and the children of Iſrael ſerved Cuſhan-riſhathaim eight years.

9 And when the children of Iſrael cried unto the Lord, the Lord raiſed up a deliverer to the children of Iſrael, who delivered them, *even* Othniel the ſon of Kenaz, Caleb's younger brother.

10 And the ſpirit of the Lord came upon him, and he judged Iſrael, and went out to war: and the Lord delivered Cuſhan-riſhathaim king of Meſopotamia into his hand: and his hand prevailed againſt Cuſhan-riſhathaim.

11 And the land had reſt forty years. And Othniel the ſon of Kenaz died.

12 ¶ And the children of Iſrael did evil again in the ſight of the Lord: and the Lord ſtrengthened Eglon king of Moab againſt Iſrael, becauſe they had done evil in the ſight of the Lord.

13 And he gathered unto him the children of Ammon and Amalek, and went and ſmote Iſrael, and poſſeſſed the city of palm-trees.

14 So the children of Iſrael ſerved Eglon the king of Moab eighteen years.

15 But when the children of Iſrael cried unto the Lord, the Lord raiſed them up a deliverer, Ehud the ſon of Gera a Benjamite, a man left-handed: and by him the children of Iſrael ſent a preſent unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the preſent unto Eglon king of Moab. And Eglon *was* a very fat man.

18 And when he had made an end to offer the preſent, he ſent away the people that bare the preſent.

19 But he himſelf turned again from the quarries that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee, O king: who ſaid, Keep ſilence. And all that ſtood by him went out from him.

20 And Ehud came unto him; and he was ſitting in a ſummer-parlour, which he had for himſelf alone. And Ehud ſaid, I have a meſſage from God unto thee. And he aroſe out of *his* ſeat.

21 And Ehud put forth his left-hand, and took the dagger from his right thigh, and thruſt it into his belly.

22 And the haft alſo went in after the blade: and the fat cloſed upon the blade, ſo that he could not draw the dagger out of his belly; and the dirt came out.

23 Then Ehud went forth through the porch, and ſhut the doors of the parlour upon him, and locked them.

24 When

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6 *And they took their daughters to be their wives, and gave their daughters to their ſons.*] Which was not only a direct violation of the law of God, but an higher breach of their covenant with him than the mere making of leagues with them.

And ſerved their gods.] As Moſes long ſince foretold would be the caſe, if they contracted marriages with them.

7 *And they forgat the Lord their God.*] They grew in time ſo very wicked, that they not only worſhipped other gods together with the Lord, but entirely forgot him, and worſhipped them alone.

And ſerved Baalim and the groves.] Some underſtand the word *groves* literally for the trees themſelves, which compoſed thoſe ſhady places where the ancients worſhipped their gods; trees being accounted ſacred things by the heathens, who conſecrated them to this or that deity; and decorated them with ribbands, adorned them with lights, and ſuſpended on them the ſpoil of their enemies. But the learned Mr. Selden is of opinion, that by *groves* we are to underſtand the images of their deities placed in the groves; and thinks that there were ſeveral goddeſſes, under the name of Aſhtaroth, worſhipped in them. And indeed it is evident, that theſe deities, whatever they might be, were different from Baalim; for the prophets of Baal, and the prophets of the groves, were diſtinct perſons, as we read 1 Kings xviii. 19.

8 *And he ſold them into the hands of Cuſhan-riſhathaim king of Meſopotamia.*] This country lay between the river Euphrates and the Tigris; ſo that the firſt enemy that oppoſed them were the Syrians, who, either out of hatred to the Iſraelites, or a deſire of enlarging their dominions, paſſed the Euphrates, and invaded the deſcendants of Jacob.

9 *And the children of Iſrael cried unto the Lord.*] That is, they forſook their idolatrous worſhip, and returned to that of the Lord their God, earneſtly begging pardon for their tranſgreſſions, and imploring his aſſiſtance with fervent prayers, that they might be delivered from this cruel ſervitude, as Jacob their anceſtor was from the bondage of Laban the Syrian.

10 *And the ſpirit of the Lord came upon him.*] That is, he had an extraordinary motion from God to take upon him the government of the people; which none dared to do, unleſs appointed by God himſelf, who was their king. Joſephus is of opinion that God appeared to them, or revealed his will to them in ſome other manner; ſo that they were ſure they acted by his authority. The Chaldee paraphraſt ſeems to favour this opinion, who terms this call a *ſpirit of prophecy.* Doubtleſs they had not only an inward incitement to undertake the deliverance of God's people, but were at the ſame time, endowed with extraordinary courage and conduct, and probably with a ſingular gift of divine eloquence, to perſuade the people to forſake their idolatry, and vindicate their liberty.

12 *And the Lord ſtrengthened Eglon king of Moab againſt Iſrael, &c.*] The next enemy who oppreſſed the children of Iſrael were the Moabites; for, ſince they worſhipped the gods of the people *round about them,* it was fit they ſhould be puniſhed by thoſe very people.

13 *And poſſeſſed themſelves of the city of palm-trees.*] That is, of Jericho; for though Joſhua had deſtroyed the town, yet it is probable fortifications were erected on the ſpot where it ſtood, that they might the better keep that fertile country in ſubjection, and cut off the communication of the Iſraelites on this ſide Jordan with their brethren on the other.

15 *A man left-handed.*] The word that anſwers this expreſſion in the Septuagint ſignifies, *a man who uſed both his hands as right hands.*

19 *The quarries that were in Gilgal.*] Some, by the word *quarries,* underſtand a place where they digged ſtones; others, the ſtones which Joſhua placed in Gilgal. But the Septuagint and Vulgate render it *graven images,* which is indeed the meaning of the word *Peſil* in ſeveral places of ſcripture. Perhaps the Moabites might erect their idols here rather than in any other place, becauſe it had been formerly famous for the preſence of God; and probably it was this affront offered by the Moabites to Jehovah, that inſpired Ehud with the reſolution of revenging the affront, and delivering his people from the ſlavery under which they had long groaned.

20 *And Ehud ſaid, I have a meſſage from God to thee, and he aroſe out of his ſeat.*] He roſe from his ſeat in reverence to God, whoſe words he ſuppoſed he was going to hear: a remarkable inſtance of the veneration men anciently paid to any thing relating to God, and a reproach to thoſe who now behave themſelves irreverently, even in his worſhip and ſervice.

22 *And the dirt came out.*] The Syriac and Arabic verſions ſay, *And he went out haſtily.* It is not probable that Ehud would have ſtaid ſo long to have ſeen, or that the hiſtorian would have recorded ſuch a circumſtance, as the dung's coming out of the wound. *Pilkington's remarks.*

23 *Then Ehud went forth through the porch.*] The original word which we render *porch,* is *miſredona;* but its true meaning is very uncertain. Some take it for the guard-chamber, or place where the king's ſervants ſat; through which he paſſed boldly, that he might give no ſuſpicion, or, as Kimchi explains it, the place where the people ſat who waited for judgment.

24 When he was gone out, his ſervants came: and when they ſaw that, behold, the doors of the parlour *were* locked, they ſaid, Surely he covereth his feet in his ſummer-chamber.

25 And they tarried till they were aſhamed: and behold he opened not the doors of the parlour, therefore they took a key, and opened *them*: and behold, their lord *was* fallen down dead on the earth.

26 And Ehud eſcaped while they tarried: and paſſed beyond the quarries and eſcaped unto Seirath.

27 And it came to paſs when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Iſrael went down with him from the mount, and he before them.

28 And he ſaid unto them, Follow after me: for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and ſuffered not a man to paſs over.

29 ¶ And they ſlew of Moab at that time about ten thouſand men, all luſty, and all men of valour; and there eſcaped not a man.

30 So Moab was ſubdued that day under the hand of Iſrael: and the land had reſt fourſcore years.

31 ¶ And after him was Shamgar the ſon of Anath, which ſlew of the Philiſtines ſix hundred men with an ox-goad, and he alſo delivered Iſrael.

CHAP. IV.

1 *Deborah and Barak deliver Iſrael from Jabin and Siſera.* 18 *Jael killeth Siſera.*

AND the children of Iſrael again did evil in the ſight of the Lord, when Ehud was dead.

2 And the Lord ſold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whoſe hoſt *was* Siſera which dwelt in Haroſheth of the Gentiles.

3 And the children of Iſrael cried unto the Lord: for he had nine hundred chariots of iron: and twenty years he mightily oppreſſed the children of Iſrael.

4 ¶ And Deborah a propheteſs, the wife of Lapidoth, ſhe judged Iſrael at that time.

5 And ſhe dwelt under the palm-tree of Deborah, between Ramah and Beth-el, in mount Ephraim: and the children of Iſrael came up to her for judgment.

6 And ſhe ſent and called Barak the ſon of Abinoam, out of Kedeſh-naphtali, and ſaid unto him, Hath not the Lord God of Iſrael commanded, *ſaying*, Go and draw toward mount Tabor, and take with thee ten thouſand men of the children of Naphtali, and of the children of Zebulun?

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24 *Surely he covereth his feet.*] The moſt probable ſenſe of this paſſage is, that he had retired to ſleep, as was uſed in thoſe hot countries, 1 Sam. xxiv. 3,

26 *And Ehud eſcaped while they tarried.*] They waited ſo long, thinking their lord was fallen aſleep, that Ehud had time ſufficient to eſcape. This exploit of Ehud had been murder, if he had not had a divine mandate for doing it; and therefore none can now pretend to ſuch authority, without blaſpheming God, as the author of ſin.

28 *The Lord hath delivered your enemies the Moabites into your hand.*] He was aſſured that God, who had aſſiſted him to perform his enterprize, whereby the Moabites were deprived of their head, would accompliſh what he had begun, and give them a perfect deliverance. But it was not enough that he was himſelf ſatisfied of this: it was neceſſary to inſpire the people with the ſame ſentiments; for he well knew that this would give them ſuch courage and reſolution as could not be withſtood.

30 *So Moab was ſubdued that day under the hand of Iſrael.*] We are not to underſtand here, that the Iſraelites ſubdued the country of Moab; but that they freed themſelves from the yoke they had laid upon them, and ſerved them no longer.

31 *And after him was Shamgar, the ſon of Anath.*] Of what tribe this perſon was, and how long he judged Iſrael, is uncertain. But as he ſucceeded Ehud, it probably happened in ſome time of the fourſcore years above-mentioned: and perhaps it was not long before Jabin oppreſſed Iſrael in the northern parts.

Which ſlew of the Philiſtines ſix hundred men with an ox-goad.] The goads uſed in this country were of an extraordinary ſize. Mr. Maundrel tells us, that he meaſured ſeveral, and found them about eight feet long, and, at the larger end, ſix inches in circumference. "They were, adds he, armed at the leſſer end with a ſharp prickle "for driving the oxen, and at the other end with a ſmall ſpade or "paddle of iron, ſtrong and maſſy, for cleanſing the plough from "the clay that encumbers it." Hence we ſee, that the goad uſed by Shamgar, which was doubtleſs of this kind, was far from being an improper inſtrument, as many through ignorance have repreſented it.

And he alſo delivered Iſrael.] Hence it ſufficiently appears that he was a judge, though ſome authors, both ancient and modern, have queſtioned it.

Commentary and Notes on Chapter IV.

2 *Jabin king of Canaan, that reigned in Hazor.*] Jabin was probably a general name of all the kings of this country, like that of Pharoah among the Egyptians; for the king of Hazor whom Joſhua ſlew, and deſtroyed his city, was called by the ſame name, Joſ. xi. i. 10; xii. 9.

3 *And the children of Iſrael cried unto the Lord; for he had nine hundred chariots of iron.*] His power was ſo great that the Iſraelites had no hopes of recovering their liberty, but by the help of the Lord.

And twenty years he mightily oppreſſed the children of Iſrael.] Their frequent revolts from God had increaſed his anger, and therefore he puniſhed them the more ſeverely. The Canaanites were the old inhabitants of the land, and hated the Iſraelites for the injury they had done their anceſtors; and therefore exerciſed the moſt cruel oppreſſions on them.

4 *And Deborah a propheteſs, the wife of Lapidoth, ſhe judged Iſrael at that time.*] The words prophet and propheteſs are of very ambiguous ſignification in the Old Teſtament: ſometimes they denote perſons extraordinarily inſpired by God, and endued with the power of working miracles, and foretelling things to come; and ſometimes perſons endued with ſpecial, though not miraculous gifts or graces, for the beter underſtanding and explaining the word of God; and of this ſort were the ſons of the prophets, or ſuch as were brought up in the ſchools of the prophets. As therefore we read of no miraculous action that Deborah did, ſhe was, perhaps, only a woman of eminent holineſs, prudence and knowledge of the holy ſcriptures, by which ſhe was ſingularly qualified to *judge the people;* that is, to determine cauſes and controverſies among them, according to the laws of God. Her name, in Hebrew, ſignifies a *bee.*

5 *And ſhe dwelt under the palm-tree of Deborah.*] Or, as the Septuagint and Vulgate underſtand it, *ſhe ſat under the palm-tree* when ſhe adminiſtered judgement, and thence the tree was called by her name.

6 *Go, and draw toward mount Tabor.*] This is a very remarkable mountain in Galilee, not far from Kadiſh, in the tribe of Zebulun, and in the confines of Iſſachar and Naphtali. It ſtands in the middle of a large champaign country, called the valley of Jezreel. Joſephus tells us, that the height of this mountain is thirty ſtadia, and that on the top of it there is a beautiful plain of twenty ſtadia, in circumference. Whence it appears, how commodious a place this mountain was to be the rendezvous of Barak's forces, ſince it ſtood upon the confines of ſo many tribes, was inacceſſible to the enemies horſes and chariots, and had on the top of it a ſpacious plain, where he might completely marſhal and diſcipline his army. The accounts given of this mountain by modern travellers, nearly agree with the above. Mr. Maundrel tells us, that it ſtands by itſelf in the plain of Eſdraelon, or valley of Jezreel, about two or three furlongs within the plain. "It has, adds "this ingenious traveller, an area at the top, moſt fertile and delici-"ous of an oval figure, extended about a furlong in breadth, and two "in length. The area is incloſed with trees on all parts, except to-"wards the ſouth. It was anciently environed with walls and trenches

7 And I will draw unto thee, to the river Kiſhon Siſera the captain of Jabin's army, with his chariots, and his multitude; and I will deliver him into thine hand.

8 And Barak ſaid unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And ſhe ſaid, I will ſurely go with thee: notwithſtanding the journey that thou takeſt ſhall not be for thine honour; for the Lord ſhall ſell Siſera into the hand of a woman. And Deborah aroſe, and went with Barak to Kadeſh.

10 ¶ And Barak called Zebulun and Naphtali to Kadeſh, and he went up with ten thouſand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* one of the children of Hobab the father-in-law of Moſes, had ſevered himſelf from the Kenites, and pitched his tent upon the plain of Zaanaim, which *is* by Kadeſh.

12 And they ſhewed Siſera, that Barak the ſon of Abinoam was gone up to mount Tabor.

13 And Siſera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Haroſheth of the Gentiles, unto the river of Kiſhon.

14 And Deborah ſaid unto Barak, Up; for this *is* the day in which the Lord hath delivered Siſera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thouſand men after him.

15 And the Lord diſcomfited Siſera, and all *his* chariots, and all *his* hoſt with the edge of the ſword before Barak: ſo that Siſera lighted down off *his* chariot, and fled away on his feet.

16 But Barak purſued after the chariots, and after the hoſt, unto Haroſheth of the Gentiles: and all the hoſt of Siſera fell upon the edge of the ſword, *and* there was not a man left.

17 Howbeit, Siſera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor, and the houſe of Heber the Kenite.

18 ¶ And Jael went out to meet Siſera, and ſaid unto him, Turn in my Lord, turn in to me, fear not: and when he had turned in unto her into the tent, ſhe covered him with a mantle.

19 And he ſaid unto her, Give me, I pray thee, a little water to drink, for I am thirſty: and ſhe opened a bottle of milk, and gave him drink, and covered him.

20 Again he ſaid unto her, Stand in the door of the tent, and it ſhall be when any man doth come and enquire of thee and ſay, Is there any man here? that thou ſhalt ſay, No.

21 Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples, and faſtened it into the ground: (for he was faſt aſleep and weary) ſo he died.

22 And behold, as Barak purſued Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold, Siſera lay dead, and the nail *was* in his temples.

23 So God ſubdued on that day Jabin the king of Canaan before the children of Iſrael.

24 And the hand of the children of Iſrael proſpered, and prevailed againſt Jabin the king of Canaan, until they had deſtroyed Jabin king of Canaan.

CHAP. V.

1 *The ſong of Deborah and Barak.*

THEN ſang Deborah and Barak the ſon of Abinoam, on that day, ſaying,

2 Praiſe ye the Lord for the avenging of Iſrael, when the people willingly offered themſelves.

3 Hear, O ye kings, give ear, O ye princes; I *even* I will ſing unto the Lord, I will ſing *praiſe* to the Lord God of Iſrael.

4 Lord, when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom, the earth trembled, and the heavens dropped, the clouds alſo dropped water.

5 The mountains melted from before the Lord, *even* that Sinai, from before the Lord God of Iſrael.

6 In the days of Shamgar the ſon of Anath, in the days of Jael, the highways were unoccupied and the travellers walked through bye ways.

7 *The*

" and other fortifications, of which it exhibits remains at this day.
" In this area there are, in ſeveral places, ciſterns of good water.
" From the top of Tabor you have a proſpect, which, if nothing
" elſe, well rewards the labour of aſcending it. It is impoſſible for
" man's eyes to behold a higher gratification of this nature. On the
" north-weſt you diſcern, at a diſtance, the Mediterranean; and all
" round you have the ſpacious and beautiful plains of Eſdraelon and
" Galilee, which preſent you with the view of ſo many places memorable for the reſort and miracles of the ſon of God.

7 *To the river Kiſhon.*] This river has its ſource in mount Tabor, and paſſing along the valley of Jezreel, now called the plain of Eſdraelon, empties itſelf into the Mediterranean ſea.

21 *Then Jael, Heber's wife, took a nail of the tent,* &c.] Nothing but an abſolute command from God, the Sovereign Diſpoſer of all men's lives, could warrant ſuch an action as this; and therefore muſt not by any means be made a precedent in theſe times, when the gift of prophecy has long ſince ceaſed.

Commentary and Notes on Chapter V.

1 *Then ſang Deborah and Barak.*] This ſong was compoſed by Deborah, and commanded to be ſung by Barak; for it muſt not be ſuppoſed that Deborah and Barak performed it alone, but with all the elders of Iſrael, who were called together to ſing it with them.

2 *Praiſe ye the Lord for the avenging of Iſrael, when the people willingly offered themſelves.*] It is evident to the moſt ſuperficial reader, that this ſong is compoſed in a different language from the hiſtorical part of the Book. Indeed, the expreſſions are ſo lofty and natural, that none of the Greek or Latin poets have equalled them. It is remarkable, that Deborah begins her ſong with aſcribing the victory to God, acknowledging his wiſdom and power in taking vengeance on their oppreſſors.

3 *Hear, O ye kings, give hear, O ye princes.*] She calls upon the neighbouring potentates to liſten attentively to her ſong, which would teach them what God had done for Iſrael, and admoniſh them how they ventured to oppreſs the Hebrews when it was in their power, leſt the ſame vengeance overtook them as had lately been hurled on the head of Jabin king of Canaan.

4 *The earth trembled, and the heavens dropped, the clouds alſo dropped water.*] Theſe are poetical expreſſions, to denote the general conſternation of all thoſe countries, when they ſaw Sihon king of the Amorites, and Og the king of Baſhan, ſuddenly over-thrown, and their kingdoms taken by the Iſraelites.

5 *The mountains melted from before the Lord.*] All the inhabitants of thoſe mountains.

6 *In the days of Shamgar—in the days of Jael.*] Or, as it may be better rendered, *from the days of Shamgar,* &c. Jael is here mentioned not as a judge, but as a woman of a valiant ſpirit.

The highways were unoccupied.] The people being corrupted in their religion, deviated into all kinds of vice, and many of them became robbers; ſo that travellers were obliged to ſeek for bye-paths, the highways being rendered unſafe.

7 *The inhabitants* of the villages ceaſed, they ceaſed in Iſrael, until that I Deborah aroſe, that I aroſe a mother in Iſrael.

8 They choſe new gods; then *was* war in the gates: was there a ſhield or ſpear ſeen among forty thouſand in Iſrael?

9 My heart *is* toward the governors of Iſrael, that offered themſelves willingly among the people: Bleſs ye the Lord.

10 Speak ye that ride on white aſſes, ye that ſit in judgement, and walk by the way.

11 *They that are delivered* from the noiſe of archers in the places of drawing water; there ſhall they rehearſe the righteous acts of the Lord, *even* the righteous acts *towards the inhabitants* of his villages in Iſrael: then ſhall the people of the Lord go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a ſong: ariſe, Barak, and lead thy captivity captive, thou ſon of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them againſt Amalek; after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Iſſachar *were* with Deborah; even Iſſachar, and alſo Barak: he was ſent on foot into the valley. For the diviſions of Reuben *there were* great thoughts of heart.

16 Why abodeſt thou among the ſheep-folds, to hear the bleatings of the flocks? for the diviſions of Reuben *there were* great ſearchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the ſea-ſhore, and abode in his breaches.

18 Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo: they took no gain of money.

20 They fought from heaven: the ſtars in their courſes fought againſt Siſera.

21 The river of Kiſhon ſwept them away, that ancient river, the river Kiſhon: O my ſoul, thou haſt trodden down ſtrength.

22 Then

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7 *The inhabitants of the villages ceaſed.*] It was not ſafe for men to live in villages, their houſes being frequently broke open and plundered, ſo that the inhabitants fled to fortified towns, and other ſtrong holds.

I aroſe a mother in Iſrael.] A judge or ruler in Iſrael; for as thoſe men who govern well are ſtiled fathers of their country, ſo it was proper for her to call herſelf *a mother in Iſrael*, for whom ſhe had done ſuch great things, and governed with remarkable prudence and equity.

8 *Was there a ſpear or ſhield ſeen among forty thouſand in Iſrael?*] The Canaanites had taken care to diſarm them, that they might, with greater eaſe, keep them in ſubjection.

9 *My heart is toward the governors of Iſrael, that offered themſelves willingly among the people.*] There were it ſeems, ſome of the rulers or great men, eſpecially in the tribes of Zebulun and Naphtali, who ventured their lives among the people, to attempt the delivery of their country.

10 *Ye that ride on white aſſes.*] There were no horſes in Judah, but what were purchaſed in other countries, ſo that every one rode on aſſes; but thoſe of a whitiſh colour being highly eſteemed, were uſed only by honourable perſons, and upon thoſe ſhe calls to proclaim aloud the praiſes of their God.

And walk by the way] The merchants, who could not travel in ſafety; and therefore were bound to praiſe the Lord for this deliverance.

11 *They that are delivered from the noiſe of archers in the places of drawing water.*] She calls upon the ſhepherds alſo to join in the praiſes of Jehovah every time they came to water their flocks, as they could now with ſafety lead their thirſty cattle to the ſprings of water, where, before this deliverance, the archers, who lurked in the adjacent woods, ſhot whole quivers of arrows at them.

Then ſhall the people of the Lord go down to the gates.] That is, every man had now free liberty to go down to the gate of his own city, where judgment was adminiſtered.

13 *Then he made him that remaineth to have dominion over the nobles among the people*] That is, the ſmall remnant of Iſrael, who were not utterly diſpirited by the oppreſſion of Jabin, triumphed with Barak over the nobles of Canaan.

14 *Out of Ephraim there was a root of them againſt Amalek.*] Moſt commentators underſtand by this, that the Amalekites were coming to join the Army of Siſera, but were oppoſed in their paſſage by a ſmall body of Ephraimites, here called a root.

After thee Benjamin, among thy people.] Following the example of the tribe of Ephraim, who ſeem all to have followed Barak.

Out of Machir.] An eminent family in Manaſſeh, ſettled on the other ſide Jordan, which rendered their zeal the more remarkable.

Came down governors.] Some of the principal perſons of the country.

And out of Zebulun they that handle the pen of the writer.] That is, men of letters, who ſtudied and expounded the law; but on this occaſion joined the army under Barak.

15 *And the princes of Iſſachar were with Deborah.*] That is, they came and offerd their ſervice, when they heard that Barak had ſummoned their neighbours Zebulun and Naphtali.

Even Iſſachar.] The people of that tribe followed the example of their princes.

And alſo Barak.] That is, they were as forward as Barak to march againſt the enemy; for the Hebrew word *chen*, which we tranſlate *alſo*, ſignifies *as*, or *like unto*,

He was ſent on foot into the valley.] That is, he was ſent down from mount Tabor, by order of Deborah, to fall upon Siſera in the valley; whither he went on foot to engage his chariots and horſemen.

For the diviſions of Reuben there were great thoughts of heart.] But the Reubenites were ſo divided in their counſels, that none of them came to the aſſiſtance of their brethren, which occaſioned great uneaſineſs in the Iſraelitiſh army.

16 *Why abodeſt thou among the ſheep-folds, to hear the bleatings of the flocks?*] Their private buſineſs ſo engroſſed their attention, that they ſhamefully neglected the good of the public. They were more concerned for their cattle, than their religion, laws, and liberties.

17 *Gilead abode beyond Jordan.*] Under the name of Gilead are comprehended the Gadites who dwelt in that country with the children of Machir. Of the former ſhe complains, who refuſed to aſſiſt their brethren, though the latter, who dwelt among them, readily joined Barak's army againſt the enemy.

And why did Dan remain in ſhips?] She reproves this tribe, which inhabited near the ſea, for minding their merchandiſe only, while their brethren hazarded their lives in the field,

Aſher continued on the ſea ſhore.] This tribe alſo bordered on the Mediterranean, where they continued, and refuſed to join their brethren in the common cauſe of the nation.

18 *Zebulun and Naphtali were a people that jeoparded their lives unto the death*] They were the only people who unanimouſly deſpiſed life in compariſon with their religion and the liberty of their country.

In the high places of the field.] They were drawn up upon mount Tabor, from whence they went down into the plain, with a reſolution to conquer or die.

19 *The kings came and fought.*] It is probable that Jabin had ſeveral confederates, who joined their forces with his, to reduce the Iſraelites to obedience.

They took no gain of money.] That is, as Kimchi underſtands it, they were ſo enraged againſt the Iſraelites, that they would have ſpared no man's life had they conquered, though ever ſo large a ſum had been offered for his redemption; for they thirſted only after their blood.

20 *They fought from heaven.*] But, on the other ſide, God fought for the Iſraelites, by ſending thunder, and lightning, and hail ſtones from heaven, upon the Canaanites.

The ſtars in their courſes fought againſt Siſera] The angels of heaven, who are called ſtars, Job xxxvii. 7.

21 *O my ſoul thou haſt trodden down ſtrength.*] This is an elegant apoſtrophe to herſelf; whoſe happineſs ſhe applauds, in beholding the enemies of her country vanquiſhed by the commiſſion ſhe gave Barak from God, and by her prayers for his ſucceſs.

22 Then were the horſe-hoofs broken by the means of the prancings, the prancings of their mighty ones.

23 Curſe ye Meroz, ſaid the angel of the Lord, curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty.

24 Bleſſed above women ſhall Jael the wife of Heber the Kenite be, bleſſed ſhall ſhe be above women in the tent.

25 He aſked water, *and* ſhe gave *him* milk; ſhe brought forth butter in a lordly diſh.

26 She put her hand to the nail, and her right hand to the workmen's hammer: and with the hammer ſhe ſmote Siſera; ſhe ſmote off his head, when ſhe had pierced and ſtricken through his temples.

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

28 The mother of Siſera looked out at a window, and cried through the lattes, Why *is* his chariot ſo long in coming? why tarry the wheels of his chariots?

29 Her wiſe ladies anſwered her, yea, ſhe returned anſwer to herſelf,

30 Have they not ſped? have they *not* divided the prey, to every man a damſel *or* two? to Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides, *meet* for the necks of *them that take* the ſpoil?

31 So let all thine enemies periſh, O Lord: but *let* them that love him *be* as the ſun when he goeth forth in his might. And the land had reſt forty years.

CHAP. VI.

1 *The Iſraelites for their ſin are oppreſſed by Midian.* 8 *A prophet rebuketh them.* 11 *Gideon delivereth them.*

AND the children of Iſrael did evil in the ſight of the Lord: and the Lord delivered them into the hand of Midian ſeven years.

2 And the hand of Midian prevailed againſt Iſrael: *and* becauſe of the Midianites the children of Iſrael made them the dens which *are* in the mountains, and caves, and ſtrong holds.

3 And *ſo* it was when Iſrael had ſown, that the Midianites came up, and the Amalekites, and the children of the eaſt, even they came up againſt them;

4 And they encamped againſt them, and deſtroyed the increaſe of the earth, till thou come unto Gaza; and left no ſuſtenance for Iſrael, neither ſheep, nor ox, nor aſs,

5 For they came up with their cattle, and their tents, and they came as graſhoppers for multitude; *for* both they and their camels were without number: and they entered into the land to deſtroy it.

6 And Iſrael was greatly impoveriſhed becauſe of the Midianites; and the children of Iſrael cried unto the Lord.

7 ¶ And it came to paſs when the children of Iſrael cried unto the Lord becauſe of the Midianites,

8 That the Lord ſent a prophet unto the children of Iſrael, which ſaid unto them, Thus ſaith the Lord God of Iſrael, I brought you up from Egypt, and brought you forth out of the houſe of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you their land:

10 And I ſaid unto you, I *am* the Lord your God; fear not the gods of the Amorites in whoſe land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the Lord, and ſat under an oak which *was* in Ophrath, that *pertained* unto Joaſh the Abi-ezrite: and his ſon Gideon threſhed wheat by the wine-preſs, to hide it from the Midianites.

12 And the angel of the Lord appeared unto him, and ſaid unto him: The Lord *is* with thee, thou mighty man of valour.

13 And Gideon ſaid unto him, O my lord, if the

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23 *Curſe ye Meroz*] The generality of interpreters underſtand by Meroz, a city near the field of battle, the inhabitants of which refuſed to join Barak againſt the Canaanites.

Said the angel of the Lord.] She would not have it thought that this curſe proceeded from her anger, but from the authority of God himſelf, who, by his angel, had denounced this anathema againſt Meroz.

Becauſe they came not unto the help of the Lord] The battle was the Lord's, and therefore they that refuſed to engage in it, refuſed to maintain his cauſe.

26 *She ſmote off his head.*] The LXX have it, *ſhe nailed down his head;* for there is not the leaſt indication of her cutting off his head, but only ſtriking it through.

27 *At her feet he bowed,* &c.] There is a beautiful ſtanza in Spencer's Fairy Queen, b. 1 ch. xi. ſtanza 54. *So down he fell,* &c. which is an imitation of this noble paſſage.

30 *To every man a damſel or two.*] Young Virgins were, by the ancients, reckoned the principal part of the ſoldiers prey.

To Siſera a prey of divers colours—of needle work on both ſides.] Theſe were the richeſt part of the ſpoil, and ſo highly valued, that only the moſt honourable perſons were ſuffered to wear them; and hence they ſeem to be appropriated to Siſera, as his part of the ſpoil.

31 *So let all thine enemies periſh, O Lord.*] From hence ſhe takes occaſion to turn her ſpeech to God; beſeeching him, that all his enemies might be diſappointed of their vain hopes.

Commentary and Notes on Chapter VI.

1 *And the children of Iſrael did evil in the ſight of the Lord.*] That is, after the death of Deborah and Barak, they again relapſed into idolatry.

And the Lord delivered them into the hand of Midian.] The Midianites were their old enemies, having joined with the Moabites to ſeduce the people to idolatry, when they encamped in the plains of Moab, and were, in a manner, utterly deſtroyed by the Iſraelites, Numb. xxxi.

2 *Made them the dens,* &c.] That is, they made them their retreat. Dr. Shaw ſays, that a great way on each ſide of Joppa, on the ſea-coaſt, there is a range of mountains and precipices; and that in theſe high ſituations are generally found the dens, holes, or caves ſo frequently mentioned in ſcripture; and formerly the loneſome retreats of the diſtreſſed Iſraelites.

5 *They came as graſhoppers.*] It would be more properly rendered, *locuſts,* which have their very name from the vaſt numbers wherein they come.

8 *The Lord ſent a prophet unto the children of Iſrael*] Who this prophet was, the ſacred hiſtorian hath not told us. The Jews believe it was Phineas: but this is not probable, as he muſt have been above two hundred years old; an age greater than any man now arrived at. It is therefore far more likely, that God continued to ſend them prophets, to put them in mind of their duty, and to call them to repentance, when they had forſaken him.

11 *And there came an angel of the Lord.*] It ſeems the Iſraelites had attentively liſtened to the voice of the prophet, and began to reform their ways, which moved the Lord to ſend his angel to appoint them a deliverer.

the Lord be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, ſaying, Did not the Lord bring us up from Egypt? but now the Lord hath forſaken us, and delivered us into the hands of the Midianites.

14 And the Lord looked upon him, and ſaid, Go in this thy might, and thou ſhalt ſave Iſrael from the hand of the Midianites: have not I ſent thee?

15 And he ſaid unto him, O my Lord, wherewith ſhall I ſave Iſrael? behold, my family *is* poor in Manaſſeh, and I *am* the leaſt in my father's houſe.

16 And the Lord ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And he ſaid unto him, If now I have found grace in thy ſight, then ſhew a ſign that thou talkeſt with me.

18 Depart not hence, I pray thee until I come unto thee, and bring forth my preſent, and ſet *it* before thee, And he ſaid, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the fleſh he put in a baſket, and he put the broth in a pot, and brought *it* out unto him under the oak, and preſented *it*.

20 And the angel of God ſaid unto him, Take the fleſh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did ſo.

21 Then the angel of the Lord put forth the end of the ſtaff that *was* in his hand, and touched the fleſh, and the unleavened cakes: and there roſe up fire out of the rock, and conſumed the fleſh and the unleavened cakes. Then the angel of the Lord departed out of his ſight.

22 And when Gideon perceived that he *was* an angel of the Lord, Gideon ſaid, Alas, O Lord God: for becauſe I have ſeen an angel of the Lord face to face.

23 And the Lord ſaid unto him, Peace *be* unto thee: fear not, thou ſhalt not die.

24 Then Gideon built an altar there unto the Lord, and called it Jehovah-ſhalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

25 And it came to paſs the ſame night, that the Lord ſaid unto him, Take thy father's young bullock, even the ſecond bullock of ſeven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

26 And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the ſecond bullock, and offer a burnt-ſacrifice with the wood of the grove which thou ſhalt cut down.

27 Then Gideon took ten men of his ſervants, and did as the Lord had ſaid unto him: and *ſo* it was, becauſe he feared his father's houſhold and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 And when the men of the city aroſe early in the morning, behold, the altar of Baal was caſt down, and the grove was cut down that *was* by it, and the ſecond bullock was offered upon the altar *that was* built.

29 And they ſaid one to another, Who hath done this thing? and when they enquired and aſked, they ſaid, Gideon the ſon of Joaſh hath done this thing.

30 Then the men of the city ſaid unto Joaſh, Bring out thy ſon that he may die: becauſe he hath caſt down the altar of Baal, and becauſe he hath cut down the grove that *was* by it.

31 And Joaſh ſaid unto all that ſtood againſt him, Will ye plead for Baal? will ye ſave him? he that will plead for him, let him be put to death, while *it is yet* morning: if he *be* a god, let him plead for himſelf, becauſe one hath caſt down his altar.

32 Therefore on that day he called him Jerubbaal, ſaying, Let Baal plead againſt him, becauſe he hath thrown drown his altar.

33 Then all the Midianites, and the Amalekites and the children of the eaſt were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the ſpirit of the Lord came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.

35 And he ſent meſſengers throughout all Manaſſeh; who alſo was gathered after him: and he ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali; and they came up to meet him.

36 And Gideon ſaid unto God, If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid,

37 Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beſide*, then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

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14 *And the Lord looked upon him.*] Hence we ſee that this was not a mere created angel, but the Meſſiah himſelf, ſo often ſtiled in ſcripture, *the angel of the covenant.*

23 *And the Lord ſaid unto him.*] Though the angel diſappeared, and nothing was to be ſeen, yet the Lord convinced him he was ſtill preſent, by ſpeaking to him in an audible voice.

24 *Then Gideon built an altar there unto the Lord.*] Not for ſacrifice; but as a monument of that heavenly viſion, and of the mercy promiſed to him, in that place where he built the altar; that is, where the angel ſtood.

And called it Jehovah-ſhalom.] That is, the Lord hath pronounced peace to me.

25 *Cut down the grove.*] That is, demoliſh the *oratory* that is over it.

30 *Then the men of the city ſaid unto Joaſh, Bring out thy ſon, that he may die.*] It ſeems they were all zealous idolators; and therefore thought him worthy of death, becauſe he had diſhonoured their gods.

31 *And Joaſh ſaid unto all that ſtood againſt him.*] That is, againſt his ſon, demanding to have him produced and puniſhed.

Will ye plead for Baal? will ye ſave him?] That is, will you take upon you to avenge his quarrel? Does it belong to you to be his defenders and deliverers? It ſeems to have been a popular tumult, which he endeavours to repreſs, by repreſenting to them that ſuch crimes were not to be puniſhed by them, but by the magiſtrates of the city.

If he be a god, let him plead for himſelf, becauſe he hath thrown down his altar.] If Baal be a real god, you need not give yourſelves any concern about it; for he will doubtleſs take care to vindicate his own honour.

32 *Therefore---he called him Jerub-baal.*] That is, an oppoſer of Baal.

34 *And he blew a trumpet, and Abiezer was gathered after him.*] That is, they came and offered their ſervice to fight under his banner.

37 *If the dew be on the fleece only,* &c.] He ſuppoſed that the dew which diſtilled from heaven was a divine gift (as the ſcripture often teſtifies

38 And it was ſo: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon ſaid unto God, Let not thine anger be hot againſt me, and I will ſpeak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did ſo that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

1 *Gideon's army.* 9 *He is encouraged by the dream, and interpretation of the barley cake.* 24 *Oreb and Zeeb.*

THEN Jerubbaal, who *is* Gideon, and all the people that *were* with him, roſe up early and pitched beſide the well of Harod: ſo that the hoſt of the Midianites were on the north-ſide of them by the hill of Moreh, in the valley.

2 And the Lord ſaid unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, leſt Iſrael vaunt themſelves againſt me, ſaying, Mine own hand hath ſaved me.

3 Now therefore go to, proclaim in the ears of the people, ſaying, Whoſoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thouſand; and there remained ten thouſand.

4 And the Lord ſaid unto Gideon, The people *are* yet too many, bring them down unto the water, and I will try them for thee there: and it ſhall be, *that* of whom I ſay unto thee, This ſhall go with thee, the ſame ſhall go with thee; and of whomſoever I ſay unto thee, This ſhall not go with thee, the ſame ſhall not go.

5 So he brought down the people unto the water: and the Lord ſaid unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him ſhalt thou ſet by himſelf; likewiſe every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: and all the reſt of the people bowed down upon their knees to drink water.

7 And the Lord ſaid unto Gideon, By the three hundred men that lapped will I ſave you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he ſent all *the reſt of* Iſrael, every man unto his tent; and retained thoſe three hundred men. And the hoſt of Midian was beneath him in the valley.

9 ¶ And it came to paſs the ſame night, that the Lord ſaid unto him, Ariſe, get thee down unto the hoſt; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy ſervant down to the hoſt.

11 And thou ſhalt hear what they ſay; and afterwards ſhall thine hands be ſtrengthened to go down unto the hoſt. Then went he down with Phurah his ſervant, unto the outſide of the armed men that *were* in the hoſt.

12 And the Midianites and the Amalekites, and all the children of the eaſt lay along in the valley like graſhoppers for multitude; and their camels *were* without number, as the ſand by the ſea ſide for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and ſaid, Behold, I dreamed a dream, and lo, a cake of barley bread tumbled into the hoſt of Midian, and came unto a tent, and ſmote it that it fell, and overturned it, that the tent lay along.

14 And his fellow anſwered, and ſaid, This *is* nothing elſe ſave the ſword of Gideon the ſon of Joaſh, a man of Iſrael: *for* into his hand hath God delivered Midian and all the hoſt.

15 And it was *ſo,* when Gideon heard the telling of the dream, and the interpretation thereof, that he worſhipped, and returned into the hoſt of Iſrael, and ſaid, Ariſe; for the Lord hath delivered into your hand the hoſt of Midian.

16 And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he ſaid unto them, Look on me, and do likewiſe: and behold, when I come to the outſide of the camp, it ſhall be *that* as I do, ſo ſhall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets alſo on every ſide of all the camp, and ſay, *The ſword* of the Lord and of Gideon.

19 ¶ So

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teſtifies) and therefore deſired of God, that though it commonly falls every where, it might now, by his extraordinary providence, water only his fleece. Some think he choſe a fleece of wool for this purpoſe, not only becauſe it was ready at hand, but the better to expreſs how the earth was ſhorn by the Midianites, as the ſheep had been by him. And when he begged the dew might fall on the fleece, it was to repreſent the kindneſs of God to him: and when he begged it might fall upon the whole ground, it repreſented his favour to all the people. And laſtly, theſe two miracles, oppoſite to each other, diſplay the ſtate of the Jewiſh nation, which was moiſtened with the dew of heaven, the knowledge of the Almighty, when the reſt of the world was dry; and now deprived of this benefit, when the reſt of the earth is filled with the knowledge of the Lord, as the waters cover the ſea.

Commentary and Notes on Chapter VII.

3 *Mount Gilead.*] Not the Gilead on the other ſide Jordan, but one weſt of it, in the tribe of Manaſſeh.

5 *Every one that lappeth water with his tongue,* &c.] Commentators have been greatly perplexed to find a probable reaſon for God's making a diſtinction between the ſoldiers who lapped water with their hands, and thoſe who laid themſelves down to drink. But the true reaſon ſeems to be only this, that God intending to reduce Gideon's army to a very ſmall number, took this method of performing it: for as the ſeaſon of the year was hot, and the generality of the ſoldiers weary, faint, and thirſty, it was probable that moſt of them would lie down, as indeed they did, and refreſhed themſelves with large draughts of water.

7 *And the Lord ſaid unto Gideon, by the three hundred men that lapped will I ſave you and deliver the Midianites into thine hand.*] All the world muſt be ſufficiently convinced, that it was the arm of Omnipotence, and not of man, that cauſed the hoſt of Midian to fly before ſo inſignificant a force.

11 *Afterwards ſhall thine hands be ſtrengthened.*] *To ſtrengthen the hands* is a Hebrew phraſe *to encourage.*

18 *And ſay, The ſword of the Lord, and of Gideon.*] The word ſword is not in the Hebrew, where the words run thus: *for the Lord, and for Gideon.* But the word ſword being mentioned in the twentieth verſe, our tranſlators thought proper to add it here.

19 ¶ So Gideon and the hundred men that *were* with him, came unto the outſide of the camp, in the beginning of the middle watch; and they had but newly ſet the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The ſword of the Lord and of Gideon.

21 And they ſtood every man in his place, round about the camp: and all the hoſt ran, and cried and fled.

22 And the three hundred blew the trumpets, and the Lord ſet every man's ſword againſt his fellow, even throughout all the hoſt: and the hoſt fled to Beth-ſhittah, in Zererath, *and* to the border of Abel-meholah, unto Tabbath.

23 And the men of Iſrael gathered themſelves together out of Naphtali, and out of Aſher, and out of all Manaſſeh, and purſued after the Midianites.

24 ¶ And Gideon ſent meſſengers throughout all mount Ephraim, ſaying, come down againſt the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themſelves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb; and they ſlew Oreb upon the rock Oreb, and Zeeb they ſlew at the wine preſs of Zeeb, and purſued Midian, and brought the heads of Oreb and Zeeb, to Gideon on the other ſide Jordan.

CHAP. VIII.

1 *The Ephramites pacified.* 10 *Zebah and Zalmunna taken.* 33 *The Iſraelites idolatry and ingratitude.*

AND the men of Ephraim ſaid unto him, Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites? And they did chide with him ſharply.

2 And he ſaid unto them, What have I done now in compariſon of you? *Is* not the gleaning of the grapes of Ephraim, better than the vintage of Abiezer.

3 God hath delivered into your hands the Princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? Then their anger was abated towards him, when he had ſaid that.

4 ¶ And Gideon came to Jordan, *and* paſſed over, he and the three hundred men that *were* with him, faint, yet purſuing *them*.

5 And he ſaid unto the men of Succoth, Give I pray you loaves of bread unto the people that follow me, for they *be* faint, and I am purſuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth ſaid, *Are* the hands of Zeba and Zalmunna, now in thine hand, that we ſhould give bread unto thine army?

7 And Gideon ſaid, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand then I will tear your fleſh with the thorns of the wilderneſs, and with briers.

8 And he went up thence to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him, as the men of Succoth had anſwered *him*.

9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hoſt with them about fifteen thouſand *men*, all that were left of all the hoſts of the children of the eaſt: for there fell an hundred and twenty thouſand men that drew ſword.

11 ¶ And Gideon went up by the way of them that dwelt in tents, on the eaſt of Nobah, and Jogbehah, and ſmote the hoſt: for the hoſt was ſecure.

12 And when Zebah and Zalmunna fled, he purſued after them, and took the two kings of Midian, Zeba, and Zalmunna, and diſcomfited all the hoſt.

13 ¶ And Gideon the ſon of Joaſh returned from battle before the ſun *was up*.

14 And caught a young man of the men of Succoth, and enquired of him: and he deſcribed unto him the princes of Succoth, and the elders thereof *even* threeſcore and ſeventeen men.

15 And he came unto the men of Succoth, and ſaid, Behold, Zebah and Zalmunna, with whom ye did upbraid me, ſaying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderneſs, and briers, and with them he taught the men of Succoth.

17 And

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19 *In the beginning of the middle watch,* &c.] That is, a little before midnight. For the Hebrews, and the other eaſtern nations, divided the night into three parts called watches: but the Romans afterward divided the night into four watches; and hence we read in the goſpel of the fourth watch.

21 *And they ſtood every man in his place round about the camp*] Not one of the three hundred men ſtirred a foot from his place, but ſtood ſtill without ſtriking a blow, the arm of Omnipotence fighting for them.

And all the hoſt ran, cried, and fled.] They did not endeavour to repel the Iſraelites, but cried, and fled in the utmoſt confuſion towards their own country.

22 *And the Lord ſet every man's ſword againſt his fellow.*] Being ſuddenly awaked from their ſleep in the middle of the night, and thinking they were attacked by a powerful army, their fears prompted them to conſider every one as an enemy, ſo that they killed one another. So true are the words of the apoſtle, that *when they ſhall ſay peace and ſafety, then ſudden deſtruction cometh upon them, as travail upon a woman with child, and they ſhall not eſcape,* 1 Th. v. 3.

25 *On the other ſide Jordan.*] Septuagint---*from beyond Jordan*: for they had killed Oreb and Zeeb beyond Jordan, and brought their heads to Gideon, who was on the weſt ſide of Jordan. *Wall.*

Commentary and Notes on Chapter VIII.

2 *Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer*] This ſeems to have been a common proverb in theſe days, and uſed in commending the ſmalleſt action of one, as ſuperior to the greateſt of another.

6 *Are the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread to thine army.*] Firſt take the kings of Midian captive, and then demand bread for thine army. A very unnatural expreſſion to a man who had ventured his life in the deliverance of his country, and now only aſked a neceſſary refreſhment for thoſe who had borne the whole burden, and were now labouring to render the victory complete. It is therefore no wonder that Gideon ſhould ſeverely revenge the affront at his return.

11 *And ſmote the hoſt, for the hoſt was ſecure.*] That is, they thought themſelves far enough from danger, being at a great diſtance from the field of battle.

16 *With them he taught the men of Succoth.*] He threſhed and tare them as he had threatened.

17 And he beat down the tower of Penuel, and ſlew the men of the city.

18 ¶ Then ſaid he unto Zebah and Zalmunna, What manner of men *were they* whom ye ſlew at Tabor? And they anſwered, As thou *art*, ſo *were* they, each one reſembled the children of a king.

19 And he ſaid, They *were* my brethren, *even* the ſons of my mother: *as* the Lord liveth, if ye had ſaved them alive, I would not ſlay you.

20 And he ſaid unto Jether his firſt-born, Up, *and* ſlay them: but the youth drew not his ſword: for he feared, becauſe he *was* yet a youth.

21 Then Zebah and Zalmunna ſaid, Riſe thou and fall upon us: for as the man *is*, *ſo is* his ſtrength. And Gideon aroſe, and ſlew Zebah and Zalmunna, and took away the ornaments that *were* on their camel necks.

22 Then the men of Iſrael ſaid unto Gideon, Rule thou over us, both thou and thy ſon, and thy ſons ſon alſo: for thou haſt delivered us from the hand of Midian.

23 And Gideon ſaid unto them, I will not rule over you neither ſhall my ſon rule over you: the Lord ſhall rule over you.

24 ¶ And Gideon ſaid unto them, I would deſire a requeſt of you, that you would give me every man the ear-rings of his prey: (for they had golden ear-rings becauſe they *were* Iſhmaelites.)

25 And they anſwered, We well willingly give *them*, And they ſpread a garment, and did caſt therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requeſted, was a thouſand and ſeven hundred *ſhekels* of gold, beſide ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beſide the chains that *were* about their camels necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah; and all Iſrael went thither a whoring after it; which thing became a ſnare unto Gideon, and to his houſe.

28 ¶ Thus was Midian ſubdued before the children of Iſrael, ſo that they lifted up their heads no more: and the country was in quietneſs forty years in the days of Gideon.

29 ¶ And Jerubbaal the ſon of Joaſh went and dwelt in his own houſe.

30 And Gideon had threeſcore and ten ſons of his body begotten; for he had many wives.

31 And his concubine that *was* in Shechem, ſhe alſo bare him a ſon, whoſe name he called Abimelech.

32 ¶ And Gideon the ſon of Joaſh died in a good old age, and was buried in the ſepulchre of Joaſh his father in Ophrah of the Abi-ezrites.

33 ¶ And it came to paſs as ſoon as Gideon was dead, that the children of Iſrael turned again, and went a whoring after Baalim: and made Baal-berith their god.

34 And the children of Iſrael remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every ſide:

35 Neither ſhewed they kindneſs to the houſe of Jerubbaal, *namely* Gideon, according to all the goodneſs which he had ſhewed unto Iſrael.

CHAP. IX.

1 Abimelech is made king: 7 Jotham by a parable rebuketh the Shechemites, and foretelleth their ruin.

AND Abimelech the ſon of Jerubbaal went to Shechem, unto his mother's brethren, and communed with them, and with all the family of the houſe of his mother's father, ſaying.

2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you, either that all the ſons of Jerubbaal (*which are* threeſcore and ten perſons) reign over you, or that one reign over you? remember alſo that I *am* your bone and your fleſh.

3 And his mother's brethren ſpake of him in the ears of all the men of Shechem all theſe words, and their hearts inclined to follow Abimelech; for they ſaid, He *is* our brother.

4 And they gave him threeſcore and ten *pieces* of ſilver, out of the houſe of Baal-berith: wherewith Abimelech hired vain and light perſons which followed him.

5 And he went unto his father's houſe at Ophrah, and ſlew his brethren the ſons of Jerubbaal, *being* threeſcore and ten perſons, upon one ſtone: notwithſtanding, yet Jotham the youngeſt ſon of Jerubbaal was left; for he hid himſelf.

6 And all the men of Shechem gathered together, and all the houſe of Millo, and went and made Abimelech king, by the plain of the pillar that *was* in Shechem.

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18 *Reſembled the children of a king.*] Hence it appears, that Gideon was of a goodly preſence; carrying greatneſs and majeſty in his aſpect: and that kings took care in thoſe days to match only with graceful perſons.

27 *And Gideon made an ephod thereof.*] He was willing to ſhew them that he did not requeſt the ear-rings for his own uſe, but to dedicate them to God, by making a monument of his victory, which he aſcribed wholly to the miraculous interpoſition of Jehovah, for reſtoring his true religion among them.

And all Iſrael went thither a-whoring after it,] This ſeems to have happened after the death of Gideon, when the people began again to return to their idolatrous practices, imagining, in all probability, that God would anſwer him here as well as in Shiloh.

31 *Whoſe name was Abimelech*] That is, *my father a king.* A name, probably given him by his mother out of pride and arrogance, that ſhe might be conſidered as the wife of a perſon who deſerved a kingdom, though he refuſed to accept of it.

33 *And made Baal-berith their god.*] This deity has occaſioned much contention among commentators; but the moſt ſimple and natural method of removing the difficulty, is to conſider the proper meaning of the term, which implies, the God who preſides over covenants and contracts, and is the puniſher of thoſe who wilfully violate them.

Commentary and Notes on Chapter IX.

4 *And they gave him threeſcore and ten pieces of ſilver, out of the houſe of Baal-berith.*] That is, out of the public treaſury, which hence appears to have been in the temple of Baal-berith. By *pieces of ſilver*, commentators, in general, underſtand pounds weight of that metal; for threeſcore ſhekels would have been but a mean preſent to make a man a prince, and threeſcore talents a larger ſum than the men of Shechem could give.

Wherewith Abimelech hired vain and light perſons who followed him.] That is, idle vagabonds, who would ſettle to no buſineſs, but wandered about the country, and were capable of executing any thing, however wicked and deteſtable.

6 *And all the men of Shechem gathered themſelves together, and all the houſe of Millo.*] That is, all the lords and commonalty of the city; the former being ſignified by *the men of Shechem*, in the Hebrew, *Col beth Shechem;* and the latter by *the houſe of Millo*, in the Hebrew, *Col beth Millo.*

In the plain of the pillar that was in Shechem] Or, as it may be better rendered, *in the plain by the oak which ſtood in Shechem.* Probably this was the place where they held their ſolemn aſſemblies.

7 ¶ And when they told *it* to Jotham, he went and ſtood in the top of mount Gerizim, and lifted up his voice, and cried, and ſaid unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth *on a time* to anoint a king over them; and they ſaid unto the olive-tree, reign thou over us.

9 But the olive-tree ſaid unto them, ſhould I leave my fatneſs, wherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees ſaid to the fig-tree, Come thou *and* reign over us.

11 But the fig-tree ſaid unto them, ſhould I forſake my ſweetneſs, and my good fruit, and go to be promoted over the trees?

12 Then ſaid the trees unto the vine, Come thou *and* reign over us.

13 And the vine ſaid unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then ſaid all the trees unto the bramble, Come thou *and* reign over us.

15 And the bramble ſaid unto the trees, If in truth ye anoint me king over you, *then* come *and* put your truſt in my ſhadow: and if not, let fire come out of the bramble and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and ſincerely, in that ye have made Abimelech king, and if ye have dwelt well with Jerubbal and his houſe, and have done unto him according to the deſerving of his hands:

17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:

18 And we are riſen up againſt my father's houſe this day, and have ſlain his ſons, threeſcore and ten perſons, upon one ſtone, and have made Abimelech the ſon of his maid-ſervant, king over the men of Shechem, becauſe he *is* your brother)

19 If ye then have dealt truly and ſincerely with Jerubbaal and with his houſe this day, *then* rejoice ye in Abimelech, and let him alſo rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the houſe of Millo: and let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Iſrael,

23 Then God ſent an evil ſpirit between Abimelech and the men of Shechem: and the men of Shechem dealt treacherouſly with Abimelech:

24 That the cruelty *done* to the threeſcore and ten ſons of Jerrubbaal might come, and their blood be laid upon Abimelech their brother which ſlew them, and upon the men of Shechem, which aided him in the killing of his Brethren.

25 And the men of Shechem ſet liars in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the ſon of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry, and went into the houſe of their God, and did eat and drink, and curſed Abimelech.

28 And Gaal the ſon of Ebed ſaid, Who *is* Abimelech, and who *is* Shechem, that we ſhould ſerve him? *is* not *he* the ſon of Jerubbaal, and Zebul his officer? ſerve the men of Hamor the father of Shechem: for why ſhould we ſerve him.

29 And would to God this people were under my hand; then would I remove Abimelech. And he ſaid unto Abimelech, increaſe thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the ſon of Ebed, his anger was kindled.

31 And

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8 *The trees went forth on a time to anoint a king over them.*] This is the firſt fable we meet with on record; and hence it appears, that ſuch fictions, wherein the moſt ſerious truths are repreſented, were in uſe among the Jews, as they are ſtill in the eſtern countries, long before the time of Æſop, or any other author we are acquainted with.

And they ſaid unto the olive-tree, Reign thou over us.] By this the Iſraelites well knew that he meant his father Gideon, to whom all the people had offered the kingdom, when he was in a very flouriſhing condition, and had lately triumphed over his enemies.

9 *Should I leave my fatneſs, wherewith by me they honour God and man.*] God and man are ſaid to be honoured by oil, becauſe it was offered in ſacrifice to God, and fed the lamps of his houſe; and prieſts and kings were anointed with it. Septuagint reads, *Wherewith men do honour God.*

And go to be promoted over the trees] The word which is here rendered *promoted*, is never uſed in that ſenſe, but ſignifies *to be moved to and fro, to wander, to ſtagger, to be ſhaken, to be toſſed*: the motion of the trees by the wind is remarkably expreſſed by this word, Iſaiah vii. 2. In theſe three paſſages, ver. 9. 11. and 13, it ſhould be tranſlated, *Shall I leave, &c. and go to be toſſed upon the trees?* then we ſhould have a lively image of the hazards and cares of government: as if the king of trees was to have his throne placed upon the top of the higheſt tree in the foreſt, and be there expoſed to every ſtorm of wind that blowed. *Peters on Job.*

10 *Then ſaid the trees unto the fig tree, Come thou and reign over us.*] By this he repreſents, that all the children of Gideon were of the ſame ſentiments with their father, unanimouſly refuſing to reign over the people.

11 *Shall I forſake my ſweetneſs, and my good fruit, and go to be promoted over the trees?*] No fruit is more luſcious than the fig, and therefore an apt repreſentation of that content and fulneſs of pleaſure which may be enjoyed in a private life; and cannot, without folly, be exchanged for the troubleſome cares which every man muſt expect to meet with in the management of public affairs.

12 *Then ſaid the trees unto the vine, Come thou, and reign over us.*] Theſe being all noble trees, were intended to repreſent, that better men than Abimelech had refuſed that of which he was ambitious.

14 *Then ſaid all the trees unto the bramble, &c.*] The meaneſt of all the trees, fit only for the fire, and intended to repreſent Abimelech, from whom they could expect no benefit; but, on the contrary, a ſeries of trouble and vexation, from his ambitious cruelty.

20 *Let fire come out from Abimelech, and devour the men of Shechem, &c.*] This is not a prediction, but an execration or curſe; and, like that of Joſhua, was fully accompliſhed: not, indeed, by fire properly ſo called, but by his rage and furious revenge, which is very properly compared to fire.

21 *And Jotham --fled--- to Beer.*] This city ſtood on the northern frontiers of the tribe of Judah which did not acknowledge the authority of Abimelech, and therefore Jotham knew he ſhould there meet with protection.

23 *God ſent an evil ſpirit between Abimelech and the men of Shechem.*) God permitted the ſpirit of diſcord to break forth between Abimelech, and the Shechemites.

26 *And Gaal the ſon of Ebed.*] Who this Gaal was is uncertain. R. Solomon is of opinion that he was a Gentile, and not one of the Jewiſh nation.

28 *Who is Shechem?*] That is, who is this Shechemite?

That we ſhould ſerve him.) What reaſon can be given that we ſhould ſubmit to this ambitious upſtart, famous for nothing but pride and cruelty to his own brethren?

31 And he ſent meſſengers unto Abimelech privily, ſaying, Behold, Gaal the ſon of Ebed, and his brethren, be come to Shechem; and behold, they fortify the city againſt thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it ſhall be, *that* in the morning as ſoon as the ſun is up, thou ſhalt riſe early, and ſet upon the city: and behold, *when* he and the people that *is* with him come out againſt thee, then mayeſt thou do to them as thou ſhalt find occaſion.

34 ¶ And Abimelech roſe up, and all the people that *were* with him by night, and they laid wait againſt Shechem in four companies.

35 And Gaal the ſon of Ebed went out and ſtood in the entering of the gate of the city: and Abimelech roſe up and the people that *were* with him from lying in wait.

36 And when Gaal ſaw the people, he ſaid to Zebul, Behold, there come people down from the top of the mountains. And Zebul ſaid unto him, Thou ſeeſt the ſhadow of the mountains as *if they were* men.

37 And Gaal ſpake again, and ſaid, See, there come people down by the middle of the land, and another company come along by the plain of Meonenim.

38 Then ſaid Zebul unto him, Where *is* now thy mouth, wherewith thou ſaidſt, Who is Abimelech, that we ſhould ſerve him? *is* not this the people that thou haſt deſpiſed? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chaſed him, and he fled before him, and many were overthrown *and* wounded *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren, that they ſhould not dwell in Shechem

42 And it came to paſs on the morrow, that the people went out into the field, and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold the people *were* come forth out of the city, and he roſe up againſt them, and ſmote them.

44 And Abimelech, and the company that *was* with him, ruſhed forward, and ſtood in the entering of the gate of the city; and the two *other* companies ran upon all *the people* that *were* in the fields, and ſlew them.

45 And Abimelech fought againſt the city all that day, and he took the city and ſlew the people that *was* therein, and beat down the city and ſowed it with ſalt.

46 And when all the men of the tower of Shechem heard *that*, they entered into an hold of the houſe of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bow from the trees, and took it, and laid *it* on his ſhoulder, and ſaid unto the people that *were* with him, What ye have ſeen me do, make haſte, *and* do as *I have done*.

49 And all the people likewiſe cut down every man his bough, and followed Abimelech, and put *them* to the hold, and ſet the hold on fire upon them: ſo that all the men of the tower of Shechem died alſo, about a thouſand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped againſt Thebez, and took it.

51 But there was a ſtrong tower within the city, and thither fled all the men and women, and all they of the city, and ſhut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought againſt it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman caſt a piece of a millſtone upon Abimelech's head, and all to break his ſkull.

54 Then he called haſtily unto the young man his armour-bearer, and ſaid unto him, Draw thy ſword, and ſlay me, that men ſay not of me, A woman ſlew him. And his young man thruſt him through, and he died.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedneſs of Abimelech which he did unto his father in ſlaying his ſeventy brethren;

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curſe of Jotham the ſon of Jerubbaal.

CHAP. X.

1 *Tola judgeth Iſrael,* 3 *alſo Jair.* 7 *The Philiſtines and Ammonites oppreſſing Iſrael,* 15 *upon their repentance God pitieth them.*

AND after Abimelech there aroſe to defend Iſrael Tola the ſon of Puah, the ſon of Dodo, a man of Iſſachar; and he dwelt in Shamir in mount Ephraim.

2 And

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45 *And ſowed it with ſalt.*] It has been remarked by antient writers, that ſalt renders land barren; and therefore Abimelech intended by this action to ſhew his hatred of the Shechemites, by wiſhing their city might remain for ever one perpetual heap and deſolation.

53 *And a certain woman caſt a piece of a milſtone upon Abimelech's head.*] Her hand was doubtleſs directed by a ſpecial providence of God: and the death of Abimelech by a ſtone was the more remarkable, becauſe he had himſelf ſlain all his brethren *upon one ſtone*.

56, 57 *Thus God rendered the wickedneſs*, &c. Theſe two verſes conclude the foregoing narrative with a divine admonition, that no man ſhould preſume to think ſuch things happened by chance: but that God, the righteous judge of all the earth, puniſhed both Abimelech and the men of Shechem according to their deſerts, and made them the inſtruments of each other's deſtruction.

Commentary and Notes on Chapter X.

1 *And after Abimelech.*] Who muſt not be conſidered as a judge, much leſs appointed by God; but an uſurper, who dared to alter the divine government, by making himſelf a king. Probably the ambition of Abimelech and his dreadful end, ſo terrified the Iſraelites, that they did not attempt to elect another king; but wiſely ſubmitted to thoſe judges whom God was pleaſed to place over them.

There aroſe to defend Iſrael.] We do not find that the Iſraelites had any enemy that oppreſſed them during the life of this judge: but thoſe perſons may juſtly be ſtiled defenders, who preſerve men's liberties from being invaded. He might alſo be ſaid to defend them by reſtoring the worſhip of the true God, and baniſhing the ſervice of idols from

2 And he judged Iſrael twenty and three years, and he died, and was buried in Shamir.

3 And after him aroſe Jair, a Gileadite, and judged Iſrael twenty and two years.

4 And he had thirty ſons that rode on thirty aſs-colts, and they had thirty cities, which are called Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 And the children of Iſrael did evil again in the ſight of the Lord, and ſerved Baalim, and Aſhtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtines, and forſook the Lord, and ſerved not him.

7 ¶ And the anger of the Lord was hot againſt Iſrael, and he ſold them into the hands of the Philiſtines, and into the hands of the children of Ammon.

8 And that year they vexed and oppreſſed the children of Iſrael: eighteen years, all the children of Iſrael that *were* on the other ſide Jordan, in the land of the Amorites, which *is* in Gilead.

9 Moreover the children of Ammon paſſed over Jordan to fight alſo againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim; ſo that Iſrael was ſore diſtreſſed.

10 And the children of Iſrael cried unto the Lord ſaying, We have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerved Baalim.

11 And the Lord ſaid unto the children of Iſrael, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philiſtines?

12 The Zidonians alſo, and the Amalekites, and the Maonites did oppreſs you, and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forſaken me, and ſerved other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have choſen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Iſrael ſaid unto the Lord, We have ſinned: do thou unto us whatſoever ſeemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the ſtrange gods from among them, and ſerved the Lord: and his ſoul was grieved for the miſery of Iſrael.

17 Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Iſrael aſſembled themſelves together, and encamped in Mizpeh.

18 And the people *and* princes of Gilead ſaid one to another, What man *is he* that will begin to fight againſt the children of Ammon? he ſhall be head over all the inhabitants of Gilead.

CHAP. XI.

1 *Jephthah's covenant with the Gileadites.* 30 *His vow.* 34 *He performeth it on his daughter.*

NOW Jephthah the Gileadite was a mighty man of valour, and he *was* the ſon of an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him ſons, and his wife's ſons grew up, and they thruſt out Jephthah, and ſaid unto him, Thou ſhalt not inherit in our father's houſe, for thou *art* the ſon of a ſtrange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 ¶ And it came to paſs in proceſs of time, that the children of Ammon made war againſt Iſrael.

5 And it was ſo, that when the children of Ammon made war againſt Iſrael, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they ſaid unto Jephthah, Come and be our captain, that we may fight with the children of Ammon.

7 And Jephthah ſaid unto the elders of Gilead, Did not you hate me, and expel me out of my father's houſe? and why are ye come unto me now, when ye are in diſtreſs?

8 And the elders of Gilead ſaid unto Jephthah, Therefore we turn again unto thee now, that thou mayeſt go with us, and fight againſt the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah ſaid unto the elders of Gilead, If ye bring me home again to fight againſt the children of Ammon, and the Lord deliver them before me; ſhall I be your head?

10 And the elders of Gilead ſaid unto Jephthah, the Lord be witneſs between us, if we do not ſo according to thy words.

11 Then

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from their land; becauſe he by that means procured them the favour of Omnipotence, who became their *rock of defence*, and *under the ſhadow of whoſe wings* they dwelt in ſafety.

Tola---a man of Iſſachar.] This expreſſion ſeems to indicate, that he was of no great dignity in the tribe of Iſſachar, which was one of the meaneſt of the tribes of Iſrael: but this did not hinder his advancement by God to the higheſt dignity.

4 *Rode on thirty aſs-colts.*] None but the moſt honourable among the Iſraelites rode on theſe creatures, which in the eaſtern countries were very tall and beautiful.

6 *And forſook the Lord and ſerved not him.*] Their hearts were poſſeſſed with the love of ſo many gods, that they entirely forſook the Lord of heaven and earth, who had ſo often delivered their fathers in their diſtreſs, and planted them in a land flowing with milk and honey.

12 *The Maonites did oppreſs you.*] The Septuagint reads, *The Midianites.* There is no account of any people called *Maonites:* the word in Hebrew ſeems to have been miſ-written, *Maon* for *Midian*; for they had then lately oppreſſed them. *Wall.*

16 *And they put away the ſtrange gods from among them, and ſerved the Lord.*] This is the moſt remarkable repentance and reformation that we hitherto read of in the hiſtory of the judges; and ſeems to have been ſo ſerious, that they did not relapſe for a long time after int their idolatrous worſhip.

Commentary and Notes on Chapter XI.

1 *Now Jephthah the Gileadite was a mighty man of valour, and he was the ſon of an harlot.*] Or as it may be better rendered, *but he was the ſon of an harlot.* Some, and among the reſt Joſephus, underſtand by the word *zonah*, which we render an *harlot*, a ſtranger, or one who was not of the ſeed of Iſrael; but the true ſenſe of it ſeems to be preſerved in our tranſlation

3 *And dwelt in the land of Tob.*] This country is not mentioned any where elſe in ſcripture; but probably was not far from Gilead. upon the borders of the Ammonites, near the entrance of Arabia Deſerta. Perhaps it was the ſame with that called *Iſh-tob*, 2 Sam. viii. 6, 8, which lay in Syria, and ſo near the Ammonites, that they hired forces from thence, as well as from other nations, to fight againſt David.

And there were gathered vain men to Jephthah.] That is, men of no eſtates, who had nothing but their labour to ſubſiſt upon, and therefore were glad to join with ſo valiant a man as Jephthah, under whoſe conduct they could make incurſions into the enemy's territory, and enrich themſelves with their ſpoils.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Mizpeh.

12 And Jephthah ſent meſſengers unto the king of the children of Ammon, ſaying, What haſt thou to do with me, that thou art come againſt me to fight in my land?

13 And the king of the children of Ammon anſwered unto the meſſengers of Jephthah, Becauſe Iſrael took away my land when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan. Now therefore reſtore thoſe *lands* again peaceably,

14 And Jephthah ſent Meſſengers again unto the king of the children of Ammon;

15 And ſaid unto him, Thus ſaith Jephthah, Iſrael took not away the land of Moab, nor the land of the children of Ammon.

16 But when Iſrael came up from Egypt, and walked through the wilderneſs unto the Red-ſea, and came to Kadeſh;

17 Then Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, paſs through thy land: but the king of Edom would not hearken *thereto*. And in like manner they ſent unto the king of Moab: but he would not *conſent*. And Iſrael abode in Kadeſh.

18 Then they went along through the wilderneſs, and compaſſed the land of Edom, and the land of Moab, and came by the eaſt-ſide of the land of Moab, and pitched on the other ſide of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And Iſrael ſent meſſengers unto Sihon king of the Amorites, the king of Heſhbon; and Iſrael ſaid unto him, Let us paſs, we pray thee, through thy land unto my place.

20 But Sihon truſted not Iſrael to paſs through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought againſt Iſrael.

21 And the Lord God of Iſrael delivered Sihon and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that country.

22 And they poſſeſſed all the coaſts of the Amorites, from Arnon even unto Jabbok, and from the wilderneſs even unto Jordan.

23 So now the Lord God of Iſrael hath diſpoſſeſſed the Amorites from before his people Iſrael, and ſhouldeſt thou poſſeſs it?

24 Wilt not thou poſſeſs that which Chemoſh thy god giveth thee to poſſeſs? ſo whomſoever the Lord our God ſhall drive out from before us, them will we poſſeſs.

25 And now *art* thou any thing better than Balak the ſon of Zippor king of Moab? did he ever ſtrive againſt Iſrael, or did he ever fight againſt them,

26 While Iſrael dwelt in Heſhbon and her towns, and Aroer and her towns, and in all the cities that *be* along by the coaſts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not ſinned againſt thee, but thou doeſt me wrong to war againſt me: the Lord the Judge be judge this day between the children of Iſrael and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he ſent him.

29 ¶ Then the ſpirit of the Lord came upon Jephthah, and he paſſed over Gilead and Manaſſeh, and paſſed over Mizpeh of Gilead, and from Mizpeh of Gilead he paſſed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the Lord, and ſaid, If thou ſhalt without fail deliver the children of Ammon into mine hands,

31 Then it ſhall be, that whatſoever cometh forth of the doors of my houſe to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the Lord's, and I will offer it up for a burnt offering.

32 ¶ So Jephthah paſſed over unto the children of Ammon to fight againſt them, and the Lord delivered them into his hands.

33 And he ſmote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vine-yards, with a very great ſlaughter. Thus the children of Ammon were ſubdued before the children of Iſrael.

34 And Jephthah came to Mizpeh unto his houſe, and behold his daughter came out to meet him with timbrels and with dances, and ſhe *was his* only child: beſide her he had neither ſon nor daughter.

35 And

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11 *And Jepthah uttered all his words before the Lord.*] The people had done their part, in giving him aſſurance that he ſhould be their head; but Jephah would undertake nothing without God's approbation, before whom, in a ſolemn prayer, he rehearſed all he had ſaid unto them.

12 *What haſt thou to do with me?*] That is, what is the ground of thy quarrel? or, For what reaſon is this invaſion made?

13 *And the king of the children of Ammon anſwered—Becauſe Iſrael took away my land when they came up out of Egypt.*] This was a mere pretence, the land not belonging to them, but to Sihon king of the Amorites. For, with regard to the country of the Ammonites, God expreſly charged the Iſraelites not to meddle with it, becauſe he had given it to the children of Lot for a poſſeſſion, Deut. ii. 19. It is true, indeed, that the land they now claimedhad formerly belonged to the Moabites; but Sihon had conquered it, and driven them out, Numb. xxi. 26. The king of Ammon therefore could not with the leaſt ſhew of juſtice, call it his land, unleſs he was alſo king of Moab at the ſame Time, which is not improbable: and hence, in the diſpute between him and Jephthah, the Moabites and Ammonites are mentioned promiſcuouſly, as if they were but one people; and the god Chemoſh, which was the god of the Moabites, is called the god of the king of Ammon.

27 *The Lord the Judge be judge this day between the children of Iſrael and the children of Ammon.*] He refers his cauſe to the great judge of the whole earth, if they refuſed to liſten to his reaſons, and the conteſt muſt be decided by the ſword; not doubting but that Being, whoſe eyes are too pure to behold iniquity, would decide in his favour.

29 *Then the ſpirit of the Lord came upon Jephthah.*] The people had before choſen him for their leader, and promiſed to continue him in that poſt; and now God publickly declared his approbation of their choice, and made him their judge, by endowing him with an extra ordinary meaſure of courage and wiſdom, and all other qualities neceſſary to render him fit to be the ruler of his people.

31 *Whatſoever cometh forth out of the doors of my houſe to meet me, when I return in peace—ſhall ſurely be the Lord's, and I will offer it up for a burnt offering.*] The particle *vau*, which is here rendered *and*, may more properly be taken in the disjunctive ſenſe, *or*; as ſome judicious critics, both Chriſtians and Jews, have ſolidly proved. So that the latter part of this verſe ſhould be rendered, *ſhall ſurely be the Lord's, or I will offer it up for a burnt offering*. That is, *It ſhall be conſecrated to the Lord, if it be improper for a burnt-offering; or if it be fit for it, actually offered on the altar.*

34 *And Jepthah come to Mizpeh unto his houſe.*] To the place where he reſided, before he went on this expedition.

35 And it came to paſs when he ſaw her, that he rent his clothes, and ſaid, Alas, my daughter, thou haſt brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.

36 And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth: foraſmuch as the Lord hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And ſhe ſaid unto her father, Let this thing be done for me: Let me alone two months, that I may go up and down upon the mountains and, bewail my virginity, I and my fellows.

38 And he ſaid, Go. And he ſent her away *for* two months: and ſhe went with her companions, and bewailed her virginity upon the mountains.

39 And it came to paſs at the end of two months, that ſhe returned unto her father, who did with her *according* to his vow which he had vowed: and ſhe knew no man. And it was a cuſtom in Iſrael,

40 *That* the daughters of Iſrael went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

CHAP. XII

1 *The Ephraimites quarrelling with Jephthah, and diſcerned by Shibboleth, are ſlain by the Gileadites.* 7 *Jephthah dieth.* 8 *Ibzan,* 11 *Elon,* 13 *and Abdon judge Iſrael.*

AND the men of Ephraim gathered themſelves together, and went northward, and ſaid unto Jephthah, Wherefore paſſedſt thou over to fight againſt the children of Ammon, and didſt not call us to go with thee? we will burn thine houſe upon thee with fire.

2 And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I ſaw that ye delivered *me* not, I put my life in my hands, and paſſed over againſt the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day to fight againſt me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites *are* fugitives of Ephraim, among the Ephraimites; *and* among the Manaſſites.

5 And the Gileadites took the paſſages of Jordan before the Ephraimites: and it was *ſo*, that when thoſe Ephraimites which were eſcaped, ſaid, Let me go over; that the men of Gilead ſaid unto him, *Art* thou an Ephraimite? If he ſaid, Nay:

6 Then ſaid they unto him, Say now Shibboleth: and he ſaid, Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and ſlew him at the paſſages of Jordan: and there fell at that time of the Ephraimites forty and two thouſand.

7 And

And behold, his daughter came out to meet him with timbrels and with dances] She was the firſt perſon of his family whom he ſaw at his return, and who came, accompanied with ſome of her neighbours, to welcome his return, and congratulate him on his victory, with timbrels and with dances.

35 *Alas, my daughter---for I have opened my mouth unto the Lord, and I cannot go back*] That is. I have made a vow, which I cannot retract Probably he told her what it was, though the ſacred hiſtorian has not mentioned it: or, by his deep ſorrow when he firſt ſaw her, ſhe underſtood it was upon her account. But in this he was groſly miſtaken; for he had neither power to offer her for a burnt offering, or to devote her to the Lord, and debar her from all ſociety of men.

36 *And ſhe ſaid unto him, My father,* &c.] We have here a very remarkable inſtance of religious fortitude, obedience to her parent, and love to her country. She was willing to forego every pleaſure and advantage to herſelf, provided ſhe could give her father and her country ſatisfaction.

37 *Let this thing be done for me*.] Grant me only one requeſt; it is an innocent one, and not at all repugnant to the nature of your vow.

Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity] It was accounted the greateſt misfortune, among the Iſraelites, to die without iſſue; and therefore ſhe deſired a time to bewail her cruel fate, on the ſolitary mountains.

39 *She returned to her father who did with her according unto his vow.*] This paſſage has given occaſion to a great controverſy among Commentators, whether Jephthah really offered his daughter for a burnt-offering, or conſecrated her to the ſervice of God. According to our tranſlation, the former ſeems to have been evidently the caſe; but I have ſhewn, that the words ought, and might have been rendered in a different manner (ſee note on verſe 31): from whence it appears that the daughter of Jephthah was not ſacrificed but devoted to the Lord. It is indeed evident, that his vow, in many caſes, could not have been executed; for ſuppoſe a dog, an aſs, or any other unclean animal, had firſt met him, could he have offered it up for a burnt offering unto the Lord? Certainly no; ſuch ſacrifices being abſolutely forbidden by the law of Moſes, and can it be ſuppoſed that God, who had ſo often declared that human ſacrifices were abominations to him, would have ſuffered a daughter of Iſrael to have been offered upon his altar? Beſides, if Jephthah was obliged to offer his daughter, who ſhould be employed in that work? Should the prieſts? No, ſurely: they were ordered to do every thing in their power to deter men from committing this abominable practice. Should the magiſtrates? No, certainly: they well knew ſuch ſacrifices were forbidden by God himſelf. Should Jephthah perform this inhuman office? Surely thoſe who can conceive him capable of ſuch a taſk, muſt, at the ſame time, think him as void of common ſenſe as of natural affection. It therefore muſt follow, that ſhe was not ſacrificed, but conſecrated to God.

And ſhe knew no man.] This is a ſtrong proof that ſhe was not ſacrificed; for the ſacred hiſtorian himſelf here tells us, that after the vow was performed, *ſhe knew no man*; which would have been ſuperfluous, had ſhe been ſlain.

40 *The daughters of Iſrael went yearly to lament the daughter of Jephthah*] The Hebrew word *thannoth*, which we render *lament* ſignifies alſo *to talk with*; and, according to that ingenious critic Lud de Dieu, *to praiſe*. If we take it in the former ſenſe, it demonſtrates that ſhe was not ſacrificed; and if in the latter, which is derived from the Arabic language, the ſenſe will be, that they went yearly to praiſe the virtue of Jephthah's daughter: and therefore the whole paſſage may be paraphraſed in the following manner. "The daughters of Iſrael "went yearly to praiſe the virtue of Jephthah's daughter, who, when "her father lamented his miſerable condition, and repented, with "the greateſt marks of ſorrow, the vow he had raſhly made, uſed "every method in her power to aſſwage his grief; aſſuring him that "ſhe was ready and willing to ſubmit, even to the greateſt misfor"tune that could attend a daughter of Iſrael, that of being con"demned to perpetual virginity." If it ſhould be aſked, why the continuing of a virgin was conſidered among the Iſraelites as the greateſt misfortunes? the anſwer is eaſy: they placed their greateſt happineſs in children, and all flattered themſelves that the Meſſiah would come from their ſeed.

Commentary and Notes on Chapter XII.

1 *And the men of Ephraim gathered themſelves together.*] In the Hebrew it is, they were *called together*, by a public proclamation, to arm themſelves.

2 *I put my life in my hands.*] I expoſed myſelf to very great danger.

4 *Then Jephthah gathered all the men of Gilead, and fought with Ephraim.*] When he found it was impoſſible to pacify them by perſuaſive arguments, he had recourſe to arms.

6 *Say now Shibboleth.*] The word *Shibboleth* has two ſenſes in the Hebrew; namely, *an ear of corn,* and *floods of water, I am*

come

7 And Jepthah judged Iſrael ſix years: then died Jepthah the Gileadite, and was buried in one of the cities of Gilead.

8 And after him Ibzan of Beth-lehem judged Iſrael.

9 And he had thirty ſons, and thirty daughters *whom* he ſent abroad, and took in thirty daughters from abroad for his ſons: and he judged Iſrael ſeven years.

10 Then died Ibzan and was buried at Beth-lehem.

11 And after him, Elon a Zebulonite judged Iſrael, and he judged Iſrael ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 And after him, Abdon the ſon of Hillel a Pirathonite judged Iſrael.

14 And he had forty ſons, and thirty nephews, that rode on threeſcore and ten aſs-colts: and he judged Iſrael eight years.

15 And Abdon the ſon of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 *Iſrael is in the hand of the Philiſtines.* 2 *An angel appeareth to Manoah's wife.* 8 *The angel appeareth to Manoah.* 15 *Manoah's ſacrifice, whereby the angel is diſcovered.* 24 *Samſon is born.*

AND the children of Iſrael did evil again in the ſight of the Lord; and the Lord delivered them into the hand of the Philiſtines forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whoſe name *was* Manoah; and his wife *was* barren, and bare not.

3 And the angel of the Lord appeared unto the woman, and ſaid unto her, Behold now, thou *art* barren, and bareſt not: but thou ſhalt conceive and bare a ſon.

4 Now therefore beware, I pray thee, and drink not wine, nor ſtrong drink, and eat not any unclean *thing*.

5 For lo, thou ſhalt conceive, and bare a ſon; and no raſor ſhall come on his head: for the child ſhall be a Nazarite unto God from the womb: and he ſhall begin to deliver Iſrael out of the hand of the Philiſtines.

6 Then the woman came and told her huſband, ſaying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I aſked him not whence he *was*, neither told he me his name.

7 But he ſaid unto me, Behold, thou ſhalt conceive, and bare a ſon; and now drink no wine nor ſtrong drink, neither eat any unclean *thing*: for the child ſhall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah intreated the Lord, and ſaid, O my Lord, let the man of God, which thou didſt ſend come again unto us, and teach us what we ſhall do unto the child that ſhall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as ſhe ſat in the field: but Manoah her huſband *was* not with her.

10 And the woman made haſte, and ran, and ſhewed her huſband, and ſaid unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arſe, and went after his wife, and came to the man, and ſaid unto him, *Art* thou the man that ſpeakeſt unto the woman? and he ſaid, I *am*.

12 And Manoah ſaid, Now let thy words come to paſs. How ſhall we order the child? and *how* ſhall we do unto him?

13 And the angel of the Lord ſaid unto Manoah, Of all that I ſaid unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or ſtrong drink, nor eat any unclean *thing*: all that I commanded her, let her obſerve.

15 ¶ And Manoah ſaid unto the angel of the Lord, I pray thee, let us detain thee, until we ſhall have made ready a kid for thee.

16 And the angel of the Lord ſaid unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou muſt offer it unto the Lord. For Manoah knew not that he was an angel of the Lord.

17 And Manoah ſaid unto the angel of the Lord, What *is* thy name, that when thy ſayings come to paſs, we may do thee honour?

18 And the angel of the Lord ſaid unto him, Why aſkeſt thou thus after my name, ſeeing it *is* ſecret?

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come into deep mire, where there is no ſtanding. I am come into deep waters, where the floods (ſhibboleth) *overflow me*, Pſalm lxix. 2. And in the latter ſenſe it is uſed here; bidding them ſay, *let me paſs over the water.* We know that the pronunciation of the words of the ſame language varies greatly in different parts; and therefore it is no wonder that the Ephraimites could not pronounce the word in the ſame manner, as thoſe who inhabited the countries on the other ſide Jordan did.

8 *And after him Ibzan of Beth-lehem judged Iſrael.*] It is not ſaid on what occaſion he was made judge. Perhaps he was raiſed up by God immediately after the death of Jepthah, in order to preſerve them in the true religion, which was then in ſome meaſure reſtored.

9 *He had thirty ſons and thirty daughters.*] A numerous iſſue was conſidered as a peculiar bleſſing of Providence, and ſeems to be mentioned by the ſacred hiſtorian as an evidence that he was highly favoured by God. The ſame is mentioned of Hillel, verſe 14, and probably for the ſame reaſon.

Commentary and Notes on Chapter XIII.

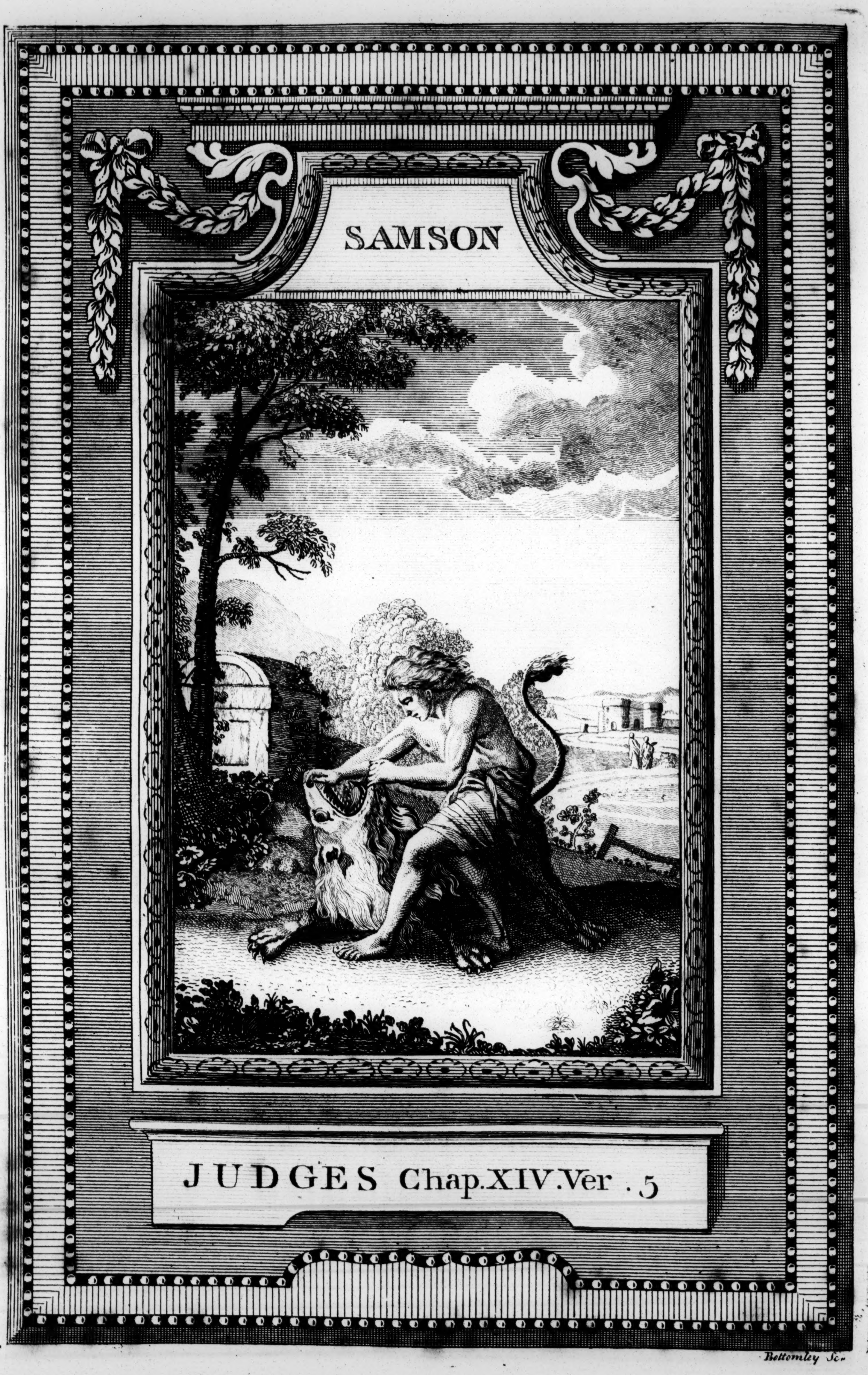
1 *And the Lord delivered them into the hands of the Philiſtines forty years.*] This is the ſixth oppreſſion, and the longeſt they ever yet lay under.

3 *And the angel of the Lord appeared unto the woman.*] In the ſame manner as he did to Gideon, in the form of a man.

5 *He ſhall begin to deliver Iſrael out of the hand of the Philiſtines.*] He did not entirely deliver Iſrael: this was reſerved for Samuel, who afterwards put an end to this forty years tyranny by his famous victory at Ebenezer, 1 Sam. vii. 13.

16 *If thou wilt offer a burnt-offering, thou muſt offer it unto the Lord.*] If thou deſireſt to expreſs thy gratitude, offer a burnt offering which muſt be ſacrificed wholly unto the Lord. Prophets might give authority to men to ſacrifice, though they were not prieſts, nor at the tabernacle, as we read Elijah did at mount Carmel.

18 *Why aſkeſt thou thus after my name, ſeeing it is ſecret?*] Or



SAMSON

JUDGES Chap. XIV. Ver. 5

Bottomley Sc.

19 So Manoah took a kid, with a meat-offering and offered *it* upon a rock unto the Lord. And *the angel* did wondrouſly, and Manoah and his wife looked on.

20 For it came to paſs, when the flame went up toward heaven from off the Altar, that the angel of the Lord aſcended in the flame of the Altar. And Manoah and his wife looked upon *it*, and fell on their faces to the ground.

21 (But the angel of the Lord did no more appear to Manoah and to his wife) Then Manoah knew that he *was* an Angel of the Lord.

22 And Manoah ſaid unto his wife, We ſhall ſurely die, becauſe we have ſeen God.

23 But his wife ſaid unto him, If the Lord were pleaſed to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have ſhewed us all theſe *things*, nor would, as at this time, have told us *ſuch things* as theſe.

24 ¶ And the woman bare a ſon, and called his name Samſon. And the child grew, and the Lord bleſſed him.

25 And the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eſhtaol.

CHAP. XIV.

1 *Samſon deſireth a wife of the Philiſtines.* 10 *His marriage feaſt.* 12 *and riddle.* 19 *He ſpoileth thirty Philiſtines.*

AND Samſon went down to Timnath, and ſaw a woman in Timnath of the daughters of the Philiſtines.

2 And he came up and told his father and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtines: now therefore get her for me to wife.

3 Then his father and his mother ſaid unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines? And Samſon ſaid unto his father, Get her for me; for ſhe pleaſeth me well.

4 But his father and his mother knew not that it *was* of the Lord, that he ſought an occaſion againſt the Philiſtines. For at that time the Philiſtines had dominion over Iſrael.

5 Then went Samſon down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared againſt him.

6 And the Spirit of the Lord came mightily upon him and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down and talked with the woman; and ſhe pleaſed Samſon well.

8 And after a time he returned to take her, and he turned aſide to ſee the carcaſe of the lion: and behold, *there was* a ſwarm of bees, and honey in the carcaſe of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat, but he told not them that he had taken the honey out of the carcaſe of the lion.

10 ¶ So his father went down unto the woman, and Samſon made there a feaſt: for ſo uſed the young men to do.

11 And it came to paſs when they ſaw him, that they brought thirty companions to be with him.

12 ¶ And Samſon ſaid unto them, I will now put forth a riddle unto you: if you can certainly declare it me within the ſeven days of the feaſt, and find *it* out, then I will give you thirty ſheets, and thirty change of garments.

13 But if you cannot declare *it* me, then ſhall ye give me thirty ſheets, and thirty change of garments. And they ſaid unto him, Put forth thy riddle, that we may hear it.

14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs. And they could not in three days expound the riddle.

15 And it came to paſs on the ſeventh day, that they ſaid unto Samſon's wife, Entice thy huſband, that he may declare unto us the riddle, leſt we burn thee and thy father's houſe with fire: have ye called us to take that we have? *is it* not *ſo?*

16 And

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rather, *it is wonderful.* This is a proper title for Jehovah, whoſe eſſence we muſt admire, but cannot comprehend. And hence we learn this was the Meſſiah himſelf, whom the prophet Iſaiah calls *Pele*, the wonderful, Iſ. ix. 6.

19 *So Manoah took a kid, with a meat-offering, and offered it upon a rock unto the Lord.*] He did not offer it, properly ſpeaking; but laid it upon a rock, as upon an altar, to be offered to the Lord.

And the angel did wonderouſly.] The word *angel* is not in the Hebrew, and therefore this muſt be referred to Jehovah, who appeared in the form of an angel, and now acted ſuitably to his name, *Pele*, wonderful; to which the word *maphli*, did wonderouſly, plainly alludes. That is he brought, in all probability, fire out of the rock: for we read of no fire brought by Manoah, and yet there was a flame in which the angel aſcended up to heaven.

24 *And called his name Samſon.*] It is not eaſy to diſcover the true ſignification of this name: ſome derive it from *ſhemeſh*, the ſun, becauſe his birth prognoſticated the riſing of the Hebrews, and ſetting of the Philiſtines. Joſephus ſays it ſignifies *robuſt;* but upon what authority he founds his aſſertion cannot be diſcovered. It is however plain, that the word has no ſuch ſignification in the Hebrew language.

25 *In the camp of Dan, between Zorah and Eſhtaol.*] There was no army of the Danites encamped in the place where Samſon diſplayed his valour; but is the name of a place, in the Hebrew, *Machanadan*, where probably Samſon lived. See chap. xviii. 12. where we find an account of an expedition of the Danites, which, though placed after, really happened before this tranſaction of Samſon.

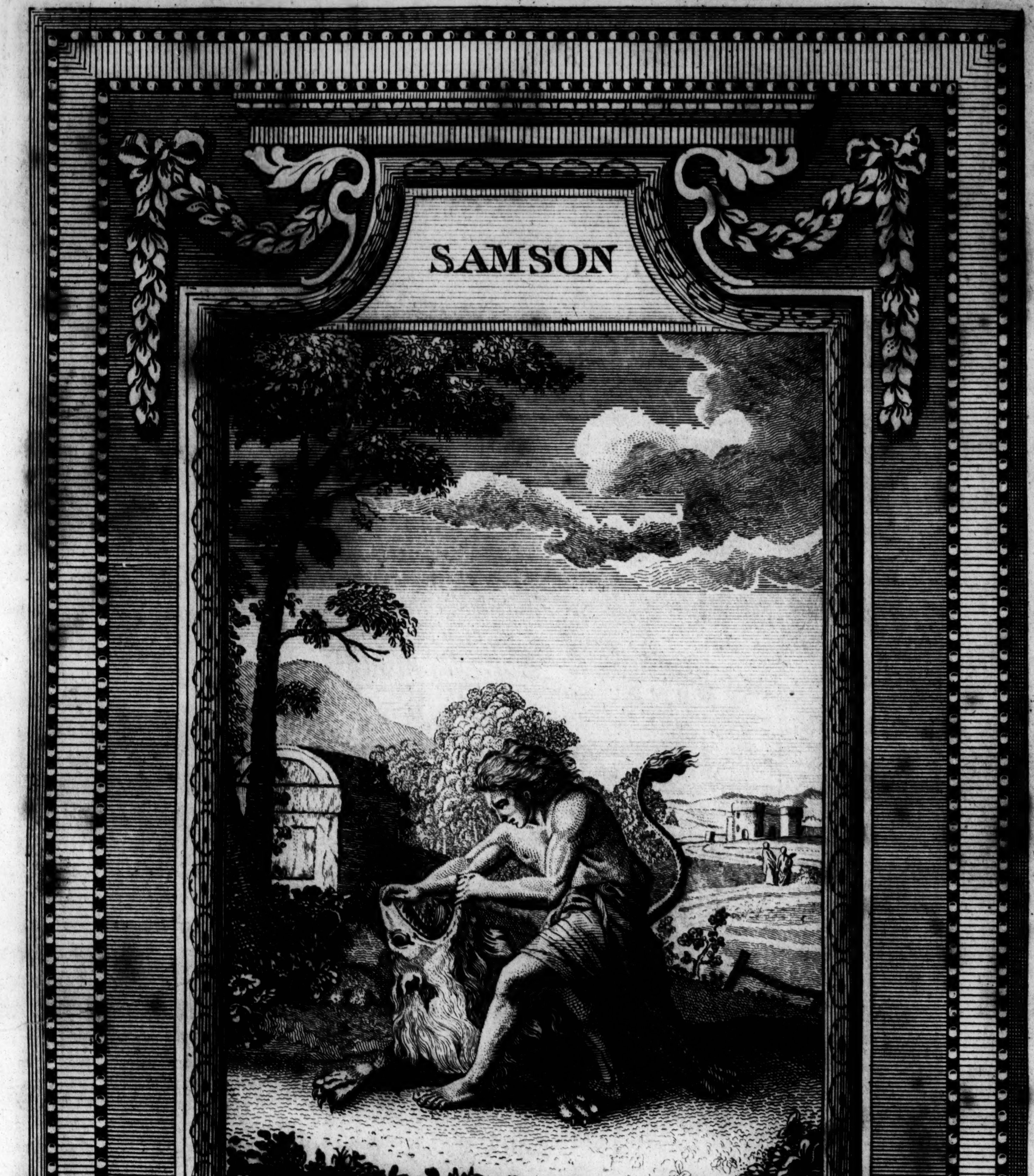
Commentary and Notes on Chapter XIV.

1 *And Samſon went down to Timnath.*] A city in his own tribe; but now probably in the hand of the Philiſtines, who at this time oppreſſed the Iſraelites, and made them their tributaries; but this did not hinder a commerce being carried on between them.

6 *He told not his father*, &c.] Being afraid leſt it might come to the ears of the Philiſtines, and make them jealous of him.

11 *They brought thirty companions.*] Her friends, out of reſpect to him, brought this great number of bride-men, to honour his nuptials: though ſome think they came by way of guard, if he ſhould attempt any diſturbance; of which they fancy the Philiſtines were afraid when they ſaw he was a man of ſuch extraordinary ſtrength and valour. *Patrick.*

14 *Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs.*] The oppoſition is manifeſt in the firſt part of the riddle but not in the ſecond; for *weakneſs* is oppoſed to *ſtrength*, not *ſweetneſs*, whoſe oppoſite is *bitterneſs*. But Bochart has obſerved, that thoſe two words are ſometimes confounded: for in the Arabic language the word *mirra*, which implies ſtrength, comes from *marra*, which ſignifies to be bitter; and the word *acer* in Latin, ſignifies both a *ſharp* and a *valiant* man; and is alſo, by the beſt authors, applied to the lion, And therefore the antitheſis of the words is this: *Food came from the devourer, and ſweetneſs from that which is eager or ſharp*, that is, valiant or fierce. *Patrick.*



SAMSON

JUDGES Chap. XIV. Ver. 5

Bottomley Sc.

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19 *So Manoah took a kid, with a meat-offering, and offered it upon a rock unto the Lord.*] He did not offer it, properly ſpeaking; but laid it upon a rock, as upon an altar, to be offered to the Lord.

And the Angel did wonderouſly.] The word *angel* is not in the Hebrew, and therefore this muſt be referred to Jehovah, who appeared in the form of an angel, and now acted ſuitably to his name, *Pele*, wonderful; to which the word *maphli*, did wonderouſly, plainly alludes. That is, he brought, in all probability, fire out of the rock; for we read of no fire brought by Manoah, and yet there was a flame in which the angel aſcended up to heaven.

24 *And called his name Samſon.*] It is not eaſy to diſcover the true ſignification of this name: ſome derive it from *ſhemeſh*, the ſun, becauſe his birth prognoſticated the riſing of the Hebrews, and ſetting of the Philiſtines. Joſephus ſays it ſignifies *robuſt;* but upon what authority he founds his aſſertion cannot be diſcovered. It is however plain, that the word has no ſuch ſignification in the Hebrew language.

25 *In the camp of Dan, between Zorah and Eſhtaol.*] There was no army of the Danites encamped in the place where Samſon diſplayed his valour; but is the name of a place, in the Hebrew, *Machanadan*, where probably Samſon lived. See chap. xviii. 12. where we find an account of an expedition of the Danites, which, though placed after, really happened before this tranſaction of Samſon.

Commentary and Notes on Chapter XIV.

1 *And Samſon went down to Timnath.*] A city in his own tribe; but now probably in the hand of the Philiſtines, who at this time oppreſſed the Iſraelites, and made them their tributaries; but this did not hinder a commerce being carried on between them.

6 *He told not his father*, &c.] Being afraid leſt it might come to the ears of the Philiſtines, and make them jealous of him.

11 *They brought thirty companions.*] Her friends, out of reſpect to him, brought this great number of bride-men, to honour his nuptials; though ſome think they came by way of guard, if he ſhould attempt any diſturbance; of which they fancy the Philiſtines were afraid when they ſaw he was a man of ſuch extraordinary ſtrength and valour. *Patrick.*

14 *Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs.*] The oppoſition is manifeſt in the firſt part of the riddle but not in the ſecond; for *weakneſs* is oppoſed to *ſtrength*, not *ſweetneſs*, whoſe oppoſite is *bitterneſs*. But Bochart has obſerved, that thoſe two words are ſometimes confounded: for in the Arabic language the word *mirra*, which implies ſtrength, comes from *marra*, which ſignifies to be bitter; and the word *acer* in Latin, ſignifies both a *ſharp* and a *valiant* man; and is alſo, by the beſt authors, applied to the lion, And therefore the antitheſis of the words is this: *Food came from the devourer, and ſweetneſs from that which is eager or ſharp*, that is, valiant or fierce. *Patrick.*

16 And Samſon's wife wept before him, and ſaid Thou doſt but hate me, and loveſt me not: thou haſt put forth a riddle unto the children of my people, and haſt not told *it* me. And he ſaid unto her Behold, I have not told *it* my father nor my mother, and ſhall I tell *it* thee?

17 And ſhe wept before him the ſeven days while their feaſt laſted: and it came to paſs on the ſeventh day, that he told her, becauſe ſhe lay ſore upon him: and ſhe told the riddle to the children of her people.

18 And the men of the city ſaid unto him on the ſeventh, before the ſun went down, What *is* ſweeter than honey? and what *is* ſtronger than a lion? And he ſaid unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the ſpirit of the Lord came upon him and he went down to Aſhkelon, and ſlew thirty men of them, and took their ſpoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his father's houſe.

20 But Samſon's wife was *given* to his companion, whom he had uſed as his friend.

CHAP. XV.

1 *Samſon is denied his wife:* 3 *He burneth the Philiſtines corn: He is bound by the men of Judah, and delivered to the Philiſtines: He killeth them with a jawbone.*

BUT it came to paſs within a while after, in the time of wheat-harveſt, that Samſon viſited his wife with a kid, and he ſaid, I will go in to my wife into the chamber. But her father would not ſuffer him to go in.

2 And her father ſaid, I verily thought that thou hadſt utterly hated her, therefore I gave her to thy companion: *is* not her younger ſiſter fairer than ſhe? take her I pray thee inſtead of her.

3 ¶ And Samſon ſaid concerning them, Now ſhall I be more blameleſs than the Philiſtines, tho' I do them a diſpleaſure.

4 And Samſon went and caught three hundred foxes, and took fire brands, and turned tail to tail, and put a fire-brand in the midſt between two tails.

5 And when he had ſet the brands on fire, he let them go into the ſtanding corn of the Philiſtines, and burnt up both the ſhocks, and alſo the ſtanding-corn, with the vineyards *and* olives.

6 Then the Piliſtines ſaid, Who hath done this? and they anſwered, Samſon the ſon in law of the Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtines came up, and burned her and her father with fire.

7 And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and after that I will ceaſe.

8 And he ſmote them hip and thigh with a great ſlaughter. And he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philiſtines went up and pitched in Judah, and ſpread themſelves in Lehi.

10 And the men of Judah ſaid, Why are ye come up againſt us? and they anſwered, To bind Samſon are we come up, to do to him as he hath done to us.

11 Then three thouſand men of Judah went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtines *are* rulers over us? what *is* this *that* thou haſt done unto us? And he ſaid unto them, As they did unto me, ſo have I done unto them.

12 And they ſaid unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philiſtines. And Samſon ſaid unto them, Swear unto me that ye will not fall upon me yourſelves.

13 And they ſpake unto him, ſaying, No: but we will bind thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came to Lehi, the Philiſtines ſhouted againſt him: and the ſpirit of the Lord came mightily upon him, and the cords that *were* upon his arms, became as flax that was burnt with fire, and his bands looſed from off his hands.

15 And he found a new jaw-bone of an aſs, and

14, 15 *They could not in three days. And on the ſeventh,* &c.] The Septuagint reads, *on the fourth day,* &c. which is certainly right; for it is ſaid, ver. 17. ſhe wept the reſt of the ſeven days: if they did not threaten her 'till the ſeventh day, there was no time for weeping. *Wall.*

19 *He went down to Aſhkelon.*] A city in the land of the Philiſtines, ſituated on the coaſt of the Mediteranean-ſea, about five hundred and twenty furlongs diſtant from the city of Jeruſalem.

Commentary and Notes on Chapter XV.

4 *And Samſon went and caught three hundred foxes.*] Some of the enemies to revelation ridicule this paſſage, thinking it highly improbable for Samſon to catch ſo great a number of theſe ſubtile creatures; but they ſhould remember, that foxes were ſo common in Judea, that ſeveral places had their names from them; and that under the general name of foxes, was comprehended a creature nearly reſembling that animal, and ſometimes called *thoes,* which go in large herds, two hundred of them having been ſeen together. Beſides, there is no reaſon to ſuppoſe that he caught theſe animals at one time, or even in a day and a night; a month, or more, may be allowed for the accompliſhment of this deſign; in which probably his ſervants, neighbours, and friends aſſiſted him.

5 *And burnt up both the ſhocks, and alſo the ſtanding-corn.*] Hence it appears, that this was done in the midſt of wheat-harveſt, ſome corn being cut and others ſtill ſtanding.

6 *Burned her and her father with fire.*] Several MSS read, *burnt her and her father's houſe:* which reading is confirmed by the Syriac and other verſions. *Kennicott.*

8 *He ſmote them hip and thigh.*] It is not eaſy to explain the meaning of this expreſſion. The Chaldee paraphraſt interprets it, *he ſmote both horſemen and footmen,* the one reſting on their legs, and the other on their thighs, as they ſat cloſe to their horſes: but others ſuppoſe, that he ſmote them on their legs and thighs, as they endeavoured to fly from him.

And dwelt in the top of the rock Etam.] A ſtrong place in the tribe of Judah, being acceſſible only by one path, and that not wide enough for two men to paſs a-breaſt.

12 *Swear unto me, that ye will not fall upon me yourſelves.*] He does not upbraid them for their baſe cowardice; but conſents to their deſign, provided they would ſolemnly engage not to hurt him themſelves, being unwilling to ſhed the blood of his brethren; which would doubtleſs have happened, had they attempted any thing againſt him.

15 *And ſlew a thouſand men therewith.*] The Philiſtines were doubtleſs aſtoniſhed to ſee the cords fall ſo eaſily and ſuddenly from his hands, and he himſelf advancing with the greateſt fury towards them: but the whole muſt be aſcribed to the power of God, who can increaſe our powers to what degree he pleaſes, and enfeeble the ſpirits of thoſe who oppoſe his deſigns, that they ſhall have no power to help themſelves.

and put forth his hand and took it, and ſlew a thouſand men therewith.

16 And Samſon ſaid, With the jaw-bone of an aſs, heaps upon heaps, with the jaw of an aſs have I ſlain a thouſand men.

17 And it came to paſs when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place Ramath-lehi.

18 ¶ And he was ſore athirſt, and called on the Lord, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hands of the uncircumciſed?

19 But God clave an hollow place that *was* in the jaw, and there came water thereout: and when he had drunk, his ſpirit came again, and he revived: wherefore he called the name thereof Enhakkore, which *is* in Lehi unto this day.

20 And he judged Iſrael in the days of the Philiſtines twenty years.

CHAP. XVI.

1 Samſon carrieth away the Gates of Gaza. 4 Delilah corrupted by the Philiſtines, enticeth him. 15 He overcometh them. 21 The Philiſtines put out his eyes. 22 The manner of his death.

THEN went Samſon to Gaza, and ſaw there an harlot, and went in unto her.

2 *And it was told* the Gazites, ſaying, Samſon is come hither. And they compaſſed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, ſaying, In the morning, when it is day we ſhall kill him.

3 And Samſon lay till midnight, and aroſe at midnight, and took the doors of the gate of the city, and the two poſts, and went away with them, bar and all, and put *them* upon his ſhoulders, and carried them up to the top of an hill that *is* before Hebron,

4 ¶ And it came to paſs afterwards, that he loved a woman in the valley of Sorek, whoſe name *was* Delilah.

5 And the lords of the Philiſtines came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may bind him to afflict him: and we will give thee every one of us, eleven hundred *pieces* of ſilver.

6 And Delilah ſaid unto Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth*, and wherewith thou mighteſt be bound to afflict thee.

7 And Samſon ſaid unto her, If they bind me with ſeven green withs, that were never dried, then ſhall I be weak, and be as another man.

8 Then the lords of the Philiſtines brought up to her ſeven green withs which had not been dried, and ſhe bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber) And ſhe ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he brake the withs, as a thread of tow is broken when it toucheth the fire: ſo his ſtrength was not known.

10 And Delilah ſaid unto Samſon, behold, thou haſt mocked me, and told me lies: now tell me, I pray thee, wherewith thou mighteſt be bound.

11 And he ſaid unto her, If they bind me faſt with new ropes that never were occupied, then ſhall I be weak, and be as another man.

12 Delilah

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17 *Called that place Ramath lehi*] That, is the projection or caſting away of the jaw-bone.

19 *But God clave an hollow place that was in the jaw, and there came water thereout*, &c. This paſſage has occaſioned many controverſies among commentators. The learned Bochart ſuppoſes, that a ſtream of water guſhed out of one of the ſockets in the jaw; but it is ſurpriſing that he did not obſerve, that ſuch a miracle as this would be inconſiſtent with the words that follow, *wherefore he called the name thereof* i. e. of the fountain of water that guſhed out, *En hakkore*, the well of him that cried unto God, *which is in Lehi unto this day.* Conſequently *Lehi*, which ſignifies a jaw-bone, is here the proper name of a place, and doubtleſs had its name from this prodigy of valour performed by Samſon with the jaw bone, and the miraculous fountain which God cauſed to burſt out of the ground, to allay his hero's thirſt. The paſſage therefore ſhould have been rendered, *and God clave an hollow place that was in Lebi*: And modern travellers inform us, that in the ſuburbs of Eleutherpolis, in all probability the ancient *Lehi*, the fountain which flowed on this occaſion is ſtill remaining, and called to this day *the fountain of the jaw.*

Commentary and Notes on Chapter XVI.

1 *Then went Samſon to Gaza.*] This city was, by Joſhua, made a part of the tribe of Judah; but after his death it fell into the hands of the Philiſtines, and was one of their five principalities. It was ſituated between Raphi and Aſhkelon, near the ſouthern extremity of the Promiſed Land.

2 *And it was told the Gazites, ſaying, Samſon is come hither.*] Hence it appears that Samſon did not go openly into the city, but in a ſecret manner, and probably in the duſk of the evening; but was betrayed by ſome who happened to ſee him, very likely by the harlot herſelf.

And they compaſſed him in.] They did not beſet the houſe, but ſet a guard at the gate, in order to ſeize him as he went out of the city.

In the morning when it is day we ſhall kill him.] They imagined that as he had no apprehenſion of danger, he would eaſily fall into their hands

3 *And Samſon—aroſe at midnight, and took the doors of the gate of the city, and the two poſts, and went away with them, bar and all*] He did not ſtay to break open the gates; but plucked the poſts out of the ground, the door hangings, faſt barred, upon them. This action ſo aſtoniſhed the guards, that they had no power to follow him.

And put them upon his ſhoulders, and carried them up to the top of an hill that is before Hebron.] He ſeems to have carried them ſome diſtance in his hands, and then putting them on his ſhoulders, carried them off in triumph. Hebron was near twenty miles diſtance from Gaza, and therefore it is probable that this hill lay between theſe cities, and within view of both; that the inhabitants of the latter might behold thoſe trophies of his ſurpriſing ſtrength to their confuſion, and thoſe of the former to their encouragement, or an earneſt of their future deliverance.

4 *He loved a woman in the valley of Sorek, whoſe name was Delilah.*] Sorek was a place in the land of Judah, famous for choice wines, and not above a mile and a half from Eſhcol; from whence the ſpies brought a bunch of grapes, for a ſample of the fruitfulneſs of the land. Hither Samſon retired, probably to refreſh himſelf after his labours: but whether Delilah was a woman of Iſrael, or one of the daughters of the Philiſtines; whether ſhe was his wife, or only an harlot, the ſacred hiſtorian has not told us. However this be, her whole behaviour ſpeaks her a mercenary woman, who would do any thing for money; and accordingly Joſephus calls her a common proſtitute of the Philiſtines.

5 *And the lords of the Philiſtines come up unto her.*] That is, the princes of the Philiſtines from their five cities, Accarod, Aſhkelon, Gaza, Azoth, and Gath.

And ſaid unto her, Entice him, and ſee wherein his great ſtrength lieth.] He had probably often declared, that the ſource of his great ſtrength was a ſecret, known only to himſelf; and therefore they hoped that ſhe, by her blandiſhments, might prevail upon him to reveal it to her.

And we will give thee every one of us eleven hundred pieces of ſilver.] By *pieces of ſilver* is generally underſtood ſhekels; ſo that the whole ſum amounted to five thouſand five hundred ſhekels, or about three hundred and forty-three pounds fifteen ſhillings of our money.

6 *And Delilah ſaid unto Samſon, Tell me, I pray thee, wherein thy great ſtrength lieth.*] In all probability ſhe had ſome other diſcourſe with him, before ſhe ventured to aſk him this queſtion. Very likely ſhe extolled his wonderful deeds, and then artfully deſired him to tell her how he came to excel all other men in ſtrength.

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtines *be* upon thee, Samſon (And *there were* liers in wait abiding in the chamber) And he brake them from off his arms like a thread.

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lies: tell me wherewith thou mighteſt be bound. And he ſaid unto her, If thou weaveſt the ſeven locks of my head with the web.

14 And ſhe faſtened *it* with the pin, and ſaid unto him, The Philiſtines *be* upon thee Samſon. And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

15 ¶ And ſhe ſaid unto him, How canſt thou ſay, I love thee, when thine heart *is* not with me? Thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*.

16 And it came to paſs when ſhe preſſed him daily with her words, and urged him *ſo* that is ſoul was vexed unto death;

17 That he told her all his heart, and ſaid unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be ſhaven, then my ſtrength will go from me, and I ſhall become weak, and be like any *other* man.

18 And when Delilah ſaw that he had told her all his heart, ſhe ſent and called for the lords of the Philiſtines, ſaying, Come up this once, for he hath ſhewed me all his heart. Then the lords of the Philiſtines came up unto her, and brought money in their hands.

19 And ſhe made him ſleep upon her knees, and ſhe called for a man, and ſhe cauſed him to ſhave off the ſeven locks of his head, and ſhe began to afflict him, and his ſtrength went from him.

20 And ſhe ſaid, The Philiſtines *be* upon thee, Samſon. And he awoke out of his ſleep, and ſaid, I will go out as at other times before, and ſhake myſelf. And he wiſt not that the Lord was departed from him.

21 ¶ But the Philiſtines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of braſs; and he did grind in the priſon-houſe.

22 Howbeit, the hair of his head began to grow again, after he was ſhaven.

23 ¶ Then the lords of the Philiſtines gathered them together, for to offer a great ſacrifice unto Dagon their god, and to rejoice: for they ſaid, Our god hath delivered Samſon our enemy into our hand.

24 And when the people ſaw him, they praiſed their god: for they ſaid, Our god hath delivered into our hands our enemy, and the deſtroyer of our country, which ſlew many of us.

25 And it came to paſs when their hearts were merry, that they ſaid, Call for Samſon, that he may make us ſport. And they called for Samſon out of the priſon-houſe; and he made them ſport. And they ſet, him between the pillars.

26 And Samſon ſaid unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the houſe ſtandeth, that I may lean upon them.

27 Now the houſe was full of men and women: and all the lords of the Philiſtines *were* there: and *there were* upon the roof about three thouſand men and women, that beheld while Samſon made ſport.

28 And Samſon called upon the Lord, and ſaid, O Lord God, remember me, I pray thee, and ſtrengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philiſtines for my two eyes.

29 And Samſon took hold of the two middle pillars upon which the houſe ſtood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samſon ſaid, Let me die with the Philiſtines. And he bowed himſelf with *all his* might; and the houſe fell upon the lords, and upon all the people that *were* therein. So the dead which he ſlew at his death were more than *they* which he ſlew in his life.

31 Then

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13 After this verſe there is plainly a verſe omitted, which the Septuagint has ſupplied—*Seven locks of my head with a web, and faſten them with a pin unto the wall; then ſhall I be weak, and be as another man. And it came to paſs when he ſlept that Delilah took ſeven locks of his head, and wove them with a web; and faſtened them with a pin*, &c.

14 *And went away with the pin of the beam, and the web.*] This is a very obſcure paſſage, and various explications have been given of it by commentators; but the moſt ſatisfactory ſeems to be that of Le Clerc, who ſuppoſes, that in the room where Samſon ſometimes ſlept, upon a couch, there was a loom, at which Delilah, according to the cuſtom that then prevailed, uſed to divert herſelf at her leiſure hours; and that now, by his permiſſion and connivance, ſhe might take his hair, work it into the web, and, to hinder it from being pulled out, ſecure it with an iron pin thruſt into the beam; but that Samſon, when he awoke, took away the loom with him at his hair.

21 *He did grind in the priſon houſe.*] Before the invention of wind or water mills, men made uſe of hand mills, to grind their corn withal; probably in this priſon where Samſon was confined, there was a public mill for that purpoſe.

23 *A great ſacrifice unto Dagon their God.*] The word *Dagon* is derived from the Phœnician word *dag*, which ſignifies a fiſh; and hence the idol is generally repreſented in the ſhape of a woman, with the lower parts of a fiſh. At Aſhdod they had another idol of this kind, the upper parts of which repreſented a man, and the lower parts a fiſh.

29 *Samſon took hold of the two middle pillars on which the houſe ſtood.*] The nature and form of this ſtructure has occaſioned many controverſies; and the enemies to revelation have pretended, that a ſtructure capable of containing ſo great a number of perſons as this did, could not be ſupported by two pillars. It is indeed true, that a temple of ſtone could not be ſupported by two pillars only, and theſe ſo contiguous, that Samſon could lay hold of them both at one time. But there is no reaſon for ſuppoſing, that the ſtructure deſtroyed by Samſon was of this kind. It was common among the ancients to erect ſtructures of wood in the form of amphitheatres, ſupported by wooden pillars. We may therefore naturally ſuppoſe, that the ſtructure was built in this manner, having near the middle of it two large beams, on which the whole weight of the ſtructure lay, and theſe beams were ſupported by two pillars near each other; ſo that as ſoon as Samſon had moved theſe from their place, the beams muſt follow, and with them the whole fabric. Thoſe who think that a building of wood, and ſupported by two pillars only, could not be capacious enough to contain ſuch a multitude of men and women, would do well to read Pliny, where they will find a deſcription of two theatres, built by Curio, capable of containing a much greater number of people than the Philiſtines are ſaid to be; and yet when they were turned round, to meet and make one amphitheatre, they reſted upon one hinge only; which is ſurely ſufficient to ſilence the cavils of thoſe who pretend a building of ſuch capacity could not be ſo contrived as to reſt on two ſupporters only.

30 *Let me die with the Philiſtines.*] It has been doubted by many, whether Samſon was not guilty of ſelf murder: but if it be conſidered that God raiſed him up as a ſcourge to the Philiſtines, and a judge and defender of Iſrael, he might devote his life to the public good, and the deliverance of his own people. And this purpoſe was in ſome meaſure anſwered; for the Philiſtines were ſo terrified and humbled at this cloſing ſcene of Samſon's ſtrength and courage, that when his brethren came to take away his body, to inter it in the burying-place of his father, they met with no moleſtation whatſoever.

31 Then his brethren, and all the houſe of his father, came down and took him, and brought *him* up, and buried him between Zorah and Eſhtaol, in the burying-place of Manoah his father. And he judged Iſrael twenty years.

CHAP. XVII.

1 *Micah reſtoring the ſtolen money to his mother, ſhe maketh images.* 7 *He hireth a Levite to be his prieſt.*

AND there was a man of mount Ephraim, whoſe name *was* Micah,

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver that were taken from thee, about which thou curſedſt, and ſpakeſt of alſo in mine ears, behold, the ſilver *is* with me; I took it. And his mother ſaid, Bleſſed *be thou* of the Lord, my ſon.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholly dedicated the ſilver unto the Lord, from my hand, for my ſon, to make a graven image and a molten image: now therefore I will reſtore it unto thee.

4 Yet he reſtored the money unto his mother: and his mother took two hundred *ſhekels* of ſilver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the houſe of Micah.

5 And the man Micah had an houſe of gods, and made an ephod, and a teraphim, and conſecrated one of his ſons, who became his prieſt.

6 In thoſe days *there was* no king in Iſrael, *but* every man did *that which was* right in his own eyes.

7 ¶ And there was a young man of Beth-lehem-judah, of the family of Judah, who *was* a Levite, and he ſojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to ſojourn where he could find *a place*: and he came to mount Ephraim to the houſe of Micah, as he journeyed.

9 And Micah ſaid unto him, whence comeſt thou? and he ſaid unto him, I *am* a Levite of Beth-lehem-judah, and I go to ſojourn where I may find *a place*.

10 And Micah ſaid unto him, Dwell with me, and be unto me a father and a prieſt, and I will give thee ten *ſhekels* of ſilver by the year, and a ſuit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man, and the young man was unto him as one of his ſons.

12 And Micah conſecrated the Levite; and the young man became his prieſt, and was in the houſe of Micah.

13 Then ſaid Micah, Now know I that the Lord will do me good, ſeeing I have a Levite to *my* prieſt.

CHAP. XVIII.

1 *The Danites ſend five men to ſeek out an inheritance.* 27 *They win Laiſh.*

IN thoſe days *there was* no king in Iſrael: and in thoſe days the tribe of the Danites ſought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Iſrael.

2 And the children of Dan ſent of their family five men from their coaſts, men of valour, from Zorah and from Aſhtaol, to ſpy out the land, and to ſearch it; and they ſaid unto them, Go, ſearch the land. Who when they came to mount Ephraim, to the houſe of Micah, they lodged there.

3 When they *were* by the houſe of Micah, they knew the voice of the young man the Levite: and they turned in thither, and ſaid unto him, Who brought thee hither? and what makeſt thou in this *place?* and what haſt thou here?

4 And he ſaid unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his prieſt.

5 And they ſaid unto him, Aſk counſel, we pray thee, O God, that we may know whether our

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31 *Then his brethren, and all the Houſe of his father, came down, and took him,* &c.] How the people of Gaza came to permit Samſon's relations to take away his body, after he had deſtroyed ſo many of their countrymen, is not ſo eaſy to conceive. It ſhould, however, be remembered, that there was formerly ſo much humanity among all nations, as not to prohibit enemies from interring their dead; and that the Iſraelites did not join with Samſon in his enterprizes: he ſtood alone in what he did. Beſides, it is very probable that this laſt act of Samſon had greatly humbled them, and made them dread the power of the God of Iſrael, who had inſpired his hero with ſuch amazing ſtrength in his life-time, and would not fail of taking ſignal vengeance on them, if they denied the body of Samſon the rites of ſepulchre. And therefore, dreading his very corpſe, they were very glad to find his relations willing to remove ſo formidable an object out of their ſight.

Commentary and Notes on Capter XVII.

1 *And there was a man of mount Ephraim, whoſe name was Micah.*] When this tranſaction happened, is not agreed on by commentators; but the moſt probable opinion is that of thoſe who place it between Caleb's death, and Othniel's being choſen judge; but inſerted here by the ſacred hiſtorian, that he might not interrupt the thread of the narrative relating to the tranſactions of the whole nation.

5 *And the man Micah had an houſe of gods*] The Hebrew words *beth Elohim*, might here have been tranſlated *an houſe of God*, as it is in ſeveral places of ſcripture: for it ſeems to have been Micah's intention to make an imitation of the houſe of God at Shiloh.

And Teraphim.] See note on Gen. xxxi. 19.

And conſecrated one of his ſons, who became his prieſt.] In the Hebrew it is *called the hand of one of his ſons*, &c. That is, he put the ſacrifices into his hands, that he might offer them to his gods.

6 *Every man did that which was right in his own eyes.*] Every man was left to do juſt what he pleaſed; for having abandoned the worſhip of the true God, they were without governor, prieſt, or law.

12 *And Micah conſecrated the Levite, and the young man became his prieſt.*] This was a ſtrange preſumption in them both; in Micah, who could pretend to no authority to conſecrate; and in the Levite, who was incapable of executing the prieſt's office, not being of the ſeed of Aaron. But ſuch was the confuſion of thoſe times, for want of a judge, that Micah's ſuperſtition had no bounds: and the Levite's poverty and ambition induced him to accept of the proffered preferment.

13 *Now know I that the Lord will do me good, ſeeing I have a Levite for my prieſt.*] He thought the Levite had more right to the office than his own ſon, and therefore would be more acceptable to God. Hence it is evident, that Micah did not intend to forſake the Lord; but his mind was ſo blinded, that he miſtook one ſmall benefit for a ſufficient ſign of his favour, when he was himſelf guilty of ſo many heinous offences againſt the divine Majeſty.

Commentary and Notes on Chapter XVIII.

1 *In thoſe days there was no king in Iſrael.*] Theſe words ſeem to be repeated here, as ſome reaſon for the enormous practices mentioned in this and the preceding chapter.

The tribe of the Danites.] Or rather, *a family of the Danites*, as the original words *ſchebet hadani* ſhould have been tranſlated.

our way which we go ſhall be proſperous.

6 And the prieſt ſaid unto them, Go in peace: before the Lord *is* your way wherein ye go.

7 Then the five men departed, and came to Laiſh, and ſaw the people that *were* therein, how they dwelt careleſs, after the manner of the Zidonians, quiet and ſecure; and *there was* no magiſtrate in the land, that might put *them* to ſhame in *any* thing: and they *were* far from the Zidonians, and had no buſineſs with *any* man.

8 And there came unto their brethren to Zorah and Eſhtaol: and their brethren ſaid unto them, What *ſay* ye?

9 And they ſaid, Ariſe, that we may go up againſt them: for we have ſeen the land, and behold, it *is* very good: and *are* ye ſtill? be not ſlothful to go, *and* to enter to poſſeſs the land.

10 When ye go, ye ſhall come unto a people ſecure, and to a large land: for God hath given it into your hands: a place where *there* is no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites out of Zorah and out of Eſhtaol, ſix hundred men, appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Maheneh-dan unto this day: behold, *it is* behind Kirjath-jearim.

13 And they paſſed thence unto mount Ephraim, and came unto the houſe of Micah.

14 ¶ Then anſwered the five men that went to ſpy out the country of Laiſh, and ſaid unto their brethren, Do ye know that there is in theſe houſes an ephod, and teraphim, and a graven image, and a molten image? now therefore conſider what ye have to do.

15 And they turned thitherward, and came to the houſe of the young man the Levite, *even* unto the houſe of Micah, and ſaluted him.

16 And the ſix hundred men, appointed with their weapons of war, which *were* of the children of Dan, ſtood by the entering of the gate.

17 And the five men that went to ſpy out the land, went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the prieſt ſtood in the entering of the gate, with the ſix hundred men *that were* appointed with weapons of war.

18 And theſe went into Micah's houſe, and fetched the carved image, the ephod and the teraphim, and the molten image. Then ſaid the prieſt unto them, What do ye?

19 And they ſaid unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a prieſt: *is it* better for thee to be a prieſt unto the houſe of one man, or that thou be a prieſt unto a tribe and a family in Iſrael?

20 And the prieſt's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midſt of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 *And* when they were a good way from the houſe of Micah, the men that *were* in the houſes near to Micah's houſe were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and ſaid unto Micah, What aileth thee, that thou comeſt with ſuch a company?

24 And he ſaid, Ye have taken away my gods which I made, and the prieſt, and ye are gone away: and what have I more? and what *is* this *that* ye ſay unto me, What aileth thee?

25 And the children of Dan ſaid unto him, Let not thy voice be heard among us, leſt angry fellows run upon thee, and thou loſe thy life, with the lives of thy houſhold.

26 And the children of Dan went their way: and when Micah ſaw that they *were* too ſtrong for him, he turned and went back unto his houſe.

27 ¶ And they took *the things* which Micah had made, and the prieſt which he had, and came unto Laiſh, unto a people *that were* at quiet, and ſecure: and they ſmote them with the edge of the ſword, and burned the city with fire.

28 And *there was* no deliverer, becauſe it *was* far from Zidon, and they had no buſineſs with *any* man; and it *was* in the valley that *lieth* by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Iſrael: howbeit the name of the city *was* Laiſh at the firſt.

30 And the children of Dan ſet up the graven image; and Jonathan the ſon of Gerſhom, the ſon of Manaſſeh, he and his ſons were prieſts to the tribe of Dan, until the day of the captivity of the land.

31 And they ſet them up Micah's graven image, which he made, all the time that the houſe of God was in Shiloh.

Sought them an inheritance to dwell in.] Some families of that tribe, being greatly ſtraightened by the old inhabitants of Canaan, ſought for a commodious ſettlement in ſome other part of the country.

29 *And they called the name of the city Dan, after the name of Dan their father, who was born unto Iſrael.* They gave it this name, that it might be remembered they belonged to the people of Iſrael, though they lived at a very great diſtance from their own tribe, in the very extremity of the north of Judah; whereas the tribe of Judah had their lot in the ſouth-weſt: and from thence came the common expreſſion, when they would ſignify the whole length of the country, *from Dan to Beerſheba*; the former being ſituated in the northern, and the latter in the ſouthern extremity of the land.

30 *And the children of Dan ſet up the graven image.*] This is the firſt account we meet with of an idol being ſet up in any city, to be reſorted to by all the inhabitants.

Until the day of the captivity of the land.] By the *captivity of the land*, is here meant the time when the ark of God was taken by the Philiſtines; for it cannot be ſuppoſed that this idolatrous worſhip would have been ſuffered in the days of David, who omitted no opportunity of advancing the true religion, and of taking away even the moſt diſtant approaches towards idolatry. And we find that this capture of the ark of God is in ſcripture ſtiled a captivity: *He forſook the tabernacle in Shiloh, the tent which he placed among men: and he delivered his ſtrength into captivity, and his glory into the enemies hand,* Pſ. lxxviii. 60, 61.

31 *And they ſet them up Micah's graven image, which he made, all the time that the houſe of God was in Shiloh.*] That is, all the time the judges governed the people; for though they were zealous reformers, their authority, it ſeems, did not reach this country, where idolatry lurked till the ark of God was taken, and the Divine Schechinah no longer reſided in Shiloh.

CHAP. XIX.

1 *A Levite going to Beth-lehem to fetch home his wife,* 16 *an old man entertaineth him at Gibeah.* 22 *The Gibeahites abuſe his concubine to death.*

AND it came to paſs in thoſe days, when *there was* no king in Iſrael, that there was a certain Levite ſojourning on the ſide of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore againſt him, and went away from him unto her father's houſe to Beth-lehem-judah, and was there four whole months.

3 And her huſband aroſe, and went after her to ſpeak friendly unto her, *and* to bring her again, having his ſervant with him, and a couple of aſſes: and ſhe brought him into her fathers houſe, and when the father of the damſel ſaw him, he rejoyced to meet him.

4 And his father in law, the damſels father, retained him, and he abode with him three days: ſo they did eat and drink, and lodged there.

5 And it came to paſs on the fourth day, when they aroſe early in the morning, that he roſe up to depart: and the damſels father ſaid unto his ſon in law, Comfort thine heart with a morſel of bread, and afterward go your way.

6 And they ſat down and did eat and drink both of them together: for the damſels father had ſaid unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man roſe up to depart, his father in law urged him: therefore he lodged there again.

8 And he aroſe early in the morning on the fifth day to depart: and the damſels father ſaid, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And when the man roſe up to depart he and his concubine, and his ſervant, his father in law, the damſels father, ſaid unto him, Behold, now the day draweth towards evening. I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayeſt go home.

10 But the man would not tarry that night, but he roſe up and departed, and came over againſt Jebus, (which *is* Jeruſalem) and *there were* with him two aſſes ſaddled, his concubine alſo *was* with him.

11 *And* when they *were* by Jebus, the day was far ſpent, and the ſervant ſaid unto his maſter, Come, I pray thee, and let us turn in unto this city of the Jebuſites, and lodge in it.

12 And his maſter ſaid unto him, We will not turn aſide hither into the city of a ſtranger, that *is* not of the children of Iſrael, we will paſs over to Gibeah.

13 And he ſaid unto his ſervant, Come, and let us draw near to one of theſe places to lodge all night in Gibeah, or in Ramah.

14 And they paſſed on, and went their way, and the ſun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aſide thither to go in *and* to lodge in Gibeah: and when he went in, he ſat him down in a ſtreet of the city: for *there was* no man that took them into his houſe to lodging.

16 ¶ And behold, there came an old man from his work out of the field at even, which *was* alſo of mount Ephraim; and he ſojourned in Gibeah, but the men of the place *were* Benjamites.

17 And when he had lift up his eys, he ſaw a wayfaring man in the ſtreet of the city: and the old man ſaid, Whither goeſt thou? and whence comeſt thou?

18 And he ſaid unto him, We *are* paſſing from Beth-lehem-judah toward the ſide of mount Ephraim, from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the houſe of the Lord, and there *is* no man that receiveth me to houſe.

19 Yet there his both ſtraw and provender for our aſſes: and there is bread and wine alſo for me and for thy handmaid, and for the young man *which is* with thy ſervants: *there is* no want of any thing.

20 And the old man ſaid, Peace *be* with thee: howſoever, *let* all thy wants *lie* upon me; only lodge not in the ſtreet.

21 So he brought him into his houſe, and gave provender unto the aſſes: and they waſhed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain ſons of Belial, beſet the houſe round about *and* beat at the door, and ſpeak to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him.

23 And

Commentary and Notes on Chapter XIX.

1 *A concubine.*] That is, a wife of the ſecondary ſort, without ſuch ſolemn eſpouſals, or a dowry as thoſe called *wives* had. It is certain, ſuch perſons were really wives; and it was adultery in any one to lie with them but thoſe who had married them. *Patrick.*

2 *Played the whore againſt him.*] The Alexandrian copy of the Septuagint and Aldus's edition have—*was angry with him:* neither the LXX. nor Vulgate have any thing of fornication. *Wall.*

11 *And when they were by Jebus, the day was far ſpent, and the ſervant ſaid unto his maſter—let us turn in unto this city of the Jebuſites, and lodge in it.*] This was the celebrated city of Jeruſalem, which had been taken by the children of Judah; but the Jebuſites ſtill kept poſſeſſion of the ſtrong fort of Sihon 'till the days of David, and by that means ſo commanded the lower town, that they forced the children of Judah and Benjamin to let them dwell with them there. And it appears, from this paſſage, that they were now the ruling party, and therefore it is called *the city of the Jebuſites.*

12 *We will not turn aſide—into the city of a ſtranger.*] Poſſibly this might have happened before the children of Judah had taken Jeruſalem: but be that as it may, the Levite refuſed to lodge in a city where idolatry was practiſed by the greateſt part, if not by all the inhabitants.

We will paſs over to Gibeah.] A city poſſeſſed by the tribe of Benjamin.

15 *There was no man that took them into his houſe.*] The inhabitants of Gibeah had loſt all notions of humanity; even the ancient hoſpitality, or cuſtom of entertaining ſtrangers, was quite aboliſhed. Or, if any perſon had ſo much goodneſs remaining as induced him to perform this generous and humane act, the fear of drawing miſchief on themſelves from their debauched neighbours, hindered them from doing it.

16 *And behold, there came an old man from his work out of the field, at even.*] This man who was himſelf only a ſojourner, ſhewed that compaſſion for the benighted traveller, which the wealthy inhabitants had denied.

23 And the man, the maſter of the houſe, went out unto them, and ſaid unto them, Nay, my brethren, *nay*, I pray you, do not *ſo* wickedly; ſeeing that this man is come into mine houſe, do not this folly.

24 Behold, *here is* my daughter, a maiden, and his concubine, them I will bring out now, and humble ye them, and do unto them that ſeemeth good unto you: but unto this man do not ſo vile a thing.

25 But the men would not hearken to him: ſo the man took his concubine, and brought her forth unto them; and they knew her, and abuſed her all the night until the morning: and when the day began to ſpring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the mans houſe, where her lord *was*, till it was light.

27 And her lord roſe up in the morning, and opened the doors of the houſe, and went out to go his way: and behold, the woman his concubine was fallen down at the door of his houſe, and her hands *were* upon the threſhold.

28 And he ſaid unto her, Up, and let us be going: but none anſwered. Then the man took her *up* upon an aſs, and the man roſe up, and gat him unto his place.

29 ¶ And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and ſent her into all the coaſts of Iſrael.

30 And it was ſo, that all that ſaw it, ſaid, There was no ſuch deed done nor ſeen, from the day that the children of Iſrael came up out of the land of Egypt, unto this day: conſider of it, take advice, and ſpeak *your minds.*

CHAP. XX.

4 *The Levite in a general aſſembly declareth his wrong:* 8 *Their decree.* 26 *The Benjamites are deſtroyed.*

THEN all the children of Iſrael went out and the congregation was gathered together as one man, from Dan even to Beerſheba, with the land of Gilead, unto the Lord in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Iſrael, preſented themſelves in the aſſembly of the people of God, four hundred thouſand footmen that drew ſword.

3 (Now the children of Benjamin heard that the children of Iſrael were gone up to Mizpeh.) Then ſaid the children of Iſrael, Tell *us* how was this wickedneſs?

4 And the Levite, the huſband of the woman that was ſlain, anſwered and ſaid, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah roſe againſt me, and beſet the houſe round about upon me by night, *and* thought to have ſlain me: *and* my concubine have they forced, that ſhe is dead.

6 And I took my concubine, and cut her in pieces, and ſent her throughout all the country of the inheritance of Iſrael: for they have committed lewdneſs and folly in Iſrael.

7 Behold, ye *are* all children of Iſrael, give here your advice and counſel.

8 ¶ And all the people aroſe as one man, ſaying, we will not any *of us* go to his tent, neither will we any *of us* turn into his houſe.

9 But now, this *ſhall be* the thing which we will do to Gibeah, *we will go up* by lot againſt it:

10 And we will take ten men of an hundred, throughout all the tribes of Iſrael, and an hundred of a thouſand, and a thouſand out of ten thouſand, to fetch victuals for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Iſrael.

11 So all the men of Iſrael were gathered againſt the city, knit together as one man.

12 ¶ And the tribes of Iſrael ſent men through all the tribe of Benjamin, saying, What wickedneſs *is* this that is done among you?

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Iſrael. But the children of Benjamin would not hearken to the voice of their brethren the children of Iſrael:

14 But

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24 *Behold, here is my daughter. a maiden, and his concubine,* &c.] His earneſt deſire of preſerving the laws of hoſpitality from being violated, which in thoſe times were conſidered as ſacred, made him even forget the care he ought to have taken for preſerving his own daughter's purity. Perhaps he thought that their wickedneſs was not yet arrived to that ſhameful height as to offer any injury to a nighbour, though they had loſt all reſpect for the traveller. We have a ſimilar example in Lot, Gen. xix. 8, who, like this inhabitant of Gibeah, offered his daughters to the brutal inhabitants of Sodom, to preſerve inviolate the laws of hoſpitality.

26 *Fell down at the door.*] She fell down dead through grief and ſhame.

28 *The man took her up upon an aſs---and gat him unto his place.*] When he ſaw that ſhe was dead, he made no outcry, but prudently carried her away to his own houſe. He was doubtleſs perſuaded, that thoſe who were guilty of ſo baſe and inhuman an action, would not ſcruple to take away his own life, if he made any complaint.

29 *And divided her---into twelve pieces.*] That every tribe might have a part, Benjamin not excepted; among whom, it was to be hoped, there were ſome who deteſted ſo foul a crime, and had courage to puniſh the brutal authors of it.

30 *All that ſaw it, ſaid, There was no ſuch deed done nor ſeen, from the day that the children of Iſrael came out of the land of Egypt.*] They not only condemned the fact, but were highly incenſed at it, as a crime exceeding all that had ever been heard of ſince they were a people: It was, indeed, a mixture of adultery and murder, with an attempt to commit the unnatural crime of ſodomy upon the body of a Levite, a perſon conſecrated to the ſervice of God.

Commentary and Notes on Chapter XX.

1 *And the congregation was gathered together, as one man, from Dan even unto Beerſheba, with the land of Gilead.*] That is, all Iſrael, both on this ſide and the other ſide Jordan. But the inhabitants of Jabeſh-gilead, together with the Benjamites, muſt be excepted, who ſeem to have had no ſenſe of their wickedneſs. They were doubtleſs ſummoned as well as their brethren, but neglected to join them.

Unto the Lord in Mizpeh.] The Mizpeh here mentioned ſtood on the confines of Judah and Benjamin, for which reaſon it is ſometimes aſcribed to the former, and ſometimes to the latter. It was very conveniently ſituated for a meeting of all the people, who often aſſembled there in future times. It was not far from Shiloh, ſo that they could eaſily conſult the Divine Majeſty on any occaſion. With regard to the phraſe *unto the Lord*, it does not imply that the ark was here; God being preſent, in an eſpecial manner, where all his people are aſſembled.

13 *But the children of Benjamin would not hearken to the voice of their brethren the children of Iſrael.*] They ſeem to have been as unanimous in the defence of this wickedneſs, as the reſt of the tribes were in their endeavours to have it puniſhed: for, quite contrary to all

14 But the children of Benjamin gathered themſelves together out of the cities, unto Gibeah, to go out to battle againſt the children of Iſrael.

15 And the children of Benjamin were numbered at that time out of the cities, twenty and ſix thouſand men that drew ſword, beſides the Inhabitants of Gibeah, which were numbered ſeven hundred choſen men.

16 Among all this people *there were* ſeven hundred choſen men left-handed, every one could ſling ſtones at an hair-*breadth*, and not miſs.

17 And the men of Iſrael, beſides Benjamin, were numbered four hundred thouſand men that drew ſword; all theſe *were* men of war.

18 ¶ And the children of Iſrael aroſe, and went up to the houſe of God, and aſked counſel of God, and ſaid, Which of us ſhall go up firſt to battle againſt the children of Benjamin? And the Lord ſaid, Judah *ſhall go up* firſt.

19 And the children of Iſrael roſe up in the morning, and encamped againſt Gibeah.

20 And the men of Iſrael went out to battle againſt Benjamin, and the men of Iſrael put themſelves in array to fight againſt them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and deſtroyed down to the ground of the Iſraelites that day, twenty and two thouſand men.

22 And the people the men of Iſrael encouraged themſelves, and ſet their battle again in array, in the place were they put themſelves in array the firſt day.

23 (And the children of Iſrael went up and wept before the Lord until even, and aſked counſel of the Lord, ſaying, Shall I go up again to battle againſt the children of Benjamin my brother? And the Lord ſaid, Go up againſt him.)

24 And the children of Iſrael came near againſt the children of Benjamin the ſecond day.

25 And Benjamin went forth againſt them out of Gibeah the ſecond day, and deſtroyed down to the ground of the children of Iſrael again, eighteen thouſand men; all theſe drew the ſword.

26 ¶ Then all the children of Iſrael, and all the people went up, and came unto the houſe of God, and wept, and ſat there before the Lord, and faſted that day until even, and offered burnt-offerings, and peace-offerings before the Lord.

27 And the children of Iſrael enquired of the Lord, (for the ark of the covenant of God *was* there in thoſe days,

28 And Phineas the ſon of Eleazar, the ſon of Aaron ſtood before it in thoſe days) ſaying, Shall I yet again go out to battle againſt the children of Benjamin my brother, or ſhall I ceaſe? And the Lord ſaid, Go up; for to-morrow I will deliver them into thine hand.

29 And Iſrael ſet liers in wait round about Gibeah.

30 And the children of Iſrael went up againſt the children of Benjamin on the third day, and put themſelves in array againſt Gibeah, as at other times.

31 And the children of Benjamin went out againſt the people, *and* were drawn away from the city, and they began to ſmite of the people, *and* kill as at other times, in the highways, of which one goeth up to the houſe of God, and the other to Gibeah in the field, about thirty men of Iſrael.

32 And the children of Benjamin ſaid, They *are* ſmitten down before us, as at the firſt. But the children of Iſrael ſaid, Let us flee, and draw them from the city, unto the high-ways.

33 And all the men of Iſrael roſe up out of their place, and put themſelves in array at Baal-tamar: and the liers in wait of Iſrael came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came againſt Gibeah ten thouſand choſen men out of all Iſrael, and the battle was ſore: but they knew not that evil *was* near them.

35 And the Lord ſmote Benjamin before Iſrael: and the children of Iſrael deſtroyed of the Benjamites that day, twenty and five thouſand and an hundred men; all theſe drew the ſword.

36 So the children of Benjamin ſaw that they were ſmitten: for the men of Iſrael gave place to the Benjamites, becauſe they truſted unto their liers in wait which they had ſet beſide Gibeah,

37 And the liers in wait haſted, and ruſhed upon Gibeah, and the liers in wait drew *themſelves* along, and ſmote all the city with the edge of the ſword.

28 Now

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all their brethren, who, upon hearing of this crime, met together examined into it, ſent meſſengers to deſire the malefactors might be delivered up, and receive the puniſhment they ſo juſtly deſerved; they perverſely refuſed to come to the aſſembly and deliver up the malefactors, or even make any apology for the crime; but, on the contrary, prepared themſelves to protect ſuch lewd criminals with all their power.

16 *Seven hundred choſen men left handed.*] Seven hundred is mentioned ver. 15, and therefore ſeems here to be redundant. The preſent German Jews, who are ſuppoſed to be of the tribe of Benjamin, are moſt of them left-handed.

23 *And aſked counſel of the Lord.*] The phraſe here uſed, upon both theſe conſultations, of aſking counſel of the Lord, often means no more than conſulting their grand council or ſanhedrim, with the high-prieſt at their head. *Pſalmanazar*, p. 264.

25 *And Benjamin went forth againſt them —the ſecond day, and deſtroyed down to the ground of the children of Iſrael again eighteen thouſand men.*] In theſe two Battles they deſtroyed forty thouſand men, a much greater number than the Benjamites had in their whole army. It has been aſked, why the Iſraelites, in ſo juſt a cauſe as puniſhing the Benjamites for their unparallelled wickedneſs, were defeated in two battles, eſpecially as they had aſked counſel of God? To which it may be anſwered, that though they had ſent to the houſe of God to aſk which of the tribes ſhould go up firſt, and alſo whether they ſhould again attack the Benjamites; yet they had never aſked whether an enterprize of that nature, which in all probability, would be attended with a large effuſion of the blood of their brethren, would be pleaſing to the Divine Majeſty, or not. The truth is, they never queſtioned his approbation of what they reckoned ſo laudable an attempt: they preſumed upon his protection and aſſiſtance: and the vaſt ſuperiority of their forces made them confident of ſucceſs. But ſurely, in a matter of ſuch moment as this, they ſhould have aſked whether God had decreed the deſtruction of their brethren; for to attack one of the tribes of Iſrael, without the approbation of Jehovah, who was the king of Iſrael, was an act of rebellion againſt him. But ſuppoſing that the grounds of the war were juſtifiable, why might not God take this opportunity of puniſhing the Iſraelites by the hand of their brethren, for their tame permiſſion of more enormous crimes than thoſe they endeavoured to chaſtiſe? Did not they ſuffer *ſpiritual* adultery among them, at the very time they were ſo hot upon puniſhing *carnal?* The whole tribe of Dan had fallen into idolatry; but the rulers of Iſrael were ſo far from puniſhing it, that they connived at their apoſtacy: and therefore God thought proper to make uſe of the Benjamites as ſcourges, to puniſh their baſe connivance. For the wonderful wiſdom of God's providence employs the paſſions of men to his purpoſes, by making one wicked ſet of men the inſtrument of puniſhing another. *Woe unto the Aſſyrian, the rod of mine anger, and the ſtaff in their hand is mine indignation.---Againſt the people of my wrath will I give him charge to take the ſpoil, and to take the prey, and to tread them down like the mire in the ſtreets*, Iſ. x. 5, &c.

38 Now there was an appointed ſign between the men of Iſrael and the liers in wait, that they ſhould make a great flame with ſmoke to riſe up out of the city.

39 And when the men of Iſrael retired in the battle, Benjamin, Began to ſmite, *and* kill of the men of Iſrael about thirty perſons; for they ſaid, Surely they are ſmitten down before us, as *in* the firſt battle.

40 But when the flame began to riſe up out of the city, with a pillar of ſmoke, the Benjamites looked behind them, and behold, the flame of the city aſcended up to heaven.

41 And when the men of Iſrael turned again, the men of Benjamin were amazed: for they ſaw that evil was come upon them.

42 Therefore they turned *their backs* before the men of Iſrael, unto the way of the wilderneſs, but the battle overtook them: and them which *came* out of the cities they deſtroyed in the midſt of them.

43 *Thus* they encloſed the Benjamites round about, *and* chaſed them, *and* trode them down with eaſe over againſt Gibeah toward the ſun-riſing.

44 And there fell of Benjamin eighteen thouſand men; all theſe *were* men of valour.

45 And they turned and fled toward the wilderneſs unto the rock of Rimmon: and they gleaned of them in the high-ways five thouſand men, and purſued hard after them unto Gidom, and ſlew two thouſand men of them.

46 So that all which fell that day of Benjamin, were twenty and five thouſand men that drew the ſword: all theſe *were* men of valour.

47 But ſix hundred men turned and fled to the wilderneſs unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Iſrael turned again upon the children of Benjamin, and ſmote them with the edge of the ſword, as well the men of *every* city; as the beaſt, and all that came to hand: alſo they ſet on fire all the cities that they came to.

CHAP. XXI.

1 *The people bewailing the deſolation of Benjamin,* 16 *adviſe them to ſurprize the virgins that danced at Shiloh.*

NOW the men of Iſrael had ſworn in Mizpeh, ſaying, There ſhall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the houſe of God, and abode there till even before God, and lift up their voices, and wept ſore:

3 And ſaid, O Lord God of Iſrael, why is this come to paſs in Iſrael, that there ſhould be to day one tribe lacking in Iſrael?

4 And it came to paſs on the morrow, that the people roſe early, and built there an altar, and offered burnt-offerings, and peace-offerings.

5 And the children of Iſrael ſaid, Who *is there* among all the tribes of Iſrael, that came not up with the congregation unto the Lord? for they had made a great oath concerning him that came not up to the Lord to Mizpeh, ſaying, He ſhall ſurely be put to death.

6 And the children of Iſrael repented them for Benjamin their brother, and ſaid, There is one tribe cut off from Iſrael this day:

7 How ſhall we do for wives for them that remain, ſeeing we have ſworn by the Lord, that we will not give them of our daughters to wives?

8 ¶ And they ſaid, What one *is there* of the tribes of Iſrael, that came not up to Mizpeh to the Lord? and behold, there came none to the camp from Jabeſh-gilead, to the aſſembly.

9 For the people were numbered, and behold, *there were* none of the inhabitants of Jabeſh-gilead there.

10 And the congregation ſent thither twelve thouſand men of the valianteſt, and commanded them, ſaying, Go and ſmite the inhabitants of Jabeſh-gilead with the edge of the ſword, with the women and the children.

11 And this *is* the thing that ye ſhall do, Ye ſhall utterly deſtroy every male, and every woman that hath lien by man.

12 And they found among the inhabitants of Jabeſh-gilead four hundred young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation ſent *ſome* to ſpeak to the children of Benjamin that *were* in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had ſaved alive of the women of Jabeſh-gilead: and yet ſo they ſufficed them not.

15 And the people repented them for Benjamin, becauſe that the Lord had made a breach in the tribes of Iſrael.

16 ¶ Then the elders of the congregation ſaid, How ſhall we do for wives for them that remain, ſeeing the women are deſtroyed out of Benjamin?

17 And they ſaid, *There muſt be* an inheritance for them that be eſcaped of Benjamin, that a tribe be not deſtroyed out of Iſrael.

Commentary and Notes on Chapter XXI.

3 *O Lord God of Iſrael, why is this come to paſs in Iſrael, that there ſhould be to day one tribe lacking in Iſrael?*] When the Iſraelites fury againſt Benjamin was abated, and they began to conſider ſeriouſly of what they had done; how they had almoſt totally deſtroyed one of the tribes of Iſrael, and bound themſelves by an oath never to marry their daughters to the poor remains of it, which muſt prove the extirpation of the whole; the joy and triumph of their late victory was turned into mourning and bitter lamentation.

10 *Go, and ſmite the inhabitants of Jabeſh-gilead with the edge of the ſword, with the women and the children.*] It is not the intent of the ſacred hiſtorian to relate things any otherwiſe than they really happened; nor is it any part of the duty of a commentator to apologize for actions which are in themſelves abominable, and admit of no excuſe. The maſſacre of the people of Jabeſh-gilead, without ever ſending to know the reaſon of their abſenting themſelves from the war, was a cruel expedient to extricate the Iſraelites from the difficulty, in which their ſuperſtitious obſervance of an unlawful oath had involved them, and is a ſhocking inſtance of the iniquity and barbarity of thoſe times: for however ſevere the laws of military diſcipline may be, or with what juſtice ſoever recuſants as well as deſerters in war may be deemed guilty, and the Jabeſhites called public enemies, becauſe they did not obey the order of the whole congregation, and, by refuſing to join with them againſt the Benjamites, became themſelves partakers of their crimes; yet, ſurely, to ſlay the innocent with the guilty, and to put the women and children to death, who could have nothing to do with arms, is the very height of injuſtice and barbarity.

18 Howbeit we may not give them wives of our daughters: for the children of Iſrael have ſworn, ſaying, Curſed *be* he that giveth a wife to Benjamin.

19 Then they ſaid, Behold, *there is* a feaſt of the Lord in Shiloh yearly, *in a place* which *is* on the north ſide of Beth-el, on the eaſt-ſide of the highway that goeth up from Beth-el to Shechem, and on the ſouth of Lebonah.

20 Therefore they commanded the children of Benjamin, ſaying, Go and lie in wait in the vineyards:

21 And ſee, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch ye every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it ſhall be, when their fathers or their brethren come unto us to complain, that we will ſay unto them, Be favourable unto them, for our ſakes: becauſe we reſerved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye ſhould be guilty.

23 And the children of Benjamin did ſo, and took *them* wives according to their number, of them that danced, whom they caught. And they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Iſrael departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In thoſe days *there was* no king in Iſrael: every man did *that which was* right in his own eyes.

THE

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19 *Behold, there is a feaſt of the Lord in Shiloh yearly.*] All the three great feſtivals were to be obſerved at the place where God had ſettled his habitation, which was now at Shiloh, where all the people aſſembled to praiſe God, and to feaſt one with another. But probably the feaſt here meant was that of tabernacles, which was a time of great joy, becauſe they had newly gathered their vintage, and dwelt in booths; behind which the Benjamites might conveniently lurk, and watch their opportunity of carrying away the virgins. The feaſt of tabernacles was alſo the only ſeaſon wherein the Jewiſh virgins were allowed to dance.

22 *For ye did not give unto them at this time, that ye ſhould be guilty.*] It might more properly be rendered, *Becauſe ye did not give unto them at this time, ye are to blame* Pilkington's remarks,

23 *And the children of Benjamin—took them wives according to their number.*] Whatever may be ſaid in juſtification of the Benjamites, the elders of Iſrael, who gave them his counſel and authority, had doubtleſs no right to diſpoſe of the children of other perſons, without their conſent and approbation. The rape of the Sabines is uſually produced as a piece of hiſtory parallel to this; but it ſhould be remembered that Romulus, in whoſe reign it happened, was one of thoſe princes who accounted every point that contributed to the eſtabliſhment of his dominions, not only lawful, but glorious; and that every thing ceaſed to be a crime, when once it became neceſſary for reaſons of ſtate: whereas the rulers of Iſrael either had, or ſhould have had different notions. They were governed by God, *whoſe throne is eſtabliſhed iu righteouſneſs;* and certainly ſhould have contrived ſome other means of eſtabliſhing a diminiſhed tribe, than thoſe violent methods of rapes and forced marriages.

25 *In thoſe days there was no king in Iſrael: every man did that which was right in his own eyes.*] The ſacred hiſtorian has here aſſigned the beſt reaſon for all the abuſes committed in this and the preceding chapters. It was owing to this want of authority that men committed many horrid actions which were not publickly allowed. This was the cauſe of Micah's idolatry, of the Benjamites abominable luſts, and of the enormous things done by the Iſraelites. And this ſhould teach us to be very thankful for the authority that is ſet over us, in order to prevent us from committing ſuch enormous actions.

THE BOOK OF
RUTH.

The ARGUMENT.

This book is a kind of Appendix to the book of Judges, *and an introduction to thoſe of* Samuel, *and is therefore properly placed between them. It has its title from the perſon whoſe ſtory is here principally related; and who left her country, kindred and relations, out of her great affection to her mother-in-law, and her religion, to live with her in the land of* Iſrael *in a poor and mean condition. It is very probable, that the ſame perſon who wrote the book of* Judges, *was alſo the author of this; poſſibly* Samuel. *It was doubtleſs written at a time when the government was no longer executed by judges, ſince the author begins it with obſerving, that the fact happened in the days when the judges ruled. Perhaps it was compoſed about the time that* David *was anointed, but before he began his reign. But it is difficult to determine under what judge the hiſtory of* Ruth *happened. Some place it in the days of* Ehud *or* Shamgar; *ſome in that of* Gideon; *and others about the time when* Eli *judged* Iſrael. *The hiſtory concludes with the genealogy of* David, *from* Pharez *the ſon of* Judah, *that it might evidently appear the Meſſiah ſprung from that tribe, according to the prediction of the patriarch* Jacob; *but from a Gentile woman, full of faith, and deſirous of being numbered among the* Iſraelites, *which made her deſpiſe the pride of her own nation, and chooſe to live deſpicably among the people of* God.

CHAP. I.

1 *Elimelech driven by famine into Moab, dieth there.* 6 *Naomi returning home* 14 *Ruth accompanieth her.*

NOW it came to paſs in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to ſojourn in the country of Moab, he and his wife and his two ſons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two ſons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's huſband died: and ſhe was left, and her two ſons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And

Commentary and Notes on Capter I.

1 *There was a famine in the land: and a certain man of Beth-lehem-judah.*] There were two places called by the name of Beth-lehem; one ſituated in the tribe of Judah, and the other in that of Zebulun. They had their name from the remarkable fruitfulneſs of the counties in which they were ſituated; which proves that this was a very dreadful famine, as even theſe places did not afford proviſions ſufficient for the inhabitants.

Went to ſojourn in the country of Moab, he and his wife, and his two ſons] He carried his whole family with him into the country of Moab, which lay near the land of Judah, and enjoyed plenty, it ſeems, while that of the Iſraelites was famiſhed.

4 *And they took them wives of the women of Moab.*] This was abſolutely forbidden by the Jewiſh law, unleſs the women were proſelytes to the true religion. But whether this was or was not the caſe, is diſputed by Commentators; ſome maintaining the affirmative, and others the negative: among the former is Aben Ezra, and among the latter the Chaldee paraphraſt.

5 And Mahlon and Chilion died alſo both of them; and the woman was left of her two ſons, and her huſband.

6 ¶ Then ſhe aroſe with her daughters in law, that ſhe might return from the country of Moab: for ſhe had heard in the country of Moab how that the Lord had viſited his people in giving them bread.

7 Wherefore ſhe went forth out of the place where ſhe was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

8 And Naomi ſaid unto her two daughters in law, Go, return each to her mother's houſe: the Lord deal kindly with you, as ye have dealt with the dead, and with me.

9 The Lord grant you that you may find reſt, each *of you*, in the houſe of her huſband. Then ſhe kiſſed them: and they lift up their voice and wept.

10 And they ſaid unto her, Surely we will return with thee unto thy people.

11 And Naomi ſaid, Turn again, my daughters: why will ye go with me? *are* there yet *any more* ſons in my womb, that they may be your huſbands?

12 Turn again, my daughters, go *your way*; for I am too old to have an huſband. If I ſhould ſay, I have hope, *if* I ſhould have a huſband alſo to night, and ſhould alſo bear ſons;

13 Would ye tarry for them till they were grown? would ye ſtay for them from having huſbands? nay, my daughters: for it grieveth me much for your ſakes, that the hand of the Lord is gone out againſt me.

14 ¶ And they lift up their voice and wept again; and Orpah kiſſed her mother in law; but Ruth clave unto her.

15 And ſhe ſaid, Behold, thy ſiſter in law is gone back unto her people, and unto her gods: return thou after thy ſiſter in law.

16 And Ruth ſaid, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goeſt, I will go; and where thou lodgeſt, I will lodge: thy people ſhall be my people, and thy God my God.

17 Where thou dieſt, I will die, and there will I be buried: the Lord do ſo to me, and more alſo, *if ought* but death part thee and me.

18 When ſhe ſaw that ſhe was ſtedfaſtly minded to go with her, then ſhe left ſpeaking unto her.

19 So they two went until they came to Beth-lehem. And it came to paſs when they were come to Beth-lehem, that all the city was moved about them; and they ſaid, *Is* this Naomi?

20 And ſhe ſaid unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the Lord hath brought me home again empty: why *then* call ye me Naomi, ſeeing the Lord hath teſtified againſt me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabiteſs her daughter in law with her, which returned out of the country of Moab. And they came to Beth-lehem in the beginning of the barley-harveſt.

CHAP. II.

1 Ruth gleaneth in the fields of Boaz. 4 He taketh knowledge of her, 8 ſheweth her favour.

AND Naomi had a kinſman of her huſband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth the Moabiteſs ſaid unto Naomi, Let me now go to the field, and glean ears of corn after *him*, in whoſe ſight I ſhall find grace. And ſhe ſaid unto her, Go, my daughter.

3 And ſhe went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And

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5 *And Mahlon and Chilion died alſo both of them.*] Their days, ſays the Chaldee paraphraſt, were few, becauſe they married ſtrange women; and, for the ſame reaſon, it may be thought that they died without iſſue; for there is not the leaſt intimation that either of them had any.

8 *And Naomi ſaid unto her two daughters-in-law, Go, return each to her mother's houſe.*] She was deſirous that they ſhould accompany her no farther, but return to their parents, with whom, it ſeems, it was the cuſtom for widows to dwell.

15 *Behold, thy ſiſter-in-law is gone back unto her people, and unto her gods.*] Hence it appears that Orpah was not a convert to the Jewiſh religion, but ſtill continued to worſhip the gods of her country. This, however, did not hinder her from loving her huſband while he lived, and retaining an affection for her mother-in-law after his death.

17 *Where thou dieſt, will I die, and there will I be buried: the Lord do ſo to me, and more alſo, if ought but death part thee and me.*] She determines that death only ſhould ſeperate her from her mother-in-law; and that even the king of terrors himſelf ſhould not, in every reſpect, cauſe a ſeperation; for ſhe would lie in the ſame ſepulchre with her: and this ſhe confirms with an oath, or ſolemn imprecation on herſelf, that worſe might befal her than any thing Naomi could poſſibly ſuffer, if ſhe did not faithfully adhere to her.

19 *All the city was moved about them, and they ſaid, Is this Naomi?*] That is, all the people ran from their habitations to ſee her; but, from the great change in her countenance and dreſs, could ſcarce believe it was the ſame Naomi which formerly was their neighbour. But the Arabic and Syrian verſions give the paſſage a quite different ſenſe, rendering it, *all the city rejoiced, and ſaid, This is Naomi.*

20 *Call me not Naomi, call me Mara.*] She was deſirous her name ſhould be conformable to her condition; and therefore deſires them, inſtead of Naomi, which ſignifies *pleaſant*, to call her Mara, or *bitter.* Joſephus tells us that the former ſignifies *proſperity*, and the latter *grief* and *pain.*

21 *Why then call ye me Naomi, ſeeing the Lord hath teſtified againſt me, and the Almighty hath afflicted me?*] God is ſaid to teſtify againſt perſons, when he paſſes their ſentence incurred by their tranſgreſſions; and to afflict, when he executes it. Naomi does not here murmur againſt her Maker, but humbly acknowledges, that God had inflicted grevious puniſhments upon her, which ſhe conſidered as evident tokens of his diſpleaſure.

22 *So Naomi returned, and Ruth—her daughter-in-law with her, which returned out of the country of Moab.*] That is, the foregoing is a brief account of Naomi's return to her country, together with her daughter-in-law, who would accompany her.

Commentary and Notes on Chapter II.

2 *Let me now go to the field, and glean ears of corn.*] Her modeſty and dutiful affection would not ſuffer her to go, even to the field, without her mother's conſent; though the intention of it was to glean ears of corn for her own and her aged parent's ſubſiſtence.

After him, in whoſe ſight I ſhall find grace.] She did not, poſſibly, know, that poor ſtrangers had an equal right with the poor of Iſrael to glean after the reapers: or, her piety would not ſuffer her to challenge it as right; but, on the contrary, to acknowledge it as a favour.

4 ¶ And behold, Boaz came from Beth-lehem, and ſaid unto the reapers, The Lord *be* with you: and they anſwered him, the Lord bleſs thee.

5 Then ſaid Boaz unto his ſervant that was ſet over the reapers, Whoſe damſel *is* this?

6 And the ſervant that was ſet over the reapers, anſwered and ſaid, It *is* the Moabitiſh damſel that came back with Naomi, out of the country of Moab.

7 And ſhe ſaid, I pray you let me glean, and gather after the reapers amongſt the ſheaves: ſo ſhe came, and hath continued even from the morning until now, that ſhe tarried a little in the houſe.

8 Then ſaid Boaz unto Ruth, Heareſt thou not my daughter? Go not to glean in another field, neither go from hence, but abide here faſt by my maidens.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men, that they ſhall not touch thee? and when thou art athirſt, go unto the veſſels, and drink of *that* which the young men have drawn.

10 Then ſhe fell on her face, and bowed herſelf to the ground, and ſaid unto him, Why have I found grace in thine eyes, that thou ſhouldſt take knowledge of me, ſeeing I *am* a ſtranger?

11 And Boaz anſwered and ſaid unto her, It hath fully been ſhewed me, all that thou haſt done unto thy mother-in-law, ſince the death of thine huſband: and *how* thou haſt left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou kneweſt not heretofore.

12 The Lord recompenſe thy work, and a full reward be given thee of the Lord God of Iſrael, under whoſe wings thou art come to truſt.

13 Then ſhe ſaid, Let me find favour in thy ſight, my lord, for that thou haſt comforted me, and for that thou haſt ſpoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz ſaid unto her, at meal-time come thou hither, and eat of the bread, and dip thy morſel in the vinegar. And ſhe ſat beſide the reapers: and he reached her parched *corn*, and ſhe did eat, and was ſufficed, and left.

15 And when ſhe was riſen up to glean, Boaz commanded his young men, ſaying, Let her glean even among the ſheaves, and reproach her not.

16 And let fall alſo *ſome* of the handfuls on purpoſe for her, and leave *them*, that ſhe may glean *them*, and rebuke her not.

17 So ſhe gleaned in the field, until even, and beat out that ſhe had gleaned: and it was about an ephah of barley.

18 ¶ And ſhe took *it* up, and went into the city: and her mother in law ſaw what ſhe had gleaned: and ſhe brought forth, and gave to her that ſhe had reſerved, after ſhe was ſufficed.

19 And her mother-in-law ſaid unto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he that did take knowledge of thee. And ſhe ſhewed her mother in law with whom ſhe had wrought, and ſaid, The man's name with whom I wrought to day, *is* Boaz.

20 And Naomi ſaid unto her daughter in law, Bleſſed *be* he of the Lord, who hath not left off his kindneſs to the living and to the dead. And Naomi ſaid unto her, The man *is* near of kin unto us, one of our next kinſmen.

21 And Ruth the Moabiteſs ſaid, He ſaid unto me alſo, Thou ſhalt keep faſt by my young men, untill they have ended all my harveſt.

22 And Naomi ſaid unto Ruth her daughter in law, *It is* good my daughter, that thou go out with his maidens, that they meet thee not in any other field.

23 So ſhe kept faſt by the maidens of Boaz to glean, unto the end of barley-harveſt, and of wheat-harveſt; and dwelt with her mother in law.

CHAP. III.

1 *By Naomi's inſtruction,* 5 *Ruth lies at Boaz's feet.* 8 *Boaz acknowledgeth the right of a kinſman.*

THEN Naomi her mother in law ſaid unto her, My daughter, ſhall I not ſeek reſt for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whoſe maidens thou waſt? Behold, he winnoweth barley to night in the threſhing-floor.

3 Waſh

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4 *And ſaid unto the reapers, The Lord be with you; and they anſwered him, The Lord bleſs thee.*] This is the firſt time we meet with this religious ſalutation, *The Lord be with you,* which we afterwards find was familiar, and continued even to the time of our bleſſed Saviour, when the angel ſaluted the bleſſed Virgin after this manner, Luke i. 28.

7 *She tarried a little in the houſe.*] She ſtaid ſome little time in the tent, which was pitched in the field for ſuch as were weary to refreſh themſelves.

12 *The Lord recompenſe thy work, and a full reward be given thee.*] He conſidered her leaving all that was dear to her in the world, to become a worſhipper of the true God, as a very noble act of faith and virtue; and therefore prays, that Jehovah would pour his choiceſt bleſſings on her head.

The Lord God of Iſrael, under whoſe wings thou art come to truſt.] That is, to ſeek for protection, and commit thyſelf to his care and providence. This metaphor is often uſed by the ſacred Penmen, particularly the holy Pſalmiſt; and ſeems to be taken from the cherubims, who ſpread their wings from one ſide of the holy place to another, upon which the Divine Majeſty ſat.

13 *Though I be not like unto one of thine handmaidens.*] I am a ſtranger, and born in a country by no means remarkable for virtue and goodneſs, and therefore far beneath one of thy meaneſt ſervants.

14 *At meal-time come thou hither, and eat of the bread, and dip thy morſel in the vinegar.*] Under the word *bread* is comprehended all the proviſion that was made for the reapers, with which they had vinegar for ſauce, it being very cooling and refreſhing in hot ſeaſons, as the time of harveſt was. It is very ſurpriſing how the ancient Jews came to apply theſe words to the kingdom of the Meſſiah, and to his ſuffering condition here in this world. The fact is however certain, the *Midraſh* upon this paſſage makes the words, *come thou hither,* to ſignify, *come to thy kingdom:* and the *morſel dipt in vinegar,* to denote *the reproaches and torments of the Meſſiah.* But however ſtrained this interpretation may be, it ſufficiently proves, that they expected their Meſſiah would be expoſed to ſuch ſufferings as our bleſſed Saviour actually endured; who ſays, in the Pſalmiſt, *They gave me vinegar to drink,* lxix. 21. And perhaps this paſſage was the original of their applying theſe words of Boaz to the Meſſiah, whoſe coming they ſo earneſtly longed for, and found it foretold in more places than we are aware of.

17 *About an ephah of barley.*] An ephah is ſeven gallons two quarts, and about half a pint, wine meaſure.

18 *Gave her that ſhe had reſerved, after ſhe was ſufficed.*] That is, Ruth brought what ſhe had left when ſhe was feaſted with the reapers, and gave to her mother-in-law.

21 *Thou ſhalt keep faſt by my young men.*] The word *nearim,* which we render *young men,* is indeed in the maſculine gender; but ſignifies all young people in general, and particularly the maidens, to whom he bad her keep cloſe, verſe 8.

3 Waſh thy ſelf therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thy ſelf known unto the man, until he ſhall have done eating and drinking.

4 And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and uncover his feet and lay thee down: and he will tell thee what thou ſhalt do.

5 And ſhe ſaid unto her, All that thou ſayeſt unto me I will do.

6 And ſhe went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drank, and his heart was merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down.

8 ¶ And it came to paſs at midnight, that the man was afraid, and turned himſelf: and behold, a woman lay at his feet.

9 And he ſaid, Who *art* thou? and ſhe anſwered, I *am* Ruth thine handmaid: ſpread therefore thy ſkirt over thine handmaid? for thou *art* a near kinſman.

10 And he ſaid, Bleſſed *be* thou of the Lord, my daughter: *for* thou haſt ſhewed more kindneſs in the latter end than at the beginning, inaſmuch as thou followedſt not young men, whether poor or rich.

11 And now my daughter, fear not: I will do to thee all that thou requireſt: for all the city of my people doth know, that thou *art* a virtuous woman.

12 And now it is true, that I *am thy* near kinſman: howbeit there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will perform unto thee the part of a kinſman, well, let him do the kinſman's part; but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the Lord liveth: lie down until the morning.

14 And ſhe lay at his feet until the morning: and ſhe roſe up before one could know another. And he ſaid, Let it not be known that a woman came into the floor.

15 Alſo he ſaid, Bring the veil that *thou haſt* upon thee, and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and laid *it* on her; and ſhe went into the city.

16 And when ſhe came to her mother-in-law, ſhe ſaid Who *art* thou, my daughter? And ſhe told her all that the man had done unto her.

17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me; for he ſaid to me, Go not empty unto thy mother-in-law.

18 Then ſaid ſhe, Sit ſtill, my daughter, until thou know how the matter will fall: for the man will not be in reſt, until he have finiſhed the thing this day.

CHAP. IV.

1 *Boaz calleth into judgment the next kinſman.* 6 *He refuſing the redemption.* 10 *Boaz marrieth Ruth.*

THEN went Boaz up to the gate, and ſat him down there: and behold, the kinſman of whom Boaz ſpake, came by; unto whom he ſaid, Ho, ſuch a one, turn aſide, ſit down here. And he turned aſide, and ſat down.

2 And he took ten men of the elders of the city, and ſaid, Sit ye down here. And they ſat down.

3 And he ſaid unto the kinſman. Naomi, that is come again out of the country of Moab, ſelleth a parcel of land which *was* our brother Elimelech's.

4 And I thought to advertiſe thee, ſaying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem it, *then* tell me, that I may know: for *there is* none to redeem *it* beſides thee; and I *am* after thee. And he ſaid, I will redeem *it*.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy *it* alſo of Ruth the Moabiteſs, the wife of the dead, to raiſe up the name of the dead upon his inheritance.

6 ¶ And the kinſman ſaid, I cannot redeem *it* for myſelf, leſt I mar mine own inheritance: redeem thou my right to thyſelf: for I cannot redeem *it*.

7 Now this *was the manner* in former time in Iſrael

Commentary and Notes on Chapter III.

4 *And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and uncover his feet, and lay thee down.*] This deſign of Naomi's ſeems, at firſt ſight, not very modeſt; but as it had no other intention than what was agreeable to the law of God, it proſpered accordingly.

7 *He went to lie down at the end of the heap of corn.*] Such was the ſimplicity of living in theſe early times, that the moſt wealthy perſons looked after their own buſineſs, both at home and in the field. Theſe threſhing floors were covered at top, to defend the corn from the rain; but open on all ſides, to give a free paſſage to the wind for winnowing the corn. They ſeem however, to have been ſhut up at night, to prevent robbers from entering them, and ſtealing the corn and inſtruments of huſbandry, which were commonly left there.

10 *Bleſſed be thou of the Lord, my daughter,* &c.] He was ſo far from being incenſed at her boldneſs, that he wiſhes her all kinds of happineſs, commending her true kindneſs both to her mother and her huſband, which was now more evident than before, by her endeavours to preſerve his name and family.

15 *Bring the veil thou haſt upon thee.*] Dr. Shaw thinks this veil was ſomething like what the Arabians now wear, called *a hyke*, which ſerves for a complete dreſs by day, and for a covering by night: it is uſually about ſix yards long, and five or ſix feet broad.

Commentary and Notes on Chapter IV.

1 *Then went Boaz up to the gate.*] The judges had their ſeats at the gate, and where there was always a great concourſe of people.

3 *Naomi that is come again out of the country of Moab ſelleth a parcel of land, which was our brother Elimelech's.*] He calls him their brother, becauſe he was a near kinſman; and mentions Naomi's return out of the country of Moab, to intimate, that her poverty obliged her to ſell the inheritance her huſband had left her.

5 *Thou muſt buy it alſo of Ruth,* &c.] There are here ſome errors in the original, which when corrected by authenic MSS and verſions, will make the tranſlations run thus: *Then ſaid Boaz, On the day thou takeſt the land of the hand of Naomi,* thou muſt alſo take *Ruth the Moabiteſs.* Kennicott.

6 *I cannot redeem it for myſelf, leſt I mar mine own inheritance.*] He had already a wife and family, and therefore was apprehenſive that this marriage might be attended with many inconveniencies.

7 *Now this was the manner in former time in Iſrael, concerning redeeming,*

Iſrael concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his ſhoe, and gave *it* to his neighbour: and this *was* a teſtimony in Iſrael.

8 Therefore the kinſman ſaid unto Boaz. Buy *it* for thee: ſo he drew off his ſhoe.

9 And Boaz ſaid unto the elders, and *unto* all the people, Ye *are* witneſſes this day that I have bought all that *was* Elimelech's and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 ¶ Moreover, Ruth the Moabiteſs, the wife of Mahlon, have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witneſſes this day.

11 And all the people that *were* in the gate, and the elders ſaid, *We are* witneſſes. The Lord make the woman that is come into thine houſe like Rachel and like Leah, which two did build the houſe of Iſrael: and do thou worthily in Ephratah, and be famous in Beth-lehem.

12 And let thy houſe be like the houſe of Pharez, whom Tamar bare unto Judah, of the ſeed of which the Lord ſhall give thee of this young woman.

13 So Boaz took Ruth, and ſhe was his wife: and when he went in unto her, the Lord gave her conception and ſhe bare a ſon.

14 And the woman ſaid unto Naomi, Bleſſed *be* the Lord, which hath not left thee this day without a kinſman, that his name may be famous in Iſrael.

15 And he ſhall be unto thee a reſtorer of *thy* life, and a nouriſher of thine old age. For thy daughter-in-law, which loveth thee, which is better to thee than ſeven ſons, hath born him.

16 And Naomi took the child, and laid it in her boſom, and became nurſe unto it.

17 And the women her neighbours gave it a name, ſaying, There is a ſon born to Naomi; and they called his name Obed. He *is* the father of Jeſſe, the father of David

18 Now theſe *are* the generations of Pharez: Pharez begat Hezron.

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Naſhon, and Naſhon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jeſſe, and Jeſſe begat David.

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redeeming and concerning changing] This ſeems to have been only a cuſtom that had long prevailed, when men redeemed lands which had been alineated, or put another into poſſeſſion of them.

A man plucked off his ſhoe, and gave it to his neighbour: and this was a teſtimony in Iſrael.] A ſufficient evidence that he transferred all his right unto the perſon to whom he delivered his ſhoe. It is not eaſy to diſcover the original of this cuſtom: but the reaſon is ſufficiently plain, it being a natural indication that he reſigned his intereſt in the land by giving the other his ſhoe, on which he uſed to walk in it, that he might enter and take poſſeſſion of it himſelf. It muſt here be obſerved, that this ceremony was very different from that mentioned Deut. xxv. for Ruth did not looſe his ſhoe, much leſs ſpit in his face. as the law there ordered the brother's wife to do. This ceremony. therefore wholly belonged to the ſale of lands.

1 *The Lord make the woman that is come into thine houſe, like Rachel, and like Leah*] We learn, from Gen. xxiv. 60. that ſuch ſolemn benedictions were very ancient, and the Jews continue them to this day; and tell us, that they are always pronounced in preſence of ten grave perſons at leaſt, conformable to this example. St. Epiphanius is of opinion, that our great Redeemer was invited to the marriage of Cana in Galilee, and that, as a prophet, he might pronounce the nuptial benediction. And hence Conradus Pellicanus very juſtly obſerves, that prayers and benedictions are never to be omitted in marriage.

And do thou worthily in Ephratah, and be famous in Beth-lehem.] Theſe are two different names for the ſame place, where Boaz and Ruth both lived, and who they prayed might be a ſhining example of virtue to the inhabitants of that city.

12 *And let thy houſe be like the houſe of Pharez.*] All the Bethlehemites, as well as Boaz himſelf, derived their origin from Pharez, whoſe family was very illuſtrious in Iſrael.

15 *For thy daughter-in-law which loveth thee, which is better to thee than ſeven ſons, hath born him.*] They hoped the child would inherit the virtues of its mother, particularly her affection to Naomi; which was ſo very remarkable, that ſhe was a greater bleſſing to her than many ſons of her own body: for they, out of their ſmall fortune, would have been hardly able to maintain themſelves; whereas this child, being the ſon of a rich father could afford her a plentiful maintenance.

17 *And they called his name Obed.*] That is, *a ſervant*, intimating that he was appointed to take care of Naomi in her old age. The Targum paraphraſes on the name in the following manner: *Who ſerved the Lord of the world with a perfect heart.*

He is the father of Jeſſe, the father of David.] This book ſeems to have been written principally for the ſake of this genealogy, it being neceſſary to trace the family to its origin, as the Meſſiah was to ſpring from it; and accordingly it is traced, in the following verſes, from Pharez, the grandſon of Jacob, to David. It is ſuppoſed that Jeſſe was not, properly ſpeaking, the ſon of Obed, but deſcended from him; his ſon, who was an idolater, being omitted here. and in the genealogy of St. Matthew, together with the two following branches: and thus Jeſſe, being of the fourth generation, is mentioned as begotten of Obed, an expreſſion common in the Old Teſtament. Thus it is ſaid of Hezekiah, "That of his ſons which "ſhould iſſue from him, whom he ſhould beget, they ſhould take, "and they ſhould be carried captives to Babylon," Iſ. xxxix. 7: and yet this was not fulfilled 'till the time of Zedekiah, between whom were Manaſſes, Amon, and Joſiah. Thus God declares himſelf to be a jealous God, and one who viſits the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate him, and make to themſelves a graven image, to bow down to it, and worſhip it and, among other puniſhments, this is one, that *their memory ſhall periſh*. Thus Zereiah, loſt the high prieſthood from the houſe of Eleazer, in the time of Eli, who was of the houſe of Ithama, another ſon of Aaron; but the office was reſtored again, after three generations, by Zadok, in the time of Solomon. Thus it is ſaid in St. Matthew, that Joram begat Uzziah; and biſhop Kidder has given a ſufficient reaſon why the name of Azariah, Joah, and Ameziah, whoſe intervening lives are mentioned in the Kings and Chronicles, were omitted in the ancient Jewiſh genealogies, from whence St. Matthew took his catalogue.

THE FIRST BOOK OF
SAMUEL:
OTHERWISE CALLED
The Firſt BOOK of the Kings.

The ARGUMENT.

The two books of Samuel *are in the* Greek *verſion ſtiled* Reigns, *and in the vulgar* Latin, Kings; *but in the* Hebrew *they are called the* Books of Samuel *However, as the firſt twenty-four chapters contain all that relates to the hiſtory of* Samuel, *the latter part of that book, and all the ſecond, including the hiſtory of events that happened after the death of that prophet,* Samuel *is generally thought to be the author of the twenty-four chapters only, and that the prophets* Gad *and* Nathan *finiſhed it. The Talmudiſts, who are of this opinion, ſupport it by the ſollowing text in the Chronicles:* Now the Acts of *David*, firſt and laſt, behold they are written in the book of *Samuel* the ſeer, and in the book of *Nathan* the prophet, and in the book of *Gad* the ſeer.

The books of Samuel *and* Kings *are a continued hiſtory of the reigns of the kings of* Iſrael *and* Judah; *for which reaſon the firſt and ſecond books of* Samuel *are ſtiled the firſt and ſecond books of* Kings; *and the two books of* Kings *are alſo called the third and fourth books of* Kings.

The firſt book of Samuel, *otherwiſe called the firſt book of* Kings, *comprehends the tranſactions under the government of the judges* Eli *and* Samuel, *and under* Saul *the firſt king of* Iſrael; *together with the acts of* David, *whilſt he lived under* Saul; *and is ſuppoſed to include the ſpace of about one hundred and one years. Here we have an account how the republic of* Iſrael *was changed into a monarchy, and the many evils they ſuffered in conſequence of that revolution. We are alſo here informed of the depoſition of their firſt king,* Saul, *on account of his profane ſacrificing, and his wilful diſobedience to the commands of God, in relation to the deſtruction of the* Amalekites; *his treachery to* David, *and cruel purſuits of him; and, laſtly, the tragical death of himſelf, and his ſon* Jonathan, *on mount* Gilboa.

CHAP. I.

1 *Elkanah and his two wives.* 9 *Hannah's prayer.* 12 *Samuel is born,* 24 *and preſented to the Lord.*

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu, the ſon of Zuph, an Ephrathite.

2 And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly, to worſhip and to ſacrifice unto the Lord of hoſts in Shiloh. And the two ſons of Eli, Hophni, and Phineas, the prieſts of the Lord, *were* there.

Commentary and Notes on Capter I.

1 *Now there was a certain man of Ramathaim-zophim.*] He was either a native or inhabitant of this place, perhaps both. It is called Ramah in verſe 19 of this chapter, and here Ramathaim, which is the dual number of Ramah, from its being built on two hills, which made it appear like two cities. The title of *Zophim*, a watch-tower, ſeems to be added, from its having an high place or tower, where watchmen were placed in time of war, to obſerve the approach of the enemy. But others, among whom is St. Jerom, think it was called *Zophim*, becauſe there was here a ſchool of the prophets, who generally reſide in places remote from company, and proper for contemplation; and hence they are called watchmen by the prophet Ezekiel.

4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her ſons and her daughters, portions.

5 But unto Hannah he gave a worthy portion: for he loved Hannah; but the Lord had ſhut up her womb.

6 And her adverſary alſo provoked her ſore, for to make her fret, becauſe the Lord had ſhut up her womb.

7 And *as* he did ſo year by year, when ſhe went up to the houſe of the Lord; ſo ſhe provoked her: therefore ſhe wept and did not eat.

8 Then ſaid Elkanah her huſband to her, Hannah, why weepeſt thou; and why eateſt thou not? and why is thy heart grieved? *am* not I better to thee than ten ſons?

9 ¶ So Hannah roſe up after they had eaten in Shiloh, and after they had drank. Now Eli the prieſt ſat upon a ſeat by a poſt of the temple of the Lord.

10 And ſhe *was* in bitterneſs of ſoul, and prayed unto the Lord, and wept ſore.

11 And ſhe vowed a vow, and ſaid, O Lord of hoſts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there ſhall no razor come upon his head.

12 And it came to paſs as ſhe continued praying before the Lord, that Eli marked her mouth.

13 Now Hannah, ſhe ſpake in her Heart, only her lips moved, but her voice was not heard: therefore Eli thought ſhe had been drunken.

14 And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah anſwered and ſaid, No, my Lord, I *am* a woman of a ſorrowful ſpirit: I have drank neither wine nor ſtrong drink, but have poured out my ſoul before the Lord.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I ſpoken hitherto.

17 Then Eli anſwered and ſaid, Go in peace: and the God of Iſrael grant *thee* thy petition that thou haſt aſked of him.

18 And ſhe ſaid, Let thine handmaid find grace in thy ſight. So the woman went her way, and did eat, and her countenance was no more *ſad*.

19 ¶ And they roſe up in the morning early, and worſhipped before the Lord, and returned, and came to their houſe to Ramah: and Elkanah knew Hannah his wife, and the Lord remembered her.

20 Wherefore it came to paſs, when the time was come about, after Hannah had conceived, that ſhe bare a ſon, and called his name Samuel, *ſaying*, Becauſe I have aſked him of the Lord.

21 And the man Elkanah, and all his houſe, went up to offer unto the Lord the yearly ſacrifice, and his vow.

22 But Hannah went not up: for ſhe ſaid unto her huſband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the Lord, and there abide for ever.

23 And Elkanah her huſband ſaid unto her, Do what ſeemeth thee good; tarry until thou haſt weaned him; only the Lord eſtabliſh his word. So the woman abode, and gave her ſon ſuck until ſhe weaned him.

24 ¶ And when ſhe had weaned him, ſhe took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the houſe of the Lord in Shiloh. And the child *was* young.

25 And they ſlew a bullock, and brought the child to Eli.

26 And ſhe ſaid, O my lord, *as* thy ſoul liveth, my lord, I *am* the woman that ſtood by thee here, praying unto the Lord.

27 For this child I prayed: and the Lord hath given me my petition which I aſked of him.

28 Therefore alſo I have lent him to the Lord as long as he liveth; he ſhall be lent to the Lord. And he worſhipped the Lord there.

CHAP. II.

1 *Hannah's ſong.* 12 *The ſin of Eli's ſons.* 18 *Samuel's miniſtry.* 27 *A prophecy againſt Eli's houſe.*

AND Hannah prayed and ſaid, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: becauſe I rejoice in thy ſalvation.

2 *There is* none holy as the Lord: for *there is* none beſide thee: neither *is there* any rock like our God.

3 Talk no more ſo exceeding proudly; let *not* arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him actions are weighed.

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4 *He gave to Peninnah his wife, and to all her ſons and her daughters, portions*] That is, parts of the peace-offerings, which belonged to him that offered them, except the fat, and the breaſt and right ſhoulder; whereby they had communion with the Lord, by partaking with him of his ſacrifice.

5 *But unto Hannah he gave a worthy portion.*] Or a double portion, in token of his extraordinary reſpect and kindneſs to her.

6 *Her adverſary provoked her ſore.*] That is, Peninnah was wont to deride her for being barren.

9 *Now Eli the prieſt ſat upon a ſeat by a poſt.*] In the Hebrew it is *upon a throne*, being a ſeat raiſed up ſome heighth above the floor, to render him conſpicuous to all that entered into the houſe of God, at the door of which he ſat.

14 *Put away thy wine from thee.*] He ſeems to bid her go to bed and ſleep.

16 *A daughter of Belial.*] A perſon of an infamous character, regarding neither God nor man.

20 *She bare a ſon and called his name Samuel.*] The word *Samuel* is contracted from *Saul-meel*, aſked of God; a name ſhe choſe to give him, to put him in mind that ſhe had obtained him from God by ardent prayers.

23 *Only the Lord eſtabliſh his word.*] Or, as it may be rendered, *the Lord eſtabliſh his work*, i. e. perfect what he hath begun, by making the child to grow till he be fit to attend on his ſervice: for we do not read of any thing God has ſpoken concerning this child, unleſs Elkanah conſider the words of Eli as the oracles of God becauſe he was high prieſt.

28 *As long as he liveth, he ſhall be lent to the Lord.*] Or, as it may be rendered, *all the days that he ſhall be deſired for the Lord.* That is, as long as God ſhould think proper to employ him in his own houſe, which was 'till he made him the judge of Iſrael; after which he was not fixed at Shiloh, but viſited Beth-el, Gilgal, and Mizpeh, and then ſettled at Ramah.

Commentary and Notes on Chapter II.

1 *And Hannah prayed, and ſaid.*] It was common among the Hebrews to comprehend hymns under the name of prayers; in the compoſition of which, holy ſouls were ſometimes aſſiſted by divine inſpiration, in their devout meditations on the amazing bounty and goodneſs of the Lord.

4 The bows of the mighty men *are* broken, and they that ſtumbled, are girt with ſtrength.

5 *They that were* full, have hired out themſelves for bread; and *they that were* hungry ceaſed: ſo that the barren hath born ſeven; and ſhe that hath many children is waxed feeble.

6 The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiſeth up the poor out of the duſt, *and* lifteth up the beggar from the dunghill, to ſet *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the Lord's, and he hath ſet the world upon them.

9 He will keep the feet of his ſaints, and the wicked ſhall be ſilent in darkneſs; for by ſtrength ſhall no man prevail.

10 The adverſaries of the Lord ſhall be broken to pieces: out of heaven ſhall he thunder upon them: the Lord ſhall judge the ends of the earth, and he ſhall give ſtrength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his houſe; and the child did miniſter unto the Lord before Eli the prieſt.

12 ¶ Now the ſons of Eli, *were* ſons of Belial, they knew not the Lord.

13 And the prieſt's cuſtom with the people *was that* when any man offered ſacrifice, the prieſt's ſervant came, while the fleſh was in ſeething, with a fleſh-hook of three teeth in his hand.

14 And he ſtruck *it* into the pan, or kettle, or caldron, or pot; all that the fleſh-hook brought up, the prieſt took for himſelf: ſo they did in Shiloh, unto all the Iſraelites that came thither.

15 Alſo before they burnt the fat, the prieſt's ſervant came, and ſaid to the man that ſacrificed, Give fleſh to roaſt for the prieſt; for he will not have ſodden fleſh of thee but raw.

16 And *if* any man ſaid unto him, Let them not fail to burn the fat preſently, and *then* take *as much* as thy ſoul deſireth: then he would anſwer him, *Nay*, but thou ſhalt give *it me* now, and if not, I will take *it* by force.

17 Wherefore the ſin of the young men was very great before the Lord: for men abhorred the offering of the Lord.

18 ¶ But Samuel miniſtered before the Lord *being* a child, girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought *it* to him from year to year, when ſhe came up with her huſband, to offer the yearly ſacrifice.

20 ¶ And Eli bleſſed Elkanah, and his wife, and ſaid, The Lord give thee ſeed of this woman, for the loan which is lent to the Lord. And they went unto their own home.

21 And the Lord viſited Hannah, ſo that ſhe conceived, and bare three ſons, and two daughters: and the child Samuel grew before the Lord.

22 ¶ Now Eli was very old, and heard all that his ſons did unto all Iſrael, and how they lay with the women that aſſembled at the door of the tabernacle of the congregation.

23 And he ſaid unto them, Why do ye ſuch things? for I hear of your evil dealings, by all this people.

24 Nay, my ſons, for it is no good report that I hear; ye make the Lord's people to tranſgreſs.

25 If one man ſin againſt another, the judge ſhall judge him: but if a man ſin againſt the Lord, who ſhall intreat for him? Notwithſtanding they hearkened not unto the voice of their father, becauſe the Lord would ſlay them.

26 (And the child Samuel grew on, and was in favour both with the Lord, and alſo with men.)

27 ¶ And there came a man of God unto Eli, and ſaid unto him, Thus ſaith the Lord, Did I plainly appear unto the houſe of thy father, when they were in Egypt in Pharaoh's houſe?

28 And did I chooſe him out of all the tribes of Iſrael *to be* my prieſt, to offer upon mine altar, to burn incenſe, to wear an ephod before me? and did I give unto the houſe of thy father all the offerings made by fire of the children of Iſrael?

29 Wherefore kick ye at my ſacrifice, and at mine offering, which I have commanded *in my* habitation, and honoured thy ſons above me, to make yourſelves fat with the chiefeſt of all the offerings of Iſrael my people?

30 Wherefore the Lord God of Iſrael ſaith, I ſaid indeed, *that* thy houſe, and the houſe of thy father ſhould walk before me for ever: but now the Lord ſaith, Be it far from me; for them that honour me, I will honour, and they that deſpiſe me, ſhall be lightly eſteemed.

31 Behold, the days come that I will cut off thine arm, and the arm of thy father's houſe, that there ſhall not be an old man in thine houſe.

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4 *They that ſtumbled, are girt with ſtrength.*] Girdles were a principal part of the military habit among the ancients, and is here elegantly tranſlated to ſignify ſtrength, or warlike power: and hence the apoſtle, among his ſpiritual armour, exhorts the Epheſians to be *girt about with truth.*

5 *So that the barren hath born ſeven.*] Hannah here mixes prophecy with her hymn of praiſe, foretelling the great increaſe of the church; for the word *ſeven* ſignifies a multitude.

8 *For the pillars of the earth are the Lord's, and he hath ſet the world upon them.*] It is no wonder that all the inhabitants of the earth are in his power, and at his diſpoſal, when the very earth is the work of his hands, and upheld by his power.

10 *He ſhall give ſtrength unto his king.*] That is, to David, who was anointed by God in the room of Saul, who, for his diſobedience, had forfeited his kingdom.

And exalt the horn of his anointed.] This was literally fulfilled in David, who, by the help of his God, triumphed over all his enemies, and was the moſt eminent type of the great King of all, *the Lord Chriſt*; to whom theſe words in the fulleſt ſenſe belong, whoſe *dominion is an everlaſting dominion, and his kingdom that which ſhall not be deſtroyed.* It is remarkable that the word *Meſſiah*, anointed, occurs here for the firſt time in the ſacred writings; ſo that though ſeveral had before propheſied of him, Hannah was the firſt that mentioned him by name.

12 *Now the ſons of Eli were ſons of Belial.*] That is very wicked men.

21 *And the child Samuel grew before the Lord.*] Not only in ſtature, but alſo in wiſdom and virtue; of ſuch unſpeakable benefit is it to inſtil into the minds of children an early ſenſe of God and religion. And hence all who have care of children ſhould learn never to omit fixing in their minds a true ſenſe of virtue and religion, which, in all probability, will continue with them to the end of life, and conſtantly improve as they increaſe in years.

23, 24, *Why do ye ſuch things,* &c.] This reproof is given in the tender language of an indulgent father, not that of a zealous judge; who ought to have puniſhed them for ſuch notorious crimes as they were guilty of, in a very ſevere and exemplary manner.

25 *Notwithſtanding they hearkened not unto the voice of their father, becauſe the Lord would ſlay them.*] Or, as the words may be better rendered, *but they refuſed to hearken to the voice of their father, and therefore the Lord would ſlay them.*

32 And thou ſhalt ſee an enemy *in my* habitation, in all *the wealth* which *God* ſhall give Iſrael: and there ſhall not be an old man in thine houſe for ever.

33 And the man of thine, *whom* I ſhall not cut off from mine altar, *ſhall be* to conſume thine eyes, and to grieve thine heart: and all the increaſe of thine houſe ſhall die in the flower of their age.

34 And this *ſhall be* a ſign unto thee that ſhall come upon thy two ſons, on Hophni and Phinehas: in one day they ſhall die both of them.

35 And I will raiſe me up a faithful prieſt, *that* ſhall do according to *that* which *is* in mine heart, and in my mind: and I will build him a ſure houſe, and he ſhall walk before mine Anointed for ever.

36 And it ſhall come to paſs, *that* every one that is left in thine houſe ſhall come *and* crouch to him for a piece of ſilver, and a morſel of bread, and ſhall ſay, Put me (I pray thee) into one of the prieſts offices, that I may eat a piece of bread.

CHAP. III.

1 How the word of the Lord was firſt revealed to Samuel. 11 God telleth Samuel the deſtruction of Eli's houſe.

AND the child Samuel miniſtered unto the Lord before Eli: and the word of the Lord was precious in thoſe days: *there was* no open viſion.

2 And it came to paſs at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not ſee;

3 And ere the lamp of God went out in the temple of the Lord, where the ark of God *was*, and Samuel was laid down *to ſleep*;

4 That the Lord called Samuel, and he anſwered, Here *am* I.

5 And he ran unto Eli, and ſaid, Here *am* I, for thou calledſt me. And he ſaid, I called not; lie down again. And he went and lay down.

6 And the Lord called yet again, Samuel. And Samuel aroſe and went to Eli, and ſaid, Here *am* I, for thou didſt call me. And he anſwered, I called not, my ſon; lie down again.

7 Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

8 And the Lord called Samuel again, the third time. And he aroſe and went to Eli, and ſaid, Here *am* I for thou didſt call me. And Eli perceived that the Lord had called the child.

9 Therefore Eli ſaid unto Samuel, Go, lie down: and it ſhall be, if he call thee, that thou ſhalt ſay, Speak, Lord, for thy ſervant heareth. So Samuel went, and lay down in his place.

10 And the Lord came and ſtood and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speak, for thy ſervant heareth.

11 ¶ And the Lord ſaid to Samuel, Behold, I will do a thing in Iſrael, at which both the ears of every one that heareth it, ſhall tingle.

12 In that day I will perform againſt Eli all *things* which I have ſpoken concerning his houſe: when I begin, I will alſo make an end.

13 For I have told him, that I will judge his houſe for ever, for the iniquity which he knoweth: becauſe his ſons made themſelves vile, and he reſtrained them not.

14 And therefore I have ſworn unto the houſe of Eli, that the iniquity of Eli's houſe ſhall not be purged with ſacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the houſe of the Lord: and Samuel feared to ſhew Eli the viſion.

16 Then Eli called Samuel, and ſaid, Samuel, my ſon. And he anſwered, Here *am* I.

17 And he ſaid, What *is* the thing that *the Lord* hath ſaid unto thee? I pray thee hide *it* not from me: God do ſo to thee, and more alſo, if thou hide *any* thing from me of all the things that he ſaid unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he ſaid, It *is* the Lord: let him do what ſeemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.

20 And all Iſrael from Dan even to Beerſheba knew that Samuel was eſtabliſhed *to be* a prophet of the Lord.

21 And the Lord appeared again in Shiloh: for

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32 *And thou ſhalt ſee an enemy in my habitation.*] Or rather, *thou ſhalt ſee the affliction of the tabernacle*, which he did; for he lived to ſee the tabernacle deprived of its glory, the ark of the Lord, and to hear that it was taken by the Philiſtines.

And there ſhall not be an old man in thine houſe for ever.] That is, there ſhall not one of thy ſeed be promoted to any dignity or honourable employment.

Commentary and Notes on Chapter III.

1 *And the child Samuel miniſtered unto the Lord before Eli*] That is, he performed ſuch ſervices at the tabernacle as Eli directed him.

And the word of the Lord was precious in thoſe days; there was no open viſion.] Whatever revelations God might think proper to impart to ſome pious perſons privately, there was, at this time, none publickly acknowledged for a prophet, unto whom the people might reſort to know the mind of God. Nay, ſo little acquainted were theſe ages with the prophetic ſpirit, that we read only of two prophets in all the days of the Judges.

4 *The Lord called Samuel.*] That is, he heard an audible voice out of the tabernacle of the Lord.

And he anſwered, Here am I.] In all probability Eli lay nearer the tabernacle than Samuel did, though he was ignorant of the voice directed to Samuel, and who alone heard it.

5 *And he ran unto Eli, and ſaid, Here am I, for thou calledſt me.*] He was perſuaded that Eli, having ſome miniſtry for him to perform, had called him, and therefore ran to know his pleaſure.

6 *And the Lord called yet again, Samuel. And Samuel aroſe, and went to Eli, and ſaid, Here am I, for thou didſt call me*] He well knew that they only were in the tabernacle, and therefore concluded that Eli alone muſt call him; and probably the voice reſembled that of Eli.

7 *Now Samuel did not yet know the Lord,* &c.] That is, he was ignorant of the manner in which God revealed his mind unto the prophets, having never ſpoken to him before.

8 *And the Lord called Samuel again the third time---and Eli perceived that the Lord had called the child.*] This repetition of the voice induced Eli to think that it was no fancy in the child; and knowing that he did not call him himſelf, he concluded that it was the Lord, and therefore inſtructs Samuel how to behave, in caſe he again heard the voice.

12 *When I begin, I will alſo make an end.*] That is, when I begin, I will not deſiſt till all my threatnings are fulfilled. For the whole was not accompliſhed till Abiathar was deprived of the prieſthood, when the family of Eli loſt its dignity and honour.

18 *It is the Lord: let him do what ſeemeth him good.*] The foregoing ſentence, pronounced by an artleſs child, who did not know the voice of the Lord from the voice of his tutor, till he inſtructed him, was much more terrible to Eli than the meſſage before delivered by the prophet, and deeply affected him; for he here humbly acknowledges the juſtice of God, and ſubmits to his ſentence with a truly penitent heart.

for the Lord revealed himſelf to Samuel in Shiloh, by the word of the Lord.

CHAP. IV.

1 The Iſraelites are overcome by the Philiſtines. 10 The ark is taken, and Eli's ſons ſlain. 12 Eli hearing the news breaketh his neck.

AND the word of Samuel came to all Iſrael. Now Iſrael went out againſt the Philiſtines to battle, and pitched beſide Eben-ezer: and the Philiſtines pitched in Aphek.

2 And the Philiſtines put themſelves in array againſt Iſrael: and *when* they joined battle, Iſrael was ſmitten before the Philiſtines: and they ſlew of the army in the field about four thouſand men.

3 ¶ And when the people were come into the camp, the elders of Iſrael ſaid, Wherefore hath the Lord ſmitten us to day before the Philiſtines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may ſave us out of the hand of our enemies.

4 So the people ſent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hoſts, which dwelleth *between* the cherubims: and the two ſons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord came into the camp, all Iſrael ſhouted with a great ſhout, ſo that the earth rang again.

6 And when the Philiſtines heard the noiſe of the ſhout, they ſaid, What *meaneth* the noiſe of this great ſhout in the camp of the Hebrews? and they underſtood that the ark of the Lord was come into the camp.

7 And the Philiſtines were afraid: for they ſaid, God is come into the camp. And they ſaid, Wo unto us; for there hath not been ſuch a thing heretofore.

8 Wo unto us: who ſhall deliver us out of the hand of theſe mighty Gods? theſe are the Gods that ſmote the Egyptians with all the plagues in the wilderneſs.

9 Be ſtrong, and quit yourſelves like men, O ye Philiſtines, that ye be not ſervants unto the Hebrews, as they have been to you: quit yourſelves like men, and fight.

10 ¶ And the Philiſtines fought, and Iſrael was ſmitten, and they fled every man into his tent: and there was a very great ſlaughter; for there fell of Iſrael thirty thouſand footmen.

11 And the ark of God was taken; and the two ſons of Eli, Hophni and Phinehas were ſlain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli ſat upon a ſeat by the way-ſide, watching: for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.

14 And when Eli heard the noiſe of the crying, he ſaid, What *meaneth* the noiſe of this tumult? and the man came in haſtily, and told Eli.

15 Now Eli *was* ninety and eight years old; and his eyes were dim, that he could not ſee.

16 And the man ſaid unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he ſaid, What is there done my ſon?

17 And the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people, and thy two ſons alſo, Hophni and Phinehas are dead, and the ark of God is taken.

18 And it came to paſs when he made mention of the ark of God, that he fell from off the ſeat backward by the ſide of the gate, and his neck brake, and he died: for he was an old man and heavy. And he had judged Iſrael forty years.

19 ¶ And his daughter in law, Phinehas's wife, was with child *near* to be delivered: and when ſhe heard the tidings that the ark of God was taken, and that her father-in-law and her huſband were dead, ſhe bowed herſelf and travailed; for her pains came upon her.

20 And about the time of her death, the women that ſtood by her, ſaid unto her, Fear not, for thou haſt born a ſon. But ſhe anſwered not, neither did ſhe regard *it*.

21 And ſhe named the child I-chabod, ſaying, The glory is departed from Iſrael: (becauſe the ark of God was taken, and becauſe of her father in law and her huſband)

22 And ſhe ſaid, The glory is departed from Iſrael: for the ark of God is taken.

CHAP.

Commentary and Notes on Chapter IV.

1 *The word of Samuel came to all Iſrael.*] The revelation of God's will, which had been very ſcarce among them in former days, now grew more plentiful.

Pitched beſide Eben-ezer.] This place is here mentioned prophetically; for it had not its name till about twenty years after, when Samuel totally defeated the Philiſtines here. It lay on the north borders of Judah, not far from Mizpeh.

8 *Who ſhall deliver us out of the hand of theſe mighty Gods?*] They had before fought with men, but now they were to engage againſt God himſelf, before whom none could ſtand. The Hebrew words *adirim Elohim,* which we render *mighty Gods,* are, by Theodoret, tranſlated *the ſtrong God,* which better agrees with the preceding exclamation, *God is come into the camp.*

9 *That ye be not ſervants to the Hebrews, as they have been to you.*] The Iſraelites had been kept in ſlavery by the Philiſtines all the time of Eli, and of Sampſon, who ſeems to have been in the time of Eli, Judges xiii. 1. *Wall.*

12 *With his clothes rent, and with earth upon his head*] This was the manner of expreſſing the greateſt calamities, and uſed by other nations beſide the Hebrews. Thus Virgil repreſents Latinus in diſtreſs:

> His royal robes the reverend monarch rent:
> In wild deſpair, with furious hands he ſpread
> A cloud of duſt o'er all his hoary head. *Pitt.*

13 *Eli ſat upon a ſeat by the way-ſide.*] He had, in all probability, cauſed a ſeat to be placed for him by the ſide of the gate of the city, that he might hear any tidings that came from the army, eſpecially any thing that concerned the ark of God.

18 *And his neck brake, and he died.*] Eli, though too indulgent a father, was not ſo affected at hearing the death of his ſons, and the ſlaughter of the people, as at hearing that the ark of God was taken. This was a ſtroke too heavy for him to bear: he ſunk under it, dropped from his ſeat, and expired.

21 *And ſhe named the child I-chabod.*] That is, *inglorious;* for the reaſon given in the text, *the glory is departed from Iſrael.*

CHAP. V.

1 *The Philiſtines bring the ark into the houſe of Dagon.* 3 *Dagon falleth down.* 6, 9, 12 *They are ſmitten.*

AND the Philiſtines took the ark of God, and brought it from Eben-ezer unto Aſhdod.

2 When the Philiſtines took the ark of God, they brought it into the houſe of Dagon, and ſet it by Dagon.

3 ¶ And when they of Aſhdod aroſe early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the Lord: and they took Dagon and ſet him in his place again.

4 And when they aroſe early on the morrow morning, behold, Dagon *was* fallen upon his face to the earth before the ark of the Lord: and the head of Dagon, and both the palms of his hands *were* cut off upon the threſhold, only *the ſtump* of Dagon was left to him.

5 Therefore neither the prieſts of Dagon, nor any that come into Dagon's houſe, tread on the threſhold of Dagon in Aſhdod, unto this day.

6 But the hand of the Lord was heavy upon them of Aſhdod, and he deſtroyed them, and ſmote them with emerods, *even* Aſhdod, and the coaſt thereof.

7 And when the men of Aſhdod ſaw that *it was* ſo, they ſaid, The ark of the God of Iſrael ſhall not abide with us: for his hand is ſore upon us, and upon Dagon our God.

8 They ſent therefore, and gathered all the lords of the Philiſtines unto them, and ſaid, What ſhall we do with the ark of the God of Iſrael? And they anſwered, Let the ark of the God of Iſrael be carried about unto Gath. And they carried the ark of the God of Iſrael about *thither*.

9 And it was *ſo*, that after they had carried it about, the hand of the Lord was againſt the city with a very great deſtruction: and he ſmote the men of the city both ſmall and great, and they had emerods in their ſecret parts.

10 Therefore they ſent the ark of God to Ekron: and it came to paſs as the ark of God came to Ekron, that the Ekronites cried out ſaying, They have brought about the ark of the God of Iſrael to us, to ſlay us and our people.

11 So they ſent and gathered together all the lords of the Philiſtines, and ſaid, Send away the ark of the God of Iſrael, and let it go again to his own place, that it ſlay us not, and our People: for there was a deadly deſtruction throughout all the city; and the hand of God was very heavy there.

12 And the men that died not, were ſmitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

1 *The Philiſtines counſel how to bring back the ark.* 10 *They bring it on a new cart to Beth-ſhemeſh.*

AND the ark of the Lord was in the country of the Philiſtines ſeven months.

2 And the Philiſtines called for the prieſts and the diviners, ſaying, What ſhall we do to the ark of the Lord? tell us wherewith we ſhall ſend it to his place.

3 And they ſaid, if ye ſend away the ark of the God of Iſrael, ſend it not empty; but in any wiſe return him a treſpaſs-offering: then ſhall ye be healed, and it ſhall be known to you, why his hand is not removed from you.

4 Then ſaid they, What *ſhall be* the treſpaſs-offering which we ſhall return to him? They anſwered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philiſtines: for one plague *was* on you all, and on your lords.

5 Wherefore ye ſhall make images of your emerods, and images of your mice that mar the land, and ye ſhall give glory unto the God of Iſrael: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch-kine on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the Lord, and lay it upon the cart, and put the jewels of gold, which ye return him *for* a treſpaſs-offering, in a coffer by the ſide thereof, and ſend it away that it may go.

9 And

Commentary and Notes on Capter V.

2 *The Philiſtines——-brought it into the houſe of Dagon.*] See note on Judges xvi. 23. It was a cuſtom among the ancient heathens to carry in triumph the gods of ſuch nations as they had vanquiſhed. Thus Iſaiah propheſies, that Cyrus would treat in this manner the gods of Babylon: *Bel boweth down, Nebo ſtoopeth; their idols were upon the beaſts and upon the cattle—and themſelves are gone into captivity* Iſ. xlvi. 1, 2.

3 *Behold, Dagon was fallen,* &c.] They found him lying in the moſt humble poſture before the ark of the Lord, acknowledging the God of Iſrael to be above all Gods.

4 *And the head of Dagon,* &c.] Probably Dagon was placed on ſome pedeſtal or altar, from whence he was now thrown down, his head and hands cut off on the threſhold, and thrown out of the temple with the greateſt contempt. Thus Jehovah ſufficiently ſhewed, that there was no god beſides him. Their idols could not ſtand before the ark, though it had been taken captive, and carried into a ſtrange land; demonſtrating, that the Iſraelites were not vanquiſhed for want of power in their God, but for the iniquity of thoſe who worſhipped him. The Philiſtines, however, were ſo bigotted to their fooliſh deity, that, inſtead of deſpiſing him for not being able to defend himſelf, they even reverenced his threſhould, conſidering it as conſecrated by having touched the idol.

12 *And the men that died not, were ſmitten with the emerods,* &c.] Some were ſtriken with the peſtilence, as ſoon as the ark came thither, and others lingered under intolerable pains, which made them cry out in an inexpreſſible manner.

Commentary and Notes on Chapter VI.

4 *Five golden emerods, and five golden mice.*] All nations were formerly of opinion, that the gods, when angry, could only be appeaſed with honorary gifts; and it was alſo cuſtomary among them to conſecrate ſuch monuments of their deliverance to them, as repreſented the evils from which they had been delivered.

5 *Images of your mice that mar the land.*] Hence it appears that their country was infeſted by mice, which had eaten their corn, and other fruits of the earth.

And ye ſhall give glory unto the God of Iſrael.] They acknowledge him to have been the inflictor of theſe plagues, and to have power to remove them; at the ſame time begging his pardon, and ſeeking relief from him.

9 And ſee, if it goeth up by the way of his own coaſt to Beth-ſhemeſh, *then* he hath done us this great evil: but if not, then we ſhall know that *it is* not his hand *that* ſmote us: it *was* a chance *that* happened to us.

10 ¶ And the men did ſo: and took two milch-kine, and tied them to the cart, and ſhut up their calves at home:

11 And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the ſtraight way to the way of Beth-ſhemeſh, *and* went along the high-way, lowing as they went, and turned not aſide to the right hand or to the left; and the Lords of the Philiſtines went after them unto the border of Beth-ſhemeſh.

13 And *they of* Beth-ſhemeſh *were* reaping their wheat-harveſt in the valley: and they lifted up their eyes, and ſaw the ark, and rejoiced to ſee *it*.

14 And the cart came into the field of Joſhua a Beth-ſhemite, and ſtood there, where *there was* a great ſtone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord.

15 And the Levites took down the ark of the Lord, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great ſtone: and the men of Beth-ſhemeſh offered burnt offerings, and ſacrificed ſacrifices the ſame day unto the Lord.

16 And when the five lords of the Philiſtines had ſeen *it*, they returned to Ekron the ſame day.

17 And theſe *are* the golden emerods which the Philiſtines returned *for* a treſpaſs-offering unto the Lord; for Aſhdod one, for Gaza one, for Aſhkelon one, for Gath one, for Ekron one.

18 And the golden mice, *according to* the number of all the cities of the Philiſtines, *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the great *ſtone of* Abel, whereon they ſet down the ark of the Lord: *which ſtone remaineth* unto this day in the field of Joſhua the Beth-ſhemite.

19 ¶ And he ſmote the men of Beth-ſhemeſh, becauſe they had looked into the ark of the Lord, even he ſmote of the people fifty thouſand and threeſcore and ten men. And the people lamented, becauſe the Lord had ſmitten *many* of the people with a great ſlaughter.

20 And the men of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy Lord God? and to whom ſhall he go up from us?

21 And they ſent meſſengers to the inhabitants of Kirjath-jearim, ſaying, The Philiſtines have brought again the ark of the Lord; come ye down, *and* fetch it up to you.

CHAP. VII.

3 The Iſraelites, by Samuel's means, ſolemnly repent at Mizpeh. 9 Samuel praying, the Philiſtines are diſcomfited.

AND the men of Kirjath-jearim came, and fetcht up the ark of the Lord, and brought it into the houſe of Abinadab in the hill, and ſanctified Eleazar his ſon to keep the ark of the Lord.

2 And it came to paſs while the ark abode in Kirjath-jearim, that the time was long: for it was twenty years: and all the houſe of Iſrael lamented after the Lord.

3 ¶ And Samuel ſpake unto all the houſe of Iſrael, ſaying, If ye do return unto the Lord with all your hearts, *then* put away the ſtrange gods, and Aſhtaroth from among you, and prepare your hearts unto the Lord, and ſerve him only: and he will deliver you out of the hand of the Philiſtines.

4 Then the children of Iſrael did put away Baalim, and Aſhtaroth, and ſerved the Lord only.

5 And Samuel ſaid, Gather all Iſrael to Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the Lord, and faſted on that day, and ſaid there, We have ſinned againſt the Lord. And Samuel judged the children of Iſrael in Mizpeh.

7 And when the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh, the lords of the Philiſtines went up againſt Iſrael: and

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12 *And the kine took the ſtraight way to the way of Beth-ſhemeſh.*] Though they had neither driver, nor viſible director, they took the ſtraight road to Beth-ſhemeſh without the leaſt deviation, lowing all the way they went after their calves that had been taken from them, and to whom they would doubtleſs have returned, had not they been under the guidance of an higher power, which directed them forward to the land of Judah.

14 *And the cart came into the field of Joſhua a Beth-ſhemite,* &c.] This was another miraculous particular, that the kine, as ſoon as they came to Beth-ſhemeſh, which was a city of the prieſts, ſhould ſtop, and refuſe to go any farther.

19 *He ſmote of the people fifty thouſand and threeſcore and ten men.*] The words in the Hebrew are, *he ſmote of the people threeſcore and ten men, fifty thouſand men*; which the learned Bochart has thus very naturally explained, *he ſmote threeſcore and ten men, fifty out of a thouſand.* That is, God was ſo indulgent as to ſlay only ſeventy perſons out of fifty thouſand that were guilty. And this interpretation is followed by the moſt eminent commentators

20 *Who is able to ſtand before this holy Lord God?*] They ſeem to have been truly ſenſible of their raſhneſs; and acknowledge the holineſs of God to be ſuch, that they were not worthy to have the Divine preſence among them.

Commentary and Notes on Chapter VII.

1 *And the men of Kirjath jearim came and fetcht up the ark of the Lord.*] They chearfully received the meſſage, and were ſo far from thinking themſelves in danger by entertaining it, that they conſidered it as the greateſt bleſſing, and kept it with them till the reign of David. If it ſhould be aſked, why they did not carry the ark of the Lord to Shiloh, its ancient ſeat? it may be anſwered, that the Philiſtines had deſtroyed that place; and the tabernacle, on the death of Eli, was removed to Nob, where it remained till the death of Samuel.

6 *And drew water, and poured it out before the Lord.*] Some commentators underſtand by *pouring out water,* the tears of contrition which fell from their eyes before the Lord. Some think that they waſhed their bodies in water, as a token of the purification of their ſouls from the filthineſs of ſin: and others, that this water was poured on the ground in token of the expiation of their ſin, which they earneſtly deſired might be remembered no more, but buried in eternal oblivion, like water poured upon the ground. However I muſt acknowledge that the interpretation of Conſtantine l'Empereur, appears to me the moſt reaſonable: he ſuppoſes that they poured out water in token of joy, after they had faſted and confeſſed their ſins, (for he tranſlates the words, *after they had faſted on that day*) as they always did at the feaſt of tabernacles; unto which he refers the words of Iſaiah, where the prophet foretells the joy that ſhould be in the days of the Meſſiah: *Ye ſhall draw water with joy out of the well of ſalvatian,* Iſa. xii. 3; alluding to a known rite among the Iſraelites at the feaſt of the tabernacles. And there is the greater reaſon to adopt this interpretation, becauſe Samuel had juſt promiſed them, that the Lord would deliver them from the Philiſtines, provided they ſincerely repented of their ſins.

And Samuel judged the children of Iſrael in Mizpeh.] After he had reconciled them to their God, he alſo determined the conteſts they had with one another, and expounded to them the law which was to be the rule of their actions.

and when the children of Iſrael heard *it*, they were afraid of the Philiſtines.

8 And the children of Iſrael ſaid to Samuel, Ceaſe not to cry unto the Lord our God for us, that he will ſave us out of the hand of the Philiſtines.

9 ¶ And Samuel took a ſuckling-lamb, and offered *it for* a burnt-offering wholly unto the Lord. And Samuel cried unto the Lord for Iſrael; and the Lord heard him.

10 And as Samuel was offering up the burnt-offering, the Philiſtines drew near to battle againſt Iſrael: but the Lord thundered with a great thunder on that day upon the Philiſtines, and diſcomfited them, and they were ſmitten before Iſrael.

11 And the men of Iſrael went out of Mizpeh, and purſued the Philiſtines, and ſmote them, until *they came* under Bethcar.

12 Then Samuel took a ſtone, and ſet *it* between Mizpeh and Shen, and called the name of it Eben-ezer, ſaying, Hitherto hath the Lord helped us.

13 So the Philiſtines were ſubdued, and they came no more into the coaſt of Iſrael. And the hand of the Lord was againſt the Philiſtines all the days of Samuel.

14 And the cities which the Philiſtines had taken from Iſrael were reſtored to Iſrael, from Ekron even unto Gath, and the coaſt thereof did Iſrael deliver out of the hands of the Philiſtines. And there was peace between Iſrael and the Amorites.

15 And Samuel judged Iſrael all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places.

17 And his return *was* to Ramah: for there *was* his houſe: and there he judged Iſrael: and there he built an altar unto the Lord.

CHAP. VIII.

1 *By the occaſion of the ill government of Samuel's Sons, the Iſraelites aſk a king.* 10 *The manner of a king.*

AND it came to paſs when Samuel was old, that he made his ſons judges over Iſrael.

2 Now the name of his firſt-born was Joel; and the name of his ſecond, Abiah: *they were* judges in Beer-ſheba.

3 And his ſons walked not in his ways; but turned aſide after lucre, and took bribes and perverted judgment.

4 Then all the elders of Iſrael gathered themſelves together, and came to Samuel unto Ramah,

5 And ſaid unto him, Behold, thou art old, and thy ſons walk not in thy ways: now make us a king to judge us like all the nations.

6 But the thing diſpleaſed Samuel, when they ſaid, Give us a king to judge us. And Samuel prayed unto the Lord.

7 And the Lord ſaid unto Samuel, Hearken unto the voice of the people in all that they ſay unto thee: for they have not rejected thee, but they have rejected me, that I ſhould not reign over them.

8 According to all the works which they have done ſince the day that I brought them up out of Egypt even unto this day, wherewith they have forſaken me, and ſerved other Gods; ſo do they alſo unto thee.

9 Now therefore hearken unto their voice: howbeit, yet proteſt ſolemnly unto them, and ſhew them the manner of the king that ſhall reign over them.

10 ¶ And Samuel told all the words of the Lord unto the people that aſked of him a king.

11 And he ſaid, This will be the manner of the king that ſhall reign over you: he will take your ſons, and appoint *them* for himſelf, for his chariots, and *to be* his horſemen; and *ſome* ſhall run before his chariots.

12 And he will appoint him captains over thouſands, and captains over fifties, and *will ſet them* to ear his ground, and to reap his harveſt, and to make his inſtruments of war, and inſtruments of his chariots.

13 And he will take your daughters to be confectioners, and *to be* cooks, and to *to be* bakers.

14 And he will take your fields and your vineyards, and your olive-yards, *even* the beſt *of them*, and give *them* to his ſervants.

15 And he will take the tenth of your ſeed, and of your vineyards, and give to his officers, and to his ſervants.

16 And he will take your men-ſervants, and your maid-ſervants, and your goodlieſt young men, and your aſſes, and put *them* to his work.

17 He will take the tenth of your ſheep, and ye ſhall be his ſervants.

18 And ye ſhall cry out in that day, becauſe of your king which ye ſhall have choſen you; and the Lord will not hear you in that day.

19 ¶ Neverthele ſs, the people refuſed to obey the voice of Samuel; and they ſaid, Nay, but we will have a king over us:

20 That

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10 *The Lord thundered with a great thunder*, &c.] The Philiſtines propoſed to fall upon the Iſraelites at a time when they were gathered together before the Lord, and probably deſtitute of arms. But God ſoon convinced the uncircumciſed army, that *in his hands are the iſſues of life and death*, by attacking them with that artillery which it is impoſſible to reſiſt, or avoid. Thus Homer repreſents Jupiter as terrifying the Grecian army with thunder and lightning:

> Jove from Ida's top his horrors ſpreads;
> The clouds burſt dreadful o'er the Grecian heads;
> Thick lightnings flaſh, the mutt'ring thunder rolls. *Pope.*

12 *And called the name of it Eben-ezer.*] That is, *the ſtone of help.* This total overthrow of the Philiſtines put an end to the forty years tyranny, mentioned in Judges xiii. 1. and xv. 1.

Commentary and Notes on Chapter VIII.

3 *And his ſons walked not in his ways, but—took bribes.*] It has been aſked, why God did not puniſh Samuel, as he had done Eli, for the wickedneſs of his ſons? To which it may be anſwered, that Samuel's ſons were far leſs guilty than thoſe of Eli; for there is a wide difference between taking bribes privately, and openly profaning the tabernacle, and rendering the worſhip of God contemptible. Beſides, Samuel, in all probability, was ignorant of this corruption in his ſons, as they lived at a great diſtance from him.

11—19 *This will be the manner of the king*, &c] Samuel does not in this and the following verſes define what are the juſt rights of kings, but deſcribes only ſuch practices, as the deſpotic princes of the Eaſt, who looked upon their ſubjects as ſo many ſlaves, were generally accuſtomed to: and his reaſon for drawing a king in theſe black colours ſeems to be, becauſe the Iſraelites deſired ſuch a one as their neighbours had, who were all under the abſolute dominion of their princes. *Le Clerc.*

19 *Nay, but we will have a king over us.*] Though Samuel had painted the arbitrary power of the eaſtern monarchs in the moſt glaring colours, it was ſo far from inducing them to abandon their deſign, that they peremptorily demanded a king, notwithſtanding he had told

them

20 That we alſo may be like all the nations, and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearſed them in the ears of the Lord.

22 And the Lord ſaid to Samuel, hearken unto their voice, and make them a king. And Samuel ſaid unto the men of Iſrael, Go ye every man unto his city.

CHAP. IX.

1 Saul deſpairing to find his father's aſſes, 6 by the counſel of his ſervant, 11 and direction of young maidens, 15 according to God's revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feaſt.

NOW there was a man of Benjamin, whoſe name *was* Kiſh, the ſon of Abiel, the ſon of Zeror, the ſon of Becorath, the ſon of Aphiah, a Benjamite, a mighty man of power.

2 And he had a ſon, whoſe name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Iſrael a goodlier perſon than he: from his ſhoulders and upward, *he was* higher than any of the people.

3 And the aſſes of Kiſh, Saul's father, were loſt; and Kiſh ſaid to Saul his ſon, take now one of the ſervants with thee, and ariſe, go ſeek the aſſes.

4 And he paſſed through mount Ephraim, and paſſed through the land of Shaliſha, but they found *them* not: then they paſſed through the land of Shalim, and *there they were* not: and he paſſed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of Zuph, Saul ſaid to his ſervant that *was* with him, Come, and let us return; leſt my father leave *caring* for the aſſes, and take thought for us.

6 And he ſaid unto him, Behold, now *there is* in this city a man of God, and *he is* an honourable man; all that he ſaith, cometh ſurely to paſs: now let us go thither; peradventure he can ſhew us our way that we ſhould go.

7 Then ſaid Saul to his ſervant, But behold, *if* we go, what ſhall we bring the man? for the bread is ſpent in our veſſels, and *there is* not a preſent to bring to the man of God: what have we?

8 And the ſervant anſwered Saul again, and ſaid, Behold I have here at hand the fourth part of a ſhekel of ſilver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Iſrael, when a man went to enquire of God, thus he ſpake, Come and let us go to the Seer: for he *that is* now *called* a prophet, was before time called a Seer.)

10 Then ſaid Saul to his ſervant, Well ſaid, come, let us go: ſo they went unto the city where the man of God *was*.

11 *And* as they went up the hill to the city, they found young maidens going out to draw water, and ſaid unto them, Is the Seer here?

12 And they anſwered them, and ſaid, He is, behold, *he is* before you: make haſte now, for he came to-day to the city; for *there is* a ſacrifice of the people to-day in the high place.

13 As ſoon as ye be come into the city, ye ſhall ſtraightway find him, before he go up to the high place to eat: for the people will not eat until he come, becauſe he doth bleſs the ſacrifice, *and* afterwards they eat that be bidden. Now therefore get you up, for about this time ye ſhall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out againſt them, for to go up to the high place.

15 ¶ Now the Lord had told Samuel in his ear a day before Saul came, ſaying,

16 To-morrow about this time I will ſend thee a man out of the land of Benjamin, and thou ſhalt anoint him *to be* captain over my people Iſrael, that he may ſave my people out of the hand of the Philiſtines: for I have looked upon my people, becauſe their cry is come unto me.

17 And when Samuel ſaw Saul, the Lord ſaid unto him, Behold the man whom I ſpake to thee of: the ſame ſhall reign over my people.

18 Then Saul drew near to Samuel in the gate, and ſaid, Tell me, I pray thee, where the Seer's houſe *is*.

19 ¶ And Samuel anſwered Saul, and ſaid, I *am* the Seer: go up before me unto the high place; for ye ſhall eat with me to day: and to-morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine aſſes that were loſt three days ago, ſet not thy mind on them; for they are found. And on whom *is* all the deſire of Iſrael? *is it* not on thee, and on all thy father's houſe?

21 And Saul anſwered and ſaid, *Am* not I a Benjamite, of the ſmalleſt of the tribes of Iſrael? and my family the leaſt of all the families of the tribe of Benjamin? wherefore then ſpeakeſt thou ſo to me?

22 And Samuel took Saul, and his ſervant, and brought them into the parlour, and made them ſit in the chiefeſt place, among them that were bidden, which *were* about thirty perſons.

23 And

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them that this was throwing off the Government of God, who had always heard their cry when they were oppreſſed by their enemies; but would not refuſe to liſten to their complaints, when they groaned under the oppreſſions of a tyrant. This obſtinate temper of the Jews has been conſidered as a prognoſtic of that incurable and deſperate diſeaſe, which had its fatal criſis in their rejecting the great Redeemer of mankind, who was their prieſt, their prophet, and their lawful king.

20 *That we alſo may be like all the nations.*] Stupid people! They did not conſider, that it was their ſingular felicity that they were not like other nations; but had the Almighty himſelf for their governor, who never failed, in their neceſſity, to raiſe them up perſons who delivered them from their enemies on every ſide. But their blind ambition induced them to think they were inferior to other nations, becauſe they had not a prince ſet over them, ſhining in gold and jewels, living in a ſumptuous palace, and attended with guards richly dreſſed, which they vainly conſidered as the glory of a kingdom.

Commentary and Notes on Chapter IX.

1 *A mighty man of power.*] This ſeems not to be meant of his wealth, or intereſt in the country, but of his great ſtrength and courage.

8 *A fourth part of a ſhekel of ſilver.*] About nine-pence: Joſephus here obſerves, that it was their ignorance to think a prophet would receive any money for his predictions. *Wall.*

12 *In the high place.*] All ſacrifices were regularly to be offered before the ark, in the place which the Lord ſhall chooſe. But while this choice ſtood ſuſpended, Shiloh being laid waſte, and no other place appointed, they ſacrificed in other places, where neither the ark nor the tabernacle were; and no places could be more commodious than the cities where the Prieſts and Levites dwelt, and whither the people reſorted for inſtruction. This is the firſt inſtance we find of ſacrifices being offered to God in high places, and is thought to have given riſe to the ſynagogues and oratories, which were afterwards built in ſo many places of the kingdom.

23 And Samuel ſaid unto the cook, Bring the portion which I gave thee, of which I ſaid unto thee, Set it by thee.

24 And the cook took up the ſhoulder, and *that* which *was* upon it, and ſet *it* before Saul. And *Samuel* ſaid, Behold, that which is left; ſet *it* before thee, *and* eat: for unto this time hath it been kept for thee, *ſince* I ſaid, I have invited the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the houſe.

26 And they aroſe early: and it came to paſs about the ſpring of the day, that Samuel called Saul to the top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel ſaid to Saul, Bid the ſervant paſs on before us, (and he paſſed on,) but ſtand thou ſtill a while, that I may ſhew thee the word of God.

CHAP. X.

1 *Samuel anointeth Saul.* 2 *He confirmeth him by prediction of three ſigns.* 9 *Saul's heart is changed, and he propheſieth.*

THEN Samuel took a vial of oil, and poured *it* upon his head, and kiſſed him, and ſaid, *Is it* not becauſe the Lord hath anointed thee *to be* captain over his inheritance?

2 ¶ When thou art departed from me to day, then thou ſhalt find two men by Rachel's ſepulchre, in the border of Benjamin, at Zelzah; and they will ſay unto thee, The aſſes which thou wenteſt to ſeek are found: and lo, thy father hath left the care of the aſſes, and ſorroweth for you, ſaying, What ſhall I do for my ſon?

3 Then ſhalt thou go on forward from thence, and thou ſhalt come to the plain of Tabor, and there ſhall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

4 And they will ſalute thee, and give thee two *loaves* of bread; which thou ſhalt receive of their hands.

5 After that, thou ſhalt come to the hill of God, where *is* the garriſon of the Philiſtines: and it ſhall come to paſs when thou art come thither to the city, that thou ſhalt meet a company of prophets coming down from the high place, with a pſaltery, and a tabret, and a pipe, and a harp before them; and they ſhall propheſy.

6 And the ſpirit of the Lord will come upon thee, and thou ſhalt propheſy with them, and ſhalt be turned into another man.

7 And let it be when theſe ſigns are come unto thee, *that* thou do as occaſion ſhall ſerve thee, for God *is* with thee.

8 And thou ſhalt go down before me to Gilgal, and behold, I will come down unto thee to offer burnt-offerings *and* to ſacrifice ſacrifices of peace-offerings: ſeven days ſhalt thou tarry till I come to thee, and ſhew thee what thou ſhalt do.

9 ¶ And it was *ſo*, that when he had turned his back to go from Samuel, God gave him another heart: and all thoſe ſigns came to paſs that day.

10 And when they came thither to the hill, behold a company of prophets met him, and the ſpirit of God came upon him, and he propheſied among them.

11 And it came to paſs when all that knew him before time, ſaw (that behold) he propheſied among the prophets, then the people ſaid one to another, What *is* this *that* is come unto the ſon of Kiſh, *Is* Saul alſo among the prophets?

12 And

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24 *For unto this time hath it been kept for thee, ſince I ſaid, I have invited the people.*] That is, as Lud. de Dieu interprets it, *Eat, becauſe till this appointed time it hath been reſerved for thee, when I ſaid I have invited certain perſons.* He told the cook he had invited ſome other perſons, beſides the inhabitants of the city, and for theſe ſtrange gueſts he would have this ſhoulder to be reſerved; and hence Joſephus calls this part *the royal portion.*

25 *On the top of the houſe.*] The tops of their houſes were flat, and covered with a ſtrong plaiſter of terrace, which was always guarded with a parapet-wall, battlements, or baluſtrades; here ſeveral offices were performed, ſuch as dying linen and flax, preparing figs and raiſins; here likewiſe they enjoyed the refreſhing breezes of the evening, converſed with their friends, and offered up their devotions. *Shaw.*

27 *Bid the ſervant paſs on before us*, &c.] This was doubtleſs with a deſign to let Saul underſtand, that what he was going to do was by divine appointment.

Commentary and Notes on Chapter X.

1 *Then Samuel took a vial of oil.*] This unction ſeems to have been made in the open fields; but it cannot from hence be proved that it was performed at a fountain. becauſe Solomon was there anointed, which ſingle inſtance is not ſufficient to eſtabliſh a general rule: nor does this ſeem to have been ſacred oil taken from the tabernacle, but common; for Samuel was not a prieſt, and therefore could not touch what was reſerved in the ſacred place which was now at a great diſtance from Ramah.

Becauſe the Lord hath anointed thee to be captain over his inheritance.] That is, Do not doubt but by the authority of Jehovah thou art made the ruler of his people.

5 *After that, thou ſhalt come to the hill of God.*] Some take this hill to be Gibeah, and others Kirjath-jearim It ſeems to have been called the hill of God, becauſed they uſed to ſacrifice here, or becauſe there was here a ſchool of the prophets, who were called *men of God.*

Thou ſhalt meet a company of prophets] There ſeems to have been here a college of prophets, or a ſchool where youth were inſtructed in the knowledge of the law, and the precepts of religion, and thence called *the ſons of the prophets.* And it ſhould be obſerved, that though the Philiſtines had a garriſon there, they ſpared thoſe places that were ſet apart for the ſtudy of religion.

And they ſhall propheſy.] That is, they ſhall ſing the praiſes of God, as the word *propheſy* often ſignifies. See Exod. xvi. 21; 1 Chron. xxv. 3.

6 *And the ſpirit of the Lord will come upon thee*, &c.] This ſign could not fail of convincing Saul, that Samuel had done nothing of himſelf, but by the divine appointment of God himſelf, who could alone inſpire him with ſuch a remarkable gift in an inſtant.

And ſhalt be turned into another man.] Thou ſhalt be endued with extraordinary prudence, courage, and other qualities, as will render thee capable of governing and conducting the people of God.

7 *For God is with thee.*] Be confident of ſucceſs in all thy undertakings; for God himſelf will be thy ſhield and protector.

8 *And thou ſhalt go down before me to Gilgal*, &c.] Theſe words ſhould have been pointed in the following manner: *And thou ſhalt go down before me to Gilgal, and behold I will come unto thee to offer burnt-offerings, and to ſacrifice ſacrifices of peace-offerings, ſeven days. Thou ſhalt tarry till I come to thee*, &c. That is, *Be ſure thou tarry till I come.* And hence we ſee how great a fault Saul afterwards committed in not ſtaying for Samuel, when the prophet had ſo fully aſſured him, that he would not fail to meet him.

9 *God gave him another heart.*] The goodneſs of God was ſo great towards him, that he immediately fulfilled the laſt and chief of theſe ſigns; for he was no ſooner gone from Samuel, than he found himſelf filled with wiſdom and fortitude, to qualify him for the government of the people.

11 *Is Saul alſo among the prophets?*] They were aſtoniſhed at this ſudden change in him, well knowing that his education gave them no reaſon to expect any ſuch thing; for, inſtead of ſtudying in the ſchools of the prophets, his whole attention had been engroſſed by the care of his herds and flocks.

12 And one of the ſame place anſwered and ſaid, But who *is* their father? Therefore it became a proverb, *Is* Saul alſo among the prophets?

13 And when he had made an end of propheſying, he came to the high place.

14 ¶ And Saul's uncle ſaid unto him, and to his ſervant, Whither went ye? And he ſaid, To ſeek the aſſes: and when we ſaw that *they were* no where, we came to Samuel.

15 And Saul's uncle ſaid, Tell me I pray thee, what Samuel ſaid unto you.

16 And Saul ſaid unto his uncle, He told us plainly that the aſſes were found. But of the matter of the kingdom whereof Samuel ſpake, he told him not.

17 ¶ And Samuel called the people together unto the Lord to Mizpeh;

18 And ſaid unto the children of Iſrael, Thus ſaith the Lord God of Iſrael, I brought up Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppreſſed you.

19 And ye have this day rejected your God, who himſelf ſaved you out of all your adverſities, and your tribulations, and ye have ſaid unto him *Nay,* but ſet a king over us. Now therefore preſent yourſelves before the Lord by your tribes, and by your thouſands.

20 And when Samuel had cauſed all the tribes, of Iſrael to come near, the tribe of Benjamin was taken.

21 When he had cauſed the tribe of Benjamin, to come near by their families, the family of Matri was taken, and Saul the ſon of Kiſh was taken: and when they ſought him, he could not be found.

22 Therefore they enquired of the Lord further, if the man ſhould yet come thither: and the Lord anſwered, Behold, he hath hid himſelf among the ſtuff.

23 And they ran and fetched him thence: and when he ſtood among the people, he was higher than any of the people from his ſhoulders and upward.

24 And Samuel ſaid to all the people, See ye him whom the Lord hath choſen, that *there is* none like him among all the people? And all the people ſhouted, and ſaid, God ſave the king.

25 Then Samuel, told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the Lord: and Samuel ſent all the people away, every man to his houſe.

26 ¶ And Saul alſo went home to Gibeah, and there went with him a band of men, whoſe hearts God had touched.

27 But the children of Belial ſaid, How ſhall this man ſave us? And they deſpiſed him, and brought him no preſents, but he held his peace.

CHAP. XI.

1 *Nahaſh offereth them of Jabeſh-gilead a reproachful condition.* 4 *They ſend to Saul, and are delivered.* 12 *Saul confirmed king.*

THEN Nahaſh the Ammonite came up, and encamped againſt Jabeſh-gilead, and all the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us, and we will ſerve thee.

2 And Nahaſh the Ammonite anſwered them, On this *condition* will I make *a covenant* with you, that I may thruſt out all your right eyes, and lay it *for* a reproach unto all Iſrael.

3 And the elders of Jabeſh ſaid unto him, Give us ſeven days reſpite, that we may ſend meſſengers unto all the coaſts of Iſrael: and then, if *there be* no man to ſave us, we will come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lift up their voices, and wept.

5 And behold, Saul came after the herd out of the field, and Saul ſaid, What *aileth* the people that they weep? and they told him the tidings of the men of Jabeſh.

6 And the Spirit of God came upon Saul when he heard thoſe tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and ſent *them* throughout all the coaſts of Iſrael by the hands of meſſengers, ſaying, Whoſoever cometh not forth after Saul, and after Samuel, ſo ſhall it be done unto his oxen. And the fear

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12 *But who is their father.*] Who is their maſter and inſtructor? not man, but God alone; and conſequently he can beſtow this gift when and on whom he pleaſes. This queſtion ſeems to have been aſked by ſome prudent perſon among the wondering multitude, and ſoon ſatisfied them, that they had no reaſon to be aſtoniſhed at this incident; for the gift was beſtowed upon them all by God, and not by man.

27 *The children of Belial—brought no preſents.*] It was cuſtomary among the Eaſtern nations, and is even to this day, to accompany their firſt ſalutation of a new king with preſents; which were received as tokens of peace, joy, friendſhip, ſubjection, and obedience. Theſe *children of Belial* were probably perſons of conſequence, and deſpiſed Saul, becauſe he was of a ſmall tribe, and obſcure family: he acted therefore a very prudent part in holding his peace, being unwilling to create any diſorder or tumult in the beginning of his reign. *Calmet.*

Commentary and Notes on Chapter XI.

1 *Then Nahaſh the Ammonite.*] He was either the king or general of the Ammonites, who, according to Joſephus, laid ſiege to Jabaſh-gilead about a month after Saul was choſen king; but had before made war againſt Iſrael, which was the reaſon for their deſiring a king.

Come up, and encamp againſt Jabeſh-gilead.] This town lay on the eaſt ſide Jordan, and not far from the Ammonites, who beſieged it. Euſebius and St. Jerom tell us, that it exiſted in their time, and was ſituated on a hill about ſix miles diſtance from Pella. It is ſometimes in ſcripture ſimply called Jabeſh.

2 *On this condition will I make a covenant with you, that I may thruſt out all your right eyes*] He was deſirous of effectually diſabling them from ſerving for the future in war; for as the manner of fighting in thoſe days was chiefly with bow and arrow, ſword and ſhield, the loſs of the right eye rendered them incapable of either; becauſe the left eye is covered with the ſhield, and in ſhooting with the bow it is uſual to wink with it: ſo that depriving them of their right eyes, made them uſeleſs in war. Nor did this barbarous man think proper to put out both their eyes, becauſe they would then have been utterly incapable of rendering him any ſervice, or paying him tribute.

3 *Give us ſeven days,* &c.] It may ſeem a little ſtrange, that this barbarous prince ſhould be willing to allow the Jabeſhites the reſpite of ſeven days; but Joſephus aſſigns this reaſon for it, namely, that he had ſo mean an opinion of the people, that he made no difficulty of complying with their requeſt. Saul, indeed, had been appointed king; but not having as yet taken upon him the government, he lived in the ſame private manner as before: ſo that Nahaſh was perſuaded he could not levy an army in ſo ſhort a ſpace as ſeven days, and conſequently, that there was no danger in granting them the reſpite they deſired.

7 *Whoſoever cometh not forth after Saul and after Samuel, ſo ſhall it be done unto his oxen*] Hence it appears, that the kings of Iſrael aſſumed ſuch a power as Samuel had deſcribed, chapter, viii. one part of which conſiſted in making war, and raiſing ſoldiers by their ſole authority, and puniſhing thoſe who refuſed to join the army on their ſummons.

fear of the Lord fell on the people, and they came out with one conſent.

8 And when he numbered them in Bezek, the children of Iſrael were three hundred thouſand, and the men of Judah thirty thouſand.

9 And they ſaid unto the meſſenges that came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To-morrow by *that time* the ſun be hot, ye ſhall have help. And the meſſengers came and ſhewed *it* to the men of Jabeſh, and they were glad.

10 Therefore the men of Jabeſh ſaid, To-morrow we will come out unto you, and ye ſhall do with us all that ſeemeth good unto you.

11 And it was *ſo* on the morrow, that Saul put the people in three companies, and they came into the midſt of the hoſt in the morning watch, and ſlew the Ammonites until the heat of the day: and it came to paſs, that they which remained were ſcattered, ſo that two of them were not left together.

12 ¶ And the people ſaid unto Samuel, Who *is* he that ſaid, Shall Saul reign over us? bring the men that we may put them to death.

13 And Saul ſaid, There ſhall not a man be put to death this day: for to day the Lord hath wrought ſalvation in Iſrael.

14 Then ſaid Samuel to the people, Come, and let us go to Gilgal and renew the kingdom there.

15 And all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal: and there they ſacrificed ſacrifices of peace-offerings before the Lord: and there Saul and all the men of Iſrael rejoiced greatly.

CHAP. XII.

1 *Samuel teſtifieth his integrity,* 6 *he reproveth the people of ingratitude.* 16 *He terrifieth them with thunder in harveſt-time,* 23 *and comforteth them in God's mercy.*

AND Samuel ſaid unto all Iſrael, Behold I have hearkened unto your voice in all that ye ſaid unto me, and have made a king over you.

2 And now behold, the king walketh before you: and I am old, and grey-headed, and behold, my ſons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am*, witneſs againſt me before the Lord, and before his anointed: whoſe ox have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received *any* bribe to blind mine eyes therewith? and I will reſtore it you.

4 And they ſaid, Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any man's hand.

5 And he ſaid unto them, The Lord *is* witneſs againſt you, and his anointed *is* witneſs this day, that ye have not found ought in my hand. And they anſwered, *He is* witneſs.

6 ¶ And Samuel ſaid unto the people, *It is* the Lord that advanced Moſes and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore ſtand ſtill, that I may reaſon with you before the Lord, of all the righteous acts of the Lord which he did to you, and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord ſent Moſes and Aaron which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgat the Lord their God, he ſold them into the hand of Siſera, captain of the hoſt of Hazor, and into the hand of the Philiſtines, and into the hand of the king of Moab, and they fought againſt them.

10 And they cried unto the Lord, and ſaid, We have ſinned, becauſe we have forſaken the Lord, and have ſerved Baalim and Aſhtaroth: but now deliver us out of the hand of our enemies, and we will ſerve thee.

11 And the Lord ſent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe.

12 And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, ye ſaid unto me, Nay, but a king ſhall reign over us; when the Lord your God *was* your king.

13 Now therefore behold the king whom ye have choſen, *and* whom ye have deſired: and behold, the Lord hath ſet a king over you.

14 And if ye will fear the Lord and ſerve him, and obey his voice, and not rebel againſt the commandment of the Lord, then ſhall both ye, and alſo the king that reigneth over you, continue following the Lord your God.

15 But if ye will not obey the voice of the Lord, but rebel againſt the commandment of the Lord, then ſhall the hand of the Lord be againſt you, as *it was* againſt your fathers.

16 ¶ Now therefore ſtand and ſee this great thing which the Lord will do before your eyes.

17 *Is it* not wheat-harveſt to-day? I will call unto the Lord, and he ſhall ſend thunder and rain:

that

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12 *The people ſaid unto Samuel.*] Elevated with this ſignal victory they were for putting to death all that refuſed to acknowledge Saul for their king; but he generouſly withſtood it, alledging that it was not fit to ſtain the beginning of his reign with the ſlaughter of his ſubjects, after God had wrought ſo great ſalvation in Iſrael. *Univerſal Hiſtory.*

15 *And there they made Saul king before the Lord in Gilgal.*] Saul had been anointed in Ramah, and choſen by lot in Mizpeh; but ſtill ſome diſdained to own him as their king, and therefore he, for a time, contented himſelf with a private life. But now, having received this ſignal token of God's preſence with him, in the late victory, he was by common conſent acknowledged by all the people for their king.

Commentary and Notes on Chapter XII.

1 *Samuel ſaid unto all Iſrael*] Being about to reſign the government to Saul, in a very pathetic ſpeech to the people, he takes occaſion firſt to vindicate his own adminiſtration; then he reminds them of their great tranſgreſſions againſt God, particularly in rejecting his government, and deſiring another king: however, as God had granted their requeſt, he exhorts them, out of regard to their own intereſt, to fear the Lord, and obey their king: and to convince them that he ſpake not without a divine direction, he gave them a miraculous ſign. *Stackhouſe.*

11 *And the Lord ſent Jerubbaal, and Bedan, and Jephthah,* &c.] This is the only time we hear of Bedan; and perhaps he judged ſome of the tribes of Iſrael, while the reſt were under the inſtructions of another judge. The Chaldee paraphraſe hath it, *he ſent Gideon and Sampſon,* &c. whom moſt take to be the perſon here meant, and called Ben-dan, the ſon of Dan, becauſe he was deſcended from that tribe, and by contraction Bedan.

17 *Is it not wheat-harveſt to day.*] St. Jerom obſerves, that the wheat-harveſt began in Judea about the end of June, or beginning of July: in which ſeaſon thunder and rain, where never known, but only in the ſpring and autumn, the one called the *former,* and the other

the

that ye may perceive and ſee that your wickedneſs is great, which ye have done in the ſight of the Lord, in aſking you a king.

18 So Samuel called unto the Lord, and the Lord ſent thunder and rain that day? and all the people greatly feared the Lord and Samuel.

19 And all the people ſaid unto Samuel, Pray for thy ſervants unto the Lord thy God, that we die not: for we have added unto all our ſins, *this* evil, to aſk us a king.

20 ¶ And Samuel ſaid unto the people, Fear not: (ye have done all this wickedneſs: yet turn not aſide from following the Lord, but ſerve the Lord with all your heart;

21 And turn ye not aſide: for then *ſhould ye go* after vain *things*, which cannot profit nor deliver, for they *are* vain.)

22 For the Lord will not forſake his people, for his great names ſake: becauſe it hath pleaſed the Lord to make you his people.

23 Moreover, as for me, God forbid that I ſhould ſin againſt the Lord, in ceaſing to pray for you: but I will teach you the good and the right way.

24 Only fear the Lord, and ſerve him in truth, with all your heart: for conſider how great *things* he hath done for you.

25 But if ye ſhall ſtill do wickedly, ye ſhall be conſumed both ye and your king.

CHAP. XIII.

1 Saul's ſelected band. 5 The Philiſtines great hoſt. 6 The Iſraelites in diſtreſs. 8 Saul weary of ſtaying for Samuel, ſacrificeth. 11 Samuel reproveth him.

SAUL reigned one year, and when he had reigned two years over Iſrael,

2 Saul choſe him three thouſand *men* of Iſrael, *whereof* two thouſand were with Saul in Michmaſh and in mount Beth-el, and a thouſand were with Jonathan in Gibeah of Benjamin: and the reſt of the people he ſent every man to his tent.

3 And Jonathan ſmote the garriſon of the Philiſtines that *was* in Geba, and the Philiſtines heard *of it:* and Saul blew the trumpet throughout all the land, ſaying, Let the Hebrews hear.

4 And all Iſrael heard ſay, *that* Saul had ſmitten a garriſon of the Philiſtines, and *that* Iſrael alſo was had in abomination with the Philiſtines, and the people were called together after Saul to Gilgal.

5 ¶ And the Philiſtines gathered themſelves together, to fight with Iſrael, thirty thouſand chariots, and ſix thouſand horſemen, and people as the ſand which *is* on the ſea-ſhore in multitude; and they came up, and pitched in Michmaſh, eaſtward from Beth-aven.

6 When the men of Iſrael ſaw that they were in a ſtrait, (for the people were diſtreſſed) then the people did hide themſelves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *ſome of* the Hebrews went over Jordan to the land of Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people followed him trembling.

8 ¶ And he tarried ſeven days according to the ſet time that Samuel *had appointed*: but Samuel came not to Gilgal. and the people were ſcattered from him.

9 And Saul ſaid, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to paſs, that as ſoon as he had made an end of offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, that he might ſalute him.

11 ¶ And Samuel ſaid, What haſt thou done! And Saul ſaid, Becauſe I ſaw that the People were ſcattered from me, and *that* thou cameſt not within the Days appointed, and *that* the Philiſtines gathered themſelves together to Michmaſh:

12 Therefore ſaid I, The Philiſtines will come down now upon me to Gilgal, and I have not made ſupplication unto the Lord: I forced myſelf therefore, and offered a burnt-offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly; thou haſt not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have eſtabliſhed thy kingdom upon Iſrael for ever.

14 But now thy kingdom ſhall not continue: the Lord hath ſought him a man after his own heart, and the Lord hath commanded him *to be* captain over his people, becauſe thou haſt not kept *that* which the Lord commanded thee.

15 And Samuel aroſe and gat him up from Gilgal unto Gibeah of Benjamin: and Saul numbered the people *that were* preſent with him, about ſix hundred men.

16 And

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the *latter rain;* and therefore Samuel, by this preamble, *is it not wheat-harveſt to-day?* intended to ſignify the greatneſs of the miracle God was going to work; that he could in an inſtant, and at a time when they leaſt of all expected it, deprive them of all the comforts of life, as they juſtly deſerved, for rejecting him and his prophet; who was ſo powerful with him, that by his prayers he could produce ſuch wonders.

19 *Pray for thy ſervants unto the Lord thy God, that we die not,* &c.] They do not ſeem to have been before ſenſible of their ſin in deſiring an alteration in their form of government, and hence it appears, that this miraculous ſtorm was very terrible, ſince it extorted from them this confeſſion.

Commentary and Notes on Chapter XIII.

1 *Saul reigned one year*] The words in the Hebrew are, *the ſons of one year in his kingdom,* becauſe he was ſaid to be changed into another man when he was anointed king: and it was the cuſtom among the Gentiles to call the day of the emperor's inauguration, his birth-day.

5 *Thirty thouſand chariots, and ſix thouſand horſemen*] It muſt not be ſuppoſed, that all theſe chariots were chariots of war; for none, even of the moſt powerful nations, ever had ſo prodigious a number: the greateſt part of them ſeems only to have been carriages neceſſary for ſuch prodigious multitudes of people. Perhaps ſome of them were brought to carry away the plunder, which the Philiſtines ſeemed ſure of taking.

13 *For now would the Lord have eſtabliſhed thy kingdom upon Iſrael for ever.*] That is, for a long time, or as long as his poſterity laſted; a ſenſe often implied in ſcripture, by theſe words *for ever.*

14 *The Lord hath ſought him a man after his own heart.*] God had not yet commanded David to lead his people; but he fully intended to do it if Saul did not repent, and obtain a pardon of him for his offence. And hence it ſeems to follow, that he had not yet provoked God ſo far as to paſs an irreverſible ſentence upon him; but ſuch only as might have been revoked, if he had not perſiſted in his folly, and committed a much greater offence againſt the Divine Majeſty in the war with Amalek.

15 *Samuel gat him unto Gibeah*] The Septuagint reads thus: *Samuel aroſe, and went away from Gilgal. And the people that were left went up along with the men of war after Saul to Gibeah of Benjamin.* The next verſe proves this to be the true account: there is no appearance that Samuel went to Gibeah, for it was Saul's uſual reſidence. *Wall.*

16 And Saul and Jonathan his ſon, and the people *that were* preſent with them, abode in Gibeah of Benjamin: but the Philiſtines encamped in Michmaſh.

17 ¶ And the ſpoilers came out of the camp of the Philiſtines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual.

18 And another company turned the way *to* Beth-horon: and another company turned *to* the way of the border, that looketh to the valley of Zeboim toward the wilderneſs.

19 ¶ Now there was no ſmith found throughout all the land of Iſrael: (for the Philiſtines ſaid, Leſt the Hebrews make *them* ſwords or ſpears)

20 But all the Iſraelites went down to the Philiſtines to ſharpen every man his ſhare, and his coulter, and his ax, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to ſharpen the goads.

22 So it came to paſs in the day of battle, that there was neither ſword nor ſpear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his ſon was there found.

23 And the garriſon of the Philiſtines went out to the paſſage of Michmaſh.

CHAP. XIV.

1 *Jonathan miraculouſly ſmiteth the Philiſtines garriſon.* 15 *A divine terror maketh them to beat themſelves.* 24 *Saul's unadviſed adjuration hindereth the victory.*

NOW it came to paſs upon a day, that Jonathan the ſon of Saul ſaid unto the young man that bare his armour, Come, and let us go over to the Philiſtines garriſon, that *is* on the other ſide. But he told not his father.

2 And Saul tarried in the uttermoſt part of Gibeah, under a pomegranate-tree, which *is* in Migron: and the people that *were* with him *were* about ſix hundred men;

3 And Ahiah the ſon of Ahitub, Ichabod's brother, the ſon of Phinehas, the ſon of Eli, the Lord's prieſt in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 And between the paſſages, by which Jonathan ſought to go over unto the Philiſtines garriſon, *there was* a ſharp rock on the one ſide, and a ſharp rock on the other ſide: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The fore front of the one *was* ſituate northward over againſt Michmaſh, and the other ſouthward over againſt Gibeah.

6 And Jonathan ſaid to the young man that bare his armour, Come, and let us go over unto the garriſon of theſe uncircumciſed: it may be that the Lord will work for us; for *there is* no reſtraint to the Lord, to ſave by many or by few.

7 And his armour-bearer ſaid unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then ſaid Jonathan, Behold, we will paſs over unto *theſe* men, and we will diſcover ourſelves unto them.

9 If they ſay thus unto us, Tarry until we come to you; then we will ſtand ſtill in our place, and will not go up unto them.

10 But if they ſay thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand: and this *ſhall be* a ſign unto us.

11 And both of them diſcovered themſelves unto the garriſon of the Philiſtines: and the Philiſtines ſaid, Behold, the Hebrews come forth out of the holes where they had hid themſelves.

12 And the men of the garriſon anſwered Jonathan and his armour-bearer, and ſaid, Come up to us, and we will ſhew you a thing. And Jonathan ſaid unto his armour-bearer, Come up after me; for the Lord hath delivered them into the hand of Iſrael.

13 And Jonathan climbed up upon his hands, and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer ſlew after him.

14 And

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16 *But the Philiſtines encamped in Michmaſh.*] Euſebius and St. Jerom informs us, that there was a large town of this name about nine miles from Jeruſalem, near Ramah.

17 *One company turned the way that leadeth to Ophrah.*] The Philiſtines, finding no army to oppoſe them, detached three parties to ravage the country; one of which took the road leading to Ophrah, which ſeems to be that in the tribe of Manaſſeh, where Gideon was born, though there was another city of that name in the tribe of Benjamin.

19 *Now there was no ſmith found throughout all the land of Iſrael,* &c.] The Philiſtines, during the forty years tyranny they had exerciſed over the Iſraelites, had taken care to carry away all the ſmiths out of the country, to prevent them from making themſelves weapons of war; but it ſeems ſtrange, that, after the total overthow of the Philiſtines at Eben-ezer, the Iſraelites ſhould neglect to reſtore thoſe artificers, to furniſh themſelves with proper weapons againſt the next occaſion. But it ſhould be remembered, that thoſe trades, when once loſt, are not ſo eaſily recovered; eſpecially among a people extremely addicted to ſloth and negligence, deſtitute of iron mines, and ſo wholly intent upon the feeding of cattle, that they ſet no value on any mechanic art.

20 *The Iſraelites went down to the Philiſtines.*] Not to the country of the Philiſtines, for that was too far off, but to their garriſons which they held among them. *Patrick.*

22 *There was neither ſword nor ſpear found in the hand of any of the people,* &c.] In the famous victory which the Iſraelites gained over Siſera, we are told, that *there was not a ſhield or ſpear ſeen among forty thouſand in Iſrael,* Judges v. 8. But notwithſtanding this, they had bows and arrows and ſlings, which the men of Gibeah could manage with ſurpriſing advantage, Judg. xx 16. And, beſides theſe, the Iſraelites converted their inſtruments of huſbandry into weapons on ſuch occaſions.

Commentary and Notes on Chapter XIV.

1 *Now it came to paſs upon a day, that Jonathan the ſon of Saul,* &c.] This action of Jonathan's, conſidered in itſelf, was doubtleſs a raſh attempt, and contrary to the rules of war, which prohibit all under command, as he was, from engaging the enemy, or entering upon any enterprize, without the general's order: but it ſhould be remembered, that Jonathan, in all probability, found a divine incitation from the ſight of the Philiſtines appearing as if they intended to aſſault Gibeah, and the information he received of the great ſpoil the three parties, ſent to ravage the country, had taken from the poor inhabitants of the villages

2 *Under a pomegranate-tree.*] As the pomegranate-tree is but low of growth, and very unfit to pitch a tent under, Sir Thomas Brown ſuppoſes the original word to ſtand for the name of a place, or the rock Rimmon, or Pomegranate; ſo named from pomegranates growing there, and which many think to have been the ſame place mentioned, Judg. xx. 45.

12 *Come up, and we will ſhew you a thing.*] They mocked at them, thinking that they durſt not attempt to climb up.

13 *And they fell before Jonathan; and his armour-bearer ſlew after him.*] Jonathan firſt attacked the Philiſtine army, and fell upon them with ſuch fury, that he threw them down to the ground, and his armour-bearer killed after him.

14 And that firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were an half acre of land *which* a yoke *of oxen might plow.*

15 ¶ And there was trembling in the hoſt, in the field, and among all the people: the garriſon, and the ſpoilers, they alſo trembled: and the earth quaked: ſo it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another.*

17 Then ſaid Saul unto the people that *were* with him, Number now, and ſee who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there.*

18 And Saul ſaid unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Iſrael.

19 And it came to paſs while Saul talked unto the prieſt, that the noiſe that *was* in the hoſt of the Philiſtines went on and increaſed: and Saul ſaid unto the prieſt, Withdraw thine hand.

20 And Saul and all the people that *were* with him aſſembled themſelves, and they came to the battle: and behold, every man's ſword was againſt his fellow, *and there was* a very great diſcomfiture.

21 Moreover, the Hebrews *that* were with the Philiſtines before that time, which went up with them into the camp *from the country* round about, even they alſo *turned* to be with the Iſraelites that *were* with Saul and Jonathan.

22 Likewiſe all the men of Iſrael which had hid themſelves in mount Ephraim, *when* they heard that the Philiſtines fled, even they alſo followed hard after them in the battle.

23 So the Lord ſaved Iſrael that day: and the battle paſſed over unto Beth-aven.

24 ¶ And the men of Iſrael were diſtreſſed that day: for Saul had adjured the people, ſaying Curſed *be* the man that eateth *any* food until the evening; that I may be avenged of mine enemies. So none of the people taſted *any* food.

25 And all *they of* the land came to a wood; and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it into a honey-comb, and put his hand to his mouth; and his eyes were enlightened.

28 Then anſwered one of the people, and ſaid, Thy father ſtraightly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were faint.

29 Then ſaid Jonathan, My father hath troubled the land: ſee, I pray you, how mine eyes have been enlightened, becauſe I taſted a little of this honey.

30 How much more, if haply the people had eaten freely to day of the ſpoil of their enemies which they found? for had there not been now a much greater ſlaughter among the Philiſtines?

31 And they ſmote the Philiſtines that day from Michmaſh to Aijalon: and the people were very faint.

32 And the people flew upon the ſpoil, and took ſheep, and oxen, and calves, and ſlew *them* on the ground: and the people did eat *them* with the blood.

33 Then they told Saul, ſaying, Behold, the people ſin againſt the Lord, in that they eat with the blood. And he ſaid, Ye have tranſgreſſed: roll a great ſtone unto me this day.

34 And Saul ſaid, Diſperſe yourſelves among the people, and ſay unto them, Bring me hither every man his ox, and every man his ſheep, and ſlay *them* here, and eat; and ſin not againſt the Lord, in eating with the blood. And all the people brought every man his ox with him that night, and ſlew *them* there.

35 And Saul built an altar unto the Lord, the ſame was the firſt altar that he built unto the Lord.

36 And Saul ſaid, Let us go down after the Philiſtines by night, and ſpoil them until the morning light, and let us not leave a man of them. And they ſaid, Do whatſoever ſeemeth good unto thee. Then ſaid the prieſt, Let us draw near hither unto God.

37 And Saul aſked counſel of God, ſhall I go down after the Philiſtines? wilt thou deliver them into the hand of Iſrael? but he anſwered him not that day.

38 And Saul ſaid, Draw ye near hither all the chief of the people: and know and ſee wherein this ſin hath been this day.

39 For *as* the Lord liveth, which ſaveth Iſrael, though it be in Jonathan my ſon, he ſhall ſurely die. But *there was* not a man among all the people that anſwered him.

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14 *About twenty men, within as it were an half acre of land, which a yoke of oxen might plow.*] This paſſage is very much confuſed: the Septuagint reads it thus: *That firſt ſlaughter was about twenty men with darts and ſtones, and flints of the field.* This, in all probability, is the genuine reading: it is adopted by the learned Mr. Hallet in his notes on Sacred Scripture, Vol. III. and Mr. Kennicott.

15 *And there was a trembling in the hoſt, in the field, and among all the people,* &c.] It ſeems from hence, that this great hoſt had not a mutual confidence in each other, but dreaded that the enemy had prevailed upon part of the army to act in a treacherous manner. The bare mention of an attack being made by two perſons only, could never, of itſelf, have occaſioned ſo wild an uproar in ſo huge an army: ſomething muſt at the ſame time have been added thereto, which enraged them againſt each other, and fired them with the utmoſt fury and indignation. Nor does this in the leaſt derogate from the concern the Almighty had in this miraculous deliverance of his people, ſince, in caſes of this kind, he has ſo often made uſe of ſecond cauſes.

And the earth quaked.] Some are of opinion, that there was a real earthquake, which increaſed their fear; but it may be only a metaphorical expreſſion for the great tumult they were in.

21 *The Hebrews that were with the Philiſtines.*] The Septuagint properly reads, *The ſlaves that,* &c. meaning ſuch Hebrews as the Philiſtines had taken captive.

25 *There was honey upon the ground.*] Thas is, wild honey, which as Dr. Shaw obſerves, is now to be found in great plenty in the deſerts in the Holy Land.

27 *And his eyes were enlightened.*] That is, his ſpirits and ſtrength, which were quite ſpent with long abſtinence from food, ſo that he could ſcarce ſee, were reſtored, and he was enabled to proceed with freſh vigour in the purſuit of the enemy.

32 *And the people flew upon the ſpoil—and—did eat them with the blood.*] They ſeized the ſpoil like a ravenous bird which wanted food, eating it raw, or but half roaſted or boiled; their hunger being ſo very ſharp, that they forgot their duty.

40 Then ſaid he unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will be on the other ſide. And the people ſaid unto Saul, Do what ſeemeth good unto thee.

41 Therefore Saul ſaid unto the Lord God of Iſrael, give a perfect *lot*. And Saul and Jonathan were taken: but the people eſcaped.

42 And Saul ſaid, Caſt *lots* between me and Jonathan my ſon. And Jonathan was taken.

43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him, and ſaid, I did but taſte a little honey with the end of the rod that *was* in mine hand, *and* lo, I muſt die.

44 And Saul anſwered, God do ſo, and more alſo: for thou ſhalt ſurely die, Jonathan.

45 And all the people ſaid unto Saul, Shall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid: *as* the Lord liveth, there ſhall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people reſcued Jonathan that he died not.

46 Then Saul went up from following the Philiſtines: and the Philiſtines went to their own place.

47 ¶ So Saul took the kingdom over Iſrael, and fought againſt all his enemies on every ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zobah, and againſt the Philiſtines: and whitherſoever he turned himſelf, he vexed *them*.

48 And he gathered an hoſt, and ſmote the Amalekites, and delivered Iſrael out of the hands of them that ſpoiled them.

49 Now the ſons of Saul were Jonathan, and Iſhui, and Melchi-ſhua: and the names of his two daughters *were theſe*; the name of the firſtborn Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his hoſt *was* Abner the ſon of Ner, Saul's uncle.

51 And Kiſh *was* the father of Saul: and Ner the father of Abner *was* the ſon of Abiel.

52 And there was ſore war againſt the Philiſtines all the days of Saul: and when Saul ſaw any ſtrong man, or any valiant man, he took him unto him.

CHAP. XV.

1 *Samuel ſendeth Saul to deſtroy Amalek:* 8 *He ſpareth Agag and the beſt of the ſpoil.* 32 *Samuel killeth Agag.*

SAMUEL alſo ſaid unto Saul, The Lord ſent me to anoint thee to be king over his people, over Iſrael: now therefore hearken thou unto the voice of the words of the Lord.

2 Thus ſaith the Lord of hoſts, I remember *that* which Amalek did to Iſrael, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go, and ſmite Amalek, and utterly deſtroy all that they have, and ſpare them not; but ſlay both man and woman, infant and ſuckling, ox and ſheep, camel and aſs.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 ¶ And Saul ſaid unto the Kenites, Go, depart, get you down from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed kindneſs to all the children of Iſrael when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul ſmote the Amalekites from Havilah, *until* thou comeſt to Shur, that *is* over againſt Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly deſtroyed all the people with the edge of the ſword.

9 But Saul and the people ſpared Agag, and the beſt of the ſheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly deſtroy them: but every thing *that was* vile, and refuſe, that they deſtroyed utterly.

10 ¶ Then came the word of the Lord unto Samuel, ſaying,

11 It repenteth me that I have ſet up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel, and he cried unto the Lord all night.

12 And when Samuel roſe early to meet Saul in the morning, it was told Samuel, ſaying, Saul came to Carmel, and behold, he ſet him up a place, and is gone about, and paſſed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul ſaid unto him, Bleſſed *be* thou of the Lord; I have performed the commandment of the Lord.

14 And Samuel ſaid, What *meaneth* then this bleating of the ſheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul ſaid, They have brought them from the Amalekites: for the people ſpared the beſt of the ſheep, and of the oxen, to ſacrifice unto the Lord thy God, and the reſt we have utterly deſtroyed.

16 Then Samuel ſaid unto Saul, Stay, and I will tell thee what the Lord hath ſaid to me this night. And he ſaid unto him, Say on.

17 And

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44 *Thou ſhalt ſurely die, Jonathan.*] The temper of Saul here is very extraordinary, who would not ſpare his virtuous ſon, though in the next chapter he ſcrupled not to pardon a wicked king.

45 *And the people ſaid unto Saul, ſhall Jonathan die,* &c.] The people were ſo highly pleaſed with the heroic action of Jonathan, that they would not ſuffer his father to put him to death, in conſequence of his raſh oath.

47 *Saul took the kingdom over Iſrael.*] He ruled with greater authority over his people.

Againſt the kings of Zobah.] The kingdom Zobah was a part of Syria, bounded by the river Euphrates on the eaſt, and by Damaſcus and the land of Canaan on the weſt.

Commentary and Notes on Chapter XV.

3 *Go, and ſmite Amalek,* &c.] This heavy ſentence was long before pronounced, Exodus xvii. 14. renewed at the Iſraelites entrance into Canaan, Deut. xxv. 10 and now ordered to be put in execution.

6 *Saul ſaid to the Kenites.*] They were of the poſterity of Jethro; and dwelt among the Amalekites in the rocky part of the country, Numb. xxiv. 21.

7 *And Saul ſmote the Amalekites from Havilah, until thou comeſt to Shur.*] That is, the whole country of Amalek, Havilah lying at one extremity, and Shur at the other.

9 *Saul—ſpared Agag.*] Joſephus ſeems to hint that Saul ſaved this king alive, becauſe he was taken with the comelineſs and majeſty of his perſon; but others rather think, that he intended him to decorate his triumph. *Calmet.*

17 And Samuel ſaid, When thou *waſt* little in thine own ſight, *waſt* thou not *made* the head of the tribes of Iſrael, and the Lord anointed thee king over Iſrael.

18 And the Lord ſent thee on a journey, and ſaid, Go, and utterly deſtroy the ſinners the Amalekites, and fight againſt them until they be conſumed?

19 Wherefore then didſt thou not obey the voice of the Lord, but didſt fly upon the ſpoil, and didſt evil in the ſight of the Lord?

20 And Saul ſaid unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord ſent me, and have brought Agag the king of Amalek, and have utterly deſtroyed the Amalekites.

21 But the people took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed, to ſacrifice unto the Lord thy God in Gilgal.

22 And Samuel ſaid, Hath the Lord *as great* delight in burnt-offerings, and ſacrifices, as in obeying the voice of the Lord? Behold, to obey *is* better than ſacrifice; *and* to hearken, than the fat of rams.

23 For rebellion *is as* the ſin of witchcraft, and ſtubborneſs *is as* iniquity and idolatry: becauſe thou haſt rejected the word of the Lord, he hath alſo rejected thee from *being* king.

24 ¶ And Saul ſaid unto Samuel, I have ſinned: for I have tranſgreſſed the commandment of the Lord, and thy words: becauſe I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my ſin, and turn again with me, that I may worſhip the Lord.

26 And Samuel ſaid unto Saul, I will not return with thee: for thou haſt rejected the word of the Lord, and the Lord hath rejected thee from being king over Iſrael.

27 And as Samuel turned about to go away, he laid hold upon the ſkirt of his mantle, and it rent.

28 And Samuel ſaid unto him, The Lord hath rent the kingdom of Iſrael from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And alſo the ſtrength of Iſrael will not lie, nor repent: for he *is* not a man that he ſhould repent.

30 Then he ſaid, I have ſinned, *yet* honour me now, I pray thee, before the elders of my people, and before Iſrael, and turn again with me, that I may worſhip the Lord thy God.

31 So Samuel turned again after Saul, and Saul worſhipped the Lord.

32 ¶ Then ſaid Samuel, Bring you hither to me Agag the king of the Amalekites: and Agag came unto him delicately. And Agag ſaid, Surely the bitterneſs of death is paſt.

33 And Samuel ſaid, as thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ Then Samuel went to Ramah, and Saul went up to his houſe to Gibeah of Saul.

35 And Samuel came no more to ſee Saul until the day of his death: nevertheleſs, Samuel mourned for Saul: and the Lord repented that he had made Saul king over Iſrael.

CHAP. XVI.

1 *Samuel ſent by God under pretence of a ſacrifice, cometh to Beth-lehem.* 6 *His human judgment is reproved.* 13 *He anointeth David.*

AND the Lord ſaid unto Samuel, How long wilt thou mourn for Saul, ſeeing I have rejected him from reigning over Iſrael? fill thine horn with oil, and go, I will ſend thee to Jeſſe the Bethlemite: for I have provided me a king among his ſons.

2 And Samuel ſaid, How can I go? If Saul hear *it*, he will kill me. And the Lord ſaid, Take an heifer with thee, and ſay, I am come to ſacrifice to the Lord,

3 And call Jeſſe to the ſacrifice, and I will ſhew thee what thou ſhall do: and thou ſhalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the Lord ſpake, and came to Beth-lehem. And the elders of the town trembled at his coming, and ſaid, Comeſt thou peaceably?

5 And he ſaid, Peaceably: I am come to ſacrifice unto the Lord: ſanctify yourſelves, and come with me to the ſacrifice. And he ſanctified Jeſſe and his ſons, and called them to the ſacrifice.

6 ¶ And it came to paſs when they were come, that he looked on Eliab, and ſaid, Surely the Lord's anointed *is* before him.

7 But the Lord ſaid unto Samuel, Look not on his countenance, or on the height of his ſtature; becauſe I have refuſed him. For *the Lord ſeeth* not as men ſeeth? for man looketh on the outward appearance, but the Lord looketh on the heart.

8 Then Jeſſe called Abinadab, and made him paſs

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22 *Behold, to obey, is better than to ſacrifice; and to hearken than the fat of rams*] This divine admonition is incultated by ſeveral inſpired writers, particularly David, Solomon, Iſaiah, Jeremiah, Hoſea, Micah, Zachariah, &c. and ſome of the heathens have ſaid excellent things to the ſame purpoſe.

29 *And alſo the ſtrength of Iſrael.*] The word in the original, which we tranſlate *ſtrength*, imports *victory*; and therefore the words ſhould have been rendered, *he that giveth victory*, or *the triumphant king of Iſrael.*

32 *And Agag came unto him delicately.*] Or walking in an affected and delicate manner.

33 *Samuel hewed Agag in pieces.*] It has been matter of wonder to many, how Samuel could thus ſlay a captive prince, even in the preſence of Saul, who out of his clemency had ſpared him: but it muſt be remembered, that the death of this prince had been predicted above four hundred years ago; that he had been a very bloody tyrant, and therefore was cut off for his own mercileſs cruelties; and that it does not follow that Samuel ſlew Agag himſelf, becauſe what he commanded might be called his own act, though it were done by the public executioner.

35 *Nevertheleſs, Samuel mourned for Saul.*] He had a ſincere value for his own country, and therefore could not help lamenting the ſad condition of its king.

Commentary and Notes on Chapter XVI.

1 *And the Lord ſaid unto Samuel, How long wilt thou mourn for Saul?* &c.] Since God had ſo poſitively told him, that the ſentence againſt Saul was irreverſible, it was in vain to mourn for him.

3 *And call Jeſſe to the ſacrifice.*] To an Euchrriſtical feaſt after the ſacrifice, unto which it was common to invite their neighbours and friends.

paſs before Samuel. And he ſaid, Neither hath the Lord choſen this.

9 Then Jeſſe made Shammah to paſs by. And he ſaid, Neither hath the Lord choſen this.

10 Again, Jeſſe made ſeven of his ſons to paſs before Samuel: and Samuel ſaid unto Jeſſe, The Lord hath not choſen theſe.

11 And Samuel ſaid unto Jeſſe, Are here all *thy* children? And he ſaid, There remaineth yet the youngeſt, and behold, he keepeth the ſheep. And Samuel ſaid unto Jeſſe, ſend and fetch him: for we will not ſit down till he come hither.

12 And he ſent and brought him in: Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the Lord ſaid, Ariſe, anoint him: For this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midſt of his brethren: and the ſpirit of the Lord came upon David, from that day forward: ſo Samuel roſe up and went to Ramah.

14 ¶ But the ſpirit of the Lord departed from Saul, and an evil ſpirit from the Lord troubled him.

15 And Saul's ſervants ſaid unto him, Behold now an evil ſpirit from God troubleth thee;

16 Let our Lord now command thy ſervants *which are* before thee, to ſeek out a man *who is* a cunning player on an harp: and it ſhall come to paſs, when the evil ſpirit from God is upon thee, that he ſhall play with his hand, and thou ſhalt be well.

17 And Saul ſaid unto his ſervants, Provide me now a man that can play well, and bring him to me.

18 Then anſwered one of the ſervants, and ſaid, Behold, I have ſeen a ſon of Jeſſe the Bethlemite, *that* is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely perſon, and the Lord *is* with him.

19 ¶ Wherefore Saul ſent meſſengers unto Jeſſe, and ſaid, Send me David thy ſon, which *is* with the ſheep.

20 And Jeſſe took an aſs *laden* with bread, and a bottle of wine, and a kid, and ſent *them* by David his ſon unto Saul.

21 And David came to Saul, and ſtood before him; and he loved him greatly, and he became his armour-bearer.

22 And Saul ſent to Jeſſe, ſaying, Let David I pray thee ſtand before me, for he hath found favour in my ſight.

23 And it came to paſs when the *evil* ſpirit from God was upon Saul, that David took an harp, and played with his hand: ſo Saul was refreſhed, and was well, and the evil ſpirit departed from him.

C H A P. XVII.

1 *The armies of the Iſraelites and Philiſtines being ready to battle,* 4 *Goliath cometh proudly forth to challenge a combat.* 12 *David ſent by his father to viſit his brethren, accepteth the challenge;* 38 *and ſlayeth the giant.*

NOW the Philiſtines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Epheſdammin.

2 And Saul and the men of Iſrael were gathered together, and pitched by the valley of Elah, and ſet the battle in array againſt the Philiſtines.

3 And the Philiſtines ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philiſtines, named Goliath of Gath, whoſe height *was* ſix cubits and a ſpan.

5 And *he had* an helmet of braſs upon his head, and he *was* armed with a coat of mail: and the weight of the coat *was* five thouſand ſhekels of braſs.

6 And *he had* greaves of braſs upon his legs, and a target of braſs between his ſhoulders.

7 And the ſtaff of his ſpear *was* like a weavers beam, and his ſpear's head *weighed* ſix hundred ſhekels of iron: and one bearing a ſhield went before him.

8 And

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13 *Then Samuel took the horn of oil, and anointed him in the midſt of his brethren*] It ſhould have been *from the midſt of his brethren*; that is, he ſingled him out from the reſt, and privately anointed him: For it is plain, from what is ſaid before, that Samuel was afraid to have it known, and therefore did not anoint him publickly in the midſt of his brethren. And by Eliah's treatment of David after this, chap. xvii 28, it is evident, that he did not know him to be anointed king over Iſrael. The Jews will have it, that David was twenty-nine years old when he was anointed; but this is evidently falſe, if it is to be underſtood of the firſt unction by Samuel; for after Saul's death he reigned forty years, and was only ſeventy when he died. Conſequently he was but thirty years old when he began to reign, and he had ſpent ſome years in the ſervice of Saul, and ſuffered a long perſecution from him, before he was advanced to the throne. How long the perſecution laſted, is not indeed eaſy to ſay; but it certainly laſted ſome years; and therefore Abarbinel does not ſeem to be far from the truth, when he ſays that David was not above twenty years old when Samuel anointed him.

And the ſpirit of the Lord came upon David, from that day forward.] A ſpirit of prudence, to behave himſelf wiſely upon all occaſions; with a ſpirit of courage, ſo that he dared attack a lion and a bear; and a ſpirit of prophecy, in which he was very eminent afterwards. In ſhort, a ſpirit fit for a prince.

14 *But the ſpirit of the Lord departed from Saul.*] Which came upon him when Samuel anointed him king, and had continued with him till this inſtant. He did not, however, loſe his courage, but his prudence and ſkill in government.

And an evil ſpirit from the Lord troubled him.] He was melancholy, timorous, and ſuſpicious; ſo that he ſtarted where there was no danger, as the Hebrew word ſeems to import; and thence became very unfit for Buſineſs, being ſometimes furious and diſtracted, and always full of anxiety and ſolicitude of mind.

23 *David took an harp, and played with his hand: ſo Saul was refreſhed, and was well.*] A great variety of authors have mentioned the power of muſic, both in ſtirring up and allaying the paſſions, according to the different ſpecies of it

And the evil ſpirit departed from him.] That is, he was well for a time; for there are lucid intervals in all diſtempers of this kind.

Commentary and Notes on Chapter XVII.

1 *Now the Philiſtines gathered together their armies to battle.*] In what year this happened is uncertain; but Joſephus is of opinion, that it was ſoon after the tranſactions related in the foregoing chapter.

4 *And there went out a champion—named Goliath of Gath.*] When Joſhua drove the Anakims out of the land of Canaan, they retired to Gath, and there propagated a race of giants, of which Goliath was one.

Whoſe height was ſix cubits and a ſpan] If we ſuppoſe the cubit according to the common meaſure, and the ſpan to be little more than three inches, the height of this champion will be twelve feet and a half; and, even at the very loweſt method of computation, his height will be near ten feet

5 *The weight of the coat was five thouſand ſhekels of braſs.*] Fortunatus is of opinion, that this muſt not be underſtood that his coat weighed five thouſand ſhekels, as that would have been inſupportable, even to this enormous giant; but that it coſt ſo much, or was valued at five thouſand ſhekels of braſs.

8 And he ſtood and cried unto the armies of Iſrael, and ſaid unto them, Why are ye come out to ſet *your* battle in array? *am* not I a Philiſtine, and ye ſervants to Saul? chooſe ye a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your ſervants; but if I prevail againſt him, and kill him; then ſhall ye be our ſervants, and ſerve us.

10 And the Philiſtine ſaid, I defy the armies of Iſrael this day; give me a man, that we may fight together.

11 When Saul and all Iſrael heard thoſe words of the Philiſtine, they were diſmayed and greatly afraid.

12 ¶ Now David *was* the ſon of that Ephrathite of Beth-lehem-judah whoſe name *was* Jeſſe; and he had eight ſons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldeſt ſons of Jeſſe went, *and* followed Saul to the battle: and the names of his three ſons that went to the battle, *were* Eliab the firſt-born, and next unto him Aminadab; and the third Shammah.

14 And David *was* the youngeſt: and the three eldeſt followed Saul.

15 But David went and returned from Saul to feed his father's ſheep at Bethlehem.

16 And the Philiſtine drew near morning and evening, and preſented himſelf forty days.

17 And Jeſſe ſaid unto David his ſon, Take now for thy brethren an ephah of this parched *corn*, and theſe ten loaves, and run to the camp to thy brethren.

18 And carry theſe ten cheeſes unto the captain of *their* thouſand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtines.

20 And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went as Jeſſe had commanded him; and he came to the trench as the hoſt was going forth to the fight, and ſhouted for the battle.

21 For Iſrael and the Philiſtines had put the battle in array, army againſt army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came, and ſaluted his brethren.

23 And as he talked with them, behold, there came up the champion (the Philiſtine of Gath, Goliath by name) out of the armies of the Philiſtines and ſpake according to the ſame words: and David heard *them.*

24 And all the men of Iſrael, when they ſaw the man, fled from him, and were ſore afraid.

25 And the men of Iſrael ſaid, Have ye ſeen this man that is come up? ſurely to defy Iſrael is he come up. And it ſhall be that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's houſe free in Iſrael.

26 And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtine, and taketh away the reproach from Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defy the armies of the living God?

27 And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him.

28 And Eliab his eldeſt brother heard when he ſpake unto the men: and Eliab's anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart; for thou art come down that thou mighteſt ſee the battle.

29 And David ſaid, What have I now done? *is there* not a cauſe?

30 And he turned from him towards another, and ſpake after the ſame manner. And the people anſwered him again after the former manner.

31 And when the words were heard which David ſpake, they rehearſed them before Saul. And he ſent for him.

32 And David ſaid to Saul, Let no man's heart fail becauſe of him; thy ſervant will go and fight with this Philiſtine.

33 And Saul ſaid to David, Thou art not able to go againſt this Philiſtine to fight with him; for thou *art but* a youth, and he a man of war from his youth.

34 And David ſaid unto Saul, Thy ſervant kept his father's ſheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and ſmote him, and delivered *it* out of his mouth: and when he aroſe againſt me, I caught *him* by his beard, and ſmote him, and ſlew him.

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8 *And he ſtood and cried unto the armies of Iſrael*] They were, it ſeems divided into ſeveral bodies, called here armies; and they were ſo near each other, that they could hear one another, from the mountains on which they were encamped; and Goliath came down into the valley, and there gave a general challenge to any one among the Iſraelitiſh forces, to come and fight with him in ſight of both armies.

Am not I a Philiſtine, and you ſervants to Saul?] That is, Though I am a chief ruler in Gath, and therefore ſubject to none, I will condeſcend to fight with any of Saul's ſervants.

Chooſe ye a man for you, and let him come down to me.] He propoſes to decide their quarrel by ſingle combat: but this ſeems to have been done merely for the ſake of boaſting his own power; for we do not read that, in theſe times, quarrels were ever determined in this manner And it is abundantly evident, from the ſequel, that he had no authority from the Philiſtine army, to offer ſuch propoſals, ſince, after he was ſlain, they did not ſubmit to be ſervants to the Iſraelites, as he had declared they would, in caſe he was vanquiſhed.

12 *Now David,* &c.] This verſe, and all the reſt to the 31ſt incluſive, viz. twenty in the whole, and ſeveral others in this 17th and 18th chapters are ſuppoſed, on good authority, to be interpolated, or foiſted in where they have no buſineſs (as I ſhall endeavour to ſhew at the concluſion of the 18th chapter) therefore they will require no notes.

17 *And Jeſſe ſaid unto David his ſon, Take now,* &c.] He did not know but proviſions might be ſcarce in their camp, and therefore was deſirous of ſending ſomething to them.

19 *Now Saul and they—were in the valley of Elah, fighting with the Philiſtines.*] They were drawn up in battalia, and ready to engage; not in the valley, but on the ſkirts of the mountain, where they faced the Philiſtines, and ſhewed themſelves determined to fight, when they come down from the mountain

22 *And David left his carriage in the hand of the keeper,* &c.] He left the proviſions, which his father had ſent to his brethren, with his ſervant: it not being a proper time to preſent it to them, as they were juſt going to engage.

26 *Who is this uncircumciſed Philiſtine, that he ſhould defy the armies of the living God?*] David was willing that they ſhould think it was not the reward offered by Saul that inſtigated him, but a zeal for the honour of God and his country; both of which ſuffered from the reproaches of thoſe who were not in covenant with Jehovah.

36 Thy ſervant ſlew both the lion and the bear: and this uncircumciſed Philiſtine ſhall be as one of them, ſeeing he hath defied the armies of the living God.

37 David ſaid moreover, the Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtine. And Saul ſaid unto David, Go, and the Lord be with thee.

38 ¶ And Saul armed David with his armour, and he put an helmet of braſs upon his head, alſo he armed him with a coat of mail.

39 And David girded his ſword upon his armour, and he aſſayed to go, for he had not proved *it*: and David ſaid unto Saul, I cannot go with theſe: for I have not proved *them*. And David put them off him.

40 And he took his ſtaff in his hand, and choſe him five ſmooth ſtones out of the brook, and put them in a ſhepherd's bag which he had, even in a ſcrip, and his ſling *was* in his hand, and he drew near to the Philiſtine.

41 And the Philiſtine came on and drew near unto David, and the man that bare the ſhield *went* before him.

42 And when the Philiſtine looked about and ſaw David, he diſdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philiſtine ſaid unto David, *Am* I a dog, that thou comeſt to me with ſtaves? and the Philiſtine curſed David by his gods.

44 And the Philiſtine ſaid unto David, Come to me, and I will give thy fleſh unto the fowls of the air, and to the beaſts of the field.

45 Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield; but I come to thee in the name of the Lord of hoſts, the God of the armies of Iſrael whom thou haſt defied.

46 This day will the Lord deliver thee into mine hand, and I will ſmite thee, and take thine head from thee, and I will give the carcaſes of the hoſt of the Philiſtines this day unto the fowls of the air, and to the wild beaſts of the earth; that all the earth may know that there is a God in Iſrael.

47 And all this aſſembly ſhall know that the Lord ſaveth not with ſword and ſpear: for the battle *is* the Lord's, and he will give you into our hands.

48 And it came to paſs when the Philiſtine aroſe, and came and drew nigh to meet David, that David haſted and ran toward the army to meet the Philiſtine.

49 And David put his hand in his bag, and took thence a ſtone, and ſlang *it*, and ſmote the Philiſtine in his forehead, that the ſtone ſunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philiſtine with a ſling and with a ſtone, and ſmote the Philiſtine and ſlew him: but *there was* no ſword in the hand of David.

51 Therefore David ran and ſtood upon the Philiſtine, and took his ſword, and drew it out of the ſheath thereof, and ſlew him, and cut off his head therewith. And when the Philiſtines ſaw their champion was dead, they fled.

52 And the men of Iſrael and of Judah aroſe, and ſhouted, and purſued the philiſtines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philiſtines fell down by the way to Shaarim, even unto Gath, and unto Ekron.

53 And the children of Iſrael returned from chaſing after the Philiſtines, and they ſpoiled their tents.

54 And David took the head of the Philiſtine, and brought it to Jeruſalem: but he put his armour in his tent.

55 ¶ And when Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner the captain of the hoſt, Abner, whoſe Son *is* this youth? And Abner ſaid, *As* thy ſoul liveth, O king, I cannot tell.

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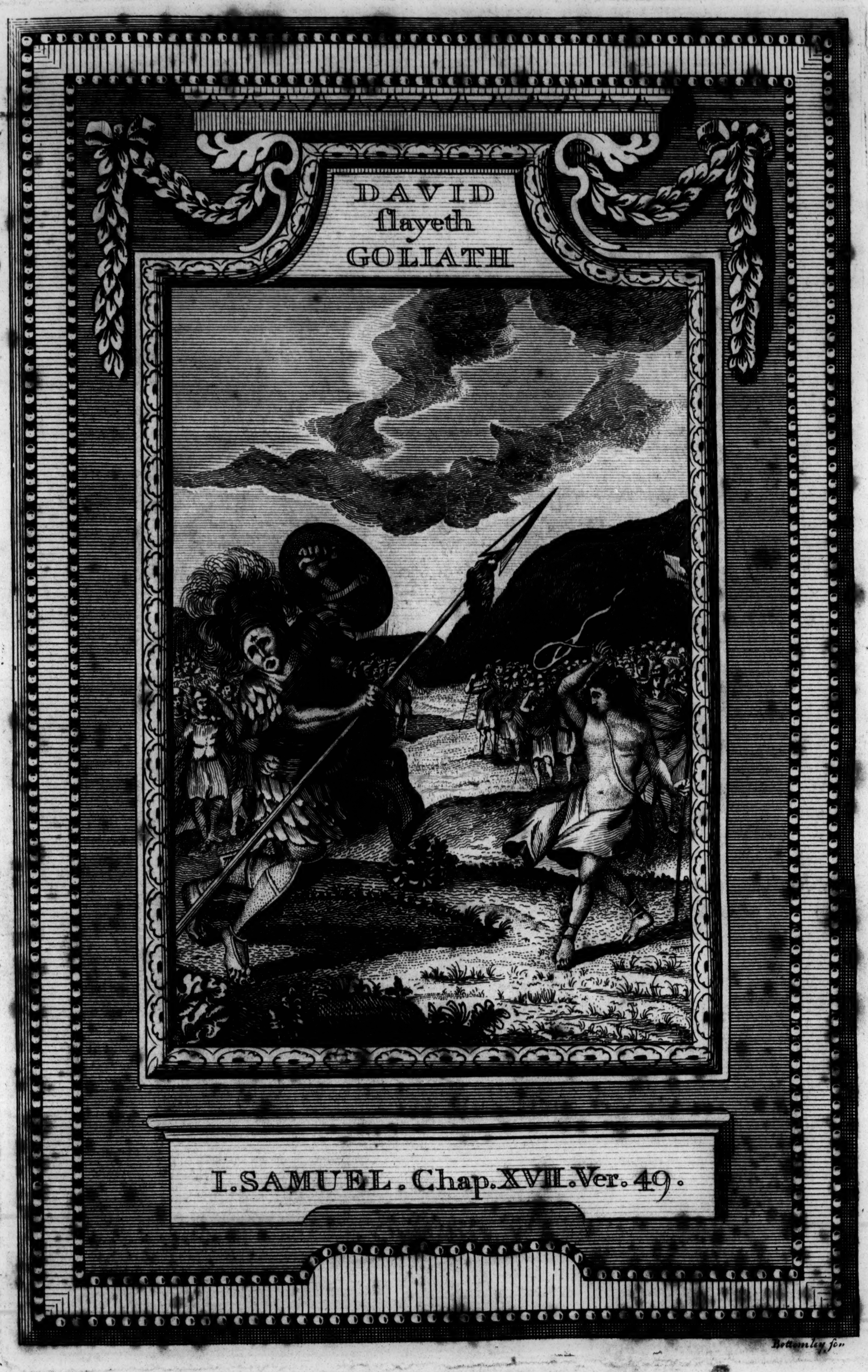

DAVID ſlayeth GOLIATH

I. SAMUEL. Chap. XVII. Ver. 49.

Bottomley ſc.

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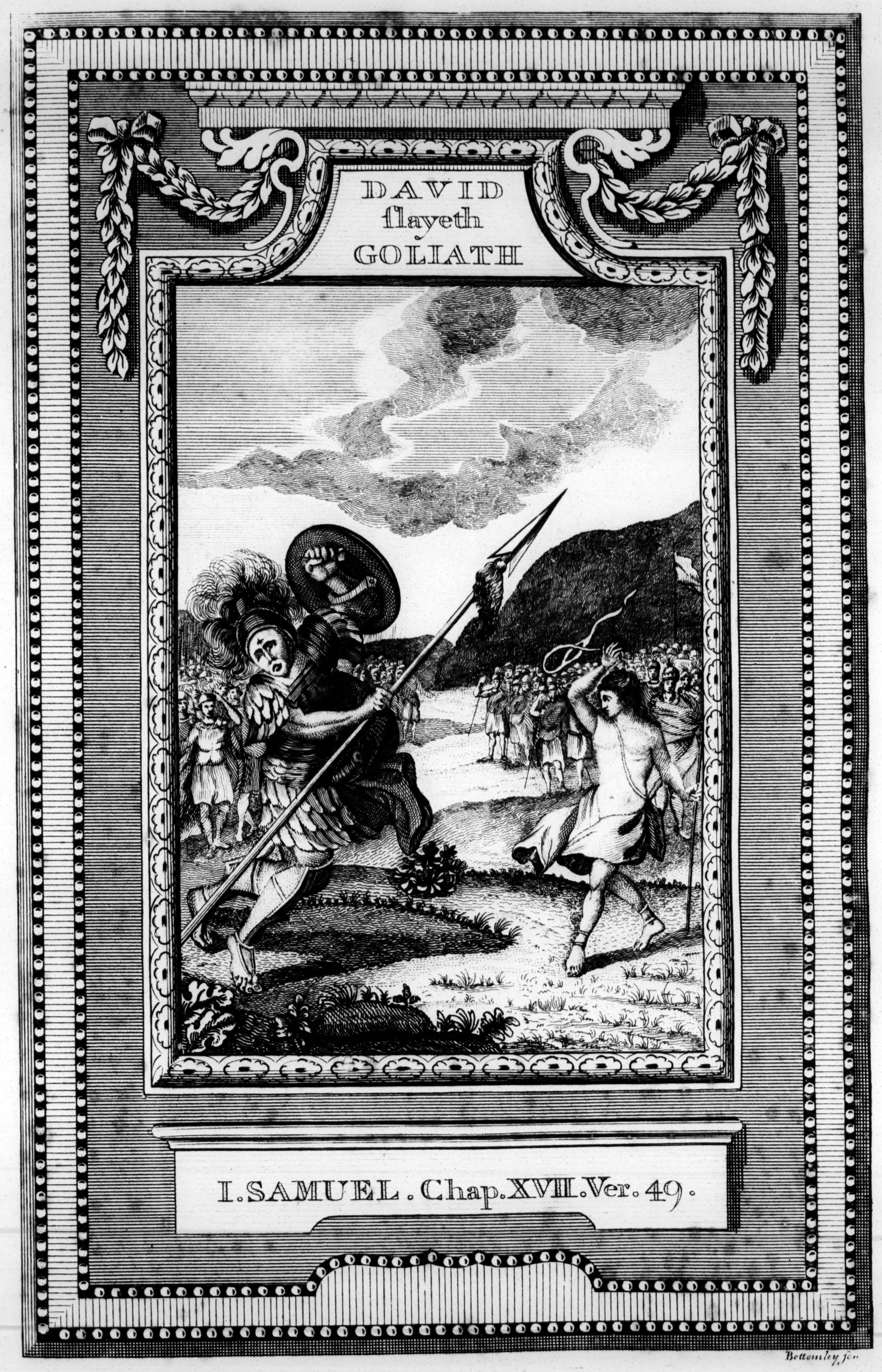

DAVID ſlayeth GOLIATH

I. SAMUEL. Chap. XVII. Ver. 49.

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CHAP. XVIII.

1 *Jonathan loveth David.* 5 *Saul envying his praiſe,* 10 *ſeeketh to kill him in his fury:* 17 *he offereth him his daughter for a ſnare.*

AND it came to paſs when he had made an end of ſpeaking unto Saul, that the ſoul of Jonathan was knit with the ſoul of David, and Jonathan loved him as his own ſoul.

2 And Saul took him that day, and would let him go no more home to his father's houſe.

3 Then Jonathan and David made a covenant, becauſe he loved him as his own ſoul.

4 And Jonathan ſtript himſelf of the robe that *was* upon him, and gave it to David, and his garments, even to his ſword, and to his bow, and to his girdle.

5 ¶ And David went out whitherſoever Saul ſent him, *and* behaved himſelf wiſely? and Saul ſet him over the men of war, and he was accepted in the ſight of all the people, and alſo in the ſight of Saul's ſervants.

6 And it came to paſs as they came when David was returned from the ſlaughter of the Philiſtine, that the women came out of all the cities of Iſrael, ſinging and dancing, to meet king Saul with tabrets, with joy, and with inſtruments of muſick.

7 And the women anſwered *one another* as they played, and ſaid, Saul hath ſlain his thouſands, and David his ten thouſands.

8 And Saul was very wroth, and the ſaying diſpleaſed him; and he ſaid, They have aſcribed unto David ten thouſands, and to me they have aſcribed *but* thouſands: and *what* can he have more, but the kingdom.

9 And Saul eyed David from that day and forward.

10 ¶ And it came to paſs on the morrow, that the evil ſpirit from God came upon Saul, and he propheſied in the midſt of the houſe: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul caſt the javelin; for he ſaid, I will ſmite David even to the wall *with it:* and David avoided out of his preſence twice.

12 ¶ And Saul was afraid of David, becauſe the Lord was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thouſand; and he went out and came in before the people,

14 And David behaved himſelf wiſely in all his ways: and the Lord *was* with him.

15 Wherefore when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him.

16 But all Iſrael and Judah loved David, becauſe he went out and came in before them.

17 ¶ And Saul ſaid to David, Behold, my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles: for Saul ſaid, Let not mine hand be upon him, but let the hand of the Philiſtines be upon him.

18 And David ſaid unto Saul, Who *am* I? and what *is* my life, *or* my father's family in Iſrael, that I ſhould be ſon-in-law to the king?

19 But it came to paſs at the time when Merab Saul's daughter ſhould have been given to David: that ſhe was given unto Adriel the Meholathite to wife.

29 And Michal Saul's daughter loved David: and they told Saul, and the thing pleaſed him.

21 And Saul ſaid, I will give him her, that ſhe may be a ſnare to him, and that the hand of the Philiſtines may be againſt him. Wherefore Saul ſaid to David, thou ſhalt this day be my ſon-in-law, in *the one of* the twain.

22 ¶ And Saul commanded his ſervants, *ſaying* Commune with David ſecretly, and ſay, Behold, the king hath delight in thee, and all his ſervants love thee: now therefore be the king's ſon-in-law.

23 And Saul's ſervants ſpake theſe words in the ears of David: and David ſaid, ſeemeth it to you *a* light *thing* to be a king's ſon-in-law, ſeeing that I *am* a poor man, and lightly eſteemed.

24 And

Commentary and Notes on Chapter XVIII.

1 *The ſoul of Jonathan was knit with the ſoul of David.*] Such was the prudence and modeſty of David's diſcourſe and behaviour, after ſuch an heroic action, that he entirely gained Jonathan's affection.

2 *And Saul took him that day*, &c.] Saul was alſo determined to ſhew him much greater reſpect and kindneſs than before, and accordingly would not permit him to return any more to his father's houſe.

3 *Becauſe he loved him, as his own Soul.*] We have many examples of ſincere friendſhip in prophane authors, but none equal to that contracted between Jonathan and David. And, indeed, this bond of friendſhip ſeems to have been concluded by a particular providence, as it preſerved David in that ſharp perſecution which ſoon after followed.

4 *Jonathan ſtripped himſelf of the robe that was upon him, and gave it to David.*] This was the higheſt mark of favour he could ſhew him, and it is ſtill eſteemed ſuch in the oriental courts. *Tavernier's Travels.*

7 *Saul hath ſlain his thouſands, and David his ten thouſands.*] This is a triumphal ſong, or at leaſt the chorus or burden of one ſimilar to that in Exod. xv. 21. which Miriam and the women ſung, which ſee. This paſſage is exactly correſpondent to a verſe in the Iliad, b. 22. which, after the ſlaughter of Hector, Achilles gives out for the chorus of a ſong.

Be this the ſong ſlow moving tow'rd the ſhore,
" Hector is dead, and Ilion is no more.' *Pope.*

8 *And Saul was very wroth.*] He began to be jealous that they would ſoon place David on the throne of Iſrael, as they now ſo highly magnified him above their king.

9 *And Saul eyed David from that day and forward.*] That is, he narrowly obſerved him, whether he ſhewed any deſire of gaining the kingdom; or, as it is commonly interpreted, he looked on him with envy and hatred.

10 *On the morrow—the evil ſpirit from God came upon Saul.*] This ſpirit or diſeaſe, which had formerly troubled him, now returned, probably on account of his hatred to David.

And he propheſied in the midſt of the houſe.] That is before the whole court. This propheſying is generally underſtood only of his imitating the motions, actions, and geſtures of the prophets, which were often very different from thoſe of other men. But why ſhould the words be retained to geſtures only? Why might he not alſo ſing divine ſongs, which are often called propheſying? Abarbinel is of opinion, that his mind being diſturbed with various thoughts, about his own condition and that of David, he propheſied, that David ſhould be heir to the kingdom.

11 *And Saul caſt the Javelin*, &c] This action ſufficiently demonſtrated that he was full of rage and fury, ſince he ſought to deſtroy David in the preſence of his whole court, and at a time when David was doing every thing in his power to ſerve him.

13 *Saul removed him from him*, &c.] Saul being diſappointed in his intent to kill David, determined to remove him from the court; and, inſtead of commanding in the guards, as he had done before, made him a captain of another troop, where he hoped he might be ſlain in ſome expedition, or he himſelf have an opportunity of taking away his life.

24 And the ſervants of Saul told him, ſaying, On this manner ſpake David.

25 And Saul ſaid, Thus ſhall ye ſay to David, The king deſireth not any dowry; but an hundred foreſkins of the Philiſtines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philiſtines.

26 And when his ſervants told David theſe words, it pleaſed David well to be the king's ſon-in-law: and the days were not expired.

27 Wherefore David aroſe, and went, he, and his men, and ſlew of the Philiſtines two hundred men: and David brought their foreſkins, and they gave them in full tale to the king, that he might be the king's ſon-in-law; and Saul gave him Michal his daughter to wife.

28 ¶ And Saul ſaw and knew that the Lord *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David: and Saul became David's enemy continually.

30 Then the princes of the Philiſtines went forth: and it came to paſs, after they went forth, *that* David behaved himſelf more wiſely than all the ſervants of Saul; ſo that his name was much ſet by.

CHAP. XIX.

1 Jonathan diſcloſeth his father's purpoſe to kill David. 4 He perſwadeth his father to a reconciliation. 8 By reaſon of David's good ſucceſs in a new war, Saul's malicious rage breaketh out againſt him.

AND Saul ſpake to Jonathan his ſon, and to all his ſervants, that they ſhould kill David.

2 But Jonathan Saul's ſon delighted much in David: and Jonathan told David, ſaying, Saul my father ſeeketh to kill thee: now therefore, I pray thee, take heed to thyſelf until the morning, and abide in a ſecret *place*, and hide thyſelf.

3 And I will go out and ſtand beſide my father in the field where thou *art*, and I will commune with my father of thee; and what I ſee, that I will tell thee.

4 ¶ And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſin againſt his ſervant, againſt David: becauſe he hath not ſinned againſt thee, and becauſe his works *have been* to thee-ward very good.

5 For he did put his life in his hand, and ſlew the Philiſtine, and the Lord wrought a great Salvation for all Iſrael: thou ſaweſt *it*, and didſt rejoice: wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?

6 And Saul hearkened unto the voice of Jonathan; and Saul ſware, *As* the Lord liveth, he ſhall not be ſlain.

7 And Jonathan called David, and Jonathan ſhewed him all thoſe things; and Jonathan brought David to Saul, and he was in his preſence as in times paſt.

8 And there was war again: and David went out, and fought with the Philiſtines, and ſlew them with a great ſlaughter; and they fled from him.

9 And the evil ſpirit from the Lord was upon Saul, as he ſat in his houſe with his javelin in his hand: and David played with *his* hand.

10 And Saul ſought to ſmite David even to the wall with the javelin; but he ſlipt away out of Saul's preſence, and he ſmote the javelin into the wall: and David fled and eſcaped that night.

11 Saul

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25 *The king deſireth not any dowry; but an hundred foreſkins of the Philiſtines.*] The reaſon why he exacted the foreſkins, was to prevent all cheat and colluſion, and that he might be ſure they were only Philiſtines whom he killed. Had he demanded the heads only of ſo many men, David might, he thought, cut off thoſe of his own ſubjects, and bring them inſtead of the Philiſtines. But theſe being the only neighbouring people who were uncircumciſed (for the Arabians, as deſcended from Iſhmael, and all the other nations which ſprung from Eſau, were circumciſed as well as the Hebrews) on producing their foreſkins, there could be no deception. Beſides, this would be a groſs inſult upon the Philiſtines in general, to whom Saul was deſirous of rendering David as odious as poſſible, in hopes that one time or other he might fall into their hands.

27 *David ſlew two hundred men*] The Septuagint reads 100, which is moſt probable: Saul covenanted for no more.

29 *Saul became David's enemy continually.*] Notwithſtanding David had done every thing that Saul had requeſted, yet, inſtead of being reconciled to him, his hatred increaſed continually, and every day ſtrengthened the reſolution he had taken to deſtroy him; though he muſt, at the ſame time, be ſenſible that he had God for his friend. *Patrick.*

There is an antient verſion of theſe two foregoing chapters, viz. the Vatican, which appears to have been made from an Hebrew copy which had none of the many verſes, which are here ſuppoſed to be interpolated, and not genuine; which whoever conſiders, will find the accounts there given, regular, conſiſtent, and probable.—As the nature of this work requires brevity, I ſhall only juſt enumerate ſome of the verſes that are ſuppoſed to have been inſerted by ſome tranſcriber—Thoſe that chooſe to examine theſe chapters further, may peruſe Mr. Pilkington's excellent Remarks on Paſſages of Sacred Scripture, p. 62, &c.—Mr. Kennicott's Diſſert. ſee Index to Texts; and Dr. Wall's Critical Notes.—The firſt paſſage, which is not tranſlated in the Vatican copy, is no leſs than twenty verſes, viz. from the 11th to the 32d verſe of the 17th chapter, which contains an account, which, if ſeriouſly examined, will not carry much probability along with it. Without theſe verſes, the connection ſtands thus: ver. 11. *When Saul and all Iſrael heard theſe words of the Philiſtines, they were diſmayed, and greatly afraid* Ver. 32. *Then David ſaid unto Saul, Let no man's heart fail becauſe of him,* &c.—No connection can be more proper—The next paſſage omitted in the Vatican copy is the 41ſt verſe, though not ſpecified by Mr. Pilkington: and then the 50th, which ſeems to be a needleſs recapitulation —The next interpolation is nine verſes, viz. the four laſt of the 17th chapter, and the five firſt of the 18th. Leave theſe out, and the connection is entire, and the whole account conſiſtent —Chap. xvii. 54. *David took the head of the Philiſtine, and brought it to Jeruſalem; and he put his armour in his tent* Chap. xviii. 6. *And as they came, when David was returned from the ſlaughter of the Philiſtines, the women came out* &c.—The other verſes of the 18th chapter, which are ſuppoſed not to be genuine, are the 9th, 10th, 11th, 17th, 18th, 19th, and the 30th. On the whole the Vatican copy is looked upon as the genuine tranſlation of this part of David's hiſtory. However whether this be univerſally allowed or not, it is very remarkable, that the omiſſions and alterations therein are ſuch as fully clear the whole paſſage from all manner of inconſiſtencies, improbabilities, difficulties, and obſcurities.

Commentary and Notes on Chapter XIX.

1 *And Saul ſpake to Jouathan his ſon, and to all his ſervants, that they ſhould kill David*] When he found that none of his ſecret ſtratagems had any effect, he openly declared his intention and gave a general command to his ſon and ſervants to kill him; ſome of whom he preſumed, would venture to obey him. The hand of Providence was viſible in Saul's diſcloſing his mind to his ſon, as David was by that means informed of the whole affair, and induced to take proper means for his ſafety.

6 *And Saul ſware, As the Lord liveth, he ſhall not be ſlain.*] Some are of opinion that Saul ſware deceitfully; that Jonathan believing he had no ill intention againſt David, might perſuade him to return, and he have an opportunity of ſlaying him. But I rather think that he ſpake the real intentions of his mind at this time; though it does not appear that this alteration proceeeded from any affection he bare to David, but from a ſenſe of his own ingratitude, in endeavouring to deſtroy a perſon that had done him ſo many ſervices; but as this conviction was ſolely owing to the foregoing ſpeech of Jonathan, ſo he ſoon forgot his promiſe, and relaſped into his former hatred.

11 And Saul alſo ſent meſſengers unto David's houſe, to watch him, and to ſlay him in the morning: and Michal David's wife told him, ſaying, if thou ſave not thy life to-night, to-morrow thou ſhalt be ſlain.

12 ¶ So Michal let David down through a window: and he went and fled, and eſcaped.

13 And Michal took an image and laid *it* in the bed, and put a pillow of goats *hair* for his bolſter, and covered *it* with a cloth.

14 And when Saul ſent meſſengers to take David, ſhe ſaid, he *is* ſick.

15 And Saul ſent the meſſengers *again* to ſee David, ſaying, Bring him up to me in the bed, that I may ſlay him.

16 And when the meſſengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair* for his bolſter.

17 And Saul ſaid unto Michal, Why haſt thou deceived me ſo, and ſent away mine enemy, that he is eſcaped? And Michal anſwered Saul, He ſaid unto me, Let me go; why ſhould I kill thee?

18 So David fled, and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, ſaying, Behold, David *is* at Naioth in Ramah.

20 And Saul ſent meſſengers to take David: and when they ſaw the company of the prophets propheſying, and Samuel ſtanding *as* appointed over them, the Spirit of God was upon the meſſengers of Saul, and they propheſied alſo.

21 And when it was told Saul, he ſent other meſſengers, and they propheſied likewiſe. And Saul ſent meſſengers again the third time, and they propheſied alſo.

22 Then went he alſo to Ramah, and came to a great well that *is* in Sechu: and he aſked and ſaid, Where *are* Samuel and David? and *one* ſaid, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him alſo, and he went on and propheſied until he came to Naioth in Ramah.

24 And he ſtripped off his clothes alſo, and propheſied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they ſay, *Is* Saul alſo among the prophets?

CHAP. XX.

1 *David conſulteth with Jonathan for his ſafety;* 11 *Their covenant renewed by oath.* 24 *Saul miſſing David, ſeeketh to kill Jonathan.*

AND David fled from Naioth in Ramah, and came and ſaid before Jonathan, What have I done? what *is* mine iniquity? and what *is* my ſin before thy father, that he ſeeketh my life?

2 And he ſaid unto him, God forbid; thou ſhalt not die: behold my father will do nothing either great or ſmall, but that he will ſhew it me: and why ſhould my father hide this thing from me? it *is* not *ſo*.

3 And David ſware moreover, and ſaid, Thy father certainly knoweth, that I have found grace in thine eyes; and he ſaith, let not Jonathan know this leſt he be grieved: but truly *as* the Lord liveth, and *as* thy ſoul liveth, *there is* but a ſtep between me and death.

4 Then ſaid Jonathan unto David, Whatſoever thy ſoul deſireth, I will even do *it* for thee.

5 And David ſaid unto Jonathan, Behold, to-morrow *is* the new-moon, and I ſhould not fail to ſit with the king at meat: but let me go, that I may hide myſelf in the field unto the third *day* at even.

6 If thy father at all miſs me, then ſay, David earneſtly aſked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly ſacrifice there for all the family.

7 If he ſay thus, *It is* well; thy ſervant ſhall have peace: but if he be very wroth, *then* be ſure that evil determined by him.

8 Therefore thou ſhalt deal kindly with thy ſervant; for thou haſt brought thy ſervant into a covenant of the Lord with thee: notwithſtanding, if there be in me iniquity, ſlay me thy ſelf; for why ſhouldſt thou bring me to thy father?

9 And Jonathan ſaid, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then

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13 *And Michal took an image.*] The original word, which we render *an image*, is *teraphim*. But it does not imply an idol made for a ſuperſtitious uſe, but a ſimple buſt of a man.

And put a pillow of goats hair for his bolſter.] It is not eaſy to determine the true ſenſe of the Hebrew word *cebir*, which we render *a pillow*. Bochart, whoſe opinion ſeems moſt probable, thinks that it ſhould be tranſlated *great*; and that the meaning is, that ſhe put a large quantity of goats hair upon his bolſter; for in thoſe countries goats had long hair, which was ſhorn off, like the wool of ſheep, for various uſes; and as ſome of it reſembled human hair, and was of divers colours, ſhe might pick out that which was nearly of the colour of David's hair.

19 *And it was told Saul, ſaying, Behold, David is at Naioth in Ramah.*] Ramah ſeems to be the place of Samuel's birth, called, chap i. 1, Ramathaim-zophim; and Naioth a ſchool or college of the prophets in that city.

20 *And Saul ſent meſſengers to take David.*] His implacable hatred had obliterated all reſpect and reverence for Samuel, under whoſe protection David now was, and for the college of the prophets, which was conſidered as a kind of aſylum for thoſe who fled to it.

The ſpirit of God was upon the meſſengers—and they alſo propheſied.] That is, they praiſed God in hymns, which the prophets compoſed and ſang to them.

21 *And when it was told Saul, he ſent other meſſengers, &c.*] A ſtrange obſtinacy, to contend ſo long with Omnipotence himſelf, who had by his ſpirit diverted the minds of the meſſengers from their errand, by inſpiring them with divine thoughts.

23 *And the ſpirit of God was upon him alſo, &c.*] His ſervants did not propheſy till they reached Ramah; but God inſpired Saul as he was on the way, to convince him that his purſuit after David was fruitleſs and vain, ſince the ſpirit of God ſo powerfully defended him.

24 *And he ſtript off his clothes alſo.*] That is, as the Jewiſh doctors underſtand it, he ſtript himſelf of his royal robes, and appeared in the dreſs of an ordinary man, perhaps in the habit of the prophets.

Wherefore they ſay, Is Saul alſo among the prophets?] This gave occaſion for renewing the proverbial ſaying which had been in uſe long before. See chap. x. 12.

Commentary and Notes on Chapter XX.

1 *And David fled from Naioth in Ramah, &c.*] While Saul was in his extacy, David had an opportunity of eſcaping, and immediately retired to the city of Gibeah, where Jonathan reſided.

5 *To morrow is the new-moon, and I ſhould not fail to ſit with the king at meat.*] The Iſraelites performed ſolemn ſacrifices every new moon and after the ſacrifices feaſted together: and David being one of the king's family by marrying his daughter, uſed to eat with him on theſe occaſions; and he thought that Saul, by being inſpired with the ſpirit of God at Naioth, might poſſibly have forgot his anger, and make a favourable enquiry after him.

10 Then ſaid David to Jonathan, Who ſhall tell me? or what *if* thy father anſwer thee roughly?

11 ¶ And Jonathan ſaid unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan ſaid unto David, O Lord God of Iſrael, when I have ſounded my father, about to-morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then ſend not unto thee, and ſhew it thee;

13 And the Lord do ſo much and more to Jonathan: but if it pleaſe my father *to do* thee evil, then I will ſhew it thee and ſend thee away, that thou mayeſt go in peace: and the Lord be with thee, as he hath been with my father.

14 And thou ſhalt not only, while yet I live, ſhew me the kindneſs of the Lord that I die not:

15 But *alſo* thou ſhalt not cut off thy kindneſs from my houſe for ever: no not when the Lord hath cut off the enemies of David, every one from the face of the earth.

16 So Jonathan made *a covenant* with the houſe of David, *ſaying*, Let the Lord even require *it* at the hand of David's enemies.

17 And Jonathan cauſed David to ſwear again, becauſe he loved him: for he loved him as he loved his own ſoul.

18 Then Jonathan ſaid to David, To-morrow is the new-moon: and thou ſhalt be miſſed, becauſe thy ſeat will be empty.

19 And *when* thou haſt ſtayed three days, *then* thou ſhalt go down quickly, and come to the place where thou didſt hide thy ſelf when the buſineſs was *in hand*, and ſhalt remain by the ſtone Ezel.

20 And I will ſhoot three arrows on the ſide *thereof*, as though I ſhot at a mark.

21 And behold, I will ſend a lad, *ſaying*, Go, find out the arrows. If I expreſly ſay unto the lad, Behold, the arrows *are* on this ſide of thee, take them; then come thou; for *there is* peace to thee, and no hurt; *as* the Lord liveth.

22 But if I ſay thus unto the young man, Behold, the arrows *are* beyond thee: go thy way, for the Lord hath ſent thee away.

23 And *as touching* the matter which thou and I have ſpoken of, behold, the Lord *be* between thee and me for ever.

24 ¶ So David hid himſelf in the field: and when the new-moon was come, the king ſat him down to eat meat.

25 And the king ſat upon his ſeat, as at other times, *even* upon a ſeat by the wall: and Jonathan aroſe, and Abner ſat by Saul's ſide, and David's place was empty.

26 Nevertheleſs, Saul ſpake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; ſurely he *is* not clean.

27 And it came to paſs on the morrow, *which was* the ſecond *day* of the month, that David's place was empty: and Saul ſaid unto Jonathan his ſon, Wherefore cometh not the ſon of Jeſſe to meat, neither yeſterday nor to-day?

28 And Jonathan anſwered Saul, David earneſtly aſked *leave* of me, *to go* to Beth-lehem:

29 And he ſaid, Let me go, I pray thee, for our family hath a ſacrifice in the city: and my brother, he hath commanded me *to be there*; and now if I have found favour in thine eyes, let me get away, I pray thee, and ſee my brethren: Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled againſt Jonathan, and he ſaid unto him, Thou ſon of the perverſe rebellious *woman*, do not I know that thou haſt choſen the ſon of Jeſſe to thine own confuſion, and unto the confuſion of thy mother's nakedneſs?

31 For as long as the ſon of Jeſſe liveth upon the ground, thou ſhalt not be eſtabliſhed, nor thy kingdom. Wherefore now ſend and fetch him unto me: for he ſhall ſurely die.

32 And Jonathan anſwered Saul his father, and ſaid unto him, Wherefore ſhall he be ſlain? what hath he done?

33 And Saul caſt a javelin at him to ſmite him: whereby Jonathan knew that it was determined of his father to ſlay David.

34 So Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the month: for he was grieved for David, becauſe his father had done him ſhame.

35 And it came to paſs in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he ſaid unto his lad, Run, find out

now

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12 *And Jonathan ſaid—O Lord God of Iſrael,* &c.] The firſt words of this verſe ſeem to be an exclamation: after which he declares his ſincerity in the moſt affectionate manner. The ſpeech which Joſephus puts into Jonathan's mouth, on this occaſion, is very tender and pathetic: "That God, who fills and governs the univerſe, and knows "the thoughts of my heart the very moment they are conceived; that "God be witneſs to the faith that is vowed and promiſed between us, "and that I will never ceaſe ſearching into the private deliberations "and purpoſes of my father, 'till I have diſcovered the bottom of his "heart, and whether he harbours any ſecret rancour in his thoughts "or not, that may be prejudicial to you: and whenever I am able "to diſcover any thing, whether it be for or againſt you, I will immediately inform you of it. The Searcher of hearts will bear me "witneſs, that this is true, and that I have ever made it my earneſt "prayer to the Almighty to bleſs and proſper you in your perſon and "deſigns; and you may aſſure yourſelf, that he will be as gracious "to you for the future as he has been hitherto, and lay all your enemies at your feet. In the mean time, imprint theſe things deeply "in your memory; and, when I am no longer an inhabitant of this "world, take care of my children."

19 *And ſhalt remain by the ſtone Ezel.*] It is thought that this ſtone was erected where ſeveral ways met, to ſhew paſſengers the road; for the word imports *going* or *travelling.*

27 *Wherefore cometh not the ſon of Jeſſe to meat, neither yeſterday nor to-day?*] The Jewiſh months were lunar, and never began before the moon appeared above the horizon: for which purpoſe there were certain perſons placed on the mountains, ſome time before the new moon was expected, to give notice by the ſound of a horn when it firſt appeared, that the news thereof might immediately be carried to all places of the kingdom. But leſt there ſhould be any miſtake in this method of making their obſervations, they celebrated this feſtival for two days together; and this alſo gave an opportunity to thoſe who were unclean the firſt day, to partake of it the next, as this ſort of uncleanneſs laſted only one day.

30 *Thou ſon of the perverſe rebellious woman.*] Or, as it is in the Hebrew, *Thou ſon of perverſe rebellion.* That is, a perverſe rebel.

And unto the confuſion of thy mother's nakedneſs.] For the world would think that he was none of his child, as he loved the perſon whom Saul hated.

33 *And Saul caſt a javelin at him to ſmite him.*] Saul's fury was ſo great, that he attempted to ſlay his own ſon, merely becauſe he declined his command, by deſiring to know what crime David had committed. If it ſhould be aſked, how it happened that Saul had always a javelin or ſpear at hand to execute his evil purpoſes? it may be anſwered, that ſpears were the ſcepters of thoſe ages, which kings always carried in their hands.

34 *He was grieved for David, becauſe his father had done him ſhame.*] The copulative *and* is omitted in the Hebrew, as is common in that language; but ſhould have been added in the tranſlation: and then the paſſage might have been rendered in the following manner: *He was grieved for David, and becauſe his father had done him ſhame.*

now the arrows which I ſhoot. *And* as the lad ran, he ſhot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make ſpeed, haſte, ſtay not. And Jonathan's lad gathered up the arrows, and came to his maſter.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and ſaid unto him, Go, carry *them* to the city.

41 *And* as ſoon as the lad was gone, David aroſe out of *a place* toward the ſouth, and fell upon his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept one with another, until David exceeded.

42 And Jonathan ſaid to David, Go in peace, foraſmuch as we have ſworn both of us in the name of the Lord, ſaying, The Lord be between me and thee, and between my ſeed and thy ſeed for ever. And he aroſe and departed, and Jonathan went into the city.

CHAP. XXI.

1 *David at Nob obtaineth of Ahimelech hallowed bread.*
8 *He taketh Goliath's ſword;* 10 *and at Gath feigneth*
himſelf mad.

THEN came David to Nob, to Ahimelech the prieſt: and Ahimelech was afraid at the meeting of David, and ſaid unto him, Why *art* thou alone, and no man with thee?

2 And David ſaid unto Ahimelech the prieſt, The king hath commanded me a buſineſs, and hath ſaid unto me, Let no man know any thing of the buſineſs whereabout I ſend thee, and what I have commanded thee: and I have appointed *my* ſervants to ſuch and ſuch a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is preſent.

4 And the prieſt anſwered David, and ſaid, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themſelves at leaſt from women.

5 And David anſwered the prieſt, and ſaid unto him, Of a truth women *have been* kept from us about theſe three days, ſince I came out, and the veſſels of the young men are holy, and *the bread is* in a manner common, yea, though it were ſanctified this day in the veſſel.

6 So the prieſt gave him hallowed *bread:* for there was no bread there, but the ſhew-bread that was taken from before the Lord, to put hot bread in the day when it was taken away.

7 Now a certain man of the ſervants of Saul, *was* there that day, detained before the Lord; and his name *was* Doeg an Edomite, the chiefeſt of the herdmen, that *belonged* to Saul.

8 ¶ And David ſaid unto Ahimelech, And is there not here under thine hand ſpear or ſword? for I have neither brought my ſword nor my weapons with me, becauſe the kings buſineſs required haſte.

9 And the prieſt ſaid, The ſword of Goliath the Philiſtine, whom thou ſleweſt in the valley of Elah, behold, it *is here* wrapt in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other ſave that, here. And David ſaid, *There is* none like that, give it me.

10 ¶ And

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41 *And fell on his face to the ground, and bowed himſelf three times*] That is, he bowed himſelf three times, and then fell flat on his face. This was done out of reverence to him as the king's ſon, and his excellent friend.

And they kiſſed one another, and wept one with another, until David exceeded] There was reaſon for David to exceed, as he was now to become an exile from his friends, from his wife, from his parents, from his kindred, from the people of God, and from all ſacred ſolemnities.

Commentary and Notes on Chapter XXI.

1 *Then came David to Nob*] There were two cities of this name, one on the eaſt or further ſide, and the other on the weſt or hither ſide of Jordan; and interpreters in general think the city here mentioned to be the latter, which ſtood in the tribe of Benjamin. It is not reckoned among the cities which were at firſt aſſigned to the prieſts; but it is evident from chap. xxii. ver. 19. and Nehem, xi. 32, that it was a ſacerdotal city, and ſeems to have been made ſuch when the tabernacle was removed thither. It is generally thought to have ſtood about four leagues from Gibeah.

To Ahimelech the prieſt] Doubtleſs his intention for coming hither was to recommend both himſelf and cauſe to God, and to beg his direction and protection.

5 *The veſſels of the young men are holy.*] The Septuagint reads, *The young men are ſanctified*

6 *So the prieſt gave him hallowed bread,* &c.] Neither Ahimelech nor David committed any ſin; for invincible neceſſity diſpenſed with all the ritual laws, as the Jews themſelves confeſs The enemies to revelation have obſerved two contradictions between this relation as given us in Samuel, and the account of it delivered by our bleſſed Saviour. The firſt is, that David was alone, according to Samuel; for Ahimelech aſks, *Why art thou come alone and no man with thee?* whereas our Saviour ſays there were perſons with him. See Mark ii. 25. And the ſecond, that Samuel ſays Ahimelech was prieſt; but Chriſt calls him Abiathar. With regard to the firſt, the objectors ſhould have remembered that David had company with him as is evident from the 4th verſe, where Ahimelech tells David, *There is no common bread under mine hand, but there is hallowed bread,* if the young men *have kept themſelves from women.* Ahimelech therefore knew, at leaſt before he gave David the bread, that David was not alone. Perhaps his companions did not appear, till after he had aſked him why he came alone. But ſurely the objectors ſhould have conſidered the whole paſſage, before they had ventured to propoſe that as a contradiction, which, in reality, is no ſuch thing. As to the ſecond, though it be granted that Abiathar was not high prieſt at this time, yet he was the ſagan, or high prieſt's vicar, and therefore might, in a qualified ſenſe, be called the high prieſt. Beſides, if he was not at this time high prieſt, which ſeveral from good reaſons think he really was, he doubtleſs ſucceeded to that high office on the death of Ahimelech, which happened a ſhort time after, chap. xxii 18. And it is ſurely no great impropriety to ſay, that ſuch a tranſaction happened in the days of Abiathar the high prieſt, though done a few days before he was inveſted with that dignity. And hence we may learn, how ready ſome men are to catch at every trifling variation, and propoſe ſuch paſſages as unanſwerable objections. when, on examination, they appear hardly to deſerve the name of difficulties.

8 *I have neither brought my ſword nor my weapons with me, becauſe the king's buſineſs required haſte.*] It muſt be owned, that David, in this pretence, did not abſolutely ſpeak the truth; but we are not to conſider this as a precedent for uttering falſhood: for it ſhould be remembered that David, though a great and good man, was ſtill human, and conſequently ſubject to failings. One thing may, indeed, be ſaid in his excuſe; that as he ſaw Doeg there, who he well knew would inform Saul of all that paſſed between him and Ahimelech, he pretended buſineſs, purpoſely to furniſh the prieſt with an apology for his kind reception of David, ſince he really thought he came expreſs from the king. It is, however, a melancholy conſideration, that the wickedneſs of the world ſhould be ſuch, as ſometimes to lay good men under a neceſſity of lying to preſerve their lives.

9 *The ſword of Goliath the Philiſtine, whom thou ſleweſt in the valley of Elah, behold, it is here wrapt in a cloth behind the ephod*] That is, behind the place where the prieſt's garments were laid up, of which the ephod was the chief. It was cuſtomary, not only among

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10 ¶ And David aroſe, and fled that day for fear of Saul, and went to Achiſh the king of Gath.

11 And the ſervants of Achiſh ſaid unto him, *Is* not this David the king of the land? did they not ſing one to another of him in the dances, ſaying, Saul hath ſlain his thouſands, and David his ten thouſands?

12 And David laid up theſe words in his heart, and was ſore afraid of Achiſh the king of Gath.

13 And he changed his behaviour before them, and feigned himſelf mad in their hands, and ſcrabled on the doors of the gate, and let his ſpittle fall down upon his beard.

14 Then ſaid Achiſh unto his ſervants, Lo, you ſee the man is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my preſence? ſhall this *fellow* come into my houſe?

CHAP. XXII.

1 *Companies reſort to David at Adullam.* 9 *Doeg accuſeth Abimelech.* 11 *Saul commandeth to kill the prieſts.*

DAVID therefore departed thence, and eſcaped to the cave of Adullam: and when his brethren, and all his fathers houſe heard *it*, they went down thither to him.

2 And every one *that was* in diſtreſs, and every one that *was* in debt, and every one that *was* diſcontented, gathered themſelves unto him, and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he ſaid unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad ſaid unto David, Abide not in the hold, depart, and get thee into the Land of Judah. Then David departed, and came into the foreſt of Hareth.

6 ¶ And when Saul heard that David was diſcovered, and the men that *were* with him, (now Saul abode in Gibeah under a tree in Ramah, having his ſpear in his hand, and all his ſervants *were* ſtanding about him.)

7 Then Saul ſaid unto his ſervants that ſtood about him, Hear now, ye Benjamites, Will the ſon of Jeſſe give every one of you fields, and vineyards, *and* make you all captains of thouſands, and captains of hundreds:

8 That all of you have conſpired againſt me, and *there is* none that ſheweth me that my ſon hath made a league with the ſon of Jeſſe, and *there is* none of you that is ſorry for me, or ſheweth unto me that my ſon hath ſtirred up my ſervant againſt me, to lie in wait, as at this day?

9 ¶ Then anſwered Doeg the Edomite, (which was ſet over the ſervants of Saul) and ſaid, I ſaw the ſon of Jeſſe coming to Nob, to Ahimelech the ſon of Ahitub.

10 And he enquired of the Lord for him: and gave him victuals, and gave him the ſword of Goliath the Philiſtine.

11 Then the king ſent to call Ahimelech the prieſt, the ſon of Ahitub, and all his father's houſe, the prieſts that *were* in Nob: and they came all of them to the king.

12 And Saul ſaid, Hear now thou ſon of Ahitub: And he anſwered, here I *am*, my lord.

13 And Sul ſaid unto him, Why have ye conſpired againſt me, thou and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword, and haſt enquired of God for him, that he ſhould riſe againſt me, to lie in wait as at this day?

14 Then Ahimelech anſwered the king, and ſaid, And who *is ſo* faithful among all thy ſervants as David, which is the king's ſon-in-law, and goeth at thy bidding, and is honourable in thine houſe?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his ſervant, *nor* to all the houſe of my father: for thy ſervant knew nothing of all this, leſs or more.

16 And the king ſaid, thou ſhalt ſurely die, Ahimelech, thou, and all thy father's houſe.

17 ¶ And

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the Jews, but the Heathens alſo, to hang up the arms taken from the enemy in their temples; and, in conformity with this cuſtom, the ſword wherewith he cut off Goliath's head, he dedicated to the Lord, and delivered to the prieſt, to be kept as a monument of his victory, and the deliverance of the Iſraelites.

There is none like that, give it me.] As it was the cuſtom to hang up weapons in the temple, ſo it was alſo no unſual thing to take them down, and uſe them again, when any preſſing occaſion required it.

11 *Is not this David, the king?*] Perhaps they heard of his being deſigned to be king inſtead of Saul.

13 *He changed his behaviour.*] Self-preſervation is the firſt law of nature; therefore David cannot be juſtly cenſured, for uſing any lawful means to preſerve his life.

Commentary and Notes on Chapter XXII.

1 *David therefore departed thence, and eſcaped to the cave Adullam*] Adullam was a town in the tribe of Judah, of conſiderable note in the days of Euſebius, and about ten miles eaſt of Eleutheropolis; and near at a rock of the ſame name, in which was a cave naturally ſtrong and well fortified, and into this cave David retreated. Moſt of the mountains of Paleſtine were full of caverns, whither the inhabitants of the villages generally retired for ſafety in time of war.

2 *There were with him about four hundred men.*] Theſe had liſted themſelves under him as their commander: but though he had this little army under him, he was ſo far from aſſaulting any city, or ſeeking occaſion to fight with the troops of Saul, that he took every method in his power to avoid both, by ſearching out ſecret places, ſometimes in the deſerts, and ſometimes among ſtrange people, always taking care not to hurt his countrymen.

4 *All the time that David was in the hold.*] Or, as it may be better rendered *all the time that David was in exile*; for the word *metzudah* ſignifies exile, as well as a ſtrong hold.

5 *David—came into the foreſt of Hareth.*] Both St. Jerom and Euſebius mention a place of this name in the tribe of Judah, at ſome diſtance weſtward from Jeruſalem. And rabbi Solomon tells us, that before David came to this place, it was dry, barren, and impaſſable; but ſoon became fruitful and irriguous: and that paſſage in Pſalm xxiii. where the royal prophet conſiders God as his ſhepherd, who would lead him into *fruitful paſtures*, and keep him ſafe under his protection in the greateſt dangers, alludes to this place; *he ſhall feed me in a green paſture, and lead me forth by the waters of comfort.* And, ſurely, it is not impoſſible but this which was before a barren deſart, might, by a ſingular bleſſing from God upon the induſtry of David and his companions, become a green and well-watered paſture.

6 *Saul abode in Gibeah, under a tree in Ramah.*] The word *Ramah* ſignifies a *high place;* and the word *in* alſo ſignifies *near:* whence the paſſage may be rendered, *Saul abode in an high place, under a tree, near Gibeah,* or *in the territories of Gibeah.*

16 *Thou ſhalt ſurely die, Ahimelech, thou, and all thy father's houſe.*] A mad reſolution; for ſurely the reſt of the prieſts had done nothing to deſerve ſo bloody a ſentence. And even Ahimelech himſelf could not be conſidered as guilty, ſince he did not know that David was flying from the king. This Doeg well knew; for he had heard

David

17 And the king ſaid unto the footmen that ſtood about him, Turn and ſlay the prieſts of the Lord; becauſe their hand alſo *is* with David, and becauſe they knew when he fled, and did not ſhew it to me. But the ſervants of the king would not put forth their hand to fall upon the prieſts of the Lord.

18 And the king ſaid to Doeg, Turn thou and fall upon the prieſts. And Doeg the Edomite turned, and he fell upon the prieſts, and ſlew on that day fourſcore and five perſons that did wear a linen ephod.

19 And Nob, the city of the prieſts, ſmote he with the edge of the ſword, both men and women, children and ſucklings, and oxen, and aſſes, and ſheep, with the edge of the ſword.

20 ¶ And one of the ſons of Ahimelech the ſon of Ahitub, named Abiathar, eſcaped and fled after David.

21 And Abiathar ſhewed David that Saul had ſlain the Lord's prieſts.

22 And David ſaid unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would ſurely tell Saul. I have occaſioned *the death* of all the perſons of thy father's houſe.

23 Abide thou with me, fear not: for he that ſeeketh my life, ſeeketh thy life: but with me thou *ſhalt be* in ſafeguard.

CHAP. XXIII.

1 *David enquiring of the Lord, reſcueth Keilah.* 7 *God ſhewing him Saul's coming, and the treachery of the Keilites; he eſcapeth from Keilah,* 14 *to Ziph,* 25 *to Maon.*

THEN they told David, ſaying, Behold, the Philiſtines fight againſt Keilah, and they rob the threſhing-floors.

2 Therefore David enquired of the Lord, ſaying, Shall I go and ſmite theſe Philiſtines? and the Lord ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah.

3 And David's men ſaid unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah againſt the armies of the Philiſtines?

4 Then David enquired of the Lord yet again. And the Lord anſwered him and ſaid, Ariſe, go down to Keilah: for I will deliver the Philiſtines into thine hand.

5 So David and his men went to Keilah, and fought with the Philiſtines, and brought away their cattle, and ſmote them with a great ſlaughter. So David ſaved the inhabitants of Keilah.

6 And it came to paſs when Abiathar the ſon of Ahimelech fled to David at Keilah, *that* he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul ſaid, God hath delivered him into mine hand: for he is ſhut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to beſiege David and his men.

9 And David knew that Saul ſecretly practiſed miſchief againſt him; and he ſaid to Abiathar the prieſt, Bring hither the ephod.

10 Then ſaid David, O Lord God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy ſervant hath heard? O Lord God of Iſrael, I beſeech thee, tell thy ſervant. And the Lord ſaid, He will come down.

12 Then ſaid David, Will the men of Keilah deliver me and my men into the hand of Saul? and the Lord ſaid, They will deliver *thee* up.

13 Then David and his men, *which were* about ſix hundred, aroſe and departed out of Keilah, and went whitherſoever they could go. And it was told Saul that David was eſcaped from Keilah; and he forbare to go forth.

14 ¶ And David abode in the wilderneſs in ſtrong holds, and remained in a mountain in the wilderneſs of Ziph. And Saul ſought him every day, but God delivered him not into his hand.

15 And David ſaw that Saul was come out to ſeek his life. And David *was* in the wilderneſs of Ziph in a wood.

16 And Jonathan Saul's ſon aroſe, and went to David into the wood, and ſtrengthened his hand with God.

17 And he ſaid unto him, Fear not: for the hand of Saul my father ſhall not find thee, and thou ſhalt be king over Iſrael, and I ſhall be next unto

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David tell Ahimelech, that he was going on urgent buſineſs from the king; but he thought proper to conceal this, and to repreſent the good offices he had done David, in the moſt odious light.

17 *Turn and ſlay the prieſts of the Lord.*] Hence we ſee that Samuel did not miſrepreſent the power of a king; for without any formal proceſs, he commands his ſervants to deſtroy a number of men, who had committed no crime.

But the ſervants of the king would not put forth their hand, &c.] In this they were doubtleſs to be commended; but ſurely they would have deſerved much greater praiſe, had they offered up their petitions for thoſe innocent people; had they remonſtrated to the king, that he was going to commit a thing contrary to all laws, both divine and human; and had they, when they found that neither reaſons nor petitions had any weight, confined him as a mad man, until the prieſts had made their eſcape, and his impetuous paſſion ſubſided. For to ſtand wringing their hands, while they ſaw ſo many innocent creatures murdered, and foreign ſoldiers made the inſtruments of their king's cruelty, was much the ſame thing as to betray all divine and human rights, merely to pleaſe a tyrant.

18 *Slew fourſcore and five perſons.*] This act of abominable cruelty in Saul, did yet fulfil a purpoſe of God againſt Eli's houſe; and ſo Joſephus applies it. The Septuagint makes the number ſlain 305, and Joſephus 385. *Wall.*

19 *And Nob, the city of the prieſts,* &c.] His fury tranſported him to deal worſe with his own people than he had before done with the Amalekites, merely to deter the Iſraelites from giving any aſſiſtance to David. And now was fulfilled the ſentence God had ponounced againſt the houſe of Eli. Some are of opinion, that Doeg and his wicked confederates ſlew at this time the Gibeonites, as well as the prieſts of the Lord; for Joſephus tells us, that three thouſand and eighty five perſons were ſlain on this occaſion.

Commentary and Notes on Chapter XXIII.

1 *Then they told David, ſaying, Behold, the Philiſtines fight againſt Keilah.*] We do not read of any embaſſy that the people of Keilah ſent to David to deſire his aſſiſtance, nor of any particular affection they had for him; and therefore it is natural to ſuppoſe, that David undertook this expedition purely to ſhew the value he had for his countrymen, and convince the Iſraelites how ſerviceable he could be to them, provided he was again reſtored to his dignity; and that, whatever ill treatment he might meet with from Saul, nothing ſhould provoke him to abandon his love for his country.

12 *And the Lord ſaid, They will deliver thee up*] The great Searcher of hearts well knew the baſe diſpoſition of the men of Keilah, notwithſtanding the gratitude they pretended to David.

16 *Strengthened his hand with God*] He encouraged him by the renewal of his promiſe to him; and of the ſolemn covenant they had formerly made.

unto thee; and that alſo Saul my father knoweth.

18 And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his houſe.

19 Then came up the Ziphites to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrong holds in the wood, in the hill of Hachilah, which *is* on the ſouth of Jeſhimon?

20 Now therefore, O king, come down according to all the deſire of thy ſoul to come down, and our part *ſhall be* to deliver him into the king's hand.

21 And Saul ſaid, Bleſſed *be* ye of the Lord; for ye have compaſſion on me.

22 Go, I pray you, prepare yet, and know and ſee his place where his haunt is, *and* who hath ſeen him there: for it is told me *that* he dealeth very ſubtilly.

23 See therefore and take knowledge of all the lurking places where he hideth himſelf, and come ye again to me with the certainty, and I will go with you: and it ſhall come to paſs, if he be in the land, that I will ſearch him out throughout all the thouſands of Judah.

24 And they aroſe and went to Ziph before Saul: but David and his men *were* in the wilderneſs of Maon, in the plain on the ſouth of Jeſhimon.

25 Saul alſo and his men went to ſeek *him*; and they told David: wherefore he came down into a rock, and abode in the wilderneſs of Maon: and when Saul heard *that*, he purſued after David in the wilderneſs of Maon.

26 And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: and David made haſte to get away for fear of Saul; for Saul and his men compaſſed David and his men round about to take them.

27 ¶ But there came a meſſenger unto Saul, ſaying, Haſte thee, and come; for the Philiſtines have invaded the land.

28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines: therefore they called that place Sela-hammah-lekoth.

29 ¶ And David went up from thence, and dwelt in ſtrong holds at En-gedi.

CHAP. XXIV.

1 David in a cave at En-gedi, having cut off Saul's ſkirt, ſpareth his life. 8 He ſheweth thereby his innocency.

AND it came to paſs when Saul was returned from following the Philiſtines, that it was told him, ſaying, Behold, David *is* in the wilderneſs of En-gedi.

2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon the rocks of the wild goats.

3 And he came to the ſheep-cotes by the way, where *was* a cave, and Saul went in to cover his feet: and David and his men remained in the ſides of the cave.

4 And the men of David ſaid unto him, Behold the day of which the Lord ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayeſt do to him as it ſhall ſeem good unto thee. Then David aroſe and cut off the ſkirt of Saul's robe privily.

5 And it came to paſs afterward, that David's heart ſmote him, becauſe he had cut off Saul's ſkirt.

6 And he ſaid unto his men, The Lord forbid that I ſhould do this thing unto my maſter the Lord's anointed, to ſtretch forth mine hand againſt him, ſeeing he *is* the anointed of the Lord.

7 So David ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul: but Saul roſe up out of the cave, and went on *his* way.

8 David

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18 *And they two made a covenant before the Lord.*] That is, they ſolemnly renewed the covenant they had formerly made; and this is the third time we read of their making a covenant.

19 *Then came up the Ziphites to Saul to Gibeah,* &c.] Theſe people were of the tribe of Judah, and therefore David might poſſibly think himſelf more ſecure among them, as he was of the ſame tribe. The city of Ziph, according to St. Jerom, lay in the ſouthern part of the tribe of Judah, and about eight miles eaſt of Hebron.

24 *But David and his men were in the wilderneſs of Maon,* &c.] Having heard what the Ziphites intended againſt him, he diſappointed their deſign by retiring into another place, with which probably they were not ſo well acquainted; for Maon was a diſtinct wilderneſs from Ziph, though they both lay in the tribe of Judah.

27 *But there came a meſſenger unto Saul,* &c.] This was a very remarkable providence of God, who ſtirred up the Philiſtines at this time to make an irruption into the territories of Iſrael, for the preſervation of David.

28 *Therefore they called that place Sela-hammah-lekoth.*] That is, the rock of diviſions; either becauſe the counſel of Saul was divided, whether to perſue David, or go immediately againſt the Philiſtines; or, becauſe God divided Saul from David, when he compaſſed him about to take him.

29 *And David went up from thence, and dwelt in ſtrong holds at En-gedi.*] St. Jerom tells us, that in his time En-gedi, now called Anguedi, was a large village, ſituated in the deſerts, which lay upon the weſtern coaſt of the Salt, or Dead-ſea, not far from the plains of Jericho. And as this country abounded with mountains, in which were many large caverns, it was a very commodious place for David to retire to, and conceal himſelf from his jealous enemy. Euſebius ſays it was famous for excellent balm, and Solomon, in his ſong, celebrates it for vineyards, which, in all probability, were planted by his father during his retirement in this place.

Commentary and Notes on Chapter XXIV.

2 *Saul—went to ſeek David—upon the rocks of the wild goats.*] No ſooner had Saul driven the Philiſtines out of the land, than he again determined to ſeek David; and accordingly purſued him into the wilderneſs of En-gedi, in thoſe craggy and buſhy places, inhabited only by wild-goats; which being the places moſt proper for David to conceal himſelf in, he was determined to ſearch him out in this deſolate country.

3 *And he come to the ſheep-cotes by the way, where was a cave.*] In which the ſheep reſted in the heat of the day. It was doubtleſs the eſpecial providence of God, that directed David hither; for Saul could not ſuſpect that he would remain in the high way to thoſe rocks, whither he was going to ſeek him.

And David and his men remained in the ſides of the cave.] David and his men could eaſily ſee every action of Saul, by the light which entered at the mouth of the cave, but he could not ſee them, as it was dark, in the remoter parts of it. Some of theſe caves are exceeding large: and Dr. Pocock tells us, that he viſited one in which David and his men might with great eaſe be hid there, and not be ſeen by Saul; and hence he conjectures that this is one of the ſtrong holds of En-gedi, and poſſibly the ſame mentioned by the ſacred writer, *See Deſcrip. of the Eaſt, vol.* ii. *part* 1, *p.* 41, 42.

4 *Then David aroſe and cut off the ſkirt of Saul's robe privily.*] This he might eaſily do, if we ſuppoſe that the words *to cover his feet,* implies his going to ſleep. See note on Judg. iii. 24.

5 *David's heart ſmote him, becauſe he had cut off Saul's ſkirt.*] This example of David, under all the provocations he received from Saul, evidently ſhews, that the perſons of kings are ſacred and inviolable.

8 David alſo aroſe afterward and went out of the cave, and cried after Saul, ſaying, My lord the king. And when Saul looked behind him, David ſtooped with his face to the earth, and bowed himſelf.

9 ¶ And David ſaid to Saul, Wherefore heareſt thou men's words, ſaying, Behold David ſeeketh thy hurt?

10 Behold, this day thine eyes have ſeen, how that the Lord had delivered thee to-day into mine hand in the cave: and *ſome* bade *me* kill thee, but *mine eye* ſpared thee, and I ſaid, I will not put forth mine hand againſt my Lord; for he *is* the Lords anointed.

11 Moreover, my father, ſee, yea ſee the ſkirt of thy robe in my hand: for in that I cut off the ſkirt of thy robe, and killed thee not; know thou and ſee that *there is* neither evil nor tranſgreſſion in mine hand, and I have not ſinned againſt thee; yet thou hunteſt my ſoul to take it.

12 The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand ſhall not be upon thee.

13 As ſaith the proverb of the ancients, Wickedneſs proceedeth from the wicked: but mine hand ſhall not be upon thee.

14 After whom is the king of Iſrael come out? after whom doſt thou purſue? after a dead dog, after a flea.

15 The Lord therefore be judge, and judge between me and thee, and ſee and plead my cauſe, and deliver me out of thine hand.

16 ¶ And it came to paſs when David had made an end of ſpeaking theſe words unto Saul, that Saul, ſaid, *Is* this thy voice my ſon David? And Saul lift up his voice and wept.

17 And he ſaid to David, Thou *art* more righteous than I: for thou haſt rewarded me good, whereas I have rewarded thee evil.

18 And thou haſt ſhewed this day, how that thou haſt dealt well with me: foraſmuch as when the Lord had delivered me into thine hand, thou killedſt me not.

19 For if a man find his enemy will he let him go well away? wherefore the Lord reward thee good, for that thou haſt done unto me this day.

20 And now behold, I know well that thou ſhalt ſurely be king, and that the kingdom of Iſrael ſhall be eſtabliſhed in thine hand.

21 Swear now therefore unto me by the Lord, that thou wilt not cut off my ſeed after me, and that thou wilt not deſtroy my name out of my father's houſe.

22 And David ſware unto Saul: and Saul went home; and David and his men gat them up unto the hold.

CHAP. XXV.

1 *Samuel dieth.* 10 *David provoked by Nabals churliſhneſs, mindeth to deſtroy him.* 14 *Abigail by her wiſdom pacifieth David.* 36 *Nabal hearing thereof, dieth.*

AND Samuel died, and all the Iſraelites were gathered together and lamented him, and buried him in his houſe at Ramah. And David aroſe and went down to the wilderneſs of Paran.

2 And *there was* a man in Maon whoſe poſſeſſions *were* in Carmel, and the man *was* very great, and he had three thouſand ſheep, and a thouſand goats: and he was ſhearing his ſheep in Carmel.

3 Now the name of the man *was* Nabal, and the name of his wife, Abigail: and ſhe *was* a woman of good underſtanding, and of a beautiful countenance; but the man *was* churliſh and evil in his doings, and he *was* of the houſe of Caleb.

4 ¶ And David heard in the wilderneſs, that Nabal did ſhear his ſheep.

5 And David ſent out ten young men, and David ſaid unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name.

6 And thus ſhall ye ſay to him that liveth *in proſperity*, Peace *be* both to thee, and peace *be* to thine houſe, and peace *be* unto all that thou haſt.

7 And now I have heard that thou haſt ſhearers:

now

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8 *David—cried after Saul, ſaying, My lord the king.*] This was, indeed, a bold attempt, to venture into the preſence of ſo enraged an enemy; but his innocence and confidence in God animated him, eſpecially as he had now in his hand ſo ſtrong an evidence of his integrity.

13 *Wickedneſs proceedeth from the wicked,, but mine hand ſhall not be upon thee.*] That is, it is for wicked men to act wickedly; but I have ſufficiently proved that I abhor ſuch actions.

14 *Doſt thou purſue a dead dog or a flea?*] He repreſents himſelf as contemptible as poſſible, that he might convince Saul it was not for his honour to kill him. Shall a king triumph over a dog, or a lion hunt a flea? *Patrick.*

17 *Thou art more righteous than I.*] Saul was confounded at this generous behaviour of David; and his pathetic ſpeech forced him to acknowledge, that he had acted in a very unjuſt manner.

22 *And David ſware unto Saul.*] It has been aſked how David, after this ſolemn promiſe, could ſlay ſo many of his ſons, as mentioned 2 Sam. xxi. 8? To this it may be anſwered, that the promiſe or oath made by David to Saul could only be conditional; for if any of Saul's family had joined in rebellion, they would, notwithſtanding this oath, have become obnoxious to the ſword of juſtice. Beſides, though David could bind himſelf with his oath, he could not bind Jehovah, to whoſe will and pleaſure all private obligations muſt be ſubmitted; and this execution was not done but at the deſire of the Gibeonites, to whom God himſelf had promiſed that ſatisfaction ſhould be made, for Saul's bloody endeavours to deſtroy them.

Commentary and Notes on Chapter XXV.

1 *And Samuel died, &c.*] The Jews are of opinion, that Samuel died only four months before Saul, but the generality of Chriſtian chronologers ſuppoſe, that he died two years before that prince, and in the ninety-eighth year of his age; twenty of which he had ſpent in the government of Iſrael, before Saul was made king, after which he lived about eighteen years. He was an excellent governor, and, during his whole adminiſtration, above vanity, corruption, or any private views. Thoſe that attend to his life may obſerve, that he was modeſt without meanneſs, mild without weakneſs, firm without obſtinacy, and ſevere without harſhneſs. The Iſraelites might therefore well lament the loſs of ſo good a man, eſpecially when they ſaw the diſorders of Saul's government.

And buried him in his houſe at Ramah.] In the place where he was born, and had ſpent many years of his life; but in the time of the Emperor Acadius his body was tranſported from Paleſtine to Conſtantinople, and, as St. Jerom informs us, was received both by the clergy and laity with the greateſt demonſtrations of joy, and honoured in the moſt remarkable manner.

And David aroſe and went down to the wilderneſs of Paran.] This wilderneſs lay on the ſouth-ſide of Judea and bordered on Arabia. And now it was that David *dwelt in the tents of Kedar*, which was another name for Paran.

2 *And there was a man in Maon, whoſe poſſeſſions were in Carmel.*] There were two Carmels; one on the confines of Aſhur and Zebulun, and the other near Hebron in the tribe of Judah; but the latter is here meant.

3 *The name of the man was Nabal—and he was of the houſe of Caleb.*] He was very unlike his great anceſtor, who was remarkable for virtue and integrity. But the word *Caleb* ſignifies *a dog*; and hence ſome interpreters think, that the ſacred writer intended to inſinuate that he reſembled a dog in his diſpoſitions and manners.

now thy ſhepherds which were with us, we hurt them not, neither was there ought miſſing unto them, all the while they were in Carmel.

8 Aſk thy young men, and they will ſhew thee: wherefore let the young men find favour in thine eyes (for we come in a good day) give, I pray thee, whatſoever cometh to thine hand, unto thy ſervants, and to thy ſon David.

9 And when David's young men came, they ſpake to Nabal according to all thoſe words in the name of David, and ceaſed.

10 ¶ And Nabal anſwered David's ſervants, and ſaid, Who *is* David? and who *is* the ſon of Jeſſe? there be many ſervants now-a-days that break away every man from his maſter.

11 Shall I then take my bread and my water, and my fleſh that I have killed for my ſhearers, and give *it* unto men, whom I know not whence they *be*?

12 So David's young men turned their way, and went again, and came and told him all thoſe ſayings.

13 And David ſaid unto his men, Gird you on every man his ſword. And they girded on every man his ſword, and David alſo girded on his ſword: and there went up after David about four hundred men, and two hundred abode by the ſtuff.

14 ¶ But one of the young men told Abigail Nabal's wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter; and he railed on them.

15 But the men *were* very good unto us, and we were not hurt, neither miſſed we any thing as long as we were converſant with them, when we were in the fields.

16 They were a wall unto us both by night and day, all the while we were with them keeping the ſheep.

17 Now therefore know and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold: for he *is ſuch* a ſon of Belial, that *a man* cannot ſpeak to him.

18 ¶ Then Abigail made haſte, and took two hundred loaves, and two bottles of wine and five ſheep ready dreſſed, and five meaſures of parched *corn*, and an hundred cluſters of raiſins, and two hundred cakes of figs, and laid them on aſſes.

19 And ſhe ſaid unto her ſervants, Go on before me, behold I come after you: but ſhe told not her huſband Nabal.

20 And it was *ſo*, *as* ſhe rode on the aſs, that ſhe came down by the covert of the hill, and behold David and his men came down againſt her, and ſhe met them.

21 (Now David had ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſs, ſo that nothing was miſſed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more alſo do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light, any that piſſeth againſt the wall.)

23 And when Abigail ſaw David, ſhe haſted and lighted off the aſs, and fell before David on her face, and bowed herſelf to the ground.

24 And fell at his feet, and ſaid, Upon me, my lord, *upon* me, *let this* iniquity *be*, and let thine handmaid, I pray thee, ſpeak in thine audience, and hear the words of thine handmaid.

25 Let not my Lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, ſo *is* he; Nabal *is* his name, and folly *is* with him; but I thine handmaid ſaw not the young men of my lord, whom thou didſt ſend.

26 Now therefore my lord, *as* the Lord liveth, and *as* thy ſoul liveth, ſeeing the Lord hath withholden thee from coming to *ſhed* blood, and from avenging thy ſelf with thy own hand: now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

27 And now this bleſſing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28 I pray thee forgive the treſpaſs of thine handmaid: for the Lord will certainly make my lord a ſure houſe: becauſe my lord fighteth the battles of the Lord, and evil hath not been found in thee *all* thy days.

29 Yet a man is riſen to purſue thee, and to ſeek thy ſoul: but the ſoul of my lord ſhall be bound in the bundle of life with the Lord thy God; and the ſouls of thine enemies, them ſhall he ſling out, *as out* of the middle of a ſling.

30 And it ſhall come to paſs when the Lord ſhall have done to my lord, according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed blood cauſeleſs, or that my lord hath avenged himſelf: but when the Lord ſhall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David ſaid to Abigail, Bleſſed *be* the Lord God of Iſrael, who ſent thee this day to meet me:

33 And bleſſed *be* thy advice, and bleſſed *be* thou, which haſt kept me this day from coming to *ſhed* blood, and from avenging myſelf with mine own hand.

34 For in very deed, *as* the Lord God of Iſrael liveth, which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light any that piſſeth againſt the wall.

35 So David received of her hand, *that* which ſhe had brought him and ſaid unto her, Go up in peace to thine houſe; ſee, I have hearkened to thy voice, and have accepted thy perſon.

36 ¶ And

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18 *Then Abigail took--two hundred loaves, and two bottles of wine*] It muſt be obvious to every reader, that two bottles of wine would bear no proportion to the other parts of the preſent, nor anſwer the exigencies of David's army, if we underſtand them of ſuch bottles as are now generally in uſe with us: but in thoſe eaſtern countries they uſed to carry and keep their wine in leather bags, made on purpoſe to hold liquid things; and theſe veſſels they called, or at leaſt we tranſlate, *bottles*. And it is natural to ſuppoſe, that two ſuch veſſels would hold a quantity of wine proportionate to the reſt of the preſent.

32 *And David ſaid to Abigail, Bleſſed be the Lord God of Iſrael, who ſent thee this day to meet me*] He was ſo greatly affected with her pathetic ſpeech, that he, in the firſt place, acknowledges the good providence of God, which directed her to come ſo ſeaſonably to prevent the effects of his anger; whereby he was abſolved from his oath, which he had ſworn to cut off Nabal's family. Indeed it was null in itſelf; for no man can oblige himſelf to do an evil action, as this would have been. And therefore Procopius Gazæus very juſtly obſerves, that this oath of David was the effect of anger; but his ſparing Nabal, the effect of reaſon and prudent counſel.

36 ¶ And Abigail came to Nabal; and behold, he held a feaſt in his houſe like the feaſt of a king: and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore ſhe told him nothing, leſs or more, until the morning light.

37 And it came to paſs in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became *as* a ſtone.

38 And it came to paſs about ten days *after*, that the Lord ſmote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the Lord, that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evil: for the Lord hath returned the wickedneſs of Nabal, upon his own head. And David ſent and communed with Abigail, to take her to him to wife.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us unto thee to take thee unto him to wife.

41 And ſhe aroſe, and bowed herſelf on *her* face to the earth, and ſaid, Behold, *let* thine handmaid *be* a ſervant to waſh the Feet of the Servants of my Lord.

42 And Abigail haſted, and aroſe, and rode upon an aſs, with five Damſels of her's that went after her; and ſhe went after the meſſengers of David, and became his wife.

43 David alſo took Ahinoam of Jezreel; and they were alſo both of them his wives.

44 But Saul had given Michal his daughter, David's wife, to Phalti the ſon of Laiſh, which *was* of Gallim.

CHAP. XXVI.

1 Saul cometh to Hachilah againſt David. 55 David in the trench ſtayeth Abiſhai from killing Saul, but taketh his ſpear and cruſe.

AND the Ziphites came unto Saul to Gibeah, ſaying, Doth not David hide himſelf in the hill of Hachilah, *which is* before Jeſhimon?

2 Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand choſen men of Iſrael with him, to ſeek David in the wilderneſs of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeſhimon, by the way. But David abode in the wilderneſs, and he ſaw that Saul came after him into the wilderneſs.

4 David therefore ſent out ſpies, and underſtood that Saul was come in very deed.

5 And David aroſe and came to the place where Saul had pitched: And David beheld the place where Saul lay, and Abner the ſon of Ner, the captain of his hoſt: and Saul lay in the trench, and the people pitched round about him.

6 Then anſwered David, and ſaid to Ahimelech the Hittite, and to Abiſhai the ſon of Zeruiah, brother to Joab, ſaying, Who will go down with me to Saul to the camp? And Abiſhai ſaid, I will go down with thee.

7 So David and Abiſhai came to the people by night, and behold, Saul lay ſleeping within the trench, and the ſpear ſtuck in the ground at his bolſter: but Abner and the people lay round about him.

8 Then ſaid Abiſhai to David, God hath delivered thine enemy into thine hand this day: now therefore let me ſmite them I pray thee with the ſpear even to the earth at once, and I will not *ſmite* him the ſecond time.

9 And David ſaid to Abiſhai, deſtroy him not? for who can ſtretch forth his hand againſt the Lord's anointed, and be guiltleſs?

10 David ſaid furthermore, *As* the Lord liveth, the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battle and periſh.

11 The Lord forbid that I ſhould ſtretch forth mine hand to deſtroy the Lord's anointed: but I pray thee, take thou now the ſpear that *is* at his bolſter, and the cruſe of water, and let us go.

12 So David took the ſpear and the cruſe of water from Saul's bolſter, and they gat them away, and no man ſaw *it*, nor knew *it*, neither awaked: for they *were* all aſleep, becauſe a deep ſleep from the Lord was fallen upon him.

13 ¶ Then

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37 *His heart died within him, and he became as a ſtone.*] He was ſo aſtoniſhed at the danger he had eſcaped, that he was ſeized with a numbneſs, or palſy, and became cold as a ſtone; and in the ſpace of ten days after expired, as we are told in the following verſe.

44 *But Saul had given Michal his daughter, David's wife, to Phalti the ſon of Laiſh.*] The particle *vau*, which we render *but*, at the beginning of the verſe, ſhould have been tranſlated *for;* this being the cauſe why David took another wife. The reaſon why Saul put this indignity upon David, was to extinguiſh, as far as in his power, all relation and kindred, and to cut off his hopes and pretentions to the crown upon that account. The Jewiſh rabbins tell us, that this Phalti was a very pious man, and would never touch her, becauſe ſhe was another man's wife; and for this reaſon, David who had never divorced her, received her again, after he was made king of Iſrael.

Commentary and Notes on Chapter XXVI.

1 *And the Ziphites came to Saul,* &c.] It was natural to think, after David's kindneſs to Saul, and the declaration that prince had made in his favour, that the Ziphites would not have done any more to the prejudice of David; but the very contrary happened. Probably they were afraid that if he came to be king, he would remember and revenge the attempt they had made to deliver him into the hand of Saul.

2 *Then Saul—went—to ſeek David in the wilderneſs of Ziph.*] The inconſtancy, falſeneſs, and implacable rage of this prince is inconceivable. It was not long ſince he was obliged to David for his life, had acknowledged his error, and made David ſwear he would be kind to his poſterity; yet he now again openly declared himſelf his enemy, and ſought to deprive him of his life.

5 *And Saul lay in the trench.*] Or rather, as the ſeventy tranſlate it, in his chariot.

7 *So David and Abiſhai came to the people by night.*] This may ſeem a bold and ſtrange attempt, for two perſons to go into the midſt of an army of three thouſand choſen men: but it ſhould be remembered, that, according to many credible hiſtorians, ſeveral gallant men have attempted things of equal danger and difficulty with this; that David had all along aſſurances that God would preſerve him in all dangers, and at laſt place him on the throne of Iſrael. Nor is it at all improbable, but he might at this time, have a particular impulſe and incitement from God to go upon this dangerous enterprize, and might poſſibly be informed by him, that he had caſt the army of Saul into a deep ſleep, in order to give him a ſecond opportunity of proving his innocence, and the juſtice of his cauſe.

Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground.] It was cuſtomary for warriors, when they laid down to reſt, to have their arms placed in order by them: thus in the 10th book of the Illiad, Diomed is repreſented, and thus Rheſus.

> Their arms in order on the ground reclin'd,
> Thro' the brown ſhade the fulgid weapons ſhin'd;
> Amidſt lay Rheſus, ſtretch'd in ſleep profound. *Pope.*

9 *Deſtroy him not.*] It ſeems as if God put theſe opportunities in the power of David, on purpoſe to exhibit a noble ſpecimen of his virtue and clemency.

13 ¶ Then David went over to the other ſide, and ſtood on the top of an hill afar off, (a great ſpace *being* between them)

14 And David cried to the people, and to Abner the ſon of Ner, ſaying, Anſwereſt thou not Abner? Then Abner anſwered and ſaid, Who *art* thou *that* crieſt to the king?

15 And David ſaid to Abner, *Art* not thou a valiant man? and who *is* like to thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord.

16 This thing *is* not good that thou haſt done: *as* the Lord liveth, ye *are* worthy to die, becauſe ye have not kept your maſter the Lord's anointed: and now ſee where the king's ſpear *is*, and the cruſe of water that *was* at his bolſter.

17 And Saul knew David's voice, and ſaid, *Is* this thy voice my ſon, David? And David ſaid, *It is* my voice, my lord O king.

18 And he ſaid, Wherefore doth my lord thus purſue after his ſervant? for what have I done? or what evil *is* in mine hand?

19 Now therefore I pray thee, let my lord the king here the words of his ſervant. If the Lord have ſtirred thee up againſt me, let him accept an offering: but if *they be* the children of men, curſed *be* they before the Lord? for they have driven me out this day from abiding in the inheritance of the Lord, ſaying, Go, ſerve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Iſrael is come out to ſeek a flea, as when one doth hunt a partridge in the mountains.

21 Then ſaid Saul, I have ſinned: return, my ſon David: for I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David anſwered and ſaid, Behold the king's ſpear: and let one of the young men come over and fetch it.

23 The Lord render to every man his righteouſneſs and his faithfulneſs: for the Lord delivered thee into *my* hand to-day, but I would not ſtretch forth my hand againſt the Lord's anointed,

24 And behold, as thy life was much ſet by this day in mine eyes, ſo let my life be much ſet by in the eyes of the Lord, and let him deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed *be* thou, my ſon David: thou ſhalt both do great *things*, and alſo ſhalt ſtill prevail. So David went on his way, and Saul returned to his place.

CHAP. XXVII.

1 *Saul hearing David to be in Gath, ſeeketh no more for him.* 8 *David beggeth Ziklag of Achiſh.*

AND David ſaid in his heart, I ſhall now periſh one day by the hand of Saul: *there is* nothing better for me, than that I ſhould ſpeedily eſcape into the land of the Philſtines; and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael: So ſhall I eſcape out of his hand.

2 And David aroſe, and he paſſed over with the ſix hundred men that *were* with him, unto Achiſh, the ſon of Maoch king of Gath.

3 And David dwelt with Achiſh at Gath, he and his men, every man with his houſhold, *even* David with his two wives, Ahinoam the Jeſreelitеſs, and Abigail the Carmeliteſs Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he ſought no more again for him.

5 And David ſaid unto Achiſh, If I have now found grace in thine eyes, let them give me a place in ſome town in the country, that I may dwell there: for why ſhould thy ſervant dwell in the royal city with thee?

6 Then

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18 *Wherefore doth my lord thus purſue after his ſervant.*] David, conſcious of his own innocence, expoſtulates with Saul, and deſires to know what crime he had to accuſe him of, eſpecially as he had lately acknowledged that he was more righteous than himſelf.

19 *If the Lord have ſtirred thee up againſt me, let him accept an offering.*] If for any offence againſt God, there be juſt cauſe for this anger, I refuſe not to die, and expiate the crime with my blood. Or the words may refer to Saul, and imply the ſame as if he had ſaid, Offer to God ſome ſacrifice, that he may be appeaſed, and free thee from this pernicious melancholy.

Saying, Go ſerve other Gods.] Though they did not actually ſpeak theſe words, yet it was implied in their actions; for they had baniſhed him from all their religious aſſemblies, and even forced him to flee for refuge to another nation, where gods of wood and ſtone were worſhipped.

20 *A partridge in the mountains.*] Bochart, Lamy, and Pool, ſay, the word which we tranſlate *partridge*, ſhould have been rendered, *a woodcock*; the word occurs only here and in Jer. xvii. 11.

21 *I have ſinned: return, my ſon David, &c.*] He now invites him to return again to his country and relations, which he did not do at their former meeting.

I have played the fool and have erred exceedingly.] This is a very ingenuous confeſſion, wherein he condemns himſelf as a great offender againſt God and David. And doubtleſs, he was, at preſent, both aſhamed of his actions, and very ſorry for having committed them.

25 *Bleſſed be thou, my ſon David: thou ſhalt both do great things, and alſo ſhalt ſtill prevail.*] He perceived it was in vain to contend any longer againſt David, whom he was convinced, from his gallant and generous actions, God deſigned for great atchievements, and would ſtill have the better of him, till he was placed on the throne of Iſrael. For he poſſibly conſidered the taking away his ſpear, which, I have already obſerved, was the ſceptre in thoſe days, as an omen that the royal authority ſhould be tranſlated to David

Commentary and Notes on Chapter XXVII.

1 *And David ſaid in his heart, I ſhall now periſh one day by the hand of Saul.* He was fully perſuaded, that Saul ſtill entertained the ſame intention of killing him, notwithſtanding his late promiſe to the contrary. But theſe words were doubtleſs ſpoken by David under ſome great depreſſion of ſpirit; for though he might naturally conclude that Saul would not ceaſe his perſecution, yet he had the promiſe of Omnipotence himſelf, that he ſhould never be able to compaſs his deſign; and conſequently, he had not the leaſt reaſon for thinking he ſhould ever *periſh by the hand of Saul.*

2 *And David aroſe, and he paſſed over---unto Achiſh the ſon of Maoch king of Gath.*] Whether this was the ſame Achiſh to whom David firſt fled from Saul, or ſome ſucceſſor of the ſame name, cannot abſolutely be determined. He ſeems, indeed to be another, being here diſtinguiſhed from the former by adding the name of his father; but, whether he was the ſame or another, it ſeems highly probable, that either he had invited David to come thither for his ſecurity, or that David had previouſly ſent ambaſſadors to treat with him, and to obtain his royal promiſe of protection. And this we are rather induced to believe, as both found their advantage in this alliance: David ſecured himſelf againſt the perſecutions of Saul: and Achiſh, knowing David's valour, and the number of troops he brought with him, thought he ſhould give a powerful diverſion to the forces of Iſrael, by attaching David to his intereſts.

6 Then Achiſh gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philiſtines, was a full year and four months.

8 ¶ And David and his men went up and invaded the Geſhurites, and the Gezrites, and the Amalekites: for theſe *nations were* of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.

9 And David ſmote the land, and left neither man nor woman alive, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh.

10 And Achiſh ſaid, Whither have ye made a road to-day? And David ſaid, Againſt the ſouth of Judah, and againſt the ſouth of the Jerahmeelites, and againſt the ſouth of the Kenites.

11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us, ſaying, So did David, and ſo *will be* his manner, all the while he dwelleth in the country of the Philiſtines.

12 And Achiſh believed David, ſaying, He hath made his people Iſrael utterly to abhor him; therefore he ſhall be my ſervant for ever.

C H A P. XXVIII.

3 *Saul having deſtroyed the witches,* 7 *afterwards ſeeketh for one;* 9 *who being encouraged by him, raiſeth up Samuel.* 15 *Saul's ruin foreſhewed.*

AND it came to paſs in thoſe days, that the Philiſtines gathered their armies together for warfare, to fight with Iſrael. And Achiſh ſaid unto David, Know thou aſſuredly that thou ſhalt go out with me to battle, thou and thy men.

2 And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can do. And Achiſh ſaid to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now Samuel was dead, and all Iſrael had lamented him, and buried him in Ramah, even in his own city. And Saul had put away thoſe that had familiar ſpirits, and the wizards, out of the land.

4 And the Philiſtines gathered themſelves together, and came and pitched in Shunem: and Saul gathered all Iſrael together, and they pitched in Gilboa.

5 And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the Lord, the Lord anſwered him not, neither by dreams, nor by Urim, nor by prophets.

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her. And his ſervants ſaid to him, Behold, *there is* a woman that hath a familiar ſpirit at En-dor.

8 And Saul diſguiſed himſelf, and put on other raiment, and he went, and two men with him, and they came to the woman by night. And he ſaid, I pray thee, divine unto me by the familiar ſpirit, and bring me *him* up whom I ſhall name unto thee.

9 ¶ And the woman ſaid unto him, Behold, thou knoweſt what Saul hath done, how he hath cut off thoſe that have familiar Spirits, and the wizards out of the land: wherefore then layeſt thou a ſnare for my life, to cauſe me to die?

10 And Saul ſware to her by the Lord, ſaying, *As* the Lord liveth, there ſhall no puniſhment happen to thee for this thing.

11 Then ſaid the woman, Whom ſhall I bring up unto thee? And he ſaid, Bring me up Samuel.

12 And when the woman ſaw Samuel, ſhe cried with a loud voice: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou *art* Saul.

13 And

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6 *Then Achiſh gave him Ziklag*] This place was ſituated in the extreme parts of the tribe of Judah, near Hormah, where the Iſraelites were defeated when they ſojourned in the wilderneſs. In the diviſion of the land of Canaan it was firſt given to Judah, and then to Simeon; but the Philiſtines ſeem to have kept poſſeſſion of it, 'till it was, by the gift of Achiſh, made the peculiar inheritance of David and his ſucceſſors. David, doubtleſs, deſired leave to retire to this place, that he might avoid the envy which the number of his attendants might poſſibly occaſion, to ſecure his people from being tainted with idolatry, to enjoy the free exerciſe of his own religion, and to have an opportunity of undertaking ſomething againſt the enemies of God, without the knowledge or obſervation of the Philiſtines.

8 *David invaded the Geſhurites and the Gezrites,* &c.] Thoſe who condemn David as guilty of a breach of hoſpitality, ſhould conſider that none of theſe three nations were Philiſtines: David likewiſe might well tell the king, that he made his inroads into the land of Iſrael, that he might think himſelf the more ſure of him; and this is the reaſon aſſigned, ver. 12. for his uſing that pretence. *Univerſal Hiſtory.*

10 *Againſt the ſouth of Judah,* &c.] David here meant the Geſhurites and Gezrites, who were both relicts of the Canaanites, whom God ordered to be extirpated, and who did indeed live to the ſouth of Judah: but Achiſh underſtood him in a quite contrary ſenſe, namely, that he had fallen on his own countrymen. David's anſwer, therefore, though not an abſolute falſhood, was certainly an equivocation with intent to deceive and therefore badly agreed with that honeſty and ſimplicity which became David, both as a prince and profeſſor of the true religion; in which, as he cannot be excuſed, we ſhould be very careful not to imitate him.

Commentary and Notes on Chapter XXVIII.

1 *And it came to paſs in thoſe days.*] That is, during the time that Divid was in the country of the Philiſtines.

4 *The Philiſtines---pitched in Shunem.*] A place in the borders of the tribe of Iſſachar, about five miles ſouth of mount Hermon.

And Saul gathered all Iſrael together, and they pitched in Gilboa] Gilboa is a chain of mountains ſix miles diſtance from Bethſhan, near the valley of Jezreel, and not far from Shunem.

6 *The Lord anſwered him not.*] Becauſe he had killed his prieſts: and the Urim was with Abiathar who attended on David among the Philiſtines. In this verſe are three ways of enquiring of God, viz. by dreams, Urim, and prophets: the heathens had nearly the ſame methods of conſulting their gods; thus Achilles ſays in the council of the Greeks, Iliad 1.

> But let ſome prophet, or ſome ſacred ſage,
> Explore the cauſe of great Apollo's rage;
> Or learn the waſteful vengeance to remove
> By myſtic dreams, for dreams deſcend from Jove. *Pope.*

7 *Seek me a woman that hath a familiar ſpirit.*] A ſtrange infatuation of Saul! He had baniſhed all wizards and ſorcerers out of his kingdom, as a dangerous ſort of people, who made profeſſion of a wicked and unwarrantable art; and yet he here inquires after one, and puts his whole confidence in what he had ſo wiſely exploded before: as if a witch, with her incantations, and other diabolical arts, was capable of allaying the uneaſineſs of his mind, or ſecuring him from the apprehenſions of danger.

13 And the king ſaid unto her, Be not afraid, for what ſaweſt thou? and the woman ſaid unto Saul, I ſaw gods aſcending out of the earth.

14 And he ſaid unto her, What form *is* he of? and ſhe ſaid, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he ſtooped with *his* face to the ground, and bowed himſelf.

15 ¶ And Samuel ſaid to Saul, Why haſt thou diſquieted me, to bring me up? And Saul anſwered, I am ſore diſtreſſed; for the Philiſtines make war againſt me, and God is departed from me, and anſwereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayeſt make known unto me what I ſhall do.

16 Then ſaid Samuel, Wherefore then doſt thou aſk of me, ſeeing the Lord is departed from thee, and is become thine enemy?

17 And the Lord hath done to him, as he ſpake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 Becauſe thou obeyedſt not the voice of the Lord, nor executedſt his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

19 Moreover the Lord will alſo deliver Iſrael with thee into the hand of the Philiſtines: and to-morrow *ſhalt* thou and thy ſons *be* with me: the Lord alſo ſhall deliver the hoſt of Iſrael into the hand of the Philiſtines.

20 Then Saul fell ſtraightway all along on the earth, and was ſore afraid, becauſe of the words of Samuel, and there was no ſtrength in him: for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and ſaw that he was ſore troubled, and ſaid unto him, Behold thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou ſpakeſt unto me.

22 Now therefore, I pray thee, hearken thou alſo unto the voice of thine handmaid, and let me ſet a morſel of bread before thee; and eat, that thou mayeſt have ſtrength, when thou goeſt on thy way.

23 But he refuſed, and ſaid, I will not eat: but his ſervants together with the woman, compelled him, and he hearkened unto their voice: ſo he aroſe from the earth, and ſat upon the bed.

24 And

There is a woman that hath a familiar ſpirit at En-dor.] En-dor was a town in the valley of Jezreel, at the foot of mount Gilboa, and near Shunem, where the Philiſtines were encamped. The Jewiſh Rabbins ſay, that this woman was the mother of Abner, who, with his brother Amaſa, attended Saul to conſult her.

13 *I ſaw Gods aſcending.*] It ſhould have been rendered in the ſingular number, *God*, or *a great perſon*: Joſephus ſays, that the woman anſwered, *I ſee a man that reſembles God.*

14 *And Saul perceived it was Samuel.*] There is hardly a paſſage in the whole Old Teſtament that has been more tortured by authors, of all ages, than this: and after peruſing them all, it muſt be owned, that there are difficulties in whatever ſenſe we take the hiſtory of Samuel's apparition; for there are three different opinions: firſt, that there was no real apparition, but the whole a cheat and juggle of the ſorcereſs: ſecondly, that it was the devil who on this occaſion perſonated Samuel: and, thirdly, that it was really Samuel who appeared to Saul. As it would require much more room than can be ſpared here, to examine the different arguments that are offered to ſupport each opinion, I ſhall not attempt it; but muſt not paſs over this remarkable tranſaction, without endeavouring to ſet it in the trueſt light I am able. And, in order to this, I ſhall obſerve, that the third opinion ſeems far more conformable to the ſenſe of the ſacred hiſtorian; and, at the ſame time, is attended with fewer difficulties than either of the other. If we follow the literal and plain meaning of the text, it will evidently appear, that, through the whole narration, Samuel is the only perſon mentioned. It is Samuel whom Saul deſires to be called up; Samuel, who appeared to the woman; Samuel, whom the woman deſcribes; Samuel, whom Saul perceives, and bows himſelf to, with whom he converſes ſo long, and whoſe words ſo greatly terrified him.

With regard to the firſt opinion, that it was only an artifice of the woman, it ſhould be remembered, that perſons of her character were under the diſpleaſure of the government, and therefore it would have been highly imprudent for her to give Saul ſuch a dreadful anſwer, even though we ſhould grant that ſhe was ſo well acquainted with the affairs of that prince, that ſhe might eaſily forſee what, in all probability, would be the caſe. It is more natural to think, that ſhe would have flattered the monarch, by giving him comfort, and promiſing him ſucceſs, than that ſhe would provoke him by thundering out ſuch dreadful comminations againſt him.

And as there is no reaſon to think that the woman impoſed upon Saul, ſo alſo the ſecond opinion, namely, that it was Satan, or ſome apoſtate ſpirit, that perſonated Samuel, is equally deſtitute of foundation. Can it be ſuppoſed, that a wicked ſpirit, from the regions of perdition, would have upbraided Saul with thoſe very crimes he had himſelf tempted him to commit? Or, can we think that a wicked and impure ſpirit could have ſo often mentioned the tremendous name of God, in this intercourſe with Saul, without any manner of uneaſineſs or heſitation? Or that the father of lyes could pry into the womb of futurity, and determine the moſt caſual events poſitively and preciſely? For it muſt be granted, that only Omnipotence himſelf could reveal the preciſe time of the two armies engaging, the ſucceſs and conſequence of the victory, and the very names of the perſons who were to fall in battle; but theſe tranſactions were told to Saul in the very manner they afterwards happened, and conſequently the apparition muſt have received theſe informations from God himſelf, and therefore could not be an apoſtate ſpirit. The author of Eccleſiaſticus tells us expreſly, that Samuel, *after his death propheſied and ſhewed the king his end.* Eccleſ. xlvi. 20. And therefore I may be allowed to conclude, that it was the real ſoul of Samuel, clothed in a viſible form, that now appeared to Saul.

It muſt not however be ſuppoſed, that it ever was in the power of any magical, nay, of any diabolical incantations, to call the ſouls of ſaints from the happy manſions of heaven; and therefore this apparition of Samuel was not effected by the magical enchantments of the ſorcereſs, but performed by the ſole power and appointment of God, who is the ſovereign Lord both of the living and the dead. And accordingly we may obſerve, from the ſurprize which the woman diſcovered upon Samuel's ſudden appearing, that her magic had no ſhare therein; but that it was the effect of ſome ſuperior hand. Her necromancy had power over dæmons only, or ſuch wretched ſpirits as were ſubmitted to Satan's tyranny; but, on this occaſion, ſhe ſaw an object ſo terrible, ſo mageſtic, indeed ſo contrary to any thing ſhe had ever raiſed, and which was even viſible before ſhe had begun her incantations, that ſhe could not forbear being terrified, well knowing that the apparition came from God.

But it may be aſked, why God, who had refuſed to anſwer Saul *either by dreams, by Urim, or by prophets*, ſhould condeſcend to cauſe the awful prophet to appear, in order to ſatisfy his enquiries? In anſwer to this it may be obſerved, that there is a great analogy between God's dealing with Saul in this particular, and his former treatment of the prophet Balaam. The latter was deſirous of diſobeying the orders which God had given him to bleſs the Iſraelites, and endeavoured to obtain by magical incantations what God had denied him, namely, a power of changing into curſes the bleſſings which God had pronounced by his mouth. In this caſe, there was little likelihood that God would continue his revelations to a man ſo very unworthy of them; and yet we find he did: but then it was with a deſign to reveal to him thoſe very miſeries, from which his mercenary mind was ſo deſirous to reſcue the Midianites. The application is eaſy; and it further ſuggeſts this reaſon, why God appointed Samuel at this time to appear to Saul, namely, that thro' him he might give him a meeting, where he leaſt of all expected one; in order to ſhew him, that his fate, which his own diſobedience had brought upon him, was determined; that there was no reverſing the decrees of heaven, no procuring aid againſt the Almighty power, *no fleeing* (though it were to hell) *from his preſence*, no hiding himſelf in darkneſs from his inſpection, *with whom darkneſs is no darkneſs at all, but the night is as clear as the day, and the darkneſs and light are both alike*,

19 *To-morrow thou ſhalt be with me.*] That is, Shortly thou ſhalt be dead, or in the other world, as I now am: for we cannot imagine that Saul who died like a reprobate, by his own hands, would be where Samuel was, in the manſions of the bleſſed.

24 And the woman had a fat calf in the houſe, and ſhe haſted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof.

25 And ſhe brought *it* before Saul, and before his ſervants, and they did eat: then they aroſe up and went away that night.

CHAP. XXIX.

1 *David marching with the Philiſtines,* 3 *is diſallowed by their princes:* 6 *Achiſh diſmiſſeth him.*

NOW the Philiſtines gathered together all their armies to Aphek: and the Iſraelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philiſtines paſſed on by hundreds, and by thouſands: but David and his men paſſed on in the rere-ward with Achiſh.

3 Then ſaid the princes of the Philiſtines, What *do* theſe Hebrews *here?* And Achiſh ſaid unto the princes of the Philiſtines, *Is* not this David the ſervant of Saul the king of Iſrael, which hath been with me theſe days, or theſe years, and I have found no fault in him ſince he fell *unto me,* unto this day?

4 And the princes of the Philiſtines were wroth with him, and the princes of the Philiſtines ſaid unto him, Make this fellow return, that he may go again to his place which thou haſt appointed him, and let him not go down with us to battle, leſt in the battle he be an adverſary to us: for wherewith ſhould he reconcile himſelf unto his maſter? *ſhould it* not *be* with the heads of theſe men?

5 *Is* not this David, of whom they ſang one to another in dances, ſaying, Saul ſlew his thouſands, and David his ten thouſands?

6 ¶ Then Achiſh called David, and ſaid unto him, Surely *as* the Lord liveth, thou haſt been upright, and thy going out and thy coming in with me in the hoſt, *is* good in my ſight: for I have not found evil in thee, ſince the day of thy coming unto me this day: nevertheleſs the lords favour thee not.

7 Wherefore now return, and go in peace, that thou diſpleaſe not the lords of the Philiſtines.

8 ¶ And David ſaid unto Achiſh, But what have I done? and what haſt thou found in thy ſervant, ſo long as I have been with thee unto this day, that I may not go fight againſt the enemies of my lord the king?

9 And Achiſh anſwered and ſaid to David, I know that thou *art* good in my ſight, as an angel of God: notwithſtanding, the princes of the Philiſtines have ſaid, He ſhall not go up with us to the battle.

10 Wherefore now riſe up early in the morning, with thy maſter's ſervants that are come with thee: and as ſoon as ye be up early in the morning, and have light, depart.

11 So David and his men roſe up early to depart in the morning, to return into the land of the Philiſtines; and the Philiſtines went up to Jezreel.

CHAP. XXX.

1 *The Amalekites ſpoil Ziklag:* 7 *David encouraged by God, purſueth them,* 11 *and overtaking them recovereth all the ſpoil.*

AND it came to paſs when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the ſouth and Ziklag, and ſmitten Ziklag, and burnt it with fire:

2 And had taken the women captives, that *were* therein; they ſlew not any, either great or ſmall, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and behold it *was* burnt with fire, and their wives, and their ſons, and their daughters, were taken captives.

4 Then David and the people that *were* with him,

Commentary and Notes on Chapter XXIX.

1 *Now the Philiſtines gathered together their armies to Aphek.*] There were three places of this name; one in the tribe of Judah, another in Manaſſeh, and a third in the tribe of Aſhur: but the laſt is here meant, and is the ſame place where the ſons of Eli were ſlain.

2 *And the Lords of the Philiſtines paſſed on by hundreds, and by thouſands.*] That is, they appeared ſome at the head of a hundred, ſome of a thouſand ſoldiers.

8 *And David ſaid unto Achiſh, But what have I done---that I may not go fight againſt the enemies of my lord the king!*] What David's intentions really were in caſe he had continued in the Philiſtine army, is hard to determine. He ſurely could not think of revenging himſelf on his countrymen for their ingratitude to him, becauſe he had ſhewn ſo many marks of his eſteem for them, when he was obliged to ſeek his ſafety on the deſolate rocks, and in the loneſome caverns of the mountains. Nor is it reaſonable to think that he would have ſtood a tame ſpectator of the fight, or turned againſt the Philiſtines in the day of battle; becauſe he would have given a conſpicuous proof of his perfidy and ingratitude to Achiſh, who had ſo generouſly received him, and given him a city for his reſidence. In ſhort, however deſirous we may be of wiping off any ſtains from the character of David, there is no vindicating his conduct in this particular. Which party ſoever he had taken, he muſt have been culpable; and one party he muſt have taken, had not Providence ſo timely interpoſed to preſerve his honour, without injuring his conſcience. Something may, however, be ſaid in extenuation of his fault: he was a fugitive, purſued by a very formidable enemy, and every moment in danger of falling into his hands: This fugitive was kindly received in a foreign court, and generouſly protected by a prince, who was at war with his perſecutor; and this prince inſiſted, in conſideration of the favours he had conferred on him, that he ſhould attend him to the war, and eſpouſe his cauſe againſt the common enemy. Nor would the ſituation of David's affairs admit of his diſcovering his real intentions, nor his gratitude allow him to deny the requeſt of his Benefactor. We may therefore conclude, that if ever a fineſſe be allowable in policy, it was in this of David, who was unhappily involved in theſe circumſtances.

Commentary and Notes on Chapter XXX.

1 *The Amalekites had---ſmitten Ziklag, and burnt it with fire.*] This was doubtleſs done in revenge for the incurſion David had lately made into the country. Hence we may learn the many misfortunes that attend this tranſitory ſcene of things, and be induced to fix our deſires on that permanent ſtate of happineſs and bliſs which the righteous enjoy in the happy manſions of Jehovah's kingdom. David was but lately delivered from a ſituation which muſt have given his generous mind the moſt uneaſy ſenſations, and was returning to his city, with a mind filled with the pleaſing ideas of ſpending ſome time with his family; but no ſooner was he arrived near the ſpot where he promiſed himſelf this happineſs, than inſtead of the fond careſſes of his wives and children, and congratulatory welcome of his friends, he found the city reduced to aſhes, and his wives, his children, and his friends taken captives by an enraged and cruel enemy.

2 *They ſlew not any,* &c.] It may ſeem ſtrange, that David having killed all he could meet with, and ſpared none, they ſhould not ſerve his people in the ſame kind: but though they ſought revenge, yet they wanted booty much more; for probably they intended to ſell them for ſlaves, and make money of them. *Patrick.*

him, lift up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreeliteſs, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly diſtreſſed; for the people ſpake of ſtoning him, becauſe the ſoul of all the people was grieved, every man for his ſons, and for his daughters: but David encouraged himſelf in the Lord his God.

7 And David ſaid unto Abiathar the prieſt, Ahimelech's ſon, I pray thee, bring me hither the ephod: and Abiathar brought thither the ephod to David.

8 And David enquired of the Lord, ſaying, Shall I purſue after this troop? ſhall I overtake them? And he anſwered him, Purſue; for thou ſhalt ſurely overtake *them*, and without fail recover *all*

9 So David went, he and the ſix hundred men that *were* with him, and came to the brook Beſor, where thoſe that were left behind, ſtayed.

10 But David purſued, he and four hundred men: (for two hundred abode behind, which were ſo faint, that they could not go over the brook Beſor.)

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat, and they made him drink water.

12 And they gave him a piece of a cake of figs, and two cluſters *of raiſins*: and when he had eaten, his ſpirit came again to him; for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David ſaid unto him, To whom *belongeſt* thou? and whence *art* thou? And he ſaid, I *am* a young man of Egypt, ſervant to an Amalekite, and my maſter left me, becauſe three days agone I fell ſick.

14 We made an invaſion *upon* the ſouth of the Cherethites, and upon *the coaſt* which *belongeth* to Judah, and upon the ſouth of Caleb, and we burnt Ziklag with fire.

15 And David ſaid to him, Canſt thou bring me down to this company? And he ſaid, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* ſpread abroad upon all the earth, eating and drinking, and dancing, becauſe of all the great ſpoil that they had taken out of the land of the Philiſtines, and out of the land of Judah.

17 And David ſmote them from the twilight, even unto the evening of the next day: and there eſcaped not a man of them, ſave four hundred young men which rode upon camels and fled.

18 And David recovered all that the Amalekites had carried away: and David reſcued his two wives.

19 And there was nothing lacking to them, neither ſmall nor great, neither ſons nor daughters, neither ſpoil nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds: *which* they drave before thoſe *other* cattle, and ſaid, This *is* David's ſpoil,

21 ¶ And David came to the two hundred men, which were ſo faint that they could not follow David, whom they had made alſo to abide at the brook Beſor: and they went forth to meet David, and to meet the people that *were* with him; and when David came near to the people he ſaluted them.

22 Then anſwered all the wicked men, and *men* of Belial, of thoſe that went with David, and ſaid, Becauſe they went not with us, we will not give them *ought* of the ſpoil that we have recovered, ſave to every man his wife and his children, that they may lead *them* away, and depart.

23 Then ſaid David, Ye ſhall not do ſo, my brethren, with that which the Lord hath given us, who hath preſerved us, and delivered the company that came againſt us, into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, ſo *ſhall* his part *be* that tarrieth by the ſtuff: they ſhall part alike.

25 And it was *ſo* from that day forward, that he made it a ſtatute and an ordinance for Iſrael unto this day.

26 ¶ And when David came to Ziklag, he ſent of the ſpoil unto the elders of Judah, *even* to his friends, (ſaying, Behold, a preſent for you, of the ſpoil of the enemies of the Lord.)

27 To *them* which *were* in Beth-el, and to *them* which *were* in South-Ramoth, and to *them* which *were* in Jattir.

28 And to *them* which *were* in Aroer, and to *them* which *were* in Sipmoth, and to *them* which *were* in Eſhtemoa.

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites.

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-aſhan, and to *them* which *were* in Athach.

31 And to *them* which *were* in Hebron, and to all the places where David himſelf, and his men were wont to haunt.

CHAP. XXXI.

1 *Saul having loſt his army, and his ſons being ſlain, he and his armour-bearer kill themſelves.* 8 *The Philiſtines triumph over the dead carcaſſes.*

NOW

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6 *The people ſpake of ſtoning him.*] As the cauſe of this calamity, in leaving the city unguarded; or in provoking the Amalekites ſo grievouſly as he had done, in the ſlaughter of all that he could find.

17 *And David ſmote them from the twilight, even unto the evening of the next day.*] He came upon them in the evening, when they were refreſhing themſelves, and ſhewing the greateſt marks of joy for their late ſucceſs; little dreaming that David was ſo near, and vengeance ready to burſt upon their heads.

22 *We will not give them ought of the ſpoil.*] A very unjuſt reſolution; ſince it was not the choice of their brethren to ſtay behind, but mere neceſſity, and inability to travel further.

27 *To them which were in South-Ramoth.*] A town in the tribe of Benjamin; ſo called to diſtinguiſh it from Ramoth-gilead, which lay to the northward of it.

And to them which were in Jattir.] A place in the mountainous part of the tribe of Judah.

28 *And to them which were in Aroer.*] A place in the tribe of Judah, different from that on the other ſide Jordan.

29 *And to them which were in Rachal---in the cities of the Jerahmeelites.*] Theſe places all lay on the ſouth of Judah.

NOW the Philiſtines fought againſt Iſrael: and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa.

2 And the Philiſtines followed hard upon Saul and upon his ſons; and the Philiſtines ſlew Jonathan, and Abinadab, and Malchiſhua, Saul's ſons.

3 And the battle went ſore againſt Saul, and the archers hit him; and he was ſore wounded of the archers.

4 Then ſaid Saul unto his armour-bearer, Draw thy ſword, and thruſt me through therewith; leſt theſe uncircumciſed come and thruſt me through, and abuſe me. But his armour-bearer would not; for he was ſore afraid. Therefore Saul took a ſword, and fell upon it.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſons, and his armour-bearer, and all his men that ſame day together.

7 And when the men of Iſrael that *were* on the other ſide of the valley, and *they* that *were* on the other ſide Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities, and fled; and the Philiſtines came and dwelt in them.

8 ¶ And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa.

9 And they cut off his head, and ſtripped off his armour, and ſent into the land of the Philiſtines round about, to publiſh *it* in the houſe of their idols, and among the people.

10 And they put his armour in the houſe of Aſhtaroth: and they faſtened his body to the wall of Beth-ſhan.

11 ¶ And when the inhabitants of Jabeſh-gilead heard of that which the Philiſtines had done to Saul;

12 All the valiant men aroſe, and went all night, and took the body of Saul, and the bodies of his ſons from the wall of Beth-ſhan, and came to Jabeſh, and burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabeſh, and faſted ſeven days.

Commentary and Notes on Chapter XXXI.

2 *And the Philiſtines ſlew Jonathan and Abinadab, and Malchiſhua, Saul's ſons.*] According as Samuel had foretold. Jonathan ſeems to have deſerved a better fate; but the providence of God ſuffered him to be ſlain, that David might aſcend the throne with leſs difficulty.

3 *And the battle went ſore againſt Saul, and the archers hit him.*] This is the firſt time we find any mention of archers in the Philiſtine army, which were doubtleſs of the greateſt uſe to them in making their attacks; as the aſſault by this kind of weapon was new and ſurpriſing, and therefore generally ſucceſsful, the arrows deſtroying the Iſraelites at a diſtance, which naturally threw them into terror and confuſion. And for this reaſon, many think, that when David came to the throne, he taught the Iſraelites the uſe of the bow (2 Sam. i. 18,) that they might not be inferior to the Philiſtines in this particular.

10 *They faſtened his body to the wall of Beth-ſhan.* Probably they hung it on ſuch hooks as were placed there for the execution of criminals. *Shaw.*

12 *All the valiant men aroſe,* &c.] The inhabitants of Jabeſh had been delivered by Saul, at the beginning of his reign, from the cruelty of the Ammonites; and now, in gratitude to their deliverer, they took his body with thoſe of his ſons, from the wall where the Egyptians had hanged them, that they might not want the honour of burial.

And came to Jabeſh, and burnt them there.] It is certain, that it was not the cuſtom of the Hebrews to burn, but to embalm the bodies of their dead with aromatic ſpices. Perhaps, the bodies of Saul and his ſons were by this time ſo far corrupted, that they were not fit to be embalmed; or they were apprehenſive that the inhabitants of Beth-ſhan might, in caſe they were embalmed, find an opportunity of taking them away, and faſten them again to their walls.

THE SECOND BOOK OF
SAMUEL:
OTHERWISE CALLED
The Second BOOK of the Kings.

The ARGUMENT.

This book contains the hiſtory of about forty years, and is wholly ſpent in relating the tranſactions of David's *reign, the military exploits of that prince, and his adminiſtration both of the church and ſtate. With theſe are mixed the failings and miſcarriages of this great prince, and, in conſequence thereof, the many diſtreſſes he met with, and the various judgments and plagues inflicted upon him and his people by God.*

CHAP. I.

2 *The Amalekite bringing tidings of the overthrow, and accuſing himſelf of Saul's death, is ſlain.* 17 *David lamenteth Saul and Jonathan with a ſong.*

NOW it came to paſs after the death of Saul, when David was returned from the ſlaughter of the Amalekites, and David had abode two days in Ziklag.

2 It came even to paſs on the third day, that behold, a man came out of the camp from Saul, with his clothes rent: and earth upon his head: and *ſo* it was, when he came to David, that he fell to the earth, and did obeiſance.

3 And David ſaid unto him, From whence comeſt thou? and he ſaid unto him, Out of the camp of Iſrael am I eſcaped.

4 And David ſaid unto him, How went the matter? I pray thee, tell me. And he anſwered, That the people are fled from the battle, and many of the people are alſo fallen and dead; and Saul and Jonathan his ſon are dead alſo.

5 And David ſaid unto the young man that told him, How knoweſt thou that Saul and Jonathan his ſon be dead?

6 And the young man that told him ſaid, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his ſpear: and lo, the chariots and horſemen followed hard after him.

7 And when he looked behind him, he ſaw me, and called unto me. And I anſwered, Here *am* I.

8 And he ſaid unto me, Who *art* thou? and I anſwered him, I *am* an Amalekite.

9 He ſaid unto me again, Stand, I pray thee, upon me, and ſlay me: for anguiſh is come upon me, becauſe my life *is* yet whole in me.

10 So I ſtood upon him, and ſlew him, becauſe I was ſure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

10 Then

Commentary and Notes on Chapter I.

1 *Now it came to paſs*, &c.] The battle between Saul and the Philiſtines happened at the time when David was in purſuit of the Amalekites.

10 *So I ſtood upon him, and ſlew him*, &c.] By the account we have of Saul's death in the concluſion of the foregoing book, it ſeems evident, that the whole ſtory of this Amalekite was a fiction of his own inventing, on purpoſe to ingratiate himſelf with David, the preſumptive ſucceſſor to the throne. But then it may be aſked, how he came by Saul's crown and bracelet? It is incougruous to think that he would wear them in the time of action, ſince that would have expoſed him to the archers of the Philiſtines. In anſwer to this it may be ſaid, that they were carried to the battle by ſome of his ſervants, probably for him to have put them on, in caſe he had obtained the victory, and returned in triumph; but the Iſraelites being defeated, and Saul himſelf ſlain, they fell by ſome accident

11 Then David took hold on his clothes, and rent them; and likewiſe all the men that *were* with him.

12 And they mourned and wept, and faſted until even, for Saul and for Jonathan his ſon, and for the people of the Lord, and for the houſe of Iſrael; becauſe they were fallen by the ſword.

13 And David ſaid unto the young man that told him, Whence *art* thou? and he anſwered I *am* the ſon of a ſtranger, an Amalekite.

14 And David ſaid unto him, How waſt thou not afraid to ſtretch forth thine hand to deſtroy the Lord's anointed?

15 And David called one of the young men, and ſaid, Go near, *and* fall upon him. And he ſmote him that he died.

16 And David ſaid unto him, Thy blood *be* upon thy head; for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the Lord's anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his ſon.

18 Alſo he bade them teach the children of Judah *the uſe of* the bow: behold, *it is* written in the book of Jaſher)

19 The beauty of Iſrael is ſlain upon thy high places: how are the mighty fallen!

20 Tell *it* not in Gath, publiſh *it* not in the ſtreets of Aſkelon: leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the ſhield of the mighty is vilely caſt away, the ſhield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the ſlain, from the fat of the mighty, the bow of Jonathan turned not back, and the ſword of Saul returned not empty.

23 Saul and Jonathan *were* lovely, and pleaſant in their lives, and in their death they were not divided: they were ſwifter than eagles, they were ſtronger than lions.

24 Ye daughters of Iſrael, weep over Saul, who clothed you in ſcarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midſt of the battle! O Jonathan, *thou waſt* ſlain in thine high places.

26 I am diſtreſſed for thee, my brother Jonathan: very pleaſant haſt thou been unto me: thy love to me was wonderful, paſſing the love of women.

27 How are the mighty fallen, and the weapons of war periſhed!

CHAP. II.

1 *David by God's direction going up to Hebron, is made king of Judah.* 8 *Abner maketh Iſh-boſheth king of Iſrael.*

AND it came to paſs after this, that David enquired of the Lord, ſaying, Shall I go up into any of the cities of Judah? And the Lord ſaid unto him, Go up. And David ſaid, Whither ſhall I go up? And he ſaid, Unto Hebron.

2 So David went up thither, and his two wives alſo, Ahinoam the Jezreeliteſs, and Abigail, Nabal's wife the Carmelite.

3 And his men that *were* with him did David bring up, every man with his houſhold: and they dwelt in Hebron,

4 And the men of Judah came, and there they anointed

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accident into the hands of this Amalekite. The Jews ſay that Doeg, the infamous murderer of the prieſts at Nob, who was now Saul's armour-bearer, had them in his poſſeſſion; and that before he put an end to his life, he gave them to his ſon, this young Amalekite, with orders to carry them to David, hoping he ſhould thereby ingratiate himſelf into the favour of that prince.

18 *Alſo he bade them teach the children of Judah the uſe of the bow.*] The ſenſe of this paſſage ſeems to be entirely miſtaken. It is evident that what David commanded to be taught to the children of Judah was written; but this could not be *the uſe of the bow:* nor indeed is it ſaid in the original, that he commanded to teach them *the uſe of* the bow, but only *the bow;* which was a term that David appropriated to ſignify the *threnodia* or mourning ſong, which he had compoſed upon the death of Saul and Jonathan; and which he thus named from one particular paſſage in it, ver. 22. "Without the blood of the ſoldiers; "without the fat of the mighty, *the bow* of Jonathan returned not "back." A copy of the whole was written in the book of Jaſher, Joſhua x. xiii and this he commanded to be taught to the children of Judah. *Pilkington.* The LXX read, *David ſung this mourning ſong---alſo he bade them teach it to the children of Judah.* The Alexandrian copy and the Vulgate read, *He bade them teach the children of Judah the bow.*

19 *The beauty of Iſrael is ſlain upon the high places.*] The flower of the nation, their choice young men, together with Saul and his ſons. This lamentation has ever been admired as a picture of diſtreſs the moſt tender and the moſt ſtriking; unequally divided by grief into longer and ſhorter breaks, as nature could pour them forth from a mind much interrupted, and filled with the moſt lively images of love and greatneſs. *Kennicott.*

20 *Tell it not in Gath,* &c.] Theſe are expreſſions of the deepeſt ſorrow, the prophet deſiring what was impoſſible; the defeat of the Iſraelitiſh army, and the death of Saul and his ſons, having been ſome time publiſhed in Gath and Aſkelon, which ſeem to have been the principal cities of the Philiſtines.

21 *Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings.*[That is, let not heaven with his fertilizing dews and rains nouriſh thy paſtures, from whence offerings are brought to the houſe of God.

There the ſhield of the mighty is vilely caſt away.] It was a great diſgrace to a warrior to loſe his ſhield: but in this total defeat they were obliged to throw them away, that they might fly with greater ſwiftneſs from the victors.

The ſhield of Saul, as though he had not been anointed with oil.] That is, he fell like a common ſoldier. The Jews tell us, that it was ſometimes cuſtomary to anoint the armour of thoſe who were appointed to fight the Lord's battles with the holy oil, and that David here alludes to it. Indeed, the words *as though he had,* are not in the Hebrew, and therefore it may relate to the ſhield: but, as we find no mention of any ſuch cuſtom in the ſcriptures, the generality of interpreters apply it to Saul.

22 *From the blood of the ſlain, from the fat,* &c.] It would have been more properly rendered, *without the blood,* &c. *without the fat,* &c.

23 *Saul and Jonathan were lovely and pleaſant in their lives.*] Courteous and kind to their people, which is a great virtue in princes. To David, indeed, Saul expreſſed a great deal of ill-nature; but it wholly proceeded from his fear and jealouſy that he would ſupplant his family, and place himſelf in the throne. This teſtimony in favour of Saul greatly advances the glory of David, whoſe generous ſpirit could celebrate the virtues of an enemy.

26 *I am diſtreſſed for thee my brother Jonathan.*] He laments the death of his faithful friend in the moſt pathetic and moving manner.

Commentary and Notes on Chapter II.

1 *And it came to paſs---that David enquired of the Lord.*] Though David after the death of Saul, had a right to the kingdom, by virtue of God's own appointment; yet, as Jehovah had no where declared at what time he was to make uſe of this right, he would not attempt the adminiſtration of public affairs, without firſt conſulting his God.

And he ſaid, Unto Hebron.] This city ſtood in the midſt of the tribe of Judah; and being a very ancient city the metropolis of the whole tribe, and the poſſeſſion of thoſe prieſtly families who eſpouſed David's intereſt, it was a very proper city for him to make the place of his reſidence at this juncture; for he could not be ignorant that the determination of the metropolis in his favour, would be of the greateſt weight to influence the whole tribe.

anointed David king over the houſe of Judah. And they told David, ſaying, *That* the men of Jabeſh-gilead *were they* that buried Saul.

5 And David ſent meſſengers unto the men of Jabeſh-gilead, and ſaid unto them, Bleſſed *be* ye of the Lord, that ye have ſhewed this kindneſs unto your lord: *even* unto Saul, and have buried him.

6 And now the Lord ſhew kindneſs and truth unto you; and I alſo will requite you this kindneſs, becauſe ye have done this thing.

7 Therefore now let your hands be ſtrengthened, and be ye valiant: for your maſter Saul is dead, and alſo the houſe of Judah hath anointed me king over them.

8 ¶ But Abner the ſon of Ner, captain of Saul's hoſt, took Iſh-boſheth the ſon of Saul, and brought him over to Mahanaim:

9 And he made him king over Gilead, and over the Aſhurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Iſrael.

10 Iſh-boſheth Saul's ſon *was* forty years old when he began to reign over Iſrael, and he reigned two years. But the Houſe of Judah followed David.

11 (And the time that David was king in Hebron over the houſe of Judah, was ſeven years and ſix months.)

12 And Abner the ſon of Ner and the ſervants of Iſh-boſheth the ſon of Saul went out from Mahanaim to Gibeon.

13 And Joab the ſon of Zeruiah and the ſervants of David went out, and met together by the pool of Gibeon: and they ſat down, the one on the one ſide of the pool, and the other on the other ſide of the pool.

14 And Abner ſaid to Joab, Let the young men now ariſe, and play before us. And Joab ſaid, Let them ariſe.

15 Then there aroſe and went over by number twelve of Benjamin which *pertained* to Iſh-boſheth the ſon of Saul, and twelve of the ſervants of David.

16 And they caught every one his fellow by the head, and *thruſt* his ſword in his fellow's ſide: ſo they fell down together. Wherefore that place was called Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very ſore battle that day; and Abner was beaten, and the men of Iſrael, before the ſervants of David.

18 ¶ And there were three ſons of Zeruiah there, Joab, and Abiſhai, and Aſahel: and Aſahel *was as* light of foot as a wild roe.

19 And Aſahel purſued after Abner, and in going he turned not to the right hand nor to the left, from following Abner.

20 Then Abner looked behind him, and ſaid, *Art* thou Aſahel? and he anſwered I *am*.

21 And Abner ſaid to him, Turn thee aſide to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Aſahel would not turn aſide from following of him.

22 And Abner ſaid again to Aſahel, Turn thee aſide from following me: wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother?

23 Howbeit he refuſed to turn aſide. Wherefore Abner with the hinder end of the ſpear ſmote him under the fifth *rib*, that the ſpear came out behind him; and he fell down there, and died in the ſame place: and it came to paſs *that* as many as came to the place where Aſahel fell down and died, ſtood ſtill.

24 Joab alſo and Abiſhai purſued after Abner: and the ſun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderneſs of Gibeon.

25 ¶ And the children of Benjamin gathered themſelves together after Abner, and became one troop, and ſtood on the top of an hill.

26 Then Abner called to Joab, and ſaid, Shall the ſword devour for ever? knoweſt thou not that it will be bitterneſs in the latter end? how long ſhall it be then ere thou bid the people return from following their brethren?

27 And Joab ſaid, *As* God liveth, unleſs thou hadſt ſpoken, ſurely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and paſſed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's ſervants nineteen men and Aſahel.

31 But the ſervants of David had ſmitten of Benjamin and Abner's men, *ſo that* three hundred and threeſcore men died.

32 And they took up Aſahel, and buried him in

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8 *To Mahanaim.*] This was a place in the tribe of Gad, and had its name from the appearance of an hoſt of angels to Jacob, as he came with his family and all his ſubſtance from Padan-aram, Gen. xxxii. 1. And the reaſons why Abner retreated hither in the beginning of Iſh-boſheth's reign, were, that he might ſecure the people on that ſide Jordan, eſpecially the gallant inhabitants of Jabeſh-gilead, who were firmly attached to the houſe of Saul; that he might prevent the Philiſtines from falling upon their new king, whom he had under his protection, in the infancy of his reign; and, chiefly, that he might be at a greater diſtance from David, have the new king more abſolutely under his command, and a better opportunity of recruiting his army among a people, not only brave and courageous, but very well affected to the cauſe he had eſpouſed.

10 *Iſh-boſheth--reigned two years.*] That is, he reigned two years before there was any war between him and David. But Iſh-boſheth, being an unactive prince, Abner, when the war broke out with Judah, took the government upon himſelf: ſo that the other five years, which paſſed before David aſcended the throne of Iſrael, is not reckoned as part of Iſh-boſheth's reign, becauſe he was only a nominal king, without the leaſt authority.

14 *Let the young men now ariſe, and play before us.*] Abner does not here ſeem to mean, that they ſhould deſtroy one another, but only that they ſhould practice their military exerciſes, as the gladiators at Rome were afterwards wont to do, to divert the ſpectators.

16 *That place was called Helkath-hazzurim.*] That is, the field of ſtrong men.

18 *Light of foot as a wild roe.*] Dr. Shaw ſays it ſhould be rendered, *as the antilope*, which few creatures exceed in ſwiftneſs.

23 *Smote him under the fifth rib.*] All the beſt tranſlations read, *Into the groin.*

26 *It will be bitterneſs in the latter end.*] Victory, in a civil war, is the greateſt of evils; and therefore proper bounds ſhould, in ſuch caſes, be ſet to our anger; or, as the apoſtle juſtly obſerves, we ſhould not let the ſun go down upon our wrath.

27 *And Joab ſaid*, &c.] He wiſhes he had thought the ſame in the morning; for if he had not deſired the young men to play before them, all the blood ſpilt that day had been ſaved.

in the ſepulchre of his father, which *was* in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

1 *During the war David ſtill waxeth ſtronger.* 6 *Abner diſpleaſed with Iſh-boſheth.* 12 *revolteth to David.* 22 *Joab killeth Abner.* 28 *David curſeth Joab,* 31 *and mourneth for Abner.*

NOW there was long war between the houſe of Saul and the houſe of David. But David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker.

2 And unto David were ſons born in Hebron, and his firſt born was Amnon, of Ahinoam the Jezreeliteſs;

3 And his ſecond, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Abſalom the ſon of Maacah, the daughter of Talmai king of Geſhur.

4 And the fourth, Adonijah the ſon of Haggith; and the fifth, Shephatiah the ſon of Abital;

5 And the ſixth, Ithream, by Eglah David's wife. Theſe were born to David in Hebron.

6 ¶ And it came to paſs while there was war between the houſe of Saul and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul.

7 And Saul had a concubine whoſe name *was* Rizpah, the daughter of Aiah: and *Iſh-boſheth* ſaid to Abner, wherefore haſt thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, *Am* I a dog's head, which againſt Judah do ſhew kindneſs this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargeſt me to-day with a fault concerning this woman?

9 So do God to Abner, and more alſo, except as the Lord hath ſworn to David, even ſo I do to him:

10 To tranſlate the kingdom from the houſe of Saul, and to ſet up the throne of David over Iſrael, and over Judah, from Dan even to Beer-ſheba.

11 And he could not anſwer Abner a word again, becauſe he feared him.

12 ¶ And Abner ſent meſſengers to David on his behalf, ſaying, Whoſe *is* the land? ſaying *alſo*, Make thy league with me, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee.

13 And he ſaid, Well; I will make a league with thee: but one thing I require of thee, that is, Thou ſhalt not ſee my face, except thou firſt bring Michal Saul's daughter when thou comeſt to ſee my face.

14 And David ſent meſſengers to Iſh-boſheth Saul's ſon, ſaying, Deliver *me* my wife Michal, which I eſpouſed to me for an hundred fore-ſkins of the Philiſtines.

15 And Iſh-boſheth ſent, and took her from *her* huſband, *even* from Phaltiel the ſon of Laiſh.

16 And her huſband went with her along weeping behind her to Bahurim. Then ſaid Abner unto him, Go, return. And he returned.

17 And Abner had communication with the elders of Iſrael, ſaying, Ye ſought for David in times paſt *to be* king over you.

18 Now then do *it:* for the Lord hath ſpoken of David, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies.

19 And Abner alſo ſpeak in the ears of Benjamin. And Abner went alſo to ſpeak in the ears of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner, and the men that *were* with him, a feaſt.

21 And Abner ſaid unto David, I will ariſe and go, and will gather all Iſrael unto my lord the king, that they may make a league with thee, and that thou mayeſt reign over all that thine heart deſireth. And David ſent Abner away; and he went in peace.

22 ¶ And behold, the ſervants of David and Joab came from *purſuing* a troop, and brought in a great ſpoil with them. (But Abner *was* not with David in Hebron; for he had ſent him away, and he was gone in peace.)

23 When Joab and all the hoſt that *was* with him, were come, they told Joab, ſaying, Abner the ſon of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Joab came to the king, and ſaid, What haſt thou done? behold Abner came unto thee; why *is* it *that* thou haſt ſent him away, and he is quite gone?

25 Thou knoweſt Abner the ſon of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doeſt.

26 And when Joab was come out from David, he ſent meſſengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aſide in the gate to ſpeak with him quietly; and ſmote him there under the fifth *rib*, that he died, for the blood of Aſahel his brother.

28 ¶ And

Commentary and Notes on Chapter III.

7 *Wherefore haſt thou gone in unto my father's concubine?*] It was a general rule, not only among the Jews, but among other nations alſo, that no private perſon ſhould preſume to marry the widow of the king; as this action made him appear as a rival, and competitor for the crown.

8 *Am I a dog's head.*] This might better have been rendered, *Am I a keeper of dogs?* As if he had ſaid, "I am a leader of all "Iſrael, and yet I am treated like a perſon ſet over a company of "dogs."

9, 10 *So do God to Abner,* &c.] We have here an inſtance, in Abner, what a ſtrange alteration the ſtudy of revenge will produce in the human breaſt, and therefore we ſhould be remarkably careful to watch the firſt workings of that deſtructive paſſion. Abner, before he was inſtigated by revenge, was indefatigable to ſupport the crown he had placed on the head of Iſh-boſheth; and, in order to that, viſited every part of the country, to confirm the attachment of the Iſraelites to the houſe of Saul; but now he threatens to deſert himſelf, and at the ſame time to carry over all the troops his intereſt could procure to the oppoſite party.

27 *And ſmote him there under the fifth rib, that he died.*] This was a very treacherous action of Joab, and for which Providence would not ſuffer him to go down to the grave in peace. The true reaſon for ſtriking this treacherous blow was jealouſy: he was perſwaded, that if Abner was once taken into favour, his great experience both in war and the nature of government, would ſoon gain him the aſcendant over him

28 ¶ And afterward when David heard *it* he ſaid, I and my kingdom *are* guiltleſs before the Lord for ever, from the blood of Abner the ſon of Ner:

29 Let it reſt on the head of Joab and on all his father's houſe, and let there not fail from the houſe of Joab one that hath an iſſue, or that is a leper, or that leaneth on a ſtaff, or that falleth on the ſword, or that lacketh bread.

30 So Joab and Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother Aſahel at Gibeon in the battle.

31 ¶ And David ſaid to Joab, and to all the people that *were* with him, Rent your clothes, and gird you with ſackcloth, and mourn before Abner. And king David himſelf followed the bier.

32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner and ſaid, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men *ſo* felleſt thou. And all the people wept again over him.

35 And when all the people came to cauſe David to eat meat while it was yet day, David ſware, ſaying, So do God to me, and more alſo, if I taſte bread or ought elſe, till the ſun be down.

36 And all the people took notice *of it*, and it pleaſed them: as whatſoever the king did, pleaſed all the people.

37 For all the people and all Iſrael underſtood that day, that it was not of the King to ſlay Abner the ſon of Ner.

38 And the king ſaid unto his ſervants, Know ye not that there is a prince and a great man fallen this day in Iſrael?

39 And I *am* this day weak, though anointed king; and theſe men, the ſons of Zeruiah *be* too hard for me: the Lord ſhall reward the doer of evil according to his wickedneſs.

CHAP. IV.

1 The Iſraelites being troubled at the death of Abner, 2 Baanah and Rechab ſlay Iſh-boſheth. 9 David cauſeth them to be ſlain, and Iſh-boſheth's head to be buried.

AND when Saul's ſon heard that Abner was dead in Hebron, his hands were feeble, and all the Iſraelites were troubled.

2 And Saul's ſon had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the ſons of Rimmon a Beerothite, of the children of Benjamin (for Beeroth was alſo reckoned to Benjamin;

3 And the Beerothites fled to Gittaim, and were ſojourners there until this day)

4 And Jonathan Saul's ſon, had a ſon *that was* lame of *his* feet, *and* was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurſe took him up and fled: and it came to paſs as ſhe made haſte to flee, that he fell, and became lame; and his name *was* Mephiboſheth.

5 And the ſons of Rimmon the Beerothite, Rechab, and Banaah went, and came about the heat of the day to the houſe of Iſh-boſheth, who lay on a bed at noon.

6 And they came thither into the midſt of the houſe, *as though* they would have fetched wheat; and they ſmote him under the fifth *rib*; and Rechab and Baanah his brother eſcaped.

7 For when they came into the houſe, he lay on his bed in his bed-chamber, and they ſmote him, and ſlew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Iſh-boſheth unto David to Hebron, and ſaid to the king, Behold the head of Iſh-boſheth the ſon of Saul, thine enemy, which ſought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his ſeed.

9 ¶ And David anſwered Rechab and Baanah his

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him, and therefore took this wicked method to prevent it. For what will not men dare to do, who are covetous, ambitious, and diſdain to be inferior to any? They preſs forward to the end, without ever conſidering the means, and will commit a thouſand crimes in purſuit of what they deſire. Nor are they leſs bold in maintaining, than they were in acquiring their places and preferments by unjuſt practices; ſo that, rather than ſuffer the diſgrace of loſing what they had unjuſtly gotten, they will plunge themſeves ſtill deeper and deeper in wickedneſs to retain it.

29 *Let it reſt on the head of Joab, and on all his father.s houſe.*] David's deteſtation of this treacherous act, ſeems to have carried him too far, as children were not to ſuffer for their father's crimes, Deut. xxiv. 16. It may therefore be conſidered rather as a prophetical prediction, than a private imprecation. David had, indeed, the greateſt reaſon for expreſſing his indignation in the moſt paſſionate manner for ſo foul a fact. Abner was a man of great power and authority, and at that time the head of the oppoſite party, and therefore rendered it ſuſpicious that David had ſome concern in the murder, as it was perpetrated by his firſt miniſter, and the general of his forces. Beſides, as Abner had been reconciled to David, the breach of faith and hoſpitality was added to the crime of murder, which was ſufficient to alienate the minds of the Iſraelites from him for ever. David therefore declared his innocence in the moſt ſolemn manner, before he pronounced the imprecation upon Joab and his father's houſe.

33 *Died Abner as a fool dieth?*] By a *fool*, in ſcripture, is often meant a wicked man, a malefactor; and therefore the ſenſe of the paſſage, according to our tranſlation, is, Abner died like a malefactor, or, by the hand of juſtice: but the words may be tranſlated in the following manner; *How like a fool died Abner?* Or, *Should Abner have died like a fool?* That is, what pity is it, that ſo valiant a man ſhould die by treachery, without any power to defend himſelf!

34 *Thy hands were not bound, nor thy feet put into fetters.*] He was no priſoner, and had both his hands and feet at liberty, though he could not uſe them in his own defence: the ſtroke was treacherouſly given by a pretended friend.

Commentary and Notes on Chapter IV.

4 *He fell and became lame.*] This ſeems to be related, to ſhew what it was that emboldened theſe captains to do what follows: becauſe he who was the next avenger of blood, was very young, lame, and unable to purſue them. *Patrick.*

6 *And they came thither—as though they would have fetched wheat.*] In the Hebrew it is *carrying wheat*, which they either brought into the king's granaries for the uſe of his houſehold, or carried out for the ſupply of his ſoldiers, who were maintained at the king's expence.

9 *And David anſwered,* &c.] Joſephus introduces David as ſpeaking to them in the following manner: "Wicked wretches as you are! "prepare yourſelves immediately to receive the juſt reward of your "villainy. You cannot be ignorant how I requited the murder of "Saul, when he, who had taken away that ſacred life, had the con-"fidence to bring me his crown, as an oſtentatious diſplay of the ſer-"vice he had done me; though it was at the inſtance of Saul himſelf "that he did it, and to prevent his being taken alive by his enemies. "And am not I ſtill the ſame perſon? Or, do you think that I am "now ſo abandoned a wretch as to countenance the moſt profligate "actions; or conſider myſelf under the leaſt obligation to you, for "embruing your hands in the blood of your maſter! For aſſaſſinating "a perſon

his brother, the ſons of Rimmon the Beerothite, and ſaid unto them, *As* the Lord liveth, who hath redeemed my ſoul out of all adverſity,

10 When one told me, ſaying, Behold, Saul is dead (thinking to have brought good tidings) I took hold of him, and ſlew him in Ziklag, who *thought* that I would have given him a reward for his tidings.

11 How much more, when wicked men have ſlain a righteous perſon, in his own houſe, upon his bed? ſhall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they ſlew them, and cut off their heads and their feet, and hanged *them* up over the pool in Hebron: but they took the head of Iſh-boſheth, and buried *it* in the ſepulchre of Abner, in Hebron.

CHAP. V.

1 *The tribes come to Hebron to anoint David over Iſrael:* 6 *Zion taken from the Jebuſites.* 17 *The Philiſtines ſmitten.*

THEN came all the tribes of Iſrael to David unto Hebron, and ſpake, ſaying, Behold, we *are* thy bone, and thy fleſh.

2 Alſo in time paſt, when Saul was king over us, thou waſt he that leddeſt out, and broughteſt in Iſrael: and the Lord ſaid to thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be a captain over Iſrael.

3 So all the elders of Iſrael came to the king to Hebron, and king David made a league with them in Hebron before the Lord: and they anointed David king over Iſrael.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 In Hebron he reigned over Judah, ſeven years and ſix months: and in Jeruſalem he reigned thirty years over all Iſrael and Judah.

6 ¶ And the king and his men went to Jeruſalem unto the Jebuſites, the inhabitants of the land: which ſpake unto David, ſaying, Except thou take away the blind and the lame, thou ſhalt not come in hither: thinking, David cannot come in hither.

7 Nevertheleſs, David took the ſtrong hold of Zion: the ſame *is* the city of David.

8 And David ſaid on that day, Whoſoever getteth up to the gutter, and ſmiteth the Jebuſites, and the lame, and the blind, *that are* hated of David's ſoul, *he ſhall be chief and captain:* wherefore they ſaid, The blind and the lame ſhall not come into the houſe.

9 So David dwelt in the fort, and called it, The city of David; and David built round about, from Millo and inward.

10 And David went on, and grew great, and the Lord God of hoſts *was* with him.

11 And Hiram king of Tyre ſent meſſengers to David, and cedar-trees, and carpenters, and maſons: and they built David an houſe.

12 And David perceived that the Lord had eſtabliſhed him king over Iſrael, and that he had exalted his kingdom for his people Iſrael's ſake.

13 ¶ And David took *him* more concubines and wives out of Jeruſalem, after he was come from Hebron? and there were yet ſons and daughters born to David.

14 And theſe *be* the names of thoſe that were born unto him in Jeruſalem; Shammuah, and Shobab, and Nathan, and Solomon.

15 Ibar alſo, and Eliſhua, and Nepheg, and Japhia,

16 And Eliſhama, and Eliada, and Eliphalet.

17 ¶ But when the Philiſtines heard that they had anointed David king over Iſrael, all the Philiſtines came up to ſeek David; and David heard *of it*, and went down to the hold.

18 The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim.

19 And David enquired of the Lord, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hand! And the Lord ſaid unto David, Go up: for I will doubtleſs deliver the Philiſtines into thine hand.

20 And David came to Baal-perazim, and David ſmote them there, and ſaid, The Lord hath broken

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"a perſon ſo juſt, that he never did any man wrong; and ſo generous a perſon and benefactor to yourſelves, that every thing you enjoyed here was owing to his bounty? You ſhall therefore now ſeverely pay, both for the breach of faith to your maſter, and the ſcandal you have thrown on me. For how can any one give a greater wound to my reputation, than by expoſing me as a perſon who can take pleaſure in the tidings, or countenance the perpetrators, of ſo barbarous an aſſaſſination."

Commentary and Notes on Chapter V.

1 *Then came all the tribes of Iſrael to David unto Hebron.*] That is, ambaſſadors were ſent from every tribe, by a common agreement among them.

2 *The Lord ſaid to thee, Thou ſhalt feed my people Iſrael.*] This is the firſt time we find theſe words recorded in the ſacred writings; though it is natural to ſuppoſe, that Samuel frequently repreſented his office by the name of the *paſtor of the people:* hence the prophets uſed it frequently to expreſs a king or ruler, and our great Redeemer himſelf is called *the good ſhepherd*, and *the great ſhepherd;* that is, the ruler of his people. And ſurely ſuch rulers as take care of their people, like a ſhepherd of his flock, are divine bleſſings, and thence called by Iſaiah, *nurſing fathers*, Iſa. xlix. 23.

6 *And the king and his men went to Jeruſalem.*] His firſt warlike expedition, after he aſcended the throne of Iſrael, was againſt the Jebuſites, who had hitherto poſſeſſed the nobleſt part of Jeruſalem, namely, mount Zion.

Except thou take away the blind and the lame, thou ſhalt not come in hither.] They imagined their fortreſs ſo ſtrong, and even impregnable, that, by way of contempt, they told him the blind and the lame were able to defend it againſt all his forces.

7 *Nevertheleſs David took the ſtrong hold of Zion.*] Their taunts and jeers did not diſcourage David; he aſſaulted the fort and took it.

8 *Whoſoever getteth up to the gutter.*] By the *gutter* is here meant the ſubterraneous paſſage, or hollow way, through which men could paſs and repaſs for water. As the ingenious and learned Mr. Kennicott, in a long diſſertation on part of this chapter, compared with the 11th chapter of 1 Chron. has given a very rational and authentic verſion of this paſſage, I ſhall favour the reader with the moſt material part of it. "6. And they ſpake unto David, ſaying, Thou ſhalt not come hither; for the blind and the lame ſhall keep thee off, by ſaying, David ſhall not come hither. 7. But David took the ſtrong hold of Zion, which is the city of David, 8. And David ſaid on that day, whoſoever (firſt) ſmiteth the Jebuſites, and through the ſubterraneous paſſage reacheth the blind and the lame, which are hated of David's ſoul, becauſe the blind and the lame continued to ſay, he ſhall not come into this houſe.---ſhall be head and captain: ſo Joab the ſon of Zeruiah went up firſt, and was chief captain. 9. And David dwelt in the ſtrong hold---And he built a circuit from Millo, and round to the houſe of Millo. 10. So David waxed greater and greater, &c."

11 *And Hiram king of Tyre, ſent meſſengers to David*] To compliment him upon his ſucceſſion to the throne, and upon his taking of Jeruſalem. The name of this prince, before he entered into a league of amity with David, was *Ababilus*; but he now changed his name to Hiram, which ſignifies *he lives who is exalted* or *let him live who is exalted.*

broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

21 And there they left their images, and David and his men burned them.

22 And the Philiſtines came up yet again, and ſpread themſelves in the valley of Rephaim.

23 And when David enquired of the Lord, he ſaid, Thou ſhalt not go up: *but* fetch a compaſs behind them, and come upon them over againſt the mulberry-tree.

24 And let it be when thou heareſt the ſound of a going in the tops of the mulberry-trees, that then thou ſhalt beſtir thyſelf: for then ſhall the Lord go out before thee to ſmite the hoſt of the Philiſtines.

25 And David did ſo as the Lord had commanded him; and ſmote the Philiſtines from Geba until thou come to Gezer.

CHAP. VI.

1 *David fetcheth the ark from Kirjath-jearim on a new cart.* 6 *Uzzah is ſmitten.* 12 *David danceth before the ark.* 20 *Michal's barrenneſs.*

AGAIN, David gathered together all *the* choſen *men* of Iſrael, thirty thouſand.

2 And David aroſe, and went with all the people that *were* with him, from Baal of Judah, to bring up from thence the ark of God, whoſe name is called by the name of The Lord of Hoſts, that dwelleth *between* the cherubims.

3 And they ſet the ark of God upon a new cart, and brought it out of the houſe of Abinadab that *was* in Gibeah: and Uzzah and Ahio the ſons of Abinadab drave the new cart.

4 And they brought it out of the houſe of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David, and all the houſe of Iſrael played before the Lord on all manner of *inſtruments made of* fir-wood, even on harps, and on pſalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when he came to Nachon's threſhing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it: for the oxen ſhook *it*.

7 And the anger of the Lord was kindled againſt Uzzah: and God ſmote him there for *his* error; and there he died by the ark of God.

8 And David was diſpleaſed, becauſe the Lord had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the Lord that day, and ſaid, How ſhall the ark of the Lord come to me?

10 So David would not remove the ark of the Lord unto him into the city of David: but David caaried it aſide into the houſe of Obed-edom the Gittite.

11 And the ark of the Lord continued in the houſe of Obed-edom the Gittite, three months: and the Lord bleſſed Obed-edom, and all his houſehold.

12 And it was told king David, ſaying, The Lord hath bleſſed the houſe of Obed-edom, and all that *pertaineth* unto him, becauſe of the ark of God. So David went and brought up the ark of God from the houſe of Obed-edom, into the city of David with gladneſs.

13 And it was *ſo*, that when they that bare the ark of the Lord, had gone ſix paces, he ſacrificed oxen and fatlings.

14 And David danced before the Lord with all *his* might, and David was girded with a linen ephod.

15 So David and all the houſe of Iſrael brought up the ark of the Lord, with ſhouting and with the ſound of the trumpet.

16 And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and ſaw king David leaping and dancing before the Lord; and ſhe deſpiſed him in her heart.

17 And they brought in the ark of the Lord, and ſet it in his place, in the midſt of the tabernacle that David had pitched for it: and David offered burnt-offerings, and peace-offerings before the Lord.

18 And as ſoon as David had made an end of offering burnt-offerings, and peace-offerings he bleſſed the people in the name of the Lord of hoſts.

19 And he dealt among all the people, *even* among the whole multitude of Iſrael, as well to the women as men, to every one a cake of bread, and a good piece *of fleſh*, and a flagon *of wine*: ſo all the people departed every one to his houſe.

20 ¶ Then David returned to bleſs his houſehold: and Michal the daughter of Saul came out to meet David, and ſaid, How glorious was the king of Iſrael to-day, who uncovered himſelf to-day in the eyes of the handmaids of his ſervants, as

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21 *And they left their images.*] Which they had brought into the field with them, to be carried before their hoſt, as a token of the preſence of their gods.

24 *When thou heareſt the ſound of a going in the tops of the mulberry trees.*] The Hebrew word is *beroſhe*, and ſhould not have been tranſlated *in the tops*, but *in the beginnings*.

Commentary and Notes on Chapter VI.

1 *Again David gathered together all the choſen men of Iſrael,* &c.] Having defeated the Philiſtines, he thought it a proper time to fetch up the ark, and give it a more honourable place.

2 *From Baal of Judah.*] This is the ſame place, which was before called Kirjath-jearim, and in Joſhua xv. 9. Kirjath-baal.

6 *Uzzah put forth his hand to the ark of God---for the oxen ſhook it.*] Interpreters are greatly divided about the true meaning of the Hebrew word *ſametu*, which we tranſlate, *ſhook it*. Bochart thinks our marginal tranſlation, *they ſtumbled*, is neareſt the truth. But this has no foundation either in the Hebrew or the neighbouring languages.

7 *And the anger of the Lord was kindled againſt Uzzah.*] Some think he was puniſhed for touching the ark, as he was not a Levite! but it ſeems plain that he was a Levite, being the brother of Eleazar, who was conſecrated to look after the ark. But it ſhould be remembered, that the Levites were not allowed to touch the ark; for the prieſts were to cover it, and the Levites take hold of the ſtaves and carry it.

13 *When they that bare the ark had gone ſix paces, he ſacrificed,* &c.] The moſt rational conſtruction is, that when thoſe who carried the ark had advanced ſix paces without any ſuch token of divine wrath as Uzzah had ſuffered, they offered ſacrifices of thankſgiving to God. *Calmet.*

14 *David danced before the Lord,* &c.] He had laid aſide his royal ornaments, and was girded with a ſimple ephod; which was uſed by thoſe who were not prieſts. His moving in certain ſolemn meaſures, ſuited to muſic of the ſame character and tendency, was highly conducive to the purpoſes of piety; and his mixing with the public feſtivities of the people, was a condeſcenſion not unbecoming the greateſt monarch. Policy taught Auguſtus to put himſelf upon a level with his ſubjects in their public rejoicings; piety taught David, that all men are upon a level in the ſolemnities of religion. *Life of David.*

as one of the vain fellows ſhamefully uncovereth himſelf?

21 And David ſaid unto Michal, *It was* before the Lord, which choſe me before thy father, and before all his houſe, to appoint me ruler over the people of the Lord, over Iſrael; therefore will I play before the Lord.

22 And I will yet be more vile than thus, and will be baſe in mine own ſight; and of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour.

23 Therefore Michal the daughter of Saul had no child until the day of her death.

CHAP. VII.

1 *God forbiddeth David to build him an houſe.* 18 *His prayer and thankſgiving.*

AND it came to paſs, when the king ſat in his houſe, and the Lord had given him reſt round about from all his enemies;

2 That the king ſaid unto Nathan the prophet, See now, I dwell in an houſe of Cedar, but the ark of God dwelleth within curtains.

3 And Nathan ſaid to the king, Go, do all that *is* in thine heart: for the Lord *is* with thee.

4 ¶ And it came to paſs that night, that the word of the Lord came unto Nathan, ſaying,

5 Go and tell my ſervant David, Thus ſaith the Lord, Shalt thou build me an houſe for me to dwell in?

6 Whereas I have not dwelt in *any* houſe, ſince the time that I brought up the children of Iſrael out of Egypt, even to this day, but have walked in a tent, and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Iſrael, ſpake I a word with any of the tribes of Iſrael, whom I commanded to feed my people Iſrael, ſaying, Why build ye not me an houſe of cedar?

8 Now therefore ſo ſhalt thou ſay unto my ſervant David, Thus ſaith the Lord of hoſts, I took thee from the ſheep-cote, from following the ſheep, to be ruler over my people, over Iſrael.

9 And I was with thee whitherſoever thou wenteſt, and have cut off all thine enemies out of thy ſight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 (Moreover, I will appoint a place for my people Iſrael, and will plant them that they may dwell in a place of their own, and move no more: neither ſhall the children of wickedneſs afflict them any more, as before time.

11 And as ſince the time that I commanded judges to *be* over my people Iſrael, and have cauſed thee to reſt from all thine enemies.) Alſo the Lord telleth thee that he will make thee an houſe.

12 ¶ And when thy days be fulfilled, and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh his kingdom.

13 He ſhall build an houſe for my name, and I will eſtabliſh the throne of his kingdom for ever.

14 I will be his father, and he ſhall be my ſon: If he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men.

15 But my mercy ſhall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine houſe, and thy kingdom ſhall be eſtabliſhed for ever before thee: thy throne ſhall be eſtabliſhed for ever.

17 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

18 ¶ Then went king David in, and ſat before the Lord, and he ſaid, Who *am* I, O Lord God? and what *is* my houſe that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O Lord God; but thou haſt ſpoken alſo of thy ſervants houſe for a great while to come; and *is* this the manner of man, O Lord God?

20 And,

Commentary and Notes on Chapter VII.

2 *The king ſaid unto Nathan the prieſt*, &c.] Like a religious prince, he ſpent great part of his time in pious meditations; and, among other things, reflected on the meanneſs of God's habitations, in compariſon of the ſplendor of his own.

3 *And Nathan ſaid to the king*, &c.] He ſpake this as a prudent man, not as a prophet: for the prophets did not ſee all things, but thoſe only which the Divine Grace revealed unto them. Thus Samuel was ignorant which of Jeſſe's ſons was to be anointed, till God informed him. But Nathan had great reaſon for what he ſaid, becauſe he knew that the Lord had an extraordinary kindneſs for David, and proſpered him in all his undertakings. And David being alſo himſelf a prophet, he might preſume his intention was ſuggeſted to him from God.

5 *Shalt thou build me an houſe for me to dwell in?*] That is, Thou ſhalt not build me an houſe to dwell in. Probably, upon Nathan's approving his intention, David made that vow, mentioned Pſalm cxxxii. 3, 4. 5.; *Surely I will not go up to my bed, nor give ſleep to mine eyes*, &c. *till I have found out a place for the Lord, an habitation for the mighty God of Jacob.* At what time the prophet Nathan began to appear in Iſrael we are no where informed. This is the firſt time he is mentioned in ſcripture. He was a man of great temper, prudence, and fine addreſs, who knew how to mitigate the rigour of his reproofs with a great deal of ſweetneſs and wiſdom, which well qualified him for the converſation of kings, and other great perſons. He was always equally eſteemed and beloved by David; and, in his conduct towards him, maintained a juſt medium between an inflexible auſterity and a ſervile flattery.

13 *I will eſtabliſh the throne of his kingdom for ever*] Theſe words in their primitive ſenſe, relate to the terreſtrial kingdom of David's family, and the long duration of it, which was ſufficient to juſtify it in a leſs ſtrict ſignification: but if we take it in a more ſublime and abſolute ſenſe, it can belong to none but the ſon of David, to whom God the Father gave an eternal kingdom, properly ſo called, over all things both in heaven and earth; which, though it was not ſo well known in the times when this prophecy was uttered, was by the event afterwards rendered plain and evident.

14 *I will be his father and he ſhall be my ſon.*] This is a mixed prophecy, ſome part of which belongs to Chriſt, and the other to Solomon and his ſucceſſors in the kingdom of Iſrael.

I will chaſten him with the rod of men.] The original text is, *old men*, i. e. with the gentleneſs of men to the children of their old age..

16 *Thy throne ſhall be eſtabliſhed for ever.*] The family of David continued to reign over the houſe of Judah between four and five hundred years; but the paſſage ultimately relates to the kingdom of Chriſt: and hence the Jews ſaid to our bleſſed Lord, *We have heard out of the law, that Chriſt abideth for ever*, John xii. 34. And Maimonides lays it down as a rule, that though *olam* alone does not neceſſarily ſignify *eternally*; yet when it is joined with *ath*, either before or after it, it always ſignifies an *infinite duration*. And in this paſſage it is ſaid, *thy throne ſhall be eſtabliſhed* (ath olam) *for ever*. The paſſage, therefore, can properly relate to none but Chriſt; for David's kingdom had an end, but Chriſt's will continue to all eternity.

19 *Thou haſt ſpoken alſo of thy ſervant's houſe for a great while to come.*] The royal prophet magnifies the goodneſs of the Lord, who had not only made him a powerful king, but promiſed that his ſeed for a long ſeries of years, and at laſt, the great Meſſiah, the deſire of all nations, ſhould ſit upon his throne.

20 And what can David ſay more unto thee? for thou, Lord God, knoweſt thy ſervant.

21 For thy word's ſake, and according to thine own heart haſt thou done all theſe great things, to make thy ſervant know *them.*

22 Wherefore thou art great, O Lord God: for *there is* none like thee, neither *is there any* God beſide thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Iſrael, whom God went to redeem for a people to himſelf, and to make him a name, and to do for you things great and terrible, for thy land, before thy people, which thou redeemedſt to thee from Egypt, *from* the nations and their gods?

24 For thou haſt confirmed to thyſelf thy people Iſrael *to be* a people unto thee for ever: and thou, Lord, art become their God.

25 And now, O Lord God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh *it* for ever, and do as thou haſt ſaid.

26 And let thy name be magnified for ever, ſaying, the Lord of hoſts *is* the God over Iſrael: and let the houſe of thy ſervant David be eſtabliſhed before thee.

27 For thou, O Lord of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying, I will build thee an houſe; therefore hath thy ſervant found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou *art* that God, and thy words be true, and thou haſt promiſed this goodneſs unto thy ſervant:

29 Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord God, haſt ſpoken *it:* and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

CHAP. VIII.

1 *David ſubdueth the Philiſtines, and the Moabites.* 3 *He ſmiteth Hadadezer and the Syrians.* 16 *His officers.*

AND after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them: and David took Metheg-ammah out of the hand of the Philiſtines.

2 And he ſmote Moab, and meaſured them with a line, caſting them down to the ground: even with two lines meaſured he, to put to death; and with one full line to keep alive: and *ſo* the Moabites became David's ſervants, *and* brought gifts.

3 ¶ And David ſmote alſo Hadadezer the ſon of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

4 And David took from him a thouſand *chariots,* and ſeven hundred horſemen, and twenty thouſand footmen: and David houghed all the chariot *horſes,* but reſerved of them *for* an hundred chariots.

5 And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put garriſons in Syria of Damaſcus: and the Syrians became ſervants to David, *and* brought gifts: and the Lord preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to Jeruſalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much braſs.

9 ¶ When Toi king of Hamath heard that David had ſmitten all the hoſts of Hadadezer.

10 Then Toi ſent Joram his ſon unto king David, to ſalute him, and to bleſs him, becauſe he had fought againſt Hadadezer, and ſmitten him (for Hadadezer had wars with Toi) and *Joram* brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs.

11 Which alſo king David did dedicate unto the Lord, with the ſilver and gold that he had dedicated of all nations which he ſubdued:

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer ſon of Rehob, king of Zobah.

13 And

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23 *To make him a name, and to do,* &c.] There is a paſſage parallel to this, 1 Chron. xvii. 21, 22. but as there are miſtakes in both copies, Mr. Kennicott has given us what ſeems to be the true text, and this is the verſion of it; *To make himſelf a name, and to do for them things great and terrible, to drive out from before thy people (whom thou redeemeſt to thee out of Egypt) the nations and their gods! and thou haſt confirmed to thyſelf thy people Iſrael, to be a people unto thee for ever; for thou, Jehovah, haſt been their God.*

Commentary and Notes on Chapter VIII.

1 *David ſmote the Philiſtines, and ſubdued them.*] The Philiſtines, at the beginning of David's reign, had twice invaded the territories of Iſrael; but now David invaded their country, and made a conqueſt of it.

And David took Metheg-ammah out of the hand of the Philiſtines] This Metheg-ammah was the famous city of Gath, as appears from 1. Chron. xviii 1. It ſtood on the mountain of Ammah, and was called *Metheg,* a bridle, becauſe it commanded the whole country.

2 *And he ſmote Moab, and meaſured them with a line,* &c] This paſſage is very obſcure; but ſeems to allude to a cuſtom among the monarchs of the Eaſt, when they were thoroughly incenſed againſt any nation, namely, to make all the captives aſſemble in one place, and proſtrate themſelves upon the ground; that, being divided into two parts, as it were with a line, their conqueror might appoint which part he pleaſed either for death or life. Some are of opinion, that David divided the Moabites into three parts, two of which he ordered to be ſlain, and one part only to be kept alive. The Rabbins aſſure us, that the reaſon why David exerciſed ſuch cruelty on theſe poor wretches, was becauſe they had ſlain his parents and brethren, whom he had committed to the cuſtody of the king of Moab, during his exile. But there does not appear to be the leaſt foundation for ſuch an opinion. Probably it was from the Moabites being implacable enemies to the children of Iſrael.

3 *King of Zobah*] This kingdom was part of Syria, its Eaſtern boundary being the river Euphrates, and its Weſtern the land of Iſrael and the kingdom of Damaſcus. It is frequently called in ſcripture Aram-zobah.

4 *Seven hundred horſemen.*] In the Septuagint and in the ſimilar chapter of Chronicles it is ſeven thouſand horſemen, which is probably the true account.

6 *David put garriſons in Syria of Damaſcus,*] In the Hebrew it is *Aram damaſek,* and was that part of Syria which lay between Libanus, and Anti-libanus, whoſe chief city was Damaſcus, ſituated in the fruitful valley of Aven, or Beth-eden, *i. e.* the place of pleaſure. It was watered by five rivers; the two principle of which, called Abana and Pharphar, deſcended from mount Hermon; the former ran through it, dividing the city into two parts; and the latter waſhed its walls.

8 *Betah and Berothai.*] Theſe cities, in 1. Chron. xviii. 18. are called *Tibbath* and *Chun.*

9 *When Toi king of Hamath,* &c.] This city was alſo in Syria, and called afterwards Epiphania, according to St. Jerom, and lay north of Judea.

13 And David gat *him* a name when he returned from ſmiting of the Syrians, in the valley of ſalt, *being* eighteen thouſand *men*.

14 And he put garriſons in Edom; throughout all Edom put he garriſons, and all they of Edom became David's ſervants. And the Lord preſerved David whitherſoever he went.

15 And David reigned over all Iſrael, and David executed judgment and juſtice unto all his people.

16 ¶ And Joab the ſon of Zeruiah *was* over the hoſt; and Jehoſophat the ſon of Ahilud *was* recorder;

17 And Zadok the ſon of Ahitub, and Ahimelech the ſon of Abiathar, *were* the prieſts; and Seraiah *was* the ſcribe;

18 And Benaiah the ſon of Jehoiada *was over* both the Cherethites, and the Pelethites; and David's ſons were chief rulers.

CHAP. IX.

1 *David ſendeth for Mephiboſheth,* 7 *And for Jonathan's ſake reſtoreth him.*

AND David ſaid, Is there yet any that is left of the houſe of Saul, that I may ſhew him kindneſs for Jonathan's ſake?

2 And *there was* of the houſe of Saul, a ſervant whoſe name *was* Ziba: and when they had called him unto David, the king ſaid unto him, *Art* thou Ziba? And he ſaid, Thy ſervant *is he*.

3 And the king ſaid, *Is* there not yet any of the houſe of Saul, that I may ſhew the kindneſs of God unto him: and Ziba ſaid unto the king, Jonathan has yet a ſon *which is* lame on *his* feet.

4 And the king ſaid unto him, Where *is* he? And Ziba ſaid unto the king, Behold, he *is* in the houſe of Machir, the ſon of Ammiel, in Lodebar.

5 ¶ Then king David ſent and fetched him out of the houſe of Machir, the ſon of Ammiel, from Lodebar.

6 Now when Mephiboſheth the ſon of Jonathan the ſon of Saul, was come unto David, he fell on his face, and did reverence. And David ſaid, Mephiboſheth! And he anſwered, Behold, thy ſervant.

7 ¶ And David ſaid unto him, Fear not; for I will ſurely ſhew thee kindneſs, for Jonathan thy father's ſake, and will reſtore thee all the land of Saul thy father, and thou ſhalt eat bread at my table continually.

8 And he bowed himſelf and ſaid, What *is* thy ſervant that thou ſhouldſt look upon ſuch a dead dog as I *am*?

9 ¶ Then the king called to Ziba Saul's ſervant, and ſaid unto him, I have given unto thy maſter's ſon all that pertained to Saul, and to all his houſe.

10 Thou therefore and thy ſons, and thy ſervants ſhall till the land for him, and thou ſhalt bring in *the fruits*, that thy maſter's ſon may have food to eat: but Mephiboſheth thy maſter's ſon ſhall eat bread alway at my table. Now Ziba had fifteen ſons, and twenty ſervants.

11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for Mephiboſheth, *ſaid the king*, he ſhall eat at my table, as one of the king's ſons.

12 And Mephiboſheth had a young ſon, whoſe name *was* Micha: and all that dwelt in the houſe of Ziba, *were* ſervants unto Mephiboſheth.

13 So Mephiboſheth dwelt in Jeruſalem: for he did continually eat at the king's table; and was lame on both his feet.

CHAP. X.

1 *David's meſſengers ſent to comfort Hanun, are villainouſly intreated.* 6 *The Ammonites overcome.*

AND it came to paſs after this, that the king of the children of Ammon died, and Hanun his ſon reigned in his ſtead.

2 Then ſaid David, I will ſhew kindneſs unto Hanun

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13 *In the valley of ſalt.*] This place is by many thought to lie near the Dead or Salt-ſea: but as the country of the Edomites, whom David ſubdued in his return from his expedition into Syria, muſt neceſſarily lie on the coaſt of Canaan, we muſt look for ſome other valley of ſalt in the confines of that country. Now about a league to the ſouthward of the city of Palmira, or Tadmor, in the road to Edom, we find a large plain abounding with ſalt-pits, whence a great part of Syria is furniſhed with that commodity; and therefore it is very probable, that the battle between David's generals and the Edomites was fought in this plain, which is about two days journey from Bozreah, the capital of the ancient Edom.

17 *Ahimelech the ſon of Abiathar.*] Boſs ſays, here is a miſtake of the ſcribes, for Ahimelech was not Abiathar's ſon, but Abiathar was Ahimelech's ſon.

18 *The Cherethites and the Pelethites.*] Who theſe Cherethites and Pelethites were, is variouſly reported. That they were ſoldiers is evident, from their being mentioned as preſent at the coronation of king Solomon, which could not have been done conveniently without an armed force, to protect the perſons who performed the ceremony, againſt the friends of Adonijah. Some are of opinion, that they were men of gigantic ſtature; but there is nothing intimated of this in the ſacred writings. They were doubtleſs excellent warriors, and of known fidelity to their prince, as they were David's body-guards. Others are of opinion that they were Philiſtines, becauſe Cherethites, as appears from Zeph. ii. 5, is only another name for Philiſtines. But it can hardly be ſuppoſed, that David would have any of theſe hated, uncircumciſed people about his perſon; nor is it reaſonable to think, that the Iſraelitiſh ſoldiers would have patiently ſeen foreigners, eſpecially their greateſt enemies, enjoy places of ſuch honour and confidence. They were therefore Iſraelites: but it may reaſonably be aſked why any of David's ſervants ſhould be called by that name. The anſwer is obvious; they were ſo called, becauſe they went with him into Philiſtia, when he fled from Saul, and continued with him all the time he abode with Achiſh. Theſe were the perſons who accompanied him in his diſtreſs, and clave to him in all his calamities; and, therefore, it is no wonder he made choice of them for his body-guards; nor is it uncommon in hiſtory for legions, or troops of ſoldiers, to take their name, not from the place of their nativity, but their reſidence. The Pelethites had probably their name from their family; for we find two of the name of Peleth in ſcripture; one of the tribe of Reuben, Numb. xvi. 1; and another of Judah, 1 Chron. ii. 33.

Commentary and Notes on Chapter IX.

1 *And David ſaid, is their yet any that is left of the houſe of Saul, that I may ſhew him kindneſs,* &c.] Having ended his wars, and ſettled his kingdom and court, he conſiders what private obligations he was under, eſpecially to the houſe of Saul, and in a particular manner to Jonathan.

12 *And all that dwelt in the houſe of Ziba, were ſervants unto Mephiboſheth.*] And conſequently accountable to him for all they received out of the produce of the eſtate, which therefore was ſettled upon Mephiboſheth, and not on all the houſe of Saul, as ſome have imagined.

Commentary and Notes on Chapter X.

2 *I will ſhew kindneſs unto Hanun—as his father ſhewed kindneſs unto me.*] David was always remarkable for his gratitude and compaſſion.

Hanun the ſon of Nahaſh, as his father ſhewed kindneſs unto me. And David ſent to comfort him by the hand of his ſervants, for his father. And David's ſervants came into the land of the children of Ammon.

3 And the princes of the children of Ammon ſaid unto Hanun their lord, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? hath not David rather ſent his ſervants unto thee, to ſearch the city, and to ſpy it out, and to overthrow *it?*

4 Wherefore Hanun took David's ſervants, and ſhaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and ſent them away.

5 When they told *it* unto David, he ſent to meet them, becauſe the men were greatly aſhamed: and the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they ſtank before David, the children of Ammon ſent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thouſand footmen, and of king Maacha, a thouſand men, and of Iſh-tob twelve thouſand men.

7 And when David heard of *it*, he ſent Joab and all the hoſt of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Iſh-tob, and Maacha *were* by themſelves in the field.

9 When Joab ſaw that the front of the battle was againſt him before and behind, he choſe of all the choice *men* of Iſrael, and put *them* in array againſt the Syrians.

10 And the reſt of the people he delivered into the hand of Abiſhai his brother, that he might put *them* in array againſt the children of Ammon.

11 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which ſeemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle againſt the Syrians: and they fled before him.

14 And when the children of Ammon ſaw that the Syrians were fled, then fled they alſo before Abiſhai, and entered into the city: ſo Joab returned from the children of Ammon, and came to Jeruſalem.

15 ¶ And when the Syrians ſaw that they were ſmitten before Iſrael, they gathered themſelves together.

16 And Hadarezer ſent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the hoſt of Hadarezer *went* before them.

17 And when it was told David, he gathered all Iſrael together, and paſſed over Jordan, and came to Helam: and the Syrians ſet themſelves in array againſt David, and fought with him.

18 And the Syrians fled before Iſrael, and David ſlew *the men of* ſeven hundred chariots of the Syrians, and forty thouſand horſemen, and ſmote Shobach the captain of their hoſt, who died there.

19 And when all the kings that were ſervants to Hadarezer ſaw that they were ſmitten before Iſrael, they made peace with Iſrael, and ſerved them. So the Syrians feared to help the children of Ammon any more.

CHAP. XI.

1 *Joab beſiegeth Rabbah.* 2 *David committeth adultery with Bath-ſheba,* 6 *Uriah is ſlain.* 26 *David taketh Bath-ſheba to wife.*

AND it came to paſs, *that* after the year was expired, at the ſame time when kings go forth *to battle*, that David ſent Joab and his ſervants with him, and all Iſrael; and they deſtroyed the children of Ammon, and beſieged Rabbah: and David tarried ſtill at Jeruſalem.

2 ¶ And it came to paſs in an evening-tide, that David aroſe from off his bed, and walked upon the roof of the king's houſe: and from the roof he ſaw a woman waſhing herſelf, and the woman *was* very beautiful to look upon.

3 And

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compaſſion. He remembered the ancient kindneſs of Nahaſh, and pitied his ſon, who had loſt ſo worthy a father. What the particular benefits which David had received from Nahaſh, were the ſcripture has not informed us. Some of the Jews ſay that he fled to him, when he could ſtay no longer with Achiſh king of the Philiſtines, and that he received him very kindly: others, that he entertained his relations, when the king of Moab, with whom he had left them, ſlew ſome of them. But the moſt probable opinion is, that, being a bitter enemy to Saul, he became a friend to David; and, perceiving how cruelly he was perſecuted by Saul, ſent him relief and aſſiſtance, and perhaps offered him protection in his kingdom.

4 *Hanun took David's ſervants, and ſhaved off the one half of their beards, and cut off their garments*, &c.] Hence it is evident, that Hanun was not only too credulous in believing the ſiniſtrous advice of his courtiers, but was alſo very ill-natured; for otherwiſe he would doubtleſs have kept them in an honourable cuſtody, till the truth could have been diſcovered. But to uſe them in ſuch a diſgraceful manner, ſufficiently indicated his cruel diſpoſition; this being one of the greateſt indignities that the malice of man could invent: for, in theſe eaſtern countries, the people conſidered their hair as ſo great an ornament, that ſome would rather have ſubmitted to die than part with it; and the addition of cutting off their garments, even to the middle, whereby he expoſed their nakedneſs, rendered the whole ſuch a brutal, and ſhameleſs inſult, as could not fail of provoking, in the higheſt degree, a man of David's martial ſpirit, and juſt ſentiments of honour.

6 *The children of Ammon ſent and hired the Syrians of Beth-rehob.*] They well knew that David would highly reſent the barbarous uſage of his ambaſſadors; and diſtruſting their own ſtrength, they hired auxiliary forces of their neighbours, particularly thoſe of Beth rehob, a city belonging to the Canaanites rather than the Syrians: it ſtood in the trib of Aſhur, but the Canaanites kept poſſeſſion of it.

And of king Maacah a thouſand men] Maacah was a city of Paleſtine, beyond Jordan, and ſituated in the tribe of Manaſſeh. The inhabitants of this city, as well as thoſe of Beth-rehob, were called Syrians, becauſe they imitated their manners.

And of Iſh tob twelve thouſand men.] Or, as it may be rendered, *the men of Tob*, the country whither Jephthah fled from the cruelty of his brethren. Judg xi. 3.

16 *The Syrians that were beyond the river.*] That is, beyond the Euphrates, which was the eaſtern boundary of Hadarezer's country.

18 *And David ſlew the men of ſeven hundred chariots.*] That is, he ſlew ſeven thouſand men who belonged to thoſe chariots, as it is explained 1 Chron. xix. 18.

Commentary and Notes on Chapter XI.

1 *And it came to paſs, that after the year was expired*] In the Hebrew it is, *at the return of the year;* that is in the ſpring ſeaſon.

2 *David---walked upon the roof of the king's houſe.*] The manner of building, in all eaſtern countries, was to have their houſes flat-roofed, with a terraſs and parapet-wall, for the convenience of walking in the cool air; and as David's palace was built on one of the higheſt ſummits of mount Sion, he might eaſily view all the lower parts of the city.

3 And David ſent and enquired after the woman: and *one* ſaid, *Is* not this Bath-ſheba the daughter of Eliam, the wife of Uriah the Hittite?

4 And David ſent meſſengers, and took her, and ſhe came in unto him, and he lay with her (for ſhe was purified from her uncleanneſs) and ſhe returned unto her houſe.

5 And the woman conceived, and ſent and told David, and ſaid, I *am* with child.

6 ¶ And David ſent to Joab, *ſaying*, Send me Uriah the Hittite. And Joab ſent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war proſpered.

8 And David ſaid to Uriah, go down to thy houſe, and waſh thy feet. And Uriah departed out of the king's houſe, and there followed him a meſs *of meat* from the king.

9 But Uriah ſlept at the door of the king's houſe, with all the ſervants of his lord, and went not down to his houſe.

10 And when they had told David, ſaying, Uriah went not down unto his houſe, David ſaid unto Uriah, Cameſt thou not from *thy* journey? why *then* didſt thou not go down unto thine houſe?

11 And Uriah ſaid unto David, The ark, and Iſrael, and Judah abide in tents, and my lord Joab, and the ſervants of my lord are encamped in the open fields; ſhall I then go into mine houſe, to eat and to drink, and to lie with my wife? *as* thou liveſt, and *as* thy ſoul liveth, I will not do this thing.

12 And David ſaid unto Uriah, Tarry here to-day alſo, and to-morrow I will let thee depart. So Uriah abode in Jeruſalem that day and the morrow.

13 And when David had called him, he did eat and drink before him, and he made him drunk: and at even he went out to lie on his bed with the ſervants of his lord, but went not down to his houſe.

14 ¶ And it came to paſs in the morning, that David wrote a letter to Joab, and ſent *it* by the hand of Uriah.

15 And he wrote in the letter, ſaying, Set ye Uriah in the forefront of the hotteſt battle, and retire ye from him, that he may be ſmitten, and die.

16 And it came to paſs when Joab obſerved the city, that he aſſigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out and fought with Joab: and there fell *ſome* of the people of the ſervants of David, and Uriah the Hittite died alſo.

18 ¶ Then Joab ſent and told David all the things concerning the war.

19 And charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of the war unto the king.

20 And if ſo be that the king's wrath ariſe, and he ſay unto thee, Wherefore approached ye ſo nigh unto the city when ye did fight? knew ye not that they would ſhoot from the wall?

21 Who ſmote Abimelech the ſon of Jerubbeſheth? did not a woman caſt a piece of a milſtone upon him from the wall that he died in Thebez? why went ye nigh the wall? then ſay thou, Thy ſervant Uriah the Hittite is dead alſo.

22 ¶ So the meſſenger went and came and ſhewed David all that Joab had ſent him for.

23 And the meſſenger ſaid unto David, Surely the men prevailed againſt us, and came out unto us into the field, and we were upon them, even unto the entering of the gate.

24 And the ſhooters ſhot from off the wall upon thy ſervants, and *ſome* of the king's ſervants be dead, and thy ſervant Uriah the Hittite is dead alſo.

25 Then David ſaid unto the meſſenger, Thus ſhalt thou ſay unto Joab, Let not this thing diſpleaſe thee: for the ſword devoureth one as well as another: make thy battle more ſtrong againſt the city, and overthrow it; and encourage thou him.

26 ¶ And

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3 *Is not this Bath-ſheba—the wife of Uriah the Hittite?*] Theſe words ſeem to be ſpoken by the perſon who was ſent to enquire after her, that he need not trouble himſelf any farther, for ſhe was another man's wife. Her huſband was called a Hittite, either from his being one of that nation, but a proſelyte to the Jewiſh religion, or for ſome gallant action he had performed againſt the Hittites.

4 *And David ſent meſſengers and took her.*] Though he had been informed that ſhe was another man's wife, yet his paſſion for her had ſo far overcome his reaſon, that he ſent meſſengers to invite her to his palace, into which he received her.

5 *And the woman conceived*, &c.] She was afraid of being branded with infamy, and, perhaps, of the ſeverity of her huſband, who might cauſe her to be ſtoned; and therefore prays David to conſult her honour and her ſafety.

8 *Go down to thine houſe*] Go and feaſt with thy wife (for which purpoſe *a meſs of meat followed him from the king*) and indulge thyſelf in her company. Hitherto David's intention was, neither to murder Uriah, nor marry his wife; but only to ſcreen her honour and his own crime. *Calmet.*

9 *Uriah ſlept at the Door of the king's houſe.*] Probably Uriah ſuſpected ſomething of his wife's crime, and reſolving that it ſhould be diſcovered, would not go down to his houſe: if he did, he certainly acted the Part of a truſty ſervant, when he would not open the king's letter, which, if he really ſuſpected his criminal commerce with his wife, he muſt needs conclude could portend no good to himſelf.

11 *Shall I then go into mine houſe*, &c.] It is natural to think that theſe words, pronounced with ſo ſtrong an emphaſis, ſhould have moved David, and cauſed him to reflect how greatly he had abuſed ſo brave a man, who refuſed the moſt innocent pleaſures for the ſervice of his country.

15 *Set ye Uriah in the forefront of the hotteſt battle*, &c.] Hence we ſee how naturally one ſin paves the way to another, and therefore how careful we ought to be in checking the firſt paſſion; for, if we once ſuffer ourſelves to deviate from the paths of virtue, we ſhall find it very difficult to return. The faſcination of our ſinful appetites, when once indulged, is enough to change the very nature of mankind; for we ſee even him who formerly ſpared Saul, who unjuſtly ſought his life, now contriving the death of a very brave and faithful ſervant, in the baſeſt and moſt unworthy manner, merely to cover his own guilt, and ſatisfy his luſt. Nor is this all; for when the meſſenger returned from Joab with an account of Uriah's death, he hypocritically imputes that to the chance of war, or rather to the direction of Divine Providence, which his conſcience muſt tell him was his own contrivance. Theſe and ſeveral other particulars, which aggravate David's crime, are recorded by the ſacred hiſtorian for our inſtruction, to teach us the frailty of human nature, and how liable the beſt of men are, in ſome inſtances of their lives to be overtaken with very groſs faults: to ſhew us the natural gradation from one ſin to another; and that, if we once ſuffer our appetites to gain the aſcendant, it will ſoon be out of our power to preſcribe them any bounds: to caution us againſt ſloth and idleneſs, againſt indulging any inordinate paſſion, or gazing on any object that might endanger our innocence: to remind us all, how greatly we always want the Divine Aſſiſtance, and therefore how much we are concerned to *pray with all prayer and ſupplication*, and to *watch* as well as *pray*, that we *fall into no temptation*: and, laſtly, to inculcate that excellent precept, which the apoſtle has laid down in theſe words: *Brethren, if any man be overtaken in a fault, ye that are ſpiritual, reſtore ſuch a one in the ſpirit of meekneſs, conſidering thyſelf, leſt thou alſo be tempted*, Gal. vi. 1.

26 ¶ And when the wife of Uriah heard that Uriah her huſband was dead, ſhe mourned for her huſband.

27 And when the morning was paſt, David ſent and fetched her to his houſe; and ſhe became his wife, and bare him a ſon: but the thing that David had done, diſpleaſed the Lord.

CHAP. XII.

1 *Nathan's parable.* 7 *David confeſſeth his ſin, and is pardoned.* 24 *Solomon is born.* 26 *Rabbah is taken.*

AND the Lord ſent Nathan unto David: and he came unto him, and ſaid unto him, There were two men in one city; the one rich and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing ſave one little ewe-lamb, which he had bought and nouriſhed up: and it grew up together with him, and with his children? it did eat of his own meat, and drank of his own cup, and lay in his boſom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he ſpared to take of his own flock, and of his own herd, to dreſs for the way-faring man that was come unto him, but took the poor man's lamb, and dreſſed it for the man that was come to him.

5 And David's anger was greatly kindled againſt the man, and he ſaid to Nathan, *As* the Lord liveth, the man that hath done this *thing* ſhall ſurely die.

6 And he ſhall reſtore the lamb four fold, becauſe he did this thing, and becauſe he had no pity.

7 ¶ And Nathan ſaid to David, Thou *art* the man. Thus ſaith the Lord God of Iſrael, I anointed thee king over Iſrael, and I delivered thee out of the hand of Saul:

8 And I gave thee thy maſter's houſe, and thy maſter's wives into thy boſom, and gave thee the houſe of Iſrael and of Judah; and if *that had been* too little, I would moreover have given unto thee ſuch and ſuch things.

9 Wherefore haſt thou deſpiſed the commandment of the Lord, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlain him with the ſword of the children of Ammon.

10 Now therefore the ſword ſhall never depart from thine houſe; becauſe thou hath deſpiſed me, and haſt taken the wife of Uriah the Hittite to be thy wife.

11 Thus ſaith the Lord, Behold, I will raiſe up evil againſt thee out of thine own houſe, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he ſhall lie with thy wives in the ſight of this ſun.

12 For thou didſt *it* ſecretly: but I will do this thing before all Iſrael, and before the ſun.

13 And David ſaid unto Nathan, I have ſinned againſt the Lord. And Nathan ſaid unto David, The Lord alſo hath put away thy ſin, thou ſhalt not die.

14 Howbeit,

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26 *She mourned for her husband*] There was no expreſs precept in the law, ſignifying how long widows were to mourn for their huſbands; the uſual time was no more than ſeven days, and we cannot ſuppoſe Bath-ſheba mourned much longer.

Commentary and Notes on Chapter XII.

1 *And the Lord ſent Nathan unto David.*] To awaken his conſcience, and give him a true ſenſe of the crimes he had committed.

And ſaid unto him, There were two men in one city; the one rich and the other poor.] This was a prudent and reſpectful method of awaking the conſcience of David, by an appoſite parable; which was ſo properly managed, that the prophet did not condemn David, but made him condemn himſelf. And many excellent writers have obſerved from hence, that there is never more reaſon for wiſdom and diſcretion than in the contrivance of reprehenſion, eſpecially of princes and great perſons; whom the miniſters of Chriſt ought to admoniſh and reprove, repreſenting humbly and pathetically their ſins to them, not by rude declamations and opprobious language.

3 *The poor man had nothing ſave one ewe-lamb.*] Uriah had but one wife, with whom he was entirely happy, and ſhe with him, till David's temptation perverted her mind.

4 *And there came a traveller unto the rich man*] This may be applied to David's wandering affection, which he ſuffered to range from his own houſe, and to covet another's wife. The Jewiſh rabbins ſay it repreſents what they call *jetzer hara*, the evil diſpoſition, or deſire that is in us, which muſt be diligently watched and obſerved when we feel its motions: for they have this ingenious obſervation, "In the beginning it is only a traveller; but in time it becomes a gueſt; and, "at laſt, the maſter of the houſe

And he ſpared to take of his own flock—but took the poor man's lamb, &c.] The prophet in this parable, does not mention the murder of Uriah, as that was committed to conceal the adultery. There is alſo another reaſon why this was not related in the parable: the rich man plainly ſignifies David; his flocks and herds, David's wives and concubines: the poor man repreſents Uriah, who, according to the Jews, was a widower, with ſeveral children, when he married Beth-ſheba, whom the prophet compares to a lamb, becauſe he had ſolemnly eſpouſed her, and cheriſhed her with ſuch tender affection, that ſhe grew up with him and with his children. This lamb being taken by the rich man from the poor man, to gratify a wanton appetite, ſignifies David's taking Bath-ſheba and lying with her. And it would have made the reſemblance more complete, if he had added, that the rich man killed the poor man from whom he had taken the lamb: but it is reaſonable to think, that, if this had been done, David would have readily apprehended Nathan's meaning, and conſequently not have pronounced a ſentence of condemnation upon himſelf. Beſides, by inducing David to denounce death againſt the perſon who had only taken the poor man's lamb, Nathan had a proper opportunity to ſhew, that if the rich man deſerved death for this unjuſt action, only, how much more he deſerved it, who had not only taken another man's wife, but alſo cauſed him to be ſlain by the enemies of Iſrael!

5, 6. *The man that hath done this thing ſhall ſurely die. And he ſhall reſtore the lamb four fold, becauſe he did this thing, and becauſe he had no pity.*] Puniſhments are ſometimes, from the great atrocity of the crime, extended beyond the law. David condemned the Perſon who took away the lamb to pay four-fold, according to the law; and denounced ſentence of death againſt him, beauſe he had no pity. The Jews obſerve, that the ſentence was ominous, the ſame number of David's children periſhing, as the rich man was ordered to reſtore lambs; namely, the child he had by Bath-ſheba, Ammon, Abſalom, and Adonijah.

7 *And Nathan ſaid to David, Thou art the man.*] Thou art thyſelf the perſon againſt whom thou haſt pronounced ſo dreadful a ſentence. Hence we may learn, that though we ſhould uſe the ſofteſt and moſt pathetic language in reproving princes and men in authority; yet we ſhould not be afraid to ſpeak plainly, that they may be thoroughly ſenſible of their guilt, and induced to implore pardon of their offended Creator.

8 *I gave thee thy maſter's wives into thy boſom.*] The wives of king's went, among the ancients, with his goods and houſes to his ſucceſſor. But there is no reaſon for tranſlating the word *naſe*, wives, for it alſo ſignifies women in general.

10 *Now therefore the ſword ſhall never depart from thine houſe.*] That is, as long as he lived there ſhould be ſlaughters in his family; which was fulfilled in the violent death of his children, Ammon and Abſalom; and ſoon after his own death, Adonijah.

11 *I will raiſe up evil againſt thee out of thine own houſe.*] This was notoriouſly fulfilled in Abſalom's conſpiracy againſt him.

13 *I have ſinned againſt the Lord.* This confeſſion was made in a few words; but doubtleſs with many ſighs, tears, compunction, and contrition of heart.

The Lord alſo hath put away thy ſin; thou ſhalt not die.] He was guilty of death upon a double account; as an adulterer, and as a murderer. But, upon his repentance, the prophet pronounces an abſolution on him ſo far, that he ſhould be pardoned the guilt, and part of the puniſhment. That is he ſhould not periſh eternally, nor here ſuffer the death he ſo juſtly deſerved.

14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme, the child alſo *that is* born unto thee, ſhall ſurely die.

15 ¶ And Nathan departed unto his houſe: and the Lord ſtruck the child that Uriah's wife bare unto David, and it was very ſick.

16 David therefore beſought God for the child, and David faſted, and went in, and lay all night upon the earth.

17 And the elders of his houſe aroſe, *and went* to him, to raiſe him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to paſs on the ſeventh day, that the child died: and the ſervants of David feared to tell him that the child was dead: for they ſaid, Behold, while the child was yet alive, we ſpake unto him, and he would not hearken unto our voice: how will he then vex himſelf, if we tell him that the child is dead?

19 But when David ſaw that his ſervants whiſpered, David perceived that the child was dead: therefore David ſaid unto his ſervants, Is the child dead? and they ſaid, He is dead.

20 Then David aroſe from the earth, and waſhed and anointed *himſelf*, and changed his apparel, and came into the houſe of the Lord, and worſhipped: then he came to his own houſe, and when he required, they ſet bread before him, and he did eat.

21 Then ſaid his ſervants unto him, What thing is this that thou haſt done? thou didſt faſt and weep for the child *while it was* alive, but when the child was dead thou didſt riſe and eat bread.

22 And he ſaid, While the child was yet alive, I faſted and wept: for I ſaid, who can tell *whether* God will be gracious to me that the child may live?

23 But now he is dead, wherefore ſhould I faſt? can I bring him back again? I ſhall go to him, but he ſhall not return to me.

24 ¶ And David comforted Bath-ſheba his wife, and went in unto her, and lay with her, and ſhe bare a ſon, and he called his name Solomon; and the Lord loved him.

25 And he ſent by the hand of Nathan the prophet; and he called his name Jedediah, becauſe of the Lord.

26 ¶ And Joab fought againſt Rabbah, of the children of Ammon, and took the royal city,

27 And Joab ſent meſſengers unto David, and ſaid, I have fought againſt Rabbah, and have taken the city of waters.

28 Now therefore gather the reſt of the people together, and encamp againſt the city, and take it: leſt I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it.

30 And he took their king's crown from off his head, (the weight whereof *was* a talent of gold, with the precious ſtones) and it was *ſet* on David's head and he brought forth the ſpoil of the city in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under ſaws, and under harrows of iron, and under axes of iron, and made them paſs through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

CHAP. XIII.

1 *Amnon loving Tamar, by Jonadab's counſel feigning himſelf ſick, raviſheth her.* 15 *He hateth her, and turneth her away.*

AND

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14 *Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme,* &c.] As his ſin was highly aggravated, the neighbouring nations might be tempted to look upon the law of God with contempt, and conſider him as a reſpecter of perſons, for having rejected Saul, and continued David on the throne, though he had been guilty of greater crimes. I cannot here help obſerving, how bewitching ſenſual pleaſures are; for David continued many months inſenſible of the crimes he had been guilty of, the child begotten in adultery being born, before Nathan came to rouze him from his lethargy.

16 *David faſted, and went in, and lay all night upon the earth.*] He put off his purple robes of royalty, threw away his ornaments, laid aſide his diadem, ſtripped himſelf entirely of his kingly power, and appeared as a penitent, in an humble garb, faſting, lying on the ground, confeſſing, mourning, repenting, deprecating, &c. and yet, with all this humiliation and compunction, he could not obtain a revocation of his ſentence.

18 *The child died.*] It may ſeem ſtrange, that David ſhould pray ſo earneſtly to God to ſpare the life of a child, who, had he lived, would have been a laſting monument of the guilt and infamy of his parents: but it muſt be aſcribed to his exceſſive fondneſs for Bath-ſheba, which made him forget every thing in this child, but that motive of endearment. Beſides, there is ſomething in human nature, which prompts us to rate things after a manner ſeemingly unaccountable; and to eſtimate them, not according to their real value, but according to the expence, or trouble, or even the diſtreſs they coſt us. Nor ſhould it be forgot, that this exceſſive mourning did not proceed ſo much from the fear of loſing the child, as from a deep ſenſe of his ſin, and of God's diſpleaſure, manifeſted in the child's ſickneſs. *Poole.*

20 *And came into the houſe of the Lord, and worſhipped.*] This was done like a truly good man, who, before he would go to his houſe, went into the temple of the Lord, and there gave thanks to the omnipotent Being for the pardon of his ſin, and his goodneſs in not cutting him off, as he had done his child. He alſo acknowledged the juſtice of God, and did not complain of his ſeverity.

24 *Solomon*] The word ſignifies *peace*, intimating that his reign ſhould be *peaceable.*

30 *The weight whereof was a talent of gold.*] Or rather, the price or value of it, as the Hebrew word frequently ſignifies. And it is neceſſary to underſtand it in that ſenſe here; for no perſon was able to wear on his head a crown of a talent weight, which was equal to one hundred and twenty-five pounds.

31 *And he brought forth the people—and put them under ſaws,* &c.] This cruelty of David to the Ammonites has been ſeverely cenſured: but it ſhould be remembered, that theſe were the puniſhments which the Ammonites inflicted upon the Hebrews, whenever they took them priſoners; and therefore David, when he conquered their country, and reduced their capital city, uſed them with the like cruelty: not every one of them indiſcriminately, but ſuch only as appeared in arms againſt him, and had either adviſed or approved the advice of putting ſuch a diſgrace upon his meſſengers. The Ammonites were early initiated into all the cruelties of the people of Canaan. When they firſt inveſted Jabeſh-gilead, and the beſieged made an offer to ſurrender, the eaſieſt conditions that they would grant them was, that they might *thruſt out all their right eyes, and lay it for a reproach upon Iſrael,* 1 Sam. xi. 2; which is ſufficient to demonſtrate, that theſe Ammonites were monſters of barbarity, and conſequently that king David was no more culpable, for retaliating upon them the ſame cruelties that they uſed to inflict upon others, than the people of Argragentum were, for burning Phalaris in his own bull, or Theſeus the hero for ſtretching Procruſtes beyond the dimenſions of his own bed. For even heathen caſuiſts have determined, that no law can be more juſt and equitable than that which decrees artiſts of cruelty to periſh by their own arts.

AND it came to paſs after this that Abſalom the ſon of David had a fair ſiſter, whoſe name *was* Tamar, and Amnon the ſon of David loved her.

2 And Amnon was ſo vexed that he fell ſick for his ſiſter Tamar; for ſhe *was* a virgin: and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whoſe name *was* Jonadab, the ſon of Shimeah, David's brother: and Jonadab *was* a very ſubtle man.

4 And he ſaid unto him, Why *art* thou, *being* the king's ſon, lean from day to day? wilt thou not tell me? And Amnon ſaid unto him, I love Tamar, my brother Abſolam's ſiſter.

5 And Jonadab ſaid unto him, Lay thee down on thy bed, and make thyſelf ſick: and when thy father cometh to ſee thee, ſay unto him, I pray thee let my ſiſter Tamer come, and give me meat, and dreſs the meat in my ſight, that I may ſee *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down and made himſelf ſick: and when the king was come to ſee him, Amnon ſaid unto the king, I pray thee let Tamar my ſiſter come, and make me a couple of cakes in my ſight, that I may eat at her hand.

7 Then David ſent home to Tamar, ſaying, Go now to thy brother Amnon's houſe, and dreſs him meat.

8 So Tamar went to her brother Amnon's houſe (and he was laid down) and ſhe took flour and kneaded *it*, and made cakes in his ſight, and did bake the cakes.

9 And ſhe took a pan, and poured *them* out before him, but he refuſed to eat. And Amnon ſaid, Have out all men from me: and they went out every man from him.

10 And Amnon ſaid unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which ſhe had made, and brought *them* into the chamber to Amnon her brother.

11 And when ſhe had brought *them* unto him to eat, he took hold of her, and ſaid unto her, Come lie with me, my ſiſter.

12 And ſhe anſwered him, Nay, my brother, do not force me: for no ſuch thing ought to be done in Iſrael; do not thou this folly.

13 And I, whither ſhall I cauſe my ſhame to go? and as for thee, thou ſhalt be as one of the fools in Iſrael: now therefore, I pray thee, ſpeak unto the king; for he will not withhold me from thee.

14 Howbeit, he would not hearken unto her voice: but being ſtronger than ſhe, forced her, and lay with her.

15 ¶ Then Amnon hated her exceedingly, ſo that the hatred wherewith he hated her, *was* greater than the love wherewith he had loved her: and Amnon ſaid unto her, Ariſe, be gone.

16 And ſhe ſaid unto him, *There is* no cauſe; this evil in ſending me away, *is* greater than the other that thou didſt unto me: but he would not hearken unto her.

17 Then he called his ſervant that miniſtered unto him, and ſaid, Put now this *woman* out from me, and bolt the door after her.

18 And *ſhe had* a garment of divers colours upon her: for with ſuch robes were the king's daughters *that were* virgins apparelled. Then his ſervant brought her out, and bolted the door after her.

19 ¶ And Tamar put aſhes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee? but hold now thy peace my ſiſter, he *is* thy brother, regard not this thing. So Tamar remained deſolate in her brother Abſalom's houſe.

21 ¶ But when king David heard of all theſe things, he was very wroth.

22 And Abſalom ſpake unto his brother Amnon, neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And it came to paſs after two full years, that Abſalom had ſheep-ſhearers in Baal-hazor, which *is* beſide Ephraim: and Abſalom invited all the king's ſons.

24 And

Commentary and Notes on Chapter XIII.

1 *And it came to paſs after this, That Abſalom the ſon of David had a fair ſiſter, whoſe name was Tamar.*] A ſad ſcene now began to be opened, of the calamities which Nathan told David ſhould befall his houſe. This princeſs's mother was the daughter of the king of Geſhur, whom David had taken captive, and afterwards married her.

2 *For ſhe was a virgin.*] Virgins of the blood-royal were kept in private apartments, ſeparate from the commerce of men: and though on ſome ceremonial occaſions they were permitted to ſhew themſelves, yet conſidering their cloſe confinement, it was hardly poſſible for Amnon to find an opportunity of declaring, much leſs of gratifying his paſſion: ſo that he might well *think it hard to do any thing to her*, i. e. difficult to compaſs his ends.

12 *Nay: my brother, do not force me.*] Tamar's ſpeech was wonderfully pathetic; *Nay, my brother*, &c. She reminds him of his relation to her, which ſhe hoped would influence him not to touch her, much leſs to offer violence to her, which was abominable even to a ſtranger. *Do not this folly*: ſhe prays him to recollect the heinouſneſs of the crime, and how highly offenſive it would be to God. *Whither ſhall I go?* Beſides the ſin againſt God, ſhe begs that he would conſider what diſgrace it would bring upon her. *Thou ſhalt be as one of the fools in Iſrael.* Such a vile action, ſhe concludes, would tarniſh his fame for ever, and make him looked upon as a man void of ſenſe, religion, honour, and even humanity. *Patrick.*

13 *Speak unto the king; for he will not withhold me from thee.*] She was probably ignorant that the Jewiſh law prohibited ſuch inceſtous marriages; or perhaps ſaid any thing which had a tendency to pleaſe him, in order to eſcape for the preſent out of his hands.

15 *Amnon hated her exceedingly*, &c.] Interpreters ſeem to be at a great loſs, to find a reaſon why Amnon's love to his ſiſter ſhould ſo ſoon be converted into ſuch an hatred, as to make him act ſo rudely, ſo brutally towards her; but it is no uncommon thing for men of violent and irregular paſſions, to paſs from one extreme to another. The ſhame which accompanies every baſe action, the remorſe and repentance, and many bad conſequences that immediately purſue it, make a recoil in every man's temper; and therefore it is no wonder that a libidinous young man, who would not ſpare his own ſiſter, ſhould after fruition, and when the ardor of his luſt was ſatisfied, be ſeized with a contrary paſſion, and hate the object he loved ſo much before, when he came coolly to compare the ſhortneſs of the one with the heinouſneſs of the other. He hated his ſiſter, when he ſhould have hated himſelf; and as this outrageous treatment of her made it impoſſible for his guilt to be concealed, ſo God ſeems to have abandoned him to the tumult of his intemperate mind, on purpoſe to make this puniſhment of David's adultery more flagrant, and the prophet's prediction of *raiſing up evil out of his own houſe*, the more conſpicuous.

19 *Tamar put aſhes on her head, and rent her garment.*] See note on 1 Sam. iv. 12 Thus Achilles expreſſes his grief, Iliad 18.

> Caſt on the ground, with furious hands he ſpread
> The ſcorching aſhes o'er his graceful head;
> His purple garments, and his golden hairs,
> Thoſe he deforms with duſt, and theſe with tears. *Pope.*

24 And Abſalom came to the king, and ſaid, Behold now thy ſervant hath ſheep-ſhearers, let the king, I beſeech thee, and his ſervants, go with thy ſervant.

25 And the king ſaid to Abſalom, Nay, my ſon, let us not all now go, leſt we be chargeable unto thee. And he preſſed him: howbeit he would not go, but bleſſed him.

26 Then ſaid Abſalom, If not, I pray thee, let my brother Amnon go with us. And the king ſaid unto him, Why ſhould he go with thee?

27 But Abſalom preſſed him, that he let Amnon and all the king's ſons go with him.

28 ¶ Now Abſalom had commanded his ſervants, ſaying, Mark ye now when Amnon's heart is merry with wine, and when I ſay unto you, Smite Amnon, then kill him, fear not: have I not commanded you? be courageous, and be valiant.

29 And the ſervants of Abſalom did unto Amnon, as Abſalom had commanded: then all the king's ſons aroſe, and every man gat him up upon his mule, and fled.

30 ¶ And it came to paſs while they were in the way, that tidings came to David, ſaying, Abſalom hath ſlain all the king's ſon, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the earth; and all his ſervants ſtood by with their cloths rent.

32 And Jonadab the ſon of Shimeah, David's brother, anſwered and ſaid, let not my Lord ſuppoſe *that* they have ſlain all the young men, the king's ſons; for Amnon only is dead: for by the appointment of Abſalom this hath been determined, from the day that he forced his ſiſter Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's ſons are dead: for Amnon only is dead.

34 But Abſalom fled. And the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill-ſide behind him.

35 And Jonadab ſaid unto the king, Behold, the king's ſons come: as thy ſervants ſaid, ſo it is.

36 And it came to paſs as ſoon as he had made an end of ſpeaking, that behold, the king's ſons came, and lift up their voice and wept: and the king alſo and all his ſervants wept very ſore.

37 ¶ But Abſalom fled, and went to Talmai, the ſon of Ammihud king of Geſhur: and *David* mourned for his ſon every day.

38 So Abſalom fled and went to Geſhur, and was there three years.

39 And *the ſoul of* king David longed to go forth unto Abſalom; for he was comforted concerning Amnon, ſeeing he was dead.

CHAP. XIV.

1 *Joab, ſuborning a widow of Tekoah to incline the king's heart to fetch home Abſalom,* 23 *bringeth him to Jeruſalem.*

NOw Joab the ſon of Zeruiah perceived that the king's heart *was* toward Abſolam.

2 And Joab ſent to Tekoah, and fetch thence a wiſe woman, and ſaid unto her, I pray thee, feign thyſelf to be a mourner, and put on now mourning apparel, and anoint not thyſelf with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and ſpeak on this manner unto him. So Joab put the words in her mouth.

4 And when the woman of Tekoah ſpake to the king, ſhe fell on her face to the ground, and did obeiſance, and ſaid, Help, O king.

5 And the king ſaid unto her, What aileth thee? and ſhe anſwered, I *am* indeed a widow woman, and mine huſband is dead.

6 And thy handmaid had two ſons, and they two ſtrove together in the field, and *there was* none to part them, but the one ſmote the other, and ſlew him.

7 And behold, the whole family is riſen againſt thine handmaid, and they ſaid, Deliver him that ſmote his brother, that we may kill him for the life of his brother whom he ſlew; and we will deſtroy the heir alſo: and ſo they ſhall quench my coal which is left, and ſhall not leave to my huſband *neither* name nor remainder upon the earth.

8 And the king ſaid unto the Woman, Go to thine houſe, and I will give charge concerning thee.

9 And the woman of Tekoah ſaid unto the king, My Lord, O king, the iniquity *be* on me, and on my father's houſe: and the king and his throne *be* guiltleſs.

10 And the king ſaid, Whoſoever ſaith *ought* unto thee, bring him to me, and he ſhall not touch thee any more.

11 Then ſaid ſhe, I pray thee, let the king remember the Lord thy God, that thou wouldſt not ſuffer the revengers of blood to deſtroy any more,

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37 *Abſalom fled, and went to Talmai—king of Geſhur.*] He could have no city of refuge in his own country, becauſe he had committed a wilful murder, and therefore he fled out of the kingdom to his mother's father.

Commentary and Notes on Chapter XIV.

1 *Now Joab—perceived that the king's heart was toward Abſalom.*] He was convinced that he longed to ſee him, and have him reſtored to his own country, if he could contrive ſome trifling excuſe for it.

2 *And Joab ſent to Tekoah.*] Tekoah was a city of the tribe of Judah, and lay about twelve miles ſouth of Jeruſalem. Joab's conduct this affair was remarkably artful: he choſe a widow, becauſe her condition of life was more proper to move compaſſion, and one who lived at ſome diſtance from Jeruſalem, as her caſe might not be ſo readily enquired into. The whole intention of her ſpeech, recorded in the following verſes, was to frame a caſe ſimilar to that of David; in order, by prevailing with him to determine in her favour, that he might be convinced how much more reaſonable it was to preſerve Abſalom. There was, however, a wide difference between her caſe and his: for her ſon was, as ſhe pretended, ſlain in a fray; whereas Amnon was taken off by a premeditated murder; he was ſlain in the field, where there were no witneſſes whether the fact was wilfully done or not; whereas all the king's ſons ſaw Amnon treacherouſly murdered by the ſervants of his brother: and laſtly, he was her only ſon, by whom alone ſhe could have her huſband's name perpetuated; whereas David's family was in no danger of being extinct, even though he had given up Abſalom to the ſtroke of juſtice. But there was great art in not making the ſimilitude too plain and viſible, leſt the king ſhould perceive the intention of the woman's petition, before ſhe had obtained a grant of pardon for her ſon, and came to make the application to the king.

7 *They ſhall quench my coal,* &c.] Deprive me of the little comfort of life which remains.

more, leſt they deſtroy my ſon. And he ſaid, *As* the Lord liveth, there ſhall not one hair of thy ſon fall to the earth.

12 Then the woman ſaid, Let thine handmaid, I pray thee, ſpeak *one* word unto my lord the king. And he ſaid, Say on.

13 And the woman ſaid, Wherefore then haſt thou thought ſuch a thing againſt the people of God? for the king doth ſpeak this thing as one which is faulty, in that the king doth not fetch home again his baniſhed.

14 For we muſt needs die, and *are* as water ſpilt on the ground, which cannot be gathered up again: neither doth God reſpect *any* perſon; yet doth he deviſe means, that his baniſhed be not expelled from him.

15 Now therefore that I am come to ſpeak of this thing unto my lord the king, *it is* becauſe the people have made me afraid: and thy handmaid ſaid, I will now ſpeak unto the king; it may be that the king will perform the requeſt of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* deſtroy me and my ſon together out of the inheritance of God.

17 Then thine handmaid ſaid, The word of my lord the king ſhall now be comfortable: for as an angel of God, ſo *is* my lord the king to diſcern good and bad: therefore the Lord thy God will be with thee.

18 Then the king anſwered and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall aſk thee. And the woman ſaid, Let my lord the king now ſpeak.

19 And the king ſaid, *Is not* the hand of Joab with thee in all this? And the woman anſwered and ſaid, *As* thy ſoul liveth, my lord, O king, none can turn to the right hand or to the left from ought that my lord the king hath ſpoken: for thy ſervant Joab he bade me, and he put all theſe words in the mouth of thine handmaid:

20 To fetch about this form of ſpeech hath thy ſervant Joab done this thing: and my lord *is* wiſe, according to the wiſdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king ſaid unto Joab, Behold now, I have done this thing: go therefore, bring the young man Abſalom again.

22 And Joab fell to the ground on his face, and bowed himſelf, and thanked the king. And Joab ſaid, To-day thy ſervant knoweth that I have found grace in thy ſight, my lord, O king, in that the king hath fulfilled the requeſt of his ſervant.

23 So Joab aroſe and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the king ſaid, Let him turn to his own houſe, and let him not ſee my face. So Abſalom returned to his own houſe, and ſaw not the king's face.

25 ¶ But in all Iſrael there was none to be ſo much praiſed as Abſalom, for his beauty: from the ſole of his foot, even to the crown of his head, there was no blemiſh in him.

26 And when he polled his head (for it was at every years end that he polled *it*: becauſe *the hair* was very heavy on him, therefore he polled it) he weighed the hair of his head at two hundred ſhekels after the king's weight.

27 And unto Abſalom there were born three ſons and one daughter, whoſe name *was* Tamar: ſhe was a woman of a fair countenance.

28 ¶ So Abſalom dwelt two full years in Jeruſalem, and ſaw not the king's face.

29 Therefore Abſalom ſent for Joab, to have ſent him to the king, but he would not come to him: and when he ſent again the ſecond time, he would not come.

30 Therefore he ſaid unto his ſervants, See Joab's field is near mine, and he hath barley there; go, and ſet it on fire: and Abſalom's ſervants ſet the field on fire.

31 Then Joab aroſe and came to Abſalom unto *his* houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field on fire.

32 And Abſalom anſwered Joab, Behold, I ſent unto thee, ſaying, Come hither that I may ſend thee to the king, to ſay, Wherefore am I come from Geſhur? *it had been* good for me *to have been* there ſtill: now therefore let me ſee the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Abſalom, he came to the king and bowed himſelf on his face to the ground before the king: and the king kiſſed Abſalom.

CHAP. XV.

1 *Abſalom ſtealeth the hearts of Iſrael:* 10 *He maketh a conſpiracy.* 13 *David fleeth from Jeruſalem.*

AND it came to paſs after this, that Abſalom prepared him chariots, and horſes, and fifty men to run before him.

2 And Abſalom roſe up early, and ſtood beſide the way of the gate: and it was *ſo*, that when any man that had a controverſy came to the king for judgment, then Abſalom called unto him and ſaid,

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24 *Let him turn to his own houſe, and let him not ſee my face.*] This ſeverity, though very ſmall, in compariſon of the heinouſneſs of the offence, David thought proper to inflict upon his ſon, not only to make him humble and ſorry for what he had done, but alſo to convince the people how deteſtable his crime was in his ſight, and how averſe he would be to pardon murderers, ſince he could not endure the ſight of a ſon, whoſe hand was defiled with a brother's blood.

26 *He weighed the hair of his head at two hundred ſhekels after the king's weight.*] Various are the opinions of commentators with regard to this prodigious weight of hair, which if we compute according to the Jewiſh ſhekel, amounted to three pounds two ounces of our weight. But it may be obſerved, that the Babyloniſh ſhekel was much leſs than that of the Jews; and when the books of Samuel were reviſed, after the Babyloniſh captivity, ſuch weights were mentioned as were then known to them: and therefore when he mentions this weight of Abſalom's hair, he adds, by way of explanation, that it was after the king's weight, *i. e.* after the weight of the king of Babylon, whoſe ſhekel was only one third of that of the Jews; and therefore this large quantity of hair, which has given occaſion to the enemies of revelation to ridicule the ſacred text, is reduced ſo far as not to ſeem at all enormous, and without doing any violence to the holy ſcripture.

Commentary and Notes on Chapter XV.

1 *And it came to paſs after this, that Abſalom prepared him chariots and horſes,* &c.] Being again reſtored to favour, and, as he thought, re-eſtabliſhed in the king's affections, he prepared himſelf a ſplendid equipage, in order to attract the eyes of the people, and pave his way to the unjuſt uſurpation of his father's throne.

of what city *art* thou? And he ſaid, Thy ſervant *is* of one of the tribes of Iſrael.

3 And Abſalom ſaid unto him, See thy matters *are* good and right, but *there* is no man *deputed* of the king to hear thee.

4 Abſalom ſaid moreover, Oh that I were made judge in the land, that every man which hath any ſuit or cauſe, might come unto me, and I would do him juſtice.

5 And it was *ſo*, that when any man came nigh *to him* to do him obeiſance, he put forth his hand, and took him, and kiſſed him.

6 And on this manner did Abſalom to all Iſrael that came to the king for judgment: ſo Abſalom ſtole the hearts of the men of Iſrael.

7 ¶ And it came to paſs after forty years, that Abſalom ſaid unto the king, I pray thee let me go, and pay my vow, which I have vowed unto the Lord in Hebron.

8 For thy ſervant vowed a vow while I abode at Geſhur in Syria, ſaying, If the Lord ſhall bring me again indeed to Jeruſalem, then I will ſerve the Lord.

9 And the king ſaid unto him, Go in peace. So he aroſe, and went to Hebron.

10 ¶ But Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, As ſoon as ye hear the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron.

11 And with Abſalom went two hundred men out of Jeruſalem, *that were* called, and they went in their ſimplicity, and they knew not any thing.

12 And Abſalom ſent out for Ahithophel, the Gilonite, David's counſellor, from his city, *even* from Giloh, while he offered ſacrifices: and the conſpiracy was ſtrong; for the people increaſed continually with Abſalom.

13 ¶ And there came a meſſenger to David, ſaying, The hearts of the men of Iſrael are after Abſalom.

14 And David ſaid unto all his ſervants that *were* with him at Jeruſalem, Ariſe, and let us flee; for we ſhall not *elſe* eſcape from Abſalom: make ſpeed to depart, leſt he overtake us ſuddenly, and bring evil upon us, and ſmite the city with the edge of the ſword.

15 And the King's ſervants ſaid unto the king, Behold, thy ſervants *are ready to do* whatſoever my lord the king ſhall appoint.

16 And the king went forth, and all his houſhold after him. And the king left ten women, *which were* concubines, to keep the houſe.

17 And the king went forth, and all the people after him, and tarried in a place that was afar off.

18 And all his ſervants paſſed on beſide him: and all the Cherethites, and all the Pelethites, and all the Gittites, ſix hundred men, which came after him from Gath, paſſed on before the king.

19 Then ſaid the king to Ittai the Gittite, Wherefore goeſt thou alſo with us? return to thy place, and abide with the king: for thou *art* a ſtranger, and alſo an exile.

20 Whereas thou cameſt *but* yeſterday, ſhould I this day make thee go up and down with us? ſeeing I go whither I may; return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And

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7 *And it came to paſs after forty years*, &c] Where to place the beginning of theſe forty years, is not agreed among commentators. Some compute them from the time that the Iſraelites demanded a king of Samuel; others from the time that David was firſt anointed king; others from the firſt commencement of his reign over Judah; and others again, from the time he took poſſeſſion of the whole kingdom. The two latter of theſe opinions cannot be ſupported, becauſe David reigned but forty years in all, and he was now ſtrong and hearty, and capable of making long journies on foot; whereas in the latter end of his life he was very weak and infirm. The learned Uſher, indeed, makes theſe forty years to commence from David's firſt unction; that he was threeſcore years old when this rebellion broke out, and lived ten years after it. But, with due ſubmiſſion to ſo great a chronologiſt, both *this* and the other opinion, that computes from the time that a king was made, are forced and unnatural; have no affinity with the text, nor do they ſuggeſt any reaſon why the ſacred hiſtorian ſhould begin his account of his unnatural rebellion with ſuch a preface, *and it came to paſs after forty years*. Whereas, if we conſider the account of what went before; how Abſalom, by all the arts of popularity, a ſplendid equipage, condeſcending behaviour, large promiſes, and flattering ſpeeches, had alienated the hearts of the people from his father; we cannot help thinking, that there is an error crept into the text; that, inſtead of *arbarim*, forty, as our copies have it, the word ſhould be *arba*, four, only; *i. e.* four years after Abſalom was re-eſtabliſhed in Iſrael, and had uſed all his alluring arts to gain the nation's affection, that he took the firſt ſtep of going to Hebron. This makes the ſenſe eaſy and entire, and is confirmed by the authority of the Syriac and Arabic verſions, the judgment of ſeveral able critics, and the teſtimony of Joſephus himſelf; who ſays, that four years after his father was reconciled to him, this conſpiracy broke out.

10 *As ſoon as ye hear the ſound of the trumpet*] It ſeems natural to conclude from hence, that Abſalom had placed trumpeters at proper diſtances, to take the ſound from one another, and diſperſe it over all the kingdom, that ſo they, who were lovers of his cauſe, might inſtantly reſort to his aſſiſtance and ſupport; to which they were without doubt, encouraged by the ſuggeſtions of his emiſſaries, who ſeem to have perſuaded the people, that all was done with the king's conſent and approbation, he being willing to reſign his kingdom to his eldeſt ſon, who was deſcended from a king by both parents.

12 *And the conſpiracy was ſtrong: for the people continually increaſed with Abſalom.*] It is ſurpriſing how any people could ſo eaſily abandon a prince ſo brave, ſo happy, and ſucceſsful as David had been; how they could forget his excellent qualities, or be unmindful of the ſervices he had done the nation: but for this there may be ſome reaſon aſſigned. In every nation there are always turbulent and diſcontented ſpirits, who are uneaſy at the preſent ſtate of things, and promiſe themſelves ſome benefit from a change. Saul's party was not yet entirely extinct; and Joab, who was David's prime miniſter, behaved with an inſufferable pride and inſolence. His crimes, which were very black, and which David was afraid to puniſh, reflected upon him; and the king himſelf had given his enemies umbrage enough againſt him, by living with Bath-ſheba, after he had murdered her huſband. But what gave the faireſt pretence of all, was the obſtruction of the civil adminiſtration of juſtice; for had there not been ſomething of this, Abſalom could have had no grounds for making ſuch loud complaints. Theſe are ſome of the cauſes for a general revolt in the people: and yet, after all, there may be ſomething in what Arbabinel imagines, namely, that neither Abſalom, nor the elders of Iſrael, nor the reſt of the people who were miſled by them, had any intention to diveſt David of his crown and dignity, much leſs to take away his life; but only to ſubſtitute Abſalom as coadjutor with him, for the execution of the royal authority during his life, and to ſucceed him after his death. For it would have been monſtrouſly wicked in Abſalom, to have deſigned the deſtruction of ſo kind and indulgent a father; and, at the ſame time, hard to conceive how he could have gained to his party ſuch a multitude of abettors in ſo villainous an enterprize. David, however, conſidered it as an attempt upon his life; and it is certain, whatever their firſt intentions were, that they came at laſt to a reſolution to kill him, for their better ſecurity: which ſhould be a warning to all men never to begin any thing that is wrong, leſt it ſhould lead them to the commiſſion of that which they at firſt abhorred, when they find they cannot be ſafe in one wickedneſs without perpetrating a greater.

18 *And all the Gittites, ſix hundred men which came after him from Gath, paſſed on before the king.*] Theſe paſſed in the front of his little army, but who theſe Gittites were is not eaſy to tell; for they are never mentioned before. Some take them to have been proſelytes, born in Gath of the Philiſtines, who came with Ittai to David, being attracted by the fame of his piety and happy ſucceſſes. Others think they were Jews, who had fled to David in his exile, when he was at Gath, and accompanied him ever after, not only in the time of Saul's perſecution, but after he came to the crown of Judah and Iſrael.

20 *Return thou, and take back thy brethren.*] Some by *brethren* underſtand the ſix hundred men abovementioned, who came from Gath; but it is not probable that David would part with this guard in time of ſuch extreme danger, unleſs they had deſired to be gone. David, therefore, ſeems rather to mean thoſe perſons that were of his family, and came to ſojourn with him in Judæa.

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10 ¶ But Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, As ſoon as ye hear the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron.

11 And with Abſalom went two hundred men out of Jeruſalem, *that were* called, and they went in their ſimplicity, and they knew not any thing.

12 And Abſalom ſent out for Ahithophel, the Gilonite, David's counſellor, from his city, *even* from Giloh, while he offered ſacrifices: and the conſpiracy was ſtrong; for the people increaſed continually with Abſalom.

13 ¶ And there came a meſſenger to David, ſaying, The hearts of the men of Iſrael are after Abſalom.

14 And David ſaid unto all his ſervants that *were* with him at Jeruſalem, Ariſe, and let us flee; for we ſhall not *elſe* eſcape from Abſalom: make ſpeed to depart, leſt he overtake us ſuddenly, and bring evil upon us, and ſmite the city with the edge of the ſword.

15 And the King's ſervants ſaid unto the king, Behold, thy ſervants *are ready to do* whatſoever my lord the king ſhall appoint.

16 And the king went forth, and all his houſhold after him. And the king left ten women, *which were* concubines, to keep the houſe.

17 And the king went forth, and all the people after him, and tarried in a place that was afar off.

18 And all his ſervants paſſed on beſide him: and all the Cherethites, and all the Pelethites, and all the Gittites, ſix hundred men, which came after him from Gath, paſſed on before the king.

19 Then ſaid the king to Ittai the Gittite, Wherefore goeſt thou alſo with us? return to thy place, and abide with the king: for thou *art* a ſtranger, and alſo an exile.

20 Whereas thou cameſt *but* yeſterday, ſhould I this day make thee go up and down with us? ſeeing I go whither I may; return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And

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7 *And it came to paſs after forty years*, &c.] Where to place the beginning of theſe forty years, is not agreed among commentators. Some compute them from the time that the Iſraelites demanded a king of Samuel; others from the time that David was firſt anointed king; others from the firſt commencement of his reign over Judah; and others again, from the time he took poſſeſſion of the whole kingdom. The two latter of theſe opinions cannot be ſupported, becauſe David reigned but forty years in all, and he was now ſtrong and hearty, and capable of making long journies on foot; whereas in the latter end of his life he was very weak and infirm. The learned Uſher, indeed, makes theſe forty years to commence from David's firſt unction; that he was threeſcore years old when this rebellion broke out, and lived ten years after it. But, with due ſubmiſſion to ſo great a chronologiſt, both *this* and the other opinion, that computes from the time that a king was made, are forced and unnatural; have no affinity with the text, nor do they ſuggeſt any reaſon why the ſacred hiſtorian ſhould begin his account of his unnatural rebellion with ſuch a preface, *and it came to paſs after forty years.* Whereas, if we conſider the account of what went before; how Abſalom, by all the arts of popularity, a ſplendid equipage, condeſcending behaviour, large promiſes, and flattering ſpeeches, had alienated the hearts of the people from his father; we cannot help thinking, that there is an error crept into the text; that, inſtead of *arbarim*, forty, as our copies have it, the word ſhould be *arba*, four, only; *i. e.* four years after Abſalom was re-eſtabliſhed in Iſrael, and had uſed all his alluring arts to gain the nation's affection, that he took the firſt ſtep of going to Hebron. This makes the ſenſe eaſy and entire, and is confirmed by the authority of the Syriac and Arabic verſions, the judgment of ſeveral able critics, and the teſtimony of Joſephus himſelf; who ſays, that four years after his father was reconciled to him, this conſpiracy broke out.

10 *As ſoon as ye hear the ſound of the trumpet*] It ſeems natural to conclude from hence, that Abſalom had placed trumpeters at proper diſtances, to take the ſound from one another, and diſperſe it over all the kingdom, that ſo they, who were lovers of his cauſe, might inſtantly reſort to his aſſiſtance and ſupport; to which they were without doubt, encouraged by the ſuggeſtions of his emiſſaries, who ſeem to have perſuaded the people, that all was done with the king's conſent and approbation, he being willing to reſign his kingdom to his eldeſt ſon, who was deſcended from a king by both parents.

12 *And the conſpiracy was ſtrong: for the people continually increaſed with Abſalom.*] It is ſurpriſing how any people could ſo eaſily abandon a prince ſo brave, ſo happy, and ſucceſsful as David had been; how they could forget his excellent qualities, or be unmindful of the ſervices he had done the nation: but for this there may be ſome reaſon aſſigned. In every nation there are always turbulent and diſcontented ſpirits, who are uneaſy at the preſent ſtate of things, and promiſe themſelves ſome benefit from a change. Saul's party was not yet entirely extinct; and Joab, who was David's prime miniſter, behaved with an inſufferable pride and inſolence. His crimes, which were very black, and which David was afraid to puniſh, reflected upon him; and the king himſelf had given his enemies umbrage enough againſt him, by living with Bath-ſheba, after he had murdered her huſband. But what gave the faireſt pretence of all, was the obſtruction of the civil adminiſtration of juſtice; for had there not been ſomething of this, Abſalom could have had no grounds for making ſuch loud complaints. Theſe are ſome of the cauſes for a general revolt in the people: and yet, after all, there may be ſomething in what Arbabinel imagines, namely, that neither Abſalom, nor the elders of Iſrael, nor the reſt of the people who were miſled by them, had any intention to diveſt David of his crown and dignity, much leſs to take away his life; but only to ſubſtitute Abſalom as coadjutor with him, for the execution of the royal authority during his life, and to ſucceed him after his death. For it would have been monſtrouſly wicked in Abſalom, to have deſigned the deſtruction of ſo kind and indulgent a father; and, at the ſame time, hard to conceive how he could have gained to his party ſuch a multitude of abettors in ſo villainous an enterprize. David, however, conſidered it as an attempt upon his life; and it is certain, whatever their firſt intentions were, that they came at laſt to a reſolution to kill him, for their better ſecurity: which ſhould be a warning to all men never to begin any thing that is wrong, leſt it ſhould lead them to the commiſſion of that which they at firſt abhorred, when they find they cannot be ſafe in one wickedneſs without perpetrating a greater.

18 *And all the Gittites, ſix hundred men which came after him from Gath, paſſed on before the king.*] Theſe paſſed in the front of his little army, but who theſe Gittites were is not eaſy to tell; for they are never mentioned before. Some take them to have been proſelytes, born in Gath of the Philiſtines, who came with Ittai to David, being attracted by the fame of his piety and happy ſucceſſes. Others think they were Jews, who had fled to David in his exile, when he was at Gath, and accompanied him ever after, not only in the time of Saul's perſecution, but after he came to the crown of Judah and Iſrael.

20 *Return thou, and take back thy brethren.*] Some by *brethren* underſtand the ſix hundred men abovementioned, who came from Gath; but it is not probable that David would part with this guard in time of ſuch extreme danger, unleſs they had deſired to be gone. David, therefore, ſeems rather to mean thoſe perſons that were of his family, and came to ſojourn with him in Judæa.

21 And Ittai anſwered the king, and ſaid, *As* the Lord liveth, and *as* my lord the king liveth, ſurely in what place my lord the king ſhall be, whether in death or life, even there alſo will thy ſervant be.

22 And David ſaid to Ittai, Go, and paſs over. And Ittai the Gittite paſſed over, and all his men and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people paſſed over. The king alſo himſelf paſſed over the brook Kidron, and all the people paſſed over, toward the way of the wilderneſs.

24 And lo, Zadok alſo *was there*, and all the Levites with him, bearing the ark of the covenant of God: and they ſet down the ark of God; and Abiathar went up, until all the people had done paſſing out of the city.

25 And the king ſaid unto Zadok, Carry back the ark of God into the city: if I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me *both* it, and his habitation.

26 But if he thus ſay, I have no delight in thee: behold, *here am* I, let him do to me as ſeemeth good unto him.

27 The king ſaid alſo unto Zadok the prieſt, *Art not* thou a ſeer? return into the city in peace, and your two ſons with you, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar.

28 See, I will tarry in the plain of the wilderneſs, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jeruſalem; and they tarried there.

30 And David went up by the aſcent of *mount* Olivet, and wept as he went up, and had his head covered, and he went barefoot. And all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 And *one* told David, ſaying, Ahithophel *is* among the conſpirators with Abſalom. And David ſaid, O Lord, I pray thee, turn the counſel of Ahithophel into fooliſhneſs.

32 And it came to paſs, that *when* David was come to the top *of the mount*, where he worſhipped God, behold, Huſhai the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David ſaid, If thou paſſeſt on with me, then thou ſhalt be a burden unto me.

34 But if thou return to the city, and ſay unto Abſalom, I will be thy ſervant, O king; *as* I *have been* thy father's ſervant hitherto, ſo *will* I now alſo *be* thy ſervant: then mayeſt thou for me defeat the counſel of Ahithophel.

35 And *haſt thou* not there with thee Zadok and Abiathar the prieſts? therefore it ſhall be, *that* what thing ſoever thou ſhalt hear out of the king's houſe, thou ſhalt tell it to Zadok and Abiathar the prieſts.

36 Behold, *they have* there with them their two ſons, Ahimaaz Zadok's *ſon:* and Jonathan Abiathar's *ſon:* and by them ye ſhall ſend unto me every thing that ye can hear.

37 So Huſhai David's friend came into the city, and Abſalom came into Jeruſalem.

CHAP. XVI.

1 *Ziba by falſe ſuggeſtions obtaineth his maſter's inheritance.* 5 *Shimei curſeth David.* 9 *David abſtaineth, and reſtraineth others from revenge.* 20 *Abithophel's counſel.*

AND when David was a little paſt the top *of the hill*, behold, Ziba, the ſervant of Mephiboſheth, met him with a couple of aſſes ſaddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raiſins, and an hundred of ſummer-fruits, and a bottle of wine.

2 And the king ſaid unto Ziba, What meaneſt thou by theſe? and Ziba ſaid, The aſſes *be* for the king's houſhould to ride on, and the bread and ſummer-fruit, for the young men to eat, and the wine that ſuch as be faint in the wilderneſs may drink.

3 And the king ſaid, And where *is* thy maſter's ſon? And Ziba ſaid unto the king, Behold, he abideth at Jeruſalem: for he ſaid, To-day ſhall the houſe of Iſrael reſtore me the kingdom of my father.

4 Then ſaid the king to Ziba, behold, thine *are* all that *pertained* unto Mephiboſheth. And Ziba ſaid, I humbly beſeech thee, *that* I may find grace in thy ſight, my Lord, O king.

5 ¶ And when king David came to Bahurim, Behold, thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei the ſon of Gera: he came forth, and curſed ſtill as he came.

6 And he caſt ſtones at David, and at all the ſervants of king David, and all the people, and all the mighty men *were* on his right hand, and on his left.

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22 *All the little ones.*] Neither the LXX nor Vulgate have any thing of *little ones*: it is not likely they ſhould attend an army.

25 *Carry back the ark of God into the city.*] This order was given for ſeveral reaſons; for either he might think it not decent to have the ark wander about with him he knew not whither, and to expoſe it to all the hazards and inconveniences which he himſelf was like to undergo; or he might ſuppoſe, that this might be a means of expoſing the prieſts to the violence of Abſalom's rage (as he had before, on another occaſion, expoſed them to the fury of Saul) if God ſhould think proper to permit him to prevail; or this might look as a diſtruſt of the Divine Goodneſs, and that he placed more confidence in the token of God's preſence than he did in God himſelf, who had ſo wonderfully preſerved him during the long perſecution of Saul, when he had no ark with him. But his principal reaſon ſeems to have been, that the Prieſts and Levites, whoſe fidelity he well knew, by giving him intelligence of his enemies, might do him more ſervice in Jeruſalem than they could do in the camp.

32 *Huſhai the Archite came to meet him.*] There was a place on the frontiers of Benjamin and Ephraim, on the weſt of Bethel, called Archi, Joſh. xvi. 2, where in all probability this perſon was born; and, being famous for wiſdom, he was made one of David's counſellors.

27 *Art thou a ſeer? return, &c.*] The Septuagint reads *ſee* (or *look ye*) *return into the city.* A prieſt is not called a *ſeer.*

30 *David wept as he went up, and had his head covered.*] There is ſomething ſimilar to this melancholy image of David, in the picture which Homer gives us of Ulyſſes in the 8th book of the Odyſſey:

> Again Ulyſſes veil'd his penſive head,
> Again, unmann'd, a ſhow'r of ſorrow ſhed. *Pope.*

Commentary and Notes on Chapter XVI.

1 *And a bottle of wine.*] What we render *bottle*, was a ſkin, or large veſſel made of leather, which would contain a good deal of wine: for we muſt ſuppoſe the liquor proportioned to the reſt of the preſent. See note on Joſh. ix. 13.

4 *Thine are all that pertaineth unto Mephiboſheth.*] David was too credulous in believing Ziba, who, by a falſe but artful tale, had impoſed upon him, at a time when he was in the greateſt diſtreſs, and could not weigh the reaſons on which it was founded.

5 *He curſed ſtill as he came.*] It ſeems as if the king was fallen into the utmoſt contempt, when one private man durſt vent his malice againſt him in ſo groſs a manner, with impunity. *Howell.*

7 And thus ſaid Shimei when he curſed, Come out, come out, thou bloody man, and thou man of Belial:

8 The Lord hath returned upon thee all the blood of the houſe of Saul, in whoſe ſtead thou haſt reigned, and the Lord hath delivered the kingdom into the hand of Abſalom thy ſon: and behold, thou *art taken* in thy miſchief, becauſe thou *art* a bloody man.

9 ¶ Then ſaid Abiſhai the ſon of Zeruiah unto the king, Why ſhould this dead dog curſe my lord the king? let me go over, I pray thee, and take off his head.

10 And the king ſaid, What have I to do with you, ye ſons of Zeruiah? ſo let him curſe, becauſe the Lord hath ſaid unto him, Curſe David. Who ſhall then ſay, Wherefore haſt thou done ſo?

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon, which came forth of my bowels, ſeeketh my life: how much more now *may* this Benjamite *do it?* let him alone, and let him curſe: for the Lord hath bidden him.

12 It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his curſing this day.

13 And as David and his men went by the way, Shimei went along on the hill's ſide, over againſt him, and curſed as he went, and threw ſtones at him, and caſt duſt.

14 And the king and all the people that *were* with him, came weary, and refreſhed themſelves there.

15 ¶ And Abſalom and all the people the men of Iſrael, came to Jeruſalem, and Ahithophel with him.

16 And it came to paſs when Huſhai the Archite David's friend, was come unto Abſalom, that Huſhai ſaid unto Abſalom, God ſave the king, God ſave the king.

17 And Abſalom ſaid to Huſhai, *Is* this thy kindneſs to thy friend? why wenteſt thou not with thy friend.

18 And Huſhai ſaid unto Abſalom, Nay, but whom the Lord, and this people, and all the men of Iſrael chooſe, his will I be, and with him will I abide.

19 And again, whom ſhould I ſerve? *ſhould I* not *ſerve* in the preſence of his ſon? as I have ſerved in thy father's preſence, ſo will I be in thy preſence.

20 ¶ Then ſaid Abſalom to Ahithophel, Give counſel among you what we ſhall do.

21 And Ahithophel ſaid unto Abſalom, Go in unto thy father's concubines which he hath left to keep the houſe, and all Iſrael ſhall hear that thou art abhorred of thy father, then ſhall the hands of all that *are* with thee be ſtrong.

22 So they ſpread Abſalom a tent upon the top of the houſe, and Abſalom went in unto his father's concubines in the ſight of all Iſrael.

23 And the counſel of Ahithophel which he counſelled in thoſe days, *was* as if a man had enquired at the oracle of God: ſo *was* all the counſel of Ahithophel, both with David and with Abſalom.

CHAP. XVII.

1 *Abithophel's counſel is overthrown by Huſhai's, according to God's appointment.* 15 *Secret intelligence is ſent to David.* 23 *Abithophel hangeth himſelf.*

MOREOVER, Ahithophel ſaid unto Abſalom, Let me now chooſe out twelve thouſand men, and I will ariſe and purſue after David this night.

2 And I will come upon him while he *is* weary and weak-handed, and will make him afraid: and all the people that *are* with him ſhall flee, and I will ſmite the king only.

3 And I will bring back all the people unto thee: the man whom thou ſeekeſt, *is* as if all returned: *ſo* all the people ſhall be in peace.

4 And the ſaying pleaſed Abſalom well, and all the elders of Iſrael.

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us hear likewiſe what he ſaith.

6 And when Huſhai was come to Abſalom, Abſalom ſpake unto him, ſaying, Ahithophel hath ſpoken after this manner: ſhall we do *after* his ſaying? if not, ſpeak thou.

7 And Huſhai ſaid unto Abſalom, The counſel that Ahithophel hath given, *is* not good at this time.

8 For (ſaid Huſhai) thou knoweſt thy father and his men, that they *be* mighty men, and they *be* chaſed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold,

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10 *Let him curſe, becauſe the Lord hath ſaid unto him, Curſe David.*] Not that God commanded it by his word, for that ſeverely forbids curſing: nor moved him to it by his example, for *God tempteth no man*, Jam. i. 13. But the true meaning is, that the ſacred providence of God left him to his own wickedneſs; took away the common prudence that ſhould have reſtrained him from ſo dangerous an action; directed his malice that it ſhould be exerciſed againſt David, rather than any other man; and brought that prince into ſo diſtreſſed a condition, that he might ſeem a proper object of his ſcorn and contempt. In ſhort, David conſidered Shimei as an inſtrument in the hand of Omnipotence, and therefore took all his abuſes patiently; being conſcious, that his crimes deſerved the inſults of this vile Benjamite.

23 *And the counſel of Ahithophel—was as if a man had enquired at the oracle of God.*] It was ſo ſure and ſafe, that it was generally followed, without ever doubting of its ſucceſs.

Commentary and Notes on Chapter XVII.

1 *Let me now choſe out twelve thouſand men, and I will ariſe and purſue after David*, &c.] Ahithopel thought it requiſite to make diſpatch on this occaſion, well knowing, that if the people, who had revolted from their allegiance, had leiſure to reflect on what they were doing againſt their lawful prince, many of them would refuſe to go: and, at the ſame time David have an opportunity of raiſing an army, and thoſe which were about him ſpace to recover their firſt fright: the conſequence of which would be, that Abſalom's party would dwindle away, and David's daily increaſe its ſtrength.

5 *Then ſaid Abſalom, call now Huſhai the Archite*, &c.] It ſeems to have been a proverb before the time of Solomon, that *in a multitude of counſellors there is ſafety*; and by this Abſalom determined to govern himſelf. But the providence of God is here very remarkable, as it was owing to this that Abſalom was irreſolute and doubtful, even in that counſel which was approved by all the elders of Iſrael, and was evidently the wiſeſt that could be given.

8 *Thou knoweſt thy father and his men, that they be mighty men*, &c.] There is ſomething equally plauſible and elegant in this advice of Huſhai. Every one knows, that a bear is a very fierce creature; but, according to naturaliſts, the ſhe-bears are more fierce than the males, particularly when they have young ones, and theſe are taken from them: for this reaſon the ſcripture frequently uſes this ſimilitude, *I will be unto them as a lion*, ſays God, in relation to the people of Iſrael, *and as a leopard by the way; I will meet them as a bear bereaved of her whelps, and will rend the caul of their hearts*, Hoſea xiii. 7, 8.

21 And Ittai anſwered the king, and ſaid, *As* the Lord liveth, and *as* my lord the king liveth, ſurely in what place my lord the king ſhall be, whether in death or life, even there alſo will thy ſervant be.

22 And David ſaid to Ittai, Go, and paſs over. And Ittai the Gittite paſſed over, and all his men and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people paſſed over. The king alſo himſelf paſſed over the brook Kidron, and all the people paſſed over, toward the way of the wilderneſs.

24 And lo, Zadok alſo *was there*, and all the Levites with him, bearing the ark of the covenant of God: and they ſet down the ark of God; and Abiathar went up, until all the people had done paſſing out of the city.

25 And the king ſaid unto Zadok, Carry back the ark of God into the city: if I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me *both* it, and his habitation.

26 But if he thus ſay, I have no delight in thee: behold, *here am* I, let him do to me as ſeemeth good unto him.

27 The king ſaid alſo unto Zadok the prieſt, *Art not* thou a ſeer? return into the city in peace, and your two ſons with you, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar.

28 See, I will tarry in the plain of the wilderneſs, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jeruſalem; and they tarried there.

30 And David went up by the aſcent of *mount* Olivet, and wept as he went up, and had his head covered, and he went barefoot. And all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 And *one* told David, ſaying, Ahithophel *is* among the conſpirators with Abſalom. And David ſaid, O Lord, I pray thee, turn the counſel of Ahithophel into fooliſhneſs.

32 And it came to paſs, that *when* David was come to the top *of the mount*, where he worſhipped God, behold, Huſhai the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David ſaid, If thou paſſeſt on with me, then thou ſhalt be a burden unto me.

34 But if thou return to the city, and ſay unto Abſalom, I will be thy ſervant, O king; *as* I *have been* thy father's ſervant hitherto, ſo *will* I now alſo *be* thy ſervant: then mayeſt thou for me defeat the counſel of Ahithophel.

35 And *haſt thou* not there with thee Zadok and Abiathar the prieſts? therefore it ſhall be, *that* what thing ſoever thou ſhalt hear out of the king's houſe, thou ſhalt tell it to Zadok and Abiathar the prieſts.

36 Behold, *they have* there with them their two ſons, Ahimaaz Zadok's *ſon:* and Jonathan Abiathar's *ſon:* and by them ye ſhall ſend unto me every thing that ye can hear.

37 So Huſhai David's friend came into the city, and Abſalom came into Jeruſalem.

CHAP. XVI.

1 *Ziba by falſe ſuggeſtions obtaineth his maſter's inheritance.* 5 *Shimei curſeth David.* 9 *David abſtaineth, and reſtraineth others from revenge.* 20 *Ahithophel's counſel.*

AND when David was a little paſt the top *of the hill*, behold, Ziba, the ſervant of Mephiboſheth, met him with a couple of aſſes ſaddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raiſins, and an hundred of ſummer-fruits, and a bottle of wine.

2 And the king ſaid unto Ziba, what meaneſt thou by theſe? and Ziba ſaid, The aſſes *be* for the king's houſhould to ride on, and the bread and ſummer-fruit, for the young men to eat, and the wine that ſuch as be faint in the wilderneſs may drink.

3 And the king ſaid, And where *is* thy maſter's ſon? And Ziba ſaid unto the king, Behold, he abideth at Jeruſalem: for he ſaid, To-day ſhall the houſe of Iſrael reſtore me the kingdom of my father.

4 Then ſaid the king to Ziba, behold, thine *are* all that *pertained* unto Mephiboſheth. And Ziba ſaid, I humbly beſeech thee, *that* I may find grace in thy ſight, my Lord, O king.

5 ¶ And when king David came to Bahurim, Behold, thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei the ſon of Gera: he came forth, and curſed ſtill as he came.

6 And he caſt ſtones at David, and at all the ſervants of king David, and all the people, and all the mighty men *were* on his right hand, and on his left.

7 And

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22 *All the little ones.*] Neither the LXX nor Vulgate have any thing of *little ones*: it is not likely they ſhould attend an army.

25 *Carry back the ark of God into the city.*] This order was given for ſeveral reaſons; for either he might think it not decent to have the ark wander about with him he knew not whither, and to expoſe it to all the hazards and inconveniences which he himſelf was like to undergo; or he might ſuppoſe, that this might be a means of expoſing the prieſts to the violence of Abſalom's rage (as he had before, on another occaſion, expoſed them to the fury of Saul) if God ſhould think proper to permit him to prevail; or this might look as a diſtruſt of the Divine Goodneſs, and that he placed more confidence in the token of God's preſence than he did in God himſelf, who had ſo wonderfully preſerved him during the long perſecution of Saul, when he had no ark with him. But his principal reaſon ſeems to have been, that the Prieſts and Levites, whoſe fidelity he well knew, by giving him intelligence of his enemies, might do him more ſervice in Jeruſalem than they could do in the camp.

32 *Huſhai the Archite came to meet him.*] There was a place on the frontiers of Benjamin and Ephraim, on the weſt of Bethel, called Archi, Joſh. xvi. 2, where in all probability this perſon was born; and, being famous for wiſdom, he was made one of David's counſellors.

27 *Art thou a ſeer? return,* &c.] The Septuagint reads *ſee* (or *look ye) return into the city.* A prieſt is not called a *ſeer*.

30 *David wept as he went up, and had his head covered.*] There is ſomething ſimilar to this melancholy image of David, in the picture which Homer gives us of Ulyſſes in the 8th book of the Odyſſey:

> Again Ulyſſes veil'd his penſive head,
> Again, unmann'd, a ſhow'r of ſorrow ſhed. *Pope.*

Commentary and Notes on Chapter XVI.

1 *And a bottle of wine.*] What we render *bottle*, was a ſkin, or large veſſel made of leather, which would contain a good deal of wine; for we muſt ſuppoſe the liquor proportioned to the reſt of the preſent. See note on Joſh. ix. 13.

4 *Thine are all that pertaineth unto Mephiboſheth.*] David was too credulous in believing Ziba, who, by a falſe but artful tale, had impoſed upon him, at a time when he was in the greateſt diſtreſs, and could not weigh the reaſons on which it was founded.

5 *He curſed ſtill as he came.*] It ſeems as if the king was fallen into the utmoſt contempt, when one private man durſt vent his malice againſt him in ſo groſs a manner, with impunity. *Howell.*

7 And thus ſaid Shimei when he curſed, Come out, come out, thou bloody man, and thou man of Belial:

8 The Lord hath returned upon thee all the blood of the houſe of Saul, in whoſe ſtead thou haſt reigned, and the Lord hath delivered the kingdom into the hand of Abſalom thy ſon: and behold, thou *art taken* in thy miſchief, becauſe thou *art* a bloody man.

9 ¶ Then ſaid Abiſhai the ſon of Zeruiah unto the king, Why ſhould this dead dog curſe my lord the king? let me go over, I pray thee, and take off his head.

10 And the king ſaid, What have I to do with you, ye ſons of Zeruiah? ſo let him curſe, becauſe the Lord hath ſaid unto him, Curſe David. Who ſhall then ſay, Wherefore haſt thou done ſo?

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon, which came forth of my bowels, ſeeketh my life: how much more now *may* this Benjamite *do it?* let him alone, and let him curſe: for the Lord hath bidden him.

12 It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his curſing this day.

13 And as David and his men went by the way, Shimei went along on the hill's ſide, over againſt him, and curſed as he went, and threw ſtones at him, and caſt duſt.

14 And the king and all the people that *were* with him, came weary, and refreſhed themſelves there.

15 ¶ And Abſalom and all the people the men of Iſrael, came to Jeruſalem, and Ahithophel with him.

16 And it came to paſs when Huſhai the Archite David's friend, was come unto Abſalom, that Huſhai ſaid unto Abſalom, God ſave the king, God ſave the king.

17 And Abſalom ſaid to Huſhai, *Is* this thy kindneſs to thy friend? why wenteſt thou not with thy friend.

18 And Huſhai ſaid unto Abſalom, Nay, but whom the Lord, and this people, and all the men of Iſrael chooſe, his will I be, and with him will I abide.

19 And again, whom ſhould I ſerve? *ſhould I* not *ſerve* in the preſence of his ſon? as I have ſerved in thy father's preſence, ſo will I be in thy preſence.

20 ¶ Then ſaid Abſalom to Ahithophel, Give counſel among you what we ſhall do.

21 And Ahithophel ſaid unto Abſalom, Go in unto thy father's concubines which he hath left to keep the houſe, and all Iſrael ſhall hear that thou art abhorred of thy father, then ſhall the hands of all that *are* with thee be ſtrong.

22 So they ſpread Abſalom a tent upon the top of the houſe, and Abſalom went in unto his father's concubines in the ſight of all Iſrael.

23 And the counſel of Ahithophel which he counſelled in thoſe days, *was* as if a man had enquired at the oracle of God: ſo *was* all the counſel of Ahithophel, both with David and with Abſalom.

C H A P. XVII.

1 *Ahithophel's counſel is overthrown by Huſhai's, according to God's appointment.* 15 *Secret intelligence is ſent to David.* 23 *Ahithophel hangeth himſelf.*

MOREOVER, Ahithophel ſaid unto Abſalom, Let me now chooſe out twelve thouſand men, and I will ariſe and purſue after David this night.

2 And I will come upon him while he *is* weary and weak-handed, and will make him afraid: and all the people that *are* with him ſhall flee, and I will ſmite the king only.

3 And I will bring back all the people unto thee: the man whom thou ſeekeſt, *is* as if all returned: *ſo* all the people ſhall be in peace.

4 And the ſaying pleaſed Abſalom well, and all the elders of Iſrael.

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us hear likewiſe what he ſaith.

6 And when Huſhai was come to Abſalom, Abſalom ſpake unto him, ſaying, Ahithophel hath ſpoken after this manner: ſhall we do *after* his ſaying? if not, ſpeak thou.

7 And Huſhai ſaid unto Abſalom, The counſel that Ahithophel hath given, *is* not good at this time.

8 For (ſaid Huſhai) thou knoweſt thy father and his men, that they *be* mighty men, and they *be* chaſed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold,

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10 *Let him curſe, becauſe the Lord hath ſaid unto him, Curſe David.*] Not that God commanded it by his word, for that ſeverely forbids curſing: nor moved him to it by his example, for *God tempteth no man*, Jam. i. 13. But the true meaning is, that the ſacred providence of God left him to his own wickedneſs; took away the common prudence that ſhould have reſtrained him from ſo dangerous an action; directed his malice that it ſhould be exerciſed againſt David, rather than any other man; and brought that prince into ſo diſtreſſed a condition, that he might ſeem a proper object of his ſcorn and contempt. In ſhort, David conſidered Shimei as an inſtrument in the hand of Omnipotence, and therefore took all his abuſes patiently; being conſcious, that his crimes deſerved the inſults of this vile Benjamite.

23 *And the counſel of Ahithophel—was as if a man had enquired at the oracle of God.*] It was ſo ſure and ſafe, that it was generally followed, without ever doubting of its ſucceſs.

Commentary and Notes on Chapter XVII.

1 *Let me now choſe out twelve thouſand men, and I will ariſe and purſue after David*, &c.] Ahithopel thought it requiſite to make diſpatch on this occaſion, well knowing, that if the people, who had revolted from their allegiance, had leiſure to reflect on what they were doing againſt their lawful prince, many of them would refuſe to go: and, at the ſame time David have an opportunity of raiſing an army, and thoſe which were about him ſpace to recover their firſt fright: the conſequence of which would be, that Abſalom's party would dwindle away, and David's daily increaſe its ſtrength.

5 *Then ſaid Abſalom, call now Huſhai the Archite*, &c.] It ſeems to have been a proverb before the time of Solomon, that *in a multitude of counſellors there is ſafety*; and by this Abſalom determined to govern himſelf. But the providence of God is here very remarkable, as it was owing to this that Abſalom was irreſolute and doubtful, even in that counſel which was approved by all the elders of Iſrael, and was evidently the wiſeſt that could be given.

8 *Thou knoweſt thy father and his men, that they be mighty men*, &c.] There is ſomething equally plauſible and elegant in this advice of Huſhai. Every one knows, that a bear is a very fierce creature; but, according to naturaliſts, the ſhe-bears are more fierce than the males, particularly when they have young ones, and theſe are taken from them: for this reaſon the ſcripture frequently uſes this ſimilitude, *I will be unto them as a lion*, ſays God, in relation to the people of Iſrael, *and as a leopard by the way; I will meet them as a bear bereaved of her whelps, and will rend the caul of their hearts*, Hoſea xiii. 7, 8.

9 Behold, he is hid now in ſome pit, or in ſome *other* place: and it will come to paſs, when ſome of them be overthrown at the firſt, that whoſoever heareth it, will ſay, There is a ſlaughter among the people that follow Abſalom.

10 And he alſo *that is* valiant, whoſe heart *is* as the heart of a lion, ſhall utterly melt: for all Iſrael knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counſel that all Iſrael be generally gathered unto thee, from Dan even to Beer-ſheba, as the ſand that *is* by the ſea for multitude, and that thou go to battle in thine own perſon.

12 So ſhall we come upon him in ſome place where he ſhall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there ſhall not be left ſo much as one.

13 Moreover, if he be gotten into a city, then ſhall all Iſrael bring ropes to that city, and we will draw it into the river, until there be not one ſmall ſtone found there.

14 And Abſalom and all the men of Iſrael ſaid, The counſel of Huſhai the Archite *is* better than the counſel of Ahithophel: for the Lord had appointed to defeat the good counſel of Ahithophel, to the intent that the Lord might bring evil upon Abſalom.

15 ¶ Then ſaid Huſhai unto Zadok and to Abiathar the prieſts, Thus and thus did Ahithophel counſel Abſalom and the elders of Iſrael; and thus and thus have I counſelled.

16 Now therefore ſend quickly, and tell David, ſaying, Lodge not this night in the plains of the wilderneſs, but ſpeedily paſs over; leſt the king be ſwallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz ſtayed by En-rogel (that they might not be ſeen to come into the city) and a wench went and told them: and they went and told king David.

18 Neverthleſs, a lad ſaw them, and told Abſalom: but they went both of them away quickly, and came to a man's houſe in Bahurim, which had a well in his court, whither they went down.

19 And the woman took and ſpread a covering over the well's mouth, and ſpread ground corn thereon; and the thing was not known.

20 And when Abſalom's ſervants came to the woman to the houſe, they ſaid, Where *is* Ahimaaz and Jonathan? And the woman ſaid unto them, They be gone over the brook of water. And when they had ſought and could not find *them*, they returned to Jeruſalem.

21 And it came to paſs after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, and paſs quickly over the water: for thus hath Ahithophel counſelled againſt you.

22 Then David aroſe, and all the people that *were* with him, and they paſſed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel ſaw that his counſel was not followed, he ſaddled *his* aſs, and aroſe, and gat him home to his houſe, to the city, and put his houſhold in order, and hanged himſelf, and died, and was buried in the ſepulchre of his father.

24 Then David came to Mahanaim: and Abſalom paſſed over Jordan, he and all the men of Iſrael with him.

25 ¶ And Abſalom made Amaſa captain of the hoſt inſtead of Joab, which Amaſa *was* a man's ſon, whoſe name *was* Ithra an Iſraelite, that went in to Abigail the daughter of Nahaſh, ſiſter to Zeruiah, Joab's mother.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And it came to paſs, when David was come to Mahanaim, that Shobi the ſon of Nahaſh of Rabbah, of the children of Ammon, and Machir the ſon of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and baſons, and earthen-veſſels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulſe*.

29 And honey, and butter, and ſheep, and cheeſe of kine for David, and for the people that *were* with him, to eat: for they ſaid, The people *is* hungry, and weary, and thirſty in the wilderneſs.

CHAP. XVIII.

1 *David viewing the armies giveth them charge of Abſalom.* 9 *Abſalom is ſlain by Joab.* 33 *David lamenteth for him.*

AND David numbered the people that *were* with him, and ſet captains of thouſands, and captains of hundreds over them.

2 And David ſent forth a third part of the people under the hand of Joab, and a third part under the hand of Abiſhai the ſon of Zeruiah Joab's brother, and a third part under the hand of Ittai the Gittite: and the king ſaid unto the people, I will ſurely go forth with you myſelf alſo.

3 But the people anſwered, Thou ſhalt not go forth; for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thouſand of us: therefore now *it is* better that thou ſuccour us out of the city.

4 And the king ſaid unto them, What ſeemeth you beſt, I will do. And the king ſtood by the gate-ſide, and all the people came out by hundreds and by thouſands.

5 And the king commanded Joab, and Abiſhai, and Ittai, ſaying, *Deal* gently for my ſake with the young man, *even* with Abſalom. And all the people

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13 *Moreover, if he be gotten into a city, then ſhall all Iſrael bring ropes to that city, and we will draw it into the river.*] That is, ſhould David quit the open field, and betake himſelf to the ſtrongeſt of their cities, encompaſſed with high walls and deep ditches, ſuch a numerous army as he propoſed would be ſufficient to encompaſs it round about, and by ropes put round the walls to draw them down, with all the houſes of the city, into the ditch that ran about it; not that ſuch practices were ever uſed in war, the expreſſion being hyperbolical, and calculated to pleaſe the genius of the aſpiring and inſolent Abſalom.

17 *Now Jonathan and Ahimaaz ſtaid in En-rogel.*] En-rogel was a place near Jeruſalem, and, in the Targum, called the *Fullers well*; becauſe, as Kimchi tells us, the fullers there trod their cloth with their feet, deriving the word *rogel* from *regel*, which ſignifies a *foot*.

23 *And when Ahithophel ſaw that his counſel was not followed,* &c.] He was convinced, from the methods Abſalom was going to purſue, that David would get the better of him; and, in that caſe, he well knew he ſhould be put to death for his treaſon, and therefore choſe to be his own executioner.

people heard when the king gave all the captains charge concerning Abſalom.

6 ¶ So the people went out into the field againſt Iſrael: and the battle was in the wood of Ephraim;

7 Where the people of Iſrael were ſlain before the ſervants of David, and there was there a great ſlaughter that day of twenty thouſand *men*.

8 For the battle was there ſcattered over the face of all the country: and the wood devoured more people that day, than the ſword devoured.

9 ¶ And Abſalom met the ſervants of David; and Abſalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that *was* under him went away.

10 And a certain man ſaw *it*, and told Joab, and ſaid, Behold, I ſaw Abſalom hanged in an oak.

11 And Joab ſaid unto the man that told him, And behold, thou ſaweſt *him*, and why didſt thou not ſmite him there to the ground, and I would have given thee ten *ſhekels* of ſilver, and a girdle?

12 And the man ſaid unto Joab, Though I ſhould receive a thouſand *ſhekels* of ſilver in mine hand *yet* would I not put forth mine hand againſt the king's ſon: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware that none *touch* the young man Abſalom.

13 Otherwiſe I ſhould have wrought falſhood againſt mine own life: for there is no matter hid from the king, and thou thyſelf wouldſt have ſet thyſelf againſt *me*.

14 Then ſaid Joab, I may not tarry thus with thee. And he took three darts in his hand, and thruſt them through the heart of Abſalom, while he *was* yet alive in the midſt of the oak.

15 And ten young men that bare Joab's armour, compaſſed about, and ſmote Abſalom: and ſlew him.

16 And Joab blew the trumpet, and the people returned from purſuing after Iſrael: for Joab held back the people.

17 And they took Abſalom and caſt him into a great pit in the wood, and laid a very great heap of ſtones upon him: and all Iſrael fled every one to his tent.

18 ¶ Now Abſalom in his life-time, had taken and reared up for himſelf a pillar, which *is* in the king's dale: for he ſaid, I have no ſon to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Abſalom's place.

19 ¶ Then ſaid Ahimaaz the ſon of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies.

20 And Joab ſaid unto him, Thou ſhalt not bear tidings this day, but thou ſhalt bear tidings another day: but this day thou ſhalt bear no tidings, becauſe the king's ſon is dead.

21 Then ſaid Joab to Cuſhi, Go tell the king what thou haſt ſeen. And Cuſhi bowed himſelf unto Joab and ran.

22 Then ſaid Ahimaaz the ſon of Zadok yet again to Joab, But howſoever let me, I pray thee, alſo run after Cuſhi. And Joab ſaid, Wherefore wilt thou run my ſon, ſeeing that thou haſt no tidings ready?

23 But howſoever *(ſaid he)* let me run. And he ſaid unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cuſhi.

24 And David ſat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lift up his eyes, and looked, and behold, a man running alone.

25 And the watchman cried, and told the king. And the king ſaid, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman ſaw another man running, and the watchman called unto the porter, and ſaid, Behold, *another* man running alone, And the king ſaid, he alſo bringeth tidings.

27 And the watchman ſaid, Methink the running of the foremoſt, is like the running of Ahimaaz the ſon of Zadok, And the king ſaid, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and ſaid unto the king, All is well. And he fell down to the earth upon his face before the king, and ſaid, Bleſſed *be* the Lord thy God, which hath delivered up the men that lift up their hand againſt my lord the king.

29 And the king ſaid, Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent the king's ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not what *it was*.

Commentary and Notes on Chapter XVIII.

6 *The battle was in the wood of Ephraim*] Some imagine that this wood was ſo called, becauſe the Ephraimites uſed to drive their cattle over Jordan to feed them in it; but others, with more probability, think it had this name from the great ſlaughter of the Ephraimites by Jephthah, Judg. xii.

8 *The wood devoured more people that day than the ſword devoured.*] This, ſome think, was occaſioned by their falling into pits, and preſſing one another to death; creeping into lurking holes, and there periſhing by famine, or were devoured by wild beaſts But the moſt ſimple meaning is, that there were more ſlain in the wood than in the field of battle.

9 *And Abſalom met the ſervants of David*] In his flight through the wood, he happened to meet ſome of the ſervants of David, who refuſed to ſtop, much leſs to ſeize or kill him: for it ſeems they underſtood David's command to extend even to their touching him.

And the mule went under the thick boughs of a great oak, and his head caught hold of the oak, &c.] As the words of the text make no mention of Abſalom's hair, ſome infer, that the meaning of the hiſtorian is not that Abſalom hung by his hair, but that his neck was ſo wedged between the boughs by the great motion of the mule, that he was not able to diſengage himſelf. For they obſerve, that he certainly had an helmet on when he went to battle, and therefore his hair could not be entangled in the boughs. But it is of no conſequence whether he was taken by the hair or not, ſince the Providence of God is equally viſible, in not ſuffering ſo wicked a perſon to eſcape the death he ſo juſtly deſerved.

17 *And they took Abſalom, and caſt him into a great pit in the wood, and laid a very great heap of ſtones upon him.*] Thus Abſalom was in ſome ſort ſtoned, being the puniſhment preſcribed by the law for a ſtubborn and rebellious ſon. And ſome travellers tell us, that, even when they viſited the Holy Land, it was a cuſtom for all paſſengers to throw a ſtone to the heap, in deteſtation of his rebellion againſt his father.

18 *Abſalom in his life-time had—reared up for himſelf a pillar, which is in the king's dale*] This dale is mentioned Gen. xiv. 7. and was not far from Jeruſalem; near which there is to this day a Monument ſhewn to travellers, and called Abſalom's pillar. It is a chamber cut with a chiſſel out of a ſingle rock, and is a ſquare of eight paces from outſide to outſide. The inſide is wholly plain, but the outſide adorned with pilaſters of the ſame ſtone. The upper part, or covering, is in the form of a cone pretty high and large, and having on its top a kind of flower-pot, But it is evident that this is a more modern ſtructure; for, in the days of Joſephus, the monument then ſaid to be Abſalom's, was nothing more than a ſingle marble pillar,

9 Behold, he is hid now in ſome pit, or in ſome *other* place: and it will come to paſs, when ſome of them be overthrown at the firſt, that whoſoever heareth it, will ſay, There is a ſlaughter among the people that follow Abſalom.

10 And he alſo *that is* valiant, whoſe heart *is* as the heart of a lion, ſhall utterly melt: for all Iſrael knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counſel that all Iſrael be generally gathered unto thee, from Dan even to Beer-ſheba, as the ſand that *is* by the ſea for multitude, and that thou go to battle in thine own perſon.

12 So ſhall we come upon him in ſome place where he ſhall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there ſhall not be left ſo much as one.

13 Moreover, if he be gotten into a city, then ſhall all Iſrael bring ropes to that city, and we will draw it into the river, until there be not one ſmall ſtone found there.

14 And Abſalom and all the men of Iſrael ſaid, The counſel of Huſhai the Archite *is* better than the counſel of Ahithophel: for the Lord had appointed to defeat the good counſel of Ahithophel, to the intent that the Lord might bring evil upon Abſalom.

15 ¶ Then ſaid Huſhai unto Zadok and to Abiathar the prieſts, Thus and thus did Ahithophel counſel Abſalom and the elders of Iſrael; and thus and thus have I counſelled.

16 Now therefore ſend quickly, and tell David, ſaying, Lodge not this night in the plains of the wilderneſs, but ſpeedily paſs over; leſt the king be ſwallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz ſtayed by En-rogel (that they might not be ſeen to come into the city) and a wench went and told them: and they went and told king David.

18 Nevertheleſs, a lad ſaw them, and told Abſalom: but they went both of them away quickly, and came to a man's houſe in Bahurim, which had a well in his court, whither they went down.

19 And the woman took and ſpread a covering over the well's mouth, and ſpread ground corn thereon; and the thing was not known.

20 And when Abſalom's ſervants came to the woman to the houſe, they ſaid, Where *is* Ahimaaz and Jonathan? And the woman ſaid unto them, They be gone over the brook of water. And when they had ſought and could not find *them*, they returned to Jeruſalem.

21 And it came to paſs after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, and paſs quickly over the water: for thus hath Ahithophel counſelled againſt you.

22 Then David aroſe, and all the people that *were* with him, and they paſſed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel ſaw that his counſel was not followed, he ſaddled *his* aſs, and aroſe, and gat him home to his houſe, to the city, and put his houſhold in order, and hanged himſelf, and died, and was buried in the ſepulchre of his father.

24 Then David came to Mahanaim: and Abſalom paſſed over Jordan, he and all the men of Iſrael with him.

25 ¶ And Abſalom made Amaſa captain of the hoſt inſtead of Joab, which Amaſa *was* a man's ſon, whoſe name *was* Ithra an Iſraelite, that went in to Abigail the daughter of Nahaſh, ſiſter to Zeruiah, Joab's mother.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And it came to paſs, when David was come to Mahanaim, that Shobi the ſon of Nahaſh of Rabbah, of the children of Ammon, and Machir the ſon of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and baſons, and earthen-veſſels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulſe*.

29 And honey, and butter, and ſheep, and cheeſe of kine for David, and for the people that *were* with him, to eat: for they ſaid, The people *is* hungry, and weary, and thirſty in the wilderneſs.

CHAP. XVIII.

1 *David viewing the armies giveth them charge of Abſalom.* 9 *Abſalom is ſlain by Joab.* 33 *David lamenteth for him.*

AND David numbered the people that *were* with him, and ſet captains of thouſands, and captains of hundreds over them.

2 And David ſent forth a third part of the people under the hand of Joab, and a third part under the hand of Abiſhai the ſon of Zeruiah Joab's brother, and a third part under the hand of Ittai the Gittite: and the king ſaid unto the people, I will ſurely go forth with you myſelf alſo.

3 But the people anſwered, Thou ſhalt not go forth; for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thouſand of us: therefore now *it is* better that thou ſuccour us out of the city.

4 And the king ſaid unto them, What ſeemeth you beſt, I will do. And the king ſtood by the gate-ſide, and all the people came out by hundreds and by thouſands.

5 And the king commanded Joab, and Abiſhai, and Ittai, ſaying, *Deal* gently for my ſake with the young man, *even* with Abſalom. And all the people

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13 *Moreover, if he be gotten into a city, then ſhall all Iſrael bring ropes to that city, and we will draw it into the river.*] That is, ſhould David quit the open field, and betake himſelf to the ſtrongeſt of their cities, encompaſſed with high walls and deep ditches, ſuch a numerous army as he propoſed would be ſufficient to encompaſs it round about, and by ropes put round the walls to draw them down, with all the houſes of the city, into the ditch that ran about it; not that ſuch practices were ever uſed in war, the expreſſion being hyperbolical, and calculated to pleaſe the genius of the aſpiring and inſolent Abſalom.

17 *Now Jonathan and Ahimaaz ſtaid in En-rogel.*] En-rogel was a place near Jeruſalem, and, in the Targum, called the *Fullers well*; becauſe, as Kimchi tells us, the fullers there trod their cloth with their feet, deriving the word *rogel* from *regel*, which ſignifies a *foot*.

23 *And when Ahithophel ſaw that his counſel was not followed,* &c.] He was convinced, from the methods Abſalom was going to purſue, that David would get the better of him; and, in that caſe, he well knew he ſhould be put to death for his treaſon, and therefore choſe to be his own executioner.

people heard when the king gave all the captains charge concerning Abſalom.

6 ¶ So the people went out into the field againſt Iſrael: and the battle was in the wood of Ephraim;

7 Where the people of Iſrael were ſlain before the ſervants of David, and there was there a great ſlaughter that day of twenty thouſand *men*.

8 For the battle was there ſcattered over the face of all the country: and the wood devoured more people that day, than the ſword devoured.

9 ¶ And Abſalom met the ſervants of David; and Abſalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that *was* under him went away.

10 And a certain man ſaw *it*, and told Joab, and ſaid, Behold, I ſaw Abſalom hanged in an oak.

11 And Joab ſaid unto the man that told him, And behold, thou ſaweſt *him*, and why didſt thou not ſmite him there to the ground, and I would have given thee ten *ſhekels* of ſilver, and a girdle?

12 And the man ſaid unto Joab, Though I ſhould receive a thouſand *ſhekels* of ſilver in mine hand *yet* would I not put forth mine hand againſt the king's ſon: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware that none *touch* the young man Abſalom.

13 Otherwiſe I ſhould have wrought falſhood againſt mine own life: for there is no matter hid from the king, and thou thyſelf wouldſt have ſet thy ſelf againſt *me*.

14 Then ſaid Joab, I may not tarry thus with thee. And he took three darts in his hand, and thruſt them through the heart of Abſalom, while he *was* yet alive in the midſt of the oak.

15 And ten young men that bare Joab's armour, compaſſed about, and ſmote Abſalom: and ſlew him.

16 And Joab blew the trumpet, and the people returned from purſuing after Iſrael: for Joab held back the people.

17 And they took Abſalom and caſt him into a great pit in the wood, and laid a very great heap of ſtones upon him: and all Iſrael fled every one to his tent.

18 ¶ Now Abſalom in his life-time, had taken and reared up for himſelf a pillar, which *is* in the king's dale: for he ſaid, I have no ſon to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Abſalom's place.

19 ¶ Then ſaid Ahimaaz the ſon of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies.

20 And Joab ſaid unto him, Thou ſhalt not bear tidings this day, but thou ſhalt bear tidings another day: but this day thou ſhalt bear no tidings, becauſe the king's ſon is dead.

21 Then ſaid Joab to Cuſhi, Go tell the king what thou haſt ſeen. And Cuſhi bowed himſelf unto Joab and ran.

22 Then ſaid Ahimaaz the ſon of Zadok yet again to Joab, But howſoever let me, I pray thee, alſo run after Cuſhi. And Joab ſaid, Wherefore wilt thou run my ſon, ſeeing that thou haſt no tidings ready?

23 But howſoever (*ſaid he*) let me run. And he ſaid unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cuſhi.

24 And David ſat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lift up his eyes, and looked, and behold, a man running alone.

25 And the watchman cried, and told the king. And the king ſaid, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman ſaw another man running, and the watchman called unto the porter, and ſaid, Behold, *another* man running alone, And the king ſaid, he alſo bringeth tidings.

27 And the watchman ſaid, Methink the running of the foremoſt, is like the running of Ahimaaz the ſon of Zadok, And the king ſaid, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and ſaid unto the king, All is well. And he fell down to the earth upon his face before the king, and ſaid, Bleſſed *be* the Lord thy God, which hath delivered up the men that lift up their hand againſt my lord the king.

29 And the king ſaid, Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent the king's ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not what *it was*.

Commentary and Notes on Chapter XVIII.

6 *The battle was in the wood of Ephraim*] Some imagine that this wood was ſo called, becauſe the Ephraimites uſed to drive their cattle over Jordan to feed them in it; but others, with more probability, think it had this name from the great ſlaughter of the Ephraimites by Jephthah, Judg. xii.

8 *The wood devoured more people that day than the ſword devoured.*] This, ſome think, was occaſioned by their falling into pits, and preſſing one another to death; creeping into lurking holes, and there periſhing by famine, or were devoured by wild beaſts But the moſt ſimple meaning is, that there were more ſlain in the wood than in the field of battle.

9 *And Abſalom met the ſervants of David*] In his flight through the wood, he happened to meet ſome of the ſervants of David, who refuſed to ſtop, much leſs to ſeize or kill him: for it ſeems they underſtood David's command to extend even to their touching him.

And the mule went under the thick boughs of a great oak, and his head caught hold of the oak, &c.] As the words of the text make no mention of Abſalom's hair, ſome infer, that the meaning of the hiſtorian is not that Abſalom hung by his hair, but that his neck was ſo wedged between the boughs by the great motion of the mule, that he was not able to diſengage himſelf. For they obſerve, that he certainly had an helmet on when he went to battle, and therefore his hair could not be entangled in the boughs. But it is of no conſequence whether he was taken by the hair or not, ſince the Providence of God is equally viſible, in not ſuffering ſo wicked a perſon to eſcape the death he ſo juſtly deſerved.

17 *And they took Abſalom, and caſt him into a great pit in the wood, and laid a very great heap of ſtones upon him.*] Thus Abſalom was in ſome ſort ſtoned, being the puniſhment preſcribed by the law for a ſtubborn and rebellious ſon. And ſome travellers tell us, that, even when they viſited the Holy Land, it was a cuſtom for all paſſengers to throw a ſtone to the heap, in deteſtation of his rebellion againſt his father.

18 *Abſalom in his life-time had—reared up for himſelf a pillar, which is in the king's dale*] This dale is mentioned Gen. xiv. 7. and was not far from Jeruſalem; near which there is to this day a Monument ſhewn to travellers, and called Abſalom's pillar. It is a chamber cut with a chiſſel out of a ſingle rock, and is a ſquare of eight paces from outſide to outſide. The inſide is wholly plain, but the outſide adorned with pilaſters of the ſame ſtone. The upper part, or covering, is in the form of a cone pretty high and large, and having on its top a kind of flower-pot, But it is evident that this is a more modern ſtructure; for, in the days of Joſephus, the monument then ſaid to be Abſalom's, was nothing more than a ſingle marble pillar,

30 And the king ſaid *unto him*, Turn aſide, *and* ſtand here. And he turned aſide and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that roſe up againſt thee.

32 And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? and Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do *thee* hurt, be as that young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom: would God I had died for thee, O Abſalom, my ſon, my ſon.

CHAP. XIX.

1 Joab cauſeth the king to ceaſe his mourning. 9 The Iſraelites bring the king back. 11 David ſendeth to the prieſts to incite them of Judah. 16 Shimei is pardoned.

AND it was told Joab, Behold, the king weepeth and mourneth for Abſalom.

2 And the victory that day was *turned* into mourning unto all the people: for the people heard ſay that day, how the king was grieved for his ſon.

3 And the people gat them by ſtealth that day into the city, as people being aſhamed ſteal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon.

5 And Joab came into the houſe to the king, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants, which this day have ſaved thy life, and the lives of thy ſons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou loveſt thine enemies, and hateſt thy friends. For thou haſt declared this day that thou regardeſt neither princes nor ſervants: for this day I perceive that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well.

7 Now therefore ariſe, go forth, and ſpeak comfortably unto thy ſervants: for I ſwear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worſe unto thee than all the evil that befel thee from thy youth until now.

8 Then the king aroſe, and ſat in the gate. And they told unto all the people, ſaying, Behold, the king doth ſit in the gate. And all the people came before the king: for Iſrael had fled every man to his tent.

9 ¶ And all the people were at ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines; and now he is fled out of the land for Abſalom.

10 And Abſalom, whom we anointed over us, is dead in battle. Now therefore why ſpeak ye not a word of bringing the king back?

11 ¶ And king David ſent to Zadok and to Abiathar the prieſts, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring the king back to his houſe? ſeeing the ſpeech of all Iſrael is come to the king, *even* to his houſe.

12 Ye *are* my brethren, ye *are* my bones and my fleſh: wherefore then are ye the laſt to bring back the king?

13 And ſay ye to Amaſa, *Art* thou not of my bone and of my fleſh? God do ſo to me and more alſo, if thou be not captain of the hoſt continually before me in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man; ſo that they ſent *this word* unto the king, Return thou and all thy ſervants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal to go to meet the king, and to conduct the king over Jordan.

16 ¶ And Shimei the ſon of Gera, a Benjamite, which *was* of Bahurim, haſted and came down with the men of Judah to meet king David.

17 And *there was* a thouſand men of Benjamin with him, and Ziba the ſervant of the houſe of Saul, and his fifteen ſons and his twenty ſervants with him: and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's houſhold, and to do what he thought good. And Shimei the ſon of Gerar fell down before the king as he was come over Jordan:

19 And ſaid unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy ſervant did perverſely the day that my lord the king went out of Jeruſalem, that the king ſhould take it to his heart.

20 For thy ſervant doth know that I have ſinned: therefore behold, I am come the firſt this day of all the houſe of Joſeph to go down to meet my lord the king.

21 But Abiſhai the ſon of Zeruiah anſwered and ſaid, Shall not Shimei be put to death for this, becauſe he curſed the Lord's anointed?

22 And

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33 *O my ſon Abſalom*, &c.] Nothing certainly can be more moving and pathetic, than the words uttered by David on this ſolemn occaſion: but whether it was David's deliberate wiſh, that he had died in Abſalom's ſtead, or only the effect of his exceſſive love and grief for him, is not ſo eaſy to determine: St. Auguſtine ſeems to be on the affirmative ſide, and gives this reaſon for it: That Abſalom died impenitent, but might have lived to become a better man; whereas if David had died, he had reaſon to hope well of his ſalvation. But this ſuppoſition, I think, is not well founded; ſince it is much more probable, that if Abſalom had ſurvived his father, he would have grown more profligate than ever, triumphed in his good ſucceſs, inſulted and perſecuted all his father's friends, and proved a wretched and abominable tyrant. But whether David's wiſh was deliberate or not, his grief was doubtleſs increaſed, from reflecting that himſelf, by his own ſin in the caſe of Uriah, had been the unhappy inſtrument and occaſion of his ſon's death.

Commentary and Notes on Chapter XIX.

4 *The king cried with a loud voice.*] It has been obſerved, that the Orientals expreſſed their paſſions with greater vehemence than the inhabitants of colder climates. See Gen. xlv. 2 Sam. iii. 32. and Ezra iii. 12, 13

16, 17 *And Shimei--haſted and came down -to meet king David--and there was a thouſand men of Benjamin with him*] The reaſon why Shimei came with ſo large a retinue, was to let David ſee that he was a man of ſome conſequence, and capable of doing him great ſervice among the people, which might be ſome inducement to the king to grant him his pardon; or perhaps he was one of the captains of a thouſand in his own tribe, and might carry them all with him, to make the ſtronger interceſſion for his pardon.

22 And David ſaid, What have I to do with you, ye ſons of Zeruiah, that ye ſhould this day be adverſaries unto me? ſhall there any man be put to death this day in Iſrael? for do not I know that I *am* this day king over Iſrael?

23 Therefore the king ſaid unto Shimei, Thou ſhalt not die: and the king ſware unto him.

24 And Mephiboſheth the ſon of Saul came down to meet the king, and had neither dreſſed his feet, nor trimmed his beard, nor waſhed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to paſs when he was come to Jeruſalem to meet the king, and the king ſaid unto him, Wherefore wenteſt not thou with me, Mephiboſheth.

26 And he anſwered, My lord, O king, my ſervant deceived me: for thy ſervant ſaid, I will ſaddle me an aſs, that I may ride thereon, and go to the king; becauſe thy ſervant *is* lame.

27 And he hath ſlandered thy ſervant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's houſe were but dead men before my lord the king: yet didſt thou ſet thy ſervant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king ſaid unto him, Why ſpeakeſt thou any more of thy matters? I have ſaid, Thou and Ziba divide the land.

30 And Mephiboſheth ſaid unto the king, Yea, let him take all, foraſmuch as my lord the king is come again in peace unto his own houſe.

31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourſcore years old: and he had provided the king of ſuſtenance while he lay at Mahanaim: for he *was* a very great man.

33 And the king ſaid unto Barzillai, Come thou over with me, and I will feed thee with me in Jeruſalem.

34 And Barzillai ſaid unto the king, How long have I to live, that I ſhould go up with the king unto Jeruſalem?

35 I *am* this day fourſcore years old: *and* can I diſcern between good and evil? can thy ſervant taſte what I eat or what I drink; can I hear any more the voice of ſinging-men and ſinging-women? wherefore then ſhould thy ſervant be yet a burden unto my lord the king?

36 Thy ſervant will go a little way over Jordan with the king: and why ſhould the king recompenſe it with ſuch a reward?

37 Let thy ſervant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy ſervant Chimham, let him go over with my lord the king, and do to him what ſhall ſeem good unto thee.

38 And the king anſwered, Chimham ſhall go over with me, and I will do to him that which ſhall ſeem good unto thee: and whatſoever thou ſhalt require of me, *that* will I do for thee.

39 And all the people went over Jordan: and when the king was come over, the king kiſſed Barzillai, and bleſſed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and alſo half the people of Iſrael.

41 ¶ And behold, all the men of Iſrael came to the king, and ſaid unto the king, Why have our brethren, the men of Judah, ſtolen thee away, and have brought the king and his houſhold, and all David's men with him over Jordan.

42 And all the men of Judah anſwered the men of Iſrael, Becauſe the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *coſt?* or hath he given us any gift?

43 And the men of Iſrael anſwered the men of Judah, and ſaid, We have ten parts in the king, and we have alſo more right in David than ye: why then did ye deſpiſe us, that our advice ſhould not be firſt had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Iſrael.

CHAP. XX.

1 *Sheba maketh a party in Iſrael.* 4 *Amaſa is ſlain* 14 *Joab purſueth Sheba unto Abel.* 16 *A wiſe woman ſaveth the city by Sheba's head.*

AND there happened to be there a man of Belial, whoſe name *was* Sheba, the ſon of Bichri, a Benjamite, and he blew a trumpet, and ſaid, We have no part in David, neither have we inheritance in the ſon of Jeſſe: every man to his tents, O Iſrael.

2 So

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22 *What have I to do with you, ye ſons of Zeruiah?*] Joab and his brother thought to have governed the king; but he bids them, with anger, not meddle in this matter.

24 *And Mephiboſheth—came down to meet the king,* &c.] He was determined to convince the king of the baſeneſs of Ziba; and therefore came to meet him with all the marks of mourning, ſince no man, who neglected himſelf to this degree, could be ſuppoſed ambitious of a crown.

29 *I have ſaid, Thou and Ziba divide the land.*] That is, My firſt grant ſhall ſtand; thou ſhalt be owner of the land, and Ziba manage it for thee.

35 *Can thy ſervant taſte what I eat or drink?*] He intimates that his kindneſs would be ill-beſtowed on one who had loſt all reliſh for the pleaſures of a court.

37 *That I may die in mine own city,* &c.] This whole little epiſode is extremely beautiful: Barzillai finiſhes his addreſs to the king with this requeſt, That he would ſuffer him to enjoy what old men naturally deſire; "to die in the place where they had lived, and to be "buried with their anceſtors."

38 *Chimham ſhall go over with me, and I will do to him that which ſhall ſeem good unto thee.*] He would not have it left to his own choice; but deſires the good old man to ſay what he would have him do for him, and it ſhould be done. We do not, however, read what Barzillai aſked, or what David did for him. But as we find mention of *the habitation of Chimham,* Jerem. xli. 17 near Beth lehem, it is natural to think that David beſtowed his own patrimony on Barzilla's ſon, and from thence the place took the name of Chimham, which it retained 'till the days of Jeremiah.

43 *We have ten parts in the king.*] That is, the kingdom: ten parts of which they ſay were theirs, becauſe Simeon, being intermixed with Judah, probably now came along with them.

Commentary and Notes on Chapter XX.

1 *Blew a trumpet, and ſaid.*] This quarrel was not properly againſt David, but the quarrel of the other tribes againſt the tribe of Judah.

30 And the king ſaid *unto him*, Turn aſide, *and* ſtand here. And he turned aſide and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that roſe up againſt thee.

32 And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? and Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do *thee* hurt, be as that young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom: would God I had died for thee, O Abſalom, my ſon, my ſon.

CHAP. XIX.

1 *Joab cauſeth the king to ceaſe his mourning.* 9 *The Iſraelites bring the king back.* 11 *David ſendeth to the prieſts to incite them of Judah.* 16 *Shimei is pardoned.*

AND it was told Joab, Behold, the king weepeth and mourneth for Abſalom.

2 And the victory that day was *turned* into mourning unto all the people: for the people heard ſay that day, how the king was grieved for his ſon.

3 And the people gat them by ſtealth that day into the city, as people being aſhamed ſteal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon.

5 And Joab came into the houſe to the king, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants, which this day have ſaved thy life, and the lives of thy ſons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou loveſt thine enemies, and hateſt thy friends. For thou haſt declared this day that thou regardeſt neither princes nor ſervants: for this day I perceive that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well.

7 Now therefore ariſe, go forth, and ſpeak comfortably unto thy ſervants: for I ſwear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worſe unto thee than all the evil that befel thee from thy youth until now.

8 Then the king aroſe, and ſat in the gate. And they told unto all the people, ſaying, Behold, the king doth ſit in the gate. And all the people came before the king: for Iſrael had fled every man to his tent.

9 ¶ And all the people were at ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines; and now he is fled out of the land for Abſalom.

10 And Abſalom, whom we anointed over us, is dead in battle. Now therefore why ſpeak ye not a word of bringing the king back?

11 ¶ And king David ſent to Zadok and to Abiathar the prieſts, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring the king back to his houſe? ſeeing the ſpeech of all Iſrael is come to the king, *even* to his houſe.

12 Ye *are* my brethren, ye *are* my bones and my fleſh: wherefore then are ye the laſt to bring back the king?

13 And ſay ye to Amaſa, *Art* thou not of my bone and of my fleſh? God do ſo to me and more alſo, if thou be not captain of the hoſt continually before me in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man; ſo that they ſent *this word* unto the king, Return thou and all thy ſervants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal to go to meet the king, and to conduct the king over Jordan.

16 ¶ And Shimei the ſon of Gera, a Benjamite, which *was* of Bahurim, haſted and came down with the men of Judah to meet king David.

17 And *there was* a thouſand men of Benjamin with him, and Ziba the ſervant of the houſe of Saul, and his fifteen ſons and his twenty ſervants with him: and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's houſhold, and to do what he thought good. And Shimei the ſon of Gera fell down before the king as he was come over Jordan;

19 And ſaid unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy ſervant did perverſely the day that my lord the king went out of Jeruſalem, that the king ſhould take it to his heart.

20 For thy ſervant doth know that I have ſinned: therefore behold, I am come the firſt this day of all the houſe of Joſeph to go down to meet my lord the king.

21 But Abiſhai the ſon of Zeruiah anſwered and ſaid, Shall not Shimei be put to death for this, becauſe he curſed the Lord's anointed?

22 And

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33 *O my ſon Abſalom*, &c.] Nothing certainly can be more moving and pathetic, than the words uttered by David on this ſolemn occaſion: but whether it was David's deliberate wiſh, that he had died in Abſalom's ſtead, or only the effect of his exceſſive love and grief for him, is not ſo eaſy to determine. St. Auguſtine ſeems to be on the affirmative ſide, and gives this reaſon for it: That Abſalom died impenitent, but might have lived to become a better man; whereas if David had died, he had reaſon to hope well of his ſalvation. But this ſuppoſition, I think, is not well founded; ſince it is much more probable, that if Abſalom had ſurvived his father, he would have grown more profligate than ever, triumphed in his good ſucceſs, inſulted and perſecuted all his father's friends, and proved a wretched and abominable tyrant. But whether David's wiſh was deliberate or not, his grief was doubtleſs increaſed, from reflecting that himſelf, by his own ſin in the caſe of Uriah, had been the unhappy inſtrument and occaſion of his ſon's death.

Commentary and Notes on Chapter XIX.

4 *The king cried with a loud voice.*] It has been obſerved, that the Orientals expreſſed their paſſions with greater vehemence than the inhabitants of colder climates. See Gen. xlv. 2 Sam. iii. 32. and Ezra iii. 12, 13

16, 17 *And Shimei--haſted and came down to meet king David--and there was a thouſand men of Benjamin with him*] The reaſon why Shimei came with ſo large a retinue, was to let David ſee that he was a man of ſome conſequence, and capable of doing him great ſervice among the people, which might be ſome inducement to the king to grant him his pardon; or perhaps he was one of the captains of a thouſand in his own tribe, and might carry them all with him, to make the ſtronger interceſſion for his pardon.

22 And David ſaid, What have I to do with you, ye ſons of Zeruiah, that ye ſhould this day be adverſaries unto me? ſhall there any man be put to death this day in Iſrael? for do not I know that I *am* this day king over Iſrael?

23 Therefore the king ſaid unto Shimei, Thou ſhalt not die: and the king ſware unto him.

24 And Mephiboſheth the ſon of Saul came down to meet the king, and had neither dreſſed his feet, nor trimmed his beard, nor waſhed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to paſs when he was come to Jeruſalem to meet the king, and the king ſaid unto him, Wherefore wenteſt not thou with me, Mephiboſheth.

26 And he anſwered, My lord, O king, my ſervant deceived me: for thy ſervant ſaid, I will ſaddle me an aſs, that I may ride thereon, and go to the king; becauſe thy ſervant *is* lame.

27 And he hath ſlandered thy ſervant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's houſe were but dead men before my lord the king: yet didſt thou ſet thy ſervant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king ſaid unto him, Why ſpeakeſt thou any more of thy matters? I have ſaid, Thou and Ziba divide the land.

30 And Mephiboſheth ſaid unto the king, Yea, let him take all, foraſmuch as my lord the king is come again in peace unto his own houſe.

31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourſcore years old: and he had provided the king of ſuſtenance while he lay at Mahanaim: for he *was* a very great man.

33 And the king ſaid unto Barzillai, Come thou over with me, and I will feed thee with me in Jeruſalem.

34 And Barzillai ſaid unto the king, How long have I to live, that I ſhould go up with the king unto Jeruſalem?

35 I *am* this day fourſcore years old: *and* can I diſcern between good and evil? can thy ſervant taſte what I eat or what I drink; can I hear any more the voice of ſinging-men and ſinging-women? wherefore then ſhould thy ſervant be yet a burden unto my lord the king?

36 Thy ſervant will go a little way over Jordan with the king: and why ſhould the king recompenſe it with ſuch a reward?

37 Let thy ſervant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy ſervant Chimham, let him go over with my lord the king, and do to him what ſhall ſeem good unto thee.

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41 ¶ And behold, all the men of Iſrael came to the king, and ſaid unto the king, Why have our brethren, the men of Judah, ſtolen thee away, and have brought the king and his houſhold, and all David's men with him over Jordan.

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CHAP. XX.

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AND there happened to be there a man of Belial, whoſe name *was* Sheba, the ſon of Bichri, a Benjamite, and he blew a trumpet, and ſaid, We have no part in David, neither have we inheritance in the ſon of Jeſſe: every man to his tents, O Iſrael.

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Commentary and Notes on Chapter XX.

1 *Blew a trumpet, and ſaid.*] This quarrel was not properly againſt David, but the quarrel of the other tribes againſt the tribe of Judah.

2 So every man of Iſrael went up from after David, *and* followed Sheba the ſon of Bichri: but the men of Judah clave unto their king, from Jordan even to Jeruſalem.

3 ¶ And David came to his houſe at Jeruſalem, and the king took the ten women *his* concubines whom he had left to keep the houſe, and put them in ward, and fed them, but went not in unto them: ſo they were ſhut up unto the day of their death living in widowhood.

4 ¶ Then ſaid the king to Amaſa, Aſſemble me the men of Judah within three days, and be thou here preſent.

5 So Amaſa went to aſſemble *the men of* Judah; but he tarried longer than the ſet time which he had appointed him.

6 And David ſaid to Abiſhai, Now ſhall Sheba the ſon of Bichri do us more harm than *did* Abſalom: take thou thy lord's ſervants, and purſue after him, leſt he get him fenced cities and eſcape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jeruſalem, to purſue after Sheba the ſon of Bichri.

8 When they *were* at the great ſtone which *is* in Gibeon. Amaſa went before them: and Joab's garment that he had put on, was girded upon him, and upon it a girdle *with* a ſword faſtened upon his loins in the ſheath thereof, and as he went forth it fell out.

9 And Joab ſaid to Amaſa, *Art* thou in health, my brother? and Joab took Amaſa by the beard with the right hand to kiſs him.

10 But Amaſa took no heed to the ſword that *was* in Joab's hand: ſo he ſmote him therewith in the fifth *rib*, and ſhed out his bowels to the ground, and ſtruck him not again, and he died: So Joab and Abiſhai his brother purſued after Sheba the ſon of Bichri.

11 And one of Joab's men ſtood by him, and ſaid, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amaſa wallowed in blood in the midſt of the highway. And when the man ſaw that all the people ſtood ſtill, he removed Amaſa out of the highway into the field, and caſt a cloth upon him, when he ſaw that every one that came by him ſtood ſtill.

13 When he was removed out of the high-way, all the people went on after Joab, to purſue after Sheba the ſon of Bichri.

14 ¶ And he went through all the tribes of Iſrael unto Abel, and to Beth-maachaah, and all the Berites: and they were gathered together, and went alſo after him.

15 And they came and beſieged him in Abel of Beth-maachah, and they caſt up a bank againſt the city, and it ſtood in the trench: and all the people that *were* with Joab battered the wall, to throw it down.

16 ¶ Then cried a wiſe woman out of the city, Hear, hear; ſay, I pray you, unto Joab, Come near hither, that I may ſpeak with thee.

17 And when he was come near unto her, the woman ſaid, *Art* thou Joab? and he anſwered, I *am he*. Then ſhe ſaid unto him, Hear the words of thine handmaid. And he anſwered, I do hear.

18 Then ſhe ſpake, ſaying, They were wont to ſpeak in old time, ſaying, They ſhall ſurely aſk *counſel* at Abel: and ſo they ended *the matter*.

19 I *am one of them that are* peaceable *and* faithful in Iſrael: thou ſeekeſt to deſtroy a city and a mother in Iſrael: why wilt thou ſwallow up the inheritance of the Lord?

20 And Joab anſwered and ſaid, Far be it, far be it from me, that I ſhould ſwallow up or deſtroy.

21 The matter *is* not ſo: but a man of mount Ephraim, Sheba the ſon of Bichri by name, hath lift up his hand againſt the king, *even* againſt David. Deliver him only, and I will depart from the city. And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wiſdom, and they cut off the head of Sheba the ſon of Bichri, and caſt *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jeruſalem unto the king.

23 ¶ Now Joab *was* over all the hoſt of Iſrael: and Benaiah the ſon of Jehoiada *was* over the Cherethites, and over the Pelethites.

24 And

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5 *So Amaſa went to aſſemble the men of Judah; but he tarried longer than the ſet time which he had appointed him.*] The people had been ſo harraſſed in the late civil war, that they were not ſo forward to engage in another. And, perhaps, ſome might be unwilling to ſerve under a perſon, who had lately headed a rebellious army againſt the king; and others had probably conceived ſo high an opinion of Joab, that it was not eaſy to prevail on them to ſerve under any other general. Either of theſe particulars might retard Amaſa's recruiting his army in the time appointed, though he might be unwilling to inform the king of it, leſt it might diminiſh his authority, and make him appear but ill qualified for the office wherein he had placed him.

6 *And David ſaid to Abiſhai.*] He perſiſted in his reſolution to depreſs Joab, and therefore had now recourſe to his brother, who was the ſecond commander in the army.

9 *Joab took Amaſa by the beard.*] This was an antient cuſtom of reſpect among the Grecians, and is ſtill preſerved among the Indians.

10 *He ſmote him therewith.*] His inſolence was become ſo great, on the preſumption that David durſt not puniſh him, that he ventured upon this bloody fact.

14 *Unto Abel, and to Beth-maachah.*] Or rather, unto Abel Bethmaachah; for they were one and the ſame place, as appears from the next verſe: and Joſephus tells us, it was a ſtrong and well fortified city in the tribe of Naphtali, near the northern parts of Judah.

15 *They caſt up a bank againſt the city,*] Mr. Pilkington thinks the word here tranſlated *bank*, ſignifies an engine of war, to fling ſtones, or any heavy body againſt a city: then the tranſlation will be; "They "beſieged Sheba in Abel; and they played an engine againſt the "city; and it ſtood in the trench, and all the people that were with "Joab battered the wall to throw it down." The Vulgate reads, the city was beſieged, or ſurrounded with a bank.

16 *Then cried a wiſe woman out of the city.*] It is not improbable but this woman was governeſs of the city; for though that office was generally filled by men, yet there are not wanting inſtances of women being employed in the adminiſtration of civil affairs. But be this as it may, ſhe had ſufficient reaſon for making this application to Joab; for ſhe well knew that the inhabitants would willingly make peace, being friends to their prince, and that the oppoſition wholly proceeded from the power and authority of Sheba.

11 *They ſhall ſurely aſk counſel at Abel.*] According to this tranſlation, ſhe praiſes the city of Abel, as long famous for wiſdom and giving ſound advice; and intimated that it was not, even now, without perſons of great wiſdom and fidelity, who would not willingly offend their king. But there is another tranſlation in the margin of our Bibles which ſeems more literal, by referring the word *bariſhonah* not to old time, but to the beginning of the ſiege, as if ſhe had ſaid, When the inhabitants ſaw thee lay ſiege to the city, they ſaid, Surely *he will aſk us if we have made peace; for the law preſcribes that he ſhould offer peace to ſtrangers, much more to Iſraelitiſh cities*; and if thou hadſt done this, matters would have been ſoon determined in an amicable manner. Thus ſhe very modeſtly reproved Joab for neglecting his duty, and artfully engaged him to perform it.

24 And Adoram *was* over the tribute, and Jehoſhaphat the ſon of Ahilud *was* recorder:

25 And Sheva *was* ſcribe: and Zadok and Abiathar *were* the prieſts.

26 And Ira alſo the Jairite was a chief ruler about David.

CHAP. XXI.

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3 Wherefore David ſaid unto the Gibeonites, What ſhall I do for you? And wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the Lord.

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5 And they anſwered the king, The man that conſumed us, and that deviſed againſt us, *that* we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael.

6 Let ſeven men of his ſons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, *whom* the Lord did chooſe. And the king ſaid I will give them.

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2 So every man of Iſrael went up from after David, *and* followed Sheba the ſon of Bichri: but the men of Judah clave unto their king, from Jordan even to Jeruſalem.

3 ¶ And David came to his houſe at Jeruſalem, and the king took the ten women *his* concubines whom he had left to keep the houſe, and put them in ward, and fed them, but went not in unto them: ſo they were ſhut up unto the day of their death living in widowhood.

4 ¶ Then ſaid the king to Amaſa, Aſſemble me the men of Judah within three days, and be thou here preſent.

5 So Amaſa went to aſſemble *the men of* Judah; but he tarried longer than the ſet time which he had appointed him.

6 And David ſaid to Abiſhai, Now ſhall Sheba the ſon of Bichri do us more harm than *did* Abſalom: take thou thy lord's ſervants, and purſue after him, leſt he get him fenced cities and eſcape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jeruſalem, to purſue after Sheba the ſon of Bichri.

8 When they *were* at the great ſtone which *is* in Gibeon. Amaſa went before them: and Joab's garment that he had put on, was girded upon him, and upon it a girdle *with* a ſword faſtened upon his loins in the ſheath thereof, and as he went forth it fell out.

9 And Joab ſaid to Amaſa, *Art* thou in health, my brother? and Joab took Amaſa by the beard with the right hand to kiſs him.

10 But Amaſa took no heed to the ſword that *was* in Joab's hand: ſo he ſmote him therewith in the fifth *rib*, and ſhed out his bowels to the ground, and ſtruck him not again, and he died: So Joab and Abiſhai his brother purſued after Sheba the ſon of Bichri.

11 And one of Joab's men ſtood by him, and ſaid, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amaſa wallowed in blood in the midſt of the highway. And when the man ſaw that all the people ſtood ſtill, he removed Amaſa out of the highway into the field, and caſt a cloth upon him, when he ſaw that every one that came by him ſtood ſtill.

13 When he was removed out of the high-way, all the people went on after Joab, to purſue after Sheba the ſon of Bichri.

14 ¶ And he went through all the tribes of Iſrael unto Abel, and to Beth-maachaah, and all the Berites: and they were gathered together, and went alſo after him.

15 And they came and beſieged him in Abel of Beth-maachah, and they caſt up a bank againſt the city, and it ſtood in the trench: and all the people that *were* with Joab battered the wall, to throw it down.

16 ¶ Then cried a wiſe woman out of the city, Hear, hear; ſay, I pray you, unto Joab, Come near hither, that I may ſpeak with thee.

17 And when he was come near unto her, the woman ſaid, *Art* thou Joab? and he anſwered, I *am he.* Then ſhe ſaid unto him, Hear the words of thine handmaid. And he anſwered, I do hear.

18 Then ſhe ſpake, ſaying, They were wont to ſpeak in old time, ſaying, They ſhall ſurely aſk *counſel* at Abel: and ſo they ended *the matter.*

19 I *am one of them that are* peaceable *and* faithful in Iſrael: thou ſeekeſt to deſtroy a city and a mother in Iſrael: why wilt thou ſwallow up the inheritance of the Lord?

20 And Joab anſwered and ſaid, Far be it, far be it from me, that I ſhould ſwallow up or deſtroy.

21 The matter *is* not ſo: but a man of mount Ephraim, Sheba the ſon of Bichri by name, hath lift up his hand againſt the king, *even* againſt David. Deliver him only, and I will depart from the city. And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wiſdom, and they cut off the head of Sheba the ſon of Bichri, and caſt *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jeruſalem unto the king.

23 ¶ Now Joab *was* over all the hoſt of Iſrael: and Benaiah the ſon of Jehoiada *was* over the Cherethites, and over the Pelethites.

24 And

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5 *So Amaſa went to aſſemble the men of Judah; but he tarried longer than the ſet time which he had appointed him.*] The people had been ſo harraſſed in the late civil war, that they were not ſo forward to engage in another. And, perhaps, ſome might be unwilling to ſerve under a perſon, who had lately headed a rebellious army againſt the king; and others had probably conceived ſo high an opinion of Joab, that it was not eaſy to prevail on them to ſerve under any other general. Either of theſe particulars might retard Amaſa's recruiting his army in the time appointed, though he might be unwilling to inform the king of it, leſt it might diminiſh his authority, and make him appear but ill qualified for the office wherein he had placed him.

6 *And David ſaid to Abiſhai.*] He perſiſted in his reſolution to depreſs Joab, and therefore had now recourſe to his brother, who was the ſecond commander in the army.

9 *Joab took Amaſa by the beard*] This was an antient cuſtom of reſpect among the Grecians, and is ſtill preſerved among the Indians.

10 *He ſmote him therewith*] His inſolence was become ſo great, on the preſumption that David durſt not puniſh him, that he ventured upon this bloody fact.

14 *Unto Abel, and to Beth-maachah.*] Or rather, unto Abel Bethmaachah; for they were one and the ſame place, as appears from the next verſe: and Joſephus tells us, it was a ſtrong and well fortified city in the tribe of Naphtali, near the northern parts of Judah.

15 *They caſt up a bank againſt the city,*] Mr. Pilkington thinks the word here tranſlated *bank*, ſignifies an engine of war, to fling ſtones, or any heavy body againſt a city: then the tranſlation will be; "They "beſieged Sheba in Abel; and they played an engine againſt the "city; and it ſtood in the trench, and all the people that were with "Joab battered the wall to throw it down." The Vulgate reads, the city was beſieged, or ſurrounded with a bank.

16 *Then cried a wiſe woman out of the city.*] It is not improbable but this woman was governeſs of the city; for though that office was generally filled by men, yet there are not wanting inſtances of women being employed in the adminiſtration of civil affairs. But be this as it may, ſhe had ſufficient reaſon for making this application to Joab; for ſhe well knew that the inhabitants would willingly make peace, being friends to their prince, and that the oppoſition wholly proceeded from the power and authority of Sheba.

11 *They ſhall ſurely aſk counſel at Abel.*] According to this tranſlation, ſhe praiſes the city of Abel, as long famous for wiſdom and giving ſound advice; and intimated that it was not, even now, without perſons of great wiſdom and fidelity, who would not willingly offend their king. But there is another tranſlation in the margin of our Bibles which ſeems more literal, by referring the word *bariſhonah* not to old time, but to the beginning of the ſiege, as if ſhe had ſaid, When the inhabitants ſaw thee lay ſiege to the city, they ſaid, Surely *he will aſk us if we have made peace; for the law preſcribes that he ſhould offer peace to ſtrangers, much more to Iſraelitiſh cities*; and if thou hadſt done this, matters would have been ſoon determined in an amicable manner. Thus ſhe very modeſtly reproved Joab for neglecting his duty, and artfully engaged him to perform it.

24 And Adoram *was* over the tribute, and Jehoſhaphat the ſon of Ahilud *was* recorder:

25 And Sheva *was* ſcribe: and Zadok and Abiathar *were* the prieſts.

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19 And there was again a battle in Gob with the Philiſtines, where Elhanan the ſon of Jaare-origim, a Beth-lehemite, ſlew *the brother of* Goliath the Gittite, the ſtaff of whoſe ſpear *was* like a weavers beam.

20 And there was yet a battle in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number; and he alſo was born to the giant.

21 And when he defied Iſrael, Jonathan the ſon of Shimei the brother of David ſlew him.

22 Theſe four were born to the giant of Gath, and fell by the hand of David, and by the hand of his ſervants.

CHAP. XXII.

A pſalm of thankſgiving for God's powerful deliverance, and manifold bleſſings.

AND David ſpake unto the Lord the words of this ſong, in the day *that* the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he ſaid, The Lord *is* my rock, and my fortreſs, and my deliverer.

3 The God of my rock, in him will I truſt: *he is* my ſhield, and the horn of my ſalvation, my high tower, and my refuge, my ſaviour; thou ſaveſt me from violence.

4 I will call on the Lord, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

5 When the waves of death compaſſed me: the floods of ungodly men made me afraid.

6 The ſorrows of hell compaſſed me about: the ſnares of death prevented me.

7 In my diſtreſs I called upon the Lord, and cried to my God, and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth ſhook and trembled: the foundations of heaven moved and ſhook, becauſe he was wroth.

9 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens alſo and came down, and darkneſs *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was ſeen upon the wings of the wind.

12 And he made darkneſs pavillions round about him, dark waters, *and* thick clouds of the ſkies.

13 Through the brightneſs before him were coals of fire kindled.

14 The Lord thundered from heaven, and the moſt High uttered his voice.

15 He ſent out arrows, and ſcattered them; lightning, and diſcomfited them.

16 And the channels of the ſea appeared, the foundations of the world were diſcovered at the rebuking of the Lord, at the blaſt of the breath of his noſtrils.

17 He ſent from above, he took me: he drew me out of many waters.

18 He delivered me from my ſtrong enemy, *and* from them that hated me, for they were too ſtrong for me.

19 They prevented me in the day of my calamity, but the Lord was my ſtay.

20 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

21 The Lord rewarded me according to my righteouſneſs: according to the cleanneſs of my hands hath he recompenced me.

22 For I have kept the ways of the Lord, and have not wickedly departed from my God.

23 For all his judgements *were* before me: and *as for* his ſtatutes, I did not depart from them.

24 I was alſo upright before him, and have kept myſelf from mine iniquity.

25 Therefore the Lord hath recompenced me according to my righteouſneſs: according to my cleanneſs in his eye-ſight.

26 With the merciful thou wilt ſhew thyſelf merciful, *and* with the upright man thou wilt ſhew thyſelf upright.

27 With the pure thou wilt ſhew thyſelf pure, and with the froward thou wilt ſhew thyſelf unſavoury.

28 And the afflicted people thou wilt ſave: but thine eyes *are* upon the haughty, *that* thou mayeſt bring *them* down.

29 For

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19 *Elhanan the ſon of Jaare-origim,* &c.] In 1 Chron. xx. 5. it is *Elhanan the ſon of Jaor ſlew Lahmi the brother of Goliath of Gath,* which is plain and conſiſtent. *Kennicott,*

Commentary and Notes on Chapter XXII.

1 *And David ſpake unto the Lord the words of this ſong in the day that the Lord delivered him out of the hand of all his enemies.*] It is commonly thought that David compoſed this pſalm near the period of his life, after all the victories mentioned in the foregoing chapter. But Abarbinel is of a very different opinion, and will have it that he compoſed this ſong in his youth, in the midſt of all his ſtreghts and difficulties, out of which God then delivered him. So that by the words *in the day that the Lord delivered him,* he thinks is meant, that every time he received any deliverance from God, his uſual method was to acknowledge it thankfully in the words of this ſong; which ſeems to have been compoſed, at firſt, for his own private uſe; but near the cloſe of his life he thought fit to communicate it to others ,and therefore placed it in the book of Pſalms, that it might ſerve for the uſe of thoſe who ſhould be encompaſſed with the ſame difficulties, and receive like mercies from the God of their ſalvation.

And out of the hand of Saul.] It is natural to think that David might have ranked Saul among his enemies, and comprehended them all under that general name: but though Saul cruelly perſecuted him, he would not place him among his enemies, becauſe he loved him, was an Iſraelite, and the Lord's anointed. As this ſong is nearly the ſame with Pſalm xviii. I ſhall not enlarge on it here; but refer the reader to that pſalm for an explanation of ſuch paſſages as may appear difficult, and the pious reflections it inculcates.

5 *When the waves of death compaſſed me, and the floods of ungodly men made me afraid.*] The words in this verſe differ from thoſe in the 18th pſalm, but the ſenſe is the ſame; namely, that he was in a ſinking condition, and ſaw no way to eſcape, being overpowered by troops of ungodly men, who, like a torrent. threatened to ſweep him away.

8 *The foundations of heaven moved and ſhook.*] In the eighteenth pſalm the words are, *the foundations of the hills,* &c. which explain what is here meant by *heaven;* namely, the lofty mountains, whoſe ſummits ſeem to reach the ſky.

11 *He rode upon a cherub.*] To *ride,* in the Hebrew language, ſignifies to rule, to govern, to manage with an abſolute authority that on which the perſon is ſaid to ride; and therefore the ſenſe is, that he ſent his heavenly miniſters to execute his pleaſure.

16 *The channels of the ſea appeared,* &c.] This is a deſcription of a terrible earthquake, which made ſuch breaches in the earth, that the very bottom of it was diſcovered.

24 *I was alſo upright before him, and have kept myſelf from mine iniquity.*] This and the two foregoing verſes are ſpoken in reſpect to Saul; for though he afterwards offended grievouſly againſt the laws of his God, yet he choſe rather to ſuffer any thing than injure Saul, for which he had the faireſt opportunities.

27 *Thou wilt ſhew thyſelf unſavoury.*] The parrallel place in the Pſalms is better; *With the froward thou wilt ſhew thyſelf froward.*

29 For thou *art* my lamp, O Lord: and the Lord will lighten my darkneſs.

30 For by thee I have run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the Lord *is* tried: he *is* a buckler to all them that truſt in him.

32 For who *is* God, ſave the Lord? and who *is* a rock, ſave our God?

33 God *is* my ſtrength *and* power: and he maketh my way perfect.

34 He maketh my feet like hinds *feet*; and ſetteth me upon my high places.

35 He teacheth my hands to war: ſo that a bow of ſteel is broken by mine arms.

36 Thou haſt alſo given me the ſhield of thy ſalvation: and thy gentleneſs hath made me great.

37 Thou haſt enlarged my ſteps under me: ſo that my feet did not ſlip.

38 I have purſued mine enemies, and deſtroyed them; and turned not again until I had conſumed them.

39 And I have conſumed them, and wounded them, that they could not ariſe: yea, they are fallen under my feet.

40 For thou haſt girded me with ſtrength to battle: them that roſe up againſt me has thou ſubdued under me.

41 Thou haſt alſo given me the necks of mine enemies, that I might deſtroy them that hate me.

42 They looked, but *there was* none to ſave: *even* unto the Lord, but he anſwered them not.

43 Then did I beat them as ſmall as the duſt of the earth, I did ſtamp them as the mire of the ſtreet, *and* did ſpread them abroad.

44 Thou alſo haſt delivered me from the ſtrivings of my people, thou haſt kept me *to be* head of the heathen: a people which I knew not, ſhall ſerve me.

45 Strangers ſhall ſubmit themſelves unto me: as ſoon as they hear, they ſhall be obedient unto me.

46 Strangers ſhall fade away, and they ſhall be afraid out of their cloſe places.

47 The Lord liveth, and bleſſed *be* my rock: and exalted be the God of the rock of my ſalvation.

48 It *is* God that avengeth me, and that bringeth down the people under me.

49 And that bringeth me forth from mine enemies: thou alſo haſt lifted me up on high above them that roſe up againſt me, and thou haſt delivered me from the violent man.

50 Therefore I will give thanks unto thee, O Lord, among the heathen, and I will ſing praiſes unto thy name.

51 *He is* the tower of ſalvation for his king: and ſheweth mercy to his anointed, unto David, and to his ſeed for evermore.

CHAP. XXIII.

1 *David profeſſeth his faith in God's promiſes:* 8 *A catalogue of his mighty men.*

NOW theſe *be* the laſt words of David: David the ſon of Jeſſe ſaid, and the man *who was* raiſed up on high, the anointed of the God of Jacob, and the ſweet pſalmiſt of Iſrael ſaid,

2 The ſpirit of the Lord ſpake by me, and his word *was* in my tongue.

3 The God of Iſrael ſaid, the rock of Iſrael ſpake to me, He that ruleth over men *muſt be* juſt, ruling in the fear of God:

4 And *he ſhall be* as the light of the morning *when* the ſun riſeth, *even* a morning without clouds; *as* the tender graſs *ſpringing* out of the earth by clear ſhining after rain.

5 Although my houſe *be* not ſo with God; yet he hath made with me an everlaſting covenant ordered in all *things* and ſure: for *this is* all my ſalvation, and all *my* deſire, although he make *it* not to grow.

6 ¶ But

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29 *Thou art my lamp.*] The reading of the ſimilar place in the Pſalms is preferable; *Thou ſhalt light my candle.*

34 *Like hinds feet.*] With reſpect to the firmneſs of their treading, which is very remarkable. *Bochart.*

44 *Thou haſt alſo delivered me from the ſtrivings of my people, thou haſt kept me to be the head of the heathen.*] The former alludes to the union of the people of Iſrael and Judah under his government, after long contentions between them: the latter to the enlargement of his kingdom, by ſubduing the neighbouring nations, where gods of wood and ſtone were worſhipped.

50 *Therefore will I give thanks unto thee, O Lord,* &c.] He was not ſatisfied with praiſing and extolling the power, the goodneſs, and the juſtice of the lord in the midſt of his own people, but alſo among the heathens whom he had ſubdued, that they might know all his victories were wrought by the hand of Omnipotence, and thence be inſpired to worſhip the great Jehovah, and put their truſt under the ſhadow of his wings.

Commentary and Notes on Chapter XXIII.

1 *Now theſe be the laſt words of David.*] There are other words of his recorded in the following chapter, and alſo in the next book; but theſe ſeem to be the laſt words he ſpoke by divine inſpiration. The Chaldee paraphraſe conſiders theſe words as a prophecy of the Meſſiah, and accordingly expounds them in the following manner: *Theſe are the words of the prophecy of David, which he propheſied of the conſummation of all things, in the day of conſolation which is to come.*

David the ſon of Jeſſe ſaid.] He remembers his low condition, when God was pleaſed to ſingle him out to be the leader of his people.

The man who was raiſed up on high.] From feeding his father's ſheep, to rule the people of Iſrael.

2 *The ſpirit of the Lord ſpake by me,* &c.] He would not have thoſe hymns, nor the prophecy he now uttered, to be conſidered as mere human compoſitions; but as flowing from a divine influence, conferred on him by the Holy Ghoſt.

3 *He that ruleth over men muſt be juſt, ruling in the fear of God.*] This paſſage the Chaldee paraphraſe applies to the Meſſiah, expounding the words in the following manner: *The faithful God ſaid, I will conſtitute to me a king, the Meſſiah who ſhall ariſe and reign in the fear of the Lord.* But this relates primarily to David, as the type of Chriſt, being taught to rule juſtly in the fear of God; that is, in exact conformity to the divine laws.

4 *As the tender graſs ſpringeth out of the earth by clear ſhining after rain.*] In the Hebrew the words ſtand thus; *from ſplendor and from rain, graſs out of the earth.* That is, as Abarbinel interprets it, like a morning diverſified with ſunſhine and ſhowers of rain, which cauſe the graſs to ſpring out of the earth.

5 *Although my houſe be not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all things and ſure.*] That is, ſays Abarbinel, altho' the kingdom of a juſt man grows and encreaſes by little and little, being ſometimes veiled in obſcurity, and at others enlightned by the ſun; yet the kingdom of David ſhall be different, God having made with him a perpetual covenant, &c.

For this is all my ſalvation, and all my deſire, although he make it not to grow.] Or, as the above author interprets it. This is all my ſalvation, and all my deſire, that he would not make it to grow or ſhoot up; but that it may always remain in an equal manner ordered and preſerved.

It muſt be acknowledged, that theſe two verſes are more obſcure than any others in this book. But *Lud. de dieu* ſeems to have given the true ſenſe. David, ſays he, amplifies the ſtability and perpetuity of his kingdom, by comparing it to three natural things which are grateful to man, but not remarkable for their conſtancy: for the ſun ariſes, but alſo ſets; the morning may be clear, and clouds ſoon after

intervene:

6 ¶ But *the ſons* of Belial *ſhall be* all of them as thorns thruſt away, becauſe they cannot be taken with hands.

7 But the man *that* ſhall touch them, muſt be fenced with Iron, and the ſtaff of a ſpear, and they ſhall be utterly burnt with fire in the *ſame* place.

8 ¶ Theſe *be* the names of the mighty Men whom David had; the Tachmonite that ſat in the ſeat, chief among the captains (the ſame *was* Adino the Eznite) *he liſt up his ſpear* againſt eight hundred whom he ſlew at one time.

9 And after him *was* Eleazer the ſon of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philiſtines *that* were there gathered together to battle, and the men of Iſrael were gone away.

10 He aroſe and ſmote the Philiſtines until his hand was weary, and his hand clave unto the ſword: and the Lord wrought a great victory that day; and the people returned after him only to ſpoil.

11 And after him *was* Shammah the ſon of Agee the Hararite: and the Philiſtines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philiſtines.

12 But he ſtood in the midſt of the ground and defended it, and ſlew the Philiſtines: and the Lord wrought a great victory.

13 And three of the thirty chiefs went down and came to David in the harveſt-time, unto the cave of Adullam: and the troop of the Philiſtines pitched in the valley of Rephaim.

14 And David *was* then in an hold, and the garriſon of the Philiſtines *was* then in Beth-lehem.

15 And David longed, and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem that *was* by the gate, and took *it* and brought *it* to David: nevertheleſs, he would not drink thereof, but poured it out unto the Lord.

17 And he ſaid, Be it far from me, O Lord, that I ſhould do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. Theſe things did theſe three mighty men.

18 And Abiſhai the brother of Joab, the ſon of Zeruiah, was chief among three; and he lift up his ſpear againſt three hundred, *and* ſlew *them*, and had the name among three.

19 Was he not moſt honourable of three? therefore he was their captain: howbeit, he attained not unto the *firſt* three.

20 And Benaiah the ſon of Jehoiada, the ſon of a valiant man, of Kabzeel, who had done many acts, he ſlew two lion-like men of Moab: he went down alſo and ſlew a lion in the midſt of a pit in time of ſnow.

21 And he ſlew an Egyptian, a goodly man: and the Egyptian had a ſpear in his hand; but he went down to him with a ſtaff, and plucked the ſpear out of the Egyptian's hand, and ſlew him with his own ſpear.

22 Theſe *things* did Benaiah the ſon of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to the *firſt* three: and David ſet him over his guard.

24 Aſahel

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intervene; the tender graſs ſprings up, but withers away. Not ſo, ſays the inſpired pſalmiſt, is my kingdom before the Almighty: it flouriſhes like theſe, but is at the ſame time perpetual; for the Holy One of Iſrael hath made an everlaſting covenant with me: and though ſome afflictions have befallen me, yet he hath not taken his mercies nor his favours from me. The words therefore may be thus paraphraſed: "The God of Jacob ſaid, the rock of Iſrael ſpake, concerning me; the juſt man ruleth among men, he ruleth in the fear of the Moſt High. As the ſun ariſeth with a ſhining light; as the morning is without clouds, by reaſon of its ſplendor; as the tender graſs, through the fertile influences of rain, ſprings out of the earth: yet my houſe is not ſo with God; for he hath made an everlaſting covenant with me, diſpoſed of every thing, and preſerved them in that order. And though ſome adverſities have happened to me and my family, or all my ſalvation and deſires have not flouriſhed, yet thoſe contained in the covenant God made with me are preſerved, and made continual."

8 *Theſe be the names of the mighty men, whom David had.*] There is alſo a liſt of David's worthies in 1 Chron. xi. which originally contained the ſame ſenſe: where it is now contradictory, one of the two places muſt have been corrupted. *Kennicott.* The reader is to obſerve that this liſt conſiſts of 37 warriors, the firſt of which is Joab, who, though not expreſly mentioned here (becauſe he has been celebrated through this whole book of Samuel) yet he muſt be here included, to complete the number ſpecified at the 39th verſe: the author of Chronicles enumerates Joab at the beginning of his catalogue: he therefore is to be reckoned the captain-general; next comes a double ſeries of three generals (the three moſt honourable next to Joab making the firſt ſeries, viz. Jaſhobeam, Eleazar, and Shammah; and the three more honourable than the thirty, but leſs honourable than the firſt three, making the ſecond ſeries, viz. Abiſhai, Benaiah, and Aſahel) and then the body of thirty. This verſe is miſerably corrupted; but Mr. Kennicot has, with great ingenuity and induſtry, corrected the original, and given us this tranſlation: *Theſe are the names of the mighty men whom David had: Jaſhobeam, the Hachmonite, chief of three; he lifted up his ſpear againſt three hundred ſoldiers at one time.* This is nearly correſpondent to Chron. xi. 11. The emendations in this chapter are ſo numerous, that I ſhall tranſcribe only the moſt material; and refer the learned reader to Mr. Kennicott's excellent Diſſertation, from page 64, to page 68.

9 *Dodo.*] Read, *Dodi;* and after the three mighty men, read *he was* with David *at Paſdammin.* 10 *And the Philiſtines* were there gathered together to battle, and the men of Iſrael fled, &c. and inſtead of *victory,* read a great *deliverance.* 12 Inſtead of *a troop,* read, the Philiſtines were gathered together *at Lehi,* where was a piece of ground full *of barley,* &c. 13 Read—now *theſe* three, *who were head men, ſuperior to the* thirty, went down and came *over the rock* to David, &c.

15, 16 *Oh that one would give me drink of the water of the well of Beth-lehem,* &c.] The Jewiſh commentators obſerve, that though David expreſſed a deſire for ſome of the water of Beth-lehem, becauſe it was the place of his nativity, and the water probably excellent in its kind; yet he did not do this with an intent that any one ſhould make ſo deſperate an attempt. In this action, however, they remark three wonderful things; namely, that three men ſhould break through the hoſt of the Philiſtines, ſtay to draw water out of the well, and carry it away with an high hand through the ſame hoſt to David. They might alſo have added a fourth remark, namely, that they attempted this at the gate of Beth-lehem, where the garriſon of the Philiſtines kept a ſtrong guard.

17 *Is not this the blood of the men,* &c. He no longer conſidered it as mere water, but the blood of the men who had fetched it at the utmoſt peril of their lives, and the blood was to be offered to the Lord. Some think that David, when he expreſſed his deſire for the waters of Beth-lehem, did not mean material water, but the great Meſſiah, who had the water of life; knowing, by inſpiration, that he was to be born in Beth-lehem, which therefore the Philiſtines would not be able to deſtroy.

20 *For Benaiah,* read *Benaihu,* and for *lion-like* read, *men who were ſtouter than lions.* 21 Read, he ſlew an Egyptian, *a man wonderful to behold:* and in the hand of the Egyptian was a ſpear, *like a weaver's beam,* &c. 22 Read, theſe things did *Benaihu,* &c. 24 Read *Aſahel,* the brother of Joab, *was alſo above the* thirty. 25 *Shamboth* the Harodite. 26 *Heletz* the Pelonite. 27 For *Mebunnai,* read *Sibbecai.* 28 For *Zalmon,* read *Ilai.* 29 Read *Heled,* and for *Ittai,* read, *Ithai.* 30 For *Hiddai,* read *Hurai.* 31 For *Barhumite,* read *Barburimite.* 32 Read *Gonni, of the ſons of Haſhem.* 33 *Jonathan, the ſon of Shammah,* the Hararite, Ahiam, the ſon of *Shacah,* &c. 35 *Naarai, the ſon of Azbai.* 36 *Joel, the brother of* Nathan.

24 Aſahel the brother of Joab *was* one of the thirty; Elhanan the ſon of Dodo of Beth-lehem.

25 Shammah the Harodite, Elika the Harodite.

26 Helez the Paltite, Ira the ſon of Ikkeſh the Tekoite.

27 Abiezer the Anethothite, Mebunnai the Huſhathite.

28 Zalmon the Ahohite, Maharai the Netophathite.

29 Heleb the ſon of Baanah, a Netophathite, Ittai the ſon of Ribai, out of Gibeah of the children of Benjamin.

30 Benaiah the Pirathonite, Hiddai of the brook of Gaaſh.

31 Abi-albon the Arbathite, Azmaveth the Barhumite.

32 Eliahba the Shaalbonite: of the ſons of Jaſhen, Jonathan.

33 Shammah the Hararite, Ahiam the ſon of Sharar the Hararite.

34 Eliphelet the ſon of Ahaſbai, the ſon of the Maachathite, Eliam the ſon of Ahithophel the Gilonite.

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the ſon of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the ſon of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and ſeven in all.

CHAP. XXIV.

1 *David numbereth the people:* 10 *He having three plagues propounded by Gad, repenteth, and chooſeth three days peſtilence.*

AND again the anger of the Lord was kindled againſt Iſrael, and he moved David againſt them, to ſay, Go number Iſrael and Judah.

2 For the king ſaid to Joab the captain of the hoſt, which *was* with him, Go now through all the tribes of Iſrael, from Dan even to Beer-ſheba, and number ye the people, that I may know the number of the people.

3 And Joab ſaid unto the king, Now the Lord thy God add unto the people (how many ſoever they be) an hundred fold, and that the eyes of my lord the king may ſee *it:* but why doth my lord the king delight in this thing?

4 Notwithſtanding, the king's word prevailed againſt Joab, and againſt the captains of the hoſt: and Joab and the captains of the hoſt went out from the preſence of the king, to number the people of Iſrael.

5 ¶ And they paſſed over Jordan, and pitched in Aroer, on the right ſide of the city, that *lieth* in the midſt of the river of Gad, and toward Jazer.

6 Then they came to Gilead, and to the land of Tahtim-hodſhi; and they came to Dan-jaan, and about to Zidon.

7 And came to the ſtrong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the ſouth of Judah, *even* to Beer-ſheba.

8 So when they had gone through all the land, they came to Jeruſalem, at the end of nine months and twenty days.

9 And Joab gave up the ſum of the number of the people unto the king: and there were in Iſrael eight hundred thouſand valiant men that drew the ſword; and the men of Judah *were* five hundred thouſand men.

10 And David's heart ſmote him, after that he had numbered the people: and David ſaid unto the Lord, I have ſinned greatly in that I have done: and now I beſeech thee, O Lord, take away the iniquity of thy ſervant; for I have done very fooliſhly.

11 For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's ſeer, ſaying,

12 Go, and ſay unto David, Thus ſaith the Lord, I offer thee three *things*; chooſe thee one of them, that I may *do it* unto thee.

13 So

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39 *Thirty and ſeven in all.*] There are only thirty-ſix mentioned here; and therefore Joab is ſuppoſed, with good reaſon, to be the other, as he was doubtleſs equal to moſt of them in courage and ſtrength.

Commentry and Notes on Chapter, XXIV.

1 *And again the anger of the Lord was kindled againſt Iſrael.*] Probably God was provoked by the many crimes they now committed, as they lived in luxury and eaſe.

He moved David againſt them.] It ſhould rather be tranſlated with Caſtalio, *David was moved to ſay, Go number the people:* for God is not the author of evil: 1 Chron. xxi. 1, it is ſaid that *Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.* By *Satan,* we are not to underſtand the *Devil,* the Hebrew implying any wicked perſon or ſpirit in general; therefore this pernicious advice ſeems to have been given David by ſome evil miniſter or counſellor, *Le Clerc.*

It is plain, from ſeveral paſſages of the Old Teſtament compared with each other, viz. Exod. xxx. 12. Numb. i. 2, 3, 2 Chron. xxiv. 6. that the *cenſus* among the Jews was a ſacred action, as the money was to be applied to the ſervice of the temple; and that David's crime conſiſted in converting a ſacred action to a civil purpoſe: htat he was faulty likewiſe in numbering the Levites, and thoſe under the age fit for war. *Ward's Diſſert.* p. 42.

9 *And Joab gave up the ſum of the number of the people unto the king,* &c.] If we compare this account with what we meet with in 1 Chron. xxi 5, we ſhall find a great difference; for there the men of Iſrael are ſaid to be three hundred thouſand more than here; and, on the other hand, the men of Judah are ſaid to be thirty thouſand leſs. It is however only ſuppoſing, that, in the account recorded in this chapter, the ſtanding legions, which amounted in all to two hundred and eighty-eight thouſand, are not here mentioned, though they are in the Chronicles: and as for the latter difference, it is only adding twenty-four legionary ſoldiers, and the whole difficulty is removed, Some, however, think there is no occaſion for any ſuppoſition here, it being a common thing in ſcripture to mention a round ſum, either of men or years, though, on a ſtrict examination, there may be ſome wanting.

10 *And David ſaid unto the Lord, I have ſinned greatly in that I have done.*] Interpreters are far from being agreed in what this ſin of David conſiſted; but that opinion advanced by Ralbag ſeems the moſt conſonant to truth, namely, that David being the anointed of the Lord, and one who had been favoured by the Almighty in the moſt remarkable manner, ſhould not have gloried in the multitude of his army, nor placed any confidence in the ſtrength of man, as now he ſeems to have done, but in the power and goodneſs of the Lord his God; for he well knew, that *there is no reſtraint to the Lord to ſave by many or by few.*

11 *For when David was up in the morning.*] Here is an egregious error in the tranſlation; which gives us to apprehend, that David's penitence was the effect of Gad's threat; *For when David was up in the morning,* &c. whereas it ſhould not be tranſlated *For,* but *And;* being a connective, and not a caſual particle. *Delany.*

13 So Gad came to David, and told him, and ſaid unto him, Shall ſeven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me.

14 And David ſaid unto Gad, I am in a great ſtrait: let us fall now into the hand of the Lord; for his mercies *are* great: and let me not fall into the hand of man.

15 So the Lord ſent a peſtilence upon Iſrael from the morning even to the time appointed: and there died of the people from Dan even to Beer-ſheba ſeventy thouſand men.

16 And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, the Lord repented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough: ſtay now thine hand. And the angel of the Lord was by the threſhing-place of Araunah the Jebuſite.

17 ¶ And David ſpake unto the Lord when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done? let thine hand, I pray thee, be againſt me, and againſt my father's houſe.

18 And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the Lord in the threſhing-floor of Araunah the Jebuſite.

19 And David, according to the ſaying of Gad, went up as the Lord commanded.

20 And Araunah looked, and ſaw the king and his ſervants coming on toward him. And Araunah went out, and bowed himſelf before the king on his face upon the ground:

21 And Araunah ſaid, Wherefore is my lord the king come to his ſervant? and David ſaid, To buy the threſhing-floor of thee to build an altar unto the Lord, that the plague may be ſtayed from the people.

22 And Araunah ſaid unto David, Let my lord the king take and offer up what *ſeemeth* good unto him: behold, *here be* oxen for burnt ſacrifice, and threſhing inſtruments and *other* inſtruments of the oxen for wood.

23 All theſe *things* did Araunah, *as* a king, give unto the king. And Araunah ſaid unto the king, The Lord thy God accept thee.

24 And the king ſaid unto Araunah, Nay; but I will ſurely buy *it* of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth coſt me nothing. So David bought the threſhing-floor and the oxen for fifty ſhekels of ſilver.

25 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings: ſo the Lord was intreated for the land, and the plague was ſtayed from Iſrael.

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13 *Shall ſeven years of famine come unto thee in thy land?*] In the book of Chronicles this famine is ſaid to be three years in this place alſo: whence ſome have imagined that there is an error crept into the text, eſpecially as three years of famine agree better with three days peſtilence, and three months flight before an enemy. But there is no reaſon to ſuppoſe any error in the text, if we conſider that in Chronicles the author ſpeaks only of David's ſin; but in Samuel thoſe years of famine, with which the land was viſited for Saul's ſin, are included. Now as the latter had ceaſed only one year when David provoked the Lord by numbering the people, if therefore the intermediate year was the ſabbatical year, in which the people were not allowed to ſow or reap, or a year of ſuch exceſſive drought that the crop came to little or nothing; upon either of theſe accounts we may properly enough ſay, that there were four years of famine before, and three more being now added to them, make up the ſeven here mentioned.

15 *So the Lord ſent a peſtilence—from the morning even to the time appointed.*] The time appointed was three days, and therefore ſome are of opinion that the plague laſted ſo long; but then others urge, that this does not agree with what the ſacred hiſtorian tells us, namely, that the *Lord repented him of the evil*, and commanded the angel who ſmote the people to ſtay his hand. They therefore conclude, that as the word *moed* properly ſignifies an aſſembly, the *time moed*, muſt be when the people met together at the offering of the evening ſacrifice, *i. e.* about the ninth hour of the day, and conſequently that the plague continued from the morning to this time, which is about nine hours, or the eighth part of three days; God in his mercy having been pleaſed to mitigate the rigour of his judgment, on the ſincere repentance of his people.

17 *Lo, I have ſinned, and I have done wickedly: but theſe ſheep what have they done?*] Like a good man, he reflected only on his own ſin, in numbering the people; but forgot their crimes in depoſing him, and ſetting Abſalom on the throne of Iſrael. This he had forgiven and forgotten; but God thought proper to puniſh.

18 *Rear an altar unto the Lord, in the threſhing-floor of Araunah the Jebuſite.*] This threſhing-floor was on mount Moriah, the place where Abraham attempted to offer his ſon, and where the temple was afterwards built by Solomon.

24 *David bought the threſhing-floor, and the oxen, for fifty ſhekels of ſilver.*] In the Chronicles it is ſaid, that David bought the threſhing floor, *&c.* for ſix hundred ſhekels of gold. Now a ſhekel of gold being of twenty times more value than a ſhekel of ſilver, it makes the diſparity very large; and therefore it is generally ſuppoſed that David made two purchaſes. He firſt bought the threſhing-floor and oxen for fifty ſhekels of ſilver, and afterwards all the adjacen ground, occupied by the courts of the temple, for ſix hundred ſhekels of gold.

THE FIRST BOOK OF THE
KINGS:
COMMONLY CALLED
The Third BOOK of the KINGS.

The ARGUMENT.

Theſe books are called Kings, *becauſe they contain the Hiſtory of the kings of* Iſrael *and* Judah, *from the beginning of the reign of* Solomon *down to the* Babyloniſh *captivity, for the ſpace of near ſix hundred years, if we take into the account the hiſtory of the two foregoing books They were probably compoſed by* Ezra, *who extracted them from the public records of the* Jewiſh *nation.*

The firſt book of the Kings *contains the latter part of the life of* David, *and the death of that prince; the flouriſhing ſtate of the* Iſraelites *under* Solomon; *his building and dedicating the temple of* Jeruſalem; *his ſhameful defection from the true religion; and the ſudden decay of the* Jewiſh *nation after his death, when it was divided into two kingdoms. The reſt of the book is ſpent in relating the acts of four kings of* Judah, *and eight of Iſrael.*

CHAP. I.

1 *Abiſhag cheriſheth David in his extreme age.* 5 *Adonijah, David's darling, uſurpeth the kingdom.* 32 *Solomon, by David's appointment, is anointed king by Zadok and Nathan.* 50 *Adonijah fleeing to the horns of the altar,* 53 *is diſmiſſed by Solomon.*

NOW king David was old, *and* ſtricken in years: and they covered him with clothes, but he gat no heat.

2 Wherefore his ſervants ſaid unto him, Let there be ſought for my lord the king a young virgin, and let her ſtand before the king, and let her cheriſh him, and let her lie in thy boſom, that my lord the king may get heat.

3 So they ſought for a fair damſel throughout all the coaſts of Iſrael, and found Abiſhag a Shunammite, and brought her to the king:

4 And the damſel was very fair, and cheriſhed the king, and miniſtered to him: but the king knew her not.

5 ¶ Then Adonijah the ſon of Haggith exalted himſelf, ſaying, I will be king, and he prepared him chariots and horſemen, and fifty men to run before him.

6 And his father had not diſpleaſed him at any time, in ſaying, Why haſt thou done ſo? and he alſo *was a* very goodly *man*; and *his mother* bare him after Abſalom.

7 And

Commentary and Notes on Chapter I.

1 *They covered him with clothes, but he gat no heat.*] He ſeems to have been ſtriken with a dead palſy, or ſome other diſtemper that chilled his blood. ſo that he could find no warmth in his bed.

4 *And the damſel-- cheriſhed the king-- but the king knew her not.*] Galen obſerves, that the application of any thing young to the ſtomach, is the moſt effectual method of procuring heat and health. The advice of David's phyſicians therefore was not amiſs; but it had been ſinful advice, and ſuch as he could not have followed had not this young woman been his concubinary wife, a practice allowable in thoſe times. Nor can we imagine that Adonijah's deſiring her afterwards in marriage had been ſo heinous a crime, if ſhe had not been David's wife; and therefore Solomon conſidered it as a ſtratagem for reviving his pretenſions to the crown.

6 *His father had not diſpleaſed him at any time.*] It is remarked of David, that one of his greateſt faults, and the ſource from whence many

7 And he conferred with Joab the ſon of Zeruiah, and with Abiathar the prieſt: and they following Adonijah, helped *him.*

8 But Zadok the prieſt, and Benaiah the ſon of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David were not with Adonijah.

9 And Adonijah ſlew ſheep and oxen, and fat cattle, by the ſtone of Zoheleth, which *is* by En-rogel, and called all his brethren the king's ſons, and all the men of Judah, the kings ſervants.

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother he called not.

11 ¶ Wherefore Nathan ſpake unto Bath-ſheba the mother of Solomon, ſaying, Haſt thou not heard that Adonijah the ſon of Haggith doth reign, and David our Lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counſel, that thou mayeſt ſave thine own life, and the life of thy ſon Solomon.

13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord, O king, ſwear unto thine handmaid, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne? Why then doth Adonijah reign?

14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and confirm thy words.

15 ¶ And Bath-ſheba went in unto the king, into the chamber: and the king was very old; and Abiſhag the Shunammite miniſtered unto the king.

16 And Bath-ſheba bowed, and did obeiſance unto the king: and the king ſaid, What wouldſt thou?

17 And ſhe ſaid unto him, My lord, thou ſweareſt by the Lord thy God unto thine handmaid, *ſaying*, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne:

18 And now behold, Adonijah reigneth; and now, my lord the king, thou knoweſt *it* not.

19 And he hath ſlain oxen and fat cattle, and ſheep in abundance, and hath called all the ſons of the king, and Abiathar the prieſt, and Joab the captain of the hoſt: but Solomon thy ſervant hath he not called.

20 And thou, my lord, O king, the eyes of all Iſrael *are* upon thee, that thou ſhouldſt tell them who ſhall ſit on the throne of my lord the king after him.

21 Otherwiſe it ſhall come to paſs, when my lord the king ſhall ſleep with his fathers, that I and my ſon Solomon ſhall be counted offenders.

22 And lo, while ſhe yet talked with the king, Nathan the prophet alſo came in.

23 And they told the king, ſaying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himſelf before the king with his face to the ground.

24 And Nathan ſaid, My lord, O king, haſt thou ſaid Adonijah ſhall reign after me, and he ſhall ſit upon my throne?

25 For he is gone down this day, and hath ſlain oxen and fat cattle and ſheep in abundance, and hath called all the king's ſons, and the captains of the hoſt, and Abiathar the prieſt; and behold, they eat and drink before him, and ſay, God ſave king Adonijah.

26 But me *even* me thy ſervant, and Zadok the prieſt, and Benaiah the ſon of Jehoiada, and thy ſervant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed *it* unto thy ſervant, who ſhould ſit on the throne of my lord the king after him?

28 Then king David anſwered and ſaid, Call me Bath-ſheba: and ſhe came into the king's preſence, and ſtood before the king.

29 And the king ſware, and ſaid, *As* the Lord liveth, that hath redeemed my ſoul out of all diſtreſs.

30 Even as I ſware unto thee by the Lord God of Iſrael, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne in my ſtead; even ſo will I certainly do this day.

31 Then Bath-ſheba bowed with *her* face to the earth, and did reverence to the king, and ſaid, Let my lord king David live for ever.

32 ¶ And king David ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada. And they came before the king.

33 The king alſo ſaid unto them, Take with you the ſervants of your lord, and cauſe Solomon my ſon to ride upon mine own mule, and bring him down to Gihon.

34 And let Zadok the prieſt, and Nathan the prophet anoint him there king over Iſrael: and blow ye with the trumpet, and ſay, God ſave king Solomon.

35 Then ſhall ye come up after him, that he may come and ſit upon my throne; for he ſhall be king in my ſtead: and I have appointed him to be ruler over Iſrael, and over Judah.

36 And Benaiah the ſon of Jehoiada anſwered the king, and ſaid, Amen: the Lord God of my lord the king ſay ſo *too.*

37 As the Lord hath been with my lord the king, even ſo be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So

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many of his misfortunes flowed, was his exceſſive indulgence to his children; of whom he was ſo remarkably fond, that he overlooked their faults: though he could not be ignorant, that this was a breach of a poſitive law, and that Eli the high prieſt was ſeverely puniſhed for this neglect.

24 *And Nathan ſaid, My lord, O king, haſt thou ſaid, Adonijah ſhall reign after me,* &c.] God had before promiſed David, by Nathan, that he would ſet upon his throne a ſon that ſhould proceed from him; which plainly ſignified, that none of his ſons already born were to be the perſon. And in 1 Chron. xxii. 8, &c. he declared, by the ſame prophet, that, after his father, Solomon ſhould reign and build him an houſe. This Adonijah muſt know; and therefore his ſetting himſelf againſt the decree of omnipotence, greatly augmented his ſin in uſurping the throne of Iſrael.

30 *Solomon thy ſon ſhall reign after me*] The power of naming a ſucceſſor was firſt aſſumed by David, and was for ſome time after confirmed in the Jewiſh ſtate. This privilege was, in after-ages, granted to ſeveral good Princes; but among the Iſraelites it did not prevail long, becauſe the conſtitution of other nations, to which the Iſraelites affected to conform themſelves, was different.

33 *Cauſe Solomon to ride on my mule.*] This was the beginning of Solomon's authority; for no perſon, as Abarbinel obſerves, might ride upon the king's mule. The reaſon why he was ordered to ride upon a mule, and not upon a horſe, was, becauſe a horſe is a warlike creature, but a mule is a pacific animal, and was an emblem of that tranquility and ſecurity which they were to enjoy in Solomon's reign.

38 So Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, went down and cauſed Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the prieſt took an horn of oil out of the tabernacle, and anointed Solomon: and they blew the trumpet, and all the people ſaid, God ſave king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, ſo that the earth rent with the ſound of them.

41 ¶ And Adonijah and all the gueſts that *were* with him, heard *it*, as they had made an end of eating: and when Joab heard the ſound of the trumpet, he ſaid, Wherefore *is* this noiſe of the city being in an uproar?

42 And while he yet ſpake, behold, Jonathan, the ſon of Abiathar the prieſt came, and Adonijah, ſaid unto him, Come in, for thou art a valiant man, and bringeſt good tidings.

43 And Jonathan anſwered and ſaid to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the king's mule.

45 And Zadok the prieſt, and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, ſo that the city rang again: this is the noiſe that ye have heard.

46 And alſo Solomon ſitteth on the throne of the kingdom.

47 And moreover, the king's ſervants came to bleſs our Lord king David ſaying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himſelf upon the bed.

48 And alſo thus ſaid the king, Bleſſed *be* the Lord God of Iſrael, which hath given *one* to ſit on my throne this day, mine eyes even ſeeing *it*.

49 And all the gueſts that *were* with Adonijah, were afraid, and roſe up, and went every man his way.

50 ¶ And Adonijah feared becauſe of Solomon, and aroſe and went, and caught hold on the horns of the altar.

51 And it was told Solomon ſaying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, ſaying, Let king Solomon ſwear unto me to-day, that he will not ſlay his ſervant with the ſword.

52 And Solomon ſaid, If he will ſhew himſelf a worthy man, there ſhall not an hair of him fall to the earth: but if wickedneſs ſhall be found in him, he ſhall die.

53 So king Solomon ſent, and they brought him down from the altar; and he came and bowed himſelf to king Solomon: and Solomon ſaid unto him: Go to thine houſe.

CHAP. II.

1 David having given a charge to Solomon, 10 dieth: 12 Solomon ſucceedeth him. 25 Adonijah is put to death. 28 Joab ſlain. 36 Shimei's death.

NOW the days of David drew nigh that he ſhould die; and he charged Solomon his ſon ſaying,

2 I go the way of all the earth: be thou ſtrong therefore, and ſhew thyſelf a man.

3 And keep the charge of the Lord thy God, to walk in his ways, to keep his ſtatutes and his commandments, and his judgments, and his teſtimonies, as it is written in the law of Moſes, that

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38 *So Zadok the prieſt and Nathan the prophet---cauſed Solomon to ride upon the king's mule.*] All the ſons of David rode upon mules when they went abroad; but David had a mule peculiar to himſelf, and therefore the ſetting Solomon upon it was a ſufficient declaration in his favour; it being, according to Maimonides, a capital offence to ride upon the king's mule, ſit, on his throne, or handle his ſceptre, without his order: and, on the contrary, to have the honour of riding on the king's beaſt, by his appointment, was accounted the higheſt dignity among the peſirans, as appears from the ſtory of Mordecai in the book of Eſther.

And brought him to Gihon] Some commentators are of opinion, that Gihon was the ſame with the fountain of Siloam: but this is a groſs miſtake, the former being evidently on the weſt, and the latter on the eaſt of Jeruſalem. Nor is there any foundation for the notion of the Rabbins, who pretend, that kings were always, in theſe ancient times, anointed by the ſide of a fountain, as a good omen, or that the perpetual running of the ſtream might be an emblem of the perpetuity of the king's reign. For in the hiſtory of Saul, who was their firſt king, and of David, who was three times anointed, we find no mention of either ſpring or fountain. But as theſe fountains were places of great concourſe, there being not many in Jeruſalem, the chief reaſon for David's ordering Solomon to be anointed at one of theſe was, that the ceremony might be performed as publickly, and before as many ſpectators, as poſſible.

40 *The earth rent with the ſound.*] An hyperbolical expreſſion, ſignifying the loud acclamations of the people.

47 *The king bowed himſelf upon the bed.*] This is like an expreſſion in Gen. xlvii. 31. See the note upon it.

50 *And Adonijah feared-- and went and caught hold on the horns of the altar.*] There is no precept in the law that makes the altar a privileged place: but the Jews, in conformity to the cuſtom of other nations, ſeem to have conſidered it as ſuch. And it ſeems very probable, that as the people had, when they came into the land of Canaan, cities of refuge appointed by God himſelf, whither the manſlayer might flee and be ſafe; ſo while they continued in the wilderneſs, the camp of the Levites was ſet apart for the ſame purpoſe. Nay, from the words in Exod. xxi 14, where God orders the wilful murderer to *be taken from his altar, that he may die*, it is ſufficiently evident, that, even in the land of Cannaan, the altar continued a ſanctuary for thoſe who fled to it. But then the queſtion is, to what altar Adjonijah fled; whether to the brazen one which Moſes made, and which was now at Gibeon, or to that which his father had lately erected in the threſhing flooor of Araunah; It is expreſly ſaid, that he *caught hold on the horns of the altar;* but it is hardly to be ſuppoſed, that the altar in the threſhing-floor, which was erected in ſuch haſte with ſtones and turf, was made in this figure. However, that be, there is ſurely no reaſon, why we ſhould not ſuppoſe, that, as David had built a place for the reception of the ark of the covenant on mount Zion, he had alſo built there an altar, for the oblation of the daily ſacrifices, in the exact form of the original one, which was then at Gibeon; and that it was to this altar that Adonijah fled for refuge.

Commentary and Notes on Chapter II.

3 *Keep the charge of the Lord thy God*, &c.] In this ſummary all the laws of Moſes are comprehended. *Statutes* were ſuch conſtitutions as had their foundation not in reaſon, but in the will and pleaſure of God; ſuch as the prohibition of ſowing mingled ſeeds, &c. *Commandments* were moral duties, founded in the nature of things, and carried their reaſon with them; as not to kill, ſteal, &c. *Judgments* were the laws relating to civil government, and the dealings of one man with another: ſuch are all thoſe laws recorded in the twenty-firſt and following chapters of Exodus, And *teſtimonies* were ſuch laws as preſerved the remembrance of ſome events, and teſtified to men *the loving kindneſs of the Lord*; ſuch as the ſabbath, the paſſover, and the reſt of the feaſts.

that thou mayeſt proſper in all that thou doeſt, and whitherſoever thou turneſt thyſelf:

4 That the Lord may continue his word which he ſpake concerning me, ſaying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their ſoul, there ſhall not fail thee (ſaid he) a man on the throne of Iſrael.

5 Moreover, thou knoweſt alſo what Joab the ſon of Zeruiah did to me, *and* what he did to the two captains of the hoſt of Iſrael, unto Abner the ſon of Ner, and unto Amaſa the ſon of Jether, whom he ſlew, and ſhed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his ſhoes that *were* on his feet.

6 Do therefore according to thy wiſdom, and let not his hoary head go down to the grave in peace.

7 But ſhew kindneſs unto the ſons of Barzillai the Gileadite, and let them be of thoſe that eat at my table: for ſo they came to me, when I fled becauſe of Abſalom thy brother.

8 And behold, *thou haſt* with thee Shimei the ſon of Gera, a Benjamite of Bahurim, which curſed me with a grievous curſe, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the Lord, ſaying, I will not put thee to death with the ſword.

9 Now therefore hold him not guiltleſs: for thou *art* a wiſe man, and knoweſt what thou oughteſt to do unto him; but his hoary head bring thou down to the grave with blood.

10 So David ſlept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Iſrael *were* forty years: ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem.

12 ¶ Then ſat Solomon upon the throne of David

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6 *Let not his hoary head go down to the grave in peace.*] David's character has been greatly impeached by this laſt dying charge to his ſon, in regard to Joab and Shimei; on both whom he deſired vengeance ſhould be taken for thoſe crimes. which he ſeemed to have forgiven in the one, by ſuffering them to go ſo long unpuniſhed; and which he expreſly forgave in the other, and confirmed that forgiveneſs by an oath, that he ſhould not die. To the firſt of theſe I anſwer, that Joab's murders were crimes which David never did forgive; and probably thought he could not, in contradiction to the expreſs commands of God: and therefore that guilt, which he himſelf wanted power to puniſh, and which he only forebore to puniſh, becauſe he wanted power, he wiſely and religiouſly recommended to his ſon to expiate, by the blood of the offender, that his family and kingdom might be clear of it. See the ſpeech which David made on Joab's murder of Abner, 2 Sam. iii. 28, 29, and 39. Beſides, it was for the public good that ſuch a bloody wretch as Joab ſhould ſuffer at a proper time, and as Providence ſhould direct; and as reaſons of ſtate might defer the puniſhment both of Joab and Shimei during his own life-time, he thought it derogatory to the glory of his ſon's reign, to ſuffer ſuch notorious offenders to go unpuniſhed. As to his charge concerning Shimei, it is plain, that if David had been actuated by a ſpirit of revenge, he would not have ſpared him in the very inſtant of paſſion and provocation, and when he was ſo earneſtly importuned for leave to puniſh him. And as to David's oath to Shimei, it muſt be remembered that it was only perſonal; and Solomon was at full liberty to vindicate the majeſty of kings, in chaſtiſing this high inſult upon his father, after ſuch a manner as he thought fit.

9 *Now therefore hold him not guiltleſs,* &c.] Dr. Delany ingeniouſly obſerves, that this paſſage is not rightly tranſlated; and that the particle *vau* ſhould be rendered, as in ſimilar caſes, not connectively, but disjunctively: for inſtance, Agur. (Prov. xxx.) beſeeches God to keep him from the extremes, both of poverty and wealth: if the *vau* were to be rendered connectively, the petition would run thus: *Give me not poverty and riches* — which is abſurd: in the ſame analogy this verſe, rightly tranſlated, will ſtand thus: *now therefore neither hold him guiltleſs, (for thou art a wiſe man, &c) nor his hoary head bring thou down to the grave with blood.* In this ſenſe, the advice is full of humanity, as well as wiſdom; and Solomon underſtood and obſerved it in this ſenſe, and no other.

10 *So David ſlept with his fathers, and was buried in the city of David.*] Joſephus tells us, "That he was buried at Jeruſalem, with " a ſolemnity of royal pomp and magnificence that was glorious in " the higheſt degree; and that beſides the ſplendor of the ceremony, " his ſon Solomon depoſited in his monument an ineſtimable treaſure, " from which when Antiochus, ſirnamed the pious, beſieged Jeruſalem, Hircanus the high prieſt, took the ſum of three thouſand talents, and with it bribed that monarch to raiſe the ſiege: and that " many years after this Herod, ſirnamed the Great, took another immenſe ſum from thence, which enabled him to rebuild the temple." It was, indeed, cuſtomary among ſeveral nations, to bury with their princes, and other great men, various things of value, eſpecially thoſe they delighted in while alive. The Egyptians in particular were remarkable for this, there being frequently found about their mummies very precious ornaments. And when Alexander the Great opened the tomb of Cyrus, there was found in it a bed of gold, a very rich table, drinking cups, and many fine veſtments. But, notwithſtanding all this, ſeveral learned men conſider this whole account of Joſephus as a mere fable: for can it be thought that Solomon would bury ſo immenſe a treaſure under ground, when he had ſo great a demand for it that he borrowed money of the king of Tyre, and burthened his people with many heavy taxes to ſupport his exceſſive expences? How came it to eſcape the hands of the Chaldeans, and other nations, who ſo often plundered Jeruſalem? Or why ſhould Hircanus violate this depoſitum, which his anceſtors muſt have eſteemed more ſacred than the holy veſſels of the Lord? Theſe are queſtions that cannot eaſily be anſwered; and what farther confutes this ſtory is, that the very book from whence Joſephus is ſuppoſed to have taken it, never mentions that Hircanus broke open David's tomb. The author tells us, indeed, that Hircanus took the treaſure, wherewith he bribed Antiochus to raiſe the ſiege of Jeruſalem, out of a treaſure chamber belonging to one of the deſcendants of David. But this is a quite different thing, and has no relation to David's ſepulchre. With regard to the real ſepulchre of David, it is certain that the Jews always held it in great veneration. It was in being in St. Peter's time, Acts ii. 29. Dio informs us, that in the reign of the emperor Adrian ſome part of it was fallen down. St. Jerom relates, that he himſelf uſed frequently to go and pray at it; but modern travellers aſſures us, that it is not now known. They, indeed, deſcribe ſome magnificent monuments hewn in a rock not far from Jeruſalem, which are doubtleſs very ancient: but are far from agreeing that theſe were the ſepulchres of the kings of Judah. It is ſomething unaccountable, that this prince's ſepulchre, which both the Chaldeans and Romans thought proper to ſpare, ſhould now be ſo entirely loſt, that the leaſt remains of it cannot be diſcovered. But though Providence has thought proper to ſuffer the ſepulchre of David to be loſt in oblivion, there is ſtill remaining an eternal monument of his genius and piety: I mean the book of Pſalms, the greateſt part of which was compoſed by him, and which publiſhes the glory of its author far beyond the moſt pompous eligies: and the author of Eccleſiaſticus has conſecrated to his memory the following epitaph, which will remain when the pureſt braſs and adamantine marble are mouldered into duſt: *As the fat is taken away from the peace-offerings, ſo was David choſen from the people of Iſrael. He played with lions as with kids, and with bears as with lambs. Slew he not a giant when he was young? and did not he take away the reproach from the people? For he called upon the moſt high Lord, and he gave ſtrength to his right hand to ſlay the mighty warrior, and to ſet up the horn of his people. So the people honoured him with ten thouſands, and praiſed him in bleſſings of the Lord:—for he deſtroyed the enemies on every ſide, and brought to nought the Philiſtines, his adverſaries.---In all his works he praiſed the Holy One moſt high with words of glory.—He ſet ſingers alſo before the altar, that by their voices they might make ſweet melody, and daily ſing praiſes in their ſongs. He beautified their feaſts, and ſet in order the ſolemn times.—The Lord took away his ſins, and exhalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Iſrael.* Eccleſ. xlvii. 2, &c.

11 *And the days that David reigned over Iſrael were forty years,* &c.] It is ſaid in the ſecond book of Samuel, ver. 4. that he reigned ſeven years and ſix months in Hebron, which with the three and thirty in Jeruſalem, will make his Reign to be in all forty years and a half. To ſolve this difficulty, as ſome Jews eſteem it, they have deviſed a conceit, that to puniſh David for his adultery with Bath-ſheba, God ſent upon him a leproſy, which continued for ſix months, which time he was accounted as dead, and, conſequently, not a king: but they ſeem to have forgot that theſe months were part of his reign in Hebron, before he committed that adultery in Jeruſalem. The true account of the matter therefore is, that it is very common in ſcripture computation to omit ſmaller ſums, and only

David his father; and his kingdom was eſtabliſhed greatly.

13 ¶ And Adonijah the ſon of Higgith came to Bath-ſheba the mother of Solomon. And ſhe ſaid, Comeſt thou peaceably? And he ſaid, Peaceably.

14 He ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid, Say on.

15 And he ſaid, Thou knoweſt that the kingdom was mine, and *that* all Iſrael ſet their faces on me that I ſhould reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the Lord.

16 And now I aſk one petition of thee, deny me not. And ſhe ſaid unto him, Say on.

17 And he ſaid, Speak, I pray thee unto Solomon the king (for he will not ſay thee nay) that he give me Abiſhag the Shunammite to wife.

18 And Bath-ſheba ſaid, Well; I will ſpeak for thee unto the king.

19 Bath-ſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah And the king roſe up to meet her, and bowed himſelf unto her and ſat down on his throne, and cauſed a ſeat to be ſet for the king's mother: and ſhe ſat on his right hand.

20 Then ſhe ſaid, I deſire one ſmall Petition of thee; *I pray thee*, ſay me not nay And the king ſaid unto her, Aſk on, my mother, for I will not ſay thee nay.

21 And ſhe ſaid, Let Abiſhag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon anſwered and ſaid unto his mother, And why doſt thou aſk for Abiſhag the Shunammite for Adonijah? aſk for him the kingdom alſo (for he *is* mine elder brother) even for him, and for Abiathar the prieſt, and for Joab the ſon of Zeruiah.

23 Then king Solomon ſware by the Lord, ſaying, God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life.

24 Now therefore, *as* the Lord liveth, which hath eſtabliſhed me, and ſet me on the throne of David my father, and who hath made me an houſe, as he promiſed, Adonijah, ſhall be put to death this day.

25 And king Solomon ſent by the hand of Benaiah the ſon of Jehoiada, and he fell upon him that he died.

26 ¶ And unto Abiathar the prieſt ſaid the king, Get thee to Anathoth, unto thine own fields, for thou *art* worthy of death; but I will not at this time put thee to death, becauſe thou bareſt the ark of the Lord God before David my father, and becauſe thou haſt been afflicted in all wherein my father was afflicted.

27 So Solomon thruſt out Abiathar from being prieſt unto the Lord; that he might fulfil the word of the Lord, which he ſpake concerning the houſe of Eli in Shiloh.

28 ¶ Then tidings came to Joab (for Joab had turned after Adonijah, though he turned not after Abſalom) and Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the Lord, and behold, *he is* by the altar: then Solomon ſent Benaiah the ſon of Jehoiada, ſaying, Go and fall upon him.

30 And Benaiah came to the tabernacle of the Lord, and ſaid unto him, Thus ſaith the king, Come forth. And he ſaid, Nay, but I will die here. And Benaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me.

31 And the king ſaid unto him, Do as he hath ſaid, and fall upon him. and bury him, that thou mayeſt take away the innocent blood which Joab ſhed, from me, and from the houſe of my father.

32 And the Lord ſhall return his blood upon his own head, who fell upon two men more righteous and better than he, and ſlew them with the ſword, my father David not knowing *thereof, to wit,* Abner the ſon of Ner, captain of the hoſt of Iſrael, and Amaſa the ſon of Jether, captain of the hoſt of Judah.

33 Their blood ſhall therefore return upon the head of Joab, and upon the head of his ſeed for ever: but upon David, and upon his ſeed, and upon his houſe, and upon his throne ſhall there be peace for ever from the Lord.

34 So Benaiah the ſon of Jehoiada went up, and fell upon him, and ſlew him; and he was buried in his own houſe in the wilderneſs.

35 And the king put Benaiah the ſon of Jehoiada in his room over the hoſt. And Zadok the prieſt did the king put in the room of Abiathar.

36 ¶ And the king ſent and called for Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and go not forth thence any whither.

37 For it ſhall be *that* on the day thou goeſt out, and paſſeſt over the brook Kidron, thou ſhalt know for certain that thou ſhalt ſurely die: thy blood ſhall be upon thine own head.

38 And Shimei ſaid unto the king, The ſaying *is* good: as my lord the king hath ſaid, ſo will thy ſervant do. And Shimei dwelt in Jeruſalem many days.

39 And it came to paſs at the end of three years, that two of the ſervants of Shimei ran away unto Achiſh ſon of Maachah king of Gath. And they told Shimei, ſaying, Behold, thy ſervants *be* in Gath.

40 And Shimei aroſe, and ſaddled his aſs, and went to Gath to Achiſh to ſeek his ſervants; and Shimei went, and brought his ſervants from Gath.

41 And

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only reckon by a round number; for which reaſon theſe ſix months, being only part of a year, are not taken notice of in this account of David's reign.

22 *Aſk for him the kingdom alſo.*] Solomon here gently reproves his mother for aſking a favour, which, if granted, muſt prove of the moſt fatal conſequence. For Adonijah, by aſking Abiſhag, David's wife, did in fact, aſk the kingdom alſo, ſince the wives of the deceaſed monarch could only belong to the perſon who ſucceeded to the throne.

28 *He turned not after Abſalom*] What has Abſalom to do here? the Vatican copy of the Septuagint and moſt of the ancient verſions read *Solomon*, inſtead of *Abſalom*; which ſeems the genuine reading.

31 *And the king, ſaid—Do as he hath ſaid*] Kill him at the very altar where he reſolves to die. Probably to let all men ſee, that no place, however ſo ſacred, ſhould ſecure a murderer from the ſtroke of juſtice.

41 And it was told Solomon that Shimei had gone from Jeruſalem to Gath, and was come again.

42 And the king ſent and called for Shimei, and ſaid unto him, Did I not make thee to ſwear by the Lord, and proteſted unto thee, ſaying, Know for a certain *that* on the Day thou goeſt out, and walkeſt abroad any whither, that thou ſhalt ſurely die? and thou ſaidſt unto me, The word that I have heard, *is* good.

43 Why then haſt thou not kept the oath of the Lord, and the commandment that I have charged thee with?

44 The king ſaid moreover to Shimei, Thou knoweſt all the wickedneſs which thine heart is privy to, that thou didſt to David my father: therefore the Lord ſhall return thy wickedneſs upon thine head;

45 And king Solomon *ſhall be* bleſſed, and the throne of David ſhall be eſtabliſhed before the Lord for ever.

46 So the king commanded Benaiah the ſon of Jehoiada; which went out and fell upon him, that he died. And the kingdom was eſtabliſhed in the hand of Solomon.

CHAP. III.

1 *Solomon marrieth Pharaoh's daughter:* 6 *his choice:* 16 *His judgement between the two harlots.*

AND Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own houſe, and the houſe of the Lord, and the wall of Jeruſalem round about.

2 Only the people ſacrificed in high places, becauſe there was no houſe built unto the name of the Lord until thoſe days.

3 And Solomon loved the Lord, walking in the ſtatutes of David his father: only he ſacrificed and burnt incenſe in high places.

4 And the king went to Gibeon to ſacrifice there; for that *was* the great high place: a thouſand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the Lord appeared to Solomon in a dream by night: and God ſaid, Aſk what I ſhall give thee.

6 And Solomon ſaid, Thou haſt ſhewed unto thy ſervant David my father great mercy, according as he walked before thee in truth and in righteouſneſs, and in uprightneſs of heart with thee, and thou haſt kept for him this great kindneſs, that thou haſt given him a ſon to ſit on his throne, as *it is* this day.

7 And now, O Lord my God, thou haſt made thy ſervant king inſtead of David my father: and I *am but* a little child: I know not *how* to go out, or come in.

8 And thy ſervant *is* in the midſt of thy people which thou haſt choſen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy ſervant an underſtanding heart, to judge thy people, that I may diſcern between good and bad: for who is able to judge this thy ſo great a people?

10 And the ſpeech pleaſed the Lord, that Solomon had aſked this thing.

11 And God ſaid unto him, Becauſe thou haſt aſked this thing, and haſt not aſked for thyſelf long life, neither haſt aſked riches for thyſelf, nor haſt aſked the life of thine enemies, but haſt aſked for thyſelf underſtanding to diſcern judgment.

12 Behold

Commentary and Notes on Chapter III.

1 *And Solomon made affinity with Pharaoh king of Egypt.*] It may ſeem ſtrange, that in all the hiſtory of the Jews, from the time of Moſes to this of Solomon, no mention ſhould be made of the kings of Egypt, as if they had no concern in the affairs of Canaan, but were wholly diverted ſome other way: but for this their own hiſtorians account; for they tell us, that, during this ſpace of time, the Egyptian kings did nothing worth recording.

And took Pharaoh's daughter.] This was contrary to the Moſaic law, unleſs ſhe was firſt a proſelyte to the Jewiſh religion, which in all probability ſhe was; becauſe we do not find, when his wives drew him to worſhip ſtrange gods, that thoſe of Egypt are reckoned among them.

2 *Only the people ſacrificed in high places,* &c] This is a ſhort account of the happineſs that attended the beginning of Solomon's reign: and all that was blameable in it was the people's ſacrificing in high places. Theſe were the original places were divine worſhip was performed by the ancient patriarchs, and hither the people ſtill reſorted to perform the religious ceremonies which God had appointed; ſo that the whole fault conſiſted in the place, not in the worſhip itſelf. And the ſacred hiſtorian tells us, that the reaſon why the people took this liberty, was becauſe there was no houſe built for a ſettled place of worſhip. The tabernacle alſo had been removed from place to place for a long time, and was not fixed 'till it was brought to Jeruſalem.

4 *And the king went to Gibeon to ſacrifice there; for that was the great high place.*] The tabernacle and brazen altar were both at Gibeon: for, after Shiloh was deſtroyed, it was carried to Nob; and the prieſts being their ſlain by Saul, it was removed to Gibeon (2 Chron. i. 3) where the Jews tell us there was the greateſt ſynagogue in the world.

A thouſand burnt-offerings did Solomon offer upon that altar.] The altar made by Moſes, which ſeems to be that now uſed by Solomon, was only five cubits ſquare: and therefore it has been aſked, with ſome confidence, by the enemies to revelation, how it was poſſible for Solomon to offer ſuch a prodigious number of burnt-offerings upon an altar of ſuch dimenſions? But ſurely theſe objectors ſhould have reflected, that there is not the leaſt intimation that theſe ſacrifices were offered in one day. The king, in all probability, went in proceſſion with his nobles on one of the great feſtivals, to pay his devotions at Gibeon, where the brazen altar was. Each of the great feſtivals laſted ſeven days; but Solomon might ſtay much longer at Gibeon, 'till by the daily oblations, a thouſand burnt-offerings were conſumed.

5 *In Gibeon the Lord appeared to Solomon in a dream by night.*] This viſion ſeems to have happened the night after he had made an end of offering his burnt-offerings, which he doubtleſs concluded with ardent prayers for wiſdom; and when he was retired to reſt, God was pleaſed, for the confirmation of his faith, to hold the converſation with him mentioned in the following verſes. Sleep is, indeed, like a ſtate of death to the ſoul, wherein the ſenſes are locked up, and both the underſtanding and will are deprived of the free exerciſe of their functions; yet this is no impediment to God in communicating himſelf to mankind. *For God ſpeaketh once, yea twice; yet man perceiveth it not. In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumberings upon the bed, then openeth he the ears of men, and ſealeth their inſtruction,* Job. xxxiii. 14. *&c.* For ſurely none will deny that God has power, not only to awaken our intellectual faculties, but to advance them above their ordinary meaſures of preception, even while the body is aſleep: and therefore it will follow, that though the ſoul of man when the body is aſleep, is in a ſtate of reſt and inactivity, yet God can approach it different ways; can move and actuate it juſt as he pleaſes; and, whenever he intends to make a diſcovery of any thing, can place ſo lively a repreſentation of it before the eyes of our underſtanding, as will abundantly confirm us in the truth and reality of the viſion.

7 *I am but a little child: I know not how to go out or come in.*] Some have, from this expreſſion, concluded that Solomon was really a child, not above twelve years old. But it ſhould be remembered, that David himſelf called him *a wiſe man*, and therefore he muſt then be at leaſt twenty, as he had reigned ſome time when this viſion happened. The expreſſion is, therefore, to be conſidered as his being a child with regard to the management of public affairs: and, indeed, the latter part of the ſentence plainly indicates that this is the true meaning; *I know not how to go out*, &c. That is, I am incapable of governing ſo great a people for want of experience.

12 Behold, I have done according to thy words: lo, I have given thee a wiſe and an underſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee.

13 And I have alſo given thee that which thou haſt not aſked, both riches and honour: ſo that there ſhall not be any among the kings like unto thee, all thy days.

14 And if thou wilt walk in my ways, to keep my ſtatutes, and my commandments as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke, and behold, *it was* a dream. And he came to Jeruſalem, and ſtood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feaſt to all his ſervants.

16 ¶ Then there came two women, *that were* harlots, unto the king, and ſtood before him.

17 And the one woman ſaid, O my lord, I and this woman dwell in one houſe; and I was delivered of a child with her in the houſe.

18 And it came to paſs the third day after that I was delivered, that this woman was delivered alſo: and we *were* together; *there was* no ſtranger with us in the houſe, ſave we two in the houſe.

19 And this woman's child died in the night? becauſe ſhe overlaid it.

20 And ſhe aroſe at midnight, and took my ſon from beſide me, while thine handmaid ſlept, and laid it in her boſom, and laid her dead child in my boſom.

21 And when I aroſe in the morning to give my child ſuck, behold, it was dead: but when I had conſidered it in the morning, behold, it was not my ſon which I did bear.

22 And the other woman ſaid, Nay; but the living *is* my ſon, and the dead *is* thy ſon. And this ſaid, No; but the dead *is* thy ſon, and the living *is* my ſon. Thus they ſpake before the king.

23 Then ſaid the king, The one ſaith, This *is* my ſon that liveth, and thy ſon *is* the dead: and the other ſaith, Nay; but thy ſon *is* the dead, and my ſon *is* the living.

24 And the king ſaid, Bring me a ſword. And they brought a ſword before the king.

25 And the king ſaid, Divide the living child in two, and give half to the one, and half to the other.

26 Then ſpake the woman whoſe the living child *was*, unto the king, (for her bowels yearned upon her ſon) and ſhe ſaid, O my lord, give her the living child, and in no wiſe ſlay it. But the other ſaid, Let it be neither mine nor thine *but* divide *it*.

27 Then the king anſwered, and ſaid, Give her the living child, and in no wiſe ſlay it: ſhe *is* the mother thereof.

28 And all Iſrael heard of the judgment which the king had judged; and they feared the king: for they ſaw that the wiſdom of God *was* in him to do judgment.

CHAP. IV.

1 *Solomon's princes:* 7 *His twelve officers:* 24 *The peace and largeneſs of his kingdom:* 29 *His wiſdom.*

SO king Solomon was king over all Iſrael.

2 And theſe *were* the princes which he had, Azariah the ſon of Zadok the prieſt:

3 Elihoreph and Ahiah, the ſons of Shiſha, ſcribes: Jehoſhaphat the ſon of Ahilud, the recorder.

4 And Benaiah the ſon of Jehoiada *was* over the hoſt: and Zadok and Abiathar *were* the prieſts.

5 And Azariah the ſon of Nathan *was* over the officers: and Zabud the ſon of Nathan *was* principal officer, *and* the king's friend.

6 And Ahiſhar *was* over the houſhold: and Adoniram the ſon of Abda *was* over the tribute.

7 ¶ And Solomon had twelve officers over all Iſrael which provided victuals for the king and his houſhold: each man his month in a year made proviſion.

8 And theſe *are* their names. The ſon of Hur, in mount Ephraim.

9 The ſon of Dekar, in Makaz, and in Shaalbim, and Beth-ſhemeſh, and Elonbeth-hanan.

10 The ſon of Heſed, in Aruboth: to him *pertained* Sochoh, and all the land of Hepher.

11 The ſon of Abinadab, in all the region of Dor, which had Taphath, the daughter of Solomon to wife.

12 Baana the ſon of Ahilud, *to him pertained* Taanach and Megiddo, and all Beth-ſhean, which *is* by Zartanah, beneath Jezreel, from Beth-ſhean to Abel-meholah, *even* unto *the place that is* beyond Jokneam.

13 The ſon of Geber, in Ramoth-gilead: to him *pertained* the towns of Jair the ſon of Manaſſeh, which *are* in Gilead: to him *alſo pertained* the region of Argob, which *is* in Baſhan, threeſcore great cities with walls and brazen bars.

14 Abinadab the ſon of Iddo, *had* Mahanaim.

15 Ahimaaz *was* in Naphtali; he alſo took Baſmath the daughter of Solomon to wife.

16 Baanah the ſon of Huſhai *was* in Aſher, and in Aloth.

17 Jehoſhaphat the ſon of Paruah, in Iſſachar.

18 Shimei the ſon of Elah in Benjamin.

19 Geber the ſon of Uri *was* in the country of Gilead *in* the country of Sihon king of the Amorites,

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12 *I have given thee a wiſe and an underſtanding heart.*] Otherwiſe men accumulate their knowledge by ſtudy and obſervation: the common road to wiſdom is full of difficulties; but Solomon had his by inſpiration, without undergoing the tedious and fatiguing toil of other mortals. He lay down on his bed covered with the veil of human ignorance, but awoke in the morning adorned in all the robes of wiſdom, like an angel of God.

16 *Then there came two women that were harlot, unto the king.*] The Hebrew word, which we render *harlot*, ſignifies alſo an *hoſteſs*, or one who keeps an houſe of public entertainment, as I before obſerved in the caſe of Rahab.

25 *And the king ſaid, Divide the living child in two.*] As no evidence appeared to prove which of theſe women was the true mother of the child, he was convinced that the only method of diſcovering the truth would be by the affection, compaſſion, and tenderneſs the true mother would ſhew for her infant. And if we ſuppoſe, when he commanded the child to be divided, he ſpake with a ſedate countenance, not only the two women, but all the people preſent were ſtruck with horror, expecting his order would be immediately executed; but when it ended in ſo juſt a deciſion, quite contrary to what they looked for, it raiſed joy in every breaſt, and gave a more advantageous commendation to the judge.

rites, and of Og king of Baſhan; and *he was* the only officer which *was* in the land.

20 ¶ Judah and Iſrael *were* many, as the ſand which *is* by the ſea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms, from the river unto the land of the Philiſtines, and unto the border of Egypt: they brought preſents, and ſerved Solomon all the days of his life.

22 ¶ And Solomon's proviſion for one day, was thirty meaſures of fine flour, and threeſcore meaſures of meal.

23 Ten fat oxen, and twenty oxen out of the paſtures, and an hundred ſheep, beſide harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all *the region* on this ſide the river from Tiphſah even to Azzah, over all the kings on this ſide the river: and he had peace on all ſides round about him.

25 And Judah and Iſrael dwelt ſafely, every man under his vine, and under his fig-tree, from Dan even to Beer-ſheba, all the days of Solomon.

26 ¶ And Solomon had forty thouſand ſtalls of horſes for his chariots, and twelve thouſand horſemen.

27 And thoſe officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month, they lacked nothing.

28 Barley alſo and ſtraw for the horſes and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And God gave Solomon wiſdom and underſtanding, exceeding much, and largeneſs of heart, even as the ſand that *is* on the ſea ſhore.

30 And Solomon's wiſdom excelled the wiſdom of all the children of the eaſt-country, and all the wiſdom of Egypt.

31 For he was wiſer than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the ſons of Mahol: and his fame was in all nations round about.

32 And he ſpake three thouſand proverbs: and his ſongs were a thouſand and five.

33 And he ſpake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowl, and of creeping things, and of fiſhes.

34 And there came of all people to hear the wiſdom of Solomon, from all kings of the earth, which had heard of his wiſdom.

CHAP. V.

1 *Hiram ſendeth to congratulate Solomon,* 7 *furniſheth timber to build the temple.* 13 *Solomon's workmen and labourers.*

AND

Commentary and Notes on Chapter IV.

21 *And ſolomon reigned over all kingdoms, from the river unto the land of the Philiſtines, and unto the border of Egypt.*] That is, the kingdom of Solomon was bounded on the eaſt by the river Euphrates, often called *the river* by way of excellency; on the weſt by the land of the Philiſtines, which bordered on the Mediterranean ſea; and on the ſouth by Egpyt. So that the kings of Syria, Damaſcus, Moab, and Ammon, which lay between the Euphrates and the Mediterranean, were tributaries to Solomon: and indeed, without ſuch a number of tributary kingdoms, it will be difficult to conceive how the country of Iſrael could have furniſhed ſuch a conſtant ſupply of proviſions, and other things neceſſary for the ſupport of this prince's grandeur. It muſt alſo be obſerved, that God had now performed the promiſe he made to Abraham, that his ſeed ſhould poſſeſs the land, *from the river of Egypt to the great river, the river Euphrates*, Gen. xviii. 18. For David had conquered all theſe countries, and his ſon Solomon maintained his conqueſts.

22 *Thirty meaſures of fine flour*, &c.] The meaſure here mentioned contained ten ephahs! ſo that the quantity mentioned was ſufficient to make bread enough for near three thouſand perſons.

24 *From Tiphſah even to Azzah.*] This is an explanation of what was ſaid before, namely, that he reigned from the Euphrates to the land of the Philiſtines: for Tiphſah was ſituated on the banks of the Euphrates, having both a bridge and a ferry over that river.

25 *Every man under his vine and under his fig-tree*] This is expreſſive of great plenty of corn, wine, oil, and all neceſſaries of life.

26 *And Solomon had forty thouſand ſtalls of horſes for his chariots.*] In the Chronicles it is ſaid he had only four thouſand; and this ſome commentators conſider as no diſagreement at all: for, ſay they, the author of the book of Kings ſpeaks of the horſes; but the author of the Chronicles of the ſtalls or ſtables, which, ſuppoſing every one to contain ten horſes, amount exactly to the number. It is however obſerveable, that in 2 Chron. ix. there is alſo mention made of chariot-cities; that is, cities wherein Solomon kept chariots and horſemen in ſeveral parts of the kingdom, for the ſecurity of his government, and the ſuppreſſion of any diſorders that might ariſe: and therefore others have thought, that in the Chronicles the author ſpeaks of thoſe ſtalls which Solomon had at Jeruſalem for his body guard, and were only four thouſand: but in the paſſage before us, of all thoſe ſtalls which were diſperſed up and down in the ſeveral parts of his kingdom, and which amounted to forty thouſand. For it muſt be remembered, that, on account of the conqueſts his father had made on the eaſt-ſide of Jordan, it was neceſſary for Solomon to have a ſtronger armament of this kind than any king before him, in order to keep the people, who might otherwiſe be apt to rebel, in ſubjection.

And twelve thouſand horſemen] Theſe ſeem alſo to have been diſtributed in every tribe, to maintain peace throughout the kingdom, and to be ready to oppoſe any enemy that might invade them.

29 *Even as the ſand that is upon the ſea ſhore*] As the ſand there incloſes a great body of waters, ſo his mind contained an ocean of knowledge.

30 *And Solomon's wiſdom excelled the wiſdom of all the children of the eaſt country.*]. There were three oriental nations famous for their wiſdom and erudition: the Chaldeans, beyond the Euphrates; the Perſians, beyond the Tigris; and the Arabians, a little to the ſouth of the Euphrates: but whether the Perſians were famous for their learning in Solomon's Time, is not agreed on by commentators. That the Arabians were remarkable for their wiſdom in ancient times, is ſufficiently evident from the book of Job, who was himſelf one of that people: and it is very natural to ſuppoſe, that as the ſons of Noah firſt ſettled in Chaldea, the arts and ſciences were firſt propagated there.

And all the wiſdom of Egypt.] This country was celebrated for wiſdom in the time of Moſes; and the Egyptians always pretended to be the inventors of the arts and ſciences, and that the Chaldeans had all their learning from them.

32 *He ſpake three thouſand proverbs*] Many of theſe are now loſt, all we have being compriſed in the book of that name, and his Eccleſiaſtes. And ſome critics are even of opinion, that the firſt nine chapters of the book of Proverbs were not written by Solomon, and that the number of proverbs which properly belong to him amount to no more than ſix hundred and fifty.

And his ſongs were a thouſand and five.] None of theſe compoſitions were however thought to be divinely inſpired, except the *ſong of ſongs*, and is therefore the only one joined to the ſacred books.

33 *And he ſpake of trees, from the cedar-tree that is in Lebanon, even unto the hyſſop that ſpringeth out of the wall.*] That is, of the whole claſs of plants; or, as the botaniſts term it, the vegetable kingdom.

He ſpake alſo of beaſts, and of fowl, &c.] Hence we may form ſome idea of his vaſt genius, which comprehended the whole hiſtory of animals as well as plants. Thoſe who preſcribe rules for civil prudence lay it down as a fundamental one, that perſons who apply themſelves to the management of civil affairs, ſhould abandon all other ſtudies, leſt they draw their minds too much from buſineſs: but Solomon's genius was ſo remarkably capacious, that he purſued all kinds of ſtudies, while he governed his kingdom with the greateſt prudence. So that in his days the wiſh of Plato was fulfilled, that, "either philoſophers may be kings, or kings be philoſophers."

AND Hiram the king of Tyre ſent his ſervants unto Solomon (for he had heard that they had anointed him king in the room of his father) for Hiram was ever a lover of David.

2 And Solomon ſent to Hiram, ſaying,

3 Thou knoweſt how that David my father could not build an houſe unto the name of the Lord his God, for the wars which were about him, on every ſide, until the Lord put them under the ſoles of his feet.

4 But now the Lord my God hath given me reſt on every ſide, *ſo that there is* neither adverſary nor evil occurrent.

5 And behold, I purpoſe to build an houſe unto the name of the Lord my God, as the Lord ſpake unto David my father, ſaying, Thy ſon whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my name.

6 Now therefore command thou, that they hew me cedar-trees out of Lebanon, and my ſervants ſhall be with thy ſervants, and unto thee will I give hire for thy ſervants, according to all that thou ſhalt appoint: for thou knoweſt that *there is* not among us any that can ſkill to hew timber, like unto the Sidonians.

7 ¶ And it came to paſs, when Hiram heard the words of Solomon, that he rejoiced greatly, and ſaid, Bleſſed *be* the Lord this day, which hath given unto David a wiſe ſon over this great people.

8 And Hiram ſent to Solomon; ſaying, I have conſidered the things which thou ſenteſt to me for: *and* I will do all thy deſire concerning timber of cedar and concerning timber of fir.

9 My ſervants ſhall bring *them* down from Lebanon unto the ſea: and I will convey them by ſea in floats unto the place that thou ſhall appoint me, and I will cauſe them to be diſcharged there, and thou ſhalt receive *them:* and thou ſhalt accompliſh my deſire in giving food for my houſhold.

10 So Hiram gave Solomon cedar-trees and fir-trees *according to* all his deſire.

11 And Solomon gave Hiram twenty thouſand meaſures of wheat *for* food to his houſhold, and twenty meaſures of pure oil: thus gave Solomon to Hiram year by year.

12 And the Lord gave Solomon wiſdom, as he promiſed him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raiſed a levy out of all Iſrael; and the levy was thirty thouſand men.

14 And he ſent them to Lebanon, ten thouſand a month in courſes: a month they were in Lebanon, *and* two months at home. And Adoniram *was* over the levy.

15 And Solomon had threeſcore and ten thouſand that bare burdens, and fourſcore thouſand hewers in the mountains;

16 Beſides the chief of Solomon's officers which *were* over the work, three thouſand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great ſtones, coſtly ſtones, *and* hewed-ſtones, to lay the foundation of the houſe.

18 And Solomon's builders and Hiram's builders did hew *them*, and the ſtone-ſquarers; ſo they prepared timber and ſtones to build the houſe.

CHAP. VI.

1 *The building of Solomon's temple.* 11 *God's promiſe unto it.* 37 *The time of building it.*

AND it came to paſs in the four hundred and fourſcore year after the children of Iſrael were come out of the land of Egypt, in the fourth year of Solomon's reign over Iſrael, in the month Zif, which *is* the ſecond month, that he began to build the houſe of the Lord.

2 And the houſe which king Solomon built for the Lord, the length thereof *was* threeſcore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the houſe, twenty cubits *was* the length thereof, according to the breadth of the houſe; *and* ten cubits *was* the breadth thereof before the houſe.

4 And for the houſe he made windows of narrow lights.

5 And againſt the wall of the houſe he built chambers round about, againſt the walls of the houſe round about, *both* of the temple and of the oracle: and he made chambers round about.

6 The

Commentary and Notes on Chapter V.

1 *And Hiram king of Tyre ſent his ſervants to Solomon.*] That is, he ſent ambaſſadors to condole with king Solomon the death of his father, and to congratulate his acceſſion to the throne

11 *Twenty thouſand meaſures of wheat*, &c.] Dr. Shaw obſerves, that the Holy Land is ſtill in general very fruitful, and were it well ſtocked with inhabitants, would ſtill be capable of affording the like ſupplies of corn and oil.

15 *Fourſcore thouſand hewers in the mountains.*] That is, hewers of ſtones; for the timber was hewed by Hiram's ſervants. It may ſeem ſtrange, that ſo many men ſhould be employed in building ſo ſmall a place as the temple: but we muſt conſider, there were many other works which Solomon finiſhed, (ix. 15.) the materials of which were probably prepared here. *Patrick.*

18 *Stone-ſquarers.*] The Hebrew is *Giblim*, and ſignifies the *Giblites*, or inhabitants of the country now called *Gibyle*, whom Hiram made uſe of in preparing the materials for Solomon's temple, the LXX call it *Bybli* or *Byblus*.

Commentary and Notes on Chapter VI.

1 *In the fourth year of Solomon's reign over Iſrael.*] If it ſhould be aſked, why Solomon did not begin the building of the temple ſooner, and even in the firſt year of his reign, ſince his father had left him a plan, and all things neceſſary for the undertaking? it may be anſwered, that the materials his father had provided, lay rude and unfaſhioned, and at a conſiderable diſtance: this time was therefore requiſite to form them into the exact ſymmetry and order in which the ſcripture repreſents them; eſpecially as the very ſtones, which made the foundation, were probably vaſt blocks of marble or porphyry, and all poliſhed in the moſt exquiſite manner. The Jews tell us, that Solomon would not make uſe of what his father had prepared, being reſolved to build the temple at his own expence; and put into the treaſury of the Lord's houſe all that David had dedicated to the work. And therefore four years cannot be accounted an unreaſonable time, to gather gold and ſilver ſufficient to defray ſo vaſt an expence.

4 *And for the houſe he made windows of narrow lights.*] Or, as it is in the margin, *broad within and narrow without* By which means the houſe was better ſecured from the weather, and at the ſame time had ſufficient light.

5 *And againſt the wall of the houſe.*] Or *joining to it*, as the words are rendered in the margin: for the beams were not faſtened to the walls of the houſes, as we read in the following verſe: but a wooden wall ſeems to have been built round the houſe. contiguous to the inner ſurface of the wall, in which the beams ſupporting the chambers were faſtened.

And he made chambers round about.] Theſe chambers were for the prieſts to lay their garments in, and the place where they eat the ſacrifices, *&c.*

6 The nethermoſt chamber *was* five cubits broad, and the middle *was* ſix cubits broad, and the third *was* ſeven cubits broad: for without *in the wall* of the houſe he made narrowed reſts round about, that *the beams* ſhould not be faſtened in the walls of the houſe.

7 And the houſe, when it was building, was built of ſtone made ready before it was brought thither: ſo that there was neither hammer nor ax *nor* any tool of iron heard in the houſe while it was in building.

8 The door of the middle chamber *was* in the right ſide of the houſe: and they went up with winding ſtairs into the middle *chamber*, and out of the middle into the third.

9 So he built the houſe and finiſhed it, and covered the houſe with beams and boards of cedar.

10 And *then* he built chambers againſt all the houſe, five cubits high: and they reſted on the houſe with timber of cedar.

11 And the word of the Lord came to Solomon, ſaying,

12 *Concerning* this houſe which thou art in building, if thou wilt walk in my ſtatutes, and execute my judgments, and keep all my commandments, to walk in them: then will I perform my word with thee, which I ſpake unto David thy father.

13 And I will dwell among the children of Iſrael, and will not forſake my people Iſrael.

14 So Solomon built the houſe and finiſhed it.

15 And he built the walls of the houſe within with boards of cedar, both the floor of the houſe, and the walls of the ceiling: *and* he covered *them* on the inſide with wood, and covered the floor of the houſe with planks of fir.

16 And he built twenty cubits on the ſides of the houſe, both the floor, and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the moſt holy *place:*

17 And the houſe, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the houſe within *was* carved with knops, and open flowers: all *was* cedar; there was no ſtone ſeen.

19 And the oracle he prepared in the houſe within, to ſet there the ark of the covenant of the Lord.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold, and *ſo* covered the altar *which was of* cedar.

21 So Solomon overlaid the houſe within with pure gold: and he made a partition, by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole houſe he overlaid with gold, until he had finiſhed all the houſe: alſo the whole altar that *was* by the oracle, he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermoſt part of the one wing, unto the uttermoſt part of the other, *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one meaſure and one ſize.

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

27 And he ſet the cherubims within the inner houſe; and they ſtretched forth the wings of the cherubims, ſo that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall: and their wings touched one another in the midſt of the houſe.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims, and palm-trees, and open flowers within and without.

30 And the floor of the houſe he overlaid with gold, within and without.

31 ¶ And

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6 *The nethermoſt chamber was five cubits broad, and the middle was ſix cubits broad, and the third was ſeven cubits broad.*] It appears, from ver. 10, that they were only five cubits high, and built over one another three ſtories; increaſing one cubit in breadth every ſtory, by the following contrivance; the wall of the temple was not of the ſame thickneſs at the top as it was near the foundation, but narrowed in a gradual manner, and by that means rendered the chambers larger.

7 *So that there was neither hammer, nor ax, nor any tool of iron heard in the houſe, while it was in building.*] The ſtones were laid without any noiſe, nothing being wanting but to join them together. The Jews, however, have entertained a very odd conceit, namely, that the dæmon Aſmodeus drove Solomon once from his throne, and reigned in his place, while that prince was forced to travel over ſeveral kingdoms and provinces of the world; but that, at his return to Jeruſalem, he defeated Aſmodeus; and having chained him, that he could do no hurt, compelled him to teach him the art of cutting ſtones for the temple, without making any noiſe; which was done, as they ſay, not with any tool or inſtrument, but by a worm called *Samir*, which cuts and poliſhes ſtone with a wonderful facility. But the foundation of all this ridiculous fiction is laid in a miſtake of the word *Samir*, which ſignifies a very hard ſtone called *Smiris*, uſed in cutting and poliſhing other ſtones, and which Solomon's workmen had doubtleſs recourſe to on this occaſion.

12 *Concerning this houſe, which thou art in building,* &c.] The Jews tell us, that theſe words were ſpoken to Solomon by the prophet Ahijah the Shilonite, to forewarn him, that, notwithſtanding the ſtrength of the foundation of the temple, it ſhould ſoon be deſtroyed, unleſs he and the people of Iſrael took care to obſerve the commandments of the Lord, and walk in his ways.

15 *And he built the walls of the houſe within with boards of cedar.*] That is, he wainſcotted the whole houſe with cedar.

16 *Even for the oracle, even for the moſt holy place.*] We have here an explanation of what is meant by the *houſe* in the preceding verſes. And ſurely this part beſt deſerved to be ſtiled the houſe, as the Divine Glory dwelt there, and from whence God gave anſwers when he was conſulted.

19 *And the oracle he prepared in the houſe within, to ſet there the ark of the covenant of the Lord.*] That is, in the innermoſt part of the houſe he built the moſt holy place, to receive the ark of God. It ſeems to have been called the innermoſt part, becauſe it was furtheſt from the entrance into the building. The Jewiſh doctors pretend, that this ſignifies a ſubterraneous room, conſtructed on purpoſe to hide the ark; in caſe the houſe ſhould be laid deſolate: and that this ſubterraneous apartment was made very deep, having winding paſſages leading to it, and on the mouth a large ſtone, on which the ark was placed. Here they fancy Joſiah hid the ark, the pot of manna, the rod of Aaron, and the holy oil; and that they were all found here, after the people returned from the Babyloniſh captivity. But there is not the leaſt foundation for this ſtory: on the contrary, it is contradicted by what they themſelves acknowledge, namely, that there was no ark in the ſecond temple.

23 *And within the oracle he made two cherubims of olive-tree, each ten cubits high.*] Theſe were different from the cherubims made by Moſes, which were of ſolid gold, and of the ſame piece with the mercy-ſeat; whereas thoſe made by Solomon were of wood, and overlaid with gold.

27 *And he ſet the cherubims within the inner houſe.*] With their faces towards the ſanctuary, ſo that they looked upon him that entered into the oracle. There were four cherubims in the moſt holy place of Solomon's temple; namely, two made by Moſes, and two by Solomon. The latter ſeem to have ſpread their wings over the former, and were added for the greater ornament and glory of the houſe of God.

31 ¶ And for the entering of the oracle he made doors *of* olive-tree: the lintel *and* ſide-poſts *were* a fifth part *of the wall.*

32 The two doors alſo *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and open flowers, and overlaid *them* with gold, and ſpread gold upon the cherubims, and upon the palm trees.

33 So alſo made he for the door of the temple, poſts *of* olive-tree a fourth part *of the wall.*

34 And the two doors *were of* fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers: and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed ſtone, and a row of cedar-beams.

37 ¶ In the fourth year was the foundation of the houſe of the Lord laid, in the month Zif.

38 And in the eleventh year, in the month Bul (which *is* the eighth month) was the houſe finiſhed throughout all the parts thereof, and according to all the faſhion of it: So was he ſeven years in building it.

CHAP. VII.

1 *The building of Solomon's houſe:* 2 *Of the Houſe of Lebanon:* 8 *Of the houſe of Pharoah's Daughter,* 23 *and Temple.*

BUT Solomon was building his own houſe thirteen years, and he finiſhed all his houſe.

2 ¶ He built alſo the houſe of the foreſt of Lebanon; the length thereof *was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the beams, that *lay* on forty five pillars, fifteen in a row.

4 And *there were* windows in three rows, and light *was* againſt light *in* three ranks.

5 And all the doors and poſts *were* ſquare with the windows: and light *was* againſt light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars, and the thick beams *were* before them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one ſide of the floor to the other.

8 ¶ And his houſe where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made alſo an houſe for Pharaoh's daughter (whom he had taken *to wife*) like unto this porch.

9 All theſe *were of* coſtly ſtones, according to the meaſures of hewed ſtones, ſawed with ſaws, within and without, even from the foundation unto the coping, and *ſo* on the out-ſide toward the great court.

10 And the foundation *was of* coſtly ſtones, *even* great ſtones, ſtones of ten cubits, and ſtones of eight cubits.

11 And above *were* coſtly ſtones, after the meaſure of hewed ſtones, and cedars.

12 And the great court round about *was* with three rows of hewed ſtones, and a row of cedar-beams, both for the inner court of the houſe of the Lord, and for the porch of the houſe.

13 ¶ And king Solomon ſent and fetched Hiram out of Tyre.

14 He *was* a widow's ſon of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in braſs: and he was filled with wiſdom and underſtanding, and cunning to work all works in braſs. And he came to king Solomon, and wrought all his work.

15 For he caſt two pillars of braſs, of eighteen cubits high a piece: and a line of twelve cubits did compaſs either of them about.

16 And he made two chapiters *of* molten braſs to ſet upon the tops of the pillars; the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreaths of chain-work, for the chapiters, which *were* upon the tops of the pillars; ſeven for the one chapiter, and ſeven for the other chapiter.

18 And he made the pillars, and two rows round

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31 *The lintel and ſide poſts were a fifth part of the wall.*] This paſſage is very obſcure, and the words *of the wall* are not in the Hebrew; and therefore it may be underſtood to ſignify, that they held the proportion of a fifth part to the doors. But others are of opinion, that it implies this gate to be the fifth in number, belonging to the houſe. The firſt opening into the court of the people: the ſecond into the court of the prieſts; the third, the door of the porch; the fourth, that of the holy place, and the fifth that of the oracle.

38 *So was he ſeven years in building.*] He was ſeven years and a half; but the leſſer number is omitted, as is uſual in the ſacred writings. And it muſt be owned, when all things are conſidered, that Solomon made extraordinary diſpatch; for though the temple itſelf was but a ſmall edifice, yet the ſeveral courts and offices that were about it, rendered the whole a vaſt pile of building. The temple of Diana at Epheſus is ſaid to have employed all Aſia two hundred years: and Pliny affirms, that one of the Egyptian pyramids employed no leſs than three hundred and ſixty thouſand men for twenty years together: and ſurely no reaſonable man can wonder that this temple was ſeven years and a half in building.

Commentary and Notes on Chapter VII.

1 *But Solomon was building his own houſe thirteen years.*] He did not begin to build his own houſe, till he had finiſhed the temple of God, that nothing might delay that holy work. This appears from chap. ix. 10, where it is ſaid he was twenty years in finiſhing both theſe ſtructures.

2 *He built alſo the houſe of the foreſt of Lebanon.*] Some commentators are of opinion, that this houſe was the ſame with the palace which Solomon built in Jeruſalem, and that it had its name from the tall pillars that ſupported it, which reſembled the cedars in the foreſt of Lebanon: but the contrary is manifeſt, becauſe the holy ſcriptures ſpeak of it as a diſtinct building; though perhaps it might not be far diſtant from the other, on ſome cool, ſhady mountain, which made it reſemble mount Lebanon. For it is idle to think that this houſe was really built on Lebanon, ſince we read ver. 7, that Solomon had a throne in it, and chap. x. 17, that he depoſited there the ſhields of gold he had made, which he would hardly have done, had this houſe been erected on mount Lebanon, which was ſituated in the very extremity of his kingdom. And therefore we may conclude, that this houſe was near Jeruſalem, and called by the name of the foreſt of Lebanon, becauſe it was ſituated in a lofty place like Lebanon; and the trees which grew around it, made it very cool and ſhady, and conſequently proper for Solomon to reſide in during the ſummer, as he did in his palace at Jeruſalem in the winter.

15 *For he caſt two pillars of braſs of eighteen cubits high a piece.*] In the chronicles it is ſaid, that theſe pillars were thirty five cubits high; but this relates to the height of them both together, without their pedeſtals; whereas the height of each is given here with its pedeſtal.

round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and ſo he did for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily-work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* alſo above, over againſt the belly which *was* by the net-work; and the pomegranates *were* two hundred, in rows round about upon the other chapiter.

21 And he ſet up the pillars in the porch of the temple, and he ſet up the right pillar, and called the name thereof Jachin: and he ſet up the left pillar and called the name thereof Boaz.

22 And upon the top of the pillars *was* lily-work. So was the work of the pillars finiſhed.

23 And he made a molten ſea, ten cubits from the one brim to the other: *it* was round all about, and his height *was* five cubits: and a line of thirty cubits did compaſs it round about.

24 And under the brim of it round about *there were* knops compaſſing it, ten in a cubit, compaſſing the ſea round about: the knops *were* caſt in two rows when it was caſt.

25 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof, was wrought like the brim of a cup, with flowers of lillies, it contained two thouſand baths.

27 ¶ And he made ten baſes of braſs; four cubits *was* the length of one baſe, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the baſes, *was* on this *manner:* They had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a baſe above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every baſe had four brazen wheels, and plates of braſs: and the four corners thereof had underſetters: under the laver *were* underſetters molten, at the ſide of every addition

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the baſe, a cubit and an half: and alſo upon the mouth of it *were* gravings with their borders, four-ſquare, not round.

32 And under the borders *were* four wheels: and the axle-trees of the wheels *were* joined to the baſe; and the height of a wheel was a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axle-trees, and their naves, and their fellocs, and their ſpokes *were* all molten.

34 And *there were* four underſetters to the four corners of one baſe: *and* the underſetters *were* of the very baſe itſelf.

35 And in the top of the baſe *was there* a round compaſs of half a cubit high: and on the top of the baſe, the ledges thereof, and the borders thereof, *were* the ſame.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.

37 After this *manner* he made the ten baſes: all of them had one caſting, one meaſure, *and* one ſize.

38 ¶ Then made he ten lavers of braſs: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten baſes one laver.

39 And he put five baſes on the right ſide of the houſe, and five on the left ſide of the houſe: and he ſet the ſea on the right ſide of the houſe eaſtward over againſt the ſouth.

40 ¶ And Hiram made the lavers, and the ſhovels, and the baſons: ſo Hiram made an end of doing all the work that he made king Solomon for the houſe of the Lord.

41 The two pillars, and the *two* bowls of the chapiters, that *were* on the top of the two pillars: and the two net-works, to cover the two bowls of the chapiters, which *were* upon the top of the pillars:

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* upon the pillars.

43 And the ten baſes, and ten lavers on the baſes:

44 And one ſea, and twelve oxen under the ſea:

45 And the pots, and the ſhovels, and the baſons: and all theſe veſſels which Hiram made to king Solomon, for the houſe of the Lord, *were of* bright braſs.

46 In the plain of Jordan did the king caſt them in the clay-ground, between Succoth and Zarthan.

47 And Solomon left all the veſſels *unweighed*, becauſe they were exceeding many: neither was the weight of the braſs found out.

48 And Solomon made all the veſſels that *pertained* unto the houſe of the Lord: the altar of gold, and the table of gold, whereupon the ſhew-bread *was*.

49 And the candleſticks of pure gold, five on the right *ſide*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold.

50 And the bowls, and the ſnuffers, and the baſons, and the ſpoons, and the cenſers *of* pure gold, and the hinges *of* gold, *both* for the doors of the inner houſe, the moſt holy *place*, *and* for the doors of the houſe, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the houſe of the Lord: and Solomon

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21 *And he ſet up the pillars in the porch of the temple,* &c.] It is generally thought that theſe pillars were made and erected for ornament only, becauſe they ſupported no building; but Abarbinel is of opinion, that Solomon placed them here as ſymbols of the pillar of the cloud, and the pillar of fire that conducted the Iſraelites through the wilderneſs.

26 *It contained two thouſand baths*] A bath was the ſame with the ephah, and contained eight gallons; ſo that this molten ſea held ſixteen thouſand gallons.

mon brought in the things which David his father had dedicated; *even* the ſilver, and the gold, and the veſſels, did he put among the treaſures of the houſe of the Lord.

CHAP. VIII.

1 *The feaſt of the dedication of the temple.* 12---*Solomon's bleſſing:* 22 *His prayer:* 62 *His ſacrifice of peace-offerings.*

THEN Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael, unto king Solomon in Jeruſalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which *is* in Zion.

2 And all the men of Iſrael aſſembled themſelves unto king Solomon, at the feaſt in the month Ethanim, which *is* the ſeventh month.

3 And all the elders of Iſrael came, and the prieſts took up the ark.

4 And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and the Levites bring up.

5 And king Solomon and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing ſheep, and oxen, that could not be told nor numbered for multitude.

6 And the prieſts brought in the ark of the covenant of the Lord, unto his place, into the oracle of the houſe, to the moſt holy *place*, *even* under the wings of the cherubims.

7 For the cherubims ſpread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the ſtaves thereof above.

8 And they drew out the ſtaves, that the ends of the ſtaves were not ſeen in the holy *place* before the oracle, and they were not ſeen without: and there they are unto this day.

9 *There was* nothing in the ark, ſave the two tables of ſtone, which Moſes put there at Horeb, when the Lord made *a covenant* with the children of Iſrael, when they came out of the land of Egypt.

10 And it came to paſs when the prieſts were come out of the holy place, that the cloud filled the houſe of the Lord.

11 So that the prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the Lord had filled the houſe of the Lord.

12 ¶ Then ſpake Solomon, The Lord ſaid that he would dwell in the thick darkneſs.

13 I have ſurely built thee an houſe to dwell in, a ſettled place for thee to abide in for ever.

14 And the king turned his face about, and bleſſed all the congregation of Iſrael And all the congregation of Iſrael ſtood;

15 And he ſaid, Bleſſed *be* the Lord God of Iſrael, which ſpake with his mouth unto David my father, and hath with his hand fulfilled *it*, ſaying,

16 Since the day that I brought forth my people Iſrael out of Egypt, I choſe no city out of all the tribes of Iſrael, to build an houſe that my name might be therein: but I choſe David to be over my people Iſrael.

17 And it was in the heart of David my father

Commentary and Notes on Chapter VIII.

2 *All the men of Iſrael aſſembled themſelves unto king Solomon—in the month Ethanim.*] This happened at the feaſt of tabernacles, which was appointed in commemoration of the children of Iſrael's dwelling in tents. while they wandered in the wilderneſs, and of the tabernacle, which at that time was built, where God promiſed to meet them, to dwell among them, and to ſanctify the place with his glory; and conſequently, might be well thought a very proper ſeaſon for the dedication of the temple, which was to ſucceed in the tabernacle's place.

4 *And they brought up the ark of the Lord, and the tabernacle of the congregation.*] It has been aſked what tabernacle, whether that made by Moſes, and which was then at Gibeon, or that of David, which was at Jeruſalem? In anſwer to which ſome have imagined, that both theſe tabernacles were now carried into the temple, and laid up there, in order to prevent all ſuperſtition and idolatry, and that no worſhip might be performed any where but at the houſe now dedicated to God's ſervice. But others have obſerved, that the conveniency which David made for the reception of the ark, was never called the *tabernacle of the congregation*, being no more than a plain tent, ſet up in ſome large room of the royal palace, till a more proper receptacle could be provided for it; but the tabernacle was the ſame that had ſojourned ſo long in the wilderneſs. The tent was the ſame. the curtains the ſame, and the altar the ſame that was made by Moſes; or, at leaſt, if there was any alteration, as things of that nature could hardly ſubſiſt ſo long without repair, the reparation was always made according to the original model, and with as little deviation as poſſible. It is not, therefore, to be doubted, but that the Moſaic tabernacle is that here intended; which, for the prevention of ſchiſm, and to make the temple the center of devotion, was now taken down and depoſited in the treaſury, where it continued till the taking of Jeruſalem by the Chaldeans; when Jeremiah, as Joſephus informs us, was admoniſhed by God to take it, together with the ark, and the altar of incenſe, and hide them in ſome ſecret place for fear of profanation; and it is doubted whether they have ever yet been removed.

9 *There was nothing in the ark ſave the two tables of ſtone, which Moſes put there at Horeb.*] The author of the Hebrews tells us, that *in the ark was the golden pot, that had the manna, and Aaron's rod that budded, as well as the tables of the covenant*, Heb. ix. 4 In order to reconcile this, it is obſerved, that before the ark had any fixed and ſettled place, which is the time the apoſtle refers to, all theſe things were included in it, though it was chiefly intended as a repoſitory for the tables of the covenant; but when it was placed in the temple, nothing was left in it except theſe two tables, all the others being placed in the treaſury of the temple, where the book of the law was found in the days of Joſiah.

10 *The cloud filled the houſe of the Lord.*] By this ſign God declared his acceptance of the building, and the furniſhing of the temple as a ſervice done to his name; at the ſame time declaring, that as the glory of the ark, that ſacred ſymbol of his preſence, had been long eclipſed by its frequent removals and mean habitations, ſo now his pleaſure was, that it ſhould be looked upon with the ſame eſteem and veneration as when Moſes firſt conducted it into the tabernacle. For this cloud was not a heavy, thick, opaque body, ſuch as is engendered in the air, and ariſes from vapours and exhalations; but a cloud that was dark and luminous at the ſame time, whoſe darkneſs was awful and majeſtic, and whoſe internal part was bright and refulgent, darting its rays and exhibiting its light through its obſcurity: ſo that, according to its different phaſis or poſition, it became to the Iſraelites, a pillar of a cloud by day, and a pillar of fire by night, to direct them in their journey, and enlighten their paths Whatever it was that conſtituted this ſtrange appearance, it is certain that this mixture of light and darkneſs was conſidered as a ſymbol of the Divine Preſence; for the holy pſalmiſt informs us, that *He*, who dwelleth in light that is inacceſſible, *made darkneſs his ſecret place, his pavilion round about him, with dark water and thick clouds to cover him*, Pſ. xviii. 11.

12 *Then ſpake Solomon.*] When he ſaw the prieſts return in great conſternation out of the houſe of God, he uttered the following words to compoſe and comfort them.

The Lord ſaid that he would dwell in the thick darkneſs.] As if he had ſaid, Be not afraid, but look upon this cloud as a token of God's preſence and protection, and that he owns this for his houſe, the place of his reſidence, where he will vouchſafe to dwell in the manner he has declared.

ther to build an houſe for the name of the Lord God of Iſrael.

18 And the Lord ſaid unto David my father, Whereas it was in thine heart to build an houſe unto my name, thou didſt well that it was in thine heart.

19 Nevertheleſs thou ſhalt not build the houſe: but thy ſon that ſhall come forth out of thy loins, he ſhall build the houſe unto my name.

20 And the Lord hath performed his word that he ſpake, and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the Lord promiſed, and have built an houſe for the name of the Lord God of Iſrael.

21 And I have ſet there a place for the ark, wherein *is* the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon ſtood before the altar of the Lord, in the preſence of all the congregation of Iſrael, and ſpread forth his hands toward heaven.

23 And he ſaid, Lord God of Iſrael, *there is* no God like thee, in heaven above, or on earth beneath, who keepeſt covenant and mercy with thy ſervants, that walk before thee with all their heart;

24 Who haſt kept with thy ſervant David my father that thou promiſedſt him: thou ſpakeſt alſo with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, Lord God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him, ſaying, There ſhall not fail thee a man in my ſight to ſit on the throne of Iſrael; ſo that thy children take heed to their way, that they walk before me as thou haſt walked before me.

26 And now, O God of Iſrael, let thy word, I pray thee, be verified which thou ſpakeſt unto thy ſervant David my father.

27 But will God indeed dwell on the earth? behold, the heaven, and the heaven of heavens cannot contain thee; how much leſs this houſe that I have builded?

28 Yet have thou reſpect unto the prayer of thy ſervant, and to his ſupplication, O Lord my God, to hearken unto the cry and to the prayer which thy ſervant prayeth before thee to-day:

29 That thine eyes may be open towards this houſe night and day, *even* toward the place of which thou haſt ſaid, My name ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant ſhall make towards this place.

30 And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray towards this place: and hear thou in heaven thy dwelling-place; and when thou heareſt, forgive.

31 If any man treſpaſs againſt his neighbour, and an oath be laid upon him to cauſe him to ſwear, and the oath come before thine altar in this houſe:

32 Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way upon his head, and juſtifying the righteous, to give him according to his righteouſneſs.

33 ¶ When thy people Iſrael be ſmitten down before the enemy becauſe they have ſinned againſt thee, and ſhall turn again to thee, and confeſs thy name, and pray, and make ſupplication unto thee in this houſe:

34 Then

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22 *And Solomon—ſpread forth his hands toward heaven.*] This was a ſolemn poſture of prayer among other nations, as well as the Hebrews. But it is evident, from ver. 54, that when he had ſtood ſome time with his face towards the altar, he fell on his knees, and ſpread forth his hands towards heaven.

23 *And he ſaid, Lord God of Iſrael,* &c.] The prayer which Joſephus puts into the mouth of Solomon, upon this occaſion, is to the following effect; "O Lord thou that inhabiteſt eternity, and haſt raiſed out of nothing this mighty fabrick of the univerſe, the heavens, the air, the earth, and the ſea; thou that filleſt the whole, and every thing that is in it, and art thyſelf unbounded and incomprehenſible; look down graciouſly upon thy ſervants, that have preſumed to erect a temple here to the honour of thy great name Lord, hear our prayers, and accept our ſacrifices. Thou art every where, vouchſafe to be with us. Thou that ſeeſt and heareſt all things, look down from thy throne in heaven, and give ear to our ſupplications in this place. Thou that never faileſt to aſſiſt thoſe that call upon thee day and night, and love and ſerve thee with a pure heart, have mercy upon us."

27 *But will God—dwell on the earth.*] A very ſignificant expreſſion, elegantly deſcribing the amazement and rapture of the royal prophet's mind—*God!* he uſes no epithet where writers of inferior diſcernment would have been found to multiply them: but ſpeaks of the Deity as an incomprehenſible Being, whoſe excellency is exalted above all praiſe—*Dwell?* to beſtow on ſinful creatures a propitious look, or favour them with a tranſient viſit of kindneſs, would have been an unutterable obligation: will he then vouchſafe to fix his abode with us?

Behold! the heaven, and the heaven of heavens cannot contain thee, how much leſs this houſe that I have builded?] Incomparable ſaying! worthy the wiſeſt of men! Who would not chooſe to poſſeſs ſuch elevated devotion, rather than own all the glittering materials of this ſumptuous edifice? *Behold! the heaven*; the ſpacious concave of the firmament: that wide-extended azure circumference, in which worlds unnumbered perform their revolutions, is too ſcanty an apartment for the Godhead.—Nay, *the heaven of heavens:* thoſe vaſtly higher tracts which lie far beyond the limits of human ſurvey, to which our very thoughts can hardly ſoar; even theſe, unbounded as they are, cannot afford an adequate habitation for Jehovah; even theſe dwindle into a point, when compard with the infinity of his eſſence; even theſe are as nothing before him. *How much leſs the Houſe I have builded?* How poorly diminutive is the ſpeck I have erected, and how far beneath ſo auguſt a preſence, ſo immenſe a majeſty.

The building was too glorious for the mightieſt monarch to inhabit; too ſacred for unhallowed feet even to enter; yet infinitely too mean for the Deity to reſide in. We are apt to be ſtruck with admiration, at the beatiful grandeur of a maſterly performance in architecture. And, perhaps, could we have had ſight of this temple of Solomon, we ſhould have made the ſuperficial obſervation of the diſciples, "What manner of ſtones, and what buildings are here?" But what a nobler turn of thought, and juſter taſte of things does it diſcover, to join with Iſrael's king, in celebrating the condeſcenſion of the Divine Inhabitant! That the high and lofty One, who fills immenſity with his glory, ſhould, in a peculiar manner, fix his abode there! Should there manifeſt an extraordinary degree of his benedictive preſence; permit ſinful mortals to approach his majeſty, and even promiſe *to make them joyful in his houſe of prayer*. Nay, the everlaſting God does not diſdain to dwell in our ſouls by his holy ſpirit, and makes even our bodies his temple; deigns to be intimately united to poor polluted breathing duſt. O! unparallelled honour! Invaluable privilege! Be this my portion, and I ſhall not covet crowns, nor envy conquerors.

29 *Hearken unto the prayer which thy ſervant ſhall make towards this place*] He beſeeches God to hear the prayer of every ſupplicant; who ſhould look toward the temple in his prayer, even though he was not preſent in that houſe to preſent his petition.

33 *When thy people Iſrael—pray and make ſupplication unto thee in this houſe.*] It is doubtleſs the ſame thing to God in whatever place we pray, provided we pray with a pious mind and a devout heart, and make the ſubject of our prayers ſuch things as he hath permitted us to aſk; but it was not conſiſtent with the preſervation of the Jewiſh ſtate and religion, that God ſhould be publickly worſhipped in every place; for as the Jews were on every ſide ſurrounded with idolaters, led away with divers ſuperſtitions, and all ignorant of the true God, it was highly neceſſary, that in all divine Matters there ſhould be a ſtrict union between them all, both in heart and voice; and conſequently, that they ſhould all meet together in one place to worſhip God, leſt they ſhould run into parties, and fall into idolatry, as was really the caſe when the kingdom was divided. And therefore, tho' Solomon well knew that in every place God was ready to hear the prayers of every devout ſupplicant, yet for the preſervation of peace and unity,

34 Then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again unto the land, which thou gaveſt unto their fathers.

35 ¶ When heaven is ſhut up, and there is no rain becauſe they have ſinned againſt thee; if they pray towards this place, and confeſs thy name, and turn from their ſin, when thou afflicteſt them.

36 Then hear thou in heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, that thou teach them the good way wherein they ſhould walk, and give rain upon thy land which thou haſt given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, *or* if there be caterpillar; if their enemy beſiege them in the land of their cities, whatſoever plague, whatſoever ſickneſs *there be*;

38 What prayer and ſupplication ſoever be *made* by any man *or* by all thy people Iſrael, which ſhall know every man the plague of his own heart, and ſpread forth his hands towards this houſe:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whoſe heart thou knoweſt; (for thou, *even* thou only, knoweſt the hearts of all the children of men.)

40 That they may fear thee all the days that they live, in the land which thou gaveſt unto our fathers.

41 Moreover, concerning a ſtranger, that *is* not of thy people Iſrael, but cometh out of a far country for thy name's ſake.

42 (For they ſhall hear of thy great name, and of thy ſtrong hand, and of thy ſtretched-out arm;) when he ſhall come and pray towards this houſe:

43 Hear thou in heaven thy dwelling-place, and do according to all that the ſtranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Iſrael; and that they may know that this houſe which I have builded, is called by thy name.

44 If thy people go out to battle againſt their enemy, whitherſoever thou ſhalt ſend them, and ſhall pray unto the Lord toward the city which thou haſt choſen, and *toward* the houſe that I have built for thy name:

45 Then hear thou in heaven their prayer and their ſupplication, and maintain their cauſe.

46 If they ſin againſt thee (for *there is* no man that ſinneth not) and thou be angry with them, and deliver them to the enemy: ſo that they carry them away captives unto the land of the enemy, far or near;

47 *Yet* if they ſhall bethink themſelves in the land whither they were carried captives, and repent, and make ſupplication unto thee in the land of them that carried them captives, ſaying, We have ſinned, and have done perverſely, we have committed wickedneſs.

48 And *ſo* return unto thee with all their heart and with all their ſoul, in the land of their enemies which led them away captive, and pray unto thee towards their land which thou gaveſt unto their fathers, the city which thou haſt choſen; and the houſe which I have built for thy name:

49 Then hear thou their prayer and their ſupplication in heaven thy dwelling-place, and maintain their cauſe,

50 And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and give them compaſſion before them who carried them captive, that they may have compaſſion on them.

51 For they *be* thy people and thine inheritance, which thou broughteſt forth out of Egypt, from the midſt of the furnace of iron:

52 That thine eyes may be open unto the ſupplication of thy ſervant, and unto the ſupplication of thy people Iſrael, to hearken unto them in all that they call for unto thee.

53 For thou didſt ſeparate them from among all the people of the earth, *to be* thine inheritance, as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O Lord God.

54 And it was *ſo*, that when Solomon had made an end of praying all this prayer and ſupplication unto the Lord, he aroſe from before the altar of the Lord, from kneeling on his knees, with his hands ſpread up to heaven.

55 ¶ And he ſtood, and bleſſed all the congregation of Iſrael with a loud voice, ſaying,

56 Bleſſed *be* the Lord, that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not failed one word of all his good promiſe which he promiſed by the hand of Moſes his ſervant.

57 The Lord our God be with us, as he was with our fathers: let him not leave us, nor forſake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his ſtatutes and his judgments, which he commanded our fathers.

59 And let theſe my words wherewith I have made ſupplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cauſe of his ſervant, and the cauſe of his people Iſrael at all times, as the matter ſhall require:

60 That all the people of the earth may know that the Lord *is* God, *and that there is* none elſe.

61 Let your heart therefore be perfect with the Lord our God, to walk in his ſtatutes, and to keep his commandments, as at this day.

62 ¶ And the king and all Iſrael with him, offered ſacrifice before the Lord,

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ty, he was deſirous of inſpiring the people with an opinion that God would be found more propitious to the prayers that were offered in the temple at Jeruſalem, and thereby excite them to frequent that rather than any other place.

48 *And ſo return to thee with all their heart, and all their ſoul*] In theſe and the foregoing words, he gives a full deſcription of true repentance: which begins in the ſerious reflection which men make upon their paſt lives, and the preſent miſeries into which their ſins have brought them: which begets an unfeigned ſorrow and reſolution of amendment, with earneſt ſupplication for mercy and grace; confeſſing their unworthineſs, and condemning themſelves for their ſins, which they relinquiſh with joy, and become ſincere converts to the ſervice of God. *Patrick.*

63 And Solomon offered a ſacrifice of peace-offerings, which he offered unto the Lord, two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the children of Iſrael dedicated the houſe of the Lord.

64 The ſame day did the king hallow the middle of the court that *was* before the houſe of the Lord: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: becauſe the braſen altar that *was* before the Lord *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held a feaſt, and all Iſrael with him, a great congregation from the entering in of Hamath, unto the river of Egypt, before the Lord our God, ſeven days, and ſeven days, *even* fourteen days.

66 On the eighth day he ſent the people away: and they bleſſed the king, and went unto their tents joyful and glad of heart, for all the goodneſs that the Lord had done for David his ſervant, and for Iſrael his people.

CHAP. IX.

1 *God's covenant in a viſion with Solomon.* 10 *The mutual preſents of Solomon and Hiram.* 25 *His yearly ſacrifices.*

AND it came to paſs, when Solomon had finiſhed the building of the houſe of the Lord, and the king's houſe, and all Solomon's deſire which he was pleaſed to do.

2 That the Lord appeared to Solomon the ſecond time, as he had appeared unto him at Gibeon.

3 And the Lord ſaid unto him, I have heard thy prayer, and thy ſupplication that thou haſt made before me: I have hallowed this houſe which thou haſt built, to put my name there for ever, and mine eyes and mine heart ſhall be there perpetually.

4 And if thou wilt walk before me as David thy father walked in integrity of heart, and in uprightneſs, to do according to all that I have commanded thee, *and* wilt keep my ſtatutes and my judgments:

5 Then I will eſtabliſh the throne of thy kingdom upon Iſrael for ever, as I promiſed to David thy father, ſaying, There ſhall not fail thee a man upon the throne of Iſrael.

6 *But* if you ſhall at all turn from following me, you or your children, and will not keep my commandments, *and* my ſtatutes, which I have ſet before you, but go and ſerve other gods, and worſhip them:

7 Then will I cut off Iſrael out of the land which I have given them, and this houſe which I have hallowed for my name, will I caſt out of my ſight, and Iſrael ſhall be a proverb, and a by-word among all people.

8 And at this houſe *which* is high, every one that paſſeth by it, ſhall be aſtoniſhed, and ſhall hiſs; and they ſhall ſay, Why hath the Lord done thus unto this land, and to this houſe?

9 And they ſhall anſwer, Becauſe they forſook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them: therefore hath the Lord brought upon them all this evil.

10 ¶ And it came to paſs at the end of twenty years, when Solomon had built the two houſes, the houſe of the Lord, and the king's houſe,

11 (*Now* Hiram the king of Tyre had furniſhed Solomon with cedar-trees and fir-trees, and with gold, according to all his deſire) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to ſee the cities which Solomon had given him, and they pleaſed him not.

13 And

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63 *Two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep.*] We are not to ſuppoſe that all theſe were offered in one day, much leſs on one altar. The continuance of this meeting was fourteen days, ſeven the feaſt of tabernacles, and ſeven in that of the dedication; and becauſe the braſen altar before the door of the temple was not ſufficient to receive all theſe ſacrifices, Solomon, as we find in the following verſes, erected others on this occaſion in the court of the prieſts, having doubtleſs received a ſpecial licence from God for that purpoſe.

65 *Seven days and ſeven days*, &c.] This account is no way conſiſtent with that propriety which is obſervable through the whole ſcriptures. The Vatican copy only renders it conſiſtently; "Solomon "held a feaſt *ſeven* days, and on the eighth day he ſent away the "people." This is entirely conſiſtent with what is ſaid 2 Chron. vii. 9, 10. *Pilkington's Remarks.*

Commentary and Notes on Chapter IX.

1 *And it came to paſs when Solomon had finiſhed—the houſe of the Lord*, &c.] Ezra, 2 Chron. vii. 11, teaches us to underſtand theſe words in the following manner: *Thus Solomon finiſhed the houſe of the Lord*, &c.

2 *That the Lord appeared to Solomon the ſecond time*, &c.] According to the literal ſenſe of the foregoing words, connected with the firſt verſe, as they ſtand in our tranſlation, God did not appear this ſecond time to Solomon, till thirteen years after he had finiſhed the houſe of the Lord, and offered up the prayer to which he now vouchſafed him an anſwer. It ſeems therefore more natural to underſtand the firſt verſe as I have rendered it, than to ſuppoſe that God would delay anſwering his prayer ſo long a time. There is alſo another method of removing this difficulty, namely, by making the firſt verſe of this chapter the concluſion of the preceding, and ſo terminate the account of what Solomon had done; and begin this chapter with the ſecond verſe, where the ſacred hiſtorian enters on a freſh ſubject, *viz* the anſwer that God returned to Solomon's prayer, which he continues to the tenth verſe, preſenting us with it all at once, that he might not break the thread of his narration.

3 *Mine eyes and mine heart ſhall be there perpetually.*] By his *eyes* and his *heart* he means his gracious providence, and his tender love and affection ſhould always have a regard to what was done there. *Patrick.*

11 *King Solomon gave Hiram twenty cities in the land of Galilee.*] It is an expreſs injunction which God gave to the Iſraelites, that the land wherein the people had a right by a divine lot, and himſelf a right, as being the ſole proprietor thereof, was not to be ſold or alienated for ever. How then could Solomon without violating this law, pretend to give him twenty cities in the land of Galilee? Now to this ſome have replied, that Solomon did not give Hiram a property and perpetual right to theſe cities, but only aſſigned the poſſeſſion of them for a time, until the debt he had contracted for the ſeveral ſupplies he received from him, while he was building the temple, was ſatisfied. Others think, that Solomon gave Hiram only his own royalties over them, and all the profits he received from them, which, according to the taxes then impoſed, were not inconſiderable. But there is no reaſon for theſe far-fetched ſolutions, when the ſcripture expreſly tells us, that theſe cities were not in the territories of Iſrael, nor inhabited at that time by the Iſraelites, 2 Chron. viii. 2. They were ſome of them conquered by the king of Egypt, who gave them to Solomon as a portion for his daughter, and others by Solomon himſelf; and therefore he had an undoubted right to diſpoſe of them as he pleaſed.

12 *And Hiram came out from Tyre to ſee the cities—and they pleaſed him not.*] The reaſon was, becauſe the Tyrians were wholly addicted to trade and merchandiſe, and therefore would not remove from the ſea-ſhore, where they were ſo commodiouſly ſituated for that purpoſe, to live in a ſoil which was fat and deep, and conſequently required a great deal of labour to cultivate it, which was a buſineſs they were little accuſtomed to. But though Hiram did not approve of theſe cities, the friendſhip was not in the leaſt impaired between him and Solomon, who doubtleſs ſatisfied him ſome other way.

13 And he ſaid, What cities *are* theſe which thou haſt given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram ſent to the king ſix ſcore talents of gold.

15 ¶ And this *is* the reaſon of the levy which king Solomon raiſed, for to build the houſe of the Lord, and his own houſe, and Millo, and the wall of Jeruſalem, and Hazar, and Megiddo, and Gezer.

16 *For* Pharoah king of Egypt had gone up, and taken Gezer, and burnt it with fire, and ſlain the Canaanites that dwelt in the city, and given it *for* a preſent unto his daughter Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether.

18 And Baalath, and Tadmore in the wilderneſs in the land.

19 And all the cities of ſtore that Solomon had, and cities for his chariots, and cities for his horſemen, and that which Solomon deſired to build in Jeruſalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which *were* not of the children of Iſrael.

21 Their children that were left after them in the land, whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Solomon levy a tribute of bond-ſervice unto this day.

22 But of the children of Iſrael did Solomon make no bond-men: but they *were* men of war, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſemen.

23 Theſe *were* the chief of the officers, that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But Pharaoh's daughter came up out of the city of David, unto her houſe which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt-offerings, and peace-offerings upon the altar which he built unto the Lord, and he burnt incenſe upon the altar that *was* before the Lord: ſo he finiſhed the houſe.

26 ¶ And king Solomon made a navy of ſhips in Ezion-geber, which *is* beſide Eloth on the ſhore of the red ſea, in the land of Edom.

27 And Hiram ſent in the navy his ſervants, ſhipmen that had knowledge of the ſea, with the ſervants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

CHAP. X.

1 *The queen of Sheba admireth the wiſdom of Solomon.* 14 *His riches.*

AND when the queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, ſhe came to prove him with hard queſtions.

2 And ſhe came to Jeruſalem with a very great train, with camels that bare ſpices, and very much gold, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

3 And Solomon told her all her queſtions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had ſeen all Solomon's wiſdom, and the houſe that he had built,

5 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters and their apparel, and his cup-bearers, and his aſcent by which he went up unto the houſe of the Lord; there was no more ſpirit in her.

6 And

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13 *And he called them the land of Cabul unto this day.*] It is generally thought that Hiram gave it this name by way of contempt, *Cabul* ſignifying a dirty country But the ſeventy tranſlate it the *term* or *bound*, taking *Cabul* to be the ſame with *Gabul*, the *Caph* and *Gimel* being frequently changed; and this tract of ground terminated the lower Galilee.

15 *And Millo.*] This ſtructure ſeems to have been erected for a publick ſenate-houſe, though it was doubtleſs ſometimes uſed for other purpoſes. But be this as it may, it was certainly of great conſequence to the ſtrength of Jeruſalem; for when Sennacherib, in the days of Hezekiah, came up againſt Jeruſalem, it is ſaid, that the king *built up all the wall that was broken—and repaired Millo, and made darts and ſhields in abundance*, 2 Chron. xxxii. 5.

18 *And Tadmor in the wilderneſs.*] This city was by the Greeks called Palmyra, and ſtood in the wilderneſs of Syria, upon the borders of Arabia Deſerta, inclining towards the Euphrates. Joſephus places it two days journey from upper Syria, one from the Euphrates, and ſix from Babylon. The ruins which ſtill remain of this city abundantly demonſtrate, that it was one of the faireſt and moſt magnificent in the Eaſt; and it is ſomething ſurpriſing, that hiſtory ſhould give us no account either when or by whom this city was reduced to that deplorable condition wherein it lies at this day. If the reader ſhould deſire a more particular account of this magnificent city, and the ruins of it, which are ſtill remaining, he would do well to conſult an elegant work publiſhed a few years ſince by Meſſ. Dawkins and Wood, intituled *the Ruins of Palmyra*, a performance that does honour to our country.

26 *And king Solomon made a navy of ſhips in Ezion-geber.*] Joſephus will have it, that Ezion-geber was the ſame with Bernice, which, though ſituated on the Red-ſea, is on the African ſide; whereas the ſcripture expreſly tells us, that it was a part of Idumea, or Arabia Deſerta, ſituated upon the gulf of Elam, which is upon the oppoſite ſhore.

Which is beſide Eloth.] This place is alſo called Elath, was ſituated on the gulf of Elam, and poſſibly had its name from thence. When David conquered Idumea, he made himſelf maſter of this port, which was now uſed by his ſon in fitting out this navy of ſhips.

28 *And they came to Ophir.*] There was a place in Arabia Felix called Ophir; but this cannot be the place here meant, becauſe it was a three years voyage to Ophir; whereas the place of that name in Arabia was not far from Ezion-geber. Beſides, they brought ivory from Ophir, which therefore could not be ſituated in Arabia, no elephants being known in that country. It ſeems therefore to have been ſituated in India, and, in the opinion of Bochart, was what we now call the iſland of Ceylon: which agrees very well with what the antients have ſaid concerning Ophir, and produces the ſame commodities.

Commentary and Notes on Chapter X.

1 *And when the queen of Sheba.*] Joſephus is of opinion, that Sheba was the ancient name of the Meroe; but others, with more probability, think ſhe came from Aljemin, which lay on the borders of the Red-ſea, in the ſouthern part of Arabia Felix. And hence our Saviour calls her the queen of the ſouth, which in the Hebrew is *jemin*. And this ſeems more probable, becauſe it abounded in precious ſtones, ſpices, and gold, which they fetched from Ophir, the preſents ſhe brought to Solomon. This place will alſo agree with what our Saviour ſays, that ſhe came from the ends of the earth; as there is no land beyond the Sabæans in Arabia, their country being on one ſide bounded by the Indian ocean. The Chriſtians of Abyſſinia however are confident, that the queen of Sheba came from their country, where it was a conſtant tradition, that ſhe had a ſon by Solomon, and from him their kings are deſcended.

5 *There was no more ſpirit in her.*] She was perfectly aſtoniſhed.

6 And ſhe ſaid to the king, It was a true report that I heard in mine own land, of thy acts and of thy wiſdom.

7 Howbeit, I believed not the words, until I came, and mine eyes had ſeen *it*: and behold, the half was not told me: thy wiſdom and proſperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that hear thy wiſdom.

9 Bleſſed be the Lord thy God, which delighted in thee, to ſet thee on the throne of Iſrael: becauſe the Lord loved Iſrael for ever, therefore made he thee king, to do judgment and juſtice.

10 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices very great ſtore, and precious ſtones. There came no more ſuch abundance of ſpices as theſe which the queen of Sheba gave to king Solomon.

11 And the navy alſo of Hiram that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious ſtones.

12 And the king made of the almug-trees pillars for the houſe of the Lord, and for the king's houſe, harps alſo and pſalteries for ſingers. There came no ſuch almug-trees, nor were ſeen unto this day.

13 And king Solomon gave unto the queen of Sheba all her deſire, whatſoever ſhe aſked, beſides *that* which Solomon gave her of his royal bounty: ſo ſhe turned and went to her own Country, ſhe and her ſervants.

14 ¶ Now the weight of gold that came to Solomon in one year, was ſix hundred threeſcore and ſix talents of gold.

15 Beſides *that he had* of the merchantmen, and of the traffick of the ſpice-merchants, and of all the kings of Arabia, and of the governors of the Country.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of gold went to one target

17 And *he made* three hundred ſhields *of* beaten gold; three pound of gold went to one ſhield: and the king put them in the houſe of the foreſt of Lebanon.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it with the beſt gold.

19 The throne had ſix ſteps, and the top of the throne *was* round behind: and *there were* ſtays on either ſide on the place of the ſeat, and two lions ſtood beſide the ſtays.

20 And twelve lions ſtood there on the one ſide and on the other ſide upon the ſix ſteps. There was not the like made in any kingdom.

21 And all king Solomon's drinking veſſels *were of* gold, and all the veſſels of the Houſe of the foreſt of Lebanon *were of* pure gold; none *were of* ſilver. It was nothing accounted of in the days of Solomon.

22 For the king had at ſea a navy of Tharſhiſh, with the navy of Hiram. Once in three years came the navy of Tharſhiſh, bringing gold and ſilver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wiſdom.

24 And all the earth ſought to Solomon, to hear his wiſdom, which God had put in his heart.

25 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and garments, and armour, and ſpices, horſes, and mules, a rate year by year.

26 And Solomon gathered together chariots, and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, whom he beſtowed in the cities for chariots, and with the king at Jeruſalem.

27 And the king made ſilver *to be* in Jeruſalem as ſtones, and cedars made he *to be* as the ſycamore trees that *are* in the vale for abundance.

28 ¶ And Solomon had horſes brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

CHAP.

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9 *Bleſſed be the Lord thy God,* &c.] This verſe contains an excellent admonition both to the people and to the king: ſhe directs the former to think themſelves highly obliged to God, who had given them ſuch a king; and the latter, to think that God made him king, in order to govern his people juſtly.

10 *And ſhe gave the king an hundred and twenty talents of gold.*] We do not find that the ancients mention any mines of gold in the Sabæns country; but lying near Ophir, they had great plenty of that metal.

And of ſpices very great ſtore, and precious ſtones.] This country was famous for myrrh, frankincenſe, and cinnamon, as Bochart abundantly ſhews from various authors. He alſo proves that precious ſtones were ſo very common, that they adorned their cups, beds, *&c.* with them.

11 *Almug-trees.*] This word in 2 Chron. ix. 10. by a tranſpoſition of the letters is wrote *algum-trees*, but what is the right reading, or what the particular ſort of wood is uncertain.—Dr. Shaw ſays, we may take it for the cypreſs, which Diodorus Siculus, and Bochart acquaint us, was equally known and flouriſhing in thoſe parts. This wood was of the cloſeſt grain, and conſequently fitteſt for making harps and pſalteries. The like uſe is ſtill made in Italy, and other places, of the cypreſs wood, which is preferred to all others for violins, harpſichords, and other the like ſtringed inſtruments.

16 *Two hundred targets of beaten gold.*] Theſe targets and ſhields ſeem to have been made for ſtate and pomp, to be carried before him on ſpecial occaſions.

18 *The king made a great throne of ivory.*] We never read of ivory till about the time of Solomon, who either brought elephants from India, or imported great quantities of ivory from thence; for in after-ages we read of ivory beds, and ivory palaces, *&c.* It was, however, as precious as gold in his time.

And overlaid it with the beſt gold.] We muſt not ſuppoſe that this throne was entirely covered with gold; for then there was no reaſon for its being made of ivory, as wood would have been full as well, but only in particular places, that the mixture of gold and ivory, by increaſing the luſtre of each other, might render the throne more beautiful.

20 *There was not the like made in any kingdom.*] That is, there was no throne like it in the days of Solomon; but in after-ages we read, that the throne of the Parthian kings was of gold, encompaſſed with four golden pillars, ſet with precious ſtones; and that the kings of Perſia ſat in judgment under a golden vine, whoſe bunches of grapes were made of various ſorts of precious ſtones:

27 *Cedars made he as the ſycamore trees.*] The ſycamore was a very common tree not only in Egypt, but in the Holy Land: the mummy cheſts and ſacred boxes were made of it. *Shaw.*

29 *And a chariot came up,* &c.] In order to underſtand the ſenſe of this verſe, it muſt be obſerved, that a toll or cuſtom was anciently paid to the kings of Egypt, for all horſes and chariots that were brought out of that kingdom; namely, ſix hundred ſhekels of ſilver for a chariot, and an hundred and fifty for a horſe. But Solomon prevailed on his father-in-law, the king of Egypt, not to demand this tribute of the Iſraelites, and accept a yearly tax inſtead of it. By this means they were enabled to ſell the horſes and chariots they brought out of Egypt to the Hittites and Syrians, much cheaper than they could purchaſe them in Egypt.

CHAP. XI.

1 *Solomon's wives and concubines:* 4 *In his old age they draw him to idolatry.* 9 *God threateneth him:* 41 *His acts, reign, and death:* 43 *Rehoboam ſucceedeth him.*

BUT king Solomon loved many ſtrange women, (together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2 Of the nations *concerning* which the Lord ſaid unto the children of Iſrael, Ye ſhall not go in to them, neither ſhall they come in unto you: *for* ſurely they will turn away your heart after their gods: Solomon clave unto theſe in love.

3 And he had ſeven hundred wives, princeſſes, and three hundred concubines: and his wives turned away his heart.

4 For it came to paſs when Solomon was old *that* his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as *was* the heart of David his father.

5 For Solomon went after Aſhtoreth the goddeſs of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the ſight of the Lord, and went not fully after the Lord, as *did* David his father.

7 Then did Solomon build an high place for Chemoſh the abomination of Moab, in the hill that *is* before Jeruſalem; and for Molech the abomination of the children of Ammon.

8 And likewiſe did he for all his ſtrange wives, which burned incenſe, and ſacrificed unto their gods.

9 ¶ And the Lord was angry with Solomon, becauſe his heart was turned from the Lord God of Iſrael, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he ſhould not go after other gods: but he kept not that which the Lord commanded.

11 Wherefore the Lord ſaid unto Solomon, Foraſmuch as this is done of thee, and thou haſt not kept my covenant and my ſtatutes which I have commanded thee, I will ſurely rend the kingdom from thee, and give it to thy ſervant.

12 Notwithſtanding in thy days I will not do it, for David thy father's ſake: *but* I will rend it out of the hand of thy ſon.

13 Howbeit, I will not rend away all the kingdom: *but* I will give one tribe to thy ſon, for David my ſervants ſake, and for Jeruſalem's ſake, which I have choſen.

14 ¶ And the Lord ſtirred up an adverſary unto Solomon, Hadad the Edomite; he *was* of the king's ſeed in Edom.

15 For it came to paſs when David was in Edom, and Joab the captain of the hoſt was gone to bury the ſlain, after he had ſmitten every male in Edom.

16 (For ſix months did Joab remain there with all Iſrael until he had cut off every male in Edom.)

17 Then Hadad fled, he and certain Edomites of his father's ſervants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they roſe out of Midian, and came to Paran, and they took men with them out of Paran, and they came to Egypt unto Pharaoh king of Egypt which gave him an houſe, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the ſight of Pharaoh, ſo that he gave him to wife the ſiſter of his own wife, the ſiſter of Tahpenes the queen.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaoh's houſe: and Genubath was in Pharaoh's houſhold among the ſons of Pharaoh.

21 And when Hadad heard in Egypt that David ſlept with his fathers, and Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh ſaid unto him, But what haſt thou lacked with me, that behold, thou ſeekeſt to go to thine own country? and he anſwered, Nothing; howbeit, let me go in any wiſe.

23 And God ſtirred him up *another* adverſary, Rezon the ſon of Eliadah, which fled from his lord Hadadezer king of Robah.

24 And he gathered men unto him, and became captain over a band, when David ſlew them *of Zobah*: and they went to Damaſcus, and dwelt therein, and reigned in Damaſcus.

25 And he was an adverſary to Iſrael all the days of Solomon, beſides the miſchief that Hadad *did:* and he abhorred Iſrael, and reigned over Syria.

26 And

Commentary and Notes on Chapter XI.

1 *But king Solomon loved many ſtrange women.*] Hitherto we have ſeen nothing in Solomon but what was truly great; but the latter actions of his life ſadly tarniſh his character. For he gave himſelf up to the love of ſtrange women, who were deſcended from idolatrous nations, and not proſelyted to the Jewiſh religion. By this means Solomon committed two ſins againſt the law; one in multiplying wives, and another in marrying thoſe of ſtrange nations who ſtill retained their idolatry.

3 *Seven hundred wives and three hundred concubines.*] It is probable that he kept ſo many merely for ſtate, after the manner of the eaſtern princes, as is the cuſtom at this day, as father la Compte tells us, in his Hiſtory of China, where the Emperor has a multitude of wives, choſen out of the moſt beautiful women in the country, many of whom he never ſaw. It is likewiſe ſaid of the Great Mogul, that he has as many women as will make up a full thouſand.

4 *When Solomon was old—his wives turned away his heart after other Gods.*] He had indulged himſelf in pleaſures of every kind, whereby he had weakened both his body and mind: and age now coming on him, he began to incline to other gods, which he ſuffered his wives to worſhip at firſt privately, but at laſt to exerciſe openly the rites of their own country. It is aſtoniſhing that a perſon of Solomon's wiſdom, who twice converſed with the Almighty himſelf, ſhould be perſuaded by his wives to forſake the religion in which he had been ſo well inſtructed, and which he was ſo fully convinced to have been delivered to Moſes by that Omnipotent Being who had brought the Iſraelites from a land of bondage, placed him on the throne of David, and inſpired him with that wiſdom which rendered him famous in every corner of the earth.

11 *The Lord ſaid unto Solomon,* &c.] Poſſibly by ſome prophet; for we can hardly ſuppoſe he would again appear to him after ſo ſhameful a defection, unleſs we think he now appeared dreſſed in the robes of terror, to pronounce this ſentence upon him.

14 *And the Lord ſtirred up an adverſary unto Solomon, Hadad the Edomite.*] This perſon bore a mortal hatred to Solomon, ever ſince the death of David, who had attempted to deſtroy him and every male in the country.

25 *And he was an adverſary to Iſrael all the days of Solomon.*] This is not to be underſtood of the whole reign of Solomon: but of all the days remaining of his life, after his wives publickly exerciſed their idolatry.

26 And Jeroboam the ſon of Nebat, an Ephrathite of Zereda, Solomon's ſervant, (whoſe mother's name *was* Zeruah, a widow woman,) even he lifted up *his* hand againſt the king.

27 And this *was* the cauſe that he lifted up *his* hand againſt the king: Solomon built Millo, *and* repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon ſeeing the young man that he was induſtrious, he made him ruler over all the charge of the houſe of Joſeph.

29 And it came to paſs at that time when Jeroboam went out of Jeruſalem, that the prophet Ahijah the Shilonite found him in the way: and he clad himſelf with a new garment: and they two *were* alone in the field.

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces.

31 And he ſaid to Jeroboam, Take thee ten pieces: for thus ſaith the Lord the God of Iſrael, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he ſhall have one tribe for my ſervant David's ſake, and for Jeruſalem's ſake, the city which I have choſen out of all the tribes of Iſrael.)

33 Becauſe that they have forſaken me, and have worſhipped Aſhtoreth the goddeſs of the Zidonians, Chemoſh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my ſtatutes and my judgments, as *did* David his father.

34 Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my ſervant's ſake, whom I choſe, becauſe he kept my commandments and my ſtatutes:

35 But I will take the kingdom out of his ſon's hand, and will give it unto thee, *even* ten tribes.

36 And unto his ſon will I give one tribe, that David my ſervant may have a light alway before me in Jeruſalem, the city which I have choſen me to put my name there.

37 And I will take thee, and thou ſhalt reign according to all that thy ſoul deſireth, and ſhalt be king over Iſrael.

38 And it ſhall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my ſight, to keep my ſtatutes and my commandments, as David my ſervant did; that I will be with thee, and build thee a ſure houſe, as I built for David, and will give Iſrael unto thee.

39 And I will for this afflict the ſeed of David, but not for ever.

40 Solomon ſought therefore to kill Jeroboam: and Jeroboam aroſe, and fled into Egypt, unto Shiſhak king of Egypt, and was in Egypt, until the death of Solomon.

41 ¶ And the reſt of the acts of Solomon, and all that he did, and his wiſdom, *are* they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jeruſalem over all Iſrael *was* forty years.

43 ¶ And Solomon ſlept with his fathers, and was buried in the city of David his father. And Rehoboam his ſon reigned in his ſtead.

CHAP.

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27 *Solomon built Millo.*] It is ſaid to be one reaſon, why the Iſraelites revolted from Rehoboam, that *his father had built Millo*, i. e. Solomon had laid very heavy taxes upon the people, to enable him to defray the expences of his great works, and of this of Millo among the reſt. See. chap, ix. 15. *Lamy.*

30 *And Ahijah caught the new garment that was on him, and rent it in twelve pieces.*] This is the firſt ſymbolical action we meet with in any prophet; but in after-ages inſtances of this kind became more frequent. Thus Jeremiah made himſelf bonds and yokes, and put them upon his neck, to ſignify the near approaching captivity of Jeruſalem, Jer. xxvii. 2. Iſaiah, to denote the captivity of Egypt and Ethiophia, walked naked, *i. e.* without his upper garment, and barefoot, for three years, in the ſtreets, Iſaiah xx. 2, 3. Ezekiel, to make the people ſenſible that they were to be carried away into a ſtrange land, was ordered to make a breach in the wall of his houſe, and through that to remove his houſhold goods in the day time, Ezek. xii. 2, 3. The falſe prophet Zedekiah made himſelf horns of Iron, and ſaid to Ahab, *With theſe ſhalt thou puſh the Syrians till thou haſt conſumed them*, 1 Kings xxii. 11. And the like practice continued under the goſpel; for Agabus having bound his hands and feet with Paul's girdle, told the company, that *ſo ſhould the Jews at Jeruſalem bind the man to whom it belonged*, Acts xxi. 11.

33 *The goddeſs of the Zidonians.*] The diſtinction of ſex among the Pagan gods could not be introduced till the deification of mortals. It was therefore wrong to bring into the tranſlation of the Bible a notion, which was at that time a ſtranger to Paganiſm itſelf; and for which there is no foundation in the Hebrew text. *Winder's Hiſt. of Knowledge.*

39 *I will for this afflict the ſeed of David, but not for ever.*] For ſays Raſi, in the days of the Meſſiah the kingdom ſhall be reſtored to the houſe of David. And he might have added, that few returned from their captivity except the houſe of Judah, who were delivered in a wonderful manner from Babylon.

40 *Solomon ſought therefore to kill Jeroboam.*] It has been aſked, how Solomon knew this ſecret tranſaction between Ahijah and Jeroboam? But it is very natural to think, that the prophet himſelf made no ſcruple of reporting what he had delivered in the name of the Lord. Perhaps Jeroboam, puffed up with this aſſurance, divulged it to ſome of his friends, who ſpread the report in Jeruſalem.

Unto Shiſhak king of Egypt.] Who this Egyptian Prince was is not agreed by the learned; though moſt are of opinion that it was the famous Seſoſtris, mentioned by Herodotus. But be this as it may, he was doubtleſs an enemy to Solomon, or otherwiſe he would not have protected a ſeditious refugee.

41 *The book of the acts of Solomon.*] It is not ſaid what book this was. Abarbinel is of opinion, that all the kings of Iſrael and Judah maintained proper perſons to write the tranſactions of their reigns. Perhaps this was begun by Solomon, and out of theſe annals the ſacred hiſtorian took the moſt uſeful part, omitting what he judged leſs neceſſary and inſtructive.

43 *And Solomon ſlept with his fathers*, &c.] As the ſcripture hath ſaid nothing of Solomon's repentance, it has become a famous queſtion, whether he be in a ſtate of ſalvation or not? Thoſe who maintain the negative, ſuppoſe, that though the ſcripture gives us a particular account of his fall, yet it takes no notice of his recovery; that without the grace of God he could not repent, and his actions were ſuch as juſtly merited a forfeiture of that grace; that had he repented, he would have pulled down the idolatrous temples which he had erected, whereas we find them ſtanding many years after him; and therefore they conclude, that he did not *ſorrow after a godly ſort* for his impieties, becauſe, in his whole behaviour to the very laſt, they can diſcern no change wrought in him, no *clearing of himſelf*, no *indignation*, no *fear*, no *vehement deſire*, no *zeal*, no *revenge*, which the apoſtle makes the characteriſtics of a true repentance. The promiſe, however, which God made to David, concerning his ſon Solomon, ſhould incline us to think favourably of his ſalvation: *I will be his father, and he ſhall be my ſon. If he commit iniquity, I will chaſtiſe him with the rod of men, and with the ſtripes of the children of men; but my mercy ſhall not depart from him*, 2 Sam. vii. 14, 15, And therefore we may preſume, that towards the concluſion of his life he grew ſenſible of his tranſgreſſions, though the ſacred writer takes no notice of it, on purpoſe to leave a blot upon his memory, that all poſterity might have a frightful example of human weakneſs; that he did really demoliſh the heathen temples, though they were ſoon after rebuilt upon the ſame ſpots by other impious princes; and that, after his fall, he wrote the Book of Eccleſiaſtes, as a monument of his repentance, and acknowledgement of his own apoſtacy, and a warning and admonition to all others, that however they may think of *doing whatever their eyes deſired, of keeping nothing from them*, and of *not with-holding their hearts from any joy*; yet, in the end, they would find what experience had taught him at laſt, that *all is vanity and vexation of ſpirit*; and that *there is no profit* in any kind of wickedneſs *under the ſun*; but that to *fear God, and keep his commandments is the whole duty of man*. The author of Eccleſiaſtes

CHAP. XII.

1 *Rehoboam refuſing the old men's counſel,* 16 *Ten tribes revolt.* 26 *Jeroboam's idolatry.*

AND Rehoboam went to Shechem: for all Iſrael were come to Shechem to make him king.

2 And it came to paſs when Jeroboam the ſon of Nebat, who was yet in Egypt, heard *of it,* (for he was fled from the preſence of king Solomon, and Jeroboam dwelt in Egypt.)

3 That they ſent and called him: and Jeroboam, and all the congregation of Iſrael came, and ſpake unto Rehoboam, ſaying,

4 Thy father made our yoke grievous: now therefore make thou the grievous ſervice of thy father, and his heavy yoke which he put upon us, lighter, and we will ſerve thee.

5 And he ſaid unto them, Depart yet *for* three days, then come again to me. And the people departed,

6 ¶ And king Rehoboam conſulted with the old men that ſtood before Solomon his father, while he ye lived, and ſaid, How do ye adviſe, that I may anſwer this people?

7 And they ſpake unto him ſaying, If thou wilt be a ſervant unto this people this day, and wilt ſerve them, and anſwer them, and ſpeak good words to them, then they will be thy ſervants for ever.

8 But he forſook the counſel of the old men, which they had given him, and conſulted with the young men that were grown up with him, *and* which ſtood before him:

9 And he ſaid unto them, What counſel give ye, that we may anſwer his people, who have ſpoken to me, ſaying, Make the yoke which thy father did put upon us, lighter.

10 And the young men that were grown up with him, ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people that ſpeak unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day as the king had appointed, ſaying, Come to me again the third day.

13 And the king anſwered the people roughly, and forſook the old men's counſel that they gave him.

14 And ſpake to them after the counſel of the young men, ſaying, my father made your yoke heavy, and I will add to your yoke; my father *alſo* chaſtiſed you with whips but I will chaſtiſe you with ſcorpions.

15 Wherefore the king hearkened not unto the people; for the cauſe was from the Lord, that he might perform his ſaying which the Lord ſpake by Ahijah the Shilonite unto Jeroboam the ſon of Nebat.

16 ¶ So when all Iſrael ſaw that the king hearkened not unto them, the people anſwered the king, ſaying, What portion have we in David? neither *have we* inheritance in the ſon of Jeſſe: to your tents, O Iſrael: now ſee to thine own houſe, David. So Iſrael departed unto their tents.

17 But *as for* the children of Iſrael which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Adoram who *was* over the tribute; and all Iſrael ſtoned him with ſtones, that he died: therefore king Rehoboam made ſpeed to get him up to his chariot: to flee to Jeruſalem.

19 So

Eccleſiaſtes has drawn the following character of this prince:—*Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an houſe to his name, and prepare this ſanctuary for ever. How wiſe waſt thou in thy youth, and as a flood filled with underſtanding! Thy ſoul covered the whole earth, and thou filledſt it with dark parables. Thy name went far unto the Iſlands; and for thy peace thou waſt beloved. The countries marvelled at thee for thy ſongs, and proverbs, and parables, and interpretations. By the name of the Lord God, which is called the Lord God of Iſrael, thou didſt gather gold as tin, and didſt multiply ſilver as lead. Thou didſt bow thy loins unto women, and by thy body thou waſt brought into ſubjection. Thou didſt ſtain thy honour, and pollute thy ſeed: ſo thou broughteſt wrath upon thy children, and waſt grieved for thy folly.* Eccleſ. xlvii. 1, &c

Commentary and Notes on Chapter XII.

1 *Rehoboam went to Shechem.*] Among the Iſraelites a multitude of children was accounted the greateſt bleſſing: but Solomon, if he had any more, beſide this ſon and two daughters, the ſacred hiſtorian would not do him the honour to mention them: nor has he even here acquainted us with the woman from whom Rehoboam was deſcended; but, in the concluſion of his reign, he tells us, that her name was Naamah, and that ſhe was an Ammoniteſs.

For all Iſrael were come to Shechem to make him king.] They ſeem to have met at Shechem becauſe it was the moſt convenient place, being ſituated near the middle of the kingdom. Others think they made choice of this place becauſe it was in the tribe of Ephraim, where they could ſpeak with greater freedom than at Jeruſalem: and this ſeems the more probable by their ſending for Jeroboam to meet them there, as he would not venture to come to Jeruſalem.

2 *Jeroboam dwelt in Egypt.*] Some commentators read, *returned out of Egypt*; and the context lays a good foundation for their opinion. See *Poole's Synop.*

7 *If thou wilt be a ſervant unto this people this day,*] This was ſolid advice; for by condeſcending to them for once, he might have made them his ſervants for ever.

8 *Conſulted with the young men that were grown up with him.*] It was a common cuſtom among the kings of the Eaſt to have their ſons educated among other young lords of the ſame age, which as it created a generous ſpirit of emulation, and both endeared the prince to the nobles, and the nobles to the prince, muſt greatly tend to the benefit of the public. So that Solomon's method and deſign in the education of his ſon were wiſe and well-concerted, though they failed of ſucceſs.

10 *My little finger ſhall be thicker than my father's loins.*] Surely this prince muſt be either mad or ſtupid to hearken to ſuch pernicious counſel. They adviſe him to acknowledge, that his father greatly oppreſſed them, and at the ſame time to declare that he would act in a far more tyrannical and oppreſſive manner.

11 *My father chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.*] This was ſtill worſe, to acknowledge that his father had treated the Iſraelites like beaſts of burden, but he would uſe them in a far more cruel manner; and inſtead of common whips, uſe thoſe full of Thorns, or pieces of iron, which would tear their very fleſh in pieces.

16 *What portion have we in David?*] We have here a true picture of an ungrateful world; for, ſurely, if ever any people were obliged to their prince, the Iſraelites were ſo to David. He had delivered them from all their enemies, who had for many years cruelly oppreſſed them; and from being ſervants to the Philiſtines, had made them their maſters: enlarged their kingdom to its utmoſt bounds, and given them peace on every ſide; ſo that they lived happily every man under his vine, and under his fig tree.

18 *Rehoboam made ſpeed to get him up to his chariot.*] This is the firſt time we read of a king's riding in a chariot: Saul, David, and Solomon rode upon Mules, afterwards chariots were uſed both by the kings of Judah and Iſrael. *Patrick,*

19 So Iſrael rebelled againſt the houſe of David unto this day.

20 And it came to paſs when all Iſrael heard that Jeroboam was come again, that they ſent and called him unto the congregation, and made him king over all Iſrael: there was none that followed the houſe of David, but the tribe of Judah only.

21 ¶ And when Rehoboam was come to Jeruſalem, he aſſembled all the houſe of Judah, with the tribe of Benjamin, an hundred and fourſcore thouſand choſen men, which were warriors to fight againſt the houſe of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon.

22 But the word of God came unto Shemaiah the man of God, ſaying,

23 Speak unto Rehoboam the ſon of Solomon king of Judah, and unto all the houſe of Judah and Benjamin, and to the remnant of the people, ſaying,

24 Thus ſaith the Lord, Ye ſhall not go up, nor fight againſt your brethren, the children of Iſrael: return every man to his houſe, for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart according to the word of the Lord.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein, and went out from thence, and built Penuel.

26 And Jeroboam ſaid in his heart, Now ſhall the kingdom return to the houſe of David:

27 If this people go up to do ſacrifice in the houſe of the Lord at Jeruſalem, then ſhall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counſel, and made two calves *of* gold, and ſaid unto them, It is too much for you to go up to Jeruſalem: behold thy gods, O Iſrael, which brought thee up out of the land of Egypt.

29 And he ſet the one in Beth-el, and the other put he in Dan.

30 And this thing became a ſin: for the people went *to worſhip* before the one, *even* unto Dan.

31 And he made an houſe of high places, and made prieſts of the loweſt of the people, which were not of the ſons of Levi.

32 And Jeroboam ordained a feaſt in the eighth month, on the fifteenth day of the month, like unto the feaſt that *is* in Judah, and he offered upon the altar, (ſo he did in Beth-el) ſacrificing unto the calves that he had made: and he placed in Beth-el the prieſts of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, *even* in the month which he had deviſed of his own heart: and ordained a feaſt unto the children of Iſrael, and he offered upon the altar, and burnt incenſe.

CHAP. XIII.

1 *Jeroboam's hand withereth,* 6 *and at the prayer of the prophet is reſtored.* 23 *The diſobedient prophet is ſlain by a lion.* 33 *Jeroboam's obſtinacy.*

AND behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam ſtood by the altar to burn incenſe,

2 And he cried againſt the altar in the word of the Lord, and ſaid, O altar, altar, thus ſaith the Lord, Behold, a child ſhall be born unto the houſe of David, Joſiah by name; and upon thee ſhall he offer the prieſts of the high places that burn incenſe upon thee, and men's bones ſhall be burned upon thee.

3 And he gave a ſign the ſame day, ſaying, This *is* the ſign which the Lord hath ſpoken; Behold the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out.

4 And it came to paſs when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Beth-el, that he put forth his hand from the altar, ſaying, Lay hold on him. And his hand which he put forth againſt him dried up, ſo that he could not pull it in again to him.

5 The altar alſo was rent, and the aſhes poured out from the altar, according to the ſign which the man of God had given by the word of the Lord.

6 ¶ And the king anſwered and ſaid unto the man of God, Intreat now the face of the Lord, thy God, and pray for me, that my hand may be reſtored me again. And the man of God beſought the Lord, and the king's hand was reſtored to him again, and became as *it was* before.

7 And

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28 *Behold thy gods, O Iſrael, which brought thee up out of the land of Egypt.*] Theſe are the ſame words which Aaron ſpoke upon a like occaſion: pretending that he did not deſign to forſake the worſhip of the true God, the calves being only made as ſymbols of his preſence.

31 *And made prieſts of the loweſt of the people, which were not of the ſons of Levi.*] The words *miketzoth-haam*, which we render *the loweſt of the people*, properly ſignifies *out of all people*; that is, he made all that were willing prieſts, be their tribe and family what it would: indeed the Levites refuſed to act in theſe idolatrous practices, as we learn from 2 Chron. xi. 14, and therefore he was obliged to have recourſe to others. But as they refuſed to ſerve as prieſts in the high-places, ſo he expelled them his kingdom, and ſeized on their cities and lands. Thus he eaſed his people from paying tythes, there being none to demand them; and not only transferred the kingdom from the Houſe of David, but alſo the prieſthood from the houſe of Aaron.

32 *And Jeroboam ordained a feaſt in the eighth month,* &c.] The Jews held their feaſt of tabernacles on the fifteenth day of the ſeventh month, ſo that this feaſt was entirely of his own appointment. Indeed, he did every thing he could to eſtabliſh his religion, his chief intention being to alienate the minds of the people from the worſhip of the true God performed at Jeruſalem.

Commentary and Notes on Chapter XIII.

1 *There came a man of God out of Judah.*] That is, there came a prophet from Judah; for prophets only are called men of God in ſcripture. The Jews tell us, that this was Iddo the prophet; but this muſt be a miſtake, becauſe Iddo was alive in the days of Abijah the ſon of Rehoboam, and therefore cannot be this prophet, who was killed immediately after he had delivered this meſſage, unleſs we ſuppoſe that the tranſaction here related, happened at the latter end of Jeroboam's reign.

2 *Behold, a child ſhall be born unto the houſe of David, Joſiah by name.*] The prophet ſaw the future tranſactions of the deſcendants of Jacob as if they were preſent; and though this prophecy was not fulfilled 'till above three hundred and ſixty years after, yet this man of God foretells it with all its circumſtances, points out the family, and even the very name of the perſon who was to perform it.

And upon thee ſhall he offer the prieſts of the high-places, &c.] That is, he ſhall ſlay the prieſts of the high places, and then burn the bones of thoſe which had been buried, and conſequently defile the altar.

6 *Intreat now the face of the Lord thy God, and pray for me.*] A ſurpriſing change indeed! That the prince, who a moment ago, threatened to puniſh the man of God, now implores his aſſiſtance to pray

7 And the king ſaid unto the man of God, Come home with me, and refreſh thy ſelf, and I will give thee a reward.

8 And the man of God ſaid unto the king, If thou wilt give me half thine houſe, I will not go in with thee, neither will I eat bread nor drink water in this place.

9 For ſo was it charged me by the word of the Lord, ſaying, Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his ſons came and told him all the works that the man of God had done that day in Beth-el: the words which he had ſpoken unto the king, them they told alſo to their father.

12 And their father ſaid unto them, What way went he? for his ſons had ſeen what way the man of God went, which came from Judah.

13 And he ſaid unto his ſons, Saddle me the aſs. So they ſaddled him the aſs; and he rode thereon,

14 And went after the man of God, and found him ſitting under an oak: and he ſaid unto him, *Art* thou the man of God that cameſt from Judah? and he ſaid, I *am*.

15 Then he ſaid unto him, Come home with me, and eat bread.

16 And he ſaid, I may not return with thee, nor go in with thee, neither will I eat bread, nor drink water with thee in this place.

17 For it was ſaid to me by the word of the Lord, Thou ſhalt eat no bread, nor drink water there, nor turn again to go by the way that thou cameſt.

18 He ſaid unto him, I *am* a prophet alſo as thou *art*, and an angel ſpake unto me by the word of the Lord, ſaying, Bring him back with thee into thine houſe, that he may eat bread, and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his houſe, and drank water.

20 ¶ And it came to paſs as they ſat at the table, that the word of the Lord came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, ſaying, Thus ſaith the Lord, For as much as thou haſt diſobeyed the mouth, of the Lord, and haſt not kept the commandment which the Lord thy God commanded thee.

22 But cameſt back, and haſt eaten bread, and drank water in the place of the which *the Lord* did ſay to thee, Eat no bread, and drink no water; thy carcaſe ſhall not come unto the ſepulchre of thy fathers.

23 ¶ And it came to paſs after he had eaten bread, and after he had drank, that he ſaddled for him the aſs, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and ſlew him: and his carcaſe *was* caſt in the way, and the aſs ſtood by it, the lion alſo ſtood by the carcaſe.

25 And

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pray to that Being for aſſiſtance, whoſe worſhip he had deſtroyed, and was now offering incenſe to idols.

The king's band was reſtored him again.] God did not intend to deſtroy Jeroboam, but to reform him, and therefore granted the requeſt of the prophet; whereby a new miracle was wrought for his converſion And ſurely theſe wonderful works were ſufficient to have rouzed the moſt ſtupid from their lethargy, and convinced them, that power belonged only to God.

7 *Come home with me, and refreſh thyſelf, and I will give thee a reward.*] A ſtrange inſenſibility of the favour God had vouchſafed to beſtow on him; ſurely it was enough to have led him to repentance, at the ſame time it moved him to be grateful to the prophet. His hand was miraculouſly reſtored, but his mind remained as corrupted as before.

9 *Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt.*] The reaſon why this prophet was forbidden to eat or drink with the people of Bethel is obvious, becauſe he was to have no familiarity with idolaters; but why he was not to return by the ſame way he came, is not ſo evident. There is, however, a paſſage in Iſaiah concerning Sennacherib, which will be of ſome aſſiſtance in ſolving this difficulty: namely, that where God tells him he *would return back by the ſame way that he came*, Iſaiah xxxvii. 29---34, that is, he ſhould return to his country without effecting what he intended; all his threats, and all his ſchemes againſt Jeruſalem, ſhould have no effect: but, on the contrary the ſentence denounced by this prophet was to be fully accompliſhed, and therefore he was ordered not to return by the ſame way he went. Others, however, think that the reaſon for this command, was to prevent the prophet's receiving any harm from the inhabitants of Bethel, who, in revenge for his ſevere denunciations againſt their altar and worſhip, might lay wait for him on the road, had he taken that by which he came.

20 *It came to paſs as they ſat at the table, that the word of the Lord*, &c.] In the Hebrew a word is here wanting, which the Arabic verſion only ſupplies; it reads thus: *As they ſat at the table* and did eat, *that the word of the Lord*, &c. *Kennicott.*

24 *And when he was gone a lion met him by the way, and ſlew him.*] Many having conſidered the fate of this prophet as too ſevere: but they would do well to conſider, that whenever God in an extraordinary manner communicates his will to a prophet, he always makes ſuch a ſenſible impreſſion upon his mind, that he cannot but perceive himſelf actuated by a Divine Spirit, and conſequently muſt be aſſured of the evidence of his own revelation. This evidence the prophet that was ſent to Beth-el had; for as he was able to work miracles, he could not but be ſenſible of his divine miſſion, and that the particular injunction of his not eating or drinking in the town of Beth-el, was as much the will of God, as any other part of his commiſſion. Now the deſign of God in this prohibition, was to expreſs his abhorrence of this idolatrous place; and therefore the other pretended revelation of the old prophet, who lived in that place, was juſtly to be ſuſpected; not only becauſe it was repugnant to God's main deſign, but becauſe it came from a perſon who had given no great teſtimony of his ſincerity, in chuſing to live in a place notoriouſly infected with idolatry, and yet making no public remonſtrance againſt it. The conſideration of this ſingle circumſtance ſhould have made the prophet from Judah diffident of what the other told him, at leaſt till he had ſhewn him ſome divine teſtimony to convince him; for ſurely it argued a great deal of levity, if not infidelity of his own revelation, to liſten to that of another man in oppoſition to that command he knew he had received from God himſelf; and from hence we may learn to admire the unſearchable ſecrets of the divine juſtice. Jeroboam revolts from his lawful ſovereign, forſakes the worſhip of the true God, engages the people in groſs idolatry, and is himſelf hardened with the menaces and miracles of the prophet that was ſent to him. A falſe prophet deceives an innocent man with a lye, and draws him into an act of diſobedience, contrary to his inclination: and yet this wicked Jeroboam, and this ſeducing prophet, go unpuniſhed; while the other, who perhaps meant no ill by turning back, is ſlain by a lion, and his body deprived of the ſepulchre of his fathers. We muſt, indeed, acknowledge, that the depths of the judgments of God are an abyſs, which our underſtandings cannot fathom: but ſurely nothing can be a more ſenſible proof of the truth of another life, and of the eternal recompences, or puniſhments, that attend it, than to ſee the righteous ſo rigorouſly treated here for very ſlight offences. Moſes was excluded the Land of Promiſe for a diffident thought; and David, for a vain curioſity, was puniſhed with the death of no leſs than ſeventy thouſand of his ſubjects. If God be thus ſevere to his own ſervants, *if judgment thus begins at the Houſe of God, where ſhall the ungodly and the ſinner appear?* As therefore ſentence againſt every evil man is not executed ſpeedily, this is our evidence, this our aſſurance, *that God will bring every work into Judgment, with every ſecret thing whether it be good or whether it be evil.*

And his carcaſe was caſt in the way, &c.] This ſevere judgment was to admoniſh all prophets to obſerve every part of God's commands, and to ſhew Jeroboam what he might expect, ſince God ſpared not a much leſs offender. But as God ſhewed his ſeverity in taking away this prophet's life, which was his puniſhment; ſo he remarkably ſhewed his approbation of the prophet, by commanding the lion to ſtand quietly by the carcaſe, without devouring it, or even hurting the aſs.

25 And behold, men paſſed by, and ſaw the carcaſe caſt in the way, and the lion ſtanding by the carcaſe: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way, heard *thereof*, he ſaid, It *is* the man of God, who was diſobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and ſlain him, according to the word of the Lord, which he ſpake unto him.

27 And he ſpake to his ſons, ſaying, Saddle me the aſs. And they ſaddled *him*.

28 And he went and found his carcaſe caſt in the way, and the aſs and the lion ſtanding by the carcaſe: the lion had not eaten the carcaſe, nor torn the aſs.

29 And the prophet took up the carcaſe of the man of God, and laid it upon the aſs, and brought it back. And the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcaſe in his own grave; and they mourned over him, *ſaying*, Alas, my brother.

31 And it came to paſs after he had buried him, that he ſpake unto his ſons, ſaying, When I am dead, then bury me in the ſepulchre wherein the man of God *is* buried: lay my bones beſide his bones.

32 For the ſaying which he cried by the word of the Lord againſt the altar of Beth-el, and againſt all the houſes of the high places which *are* in the cities of Samaria, ſhall ſurely come to paſs.

33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the loweſt of the people, prieſts of the high places: whoſoever would, he conſecrated him, and he became *one* of the prieſts of the high places.

34 And this thing became ſin unto the houſe of Jeroboam, even to cut *it* off, and to deſtroy *it* from off the face of the earth.

CHAP. XIV.

1 *Abijah being ſick, Jeroboam ſendeth his wife diſguiſed with preſents to the prophet Abijah at Shiloh.* 5 *Abijah forewarned, denounceth God's judgement.*

AT that time Abijah the ſon of Jeroboam fell ſick.

2 And Jeroboam ſaid to his wife, Ariſe, I pray thee, and diſguiſe thyſelf, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that I ſhould *be* king over this people.

3 And take with thee ten loaves, and cracknels, and a cruſe of honey, and go to him: he ſhall tell thee what ſhall become of the child.

4 And Jeroboam's wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahijah. But Ahijah could not ſee; for his eyes were ſet by reaſon of his age.

5 ¶ And the Lord ſaid unto Ahijah, Behold, the wife of Jeroboam cometh to aſk a thing of thee for her ſon; for he *is* ſick: thus and thus ſhalt thou ſay unto her. For it ſhall be when ſhe cometh in, that ſhe ſhall feign herſelf *to be* another *woman*.

6 And it was *ſo*, when Ahijah heard the ſound of her feet as ſhe came in at the door, that he ſaid, Come in, thou wife of Jeroboam: why feigneſt thou thyſelf *to be* another? for I *am* ſent to thee with heavy *tidings*.

7 Go, tell Jeroboam, Thus ſaith the Lord God of Iſrael, Foraſmuch as I exalted thee from among the people, and made thee prince over my people Iſrael,

8 And rent the kingdom away from the houſe of David, and gave it thee; and *yet* thou haſt not been as my ſervant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes,

9 But haſt done evil above all that were before thee:

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28 *And he went and found his carcaſe caſt in the way, and the aſs and the lion ſtanding by the carcaſe,* &c.] We have here a cluſter of miracles; the lion, contrary to his nature, neither eats the carcaſe. tears the aſs, meddles with the travellers that paſs by, nor hurts the old prophet and his aſs. Nor is this all; the aſs on which the man of God rode remains quietly, without ſeeming to regard the lion, which ſtands to guard the body, till this ſtrange account is carried into the city, and the old prophet arrives at the ſpot. All this was doubtleſs done to convince the people, that the man of God was not ſlain by accident, but that the lion had been directed by a ſupernatural power.

31 *Lay my bones beſide his bones.*] The reaſon of this requeſt of the prophet ſeems to be, that hearing what the prophet from Judah had foretold againſt the altar in Beth-el, viz. that men's bones ſhould be burnt upon it, he was deſirous that his bones ſhould be unmoleſted, and therefore requeſted to be buried in the ſame ſepulchre: accordingly we read, 2 Kings, chap. xxiii. 16, 17, that Joſiah burnt the bones out of the ſepulchres, but when he came to the grave of the man of God from Judah, he ſaid, *Let him, alone, let no man move his bones—ſo they let him alone,* &c. And thus the LXX underſtood it, for they add at the end of the verſe, *That my bones may be ſafe with his bones.*

Commentary and Notes on Chapter XIV.

3 *Take with thee ten loaves,* &c.] They that went to enquire of a prophet, uſed to make him ſome preſent, as a token of their reſpect.

6 *Why feigneſt thou thyſelf to be another?*] The reaſon why Jeroboam ſent his own wife to conſult the prophet at Shiloh, was to keep the whole tranſaction an inviolable ſecret; for had it been divulged, his whole government might have been in danger: becauſe it is natural to think, if his ſubjects came to underſtand that he put no confidence in the golden calves he had ſet up, but, on the contrary, had, in any matter of importance, recourſe to the worſhippers of Jehovah, they would forſake theſe ſenſeleſs idols, and return to the true worſhip of the God of Iſrael, whom they had ſo imprudently forſaken. The queen then was the only perſon he could place this confidence in. As a mother, he knew ſhe would be diligent in her enquiry; and as a wife, faithful in her report: but there were many reaſons why he might deſire her to diſguiſe herſelf. For though Shiloh lay within the confines of Ephraim, yet there is ſufficient reaſon to think it was ſubject to the houſe of David, and belonged to the kingdom of Judah. It was certainly nearer Jeruſalem than Shechem, which Rehoboam had lately fortified; and therefore Jeroboam thought it not ſafe to venture his queen in a place under his rival's government, without her putting on ſome diſguiſe. He knew alſo, that the prophet Ahijah was greatly offended at him for the groſs idolatry he had introduced; and therefore he thought, as he juſtly might, that, if the prophet perceived her to be his wife, he would either tell her nothing, or make things worſe than they really were. The only way therefore, in his opinion, to come at the truth, was to purſue this method. But how groſly was he miſtaken! It is ſurpriſing that he could be ſo far infatuated as to think, that the perſon who was capable of foretelling the fate of his ſon, ſhould not at the ſame time be able to ſee through this fraud and diſguiſe. The prophet, however, does not wait for her to deliver the meſſage with which ſhe was charged, but cried out, on her entering the houſe, *Come in thou wife of Jeroboam; why feigneſt thou thyſelf to be another?*

thee: for thou haſt gone and made thee other gods, and molten images, to provoke me to anger, and haſt caſt me behind thy back:

10 Therefore behold, I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam him that piſſeth againſt the wall, *and* him that is ſhut up and left in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city ſhall the dogs eat; and him that dieth in the field ſhall the fowls of the air eat: for the Lord hath ſpoken *it*.

12 Ariſe thou therefore, get thee to thine own houſe: *and* when thy feet enter into the city, the child ſhall die.

13 And all Iſrael ſhall mourn for him and bury him: for he only of Jeroboam ſhall come to the grave, becauſe in him there is found *ſome* good thing, toward the Lord God of Iſrael, in the houſe of Jeroboam.

14 Moreover, the Lord ſhall raiſe him up a king over Iſrael, who ſhall cut off the Houſe of Jeroboam that day: but what? even now.

15 For the Lord ſhall ſmite Iſrael, as a reed is ſhaken in the water, and he ſhall root up Iſrael out of this good land, which he gave to their fathers, and ſhall ſcatter them beyond the river, becauſe they have made their groves, provoking the Lord to anger.

16 And he ſhall give Iſrael up, becauſe of the ſins of Jeroboam who did ſin, and who made Iſrael to ſin.

17 ¶ And Jeroboam's wife aroſe and departed, and came to Tirzah: *and* when ſhe came to the threſhold of the door, the child died.

18 And they buried him, and all Iſrael mourned for him, according to the word of the Lord, which he ſpoke by the hand of his ſervant Ahijah the prophet.

19 And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

20 And the days which Jeroboam reigned *were* two and twenty years: and he ſlept with his fathers, and Nadab his ſon reigned in his ſtead.

21 ¶ And Rehoboam the ſon of Solomon reigned in Judah: Rehoboam *was* forty and one years old, when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the Lord did chooſe out of all the tribes of Iſrael, to put his name there: and his mother's name *was* Naamah an Ammoniteſs.

22 And Judah did evil in the ſight of the Lord, and they provoked him to jealouſy with their ſins which they had committed, above all that their fathers had done.

23 For they alſo built them high places, and images, and groves on every high hill, and under every green tree.

24 And there were alſo Sodomites in the land, *and* they did according to all the abominations of the nations which the Lord caſt out before the children of Iſrael.

25 ¶ And it came to paſs in the fifth year of king Rehoboam, *that* Shiſhak king of Egypt came up againſt Jeruſalem:

26 And he took away the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, he even took away all; and he took away all the ſhields of gold which Solomon had made.

27 And king Rehoboam made in their ſtead braſen ſhields, and committed *them* unto the hands of the chief of the guard,. which kept the door of the king's houſe.

28 And it was *ſo* when the king went into the Houſe of the Lord, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the reſt of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam, and Jeroboam all *their* days.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of David: and his mother's name *was* Naamah an Ammoniteſs. And Abijam his ſon reigned in his ſtead.

CHAP

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10 *And him that is ſhut up and left in Iſrael.*] That is, I will cut off every male, whether he be a captive or a freeman, whether he live in the city or in the country, be married or ſingle.

14 *But what? even now.*] What did I ſay? it ſhall happen even now. Kimchi, by putting no ſtop in the paſſage, reads it thus: "But what is this which ſhall now happen, to that which ſhall come "hereafter?" That is, the preſent calamities ſhall be nothing to the future.

15 *As a reed is ſhaken in the water.*] That is, they ſhall be in perpetual commotions by civil wars, having no quiet, but be perpetually changing their kings.

17 *And Jeroboam's wife aroſe—and came to Tirzah.*] This city ſtood in the tribe of Manaſſeh, and had been famous in ancient times. It ſeems to have been more conveniently ſituated for the place of government than Shechem, and therefore Jeroboam now made it his royal ſeat.

19 *Behold they are written in the book of the chronicles of the kings of Iſrael.*] We are not to underſtand here the book in our Bibles called Chronicles, but a large book kept for recording all the tranſactions of each reign, and from whence the ſacred hiſtorian extracted the account we have of Jeroboam's reign.

24 *Sodomites.*] Whoremaſters, ſo Mr. Pilkington thinks it ſhould be rendered.

25 *Shiſhak king of Egypt came up againſt Jeruſalem.*] It may ſeem ſomething ſtrange that Shiſhak, who was ſo nearly allied to Rehoboam, ſhould come up againſt him, and take his royal city. But we muſt remember, that Rehoboham was not the ſon of Pharaoh's daughter, and therefore no relation to Shiſhak: and Jeroboam lived long enough in Egypt to ſtir him up againſt his rival, in order to eſtabliſh himſelf in his own kingdom. And this ſeems to have been the caſe; for when the armies of Egypt had taken the fenced cities of Judah, they returned to their country without giving Jeroboam and his dominions the leaſt diſturbance.

26 *And he took away the treaſures of the houſe of the Lord, &c.*] Theſe prodigious, treaſures, in all probability, were a great incitement to Shiſhak to undertake this expedition: and hence we may learn what little dependence can be laid on riches. Theſe treaſures, which David and Solomon had amaſſed, were, in five years after Solomon's death, carried into Egypt. So true is the obſervation of the wiſe man, that *riches make themſelves wings, and fly away, as an eagle towards heaven.*

30 *And there was war between Rehoboam and Jeroboam all their days.*] If it ſhould be aſked, how this agrees with what we read in 1 Kings xii, 23, &c. where it is ſaid, that God commanded Rehoboam and his people not to fight againſt the Iſraelites, and they obeyed? It may be anſwered, that though the Jews were not to make war upon the Iſraelites, they had liberty to defend themſelves, in caſe the Iſraelites attacked them; and as they were now two rival nations, it is very natural to think that there were frequent acts of hoſtility committed on the borders, each endeavouring to gain ground upon the other, though they never engaged in a pitched battle.

CHAP. XV.

1 *Abijam's wicked reign.* 7 *Aſa ſucceedeth him.* 23 *He dying, Jehoſhaphat ſucceedeth.* 33 *Baaſha's wicked reign.*

NOW in the eighteenth year of King Jeroboam the ſon of Nebat, reigned Abijam over Judah.

2 Three years reigned he in Jeruſalem: and his mother's name *was* Maachah, the daughter of Abiſhalom.

3 And he walked in all the ſins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father.

4 Nevertheleſs, for David's ſake did the Lord his God give him a lamp in Jeruſalem, to ſet up his ſon after him, and to eſtabliſh Jeruſalem:

5 Becauſe David did *that which was* right in the eyes of the Lord, and turned not aſide, from any *thing* that he commanded him all the days of his life, ſave only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the reſt of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 ¶ And Abijam ſlept with his fathers; and they buried him in the city of David. And Aſa his ſon reigned in his ſtead.

9 And in the twentieth year of Jeroboam king of Iſrael, reigned Aſa over Judah.

10 And forty and one years reigned he in Jeruſalem. And his mother's name *was* Maachah the daughter of Abiſhalom.

11 And Aſa did *that which was* right in the eyes of the Lord, as *did* David his father.

12 And he took away the ſodomites out of the land, and removed all the idols that his fathers had made.

13 And alſo Maachah his mother, even her he removed from *being* queen, becauſe ſhe had made an idol in a grove; and Aſa deſtroyed her idol, and burnt *it* by the brook Kidron.

14 But the high places were not removed: nevertheleſs, Aſa's heart was perfect with the Lord all his days.

15 And he brought in the things which his father had dedicated, and the things which himſelf had dedicated, into the houſe of the Lord, ſilver, and gold, and veſſels.

16 And there was war betwen Aſa and Baaſha king of Iſrael all their days.

17 And Baaſha king of Iſrael went up againſt Judah, and built Ramah, that he might not ſuffer any to go out or come in to Aſa king of Judah.

18 Then Aſa took all the ſilver and the gold *that were* left in the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, and delivered them into the hand of his ſervants: and king Aſa ſent them to Ben-hadad the ſon of Tabrimon, the ſon of Hezion, king of Syria, that dwelt at Damaſcus, ſaying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have ſent unto thee a preſent of ſilver and gold; come and break thy league with Baaſha king of Iſrael, that he may depart from me.

20 So Ben-hadad hearkened unto king Aſa, and ſent the captain of the hoſt, which he had againſt the cities of Iſrael, and ſmote Ijon and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to paſs, when Baaſha heard *thereof*, that he left off building of Ramah and dwelt in Tirzah.

22 Then king Aſa made a proclamation throughout all Judah: none *was* exempted; and they took away the ſtones of Ramah, and the timber thereof, wherewith Baaſha had builded: and king Aſa built with them Geba of Benjamin, and Mizpah.

23 The reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? nevertheleſs, in the time of his old age, he was diſeaſed in his feet.

24 ¶ And Aſa ſlept with his fathers, and was buried with his fathers in the city of David his father: and Jehoſhaphat his ſon reigned in his ſtead.

25 And Nadab the ſon of Jeroboam began to reign over Iſrael in the ſecond year of Aſa king of Judah, and reigned over Iſrael two years.

26 And he did evil in the ſight of the Lord, and walked in the way of his father, and in his ſin wherewith he made Iſrael to ſin.

27 And Baaſha the ſon of Ahijah, of the houſe of Iſſachar, conſpired againſt him; and Baaſha ſmote him at Gibbethon, which *belongeth* to the Philiſtines. For Nadab and all Iſrael laid ſiege to Gibbethon.

Commentary and Notes on Chapter XV.

1 *Now in the eighteenth year of king Jeroboam—reigned Abijam over Judah.*] This ſeems to diſagree with what is ſaid, ver. 9, concering Aſa, who, we are told, began his reign in the twentieth year of Jeroboam, and reigned three years. But it ſhould be remembered, that it is common, both in ſcripture and other authors, to reckon part for a whole year. So Abijam began to reign in ſome part of Jeroboam's eighteenth year, continued his reign the whole nineteenth, and died in the twentieth, and was thence reckoned to have reigned three years.

12 *The ſodomites.*] The whoremaſters, See chap. xiv. 24. The ancient verſions give no countenance to our calling this a ſodomite; nor do I ſee any grounds for charging the Iſraelites, with being ſo frequently. and ſo notoriouſly guilty of thoſe abominable practices. *Pilkington's Remarks.*

14 *But the high places were not removed.*] He had taken away all the high places where they ſacrificed to ſtrange gods, but not thoſe wherein God alone was worſhipped. His authority was not probably great enough for this, the people having been ſo long indulged in this licence.

18 *Then Aſa took all the ſilver and the gold,* &c.] In caſes of extreme danger, it was always held lawful to employ ſacred things in the defence of one's country but there was no neceſſity here. God had appeared wonderfully againſt a much more powerful enemy than Baaſha, and therefore he ought to have confided in him for help, as the prophet Hanani told him, 2 Chron xvi. 7, &c.

19 *I have ſent unto thee a preſent.*] The original word here properly ſignifies *a bribe.* Pilkington's Remarks.

28 Even in the third year of Aſa king of Judah, did Baaſha ſlay him, and reigned in his ſtead.

29 And it came to paſs when he reigned, *that* he ſmote all the houſe of Jeroboam, he left not to Jeroboam, any that breathed, until he had deſtroyed him according unto the ſaying of the Lord, which he ſpake by his ſervant Ahijah, the Shilonite.

30 Becauſe of the ſins of Jeroboam which he ſinned, and which he made Iſrael ſin, by his provocation wherewith he provoked the Lord God of Iſrael to anger.

31 ¶ Now the reſt of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

32 And there was war between Aſa and Baaſha king of Iſrael all their days.

33 In the third year of Aſa king of Judah, began Baaſha the ſon of Ahijah to reign over all Iſrael in Tirzah, twenty and four years.

34 And he did evil in the ſight of the Lord, and walked in the way of Jeroboam, and in his ſin wherewith he made Iſrael to ſin.

C H A P. XVI.

1 *Jehu's prophecy againſt Baaſha.* 8 *Zimri's conſpiracy.* 29 *Ahab's wicked reign.* 34 *Joſhua's curſe upon Hiel the builder of Jericho.*

THEN the word of the Lord came to Jehu the ſon of Hanani, againſt Baaſha, ſaying,

2 Foraſmuch as I exalted thee out of the duſt, and made thee prince over my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſin, to provoke me to anger with their ſins:

3 Behold, I will take away the poſterity of Baaſha, and the poſterity of his houſe: and will make thy houſe like the houſe of Jeroboam the ſon of Nebat.

4 Him that dieth of Baaſha in the city ſhall the dogs eat: and him that dieth of his in the fields, ſhall the fowls of the air eat.

5 Now the reſt of the acts of Baaſha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

6 So Baaſha ſlept with his fathers, and was buried in Tirzah. And Ela his ſon reigned in his ſtead.

7 And alſo by the hand of the prophet Jehu the ſon of Hanani, came the word of the Lord, againſt Baaſha, and againſt his houſe, even for all the evil that he did in the ſight of the Lord, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam; and becauſe he killed him.

8 ¶ In the twenty and ſixth year of Aſa king of Judah began Elah the ſon of Baaſha to reign over Iſrael in Tirzah, two years.

9 And his ſervant Zimri, captain of half *his* chariots conſpired againſt him, as he was in Tirzah, drinking himſelf drunk in the houſe of Arza ſteward of *his* houſe in Tirzah.

10 And Zimri went in and ſmote him, and killed him, in the twenty and ſeventh year of Aſa, king of Judah, and reigned in his ſtead.

11 ¶ And it came to paſs when he began to reign, as ſoon as he ſat on his throne, *that* he ſlew all the houſe of Baaſha: he left him not one that piſſeth againſt a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the Lord, which he ſpake againſt Baaſha by Jehu the prophet;

13 For all the ſins of Baaſha, and the ſins of Elah his ſon, by which they ſinned, and by which they made Iſrael to ſin, in provoking the Lord God of Iſrael to anger with their vanities.

14 Now the reſt of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

15 ¶ In the twenty and ſeventh year of Aſa king of Judah, did Zimri reign ſeven days in Tirzah: and the people *were* encamped againſt Gibbethon, which *belonged* to the Philiſtines,

16 And the people *that were* encamped heard ſay, Zimri hath conſpired, and hath alſo ſlain the king: wherefore all Iſrael made Omri, the captain of the hoſt, king over Iſrael that day in the camp.

17 And Omri went up from Gibbethon, and all Iſrael with him, and they beſieged Tirzah.

18 And it came to paſs when Zimri ſaw that the city was taken, that he went into the palace of the king's houſe, and burnt the king's houſe over him with fire, and died:

19 For his ſins which he ſinned in doing evil in the ſight of the Lord, in walking in the way of Jeroboam, and in his ſin which he did, to make Iſrael ſin.

20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the chronicles of the kings of Iſrael?

21 Then were the people of Iſrael divided into two

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28 *Even in the third year of Aſa king of Judah, did Baaſha ſlay him, and reigned in his ſtead.*] What was the pretence for this conſpiracy we are no where told; but it is probable he had many aſſiſtants in it: for otherwiſe we cannot well conceive how he could ſlay him, when he was in the midſt of his army at Gibbethon.

32 *And there was war*, &c.] This verſe, which is exactly the ſame as the 16th, is not in the Vatican Septuagint.

Commentary and Notes on Chapter XVI.

1 *Then the word of the Lord came to Jehu the ſon of Hanani*, &c. This prophet lived to the end of the reign of Jehoſaphat; and his father was a prophet before him. There was, indeed, a ſucceſſion of prophets during the kingdoms of Iſrael and Judah, as Abarbinel has very well obſerved

2 *Foraſmuch as I exalted thee out of the duſt*, &c.] His acceſſion to the kingdom was from the Divine decree, but the form and manner of it was from himſelf, from his own ambition and covetouſneſs; and as it was wicked and cruel, is therefore charged upon him as a wilful murder, ver. 7. *Poole*

10 *And Zimri went in, and ſmote him*, &c.] Thus was the vengeance threatened againſt him executed ſpeedily; his houſe being ſoon made, according to the word of the Lord, like the houſe of Jeroboam. For as Nadab the ſon of Jeroboam reigned only two years, ſo Elah the ſon of Baaſha reigned no more; and as Nadab was killed with the ſword, ſo alſo was Elah Thus was there a remarkable ſimilarity between Jeroboam and Baaſha, in their lives and in their deaths, in their ſons and in their family.

11 *He left him not one*, &c.] See note on chap. xiv. 10.

18 *Zimri burnt the king's houſe over him*, &c.] Profane hiſtory has preſerved the memory of princes who have choſen to die in this manner, rather than fall by the ſword, whereof Sardanapalus is one of the moſt ancient, and moſt notorious examples. *Univerſal Hiſtory*, vol. IV. p. 3 6.

two parts: half of the people followed Tibni the ſon of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri, prevailed againſt the people that followed Tibni the ſon of Ginath. So Tibni died, and Omri reigned.

23 In the thirty and one year of Aſa king of Judah began Omri to reign over Iſrael twelve years: ſix years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of ſilver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill Samaria.

25 But Omri wrought evil in the eyes of the Lord, and did worſe than all that *were* before him.

26 For he walked in all the way of Jeroboam the ſon of Nebat, and in his ſin wherewith he made Iſrael to ſin, to provoke the Lord God of Iſrael to anger with their vanities.

27 Now the reſt of the acts of Omri, which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Iſrael?

28 So Omri ſlept with his fathers, and was buried in Samaria. And Ahab his ſon reigned in his ſtead.

29 ¶ And in the thirty and eighth year of Aſa king of Judah began Ahab the ſon of Omri to reign over Iſrael; and Ahab the ſon of Omri reigned over Iſrael in Samaria, twenty and two years.

30 And Ahab the ſon of Omri did evil in the ſight of the Lord above all that *were* before him.

31 And it came to paſs, as if it had been a light thing for him to walk in the ſins of Jeroboam the ſon of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and ſerved Baal, and worſhipped him.

32 And he reared up an altar for Baal in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove: And Ahab did more to provoke the Lord God of Iſrael to anger than all the kings of Iſrael that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſon* Segub, according to the word of the Lord which he ſpake by Joſhua the ſon of Nun.

CHAP. XVII.

1 *Elijah propheſying againſt Ahab, is ſent to Cherith, where the ravens feed him.* 8 *He is ſent to the widow Zarephath.* 17 *He raiſeth the widow's ſon.*

AND Elijah the Tiſhbite, *who was* of the inhabitants of Gilead, ſaid unto Ahab, *As* the Lord God of Iſrael liveth, before whom I ſtand, there ſhall not be dew nor rain theſe years, but according to my word.

2 And the word of the Lord came unto him, ſaying,

3 Get thee hence, and turn thee eaſtward, and hide thyſelf by the brook Cherith, that *is* before Jordan.

4 And it ſhall be, *that* thou ſhalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening; and he drank of the brook.

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24 *Called the name of the city Samaria.*] Samaria was ſituated in the midſt of the tribe of Ephraim on a fruitful and pleaſant hill, and ſoon became the capital city of the kingdom of Iſrael. It is conjectured by Bochart, who traced the ruins of it, to have been once larger than Jeruſalem; but now it conſiſts of nothing but a few cottages and convents, inhabited by ſome Greek monks. *Well's Geography.*

26 *He walked in all the way of Jeroboam the ſon of Nebat,* &c.] Though he had ſeen Elah and the whole houſe of Baaſha deſtroyed by his predeceſſor for their idolatry, and Zimri himſelf periſhed in the ſame ſin, yet he perſiſted in their iniquity, and brought down the wrath of God upon him, and upon his family, as the foregoing kings had done.

28 *And Ahab his ſon reigned in his ſtead.*] Who was ſo eminent upon ſeveral accounts, that the ſacred hiſtorian has thought proper to give a large account, of him in the following part of this book.

31 *And ſerved Baal, and worſhipped him.*] Baal, in the Hebrew tongue, ſignifies *Lord;* and, as Selden obſerves, was anciently the name of the true God, until the world grew wicked, and began to apply it to the ſun. In after-ages it was applied to the ſtars; and in proceſs of time to any of their kings, whoſe memory was dear to them. The ſame author obſerves, that the Phœnician Belus, or Baal, was the ſame with the European Jupiter; and as Sidon was ſituated on the Sea-coaſt, the Greeks called their Baal *the Jupiter of the ſea.*

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3 *Hide thyſelf by the brook Cherith.*] This brook and the valley through which it runs, are both very near the river Jordan; but whether on the eaſt or weſt ſide, is not ſo well agreed. Euſebius, or at leaſt St. Jerom, places it beyond Jordan, and on the eaſt ſide of it; but others generally agree in placing it on the weſt ſide, becauſe God, in ſending Elijah away, ſays to him, *turn thee eaſtward*: which expreſſion ſeems to imply that Elijah was on the weſt ſide of Jordan; for had he been on the eaſt ſide of that river, then to have retired to the brook, which ran on the weſt ſide into Jordan, would have been to have turned weſtward.

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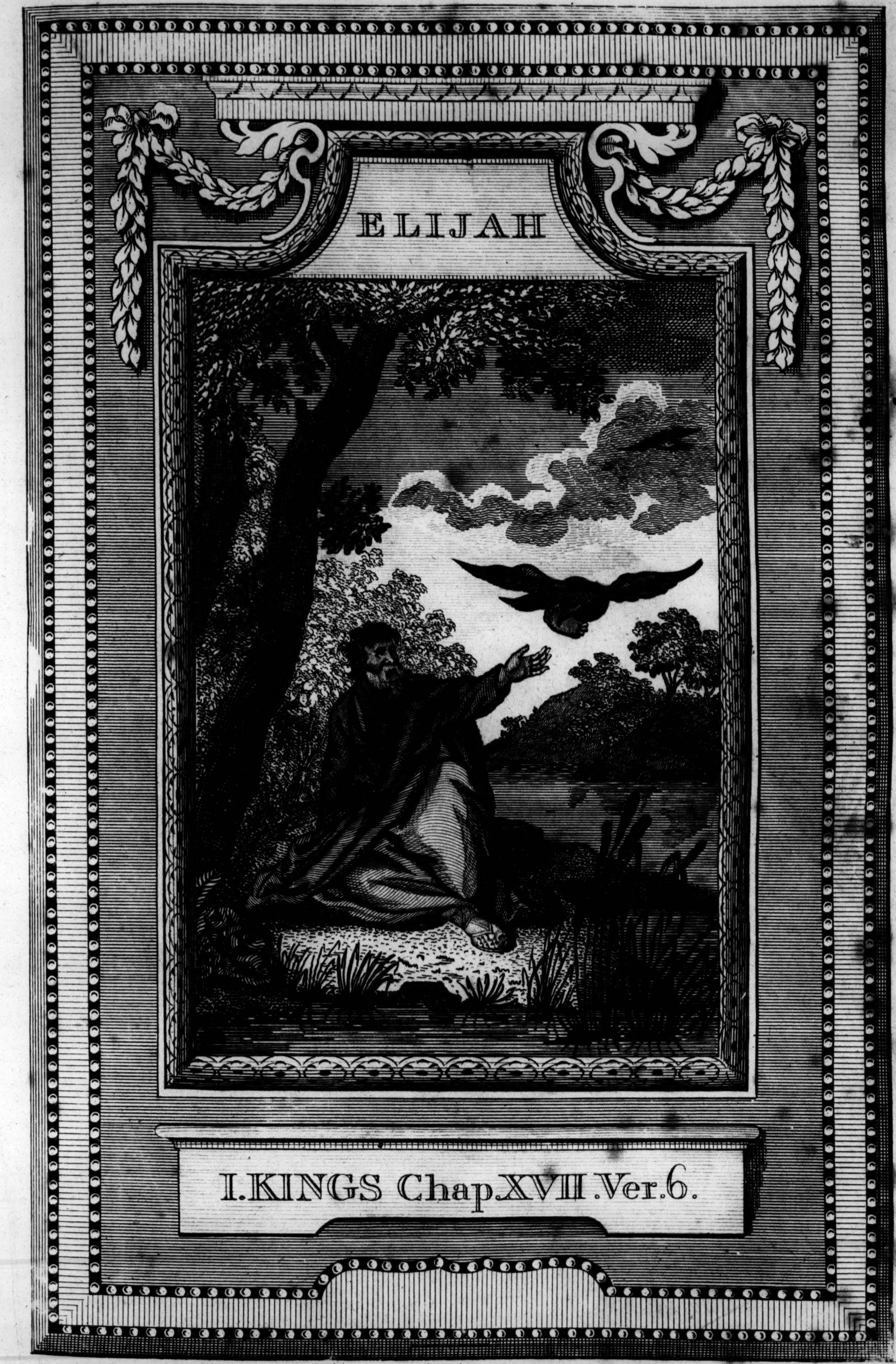

I.KINGS Chap.XVII.Ver.6.

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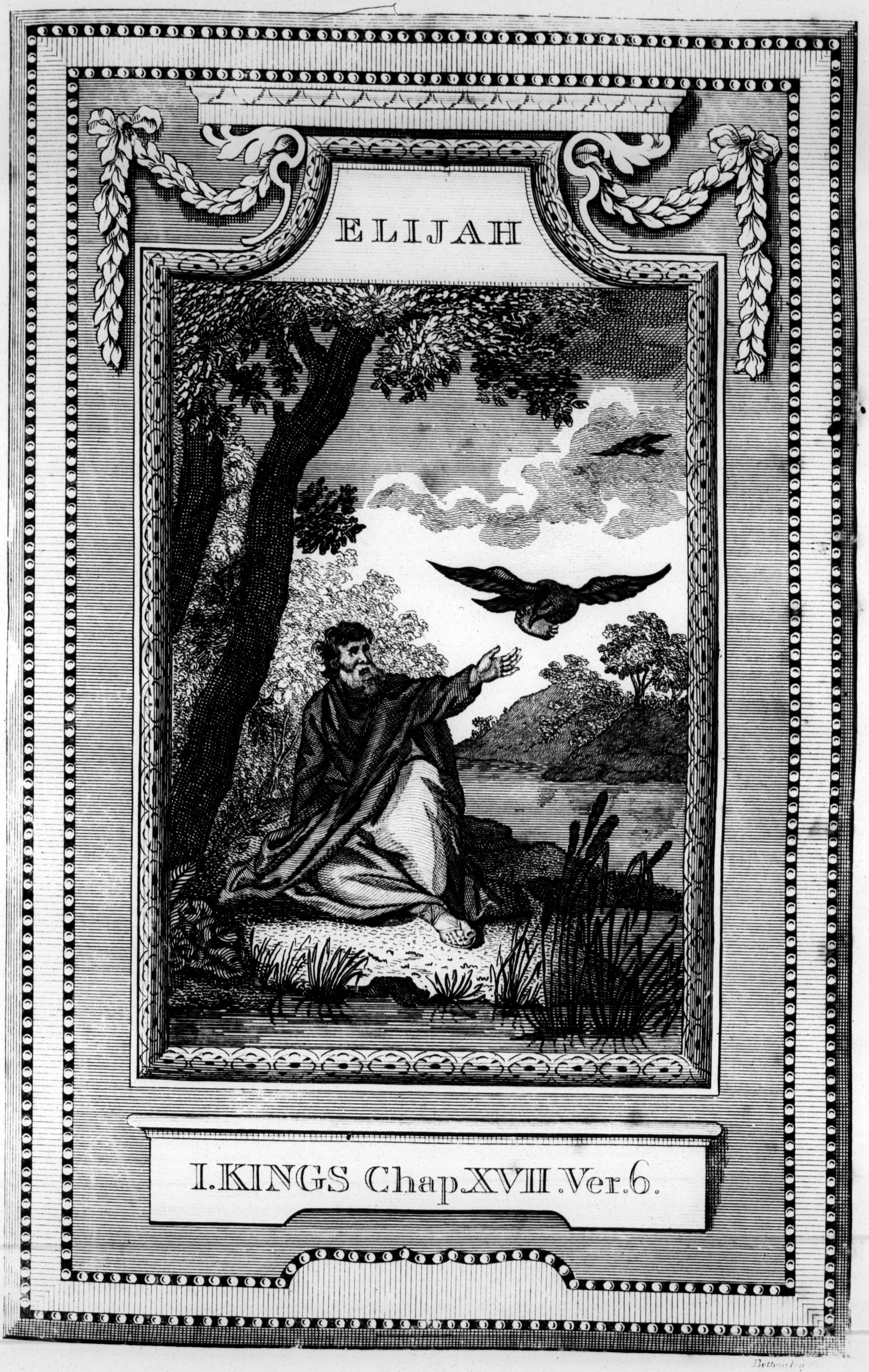

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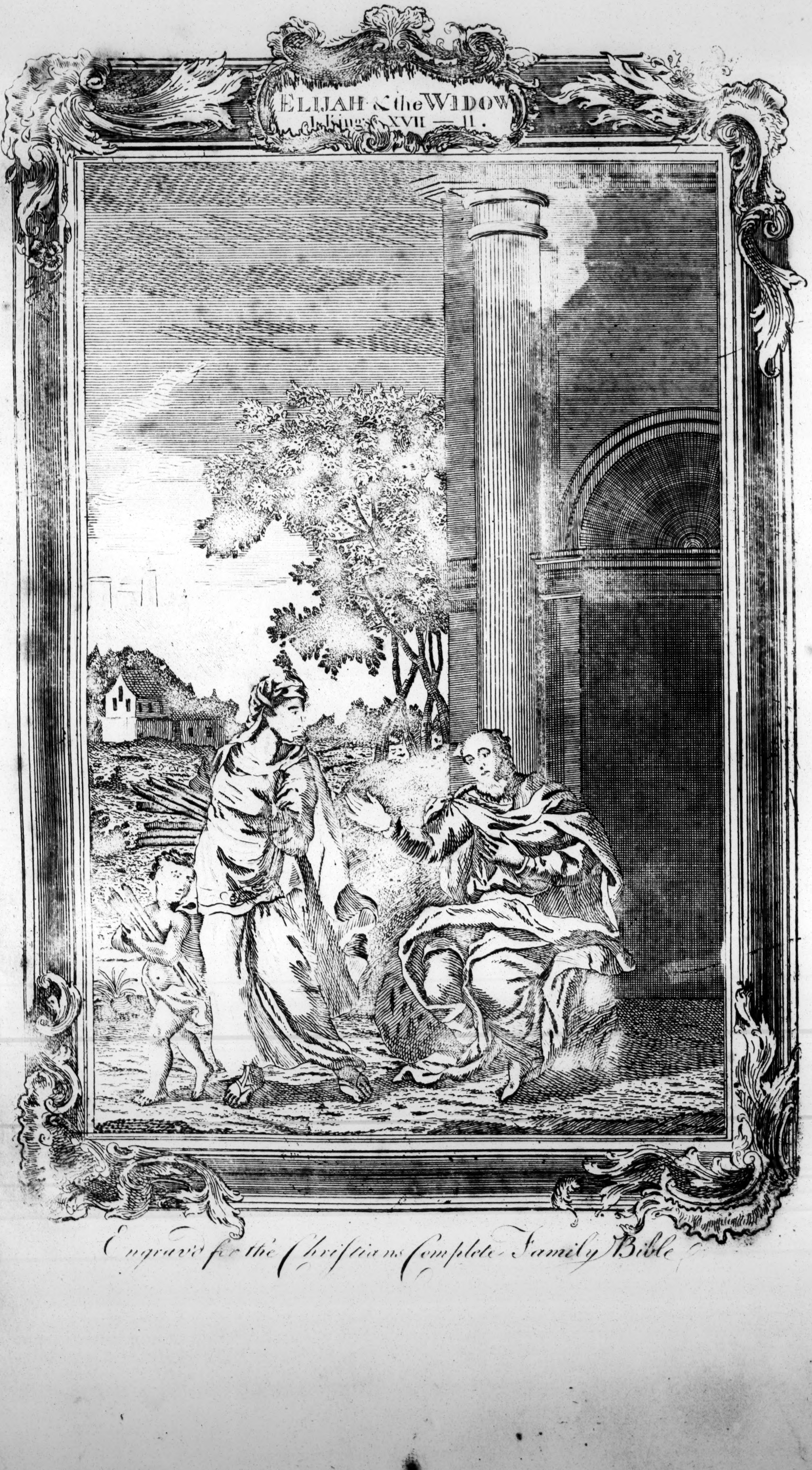

ELIJAH & the WIDOW
1. Kings XVII — 11.

Engrav'd for the Christians Complete Family Bible

7 And it came to paſs after a while, that the brook dried up, becauſe there had been no rain in the land.

8 ¶ And the word of the Lord came unto him, ſaying,

9 Ariſe, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to ſuſtain thee.

10 So he aroſe, and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of ſticks: and he called to her, and ſaid, Fetch me, I pray thee, a little water in a veſſel that I may drink.

11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, *As* the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruſe: and behold, I *am* gathering two ſticks, that I may go in, and dreſs it for me and my ſon, that we may eat it, and die.

13 And Elijah ſaid unto her, Fear not: go, *and* do as thou haſt ſaid: but make me thereof a little cake firſt, and bring *it* unto me, and after make for thee and for thy ſon.

14 For thus ſaith the Lord God of Iſrael, The barrel of meal ſhall not waſte, neither ſhall the cruſe of oil fail, until the day *that* the Lord ſendeth rain upon the earth.

15 And ſhe went, and did according to the ſaying of Elijah: and ſhe, and he, and her houſe did eat *many* days.

16 *And* the barrel of meal waſted not, neither did the cruſe of oil fail, according to the word of the Lord which he ſpake by Elijah.

17 ¶ And it came to paſs after theſe things, *that* the ſon of the woman, the miſtreſs of the houſe, fell ſick; and his ſickneſs was ſo ſore that there was no breath left in him.

18 And ſhe ſaid unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my ſin to remembrance, and to ſlay my ſon?

19 And he ſaid unto her, Give me thy ſon. And he took him out of her boſom, and carried him up into a loft where he abode, and laid him upon his own bed.

20 And he cried unto the Lord, and ſaid, O Lord my God, haſt thou alſo brought evil upon the widow, with whom I ſojourn, by ſlaying her ſon?

21 And he ſtretched himſelf upon the child three times, and cried unto the Lord, and ſaid, O Lord my God, I pray thee, let this child's ſoul come into him again.

22 And the Lord heard the voice of Elijah: and the ſoul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the houſe, and delivered him unto his mother: and Elijah ſaid, See thy ſon liveth.

24 And the woman ſaid to Elijah, Now by this I know that thou *art* a man of God, and *that* the word of the Lord in thy mouth *is* truth.

CHAP. XVIII.

1 *Elijah meeteth with good Obadiah.* 17 *He reproveth Ahab, and convinceth Baal's prophets.* 41 *He obtaineth rain.*

AND it came to paſs *after* many days, that the word of the Lord came to Elijah in the third year, ſaying, Go, ſhew thy ſelf unto Ahab; and I will ſend rain upon the earth

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24 *Now by this I know that thou art a man of God*] The woman had before ſufficient reaſon to believe that Elijah was a prophet of the Lord, by the miraculous increaſe of the meal and oil; but upon his not curing her ſon when he lay ſick, but rather ſuffering him to die, her faith began to fail. But upon ſeeing him raiſed from the dead, her faith revived with her ſon; and, through the joy of having him reſtored, ſhe conſidered this laſt miracle as much greater than the former.

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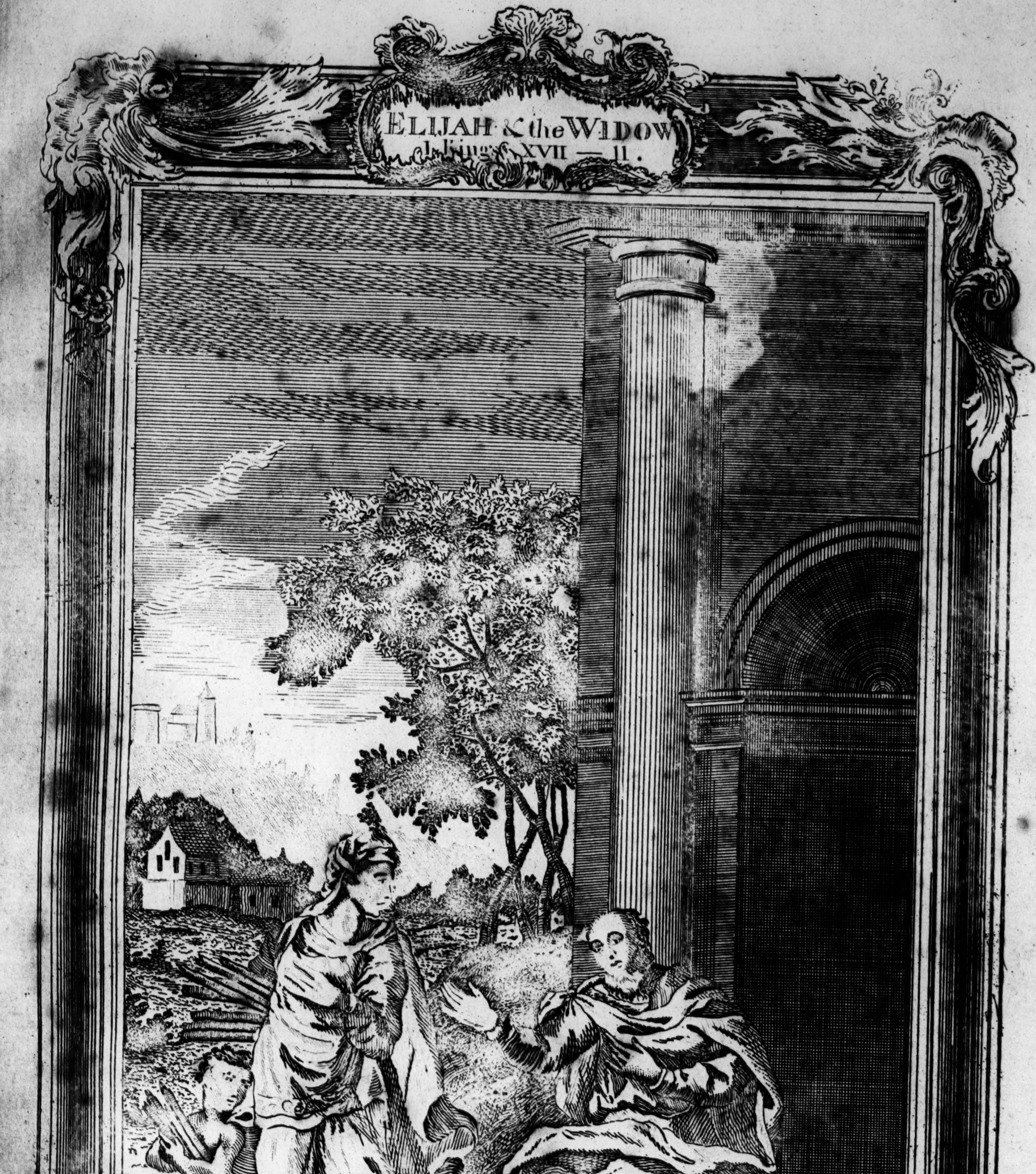
ELIJAH & the WIDOW
1 Kings XVII — 11.

Engrav'd for the Christians Complete Family Bible

7 And it came to paſs after a while, that the brook dried up, becauſe there had been no rain in the land.

8 ¶ And the word of the Lord came unto him, ſaying,

9 Ariſe, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to ſuſtain thee.

10 So he aroſe, and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of ſticks: and he called to her, and ſaid, Fetch me, I pray thee, a little water in a veſſel that I may drink.

11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, *As* the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruſe: and behold, I *am* gathering two ſticks, that I may go in, and dreſs it for me and my ſon, that we may eat it, and die.

13 And Elijah ſaid unto her, Fear not: go, *and* do as thou haſt ſaid: but make me thereof a little cake firſt, and bring *it* unto me, and after make for thee and for thy ſon.

14 For thus ſaith the Lord God of Iſrael, The barrel of meal ſhall not waſte, neither ſhall the cruſe of oil fail, until the day *that* the Lord ſendeth rain upon the earth.

15 And ſhe went, and did according to the ſaying of Elijah: and ſhe, and he, and her houſe did eat *many* days.

16 *And* the barrel of meal waſted not, neither did the cruſe of oil fail, according to the word of the Lord which he ſpake by Elijah.

17 ¶ And it came to paſs after theſe things, *that* the ſon of the woman, the miſtreſs of the houſe, fell ſick; and his ſickneſs was ſo ſore that there was no breath left in him.

18 And ſhe ſaid unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my ſin to remembrance, and to ſlay my ſon?

19 And he ſaid unto her, Give me thy ſon. And he took him out of her boſom, and carried him up into a loft where he abode, and laid him upon his own bed.

20 And he cried unto the Lord, and ſaid, O Lord my God, haſt thou alſo brought evil upon the widow, with whom I ſojourn, by ſlaying her ſon?

21 And he ſtretched himſelf upon the child three times, and cried unto the Lord, and ſaid, O Lord my God, I pray thee, let this child's ſoul come into him again.

22 And the Lord heard the voice of Elijah: and the ſoul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the houſe, and delivered him unto his mother: and Elijah ſaid, See thy ſon liveth.

24 And the woman ſaid to Elijah, Now by this I know that thou *art* a man of God, and *that* the word of the Lord in thy mouth *is* truth.

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10 *As* the Lord thy God liveth, there is no nation or kingdom whither my lord hath not ſent to ſeek thee: and when they ſaid, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou ſayeſt, Go, tell thy lord, Behold, Elijah *is here*.

12 And it ſhall come to paſs, *as ſoon as* I am gone from thee, that the Spirit of the Lord ſhall carry thee whither I know not; and *ſo* when I come and tell Ahab, and he cannot find thee, he ſhall ſlay me. But I thy ſervant fear the Lord from my youth.

13 Was it not told my lord what I did when Jezebel ſlew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou ſayeſt, Go, tell thy lord, Behold, Elijah *is here*: and he ſhall ſlay me.

15 And Elijah ſaid, *As* the Lord of hoſts liveth, before whom I ſtand, I will ſurely ſhew my ſelf unto him to day.

16 So Obadiah went to meet Ahab, and told him. And Ahab went to meet Elijah.

17 ¶ And it came to paſs when Ahab ſaw Elijah, that Ahab ſaid unto him, *Art* thou he that troubleth Iſrael?

18 And he anſwered, I have not troubled Iſrael; but thou and thy father's houſe, in that ye have forſaken the commandments of the Lord, and thou haſt followed Baalim.

19 Now therefore ſend, *and* gather to me all Iſrael unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and ſaid, How long halt ye between two opinions? if the Lord *be* God, follow him: but if Baal, *then* follow him. And the people anſwered him not a word.

22 Then ſaid Elijah unto the people, I, *even* I only, remain a prophet of the Lord; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks, and let them chooſe one bullock for themſelves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dreſs the other bullock, and lay *it* on wood, and put no fire *under*.

24 And call ye on the name of your gods, and I will call on the name of the Lord: and the god that anſwereth by fire, let him be God. And all the people anſwered and ſaid, It is well ſpoken.

25 And Elijah ſaid unto the prophets of Baal, Chooſe ye one bullock for yourſelves, and dreſs *it* firſt; for ye *are* many: and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dreſſed *it*, and called on the name of Baal from morning even until noon, ſaying, O Baal, hear us. But *there was* no voice, nor any that anſwered. And they leaped upon the altar which was made.

27 And it came to paſs at noon, that Elijah mocked them, and ſaid, Cry aloud: for he *is* a god; either he is talking, or he is purſuing, or he is in a journey; *or* peradventure he ſleepeth, and muſt be awaked.

28 And they cried aloud, and cut themſelves after their manner with knives, and lancets, till the blood guſhed out upon them.

29 And it came to paſs, when mid-day was paſt, and they propheſied until the *time* of the offering of the *evening* ſacrifice, that *there was* neither voice, nor any to anſwer, nor any that regarded.

30 And Elijah ſaid unto all the people, Come near unto me, And all the people came near unto him. And he repaired the altar of the Lord *that was* broken down.

31 And Elijah took twelve ſtones, according to the number of the tribes of the ſons of Jacob, unto whom the word of the Lord came, ſaying, Iſrael ſhall be thy name.

32 And

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him: but there is not the leaſt foundation for theſe particulars. Obadiah himſelf, in his diſcourſe with Elijah, ſufficiently tells us who he was; namely, a perſon truly religious, who worſhipped God alone, and had a ſingular affection for his ſervants.

12 *The ſpirit of the Lord ſhall carry thee whither I know not.*] Shall ſnatch thee away from hence, as ſometimes the prophets were ſuddenly tranſported by an inviſible power to places far diſtant from that where they were at preſent. *Patrick.*

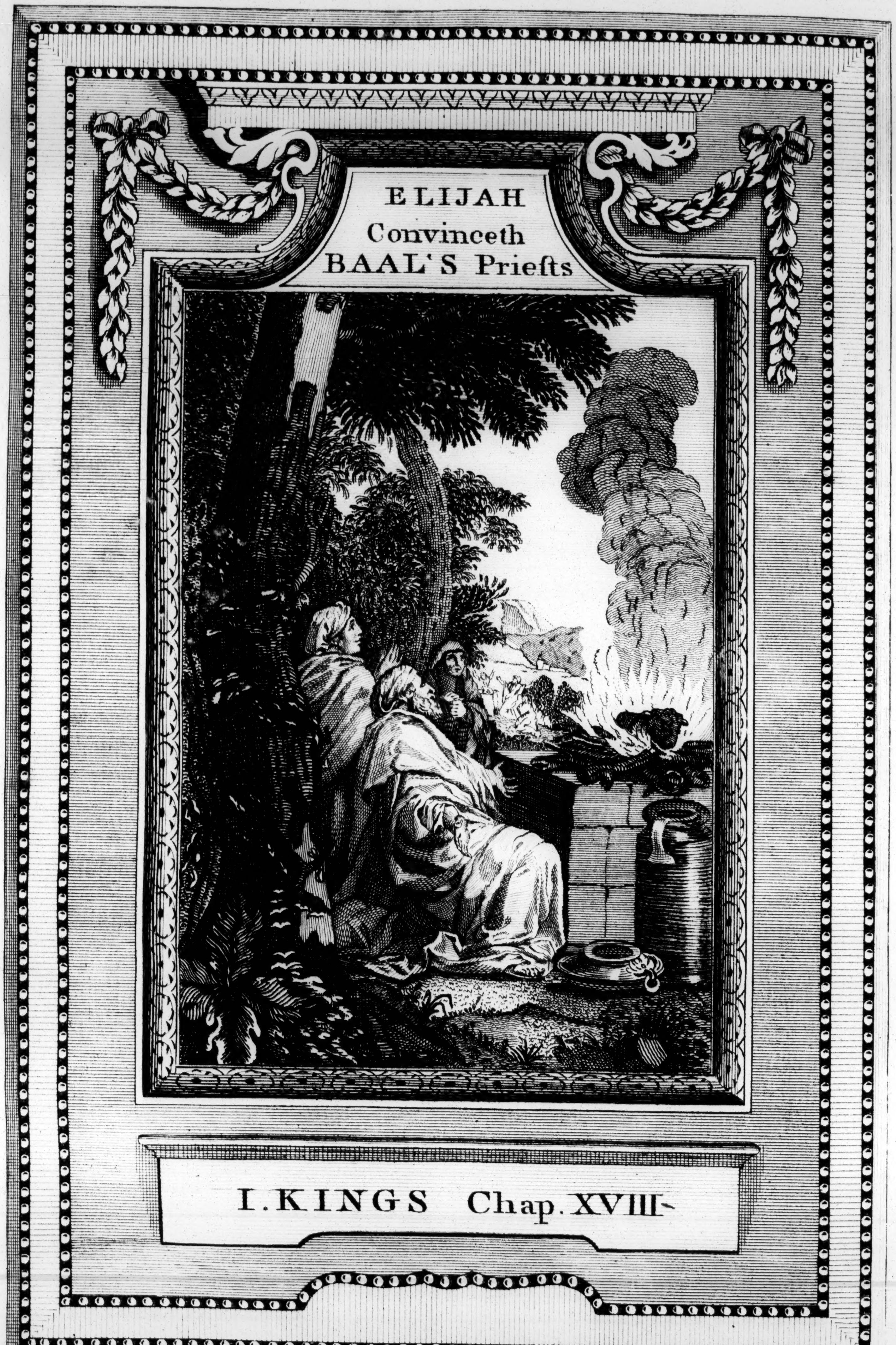
13 *I hid an hundred men of the Lord's prophets*, &c.] Elijah, in his appeal to the people, tells them, *I, even I only, remain a prophet of the Lord*, ver 22; and therefore we can hardly imagine, that the hundred preſerved by Obadiah were men actually inſpired, and inveſted with a prophetic character, but ſuch only, as were the diſciples of the prophets, and candidates for that high office. For it is not improbable, that, even in Jezebel's time, there were remaining in Iſrael, ſchools of the prophets, which ſhe endeavoured to deſtroy, together with thoſe who were educated in them, that there might be none remaining to inſtruct the people in the true religion, and genuine manner of worſhipping the God their fathers.

24 *And all the people anſwered and ſaid, It is well ſpoken.*] What notions the worſhippers of Baal might have of the power of their God is impoſſible to ſay; but as ſending down fire from heaven was not, in their opinion, above the power of evil ſpirits, it is poſſible ſome tradition concerning the exploits of their Baal, in this particular, might have been handed down to them from the ancient worſhippers of that god; who being thought the ſun, and to exceed all the heavenly bodies in heat, might, they thought, upon this grand occaſion, exert his power, and burn up their ſacrifice. But be this as it may, they doubtleſs thought it the wiſeſt method to accept the prophet's challenge; for, as it was propoſed in ſuch fair terms, they muſt had they refuſed it, have forfeited all their credit with the people. Perhaps they hoped to be able to convey clandeſtinely ſome fire among the wood, or that Elijah would fail in his attempts as well as they; in which caſe, they would both ſtand on an equal footing.

27 *Cry aloud: for he is a god, either he is talking*, &c.] There is ſomething very keen and ſarcaſtical in theſe expreſſions of the prophet, which could not fail of highly provoking the idolatrous prieſts, at a time when they began to deſpair of any anſwer from their god, and, in conſequence of that, branded as the miniſters and propagators of a falſe religion.

28 *They cut themſelves with knives and lancets.*] A ſtrange method, one would think, to obtain the favour of their gods! yet. if we look into antiquity, we ſhall find, that nothing was more common, in the religious rites of ſeveral nations, than this barbarous cuſtom. Modern travellers tell us, that in Turky, Perſia, and ſeveral parts of the Indies, there are a kind of fanatics, who think they do a very meritorious thing, highly acceptabe to the Deity, in cutting and mangling their own fleſh. *Calmet and Le Clerc.*

30 *And he repaired the altar of the Lord that was broken down.*] This altar was certainly one of thoſe which were built in the time of the judges, and firſt kings of Iſrael; when, for want of a fixed place of worſhip, ſuch ſtructures were permitted. Both Tacitus and Suetonius ſpeak of the god of Carmel, whom Veſpaſian went to conſult when he was in Judea: adding, that his prieſt Baſilides promiſed him all manner of ſucceſs; but that there was neither temple nor ſtatue upon the mountain, but one altar only, venerable for its antiquity. This altar had doubtleſs its original from that on which Elijah offered this memorable ſacrifice, and which even the heathens held ſo ſacred, that, when they became maſters of the country, they would not place ſo much as an image near it.



ELIJAH
Convinceth
BAAL'S Priests

I. KINGS Chap. XVIII.

Bottomley Sculp.

32 And with the ſtones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two meaſures of ſeed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and ſaid, Fill four barrels with water, and pour *it* on the burnt-ſacrifice, and on the wood.

34 And he ſaid, Do *it* the ſecond time: And they did *it* the ſecond time. And he ſaid, Do *it* the third time: And they did *it* the third time.

35 And the water ran round about the altar, and he filled the trench alſo with water.

36 And it came to paſs at the time of the offering of the *evening* ſacrifice, that Elijah the prophet came near and ſaid, Lord God of Abraham, Iſaac, and of Iſrael let it be known this day that thou *art* God in Iſrael, and *that* I *am* thy ſervant, and *that* I have done all theſe things at thy word.

37 Hear me, O Lord, hear me, that this people may know that thou *art* the Lord God, and *that* thou haſt turned their heart back again.

38 Then the fire of the Lord fell, and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench.

39 And when all the people ſaw *it*, they fell on their faces: and they ſaid, The Lord he *is* the God; the Lord he *is* the God.

40 And Elijah ſaid unto them, Take the prophets of Baal, let not one of them eſcape: and they took them, and Elijah brought them down to the brook Kiſhon, and ſlew them there.

41 ¶ And Elijah ſaid unto Ahab, Get thee up, eat and drink, for *there is* a ſound of abundance of rain.

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel, and he caſt himſelf down upon the earth, and put his face between his knees.

43 And ſaid to his ſervant, Go up now, look toward the ſea. And he went up, and looked, and ſaid, *There is* nothing. And he ſaid, Go again ſeven times.

44 And it came to paſs at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea like a man's hand. And he ſaid, Go up, ſay unto Ahab, Prepare *thy chariot*, and get thee down, that the rain ſtop thee not.

45 And it came to paſs in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel.

46 And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab, to the entrance of Jezreel.

CHAP. XIX.

1 *Elijah threatened by Jezebel,* 4 *is comforted by an angel:* 9 *He is ſent to anoint Hazael, Jehu, and Eliſha.* 19 *Eliſha followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal, how he had ſlain all the prophets with the ſword.

2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, ſo let the gods do to *me*, and more alſo, if I make not thy life as the life of one of them, by to-morrow about this time.

3 And when he ſaw *that* he aroſe, and went for his life, and came to Beerſheba, which *belongeth* to Judah, and left his ſervant there.

4 ¶ But he himſelf went a days journey into the wilderneſs, and came and ſat down under a juniper-tree: and he requeſted for himſelf that he might die, and ſaid, It is enough, now, O Lord, take away my life: for I *am* not better than my fathers.

5 And as he lay and ſlept under a juniper-tree, behold, then an angel touched him, and ſaid unto him, Ariſe, *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his head: and he did eat and drink, and laid him down again.

7 And the angel of the Lord came again the ſecond time, and touched him, and ſaid, Ariſe, *and* eat, becauſe the journey *is* too great for thee.

8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat forty days and forty nights, unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; behold, the word of the Lord *came* to him, and he ſaid to him, What doeſt thou here, Elijah?

10 And he ſaid, I have been very jealous for the Lord God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only am left, and they ſeek my life to take it away.

11 And he ſaid, Go forth, and ſtand upon the mount before the Lord. And behold, the Lord paſſed by, and a great ſtrong wind rent the mountains,

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33 *Fill four barrels with water, and pour it on the burnt ſacrifice and on the wood.*] This was done by the prophet to render the miracle more conſpicuous and convincing; for it evidently ſhewed there could be no fallacy in it, no fire concealed in or about the altar, but that the lightning which was to conſume the ſacrifice came from heaven, and came at his invocation.

38 *The fire of the Lord fell.*] God had before declared his approbation of his worſhippers by ſending down fire to conſume their ſacrifices Lev. ix. 24.—and Judg. vi. 21. And though perhaps it may be poſſible for evil ſpirits to make fire deſcend from the clouds, yet ſince they can do dothing without the Divine permiſſion, it is abſurd to think they ſhould obtain it in a matter of competition between the true and falſe religion.

39 *The Lord, he is the God; the Lord, he is the God.*] They repeated this acknowledgement to ſhew how deeply they were affected by this amazing proof which God had given them, that he only was to be worſhipped.

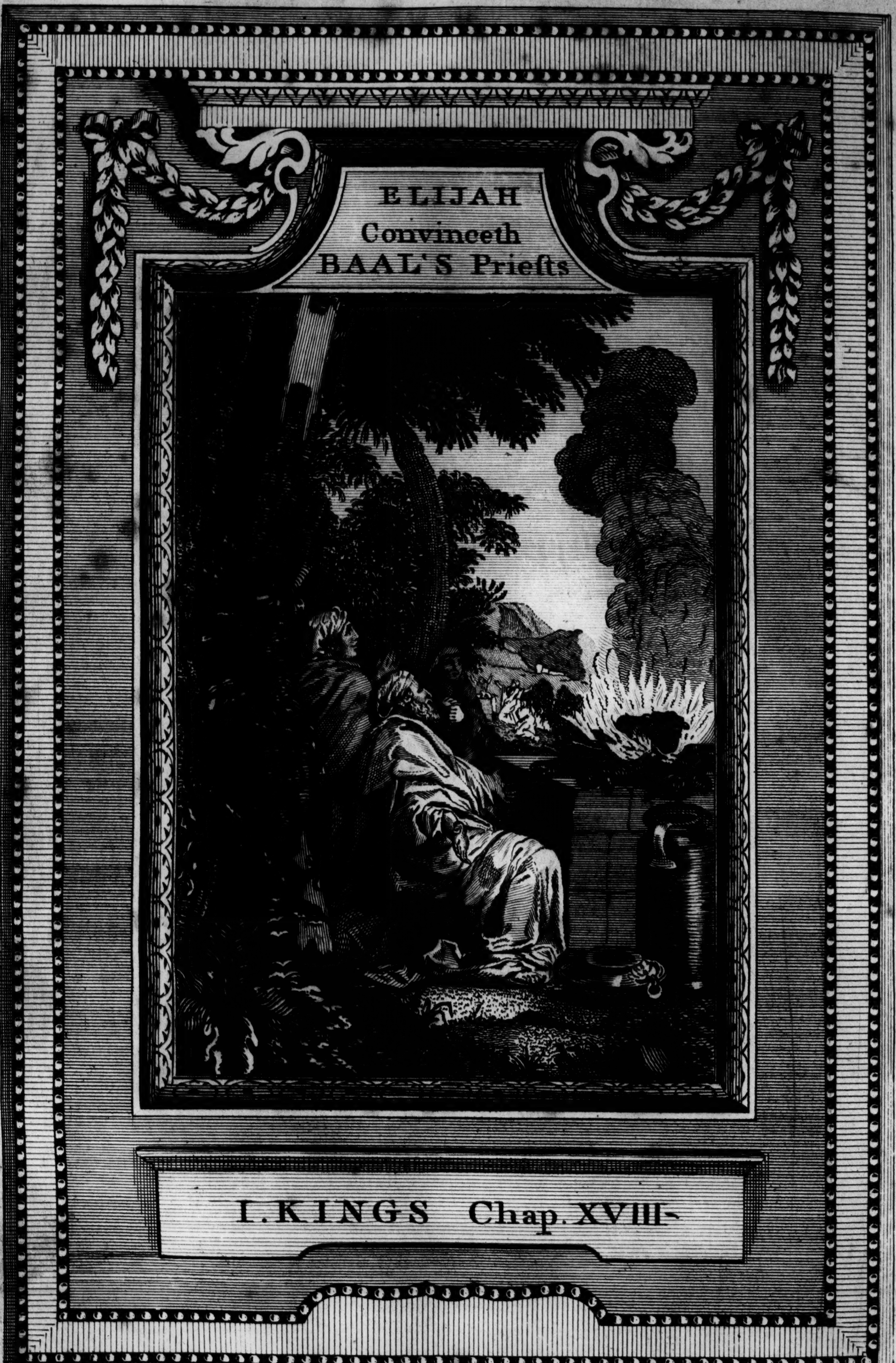
46 *He girded up his loins.*] They wore long and looſe garments in this country, and therefore girded them up, when they had occaſion to make expedition. *Patrick.*

Commentary and Notes on Chapter XIX.

2 *Then Jezebel ſent a meſſenger unto Elijah, &c.*] This was certainly the effect of her blind rage, and not of prudence; for the latter would have adviſed her to conceal her deſigns till they were ripe for execution; whereas by ſending him word, ſhe gave him notice of his danger, and admoniſhed him to eſcape by flight. Perhaps ſhe was determined to make him a public example; and his having the courage to come into the very city where ſhe was, gave her reaſon to think that he would ſcorn to fly from her threatnings.

3 *When he ſaw that, he aroſe, &c.*] This paſſage is rendered in the ancient verſions, *He was afraid, and aroſe and went away.* Pilk. Rem.

11 *And behold, the Lord paſſed by, &c.*] Various are the ſpeculations which this divine appearance hath ſuggeſted to commentators,


ELIJAH
Convinceth
BAAL'S Prieſts
I. KINGS Chap. XVIII.

Bottomley Sculp.

32 And with the ſtones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two meaſures of ſeed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and ſaid, Fill four barrels with water, and pour *it* on the burnt-ſacrifice, and on the wood.

34 And he ſaid, Do *it* the ſecond time: And they did *it* the ſecond time. And he ſaid, Do *it* the third time: And they did *it* the third time.

35 And the water ran round about the altar, and he filled the trench alſo with water.

36 And it came to paſs at the time of the offering of the *evening* ſacrifice, that Elijah the prophet came near and ſaid, Lord God of Abraham, Iſaac, and of Iſrael, let it be known this day that thou *art* God in Iſrael, and *that* I *am* thy ſervant, and *that* I have done all theſe things at thy word.

37 Hear me, O Lord, hear me, that this people may know that thou *art* the Lord God, and *that* thou haſt turned their heart back again.

38 Then the fire of the Lord fell, and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench.

39 And when all the people ſaw *it*, they fell on their faces: and they ſaid, The Lord he *is* the God; the Lord he *is* the God.

40 And Elijah ſaid unto them, Take the prophets of Baal, let not one of them eſcape: and they took them, and Elijah brought them down to the brook Kiſhon, and ſlew them there.

41 ¶ And Elijah ſaid unto Ahab, Get thee up, eat and drink, for *there is* a ſound of abundance of rain.

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel, and he caſt himſelf down upon the earth, and put his face between his knees.

43 And ſaid to his ſervant, Go up now, look toward the ſea. And he went up, and looked, and ſaid, *There is* nothing. And he ſaid, Go again ſeven times.

44 And it came to paſs at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea like a man's hand. And he ſaid, Go up, ſay unto Ahab, Prepare *thy chariot*, and get thee down, that the rain ſtop thee not.

45 And it came to paſs in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel.

46 And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab, to the entrance of Jezreel.

CHAP. XIX.

1 *Elijah threatened by Jezebel,* 4 *is comforted by an angel:* 9 *He is ſent to anoint Hazael, Jehu, and Eliſha.* 19 *Eliſha followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal, how he had ſlain all the prophets with the ſword.

2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, ſo let the gods do to *me*, and more alſo, if I make not thy life as the life of one of them, by to-morrow about this time.

3 And when he ſaw *that* he aroſe, and went for his life, and came to Beerſheba, which *belongeth* to Judah, and left his ſervant there.

4 ¶ But he himſelf went a days journey into the wilderneſs, and came and ſat down under a juniper-tree: and he requeſted for himſelf that he might die, and ſaid, It is enough, now, O Lord, take away my life: for I *am* not better than my fathers.

5 And as he lay and ſlept under a juniper-tree, behold, then an angel touched him, and ſaid unto him, Ariſe, *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his head: and he did eat and drink, and laid him down again.

7 And the angel of the Lord came again the ſecond time, and touched him, and ſaid, Ariſe, *and* eat, becauſe the journey *is* too great for thee.

8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat forty days and forty nights, unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; behold, the word of the Lord *came* to him, and he ſaid to him, What doeſt thou here, Elijah?

10 And he ſaid, I have been very jealous for the Lord God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only am left, and they ſeek my life to take it away.

11 And he ſaid, Go forth, and ſtand upon the mount before the Lord. And behold, the Lord paſſed by, and a great ſtrong wind rent the mountains,

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33 *Fill four barrels with water, and pour it on the burnt ſacrifice and on the wood.*] This was done by the prophet to render the miracle more conſpicuous and convincing; for it evidently ſhewed there could be no fallacy in it, no fire concealed in or about the altar, but that the lightning which was to conſume the ſacrifice came from heaven, and came at his invocation.

38 *The fire of the Lord fell.*] God had before declared his approbation of his worſhippers by ſending down fire to conſume their ſacrifices, Lev. ix. 24.—and Judg. vi. 21. And though perhaps it may be poſſible for evil ſpirits to make fire deſcend from the clouds, yet ſince they can do dothing without the Divine permiſſion, it is abſurd to think they ſhould obtain it in a matter of competition between the true and falſe religion.

39 *The Lord, he is the God; the Lord, he is the God.*] They repeated this acknowledgement to ſhew how deeply they were affected by this amazing proof which God had given them, that he only was to be worſhipped.

46 *He girded up his loins.*] They wore long and looſe garments in this country, and therefore girded them up, when they had occaſion to make expedition. *Patrick.*

Commentary and Notes on Chapter XIX.

2 *Then Jezebel ſent a meſſenger unto Elijah,* &c.] This was certainly the effect of her blind rage, and not of prudence; for the latter would have adviſed her to conceal her deſigns till they were ripe for execution; whereas, by ſending him word, ſhe gave him notice of his danger, and admoniſhed him to eſcape by flight. Perhaps ſhe was determined to make him a public example; and his having the courage to come into the very city where ſhe was, gave her reaſon to think that he would ſcorn to fly from her threatnings.

3 *When he ſaw that, he aroſe,* &c.] This paſſage is rendered in the ancient verſions, *He was afraid, and aroſe and went away.* Pilk. Rem.

11 *And behold, the Lord paſſed by,* &c.] Various are the ſpeculations which this divine appearance hath ſuggeſted to commentators,

tains, and brake in pieces the rocks before the Lord; *but* the Lord *was* not in the wind: and after the wind an earthquake; *but* the Lord *was* not in the earthquake:

12 And after the earthquake a fire; *but* the Lord *was* not in the fire: and after the fire a ſtill ſmall voice.

13 And it was *ſo*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and ſtood in the entering-in of the cave. And behold, *there came* a voice unto him, and ſaid, What doeſt thou here, Elijah?

14 And he ſaid, I have been very jealous for the Lord God of hoſts: becauſe the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword: and I, *even* I only, am left; and they ſeek my life, to take it away.

15 And the Lord ſaid unto him, Go, return on thy way to the wilderneſs of Damaſcus: and when thou comeſt, anoint Hazael *to be* king over Syria.

16 And Jehu the ſon of Nimſhi ſhalt thou anoint *to be* king over Iſrael: and Eliſha, the ſon of Shaphat of Abel-Meholah ſhalt thou anoint *to be* prophet in thy room.

17 And it ſhall come to paſs, *that* him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay.

18 Yet I have left *me* ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him.

19 ¶ So he departed thence and found Eliſha the ſon of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth. And Elijah paſſed by him, and caſt his mantle upon him.

20 And he left the oxen, and ran after Elijah, and ſaid, Let me, I pray thee, kiſs my father and my mother, and *then* I will follow thee. And he ſaid unto him, Go back again: for what have I done to thee?

21 And he returned back from him; and took a yoke of oxen, and ſlew them, and boiled their fleſh with the inſtruments of the oxen, and gave unto the people, and they did eat. Then he aroſe and went after Elijah, and miniſtered unto him.

CHAP. XX.

1 *Ben-haded beſiegeth Samaria.* 13 *The Syrians are ſlain.* 31 *Ahab diſmiſſeth Ben-hadad.* 35 *The prophet reproveth him.*

AND Ben-hadad the king of Syria gathered all his hoſt together: and *there were* thirty and two kings with him, and horſes, and chariots, and he went up and beſieged Samaria, and warred againſt it.

2 And he ſent meſſengers to Ahab king of Iſrael into the city, and ſaid unto him, Thus ſaith Ben-hadad,

3 Thy ſilver and thy gold *is* mine; thy wives alſo and thy children, *even* the goodlieſt, *are* mine.

4 And the king of Iſrael anſwered and ſaid, My lord, O king, according to thy ſaying, I *am* thine, and all that I have.

5 And the meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad, ſaying, Although I have ſent unto thee, ſaying, Thou ſhalt deliver me thy ſilver and thy gold, and thy wives and thy children;

6 Yet I will ſend my ſervants unto thee to-morrow about this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants; and it ſhall be, *that* whatſoever is pleaſant in thine eyes, they ſhall put *it* in their hand, and take *it* away.

7 Then the king of Iſrael called all the elders of the land, and ſaid, Mark, I pray you, and ſee how this *man* ſeeketh miſchief: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold; and I denied him not.

8 And all the elders and all the people ſaid unto him, Hearken not *unto him*, nor conſent.

9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt, I will do: but this thing I may not do. And the meſſengers departed, and brought him word again.

10 And Ben-hadad ſent unto him, and ſaid, The Gods do ſo unto me and more alſo, if the duſt of Samaria ſhall ſuffice for handfuls for all the people that follow me.

11 And

The generality of them have conſidered it as a figure of the goſpel diſpenſation, which came not in ſuch a terrible manner as the law did, with ſtorms, thunders, lightnings, and earthquakes, but with great lenity and ſweetneſs; wherein God ſpeaks to us by his ſon, uſing only gentle arguments and ſoft perſuaſions. But, if we conſider it as a ſymbolical admonition to Elijah, according to the circumſtances he was then in, we may reaſonably ſuppoſe that herein God intended to ſhew him, that though he had all the elements ready armed at his command to deſtroy idolaters, if he pleaſed to make uſe of them; yet he had rather attain his end by patience, tenderneſs, and long-ſuffering, ſignified by that *ſmall ſtill voice* wherein the Deity exhibited himſelf; and, conſequently, that the prophet ſhould be hereby excited to imitate him, by bridling that immoderate zeal to which he was too much inclined by his natural complexion.

17 *Him that eſcapeth the ſword of Hazael ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu ſhall Eliſha ſlay.*] That is, "God has, in his providence, appointed three perſons to puniſh "the Iſraelites, according to their deſerts; one or other of which "ſhall infallibly execute his judgments upon them." But it may be aſked, how the prophet Eliſha can be ſaid to *ſlay*, being by profeſſion a pacific man, and never engaged in war? But when we conſider the two and forty children which he deſtroyed, beſides others whom upon the like occaſions, he might deſtroy: the ſore famine which, by God's appointment, he ſent upon the Iſraelites, and the many ſevere comminations he denounced againſt them, and were fulfilled; we ſhall find ſufficient reaſon to juſtify the expreſſion.

18 *Yet I have left me ſeven thouſand in Iſrael.*] This ſeems to have been added to correct Elijah's miſtake, who imagined that he alone remained a true worſhipper of God in Iſrael.

19 *Caſt his mantle upon him.*] The mantle was the proper habit of prophets, therefore Elijah's caſting it upon him was the ceremony here uſed for his inauguration. *Poole.*

Commentary and Notes on Chapter XX.

1 *He went up and beſieged Samaria*] Or, rather, he went up to beſiege Samaria; for his army was defeated before he reached that city.

4 *I am thine, and all that I have.*] He was content to be his vaſſal, and to hold all that he enjoyed of him: but Ben-hadad demanded the property of all that he had.

10 *The gods do ſo to me, and more alſo,* &c] He wiſhes he may periſh, if he did not bring ſuch an army againſt the king of Iſrael, that if every ſoldier in it ſhould take a handful of his country, nothing of it would be left remaining. *Patrick.*

11 And the king of Iſrael anſwered and ſaid, Tell *him*, let not him that girdeth on *his harneſs*, boaſt himſelf, as he that putteth it off.

12 And it came to paſs, when *Ben-hadad* heard this meſſage (as he *was* drinking, he and the kings in the pavilions) that he ſaid unto his ſervants, Set *yourſelves in array*: And they ſet *themſelves in array* againſt the city.

13 ¶ And behold, there came a prophet unto Ahab king of Iſrael, ſaying, Thus ſaith the Lord, Haſt thou ſeen all this great multitude? behold, I will deliver it into thine hand this day; and thou ſhalt know that I *am* the Lord.

14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the Lord, *Even* by the young men of the princes of the provinces. Then he ſaid, Who ſhall order the battle? And he anſwered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Iſrael, *being* ſeven thouſand.

16 And they went out at noon. But Ben-hadad *was* drinking himſelf drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out firſt, and Ben-hadad ſent out, and they told him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So theſe young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they ſlew every one his man. And the Syrians fled; and Iſrael purſued them: and Ben-hadad the king of Syria eſcaped on an horſe, with the horſemen.

21 And the king of Iſrael went out, and ſmote the horſes and chariots, and ſlew the Syrians with a great ſlaughter.

22 And the prophet came to the king of Iſrael, and ſaid unto him, Go, ſtrengthen thyſelf, and mark and ſee what thou doeſt: for at the return of the year the king of Syria will come up againſt thee.

23 And the ſervants of the king of Syria ſaid unto him, Their gods *are* gods of the hills; therefore they were ſtronger than we: but let us fight againſt them in the plain, and ſurely we ſhall be ſtronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms.

25 And number thee an army, like the army that thou haſt loſt, horſe for horſe, and chariot for chariot: and we will fight againſt them in the plain, *and* ſurely we ſhall be ſtronger than they. And he hearkened unto their voice, and did ſo.

26 And it came to paſs at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight againſt Iſrael.

27 And the children of Iſrael were numbered, and were all preſent, and went againſt them: and the children of Iſrael pitched before them, like two little flocks of kids; but the Syrians filled the country.

28 And there came a man of God, and ſpake unto the king of Iſrael, and ſaid, Thus ſaith the Lord, Becauſe the Syrians have ſaid, The Lord *is* God of the hills, but he *is* not God of the valleys: therefore will I deliver all this great multitude into thine hand, *and* ye ſhall know that I *am* the Lord.

29 And they pitched one over-againſt the other ſeven days. And *ſo* it was, that in the ſeventh day the battle was joined: and the children of Iſrael ſlew of the Syrians an hundred thouſand footmen in one day.

30 But the reſt fled to Aphek, into the city; and *there* a wall fell upon twenty and ſeven thouſand of the men *that were* left. And Ben-hadad fled, and came into the city into an inner chamber.

31 ¶ And his ſervants ſaid unto him, Behold now, we have heard that the kings of the houſe of Iſrael *are* merciful kings: let us, I pray thee, put ſackcloth on our loins, and ropes upon our heads, and go out to the king of Iſrael; peradventure he will ſave thy life.

32 So they girded ſackcloth on their loins, and *put* ropes on their heads, and came to the king of Iſrael, and ſaid, Thy ſervant Ben-hadad ſaith, I pray thee, let me live. And he ſaid, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently obſerve whether *any thing would come* from him, and did haſtily catch *it*: and they ſaid, Thy brother Ben-hadad. Then he ſaid, Go ye bring him. Then Ben-hadad

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13 *There came a prophet unto Ahab king of Iſrael*] It is not agreed among commentators who this prophet was that was ſent on this and another meſſage to Ahab. Perhaps it was one of thoſe whom Obadiah preſerved from Jezebel's inhuman perſecution

14 *The young men of the princes of the provinces.*] The Hebrew word has ſome ambiguity in it, and may ſignify either the ſons or ſervants of the princes of the provinces, either young noblemen themſelves, or their father's pages, who were equally unaccuſtomed to war. It was by theſe young men, and not by old experienced officers, that this battle was to be gained; that it might evidently appear, that the victory was wholly owing to the aſſiſtance of Omnipotence, and not to any valour or fitneſs of the inſtruments employed.

23 *Their gods are gods of the hills*, &c.] According to the doctrine of the pagan nations, there was a great variety of gods, each of which had their particular charge and juriſdiction: ſome preſided over whole countries, whilſt others had only particular places under their care and government; ſome were gods of woods, ſome of rivers, and others of mountains. And probably the Syrians imagined that the God of Iſrael was a God of the mountains, becauſe they ſaw that the land of Cannan was a mountainous country, and that the Iſraelites delighted to worſhip in high-places. They might alſo have heard their law was given on the top of a mountain; they knew that their celebrated temple ſtood on the ſummit of a mountain, and that Samaria was alſo built on the top of a hill, near which they received ſo ſignal a defeat.

26 *Went up to Aphek to fight againſt Iſrael.*] Aphek, or, as it is called by prophane authors Apheca, was ſituated in Libanus, upon the rive Adonis, between Heliopolis and Biblos, and, in all probability, is the ſame that Paul Lucas, in his voyage to the Levant mentions, as ſwallowed up in a Lake, about nine miles in circumference, wherein there are ſeveral houſes all entire to be ſeen under water. The ancients tell us, that the ſoil about this place was very bituminous, which ſeems to confirm their opinion, who think, that ſubterraneous fires conſumed the ſolid ſubſtance of the earth whereon the city ſtood, ſo that it ſunk at once, and a lake was ſoon formed in its place.

32 *Girded ſackcloth on their loins, and put ropes on their heads*] This was the dreſs of humble ſupplicants in theſe times: the ſackcloth on their loins was a token of great ſorrow for what they had done; and the ropes on their heads an indication that they ſubmitted to whatever puniſhment Ahab ſhould think proper to lay upon them.

hadad came forth to him; and he cauſed him to come up into the chariot.

34 And *Ben-hadad* ſaid unto him, The cities which my father took from thy father, I will reſtore: and thou ſhalt make ſtreets for thee in Damaſcus, as my father made in Samaria. Then *ſaid Ahab*, I will ſend thee away with this covenant. So he made a covenant with him, and ſent him away.

35 ¶ And a certain man of the ſons of the prophets ſaid unto his neighbour in the word of the Lord, Smite me, I pray thee. And the man refuſed to ſmite him.

36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voice of the Lord, behold, as ſoon as thou art departed from me, a lion ſhall ſlay thee. And as ſoon as he was departed from him, a lion found him, and ſlew him.

37 Then he found another man, and ſaid, Smite me, I pray thee. And the man ſmote him, ſo that in ſmiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and diſguiſed himſelf with aſhes upon his face.

39 And as the king paſſed by, he cried unto the king; and he ſaid, Thy ſervant went out into the midſt of the battle, and behold, a man turned aſide, and brought a man unto me, and ſaid, Keep this man: if by any means he be miſſing, then ſhall thy life be for his life, or elſe thou ſhalt pay a talent of ſilver.

40 And as thy ſervant was buſy here and there, he was gone. And the king of Iſrael ſaid unto him, So *ſhall* thy judgment *be*; thyſelf haſt decided *it*.

41 And he haſted, and took the aſhes away from his face; and the king of Iſrael diſcerned him that he *was* of the prophets.

42 And he ſaid unto him, Thus ſaith the Lord, Becauſe thou haſt let go out of *thy* hand a man whom I appointed to utter deſtruction, therefore thy life ſhall go for his life, and thy people for his people.

43 And the king of Iſrael went to his houſe heavy and diſpleaſed, and came to Samaria.

CHAP. XXI.

1 *Ahab is denied Naboth's vineyard.* 5 *Jezebel cauſeth Naboth to be condemned* 17 *Elijah denounceth judgments againſt Ahab and Jezebel.*

AND it came to paſs after theſe things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab ſpake unto Naboth, ſaying, Give me thy vineyard, that I may have it for a garden of herbs, becauſe it *is* near unto my houſe, and I will give thee for it a better vineyard than it: *or* if it ſeem good to thee, I will give thee the worth of it in money.

3 And Naboth ſaid to Ahab, The Lord forbid it me, that I ſhould give the inheritance of my fathers unto thee.

4 And Ahab came into his houſe heavy and diſpleaſed becauſe of the word which Naboth the Jezreelite had ſpoken to him. For he had ſaid, I will not give thee the inheritance of my fathers. And laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and ſaid unto him, Why is thy ſpirit ſo ſad that thou eateſt no bread?

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for money; or elſe, if it pleaſe thee, I will give thee *another* vineyard for it: and he anſwered, I will not give thee my vineyard.

7 And Jezebel his wife ſaid unto him, Doſt thou now govern the kingdom of Iſrael? ariſe, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So ſhe wrote letters in Ahab's name, and ſealed *them* with his ſeal, and ſent the letters unto the elders and to the nobles that *were* in his city dwelling with Naboth.

9 And

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34 *Thou ſhalt make ſtreets for thee in Damaſcus, as my father made in Samaria*.] The learned are not agreed what we are to underſtand by the word *ſtreets*. Some ſuppoſe that they were courts of judicature, where Ahab was to maintain a juriſdiction over Ben-hadad's ſubjects. Others think that they were public market places were commodities were ſold and the toll of them paid to Ahab; but the moſt general opinion is, that they were citadels or fortifications, to be a bridle and reſtraint upon the metropolis of the Syrians, that they might not make any new incurſions into the land of Iſrael.

35 *Said unto his neighbour.*] Rather to his companion, one who had been bred with him in the ſame ſchool.

36 *Becauſe thou haſt not obeyed the voice of the Lord, a lion ſhall ſlay thee.*] To deſire to have his own fleſh ſlaſhed and cut, was in appearance ſo frantic a requeſt, that his brother prophet might juſtly have denied him that courteſey, had not he been ſatisfied that the requeſt came from God: but herein lay the whole fault of the refuſer; he well knew the authority of God's commands, and that this was the very thing that he enjoined, yet out of an indiſcreet pity and compaſſion to his brother, he refuſed to comply. Had he indeed been a ſtranger to the ſeveral methods of divine prophecy, he might have excuſed himſelf; but as he was equally a prophet with the other, had been bred up in the ſame ſchool with him, and well underſtood the weight of the requeſt uttered in the name of the Lord, he was utterly inexcuſable; becauſe diſobedience to a divine command, eſpecially when delivered by a prophet, was by the conſtruction of the law held capital; and therefore the puniſhment inflicted upon him, was no more than he had brought upon himſelf by an ill-timed compaſſion.

42 *Thy life ſhall go for his life, and thy people for his people.*] If it ſhould be aſked, in what Ahab's great offence conſiſted, that God threatens to puniſh him ſo ſeverely? It may be anſwered, that it lay in ſuffering ſo horrid a blaſphemer as Ben-hadad was, to go unpuniſhed, which was contrary to an expreſs law, Lev. xxiv. 16. If it ſhould be urged that this was nothing to Ben hadad, ſince the law concerned the Iſraelites only, the reply is, that this law extended not to thoſe only that *were born in the land*, but, as it is commonly expreſſed, to ſtrangers likewiſe that were among them and in their power, as, Ben hadad certainly was. God had delivered him into Ahab's hand for his blaſphemy, as he had promiſed, ver 28. and therefore this act of Providence, compared with the Law, plainly intimated, that he was appointed by God for deſtruction; but Ahab was ſo far from puniſhing him as he deſerved, that he treated him like a friend and a brother, diſmiſſed him upon eaſy terms, and took his bare word for the performance of the covenant, without the leaſt regard to the reparation of God's honour.

Commentary and Notes on Chapter XXI.

1 *And it came to paſs after theſe things*, &c.] Naboth dwelt in Jezreel, and his vineyard was in Samaria, near the palace of Ahab: it ſhould therefore be tranſlated, *And it came to paſs after theſe things, that Naboth the Jezreelite, who dwelt in Jezreel, had a vineyard in Samaria, hard by the palace of king Ahab.* Eſſay for a New Tranſlation, &c.

3 *The Lord forbid it me, that I ſhould give the inheritance of my fathers unto thee.*] It is natural for all men to value the ancient poſſeſſions of their family. Beſides, the law of Moſes prohibited the alienation of lands, unleſs in caſe of extreme poverty, in which caſe it might be ſold till the Jubilee, when it was to revert again to the ſeller, or his poſterity. But as Naboth had no occaſion to ſell his vineyard, ſo he conſidered with himſelf, that if he ſhould part with it purely to pleaſe the king, it would be annexed to the palace, and therefore neither he nor his children would ever be able to recover it; ſo that by this act, he ſhould both offend God, and injure his poſterity, which he, being a pious and religious man, would not venture to do.

9 And ſhe wrote in the letters, ſaying, Proclaim a faſt, and ſet Naboth on high among the people:

10 And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king. And *then* carry him out, and ſtone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had ſent unto them, *and* as it *was* written in the Letters which ſhe had ſent unto them.

12 They proclaimed a faſt, and ſet Naboth on high among the people

13 And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did blaſpheme God and the king. Then they carried him forth out of the city, and ſtoned him with ſtones, that he died.

14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned, and is dead.

15 And it came to paſs when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, Ariſe, take poſſeſſion of the vineyard of Naboth the Jezreelite, which he refuſed to give thee for money: for Naboth is not alive, but dead.

16 And it came to paſs when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it.

17 ¶ And the word of the Lord came to Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab king of Iſrael, which *is* in Samaria: behold, *he* is in the vineyard of Naboth, whither he is gone down to poſſeſs it.

19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord, Haſt thou killed, and alſo taken poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord, In the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thine.

20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemy? And he anſwered, I have found *thee*: becauſe thou haſt ſold thyſelf to work evil in the ſight of the Lord.

21 Behold, I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael.

22 And will make thine houſe like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſin.

23 And of Jezebel alſo ſpake the Lord, ſaying, The dogs ſhall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs ſhall eat; and him that dieth in the field ſhall the fowls of the air eat.

25 But there was none like unto Ahab, which did ſell himſelf to work wickedneſs in the ſight of the Lord, whom Jezebel his wife ſtirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the Lord caſt out before the children of Iſrael.

27 And it came to paſs when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly.

28 And the word of the Lord came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days: *but* in his ſon's days will I bring the evil upon his houſe.

CHAP. XXII.

1 *Ahab ſeduced by falſe prophets, is ſlain at Ramoth-gilead.* 37 *The dogs lick up his blood.* 41 *Jehoſhaphat's good reign,* 45 *and acts.* 51 *Ahaziah's evil reign.*

AND they continued three years without war between Syria and Iſrael.

2 And it came to paſs in the third year, that Jehoſhaphat the king of Judah came down to the king of Iſrael.

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9 *Set Naboth on high,* &c.] That is, *Bring him to his trial,* in which caſe the priſoner was ſet up on high, to be eaſily ſeen by the judges and court.

13 *They carried him forth out of the city, and ſtoned him with ſtones that he died.*] Princes never want inſtruments to execute their pleaſure: and yet it is ſtrange, that among all theſe judges and great men, there ſhould be none that abhorred ſo bare-faced a villainy It muſt, however, be remembered, that the whole nation had long ſince thrown off all fear and ſenſe of God, and proſtituted their conſciences to pleaſe the king; nor durſt they diſobey the commands of Jezebel, who had the full power and government of the king, and could eaſily have taken away their lives, had they refuſed to condemn Naboth.

19 *Thus ſaith the Lord, in the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thine*] There is a great diſpute among the learned, with regard to the accompliſhment of this prophecy It was at firſt doubtleſs intended to be literally fulfilled, but upon Ahab's repentance, the puniſhment was transferred from him to his ſon Jehoram, in whom it was actually accompliſhed; for his *dead body was caſt into the portion of the field of Naboth the Jezreelite,* for the dogs to devour, 2 Kings ix. 25. But ſince Ahab's blood was licked by dogs, not at Jezreel, but at Samaria; it ſeems neceſſary that we ſhould underſtand the Hebrew word, which we render, *in the place where,* not as denoting the *place,* but the *manner,* in which the thing was done; and then the ſenſe of the paſſage will be; *in the ſame manner as dogs licked the blood of Naboth, even ſo ſhall they lick thy blood, even thine.*

27 *When Ahab heard thoſe words---he rent his clothes, and put ſackcloth upon his fleſh.*] Whether Ahab's repentance was ſincere or ſuperficial only, upon the commination of God's judgment, is a matter of ſome doubt among divines. Certain it is, that in conſideration of it God revoked, at leaſt in part, the ſentence he had denounced againſt him, and transferred it to his poſterity: and yet we do not find that he brought forth any *fruits meet for repentance;* either renouncing his ſuperſtitions or deſtroying his idols, or reſtoring Naboth's vineyard, or re-eſtabliſhing the true worſhip of God. Struck with the prophet's menaces, and dreading the effects of his predictions, he put on the garb of a Penitent; he wept, he ſighed, he faſted, and bemoaned himſelf: but why ſhould God, who inſpects the heart, and ſets no value on external appearances, have any regard to this mockery? Some, in anſwer to this, pretend that God has ſuch eſteem for true repentance and reformation, that he was willing to reward the very appearance of it. But ſurely ſuch an anſwer little agrees with the purity and holineſs of the Divine Being; and therefore we ſhould rather chooſe to ſay, that Ahab's repentance was true, though imperfect, and his ſorrow ſincere, though of no long duration; and it may be added, that had he perſiſted in the good reſolutions he had made, God would have remitted him, not only the *temporal,* but alſo the *eternal* puniſhment due to his ſins. In the mean time, this inſtance of divine lenity is left upon record, to encourage the firſt eſſays of our repentance, and to aſſure us, that our good and gracious God, *who keepeth mercy for thouſands, and forgiveth iniquity, tranſgreſſion and ſin, will not break the bruiſed reed, nor quench the ſmoaking flax, but bring forth judgment unto truth.*

3 (And the king of Iſrael ſaid unto his ſervants, Know ye that Ramoth in Gilead *is* ours, and we *be* ſtill, *and* take it not out of the hand of the king of Syria?)

4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battle to Ramoth,-gilead? And Jehoſhaphat ſaid to the king of Iſrael, I *am* as thou *art*, my people as thy people, my horſes as thy horſes.

5 And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the word of the Lord to day.

6 Then the king of Iſrael gathered the prophets together, about four hundred men, and ſaid unto them, Shall I go againſt Ramoth-gilead to battle, or ſhall I forbear: And they ſaid, Go up; for the Lord ſhall deliver *it* into the hand of the king.

7 And Jehoſhaphat ſaid, *Is there* not here a prophet of the Lord beſides, that we might enquire of him?

8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man (Micaiah the ſon of Imlah) by whom we may enquire of the Lord; but I hate him, for he doth not propheſy good concerning me, but evil. And Jehoſhaphat ſaid, Let not the king ſay ſo.

9 Then the king of Iſrael called an officer, and ſaid, Haſten *hither* Micaiah the ſon of Imlah.

10 And the king of Iſrael, and Jehoſhaphat the king of Judah ſat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria, and all the prophets propheſied before them.

11 And Zedekiah the ſon of Chenaanah made him horns of iron: and he ſaid, Thus ſaith the Lord, With theſe ſhalt thou puſh the Syrians, until thou have conſumed them.

12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the Lord ſhall deliver *it* into the king's hand.

13 And the meſſenger that was gone to call Micaiah, ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good.

14 And Micaiah ſaid, *As* the Lord liveth, what the Lord ſaith unto me, that will I ſpeak.

15 ¶ So he came to the king, and the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battle, or ſhall we forbear? And he anſwered him, Go, and proſper: for the Lord ſhall deliver *it* into the hand of the king.

16 And the king ſaid unto him, How many times ſhall I adjure thee, that thou tell me nothing but *that which is* true in the name of the Lord?

17 And he ſaid, I ſaw all Iſrael ſcattered upon the hills, as ſheep that have not a ſhepherd? and the Lord ſaid, Theſe have no maſter, let them return every man to his houſe in peace.

18 And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee, that he would prophecy no good concerning me, but evil?

19 And he ſaid, Hear thou therefore the word of the Lord: I ſaw the Lord ſitting on his throne, and all the hoſt of heaven ſtanding by him, on his right hand, and on his left.

20 And the Lord ſaid, Who ſhall perſuade Ahab, that he may go up and fall at Ramoth-gilead? And one ſaid on this manner, and another ſaid on that manner.

21 And there came forth a ſpirit and ſtood before the Lord, and ſaid, I will perſuade him.

22 And the Lord ſaid unto him Wherewith? And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſuade *him*, and prevail alſo: go forth, and do ſo.

23 Now therefore behold, the Lord hath put a lying ſpirit in the mouth of all theſe thy prophets, and the Lord hath ſpoken evil concerning thee.

24 But Zedekiah the ſon of Chennaanah went near, and ſmote Micaiah on the cheek, and ſaid, Which way went the ſpirit of the Lord from me to ſpeak unto thee?

25 And Micaiah ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt go into an inner chamber to hide thyſelf.

26 And the king of Iſrael ſaid, Take Micaiah, and

Commentary and Notes on Chapter XXII.

15 *Go, and proſper; for the Lord ſhall deliver it into the hand of the king.*] This anſwer to Ahab's queſtion was doubtleſs ſpoken ironically, and in mockery to the promiſes which the other prophets had made him Accordingly, we may obſerve by Ahab's reply, that he ſuſpected Micaiah's ſincerity, and either by his geſture, or manner of ſpeaking, gathered, that his meaning was to traduce theſe falſe prophets. The true purport therefore of Micaiah's anſwer is this—"Since thou art more deſirous of pleaſing thyſelf, than of knowing "the truth, purſue the advice of thy prophets, expect the ſucceſs "they promiſe thee, and prove the truth of their predictions by "dear bought experience."

19, 20, 21, 22 *I ſaw the Lord ſitting on his throne, and all the hoſt of heaven ſtanding by him on his right hand, and on his left*, &c.] Few paſſages in ſcripture have given greater occaſion to the enemies of revelation to ridicule the ſacred records, than this prophetic ſpeech of Micaiah's. But ſurely it is an argument either of groſs ignorance, or a very corrupt and depraved mind, to make the condeſcenſions of ſcripture a matter of exception againſt it, and to find fault with the ſacred penman, becauſe he endeavours, by apt alluſions and repreſentations, to bring down ſpiritual and divine things to the meaſure of our mean ſhallow capacities. The Jews conceived of God in heaven, as of a king ſeated on his throne; and that good and bad angels, the one ſtanding on his right hand, and the other on his left, were the appointed executioners of his orders, either to reward or puniſh his ſubjects. And as princes upon earth generally do nothing of moment, without adviſing with their council and chief officers; ſo the prophet repreſents Omnipotence as deliberating with his heavenly courtiers, what courſe he had beſt take to bring Ahab to deſtruction. Amidſt this conſultation, ſome ſuggeſt one expedient, and ſome another; but none pleaſes him till a lying ſpirit offers his ſervices, which are at laſt accepted. But ſurely, no man can have ſuch a crude conception of Divine Providence, as to think that this is the method of God's governing the world; that he who is the fountain of all power and wiſdom, needs to adviſe with any of his creatures, or is at a loſs for any expedient to accompliſh his ends: or that he who is both truth and holineſs itſelf, ſhould ever ſend a lying ſpirit among his prophets, which would be to confound all inſpiration, and to make the imputation of error redound upon himſelf. Upon the whole then, it is plain, that the ſpeech of Micaiah was no more than a parabolical repreſentation of a certain event, which not long after came to paſs; that ſeveral of the circumſtances which are thrown in it, are in a great meaſure ornamental, and intended only to illuſtrate the narration; and, conſequently, are not to be taken in a literal ſenſe, but in the manner of other parables, where the end and deſign of the ſpeaker is chiefly to be conſidered; which, in Micaiah's caſe, was to ſhew the reaſon why ſo many prophets declared what was falſe upon this occaſion; namely, becauſe they were moved, not by the ſpirit of truth, but by that of adulation.

25 *Behold, thou ſhalt ſee in that day, when thou ſhalt go into an inner chamber to hide thyſelf*] This he had ſoon reaſon to do, as it appeared by the event that he was a falſe prophet, Ahab being ſlain by the Syrians at Ramoth gilead, as the prophet Micaiah had foretold.

and carry him back unto Amon the governor of the city, and to Joaſh the king's ſon:

27 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah ſaid, If thou return at all in peace, the Lord hath not ſpoken by me. And he ſaid, Hearken, O people, every one of you.

29 So the king of Iſrael, and Jehoſhaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Iſrael ſaid unto Jehoſhaphat I will diſguiſe myſelf, and enter into the battle; but put thou on thy robes. And the king of Iſrael diſguiſed himſelf, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, ſaying, Fight neither with ſmall nor great, ſave only with the king of Iſrael.

32 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely it *is* the king of Iſrael. And they turned aſide to fight againſt him: and Jehoſhaphat cried out.

33 And it came to paſs, when the captains of the chariots perceived that it *was* not the king of Iſrael, that they turned back from purſuing him.

34 And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: wherefore he ſaid unto the driver of his chariot, Turn thine hand, and carry me out of the hoſt; for I am wounded.

35 And the battle increaſed that day: and the king was ſtayed up in his chariot againſt the Syrians, and died at even; and the blood ran out of the wound into the midſt of the chariot.

36 And there went a proclamation throughout the hoſt about the going down of the ſun, ſaying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And *one* waſhed the chariot in the pool of Samaria; and the dogs licked up his blood; and they waſhed his armour; according unto the word of the Lord which he ſpake.

39 Now the reſt of the acts of Ahab, and all that he did, and the ivory houſe which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Iſrael?

40 So Ahab ſlept with his fathers; and Ahaziah his ſon reigned in his ſtead.

41 ¶ And Jehoſhaphat the ſon of Aſa began to reign over Judah in the fourth year of Ahab king of Iſrael.

42 Jehoſhaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And he walked in all the way of Aſa his father, he turned not aſide from it, doing *that which was* right in the eyes of the Lord: nevertheleſs, the high places were not taken away; *for* the people offered and burnt incenſe yet in the high places.

44 And Jehoſhaphat made peace with the king of Iſrael.

45 ¶ Now the reſt of the acts of Jehoſhaphat, and his might that he ſhewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the Sodomites which remained in the days of his father Aſa, he took out of the land.

47 *There was* then no king in Edom: a deputy *was* king.

48 Jehoſhaphat made ſhips of Tharſhiſh to go to Ophir for gold: but they went not; for the ſhips were broken at Ezion-geber.

49 Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat, Let my ſervant go with thy ſervants in the ſhips. But Jehoſhaphat would not.

50 And Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his ſon reigned in his ſtead.

51 ¶ Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria the ſeventeenth year of Jehoſhaphat king of Judah, and reigned two years over Iſrael.

52 And he did evil in the ſight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

53 For he ſerved Baal, and worſhipped him, and provoked to anger the Lord God of Iſrael, according to all that his fathers had done.

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31 *Fight neither with ſmall nor great, ſave only with the king of Iſrael.*] This order was given by Benhadad, either out of policy, as ſuppoſing it the ſhorteſt way to put an end to the war, or with a deſign to make him priſoner, in order to wipe out the ſtain of his own captivity, and recover the honour and advantage he had loſt.

38 *The dogs licked up his blood.*] That is, the dogs licked up the blood mixed with water, wherewith his chariot and armour was waſhed. Thus the prophecy of Elijah was partly fulfilled, even in the common acceptation.

48 *Jehoſhaphat made ſhips of Tharſhiſh, to go to Ophir for gold.*] That is, he built ſhips after the model of thoſe which traded to Tharſhiſh.

THE SECOND BOOK OF THE
KINGS:
COMMONLY CALLED
The Fourth BOOK of the KINGS.

The ARGUMENT.

The ſecond book of the Kings *is a continuation of the firſt book, and contains a relation of the memorable actions of ſixteen kings of* Judah, *and twelve of* Iſrael; *and the period of both kingdoms, by the carrying the ten tribes captive into* Aſſyria *by* Salmanaſſer, *and the other two into* Babylon *by* Nebuchadnezzar.

CHAP. I.

1 *Moab rebelleth.* 2 *Ahaziah, ſending to Baal-zebub, hath his judgment by Elijah.* 5 *Elijah twice bringeth fire from heaven on Ahaziah's meſſengers.* 17 *Jehoram ſucceedeth Ahaziah.*

WHEN Moab rebelled againſt Iſrael, after the death of Ahab.

2 ¶ And Ahaziah fell down through a latteſs in his upper chamber that *was* in Samaria, and was ſick: and he ſent meſſengers, and ſaid unto them, Go, enquire of Baal-zebub the god of Ekron, whether I ſhall recover of this diſeaſe.

3 But the angel of the Lord ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, *Is it* not becauſe *there is* not a God in Iſrael, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus ſaith the Lord, Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed.

5 And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back?

6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king that ſent you, and ſay unto him, Thus ſaith

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Commentary and Notes on Chapter I.

2 *Ahaziah fell down through a latteſs in his upper chamber,* &c.] In the eaſtern countries the roofs of the houſes were flat, and ſurrounded with a battlement to prevent falling from them, becauſe it was a cuſtomary thing for people to walk upon them, for the benefit of the air. Now, in this battlement we may ſuppoſe that there were ſome wooden latteſſes for people to look through, of equal height with the parapet-wall, and that Ahaziah negligently leaning on it, not conſidering its rottenneſs, it broke, and he fell into the court or garden of the palace. Perhaps the opening or ſky-light on the roof might be covered with latteſs-work, which by the king's careleſsly ſtepping on, broke, and he fell through to the next floor. Nor is there any abſurdity in ſuppoſing ſuch latteſs-work in a king's palace, when the world was not arrived to that art and curioſity it is at preſent.

Go, enquire of Baal-zebub the God of Ekron, &c.] *Baal-zebub* ſignifies the *god of flies*: but how this idol obtained that appellation is not ſo eaſy to diſcover. Some are of opinion, that the original name of this god was *Baal-ſemin,* the god of heaven; but that the Jews, by way of contempt, gave it the name of *Baal-zebub,* or the god of a fly. But can it be expected that the king of Iſrael would have uſed an opprobious appellation, when he placed ſuch confidence in him as to conſult him in his ſickneſs? Beſides, the ſcriptures never change the name of idols, though they repreſent them as vanity, abominations, and the like. Pliny tells us, when there was a terrible plague in Africa, occaſioned by vaſt quantities of flies, they ſacrificed to the god *Achore,* (the god of Ekron) and immediately the flies all died, and the diſtemper ceaſed its ravages. And hence this idol ſeems to have its name.

4 *Thou ſhalt not come down from thy bed.*] At the end of each chamber in theſe antient buildings, there was a little gallery raiſed, three, four, or five feet above the floor, with a balluſtrade in the front of it, with a few ſteps likewiſe leading up to it: here they placed their beds; a ſituation frequently alluded to in the ſcriptures.

ſaith the Lord, *Is it* not becauſe *there is* not a God in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub the god of Ekron? therefore thou ſhalt not come down from that bed on which thou art gone up but ſhalt ſurely die.

7 And he ſaid unto them, What manner of man *was he* which came up to meet you, and told you theſe words?

8 And they anſwered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he ſaid, It *is* Elijah the Tiſhbite.

9 Then the king ſent unto him a captain of fifty, with his fifty: and he went up to him (and behold, he ſat on the top of an hill) and he ſpake unto him, Thou man of God, the king hath ſaid, Come down.

10 And Elijah anſwered and ſaid to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and conſume thee and thy fifty. And there came down fire from heaven, and conſumed him and his fifty.

11 Again alſo he ſent unto him another captain of fifty, with his fifty: and he anſwered and ſaid unto him, O man of God, thus hath the king ſaid, Come down quickly.

12 And Elijah anſwered and ſaid unto them, If I *be* a man of God, let fire come down from heaven, and conſume thee and thy fifty. And the fire of God came down from heaven, and conſumed him and his fifty.

13 ¶ And he ſent again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and fell on his knees before Elijah, and beſought him, and ſaid unto him, O man of God, I pray thee, let my life, and the lives of theſe fifty thy ſervants be precious in thy ſight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy ſight.

15 And the angel of the Lord ſaid unto Elijah, Go down with him, be not afraid of him. And he aroſe, and went down with him unto the king.

16 And he ſaid unto him, Thus ſaith the Lord, Foraſmuch as thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron, (*is it* not becauſe *there is* no God in Iſrael to enquire of his word?) therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die.

17 ¶ So he died according to the word of the Lord which Elijah had ſpoken: and Jehoram reigned in his ſtead, in the ſecond year of Jehoram the ſon of Jehoſhaphat king of Judah; becauſe he had no ſon.

18 Now the reſt of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

CHAP. II.

1 *Elijah divideth Jordan,* 9 *and granting Eliſha his requeſt, is taken up* 12 *Eliſha divideth Jordan:* 19 *healeth the waters.* 23 *Children deſtroyed.*

AND it came to paſs when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from Gilgal.

2 And Elijah ſaid unto Eliſha, Tarry here, I pray thee: for the Lord hath ſent me to Beth-el. And Eliſha ſaid *unto him, As* the Lord liveth, and *as* thy ſoul liveth, I will not leave thee. So they went down to Beth-el.

3 And the ſons of the prophets that *were* at Beth-el, came forth to Eliſha, and ſaid unto him, Knoweſt thou that the Lord will take away thy maſter from thy head to-day? And he ſaid, Yea, I know *it*, hold ye your peace.

4 And

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8 *He was an hairy man.*] Either the hair of his head and beard was long, or his habit was made of ſkins with the hair on, as the antient heroes were clothed, particularly the prophets, *who wandered about in ſheep-ſkins, and goat-ſkins,* &c.

10 *And there came down fire from heaven, and conſumed him and his fifty.*] The enemies of Revelation have repreſented this action of Elijah as cruel and unjuſt in the higheſt degree. But ſuch would do well to remember, that it was entirely done in obedience to the holy ſpirit with which he was animated, and in zeal for the honour and glory of God, which was groſly abuſed in the perſon of his prophet. The officers, indeed, that were ſent to him, call him *a man of God;* but by the anſwer which the prophet returned, it appears, that they ſtiled him ſo only by way of contempt and deriſion. Beſide they could not be ignorant that Ahaziah was highly offended againſt Elijah for having denounced his death, and conſequently, that the intention of ſending for him was to puniſh him; and therefore, if they thought proper to obey the king in ſuch wicked proceedings, rather than the laws of nature and religion, which abſolutely forbid us to be inſtruments of cruelty and wrong, they merited the fate they met with: nor does our bleſſed Saviour blame this conduct of Elijah, but his diſciples perverſe imitation of it, from a ſpirit of reſentment and revenge, for a trivial provocation, compared to what was offered to the prophet. The truth is, God hath taught us, from this inſtance of ſeverity, that he would have his prophets reverenced becauſe they are allied to him; and every affront put upon them he reſents, as an indignity to himſelf; and therefore this puniſhment of thoſe who came to apprehend the prophet of the Lord, was deſigned for an eternal monument to deter future ages from the like provocations; and ſo remind us of the precept God himſelf hath given us, *Touch not mine anointed, and do my prophets no harm,* 1 Chron. xxi. 12.

17 *And Jehoram reigned in his ſtead, in the ſecond year of Jehoſhaphat king of Judah.*] It has been aſked how could Jehoram, the brother of Ahaziah, begin his reign in Iſrael in the ſecond year of Jehoram, the ſon of Jehoſhaphat, when we read ſoon after that he began his reign over Iſrael in the eighteenth year of Jehoſhaphat king of Judah; and in another place, that Jehoram the ſon of Jehoſhaphat began to reign over Judah in the fifth year of Jehoram king of Iſrael? In order to remove this difficulty, it muſt be remembered, that the kings of Judah and Iſrael, like other oriental princes, appointed their ſucceſſors, and even in their life-times gave them a ſhare in the adminiſtration, as is plain from ſeveral inſtances. And we read in 2 Chron xxi. 3. that Jehoſhaphat gave the kingdom to Jehoram, becauſe he was firſt-born, and gave gifts to the reſt of his ſons. It is therefore natural to ſuppoſe that Jehoram reigned ſome time with his father, in order to prevent his brethren from forming parties againſt him, with regard to the ſucceſſion. Now, if we grant that Jehoſhaphat declared his ſon Jehoram his partner in the kingdom ſeven years before his death, the whole difficulty will be removed; for then Jehoram the ſon of Ahab might begin his reign in the ſecond year of Jehoram the ſon of Jehoſhaphat, that is, in the ſecond year that he reigned with his father, who was then alive; and Jehoram the ſon of Jehoſhaphat may be ſaid to have begun his reign in the fifth year of Jehoram the ſon of Ahab, meaning the time, when, after his father's death, he began to reign alone.

Commentary and Notes on Chapter II.

3 *And the ſons of the prophets that were at Beth-el.*] That is, ſuch as were educated at that place, and trained up in religion and virtue, on whom God by degrees beſtowed the ſpirit of propheſy, and whom the ſuperior prophets employed in the ſame capacity as the apoſtles did the evangeliſts, namely, to publiſh their propheſies and inſtructions to the people, in ſuch places as they themſelves could not viſit. And ſurely this is a remarkable inſtance of God's love to an apoſtate people, that in theſe corrupt times, and in the very place where the golden calves were worſhipped, he ſtill continued the ſchools of the prophets, in order to recover them from idolatry. Nay, there were even prophets of greater excellence for their miracles in Iſrael than in Judah. Indeed, they had far more need of them, both to turn their callous hearts from the worſhip of idols, and to preſerve thoſe pious perſons who ſtill continued among them, from abandoning the religion of their fore-fathers.

Knoweſt thou, that the Lord will take away thy maſter from thy head

4 And Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the Lord hath ſent me to Jericho. And he ſaid, *As* the Lord liveth, and *as* thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the ſons of the prophets that *were* at Jericho came to Eliſha, and ſaid unto him, Knoweſt thou that the Lord will take away thy maſter from thy head to day? And he anſwered, Yea, I know *it*; hold ye your peace.

6 And Elijah ſaid unto him, Tarry, I pray thee here: for the Lord hath ſent me to Jordan. And he ſaid, *As* the Lord liveth, and *as* thy ſoul liveth, I will not leave thee. And they two went on.

7 And fifty men of the ſons of the prophets went and ſtood to view afar off: and they two ſtood by Jordan

8 And Elijah took his mantle, and wrapped *it* together, and ſmote the waters, and they were divided hither and thither, ſo that they two went over on dry ground.

9 And it came to paſs when they were gone over, that Elijah ſaid unto Eliſha, Aſk what I ſhall do for thee, before I be taken away from thee. And Eliſha ſaid, I pray thee, let a double portion of thy ſpirit be upon me.

10 And he ſaid, Thou haſt aſked a hard thing: *nevertheleſs*, if thou ſee me *when I am* taken from thee, it ſhall be ſo unto thee; but if not, it ſhall not be *ſo*.

11 And it came to paſs as they ſtill went on, and talked, that behold *there appeared* a chariot of fire, and horſes of fire, and parted them both aſunder; and Elijah went up by a whirlwind into heaven.

12 And Eliſha ſaw *it*, and he cried, My father, my father, the chariot of Iſrael, and the horſemen thereof. And he ſaw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up alſo the mantle of Elijah that fell from him, and went back, and ſtood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and ſmote the waters, and ſaid, Where *is* the Lord God of Elijah? and when he alſo had ſmitten the waters, they parted hither and thither, and Eliſha went over.

15 And when the ſons of the prophets which *were* to view at Jericho ſaw him, they ſaid, The ſpirit of Elijah doth reſt on Eliſha. And they came to meet him, and bowed themſelves to the ground before him.

16 And they ſaid unto him, Behold now, there be with thy ſervants fifty ſtrong men; let them go, we pray thee, and ſeek thy maſter: leſt peradventure the ſpirit of the Lord hath taken him up, and caſt him upon ſome mountain, or into ſome valley. And he ſaid, Ye ſhall not ſend.

17 And when they urged him till he was aſhamed, he ſaid, Send. They ſent therefore fifty men; and they ſought three days, but found him not.

18 And when they came again to him (for he tarried at Jericho) he ſaid unto them, Did I not ſay unto you, Go not?

19 ¶ And the men of the city ſaid unto Eliſha, Behold, I pray thee, the ſituation of this city *is* pleaſant, as my lord ſeeth: but the water *is* nought and the ground barren.

20 And he ſaid, Bring me a new cruſe, and put ſalt therein. And they brought *it* to him.

21 And he went forth unto the ſpring of the waters, and caſt the ſalt in there, and ſaid, Thus ſaith the Lord, I have healed theſe waters; there ſhall not be from thence any more death, or barren *land*.

22 So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake.

23 And

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head to day] The ſons of the prophets in this queſtion allude to the manner of ſitting in their ſchool. For the ſcholars were placed below and their maſters ſat over their heads, when they taught them. The ſenſe therefore of the queſtion is, *Knoweſt thou that the Lord will this day deprive thee of thy maſter's inſtruction?*

9 *I pray thee, let a double portion of thy ſpirit be upon me*] Some learned men are of opinion, that this requeſt of Eliſha would be arrogant, if taken in the moſt obvious ſenſe: and therefore they refer it to Eliſha's ſchool-fellows, whom he deſires to ſurpaſs in all the gifts of prophecy, as much as the firſt-born excelled his brethren in his portion of the inheritance. But as Elijah had no other ſucceſſor, on whom he was to beſtow any prophetic gifts, I cannot ſee why Eliſha may not be ſaid to have had a double portion of Elijah's ſpirit; for it is evident that he did many more miracles than his maſter, and, even after his death, exerted a divine power in raiſing the dead man, 2 Kings xiii. 21. Had he indeed deſired his double portion out of a principle of vain-glory; there might then have been ſomething urged againſt his requeſt; but as his only intention in aſking was to render him more ſerviceable in his generation, I cannot perceive how he can be blamed for requeſting what our bleſſed Saviour himſelf granted to his diſciples, the power of working greater miracles than himſelf had done.

11 *Behold, there appeared a chariot of fire, and horſes of fire,* &c.] This account of Elijah's tranſlation is not to be taken in a literal ſenſe; ſince a fiery chariot and horſes would not have been a proper vehicle for a body as yet not impregnated with immortality. We read that our bleſſed Saviour was carried up by the ſubvention of a cloud, which raiſed him from the ground, and mounting with him gradually, carried him out of the Apoſtles ſight. In like manner we may preſume, the tranſlation of Elijah was performed, namely, by a bright and radiant cloud, which, as it aſcended, appeared like a chariot and horſes of fire; this cloud raiſed him from the earth, and leaving this little globe behind, wafted him to the ſeats of the bleſſed. But we muſt obſerve, that Chriſt's body was at this time inveſted with the powers of ſpirituality, and therefore capable of aſcending without any vehicle; whereas that of Elijah was retarded with a load of matter; and therefore it is reaſonable to think, that, by the miniſtry of angels, or rather by the power of God, the cloud which carried him up, was condenſed to a more than common conſiſtency, and that the whirlwind accelerated its motion and aſcent.—But as *fleſh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption*: it has been aſked how Elijah was on a ſudden *made meet to be a partaker of the inheritance of the ſaints in life?* This queſtion will, however, be eaſily anſwered, if we conſider, that the ſame Almighty power, which, at the laſt trump, will make our *corruptible* nature *put on incorruption, and our mortal put on immortality,* doubtleſs changed in his paſſage to the regions of happineſs, his *terreſtrial* into a *celeſtial* body, and endowed it with ſuch faculties, as were neceſſary for the enjoyment of thoſe paradiſaical manſions in the great Jehovah's kingdom.

And ſurely nothing could be a more convincing proof of a future life; eſpecially when we conſider that this inſtance was intended as a type of a much greater event, the aſcenſion of the great Redeemer of mankind, who was to *deſtroy death, and open the kingdom of heaven to all believers;* and conſequently render the teſtimony of his apoſtles, concerning this fact, a thing more credible, and give all ſincere Chriſtians a more ſolid comfort and conſolation in thoſe words of St. Paul, *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that died; yea rather, that is riſen again, who is even at the right hand of God, and alſo maketh interceſſion for us,* Rom. viii. 33, 34.

15 *When the ſons of the prophets ſaw him*] The relative refers not to the perſon of Elijah, but to the miracle which they ſaw wrought by him; and therefore ſhould have been rendered, *When they ſaw it.* Pilk. Rem.

16 *Peradventure the ſpirit of the Lord,* &c.] That is, the power of God; which frequently carried the prophets through the air, and with amazing celerity removed them to very diſtant places; 1 Kings, xviii, 12. And Acts viii. 39, we read, *that the ſpirit of the Lord caught Philip away,* &c.

23 And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and ſaid unto him, Go up, thou bald-head, go up, thou bald-head.

24 And he turned back, and looked on them, and curſed them in the name of the Lord. And there came forth two ſhe-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 *Jehoram's reign.* 4 *Meſha rebelleth.* 16 *Eliſha obtaineth water, and promiſe of victory.* 21 *The Moabites are overcome.*

NOW Jehoram the ſon of Ahab began to reign over Iſrael in Samaria, in the eighteenth year of Jehoſhaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the ſight of the Lord, but not like his father, and like his mother; for he put away the image of Baal that his Father had made.

3 Neverthelеſs, he cleaved unto the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin; he departed not therefrom.

4 ¶ And Meſha king of Moab was a ſheepmaſter, and rendered unto the king of Iſrael an hundred thouſand lambs, and an hundred thouſand rams, with the wool.

5 But it came to paſs when Ahab was dead, that the king of Moab rebelled againſt the king of Iſrael.

6 ¶ And king Jehoram went out of Samaria the ſame time, and numbered all Iſrael.

7 And he went and ſent to Jehoſhaphat the king of Judah, ſaying, The king of Moab hath rebelled againſt me: wilt thou go with me againſt Moab to battle: and he ſaid, I will go up: I *am* as thou *art*, my people as thy people, *and* my horſes as thy horſes.

8 And he ſaid, Which way ſhall we go up? And he anſwered, the way through the wilderneſs of Edom.

9 So the king of Iſrael went, and the king of Judah, and the king of Edom: and they fetcht a compaſs of ſeven days journey: and there was no water for the hoſt, and for the cattle that followed them.

10 And the king of Iſrael ſaid, Alas, that the Lord hath called theſe three kings together, to deliver them into the hand of Moab.

11 But Jehoſhaphat ſaid, *Is there* not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Iſrael's ſervants anſwered and ſaid, Here *is* Eliſha the ſon of Shaphat, which poured water on the hands of Elijah.

12 And Jehoſhaphat ſaid, The word of the Lord is with him. So the king of Iſrael, and Jehoſhaphat, and the king of Edom went down to him.

13 And Eliſha ſaid unto the king of Iſrael, And What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Iſrael ſaid unto him, Nay: for the Lord hath called theſe three kings together, to deliver them into the hand of Moab.

14 And Eliſha ſaid, *As* the Lord of hoſts liveth before whom I ſtand, ſurely were it not that I regard the preſence of Jehoſhaphat the king of Judah, I would not look toward thee nor ſee thee.

15 But now bring me a minſtrel. And it came to paſs when the minſtrel played, that the hand of the Lord came upon him.

16 And he ſaid, Thus ſaith the Lord, make this valley full of ditches.

17 For thus ſaith the Lord, Ye ſhall not ſee wind, neither ſhall ye ſee rain; yet that valley ſhall be filled with water, that ye may drink, both ye, and your cattle, and your beaſts.

18 And this is *but* a light thing in the ſight of the Lord: he will deliver the Moabites alſo into your hand.

19 And ye ſhall ſmite every fenced city, and every choice city, and ſhall fell every good tree, and ſtop all wells of water, and mar every good piece of land with ſtones.

20 And it came to paſs in the morning when the meat-offering was offered, that behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight againſt them, they gathered all that were able to put on armour, and upward, and ſtood in the border.

22 And they roſe up early in the morning, and the ſun ſhone upon the water, and the Moabites ſaw the water on the other ſide *as* red as blood:

23, 24. *There came forth little children out of the city, and mocked him,* &c.] Beth-el was one of the cities where Jeroboam had ſet up a golden calf, and was a place ſtrangely addicted to idolatry; and therefore the inhabitants had no ſmall averſion to Eliſha, as being the ſucceſſor of one who had been a profeſſed enemy to their wicked worſhip, and himſelf no leſs an oppoſer of it. It is therefore reaſonable to ſuppoſe, that thoſe children (if indeed they were children: for the word *naarim* ſignifies alſo grown youths) who mocked Eliſha were excited to it, and encouraged by their parents; and therefore the puniſhment was juſt, in God's puniſhing the wickedneſs of theſe parents by the death of their children, who, though they ſuffered in this life had the happineſs of being reſcued from the danger of an idolatrous education, which might have been of fatal tendency both to their preſent and future ſtate. In the mean time it muſt be acknowledged, that the inſolence of theſe mockers was very provoking, as they ridiculed not only a man, whoſe very age commanded reverence, but alſo a prophet, whoſe character was in all ages accounted ſacred. Nor is this all; the honour of God himſelf was ſtruck at in the reproaches thrown upon his ſervant, and in one of his moſt glorious and miraculous works, the aſſumption of Elijah into heaven; for by the expreſſion, *go up, thou bald-head,* it is plain that they made a mere jeſt of any ſuch tranſlation; and therefore ſarcaſtically bid Eliſha go up, whither, as he pretended, his friend and maſter had gone before. God therefore for the terror and caution of other profane perſons and idolaters, as well as for the honour and authority of his prophets, thought proper to puniſh them in this remarkable manner, and *confirm the word* which had *gone out of his ſervant's mouth.*

Commentary and Notes on Chapter III.

2 *The image of Baal,* &c.] That is, the pillar, or column of Baal. *Lamy.*

11 *Which poured water on the hands of Elijah,*] That is, who *attended upon,* or *miniſtered unto* Elijah. *Pilk. Rem.*

23 *There came water by the way of Edom, and the country was filled with water.*] This water was doubtleſs produced in a miraculous manner, and probably from the rocks which ſurrounded the valley: and therefore muſt ſurely affect the idolatrous king of Iſrael, to ſee that the God whoſe worſhip he had deſpiſed, and whoſe altars he had thrown down, was able to ſupply ſo large a company with water, and even ſo kind as to ſupply thoſe with that neceſſary fluid who had abandoned his laws, and worſhipped other gods to provoke him to anger.

23 And they ſaid, This *is* blood: the kings are ſurely ſlain, and they have ſmitten one another: now therefore, Moab, to the ſpoil.

24 And when they came to the camp of Iſrael: the Iſraelites roſe up and ſmote the Moabites, ſo that they fled before them: but they went forward ſmiting the Moabites even in *their* country.

25 And they beat down the cities, and on every good piece of land caſt every man his ſtone, and filled it; and they ſtopped all the wells of water, and felled all the good trees: only in Kir-haraſeth left they the ſtones thereof; howbeit, the ſlingers went about *it*, and ſmote it.

26 ¶ And when the king of Moab ſaw that the battle was too ſore for him, he took with him ſeven hundred men that drew ſwords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldeſt ſon, that ſhould have reigned in his ſtead, and offered him *for* a burnt-offering upon the wall: and there was great indignation againſt Iſrael: and they departed from him, and returned to *their own* land.

C H A P. IV.

1 *Eliſha multiplieth the widow's oil.* 8 *He giveth a ſon to the good Shunamite.* 18 *He raiſeth her dead ſon.*

NOW there cried a certain woman of the wives of the ſons of the prophets unto Eliſha, ſaying, Thy ſervant my huſband is dead; and thou knoweſt that thy ſervant did fear the Lord: and the creditor is come to take unto him my two ſons to be bond-men.

2 And Eliſha ſaid unto her, What ſhall I do for thee? tell me what haſt thou in the houſe? And ſhe ſaid, Thine handmaid, hath not any thing in the houſe ſave a pot of oil.

3 Then he ſaid, Go, borrow thee veſſels abroad of all thy neighbours, *even* empty veſſels; borrow not a few.

4 And when thou art come in, thou ſhalt ſhut the door upon thee and upon thy ſons, and ſhalt pour out into all thoſe veſſels, and thou ſhalt ſet aſide that which is full.

5 So ſhe went from him, and ſhut the door upon her, and upon her ſons; who brought *the veſſels* to her, and ſhe poured out.

6 And it came to paſs when the veſſels where full, that ſhe ſaid unto her ſon, Bring me yet a veſſel. And he ſaid unto her, *There is* not a veſſel more. And the oil ſtayed.

7 Then ſhe came and told the man of God. And he ſaid, Go, ſell the oil, and pay the debt, and live thou and thy children of the reſt.

8 ¶ And it fell on a day that Eliſha paſſed to Shunam, where *was* a great woman; and ſhe conſtrained him to eat bread. And *ſo* it was, *that* as oft as he paſſed by, he turned in thither to eat bread.

9 And ſhe ſaid unto her huſband, Behold now, I perceive that this *is* an holy man of God which paſſeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us ſet for him there a bed, and a table, and a ſtool, and a candleſtick: and it ſhall be when he cometh to us, that he ſhall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he ſaid to Gehaza his ſervant, Call this Shunamite. And when he had called her, ſhe ſtood before him.

13 And he ſaid to him, Say now unto her, Behold thou haſt been careful for us with all this care; what *is* to be done for thee? wouldſt thou be ſpoken for to the king, or to the captain of the hoſt? and ſhe anſwered, I dwell among my own people.

14 And he ſaid, What then *is* to be done for her? And Gehazi anſwered, Verily, ſhe hath no child, and her huſband is old.

15 And he ſaid, Call her. And when he had called her, ſhe ſtood in the door.

16 And he ſaid, about this ſeaſon, according to the time of life, thou ſhalt embrace a ſon. And ſhe ſaid, Nay, my Lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a ſon at that ſeaſon that Eliſha had ſaid unto her according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he ſaid unto his father, My head, my head. And he ſaid unto a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he ſat on her knees till noon, and *then* died.

21 And ſhe went up and laid him on the bed of the man of God, and ſhut *the door* upon him, and went out.

22 And ſhe called unto her huſband, and ſaid, Send me, I pray thee one of the young men, and one

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23 *And they ſaid, This is blood: the king's are ſurely ſlain.*] The Moabites well knew there was no ſpring in the valley; and no rain having fallen, they were convinced it could not be water, and therefore concluded it muſt be blood, which the reflection of the red rays of the morning ſeemed to confirm. Hence they naturally imagined that the armies had ſlain one another, becauſe ſo large a quantity of blood could not have flowed from any other ſource; and being eaſily perſuaded to believe what they were ſo deſirous of finding true, they very imprudently attacked the confederate army, and were totally defeated.

27 *And there was great indignation againſt Iſrael.*] Or, as the words may be rendered, *great repentance in Iſrael;* that is, they were extremely ſorry and troubled at this inhuman ſacrifice, and wiſhed they had not puſhed the war to ſuch extremity, as it had produced ſo barbarous an action.

Commentary and Notes on Chapter IV.

1 *The creditor is come to take unto him my two ſons to be bondmen*] The Jewiſh law conſidered children as the proper goods of their parents, who had power to ſell them for ſeven years, as their creditors had to compel them to do it in order to pay their debts; and from the Jews this cuſtom was propagated to the Athenians, and from them to the Romans.

8 *There was a great woman.*] That is, a rich woman, one of a great eſtate; and probably kept a great houſe.

10 *Make a little chamber on the wall.*] Dr. Shaw obſerves, that the houſes of the Orientals have commonly a ſmaller one annexed, which ſometimes riſes one ſtory higher than the houſe; ſometimes it is built over the porch or gateway, and has a door of communication into the gallery of the houſe, beſides another door which opens immediately from a privy ſtairs, down into the porch or ſtreet, without giving the leaſt diſturbance to the family: in theſe *back houſes*, as they are called, ſtrangers are uſually lodged: of this nature was the little chamber built by the Shunamite for Eliſha. See *his Travels*, p. 214. 4to.

one of the aſſes that I may run to the man of God, and come again.

23 And he ſaid, Wherefore wilt thou go to him to day? *It is* neither new-moon nor ſabbath. And ſhe ſaid, *It ſhall be* well.

24 Then ſhe ſaddled an aſs, and ſaid to her ſervant, Drive, and go forward; ſlack not *thy* riding for me, except I bid thee.

25 So ſhe went, and came unto the man of God to mount Carmel: and it came to paſs, when the man of God ſaw her afar off, that he ſaid to Gehazi his ſervant, Behold, *yonder is* that Shunamite:

26 Run now, I pray thee, to meet her, and ſay unto her, *Is it* well with thee? *is it* well with thy huſband? *is it* well with the child? And ſhe anſwered, *It is* well.

27 And when ſhe came to the man of God to the hill, ſhe caught him by the feet: but Gehazi came near to thruſt her away. And the man of God ſaid, Let her alone, for her ſoul *is* vexed within her: and the Lord hath hid *it* from me, and hath not told me.

28 Then ſhe ſaid, Did I deſire a ſon of my lord? did I not ſay, Do not deceive me.

29 Then he ſaid to Gehazi, Gird up thy loins, and take my ſtaff in thine hand, and go thy way: if thou meet any man ſalute him not; and if any ſalute thee, anſwer him not again: and lay my ſtaff upon the face of the child.

30 And the mother of the child ſaid, *as* the Lord liveth, and *as* thy ſoul liveth, I will not leave thee. And he aroſe and followed her.

31 And Gehazi paſſed on before them, and laid the ſtaff upon the face of the child, but *there was* neither voice nor hearing: wherefore he went again to meet him, and told him, ſaying, The child *is* not awaked.

32 And when Eliſha was come into the houſe, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and ſhut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he ſtretched himſelf upon the child, and the fleſh of the child waxed warm.

35 And he returned and walked in the houſe to and fro, and went up and ſtretched himſelf upon him: and the child ſneezed ſeven times, and the child opened his eyes.

36 And he called Gehazi, and ſaid, Call this Shunamite. So he called her: and when ſhe was come in unto him, he ſaid, Take up thy ſon.

37 Then ſhe went in, and fell at his feet: and bowed herſelf to the ground, and took up her ſon, and went out.

38 ¶ And Eliſha came again to Gilgal, and *there was* a dearth in the land, and the ſons of the prophets *were* ſitting before him: and he ſaid unto his ſervant, Set on the great pot, and ſeethe pottage for the ſons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and ſhred *them* into the pot of pottage, for they knew *them* not.

40 So they poured out for the men to eat: and it came to paſs as they were eating of the pottage, that they cried out, and ſaid, O thou man of God, *there is* death in the pot: and they could not eat *thereof*.

41 But he ſaid, Then bring meal: and he caſt *it* into the pot; and he ſaid, Pour out for the people, that they may eat: and there was no harm in the pot.

42 ¶ And there came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt-fruits, twenty loaves of barley, and full ears of corn in the huſk thereof: and he ſaid, Give unto the people, that they may eat.

43 And his ſervitor ſaid, What, ſhould I ſet this before an hundred men? He ſaid again, Give the people that they may eat: for thus ſaith the Lord, They ſhall eat, and ſhall leave *thereof*.

44 So he ſet it before them, and they did eat, and left *thereof*, according to the word of the Lord.

CHAP. V.

1 *Naaman is cured of his leproſy.* 15 *Eliſha refuſeth Naaman's gifts.* 20 *Gehazi is ſmitten with leproſy.*

NOW Naaman captain of the hoſt of the king of Syria, was a great man with his maſter, and honourable, becauſe by him the Lord had given deliverance unto Syria: he was alſo a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Iſrael a little maid, and ſhe waited on Naaman's wife.

3 And ſhe ſaid unto her miſtreſs, Would God my lord *were* with the prophet that *is* in Samaria: for he would recover him of his leproſy.

4 And *one* went in, and told his Lord, ſaying, Thus and thus ſaid the maid that *is* of the land of Iſrael.

5 And the king of Syria ſaid, Go to, go, and I will ſend a letter unto the king of Iſrael. And he departed, and took with him ten talents of ſilver, and ſix thouſand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Iſrael, ſaying, Now, when this letter is come unto thee, behold, I have *therewith* ſent Naaman my ſervant,

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38 *Seethe the pottage for the ſons of the prophets.*] Hence we may obſerve that they lived together in ſociety, and after being inſtructed, eat together with their maſter.

39 *And found a wild vine*] Probably the coloquintida plant, which is intolerably bitter, and and purges exceſſively

41 *But he ſaid, Then bring meal, and he caſt it into the pot—and there was no harm in the pot.*] This alteration muſt be wholly aſcribed to the power of God, for meal was not at all calculated to anſwer this intention.

Commentary and Notes on Chapter V.

4 *One went in and told his lord,* &c.] The Vulgate reads, *Naaman went in and told his lord,* that is, *the king*; which, according to the context, ſeems to be the true reading.

6 *Now when this letter is come unto thee,* &c.] The beginning of this letter, which probably contained the uſual compliments, is here omitted, as not pertinent to the following relation. The king of Syria doubtleſs meant no more than that the king of Iſrael ſhould ſend Naaman

ſervant to thee, that thou mayeſt recover him of his leproſy.

7 And it came to paſs when the king of Iſrael had read the letter, that he rent his clothes, and ſaid, *Am* I God, to kill, and to make alive, that this man doth ſend unto me to recover a man of his leproſy? wherefore conſider, I pray you, and ſee how he ſeeketh a quarrel againſt me.

8 ¶ And it was *ſo*, when Eliſha the man of God had heard that the king of Iſrael had rent his clothes, that he ſent to the king ſaying, Wherefore haſt thou rent thy clothes? let him come now to me, and he ſhall know that there is a prophet in Iſrael.

9 So Naaman came with his horſes, and with his chariot, and ſtood at the door of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Go and waſh in Jordan ſeven times, and thy fleſh ſhall come again unto thee, and thou ſhalt be clean.

11 But Naaman was wroth, and went away, and ſaid, Behold, I thought, He will ſurely come out to me, and ſtand, and call on the name of the Lord his God, and ſtrike his hand over the place, and recover the leper.

12 *Are* not Abana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael? may I not waſh in them and be clean? So he turned, and went away in a rage.

13 And his ſervants came near, and ſpake unto him, and ſaid, My father, *if* the prophet had bid thee *do ſome* great thing, wouldſt thou not have done *it?* how much rather then, when he ſaith to thee, Waſh and be clean?

14 Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God: and his fleſh came again like unto the fleſh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth, but in Iſrael: now therefore I pray thee, take a bleſſing of thy ſervant.

16 But he ſaid, *As* the Lord liveth, before whom I ſtand, I will receive none. And he urged him to take *it*, but he refuſed.

17 And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant two mules burden of earth? for thy ſervant will henceforth offer neither burnt-offering, nor ſacrifice unto other gods, but unto the Lord.

18 In this thing the Lord pardon thy ſervant, *that* when my maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bow myſelf in the houſe of Rimmon; when I bow down myſelf in the houſe of Rimmon, the Lord pardon thy ſervant in this thing.

19 And he ſaid unto him, Go in peace. So he departed from him a little way.

20 ¶ But Gehazi the ſervant of Eliſha the man of God ſaid, Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the Lord liveth, I will run after him, and take ſomewhat of him.

21 So Gehazi followed after Naaman: and when Naaman ſaw *him* running after him, he lighted down from the chariot to meet him, and ſaid, *Is* all well?

22 And he ſaid all *is* well: my maſter hath ſent me ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſons of the prophets: give them, I pray thee, a talent of ſilver, and two changes of garments.

23 And Naaman ſaid, Be content, take two talents: And he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants, and they bare *them* before him:

24 And when he came to the tower, he took *them* from their hand, and beſtowed *them* in the houſe; and he let the men go, and they departed.

25 But he went in, and ſtood before his maſter: and Eliſha ſaid unto him, Whence *comeſt thou*, Gehazi? And he ſaid, Thy ſervant went no whither.

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man to the prophet, for him to cure him of his leproſy. But this being inaccurately expreſſed, the king of Iſrael took it for granted, that the whole intention was to find a pretence for beginning a war.

7 *He rent his clothes, and ſaid, Am I God,* &c.] He looked upon it as blaſphemy, to aſcribe that power to him which belonged only to God. *Patrick.*

10 *And Eliſha ſent a meſſenger unto him, ſaying,* &c.] Some aſcribe Eliſha's not appearing before the Syrian general to the retired courſe of life which the prophets led: but it may be aſked, why then did he enter into converſation with him when he returned? It therefore ſeems more probable to think, that he did it to ſupport the character and dignity of a prophet of the moſt high God; eſpecially as this had a tendency to raiſe the honour of his religion and miniſtry, and give Naaman a truer idea of his miraculous cure, when he found that it was neither by the prayer nor preſence of the prophet, but entirely effected by the divine power and goodneſs.

17 *Shall there not then—be given to thy ſervant two mules burden of earth?*] He deſired the earth of the land becauſe he thought it more holy and acceptable to God, and proper for his ſervice; or becauſe he would, by this token, declare his conjunction in the true worſhip, and conſtantly put himſelf in mind of his great obligation to that God, from whoſe land this earth was taken. He might indeed have taken enough of this earth, without aſking any one for it, but he deſired the prophet to give it him, thinking probably, that he who had impregnated the waters of Iſrael with ſuch ſalutiferous principles, could do the ſame by the earth, and render it uſeful and beneficial to him in other inſtances. Theſe thoughts were indeed extravagant and groundleſs, but excuſable in an heathen, who was not yet ſufficiently inſtructed in the true religion.

18 *When my maſter goeth into the houſe of Rimmon.*] It is thought by the generality of interpreters, that this god was the ſun, it being well known the Syrians worſhipped that planet; and that the name *Rimmon*, or *high*, was given him on account of his great elevation. Grotius takes it for Saturn, becauſe that planet is the higheſt of all; and Selden will have it to be the ſame with *Elion*, or the moſt high god of the Phœnicians. But be this as it may, it is known, that the Syrians called their pomegranates Rimmon; and therefore, as their country abounded with pomegranate trees, whoſe fruit is not only of a delicious taſte, but alſo of great uſe on account of the liquor it produces, it is not unreaſonable to think that the Syrians gave the name of Pomegranate to their god, in the ſame manner as the Greeks and Romans gave that of Ceres to the goddeſs of Corn.

When I bow down myſelf in the houſe of Rimmon, the Lord pardon thy ſervant in this thing.] The enemies to revelation have repreſented this paſſage as inconſiſtent with the prophet's character, as it gives Naaman a toleration to continue in his idolatry. But ſuch objectors would do well to conſult carefully the Hebrew text, as they would find, that Naaman does not aſk pardon for an offence he intended to commit, but for a crime he had been already guilty of. For the verſe may be rendered in the following manner: *The Lord pardon thy ſervant, that when my maſter went into the houſe of Rimmon, and he leaned on my hand, and I bowed myſelf in the houſe of Rimmon, the Lord pardoned thy ſervant in this thing.* And ſurely none can think the prophet acted out of character for approving of this ingenious declaration, and the deſire he expreſſed of the prophet's interceſſion with God in his behalf; as it argued a mind truly ſenſible of its former tranſgreſſion, and a firm reſolution to avoid it for the future. And accordingly it is thought, that Naaman on his return home, refuſed to worſhip Rimmon any more, and was thereupon diſmiſſed from his command of the Syrian forces; for he is never after mentioned in that capacity.

26 And he ſaid unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *is it* a time to receive money, and to receive garments, and olive-yards, and vine-yards, and ſheep, and oxen, and men-ſervants, and maid ſervants?

27 The leproſy therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever. And he went out from his preſence a leper *as white* as ſnow.

CHAP. VI.

1 Eliſha cauſeth iron to ſwim. 8 He diſcloſeth the king of Syria's counſel, 18 and ſmiteth the army with blindneſs.

AND the ſons of the prophets ſaid unto Eliſha, Behold now, the place where we dwell with thee is too ſtrait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he anſwered, Go ye.

3 And one ſaid, Be content, I pray thee, and go with thy ſervants, And he anſwered I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ax-head fell into the water: and he cried, and ſaid Alas, maſter (for it was borrowed.)

6 And the man of God ſaid, Where fell it? And he ſhewed him the place. And he cut down a ſtick, and caſt *it* in thither, and the iron did ſwim.

7 Therefore ſaid he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred againſt Iſrael, and took counſel with his ſervants, ſaying, in ſuch and ſuch a place *ſhall be* my camp.

9 And the man of God ſent unto the king of Iſrael, ſaying, Beware that thou paſs not ſuch a place; for thither the Syrians are come down.

10 And the king of Iſrael ſent to the place which the man of God told him, and warned him of, and ſaved himſelf there, not once nor twice.

11 Therefore the heart of the king of Syria was ſore troubled for this thing, and he called his ſervants, and ſaid unto them, Will ye not ſhew me which of us *is* for the king of Iſrael.

12 And one of his ſervants ſaid, None, my lord, O king: but Eliſha the prophet, that *is* in Iſrael, telleth the king of Iſrael the words that thou ſpeakeſt in thy bed-chamber.

13 ¶ And he ſaid, Go, and ſpy where he *is*, that I may ſend and fetch him. And it was told him, ſaying, Behold, *he is* in Dothan.

14 Therefore ſent he thither horſes, and chariots, and a great hoſt: and they came by night, and compaſſed the city about.

15 And when the ſervant of the man of God was riſen early and gone forth, behold, an hoſt compaſſed the city, both with horſes and chariots: and his ſervant ſaid unto him, Alas my maſter, how ſhall we do?

16 And he anſwered, Fear not: for they that *be* with us *are* more than they that *be* with them.

17 And Eliſha prayed and ſaid, Lord, I pray thee, open his eyes that he may ſee. And the Lord opened the eyes of the young man, and he ſaw: and behold the mountain *was* full of horſes, and chariots of fire round about Eliſha.

18 And when they came down to him, Eliſha prayed unto the Lord, and ſaid, Smite this people, I pray thee with blindneſs. And he ſmote them with blindneſs, according to the word of Eliſha.

19 ¶ And Eliſha ſaid unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye ſeek. But he led them to Samaria.

20 And it came to paſs, when they were come into Samaria, that Eliſha ſaid, Lord, open the eyes of theſe *men* that they may ſee. And the Lord opened their eyes, and they ſaw and behold, *they were* in the midſt of Samaria.

21 And the king of Iſrael ſaid unto Eliſha, when he ſaw them, My father, ſhall I ſmite *them?* ſhall I ſmite *them?*

22 And he anſwered, Thou ſhalt not ſmite *them:* wouldſt thou ſmite thoſe whom thou haſt taken captive with thy ſword, and with thy bow? ſet bread and water before them, that they may eat and drink, and go to their maſter.

23 And he prepared great proviſion for them: and when they had eaten and drunk he ſent them away, and they went to their maſter. So the band of Syria came no more into the land of Iſrael.

24 ¶ And it came to paſs after this, that Benhadad king of Syria gathered all his hoſt, and went up, and beſieged Samaria.

25 And there was a great famine in Samaria: and

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27 *The leproſy therefore of Naaman ſhall cleave unto thee and unto thy ſeed for ever.*] This ſentence was juſtly merited by wicked Gehazi; for his crime was aggravated with the following circumſtances; a greedy covetouſneſs which is idolatry; a profanation of the name of God: an abſolute theft, in keeping that to himſelf which was given for others; deliberate and impudent lying; a deſperate contempt of God's omniſcience, juſtice and holineſs; an horrible reproach thrown on the prophet and his religion; and a pernicious ſcandal given to Naaman, and every other Syrian who ſhould happen to hear of this tranſaction.

Commentary and Notes on Chaper VI.

17 *The mountain was full of horſes, and chariots of fire round about Eliſha*] It muſt be allowed that angels, whether ſpiritual, or as others think, clothed with ſome material form, cannot be ſeen by mortal eyes; and even Eliſha himſelf, without a peculiar favour from God, could not diſcern the heavenly hoſt, which at this time encamped about him: ſo he requeſts of God, that for removal of his fears, and for the confirmation of his faith, his ſervant might be indulged with the ſame privilege.

22 *Wouldſt thou ſmite thoſe whom thou haſt taken captive with thy ſword, and with thy bow?*] Though, according to the rigour of Arms a conqueror is at liberty to put to the ſword whatever enemies fall into his hand; yet the laws of humanity and compaſſion, of honour and good nature, ſhould always reſtrain us from treating with the utmoſt ſeverity ſuch as ſurrender themſelves, and implore our mercy. But, beſides the humanity and charity of this action, it was both prudent and politic, as it was natural to ſuppoſe, that the hearts of theſe Syrians would by this means be molified towards the Iſraelites; and, upon their return, they would become as it were, preachers of the power and goodneſs of the God of Iſrael, and endeavour to perſuade their countrymen from oppoſing a people that had ſo great a protector.

23 *The band of Syria came no more into the land of Iſrael.*] That is, they made no more incurſions; but determined to fall upon the Iſraelites at once, with a regular and formidable army, and to beſiege Samaria.

25 *An aſs's head was ſold for fourſcore pieces of ſilver.*] If we compute theſe pieces of ſilver, or ſhekels, at fifteen-pence a piece, they amount to five pounds ſterling; a prodigious price for what had ſo little meat on it, and that, according to the law, unclean. But, in times

and behold, they beſieged it, until an aſſes head was *ſold* for fourſcore *pieces* of ſilver, and the fourth part of a cab of doves dung for five *pieces* of ſilver.

26 And as the king of Iſrael was paſſing by upon the wall, there cried a woman unto him, ſaying, Help, my lord, O king.

27 And he ſaid, If the Lord do not help thee, whence ſhall I help thee? out of the barn-floor, or out of the wine preſs?

28 And the king ſaid unto her, What aileth thee? And ſhe anſwered, this woman ſaid unto me, Give thy ſon, that we may eat him to-day, and we will eat my ſon to-morrow.

29 So we boiled my ſon, and did eat him: and I ſaid unto her on the next day, Give thy ſon that we may eat him: and ſhe hath hid her ſon.

30 ¶ And it came to paſs, when the king heard the words of the woman, that he rent his clothes, and he paſſed by upon the wall, and the people looked, and behold *he had* ſackcloth within upon his fleſh.

31 Then he ſaid, God do ſo and more alſo to me, if the head of Eliſha the ſon of Shaphat ſhall ſtand on him this day.

32 But Eliſha ſat in his houſe (and the elders ſat with him) and *the king* ſent a man from before him: but e'er the meſſenger came to him, he ſaid to the elders, See ye how this ſon of a murderer hath ſent to take away mine head? look when the meſſenger cometh, ſhut the door, and hold him faſt at the door: *is* not the ſound of his maſter's feet behind him?

33 And while he yet talked with them, behold the meſſenger came down unto him: and he ſaid, Behold, this evil *is* of the Lord, what ſhould I wait for the Lord any longer?

CHAP. VII.

1 *Eliſha propheſieth incredible plenty in Samaria:* 17 *The unbelieving lord is trodden to death.*

THEN Eliſha ſaid, Hear ye the word of the Lord. Thus ſaith the Lord, To-morrow about this time *ſhall* a meaſure of fine flour *be ſold* for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria.

2 Then a lord on whoſe hand the king leaned anſwered the man of God, and ſaid, Behold, *if* the Lord would make windows in heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee *it* with thine eyes, but ſhalt not eat thereof.

3 And there were four leprous men at the entering in of the gate: and they ſaid one to another, Why ſit we here until we die?

4 If we ſay, We will enter into the city, then the famine *is* in the city, and we ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore come, and let us fall unto the hoſt of the Syrians; if they ſave us alive we ſhall live; and if they kill us, we ſhall but die.

5 And they roſe up in the twilight to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold, *there was* no man there.

6 For the Lord had made the hoſt of the Syrians to hear a noiſe of chariots and a noiſe of horſes, *even* the noiſe of a great hoſt; and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites and the kings of the Egyptians to come upon us.

7 Wherefore they aroſe and fled in the twilight, and left their tents, and their horſes, and their aſſes, even the camp as it *was*, and fled for their life.

8 And when theſe lepers came to the uttermoſt part of the camp, they went into one tent, and did eat and drink, and carried thence ſilver, and gold, and raiment, and went and hid *it*; and came again and entered into another tent, and carried thence *alſo*, and went and hid *it*.

9 Then they ſaid one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, ſome miſchief will come upon us: now therefore come, that we may go and tell the king's houſehold.

10 So they came, and called unto the porter of the city: and they told them, ſaying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's houſe within.

12 And the king aroſe in the night, and ſaid unto his ſervants, I will now ſhew you what the Syrians have done to us. They know that we *be* hungry, therefore are they gone out of the camp to hide themſelves in the field, ſaying, When they come out of the city, we ſhall catch them alive, and get into the city.

13 And one of his ſervants anſwered and ſaid, Let *ſome* take, I pray thee, five of the horſes that remain, which are left in the city (behold, they *are* as all the multitude of Iſrael that are left in it: behold,

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times of famine, the Jews themſelves were abſolved from the obſervation of the law.

And the fourth part of a cab.] This meaſure is no where elſe mentioned in ſcripture, but the Jews tell us it contained as much as the ſhells of twenty-four eggs would hold. The quantity therefore, here mentioned, was no more than ſix egg-ſhells would contain.

Doves dung]. The word in the original is *cherſomin*, and ſignifies alſo *vetches* and *pulſe*, and ſo it ſhould have been rendered here. Some travellers tell us, that at Grand Cairo and Damaſcus there are magazines where they conſtantly fry this kind of grain, which the pilgrims buy, and take with them, as part of the proviſion for their journey.

28, 29 *Give thy ſon, that we may eat him to day,* &c.] This is a moſt ſhocking relation, and a terrible effect of the divine vengeance, which Moſes had long ſince told the Iſraelites would fall upon them, if they rebelled againſt God.

32 *Hold him faſt at the door: is not the ſound of his maſter's feet behind him?*] That is, ſtop the meſſenger at the door; for his maſter is following to revoke the order.

33 *Behold this evil is of the Lord, what ſhould I wait for the Lord any longer?* Theſe words ſeem to have been ſpoken by the king, in a fit of raging deſpair. He could not but acknowledge that the evil was from the Lord; but declared he had no hopes of redreſs, ſince they were driven to ſuch extremities that women eat their own children.

Commentary and Notes on Chapter VII.

1 *To-morrow about this time ſhall a meaſure of fine flour be ſold for a ſhekel.*] The Hebrew word which we render *meaſure*, is *ſeah*, and contained the thirtieth part of an omer, or about a peck of our meaſure.

2 *If the lord make windows in heaven.*] He was incredulous, and ſeemed to laugh at what the prophet ſaid.

3 *There were four leprous men at the entering in of the gate*] The Jews were of opinion, that theſe four lepers were Gehazi and three of his ſons. They do not ſeem to have been excluded the city on account of their diſtemper, but becauſe they were entirely uſeleſs. They could neither fight nor work in communion with others.

behold, *I ſay* they *are* even as all the multitude of the Iſraelites that are conſumed) and let us ſend and ſee.

14 They took therefore two chariot horſes, and the king ſent after the hoſt of the Syrians, ſaying, Go, and ſee

15 And they went after them unto Jordan: and lo, all the way *was* full of garments and veſſels, which the Syrians had caſt away in their haſte. And the meſſengers returned, and told the king.

16 And the people went out, and ſpoiled the tents of the Syrians. So a meaſure of fine flour was *ſold* for a ſhekel, and two meaſures of barley for a ſhekel, according to the word of the Lord.

17 ¶ And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had ſaid, who ſpake when the king came down to him.

18 And it came to paſs as the man of God had ſpoken to the king, ſaying, Two meaſures of barley for a ſhekel, and a meaſure of fine flour for a ſhekel, ſhall be to-morrow about this time in the gate of Samaria:

19 And that lord anſwered the man of God, and ſaid, Now behold, *if* the Lord ſhould make windows in heaven, might ſuch a thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.

20 And ſo it fell out unto him, for the people trode upon him in the gate, and he died.

CHAP. VIII.

1 *The Shunamite hath her land reſtored.* 7 *Hazael killeth his maſter and ſucceedeth him.* 16 *Jehoram's wicked reign:* 24 *Abaziah ſucceedeth.*

THEN ſpake Eliſha unto the woman (whoſe ſon he had reſtored to life) ſaying, Ariſe, and go thou and thine houſhold, and ſojourn whereſoever thou canſt ſojourn: for the Lord hath called for a famine, and it ſhall alſo come upon the land ſeven years.

2 And the woman aroſe and did after the ſaying of the man of God: and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines ſeven years.

3 And it came to paſs at the ſeven years end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to cry unto the king for her houſe, and for her land.

4 And the king talked with Gehazi the ſervant of the man of God, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done.

5 And it came to paſs as he was telling the king how he had reſtored a dead body to life, that behold, the woman whoſe ſon he had reſtored to life, cried to the king for her houſe, and for her land. And Gehazi ſaid, My lord, O king, this *is* the woman, and this *is* her ſon, whom Eliſha reſtored to life.

6 And when the king aſked the woman, ſhe told him. So the king appointed unto her a certain officer, ſaying, reſtore all that *was* her's and all the fruits of the field, ſince the day that ſhe left the land even until now.

7 And Eliſha came to Damaſcus; and Benhadad the king of Syria was ſick, and it was told him, ſaying, the man of God is come hither.

8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go meet the man of God, and enquire of the Lord by him, ſaying, ſhall I recover of this diſeaſe?

9 So Hazael went to meet him, and took a preſent with him, even of every good thing of Damaſcus, forty camels burden, and came and ſtood before him, and ſaid, Thy ſon Ben-hadad king of Syria hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?

10 And Eliſha ſaid unto him, Go ſay unto him, Thou mayeſt certainly recover: howbeit the Lord hath ſhewed me that he ſhall ſurely die.

11 And he ſettled his countenance ſtedfaſtly, until he was aſhamed: and the man of God wept.

12 And Hazael ſaid, Why weepeth my lord? and he anſwered, Becauſe I know the evil that thou wilt do unto the children of Iſrael: their ſtrong holds will thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child.

13 And Hazael ſaid, But what, *is* thy ſervant a dog that he ſhould do this great thing? And Eliſha anſwered, The hath Lord ſhewed me that thou *ſhalt be* king over Syria.

14 So he departed from Eliſha and came to his maſter; who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me *that* thou ſhouldſt ſurely recover.

15 And it came to paſs on the morrow, that he took a thick cloth, and dipped *it* in water, and ſpread *it* on his face, ſo that he died. And Hazael reigned in his ſtead.

16 And in the fifth year of Joram the ſon of Ahab king of Iſrael, Jehoſhaphat *being* then king of Judah, Jehoram the ſon of Jehoſhaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign, and he reigned eight years in Jeruſalem.

18 And he walked in the way of the kings of Iſrael, as did the houſe of Ahab: for the daughter of Ahab was his wife: and he did evil in the ſight of the Lord.

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17 *And the people trode upon him in the gate, and he died.*] Thus the ſentence pronounced by the prophet was literally fulfilled; for he ſaw the plenty, but was killed before he could eat of it. A juſt puniſhment for his unbelief; and ſuch will be the puniſhment of thoſe who place no confidence in the promiſe of eternal life.

Commentary and Notes on Chapter VIII.

1 *A ſamine—ſhall come upon the land ſeven years.*] Hence we ſee that the wonderful deliverance had no effect upon the lives of the people; they continued deaf to all the prophet's admonitions, and ſhut their eyes againſt his miracles; and therefore God puniſhed them with a more grievous famine than that which happened in the days of Ahab, which continued only three years. The Jews will have this to be the terrible famine mentioned by the prophet Joel; four years of which was cauſed by noxious creatures devouring all the fruits of the earth, and the other three by a want of rain.

10 *Go, ſay unto him, thou mayeſt certainly recover,* &c.] The preſent reading in the text of the Hebrew Bibles ſeems preferable to the marginal reading in this place, and will ſtand thus, *Go ſay, thou ſhalt not recover, for the Lord hath ſhewed me that he ſhall ſurely die.* Kennicot.

15 *And he took a thick cloth, and dipped it in water, and ſpread it on his face, ſo that he died.*] He ſuffocated him with the cloth, which he pretended to lay on his face to cool him.

19 Yet the Lord would not deſtroy Judah, for David his ſervant's ſake, as he promiſed him to give him alway a light, *and* to his children.

20 In his days Edom revolted from under the hand of Judah, and made a king over themſelves.

21 So Joram went over to Zair, and all the chariots with him: and he roſe by night and ſmote the Edomites which compaſſed him about, and the captains of the chariots: and the people fled into their tents

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the ſame Time.

23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

24 ¶ And Joram ſlept with his fathers, and was buried with his fathers in the city of David. And Ahaziah his ſon reigned in his ſtead.

25 In the twelfth year of Joram the ſon of Ahab king of Iſrael did Ahaziah the ſon of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem. And his mother's name *was* Athaliah, the daughter of Omri king of Iſrael.

27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the Lord, as *did* the houſe of Ahab: for he *was* the ſon-in-law of the houſe of Ahab.

28 And he went with Joram the ſon of Ahab to the war againſt Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought againſt Hazael king of Syria. And Ahaziah the ſonof Jehoram king of Judah went down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was ſick.

CHAP IX.

1 *Jehu is anointed.* 11 *He killeth Joram in the field of Naboth.* 30 *Jezebel eaten by dogs.*

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

2 And when thou comeſt thither, look out there Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, and go in, and make him ariſe up from among his brethren, and carry him to an inner chamber.

3 Then take the box of oil, and pour *it* on his head, and ſay, Thus ſaith the Lord, I have anointed thee king over Iſrael: then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the hoſt *were* ſitting; and he ſaid, I have an errand to thee, O Captain. And Jehu ſaid, Unto which of us all? And he ſaid, To thee, O captain.

6 And he aroſe, and went into the houſe, and he poured the oil on his head, and ſaid unto him, Thus ſaith the Lord God of Iſrael, I have anointed thee king over the people of the Lord, *even* over Iſrael.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of the Lord, at the hand of Jezebel.

8 For the whole houſe of Ahab ſhall periſh: and I will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael.

9 And I will make the houſe of Ahab like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah.

10 And the dogs ſhall eat Jezebel in the portion of Jezreel, and *there ſhall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the ſervants of his Lord, and *one* ſaid unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he ſaid unto them, Ye know the man, and his communication.

12 And they ſaid, *It is* falſe, tell us now. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the Lord, I have anointed thee king over Iſrael.

13 Then they haſted, and took every man his garment and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, Jehu is king.

14 So Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, conſpired againſt Joram: (Now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria:

15 But king Joram was returned to be healed in Jezreel, of the wounds which the Syrians had given him when he fought with Hazael king of Syria.) And Jehu ſaid, If it be your minds, *then* let none go forth *nor* eſcape out of the city, to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel

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19 *To give him always a light, and to his children.*] A ſucceſſion of princes, not to be compleated till the appearance of the Meſſiah, whoſe kingdom will continue to all eternity.

22 *And Libnah revolted at the ſame time*] Libnah was a conſiderable city in the tribe of Judah, and belonged to the prieſts. The reaſon of this revolt ſeems to have been, becauſe he endeavoured to ſet up his idolatrous worſhip among them, contrary to the laws of God.

26 *Athaliah daughter of Omri.*] Athaliah was the daughter of Ahab, but brought up and educated by Omri her grandfather, and thence called his daughter.

Commentary and Notes on Chapter IX.

1 *And Eliſha the prophet called one of the children of the prophets.*] Elijah was commanded to anoint Jehu; but, by Ahab's repentance, God deferred the judgment pronounced upon him and his family, ſo that the execution of it was left to Eliſha.

11 *Wherefore came this mad fellow to thee?*] The officers who were in company with Jehu might eaſily perceive, by the air and the manner of ſpeech of the perſon who had accoſted Jehu ſo boldly, and when he had done his buſineſs vaniſhed ſo ſuddenly, that he was a prophet: but then there might be ſeveral reaſons which induced men of their profeſſion to have a contemptible opinion of thoſe of that order. The rigid and obſcure courſe of life which the prophets led, their neglect of themſelves, and of the things of this world, might paſs with them for a kind of infatuation; and the holy exerciſes to which they devoted themſelves, for no more than a religious frenzy. Beſides, the falſe prophets they had ſeen in the court of Ahab had given juſt offence; and their affected geſtures, and ſtudied contortions, rendered them ridiculous and contemptible. And therefore it is no wonder that theſe officers, at firſt ſight, ſhould cenſure a *true*, as they thought they had reaſon to judge the *falſe* prophet, with whom they had been acquainted; eſpecially when we find ſome leading men, in the tribe of Judah, treating the prophets of the Lord as fools and madmen, Jerem. xxix. 26; Ezek. xxiii. 30, 31.

reel (for Joram lay there) and Ahaziah king of Judah was come down to ſee Joram.

17 And there ſtood a watchman on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an horſeman, and ſend to meet them, and let him ſay, *Is it* peace?

18 So there went one on horſeback to meet them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace? turn thee behind me. And the watchman told ſaying, The meſſenger came to them, but he cometh not again.

19 Then he ſent out a ſecond on horſeback, which came to them, and ſaid, Thus ſaith the king, *Is it* peace, and Jehu anſwered, What haſt thou to do with peace? turn thee behind me.

20 And the watchman told, ſaying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth furiouſly.

21 And Joram ſaid, Make ready. And his chariot was made ready. And Joram king of Iſrael, and Ahaziah king of Judah went out each in his chariot, and they went out againſt Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to paſs when Joram ſaw Jehu, that he ſaid, *Is it* peace, Jehu? And he anſwered, What peace, ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts *are ſo* many?

23 And Joram turned his hands, and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu drew a bow with his full ſtrength, and ſmote Jehoram between his arms, and the arrow went out at his heart, and he ſunk down in his chariot.

25 Then ſaid *Jehu* to Bidkar his captain, Take up, *and* caſt him in the portion of the field of Naboth the Jezreelite: for remember how that when I and thou rode together after Ahab his father, the Lord laid this burden upon him.

26 Surely I have ſeen yeſterday the blood of Naboth, and the blood of his ſons, ſaith the Lord, and I will requite thee in this plat, ſaith the Lord. Now therefore take *and* caſt him into the plat *of ground*, according to the word of the Lord.

27 But when Ahaziah the king of Judah ſaw *this*, he fled by the way of the garden-houſe: and Jehu followed after him, and ſaid, Smite him alſo in the chariot: *And they did ſo*, at the going up to Gur, which is by Ibleam: and he fled to Megiddo, and died there.

28 And his ſervants carried him in a chariot to Jeruſalem, and buried him in his ſepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the ſon of Ahab, began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*, and ſhe painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, ſhe ſaid, *Had* Zimri peace, who ſlew his maſter?

32 And he lifted up his face to the window, and ſaid, Who *is* on my ſide, who? And there looked out to him two *or* three eunuchs.

33 And he ſaid, Throw her down. So they threw her down; and *ſome* of her blood was ſprinkled on the wall, and on the horſes: and he trode her under foot.

34 And when he was come in, he did eat and drink, and ſaid, Go ſee now this curſed *woman*, and bury her, for ſhe *is* a king's daughter.

35 And they went to bury her, but they found no more of her than the ſcull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him: and he ſaid, This *is* the word of the Lord, which he ſpake by his ſervant Elijah the Tiſhbite, ſaying, in the portion of Jezreel ſhall dogs eat the fleſh of Jezebel.

37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field, in the portion of Jezreel, *ſo* that they ſhall not ſay, This *is* Jezebel.

CHAP. X.

1 *Jehu cauſeth ſeventy of Ahab's children to be beheaded.* 18 *He deſtroyeth the worſhippers of Baal,* 29 *yet followeth Jeroboam's ſins.*

AND Ahab had ſeventy ſons in Samari. And Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's *children*, ſaying.

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17 *And there ſtood a watchman on the tower in Jezreel.*] It was cuſtomary, both in peace and war, to place watchmen on high and eminent places wherever the king was, to prevent his being ſurpriſed: and it is natural to think that Joram would keep a watchful eye upon every company that appeared, eſpecially as coming from the quarter of Ramoth-gilead, where his army lay to watch the Syrians.

22 *What peace, ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts are ſo many.*] That is, while her idolatries, wherewith ſhe bewitches the people, are ſtill continued, and even multiplied.

25 *Remember how that when I and thou rode together after Ahab his father,* &c.] With the reſt of his guard, when he went to take poſſeſſion of Naboth's vineyard.

26 *Surely I have ſeen yeſterday the blood of Naboth, and the blood of his ſons, ſaith the Lord.* We do not find in all the hiſtory of Naboth, any mention of the death of his ſons; but it is no uncommon thing for the ſcripture to ſupply in one place, what has been omitted in another. It is not therefore improbabl, that, as Naboth had been accuſed of high treaſon, all his family were involved in his ruin. And what ſeems to confirm this opinion is, that we do not find Elijah ever putting the king in mind of reſtoring the vineyard to Naboth's children; nor the king, during his repentance, ever once thinking to do it; probably becauſe there were no heirs left.

30 *She painted her face, and tired her head, and looked out at a window.*] The Hebrew ſays, *She put her eyes in paint*, i. e. ſhe uſed *ſtibium*, to make her eyes and eyebrows look black and large, which was reckoned a great ornament. Dr. Shaw obſerves, there was generally but one window or balcony towards the ſtreet in the houſes of the Orientals, (the reſt opening towards the quadrangle or court) which was never opened but on great ſolemnities; and ſuch was the window or balcony at which Jezebel appeared. He further ſays, that the Mooriſh ladies tinge their eyelids with the powder of lead ore; the ſooty colour which is thus communicated to the eyes, is thought to add a great degree of gracefulneſs to perſons of all complexions.

32 *And there looked out to him two or three eunuchs.*] Theſe perſons, in the eaſtern countries, attended upon queens in their chambers; and, by their great care and diligence, were often promoted to places of great truſt and profit.

34 *She is a king's daughter.*] She was daughter of Eth-baal, king of Tyre: ſhe was alſo the wife and mother of a king.

Commentary and Notes on Chapter X.

1 *Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel, to the elders and to them that brought Ahab's children.*] This paſſage is ſomething obſure; for how came the rulers of Jezreel to be at Samaria? Some have imagined that there is an error in

2 Now as ſoon as this letter cometh to you, ſeeing your maſter's ſons *are* with you, and *there are* with you chariots and horſes, a fenced city alſo, and armour;

3 Look even out the beſt and meeteſt of your maſter's ſons, and ſet *him* on his father's throne, and fight for your maſter's houſe.

4 But they were exceedingly afraid and ſaid, Behold, two kings ſtood not before him: how then ſhall we ſtand?

5 And he that *was* over the houſe, and he that *was* over the city, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the ſecond time to them, ſaying, If ye *be* mine, and *if* ye will hearken unto my voice, take ye the heads of the men your maſter's ſons, and come to me to Jezreel by to-morrow this time. Now the king's ſons *being* ſeventy perſons, *were* with the great men of the city, which brought them up.

7 And it came to paſs when the letter came to them, that they took the king's ſons, and ſlew ſeventy perſons, and put their heads in baſkets, and ſent him *them* to Jezreel.

8 And there came a meſſenger, and told him, ſaying, They have brought the heads of the king's ſons. And he ſaid, Lay ye them in two heaps at the entring-in of the gate until the morning.

9 And it came to paſs in the morning, that he went out, and ſtood, and ſaid to all the people, Ye *be* righteous: behold, I conſpired againſt my maſter, and ſlew him: but who ſlew all theſe?

10 Know now that there ſhall fall unto the earth nothing of the word of the Lord which the Lord ſpake concerning the houſe of Ahab: for the Lord hath done *that* which he ſpake by his ſervant Elijah.

11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men, and his kinsfolks, and his prieſts, until he left him none remaining.

12 And he aroſe and departed, and came to Samaria. *And* as he *was* at the ſhearing-houſe in the way,

13 Jehu met with the brethren of Ahaziah king of Judah, and ſaid, Who *are* ye? And they anſwered, We *are* the brethren of Ahaziah; and we go down to ſalute the children of the king and the children of the queen.

14 And he ſaid, Take them alive. And they took them alive, and ſlew them at the pit of the ſhearing-ſhouſe, *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he lighted on Jehonadab the ſon of Rechab, *coming* to meet him, and he ſaluted him, and ſaid to him, Is thine heart right, as my heart *is* with thy heart? and Jehonadab anſwered, It is. If it be give *me* thine hand: and he gave him his hand, and he took him up to him into the chariot.

16 And he ſaid, Come with me, and ſee my zeal for the Lord: So they made him ride in his chariot.

17 And when he came to Samaria, he ſlew all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the ſaying of the Lord, which he ſpake to Elijah.

18 ¶ And Jehu gathered all the people together, and ſaid unto them, Ahab ſerved Baal a little, *but* Jehu ſhall ſerve him much.

19 Now therefore call unto me all the prophets of Baal, all his ſervants, and all his prieſts, let none be wanting: for I have a great ſacrifice *to do* to Baal; whoſoever ſhall be wanting, he ſhall not live. But Jehu did it in ſubtilty, to the intent that he might deſtroy the worſhippers of Baal.

20 And Jehu ſaid, Proclaim a ſolemn aſſembly for Baal. And they proclaimed *it*.

21 And Jehu ſent through all Iſrael, and all the worſhippers of Baal came, ſo that there was not a man left that came not: and they came into the houſe of Baal; and the houſe of Baal was full from one end to another.

22 And he ſaid unto him that *was* over the veſtry, Bring forth veſtments for all the worſhippers of Baal. And he brought them forth veſtments.

23 And Jehu went, and Jehonadab the ſon of Rechab, into the houſe of Baal, and ſaid unto the worſhippers of Baal, Search, and look that there be here with you none of the ſervants of the Lord, but the worſhippers of Baal only.

24 And when they went in to offer ſacrifices and burnt-offerings, Jehu appointed fourſcore men without, and ſaid, *If* any of the men whom I have

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the Hebrew text, and that inſtead of *Jezreel*, it ſhould be *Iſrael* which is no great variation: but why may we not ſuppoſe, that, upon hearing that Jehoram was ſlain, the great men of his court might take the children, and for fear of their falling into the hands of Jehu, flee with them to Samaria, as being the capital, and ſtrongeſt place in the kingdom, where they might intend to defend themſelves againſt his uſurpation, and, as his letters ſeem to import, of filling, with one of Ahab's family, the vacant throne. It was cuſtomary for princes of the blood, in theſe days, to be brought up in the families of the prime nobility of the nation; and therefore whatever perſons of this quality had theſe princes under their care, and ſaw the revolution that was like to happen, they might think it moſt adviſeable to haſten with them to Samaria, as a place of the greateſt ſecurity. Or Jehoram, for the very ſame reaſon, might, when he went againſt the Syrians at Ramoth-gilead, have ſent them thither, leſt any part of the Syrians ſhould make an excurſion to Jezreel and take them priſoners.

9 *I conſpired againſt my maſter, and ſlew him: but who ſlew all theſe?*] As if he had ſaid, "I own indeed that I was a principal inſtrument in ſlaying the late king; but am I more culpable than the friends, the counſellors, the officers of Ahab? I do not pretend to conceal my fault; but the approbation which the principal men of Iſrael hath given it, in taking up arms againſt the houſe of Ahab, and the wonderful ſucceſs that has attended my enterprize, are ſurely proofs that God hath raiſed me up to execute the ſentence he long ſince denounced againſt him; and you ought to acknowledge, in this caſe, the interpoſition of his hand."

15 *He lighted on Jehonadab the ſon of Rechab, coming to meet him.*] Several learned men are of opinion, that this Jehonadab was not the perſon who gave the precepts mentioned in Jeremiah, chap. xxxv. to his children, but another of that name, who had lived in the days of Jeremiah. For they do not think it probable, that a man, addicted to ſuch a quiet and retired life as he inſtituted, would have come to meet Jehu; and therefore they imagine, that this was ſome military perſon, of great note and eſteem among the populace, whoſe intereſt might prove very ſerviceable to Jehu, and whoſe advice in many things he afterwards followed. But why might not Jehonadab, however fond he might be of retirement, come, upon this occaſion, to congratulate Jehu's zeal againſt idolatry, and to adviſe and encourage him to proceed in fulfilling all that had been commanded him? And the reaſon is obvious, why Jehu might be glad of the countenance and company of ſuch a man, whoſe known piety would gain him more reverence and reſpect, than the attendance of any great captain could procure him.

have brought into your hands, eſcape, *he that letteth him go*, his life *ſhall be* for the life of him.

25 And it came to paſs, as ſoon as he had made an end of offering the burnt-offering, that Jehu ſaid to the guard, and to the captains, Go in, *and* ſlay them, let none come forth. And they ſmote them with the edge of the ſword, and the guard and the captains caſt *them* out, and went to the city of the houſe of Baal.

26 And they brought forth the images out of the houſe of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the houſe of Baal, and made it a draught-houſe unto this day.

28 Thus Jehu deſtroyed Baal out of Iſrael.

29 ¶ Howbeit, *from* the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the Lord ſaid unto Jehu, Becauſe thou haſt done well in executing *that which is* right in mine eyes, *and* haſt done unto the houſe of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* ſhall ſit on the throne of Iſrael.

31 But Jehu took no heed to walk in the law of the Lord God of Iſrael, with all his heart: *for* he departed not from the ſins of Jeroboam, which made Iſrael to ſin.

32 ¶ In thoſe days the Lord began to cut Iſrael ſhort: and Hazael ſmote them in all the coaſts of Iſrael;

33 From Jordan eaſt-ward, all the land of Gilead, the Gadites, and the Reubenites, and the Manaſſites, from Aroer, (which *is* by the river Arnon) even Gilead and Baſhan.

34 Now the reſt of the acts of Jehu, and all that he did, and all his might *are* they not written in the book of the chronicles of the kings of Iſrael?

35 And Jehu ſlept with his fathers, and they buried him in Samaria, and Jehoahaz his ſon reigned in his ſtead.

36 And the time that Jehu reigned over Iſrael in Samaria, *was* twenty and eight years.

CHAP XI.

1 *Jehoaſh being ſaved from Athaliah's maſſacre*, 4 *is anointed King by Jehoiada.*

AND when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe and deſtroyed all the ſeed royal.

2 But Jehoſheba the daughter of king Joram, ſiſter of Ahaziah, took Joaſh the ſon of Ahaziah and ſtole him from among the kings ſons *which were* ſlain; and they hid him, *even* him and his nurſe in the bed-chamber from Athaliah, ſo that he was not ſlain.

3 And he was with her hid in the houſe of the Lord ſix years: and Athaliah did reign over the land.

4 ¶ And the ſeventh year Jehoiada ſent, and fetched the rulers over hundreds, with the captains, and the guard, and brought them to him into the houſe of the Lord, and made a covenant with them, and took an oath of them in the houſe of the Lord, and ſhewed them the king's ſon.

5 And he commanded them, ſaying, This *is* the thing that ye ſhall do; a third part of you that enter in on the ſabbath, ſhall even be keepers of the watch of the king's houſe:

6 And a third part *ſhall* be at the gate of Sur; and a third part at the gate behind the guard: ſo ſhall ye keep the watch of the houſe that it be not broken down.

7 And two parts of all you that go forth on the ſabbath, *even* they ſhall keep the watch of the houſe of the Lord about the king.

8 And ye ſhall compaſs the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be ſlain. And be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the prieſt commanded: and they took every man his men that were to come in on the ſabbath, with them that ſhould go out on the ſabbath, and came to Jehoiada the prieſt.

10 And to the captains over hundreds did the prieſt give king David's ſpears and ſhields, that *were* in the temple of the Lord.

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25 *And went to the city of the houſe of Baal.*] The large buildings, adjoining to the temple of that idol, where the prophets and the prieſts, with the ſervants reſided, and called a city from their being ſo very ſpacious.

27 *Made it a draught-houſe unto this day.*] Which was the higheſt contempt that could poſſibly be put upon it. To this kind of puniſhment the decree which Darius made in favour of the Jews, plainly alludes: *Whoever ſhall alter this word, let timber be pulled down from his houſe, and being ſet up, let him be hanged thereupon, and let his houſe be made a dunghill.*

Commentary and Notes on Chapter XI.

1 *And when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal.*] The terrible fate of theſe royal Families cannot be read without horror. The whole offspring of Jeroboam, Baaſha and Ahab, kings of Iſrael, was cut off for their idolatry, ſo that there was not one left; and the kings of Judah having contracted an affinity with the houſe of Ahab, and being by them ſeduced into the ſame crime, were ſo deſtroyed by three ſucceſſive maſſacres, that there was but one left. For firſt Jehoram ſlew all his brethren; then Jehu ſlew all his brother's children; and now Athaliah deſtroyed all that her executioners could meet with. Enraged to ſee all Ahab's family cut off, ſhe determined to do the ſame by the houſe of David. And, being one of Ahab's family, ſhe had reaſon to apprehend, that Jehu, who had a commiſſion to extirpate all, would not long ſuffer her to live: her only way therefore, to ſecure herſelf againſt him, was to uſurp the throne; but this ſhe well knew would be impoſſible, without deſtroying all the royal progeny, who were no friends to the worſhip of Baal, which ſhe was determined to maintain.

2 *Took Joaſh—and hid him in the bed-chamber from Athaliah, ſo that he was not ſlain.*] Probably Athaliah imagined that ſhe had actually ſlain all the royal ſeed, and therefore thought herſelf ſecure; or, if ſhe ſuſpected, that Joaſh was preſerved, ſhe might not think it adviſeable to make any ſtrict ſearch, leſt ſhe ſhould thereby alarm the people with a notion, that there was ſtill a ſon of David's family left, which might render them uneaſy under her government, and deſirous of a change: beſides, ſhe might have the vanity to think, that ſhe ſhould ſoon be in a condition of not fearing ſo weak a competitor.

4 *Jehoiada.*] He was a perſon of great authority, and knowing that Athaliah was an uſurper, and that he had the right heir in his poſſeſſion, thought he had ſufficient warrant to dethrone her, and ſet up him who had the undoubted title to the crown. *Patrick*

5 *A third part of you ſhall be keepers of the watch of the king's houſe.*] Septuagint reads, *Shall keep the watch of the king's houſe at the gate;* meaning the gate of the temple that led to the king's houſe: the three parties were to keep the three gates; this firſt party, the gate of the king's houſe, that no body ſhall break through. *Wall.*

10 *And to the captains over hundreds did the prieſts give king David's ſpears and ſhields*, &c.] The captains and other officers, who were admitted to a knowledge of Jehoiada's deſigns, came into the temple unarmed, for fear of giving ſuſpicion. But as David had erected a kind of ſacred armoury in one of the apartments of the temple, wherein the weapons and other trophies, taken by himſelf and ſeveral other generals from their enemies, and, as monuments of their victories, had dedicated them to the Lord, were depoſited; Jehoiada took care, upon this occaſion, to have this magazine of military ſtores opened, ſo that there was no want of any ſort of arms on this occaſion.

11 And the guard ſtood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's ſon, and put the crown upon him, and *gave him* the teſtimony; and they made him king, and anointed him; and they clapped their hands, and ſaid, God ſave the king.

13 And when Athaliah heard the noiſe of the guard *and* of the people, ſhe came to the people into the temple of the Lord.

14 And when ſhe looked, behold, the king ſtood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets. And Athaliah rent her clothes, and cried, Treaſon, treaſon.

15 But Jehoiada the prieſt commanded the captains of the hundreds, the officers of the hoſt, and ſaid unto them, Have her forth without the ranges; and him that followeth her, kill with the ſword. For the prieſt had ſaid, Let her not be ſlain in the houſe of the Lord.

16 And they laid hands on her, and ſhe went by the way by which the horſes came into the king's houſe; and there was ſhe ſlain.

17 And Jehoiada made a covenant between the Lord and the king and the people, that they ſhould be the Lord's people; between the king alſo and the people.

18 And all the people of the land went into the houſe of Baal, and brake it down; his altars and his images brake they in pieces throughly, and ſlew Mattan the prieſt of Baal before the altars. And the prieſt appointed officers over the houſe of the Lord.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the houſe of the Lord, and came by the way of the gate of the guard to the king's houſe. And he ſat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they ſlew Athaliah with the ſword *beſide* the king's houſe.

21 Seven years old *was* Jehoaſh when he began to reign

CHAP. XII.

1 *Jehoaſh reigneth well all the days of Jehoiada.* 19 *He is ſlain by his ſervants.*

IN the ſeventh year of Jehu, Jehoaſh began to reign; and forty years reigned he in Jeruſalem: and his mother's name *was* Zibiah of Beer-ſheba.

2 And Jehoaſh did *that which was* right in the ſight of the Lord all his days, wherein Jehoiada the prieſt inſtructed him.

3 But the high places were not taken away; the people ſtill ſacrificed, and burnt incenſe in the high places.

4 ¶ And Jehoaſh ſaid to the prieſts, All the money of the dedicated things that is brought into the houſe of the Lord, *even* the money of every one that paſſeth *the account*, the money that every man is ſet at, *and* all the money that cometh into any man's heart to bring into the houſe of the Lord,

5 Let the prieſts take *it* to them, every man of his acquaintance, and let them repair the breaches of the houſe, whereſoever any breach ſhall be found.

6 But it was *ſo, that* in the three and twentieth year of king Jehoaſh, the prieſts had not repaired the breaches of the houſe.

7 Then king Jehoaſh called for Jehoiada the prieſt, and the *other* prieſts, and ſaid unto them, Why repair ye not the breaches of the houſe? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the houſe.

8 And the prieſts conſented to receive no *more* money of the people, neither to repair the breaches of the houſe.

9 But Jehoiada the prieſt took a cheſt and bored a hole in the lid of it, and ſet it beſide the altar, on the right ſide, as one cometh into the houſe of the Lord: and the prieſts that kept the door, put therein all the money *that was* brought into the houſe of the Lord.

10 And it was *ſo* when they ſaw that *there was* much money in the cheſt, that the king's ſcribe, and the high prieſt came up, and they put in bags, and told the money *that was* found in the houſe of the Lord.

11 And they gave the money, being told, into the hands of them that did the work, that had the overſight of the houſe of the Lord: and they laid it out to the carpenters and builders, that wrought upon the houſe of the Lord,

12 And to maſons, and hewers of ſtone, and to buy timber, and hewed ſtone to repair the breaches of the houſe of the Lord, and for all that was laid out for the houſe to repair *it*.

13 Howbeit, there were not made for the houſe of the Lord, bowls of ſilver, ſnuffers, baſons, trumpets, any veſſels of gold, or veſſels of ſilver, of the money *that was* brought into the houſe of the Lord.

14 But

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14 *The king ſtood by a pillar, as the manner was.*] There were two famous pillars erected by Solomon in the porch of the temple, called Jachin and Boaz; and near one of theſe, in all probability, the royal throne was placed; unleſs we can ſuppoſe, that what is here called a pillar was the brazen ſcaffold erected by Solomon at the dedication of the temple, and was afterwards placed for the king upon any ſolemn occaſion, and on which there was doubtleſs a throne of ſtate.

Commentary and Notes on Chaper XII.

2 *And Jehoaſh did that which was right in the ſight of the Lord all his days, wherein Jehoiada the prieſt inſtructed him.*] Of ſuch great uſe is a worthy counſellor, and pious inſtructor, about the perſon of a king: for we find that, after the death of this good man, the king fell into idolatry, and even ſlew the ſon of the good Jehoiada, only for reproving him for it, 2 Chron. xxiv. 17, 21.

4 *Even the money of every one that paſſeth the account*] This money the Prieſts and Levites were commanded to go through the kingdom and collect, for repairing the temple, as we read 2 Chron. xxiv. 5.

The money that every man is ſet at] Or, the money every man, who had vowed to God, was to pay, by the eſtimation the prieſt ſhould make for his redemption. The words in the Hebrew are, *the money of a man, whoſe taxation is the money of his ſoul:* that is, who is taxed with ſuch a ſum of money, whereby his ſoul might be freed from the vow wherewith he had bound himſelf.

14 But they gave that to the workmen, and repaired therewith the houſe of the Lord.

15 Moreover, they reckoned not with the men into whoſe hand they delivered the money to be beſtowed on workmen: for they dealt faithfully.

16 The treſpaſs-money, and ſin-money was not brought into the houſe of the Lord: it was the prieſts.

17 ¶ Then Hazael king of Syria went up and fought againſt Gath, and took it: and Hazael ſet his face to go up to Jeruſalem.

18 And Jehoaſh king of Judah took all the hallowed things that Jehoſhaphat, and Jehoram, and Ahaziah his fathers, king of Judah had dedicated, and his own hallowed things, and all the gold *that was* found in the treaſures of the houſe of the Lord, and in the king's houſe and ſent *it* to Hazael king of Syria, and he went away from Jeruſalem.

19 ¶ And the reſt of the acts of Joaſh, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his ſervants aroſe, and made a conſpiracy, and ſlew Joaſh in the houſe of Millo, which goeth down to Silla.

21 For Jozachar the ſon of Shimeath, and Jehozabad the ſon of Shomer his ſervant ſmote him, and he died; and they buried him with his fathers in the city of David, and Amaziah his ſon reigned in his ſtead.

CHAP. XIII.

1 *Jehoahaz his wicked reign:* 9 *Joaſh ſucceedeth him* 14 *Eliſha's death.*

IN the three and twentieth year of Joaſh the ſon of Ahaziah king of Judah, Jehohaz the ſon of Jehu began to reign over Iſrael in Samaria, *and reigned* ſeventeen years.

2 And he did *that which was* evil in the ſight of the Lord, and followed the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin, he departed not therefrom.

3 ¶ And the anger of the Lord was kindled againſt Iſrael, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the ſon of Hazael, all *their* days.

4 And Jehoahaz beſought the Lord, and the Lord hearkened unto him: for he ſaw the oppreſſion of Iſrael, becauſe the king of Syria oppreſſed them.

5 (And the Lord gave Iſrael a ſaviour ſo that they went out from under the hand of the Syrians: and the children of Iſrael dwelt in their tents as beforetime.

6 Nevertheleſs, they departed not from the ſins of the houſe of Jeroboam, who made Iſrael ſin) *but* walked therein: and there remained the grove alſo in Samaria.)

7 Neither did he leave of the people to Jehoahaz, but fifty horſemen, and ten chariots, and ten thouſand footmen; for the king of Syria had deſtroyed them, and had made them like the duſt by threſhing.

8 ¶ Now the reſt of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

9 And Jehoahaz ſlept with his fathers, and they buried him in Samaria, and Joaſh his ſon reigned in his ſtead.

10 ¶ In the thirty and ſeventh year of Joaſh king of Judah, began Jehoaſh the ſon of Jehoahaz to reign over Iſrael in Samaria, *and reigned* ſixteen years.

11 And he did *that which was* evil in the ſight of the Lord; he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael ſin: *but* he walked therein.

12 And the reſt of the acts of Joaſh, and all that he did, and his might wherewith he fought againſt Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

13 And Joaſh ſlept with his fathers, and Jeroboam ſat upon his throne: and Joaſh was buried in Samaria with the kings of Iſrael.

14 ¶ Now Eliſha was fallen ſick of his ſickneſs whereof he died, and Joaſh the king of Iſrael came down unto him, and wept over his face, and ſaid, O my father, my father, the chariot of Iſrael, and the Horſemen thereof.

15 And Eliſha ſaid unto him, Take bow and arrows: and he took unto him bow and arrows.

16 And he ſaid to the king of Iſrael, Put thine hand upon the bow: and he put his hand *upon it:* and Eliſha put his hands upon the king's hands.

17 And he ſaid, Open the window eaſtward: and he opened *it*. Then Eliſha ſaid, ſhoot: and he ſhot. And he ſaid, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou ſhalt ſmite the Syrians in Aphek, till thou have conſumed *them*.

18 And he ſaid, Take the arrows: and he took

them

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15 *They reckoned not with the men,* &c] They were ſo confident of the honeſty of the overſeers, that they took no account of the money they had paid the workmen.

20 *His ſervants aroſe and ſlew Joaſh,* &c.] They ſlew him in his bed, 2 Chron. xxiv. 25.

Commentary and Notes on Chapter XIII.

1 *In the three and twentieth year,* &c.] There is ſome difficulty in this account; becauſe Joaſh began to reign in the ſeventh year of Jehu, who reigned only twenty-eight years, from whence, if ſeven years be deducted, there remains but twenty one inſtead of twenty-three. Some therefore ſuppoſe that there were two incomplete years, but only twenty-one perfect: and others that there was an interregnum of a year between the death of Jehu and the firſt of Jehoahaz.

5 *And the Lord gave Iſrael a ſaviour, ſo that they went out from under the hands of the Syrians*] This ſeems to be the ſon of Jehoahaz, who was probably joint ſovereign with his father: for, we read, that when Hazael was dead, he delivered them from their bondage.

10 *In the thirty and ſeventh year of Joaſh king of Judah, began Jehoaſh the ſon of Jehoahaz to reign over Iſrael.* This confirms what I have obſerved in the preceding note, that he reigned with his father; for, otherwiſe, he muſt have begun his reign in the thirty ninth or fortieth year of Joaſh king of Judah

14 *Now Eliſha was fallen ſick, of his ſickneſs whereof he died*] The Jews tell us that this happened in the tenth year of Joaſh; and therefore, as Eliſha began his miſſion in the nineteenth year of Jehoſhaphat, he had continued ſixty-five years a prophet in Iſrael.

15 *Take bow and arrows,* &c.] This was a ſymbolical action, whereby the prophet intended to repreſent the victory which he had promiſed the king of Iſrael againſt the Syrians, more plainly to him. His ſhooting the arrow eaſtward, or to that part of the country which the Syrians had taken from his anceſtors, was a declaration of war againſt them: and ſtriking the other arrows againſt the ground was an indication how many victories he was to obtain; but his ſtopping his hand too ſoon, denoted the imperfection of his conqueſts, which diſpleaſed the prophet. *Le Clerc.*

them. And he ſaid unto the king of Iſrael, Smite upon the ground: and he ſmote thrice, and ſtayed.

19 And the man of God was wroth with him, and ſaid, Thou ſhouldeſt have ſmitten five or ſix times, then hadſt thou ſmitten Syria, till thou hadſt conſumed *it:* whereas now thou ſhalt ſmite Syria *but* thrice.

20 ¶ And Eliſha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to paſs as they were burying a man, that behold, they ſpied a band *of men;* and they caſt the man into the ſepulchre of Eliſha: and when the man was let down, and touched the bones of Eliſha, he revived and ſtood up on his feet.

22 But Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz.

23 And the Lord was gracious unto them, and had compaſſion on them, and had reſpect unto them, becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither caſt he them from his preſence as yet.

24 So Hazael king of Syria died; and Benhadad his ſon reigned in his ſtead.

25 And Jehoaſh the ſon of Jehoahaz took again out of the hand of Ben-hadad the ſon of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joaſh beat him, and recovered the cities of Iſrael.

CHAP. XIV.

1 *Amaziah's good reign:* 17 *He is ſlain by a conſpiracy.* 21 *Azariah ſucceedeth him.*

IN the ſecond year of Joaſh ſon of Jehoahaz king of Iſrael, reigned Amaziah the ſon of Joaſh king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jeruſalem: and his mother's name *was* Jehoaddan of Jeruſalem.

3 And he did *that which was* right in the ſight of the Lord, yet not like David his father: he did according to all things as Joaſh his father did.

4 Howbeit, the high places were not taken away: as yet the people did ſacrifice, and burn incenſe on the high places.

5 ¶ And it came to paſs as ſoon as the kingdom was confirmed in his hand, that he ſlew his ſervants which had ſlain the king his father.

6 But the children of the murderers he ſlew not: according unto that which is written in the book of the law of Moſes, wherein the Lord commanded, ſaying, The fathers ſhall not be put to death for the children, nor the children be put to death for the fathers; but every man ſhall be put to death for his own ſin.

7 He ſlew of Edom in the valley of ſalt, ten thouſand, and took Selah by war, and called the name of it Joktheel, unto this day.

8 ¶ Then Amaziah ſent meſſengers to Jehoaſh the ſon of Jeoahaz, ſon of Jehu king of Iſrael, ſaying, Come, let us look one another in the face.

9 And Jehoaſh the king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the cedar that was in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

10 Thou haſt indeed ſmitten Edom, and thine heart hath lifted thee up: glory *of this,* and tarry at home: for why ſhouldeſt thou meddle to *thy* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear: therefore Jehoaſh king of Iſrael went up, and he and Amaziah king of Judah looked one another in the face at Beth-ſhemeſh, which *belongeth* to Judah.

12 And Judah was put to the worſe before Iſrael, and they fled every man to their tents.

13 And

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19 *And the man of God was wroth with him.*] The king of Iſrael was utterly inexcuſeable; for he ſeemed diffident of the prophet's promiſe, conſidering the vaſt ſtrength of the kings of Syria, too great even for the power of God, which was engaged on his ſide, to ſubdue, and therefore he ſmote only thrice, thinking the prediction would never be fulfilled if he ſmote oftener. The prophet, therefore, had juſt reaſon for being offended for his not believing God, who had wrought ſo many ſignal miracles in favour of the Iſraelites; for not relying on the prediction of him, who, according to his own acknowledgment, had been a conſtant defender of the ſtate, *The chariot of Iſrael, and the horſemen thereof,* and now, even in his dying moments, was full of good wiſhes, and intentions for his country; and, by this unbelief of his, for eclipſing the glory of his own arms, and curtailing the number of his victories.

21 *They caſt the man into the ſepulchre of Eliſha.*] The common places of burial among the Hebrews were in the fields, or caverns dug in a rock, with niches for the corpſe to be placed in, and at the entrance of the ſepulchre there was an hewn ſtone which might be removed at pleaſure. *Joſephus.*

He revived and ſtood up on his feet.] This ſtupendous miracle ſufficiently confirmed both the ſucceſs he had promiſed the king, and the belief of a future life; in which ſenſe ſome part of the character given of him by the author of Eccleſiaſticus, may not be improperly underſtood. *Eliſha was filled with Elijah's ſpirit: whilſt he lived, no word could overcome him, and after his death his body propheſied. He did wonders in his life, and at his death were his works marvellous,* Eccleſ. xlviii. 12, &c.

Commentary and Notes on Chapter XIV.

6 *But the children of the murderers he ſlew not.*] In this he acted like a good man, and contrary to the wicked cuſtom of many kingdoms, where, if any one be guilty of high treaſon, not only he but his children likewiſe, though neither conſcious nor partakers of any of his traitorous practices, are equally devoted to deſtruction, leſt they ſhould form any faction againſt the prince, or ſeek revenge for their father's death.

7 *The valley of ſalt.*] See note on 2 Sam. viii. 13.

And took Selah by war,] Selah in the Hebrew tongue ſignifies a *rock,* and ſo exactly anſwers to the Greek word *petra;* whence moſt commentators, with very good reaſon agree, that this *Selah* is the ſame with *Petra,* the metropolis of Arabia Petræa, and from thence ſome imagine the whole country took its name. Others however think, that this city had its name from its ſituation on a rock, and that the adjacent tract was called Arabia Petræa, from its being full of rocks, or rocky mountains.

And called the name of it Joktheel, unto this day.] He gave it this name, as ſome imagine, in remembrance of his having obliged the inhabitants to obſerve the laws and ſtatutes of Moſes, the word ſignifying *obedience to God.*

8 *Come, let us look one another in the face.*] Amaziah, being encouraged by his late victory over the Edomites, was determined to be revenged for the ſlaughter of his anceſtors by Jehu, and therefore ſent this open declaration of war, drawn up in the ſofteſt terms poſſible.

9 *The thiſtle that was in Lebanon, ſent to the cedar that was in Lebanon, &c.*] It was a cuſtom among the eaſtern people, to deliver their ſentiments in parables, in which great part of their wiſdom conſiſted: and conſidering the circumſtances of the perſon this apology was addreſſed to, who was a ſmall prince fluſhed with a little ſucceſs, and thence impatient of enlarging his kingdom, no ſimilitude could be better adapted than that of a thiſtle, a low contemptible weed; but upon its having drawn blood from ſome traveller, grows proud, and affects an equality with the cedar, the pride and ornament of the foreſt, till, in the midſt of all its arrogance and preſumption, a wild beaſt treads it under foot; which Jehoaſh intimates would be the fate of Amaziah, if he continued to provoke a prince of his ſtrength and power.

13 And Jehoaſh king of Iſrael took Amaziah king of Judah, the ſon of Jehoaſh the ſon of Ahaziah, at Beth-ſhemeſh, and came to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim, unto the corner gate, four hundred cubits.

14 And he took all the gold and ſilver, and all the veſſels *that were* found in the houſe of the Lord, and in the treaſures of the king's houſe, and hoſtages, and returned to Samaria.

15 ¶ Now the reſt of the acts of Jehoaſh which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

16 And Jehoaſh ſlept with his fathers, and was buried in Samaria with the kings of Iſrael, and Jeroboam his ſon reigned in his ſtead.

17 ¶ And Amaziah the ſon of Joaſh king of Judah, lived after the death of Jehoaſh, ſon of Jehoahaz king of Iſrael, fifteen years.

18 And the reſt of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conſpiracy againſt him in Jeruſalem: and he fled to Lachiſh, but they ſent after him to Lachiſh, and ſlew him there.

20 And they brought him on horſes; and he was buried at Jeruſalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Azariah (which *was* ſixteen years old) and made him king in ſtead of his father Amaziah.

22 He built Elath, and reſtored it to Judah, after that the king ſlept with his fathers.

23 ¶ In the fifteenth year of Amaziah, the ſon of Joaſh king of Judah, Jeroboam the ſon of Joaſh king of Iſrael began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the ſight of the Lord: he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 He reſtored the coaſt of Iſrael from the entering of Hamath: unto the ſea of the plain, according to the word of the Lord God of Iſrael, which he ſpake by the hand of his ſervant Jonah the ſon of Amittai, the prophet, which *was* of Gath-hepher.

26 For the Lord ſaw the affliction of Iſrael, *that it was* very bitter: for *there was* not any ſhut up, nor any left, nor any helper for Iſrael.

27 And the Lord ſaid not that he would blot out the name of Iſrael from under heaven: but he ſaved them by the hand of Jeroboam the ſon of Joaſh.

28 ¶ Now the reſt of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damaſcus and Hamath, *which belonged* to Judah, for Iſrael, *are* they not written in the book of the chronicles of the kings of Iſrael?

29 And Jeroboam ſlept with his fathers, *even* with the kings of Iſrael; and Zachariah his ſon reigned in his ſtead.

CHAP. XV.

1 *Azariah his good reign.* 5 *Jothan ſucceedeth:* 32 *His good reign.*

IN the twenty and ſeventh year of Jeroboam king of Iſrael, began Azariah ſon of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jeruſalem, and his mother's name *was* Jecholiah of Jeruſalem.

3 And he did *that which was* right in the ſight of the Lord, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people ſacrificed, and burned incenſe ſtill on the high places.

5 ¶ And the Lord ſmote the king, ſo that he was a leper unto the day of his death, and dwelt in a ſeveral houſe: and Jotham the king's ſon *was* over the houſe, judging the people of the land.

6 And the reſt of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah ſlept with his fathers, and they buried him with his fathers in the city of David; and Jotham his ſon reigned in his ſtead.

8 ¶ In the thirty and eighth year of Azariah king of Judah, did Zechariah the ſon of Jeroboam reign over Iſrael in Samaria ſix months.

9 And he did *that which was* evil in the ſight of the Lord, as his fathers had done: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

10 And Shallum the ſon of Jabeſh conſpired againſt him, and ſmote him before the people, and ſlew him, and reigned in his ſtead.

11 And the reſt of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

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21 *The people took Azariah.*] In 2 Chron. xxvi. he is called Uziah, but the proper name is Ozihu; the tranſcribers have confounded the name of the king Ozihu, with the name of his prieſt Ozrihu, who is mentioned in Chronicles. *Kennicott.*

25 *By the hand of his ſervant Jonah,* &c.] The only mention we have of this prophet is in this paſſage, and the account of his famous miſſion to Nineveh. The prophecies by which he encouraged Jeroboam to declare war againſt the king of Syria, are not recorded in ſcripture. We may, however, obſerve from hence how merciful God was to the Iſraelites, though they were certainly a very wicked people, in ſtill continuing a ſucceſſion of prophets among them.

26 *For there was not any ſhut up, nor any left.*] That is, every thing was deſtroyed, whether ſhut up in their houſes, or abroad in the open field.

Commentary and Notes on Chaper XV.

1 *In the twenty and ſeventh year of Jeroboam king of Iſrael, began Azariah ſon of Amaziah king of Judah to reign.*] Commentators have taken a great deal of pains to reconcile a ſeeming contradiction in this computation. For if Amaziah the father of Azariah, lived no more than fifteen years, after the beginning of Jeroboam's reign, then Ahaziah muſt begin his, not in the twenty-ſeventh, but, if he ſucceeded his father immediately, in the ſixteenth, or rather fifteenth of Jeroboam: it is therefore ſuppoſed that there was an interregnum, wherein the throne was vacant eleven or twelve years, between the death of Amaziah and the inauguration of his ſon Azariah, who being left an infant of four years old when his father died, was committed to the guardianſhip of the grandees of the nation, who took the adminiſtration of public affairs upon themſelves, till he was ſixteen years old, when they placed him on the throne of his anceſtors, which tranſaction happened in the twenty-ſeventh year of Jeroboam.

5 *The Lord ſmote him, ſo that he was a leper.*] The cauſe of this ſtroke is related at large, 2 Chron. xxvi. 23. By a *ſeveral houſe* the Jews underſtand a houſe in the country, where he might have liberty to take his pleaſure, but not intermeddle with public affairs. *Patrick.*

12 This *was* the word of the Lord which he ſpake unto Jehu, ſaying, Thy ſons ſhall ſit on the throne of Iſrael unto the fourth *generation*. And ſo it came to paſs.

13 ¶ Shallum the ſon of Jabeſh began to reign in the nine and thirtieth year of Uzziah king of Judah, and he reigned a full month in Samaria.

14 For Menahem the ſon of Gadi went up from Tirzah, and came to Samaria, and ſmote Shallum, the ſon of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead.

15 And the reſt of the acts of Shallum, and his conſpiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

16 ¶ Then Menahem ſmote Tiphſah and all that *were* therein, and the coaſts thereof from Tirzah: becauſe they opened not *to him*, therefore he ſmote *it, and* all the women therein that were with child, he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah, began Menahem, the ſon of Gadi to reign over Iſrael, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the ſight of the Lord: he departed not all his days from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

19 *And* Pul the king of Aſſyria came againſt the land: and Menahem gave Pul a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdom in his hand.

20 And Menahem exacted the money of Iſrael, *even* of all the mighty men of wealth, of each man fifty ſhekels of ſilver, to give to the king of Aſſyria: ſo the king of Aſſyria turned back, and ſtayed not there in the land.

21 ¶ And the reſt of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers, and Pekahiah his ſon reigned in his ſtead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the ſon of Menahem began to reign over Iſrael in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the ſight of the Lord, he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 But Pekah the ſon of Remaliah, a captain of his, conſpired againſt him, and ſmote him in Samaria, in the palace of the king's houſe, with Argob, and Arieh, and with him fifty men of the Gileadites, and he killed him and reigned in his room.

26 And the reſt of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

27 In the two and fiftieth year of Azariah king of Judah, Pekah the ſon of Remaliah began to reign over Iſrael in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the ſight of the Lord, he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

29 In the days of Pekah king of Iſrael, came Tiglath-pileſer king of Aſſyria, and took Ijon, and Abel-beth-Maachah, and Janoah and Kedeſh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Aſſyria.

30 And Hoſhea the ſon of Elah made a conſpiracy againſt Pekah the ſon of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead, in the twentieth year of Jotham the ſon of Uzziah:

31 And the reſt of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Iſrael.

32 ¶ In the ſecond year of Pekah the ſon of Remaliah king of Iſrael, began Jotham the ſon of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned ſixteen years in Jeruſalem. And his mother's name *was* Jeruſha the daughter of Zadok.

34 And he did *that which was* right in the ſight of the Lord: he did according to all that his father Uzziah had done.

35 Howbeit, the high places were not removed: the people ſacrificed and burned incenſe ſtill in the high places. He built the higher gate of the houſe of the Lord.

36 Now the reſt of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 In thoſe days the Lord began to ſend againſt Judah, Rezin the king of Syria, and Pekah the ſon of Remaliah.

38 And Jotham ſlept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his ſon reigned in his ſtead.

C H A P. XVI.

1 *Ahaz's wicked reign.* 17 *He ſpoileth the temple.*
19 *Hezekiah ſucceedeth him.*

IN the ſeventeenth year of Pekah the ſon of Remaliah, Ahaz the ſon of Jotham king of Judah began to reign.

2 Twenty

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12 *Thy ſons ſhall ſit on the throne of Iſrael, to the fourth generation.*] God had promiſed Jehu, that for executing his will upon the houſe of Ahab, he would continue the crown of Iſrael in his family for four generations; and accordingly Jehoahaz, Jehoaſh, Jehoram, and Zachariah ſucceeded him: but becauſe he did it, not ſo much in obedience to the divine command, as to ſatisfy his private and ambitious views, and in a method of cruelty abhorred by the divine nature, God cut his family ſhort as ſoon as he had fulfilled his promiſe to him, and thereby accompliſhed the prophecy of Hoſea, *I will revenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the kingdom of the houſe of Iſrael*, ch. i 4. And perhaps it was in remembrance of this prophecy, as well as of the promiſe, which gave the kingdom to Jehu's poſterity during four generations only, that Shallum was encouraged to attempt the life of Zachariah.

16 *Menahem ſmote Tipſah—and the coaſts thereof from Tirzah.*] This Tipſah was not the town of that name which lay on the Euprates, and mentioned 1 Kings iv. 21. as one of the bounds of Solomon's kingdom, but ſome place not far from Tirzah, which ſtood in the tribe of Ephraim, and was for a conſiderable time the capital of the kingdom of Iſrael

19 *Pul the king of Aſſyria,* &c.] This Pul is thought to have been the father of Sardanapalus, who was called Sardan, with Pul, his father's name annexed, as Merodach king of Babylon, was called Merodach-Baladan, becauſe he was the ſon of Baladan. *Prideaux* and *Wall*.

29 *And carried them captive to Aſſyria*] This was the ſecond deportation of the Iſraelites, the firſt being made by Pul, who carried away the two tribes and a half, ſituated beyond Jordan. The king of Aſſyria alſo carried away, among other rich plunder, the golden calf, which Jeroboam had ſet up at Beth el, and which had been conſtantly worſhipped by the ten tribes: and the other which was in Dan, was taken away by Pul, when he invaded Galilee, in which province that city ſtood.

2 Twenty years old was Ahaz when he began to reign, and reigned ſixteen years in Jeruſalem, and did not *that which was* right in the ſight of the Lord his God. like David his father.

3 But he walked in the way of the kings of Iſrael, yea, and made his ſon to paſs through the fire, according to the abominations of the heathen, whom the Lord caſt out from before the children of Iſrael.

4 And he ſacrificed and burned incenſe in the high places, and on the hills, and under every green tree.

5 ¶ Then Rezin king of Syria, and Pekah ſon of Remaliah king of Iſrael, came up to Jeruſalem to war: and they beſieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz ſent meſſengers to Tiglath-pileſer king of Aſſyria, ſaying, I *am* thy ſervant and thy ſon: come up, and ſave me out of the hand of the king of Syria, and out of the hand of the king of Iſrael, which riſe up againſt me.

8 And Ahaz took the ſilver and gold *that was* found in the houſe of the Lord, and in the treaſures of the king's houſe, and ſent *it for* a preſent to the king of Aſſyria.

9 And the king of Aſſyria hearkened unto him: for the king of Aſſyria went up againſt Damaſcus, and took it, and carried *the people of* it captive to Kir, and ſlew Rezin.

10 ¶ And king Ahaz went to Damaſcus to meet Tiglath-pileſer king of Aſſyria, and ſaw an altar that *was* at Damaſcus: and king Ahaz ſent to Urijah the prieſt the faſhion of the altar, and the pattern of it, according to all the workmanſhip thereof.

11 And Urijah the prieſt built an altar according to all that king Ahaz had ſent from Damaſcus: ſo Urijah the prieſt made *it* againſt king Ahaz came from Damaſcus.

12 And when the king was come from Damaſcus, the king ſaw the altar: and the king approached to the altar, and offered thereon.

13 And he burned his burnt-offering and his meat-offering, and poured his drink-offering, and ſprinkled the blood of his peace-offerings upon the altar.

14 And he brought alſo the braſen altar which *was* before the Lord, from the fore-front of the houſe, from between the altar and the houſe of the Lord, and put it on the north-ſide of the altar.

15 And king Ahaz commanded Urijah the prieſt, ſaying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt ſacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and ſprinkle upon it all the blood of the burnt-offering, and all the blood of the ſacrifice: and the braſen altar ſhall be for me to enquire *by*.

16 Thus did Urijah the prieſt according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the baſes, and removed the laver from off them; and took down the ſea from off the braſen oxen that *were* under it, and put it upon a pavement of ſtones.

18 And the covert for the ſabbath that they had built in the houſe, and the king's entry without, turned he from the houſe of the Lord, for the king of Aſſyria.

19 ¶ Now the reſt of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his ſon reigned in his ſtead.

CHAP. XVII.

1 Hoſhea, his wicked reign. 24 The ſtrange nations being plagued with lions, make a mixture of religions.

IN the twelfth year of Ahaz king of Judah, began Hoſhea the ſon of Elah to reign in Samaria, over Iſrael nine years.

2 And he did *that which was* evil in the ſight of the Lord, but not as the kings of Iſrael that were before him.

3 ¶ Againſt him came up Shalmaneſer king of Aſſyria, and Hoſhea became his ſervant, and gave him preſents.

4 And the king of Aſſyria found conſpiracy in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent to the king of Aſſyria, as *he had done* year by year: therefore the king of Aſſyria ſhut him up, and bound him in priſon.

5 ¶ Then the king of Aſſyria came up throughout all the land, and went up to Samaria, and beſieged it three years.

Commentary and Notes on Chapter XVI.

3 *He walked in the way of the kings of Iſrael, yea, and made his ſon to paſs through the fire*, &c.] He excelled all that went before him in wickedneſs; for he even imitated the abominable idolaters whom God caſt out before the children of Iſrael, by burning his children in the fire to his idols.

8 *Sent it for a preſent*, &c] The original word in the Hebrew ſhould here have been tranſlated, *ſent it for a bribe*, &c *Pilk.*

11 *Urijah the prieſt built an altar*, &c.] Directly contrary to the command of God, who had appointed what kind of altar he would have, and no other ſort to be made. Exod. xxvii 1, 2.

15 *And the braſen altar ſhall be for me to enquire by.*] He pretended to have ſome regard for this altar, and therefore ordered it to be ſet aſide for his own uſe.

18 *And the covert for the ſabbath that they had built in the houſe*] Commentators are greatly divided with regard to the meaning of the word *muſach*, which we tranſlate *covert*, and the reaſon why it was called the *covert for the ſabbath*. But the moſt probable opinion is, that it was a covered place where the king ſat, in the porch of the temple on the ſabbath, and other great ſolemnities. Probably he did this to expreſs his contempt of the ſabbath, as he had already done with regard to ſeveral other precepts of the law.

Commentary and Notes on Chapter XVII.

2 *And he did that which was evil in the ſight of the Lord, but not as the kings of Iſrael that were before him*] Though he did not himſelf keep the law of Moſes, yet he ſuffered others to do it; and even to go up to Jeruſalem, at the ſolemn feaſts, to worſhip the Lord

4 *Hoſhea—ſent meſſengers to So king of Egypt*, &c This So, with whom Hoſhea entered into confederacy, is, in profane authors, called Sabacon, the famous Ethiopian mentioned by Herodotus and Diodorus Siculus, who in the beginning of Hezekiah's reign invaded Egypt; and having taken Boccaris, the king thereof, priſoner, cauſed him to be burnt alive, and then ſeized on his kingdom.

6 ¶ In the ninth year of Hoſhea, the king of Aſſyria took Samaria, and carried Iſrael away into Aſſyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *ſo* it was, that the children of Iſrael had ſinned againſt the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the ſtatutes of the heathen, (whom the Lord caſt out from before the children of Iſrael) and of the kings of Iſrael which they had made.

9 And the children of Iſrael did ſecretly *thoſe* things that *were* not right againſt the Lord their God, and they built them high places in all their cities, from the tower of the watchman to the fenced city.

10 And they ſet them up images and groves in every high hill, and under every green tree.

11 And there they burned incenſe in all the high places, as *did* the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger.

12 For they ſerved idols, whereof the Lord had ſaid unto them, Ye ſhall not do this thing.

13 Yet the Lord teſtified againſt Iſrael and againſt Judah, by all the prophets, *and by* all the ſeers, ſaying, Turn ye from your evil ways, and keep my commandments *and* my ſtatutes, according to all the law which I commanded your fathers, and which I ſent to you by my ſervants the prophets.

14 Notwithſtanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God.

15 And they rejected his ſtatutes, and his covenant that he made with their fathers, and his teſtimonies which he teſtified againſt them, and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the Lord had charged them that they ſhould not do like them.

16 And they left all the commandments of the Lord their God, and made the molten images, *even* two calves, and made a grove, and worſhipped all the hoſt of heaven, and ſerved Baal.

17 And they cauſed their ſons and their daughters to paſs through the fire, and uſed divination and enchantments, and ſold themſelves to do evil in the ſight of the Lord, to provoke him to anger.

18 Therefore the Lord was very angry with Iſrael, and removed them out of his ſight: there was none left but the tribe of Judah only.

19 Alſo Judah kept not the commandments of the Lord their God, but walked in the ſtatutes of Iſrael which they made.

20 And the Lord rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, until he had caſt them out of his ſight.

21 For he rent Iſrael from the houſe of David, and they made Jeroboam the ſon of Nebat king, and Jeroboam drave Iſrael from following the Lord, and made them ſin a great ſin.

22 For the children of Iſrael walked in all the ſins of Jeroboam which he did, they departed not from them:

23 Untill the Lord removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets. So was Iſrael carried away out of their own land to Aſſyria, unto this day.

24 ¶ And the king of Aſſyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria, inſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof.

25 And *ſo* it was at the beginning of their dwelling there *that* they feared not the Lord; therefore the Lord ſent lions among them, which ſlew *ſome* of them.

26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land; therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the prieſts whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they ſhould fear the Lord.

29 Howbeit, every nation made gods of their own, and put *them* in the houſes of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And

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9 *The children of Iſrael did ſecretly*, &c.] The context informs us that the crimes of the Iſraelites were of a public nature: neither the Hebrew nor any of the antient verſions juſtify the preſent tranſlation. *Pilk. Rem.*

10 *And they ſet them up images and groves in every high hill, and under every green tree*] The Hebrew word *aſherim*, which we tranſlate *groves*, ſignifies the idols placed in groves, and ſhould have been ſo rendered: for how could groves be ſet *under every green tree*, as the text tells us the *aſherim* were? Kimchi obſerves, that every wooden idol was called *aſherah*.

14 *They—did not believe in the Lord their God*] This was the ſource of all the ſins they committed; they did not believe the prophets of the Lord, but liſtened to deceivers.

15 *And they followed vanity, and became vain.*] That is, they worſhipped idols, and became ſtupid and fooliſh like their gods.

17 *They ſold themſelves to do evil.*] That is, they gave themſelves up to it.

25 *They feared not the Lord; therefore the Lord ſent lions among them* &c.] It has been aſked, why theſe new inhabitants ſhould be afflicted with theſe creatures, for *not fearing the Lord*, when the Iſraelites, who feared the Lord as little as they, were never infeſted with any ſuch thing? But it ſhould be remembered, that though the Iſraelites were addicted to idolatry, yet they did not deny the Divine Power and Providence: they only imagined that their idols were the intermediate cauſes, whereby the bleſſings of the ſupreme God might be conveyed to them; whereas theſe new-comers believed the idols they worſhipped to be the true gods, and had no conceptions of an Almighty Being, who made and governed the world. The God of Iſrael they took to be ſuch a one as their own, a topical god, whoſe power and care extended no farther than to one particular nation and people; and therefore, to rectify their ſentiments in this particular, he took this method to let them know that *all the beaſts of the foreſt were his*; and that, whenever he is incenſed with a people, he does not want inſtruments to execute his wrath: the air, the earth, the elements and creatures of every kind, can avenge him, and puniſh the tranſgreſſors.

28 *Then one of the prieſts——came and dwelt in Beth-el, and taught them how they ſhould fear the Lord*] That is, the manner how they ſhould worſhip and ſerve him, according to the law of Moſes.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth, made Nergal, and the men of Hamath made Aſhima.

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burned their children in fire to Adrammelech and Anammelech the Gods of Sepharvaim.

32 So they feared the Lord, and made unto themſelves of the loweſt of them prieſts of the high places, which ſacrificed for them in the houſes of the high places.

33 They feared the Lord, and ſerved their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the Lord, neither do they after their ſtatutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Iſrael;

35 With whom the Lord had made a covenant, and charged them, ſaying, Ye ſhall not fear other gods, nor bow yourſelves to them, nor ſerve them, nor ſacrifice to them;

36 But the Lord who brought you up out of the land of Egypt with great power and a ſtretched-out arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you, ye ſhall obſerve to do for evermore; and ye ſhall not fear other gods.

38 And the covenant that I have made with you ye ſhall not forget; neither ſhall ye fear other gods.

39 But the Lord your God ye ſhall fear; and he ſhall deliver you out of the hand of all your enemies,

40 Howbeit they did not hearken, but they did after their former manner.

41 So theſe nations feared the Lord, and ſerved their graven images, both their children, and their children's children: as did their fathers, ſo do they unto this day.

CHAP. XVIII.

1 *Hezekiah's good reign.* 4 *He deſtroyeth idolatry, and proſpereth.* 9 *Samaria is carried captive for their ſins.*

NOW it came to paſs in the third year of Hoſhea ſon of Elah king of Iſrael, *that* Hezekiah the ſon of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jeruſalem. His mother's name alſo *was* Abi the daughter of Zechariah.

3 And he did *that which was* right in the ſight of of the Lord, according to all that David his father did.

4 ¶ He

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30 *The men of Babylon made Succoth-benoth.*] It is not eaſy to tell what is meant by the words Succoth-benoth. The Jews will have it, that they import a *hen and chickens*, but give no reaſon for their opinion. Others think they imply that well known conſtellation called the Pleiades, which the Babylonians, who were greatly addicted to aſtronomy, might poſſibly worſhip. But as the words literally ſignify the *tabernacle of daughters*, they probably refer to thoſe infamous places where all young women were obliged, once in their lives, to proſtitute themſelves in honour of the goddeſs Mylete, or Venus.

And the men of Cuth made Nergal.] Cuth was a province of Aſſyria, and perhaps the ſame which Moſes tells us is encompaſſed by the river Gihon, and therefore the ſame with the country which the Greeks called Suſiana; and which is to this day, called by the inhabitants Chuſeſtan. With regard to the god *Nergal*, the Rabbins tell us it was worſhipped in the form of a wood-cock; but as the word *ner* ſignifies a *lamp*, others, with more reaſon, think that theſe Cuthites, who were afterwards called Perſians, adored fire, and in honour of the ſun, kept a perpetual flame burning on their altars.

And the men of Hamoth made Aſhima.] There are ſeveral cities called Hamath; but that here mentioned was ſituated in a province of Syria, lying on the Orontes. But what idol is here meant by the word *Aſhima* is not agreed on. Some of the Rabbins tell us, that this Syrian deity was worſhipped under the ſhape of an ape; others, of a lamb; others, of a goat; others, of a ſatyr; and others, in the figure wherein the poets have repreſented the good Pan. But as it is well known that the Syrians adored the ſun, and as *aſuman*, or *ſuman*, in the Perſian language, ſignifies *heaven*, it is probable that the Syrians derived from thence the name of their god, who was repreſented by a large ſtone pillar, of a conical or pyramidical form, the hieroglyphic of fire.

31 *And the Avites made Nibhaz and Tartak.*] Grotius obſerves that Ptolemy mentions a people of Bactriana, called Avadiæ, who were probably thoſe whom Salmaneſer now tranſported into Paleſtine. But what thoſe idols called Nibhaz and Tartak were is impoſſible to diſcover. The beſt conjecture ſeems to be that of Jurieu, who obſerves, that *nibhas*, or *nibehas*, both in the Hebrew and Chaldee, with a ſmall variation, denote quick, ſwift, rapid, *&c.* and that *tartak*, in the ſame language, ſignifies a *chariot:* and hence theſe two idols may, both together, denominate the ſun mounted on his car, as the poets and ancient theologiſts of ten repreſented that bright luminary.

The Sepharvites.] Ptolemy mentions a city called Zipphara, on the banks of the Euphrates; but as theſe people probably came from the cities of the Medes where the Iſraelites were carried captive, and Herodotus tells us, that between Colcis and Media are found a people called Saphires, in all likelihood they were the ſame with thoſe the text calls Sepharvites.

Burned their children in fire to Adrammelech and Anammelech.] Moloch, Milcom, and Melech, in the language of different nations, all ſignify a *king*, and imply the ſun, which was called the *king of heaven*: and therefore the addition of *Adra*, which ſignifies *powerful*, to the one, and of *Anam*, which implies *to anſwer*, to the other, means no more than the *mighty* or the *oracular Moloch*. And the children which were offered to him ſufficiently ſhews, that he was the ſame with the Moloch of the Ammonites, or the Saturn of the Phœnicians.

41 *So theſe nations feared the Lord, and ſerved their graven images.*] That is, they joined the worſhip of their own idols with that of the Lord God of Iſrael: in the ſame manner as the Iſraelites before them had blended the worſhip of the golden calves with that of the *Holy One of Iſrael*.

Commentary and Notes on Chapter XVIII.

2. *Twenty and five years old was he when he began to reign.*] It is before ſaid of Ahaz (ch. xvi. 2.) that he was but *twenty years old when he began to reign*, and that he *reigned ſixteen*, and then died. Now if his ſon Hezekiah was twenty-five years old at his father's death, it muſt follow, that his father, when he begat him, was only eleven years old, which ſeems incredible. Commentators have therefore endeavoured by ſeveral methods to remove this difficulty. Some have imagined that Hezekiah was not the *real* but *adopted* ſon of Ahaz, and might therefore ſucceed his foſter-father, at this or any other age: but if this be granted, the deſcent of our bleſſed Saviour from David will be interrupted. Others ſuppoſe that there was an interregnum of ſome years, occaſioned by a ſedition that happened in Jeruſalem: but there is no foundation for this hypotheſis in hiſtory; on the contrary it is much more probable, that, as Hezekiah was arived at years of maturity, and greatly beloved by the people, he ſhould immediately ſucceed to the throne on his father's demiſe. Others, not ſatisfied with any of theſe Solutions, will have it, that there is an error crept into the Text; but there is no reaſon for making that ſuppoſition here. It is very common, both in ſacred and profane Authors, in the computation of time, to take no notice whether the year they mention be perfect or imperfect, whether finiſhed or but newly begun. Hence we may very naturally ſuppoſe, that Ahaz was near one and twenty years old when he began to reign, and near ſeventeen years older when he died: and, on the other hand, that Hezekiah, when he began to reign, was but juſt entered into his five and twentieth year, and by this means Ahaz might be near fourteen years old, when he begat Hezekiah, which is no extraordinary thing; if the nature of the climate where he lived be conſidered.

4 ¶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces the braſen ſerpent that Moſes had made: for unto thoſe days the children of Iſrael did burn incenſe to it: and he called it Nehuſhtan.

5 He truſted in the Lord God of Iſrael; ſo that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the Lord, *and* departed not from following him, but kept his commandments, which the Lord commanded Moſes.

7 And the Lord was with him; *and* he proſpered whitherſoever he went forth. And he rebelled againſt the king of Aſſyria, and ſerved him not.

8 He ſmote the Philiſtines, *even* unto Gaza, and the borders therof, from the tower of the watchmen to the fenced city.

9 ¶ And it came to paſs in the fourth year of king Hezekiah, which *was* the ſeventh year of Hoſhea ſon of Elah king of Iſrael, *that* Salmaneſer king of Aſſyria came up againſt Samaria, and beſieged it.

10 And at the end of three years they took it: *even* in the ſixth year of Hezekiah, that *is*, the ninth year of Hoſhea king of Iſrael, Samaria was taken.

11 And the king of Aſſyria did carry away Iſrael unto Aſſyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Becauſe they obeyed not the voice of the Lord their God, but tranſgreſſed his covenant, *and* all that Moſes the ſervant of the Lord commanded, and would not hear *them*, nor do *them*.

13 Now in the fourteenth year of king Hezekiah did Sennacherib king of Aſſyria come up againſt all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh, ſaying, I have offended; return from me: that which thou putteſt on me, I will bear. And the king of Aſſyria appointed unto Hezekiah king of Judah three hundred talents of ſilver, and thirty talents of gold.

15 And Hezekiah gave *him* all the ſilver *that was* found in the houſe of the Lord, and in the treaſures of the king's houſe.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the Lord, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Aſſyria.

17 And the king of Aſſyria ſent Tartan, and Rabſaris, and Rab-ſhakeh from Lachiſh to king Hezekiah, with a great hoſt againſt Jeruſalem. And they went up and came to Jeruſalem. And when they were come up, they came and ſtood by the conduit of the upper-pool, which *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder.

19 And Rab-ſhakeh ſaid unto them, Speak ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

20 Thou ſayeſt, (but *they are but* vain words,) *I have* counſel and ſtrength for the war. Now on whom doſt thou truſt, that thou rebelleſt againſt me?

21 Now behold, thou truſteſt upon the ſtaff of this bruiſed reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: ſo *is* Pharoah king of Egypt unto all that truſt on him.

22 But if ye ſay unto me, We truſt in the Lord our God: *is* not that he whoſe high places, and whoſe altars Hezekiah hath taken away, and hath ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this altar in Jeruſalem?

23 Now therefore, I pray thee, give pledges to my lord the king of Aſſyria, and I will deliver thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

24 How

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4 *He removed the high-places.*] He did not ſtay 'till he was firmly ſettled in his kingdom before he began a reformation in religion, though he muſt know that he run a great hazard in attempting to aboliſh idolatry, which had been confirmed by ſo many years preſcription. But he truſted in the Lord his God, whom he knew was both able and willing to ſupport him in ſo laudable an undertaking.

And brake in pieces the braſen ſerpent that Moſes had made, for unto thoſe days the children of Iſrael did burn incenſe to it.] We muſt not ſuppoſe, that from the time of the death of Moſes, the Iſraelites had conſidered this brazen ſerpent as an object of religious worſhip: for neither David nor Solomon, at the beginning of their reigns, would have ſuffered ſuch an idolatrous practice; nor can we think that either Aſa or Jehoſhaphat, when they rooted out idolatry, would have ſpared this image, had the people in their time, either paid worſhip or burnt incenſe to it. The commencement of this ſuperſtition muſt therefore be of a later date, and ſince the time that all kinds of idolatry, was introduced by the ſucceſſors of David, contracting an alliance with Ahab's family. One reaſon for inducing perſons to worſhip this image, might be founded on a miſtake of the words of Moſes. That great prophet ſays, *Whoſoever looketh upon it ſhall live*, Numb. xxi. 8. whence ſome might fancy, that, by its mediation, they might obtain a bleſſing, and ſo make it the object of their ſuperſtitious worſhip. However, we may imagine, that their burning incenſe, or any other perfumes before it, was deſigned only in honour of the true God, by whoſe direction it was made by Moſes; but then, in proceſs of their ſuperſtition, they either worſhipped the God of Iſrael under that image, or, what is worſe, ſubſtituted a heathen god in his room, and worſhipped the brazen ſerpent, as his image; which they might more eaſily be induced to do, becauſe the practice of ſome neighbouring nations was to worſhip God under the figure of a ſerpent. Upon this account Hezekiah choſe rather to deſtroy this memorial of God's wonderful mercy to his people in the wilderneſs, than to ſuffer it any longer to be abuſed to idolatry.

And he called it Nehuſhtan.] That is, mere braſs; as if he had ſaid, It is ſurpriſing how any perſon could be ſo ſtupid to worſhip this ſerpent, or flatter himſelf that it had any power to ſave, when it is only common braſs!

14 *Three hundred talents of ſilver, and thirty talents of gold.*] This ſum amounts nearly to three hundred and fifty one thouſand pounds of our money.

17 *And the king of Aſſyria ſent Tartan, and Rabſaris, and Rabſhakeh, &c.*] Theſe are not the proper names of the men, but denote their employments and offices. *Tartan*, ſignifies the preſident of the council; *Rabſaris*, the chief eunuch; and *Rab-ſhakeh* the principal cup-bearer.

19, 20 *And Rab-ſhakeh ſaid unto them, &c.*] The Jews are of opinion, that Rab-ſhakeh, from his ſpeaking Hebrew ſo fluently, was either an apoſtate Jew, or one of the captivity of Iſrael. It is certain, that he was a very eloquent man, and his ſpeech excellently adapted to raiſe ſedition, or defection among the beſieged; but it is no wonder that a perſon of his education ſhould be well verſed in the Phœnician, which is nearly the ſame as the Hebrew language

21 *Now, behold, thou truſteſt upon the ſtaff of this bruiſed reed, even upon Egypt, &c.*] This compariſon is excellently adapted to denote an ally, that is not only weak and unable to help, but alſo dangerous to thoſe who rely on him for ſuccour: and his repreſenting the power of Egypt to be as brittle as the reeds growing on the banks of the Nile, (for to theſe doubtleſs the Syrian orator alludes) is a great beauty in the ſimilitude. It muſt, however, be allowed, that what he here mentions in contempt of the ſtrength of Egypt, favours more of oſtentation than truth; for the Aſſyrian army having lately made an attempt to ſubdue that kingdom, was now returned with diſgrace.

23 *I will deliver thee two thouſand horſes, &c.*] He ſeems to challenge him to come out and fight with his maſter; and if he could give ſecurity to make that uſe of them, he would furniſh him with two

thouſand

24 How then wilt thou turn away the face of one captain of the leaſt of my maſter's ſervants, and put thy truſt on Egypt for chariots and for horſemen?

25 Am I now come up without the Lord againſt this place to deſtroy it? The Lord ſaid to me, Go up againſt this land, and deſtroy it.

26 Then ſaid Eliakim the ſon of Hilkiah, and Shebna, and Joah, unto Rab-ſhaketh. Speak, I pray thee, to thy ſervants in the Syrian language; for we underſtand *it*: and talk not with us in the Jews language in the ears of the people that *are* the wall.

27 But Rab-ſhakeh ſaid unto them, Hath my maſter ſent me to thy maſter, and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men which ſit on the wall, that they may eat their own dung and drink their own piſs with you?

28 Then Rab-ſhakeh ſtood, and cried with a loud voice in the Jews language, and ſpake, ſaying, Hear the word of the great king, the king of Aſſyria:

29 Thus ſaith the king, Let not Hezekiah deceive you; for he ſhall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you truſt in the Lord, ſaying, The Lord will ſurely deliver us, and this city ſhall not be delivered into the hand of the king of Aſſyria.

31 Hearken not unto Hezekiah: For thus ſaith the king of Aſſyria, Make *an agreement* with me by a preſent, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his ciſtern:

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he perſuaded you, ſaying, The Lord will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries that have delivered their country out of mine hand, that the Lord ſhould deliver Jeruſalem out of mine hand?

36 But the people held their peace, and anſwered him not a word. For the king's commandment was, ſaying, Anſwer him not.

37 Then came Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-ſhakeh.

CHAP. XIX.

1 *Hezekiah mourning, ſendeth to Iſaiah to pray for them.* 6 *He comforteth them.* 8 *Sennacherib ſendeth a blaſphemous letter to Hezekiah.* 14 *Hezekiah's prayer.* 35 *An angel ſlayeth the Aſſyriams.* 36 *Sennacherib is ſlain by his ſons.*

AND it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the Lord.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to Iſaiah the prophet the ſon of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble and of rebuke and blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth.

4 It may be the Lord thy God will hear all the words of Rab-ſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God and will reprove the words which the Lord thy God hath heard wherefore lift up *thy* prayer for the remnant *that are* left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in in his own land.

8 ¶ So Rab-ſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And when he heard ſay of Tirhakah king of Ethiopia, Behold, he is come out to fight againſt thee: he ſent meſſengers again unto Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God in whom thou truſteſt deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by deſtroying them utterly: and ſhalt thou be delivered?

12 Have the Gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan, and Haran,

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thouſand horſes, provided he was able to find the ſame number of men to mount them: *a very inſolent ſpeech.*

36 *The king's commandment was, Anſwer him not.*] A very wiſe and pious order. Hezekiah believed God would anſwer for himſelf, not by words, but in deeds. *Patrick.*

Commentary and Notes on Chapter XIX.

3 *The children are come to the birth,* &c.] A proverbial expreſſion for a critical time of extremity in any caſe,

7 *Behold, I will ſend a blaſt upon him.*] That is, a peſtilential blaſt, which in one night deſtroyed the greateſt part of his numerous army.

8 *So Rab-ſhakeh returned.*] The army he brought with him did not retire from before Jeruſalem, but he himſelf returned to give his maſter an account of his expedition.

And found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.] Libnah was not far from Lachiſh, both being ſituated on the mountains of Judah; and it is probable that Sennacherib finding himſelf unable to take the latter, had removed the ſiege to Libnah, which he conſidered as a place not ſo well fortified as Lachiſh, and, at the ſame time, ſo ſituated, that by keeping a ſtrong guard in the paſſes of the mountains, he ſhould be able to carry on the ſiege, notwithſtanding the approach of Tirhakah, who, the ſubſequent verſe informs us, was come out to fight with him.

Haran, and Rezeph, and the children of Eden which *were* in Thelaſar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Henah, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the Lord, and ſpread it before the Lord.

15 And Hezekiah prayed before the Lord, and ſaid, O Lord God of Iſrael, which dwelleſt *between* the cherubims, thou art the God, *even* thou alone of all the kingdoms of the earth, thou haſt made heaven and earth.

16 Lord, bow down thine ear, and hear: open, Lord, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the living God.

17 Of a truth, Lord, the kings of Aſſyria have deſtroyed the nations and their lands.

18 And have caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone, therefore they have deſtroyed them.

19 Now therefore, O Lord our God, I beſeech thee, ſave thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, *even* thou only.

20 ¶ Then Iſaiah the ſon of Amoz ſent to Hezekiah ſaying, Thus ſaith the Lord God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib, king of Aſſyria, I have heard.

21 This *is* the word that the Lord hath ſpoken concerning him, The virgin, the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee.

22 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the holy *One* of Iſrael.

23 By thy meſſengers thou haſt reproached the Lord, and haſt ſaid, With the multitude of my chariots, I am come up to the height of the mountains, to the ſides of Lebanon, and will cut down the tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* the foreſt of his Carmel.

24 I have digged and drank ſtrange waters, and with the ſole of my feet have I dried up all the rivers of beſieged places.

25 Haſt thou not heard long ago, *how* I have done it, *and* of ancient times, that I have formed it? now have I brought it to paſs, that thou ſhouldeſt be to lay waſte fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of ſmall power, they were diſmayed, and confounded, they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe tops, and *as corn* blaſted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage againſt me.

28 Becauſe thy rage againſt me, and thy tumult is come up into mine ears, therefore I will put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

29 And this *ſhall be* a ſign unto thee, Ye ſhall eat this year ſuch things as grow of themſelves, and in the ſecond year that which ſpringeth of the ſame, and in the third year ſow ye and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is eſcaped of the houſe of Judah, ſhall yet again take root downward, and bear fruit upward.

31 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape out of mount Zion: the zeal of the Lord *of hoſts* ſhall do this.

32 Therefore thus ſaith the Lord concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it.

33 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the Lord.

34 For I will defend this city to ſave it for mine own ſake, and for my ſervant David's ſake.

35 ¶ And it came to paſs that night that the angel of the Lord went out, and ſmote in the camp of the Aſſyrians an hundred fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

36 So

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21 *The virgin, the daughter of Zion—the daughter of Jeruſalem,* &c.] By *the daughter of Zion,* he means the people that inhabited the upper part of the city, and by *the daughter of Jeruſalem* the people of the lower part: *they ſhaked their heads,* i. e. they laughed him to ſcorn--he calls *Zion* a *virgin,* becauſe this fortreſs, ſince David conquered it, remained inviolable. *Patrick*

23, 24 *By thy meſſengers thou haſt reproached the Lord, and haſt ſaid, with the multitude of my chariots I am come up to the height of the mountains,* &c] The prophet, in this anſwer to Hezekiah has given us an admirable deſcription of the ridiculous vanity and oſtentation of a king, puffed up with great ſucceſs. The words may be thus paraphraſed: "What can reſiſt the force of my victorious arms? Or " where is the place that is inacceſſible to the ſtrength and activity of " my troops? I have ſcaled the tops of the higheſt mountains with " my heavy chariots of war. I have aſcended even Lebanon itſelf, " and through the moſt difficult paſſages have opened and ſmoothed " myſelf a way. Who then ſhall hinder me from taking up my " quarters in what part of Judea I pleaſe, from either climbing up " to the top of Carmel, or from coming down to the fruitful valleys, by making an entire Conqueſt of the country? At my call, " fountains, even in the drieſt places ariſe: at my command the " hills ſubſide, the rocks ſeparate, and make me a way; and at " my approach, the deepeſt rivers and lakes become dry; ſo that " all reſiſtance is vain, for victory muſt continually attend my " ſtandard.

25 *Haſt thou not heard long ago, how I have done it, and of ancient Times, that I have formed it?*] In this manner Jehovah anſwers the proud boaſtings of this vain Prince. What are thy exploits when compared to the Works that I have done? Art thou ignorant that I dried up the Red-ſea before my people, *and made them walk through the deep as through the wilderneſs*? that I did this by mine own power long before thy anceſtors had a being?

28 *I will put my hook in thy noſe,* &c.] To underſtand this, we muſt know that the dromedaries of the eaſtern countries were governed by a bridle, which was faſtened to a ring, fixed in the noſtrils of the beaſt. *Shaw.*

29 *This ſhall be a ſign unto thee,* &c.] Theſe words are ſpoken to Hezekiah, and was not intended as a truth of this prophecy, becauſe it was not to happen till after that was fulfilled, but as a token of God's peculiar favour and protection, after Sennacherib was departed; for though the Aſſyrians had trodden down the corn, and the ſucceeding year was the ſabbatical or year of reſt to the land, when they were not permitted either to ſow or reap, yet God promiſes that the earth ſhould of itſelf, without any labour from them, produce ſufficient for their ſupport.

35 *The angel of the Lord went out, and ſmote in the camp of the Aſſyrians,* &c.] The ancient Jews, as well as the Perſians and Arabians, were of opinion, that there is an angel of death, or an exterminating angel, to whom God has given commiſſion to take away the lives, either of ſingle perſons, or of multitudes of people at one ſtroke, wherein the Almighty gives the order, but leaves the method of doing it to the diſcretion of the angel; ſo that whatever method is made uſe of, it is always ſaid to be done by the angel of God. But ſince the ſcripture has not any were expreſly deſcribed the manner in

which

36 ¶ So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to paſs as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword: and they eſcaped into the land of Armenia: And Eſarhaddon his ſon reigned in his ſtead.

CHAP. XX.

1 *Hezekiah receiving a meſſage of death, by prayer hath his life lengthened.* 8 *The ſun goeth ten degrees backward for a ſign.* 20 *Manaſſeh ſucceedeth Hezekiah.*

In thoſe days was Hezekiah ſick unto death: and the prophet Iſaiah the ſon of Amoz came to him, and ſaid unto him, Thus ſaith the Lord, Set thine houſe in order, for thou ſhalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the Lord, ſaying,

3 I beſeech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy ſight: and Hezekiah wept ſore.

4 And it came to paſs afore Iſaiah was gone out into the middle court, that the word of the Lord came to him, ſaying,

5 Turn again, and tell Hezekiah the captain of my people, Thus ſaith the Lord, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will heal thee; on the third day thou ſhalt go up unto the houſe of the Lord.

6 And I will add unto thy days fifteen years, and I will deliver thee and this city out of the hand of the king of Aſſyria, and I will defend this city for mine own ſake, and for my ſervant David's ſake.

7 And Iſaiah ſaid, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah ſaid unto Iſaiah, What *ſhall be* the ſign that the Lord will heal me, and that I ſhall go up into the houſe of the Lord the third day.

9 And Iſaiah ſaid, This ſign ſhalt thou have of the Lord, that the Lord will do the thing that he hath ſpoken: ſhall the ſhadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah anſwered, It is a light thing for the ſhadow to go down ten degrees: nay, but let the ſhadow return backward ten degrees.

11 And Iſaiah the prophet cried unto the Lord, and he brought the ſhadow ten degrees backward, by which it had gone down in the dial of Ahaz.

12 ¶ At that time, Berodach-baladan, the ſon of Baladan, king of Babylon, ſent letters and a preſent unto Hezekiah: for he had heard that Hezekiah had been ſick.

13 And Hezekiah hearkened unto them, and ſhewed them all the houſe of his precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and *all* the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

14 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a far country, *even* from Babylon.

15 And he ſaid, What have they ſeen in thine houſe? And Hezekiah anſwered, All *the things* that *are* in mine houſe have they ſeen: there is nothing among my treaſures, that I have not ſhewed them.

16 And Iſaiah ſaid unto Hezekiah, Hear the word of the Lord.

17 Behold,

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which this Aſſyrian army was deſtroyed, ſome have thought that it was by a plague; ſome by thunder and lightening; ſome by fire from heaven; ſome by ſcorching winds; and others, by their falling on one another during the obſcurity of the night. But which way ſoever it was done, there is no impropriety, according to the Hebrew idiom, in ſaying it was done by a deſtroying angel, which is a comprehenſive expreſſion, reconciling all the ſcripture phraſes, where his terrible defeat is mentioned, and all the ſentiments of commentators concerning it.

37 *Niſroch his God.*] The learned Juriau, has, from many arguments, made it appear, that this idol was *Jupiter Belus*, the founder, of the Babyloniſh empire, who was worſhipped under the form of an eagle; and therefore he farther obſerves, that as this *Belus*, in profane hiſtory, was the ſame with the *Nimrod of Moſes*, it is not improbable, eſpecially as the difference between *Nimrod* and *Niſroch* is not great, that to perpetuate his honour, his votaries changed the name of Nimrod, which ſignifies a *rebel*, into that of Niſroch, which denotes a *young eagle*.

Commentary and Notes on Chapter XX.

1 *In thoſe days was Hezekiah ſick unto death*] Though the ſacred hiſtorian has placed this ſickneſs immediately after the defeat and death of Sennacherib, yet it is ſufficiently evident that it happened before that time; for God promiſes, in the meſſage he was pleaſed to ſend him by the prophet Iſaiah, that he would *deliver Jeruſalem out of the hand of the king of Aſſyria*, ver. 6 Nor will it be difficult to determine the year when this ſickneſs happened; for Hezekiah reigned in all nine and twenty years, 2 Kings xviii 2: but Hezekiah had reigned fourteen years when Sennacherib invaded him, 2 Kings xviii 13; and after his ſickneſs he reigned fifteen years, 2 Kings xx. 6. Conſequently this ſickneſs happened in the very ſame year that the king of Aſſyria invaded Judea; but the ſacred penman thought proper to defer the account of it 'till he had finiſhed the hiſtory of Senacherib, which he was willing to give the reader at once, without breaking the thread of the narrative.

2 *He turned his face towards the wall.*] That is, from his attendants, that the fervency of his devotion might be leſs obſerved.

3 *Hezekiah wept ſore.*] Being as yet childleſs, he ſaw the royal family of David extinct, and all hopes of the Meſſiah's being born of his race, abortive; he ſaw the impending ſtorm that threatened his country with deſolation, and as there was none of his family to ſucceed him, all things in danger of falling into confuſion: this diſmal proſpect melted him into tears, as it ſeemed to extinguiſh all his hopes, and conſummate all his fears.

7 *Take a lump of figs*] A roaſted fig, with ſome white ſugar powdered, is now uſed as a ſuppurative to a plague-boil at Conſtantinople. *Phil. Tranſ* vol. XLVII p. 387.

11 *He brought the ſhadow ten degrees backward*, &c.] The generality of interpreters have ſuppoſed that the ſun actually went backward, but had that been the caſe, it muſt have been perceived all over the world, which certainly it was not. The prophet here does not mean that the ſun went backward, but only the rays of the ſun; the words may be thus naturally rendered, *The beams of the ſun* (being miraculouſly infected) *cauſed the ſhadow to go back over ten of the degrees*, or ſteps, *which it had paſſed upon Ahaz's dial*, or flight of ſteps. For to ſuppoſe, that the whole fabrick of the univerſe went back, or that even the earth alone did ſo, is unneceſſary, becauſe the buſineſs was not to lengthen the day, as in Joſhua, but only to put the ſhadow back ſo many degrees Beſides, the original word does not ſignify *a dial*, but *ſteps* or *ſtairs*, and ſo the LXX render it, agreeably with Joſephus: for the *gnomun dial* is not ſuppoſed to have been invented till about 200 years after Hezekiah See *Univerſal Hiſtory*, vol. IV. p. 165, note S.

16 *Hear the word of the Lord*] Hezekiah's offence ſeems to lie, not ſo much in the oſtentation of his military ſtores and treaſures, as in not giving due glory to God for ſo ſignal a miracle, and his recovery thereupon. *Calmet.*

17 Behold, the days come, that all that *is* in thine houſe, and that which thy fathers have laid up in ſtore unto this day, ſhall be carried into Babylon: nothing ſhall be left, ſaith the Lord.

18 And of thy ſons that ſhall iſſue from thee which thou ſhalt beget, ſhall they take away; and they ſhall be eunuchs in the palace of the king of Babylon.

19 Then ſaid Hezekiah unto Iſaiah, Good *is* the word of the Lord which thou haſt ſpoken. And he ſaid, *Is it* not *good*, if peace and truth be in my days?

20 ¶ And the reſt of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah ſlept with his fathers: and Manaſſeh his ſon reigned in his ſtead.

C H A P. XXI.

1 *Manaſſeh his reign:* 3 *His great idolatry.* 19 *Amon's wicked reign:* 23 *He being ſlain, Joſiah is made king.*

MANASSEH *was* twelve years old when he began to reign, and reigned fifty and five years in Jeruſalem: and his mother's name was Hephzibah.

2 And he did *that which was* evil in the ſight of the Lord, after the abominations of the heathen, whom the Lord caſt out before the children of Iſrael.

3 For he built up again the high places which Hezekiah his father had deſtroyed, and he reared up altars for Baal, and made a grove, as did Ahab king of Iſrael, and worſhipped all the hoſt of heaven, and ſerved them.

4 And he built altars in the houſe of the Lord, of which the Lord ſaid, In Jeruſalem will I put my name.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the Lord.

6 And he made his ſon paſs through the fire, and obſerved times, and uſed inchantments, and dealt with familiar ſpirits, and wizards, he wrought much wickedneſs in the ſight of the Lord, to provoke *him* to anger.

7 And he ſet a graven image of the grove that he had made, in the houſe of which the Lord ſaid to David, and to Solomon his ſon, In this houſe, and in Jeruſalem which I have choſen out of all tribes of Iſrael, will I put my name for ever.

8 Neither will I make the feet of Iſrael move any more out of the land which I gave their fathers; only if they will obſerve to do according to all that I have commanded them, and according to all the law that my ſervant Moſes commanded them.

9 But they hearkened not: and Manaſſeh ſeduced them to do more evil than did the nations whom the Lord deſtroyed before the children of Iſrael.

10 And the Lord ſpake by his ſervants the prophets, ſaying,

11 Becauſe Manaſſeh king of Judah hath done theſe abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah alſo to ſin with his idols:

12 Therefore thus ſaith the Lord God of Iſrael, Behold, I *am* bringing *ſuch* evil upon Jeruſalem, and Judah, that whoſoever heareth of it, both his ears ſhall tingle.

13 And I will ſtretch over Jeruſalem the line of Samaria, and the plummet of the houſe of Ahab: and I will wipe Jeruſalem as *a man* wipeth a diſh, wiping *it*, and turning *it* upſide down.

14 And I will forſake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they ſhall become a prey, and a ſpoil to all their enemies;

15 Becauſe they have done *that which was* evil in my ſight, and have provoked me to anger ſince the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manaſſeh ſhed innocent blood very much, till he had filled Jeruſalem from one end to another: beſide his ſin wherewith he made Judah to ſin, in doing *that which was* evil in the ſight of the Lord.

17 Now the reſt of the acts of Manaſſeh, and all that he did, and his ſin that he ſinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, in the garden of Uzza: and Amon his ſon reigned in his ſtead.

19 ¶ Amon was twenty and two years old when he began to reign, and he reigned two years in Jeruſalem. And his mother's name *was* Meſhullemeth the daughter of Haruz of Jotbath.

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19 *Good is the word of the Lord which thou haſt ſpoken,* &c.] The words in the original are to this effect: *What thou haſt told me from God is good;* I willingly ſubmit to it. *But ſhall peace and truth continue for my time?* "May I flatter myſelf with ſo much happineſs? "and will God be ſo gracious as not to revoke the promiſe he hath "made me of a longer continuance here? He is, doubtleſs, juſt in "every thing he ſends upon us; but do theſe threats relate to me, "or to my poſterity only? Happy for me, if he will ſuſpend the "execution of his wrath during the ſmall portion of time I have to "live."

Commentary and Notes on Chapter XXI.

4 *He built altars in the houſe of the Lord.*] That is, in the very ſanctuary itſelf: for the outward courts are mentioned in the next verſe.

7 *And he ſet a graven image of the grove that he had made, in the houſe.*] That is, he ſet up a wooden ſtatue of Aſhtaroth or Aſtrate.

13 *I will ſtretch over Jeruſalem the line of Samaria.*] This metaphor is taken from thoſe who uſe a line in laying out the lots and portions of ſeveral perſons: and ſignifies that Jeruſalem ſhould ſuffer the ſame fate as Samaria had done; be viſited with famine, demoliſhed by the enemy, and its inhabitants carried into captivity.

And the plummet of the houſe of Ahab.] As they had imitated his ſin, ſo they ſhould ſhare in his puniſhment, whoſe houſe was utterly deſtroyed.

And I will wipe Jeruſalem as a man wipeth a diſh, &c.] That is, I will take away all its inhabitants, like as a diſh is freed from its contents, by wiping and turning it upſide down.

16 *Moreover Manaſſeh ſhed innocent blood,* &c.] That is, he put to death the prophets, and all thoſe who oppoſed his impiety; and among the reſt, the Jews tell us was the prophet Iſaiah, whom he cauſed to be ſawn aſunder.

18 *Manaſſeh—was buried in the garden of his own houſe.*] This garden, according to ſome, was the place where Uzzah was ſtruck dead for touching the *ark of the Lord*, 2 Sam. vi. 7. but others imagine, that it was the place where Azariah, who died a leper was buried; and that Manaſſeh choſe to be buried there, as unworthy to be laid in the ſepulchres of the kings of Judah.

20 And he did *that which was* evil in the ſight of the Lord, as his father Manaſſeh did.

21 And he walked in all the way that his father walked in, and ſerved the idols that his father ſerved, and worſhipped them:

22 And he forſook the Lord God of his fathers, and walked not in the way of the Lord.

23 ¶ And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe.

24 And the people of the land ſlew all them that had conſpired againſt king Amon; and the people of the land made Joſiah his ſon king in his ſtead.

25 Now the reſt of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his ſepulchre, in the garden of Uzza: and Joſiah his ſon reigned in his ſtead.

CHAP. XXII.

1 *Joſiah's good reign,* 3 *He taketh care for the repair of the temple.* 8 *Hilkiah findeth the book of the law.* 15 *Huldah propheſieth the deſtruction of Jeruſalem, but reſpite thereof in Joſiah's time.*

JOSIAH *was* eight years old when he began to reign, and reigned thirty and one years in Jeruſalem: and his mothers name *was* Jedidah the daughter of Adaiah of Boſcath.

2 And he did *that which was* right in the ſight of the Lord, and walked in all the ways of David his father, and turned not aſide to the right hand or to the left.

3 ¶ And it came to paſs in the eighteenth year of king Joſiah, *that* the king ſent Shaphan the ſon of Azaliah the ſon of Meſhullam the ſcribe, to the houſe of the Lord, ſaying,

4 Go up to Hilkiah the high-prieſt, that he may ſum the ſilver *which is* brought into the houſe of the Lord, which the keepers of the door have gathered of the people.

5 And let them deliver it into the hand of the doers of the work, that have the overſight of the houſe of the Lord: and let them give it to the doers of the work which *is* in the houſe of the Lord, to repair the breaches of the houſe.

6 Unto carpenters, and builders, and maſons, and to buy timber, and hewn ſtone to repair the houſe.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, becauſe they dealt faithfully.

8 ¶ And Hilkiah the high-prieſt ſaid unto Shaphan the ſcribe, I have found the book of the law in the houſe of the Lord: and Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the ſcribe came to the king, and brought the King word again, and ſaid, Thy ſervants have gathered the money that was found in the houſe, and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the Lord.

10 And Shaphan the ſcribe ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book: and Shaphan read it before the king.

11 And it came to paſs when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the prieſt, and Ahikam the ſon of Shaphan, and Acbor the ſon of Michaiah, and Shaphan the ſcribe, and Aſahiah, a ſervant of the king's, ſaying,

13 Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book *that is* found: for great *is* the wrath of the Lord that is kindled againſt us, becauſe our fathers have not hearkened unto the words of this book, to do according unto all *that which is* written concerning us.

14 So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah, went unto Huldah the propheteſs, the wife of Shallum the ſon of Tikvah, the ſon of Harhas, keeper of the wardrobe (now ſhe dwelt in Jeruſalem in the college) and they communed with her.

15 ¶ And ſhe ſaid unto them, Thus ſaith the Lord God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read.

17 Becauſe they have forſaken me, and have burned incenſe unto other gods, that they might provoke me to anger with all the works of their hands: therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched.

18 But to the king of Judah which ſent you to enquire of the Lord, thus ſhall ye ſay to him, Thus ſaith the Lord God of Iſrael, *As touching* the words which thou haſt heard;

19 Becauſe thine heart was tender, and thou haſt humbled thy ſelf before the Lord, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation and a curſe, and haſt rent thy clothes, and wept before me: I alſo have heard *thee*, ſaith the Lord.

20 Behold therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place. And they brought the king word again.

CHAP.

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22 *He forſook the Lord God of his Fathers.*] The moſt abominable wickedneſs and licentiouſneſs had overſpread the land: among the princes, judges and magiſtrates, reigned injuſtice, oppreſſion, cruelty, and all manner of debauchery; among the prieſts, pride, avarice, and a ſhameful traffic of religion; among the people, ignorance and impiety; altars reared every where to Baal, and the whole hoſt of heaven, and the very ſanctuary polluted by the filthy idol of the groves. *Univerſal Hiſtory*, vol. IV. p. 173.

Commentary and Notes on Chapter XXII.

8 *I have found the book of the law in the houſe of the Lord*] This was doubtleſs the original book of the law written by Moſes himſelf, and which was, by God's command, laid up in the moſt holy place. The Jews tell us, that Manaſſeh had blotted the name of Jehovah out of all the copies he could find: Hilkiah therefore rejoiced that he had found the original, by which all the reſt might be corrected.

14 *Huldah the propheteſs.*] This is the only mention we have of this propheteſs, though ſhe was doubtleſs an excellent woman, by the king's conſulting her on this occaſion, when both Jeremiah and Zephaniah were prophets in Judah.

20 *Behold, I will gather thee to thy fathers.*] A ſtrange promiſe, had it meant no more but, Thou ſhalt lie down with thy fathers, or thou ſhalt die: but certainly here is a twofold bleſſing, viz. that his ſoul ſhould be gathered to the ſouls of his pious anceſtors, and his earthly part ſhould likewiſe be joined to theirs, and laid in the ſepulchres of the kings of Judah. *Peters* on *Job.*

CHAP. XXIII.

1 *Joſiah cauſeth the book of the law to be read.* 3 *He reneweth the covenant of the Lord,* 4 *and deſtroyeth idolatry.*

AND the king ſent and they gathered unto him all the elders of Judah, and of Jeruſalem.

2 And the king went up into the houſe of the Lord, and all the men of Judah, and all the inhabitants of Jeruſalem with him, and the prieſts, and the prophets, and all the people both ſmall and great: and he read in their ears all the words of the book of the covenant *which was* found in the houſe of the Lord.

3 ¶ And the king ſtood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his teſtimonies, and his ſtatutes, with all *their* heart, and all *their* ſoul, to perform the words of this covenant, *that were* written in this book: and all the people ſtood to the covenant.

4 And the king commanded Hilkiah the high prieſt, and the prieſts of the ſecond order, and the keepers of the door to bring forth out of the temple of the Lord, all the veſſels *that were* made for Baal, and for the grove, and for all the hoſt of heaven: and he burned them without Jeruſalem in the fields of Kidron, and carried the aſhes of them unto Beth-el.

5 And he put down the idolatrous prieſts, whom the kings of Judah had ordained to burn incenſe in the high places, in the cities of Judah, and in the places round about Jeruſalem, them alſo that burned incenſe unto Baal, to the ſun, and to the moon, and to the planets, and to all the hoſt of heaven.

6 And he brought out the grove from the houſe of the Lord, without Jeruſalem unto the brook Kidron, and burned it at the brook Kidron, and ſtamped *it* ſmall to powder, and caſt the powder thereof upon the graves of the children of the people.

7 And he brake down the houſes of the Sodomites that *were* by the houſe of the Lord, where the women wove hangings for the grove.

8 And he brought all the prieſts out of the cities of Judah, and defiled the high places where the prieſts had burned incenſe from Geba to Beer-ſheba, and brake down the high-places of the gates, that *were* in the entering in of the gate of Joſhua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheleſs, the prieſts of the high-places came not up to the altar of the Lord in Jeruſalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topeth, which *is* in the valley of the children of Hinnom, that no man might make his ſon or his daughter to paſs through the fire to Molech.

11 And he took away the horſes that the kings of Judah had given to the ſun, at the entering-in of the houſe of the Lord, by the chamber of Nathan-melech the chamberlain, which *was* in the ſuburbs, and burned the chariots of the ſun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manaſſeh had made in the two courts of the houſe of the Lord, did the king beat down, and brake *them* down from thence, and caſt the duſt of them into the brook Kidron.

13 And the high places that *were* before Jeruſalem, which were on the right hand of the mount of corruption, which Solomon the king of Iſrael had builded for Aſhtoreth the abomination of the Zidonians, and for Chemoſh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover the altar that *was* at Beth-el, *and* the high-place which Jeroboam the ſon of Nebat, who made Iſrael to ſin, had made, both that altar, and the high place he brake down, and burned the high place *and* ſtamped *it* ſmall to powder, and burned the grove.

16 And as Joſiah turned himſelf, he eſpied the ſepulchres that *were* there in the mount, and ſent, and took the bones out of the ſepulchres, and burned *them* upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed theſe words.

17 Then

Commentary and Notes on Chapter XXIII.

5 *Them alſo that burned incenſe unto Baal, to the ſun, and to the moon.*] Baal is here diſtinguiſhed from the ſun, and therefore ſignifies in this place Belus, who was a deified king.

6 *And he brought out the grove from the houſe of the Lord.*] That is, he brought out Aſhtaroth, or the image of the grove.

8 *And brake down the high places of the gates,* &c.] Theſe high places were probably erected there, to offer incenſe to thoſe titular gods, to whom their idolatrous kings had committed the care of the city.

11 *And he took away the horſes that the kings of Judah had given to the ſun,* &c.] It is certain, that all the people of the Eaſt worſhipped the ſun, and conſecrated horſes to it, becauſe they were nimble and ſwift in their courſe. But then the queſtion is, whether the people of Judah ſacrificed theſe horſes to the ſun, as it is certain the Armenians, Perſians, and other nations did, or only led them out in ſtate every morning to ſalute the ſun at its riſing The ancients had alſo a notion that the ſun itſelf was carried about in a chariot; and therefore chariots, as well as horſes, were dedicated to it. Since we find theſe horſes and chariots ſtanding ſo near together, the horſes, we may ſuppoſe, were deſigned to draw the chariots, and the chariots to carry the king and his great officers out at the eaſt-gate of the city every morning, to ſalute and adore the ſun at its coming above the horizon.

13 *Mount of corruption.*] That is, the mount of Olives, but called by the prophets the Mount of Corruption, from the idols that were placed there, and which corrupted the people from their religion.

Which Solomon the king of Iſrael had builded, &c.] It is not doubted but the idolatrous temples built by Solomon, had been demoliſhed by ſuch religious kings as Aſa, Jehoſhaphat, and Hezekiah, but rebuilt by their idolatrous ſucceſſors in the very ſame place and probably in the very ſame form.

16 *According to the word of the Lord,* &c.] Theſe tranſactions were foretold by the man of God from Judah, three hundred and ſixty years before they happened. See 1 Kings, xiii. 2. In the Septuagint are ſeveral words in this place which are not in the Hebrew, which ſeem genuine, and probably were in the copy from whence the LXX made their verſion: I ſhall here include them in a parentheſis. *According to the word of the Lord, which the man of God proclaimed* (when Jeroboam ſtood, on the feaſt, by the altar. And he turned, and lifted up his eyes to the ſepulchre of the man of God) *who proclaimed theſe words.*

17 Then he ſaid, What title *is* that that I ſee? And the men of the city told him, *It is* the ſepulchre of the man of God, which came from Judah, and proclaimed theſe things that thou haſt done againſt the altar of Beth-el.

18 And he ſaid, Let him alone, let no man move his bones: ſo they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houſes alſo of the high places that *were* in the cities of Samaria, which the kings of Iſrael had made to provoke *the Lord* to anger, Joſiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he ſlew all the prieſts of the high places, that *were* there, upon the altars, and burned mens bones upon them, and returned to Jeruſalem.

21 ¶ And the king commanded all the people, ſaying, Keep the paſſover unto the Lord your God, as *it is* written in the book of this covenant.

22 Surely there was not holden ſuch a paſſover from the days of the judges that judged Iſrael, nor in all the days of the kings of Iſrael, nor of the kings of Judah:

23 But in the eighteenth year of king Joſiah, *wherein* this paſſover was holden to the Lord in Jeruſalem.

24 ¶ Moreover the *workers with* familiar ſpirits, and the wizards, and the images, and the idols, and all the abominations that were ſpied in the land of Judah, and in Jeruſalem, did Joſiah put away, that he might perform the words of the law *which were* written in the book that Hilkiah the prieſt found in the houſe of the Lord.

25 And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes; neither after him aroſe there *any* like him.

26 ¶ Notwithſtanding, the Lord turned not from the fierceneſs of his great wrath, wherewith his anger was kindled againſt Judah, becauſe of all the provocations that Manaſſeh had provoked him withal.

27 And the Lord ſaid, I will remove Judah alſo out of my ſight, as I have removed Iſrael, and will caſt off this city Jeruſalem, which I have choſen, and the houſe of which I ſaid, My name ſhall be there.

28 Now the reſt of the acts of Joſiah, and all that he did, *are* they not written in the books of the chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up againſt the king of Aſſyria to the river Euphrates: and king Joſiah went againſt him, and he ſlew him at Megiddo, when he had ſeen him.

30 And his ſervants carried him in a chariot dead from Megiddo, and brought him to Jeruſalem, and buried him in his own ſepulchre: and the people of the land took Jehoahaz the ſon of Joſiah, and anointed him and made him king in his father's ſtead.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jeruſalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the ſight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jeruſalem: and put the land to a tribute of an hundred talents of ſilver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the ſon of Joſiah king in the room of Joſiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 And Jehoiakim gave the ſilver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the ſilver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem: and his mother's name *was* Zebudah the daughter of Pedaiah of Rumah

37 And he did *that which was* evil in the ſight of the LORD, according to all that his fathers had done.

CHAP. XXIV.

1 *Jehoiakim rebelling, procureth his own ruin.* 10 *Jeruſalem is taken.* 17 *Zedekiah's evil reign.*

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his ſervant three years: then he turned and rebelled againſt him.

2 And the Lord ſent againſt him, bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and ſent them againſt Judah to deſtroy it, according to the word of the Lord, which he ſpake by his ſervants the prophets.

3 Surely at the commandment of the Lord came *this* upon Judah, to remove *them* out of his ſight, for the ſins of Manaſſeh, according to all that he did:

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22 *Surely there was not holden ſuch a paſſover, from the days of the judges,* &c.] That is, the rites and ceremonies of this feaſt were more ſtrictly obſerved now, than they had ever been ſince the days of Samuel, it being held according to the ancient form preſcribed in the authentic book of the law, lately found by Hilkiah the prieſt.

26 *Notwithſtanding, the Lord turned not from the fierceneſs of his great wrath,* &c.] All the purity of Joſiah, his great care and indefatigable induſtry to extirpate idolatry, were not ſufficient to obtain a revocation of the ſentence God had pronounced againſt Judah, for their abominable tranſgreſſions. It ſeems indeed, that though the people complied with the preſent reformation, yet it proceeded principally from a fear of incurring the king's diſpleaſure, or of feeling the ſeverity of his juſtice. Their hearts were not right towards God, as appears from the writings of the prophets who lived in theſe times; and therefore God had no reaſon to reverſe his decree.

34 *He took Jehoahaz away, and he came to Egypt, and died there.*] Thus the prophecy of Jeremiah was literally fulfilled. *Weep ye not for the dead* (i. e. for Joſiah) *neither bemoan him, but weep ſore for him that goeth away: for he ſhall return no more nor ſee his native country, &c. but he ſhall die in the place whither they have led him captive,* Jer. xxii. 10, 11, 12.

Commentary and Notes on Chapter XXIV.

3 *Surely at the commandment of the Lord came this upon Judah,* &c.] Manaſſeh had ſo corrupted the whole body of the people, that all Joſiah's pains to reform them were of no effect: and accordingly we find, that, immediately upon his death his ſon relapſed into the old idolatry.

4 And alſo for the innocent blood that he ſhed, (for he filled Jeruſalem with innocent blood) which the Lord would not pardon.

5 ¶ Now the reſt of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim ſlept with his fathers: and Jehoiachin his ſon reigned in his ſtead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jeruſalem three months: and his mother's name *was* Nehuſhta the daughter of Elnathan of Jeruſalem.

9 And he did *that which was* evil in the ſight of the Lord, according to all that his father had done.

10 ¶ At that time the ſervants of Nebuchadnezzar king of Babylon came up againſt Jeruſalem, and the city was beſieged.

11 And Nebuchadnezzar king of Babylon came againſt the city, and his ſervants did beſiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he and his mother, and his ſervants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, and cut in pieces all the veſſels of gold, which Solomon king of Iſrael had made in the temple of the Lord, as the Lord had ſaid.

14 And he carried away all Jeruſalem, and all the princes, and all the mighty men of valour, *even* ten thouſand captives, and all the craftſmen and ſmiths: none remained, ſave the pooreſt ſort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *thoſe* carried he into captivity, from Jeruſalem to Babylon;

16 And all the men of might, *even* ſeven thouſand, and craftſmen, and ſmiths a thouſand, all *that were* ſtrong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his ſtead, and changed his name to Zedekiah.

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jeruſalem: and his mother's name *was* Hamutal the daughter of Jeremiah, of Libnah.

19 And he did *that which was* evil in the ſight of the Lord, according to all that Jehoiakim had done.

20 For through the anger of the Lord it came to paſs in Jeruſalem and Judah, until he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

CHAP. XXV.

1 *Jeruſalem is beſieged.* 4 *Zedekiah taken, his ſons ſlain, and his eyes put out.*

AND it came to paſs in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his hoſt againſt Jeruſalem, and pitched againſt it, and they built forts againſt it round about.

2 And the city was beſieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the *fourth* month, the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of war *fled* by night, by the way of the gate between two walls, which *is* by the king's garden, (now the Chaldees *were* againſt the city round about) and *the king* went the way toward the plain.

5 And the army of the Chaldees purſued after the king, and overtook him in the plains of Jericho: and all his army were ſcattered from him.

6 So they took the king, and brought him up to the king of Babylon, to Riblah, and they gave judgment upon him.

7 And they ſlew the ſons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon.

8 ¶ And in the fifth month, on the ſeventh *day* of the month (which *is* the nineteenth year of king Nebuchadnezzar king of Babylon) came Nebuzar-adan captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem:

9 And

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8 *Jehoiachin was eighteen years old when he began to reign.*] The difference of this Account, compared with that given in 2 Chron. xxxvi. 9. is very remarkable, it being there ſaid he was only eight years old. But if we conſider that it was very common for kings to make their ſons their aſſociates in the kingdom, thereby to ſecure the poſſeſſion of it in their family, and prevent all contention among their other brothers, the difference is eaſily reconciled, by ſuppoſing that, when his father had reigned one year, he took him to reign in conjunction with him when he was only eight years old: ſo that the book of Chronicles computes from the time he began to reign with his father, and the book of Kings from the time he began to reign alone. But perhaps, after all, the tranſcriber of the book of Chronicles has committed an error, by writing eight for eighteen years: for both the Syriac and Arabic verſions, which were undoubtedly done from the ancient Hebrew copies, have eighteen years.

13 *And cut in pieces all the veſſels of gold which Solomon---had made in the Temple of the Lord*] That is, he carried them with him to Babylon, or cut them off from the temple; for theſe veſſels were preſerved entire, and not cut to pieces, as appears from Dan. v, 2.

Commentary and Notes on Chapter XXV.

4 *All the men of war fled by night, by the way of the gate, between two walls.*] It is difficult to conceive how the beſieged could make their eſcape, ſeeing the Chaldeans had encompaſſed the city round about. The Jews think there was a ſubterraneous paſſage from the palace to the plains of Jericho, and that it was through this they retired. But as no ſuch paſſage is mentioned by the ſacred hiſtorian, it ſeems more probable, that the Chaldeans being now making their aſſault in the oppoſite part of the city, this was left unguarded.

7 *And put out the eyes of Zedekiah—and carried him to Babylon.*] Thus the two famous prophecies of Ezekiel and Jeremiah which ſeemed to contradict each other, were both fulfilled. *I will bring him to Babylon to the land of the Chaldeans, yet ſhall he not ſee it, though he die there,* Ezek. xii. 13. *He ſhall be delivered into the hand of the king of Babylon, and ſhall ſpeak to him mouth to mouth, and his eyes ſhall behold his eyes,* Jerem. xxxii. 4. Thus the word of the Lord, which he ſpake by his holy prophets, was fully accompliſhed: for Zedekiah was carried to Riblah, where he ſaw the king of Babylon, and ſpoke to him; but had afterwards his eyes put out, and then was carried to Babylon, where he was incapable of ſeeing the city.

9 And he burned the houſe of the Lord, and the king's houſe, and all the houſes of Jeruſalem, and every great *man's* houſe burned he with fire.

10 And all the army of the Chaldees that *were* with the captain of the guard, brake down the walls of Jeruſalem round about.

11 Now the reſt of the people, *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land, *to be* vine-dreſſers, and huſbandmen.

13 And the pillars of braſs that *were* in the houſe of the Lord, and the baſes, and the braſen ſea that *was* in the houſe of the Lord, did the Chaldees break in pieces, and carried the braſs of them to Babylon.

14 And the pots, and the ſhovels, and the ſnuffers, and the ſpoons, and all the veſſels of braſs wherewith they miniſtered, took they away.

15 And the fire-pans, and the bowls, *and* ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away.

16 The two pillars, one ſea, and the baſes which Solomon had made for the houſe of the Lord; the braſs of all theſe veſſels was without weight.

17 The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* braſs: and the height of the chapiter three cubits; and the wreathen-work, and pomegranates upon the chapiter round about, all of braſs: and like unto theſe had the ſecond pillar with wreathen-work.

18 And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door.

19 And out of the city he took an officer that was ſet over the men of war, and five men of them that were in the kings preſence, which were found in the city, and the principal ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land *that were* found in the city.

20 And Nebuzar-adan captain of the guard took theſe, and brought them to the king of Babylon to Riblah.

21 And the king of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſon of Ahikam the ſon of Shaphan ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Iſhmael the ſon of Nathaniah, and Johanan the ſon of Careah, and Seraiah the ſon of Tanhumeth the Netophathite, and Jaazaniah the ſon of a Maachathite, they and their men.

24 And Gedaliah ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Chaldees: dwell in the land, and ſerve the king of Babylon and it ſhall be well with you.

25 But it came to paſs in the ſeventh month, that Iſhmael the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed royal, came, and ten men with him, and ſmote Gedaliah that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people both ſmall and great, and the captains of the armies, aroſe, and came to Egypt: for they were afraid of the Chaldees.

27 And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the ſeven and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of Priſon;

28 And he ſpake kindly to him, and ſet his throne above the throne of the kings that *were* with him in Babylon.

29 And changed his priſon-garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

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9 *He burned the houſe of the Lord.*] Thus was the celebrated temple, built by Solomon, laid in aſhes, after it had ſtood four hundred and twenty-four years three months and eight days, according to archbiſhop Uſher's computation.

21 *So Judah was carried away.*] 468 years after the beginning of the reign of David; 388 years from the diviſion of the ten tribes from Judah and Benjamin, and 134 ſince the deſtruction of the ten tribes according to Uſher's account.

THE

THE FIRST BOOK OF THE

CHRONICLES.

The ARGUMENT.

It is uncertain which were firſt written, the books of the Kings, *or the* Chronicles, *ſince they each refer to the other. However that be, the latter are often more full and comprehenſive than the former; whence the* Greek *interpreters call theſe two books* Paraleipomena, *i. e.* Supplements, *or* Additions, *becauſe they contain many circumſtances omitted in the other hiſtorical books. The* Jews *make only one book of the* Chronicles *under the title of* Dibre-Hianim, *i. e.* Journals, *or* Annals. Ezra *is generally believed to be the author of theſe books; though others think he only digeſted them. It is certain they were written after the end of the* Babyloniſh *captivity, and in the firſt year of the reign of* Cyrus, *mention being made of that prince in the laſt chapter of the ſecond book.*

The Chronicles, *or* Paraleipomena, *may be conſidered as an abridgement of all the ſacred hiſtory, from the beginning of the* Jewiſh *nation to their return from the* Babyloniſh *captivity, extracted from thoſe books of the Bible which are ſtill extant, and other annals in poſſeſſion of the author, but now loſt. St.* Jerome *conſiders this work as of ſuch importance, that he is of opinion,* it is a folly to pretend to have any knowledge of the ſacred ſcriptures without it; for, in almoſt every chapter of it, we meet with circumſtances omitted in the books of *Kings*, and an infinite number of queſtions relating to the goſpel explained.

The firſt book relates the origin and propagation of the people of Iſrael *from* Adam, *and recites at large the tranſactions of* David.

CHAP. I.

1 *Adam's line to Noah.* 5. *The ſons of Japheth.* 8 *The ſons of Ham.* 17 *The ſons of Shem.* 24 *Shem's line to Abraham.* 29 *Iſhmael's ſons.* 32 *The ſons of Keturah.* 34 *The poſterity of Abraham by Eſau.*

ADAM, Sheth, Enoſh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuſelah, Lamech,
4 Noah, Shem, Ham, and Japheth.

5 ¶ The ſons of Japheth; Gomer and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.

6 And the ſons of Gomer; Aſhchenaz, and Riphath, and Togarmah.

7 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim and Dodanim.

8 ¶ The ſons of Ham; Cuſh and Miſraim, Put and Canaan.

9 And the ſons of Cuſh; Seba, and Havilah, and Sabta, and Raamah, and Sebtecha: and the ſons of Raamah; Sheba and Dedan.

Commentary and Notes on Chapter I.

1 *Adam, Sheth, Enoſh.*] In this chapter we have a compendious account of the poſterity of Adam to Noah; the poſterity of Noah by Japheth, Ham, and Shem, to Abraham, the father of the faithful; together with an account of the children of Abraham by Agar, Keturah, and Sarah, from whom the Iſraelites ſprung, and of whoſe ſeed the great Meſſiah was born in the fulneſs of time.

10 And Cuſh begat Nimrod: he began to be mighty upon the earth.

11 And Miſraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathruſim, and Caſluhim, (of whom came the Philiſtines) and Caphthorim.

13 And Canaan begat Zidon his firſt-born, and Heth.

14 The Jebuſite alſo, and the Amorite, and the Girgaſhite,

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The ſons of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meſhech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two ſons: the name of the one *was* Peleg, (becauſe in his days the earth was divided) and his brother's name *was* Joktan.

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram alſo, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All theſe *were* the ſons of Joktan.

24 ¶ Shem, Arphaxad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 Abram, the ſame *is* Abraham.

28 The ſons of Abraham; Iſaac and Iſhmael.

29 Theſe *are* their generations: The firſt-born of Iſhmael Nebaioth; then Kedar, and Abdeel, and Mibſam.

30 Miſhma, and Dumah, Maſſah, Hadad, and Tema,

31 Jetur, Naphiſh, and Kedemah. Theſe are the ſons of Iſhmael.

32 ¶ Now the ſons of Keturah, Abraham's concubine: ſhe bare Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah. And the ſons of Jokſhan; Sheba, and Dedan.

33 And the ſons of Midian; Ephah and Epher, and Henoch, and Abida, and Eldaah. All theſe *are* the ſons of Keturah.

34 And Abraham begat Iſaac. The ſons of Iſaac: Eſau and Iſrael.

35 ¶ The ſons of Eſau; Eliphaz, Reuel, and Jeuſh, and Jaalam, and Korah.

36 The ſons of Eliphaz; Teman and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amelek.

37 The ſons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the ſons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezar, and Diſhan.

39 And the ſons of Lotan; Hori, and Homam: and Timnah *was* Lotan's ſiſter.

40 The ſons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the ſons of Zibeon; Aiah, and Anah.

41 The ſons of Anah; Diſhon. And the ſons of Diſhon; Amram, and Eſhban, and Ithran, and Cheran.

42 The ſons of Ezer; Bilhan, and Zavan, *and* Jakan. The ſons of Diſhan; Uz, and Arad.

43 ¶ Now theſe *are* the kings that reigned in the land of Edom, before *any* king reigned over the children of Iſrael; Bela the ſon of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab the ſon of Zerah of Bozrah, reigned in his ſtead.

45 And when Jobab was dead, Huſham of the land of the Temanites, reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſon of Bedad, (which ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Maſrekah reigned in his ſtead.

48 And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his ſtead.

49 And when Shaul was dead, Baalhanan the ſon of Achbor reigned in his ſtead.

50 And when Baal-hanan was dead, Hadad reigned in his ſtead: and the name of his city *was* Pai; and his wife's name *was* Mehetabel the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died alſo. And the dukes of Edom were; duke Timna, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. Theſe *are* the dukes of Edom.

CHAP. II.

1 *The ſons of Iſrael.* 3 *The poſterity of Judah.* 13 *The children of Jeſſe.* 18 *Caleb's poſterity.* 21 *Hezron's poſterity,* 25 *and Jerabmeel's poſterity.*

THESE *are* the ſons of Iſrael; Reuben, Simeon, Levi, and Judah, Iſſachar, and Zebulun,

2 Dan, Joſeph, and Benjamin, Naphtali, Gad, and Aſher.

3 ¶ The ſons of Judah; Er and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaaniteſs. And Er, the firſt-born of Judah was evil in the ſight of the Lord, and he ſlew him.

4 And Tamar his daughter in law, bare him Pharez, and Zerah. All the ſons of Judah *were* five.

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17 *Uz, and Hul, and Gether, and Meſhech.*] Theſe were not the ſons, but the grandſons of Shem, by Aram his youngeſt ſon, as appears from Gen. x. 22. But the ſcripture generally calls *grandſons* by the name of *ſons*. Thus Laban is called the ſon of Nahor, though he was only his grandſon by Bethuel, Gen. xxix. 5.

36 *Timnah and Amalek.*] Timnah was the concubine (not the ſon) of Eliphaz, and the mother (not the brother) of Amalek. The Arabic verſion and the Alexandrian copy of the Greek have the true reading; *Timnah, which was the concubine of Eliphaz, bare him Amalek.*

38 *And the ſons of Seir; Lotan, and Shobal,* &c.] This Seir was neither Eſau, nor any of his poſterity; but the antient lord of the country of Seir, and from whom it doubtleſs had its name.

Commentary and Notes on Chapter II.

3 *The ſons of Judah.*] The true reaſon why Judah is here placed firſt is, becauſe the Saviour of the world, the *deſire of all nations*, was to ſpring from that tribe, according to the celebrated prophecy of Jacob: *The ſceptre ſhall not depart from Judah, nor the lawgiver from between his feet, until Shiloh come,* Gen. xlix. 10.

5 The ſons of Pharez; Hezron and Hamul.

6 And the ſons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.

7 And the ſons of Carmi; Achar, the troubler of Iſrael, who tranſgreſſed in the thing accurſed.

8 And the ſons of Ethan; Azariah.

9 The ſons alſo of Hezron that were born unto him; Jerahmeel, and Ram, and Chelubai.

10 And Ram begat Aminadab; and Aminadab begat Nahſhon, prince of the children of Judah;

11 And Nahſhon begat Salma, and Salma begat Boaz.

12 And Boaz begat Obed, and Obed begat Jeſſe,

13 ¶ And Jeſſe begat his firſt-born Eliab, and Abinadab the ſecond, and Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the ſixth, David the ſeventh:

16 Whoſe ſiſters *were* Zeruiah, and Abigail. And the ſons of Zeruiah; Abiſhai, and Joab, and Aſahel, three.

17 And Abigail bare Amaſa: and the father of Amaſa *was* Jether, the Iſhmeelite.

18 ¶ And Caleb the ſon of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her ſons *are* theſe; Jeſher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat Bazaleel.

21 ¶ And afterward Hezron went in to the daughter of Machir, the father of Gilead, whom he married when he was threeſcore years old, and ſhe bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geſhur, and Aram, with the towns of Jair, from them, with Kenath and the towns thereof, *even* threeſcore cities: all theſe *belonged to* the ſons of Machir, the father of Gilead.

24 And after that Hezron was dead in Calebephratah, then Abiah Hezron's wife bare him Aſhur the father of Tekoa.

25 ¶ And the ſons of Jerahmeel the firſt-born of Hezron were, Ram the firſt-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had alſo another wife, whoſe name *was* Atarah, ſhe *was* the mother of Onam.

27 And the ſons of Ram the firſt-born of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the ſons of Onam were Shammai, and Jada. And the ſons of Shammai; Nadab and Abiſhur.

29 And the name of the wife of Abiſhur *was* Abihail, and ſhe bare him Ahban and Molid.

30 And the ſons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the ſons of Appaim: Iſhi. And the ſons of Iſhi; Sheſhan. And the children of Sheſhan; Ahlai.

32 And the ſons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the ſons of Jonathan; Peleth, and Zaza. Theſe were the ſons of Jerahmeel.

34 ¶ Now Sheſhan had no ſons but daughters: and Sheſhan had a ſervant an Egyptian, whoſe name *was* Jarha.

35 And Sheſhan gave his daughter to Jarha his ſervant to wife, and ſhe bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleaſah,

40 And Eleaſah begat Siſamai, and Siſamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Eliſhama.

42 ¶ Now the ſons of Caleb the brother of Jerahmeel *were*, Meſha his firſt-born, which *was* the father of Ziph: and the ſons of Mareſhah the father of Hebron.

43 And the ſons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem, begat Shammai.

45 And the ſon of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Epha Caleb's concubine bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the ſons of Jahdai; Regem, and Jotham and Geſhem and Pelet, and Ephah, and Shaaph.

48 Maachah Caleb's concubine bare Sheber, and Tirhanah.

49 She bare alſo Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* Achſa.

50 Theſe were the ſons of Caleb the ſon of Hur, the firſt-born of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had ſons; Haroeh, *and* half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Miſhraites; of them came the Zareathites, and the Eſhtaulites.

54 The ſons of Salma; Beth-lehem, and the Netophathites, Ataroth, the houſe of Joab, and half of the Manahethites, the Zorites.

55 And the families of the ſcribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites: theſe *are* the Kenites that came of Hemath, the father of the houſe of Rechab.

CHAP.

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7 *Achar, the troubler of Iſrael.*] His true name was Achan, Joſh. vii. but is here called *Achar*, which ſignifies *troubler*; becauſe of the ſin he committed in the accurſed thing, and brought wrath upon the whole congregation.

18 *Caleb begat children of Azubah his wife, and of Jerioth.*] The Hebrew expreſſes no more than *Caleb begat Azubah wife and Jerioth*, the other four words *children of—his—of—* being inſerted to make out the ſenſe; but the Syriac and Arabic verſions ſeem to have preſerved the true reading, which is this, *Caleb begat Jerioth by Azubah his wife.*

42 *The father of Hebron.*] The word Hebron here is the name of a Perſon, not of a place, his poſterity being immediately mentioned.

49 *The father of Gibea.*] That is, the founder, prince, or ruler of Gibea, a city in the tribe of Judah; it being a common expreſſion to call the founder of a city, the father of it.

CHAP. III.

1 *The ſons of David.* 10 *His line to Zedekiah.* 17 *The ſucceſſors of Jeconiah.*

NOW theſe were the ſons of David which were born unto him in Hebron; the firſt-born Amnon, of Ahinoam the Jezreeliteſs; the ſecond Daniel, of Abigail the Carmeliteſs:

2 The third, Abſalom the ſon of Maachah the daughter of Talmai king of Geſhur: the fourth, Adonijah the ſon of Haggith:

3 The fifth, Shephatiah of Abital; the ſixth, Ithream by Eglah his wife.

4 *Theſe* ſix were born unto him in Hebron; and there he reigned ſeven years and ſix months: and in Jeruſalem he reigned thirty and three years.

5 And theſe were born unto him in Jeruſalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-ſhua the daughter of Ammies:

6 Ibhar alſo, and Eliſhama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia.

8 And Eliſhama, and Eliada, and Eliphelet, nine.

9 *Theſe were* all the ſons of David beſide the ſons of the concubines, and Tamar their ſiſter.

10 ¶ And Solomon's ſon *was* Rehoboam, Abia his ſon, Aſa his ſon, Jehoſhaphat his ſon,

11 Joram his ſon, Ahaziah his ſon, Joaſh his ſon,

12 Amaziah his ſon, Azariah his ſon, Jotham his ſon,

13 Ahaz his ſon, Hezekiah his ſon, Manaſſeh his ſon,

14 Amon his ſon, Joſiah his ſon.

15 And the ſons of Joſiah *were* the firſt born Johanan, the ſecond Jehoiakim, the third Zedekiah, the fourth Shallum.

16 And the ſons of Jehoiakim; Jeconiah his ſon, Zedekiah his ſon.

17 ¶ And the ſons of Jeconiah; Aſſir, Salathiel his ſon.

18 Malchiram alſo, and Pedaiah, and Shenazar, Jecamiah, Hoſhama, and Nedabiah.

19 And the ſons of Pedaiah *were* Zerubbabel, and Shimei: and the ſons of Zerubbabel; Meſhullam, and Hanaiah, and Shelomith their ſiſter:

20 And Haſhubah, and Ohel, and Berechiah, and Haſadiah, Juſhab-heſed, five.

21 And the ſons of Hananiah; Pelatiah, and Jeſaiah; the ſons of Rephaiah, the ſons of Arnan, the ſons of Obadiah, the ſons of Shechaniah.

22 And the ſons of Shechaniah; Shemaiah: and the ſons of Shemaiah; Hattuſh, and Igeal, and Bariah, and Neariah, and Shaphat, ſix.

23 And the ſons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the ſons of Elioenai, *were* Hodaiah, and Eliaſhab, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, ſeven.

CHAP. IV.

1, 11 *The poſterity of Judah by Caleb the ſon of Hur:* 5 *Of Aſhur the poſthumous ſon of Hezron:* 9 *Of Jabez, and his prayer:* 21 *The poſterity of Shelah,* 24 *and of Simeon:* 39 *Their conqueſt of Gedor,* &c.

THE ſons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the ſon of Shobal begat Jahath, and Jahath begat Ahumai, and Lahad. Theſe *are* the families of the Zorathites.

3 And theſe *were of* the father of Etam; Jezreel, and Iſhma, and Idbaſh: and the name of their ſiſter *was* Hazelelponi.

4 And Penuel the father of Gedor, and Ezer the father of Huſhah. Theſe *are* the ſons of Hur, the firſt-born of Ephratah, the father of Beth-lehem.

5 ¶ And Aſhur the father of Tekoah, had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahaſhtari. Theſe *were* the ſons of Naarah.

7 And the ſons of Helah *were*, Zereth and Jezoar, and Ethnan.

8 And Coz begat Anab, and Zobebah, and the families of Aharhel, the ſon of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name Jabez, ſaying, Becauſe I bare him with ſorrow.

10 And Jabez called on the God of Iſrael, ſaying, Oh that thou wouldeſt bleſs me indeed, and enlarge my coaſt, and that thine hand might be with me, and that thou wouldeſt keep *me* from evil, that it may not grieve me. And God granted him that which he requeſted.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eſhton.

12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah the father of Ir-nahaſh: theſe *are* the men of Rechah.

13 And the ſons of Kenaz; Othniel, and Seraiah: and the ſons of Othniel; Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab the father of the valley of Charaſhim; for they were craftſmen.

15 And the ſons of Caleb the ſon of Jephunneh; Iru, Elah, and Naam: and the ſons of Elah, even Kenaz.

16 And the ſons of Jehaleleel; Ziph, and Ziphah, Tiria, and Aſareel.

17 And the ſons of Ezra *were* Jether, and Mered, and Epher, and Jalon: and ſhe bare Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And theſe *are* the ſons of Bithiah the daughter of Pharaoh, which Mered took.

Commentary and Notes on Chapter III.

3 *Eglah his wife.*] The Jews are of opinion that this was Michael, the daughter of Saul, becauſe ſhe was his only legal wife; the others he took according to the cuſtom then reigning among the Iſraelites.

8 *Eliſhama—Eliphelet.*] Theſe words ſeem to be an interpolation, being before mentioned at the 6th verſe.

24 *And the ſons of Elioenai,* &c.] This chapter contains an exact genealogy of the family of David, as being the moſt conſiderable in the tribe of Judah, and from whom the great Redeemer of mankind was to be born.

Commentary and Notes on Chapter IV.

3 *And theſe were of the father of Etam.*] That is deſcended from the founder or lord of the place called Etam.

18 *Bithiah the daughter of Pharaoh.*] By Pharaoh is not here to be underſtood the king of Egypt, but ſome Iſraelite called by that name.

19 And the ſons of *his* wife Hodiah, the ſiſter of Naham, the father of Keilah the Garmite, and Eſhtemoa the Maachathite.

20 And the ſons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the ſons of Iſhi, *were*, Zoheth, and Ben-zoheth.

21 ¶ The ſons of Shelah, the ſon of Judah *were* Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſe of them that wrought fine linnen, of the houſe of Aſhbea,

22 And Jokim, and the men of Chozeba, and Joaſh, and Saraph, who had the dominion in Moab, and Jaſhubi-lehem. And *theſe are* ancient things.

23 Theſe *were* the potters, and thoſe that dwelt amongſt plants and hedges: there they dwelt with the king for his work.

24 ¶ The ſons of Simeon *were* Nemuel, and Jamin, Jarib, Zerah *and* Shaul:

25 Shallum his ſon, Mibſam his ſon, Miſhma his ſon.

26 And the ſons of Miſhma; Hamuel his ſon, Zachur his ſon, Shimei his ſon.

27 And Shimei had ſixteen ſons and ſix daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

28 And they dwelt at Beer-ſheba, and Moladah, and Hazar-ſhual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazar-ſuſim, and at Beth-birei, and at Shaaraim: theſe *were* their cities, unto the reign of David.

32 And their villages *were* Etam, and Ain, Rimmon, and Tochen, and Aſhan, five cities.

33 And all their villages that *were* round about the ſame cities, unto Baal. Theſe *were* their habitations, and their genealogy.

34 And Meſhobab, and Jamlech, and Joſhah, the ſon of Amaziah,

35 And Joel, and Jehu the ſon of Joſibiah, the ſon of Seraiah, the ſon of Aſiel,

36 And Elioenai, and Jaakobah, and Jeſhohaiah, and Aſaiah, and Adiel, and Jeſimiel, and Benaiah.

37 And Zira the ſon of Shiphi, the ſon of Allon, the ſon of Jedaiah, the ſon of Shimri, the ſon of Shemaiah.

38 Theſe mentioned by *their* names, *were* princes in their families: and the houſe of their fathers increaſed greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the eaſt ſide of the valley to ſeek paſture for their flocks.

40 And they found fat paſture and good, and the land *was* wide, and quiet and peaceable: for *they* of Ham had dwelt there of old.

41 And theſe written by name, came in the days of Hezekiah king of Judah, and ſmote their tents, and the habitations that were found there, and deſtroyed them utterly unto this day, and dwelt in their rooms: becauſe *there was* paſture there for their flocks.

42 And *ſome* of them, *even* of the ſons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the ſons of Iſhi.

43 And they ſmote the reſt of the Amalekites that were eſcaped, and dwelt there unto this day.

CHAP. V.

1 *The line of Reuben:* 9 *Their habitation and conqueſt, of the Hagarites.*

NOW the ſons of Reuben the firſt-born of Iſrael, (for he was the firſt-born, but foraſmuch as he defiled his father's bed, his birthright was given unto the ſons of Joſeph the ſon of Iſrael: and the genealogy is not to be reckoned after their birth-right.

2 For Judah prevailed above his brethren, and of him *came* the chief ruler, but the birth-right *was* Joſeph's.)

3 The ſons, *I ſay*, of Reuben the firſt born of Iſrael *were* Hanoch, and Pallu, Hezron, and Carmi.

4 The ſons of Joel; Shemaiah his ſon, Gog his ſon, Shimei his ſon,

5 Micah his ſon, Reaia his ſon, Baal his ſon,

6 Beerah his ſon, whom Tiglath-pilneſer king of Aſſyria, carried away *captive:* he *was* prince of the Reubenites.

7 And his brethren by their families (when the genealogy of their generations was reckoned) *were* the chief, Jeiel, and Zechariah,

8 And Bela the ſon of Azaz, the ſon of Shema, the ſon of Joel, who dwelt in Aroer, even unto Nebo, and Baal-meon.

9 And eaſt-ward he inhabited unto the entering in of the wilderneſs from the river Euphrates: becauſe their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the eaſt-*land* of Gilead.

11 ¶ And the children of Gad dwelt over-againſt them, in the land of Baſhan unto Salcah;

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Baſhan.

13 And their brethren of the houſe of their fathers *were*, Michael and Miſhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, ſeven.

14 Theſe *are* the children of Abihail the ſon of Huri, the ſon of Jaroah, the ſon of Gilead, the ſon of Michael, the ſon of Jeſhiſhai, the ſon of Jahdo, the ſon of Buz,

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23 *Thoſe that dwelt amongſt plants and hedges.*] The Hebrew words ſhould not have been tranſlated, as they are proper names; but the paſſage rendered as follows: *Thoſe that dwelt at Netahimos and Gederan*

24 *The ſons of Simeon.*] The Samaritan text, and the Hebrew of Gen. xlvi. 16. agree in ſaying, that the ſons of Simeon were, Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, &c. which is therefore the moſt probable reading. *Pilkington.*

31 *Theſe were their cities, unto the reign of David.*] That is, they dwelt in theſe cities when David aſcended the throne of Iſrael, and probably long after.

Commentary and Notes on Chapter V.

2 *Of him came the chief ruler.*] By the *chief ruler* is here meant firſt David, and after him the great Meſſiah, the prince of peace.

6 *Tilgath-pilneſer.*] He is called *Tiglath-pileſer*, 2 Kings. xv. 29. and the Greek, Syriac, and Arabic verſions confirm this reading.

15 Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers.

16 And they dwelt in Gilead in Baſhan, and in her towns, and in all the Suburbs of Sharon, upon their borders.

17 All theſe were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Iſrael.

18 The ſons of Reuben, and the Gadites, and half the tribe of Manaſſeh, of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and ſkilful in war, *were* four and forty thouſand ſeven hundred and threeſcore, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephiſh, and Nodab.

20 And they were helped againſt them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; becauſe they put their truſt in him.

21 And they took away their cattle; of their camels fifty thouſand, and of ſheep two hundred and fifty thouſand, and of aſſes two thouſand, and of men an hundred thouſand.

22 For there fell down many ſlain, becauſe the war *was* of God. And they dwelt in their ſteads until the captivity.

23 And the children of the half-tribe of Manaſſeh dwelt in the land: they increaſed from Baſhan unto Baal-hermon and Senir, and unto mount Hermon.

24 And theſe *were* the heads of the houſe of their fathers, even Epher, and Iſhi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, *and* heads of the houſe of their fathers.

25 And they tranſgreſſed againſt the God of their fathers, and went a whoring after the gods of the people of the land, whom God deſtroyed before them.

26 And the God of Iſrael ſtirred up the ſpirit of Pul king of Aſſyria, and the ſpirit of Tilgath-pilneſer king of Aſſyria, and he carried them away, even the Reubenites and the Gadites and the half-tribe of Manaſſeh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

CHAP. VI.

1 *The ſons of Levi*; 4 *The line of the prieſts.* 49 *The office of Aaron, and his line.*

THE ſons of Levi; Gerſhon, Kohath, and Merari.

2 And the ſons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moſes, and Miriam. The ſons alſo of Aaron; Nadab, and Abihu, and Eleazar, and Ithamar.

4 ¶ Eleazar begat Phineas, Phineas begat Abiſhua,

5 And Abiſhua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that executed the prieſt's office, in the temple that Solomon built in Jeruſalem:)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah, begat Jehozadak,

15 And Jehozadak went *into captivity*, when the Lord carried away Judah and Jeruſalem by the hand of Nebuchadnezzar.

16 The ſons of Levi; Gerſhom, Kohath, and Merari.

17 And theſe *be* the names of the ſons of Gerſhom; Libni, and Shimei.

18 And the ſons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The ſons of Merari; Mahli, and Muſhi. And theſe *are* the families of the Levites according to their fathers.

20 Of Gerſhom; Libni his ſon, Jahath his ſon, Zimmah his ſon,

21 Joah his ſon, Iddo his ſon, Zerah his ſon, Jeaterai his ſon,

22 The ſons of Kohath; Amminadab his ſon, Korah his ſon, Aſſir his ſon,

23 Elkanah his ſon, and Ebiaſaph his ſon, and Aſſir his ſon,

24 Tahath his ſon, Uriel his ſon, Uzziah his ſon, and Shaul his ſon.

25 And the ſons of Elkanah; Amaſai, and Ahimoth,

26 *As for* Elkanah: the ſons of Elkanah; Zophai his ſon, and Nahath his ſon,

27 Eliab his ſon, Jeroham his ſon, Elkanah his ſon.

28 And the ſons of Samuel; the firſt-born Vaſhni, and Abiah.

29 The ſons of Merari; Mahli, Libni his ſon, Shimei his ſon, Uzza his ſon,

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16 *And in all the ſuburbs of Sharon.*] The country of Sharon abounded with excellent paſtures, and at the ſame time produced the moſt generous wines. There were two places called Sharon; one in the eaſt, inhabited by the Gadites, Deut. iii. 12, 13; and the other in the weſt, not far from the famous port of Joppa, Acts ix. 35.

19 *And they made war with the Hagarites, with Jetur, and Nephiſh, and Nodab.*] Theſe were all different tribes of Iſhmaelites, being all deſcended from Iſhmael, the ſon of Hagar.

25 *And they tranſgreſſed againſt the God of their fathers.*] Probably they were the firſt that worſhipped the Gods of the Heathen; and therefore God delivered them firſt into the hand of their enemies, who carried them captive into a ſtrange land.

Commentary and Notes on Chapter VI.

14 *And Azariah begat Seraiah, and Seraiah begat Jehozadak.*] Seraiah was carried to Riblah by the Babyloniſh army, and there put to death by order of Nebuchadnezzar; ſo that in him ended the ſucceſſion of high-prieſts under the firſt temple, and their number from Zadok, amounted to twelve.

28 *The firſt-born Vaſhni, and Abiah.*] The Syriac and Arabic verſions have from a perfect copy rightly rendered the words, *The firſt-born Joel, and the ſecond Abiah*; agreeable to 1 Sam. viii. 2.

30 Shimea his ſon, Haggiah his ſon, Aſaiah his ſon.

31 And theſe *are they* whom David ſet over the ſervice of ſong in the houſe of the Lord, after that the ark had reſt.

32 And they miniſtered before the dwelling-place of the tabernacle of the congregation with ſinging, until Solomon had built the houſe of the Lord in Jeruſalem: and *then* they waited on their office according to their order.

33 And theſe *are* they that waited with their children. Of the ſons of the Kohathites; Heman a ſinger, the ſon of Joel, the ſon of Shemuel,

34 The ſon of Elkanah, the ſon of Jeroham, the ſon of Eliel, the ſon of Toah,

35 The ſon of Zuph, the ſon of Elkanah, the ſon of Mahath, the ſon of Amaſai,

36 The ſon of Elkanah, the ſon of Joel, the ſon of Azariah, the ſon of Zephaniah,

37 The ſon of Tahath, the ſon of Aſſir, the ſon of Abiaſaph, the ſon of Korah,

38 The ſon of Izhar, the ſon of Kohath, the ſon of Levi, the ſon of Iſrael.

39 And his brother Aſaph, who ſtood on his right hand, *even* Aſaph the ſon of Berachiah, the ſon of Shimea,

40 The ſon of Michael, the ſon of Baaſeiah, the ſon of Malchiah,

41 The ſon of Ethni, the ſon of Zerah, the ſon of Adaiah,

42 The ſon of Ethan, the ſon of Zimmah, the ſon of Shimei,

43 The ſon of Jahath, the ſon of Gerſhom, the ſon of Levi.

44 And their brethren the ſons of Merari, *ſtood* on the left hand: Ethan the ſon of Kiſhi, the ſon of Abdi, the ſon of Malluch,

45 The ſon of Haſhabiah, the ſon of Amaziah, the ſon of Hilkiah,

46 The ſon of Amzi, the ſon of Bani, the ſon of Shamer,

47 The ſon of Mahli, the ſon of Muſhi, the ſon of Merari, the ſon of Levi.

48 Their brethren alſo the Levites *were* appointed unto all manner of ſervice of the tabernacle of the houſe of God.

49 ¶ But Aaron and his ſons offered upon the altar of the burnt-offering, and on the altar of incenſe, *and were appointed* for all the work of the *place* moſt holy, and to make an atonement for Iſrael according to all that Moſes the ſervant of God had commanded.

50 And theſe *are* the ſons of Aaron; Eleazar his ſon, Phinehas his ſon, Abiſhua his ſon,

51 Bukki his ſon, Uzzi his ſon, Zeraiah his ſon,

52 Meraioth his ſon, Amariah his ſon, Ahitub his ſon,

53 Zadok his ſon, Ahimaaz his ſon.

54 ¶ Now theſe *are* their dwelling-places throughout their caſtles in their coaſts of the ſons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 And they gave them Hebron in the land of Judah, and the ſuburbs thereof round about it.

56 But the fields of the city and the villages thereof they gave to Caleb the ſon of Jephunneh.

57 And to the ſons of Aaron they gave the cities of Judah, *namely,* Hebron, *the city* of refuge, and Libnah with her ſuburbs, and Jattir, and Eſhtemoa, with their ſuburbs.

58 And Hilen with her ſuburbs, Debir with her ſuburbs.

59 And Aſhan with her ſuburbs, and Bethſhemeſh with her ſuburbs:

60 And out of the tribe of Benjamin: Gaba with her ſuburbs, and Alemeth with her ſuburbs, and Anathoth with her ſuburbs. All their cities throught their families *were* thirteen cities

61 And unto the ſons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely, out of* the half-*tribe* of Manaſſeh, by lot, ten cities.

62 And to the ſons of Gerſhom, throughout their families, *were given* out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities.

63 Unto the ſons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulon, twelve cities.

64 And the children of Iſrael gave to the Levites *theſe* cities with their ſuburbs,

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which are called by *their* names.

66 And *the reſidue* of the families of the ſons of Kohath had cities of their coaſts out of the tribe of Ephraim.

67 And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her ſuburbs; *they gave* alſo Gezer with her ſuburbs,

68 And Jokmeam with her ſuburbs, and Bethhoron with her ſuburbs,

69 And Aijalon with her ſuburbs, and Gathrimmon with her ſuburbs:

70 And out of the half-tribe of Manaſſeh; Aner with her ſuburbs, and Bileam with her ſuburbs, for the family of the remnant of the ſons of Kohath.

71 Unto the ſons of Gerſhon *were given* out of the family of the half-tribe of Manaſſeh, Golan in Baſhan with her ſuburbs, and Aſhtaroth with her ſuburbs:

72 And out of the tribe of Iſſachar; Kedeſh with her ſuburbs, Daberath with her ſuburbs,

73 And Ramoth with her ſuburbs, and Anem with her ſuburbs:

74 And out of the tribe of Aſher; Maſhal with her ſuburbs, and Abden with her ſuburbs,

75 And

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43 *The ſon of Gerſhom.*] We have an account of the poſterity of Levi by his ſon Gerſhom twice given; ſee ver. 17, &c. but with great variation.

57 *They gave the cities of Judah.*] The ſenſe abſolutely diſallows the word *Judah*; it is alſo rejected in its parallel place: ſee Joſhua xxi. 13. *Kennicott.*

70 *Bileam with her ſuburbs.*] This place is called Ibleam in the book of Joſhua; but length of time made great alterations in the names of places and things, as will appear by ſeveral other places mentioned in theſe chapters; and which I thought proper to mention here, though I have omitted to remark them as they occurred; it being an unneceſſary labour to endeavour to explain theſe things from whence we can reap no fruit, and of which we may be ignorant without any danger.

75 And Hukok with her ſuburbs, and Rehob with her ſuburbs:

76 And out of the tribe of Naphtali; Kedeſh in Galilee with her ſuburbs, and Hammon with her ſuburbs, and Kirjath-aim with her ſuburbs.

77 Unto the reſt of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her ſuburbs, Tabor with her ſuburbs:

78 And on the other ſide Jordan by Jericho, on the eaſt-ſide of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderneſs with her ſuburbs, and Jahzah with her ſuburbs,

79 Kedemoth alſo with her ſuburbs, and Mephaath with her ſuburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Jazer with her ſuburbs.

C H A P. VII.

1 *The ſons of Iſſachar,* 6 *Of Benjamin,* 13 *of Naphtali,* 14 *of Manaſſeh,* 20 *and of Ephraim.*

NOW the ſons of Iſſachar *were* Tola, and Puah, Jaſhub, and Shimron, four.

2 And the ſons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibſam, and Shemuel, heads of their father's houſe, *to wit,* of Tola: *they were* valiant men of might in their generations; whoſe number *was* in the days of David two and twenty thouſand and ſix hundred.

3 And the ſons of Uzzi; Izrahiah: and the ſons of Izrahiah; Michael, and Obadiah, and Joel, Iſhiah, five: all of them chief men.

4 And with them, by their generations, after the houſe of their fathers *were* bands of ſoldiers for war, ſix and thirty thouſand *men:* for they had many wives and ſons.

5 And their brethren among all the families of Iſſachar, *were* valiant men of might, reckoned in all by their genealogies, fourſcore and ſeven thouſand.

6 ¶ *The ſons* of Benjamin; Bela, and Becher, and Jediael, three.

7 And the ſons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the houſe of *their* fathers, mighty men of valour, and were reckoned by their genealogies, twenty and two thouſand and thirty and four.

8 And the ſons of Becher; Zemira, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All theſe *are* the ſons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the houſe of their fathers, mighty men of valour, *was* twenty thouſand and two hundred.

10 The ſons alſo of Jediael; Bilhan: and the ſons of Bilhan; Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe the ſons of Jediael, by the heads of their fathers, mighty men of valour, *were* ſeventeen thouſand and two hundred *ſoldiers* fit to go out for war *and* battle.

12 Shuppim alſo, and Huppim, the children of Ir, *and* Huſhim, the ſons of Aher.

13 ¶ The ſons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the ſons of Bilhah.

14 ¶ The ſons of Manaſſeh; Aſhriel, whom ſhe bare: (*but* his conbubine the Aramiteſs bare Machir the father of Gilead:

15 And Machir took to wife *the ſiſter* of Huppim and Shuppim, whoſe ſiſter's name *was* Maachah) and the name of the ſecond *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſon, and ſhe called his name Pereſh; and the name of his brother *was* Shereſh; and his ſons *were* Ulam, and Rakem.

17 And the ſons of Ulam; Bedan. Theſe *were* the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh.

18 And his ſiſter Hammoleketh bare Iſhod, and Abiezer, and Mahalah.

19 And the ſons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the ſons of Ephraim; Shuthelah and Bered his ſon, and Tahath his ſon, and Eladah his ſon, and Tahath his ſon,

21 And Zabad his ſon, and Shuthelah his ſon, and Ezer, and Elead, whom the men of Gath, *that were* born in *that* land, ſlew, becauſe they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And when he went in to his wife, ſhe conceived and bare a ſon, and he called his name Beriah, becauſe it went evil with his houſe.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-ſherah.)

25 And Rephah *was* his ſon, alſo Reſheph, and Telagh his ſon, and Tahan his ſon,

26 Laadan his ſon, Ammihud his ſon, Eliſhama his ſon,

27 Non his ſon, Jehoſhua his ſon.

28 And their poſſeſſions and habitations *were* Beth-el and the towns thereof, and eaſtward Naaran, and weſtward Gezer with the towns thereof, Schechem alſo and the towns thereof, unto Gaza and the towns thereof:

29 And by the borders of the children of Manaſſeh, Beth-ſhean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In theſe dwelt the children of Joſeph the ſon of Iſrael.

30 ¶ The ſons of Aſher; Imnah, and Iſhuah, and Iſhuai, and Beriah, and Serah their ſiſter.

31 And the ſons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their ſiſter.

Commentary and Notes on Chapter VII.

4 *They had many wives and ſons.*] They were very fruitful and propagated the more, becauſe they had many wives, who bare them many ſons: and thoſe ſons probably took many wives for the greater increaſe of their family. *Patrick.*

21 *Whom the men of Gath, that were born in that land, ſlew, becauſe they came down to take away their cattle.*] This is the only place in the ſacred writings where this piece of hiſtory is mentioned, and probably the tranſaction happened before the children of Iſrael came out of the land of Egypt; for it appears, from the following verſe, that Ephraim was alive when theſe children of his were ſlain.

33 And the ſons of Japhlet; Paſach, and Bimhal, and Aſhvath: theſe are the children of Japhlet.

34 And the ſons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the ſons of his brother Helem; Zophah, and Imna, and Sheleſh, and Amal.

36 The ſons of Zophah; Suah, and Harnephet, and Seual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſons of Jether; Jephunneh, and Piſpah, and Ara.

39 And the ſons of Ulla; Arah, and Haniel, and Rezia.

40 All theſe *were* the children of Aſhur, heads of *their* father's houſe, choice *and* mighty men of valour, chief of the princes. And the number throughout the geneaology of them that were apt to the war *and* to battle, *was* twenty and ſix thouſand men.

CHAP. VIII.

1 *The ſons and chief men of Benjamin.* 32 *The ſtock of Saul and Jonathan.*

NOW Benjamin begat Bela his firſt-born, Aſhbel the ſecond, and Aharah the third,

2 Noah the fourth, and Rapha the fifth.

3 And the ſons of Bela were, Addar, and Gera, and Abihud,

4 And Abiſhua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 And theſe *are* the ſons of Ehud: theſe are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had ſent them away; Huſhim and Baara *were* his wives.

9 And he begat of Hodeſh his wife, Jobab, and Zibia, and Meſha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. Theſe *were* his ſons, heads of the fathers.

11 And of Huſhim he begat Abitub, and Elpaal.

12 The ſons of Elpaal; Eber, and Miſham, and Shamed, who built Ono, and Lod with the towns thereof:

13 Beriah alſo, and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shaſhak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Iſpah, and Joha, the ſons of Beriah;

17 And Zebadiah, and Meſhullam, and Hezeki, and Heber,

18 Iſhmerai alſo, and Jezliah, and Jobab, the ſons of Elpaal:

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the ſons of Shimhi;

22 And Iſhpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the ſons of Shaſhak;

26 And Shamſherai, and Sheharia, and Athaliah,

27 And Jareſiah, and Eliah, and Zichri, the ſons of Jeroham.

28 Theſe *were* heads of the fathers by their generations, chief *men*. Theſe dwelt in Jeruſalem.

29 And at Gibeon dwelt the father of Gibeon (whoſe wife's name *was* Maachah)

30 And his firſt-born ſon Abdon, and Zur, and Kiſh, and Baal, and Nadab.

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begat Shimeah. And theſe alſo dwelt with their brethren in Jeruſalem, over-againſt them.

33 ¶ And Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan and Malchi-ſhua, and Abinadab, and Aſh-baal.

34 And the ſon of Jonathan *was* Merib-baal; and Merib-baal begat Micah.

35 And the ſons of Micah *were*, Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his ſon, Eleaſah his ſon, Azel his ſon:

38 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan. All theſe *were* the ſons of Azel.

39 And the ſons of Eſhek his brother *were*, Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third.

40 And the ſons of Ulam were mighty men of valour, archers, and had many ſons, and ſons ſons, an hundred and fifty. All theſe *are* of the ſons of Benjamin.

CHAP. IX.

1 *The original of Iſrael's and Judah's genealogies.* 27 *The charge of certain Levites.* 35 *Saul's and Jonathan's ſtock.*

SO all Iſrael were reckoned by genealogies, and behold, they *were* written in the book of the kings of Iſrael and Judah, *who* were carried away to Babylon for their tranſgreſſion.

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40 *And the number throughout the genealogy of them—was twenty and ſix thouſand men.*] Though theſe people lived in a rich and delicious country, abounding with wine, oil, and other good things, yet they did not give themſelves up to ſloth and lazineſs, but were a war-like and valiant people.

Commentary and Notes on Chapter VIII.

13 *Who were the heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath.*] This was probably done in revenge for the ſlaughter they had anciently made of their brethren the Ephraimites. See verſe 21 of the foregoing chapter.

29 *At Gibeon dwelt the father of Gibeon.*] Here begins the genealogy of Benjamin, which is repeated at the 35th, 36th, &c. verſes of the next chapter, with ſome ſmall variation.

40 *And the ſons of Ulam were mighty men of valour, archers.*] The Hebrew word, which we here render *archers*, ſignifies *thoſe that tread the bow*; becauſe their ſteel bows were ſo ſtrong, that they could not ben dthem with their arms, but ſat down, and preſſing them with their feet, drew the arrow with both hands, that it might fly with the greater force.

2 ¶ Now the firſt inhabitants *that dwelt* in their poſſeſſions in their cities *were*, the Iſraelites, the prieſts, Levites, and the Nethinims.

3 And in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh:

4 Uthai the ſon of Ammihud, the ſon of Omri, the ſon of Imri, the ſon of Bani, of the children of Pharez the ſon of Judah,

5 And of the Shilonites: Aſaiah the firſt-born, and his ſons.

6 And of the ſons of Zerah; Jeuel, and their brethren, ſix hundred and ninety.

7 And of the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Odaviah, the ſon of Haſenuah,

8 And Ibneiah the ſon of Jeroham, and Elah the ſon of Uzzi, the ſon of Michri, and Meſhullam the ſon of Shephatiah, the ſon of Reuel, the ſon of Ibnijah,

9 And their brethren according to their generations, nine hundred and fifty and ſix. All theſe men *were* chief of the fathers in the houſe of their fathers.

10 ¶ And of the prieſts; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, the ruler of the houſe of God,

12 And Adaiah the ſon of Jeroham, the ſon of Paſhur, the ſon of Malchijah, and Maaſiai the ſon of Adiel, the ſon of Jahzerah, the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Immer,

13 And their brethren, heads of the houſe of their fathers, a thouſand and ſeven hundred and threeſcore; very able men for the work of the ſervice of the houſe of God.

14 And of the Levites; Shemaiah the ſon of Haſſhub, the ſon of Azrikam, the ſon of Haſhabiah, of the ſons of Merari,

15 And Bakbakkar, Hereſh, and Galal, and Mattaniah the ſon of Micha, the ſon of Zichri, the ſon of Aſaph,

16 And Obadiah the ſon of Shemaiah, the ſon of Galal, the ſon of Jeduthun, and Berechiah, the ſon of Aſa, the ſon of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief.

18 (Who hitherto *waited* in the kings gate eaſtward) They *were* porters in the companies of the children of Levi.

19 And Shallum the ſon of Kore, the ſon of Ebiaſaph, the ſon of Korah, and his brethren: (of the houſe of his father) the Korahites *were* over the work of the ſervice, keepers of the gates of the tabernacle: and their fathers *being* over the hoſt of the Lord *were* keepers of the entry.

20 And Phinehas the ſon of Eleazar was the ruler over them in time paſt, *and* the Lord *was* with him.

21 *And* Zechariah the ſon of Meſhelemiah *was* porter of the door of the tabernacle of the congregation.

22 All theſe *which were* choſen to be porters in the gates, *were* two hundred and twelve. Theſe were reckoned by their genealogy in their villages: whom David and Samuel the ſeer did ordain in their ſet office.

23 So they and their children *had* the overſight of the gates of the houſe of the Lord, *namely*, the houſe of the tabernacle bywards.

24 In four quarters were the porters, toward the eaſt, weſt, north and ſouth.

25 And their brethren *which were* in their villages, *were* to come after ſeven days from time to time with them.

26 For theſe Levites, the four chief porters, were in *their* ſet office, and were over the chambers and treaſuries of the houſe of God.

27 ¶ And they lodged round about the houſe of God, becauſe the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the miniſtering veſſels, that they ſhould bring them in and out by tale.

29 *Some* of them alſo *were* appointed to overſee the veſſels, and all the inſtruments of the ſanctuary, and the fine flour, and the wine and the oil, and the frankincenſe, and the ſpices.

30 And *ſome* of the ſons of the prieſts made the ointment of the ſpices.

31 And Mattithiah, *one* of the Levites (who *was* the firſt-born of Shallum the Korahite) had the ſet office over the things that were made in the pans.

32 And *other* of their brethren of the ſons of the Kohathites, *were* over the ſhew-bread, to prepare *it* every ſabbath.

33 And theſe *are* the ſingers, chief of the fathers of the Levites, *who remaining* in the chambers, *were* free: for they were employed in *that* work day and night.

34 Theſe chief fathers of the Levites *were* chief throughout their generations; theſe dwelt at Jeruſalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whoſe wife's name *was* Maachah:

36 And his firſt-born ſon Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they alſo dwelt with their brethren at Jeruſalem over againſt their brethren.

39 And

Commentary and Notes on Chapter IX.

3 *And in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh*.] Hence we may obſerve, that ſome of the ten tribes returned with thoſe of Judah and Benjamin. Indeed, the proclamation of Cyrus excepted none, but gave all the people of that nation liberty to return to their own Country.

11 *The ruler of the houſe of God.*] Or rather, *a ruler in the houſe of God;* for he was not high prieſt, that office being filled by *Jeſhua*, or *Joſhua*, as we learn from Ezra iii, 2. and Haggai i. 1. And it ſhould be obſerved, that by *the houſe of God* is to be underſtood the *houſe of the tabernacle;* for the temple of Solomon was deſtroyed, and the ſecond temple not yet built.

33 *They were employed in that work day and night.*] That is, they were conſtantly employed with their brethren to ſing, and play on different kinds of muſical inſtruments, as appears from chap. xxvi.

39 And Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchiſhua, and Abinadab, and Eſhbaal,

40 And the ſon of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the ſons of Micah *were* Pithon, and Melech, and Tahrea *and Ahaz*.

42 And Ahaz begat Jarah, and Jarah begat Ameleth, and Azmaveth, and Zimri; and Zimri begat Moza.

43 And Moza begat Binea; and Raphaiah his ſon, Eleaſah his ſon, Azel his ſon.

44 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan. Theſe *were* the ſons of Azel.

CHAP. X.

1 *Saul's overthrow and death.* 8 *The Philiſtines triumph over him.* 11 *Jabeſh-gilead's kindneſs to him and his ſons.*

NOW the Philiſtines fought againſt Iſrael; and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa.

2 And the Philiſtines followed hard after Saul and after his ſons; and the Philiſtines ſlew Jonathan and Abinadab, and Malchi-ſhua, the ſons of Saul.

3 And the battle went ſore againſt Saul, and the archers hit him, and he was wounded of the archers.

4 Then ſaid Saul to his armour-bearer, Draw thy ſword, and thruſt me through therewith; leſt theſe uncircumciſed come, and abuſe me. But his armour-bearer would not; for he was ſore afraid. So Saul took a ſword, and fell upon it.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe on the ſword, and died.

6 So Saul died, and his three ſons, and all his houſe died together.

7 And when all the men of Iſrael that *were* in the valley ſaw that they fled, and that Saul and his ſons were dead; then they forſook their cities, and fled; and the Philiſtines came and dwelt in them.

8 ¶ And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his ſons fallen in mount Gilboa.

9 And when they had ſtripped him, they took his head, and his armour, and ſent into the land of the Philiſtines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the houſe of their gods, and faſtened his head in the temple of Dagon.

11 ¶ And when all Jabeſh-gilead heard all that the Philiſtines had done to Saul.

12 They aroſe, all the valiant men, and took away the body of Saul, and the bodies of his ſons, and brought them to Jabeſh, and buried their bones under the oak in Jabeſh, and faſted ſeven days.

13 So Saul died for his tranſgreſſion which he committed againſt the Lord, *even* againſt the word of the Lord which he kept not, and alſo for aſking *counſel* of one that had a familiar ſpirit to enquire *of it*;

14 And enquired not of the Lord: therefore he ſlew him, and turned the kingdom unto David the ſon of Jeſſe.

CHAP. XI.

1 *David made king.* 4 *He winneth the caſtle of Zion from the Jebuſites by Joab's valour.* 10 *A catalogue of his worthies.*

THEN all Iſrael gathered themſelves to David unto Hebron, ſaying, Behold, we *are* thy bone and thy fleſh.

2 And Moreover in time paſt, even when Saul was king, thou *waſt* he that leddeſt out and broughteſt in Iſrael: and the Lord thy God ſaid unto thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be ruler over my people Iſrael.

3 Therefore came all the elders of Iſrael to the king to Hebron; and David made a covenant with them in Hebron before the Lord; and they anointed David king over Iſrael, according to the word of the Lord by Samuel.

4 ¶ And David and all Iſrael went to Jeruſalem, which *is* Jebus; where the Jebuſites *were* the inhabitants of the land.

5 And the inhabitants of Jebus ſaid to David, Thou ſhalt not come hither. Nevertheleſs, David took the caſtle of Zion, which *is* the city of David.

6 And David ſaid, Whoſoever ſmiteth the Jebuſites firſt, ſhall be chief and captain. So Joab the ſon of Zeruiah went firſt up, and was chief.

7 And David dwelt in the caſtle, therefore they called it, The city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired the reſt of the city.

9 So David waxed greater and greater: for the Lord of hoſts *was* with him.

10 Theſe alſo *are* the chief of the mighty men whom David had, who ſtrengthened themſelves with him in his kingdom, *and* with all Iſrael to make him king according to the word of the Lord concerning Iſrael.

11 And

Commentary and Notes on Chapter X.

1 *Now the Philiſtines fought againſt Iſrael,*] This hiſtory has already been related in 1 Sam. xxxi. and nearly in, the ſame words; but is here repeated to introduce the hiſtory of David, who after Saul's death aſcended the throne of Iſrael.

6 *So Saul died, and his three ſons, and all his houſe died together.*] That is, all the perſons of his houſe that were preſent with him at this battle. Nor did his family ever recover itſelf after this terrible blow.

13 *So Saul died for his tranſgreſſion,* &c.] The two principal crimes of this monarch were his ſparing the Amalekites, and his conſulting the witch of Endor.

Commentary and Notes on Chapter XI.

1 *Then.*] That is, after the death of Iſhboſheth; for many things paſſed between the death of Saul, and the tranſaction the ſacred hiſtorian is now going to recite, which are related in the 1ſt, 2d, 3d, and 4th chapters of the 2d of Samuel. *Patrick.*

This chapter being nearly the ſame as the firſt ten verſes of 2 Sam. chap. v. and the 23d chapter of the ſame book, commencing at the 8th verſe, the reader is deſired to refer to thoſe paſſages.

3 *According to the word of the Lord by Samuel.*] Theſe words are not found in the book of Samuel, but are here added to ſhew how the people came to know that God had promiſed the kingdom to David.

11 And this *is* the number of the mighty men whom David had: Jaſhobeam an Hachmanite the chief of the captains: he lifted up his ſpear againſt three hundred, ſlain *by him* at one time.

12 And after him *was* Eleazar the ſon of Dodo the Ahohite, who *was one* of the three mighties.

13 He was with David at Paſ-dammim, and there the Philiſtines were gathered together to battle, where was a parcel of ground full of barley, and the people fled from before the Philiſtines.

14 And they ſet themſelves in the midſt of *that* parcel, and delivered it, and ſlew the Philiſtines: and the Lord ſaved *them* by a great deliverance.

15 ¶ Now three of the thirty captains went down to the rock to David, into the cave of Adullam, and the hoſt of the Philiſtines encamped in the valley of Rephaim.

16 And David *was* then in the hold, and the Philiſtines garriſon *was* then at Beth-lehem.

17 And David longed, and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it* and brought *it* to David: but David would not drink *of* it, but poured it out to the Lord,

19 And ſaid, My God forbid it me, that I ſhould do this thing: ſhall I drink the blood of theſe men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. Theſe things did theſe three mightieſt.

20 ¶ And Abiſhai the brother of Joab, he was chief of the three: for lifting up his ſpear againſt three hundred, he ſlew *them*, and had a name among the three.

21 Of the three he was more honourable than the two, for he was their captain: howbeit, he attained not unto the *firſt* three.

22 Benaiah the ſon of Jehoiada, the ſon of a valiant man of Kabzeel, who had done many acts, he ſlew two lion-like men of Moab; alſo he went down and ſlew a lion in a pit in a ſnowy day.

23 And he ſlew an Egyptian, a man *of great* ſtature, five cubits high, and in the Egyptian's hand *was* a ſpear like a weaver's beam, and he went down to him with a ſtaff, and pluck'd the ſpear out of the Egyptian's hand, and ſlew him with his own ſpear.

24 Theſe *things* did Benaiah the ſon of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *firſt* three: and David ſet him over his guard.

26 ¶ Alſo the valiant men of the armies *were* Aſah-el the brother of Joab, Elhanan the ſon of Dodo, of Beth-lehem.

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the ſon of Ikkeſh, the Tekoite, Abiezer the Antothite,

29 Sibbecai the Huſhathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the ſon of Baanah the Netophathite,

31 Ithai the ſon of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaaſh, Abiel the Abathite,

33 Azmaveth the Baharumite, Eliaſhba the Shaalbonite,

34 The ſons of Haſhem the Gizonite, Jonathan the ſon of Shage the Hararite,

35 Ahiam the ſon of Sacar the Hararite, Eliphal the ſon of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the ſon of Ezbai.

38 Joel the brother of Nathan, Mibhar the ſon of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite the armour-bearer of Joab the ſon of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the ſon of Ahlai,

42 Adina the ſon of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the ſon of Maachah, and Joſhaphat the Mithnite,

44 Uzzia the Aſhterathite, Shama and Jehiel the ſons of Hothan the Aroerite,

45 Jediael the ſon of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jaſiel the Meſobaite.

CHAP. XII.

1 *The companies that came to David at Ziklag.* 23 *The armies that came to him at Hebron.*

NOW theſe *are* they that came to David to Ziklag, while he yet kept himſelf cloſe becauſe of Saul the ſon of Kiſh: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could uſe both the right hand and the left in *hurling* ſtones, and *ſhooting* arrows out of a bow, *even* of Saul's brethren, of Benjamin.

3 The chief *was* Ahiezer, then Joaſh, the ſons of Shemaah the Gibeathite; and Jeziel, and Pelet, the ſon of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Iſmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemeriah, and Shephatiah, the Haruphite,

6 Elkanah, and Jaſiah, and Azareel, and Joezer, and Jaſhobeam, the Korhites.

7 And Joelah, and Zebadiah, the ſons of Jeroham of Gedor.

8 And

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11 *And this is the number of the mighty men whom David had, &c.*] An account of theſe mighty men has already been given, 2 Sam. xxiii. and proper remarks added, which the reader is therefore deſired to conſult.

Commentary and Notes on Chapter XII.

1 *Now theſe are they that came to David to Ziklag.*] The ſacred writer thought proper here to mention theſe perſons who joined David in his exile, as they are omitted in the book of Samuel.

2 *Even of Saul's brethren of Benjamin.*] Something very extraordinary muſt have happened, to induce Saul's kindred to forſake him. Poſſibly they could not bear to ſee an innocent perſon perſecuted in ſo violent a manner, eſpecially after he had refuſed to hurt the perſon who thus purſued him, when he had it in his power.

8 And of the Gadites there ſeparated themſelves unto David into the hold to the wilderneſs men of might, *and* men of war fit for the battle, that could handle ſhield and buckler, whoſe faces *were like* the faces of lions, and *were* as ſwift as the roes upon the mountains;

9 Ezer the firſt, Obadiah the ſecond, Eliab the third.

10 Miſhmanah the fourth, Jeremiah the fifth,

11 Attai the ſixth, Eliel the ſeventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh,

14 Theſe *were* of the ſons of Gad, captains of the hoſt: one of the leaſt *was* over an hundred, and the greateſt over a thouſand.

15 Theſe *are* they that went over Jordan in the firſt month, when it had overflown all his banks, and they put to flight all *them* of the valleys, *both* toward the eaſt, and toward the weſt.

16 And there came of the children of Benjamin, and Judah, to the hold unto David.

17 And David went out to meet them, and anſwered and ſaid unto them, If ye be come peaceably unto me to help me, mine heart ſhall be knit unto you: but if *ye be come* to betray me to mine enemies, ſeeing *there is* no wrong in mine hands, the God of our fathers look *thereon* and rebuke *it*.

18 Then the ſpirit came upon Amaſai, *who was* chief of the captains, *and he ſaid*, Thine *are we* David, and on thy ſide, thou ſon of Jeſſe: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them and made them captains of the band.

19 And there fell *ſome* of Manaſſeh to David (when he came with the Philiſtines againſt Saul to battle, but they helped them not, for the lords of the Philiſtines, upon adviſement, ſent him away, ſaying, he will fall to his maſter Saul, to *the jeopardy of* our heads)

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Joſabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thouſands that *were* of Manaſſeh.

21 And they helped David againſt the band *of the rovers*: for they *were* all mighty men of valour, and were captains in the hoſt.

22 For at *that* time day by day, there came to David to help him, until *it was* a great hoſt, like the hoſt of God.

23 ¶ And theſe *are* the numbers of the bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord.

24 The children of Judah that bare ſhield and ſpear, *were* ſix thouſand and eight hundred ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, ſeven thouſand and one hundred.

26 Of the children of Levi, four thouſand and ſix hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thouſand and ſeven hundred.

28 And Zadok a young man, mighty of valour, and of his father's houſe, twenty and two captains.

29 And of the children of Benjamin, the kindred of Saul, three thouſand: for hitherto the greateſt part of them had kept the ward of the houſe of Saul.

30 And of the children of Ephraim, twenty thouſand and eight hundred, mighty men of valour, famous throughout the houſe of their fathers.

31 And of the half-tribe of Manaſſeh, eighteen thouſand, which were expreſſed by name to come and make David king.

32 And of the children of Iſſachar, *which were men* that had underſtanding of the times, to know what Iſrael ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

33 Of Zebulun, ſuch as went forth to battle expert in war, with all inſtruments of war, fifty thouſand, which could keep rank: *they were* not of double heart.

34 And of Naphtali, a thouſand captains, and with them, with ſhield and ſpear, thirty and ſeven thouſand.

35 And of the Danites, expert in war, twenty and eight thouſand and ſix hundred.

36 And of Aſhur, ſuch as went forth to battle, expert in war, forty thouſand.

37 And on the other ſide of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manaſſeh, with all manner of inſtruments of war for the battle, an hundred and twenty thouſand.

38 All theſe men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Iſrael: and all the reſt alſo of Iſrael, *were of one heart* to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Iſſachar, and Zebulun, and Naphtali, brought bread on aſſes, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches

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8 *Whoſe faces were like the faces of lions, and were as ſwift as the roes upon the mountains.*] A beautiful hyperbole! by the *roe*, according to Dr. Shaw, we are to underſtand the *antilope*: ſee 2 Sam. ii. 18.

15 *Theſe are they that went over Jordan in the firſt month, when it had overflown all his banks.*] This is given as an inſtance of their intrepidity, in venturing to paſs the Jordan at this dangerous ſeaſon; and in all probability without the help of any boat, notwithſtanding the violence and rapidity of the current.

And they put to flight all them of the valleys.] What valleys theſe were, and what enemies they encountered, we are no were told. Probably they were the inhabitants of countries bordering on Jordan, and had taken this opportunity to invade the Iſraelites who dwelt near them.

18 *The ſpirit came upon Amaſai.*] That is, God inſpired him with an intrepid boldneſs and reſolution to profeſs, in the name of his companions, their fidelity to David in ſuch pathetic words, as convinced him they were really his friends.

22 *Until it was a great hoſt, like the hoſt of God.*] That is, a very formidable army, and might be compared to the hoſt of heaven, becauſe they were numerous, and many of them illuſtrious perſons.

32 *The children of Iſſachar which were men that had underſtanding of the times.*] This paſſage hath given riſe to a great variety of interpretations; ſome think it ſignifies that they underſtood the method of computing the beginning of their years and months, and the exact time when their feaſts were to be celebrated. Others, that they were great aſtronomers, and underſtood the proper ſeaſon for ſowing, planting, reaping, &c. But the true import of the phraſe is, that they were well verſed in political affairs, and knew what was moſt proper to be done in all exigencies of human life; as the words immediately following ſufficiently indicate.

bunches of raiſins, and wine, and oil, and oxen, and ſheep abundantly; for *there was* joy in Iſrael.

CHAP. XIII.

1 *David fetcheth the ark from Kirjath-jearim.* 9 *Uzza being ſmitten, the ark is left at the houſe of Obed-edom.*

AND David conſulted with the captains of thouſands, and of hundreds, *and* with every leader.

2 And David ſaid unto all the congregation of Iſrael, If *it ſeem* good unto you, and *that it be* of the Lord our God, let us ſend abroad unto our brethren every where, *that are* left in all the land of Iſrael, and with them *alſo* to the prieſts and Levites *which are* in their cities *and* ſuburbs, that they may gather themſelves unto us.

3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation ſaid that they would do ſo: for the thing was right in the eyes of all the people.

5 So David gathered all Iſrael together, from Shihor of Egypt, even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Iſrael to Baalah, *that is* to Kirjath-jearim, which *belongeth* to Judah, to bring up thence the ark of God the Lord, that dwelleth *between* the cherubims, whoſe name is called *on it*.

7 And they carried the ark of God in a new cart, out of the houſe of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Iſrael played before God with all *their* might, and with ſinging, and with harps, and with pſalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threſhing-floor of Chidon, Uzza put forth his hand to hold the ark, for the oxen ſtumbled.

10 And the anger of the Lord was kindled againſt Uzza, and he ſmote him, becauſe he put his hand to the ark: and there he died before God.

11 And David was diſpleaſed, becauſe the Lord had made a breach upon Uzza; wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that day, ſaying, How ſhall I bring the ark of God *home* to me?

13 So David brought not the ark *home* to himſelf to the city of David, but carried it aſide into the houſe of Obed-edom, the Gittite.

14 And the ark of God remained with the family of Obed-edom in his houſe three months. And the Lord bleſſed the houſe of Obed-edom, and all that he had.

CHAP. XIV.

1 *Hiram's kindneſs to David:* 2 *David's felicity in people, wives and children:* 8 *His two victories.*

NOW Hiram king of Tyre ſent meſſengers to David, and timber of cedars, with maſons and carpenters, to build him an houſe.

2 And David perceived that the Lord had confirmed him king over Iſrael, for his kingdom was lifted up on high, becauſe of his people Iſrael.

3 ¶ And David took more wives at Jeruſalem: and David begat more ſons and daughters.

4 Now theſe *are* the names of *his* children which he had in Jeruſalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Eliſhua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Eliſhama, and Beeliada, and Eliphalet.

8 ¶ And when the Philiſtines heard that David was anointed king over all Iſrael, all the Philiſtines went up to ſeek David: and David heard *of it* and went out againſt them.

9 And the Philiſtines came and ſpread themſelves in the valley of Rephaim.

10 And David enquired of God, ſaying, Shall I go up againſt the Philiſtines? and wilt thou deliver them into mine hand? And the Lord ſaid unto him, Go up, for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David ſmote them there. Then David ſaid, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philiſtines yet again ſpread themſelves abroad in the valley.

14 Therefore David enquired again of God; and God ſaid unto him, Go not up after them, turn away from them, and come upon them over againſt the mulberry-trees.

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40 *For there was joy in Iſrael.*] They were greatly pleaſed to ſee an end of their diviſions, by being united under one king, whom they had great reaſon to hope would procure them both peace and plenty in all their dwellings.

Commentary and Notes on Chapter XIII.

3 *Let us bring again the ark of our God to us.*] The firſt care of this pious prince was about religion; for he could not reſt 'till he had conſulted with the elders of the people about bringing up the ark of God; and which was accordingly done at the time fixed for it at this meeting.

For we enquired not at it in the days of Saul.] Or, as the words are in the Hebrew, *we enquired not about it*, &c. That is, we were not ſolicitous to find a proper place for it during the time that Saul governed the kingdom.

5 *Shihor of Egypt.*] Dr. Shaw ſays this is the Nile.

6 *And David went up—to Kirjath-jearim—to bring up thence the ark of God the Lord.*] This tranſaction is before deſcribed in the ſixth chapter of the ſecond book of Samuel, to which the reader is referred for an explanation.

Commentary and Notes on Chapter XIV.

4 *Theſe are the names of his children.*] This genealogy is ſo confuſed, that it demands a Kennicott to rectify it. See 2 Sam. v. 14, 13, 16: and 1 Cor. v. 6, &c.

7 *And Eliſhama, and Beeliada, and Eliphalet.*] There are only eleven mentioned in 2 Sam. v. 14, 15, 16; but here there are thirteen. The reaſon for this difference is, that two of them died in their infancy, and for that reaſon are not mentioned in Samuel: but recorded here, becauſe it was the profeſſed intention of the author of this book to enumerate all David's ſons born at Jeruſalem.

12 *And when they had left their gods there, David gave a commandment, and they were burned with fire.*] It was no wonder they refuſed to preſerve ſuch gods as could neither ſave themſelves, nor the people who worſhipped them.

15 And it ſhall be, when thou ſhalt hear a ſound of going in the tops of the mulberry-trees, *that* then thou ſhalt go out to battle: for God is gone forth before thee, to ſmite the hoſt of the Philiſtines.

16 David therefore did as God commanded him: and they ſmote the hoſt of the Philiſtines from Gibeon even to Gazer.

17 And the fame of David went out into all lands, and the Lord brought the fear of him upon all nations.

CHAP. XV.

1 *David bringeth the ark from Obed-edom:* 25 *He performeth it with great joy:* 29 *Michal deſpiſeth him.*

AND *David* made him houſes in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David ſaid, None ought to carry the ark of God, but the Levites: for them hath the Lord choſen to carry the ark of God, and to miniſter unto him for ever.

3 And David gathered all Iſrael together to Jeruſalem, to bring up the ark of the Lord unto his place, which he had prepared for it.

4 And David aſſembled the children of Aaron, and the Levites.

5 Of the ſons of Kohath: Uriel the chief, and his brethren an hundred and twenty.

6 Of the ſons of Merari: Aſaiah the chief, and his brethren two hundred and twenty.

7 Of the ſons of Gerſhom: Joel the chief, and his brethren an hundred and thirty.

8 Of the ſons of Elizaphan: Shemaiah the chief, and his brethren two hundred.

9 Of the ſons of Hebron: Eliel the chief, and his brethren fourſcore.

10 Of the ſons of Uzziel: Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the prieſts, and for the Levites, for Uriel, Aſaiah, and Joel, Shemaiah, and Eliel, and Amminadab.

12 And ſaid unto them, Ye *are* the chief of the fathers of the Levites: ſanctify yourſelves, *both* ye and your brethren, that you may bring up the ark of the Lord God of Iſrael, unto *the place that* I have prepared for it.

13 For becauſe ye *did it* not at the firſt, the Lord our God made a breach upon us, for that we ſought him not after the due order.

14 So the prieſts and the Levites ſanctified themſelves to bring up the ark of the Lord God of Iſrael.

15 And the children of the Levites bare the ark of God upon their ſhoulders, with the ſtaves thereon, as Moſes commanded: according to the word of the Lord.

16 And David ſpake to the chief of the Levites, to appoint their brethren *to be* the ſingers with inſtruments of muſick, pſalteries, and harps, and cymbals, ſounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the ſon of Joel: and of his brethren, Aſaph the ſon of Berechiah: and of the ſons of Merari their brethren, Ethan the ſon of Kuſhaiah.

18 And with them their brethren, of the ſecond *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaſeiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the ſingers, Heman, Aſaph, and Ethan, *were appointed* to ſound with cymbals of braſs;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaſeiah, and Benaiah, with pſalteries on Alamoth.

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

22 And Chenaniah chief of the Levites, *was* for ſong: he inſtructed about the ſong, becauſe he *was* ſkilful.

23 And Berechiah, and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoſhaphat, and Nethaneel, and Amaſai, and Zechariah, and Benaiah, and Eliezer the prieſts, did blow with the trumpets before the ark of God, and Obed-edom, and Jehiel *were* door-keepers for the ark.

25 ¶ So David and the elders of Iſrael, and the captains over thouſands, went to bring up the ark of the covenant of the Lord, out of the houſe of Obed-edom with joy.

26 And it came to paſs when God helped the Levites that bare the ark of the covenant of the Lord, that they offered ſeven bullocks, and ſeven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the ſingers, and Chenaniah the maſter of the ſong, with the ſingers; David alſo *had* upon him an ephod of linen.

28 Thus all Iſrael brought up the ark of the covenant of the Lord with ſhouting, and with ſound of the cornet, and with trumpets, and with cymbals, making a noiſe with pſalteries and harps.

29 ¶ And it came to paſs *as* the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul looking out at a window, ſaw king David dancing and playing: and ſhe deſpiſed him in her heart.

CHAP.

Commentary and Notes on Chapter XV.

1 *And David---prepared a place for the ark of God, and pitched for it a tent,*] The tabernacle made by Moſes in the wilderneſs was now at Gibeon; but David did not think proper to bring it from thence, and therefore cauſed a new tent to be pitched for it. Perhaps it was now, by length of time, grown ſo ruinous, that it could not eaſily be repaired.

2 *None ought to carry the ark of God, but the Levites.*] The former miſcarriage, when they brought up the ark from Kirjath jearim, had taught David to uſe it with greater reverence; and take care that the Levites, according to an expreſs precept of the law, ſhould bear it on their ſhoulders.

16 *Sounding, by lifting up the voice with joy:*] Singing ſo loud that all the people might hear, and lift up their hearts with joy to the Lord.

26 *God helped the Levites that bare the ark*] That is, he preſerved them from committing any error, ſo that they brought it up to the place which David had prepared for it, without offending that tremendous Being whoſe preſence dwelt viſibly between the cherubims.

27 *And David was clothed with a robe of fine linen.*] This was an honourable veſtment, and allowed to be worn by thoſe who were not Levites, as being proper in divine adminiſtrations

CHAP. XVI.

1 *David's feſtival ſacrifice.* 4 *He ordereth a choir to ſing thankſgiving.* 7 *The pſalm of thankſgiving.*

SO they brought the ark of God, and ſet it in the midſt of the tent that David had pitched for it: and they offered burnt-ſacrifices, and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings, and the peace-offerings, he bleſſed the people in the name of the Lord.

3 And he dealt to every one of Iſrael, both man and woman, to every one a loaf of bread, and a good piece of fleſh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to miniſter before the ark of the Lord, and to record, and to thank and praiſe the Lord God of Iſrael:

5 Aſaph the chief, and next to him Zechariah, Jeiel and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel, with pſalteries, and with harps: but Aſaph made a ſound with cymbals.

6 Benaiah alſo and Jahziel the prieſts, with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day, David delivered firſt *this pſalm* to thank the Lord, into the hand of Aſaph and his brethren.

8 Give thanks unto the Lord, call upon his name, make known his deeds among the people.

9 Sing unto him, ſing pſalms unto him, talk you of all his wondrous works.

10 Glory ye in his holy name, let the heart of them rejoice that ſeek the Lord.

11 Seek the Lord and his ſtrength, ſeek his face continually.

12 Remember his marvellous works that he hath done, his wonders and the judgements of his mouth.

13 O ye ſeed of Iſrael his ſervants, ye children of Jacob his choſen ones.

14 He *is* the Lord our God, his judgements *are* in all the earth.

15 Be ye mindful always of his covenant: the word *which* he commanded to a thouſand generations;

16 *Even of the covenant* which he made with Abraham, and of his oath unto Iſaac:

17 And hath confirmed the ſame to Jacob for a law, *and* to Iſrael *for* an everlaſting covenant,

18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

19 When ye were but few, even a few, and ſtrangers in it.

20 And when they went from nation to nation, and from *one* kingdom to another people.

21 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes.

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the Lord all the earth: ſhew forth from day to day his ſalvation.

24 Declare his glory among the heathen: his marvellous works among all nations.

25 For great *is* the Lord, and greatly to be praiſed: he alſo *is* to be feared above all gods.

26 For all the gods of the people are idols: but the Lord made the heavens.

27 Glory and honour *are* in his preſence: ſtrength and gladneſs *are* in his place.

28 Give unto the Lord ye kindreds of the people, give unto the Lord glory and ſtrength.

29 Give unto the Lord the glory *due* unto his name: bring an offering and come before him, worſhip the Lord in the beauty of holineſs.

30 Fear before him, all the earth: the world alſo ſhall be ſtable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* ſay among the nations, The Lord reigneth.

32 Let the ſea roar, and the fulneſs thereof: let the fields rejoice, and all that *is* therein.

33 Then ſhall the trees of the wood ſing out at the preſence of the Lord, becauſe he cometh to judge the earth.

34 O give thanks to the Lord, for *he is* good; for his mercy *endureth* for ever.

35 And ſay ye, Save us, O God of our ſalvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name *and* glory in thy praiſe.

36 Bleſſed *be* the Lord God of Iſrael for ever and ever. And all the people ſaid Amen, and praiſed the Lord.

37 So he left there before the ark of the covenant of the Lord, Aſaph and his brethren, to miniſter before the ark continually, as every day's work required:

38 And Obed-edom, with their brethren, threeſcore and eight; Obed-Edom alſo the ſon of Jeduthun, and Hoſah, *to be* porters:

39 And Zadok the prieſt and his brethren the prieſts, before the tabernacle of the Lord, in the high-place that *was* at Gibeon.

40 To offer burnt-offerings unto the Lord upon the altar of the burnt-offering continually morning and evening, and *to do* according to all *that is* written in the law of the Lord, which he commanded Iſrael;

41 And with them Heman and Jeduthun, and the reſt *that were* choſen, who were expreſſed by name, to give thanks to the Lord, becauſe his mercy *endureth* for ever:

42 And

Commentary and Notes on Chapter XVI.

7 *On that day, David delivered firſt this pſalm.*] Or, as it is in the Hebrew, *This David ordained in the firſt place at that time*: that is, he then ordered that God ſhould be praiſed by Aſaph and his aſſiſtants in the following manner. This ſolemn ſervice began on the day he brought up the ark to its place in Jeruſalem, and was afterwards conſtantly continued.

8 *Give thanks unto the Lord, call upon his name,* &c.] This ſong of praiſe is prnicipally taken from the hundred and fifth, and ninety-ſixth pſalms. It ſeems to have been compoſed by David ſome time before, but now firſt given to the Levites to be daily ſung in divine Service. And ſurely nothing could be better adapted, as the divine perfections are admirably deſcribed, which could not fail of inſpiring the people to fear, love, and obey the *holy One of Iſrael*. I ſhall reſerve my remarks on the many beautiful expreſſions in this hymn, till I come to conſider the Pſalms from whence it is taken. See Pſalms xcvi. and cv.

39 *And Zadok the prieſt and his brethren-- before the tabernacle of the Lord, in the high place that was at Gibeon*] Zadok was the chief of the ſecondary prieſts, and miniſtered in the tabernacle of Moſes, which, with the altar of burnt-offering was then at Gibeon. And here the ordinary worſhip of God was performed and the daily ſacrifices offered on the altar made by Moſes. But the extraordinary worſhip was performed before the ark at Jeruſalem, where Abiathar the high prieſt attended.

42 And with them Heman and Jeduthun with trumpets and cymbals, for thoſe that ſhould make a ſound, and with muſical inſtruments of God. And the ſons of Jeduthun *were* porters.

43 And all the people departed every man to his houſe: and David returned to bleſs his houſe.

CHAP. XVII.

3 David forbidden to build God an houſe, 11 is promiſed bleſſings in his ſeed, 16 His prayer and thankſgiving.

NOW it came paſs, as David ſat in his houſe, that David ſaid to Nathan the prophet, Lo, I dwell in an houſe of cedars, but the ark of the covenant of the Lord *remaineth* under curtains.

2 Then Nathan ſaid unto David, Do all that *is* in thine heart; for God *is* with thee.

3 ¶ And it came to paſs the ſame night, that the word of God came to Nathan, ſaying,

4 Go, and tell David my ſervant, Thus ſaith the Lord, Thou ſhalt not build me an houſe to dwell in.

5 For I have not dwelt in an houſe ſince the day that I brought up Iſrael, unto this day, but have gone from tent to tent, and from *one* tabernacle *to another*.

6 Whereſoever I have walked with all Iſrael, ſpake I a word to any of the judges of Iſrael (whom I commanded to feed my people) ſaying, Why have ye not built me an houſe of cedars?

7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the Lord of hoſts, I took thee from the *ſheep* coat, *even* from following the ſheep, that thou ſhouldſt be ruler over my people Iſrael:

8 And I have been with thee whitherſoever thou haſt walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Alſo I will ordain a place for my people Iſrael, and will plant them, and they ſhall dwell in their place, and ſhall be moved no more; neither ſhall the children of wickedneſs waſte them any more (as at the beginning,

10 And ſince the time that I commanded judges *to be* over my people Iſrael) moreover, I will ſubdue all thine enemies. Furthermore, I tell thee, that the Lord will build thee an houſe.

11 ¶ And it ſhall come to paſs, when thy days be expired that thou muſt go *to be* with thy fathers, that I will raiſe up thy ſeed after thee, which ſhall be of thy ſons, and I will eſtabliſh his kingdom.

12 He ſhall build me an houſe, and I will ſtabliſh his throne for ever.

13 I will be his father, and he ſhall be my ſon, and I will not take my mercy away from him, as I took *it* from *him* that was before thee.

14 But I will ſettle him in mine houſe, and in my kingdom for ever, and his throne ſhall be eſtabliſhed for evermore.

15 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

16 ¶ And David the king came and ſat before the Lord, and ſaid, Who *am* I, O Lord God, and what *is* mine houſe, that thou haſt brought me hitherto?

17 And *yet* this was a ſmall thing in thine eyes, O God: for thou haſt alſo ſpoken of thy ſervant's houſe for a great while to come, and haſt regarded me according to the eſtate of a man of high degree, O Lord God.

18 What can David *ſpeak* more to thee for the honour of thy ſervant? for thou knoweſt thy ſervant.

19 O Lord, for thy ſervant's ſake, and according to thine own heart haſt thou done all this greatneſs, in making known all *theſe* great things.

20 O Lord, *there* is none like thee, neither *is there any* God beſides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Iſrael, whom God went to redeem *to be* his own people, to make thee a name of greatneſs and terribleneſs, by driving out nations from before thy people, whom thou haſt redeemed out of Egypt?

22 For thy people Iſrael didſt thou make thine own people for ever; and thou, Lord, becameſt their God.

23 Therefore now, Lord, let the thing that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be eſtabliſhed for ever, and do as thou haſt ſaid.

24 Let it even be eſtabliſhed, that thy name may be magnified for ever, ſaying, The Lord of hoſts *is* the God of Iſrael *even* a God to Iſrael: and *let* the houſe of David thy ſervant *be* eſtabliſhed before thee.

25 For thou, O my God, haſt told thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath found *in his heart* to pray before thee.

26 And now, Lord, thou art God, and haſt promiſed this goodneſs unto thy ſervant.

27 Now therefore let it pleaſe thee to bleſs the houſe of thy ſervant, that it may be before thee for ever: for thou bleſſeſt, O Lord, and *it ſhall be* bleſſed for ever.

CHAP. XVIII.

1 David ſubdueth the Philiſtines, and the Moabites. 3 He ſmiteth Hadarezer, and the Syrians.

NOW

Commentary and Notes on Chapter XVII.

1 *Now it came to paſs as David ſat in his houſe.*] The account of this tranſaction is delivered almoſt in the ſame words 2 Sam. vii. and therefore it will be unneceſſary to add any notes here, except where the expreſſions are different.

14 *But I will ſettle him in mine houſe, and in my kingdom for ever.*] In 2 Sam. vii 16, it is ſaid *thine houſe*, and *thy kingdom*; but here *mine houſe*, and *my kingdom*: which ſufficiently proves, that this principally belongs to the Meſſiah, of whom David was only a type, or figure.

17 *Thou—haſt regarded me according to the eſtate of a man of high degree, O Lord God.*] Or, as the words may be rendered, *Thou haſt looked upon me in the form of a man, who art in the higheſt the Lord God:* which is plainly a prophecy of the Meſſiah, who was really the Lord God, but took upon him our nature, and appeared in the form of a man.

21 *To make thee a name of greatneſs*, &c.] See this paſſage illuſtrated under its parallel place in 2 Sam, xvii, 23, 24.

NOW after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them, and took Gath and her towns out of the hand of the Philiſtines.

2 And he ſmote Moab; and the Moabites became David's ſervants, *and* brought gifts.

3 ¶ And David ſmote Hadarezer king of Zobah unto Hamath, as he went to ſtabliſh his dominion by the river Euphrates.

4 And David took from him a thouſand chariots, and ſeven thouſand horſemen, and twenty thouſand footmen: David alſo houghed all the chariot-*horſes*, but reſerved of them an hundred chariots.

5 And when the Syrians of Damaſcus came to help Hadarezer king of Zobath, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put *garriſons* in Syria-damaſcus, and the Syrians became David's ſervants, *and* brought gifts. Thus the Lord preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadarezer, and brought them to Jeruſalem.

8 Likewiſe from Tibhath, and from Chun, cities of Hadarezer, brought David very much braſs, wherewith Solomon made the braſen ſea, and the pillars, and the veſſels of braſs.

9 ¶ Now when Tou king of Hamath, heard how David had ſmitten all the hoſt of Hadarezer king of Zobah;

10 He ſent Hadoram his ſon to king David, to enquire of his welfare, and to congratulate him, becauſe he had fought againſt Hadarezer, and ſmitten him (for Hadarezer had warred with Tou) and *with him* all manner of veſſels of gold, and ſilver, and braſs.

11 ¶ Them alſo king David dedicated unto the Lord, with the ſilver and the gold that he brought from all *theſe* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philiſtines, and from Amalek.

12 Moreover, Abiſhai the ſon of Zeruiah, ſlew of the Edomites in the valley of ſalt, eighteen thouſand.

13 ¶ And he put garriſons in Edom; and all the Edomites became David's ſervants. Thus the Lord perſerved David whitherſoever he went.

14 ¶ So David reigned over all Iſrael, and executed judgment and juſtice among all his people.

15 And Joab the ſon of Zeruiah *was* over the hoſt, and Jehoſhaphat the ſon of Ahilud, recorder.

16 And Zadok the ſon of Ahitub, and Abimelech the ſon of Abiathar, *were* the prieſts, and Shavſha *was* ſcribe.

17 And Benaiah the ſon of Jehoiada, *was* over the Cherethites, and the Pelethites; and the ſons of David *were* chief about the king.

CHAP. XIX.

1 *David's meſſengers ſent to comfort Hanun are villainouſly entreated.* 6 *The Ammonites are overcome.*

NOW it came to paſs after this, that Nahaſh the king of the children of Ammon died, and his ſon reigned in his ſtead.

2 And David ſaid, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, becauſe his father ſhewed kindneſs to me. And David ſent meſſengers to comfort him concerning his father: ſo the ſervants of David came into the land of the children of Ammon, to Hanun, to comfort him.

3 But the princes of the children of Ammon ſaid to Hanun, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? are not his ſervants come unto thee for to ſearch, and to overthrow, and to ſpy out the land?

4 Wherefore Hanun took David's ſervants, and ſhaved them, and cut off their garments in the midſt, hard by their buttocks, and ſent them away.

5 Then there went *certain*, and told David how the men were ſerved; and he ſent to meet them (for the men were greatly aſhamed) and the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they had made themſelves odious to David, Hanun and the children of Ammon ſent a thouſand talents of ſilver to hire them chariots and horſemen out of Meſopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thouſand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themſelves together from their cities, and came to battle.

8 And when David heard *of it*, he ſent Joab, and all the hoſt of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come, *were* by themſelves in the field.

10 Now when Joab ſaw that the battle was ſet againſt him, before and behind, he choſe out of all the choice of Iſrael, and put *them* in array againſt the Syrians.

11 And the reſt of the people he delivered unto the hand of Abiſhai his brother, and they ſet *themſelves* in array againſt the children of Ammon.

12 And he ſaid, If the Syrians be too ſtrong for

Commentary and Notes on Chapter XVIII.

1 *Now after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them, and took Gath and her towns,* &c] This chapter has been alſo fully explained. 2 Samuel viii. and therefore nothing farther need be added here, except that it is there ſaid, that David took *Methegammah*, being a region or province in which Gath and her towns are ſituated.

10 *Hadoram.*] The Syriac and Arabic verſions and the parallel place in Samuel read *Joram.*

16 *And Zadok the ſon of Ahitub, and Abimelech the ſon of Abiathar, were the prieſts.*] Druſius obſerves, that there were two perſons called by the name of Ahimelech, one the grandſon of Ahitub, and the other the ſon of Abiathar; the latter, is here, by the change of a letter called Abimelech.

Commentary and Notes on Chapter XIX.

1 *Now it came to paſs after this, that Nahaſh the king of the children of Ammon died*] This whole tranſaction has already been fully related, 2 Sam. x. to which the reader is referred.

7 *They hired thirty and two thouſand chariots.*] That is, they hired thirty and two thouſand men who fought in chariots; twenty thouſand from Zobah, and twelve thouſand from Aſhtob. See 2 Sam. x. 6.

for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will help thee.

13 Be of good courage, and let us behave ourſelves valiantly for our people, and for the cities of our God: and let the Lord do *that which is* good in his ſight.

14 So Joab and the people that were with him drew nigh before the Syrians, unto the battle; and they fled before him.

15 And when the children of Ammon ſaw that the Syrians were fled, they likewiſe fled before Abiſhai his brother, and entered into the city. Then Joab came to Jeruſalem.

16 ¶ And when the Syrians ſaw that they were put to the worſe before Iſrael, they ſent meſſengers, and drew forth the Syrians that *were* beyond the river: and Shophach the captain of the hoſt of Hadarezer *went* before them.

17 And it was told David, and he gathered all Iſrael, and paſſed over Jordan, and came upon them, and ſet *the battle* in array againſt them: ſo when David had put the battle in array againſt the Syrians, they fought with him.

18 But the Syrians fled before Iſrael, and David ſlew of the Syrians ſeven thouſand men *which fought in* chariots, and forty thouſand footmen, and killed Shophach the captain of the hoſt.

19 And when the ſervants of Hadarezer ſaw that they were put to the worſe before Iſrael, they made peace with David, and became his ſervants, neither would the Syrians help the children of Ammon any more.

CHAP. XX.

1 *Rabbah is beſieged by Joab, ſpoiled by David, and the people tortured.* 4 *Three overthrows of the Philiſtines.*

AND it came to paſs, that after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and waſted the country of the children of Ammon, and came and beſieged Rabbah (but David tarried at Jeruſalem) and Joab ſmote Rabbah and deſtroyed it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious ſtones in it, and it was ſet upon David's head; and he brought alſo exceeding much ſpoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with ſaws, and with arrows of iron, and with axes: even ſo dealt David with all the cities of the children of Ammon. And David and all the people returned to Jeruſalem.

4 ¶ And it came to paſs after this, that there aroſe war at Gezer with the Philiſtines, at which time Sibbechai, the Huſhathite, ſlew Sippai *that was* of the children of the giant, and they were ſubdued.

5 And there was war again with the Philiſtines, and Elhanan the ſon of Jair ſlew Lahmi the brother of Goliath, the Gittite, whoſe ſpear's-ſtaff *was* like a weaver's beam.

6 And yet again there was war at Gath, where was a man of *great* ſtature, whoſe fingers and toes *were* four and twenty, ſix *on each hand*, and ſix *on each foot:* and he alſo was the ſon of the giant.

7 But when he defied Iſrael, Jonathan the ſon of Shimea, David's brother, ſlew him.

8 Theſe were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his ſervants.

CHAP. XXI.

1 *David numbereth the people:* 5 *He repenteth,* 9 *and chooſeth the peſtilence.*

AND Satan ſtood up againſt Iſrael and provoked David to number Iſrael.

2 And David ſaid to Joab, and to the rulers of the people, Go, number Iſrael from Beer-ſheba even to Dan; and bring the number of them to me that I may know it.

3 And Joab anſwered, The Lord make his people an hundred times ſo many more as they *be:* but, my lord the king, *are* they not all my lord's ſervants; why then doth my lord require this thing? why will he be a cauſe of treſpaſs to Iſrael?

4 Nevertheleſs, the king's word prevailed againſt Joab: wherefore Joab departed, and went throughout all Iſrael, and came to Jeruſalem.

5 ¶ And Joab gave the ſum of the number of the people unto David. And all *they of* Iſrael were a thouſand thouſand and an hundred thouſand men that drew ſword: and Judah *was* four hundred threeſcore and ten thouſand men that drew ſword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 And God was diſpleaſed with this thing, therefore he ſmote Iſrael.

8 And David ſaid unto God, I have ſinned greatly, becauſe I have done this thing: but now, I beſeech thee, do away the iniquity of thy ſervant, for I have done very fooliſhly.

9 ¶ And the Lord ſpake unto Gad, David's ſeer, ſaying,

10 Go and tell David, ſaying, Thus ſaith the Lord, I offer thee *three* things, chooſe thee one of them, that I may do *it* unto thee.

Commentary and Notes on Chapter XX.

1 *And it came to paſs that after the year was expired, at the time that kings go out to battle,* &c.] See 2 Sam. xi. where this whole tranſaction is recorded, together with the hiſtory of David's adultery with Bathſheba, and his murder of Uriah.

8 *Theſe were born unto the Giant in Gath; and they fell by the hand of David, and by the hand of his ſervants.*] After this verſe the hymn which David compoſed in commemoration of his many deliverances from his enemies, eſpecially from Saul, is inſerted 2 Sam. xxi. 23, *&c.* but is here omitted, as it would have been not only a repetition of what is there recorded at large, but alſo in the book of Pſalms.

Commentary and Notes on Chapter XXI.

1 *And Satan ſtood up againſt Iſrael.*] See 2 Sam. xxiv.

5 *And all they of Iſrael were a thouſand thouſand,* &c.] The ſums here given both of the men of Iſrael and Judah, are very different from thoſe in 2 Sam. xxiv. 9. as I obſerved in my notes on that chapter, and to which the reader is referred.

6 *But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.*] We have here the true reaſon why neither the Levites nor the Benjamites were numbered, namely, becauſe the work was odious to Joab; and therefore he left off before he had numbered theſe two tribes.

8 *I have ſinned greatly.*] See this paſſage explained in the note on 2 Sam. xxiv. 10.

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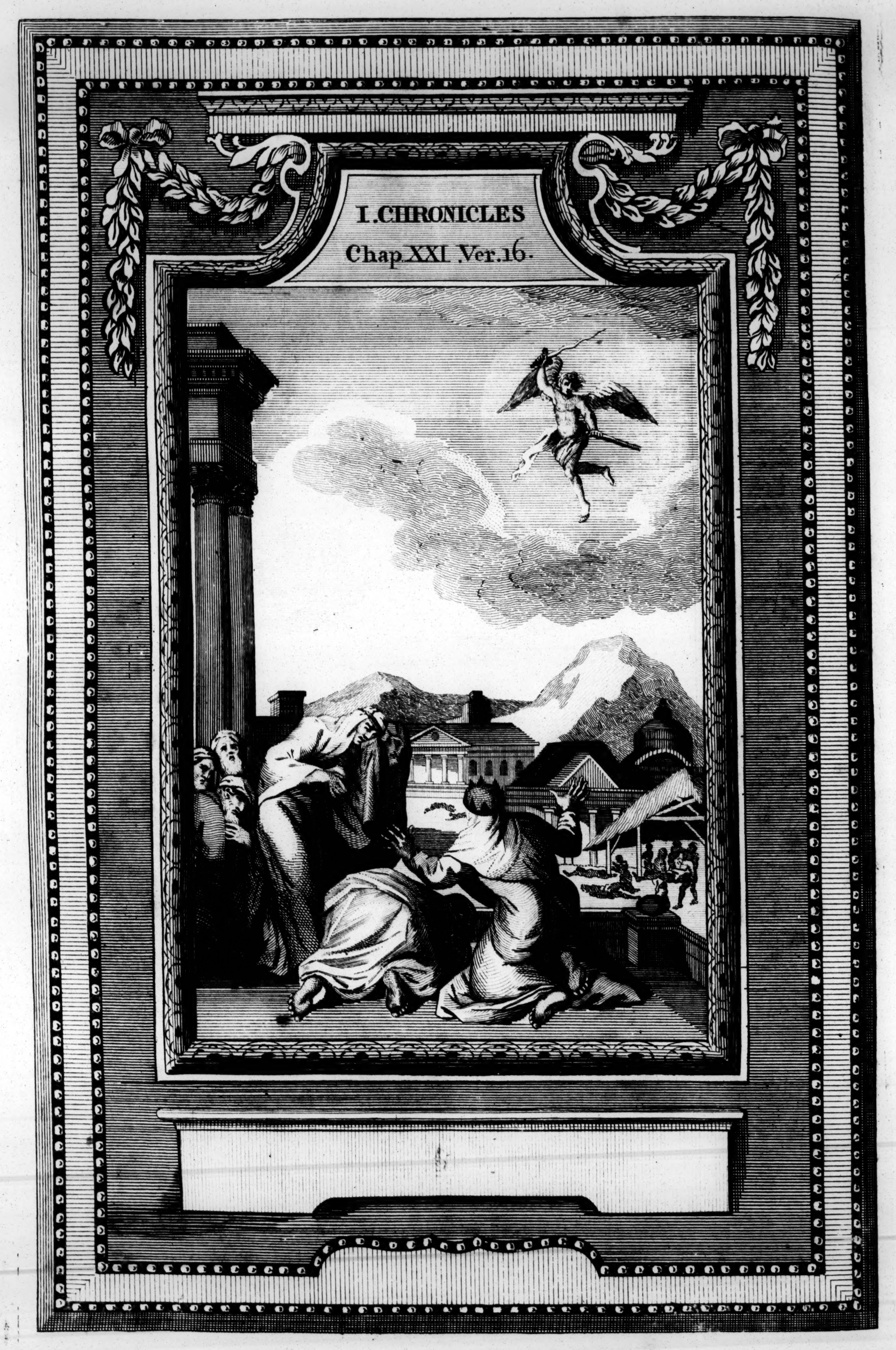
I. CHRONICLES
Chap. XXI. Ver. 16.

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13 And David ſaid unto Gad, I am in a great ſtrait: let me fall now into the hand of the Lord, (for very great *are* his mercies) but let me not fall into the hand of man.

14 ¶ So the Lord ſent peſtilence upon Iſrael: and there fell of Iſrael ſeventy thouſand men.

15 And God ſent an angel unto Jeruſalem to deſtroy it: and as he was deſtroying, the Lord beheld, and he repented him of the evil, and ſaid to the angel that deſtroyed, It is enough, ſtay now thine hand. And the angel of the Lord ſtood by the threſhing-floor of Ornan the Jebuſite.

16 And David lift up his eyes, and ſaw the angel of the Lord ſtand between the earth and the heaven, having a drawn ſword in his hand ſtretched out over Jeruſalem: then David and the elders *of Iſrael who were* clothed in ſackcloth, fell upon their faces.

17 And David ſaid unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have ſinned, and done evil indeed; but as for theſe ſheep what have they done! let thine hand, I pray thee, O Lord my God, be on me, and on my father's houſe, but not on thy people, that they ſhould be plagued.

18 ¶ Then the angel of the Lord commanded Gad to ſay to David, that David ſhould go up and ſet up an altar unto the Lord in the threſhing-floor of Ornan the Jebuſite.

19 And David went up at the ſaying of Gad, which he ſpake in the name of the Lord.

20 And Ornan turned back, and ſaw the angel; and his four ſons with him hid themſelves. Now Ornan was threſhing wheat.

21 And as David came to Ornan, Ornan looked, and ſaw David, and went out of the threſhing-floor, and bowed himſelf to David with *his* face to the ground.

22 Then David ſaid to Ornan, Grant me the place of *this* threſhing-floor, that I may build an altar therein unto the Lord: thou ſhalt grant it me for the full price, that the plague may be ſtayed from the people.

23 And Ornan ſaid unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *alſo* for burnt-offerings, and the threſhing-inſtruments for wood, and the wheat for the meat-offering, I give it all.

24 And king David ſaid to Ornan, Nay, but I will verily buy it for the full price: for I will not take *that* which *is* thine for the Lord, nor offer burnt-offerings without coſt.

25 So David gave to Ornan for the place ſix hundred ſhekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings, and peace offerings, and called upon the Lord, and he anſwered him from heaven by fire upon the altar of burnt-offering.

27 And the Lord commanded the angel, and he put up his ſword again into the ſheath thereof.

28 ¶ At that time when David ſaw that the Lord had anſwered him in the threſhing-floor of Ornan the Jebuſite, then he ſacrificed there.

29 For the tabernacle of the Lord which Moſes made in the wilderneſs, and the altar of the burnt-offering, *were* at that ſeaſon in the high place at Gibeon.

30 But David could not go before it to enquire of God; for he was afraid, becauſe of the ſword of the angel of the Lord.

CHAP. XXII.

1 *David prepareth for the building of the temple.* 6 *He inſtructeth Solomon.*

THEN David ſaid, This is the houſe of the Lord God, and this *is* the altar of the burnt-offering for Iſrael.

2 And David commanded to gather together the ſtrangers that *were* in the land of Iſrael, and he ſet maſons to hew wrought ſtones to build the houſe of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and braſs in abundance without weight;

4 Alſo cedar-trees in abundance: for the Zidonians, and they of Tyre brought much cedar-wood to David.

5 And David ſaid, Solomon my ſon *is* young and tender, and the houſe *that* is to be builded for the Lord muſt be exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

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7 And David ſaid to Solomon, My ſon, as for me, it was in my mind to build an houſe unto the name of the Lord my God:

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26 *And he anſwered him from heaven by fire upon the altar of burnt offering.*] This was the higheſt token that could be given of God's gracious acceptance of any ſacrifice. It was indeed ſo eminent a token of the favour of the Deity that even Julian himſelf could not deny it.

30 *But David could not go before it,* &c.] David was convinced that God had conſecrated the ſpot, and conſequently that he ought to offer a ſacrifice immediately, and not ſtay 'till he could go to Gibeon.

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1 *This is the houſe of the Lord God.*] David ſeems to have been inſpired by God with this thought, and probably concluded, from the ſignal marks he had given of his acceptance of the ſacrifice, that this was the ſpot on which the temple muſt be built.

And this is the altar of the burnt-offering for Iſrael.] That is, Here, when the temple is finiſhed, ſhall all the houſe of Iſrael offer their ſacrifices.

5 *Solomon my ſon is young and tender,* &c.] David conſidered both the youth of his ſon, and the magnificence of the temple he was to build; and therefore thought himſelf obliged to do every thing in his power to aſſiſt him in this large and expenſive undertaking.

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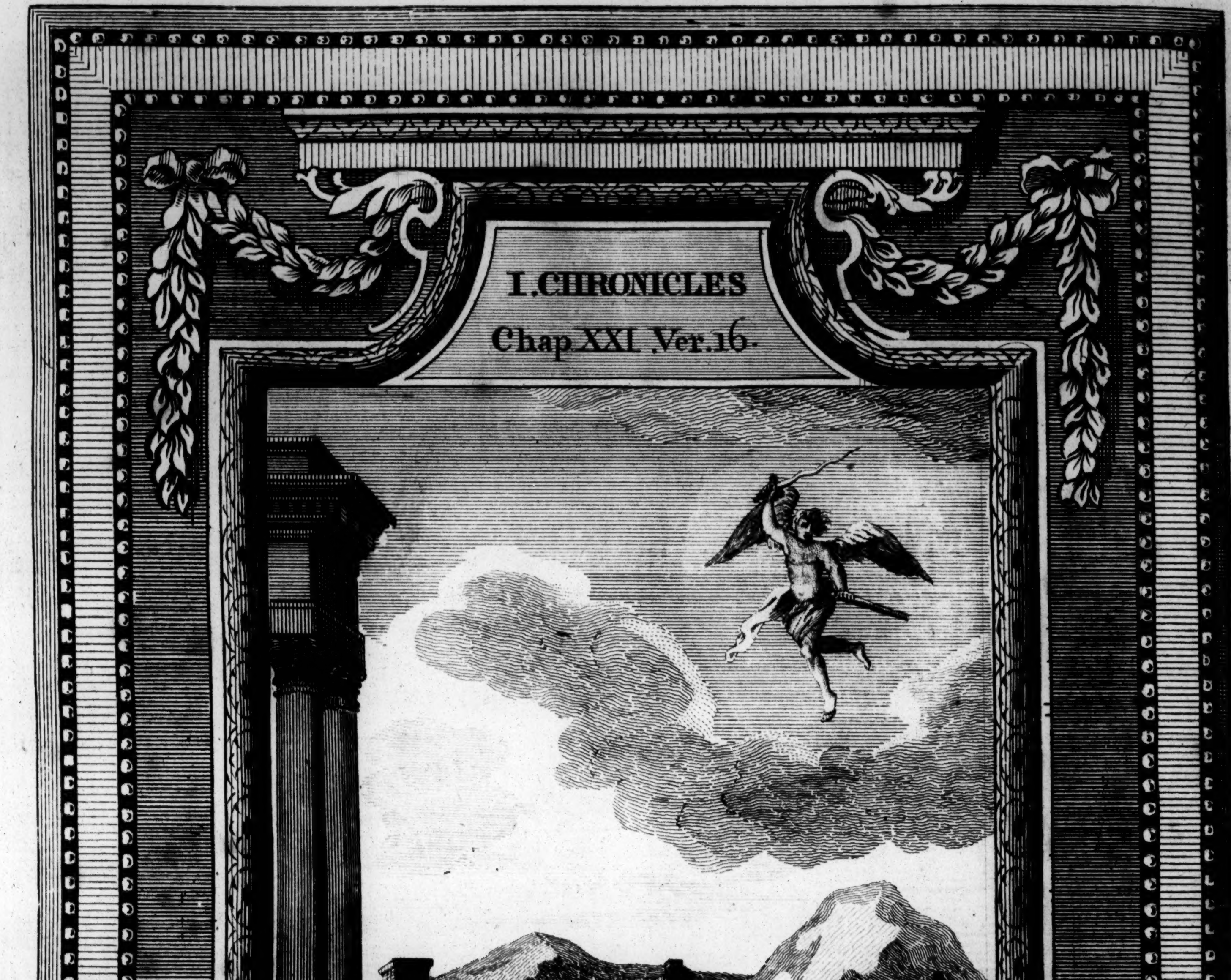

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9 Behold, a ſon ſhall be born to thee, who ſhall be a man of reſt; and I will give him reſt from all his enemies round about: for his name ſhall be Solomon, and I will give peace and quietneſs unto Iſrael in his days.

10 He ſhall build an houſe for my name; and he ſhall be my ſon, and I *will be* his father; and I will eſtabliſh the throne of his kingdom over Iſrael for ever.

11 Now, my ſon, the Lord be with thee, and proſper thou, and build the houſe of the Lord thy God, as he hath ſaid of thee.

12 Only the Lord give thee wiſdom and underſtanding, and give thee charge concerning Iſrael, that thou mayeſt keep the law of the Lord thy God.

13 Then ſhalt thou proſper, if thou takeſt heed to fulfil the ſtatutes and judgments which the Lord charged Moſes with concerning Iſrael. Be ſtrong, and of good courage; dread not, nor be diſmayed.

14 Now behold, in my trouble I have prepared for the houſe of the Lord an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver; and of braſs and iron without weight; for it is in abundance: timber alſo and ſtone have I prepared: and thou mayeſt add thereto.

15 Moreover, *there are* workmen with thee in abundance, hewers, and workers of ſtone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the ſilver, and the braſs, and the iron *there is* no number. Ariſe *therefore* and be doing, and the Lord be with thee.

17 David alſo commanded all the princes of Iſrael to help Solomon his ſon, *ſaying*,

18 *Is* not the Lord your God with you; and hath he *not* given you reſt on every ſide? for he hath given the inhabitants of the land into mine hand; and the land is ſubdued before the Lord, and before his people.

19 Now ſet your heart and your ſoul to ſeek the Lord your God; ariſe therefore, and build ye the ſanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy veſſels of God, into the houſe that is to be built to the name of the Lord.

CHAP. XXIII.

1 *Solomon made king.* 2 *The Levites ordered.* 7 *The ſons of Gerſhon,* 12 *Kohath,* 21 *and Merari.*

SO when David was old and full of days, he made Solomon his ſon king over Iſrael.

2 ¶ And he gathered together all the princes of Iſrael, with the prieſts and the Levites.

3 Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thouſand.

4 Of which, twenty and four thouſand *were* to ſet forward the work of the houſe of the Lord: and ſix thouſand *were* officers and judges.

5 Moreover, four thouſand *were* porters, and four thouſand praiſed the Lord with the inſtruments which I made, *(ſaid David)* to praiſe *therewith*.

6 And David divided them into courſes among the ſons of Levi, *namely*, Gerſhon, Kohath, and Merari.

7 Of the Gerſhonites *were* Laadan, and Shimei.

8 The ſons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The ſons of Shimei; Shelomith, and Haziel, and Haran, three. Theſe were the chief of the fathers of Laadan.

10 And the ſons of Shimei *were*, Jahath, Zina, and Jeruſh, and Beriah. Theſe four *were* the ſons of Shimei.

11 And Jahath was the chief, and Zizah the ſecond: but Jeruſh and Beriah had not many ſons; therefore they were in one reckoning, according to *their* father's houſe.

12 ¶ The ſons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The ſons of Amram; Aaron, and Moſes. And Aaron was ſeparated that he ſhould ſanctify the moſt holy things, he and his ſons for ever, to burn incenſe before the Lord, to miniſter unto him, and to bleſs in his name for ever.

14 Now *concerning* Moſes the man of God, his ſons were named of the tribe of Levi.

15 The ſons of Moſes *were*, Gerſhom, and Eliezer.

16 Of the ſons of Gerſhom, Shebuel *was* the chief.

17 And the ſons of Eliezer *were*, Rehabiah the chief. And Eliezer had none other ſons; but the ſons of Rehabiah were very many.

18 Of

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that he might be an emblem of the king of Peace, the Lord of the Church, who was prefigured in all ſuch great tranſactions.

10 *He ſhall be my ſon*, &c.] Theſe words can, in their proper and full ſenſe, belong to none but the great Meſſiah; for Solomon reigned but forty years, after which his kingdom was divided: and hence the author of the epiſtle to the Hebrews applies theſe words to Chriſt.

14 *A hundred thouſand talents of gold*, &c] According to biſhop Cumberland's computation, this ſum amounts to upwards of *four hundred and ſixty one millions* of money; a ſum immenſe and incredible! the numbers given by Joſephus are often more correct and authentic than thoſe we at preſent find in the text. His words are, *ten thouſand talents of gold, and a hundred thouſand talents of ſilver.* Kennicott and Pilkington.

19 *Now ſet your heart and your ſoul to ſeek the Lord your God*, &c.] David earneſtly beſeeches them not to neglect this opportunity of peace which God had given them, as the proper ſeaſon for ſuch a work. Indeed, the ark and the tabernacle had been too long ſeparated; and therefore, as ſuch large preparatives had been made, it was time to bring the ark, the holy veſſels, and tabernacle into a ſettled place, by building for them a ſanctuary.

Commentary and Notes on Chapter XXIII.

4 *Six thouſand were officers and judges.*] God had ordered judges and officers to be ſettled in all their gates, Deut. xvi. 18. but this command ſeems to have been long neglected; and that David himſelf was not able to reſtore their judicatures to their ancient dignity and order, till the latter end of his reign; when having ſubdued all his enemies, he took care of this neceſſary part of government, and having numbered the Levites, appointed their reſpective employments, which had, till now, been undetermined.

14 *Now concerning Moſes the man of God, his ſons were named of the tribe of Levi*] We have here a remarkable inſtance of modeſty and humility. This great prophet, who had ſuch remarkable familiarity with Omnipotence himſelf, never advanced any of his ſons to any poſt of dignity, but left them all ſimple Levites, and ſervants to the prieſts, who were the ſeed of Aaron.

18 Of the ſons of Izhar; Shelomith the chief.

19 Of the ſons of Hebron; Jeriah the firſt, Amariah the ſecond, Jahaziel the third, and Jakameam the fourth.

20 Of the ſons of Uzziel; Micah the firſt, and Joſiah the ſecond.

21 ¶ The ſons of Merari; Mahli, and Muſhi: the ſons of Mahli; Eleazar, and Kiſh:

22 And Eleazar died, and had no ſons, but daughters: and their brethren the ſons of Kiſh took them.

23 The ſons of Muſhi; Mahli, and Eder, and Jeremoth, three.

24 ¶ Theſe *were* the ſons of Levi after the houſe of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the ſervice of the houſe of the Lord, from the age of twenty years and upward.

25 For David ſaid, the Lord God of Iſrael hath given reſt unto his people, that they may dwell in Jeruſalem for ever.

26 And alſo unto the Levites: they ſhall no *more* carry the tabernacle, nor any veſſels of it for the ſervice thereof.

27 For by the laſt words of David, the Levites *were* numbered from twenty years old and above:

28 Becauſe their office *was* to wait on the ſons of Aaron, for the ſervice of the houſe of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the ſervice of the houſe of God;

29 Both for the ſhew-bread, and for the fine-flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the pan, and for that which is fried, and for all manner of meaſure and ſize:

30 And to ſtand every morning to thank and praiſe the Lord, and likewiſe at even:

31 And to offer all burnt-ſacrifices unto the Lord in the ſabbaths, in the new-moons, and on the ſet feaſts by number, according to the order commanded unto them continually before the Lord:

32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the ſons of Aaron their brethren, in the ſervice of the houſe of the Lord.

CHAP. XXIV.

1 *The diviſions of the ſons of Aaron into four and twenty orders.* 20 *The Kohathites,* 27 *and the Merarites divided by lot.*

NOW theſe *are* the diviſions of the ſons of Aaron: The ſons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the prieſt's office.

3 And David diſtributed them, both Zadok of the ſons of Eleazar, and Ahimelech of the ſons of Ithamar, according to their offices in their ſervice.

4 And there were more chief men found of the ſons of Eleazar, than of the ſons of Ithamar; and *thus* were they divided: Among the ſons of Eleazar *there were* ſixteen chief men of the houſe of *their* fathers, and eight among the ſons of Ithamar, according to the houſe of their fathers.

5 Thus were they divided by lot, one ſort with another; for the governors of the ſanctuary and governors *of the houſe* of God, were of the ſons of Eleazar, and of the ſons of Ithamar.

6 And Shemaiah the ſon of Nethaneel the ſcribe, *one* of the Levites, wrote them before the king and the princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and *before* the chief of the fathers of the prieſts and Levites: one principal houſhold being taken for Eleazar, and *one* taken for Ithamar.

7 Now the firſt lot came forth to Jehoiarib, the ſecond to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeſhua, the tenth to Shecaniah,

12 The eleventh to Eliaſhib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezir, the eighteenth to Aphſes,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 Theſe *were* the orderings of them in their ſervice to come into the houſe of the Lord, according to their manner, under Aaron their father, as the Lord God of Iſrael had commanded him.

20 ¶ And the reſt of the ſons of Levi *were theſe*: of the ſons of Amram; Shubael: of the ſons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the ſons of Rehabiah, the firſt *was* Iſſhiah.

22 Of the Izharites; Shelomoth: of the ſons of Shelomoth; Jahath.

23 And

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29 *And for all manner of meaſure and ſize*] All the ſtandard weights and meaſures were depoſited in the ſanctuary, and committed to the care of the Levites, being reckoned among the holy things.

31 *And to offer all burnt-ſacrifices unto the Lord,* &c.] That is, they were to praiſe God at the time when the ſacrifices were offered; for it belonged to the prieſts alone to offer the burnt-ſacrifices.

Commentary and Notes on Chapter XXIV.

1 *Now theſe are the diviſions of the ſons of Aaron.*] David having diſtributed the Levites into ſeveral courſes, he now does the ſame by the prieſts, in order to avoid all confuſion among ſuch large numbers; for the ſons of Aaron were now very greatly increaſed.

5 *Thus were they divided by Lot.*] This method was doubtleſs taken to avoid all manner of complaint; all being now ordered by a divine diſpoſition, according to the cuſtom of the moſt early ages,

6 *One principal houſhould being taken for Eleazer, and one taken for Ithamar.*] That is, one of the principal families of Eleazar was firſt taken, and then one of Ithamar's; and thus alternately, till the whole was finiſhed.

19 *Under Aaron their father.*] That is, under the inſpection of the high prieſt, who, being the ſucceſſor of Aaron, is here called by his name.

23 And the ſons *of Hebron*; Jeriah *the firſt*, Amariah the ſecond, Jahaziel the third, Jekameam the fourth.

24 *Of* the ſons of Uzziel; Michah: of the ſons of Michah; Shamir.

25 The brother of Michah *was* Isſhiah: of the ſons of Isſhiah; Zechariah.

26 The ſons of Merari *were*, Mali, and Muſhi: the ſons of Jaazziah; Beno.

27 ¶ The ſons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no ſons.

29 Concerning Kiſh: the ſon of Kiſh *was* Jerahmeel.

30 The ſons alſo of Muſhi: Mahli, and Eder, and Jerimoth. Theſe were the ſons of the Levites, after the houſe of their fathers.

31 Theſe likewiſe caſt lots over againſt their brethren the ſons of Aaron, in the preſence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the prieſts and Levites, even the principal fathers over againſt their younger brethren.

CHAP. XXV.

1 *The number and offices of the ſingers:* 8 *Their diviſion by lot into four and twenty orders.*

MOREOVER, David and the captains of the hoſt ſeparated to the ſervice of the ſons of Aſaph, and of Heman, and of Jeduthun, who ſhould propheſy with harps, with pſalteries and with cymbals, and the number of the workmen according to their ſervice, was:

2 Of the ſons of Aſaph; Zaccur, and Joſeph, and Nethaniah, and Aſarelah, the ſons of Aſaph under the hands of Aſaph, which propheſied according to the order of the king.

3 Of Jeduthun: the ſons of Jeduthun; Gedaliah, and Zeri, and Jeſhaiah, Haſhabiah, Mattithiah, ſix, under the hands of their father Jeduthun, who propheſied with a harp, to give thanks and to praiſe the Lord.

4 Of Heman: the ſons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir, *and* Mahazioth.

5 All theſe were the ſons of Heman the king's ſeer in the words of God, to lift up the horn. And God gave to Heman fourteen ſons and three daughters.

6 All theſe were under the hands of their father for ſong *in* the houſe of the Lord, with cymbals, pſalteries and harps, for the ſervice of the houſe of God, according to the king's order to Aſaph, Jeduthun, and Heman.

7 So the number of them with their brethren that were inſtructed in the ſongs of the Lord, *even* all that were cunning, *was* two hundred fourſcore and eight.

8 ¶ And they caſt lots, ward againſt *ward*, as well the ſmall as the great, the teacher as the ſcholar.

9 Now the firſt lot came forth for Aſaph to Joſeph: the ſecond to Gedaliah, who with his brethren and ſons *were* twelve.

10 The third to Zaccur, *he*, his ſons and his brethren *were* twelve.

11 The fourth to Izri, *he*, his ſons and his brethren *were* twelve.

12 The fifth to Nathaniah, *he*, his ſons and his brethren *were* twelve:

13 The ſixth to Bukkiah, *he*, his ſons and his brethren *were* twelve.

14 The ſeventh to Jeſharelah, *he*, his ſons and his brethren *were* twelve:

15 The eighth to Jeſhaiah, *he*, his ſons and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his ſons and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his ſons and his brethren *were* twelve:

18 The eleventh to Azareel, *he*, his ſons and his brethren *were* twelve:

19 The twelfth to Haſhabiah, *he*, his ſons and his brethren *were* twelve:

20 The thirteenth to Shubael, *he*, his ſons and his brethren *were* twelve:

21 The fourteenth to Mattathiah, *he*, his ſons and his brethren *were* twelve:

22 The fifteenth to Jeremoth, *he*, his ſons and his brethren *were* twelve:

23 The ſixteenth to Hananiah, *he*, his ſons and his brethren *were* twelve:

24 The ſeventeenth to Joſhbekaſhah, *he*, his ſons and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his ſons and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his ſons and his brethren *were* twelve:

27 They twentieth to Eliathah, *he*, his ſons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his ſons and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he*, his ſons and his brethren *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his ſons and his brethren *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his ſons and his brethren *were* twelve.

CHAP.

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31 *Even the principal fathers over againſt their younger brethren.*] This is very obſcurely expreſſed; but the meaning is, that both the elder and younger had their places by lot, not by ſeniority of houſes. They that were of greater dignity drew lots againſt thoſe that were of leſs, and were to take their courſes according to the lot they drew.

Commentary and Notes on Chapter XXV.

1 *Moreover, David and the captains of the hoſt.*] That is, David and the captains, or chief leaders of the companies of prieſts. For it is abſurd to think that the commanders of the army had any thing to do with ordering the tribe of Levi, and the ſervice of the tabernacle.

Who ſhould prophecy.] That is, ſing the pſalms which David and the other prophets compoſed: for theſe young men were not prophets; but are ſaid to prophecy, becauſe they ſung in the ſervice of God thoſe prophetical hymns compoſed by their fathers, who were divinely inſpired.

And the number of the workmen, according to their ſervice, &c.] Or, as it might better be rendered, *and the number of the men who miniſtered according to their ſervice* &c.

5 *To liſt up the horn.*] That is, as Bochart interprets it, to blow aloud with trumpets made of horns.

CHAP. XXVI.

1 *The diviſions of the porters.* 13 *The gates aſſigned by lot* 20 *The Levites that had the charge of the treaſures,* 29 *Officers and judges.*

CONCERNING the diviſions of the porters; of the Korhites *was* Meſhelemiah the ſon of Kore, of the ſons of Aſaph.

2 And the ſons of Meſhelemiah *were*, Zechariah the firſt-born, Jediael the ſecond, Zebediah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the ſixth, Elioenai the ſeventh.

4 Moreover, the ſons of Obed-edom *were*, Shemaiah the firſt-born, Jehozabad the ſecond, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the ſixth, Iſſachar the ſeventh, Peulthai the eighth: for God bleſſed him.

6 Alſo unto Shemaiah his ſon were ſons born, that ruled throughout the houſe of their fathers: for they *were* mighty men of valour.

7 The ſons of Shemaiah; Othni, and Raphael, and Obed, Elzabad, whoſe brethren *were* ſtrong men; Elihu, and Semachiah.

8 All theſe of the ſons of Obed-edom: they and their ſons and their brethren, able men for ſtrength for the ſervice, *were* threeſcore and two of Obed-edom.

9 And Meſhelemiah had ſons and brethren, ſtrong men, eighteen.

10 Alſo Hoſah of the children of Merari had ſons; Simri the chief (for *though* he was not the firſt-born, yet his father made him the chief;)

11 Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth, all the ſons and brethren of Hoſah *were* thirteen.

12 Among theſe *were* the diviſions of the porters, *even* among the chief men, *having* wards one againſt another, to miniſter in the houſe of the Lord.

13 ¶ And they caſt lots, as well the ſmall as the great, according to the houſe of their fathers for every gate.

14 And the lot eaſtward fell to Shelemiah. Then for Zechariah his ſon, a wiſe counſellor, they caſt lots; and his lot came out northward.

15 To Obed-edom ſouth-ward; and to his ſons the houſe of Aſuppim.

16 To Shuppim and Hoſah *the lot came forth* weſt-ward, with the gate Sallecheth, by the cauſey of the going up, ward againſt ward.

17 Eaſt-ward *were* ſix Levites, northward four a day, ſouth-ward four a day, and toward Aſuppim two *and* two.

18 And Parbar weſtward, four at the cauſey, *and* two at Parbar

19 Theſe are the diviſions of the porters among the ſons of Kore, and among the ſons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the treaſures of the houſe of God, and over the treaſures of the dedicated Things.

21 *As concerning* the ſons of Laadan; the ſons of the Gerſhonite Laadan, chief fathers, *even* of Laadan the Gerſhonite, *were* Jehieli.

22 The ſons of Jehieli; Zetham, and Joel his brother, *which were* over the treaſures of the houſe of the Lord.

23 Of the Amramites, *and* the Izharites and Hebronites, *and* the Uzzielites:

24 And Shebuel the ſon of Gerſhom, the ſon of Moſes, *was* ruler of the treaſures.

25 And his brethren by Eliezer; Rehabiah his ſon, and Jeſhaiah his ſon, and Joram his ſon, and Zichri his ſon, and Shelomith his ſon.

26 Which Shelomith and his brethren were over all the treaſures of the dedicated things, which David the king and the chief fathers, the captains over thouſands and hundreds, and the captains of the hoſt had dedicated.

27 Out of the ſpoils won in battles did they dedicate to maintain the houſe of the Lord.

28 And all that Samuel the ſeer, and Saul the ſon of Kiſh, and Abner the ſon of Ner, and Joab the ſon of Zeruiah had dedicated, *and* whoſoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his ſons *were* for the outward buſineſs over Iſrael, for officers and judges.

30 *And* of the Hebronites, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred, *were* officers among them of Iſrael on this ſide Jordan weſt-ward, in all buſineſs of the Lord, and in the ſervice of the king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were ſought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thouſand and ſeven hundred chief fathers, whom king David made ruler over the Reubenites, the Gadites, and the half-tribe of Manaſſeh, for every matter pertaining to God, and affairs of the king.

CHAP.

Commentary and Notes on Chapter XXVI.

1 *Concerning the diviſions of the porters.*] This office was of great dignity, including the charge of the holy things.

6 *For they were mighty men of valour.* This office required men of ſtrength and courage, for they were to watch and guard the houſe of God night and day. They alſo opened and ſhut the houſe, and attended there to prevent any thing being done to the prejudice of the peace, ſafety, and purity of the place.

15 *The houſe of Aſuppim.*] What this houſe was is not eaſy to determine abſolutely; but it ſeems to have been a place where the veſſels and treaſures of the temple were depoſited, the true import of the word being collections or gatherings; and Obed-edom, whoſe ſons were placed at Aſuppim, is ſaid, 2 Chron. xxv. 24. to have the cuſtody of the treaſures.

16 *The gate Shallecheth, by the cauſey of the going up.*] By the cauſey is here meant the aſcent made by Solomon from his own houſe to the temple. And hence the gate was called *Shallecheth*, which ſignifies a *caſting up;* becauſe of the cauſey which was thrown up to lead to it from the king's palace.

18 *At Parbar weſtward.*] Hence it appears, that this gate was in the weſt quarter. Some think it implies the ſame as *parvar*, ſuburbs, becauſe it led to the ſuburbs, or that part of the city called Millo, being the valley on the weſt-ſide of mount Moriah.

29 *The outward buſineſs.*] That is, the buſineſs without the city of Jeruſalem; which did not belong either to the ſingers or the porters, whoſe buſineſs lay entirely within the city. But what this outward buſineſs was, is not eaſy to determine; but ſeems to have conſiſted in their being aſſeſſors with the ordinary judges.

30 *In all buſineſs of the Lord, and in the ſervice of the king.*] Hence we may obſerve, that the ſame perſon took care both of the things pertaining to God, and thoſe that concerned the king. By the former is meant ſuch cauſes as might be judged by the divine law; and by the latter, ſuch as could not be determined by the law, but were left to the judgment of the king.

CHAP. XXVII.

1 *The twelve captains for every ſeveral month.* 16 *The princes of the twelve tribes.*

NOw the children of Iſrael after their number, *to wit,* the chief fathers and captains of thouſands and hundreds, and their officers that ſerved the king in any matter of the courſes which came in and went out month by month, throughout all the months of the year, of every courſe *were* twenty and four thouſand.

2 Over the firſt courſe for the firſt month, *was* Jaſhobeam the ſon of Zabdiel: and in his courſe *were* twenty and four thouſand.

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20 Of the children of Ephraim, Hoſhea the ſon of Azaziah; of the half-tribe of Manaſſeh, Joel the ſon of Pedaiah;

21 Of the half-*tribe* of Manaſſeh in Gilead, Iddo the ſon of Zechariah; of Benjamin, Jaaſiel the ſon of Abner;

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34 And after Ahithophel *was* Jehoiada the ſon of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

CHAP. XXVIII.

1 *David exhorteth the people to fear God.* 9, 20 *He encourageth Solomon to build the temple.*

AND David aſſembled all the princes of Iſrael, the princes of the tribes, and the captains of the companies that miniſtered to the king by courſe, and the captains over the thouſands, and captains over the hundreds, and the ſtewards over all the ſubſtance and poſſeſſion of the king, and of his ſons, with the officers, and with the mighty men, and with all the valiant men, unto Jeruſalem.

2 Then David the king ſtood up upon his feet, and ſaid, Hear me, my brethren, and my people: *As for me*, I had in mine heart to build an houſe of reſt for the ark of the covenant of the Lord, and for the footſtool of our God, and had made ready for the building:

3 But God ſaid unto me, Thou ſhalt not build an houſe for my name, becauſe thou *haſt been* a man of war, and haſt ſhed blood.

4 Howbeit, the Lord God of Iſrael choſe me before all the houſe of my father to be king over Iſrael for ever. For he hath choſen Judah *to be* the ruler; and of the houſe of Judah, the houſe of my father; and among the ſons of my father, he liked me to make *me* king over all Iſrael:

5 And of all my ſons (for the Lord hath given me many ſons) he hath choſen Solomon my ſon to ſit upon the throne of the kingdom of the Lord over Iſrael.

6 And he ſaid unto me, Solomon thy ſon, he ſhall build my houſe and my courts: for I have choſen him *to be* my ſon, and I will be his father.

7 Moreover, I will eſtabliſh his kingdom for ever, if he be conſtant to do my commandments and my judgments, as at this day.

8 Now therefore in the ſight of all Iſrael the congregation of the Lord, and in the audience of our God, keep and ſeek for all the commandments of the Lord your God: that ye may poſſeſs this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee: but if thou forſake him, he will caſt thee off for ever.

10 Take heed now, for the Lord hath choſen thee to build an houſe for the ſanctuary: be ſtrong and do *it*.

11 ¶ Then David gave to Solomon his ſon the pattern of the porch, and of the houſes thereof, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat.

12 And the pattern of all that he had by the ſpirit, of the courts of the houſe of the Lord, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicated things:

13 Alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the houſe of the Lord, and for all the veſſels of ſervice in the houſe of the Lord.

14 *He gave* of gold by weight, for *things* of gold, for all inſtruments of all manner of ſervice; *ſilver alſo* for all inſtruments of ſilver, by weight, for all inſtruments of every kind of ſervice:

15 Even the weight for the candleſticks of gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof; and for the candleſticks of ſilver by weight, *both* for the candleſtick, and *alſo* for the lamps thereof, according to the uſe of every candleſtick.

16 And by weight *he gave* gold for the tables of ſhew-bread, for every table; and *likewiſe* ſilver for the tables of ſilver.

17 Alſo pure gold for the fleſh-hooks, and the bowls, and the cups: and for the golden baſons *he gave gold* by weight for every baſon; and *likewiſe ſilver* by weight for every baſon of ſilver.

Commentary and Notes on Chapter XXVIII.

2 *I had in mine heart to build an houſe of reſt for the ark*, &c.] That is, a place where the ark might be ſettled, and not ſubject to be carried from place to place, as it had hitherto been.

And for the footſtool of our God.] The conjunction *and* is here exegetical, and ſhould have been rendered *that is*: the ark being conſidered as the footſtool of Omnipotence, as being under the mercy-ſeat. With this connection, the paſſage before us will agree with the following expreſſion of Jeremiah, *How hath the Lord covered the daughter of Zion with a cloud in his anger, and caſt down from heaven unto earth the beauty of Iſrael, and remembered not his footſtool in the day of his anger!* Lam. ii. 1.

4 *For he hath choſen Judah to be the ruler; and of the houſe Judah, the Houſe of my father*, &c.] It was not known, before the days of David, from what family of Judah a king ſhould be choſen, from whom the Meſſiah ſhould come.

8 *Keep and ſeek for all the commandments of the Lord your God.*] It is not enough to know the will of God; we muſt alſo keep it: that is, we muſt obey the commands of God, and practiſe the duties he hath commanded. But, in order to know the commandments of the Lord, we muſt ſeek and ſtudy them; for no man ſhall be excuſed for a ſupine ignorance.

9 *Serve him with a perfect heart, and with a willing mind.*] He was to expreſs his love by an entire obedience to God, in the moſt chearful manner; from choice, not conſtraint, in order to gain the favour of God not of men: for ſincere piety, and not merely the outward appearance of it, is the ſureſt ſupport of a prince's power and authority; for it will diſpoſe his ſubjects to love and reverence him, as ſincerely as he doth God.

11 *Then David gave to Solomon his ſon the pattern of the porch, and of the houſes thereof.*] This pattern or model ſeems to have included the whole houſe, with all its apartments; eſpecially of the two parts of it called the *holy place*, and the *holy of holies*, which were perfectly diſtinct houſes, being ſeparated by a partition: and accordingly the former is called *the greater houſe*, 2 Chron. iii 5, being much larger in its dimenſions than the other; and at the entrance of it was a porch, the model of which David gave him, as well as of the houſes.

12 *And the pattern of all that he had by the ſpirit.*] As this houſe was to be the habitation of the *Holy One of Iſrael*, it was proper that it ſhould not be of mere human invention but of a divine contrivance, as the tabernacle made by Moſes was. Accordingly God ſuggeſted to David, by his ſpirit, how he would have it built, and the ſeveral parts of which it was to be compoſed.

16 *For the tables of ſhew bread.*] There was only one table for the ſhew-bread: but there were ſeveral others near it, whereon the ſeveral veſſels neceſſary in this ſervice were placed.

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12 And the pattern of all that he had by the ſpirit, of the courts of the houſe of the Lord, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicated things:

13 Alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the houſe of the Lord, and for all the veſſels of ſervice in the houſe of the Lord.

14 *He gave* of gold by weight, for *things* of gold, for all inſtruments of all manner of ſervice; *ſilver alſo* for all inſtruments of ſilver, by weight, for all inſtruments of every kind of ſervice:

15 Even the weight for the candleſticks of gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof; and for the candleſticks of ſilver by weight, *both* for the candleſtick, and *alſo* for the lamps thereof, according to the uſe of every candleſtick.

16 And by weight *he gave* gold for the tables of ſhew-bread, for every table; and *likewiſe* ſilver for the tables of ſilver.

17 Alſo pure gold for the fleſh-hooks, and the bowls, and the cups: and for the golden baſons *he gave gold* by weight for every baſon; and *likewiſe ſilver* by weight for every baſon of ſilver.

Commentary and Notes on Chapter XXVIII.

2 *I had in mine heart to build an houſe of reſt for the ark*, &c.] That is, a place where the ark might be ſettled, and not ſubject to be carried from place to place, as it had hitherto been.

And for the footſtool of our God.] The conjunction *and* is here exegetical, and ſhould have been rendered *that is*: the ark being conſidered as the footſtool of Omnipotence, as being under the mercy-ſeat. With this connection, the paſſage before us will agree with the following expreſſion of Jeremiah, *How hath the Lord covered the daughter of Zion with a cloud in his anger, and caſt down from heaven unto earth the beauty of Iſrael, and remembered not his footſtool in the day of his anger!* Lam. ii. 1.

4 *For he hath choſen Judah to be the ruler; and of the houſe Judah, the Houſe of my father*, &c.] It was not known, before the days of David, from what family of Judah a king ſhould be choſen, from whom the Meſſiah ſhould come.

8 *Keep and ſeek for all the commandments of the Lord your God.*] It is not enough to know the will of God; we muſt alſo keep it: that is, we muſt obey the commands of God, and practiſe the duties he hath commanded. But, in order to know the commandments of the Lord, we muſt ſeek and ſtudy them; for no man ſhall be excuſed for a ſupine ignorance.

9 *Serve him with a perfect heart, and with a willing mind.*] He was to expreſs his love by an entire obedience to God, in the moſt chearful manner; from choice, not conſtraint, in order to gain the favour of God not of men: for ſincere piety, and not merely the outward appearance of it, is the ſureſt ſupport of a prince's power and authority; for it will diſpoſe his ſubjects to love and reverence him, as ſincerely as he doth God.

11 *Then David gave to Solomon his ſon the pattern of the porch, and of the houſes thereof.*] This pattern or model ſeems to have included the whole houſe, with all its apartments; eſpecially of the two parts of it called the *holy place*, and the *holy of holies*, which were perfectly diſtinct houſes, being ſeparated by a partition: and accordingly the former is called *the greater houſe*, 2 Chron. iii. 5, being much larger in its dimenſions than the other; and at the entrance of it was a porch, the model of which David gave him, as well as of the houſes.

12 *And the pattern of all that he had by the ſpirit.*] As this houſe was to be the habitation of the *Holy One of Iſrael*, it was proper that it ſhould not be of mere human invention but of a divine contrivance, as the tabernacle made by Moſes was. Accordingly God ſuggeſted to David, by his ſpirit, how he would have it built, and the ſeveral parts of which it was to be compoſed.

16 *For the tables of ſhew bread.*] There was only one table for the ſhew-bread: but there were ſeveral others near it, whereon the ſeveral veſſels neceſſary in this ſervice were placed.

18 And for the altar of incenſe, refined gold by weight; and gold for the pattern of the chariot of the cherubims, that ſpread out *their wings*, and covered the ark of the covenant of the Lord.

19 All *this, ſaid David,* the Lord made me underſtand in writing by *his* hand upon me, *even* all the works of this pattern.

20 ¶ And David ſaid to Solomon his ſon, Be ſtrong and of good courage, and do *it:* fear not, nor be diſmayed: for the Lord God, *even* my God, *will be* with thee, he will not fail thee, nor forſake thee, until thou haſt finiſhed all the work for the ſervice of the houſe of the Lord.

21 And behold, the courſes of the prieſts and the Levites, *even they ſhall be with thee* for all the ſervice of the houſe of God: and *there ſhall be* with thee for all manner of workmanſhip every willing ſkilful man, for any manner of ſervice: alſo the princes and all the people *will be* wholly at thy commandment.

CHAP. XXIX.

1 *David by his example cauſeth the princes and people to offer.* 10 *His thankſgiving.* 26 *His reign and death.*

FURTHERMORE, David the king ſaid unto all the congregation, Solomon my ſon, whom God alone hath choſen *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the Lord God.

2 Now I have prepared with all my might for the houſe of my God, the gold for *things to be made* of gold, and the ſilver for *things* of ſilver, and the braſs for *things* of braſs, the iron for *things* of iron, and wood for things of wood: onyx-ſtones, and *ſtones* to be ſet, gliſtering ſtones, and of divers colours, and all manner of precious ſtones, and marble-ſtones in abundance.

3 Moreover, becauſe I have ſet my affection to the houſe of my God, I have of mine own proper good, of gold and ſilver, *which* I have given to the houſe of my God, over and above all that I have prepared for the holy houſe,

4 *Even* three thouſand talents of gold of the gold of Ophir, and ſeven thouſand talents of refined ſilver, to overlay the walls of the houſes *withal:*

5 The gold for *things* of gold, and the ſilver for *things* of ſilver, and for all manner of work *to be made* by the hands of artificers. And who *then is* willing to conſecrate his ſervice this day unto the Lord?

6 ¶ Then the chief of the fathers and princes of the tribes of Iſrael, and the captains of thouſands, and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the ſervice of the houſe of God, of gold five thouſand talents, and ten thouſand drams; and of ſilver, ten thouſand talents; and of braſs, eighteen thouſand talents; and one hundred thouſand talents of iron.

8 And they with whom *precious* ſtones were found, gave *them* to the treaſure of the houſe of the Lord, by the hand of Jehiel the Gerſhonite.

9 Then the people rejoiced, for that they offered willingly, becauſe with perfect heart they offered willingly to the Lord: and David the king alſo rejoiced with great joy.

10 ¶ Wherefore David bleſſed the Lord before all the congregation: and David ſaid, Bleſſed *be* thou, Lord God of Iſrael our father, for ever and ever.

11 Thine, O Lord, *is* the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all *that is* in the heaven and in the earth, *is thine*; thine *is* the kingdom, O Lord, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reigneſt over all, and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give ſtrength unto all.

13 Now therefore, our God, we thank thee, and praiſe thy glorious name.

14 But who *am* I, and what *is* my people, that we ſhould be able to offer ſo willingly after this ſort? for all things *come* of thee, and of thine own have we given thee.

15 For we *are* ſtrangers before thee, and ſojourners, as *were* all our fathers: our days on the earth, *are* as a ſhadow, and *there is* none abiding.

16 O Lord our God, all this ſtore that we have prepared to build thee an houſe for thine holy name, *cometh* of thine hand, and *is* all thine own.

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18 *And gold for the pattern of the chariot of the cherubims.*] They are called the chariot, becauſe God is ſaid not only to ſit but alſo to *ride upon the cherubims*, Pſalm xviii. 10. The other cherubims made by Moſes, were more properly his ſeat; but theſe repreſented him as filling the whole houſe.

19 *All this, ſaid David, the Lord made me underſtand in writing by his hand upon me, even all the works of this pattern.*] That is, God was pleaſed to reveal all this as plainly and diſtinctly to him, as if it had been written on his mind; as the ten commandments were on the tables of ſtone in the mount.

Commentary and Notes on Chapter XXIX.

1 *Solomon my ſon, whom God hath choſen, is yet young and tender,* &c.] He endeavours to awaken their attention, and induce them to aſſiſt his ſon more powerfully, becauſe God himſelf had appointed him for this work, and the ſtructure was to be very magnificent, ſuitable to the Majeſty that was to inhabit it, the Lord himſelf, who though he does not dwell in temples made with hands, yet was preſent there by a glorious light, which repreſented his Majeſty.

4 *Three thouſand talents of gold,* &c.] Dean Prideaux obſerves two things concerning this immenſe quantity of gold which David dedicated to the temple of God; firſt; that it was that of Ophir, therefore he muſt have eſtabliſhed a navigation in his time, otherwiſe he could not have heaped it to that degree: ſecondly, that the ſum was ſo prodigious, that it is probable it was reckoned by another ſort of talents, of leſs value than the Moſaic talents; for what David gave, chap. xxii. 14. and what is afterwards reckoned in this chapter, if valued by theſe talents, was enough wherewith to have built all the temple of ſolid ſilver.

11 *Thine, O Lord, is the greatneſs, and the power, and the glory,* &c.] This is a moſt noble declaration of the ſenſe he had of the divine excellencies and perfections, with a thankful acknowledgment of his immenſity, power, goodneſs, eternity and majeſty, which are the properties or attributes of God. The Talmudiſts paraphraſe this and the next verſe in the following manner: *Thine O Lord, is the greatneſs*, for thou createdſt the world; *and the power*, for thou broughteſt our fathers out of Egypt, and carriedſt them through the Red-ſea; and revealedſt thyſelf *in glory* upon mount Sinai, to give the law to thy people; and obtaineſt *victory* over Amalek, Sihan, Og, and the Canaanites; and madeſt the ſun and the moon to ſtand ſtill *by the ſpirit of thy glory*, till thy people were revenged of their enemies: for all things, both in heaven and in earth, are the works of thy hands: thou ſupporteſt and ruleſt all things; and thou art exalted above all the angels in heaven, as well as all the kings upon earth. The riches of the wealthy, and the glory of kings and dominions, are given them by thee: thou ruleſt over all, and they rule by thy power; for thou art able to multiply and ſtrengthen all things.

17 I know alſo, my God, that thou trieſt the heart, and haſt pleaſure in uprightneſs. As for me, in the uprightneſs of mine heart I have willingly offered all theſe things: and now have I ſeen with joy, thy people which are preſent here, to offer willingly unto thee.

18 O Lord God of Abraham, Iſaac, and of Iſrael our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.

19 And give unto Solomon my ſon a perfect heart to keep thy commandments, thy teſtimonies and thy ſtatutes, and to do all *theſe things*, and to build the palace *for* the which I have made proviſion.

20 ¶ And David ſaid to all the congregation, Now bleſs the Lord your God. And all the congregation bleſſed the Lord God of their fathers, and bowed down their heads, and worſhipped the Lord and the king.

21 And they ſacrificed ſacrifices unto the Lord, and offered burnt-offerings unto the Lord on the morrow after that day, *even* a thouſand bullocks, a thouſand rams, *and* a thouſand lambs, with their drink-offerings and ſacrifices in abundance for all Iſrael:

22 And did eat and drink before the Lord on that day with great gladneſs, and they made Solomon the ſon of David king the ſecond time, and anointed *him* unto the Lord, *to be* the chief governor and Zadok *to be* prieſt.

23 Then Solomon ſat on the throne of the Lord as king inſtead of David his father, and proſpered, and all Iſrael obeyed him.

24 And all the princes and the mighty men, and all the ſons likewiſe of king David ſubmitted themſelves unto Solomon the king.

25 And the Lord magnified Solomon exceedingly in the ſight of all Iſrael, and beſtowed upon him *ſuch* royal majeſty as had not been on any king before him in Iſrael.

26 ¶ Thus David the ſon of Jeſſe reigned over all Iſrael.

27 And the time that he reigned over Iſrael, *was* forty years: ſeven years reigned he in Hebron, and thirty and three *years* reigned he in Jeruſalem.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his ſon reigned in his ſtead.

29 Now the acts of David the king firſt and laſt, behold they *are* written in the book of Samuel the ſeer, and in the book of Nathan the prophet, and in the book of Gad the ſeer,

30 With all his reign and his might, and the times that went over him, and over Iſrael, and over all the kingdoms of the countries.

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26 *Thus David the ſon of Jeſſe, reigned over all Iſrael.*] **That is,** this is a brief account of the tranſactions of David during his reign.

THE

THE SECOND BOOK OF THE

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CHAP. I.

1 *The ſolemn offering of Solomon at Gibeon.* 7 *His choice of wiſdom is bleſſed by God.* 13 *His ſtrength and wealth.*

AND Solomon the ſon of David was ſtrengthened in his kingdom, and the Lord his God *was* with him, and magnified him exceedingly.

2 Then Solomon ſpake unto all Iſrael, to the captains of thouſands and of hundreds, and to the judges, and to every governor in all Iſrael, the chief of the fathers.

3 So Solomon and all the congregation with him went to the high place that *was* at Gibeon: for there was the tabernacle of the congregation of God, which Moſes the ſervant of the Lord had made in the wilderneſs.

4 But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem.

5 Moreover, the braſen altar that Bezaleel the ſon of Uri the ſon of Hur had made, he put before the tabernacle of the Lord: and Solomon and the congregation ſought unto it.

6 And Solomon went up thither to the braſen altar before the Lord, which *was* at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and ſaid unto him, Aſk what I ſhall give thee.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me to reign in his ſtead.

9 Now, O Lord God, Let thy promiſe unto David my father be eſtabliſhed; for thou haſt made me king over a people like the duſt of the earth in multitude.

10 Give me now wiſdom and knowledge, that I may go out and come in before this people: for who can judge this thy people *that is ſo* great.

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not aſked riches, wealth, or honour, nor the life of thine enemies, neither yet haſt thou aſked long life; but haſt aſked wiſdom and knowledge for thyſelf, that thou mayeſt judge my people, over whom I have made thee king:

12 Wiſdom

Commentary and Notes on Chapter I.

3 *So Solomon, and all the congregation with him, went to the high place that wat at Gibeon,* &c.] Though the tabernacle and altar made by Moſes in the wilderneſs were now at Gibeon; yet the ark of the covenant was in the city of David. It has therefore been aſked how theſe came to be ſeparated? To which Conradus Pelecanus anſwers, that even in thoſe days, God intimated to the Iſraelites, that he did not regard the ceremonial worſhip, when the people were under the government and inſtruction of ſuch men as Samuel and David; and were not tainted with idolatry. The Lord did not then exact ſo many legal ſervices, as he did in times of peace and tranquility, when they were more neceſſary for the people; leſt, after their cuſtom, when they lived in peace and proſperity, they ſhould fall into ſuperſtition and admire the worſhip of the heathens.

10 *For who can judge this thy people, that is ſo great.*] He well knew that among ſuch a numerous people, there would be often very intricate cauſes brought before him, and therefore impoſſible for him always to judge aright, without the aſſiſtance of the divine ſpirit. See note on 1 Kings iii.

12 Wiſdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, ſuch as none of the kings have had that *have been* before thee, neither ſhall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael.

14 And Solomon gathered chariots and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, which he placed in the chariot-cities, and with the king at Jeruſalem.

15 And the king made ſilver and gold at Jeruſalem *as plenteous* as ſtones, and cedar-trees made he as the ſycamore-trees that *are* in the vale for abundance.

16 And Solomon had horſes brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up and brought forth out of Egypt, a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty. And ſo brought they out *horſes* for all the kings of the Hittites, and for the kings of Syria, by their means.

CHAP. II.

1, 17 *Solomon's labourers for the building of the temple.* 3 *His meſſage to Huram.* 11 *Huram's kind anſwer.*

AND Solomon determined to build an houſe for the name of the Lord, and an houſe for his kingdom.

2 And Solomon told out threeſcore and ten thouſand men to bear burdens, and fourſcore thouſand to hew in the mountain, and three thouſand and ſix hundred to overſee them.

3 ¶ And Solomon ſent to Huram the king of Tyre, ſaying, As thou didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me.*

4 Behold, I build an houſe to the name of the Lord my God, to dedicate *it* to him, *and* to burn before him ſweet incenſe, and for the continual ſhew-bread, and for the burnt-offerings morning and evening, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts of the Lord our God. This *is an ordinance* for ever to Iſrael.

5 And the houſe which I build *is* great: for great *is* our God above all gods.

6 But who is able to build him an houſe, ſeeing the heaven and heaven of heavens cannot contain him? who *am* I then that I ſhould build him an houſe, ſave only to burn ſacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in ſilver, and in braſs, and in iron, and in purple, and crimſon, and blue, and that can ſkill to grave with the cunning men that *are* with me in Judah and in Jeruſalem, whom David my father did provide.

8 Send me alſo cedar-trees, fir-trees, and algum-trees out of Lebanon: for I know that thy ſervants can ſkill to cut timber in Lebanon: and behold, my ſervants *ſhall be* with thy ſervants,

9 Even to prepare me timber in abundance: for the houſe which I am about to build *ſhall be* wonderful great.

10 And behold, I will give to thy ſervants the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty thouſand baths of oil.

11 ¶ Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon, Becauſe the Lord hath loved his people, he hath made thee king over them.

12 Huram ſaid moreover, Bleſſed *be* the Lord God of Iſrael that made heaven and earth, who hath given to David the king a wiſe ſon, endued with prudence and underſtanding, that might build an houſe for the Lord, and an houſe for his kingdom.

13 And now I have ſent a cunning man, endued with underſtanding, of Huram my father's;

14 The ſon of a woman of the daughters of Dan, and his father *was* a man of Tyre; ſkilful to work in gold and in ſilver, in braſs, in iron, in ſtone, and in timber, in purple, in blue, and in fine linen, and in crimſon; alſo to grave any manner of graving and to find out every device which ſhall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore, the wheat, and the barley, the oil, and the wine which my lord hath ſpoken of, let him ſend unto his ſervants.

16 And we will cut wood out of Lebanon, as much as thou ſhalt need: and we will bring it to thee in flotes by ſea, to Joppa; and thou ſhalt carry it up to Jeruſalem.

17 ¶ And Solomon numbered all the ſtrangers that *were* in the land of Iſrael, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thouſand and three thouſand and ſix hundred.

18 And he ſet threeſcore and ten thouſand of them *to be* bearers of burdens, and fourſcore thouſand *to be* hewers in the mountain, and three thouſand and ſix hundred overſeers to ſet the people a work.

CHAP. III.

2 *The place and time of building the temple.* 3 *The meaſure and ornaments of the houſe.* 11 *The cherubims.*

THEN

Commentary and Notes on Chapter II.

6 *But who is able to build him an houſe, ſeeing the heaven and heaven of heavens cannot contain him?*] He would not have Huram imagine, that he had ſuch a groveling and unworthy idea of God, as to think he could be confined and comprehended in any houſe, being immenſe beyond conception. And conſequently it would have been a high preſumption to build him an houſe for any other intention, than for his worſhippers to aſſemble there, and pay and perform the duties and offices of religion.

8 *Algum-trees.*] See note on 1 Kings x. 11. See alſo chap. v. and vii. of the ſame book, where moſt of theſe tranſactions are recorded.

17 *And Solomon numbered all the ſtrangers that were in the land,* &c.] Theſe were the remainder of the Amorites, Hittites, &c. but had embraced the Jewiſh religion. And David had numbered them, that he might know their ſtrength and condition, and diſtinguiſh them from Jews, by employing them in ſuch offices as he did not think were fit for the Iſraelites.

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9 Now, O Lord God, Let thy promiſe unto David my father be eſtabliſhed; for thou haſt made me king over a people like the duſt of the earth in multitude.

10 Give me now wiſdom and knowledge, that I may go out and come in before this people: for who can judge this thy people *that is ſo* great.

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not aſked riches, wealth, or honour, nor the life of thine enemies, neither yet haſt thou aſked long life; but haſt aſked wiſdom and knowledge for thyſelf, that thou mayeſt judge my people, over whom I have made thee king:

Commentary and Notes on Chapter I.

3 *So Solomon, and all the congregation with him, went to the high place that wat at Gibeon,* &c.] Though the tabernacle and altar made by Moſes in the wilderneſs were now at Gibeon; yet the ark of the covenant was in the city of David. It has therefore been aſked how theſe came to be ſeparated? To which Conradus Pelecanus anſwers, that even in thoſe days God intimated to the Iſraelites, that he did not regard the ceremonial worſhip, when the people were under the government and inſtruction of ſuch men as Samuel and David; and were not tainted with idolatry. The Lord did not then exact ſo many legal ſervices, as he did in times of peace and tranquility, when they were more neceſſary for the people; leſt, after their cuſtom, when they lived in peace and proſperity, they ſhould fall into ſuperſtition and admire the worſhip of the heathens.

10 *For who can judge this thy people, that is ſo great.*] He well knew that among ſuch a numerous people, there would be often very intricate cauſes brought before him, and therefore impoſſible for him always to judge aright, without the aſſiſtance of the divine ſpirit. See note on 1 Kings iii.

12 Wiſdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, ſuch as none of the kings have had that *have been* before thee, neither ſhall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael.

14 And Solomon gathered chariots and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, which he placed in the chariot-cities, and with the king at Jeruſalem.

15 And the king made ſilver and gold at Jeruſalem *as plenteous* as ſtones, and cedar-trees made he as the ſycamore-trees that *are* in the vale for abundance.

16 And Solomon had horſes brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up and brought forth out of Egypt, a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty. And ſo brought they out *horſes* for all the kings of the Hittites, and for the kings of Syria, by their means.

CHAP. II.

1, 17 *Solomon's labourers for the building of the temple.* 3 *His meſſage to Huram.* 11 *Huram's kind anſwer.*

AND Solomon determined to build an houſe for the name of the Lord, and an houſe for his kingdom.

2 And Solomon told out threeſcore and ten thouſand men to bear burdens, and fourſcore thouſand to hew in the mountain, and three thouſand and ſix hundred to overſee them.

3 ¶ And Solomon ſent to Huram the king of Tyre, ſaying, As thou didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me.*

4 Behold, I build an houſe to the name of the Lord my God, to dedicate *it* to him, *and* to burn before him ſweet incenſe, and for the continual ſhew-bread, and for the burnt-offerings morning and evening, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts of the Lord our God. This *is an ordinance* for ever to Iſrael.

5 And the houſe which I build *is* great: for great *is* our God above all gods.

6 But who is able to build him an houſe, ſeeing the heaven and heaven of heavens cannot contain him? who *am* I then that I ſhould build him an houſe, ſave only to burn ſacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in ſilver, and in braſs, and in iron, and in purple, and crimſon, and blue, and that can ſkill to grave with the cunning men that *are* with me in Judah and in Jeruſalem, whom David my father did provide.

8 Send me alſo cedar-trees, fir-trees, and algum-trees out of Lebanon: for I know that thy ſervants can ſkill to cut timber in Lebanon: and behold, my ſervants *ſhall be* with thy ſervants,

9 Even to prepare me timber in abundance: for the houſe which I am about to build *ſhall be* wonderful great.

10 And behold, I will give to thy ſervants the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty thouſand baths of oil.

11 ¶ Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon, Becauſe the Lord hath loved his people, he hath made thee king over them.

12 Huram ſaid moreover, Bleſſed *be* the Lord God of Iſrael that made heaven and earth, who hath given to David the king a wiſe ſon, endued with prudence and underſtanding, that might build an houſe for the Lord, and an houſe for his kingdom.

13 And now I have ſent a cunning man, endued with underſtanding, of Huram my father's;

14 The ſon of a woman of the daughters of Dan, and his father *was* a man of Tyre; ſkilful to work in gold and in ſilver, in braſs, in iron, in ſtone, and in timber, in purple, in blue, and in fine linen, and in crimſon; alſo to grave any manner of graving and to find out every device which ſhall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore, the wheat, and the barley, the oil, and the wine which my lord hath ſpoken of, let him ſend unto his ſervants.

16 And we will cut wood out of Lebanon, as much as thou ſhalt need: and we will bring it to thee in flotes by ſea, to Joppa; and thou ſhalt carry it up to Jeruſalem.

17 ¶ And Solomon numbered all the ſtrangers that *were* in the land of Iſrael, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thouſand and three thouſand and ſix hundred.

18 And he ſet threeſcore and ten thouſand of them *to be* bearers of burdens, and fourſcore thouſand *to be* hewers in the mountain, and three thouſand and ſix hundred overſeers to ſet the people a work.

CHAP. III.

2 *The place and time of building the temple.* 3 *The meaſure and ornaments of the houſe.* 11 *The cherubims.*

Commentary and Notes on Chapter II.

6 *But who is able to build him an houſe, ſeeing the heaven and heaven of heavens cannot contain him?*] He would not have Huram imagine, that he had ſuch a groveling and unworthy idea of God, as to think he could be confined and comprehended in any houſe, being immenſe beyond conception. And conſequently it would have been a high preſumption to build him an houſe for any other intention, than for his worſhippers to aſſemble there, and pay and perform the duties and offices of religion.

8 *Algum-trees.*] See note on 1 Kings x. 11. See alſo chap. v. and vii. of the ſame book, where moſt of theſe tranſactions are recorded.

17 *And Solomon numbered all the ſtrangers that were in the land,* &c.] Theſe were the remainder of the Amorites, Hittites, &c. but had embraced the Jewiſh religion. And David had numbered them, that he might know their ſtrength and condition, and diſtinguiſh them from Jews, by employing them in ſuch offices as he did not think were fit for the Iſraelites.

THEN Solomon began to build the houſe of the Lord at Jeruſalem in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the threſhing-floor of Ornan the Jebuſite.

2 And he began to build in the ſecond *day* of the ſecond month, in the fourth year of his reign.

3 ¶ Now theſe *are the things wherein* Solomon was inſtructed for the building of the houſe of God: the length by cubits after the firſt meaſure *was* threeſcore cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front *of the houſe*, the length *of it was* according to the breadth of the houſe, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater houſe he ceiled with fir-tree, which he overlaid with fine gold, and ſet thereon palm-trees and chains.

6 And he garniſhed the houſe with precious ſtones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid alſo the houſe, the beams, the poſts, and the walls thereof, and the doors thereof with gold, and graved cherubims on the walls.

8 And he made the moſt holy houſe, the length whereof *was* according to the breadth of the houſe, twenty cubits: and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to ſix hundred talents.

9 And the weight of the nails *was* fifty ſhekels of gold. And he overlaid the upper chambers with gold.

10 And in the moſt holy houſe he made two cherubims of image-work, and overlaid them with gold.

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the houſe; and the other wing *was likewiſe* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the houſe; and the other wing *was* five cubits *alſo*, joining to the wing of the other cherub.

13 The wings of theſe cherubims ſpread themſelves forth twenty cubits: and they ſtood on their feet, and their faces *were* inward.

14 And he made the vail *of* blue, and purple, and crimſon, and fine linen, and wrought cherubims thereon.

15 Alſo he made before the houſe two pillars of thirty and five cubits high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, Jachin; and the name of that on the left, Boaz.

CHAP. IV.

1 *The altar of braſs.* 2 *The molten ſea.* 6 *The ten lavers, candleſticks, and tables.* 19 *The inſtruments of gold.*

MOREOVER he made an altar of braſs, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Alſo he made a molten ſea of ten cubits from brim to brim, round in compaſs, and five cubits the height thereof; and a line of thirty cubits did compaſs it round about.

3 And under it *was* the ſimilitude of oxen, which did compaſs it round about: ten in a cubit compaſſing the ſea round about. Two rows of oxen *were* caſt, when it was caſt.

4 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

5 And the thickneſs of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, with flowers of lillies; *and* it received and held three thouſand baths.

6 ¶ He

Commentary and Notes on Chapter III.

1 *Then Solomon began to build the houſe of the Lord at Jeruſalem in mount Moriah.*] This mountain was the place where Abraham attempted to offer his ſon Iſaac. See note on Gen. xxii. 2. It was partly in the tribe of Judah, and partly in that of Benjamin.

3 *Now theſe are the things wherein Solomon was inſtructed for the building of the houſe of God*] This paſſage may be better tranſlated in the following manner: *Now theſe are the dimenſions of the foundation of the temple, which Solomon began to build.* For Solomon did not receive a delineation of the whole fabrick from his father, but only of the porch and courts.

4 *And the height was an hundred and twenty.*] This is a very different account from that in the book of kings, where it is ſaid to be thirty cubits only. Some therefore think, that the porch was but thirty cubits high, whereas the temple itſelf was one hundred and twenty. Others are of opinion, that the porch and temple were of the ſame height; but the height of the ceiling from the floor was only thirty cubits, though above the ceiling their were chambers, or upper rooms, ninety feet high.

6 *Gold of Parvaim.*] Commentators are not agreed with regard to the word *Parvaim*; ſome taking it for a place, and others for an indication of the quality of the metal: thoſe who maintain the former opinion obſerve, that Parvaim was another name for Taprobana; while the latter derive the word from *parim*, bullocks, and think that by the *gold of Parvaim* is to be underſtood gold of a deep red colour, like the blood of bullocks.

9 *He overlaid the upper chambers with gold*] The word *eljoth*, which we render *upper chambers*, ſignifies alſo the *ceiling*, and ſhould have been ſo tranſlated here; for the chambers were not overlaid with gold; but the whole ceiling, walls, and floor of the holy and moſt holy place were covered with that coſtly metal.

14 *And he made the vail of blue, &c.*] This vail ſeparated the holy from the moſt holy places; and in 1 Kings vii. 21, is called a partition.

Commentary and Notes on Chapter IV.

1 *Moreover he made an altar of braſs, &c.*] This altar was much larger, and higher than that made by Moſes; but was doubtleſs executed according to the direction of God, who had informed David how and in what manner all ſuch things ſhould be made. As the particulars mentioned in this chapter have been already deſcribed in 1 Kings vii. I ſhall not repeat the explanation already given, but refer the reader thither.

3 *Two rows of oxen were caſt, when it was caſt*] That is, the oxen and the ſea were caſt together, and faſtened afterwards.

5 *It held three thouſand baths.*] 1 Kings vii, 26, ſays only two thouſand baths; to reconcile theſe paſſages, we may ſuppoſe, that the quantity of water which was commonly in it, was two thouſand baths, but if filled to the top, it would contain three thouſand.

6 ¶ He made alſo ten lavers, and put five on the right hand, and five on the left, to waſh in them: ſuch things as they offered for the burnt-offering, they waſhed in them; but the ſea *was* for the prieſts to waſh in.

7 And he made ten candleſticks of gold according to their form, and ſet them in the temple, five on the right hand, and five on the left.

8 He made alſo ten tables, and placed *them* in the temple, five on the right ſide, and five on the left: and he made an hundred baſons of gold.

9 ¶ Furthermore, he made the court of the prieſts, and the great court, and doors for the court, and overlaid the doors of them with braſs.

10 And he ſet the ſea on the right ſide of the eaſt end, over againſt the ſouth.

11 And Huram made the pots, and the ſhovels, and the baſons, and Huram finiſhed the work that he was to make for king Solomon for the houſe of God:

12 *To wit*, The two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which were on the top of the pillars:

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters, which *were* upon the pillars.

14 He made alſo baſes; and lavers made he upon the baſes;

15 One ſea, and twelve oxen under it.

16 The pots alſo and the ſhovels, and the fleſh-hooks, and all their inſtruments, did Huram his father make to king Solomon for the houſe of the Lord, of bright braſs.

17 In the plain of Jordan did the king caſt them, in the clay ground, between Succoth and Zeradathah.

18 Thus Solomon made all theſe veſſels in great abundance; for the weight of the braſs could not be found out.

19 ¶ And Solomon made all the veſſels that *were* for the houſe of God, the golden altar alſo, and the tables whereon the ſhew-bread was ſet;

20 Moreover, the candleſticks with their lamps, that they ſhould burn after the manner, before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs *made he of* gold, *and* that perfect gold.

22 And the ſnuffers, and the baſons, and the ſpoons, and the cenſers, *of* pure gold: and the entry of the houſe, the inner doors thereof for the moſt holy *place*, and the doors of the houſe of the temple, *were of* gold.

CHAP. V.

1 *The dedicated treaſures.* 2 *The ſolemn induction of the ark into the oracle.* 11 *God being praiſed, giveth a ſign of his favour.*

THUS all the work that Solomon made for the houſe of the Lord was finiſhed: and Solomon brought in *all* the things that David his father had dedicated; and the ſilver, and the gold, and all the inſtruments, put he among the treaſures of the houſe of God.

2 ¶ Then Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael unto Jeruſalem, to bring up the ark of the covenant of the Lord, out of the city of David, which *is* Zion.

3 Wherefore all the men of Iſrael aſſembled themſelves unto the king, in the feaſt, which *was* in the ſeventh month.

4 And all the elders of Iſrael came, and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, theſe did the prieſts *and* the Levites bring up.

6 Alſo king Solomon and all the congregation of Iſrael that were aſſembled unto him before the ark, ſacrificed ſheep and oxen, which could not be told nor numbered for multitude.

7 And the prieſts brought in the ark of the covenant of the Lord unto his place, to the oracle of the houſe into the moſt holy *place*, *even* under the wings of the cherubims.

8 For the cherubims ſpread forth *their* wings over the place of the ark, and the cherubims covered the ark and the ſtaves thereof above.

9 And they drew out the ſtaves *of the ark*, that the ends of the ſtaves were ſeen from the ark before the oracle, but they were not ſeen without. And there it is unto this day.

10 *There was* nothing in the ark, ſave the two tables which Moſes put *therein* at Horeb, when the Lord made *a covenant* with the children of Iſrael, when they came out of Egypt.

11 ¶ And it came to paſs when the prieſts were come out of the holy *place*: (for all the prieſts *that were* preſent were ſanctified, *and* did not *then* wait by courſe:

12 Alſo the Levites *which were* the ſingers, all of them of Aſaph, of Heman, of Jeduthun, with their ſons and their brethren *being* arrayed in white linen, having cymbals and pſalteries, and harps, ſtood at the eaſt end of the altar, and with them an hundred and twenty prieſts ſounding with trumpets.)

13 It came even to paſs, as the trumpeters and ſingers *were* as one, to make one ſound to be heard in praiſing and thanking the Lord; and when they lift up *their* voice with the trumpets, and cymbals, and inſtruments of muſick, and praiſed the Lord, *ſaying*, For *he is* good, for his mercy *endureth* for ever: that *then* the houſe was filled with a cloud, *even* the houſe of the Lord;

Commentary and Notes on Chapter V.

1 *Solomon brought in all the things that David his father had dedicated*, &c.] David had made ſuch vaſt preparations for building the houſe of God, that there was more than ſufficient for the whole work; and this ſurplus Solomon depoſited in the treaſury of the temple, not thinking proper to uſe them in any other work. 1 Kings viii. contains nearly the ſame account as this chapter, and therefore the reader is referred thither for an explanation of any difficult paſſage he may meet with here.

6 *Alſo king Solomon and all the congregation of Iſrael that were aſſembled*, &c.] Nothing ſurely can give a greater pleaſure to the human mind, than to ſee ſuch harmony as here appeared among all orders of men; both teachers and learners, magiſtrates, ſoldiers and people, all joined in promoting the ſervice and honour of God. And certainly we, who call ourſelves Chriſtians, ſhould carefully ſtudy to promote ſuch unity among ourſelves, that we may all form one fold, under the great Shepherd and Biſhop of our ſouls.

THEN Solomon began to build the houſe of the Lord at Jeruſalem in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the threſhing-floor of Ornan the Jebuſite.

2 And he began to build in the ſecond *day* of the ſecond month, in the fourth year of his reign.

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4 And the porch that *was* in the front *of the houſe*, the length *of it was* according to the breadth of the houſe, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater houſe he ceiled with fir-tree, which he overlaid with fine gold, and ſet thereon palm-trees and chains.

6 And he garniſhed the houſe with precious ſtones for beauty: and the gold *was* gold of Parvaim.

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12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the houſe; and the other wing *was* five cubits *alſo*, joining to the wing of the other cherub.

13 The wings of theſe cherubims ſpread themſelves forth twenty cubits: and they ſtood on their feet, and their faces *were* inward.

14 And he made the vail *of* blue, and purple, and crimſon, and fine linen, and wraught cherubims thereon.

15 Alſo he made before the houſe two pillars of thirty and five cubits high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains.

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3 And under it *was* the ſimilitude of oxen, which did compaſs it round about: ten in a cubit compaſſing the ſea round about. Two rows of oxen *were* caſt, when it was caſt.

4 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

5 And the thickneſs of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, with flowers of lillies; *and* it received and held three thouſand baths.

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1 *Then Solomon began to build the houſe of the Lord at Jeruſalem in mount Moriah.*] This mountain was the place where Abraham attempted to offer his ſon Iſaac. See note on Gen. xxii. 2. It was partly in the tribe of Judah, and partly in that of Benjamin.

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4 *And the height was an hundred and twenty.*] This is a very different account from that in the book of kings, where it is ſaid to be thirty cubits only. Some therefore think, that the porch was but thirty cubits high, whereas the temple itſelf was one hundred and twenty. Others are of opinion, that the porch and temple were of the ſame height; but the height of the ceiling from the floor was only thirty cubits, though above the ceiling their were chambers, or upper rooms, ninety feet high.

6 *Gold of Parvaim.*] Commentators are not agreed with regard to the word *Parvaim*; ſome taking it for a place, and others for an indication of the quality of the metal: thoſe who maintain the former opinion obſerve, that Parvaim was another name for Taprobana; while the latter derive the word from *parim*, bullocks, and think that by the *gold of Parvaim* is to be underſtood gold of a deep red colour, like the blood of bullocks.

9 *He overlaid the upper chambers with gold*] The word *eljoth*, which we render *upper chambers*, ſignifies alſo the *ceiling*, and ſhould have been ſo tranſlated here; for the chambers were not overlaid with gold; but the whole ceiling, walls, and floor of the holy and moſt holy place were covered with that coſtly metal.

14 *And he made the vail of blue,* &c.] This vail ſeparated the holy from the moſt holy places; and in 1 Kings vii. 21, is called a partition.

Commentary and Notes on Chapter IV.

1 *Moreover he made an altar of braſs,* &c.] This altar was much larger, and higher than that made by Moſes; but was doubtleſs executed according to the direction of God, who had informed David how and in what manner all ſuch things ſhould be made. As the particulars mentioned in this chapter have been already deſcribed in 1 Kings vii. I ſhall not repeat the explanation already given, but refer the reader thither.

3 *Two rows of oxen were caſt, when it was caſt*] That is, the oxen and the ſea were caſt together, and faſtened afterwards.

5 *It held three thouſand baths,*] 1 Kings vii, 26, ſays only two thouſand baths; to reconcile theſe paſſages, we may ſuppoſe, that the quantity of water which was commonly in it, was two thouſand baths, but if filled to the top, it would contain three thouſand.

6 ¶ He made alſo ten lavers, and put five on the right hand, and five on the left, to waſh in them: ſuch things as they offered for the burnt-offering, they waſhed in them; but the ſea *was* for the prieſts to waſh in.

7 And he made ten candleſticks of gold according to their form, and ſet them in the temple, five on the right hand, and five on the left.

8 He made alſo ten tables, and placed *them* in the temple, five on the right ſide, and five on the left: and he made an hundred baſons of gold.

9 ¶ Furthermore, he made the court of the prieſts, and the great court, and doors for the court, and overlaid the doors of them with braſs.

10 And he ſet the ſea on the right ſide of the eaſt end, over againſt the ſouth.

11 And Huram made the pots, and the ſhovels, and the baſons, and Huram finiſhed the work that he was to make for king Solomon for the houſe of God:

12 *To wit*, The two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which were on the top of the pillars:

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters, which *were* upon the pillars.

14 He made alſo baſes; and lavers made he upon the baſes;

15 One ſea, and twelve oxen under it.

16 The pots alſo and the ſhovels, and the fleſh-hooks, and all their inſtruments, did Huram his father make to king Solomon for the houſe of the Lord, of bright braſs.

17 In the plain of Jordan did the king caſt them, in the clay ground, between Succoth and Zeradathah.

18 Thus Solomon made all theſe veſſels in great abundance; for the weight of the braſs could not be found out.

19 ¶ And Solomon made all the veſſels that *were* for the houſe of God, the golden altar alſo, and the tables whereon the ſhew-bread was ſet;

20 Moreover, the candleſticks with their lamps, that they ſhould burn after the manner, before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs *made he of* gold, *and* that perfect gold.

22 And the ſnuffers, and the baſons, and the ſpoons, and the cenſers, *of* pure gold: and the entry of the houſe, the inner doors thereof for the moſt holy *place*, and the doors of the houſe of the temple, *were of* gold.

CHAP. V.

1 *The dedicated treaſures.* 2 *The ſolemn induction of the ark into the oracle.* 11 *God being praiſed, giveth a ſign of his favour.*

THUS all the work that Solomon made for the houſe of the Lord was finiſhed: and Solomon brought in *all* the things that David his father had dedicated; and the ſilver, and the gold, and all the inſtruments, put he among the treaſures of the houſe of God.

2 ¶ Then Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael unto Jeruſalem, to bring up the ark of the covenant of the Lord, out of the city of David, which *is* Zion.

3 Wherefore all the men of Iſrael aſſembled themſelves unto the king, in the feaſt, which *was* in the ſeventh month.

4 And all the elders of Iſrael came, and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, theſe did the prieſts *and* the Levites bring up.

6 Alſo king Solomon and all the congregation of Iſrael that were aſſembled unto him before the ark, ſacrificed ſheep and oxen, which could not be told nor numbered for multitude.

7 And the prieſts brought in the ark of the covenant of the Lord unto his place, to the oracle of the houſe into the moſt holy *place*, *even* under the wings of the cherubims.

8 For the cherubims ſpread forth *their* wings over the place of the ark, and the cherubims covered the ark and the ſtaves thereof above.

9 And they drew out the ſtaves *of the ark*, that the ends of the ſtaves were ſeen from the ark before the oracle, but they were not ſeen without. And there it is unto this day.

10 *There was* nothing in the ark, ſave the two tables which Moſes put *therein* at Horeb, when the Lord made *a covenant* with the children of Iſrael, when they came out of Egypt.

11 ¶ And it came to paſs when the prieſts were come out of the holy *place*: (for all the prieſts *that were* preſent were ſanctified, *and* did not *then* wait by courſe:

12 Alſo the Levites *which were* the ſingers, all of them of Aſaph, of Heman, of Jeduthun, with their ſons and their brethren *being* arrayed in white linen, having cymbals and pſalteries, and harps, ſtood at the eaſt end of the altar, and with them an hundred and twenty prieſts ſounding with trumpets.)

13 It came even to paſs, as the trumpeters and ſingers *were* as one, to make one ſound to be heard in praiſing and thanking the Lord; and when they lift up *their* voice with the trumpets, and cymbals, and inſtruments of muſick, and praiſed the Lord, *ſaying*, For *he is* good, for his mercy *endureth* for ever: that *then* the houſe was filled with a cloud, *even* the houſe of the Lord;

Commentary and Notes on Chapter V.

1 *Solomon brought in all the things that David his father had dedicated*, &c.] David had made ſuch vaſt preparations for building the houſe of God, that there was more than ſufficient for the whole work; and this ſurplus Solomon depoſited in the treaſury of the temple, not thinking proper to uſe them in any other work. 1 Kings viii. contains nearly the ſame account as this chapter, and therefore the reader is referred thither for an explanation of any difficult paſſage he may meet with here.

6 *Alſo king Solomon and all the congregation of Iſrael that were aſſembled*, &c.] Nothing ſurely can give a greater pleaſure to the human mind, than to ſee ſuch harmony as here appeared among all orders of men; both teachers and learners, magiſtrates, ſoldiers and people, all joined in promoting the ſervice and honour of God. And certainly we, who call ourſelves Chriſtians, ſhould carefully ſtudy to promote ſuch unity among ourſelves, that we may all form one fold, under the great Shepherd and Biſhop of our ſouls.

14 So that the prieſts could not ſtand to miniſter by reaſon of the cloud: for the glory of the Lord had filled the houſe of God.

CHAP. VI.

1 *Solomon having bleſſed the people, bleſſeth God;* 12 *His prayer at the conſecration of the temple.*

THEN ſaid Solomon, The Lord hath ſaid, that he would dwell in the thick darkneſs.

2 But I have built an houſe of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and bleſſed the whole congregation of Iſrael (and all the congregation of Iſrael ſtood.)

4 And he ſaid, Bleſſed *be* the Lord God of Iſrael, who hath with his hands fulfilled *that* which he ſpake with his mouth to my father David, ſaying,

5 Since the day that I brought forth my people out of the land of Egypt, I choſe no city among all the tribes of Iſrael to build an houſe in, that my name might be there, neither choſe I any man to be a ruler over my people Iſrael:

6 But I have choſen Jeruſalem, that my name might be there, and have choſen David to be over my people Iſrael.

7 Now it was in the heart of David my father to build an houſe for the name of the Lord God of Iſrael.

8 But the Lord ſaid to David my father, Foraſmuch as it was in thine heart to build an houſe for my name, thou didſt well in that it was in thine heart:

9 Notwithſtanding, thou ſhalt not build the houſe, but thy ſon which ſhall come forth out of thy loins, he ſhall build the houſe for my name.

10 The Lord therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the Lord promiſed, and have built the houſe for the name of the Lord God of Iſrael.

11 And in it have I put the ark, wherein *is* the covenant of the Lord, that he made with the children of Iſrael.

12 ¶ And he ſtood before the altar of the Lord, in the preſence of all the congregation of Iſrael, and ſpread forth his hands;

13 (For Solomon had made a braſen ſcaffold, of five cubits long, and five cubits broad, and three cubits high, and had ſet it in the midſt of the court, and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and ſpread forth his hands towards heaven.)

14 And ſaid, O Lord God of Iſrael, *there is* no God like thee in the heaven, nor in the earth; which keepeſt covenant, and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their hearts:

15 Thou which haſt kept with thy ſervant David my father, that which thou haſt promiſed him; and ſpakeſt with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O Lord God of Iſrael, keep with thy ſervant David my father, that which thou haſt promiſed him, ſaying, There ſhall not fail thee a man in my ſight to ſit upon the throne of Iſrael; yet ſo, that thy children take heed to their way, to walk in my law, as thou haſt walked before me.

17 Now then, O Lord God of Iſrael, let thy word be verified, which thou haſt ſpoken unto thy ſervant David.

18 (But will God in very deed dwell with men on the earth? Behold, heaven, and the heaven of heavens cannot contain thee; how much leſs this houſe which I have built?)

19 Have reſpect therefore to the prayer of thy ſervant, and to his ſupplication, O Lord my God, to hearken unto the cry and the prayer which thy ſervant prayeth before thee:

20 That thine eyes may be open upon his thouſe day and night, upon the place whereof thou haſt ſaid, that thou wouldſt put thy name there; to hearken unto the prayer which thy ſervant prayeth towards this place.

21 Hearken therefore unto the ſupplications of thy ſervant, and of thy people Iſrael, which they ſhall make towards this place: hear thou from thy dwelling place, *even* from heaven; and when thou heareſt, forgive.

22 ¶ If a man ſin againſt his neighbour, and an oath be laid upon him, to make him ſwear, and the oath come before thine altar in this houſe;

23 Then hear thou from heaven, and do, and judge thy ſervants, by requiting the wicked, by recompenſing his way upon his own head, and by juſtifying the righteous, by giving him according to his righteouſneſs.

24 And if thy people Iſrael be put to the worſe before the enemy, becauſe they have ſinned againſt thee; and ſhall return and confeſs thy name, and pray and make ſupplication before thee in this houſe;

25 Then hear thou from the heavens, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them and to their fathers.

26 When the heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray towards this place, and confeſs thy name, and turn from their ſin when thou doſt afflict them;

27 Then hear thou from heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, when thou haſt taught them the good way wherein they ſhould walk; and ſend rain upon thy land, which thou haſt given unto thy people for an inheritance.

28 If

Commentary and Notes on Chapter VI.

1 *Then ſaid Solomon, the Lord hath ſaid that he would dwell in the thick darkneſs.*] See 1 Kings viii. 12. and the following verſes; for there is little in this chapter but what is there explained, the ſenſe, and commonly the very words being the ſame.

5 *Neither choſe I any man to be a ruler over my people Iſrael.*] Theſe words are very different from thoſe in 1 Kings viii. 16. where it is ſaid, *But I choſe David to be over my people Iſrael.* Till the time of that monarch, there was no ſettled ſucceſſion of a ruler, that he and his poſterity ſhould reign over them: but God raiſed up judges out of what tribe and family he pleaſed: and when he made Saul king, he did not continue that dignity in his family, as he did to David.

13 *A braſen ſcaffold*] That is, the king's throne, which ſtood juſt within the entrance into *the court of the prieſts*, on the right hand, as you come in at the eaſt gate. *Lamy.*

28 If there be dearth in the land, if there be peſtilence, if there be blaſting, or mildew, locuſts or caterpillars; if their enemies beſiege them in the cities of their land; whatſoever ſore, or whatſoever ſickneſs *there be:*

29 *Then* what prayer *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore and his own grief, and ſhall ſpread forth his hands in this houſe:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whoſe heart thou knoweſt (for thou only knoweſt the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways ſo long as they live in the land which thou gaveſt unto our fathers.

32 Moreover, concerning the ſtranger, which is not of thy people Iſrael, but is come from a far country for thy great name's ſake, and thy mighty hand, and thy ſtretched-out arm; if they come and pray in this houſe;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Iſrael, and may know that this houſe which I have built is called by thy name.

34 If thy people go out to war againſt their enemies by the way that thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy name:

35 Then hear thou from the heavens, their prayer and their ſupplication, and maintain their cauſe.

36 If they ſin againſt thee (for *there is* no man which ſinneth not) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;

37 Yet, *if* they bethink themſelves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have done amiſs, and have dealt wickedly;

38 If they return to thee with all their heart and with all their ſoul in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gaveſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their ſupplications, and maintain their cauſe, and forgive thy people which have ſinned againſt thee.

40 Now, my God, let, I beſeech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place.

41 Now therefore ariſe, O Lord God, into thy reſting-place, thou, and the ark of thy ſtrength: let thy prieſts, O Lord God, be clothed with ſalvation, and let thy ſaints rejoice in goodneſs.

42 O Lord God, turn not away the face of thine anointed; remember the mercies of David thy ſervant.

CHAP. VII.

1 *God giving teſtimony to Solomon's prayer, the people worſhip him.* 4 *Solomon's ſacrifice.*

NOW when Solomon had made an end of praying, the fire came down from heaven, and conſumed the burnt-offering and the ſacrifices; and the glory of the Lord filled the houſe.

2 And the prieſts could not enter into the houſe of the Lord, becauſe the glory of the Lord had filled the Lord's houſe.

3 And when all the children of Iſrael ſaw how the fire came down, and the glory of the Lord upon the houſe, they bowed themſelves with their faces to the ground upon the pavement, and worſhipped and praiſed the Lord, *ſaying,* For *he is* good, for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered ſacrifices before the Lord.

5 And king Solomon offered a ſacrifice of twenty and two thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the people dedicated the houſe of God.

6 And the prieſts waited on their offices: the Levites alſo with inſtruments of muſick of the Lord, which David the king had made to praiſe the Lord, becauſe his mercy *endureth* for ever, when David praiſed by their miniſtry: and the prieſts ſounded trumpets before them, and all Iſrael ſtood.

7 Moreover, Solomon hallowed the middle of the court that *was* before the houſe of the Lord: for there he offered burnt-offerings, and the fat of the peace-offerings, becauſe the braſen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Alſo at the ſame time Solomon kept the feaſt ſeven days, and all Iſrael with him, a very great congregation, from the entering in of Hamoth, unto the river of Egypt.

9 And in the eighth day they made a ſolemn aſſembly: for they kept the dedication of the altar ſeven days, and the feaſt ſeven days.

10 And on the three and twentieth day of the ſeventh month, he ſent the people away into their tents, glad and merry in heart for the goodneſs that the Lord had ſhewed unto David, and to Solomon, and to Iſrael his people.

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41 *Now therefore ariſe, O Lord God, into thy reſting-place,* &c.] Theſe words are part of Pſ. cxxxii. 8, 9. with a little alteration. And which the king now uſed in his addreſs to Omnipotence, to beſeech him to take up here, his habitation, together with his ark: to defend his prieſts who miniſtered to him in this place, that they might obtain his bleſſings for others: ſo that all the people might rejoice in his goodneſs, and be ſafe under the ſhadow of his wings.

Commentary and Notes on Chapter VII.

1 *Now when Solomon had made an end of praying,* &c.] This is added to what is recorded in 1 Kings viii. 11, to ſhew God's acceptation of Solomon's prayer and ſacrifices, and give him aſſurance that he would be preſent in this place, and grant all their petitions.

3 *And when all the children of Iſrael ſaw how the fire came down, and the glory of the Lord upon the houſe.*] This was a ſufficient aſſurance that God would be preſent in this place; for the glory of the Lord not only filled the houſe, but alſo appeared upon it. So that all the people were high witneſſes of the preſence of Jehovah, and that he had choſen the temple for his habitation.

14 So that the prieſts could not ſtand to miniſter by reaſon of the cloud: for the glory of the Lord had filled the houſe of God.

CHAP. VI.

1 *Solomon having bleſſed the people, bleſſeth God;* 12 *His prayer at the conſecration of the temple.*

THEN ſaid Solomon, The Lord hath ſaid, that he would dwell in the thick darkneſs.

2 But I have built an houſe of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and bleſſed the whole congregation of Iſrael (and all the congregation of Iſrael ſtood.)

4 And he ſaid, Bleſſed *be* the Lord God of Iſrael, who hath with his hands fulfilled *that* which he ſpake with his mouth to my father David, ſaying,

5 Since the day that I brought forth my people out of the land of Egypt, I choſe no city among all the tribes of Iſrael to build an houſe in, that my name might be there, neither choſe I any man to be a ruler over my people Iſrael:

6 But I have choſen Jeruſalem, that my name might be there, and have choſen David to be over my people Iſrael.

7 Now it was in the heart of David my father to build an houſe for the name of the Lord God of Iſrael.

8 But the Lord ſaid to David my father, Foraſmuch as it was in thine heart to build an houſe for my name, thou didſt well in that it was in thine heart:

9 Notwithſtanding, thou ſhalt not build the houſe, but thy ſon which ſhall come forth out of thy loins, he ſhall build the houſe for my name.

10 The Lord therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the Lord promiſed, and have built the houſe for the name of the Lord God of Iſrael.

11 And in it have I put the ark, wherein *is* the covenant of the Lord, that he made with the children of Iſrael.

12 ¶ And he ſtood before the altar of the Lord, in the preſence of all the congregation of Iſrael, and ſpread forth his hands;

13 (For Solomon had made a braſen ſcaffold, of five cubits long, and five cubits broad, and three cubits high, and had ſet it in the midſt of the court, and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and ſpread forth his hands towards heaven.)

14 And ſaid, O Lord God of Iſrael, *there is* no God like thee in the heaven, nor in the earth; which keepeſt covenant, and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their hearts:

15 Thou which haſt kept with thy ſervant David my father, that which thou haſt promiſed him; and ſpakeſt with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O Lord God of Iſrael, keep with thy ſervant David my father, that which thou haſt promiſed him, ſaying, There ſhall not fail thee a man in my ſight to ſit upon the throne of Iſrael; yet ſo, that thy children take heed to their way, to walk in my law, as thou haſt walked before me.

17 Now then, O Lord God of Iſrael, let thy word be verified, which thou haſt ſpoken unto thy ſervant David.

18 (But will God in very deed dwell with men on the earth? Behold, heaven, and the heaven of heavens cannot contain thee; how much leſs this houſe which I have built?)

19 Have reſpect therefore to the prayer of thy ſervant, and to his ſupplication, O Lord my God, to hearken unto the cry and the prayer which thy ſervant prayeth before thee:

20 That thine eyes may be open upon his houſe day and night, upon the place whereof thou haſt ſaid, that thou wouldſt put thy name there; to hearken unto the prayer which thy ſervant prayeth towards this place.

21 Hearken therefore unto the ſupplications of thy ſervant, and of thy people Iſrael, which they ſhall make towards this place: hear thou from thy dwelling place, *even* from heaven; and when thou heareſt, forgive.

22 ¶ If a man ſin againſt his neighbour, and an oath be laid upon him, to make him ſwear, and the oath come before thine altar in this houſe;

23 Then hear thou from heaven, and do, and judge thy ſervants, by requiting the wicked, by recompenſing his way upon his own head, and by juſtifying the righteous, by giving him according to his righteouſneſs.

24 And if thy people Iſrael be put to the worſe before the enemy, becauſe they have ſinned againſt thee; and ſhall return and confeſs thy name, and pray and make ſupplication before thee in this houſe;

25 Then hear thou from the heavens, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them and to their fathers.

26 When the heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray towards this place, and confeſs thy name, and turn from their ſin when thou doſt afflict them;

27 Then hear thou from heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, when thou haſt taught them the good way wherein they ſhould walk; and ſend rain upon thy land, which thou haſt given unto thy people for an inheritance.

Commentary and Notes on Chapter VI.

1 *Then ſaid Solomon, the Lord hath ſaid that he would dwell in the thick darkneſs.*] See 1 Kings viii. 12. and the following verſes; for there is little in this chapter but what is there explained, the ſenſe, and commonly the very words being the ſame.

5 *Neither choſe I any man to be a ruler over my people Iſrael.*] Theſe words are very different from thoſe in 1 Kings viii. 16. where it is ſaid, *But I choſe David to be over my people Iſrael.* Till the time of that monarch, there was no ſettled ſucceſſion of a ruler, that he and his poſterity ſhould reign over them: but God raiſed up judges out of what tribe and family he pleaſed: and when he made Saul king, he did not continue that dignity in his family, as he did to David.

13 *A braſen ſcaffold*] That is, the king's throne, which ſtood juſt within the entrance into *the court of the prieſts*, on the right hand, as you come in at the eaſt gate. *Lamy.*

28 If there be dearth in the land, if there be peſtilence, if there be blaſting, or mildew, locuſts or caterpillars; if their enemies beſiege them in the cities of their land; whatſoever ſore, or whatſoever ſickneſs *there be:*

29 *Then* what prayer *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore and his own grief, and ſhall ſpread forth his hands in this houſe:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whoſe heart thou knoweſt (for thou only knoweſt the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways ſo long as they live in the land which thou gaveſt unto our fathers.

32 Moreover, concerning the ſtranger, which is not of thy people Iſrael, but is come from a far country for thy great name's ſake, and thy mighty hand, and thy ſtretched-out arm; if they come and pray in this houſe;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Iſrael, and may know that this houſe which I have built is called by thy name.

34 If thy people go out to war againſt their enemies by the way that thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy name:

35 Then hear thou from the heavens, their prayer and their ſupplication, and maintain their cauſe.

36 If they ſin againſt thee (for *there is* no man which ſinneth not) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;

37 Yet, *if* they bethink themſelves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have done amiſs, and have dealt wickedly;

38 If they return to thee with all their heart and with all their ſoul in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gaveſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their ſupplications, and maintain their cauſe, and forgive thy people which have ſinned againſt thee.

40 Now, my God, let, I beſeech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place.

41 Now therefore ariſe, O Lord God, into thy reſting-place, thou, and the ark of thy ſtrength: let thy prieſts, O Lord God, be clothed with ſalvation, and let thy ſaints rejoice in goodneſs.

42 O Lord God, turn not away the face of thine anointed; remember the mercies of David thy ſervant.

CHAP. VII.

1 *God giving teſtimony to Solomon's prayer, the people worſhip him.* 4 *Solomon's ſacrifice.*

NOW when Solomon had made an end of praying, the fire came down from heaven, and conſumed the burnt-offering and the ſacrifices; and the glory of the Lord filled the houſe.

2 And the prieſts could not enter into the houſe of the Lord, becauſe the glory of the Lord had filled the Lord's houſe.

3 And when all the children of Iſrael ſaw how the fire came down, and the glory of the Lord upon the houſe, they bowed themſelves with their faces to the ground upon the pavement, and worſhipped and praiſed the Lord, *ſaying*, For *he is* good, for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered ſacrifices before the Lord.

5 And king Solomon offered a ſacrifice of twenty and two thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the people dedicated the houſe of God.

6 And the prieſts waited on their offices: the Levites alſo with inſtruments of muſick of the Lord, which David the king had made to praiſe the Lord, becauſe his mercy *endureth* for ever, when David praiſed by their miniſtry: and the prieſts ſounded trumpets before them, and all Iſrael ſtood.

7 Moreover, Solomon hallowed the middle of the court that *was* before the houſe of the Lord: for there he offered burnt-offerings, and the fat of the peace-offerings, becauſe the braſen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Alſo at the ſame time Solomon kept the feaſt ſeven days, and all Iſrael with him, a very great congregation, from the entering in of Hamoth, unto the river of Egypt.

9 And in the eighth day they made a ſolemn aſſembly: for they kept the dedication of the altar ſeven days, and the feaſt ſeven days.

10 And on the three and twentieth day of the ſeventh month, he ſent the people away into their tents, glad and merry in heart for the goodneſs that the Lord had ſhewed unto David, and to Solomon, and to Iſrael his people.

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41 *Now therefore ariſe, O Lord God, into thy reſting place,* &c.] Theſe words are part of Pſ. cxxxii. 8, 9. with a little alteration. And which the king now uſed in his addreſs to Omnipotence, to beſeech him to take up here, his habitation, together with his ark: to defend his prieſts who miniſtered to him in this place, that they might obtain his bleſſings for others: ſo that all the people might rejoice in his goodneſs, and be ſafe under the ſhadow of his wings.

Commentary and Notes on Chapter VII.

1 *Now when Solomon had made an end of praying,* &c.] This is added to what is recorded in 1 Kings viii. 11, to ſhew God's acceptation of Solomon's prayer and ſacrifices, and give him aſſurance that he would be preſent in this place, and grant all their petitions.

3 *And when all the children of Iſrael ſaw how the fire came down, and the glory of the Lord upon the houſe.*] This was a ſufficient aſſurance that God would be preſent in this place; for the glory of the Lord not only filled the houſe, but alſo appeared upon it. So that all the people were high witneſſes of the preſence of Jehovah, and that he had choſen the temple for his habitation.

11 Thus Solomon finiſhed the houſe of the Lord, and the king's houſe: and all that came into Solomon's heart to make in the houſe of the Lord, and in his own houſe, he proſperouſly effected.

12 ¶ And the Lord appeared to Solomon by night, and ſaid unto him, I have heard thy prayer, and have choſen this place to myſelf for an houſe of ſacrifice.

13 If I ſhut up heaven that there be no rain, or if I command the locuſts to devour the land, or if I ſend peſtilence among my people;

14 If my people which are called by my name, ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked ways: then will I hear from Heaven, and will forgive their ſin, and will heal their land.

15 Now mine eyes ſhall be open, and mine ears attent unto the prayer *that is made* in this place.

16 For now have I choſen and ſanctified this houſe, that my name may be there for ever: and mine eyes and mine heart ſhall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgments;

18 Then will I eſtabliſh the throne of thy kingdom, according as I have covenanted with David thy father, ſaying, There ſhall not fail thee a man *to be* ruler in Iſrael,

19 But if ye turn away and forſake my ſtatutes and my commandments which I have ſet before you, and ſhall go and ſerve other gods, and worſhip them;

20 Then will I pluck them up by the roots, out of my land which I have given them; and this houſe, which I have ſanctified for my name, will I caſt out of my ſight, and will make it *to be* a proverb and a by-word among all nations.

21 And this houſe, which is high, ſhall be an aſtoniſhment to every one that paſſeth by it; ſo that he ſhall ſay, Why hath the Lord done thus unto this land and unto this houſe?

22 And it ſhall be anſwered, Becauſe they forſook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worſhipped them, and ſerved them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 *Solomon's buildings.* 7 *The Gentiles made tributaries.* 12 *Solomon's yearly ſacrifices.*

AND it came to paſs at the end of twenty years (wherein Solomon had built the houſe of the Lord, and his own houſe)

2 That the cities which Huram had reſtored to Solomon, Solomon built them, and cauſed the children of Iſrael to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed againſt it.

4 And he built Tadmor in the wilderneſs, and all the ſtore-cities, which he built in Hamath.

5 Alſo he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the ſtore-cities that Solomon had, and all the chariot-cities, and the cities of the horſemen, and all that Solomon deſired to build in Jeruſalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, which *were* not of Iſrael,

8 *But* of their children who were left after them in the land, whom the children of Iſrael conſumed not; them did Solomon make to pay tribute until this day.

9 But of the children of Iſrael did Solomon make no ſervants for his work: but they *were* men of war, and chief of his captains, and captains of his chariots and horſemen.

10 And theſe *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

11 And Solomon brought up the daughter of Pharaoh out of the city of David unto the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael, becauſe *the places are* holy, whereunto the ark of the Lord hath come.

12 ¶ Then Solomon offered burnt-offerings unto the Lord on the altar of the Lord, which he had built before the porch;

13 Even after a certain rate every day, offering according to the commandment of Moſes, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts, three times in the year, *even* in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles.

14 And he appointed, according to the order of David his father, the courſes of the prieſts to their ſervice, and the Levites to their charges, to praiſe and miniſter before the prieſts, as the duty of every day required; the porters alſo by their courſes, at every gate, for ſo had David the man of God commanded.

15 And they departed not from the commandment of the king unto the prieſts and Levites, concerning any matter, or concerning the treaſures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the houſe of the Lord, and until it was finiſhed. So the houſe of the Lord was perfected.

17 Then went Solomon to Ezion-geber, and to Eloth, at the ſea-ſide in the land of Edom.

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13 *If I ſhut up heaven,* &c.] Famine and peſtilence were two ſore puniſhments inflicted on them by God for their ſins; and the former was ſometimes cauſed by want of rain, and ſometimes by locuſts, which devoured all the fruits of the ground.

Commentary and Notes on Chapter VIII.

3 *And Solomon went to Hamath-zobah, and prevailed againſt it.*] This country lay between the Euphrates and Damaſcus; the former being its eaſtern, and the latter its weſtern boundary.

4 *And he built Tadmor in the wilderneſs.*] See note on 1 Kings ix. 18.

5 *Alſo he built Beth-horon the upper, and Beth-horon, the nether,* &c.] Only the nether Beth-horon is mentioned, 1 Kings ix. 17. They were, however, both built before this time: ſo that Solomon only fortified, repaired, enlarged, and beautified them.

18 And Huram ſent him, by the hands of his ſervants, ſhips, and ſervants that had knowledge of the ſea; and they went with the ſervants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

CHAP. IX.

1 *The queen of Sheba admireth Solomon's wiſdom.* 13 *Solomon's riches:* 29 *His death.*

AND when the queen of Sheba heard of the fame of Solomon, ſhe came to prove Solomon with hard queſtions at Jeruſalem, with a very great company, and camels that bare ſpices, and gold in abundance, and precious ſtones: and when ſhe was come to Solomon ſhe communed with him of all that was in her heart.

2 And Solomon told her all her queſtions; and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had ſeen the wiſdom of Solomon, and the houſe that he had built,

4 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel; his cup-bearers alſo, and their apparel; and his aſcent by which he went up into the houſe of the Lord; there was no more ſpirit in her.

5 And ſhe ſaid to the king, *It was* a true report, which I heard in mine own land, of thine acts, and of thy wiſdom;

6 Howbeit, I believed not their words until I came, and mine eyes had ſeen *it*. And behold, the one half of the greatneſs of thy wiſdom was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy *are* thy men, and happy *are* theſe thy ſervants, which ſtand continually before thee, and hear thy wiſdom.

8 Bleſſed be the Lord thy God, which delighted in thee to ſet thee on his throne, *to be* king for the Lord thy God. Becauſe thy God loved Iſrael, to eſtabliſh them for ever, therefore made he thee king over them, to do judgment and juſtice.

9 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices great abundance, and precious ſtones: neither was there any ſuch ſpices as the queen of Sheba gave king Solomon.

10 And the ſervants alſo of Huram, and the ſervants of Solomon, which brought gold from Ophir, brought algum-trees, and precious ſtones.

11 And the king made *of* the algum-trees, terraces to the houſe of the Lord, and to the king's palace, and harps and pſalteries for ſingers: and there were none ſuch ſeen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba, all her deſire, whatſoever ſhe aſked, beſides *that* which ſhe had brought unto the king: ſo ſhe turned, and went away to her own land, ſhe and her ſervants.

13 ¶ Now the weight of gold that came to Solomon in one year, was ſix hundred and threeſcore and ſix talents of gold:

14 Beſides *that which* chapmen and merchants brought. And all the kings of Arabia, and governors of the country, brought gold and ſilver to Solomon.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of beaten gold went to one target.

16 And three hundred ſhields *made he of* beaten gold: three hundred *ſhekels* of gold went to one ſhield: and the king put them in the houſe of the foreſt of Lebanon.

17 ¶ Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* ſix ſteps to the throne with a footſtool of gold, *which were* faſtened to the throne, and ſtays on each ſide of the ſitting-place, and two lions ſtanding by the ſtays.

19 And twelve lions ſtood there on the one ſide and on the other, upon the ſix ſteps. There was not the like made in any kingdom.

20 ¶ And all the drinking veſſels of king Solomon *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold: none *were of* ſilver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ſhips went to Tarſhiſh with the ſervants of Huram: every three years once came the ſhips of Tarſhiſh bringing gold and ſilver, ivory, and apes, and peacocks.

22 And king Solomon paſſed all the kings of the earth in riches and wiſdom.

23 ¶ And all the kings of the earth ſought the preſence of Solomon, to hear his wiſdom, that God had put in his heart.

24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, harneſs, and ſpices, horſes, and mules, a rate year by year.

25 ¶ And Solomon had four thouſand ſtalls for horſes and chariots, and twelve thouſand horſemen, whom he beſtowed in the chariot-cities, and with the king at Jeruſalem.

26 ¶ And he reigned over all the kings, from the river, even unto the land of the Philiſtines, and to the border of Egypt.

27 And the king made ſilver in Jeruſalem as ſtones, and cedar-trees made he as the ſycamore-trees, that *are* in the low plains, in abundance.

28 And they brought unto Solomon horſes out of Egypt, and out of all lands.

29 ¶ Now

Commentary and Notes on Chapter IX.

2 *Solomon told her all her queſtions,* &c.] This chapter is little more than a repetition of what is before related in 1 Kings x. It may not, however, be amiſs to obſerve here, that the queſtions put to Solomon by the queen of Sheba were not philoſophical or political, but religious, and particularly concerning the ſervice of God: for our Saviour himſelf tells us, that ſhe came to hear the *wiſdom of Solomon*, and ſhould therefore riſe up in judgment againſt that generation who refuſed to liſten to his inſtructions. And it is ſaid, 1 Kings x. 1, that the fame ſhe heard of Solomon was *concerning the name of the Lord.*

21 *Apes and peacocks*] What is here rendered *Apes and peacocks*, from the context, I am perſuaded, that the Greek tranſlators of the book of Kings more properly underſtood them to mean ſome kinds of precious ſtones: but of what particular ſort it would be in vain to enquire. *Pilkington's Remarks.*

27 *And the king made ſilver in Jeruſalem as ſtones*] This is an hyperbolical expreſſion, ſignifying ſuch abundance of it as exceeded all belief.

11 Thus Solomon finiſhed the houſe of the Lord, and the king's houſe: and all that came into Solomon's heart to make in the houſe of the Lord, and in his own houſe, he proſperouſly effected.

12 ¶ And the Lord appeared to Solomon by night, and ſaid unto him, I have heard thy prayer, and have choſen this place to myſelf for an houſe of ſacrifice.

13 If I ſhut up heaven that there be no rain, or if I command the locuſts to devour the land, or if I ſend peſtilence among my people;

14 If my people which are called by my name, ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked ways: then will I hear from Heaven, and will forgive their ſin, and will heal their land.

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16 For now have I choſen and ſanctified this houſe, that my name may be there for ever: and mine eyes and mine heart ſhall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgments;

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8 *But* of their children who were left after them in the land, whom the children of Iſrael conſumed not; them did Solomon make to pay tribute until this day.

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CHAP. IX.

1 The queen of Sheba admireth Solomon's wiſdom. 13 Solomon's riches: 29 His death.

AND when the queen of Sheba heard of the fame of Solomon, ſhe came to prove Solomon with hard queſtions at Jeruſalem, with a very great company, and camels that bare ſpices, and gold in abundance, and precious ſtones: and when ſhe was come to Solomon ſhe communed with him of all that was in her heart.

2 And Solomon told her all her queſtions; and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had ſeen the wiſdom of Solomon, and the houſe that he had built,

4 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel; his cup-bearers alſo, and their apparel; and his aſcent by which he went up into the houſe of the Lord; there was no more ſpirit in her.

5 And ſhe ſaid to the king, *It was* a true report, which I heard in mine own land, of thine acts, and of thy wiſdom;

6 Howbeit, I believed not their words until I came, and mine eyes had ſeen *it*. And behold, the one half of the greatneſs of thy wiſdom was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy *are* thy men, and happy *are* theſe thy ſervants, which ſtand continually before thee, and hear thy wiſdom.

8 Bleſſed be the Lord thy God, which delighted in thee to ſet thee on his throne, *to be* king for the Lord thy God. Becauſe thy God loved Iſrael, to eſtabliſh them for ever, therefore made he thee king over them, to do judgment and juſtice.

9 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices great abundance, and precious ſtones: neither was there any ſuch ſpices as the queen of Sheba gave king Solomon.

10 And the ſervants alſo of Huram, and the ſervants of Solomon, which brought gold from Ophir, brought algum-trees, and precious ſtones.

11 And the king made *of* the algum-trees, terraces to the houſe of the Lord, and to the king's palace, and harps and pſalteries for ſingers: and there were none ſuch ſeen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba, all her deſire, whatſoever ſhe aſked, beſides *that* which ſhe had brought unto the king: ſo ſhe turned, and went away to her own land, ſhe and her ſervants.

13 ¶ Now the weight of gold that came to Solomon in one year, was ſix hundred and threeſcore and ſix talents of gold:

14 Beſides *that which* chapmen and merchants brought. And all the kings of Arabia, and governors of the country, brought gold and ſilver to Solomon.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of beaten gold went to one target.

16 And three hundred ſhields *made he of* beaten gold: three hundred *ſhekels* of gold went to one ſhield: and the king put them in the houſe of the foreſt of Lebanon.

17 ¶ Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* ſix ſteps to the throne with a footſtool of gold, *which were* faſtened to the throne, and ſtays on each ſide of the ſitting-place, and two lions ſtanding by the ſtays.

19 And twelve lions ſtood there on the one ſide and on the other, upon the ſix ſteps. There was not the like made in any kingdom.

20 ¶ And all the drinking veſſels of king Solomon *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold: none *were of* ſilver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ſhips went to Tarſhiſh with the ſervants of Huram: every three years once came the ſhips of Tarſhiſh bringing gold and ſilver, ivory, and apes, and peacocks.

22 And king Solomon paſſed all the kings of the earth in riches and wiſdom.

23 ¶ And all the kings of the earth ſought the preſence of Solomon, to hear his wiſdom, that God had put in his heart.

24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, harneſs, and ſpices, horſes, and mules, a rate year by year.

25 ¶ And Solomon had four thouſand ſtalls for horſes and chariots, and twelve thouſand horſemen, whom he beſtowed in the chariot-cities, and with the king at Jeruſalem.

26 ¶ And he reigned over all the kings, from the river, even unto the land of the Philiſtines, and to the border of Egypt.

27 And the king made ſilver in Jeruſalem as ſtones, and cedar-trees made he as the ſycamore-trees, that *are* in the low plains, in abundance.

28 And they brought unto Solomon horſes out of Egypt, and out of all lands.

29 ¶ Now

Commentary and Notes on Chapter IX.

2 *Solomon told her all her queſtions*, &c.] This chapter is little more than a repetition of what is before related in 1 Kings x. It may not, however, be amiſs to obſerve here, that the queſtions put to Solomon by the queen of Sheba were not philoſophical or political, but religious, and particularly concerning the ſervice of God: for our Saviour himſelf tells us, that ſhe came to hear the *wiſdom of Solomon*, and ſhould therefore riſe up in judgment againſt that generation who refuſed to liſten to his inſtructions. And it is ſaid, 1 Kings x. 1, that the fame ſhe heard of Solomon was *concerning the name of the Lord*.

21 *Apes and peacocks.*] What is here rendered *Apes and peacocks*, from the context, I am perſuaded, that the Greek tranſlators of the book of Kings more properly underſtood them to mean ſome kinds of precious ſtones: but of what particular ſort it would be in vain to enquire. *Pilkington's Remarks.*

27 *And the king made ſilver in Jeruſalem as ſtones*] This is an hyperbolical expreſſion, ſignifying ſuch abundance of it as exceeded all belief.

29 ¶ Now the reſt of the acts of Solomon, firſt and laſt, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the viſions of Iddo the ſeer, againſt Jeroboam the ſon of Nebat?

30 And Solomon reigned in Jeruſalem over all Iſrael forty years.

31 And Solomon ſlept with his fathers, and he was buried in the city of David his father, and Rehoboam his ſon reigned in his ſtead.

CHAP. X.

6 *Rehoboam refuſing the old men's counſel,* 16 *ten tribes revolt,* 18 *and he fleeth.*

AND Rehoboam went to Shechem: for to Shechem were all Iſrael come to make him king.

2 And it came to paſs when Jeroboam the ſon of Nebat (who *was* in Egypt, whither he had fled from the preſence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt.

3 And they ſent and called him: ſo Jeroboam and all Iſrael came, and ſpake to Rehoboam, ſaying,

4 Thy father made our yoke grievous, now therefore eaſe thou ſomewhat the grievous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee.

5 And he ſaid unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counſel with the old men that had ſtood before Solomon his father while he yet lived, ſaying, What counſel give ye *me* to return anſwer to this people?

7 And they ſpake unto him, ſaying, If thou be kind to this people, and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever.

8 But he forſook the counſel which the old men gave him, and took counſel with the young men that were brought up with him, that ſtood before him.

9 And he ſaid unto them, What advice give ye that we may return anſwer to this people, which have ſpoken to me, ſaying, Eaſe ſomewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſomewhat lighter for us: thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, ſaying, Come again to me on the third day.

13 And the king anſwered them roughly; and king Rehoboam forſook the counſel of the old men,

14 And anſwered them after the advice of the young men, ſaying, My father made your yoke heavy, but I will add thereto: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

15 So the king hearkened not unto the people, for the cauſe was of God, that the Lord might perform his word, which he ſpake by the hand of Ahijah the Shilonite to Jeroboam the ſon of Nebat.

16 ¶ And when all Iſrael *ſaw* that the king would not hearken unto them, the people anſwered the king, ſaying, What portion have we in David? and *we have* none inheritance in the ſon of Jeſſe: every man to your tents, O Iſrael: *and* now, David, ſee to thine own houſe. So all Iſrael went to their tents.

17 But *as for* the children of Iſrael that dwelt in the cities of Judah, Rehoboam reigned over them.

18 ¶ Then king Rehoboam ſent Hadoram that *was* over the tribute, and the children of Iſrael ſtoned him with ſtones, that he died: but king Rehoboam made ſpeed to get him up to *his* chariot, to flee to Jeruſalem.

19 And Iſrael rebelled againſt the houſe of David unto this day.

CHAP. XI.

1 *Rehoboam raiſing an army to ſubdue Iſrael, is for-bidden by Shemaiah.* 18 *his wives.*

AND when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and Benjamin, an hundred and fourſcore thouſand choſen *men* which were warriors, to fight againſt Iſrael, that he might bring the kingdom again to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, ſaying,

3 Speak unto Rehoboam the ſon of Solomon king of Judah, and to all Iſrael in Judah and Benjamin, ſaying,

4 Thus ſaith the Lord, Ye ſhall not go up, nor fight againſt your brethren: return every man to his houſe, for this thing is done of me. And they obeyed the words of the Lord, and returned from going againſt Jeroboam.

5 ¶ And Rehoboam dwelt in Jeruſalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa.

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſhah, and Ziph,

9 And

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29 *Now the reſt of the acts of Solomon—are they not written in the book of Nathan the prophet,* &c.] Abarbinel is of opinion, that there were two books of the acts of Solomon; one containing an account of the beginning of his reign, his noble buildings, and the ſplendor in which he lived, written by Nathan the prophet; and the other an account of what paſſed in the latter part of his life, how he doated upon women, and fell into idolatry, and the puniſhments with which he was threatened, written by Ahijah the Shilonite and Iddo the ſeer; for the latter wrote the acts of Jeroboam, which could not be well related, without touching upon ſome part of Solomon's reign.

Commentary and Notes on Chapter X.

1 *And Rehoboam went to Shechem,* &c.] An account of this tranſaction is before given, 1 Kings xii. and nearly in the ſame words; I ſhall therefore refer the reader thither for an explanation of it; and only obſerve here, that this complaint of the people, if true, was doubtleſs owing to Solomon's idolatry; for being unable, by the ordinary revenues of this kingdom, to ſupport the enormous expence of ſo many wives and concubines, and alſo of building them temples for the worſhip of their gods, he had recourſe to oppreſſive meaſures, and loaded the people with heavy taxes.

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah, and in Benjamin, fenced cities.

11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victual, and of oil and wine.

12 And in every ſeveral city *he put* ſhields and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on his ſide.

13 ¶ And the prieſts and the Levites that *were* in all Iſrael, reſorted to him out of all their coaſts.

14 (For the Levites left their ſuburbs, and their poſſeſſion, and came to Judah and Jeruſalem: for Jeroboam and his ſons had caſt them off from executing the prieſts office unto the Lord.

15 And he ordained him prieſts for the high places, and for the devils, and for the calves which he had made.)

16 And after them out of all the tribes of Iſrael, ſuch as ſet their hearts to ſeek the Lord God of Iſrael, came to Jeruſalem, to ſacrifice unto the Lord God of their fathers.

17 So they ſtrengthened the kingdom of Judah, and made Rehoboam the ſon of Solomon ſtrong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Maalah the daughter of Jerimoth the ſon of David to wife, *and* Abihail the daughter of Eliab the ſon of Jeſſe:

19 Which bare him children; Jeuſh; and Shamariah, and Zaham.

20 And after her, he took Maachah the daughter of Abſalom; which bare him Abijah, and Attai, and Ziza, and Shelimoth.

21 And Rehoboam loved Maachah the daughter of Abſalom above all his wives and his concubines. For he took eighteen wives and threeſcore concubines; and begat twenty and eight ſons, and threeſcore daughters.

22 And Rehoboam made Abijah the ſon of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wiſely, and diſperſed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he deſired many wives.

CHAP. XII.

1 *Rehoboam forſaking the Lord is puniſhed by Shiſhak.* 13 *His reign, and death.*

AND it came to paſs when Rehoboam had eſtabliſhed the kingdom, and had ſtrengthened himſelf, he forſook the law of the Lord, and all Iſrael with him.

2 And it came to paſs *that* in the fifth year of king Rehoboam, Shiſhak king of Egypt came up againſt Jeruſalem, becauſe they had tranſgreſſed againſt the Lord,

3 With twelve hundred chariots, and threeſcore thouſand horſemen: and the people *were* without number that came with him out of Egypt, the Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jeruſalem.

5 Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together at Jeruſalem becauſe of Shiſhak, and ſaid unto them, Thus ſaith the Lord, Ye have forſaken me, and therefore have I alſo left you in the hand of Shiſhak.

6 Whereupon the princes of Iſrael and the king humbled themſelves; and they ſaid, The Lord *is* righteous.

7 And when the Lord ſaw that they humbled themſelves, the word of the Lord came to Shemaiah, ſaying, They have humbled themſelves: *therefore* I will not deſtroy them, but I will grant them ſome deliverance; and my wrath ſhall not be poured out upon Jeruſalem by the hand of Shiſhak.

8 Nevertheleſs, they ſhall be his ſervants; that they may know my ſervice, and the ſervice of the kingdoms of the countries.

9 So Shiſhak king of Egypt came up againſt Jeruſalem, and took away the treaſures of the houſe of the Lord, and the treaſures of the king's houſe; he took all: he carried away alſo the ſhields of gold which Solomon had made.

10 Inſtead of which king Rehoboam made ſhields of braſs, and committed them to the hands of the chief of the guard, that kept the entrance of the king's houſe.

11 And when the king entered into the houſe of

Commentary and Notes on Chapter XI.

13 *And the prieſts and the Levites—reſorted to him out of all their coaſts.*] Thus the tribe of Levi was added to that of Judah; but not the cities wherein they dwelt. The tribe of Simeon too ſeems to have been, partly at leaſt, united with Judah; for we read, verſe 6. that Rehoboam built, or rather repaired Etam, which was a town in the tribe of Simeon. And hence Judah was reckoned a very powerful kingdom.

16 *And after them out of all the tribes of Iſrael, ſuch as ſet their hearts to ſeek the Lord God of Iſrael,* &c.] The good example of the prieſts and Levites, animated many pious perſons to quit their eſtates, rather than be debarred the free exerciſe of their religion.

17 *Three years they walked in the way of David,* &c.] While they kept the commandments of the Lord, and worſhipped him *in the beauty of holineſs*, Judah had nothing to fear, being protected by the arm of omnipotence; but when they forſook the God of their fathers, and introduced the idolatry of the heathen, they became a prey to their enemies, and were at laſt carried away captive by Nebuchadnezzar.

Commentary and Notes on Chapter XII.

1 *He forſook the law of the Lord.*] He no ſooner ſaw himſelf eſtabliſhed in his kingdom than he threw off all reſtraint and introduced the worſhip of falſe Gods, which he probably derived from his mother who was an Ammoniteſs.

3 *The Lubims, the Sukkiims, and the Ethiopians.*] The Lubims were doubtleſs a people of Lybia, a famous country of Africa, adjoining to Egypt. And the Sukkiims were the people called *Troglydites*, becauſe they dwelt in *Troglais*, caves and dens of the earth. on the coaſt of the Red-ſea. As for the people called *Cuſh*, which we tranſlate *Ethiopians*, they were either the inhabitants of a country on the ſouth of Egypt, or the Scenitæ in Arabia; for the name was common to both.

7 *And when the Lord ſaw that they humbled themſelves,* &c.] Their humiliation ſo far prevailed upon God, that he moderated his anger, and reſpited the deſtruction, which then ſeemed inevitable; promiſing, that he would not ſuffer Shiſhak to execute wholly the ſentence he had pronounced againſt them for their impieties.

of the Lord, the guard came and fetched them, and brought them again into the guard chamber.

12 And when he humbled himſelf, the wrath of the Lord turned from him, that he would not deſtroy him altogether: and alſo in Judah things went well.

13 ¶ So king Rehoboam ſtrengthened himſelf in Jeruſalem, and reigned. For Rehoboam was one and forty years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the Lord had choſen out of all the tribes of Iſrael to put his name there. And his mother's name *was* Naamah an Ammoniteſs.

14 And he did evil, becauſe he prepared not his heart to ſeek the Lord.

15 Now the acts of Rehoboam, firſt and laſt, *are* they not written in the book of Shemaiah the prophet, and of Iddo the ſeer, concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam ſlept with his fathers, and was buried in the city of David. And Abijah his ſon reigned in his ſtead.

CHAP. XIII.

1 *Abijah ſucceeding, maketh war againſt Jeroboam,* 13 *and overcometh him.*

NOW in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jeruſalem. His mother's name alſo *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah ſet the battle in array with an army of valiant men of war, *even* four hundred thouſand choſen men: Jeroboam alſo ſet the battle in array againſt him with eight hundred thouſand choſen men, *being* mighty men of valour.

4 And Abijah ſtood up upon mount Zemaraim, which *is* in mount Ephraim, and ſaid, Hear me, thou Jeroboam, and all Iſrael;

5 Ought ye not to know that the Lord God of Iſrael gave the kingdom over Iſrael to David for ever, *even* to him and to his ſons by a covenant of ſalt?

6 Yet Jeroboam the ſon of Nebat, the ſervant of Solomon the ſon of David, is riſen up, and hath rebelled againſt his lord.

7 And there are gathered unto him vain men the children of Belial, and have ſtrengthened themſelves againſt Rehoboam the ſon of Solomon, when Rehoboam was young and tender-hearted, and could not withſtand them.

8 And now you think to withſtand the kingdom of the Lord in the hand of the ſons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.

9 Have ye not caſt out the prieſts of the Lord the ſons of Aaron, and the Levites, and have made you prieſts after the manner of the nations of *other* lands? ſo that whoſoever cometh to conſecrate himſelf with a young bullock and ſeven rams, *the ſame* may be a prieſt of *them that are* no gods.

10 But as for us, the Lord *is* our God, and we have not forſaken him; and the prieſts which miniſter unto the Lord *are* the ſons of Aaron, and the Levites *wait* upon *their* buſineſs.

11 And they burn unto the Lord every morning and every evening burnt-ſacrifices and ſweet incenſe: the *ſhew*-bread alſo *ſet they in order* upon the pure table; and the candleſtick of gold with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God: but ye have forſaken him.

12 And behold, God himſelf *is* with us for *our* captain, and his prieſts with ſounding trumpets to cry alarm againſt you, O children of Iſrael, fight ye not againſt the Lord God of your fathers; for ye ſhall not proſper.

13 ¶ But Jeroboam cauſed an ambuſhment to come about behind them: ſo they were before Judah, and the ambuſhment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the Lord, and the prieſts ſounded with the trumpets.

15 Then the men of Judah gave a ſhout: and as the men of Judah ſhouted, it came to paſs that God ſmote Jeroboam and all Iſrael before Abijah and Judah.

16 And the children of Iſrael fled before Judah: and God delivered them into their hand.

17 And Abijah and his people ſlew them with a great ſlaughter: ſo there fell down ſlain of Iſrael five hundred thouſand choſen men.

18 Thus the children of Iſrael were brought under at that time, and the children of Judah prevailed, becauſe they relied upon the Lord God of their fathers.

19 And Abijah purſued after Jeroboam, and took cities from him, Beth-el with the towns thereof,

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12 *And alſo in Judah things went well.*] Or, as the words may be better tranſlated, *there were good things in Judah.* That is, there were many pious people ſtill among them, who worſhipped the God of their fathers.

Commentary and Notes on Chapter XIII.

2 *His mother's name alſo was Michaiah the daughter of Uriel of Gibeah.*] It is ſaid, chap. xi. 20, 21, that his mother's name was Maacah, and her father's name Abſalom. The Jews, therefore, tell us, that her name was Michaiah Maacah, and that of her father, Uriel Abſalom.

3 *And Abijah ſet the battle in array,* &c.] The whole ſtrength of both kingdoms was now gathered together, to decide whether the kingdom of Iſrael ſhould be reſtored to the houſe of David. Judah, indeed, had not half the number of men that Iſrael had; but they put their truſt in God, and therefore did not doubt of ſucceſs.

5 *By a covenant of ſalt.*] See note on Numb. xviii. 19.

12 *O children of Iſrael, fight ye not againſt the Lord God of your fathers, for ye ſhall not proſper.*] He concludes his ſpeech with telling them, that if they fought, it was not againſt him, but againſt the Lord, whom their fathers worſhipped, and they had forſaken; and therefore they could not hope for ſucceſs.

13 *But Jeroboam cauſed an ambuſhment to come about behind them,* &c.] He did not attempt to anſwer the ſpeech of Abijah; but ſeems to have been greatly touched with it: for he no longer truſted to his numerous army, but had recourſe to ſtratagem to defeat Judah. Perhaps he imagined that his troops would not attack thoſe of Abijah, after the moving ſpeech he had made to them, and therefore had recourſe to this artifice to bring on the battle.

17 *There fell down ſlain of Iſrael five hundred thouſand choſen men.*] This is the greateſt ſlaughter we read of in any hiſtory, either ſacred or profane; but far from appearing incredible, when it is remembered that Omnipotence himſelf fought for Judah.

19 *Beth-el with the towns thereof.*] It is probable that Jeroboam had removed the golden calf from hence, becauſe we do not find any mention of it here, which would doubtleſs have been done, had it been deſtroyed.

thereof, and Jeſhanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover ſtrength again in the days of Abijah: and the Lord ſtruck him, and he died.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſons, and ſixteen daughters.

22 And the reſt of the acts of Abijah and his ways, and his ſayings, *are* written in the ſtory of the prophet Iddo.

CHAP. XIV.

1 *Aſa ſucceeding, deſtroyeth idolatry,* 9 *calling on God, be overcometh Zerah, and ſpoileth the Ethiopians.*

SO Abijah ſlept with his fathers, and they buried him in the city of David. And Aſa his ſon reigned in his ſtead. In his days the land was quiet ten years.

2 And Aſa did *that which was* good and right in the eyes of the Lord his God:

3 For he took away the altars of the ſtrange *gods*, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to ſeek the Lord God of their fathers, and to do the law and the commandment.

5 Alſo he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6 And he built fenced cities in Judah: for the land had reſt, and he had no war in thoſe years; becauſe the Lord had given him reſt.

7 Therefore he ſaid unto Judah, Let us build theſe cities, and make about *them* walls and towers, gates and bars, while the land *is* yet before us; becauſe we have ſought the Lord our God, we have ſought *him*, and he hath given us reſt on every ſide: ſo they built and proſpered.

8 And Aſa had an army *of men* that bare targets and ſpears, out of Judah three hundred thouſand, and out of Benjamin, that bare ſhields and drew bows, two hundred and fourſcore thouſand: all theſe *were* mighty men of valour.

9 ¶ And there came out againſt them Zerah the Ethiopian, with an hoſt of a thouſand thouſand, and three hundred chariots, and came unto Mareſhah.

10 Then Aſa went out againſt him, and they ſet the battle in array in the valley of Zephathah at Mareſhah.

11 And Aſa cried unto the Lord his God, and ſaid, Lord, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we reſt on thee, and in thy name we go againſt this multitude, O Lord thou *art* our God, let not man prevail againſt thee.

12 So the Lord ſmote the Ethiopians before Aſa, and before Judah, and the Ethiopians fled.

13 And Aſa and the people that *were* with him purſued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themſelves, for they were deſtroyed before the Lord, and before his hoſt; and they carried away very much ſpoil.

14 And they ſmote all the cities round about Gerar, for the fear of the Lord came upon them: and they ſpoiled all the cities, for there was exceeding much ſpoil in them.

15 They ſmote alſo the tents of cattle, and carried away ſheep and camels in abundance, and returned to Jeruſalem.

CHAP. XV.

1 *Aſa, moved by Azariah, maketh a ſolemn covenant with God.* 16 *He putteth down Maachiah his mother for idolatry.*

AND the ſpirit of God came upon Azariah the ſon of Oded.

2 And he went out to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and all Judah and Benjamin; the Lord *is* with you, while ye be with him; and if ye ſeek him, he will be found of you: but if ye forſake him, he will forſake you.

3 Now for a long ſeaſon Iſrael *hath been* without the true God, and without a teaching prieſt, and without law.

4 But when they in their trouble did turn unto the Lord God of Iſrael, and ſought him, he was found of them.

5 And in thoſe times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was deſtroyed of nation, and city of city: for God did vex them with all adverſity.

7 Be ye ſtrong therefore, and let not your hands be weak: for your work ſhall be rewarded.

Commentary and Notes on Chapter XIV.

5 *And the images.*] The original word, which we here render *images*, is *hammanim*, and imports ſomething belonging to the ſun. Buxtorf renders it *ſolares ſtatutæ*, ſtatutes of the ſun. Others think they were temples built for the worſhip of the ſun, which ſenſe the vulgar Latin follows.

9 *And there came out againſt them Zerah the Ethiopian.*] That is, the king of Arabians, as the original word *Cuſh* here ſignifies.

11 *Lord, it is nothing with thee to help, whether with many, or with them that have no power.*] Or, as the Targum renders it, "There is "none beſides thee, who helpeſt both the ſtrong and the weak."

13 *And the Ethiopians were overthrown*, &c.] The victory was ſo complete, that they could not rally their forces to renew the fight. The number of the ſlain is not mentioned; but it was doubtleſs very great, becauſe the Lord himſelf fought for Judah.

15 *They ſmote alſo their tents*, &c.] The abundance of camels which Aſa took, ſufficiently proves that they were Arabians, who had great numbers of theſe creatures.

Commentary and Notes on Chapter XV.

1 *And the ſpirit of God came upon Azariah the ſon of Oded.*] Some are of opinion that he was alſo called Oded; but had the name of Azariah given him, to diſtinguiſh him from his father.

3 *Now for a long ſeaſon Iſrael hath been without the true God.*] That is, as the Targum very well explains it, there have been many days ſince the houſe of Iſrael departed from the houſe of David, becauſe of Jeroboam; in which they have not worſhipped God, but the golden calves.

4 *But when they in their trouble did turn*, &c.] Theſe words might have been better tranſlated in the preter tenſe: "If in their trouble "they had turned to the Lord God of Iſrael, and ſought him, he "would have been found of them."

5 *And in thoſe times there was no peace*, &c.] This and the following verſe ſhould have been rendered in the future tenſe; for we read of no ſuch troubles hitherto in Iſrael: but God had long ſince declared, that ſuch ſhould overtake them, if they turned from his law, and worſhipped other gods.

8 And when Aſa heard theſe words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols, out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord that *was* before the porch of the Lord.

9 And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon: for they fell to him out of Iſrael in abundance, when they ſaw that the Lord his God *was* with him.

10 So they gathered themſelves together at Jeruſalem in the third month, in the fifteenth year of the reign of Aſa.

11 And they offered unto the Lord the ſame time, of the ſpoil *which* they had brought, ſeven hundred oxen, and ſeven thouſand ſheep.

12 And they entered into a covenant to ſeek the Lord God of their fathers, with all their heart and with all their ſoul;

13 That whoſoever would not ſeek the Lord God of Iſrael ſhould be put to death, whether ſmall or great, whether man or woman.

14 And they ſware unto the Lord with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them: and the Lord gave them reſt round about.

16 ¶ And alſo *concerning* Maachah the mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an idol in a grove: and Aſa cut down her idol, and ſtamped *it*, and burned *it* at the brook Kidron.

17 But the high places were not taken away out of Iſrael: nevertheleſs, the heart of Aſa was perfect all his days.

18 And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Aſa.

CHAP. XVI.

1 *Aſa by the aid of the Syrians, diverteth Baaſha from building of Ramah.* 11 *He ſeeketh not to God in his diſeaſe, but to the phyſicians.* 13 *His death and burial.*

IN the ſix and thirtieth year of the reign of Aſa, Baaſha king of Iſrael came up againſt Judah, and built Ramah, to the intent that he might let none go out or come in to Aſa king of Judah.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the Lord, and of the king's houſe, and ſent to Ben-hadad king of Syria that dwelt at Damaſcus, ſaying,

3 *There is* a league between me and thee, as *there was* between my father and thy father, behold I have ſent thee ſilver and gold; go, break thy league with Baaſha king of Iſrael, that he may depart from me.

4 And Ben-hadad hearkened unto king Aſa, and ſent the captains of his armies againſt the cities of Iſrael; and they ſmote Ijon, and Dan, and Abelmaim, and all the ſtore-cities of Naphtali.

5 And it came to paſs, when Baaſha heard *it* that he left off building of Ramah, and let his work ceaſe.

6 Then Aſa the king took all Judah; and they carried away the ſtones of Ramah, and the timber thereof, wherewith Baaſha was a building; and he built therewith Geba and Mizpah.

7 And at that time Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the Lord thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge hoſt, with very many chariots and horſemen? yet, becauſe thou didſt rely on the Lord, he delivered them into thine hand.

9 For the eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of *them* whoſe heart *is* perfect towards him. Herein thou hath done fooliſhly; therefore from henceforth thou ſhalt have wars.

10 Then Aſa was wroth with the ſeer, and put him in a priſon houſe; for *he was* in a rage with him becauſe of this *thing*. And Aſa oppreſſed *ſome* of the people the ſame time.

11 ¶ And behold, the acts of Aſa, firſt and laſt, lo, they *are* written in the book of the kings of Judah and Iſrael.

12 And Aſa in the thirty and ninth year of his reign was diſeaſed in his feet, until his diſeaſe *was* exceeding great: yet in his diſeaſe he ſought not to the Lord, but to the phyſicians.

13 ¶ And Aſa ſlept with his fathers, and died in the one and fortieth year of his reign.

14 And

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12 *And they entered into a covenant to ſeek the Lord* &c.] That is, they engaged themſelves in a common oath to worſhip the Lord alone, and to ſerve him with an upright heart.

15 *For they had ſworn with all their heart,* &c.] That is, they had made a ſolemn profeſſion to ſeek the Lord God of their fathers with all their heart, and with all their ſoul. And, doubtleſs many of them at that time actually determined to ſerve the Lord, who had wrought ſo many wonders in Iſrael; but ſo treacherous is the human heart, that they ſoon forgot the oath they had ſworn, and relapſed into their former idolatry.

17 *But the high places were not taken away out af Iſrael.*] It was ſaid twice in the foregoing chapter, that he did take away the high places, but theſe were the high places in Judah: whereas thoſe in the territories he had taken from Iſrael ſtill remained, eſpecially where the true God alone was worſhipped.

Commentary and Notes on Chapter XVI.

1 *In the ſixth and thirtieth year of the reign of Aſa, Baaſha king of Iſrael came up againſt Judah.*] Baaſha died in the ſix and twentieth year of Aſa, and therefore could not come up againſt him in the ſix and thirtieth; and therefore the greateſt authors are of opinion, that an error is crept into the text by the careleſſneſs of ſome tranſcriber.

7 *And at that time Hanani the ſeer came to Aſa,* &c.] The following remarkable hiſtory is omitted in the book of Kings, where we have an account of the tranſaction of his hiring the Syrians. See 1 Kings xv. 19, &c.

8 *Were not the Ethiopians and the Lubims a huge hoſt,* &c.] By the Lubims is meant the people of Lybia, which are ſometimes in ſcripture called *Phut*, and ſometimes *Lubims*, from the Arabic word *Lub*, which ſignifies dry or thirſty, theſe people inhabiting *a thirſty land.*

9 *For the eyes of the Lord run to and fro throughout the whole earth,* &c.] His watchful care and providence guards all thoſe who ſincerely commit themſelves to his care and protection.

12 *In his diſeaſe he ſought not to the Lord, but to the phyſicians.*] It was no fault to call in the aſſiſtance of phyſicians; but to rely more upon their ſkill than the goodneſs and power of his God, who had ſo wonderfully delivered him from his enemies, was a crime of the deepeſt dye.

14 And they buried him in his own ſepulchres, which he had made for himſelf in the city of David, and laid him in the bed which was filled with ſweet odours and divers kinds *of ſpices* prepared by the apothecaries art; and they made a very great burning for him.

C H A P. XVII.

1 *Jehoſhaphat reigneth well, and proſpereth.* 7 *He ſendeth Levites to teach Judah.* 12 *His greatneſs, captains, and armies.*

AND Jehoſhaphat his ſon reigned in his ſtead, and ſtrengthened himſelf againſt Iſrael.

2 And he placed forces in all the fenced cities of Judah, and ſet garriſons in the land of Judah, and in the cities of Ephraim, which Aſa his father had taken.

3 And the Lord was with Jehoſhaphat, becauſe he walked in the firſt ways of his father David, and ſought not unto Baalim;

4 But ſought to the *Lord* God of his father, and walked in his commandments, and not after the doings of Iſrael.

5 Therefore the Lord ſtabliſhed the kingdom in his hand; and all Judah brought to Jehoſhaphat preſents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the Lord: moreover he took away the high places and groves out of Judah.

7 ¶ Alſo in the third year of his reign he ſent to his princes, *even* to Ben-hail and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he ſent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Eliſhama, and Jehoram, prieſts.

9 And they taught in Judah, and *had* the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

10 And the fear of the Lord fell upon all the kingdoms of the lands that *were* round about Judah, ſo that they made no war againſt Jehoſhaphat.

11 Alſo *ſome* of the Philiſtines brought Jehoſhaphet preſents, and tribute-ſilver; and the Arabians brought him flocks, ſeven thouſand and ſeven hundred rams, and ſeven thouſand and ſeven hundred he-goats.

12 ¶ And Jehoſhaphat waxed great exceedingly; and he built in Judah caſtles, and cities of ſtore.

13 And he had much buſineſs in the cities of Judah: and the men of war, mighty men of valour, *were* in Jeruſalem.

14 And theſe *are* the numbers of them according to the houſe of their fathers; of Judah, the captains of thouſands; Adnah the chief, and with him mighty men of valour three hundred thouſand.

15 And next to him *was* Jehonaan the captain, and with him two hundred and fourſcore thouſand.

16 And next to him *was* Amaſiah the ſon of Zichri, who willingly offered himſelf unto the Lord; and with him two hundred thouſand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and ſhield two hundred thouſand.

18 And next him *was* Jehozabad, and with him an hundred and fourſcore thouſand ready prepared for the war.

19 Theſe

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14 *And laid him in the bed, which was filled with ſweet odours—and they made a very great burning for him.*] It has been aſked, whether the body itſelf was burnt, or only ſome of the ſpices and odoriferous drugs, to prevent any bad ſmell that might attend the corpſe? The Greek and Romans, indeed, when they burnt any dead bodies, threw frankincenſe, myrrh, caſſia, and other fragrant drugs, into the fire, and ſometimes in the utmoſt profuſion; but the Jews uſed to inter their dead, and therefore many ſuppoſe that the ſpices, only were burnt. But others think that the body of Aſa, as well as the ſpices, was conſumed; adding, that this is the firſt mention we find of burning the dead among the Jews, but it was afterwards very common. See 2 Chron. xxi. 19; Amos vi. 10.

Commentary and Notes on Chapter XVII.

6 *His heart was lifted up in the ways of the Lord.*] That is, he formed very exalted reſolutions to promote the true worſhip of the God of Iſrael, and was not afraid of what man could do to oppoſe him.

7 *In the third year of his reign, he ſent to his princes—to teach in the cities of Judah.*] What the proper buſineſs of theſe princes, in their circuit round the kingdom, was, is a matter of ſome diſpute among the learned. Grotius is of opinion, that their commiſſion extended to the inſtruction of the people, which, in extraordinary caſes, is every man's buſineſs; and could never be done with more probability of ſucceſs, than by perſons who were members of the king's council, and inveſted with his authority. There is, however, reaſon to think that they did not act in the very ſame capacity with the prieſts and Levites that attended them; but admoniſhed and required the people to obſerve the laws of God, which were the municipal laws of the kingdom, and left the particular explication and enforcement of them to thoſe of the ſacred order, who went with them; ſupporting them, in the mean time, in the execution of their office, and obliging the people to receive them with reſpect, to hear them with attention, and to practiſe what they taught: For it muſt be remembered, that proper places for religious inſtruction were not yet inſtituted, and the Levites had for ſome time been remiſs in their duty: and, at the ſame time, the people were grown ſo obſtinate in their ignorance, that a proper authority was wanting to compel them to liſten to their inſtructors; ſo that Jehoſhaphat cannot be ſufficiently commended for his pious care of his people: For his chief ambition was, that *the earth ſhould be filled with the knowledge of the Lord, as the waters cover the ſea.*

18 *An hundred and fourſcore thouſand,* &c.] If we had the Number of men mentioned in this and the four proceeding verſes together, the total will be ſurprizingly large. Indeed, it is ſo prodigious, that ſome have been induced to think there is an error in the text; but when it is conſidered that the dominions of the kingdom of Judah, under Jehoſhaphat, were not confined to the narrow limits of Judah and Benjamin only, but reached into the tribes of Dan, Ephraim, and Simeon; into Arabia, and the country of the Philiſtines; in a word, from Beerſheba to the mountains of Ephraim one way, and from Jordan to the Mediterranean ſea the other; when it is conſidered that this kingdom received vaſt acceſſion, when Jeroboam thruſt out the prieſts and Levites from officiating in the ſervice of the Lord, and multitudes of other piouſly diſpoſed perſons followed them from all parts of Iſrael, when they found that they might be encouraged in worſhipping God at Jeruſalem; when it is conſidered that this country was exceedingly well cultivated, flouriſhing in commerce, abounding with foreigners, and what a vaſt increaſe of inhabitants in any nation may be produced in the ſpace of an hundred years, which was the very period from David; and when it is conſidered farther, that ſoldiers in thoſe days were not kept, like our ſtanding armies, in conſtant pay and duty; but only had their names entered in the king's muſter-rolls, in order to be ſummoned to arms whenever there was occaſion, and ſo returned to their families, and followed their uſual occupations: when all this, I ſay, is conſidered, and put together, we ſhall not find the number of twelve hundred thouſand fighting men to be ſo very extravagant; eſpecially when it is remembered, that according to Tacitus, the city of Thebes alone furniſhed no leſs than ſeven hundred thouſand ſoldiers; and that in ancient Rome there were once between three and four millions of ſouls.

8 And when Aſa heard theſe words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols, out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord that *was* before the porch of the Lord.

9 And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon: for they fell to him out of Iſrael in abundance, when they ſaw that the Lord his God *was* with him.

10 So they gathered themſelves together at Jeruſalem in the third month, in the fifteenth year of the reign of Aſa.

11 And they offered unto the Lord the ſame time, of the ſpoil *which* they had brought, ſeven hundred oxen, and ſeven thouſand ſheep.

12 And they entered into a covenant to ſeek the Lord God of their fathers, with all their heart and with all their ſoul;

13 That whoſoever would not ſeek the Lord God of Iſrael ſhould be put to death, whether ſmall or great, whether man or woman.

14 And they ſware unto the Lord with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them: and the Lord gave them reſt round about.

16 ¶ And alſo *concerning* Maachah the mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an idol in a grove: and Aſa cut down her idol, and ſtamped *it*, and burned *it* at the brook Kidron.

17 But the high places were not taken away out of Iſrael: nevertheleſs, the heart of Aſa was perfect all his days.

18 And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Aſa.

CHAP. XVI.

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3 *There is* a league between me and thee, as *there was* between my father and thy father, behold I have ſent thee ſilver and gold; go, break thy league with Baaſha king of Iſrael, that he may depart from me.

4 And Ben-hadad hearkened unto king Aſa, and ſent the captains of his armies againſt the cities of Iſrael; and they ſmote Ijon, and Dan, and Abelmaim, and all the ſtore-cities of Naphtali.

5 And it came to paſs, when Baaſha heard *it* that he left off building of Ramah, and let his work ceaſe.

6 Then Aſa the king took all Judah; and they carried away the ſtones of Ramah, and the timber thereof, wherewith Baaſha was a building; and he built therewith Geba and Mizpah.

7 And at that time Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the Lord thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge hoſt, with very many chariots and horſemen? yet, becauſe thou didſt rely on the Lord, he delivered them into thine hand.

9 For the eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of *them* whoſe heart *is* perfect towards him. Herein thou hath done fooliſhly; therefore from henceforth thou ſhalt have wars.

10 Then Aſa was wroth with the ſeer, and put him in a priſon houſe; for *he was* in a rage with him becauſe of this *thing*. And Aſa oppreſſed *ſome* of the people the ſame time.

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12 And Aſa in the thirty and ninth year of his reign was diſeaſed in his feet, until his diſeaſe *was* exceeding great: yet in his diſeaſe he ſought not to the Lord, but to the phyſicians.

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12 *And they entered into a covenant to ſeek the Lord* &c.] That is, they engaged themſelves in a common oath to worſhip the Lord alone, and to ſerve him with an upright heart.

15 *For they had ſworn with all their heart,* &c.] That is, they had made a ſolemn profeſſion to ſeek the Lord God of their fathers with all their heart, and with all their ſoul. And, doubtleſs many of them at that time actually determined to ſerve the Lord, who had wrought ſo many wonders in Iſrael; but ſo treacherous is the human heart, that they ſoon forgot the oath they had ſworn, and relapſed into their former idolatry.

17 *But the high places were not taken away out of Iſrael.*] It was ſaid twice in the foregoing chapter, that he did take away the high places, but theſe were the high places in Judah: whereas thoſe in the territories he had taken from Iſrael ſtill remained, eſpecially where the true God alone was worſhipped.

Commentary and Notes on Chapter XVI.

1 *In the ſixth and thirtieth year of the reign of Aſa, Baaſha king of Iſrael came up againſt Judah.*] Baaſha died in the ſix and twentieth year of Aſa, and therefore could not come up againſt him in the ſix and thirtieth; and therefore the greateſt authors are of opinion, that an error is crept into the text by the careleſſneſs of ſome tranſcriber.

7 *And at that time Hanani the ſeer came to Aſa,* &c.] The following remarkable hiſtory is omitted in the book of Kings, where we have an account of the tranſaction of his hiring the Syrians. See 1 Kings xv. 19, &c.

8 *Were not the Ethiopians and the Lubims a huge hoſt,* &c.] By the Lubims is meant the people of Lybia, which are ſometimes in ſcripture called *Phut*, and ſometimes *Lubims*, from the Arabic word *Lub*, which ſignifies dry or thirſty, theſe people inhabiting *a thirſty land*.

9 *For the eyes of the Lord run to and fro throughout the whole earth,* &c.] His watchful care and providence guards all thoſe who ſincerely commit themſelves to his care and protection.

12 *In his diſeaſe he ſought not to the Lord, but to the phyſicians.*] It was no fault to call in the aſſiſtance of phyſicians; but to rely more upon their ſkill than the goodneſs and power of his God, who had ſo wonderfully delivered him from his enemies, was a crime of the deepeſt dye.

14 And they buried him in his own ſepulchres, which he had made for himſelf in the city of David, and laid him in the bed which was filled with ſweet odours and divers kinds *of ſpices* prepared by the apothecaries art; and they made a very great burning for him.

C H A P. XVII.

1 *Jehoſhaphat reigneth well, and proſpereth.* 7 *He ſendeth Levites to teach Judah.* 12 *His greatneſs, captains, and armies.*

AND Jehoſhaphat his ſon reigned in his ſtead, and ſtrengthened himſelf againſt Iſrael.

2 And he placed forces in all the fenced cities of Judah, and ſet garriſons in the land of Judah, and in the cities of Ephraim, which Aſa his father had taken.

3 And the Lord was with Jehoſhaphat, becauſe he walked in the firſt ways of his father David, and ſought not unto Baalim;

4 But ſought to the *Lord* God of his father, and walked in his commandments, and not after the doings of Iſrael.

5 Therefore the Lord ſtabliſhed the kingdom in his hand; and all Judah brought to Jehoſhaphat preſents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the Lord: moreover he took away the high places and groves out of Judah.

7 ¶ Alſo in the third year of his reign he ſent to his princes, *even* to Ben-hail and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he ſent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Eliſhama, and Jehoram, prieſts.

9 And they taught in Judah, and *had* the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

10 And the fear of the Lord fell upon all the kingdoms of the lands that *were* round about Judah, ſo that they made no war againſt Jehoſhaphat.

11 Alſo *ſome* of the Philiſtines brought Jehoſhaphet preſents, and tribute-ſilver; and the Arabians brought him flocks, ſeven thouſand and ſeven hundred rams, and ſeven thouſand and ſeven hundred he-goats.

12 ¶ And Jehoſhaphat waxed great exceedingly; and he built in Judah caſtles, and cities of ſtore.

13 And he had much buſineſs in the cities of Judah: and the men of war, mighty men of valour, *were* in Jeruſalem.

14 And theſe *are* the numbers of them according to the houſe of their fathers; of Judah, the captains of thouſands; Adnah the chief, and with him mighty men of valour three hundred thouſand.

15 And next to him *was* Jehonaan the captain, and with him two hundred and fourſcore thouſand.

16 And next to him *was* Amaſiah the ſon of Zichri, who willingly offered himſelf unto the Lord; and with him two hundred thouſand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and ſhield two hundred thouſand.

18 And next him *was* Jehozabad, and with him an hundred and fourſcore thouſand ready prepared for the war.

19 Theſe

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14 *And laid him in the bed, which was filled with ſweet odours—and they made a very great burning for him.*] It has been aſked, whether the body itſelf was burnt, or only ſome of the ſpices and odoriferous drugs, to prevent any bad ſmell that might attend the corpſe? The Greek and Romans, indeed, when they burnt any dead bodies, threw frankincenſe, myrrh, caſſia, and other fragrant drugs, into the fire, and ſometimes in the utmoſt profuſion; but the Jews uſed to inter their dead, and therefore many ſuppoſe that the ſpices, only were burnt. But others think that the body of Aſa, as well as the ſpices, was conſumed; adding, that this is the firſt mention we find of burning the dead among the Jews, but it was afterwards very common. See 2 Chron. xxi. 19; Amos vi. 10.

Commentary and Notes on Chapter XVII.

6 *His heart was lifted up in the ways of the Lord.*] That is, he formed very exalted reſolutions to promote the true worſhip of the God of Iſrael, and was not afraid of what man could do to oppoſe him.

7 *In the third year of his reign, he ſent to his princes—to teach in the cities of Judah.*] What the proper buſineſs of theſe princes, in their circuit round the kingdom, was, is a matter of ſome diſpute among the learned. Grotius is of opinion, that their commiſſion extended to the inſtruction of the people, which, in extraordinary caſes, is every man's buſineſs; and could never be done with more probability of ſucceſs, than by perſons who were members of the king's council, and inveſted with his authority. There is, however, reaſon to think that they did not act in the very ſame capacity with the prieſts and Levites that attended them; but admoniſhed and required the people to obſerve the laws of God, which were the municipal laws of the kingdom, and left the particular explication and enforcement of them to thoſe of the ſacred order, who went with them; ſupporting them, in the mean time, in the execution of their office, and obliging the people to receive them with reſpect, to hear them with attention, and to practiſe what they taught: For it muſt be remembered, that proper places for religious inſtruction were not yet inſtituted, and the Levites had for ſome time been remiſs in their duty: and, at the ſame time, the people were grown ſo obſtinate in their ignorance, that a proper authority was wanting to compel them to liſten to their inſtructors; ſo that Jehoſhaphat cannot be ſufficiently commended for his pious care of his people: For his chief ambition was, that *the earth ſhould be filled with the knowledge of the Lord, as the waters cover the ſea.*

18 *An hundred and fourſcore thouſand,* &c.] If we had the Number of men mentioned in this and the four proceeding verſes together, the total will be ſurprizingly large. Indeed, it is ſo prodigious, that ſome have been induced to think there is an error in the text; but when it is conſidered that the dominions of the kingdom of Judah, under Jehoſhaphat, were not confined to the narrow limits of Judah and Benjamin only, but reached into the tribes of Dan, Ephraim, and Simeon; into Arabia, and the country of the Philiſtines; in a word, from Beerſheba to the mountains of Ephraim one way, and from Jordan to the Mediterranean ſea the other; when it is conſidered that this kingdom received vaſt acceſſion, when Jeroboam thruſt out the prieſts and Levites from officiating in the ſervice of the Lord, and multitudes of other piouſly diſpoſed perſons followed them from all parts of Iſrael, when they found that they might be encouraged in worſhipping God at Jeruſalem; when it is conſidered that this country was exceedingly well cultivated, flouriſhing in commerce, abounding with foreigners, and what a vaſt increaſe of inhabitants in any nation may be produced in the ſpace of an hundred years, which was the very period from David; and when it is conſidered farther, that ſoldiers in thoſe days were not kept, like our ſtanding armies, in conſtant pay and duty; but only had their names entered in the king's muſter-rolls, in order to be ſummoned to arms whenever there was occaſion, and ſo returned to their families, and followed their uſual occupations: when all this, I ſay, is conſidered, and put together, we ſhall not find the number of twelve hundred thouſand fighting men to be ſo very extravagant; eſpecially when it is remembered, that according to Tacitus, the city of Thebes alone furniſhed no leſs than ſeven hundred thouſand ſoldiers; and that in ancient Rome there were once between three and four millions of ſouls.

19 These waited on the king, beſides *thoſe* whom the king put in the fenced cities throughout all Judah.

CHAP. XVIII.

1 *Jehoſhaphat goeth with Ahab againſt Ramoth-gilead.* 4 *Ahab ſeduced by falſe prophets, is ſlain.*

NOW Jehoſhaphat had riches and honour in abundance, and joined affinity with Ahab.

2 And after *certain* years he went down to Ahab to Samaria: and Ahab killed ſheep and oxen for him in abundance, and for the people that *he had* with him, and perſuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he anſwered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoſhaphat ſaid unto the king of Iſrael, Enquire I pray thee, at the word of the Lord to day.

5 Therefore the king of Iſrael gathered together of prophets four hundred men, and ſaid unto them, Shall we go to Ramoth-gilead to battle, or ſhall I forbear? And they ſaid, Go up; for God will deliver *it* into the king's hand.

6 But Jehoſhaphat ſaid, *Is there* not here a prophet of the Lord beſides, that we might enquire of him?

7 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man by whom we may enquire of the Lord: but I hate him, for he never propheſieth good unto me, but always evil: the ſame is Micaiah the ſon of Imla. And Jehoſhaphat ſaid, Let not the king ſay ſo.

8 And the king of Iſrael called for one *of his* officers, and ſaid, Fetch quickly Micaiah the ſon of Imla.

9 And the king of Iſrael and Jehoſhaphat king of Judah, ſat either of them on his throne, clothed in *their* robes, and they ſat in a void place at the entering in of the gate of Samaria, and all the prophets propheſied before them.

10 And Zedekiah the ſon of Chenaanah, had made him horns of iron, and ſaid, Thus ſaith the Lord, With theſe thou ſhalt puſh Syria, until they be conſumed.

11 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the Lord ſhall deliver *it* into the hand of the king.

12 And the meſſengers that went to call Micaiah, ſpake to him, ſaying, Behold the words of the prophets *declare* good to the king with one aſſent: let thy word therefore, I pray thee, be like one of theirs, and ſpeak thou good.

13 And Micaiah ſaid, *As* the Lord liveth, even what my God ſaith, that will I ſpeak.

14 And when he was come to the king, the king ſaid unto him, Micaiah, ſhall we go to Ramoth-gilead to battle, or ſhall I forbear? And he ſaid, Go ye up, and proſper, and they ſhall be delivered into your hand.

15 And the king ſaid to him, How many times ſhall I adjure thee, that thou ſay nothing but the truth to me, in the name of the Lord?

16 Then he ſaid, I did ſee all Iſrael ſcattered upon the mountains, as ſheep that have no ſhepherd: and the Lord ſaid, Theſe have no maſter; let them return *therefore* every man to his houſe in peace.

17 (And the king of Iſrael ſaid to Jehoſhaphat, Did I not tell thee *that* he would not propheſy good unto me, but evil?

18 Again he ſaid, Therefore hear the word of the Lord, I ſaw the Lord ſitting upon his throne, and all the hoſt of heaven ſtanding on his right hand, and *on* his left.

19 And the Lord ſaid, Who ſhall entice Ahab king of Iſrael, that he may go up and fall at Ramoth-gilead? And one ſpake, ſaying after this manner, and another ſaying after that manner.

20 Then there came out a ſpirit, and ſtood before the Lord, and ſaid, I will entice him. And the Lord ſaid unto him, Wherewith?

21 And he ſaid, I will go out, and be a lying ſpirit in the mouth of all his prophets. And *the LORD* ſaid, Thou ſhalt entice *him*, and thou ſhalt alſo prevail: go out, and do *even* ſo.

22 Now therefore behold, the Lord hath put a lying ſpirit in the mouth of theſe thy prophets, and the Lord hath ſpoken evil againſt thee.

23 Then Zedekiah the ſon of Chenaanah came near, and ſmote Micaiah upon the Cheek, and ſaid, Which way went the ſpirit of the Lord from me, to ſpeak unto thee?

24 And Micaiah ſaid, Behold, thou ſhalt ſee on that day, when thou ſhalt go into an inner-chamber to hide thyſelf.

25 Then the king of Iſrael ſaid, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joaſh the king's ſon:

26 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah ſaid, If thou certainly return in peace, *then* hath not the Lord ſpoken by me. And he ſaid, Hearken all ye people.

28 So the king of Iſrael and Jehoſhaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe myſelf, and will go to the battle, but put thou on thy robes. So the king of Iſrael diſguiſed himſelf, and they went to the battle.

30 Now the king of Syria had commanded the captains

Commentary and Notes on Chapter XVIII.

1 *Now Jehoſhaphat---joined affinity with Ahab.*] We are told, 2 Kings viii. 18, that his ſon married Athaliah the daughter of Ahab. It is really ſurpriſing, that a prince ſo zealous for the law of God, and ſo attentive to promote his honour and ſervice, ſhould contract ſo cloſe an affinity with an abominable idolater. Perhaps he hoped, by this marriage, to reunite the kingdoms of Judah and Iſrael, and by that means to bring back the latter to the worſhip of the true God.

2 *And Ahab killed ſheep and oxen,* &c.] That is, he entertained Jehoſhaphat and his retinue with great ſplendor. This particular is not mentioned in the book of kings; but the remainder of this chapter is there given almoſt in the ſame words, and therefore I ſhall refer the reader thither for remarks on the difficult paſſages that occur in it; eſpecially the famous prophecy of Micaiah, which has given great occaſion to the enemies of revelation to employ their favourite talent of ridicule, but without the leaſt reaſon of juſtice. See note on 2 Kings xxii.

captains of the chariots that *were* with him, ſaying, Fight ye not with ſmall or great, ſave only with the king of Iſrael.

31 And it came to paſs when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the king of Iſrael: therefore they compaſſed about him to fight: but Jehoſhaphat cried out, and the Lord helped him, and God moved them *to depart* from him.

32 For it came to paſs, that when the captains of the chariots, perceived that it was not the king of Iſrael, they turned back again from purſuing him.

33 And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: therefore he ſaid to his chariot-man, Turn thine hand, that thou mayeſt carry me out of the hoſt, for I am wounded.

34 And the battle increaſed that day: howbeit, the king of Iſrael ſtayed *himſelf* up in *his* chariot againſt the Syrians, until the even: and about the time of the ſun going down, he died.

CHAP. XIX.

1 *Jehoſhaphat viſiteth his kingdom.* 5 *His inſtruction to the judges.*

AND Jehoſhaphat the king of Judah returned to his houſe in peace to Jeruſalem.

2 And Jehu the ſon of Hanani the ſeer went out to meet him, and ſaid to king Jehoſhaphat, Shouldſt thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.

3 Nevertheleſs, there are good things found in thee, in that thou haſt taken away the groves out of the land and haſt prepared thine heart to ſeek God.

4 And Jehoſhaphat dwelt at Jeruſalem: and he went out again through the people, from Beer-ſheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

5 ¶ And he ſet judges in the land throughout all the fenced cities of Judah, city by city.

6 And ſaid to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who *is* with you in the judgment.

7 Wherefore, now let the fear of the Lord be upon you; take heed, and do *it*: for *there is* no iniquity with the Lord our God, nor reſpect of perſons, nor taking of gifts.

8 Moreover, in Jeruſalem did Jehoſhaphat ſet of the Levites, and of the prieſts, and of the chief the fathers of Iſrael, for the judgment of the Lord, and for controverſies, when they returned to Jeruſalem.

9 And he charged them, ſaying, Thus ſhall ye do in the fear of the Lord, faithfully, and with a perfect heart.

10 And what cauſe ſoever ſhall come to you of your brethren that dwell in the cities, between blood and blood, between law and commandment, ſtatutes and judgments, ye ſhall even warn them that they treſpaſs not againſt the Lord, and ſo wrath come upon you, and upon your brethren: this do, and ye ſhall not treſpaſs.

11 And behold, Amariah the chief prieſt *is* over you in all matters of the Lord; and Zebadiah the ſon of Iſhmael, the ruler of the houſe of Judah, for all the king's matters: alſo the Levites *ſhall be* officers before you. Deal courageouſly, and the Lord ſhall be with the good.

CHAP. XX.

1 *Jehoſhaphat proclaimeth a faſt.* 5 *His prayer,* 22 *The overthrow of his enemies.* 31 *His reign.*

IT came to paſs after this alſo, *that* the children of Moab, and the children of Ammon, and with them *other* beſides the Ammonites came againſt Jehoſhaphat to battle.

2 Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the ſea on this ſide Syria, and behold, they *be* in Hazazon-tamar, which *is* En-gedi.

3 And Jehoſhaphat feared, and ſet himſelf to ſeek the Lord, and prolaimed a faſt throughout all Judah.

4 And Judah gathered themſelves together to aſk *help* of the Lord; even out of all the cities of Judah they came to ſeek the Lord.

5 ¶ And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the Lord, before the new court.

6 And ſaid, O Lord God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee.

7 *Art*

Commentary and Notes on Chapter XIX.

2 *Shouldſt thou help the ungodly, and love them that hate the Lord?*] It is ſurely unjuſt to take thoſe for thy friends who are enemies to thy God, and to aſſiſt them againſt whom he hath denounced the ſevereſt puniſhments.

6 *Take heed what ye do: for ye judge not for man, but for the Lord,* &c.] The Targum tranſlates this paſſage in the following manner: *Take heed what ye do: for ye do not judge before the ſons of men, but before the word of the Lord; and his glorious preſence reſides among you in the act of judgment.* From which, and a great variety of other paſſages in that book, it is abundantly evident, that the ancient Jews believed more perſons than one in the Deity.

10 *Between blood and blood.*] Some underſtand this of kindred, and that the charge related to queſtions regarding who was neareſt of kin to the deceaſed. But others think it related to the queſtion, whether, when a perſon was killed, it was done intentionally, or by accident?

11 *Deal courageouſly, and the Lord ſhall be with the good.*] Be not afraid of man; for God himſelf will defend you, if you act with juſtice and integrity.

Commentary and Notes on Chapter XX.

1 *It came to paſs after this alſo, that the children of Moab, and the children of Ammon,* &c.] Theſe ſeem to have been the principals, and the others mentioned in the following verſe the auxiliaries.

2 *There cometh a great multitude againſt thee from beyond the ſea.*] That is, from beyond the Dead ſea, or lake Aſphaltites.

Behold, they be in Hazazon-tamar, which is En-gedi.] A place where there was a large foreſt of palm-trees.

5 *Before the new court.*] What is meant by the *new court* is impoſſible to know at this diſtance of time. Some ſuppoſe it was an addition made to the court of the Iſraelites by Jehoſhaphat; and others, that it was the court of the women, which was now made diſtinct from that of the men.

6 *O Lord God of our fathers,* &c.] This is the moſt excellent prayer ever-made by any of their kings; expreſſing the greateſt confidence in God, and repreſenting to him the juſtice of their cauſe. He begins with acknowledging God's irreſiſtible and ſupreme power, which extends over all creatures both in heaven and earth, being all the creatures of his hand.

19 These waited on the king, beſides *thoſe* whom the king put in the fenced cities throughout all Judah.

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3 And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he anſwered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoſhaphat ſaid unto the king of Iſrael, Enquire I pray thee, at the word of the Lord to day.

5 Therefore the king of Iſrael gathered together of prophets four hundred men, and ſaid unto them, Shall we go to Ramoth-gilead to battle, or ſhall I forbear? And they ſaid, Go up; for God will deliver *it* into the king's hand.

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9 And the king of Iſrael and Jehoſhaphat king of Judah, ſat either of them on his throne, clothed in *their* robes, and they ſat in a void place at the entering in of the gate of Samaria, and all the prophets propheſied before them.

10 And Zedekiah the ſon of Chenaanah, had made him horns of iron, and ſaid, Thus ſaith the Lord, With theſe thou ſhalt puſh Syria, until they be conſumed.

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13 And Micaiah ſaid, *As* the Lord liveth, even what my God ſaith, that will I ſpeak.

14 And when he was come to the king, the king ſaid unto him, Micaiah, ſhall we go to Ramoth-gilead to battle, or ſhall I forbear? And he ſaid, Go ye up, and proſper, and they ſhall be delivered into your hand.

15 And the king ſaid to him, How many times ſhall I adjure thee, that thou ſay nothing but the truth to me, in the name of the Lord?

16 Then he ſaid, I did ſee all Iſrael ſcattered upon the mountains, as ſheep that have no ſhepherd: and the Lord ſaid, Theſe have no maſter; let them return *therefore* every man to his houſe in peace.

17 (And the king of Iſrael ſaid to Jehoſhaphat, Did I not tell thee *that* he would not propheſy good unto me, but evil?

18 Again he ſaid, Therefore hear the word of the Lord, I ſaw the Lord ſitting upon his throne, and all the hoſt of heaven ſtanding on his right hand, and *on* his left.

19 And the Lord ſaid, Who ſhall entice Ahab king of Iſrael, that he may go up and fall at Ramoth-gilead? And one ſpake, ſaying after this manner, and another ſaying after that manner.

20 Then there came out a ſpirit, and ſtood before the Lord, and ſaid, I will entice him. And the Lord ſaid unto him, Wherewith?

21 And he ſaid, I will go out, and be a lying ſpirit in the mouth of all his prophets. And *the LORD* ſaid, Thou ſhalt entice *him*, and thou ſhalt alſo prevail: go out, and do *even* ſo.

22 Now therefore behold, the Lord hath put a lying ſpirit in the mouth of theſe thy prophets, and the Lord hath ſpoken evil againſt thee.

23 Then Zedekiah the ſon of Chenaanah came near, and ſmote Micaiah upon the Cheek, and ſaid, Which way went the ſpirit of the Lord from me, to ſpeak unto thee?

24 And Micaiah ſaid, Behold, thou ſhalt ſee on that day, when thou ſhalt go into an inner-chamber to hide thyſelf.

25 Then the king of Iſrael ſaid, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joaſh the king's ſon:

26 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah ſaid, If thou certainly return in peace, *then* hath not the Lord ſpoken by me. And he ſaid, Hearken all ye people.

28 So the king of Iſrael and Jehoſhaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe myſelf, and will go to the battle, but put thou on thy robes. So the king of Iſrael diſguiſed himſelf, and they went to the battle.

30 Now the king of Syria had commanded the

captains

Commentary and Notes on Chapter XVIII.

1 *Now Jehoſhaphat---joined affinity with Ahab.*] We are told, 2 Kings viii. 18, that his ſon married Athaliah the daughter of Ahab. It is really ſurpriſing, that a prince ſo zealous for the law of God, and ſo attentive to promote his honour and ſervice, ſhould contract ſo cloſe an affinity with an abominable idolater. Perhaps he hoped, by this marriage, to reunite the kingdoms of Judah and Iſrael, and by that means to bring back the latter to the worſhip of the true God.

2 *And Ahab killed ſheep and oxen,* &c.] That is, he entertained Jehoſhaphat and his retinue with great ſplendor. This particular is not mentioned in the book of kings; but the remainder of this chapter is there given almoſt in the ſame words, and therefore I ſhall refer the reader thither for remarks on the difficult paſſages that occur in it; eſpecially the famous prophecy of Micaiah, which has given great occaſion to the enemies of revelation to employ their favourite talent of ridicule, but without the leaſt reaſon of juſtice. See note on 2 Kings xxii.

captains of the chariots that *were* with him, ſaying, Fight ye not with ſmall or great, ſave only with the king of Iſrael.

31 And it came to paſs when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the king of Iſrael: therefore they compaſſed about him to fight: but Jehoſhaphat cried out, and the Lord helped him, and God moved them *to depart* from him.

32 For it came to paſs, that when the captains of the chariots, perceived that it was not the king of Iſrael, they turned back again from purſuing him.

33 And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: therefore he ſaid to his chariot-man, Turn thine hand, that thou mayeſt carry me out of the hoſt, for I am wounded.

34 And the battle increaſed that day: howbeit, the king of Iſrael ſtayed *himſelf* up in *his* chariot againſt the Syrians, until the even: and about the time of the ſun going down, he died.

CHAP. XIX.

1 *Jehoſhaphat viſiteth his kingdom.* 5 *His inſtruction to the judges.*

AND Jehoſhaphat the king of Judah returned to his houſe in peace to Jeruſalem.

2 And Jehu the ſon of Hanani the ſeer went out to meet him, and ſaid to king Jehoſhaphat, Shouldſt thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.

3 Nevertheleſs, there are good things found in thee, in that thou haſt taken away the groves out of the land and haſt prepared thine heart to ſeek God.

4 And Jehoſhaphat dwelt at Jeruſalem: and he went out again through the people, from Beer-ſheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

5 ¶ And he ſet judges in the land throughout all the fenced cities of Judah, city by city.

6 And ſaid to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who *is* with you in the judgment.

7 Wherefore, now let the fear of the Lord be upon you; take heed, and do *it*: for *there is* no iniquity with the Lord our God, nor reſpect of perſons, nor taking of gifts.

8 Moreover, in Jeruſalem did Jehoſhaphat ſet of the Levites, and of the prieſts, and of the chief the fathers of Iſrael, for the judgment of the Lord, and for controverſies, when they returned to Jeruſalem.

9 And he charged them, ſaying, Thus ſhall ye do in the fear of the Lord, faithfully, and with a perfect heart.

10 And what cauſe ſoever ſhall come to you of your brethren that dwell in the cities, between blood and blood, between law and commandment, ſtatutes and judgments, ye ſhall even warn them that they treſpaſs not againſt the Lord, and ſo wrath come upon you, and upon your brethren: this do, and ye ſhall not treſpaſs.

11 And behold, Amariah the chief prieſt *is* over you in all matters of the Lord; and Zebadiah the ſon of Iſhmael, the ruler of the houſe of Judah, for all the king's matters: alſo the Levites *ſhall be* officers before you. Deal courageouſly, and the Lord ſhall be with the good.

CHAP. XX.

1 *Jehoſhaphat proclaimeth a faſt.* 5 *His prayer,* 22 *The overthrow of his enemies.* 31 *His reign.*

IT came to paſs after this alſo, *that* the children of Moab, and the children of Ammon, and with them *other* beſides the Ammonites came againſt Jehoſhaphat to battle.

2 Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the ſea on this ſide Syria, and behold, they *be* in Hazazon-tamar, which *is* En-gedi.

3 And Jehoſhaphat feared, and ſet himſelf to ſeek the Lord, and prolaimed a faſt throughout all Judah.

4 And Judah gathered themſelves together to aſk *help* of the Lord; even out of all the cities of Judah they came to ſeek the Lord.

5 ¶ And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the Lord, before the new court.

6 And ſaid, O Lord God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee.

Commentary and Notes on Chapter XIX.

2 *Shouldſt thou help the ungodly, and love them that hate the Lord?*] It is ſurely unjuſt to take thoſe for thy friends who are enemies to thy God, and to aſſiſt them againſt whom he hath denounced the ſevereſt puniſhments.

6 *Take heed what ye do: for ye judge not for man, but for the Lord,* &c.] The Targum tranſlates this paſſage in the following manner: *Take heed what ye do: for ye do not judge before the ſons of men, but before the word of the Lord; and his glorious preſence reſides among you in the act of judgment.* From which, and a great variety of other paſſages in that book, it is abundantly evident, that the ancient Jews believed more perſons than one in the Deity.

10 *Between blood and blood.*] Some underſtand this of kindred, and that the charge related to queſtions regarding who was neareſt of kin to the deceaſed. But others think it related to the queſtion, whether, when a perſon was killed, it was done intentionally, or by accident?

11 *Deal courageouſly, and the Lord ſhall be with the good.*] Be not afraid of man; for God himſelf will defend you, if you act with juſtice and integrity.

Commentary and Notes on Chapter XX.

1 *It came to paſs after this alſo, that the children of Moab, and the children of Ammon,* &c.] Theſe ſeem to have been the principals, and the others mentioned in the following verſe the auxiliaries.

2 *There cometh a great multitude againſt thee from beyond the ſea.*] That is, from beyond the Dead ſea, or lake Aſphaltites.

Behold, they be in Hazazon-tamar, which is En-gedi.] A place where there was a large foreſt of palm-trees.

5 *Before the new court.*] What is meant by the *new court* is impoſſible to know at this diſtance of time. Some ſuppoſe it was an addition made to the court of the Iſraelites by Jehoſhaphat; and others, that it was the court of the women, which was now made diſtinct from that of the men.

6 *O Lord God of our fathers,* &c.] This is the moſt excellent prayer ever-made by any of their kings; expreſſing the greateſt confidence in God, and repreſenting to him the juſtice of their cauſe. He begins with acknowledging God's irreſiſtible and ſupreme power, which extends over all creatures both in heaven and earth, being all the creatures of his hand.

7 *Art* not thou our God, who didſt drive out the Inhabitants of this land before thy people Iſrael, and gaveſt it to the ſeed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying,

9 If, *when* evil cometh upon us, *as* the ſword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence (for thy name *is* in this houſe) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now behold the children of Ammon, and Moab, and mount Seir, whom thou wouldeſt not let Iſrael invade when they came out of the land of Egypt, but they turned from them, and deſtroyed them not;

11 Behold, *I ſay, how* they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us: neither know we what to do: but our eyes *are* upon thee.

13 And all Judah ſtood before the Lord, with their little ones, their wives and their children.

14 ¶ Then upon Jahaziel the ſon of Zechariah, the ſon of Benaiah, the ſon of Jehiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came the ſpirit of the Lord in the midſt of the congregation;

15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the Lord unto ye, be not afraid, nor diſmayed, by reaſon of this great multitude: for the battle *is* not your's, but God's.

16 To-morrow go ye down againſt them: behold, they come up by the cliff of Ziz, and ye ſhall find them at the end of the brook, before the wilderneſs of Jeruel.

17 Ye ſhall not *need* to fight in this *battle:* ſet our ſelves, ſtand ye *ſtill,* and ſee the ſalvation of he Lord with you, O Judah and Jeruſalem: fear ot nor be diſmayed; to-morrow go out againſt hem: for the Lord *will be* with you.

18 And Jehoſhaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jeruſalem fell before the Lord, worſhipping the Lord.

19 And the Levites, of the children of the Kohathites, and the children of the Korhites, ſtood up to praiſe the Lord God of Iſrael with a loud voice on high.

20 And they roſe early in the morning, and went forth into the wilderneſs of Tekoa: and as they went forth, Jehoſhaphat ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Jeruſalem; Believe in the Lord your God, ſo ſhall ye be eſtabliſhed; believe his prophets, ſo ſhall ye proſper.

21 And when he had conſulted with the people, he appointed ſingers unto the Lord, and that ſhould praiſe the beauty of holineſs as they went out before the army, and to ſay, Praiſe the Lord; for his mercy *endureth* for ever.

22 ¶ And when they began to ſing and to praiſe, the Lord ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come againſt Judah; and they were ſmitten.

23 For the children of Ammon and Moab ſtood up againſt the inhabitants of mount Seir, utterly to ſlay and deſtroy *them:* and when they had made an end of the inhabitants of Seir, every one helped to deſtroy another.

24 And when Judah came toward the watch-tower in the wilderneſs, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and none eſcaped.

25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels (which they ſtript off for themſelves) more than they could carry away: and they were three days in gathering of the ſpoil, it was ſo much.

26 ¶ And on the fourth day they aſſembled themſelves in the valley of Berachah; for there they bleſſed the Lord; therefore the name of the ſame place was called, The valley of Berechah, unto this day.

27 Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the forefront of them, to go again to Jeruſalem with joy: for the Lord had made them to rejoice over their enemies.

28 And they came to Jeruſalem with pſalteries, and harps, and trumpets, unto the houſe of the Lord.

29 And the fear of God was on all the kingdoms of *thoſe* countries, when they had heard that the Lord fought againſt the enemies of Iſrael.

30 So the realm of Jehoſhaphat was quiet; for his God gave him reſt round about.

31 ¶ And Jehoſhaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Aſa his father, and departed not from it, doing *that which was* right in the ſight of the Lord.

33 Howbeit, the high places were not taken away;

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11 *Behold, I ſay, how they reward us.*] Ingratitude is a ſin abominated by all civilized nations; nay, even the ſavages look upon it as the greateſt crime; but to return evil for good is the very higheſt pitch of wickedneſs; and this was even augmented by their invading the rights of God himſelf, whoſe land this was, and which the Iſraelites held under him as their Lord,

12 *O our God, wilt thou not judge them?*] That is, Wilt thou not puniſh them? for to *judge*, here ſignifies to *puniſh.*

14 *Then upon Jahaziel—came the ſpirit of the Lord in the midſt of the congregation.*] He does not ſeem to have been a prophet before this time; when a ſudden inſpiration came upon him from God, to comfort this great aſſembly with the certain hope of deliverance, before they retired from the place where they had offered up their prayers to the Lord of hoſts.

22 *The Lord ſet ambuſhments againſt the children of Ammon,* &c.] That is, the ambuſhments they had laid againſt Judah, by a confuſion among themſelves, made by a divine hand, fell upon a part of their own army, miſtaking them for their enemies.

23 *For the children of Ammon and Moab ſtood up againſt the inhabitants of mount Seir,* &c.] The inhabitants of mount Seir were ordered to fall upon Judah by an ambuſhment; but by ſome miſtake they fell upon the Ammonites, their own confederates. This exaſperated them and the Moabites ſo much, that they deſtroyed all the inhabitants of Seir, miſtaking them for the Jews; and when this was performed, they continued in ſuch confuſion, that they fell upon one another, ſtill imagining they were deſtroying the Jews.

33 *Howbeit, the high places were not taken away.*] That is, the high places, wherein God was worſhipped, were not taken away; tho' thoſe wherein they ſacrificed to idols were deſtroyed.

away; for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the reſt of the acts of Jehoſhaphat, firſt and laſt, behold they *are* written in the book of Jehu the ſon of Hanani, who is mentioned in the book of the kings of Iſrael.

35 ¶ And after this did Jehoſhaphat king of Judah join himſelf with Ahaziah king of Iſrael, who did very wickedly:

36 And he joined himſelf with him to make ſhips to go to Tarſhiſh: and they made the ſhips in Ezion-gaber.

37 Then Eliezer the ſon of Dodavah of Mareſhah, propheſied againſt Jehoſhaphat, ſaying, Becauſe thou haſt joined thyſelf with Ahaziah, the Lord hath broken thy works. And the Ships were broken, that they were not able to go to Tarſhiſh.

CHAP. XXI.

1 *Jehoram ſucceedeth Jehoſhaphat.* 5 *His wicked reign.* 18 *His incurable diſeaſe, infamous death and burial.*

NOW Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David: and Jehoram his ſon reigned in his ſtead.

2 And he had brethren the ſons of Jehoſhaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all theſe *were* the ſons of Jehoſhaphat king of Iſrael.

3 And their father gave them great gifts of ſilver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram becauſe he was the firſt-born.

4 Now when Jehoram was riſen up to the kingdom of his father, he ſtrengthened himſelf, and ſlew all his brethren with the ſword, and *divers* alſo of the princes of Iſrael.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jeruſalem.

6 And he walked in the way of the kings of Iſrael, like as did the houſe of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was* evil in the Eyes of the Lord.

7 Howbeit, the Lord would not deſtroy the houſe of David, becauſe of the covenant that he had made with David, and as he promiſed to give a light to him, and to his ſons for ever.

8 ¶ In his days the Edomites revolted from under the dominion of Judah, and made themſelves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he roſe up by night and ſmote the Edomites which compaſſed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The ſame Time *alſo* did Libnah revolt from under his hand; becauſe he had forſaken the Lord God of his fathers.

11 Moreover, he made high-places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit fornication, and compelled Judah *thereto*.

12 ¶ And there came a writing to him from Elijah the prophet, ſaying, Thus ſaith the Lord God of David thy father, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah,

13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah and the inhabitants of Jeruſalem to go a whoring like to the whoredoms of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy fathers houſe, *which were* better than thy ſelf:

14 Behold, with a great plague will the Lord ſmite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *ſhalt have* great ſickneſs, by diſeaſe of thy bowels, until thy bowels fall out by reaſon of the ſickneſs day by day.

16 ¶ Moreover, the Lord ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that *were* near the Ethiopians.

17 And they came up into Judah, and brake into it, and carried away all the ſubſtance *that was* found in the king's houſe, and his ſons alſo and his wives; ſo that there was never a ſon left him, ſave Jehoahaz the youngeſt of his ſons.

18 ¶ And after all this the Lord ſmote him in his bowels with an incurable diſeaſe.

19 And it came to paſs that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes: and his people made no burning for him, like the burning of his fathers.

20 Thirty

Commentary and Notes on Chapter XXI.

4 *Jehoram—ſtrengthened himſelf, and ſlew all his brethren with the ſword.*] He firſt took care to ſtrengthen himſelf in his kingdom, and then, that none of his brethren might diſpute his right to the throne, he put them all to death. Perhaps they were pious men, and zealouſly attached to the worſhip of the true God, and therefore he deſtroyed them, leſt they might oppoſe his intention of introducing the old idolatry.

12 *And there came a writing—from Elijah the prophet.*] As Elijah was taken up to heaven in the reign of Jehoſhaphat, it has been aſked, how Elijah could ſend his ſon a letter? To this Joſephus and others anſwer, that this writing was indited in heaven, and ſent to Jehoram by the miniſtry of angels. But there is no reaſon to ſuppoſe, that ſo ſingular a miracle was wrought in favour of an idolatrous prince, who had ſeen the writings of *Moſes and the prophets*, which, our bleſſed Saviour himſelf tells us, were ſufficient to inſtruct him in all points neceſſary to ſalvation, and needed not any writing to be ſent him from the ſeats of happineſs above. Others, therefore, are of opinion, that this letter was written before Elijah's aſcenſion into heaven; for that eminent prophet, foreſeeing, by the ſpirit of prophecy, the great wickedneſs Jehoram would fall into, left this writing with one of the prophets, charging him to deliver it to Jehoram when he grew as is here related; and to let him know that Elijah commanded it to be delivered to him, preſuming that it would affect him the more, as it came from a perſon who was tranſlated into heaven. But this notion has no better foundation than the other; for prophets were ſent to thoſe who lived in their own age, to declare unto them the will of God, not to write letters, fit to be delivered only when they had departed out of this life. God never left himſelf without a witneſs; and at this time more eſpecially, there were prophets in abundance: and therefore others have ſuppoſed, that there has been a miſtake in ſome tranſcriber, and the name of *Elijah* put for that of *Eliſha*; or that the Elijah by whom the letter was ſent, was not the Elijah that was taken up to heaven, but another of that name, who lived in the ſubſequent age, and was contemporary with Jehoram. Which of theſe conjectures (for conjectures they are all) appears moſt reaſonable, we are at liberty to chooſe, ſince either is ſufficient to ſolve the difficulty above-mentioned.

16 *The Arabians, that were near the Ethiopians.*] Or, as it ſhould have been rendered, *near to the Cuſhites*; a people inhabiting the central part of Arabia, not far from Nabathea and Negid, which was then called Cuſh.

7 *Art* not thou our God, who didſt drive out the Inhabitants of this land before thy people Iſrael, and gaveſt it to the ſeed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying,

9 If, *when* evil cometh upon us, *as* the ſword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence (for thy name *is* in this houſe) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now behold the children of Ammon, and Moab, and mount Seir, whom thou wouldeſt not let Iſrael invade when they came out of the land of Egypt, but they turned from them, and deſtroyed them not;

11 Behold, *I ſay, how* they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us: neither know we what to do; but our eyes *are* upon thee.

13 And all Judah ſtood before the Lord, with their little ones, their wives and their children.

14 ¶ Then upon Jahaziel the ſon of Zechariah, the ſon of Benaiah, the ſon of Jehiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came the ſpirit of the Lord in the midſt of the congregation;

15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the Lord unto ye, be not afraid, nor diſmayed, by reaſon of this great multitude: for the battle *is* not your's, but God's.

16 To-morrow go ye down againſt them: behold, they come up by the cliff of Ziz, and ye ſhall find them at the end of the brook, before the wilderneſs of Jeruel.

17 Ye ſhall not *need* to fight in this *battle:* ſet your ſelves, ſtand ye *ſtill,* and ſee the ſalvation of the Lord with you, O Judah and Jeruſalem: fear not nor be diſmayed; to-morrow go out againſt them: for the Lord *will be* with you.

18 And Jehoſhaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jeruſalem fell before the Lord, worſhipping the Lord.

19 And the Levites, of the children of the Kohathites, and the children of the Korhites, ſtood up to praiſe the Lord God of Iſrael with a loud voice on high.

20 And they roſe early in the morning, and went forth into the wilderneſs of Tekoa: and as they went forth, Jehoſhaphat ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Jeruſalem; Believe in the Lord your God, ſo ſhall ye be eſtabliſhed; believe his prophets, ſo ſhall ye proſper.

21 And when he had conſulted with the people, he appointed ſingers unto the Lord, and that ſhould praiſe the beauty of holineſs as they went out before the army, and to ſay, Praiſe the Lord; for his mercy *endureth* for ever.

22 ¶ And when they began to ſing and to praiſe, the Lord ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come againſt Judah; and they were ſmitten.

23 For the children of Ammon and Moab ſtood up againſt the inhabitants of mount Seir, utterly to ſlay and deſtroy *them:* and when they had made an end of the inhabitants of Seir, every one helped to deſtroy another.

24 And when Judah came toward the watch-tower in the wilderneſs, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and none eſcaped.

25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels (which they ſtript off for themſelves) more than they could carry away: and they were three days in gathering of the ſpoil, it was ſo much.

26 ¶ And on the fourth day they aſſembled themſelves in the valley of Berachah; for there they bleſſed the Lord; therefore the name of the ſame place was called, The valley of Berechah, unto this day.

27 Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the forefront of them, to go again to Jeruſalem with joy: for the Lord had made them to rejoice over their enemies.

28 And they came to Jeruſalem with pſalteries, and harps, and trumpets, unto the houſe of the Lord.

29 And the fear of God was on all the kingdoms of *thoſe* countries, when they had heard that the Lord fought againſt the enemies of Iſrael.

30 So the realm of Jehoſhaphat was quiet; for his God gave him reſt round about.

31 ¶ And Jehoſhaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Aſa his father, and departed not from it, doing *that which was* right in the ſight of the Lord.

33 Howbeit, the high places were not taken away;

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11 *Behold, I ſay, how they reward us.*] Ingratitude is a ſin abominated by all civilized nations; nay, even the ſavages look upon it as the greateſt crime; but to return evil for good is the very higheſt pitch of wickedneſs; and this was even augmented by their invading the rights of God himſelf, whoſe land this was, and which the Iſraelites held under him as their Lord,

12 *O our God, wilt thou not judge them?*] That is, Wilt thou not puniſh them? for to *judge,* here ſignifies to *puniſh.*

14 *Then upon Jahaziel—came the ſpirit of the Lord in the midſt of the congregation.*] He does not ſeem to have been a prophet before this time; when a ſudden inſpiration came upon him from God, to comfort this great aſſembly with the certain hope of deliverance, before they retired from the place where they had offered up their prayers to the Lord of hoſts.

22 *The Lord ſet ambuſhments againſt the children of Ammon,* &c.] That is, the ambuſhments they had laid againſt Judah, by a confuſion among themſelves, made by a divine hand, fell upon a part of their own army, miſtaking them for their enemies.

23 *For the children of Ammon and Moab ſtood up againſt the inhabitants of mount Seir,* &c.] The inhabitants of mount Seir were ordered to fall upon Judah by an ambuſhment; but by ſome miſtake they fell upon the Ammonites, their own confederates. This exaſperated them and the Moabites ſo much, that they deſtroyed all the inhabitants of Seir, miſtaking them for the Jews; and when this was performed, they continued in ſuch confuſion, that they fell upon one another, ſtill imagining they were deſtroying the Jews.

33 *Howbeit, the high places were not taken away.*] That is, the high places, wherein God was worſhipped, were not taken away; tho' thoſe wherein they ſacrificed to idols were deſtroyed.

away; for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the reſt of the acts of Jehoſhaphat, firſt and laſt, behold they *are* written in the book of Jehu the ſon of Hanani, who is mentioned in the book of the kings of Iſrael.

35 ¶ And after this did Jehoſhaphat king of Judah join himſelf with Ahaziah king of Iſrael, who did very wickedly:

36 And he joined himſelf with him to make ſhips to go to Tarſhiſh: and they made the ſhips in Ezion-gaber.

37 Then Eliezer the ſon of Dodavah of Mareſhah, propheſied againſt Jehoſhaphat, ſaying, Becauſe thou haſt joined thyſelf with Ahaziah, the Lord hath broken thy works. And the Ships were broken, that they were not able to go to Tarſhiſh.

CHAP. XXI.

1 Jehoram ſucceedeth Jehoſhaphat. 5 His wicked reign. 18 His incurable diſeaſe, infamous death and burial.

NOW Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David: and Jehoram his ſon reigned in his ſtead.

2 And he had brethren the ſons of Jehoſhaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all theſe *were* the ſons of Jehoſhaphat king of Iſrael.

3 And their father gave them great gifts of ſilver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram becauſe he was the firſt-born.

4 Now when Jehoram was riſen up to the kingdom of his father, he ſtrengthened himſelf, and ſlew all his brethren with the ſword, and *divers* alſo of the princes of Iſrael.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jeruſalem.

6 And he walked in the way of the kings of Iſrael, like as did the houſe of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was* evil in the Eyes of the Lord.

7 Howbeit, the Lord would not deſtroy the houſe of David, becauſe of the covenant that he had made with David, and as he promiſed to give a light to him, and to his ſons for ever.

8 ¶ In his days the Edomites revolted from under the dominion of Judah, and made themſelves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he roſe up by night and ſmote the Edomites which compaſſed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The ſame Time *alſo* did Libnah revolt from under his hand; becauſe he had forſaken the Lord God of his fathers.

11 Moreover, he made high-places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit fornication, and compelled Judah *thereto*.

12 ¶ And there came a writing to him from Elijah the prophet, ſaying, Thus ſaith the Lord God of David thy father, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah,

13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah and the inhabitants of Jeruſalem to go a whoring like to the whoredoms of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy fathers houſe, *which were* better than thy ſelf:

14 Behold, with a great plague will the Lord ſmite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *ſhalt have* great ſickneſs, by diſeaſe of thy bowels, until thy bowels fall out by reaſon of the ſickneſs day by day.

16 ¶ Moreover, the Lord ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that *were* near the Ethiopians.

17 And they came up into Judah, and brake into it, and carried away all the ſubſtance *that was* found in the king's houſe, and his ſons alſo and his wives; ſo that there was never a ſon left him, ſave Jehoahaz the youngeſt of his ſons.

18 ¶ And after all this the Lord ſmote him in his bowels with an incurable diſeaſe.

19 And it came to paſs that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes: and his people made no burning for him, like the burning of his fathers.

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Commentary and Notes on Chapter XXI.

4 *Jehoram—ſtrengthened himſelf, and ſlew all his brethren with the ſword.*] He firſt took care to ſtrengthen himſelf in his kingdom, and then, that none of his brethren might diſpute his right to the throne, he put them all to death. Perhaps they were pious men, and zealouſly attached to the worſhip of the true God, and therefore he deſtroyed them, leſt they might oppoſe his intention of introducing the old idolatry.

12 *And there came a writing—from Elijah the prophet.*] As Elijah was taken up to heaven in the reign of Jehoſhaphat, it has been aſked, how Elijah could ſend his ſon a letter? To this Joſephus and others anſwer, that this writing was indited in heaven, and ſent to Jehoram by the miniſtry of angels. But there is no reaſon to ſuppoſe, that ſo ſingular a miracle was wrought in favour of an idolatrous prince, who had ſeen the writings of *Moſes and the prophets*, which, our bleſſed Saviour himſelf tells us, were ſufficient to inſtruct him in all points neceſſary to ſalvation, and needed not any writing to be ſent him from the ſeats of happineſs above. Others, therefore, are of opinion, that this letter was written before Elijah's aſcenſion into heaven; for that eminent prophet, foreſeeing, by the ſpirit of prophecy, the great wickedneſs Jehoram would fall into, left this writing with one of the prophets, charging him to deliver it to Jehoram when he grew as is here related; and to let him know that Elijah commanded it to be delivered to him, preſuming that it would affect him the more, as it came from a perſon who was tranſlated into heaven. But this notion has no better foundation than the other; for prophets were ſent to thoſe who lived in their own age, to declare unto them the will of God, not to write letters, fit to be delivered only when they had departed out of this life. God never left himſelf without a witneſs; and at this time more eſpecially, there were prophets in abundance: and therefore others have ſuppoſed, that there has been a miſtake in ſome tranſcriber, and the name of *Elijah* put for that of *Eliſha*; or that the Elijah by whom the letter was ſent, was not the Elijah that was taken up to heaven, but another of that name, who lived in the ſubſequent age, and was contemporary with Jehoram. Which of theſe conjectures (for conjectures they are all) appears moſt reaſonable, we are at liberty to chooſe, ſince either is ſufficient to ſolve the difficulty above-mentioned.

16 *The Arabians, that were near the Ethiopians.*] Or, as it ſhould have been rendered, *near to the Cuſhites*; a people inhabiting the central part of Arabia, not far from Nabathea and Negid, which was then called Cuſh.

20 Thirty and two years old was he when he began to reign, and he reigned in Jeruſalem eight years, and departed without being deſired: howbeit they buried him in the city of David, but not in the ſepulchres of the kings.

CHAP. XXII.

1 *Ahaziah ſucceeding, reigneth wickedly.* 5 *He is ſlain by Jehu.* 10 *Athaliah deſtroying all the ſeed royal, ſave Joaſh, uſurpeth the kingdom.*

AND the inhabitants of Jeruſalem made Ahaziah his youngeſt ſon king in his ſtead. For the band of men that came with the Arabians to the camp, had ſlain all the eldeſt. So Ahaziah the ſon of Jehoram king of Judah reigned.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem. His mother's name alſo *was* Athaliah, the daughter of Omri.

3 He alſo walked in the ways of the houſe of Ahab: for his mother was his counſellor to do wickedly.

4 Wherefore he did evil in the ſight of the Lord, like the houſe of Ahab: for they were his counſellors after the death of his father, to his deſtruction.

5 ¶ He walked alſo after their counſel, and went with Jehoram the ſon of Ahab king of Iſrael to war againſt Hazael king of Syria at Ramoth-Gilead: and the Syrians ſmote Joram.

6 And he returned to be healed in Jezreel, becauſe of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the ſon of Jehoram king of Judah went down to ſee Jehoram the ſon of Ahab at Jezreel, becauſe he was ſick.

7 And the deſtruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram againſt Jehu the ſon of Nimſhi, whom the Lord had anointed to cut off the houſe of Ahab.

8 And it came to paſs that when Jehu was executing judgment upon the houſe of Ahab, and found the princes of Judah, and the ſons of the brethren of Ahaziah, that miniſtered to Ahaziah, he ſlew them.

9 And he ſought Ahaziah: and they caught him (for he was hid in Samaria) and brought him to Jehu: and when they had ſlain him, they buried him, becauſe ſaid they, he *is* the ſon of Jehoſhaphat, who ſought the Lord with all his heart. So the houſe of Ahaziah had no power to keep ſtill the kingdom.

10 ¶ But when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal of the houſe of Judah.

11 But Jehoſhabeath the daughter of the king took Joaſh the ſon of Ahaziah, and ſtole him from among the king's ſons *that were* ſlain, and put him and his nurſe in a bed-chamber. So Jehoſhabeath the daughter of king Jehoram, the wife of Jehoiada the prieſt (for ſhe was the ſiſter of Ahaziah) hid him from Athaliah, ſo that ſhe ſlew him not.

12 And he was with them hid in the houſe of God ſix years: and Athaliah reigned over the land.

CHAP. XXIII.

1 *Jehoiada maketh Joaſh king.* 12 *Athaliah is ſlain.* 16 *Jehoiada reſtoreth the worſhip of God.*

AND in the ſeventh year Jehoiada ſtrengthened himſelf, and took the captains of hundreds, Azariah the ſon of Jeroham, and Iſhmael the ſon of Jehohanan, and Azariah the ſon of Obed, and Maaſeiah the ſon of Adaiah, and Eliſhaphat the ſon of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Iſrael, and they came to Jeruſalem.

3 And all the congregation made a covenant with the king in the houſe of God: and he ſaid unto them, Behold, the king's ſon ſhall reign, as the Lord hath ſaid of the ſons of David.

4 This *is* the thing that ye ſhall do; a third part of you entering on the ſabbath of the prieſts and of the Levites, *ſhall be* porters of the doors;

5 And a third part *ſhall be* at the king's houſe; and a third part at the gate of the foundation: and all the people *ſhall be* in the courts of the houſe of the Lord.

6 But let none come into the houſe of the Lord, ſave the prieſts, and they that miniſter of the Levites; they ſhall go in, for they *are* holy: but all the people ſhall keep the watch of the Lord.

7 And the Levites ſhall compaſs the king round about, every man with his weapons in his hand, and whoſever *elſe* cometh into the houſe, he ſhall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the prieſt had commanded, and took every man his men that were to come in on the ſabbath, with them that were to go

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20 *He reigned in Jeruſalem eight years, and departed without being deſired.*] That is, his ſubjects did not wiſh he ſhould live any longer, but were glad a period was ſo ſoon put to his reign.

Commentary and Notes on Chapter XXII.

2 *Forty and two years old was Ahaziah when he began to reign.*] In 2 Kings viii. 26, he is ſaid to be only twenty-two years old: and this is doubtleſs the true reading; for ſeveral ancient manuſcripts, as well as the Syriac and Arabic tranſlations, have twenty-two alſo in this place; and conſequently there is here an error, committed by the copyiſt or tranſcriber.

9 *And he ſought Ahaziah,* &c. The ſtory of his death is related here with more particulars than in 2 Kings ix. 27, 28. See the notes on theſe paſſages.

Commentary and Notes on Chapter XXIII.

1 *Jehoiada ſtrengthened himſelf, and took the captains of hundreds,* &c.] It is not to be ſuppoſed, that Jehoiada took all the captains of hundreds, that were in the nation, into confederacy with him; but ſuch only as he could depend upon.

2 *And the chief of the fathers of Iſrael.*] Some were under the government of the king of Judah: and perhaps others, who were well known to be well affected to religion, were invited to give their aſſiſtance. But it is moſt probable, *Judah* is here called *Iſrael,* the principal perſons of which were acquainted with Jehoiada's intentions. See the notes on the 2 Kings xi. where this chapter has already been explained.

go *out* on the ſabbath: for Jehoiada the prieſt diſmiſſed not the courſes.

9 Moreover, Jehoiada the prieſt delivered to the captains of hundreds, ſpears and bucklers, and ſhields, that *had been* king David's which *were* in the houſe of God.

10 And he ſet all the people (every man having his weapon in his hand) from the right ſide of the temple to the left ſide of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's ſon, and put upon him the crown, and *gave him* the teſtimony, and made him king: and Jehoiada and his ſons anointed him, and ſaid, God ſave the king.

12 ¶ Now when Athaliah heard the noiſe of the people running and praiſing the king, ſhe came to the people into the houſe of the Lord.

13 And ſhe looked, and behold, the king ſtood at his pillar, at the entering in, and the princes, and the trumpets by the king: and all the people of the land rejoiced, and ſounded with trumpets, alſo the ſingers with inſtruments of muſick; and ſuch as taught to ſing praiſe. Then Athalia rent her clothes, and ſaid, Treaſon, treaſon.

14 Then Jehoiada the prieſt brought out the captains of hundreds that were ſet over the hoſt, and ſaid unto them, Have her forth of the ranges: and whoſo followeth her, let him be ſlain with the ſword. For the prieſt ſaid, Slay her not in the houſe of the Lord.

15 So they laid hands on her; and when ſhe was come to the entering of the horſe-gate, by the king's houſe, they ſlew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they ſhould be the Lord's people.

17 Then all the people went to the houſe of Baal, and brake it down, and brake his altars, and his images in pieces, and ſlew Mattan the prieſt of Baal before the altars.

18 Alſo Jehoiada appointed the offices of the houſe of the Lord by the hand of the prieſts the Levites, whom David had diſtributed in the houſe of the Lord, to offer the burnt offerings of the Lord, as *it is* written in the law of Moſes, with rejoicing and with ſinging, *as it was ordained* by David.

19 And he ſet the porters at the gates of the houſe of the Lord, that none *which was* unclean in any thing ſhould enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the houſe of the Lord; and they came through the high gate into the king's houſe, and ſet the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had ſlain Athaliah with the ſword.

CHAP. XXIV.

1 *Joaſh reigneth well all the days of Jehoiada.* 15 *Jehoiada being dead,* 17 *Joaſh falleth to idolatry:* 23 *He is ſlain.*

JOASH *was* ſeven years old when he began to reign, and he reigned forty years in Jeruſalem: his mother's name alſo *was* Zibeah of Beer-ſheba.

2 And Joaſh did *that which was* right in the ſight of the Lord, all the days of Jehoiada the prieſt.

3 And Jehoiada took for him two wives; and he begat ſons and daughters.

4 ¶ And it came to paſs, after this, *that* Joaſh was minded to repair the houſe of the Lord.

5 And he gathered together the prieſts and the Levites, and ſaid to them, Go out unto the cities of Judah, and gather of all Iſrael money to repair the houſe of your God from year to year, and ſee that ye haſten the matter: howbeit the Levites haſtened *it* not.

6 And the king called for Jehoiada the chief, and ſaid unto him, Why haſt thou not required of the Levites, to bring in out of Judah and out of Jeruſalem, the collection *according to the commandment* of Moſes the ſervant of the Lord, and of the congregation of Iſrael, for the tabernacle of witneſs?

7 For the ſons of Athaliah that wicked woman had broken up the houſe of God, and alſo all the dedicated things of the houſe of the Lord did they beſtow upon Baalim.

8 And at the king's commandment they made a cheſt, and ſet it without, at the gate of the houſe of the Lord.

9 And they made a proclamation through Judah and Jeruſalem to bring into the Lord, the collection *that* Moſes the ſervant of God *laid* upon Iſrael, in the wilderneſs.

10 And all the princes, and all the people rejoiced, and brought in and caſt into the cheſt, until they had made an end.

11 Now it came to paſs, that at what time the cheſt was brought unto the king's office, by the hand of the Levites; and when they ſaw that *there was* much money, the king's ſcribe, and the high prieſt's officer came and emptied the cheſt, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to ſuch as did the work of the ſervice of the houſe of the Lord, and hired maſons, and carpenters to repair the houſe of the Lord, and alſo ſuch as wrought iron and braſs to mend the houſe of the Lord.

13 So the workmen wrought, and the work was perfected by them, and they ſet the houſe of God in his ſtate, and ſtrengthened it.

14 And when they had finiſhed *it*, they brought the reſt of the money, before the king and Jehoiada, whereof were made veſſels for the houſe of the Lord, *even* veſſels to miniſter, and to offer *withal*, and ſpoons, and veſſels of gold and ſilver: and they offered burnt-offerings in the houſe of the Lord continually, all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

Commentary and Notes on Chapter XXIV.

7 *For the ſons of Athaliah that wicked woman, had broken up the houſe of God.*] That is, Azariah, and the ſons of his brethren mentioned xxii. 8. for his brethren themſelves were carried away captive before their father died, xxi. 17.

16 And they buried him in the city of David among the kings, becauſe he had done good in Iſrael both towards God, and towards his houſe.

17 Now after the death of Jehoiada, came the princes of Judah, and made obeiſance to the king, then the king hearkened unto them.

18 And they left the houſe of the Lord God of their fathers, and ſerved groves and idols: and wrath came upon Judah and Jeruſalem for this their treſpaſs.

19 Yet he ſent prophets to them, to bring them again unto the Lord, and they teſtified againſt them: but they would not give ear.

20 And the ſpirit of God came upon Zechariah the ſon of Jehoiada the prieſt, which ſtood above the people, and ſaid unto them, Thus ſaith God, Why tranſgreſs ye the commandments of the Lord, that ye cannot proſper; becauſe ye have forſaken the Lord, he hath alſo forſaken you.

21 And they conſpired againſt him, and ſtoned him with ſtones at the commandment of the king, in the court of the houſe of the Lord.

22 Thus Joaſh the king remembered not the kindneſs which Jehoiada his father had done to him, but ſlew his ſon. And when he died, he ſaid, the Lord look upon *it*, and require *it*.

23 ¶ And it came to paſs at the end of the year, *that* the hoſt of Syria came up againſt him: and they came to Judah and Jeruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoil of them unto the king of Damaſcus.

24 For the army of the Syrians came with a ſmall company of men, and the Lord delivered a very great hoſt into their hand, becauſe they had forſaken the Lord God of their fathers; ſo they executed judgment againſt Joaſh.

25 And when they were departed from him, (for they left him in great diſeaſes) his own ſervants conſpired againſt him for the blood of the ſons of Jehoiada the prieſt, and ſlew him on his bed; and he died: and they buried him in the city of David, but they buried him not in the ſepulchres of the kings.

26 And theſe *are* they that conſpired againſt him, Zabad the ſon of Shimeath an Ammoniteſs, and Jehozabad the ſon of Shimrith a Moabiteſs.

27 Now *concerning* his ſons, and the greatneſs of the burdens *laid* upon him, and the repairing of the houſe of God, behold, they *are* written in the ſtory of the book of the kings. And Amaziah his ſon reigned in his ſtead.

CHAP. XXV.

1 *Amaziah beginneth to reign well:* 3 *He executeth juſtice on the traitors:* 5 *Having hired an army of Iſraelites againſt the Edomites, at the word of a prophet he loſeth an hundred talents, and diſmiſſeth them:* 11 *He overthroweth the Edomites.* 17 *He provoketh Joaſh to his overthrow:* 25 *His reign.* 27 *He is ſlain by conſpiracy.*

AMAZIAH *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jeruſalem. And his mother's name *was* Jehoaddan of Jeruſalem.

2 And he did *that which was* right in the ſight of the Lord, but not with a perfect heart.

3 ¶ Now it came to paſs, when the kingdom was eſtabliſhed to him, that he ſlew his ſervants that had killed the king his father.

4 But he ſlew not their children, but *did* as *it is* written in the law in the book of Moſes, where the Lord commanded, ſaying, The fathers ſhall not die for the children, neither ſhall the children die for the fathers, but every man ſhall die for his own ſin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thouſands, and captains over hundreds, according to the houſes of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thouſand choice *men*, *able* to go forth to war, that could handle ſpear and ſhield.

6 He hired alſo an hundred thouſand mighty men of valour out of Iſrael for an hundred talents of ſilver.

7 For there came a man of God to him, ſaying, O king, let not the army of Iſrael go with thee: for the Lord *is* not with Iſrael, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt go do *it*, be ſtrong for the battle: God ſhall make thee fall before the enemy: for God hath power to help, and to caſt down.

9 And Amaziah ſaid to the man of God, but what ſhall we do for the hundred talents which I have given to the army of Iſrael? and the man of God anſwered, The Lord is able to give thee much more than this.

10 Then Amaziah ſeperated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled againſt Judah, and they returned home in great anger.

11 ¶ And Amaziah ſtrengthened himſelf, and led forth his people, and went to the valley of ſalt, and ſmote of the children of Seir, ten thouſand.

12 And *other* ten thouſand *left* alive did the children

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19 *Yet he ſent prophets to them, to bring them again to the Lord.*] The goodneſs of the Lord was very remarkable towards this people; for though they had again abandoned his worſhip and temple, yet he ſent his meſſengers to reclaim them from their wicked ways, and prevent thoſe judgments which he had pronounced againſt them.

21 *And they conſpired againſt him, and ſtoned him with ſtones at the commandment of the king.*] This crime, beſides the contempt they ſhewed to God's prophet, and the place where he was murdered, was greatly augmented by the horrid ſin of ingratitude; for he was the ſon of him to whom the king owed both his life and crown.

22 *The Lord look upon it, and require it.*] That is, the Lord will ſurely requite this unjuſt action: for the words muſt be conſidered as ſpoken by the ſpirit of prophecy, and not through a deſire of revenge. And this prophetic ſentence was no ſooner pronounced than executed; for, before the year was expired, the Syrians came up againſt Jeruſalem, deſtroyed *all the princes of the people*; that is, all thoſe who had adviſed Joaſh to reſtore the worſhip of Baal, and left the king himſelf full of diſeaſes: ſoon after which his own ſervants conſpired againſt him, and ſlew him on his bed.

Commentary and Notes on Chapter XXV.

2 *He did that which was right in the ſight of the Lord, but not with a perfect heart.*] That is, he kept the law of Moſes, but not from a principle of ſolid piety. See the notes on the ſecond book of Kings, ch. xiv.

9 *The Lord is able to give thee much more.*] Obey God and truſt in his goodneſs, and he will take care to provide every thing neceſſary.

children of Judah carry away captive, and brought them unto the top of the rock, and caſt them down from the top of the rock, that they were broken all in pieces.

13 But the Soldiers of the army which Amaziah ſent back, that they ſhould not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and ſmote three thouſand of them, and took much ſpoil.

14 Now it came to paſs, after that Amaziah was come from the ſlaughter of the Edomites, that he brought the gods of the children of Seir, and ſet them up *to be* his gods, and bowed down himſelf before them, and burned incenſe unto them.

15 Wherefore the anger of the Lord was kindled againſt Amaziah, and he ſent unto him a prophet, which ſaid unto him, Why haſt thou ſought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to paſs as he talked with him, that *the king* ſaid unto him, Art thou made of the king's counſel? forbear, why ſhouldeſt thou be ſmitten? Then the prophet forbare, and ſaid, I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkened unto my counſel.

17 ¶ Then Amaziah king of Judah took advice, and ſent to Joaſh the ſon of Jehoahaz the ſon of Jehu king of Iſrael, ſaying, Come, let us ſee one another in the face.

18 And Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife; and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

19 Thou ſayeſt, Lo, thou haſt ſmitten the Edomites, and thine heart lifteth thee up to boaſt, abide now at home; why ſhouldeſt thou meddle to *thine* hurt, that thou ſhouldeſt fall *even* thou and Judah with thee?

20 But Amaziah would not hear; for it came of God, that he might deliver them into the hand *of their enemies*, becauſe they ſought after the gods of Edom.

21 So Joaſh the king of Iſrael went up; and they ſaw one another in the face, *both* he and Amaziah king of Judah, at Beth-ſhemeſh, which *belongeth* to Judah.

22 And Judah was put to the worſe before Iſrael, and they fled every man to his tent.

23 And Joaſh the king of Iſrael took Amaziah king of Judah the ſon of Joaſh the ſon of Jehoahaz at Beth-ſhemeſh, and brought him to Jeruſalem, and brake down the wall of Jeruſalem from the gate of Ephraim to the corner-gate, four hundred cubits.

24 And *he took* all the gold and the ſilver, and all the veſſels *that were* found in the houſe of God with Obed-edom, and the treaſures of the king's houſe, the hoſtages alſo, and returned to Samaria.

25 ¶ And Amaziah the ſon of Joaſh king of Judah lived after the death of Joaſh ſon of Jehoahaz king of Iſrael fifteen years.

26 Now the reſt of the acts of Amaziah, firſt and laſt, behold, *are* they not written in the book of the kings of Judah and Iſrael?

27 ¶ Now after the time that Amaziah did turn away from following the Lord, they made a conſpiracy againſt him in Jeruſalem; and he fled to Lachiſh: but they ſent to Lachiſh after him, and ſlew him there.

28 And they brought him upon horſes, and buried him with his fathers in the city of Judah.

CHAP. XXVI.

1 *Uzziah ſucceedeth his father:* 16 *He invadeth the prieſt's office, and is ſmitten with leproſy:* 22 *He dieth, and Jotham ſucceedeth him.*

THEN all the people of Judah took Uzziah who *was* ſixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and reſtored it to Judah, after that the king ſlept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jeruſalem. His mother's name alſo *was* Jecoliah of Jeruſalem.

4 And he did *that which was* right in the ſight of the Lord, according to all that his father Amaziah did.

5 And he ſought God in the days of Zechariah, who had underſtanding in the viſions of God: and as long as he ſought the Lord, God made him to proſper.

6 And he went forth and warred againſt the Philiſtines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Aſhdod, and built cities about Aſhdod, and among the Philiſtines.

7 And God helped him againſt the Philiſtines, and againſt the Arabians that dwelt in Gur-baal, and the Mahunims.

8 And the Ammonites gave gifts to Uzziah: and his name ſpread abroad *even* to the entering-in of

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15 *Amaziah--brought the gods of the children of Seir, and ſet them up to be his gods.*] No apology can be made for idolatry, conſidered in the moſt advantageous point of light; but ſurely it is the greateſt madneſs for any perſon to adore ſuch gods as could not *deliver their own people*, as the prophet very juſtly obſerves in his ſpeech to Amaziah in the following verſe. The wiſeſt heathens themſelves acknowledge this truth; for when Fabricius Maximus had conquered Tarentum, and was aſked what ſhould be done with their gods? he ordered them to be left with the Tarentines; adding, that it was madneſs to hope for ſafety from thoſe who could not preſerve themſelves.

18 *The thiſtle that was in Lebanon,* &c.] See notes on the 2 Kings xiv. 9, 10.

27 *Now after the time that Amaziah did turn away from following the Lord, they made a conſpiracy againſt him in Jeruſalem,* &c.] He abandoned the worſhip of God before the death of Joaſh, and therefore this conſpiracy was formed a great while before it was carried into execution. Perhaps the wars abroad ſuſpended it for a time; but when they were over, the conſpirators revived their plot, and the king, on diſcovering it, fled to Lachiſh, where it took effect.

Commentary and Notes on Chapter XXVI.

1 *Then all the people of Judah took Uzziah.*] This prince is called Azariah, 2 Kings xiv. 21---xv. 1

Who was ſixteen years old, and made him king in the room of his father Amaziah.] He was only four years old when his father was ſlain, ſo that there was an interregnum of twelve years.

5 *And he ſought God in the days of Zechariah.*] This was not Zechariah the prophet, whoſe writings are found in the ſacred canon, but, in all probability, the ſon of that Zechariah, who was called after his father's name, and was eminent for his divine wiſdom.

7 *The Mahunims.*] A people who inhabited a province of Arabia-deſerta.

of Egypt; for he ſtrengthened *himſelf* exceedingly.

9 Moreover, Uzziah built towers in Jeruſalem at the corner-gate, and at the valley-gate, and at the turning *of the wall*, and fortified them.

10 Alſo he built towers in the deſert, and digged many wells: for he had much cattle, both in the low-country, and in the plains; huſbandmen *alſo*, and vine-dreſſers in the mountains, and in Carmel: for he loved huſbandry.

11 Moreover, Uzziah had an hoſt of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the ſcribe, and Maaſeiah the ruler, under the hand of Hananiah *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour, *were* two thouſand and ſix hundred.

13 And under their hand *was* an army, three hundred thouſand and ſeven thouſand and five hundred, that made war with mighty power, to help the king againſt the enemy.

14 And Uzziah prepared for them throughout all the hoſt, ſhields, and ſpears, and helmets, and habergeons, and bows, and ſlings to *caſt* ſtones.

15 And he made in Jeruſalem engines invented by cunning men, to be on the towers, and upon the bulwarks to ſhoot arrows and great ſtones withal: and his name ſpread far abroad, for he was marvellouſly helped till he was ſtrong.

16 ¶ But when he was ſtrong, his heart was lifted up to *his* deſtruction: for he tranſgreſſed againſt the Lord his God, and went into the temple of the Lord, to burn incenſe upon the altar of incenſe.

17 And Azariah the prieſt went in after him, and with him fourſcore prieſts of the Lord, *that were* valiant men:

18 And they withſtood Uzziah the king, and ſaid unto him, *It appertaineth* not unto thee, Uzziah to burn incenſe unto the Lord, but to the prieſts the ſons of Aaron, *that are* conſecrated to burn incenſe: go out of the ſanctuary, for thou haſt treſpaſſed, neither *ſhall it be* for thine honour from the Lord God.

19 Then Uzziah was wroth, and *had* a cenſer in his hand, to burn incenſe: and while he was wroth with the prieſts, the leproſy even roſe up in his forehead, before the prieſts in the houſe of the Lord, from beſide the incenſe-altar.

20 And Azariah the chief prieſt, and all the prieſts looked upon him, and behold, he was leprous in his forehead, and they thruſt him out from thence, yea, himſelf haſted alſo to go out, becauſe the Lord had ſmitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a ſeveral houſe, *being* a leper, for he was cut of from the houſe of the Lord: and Jotham his ſon *was* over the king's houſe, judging the people of the land.

22 ¶ Now the reſt of the acts of Uzziah firſt and laſt, did Iſaiah the prophet ſon of Amoz write.

23 So Uzziah ſlept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they ſaid, He is a leper: and Jotham his ſon reigned in his ſtead.

CHAP. XXVII.

1 *Jotham reigning well, proſpereth.* 5 *He ſubdueth the Ammonites:* 7 *His reign.* 9 *Ahaz ſucceedeth him.*

JOTHAM *was* twenty and five years old, when he began to reign, and he reigned ſixteen years in Jeruſalem: his mothers name alſo *was* Jeruſha, the daughter of Zadok.

2 And he did *that which was* right in the ſight of the Lord, according to all that his father Uzziah did: howbeit he entered not into the temple of the Lord. And the people did yet corruptly.

3 He built the high gate of the houſe of the Lord, and on the wall of Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the foreſts he built caſtles and towers.

5 ¶ He fought alſo with the king of the Ammonites, and prevailed againſt them. And the children of Ammon gave him the ſame year an hundred talents of ſilver, and ten thouſand meaſures of wheat, and ten thouſand of barley. So much did the children of Ammon pay unto him both the ſecond year and the third.

6 So Jotham became mighty becauſe he prepared his ways before the Lord his God.

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9 *Uzziah built towers in Jeruſalem,* &c.] Great part of the wall of this city had been broken down in the reign of his father by Joaſh king of Iſrael, as we read in the foregoing chapter, though it is probable it had been again repaired before this time. But Uzziah thought proper to ſtrengthen it with towers, one of which he erected at the gate where the breach in the wall terminated, namely, the corner-gate.

10 *Alſo he built towers in the deſert.*] Theſe towers were erected to defend the ſhepherds from ſudden incurſions of their enemies, particularly the Arabs, who often attempted to carry off the flocks. Some think theſe towers alſo ſerved for country houſes for the huſbandmen, for ſhelter to their cattle in bad weather, and granaries for holding the fruits of the earth.

15 *And he made in Jeruſalem engines, invented by cunning men.*] Theſe engines were doubtleſs for projecting ſtones and arrows from the walls and towers; and were afterwards very common in the Roman army, though probably ſomething different in their conſtruction.

16 *When he was ſtrong, his heart was lifted up to his deſtruction.*] That is, to the loſs of his authority. This example confirms what has been often obſerved, that few can bear great proſperity with moderation.

21 *And Uzziah the king was a leper unto the day of his death.*] It was a capital crime to meddle raſhly with divine miniſtrations, as is evident from the caſe of Nadab and Abihu, Levit. x. 1, 2. And the leproſy was a kind of death, becauſe it ſeparated thoſe who were ſmitten with it from the ſociety of men.

Commentary and Notes on Chapter XXVII.

2 *Howbeit he entered not into the temple of the Lord.*] Some imagine that he was ſo terrified at what happened to his father, that he would not be perſuaded ſo much as to enter the court of the temple. But this doth not well agree with the foregoing words; and therefore the true meaning is, that he imitated his father in all his good actions; but did not, like him, profanely enter the temple to offer incenſe.

3 *He built the high gate of the houſe of the Lord.*] Or rather, repaired that ſtructure; for it was built by Solomon.

And on the wall of Ophel he built much.] Commentators are not agreed with regard to what is meant by the *wall of Ophel*: Pelicanus ſays the true ſignification is, that he greatly beautified and repaired the porch of the temple, which was an hundred and twenty cubits high.

6 *So Jotham became mighty, becauſe he prepared his ways before the Lord his God.*] Solomon Jarchi obſerves upon this paſſage, that

7 ¶ Now the reſt of the Acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Iſrael and Judah.

8 He was five and twenty years old when he began to reign, and reigned ſixteen years in Jeruſalem.

9 ¶ And Jotham ſlept with his fathers, and they buried him in the city of David: and Ahaz his ſon reigned in his ſtead.

CHAP. XXVIII.

1 *Ahaz reigning wickedly, is afflicted by the Syrians:* 26 *He dying, Hezekiah ſucceedeth him.*

AHAZ *was* twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: but he did not *that which was* right in the ſight of the Lord like David his father.

2 For he walked in the ways of the kings of Iſrael, and made alſo molten images for Baalim.

3 Moreover he burned incenſe in the valley of the ſon of Hinnom, and burned his children in the fire, after the abominations of the heathen whom the Lord had caſt out before the children of Iſrael.

4 He ſacrificed alſo, and burned incenſe in the high places, and on the hills, and under every green tree.

5 Wherefore the Lord his God delivered him into the hand of the king of Syria, and they ſmote him, and carried away a great multitude of them captives, and brought *them* to Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, who ſmote him with a great ſlaughter.

6 ¶ For Pekah the ſon of Remaliah ſlew in Judah an hundred and twenty thouſand in one day, *which were* all valiant men; becauſe they had forſaken the Lord God of their fathers.

7 And Zichri a mighty man of Ephraim ſlew Maaſeiah the king's ſon, and Azrikam the governor of the houſe, and Elkanah *that was* next to the king.

8 And the children of Iſrael carried away captive of their brethren, two hundred thouſand women, ſons and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to Samaria.

9 But a prophet of the Lord was there, whoſe name *was* Oded: and he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, becauſe the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have ſlain them in a rage *that* reacheth up unto heaven.

10 And now ye purpoſe to keep under the children of Judah and Jeruſalem for bond-men and bond-women unto you: *but are there* not with you, even with you, ſins againſt the Lord your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the ſon of Johanan, Berechiah the ſon of Meſhillemoth, and Jehizkiah the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood up againſt them that came from the war,

13 And ſaid unto them, Ye ſhall not bring in the captives hither: for whereas we have offended againſt the Lord *already*, ye intend to add *more* to our ſins, and to our treſpaſs: for our treſpaſs is great, and *there is* fierce wrath againſt Iſrael.

14 So the armed men left the captives and the ſpoil, before the princes and all the congregation.

15 And the men which were expreſſed by name roſe up, and took the captives, and with the ſpoil clothed all that were naked among them, and arrayed them, and ſhod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho the city of palm-trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz ſend unto the kings of Aſſyria to help him.

17 For again the Edomites had come and ſmitten Judah, and carried away captives.

18 The Philiſtines alſo had invaded the cities of the low-country, and of the ſouth of Judah, and had taken Beth-ſhemeſh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo alſo and the villages thereof: and they dwelt there.

19 For the Lord brought Judah low becauſe of Ahaz king of Iſrael: for he made Judah naked, and tranſgreſſed ſore againſt the Lord.

20 And Tilgath-pilneſer king of Aſſyria came unto him, and diſtreſſed him, but ſtrengthened him not.

21 For Ahaz took away a portion *out* of the houſe

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all the kings of Judah had ſome crime or other laid to their charge, except this Jotham; that David himſelf ſinned grievouſly in the matter of Uriah; that Solomon by his wives was drawn into idolatry; that Rehoboam forſook the law of the Lord, and Abijah walked in his ſteps; that Aſa ſent the treaſures of the temple to the king of Syria, and put the prophet in priſon; that Jehoſhaphat entered into ſociety with idolaters, &c. But, adds this Jewiſh writer, in Jotham there is no fault found, except we ſuppoſe that the people's ſacrificing and burning incenſe in high places, 2 Kings xv. 35. which he by his authority might have removed, be conſidered as a fault.

Commentary and Notes on Chapter XXVIII.

3 *And burnt his children in the fire.*] Or, as it may be rendered, *made his children paſs through the fire.* This was the moſt deteſtable kind of idolatry practiſed among the ancient inhabitants of Canaan.

9 *But a prophet of the Lord was there, whoſe name was Oded.*] Hence it appears, that God continued a ſucceſſion of prophets among the Iſraelites to bring them to repentance, if they would have liſtened to their admonitions.

10 *But are there not with you, ſins againſt the Lord your God?*] He deſires them to reflect whether they had any reaſon, from their late victory, to conſider themſelves as the favourites of Omnipotence; or whether, if he puniſhed them according to their deſerts, they ſhould not ſhare the ſame fate with their brethren of Judah?

14 *So the armed men left the captives and the ſpoil among the princes,* &c.] We have here a remarkable inſtance of obedience in the people, who did not heſitate a moment to return not only the captives, but alſo the ſpoil, which was doubtleſs very conſiderable.

15 *Arrayed them, and ſhod them,* &c] Here was an extraordinary act of goodneſs, not only to releaſe poor captives, but to diſmiſs them equipt with all things neceſſary for their return home.

19 *For he made Judah naked.*] That is, he deprived them by his foul tranſgreſſions, of the divine protection.

20 *And Tilgath-pilneſer——came unto him, and diſtreſſed him, but ſtrengthened him not.*] It is ſaid, 2 Kings xvi. 9, that he did help him; and therefore it is aſked, how he could diſtreſs him? But this is eaſily anſwered; for as he came to his aſſiſtance againſt the king of Syria, ſo he took Damaſcus, carried the people away captive, and delivered Ahaz from the power of the Syrians; but this was of little ſervice

houſe of the Lord, and *out* of the houſe of the king, and of the princes, and gave *it* unto the king of Aſſyria: but he helped him not.

22 And in the time of his diſtreſs did he treſpaſs yet more againſt the Lord: this *is that* king Ahaz.

23 For he ſacrificed unto the gods of Damaſcus, which ſmote him: and he ſaid, Becauſe the gods of the kings of Syria help them, *therefore* will I ſacrifice to them, that they may help me. But they were the ruin of him and of all Iſrael.

24 And Ahaz gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God, and ſhut up the doors of the houſe of the Lord, and he made him altars in every corner of Jeruſalem.

25 And in every ſeveral city of Judah he made high places to burn incenſe unto other gods, and provoked to anger the Lord God of his fathers.

26 ¶ Now the reſt of his acts, and of all his ways, firſt and laſt, behold, they *are* written in the book of the kings of Judah and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the city, *even* in Jeruſalem: but they brought him not into the ſepulchres of the kings of Iſrael. And Hezekiah his ſon reigned in his ſtead.

CHAP. XXIX.

1 *Hezekiah's good reign.* 3 *He reſtoreth religion.* 12 *The houſe of God cleanſed.*

HEZEKIAH began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jeruſalem. And his mother's name *was* Abijah the daughter of Zechariah.

2 And he did *that which was* right in the ſight of the Lord, according to all that David his father had done.

3 ¶ He in the firſt year of his reign, in the firſt month, opened the doors of the houſe of the Lord, and repaired them.

4 And he brought in the prieſts and the Levites, and gathered them together into the eaſt-ſtreet,

5 And ſaid unto them, Hear me, ye Levites, ſanctify now yourſelves, and ſanctify the houſe of the Lord God of your fathers, and carry forth the filthineſs out of the holy *place*.

6 For our fathers, have treſpaſſed, and done *that which was* evil in the eyes of the Lord our God, and have forſaken him, and have turned away their faces from the habitaion of the Lord, and turned *their* backs.

7 Alſo they have ſhut up the doors of the porch, and put out the lamps, and have not burned incenſe, nor offered burnt-offerings in the holy *place*, unto the God of Iſrael.

8 Wherefore the wrath of the Lord was upon Judah and Jeruſalem, and he hath delivered them to trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes.

9 For lo, our fathers have fallen by the ſword, and our ſons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the Lord God of Iſrael, that his fierce wrath may turn away from us.

11 My ſons, be not now negligent: for the Lord hath choſen you to ſtand before him, to ſerve him, and that ye ſhould miniſter unto him, and burn incenſe.

12 ¶ Then the Levites aroſe, Mahath the ſon of Amaſai, and Joel the ſon of Azariah, of the ſons of the Kohathites: and of the ſons of Merari; Kiſh the ſon of Abdi, and Azariah the ſon of Jehalelel: and of the Gerſhonites; Joah the ſon of Zimmah, and Eden the ſon of Joah:

13 And of the ſons of Elizaphan; Shimri, and Jeiel: and of the ſons of Aſaph; Zechariah, and Mattaniah:

14 And of the ſons of Heman; Jehiel, and Shimei: and of the ſons of Jeduthun; Shemaiah and Uzziel.

15 And they gathered their brethren, and ſanctified themſelves, and came, according to the commandment of the king, by the words of the Lord, to cleanſe the houſe of the Lord.

16 And the prieſts went into the inner part of the houſe of the Lord to cleanſe *it*, and brought out all the uncleanneſs that they found in the temple of the Lord, into the court of the houſe of the Lord. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the firſt *day* of the firſt month to ſanctify, and on the eighth day of the month came they to the porch of the Lord: ſo they ſanctified the houſe of the Lord in eight days, and in the ſixteenth day of the firſt month they made an end.

18 Then they went in to Hezekiah the king, and ſaid, We have cleanſed all the houſe of the Lord, and the altar of burnt-offering, with all the veſſels thereof, and the ſhew-bread table, with all the veſſels thereof.

19 Moreover, all the veſſels which king Ahaz in his reign did caſt away in his tranſgreſſion, have we prepared and ſanctified, and behold, they *are* before the altar of the Lord.

20 ¶ Then

ſervice to Ahaz, who was deſirous of recovering the cities taken from him by the Philiſtines. He lent him no forces, nor enabled him to recruit his own: on the contrary, he weakened him, both by exhauſting his treaſures, and taking Samaria, which laid his country open to an invaſion on that ſide, and which actually happened in the next reign.

23 *For he ſacrificed unto the gods of Damaſcus, which ſmote him.*] This was the higheſt degree of ſtupidity, to imagine they had any power to protect him, when he ſaw they were not able to defend themſelves againſt Tilgath-pilneſer.

Commentary and Notes on Chapter XXIX.

1 *Hezekiah began to reign when he was five and twenty years old,* &c.] See note on 2 Kings xviii. 1.

3 *He, in the firſt year of his reign, in the firſt month.*] His beginning ſo very ſoon to reform religion, ſufficiently demonſtrates his great zeal for the glory of God. He did not ſtay 'till he was ſettled in the throne, but began the reformation the very month he aſcended it, being doubtleſs perſuaded that the ſureſt way of rendering his reign proſperous, and his people happy, was to reſtore the worſhip of the God of Iſrael, and aboliſh the idolatry which had for ſome years been eſtabliſhed.

10 *Now it is in mine heart to make a covenant with the Lord God of Iſrael,* &c.] He was determined to renew the covenant between God and his people, becauſe he foreſaw that immediate deſtruction would otherwiſe fall on the whole nation for their iniquities.

11 *My ſons, be not now negligent.*] He uſes the moſt pathetic language in exhorting the Levites to forſake their errors, and exert themſelves in reforming the people.

20 ¶ Then Hezekiah the king roſe early, and gathered the rulers of the city, and went up to the houſe of the Lord.

21 And they brought ſeven bullocks, and ſeven rams, and ſeven lambs, and ſeven he-goats, for a ſin-offering for the kingdom, and for the ſanctuary, and for Judah. And he commanded the prieſts the ſons of Aaron to offer *them* on the altar of the Lord.

22 So they killed the bullocks, and the prieſts received the blood, and ſprinkled *it* on the altar: likewiſe when they had killed the rams, they ſprinkled the blood upon the altar: they killed alſo the lambs, and they ſprinkled the blood upon the altar.

23 And they brought forth the he-goats *for* the ſin-offering before the king and the congregation: and they laid their hands upon them.

24 And the prieſts killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Iſrael. For the king commanded *that* the burnt-offering and the ſin-offering *ſhould be made* for all Iſrael.

25 And he ſet the Levites in the houſe of the Lord with cymbals, with pſalteries, and with harps, according to the commandment of David, and of Gad the king's ſeer, and Nathan the prophet: for *ſo was* the commandment of the Lord by his prophets.

26 And the Levites ſtood with the inſtruments of David, and the prieſts with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the ſong of the Lord began *alſo* with the trumpets, and with the inſtruments *ordained* by David king of Iſrael.

28 And all the congregation worſhipped, and the ſingers ſang, and the trumpeters ſounded: *and* all *this continued* until the burnt-offering was finiſhed.

29 And when they had made an end of offering, the king and all *that were* preſent with him bowed themſelves and worſhipped.

30 Moreover, Hezekiah the king and the princes commanded the Levites to ſing praiſe unto the Lord, with the words of David, and of Aſaph the ſeer. And they ſang praiſes with gladneſs, and they bowed their heads and worſhipped.

31 Then Hezekiah anſwered and ſaid, Now ye have conſecrated yourſelves unto the Lord, come near and bring ſacrifices and thank-offerings into the houſe of the Lord. And the congregation brought in ſacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings which the congregation brought was threeſcore and ten bullocks, an hundred rams, *and* two hundred lambs: all theſe *were* for a burnt-offering to the Lord.

33 And the conſecrated things *were* ſix hundred oxen, and three thouſand ſheep.

34 But the prieſts were too few, ſo that they could not ſlay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the *other* prieſts had ſanctified themſelves: for the Levites *were* more upright in heart to ſanctify themſelves than the prieſts.

35 And alſo the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the ſervice of the houſe of the Lord was ſet in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* ſuddenly.

CHAP. XXX.

1 *Hezekiah proclaimeth a paſſover.* 13 *The aſſembly deſtroying the altars of idolatry, keep the feaſt fourteen days.*

AND Hezekiah ſent to all Iſrael and Judah, and wrote letters alſo to Ephraim and Manaſſeh, that they ſhould come to the houſe of the Lord at Jeruſalem, to keep the paſſover unto the Lord God of Iſrael.

2 For the king had taken counſel, and his princes, and all the congregation in Jeruſalem, to keep the paſſover in the ſecond month.

3 For they could not keep it at that time, becauſe the prieſts had not ſanctified themſelves ſufficiently, neither had the people gathered themſelves together to Jeruſalem.

4 And the thing pleaſed the king, and all the congregation.

5 So they eſtabliſhed a decree to make proclamation throughout all Iſrael, from Beer-ſheba even to Dan, that they ſhould come to keep the paſſover unto the Lord God of Iſrael at Jeruſalem: for they had not done *it* of a long *time in ſuch ſort* as it was written.

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21 *And ſeven he-goats.*] It is remarkable, that the word *Tſaphir*, which here ſignifies a he-goat, was never uſed by the Hebrews till after the Babyloniſh captivity, when we find it in Daniel, who lived at Babylon, and is therefore an argument, that this book was written by Ezra, after the return of the Jews from that captivity, during which he had learned the Chaldee language.

For a ſin-offering for the kingdom, &c.] That is, for the king's ſins, and thoſe of his predeceſſors · for the ſins of the prieſts, and the profanation of the temple; and for all the people who had followed the example of their impious kings. Now the offering which the law preſcribed for the tranſgreſſions of the people, was a young bullock; and for the offences of the prince, a goat, Lev. iv. 23, &c. but good Hezekiah, we find, was willing to do more than the law commanded. He was ſenſible that both the prince and people had been guilty, not only of ſins of ignorance, for which theſe ſacrifices were inſtituted, but alſo of wilful and preſumptuous crimes; of groſs idolatry, or profanation of the temple, and an utter extinction of the worſhip of God; and therefore he appointed ſeven bullocks for a burnt-offering, and as many goats for a ſin-offering, upon preſumption that theſe numerous ſacrifices were, if not neceſſary, at leaſt highly fit and becoming, on account of the great and long neglect of divine ſervice, and the multitude and long continuance of their other offences againſt God, for which they were now to beg forgiveneſs.

Commentary and Notes on Chapter XXX.

1 *And Hezekiah ſent to all Iſrael and Judah*, &c,] Hezekiah had doubtleſs no right to invite the ſubjects of Hoſhea to repair to Jeruſalem, in order to celebrate his paſſover: but we preſume that he was encouraged in this by Hoſhea himſelf, who, with regard to religion, has the beſt character in ſcripture of any king that reigned over Iſrael, from the diviſion of the two kingdoms. There is alſo another and more material reaſon why this was countenanced: the golden calves in Beth-el and Dan were taken away, one by Tilgath-pilneſer, and the other by his ſon Salmaneſer; and therefore the apoſtate Iſraelites, being deprived of their idols, began to return to the Lord, and to go up to Jeruſalem to worſhip, for ſome time before Hezekiah made them this invitation to celebrate this paſſover.

6 So the poſts went with the letters from the king, and his princes throughout all Iſrael and Judah, and according to the commandment of the king, ſaying, Ye children of Iſrael, turn again unto the Lord God of Abraham, Iſaac, and Iſrael, and he will return to the remnant of you that are eſcaped out of the hand of the kings of Aſſyria.

7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the Lord God of their fathers, *who* therefore gave them up to deſolation, as ye ſee.

8 Now be ye not ſtiff-necked as your fathers *were, but* yield yourſelves unto the Lord, and enter into his ſanctuary, which he hath ſanctified for ever: and ſerve the Lord your God, that the fierceneſs of his wrath may turn away from you.

9 For if ye turn again unto the Lord, your brethren, and your children *ſhall find* compaſſion before them that lead them captive, ſo that they ſhall come again into this land: for the Lord your God *is* gracious and merciful and will not turn away *his* face from you, if ye return unto him.

10 So the poſt paſſed from city to city, through the country of Ephraim and Manaſſeh, even unto Zebulun: but they laughed them to ſcorn and mocked them.

11 Nevertheleſs, divers of Aſhur, and Manaſſeh, and of Zebulun, humbled themſelves, and came to Jeruſalem.

12 Alſo in Judah, the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.

13 ¶ And there aſſembled at Jeruſalem, much people, to keep the feaſt of unleavened bread in the ſecond month, a very great congregation.

14 And they aroſe, and took away the altars that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron.

15 Then they killed the paſſover on the fourteenth *day* of the ſecond month: and the prieſts and the Levites were aſhamed, and ſanctified themſelves, and brought in the burnt-offerings into the houſe of the Lord.

16 And they ſtood in their place after their manner, according to the law of Moſes the man of God: the prieſts ſprinkled the blood, *which they received* of the hands of the Levites.

17 For *there were* many in the congregation that were not ſanctified: therefore the Levites had the charge of the killing of the paſſover, for every one *that was* not clean, to ſanctify *them* unto the Lord.

18 For a multitude of the people, *even* many of Ephraim, and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover, otherwiſe than it was written: but Hezekiah prayed for them, ſaying, The good Lord pardon every one.

19 *That* prepareth his heart to ſeek God, the Lord God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary.

20 And the Lord hearkened to Hezekiah, and healed the people.

21 And the children of Iſrael *that were* preſent at Jeruſalem, kept the feaſt of unleavened bread ſeven days with great gladneſs: and the Levites, and the prieſts praiſed the Lord day by day, *ſinging* with loud inſtruments unto the Lord.

22 And Hezekiah ſpake comfortably unto all the Levites, that taught the good knowledge of the Lord: and they did eat throughout the feaſt ſeven days, offering peace-offerings, and making confeſſion to the Lord God of their fathers.

23 And the whole aſſembly took counſel to keep other ſeven days: and they kept *other* ſeven days with gladneſs.

24 For Hezekiah king of Judah did give to the congregation a thouſand bullocks, and ſeven thouſand ſheep: and the princes gave to the congregation a thouſand bullocks, and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves.

25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jeruſalem: for ſince the time of Solomon the ſon of David king of Iſrael, *there was* not the like in Jeruſalem.

27 ¶ Then the prieſts the Levites aroſe, and bleſſed the people: and their voice was heard, and their prayer came *up* to his holy dwelling-place, *even* unto heaven.

CHAP. XXXI.

1 The people is forward in deſtroying idolatry, 5 in offerings and tithes. 20 The ſincerity of Hezekiah.

NOW when all this was finiſhed, all Iſrael *that were* preſent went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim alſo and Manaſſeh, until they had utterly deſtroyed them all. Then all the children of

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6 *So the poſts went with the letters.*] An inſtance of the great zeal of Zedekiah, who ſent ſpeedy meſſengers expreſs, that timely notice might be given to every one, to prepare himſelf for this ſervice.

10 *But they laughed them to ſcorn and mocked them.*] They had been ſo long accuſtomed to ſerve other gods, that the hearts of the generality of the ten tribes were ſo hardened, as to laugh at the kind invitations of Hezekiah, and ſcorn the mercy offered them from the Lord, in caſe they repented and turned from their wicked ways. But the vengeance of Omnipotence did not long ſleep; for three years after they were carried away captive out of their own land, and made ſervants to their enemies.

11 *Nevertheleſs, divers of Aſhur, and Manaſſeh, and of Zebulun, humbled themſelves, and came to Jeruſalem.*] Not one of the Ephraimites is mentioned here, but afterwards we find, that ſome of that tribe eat the paſſover with their brethren, ver. 18. Probably a little reflection, and the example of the other tribes, induced ſome of them at laſt to repair to Jeruſalem, to worſhip the God of their fathers.

27 *Then the prieſts the Levites aroſe, and bleſſed the people.*] That is, ſuch of the Levites as were prieſts ſtood, and diſmiſſed the congregation with bleſſings; a ceremony ordained by a divine commandment, Numb. vi. 22, 23, and was continued by them as long as the ſanctuary ſtood.

Commentary and Notes on Chapter XXXI.

1 *Now when all this was finiſhed,* &c.] That is, in the latter end of the ſecond month, after the paſſover and the following feſtivals were over, and the people diſmiſſed with pious inſtructions from the Levites, they deſtroyed the monuments of idolatry that remained in the ſeveral cities of the kingdom.

of Iſrael returned every man to his poſſeſſion into their own cities.

2 And Hezekiah appointed the courſes of the prieſts and the Levites after their courſes, every man according to his ſervice, the prieſts and Levites for burnt-offerings, and for peace-offerings, to miniſter and to give thanks, and to praiſe in the gates of the tents of the Lord.

3 *He appointed* alſo the king's portion of his ſubſtance for the burnt-offerings, *to wit,* for the morning and evening burnt-offerings, and the burnt-offerings for the ſabbaths, and for the new moons, and for the ſet-feaſts, as *it is* written in the law of the Lord.

4 Moreover, he commanded the people that dwelt in Jeruſalem, to give the portion of the prieſts and the Levites, that they might be encouraged in the law of the Lord.

5 ¶ And as ſoon as the commandment came abroad, the children of Iſrael brought in abundance the firſt-fruits of corn, wine, and oil, and honey, and of all the increaſe of the field, and the tith of all *things* brought they in abundantly.

6 And *concerning* the children of Iſrael and Judah, that dwelt in the cities of Judah, they alſo brought in the tithe of oxen, and ſheep, and the tithe of holy things, *which were* conſecrated unto the Lord their God, and laid *them* by heaps.

7 In the third month they began to lay the foundation of the heaps, and finiſhed *them* in the ſeventh month.

8 And when Hezekiah and the princes came and ſaw the heaps, they bleſſed the Lord and his people Iſrael.

9 Then Hezekiah queſtioned with the prieſts and the Levites concerning the heaps.

10 And Azariah the chief prieſt of the houſe of Zadok, anſwered him, and ſaid, Since *the people* began to bring the offerings into the houſe of the Lord, we have had enough to eat, and have left plenty: for the Lord hath bleſſed his people; and that which is left *is* this great ſtone.

11 ¶ Then Hezekiah commanded to prepare chambers in the houſe of the Lord; and they prepared *them.*

12 And brought in the offerings, and the tithes, and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Aſahel, and Jerimoth, and Jozabad, and Eliel, and Iſmachiah, and Mahath, and Benaiah, *were* overſeers under the hand of Cononiah, and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the houſe of God.

14 And Kore the ſon of Imnah the Levite, the porter toward the eaſt, *was* over the free-will-offerings of God, to diſtribute the oblations of the Lord, and the moſt holy things.

15 And next to him *were* Eden, and Miniamin, and Jeſhua, and Shemaiah, Amariah, and Shecaniah, in the cities of the prieſts, in *their* ſet office, to give to their brethren by courſes, as well to the great as to the ſmall.

16 Beſides their genealogy of males, from three years old and upward, *even* unto every one that entereth into the houſe of the Lord, his daily portion for their ſervice in their charges, according to their courſes:

17 Both to the genealogy of the prieſts by the houſe of their fathers, and the Levites from twenty years old and upward, in their charges by their courſes:

18 And to the genealogy of all their little ones, their wives, and their ſons, and their daughters, through all the congregation: for in their ſet office they ſanctified themſelves in holineſs.

19 Alſo the ſons of Aaron the prieſts, *which were* in the fields of the ſuburbs of their cities, in every ſeveral city, the men that were expreſſed by name, to give portions to all the males among the prieſts, and to all that were reckoned by genealogies, among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the Lord his God.

21 And in every work that he began in the ſervice of the houſe of God, and in the law and in the commandments to ſeek his God, he did *it* with all his heart and proſpered.

CHAP. XXXII.

1 *Sennacherib invadeth Judah.* 21 *An angel deſtroyeth the Aſſyrians.* 24 *Hezekiah's ſickneſs, and recovery.* 32 *He dying. Manaſſeh ſucceedeth him.*

AFTER *theſe* things, and the eſtabliſhment *thereof* Sennacherib king of Aſſyria came and entered into Judah, and encamped againſt the fenced cities, and thought to win them for himſelf.

2 And Hezekiah ſaw that Sennacherib was come, and that he was purpoſed to fight againſt Jeruſalem;

3 He took counſel with his princes, and his mighty men, to ſtop the waters of the fountains, which *were* without the city: and they did help him.

4 So there was gathered much people together, who ſtopt all the fountains, and the brook that ran through the midſt of the land, ſaying, Why ſhould the kings of Aſſyria come and find much water?

5 Alſo

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2 *In the gates of the tents of the Lord.*] That is, in the temple of the Lord; the ark anciently reſiding in a tent, and all houſes were called by that name.

8 *And when Hezekiah and the princes came and ſaw the heaps, they bleſſed the Lord and his people Iſrael.*] They gave thanks to God, who had given them ſuch plenty of good things, and a heart to offer ſo generouſly. They alſo commended the people, and prayed God to increaſe their ſtore.

14 *And the moſt holy things.*] That is, the burnt-offerings and the offerings for ſin, the treſpaſs-offering, and the two lambs for peace-offerings on the laſt day of the feaſt of tabernacles.

18 *For in their ſet office they ſanctified themſelves in holineſs.*] Or as the paſſage may be better tranſlated, *for in faith they ſanctified themſelves in holineſs*; that is, they attended on their miniſtry at the temple, not doubting but they ſhould be provided with all the neceſſaries of life.

Commentary and Notes on Chapter XXXII.

4 *So there was gathered much people together, who ſtopt all the fountains, and the brook,* &c.] By the brook is meant Gihon, which ſome take to be Kidron. It was not eaſy to conceal this book: but it is ſuppoſed the ſource of it was not far from the city. and this being filled with earth, they diverted the current, and by ſubterraneous paſſages, conveyed the water into large ciſterns in the city for the uſe of the people.

5 Alſo he ſtrengthened himſelf, and built up all the wall *that was* broken, and raiſed *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and ſhields in abundance.

6 And he ſet captains of war over the people, and gathered them together to him in the ſtreet of the gate of the city, and ſpake comfortably to them, ſaying,

7 Be ſtrong and courageous, be not afraid nor diſmayed for the king of Aſſyria, nor for all the multitude that *is* with him: for *there be* more with us, than with him.

8 With him *is* an army of fleſh, but with us *is* the Lord our God, to help us, and to fight our battles. And the People reſted themſelves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem (but he *himſelf laid ſiege* againſt Lachiſh, and all his power with him) unto Hezekiah king of Judah, and unto all Judah, that *were* at Jeruſalem, ſaying,

10 Thus ſaith Sennacherib king of Aſſyria, whereon do ye truſt, that ye abide in the ſiege in Jeruſalem?

11 Doth not Hezekiah perſuade you to give over yourſelves to die by famine and by thirſt, ſaying, The Lord our God ſhall deliver us out of the hand of the king of Aſſyria?

12 Hath not the ſame Hezekiah taken away his high places, and his altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of thoſe lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of thoſe nations, that my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your God ſhould be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor perſuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much leſs ſhall your God deliver you out of mine hand?

16 And his ſervants ſpake yet *more* againſt the Lord God, and againſt his ſervant Hezekiah.

17 He wrote alſo letters to rail on the Lord God of Iſrael, and to ſpeak againſt him, ſaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jews ſpeech unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them, that they might take the city.

19 And they ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth *which were* the work of the hands of man.

20 And for this *cauſe* Hezekiah the king, and the prophet Iſaiah the ſon of Amoz, prayed and cried to heaven.

21 ¶ And the Lord ſent an angel which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Aſſyria: ſo he returned with ſhame of face to his own land. And when he was come into the houſe of his god, they that came forth of his own bowels, ſlew him there with the ſword.

22 Thus the Lord ſaved Hezekiah, and the inhabitants of Jeruſalem from the hand of Sennacherib the king of Aſſyria, and from the hand of all *other* and guided them on every ſide.

23 And many brought gifts unto the Lord, to Jeruſalem, and preſents to Hezekiah king of Judah: ſo that he was magnified in the ſight of all nations, from henceforth.

24 ¶ In thoſe days Hezekiah was ſick to the death, and prayed unto the Lord: and he ſpake unto him, and he gave him a ſign.

25 But Hezekiah rendered not again according to the benefit *done* unto him: for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jeruſalem.

26 Notwithſtanding, Hezekiah humbled himſelf for the pride of his heart (*both* he and the inhabitants of Jeruſalem) ſo that the wrath of the Lord came not upon them in the days of Hezekiah.

27 And Hezekiah had exceeding much riches and honour: and he made himſelf treaſures for ſilver, and for gold, and for precious ſtones, and for ſpices, and for ſhields, and for all manner of pleaſant jewels;

28 Store-houſes alſo for the increaſe of corn, and wine, and oil; and ſtalls for all manner of beaſts, and cotes for flocks.

29 Moreover, he provided him cities, and poſſeſſions of flocks and herds in abundance: for God had given him ſubſtance very much.

30 This ſame Hezekiah alſo ſtopped the upper water-courſe of Gihon, and brought it ſtraight down to the weſt-ſide of the city of David. And Hezekiah proſpered in all his works.

31 Howbeit, in *the buſineſs of* the ambaſſadors of the princes of Babylon, who ſent unto him to enquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart.

32 ¶ Now the reſt of the acts of Hezekiah, and his goodneſs, behold, they *are* written in the viſion of Iſaiah the prophet the ſon of Amoz, *and* in the book of the kings of Judah and Iſrael.

33 And Hezekiah ſlept with his fathers, and they buried him in the chiefeſt of the ſepulchres of the ſons of David. And all Judah and the inhabitants of Jeruſalem did him honour at his death. And Manaſſeh his ſon reigned in his ſtead.

CHAP.

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9 *After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem.*] See 2 Kings xviii. 17, &c. where this tranſaction is related more at large.

23 *And many brought gifts unto the Lord to Jeruſalem, and preſents to Hezekiah*] They were ſo terrified with the tremendous ſtroke that had been given the Aſſyrian army, that they brought gifts to the Iſrael to deprecate this vengeance, and preſents to Hezekiah God of to purchaſe his friendſhip.

24 *In thoſe days Hezekiah was ſick to the death.*] See a large account of this, 2 Kings xxx.

25 *His heart was lifted up*] So many aſtoniſhing miracles having been wrought in his favour, he grew ſo preſumptuous of God's protection, that he forgot his benefits.

31 *Howbeit, in the buſineſs of the ambaſſadors,* &c.] See notes on the 2 Kings xx. 10, 11.

CHAP. XXXIII.

1 *Manaſſeh his wicked reign.* 11 *He is carried into Babylon.* 12 *Upon his prayer he is releaſed.* 20 *Amon ſucceedeth him* 21 *He being ſlain by his own ſervants,* 25 *Joſiah ſucceedeth him.*

MANASSEH *was* twelve years old when he began to reign, and he reigned fifty and five years in Jeruſalem,

2 But did *that which was* evil in the ſight of the Lord, like unto the abominations of the heathen whom the Lord did caſt out before the children of Iſrael:

3 ¶ For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worſhipped all the hoſt of heaven, and ſerved them.

4 Alſo he built altars in the houſe of the Lord, whereof the Lord had ſaid, In Jeruſalem ſhall my name be for ever.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the Lord.

6 And he cauſed his children to paſs through the fire in the valley of the ſon of Hinnom: alſo he obſerved times, and uſed enchantments, and uſed witchcraft, and dealt with a familiar ſpirit, and with wizards; he wrought much evil in the ſight of the Lord, to provoke him to anger.

7 And he ſet a carved image (the idol which he had made) in the houſe of God, of which God had ſaid to David, and to Solomon his ſon, In this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my name for ever.

8 Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers; ſo that they will take heed to do all that I have commanded them, according to the whole law, and the ſtatutes and the ordinances by the hand of Moſes.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe than the heathen, whom the Lord had deſtroyed before the children of Iſrael.

10 And the Lord ſpake to Manaſſeh, and to his people: but they would not hearken.

11 ¶ Wherefore the Lord brought upon them the captains of the hoſt of the king of Aſſyria, which took Manaſſeh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he beſought the Lord his God, and humbled himſelf greatly before the God of his fathers,

13 And prayed unto him, and he was intreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his kingdom. Then Manaſſeh knew that the Lord he *was* God.

14 Now after this, he built a wall without the city of David, on the weſt-ſide of Gihon, in the valley, even to the entering-in at the fiſh-gate, and compaſſed about Ophel, and raiſed it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the ſtrange gods, and the idol out of the houſe of the Lord, and all the altars that he had built in the mount of the houſe of the Lord, and in Jeruſalem, and caſt *them* out of the city.

16 And he repaired the altar of the Lord, and ſacrificed thereon peace-offerings and thank offerings, and commanded Judah to ſerve the Lord God of Iſrael.

17 Nevertheleſs, the people did ſacrifice ſtill in the high places, *yet* unto the Lord their God only.

18 ¶ Now the reſt of the acts of Manaſſeh, and his prayer unto his God, and the words of the ſeers that ſpake to him in the name of the Lord God of Iſrael, behold, they *are written* in the book of the kings of Iſrael.

19 His prayer alſo, and *how* God was entreated of him, and all his ſin, and his treſpaſs, and the places wherein he built high places, and ſet up groves and graven images, before he was humbled: behold, they *are* written among the ſayings of the ſeers.

20 ¶ So Manaſſeh ſlept with his fathers, and they buried him in his own houſe: and Amon his ſon reigned in his ſtead.

21 ¶ And Amon *was* two and twenty years old when he began to reign, and he reigned two years in Jeruſalem.

22 But he did *that which was* evil in the ſight of the Lord, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images which Manaſſeh his father had made, and ſerved them;

23 And humbled not himſelf before the Lord as Manaſſeh his father had humbled himſelf; but Amon treſpaſſed more and more.

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 ¶ But the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead.

CHAP.

Commentary and Notes on Chapter XXXIII.

3 *And made groves, and worſhipped all the hoſt of heaven, and ſerved them.*] Several ingenious commentators are of opinion, that theſe groves were made round the temple; a practice expreſly forbidden, Deut. xvi. 21. The Jews, however, in after times, planted trees about their Proſeuchæ, or places of prayer. See a farther account of this prince's abominable wickedneſs in 2 Kings xxi. 6, &c. and the notes on the difficult paſſages.

9 *So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, and to do worſe than the heathen.*] What a prodigious change was now wrought in this kingdom! In the laſt reign it was celebrated for righteouſneſs; now for being the very ſink of impiety: and from hence we ſhould be admoniſhed to value the precious opportunity we now enjoy, of practiſing the duties of religion in their primitive purity; leſt, by a ſad reverſe of fortune, we ſhould be deprived of ſuch glorious privileges, and our candleſtic, like thoſe of the churches of Aſia be removed out of its place.

11 *Which took Manaſſeh among the thorns.*] They found him in a thicket, where he had concealed himſelf.

13 *And brought him again to Jeruſalem into his kingdom.*] That is. God was prevailed upon ſo far, by the deep ſorrow and humiliation of Manaſſeh, that he molified the heart of the king of Babylon, who reſtored him to his liberty, and re-inſtated him in his kingdom.

16 *And commanded Judah to ſerve the Lord God of Iſrael.*] This was a proof that his repentance was ſincere, as he endeavoured to bring back the people, whom he had before ſeduced to idolatry, to the worſhip of the Lord God of their fathers.

18 *Now the reſt of the acts of Manaſſeh---behold, they are written in the book of the kings of Iſrael.*] The children of Judah and Benjamin, being all that were now left of the deſcendants of Jacob, were called the children of Iſrael; but the book here mentioned was loſt during the Babyloniſh captivity.

CHAP. XXXIV.

1 *Joſiah's good reign.* 3 *He deſtroyeth idolatry.* 8 *He repaireth the temple,* 29 *and cauſing the law to be read, reneweth the covenant with God.*

JOSIAH *was* eight years old when he began to reign, and he reigned in Jeruſalem one and thirty years.

2 And he did *that which was* right in the ſight of the Lord, and walked in the ways of David his father, and declined *neither* to the right hand nor to the left.

3 ¶ For in the eighth year of his reign while he was yet young, he began to ſeek after the God of David his father: and in the twelfth year he began to purge Judah and Jeruſalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his preſence; and the images that *were* on high above them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made duſt *of them*, and ſtrewed *it* upon the graves of them that had ſacrificed unto them.

5 And he burnt the bones of the prieſts upon their altars, and cleanſed Judah and Jeruſalem.

6 And *ſo did he* in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7 And when he had broken down the altars, and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the houſe, he ſent Shaphan the ſon of Azaliah, and Maaſeiah the governor of the city, and Joah the ſon of Joahaz the recorder to repair the houſe of the Lord his God.

9 And when they came to Hilkiah the high prieſt, they delivered the money, *that was* brought into the houſe of God, which the Levites that kept the doors, had gathered of the hand of Manaſſeh and Ephraim, and of all the remnant of Iſrael, and of all Judah and Benjamin, and they returned to Jeruſalem.

10 And they put *it* in the hand of the workmen, that had the overſight of the houſe of the Lord, and they gave it to the workmen that wrought in the houſe of the Lord, to repair and mend the houſe:

11 Even to the artificers and builders gave they *it*, to buy hewn ſtone, and timber for couplings, and to floor the houſes, which the kings of Judah had deſtroyed.

12 And the men did the work faithfully: and the overſeers of them *were* Jahath, and Obadiah, the Levites, of the ſons of Merari; and Zachariah, and Meſhullam of the ſons of the Kohathites, to ſet *it* forward; and *other of* the Levites, all that could ſkill of inſtruments of muſick.

13 Alſo *they were* over the bearers of burdens, and *were* overſeers of all that wrought the work in any manner of ſervice: and of the Levites *there were* ſcribes, and officers and porters.

14 And when they brought out the money *that was* brought into the houſe of the Lord, Hilkiah the prieſt found a book of the law of the Lord, *given* by Moſes.

15 And Hilkiah anſwered, and ſaid to Shaphan the ſcribe, I have found the book of the law in the houſe of the Lord. And Hilkiah delivered the book to Shaphan:

16 And Shaphan carried the book to the king, and brought the king word back again, ſaying, All that was committed to thy ſervants, they do it.

17 And they have gathered together the money *that was* found in the houſe of the Lord, and have delivered it into the hand of the overſeers, and to the hand of the workmen.

18 Then Shaphan the ſcribe told the king, ſaying, Hilkiah the prieſt hath given me a book. And Shaphan read it before the king.

19 And it came to paſs when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the ſon of Shaphan, and Abdon the ſon of Micah, and Shaphan the ſcribe, and Aſaiah a ſervant of the king's, ſaying,

21 Go, enquire of the Lord for me, and for them that are left in Iſrael, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the Lord, that is poured out upon us, becauſe our fathers have not kept the word of the Lord to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the propheteſs, the wife of Shallum the ſon of Tikvath the ſon of Haſrah, keeper of the wardrobe; (now ſhe dwelt in Jeruſalem, in the college) and they ſpake to her to that *effect*.

23 ¶ And ſhe anſwered them, Thus ſaith the Lord God of Iſrael, Tell ye the man that ſent you to me,

24 Thus ſaith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curſes *that are* written in the book which they have read before the king of Judah:

25 Becauſe they have forſaken me, and have burned incenſe unto other gods, that they might

provoke

Commentary and Notes on Chapter XXXIV.

3 *In the eighth year of his reign---he began to ſeek after the God of David his father.*] His pious inclination of worſhipping the God of Iſrael appeared very early: for he was only ſixteen years of age, when he openly declared his reſolution of ſerving the Lord God of his fathers. See an account of the great reformation this prince made in his kingdom, 2 Kings xxii. xxiii. with the notes and commentary.

14 *Found a book of the law of the Lord given by Moſes.*] In the Hebrew it is, *a book of the law of the Lord by the hand of Moſes*; that is, as Mr. Kennicott underſtands it, *in the hand-writing of Moſes*: for, ſays he, though there are fifteen places in the Old Teſtament, which mention the words *law of Moſes* and *book of Moſes*, yet this one place only mentions *the book of the law in the hand* (or *by the hand*) *of Moſes*: the reaſon of which ſeems to be, that the other places ſpeak of that law *in general*; but this place ſpeaks of *one particular M S*, namely *the original.* And as to the point of age, it might be *the original*, for from the death of Moſes to the death of Joſiah, at the utmoſt computation, was not more than 950 years: an age exceeded by that of ſeveral MSS preſerved at this day. See *his Diſſert.* vol. II. p. 300.

provoke me to anger with all the works of their hands; therefore my wrath ſhall be poured out upon this place and ſhall not be quenched.

26 And as for the king of Judah who ſent you to enquire of the Lord, ſo ſhall ye ſay unto him; Thus ſaith the Lord God of Iſrael *concerning* the words which thou haſt heard:

27 Becauſe thine heart was tender, and thou didſt humble thyſelf before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thy ſelf before me, and didſt rend thy clothes, and weep before me; I have even heard *thee* alſo, ſaith the Lord.

28 Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace, neither ſhall thine eyes ſee all the evil that I will bring upon this place, and upon the inhabitants of the ſame. So they brought the king word again.

29 ¶ Then the king ſent and gathered together all the elders of Judah and Jeruſalem.

30 And the king went up into the houſe of the Lord, and all the men of Judah, and the inhabitants of Jeruſalem, and the prieſts, and the Levites, and all the people, great and ſmall: and he read in their ears all the words of the book of the covenant, *that was* found in the houſe of the Lord.

31 And the king ſtood in his place, and made a covenant before the Lord to walk after the Lord, and to keep his commandments, and his teſtimonies, and his ſtatutes, with all his heart, and with all his ſoul, to perform the words of the covenant *which are* written in this book.

32 And he cauſed all *that were* preſent in Jeruſalem and Benjamin to ſtand *to it.* And the inhabitants of Jeruſalem did according to the covenant of God, the God of their fathers.

33 And Joſiah took away all the abominations out of the countries that *pertained* to the children of Iſrael, and made all *that were* preſent in Iſrael to ſerve, *even* to ſerve the Lord their God. *And* all his days they departed not from following the Lord, the God of their fathers.

CHAP. XXXV.

1 *Joſiah keepeth a ſolemn paſſover:* 20 *He provoking Pharaoh-necho, is ſlain at Megiddo:* 25 *Lamentations for Joſiah.*

MOREOVER, Joſiah kept a paſſover unto the Lord in Jeruſalem: and they killed the paſſover on the fourteenth *day* of the firſt month.

2 And he ſet the prieſts in their charges, and encouraged them to the ſervice of the houſe of the Lord.

3 And ſaid unto the Levites that taught all Iſrael which were holy unto the Lord, Put the holy ark in the houſe, which Solomon the ſon of David king of Iſrael did build: *it ſhall* not *be* a burden upon *your* ſhoulders: ſerve now the Lord your God, and his people Iſrael.

4 And prepare *your ſelves* by the houſes of your fathers, after your courſes, according to the writing of David king of Iſrael, and according to the writing of Solomon his ſon.

5 And ſtand in the holy *place* according to the diviſions of the families of the fathers of your brethren the people, and *after* the diviſion of the families of the Levites.

6 So kill the paſſover, and ſanctify your ſelves, and prepare your brethren, that *they* may do according to the word of the Lord, by the hand of Moſes.

7 And Joſiah gave to the people, of the flock, lambs, and kids, all for the paſſover-offerings, for all *that were* preſent to the number of thirty thouſand, and three thouſand bullocks: theſe *were* of the king's ſubſtance.

8 And his princes gave willingly unto the people, to the prieſts, and to the Levites: Hilkiah, and Zechariah, and Jehiel rulers of the houſe of God, gave unto the prieſts for the paſſover-offerings, two thouſand and ſix hundred *ſmall cattle* and three hundred oxen.

9 Conaniah alſo, and Shemaiah, and Nethaneel, his brethren, and Haſhabiah, and Jehiel, and Jozabad, chief of the Levites, gave unto the Levites for paſſover-offerings, five thouſand *ſmall cattle*, and five hundred oxen.

10 So the ſervice was prepared, and the prieſts ſtood in their place, and the Levites in their courſes, according to the king's commandment.

11 And they killed the paſſover, and the prieſts ſprinkled *the blood* from their hands, and the Levites flayed *them.*

12 And they removed the burnt-offerings, that they might give according to the diviſions of the families of the people, to offer unto the Lord, as *it is* written in the book of Moſes. And ſo *did they* with the oxen.

13 And they roaſted the paſſover with fire, according to the ordinance: but the *other* holy *offerings* ſod they in pots, and in chaldrons, and in pans, and divided *them* ſpeedily among all the people.

14 And afterward they made ready for themſelves and for the prieſts: becauſe the prieſts the ſons of Aaron *were buſied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themſelves and for the prieſts the ſons of Aaron.

15 And the ſingers the ſons of Aſaph were in their place, according to the commandment of David, and Aſaph, and Heman, and Jeduthun the

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30 *He read in their ears all the words of the book of the covenant.*] It can hardly be ſuppoſed that both Joſiah, and all the nation of Judah, were entirely ignorant of what the book of the law contained; eſpecially when it is remembered that Jeremiah and other prophets were now living, who were very converſant in this book, and made it their buſineſs to inſtruct the people in the precepts it contained. But it is plain, that they did not give a proper attention to the words of it; particularly that paſſage in Deut. xxviii. 38, where Moſes foretold the captivity of Samaria, and afterwards of Judah.

Commentary and Notes on Chapter XXXV.

1 *Moreover, Joſiah kept a paſſover unto the Lord in Jeruſalem.*] This paſſover was kept in the eighteenth year of his reign, immediately after he had finiſhed his glorious reformation in aboliſhing idolatry. A brief account of this paſſover has been already given in 2 Kings xiii. 21, 22, 23.

3 *Put the holy ark in the houſe, which Solomon—did build.*] Some imagine that Amon had removed the ark out of its place, becauſe it is ſaid that *Amon tranſgreſſed more and more*, chap. xxiii. 23, of this book. But it is natural to ſuppoſe, that Hilkiah himſelf had removed the ark while the temple was repairing, there being defects in the moſt holy place as well as in other parts of it, and it was not proper to let the ark be expoſed to the workmen.

the king's ſeer; and the porters *waited* at every gate; they might not depart from their ſervice; for their brethren the Levites prepared for them.

16 So all the ſervice of the Lord was prepared the ſame day, to keep the paſſover, and to offer burnt-offerings upon the altar of the Lord, according to the commandment of king Joſiah.

17 And the children of Iſrael *that were* preſent kept the paſſover at that time, and the feaſt of unleavened bread ſeven days.

18 And there was no paſſover like to that kept in Iſrael from the days of Samuel the prophet; neither did all the kings of Iſrael keep ſuch a paſſover as Joſiah kept, and the prieſts, and the Levites, and all Judah and Iſrael *that were* preſent, and the inhabitants of Jeruſalem.

19 In the eighteenth year of the reign of Joſiah was this paſſover kept.

20 ¶ After all this, when Joſiah had prepared the temple, Necho king of Egypt came up to fight againſt Charchemiſh by Euphrates: and Joſiah went out againſt him.

21 But he ſent ambaſſadors to him, ſaying, What have I to do with thee, thou king of Judah? *I come* not againſt thee this day, but againſt the houſe wherewith I have war: for God commanded me to make haſte: forbear thee from *meddling* with God, who *is* with me, that he deſtroy thee not.

22 Nevertheleſs, Joſiah would not turn his face from him, but diſguiſed himſelf that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers ſhot at king Joſiah: and the king ſaid to his ſervants, Have me away; for I am ſore wounded.

24 His ſervants therefore took him out of that chariot, and put him in the ſecond chariot that he *had*; and they brought him to Jeruſalem, and he died, and was buried in *one of* the ſepulchres of his fathers. And all Judah and Jeruſalem mourned for Joſiah.

25 ¶ And Jeremiah lamented for Joſiah: and all the ſinging-men and the ſinging-women ſpake of Joſiah in their lamentations to this day, and made them an ordinance in Iſrael; and behold, they *are* written in the lamentations.

26 Now the reſt of the acts of Joſiah, and his goodneſs, according to *that which was* written in the law of the Lord.

27 ¶ And his deeds firſt and laſt, behold, they *are* written in the book of the kings of Iſrael and Judah.

CHAP. XXXVI.

1 *Jehoahaz ſucceeding, is depoſed by Pharoah.* 5 *Jehoiakim reigning ill, is carried into Babylon.* 9 *Jehoiachin ſucceedeth.* 11 *Zedekiah's ill reign.*

THEN the people of the land took Jehoahaz the ſon of Joſiah, and made him king in his father's ſtead in Jeruſalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jeruſalem.

3 And the king of Egypt put him down at Jeruſalem, and condemned the land in an hundred talents of ſilver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jeruſalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem: and he did *that which was* evil in the ſight of the Lord his God.

6 Againſt him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon.

7 Nebuchadnezzar alſo carried off the veſſels of the houſe of the Lord to Babylon, and put them in his temple at Babylon.

8 Now the reſt of the acts of Jehoiakim, and his abominations which he did, and *that which was* found in him, behold they *are* written in the book of the kings of Iſrael and Judah: and Jehoiachin his ſon reigned in his ſtead.

9 ¶ Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jeruſalem, and he did *that which was* evil in the ſight of the Lord.

10 And when the year was expired, king Nebuchadnezzar ſent, and brought him to Babylon, with the goodly veſſels of the houſe of the Lord, and made Zedekiah his brother king over Judah and Jeruſalem.

11 ¶ Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jeruſalem.

12 And he did *that which was* evil in the ſight of the Lord his God, *and* humbled not himſelf before Jeremiah the prophet, *ſpeaking* from the mouth of the Lord.

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24 *And they brought him to Jeruſalem, and he died.*] It is ſaid, chap. xxxiv. 28, that Joſiah ſhould be gathered to his grave in peace; and therefore it has been aſked, how this promiſe was performed, when he was ſlain in battle? His death was, indeed, ſudden and immature: he fell in battle againſt the Egyptians, and yet he may, with great truth, be ſaid to have *gone to his grave in peace*, becauſe he was recalled from this tranſitory ſcene of things, while this kingdom was in a proſperous condition, before the calamities wherewith it was threatened were come upon it, and while he was himſelf at peace with God. Thus, when *the righteous are taken away from the evil to come*, though *in the ſight of the unwiſe they ſeem to die, and their departure is taken for miſery*; yet, in what manner ſoever their exit may be, they may well be ſaid *to die in peace*, who, after their diſſolution here, *are numbered among the children of God, and their lot is among the ſaints.*

25 *They made them an ordinance in Iſrael.* That they ſhould never forget this fatal ſtroke; after which they never ſaw good days.

Behold, they are written in the lamentations.] It is plain from hence, that the Jews uſed to make lamentations or mournful ſongs upon the death of great men, and had collections of this kind of compoſition. The author of the book of Samuel has preſerved thoſe that were made upon the death of Saul and Jonathan, of Abner and Abſalom: but this mournful poem, which the diſconſolate prophet made on the immature death of good Joſiah, has not been handed down to us; which is a loſs the more to be deplored, as, in all probability, it was a maſter-piece in its kind, ſince there never was an author more affected with his ſubject, or more capable of filling it with all the tender ſentiments of ſorrow and compaſſion. *Calmet.*

Commentary and Notes on Chapter XXXVI.

9 *Jehoiachin was eight years old.*] The Syriac verſion reads properly *eighteen years*: Dr. Wall's note on this place is—*It is a pity, that the tranſlators have not mended ſuch apparant errata of the ſcribe of the preſent Hebrew out of* 2 Kings xxiv. 8; *or out of the* LXX; *or out of common ſenſe.*

13 And he alſo rebelled againſt king Nebuchadnezzar, who had made him ſwear by God: but he ſtiffened his neck, and hardened his heart from turning unto the Lord God of Iſrael.

14 ¶ Moreover, all the chief of the prieſts, and the people tranſgreſſed very much, after all the abominations of the heathen, and polluted the houſe of the Lord which he had hallowed in Jeruſalem.

15 And the Lord God of their fathers ſent to them by his meſſengers, riſing up betimes, and ſending; becauſe he had compaſſion on his people, and on his dwelling-place:

16 But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the Lord aroſe againſt his people, till *there was* no remedy.

17 Therefore he brought upon them the king of the Chaldees, who ſlew their young men with the ſword, in the houſe of their ſanctuary, and had no compaſſion upon young man or maiden, old man, or him that ſtooped for age: he gave *them* all into his hand.

18 And all the veſſels of the houſe of God, great and ſmall, and the treaſures of the houſe of the Lord, and the treaſures of the king, and of his princes; all *theſe* he brought to Babylon.

19 And they burned the houſe of God, and brake down the wall of Jeruſalem, and burned all the places thereof with fire, and deſtroyed all the goodly veſſels thereof.

20 And them that had eſcaped from the ſword carried he away to Babylon; where they were ſervants to him and his ſons, until the reign of the kingdom of Perſia.

21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her ſabbaths: *for* as long as ſhe lay deſolate, ſhe kept ſabbaths, to fulfil threeſcore and ten years.

22 ¶ Now in the firſt year of Cyrus king of Perſia (that the word of the Lord *ſpoken* by the mouth of Jeremiah, might be accompliſhed) the Lord ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying,

23 Thus ſaith Cyrus king of Perſia, All the kingdoms of the earth hath the Lord God of heaven given me, and he hath charged me to build him an houſe in Jeruſalem which *is* in Judah: who *is there* among you of all his people? the Lord his God *be* with him, and let him go up.

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15 *He had compaſſion on his people, and on his dwelling place.*] To this compaſſion they owed a ſucceſſion of prophets in every king's reign, who earneſtly preſſed them to reform. But the Jews had ſuch a ſtrange propenſity to idolatry, that if they worſhipped the Lord during the reign of a good king, they immediately returned to their old crimes when a bad one aſcended the throne.

21 *To fulfil threeſcore and ten years.*] Theſe years ended in the firſt or ſecond years of Cyrus; but when they began, is not ſo eaſy to determine. Some will have it that it was in the fourth year of Jehoiakin; for then Jeremiah pronounced the following ſentence, *The whole land ſhall be deſolation, and theſe nations ſhall ſerve the king of Babylon ſeventy years*, Jer 25. 11. But others fix the beginning of theſe ſeventy years at the captivity of Zedekiah.

22, 23 *Now in the firſt year of Cyrus,* &c.] Theſe two verſes which conclude the book of Chronicles, begin that of Ezra, where they will be explained.

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E Z R A.

The ARGUMENT.

This book, and that of Nehemiah, *were formerly reckoned by the* Hebrews *to be but one: accordingly in the* Latin *bibles, they are both inſcribed with the name of* Ezra, *though they originally belonged to diſtinct authors. There is no doubt but* Ezra *was the author of the firſt of them, though ſome aſcribe the firſt ſix chapters to a more ancient author, becauſe it appears from* chap xv. 14. *that the writer of them was at* Jeruſalem *in the reign of* Darius Hyſtaſpis; *whereas* Ezra *did not come thither till the reign of* Artaxerxes, *as appears from the beginning of the ſeventh chapter. But this difficulty is eaſily removed by ſuppoſing, that when the hiſtorian ſays,* Then ſaid we unto them after this manner, chap. v. 7. *he ſpeaks in the name of the* Jews, *not of his own perſon.*

The book of Ezra *was written towards the latter end of the author's life, and comprehends the tranſactions of about eighty years, or, as ſome ſay, an hundred years. It includes the hiſtory of the* Jews, *from the time of* Cyrus's *edict for their return, to the twentieth year of* Artaxerxes Longimanus. *In it are recorded the number of thoſe* Jews *who returned from the captivity; the proclamation of* Cyrus *for rebuilding the temple; the laying the foundation of that ſtructure; the retarding of the work during the reigns of two kings of* Perſia; *and, at laſt, the finiſhing of it in the reign of* Darius.

Part of the book of Ezra, *namely, from the eighth verſe of the fourth chapter, to the twenty-ſeventh verſe of the ſeventh chapter, was written in the* Chaldee *language: but all the reſt in* Hebrew.

CHAP. I.

1 *The proclamation of Cyrus for the building of the temple.* 5 *The people provide for the return.* 7 *Cyrus reſtoreth the veſſels of the temple to Sheſhbazzar.*

NOW in the firſt year of Cyrus king of Perſia (that the word of the Lord by the mouth of Jeremiah might be fulfilled) the Lord ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying,

2 Thus ſaith Cyrus king of Perſia, The Lord God of heaven hath given me all the kingdoms of the earth: and he hath charged me to build him an houſe at Jeruſalem which *is* in Judah.

Commentary and Notes on Chapter I.

1 *Now in the firſt year of Cyrus king of Perſia.*] This is, that famous Cyrus, who an hundred and forty years before the temple was deſtroyed, and two hundred years before he was born, was mentioned by name in the prophecy of Iſaiah, as deſigned by God for the reſtoring his people; *Thus ſaith Cyrus, He is my ſhepherd, and ſhall perform all my pleaſure, even ſaying to Jeruſalem, Thou ſhalt be built: and to the temple, Thy foundation ſhall be laid,* Iſaiah xliv. 28. He is alſo mentioned by name, chap. xlv. 1. of the ſame prophecy.

That the word of the Lord by the mouth of Jeremiah might be fulfilled.] The prophet Jeremiah had foretold, that after ſeventy years were accompliſhed, the king of Babylon, and the Chaldeans ſhould be deſtroyed, and the people of Judah reſtored to their own land, Jer. xxv. 12. xxix. 10.

The Lord ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation, &c.] It is highly probable, that this decree in favour of the Jews, was in a great meaſure, owing to the good offices of Daniel. Cyrus at his firſt coming to Babylon, found him there an old miniſter of ſtate, famed for his great wiſdom over all the Eaſt, and, in many things, for a knowledge ſuperior to the reſt of mankind: and accordingly we find, that he not only employed him as ſuch, but upon ſettling the government of the whole empire, made him firſt ſuperintendant, or prime miniſter of ſtate, over all the provinces of it. In this ſtation of life, Daniel muſt have been a perſon of great authority at court, and highly in the eſteem of his prince; and therefore, as we find him earneſt in his prayer to God for the reſtoration of his people, Daniel ix. we cannot but think, that he would be equally warm in his interceſſions for it with the king. To which purpoſe it is not improbable, that he might ſhew him thoſe paſſages in Iſaiah: written one hundred and fifty years before he was born, which mention him by name, as a great prince, a conquereror, a ruler, of many nations, and the reſtorer of his people, by cauſing the temple to be built, and the city of Jeruſalem re-inhabited. For it is evident from the decree itſelf, that Cyrus had ſeen thoſe prophecies; and ſurely no perſon was more proper to ſhew them to him, and to recommend the accompliſhment of them to his princely care, than Daniel, who was in ſo great credit with him, and was ſo paſſionately concerned for the reſtoration of Sion.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jeruſalem which *is* in Judah, and build the houſe of the Lord God of Iſrael (he *is* the God) which *is* in Jeruſalem.

4 And whoſoever remaineth in any place where he ſojourneth, let the men of his place help him with ſilver, and with gold, and with goods, and with beaſts, beſides the free-will offering for the houſe of God that *is* in Jeruſalem.

5 ¶ Then roſe up the chief of the fathers of Judah and Benjamin, and the prieſts and the Levites, with all them whoſe ſpirit God had raiſed to go up, to build the houſe of the Lord which is in Jeruſalem.

6 And all they that *were* about them ſtrengthened their hands with veſſels of ſilver, with gold, with goods, and with beaſts, and with precious things, beſides all *that* was willingly offered.

7 ¶ Alſo Cyrus the king brought forth the veſſels of the houſe of the Lord, which Nebuchadnezzar had brought forth out of Jeruſalem, and had put them in the houſe of his gods;

8 Even thoſe did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer, and numbered them unto Sheſhbazzar the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thouſand chargers of ſilver, nine and twenty knives.

10 Thirty baſons of gold, ſilver baſons of a ſecond *ſort* four hundred and ten, *and* other veſſels a thouſand.

11 All the veſſels of gold, and of ſilver, *were* five thouſand and four hundred. All *theſe* did Sheſhbazzar bring up with them of the captivity that were brought up from Babylon unto Jeruſalem.

CHAP. II.

1 *The number of the people that returned.* 62 *of the prieſts which could not ſhew their pedigree.*

NOW theſe *are* the children of the province that went up out of the captivity, of thoſe which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jeruſalem and Judah, every one unto his city;

2 Which came with Zerubbabel, Jeſhua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilſhan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Iſrael.

3 The children of Paroſh, two thouſand an hundred and ſeventy two.

4 The children of Shephatiah, three hundred ſeventy and two.

5 The children of Arah, ſeven hundred ſeventy and five.

6 The children of Pahath-moab, of the children of Jeſhua *and* Joab, two thouſand eight hundred and twelve.

7 The children of Elam, a thouſand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, ſeven hundred and threeſcore.

10 The children of Bani, ſix hundred forty and two.

11 The children of Bebai, ſix hundred twenty and three.

12 The children of Azgad, a thouſand two hundred twenty and two.

13 The children of Adonikam, ſix hundred ſixty and ſix.

14 The children of Bigvai, two thouſand fifty and ſix.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of Jorah, an hundred and twelve.

19 The children of Haſhum, two hundred twenty and three.

20 The children of Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Nethophah, fifty and ſix.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, ſeven hundred and forty and three.

26 The

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7 *Alſo Cyrus the king brought forth the veſſels of the houſe of the Lord,* &c.] Some are of opinion, that among the ſacred things which Cyrus ordered to be reſtored, the ark of the covenant was one; but it does not appear that this ark was ever carried from Jeruſalem to Babylon. They tell us, indeed, that in the ſecond temple, ſacrifices were offered, as in the firſt, and all ſolemn days obſerved, eſpecially the great day of expiation, when the law ordained, that the blood ſhould be ſprinkled before the mercy-ſeat; and the mercy-ſeat was part of the ark. But the Jews univerſally acknowledged, that the ark was one of the five things wanting in the ſecond temple.

8 *And numbered them unto Sheſhbazzar the prince of Judah.*] His name was originally Zerubbabel. But it was common for the great men of Judah to have two names; one of their own country, which was domeſtic, and another of the Chaldeans, which was uſed at Court. Zerubbabel was born in Babylon, and his name, which ſignifies an *exile* or *ſtranger in Babylon*, implies the miſery of the people of Iſrael at that time; but Sheſhbazzar, which is a compound of two words, ſignifying *fine linen and gold*, ſeems to be a name of better omen, and to denote their future and more flouriſhing condition.

10 *Four hundred and ten.*] From the parallel account in Eſdras, chap. ii. 13. and the authority of ſeveral MSS, it is plain the number of theſe veſſels ſhould have been 2410. *Kennicott.*

11 *All the veſſels of gold and of ſilver, were five thouſand and four hundred.* The ſum total of the veſſels enumerated in the two preceding veſſels do not amount to half this number, and therefore ſome have thought there muſt be a numerical error in one place or the other; while others ſuppoſe, that as Nebuchadnezzar (2 Chron. xxxvi. 18.) is ſaid to have carried away all the veſſels *both great and ſmall*, in this detail the larger veſſels only, and ſuch as were of great value, are mentioned, but that the groſs ſum comprehends all, and amounts to the number ſpecified.

Commentary and Notes on Chapter II.

1 *Now theſe are the children of the province,* &c.] By the *province* is undoubtedly meant *Judea*, as is plain from the parallel place in Eſdras, chap. v. 7. which ſays, *Theſe are they of Jewry, that came up from the captivity,* &c.] For the variation in the names of the chiefs and of the men of Iſrael, and the difference of the numbers mentioned in this chapter and in Nehemiah, chap vii. and Eſdras v. ſee Mr. Kennicott's Diſſert. vol. II. p. 508. where he has at one view laid all the variations before the eye of the reader.

5 *The children of Arah, ſeven hundred ſeventy and five.*] So many gave then in their names at Babylon, as intending to return into Judea: but it appears, from Nehem. vii. 10. that no more than ſix hundred fifty and two came thither: the reſt, therefore, either altered their minds, or died by the way. The ſame muſt be obſerved of ſeveral other differences between this account and that in Nehemiah.

26 The children of Ramah and Gaba, ſix hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30, The children of Magbiſh, an hundred fifty and ſix.

31 The children of the other Elam, a thouſand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid, and Ono, ſeven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Sennaah, three thouſand and ſix hundred and thirty.

36 ¶ The prieſts: the children of Jedaiah of the houſe of Jeſhua, nine hundred ſeventy and three.

37 The children of Immer, a thouſand fifty and two.

38 The children of Paſhur, a thouſand two hundred forty and ſeven.

39 The children of Harim, a thouſand and ſeventeen.

40 ¶ The Levites: the children of Jeſhua and Kadmiel, of the children of Hodaviah, ſeventy and four.

41 ¶ The ſingers: the children of Aſaph, an hundred twenty and eight.

42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all, an hundred thirty and nine.

43 ¶ The Nethinims: the children of Ziha, the children of Haſupha, the children of Tabbaoth.

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of Shamlai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paſeah, the children of Beſai,

50 The children of Aſnah, the children of Mehunim, the children of Nephuſim,

51 The children of Bakbub, the children of Hakupha, the children of Harhur,

52 The children of Bazluth, the children of Mehida, the children of Harſha,

53 The children of Barkos, the children of Siſera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomon's ſervants: the children of Sotai, the children of Sophereth, the children of Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58 All the Nethinims, and the children of Solomon's ſervants, *were* three hundred ninety and two.

59 And theſe *were* they which went up from Tel-melah, Tel-harſa, Cherub, Addan, *and* Immer: but they could not ſhew their father's houſe, and their ſeed, whether they *were* of Iſrael:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred fifty and two.

61 ¶ And the children of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai: (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name)

62 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the prieſthood.

63 And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood up a prieſt with Urim and with Thummim.

64 ¶ The whole congregation together *was* forty and two thouſand three hundred *and* threeſcore,

65 Beſide their ſervants and their maids, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and *there were* among them two hundred ſinging-men, and ſinging-women.

66 Their horſes *were* ſeven hundred thirty and ſix: their mules two hundred forty and five.

67 Their camels four hundred thirty and five: *their* aſſes, ſix thouſand, ſeven hundred and twenty.

68 ¶ And

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43 *The Nethinims*] Many ſuppoſe that theſe were the deſcendants of the Gibeonites, who, being devoted to the ſervice of the temple, were called Nethinims, which ſignifies *given*. But this is a miſtake, the Nethinims being thoſe whom David gave to aſſiſt the Levites.

55 *The children of Solomon's ſervants.*] Theſe were a diſtinct people among the Jews; but who they were is uncertain. The moſt probable opinion is, that they were the deſcendants of thoſe who came from the neighbouring nations to aſſiſt Solomon in building the temple; and, having embraced the Jewiſh religion, were appropriated to take care of the repairs of that ſtructure.

63 *And the Terſhatha.*] Some are of opinion, that the word Tirſhatha is a general name for all the chief governors, and is here applied to Zerubbabel But others think, that it ſignifies only the *kings commiſſioner:* for Zerubbabel was nothing more.

Till there ſtood up a prieſt with Urim and Thummim] Till the Lord himſelf ſhould decide, by means of ſuch a high prieſt as there was in the firſt temple, whether they were the ſons of Aaron or not. Hence we may obſerve, that the Urim and Thummim were either loſt or burnt with the temple; and whether they were ever after reſtored, as the ſcriptures are ſilent, is therefore impoſſible to be known. But, however this be, it is more than probable that this, together with the other kinds of prophecy, and the many extraordinary tokens of God's power and preſence, ceaſed with that generation which returned from captivity, or immediately after the finiſhing of the ſecond temple: as if God had appointed that long interval of time for a faſt or vigil, as an introduction to the *fulneſs of time*, when God would *pour out his ſpirit upon all fleſh*, upon the gentile as well as the Jew; to teach the Iſraelites, that he was not their God alone, but alſo the Gentiles.

64 *The whole congregation together was forty and two thouſand three hundred and threeſcore*] This was but a very ſmall number, if compared with the prodigious multitudes that came out of Egypt, though more than double the number carried away captive by Nebuchadnezzar. But if we had the ſeveral ſums together, enumerated in the foregoing verſes, the total will be no more than twenty-nine thouſand eight hundred and eighteen. But it ſhould be remembered, that great numbers of the other tribes of Iſrael, beſides thoſe of Judah and Benjamin, came from Babylon; and theſe not being able to make out their deſcent, were not mentioned by their families as the others were.

68 And *ſome* of the chief of the fathers, when they came to the houſe of the Lord, which *is* at Jeruſalem, offered freely for the houſe of God, to ſet it up in his place:

69 They gave after their ability unto the treaſure of the work, threeſcore and one thouſand drams of gold, and five thouſand pound of ſilver, and one hundred prieſts garments.

70 So the prieſts and the Levites, and *ſome* of the people, and the ſingers, and the porters, and the Nethinims dwelt in their cities, and all Iſrael in their cities.

CHAP. III.

1 *The altar is ſet up.* 4 *The offerings frequented.* 8 *The foundations of the temple laid.*

AND when the ſeventh month was come, and the children of Iſrael *were* in the cities, the people gathered themſelves together, as one man, to Jeruſalem.

2 Then ſtood up Jeſhua the ſon of Jozadak, and his brethren the prieſts, and Zerubbabel the ſon of Shealtiel, and his brethren, and builded the altar of the God of Iſrael, to offer burnt-offerings thereon, as *it is* written in the law of Moſes the man of God.

3 And they ſet the altar upon his baſes (for fear *was* upon them, becauſe of the people of thoſe countries) and they offered burnt-offerings thereon unto the Lord, *even* burnt-offerings, morning and evening.

4 They kept alſo the feaſt of tabernacles, as *it is* written, and *offered* the daily burnt-offerings by number, according to the cuſtom, as the duty of every day required;

5 And afterward *offered* the continual burnt-offering, both of the new moons, and of all the ſet feaſts of the Lord, *that were* conſecrated, and of every one that willingly offered a free-will-offering unto the Lord.

6 From the firſt day of the ſeventh month began they to offer burnt-offerings unto the Lord: but the foundation of the temple of the Lord was not *yet* laid.

7 They gave money alſo unto the maſons, and to the carpenters; and meat, and drink, and oil unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the ſea of Joppa: according to the grant that they had of Cyrus king of Perſia.

8 ¶ Now in the ſecond year of their coming unto the houſe of God at Jeruſalem, in the ſecond month, began Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and the remnant of their brethren the prieſts and the Levites, and all they that were come out of the captivity unto Jeruſalem; and appointed the Levites from twenty years old and upward, to ſet forward the work of the houſe of the Lord.

9 Then ſtood Jeſhua *with* his ſons, and his brethren, Kadmiel and his ſons, the ſons of Judah together, to ſet forward the workmen in the houſe of God: the ſons of Henadad, *with* their ſons, and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the Lord, they ſet the prieſts in their apparel with trumpets, and the Levites the ſons of Aſaph, with cymbals, to praiſe the Lord, after the ordinance of David king of Iſrael.

11 And they ſang together by courſe in praiſing and giving thanks unto the Lord; becauſe *he is* good, for his mercy *endureth* for ever towards Iſrael. And all the people ſhouted with a great ſhout when they praiſed the Lord, becauſe the foundation of the houſe of the Lord was laid.

12 But many of the prieſts and Levites and chief of the fathers, *who were* ancient men, that had ſeen the firſt houſe, when the foundation of this houſe was laid before their eyes, wept with a loud voice, and many ſhouted aloud for joy:

13 So that the people could not diſcern the noiſe of the ſhout of joy, from the noiſe of the weeping of the people: for the people ſhouted with a loud ſhout, and the noiſe was heard afar off.

CHAP. IV.

1 *The building hindered:* 7 *The letter to Artaxerxes:* 17 *His decree.*

NOW when the adverſaries of Judah and Benjamin, heard that the children of the captivity builded the temple unto the Lord God of Iſrael:

2 Then they came to Zerubbabel, and to the chief of the fathers, and ſaid unto them, Let us build with you; for we ſeek your God, as ye *do*, and we do ſacrifice unto him, ſince the days of Eſar-haddon king of Aſſur, which brought us up hither.

3 But Zerubbabel and Jeſhua, and the reſt of the chief of the fathers of Iſrael, ſaid unto them, Ye have nothing to do with us, to build an houſe unto

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Commentary and Notes on Chapter III.

3 *And they ſet the altar upon his baſes.*] That is, they erected it on the ſame ſpot or foundations where it ſtood while the firſt temple was building. This they thought improper to do, before they laid the foundation of that ſtructure; thinking it very proper to intermit their ſacrifices till they had finiſhed the houſe of God, which, in their circumſtances, muſt be a work of time.

12 *But many of the prieſts and Levites—who were ancient men that had ſeen the firſt houſe—wept with a loud voice, and many ſhouted aloud for joy.*] The young people ſhouted for joy, while the old men wept aloud: for though the temple was intended to be built as large as the former, yet there were not ſuch goodly ſtones for laying the foundations as in that built by Solomon; nor could they hope to finiſh it in ſo magnificent a manner. The Shechinah, or Divine Appearance, together with a prieſt with the Urim and Thummim, were alſo wanting. But notwithſtanding all this, they ought to have been thankful to God for the liberty of worſhipping him in the beauty of holineſs, and again enjoy their own land.

Commentary and Notes on Chapter IV.

1 *The Adverſaries of Judah and Benjamin.*] That is, the Samaritans; theſe were not of the ſeed of Iſrael, but the poſterity of that mixed multitude, whom Shalmanezer king of Aſſyria ſent from Cuthah, Ava, Hamath, Sepharvaim, and other provinces, to inhabit thoſe parts, out of which he had carried the ten Iſraelitiſh tribes. *Univ. Hiſt.*

3 *Ye have nothing to do with us, to build an houſe unto our God.*] They well knew, that though from the time they had been infeſted with lions, in the days of Eſarhaddon, they had worſhipped the God of Iſrael, yet it was only in conjunction with their other gods, whom they worſhipped before; and therefore, notwithſtanding their worſhip of the true God, ſince they alſo worſhipped falſe gods at the ſame time, they were idolaters, which was a ſufficient reaſon why the true worſhippers of God refuſed to have any communion with them.

unto our God, but we our ſelves together will build unto the Lord God of Iſrael, as king Cyrus the king of Perſia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counſellors againſt them, to fruſtrate their purpoſe all the days of Cyrus king of Perſia, even until the reign of Darius king of Perſia.

6 And in the reign of Ahaſuerus, in the beginning of his reign, wrote they *unto him* an accuſation againſt the inhabitants of Judah and Jeruſalem.

7 ¶ And in the days of Artaxerxes wrote Biſhlam, Mithradath, Tabeel, and the reſt of their companions, unto Artaxerxes king of Perſia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimſhai the ſcribe, wrote a letter againſt Jeruſalem to Artaxerxes the king in this ſort:

9 Then *wrote* Rehum the chancellor, and Shimſhai the ſcribe, and the reſt of their companions; the Dinaites, the Apharſathchites, the Tarpelites, the Apharſites, the Archevites, the Babylonians, the Suſanchites, the Dehavites, *and* the Elamites.

10 And the reſt of the nations whom the great and noble Aſnapper brought over and ſet in the cities of Samaria, and the reſt that are on this ſide the river, and at ſuch a time.

11 ¶ This is the copy of the letter that they ſent unto him, *even* unto Artaxerxes the king, Thy ſervants the men on this ſide the river, and at ſuch a time.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jeruſalem, building the rebellious and the bad city, and have ſet up the walls *thereof*, and joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls ſet up *again*, *then* will they not pay toll, tribute, and cuſtom, and *ſo* thou ſhalt endamage the revenue of the kings.

14 Now becauſe we have maintenance from *the king's* palace, and it was not meet for us to ſee the king's diſhonour: therefore have we ſent and certified the king;

15 That ſearch may be made in the book of the records of thy fathers: ſo ſhalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved ſedition within the ſame of old time: for which cauſe was this city deſtroyed.

16 We certify the king, that if this city be builded *again*, and the walls thereof ſet up, by this means thou ſhalt have no portion on this ſide the river.

17 ¶ *Then* ſent the king an anſwer unto Rehum the chancellor, and *to* Shimſhai the ſcribe, and *to* the reſt of their companions that dwell in Samaria, and *unto* the reſt beyond the river, Peace, and at ſuch a time.

18 The letter which ye ſent unto us, hath been plainly read before me.

19 And I commanded, and ſearch hath been made, and it is found, that this city of old time hath made inſurrection againſt kings, and *that* rebellion and ſedition have been made therein.

20 There have been mighty kings alſo over Jeruſalem, which have ruled over all *countries* beyond the river; and toll, tribute, and cuſtom was paid unto them.

21 Give ye now commandment to cauſe theſe men to ceaſe, and that this city be not builded, until *another* commandment ſhall be given from me.

22 Take heed now that ye fail not to do this: why ſhould damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes letter *was* read before Rehum, and Shimſhai the ſcribe, and their companions, they went up in haſte to Jeruſalem unto the Jews, and made them to ceaſe by force and power.

24 Then ceaſed the work of the houſe of God, which *is* at Jeruſalem. So it ceaſed unto the ſecond year of the reign of Darius king of Perſia.

CHAP. V.

1 *Zerubbabel and Jeſhua, incited by Haggai and Zechariah, ſet forward the building:* 9 *Their letter to Darius againſt the Jews.*

THEN the prophets, Haggai the prophet, and Zechariah the ſon of Iddo, propheſied unto

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5 *And hired counſellors againſt them to fruſtrate their purpoſe.*] That is, they corrupted ſome of the king of Perſia's council to obſtruct the work.

Even until the reign of Darius king of Perſia.] This prince is generally called Darius Hyſtaſpis. Some indeed are of opinion, that the Darius here mentioned was not Darius the ſecond, the ſon of Hyſtaſpis, but the Darius who is commonly called Nothus; but then they are preſſed with this difficulty, which may well be called unſurmountable. For from the firſt year of Cyrus, who gave orders for building the temple, to the ſixth year of Darius Nothus, in which they ſuppoſe that this ſtructure was finiſhed, there were at leaſt an hundred and thirteen years; ſome ſay an hundred and ſeventeen, and others an hundred and forty-two: but can it be ſuppoſed that Zerubbabel continued governor, and Jeſhua high-prieſt, during ſo long a term of years? Beſides, the prophet Haggai (chap ii. 3) ſuppoſes, that ſome then alive remembered the glory of the *firſt temple*, and compared it with the glory of the *ſecond*; which, upon the ſuppoſition that this was in the ſixth year of Darius Nothus, will make them at leaſt an hundred and fourſcore years old; a thing almoſt incredible. And therefore the moſt probable opinion is, that the Darius here mentioned was Darius Hyſtaſpis, whoſe ſecond year was the eighteenth after the firſt Cyrus, according to the computation of Huetius.

6 *In the reign of Ahaſuerus.*] This was not the prince mentioned in the book of Eſther, though it is not eaſy to tell preciſely what king of Perſia is here meant: ſome think it was Cambyſes, ſome Darius Hyſtaſpis, and others Artaxerxes Mnemon, or Longimanus.

7 *And the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.*] That is, both the letter and a large expoſition of it were written in the Syrian language.

10 *Whom the great and noble Aſnapper,* &c.] Some ſuppoſe that the word Aſnapper is another name either for Salmanaſſer or Eſarhaddon, who ſent theſe colonies hither. But it is more reaſonable to ſuppoſe that he was ſome principal commander, who was intruſted by one or both thoſe kings to conduct them over the Euphrates, and ſee them ſettled in thoſe countries.

14 *Becauſe we have maintenance,* &c.] The Hebrew is, *We are ſalted with the ſalt of the palace*: i. e. they received their ſalary from the king; for it ſeems, they received their ſtipend in *ſalt*, from whence it was called a *ſalary*.

Commentary and Notes on Chapter V.

1 *Then the prophets—propheſied unto the Jews,* &c.] Or rather, as

unto the Jews that *were* in Judah and Jeruſalem, in the name of the God of Iſrael, *even* unto them.

2 Then roſe up Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and began to build the houſe of God which *is* at Jeruſalem: and with them *were* the prophets of God helping them.

3 At the ſame time came to them Tatnai governor on this ſide the river, and Shethar-boznai, and their companions, and ſaid thus unto them, Who hath commanded you to build this houſe, and to make up this wall?

4 Then ſaid we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews that they could not cauſe them to ceaſe, till the matter came to Darius: and then they returned anſwer by letter concerning this *matter*.

6 The copy of the letter that Tatnai governor on this ſide the river, and Shethar-boznai, and his companions the Apharſachites, which *were* on this ſide the river, ſent unto Darius the king:

7 They ſent a letter unto him wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judah, to the houſe of the great God, which is builded with great ſtones, and timber is laid in the walls, and this work goeth faſt on, and proſpereth in their hands.

9 Then aſked we thoſe elders, *and* ſaid unto them thus, Who commanded you to build this houſe, and to make up theſe walls?

10 We aſked their names alſo, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us anſwer, ſaying, We are the ſervants of the God of heaven and earth, and build the houſe that was builded theſe many years ago, which a great king of Iſrael builded and ſet up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who deſtroyed this houſe, and carried the people away into Babylon.

13 But in the firſt year of Cyrus the king of Babylon, *the ſame* king Cyrus made a decree to build this houſe of God.

14 And the veſſels alſo of gold and ſilver of the houſe of God, which Nebuchadnezzar took out of the temple that *was* in Jeruſalem, and brought them into the temple of Babylon, thoſe did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one* whoſe name *was* Sheſhbazzar, whom he had made governor.

15 And ſaid unto him, Take theſe veſſels, go, carry them into the temple that *is* in Jeruſalem; and let the houſe of God be builded in his place.

16 Then came the ſame Sheſhbazzar, *and* laid the foundation of the houſe of God which *is* in Jeruſalem. And ſince that time even until now, hath it been in building, and *yet* it is not finiſhed.

17 Now therefore, if *it ſeem* good to the king, let there be ſearch made in the king's treaſure-houſe, which *is* there at Babylon, whether it be *ſo*, that a decree was made of Cyrus the king, to build this houſe of God at Jeruſalem, and let the king ſend his pleaſure to us concerning this matter.

CHAP VI.

1 *Darius advanceth the building.* 13 *The temple is finiſhed.* 16 *The feaſt of the dedication.* 19 *and of the paſſover.*

THEN Darius the king made a decree, and ſearch was made in the houſe of the rolls, where the treaſures were laid up in Babylon.

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the firſt year of Cyrus the king, *the ſame* Cyrus, the king made a decree *concerning* the houſe of God at Jeruſalem, Let the houſe be builded, the place where they offered ſacrifices, and let the foundations thereof be ſtrongly laid, the height thereof threeſcore cubits, *and* the breadth thereof threeſcore cubits.

5 *With* three rows of great ſtones, and a row of new timber: and let the expences be given out of the king's houſe.

5 And alſo let the golden and ſilver veſſels of the houſe of God, which Nebuchadnezzar took forth out of the temple which *is* at Jeruſalem, and brought unto Babylon, be reſtored, and brought again unto the temple which *is* at Jeruſalem, *every one* to his place, and place *them* in the houſe of God.

6 Now *therefore* Tatnai, governor beyond the river, Shethar-boſnai, and your companions the Apharſachites, which *are* beyond the river, be ye far from thence:

7 Let the work of this houſe of God alone, let the governor of the Jews, and the elders of the Jews, build this houſe of God in his place.

8 Moreover, I make a decree, what ye ſhall do to the elders of theſe Jews, for the building of this houſe of God; that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto theſe men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, ſalt, wine, and oil, according to the apppointment of

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as the words in the original may be rendered, *againſt them,* for we find that they reproved them ſharply, becauſe they did not build the temple.

4 *Then ſaid we unto them,* &c.] From theſe words it has been thought that Ezra was not the author of this book, becauſe, ſay they, the writer ſeems to have been preſent at this tranſaction; whereas Ezra did not come to Jeruſalem till the ſeventh year of Artaxerxes Longimanus, chap. vii. 2. But if we conſider theſe words as ſpoken in the name of the Jews in general, the difficulty will be removed.

8 *Builded with great ſtones.*] Iarchi, Kimchi, and others tranſlate it *marble ſtones,* and the LXX *choice ſtones.*

Commentary and Notes on Chapter VI

2 *And there was found at Achmetha,* &c.] This city was afterwards called Ecbatana, where the kings of Perſia often kept their court. It is plain from hence, that Darius was a prince of great goodneſs; for though he ſearched in vain the records at Babylon, he did not decree any thing againſt the Jews; but orders a farther ſearch to be made at Achmetha, where the roll, containing the decree of Cyrus in favour of the Jews, was found.

6 *Be ye far from thence.*] Come not near Jeruſalem, to give them any diſturbance.

of the prieſts which *are* at Jeruſalem, let it be given them day by day without fail:

10 That they may offer ſacrifices of ſweet ſavours unto the God of heaven, and pray for the life of the king, and of his ſons.

11 Alſo I have made a decree, that whoſoever ſhall alter this word, let timber be pulled down from his houſe, and being ſet up, let him be hanged thereon, and let his houſe be made a dunghill for this.

12 And the God that hath cauſed his name to dwell there, deſtroy all kings and people that ſhall put to their hand to alter *and* to deſtroy this houſe of God, which *is* at Jeruſalem: I Darius have made a decree, let it be done with ſpeed.

13 ¶ Then Tatnai, governor on this ſide the river, Shethar-boznai, and their companions, according to that which Darius the king had ſent, ſo they did ſpeedily.

14 And the elders of the Jews builded, and they proſpered through the propheſying of Haggai the prophet, and Zechariah the ſon of Iddo; and they builded, and finiſhed *it* according to the commandment of the God of Iſrael, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Perſia.

15 And this houſe was finiſhed on the third day of the month Adar, which was in the ſixth year of the reign of Darius the king.

16 ¶ And the children of Iſrael, the prieſts and the Levites, and the reſt of the children of the captivity, kept the dedication of this houſe of God with joy.

17 And offered at the dedication of this houſe of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a ſin-offering for all Iſrael, twelve he-goats, according to the number of the tribes of Iſrael.

18 And they ſet the prieſts in their diviſions, and the Levites in their courſes, for the ſervice of God, which *is* at Jeruſalem, as it is written in the book of Moſes.

19 And the children of the captivity kept the paſſover upon the fourteenth *day* of the firſt month.

20 For the prieſts and the Levites were purified together, all of them *were* pure, and killed the paſſover for all the children of the captivity, and for their brethren the prieſts, and for themſelves.

21 And the children of Iſrael, which were come again out of captivity, and all ſuch as had ſeparated themſelves unto them, from the filthineſs of the heathen of the land, to ſeek the Lord God of Iſrael, did eat,

22 And kept the feaſt of unleavened bread ſeven days with joy: for the Lord had made them joyful and turned the heart of the king of Aſſyria unto them, to ſtrengthen their hands in the work of the houſe of God, the God of Iſrael.

CHAP. VII.

1 *Ezra goeth up to Jeruſalem:* 11 *The gracious commiſſion of Artaxerxes to him:* 27 *He bleſſeth God for his favour.*

NOW after theſe things, in the reign of Artaxerxes king of Perſia, Ezra the ſon of Seraiah, the ſon of Azariah, the ſon of Hilkiah,

2 The ſon of Shallum, the ſon of Zadok, the ſon of Ahitub,

3 The ſon of Amariah, the ſon of Azariah, the ſon of Meraioth,

4 The ſon of Zerahiah, the ſon of Uzzi, the ſon of Bukki,

5 The ſon of Abiſhua, the ſon of Phinehas, the ſon of Eleazar, the ſon of Aaron the chief prieſt.

6 This Ezra went up from Babylon, and he *was* a ready ſcribe in the law of Moſes, which the Lord God of Iſrael had given: and the king granted him all his requeſt, according to the hand of the Lord his God upon him.

7 And there went up *ſome* of the children of Iſrael, and of the prieſts, and the Levites, and the ſingers, and the porters, and the Nethinims, unto Jeruſalem, in the ſeventh year of Artaxerxes the king.

8 And he came to Jeruſalem in the fifth month, which *was* in the ſeventh year of the king.

9 For upon the firſt *day* of the firſt month began he to go up from Babylon, and on the firſt *day* of the fifth month came he to Jeruſalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to ſeek the law of the Lord, and to do *it*, and to teach in Iſrael ſtatutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the prieſt, the ſcribe, *even* a ſcribe of the words of the commandments of the Lord, and of his ſtatutes to Iſrael.

12 Artaxerxes king of kings, unto Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect *peace*, and at ſuch a time.

13 I make a decree, that all they of the people of Iſrael, and *of* his prieſts, and Levites in my realm, which are minded of their own free-will to go up to Jeruſalem, go with thee.

14 Foraſmuch as thou art ſent of the king, and of his ſeven counſellors, to enquire concerning Judah and Jeruſalem, according to the law of thy God which is in thine hand.

15 And to carry the ſilver and gold which the king and his counſellors have freely offered unto the God of Iſrael, whoſe habitation is in Jeruſalem.

16 And

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16 *And the children of Iſrael, the prieſts, and the Levites.* &c.] By the children of Iſrael are to be underſtood, not only the two tribes of Judah and Benjamin, but alſo thoſe of the other tribes, great numbers of whom were now at Jeruſalem.

Commentary and Notes on Chapter VII

6 *Ezra---was a ready ſcribe in the law of Moſes.*] It muſt not be ſuppoſed, that by the words *ready ſcribe*, Ezra was remarkable for being very expeditious in copying or tranſcribing the law; but for explaining the things it contained. For as the word *Sopher* ſignifies a book, ſo *Sopher* denotes one ſkilled in that book; and as there was no book comparable to the book of the law, therefore *Sopher* became a name of great dignity, and ſignified one that taught God's law, and inſtructed the people out of it, in which ſenſe we find the word *ſcribes* uſed in the New Teſtament: for when our Saviour is ſaid to have taught the people, *as one having authority, and not as the ſcribes*, we are plainly given to underſtand, that theſe ſcribes were not tranſcribers, but teachers and expounders of the law, though they did not do it with proper authority.

12 *Perfect peace, and at ſuch a time,*] On ſuch a year and day as mentioned in the date of the letter.

16 And all the ſilver and gold that thou canſt find in all the province of Babylon, with the free-will-offering of the people, and of the prieſts, offering willingly for the houſe of their God which *is* in Jeruſalem.

17 That thou mayeſt buy ſpeedily with this money, bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer them upon the altar of the houſe of your God, which *is* in Jeruſalem.

18 And whatſoever ſhall ſeem good to thee and to thy brethren to do with the reſt of the ſilver and the gold, that do after the will of your God.

19 The veſſels alſo that are given thee for the ſervice of the houſe of thy God, *thoſe* deliver thou before the God of Jeruſalem.

20 And whatſoever more ſhall be needful for the houſe of thy God, which thou ſhalt have occaſion to beſtow, beſtow *it* out of the king's treaſure houſe.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treaſurers which *are* beyond the river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpedily;

22 Unto an hundred talents of ſilver, and to an hundred meaſures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and ſalt without preſcribing *how much*.

23 Whatſoever is commanded by the God of heaven, let it be diligently done for the houſe of the God of heaven: for why ſhould there be wrath againſt the realm of the king and his ſons?

24 Alſo we certify you, that touching any of the prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawful to impoſe toll, tribute, or cuſtom upon them.

25 And thou, Ezra, after the wiſdom of thy God, that *is* in thine hand, ſet magiſtrates and judges, which may judge all the people that *are* beyond the river, all ſuch as know the laws of thy God; and teach ye them that know *them* not.

26 And whoſoever will not do the law of thy God, and the law of the king, let judgement be executed ſpeedily upon him, whether *it be* unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

27 ¶ Bleſſed *be* the Lord God of our fathers, which hath put *ſuch a thing* as this in the king's heart, to beautify the houſe of the Lord which *is* in Jeruſalem:

28 And hath extended mercy unto me before the king and his counſellors, and before all the king's mighty princes. And I was ſtrengthened as the hand of the Lord my God *was* upon me, and I gathered together out of Iſrael chief men to go up with me.

CHAP. VIII.

1 *Ezra's companions from Babylon.* 15 *He ſendeth to Iddo for miniſters of the temple.* 21 *He keepeth a faſt.*

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 of the ſons of Phineas; Gerſhom: of the ſons of Ithamar; Daniel: of the ſons of David; Hattuſh.

3 Of the ſons of Shecaniah, of the ſons of Pharoſh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the ſons of Pahath-moab; Elihoenai the ſon of Zeraiah, and with him two hundred males.

5 Of the ſons of Shecaniah; the ſon of Jahaziel, and with him three hundred males.

6 Of the ſons alſo of Adin; Ebed the ſon of Jonathan, and with him fifty males.

7 And of the ſons of Elam; Jeſhaiah the ſon of Athaliah, and with him ſeventy males.

8 And of the ſons of Shephatiah; Zebadiah, the ſon of Michael, and with him fourſcore males.

9 Of the ſons of Joab; Obadiah the ſon of Jehiel, and with him two hundred and eighteen males.

10 And of the ſons of Shelomith; the ſon of Joſiphiah, and with him an hundred and threeſcore males.

11 And of the ſons of Bebai; Zechariah the ſon of Bebai, and with him twenty and eight males.

12 And of the ſons of Azgad; Johanan the ſon of Hakkatan, and with him an hundred and ten males.

13 And of the laſt ſons of Adonikam, whoſe names *are* theſe, Eliphelet, Jeiel, and Shemaiah, and with them three ſcore males.

14 Of the ſons alſo of Bigvai; Uthai, and Zabbud, and with them ſeventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people and the prieſts, and found there none of the ſons of Levi.

16 Then ſent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nethan, and for Zechariah, and for Meſhullam, chief men; alſo for Joiarib, and for Elnathan, men of underſtanding.

17 And

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23 *Whatſoever is commanded by the God of heaven, let it be diligently done for the houſe of the God of heaven.*] Theſe words expreſs the higheſt ſenſe of God, his ſupreme authority, and the regard that is due to his ſacred commands, from the greateſt kings. Here Jacobus Capellus cries out in a kind of rapture, *O words to be written upon the palaces of kings in letters of gold, and engraven upon the minds of all the faithful with a ſtile of adamant!* Patrick.

24 *Touching any of the prieſts and Levites*, &c.] That, as *Wolphius* notes, they who watched and prayed for the public good, might be free from all other cares.

Commentary and Notes on Chapter VIII.

15 *And I gathered them together to the river that runneth to Ahava.*] This was a river of Aſſyria, and, very probably, that which ran along the Adiabene, where the river Diava, or Adiava, is known to be, and upon which Ptolemy places the city of Abane, or Avane. It was common for thoſe who travelled from Babylon to Jeruſalem, in order to avoid the ſcorching heat in the deſerts of Arabia, to direct their courſe at firſt to the northward: and then, turning to the weſtward, to paſs through Syria into Paleſtine: but Ezra had a farther reaſon for taking this rout; for, as he intended to aſſemble as many Iſraelites as poſſible, and carry them with him to Jeruſalem, he paſſed through this country, and halted in that of Ava, or Ahava, from whence he might ſend meſſengers to the Caſpian mountains, in order to invite ſuch Jews as reſided there to join their brethren, now on their journey to their own land.

17 And I ſent them with commandment unto Iddo the chief at the place Caſiphia, and I told them what they ſhould ſay unto Iddo, *and* to his brethren the Nethinims, at the place Caſiphia, that they ſhould bring unto us miniſters for the houſe of our God.

18 And by the good hand of our God upon us, they brought us a man of underſtanding, of the ſons of Mahli, the ſon of Levi, the ſon of Iſrael, and Sherebiah, with his ſons and his brethren, eighteen;

19 And Haſhabiah, and with him Jeſhaiah of the ſons of Merari, his brethren and their ſons, twenty;

20 Alſo of the Nethinims, whom David and the princes had appointed for the ſervice of the Levites, two hundred and twenty Nethinims: all of them were expreſſed by name.

21 ¶ Then I proclaimed a faſt there, at the river of Ahava, that we might afflict ourſelves before our God, to ſeek of him a right way for us, and for our little ones, and for all our ſubſtance.

22 For I was aſhamed to require of the king a band of ſoldiers and horſemen, to help us againſt the enemy in the way: becauſe we had ſpoken unto the king, ſaying, The hand of our God *is* upon all them for good, that ſeek him; but his power and his wrath *is* againſt all them that forſake him.

23 So we faſted and beſought our God for this, and he was entreated of us.

24 ¶ Then I ſeparated twelve of the chief of the prieſts, Sherebiah, Haſhabiah, and ten of their brethren with them.

25 And weighed unto them the ſilver, and the gold, and the veſſels, *even* the offering of the houſe of our God, which the king, and his counſellors, and his lords, and all Iſrael *there* preſent, had offered:

26 I even weighed unto their hand ſix hundred and fifty talents of ſilver, and ſilver veſſels an hundred talents, *and* of gold an hundred talents:

27 Alſo twenty baſons of gold, of a thouſand drams, and two veſſels of fine copper, precious as gold:

28 And I ſaid unto them, Ye *are* holy unto the Lord, the veſſels *are* holy alſo, and the ſilver, and the gold *are* a free-will-offering unto the Lord God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the prieſts, and the Levites, and chief of the fathers of Iſrael at Jeruſalem, in the chambers of the houſe of the Lord.

30 So took the prieſts and the Levites the weight of the ſilver and the gold, and the veſſels, to bring *them* to Jeruſalem, unto the houſe of our God.

31 ¶ Then we departed from the river of Ahava, on the twelfth *day* of the firſt month, to go unto Jeruſalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of ſuch as lay in wait by the way.

32 And we came to Jeruſalem, and abode there three days.

33 ¶ Now on the fourth day was the ſilver and the gold, and the veſſels weighed in the houſe of our God, by the hand of Meremoth the ſon of Uriah the prieſt, and with him *was* Eleazar the ſon of Phinehas, and with them *was* Jozabad the ſon of Jeſhua, and Noadiah the ſon of Binnui, Levites.

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Alſo* the children of thoſe that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rams, ſeventy and ſeven lambs, twelve he-goats *for* a ſin-offering: all *this was* a burnt-offering unto the Lord.

36 ¶ And they delivered the king's commiſſions unto the king's lieutenants, and to the governors on this ſide the river, and they furthered the people, and the houſe of God.

CHAP. IX.

1 Ezra mourneth for the affinity of the people with ſtrangers: 5 He prayeth unto God with confeſſion of ſins.

NOW when theſe things were done, the princes came to me, ſaying, The people of Iſrael, and the prieſts and the Levites have not ſeperated themſelves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebuſites, the Amonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themſelves, and for their ſons: ſo that the holy ſeed have mingled themſelves with the people of *thoſe* lands: yea, the hand of the princes and rulers hath been chief in this treſpaſs.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head, and of my beard, and ſat down aſtoniſhed.

4 Then were aſſembled unto me every one that trembled at the words of the God of Iſrael, becauſe of the tranſgreſſion of thoſe that had been carried away, and I ſat aſtoniſhed until the evening ſacrifice.

5 ¶ And at the evening ſacrifice I aroſe up from my heavineſs; and having rent my garment and my mantle, I fell upon my knees, and ſpread out my hands unto the Lord my God.

6 And

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20 *Nethinims*] They were employed in carrying wood and water for the uſe of the temple; the word implies the ſame as *dedititii*, men *given* for that Purpoſe. *Patrick.*

21, 22, *Then I proclaimed a faſt*, &c.] This they had great reaſon to do, becauſe they carried with them things of conſiderable value, were apprehenſive of enemies, who laid in wait for them, and were aſhamed to aſk any guard of the king: who, not being fully inſtructed in divine matters, might poſſibly think that what they had ſaid of the favour of God towards them, and the prophecies concerning their reſtoration, were only empty boaſts, in caſe they diſtruſted his power and favour, by making application to the king for his protection. They were therefore determined, rather than give any umbrage of that kind, to commit themſelves entirely to God: but then it was neceſſary that they ſhould implore that favour of him, which they could not, without giving offence, requeſt of the king.

Commentary and Notes on Chapter IX.

1 *Now when theſe things were done.*] When he had ſhewn his commiſſion, and they were ſatisfied that he had full power to reform all abuſes, and ſee the law of Moſes obſerved by all the Jews.

The people of Iſrael—have not ſeperated themſelves from the people of the land] That is, they have been ſo far from obeying the precepts of the law, which command them not to mingle themſelves with the inhabitants of the land, that they have contracted marriages with them. Nor is this wickedneſs committed by the loweſt of the people only, but alſo by the prieſts and Levites themſelves.

6 And ſaid, O my God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over our head, and our treſpaſs is grown up unto the heavens.

7 Since the days of our fathers *have* we *been* in a great treſpaſs unto this day; and for our iniquities have we, our kings, *and* our prieſts, been delivered into the hands of the kings of the land, to the ſword, to captivity, and to a ſpoil, and to confuſion of face, as *it is* this day.

8 And now for a little ſpace grace hath been *ſhewed* from the Lord our God, to leave us a remnant to eſcape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen, yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving, to ſet up the houſe of our God, and to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem.

10 And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments,

11 Which thou haſt commanded by thy ſervants the prophets, ſaying, The land unto which ye go to poſſeſs it, is an unclean land with the filthineſs of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanneſs.

12 Now therefore give not your daughters unto their ſons, neither take their daughters unto your ſons, nor ſeek their peace, or their wealth for ever: that ye may be ſtrong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us, leſs than our iniquities *deſerve*, and haſt given us *ſuch* deliverance as this:

14 Should we again break thy commandments, and join in affinity with the people of theſe abominations? wouldſt not thou be angry with us till thou hadſt conſumed *us*, ſo that *there ſhould be* no remnant nor eſcaping?

15 O Lord God of Iſrael, thou *art* righteous, for we remain yet eſcaped, as *it is* this day: behold, we *are* before thee in our treſpaſſes: for we cannot ſtand before thee, becauſe of this.

CHAP. X.

1 Shechaniah encourageth Ezra to reform the ſtrange marriages. 6 Ezra mourning, aſſembleth the people. 9 The people at the exhortation of Ezra repent, and promiſe amendment. 18 The names of them which had married ſtrange wives.

NOW when Ezra had prayed, and when he had confeſſed, weeping and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael, a very great congregation of men, and women, and children: for the people wept very ſore.

2 And Shechaniah the ſon of Jehiel, *one* of the ſons of Elam, anſwered and ſaid unto Ezra, We have treſpaſſed againſt our God, and have taken ſtrange wives of the people of the land: yet now there is hope in Iſrael concerning this thing.

3 Now therefore let us make a covenant with our God, to put away all the wives, and ſuch as are born of them, according to the council of my lord, and of thoſe that tremble at the commandment of our God, and let it be done according to the law.

4 Ariſe: for *this* matter *belongeth* unto thee; we alſo *will be* with thee: be of good courage, and do *it*.

5 Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word: and they ſwear.

6 ¶ Then Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſon of Eliaſhab; and *when* he came thither, he did eat no bread, nor drink water: for he mourned becauſe of the tranſgreſſion of them that had been carried away.

7 And they made proclamation throughout Judah and Jeruſalem, unto all the children of the captivity, that they ſhould gather themſelves together unto Jeruſalem;

8 And that whoſoever would not come within three days, according to the counſel of the princes and the elders, all his ſubſtance ſhould be forfeited, and himſelf ſeparated from the congregation of thoſe that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themſelves together unto Jeruſalem within three days. It *was* the ninth month, and the twentieth *day* of the month; and all the people ſat in the ſtreet of the houſe of God, trembling becauſe of *this* matter, and for the great rain.

10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and have taken ſtrange wives, to increaſe the treſpaſs of Iſrael.

11 Now therefore make confeſſion unto the Lord God of your fathers, and do his pleaſure: and

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6 *O my God, I am aſhamed, and bluſh to lift up my face to thee,* &c.] This is one of the moſt pathetic addreſſes to God, recorded in the holy ſcriptures.

8 *And to give us a nail in his holy place.*] It is well known, that tents are faſtened to the ground by nails or pins; and that the ark, during the ſojourning of the children of Iſrael in the wilderneſs, and even after they were ſettled in Canaan, 'till the building of the temple, remained in a tent or tabernacle: and therefore the true meaning of the expreſſion is, that God had given them a ſettled abode, after a long captivity.

9 *And to give us a wall in Judah and Jeruſalem.*] The Hebrew word *gedar*, which we render a wall, ſignifies alſo a hedge or fence, ſuch as were uſually made for the folds of ſheep, and ſhould have been ſo tranſlated; for the wall of Jeruſalem was now broken down, and the gate thereof burnt with fire. Ezra uſes it to expreſs the ſingular care of God, who being the *ſhepherd of Iſrael*, had gathered together his ſcattered flock, and brought them back into their ancient folds; in which he preſerved them even when they had no wall for their defence, under the powerful protection of the king of Perſia.

Commentary and Notes on Chapter X.

1 *Now when Ezra had prayed,* &c.] As this prayer was made at the evening ſacrifice, when the greateſt part of the people were aſſembled to worſhip the Lord, and as it was uttered with great paſſion, and the higheſt expreſſions of grief and ſorrow, it is no wonder that the people were greatly moved; eſpecially to ſee ſuch a perſon as Ezra, a prieſt of God, and a great ruler under the king of Perſia, ſo dejected, full of fear, confuſion and aſtoniſhment.

6 *And when he came thither, he did eat no bread,* &c.] The word *when* is not in the Hebrew, and therefore the ellipſis had better be ſupplied with the word *till*; for then the ſenſe will be, that he had faſted till he came into the chamber of Johanan.

and ſeparate your ſelves from the people of the land, and from the ſtrange wives.

12 Then all the congregation anſwered and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to ſtand without, neither *is this* a work of one day or two: for we are many that have tranſgreſſed in this thing.

14 Let now our rulers of all the congregation ſtand, and let all them which have taken ſtrange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

15 Only Jonathan the ſon of Aſahel and Jahaziah the ſon of Tikvah were employed about this *matter:* and Meſhullam, and Shabbethai the Levite helped them.

16 And the children of the captivity did ſo. And Ezra the prieſt, *with* certain chiefs of the fathers, after the houſe of their fathers, and all of them by *their* names, were ſeparated, and ſat down in the firſt day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken ſtrange wives by the firſt day of the firſt month.

18 ¶ And among the ſons of the prieſts there were found that had taken ſtrange wives: *namely,* of the ſons of Jeſhua the ſon of Jozadak, and his brethren; Maaſeiah, and Elieſer, and Jarib, and Gedaliah.

19 And they gave their hands, that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their treſpaſs.

20 And of the ſons of Immer; Hanani, and Zebadiah.

21 And of the ſons of Harim; Maaſeiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the ſons of Paſhur; Elioenai, Maaſeiah, Iſhmael, Nethaneel, Jozabad, and Elaſah.

23 Alſo of the Levites; Jozabad, and Shimei, and Kelaiah (the ſame *is* Kelita) Pethaiah, Judah, and Eliezer.

24 Of the ſingers alſo; Eliaſhib; and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Iſrael: of the ſons of Paroſh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the ſons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the ſons of Zattu; Elioenai, Eliaſhib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the ſons alſo of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the ſons of Bani; Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal, and Ramoth.

30 And of the ſons of Pahath-moab; Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And *of* the ſons of Harim; Eliezer, Iſhijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the ſons of Haſhum: Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manaſſeh, *and* Shimei.

34 Of the ſons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Jaaſau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shaſhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joſeph.

43 Of the ſons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All theſe had taken ſtrange wives: and *ſome* of them had wives by whom they had children.

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44 *All theſe had taken ſtrange wives.*] The number is not very great, if compared with all that came out of captivity; but they ſeem to have been eminent perſons, and their example would doubtleſs have ſpread the contagion, if a ſpeedy ſtop had not been put to this evil.

THE BOOK OF

NEHEMIAH.

The ARGUMENT.

It is evident, from the beginning of this book that Nehemiah *was the author of it; though ſome particulars in it were doubtleſs added by another hand. It contains an account of his procuring the privileges of building the city, and ſettling his country; of his finiſhing the rebuilding of the walls in fifty-one days, and dedicating the gates of the city with great ſolemnity; of his reforming ſome abuſes that had crept in among his countrymen, particularly the extortion of the uſurers, by which the poor were ſo oppreſſed, as to be obliged to ſell their lands and children to ſupport themſelves; of his return to* Perſia, *and coming back again with a new commiſſion, by virtue of which he regulated every thing relating both to the ſtate and religion of the* Jews.

CHAP. I.

1 *Nehemiah underſtanding by Hanani the miſery of Jeruſalem, mourneth, faſteth, and prayeth.* 5 *His prayer.*

THE words of Nehemiah the ſon of Hachaliah. And it came to paſs in the month Chiſleu, in the twentieth year, as I was in Shuſhan the palace,

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I aſked them concerning the Jews that had eſcaped, which were left of the captivity, and concerning Jeruſalem.

3 And they ſaid unto me. The remnant that are left of the captivity there in the province, *are* in great affliction and reproach: the wall of Jeruſalem alſo *is* broken down, and the gates thereof are burned with fire.

4 And it came to paſs when I heard theſe words, that I ſat down and wept, and mourned *certain* days and faſted, and prayed before the God of heaven,

5 ¶ And ſaid, I beſeech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and obſerve his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayeſt hear the prayer of thy ſervant, which I pray before thee now day and night for the children of Iſrael thy ſervants, and confeſs the ſins of the children of Iſrael, which we have ſinned againſt thee: both I and my father's houſe have ſinned.

7 We have dealt very corruptly againſt thee, and have not kept the commandments, nor the ſtatutes, nor the judgements which thou commandedſt thy ſervant Moſes.

8 Remember, I beſeech thee, the word that thou commandedſt thy ſervant Moſes, ſaying, *If* ye tranſgreſs, I will ſcatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them; though there were of you

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Commentary and Notes on Chapter I.

1 *In the month Chiſleu.*] This month anſwers to part of our November and December.

5 *I beſeech thee, O Lord God of heaven.*] This was the ſtile in which they mentioned God after the captivity, and ſignifies his ſovereign dominion over all things contained within the compaſs of the heavens, the ſun, moon, and ſtars, angels, men, and all creatures in general.

9 *But if ye turn unto me, and keep my commandments,* &c.] Nehemiah framed this prayer to God, and directed his enterprize for the reſtoration of the Jews by the rule laid down by Moſes, Deut. xxx. 1, 2, 3, 4; and had the pleaſure of finding that prediction fully anſwered, by the readineſs of the king of Perſia to grant his petition,

you caſt out unto the uttermoſt part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have choſen to ſet my name there.

10 Now theſe *are* thy ſervants, and thy people, whom thou haſt redeemed by thy great power, and by thy ſtrong hand.

11 O Lord, I beſeech thee let now thine ear be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to fear thy name: and proſper I pray thee, thy ſervant this day, and grant him mercy in the ſight of this man. For I was the king's cup-bearer.

CHAP. II.

1 ***Artaxerxes underſtanding the cauſe of Nehemiah's ſadneſs, ſendeth him with letters and commiſſion to Jeruſalem.***

AND it came to paſs in the month Niſan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *before-time* ſad in his preſence.

2 Wherefore the king ſaid unto me, Why *is* thy countenance ſad, ſeeing thou art not ſick? this *is* nothing *elſe* but ſorrow of heart. Then I was very ſore afraid,

3 And ſaid unto the king, Let the king live for ever: why ſhould not my countenance be ſad, when the city, the place of my fathers ſepulchres, *lieth* waſte, and the gates thereof are conſumed with fire?

4 Then the king ſaid unto me, For what doeſt thou make requeſt? ſo I prayed to the God of heaven.

5 And I ſaid unto the king, If it pleaſe the king, and if thy ſervant have found favour in thy ſight, that thou wouldeſt ſend me unto Judah, unto the city of my fathers ſepulchres, that I may build it.

6 And the king ſaid unto me, the queen alſo ſitting by him, For how long ſhall thy journey be? and when wilt thou return? So it pleaſed the king to ſend me, and I ſet him a time.

7 Moreover, I ſaid unto the king, if it pleaſe the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Aſaph the keeper of the king's foreſt, that he may give me timber, to make beams for the gates of the palace which *appertained* to the houſe, and for the wall of the city, and for the houſe that I ſhall enter into. And the king granted me, according to the good hand of my God upon me.

9 Then I came to the governors beyond the river; and gave them the king's letters. (Now the king had ſent captains of the army, and horſemen with me.)

10 When Sanballat the Horonite, and Tobiah the ſervant, the Ammonite heard *of it*, it grieved them exceedingly that there was come a man to ſeek the welfare of the children of Iſrael.

11 So I came to Jeruſalem, and was there three days.

12 ¶ And I aroſe in the night, I and ſome few men with me; neither told I *any* man what my God had put in my heart to do at Jeruſalem: neither *was there any* beaſt with me, ſave the beaſt that I rode upon.

13 And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed by fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beaſt *that was* under me to paſs.

15 Then went I up in the night by the brook and viewed the wall, and turned back, and entered by the gate of the valley, and *ſo* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the prieſts, nor to the nobles, nor to the rulers, nor to the reſt that did the work.

17 ¶ Then ſaid I unto them, Ye ſee the diſtreſs that we *are* in, how Jeruſalem *lieth* waſte, and the gates thereof are burned with fire: come, and let us build up the wall of Jeruſalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as alſo the king's words that he had ſpoken unto me. And they ſaid, Let us riſe up and build. So they ſtrengthened their hands for this good *work*.

19 But when Sanballat the Horonite, and Tobiah the ſevant, the Ammonite, and Geſhem the Arabian, heard *it*, they laughed us to ſcorn, and deſpiſed us, and ſaid, What *is* this thing that ye do? will ye rebel againſt the king?

20 Then anſwered I them, and ſaid unto them, The God of heaven, he will proſper us; therefore we his ſervants will ariſe and build: but ye have no portion, nor right, nor memorial in Jeruſalem.

CHAP.

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11 *I was the king's cup-bearer.*] This was a poſt of great honour and profit in the Perſian court, becauſe of the privilege he enjoyed of being daily in the king's preſence, and, conſequently, of gaining his favour for obtaining any petition he ſhould think fit to aſk: and that it was a place of great profit is evident, becauſe Nehemiah had gained ſuch immenſe riches, that he was enabled to ſupport himſelf, with all the charges attending his government, without laying any burden on the people.

Commentary and Notes on Chapter II.

1 *And it came to paſs in the month Niſan.*] This was almoſt four months after he was informed of the deplorable ſtate of Jeruſalem; and therefore it has been aſked, why he did not ſooner petition the king for leave to viſit the city of his fathers? To which it may be anſwered, that, in all probability, his turn of waiting did not come ſooner. Beſides, it cannot be ſuppoſed that he would undertake ſo long and dangerous a journey in the midſt of winter, the time he firſt heard this melancholy report.

3 *Why ſhould not my countenance be ſad, when the city, the place of my father's ſepulchres lieth waſte?*] It is very natural for men to have a great regard for the ſepulchres of their anceſtors, and to be troubled at ſeeing the place where their aſhes are depoſited forſaken and laid waſte.

6 *It pleaſed the king to ſend me*, &c.] Probably he aſked leave to be abſent a few months; after which it is likely he returned to Shuſhan according to appointment: and the king ſent him back as his governor for twelve years. *Patrick.*

10 *Sanballat the Horonite*] This perſon was probably a petty prince of Moab; for Horonaim was an eminent city in that country, Iſaiah xv. 5.

20 *We his ſervants will ariſe and build: but you have no portion, nor right, nor memorial in Jeruſalem.*] You have no part either in the labour or the merit of it; for you are not of our religion, and therefore have nothing to do with us, or the works we are going to erect.

CHAP. III.

The names and order of them that builded the wall.

THEN Eliaſhib the high prieſt roſe up with his brethen the prieſts, and they builded the ſheep-gate, they ſanctified it, and ſet up the doors of it; even unto the tower of Meah, they ſanctified it unto the tower of Hananeel.

2 And next unto him, builded the Men of Jericho: and next to them builded Zaccur the ſon of Imri.

3 But the fiſh-gate did the ſons of Haſſenaah build, who *alſo* laid the beams thereof, and ſet up the doors thereof, and the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the ſon of Urijah, the ſon of Koz: and next unto them repaired Meſhullum the ſon of Berechiah, the ſon of Meſhezabeel: and next unto them repaired Zadok the ſon of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover, the old gate repaired Jehoiada the ſon of Paſeah, and Meſhullam the ſon of Beſodeiah; they laid the beams thereof, and ſet up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this ſide the river.

8 Next unto him repaired Uzziel the ſon of Harhaiah, of the goldſmiths: next unto him alſo repaired Hananiah, the ſon of *one of* the apothecaries, and they fortified Jeruſalem unto the broad wall.

9 And next unto them repaired Rephaiah the ſon of Hur, the ruler of the half part of Jeruſalem.

10 And next unto them repaired Jedaiah the ſon of Harumaph, even over againſt his houſe: and next unto him repaired Hattuſh the ſon of Haſhabniah.

11 Malchijah the ſon of Harim, and Haſhub the ſon of Pahath-moam, repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the ſon of Haloheſh, the ruler of the half part of Jeruſalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and a thouſand cubits, on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the ſon of Rechab, the ruler of part of Beth-haccerem: he built it, and ſet up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallum the ſon of Col-hozeh, the ruler of part of Mizpah: he built it and covered it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the kings garden, and unto the ſtairs that go down from the city of David.

16 After him repaired Nehemiah the ſon of Hazbuk, the ruler of the half part of Beth-zur, unto *the place* over againſt the Sepulchres of David, and to the pool *that was* made, and unto the houſe of the mighty.

17 And after him repaired the Levites, Rehum the ſon of Bani: next unto him repaired Haſhabiah the ruler of the half part of Keilah in his part.

18 After him repaired their brethren, Bavai the ſon of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the ſon of Jeſhua, the ruler of Mizpah, another piece, over againſt the going up to the armoury at the *turning of the wall.*

20 After him Baruch the ſon of Zabbai, earneſtly repaired the other piece, from the turning *of the wall* unto the door of the houſe of Eliaſhib the high prieſt.

21 After him repaired Meremoth, the ſon of Urijah, the ſon of Koz, another piece, from the door of the houſe of Eliaſhib, even to the end of the houſe of Eliaſhib.

22 And after him repaired the prieſts, the men of the plain.

23 After him repaired Benjamin, and Aſhub, over againſt their houſe: after him repaired Azariah, the ſon of Maaſeiah, the ſon of Ananiah, by his houſe.

24 After him repaired Binnui, the ſon of Henadad, another piece, from the houſe of Azariah, unto the turning *of the wall,* even unto the corner.

25 Palal the ſon of Uzai, over againſt the turning *of the wall,* and the tower which lieth out from the kings high houſe, that *was* by the court of the priſon: after him, Pedaiah the ſon of Paroſh.

26 Moreover, the Nethinims dwelt in Ophel, unto *the place* over againſt the water-gate toward the eaſt, and the tower that lieth out.

27 After them the Tekoites repaired another piece over againſt the great tower that lieth out, even unto the wall of Ophel.

28 From above the horſe-gate repaired the prieſts every one over againſt his houſe.

29 After them repaired Zadok the ſon of Immer, over againſt his houſe: after him repaired alſo Shemaiah, the ſon of Shechaniah, the keeper of the eaſt-gate.

Commentary and Notes on Chapter III.

1 *Then Eliaſhib the high prieſt roſe up with his brethren the prieſts.*] He now ſhews by whom the wall was repaired, and the gates again ſet up, which the Babylonians had burnt with fire when they took Jeruſalem. The work was begun by Eliaſhib, the grand-child of Jeſhua the high prieſt, who, with his brethren, gave a noble example, in being the firſt in rebuilding the wall of the city, which was broken down.

They built the ſheep gate.] This gate was in the ſouth ſide of the city, in that part of the valley which looked towards mount Sion and the temple. It had its name from the ſheep, intended for ſacrifices, being brought through it to the temple.

5 *But their nobles put not their necks to the work of their Lord.*] They were very negligent, not caring whether the work was performed or not. Some underſtand by *their Lord,* the leader and head of the whole family, ſome Nehemiah, and others God himſelf, whoſe work this was.

26 *Moreover, the Nethinims.*] Not only the prieſts and Levites, but the meaneſt perſons that belonged to the houſe of God, contributed to the work. The names of thoſe that repaired the walls of Jeruſalem are commemorated, becauſe it was a work of virtue and piety to reſtore the holy city: it was an inſtance of religion and courage, to defend the true worſhippers of God, that they might ſerve him in quietneſs and ſafety, and in the midſt of ſo many enemies to go on with this work in a pious confidence of the power of God to ſupport them.

30 After him repaired Hananiah the ſon of Shelemiah, and Hanun the ſixth ſon of Zalaph, another piece: after him repaired Meſhullam the ſon of Berechiah over againſt his chamber.

31 After him repaired Malchia, the goldſmith's ſon, unto the place of the Nethinims, and of the merchants, over againſt the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the ſheep-gate, repaired the goldſmiths and the merchants.

C H A P. IV.

1 *While the enemies ſcoff, Nehemiah prayeth.* 7 *He ſetteth a watch.*

BUT it came to paſs, that when Sanballat heard that we builded the wall, he was wroth and took great indignation, and mocked the Jews.

2 And he ſpake before his brethren, and the army of Samaria, and ſaid, What do theſe feeble Jews: Will they fortify themſelves? Will they ſacrifice? Will they make an end in a day? Will they revive the ſtones out of the heaps of the rubbiſh, which are burned?

3 Now Tobiah the Ammonite *was* by him, and he ſaid, Even that which they build, if a fox go up, he ſhall even break down their ſtone-wall.

4 Here, O our God, for we are deſpiſed: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their ſin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 But it came to paſs, *that* when Sanballat and Tobiah, and the Arabians and the Ammonites, and the Aſhdodites, heard that the walls of Jeruſalem were made up, *and* that the breaches began to be ſtopped, then they were very wroth,

8 And conſpired all of them together, to come *and* to fight againſt Jeruſalem, and to hinder it.

9 Nevertheleſs, we made our prayer unto our God, and ſet a watch againſt them day and night, becauſe of them.

10 And Judah ſaid, The ſtrength of the bearers of burdens is decayed, and *there is* much rubbiſh, ſo that we are not able to build the wall.

11 And our adverſaries ſaid, They ſhall not know, neither ſee, till we come in the midſt among them, and ſlay them, and cauſe the work to ceaſe,

12 And it came to paſs that when the Jews which dwelt by them came, they ſaid unto us ten times, From all places, whence ye ſhall return unto us, *they will be upon you.*

13 ¶ Therefore ſet I in the lower places, behind the wall, *and* on the higher places, I even ſet the people after their families, with their ſwords, their ſpears, and their bows.

14 And I looked, and roſe up, and ſaid unto the nobles, and to the rulers, and to the reſt of the people, Be not ye afraid of them: remember the Lord *which is* great and terrible, and fight for your brethren, your ſons and your daughters, your wives and your houſes.

15 And it came to paſs when our enemies heard that it was known unto us, and God had brought their counſel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to paſs from that time forth, *that* the half of my ſervants wrought in the work, and the other half of them held both the ſpears, the ſhields and the bows, and the habergeons; and the rulers *were* behind all the houſe of Judah.

17 They which builded on the wall, and they that bare burdens, with thoſe that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders every one had his ſword girded by his ſide, and *ſo* builded, and he that ſounded the trumpet *was* by me.

19 ¶ And I ſaid unto the nobles, and to the rulers, and to the reſt of the people, The work *is* great and large, and we are ſeparated upon the wall one far from another.

20 In what place *therefore* ye hear the ſound of the trumpet, reſort ye thither unto us: our God ſhall fight for us.

21 So we laboured in the work: and half of them held the ſpears, from the riſing of the morning, till the ſtars appeared.

22 Likewiſe at the ſame time ſaid I unto the people, Let every one with his ſervant lodge within Jeruſalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my ſervants, nor the men of the guard which followed me, none of us put off our cloaths, *ſaving that* every one put them off for waſhing.

C H A P. V.

1 *The Jews complain of their debt, mortgage and bondage.* 6 *Nehemiah cauſeth reſtitution:* 14 *He forbeareth his own allowance, and keepeth hoſpitality.*

AND there was a great cry of the people, and of their wives, againſt their brethren the Jews.

2 For

Commentary and Notes on Chapter IV.

2 *Will they fortify themſelves? Will they ſacrifice? Will they make an end in a day?*] Reports had been ſpread that ſo many of them were at work, as if they intended to build the wall, keep a feaſt, and dedicate it, all in one day:. and hence he takes occaſion to laugh at their fooliſh diligence, and the great haſte they made in the work.

5 *Cover not their iniquity, and let not their ſin be blotled out from before thee.*] Theſe words, if taken in their literal ſenſe, are harſh, as he prays that their ſins might never be forgiven. But it ſhould be remembered that he ſpoke by the ſpirit of prophecy, foreſeeing that they, from their malicious and implacable ſpirit againſt God and his people, would never be capable of his mercy, but at laſt be utterly deſtroyed.

10 *The ſtrength of the bearers of burdens is decayed.*] The labours had wrought ſo long and ſo hard at the work, that ſome of the people told him they were no longer able to ſupport the fatigue.

12 *They ſaid unto us ten times.*] The expreſſion *ten times,* here ſignifies *a great many times.*

From all places whence ye ſhall return unto us, they will be upon you.] The laſt words of this ſentence, *they will be upon you,* are not in the Hebrew text. and only ſerve to render the paſſage difficult to be underſtood. The ſenſe is, that ſeveral Jews, who reſided near the enemy, having diſcovered their deſigns, informed their brethren of the different ſtratagems they had formed for oppoſing them.

17 *Every one with one of his hands wrought in the work, and with the other hand held a weapon.*] This a figurative ſpeech, and ſignifies, that they were well appointed either to build or fight; it being impoſſible for them to work, if both their hands had not been at liberty.

Commentary and Notes on Chapter V.

1 *And there was a great cry of the people, and of their wives, againſt their brethren the Jews.*] The poor now exhibited grievous complaints

2 For there were that ſaid, We, our ſons, and our daughters *are* many: therefore we take up corn *for them*, that they may eat and live.

3 *Some* alſo there were that ſaid, We have mortgaged our lands, vineyards, and houſes, that we might buy corn, becauſe of the dearth.

4 There were alſo that ſaid, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our fleſh *is* as the fleſh of our brethren, our children as their children: and lo, we bring into bondage our ſons and our daughters, to be ſervants, and *ſome* of our daughters are brought into bondage *already*: neither *is it* in our power *to redeem them*; for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry and theſe words.

7 Then I conſulted with myſelf, and I rebuked the nobles, and the rulers, and ſaid unto them, Ye exact uſury, every one of his brother. And I ſet a great aſſembly againſt them.

8 And I ſaid unto them, We, after our ability, have redeemed our brethren the Jews, *which were* ſold unto the heathen; and will ye even ſell your brethren? Or ſhall they be ſold unto us? Then held they their peace, and found nothing *to Anſwer*.

9 Alſo I ſaid, It *is* not good that ye do: ought ye not to walk in the fear of our God, becauſe of the reproach of the heathen our enemies?

10 I likewiſe, *and* my brethren, and my ſervants, might exact of them money and corn: I pray you, let us leave off this uſury.

11 Reſtore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houſes, alſo the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then ſaid they, We will reſtore them, and will require nothing of them; ſo will we do as thou ſayeſt. Then I called the prieſts, and took an oath of them, that they ſhould do according to this promiſe.

13 Alſo I ſhook my lap, and ſaid, So God ſhake out every man from his houſe, and from his labour that performeth not this promiſe, even thus be he ſhaken out, and emptied. And all the congregation ſaid, Amen, and praiſed the Lord. And the people did according to this promiſe.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is* twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beſides forty ſhekels of ſilver; yea, even their ſervants bare rule over the people: but ſo did not I, becauſe of the fear of God.

16 Yea, alſo I continued in the work of this wall, neither bought we any land: and all my ſervants *were* gathered thither unto the work.

17 Moreover, *there were* at my table an hundred and fifty of the Jews and rulers, beſides thoſe that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me*, daily, *was* one ox, *and* ſix choice ſheep; alſo fowls were prepared for me, and once in ten days ſtore of all ſorts of wine: yet for all this required not I the bread of the governor, becauſe the bondage was heavy upon this people.

19 Think upon me, my God, for good, *according* to all that I have done for this people.

C H A P. VI.

1 *Sanballat practiſeth to terrify Nehemiah:* 15 *The work is finiſhed.* 17 *Secret Intelligence between the Enemies and the nobles of Judah.*

NOW it came to paſs when Sanballat and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had builded the wall, and *that* there was no breach left therein (though at that time I had not ſet up the doors upon the gates.)

2 That Sanballat and Geſhem ſent unto me, ſaying, Come, let us meet together in *ſome one of* the villages in the plain of Ono: but they thought to do me miſchief.

3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work, ſo that I cannot come down:

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complaints againſt the rich, for taking the advantage of their neceſſities in exacting uſury. This oppreſſion reduced them ſo low, that they were obliged to mortgage their lands, houſes, and tenements, and even to ſell their children into ſervitude, to enable them to buy bread for their ſupport. And what increaſed the cruelty of this exaction was, that it was made at a time when their enemies threatened to deſtroy them all, and multitudes of people were employed in repairing the fortifications of the city; ſo that they were obliged to purchaſe corn at the unreaſonable rates demanded by their rich brethren, or periſh with hunger.

3 *Becauſe of the dearth.*] Not long before this there had been a great ſcarcity, for want of rain, which God thought proper to withhold, as a puniſhment for their taking more care to build houſes for themſelves than his temple, as we read Hoſ. i. 9, &c. During this diſtreſs, the rich had obliged their brethren to part with all they had; and now another dearth, occaſioned by the multitudes of people in the city, and their enemies hindering the country people from coming with proviſions, rendered their condition truly deplorable.

11 *The hundredth part of the money*, &c.] This was the uſury they exacted, being one per cent for every month, or twelve per cent. for the whole year. No wonder the people cried ſo loudly againſt ther unfeeling brethren, when they demanded ſuch exorbitant intereſt.

14 *I and my brethren have not eaten the bread of the governor.*] That is, we have not made uſe of the allowances made for the governors apointed by the king of Perſia, to provide them a table. He refuſed this juſt maintenance, becauſe he ſaw it would be burthenſome to his countrymen, living upon his own eſtate in Judea, and the ſalary he had from the king of Perſia as his cup bearer.

15 *But the former governors that had been before me*, &c.] We are not told who theſe governors were, it being ſufficient for his purpoſe to obſerve, that he did not imitate practices which they were doubtleſs well acquainted with. It will however follow, that there were other governors beſides Zerubbabel and Ezra, before Nehemiah was appointed to this office, becauſe neither of theſe, from the accounts given of them by the ſacred writers, can be ſuppoſed guilty of any ſuch practices.

But ſo did not I, becauſe of the fear of the Lord.] He did not this through oſtentation, or vain glory; but from his ſincere love to God and his country. For he eſteemed religion far above riches, and *the laws of his God were dearer to him than thouſands of gold and ſilver.*

19 *Think upon me, my God, for good*, &c.] He expected no reward from man, but from his god, who he hoped ſhould ſhew him the ſame kindneſs he had done for his people. And ſurely it can never be conſidered as a flaw in the character of this excellent governor, or an indication of a mercenary ſpirit, that he ſhould, in all his good works and labours, *have a reſpect to the recompenſe of the reward, which God the righteous judge* had promiſed to give to his faithful ſervants.

down: why ſhould the work ceaſe, whilſt I leave it, and come down to you?

4 Yet they ſent unto me four times after this ſort; and I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant unto me in like manner, the fifth time, with an open letter in his hand:

6 Wherein *was* written; it is reported among the heathen, and Gaſhmu ſaith *it, that* thou and the Jews think to rebel: for which cauſe thou buildeſt the wall, that thou mayeſt be their king according to theſe words.

7 And thou hath alſo appointed prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah: and now it ſhall be reported to the king, according to theſe words. Come now therefore, and let us take council together

8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſayeſt, but thou feigneſt them out of thine own heart.

9 For they all made us afraid, ſaying, Their hand ſhall be weakened from the work, that it be not done. Now therefore, O *God*, ſtrengthen my hands.

10 Afterward I came unto the houſe of Shemaiah the ſon of Delaiah, the ſon of Mehetabeel, who *was* ſhut up; and he ſaid, let us meet together in the houſe of God, within the temple, and let us ſhut the doors of the temple: for they will come to ſlay thee, yea, in the night will they come to ſlay thee.

11 And I ſaid, Should ſuch a man as I flee? and who *is there* that *being* as I *am*, would go into the temple to ſave his life? I will not go in.

12 And lo, I perceived that God had not ſent him, but that he pronounced his prophecy againſt me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſin, and that they might have *matter* for an evil report, that they might reproach me.

14 My God think thou upon Tobiah and Sanballat, according to theſe their works, and on the propheteſs Noadiah, and the reſt of the prophets that would have put me in fear.

15 ¶ So the wall was finiſhed in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to paſs that when all our enemies heard *thereof*, and all the heathen that *were* about us ſaw *theſe things*, they were much caſt down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in thoſe days the nobles of Judah ſent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah ſworn unto him, becauſe he *was* the ſon in law of Shechaniah the ſon of Arah; and his ſon Johanan had taken the daughter of Meſhullam the ſon of Berechiah.

19 Alſo they reported his good deeds before me, and uttered my words to him: *and* Tobiah ſent letters to put me in fear.

CHAP. VII.

1 Nehemiah committeth the charge of Jeruſalem to Hanani and Hananiah. 5 A regiſter of the genealogy of them which came at the firſt out of Babylon, 8 of the people, 39 of the prieſts, 43 of the Levites, 46 and of the Nethinims.

NOW it came to paſs when the wall was built, and I had ſet up the doors, and the porters, and the ſingers, and the Levites were appointed.

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeruſalem (for he *was* a faithful man, and feared God above many.)

3 And I ſaid unto them, let not the gates of Jeruſalem be opened, until the ſun be hot; and while they ſtand by let them ſhut the doors, and bar *them:* and appoint watches of the inhabitants of Jeruſalem, every one in his watch, and every one *to be* over-againſt his houſe.

4 Now the city *was* large and great: but the people *were* few therein, and the houſes *were* not builded.

5 ¶ And my God put into mine heart, to gather together the nobles, and the rulers, and the people,

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Commentary and Notes on Chapter VI.

10 *Let us meet together in the houſe of God, within the temple,* &c.] That is, in the ſanctuary: and whither he adviſed Nehemiah to retreat, becauſe it was a ſtrong and a ſacred place, being defended by a guard of Levites, and, by its holineſs, privileged from all hoſtile approaches. But his real deſign was not only to diſgrace Nehemiah, and diſhearten the people, when they ſaw the cowardice of their governor, but alſo to prepare the way for the enemy's aſſaulting and taking the city, when there were none to defend the walls; and, at the ſame time, to give countenance to the calumny that had been maliciouſly ſpread of his affecting to be made king of Judah, becauſe he fled at the report of it. Perhaps Shemaiah, with the aſſiſtance of ſome other prieſts, who were his confederates, intended either to deſtroy him, or ſecure his perſon till the city was betrayed into the hands of the enemy.

11 *Should ſuch a man as I flee?*] Shall I, the chief governor, upon whoſe preſence, counſel, and conduct, the very life and being of the whole city and nation in a great meaſure depends; who have profeſſed ſuch reſolution, courage, and confidence in God; who have had ſuch eminent experience of his gracious and powerful aſſiſtance, of his calling me to this employment, and carrying me through it, when the danger was much greater than now: ſhall I diſhonour God and religion, and betray the city and people of God by my cowardice? God forbid.

15 *So the wall was finiſhed---in fifty and two days*] This prodigious diſpatch will not appear incredible, when it is remembered that a vaſt number, not of hired, but voluntary men, full of zeal for the work themſelves, animated by the example of their rulers, and ranged and diſtributed in a proper manner for diſpatch, were employed in this work; that it was in the ſummer, when the days are long; that plenty of ſtones and other materials were at hand, the foundation of the wall unrazed, great part of it ſtanding entire, only ſome few breaches here and there to be ſtopped up; and that their deſign was not to render the wall beautiful, but ſtrong; and to provide themſelves with ſuch a fortification for the preſent, as would ſecure them from any ſudden invaſion of their enemies.

Commentary and Notes on Chapter VII.

2 *I gave my brother Hanani, and Hananiah---charge over Jeruſalem.*] Nehemiah, in all probability, was now returning to Shuſhan, to give the king an account of the ſtate of affairs in Judea, and therefore was particularly careful to place ſuch men in the city as he knew would execute the truſt repoſed in them with the ſtricteſt fidelity. Hanani had given proof of his zeal for God and his country, in taking a tedious journey from Judea to Shuſhan, to inform Nehemiah of the wretched ſtate of Jeruſalem, and to implore his aſſiſtance to relieve it. And the reaſon why Nehemiah put ſuch truſt and confidence in Hananiah was, becauſe he was a man of conſcience, and acted on religious principles, which would render him proof againſt all temptations, which doubtleſs would be made by the enemy during his abſence.

5 *And my God put into mine heart to gather the nobles,* &c.] It would be well if we, like the pious Nehemiah, had always God in our thoughts, as without his Aſſiſtance we can do nothing, and aſcribe to him

people, that they might be reckoned by genealogy: and I found a regiſter of the genealogy of them which came up at the firſt, and found written therein,

6 Theſe *are* the children of the province that went up out of the captivity, of thoſe that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jeruſalem, and to Judah, every one unto his city;

7 Who came with Zerubbabel: Jeſhua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nehum, Baanah; the number, *I ſay*, of the men of the people of Iſrael, *was this*;

8 The children of Paroſh, two thouſand an hundred ſeventy and two.

9 The children of Shephatiah, three hundred ſeventy and two.

10 The children of Arah, ſix hundred fifty and two.

11 The children of Pahath-moab of the children of Jeſhua and Joab, two thouſand and eight hundred *and* eighteen.

12 The children of Elam, a thouſand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, ſeven hundred and threeſcore.

15 The children of Binnui, ſix hundred forty and eight.

16 The children of Bebai, ſix hundred twenty and eight.

17 The children of Azgad, two thouſand three hundred twenty and two.

18 The children of Adonikam, ſix hundred threeſcore and ſeven.

19 The children of Bigvai, two thouſand threeſcore and ſeven.

20 The children of Adin, ſix hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Haſhum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourſcore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of Kirjath-jearim, Chephirah, and Beeroth, ſeven hundred forty and three.

30 The men of Ramah and Gaba, ſix hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, and hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thouſand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, ſeven hundred twenty and one.

38 The children of Senaah, three thouſand nine hundred and thirty.

39 ¶ The prieſts, the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.

40 The children of Immer, a thouſand fifty and two.

41 The children of Paſhur, a thouſand two hundred forty and ſeven.

42 The children of Harim, a thouſand and ſeventeen.

43 ¶ The Levites: the children of Jeſhua, of Kadmiel, *and* of the children of Hodevah, ſeventy and four.

44 ¶ The ſingers: the children of Aſaph, an hundred forty and eight.

45 ¶ The porters the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The Nethinims: the children of Ziha, the children of Haſhupha, the children of Tabbaoth.

47 The children of Keros, the children of Sia, the children of Padon.

48 The children of Lebana, the children of Hagaba, the children of Shalmai.

49 The children of Hanan, the children of Giddel, the children of Gahar.

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaſeah,

52 The children of Beſai, the children of Meunim, the children of Nephiſheſim.

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harſha,

55 The children of Barkos, the children of Siſera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomon's ſervants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel.

59 The children of Shephatiah, the children of Hattil, the children of Pockereth of Zebaim, the children of Amon.

60 All the Nethinims, and the children of Solomon's

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him every good motion of our mind; for we ſhould then impute our ſafety wholly to his favour and protection, and rejoice *under the ſhadow of his wings*.

6 *Theſe are the children.*] Theſe are almoſt the ſame words which we read in the 2d chapter of Ezra, ver. 1. See the note on that place.

8 *And the children of Paroſh, two thouſand an hundred ſeventy and two.*] This genealogy differs, in ſome particulars, from that in Ezra, chap. ii. 5. But it ſhould be remembered, that they were taken at different times, and in different places; Nehemiah's in Judea, after the finiſhing of the wall of Jeruſalem; and Ezra's in Babylon, before they returned to their own land.

lomon's ſervants, *were* three hundred ninety and two.

61 And theſe *were* they which went up *alſo* from Tel-melah, Tel-hareſha, Cherub, Addon, and Immer: but they could not ſhew their father's houſe, nor their ſeed, whether they *were* of Iſrael.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred forty and two.

63 ¶ And of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the prieſthood.

65 And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood *up* a prieſt with Urim and Thummim.

66 ¶ The whole congregation together *was* forty and two thouſand three hundred and threeſcore.

67 Beſides their men-ſervants, and their maid-ſervants, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and they had two hundred forty and five ſinging men and ſinging women.

68 Their horſes, ſeven hundred thirty and ſix; their mules, two hundred forty and five;

69 *Their* camels, four hundred thirty and five; ſix thouſand ſeven hundred and twenty aſſes.

70 ¶ And ſome of the chief of the fathers gave unto the work. The Tirſhatha gave to the treaſure, a thouſand drams of gold, fifty baſons, five hundred and thirty prieſts garments.

71 And *ſome* of the chief of the fathers gave to the treaſure of the work twenty thouſand drams of gold, and two thouſand and two hundred pounds of ſilver.

72 And *that* which the reſt of the people gave *was* twenty thouſand drams of gold, and two thouſand pound of ſilver, and threeſcore and ſeven prieſts garments.

73 So the prieſts, and the Levites, and the porters, and the ſingers, and *ſome* of the people, and the Nethinims, and all Iſrael, dwelt in their cities; and when the ſeventh month came, the children of Iſrael *were* in their cities.

CHAP. VIII.

1 *The religious manner of reading and hearing the law.* 9 *They comfort the people. The feaſt of tabernacles kept.*

AND all the people gathered themſelves together as one man, into the ſtreet that *was* before the water-gate, and they ſpake unto Ezra the ſcribe, to bring the book of the law of Moſes, which the Lord had commanded to Iſrael.

2 And Ezra the prieſts brought the law before the congregation, both of men and women, and all that could hear with underſtanding, upon the firſt day of the ſeventh month.

3 And he read therein before the ſtreet that *was* before the water-gate, from the morning until mid-day, before the men and the women, and thoſe that could underſtand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the ſcribe ſtood upon a pulpit of wood, which they had made for the purpoſe, and beſide him ſtood Mattithiah, and Shema, and Ananiah, and Urijah, and Hilkiah, and Maaſeiah, on his right hand; and on his left hand, Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, and Meſhullam.

5 And Ezra opened the book in the ſight of all the people (for he was above all the people) and when he opened it, all the people ſtood up:

6 And Ezra bleſſed the Lord, the great God: and all the people anſwered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worſhipped the Lord with *their* faces to the ground.

7 Alſo Jeſhua and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand the law: and the people *ſtood* in their place.

8 So they read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed *them* to underſtand the reading.

9 ¶ And Nehemiah which *is* the Tirſhatha, and Ezra the prieſt, the ſcribe, and the Levites that taught the people, ſaid unto all the people, This day is holy unto the Lord your God, mourn not, nor weep: for all the people wept, when they heard the words of the law.

10 Then he ſaid unto them, Go your way, eat the fat, and drink the ſweet, and ſend portions unto them for whom nothing is prepared: for *this* day

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65 *And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things*, &c.] See note on Ezra ii. 63.

Commentary and Notes on Chapter VIII.

1 *And all the people gathered themſelves together as one man.*] On this month was the firſt great feaſt after the walls of Jeruſalem were finiſhed.

And they ſpake unto Ezra the ſcribe.] This was doubtleſs the ſame Ezra who came from Babylon in the ſeventh year of Artaxerxes, with a full commiſſion to Jeruſalem, to aſſiſt Zerubbabel in the reformation of the whole ſtate of the Jewiſh church. After the death of Zerubbabel, the whole adminiſtration devolved upon him, for the remaining part of the twelve years which his commiſſion laſted, when other governors ſucceded, though not recorded in ſcripture, and at laſt Nehemiah. But we hear no more of Ezra, till here called upon to read and expound the law to the people. Where he was during the time the walls of Jeruſalem were repairing, is impoſſible to ſay with certainty, as the ſcriptures are ſilent in that reſpect. Some think he was returned to Babylon, to give the people an account of the ſtate of affairs in Judah: and others, that he retired into ſome ſequeſtered place, where he employed himſelf in the great work of preparing a new and correct edition of the holy ſcriptures.

2 *Ezra brought forth the law*, &c.] From this paſſage it is plain that what the author of the ſecond book of Eſdras, chap. xiv. 21. ſays, that all the copies of the holy books had been burnt, with the temple, is an apocryphal ſtory.

8 *Cauſed the people to underſtand the reading.*] The Iſraelites, during their long captivity, being uſed to the Chaldee, had forgotten their mother tongue, therefore Ezra is ſuppoſed here to explain the ſcripture to them by turning the Hebrew into Chaldee: but M. du Pin interprets it of Ezra's explaining the difficult places of ſcripture, ſo as to adapt it to the underſtanding of the common people; and offers ſeveral reaſons to prove, that the Hebrew could not be ſo entirely loſt, as is here ſuppoſed, till ſome time after the captivity.

day *is* holy unto our Lord: neither be ye ſorry, for the joy of the Lord is your ſtrength.

11 So the Levites ſtilled all the people, ſaying, Hold your peace, for the day *is* holy, neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to ſend portions, and to make great mirth, becauſe they had underſtood the words that were declared unto them.

13 ¶ And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites, unto Ezra the ſcribe, even to underſtand the words of the law.

14 And they found written in the law which the Lord had commanded by Moſes, that the children of Iſrael ſhould dwell in booths, in the feaſt of the ſeventh month:

15 And that they ſhould publiſh and proclaim in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themſelves booths, every one upon the roof of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet of the water-gate, and in the ſtreet of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity, made booths, and ſat under the booths: for ſince the days of Joſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo: and there was very great gladneſs.

18 Alſo day by day, from the firſt day, unto the laſt day, he read in the book of the law of God: and they kept the feaſt ſeven days, and on the eight day was a ſolem aſſembly, according unto the manner.

CHAP. IX.

1 *A ſolemn faſt, and repentance of the people.* 4 *The Levites confeſs God's goodneſs, and their own wickedneſs.*

NOW in the twenty and fourth day of this month the children of Iſrael were aſſembled with faſting, and with ſackcloths, and earth upon them.

2 And the ſeed of Iſrael ſeparated themſelves from all ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers.

3 And they ſtood up in their place, and read in the book of the law of the Lord their God *one* fourth part of the day; and *another* fourth part they confeſſed, and worſhipped the Lord their God.

4 ¶ Then ſtood up upon the ſtairs, of the Levites, Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the Lord their God.

5 Then the Levites, Jeſhua, and Kadmiel, Bani, Haſhabaniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid, Stand up, *and* bleſs the Lord your God for ever and ever. And bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

6 Thou, *even* thou art Lord alone; thou haſt made heaven, the heaven of heavens, with all their hoſts, the earth and all *things* that *are* therein, the ſeas and all that *is* therein; and thou preſerveſt them all; and the hoſt of heaven worſhippeth thee.

7 Thou *art* the Lord the God, who didſt chooſe Abram, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of Abraham:

8 And foundeſt his heart faithful before thee, and madeſt a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give *it, I ſay,* to his ſeed, and haſt performed thy words; for thou *art* righteous:

9 And didſt ſee the affliction of our fathers in Egypt, and heardeſt their cry by the Red-ſea:

10 And ſhewedſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them. So didſt thou get thee a name, as *it is* this day.

11 And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry land: and their perſecutors thou threweſt into the deeps, as a ſtone into the mighty waters.

12 Moreover thou leddeſt them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they ſhould go.

13 Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments and true laws, good ſtatutes and commandments;

14 And madeſt known unto them thy holy ſabbath, and commandeſt them precepts, ſtatutes and laws, by the hand of Moſes thy ſervant:

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17 *For ſince the days of Joſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo: and there was very great gladneſs.*] It can hardly be thought that this feſtival had never been obſerved ſince the time of Joſhua, eſpecially as we read in the foregoing book of Ezra, that it was kept at their return from Babylon. The meaning therefore is, that the joy ſince that time had never been ſo great, as it was upon this occaſion; and indeed this feſtival was at that time, and now, celebrated on ſimilar occaſions. In the days of Joſhua they rejoiced, becauſe they had gotten poſſeſſion of the land of Canaan; and now, they rejoiced for being again ſettled in it, after ſo long a captivity.

Commentary and Notes on Chapter IX.

1 *Now in the twenty and fourth day of this month, the children of Iſrael were aſſembled with faſting,* &c.] The feaſt of tabernacles being ended, with great gladneſs of heart, a day was appointed for a ſolemn faſt, when they aſſembled in all the marks of mourning and humiliation, confeſſed their ſins, deprecated the judgments due to the iniquity of their fathers, acknowledged the omnipotence of God in creating and preſerving all things, and enumerated his gracious mercies, in their ſundry deliverances from their enemies and perſecutors.

6 *The hoſt of heaven worſhippeth thee*] Sometimes the ſtars, and ſometimes the angels are called the hoſt of heaven: but here is meant the latter, for the other are mentioned before, when he ſays, the heavens with all their hoſt. *Patrick.*

7 *Thou art the Lord the God, who didſt chooſe Abraham,* &c.] We have, in the following verſes, a compendious narrative of the affairs of the Hebrew nation. It was probably compoſed either by Nehemiah or Ezra, in the form of a prayer, and delivered by the author to the Levites, who were ordered to ſpeak it diſtinctly before the whole congregation, from ſeveral ſcaffolds, conveniently erected in different parts of the aſſembly, that every perſon might hear it.

15 And gaveſt them bread from heaven for their hunger, and broughteſt forth water for them out of the rock for their thirſt, and promiſedeſt them that they ſhould go in to poſſeſs the land which thou hadſt ſworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refuſed to obey, neither were mindful of thy wonders that thou didſt among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not.

18 Yea, when they had made them a molten calf, and ſaid, This *is* thy god that brought thee up out of Egypt, and had wrought great provocations.

19 Yet thou in thy manifold mercies forſookeſt them not in the wilderneſs; the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to ſhew them light, and the way wherein they ſhould go.

20 Thou gaveſt alſo thy good ſpirit to inſtruct them, and with-heldeſt not thy manna from their mouth, and gaveſt them water for their thirſt.

21 Yea, forty years didſt thou ſuſtain them in the wilderneſs *ſo that* they lacked nothing; their clothes waxed not old, and their feet ſwelled not.

22 Moreover, thou gaveſt them kingdoms and nations, and didſt divide them into corners. So they poſſeſſed the land of Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan.

23 Their children alſo multipliedſt thou as the ſtars of heaven, and broughteſt them into the land concerning which thou hadſt promiſed to their fathers that they ſhould go in to poſſeſs *it*.

24 So the children went in and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, wells digged, vineyards and olive-yards and fruit-trees in abundance. So they did eat, and were filled, and became fat, and delighted themſelves in thy great goodneſs.

26 Nevertheleſs, they were diſobedient, and rebelled againſt thee, and caſt thy law behind their backs, and ſlew thy prophets which teſtified againſt them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredſt them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardeſt *them* from heaven; and according to thy manifold mercies thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies.

28 But after they had reſt, they did evil again before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned and cried unto thee, thou heardeſt *them* from heaven, and many times, didſt thou deliver them, according to thy mercies:

29 And teſtifiedſt againſt them, that thou mighteſt bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but ſinned againſt thy judgments (which if a man do, he ſhall live in them) and withdrew the ſhoulder, and hardened their neck, and would not hear.

30 Yet many years didſt thou forbear them, and teſtifiedſt againſt them by thy ſpirit in thy prophets: yet would they not give ear: therefore gaveſt thou them into the hand of the people of the lands.

31 Nevertheleſs, for thy great mercies ſake thou didſt not utterly conſume them, nor forſake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy; let not all the trouble ſeem little before thee that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the time of the kings of Aſſyria, unto this day.

33 Howbeit, thou *art* juſt in all that is brought upon us: for thou haſt done right, but we have done wickedly:

34 Neither have our kings, our princes, our prieſts, nor our fathers kept thy law, nor hearkened unto thy commandments, and thy teſtimonies wherewith thou didſt teſtify againſt them.

35 For they have not ſerved thee in their kingdom, and in thy great goodneſs, that thou gaveſt them, and in the large and fat land which thou gaveſt before them, neither turned they from their wicked works.

36 Behold, we *are* ſervants this day, and *for* the land that thou gaveſt unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* ſervants in it.

37 And it yieldeth much increaſe unto the kings whom thou haſt ſet over us, becauſe of our ſins:

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20 *Thou gaveſt alſo thy good ſpirit to inſtruct them.*] The ſpirit of prophecy, which reſted upon Moſes, God imparted to ſeventy other perſons, that the people might be better governed, Num. xi. 6. 17.

22 *And didſt divide them into corners.*] Some tranſlate theſe words, *Thou didſt divide them by angles.* That is, part thoſe kingdoms among them, as by lines drawn from the ſeveral angles or corners of it. But others are of opinion, that the expreſſion relates to the ancient inhabitants of Canaan, whom God drove into corners.

So they poſſeſſed the land of Sihon, and the land of the king of Heſhbon.] This ſhould have been rendered, *So they poſſeſſed the land of Sihon, even the land of the king of Heſhbon*. For Heſhbon was the capital city of the kingdom of Sihon.

29 *Which if a man do, he ſhall live in them.*] That is, be a happy man.

32 *Now therefore, our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy.*] Theſe are the ſame words with which Nehemiah began his addreſs to God, before he came from Shuſhan; an argument that this whole prayer was compoſed by him.

36 *Behold we are ſervants this day,* &c.] Though God had in a wonderful manner, reſtored them to their own land, yet the marks of his diſpleaſure for their ſins were ſtill viſible: they were only ſervants to others, not owners and proprietors of the land which God had given to their fathers.

37 *They have dominion over our bodies,* &c.] Notwithſtanding they enjoyed

ſins: alſo they have dominion over our bodies, and over our cattle, at their pleaſure, and we are in great diſtreſs.

38 And becauſe of all this, we make a ſure *covenant,* and write *it:* and our princes, Levites, *and* prieſts ſeal *unto it.*

CHAP. X.

1 The names of them that ſealed the covenant. 29 The points of the covenant.

NOW theſe that ſealed *were,* Nehemiah the Tirſhatha, the ſon of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,
3 Paſhur, Amariah, Malchijah,
4 Hattuſh, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meſhullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: theſe *were* the prieſts.

9 And the Levites; both Jeſhua the ſon of Azaniah, Binnui of the ſons of Hanadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Haſhabiah,
12 Zacchur, Sherabiah, Shebaniah,
13 Hodijah, Bani, Beninu.

14 The chief of the people; Paroſh; Pahath-moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Haſhum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiaſh, Meſhullam, Hezir,
21 Meſhezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoſhea, Hananiah, Haſhub,
24 Halloheſh, Pileha, Shobek,
25 Rheum, Haſhabnah, Maaſeiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And the reſt of the people, the prieſts, the Levites, the porters, the ſingers, the Nethinims, and all they that had ſeperated themſelves from the people of the lands unto the law of God, their wives, their ſons, and their daughters, every one having knowledge, and having underſtanding;

29 They clave to their brethren, their nobles, and entered into a curſe and into an oath, to walk in God's law, which was given by Moſes the ſervant of God, and to obſerve and do all the commandments of the Lord our God, and his judgments and his ſtatutes;

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our ſons:

31 And *if* the people of the land bring ware, or any victuals on the ſabbath-day to ſell, *that* we would not buy it of them on the ſabbath or on the holy-day: and *that* we would leave the ſeventh year, and the exaction of every debt.

32 Alſo we made ordinances for us, to charge ourſelves yearly with the third part of a ſhekel, for the ſervice of the houſe of our God.

33 For the ſhew-bread and for the continual meat-offering, and for the continual burnt-offering, of the ſabbaths, of the new-moons, for the ſet-feaſts, and for the holy *things,* and for the ſin-offerings, to make an atonement for Iſrael, and *for* all the work of the houſe of our God.

34 And we caſt the lots among the prieſts, the Levites, and the people, for the wood-offering, to bring *it* into the houſe of our God, after the houſes of our fathers, at times appointed, year by year, to burn upon the altar of the Lord our God, as *it is* written in the law:

35 And to bring the firſt fruits of our ground and the firſt fruits of all fruit of all trees, year by year, unto the houſe of the Lord:

36 Alſo the firſt-born of our ſons, and of our cattle, as *it is* written in the law, and the firſtlings of our herds and of our flocks, to bring to the houſe of our God, unto the prieſts that miniſter in the houſe of our God:

37 And *that* we ſhould bring the firſt fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the prieſts, to the chambers of the houſe of our God; and the tithes of our ground unto the Levites, that the ſame Levites might have the tithes in all the cities of our tillage.

38 And the prieſts the ſon of Aaron ſhall be with the Levites, when the Levites take tithes: and

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enjoyed the ineſtimable privilege of living by their own laws, yet they laboured under heavy burdens, and ſore diſtreſs. And hence we may learn how ridiculouſly they boaſted to our bleſſed Saviour, John viii. 33, *That they were never in bondage to any man;* when it was well known, that they had been long ſlaves in Egypt; and afterwards in Babylon, and even after they came from thence, as they here complain. Nay, they paid tribute to the Romans at the very time they made ſuch fooliſh boaſts.

38 *And becauſe of all this, we make a ſure covenant, and write it,* &c.] It was certainly of very little conſequence what ſuch an untowardly people promiſed; for what regard could they have to their own hand-writing, who had none to the ten commandments, written on tables of ſtone by the finger of God? It was, however, very uſeful that there ſhould be a public inſtrument to convince them of their impiety, that they might be publickly confounded, when they perfidiouſly refuſed to obſerve the precepts of the law, by ſhewing them under their own hands their engagements to future fidelity.

Commentary and Notes on Chapter X.

1 *Now thoſe that ſealed were, Nehemiah,* &c.] Nehemiah, as being governor under the king of Perſia, and therefore the chief prince among them, ſealed firſt. It is obſervable, that Ezra is not among thoſe that ſealed this covenant; and therefore he was either now gone to Babylon, or hindered by ſickneſs, though the latter is more probable, becauſe he was at Jeruſalem in the beginning of the ſeventh month, chap. viii. 2, and alſo on the feaſt of dedication, xii. 36.

28 *And the reſt of the people,* &c.] As there were too many to ſubſcribe and ſeal the writing, the principal perſons did it in the name of the reſt, who all declared that they looked upon it as their own act, and gave their full conſent to what their rulers had done.

29 *And entered into a curſe, and into an oath,* &c.] They alſo obliged themſelves, by oath to obſerve the law; adding an imprecation on themſelves, wiſhing all the curſes in the law might fall upon them, if they did not obey all the precepts of it.

30 *And that we would not give our daughters unto the people of the land,* &c.] From this and the three following verſes it is plain, that the principal articles they obliged themſelves to obſerve, by this covenant, were, 1ſt, Not to make intermarriages with the Gentiles. 2d, To obſerve the ſabbath and ſabbatical years. 3d, To pay their annual tribute for the reparation of the temple. And 4th, to pay their tithes and firſt-fruits for the maintenance of the prieſts and Levites. And hence we may learn, that theſe laws had been chiefly neglected ſince their return from the captivity.

and the Levites ſhall bring up the tithe of the tithes unto the houſe of our God, to the chambers, into the treaſure-houſe.

39 For the children of Iſrael and the children of Levi ſhall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the veſſels of the ſanctuary, and the prieſts that miniſter, and the porters, and the ſingers: and we will not forſake the houſe of our God.

CHAP. XI.

1 *The rulers, voluntary men, and the tenth man choſen by lot, dwell at Jeruſalem.* 3 *A catalogue of their names.*

AND the rulers of the people dwelt at Jeruſalem: the reſt of the people alſo caſt lots, to bring one of ten to dwell in Jeruſalem the holy city, and nine parts *to dwell in other* cities.

2 And the people bleſſed all the men, that willingly offered themſelves to dwell at Jeruſalem.

3 ¶ Now theſe *are* the chief of the province that dwelt in Jeruſalem: but in the cities of Judah dwelt every one in his poſſeſſion in the cities, *to wit*, Iſrael, the prieſts, and the Levites, and the Nethinims, and the children of Solomon's ſervants.

4 And at Jeruſalem dwelt *certain* of the children of Judah, and of the children of Benjamin: of the children of Judah; Athaiah the ſon of Uzziah, the ſon of Zechariah, the ſon of Amariah, the ſon of Shephatiah, the ſon of Mahalaleel, of the children of Perez;

5 And Maaſeiah the ſon of Baruch, the ſon of Col-hozeh, the ſon of Hazaiah, the ſon of Adaiah, the ſon of Joiarib, the ſon of Zechariah, the ſon of Shiloni.

6 All the ſons of Perez that dwelt at Jeruſalem, *were* four hundred threeſcore and eight valiant men.

7 And theſe *are* the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Joed, the ſon of Pedaiah, the ſon of Kolaiah, the ſon of Maaſeiah, the ſon of Ithiel, the ſon of Jeſaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the ſon of Zichri *was* their overſeer: and Judah the ſon of Senuah *was* ſecond over the city.

10 Of the prieſts: Jedaiah the ſon of Joiarib, Jachin.

11 Seraiah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, *was* the ruler of the houſe of God.

12 And their brethren that did the work of the houſe, *were* eight hundred twenty and two: And Adaiah the ſon of Jeroham, the ſon of Pelaiah, the ſon of Amzi, the ſon of Zechariah, the ſon of Paſhur, the ſon of Malchiah.

13 And his brethren chief of the fathers, two hundred forty and two: and Amaſhai, the ſon of Azareel, the ſon of Ahaſai, the ſon of Meſhillemoth, the ſon of Immer.

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overſeer *was* Zabdiel, the ſon of *one of* the great men.

15 Alſo of the Levites: Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, the ſon of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites, *had* the overſight of the outward buſineſs of the houſe of God.

17 And Mattaniah the ſon of Micha, the ſon of Zabdi, the ſon of Aſaph, *was* the principal to begin the thankſgiving in prayer: and Bakbukiah, the ſecond among his brethren, and Abda, the ſon of Shammua, the ſon of Galal, the ſon of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourſcore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred ſeventy and two.

20 And the reſidue of Iſrael, of the prieſts *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Ziha and Giſpa *were* over the Nethinims.

22 The overſeer alſo of the Levites at Jeruſalem *was* Uzzi the ſon of Bani, the ſon of Haſhabiah, the ſon of Mattaniah, the ſon of Micha. Of the ſons of Aſaph, the ſingers *were* over the buſineſs of the houſe of God.

23 For *it was* the king's commandment concerning them, that a certain portion ſhould be for the ſingers, due for every day.

24 And Pethahiah the ſon of Meſhezabeel, of the children of Zerah the ſon of Judah, *was* at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *ſome* of the children of Judah dwelt at Kirjath-arba and *in* the villages thereof, and at Dibon and *in* the villages thereof, and at Jekabzeel and *in* the villages thereof.

26 And at Jeſhua, and at Moladah, and at Beth-phelet.

27 And at Hazar-ſhual, and at Beer-ſheba and in the villages thereof.

28 And at Ziklag, and at Mekonah and in the villages thereof.

29 And

Commentary and Notes on Chapter XI.

1 *And the rulers of the people dwelt at Jeruſalem*] The inhabitants of the neighbouring countries were ſo exaſperated at ſeeing the wall at Jeruſalem rebuilt, that many of the Jews were afraid to live there, thinking themſelves much ſafer in the country, were they had not the leaſt pretence for diſturbing them The rulers of the people therefore ſet them the example, by ſettling themſelves at Jeruſalem, in order to encourage the people to do the ſame: and this we find had the deſired effect, great numbers, who ſought the welfare of their country, the defence of the city, and the glory of God, retiring thither.

11 *Seraiah—was the ruler of the houſe of God.*] This ſeems to be the ſame officer with what is called in the New Teſtament, *the captains of the temple.*

23 *For it was the king's commandment concerning them, that a certain portion ſhould be for the ſingers, due for every day.*] Some are of opinion, that by the word *king* is meant David, who firſt appointed the ſingers to attend in a ſettled courſe; but if David ever made any particular proviſion for them it had been loſt, and, in all probability, was not yet reſtored. It is therefore more reaſonable to think that it was the king of Perſia, who, out of his great munificence, gave it for their better ſupport; it being common in all countries, to have a particular regard for thoſe who ſung hymns in praiſe of their gods.

24 *And Pethaiah—was at the king's hand.*] That is, a perſon appointed by the king of Perſia for receiving and anſwering all petitions from the people: though others think his buſineſs was to ſee that the ſacrifices, offered in behalf of the king and his family, were paid for out of the treaſury of the province.

29 And at En-rimmon, and at Zareah, and at Jarmuth.

30 Zanoah, Adullam, and *in* their villages, at Lachiſh and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-ſheba, unto the valley of Hinnom.

31 The children alſo of Benjamin from Geba, *dwelt* at Michmath, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftſmen.

36 And of the Levites, *were* diviſions *in* Judah, *and* in Benjamin

CHAP. XII.

1 *The prieſts,* 8 *and the Levites which came up with Zerubbabel.* *The ſucceſſion of the high prieſts.*

NOW theſe *are* the prieſts and the Levites that went up with Zerubbabel the ſon of Shealtiel, and Jeſhua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattuſh,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu Amok, Hilkiah, Jedaiah: theſe *were* the chief of the prieſts, and of their brethren in the days of Jeſhua.

8 Moreover the Levites: Jeſhua, Binnui, Kadmiel, Sherebiah, Judah *and* Mattaniah, *which was* over the thankſgiving, he and his brethren.

9 Alſo Bakbukiah, and Unni, their brethren *were* over againſt them in the watches.

10 ¶ And Jeſhua begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada.

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Jehoiakim were prieſts, the chief of the fathers: of Seraiah, Meraiah: of Jeremiah, Hananiah:

13 Of Ezra, Meſhullam: of Amariah, Jehohanan:

14 Of Melicu, Jonathan: of Shebaniah, Joſeph:

15 Of Harim, Adna: of Meraioth, Helkai:

16 Of Iddo, Zechariah: of Ginnethon, Meſhullam:

17 Of Abijah, Zichri: of Miniamin, of Moadiah, piltai:

18 Of Bilgah, Shammua, of Shemaiah, Jehonathan:

19 And of Joiarib, Mattenai: of Jedaiah, Uzzi:

20 Of Sallai, Kallai: of Amok, Eber:

21 Of Hilkiah, Haſhabiah: of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliaſhib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: alſo the prieſts, to the reign of Darius the Perſian.

23 The ſons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the ſon of Eliaſhib.

24 And the chief of the Levites: Haſhabiah, Sherebiah, and Jeſhua the ſon of Kadmiel, with their brethren over againſt them, to praiſe *and* to give thanks, according to the commandment of David the man of God, ward over-againſt ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub, *were* porters, keeping the ward, at the threſholds of the gates.

26 Theſe *were* in the days of Joiakim the ſon of Jeſhua, the ſon of Jozadak, and in the days of Nehemiah the Governor, and of Ezra the prieſt, the ſcribe.

27 ¶ And at the dedication of the wall of Jeruſalem, they ſought the Levites out of all their places to bring them to Jeruſalem, to keep the dedication with gladneſs, both with thankſgivings, and with ſinging, *with* cymbals, pſalteries, and with harps.

28 And the ſons of the ſingers gathered themſelves together, both out of the plain country round about Jeruſalem, and from the villages of Netophathi.

29 Alſo from the houſe of Gilgal, and out of the fields of Jeba, and Azmaveth: for the ſingers had builded them villages round about Jeruſalem.

30 And the prieſts and the Levites purified themſelves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung-gate.

32 And after them went Hoſhaiah, and half of the princes of Judah.

33 And Azariah, Ezra and Meſhullum,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the prieſts ſons with trumpets: *namely,* Zachariah the ſon of Jonathan, the ſon of Shemaiah, the ſon of Mattaniah, the ſon of Michaiah, the ſon of Zaccur, the ſon of Aſaph:

36 And his brethren Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, and Hanani, with the muſical inſtruments of David the man of God, and Ezra the ſcribe before them.

37 And at the fountain gate, which was over againſt them, they went up by the ſtairs of the city of David, at the going up of the wall, above the houſe of David, even unto the water-gate eaſt-ward.

Commentary and Notes on Chapter XII.

1 *Now theſe are the prieſts and the Levites.*] That is, the chief or heads of the prieſts and Levites; ſuch only being enumerated here.

11 *Jaddua.*] This is the ſame Jaddua who went to meet Alexander the Great in his pontifical habit, as he was coming to Jeruſalem from the conqueſt of Tyre and Gaza, and procured great privileges for the Jewiſh nation. See *Univ. Hiſt.* vol. X. p. 225.

27 *And at the dedication of the wall of Jeruſalem.*] As Moſes dedicated the tabernacle in the wilderneſs, and Solomon the houſe of the Lord when it was firſt built, ſo Nehemiah, having put all things in good order, built the walls, and ſet up the gates, thought proper to dedicate the city, as a place which God himſelf had choſen, and ſanctified by his temple and gracious preſence; and by this dedication to reſtore it to him again after it had been laid waſte, and profaned by the devaſtations of the heathens.

31 *Then I brought up the princes of Judah upon the wall, and appointed two great companies of them,* &c.] He ſeparated the prieſts, the Levites, and the princes of the people into two companies, one of which walked on the right hand, and the other on the left on the top of the walls. The two companies that were to meet at the temple, in their proceſſion, were attended with muſic, both vocal and inſtrumental.

38 And the other *company of them that gave* thanks, went over againſt *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces, even unto the broad wall:

39 And from above the gate of Ephraim, and above the old gate, and above the fiſh-gate, and the tower of Hananeel, and the tower of Meah, even unto the ſheep-gate; and they ſtood ſtill in the priſon-gate.

40 So ſtood the two *companies of them that gave* thanks in the houſe of God, and I, and the half of the rulers with me:

41 And the prieſts; Eliakim Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah *and* Hananiah, with trumpets:

42 And Maaſeiah, and Shemaiah, and Eliazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the ſingers ſang loud, with Jezrahiah, *their* overſeer.

43 Alſo that day they offered great ſacrifices, and rejoiced; for God had made them rejoice with great joy; the wives alſo and the children rejoiced: ſo that the joy of Jeruſalem was heard even afar off.

44 ¶ And at that time were ſome appointed over the chambers for the treaſures, for the offerings, for the firſt-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law, for the prieſts and Levites: for Judah rejoiced for the prieſts and for the Levites that waited.

45 And both the ſingers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his ſon.

46 For in the days of David and Aſaph, of old, *there were* chief of the ſingers, and ſongs of praiſe and thankſgiving unto God.

47 And all Iſrael in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the ſingers, and the porters, every day his portion, and they ſanctified *holy things* unto the Levites, and the Levites ſanctified *them* unto the children of Aaron.

CHAP. XIII.

1 *Separation made from the mixed multitude.* 4 *Nehemiah's return, and regulations.*

ON that day they read in the book of Moſes in the audience of the people; and therein was found written, that the Ammonite and the Moabite ſhould not come into the congregation of God for ever;

2 Becauſe they met not the children of Iſrael with bread and with water, but hired Balaam againſt them that he ſhould curſe them: howbeit our God turned the curſe into a bleſſing.

3 Now it came to paſs when they had heard the law, that they ſeparated from Iſrael all the mixed multitude.

4 And before this, Eliaſhib the prieſt, having the overſight of the chamber of the houſe of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offering, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oil (which was commanded *to be given* to the Levites, and the ſingers, and the porters) and the offerings of the prieſts.

6 But in all this *time* was not I at Jeruſalem: for in the two and thirtieth year of Artaxerxes king of Babylon, came I unto the king, and after certain days obtained I leave of the king:

7 And I came to Jeruſalem, and underſtood of the evil that Eliaſhib did for Tobiah, in preparing him a chamber in the courts of the houſe of God.

8 And

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43 *The joy of Jeruſalem was heard afar off.*] That is, the report of it was ſpread into far diſtant countries. *Patrick.*

45 *Both the ſingers and the porters kept the ward of their God, and the ward of their purification.*] That is the former ſung orderly in their courſes, and praiſed God, and the latter duly obſerved the orders about purification, in not ſuffering any unclean perſon or thing to come into the houſe of God.

47 *And they ſanctified holy things unto the Levites, and the Levites ſanctified them unto the children of Aaron.*] That is, the people ſeparated, and ſet a part the tenth part of their harveſt for the uſe of the Levites; and the Levites ſeparated from their tithes the tenth part of them for the prieſts; according to the law delivered by Moſes.

Commentary and Notes on Chapter XIII.

1 *On that day they read in the book of Moſes.*] We muſt not ſuppoſe that this was done immediately after the dedication of the wall of Jeruſalem, but upon ſome day after Nehemiah was returned from Perſia: for it cannot be ſuppoſed that the people, who were ſo well affected to the miniſters of religion, as the foregoing chapter informs us they were, ſhould ſo ſoon forget and neglect them.

And therein was found written, that the Ammonite and the Moabite ſhould not come into the congregation of God for ever.] Thoſe who think that by *the congregation of God* is meant *the publick aſſemblies for divine worſhip*, are greatly miſtaken; for no man of any nation was forbidden to come and pray to God in the temple. On the contrary, men of all nations, if willing to become proſelytes, were admitted into the Jewiſh communion; and, if they ſubmitted to be circumciſed, were allowed to eat the paſſover, and to enjoy all the privileges of true Iſraelites, except with regard to marriage; and therefore this phraſe, of not *entering into the congregation of the Lord*, muſt be underſtood to mean no more than a prohibition of marriage: for, according to the Rabbins, none of the houſe of Iſrael, of either ſex, were to contract marriage with any Gentile of what nation ſoever, unleſs firſt converted to their religion, and become entire proſelytes to it; and, even in that caſe, ſome were debarred from it for ever, others only in part, and others again only for a limited time. Of the firſt ſort were all the ſeven nations of the Canaanites, Deut. vii. of the ſecond ſort were the Moabites and the Ammonites, whoſe males were excluded for ever, but not their females; and of the third ſort were the Edomites and Egyptains, with whom the Jews were not permitted to marry, until the third generation; but with all others they might freely make inter-marriages, whenever they became thoroughly proſelyted to their religion.

4 *And before this, Eliaſhib the prieſt, having the overſight of the chamber of the houſe of our God, was allied unto Tobiah.*] Some imagine that this Eliaſhib was no more than a common prieſt, becauſe he is ſaid to have had *the overſight of the chamber of the houſe of God*, which, they pretend, was an office too mean for the high prieſt. But it is natural to ſuppoſe, that this implied the whole government of the temple, which certainly belonged to the high prieſt. Nor can I conceive how any perſon, leſs than abſolute governor of the whole temple, could make ſo great an innovation in it, as we find from the following verſes he did. He, indeed, aſſiſted in repairing the walls of the city; but this is the only act recorded of him, that had any tendency to reforming what was amiſs, either in church or ſtate, during the governments of Ezra and Nehemiah: and yet it is very natural to think, that had he done any thing worth notice, it would not have been omitted. On the contrary, we find (Ezra x. 18) that the pontifical houſe was in his time grown very corrupt; and, not improbably by his connivance, began to admit heathen families (Nehem. xiii. 28.) It ſeems moſt probable, that Eliaſhib the high prieſt was the author of the following profanation of the houſe of God: but he might die before Nehemiah returned from Babylon; for we hear nothing of the governor's reprehending him for it, which he doubtleſs would otherwiſe have done.

6 *But in all this time was not I at Jeruſalem.*] They took this ſtep while Nehemiah was retired to the court of Perſia; and many of the nobles of Jeruſalem being friends to Tobiah, they embraced this opportunity to bring him into the city.

8 And it grieved me ſore, therefore I caſt forth all the houſhold-ſtuff of Tobiah out of the chamber.

9 Then I commanded, and they cleanſed the chambers; and thither brought I again the veſſels of the houſe of God, with the meat-offering and the frankincenſe.

10 And I perceived that the portions of the Levites had not been given *them:* for the Levites and the ſingers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and ſaid, Why is the houſe of God forſaken? And I gathered them together, and ſet them in their place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treaſuries.

13 And I made treaſurers over the treaſuries, Shelemiah the prieſt, and Zadok the ſcribe, and of the Levites, Pedaiah: and next to them *was* Hanan the ſon of Zaccur, the ſon of Mattaniah: for they were counted faithful, and their office *was* to diſtribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the houſe of my God, and for the offices thereof.

15 ¶ In thoſe days ſaw I in Judah, *ſome* treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all *manner of* burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified *againſt them* in the day wherein they ſold victuals.

16 There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem.

17 Then I contended with the nobles of Judah, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath-day?

18 Did not your fathers thus and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the ſabbath.

19 And it came to paſs, that when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and *ſome* of my ſervants ſet I at the gates, *that* there ſhould no burden be brought in on the ſabbath-day.

20 So the merchants and ſellers of all kind of ware lodged without Jeruſalem once or twice.

21 Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? if ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the ſabbath.

22 And I commanded the Levites that they ſhould cleanſe themſelves, and *that* they ſhould come *and* keep the gates, to ſanctify the ſabbath-day. Remember me, O my God, *concerning* this alſo, and ſpare me according to the greatneſs of thy mercy.

23 ¶ In thoſe days alſo ſaw I Jews *that* had married wives of Aſhdod, of Ammon, *and* of Moab:

24 And their children ſpake half in the ſpeech of Aſhdod, and could not ſpeak in the Jews language, but according to the language of each people.

25 And I contended with them, and curſed them, and ſmote certain of them, and plucked off their hair, and made them ſwear by God, *ſaying,* Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for yourſelves.

26 Did not Solomon king of Iſrael ſin by theſe things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Iſrael: nevertheleſs, even him did outlandiſh women cauſe to ſin.

27 Shall we then hearken unto you to do all this great evil, to tranſgreſs againſt our God, in marrying ſtrange wives?

28 And *one* of the ſons of Joiada, the ſon of Eliaſhib the high prieſt, *was* ſon-in-law to Sanballat the Horonite: therefore I chaſed him from me.

29 Remember them, O my God, becauſe they have defiled the prieſthood, and the covenant of the prieſthood, and of the Levites.

30 Thus cleanſed I them from all ſtrangers, and appointed the wards of the prieſts and the Levites, every one in his buſineſs;

31 And for the wood-offering, at times appointed, and for the firſt-fruits. Remember me, O my God, for good.

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8 *And it grieved me ſore,* &c.] He was filled with ſorrow and indignation at ſeeing, a ſtranger, nay, an enemy to the Iſraelites, brought into a part of the temple, that none of the ſons of Jacob, except the prieſts were permitted to enter; and even the holy things removed, to make room for the houſhold ſtuff of this Ammonite: and what was ſtill a greater aggravation of the crime was, that all this was done by the high prieſt himſelf, who ought to have oppoſed ſuch an attempt with all his power.

14 *Remember me, O my God,* &c.] It is natural here to obſerve, that to make proviſion for the maintenance of God's miniſters and of his worſhip and ſervice, is a work of high eſteem with God: for theſe are *the good deeds* for which Nehemiah recommends himſelf to the Divine favour.

15 *I teſtified againſt them in the day wherein they ſold victuals.*] Or, as the words may be tranſlated, *I conteſted with them that they might ſell proviſions on ſuch days as they were allowed to be ſold, but not on the ſabbath.*

22 *And I commanded the Levites, that they ſhould cleanſe themſelves--and keep the gates,* &c.] It was natural to think that the Levites, by virtue of their character, would meet with more deference and reſpect than his domeſtic ſervants. Beſides, as he was determined to continue this watch, till the cuſtom of admitting dealers into the city on the ſabbath-day was quite broken, he appointed the Levites to this ſervice, that they might continue it when he and his ſervants were gone from Jeruſalem.

25 *I contended with them.*] I expoſtulated the matter with them.

I curſed them.] I denounced God's judgments againſt them.

I ſmote certain of them.] I ordered the officers to ſcourge the moſt notorious offenders.

I pluckt off their hair.] I commanded them to be ſhaved, thereby to put them to ſhame, and make them look like vile ſlaves. *Pool.*

28 *I chaſed him from me.*] That is, I baniſhed him from Judea. Joſephus will have this tranſaction to have been performed by the great ſanhedrim; but there is no occaſion for this Nehemiah, as governor of the province, had power ſufficient to inflict this puniſhment upon him: nor is it known whether that court was in being at this time; for the firſt plain account of it is in the days of Judas Maccabæus.

31 *Remember me, O my God, for good.*] Hence we ſhould learn to remember, that whatever good actions we may have done, it was not by our own power, but by the help and aſſiſtance of the Divine Being; and therefore we ought, like the good Nehemiah, to recommend ourſelves, and all that we have done, to his gracious favour and acceptance.

THE BOOK OF

ESTHER.

The ARGUMENT.

This book contains the hiſtory of a Jewiſh *virgin, named* Eſther, *a kinſwoman of* Mordecai, *a* Jew, *dwelling at* Shuſhan, *in the reign of* Ahaſuerus, *one of the kings of* Perſia. *The tranſcendent beauty of this* Jewiſh *maid advanced her to the throne of* Perſia, *and the bed of* Ahaſuerus; *and this gave her an opportunity, by her intereſt with the king, to ſave the lives of all her countrymen then in* Perſia, *whoſe deſtruction was plotted by* Haman, *a favourite of the king.* Mordecai, *who diſcovered the deſigns of* Haman *to the queen, and who had before diſcovered another conſpiracy formed againſt the king, was advanced to the greateſt honours of the kingdom; and* Haman *the enemy of the* Jews, *hanged on a gibbet of his own preparing.*

Who the author of the book of Eſther *was, is not agreed among the learned. Many of the Chriſtian fathers attribute this hiſtory to* Ezra. Euſebius *believes it to be a more modern compoſition. Others aſcribe it to* Joachim *the high-prieſt, the grandſon of* Joſedec; *but moſt of the* Jews *are of opinion, that* Mordecai *was the author of it, and that* Eſther *aſſiſted him in the compoſition.* M. du Pin *conjectures, that the great ſynagogue, to preſerve the memory of this remarkable event, and to account for the original of the feaſt of* Purim, *ordered this book to be compoſed; and, after giving their approbation to the work, placed it in the canon of the ſacred books.*

CHAP. I.

1 *Ahaſuerus maketh feaſts.* 10 *Vaſhti ſent for, refuſeth to come.*

NOW it came to paſs in the days of Ahaſuerus (this *is* Ahaſuerus which reigned from India even unto Ethiophia, *over* an hundred and ſeven and twenty provinces)

2 *That* in thoſe days, when the king Ahaſuerus ſat on the throne of his kingdom, which *was* in Shuſhan the palace,

3 In the third year of his reign, he made a feaſt unto all his princes, and his ſervants; the power of Perſia and Media, the nobles and princes of the provinces *being* before him.

4 When he ſhewed the riches of his glorious kingdom, and the honour of his excellent majeſty many days, even an hundred and fourſcore days.

5 And when theſe days were expired, the king made

Commentary and Notes on Chapter I.

1 *Now it came to paſs in the days of Ahaſuerus.*] The learned have found it a very difficult taſk to diſcover who this Ahaſuerus was, and conſequently to ſettle the chronology of this book. Archbiſhop Uſher ſuppoſes him to be Darius Hiſtaſpis, and Artyſtona to be Eſther, whom he married. Scaliger makes him to be Xerxes, and his queen Hamiſtris to be the Eſther of the ſacred hiſtory; becauſe of the ſimilitude between the names of Eſther and Hamiſtris. But Joſephus poſitively aſſerts, that the Ahaſuerus of ſcripture was the Artaxerxes Longimanus of profane hiſtory: and the ſeventy, throughout the whole book of Eſther, where Ahaſuerus is mentioned in the Hebrew text, tranſlate it Artaxerxes. And moſt writers, both antient and modern, have embraced this opinion. Indeed the extraordinary kindneſs Artaxerxes ſhewed for the Jews, can hardly be accounted for otherwiſe, than by ſuppoſing they had, at the Perſian court, ſo powerful an advocate as Eſther to ſolicit for them

2 *When the king Ahaſuerus ſat on the throne of his kingdom.*] That is, when he enjoyed peace and tranquility throughout his large dominions;

made a feaſt unto all the people *that were* preſent in Shuſhan the palace, both unto great and ſmall, ſeven days in the court of the garden of the king's palace.

6 *Where were* white, green, and blue *hangings*, faſtened with cords of fine linen, and purple, to ſilver-rings, and pillars of marble: the beds *were of* gold, and ſilver, upon a pavement of red, and blue, and white, and black marble.

7 And they gave *them* drink in veſſels of gold, the veſſels being diverſe one from another, and royal wine in abundance, according to the ſtate of the king.

8 And the drinking was according to the law; none did compel: for ſo the king had appointed to all the officers of his houſe, that they ſhould do according to every man's pleaſure.

9 Alſo Vaſhti the queen made a feaſt for the women *in* the royal houſe which *belonged* to king Ahaſuerus.

10 ¶ On the ſeventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven chamberlains that ſerved in the preſence of Ahaſuerus the king,

11 To bring Vaſhti the queen before the king, with the crown royal, to ſhew the people and the princes her beauty; for ſhe *was* fair to look on.

12 But the queen Vaſhti refuſed to come at the king's commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king ſaid to the wiſe-men, which knew the times (for ſo *was* the king's manner towards all that knew law and judgment;

14 And the next unto him *was* Carſhena, Shethar, Admatha, Tarſhiſh, Meres, Marſena, *and* Memucan, the ſeven princes of Perſia and Media, which ſaw the king's face, *and* which ſat the firſt in the kingdom)

15 What ſhall we do unto the queen Vaſhti, according to law, becauſe ſhe hath not performed the commandment of the king Ahaſuerus, by the chamberlains?

16 And Memucan anſwered before the king and the princes, Vaſhti the queen hath not done wrong to the king only, but alſo to all the princes, and to all the people that *are* in all the provinces of the king Ahaſuerus.

17 For *this* deed of the queen ſhall come abroad unto all women, ſo that they ſhall deſpiſe their huſbands in their eyes, when it ſhall be reported, The king Ahaſuerus commanded Vaſhti the queen to be brought in before him, but ſhe came not.

18 *Likewiſe* ſhall the ladies of Perſia and Media ſay this day unto all the king's princes, which have heard of the deed of the queen, Thus *ſhall there ariſe* too much contempt and wrath.

19 If it pleaſe the king, let there go a royal commandment from him, and let it be written among the laws of the Perſians and the Medes, that it be not altered, That Vaſhti come no more before king Ahaſuerus: and let the king give her royal eſtate unto another that is better than ſhe.

20 And when the king's decree which he ſhall make ſhall be publiſhed throughout all his empire, (for it is great) all the wives ſhall give to their huſband's honour, both to great and ſmall.

21 And the ſaying pleaſed the king and the princes, and the king did according to the word of Memucan.

22 For he ſent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man ſhould bear rule in his own houſe, and that *it* ſhould be publiſhed according to the language of every people.

CHAP. II.

1 *Out of the choice of virgins a queen is to be choſen.* 15 *Eſther is elected.*

AFTER theſe things, when the wrath of king Ahaſuerus was appeaſed, he remembered Vaſhti, and what ſhe had done, and what was decreed againſt her.

2 Then ſaid the king's ſervants, that miniſtered unto him, Let there be fair young virgins ſought for the king.

3 And let the king appoint officers in all the provinces

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minions; for the hiſtory of his acceſſion to the throne is this—— Xerxes, his father, was privately murdered by Artabanes, captain of his guard. As ſoon as he had committed this horrid deed, he repaired to Ahaſuerus, who was the third ſon of Xerxes, and pretended that Darius his eldeſt brother had committed this parricide, in order to make his way to the throne, and intended alſo to cut him off, to ſecure himſelf in the poſſeſſion of it. Ahaſuerus believing what Artabanes had told him was true, went immediately to his brother's apartment, and, by the aſſiſtance of this wicked perſon and his guard, ſlew him, thinking he only acted in his own defence. The deſign of Artabaneſs was to uſurp the throne himſelf; but, for the preſent, he placed Ahaſuerus thereon, intending to depoſe him, as ſoon as matters were ripe for his own aſcent. But Magabyzus, who had married one of the ſiſters of Ahaſuerus, diſcovered to that monarch the whole plot; upon which Ahaſuerus cut off Artabanes and his whole party, before their treaſon was come to maturity: and it is very probable, that, to celebrate his deliverance, he appointed the extraordinary feaſt mentioned in the following verſes, and which the ſacred hiſtorian tells us, continued an hundred and fourſcore days.

In Shuſhan the palace.] Cyrus, and the reſt of the Perſian kings, after they had conquered the Medes, whoſe country lay at a great diſtance, fixed their royal ſeat at Shuſhan, that they might not be too far from Babylon, and made it the capital of Perſia. It ſtood on the river Ulai, and was a place of ſuch renown, that Strabo calls it *Polin axiologotatin*, a city truly worthy to be praiſed. The whole country about it was remarkably fruitful, producing, as the ſame hiſtorian informs us, an hundred, and ſometimes two hundred fold. Pliny indeed ſuppoſes, that Darius Hyſtaſpis only enlarged and beautified it with a moſt magnificent palace, which Ariſtotle, in his book *de mundo*, calls *Thou-maſton Baſileion oikon*, a wonderful royal palace, ſhining with gold, amber, and ivory.

6 *The beds were of gold and ſilver.*] It was the cuſtom of the Eaſt to ſit, or rather lie on beds or couches at their meat. The beds themſelves were of the ſofteſt wool, but the bedſteads were of gold and ſilver, or overlaid with plates of theſe coſtly metals.

9 *And Vaſhti the queen made a feaſt for the women.*] It has been a great enquiry among the learned, who this Vaſhti was. Thoſe who make the Ahaſuerus in ſcripture to be Darius Hyſtaſpis, ſuppoſe that ſhe was Atoſſa, the daughter of Cyrus, and firſt married to Cambyſes her own brother, then to the Magian, who endeavoured to paſs for Smerdis, and laſt to Darius. Others ſuppoſe that ſhe was own ſiſter to Ahaſuerus, the Perſians in thoſe days making no ſcruple of theſe kinds of marriages. But as there is ſufficient reaſon to think, that, before her marriage, there had been ſuch a collection of virgins made for the king, as there was before that of Eſther, and having the good fortune then to obtain the preference in the king's eſteem, ſhe was created queen. And if this be granted, it may naturally be ſuppoſed, that being a woman of no high deſcent her family might, for that reaſon, be concealed.

13 *The king ſaid to the wiſe men.*] Men well verſed in ancient hiſtories (as Vitringa explains it) and in the laws and cuſtoms of their countries.

provinces of his kingdom, that they may gather together all the fair young virgins unto Shuſhan the palace, to the houſe of the women, unto the cuſtody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them.*

4 And let the maiden which pleaſeth the king be queen inſtead of Vaſhti. And the thing pleaſed the king, and he did ſo.

5 *Now* in Shuſhan the palace there was a certain Jew whoſe name *was* Mordecai, the ſon of Jair, the ſon of Shimei, the ſon of Kiſh, a Benjamite.

6 Who had been carried away from Jeruſalem with the captivity which had been carried away with Jechoniah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadaſſah (that is, Eſther) his uncle's daughter: for ſhe had neither father nor mother, and the maid *was* fair and beautiful: whom Mordecai (when her father and mother were dead) took for his own daughter.

8 So it came to paſs, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shuſhan the palace, to the cuſtody of Hegai, that Eſther was brought alſo unto the king's houſe, to the cuſtody of Hegai, keeper of the women.

9 And the maiden pleaſed him, and ſhe obtained kindneſs of him; and he ſpeedily gave her her things for purification, with ſuch things as belonged to her, and ſeven maidens, *which were* meet to be given her, out of the king's houſe: and he preferred her and her maids unto the beſt *place* of the houſe of the women.

10 Eſther had not ſhewed her people, nor her kindred: for Mordecai had charged her that ſhe ſhould not ſhew *it.*

11 And Mordecai walked every day before the court of the women's houſe, to know how Eſther did and what ſhould become of her.

12 Now when every maid's turn was come to go in to king Ahaſuerus, after that ſhe had been twelve months, according to the manner of the women (for ſo were the days of their purifications accompliſhed, *to wit,* ſix months with oil of myrrh, and ſix months with ſweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatſoever ſhe deſired was given her, to go with her out of the houſe of the women unto the king's houſe.

14 In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women, to the cuſtody of Shaaſhgaz the king's chamberlain, which kept the concubines: ſhe came in unto the king no more, except the king delighted in her, and that ſhe were called by name.

15 ¶ Now when the turn of Eſther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, ſhe required nothing, but what Hegai the king's chamberlain, the keeper of the women appointed: and Eſther obtained favour in the ſight of all them that looked upon her.

16 So Eſther was taken unto king Ahaſuerus, into his houſe royal, in the tenth month (which *is* the month Tebeth) in the ſeventh year of his reign.

17 And the king loved Eſther above all the women, and ſhe obtained grace and favour in his ſight, more than all the virgins: ſo that he ſet the royal crown upon her head, and made her queen inſtead of Vaſhti.

18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſther's feaſt, and he made a releaſe to the provinces, and gave gifts according to the ſtate of the king.

19 And when the virgins were gathered together the ſecond time, then Mordecai ſat in the king's gate.

20 Eſther had not *yet* ſhewed her kindred, nor her people; as Mordecai had charged her: for Eſther did the commandment of Mordecai, like as when ſhe was brought up with him.

21 ¶ In thoſe days (while Mordecai ſat in the king's gate) two of the king's chamberlains, Bigthan and Tereſh of thoſe which kept the door, were wroth and ſought to lay hand on the king Ahaſuerus.

22 And the thing was known to Mordecai, who told it unto Eſther the queen, and Eſther certified the king *thereof,* in Mordecai's name.

23 And when inquiſition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

CHAP. III.

Haman advanced by the king, and deſpiſed by Mordecai, ſeeketh revenge upon all the Jews.

AFTER

Commentary and Notes on Chapter II.

7 *And he brought up Hadaſſah (that is Eſther) his uncle's daughter.*] This woman was born in Babylon; and therefore, in analogy to that language, they gave her the name of Hadaſſah, which, in Chaldee, ſignifies a *myrtle*; but her Perſian name was Eſther, which ſome derive from the Greek word *aſter*, a ſtar; and others from *ſatar* which implies *hidden*, becauſe ſhe was concealed in Mordecai's houſe; or rather, becauſe her nation was concealed, and ſhe not known, till Mordecai's merit and ſervices to the crown came to be rewarded.

16 *So Eſther was taken unto king Ahaſuerus, into his houſe royal.*] She was not, like the reſt, ſent back in the morning to the ſecond houſe of the women, but kept in the royal houſe, the king intending to make her more than a concubine. According to this account of things, the Perſian monarch ſeems to have had but one wife, at leaſt but one in favour and eſteem with him; though it is certain he had an infinite number of ſecondary wives, or concubines; for ſuch was every one that was taken from among the virgins, and conducted to the king's bed; from which ſhe was carried in the morning to the houſe of the women, or concubines, and there treated with all the ſtate and ſplendor of an eaſtern court, being accounted one of the king's ſecondary wives. No man was permitted to marry them; and on the king's deceaſe, they became the property of his ſucceſſor.

18 *Gave gifts according to the ſtate of the kings.*] The manner of the Perſian king was, to give his queens, at their marriage, ſuch a city to buy them cloaths, another for their hair, another for their necklaces and other ornaments, and ſo on for the reſt of their expences. *Patrick.*

19 *And when the virgins were gathered together the ſecond time, then Mordecai ſat in the king's gate.*] It muſt not be ſuppoſed that there was another inquiſition of virgins after Eſther was advanced to the Perſian throne; the ſacred hiſtorian only here repeats what he had ſaid before, in order to connect the former with the latter parts of this narrative, informing us, that while this inquiſition of virgins was making, Mordecai ſat in the king's gate, and fortunately diſcovered the plot formed againſt the king's life, as related in the following verſes.

AFTER theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the Agagite, and advanced him, and ſet his ſeat above all the princes that *were* with him.

2 And all the king's ſervants that *were* in the king's gate, bowed, and reverenced Haman; for the king had ſo commanded concerning him: but Mordecai bowed not, nor did *him* reverence.

3 Then the king's ſervants which *were* in the king's gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the king's commandment?

4 Now it came to paſs when they ſpake daily unto him, and he hearkened not unto them, that they told Haman, to ſee whether Mordecai's matters would ſtand; for he had told them that he was a Jew.

5 And when Haman ſaw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought ſcorn to lay hands on Mordecai alone; for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews, that *were* throughout the whole kingdom of Ahaſuerus, *even* the people of Mordecai.

7 ¶ In the firſt month (that *is* the month Niſan) in the twelfth year of king Ahaſuerus, they caſt Pur, that *is* the lot, before Haman, from day to day, and from month to month, *to* the twelfth month, that *is* the month Adar.

8 ¶ And Haman ſaid unto king Ahaſuerus, There is a certain people ſcattered abroad, and diſperſed among the people, in all the provinces of thy kingdom, and their laws are diverſe from all people, neither keep they the king's laws: therefore it is not for the kings profit to ſuffer them.

9 If it pleaſe the king, let it be written, that they may be deſtroyed: and I will pay ten thouſand talents of ſilver to the hands of thoſe that have the charge of the buſineſs, to bring it into the king's treaſuries.

10 And the king took his ring from his hand, and gave it unto Haman the ſon of Hammadatha the Agagite, the Jews enemy.

11 And the king ſaid unto Haman, The ſilver *is* given to thee, the people alſo, to do with them as it ſeemeth good to thee.

12 Then were the king's ſcribes called on the thirteenth day of the firſt month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province, according to the writing thereof, and *to* every people after their language; in the name of king Ahaſuerus was it written, and ſealed with the king's ring.

13 And the letters were ſent by poſts into all the king's provinces, to deſtroy, to kill, and to cauſe to periſh all Jews, both young and old, little children and women, in one day *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the ſpoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province, was publiſhed unto all people, that they ſhould be ready againſt that day.

15 The poſts went out, being haſtened by the king's commandment, and the decree was given in Shuſhan the palace. And the king and Haman ſat down to drink, but the city Shuſhan was perplexed.

CHAP. IV.

1 Mordecai and the Jews mourn. 15 Eſther appointeth a faſt.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on ſackcloth with aſhes, and went out into the midſt of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with ſackcloth.

Commentary and Notes on Chapter III.

1 *After theſe things.*] It was about five years after the above tranſactions, as appears from verſe 7.

Did king Ahaſuerus promote Haman the ſon of Hammedatha the Agagite.] He was deſcended from the royal houſe of the Amalekite kings. and in a direct line from Agag, whom Samuel hewed in pieces in Gilgal.

2 *But Mordecai bowed not, nor did him reverence.*] Probably becauſe he was one of the ſeven nations devoted by God to deſtruction, and with whom therefore the Jews would neither contract friendſhip, nor ſhew them any kindneſs, remembering the injuries the Amalekites did their fathers when they came out of the land of Egpt. Deut. xxv 18. 19. But the true reaſon for Mordecai's behaviour ſeems to have flowed from a determined reſolution not to prefer the glory of man to the glory of God, nor adore any but the Lord alone.

5 *And when Haman ſaw that Mordecai bowed not nor did him reverence, then was Haman full of wrath.*] Joſephus tells us that Haman, taking notice of this ſingularity in Mordecai, aſked him what countryman he was? And underſtanding he was a Jew, broke out into a violent exclamation at his inſolence, that, when all the natives of the Perſian empire made no difficulty of doing him that honour, this ſlave of a Jew ſhould preſume to affront him; and, in his rage, formed the deſperate reſolution of being not only revenged on the perſon of Mordecai, but alſo to deſtroy the whole race of the Jews, well remembering that his anceſtors the Amalekites had been driven from their country, and the whole nation almoſt entirely exterminated by the Jews.

7 *In the firſt month---they caſt---the lot, before Haman, from day to day, and from month to month, to the twelfth month.*] It was a cuſtom among the Orientals not to undertake any buſineſs, or affair of importance, without caſting lots in an urn, to enquire what days would be fortunate, and what unlucky; and, according to this ſuperſtition, Haman endeavoured to diſcover what day was moſt favourable, and what moſt unfortunate to the Jews. And by this means the deſtruction of the Jews was delayed to the laſt month of the year; an evident proof that *though the lot be caſt in the lap, yet the whole diſpoſing thereof is from the Lord,* Prov. xvi. 33. For hereby almoſt a whole year intervened between the deſign and its execution, which gave time for Mordecai to acquaint queen Eſther with it, and for her to intercede with the king for revoking or ſuſpending the decree, and, conſequently, of diſappointing the conſpiracy.

9 *I will pay ten thouſand talents of ſilver.*] This was an enormous Sum; and it has been aſked, how it was poſſible for one man to be maſter of ſo large a Sum? But this queſtion might have been ſpared, had the queriſts reflected that Haman never intended to pay this ſum out of his own eſtate, but out of the effects of the Jews.

13 *And the letters were ſent by poſts into all the king's provinces.*] The firſt inſtitution of poſts is generally aſcribed to the Perſians. The monarchs of that extenſive empire, that they might have intelligence of what paſſed in all the provinces of their vaſt dominions, placed centinels on eminences, at convenient diſtances, where towers were built; which centinels gave notice of publick occurrences to one another, with a very loud and ſhrill voice; by which means news was tranſported from one extremity of the kingdom to another, with ſurpriſing expedition. But as this could be practiſed only in the caſe of general news, which might be communicated to the whole nation, Cyrus, as Xenophon informs us, provided couriers, and erected offices on all the high roads for keeping poſt horſes, and delivering packets to one another.

15 *The city of Shuſhan was perplexed.*] For there were many Jews reſiding there.

3 And in every province whitherſoever the king's commandment and his decree came, *there was* great mourning among the Jews, and faſting, and weeping and wailing; and many lay in ſackcloth and aſhes.

4 So Eſther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved, and ſhe ſent raiment to clothe Mordecai, and to take away his ſackcloth from him; but he received *it* not.

5 Then called Eſther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai, unto the ſtreet of the city, which *was* before the king's gate.

7 And Mordecai told him all that had happened unto him, and of the ſum of the money that Haman had promiſed to pay to the king's treaſuries for the Jews, to deſtroy them.

8 Alſo he gave him the copy of the writing of the decree, that was given at Shuſhan to deſtroy them, to ſhew *it* unto Eſther, and to declare *it* unto her, and to charge her that ſhe ſhould go in unto the king, to make ſupplication unto him, and to make requeſt before him for her people.

9 And Hatach came and told Eſther the words of Mordecai.

10 ¶ Again Eſther ſpake unto Hatach and gave him commandment unto Mordecai.

11 All the king's ſervants and the people of the king's provinces do know, that whoſoever, whether man or woman ſhall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except ſuch to whom the king ſhall hold out the golden ſceptre, that he may live: but I have not been called to come in unto the king theſe thirty days.

12 And they told to Mordecai Eſther's words.

13 Then Mordecai commanded to anſwer Eſther, Think not with thyſelf that thou ſhalt eſcape in the king's houſe more than all the Jews.

14 For if thou altogether holdeſt thy peace at this time, *then* ſhall there enlargement and deliverance ariſe to the Jews from another place but thou and thy father's houſe ſhall be deſtroyed; and who knoweth, whether thou art come to the kingdom for *ſuch* a time as this?

15 ¶ Then Eſther bade *them* return Mordecai *this anſwer*.

16 Go, gather together all the Jews *that are* preſent in Shuſhan, and faſt ye for me, and neither eat nor drink three days, night or day: I alſo and my maidens will faſt likewiſe, and ſo will I go in unto the king, which *is* not according to the law; and if I periſh, I periſh.

17 So Mordecai went his way, and did according to all that Eſther had commanded him.

CHAP. V.

Eſther obtaining the king's favour, inviteth the king and Haman to a banquet.

NOW it came to paſs on the third day, that Eſther put on *her* royal *apparel*, and ſtood in the inner court of the king's houſe over againſt the king's houſe: and the king ſat upon his royal throne in the royal houſe, over againſt the gate of the houſe.

2 And it was ſo, when the king ſaw Eſther the queen ſtanding in the court, *that* ſhe obtained favour in his ſight: and the king held out to Eſther the golden ſceptre that *was* in his hand: ſo Eſther drew near and touched the top of the ſceptre.

3 Then ſaid the king unto her, What wilt thou, queen Eſther? And what *is* thy requeſt? It ſhall be even given thee, to the half of the kingdom.

4 And Eſther anſwered, If *it ſeem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king ſaid, Cauſe Haman to make haſte, that he may do as Eſther hath ſaid. So the king and Haman came to the banquet that Eſther had prepared.

6 ¶ And the king ſaid unto Eſther at the banquet of wine, What *is* thy petition? And it ſhall be granted thee: and what is thy requeſt? Even to the half of the kingdom it ſhall be performed.

7 Then anſwered Eſther, and ſaid, My petition and my requeſt *is*;

8 If I have found favour in thy ſight of the king, and if it pleaſe the king to grant my petition,

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Commentary and Notes on Chapter IV.

11 *Whoever---ſhall come in unto the king into the inner court, who is not called, there is one law of his to put him to death.*] Herodotus informs, us, that, for the preſervation of royal majeſty, it was enacted, in the reign of Darius king of Media, that no perſon ſhould be admitted into the king's preſence; but that if he had any buſineſs with him, he ſhould tranſact it by the intercourſe of his miniſters. This cuſtom paſſed from the Medes to the Perſians, and therefore was not procured by Haman, as ſome have imagined; though doubtleſs the reaſon of the law, at firſt, was not only to ſecure the king's perſon, but alſo to ſupport the power of ſome great officers of ſtate, by having only the privilege of ſpeaking to the king themſelves, and ſuch as they thought proper to introduce.

16 *Faſt ye for me, and neither eat nor drink three days, night or day.*] This is not to be underſtood as if the people were to take no kind of ſuſtenance for three days, becauſe few, if any, could ſupport ſo long a faſt; but the meaning is, that they ſhould neither eat nor drink any thing more than what was abſolutely neceſſary for the ſupport of life, employing themſelves the whole time in prayer to God for a bleſſing on her undertaking.

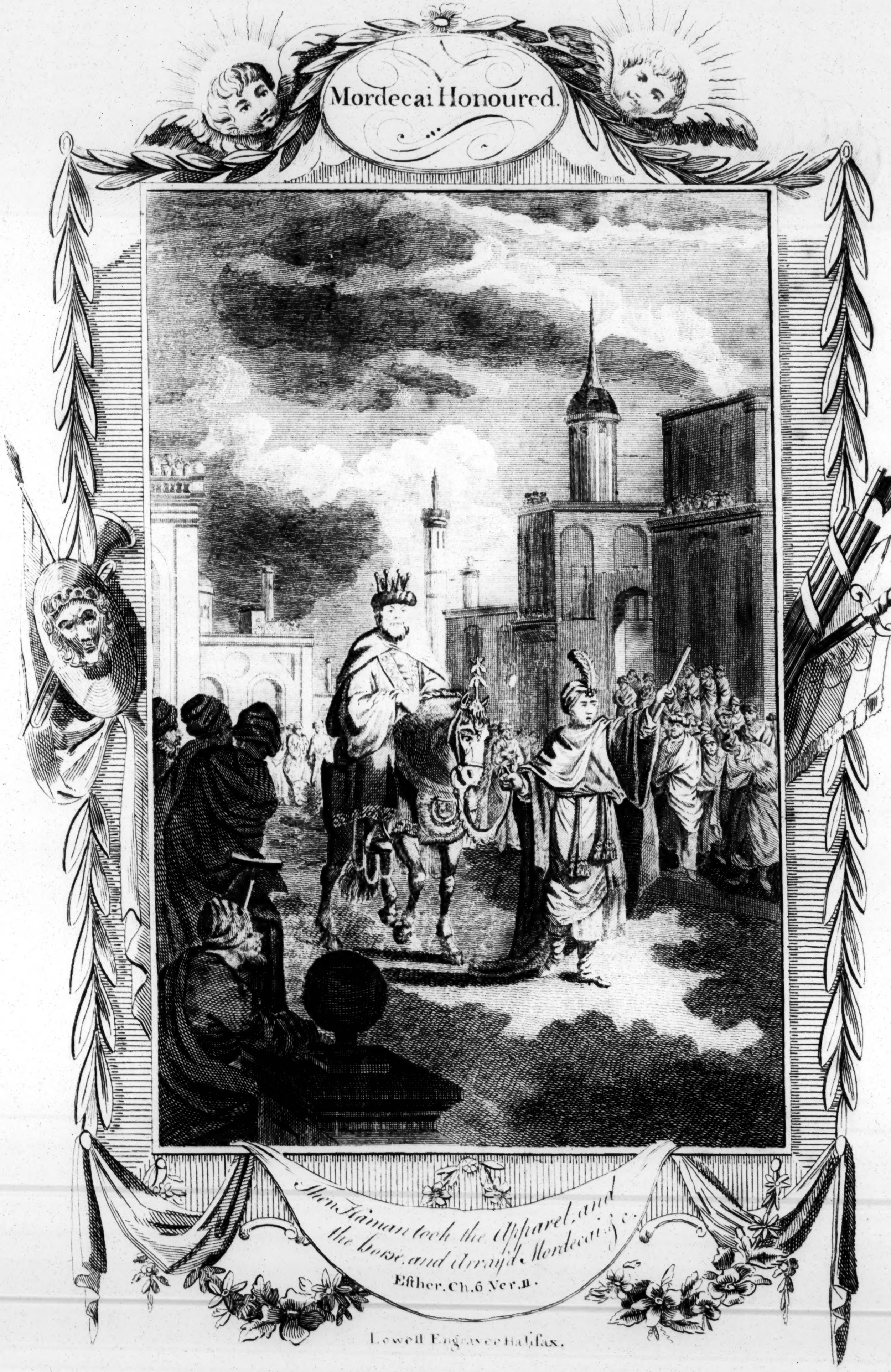
If I periſh, I periſh.] I am content to venture my life ſo in good a cauſe; and well know, that if I loſe a mortal, I ſhall gain an immortal life, and exchange the momentary pleaſures of this ſhort exiſtence for the unſpeakable raptures of eternity.

Commentary and Notes on Chapter V.

2 *And the king held out to Eſther the golden ſceptre.*] A ſceptre was the enſign of the higheſt and moſt abſolute authority; and therefore ſome have obſerved, that when Mordecai was advanced to the greateſt dignity, next the king, being clothed in the royal robes, and other enſigns of ſupreme dignity, no mention is made of any ſceptre, that being proper and peculiar to the king only.

4 *Let the king and Haman come this day to the banquet that I have prepared for him.*] It was very prudent not to open her mind at once to the king, but firſt to endear his affections by every thing that had a tendency to pleaſe him; and doubtleſs her inviting his favourite at the ſame time was very agreeable to him.

6 *What is thy petition? and it ſhall be granted thee,* &c.] The king repeats the ſame offers he had made her when ſhe came uncalled into the royal preſence; which ſhews that the promiſe of granting her requeſt, whatever it might be, did not proceed from any ſudden paſſion of love, but from a ſincere and ſettled affection.



Mordecai Honoured.

Then Haman took the Apparel, and the horse, and Array'd Mordecai &c.

Esther. Ch. 6 Ver. 11.

Lowell Engraver Halifax.

on, and to perform my requeſt, let the king and Haman come to the banquet that I ſhall prepare for them, and I will do to-morrow as the king hath ſaid.

9 ¶ Then went Haman forth that day joyful, and with a glad heart: but when Haman ſaw Mordecai in the king's gate, that he ſtood not up, nor moved for him, he was full of indignation againſt Mordecai.

10 Nevertheleſs Haman refrained himſelf, and when he came home, he ſent and called for his friends, and Zereſh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and ſervants of the king.

12 Haman ſaid moreover, Yea, Eſther the queen did let no man come in with the king unto the banquet that ſhe had prepared, but myſelf; and to-morrow am I invited unto her alſo with the king.

13 Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the king's gate.

14 ¶ Then ſaid Zereſh his wife, and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow ſpeak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleaſed Haman, and he cauſed the gallows to be made.

CHAP. VI.

1 *Ahaſuerus rewardeth Mordecai:* 11 *Haman doeth him honour.*

On that night could not the king ſleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Tereſh, two of the king's chamberlains, the keepers of the door, who ſought to lay hand on the king Ahaſuerus.

3 And the king ſaid, What honour and dignity hath been done to Mordecai for this? Then ſaid the king's ſervants that miniſtered unto him, There is nothing done for him.

4 And the king ſaid, Who *is* in the court? Now Haman was come into the outward court of the king's houſe to ſpeak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 So Haman came in: and the king ſaid unto him, What ſhall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to my ſelf?

7 And Haman anſwered the king, For the man whom the king delighteth to honour,

8 Let the royal apparel be brought which the king *uſeth* to wear, and the horſe that the king rideth upon, and the crown royal which is ſet upon his head:

9 And let this apparel and horſe be delivered to the hand of one of the king's moſt noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horſeback through the ſtreet of the city, and proclaim before him, Thus ſhall it be done to the man whom the king delighteth to honour.

10 Then the king ſaid to Haman, Make haſte, *and* take the apparel and the horſe, as thou haſt ſaid, and do even ſo to Mordecai the Jew that ſitteth at the king's gate: let nothing fail of all that thou haſt ſpoken.

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8 *Let the king and Haman come to the banquet that I ſhall prepare for them, and I will do to-morrow as the king hath ſaid*] That is, I will to-morrow, at the banquet of wine, make my requeſt to the king. There was a ſufficient reaſon for Eſther's uſing theſe cautions, as her requeſt was by no means trifling: ſhe had a favourite miniſter to encounter, and, what was ſtill more, ſhe was going to petition the king to revoke and ſuſpend his own decree.

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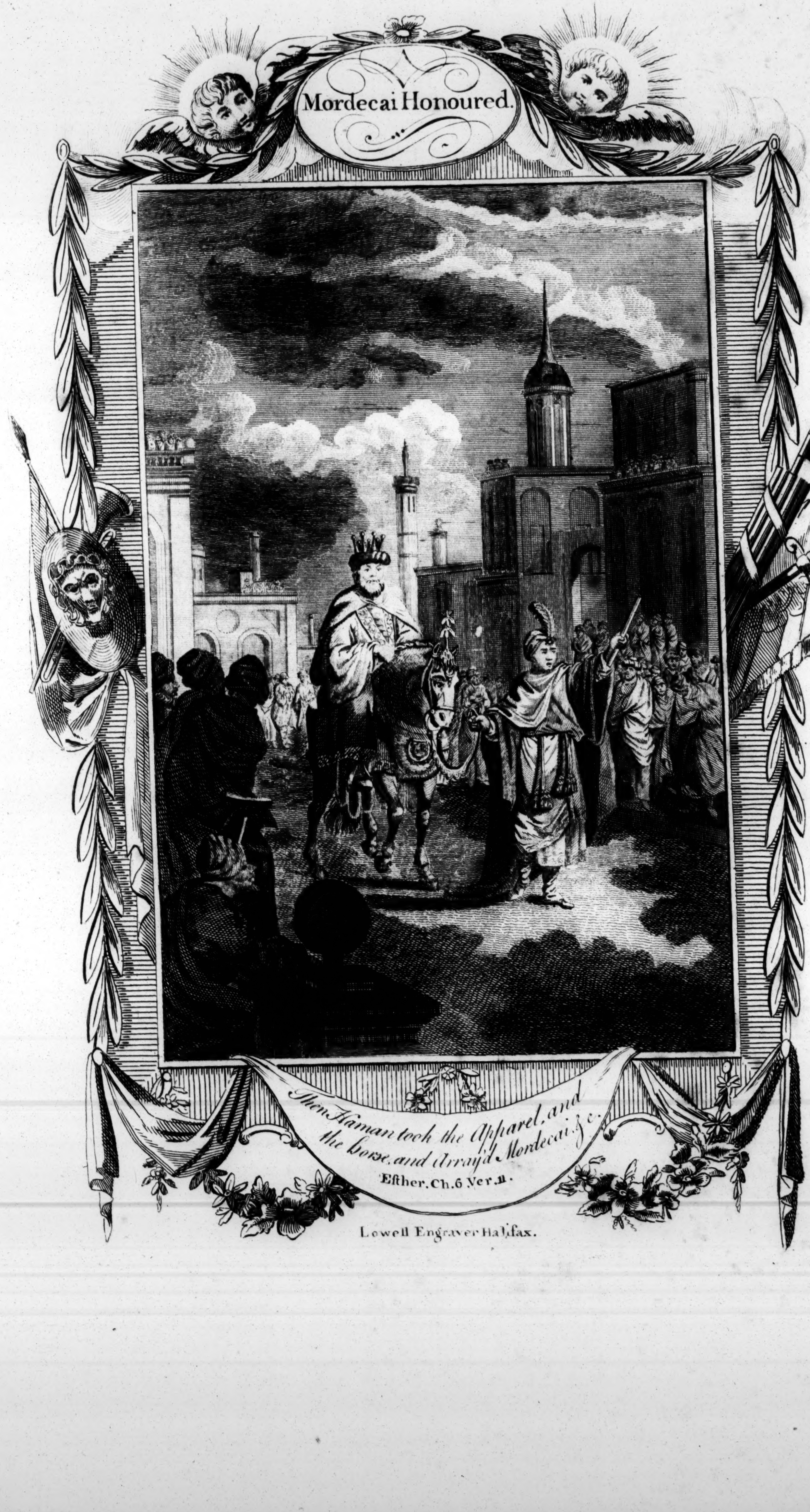

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on horſe-back through the ſtreet of the city, and proclaimed before him, Thus ſhall it be done unto the man whom the king delighteth to honour.

12 And Mordecai came again to the king's gate. But Haman haſted to his houſe mourning, and having his head covered.

13 And Haman told Zereſh his wife and all his friends every *thing* that had befallen him. Then ſaid his wiſe men and Zereſh his wife unto him, If Mordecai *be* of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and haſted to bring Haman unto the banquet that Eſther had prepared.

C H A P. VII.

1 *Eſther ſueth for her own life, and her people.* 7 *The king cauſeth Haman to be hanged on his own gallows.*

SO the king and Haman came to banquet with Eſther the queen.

2 And the king ſaid unto Eſther, on the ſecond day, at the banquet of wine, What *is* thy petition, queen Eſther? and it ſhall be granted thee: and what *is* thy requeſt? and it ſhall be performed *even* to the half of the kingdom.

3 Then Eſther the queen anſwered and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition, and my people at my requeſt:

4 For we are ſold, I and my people, to be deſtroyed, to be ſlain, and to periſh. But if we had been ſold for bond-men and bond-women, I had held my tongue, although the enemy could not countervail the king's damage.

5 Then the king Ahaſuerus anſwered and ſaid unto Eſther the queen, Who is he? and where is he that durſt preſume in his heart to do ſo?

6 And Eſther ſaid, The adverſary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

7 And the king ariſing from the banquet of wine in his wrath, *went* into the palace-garden; and Haman ſtood up to make requeſt for his life to Eſther the queen: for he ſaw that there was evil determined againſt him by the king.

8 Then the king returned out of the palace-garden into the place of the banquet of wine. And Haman was fallen upon the bed whereon Eſther *was.* Then ſaid the king, Will he force the queen alſo before me in the houſe? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains ſaid before the king, Behold alſo, the gallows fifty cubits high which Haman had made for Mordecai, who had ſpoken good for the king, ſtandeth in the houſe of Haman. Then the king ſaid, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

C H A P. VIII.

1 *Mordecai is advanced.* 7 *Ahaſuerus granteth to the Jews to defend themſelves.* 15 *Mordecai's honour, and the Jews joy.*

ON that day did the king Ahaſuerus give the houſe of Haman the Jews enemy unto Eſther the queen. And Mordecai came before the king; for Eſther had told what he *was* unto her.

2 And

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13 *If Mordecai be of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him,* &c.] Mordecai had declared himſelf a Jew, to ſatisfy the people at court that he could not, with a good conſcience, comply with the king's command, relating to the reverence which was to be paid to Haman: and the interpoſition of Providence in favour of the Jewiſh nation, even during their captivity, had been ſo viſible, that the wiſe men about Haman might, from experience, form a conjecture, that if their God was become their friend (as this turn of affairs in favour of Mordecai ſeemed to indicate), no weapon forged againſt them would proſper, becauſe they had ſeen ſo many plots, which would have cruſhed any other nation, turn to their advantage, as well as their enemies deſtruction: and conſequently that the deſperate deſign, that was now formed againſt them, would never be executed: but, on the contrary, the contrivers of it covered with ſhame and confuſion.

Commentary and Notes on Chapter VII.

4 *Although the enemy could not countervail the king's damage.*] Aben Ezra takes the Hebrew word which we tranſlate *enemy*, to mean *diſtreſs* or *miſery;* and thus interprets the paſſage: *If they had ſold us for ſlaves, I had not troubled the king with my petition, becauſe that miſery of ours would not have been ſo much to the king's damage.*

5 *Who is he? and where is he that durſt preſume in his heart to do ſo?*] The king could not be perſuaded, that any man could entertain ſo vile a thought as to extirpate a whole people; a ſufficient proof that he did not conſider what decree he had ſigned, in favour of Haman, againſt the Jews; nor think that ſo great a number of innocent victims were to be ſacrificed, to ſatiate the rage of one man.

7 *And the king ariſing from the banquet of wine in his wrath, went into the palace-garden.*] Partly as diſdaining the company of ſo audacious and ungrateful a perſon; partly to cool and allay his ſpirit, boiling and ſtruggling with ſuch variety of paſſions; and partly to conſider within himſelf the heinouſneſs of Haman's crime, the miſchief which he himſelf was like to have done by his own raſhneſs; and what puniſhment was fit to be inflicted on ſo vile a miſcreant.

8 *Haman was fallen upon the bed whereon Eſther was.*] It was a cuſtom among the Perſians as well as other nations of the Eaſt to ſit, or rather lie upon beds when they eat or drank; and therefore Haman in falling down, as a ſupplicant at the feet of Eſther, fell on the bed whereon ſhe was ſitting.

As the word went out of the king's mouth they covered Haman's face.] That he might not any more ſee the king's face; or, rather, as a man condemned, and which ſufficiently told him his ſentence, by indicating that he deſerved never more to ſee the face of his ſovereign.

10 *So they hanged Haman on the gallows that he had prepared for Mordecai.*] Thus God returned the wickedneſs of Haman on his own head, and the gallows he had prepared for his enemy was uſed for his own execution. It is very obſervable, that though we find, through the whole narrative, no extraordinary manifeſtation of the power of Jehovah, no particular cauſe or agent that conducted the affair in a manner ſuperior to nature; yet the contrivance, or adapting thoſe ordinary agents, is, in itſelf, more wonderful than if the effect had been produced by means truly miraculous. That a king ſhould not ſleep, is no unuſual thing; nor that he ſhould divert his waking thoughts in hearing the annals of his kingdom, or the journals of his own reign, read to him; but that ſleep ſhould fly from his eyelids, at the very juncture of time when Haman was watching to deſtroy the Jews, and that in ſo large a book as the chronicles of his kingdom muſt neceſſarily be, they ſhould light on the place where Mordecai's unrewarded ſervices were recorded; that the king ſhould immediately reſolve to do him honour; and that Haman ſhould come in at the very inſtant of time, to determine what honour ſhould be done him, and be himſelf appointed to confer it: theſe are events that could not flow from chance, but muſt be directed by the great Shepherd of Iſrael, who neither ſlumbers nor ſleeps, and was truly marvellous in the ſight of his people. And though miracles, in their nature, are more apt to ſtrike the ſenſes, yet ſuch ſecret contrivances of God's wiſdom and providence have a greater effect upon the underſtanding: the one produces aſtoniſhment, the other admiration.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai, and Eſther ſet Mordecai over the houſe of Haman.

3 And Eſther ſpake yet again before the king, and fell down at his feet, and beſought him with tears, to put away the miſchief of Haman the Agagite, and his device, that he had deviſed againſt the Jews.

4 Then the king held out the golden ſceptre toward Eſther. So Eſther aroſe, and ſtood before the king,

5 And ſaid, If it pleaſe the king, and if I have found favour in his ſight, and the thing *ſeem* right before the king, and I *be* pleaſing in his eyes; let it be written to reverſe the letters deviſed by Haman the ſon of Hammedotha the Agagite, which he wrote to deſtroy the Jews which *are* in all the king's provinces.

6 For how can I endure to ſee the evil that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred?

7 ¶ Then the king Ahaſuerus ſaid unto Eſther the queen, and to Mordecai the Jew, Behold, I have given Eſther the houſe of Haman, and him they have hanged upon the gallows, becauſe he laid his hand upon the Jews.

8 Write ye alſo for the Jews, as it liketh you, in the king's name, and ſeal *it* with the king's ring: for the writing which is written in the king's name, and ſealed with the king's ring, may no man reverſe.

9 Then were the king's ſcribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written, according to all that Mordecai commanded, unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and ſeven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing and according to their language.

10 And he wrote in the king Ahaſuerus' name, and ſealed *it* with the king's ring, and ſent letters by poſts on horſe-back, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city, to gather themſelves together, and to ſtand for their life to deſtroy, to ſlay, and to cauſe to periſh all the power of the people and province that would aſſault them, *both* little ones and women, and *to take* the ſpoil of them for a prey;

12 Upon one day, in all the provinces of king Ahaſuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* publiſhed unto all people, and that the Jews ſhould be ready againſt that day to avenge themſelves on their enemies.

14 *So* the poſts that rode upon mules *and* camels went out, being haſtened and preſſed on by the king's commandment. And the decree was given at Shuſhan the Palace.

15 ¶ And Mordecai went out from the preſence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen, and purple: and the city of Shuſhan rejoiced and was glad.

16 The Jews had light, and gladneſs, and joy, and honour.

17 And in every province and in every city, whitherſoever the king's commandment and his decree came, the Jews had joy and gladneſs, a feaſt and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

CHAP. IX.

1 *The Jews ſlay their enemies, with the ten ſons of Haman.* 20 *The two days of Purim are made feſtival.*

NOW in the twelfth month (that *is* the month Adar) on the thirteenth day of the ſame, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them (though it was turned to the contrary, that the Jews had rule over them that hated them)

2 The Jews gathered themſelves together in their cities throughout all the provinces of the king Ahaſuerus, to lay hand on ſuch as ſought their hurt; and no man could withſtand them: for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews: becauſe the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's houſe, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews ſmote all their enemies with the ſtroke of the ſword, and ſlaughter and deſtruction, and did what they would unto thoſe that hated them.

6 And in Shuſhan the palace the Jews ſlew and deſtroyed five hundred men.

Commentary and Notes on Chapter VIII.

10 *Dromedaries.*] Dr. Shaw ſays, that the dromedary is remarkable for its prodigious ſwiftneſs; the Arabs affirming that it will run over as much ground in one day, as one of their beſt horſes will perform in eight or ten; for which reaſon, thoſe meſſages which require haſte, are diſpatched upon dromedaries. See *his travels*, 4to. p. 167.

11 *The king granted the Jews which were in every city, to gather themſelves together, and to ſtand for their life*, &c.] It was reaſonable to ſuppoſe, that ſome out of hatred to the Jews would be inclinable to obey Haman's decree; for though he himſelf was gone, yet it cannot be imagined, that all his friends and creatures periſhed with him. He might have a conſiderable party every where, and ſome of them ſo furiouſly enraged at his fall, that they would not fail, even at the hazard of their own lives, to ſhew their indignation againſt thoſe who were the occaſion of it: and therefore this ſecond decree, procured by Mordecai, gave them authority, if any attempt was made upon them, either by large numbers, or ſmall parties, not only to defend themſelves and repel them, but to make as great a ſlaughter of them as they were able, and even to take poſſeſſion of their goods, as Haman had procured them licence to ſeize thoſe of the Jews.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adaliah, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha,

10 The ten ſons of Haman the ſon of Hammedatha, the enemy of the Jews, ſlew they; but on the ſpoil laid they not their hand.

11 On that day, the number of thoſe that were ſlain in Shuſhan the palace, was brought before the king.

12 ¶ And the king ſaid unto Eſther the queen, The Jews have ſlain and deſtroyed five hundred men in Shuſhan the palace, and the ten ſons of Haman; what have they done in the reſt of the king's provinces? now what *is* thy petition? and it ſhall be granted thee: or what *is* thy requeſt further? and it ſhall be done.

13 Then ſaid Eſther, if it pleaſe the king, let it be granted to the Jews which *are* in Shuſhan to do to-morrow alſo according unto this day's decree, and let Haman's ten ſons be hanged upon the gallows.

14 And the king commanded it ſo to be done; and the decree was given at Shuſhan, and they hanged Haman's ten ſons.

15 For the Jews that *were* in Shuſhan, gathered themſelves together on the fourteenth day alſo of the month Adar, and ſlew three hundred men at Shuſhan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces, gathered themſelves together, and ſtood for their lives, and had reſt from their enemies, and ſlew of their foes ſeventy and five thouſand; but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar, and on the fourteenth day of the ſame, reſted they, and made it a day of feaſting and gladneſs.

18 But the Jews that *were* at Shuſhan, aſſembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the ſame they reſted, and made it a day of feaſting and gladneſs.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar, *a day of* gladneſs, and feaſting, and a good day, and of ſending portions one to another.

20 ¶ And Mordecai wrote theſe things, and ſent letters unto all the Jews that *were* in all the provinces of the king Ahaſuerus, *both* nigh and far,

21 To ſtabliſh *this* among them, that they ſhould keep the fourteenth day of the month Adar and the fifteenth day of the ſame yearly:

22 As the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them days of feaſting and joy, and of ſending portions one to another and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

24 Becauſe Haman the ſon of Hammedatha the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them, and had caſt Pur, (that *is*, the lot,) to conſume them and to deſtroy them.

25 But when *Eſther* came before the king, he commanded by letters that his wicked device which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſons ſhould be hanged on the gallows;

26 Wherefore they called theſe days Purim, after the name of Pur: therefore for all the words of this letter, and *of that* which they had ſeen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their ſeed, and upon all ſuch as joined themſelves unto them, ſo as it ſhould not fail, that they would keep theſe two days according to their writing, and according to their *appointed* time every year;

28 And that theſe days *ſhould be* remembered and kept throughout every generation, every family, every province, and every city; and that theſe days of Purim ſhould not fail from among the Jews, nor the memorial of them periſh from their ſeed.

29 Then Eſther the queen the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this ſecond letter of Purim.

30 And he ſent the letters unto all the Jews, to the hundred twenty and ſeven provinces of the kingdom of Ahaſuerus, *with* words of peace and truth:

Commentary and Notes on Chapter IX.

16 *And ſlew of their foes ſeventy and five thouſand.*] It is the general opinion of commentators, that the perſons ſlain by the Jews were Amalekites, diſperſed through the large empire of Perſia, as they were the known and inveterate enemies of the Jews; and following now the fortune of Haman, it is natural to think they would be very ready to execute the decree he had procured againſt them. If this be granted, which is very probable, the juſtice of God will more plainly appear, as that devoted nation were not ſuffered to eſcape the judgments denounced againſt them by the prophets, even though they had retired into a foreign land, and the Jews, to all human appearance, utterly incapable of contending with them.

21 *That they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame yearly.*] That is called the feaſt of Purim, from the Perſian word *pur*, which ſignifies a *lot*, becauſe of Haman's caſting lots, in order to divine which would be the moſt fortunate day for extirpating the Jews out of all the Perſian Dominions. And this feaſt is, to this very day, celebrated by the Jews, with ſome peculiar ceremonies; but moſt of them are reducible to theſe three heads, reading, reſting, and feaſting. Before the reading, which is performed in the ſynagogue, and begins in the evening, as ſoon as the ſtars appear, they make uſe of three forms of prayer: in the firſt they praiſe God for accounting them worthy to attend this divine ſervice; in the ſecond, they thank him for the miraculous preſervation of their anceſtors; and, in the third, they bleſs his holy name for having continued their lives to the celebration of another feſtival in commemoration of it. Then they read over the whole hiſtory of Haman from the beginning to the end, out of a Hebrew manuſcript, written on parchment. There are five places in the text wherein the reader raiſes his voice with all his might: when he comes to the place where mention is made of ten ſons of Haman, he repeats them very quick, to ſhew that they were all deſtroyed in a moment; and every time that the name of Haman is pronounced, the children, with great fury, ſtrike againſt the benches of the ſynagogue with mallets, they bring for that purpoſe. After the reading is finiſhed, they return home, and ſup on ſpoon-meat. The next morning early they return to the ſynagogue, where, after reading that paſſage in Exodus, which mentions the war of Amalek, they begin again to read the book of Eſther, with the ſame ceremonies as before, and conclude the ſervice of the day with curſes againſt Haman and his wife Zereſh, pronouncing bleſſings upon Mordecai and Eſther, and praiſing God for having preſerved his people. Their reſting on this day is obſerved ſo religiouſly, that they will not ſo much as ſow any thing in their gardens, being fully perſuaded that it would not grow if they did, and therefore they ſpend their time in muſic, dancing, and the like, till their feaſting begins, when they indulge themſelves to ſuch an immoderate degree. that their feaſt of Purim has, with great juſtice, been called the Bacchanal of the Jews.

31 To confirm theſe days of Purim in their times *appointed* according as Mordecai the Jew, and Eſther the queen had enjoyned them, and as they had decreed for themſelves, and for their ſeed, the matters of the faſtings and their cry.

32 And the decree of Eſther confirmed theſe matters of Purim, and it was written in the book.

CHAP. X.

1 *Ahaſuerus his greatneſs.* 3 *Mordecai's advancement.*

AND the king Ahaſuerus laid a tribute upon the land, and *upon* the iſles of the ſea.

2 And all the acts of his power, and of his might, and the declaration of the greatneſs of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Perſia?

3 For Mordecai the Jew *was* next unto king Ahaſuerus, and great among the Jews, and accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed.

Commentary and Notes on Chapter X.

1 *And the king Ahaſuerus laid a tribute upon the land, and upon the iſles of the ſea.* That is, he laid a tax on every part of his dominions, both on the continent, and in the iſlands over which his power extended. Moſt commentators underſtand by *the iſles* here mentioned, thoſe in the Ægean ſea, conquered by Darius Hyſtaſpis.

3 *Seeking the wealth of his people, and ſpeaking peace to all his ſeed.*] The greatneſs to which Mordecai was advanced in the court of Perſia, did not divert his attention from his brethren; but he made it his ſtudy to do them all the ſervice in his power, and embrace every opportunity of increaſing their happineſs.

THE BOOK OF

JOB.

The ARGUMENT.

This book contains the narrative of a ſeries of misfortunes which happened to a man whoſe name was Job, *the encomiums of that extraordinary patience with which he bore them, and the conferences he had with his friends on the ſubject of his misfortunes.*

The book is naturally divided into three parts, though theſe are very unequal, with regard to the length. The firſt is the hiſtorical narration of the original proſperity of Job, *and of the miſeries with which he was afterwards afflicted; and this is the ſubject of the two firſt Chapters. The ſecond part conſiſts of the ſpeeches of* Job, *and his friends; and this comprehends the principal body of the work. The laſt part, which begins at the ſeventh verſe of the laſt chapter, is a ſhort account of what followed after thoſe conferences between* Job *and his three friends.*

It is far from being agreed, among the learned, who was the author of this maſterly performance, for ſuch it undoubtedly is. Some aſcribe it to Job, *himſelf, ſome to* Solomon, *and ſome to* Ezra: *But their opinion ſeems beſt founded who impute it to* Moſes, *who, during the Time he was an exile in* Midian, *either tranſlated this book out of the* Arabic, *or wrote it entirely by a divine inſpiration, for the ſupport and conſolation of his countrymen, the* Jews, *then groaning under the preſſure of an* Egyptian *bondage; that, by a proper example, he might repreſent the Divine Providence in afflicting them, and at the ſame time give them an aſſurance that their heavy labours and cruel uſage would ſhortly have a period.*

CHAP. I.

1 *The holineſs, riches, and religious care of Job for his children.* 6 *Satan appearing before God, by calumniation obtaineth leave to tempt him.*

THERE was a man in the land of Uz, whoſe name *was* Job, and that man was perfect and upright, and one that feared God, and eſchewed evil.

2 And there were born unto him ſeven ſons and three daughters.

3 His

Commentary and Notes on Chapter I.

1 *There was a man in the land of Uz.*] There have been various opinions with regard to the ſituation of the land of Uz, according to the ſeveral families from whence Job is ſuppoſed to have been deſcended. But as the moſt probable opinion conſiders him as one of the deſcendants of Abraham by Keturah, ſo his habitation is moſt properly placed in that part of Arabia Deſerta which is bounded on the north by Meſopotamia and the river Euphrates, on the weſt by Syria, Paleſtine, and Idumea, and on the ſouth by Arabia Felix. And what increaſes the probability that this was really the country in which Job lived, is the mention of the Chaldeans and Sabeans plundering his Eſtate, who had doubtleſs their reſidence in thoſe parts.

Whoſe name was Job.] It is evident, from ſeveral places of ſcripture, that Job was a real perſon, and not a fictious character. In the Old Teſtament he is joined with Noah and Daniel, and equally diſtinguiſhed for his righteouſneſs: and in the New he is commended for his patience. Indeed, the narrative itſelf has all the lineaments of a real hiſtory; the name, the quality, the country of the perſon, the number of his children, the bulk of his ſubſtance, and the pedigree of his friends, together with the names and ſituations of ſeveral countries, are all enumerated: though, at the ſame time, it is plain that there is an allegorical turn given to ſeveral particulars, which, as they relate to ſpiritual beings, would not otherwiſe ſo eaſily affect the imagination of the vulgar. The learned however are not agreed, either with regard to his family, or the time he lived. But I ſhall not enumerate the different

3 His ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe aſſes, and a very great houſhould? ſo that this man was the greateſt of all the men of the eaſt.

4 And his ſons went and feaſted in *their* houſes, every one his day, and ſent and called for their three ſiſters, to eat and to drink with them.

5 And it was ſo, when the days of *their* feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning and offered burnt-offerings *according* to the number of them all: for Job ſaid, It may be that my ſons have ſinned, and curſed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day, when the ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them.

7 And the Lord ſaid unto Satan, Whence comeſt thou? Then Satan anſwered the Lord, and ſaid, From going to and fro in the earth, and from walking up and down in it.

8 And the Lord ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil?

9 Then Satan aſwered the Lord, and ſaid, Doth Job fear God for nought?

10 Haſt not thou made an hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face.

12 And the Lord ſaid unto Satan, Behold, all that he hath *is* in thy power; only upon himſelf put not forth thine hand. So Satan went forth from the preſence of the Lord.

13 And there was a day when his ſons and his daughters *were* eating and drinking wine in their eldeſt brother's houſe:

14 And there came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding beſide them:

15 And the Sabeans fell *upon them,* and took them away; yea, they have ſlain the ſervants with the edge of the ſword; and I only am eſcaped alone to tell thee.

16 While he *was* yet ſpeaking, there came alſo another, and ſaid, The fire of God is fallen from heaven, and hath burned up the ſheep, and the ſervants. and conſumed them; and I only am eſcaped alone to tell thee.

17 While he *was* yet ſpeaking, there came alſo another, and ſaid, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and ſlain the ſervants with the edge of the ſword; and I only am eſcaped alone to tell thee.

18 While he *was* yet ſpeaking there came alſo another, and ſaid, Thy ſons and thy daughters *were* eating and drinking wine in their eldeſt brother's houſe:

19 And behold, there came a great wind from the wilderneſs, and ſmote the four corners of the houſe, and it fell upon the young men, and they are dead; and I only am eſcaped alone to tell thee.

20 Then Job aroſe, and rent his mantle, and ſhaved his head, and fell down upon the ground, and worſhipped,

21 And

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different opinions that have prevailed: it will be abundantly ſufficient for my purpoſe to lay before the reader the moſt probable account of both, that I have been able to collect from a great variety of authors.

With regard to the firſt particular, namely, his family, the moſt probable opinion is, that he was deſcended in a direct line from Abraham by his wife Keturah; for that patriarch had ſeveral ſons by Keturah: but being reſolved to reſerve the chief patrimony entire for Iſaac, he gave them portions and ſent them into the Eaſt; ſo that moſt of them ſettled in Arabia: and the ſacred writer tells us that Job, before his calamities, *was the greateſt of all the men of the Eaſt.* Beſides, we find diſperſed every where, in his ſpeeches, ſuch noble ſentiments of creation and providence, of the nature of angels, and the fall of man, of puniſhments for ſin, and juſtification by grace, of a redemption, reſurrection, and a final judgment: notions which he could never have conceived from the light of nature, but muſt have had them originally from his parents, as they ſucceſſively derived them from the *father of the faithful,* who had them immediately from God himſelf, who gives Abraham this character; *I know him. that he will command his children, and his houſhold after him, that they ſhall keep the way of the Lord to do juſtice and judgement.* But what ſeems abſolutely to confirm this opinion is, that Abraham had, by his wife Keturah, a ſon whoſe name was *Shuah*; and therefore, when we read of *Bildad the Shubite,* we may very well ſuppoſe that he was a deſcendant from that family, who, living in the neighbourhood, thought himſelf obliged by the ties of conſanguinity, to viſit his kinſman, in ſuch deplorable circumſtances of diſtreſs.

With reſpect to the ſecond particular, namely, the age of the world in which this great exemplar of patience and ſufferings lived, we have ſome criterions to direct our judgment. That he lived in the early ages of the world ſeems plain, from his mentioning with abhorrence, that ancient kind of idolatry, the adoration of the ſun and moon; and at the ſame time, paſſing over in ſilence the Egyptian bondage, which could hardly have eſcaped the notice of him or his friends, had it not been ſubſequent to their times. It is therefore probable that he lived before the Iſraelites were made ſlaves to the Egyptians; and what adds a conſiderable weight to this opinion, is the long duration of his life, which continuing an hundred and forty years after his reſtoration, could hardly be leſs in all than two hundred years; a longer period than either Abraham or Iſaac reached. But, on the other hand, it is plain, that he lived after Jacob, from the character given him by God himſelf, namely, that for uprightneſs, and the fear of God, there was *none like him in the earth*: a commendation that could not be allowed to any while Jacob, God's favourite ſervant, was alive; nor can we ſuppoſe it proper to be given to any, even while Joſeph lived, who, in moral virtues and other excellencies, made as bright a figure as any in his time. Thus we have reduced the computation to very narrow bounds; and though it is extremely difficult, if not abſolutely impoſſible, to point out the preciſe time, yet we may conclude that he lived during the period that the children of Iſrael continued in Egypt. And if we place his birth about the time of Jacob's deceaſe, we ſhall not, perhaps, be far from the truth; for then, the time of his trial will happen about ſixteen years after the death of Joſeph, when Job might juſtly deſerve the extraordinary character given him by God.

3 *His ſubſtance was ſeven thouſand ſheep,* &c.] Dr. Shaw obſerves that the principal riches of the Bedoween Arabs, like the ancient eaſtern patriarchs, continued to be valued according to the number and quality of their cattle.

4 *Feaſted in their houſes, every one his day.*] There is no reaſon to ſuppoſe theſe feaſts happened oftener than once a year, probably on their birth-days. *Poole.*

5 *Have curſed God in their hearts*] That is, have blaſphemed; or rather, as the LXX read, *Have had ill thoughts of God in their hearts.*

6 *Now there was a day when the ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them.*] The exemplary piety of Job was not ſufficient to ſecure him from falſe accuſations; the ſubtle enemy of mankind taking the advantage of being in the preſence of God, to accuſe the moſt righteous perſon then upon the earth.

7 *Whence comeſt thou?*] God to make him ſenſible that he was not an abſolute prince, but ſubject to him, demanded of him an account of the places he had viſited, and from whence he came.

12 *Behold, all that he hath is in thy power, only upon himſelf put not forth thine hand.*] To prove the falſity of Satan's accuſation, that intereſt was not the motive of his piety, but a ſincere affection to his Maker, God gave Satan full power to afflict him with whatever Miſfortunes he pleaſed, except in his perſon only, which he was commanded not to touch.

20 *Then Job aroſe, and rent his mantle.*] He heard, with the greateſt tranquility and compoſure of mind, the repeated accounts of his unparalled misfortunes; but when he was told of the death of

all

21 And ſaid, Naked came I out of my mother's womb, and naked ſhall I return thither. The Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord.

22 In all this Job ſinned not, nor charged God fooliſhly.

CHAP. II.

1 *Satan appearing again before God, obtaineth further leave to tempt Job.* 7 *He ſmiteth him with ſore boils.* 9 *Job reproveth his wife, moving him to curſe God.*

AGAIN there was a day when the ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them to preſent himſelf before the Lord.

2 And the Lord ſaid unto Satan, From whence comeſt thou? And Satan anſwered the Lord, and ſaid, From going to and fro in the earth, and from walking up and down in it.

3 And the Lord ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil? and ſtill he holdeth faſt his integrity, although thou movedſt me againſt him, to deſtroy him without cauſe.

4 And Satan anſwered the Lord, and ſaid, Skin for ſkin, yea all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his fleſh, and he will curſe thee to thy face.

6 And the Lord ſaid unto Satan, Behold, he *is* in thine hand; but ſave his life.

7 ¶ So went Satan forth from the preſence of the Lord, and ſmote Job with ſore boils from the ſole of his foot unto his crown.

8 And he took him a potſherd to ſcrape himſelf withal; and he ſat down among the aſhes.

9 ¶ Then ſaid his wife unto him, Doſt thou ſtill retain thine integrity? curſe God, and die.

10 But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh: what? ſhall we receive good at the hand of God, and ſhall we not receive evil? In all this did not Job ſin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz, the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and ſprinkled duſt upon their heads toward heaven.

13 So they ſat down with him upon the ground ſeven days and ſeven nights, and none ſpake a word unto him: for they ſaw that *his* grief was very great.

CHAP. III.

1 *Job curſeth the day and ſervices of his birth.* 13 *The eaſe of death.*

AFTER this opened Job his mouth, and curſed his day.

2 And

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all his children by a ſudden ſtroke, his grief was too great to be concealed, and, laying aſide all other thoughts, abandoned himſelf to ſorrow and lamentation. But ſtill he continued his integrity, and, inſtead of uttering complaints againſt the conduct of Providence, reverently adored the Divine Majeſty.

21 *Naked came I out of my mother's womb, and naked ſhall I return thither.*] Namely, to the earth, to which he pointed.

Commentary and Notes on Chapter II.

1 *Again there was a day,* &c.] Soon after the above afflictions were heaped on the head of Job, the angels again attended the Omnipotent to receive the divine commands, and give an account of their miniſtration. And Satan alſo boldly appeared among them, as deſirous of being examined with regard to his own conduct.

3 *Haſt thou conſidered my ſervant Job?* &c.] Art thou now convinced that the character I gave thee of Job is true? For he ſtill continues reſolutely to tread the paths of virtue, notwithſtanding the ſhocking calamities thou haſt unjuſtly heaped upon him.

4 *Skin for ſkin.*] Who is there that will not give another's ſkin to ſave his own? nay part with his children, as well as his goods, to ſave his life! *Patrick.*

7 *So Satan—ſmote Job with ſore boils,* &c.] Commentators are not agreed with regard to the nature of Job's diſtemper; but their opinion ſeems to be well founded, who make his diſeaſe not one ſimple malady, but a complication of ſeveral. For as the great enemy to mankind was at full liberty to try his patience to the uttermoſt, it is not to be doubted but he exerted all his power: and accordingly we find, by the ſucceeding parts of the hiſtory, that beſides the puſtulated blains which afflicted his body, the devil not only inſtigated his wife to grieve and vex his mind, but alſo diſturbed his imaginations, to terrify his conſcience. For when this holy man complains, *Thou ſcareſt me with dreams, and terrifieſt me with viſions,* vii. 14, the analogy of the hiſtory will not ſuffer us to ſuppoſe, that God himſelf inflicted theſe terrifying dreams, but that the devil, to whoſe temptations providence had ſubmitted his faithful ſervant, raiſed gloomy thoughts and framed horrid and ghaſtly objects in his imagination, hoping thereby to drive him to deſpair.

9 *Curſe God, and die.*] The words will bear quite a contrary interpretation, and may be rendered, *bleſs God and die:* ſome commentators connect the preceding words and read thus; *Doſt thou ſtill retain thy integrity in bleſſing God and periſhing!* Stackhouſe.

11 *Now when Job's three friends,* &c.] Eliphaz the Temanite was the grandſon of Eſau, and ſon of Teman, who dwelt in a city of the ſame name in Idumæa, near the confines of Arabia Deſerta: Bildad the Shuhite was deſcended from Shuah, the ſon of Abraham and Keturah. But it is almoſt impoſſible to ſay who Zophar the Naamathite was, though ſome will have him to be *deſcended* from Eſau.

12 *And when they lifted up their eyes afar off, and knew him not,* &c.] They were ſo ſurpriſed at their approach with the miſerable ſpectacle of deformity he exhibited, that they burſt into tears, and expreſſed all the tokens of a poignant grief.

Sprinkled duſt upon their heads.] Thus Laertes in Homer,

Deep from his ſoul he ſigh'd, and ſorrowing ſpread
A cloud of aſhes on his hoary head. *Pope. Odyſſ.* xxiv.

See the note on Gen. xxxvii. 34.

13 *Seven days and ſeven nights.*] This is not to be underſtood literally; they muſt have taken the refreſhments of food and ſleep. It is remarkable, that we find the prophet Ezekiel (chap. iii. 15.) ſitting with his brethren of the captivity by the river Chebar for ſeven days aſtoniſhed.

Commentary and Notes on Chapter III.

1 *After this opened Job his mouth,* &c.] Here the ſecond part, containing the diſcourſes of Job and his friends, begins, and is delivered by the author in a lofty and poetical ſtile. Job had 'till now ſupported his afflictions with admirable conſtancy; but being overwhelmed in grief, and deſtitute of the leaſt comfort from his friends, he could contain himſelf no longer, but burſts out into the moſt paſſionate complaints of the miſeries of human life, wiſhing he had never been an inhabitant of this miſerable world, or had reſigned his breath as ſoon as he perceived the light: adding, that he earneſtly now deſired to be releaſed from the labours and pains of a miſerable life, and ſleep quietly in the habitation of the grave, where none are ambitious of ſuperiority, none big with the ſwelling expectations of being greeted with honourable appellations. The ſervant is there equally accommodated with his maſter; and the poor indigent ſleeps as ſoundly as the moſt opulent poſſeſſor. All differences are there brought to an amicable concluſion, and ſworn enemies dwell together in unity. Pains and afflictions, ſorrow and oppreſſion, have no longer exiſtence: and the ſlave often ſleeps in the boſom of his maſter.

2 And Job ſpake and ſaid:

3 Let the day periſh wherein I was born, and the night *in which* it was ſaid, There is a man child conceived.

4 Let that day be darkneſs, let not God regard it from above, neither let the light ſhine upon it.

5 Let darkneſs and the ſhadow of death ſtain it; let a cloud dwell upon it, let the blackneſs of the day terrify it.

6 *As for* that night, let darkneſs ſeize upon it, let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be ſolitary, let no joyful voice come therein.

8 Let them curſe it that curſe the day, who are ready to raiſe up their mourning.

9 Let the ſtars of the twilight thereof be dark, let it look for light, but *have* none, neither let it ſee the dawning of the day:

10 Becauſe it ſhut not up the doors of my *mothers* womb, nor did ſorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghoſt when I came out of the belly?

12 Why did the knees prevent me? or why the breaſts that I ſhould ſuck?

13 For now ſhould I have lien ſtill, and been quiet, I ſhould have ſlept; then had I been at reſt;

14 With kings and counſellors of the earth, which built deſolate places for themſelves:

15 Or with princes that had gold, who filled their houſes with ſilver:

16 Or as an hidden untimely birth I had not been; as infants *which* never ſaw light.

17 There the wicked ceaſe *from* troubling: and there the weary be at reſt.

18 *There* the priſoners reſt together; they hear not the voice of the oppreſſor.

19 The ſmall and great are there; and the ſervant *is* free from his maſter.

20 Wherefore is light given to him that is in miſery, and life unto the bitter *in* ſoul?

21 Which long for death, but it *cometh* not; and dig for it more than for hid treaſures?

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man whoſe way is hid, and whom God hath hedged in?

24 For my ſighing cometh before I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in ſafety, neither had I reſt, neither was I quiet; yet trouble came.

CHAP. IV.

1 *Eliphaz reproveth Job for want of religion.* 7 *He teacheth God's judgments to be not for the righteous, but for the wicked.* 12 *His fearful viſion, to humble the excellencies of creatures before God.*

THEN Eliphaz the Temanite anſwered and ſaid;

2 *If* we aſſay to commune with thee, wilt thou be grieved: but who can with-hold himſelf from ſpeaking?

3 Behold, thou haſt inſtructed many, and thou haſt ſtrengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hath ſtrengthened the feeble knees.

5 But now it is come upon thee, and thou fainteſt; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightneſs of thy ways?

7 Remember, I pray thee, who *ever* periſhed being innocent? or where were the righteous cut off?

8 Even as I have ſeen, they that plow iniquity, and ſow wickedneſs, reap the ſame.

9 By the blaſt of God they periſh, and by the breath of his noſtrils are they conſumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The old lion periſheth for lack of prey, and the ſtout lion's whelps are ſcattered abroad.

12 ¶ Now a thing was ſecretly brought to me, and mine ear received a little thereof.

13 In thoughts from the viſions of the night, when deep ſleep falleth on men.

14 Fear came upon me, and trembling, which made all my bones to ſhake.

15 Then

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3 *The ſhadow of death.*] That is, a deſtructive or deadly ſhadow.

8 *To raiſe up their mourning*] Margin and Vulgate read, *to raiſe up Leviathan;* Septuagint, *a great whale.* The meaning is, (as we ſpeak) *to catch a tartar,* or to *rouze a Lion.* Wall.

14 *Which built deſolate places,* &c.] Who lie alone in the tombs, which they built themſelves.

26 *I was not in ſafety, neither had I reſt, neither was I quiet.*] I neither confided in my riches, nor gloried in a ſecurity of the goods of fortune. The Vulgate reads, *Was I not quiet? Was I not ſilent? Did I not forbear complaining? yet wrath came on me.*

Commentary and Notes on Chapter IV.

1 *Then Eliphaz the Temanite anſwered and ſaid.*] Eliphaz, incenſed at the complaint of Job, forgets that his agonizing pains had extorted this bittter complaint from him; and inſtead of condoling with him, and applying lenitives to aſſuage the anguiſh of his heart, rebukes him very roughly for not following the good advice he had himſelf ſo often given to others in their adverſity: adding, that he had ſufficient reaſon to ſuſpect the ſincerity of his piety, becauſe he never knew the innocent ſo deeply afflicted; but, on the contrary, God always humbled wicked oppreſſors.

6 *Is not this thy fear, thy confidence, thy hope, and the uprightneſs of thy ways?*] Is not this the time to exerciſe that piety and confidence in God, that hope and integrity, for which thou art ſo very remarkable?

10 *The roaring of the lion, and the voice of the fierce lion,* &c.] Though they may contend with the lion for fierceneſs and ſtrength, yet their power is broken and deſtroyed.

11 *The old lion periſheth for lack of prey,* &c.] The greateſt tyrants, and their poſterity, after long enjoying dominion, are deprived of the riches they have acquired by oppreſſion, and baniſhed from their ſeats of power.

12 *Now a thing was ſecretly brought to me,* &c.] If theſe obſervations want force to convince thee, hearken to what was ſecretly told me by the Omnipotent himſelf.

13, 14, 15, 16 *In thoughts from the viſions of the night,* &c.] We have, in theſe verſes, one of the moſt awful and affecting deſcriptions that language is capable of giving. It is a night-piece, dreſſed in all the circumſtances of the deepeſt horror, and cannot be read without awaking emotions of awe and terror. Perhaps it may not be unacceptable to the reader to ſee it in a modern dreſs, though the original itſelf can never be improved. " It was in the dead of night: all " nature lay ſhrouded in darkneſs. Every creature buried in ſleep. " The moſt profound ſilence reigned through the univerſe. In theſe " ſolemn moments, I alone, all wakeful and ſolitary, was muſing upon " ſublime and heavenly ſubjects; when, lo! an awful being, from the " inviſible manſions, burſt into my apartment. *A ſpirit paſſed before*

" *my*

15 Then a ſpirit paſſed before my face; the hair of my fleſh ſtood up:

16 It ſtood ſtill, but I could not diſcern the form thereof: an image *was* before mine eyes, *there was* ſilence, and I heard a voice, *ſaying*;

17 Shall mortal man be more juſt than God? ſhall a man be more pure than his maker?

18 Behold, he put no truſt in his ſervants; and his angels he charged with folly:

19 How much leſs *in* them that dwell in houſes of clay, whoſe foundation *is* in the duſt, *which* are cruſhed before the moth?

20 They are deſtroyed from morning to evening: they periſh for ever without any regarding *it*.

21 Doth not their excellency *which is* in them go away? they die, even without wiſdom.

CHAP. V.

1 *The harm of inconſideration.* 3 *The end of the wicked is miſery.* 6 *God is to be regarded in affliction.* 17 *The happy end of God's correction.*

CALL now, if there be any that will anſwer thee; and to which of the ſaints wilt thou turn?

2 For wrath killeth the fooliſh man, and envy ſlayeth the ſilly one.

3 ¶ I have ſeen the fooliſh taking root: but ſuddenly I curſed his habitation.

4 His children are far from ſafety, and they are cruſhed in the gate, neither *is there* any to deliver *them*.

5 Whoſe harveſt the hungry eateth up, and taketh it even out of the thorns, and the robber ſwalloweth up their ſubſtance.

6 ¶ Although affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground:

7 Yet man is born unto trouble as the ſparks fly upward.

8 I would ſeek unto God, and unto God would I commit my cauſe.

9 Which doeth great things and unſearchable; marvellous things without number:

10 Who giveth rain upon the earth, and ſendeth water upon the fields:

11 To ſet upon high thoſe that be low; that thoſe which mourn may be exalted to ſafety.

12 He diſappointeth the devices of the crafty, ſo that their hands cannot perform *their* enterprize.

13 He taketh the wiſe in their own craftineſs; and the council of the froward is carried headlong.

14 They meet with darkneſs in the day-time, and grope in the noon-day as in the night.

15 But he ſaveth the poor from the ſword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity ſtoppeth her mouth.

17 ¶ Behold, happy *is* the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty:

18 For he maketh ſore, and bindeth up: he woundeth, and his hands make whole.

19 He ſhall deliver thee in ſix troubles: yea, in ſeven there ſhall no evil touch thee.

20 In famine he ſhall redeem thee from death; and in war, from the power of the ſword.

21 Thou ſhalt be hid from the ſcourge of the tongue: neither ſhalt thou be afraid of deſtruction when it cometh.

22 At deſtruction and famine thou ſhalt laugh: neither ſhalt thou be afraid of the beaſts of the earth.

23 For thou *ſhalt be* in league with the ſtones of the field: and the beaſts of the field ſhall be at peace with thee.

24 And thou ſhalt know that thy tabernacle *ſhall be* in peace; and thou ſhalt viſit thy habitation, and ſhalt not ſin.

25 Thou ſhalt know alſo that thy ſeed *ſhall be* great, and thine offſpring as the graſs of the earth.

26 Thou ſhalt come to *thy* grave in a full age, like as a ſhock of corn cometh in in his ſeaſon.

27 Lo this, we have ſearched it, ſo it *is*; hear it, and know thou *it* for thy good.

CHAP. VI.

1 *Job ſheweth that his complaints are not cauſeleſs:* 8 *He wiſheth for death, wherein he is aſſured of comfort:* 14 *He reproveth his friends of unkindneſs.*

BUT

" *my face.* Aſtoniſhment ſeized every faculty. My bones ſhivered in " all parts of my body; my whole fleſh trembled, and the hair of my " head ſtood erect with horror. Sudden and unexpected was the ap- " pearance of the aerial meſſenger; but not ſo its departure. It ſtood " ſtill, to preſent itſelf more fully to my view; and made a ſolemn " pauſe, to prepare my mind for ſome momentous meſſage. A voice " ſoon after reached my ears; a voice, for the importance of its " meaning, worthy to be had in everlaſting remembrance; for the " ſolemnity of its delivery, ſufficient to alarm a heart of adamant."

17, 18, 19, 20, 21. *Shall mortal man be more juſt than God?* &c.] Shall man frail and wretched man, be juſt before the omnipotent Jehovah? Shall even the moſt upright and accompliſhed of mortals be pure in the ſight of his Maker? Behold, and conſider it attentively. He puts no ſuch truſt in his moſt exalted ſervants, as ſuppoſes them incapable of defects, or authoriſes them to arrogate any honour to themſelves. And his very angels, without the leaſt injury to their character, he charged with folly, as ſinking infinitely beneath his tranſcendent perfections. And if angelic natures muſt not preſume to juſtify themſelves before immaculated and uncreated Purity, how much leſs does ſuch a conduct become *them that dwell in houſes of clay*, whoſe original is from the duſt, and whoſe ſervices are a chaos of imperfections?

This paſſage is certainly no inconſiderable proof of the real exiſtence of apparitions, on ſome very extraordinary emergencies; but at the ſame time it diſcountenances thoſe legions of idle tales which ſuperſtition has raiſed, and incredulity received: for it teaches us, that if thoſe viſitants from the inviſible world render themſelves conſpicuous to the ſight of mortals, it is not on any errand of frivolous conſequence; but to convey intelligence of the utmoſt moment, or to make impreſſions of the higheſt advantage.

Commentary and Notes on Chapter V.

1, 2 *Call now if there be any that will anſwer thee,* &c.] If my arguments have not weight ſufficient to convince thee, apply for information to ſome other perſon of the human race, and thou wilt ſoon be ſatisfied, that this is the general opinion of all the virtuous among the ſons of men. Nay, couldſt thou have recourſe to an angel of light, thou wouldſt ſtill receive the ſame information, namely, that the anger of the Omnipotent falls only on the head of the wicked; and thoſe alone that forſake his precepts, periſh by his indignation.

8 *I would ſeek unto God, and unto God would I commit my cauſe.*] Were the chaſtenings of Jehovah inflicted upon me, I would, with humble ſubmiſſion, lay myſelf at the footſtool of my Maker, implore his mercy, and ſubmit my cauſe entirely to his righteous deciſion.

23 *For thou ſhalt be in league with the ſtones of the field,* &c.] Thoſe parts of thy land which are covered with ſtones ſhall ſmile with plenty, nor ſhall the beaſts of the field devour the exuberant harveſt.

24 *And ſhalt know that thy tabernacle ſhall be in peace, and thou ſhalt viſit thy habitation, and ſhalt not ſin.*] Peace and ſafety ſhall always ſurround thy tabernacle; nor ſhall thine expectations be diſappointed, when thou examineſt the ſtate of thy ſubſtance.

BUT Job anſwered and ſaid,

2 O that my grief were throughly weighed, and my calamity laid in the balances together!

3 For now it would be heavier than the ſand of the ſea: therefore my words are ſwallowed up.

4 For the arrows of the Almighty *are* within me, the poiſon whereof drinketh up my ſpirit: the terrors of God do ſet themſelves in array againſt me.

5 Doth the wild aſs bray when he hath graſs? or loweth the ox over his fodder?

6 Can that which is unſavoury be eaten without ſalt? or is there any taſte in the white of an egg?

7 The things *that* my ſoul refuſed to touch, *are* as my ſorrowful meat.

8 O that I might have my requeſt! and that God would grant *me* the thing that I long for!

9 Even that it would pleaſe God to deſtroy me; that he would let looſe his hand, and cut me off.

10 Then ſhould I yet have comfort, yea, I would harden myſelf in ſorrow; let him not ſpare; for I have not concealed the words of the Holy One.

11 What *is* my ſtrength, that I ſhould hope? and what *is* mine end, that I ſhould prolong my life?

12 *Is* my ſtrength the ſtrength of ſtones? or *is* my fleſh of braſs?

13 *Is* not my help in me; and is wiſdom driven quite from me?

14 To him that is afflicted pity *ſhould be ſhewed* from his friend; but he forſaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* as the ſtream of brooks they paſs away.

16 Which are blackiſh by reaſon of the ice, *and* wherein the ſnow is hid.

17 What time they wax warm, they vaniſh: when it is hot, they are conſumed out of their place.

18 The paths of their way are turned aſide; they go to nothing, and periſh.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded becauſe they had hoped; they came thither, and were aſhamed.

21 For now ye are nothing; ye ſee *my* caſting down, and are afraid.

22 Did I ſay, bring unto me? or give a reward for me of your ſubſtance?

23 Or deliver me from the enemy's hand? or redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cauſe me to underſtand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the ſpeeches of one that is deſperate, which *are* as wind?

27 Yea, ye overwhelm the fatherleſs, and ye dig a *pit* for your friend.

28 Now therefore be content, look upon me; for *it is* evident unto you, if I lye.

29 Return, I pray you, let it not be iniquity: yea, return again, my righteouſneſs *is* in it.

30 Is there iniquity in my tongue? cannot my taſte diſcern perverſe things?

CHAP. VII.

1 *Job excuſeth his deſire of death.* 12 *He complaineth of his own reſtleſsneſs, and God's watchfulneſs.*

IS *there* not an appointed time to man upon earth? *are not* his days alſo like the days of an hireling?

2 As a ſervant earneſtly deſireth the ſhadow, and as an hireling looketh for *the reward* of his works:

3 So am I made to poſſeſs months of vanity, and weariſome nights are appointed to me.

4 When I lie down, I ſay, When ſhall I ariſe, and the night be gone? and I am full of toſſings to and fro unto the dawning of the day.

5 My fleſh is clothed with worms and clods of duſt; my ſkin is broken, and become loathſome.

6 My days are ſwifter than a weaver's ſhuttle, and are ſpent without hope.

7 O remember that my life *is* wind: mine eye ſhall no more ſee good.

8 The eye of him that hath ſeen me, ſhall ſee me no *more:* thine eyes *are* upon me, and I *am* not.

9 *As* the cloud is conſumed, and vaniſhed away: ſo he that goeth down to the grave, ſhall come up no *more*.

10 He ſhall return no more to his houſe, neither ſhall his place know him any more.

11 Therefore I will not refrain my mouth, I will ſpeak in the anguiſh of my ſpirit, I will complain in the bitterneſs of my ſoul.

12 *Am* I a ſea or a whale that thou ſetteſt a watch over me?

13 When

Commentary and Notes on Chapter VI.

1 *But Job anſwered and ſaid.*] Job, far from being convinced by the arguments of Eliphaz, renews his wiſhes for death, and upbraids his friends with their unkindneſs; who, inſtead of ſympathizing with him in his ſufferings, and pouring balm into his wounds, had augmented the weight of his diſtreſs, by heavy reproaches, and increaſed the poignancy of his torments by the unnatural application of bitter reproofs.

2 *O that my grief were throughly weighed, and my calamity laid in the balances together.*] O that ſome impartial hand would weigh my complaints and ſufferings againſt each other in the balances of equity, and faithfully determine which of them preponderates.

3 *For now it would be heavier than the ſand of the ſea; therefore my words are ſwallowed up.*] He would ſoon be convinced that my miſery is heavier than the mountains of ſand on the ſhores of the ocean, and my complaint when compared with that enormous load, lighter than the duſt of the balance.

5, 6 *Doth the wild aſs bray when he hath graſs?* &c.] It is no difficult taſk for you, who are free from affliction, to forbear complaining: natural inſtinct teaches the brute creation to do the ſame. But, ſurely he, who labour under the moſt piercing calamities, may endeavour to alleviate his grief by paſſionate lamentations.

Commentary and Notes on Chapter VII.

1 *Is there not an appointed time to man upon earth? are not his days alſo like the days of an hireling?*] Is it not the fate of every man to maintain a perpetual conflict with troubles and misfortunes? And muſt not thoſe who enjoy the largeſt ſhare of happineſs, expect to meet with a ſufficient portion of labour, wearineſs, and pain?

12 *Am I a whale,* &c.] Am I a *monſter,* that thou ſetteſt, *&c,*

13 When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint:

14 Then thou ſcareſt me with dreams and terrifieſt me through viſions.

15 So that my ſoul chooſeth ſtrangling, *and* death rather than my life.

16 I loath *it*, I would not live alway: let me alone, for my days *are* vanity.

17 What *is* man, that thou ſhouldſt magnify him? and that thou ſhouldſt ſet thine heart upon him?

18 And *that* thou ſhouldſt viſit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I ſwallow down my ſpittle?

20 I have ſinned; what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burthen to my ſelf?

21 And why doſt thou not pardon my tranſgreſſion, and take away mine iniquity? for now ſhall I ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I *ſhall* not *be*.

CHAP. VIII.

1 *Bildad ſheweth God's juſtice, in dealing with men according to their works:* 8 *He alledgeth antiquity to prove the certain deſtruction of the hypocrite:* 20 *He applieth God's juſt dealing to Job.*

THEN anſwered Bildad the Shuhite, and ſaid,

2 How long wilt thou ſpeak theſe *things?* and *how long ſhall* the words of thy mouth *be like* a ſtrong wind?

3 Doth God pervert judgment? or doth the Almighty pervert juſtice?

4 If thy children have ſinned againſt him, and he have caſt them away for their tranſgreſſion:

5 If thou wouldſt ſeek unto God betimes, and make thy ſupplication to the Almighty:

6 If thou *wert* pure and upright; ſurely now he would awake for thee, and make the habitation of thy righteouſneſs proſperous.

7 Though thy beginning was ſmall, yet thy latter end ſhould greatly increaſe.

8 For inquire, I pray thee, of the former age, and prepare thyſelf to the ſearch of their fathers.

9 (For we *are but of* yeſterday, and know nothing, becauſe our days upon earth *are* a ſhadow)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the ruſh grow up without mire? can the flag grow without water?

12 Whilſt it *is* yet in his greenneſs, *and* not cut down, it withereth before any other herb.

13 So *are* the paths of all that forget God, and the hypocrites hope ſhall periſh:

14 Whoſe hope ſhall be cut off, and whoſe truſt *ſhall be* a ſpider's web.

15 He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure.

16 He *is* green before the ſun, and his branch ſhooteth forth in his garden.

17 His roots are wrapped about the heap, *and* he ſeeth the place of ſtones.

18 If he deſtroy him from his place, then *it* ſhall deny him, *ſaying*, I have not ſeen thee.

19 Behold, this *is* the joy of his way, and out of the earth ſhall others grow.

20 Behold, God will not caſt away a perfect *man*, neither will he help the evil-doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee ſhall be clothed with ſhame, and the dwelling-place of the wicked ſhall come to nought.

CHAP. IX.

1 *Job acknowledging God's juſtice, ſheweth there is no contending with him.* 22 *Man's innocency is not to be condemned afflictions.*

THEN Job anſwered and ſaid,

2 I know *it is* ſo of a truth: but how ſhould man be juſt with God?

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15 *My ſoul chooſeth ſtrangling.*] The Hebrew properly ſignifies *ſtifling.*

20 *I have ſinned, what ſhall I do unto thee, O thou preſerver of men?*] How ſhall I be able to give thee ſatisfaction for the many offences I have committed againſt thee, O thou watchful and attentive Father of the human race!

The latter part of this paſſage, inſtead of *O thou preſerver of men,* ſhould have been rendered, *O thou obſerver of men;* for the phraſe, in the original, expreſſes the inceſſant inſpection of the eye of Omnipotence, and, conſequently, intimates the abſolute impoſſibility that any tranſgreſſion ſhould eſcape the Divine notice.

21 *And why doſt thou not pardon my tranſgreſſion,* &c.] Why wilt thou not pardon my tranſgreſſions or ſo far mitigate their puniſhment, that I may quit this loathſome habitation of clay? For didſt thou not confine me under theſe afflictions, I ſhould even before the dawn of the morning, take up my habitation in the chambers of the grave.

Commentary and Notes on Chapter VIII.

1 *Then anſwered Bildad the Shuhite and ſaid.*] Job's apologies made no impreſſion on his friends; for he had no ſooner finiſhed his anſwer than Bildad the Shuhite continued the diſpute, by endeavouring to ſupport the argument advanced by Eliphaz, namely, that providence always rewards the juſt, and puniſhes the wicked, who, though they may flouriſh for a ſeaſon, are always rooted up at the laſt.

2, 3 *How long wilt thou ſpeak theſe things.*] Why doſt thou perſiſt in ſuch unjuſt aſſertions, and expoſtulate ſo vehemently with thy Maker? Canſt thou think the ſupreme Judge of all the earth will pervert judgment? Or the Almighty Father of the human race ſwerve from the rules of equity?

10 *Shall not they teach thee and tell thee, and utter words out of their heart?*] Shall not the hiſtories of former ages inſtruct thee, and the experience and prudent obſervations of many years demonſtrate the truth of what I have aſſerted?

15 *He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure*] He may conſider his family as ſo very powerful that it will ſupport him; but it ſhall fall, together with himſelf: he may endeavour to ſtrengthen it by ſtrong alliances; but all his pains ſhall come to nought.

17 *His roots are wrapped about the heap, and he ſeeth the place of ſtones,* &c.] His roots have wreathed themſelves thick about the earth, and his head lifts itſelf above the higheſt edifices: but when God plucks him up by the roots, there ſhall remain no remembrance that ſuch a man ever lived there.

Commentary and Notes on Chapter IX.

1 *Then Job anſwered and ſaid.*] Job allows that the beginning of Bildad's ſpeech was dictated by truth; and after adoring the juſtice, wiſdom, and ſupreme power of Jehovah, declares he had no intention to arraign his juſtice: but to maintain, contrary to what they had advanced, that righteouſneſs will not always ſecure us againſt calamities, nor the actions of the wicked conſtantly provoke the vengeance of Omnipotence.

3 If he will contend with him, he cannot anſwer him one of a thouſand.

4 *He is* wiſe in heart, and mighty in ſtrength: who hath hardened *himſelf* againſt him, and hath proſpered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which ſhaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the ſun, and it riſeth not and ſealeth up the ſtars.

8 Which alone ſpreadeth out the heavens, and treadeth upon the waves of the ſea.

9 Which maketh Arcturus, Orion, and Pleiades and the chambers of the ſouth.

10 Which doeth great things paſt finding out, yea, and wonders without number.

11 Lo, he goeth by me, and I ſee *him* not: he paſſeth on alſo, but I perceive him not.

12 Behold, he taketh away, who can hinder him? Who will ſay unto him, What doeſt thou?

13 *If* God will not withdraw his anger, the proud helpers do ſtoop under him.

14 How much leſs ſhall I anſwer him, *and* chooſe out my words *to reaſon* with him?

15 Whom, though I were righteous, *yet* would I not anſwer, *but* I would make ſupplication to my judge,

16 If I had called and he had anſwered me: *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with the tempeſt, and multiplieth my wounds without a cauſe.

18 He will not ſuffer me to take my breath, but filleth me with bitterneſs.

19 If *I ſpeak* of ſtrength, lo *he is* ſtrong: and if of judgement, who ſhall ſet me a time *to plead*?

20 If I juſtify myſelf, mine own mouth ſhall condemn me: *If I ſay* I *am* perfect, it ſhall alſo prove me perverſe.

21 *Though* I *were* perfect, *yet* would I not know my ſoul: I would deſpiſe my life.

22 This *is* one *thing*, therefore I ſaid *it*, he deſtroyeth the perfect and the wicked.

23 If the ſcourge ſlay ſuddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where *and* who *is* he?

25 Now my days are ſwifter than a poſt: they flee away, they ſee no good.

26 They are paſſed away as the ſwift ſhips: as the eagle *that* haſteth to the prey.

27 If I ſay, I will forget my complaint, I will leave off my heavineſs, and comfort *myſelf*.

28 I am afraid of all my ſorrows, I know that thou will not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 If I waſh my ſelf with ſnow water, and make my hands never ſo clean;

31 Yet ſhalt thou plunge me in the ditch, and mine own clothes ſhall abhor me.

32 For *he is* not a man as I *am*, *that* I ſhould anſwer him, *and* we ſhould come together in judgement.

33 Neither is there any days-man betwixt us *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me.

35 *Then* would I ſpeak, and not fear him; but *it is* not ſo with me.

CHAP. X.

1 *Job, taking liberty of complaint, expoſtulateth with God, about his afflictions.* 18 *He complaineth of life, and craveth a little eaſe before death.*

MY ſoul is weary of my life; I will leave my complaint upon myſelf; I will ſpeak in the bitterneſs of my ſoul.

2 I will ſay unto God, do not condemn me; ſhew me wherefore thou contendeſt with me.

3 *Is it* good unto thee that thou ſhouldſt oppreſs? that thou ſhouldſt deſpiſe the work of thine hands? and ſhine upon the counſel of the wicked?

4 Haſt thou eyes of fleſh? or ſeeſt thou as man ſeeth?

5 *Are* thy days as the days of man? *are* thy years as man's days?

6 That thou enquireſt after mine iniquity, and ſearcheſt after my ſin?

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3 *He cannot anſwer him one of a thouſand.*] Here Job ſtrongly profeſſes his belief of a mediator and interceſſor, as the paſſage is interpreted by a very learned author: *If he will contend with him, ſhall not* he who is called by way of eminent diſtinction, *one among a thouſand, anſwer him*, and plead the cauſe in behalf of mankind? *Worthington.*

7 *Sealeth up the ſtars.*] Reſtrains them from ſending forth their light.

9 *The chambers of the ſouth.*] The fartheſt part of the ſouth.

20 *If I juſtify myſelf, mine own mouth ſhall condemn me: if I ſay, I am perfect, it ſhall alſo prove me perverſe.*] The very arguments I uſed to prove mine innocence, would condemn me: and my endeavours to ſhew that my ways were perfect, increaſe the weight of my ſin.

22 *This is one thing, therefore I ſaid it, he deſtroyeth the perfect and the wicked.*] I only perſiſt in what I at firſt affirmed, that in this world the innocent ſuffer equally with the guilty.

23 *If the ſcourge ſlay ſuddenly, he will laugh at the tryal of the innocent.*] When any country is viſited by the peſtilence, the innocent are not defended from its ſtroke.

24 *The earth is given into the hand of the wicked, &c.*] And ſo far are the wicked from feeling the weight of his anger, that they are the princes and judges of the earth: for, tell me, where can you find a prince that governs his kingdom uprightly?

26 *They are paſſed away as the ſwift ſhips.*] Several learned men have obſerved, that it were better to retain the original word, and to tranſlate it thus, *They have paſſed away as the ſhips of Ebeh:* there were two rivers of that name in the country where Job dwelt. *Eſſay for a New Tranſlation.*

29 *If I be wicked, why then labour I in vain?*] In the ſight of my Maker I know I am wicked; why then ſhould I endeavour to vindicate mine innocence?

31 *Yet ſhall thou plunge me in the ditch, and mine own clothes ſhall abhor me.*] Notwithſtanding all my care, thou wilt cover me with filthy ulcers, and render me loathſome to my neareſt relations.

33 *Neither is there any days-man betwixt us, that might lay his hand upon us both.*] Nor is there any judge or umpire to determine our cauſe, or that has power to command ſilence, when either of us exceeds his bounds.

35 *It is not ſo with me.*] Septuagint, *I know nothing by myſelf.*

Commentary and Notes on Chapter X.

1 *My ſoul is weary of my life, &c.*] Job now again renews his paſſionate complaints, and expoſtulates earneſtly with his Maker. Declaring that his ſevere torments were ſufficient to juſtify his firſt wiſhes that he had never been born, or been carried from the womb to the grave.

2 *I will ſay unto God, do not condemn me; ſhew me wherefore thou contendeſt with me.*] Do not, O thou Supreme Judge of all the earth, pronounce thy final ſentence againſt me, till thou haſt deigned to acquaint me with the crimes for which I am to ſuffer.

7 Thou knoweſt that I am not wicked; and *there is* none that can deliver out of thine hand.

8 Thine hands have made me and faſhioned me together round about; yet thou doſt deſtroy me.

9 Remember, I beſeech thee, that thou haſt made me as the clay, and wilt thou bring me into duſt again?

10 Haſt thou not poured me out as milk, and curdled me like cheeſe?

11 Thou haſt clothed me with ſkin and fleſh, and haſt fenced me with bones and ſinews.

12 Thou haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit.

13 And theſe *things* haſt thou hid in thine heart: I know that this *is* with thee.

14 If I ſin then thou markeſt me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head: I *am* full of confuſion; therefore ſee thou mine affliction:

16 For it increaſeth: thou hunteſt me as a fierce lion; and again thou ſheweſt thyſelf marvellous upon me.

17 Thou reneweſt thy witneſſes againſt me, and increaſeſt thine indignation upon me; changes and war *are* againſt me.

18 ¶ Wherefore then haſt thou brought me forth out of the womb? O that I had given up the ghoſt, and no eye had ſeen me!

19 I ſhould have been as though I had not been, I ſhould have been carried from the womb to the grave.

20 *Are* not my days few? ceaſe *then, and* let me alone, that I may take comfort a little;

21 Before I go *whence* I ſhall not return, *even* to the land of darkneſs, and the ſhadow of death?

22 A land of darkneſs, as darkneſs *itſelf; and* of the ſhadow of death, without any order, and *where* the light *is* as darkneſs.

CHAP XI.

1 Zophar reproveth Job for juſtifying himſelf. 5 God's wiſdom is unſearchable. 13 The aſſured bleſſing of repentance.

THEN anſwered Zophar, the Naamathite, and ſaid,

2 Should not the multitude of words be anſwered? and ſhould a man full of talk be juſtified?

3 Should thy lies make men hold their peace? and when thou mockeſt, ſhall no man make thee aſhamed?

4 For thou haſt ſaid, My doctrine *is* pure, and I am clean in thine eyes.

5 ¶ But O that God would ſpeak, and open his lips againſt thee,

6 And that he would ſhew thee the ſecrets of wiſdom, that *they are* double to that which is! know therefore that God exacteth of thee *leſs* than thine iniquity *deſerveth*.

7 Canſt thou by ſearching find out God, canſt thou find out the Almighty unto perfection?

8 *It is* as high as heaven; what canſt thou do? deeper than hell; what canſt thou know?

9 The meaſure thereof *is* longer than the earth, and broader than the ſea.

10 If he cut off, and ſhut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he ſeeth wickedneſs alſo; will he not then conſider *it*?

12 For vain man would be wiſe, though man be born *like* a wild aſs's colt.

13 ¶ If thou prepare thine heart, and ſtretch out thine hands towards him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacles.

15 For then ſhalt thou lift up thy face without ſpot; yea, thou ſhalt be ſtedfaſt, and ſhalt not fear:

16 Becauſe thou ſhalt forget *thy* miſery, *and* remember *it* as waters *that* paſs away:

17 And *thine* age ſhall be clearer than the noon-day: thou ſhalt ſhine forth, thou ſhalt be as the morning.

18 And thou ſhalt be ſecure, becauſe there is hope; yea, thou ſhalt dig *about thee, and* thou ſhalt take thy reſt in ſafety.

19 Alſo thou ſhalt lie down, and none ſhall make *thee* afraid; yea, many ſhall make ſuit unto thee.

20 But the eyes of the wicked ſhall fail, and they ſhall not eſcape, and their hope *ſhall be as* the giving-up of the ghoſt.

CHAP.

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7 *Thou knoweſt that I am not wicked, and there is none that can deliver out of thine hand.*] Surely there is no reaſon that thou, whoſe vengeance now being in the univerſe can eſcape, ſhouldſt ſo cruelly torment me; for thou well knoweſt that I am not guilty.

10 *Curdled me like cheeſe.*] Compacted all my members.

15, 16 *If I be righteous, yet will I not lift up my head, &c.*] Theſe two verſes may be more faithfully rendered thus, if I be righteous, yet can I not lift up my head: I am full of ignominy; and thoſe that are ſpectators of my affliction even pride themſelves againſt me and inſult me. Thou hunteſt me as I were a lion, and repeateſt thy marvellous aſſaults upon me.

20 *Are not my days few? ceaſe then, and let me alone, that I may take comfort a little.*] Am I not now on the borders of the grave? Forbear then a while to ſtrike, that if thou wilt not remove thine hand, I may enjoy a ſhort interval of comfort.

Commentary and Notes on Chapter XI.

1 *Then anſwered Zophar the Naamathite, and ſaid.*] Job having ended his ſpeech, Zophar continues the diſpute. And inſtead of joining with Job in his prayer for a ſhort reſpite from his pains, accuſes him of irreverence towards his Maker, whoſe hidden counſels and irreſiſtible power he places in the ſtrongeſt light; but endeavours to maintain the opinion of his other two friends, that Job was certainly wicked, for otherwiſe he would not have been ſo heavily afflicted.

5, 6 *But, O that God would ſpeak, and open his lips againſt thee, &c.*] O that Omnipotence himſelf would deign to ſhew thee thine errors, and confute thee with his own mouth! That he would make thee acquainted with the ſecret reaſons that induced him to afflict thee! for thou wouldeſt then be convinced that thy puniſhment is far from being equal to thine iniquity.

7 *Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection?*] Are all thy deep enquiries ſufficient to account for the judgments of Omnipotence; and perfectly to comprehend the reaſons of his providence.

15 *Thou ſhalt lift up thy face.*] The ſcripture often expreſſes a fearleſs and chearful ſtate by this phraſe; and the contrary by *the falling of the countenance*, as in the caſe of Cain, Gen. iv. 5, 6.

17 *And thine age ſhall be clearer than the noon-day; thou ſhalt ſhine forth, thou ſhalt be as the morning.*] The remainder of thy life ſhall be more glorious than the ſun at noon; and even thy darkneſs ſhall be like the chearing rays of the morning.

18 *And thou ſhalt be ſecure, becauſe there is hope; yea, thou ſhalt dig about thee, and thou ſhalt take thy reſt in ſafety.*] Thou ſhalt be ſecure whatever evil may threaten thee; for Omnipotence will be thy protector: thou ſhall dig wells of water, nor ſhall any diſturb thy flocks or ſpread alarms in thy tabernacle.

20 *But the eyes of the wicked ſhall fail, and they ſhall not eſcape, and their hope ſhall be as the giving up of the ghoſt.*] But the wicked ſhall look for happineſs in vain; nor ſhall they eſcape the puniſhment they have deſerved, for their hope of deliverance ſhall utterly fail.

CHAP. XII.

1 *Job maintaineth himſelf againſt his friends that reprove him.* 7 *He acknowledgeth the general doctrine of God's omnipotency.*

AND Job anſwered and ſaid,

2 No doubt but ye *are* the people, and wiſdom ſhall die with you.

3 But I have underſtanding as well as you; I *am* not inferior to you: yea, who knoweth not ſuch things as theſe?

4 I am *as* one mocked of his neighbour, who calleth upon God, and he anſwereth him: the juſt upright *man is* laughed to ſcorn.

5 He that is ready to ſlip with *his* feet *is as* a lamp deſpiſed in the thought of him that is at eaſe.

6 The tabernacles of robbers proſper, and they that provoke God are ſecure; into whoſe hand God bringeth *abundantly*.

7 ¶ But aſk now the beaſts, and they ſhall teach thee; and the fowls of the air, and they ſhall tell thee:

8 Or ſpeak to the earth, and it ſhall teach thee: and the fiſhes of the ſea ſhall declare unto thee.

9 Who knoweth not in all theſe, that the hand of the Lord hath wrought this?

10 In whoſe hand *is* the ſoul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taſte his meat?

12 With the ancient *is* wiſdom; and in length of days, underſtanding.

13 With him is wiſdom and ſtrength, he hath counſel and underſtanding.

14 Behold, he breaketh down, and it cannot be built again: he ſhutteth up a man, and there can be no opening.

15 Behold he withholdeth the waters, and they dry up: alſo he ſendeth them out, and they overturn the earth.

16 With him *is* ſtrength and wiſdom: the deceived and the deceiver *are* his.

17 He leadeth counſellors away ſpoiled, and maketh the judges fools.

18 He looſeth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away ſpoiled, and overthroweth the mighty.

20 He removeth away the ſpeech of the truſty, and taketh away the underſtanding of the aged.

21 He poureth contempt upon princes, and weakeneth the ſtrength of the mighty.

22 He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death.

23 He increaſeth the nations, and deſtroyeth them: he enlargeth the nations, and ſtraiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and cauſeth them to wander in a wilderneſs *where there is* no way.

25 They grope in the dark without light, and he maketh them to ſtagger like *a* drunken *man*.

CHAP. XIII.

1 *Job reproveth his friends of partiality:* 14 *He profeſſeth his confidence to God.* 20 *And intreateth to know his own ſins, and God's purpoſe in afflicting him.*

LO, mine eye hath ſeen all *this*, mine ear hath heard and underſtood it.

2 What ye know, *the ſame* do I know alſo: I *am* not inferior unto you.

3 Surely I would ſpeak to the Almighty, and I deſire to reaſon with God.

4 But ye *are* forgers of lies, ye *are* all phyſicians of no value.

5 O that you would altogether hold your peace; and it ſhould be your wiſdom.

6 Hear now my reaſoning, and hearken unto the pleadings of my lips.

7 Will ye ſpeak wickedly for God? and talk deceitfully for him?

8 Will ye accept his perſon? will ye contend for God?

9 It is good that he ſhould ſearch you out? or as one man mocketh another, do ye *ſo* mock him?

10 He

Commentary and Notes on Chapter XII.

1 *And Job anſwered and ſaid.*] Job in this chapter accuſes his three friends of having too great a conceit of their own wiſdom, though it had not yet taught them the common duty of humanity to the afflicted. And gives them to underſtand, that they could not teach him wiſdom, as the propoſition of Zophar concerning the puniſhment of the wicked was ſufficiently contradicted by experience. Adding, that he had as adequate ideas of the wiſdom and power of the Almighty as they, and at the ſame time knew as much of the hiſtory of antient times.

2 *No doubt ye are the people, and wiſdom ſhall die with you.*] You fancy it ſeems that you are the only perſons of ſenſe in the world; and that when you are called to the chambers of the grave, wiſdom will be no longer found among the ſons of men.

5 *He that is ready to ſlip with his feet, is as a lamp deſpiſed in the thought of him that is at eaſe.*] Though he be even as a lamp, yet if adverſity ſurround him, thoſe that are dazzled with the ſplendour of the worldly proſperity will deſpiſe him. The upright is never acceptable to him that deviates from the paths of virtue.

16 *With him is ſtrength and wiſdom: the deceived and the deceiver are his.*] His wiſdom is equal to his power: the hypocriſy of thoſe who deceive others, is as well known to him, as the weakneſs of thoſe who are deceived.

18 *He looſeth the bond of kings, and girdeth their loins with a girdle.*] He ſtrippeth kings of their royal ornaments, and bindeth them in chains.

22 *He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death.*] The moſt ſecret deſigns are open to his view; and he expoſeth to open day, the plots formed under the ſable mantle of the night.

24 *He taketh away the heart of the chief of the people of the earth, &c.*] He deprives the commanders of nations both of courage and judgement, and leads them into ſuch confuſion, that they know not which way to turn.

Commentary and Notes on Chapter XIII.

1 *Lo mine eye hath ſeen all this, mine ear hath heard and underſtood it.*] I have uttered nothing but what I myſelf obſerved, or received from authentic reports, which experience hath abundantly confirmed.

4 *Ye are all Phyſicians of no value.*] Like unſkilful phyſicians you exaſperate the diſeaſe you cannot cure.

7 *Will ye ſpeak wickedly for God? and talk deceitfully for him.*] Is there are any neceſſity for having recourſe to falſehoods for juſtifying the proceedings of the Almighty? He may ſurely be righteous without my being wicked.

8 *Will ye accept his perſon? will ye contend for God?*] Does his proceedings deviate ſo far from juſtice, that you muſt favour him? or, do you hope to gain his protection by doing me wrong?

9 *It is good that he ſhould ſearch you out? or as one man mocketh another, do ye ſo mock him?*] Can you think it would turn to your advantage, ſhould the Almighty examine your ſpeeches? or that you can deceive him with plauſible arguments, as you may the ſons of men?

10 He will ſurely reprove you, if ye do ſecretly accept perſons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto aſhes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may ſpeak, and let come on me what *will.*

14 ¶ Wherefore do I take my fleſh in my teeth, and put my life in mine hand?

15 Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him.

16 He alſo *ſhall be* my ſalvation: for an hypocrite ſhall not come before him.

17 Hear diligently my ſpeech, and my declaration with your ears.

18 Behold now I have ordered my cauſe; I know that I ſhall be juſtified.

19 Who is he that will plead with me? for now, if I hold my tongue, I ſhall give up the ghoſt.

20 Only do not two *things* unto me: for then will I not hide myſelf from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me.

23 How many *are* mine iniquities and ſins? make me to know my tranſgreſſion and my ſin.

24 Wherefore hideſt thou thy face, and holdeſt me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?

26 For thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth.

27 Thou putteſt my feet alſo in the ſtocks, and lookeſt narrowly unto all my paths; thou ſetteſt a print upon the heels of my feet.

28 And he, as a rotten thing, conſumeth, as a garment that is moth eaten.

CHAP. XIV.

1 Job intreateth God for favour, by the ſhortneſs of life, and certainty of death. 7 Though life once loſt be irrecoverable, yet he waiteth for his change. 16 By ſin the creature is ſubject to corruption.

MAN *that is* born of a woman *is* of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth alſo as a ſhadow, and continueth not.

3 And doſt thou open thine eyes upon ſuch an one, and bringeſt me into judgment with thee?

4 Who can bring a clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou haſt appointed his bounds that he cannot paſs.

6 Turn from him that he may reſt, till he ſhall accompliſh, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe.

8 Though the root thereof wax old in the earth, and the ſtock thereof die in the ground.

9 *Yet* through the ſcent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and waſteth away: yea, man giveth up the ghoſt, and where *is* he?

11 *As* the waters fail from the ſea, and the flood decayeth and drieth up;

12 So man lieth down, and riſeth not till the heavens *be* no more, they ſhall not awake, nor be raiſed out of their ſleep.

13 O that

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10 *He will ſurely reprove you, if ye ſecretly accept perſons.*] That is, If you judge thus raſhly and unjuſtly, even in vindication of his ways. *Peters.*

12 *Your remembrances are like unto aſhes, your bodies to bodies of clay.*] The Hebrew is, *Your memorable ſayings are ſpeeches of aſhes, to the backs of clay your backs;* that is, your anſwers are ſpeeches of no value: perhaps the other may be interpreted, *you are thrown to your backs*, you are foiled in the argument. A wreſtling was an exerciſe famous among the antients, a metaphor taken from thence does not ſeem improbable; the Latin Vulgate favours this interpretation. *Peters.*

14 *Whereſore do I take my fleſh in my teeth, and put my life in mine hand?*] I am truly conſcious of mine own innocence, and therefore cannot conceive why ſuch calamities are laid upon me, and why I am expoſed to ſo many dangers.

18 *Behold now, I have ordered my cauſe*, &c.] As if he had ſaid, I addreſs myſelf to my tryal and plead *not guilty*.

19 *Who is he that will plead with me?* &c.] The Hebrew runs literally thus, *Who is he that will litigate the matter with me? for now I will be ſilent, and expire:* that is, Who is he that will bring a charge againſt me? for you are now to conſider me as dead, and ſtanding before the tribunal of God: the adding an *if*, as in our tranſlation, has ſpoiled the whole turn of the ſentence.

20, 21, 22, 23 In theſe verſes Job addreſſes himſelf to God, and beſeeches him, in the moſt ſubmiſſive manner, before he enters into judgment with him, to grant him two things; to withdraw his afflicting hand from him, and to vail the terrors of his majeſty, that it might not ſtrike him with too much dread; and then to queſtion him, and he would anſwer; or permit him to ſpeak, and vouchſafe to inform him what his guilt was, and what was the reaſon of theſe ſevere inflictions. *Peters.*

25 *Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?*] What honour can reſult to thee from employing thy power againſt one who is no more able to ſtand before thee, than the tender leaf to reſiſt the violent blaſt of a raging tempeſt; or the dry ſtubble the flame of a devouring fire.

27 *Thou ſetteſt a print upon the heels of my feet.*] Alluding probably, to the puniſhment of ſlaves that ran away, which was to beat them ſeverely with a battoon on the ſoles of their feet: this occaſioned great pain, and often putrefaction of the parts, to which ver. 28th ſeems to allude; *and he*, rather, *and this ſeverity, as rottenneſs, as a putrefying ſore, conſumeth me.*] Taylor's Heb. Con.

Commentary and Notes on Chapter XIV.

4 *Who can bring a clean thing out of an unclean? not one.*] The common frailty of man might induce thee to over-look his fault; ſince nothing can be more pure than the original from whence it ſprung.

7 *There is hope of a tree, if it be cut down, that it will ſprout again,* &c.] This fine ſentiment has been embelliſhed by ſeveral authors. Thus Moſchus on the death of Bion:

> Alas! the meaneſt flow'rs which gardens yield,
> The vileſt weeds that flouriſh in the field,
> Which dead in wintry ſepulchres appear,
> Revive in ſpring and bloom another year,
> But we, the great, the brave, the learn'd, the wiſe,
> Soon as the hand of death has clos'd our eyes,
> In tombs forgotten lie; no ſuns reſtore,
> We ſleep, for ever ſleep, to wake no more.

See a tranſlation of Anacreon, Sappho, Bion, Moſchus, &c.

11, 12 *As the waters fail from the ſea,* &c.] The meaning ſeems to be, that as we ſee every thing in flux, and ſubject to change, ſo the whole ſhall be one day changed. The ſea itſelf will at length be quite abſorbed; and the rivers which now flow perpetually, as if ſupplied by everlaſting ſprings, will nevertheleſs in time quite ceaſe and diſappear: this viſible frame of things ſhall be diſolved, and the preſent heavens themſelves ſhall be no more: and then, and not till then, comes the reſurrection and the general judgment. *Peters.*

13 O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret, until thy wrath be paſt, that thou wouldeſt appoint me a ſet time, and remember me!

14 If a man die, ſhall he live *again?* all the days of my appointed time will I wait, till my change come.

15 Thou ſhalt call, and I will anſwer thee: thou wilt have a deſire to the work of thine hands.

16 ¶ For now thou numbereſt my ſteps; doſt thou not watch over my ſin?

17 My tranſgreſſion *is* ſealed up in a bag, and thou ſeweſt up mine iniquity.

18 And ſurely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters were the ſtones; thou waſheſt away the things which grow *out* of the duſt of the earth; and thou deſtroyeſt the hope of man.

20 Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.

21 His ſons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.

CHAP. XV.

1 Eliphaz reproveth Job of impiety in juſtifying himſelf. 17 He proveth by tradition the unquietneſs of wicked men.

THEN anſwered Eliphaz the Temanite, and ſaid,

2 Should a wiſe man utter vain knowledge, and fill his belly with the eaſt wind.

3 Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?

4 Yea, thou caſteſt off fear, and reſtraineſt prayer before God.

5 For thy mouth uttereth thine iniquity, and thou chooſeſt the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips teſtify againſt thee.

7 *Art* thou the firſt man *that* was born? or waſt thou made before the hills?

8 Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdom to thyſelf?

9 What knoweſt thou that we know not? *what* underſtandeſt thou, which *is* not in us?

10 With us *are* both the grey-headed, and very aged men, much elder than thy father.

11 *Are* the conſolations of God ſmall with thee? is there any ſecret thing with thee?

12 Why doth thine heart carry thee away? and what do thine eyes wink at,

13 That thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy mouth?

14 What *is* man, that he ſhould be clean? and *he which is* born of a woman, that he ſhould be righteous?

15 Behold, he putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

17 ¶ I will ſhew thee, hear me, and that *which* I have ſeen I will declare.

18 Which wiſe men have told from their fathers, and have not hid *it*:

19 Unto whom alone the earth was given, and no ſtranger paſſed among them.

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppreſſor.

21 A dreadful ſound *is* in his ears; in proſperity the deſtroyer ſhall come upon him.

22 He believeth not that he ſhall return out of darkneſs, and he is waited for of the ſword.

23 He wandereth abroad for bread, *ſaying*, Where *is it?* he knoweth that the day of darkneſs is ready at his hand.

24 Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a king ready to the battle.

25 For he ſtretcheth out his hand againſt God, and ſtrengtheneth himſelf againſt the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick boſſes of his bucklers:

27 Becauſe he covereth his face with his fatneſs, and maketh collops of fat on *his* flanks.

28 And he dwelleth in deſolate cities, *and* in houſes which no man inhabiteth, which are ready to become heaps.

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13 *O that thou wouldſt hide me in the grave,* &c.] O that I could find ſome aſylum, though it were even in the ſecret chambers of the grave, 'till this ſtorm be over; or that thou wouldſt appoint a certain time when thou wilt deliver me.

14 15 *If a man die, ſhall he live again?*] The LXX read, *For if a man die, he ſhall live to finiſh the days of his life. I will wait till I am made a new: then thouſhalt call, and I will anſwer thee.* Here Job ſeems to have had thoughts of a reſurrection. *Wall.*

20 *Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.*] Man is not able to ſtand before thee; but at thy command muſt retire for ever: thou ſpoileſt his beauty, and ſendeſt his ſoul into the regions of eternity.

Commentary and Notes on Chapter XV.

1 *Then anſwered Eliphaz the Temanite, and ſaid.*] Eliphaz, ſtimulated with anger at the ſlighting manner in which Job had treated their ſpeeches, renews the diſpute with more eagerneſs and violence than before. But urges no more than what he at firſt aſſerted, namely, that the wicked only are puniſhed by God with ſuch calamities as had now fallen upon Job: deſcribing, in very lofty language, the vengeance which God generally takes upon impious tyrants.

4 *Yea, thou caſteſt off fear, and reſtraineſt prayer before God.*] Thy ſpeeches have even a tendency to ſap the foundations of religion, and diſcourage men from pouring out their prayer to their God.

7 *Art thou the firſt man that was born,* &c.] Thou art but a man, why doſt thou talk as if thou wert God? or at leaſt wert made before the world? *Patrick.*

10 *With us are both the grey headed, and very aged men, much elder than thy father.*] If age and long experience are neceſſary for acquiring wiſdom, we have reaſon to boaſt, ſome among us being much elder than thy father.

11 *Conſolation of God.*] Mr. Edwards thinks this a Hebraiſm, and that it means only great conſolations.

20 *The wicked man,* &c.] The tyrant is never free from inward torment; he is continually in dread of ſome greater oppreſſor than himſelf. *Patrick.*

22 *He believeth not that he ſhall return from darkneſs,* &c.] When he lieth down in the evening, he expects to periſh before the dawn in the morning; and fancies his couch is ſurrounded with drawn ſwords.

23 *He wandereth abroad for bread, ſaying, where is it?* &c.] He travelleth far and near for bread; and when he hath found it, imagines it will prove a poiſon.

26 *He runneth upon him,* &c.] That is, God will ſuddenly overcome him, though he be never ſo well armed. *Patrick.*

27 *Becauſe he covereth his face with his fatneſs,* &c.] Becauſe he devotes his whole time to pleaſure, and flouriſhes in pride, luxury, and ambition.

28 *And he dwelleth in deſolate cities,* &c.] He poſſeſſeth cities he hath laid deſolate, and houſes, which, being from his tyranny deſtitute of inhabitants, are tumbling into ruins.

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the perfection thereof upon the earth.

30 He ſhall not depart out of darkneſs, the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.

31 Let not him that is deceived truſt in vanity: for vanity ſhall be his recompence.

32 It ſhall be accompliſhed before his time, and his branch ſhall not be green.

33 He ſhall ſhake off his unripe grape as the vine, and ſhall caſt off his flower as the olive.

34 For the congregation of hypocrites *ſhall be* deſolate, and fire ſhall conſume the tabernacles of bribery.

35 They conceive miſchief, and bring forth vanity, and their belly prepareth deceit.

CHAP. XVI.

1 *Job reproveth his friends of unmercifulneſs.* 7 *He ſheweth the pitifulneſs of his caſe.* 17 *He maintaineth his innocence.*

THEN Job anſwered and ſaid,

2 I have heard many ſuch things: miſerable comforters *are* ye all.

3 Shall vain words have an end? or what emboldeneth thee that thou anſwereſt?

4 I alſo could ſpeak as ye *do:* if your ſoul were in my ſoul's ſtead, I could heap up words againſt you, and ſhake mine head at you.

5 *But* I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage *your grief.*

6 Though I ſpeak, my grief is not aſſwaged: and *though* I forbear, what am I eaſed?

7 ¶ But now he hath made me weary: thou haſt made deſolate all my company.

8 And thou haſt filled me with wrinkles, *which* is a witneſs *againſt me:* and my leanneſs riſing up in me, beareth witneſs to my face.

9 He teareth *me* in his wrath, who hateth me: he gnaſheth upon me with his teeth; and mine enemy ſharpeneth his eyes upon me.

10 They have gaped upon me with their mouth, they have ſmitten me upon the cheek reproachfully, they have gathered themſelves together againſt me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at eaſe, but he hath broken me aſunder: he hath alſo taken *me* by my neck, and ſhaken me to pieces, and ſet me up for his mark.

13 His archers compaſs me round about, he cleaveth my reigns aſunder, and doth not ſpare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have ſewed ſackcloth upon my ſkin, and defiled my horn in the duſt.

16 My face is foul with weeping, and on my eyelids *is* the ſhadow of death.

17 ¶ Not for *any* injuſtice in mine hands: alſo my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Alſo now, behold, my witneſs *is* in heaven, and my record *is* on high.

20 My friends ſcorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might plead for a man with God, as a man *pleadeth* for his Neighbour!

22 When a few years are come, then I ſhall go the way *whence* I ſhall not return.

CHAP. XVII.

1 *Job appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted may aſtoniſh but not diſcourage the righteous.* 11 *Job's hope is not in life, but in death.*

MY breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye contine in their provocation?

3 Lay down now, put me *in* a ſurety with thee, who *is* he *that* will ſtrike hands with me?

4 For thou haſt hid their heart from underſtanding: therefore ſhalt thou not exalt *them.*

5 He that ſpeaketh flattery to *his* friends, even the eyes of his children ſhall fail.

6 He hath made me alſo a bye-word of the people, and a foretime I was as a tabret. 7 Mine

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32 *It ſhall be accompliſhed before his time,* &c.] Misfortunes ſhall overtake him before he is aware, and his children, as well as himſelf, ſhall wither away.

33 *He ſhall ſhake off his unripe grape as the vine,* &c.] They ſhall all deſcend to the grave before their time, as the unripe grape, or the bloſſom of the olive, fall in a tempeſt of hail, or are deſtroyed by the nipping froſts.

35 *Their belly prepareth deceit.*] Septuagint read, *He ſhall feel torture in his belly; diſappointments ſhall happen to him: in his belly he ſhall have pain.* Wall.

Commentary and Notes on Chapter XVI.

1 *Then Job anſwered and ſaid.*] Job reproves the vanity of his friends in repeating the ſame arguments, and perſiſting in their inhuman reproofs, though his ſufferings called for their pity and commiſeration.

7 *But now he hath made me weary; thou haſt made deſolate all my company.*] God hath long ſince wearied me with heaping one trouble on another; nor ceaſed till neither goods, children, nor friends remained to ſooth my anguiſh.

8 *And thou haſt filled me with wrinkles,* &c.] The furrows in my countenance, not being from age, ſhew the greatneſs of my affliction; which is augmented by falſe accuſations to blaſt mine honour, while my diſeaſes prey upon my life.

15 *I have ſewed ſackcloth upon my ſkin, and defiled my horn in the duſt.*] The ſackcloth in which I at firſt arrayed myſelf, now cleaveth faſt to my ſkin; and all my former authority and honour is changed into contempt.

Commentary and Notes on Chapter XVII.

1 *My breath is corrupt, my days are extinct, the graves are ready for me.*] My vital ſpirits are ſpent, the lamp of life gives but a glimmering and dying flame, juſt ſufficient to render viſible the graves, which on every ſide are open to receive me.

2 *Are there not mockers with me? and doth not mine eye continue in their provocation?*] How can I ſupport my ſpirits under ſuch a load of miſeries, when my frinds inſtead of comforting me, make uſe of the moſt bitter reproaches? This ſo highly provokes me, that ſleep is become a ſtranger to mine eyes.

3 *Lay down now, put me in ſecurity with thee; who is he that will ſtrike hands with me?*] Once more therefore I beſeech thee, O thou benevolent Father of mankind, to aſſure me, that thou wilt thyſelf judge my cauſe: let ſome perſon of equity undertake for thee, who will engage in my behalf to do me juſtice.

4 *For thou haſt hid their heart from underſtanding,* &c.] Thou haſt hid from theſe friends of mine the knowledge of thy judgments, therefore thou ſhalt appoint ſome other advocate.

6 *I was as a tabret.*] It is common paſtime to talk of my calamities.

7 Mine eye alſo is dim by reaſon of ſorrow, and all my members *are* as a ſhadow.

8 Upright *men* ſhall be aſtoniſhed at this, and the innocent ſhall ſtir up himſelf againſt the hypocrite.

9 The righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger.

10 But as for you all, do ye return, and come now: for I cannot find *one* wiſe *man* among you.

11 My days are paſt, my purpoſes are broken off, *even* the thoughts of my heart.

12 They change the night into day: the light *is* ſhort, becauſe of darkneſs.

13 If I wait, the grave *is* mine houſe: I have made my bed in the darkneſs.

14 I have ſaid to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my ſiſter.

15 And where *is* now my hope? as for my hope, who ſhall ſee it?

16 They ſhall go down to the bars of the pit, when *our* reſt together *is* in the duſt.

CHAP. XVIII.

1 *Bildad reproveth Job of preſumption and impatience.* 5. *The calamities of the wicked.*

THEN anſwered Bildad the Shuhite, and ſaid,

2 How long *will it be*, *ere* you make and en of words? mark, and afterwards we will ſpeak.

3 Wherefore are we counted as beaſts, *and* reputed vile in your ſight.

4 He teareth himſelf in his anger: ſhall the earth be forſaken for thee? and ſhall the rock be removed out of his place.

5 Yea, the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine.

6 The light ſhall be dark in his tabernacle, and his candle ſhall be put out with him.

7 The ſteps of his ſtrength ſhall be ſtraitened, and his own counſel ſhall caſt him down.

8 For he is caſt into a net by his own feet, and he walketh upon a ſnare.

9 The gin ſhall take *him* by the heel, *and* the robber ſhall prevail againſt him.

10 The ſnare *is* laid for him in the ground, and a trap for him in the way.

11 Terrors ſhall make him afraid on every ſide, and ſhall drive him to his feet.

12 His ſtrength ſhall be hunger bitten, and deſtruction *ſhall be* ready at his ſide.

13 It ſhall devour the ſtrength of his ſkin: *even* the firſt-born of death ſhall devour his ſtrength.

14 His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the king of terrors.

15 It ſhall dwell in his tabernacle, becauſe *it is* none of his: brimſtone ſhall be ſcattered upon his habitation.

16 His root ſhall be dried up beneath, and above ſhall his branch be cut off.

17 His remembrance ſhall periſh from the earth, and he ſhall have no name in the ſtreet.

18 He ſhall be driven from light into darkneſs, and chaſed out of the world.

19 He ſhall neither have ſon nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* ſhall be aſtoniſhed at his day, as they that went before were affrighted.

21 Surely ſuch *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

CHAP. XIX.

1 *Job complaining of his friends cruelty, ſheweth there is miſery enough in him to feed their cruelty:* 21, *he craveth pity:* 25 *he believeth the reſurrection.*

THEN Job anſwered and ſaid,

2 How long will ye vex my ſoul, and break me in pieces with words.

3 Theſe ten times have ye reproached me: ye are not aſhamed *that* ye make yourſelves ſtrange to me.

4 And

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14 *I have ſaid to corruption, Thou art my father,* &c.] I have made ſo ſtrict an alliance with death, that corruption and the worm are my neareſt relations. *Patrick.*

16 *They ſhall go down to the bars of the pit, when our reſt together is in the duſt.*] All the hopes you flatter me with ſhall ſink to the bottom of the grave, when we all take up our lodging in the duſt.

Commentary and Notes on Chapter XVIII.

1 *Then anſwered Bildad the Shuhite, and ſaid.*] Bildad again takes up the diſpute, and pretends to anſwer the arguments of Job; but added nothing to what had been offered before by himſelf and his friends: nor does he here ſo much as exhort Job to repentance, as he had done before, being very angry with him for the contempt he had expreſſed of their wiſdom.

4 *Shall the earth be forſaken for thee?*] Septuagint reads, *If you die will the earth be uninhabited? will the hills be thrown down from their foundations?* Wall.

5 *Yea, the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine.*] Whatever arguments thou mayeſt pretend to offer this is an eternal truth, that the wicked man ſhall not continue for ever in his ſplendour; nor ſhall any part of his wealth, honour, and power remain to comfort him.

6 *The light ſhall be dark in his tabernacle, and his candle ſhall be put out with him.*] The glory of his family ſhall be turned into contempt, and all their joy into ſorrow and mourning.

12 *His ſtrength ſhall be hunger-bitten.*] He ſhall pine away till he has no ſtrength.

13 *It ſhall devour the ſtrength of his ſkin; the firſt-born of death,* &c.] Rottenneſs ſhall eat up his bones. *Patrick.*

15 *It ſhall dwell in his tabernacle, becauſe it is none of his: brimſtone ſhall be ſcattered upon his habitation.*] No future inhabitants will be in ſafety in his houſe; for thunder and lightning from heaven ſhall deſtroy it.

18 *He ſhall be driven from light into darkneſs, and chaſed out of the world.*] He ſhall be thrown from his ſplendid greatneſs into ſome obſcure grave, and removed out of the land of the living, as ſome unclean thing.

20 *They that come after him ſhall be aſtoniſhed at his day, as they that went before were affrighted.*] Future generations ſhall read with aſtoniſhment the ſeverity of his puniſhment, as thoſe who ſaw it were ſeized with horror.

21 *Surely ſuch are the dwellings of the wicked, and this is the place of him that knoweth not God.*] This, certainly, is a true deſcription of the miſerable ſtate of the wicked: ſuch is the abject condition of thoſe who pay no honour to their Maker.

Commentary and Notes on Chapter XIX.

1 *Then Job anſwered and ſaid.*] The purport of this anſwer of Job to Bildad is to ſhew, that it would be ſufficient for him alſo merely to repeat what he had before delivered, as they had done in ten diſcourſes. And, to aggravate their cruelty, he adds ſeveral particulars, which repreſent his condition ſtill more miſerable than he had hitherto painted it; but at the ſame time declared, that he had now a glimmering of hope, that God would at laſt take pity on his miſery, and reſtore him to happineſs.

4 And be it indeed *that* I have erred, mine error remaineth with myſelf.

5 If indeed ye will magnify *your ſelves* againſt me, and plead againſt me my reproach:

6 Know now that God hath overthrown me, and hath compaſſed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot paſs, and he hath ſet darkneſs in my paths.

9 He hath ſtript me of my glory, and taken the crown *from* my head.

10 He hath deſtroyed me on every ſide, and I am gone: and mine hope hath he removed like a tree.

11 He hath alſo kindled his wrath againſt me, and he counteth me unto him as *one of* his enemies.

12 His troops come together and raiſe up their way againſt me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily eſtranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine houſe, and my maids, count me for a ſtranger: I am an alien in their ſight.

16 I called my ſervant, and he gave *me* no anſwer: I entreated him with my mouth.

17 My breath is ſtrange to my wife, though I entreated for the childrens *ſake* of mine own body.

18 Yea, young children deſpiſed me; I aroſe and they ſpake againſt me.

19 All my inward friends abhorred me; and they whom I loved, are turned againſt me.

20 My bone cleaveth to my ſkin, and to my fleſh, and I am eſcaped with the ſkin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.

22 Why do ye perſecute me as God, and are not ſatisfied with my fleſh?

23 Oh that my words were now written, Oh that they were printed in a book!

24 That they were graven with an iron pen and lead, in the rock for ever!

25 For I know *that* my redeemer liveth, and *that* he ſhall ſtand at the latter *day* upon the earth.

26 And *though* after my ſkin, *worms* deſtroy this *body,* yet in my fleſh ſhall I ſee God:

27 Whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another; *though* my reins be conſumed within me.

28 But ye ſhould ſay, Why perſecute we him, ſeeing the root of the matter is found in me?

29 Be ye afraid of the ſword: for wrath *bringeth* the puniſhments of the ſword, that ye may know *there is* a judgment.

CHAP. XX.

Zophar ſheweth the ſtate and portion of the wicked.

THEN anſwered Zophar the Naamathite, and ſaid,

2 Therefore do my thoughts cauſe me to anſwer, and for *this* I make haſte.

3 I have heard the check of my reproach, and the ſpirit of my underſtanding cauſeth me to anſwer.

4 Knoweſt thou *not* this of old, ſince man was placed upon the earth.

5 That the triumphing of the wicked *is* ſhort, and the joy of the hypocrite *but* for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;

7 *Yet* he ſhall periſh for ever like his own dung: they which have ſeen him ſhall ſay, Where *is* he?

8 He ſhall fly away as a dream, and ſhall not be found: yea, he ſhall be chaſed away as a viſion of the night.

9 The eye alſo *which* ſaw him ſhall *ſee him* no more; neither ſhall his place any more behold him.

10 His children ſhall ſeek to pleaſe the poor, and his hands ſhall reſtore their goods.

11 His bones are full *of the ſin* of his youth, which ſhall lie down with him in the duſt.

12 Though

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10 *My hope has he removed like a tree.*] He has cut off my hope as a Tree that is felled.

20 *I am eſcaped with the ſkin of my teeth.*] All the fleſh I have left is only my lips to complain with.

23 *O that my words were now written,* &c.] There is a pleaſure in obſerving the accompliſhment of this paſſionate wiſh, and that in a higher ſenſe than Job himſelf could have hoped for. Had his words been graven on a rock, they might have remained for ſome few ages; but in this Divine Poem they will live for ever. *Peters.*

25, 26, 27 *For I know that my redeemer liveth, and that he ſhall ſtand at the latter day upon the earth,* &c.] The literal ſenſe of this famous paſſage is as follows: "Though I ſeem at preſent to be forſaken of God, yet I well know that he can deliver me from this " miſerable condition; for he lives for ever: and I do not doubt " but he will at laſt appear victorious over all mine enemies, which " now oppreſs me. And though the worms, which have already devoured my ſkin, ſhould conſume the reſt of this wretched body, " yet I find myſelf inſpired with the comfortable belief, that I ſhall " live to ſee myſelf reſtored to my former health and ſplendor; for " he will not ſuffer me always to labour under theſe reproaches: and I " aſſure myſelf that, with theſe very eyes, I ſhall ſee him vindicate my " innocence." But theſe words have alſo a ſpiritual and prophetical ſenſe, ſignifying the reſurrection of the body at the laſt day, and the coming of our Great Redeemer to judgment: for we well know, *that our redeemer liveth*; that he is the ſame from everlaſting to everlaſting; the ſame adorable being; the ſame omnipotent and faithful friend; the ſame all-ſufficient and ineſtimable portion; *and that he will ſtand in the latter day upon the earth*; that he will, when time ſhall be ſwallowed up in eternity, deſcend from heaven with the voice of the archangel; and with the trump of God, to take vengeance on all ſuch as have deſpiſed his mercy, and mocked at his reproofs; and to reward all his faithful ſervants, who carefully trod the paths of virtue here, and waſhed themſelves from all pollutions in his moſt precious blood, with a crown of glory, which fadeth not away, and convey them to the bliſsful manſions of his Father's kingdom.

Commentary and Notes on Chapter XX.

1 *Then anſwered Zophar the Naamathite, and ſaid.*] Zophar haſtily interrupted Job, though he had nothing new to offer. He indeed illuſtrates his diſcourſe with many hiſtories from the old world; inſiſting that the wicked, and they only, are always puniſhed in this world, and thence concludes that Job muſt be a wicked man.

6, 7 *Though his excellency mount up to the heavens,* &c.] Though he ſhould be advanced to the higheſt pinnacle of human greatneſs, and riſe above the reſt of mankind as much as the lofty cedars of the mountains exceed in height the lowly herbage of the vale; yet he ſhall fall as low as his own dunghill, and like it be caſt out for ever with contempt; they who knew him in his flouriſhing condition, ſhall be aſtoniſhed at his ruin, and aſk, with terror and amazement, for the place of his retreat.

11 *His bones are full of the ſin of his youth.*] This expreſſion ſeems directly to aſſert, that there is a puniſhment that attends the wicked in a future ſtate: ſee a parallel expreſſion in Ezek. xxxii. 27: of mighty warriors buried with great military pomp, and their *ſwords laid under their heads; but their iniquities ſhall be upon their bones, though they were the terror of the mighty in the land of the living.* Peters.

12 Though wickedneſs be ſweet in his mouth, *though* he hide it under his tongue;

13 *Though* he ſpare it, and forſake it not; but keep it ſtill within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of aſps within him.

15 He hath ſwallowed down riches, and he ſhall vomit them up again: God ſhall caſt them out of his belly.

16 He ſhall ſuck the poiſon of Aſps: the viper's tongue ſhall ſlay him.

17 He ſhall not ſee the rivers, the floods, the brooks of honey and butter.

18 That which he laboureth for, ſhall he reſtore, and ſhall not ſwallow *it* down: according to *his* ſubſtance *ſhall* the reſtitution *be*, and he ſhall not rejoice *therein*

19 Becauſe he hath oppreſſed, *and* hath forſaken the poor; *becauſe* he hath violently taken away an houſe which he builded not:

20 Surely he ſhall not feel quietneſs in his belly, he ſhall not ſave of that which he deſired.

21 There ſhall none of his meat be left; therefore ſhall no man look for his goods.

22 In the fulneſs of his ſufficiency he ſhall be in ſtraits: every hand of the wicked ſhall come upon him.

23 *When* he is about to fill his belly, *God* ſhall caſt the fury of his wrath upon him, and ſhall rain *it* upon him while he is eating.

24 He ſhall flee from the iron weapon, *and* the bow of ſteel ſhall ſtrike him through.

25 It is drawn, and cometh out of the body; yea, the glittering ſword cometh out of his gall: terrors *are* upon him.

26 All darkneſs *ſhall be* hid in his ſecret places; a fire not blown ſhall conſume him; it ſhall go ill with him that is left in his tabernacle.

27 The heaven ſhall reveal his iniquity: and the earth ſhall riſe up againſt him.

28 The increaſe of his houſe ſhall depart, *and his goods* ſhall flow away in the day of his wrath.

29 This *is* the portion of a wicked man from God, and the heritage appointed unto him by God.

CHAP. XXI.

1 *Job ſheweth that even in the judgment of man, he hath reaſon to be grieved.* 7 *Sometimes the wicked do ſo proſper, as they deſpiſe God.* 16 *Sometimes their deſtruction is manifeſt.* 23 *The happy and the unhappy are alike in death.*

BUT Job anſwered and ſaid,

2 Hear diligently my ſpeech, and let this be your conſolations.

3 Suffer me that I may ſpeak; and after that I have ſpoken, mock on.

4 As for me, *is* my complaint to man? and if *it were ſo*, why ſhould not my ſpirit be troubled?

5 Mark me, and be aſtoniſhed, and lay *your* hand upon *your* mouth.

6 Even when I remember, I am afraid, and trembling taketh hold on my fleſh.

7 Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their ſeed is eſtabliſhed in their ſight with them, and their offspring before their eyes.

9 Their houſes *are* ſafe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not, their cow calveth, and caſteth not her calf.

11 They ſend forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the ſound of the organ.

13 They ſpend their days in wealth, and in a moment go down to the grave.

14 Therefore they ſay unto God, Depart from us; for we deſire not the knowledge of thy ways.

15 What *is* the Almighty, that we ſhould ſerve him? and what profit ſhould we have if we pray unto him?

16 Lo, their good *is* not in their hand: the counſel of the wicked is far from me.

17 How oft is the candle of the wicked put out? and *how oft* cometh their deſtruction upon them? *God* diſtributeth ſorrows in his anger.

18 They are as ſtubble before the wind, and as chaff that the ſtorm carrieth away.

19 God

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17 *Brooks of honey and butter.*] The LXX more properly read, He ſhall not ſee the milking of his ewes, the food of honey and butter. *Wall*

23 *When he is about to fill his belly, God ſhall caſt the fury of his wrath upon him,* &c.] The vengeance of Omnipotence ſhall diſturb his enjoyments, and when he thinks himſelf moſt ſecure, it ſhall be poured from heaven like a torrent upon his head.

27 *The heaven ſhall reveal his iniquity: and the earth ſhall riſe up againſt him.*] The thunders, lightnings, and tempeſts of heaven ſhall attack him to reveal his iniquity; and the wild beaſts of the earth ſhall make war againſt him.

29 *This is the portion of a wicked man from God,* &c.] This is the portion which the righteous judge of all the earth will allot to the wicked: thus will the Almighty deal with all the workers of iniquity.

Commentary and Notes on Chapter XXI.

1 *But Job anſwered and ſaid.*] Job, to bring the diſpute to a more ſpeedy iſſue, comes, after a ſhort preface, more cloſely to the point, not contenting himſelf merely with denying what they had ſaid, but proving from authentic hiſtories, that though God does ſometimes puniſh the wicked in an exemplary manner, yet this is not always the caſe, there being innumerable inſtances, where the vileſt of mortals have enjoyed every ſatisfaction this world was capable of affording, and left at their death large poſſeſſions to their children. In ſhort, that the proceedings of providence with regard to the puniſhment of the wicked in this world, are various, and conſequently, that no general rule can from thence be drawn.

9 *Their houſes are ſafe from fear.*] That is, of the incurſions of robbers, we may ſuppoſe, or the depredations of the neighbouring clans, ſo uſual in thoſe ancient times, and of which Job had felt the miſchievous effects.

13 *They ſpend their days in wealth, and in a moment go down to the grave.*] They prolong their days to a very great age, and live in one continued ſcene of pleaſure; nor do they afterwards lie languiſhing on a bed of ſickneſs or pain, but paſs ſuddenly, and with eaſe to the grave.

16 *Lo, their good is not in their hand: the counſel of the wicked is far from me.*] Do not imagine that I am of their opinion. I well know, that without the favour of the Almighty, riches and proſperity are of no value: and therefore far be it from me to join with them in their impiety.

17 *How oft is the candle of the wicked put out,* &c.] But how oft is the joyous candle of the wicked extinguiſhed in a torrent of ſorrow? and how often does vengeance overtake them, as a traveller is ſurprized by a tempeſt in the ſolitary waſtes? But ſuch is not always the portion of the wicked.

19 God layeth up his iniquity for his children: he rewardeth him, and he ſhall know *it*.

20 His eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almighty.

21 For what pleaſure *hath* he in his houſe after him, when the number of his months is cut off in the midſt?

22 Shall *any* teach God knowledge? ſeeing he judgeth thoſe that are high.

23 One dieth in his full ſtrength, being wholly at eaſe and quiet.

24 His breaſts are full of milk, and his bones are moiſtened with marrow.

25 And another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure.

26 They ſhall lie down alike in the duſt, and the worms ſhall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine againſt me.

28 For ye ſay, Where *is* the houſe of the prince? and where *are* the dwelling-places of the wicked?

29 Have ye not aſked them that go by thy way? and do ye not know their tokens?

30 That the wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath.

31 Who ſhall declare his way to his face? and who ſhall repay him *what* he hath done.

32 Yet ſhall he be brought to the grave, and ſhall remain in the tomb.

33 The clods of the valley ſhall be ſweet unto him, and every man ſhall draw after him as *there are* innumerable before him.

34 How then comfort ye me in vain, ſeeing in your anſwers there remaineth falſehood?

CHAP. XXII.

1 Eliphaz ſheweth that man's goodneſs profiteth not God. 5 He accuſeth Job of divers ſins. 21 He exhorteth him to repentance, with promiſes of mercy.

THEN Eliphaz the Temanite anſwered and ſaid,

2 Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf?

3 *Is it* any pleaſure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makeſt thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment.

5 *Is* not thy wickedneſs great? and thine iniquities infinite.

6 For thou haſt taken a pledge from thy brother for nought, and ſtripped the naked of their clothing.

7 Thou haſt not given water to the weary to drink, and thou haſt with-holden bread from the hungry.

8 But *as for* the mighty man, he had the earth, and the honourable man dwelt in it.

9 Thou haſt ſent widows away empty, and the arms of the fatherleſs have been broken.

10 Therefore ſnares *are* round about thee, and ſudden fear troubleth thee;

11 Or darkneſs, *that* thou canſt not ſee; and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the height of the ſtars, how high they are!

13 And thou ſayeſt, How doth God know? can he judge through the dark clouds?

14 Thick clouds *are* a covering to him, that he ſeeth not; and he walketh in the circuit of heaven.

15 Haſt thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whoſe foundation was overflown with a flood:

17 Which ſaid unto God, Depart from us: and what can the Almighty do for them?

18 Yet he filled their houſes with good *things*: but the counſel of the wicked is far from me.

19 The righteous ſee *it*, and are glad: and the innocent laugh them to ſcorn.

20 Whereas our ſubſtance is not cut down, but the remnant of them the fire conſumeth.

21 ¶ Acquaint now thyſelf with him, and be at peace: thereby good ſhall come unto thee.

22 Receive I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou ſhalt be built up, thou ſhalt put away iniquity far from thy tabernacles.

24 Then ſhalt thou lay up gold as duſt, and the *gold* of Ophir as the ſtones of the brooks.

25 Yea, the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver.

26 For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God.

27 Thou

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21 *For what pleaſure hath he in his houſe after him*, &c.] Whatever misfortunes may befal his children after he is laid in the chambers of the duſt, cannot affect him: what puniſhment will it be to him if they are cut off in the flower of their age?

22 *Shall any teach God knowledge?* &c.] Will you preſume to cenſure or correct the method of God's providence, or preſcribe laws to the great judge of the world? It is evident that good and evil are diſpenſed by him, for the moſt part, without any exact regard to the good or ill deſerts of men; and this during the whole period of human life, from the cradle to the grave. The inference is plainly this, that there is a future ſtate to be expected, where all theſe irregularities ſhall be adjuſted: *The wicked is reſerved to the day of deſtruction*, that is, *the day of judgment.* Peters.

Commentary and Notes on Chapter XXII.

1 *Then Eliphaz the Temanite anſwered and ſaid.*] Notwithſtanding what Job had ſaid in the foregoing chapter, yet Eliphaz ſtill continued the diſpute, though he had no new argument to offer. He indeed draws up a catalogue of the moſt pernicious crimes, and boldly declares, that Job muſt have been guilty of them, becauſe he was puniſhed in ſo exemplary a manner; founding his argument upon the ſame baſis as before, namely, that only the wicked are puniſhed.

13, 14 *And thou ſayeſt, how doth God know*, &c.] Perhaps thou fancieſt, that becauſe God is at ſo great a diſtance, he doth not regard the tranſactions here below, or that the clouds hide them from his ſight; that his eye cannot penetrate the thick darkneſs that ſurrounds him; or that the tranſactions of angelic beings engage his whole attention, ſo that he hath no leiſure to attend to the affairs of men.

15 *Haſt thou marked the old way which wicked men have trodden?*] Didſt thou never read, or haſt thou forgotten, the paths followed by the atheiſtical inhabitants of the old world, who ran licentiouſly into every kind of wickedneſs!

16 *Which were cut down out of time, whoſe foundation was overflown with a flood.*] The ingenious Scultens renders the latter part of this verſe, *their foundation is a flood poured out;* which is one of the boldeſt images, and moſt poetical beauties, in any language or writing ſacred or profane. In order to have a tolerable conception of this image, and a taſte of its beauty, you muſt ſuppoſe a torrent of water ruſhing in broken cataracts, and with impetuous rapidity, from a ſteep and craggy mountain. Then imagine to yourſelf an edifice built upon the ſurge of this rolling precipice, having no other baſis than one of theſe whirling waves which conſtitute ſuch a headlong ſtream. Surely there was never ſuch a repreſentation of tranſitory proſperity, tending to ruin with inconceiveable ſwiftneſs. And yet ſuch is every ſpecies of human felicity, that is not founded on the firm baſis of religion and virtue, and on the all ſufficient merits of our dear Redeemer, who is the rock of ages.

27 Thou ſhalt make thy prayer unto him, and he ſhalt hear thee, and thou ſhalt pay thy vows.

28 Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee: and the light ſhall ſhine upon thy ways.

29 When *men* are caſt down, then thou ſhalt ſay, *There* is lifting up; and he ſhall ſave the humble perſon.

30 He ſhall deliver the iſland of the innocent: and it is delivered by the pureneſs of thine hands.

CHAP. XXIII.

1 *Job longeth to appear before God.* 6 *in confidence of his mercy.* 8 *God, who is inviſible, obſerveth our ways.* 11 *Job's innocency.* 13 *God's decree is immutable.*

THEN Job anſwered and ſaid,

2 Even to-day *is* my complaint bitter: my ſtroke is heavier than my groaning.

3 Oh, that I knew were I might find him! *that* I might come *even* to his ſeat!

4 I would order *my* cauſe before him, and fill my mouth with arguments.

5 I would know the words *which* he would anſwer me, and underſtand what he would ſay unto me.

6 Will he plead againſt me with *his* great power? No; but he would put *ſtrength* in me.

7 There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge.

8 ¶ Behold, I go forward, but he *is* not there; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him*: he hideth himſelf on the right hand, that I cannot ſee *him*:

10 But he knoweth the way that I take: *when* he hath tried me, I ſhall come forth as gold.

11 ¶ My foot hath held his ſteps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips, I have eſteemed the words of his mouth more than my neceſſary *food*.

13 But he *is* in one *mind*, and who can turn him? and *what* his ſoul deſireth, even *that* he doeth.

14 For he performeth *the thing that is* appointed for me: and many ſuch things *are* with him.

15 Therefore am I troubled at his preſence: when I conſider, I am afraid of him.

16 For God maketh my heart ſoft, and the Almighty troubleth me:

17 Becauſe I was not cut off before the darkneſs, *neither* hath he covered the darkneſs from my face.

CHAP. XXIV.

1 *Wickedneſs goeth often unpuniſhed.* 17 *There is a ſecret judgment for the wicked.*

WHY, ſeeing times are not hidden from the Almighty, do they that know him not ſee his days?

2 *Some* remove the land-marks; they violently take away flocks, and feed *thereof*.

3 They drive away the aſs of the fatherleſs, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themſelves together.

5 Behold, *as* wild aſſes in the deſert, go they forth to their work, riſing betimes for a prey: the wilderneſs *yieldeth* food for them, *and* for *their* children.

6 They reap *every one* his corn in the field: and they gather the vintage of the wicked.

7 They cauſe the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the ſhowers of the mountains, and embrace the rock for want of a ſhelter.

9 They pluck the fatherleſs from the breaſt, and take a pledge of the poor.

10 They cauſe *him* to go naked without clothing, and they take away the ſheaf *from* the hungry.

11 *Which* make oil within their walls, *and* tread *their* wine-preſſes, and ſuffer thirſt.

12 Men groan from out of the city, and the ſoul of the wounded crieth out: yet God layeth not folly *to them*.

13 They are of thoſe that rebel againſt the light, they know not the ways thereof, nor abide in the paths thereof.

14 The murderer riſing with the light, killeth the poor and needy, and in the night is as a thief.

15 The

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20 *The remnant of them the fire conſumeth.*] Or, *ſhall conſume*: this ſome refer to the judgment of God upon Sodom and Gomorrah; but it is moſt natural to underſtand it of the laſt general conflagration. *Peters.*

29, 30 *When men are caſt down, then thou ſhalt ſay there is lifting up,* &c.] Thou ſhalt alſo pray to the Almighty to raiſe others from the duſt; and he ſhall grant thy petition, by delivering him that is depreſſed. Yea, a whole country ſhall owe its ſafety to thine innocence: by thy pious prayers and virtuous actions ſhall it be delivered,

Commentary and Notes on Chapter XXIII.

1 *Then Job anſwered and ſaid.*] Job, in this chapter, again appeals to God, by whom he deſires, more earneſtly than ever, to be tried, being ſatisfied that he ſhould be acquitted at his equitable tribunal. And though God was pleaſed for the preſent to deny his requeſt, yet he ſtill hopes that God would at laſt clear him from all the unjuſt aſperſions his enemies had unjuſtly thrown upon him.

10 *When he hath tried me I ſhall come forth as gold*.] When he hath tried me by afflictions and approved me, I ſhall be cleared from all theſe imputations.

11 *My foot hath held his ſteps, his way have I kept, and not declined.*] I have always followed very religiouſly his directions; nor has any temptation ever made me ſwerve from his commandments.

13 *But he is in one mind, and who can turn him? and what his ſoul deſireth, even that he doeth.*] But all my care to walk in his ſtatutes will not move him to relieve me: he ſteadily purſues his purpoſe; nor can any divert him from it, nor hinder it from being fulfilled.

17 *Becauſe I was not cut off before the darkneſs, neither hath he covered the darkneſs from my face.*] But ſtill he ſupports me under all my miſeries, and denies me the comfort of dying by that hand which ſtrikes me ſo ſeverely.

Commentary and Notes on Chapter XXIV.

1 *Why, ſeeing times are not hidden from the Almighty, do they that know him not ſee his days.*] If, as you maintain, the Almighty's puniſhment of the wicked is ſo apparent and viſible, why do not the truly virtuous ſee and acknowledge theſe open judgments!

5 *As wild aſſes in the deſert go they forth.*] Part of this chapter, particularly this and the following verſes, ſeem to allude to the wild Arabs whoſe profeſſion is rapine, and yet they proſper by it.

13 *That rebel againſt the light.*] That look upon the light as their enemy.

14 *The murderer riſing with the light, killeth the poor and needy, and in the night is as a thief.*] The murderer riſes before the ſun, to kill thoſe whoſe poverty call them early to their labour; lurks in foreſts and caverns till the night, and then rifles the houſes of the rich.

15 The eye alſo of the adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me: and diſguiſeth *his* face.

16 In the dark they dig through houſes, *which* they had marked for themſelves in the day time: they know not the light.

17 For the morning *is* to them even as the ſhadow of death: if *one* know *them, they are in* the terrors of the ſhadow of death.

18 He *is* ſwift as the waters, there portion is curſed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat conſume the ſnow-waters: *ſo doth* the grave *thoſe which* have ſinned.

20 The womb ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembered, and wickedneſs ſhall be broken as a tree.

21 He evil-entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth alſo the mighty with his power: he riſeth up, and no *man* is ſure of life.

23 *Though* it be given him *to be* in ſafety whereon he reſteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low, they are taken out of the way as all *other*, and cut off as the top of the ears of corn.

25 And if *it be* not ſo now, who will make me a liar, and make my ſpeech nothing worth?

C H A P. XXV.

Bildad ſheweth that man cannot be juſtified before God.

THEN anſwered Bildad the Shuhite and ſaid,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not the light ariſe?

4 How then can man be juſtified with God? or how can he be clean *that is* born of a woman?

5 Behold, even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight:

6 How much leſs man, *that is* a worm; and the ſon of man, *which is* a worm.

C H A P. XXVI.

1 *Job reproving the uncharitable ſpirit of Bildad,* 5 *acknowledgeth the power of God to be infinite and unſearchable.*

BUT Job anſwered and ſaid,

2 How haſt thou helped *him that is* without power? *how* ſaveſt thou the arm *that hath* no ſtrength?

3 How haſt thou counſelled *him that hath* no wiſdom? and *how* haſt thou plentifully declared the thing as it is?

4 To whom haſt thou uttered words? and whoſe ſpirit came from thee?

5 Dead *things* are formed from under the waters, and the inhabitants thereof.

6 Hell *is* naked before him, and deſtruction hath no covering.

7 He ſtretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of *his* throne, *and* ſpreadeth his cloud upon it.

10 He hath compaſſed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble, and are aſtoniſhed at his reproof.

12 He divideth the ſea with his power, and by his underſtanding he ſmiteth through the proud.

13 By his ſpirit he hath garniſhed the heavens: his hand hath formed the crooked ſerpent.

14 Lo, theſe *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can underſtand?

C H A P.

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18 *He is ſwiſt as the waters.*] The pirate who robs upon the ſea in ſwift ſhips deſpiſes the labours of thoſe who plant vineyards. *Patrick.*

19 *Drought and heat conſume the ſnow waters: ſo doth the grave thoſe which have ſinned.*] The wicked go down as eaſily to the grave, as the ſnow water, when melted by the ſun, ſinks into the thirſty ſoil.

20 *The womb ſhall forget him,* &c.] He bears no ſuch marks of the divine diſpleaſure, as to cauſe his mother to remember him with regret: he is carried to his grave like other men, and the worm feeds ſweetly upon him. There he reſts in quiet, and both him and his wickedneſs are forgotten, as a tree broken to ſhivers.

22 *He riſeth up and no man is ſure of life.*] When he riſes to aſſaſſinate, no man, though ever ſo ſtrong, is ſure of eſcaping.

Commentary and Notes on Chapter XXV.

1 *Then anſwered Bildad the Shuhite, and ſaid.*] Bildad being unable to refute what Job had ſaid, declines the diſpute, and only adviſes him to ſpeak with greater reverence of the majeſty of God.

3 *Is there any number of his armies? and upon whom doth not his light ariſe?*] Hath not he myriads of angels ready to execute his pleaſure? and is it poſſible to fly from the preſence of the Almighty?

5, 6, *Behold, even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight,* &c.] So inconceivably holy is the Lord of hoſts, that he ſees defilement even in the brightneſs of yonder firmament. Thoſe living ſaphires, before his majeſty, looſe their luſtre: how much leſs man, who is little better than a worm, that crawls in the corrupted carcaſe; and the ſon of man, who, by reaſon of his manifold actual impurities, is too juſtly compared to an inſect that wallows amidſt ſtench and putrefaction.

Commentary and Notes on Chapter XXVI.

1 *But Job anſwered and ſaid.*] Job, perceiving Bildad wandered ſo far from the matter in diſpute, derides his affectation of wiſdom, and ſhews his diſcourſe was equally mean and impertinent.

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2 *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my ſoul:

3 All the while my breath *is* in me, and the ſpirit of God *is* in my noſtrils.

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7 *A path which no fowl knoweth, and which the vulture's eye hath not ſeen.*] There is ſcarce any thing ſo concealed but what the induſtry of man hath brought to light; wiſdom only excepted. *Peters.*

15 The eye alſo of the adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me: and diſguiſeth *his* face.

16 In the dark they dig through houſes, *which* they had marked for themſelves in the day time: they know not the light.

17 For the morning *is* to them even as the ſhadow of death: if *one* know *them, they are in* the terrors of the ſhadow of death.

18 He *is* ſwift as the waters, there portion is curſed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat conſume the ſnow-waters: *ſo doth* the grave *thoſe which* have ſinned.

20 The womb ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembered, and wickedneſs ſhall be broken as a tree.

21 He evil-entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth alſo the mighty with his power: he riſeth up, and no *man* is ſure of life.

23 *Though* it be given him *to be* in ſafety whereon he reſteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low, they are taken out of the way as all *other*, and cut off as the top of the ears of corn.

25 And if *it be* not ſo now, who will make me a liar, and make my ſpeech nothing worth?

CHAP. XXV.

Bildad ſheweth that man cannot be juſtified before God.

THEN anſwered Bildad the Shuhite and ſaid,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not the light ariſe?

4 How then can man be juſtified with God? or how can he be clean *that is* born of a woman?

5 Behold, even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight:

6 How much leſs man, *that is* a worm; and the ſon of man, *which is* a worm.

CHAP. XXVI.

1 *Job reproving the uncharitable ſpirit of Bildad,* 5 *acknowledgeth the power of God to be infinite and unſearchable.*

BUT Job anſwered and ſaid,

2 How haſt thou helped *him that is* without power; *how* ſaveſt thou the arm *that hath* no ſtrength?

3 How haſt thou counſelled *him that hath* no wiſdom? and *how* haſt thou plentifully declared the thing as it is?

4 To whom haſt thou uttered words? and whoſe ſpirit came from thee?

5 Dead *things* are formed from under the waters, and the inhabitants thereof.

6 Hell *is* naked before him, and deſtruction hath no covering.

7 He ſtretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of *his* throne, *and* ſpreadeth his cloud upon it.

10 He hath compaſſed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble, and are aſtoniſhed at his reproof.

12 He divideth the ſea with his power, and by his underſtanding he ſmiteth through the proud.

13 By his ſpirit he hath garniſhed the heavens: his hand hath formed the crooked ſerpent.

14 Lo, theſe *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can underſtand?

CHAP.

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18 *He is ſwift as the waters.*] The pirate who robs upon the ſea in ſwift ſhips deſpiſes the labours of thoſe who plant vineyards. *Patrick.*

19 *Drought and heat conſume the ſnow waters: ſo doth the grave thoſe which have ſinned.*] The wicked go down as eaſily to the grave, as the ſnow water, when melted by the ſun, ſinks into the thirſty ſoil.

20 *The womb ſhall forget him,* &c.] He bears no ſuch marks of the divine diſpleaſure, as to cauſe his mother to remember him with regret: he is carried to his grave like other men, and the worm feeds ſweetly upon him. There he reſts in quiet, and both him and his wickedneſs are forgotten, as a tree broken to ſhivers.

22 *He riſeth up and no man is ſure of life.*] When he riſes to aſſaſſinate, no man, though ever ſo ſtrong, is ſure of eſcaping.

Commentary and Notes on Chapter XXV.

1 *Then anſwered Bildad the Shuhite, and ſaid.*] Bildad being unable to refute what Job had ſaid, declines the diſpute, and only adviſes him to ſpeak with greater reverence of the majeſty of God.

3 *Is there any number of his armies? and upon whom doth not his light ariſe?*] Hath not he myriads of angels ready to execute his pleaſure? and is it poſſible to fly from the preſence of the Almighty?

5, 6, *Behold, even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight,* &c.] So inconceivably holy is the Lord of hoſts, that he ſees defilement even in the brightneſs of yonder firmament. Thoſe living ſaphires, before his majeſty, looſe their luſtre: how much leſs man, who is little better than a worm, that crawls in the corrupted carcaſe; and the ſon of man, who, by reaſon of his manifold actual impurities, is too juſtly compared to an inſect that wallows amidſt ſtench and putrefaction.

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8 The lion's whelps have not troden it, nor the fierce lion paſſed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks, and his eye ſeeth every precious thing.

11 He bindeth the floods from overflowing, and *the thing that is* hid, bringeth he forth to light.

12 But where ſhall wiſdom be found? and where *is* the place of underſtanding.

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth ſaith, It *is* not in me: and the ſea ſaith, *It is* not with me.

15 It cannot be gotten for gold, neither ſhall ſilver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the ſapphire.

17 The gold and the chryſtal cannot equal it: and the exchange of it *ſhall not be for* jewels of fine gold.

18 No mention ſhall be made of coral or of pearls: for the price of wiſdom *is* above rubies.

19 The topaz of Ethiopia ſhall not equal it, neither ſhall it be valued with pure gold.

20 Whence then cometh wiſdom? and where *is* the place of underſtanding?

21 Seeing it is hid from the eyes of all living, and kept cloſe from the fowls of the air.

22 Deſtruction and death ſay, We have heard the fame thereof with our ears.

23 God underſtandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* ſeeth under the whole heaven.

25 To make the weight for the winds, and he weigheth the waters by meaſure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he ſee it, and declared it, he prepared it, yea, and ſearched it out.

28 And unto man he ſaid, Behold, the fear of the Lord, that *is* wiſdom, and to depart from evil *is* underſtanding.

CHAP. XXIX.

Job bemoaneth himſelf of his former proſperity and honour.

MOREOVER, Job continued his parable, and ſaid,

2 Oh that I were as *in* months paſt, as *in* the days *when* God preſerved me:

3 When his candle ſhined upon my head, *and when* by his light I walked *through* darkneſs:

4 As I was in the days of my youth, when the ſecret of God *was* upon my tabernacle:

5 When the Almighty *was* yet with me, *when* my children *were* about me:

6 When I waſhed my ſteps with butter, and the rock poured me out rivers of oil:

7 When I went out to the gate, through the city, *when* I prepared my ſeat in the ſtreet.

8 The young men ſaw me, and hid themſelves: and the aged aroſe, *and* ſtood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it bleſſed me; and when the eye ſaw *me*, it gave witneſs to me:

12 Becauſe I delivered the poor that cried, and the fatherleſs, and *him that had* none to help him.

13 The bleſſing of him that was ready to periſh came upon me: and I cauſed the widows heart to ſing for joy.

14 I put on righteouſneſs, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cauſe *which* I knew not, I ſearched out.

17 And I brake the jaws of the wicked, and plucked the ſpoil out of his teeth.

18 Then I ſaid, I ſhall die in my neſt, and I ſhall multiply *my* days as the ſand.

19 And

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9 *He putteth forth his hand upon the rock*, &c. He digs through the hardeſt rocks, and ſearcheth for treaſures in the bowels of the mountains. *Patrick.*

12 *But where ſhall wiſdom be found?* &c. But however ſucceſsful he may be in thoſe reſearches, he muſt not hope to comprehend the ſecret reaſons of providence; nor diſcover the reaſon why the wicked, who inſolently contemn their Maker, are not puniſhed in this world.

13 *Man knoweth not the price*, &c.] This wiſdom is not to be purchaſed by riches; nor can it be found among men.

18 *The price of wiſdom is above rubies.*] The Hebrew ſignifies *pearls*, which are fiſhed up out of the ſea: The paſſage might therefore be better tranſlated thus, It is a greater treaſure to get wiſdom, than to fiſh up pearls out of the bottom of the ſea. *Lamy.*

22 *Deſtruction and death ſay*, &c.] Deſtruction and death muſt mean the dead; the generation of men, ſays Job, who have lived before us, and are now gone to the regions of the dead, theſe have told us, *we have heard the hearing thereof with our ears*, that is, we have had ſomething relating to this queſtion about wiſdom handed down to us by tradition from our forefathers. This muſt be the meaning from the great regard which is paid by every ſpeaker, in every ſpeech, to what was taught them by their anceſtors. *Peters.*

28 *Unto man he ſaid, Behold the fear of the Lord*, &c.] If the opinion of learned men be well grounded, that there was neither rain nor thunder before the fall of our firſt parents, then it follows that this Divine admonition to Adam, viz. *the fear*, &c. muſt be given after the fall; for God is ſaid to give it, *when he made a decree for the rain*, &c. And if he accompanied this leſſen of obedience with a diſplay of this thunder in all its terrors, and this was the firſt time that Adam heard thoſe awful ſounds; what an Impreſſion muſt it make upon his heart? How could he chuſe but remember it, and tranſmit it with care, to poſterity? and we have ſome reaſon to think, that this might be the caſe, as the law was delivered from mount Sinai, with the ſame awful ſolemnity. By *wiſdom* here is to be underſtood, not *Divine wiſdom*, but the *wiſdom* proper for *man*, viz. the *wiſdom of religion*: which when God revealed to Adam, no doubt but he at the ſame time explained it; for *he ſaw it, and declared it*, made it manifeſt, *and prepared it*, ſuited it to man, *yea, and ſearched it out*, thoroughly examined it, and *behold, it was very good.*

Commentary and Notes on Chapter XXIX.

1 *Moreover Job continued his parable and ſaid.*] Job preſumes his friends would have liſtened with greater attention to his diſcourſes had not the vileneſs of his preſent condition rendered his ſpeech alſo contemptible; and therefore he deſires them to remember with what reverence all his ſpeeches were formerly received, by every claſs of people: wiſhing that God would reſtore him to his former proſperity, as he never abuſed his power, but always employed it to defend the poor and friendleſs from oppreſſion, and force the wicked to reſtore what they had violently extorted from them.

4 *When the ſecret of God was upon my tabernacle.*] That is, When that auguſt aſſembly where God's counſels and decrees are paſſed, was held, as it were over my habitation; and it ſeemed to be his peculiar care to proſper me and my family. *Peters.*

6 *I waſhed my ſteps in butter.*] Rather *cream*: a figurative expreſſion, ſignifying his great plenty; see chap. xx. 17.

18 *I ſhall die in my neſt: and I ſhall multiply my days as the ſand.*] Some think this alludes to the phœnix, a bird which is ſuppoſed to live a thouſand years, which number is ſignified by the *ſand*, whoſe grains are innumerable.

19 My root *was* ſpread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* freſh in me, and my bow was renewed in my hand.

21 Unto me *men* gave ear: and waited, and kept ſilence at my counſel.

22 After my words they ſpake not again, and my ſpeech dropped upon them.

23 And they waited for me, as for the rain, and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not, and the light of my countenance they caſt not down.

25 I choſe out their way, and ſat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAP. XXX.

1 *Job's honour is turned into extreme contempt*, 15 *his proſperity into calamity.*

BUT now *they that are* younger than I, have me in deriſion, whoſe fathers I would have diſdained to have ſet with the dogs of my flock.

2 Yea, whereto *might* the ſtrength of their hands *profit* me, in whom old age was periſhed?

3 For want and famine *they were* ſolitary; fleeing into the wilderneſs in former time deſolate and waſte:

4 Who cut up mallows by the buſhes, and juniper-roots *for* their meat.

5 They were driven forth from among *men* (they cried after them, as *after* a thief.)

6 To dwell in the clifts of the vallies, *in* caves of the earth, and in the rocks.

7 Among the buſhes they brayed, under the nettles they were gathered together.

8 *They were* children of fools, yea, children of baſe men: they were viler than the earth.

9 And now am I their ſong, yea, I am their by-word.

10 They abhor me, they flee far from me, and ſpare not to ſpit in my face.

11 Becauſe he hath looſed my cord and afflicted me, they have alſo let looſe the bridle before me.

12 Upon *my* right *hand* riſe the youth, they puſh away my feet, and they raiſe up againſt me the ways of their deſtruction.

13 They mar my path, they ſet forward my calamity, they *have* no helper.

14 They came *upon me* as a wide breaking in *of waters*; in the deſolation they rolled themſelves *upon me.*

15 Terrors are turned upon me: they purſue my ſoul as the wind: and my welfare paſſeth away as a cloud.

16 And now my ſoul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night-ſeaſon: and my ſinews take no reſt.

18 By the great force *of my diſeaſe* is my garment changed: it bindeth me about as the choler of my coat.

19 He hath caſt me into the mire, and I am become like duſt and aſhes.

20 I cry unto thee, and thou doſt not hear me: I ſtand up and thou regardeſt me *not.*

21 Thou art become cruel to me: with thy ſtrong hand thou oppoſeſt thyſelf againſt me.

22 Thou lifteſt me up to the wind; thou causeſt me to ride *upon it*, and diſſolveſt my ſubſtance.

23 For I know *that* thou wilt bring me *to* death, and *to* the houſe appointed for all living.

24 Howbeit, he will not ſtretch out *his* hand to the grave, though they cry in his deſtruction.

25 Did not I weep for him that was in trouble? was *not* my ſoul grieved for the poor?

26 When I looked for good, then evil came *unto me:* and when I waited for light, there came darkneſs.

27 My bowels boiled and reſted not: the days of affliction prevented me.

28 I went mourning without the ſun: I ſtood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My ſkin is black upon me, and my bones are burned with heat.

31 My harp alſo is *turned* to mourning, and my organ into the voice of them that weep.

CHAP. XXXI.

Job maketh a ſolemn proteſtation of his integrity in ſeveral duties.

I Made a covenant with mine eyes; why then ſhould I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

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19 *My root was ſpread out by the waters, and the dew lay all night upon my branch.*] I was like a tree whoſe roots extended along the margin of the waters, and whoſe boughs were perpetually moiſtened by the enlightening dews of heaven. *Patrick.*

22 *My ſpeech dropped upon them,* &c.] Septuagint reads, *They were overjoyed when I ſpoke; as the thirſty earth gape for rain.*

Commentary and Notes on Chapter XXX.

1 *But now they that are younger than I, have me in deriſion,* &c.] But now, alas! the youths who formerly beheld me with reverence, have the confidence to mock me; nay, even thoſe whoſe fathers I diſdained to employ in the vileſt ſervices, look upon me with diſdain.

2 *In whom old age was periſhed.*] Who are more unactive and unfit for buſineſs than an old man ready to drop into the grave.

10 *They ſpare not to ſpit in my face.*] *To ſpit before me,* which was reckoned an indecency among the eaſtern nations, and therefore a mark of contempt.

22 *Thou lifteſt me up to the wind,* &c.] Thou placedſt me on the pinnacle of human greatneſs, and madeſt me, as it were, to ride upon the clouds; but haſt now thrown me to the ground, and ſhivered me to pieces.

29 *I am a brother to dragons, and a companion to owls.*] I ſpend my whole time in lamentation, like one of thoſe mournful creatures which fill the barren waſte with their doleful cries.

Commentary and Notes on Chapter XXXI.

1 *I made a covenant with mine eyes; why then ſhould I think upon a maid.*] I have been very careful to avoid even the occaſions of laſciviouſneſs; and therefore it cannot be thought I ever laid a ſcheme to corrupt a virgin.—Poſſibly Job apprehended, that his friends would make a very different uſe from what he intended, of the relation he had juſt given of his miſerable condition; and therefore leſt it ſhould tend to harden them in their old error, and conſtrue what he had ſaid as an acknowledgement of his guilt, he gives in this chapter a large and particular account of his integrity, which he had ſo often aſſerted in general terms; laying open before them the moſt ſecret intentions of his ſoul, together with the actions of his whole life in his private capacity, both with regard to his God and his neighbour. And again moſt ſolemnly appeals to Omnipotence, that he did not boaſt of virtues he never practiſed; but would, with joy, be tried before him by ſome impartial judge.

2 *For what portion of God is there from above? and what inheritance of the Almighty from on high?*] For I well know that in heaven there is an Almighty being, who created and governs all things, and what muſt I expect from him as the reward of ſuch impurity?

8 The lion's whelps have not troden it, nor the fierce lion paſſed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks, and his eye ſeeth every precious thing.

11 He bindeth the floods from overflowing, and *the thing that is* hid, bringeth he forth to light.

12 But where ſhall wiſdom be found? and where *is* the place of underſtanding.

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth ſaith, It *is* not in me: and the ſea ſaith, *It is* not with me.

15 It cannot be gotten for gold, neither ſhall ſilver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the ſapphire.

17 The gold and the chryſtal cannot equal it: and the exchange of it *ſhall not be for* jewels of fine gold.

18 No mention ſhall be made of coral or of pearls: for the price of wiſdom *is* above rubies.

19 The topaz of Ethiopia ſhall not equal it, neither ſhall it be valued with pure gold.

20 Whence then cometh wiſdom? and where *is* the place of underſtanding?

21 Seeing it is hid from the eyes of all living, and kept cloſe from the fowls of the air.

22 Deſtruction and death ſay, We have heard the fame thereof with our ears.

23 God underſtandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* ſeeth under the whole heaven.

25 To make the weight for the winds, and he weigheth the waters by meaſure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he ſee it, and declared it, he prepared it, yea, and ſearched it out.

28 And unto man he ſaid, Behold, the fear of the Lord, that *is* wiſdom, and to depart from evil *is* underſtanding.

CHAP. XXIX.

Job bemoaneth himſelf of his former proſperity and honour.

MOREOVER, Job continued his parable, and ſaid,

2 Oh that I were as *in* months paſt, as *in* the days *when* God preſerved me:

3 When his candle ſhined upon my head, *and when* by his light I walked *through* darkneſs;

4 As I was in the days of my youth, when the ſecret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me:

6 When I waſhed my ſteps with butter, and the rock poured me out rivers of oil:

7 When I went out to the gate, through the city, *when* I prepared my ſeat in the ſtreet.

8 The young men ſaw me, and hid themſelves: and the aged aroſe, *and* ſtood up.

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11 When the ear heard *me*, then it bleſſed me; and when the eye ſaw *me*, it gave witneſs to me:

12 Becauſe I delivered the poor that cried, and the fatherleſs, and *him that had* none to help him.

13 The bleſſing of him that was ready to periſh came upon me: and I cauſed the widows heart to ſing for joy.

14 I put on righteouſneſs, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cauſe *which* I knew not, I ſearched out.

17 And I brake the jaws of the wicked, and plucked the ſpoil out of his teeth.

18 Then I ſaid, I ſhall die in my neſt, and I ſhall multiply *my* days as the ſand.

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9 *He putteth forth his hand upon the rock*, &c. He digs through the hardeſt rocks, and ſearcheth for treaſures in the bowels of the mountains. *Patrick.*

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22 *Deſtruction and death ſay*, &c.] Deſtruction and death muſt mean the dead; the generation of men, ſays Job, who have lived before us, and are now gone to the regions of the dead, theſe have told us, *we have heard the hearing thereof with our ears*, that is, we have had ſomething relating to this queſtion about wiſdom handed down to us by tradition from our forefathers. This muſt be the meaning from the great regard which is paid by every ſpeaker, in every ſpeech, to what was taught them by their anceſtors. *Peters.*

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Commentary and Notes on Chapter XXIX.

1 *Moreover Job continued his parable and ſaid.*] Job preſumes his friends would have liſtened with greater attention to his diſcourſes had not the vileneſs of his preſent condition rendered his ſpeech alſo contemptible; and therefore he deſires them to remember with what reverence all his ſpeeches were formerly received, by every claſs of people: wiſhing that God would reſtore him to his former proſperity, as he never abuſed his power, but always employed it to defend the poor and friendleſs from oppreſſion, and force the wicked to reſtore what they had violently extorted from them.

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20 My glory *was* freſh in me, and my bow was renewed in my hand.

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25 I choſe out their way, and ſat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAP. XXX.

1 *Job's honour is turned into extreme contempt,* 15 *his proſperity into calamity.*

BUT now *they that are* younger than I, have me in deriſion, whoſe fathers I would have diſdained to have ſet with the dogs of my flock.

2 Yea, whereto *might* the ſtrength of their hands *profit* me, in whom old age was periſhed?

3 For want and famine *they were* ſolitary; fleeing into the wilderneſs in former time deſolate and waſte:

4 Who cut up mallows by the buſhes, and juniper-roots *for* their meat.

5 They were driven forth from among *men* (they cried after them, as *after* a thief.)

6 To dwell in the clifts of the vallies, *in* caves of the earth, and in the rocks.

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11 Becauſe he hath looſed my cord and afflicted me, they have alſo let looſe the bridle before me.

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13 They mar my path, they ſet forward my calamity, they *have* no helper.

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21 Thou art become cruel to me: with thy ſtrong hand thou oppoſeſt thyſelf againſt me.

22 Thou lifteſt me up to the wind? thou cauſeſt me to ride *upon it*, and diſſolveſt my ſubſtance.

23 For I know *that* thou wilt bring me *to* death, and *to* the houſe appointed for all living.

24 Howbeit, he will not ſtretch out *his* hand to the grave, though they cry in his deſtruction.

25 Did not I weep for him that was in trouble? was *not* my ſoul grieved for the poor?

26 When I looked for good, then evil came *unto me*: and when I waited for light, there came darkneſs.

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28 I went mourning without the ſun: I ſtood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My ſkin is black upon me, and my bones are burned with heat.

31 My harp alſo is *turned* to mourning, and my organ into the voice of them that weep.

CHAP. XXXI.

Job maketh a ſolemn proteſtation of his integrity in ſeveral duties.

I Made a covenant with mine eyes; why then ſhould I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is*

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19 *My root was ſpread out by the waters, and the dew lay all night upon my branch.*] I was like a tree whoſe roots extended along the margin of the waters, and whoſe boughs were perpetually moiſtened by the enlightening dews of heaven. *Patrick.*

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1 *But now they that are younger than I, have me in deriſion,* &c.] But now, alas! the youths who formerly beheld me with reverence, have the confidence to mock me; nay, even thoſe whoſe fathers I diſdained to employ in the vileſt ſervices, look upon me with diſdain.

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29 *I am a brother to dragons, and a companion to owls.*] I ſpend my whole time in lamentation, like one of thoſe mournful creatures which fill the barren waſte with their doleful cries.

Commentary and Notes on Chapter XXXI.

1 *I made a covenant with mine eyes; why then ſhould I think upon a maid.*] I have been very careful to avoid even the occaſions of laſciviouſneſs; and therefore it cannot be thought I ever laid a ſcheme to corrupt a virgin.—Poſſibly Job apprehended, that his friends would make a very different uſe from what he intended, of the relation he had juſt given of his miſerable condition; and therefore leſt it ſhould tend to harden them in their old error, and conſtrue what he had ſaid as an acknowledgement of his guilt, he gives in this chapter a large and particular account of his integrity, which he had ſo often aſſerted in general terms; laying open before them the moſt ſecret intentions of his ſoul, together with the actions of his whole life in his private capacity, both with regard to his God and his neighbour. And again moſt ſolemnly appeals to Omnipotence, that he did not boaſt of virtues he never practiſed; but would, with joy, be tried before him by ſome impartial judge.

2 *For what portion of God is there from above? and what inheritance of the Almighty from on high?*] For I well know that in heaven there is an Almighty being, who created and governs all things, and what muſt I expect from him as the reward of ſuch impurity?

3 *Is* not deſtruction to the wicked? and a ſtrange *puniſhment* to the workers of iniquity?

4 Doth not he ſee my ways, and count all my ſteps?

5 If I have walked with vanity, or if my foot hath haſted to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

7 If my ſtep hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands;

8 *Then* let me ſow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another; and let others bow down upon her.

11 For this is an henious crime; yea, it *is* an iniquity *to be puniſhed by* the judges.

12 For it *is* a fire *that* conſumeth to deſtruction, and would rout out all mine increaſe.

13 If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they contended with me;

14 What then ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him?

15 Did not he that made me in the womb, make him? and did not one faſhion us in the womb?

16 If I have with-held the poor from *their* deſire, or have cauſed the eyes of the widow to fail;

17 Or have eaten my morſel myſelf alone, and the fatherleſs hath not eaten thereof;

18 (For from my youth he was brought up with me as *with* a father, and I have guided her from my mother's womb;)

19 If I have ſeen any periſh for want of clothing, or any poor without covering;

20 If his loins have not bleſſed me, and *if* he were *not* warmed with the fleece of my ſheep;

21 If I have lifted up my hand againſt the fatherleſs, when I ſaw my help in the gate:

22 *Then* let mine arm fall from my ſhoulder-blade, and mine arm be broken from the bone.

23 For deſtruction *from* God *was* a terror to me, and by reaſon of his highneſs I could not endure.

24 If I have made gold my hope, or have ſaid to the fine gold, *Thou art* my confidence.

25 If I rejoiced becauſe my wealth was great, and becauſe mine hand had gotten much;

26 If I beheld the ſun when it ſhined, or the moon walking *in* brightneſs:

27 And my heart hath been ſecretly enticed, or, my mouth hath kiſſed my hand:

28 This alſo *were* an iniquity *to be puniſhed by* the judge: for I ſhould have denied the God *that is* above.

29 If I rejoiced at the deſtruction of him that hated me, or lifted up myſelf when evil found him:

30 (Neither have I ſuffered my mouth to ſin, by wiſhing a curſe to his ſoul.)

31 If the men of my tabernacle ſaid not, Oh that we had of his fleſh! we cannot be ſatisfied.

32 The ſtranger did not lodge in the ſtreet: *but* I opened my doors to the traveller.

33 If I covered my tranſgreſſions, as Adam; by hiding mine iniquity in my boſom:

34 Did I fear a great multitude, or did the contempt of families terrify me: that I kept ſilence *and* went not out of the door?

35 O that one would hear me! behold, my deſire *is, that* the Almighty would anſwer me, and *that* mine adverſary had written a book.

36 Surely I would take it upon my ſhoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my ſteps, as a prince would I go near unto him.

38 If my land cry againſt me, or that the furrows likewiſe thereof complain:

39 If I have eaten the fruits thereof without money, or have cauſed the owners thereof to loſe their life:

40 Let thiſtles grow inſtead of wheat, and cockle inſtead of barley. The words of Job are ended.

CHAP. XXXII.

1 *Elihu is angry with Job and his three friends.* 11 *He reproveth them for not ſatisfying of Job.* 16 *His zeal to ſpeak.*

SO theſe three men ceaſed to anſwer Job, becauſe he was righteous in his own eyes.

2 Then was kindled the wrath of Elihu the ſon of Barachel the Buzite, of the kindred of Ram:

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3 *Is not deſtruction to the wicked.*] It is plain Job muſt underſtand this deſtruction in another ſenſe than his antagoniſts did, viz. of their final retribution in a future ſtate; as he does likewiſe at the 14th verſe, *What ſhall I do when God riſeth up?* &c. that is, when he ariſeth to judgment: he cannot mean this of a temporal viſitation; for he ſeems to think his condition ſo miſerable already, that it could not be more ſo, and therefore often wiſhes for death as the happieſt thing that could befal him. *Peters.*

17 *Eaten my morſel myſelf alone.*] Dr. Shaw ſays it is now the cuſtom for the Arabs, when on a journey, after they have prepared their food to go to the higheſt ground in the neighbourhood, and call thrice aloud to all their brethren, *the ſons of the faithful*, to come and partake of it, though none are in view, nor perhaps within 100 miles of them: this cuſtom they think is an inſtance of their great benevolence and hoſpitality.

23 *For deſtruction from God was a terror to me, and by reaſon of his highneſs I could not endure.*] I was never ſo void of underſtanding as to think I could withſtand the Almighty's vengeance; the dread of it terrified me; knowing it was impoſſible for me to ſupport myſelf againſt his omnipotent arm.

26, 27 *If I beheld the ſun when it ſhined,* &c.] If the majeſtic appearance of the ſun at his riſing, or the luſtre of the moon in her full brightneſs, inſpired me with an opinion that they were gods, or if I kiſſed mine hand in token of paying them reverence, the judges would puniſh ſo fearful a crime; for I ſhould have given the honour I owe my Maker, to bodies formed by his own hand.

31 *Oh that we had of his fleſh.*] Septuagint reads, *Who will give us of his meat our belly full,* whereas I was very kind to them.

32 *The ſtranger did not lodge in the ſtreet,*] Part of the ancient hoſpitality conſiſted in lodging and entertaining ſtrangers.

34 *Did I fear a great multitude?*] Septuagint, For I did not fear a great multitude, ſo as not to confeſs it before them, if I ſuffered a man to go out of my door with an empty lap.

Commentary and Notes on Chapter XXXII.

2 *So theſe three men ceaſed to anſwer Job,* &c.] His three friends now diſcontinued the diſpute, becauſe they ſaw Job was fully perſuaded of his own innocence, and determined to defend it.

2 *Then was kindled the wrath of Elihu,* &c.] This Elihu was the grandſon of Buz, the ſon of Nahor, who lived in the ſouthern parts of Meſopotamia, and, if we ſuppoſe Job a deſcendant of Abraham, was his diſtant relation. He had it ſeems liſtened attentively to the ſpeeches of Job and his three friends; but neither pleaſed him. His friends he thought too cenſorious, and Job too poſitive in the juſtification of himſelf. He therefore undertakes to convince both parties of their errors, by arguments drawn from God's unlimited ſovereignty and unſearchable wiſdom, that it was not inconſiſtent with his juſtice

Ram: againſt Job was his wrath kindled, becauſe he juſtified himſelf rather than God.

3 Alſo againſt his three friends was his wrath kindled, becauſe they had found no anſwer, and *yet* had condemned Job.

4 Now Elihu had waited till Job had ſpoken, becauſe they *were* elder than he.

5 When Elihu ſaw that *there was* no anſwer in the mouth of *theſe* three men, then his wrath was kindled.

6 And Elihu the ſon of Barachel the Buzite anſwered and ſaid, I *am* young, and ye *are* very old; wherefore I was afraid, and durſt not ſhew you mine opinion.

7 I ſaid, Days ſhould ſpeak, and multitude of years ſhould teach wiſdom.

8 But *there is* a ſpirit in man: and the inſpiration of the Almighty giveth them underſtanding.

9 Great men are not *always* wiſe; neither do the aged underſtand judgment.

10 Therefore I ſaid, Hearken to me; I alſo will ſhew mine opinion.

11 Behold, I waited for your words: I gave ear to your reaſons, whilſt you ſearched out what to ſay.

12 Yea, I attended unto you: and behold, *there was* none of you that convinced Job, *or* that anſwered his words:

13 Leſt ye ſhould ſay, We have found out wiſdom: God thruſteth him down, not man.

14 Now he hath not directed *his* words againſt me: neither will I anſwer him with your ſpeeches.

15 They were amazed; they anſwered no more; they left off ſpeaking.

16 When I had waited; for they ſpake not, but ſtood ſtill, *and* anſwered no more;

17 *I ſaid*, I will anſwer alſo my part, I alſo will ſhew mine opinion.

18 For I am full of matter; the ſpirit within me conſtraineth me.

19 Behold, my belly *is* as wine *which* hath no vent, it is ready to burſt like new bottles.

20 I will ſpeak, that I may be refreſhed: I will open my lips, and anſwer.

21 Let me not, I pray you, accept any man's perſon, neither let me give flattering titles unto man.

22 For I know not to give flattering titles: *in ſo doing* my maker would ſoon take me away.

CHAP. XXXIII.

1 *Elihu offereth himſelf inſtead of God with ſincerity and meekneſs to reaſon with Job.* 8 *He excuſeth God from giving man an account of his ways, by his greatneſs.* 31 *He incited Job to attention.*

WHEREFORE Job, I pray thee, hear my ſpeeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath ſpoken in my mouth.

3 My words *ſhall be of* the uprightneſs of my heart: and my lips ſhall utter knowledge clearly.

4 The ſpirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canſt anſwer me, ſet *thy words* in order before me, ſtand up.

6 Behold, I *am* according to thy wiſh in God's ſtead: I alſo am formed out of the clay.

7 Behold, my terror ſhall not make thee afraid, neither ſhall my hand be heavy upon thee.

8 Surely thou haſt ſpoken in mine hearing, and I have heard the voice of *thy* words, *ſaying*,

9 I *am* clean without tranſgreſſion, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occaſions againſt me, he counteth me for his enemy.

11 He putteth my feet in the ſtocks, he marketh all my paths.

12 Behold, *in* this thou art not juſt: I will anſwer thee, that God is greater than man.

13 Why doſt thou ſtrive againſt him? for he giveth not account of any of his matters.

14 For God ſpeaketh once, yea, twice, *yet man* perceiveth it not.

15 In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumberings upon the bed:

16 Then he openeth the ears of men, and ſealeth their inſtruction.

17 That he may withdraw man *from his* purpoſe and hide pride from man.

18 He keepeth back his ſoul from the pit, and his life from periſhing by the ſword.

19 He

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juſtice to lay his afflictions on the beſt and moſt righteous of the ſons of men: and that, conſequently, when any ſuch thing came upon them, it was their duty to bear their misfortunes without murmuring, and to acknowledge the divine goodneſs in every diſpenſation. And it muſt be granted, that though he was much inferior to the reſt in years, yet he was much their ſuperior in knowledge; as abundantly appears from the judicious cenſures he paſſes, not only upon his three friends, but alſo upon Job himſelf. For though he does not pretend to charge him with any crime committed before his misfortunes, yet he ſhews he had not conducted the diſpute with that calmneſs and ſubmiſſion to Omnipotence, as became his piety.

9 *Great men are not always wiſe*, &c.] Wiſdom is not always the portion of thoſe who are placed in authority; nor do the aged always employ their experience in ſuch a manner as to underſtand the difference of things.

19 *My belly is as wine which hath no vent, it is ready*, &c.] The epithet *new* which the Hebrew puts to the *bottles*, ſeems more properly to belong to the *wine*; as it is in the Septuagint, according to our Saviour's parable of *new wine put into old bottles*; for their bottles were of leather.

22 *For I know not to give flattering titles*, &c.] I am a ſtranger to the art of flattering men into a good opinion of themſelves; nay, ſhould I attempt ſo unjuſt a method, the Almighty would at once put a period to my life and adulation.

Commentary and Notes on Chapter XXXIII.

3 *My words ſhall be of the uprightneſs of my heart*, &c.] My words ſhall paint the ſincere dictates of my heart, and my inſtructions ſhall be delivered with clearneſs and perſpicuity.

4 *The ſpirit of God hath made me*, &c.] I am, like thee, an inhabitant of this earth, and we were equally inſpired with life by the breath of the Almighty.

6 *Behold, I am according to thy wiſh in God's ſtead: I alſo am formed out of the clay.*] Thou haſt more than once requeſted, that ſome perſon ſhould repreſent the Almighty, and reaſon with thee on thy ſufferings. Thy wiſh is granted; I, who, in common with thee, am formed out of the duſt, will appear for him.

7 *Behold, my terror ſhall not make thee afraid*, &c.] I am not arrayed in the aweful robes of heaven to terrify thee; nor can my power make thee afraid.

12 *Behold, in this thou art not juſt*, &c.] Thou haſt unjuſtly pretended to be entirely free from tranſgreſſions; but remember that this is a ſtate of perfection abſolutely impoſſible to be acquired by the ſons of men: nor is there any compariſon between God and the creatures of his hand.

13 *Why doſt thou ſtrive againſt him?* &c.] Why therefore doſt thou preſume to diſpute with him, or deſire a reaſon for his actions, ſince he never reveals the ſecrets of his providence to any of the human race.

19 He is chaſtened alſo with pain upon his bed, and the multitute of his bones with ſtrong *pain*:

20 So that his life abhorred bread, and his ſoul dainty meat.

21 His fleſh is conſumed away that it cannot be ſeen, and his bones *that* were not ſeen, ſtick out.

22 Yea, his ſoul draweth near unto the grave, and his life to the deſtroyers.

23 If there be a meſſenger with him, an interpreter, one among a thouſand, to ſhew unto man his uprightneſs:

24 Then he is gracious unto him, and ſaith, Deliver him from going down to the pit, I have found a ranſom.

25 His fleſh ſhall be freſher than a childs: he ſhall return to the days of his youth.

26 He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy: for he will render unto man his righteouſneſs.

27 He looketh upon men, and *if any* ſay, I have ſinned, and perverted *that which was* right, and it profited me not.

28 He will deliver his ſoul from going into the pit, and life ſhall ſee the light.

29 Lo, all theſe *things* worketh God oftentimes with man.

30 To bring back his ſoul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job hearken unto me, hold thy peace, and I will ſpeak.

32 If thou haſt any thing to ſay, anſwer me: ſpeak, for I deſire to juſtify thee.

33 If not, hearken unto me: hold thy peace, and I ſhall teach thee wiſdom.

CHAP. XXXIV.

1 *Elihu accuſeth Job for charging God with injuſtice,* 10 *God omnipotent cannot be unjuſt.* 31 *Man muſt humble himſelf unto God.* 34 *Elihu reproveth Job.*

FURTHERMORE, Elihu anſwered and ſaid,

2 Hear my words, O ye wiſe *men*; and give ear unto me, ye that have knowledge,

3 For the ear trieth words, as the mouth taſteth meat.

4 Let us chooſe to us judgement: let us know among ourſelves what *is* good.

5 For Job hath ſaid, I am righteous: and God hath taken away my judgement.

6 Should I lye againſt my right? my wound *is* incurable without tranſgreſſion.

7 What man *is* like Job, *who* drinketh up ſcorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath ſaid, It profiteth a man nothing that he ſhould delight himſelf with God.

10 Therefore hearken unto me, ye men of underſtanding. Far be it from God *that he ſhould do* wickedneſs, and *from* the Almighty, *that he ſhould commit* iniquity.

11 For the work of a man ſhall he render unto him, and cauſe every man to find according to *his* ways.

12 Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgement.

13 Who hath given him a charge over the earth? or who hath diſpoſed the whole world?

14 If he ſet his heart upon man, *if* he gather unto himſelf his ſpirit and his breath;

15 All fleſh ſhall periſh together, and man ſhall turn again unto duſt.

16 If now *thou haſt* underſtanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right govern? and wilt thou condemn him that is moſt juſt?

18 *Is it fit* to ſay to a king, *Thou art* wicked? and to princes, *Ye are* ungodly?

19 *How much leſs to him* that accepteth not the perſons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment ſhall they die, and the people ſhall be troubled at midnight, and paſs away: and the mighty ſhall be taken away without hands.

21 For his eyes *are* upon the ways of man, and he ſeeth all his goings.

22 *There*

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19 *The multitude of his bones.*] The number of the human bones are 245, beſides the *oſſa ſeſamoidæa*, which are ſometimes found to the number of 48.

21 *His fleſh is conſumed away, that it cannot be ſeen, and his bones that were not ſeen, ſtick out.*] His fleſh, which formerly appeared plump and fair, is no longer viſible; and his bones which were before concealed from ſight, ſtick out.

22 *Yea, his ſoul draweth near unto the grave,* &c.] There is but one ſtep between him and the grave; the pangs of death being ready to ſeize him.

23, 24, 25 *If there be a meſſenger with him,* &c.] Even then, if the Almighty pleaſe to ſend a righteous meſſenger, one who can explain the reaſon for the proceedings of Providence, and perſuade the afflicted perſon to repent, and turn from the evil of his ways, he ſhall implore the mercies of God for him, ſaying, Spare thy ſervant O Lord, and reſcue him from the chambers of the grave; let thy juſtice be ſatisfied with the correction thou haſt laid upon him, and thy pity be extended towards him, for I have found him a penitent. Then ſhall the ſick perſon begin immediately to recover; his fleſh ſhall appear as freſh as in his childhood, and his ſtrength and youthful vigour ſhall be reſtored.

27 *He looketh upon men, and if any ſay, I have ſinned,* &c.] Margin reads, He ſhall look upon men, and ſay, I have ſinned, that is, confeſs openly that he has offended God.

Commentary and Notes on Chapter XXXIV.

1 *Furthermore Elihu anſwered and ſaid.*] Job refuſed to anſwer Elihu, though he had lately invited him to make what exceptions he pleaſed to his diſcourſe. In this Job ſhewed himſelf a far humbler perſon, and more open to conviction than his three friends; for he did not, like them, endeavour to evade arguments which could not be anſwered.

2 *Hear my words. O ye wiſe men,* &c.] I am far from deſiring to be the only judge; I appeal to all acquainted with wiſdom; and deſire the intelligent among you, to liſten attentively to what I am going to deliver.

7 *What man is like Job, who drinketh up ſcorning like water?*] Where will you find a man like Job, who, inſtead of adoring the Almighty, pours out a deluge of contemptuous language concerning his judgments?

12 *Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgment.*] Surely I may, with the greateſt confidence affirm, that the Supreme Judge of the univerſe will not condemn the innocent, nor he that poſſeſſeth all things, pronounce an unrighteous ſentence.

13 *Who hath given him a charge over the earth? or who hath diſpoſed the whole world?*] For he never received from any the government of the univerſe; nor is there any ſuperior being, that he might, to procure his favour, be tempted to act unjuſtly.

14, 15 *If he ſet his heart upon man,* &c.] He both made and ſuſtains every creature; and therefore, ſhould he reſtrain his goodneſs to himſelf, and recal that ſpirit and life he breathed into their noſtrils, nothing could ſubſiſt one ſingle moment, but all mankind would expire together, and return to the duſt from whence they were taken.

21 *For his eyes are upon the ways of man, and he ſeeth all his goings.*] He is acquainted with the minuteſt action of human life; and conſequently, cannot through ignorance overlook their crimes, or for want of information act unjuſtly.

22 *There is* no darkneſs nor ſhadow of death, where the workers of iniquity may hide themſelves.

23 For he will not lay upon man more *than right*; that he ſhould enter into judgment with God.

24 He ſhall break in pieces mighty men without number, and ſet others in their ſtead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, ſo that they are deſtroyed.

26 He ſtriketh them as wicked men in the open ſight of others.

27 Becauſe they turned back from him, and would not conſider any of his ways.

28 So that they cauſe the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietneſs, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* againſt a nation, or againſt a man only:

30 That the hypocrite reign not, leſt the people be enſnared.

31 Surely it is meet to be ſaid unto God, I have borne *chaſtiſement*, I will not offend *any more.*

32 *That which* I ſee not, teach thou me; if I have done iniquity, I will do no more.

33 *Should it be* according to thy mind? he will recompenſe it, whether thou refuſe, or whether thou chooſe, and not I: therefore ſpeak what thou knoweſt.

34 Let men of underſtanding tell me, and let a wiſe man hearken unto me.

35 Job hath ſpoken without knowledge, and his words *were* without wiſdom.

36 My deſire *is that* Job may be tried unto the end, becauſe of *his* anſwers for wicked men.

37 For he addeth rebellion unto his ſin, he clappeth *his hands* among us, and multiplieth his words againſt God.

CHAP XXXV.

1 *Compariſon is not to be made with God, becauſe our good or evil cannot extend unto him.* 9 *Many cry in their afflictions, but are not heard for want of faith.*

ELIHU ſpake moreover, and ſaid,

2 Thinkeſt thou this to be right, *that* thou ſaidſt, My righteouſneſs *is* more than God's?

3 For thou ſaidſt, What advantage will it be unto thee, *and*, What profit ſhall I have, *if I be cleanſed* from my ſin?

4 I will anſwer thee, and thy companions with thee.

5 Look unto the heavens, and ſee, and behold the clouds, *which* are higher than thou.

6 If thou ſinneſt, what doſt thou againſt him? or *if* thy tranſgreſſions be multiplied, what doſt thou unto him?

7 If thou be righteous, what giveſt thou him or what receiveth he of thine hand?

8 Thy wickedneſs *may hurt* a man as thou *art*, and thy righteouſneſs *may profit* the ſon of man.

9 By reaſon of the multitude of oppreſſions, they make *the oppreſſed* to cry: they cry out by reaſon of the arm of the mighty.

10 But none ſaith, Where *is* God my maker, who giveth ſongs in the night?

11 Who teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven.

12 There they cry (but none giveth anſwer) becauſe of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou ſayeſt, thou ſhalt not ſee him, *yet* judgement *is* before him, therefore truſt thou in him.

15 But now becauſe *it is* not *ſo*, he hath viſited in his anger, yet he knoweth *it* not in great extremity:

16 Therefore doth Job open his mouth in vain: he multiplieth words without knowledge.

CHAP. XXXVI.

1 *Elihu ſheweth how God is juſt in his ways;* 16 *How Job's ſins hinder God's bleſſings.* 24 *God's works are to be magnified.*

ELIHU alſo proceeded, and ſaid,

2 Suffer me a little, and I will ſhew thee, that I *have* yet to ſpeak on God's behalf.

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22 *There is no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves.*] The thickeſt darkneſs is no obſtacle to his penetrating eye; every ſin, however ſecretly committed, is open before him. Remember this, ye deluded mortals, who endeavour to conceal your infamous practices from the ſight of day; for an eye keener than the lightning's flaſh, brighter than ten thouſand ſuns, beholds them all. In that very gloom to which you fly for covert, he erects his throne. What you reckon your ſkreen, is the bar of his tribunal. Oh! remember this, ſtand in awe and ſin not. Remember that the great and terrible God *is about your path*, when you take your midnight range; *is about your bed* when you indulge any wicked thoughts; *and ſpies out all your ways*, be they ever ſo ſecretly conducted, or artfully diſguiſed.

31 *Surely it is meet to ſay unto God.*] It is beſt for the afflicted perſon not to complain, but to ſuſpect that he has ſinned, and to ſay to God, I confeſs this ſuffering is juſt; I will not offend by pleading my innocence.

Commentary and Notes on Chapter XXXV.

1 *Elihu ſpake moreover, and ſaid.*] Job ſtill kept ſilence, notwithſtanding Elihu had put the harſheſt conſtruction on his words, becauſe he was ſenſible he intended to do him ſervice, and had, in the concluſion of his laſt diſcourſe, given him very ſalutary counſel; admitted his integrity, and only charged him with ſome unhappy expreſſions, which had fallen from him, when he was in great anguiſh of ſpirit. In this chapter he puts the ſame harſh ſenſe on his words, and which he refutes from the conſideration of the infinite diſproportion there is between God and man.

2 *Thinkeſt thou this to be right?*] Let me appeal to thine own conſcience. Canſt thou think it was right to ſay, I am more righteous than my maker.

8 *Thy wickedneſs may hurt a man as thou art,* &c.] It is not an indifferent thing whether thou be righteous or wicked; for a good or bad example may benefit or prejudice thyſelf and the reſt of mankind.

10 *Songs in the night.*] Joy and comfort in the midſt of affliction.

14 *Although thou ſayeſt thou ſhalt not ſee him, yet judgment is before him,* &c.] Though, as thou complaineſt, thou doſt not ſee him appear to deliver thee, yet do not conclude from thence that he is unrighteous; but humble thyſelf before him, and humbly hope for his mercy.

Commentary and Notes on Chapter XXXVI.

1 *Elihu alſo proceeded.*] Having reprehended ſome of Job's unwarrantable expreſſions, he ſhews from the nature of God and the methods of his providence, that if Job had, inſtead of diſputing, ſubmitted himſelf to God's corrections, he would have been delivered; and his not diſcerning the reaſon of his being afflicted, ought not to have prevented his ſubmiſſion, becauſe we are not able to comprehend any of the works of God, which we every day ſee, and acknowledge to be excellently well contrived.

3 I will fetch my knowledge from afar, and will aſcribe righteouſneſs to my maker.

4 For truly my words *ſhall* not *be* falſe: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and deſpiſeth not *any*: *he is* mighty in ſtrength *and* wiſdom.

6 He preſerveth not the life of the wicked: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne, yea, he doth eſtabliſh them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction:

9 Then he ſheweth them their work, and their tranſgreſſions, that they have exceeded.

10 He openeth alſo their ear to diſcipline, and commandeth that they return from iniquity.

11 If they obey and ſerve *him*, they ſhall ſpend their days in proſperity, and their years in pleaſures.

12 But if they obey not, they ſhall periſh by the ſword, and they ſhall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life *is* among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppreſſion.

16 Even ſo would he have removed thee out of the ſtrait *into* a broad place, where *there is* no ſtraitneſs, and that which ſhould be ſet on thy table, *ſhould be* full of fatneſs.

17 But thou haſt fulfilled the judgment of the wicked: judgment and juſtice take hold *on thee*.

18 Becauſe *there is* wrath, *beware* leſt he take thee away with *his* ſtroke: then a great ranſom cannot deliver thee.

19 Will he eſteem thy riches? no, not gold, nor all the forces of ſtrength.

20 Deſire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this haſt thou choſen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can ſay, Thou haſt wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may ſee it, man may behold it afar off.

26 Behold, God *is* great, and we know *him* not, neither can the number of his years be ſearched out.

27 For he maketh ſmall the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop, *and* diſtil upon man abundantly.

29 Alſo can *any* underſtand the ſpreadings of the clouds, *or* the noiſe of his tabernacle?

30 Behold, he ſpreadeth his light upon it, and covereth the bottom of the ſea.

31 For by them judgeth he the people, he giveth meat in abundance,

32 With clouds he covereth the light; and commandeth it *not to ſhine* by *the cloud* that cometh betwixt,

33 The noiſe thereof ſheweth concerning it, the cattle alſo concerning the vapour.

CHAP. XXXVII.

1 *God is to be feared for his great works.* 15 *His wiſdom is unſearchable.*

AT this alſo my heart trembleth, and is moved out of his place.

2 Hear

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5 *Behold, God is mighty, and deſpiſeth not any,* &c.] But tho' God is Almighty, yet he deſpiſeth not the meaneſt of his creatures: the excellency of his power, and the greatneſs of his mind, will not ſuffer him to do wrong.

7 *He withdraweth not his eyes from the righteous,* &c. Whatever affliction the righteous may ſuffer, they are always under the care of his providence, and he often raiſeth them to the higheſt offices in the power of monarchs to beſtow, where they are eſtabliſhed, notwithſtanding the wicked practices of their enemies.

16 *Even ſo would he have removed thee out of the ſtrait into a broad place,* &c.] Hadſt thou ſubmitted to the correction of the Almighty, he would have delivered thee from all the miſeries that have befallen thee; nay, he would have placed thee ſo far from danger, that peace and plenty ſhould have ſmiled all round thy tabernacle.

17 *Thou haſt fulfilled the judgment of the wicked,* &c.] Thou haſt maintained the cauſe of the wicked. Dr. Wall obſerves, that all the latter part of this chapter, and moſt of the next is either mutilated in the copies, or elſe the ſenſe is unſearchable; where the Hebrew has five or ſix words that might make part of a ſentence, the Septuagint has perhaps two or three like words but no more, To fill up a period, one tranſlator puts in one ſet of words; another, another ſet; and makes a different ſentence.

20 *Deſire not the night, when people are cut off in their place.*] Do not flatter thyſelf, with fallacious hopes, whilſt thou art muſing on thy bed in the night, when the Almighty often deſtroys whole nations with a ſudden ſtroke.

21 *Take heed, regard not iniquity: for this haſt thou choſen rather than affliction.*] Let thy ſufferings teach thee caution, and prevent thee from again provoking offended juſtice: a crime thou haſt too long practiſed, by chuſing rather to accuſe divine providence, than patiently ſubmit to his afflictions.

25 *Every man may ſee it, man may behold it afar off.*] All mankind contemplate the works of Jehovah with aſtoniſhment. The majeſty of God is viſible to every beholder, in whatever part of the earth he reſides.

27 *For he maketh ſmall the drops of water: they pour down rain according to the vapour thereof*] For it is he who diſſolves the clouds into fruitful ſhowers of rain, and hinders them from diſcharging their contents in a torrent of water: the ſmall drops reſtore to the earth the fluid vapours which was exhaled from thence.

29 *Alſo can any underſtand the ſpreadings of the clouds, or the noiſe of his tabernacle?*] Who can tell me how the clouds are ſuſpended in the air, when they are full of water? or explain the cauſe of thoſe awful ſounds we often hear from thence, and which tells us he reſides in the manſions of the ſky?

30 *Behold, he ſpreadeth his light upon it, and covereth the bottom of the ſea.*] He alſo covereth the ſurface of the ocean with the rays of the ſun, which raiſe new vapours and clouds in the room of thoſe which are exhauſted.

31 *For by them judgeth he the people, he giveth meat in abundance.*] He uſes theſe for oppoſite intentions: they are ſometimes the inſtruments he employs to puniſh the ſons of men by ſtorms, tempeſts, and inundations; and at others to ſatisfy the hungry ſoul, and make plenty ſmile around their habitations, by the copious ſhowers they diſtil upon the earth.

32 *With clouds he covereth the light,* &c.] He ſometimes alſo uſes them as a veil to hide the ſun from us, whereby his rays are intercepted, and their influence in ripening the fruits of the earth ſuſpended; at others, the clouds only ſerve to hide his beams for a time, that the productions of the earth may not be ſcorched by too intenſe a heat.

33 *The noiſe thereof ſheweth concerning it, the cattle alſo concerning the vapour.*] The cattle perceive the cloud as ſoon as it is formed, and declare the uſe it is intended for by Omnipotence; whether it will burſt in ſtorms or tempeſts, or fall on the earth in gentle and fruitful ſhowers of rain.

Commentary and Notes on Chapter XXXVII.

1 *At this alſo my heart trembleth, and is moved out of his place*] I have mentioned only a few of the amazing effects of his power; but every one of them ſtrikes me with terror, ſo that my heart trembles, and ſeems ready to quit its place in my breaſt.

2 Hear attentively the noiſe of his voice, and the ſound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency, and he will not ſtay them when his voice his heard.

5 God thundereth marvellouſly with his voice; great things doeth he, which we cannot comprehend.

6 For he ſaith to the ſnow, Be thou *on* the earth; likewiſe to the ſmall rain, and to the great rain of his ſtrength.

7 He ſealeth up the hand of every man; that all men may know his work.

8 Then the beaſts go into dens, and remain in their places.

9 Out of the ſouth cometh the whirlwind; and cold out of the north.

10 By the breath of God froſt is given; and the breadth of the waters is ſtraitened.

11 Alſo by watering he wearieth the thick cloud; he ſcattereth his bright cloud.

12 And it is turned round about by his counſels: that they may do whatſoever he commandeth them upon the face of the world in the earth.

13 He cauſeth it to come, whether for correction, or for his land, or for mercy.

14 Hearken unto this, O Job: ſtand ſtill, and conſider the wondrous works of God.

15 Doſt thou know when God diſpoſed them, and cauſed the light of his cloud to ſhine?

16 Doſt thou know the balancings of the clouds, the wonderous works of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the ſouth-*wind?*

18 Haſt thou with him ſpread out the ſky, *which is* ſtrong, *and* as a molten looking-glaſs?

19 Teach us what we ſhall ſay unto him: *for* we cannot order *our ſpeech* by reaſon of darkneſs.

20 Shall it be told him that I Speak? if a man ſpeak, ſurely he ſhall be ſwallowed up.

21 And now *men* ſee not the bright light which *is* in the clouds: but the wind paſſeth, and cleanſeth them.

22 Fair weather cometh out of the north: with God *is* terrible majeſty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgement, and in plenty of juſtice: he will not afflict.

24 Men do therefore fear him: he reſpecteth not any *that are* wiſe of heart

CHAP. XXXVIII.

1 *God challengeth Job to anſwer.* 4 *God by his mighty works convinceth Job of ignorance,* 31 *and of imbecillity.*

THEN the Lord anſwered Job out of the whirlwind and ſaid,

2 Who *is* this that darkneth counſel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and anſwer thou me.

4 Where waſt thou when I laid the foundations of the earth? declare, if thou haſt underſtanding.

5 Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it?

6 Whereupon are the foundations thereof faſtened? or who laid the corner-ſtone thereof?

7 When

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2 *Hear attentively the noiſe of his voice, and the ſound that goeth out of his mouth,*] Liſten, I intreat you, with a ſerious attention, to the terrifying noiſe which often burſts from the clouds; the ſmalleſt murmurs of it are ſo dreadful, that it may juſtly be ſtiled the voice of the Almighty, calling to the ſons of men.

7 *He ſealeth up the hand.*] His ſtorms put a ſtop to the labour of thoſe who are in the field.

11 *Alſo by watering he wearieth the thick cloud: he ſcattereth his bright cloud.*] He alſo, in ſerene evenings, diſſolves the clouds into drops of dew, which fall gently on the earth: or the diſburdening cloud, by reflecting the beams of the ſun, forms the moſt elegant arch, richly tinctured with the dyes of heaven.

13 *He cauſeth it to come, whether for correction, or for his land, or for mercy*] It is ſometimes ſent as a ſcourge for our tranſgreſſions, by ſcattering peſtilential diſeaſes; ſometimes to produce the annual crops for the ſuſtenance of all creatures inhabiting this earthly globe; and ſometimes to reward our obedience with extraordinary plenty, and ſeaſons remarkably healthy.

18 *Haſt thou with him ſpread out the ſky, which is ſtrong, and as a molten looking glaſs.*] Didſt thou aſſiſt him when he ſpread out the canopy of the ſky, in which, as in a poliſhed metallic mirror, we behold the tranſcendant power and adorable wiſdom of him who formed ſo vaſt a firmament, equally aſtoniſhing for its extent, its clearneſs, and its brilliancy.

20 *Shall it be told him that I ſpeak? if a man ſpeak, ſurely he ſhall be ſwallowed up*] Is any thing in my ſpeeches worthy of his attention? Whoever attempts to deſcribe him, will ſoon looſe himſelf in contemplating his innumerable perfections, and be dazzled with the brightneſs of his glory.

22 *Fair weather cometh out of the north,* &c.] The margin reads, *gold* cometh, &c. The LXX thus: Out of the north come clouds of a golden colour; and there is in them a terrible brightneſs and glory of the Almighty. This is true of Arabia, and a probable argument that Job was of that country.

23 *Touching the Almighty, we cannot find him out,* &c.] After all our reſearches, we muſt acknowledge, that our underſtanding is too limited to comprehend the Almighty; his power is ſo great, his judgment ſo exact, his juſtice ſo abundant, that it is the higheſt preſumption in us, to aſk a reaſon for the proceedings of his providence. Nor muſt we expect, ſhould we dare to make ſo unreaſonable a requeſt, that he will deign to give us an account of his actions.

Commentary and Notes on Chapter XXXVIII.

1 *Then the Lord anſwered Job out of the whirlwind, and ſaid.*] Every one having ſpoken what he thought proper, a general ſilence enſued, when the Almighty himſelf appeared as judge, to decide this great controverſy, and out of a whirlwind directed his ſpeech to Job; wherein, with the higheſt amplifications, he deſcribes his omnipotence in the formation and diſpoſition of the ſeveral parts of the univerſe, and effectually convinced the ſuffering patriarch of his inability to underſtand the ways and the deſigns of providence

This ſpeech of the Almighty is by much the fineſt part of this lofty performance. Biſhop Patrick ſays, its grandeur is as much above all other poetry, as thunder is louder than a whiſper. Longinus has ſufficiently ſhewn, that interrogations greatly contribute to the ſublime. This ſpeech of the Almighty principally conſiſts of them. Interrogation ſeems indeed the proper ſtile of majeſty incenſed; it differs from other methods of reproof, as bidding a perſon execute himſelf does from a common execution; for he that aſks the guilty a proper queſtion, makes him, in effect, paſs ſentence upon himſelf. This appearance of the Almighty in a whirlwind is conformable to what we read in Exod, xix. Ezek. i. &c. and hence he is ſaid to *dwell in thick darkneſs, and to have his way in the whirlwind.*

2 *Who is this that darkneth counſel,* &c] Who is this that diſparages my counſels with his ignorant diſcourſes about them.

4 *Where was thou when I laid the foundations of the earth.*] Where waſt thou when I called this earthly globe into being? Tell me, if thou haſt the wiſdom thou vainly boaſted of, how the mighty work was performed?

5 *Who hath laid the meaſure thereof, if thou knoweſt? or who hath ſtreched the line upon it.*] Who preſcribed the dimenſions of it? or what hand confined its bulk, and determined its exact proportion.

6 *Whereupon are the foundations thereof faſtened? or who laid the corner ſtone thereof?*] Who ſelf-balanced this earthly globe on its own center, and placed its penſile in the fluid æther? or by what power are its ſeveral parts connected ſo firmly together.

7 When the morning ſtars ſang together, and all the ſons of God ſhouted for joy.

8 Or *who* ſhut up the ſea with doors, when it brake forth *as if* it had iſſued out of the womb?

9 When I made the cloud the garment thereof, and thick darkneſs a ſwaddling-band for it.

10 And brake up for it my decreed *place*, and ſet bars and doors,

11 And ſaid, Hitherto ſhalt thou come, but no further: and here ſhall thy proud waves be ſtayed.

12 Haſt thou commanded the morning ſince thy days? *and* cauſed the day-ſpring to know his place.

13 That it might take hold of the ends of the earth, that the wicked might be ſhaken out of it?

14 It is turned as clay *to* the ſeal, and they ſtand as a garment.

15 And from the wicked their light is withholden, and the high arm ſhall be broken.

16 Haſt thou entered into the ſprings of the ſea? or haſt thou walked in the ſearch of the depth?

17 Have the gates of death been opened unto thee? or haſt thou ſeen the doors of the ſhadow of death?

18 Haſt thou perceived the breadth of the earth? declare if thou knoweſt it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkneſs where *is* the place thereof?

20 That thou ſhouldeſt take it to the bound thereof, and that thou ſhouldeſt know the paths *to* the houſe thereof?

21 Knoweſt thou *it* becauſe thou waſt then born? or *becauſe* the number of thy days *is* great?

22 Haſt thou entered into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail,

23 Which I have reſerved againſt the time of trouble, againſt the day of battle and war?

24 By what way is the light parted, *which* ſcattereth the eaſt wind upon the earth?

25 Who hath divided a water-courſe for the overflowing of waters? or a way for the lightning of thunder,

26 To cauſe it to rain on the earth, *where* no man *is*; *on* the wilderneſs, wherein *there is* no man?

27 To ſatisfy the deſolate and waſte *ground*, and to cauſe the bud of the tender herb to ſpring forth?

28 Hath

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7 *When the morning ſtars ſang together, and all the ſons of God ſhouted for joy.*] Hadſt thou a being when the ſtars that deck the firmament of heaven firſt appeared, and with one conſent declared the power of their Maker; when the angelic powers of heaven joined in the concert, and the whole concave thundered with the ſound of their Hoſannahs?

8 *Or who ſhut up the ſea with doors, when it brake forth as if it had iſſued out of the womb?*] Who excavated the ſides of the globe, and provided a capacious baſon for the floods, when they firſt iſſued from the abyſs, as an infant from the womb?

9. 10 *When I made the cloud the garment thereof, and the thick darkneſs a ſwaddling-band for it*, &c.] I clothed it with clouds as with a garment, and wrapt its boiſterous waves in the ſable veil of darkneſs, as a nurſe her tender infant in a ſwaddling band; laid it in the bed I had formed for it in the bowels of the earth, and confined it with banks which it can never paſs over.

11 *And ſaid, hitherto ſhalt thou come, but no farther: and here ſhall thy proud waves be ſtayed.*] Thus far may thy floating tide extend, but no further, and here ſhall thy proud waves be ſtayed, tho' agitated with all the rage of an indignant tempeſt---All the foregoing paſſages in this chapter are finely conceived, but this is ſingularly ſublime. We are ſtruck with admiration to ſee the vaſt ungovernable ocean receiving commands, and punctually obeying them; to find it like a managed horſe, raging, toſſing, and foaming, but by the rule and direction of its maſter. This paſſage yields in ſublimity to that of *let there be light*, &c. ſo much only as the abſolute government of nature yields to the creation of it. The ſame ſpirit being found in theſe two paſſages, is no bad concurrent argument that Moſes is the author of the book of Job.

12 *Haſt thou commanded the morning ſince thy days? and cauſed the day-ſpring to know his place.*] Doſt thou remember when the light of the morning was formed? or haſt thou fixed the place where the ſun ſhall every day ariſe?

13 *That it might take hold of the ends of the earth, that the wicked might be ſhaken out of it*] And extend his beams to the ends of the earth, that the wicked, who conceal their actions under the pitchy veil of night, may be detected, and dragged to the puniſhment they have deſerved.

14 *It is turned as clay to the ſeal, and they ſtand as a garment.*] For they are daunted at his approach, and change colour as often as the clay changes its impreſſion under different ſeals: they are as inconſiſtent with themſelves as a changeable garment.

15 *And from the wicked their light is with-holden*, &c.] At laſt they are deprived of that light which innocent perſons enjoy with ſo much pleaſure: Their inſolent power, which was ſo audacious, while the world was immerſed in the ſhades of night, being broken to pieces in the morning.

16 *Haſt thou entered into the ſprings of the ſea? or haſt thou walked in the ſearch of the depth?*] Haſt thou ever explored the ſecret receſſes of the deep, where the great fountain of the ſea burſts from the abyſs? Or didſt thou ever viſit the gloomy parts of the ocean, where treaſures unnumbered are concealed from the ſight of mortal eyes?

17 *Have the gates of death been opened unto thee?* &c.] Have the dark caverns of the earth been opened unto thee? or didſt thou ever paſs through the black portal to the tremendous gate of death?

18 *Haſt thou perceived the breadth of the earth?* &c.] Nay, art thou even capable of meaſuring the ſurface of the earth? If thy wiſdom be ſufficient for ſuch undertakings, let it now appear.

19 *Where is the way where light dwelleth?* &c.] Tell me, mortal, who haſt ventured to arraign the proceedings of Providence, which is the way that leads to the refulgent palace of light? Or where hath awful darkneſs fixed her diſmal habitation?

20 *That thou ſhouldeſt take it to the bound thereof*, &c.] Art thou able to bring either of them hither, proſcribe them their limits, and carry them away at thy pleaſure?

21 *Knoweſt thou it, becauſe thou waſt then born?* &c.] Didſt thou obſerve all the operations of nature, when I called her into being? or, is thy wiſdom ripened by a long ſucceſſion of ages, that thou art acquainted with theſe ſecret tranſactions?

22, 23 *Haſt thou entered into the treaſures of the ſnow?* &c.] Haſt thou viſited the wintry ſkies, and ſeen my northern magazines of ſnow and hail: theſe dread treaſures of mine anger; my fund of vengeance for the time of anguiſh and the day of battle; when, at my command, the clouds rain death, and tempeſts rage through a trembling world, or lay waſte the harveſts of a guilty land?

24 *By what way is the light parted, which ſcattereth the eaſt-wind upon the earth?*] Art thou able to tell how light diffuſes itſelf in an inſtant over the ſpacious regions of the ſky? or why the rapid blaſt of the eaſt-wind ſhakes, as it were, the very centre of the earth?

25 *Who hath divided a water-courſe for the overflowing of waters?*] The Hebrew in this paſſage is ſo pregnant with ſenſe, that no tranſlation can do it juſtice. Perhaps the following paraphraſe may convey the principal ideas comprehended in the expreſſive original. Who hath branched out, and, with admirable judgment, diſpoſed, a variety of aqueducts for that immenſe collection of waters which float in the ſky? who diſtributes thoſe pendulous floods through all the earth? diſtributes them not in dreadful cataracts, or promiſcuous gluts of rain, but in kindly drops, and refreſhing ſhowers, with as much regularity and œconomy as if they were conveyed by pipes from a conduit?---To whom ſhall we aſcribe that niceneſs of contrivance, which now emits, now reſtrains them; ſome times conveys their humid train to one place, ſome times to another, diſpenſes them to this ſoil in larger, to that in ſmaller communications; and in a word, ſo manages the mighty fluids that every ſpot is ſupplied in exact proportion to its wants, and none deſtroyed by an undiſtinguiſhing deluge?

Or a way for the lightning of thunder?] Canſt thou open a paſſage in the clouds for the ſolemn thunder, and direct the ſwift lightning's tremendous ſhaft?

26 *To cauſe it to rain on the earth, where no man is*, &c.] Is it by thy direction that the refreſhing ſhowers fall on the deſert places, where there are no inhabitants to convey water to the lonely plants?

To ſatisfy the deſolate and waſte ground, and to cauſe the bud of the tender herb to ſpring forth?] To ſatisfy the parched and barren countries, where ſuch overflowing ſhowers are neceſſary to crown with plenty the the huſbandman's toil.

28 Hath the rain a father? or who hath begotten the drops of the dew?

29 Out of whoſe womb came the ice? and the hoary froſt of heaven, who hath gendered it?

30 The waters are hid as *with* a ſtone, and the face of the deep is frozen.

31 Canſt thou bind the ſweet influences of Pleiades, or looſe the bands of Orion?

32 Canſt thou bring forth Mazzaroth in his ſeaſon? or canſt thou guide Arcturus with his ſons?

33 Knoweſt thou the ordinances of heaven? canſt thou ſet the dominion thereof in the earth?

34 Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canſt thou ſend lightnings, that they may go and ſay unto thee, Here *we* are?

36 Who hath put wiſdom in the inward parts? or who hath given underſtanding to the heart?

37 Who can number the clouds in wiſdom? or who can ſtay the bottles of heaven,

38 When the duſt groweth into hardneſs, and the clods cleave faſt together?

39 Wilt thou hunt the prey for the lion; or fill the appetite of the young lions,

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAP. XXXIX.

1 *Of the wild goats and hinds,* 5 *of the wild aſs,* 9 *the unicorn,* 13 *the peacock, ſtork, and oſtrich,* 19 *the horſe,* 26 *the hawk,* 27 *the eagle.*

KNOWEST thou the time when the wild goats of the rock bring forth? *or* canſt thou mark when the hinds do calve?

2 Canſt thou number the months *that* they fulfil? or knoweſt thou the time when they bring forth?

3 They bow themſelves, they bring forth their young ones, they caſt out their ſorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return unto them.

5 Who hath ſent out the wild aſs free; or who hath looſed the bands of the wild aſs?

6 Whoſe houſe I have made the wilderneſs, and the barren land his dwellings.

7 He ſcorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains *is* his paſture, and he ſearcheth after every green thing.

9 Will the unicorn be willing to ſerve thee, or abide by thy crib?

10 Canſt thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou truſt him, becauſe his ſtrength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy ſeed, and gather *it into* thy barn?

13 *Gaveſt thou* the goodly wings unto the peacocks? or wings and feathers unto the oſtrich?

14 Which leaveth her eggs in the earth, and warmeth them in the duſt,

15 And

---

28 *Hath the rain a father? or who hath begotten the drops of the dew?*] If the rains are begotten, who is their father? or from whom do the pearly drops of the dew deſcend?

29 *Out of whoſe womb came the ice? and the hoary froſt of heaven who hath gendered it?*] What hand is capable of binding the river, and turning the ſtream into a cryſtal rock? or of whitening the morning with the plumy robe of a hoary froſt?

30 *The waters are hid as with a ſtone, and the face of the deep is frozen.*] The waters are congealed into a tranſparent pavement, and the ſurface of the ocean is covered with an icy mantle.

31 *Canſt thou bind the ſweet influences of the Pleiades, or looſe the bands of Orion?*] Canſt thou reſtrain the benevolence of the ſkies, and cauſe the ſeven ſtars to ſhine in vain? or when Orion darts his beams in the winter ſeaſon, canſt thou unbind the frozen earth, and render it ſuſceptible of cultivation?

32 *Canſt thou bring forth Mazzaroth in his ſeaſon, or canſt thou guide Arcturus with his ſons?*] It is owing to thy power that the other conſtellations appear in the ſouthern or northern parts of the heavens in their reſpective ſeaſons?

33 *Knoweſt thou the ordinances of heaven? canſt thou ſet the dominion thereof in the earth?*] Art thou acquainted with the laws I have eſtabliſhed among the heavenly bodies? or couldſt thou, who art confined to the earth, ſettle the government of them?

34 *Canſt thou lift up thy voice to the clouds, that abundance of water may cover thee?*] Will the clouds at thy command pour out their fluid ſtores, and ſurround thee with a deluge of water?

35 *Canſt thou ſend lightnings, that they may go and ſay unto thee, here we are?*] Will the rapid lightnings follow thy directions, and ſay we are ready to obey thee?

36 *Who hath put wiſdom in the inward parts, or who hath given underſtanding to the heart?*] Who inveſted the ſoul with her ineſtimable powers? or who lighted the torch of reaſon in the human breaſt?

37 *Who can number the clouds in wiſdom? or who can ſtay the bottles of heaven?*] Canſt thou with all thy boaſted wiſdom, count the number of the clouds? or canſt thou, hinder the rain from falling upon the earth?

38 *When the duſt groweth into hardneſs,* &c.] When the earth is thoroughly ſatisfied with rain, and the ſoil fit for the labours of the huſbandman.

40, 41 *Wilt thou hunt the prey for the lion?*] Will the ſavage monarch of the woods obey thy voice, and receive his meat from thine hand? Wilt thou hunt for him in the lonely foreſts, and throw the morſel to his gloomy den, where his tawny brood ſlumber in darkneſs, or couched in dreadful ambuſh, pant for the blood of the prey?

Who provideth for the raven his food?] When the ravens are pinched with hunger, and cry importunately for food, who liſtens to their hoarſe requeſt, commiſerates their wants, and ſilences the clamour of their craving young?---The reaſon why the raven is particularly mentioned as the object of the care of Providence, is becauſe, by her clamorous and importunate voice, ſhe particularly ſeems always calling upon him for aſſiſtance.

Commentary and Notes on Chapter XXXIX.

5, 6, 7, 8 *Who hath ſent out the wild aſs free?* &c.] Didſt thou diſcharge the wild-aſs from ſervitude, break his bands, and declare him at liberty to live at large? The ample wilderneſs is his manſion, and the wide waſte his dwelling-place. Conſcious of freedom he ſcorns the inhabitants of the city, the threatening driver, and the ſervile rein. He feeds deliciouſly on the herbage of the mountains, and viſits the margin of every ſtream for paſture.

13 *Gaveſt thou the goodly wings unto the peacocks? or wings and feathers unto the oſtrich?*] This verſe may be better rendered from the original. *The wing of the oſtrich is (quivering, or) expanded: the very feathers and plumage of the ſtork.* The ingenious Dr. Shaw, in his travels, obſerves, that when the oſtrich is full grown, the neck, particularly of the male, which before was almoſt naked, is now very beautifully covered with red feathers. The plumage likewiſe upon the back, the ſhoulders, and ſome parts of the wings, from being hitherto of a dark, greyiſh colour, becomes now as black as jet; whilſt the reſt of the feathers, exhibit an exquiſite whiteneſs; they retain *the very feathers and the plumage of the ſtork.* When they are diſturbed, they fly with a ſwiftneſs that no creature can equal. Nothing certainly can be a more beautiful ſight. The wings by their repeated, though unwearied vibrations, equally ſerving them for ſails and oars: and hence we ſee with what propriety the ſacred writer aſcribes to them an expanded quivering wing.

14, 15, 16, 17 *Which leaveth her eggs in the earth, and warmeth them in the duſt,* &c.] Naturaliſts obſerve, that the oſtrich lays from thirty to fifty eggs; the firſt of which ſhe depoſits in the centre, and the reſt as conveniently as poſſible round it. In this manner ſhe is ſaid *to lay*, depoſit, or truſt, *her eggs in the earth, and to warm them* by incubation *in the duſt*; *and forgetteth that the foot* of the traveller *may cruſh them, or that the wild beaſt may break them.* It is alſo obſerved

15 And forgetteth that the foot may cruſh them, or that the wild beaſt may break them.

16 She is hardened againſt her young ones, as though *they were* not her's; her labour is in vain without fear;

17 Becauſe God hath deprived her of wiſdom, neither hath he imparted to her underſtanding.

18 What time ſhe lifted up herſelf on high, ſhe ſcorned the horſe and his rider.

19 Haſt thou given the horſe ſtrength? haſt thou clothed his neck with thunder?

20 Canſt thou make him afraid as a graſshopper? the glory of his noſtrils *is* terrible.

21 He paweth in the valley, and rejoiceth in *his* ſtrength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the ſword.

23 The quiver rattleth againſt him, the glittering ſpear and the ſhield.

24 He ſwalloweth the ground with fierceneſs and rage; neither believeth he that *it is* the ſound of the trumpet.

25 He ſaith among the tumpets, Ha, ha; and he ſmelleth the battle afar off, the thunder of the captains, and the ſhouting.

26 Doth the hawk fly by thy wiſdom, *and* ſtretch her wings toward the ſouth;

27 Doth the eagle mount up at thy command, and make her neſt on high;

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.

29 From thence ſhe ſeeketh the prey, *and* her eyes behold afar off

30 Her young ones alſo ſuck up blood: and where the ſlain *are*, there *is* ſhe.

CHAP. XL.

3 *Job humbleth himſelf to God.* 6 *God ſtirreth him up to ſhew his righteouſneſs, power, and wiſdom.* 15 *Of the behemoth.*

MOreover the Lord anſwered Job, and ſaid,

2 Shall he that contendeth with the Almighty, inſtruct *him?* he that reproveth God, let him anſwer it.

3 ¶ Then Job anſwered the Lord, and ſaid,

4 Behold, I am vile; what ſhall I anſwer thee? I will lay mine hand upon my mouth.

5 Once have I ſpoken; but I will not anſwer: yea, twice; but I will proceed no further.

6 ¶ Then anſwered the Lord unto Job out of the whirldwind, and ſaid,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou alſo diſannul my judgement? wilt thou condemn me, that thou mayeſt be righteous?

9 Haſt thou an arm like God? or canſt thou thunder with a voice like him?

10 Deck thyſelf now *with* majeſty and excellency, and array thyſelf with glory and beauty.

11 Caſt abroad the rage of thy wrath: and behold every one *that* is proud, and abaſe him.

12 Look on every one *that* is proud, *and* bring him low: and tread down the wicked in their place.

13 Hide them in the duſt together, *and* bind their faces in ſecret.

14 Then will I alſo confeſs unto thee, that thine own right hand can ſave thee.

15 Behold now behemoth, which I made with thee: he eateth graſs as an ox.

16 Lo

ſerved, that the oſtrich has a very ſmall ſhare of that natural affection which ſo ſtrongly exerts itſelf in other creatures. For upon the leaſt diſtant noiſe, or trivial occaſion, ſhe forſakes her eggs or young ones; to which perhaps ſhe never returns: or if ſhe does, it may be too late either to reſtore the genial warmth to the one, or preſerve the lives of the other. Accordingly the Arabs ſometimes meet with whole neſts of theſe eggs undiſturbed; and often with a few of the young ones, about the ſize of a pullet, half ſtarved, ſtraggling and moaning about like diſtreſſed orphans in ſearch of their mother. And hence the oſtrich may be juſtly ſaid *to be hardened againſt her young ones, as though they were not hers*; *her labour*, in hatching and attending them ſo far, *being in vain, without fear*, or the leaſt concern of what becomes of them afterwards. This want of affection is alſo mentioned by the prophet Jeremiah: *The daughter of my people is cruel, like the oſtriches in the wilderneſs* Lam iv. 3.

Nor is this the only reproach that may be due to the oſtrich: ſhe is alſo inconſiderate and fooliſh in her private capacity; particularly in the choice of her food, which is frequently detrimental, and ſometimes highly pernicious; ſwallowing every thing indiſcriminately with the greateſt greedineſs, whether pieces of rags, leather, wood, ſtone, lead, or iron. It may therefore be juſtly ſaid, that *God hath deprived her of wiſdom, neither hath he imparted to her underſtanding.*

18 *What time ſhe lifteth up her ſelf on high, ſhe ſcorneth the horſe and his rider.*] Or as the words may be tranſlated, when *ſhe riſeth herſelf to fly* from her purſuers, ſhe *ſcorneth the horſe and his rider*. The Arabians are well acquainted with the truth of this aſſertion; for they find it impoſſible to overtake them, even when mounted on their ſwifteſt horſes. They have only an opportunity of admiring at a diſtance the extraordinary agility and ſtatelineſs of their motions.

19, 20, 21, 22, 23, 24, 25. *Haſt thou given the horſe ſtrength?* &c.] This deſcription of the horſe is the moſt celebrated of any in the poem, and contains all the great and ſprightly images that thought can form of this generous beaſt; expreſſed in ſuch a force and vigour of ſtyle, as would have given the greateſt writers of antiquity new laws for the ſublime, had they been acquainted with thoſe writings. It is remarkable that the claſſical poets chiefly endeavour to paint the outward figure, lineaments, and motions of the horſe; but the ſacred poet makes all the particulars to flow from the inward beauties he deſcribes, and thereby animates his deſcription with great ſpirit and vivacity. Several of the expreſſions are ſingularly elegant: *Haſt thou cloathed his neck with thunder?* by which bold figure the ſacred author not only expreſſes the ſhaking that remarkable beauty in a horſe, his mane, and the flakes of the hair, which naturally ſuggeſt the idea of lightning, but alſo the violent agitation and force of his neck, which, in the oriental language, had been flatly expreſſed by a metaphor leſs than this. Mr. Pope's deſcription of the horſe comes the neareſt to part of this of any that I have ſeen:

> The impatient courſer pants in every vein,
> And pawing, ſeems to beat the diſtant plain:
> Hills, vales, and floods appear already croſs'd,
> And e'er he ſtarts, a thouſand ſteps are loſt. *Windſor For.*

26 *Doth the hawk fly by thy wiſdom, and ſtretch her wings towards the ſouth?*] Who taught the hawk, as the winter approaches, to ſeek a mider climate in the ſouth, and in a perpetual ſummer defy the northern ſtorms?

Commentaryand Notes on Chapter XL.

4 *Behold, I am vile, what ſhall I anſwer thee?* &c.] Job, whoſe great confuſion and terror had hitherto made him ſilent, now anſwers with great humility, that he was a wretched creature, and unworthy to ſpeak to the majeſty of heaven.

15 *Behold now behemoth,* &c.] This word has an Egyptian termination, and ſignifies a creature well known in that country, called by the Greeks hippopotamus, the river-horſe. Some will have it to be the elephant: but the deſcription abſolutely contradicts that opinion. The river-horſe ſhelters himſelf among the reeds of the Nile; and the behemoth is ſaid to lie in the *coverts of the reeds and fens*, and *to be compaſſed about with the willows of the brook.* The river-horſe feeds upon the herbage of the Nile, and the behemoth is ſaid to *eat graſs as an ox*. No creature is known to have ſtronger ribs than the river-horſe; and the bones of the behemoth *are as ſtrong pieces of braſs. like bars of iron.* From whence it ſufficiently appears, that the behemoth and the river horſe are one and the ſame creature.

16 Lo now, his ſtrength *is* in his loins, and his force *is* in the navel of his belly.

17 He moveth his tail like a cedar: the ſinews of his ſtones are warped together.

18 His bones *are as* ſtrong pieces of braſs; his bones *are* like bars of iron.

19 He is the chief of the ways of God: he that made him, can make his ſword to approach *unto him.*

20 Surely the mountains bring him forth food: where all the beaſts of the field play.

21 He lyeth under the ſhady trees, in the covert of the reed and fens.

22 The ſhady trees cover him *with* their ſhadow; the willows of the brook compaſs him about.

23 Behold, he drinketh up a river, *and* haſteth not: he truſteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: *his* noſe pierceth through ſnares.

CHAP. XLI.

Of God's great power in the leviathan.

CANST thou draw out leviathan with an hook? or his tongue with a cord *which* thou letteſt down?

2 Canſt thou put an hook into his noſe? or bore his jaw through with a thorn?

3 Will he make many ſupplications unto thee? will he ſpeak ſoft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a ſervant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? ſhall they part him among the merchants?

7 Canſt thou fill his ſkin with barbed irons? or his head with fiſh-ſpears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold the hope of him is in vain: ſhall not one be caſt down even at the ſight of him?

10 None *is ſo* fierce that dare ſtir him up: who then is able to ſtand before me?

11 Who hath prevented me, that I ſhould repay *him? whatſoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can diſcover the face of his garment; *or* who can come *to him* with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* ſcales *are his* pride, ſhut up together *as with* a cloſe ſeal.

16 One is ſo near to another, that no air can come between them.

17 They are joined one to another, they ſtick together, that they cannot be ſundered.

18 By his neeſings, a light doth ſhine, and his eyes *are* like the eye-lids of the morning.

19 Out of his mouth go burning lamps, *and* ſparks of fire leap out.

20 Out of his noſtrils goeth ſmoke as *out* of a ſeething-pot or chaldron.

21 His breath kindled coals, and a flame goeth out of his mouth.

22 In his neck remaineth ſtrength, and ſorrow is turned into joy before him.

23 The flakes of his fleſh are joined together: they are firm in themſelves: they cannot be moved.

24 His heart is as firm as a ſtone: yea, as hard as a piece of the nether-*mill-ſtone.*

25 When he raiſeth up himſelf; the mighty are afraid: by reaſon of breakings they purify themſelves.

26 The ſword of him that layeth at him cannot hold: the ſpear, the dart, nor the harbergeon.

27 He eſteemeth iron as ſtraw, *and* braſs as rotten wood.

28 The arrow cannot make him flee: flingſtones are turned with him into ſtubble.

29 Darts are counted as ſtubble: he laughed at the ſhaking of a ſpear.

30 Sharp ſtones *are* under him: he ſpreadeth ſharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the ſea like a pot of ointment.

32 He maketh a path to ſhine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like: who is made without fear.

34 He beholdeth all high *things*, he *is* a king over all the children of pride.

CHAP. XLII.

1 *Job ſubmitteth himſelf unto God.* 7 *God preferring Job's cauſe, maketh his friends ſubmit themſelves, and accepteth him.* 10 *He magnifieth and bleſſeth Job.* 16 *Job's age and death.*

THEN Job anſwered the Lord, and ſaid,

2 I know that thou canſt *do* every *thing* and *that* no thought can be with-holden from thee.

3 Who

Commentary and Notes on Chapter XLI.

1 *Canſt thou draw out leviathan with an hook?*] By the *leviathan* is meant the crocodile, a monſtrous creature found in the river Nile; for to this amphibious creature, and no other, every part of the deſcription is conformable.

2 *Canſt thou put an hook into his noſe?* The taking of the crocodile was a very difficult taſk; Diodorus Siculus ſays, they were only to be caught in iron nets.

10 *None is ſo fierce that dare ſtir him up,* &c.] This alludes to a cuſtom of this creature, namely, that when he is ſatiated with fiſh, he comes on the ſhore, and ſleeps among the reeds.

18 *His eyes are like the eyelids of the morning.*] This expreſſion conveys, I think, as great an image of the thing it would repreſent, as is poſſible to be done by words: and probably the Egyptians from hence borrowed their hieroglyphic of the morning, which is a crocodile's eye. It is not difficult to conceive how the Egyptians ſhould be readers and admirers of the writings of Moſes.

19 *Out of his mouth go burning lamps,* &c.] This expreſſion is more literally true, than at firſt view may be imagined. The naturaliſts tell us, that the crocodile lying a long time under water, and being there forced to hold his breath, when he emerges, his breath, by being long repreſt, is hot, and burſts out ſo violently, that it reſembles fire and ſmoke. This ſhould teach our critics not to entertain a falſe opinion of the Eaſtern boldneſs, from paſſages ill underſtood.

Commentary and Notes on Chapter XLII.

1 *Then Job anſwered the Lord and ſaid*] The foregoing ſpeeches having ſo lively repreſented the power and wiſdom of God in his works, that Job, abundantly convinced of his error, confeſſed, with the profoundeſt

3 Who *is* he that hideth counſel without knowledge? therefore have I uttered that I underſtood not, things too wonderful for me, which I knew not.

4 Hear I beſeech thee, and I will ſpeak: I will demand of thee, and declare thou unto me.

5 I have heard of thee, by the hearing of the ear: but now mine eye ſeeth thee.

6 Wherefore I abhor *my ſelf*, and repent in duſt and aſhes.

7 ¶ And it was *ſo*, that after the Lord had ſpoken theſe words unto Job, the Lord ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me *the thing that is* right, as my ſervant Job *hath*.

8 Therefore take unto you now ſeven bullocks and ſeven rams, and go to my ſervant Job, and offer up for yourſelves a burnt-offering, and my ſervant Job ſhall pray for you, for him will I accept: leſt I deal with you *after your* folly, in that ye have not ſpoken of me *the thing which is* right, like my ſervant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the Lord commanded them: the Lord alſo accepted Job.

10 And the Lord turned the captivity of Job when he prayed for his friends: alſo the Lord gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man alſo gave him a piece of money, and every one an ear-ring of gold.

12 So the Lord bleſſed the latter end of Job more than his beginning: for he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe aſſes.

13 He had alſo ſeven ſons and three daughters.

14 And he called the name of the firſt Jemima, and the name of the ſecond Kezia, and the name of the third Keren-happuch.

15 And in all the land were no women found *ſo* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and ſaw his ſons and his ſons ſons, *even* four generations.

17 So Job died *being* old and full of days.

ſoundeſt humility, the faults he had committed, begging pardon of his great Creator, and reſolving never more to complain, nor propoſe any queſtions relating to his providence.

5 *I have heard of thee by the earing of the ear.*] He had heard of him by tradition, delivered down from his fore-fathers; but now he had a clear and ſenſible perception of his Being and divine perfections.

11 *Every man a piece of money.*] The word here rendered a *piece of money*, ſignifies alſo *lambs*, or *young ſheep*, as the Chaldee paraphraſt turns the word; and this ſeems moſt probable, as that particular piece of money was but of very ſmall value, three half-pence Engliſh; but if all Job's acquaintance, which was very numerous, brought him a *young ſheep* each, it would ſet him up with a good flock at once.

14 *And he called the name of the firſt, Jemima.*] That is, *the day;* becauſe of the day of felicity he enjoyed, after a ſad night of affliction.

And the name of the ſecond, Kezia.] The name of a certain ſpice in Arabia, famous for an excellent ſmell; becauſe God had healed his filthy ulcers, which made even his wife refuſe to come near him.

And the name of the third, Keren-happuch.] That is *plenty reſtored;* becauſe God had now reſtored him to his proſperity.

16 *Job lived an hundred and forty years.*] Septuagint reads thus, an hundred and ſeventy years. He lived in all two hundred and forty years, and ſaw his ſons, &c.

17 *So Job died, being old and full of days,*] He had lived no leſs than one hundred and forty years after his troubles, enjoying all the pleaſures his virtue had procured for him, and departed hence when human nature could no longer ſubſiſt; or, to uſe the ſacred penman's expreſſion, *went to his grave in a full age, like as a ſhock of corn cometh in, in its ſeaſon.*

Thus have I endeavoured to explain every difficulty in this ancient and celebrated performance; but cannot quit the ſubject without obſerving, that afflictions are ſo far from being real evils, that they are evidences of God's care and love for us: *for whom God loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.* And though *no chaſtening for the preſent ſeemeth joyous, but grievous*, yet afterwards it *yieldeth the peaceable fruit of righteouſneſs, unto them that are exerciſed thereby*, It is therefore very wrong to imagine, that whoever is greatly afflicted muſt be very wicked, as I have often obſerved in the notes on this book. Indeed, when a man's conſcience can apply his affliction to his own ſins, it is juſt and reaſonable he ſhould conſider it as the puniſhment for his ſin, and a gracious call from God to repentance: but he muſt by no means make another man's affliction an occaſion for cenſuring his neighbour. For the ſcripture declares, that *happy is the man whom God correcteth; nay bleſſed is the man whom thou chaſteneſt, O Lord, and teacheſt him out of thy law.* Let us therefore reſign ourſelves, with all meekneſs and patience, to the will of God, and rely upon him, with full truſt and aſſurance, that he will finally direct all things to our advantage. This was the practice of David, who, when he was greatly diſtreſſed, encouraged himſelf in the Lord his God. And this was the reſolution of the prophet: *though the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vine; though the labour of the olive ſhall fail, and the fields ſhall yield no meat; though the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls; yet will I rejoice in the Lord, I will joy in the God of my ſalvation.*

THE BOOK OF

PSALMS.

The ARGUMENT.

The Book of Pſalms is a collection of hymns and ſpiritual ſongs, written by king David *and others. They are called* Pſalms *from the* Greek Pſallo, *to touch ſweetly, becauſe the voice was aſſiſted by muſical inſtruments.*

Moſt of the Pſalms have a particular title, ſignifying either the name of the author, or the perſon who was to ſet it to muſic, &c. *or the ſubject and occaſion of the pſalm.*

Some of the antients believed, that David *was the ſole author of the Book of Pſalms: but the titles of them ſufficiently prove the contrary. Thus the ninetieth Pſalm, and ſome others, appear to have been written by* Moſes. *There are ſome Pſalms, as the ſecond, ſeventy-ſecond, hundred and fifth, and hundred and ſixth, which have no titles, but are ſuppoſed to have been written by* David, *becauſe the ſubjects of them are very ſuitable to the circumſtances of that Prince. The fiftieth, ſeventy-third, and the ten following pſalms, are inſcribed with the name of* Aſaph; *and the ſtyle of them more lofty than even thoſe of* David *himſelf. But* Aſaph *can hardly be ſuppoſed to have written all the pſalms which bear his name, becauſe ſome of them relate to the* Babyloniſh *captivity. Many of the pſalms are inſcribed with the name of the ſons of* Korah, *who cauſed a rebellion among the Iſraelites while they ſojourned in the wilderneſs. Theſe were* Levites; *and their names prefixed to thoſe pſalms, not becauſe they were the authors of them, but becauſe they were to ſing them. The ſame may be obſerved of thoſe which have* Jeduthun *in the title, who was one of the chief ſingers among the* Levites. *The ſeventy-ſecond, and the hundred and twenty-ſecond, are under the name of* Solomon. *The former was compoſed by* David, *for his ſon* Solomon, *who might poſſibly be the author of the latter.*

The Hebrews *call this collection* Sepher Tehillim, *the book of hymns, or praiſes of the Lord: for though they contain many complaints and prayers, yet the greateſt part conſiſts of praiſes and thankſgiving to God. They are alſo divided in the original into five books and called by ſome the* Second Pentateuch.

Some think the pſalms were collected by the friends of Hezekiah *before the captivity. But if this had been the caſe, they would in all probability, have been diſpoſed in the ſame order they were written; all the ſacred books being preſerved in the temple with the utmoſt care; from whence copies might have been taken, with the names of all their authors, many of which are now wanting. It is therefore more probable, that after the temple and ſacred records were burnt by the king of* Babylon's *army, ſome pious perſons collected as many as they could find among their friends, who had taken copies of them for their own private uſe: for the people were well acquainted with the Songs of* Sion, *though both the city and temple* *were laid waſte, as appears from Pſalm one hundred thirty-ſeven, where the* Babylonians *deſire to hear one of thoſe divine hymns performed by the mournful captives, who, doubtleſs, preſerved them for their comfort in their melancholy condition; and when they returned to the ancient city of their fathers, brought theſe compoſitions with them, and where* Ezra *ranged them in one collection in the manner we now find them in the book of Pſalms.*

* *The reader will take notice, that this is a ſtrict tranſlation from the preſent* Hebrew, *and is the latter verſion; whereas the tranſlation in the Liturgy is taken from the* Septuagint.

PSAL. I.

1 *The happineſs of the godly.* 4 *The unhappineſs of the ungodly.*

BLESSED *is* the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful.

2 But his delight *is* in the law of the Lord, and in his law doth he meditate day and night.

3 And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever he doeth ſhall proſper.

4 The ungodly *are* not ſo: but *are* like the chaff which the wind driveth away.

5 Therefore the ungodly ſhall not ſtand in the judgement, nor ſinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous: but the way of the ungodly ſhall periſh.

PSAL. II.

1 *The kingdom of chriſt.* 10 *Kings are exhorted to ſubmit to it.*

WHY do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth ſet themſelves, and the rulers take counſel together againſt the Lord, and againſt his anointed, *ſaying.*

3 Let us break their bands aſunder, and caſt away their cords from us.

4 He that ſitteth in the heavens ſhall laugh: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.

6 Yet have I ſet my King upon my holy hill of Zion.

7 I will declare the decree: the Lord hath ſaid unto me, Thou *art* my Son, this day have I begotten thee.

8 Aſk of me, and I ſhall give *thee* the heathen *for* thine inheritance, and the uttermoſt parts of the earth *for* thy poſſeſſion.

9 Thou ſhalt break them with a rod of iron, Thou ſhalt daſh them in pieces like a potter's veſſel.

10 Be

Commentary and Notes on Pſalm I.

1 *Bleſſed is the man,* &c.] This pſalm may be conſidered as a preface to the enſuing book, containing a ſhort diſcourſe on the end of man, which is bleſſedneſs; and the only way to obtain it, the obſervance of the laws of the Almighty. The pſalmiſt here diſtinguiſhes offenders into three ſeveral ranks; viz. the man that *walketh in the counſel of the ungodly,* the man that *ſtandeth in the way of ſinners,* and the man that *ſitteth in the ſeat of the ſcornful:* by the *ſcornful* are meant thoſe who not only neglect, but alſo ſcoff at religion, and make a mock at that, which of all things in the world is of the greateſt importance. *Walking* or *ſtanding* in the way of ſinners repreſents only particular wicked actions; but *ſitting* ſignifies a fixt, reſolute eſtabliſhment in a habit of wickedneſs.

3 *He ſhall be like a tree planted by the rivers of water,* &c.] You may behold an emblem of the happineſs of this man in thoſe trees which are planted near the waters of a perpetual fountain, which are always green and flouriſhing, and never fail to reward, with plenty of fruit, the planter's toil: the pious man, in like manner, ſhall be always proſperous; and when death ſhall put a period to his exiſtence here below, he ſhall not fail to receive his full recompence of reward.

4 *The ungodly are not ſo,* &c.] But this is far from being the caſe of the wicked They who hope to proſper by their impieties will be miſerably diſappointed: they ſhall be ſo far from reſembling trees, even ſuch as are deſtitute of moiſture, that they may more properly be compared to the light and uſeleſs chaff, which is wafted away by the leaſt blaſt of wind.

5 *Therefore the ungodly ſhall not ſtand in the judgment,* &c.] Let them, therefore, not think to defend themſelves when the great judge of all the earth ſhall reward every man according to his works. They may, indeed, for the preſent, ſeem to equal, or even to ſurpaſs, the righteous in proſperity; but a day will come, when God will reward the latter with happineſs eternal, in which they will have no part.

Commentary and Notes on Pſalm II.

In this pſalm we have, under the Hiſtory of David, whom God raiſed from the humble cottage of a ſhepherd, to the throne of Iſrael, a moſt illuſtrious prophecy of the kingdom of Chriſt, whom God raiſed even from the chambers of the grave, and placed him on a throne of glory, and extended his kingdom to the utmoſt parts of the earth, notwithſtanding the frantic rage and malice of the chief-prieſts, Herod, and other princes of the world.

1 *Why do the heathen rage?* &c.] What phrenzy poſſeſſeth the Philiſtines, and other neighbouring nations with the people that they are joined with ſo much fury to oppoſe the power of the Almighty, and render abortive the work he will ſurely bring to paſs.

2 *The kings of the earth ſet themſelves,* &c.] The kings and rulers of the earth are confederated to oppoſe the deſigns of the Almighty, who hath anointed me king over his people, in the ſame manner as Herod, Pontius Pilate, and the rulers of Iſrael, will conſpire againſt the Meſſiah, and endeavour to dethrone him to whom God hath given all the kingdoms of the earth.

3 *Let us break their bands aſunder,* &c.] Let us, ſay they, refuſe to acknowledge the authority of this new monarch, who pretends to reign by the power of the Moſt High. Let us reſolutely deny to pay him obedience, and break the yoke which he and his miniſters would impoſe upon us.

4 *He that ſitteth in the heavens ſhall laugh,* &c.] Ridiculous inſolence, equally impotent and vain! Are they able to oppoſe the power of him who fills the throne of heaven? No, he contemns their vain attempts, and will expoſe them to the ſcorn and deriſion of all thoſe who ſhall behold their folly.

5 *Then ſhall he ſpeak unto them in his wrath,* &c.] Even when they think they have ſucceeded in their attempts, they ſhall find, by melancholy experience, that the divine vengeance is purſuing them; and, if they madly perſiſt in their oppoſition, he will overwhelm them with the moſt terrible deſtruction.

6 *Yet have I ſet my king upon my holy hill of Zion.*] Notwithſtanding all your oppoſition, I have given the kingdom to David, who, by my authority, rules on my holy hill of Zion; and, in future times, I will appoint one of his poſterity to ſit on the throne of glory, on the right hand of his majeſty on high.

7 *I will declare the decree,* &c.] Such I well know is the decree of heaven, and therefore I have publiſhed it to the whole world: for, from a low and poor condition, the Lord hath raiſed me to the higheſt dignity. This day I begin to reign by his order, and therefore it may be called the birth day of my kingdom: a ſlender type of the far more ſtrong and higher exaltation of his only begotten ſon, whom he hath determined to raiſe from the dead, and crown him with glory and honour in the courts of heaven.

8 *Aſk of me, and I ſhall give thee the heathen for thine inheritance,* &c.] If you ſcruple to believe this royal edict, you will ſhortly ſee the whole land, to the river Euphrates, ſubdued under my feet; as all the nations of the earth ſhall hereafter be ſubdued under the power of his ſon.

10 Be wiſe now therefore, O ye kings: be inſtructed ye judges of the earth.

11 Serve the Lord with fear, and rejoice with trembling.

12 Kiſs the ſon leſt he be angry, and ye periſh *from* the way, when his wrath is kindled but a little: bleſſed *are* all they that put their truſt in him.

PSAL. III.

The ſecurity of God's protection.

¶ A Pſalm of David, when he fled from Abſalom his ſon.

LORD, how are they increaſed that trouble me? many *are* they that riſe up againſt me.

2 Many *there be* which ſay of my ſoul *There is* no help for him in God. Selah.

3 But thou, O Lord, *art* a ſhield for me; my glory and the lifter-up of mine head.

4 I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and ſlept; I awaked: for the Lord ſuſtained me.

6 I will not be afraid of ten thouſands of people, that have ſet *themſelves* againſt me round about.

7 Ariſe, O Lord, ſave me, O my God: for thou haſt ſmitten all mine enemies *upon* the cheekbone: thou haſt broken the teeth of the ungodly.

8 Salvation *belongeth* unto the Lord: thy bleſſing *is* upon thy people. Selah.

PSAL. IV.

1 *David prayeth for audience.* 2 *He reproveth and exhorteth his enemies.* 6 *Man's Happineſs is in God's favour.*

¶ To the chief Muſician on Neginoth, A Pſalm of David.

HEAR me when I call, O God of my righteouſneſs: thou haſt enlarged me *when I was* in diſtreſs, have mercy upon me, and hear my prayer.

2 O ye ſons of men, how long *will ye turn* my glory into ſhame? *how long* will ye love vanity, *and* ſeek after leaſing? Selah.

3 But know that the Lord hath ſet apart him that is godly, for himſelf: the Lord will hear when I call unto him.

4 Stand in awe, and ſin not: commune with your own heart upon your bed, and be ſtill. Selah.

5 Offer the ſacrifices of righteouſneſs: and put your truſt in the Lord.

6 *There be* many that ſay, Who will ſhew us *any* good? Lord, lift thou up the light of thy countenance upon us.

7 Thou haſt put gladneſs in my heart, more than in the time *that* their corn and their wine increaſed.

8 I will both lay me down in peace, and ſleep: for thou Lord only makeſt me dwell in ſafety.

PSAL. V.

1 *David prayeth, and profeſſeth his ſtudy in prayer.* 4 *God favoureth not the wicked.* 7 *David profeſſing his faith, prayeth unto God to guide him.* 10 *to deſtroy his enemies.* 11 *and to preſerve the godly.*

¶ To the chief Muſician upon Nehiloth, A Pſalm of David.

GIVE ear to my words, O Lord, conſider my meditation.

2 Hearken unto the voice of my cry, my king, and my God: for unto thee will I pray.

3 My voice ſhalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleaſure in wickedneſs: neither ſhall evil dwell with thee.

5 The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity.

6 Thou

---

10 *Be wiſe now therefore, O ye kings,* &c.] Let therefore the kings and governors of the earth attend to my advice, and ſubmit themſelves to the decrees of heaven; for it will be madneſs to oppoſe the Lord's anointed.

12 *Kiſs the ſon, leſt he be angry,* &c.] Pay the honour due to the vice-gerent of heaven, leſt he grow angry at your obſtinate refuſal, and you periſh in your rebellious courſes by the ſudden vengeance of the Almighty. Bleſſed are they that follow his advice, and fly to him as their mighty protector and deliverer.

Commentary and Notes on Pſalm III.

1 *Lord, how are they increaſed that trouble me?* &c.] Lord how ſuddenly are my enemies increaſed, and how amazing the change that has happened to me! I, whom thine arm placed on the throne of Iſrael, and lately triumphed over ſo many countries, now ſee mine own ſubjects in arms againſt me, and, with mine own ſon, conſpiring to deprive me both of my crown and life.

2 *Many there be which ſay of my ſoul,* &c.] The generality of the people conſider me as loſt, and ſay thou haſt utterly forſaken me. The word *ſelah* is often uſed in theſe divine poems; but it is not eaſy to aſſign the true and proper import of it. The Chaldee paraphraſt renders it *for ever;* and ſo ſeveral of the Rabbins expound it, though they can aſſign no ſufficient reaſon for it. Some take it for a muſical note, or direction to the muſicians in ſinging or playing. Others, again, will have it to be a note of obſervation or remark, affixed to ſuch ſentences as are moſt worthy of our attention. It is derived from *ſalſal,* to exalt; and therefore may denote the elevating of the voice in ſinging, and at the ſame time the lifting up of the heart to God.

Commentary and Notes on Pſalm IV.

We learn from the title, that David was the author of this pſalm, and that he delivered it to the maſter of muſick in the tabernacle, to be ſung to the *neginóth,* or ſtringed inſtruments; but on what occaſion it was compoſed is not certainly known, though probably the ſame diſtreſs gave riſe to this and the foregoing pſalm.

1 *Hear me, O God, when I call,* &c.] O though righteous judge, that knoweſt the uprightneſs of my heart, and art the protector of oppreſſed innocence, vouchſafe to give me a gracious anſwer, now I cry unto thee for help againſt the enemy. Thou haſt always hitherto ſupported me in all dangers and difficulties, and therefore hope thou wilt ſtill extend thy pity towards me, and liſten to my humble petition.

6 *There be many that ſay,* &c.] I well know you are deſirous of ſeeing peace and plenty reſtored, of which many are apt to deſpair, and ſay, Who will confer that happineſs upon us? But do thou, O Lord, look down favourably upon us, and bleſs us; and then I ſhall be ſatisfied thoſe happy events are not far off.

Commentary and Notes on Pſalm V.

This is alſo a pſalm of David, and was by him given to the maſter of muſic in the tabernacle, to be ſung after his troubles were over, in parts to the Nehiloth or organ. But whether it was written on occaſion of the perſecution of Saul, or the rebellion of Abſalom, cannot be determined.

1 *Give ear to my words, O Lord,* &c.] Thou beholdeſt the troubles that compaſs me round about; let them induce thee to grant my requeſt, and regard the ſilent ſighs and groans I utter when I call upon thee for relief.

6 Thou ſhalt deſtroy them that ſpeak leaſing the Lord will abhor the bloody and deceitful man.

7 But as for me, I will come *into* thy houſe in the multitude of thy mercy; *and* in thy fear, will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies; make thy way ſtraight before my face.

9 For *there is* no faithfulneſs in their mouth, their inward part *is* very wickedneſs; their throat *is* an open ſepulchre, they flatter with their tongue.

10 Deſtroy thou them, O God; let them fall by their own counſels: caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee.

11 But let all thoſe that put their truſt in thee, rejoice: let them ever ſhout for joy: becauſe thou defendeſt them: let them alſo that love thy name, be joyful in thee.

12 For thou, Lord, wilt bleſs the righteous, with favour wilt thou compaſs him, as *with* a ſhield.

PSAL. VI.

1 *David's complaint in his ſickneſs.* 8 *By faith he triumpheth over his enemies.*

¶ To the chief Muſician on Neginoth upon Sheminith, A Pſalm of David.

O LORD, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

2 Have mercy upon me, O Lord, for I *am* weak: O Lord, heal me; for my bones are vexed.

3 My ſoul is alſo ſore vexed: but thou, O Lord, how long?

4 Return, O Lord, deliver my ſoul: Oh ſave me for thy mercies ſake.

5 For in death *there is* no remembrance of thee: in the grave who ſhall give thee thanks?

6 I am weary with my groaning, all the night make I my bed to ſwim: I water my couch with my tears.

7 Mine eye is conſumed becauſe of grief: it waxeth old becauſe of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my ſupplication: the Lord will receive my prayer.

10 Let all mine enemies be aſhamed and ſore vexed: let them return *and* be aſhamed ſuddenly.

PSAL. VII.

1 *David prayeth againſt the malice of his enemies, profeſſing his innocency.* 10 *By faith he ſeeth his defence, and the deſtruction of his enemies.*

¶ Shiggaion of David, which he ſang unto the Lord, concerning the words of Cuſh, the Benjamite.

O Lord my God, in thee do I put my truſt: ſave me from all them that perſecute me, and deliver me.

2 Leſt he tear *my* ſoul like a lion, rending *it* in pieces, while *there is* none to deliver.

3 O Lord my God, if I have done this, if there be iniquity in my hands:

4 If I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without a cauſe is mine enemy)

5 Let the enemy perſecute my ſoul, and take *it*, yea, let him tread down my life upon the earth, and lay mine honour in the duſt. Selah.

6 Ariſe, O Lord, in thine anger, lift up thy ſelf, becauſe of the rage of mine enemies: and awake for me to the judgement *that* thou haſt commanded.

7 So ſhall the congregation of the people compaſs thee about: for their ſakes therefore return thou on high.

8 The Lord ſhall judge the people: judge me, O Lord: according to my righteouſneſs, and according to mine integrity *that is* in me.

9 Oh let the wickedneſs of the wicked come to an end, but eſtabliſh the juſt: for the righteous God trieth the hearts and reins.

10 My defence *is* of God which ſaveth the upright in heart.

11 God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will whet his ſword: he hath bent his bow, and made it ready.

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6 *Thou ſhall deſtroy them that ſpeak leaſing,* &c.] Thou ſhalt utterly deſtory thoſe that employ their tongues in falſhoods and lies, to defame me and my government: their bloody deſigns which they endeavour to execute by fraud and treachery, render them an abomination in the ſight of the Almighty,

9 *Their inward part,* &c.] It ſhould have been rendered their *minds* or *conſciences.*

11 *That love thy name.*] The *name* of a perſon is a *Hebraiſm*, whereby the perſon is frequently expreſſed. *Pilkington*

12 *For thou Lord wilt bleſs the righteous,* &c.] For thou Lord, who art true and faithful, haſt, by thy gracious promiſe, engaged to reward the righteous, whom thou loveſt, and in whom thou delighteſt: and therefore thou wilt crown him with thy favour, and defend him on every ſide, as with an impenetrable ſhield, againſt all the darts of his enemies.

Commentary and Notes on Pſalm. VI.

This pſalm ſeems to have been compoſed after David had recovered from ſome grievous diſeaſe; when he delivered it to the chief muſician, and ordered it to be ſung to the harp of eight ſtrings.

1 *O Lord, rebuke me not in thine anger,* &c.] O Lord, who delighteſt in mercy, mitigate, I beſeech thee, thy ſharp correction; and do not correct me according to the ſevereſt dictates of thy diſpleaſure.

5 *For in death there is no remembrance of thee,* &c.] For in the chambers of the grave I can have no opportunity of praiſing thee; the dead being utterly unable to commemorate thy wonderful works, and propagate the memory of them to poſterity.

10 *Let all mine enemies be aſhamed.*] The other verſion reads, all mine enemies *ſhall* be confounded, &c which ſeems not ſo conſiſtent with the ſentiments of David, as implying too great confidence. *Pilkington,*

Commentary and Notes on Pſalm VII.

This excellent pſalm was compoſed by David, to commemorate the loving kindneſs of the Lord on occaſion of ſome calumnies and falſe accuſations, which Cuſh, one of the ſame tribe with Saul, had charged him with. Some are of opinion, that by Cuſh was meant Saul himſelf the ſon of Kiſh.

1 *O Lord my God, in thee do I put my truſt,* &c.] O Lord who haſt hitherto been my moſt gracious God, and defended my innocence againſt thoſe that have falſly accuſed me, I ought not to doubt of thy continual care and love towards me; and therefore fly to thee with an humble confidence in the Almighty goodneſs, that thou wilt preſerve and delive me from this new perſecution now raiſed againſt me.

2 *Leſt he tear my ſoul like a lion,* &c.] For, ſhouldeſt thou refuſe to protect me, I am no more able to oppoſe Saul, than a lamb to defend itſelf againſt a lion If thou ſuffereſt me to fall into his hands, no creature can reſcue me.

13 He hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutors.

14 Behold, he travaileth with iniquity, and hath conceived miſchief, and brought forth falſhood.

15 He made a pit and digged it, and is fallen into the ditch *which* he made.

16 His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate.

17 I will praiſe the Lord according to his righteouſneſs: and will ſing praiſe to the name of the Lord moſt high.

PSAL. VIII.

God's glory is magnified by his works, and by his love to man.

¶ To the chief Muſician upon Gittith, A Pſalm of David.

O Lord our Lord, how excellent *is* thy name in all the earth! who haſt ſet thy glory above the heavens.

2 Out of the mouth of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtill the enemy, and the avenger.

3 When I conſider thy heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained;

4 What *is* man that thou art mindful of him? and the ſon of man, that thou viſiteſt him?

5 For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour.

6 Thou madeſt him to have dominion over the works of thy hands; thou haſt put all *things* under his feet.

7 All ſheep and oxen, yea, and the beaſts of the field:

8 The fowl of the air, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſeas.

9 O Lord our Lord, how excellent *is* thy name in all the earth!

PSAL. IX.

1 *David praiſeth God for executing of judgment.* 11 *He inciteth others to praiſe him.* 13 *He prayeth that he may have cauſe to praiſe him.*

¶ To the chief muſician upon Muth-labben, A Pſalm of David.

I Will praiſe *thee*, O Lord, with my whole heart: I will ſhew forth all thy marvellous works.

2 I will be glad and rejoice in thee; I will ſing praiſe to thy name, O thou moſt High.

3 When mine enemies are turned back, they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe, thou ſatteſt in the throne judging right.

5 Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked, thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: and thou haſt deſtroyed cities, their memorial is periſhed with them.

7 But the Lord ſhall endure for ever: he hath prepared his throne for judgment.

8 And he ſhall judge the world in righteouſneſs, he ſhall miniſter judgment to the people in uprightneſs.

9 The Lord alſo will be a refuge for the oppreſſed, a refuge in times of trouble.

10 And they that know thy name will put their truſt in thee: for thou, Lord, haſt not forſaken them that ſeek thee.

11 Sing praiſes to the Lord, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquiſition for blood, he remembereth them: he forgetteth not the cry of the humble.

13 Have mercy upon me, O Lord, conſider my trouble *which I ſuffer* of them that hate me, thou that lifteſt me up from the gates of death:

14 That

Commentary and Notes on Pſalm VIII.

This pſalm was compoſed by David, and probably after he had ſlain that haughty and inſolent giant, Goliah of Gath; for the account of that event is very agreeable to the ſubject of the pſalm, and a lively emblem of Chriſt's conqueſt over our great enemy the devil.—The Jews indeed will have it, that the word *gittith* in the title, does not refer to Goliah of Gath, but to a certain harp which David brought from that city, and ordered that the voices ſhould be accompanied with it; but the former account ſeems more agreeable to the ſubject of the pſalm, which was doubtleſs compoſed after the author had obtained ſome memorable victory.

1 *O Lord our Lord, how excellent is thy name in all the earth,* &c.] O Lord, the ſovereign of the world, who art graciouſly pleaſed to own us for thy ſubjects, who can behold the wonders of thy works, and the wiſdom of thy providence, and not be aſtoniſhed at the incomparable greatneſs and ſplendor of thy majeſty; which the whole earth proclaims with the higheſt praiſes, but cannot be contained within the ſpacious bounds of the heavens, whoſe glorious brightneſs it far ſurpaſſes.

3, 4 *When I conſider thy heavens, the work of thy fingers,* &c.] When I ſeriouſly contemplate the vaſtneſs of the heavens, and thoſe ſtupendous orbs which thou haſt placed there in the moſt beautiful order, I am aſtoniſhed to think that thou, whoſe greatneſs the heavens ſo viſibly diſplay, ſhould ſo far condeſcend as to ſhew ſuch remarkable favour to that wretched creature, man; and in particular to me, who am the meaneſt of my father's houſe. Lord, what am I, that thou ſhouldſt work ſuch ſalvation by my hands? Or, what is the greateſt prince in the world, that thou ſhouldeſt thus honour him? Nay, even to advance our natures by means of the ſon of man, the great Meſſiah, whom the world will villify and deſpiſe, exceeds all wonder, and ought to be the ſubject of our perpetual admiration.

5 *For thou haſt made him a little lower than the angels,* &c.] Thou haſt raiſed men to ſuch a pitch of dignity, and honoured him ſo highly, that he is but little inferior to the heavenly hoſts: and, by the mediation of thine own ſon, who ſhall take our nature upon him, thou wilt crown him with glory and honour.

Commentary and Notes on Pſalm IX.

This pſalm was compoſed and delivered by David to the chief muſician in the tabernacle, on ſome great diſtreſs: wherein he commemorates the many deliverances God had wrought for him. But it is not eaſy to determine the particular occaſion on which it was written. Some by the word *Muth-labben*, in the title of this pſalm, underſtand the death of Goliah, and thence imagine that it was compoſed to commemorate that deliverance. But it is evident, that it was not written till long after that event, becauſe mention is made of Sion, which was not then in the hands of the Iſraelites. However, he might repeat that deliverance, when, on ſome future occaſions, he again implored the divine aſſiſtance.

1 *I will praiſe thee O Lord, with my whole heart,* &c.] I will acknowledge thy unſpeakable goodneſs thou omnipotent Creator of heaven and earth, with the moſt ſincere devotion and affection; I will commemorate all the wondrous works thou haſt done for me.

10 *They that know thy name.*] That is, thoſe who have a juſt notion of thy veracity and goodneſs. *Clark.*

14 That I may ſhew forth all thy praiſe in the gates of the daughter of Zion: I will rejoice in thy ſalvation.

15 The heathen are ſunk down in the pit *that* they made: in the net which they hid, is their own foot taken.

16 The Lord is known by the judgment *which* he executeth: the wicked is ſnared in the work of his own hands. Higgaion; Selah.

17 The wicked ſhall be turned into hell, *and* all the nations that forget God.

18 For the needy ſhall not alway be forgotten: the expectation of the poor ſhall *not* periſh for ever.

19 Ariſe, O Lord, let not man prevail; let the heathen be judged in thy ſight.

20 Put them in fear, O Lord: *that* the nations may know themſelves *to be but* men. Selah.

PSAL. X.

1 *David complaineth to God of the outrage of the wicked.* 12 *He prayeth for remedy.* 17 *He profeſſeth his confidence.*

WHY ſtandeſt thou afar off, O Lord? *why* hideſt thou *thy ſelf* in times of trouble?

2 The wicked in *his* pride doth perſecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boaſteth of his heart's deſire, and bleſſeth the covetous, *whom* the Lord abhorreth.

4 The wicked through the pride of his countenance, will not ſeek *after God*: God *is* not in all his thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his ſight: *as for* all his enemies, he puffeth at them.

6 He hath ſaid in his heart, I ſhall not be moved: for *I ſhall* never *be* in adverſity.

7 His mouth is full of curſing, and deceit, and fraud: under his tongue *is* miſchief and vanity.

8 He ſitteth in the lurking-places of the villages: in the ſecret places doth he murder the innocent: his eyes are privily ſet againſt the poor.

9 He lieth in wait ſecretly as a lion in his den: he lieth in wait to catch the poor, he doth catch the poor when he draweth him into his net.

10 He croucheth, *and* humbleth himſelf that the poor may fall by his ſtrong ones.

11 He hath ſaid in his heart, God hath forgotten: he hideth his face, he will never ſee *it*.

12 Ariſe, O Lord, O God, lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God? he hath ſaid in his heart, Thou wilt not require *it*.

14 Thou haſt ſeen *it*, for thou beholdeſt miſchief and ſpite to requite *it* with thy hand: the poor committeth himſelf unto thee, thou art the helper of the fatherleſs.

15 Break thou the arm of the wicked and the evil *man*: ſeek out his wickedneſs *till* thou find none.

16 The Lord *is* King for ever and ever: the heathen are periſhed out of his land.

17 Lord, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear:

18 To judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs.

PSAL. XI.

1 *David encourageth himſelf in God againſt his enemies.* 4 *The providence and juſtice of God.*

¶ To the chief Muſician, *A Pſalm* of David.

IN the Lord put I my truſt: how ſay ye to my ſoul, Flee *as* a bird to your mountain?

2 For lo, the wicked bend *their* bow, they make ready their arrow upon the ſtring: that they may privily ſhoot at the upright in heart.

3 If the foundations be deſtroyed, what can the righteous do?

4 The Lord *is* in his holy temple, the Lord's throne *is* in heaven: his eyes behold, his eyelids try the children of men.

5 The Lord trieth the righteous: but the wicked, and him that loveth violence, his ſoul hateth.

6 Upon

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14 *The daughter of Zion.*] It was a common turn of the Hebrew and Phœnician languages to ſay, that a city or country was the daughter of the rocks, rivers, or mountains that ſurrounded her, or that were incloſed within her walls. Thus Jeruſalem is often called the daughter of Sion, i. e. daughter of drought, or the daughter of the barren hills contained within its compaſs. *Hiſtory of the Heavens.*

17 *The wicked ſhall be turned into hell, and all the nations that forget God.*] Thoſe wicked men who now ſeek my ruin ſhall precipitate themſelves into the pit of deſtruction, and, like them, all ſhall periſh who, forgetting what God hath done to others, proceed in the ſame impious deſigns againſt the innocent.

18 *For the needy ſhall not always be forgotten,* &c.] For the Lord will in his own due time, convince the wicked that he doth not neglect the righteous, when they are poor and helpleſs; though, for the preſent, he defers their relief. Let them therefore patiently wait upon him under their afflictions, and he will not fail to deliver them.

Commentary and Notes on Pſalm X.

It is not known by whom, or on what occaſion, this pſalm was compoſed; It is, however, a lively deſcription of the inſolence of wicked atheiſtical men, when they have acquired power and authority, by which they abuſe thoſe that are under them, making no conſcience of uſing the baſeſt arts to compaſs their ends. The pſalmiſt therefore ſupplicates the Almighty, to ſhower his vengeance upon thoſe wicked men, and reſts ſatisfied, that they ſhall be ſuppreſſed.

1 *Why ſtandeſt thou afar off, O Lord,* &c.] Why O Lord, withdraweſt thou thyſelf ſo far from us, that there is no ſign of thy coming to our relief? We are in the utmoſt perplexity, that now, in theſe grievous troubles, thou doſt not appear to deliver us.

12 *Ariſe, O Lord, O God, lift up thine hand: forget not the humble.*] Confute, O Lord, the blaſphemies of theſe wicked men, and delay no longer, O thou Omnipotent Judge of the whole earth, to diſplay thy juſt diſpleaſure againſt them. Stretch forth thy hand to confound theſe violent oppreſſors, and to relieve all thine afflicted ſervants.

Commentary and Notes on Pſalm XI.

The title tells us, that it is a pſalm of David; and in all probability, was compoſed when Saul perſecuted him, and ſome adviſed him to ſeek his ſafety by flight, into the mountainous country of Judea. But if it was compoſed at the beginning of his perſecutions by that monarch, it was not delivered to the muſician till his troubles were over, and he enjoyed in quiet the throne of Iſrael, when he ordered it to be ſung in the tabernacle, in commemoration of what then paſſed between him and his friends, and the entire confidence he placed on the Almighty.

1 *In the Lord put I my truſt,* &c.] It is neither in fortreſſes nor friends that I place my confidence and hopes of ſafety; the Almighty alone, who anointed me king over his people, is my defence, and my Saviour: why then ſhould you bid me flee away like a timorous bird from the ſnare of the fowler, to your mountain of ſecurity?

3 *If the foundations be deſtroyed.*] If men have no regard to laws and public decrees, which are the foundations of ſociety, what can an honeſt man do?

6 Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt: *this ſhall be* the portion of their cup.

7 For the righteous Lord loveth righteouſneſs, his countenance doth behold the upright.

PSAL. XII.

1 *David deſtitute of human comfort, craveth help of God.*
3 *He comforteth himſelf, with God's judgments on the wicked, and confidence in God's tried promiſes.*

¶ To the chief Muſician upon Sheminith, A Pſalm of David.

HELP, Lord, for the godly man ceaſeth; for the faithful fail from among the children of men.

2 They ſpeak vanity every one with his neighbour: *with* flattering lips, *and* with a double heart do they ſpeak.

3 The Lord ſhall cut off all flattering lips, *and* the tongue that ſpeaketh proud things.

4 Who have ſaid, With our tongue will we prevail, our lips *are* our own: who *is* Lord over us?

5 For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe (ſaith the Lord) I will ſet *him* in ſafety *from him that* puffeth at him.

6 The words of the Lord *are* pure words: *as* ſilver tried in a furnace of earth, purified ſeven times.

7 Thou ſhalt keep them, O Lord, thou ſhalt preſerve them from this generation for ever.

8 The wicked walk on every ſide, when the vileſt men are exalted.

PSAL. XIII.

1 *David complaineth of delay in help.* 3 *He prayeth for preventing grace.* 5 *He boaſteth of divine mercy.*

¶ To the chief Muſician, A Pſalm of David.

HOW long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me?

2 How long ſhall I take counſel in my ſoul, *having* ſorrow in my heart daily? how long ſhall mine enemy be exalted over me?

3 Conſider *and* hear me, O Lord my God: lighten mine eyes, leſt I ſleep *the ſleep* of death.

4 Leſt mine enemy ſay, I have prevailed againſt him; *and* thoſe that trouble me, rejoice when I am moved.

5 But I have truſted in thy mercy, my heart ſhall rejoice in thy ſalvation.

6 I will ſing unto the Lord, becauſe he hath dealt bountifully with me.

PSAL. XIV.

1 *David deſcribeth the corruption of a natural man.* 4
He convinceth the wicked by the light of their conſcience.
7 *He glorieth in the ſalvation of God.*

¶ To the chief Muſician, A Pſalm of David.

THE fool hath ſaid in his heart, *There is* no God: they are corrupt, they have done abominable works, *there is* none that doeth good.

2 The Lord looked down from heaven upon the children of men: to ſee if there were any that did underſtand, *and* ſeek God.

3 They are all gone aſide, they are *all* together become

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6 *Upon the wicked he ſhall rain ſnares, fire, and brimſtone, and an horrible tempeſt,* &c.] The wicked may perhaps flatter themſelves, that their own ſtrength and artful ſtratagems will protect them: but how will they be able to defend themſelves againſt the arm of Omnipotence, who can as unexpectedly overthrow all their forces, as when the heavens appear bright and ſerene, a ſudden ſtorm of thunder, lightning, and tempeſtuous blaſts ariſes, and tears up the trees of the foreſts by their roots? and ſuch puniſhments will all violent oppreſſors meet with from the great and righteous Judge of the human race.

Commentary and Notes on Pſalm XII.

This pſalm was compoſed by David, and given to the chief muſician in the tabernacle, to be ſung like the ſixth pſalm, upon the harp of eight ſtrings. The occaſion of its being compoſed is not expreſſed in the title; but it is a ſad complaint of the corrupt manners of that age, particularly of the court of Saul, where it was hardly poſſible to find a truly ſincere and honeſt man. Some are of opinion, that it is principally directed againſt Doeg and the falſe Ziphites, who promiſed him their friendſhip, with no other intention than to deliver him into the hand of Saul.

1 *Help, Lord, for the godly man ceaſeth,* &c.] Be thou, O Lord, my helper and rock of defence; for neither kindneſs nor friendſhip can be found among the ſons of men. I cannot truſt myſelf with any; for truth and uprightneſs of heart cannot be found among the ſons of Jacob.

8 *The wicked walk on every ſide,* &c.] The wicked, when they ſee thoſe poor perſons, whom they looked upon with contempt, exalted to the higheſt poſts of honour and dignity, will not know which way to turn themſelves for anger and vexation.

Commentary and Notes on Pſalm XIII.

This pſalm was compoſed by David, and delivered to the chief muſician in the tabernacle; but when, or on what occaſion it was compoſed, cannot be abſolutely determined. It is however, ſufficiently evident, that it relates to ſome remarkable diſtreſs, perhaps the perſecution of Saul, or rather the rebellion of Abſalom.

1 *How long wilt thou forget me, O Lord, for ever?*] Lord, I have long waited for thy ſuccour, but thou ſeemeſt to neglect me; wilt thou for ever hide thy face from me?

2 *How long ſhall I take counſel in my ſoul?* &c.] O how great is my affliction, to conſider that I ſee no end of my anxious thoughts! I am always conſulting where I can preſerve my life, but can find no place of ſecurity! The great power of the enemy threatens, like a ſudden tempeſt, to overwhelm me! O when will his cruel attempts be fruſtrated!

3 *Conſider, and hear me, O Lord my God,* &c.] O Lord, the Omnipotent Ruler and great Judge of all the earth, I beſeech thee to commiſerate my afflictions, and, as thou haſt hitherto done, to anſwer my prayer. Thou ſeeſt the dangers that ſurround me, and the diſmal condition in which I am involved. Inſpire me with wiſdom, that I may eſcape the ſnares laid for me, and revive and chear me under theſe heavy afflictions, leſt mine enemy take advantage of my mournful depreſſion of ſpirits, and deſtroy me.

6 *I will ſing unto the Lord,* &c.] I will acknowledge the Lord with the moſt chearful hymns of praiſe and thankſgiving, becauſe he hath dealt ſo kindly with me, not according to my merits, but according to my hope and truſt in his inconceivable mercy.

Commentary and Notes on Pſalm XIV.

This pſalm, which was compoſed by David, and delivered to the chief muſician of the tabernacle, in all probability refers to the univerſal apoſtacy of the people during the rebellion of Abſalom, from the allegiance they owed him as their king, and from the duty they owed their Creator and Protector.

1 *The fool hath ſaid in his heart there is no God,* &c.] The wicked, though not ſo impudent as to deny openly the being of a God, yet their abominable ways, and ſhameleſs wickedneſs is ſuch, that they certainly flatter themſelves in ſecret with the thought, that either there is no God, or he is indifferent with regard to the tranſactions of mankind, and will never call them to an account for their filthy abominations.

3 *There is none that doeth good, no not one.*] This is not to be underſtood in a ſtrict literal ſenſe, but only that the number of the righteous

become filthy: *there is* none that doeth good, no not one.

4 Have all the workers of iniquity no knowledge who eat up my people *as* they eat bread, and call not upon the Lord?

5 There were they in great fear: for God *is* in the generation of the righteous.

6 You have ſhamed the counſel of the poor: becauſe the Lord *is* his refuge.

7 O that the ſalvation of Iſrael *were come* out of Zion! when the Lord bringeth back the captivity of his people, Jacob ſhall rejoice, *and* Iſrael ſhall be glad.

P S A L. XV.

David deſcribeth a citizen of Zion.

¶ A Pſalm of David.

LORD, who ſhall abide in thy tabernacle: who ſhall dwell in thy holy hill?

2 He that walketh uprightly and worketh righteouſneſs, and ſpeaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

4 In whoſe eyes a vile perſon is contemned; but he honoureth them that fear the Lord: *he that* ſweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to uſury, nor taketh reward againſt the innocent. He that doeth theſe *things*, ſhall never be moved.

P S A L. XVI.

1 *David in diſtruſt of merits, and hatred of idolatry,*
fleeth to God for preſervation. 5 *He ſheweth the hope*
of his calling, of the reſurrection, and of life everlaſting.

¶ Michtam of David

PRESERVE me, O God: for in thee do I put my truſt.

2 *O my ſoul,* thou haſt ſaid unto the Lord, Thou *art* my Lord: my goodneſs *extendeth* not to thee:

3 *But* to the ſaints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their ſorrows ſhall be multiplied *that* haſten *after* another *god*: their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The Lord *is* the portion of mine inheritance, and of my cup: thou maintaineſt my lot.

6 The lines are fallen unto me in pleaſant *places*; yea, I have a goodly heritage.

7 I will bleſs the Lord, who hath given me counſel: my reins alſo inſtruct me in the night-ſeaſons.

8 I have ſet the Lord always before me: becauſe

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righteous was inconſiderable in compariſon of the wicked. The word *almoſt* ſhould be inſerted; *there is* almoſt *none that doeth good*, &c. The Vatican copy, the Vulgar Latin, and our Litany tranſlation add here ſix or ſeven ſentences, which St. Paul, after he has cited this verſe, quotes Rom. iii. 13, &c. from whence it is evident, that the Vatican verſion was made from a Hebrew copy, in which this paſſage was in the ſame ſtate as we find it quoted by St. Paul. This gives the greateſt ſanction poſſible to the authority of this verſion: and hence we have as clear a proof as can be given, of a manifeſt and remarkable omiſſion in the preſent Hebrew text, which appears to have been perfect, at leaſt in this particular, at the time when the verſion was made. *Pilkington,*

6 *You have ſhamed the counſel of the poor,* &c.] Your confuſion, ye fooliſh atheiſts, will be greatly increaſed, becauſe ye derided that ſmall party of men, who were determined to preſerve their integrity and loyalty, and to wait patiently upon God, and truſt in him alone for ſafety.

7 *O that the ſalvation of Iſrael were come out of Zion!* &c.] O that it might pleaſe him that is mighty to ſave, and hath his dwelling-place in Zion, to ſend us deliverance from that holy mountain, and reſtore us again to the happy enjoyment of Jeruſalem, from whence we are baniſhed! then would our lamentations be turned into pſalms of thankſgiving, and all the tribes of Iſrael would be filled with joy and gladneſs.

Commentary and Notes on Pſalm XV.

This pſalm, in which the royal prophet excites the people to the ſtudy of virtue, was compoſed either when he brought the ark to mount Sion, or when he was himſelf reſtored to that city, after the rebellion of Abſalom.

1 *Lord, who ſhall abide in thy tabernacle?* &c.] Lord, what happineſs haſt thou conferred on thy people, by deigning to dwell among them, even in this mountain, on which thou haſt pitched thy tabernacle? But who ſhall have the honour, and enjoy all the priviledges of a true worſhipper of the God of Jacob?

2 *He that walketh uprightly and worketh righteouſneſs,* &c.] Surely I hear thee anſwer by an audible voice from thy holy oracle, ſaying, Not all that are deſcendants from Abraham, nor all that offer me ſacrifices, and obſerve the appointed ceremonious rites of religion, but him only who completely endeavours to pleaſe me, by performing the duties of a holy life, who exerciſeth juſtice and mercy to his neighbour, as well as piety to his Maker.

3 *He that backbiteth not with his tongue,* &c.] He that doth not abuſe his tongue to calumny and detraction, nor injures his neighbour in any other particular: who neither reproacheth his neighbour himſelf, nor lightly believes, much leſs augments and ſpreads the reproaches begun by others.

4 *In whoſe eyes a vile perſon is condemned,* &c.] Who never courts the favour of the rich and honourable of the earth, when their wickedneſs has rendered them deſpicable; but honours the virtuous, however poor and deſpiſed: who hath ſo true a reſpect to religion, that whatever he promiſes with an oath, he never fails to perform, however injurious it may prove to his private fortune.

5 *He that putteth not out his money to uſury,* &c.] He who never makes a profit by lending his money to his indigent brethren, and maintains his integrity ſo ſtrictly when in power, that no gift can corrupt him to condemn the innocent, or abſolve the guilty. He who directs his life in this manner, has no occaſion to fear the loſs of my favour.

Commentary and Notes on Pſalm XVI.

This excellent pſalm of David is worthy of being inſcribed on a pillar of Adamant, that it may endure to all poſterity. For, beſides admirable expreſſions of his faith and confidence in God, tho' violently preſecuted by Saul, it contains a prophecy of our bleſſed Redeemer's reſurrection from the dead.

1 *Preſerve me, O God, for in thee do I put my truſt,* &c.] Thou ſeeſt, O thou mighty God of Jacob, the dangers that ſurround me: defend and protect me I beſeech thee, for on thee alone I depend for ſafety.

2 *O my ſoul, thou haſt ſaid unto the Lord,* &c.] My conſcience teſtifies that I have always truſted in thee; and therefore hope thou wilt ſtill continue my gracious protector. Not that any merit of mine can claim thy favour or my actions requite thy kindneſs: but if thou wilt ſtill continue my Saviour, I will employ my whole power to protect the virtuous: men who excel in piety ſhall be preferred and honoured; for they are the perſons moſt dear to me, and in whoſe company alone I delight.

4 *Their ſorrows ſhall be multiplied, that haſten after another God,* &c.] They here multiply idols, and are zealous in the ſervice of another God: but I will never forſake thee, by partaking with them in their abominable ſacrifices, nor by ſwearing by the name of any of their falſe gods.

5 *The Lord is the portion of mine inheritance,* &c.] The Almighty Creator of the univerſe is the God whom I adore: he who is the ſupreme diſpenſer of all things, hath given me a kingdom for my portion, where he himſelf is worſhipped; and while I put my confidence in him, he will ſupport my title to it.

6 *The lines are fallen unto me in pleaſant places,* &c.] The kingdom he hath ſettled upon me is remarkably pleaſant; it is his own inheritance, the place where he himſelf is worſhipped: this is the country he hath promiſed for my heritage.

cauſe *he is* at my right hand, I ſhall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my fleſh alſo ſhall reſt in hope.

10 For thou wilt not leave my ſoul in hell: neither wilt thou ſuffer thine holy One to ſee corruption.

11 Thou wilt ſhew me the path of life: in thy preſence *is* fulneſs of joy, at thy right hand *there are* pleaſures for evermore.

PSAL. XVII.

1 *David in confidence of his integrity, craveth defence of God againſt his enemies.* 10 *He ſheweth their pride, craft, and eagerneſs.*

¶ A Prayer of David.

HEAR the right, O Lord, attend unto my cry, give ear unto my prayer *that goeth* not out of feigned lips.

2 Let my ſentence come forth from thy preſence: let thine eyes behold the things that are equal.

3 Thou haſt proved mine heart, thou haſt viſited *me* in the night, thou haſt tried me, *and* ſhalt find nothing: I am purpoſed *that* my mouth ſhall not tranſgreſs.

4 Concerning the works of men, by the word of thy lips, I have kept *me from* the paths of the deſtroyer.

5 Hold up my goings in thy paths: *that* my foot-ſteps ſlip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and* hear my ſpeech.

7 Shew thy marvellous loving kindneſs, O thou that ſaveſt by thy right hand, them which put their truſt *in thee*, from thoſe that riſe up *againſt them*.

8 Keep me as the apple of the eye: hide me under the ſhadow of thy wings.

9 From the wicked that oppreſs me, *from* my deadly enemies *who* compaſs me about.

10 They are incloſed in their own fat: with their mouth they ſpeak proudly.

11 They have now compaſſed us in our ſteps: they have ſet their eyes bowing down to the earth.

12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in ſecret places.

13 Ariſe, O Lord, diſappoint him, caſt him down: deliver my ſoul from the wicked, *which is* thy ſword:

14 From men *which are* thy hand, O Lord, from men of the world, *which have* their portion in *this* life, and whoſe belly thou filleſt with thy hid *treaſure*: they are full of children and leave the reſt of their *ſubſtance* to their babes.

15 As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied when I awake with thy likeneſs.

PSAL. XVIII.

David praiſeth God for his manifold and marvellous bleſſings.

¶ To the chief Muſician, *A Pſalm* of David the ſervant of the Lord, who ſpake unto the Lord the words of this ſong in the day *that* the Lord delivered him from the hand of all his enemies, and from the hand of Saul: and he ſaid,

I Will love thee, O Lord, my ſtrength.

2 The Lord *is* my rock, and my fortreſs, and my deliverer: my God, my ſtrength in whom I will truſt, my buckler, and the horn of my ſalvation, *and* my high tower.

3 I will call upon the Lord *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

4 The ſorrows of death compaſſed me, and the floods of ungodly men made me afraid.

5 The ſorrows of hell compaſſed me about: the ſnares of death prevented me.

6 In my diſtreſs I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth ſhook and trembled; the foundations alſo of the hills moved, and were ſhaken, becauſe he was wroth.

8 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens alſo and came down: and darkneſs *was* under his feet.

10 And

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10 *For thou wilt not leave my ſoul in hell,* &c.] For thou wilt not ſuffer me to remain always in this forlorn condition, nor let him whom thou haſt anointed to be the king of thy people, be deſtroyed by Saul: much leſs let that great king periſh whom thou haſt promiſed of my ſeed; for though they put him to death, and lay him in the grave, thou wilt take him from thence, and raiſe him from the dead, before his body hath ſeen corruption.

Commentary and Notes on Pſalm XVII.

This prayer of David ſeems to have been written at the beginning of his perſecutions by Saul, when the courtiers, inſtigated by malice and envy, accuſed him of crimes which never entered his thoughts,

1 *Here the right, O Lord,* &c.] Such falſe accuſations, O Lord, oppreſs me greatly; but my only appeal is to thee, who art the righteous judge of all the earth; beſeeching thee to deal with me according to the juſtice of my cauſe.

13 *From the wicked, which is thy ſword.*] Dr. Hammond tranſlates it thus, *Deliver my ſoul from the wicked by thy ſword; and by thy hand from the men of this age, which have,* &c.

14 *From men which are thy hand, O Lord,* &c.] My perſecutor hath many that will join him to deſtroy me; but they are only mortals, O Lord, who can do nothing more than thou permitteſt them for my correction: worldly men, who never extended their views beyond this preſent life, and deſire no other reward than riches and a numerous poſterity, to whom they may bequeath their eſtates.

Commentary and Notes on Pſalm XVIII.

This pſalm was compoſed by David, and delivered by him to the chief muſician in the tabernacle, to be ſung in perpetual commemoration of the Almighty's care and preſervation of him, thro' the whole courſe of the long perſecution and oppoſition he had met with before he aſcended the throne of Iſrael.

1 *I will love thee, O Lord, my ſtrength.*] I love thee, O Lord, to whom I owe my ſafety and preferment, with the moſt paſſionate and ardent affection; nor will I ever ceaſe to love thee thus as long as life continues.

2 *The Lord is my rock, and my fortreſs,* &c.] It was not the caves and ſecret retreats, the rocks and impregnable fortreſſes, the high mountains and ſteep precipices, to which I fled, that preſerved me from mine enemies; but the Almighty God of Jacob, whom I made my refuge, and whom I acknowledge for my deliverer. To his gracious providence, and powerful protection, I aſcribe my ſafety; and he alone ſhall always be my ſecurity: he defended me in the moſt dangerous aſſaults of mine enemies; he repelled all their forces, and placed me beyond the reach of their violence.

9 *He bowed the heavens alſo, and came down,* &c.] He ſhews viſibly

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkneſs his ſecret place: his pavillion round about him *were* dark waters, *and* thick clouds of the ſkies.

12 At the brightneſs *that was* before him, his thick clouds paſſed, hail-*ſtones* and coals of fire.

13 The Lord alſo thundered in the heavens, and the Higheſt gave his voice; hail-*ſtones* and coals of fire.

14 Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightnings and diſcomfited them.

15 Then the channels of waters were ſeen, and the foundations of the world were diſcovered: at thy rebuke, O Lord, at the blaſt of the breath of thy noſtrils.

16 He ſent from above, he took me, he drew me out of many waters.

17 He delivered me from my ſtrong enemy, and from them which hated me: for they were too ſtrong for me.

18 They prevented me in the day of my calamity: but the Lord was my ſtay.

19 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

20 The Lord rewarded me according to my righteouſneſs, according to the cleanneſs of my hands hath he recompenſed me.

21 For I have kept the ways of the Lord, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his ſtatutes from me.

23 I was alſo upright before him: and I kept myſelf from mine iniquity.

24 Therefore hath the Lord recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands in his eye-ſight.

25 With the merciful thou wilt ſhew thyſelf merciful, with an upright man, thou wilt ſhew thyſelf upright.

26 With the pure, thou wilt ſhew thyſelf pure, and with the froward thou wilt ſhew thyſelf froward.

27 For thou wilt ſave the afflicted people: but wilt bring down high looks.

28 For thou wilt light my candle: the Lord my God will enlighten my darkneſs.

29 For by thee I have run through a troop, and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: the word of the Lord is tried: he *is* a buckler to all thoſe that truſt in him.

31 For who *is* God ſave the Lord? or who *is* a rock ſave our God!

32 *It is* God that girdeth me with ſtrength, and maketh my way perfect.

33 He maketh my feet like hinds *feet*, and ſetteth me upon my high places.

34 He teacheth my hands to war, ſo that a bow of ſteel is broken by mine arms.

35 Thou haſt alſo given me the ſhield of thy ſalvation: and thy right hand hath holden me up, and thy gentleneſs hath made me great.

36 Thou haſt enlarged my ſteps under me; that my feet did not ſlip.

37 I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed.

38 I have wounded them that they were not able to riſe: they are fallen under my feet.

39 For thou haſt girded me with ſtrength unto battle: thou haſt ſubdued under me thoſe that roſe up againſt me.

40 Thou haſt alſo given me the necks of mine enemies: that I might deſtroy them that hate me.

41 They cried, but *there was* none to ſave *them*: *even* unto the Lord, but he anſwered them not.

42 Then did I beat them ſmall as the duſt before the wind: I did caſt them out as the dirt in the ſtreets.

43 Thou haſt delivered me from the ſtrivings of the people: *and* thou haſt made me the head of the heathen: a people *whom* I have not known ſhall ſerve me.

44 As ſoon as they hear of me; they ſhall obey me: the ſtrangers ſhall ſubmit themſelves unto me.

45 The ſtrangers ſhall fade away, and be afraid out of their cloſe places.

46 The Lord liveth, and bleſſed *be* my rock: and let the God of my ſalvation be exalted.

47 *It is* God that avengeth me, and ſubdueth the people under me.

48 He delivereth me from mine enemies: yea, thou lifteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man.

49 Therefore will I give thanks unto thee, O Lord, among the heathen: and ſing praiſes unto thy name.

50 Great deliverance giveth he to his King: and ſheweth mercy to his anointed, to David, and to his ſeed for evermore.

PSAL.

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viſibly his glorious majeſty, bowing the heavens, the place of his reſidence, and deſcending in a cloud of thick darkneſs, which was ſpread as a carpet under his glory.

10 *And he rode upon a cherub, and did fly*, &c.] His principal angels formed his chariot, whereon he rode with rapidity that far exceeded the whirlwind's ſpeed.

11 *He made darkneſs his ſecret place*, &c.] A great darkneſs obſcured it; for round about it were the reſt of the heavenly miniſters diſpoſed to attend upon it in watry vapours, and thick clouds of the ſky.

12 *At the brightneſs that was before him*, &c] Before his glorious preſence he ſcattered hail-ſtones and burning fire on his enemies.

13 *The Lord alſo thundered in the heavens*, &c.] Theſe were followed by ſuch terrible thunders, mixed with hail-ſtones and fiery exhalations, as declared the greatneſs of his majeſty and the mightineſs of his power.

14 *Yea, he ſent out his arrows, and ſcattered them*, &c.] Theſe were the arrows wherewith the Almighty ſcattered them: darts ſufficient to diſcomfit them.

15 *Then the channels of the waters were ſeen*, &c.] For even the earth itſelf was rent and torn by them; they penetrated even to the ſecret abyſſes of the deep, which were viſible through the breaches: when thou, O Lord, in thy great indignation didſt rebuke mine enemies.

50 *Great deliverance giveth he to his king*, &c.] The Lord hath often and in a wonderful manner, delivered me; and by his ſpecial providence I am placed on the throne of Iſrael: and the ſame mercies that have been poured upon me, ſhall be extended to my poſterity till the coming of that great king the Meſſiah, of whoſe government there ſhall be no end.

PSAL. XIX.

1 *The creatures ſhew God's glory;* 7 *the word, his grace.* 12 *David prayeth for grace.*

¶ To the chief Muſician, A Pſalm of David.

THE heavens declare the glory of God; and the firmament ſheweth his handy work.

2 Day unto day uttereth ſpeech, and night unto night ſheweth knowledge.

3 *There is* no ſpeech nor language, *where* their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world: in them hath he ſet a tabernacle for the ſun;

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a ſtrong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and *there is* nothing hid from the heat thereof.

7 The law of the Lord *is* perfect, converting the ſoul; the teſtimony of the Lord *is* ſure making wiſe the ſimple.

8 The ſtatutes of the Lord *are* right, rejoicing the heart: the commandment of the Lord *is* pure, enlightening the eyes.

9 The fear of the Lord *is* clean, enduring for ever: the judgments of the Lord *are* true *and* righteous altogether.

10 More to be deſired *are they* than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey-comb.

11 Moreover, by them is thy ſervant warned: *and* in keeping of them *there is* great reward.

12 Who can underſtand *his* errors? cleanſe thou me from ſecret *faults*.

13 Keep back thy ſervant alſo from preſumptuous *ſins*, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

14 Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O Lord, my ſtrength, and my redeemer.

PSAL. XX.

1 *The church bleſſeth the king in his exploits.* 7 *Her confidence in God's ſuccour.*

¶ To the chief Muſician, A Pſalm of David

THE Lord hear thee in the day of trouble, the Name of the God of Jacob defend thee.

2 Send thee help from the ſanctuary: and ſtrengthen thee out of Zion.

3 Remember all thy offerings, and accept thy burnt-ſacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counſel.

5 We will rejoice in thy ſalvation, and in the Name of our God we will ſet up our banners: the Lord fulfil all thy petitions.

6 Now know I that the Lord ſaveth his anointed: he will hear him from his holy heaven, with the ſaving ſtrength of his right hand.

7 Some *truſt* in chariots, and ſome in horſes: but we will remember the Name of the Lord our God.

8 They are brought down and fallen, but we are riſen and ſtand upright.

9 Save, Lord: let the King hear us when we call.

PSAL. XXI.

1 *A thankſgiving for victory.* 7 *Confidence of further ſucceſs.*

To the chief Muſician, A Pſalm of David,

THE King ſhall joy in thy ſtrength, O Lord; and in thy ſalvation how greatly ſhall he rejoice!

2 Thou haſt given him his heart's deſire: and haſt not withholden the requeſt of his lips. Selah.

3 For

Commentary and Notes on Pſalm XIX.

1 *The heavens declare the glory of God,* &c.] There is no part of this ſurpriſing fabrick of the world which doth not direct us to an Almighty Being by whom it was created: but the heavens, decorated with ſuch an innumerable number of glorious orbs, in a particular, manner proclaim aloud to all the ſons of men the immenſe greatneſs, power, wiſdom, and goodneſs of God.

2 *Day unto day uttereth ſpeech,* &c.] By their ſettled and perpetual revolution the day and the night are formed; from whoſe conſtant ſucceſſion, and commodious variations, flow perpetual inſtructions, and the profoundeſt knowledge.

3 *There is no ſpeech nor language,* &c.] They cannot indeed uſe articulate ſounds like man; nor do we hear them utter any words; but though deſtitute of theſe, they are ſufficiently underſtood by all nations, even the barbarous, to whom the rays of human knowledge have never extended.

4 *Their line is gone out through all the earth,* &c.] They all read here, as in a ſpacious volume, the wonderful art and ſkill of that Almighty Being who framed this regular ſtructure; and though they are never ſo remote, muſt hear them relate the greatneſs and goodneſs of the Lord eſpecially if they liſten to that univerſal miniſter of Omnipotence, the ſun, which hath its habitation here fixed for ever; and cometh forth every morning, dreſſed in the robes of light, like a chearful bridegroom: nor is its ſwiftneſs leſs admirable than its beauty, the ſtrongeſt champion being able but faintly to imitate it in the rapidity, evenneſs, and continuance of its courſe.

14 *Let the words of my mouth,* &c.] Let the ſacrifices offered with a ſincere heart, be acceptable in thy ſight, O Lord, to whom I fly for ſafety and deliverance in all the aſſaults which the enemies either of my ſoul or body make upon me.

Commentary and Notes on Pſalm XX.

In this pſalm David hath taught the people to pray for his ſucceſs in ſome important expedition; probably againſt the Ammonites and Syrians, who came with a great number of horſemen and chariots to fight with him. See 2 Sam. x. 6, 8.

1 *The Lord hear thee in the day of trouble,* &c.] The Lord, who never fails thoſe that ſeek him, hear thy prayer in the day of trouble and affliction; the mighty God who hath made a covenant with Jacob and his poſterity, protect thee.

9 *Save, Lord, let the king hear us when we call.*] Save us, O Lord, for we truſt in thee; preſerve our king, and in the day when we cry unto thee for help, make our armies victorious.

Commentary and Notes on Pſalm XXI.

David, in this pſalm, as well as in the preceding, ſpeaks in the perſon of the people, whom he inſtructs how to return thanks to the God of Jacob, for granting him the victory prayed for in the preceding pſalm. The moſt learned commentators are of opinion, that under the figure of a victory, the exaltation, glory, and majeſty of Chriſt, obtained by his cruel death and paſſion, are deſcribed. Many of the Jews themſelves apply this pſalm to the Meſſiah: ſo that it may be called a ſong of triumph after David had obtained a ſignal victory over his enemies, which was a type of Chriſt's victory over death, and of the triumph that enſued. And certainly there are ſeveral paſſages in it, which were more literally fulfilled in Chriſt than in David

1 *The king ſhall joy in thy ſtrength, O Lord,* &c.] Thou haſt heard the prayer of thy people, O Lord, and therefore we will ever give thee thanks for the victory thou haſt given our king. O, how far beyond expreſſion is his joy and thankfulneſs for this wonderful deliverance!

3 For thou preventeſt him with the bleſſings of goodneſs: thou ſetteſt a crown of pure gold on his head.

4 He aſked life of thee, *and* thou gaveſt *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy ſalvation, honour and majeſty haſt thou laid upon him.

6 For thou haſt made him moſt bleſſed for ever: thou haſt made him exceeding glad with thy countenance.

7 For the King truſteth in the Lord, and through the mercy of the moſt High, he ſhall not be moved.

8 Thine hand ſhall find out all thine enemies, thy right hand ſhall find out thoſe that hate thee.

9 Thou ſhalt make them as a fiery oven in the time of thine anger: the Lord ſhall ſwallow them up in his wrath, and the fire ſhall devour them.

10 Their fruit ſhalt thou deſtroy from the earth: and their ſeed from among the children of men.

11 For they intended evil againſt thee: they imagined a miſchievous device *which* they are not able *to perform.*

12 Therefore ſhalt thou make them turn their back, *when* thou ſhalt make ready *thine arrows* upon thy ſtrings againſt the face of them.

13 Be thou exalted, Lord, in thine own ſtrength: *ſo* will we ſing and praiſe thy power.

PSAL. XXII.

1 *David complaineth in great diſcouragement.* 9 *He prayeth in great diſtreſs.* 23 *He praiſeth God.*

¶ To the chief Muſician upon Aijeleth Shahar, A Pſalm of David.

MY God, my God, why haſt thou forſaken me? *why art thou ſo* far from helping me, *and from* the words of my roaring?

2 O my God, I cry in the day-time, but thou heareſt not; and in the night-ſeaſon, and am not ſilent.

3 But thou *art* holy, *O thou* that inhabiteſt the praiſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou didſt deliver them.

5 They cried unto thee, and were delivered: they truſted in thee, and were not confounded.

6 But I *am* a worm, and no man; a reproach of men, and deſpiſed of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out the lip, they ſhake the head, *ſaying,*

8 He truſted on the Lord, *that* he would deliver him: let him deliver him, ſeeing he delighted in him.

9 But thou *art* he that took me out of the womb: thou didſt make me hope *when I was* upon my mother's breaſt.

10 I was caſt upon thee from the womb; thou *art* my God from my mother's belly.

11 Be not far from me, for trouble *is* near; for *there is* none to help.

12 Many bulls have compaſſed me: ſtrong *bulls* of Baſan have beſet me round.

13 They gaped upon me *with* their mouths, *as a* ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midſt of my bowels.

15 My ſtrength is dried up like a potſherd: and my tongue cleaveth unto my jaws; and thou haſt brought me into the duſt of death.

16 For dogs have compaſſed me, the aſſembly of the wicked have incloſed me: they pierced my hands and my feet.

17 I may tell all my bones: they look *and* ſtare upon me.

18 They part my garments among them: and caſt lots upon my veſture.

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4 *He aſked life of thee, and thou gaveſt it him,* &c.] He deſireth only to eſcape with life, when encompaſſed with the greateſt dangers; but thou alſo was pleaſed to promiſe to prolong his days, and to continue his crown to his poſterity for many generations; as thou wilt at laſt give it to his Chriſt for ever and ever.

8 *Thine hand ſhall find out,* &c.] The Jews were certainly raiſed up by God to be a ſcourge upon every vice and villainy of the nations round about them; and therefore this verſe and the following ſhew the propriety of looking upon them in that light.

Commentary and Notes on Pſalm XXII.

In this pathetic pſalm, the royal prophet, under the type of his own perſon, deſcribes, at large, the ſufferings of our great redeemer; and in the concluſion, paints in the moſt beautiful colours, his exultation, and the propagation of his kingdom to the ends of the earth. Nay, ſome of the particulars are delivered in ſuch expreſſions that they were more literally fulfilled in our Saviour, than they ever were in David himſelf, to whom they can only be applied in a metaphorical ſenſe.

The words *aijeleth ſhabar* in the title ſignify *hinde of the morning,* becauſe the royal prophet was perſecuted as a hinde by the hunters, early in the morning.

1 *My God, my God, why haſt thou forſaken me?* &c.] O God, my moſt gracious God, whoſe power no creature can reſiſt, why am I, who have ſo long been the object of thy care, left without any viſible means of eſcaping thoſe that ſeek my life; and why are the loudeſt complaints I utter from a heart loaden with ſorrow and grief, denied the relief thou always affordeſt me? See Matt. xxvii, 46.

2 *O my God, I cry in the day time, but thou heareſt not,* &c.] O my God I cry inceſſantly to thee day and night, but can obtain no reſt from my perſecutors.

3 *But thou art holy,* &c.] Yet thou art he that hateſt all thoſe that unjuſtly perſecute thy ſervants; and keepeſt thy word faithfully with them that depend upon thee. For thou haſt often ſent them deliverance from thy holy place, where they celebrate thy name with perpetual praiſes.

6 *But I am a worm, and no man,* &c.] But I, who have alſo, after the example of my fathers, waited upon thee, am ſo diſappointed in my expectations, that mine adverſaries are ready to tread me under feet; I am ſo weak, and thereby ſo contemptible, that the very dregs of the people reproach and deſpiſe me.

7. 8, *All they that ſee me laugh me to ſcorn,* &c.] All that behold the ſtraits to which I am reduced, openly deride me; they make mouths at me, and, in a ſcornful manner, ſhake their heads, and ſarcaſtically ſay, This is he that pretended to be ſo highly in the favour of God, and depended upon him for deliverance; let us now ſee how he regards him; let him deliver him out of our hands, and ſhew he was as dear to him as he pretended:--This was exactly and literally fulfilled by our bleſſed Saviour: Matt. xxxiii. 39, 43.

16 *For dogs have compaſſed me, the aſſembly of the wicked have incloſed me: they pierced my hands and my feet.*] For that malicious company, which have combined together to perſecute me, are as greedy and cruel as hungry dogs, who have hunted down a hinde, and are gathered about her to tear her to pieces; they uſe me in the moſt ſhameful and cruel manner; they have pierced thro' my hands and my feet.--This was literally fulfilled in the ſon of God, but in the hiſtory of David there is nothing that reſembles it.

18 *They part my garments among them, and caſt lots upon my veſture.*] They are ſo ſure that I ſhall never recover, that they divide my garments among them, and caſt lots for my veſture.-- This was alſo more literally fulfilled in Chriſt than in David, in whoſe hiſtory we find nothing like it.

19 But be not thou far from me, O Lord; O my ſtrength, haſte thee to help me.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save me from the lion's mouth: for thou haſt heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren; in the midſt of the congregation will I praiſe thee.

23 Ye that fear the Lord, praiſe him; all ye the ſeed of Jacob, glorify him; and fear him, all ye the ſeed of Iſrael.

24 For he hath not deſpiſed, nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him, he heard.

25 My praiſe *ſhall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek ſhall eat, and be ſatisfied: they ſhall praiſe the Lord that ſeek him; your heart ſhall live for ever.

27 All the ends of the world ſhall remember and turn unto the Lord: and all the kindreds of the nations ſhall worſhip before thee.

28 For the kingdom *is* the Lord's: and he *is* the governor among the nations.

29 All *they that be* fat upon earth: ſhall eat and worſhip: all they that go down to the duſt, ſhall bow before him, and none can keep alive his own ſoul.

30 A ſeed ſhall ſerve him: it ſhall be accounted to the Lord for a generation.

31 They ſhall come, and ſhall declare his righteouſneſs: unto a people that ſhall be born, that he hath done *this*.

PSALM. XXIII.

David's confidence in God's grace.

¶ A Pſalm of David.

THE Lord *is* my ſhepherd: I ſhall not want.

2 He maketh me to lie down in green paſtures: he leadeth me beſide the ſtill waters.

3 He reſtoreth my ſoul: he leadeth me in the paths of righteouſneſs for his name's ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil; for thou *art* with me, thy rod and thy ſtaff they comfort me.

5 Thou prepareſt a table before me in the preſence of mine enemies: thou anointeſt my head with oil, my cup runneth over.

6 Surely goodneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

PSALM. XXIV.

1 *God's Lorſhip in the world.* 3 *the citizens of his ſpiritual kingdom.* 7 *An exhortation to receive him.*

¶ A Pſalm of David.

THE earth *is* the Lord's, and the fulneſs thereof; the world, and they that dwell therein.

2 For he hath founded it upon the ſeas: and eſtabliſhed it upon the floods.

3 Who ſhall aſcend into the hill of the Lord? and who ſhall ſtand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lift up his ſoul unto vanity, nor ſworn deceitfully.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſs from the God of his ſalvation.

6 This *is* the generation of them that ſeek him, that ſeek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors, and the King of glory ſhall come in.

8 Who *is* this King of glory? the Lord ſtrong and mighty, the Lord mighty in battle.

9 Lift up your heads, O ye gates, even lift *them*

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22 *I will declare thy name unto my brethren*, &c.] Save me, O Lord, and it ſhall redound to thy praiſe; for I will tell all my brethren how gracious thou art, and publickly proclaim thy great power and juſtice in the midſt of thy faithful people.

Commentary and Notes on Pſalm XXIII.

This pſalm ſeems to have been compoſed by David, after God had delivered him from that deep diſtreſs of which he complained in the foregoing, and ſettled him in a proſperous condition, wherein he was confident God would continue him.

1 *The Lord is my ſhepherd, I ſhall not want.*] No ſhepherd exerciſes a more tender and conſtant care over his flocks, than the Lord hath done over me: I am confident, therefore, that I ſhall never want any thing neceſſary either for my ſuſtenance, or defence, againſt thoſe who would bereave me of my happineſs.

4 *Though I walk through the valley of the ſhadow of death.*] How dreadful the foreſts of Hareth were, the place where David abode ſome time in his exile, will appear from this verſe.

6 *Surely goodneſs and mercy ſhall follow me*, &c.] I am fully perſuaded, that the ſame bounteous goodneſs and tender mercy, which have done ſuch great things for me, will ſtill moſt graciouſly attend me to the end of my days, and ſettle me in a quiet enjoyment of his tabernacle, where I will never ceaſe to praiſe his amazing love towards me, and give him thanks for all the benefits he hath beſtowed on his unworthy ſervant.

Commentary and Notes on Pſalm XXIV.

This pſalm ſeems to have been written by David, when he brought up the ark from the houſe of Obed-edom, and ſettled in mount Zion; and upon that account he prefers this place to all the reſt of the world; at the ſame time exciting the people, who attended it thither, with remarkable pomp and ſolemnity, not to content themſelves entirely with that ſpecies of piety, but to add to it the practice of all moral virtues, that they might thence enjoy the bleſſings which might be expected from the Divine Preſence now ſettled among them, and comfortably wait for the coming of the great Meſſiah, whoſe aſcenſion to heaven was repreſented by carrying the ark to the top of mount Zion, a type of heaven, as the ark was of Chriſt.

The Hebrews uſed to ſing this pſalm on the firſt day of the week, becauſe they fancied mention is made of the creation in the beginning of it; but I ſhould rather think, becauſe their prophets ſaw in it a prophecy of Chriſt, whoſe firſt ſtep to the throne of his glory was taken on the firſt day of the week, when we conſtantly commemorate his reſurrection from the dead.

1 *The earth is the Lord's*, &c.] The whole univerſe is the Lord's, and therefore we ought in the moſt humble manner to acknowledge the divine favour for vouchſafing to take up his ſpecial reſidence among us.

7 *Lift up your heads, O ye gates*, &c.] Let all who follow the ark of the Lord, at this ſolemn entrance of the Divine Majeſty into the holy place, join with me in ſaying, Be ye open, O ye gates of the ſanctuary, ſtand wide open, ye durable doors, and the king of glory will enter in; and, by the ſpecial tokens of his preſence, dwell among us.

8 *Who is this king of glory?* &c.] If any ſhould aſk, who is the king of glory, the tranſcendent majeſty we proclaim? Let them know it is the Lord, who hath made and governs the world; that moſt mighty and invincible Lord, whoſe awful preſence hath made me to gain ſo many ſignal victories in the day of battle.

9 *Lift up your heads, O ye gates*, &c.] Make therefore no delay, O ye gates of the ſanctuary; open wide, ye doors, which never ſhall decay;

them up, ye everlaſting doors: and the King of glory ſhall come in.

10 Who is this King of glory? the Lord of hoſts, he *is* the King of glory. Selah.

PSAL. XXV.

1 *David's confidence in prayer.* 7 *He prayeth for remiſſion of ſins* 16 *and for help in affliction.*

¶ *A Pſalm* of David.

UNTO thee, O Lord, do I lift up my ſoul.

2 O my God, I truſt in thee, let me not be aſhamed: let not mine enemies triumph over me.

3 Yea, let none that wait on thee be aſhamed; let them be aſhamed which tranſgreſs without cauſe.

4 Shew me thy ways, O Lord; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my ſalvation, on thee do I wait all the day.

6 Remember, O Lord, thy tender mercies, and thy loving kindneſſes; for they *have been* ever of old.

7 Remember not the ſins of my youth, nor my tranſgreſſions: according to thy mercy remember thou me, for thy goodneſs ſake, O Lord.

8 Good and upright *is* the Lord: therefore will he teach ſinners in the way

9 The meek will he guide in judgement: and the meek will he teach his way.

10 All the paths of the Lord *are* mercy and truth, unto ſuch as keep his covenant, and his teſtimonies.

11 For thy name's ſake, O Lord, pardon mine iniquity: for it *is* great.

12 What man *is* he that feareth the Lord? him ſhall he teach in the way *that* he ſhall chooſe.

13 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the earth

14 The ſecret of the Lord *is* with them that fear him: and he will ſhew them his covenant.

15 Mine eyes *are* ever towards the Lord: for he ſhall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me: for I *am* deſolate, and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my diſtreſſes.

18 Look upon mine affliction, and my pain, and forgive all my ſins.

19 Conſider mine enemies, for they are many, and they hate me with cruel hatred.

20 O keep my ſoul, and deliver me: let me not be aſhamed, for I put my truſt in thee.

21 Let integrity and uprightneſs preſerve me: for I wait on thee.

22 Redeem Iſrael O God: out of all his troubles.

PSAL. XXVI.

David reſorteth unto God in confidence of his integrity.

¶ *A Pſalm* of David.

JUDGE me, O Lord, for I have walked in mine integrity: I have truſted alſo in the Lord, *therefore* I ſhall not ſlide.

2 Examine me, O Lord, and prove me: try my reins, and my heart.

3 For thy loving kindneſs *is* before mine eyes: and I have walked in thy truth.

4 I have not ſat with vain perſons: neither will I go in with diſſemblers.

5 I have hated the congregation of evil-doers: and will not ſit with the wicked.

6 I will waſh mine hands in innocency: ſo will I compaſs thine altar, O Lord:

7 That I may publiſh with the voice of thankſgiving, and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy houſe: and the place where thine honour dwelleth.

9 Gather not my ſoul with ſinners: nor my life with bloody men:

10 In whoſe hands *is* miſchief: and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot ſtandeth in an even place: in the congregation will I bleſs the Lord.

PSAL.

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decay, and the king of glory ſhall enter, and fix his ſeat in this holy place.

10 *Who is this king of glory?* &c.] If you aſk again with greater admiration, Who is this king of glory? Know, that the Lord of hoſts, who formed the brilliant luminaries of heaven, he is the king, whoſe tranſcendent majeſty is come to take up his reſidence here.

Commentary and Notes on Pſalm XXV.

This pſalm ſeems to have been written by David after the commiſſion of ſome heinous ſin, and in the midſt of ſome great diſtreſs; poſſibly after the matter of Uriah, and when Abſalom rebelled againſt him. And hence he was brought to remember the offences of his youth, which rendered him an importunate ſupplicant at the throne of grace for the pardon of them, and for deliverance from his enemies.

1 *Unto thee, O Lord, do I lift up my ſoul.*] O Lord, my conſtant and only refuge in all the troubles that ſurround me, I look up unto thee in this great diſtreſs, humbly waiting on thee, and hoping in thee, that thou wilt deliver me.

7 *Remember not the ſins of my youth,* &c.] I am indeed a ſinner; and even in my youth went aſtray from thee: and committed more grievous offences, as I advanced in years. But thy mercies ſhield us from thy juſtice; thou pardoneſt the offences of man, when the ſinner implores thy forgiveneſs. Conſider not therefore, O my God the greatneſs of my ſins; but, for the ſake of thy tender mercy, forgive my tranſgreſſions.

16 *Turn thee unto me, and have mercy upon me; for I am deſolate and afflicted.*] Behold, O Lord, how entirely I truſt in thee; pity me in my diſtreſs, being in a manner forſaken by all, and reduced from the grandeur of a king, to the miſerable condition of a beggar.

Commentary and Notes on Pſalm XXVI.

David, in this pſalm aſſerts his integrity, and appeals to God as judge of his moſt ſecret intentions; but it ſeems to relate to the time of his perſecution by Saul, when he was conſidered as a public enemy.

1 *Judge me, O Lord, for I have walked in mine integrity,* &c.] I am accuſed of the greateſt crimes by thoſe that perſecute me; but I am not afraid to appeal to thee, O thou judge of all the earth; not doubting but thou wilt acquit me, and puniſh mine accuſers and perſecutors; for thou well knoweſt, I have maintained a good conſcience at the court of Saul; and, ſince I have been baniſhed thence, have taken no wicked courſe to extricate myſelf from the dangers that encompaſs me; but have placed my whole confidence in thee for ſafety; nor ſhall any thing ſhake this reſolution.

2 *Examine me, O Lord, and prove me,* &c.] Thou ſeeſt the very thoughts of my heart, and the moſt ſecret inclinations of my ſoul; prove me, therefore, whether I have even intended any evil to mine enemy; and if thou wilt expoſe me to a ſtill more ſevere trial, I hope it will only diſcover more of mine integrity.

4 *I have not ſat with vain perſons,* &c.] I never loved nor frequented the company of falſe and treacherous perſons; nor will I ever join myſelf with thoſe, who, under the ſpecious veil of friendſhip and religion, conceal the moſt wicked deſigns.

8 *Lord I have loved the habitation of thy houſe,* &c.] Thou knoweſt, O Lord, with what ſincere affection I have attended the ſervice of thy houſe, and how I rejoiced when I viſited thy tabernacle, where thy glory dwelleth viſibly among us, to offer up thoſe devout ſacrifices unto thee.

PSAL. XXVII.

1 *David ſuſtaineth his faith by the power of God,* 4 *by his love to the ſervice of God,* 9 *and by prayer.*

A Pſalm of David.

THE Lord *is* my light, and my ſalvation, whom ſhall I fear? the Lord *is* the ſtrength of my life, of whom ſhall I be afraid?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my fleſh: they ſtumbled and fell.

3 Though an hoſt ſhould encamp againſt me, my heart ſhall not fear: though war ſhould riſe againſt me, in this *will* I *be* confident.

4 One *thing* have I deſired of the Lord, that will I ſeek after: that I may dwell in the houſe of the Lord all the days of my life, to behold, the beauty of the Lord, and to enquire in his temple.

5 For in the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me, he ſhall ſet me up upon a rock.

6 And now ſhall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of joy, I will ſing, yea, I will ſing praiſes unto the Lord.

7 Hear, O Lord, *when* I cry with my voice: have mercy alſo upon me, and anſwer me.

8 *When thou ſaidſt,* Seek ye my face; my heart ſaid unto thee, Thy face, Lord will I ſeek.

9 Hide not thy face *far* from me, put not thy ſervant away in anger: thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.

10 When my father and my mother forſake me, then the Lord will take me up.

11 Teach me thy way, O Lord, and lead me in a plain path, becauſe of mine enemies.

12 Deliver me not over unto the will of mine enemies: for falſe witneſſes are riſen up againſt me, and ſuch as breathe out cruelty.

13 *I had fainted,* unleſs I had believed to ſee the goodneſs of the Lord in the land of the living.

14 Wait on the Lord: be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the Lord.

PSAL. XXVIII.

1 *David prayeth againſt his enemies:* 6 *he bleſſeth God:* 9 *He prayeth for the people.*

¶ A Pſalm of David.

UNTO thee, will I cry, O Lord my rock, be not ſilent to me; leſt *if* thou be ſilent to me, I become like them that go down into the pit.

2 Hear the voice of my ſupplications, when I cry unto thee: when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity: which ſpeak peace to their neighbours, but miſchief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedneſs of their endeavours: give them after the work of their hands? render to them their deſert.

5 Becauſe they regard not the works of the Lord, nor the operation of his hands, he ſhall deſtroy them, and not build them up.

6 Bleſſed

Commentary and Notes on Pſalm XXVII.

This pſalm was written by David, when he was, or had lately been; in ſome great diſtreſs; but whether it was the proſecution of Saul, the rebellion of Abſalom, or when he was in danger of being killed by a giant in the Philiſtine Army, and was ſuccoured by Abiſhai, is not eaſy to determine; though ſeveral paſſages in this pſalm ſeem to favour the latter, which happened in his declining years, when the courage, but not the ſtrength of his youth remained.

1 *The Lord is my light, and my ſalvation, whom ſhall I fear?* &c.] The Lord ſtill fills me with the joy of his countenance, what then ſhall make me afraid? He compaſſeth me about with his hand in the day of battle, whom then ſhall I fear!

5 *For in the day of trouble he ſhall hide me,* &c.] For in his tabernacle I ſhall be more ſecure in the day of trouble, than if encompaſſed with the ſtrongeſt bulwarks, or concealed in the moſt ſecret caverns of the mountains: nor is the moſt impregnable rock a place of equal ſecurity.

6 *And now ſhall mine head be lifted up above mine enemies round about me,* &c.] And now I have felt the happy fruits of loving his dwelling-place, for the Lord hath given me a glorious victory, and made me to triumph over all mine enemies on every ſide, I will therefore viſit his tabernacle, and offer ſacrifices of thankſgiving with the higheſt expreſſions of joy: I will compoſe ſongs of praiſe to magnify the power and loving-kindneſs of the Lord.

7 *Hear, O Lord, when I cry with my voice,* &c.] In thee, O Lord, I ſtill put my truſt for future preſervation; beſeeching thee to give me a gracious audience; and whenever I addreſs myſelf to thee, deign to ſhew the kindneſs thou haſt for me, by granting my requeſt.

9 *Hide not thy face far from me,* &c.] I ſtill hope thou wilt continue to look favourably upon me, and not withdraw thy preſence from thy ſervant, when I implore thy protection. Do not reject my prayers becauſe I am a ſinner; but liſten to them becauſe I am thy ſervant. Thou haſt often relieved me, O God of my ſalvation, continue then to be my Saviour and rock of defence, O thou worſhip of Iſrael.

10 *When my father and mother forſake me, then the Lord will take me up.*] The tender affection of my parents is far from being equal to thine; and therefore, though they ſhould abandon me, I would place my confidence in the Lord, who will never ſuffer me to periſh.

14 *Wait on the Lord,* &c.] Let me perſuade thee, whoever thou art, that ſhalt hereafter be ſurrounded with dangers and difficulties, to learn by my example; to truſt wholly on the Lord, and not deſpair of relief, though it ſhould be delayed for a ſeaſon. Fortify thyſelf with a ſtrong faith, and hope ſtedfaſtly in the Lord when the greateſt dangers threaten thee, and he will, in his own good time, deliver thee from them all.

Commentary and Notes on Pſalm XXVIII.

This pſalm is by moſt commentators ſuppoſed to have been compoſed by David during the perſecution of Saul, when he was betrayed by thoſe who pretended to be his friends. But I rather think it a meditation written on ſome ſolemn occaſion, perhaps the ſame that gave riſe to the foregoing. For, in the latter part of it, he returns thanks to God for the victories he had gained over his enemies, and for the peace he enjoyed; though he complains very pathetically at the beginning of ſome perſons who moleſted him, and ſought an opportunity of doing him miſchief. See 2 Sam. xxi. 18, 19, 20, where we read of three battles with the Philiſtines, when, poſſibly ſome of his own ſubjects took an opportunity of exciting diſturbances among the people.

1 *Unto thee will I cry, O Lord my Rock,* &c.] O Lord, to whom alone I fly for ſafety, and under the ſhadow of whoſe wings nothing can hurt me; I now humbly implore thy protection. Do not, O God of my ſalvation, ſhut thine ears to my earneſt prayer, leſt mine enemies, when they ſee thou regardeſt not my moſt importunate ſupplications, look upon me as one thou haſt abandoned to deſtruction.

2 *Hear the voice of my ſupplications,* &c.] Grant, therefore, my deſire, when with ardent affection I ſeek thy favour, and renouncing all dependence on human ſtrength, implore that help thou haſt ſo often ſent from thy holy place.

3 *Draw me not away with the wicked,* &c.] Let not the deſtruction ſeize on me, which is the portion of the wicked: nor ſuffer me to be involved in the ſame puniſhment with thoſe pernicious wretches, who make no conſcience of committing the greateſt villainies; and pretend the moſt ſincere friendſhip to their neighbours, at the very time they are contriving their ruin.

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6 Bleſſed *be* the Lord, becauſe he hath heard the voice of my ſupplications.

7 The Lord *is* my ſtrength, and my ſhield; my heart truſted in him, and I am helped: therefore my heart greatly rejoiceth, and with my ſong will I praiſe him.

8 The Lord is their ſtrength, and he is the ſaving ſtrength of his anointed.

9 Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever.

PSAL. XXIX.

1 *David exhorteth princes to give glory to God,* 3 *by reaſon of his power,* 11 *and protection of his people.*

A Pſalm of David.

GIVE unto the Lord, O ye mighty, give unto the Lord glory and ſtrength.

2 Give unto the Lord the glory due unto his name; worſhip the Lord in the beauty of holineſs.

3 The voice of the Lord *is* upon the waters: the God of glory thundereth; The Lord *is* upon many waters.

4 The voice of the Lord *is* powerful; the voice of the Lord *is* full of majeſty.

5 The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them alſo to ſkip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire.

8 The voice of the Lord ſhaketh the wilderneſs; the Lord ſhaketh the wilderneſs of Kadeſh.

9 The voice of the Lord maketh the hinds to calve, and diſcovereth the foreſts: and in his temple doth every one ſpeak of his glory.

10 The Lord ſitteth upon the flood; yea, the Lord ſitteth King for ever.

11 The Lord will give ſtrength unto his people; the Lord will bleſs his people with peace.

PSAL. XXX.

1 *David praiſeth God for his deliverance.* 4 *He exhorteth others to praiſe him by example of God's dealing with him.*

A pſalm *and* ſong *at* the dedication of the houſe of David.

I Will extol thee, O Lord, for thou haſt lifted me up: and haſt not made my foes to rejoice over me.

2 O Lord my God, I cried unto thee, and thou haſt healed me.

3 O Lord, thou haſt brought up my ſoul from the grave: thou haſt kept me alive that I ſhould not go down to the pit.

4 Sing unto the Lord, O ye ſaints of his: and give thanks at the remembrance of his holineſs.

5 For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

6 And in my proſperity I ſaid, I ſhall never be moved.

7 Lord, by thy favour thou haſt made my mountain to ſtand ſtrong: thou didſt hide thy face, *and* I was troubled.

8 I cried to thee, O Lord: and unto the Lord I made ſupplication.

9 What profit *is there* in my blood: when I go down to the pit? ſhall the duſt praiſe thee? ſhall it declare thy truth?

10 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

11 Thou haſt turned for me my mourning into dancing: thou haſt put off my ſackcloth, and girded me with gladneſs.

12 To the end that *my* glory may ſing praiſe to thee, and not be ſilent, O Lord my God, I will give thanks unto thee for ever.

PSAL. XXXI.

1 *David ſhewing his confidence in God craveth his help.* 7 *He rejoiceth in his mercy.* 9. *He prayeth in his calamity.* 19 *He praiſeth God for his goodneſs.*

To the chief muſician, a pſalm of David.

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9 *Save thy people and bleſs thine inheritance,* &c.] It is the ſafety of thy people Iſrael I ſeek; beſeeching thee, O Lord, to preſerve them, and pour down thy bleſſings upon thoſe whom thou haſt appropriated to thyſelf out of all other nations; take care of them, O Lord, as a watchful ſhepherd doth of his flock, and make them victorious over their enemies, both now and in all future generations.

Commentary and Notes on Pſalm XXIX.

This pſalm ſeems to have been compoſed by David immediately after ſome terrible ſtorm of thunder, lightning, and rain; whereby God had ſo diſcomfitted his enemies, and put their forces into ſuch diſorder, that he eaſily obtained a complete victory. And this remarkable aſſiſtance of Providence animated him to exhort all people to ſubmit to that glorious majeſty, from whom the thunder came, and who can ſo eaſily ſtrike a ſudden terror into the hearts of his boldeſt and moſt reſolute oppoſers.

1 *Give unto the Lord, O ye mighty,* &c.] O ye princes and rulers of the world, who ſo readily receive the loweſt proſtrations from your ſubjects; render unto the Lord that honour he expects from you: acknowledge his ſupreme power, which you have lately felt, and ſubmit yourſelves willingly to his authority.

2 *Give unto the Lord the glory due unto his name,* &c.] Honour him ſuitably to the excellence of his majeſty; as to prove you hold him in great veneration, come and caſt yourſelves down before him in his ſanctuary; where he hath fixed his glorious reſidence among us.

3 *The voice of the Lord is upon the waters,* &c.] It was his voice you heard in the clouds, from whence his glorious majeſty thunders; and makes not only the earth, but the great ocean tremble, at that awful token of his preſence.

6 *He maketh them alſo ſkip like a calf,* &c.] He ſcatters them in the air, after he hath torn them in pieces; and makes even the mountains themſelves leap like the young cattle that feed on their ſides.

9 *The voice of the Lord maketh the hinds to calve,* &c.] It opens the wombs of the hinds, which otherwiſe bring forth with difficulty; it lays bare the coverts of the wild beaſts in the foreſts, whom it frightens to their dens, while the temple of the Lord remains unſhaken by thoſe tempeſtuous blaſts; and all his pious worſhippers aſſemble there ſecurely, to ſing the praiſes of his glorious majeſty and power.

Commentary and Notes on Pſalm XXX.

The title of this pſalm is different from all the preceding, being called a pſalm and ſong; but in the Hebrew it is ſomething different, and may be conſtrued as follows: *A pſalm; a ſong of dedication of the houſe built by David,* This pious prince would not eat in his houſe till he had, in a ſolemn manner, addreſſed himſelf to God at his entrance into it, acknowledging the divine goodneſs in re-inſtating him in his throne after he had been forced from it by the rebellion of his ſon.

1 *I will extol thee, O Lord*] To thee, O Lord, will I give the higheſt praiſes, and never ceaſe to magnify thy name; for thou haſt drawn me out of the depths of miſery into which I was plunged, and filled me with that joy which mine enemies hoped to have had in my deſtruction.

11 *Thou haſt turned for me my mourning into dancing,* &c.] Thou waſt pleaſed to give a gracious anſwer to my prayers: joy and gladneſs are again returned after a ſhort interval of ſadneſs and ſorrow.

IN thee, O Lord, do I put my truſt, let me never be aſhamed: deliver me in thy righteouſneſs.

2 Bow down thine ear to me, deliver me ſpeedily: be thou my ſtrong rock, for an houſe of defence to ſave me.

3 For thou *art* my rock and my fortreſs; therefore for thy names ſake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my ſtrength.

5 Into thine hand I commit my ſpirit: thou haſt redeemed me, O Lord God of truth.

6 I have hated them that regard lying vanities: but I truſt in the Lord.

7 I will be glad, and rejoice in thy mercy: for thou haſt conſidered my trouble, thou haſt known my ſoul in adverſities;

8 And haſt not ſhut me up into the hand of the enemy: thou haſt ſet my feet in a large room.

9 Have mercy upon me, O Lord, for I am in trouble; mine eye is conſumed with grief, *yea*, my ſoul and my belly.

10 For my life is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed.

11 I was a reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: they that did ſee me without, fled from me.

12 I am forgotten, as a dead man out of mind: I am like a broken veſſel.

13 For I have heard the ſlander of many, fear *was* on every ſide, while they took counſel together againſt me, they deviſed to take away my life.

14 But I truſted in thee, O Lord: I ſaid, Thou *art* my God.

15 My times are in thy hand: deliver me from the hand of mine enemies: and from them that perſecute me.

16 Make thy face to ſhine upon thy ſervant; ſave me for thy mercies ſake.

17 Let me not be aſhamed, O Lord, for I have called upon thee: let the wicked be aſhamed, *and* let them be ſilent in the grave.

18 Let the lying lips be put to ſilence: which ſpeaks grievous things proudly and contemptuouſly againſt the righteous.

19 O how great *is* thy goodneſs which thou haſt laid up for them that fear thee: *which* thou haſt wrought for them that truſt in thee, before the ſons of men!

20 Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues.

21 Bleſſed *be* the Lord; for he hath ſhewed me his marvellous kindneſs in a ſtrong city.

22 For I ſaid in my haſte, I am cut off from before thine eyes: nevertheleſs, thou heardeſt the voice of my ſupplications, when I cried unto thee.

23 O love the Lord, all ye his ſaints: *for* the Lord preſerveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord.

PSAL. XXXII.

1 *Bleſſedneſs conſiſteth in remiſſion of ſins.* 3 *Confeſſion of ſins giveth eaſe to the conſcience.* 8 *God's promiſes bring joy.*

A pſalm of David, Maſchil.

BLESSED *is he whoſe* tranſgreſſion *is* forgiven, *whoſe* ſin *is* covered.

2 Bleſſed *is* the man unto whom the Lord imputeth not iniquity, and in whoſe ſpirit *there is* no guile.

3 When I kept ſilence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moiſture is turned unto the drought of ſummer. Selah.

Commentary and Notes on Pſalm XXXI.

This pſalm was compoſed by David, and delivered to the chief muſician in the tabernacle, wherein he deſcribes his confidence in God, notwithſtanding the terrible ſtraits to which he was reduced. It ſeems to refer to the diſtreſs he was reduced to in the wilderneſs of Maon, whither Saul purſued him, and where he muſt have fallen into his hands had not an inviſible arm relieved him.

1 *In thee O Lord, do I put my truſt*, &c.] Thou ſeeſt, O Lord, that in all the perſecutions I endure, I put my whole confidence in thy power and goodneſs; and therefore ſhould they fail me, I ſhould become a reproach to them that hate me: prevent that misfortune, O Lord, and magnify thine own mercy and fidelity by preſerving me in this time of danger, and deliver me out of all the troubles that encompaſs me round about.

3 *For thou art my rock and my fortreſs*, &c.] I have hitherto found thee in all my diſtreſſes an impregnable rock, and ſure caſtle of defence, and therefore again flee to thee for ſafety; beſeeching thee, for the glory of thy great name, to deliver me from all the dangers that ſurround me, and ſo direct my ſteps that I fall not into the hands of my enemies.

5 *Into thine hand I commit my ſpirit*, &c.] To thy care and cuſtody I commit myſelf, and depoſit even my life in thine hand; for thou haſt often reſcued me from dangers when no human foreſight could have preſerved me; and I doubt not but thou wilt ſtill ſhew thyſelf the ſame gracious God and powerful deliverer; for thou never faileſt them that put their truſt in thee.

Theſe words were uſed by our Bleſſed Saviour when he was expiring on the croſs to redeem a ſinful and rebellious world, and even in a more proper and literal ſenſe than they could ever have been uſed by David.

16 *Make thy face to ſhine upon thy ſervant*, &c.] Diſperſe theſe black clouds of affliction which have ſo long ſurrounded me, that mine enemies think thou haſt utterly forſaken me: but though I am unworthy thy protection, yet I beg thou wouldeſt deliver me, from theſe dangers, that thy mercy towards me may be magnified by all the ſons of Jacob.

19 *O how great is thy goodneſs, which thou haſt laid up for them that fear thee*, &c. O how comfortable it is to reflect in this abyſs of dangers on thy kind intentions towards thoſe that fear to offend thee, though for the preſent they are miſerably uſed by the tongue of ſlander! How great are the bleſſings thou haſt treaſured up and prepared for thoſe that religiouſly avoid all unjuſt methods of preſerving themſelves, and truſt on thee alone for ſuccour!

Commentary and Notes on Pſalm XXXII.

This pſalm was compoſed by David when the calamities, attending his ſon's rebellion, had taught him how fearful a thing it was to offend the Almighty, and how infinitely he was beholden to him for remitting, in ſo merciful a manner, the vengeance his ſins deſerved. Some think it was intended to be publickly uſed on the great day of expiation, when the whole nation made a general confeſſion of their ſins, and called *Maſchil*, either becauſe it contains the moſt excellent inſtructions to obtain true bleſſedneſs, as the word literally ſignifies, or becauſe it was ſet to the tune of a hymn then in common uſe, which begins with the word *Maſchil*. The latter is the more probable, becauſe there are twelve pſalms beſides this, which have the ſame title, though the former reaſons cannot be applied to them all.

1 *Bleſſed is he whoſe tranſgreſſions is forgiven*, &c.] Happy, thrice happy is the man whom God is pleaſed to remit, not only his common errors and weakneſſes, but alſo his groſſer ſins, whether committed againſt the Divine Majeſty, or againſt his neighbours.

5 I acknowledged my ſin unto thee, and mine iniquity have I not hid, I ſaid I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin. Selah.

6 For this ſhall every one that is godly pray unto thee, in a time when thou mayeſt be found: ſurely in the floods of great waters, they ſhall not come nigh unto him.

7 Thou *art* my hiding-place; thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance. Selah.

8 I will inſtruct thee, and teach thee in the way which thou ſhalt go: I will guide thee with mine eye.

9 Be ye not as the horſe, *or* as the mule, *which* have no underſtanding: whoſe mouth muſt be held-in with bit and bridle, leſt they come near unto thee.

10 Many ſorrows *ſhall be* to the wicked: but he that truſteth in the Lord, mercy ſhall compaſs him about.

11 Be glad in the Lord, and rejoice ye righteous: and ſhout for joy all *ye that are* upright in heart.

PSAL. XXXIII.

1 *God is to be praiſed for his goodneſs,* 6 *for his power,* 12 *and for his providence.* 20 *Confidence is to be placed in God.*

REJOICE in the Lord, O ye righteous: *for* praiſe is comely for the upright.

2 Praiſe the Lord with harp: ſing unto him with the pſaltery, *and* an inſtrument of ten ſtrings.

3 Sing unto him a new ſong: play ſkilfully with a loud noiſe.

4 For the word of the Lord *is* right: and all his works *are done* in truth.

5 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made: and all the hoſt of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as an heap: he layeth up the depth in ſtorehouſes.

8 Let all the earth fear the Lord: let all the inhabitants of the world ſtand in awe of him.

9 For he ſpake, and it was *done*; he commanded, and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counſel of the Lord ſtandeth for ever: the thoughts of his heart to all generations.

12 Bleſſed *is* the nation whoſe God *is* the Lord: *and* the people *whom* he hath choſen for his own inheritance.

13 The Lord looketh from heaven, he beholdeth all the ſons of men.

14 From the place of his habitation, he looketh upon all the inhabitants of the earth.

15 He faſhioneth their hearts alike: he conſidereth all their works.

16 There is no king ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength.

17 An horſe *is* a vain thing for ſafety: neither ſhall he deliver *any* by his great ſtrength.

18 Behold, the eye of the Lord *is* upon them that fear him: upon them that hope in his mercy.

19 To deliver their ſoul from death: and to keep them alive in famine.

20 Our ſoul waiteth for the Lord: he *is* our help, and our ſhield.

21 For our heart ſhall rejoice in him: becauſe we have truſted in his holy name.

22 Let thy mercy, O Lord, be upon us: according as we hope in thee.

PSAL. XXXIV.

1 *David praiſeth God, and exhorteth others thereto by his experience.* 8 *they are bleſſed that truſt in God.* 11 *He exhorteth to the fear of God.*

¶ *A Pſalm* of David, when he changed his behaviour before Abimelech: who drove him away and he departed.

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11 *Be glad in the Lord, and rejoice ye righteous,* &c.] Whatever troubles may ſurround you, rejoice in the Lord, who will certainly deliver you: truſt in him, ye that love his favour; triumph in the loving-kindneſs of the Lord, all ye that ſincerely ſtudy to do his will; ſhout for joy, as if ye were already victorious over your enemies.

Commentary and Notes on Pſalm XXXIII.

It is not abſolutely known by whom, nor on what occaſion, this pſalm was compoſed; though there is little reaſon to doubt of its being a pious meditation of the royal prophet, on occaſion of ſome ſignal benefit he had received from the Almighty; wherein he deſires all good men to join with him in magnifying the Lord, from the conſideration of his wonderful works, both in creation and providence.

1 *Rejoice in the Lord, O ye righteous,* &c.] Praiſe the Lord with joyful hearts; triumph in his holy name, all ye that are juſt and good; for nothing is more becoming them that ſincerely obſerve the law of God, than to magnify him from whom they have received their being, and from whom they expect to receive all the bleſſings of life.

6 *By the word of the Lord were the heavens made,* &c.] Surely none can doubt the power of the Almighty, who ſurveys the heavenly bodies, marſhalled under the ſpacious canopy of heaven, like an army in the moſt beautiful order, and conſiders that all theſe glittering orbs were called into being by the breath of his mouth.

10 *The devices of the people of none effect.*] The Septuagint, Vulgate, and Arabic add, and fruſtrateth the counſels of princes: but the Hebrew and Chaldee have not this ſentence.

12 *Bleſſed is the nation whoſe God is the Lord,* &c.] Happy is the nation which worſhips the great Jehovah, the creator of heaven and earth: thrice happy are they who live under the care of ſo juſt, ſo good, ſo powerful, and ſo wiſe a being, and are ſo highly in his favour, that he hath choſen them to be a peculiar people to himſelf; among whom he will, in an eſpecial manner, reſide, and hath engaged himſelf by a peculiar covenant to be their guardian and protector.

17 *Neither ſhall he deliver any,* &c.] There is ſo much confidence implied in the words *ſhall* and *will*, that it ſeems more ſuitable to the ſentiments of the pſalmiſt, to tranſlate it, Neither *can* he deliver any, &c. *Pilkington.*

Commentary and Notes on Pſalm XXXIV.

The title informs us, that this pſalm was written by David after his eſcape from Achiſh, King of Gath, who he was afraid would ſeize on him when he heard it was openly reported, that he was the perſon who ſlew their famous champion Goliath, and pretended to the ſovereignty over all theſe countries. He, therefore, put on the behaviour of a madman; hoping, that when Achiſh ſaw this, he would deſpiſe him, and ſend him out of his dominions. The ſtratagem ſucceeded according to his wiſh, and he was diſmiſſed from the court of Achiſh. He, however, did not forget to aſcribe his whole deliverance to the tender mercies of the divine Being, who was pleaſed to make his ſtratagem to proſper. This pſalm is very curiouſly compoſed, according to the number and order of the Hebrew alphabet in the beginning of every verſe; a ſufficient proof that it was written after his eſcape unto ſome place of ſafety.

I Will bleſs the Lord at all times: his praiſe *ſhall* continually *be* in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear *thereof*, and be glad.

3 O magnify the Lord with me: and let us exalt his name together.

4 I ſought the Lord, and he heard me: and delivered me from all my fears.

5 They looked unto him, and were lightened: and their faces were not aſhamed.

6 This poor man cried, and the Lord heard *him*; and ſaved him out of all his troubles.

7 The angel of the Lord encampeth round about them that fear him: and delivereth them.

8 O taſte, and ſee, that the Lord *is* good: bleſſed *is* the man *that* truſteth in him.

9 O fear the Lord ye his ſaints: for *there is* no want to them that fear him.

10 The young lions do lack and ſuffer hunger: but they that ſeek the Lord ſhall not want any good *thing*.

11 Come, ye children, hearken unto me: I will teach you the fear of the Lord.

12 What man *is he that* deſireth life, *and* loveth *many* days, that he may ſee good?

13 Keep thy tongue from evil: and thy lips, from ſpeaking guile.

14 Depart from evil, and do good: ſeek peace and purſue it.

15 The eyes of the Lord *are* upon the righteous: and his ears *are open* unto their cry.

16 The face of the Lord *is* againſt them that do evil: to cut off the remembrance of them from the earth.

17 The *righteous* cry, and the Lord heareth, and delivereth them out of all their troubles.

18 The Lord *is* nigh unto them that are of a broken heart: and ſaveth ſuch as be of a contrite ſpirit.

19 Many *are* the afflictions of the righteous: but the Lord delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil ſhall ſlay the wicked: and they that hate the righteous ſhall be deſolate.

22 The Lord redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.

PSAL. XXXV.

1 *David prayeth for his own ſafety, and his enemies confuſion.* 11 *He complaineth of their wrongful dealing.* 22 *Thereby he inciteth God againſt them.*

¶ *A Pſalm* of David.

PLEAD *my cauſe*, O Lord, with them that ſtrive with me: fight againſt them that fight againſt me.

2 Take hold of ſhield and buckler, and ſtand up for mine help.

3 Draw out alſo the ſpear, and ſtop *the way* againſt them that perſecute me: ſay unto my ſoul, I *am* thy ſalvation.

4 Let them be confounded, and put to ſhame, that ſeek after my ſoul: let them be turned back, and brought to confuſion, that deviſe my hurt.

5 Let them be as chaff before the wind: and let the angel of the Lord chaſe *them*.

6 Let their way be dark and ſlippery: and let the angel of the Lord perſecute them.

7 For without cauſe have they hid for me their net *in* a pit, *which* without cauſe they have digged for my ſoul.

8 Let deſtruction come upon him at unawares; and let his net that he hath hid catch himſelf: into that very deſtruction let him fall.

9 And my ſoul ſhall be joyful in the Lord: it ſhall rejoice in his ſalvation.

10 All my bones ſhall ſay, Lord, who *is* like unto thee, which delivereſt the poor from him that is too ſtrong for him, yea, the poor and the needy from him that ſpoileth him?

11 Falſe witneſſes did riſe up; they laid to my charge *things* that I knew not.

12 They rewarded me evil for good, *to* the ſpoiling of my ſoul.

13 But as for me, when they were ſick, my cloathing *was* ſackcloth: I humbled my ſoul with faſting, and my prayer returned into mine own boſom.

14 I behaved myſelf as though *he had been* my friend, *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine adverſity they rejoiced, and gathered themſelves together: *yea*, the abjects gathered themſelves together againſt me, and I knew *it* not; they did tear *me*, and ceaſed not.

16 With

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1 *I will bleſs the Lord at all times*, &c.] I will never forget how truly gracious the Lord hath been to me in this remarkable deliverance; and whatever my condition may be, my mouth ſhall be perpetually filled with his praiſe.

6 *This poor man cried, and the Lord heard him*, &c.] Let all that are in trouble fix their Eyes on me, and excite one another to a chearful dependance upon the Almighty, ſaying, Behold that man, he was in a poor and mean condition, deſtitute of all human aſſiſtance: but commending himſelf to his God by earneſt prayer, the Lord took care of him, and delivered him out of all his diſtreſſes.

8 *O taſte and ſee that the Lord is good*, &c.] O that men would not be ſo negligent, but ſeriouſly conſider this, and make a trial by ſtedfaſtly truſting in the Lord during their greateſt troubles; and they will ſoon find how gracious and kind he is; and that the man alone is truly happy who places his confidence in him.

10 *The young lions do lack*, &c.] He aſſures them that ſtrength and magnanimity are no ſecurities from want and diſtreſs; whereas truſt in God is a never-failing ſource of every thing that is good. He then ſums up all in a moſt pathetic and beautiful exhortation to piety, to virtue, and to confidence in God, in full aſſurance, that, as he was the guardian of virtue in diſtreſs, ſo was he the unerring obſerver, and the ſteady avenger of wickedneſs. *Delany.*

16 *The face of the Lord.*] That is, the avenger of the Lord.

Commentary and Notes on Pſalm XXXV.

This pſalm ſufficiently appears to have been written by David when he was fiercely perſecuted by Saul; whoſe forces, which were unjuſtly raiſed againſt him, he beſeeches the Lord to diſperſe; and eſpecially to ſtop the mouths of his falſe accuſers, of whom he very pathetically complains. This pſalm contains the ſtrongeſt imprecations on the enemies of its author, which ſome have thought unbecoming the mouth of a good man; but theſe imprecations muſt be conſidered as an appeal to God, in a particular caſe, for juſtice againſt thoſe whom no court on earth could, or would puniſh. He, therefore, begged the Divine Majeſty to execute the judgment he had pronounced in his law againſt obſtinate and incorrigible offenders, who would otherwiſe eſcape the hand of juſtice, whereby others alſo might be hardened in their wickedneſs.

1 *Plead my cauſe, O Lord*, &c.] Take my part, O Lord, and maintain my cauſe againſt thoſe that contend with me, and have raiſed a war againſt me; for I am unable to defend myſelf, and have none elſe to appear for me.

11 *Falſe witneſſes did riſe up*, &c.] They have accuſed me of crimes I am wholly ignorant of, and ſupported the accuſations by perſons long ſtrangers to the checks of conſcience, and the paths of virtue.

16 With hypocritical mockers in feaſts: they gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look on? reſcue my ſoul from their deſtructions, my darling from the lions.

18 I will give thee thanks in the great congregation: I will praiſe thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cauſe.

20 For they ſpeak not peace, but they deviſe deceitful matters againſt *them that are* quiet in the land.

21 Yea, they opened their mouth wide againſt me, *and* ſaid, Aha, aha, our eye hath ſeen *it*.

22 *This* thou haſt ſeen O Lord, keep not ſilence O Lord, be not far from me.

23 Stir up thyſelf, and awake to my judgment, *even* unto my cauſe, my God, and my Lord.

24 Judge me, O Lord, my God, according to thy righteouſneſs, and let them not rejoice over me.

25 Let them not ſay in their hearts, Ah, ſo would we have it: let them not ſay, We have ſwallowed him up.

26 Let them be aſhamed and brought to confuſion together, that rejoice at mine hurt: let them be clothed with ſhame and diſhonour, that magnify *themſelves* againſt me.

27 Let them ſhout for joy, and be glad, that favour my righteous cauſe: yea, let them ſay continually, Let the Lord be magnified, which hath pleaſure in the proſperity of his ſervant.

28 And my tongue ſhall ſpeak of thy righteouſneſs, *and* of thy praiſe all the day long.

PSAL. XXXVI.

1 *The grievous eſtate of the wicked.* 5 *The excellency of God's mercy.* 10 *David prayeth for favour to God's children.*

To the chief Muſician, *A Pſalm* of David the ſervant of the Lord.

THE tranſgreſſion of the wicked ſaith within my heart, that there is no fear of God before his eyes

2 For he flattereth himſelf in his own eyes, until his iniquity be found to be hateful.

3 The words of his mouth are iniquity and deceit: he hath left off to be wiſe, and to do good.

4 He deviſeth miſchief upon his bed: he ſetteth himſelf in a way that is not good; he abhorreth not evil.

5 Thy mercy, O Lord, is in the heavens; and thy faithfulneſs reacheth unto the clouds.

6 Thy righteouſneſs is like the great mountains; thy judgments are a great deep; O Lord, thou preſerveſt man and beaſt.

7 How excellent is thy loving-kindneſs O God! therefore the children of men put their truſt under the ſhadow of thy wings.

8 They ſhall be abundantly ſatisfied with the fatneſs of thy houſe: and thou ſhalt make them drink of the river of thy pleaſures.

9 For with thee is the fountain of life: in thy light ſhall we ſee light.

10 O continue thy loving-kindneſs unto them that know thee: and thy righteouſneſs to the upright in heart.

11 Let not the foot of pride come againſt me; and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are caſt down, and ſhall not be able to riſe.

PSAL. XXXVII.

David perſuadeth to patience and confidence in God, by the different eſtate of the godly and the wicked.
A Pſalm of David.

FRET not thyſelf becauſe of evil doers, neither be thou envious againſt the workers of iniquity.

2 For they ſhall ſoon be cut down like the graſs, and wither as the green herb.

3 Truſt in the Lord, and do good; *ſo* ſhalt thou dwell in the land, and verily thou ſhalt be fed.

4 Delight

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28 *And my tongue ſhall ſpeak of thy righteouſneſs*, &c.] As for my tongue that ſhall never reſt from declaring thy juſtice and goodneſs towards me, on which I ſhall ever reflect, and conſtantly praiſe thee with joyful lips.

Commentary and Notes on Pſalm XXXVI.

This pſalm, which was written by David, and by him delivered to the chief muſician in the tabernacle, ſeems to have been compoſed during his perſecution by Saul. But it is difficult to point out the particular occaſion to which it relates. The moſt probable opinion is, that it was written about the beginning of theſe troubles, when Saul hated him, but endeavouring to conceal his malignancy in his own breaſt, counterfeiting a friendſhip for him, and deſiring his alliance; but could not wholly ſuppreſs and conceal his intentions to deſtroy him. This treachery David here deſcribes, and places in oppoſition to it, the fidelity and goodneſs of God, who rules the whole world, and takes care of beaſts as well as men.

1 *The tranſgreſſion of the wicked ſaith within my heart, that there is no fear of God before his eyes.*] The wicked man may uſe many arts to conceal his wicked intentions; but his actions, directly contrary both to the laws of God and humanity, ſufficiently convince me that he is not to be truſted; becauſe it is evident, that he hath no regard to God, nor will be reſtrained by the fear of him from doing me the greateſt miſchief.

6 *Thy righteouſneſs is like the great mountains.*] Thy juſtice in the adminiſtration of all affairs, is as viſible as the higheſt mountains.

7 *Under the ſhadow of thy wings.*] That is, under thy almighty protection.

9 *For with thee is the fountain of life*, &c.] For thou art the ſource from whence all our happineſs flows, and which thou art able to continue for ever: and if thou wilt deign to favour us, nothing can hinder our joy; but we ſhall think ourſelves happy in the moſt diſconſolate condition.

Commentary and Notes on Pſalm XXXVII.

This pſalm is compoſed by David with great regularity, every alternate verſe following the order of the Hebrew alphabet, and ſeems intended to prevent the ſcandal which ſome might take when they ſaw the wicked in proſperity, and the godly under affliction, as it was quite contrary to the law which promiſed all good things to thoſe that kept it, and threatened all evil to thoſe that broke it. He exhorteth them, therefore to be patient for a time, and they would ſee both verified; for the proſperity of the wicked would be of ſhort continuance, and the juſt would not only ſee themſelves delivered out of their troubles, but their condition rendered very flouriſhing. The ſon of Syrach ſeems to have given the ſubſtance of this pſalm in the following words; *A patient man will bear for a time, and afterwards joy ſhall ſpring up unto him. For the fear of the Lord is wiſdom; and faith and meekneſs are his delight.* Eccleſ. i. 23. &c.

1 *Fret not thyſelf becauſe of evil doers*, &c.] Let it not vex thee to ſee the evil doers great in proſperity; nor be thereby provoked either to accuſe God's providence, or think virtue of no value; much leſs to imitate them in their wickedneſs, or wiſh for their proſperity, if it muſt be blackened with their crimes.

4 Delight thyſelf alſo in the Lord, and he ſhall give thee the deſires of thine heart.

5 Commit thy way unto the Lord; truſt alſo in him, and he ſhall bring *it* to paſs.

6 And he ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day.

7 Reſt in the Lord, and wait patiently for him: fret not thyſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.

8 Ceaſe from anger, and forſake wrath: fret not thyſelf in any wiſe to do evil.

9 For evil doers ſhall be cut off: but thoſe that wait upon the Lord, they ſhall inherit the earth.

10 For yet a little while, and the wicked *ſhall* not *be*: yea, thou ſhalt diligently conſider his place, and it *ſhall* not *be*.

11 But the meek ſhall inherit the earth; and ſhall delight themſelves in the abundance of peace.

12 The wicked plotteth againſt the juſt: and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh at him: for he ſeeth that his day is coming.

14 The wicked have drawn out the ſword, and have bent their bow, to caſt down the poor and needy, *and* to ſlay ſuch as be of upright converſation.

15 Their ſword ſhall enter into their own heart, and their bows ſhall be broken.

16 A little that the righteous man hath *is* better than the riches of many wicked.

17 For the arms of the wicked ſhall be broken: but the Lord upholdeth the righteous.

18 The Lord knoweth the days of the upright: and their inheritance ſhall be for ever.

19 They ſhall not be aſhamed in the evil time: and in the days of famine they ſhall be ſatisfied.

20 But the wicked ſhall periſh, and the enemies of the Lord *ſhall be* as the fat of lambs: they ſhall conſume; into ſmoke ſhall they conſume away.

21 The wicked borroweth, and payeth not again: but the righteous ſheweth mercy, and giveth.

22 For *ſuch as be* bleſſed of him, ſhall inherit the earth: and *they that be* curſed of him, ſhall be cut off

23 The ſteps of a good man are ordered by the Lord: and he delighteth in his way.

24 Though he fall, he ſhall not be utterly caſt down; for the Lord upholdeth *him* with his hand.

25 I have been young, and *now* am old: yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.

26 *He is* ever merciful, and lendeth: and his ſeed is bleſſed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the Lord loveth judgment, and forſaketh not his ſaints, they are preſerved for ever; but the ſeed of the wicked ſhall be cut off.

29 The righteous ſhall inherit the land, and dwell therein for ever.

30 The mouth of the righteous ſpeaketh wiſdom: and his tongue talketh of judgment.

31 The law of his God is in his heart: none of his ſteps ſhall ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 The Lord will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the Lord, and keep his way, and he ſhall exalt thee, to inherit the land: when the wicked are cut off, thou ſhalt ſee *it*.

35 I have ſeen the wicked in great power; and ſpreading himſelf like a green bay-tree.

36 Yet he paſſed away, and lo he *was* not: yea I ſought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end of that man is peace.

38 But the tranſgreſſors ſhall be deſtroyed together: the end of the wicked ſhall be cut off.

39 But the ſalvation of the righteous *is* of the Lord: *he is* their ſtrength in the time of trouble.

40 And the Lord ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſave them, becauſe they truſt in him.

PSAL. XXXVIII.

David moveth God to take compaſſion of his pitiful caſe.

¶ A Pſalm of David, to bring to remembrance.

O Lord, rebuke me not in thy wrath: neither chaſten me in thy hot diſpleaſure.

2 For

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6 *Judgement.*] Means the ſame here as juſtice or integrity;---the other tranſlation reads *juſt dealing*,

17 *The arms of the wicked ſhall be broken.*] So that they ſhall not be able to bend their bows.

18 *The Lord knoweth the days*, &c.] There is no day paſſeth, wherein his providence does not protect the righteous.

Their inheritance ſhall endure for ever.] The deſcendants of Mephiboſheth were remarkably numerous.

19 *They ſhall not be aſhamed in the evil time*, &c.] In the calamitous times, when God puniſhes the world by war or peſtilence, they ſhall not be aſhamed of the hope they have placed in the Almighty; for he will, doubtleſs, preſerve them: when others are pinched with famine, they ſhall be ſure to have enough.

21 *The wicked borroweth*] Being reduced to great ſtraits he ſhall borrow money, but he ſhall not be able to repay it.

35 *Spreading himſelf like a green bay-tree.*] Septuagint and Vulgate reads, *exalted very high, and grown tall as the cedars of Lebanon.*

36 *He paſſed away, and lo, he was not.*] Septuagint, Vulgate, and Liturgy; *I went by, and lo, he was gone.*

37 *Mark the perfect man, and behold the upright*, &c] Let it be your conſtant practice, as it hath been mine, to obſerve carefully the righteous man, and you will be convinced, that though he may meet with troubles for a time, yet he ſhall at laſt be proſperous, and his period happy.

Commentary and Notes on Pſalm XXXVIII.

This pſalm was compoſed by David, either during his affliction, to beg of God to remember him, and ſend him deliverance; or, afterwards, to put himſelf in rememberance of the groans he had uttered when in that ſaid condition; and how earneſt he then was with God to pardon all the ſins which had brought it upon him, and to releaſe him out of it; and what hope and confidence he then had in God, which might encourage him and all others to place the like humble aſſurance in his goodneſs for the time to come.

What this affliction was is not eaſy to diſcover; but it is generally thought that it was ſickneſs, ſome noiſome ulcerous diſeaſe. Others, however, think that it relates to the ſad condition he was in, during the perſecution by Saul, which might be compared to that of a ſick man, languiſh under the moſt dangerous diſeaſe.

1 *O Lord, rebuke me not in thy wrath*, &c.] O Lord, I am juſtly tho' ſorely afflicted; but let me obtain ſo much mercy from thee, as to ſtop thy correcting hand, or at leaſt, to mitigate my afflictions, that I may not ſuffer to the utmoſt extremity.

2 For thine arrows ſtick faſt in me: and thy hand preſſeth me ſore.

3 *There is* no ſoundneſs in my fleſh, becauſe of thine anger: neither *is there any* reſt in my bones, becauſe of my ſin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds ſtink, *and* are corrupt: becauſe of my fooliſhneſs.

6 I am troubled, I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathſome *diſeaſe*: and *there is* no ſoundneſs in my fleſh.

8 I am feeble and ſore broken: I have roared by reaſon of the diſquietneſs of my heart.

9 Lord, all my deſire *is* before thee: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength faileth me: as for the light of mine eyes, it alſo is gone from me

11 My lovers and my friends ſtand aloof from my ſore: and my kinſmen ſtand afar off.

12 They alſo that ſeek after my life, lay ſnares *for me*: and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits all the day long.

13 But I, as a deaf *man* heard not: and *I was* as a dumb *man that* openeth not his mouth.

14 Thus I was as a man that heareth not: and in whoſe mouth *are* no reproofs.

15 For in thee O Lord, do I hope: thou wilt hear, O Lord my God.

16 For I ſaid, *Hear me*, leſt *otherwiſe* they ſhould rejoice over me: when my foot ſlippeth they magnify *themſelves* againſt me.

17 For I *am* ready to halt, and my ſorrow *is* continually before me.

18 For I will declare mine iniquity; I will be ſorry for my ſin.

19 But mine enemies *are* lively, *and* they are ſtrong: and they that hate me wrongfully are multiplied.

20 They alſo that render evil for good, are mine adverſaries: becauſe I follow *the thing that* good *is*.

21 Forſake me not, O Lord: O my God, be not far from me.

22 Make haſte to help me, O Lord, my ſalvation.

P S A L. XXXIX.

1 *David's care of his thoughts.* 4 *His conſideration of the brevity and vanity of life.* 7 *The reverence of God's judgments,* 10 *and prayer, are his bridles of impatience.*

¶ To the chief Muſician, *even* to Jeduthun, A Pſalm of David.

I SAID, I will take heed to my ways: that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

2 I was dumb with ſilence, I held my peace *even* from good, and my ſorrow was ſtirred.

3 My heart was hot within me, while I was muſing the fire burned: *then* ſpake I with my tongue.

4 Lord make me to know mine end, and the meaſure of my days, what it *is*: *that* I may know how frail I *am*.

5 Behold, thou haſt made my days *as* an handbreadth: and mine age *is* as nothing before thee: verily every man at his beſt ſtate *is* altogether vanity. Selah.

6 Surely every man walketh in a vain ſhew: ſurely they are diſquieted in vain: he heapeth up *riches*, and knoweth not who ſhall gather them.

7 And now, Lord, what wait I for? my hope is in thee.

8 Deliver me from all my tranſgreſſions, make me not the reproach of the fooliſh.

9 I was dumb, I opened not my mouth; becauſe thou didſt *it*.

10 Remove thy ſtroke away from me: I am conſumed by the blow of thine hand.

11 When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth: ſurely every man *is* vanity. Selah.

12 Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at my tears: for I *am* a ſtranger with thee: *and* a ſojourner, as all my fathers *were*.

13 O ſpare me that I may recover ſtrength, before I go hence, and be no more.

P S A L

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2 *For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore*] The pains I feel are exceedingly ſharp, and touch me to the quick. Thou haſt laid on me a heavy puniſhment, which preſſeth me even to the ground.

14 *As a man that heareth not, in whoſe mouth are no reproofs.*] As one that had nothing to ſay in anſwer for himſelf. *Wall.*

17 *I am ready to halt.*] Liturgy reads, *I am ſet in the plague.*

19 *Mine enemies are lively,*] Liturgy, *Mine enemies live and are mighty*

21 *Forſake me not, O Lord: O my God, be not far from me.*] I humbly betake myſelf to thee, O Lord, beſeeching thee, that thou wilt not deſert me, as my friends have done. O my God, who haſt on ſo many occaſions been very gracious to me, and ſeeſt that I ſtill depend upon thee, let not my ſins provoke thee to abandon me.

Commentary and Notes on Pſalm XXXIX.

Some think, that this pſalm was compoſed upon the ſame occaſion as the foregoing. And doubtleſs the reaſon for both was partly the ſame; for though there is no neceſſity to think that David was ſick when he compoſed this pſalm, yet his enemies ſorely oppreſſed him. And the conſideration of the flouriſhing ſtate of the wicked put him into the ſame commotion, notwithſtanding his reſolution to the contrary; till he reflected on the ſhortneſs of human life, and conſequently of his ſufferings, and how eaſy it was for God to cut off his enemies, again compoſed his ſpirit, and made him patient under his ſufferings, and contented with his preſent ſtate.

1 *I ſaid, I will take heed to my ways, that I ſin not with my tongue,* &c.] It is the higheſt provocation to ſee the wicked ſtill continue proſperous: eſpecially to watch over my tongue, and lay on it the ſtricteſt reſtraint that no indecent reflection, nor irreverent diſcourſe with regard to God's providence, nor any intemperate ſpeeches againſt my adverſaries, ſhould proceed out of my mouth.

4 *Lord, make me to know mine end,* &c.] Lord, I do not murmur nor repine at my preſent ſufferings; but that I may be able to bear them with a becoming patience, make me ſenſible, I humbly beſeech thee, how ſhort this frail exiſtence of human life is, and when it will have an end: that, duly conſidering this I may be the leſs concerned with regard to the miſeries I endure, which will end with it.

5 *Behold, thou haſt made my days as an hand-breadth,* &c.] It is very ſtrange I ſhould forget the ſhortneſs of human life, ſeeing it ſo apparent that thou has circumſcribed my days within a very narrow compaſs, and when compared with thy eternal duration, they are juſt nothing. Beſides, there is no man ſo ſtrong, ſo firm, but he may die in an inſtant, in the height of proſperity, and moſt flouriſhing condition: for however firmly he may think himſelf ſettled, it is certain he is mere emptineſs and vanity.

11 *Thou makeſt his beauty to conſume away like a moth*] Dr Delany will have it, that no other diſtemper is ſo ſtrongly characterized here as the ſmall pox, particularly in regard to that loſs of beauty, which is cauſed by reducing the ſkin into the condition of a garment *fretted by moth.*

P S A L. XL.

1 *The benefit of confidence in God.* 6 *Obedience is the beſt ſacrifice.* 11 *The ſenſe of David's evils enflameth his prayer.*

¶ To the chief Muſician, A Pſalm of David.

I Waited patiently for the Lord and he inclined unto me, and heard my cry.

2 He brought me up alſo out of an horrible pit, out of the miry clay, and ſet my feet upon a rock, *and* eſtabliſhed my goings.

3 And he hath put a new ſong in my mouth, *even* praiſe unto our God: many ſhall ſee it, and fear, and ſhall truſt in the Lord.

4 Bleſſed *is* that man that maketh the Lord his truſt: and reſpecteth not the proud, nor ſuch as turn aſide to lies.

5 Many, O Lord my God, *are* thy wonderful works *which* thou haſt done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare, and ſpeak *of them*, they are more than can be numbered.

6 Sacrifice and offering thou didſt not deſire, mine ears haſt thou opened: burnt-offering and ſin-offering haſt thou not required.

7 Then ſaid I, Lo, I come: in the volume of the book *it is* written of me:

8 I delight to do thy will, O my God: yea, thy law *is* within my heart.

9 I have preached righteouſneſs in the great congregation: lo, I have not refrained my lips, O Lord, thou knoweſt.

10 I have not hid thy righteouſneſs within my heart; I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy loving-kindneſs and thy truth from the great congregation.

11 With-hold not thou thy tender mercies from me, O Lord: let thy loving-kindneſs, and thy truth continually preſerve me.

12 For innumerable evils have compaſſed me about: mine iniquities have taken hold upon me, ſo that I am not able to look up: the are more than the hairs of mine head; therefore my heart faileth me.

13 Be pleaſed, O Lord, to deliver me: O Lord, make haſte to help me.

14 Let them be aſhamed and confounded together that ſeek after my ſoul to deſtroy it; let them be driven backward, and put to ſhame that wiſh me evil.

15 Let them be deſolate, for a reward of their ſhame, that ſay unto me, Aha, aha.

16 Let all thoſe that ſeek thee rejoice and be glad in thee: let ſuch as love thy ſalvation ſay continually, The Lord be magnified.

17 But I *am* poor and needy; *yet* the Lord thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

P S A L. XLI.

1 *God's care of the poor.* 4 *David complaineth of his enemies treachery.*

¶ To the chief Muſician, A Pſalm of David.

BLESSED *is* he that conſidereth the poor: the Lord will deliver him in time of trouble.

2 The Lord will preſerve him, and keep him alive, *and* he ſhall be bleſſed upon the earth; and thou wilt not deliver him into the will of his enemies.

3 The Lord will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs.

4 I ſaid, Lord be merciful unto me; heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me: When ſhall he die, and his name periſh?

6 And if he come to ſee *me*, he ſpeaketh vanity: his heart gathereth iniquity to itſelf, *when* he goeth abroad, he telleth *it*.

7 All that hate me whiſper together againſt me: againſt me do they deviſe my hurt.

8 An evil diſeaſe *they ſay*, cleaveth faſt unto him: and *now* that he lieth, he ſhall riſe up no more.

9 Yea,

Commentary and Notes on Pſalm XL.

This pſalm was delivered by David, the author of it, to the chief muſician in the tabernacle, for general uſe; wherein he thankfully acknowledges God's goodneſs to him, in delivering him from ſome great danger; and then declares his reſolution to ſerve the Lord faithfully and chearfully, in ſuch expreſſions as may be more properly applied to Chriſt's readineſs to do the will of his father, than to David.

1 *I waited patiently for the Lord*, &c.] I am convinced it is proper to perſevere in prayer, and with conſtancy and patience wait upon the Lord; for though I have long expected he would hearken to my prayer, yet he hath at laſt been graciouſly pleaſed to condeſcend to grant my petition.

6 *Sacrifice and offering thou didſt not require*, &c.] No peace-offerings nor oblations are worthy to be preſented to thee; or are a proper expreſſion of gratitude for ſo many and ſuch great benefits as I have received from thee. A ready and a conſtant obedience to thee, in thy faithful ſervice, is far more acceptable, and which I ſhall therefore readily and chearfully perform. If I ſhould add all other kinds of ſacrifices for ſin, I know of how little value they are with thee

7 *Then ſaid I, lo, I come*, &c.] And therefore, when I knew what thou mighteſt juſtly expect from me, after this great deliverance, I immediately ſaid, Behold, I come to make an offering of myſelf unto thee, as the great Meſſiah will hereafter do, even of his very blood, for ſo the book of the law requires, wherein this great ſacrifice of Chriſt is more plainly deſcribed.

17 *But I am poor and needy*, &c.] As for my ſelf, this is my never-failing comfort, that though I am ſtripped of all, and entirely deſtitute of human help, yet the Lord taketh care of me, and conſults my happineſs: and it is ſufficient for me, that thou Lord art my God, on whom alone I depend for relief and deliverance; O do not delay to ſend it to thy ſervant.

Commentary and Notes on Pſalm XLI.

The royal prophet, in this pſalm, pathetically commends, and bleſſes that temper of mind which inclines men to pity and compaſſion, with regard to thoſe who are poor and afflicted with ſickneſs; aſſuring ſuch perſons, that they ſhall not fail of receiving a full reward from the Almighty; and then complains bitterly of their inhumanity, who inſulted over him in his calamity, and with reproachful words and vile calumnies, exaſperated the grief of his mind. He therefore expreſſes his hope, that God, who loves the merciful, would take compaſſion upon him, and put him in a condition to chaſtiſe their inſolence.

1 *Bleſſed is he that conſidereth the poor*, &c.] Happy is that charitable man who, prudently conſidering it may be his own condition, deſpiſeth not to viſit the ſick, eſpecially ſuch as are poor; and takes care to comfort and relieve them; the Lord will requite his kindneſs, and ſend him the like ſuccour and relief when he falls into any danger.

6 *If he come to ſee me, he ſpeaketh vanity*] Dr. Delany thinks, the vanity and lying ſpirit of Abſalom are characterized in this verſe; and in the 9th the treachery of Ahithophel.

8 *An evil diſeaſe cleaveth faſt unto him*] Liturgy reads, Let the ſentence of guiltineſs proceed againſt him. Dr. Hammond obſerves, that the Hebrew word here uſed, though it does ſometimes ſignify a *plague* or *diſeaſe* cannot well have that ſignification in this place; but means a *ſlander* or *falſe accuſation.*

9 Yea, mine own familiar friend in whom I truſted: which did eat of my bread, hath lifted up *his* heel againſt me.

10 But thou, O Lord, be merciful unto me, and raiſe me up, that I may requite them.

11 By this I know that thou favoureſt me: becauſe mine enemy doth not triumph over me.

12 And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever.

13 Bleſſed *be* the Lord God of Iſrael from everlaſting, and to everlaſting. Amen, and amen.

PSAL. XLII.

1 *David's zeal to ſerve God in the temple.* 5 *He encourageth his ſoul to truſt in God.*

¶ To the chief Muſician, Maſchil, for the ſons of Korah.

AS the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God.

2 My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God?

3 My tears have been my meat day and night, while they continually ſay unto me, Where *is* thy God?

4 When I remember theſe *things*, I pour out my ſoul in me: for I had gone with the multitude, I went with them to the houſe of God, with the voice of joy and praiſe, with a multitude that kept holy-day.

5 Why art thou caſt down, O my ſoul? and *why* art thou diſquited in me? hope thou in God: for I ſhall yet praiſe him for the help of his countenance.

6 O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

7 Deep calleth unto deep at the noiſe of thy water-ſpouts: all thy waves and thy billows are gone over me.

8 *Yet* the Lord will command his loving-kindneſs in the day-time, and in the night his ſong *ſhall be* with me, *and* my prayer unto the God of my life.

9 I will ſay unto God, my rock, Why haſt thou forgotten me? why go I mourning becauſe of the oppreſſion of the enemy?

10 *As* with a ſword in my bones, mine enemies reproach me? while they ſay daily unto me, Where *is* thy God?

11 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God: for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSAL. XLIII.

1 *David praying to be reſtored to the temple, promiſeth to ſerve God joyfully,* 5 *He encourageth his ſoul to truſt in God.*

JUDGE me, O God, and plead my cauſe againſt an ungodly nation; O deliver me from the deceitful and unjuſt man.

2 For thou *art* the God of my ſtrength, why doſt thou caſt me off? why go I mourning becauſe of the oppreſſion of the enemy.

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13 *Bleſſed be the Lord God of Iſrael,* &c.] Let the great God of all the earth, the God of Iſrael, be for ever bleſſed and adored. Let him be bleſſed throughout all generations. as long as the ſun and moon endure, and even to all eternity. Let him be bleſſed: I repeat it, with the moſt fervent affection, let him be bleſſed; and let all the people concur with me in theſe pious wiſhes, and with one conſent accompany me with their joyful acclamations, ſaying, the Lord be praiſed, the Lord be praiſed.

Commentary and Notes on Pſalm XLII

The Hebrews here begin the ſecond of the five Books of Pſalms. All in the preceding book, except four, have the name of David prefixed to them as their author; and thence the collector thought proper to place them altogether. But the firſt part of this ſecond Book conſiſts of Pſalms, intitled, to the ſons of Korah, as ſeveral learned men underſtand the inſcriptions, and imagine that ſome pious perſons among them compoſed theſe pſalms in the time of the captivity. But I think our tranſlation, which directs theſe pſalms to the ſons of Korah, to be ſet or ſung by them under the chief muſician of the tabernacle, to be better founded than the former opinion. And if this be granted, there is little queſtion to be made, but David himſelf was the author of ſome of the pſalms which have this title, it being certain, that he directed moſt of thoſe contained in the latter part of this book, and which all allow to have been of his compoſition, in the ſame manner And this pſalm ſeems to have been written either during his perſecution by Saul, or when he was again driven from the houſe of God by Abſalom; which ſad condition he bewails, with a mixture of grief, for his deplorable condition, and hopes for his being again reſtored to thoſe enjoyments which he eſteemed much better than life.

This is the ſecond of the thirteen pſalms, inſcribed with the word *Maſchil* See pſalm xxii. and the notes.

1 *As the hart panteth after the water brooks,* &c.] The thirſty hart doth not more earneſtly ſeek the brooks of water, to quench her thirſt, than my ſoul doth for the happy enjoyment of thee, my God in the public aſſemblies; from whence I am now driven by thoſe that ſeek my life.

2 *My Soul thirſteth for God,* &c.] It is not my throne that I am ſo deſirous of recovering: it is the place where thou, O God, haſt deigned to fix thine habitation; who art the eternal ſpring of life and comfort, which no other god can communicate. O how vehemently doth my ſoul long for thee, and how tedious doth the time of my baniſhment from thee thou fountain of all goodneſs, ſeem! O when ſhall I ſee that happy day, wherein I ſhall be again reſtored to the liberty of preſenting myſelf before thee in thy tabernacle!

3 *My tears have been my meat day and night,* &c.] There I uſed, with the greateſt delight, to feaſt with thee; but now my appetite fails me for my daily food; inſtead of which, my only ſatisfaction are tears, to which I have wholly abandoned myſelf. For what can be more grievous, than to hear them ſay I am forſaken by thee? and to be continually reproached and derided with this ſarcaſtical queſtion, What is become of thy God, of whoſe favour and protection thou haſt ſo often boaſted?

6 *From the land of Jordan, and of the Hermonites, from the hill Mizar*]. Septuagint and Vulgate, From the land of Jordan, and the Hermons, from the little hill. It ſeems David was now at theſe places, beyond Jordan, and nigh Hermon (or the Hermons, a chain of hills) and himſelf abiding on a riſing ground thereabouts. *Wall.*

7 *Deep calleth unto deep at the noiſe of thy water-ſpouts,* &c.] I am fallen into an unfathomable abyſs of miſeries, which follow each other ſo cloſe, as if one invited the next to ſucceed. They guſh in upon me, by thy appointment, with the violence of ſpouts of water from a burdened cloud. I am toſſed like one on a tempeſtuous ſea, where the waves rage and ſwell to ſuch a height, that every billow threatens to overwhelm me, and bury me in the bowels of the deep.

Commentary and Notes on Pſalm XLIII.

This pſalm ſeems to have been compoſed by the ſame author as the foregoing; and accordingly the Septuagint aſcribe it to David, and on the ſame occaſion, when he was driven by Abſalom from his own palace, and even from the houſe of God; whither he deſires to be reſtored, and expreſſes his hope of it, in the very ſame words as in the foregoing pſalm.

1 *Judge me, O God,* &c.] O God, the ſupreme Judge of all the earth, I appeal to thy tribunal, deſiring thee to decide this conteſt between me and a ſeditious people; who, equally void of piety and humanity, are riſen up in rebellion againſt me. Do thou, O thou preſerver of men, vindicate my innocence, and defend me from that deceitful man, who, under the ſpecious vale of devotion, conſpired injuriouſly to take away my life.

3 O ſend out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praiſe thee, O God, my God.

5 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

P S A L. XLIV.

1 *The church, in memory of former favours,* 9 *complaineth of her preſent evils,* 17 *profeſſing her integrity,* 24 *ſhe fervently prayeth for ſuccour.*

¶ To the chief Muſician for the ſons of Korah, Maſchil.

WE have heard with our ears, O God, our fathers have told us *what* work thou didſt in their days, in the times of old.

2 *How* thou didſt drive out the heathen with thy hand, and plantedſt them; *how* thou didſt afflict the people, and caſt them out

3 For they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them.

4 Thou art my king, O God: command deliverances for Jacob.

5 Through thee will we puſh down our enemies: through thy name will we tread them under that riſe up againſt us.

6 For I will not truſt in my bow, neither ſhall my ſword ſave me.

7 ¶ But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hate us.

8 In God we boaſt all the day long, and praiſe thy name for ever. Selah.

9 But thou haſt caſt off, and put us to ſhame; and goeſt not forth with our armies.

10 Thou makeſt us to turn back from the enemy: and they which hate us ſpoil for themſelves.

11 Thou hath given us like ſheep *appointed* for meat; and haſt ſcattered us among the heathen.

12 Thou ſelleſt thy people for nought, and doſt not increaſe *thy wealth* by their price.

13 Thou makeſt us a reproach to our neighbours, a ſcorn and a deriſion to them that are round about us.

14 Thou makeſt us a by-word among the heathen, a ſhaking of the head among the people.

15 My confuſion *is* continually before me, and the ſhame of my face hath covered me:

16 For the voice of him that reproacheth and blaſphemeth; by reaſon of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falſely in thy covenant.

18 Our heart is not turned back, neither have our ſteps declined from thy way:

19 Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death.

20 If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange god:

21 Shall not God ſearch this out? for he knoweth the ſecrets of the heart.

22 Yea, for thy ſake are we killed all the day long; we are counted as ſheep for the ſlaughter.

23 Awake, why ſleepeſt thou, O Lord? ariſe, caſt *us* not off for ever.

24 Wherefore hideſt thou thy face? *and* forgetteſt our affliction and our oppreſſion?

25 For our ſoul is bowed down to the duſt: our belly cleaveth unto the earth.

26 Ariſe for our help, and redeem us for thy mercy's ſake.

P S A L. XLV.

1 *The majeſty and grace of Chriſt's kingdom.* 10 *The duty of the church, and the benefits thereof.*

¶ To the chief Muſician upon Shoſhannim, for the ſons of Korah, Maſchil, A Song of loves.

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3 *O ſend out thy light and thy truth,* &c.] Mighty armies beſet me round about, and I have nothing to protect me but thy favour and faithfulneſs: O ſend out therefore the happy effects of them, and, according to thy promiſes to thoſe that depend on thee, let thy Almighty power mercifully lead and conduct me: let it go before me, and give me the victory over my numerous foes; and bring me again to thy holy mountain, where thou haſt fixed thy dwelling-place.

Commentary and Notes on Pſalm XLIV.

This is the third of theſe pſalms, termed Maſchil, See pſal. xxii. and the ſecond of thoſe directed to the ſons of Korah, See pſal. xlii. but it does not ſeem to have been compoſed by David, like the two foregoing; for, in his days, the people of Iſrael were not oppreſſed by foreign enemies, as the pſalmiſt here complains, in the name of the whole church. Some of them he tells us, were made ſlaves, others ſlain, and all of them become a reproach to their enemies. It ſeems however to have been compoſed before the Babyloniſh captivity, but long after the days of David, while the kingdom ſtill ſupported itſelf, and they had ſome forces, though God did not go before them to battle. Perhaps it was written either by the good Hezekiah, or ſome divine perſon, who officiated in the temple at that time; for though he had prepared his heart to ſeek the God of his fathers, and reformed the worſhip of the temple, according to the law of Moſes, and the ordinances of David, yet he was invaded by the king of Aſſyria, who took all the fenced cities of Judah, and came before Jeruſalem with a great army, 2 kings xxiii. 13, 17. In this diſtreſsful ſituation, they would naturally call to remembrance the many wonderful works the Lord had done for their anceſtors, hoping he would ſtill be their protector and rock of defence.

1 *We have heard with our ears, O God,* &c] Our fathers, O God, have faithfully informed us, of the wonderful works thou didſt in their time, and alſo in the ages far remote, as they are recorded by their anceſtors.

11 *Like ſheep appointed for meat*] Some of us they kill in the purſuit; others they ſend into captivity.

12 *Thou ſelleſt thy people for nought.*] Where we are ſold as vile ſlaves, who are nothing worth.

19 *In the place of dragons.*] *Dragon* is a word that conveys no particular idea; becauſe there is no creature properly ſo called: the original word here uſed means thoſe noxious and diſagreeable animals, that generally hide themſelves in the dark and inacceſſible coverts.

20 *If we have forgotten the name,* &c.] Forgetting the name of God means falling into idolatry.

26 *Ariſe for our help, and redeem us for thy mercies ſake*] Ariſe and help us, thou Almighty Creator of the world: O let not thy loving kindneſs, which hath been ſo long famous, ſuffer together with us; but for the ſake of thy goodneſs, which both we and our fathers have ſo often experienced, reſcue us from our miſeries, and the many dangers that now ſurround us.

Commentary and Notes on Pſalm XLV.

The preceding pſalm is not more ſad and mournful than this is joyful and comfortable; promiſing the moſt glorious things to the ſons of Jacob. The author is not mentioned; but it was, like the former, MY heart is inditing a good matter: I ſpeak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath bleſſed thee for ever.

3 Gird thy ſword upon *thy* thigh, O *moſt* mighty: with thy glory and thy majeſty.

4 And in thy majeſty ride proſperouſly becauſe of truth and meekneſs, *and* righteouſneſs: and thy right hand ſhall teach thee terrible things.

5 Thine arrows *are* ſharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 Thy throne, O God *is* for ever and ever: the ſceptre of thy kingdom *is* a right ſceptre.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God hath anointed thee with the oil of gladneſs above thy fellows.

8 All thy garments *ſmell* of myrrh, and aloes, *and* caſſia; out of the ivory palaces, whereby they have made thee glad.

9 Kings daughters *were* among thy honourable women: upon thy right hand did ſtand the queen in gold of Ophir.

10 Hearken, O daughter, and conſider, and incline thine ear; forget alſo thine own people, and thy fathers houſe.

11 So ſhall the king greatly deſire thy beauty: for he *is* thy Lord, and worſhip thou him.

12 And the daughter of Tyre *ſhall be there* with a gift, *even* the rich among the people ſhall intreat thy favour.

13 The kings daughter *is* all glorious within; her cloathing *is* of wrought gold.

14 She ſhall be brought unto the king in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee.

15 With gladneſs and rejoicing *ſhall* they *be* brought: they ſhall enter into the king's palace.

16 Inſtead of thy fathers ſhall be thy children, whom thou mayeſt make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore ſhall the people praiſe thee for ever and ever.

PSAL. XLVI.

1 *The confidence which the church hath in God.* 8 *An exhortation to behold his works.*

¶ To the chief Muſician for the ſons of Korah, A ſong upon Alamoth.

GOD *is* our refuge and ſtrength, a very preſent help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midſt of the ſea.

3 *Though*

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former, delivered to the chief muſician, and ordered to be ſung upon *ſhoſhannim*, inſtruments of ſix ſtrings, to the well known tune of *Maſchil*, See pſalm xxxii. and being, as the title tells us, a ſong of loves, plainly alluding to the name *Jedidiah*, given to Solomon by Nathan the prophet, 2 Sam. xii. 25, moſt interpreters conclude, that it was compoſed upon the occaſion of Solomon's marriage with Pharoah's daughter Some indeed will not allow that the author had any reſpect to Solomon, but to Chriſt only. This is certain, that many of the expreſſions in it are ſo magnificent, that they can only be applied in a very mean ſenſe to Solomon and his bride, and ſome of them ſcarce at all. But, on the other hand, many of the paſſages ſo plainly allude to that prince, that they can only be allegorically applied to our bleſſed Saviour. The principal parts of it however relate to Chriſt, it being ſufficiently evident, that the prophet, while he was writing ſome part of this pſalm, was carried quite beyond king Solomon, to the great King, the *Lord our righteouſneſs*. So that we may ſay here, as our great Redeemer doth in another caſe, *Behold, a greater than Solomon is here*. This is even acknowledged by the beſt of the Jewiſh interpreters themſelves.

1 *My heart is inditing a good matter*, &c.] My heart is filled with a pſalm of thankſgiving, which I have meditated, and am ready to utter in praiſe of king Solomon, who is only a type of that great King we expect: and, in honour of whom, I will rehearſe what I have compoſed with a fluency equal to that of the moſt ſkilful writer.

2 *Thou art fairer than the children of men*, &c.] Thou art more lovely than the reſt of mankind: the moſt perſuaſive eloquence flows from thy lips, becauſe the Lord delighteth in thee, and hath promiſed thee length of days, riches, and honour; though they but faintly repreſent the truly eternal bleſſings, which he hath beſtowed on that great King, who, when he appears, it ſhall be ſaid, That he is *in favour with God and man*, and *ſpeaks as never man ſpake*, ſo that all ſhall wonder at the gracious words that proceed out of his mouth.

3 *Gird thy ſword upon thy thigh, O moſt mighty*, &c.] Array thyſelf in thy royal ornaments, and the enſigns of thy power, O thou moſt mighty prince, and appear like thyſelf, in ſuch ſplendor and majeſty, as may ſerve for an emblem of that illuſtrious power and ſovereign authority, in which the omnipotent Lord of the univerſe ſhall ſhew himſelf to his creatures.

4 *And in thy majeſty ride proſperouſly*, &c.] And may thy kingdom be ſo proſperous on every ſide, by planting virtue and piety among thy ſubjects, that it may prove a lively type of the happy government of the great Meſſiah, whoſe kingdom, when he goes *forth conquering and to conquer*, ſhall prevail over all; not by enſlaving the perſons of men, or ſpoiling them of their goods, but by ſettling the true faith among them, rendering them humble and meek, juſt and charitable; and to accelerate this glorious work, thy mighty power, O Lord, ſhall inſtruct thee to perform miraculous and wonderful things.

5 *Thine arrows are ſharp*, &c.] Thy words, like ſharp arrows, pierce into the hearts of all thoſe that oppoſe thy royal authority.

6 *Thy throne, O God, is for ever*, &c.] O thou great King of all the earth, how weak and tottering are the thrones of all other princes in compariſon with thine, which ſhall never be ſubverted! Thou ſhalt reign for ever and ever; of thy kingdom there ſhall be no end. Thy laws are ſo truly juſt and good, and thy government ſo fit and equal, that they ſhall never know any change or alteration.

7 *Thou loveſt righteouſneſs, and hateſt wickedneſs*, &c.] For thou thyſelf alſo immutably loveſt righteouſneſs and goodneſs, and thoroughly hateſt all impiety and wickedneſs; and therefore thine Almighty father hath exalted thee above all others, whom he calls his ſons; and beſtowed on thee ſuch ſuper-eminent gifts as infinitely ſurpaſs all others.

8 *Aloes*,] What is here meant by *Aloes* is not the herb of that name, which is bitter and of a bad ſmell; but the wood of *Aloes*, which when dried is of a very agreeable odour. Caſſiodorus ſays, in his time it was burnt before the altars inſtead of frankincenſe.

Ivory palaces.] Probably it ſhould be *ivory cheſts*, wherein cloths were kept.

13 *The king's daughter is all glorious within.*] Pharoah's daughter is poſſeſſed of all excellent qualities of mind.

15 *With gladneſs and rejoicing ſhall they be brought*, &c.] They ſhall expreſs the inward gladneſs of their minds by external tokens of joy, as they enter in pomp to the royal palace: a lively figure of the church, which men ſhall enter with far greater joy, ſaying Hallelujah, let us rejoice and be glad, for the Lord God omnipotent reigneth.

Commentary and Notes on Pſalm XLVI.

It is not known either when, on what occaſion, or by whom this pſalm was compoſed. It is however generally ſuppoſed to have been written by David, or ſome of the ſons of Korah, immediately after one of thoſe great victories mentioned 2 Sam. viii. 10. For it evidently appears to be a pious triumph in God, after ſome remarkable deliverance from very powerful enemies; and none are recorded in the ſacred books, to which it can more naturally be referred than thoſe above-mentioned. And, in order to perpetuate the remembrance of ſuch remarkable victories, and thence inſpire the people with a firm confidence in God, whenever they ſhould for the future be ſurrounded with dangers, and return thanks to that omnipotent arm that had ſaved them in the day of their diſtreſs; this pſalm was delivered to the chief muſician in the tabernacle, that it might be ſung upon *alamoth*, which is thought to ſignify ſome tune in common uſe, or a particular kind of muſical inſtrument, unknown to us, in which, according to ſome, young virgins delighted, and commonly played on it, and whence, it is ſuppoſed, to have derived its name.

1 *God is our refuge and ſtrength*, &c.] God is the moſt powerful protector, and on whom alone we may ſafely depend; he inſpires us with courage, and ſtrengthens our arms to meet our enemies; we were in the utmoſt danger, but found him ready to ſuccour us, and give us a ſafe deliverance, when we were ſorely diſtreſſed.

3 *Though* the waters thereof roar, *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. Selah.

4 *There is* a river, the ſtreams whereof ſhall make glad the city of God: the holy *place* of the tabernacles of the moſt High.

5 God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help her, *and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The Lord of hoſts *is* with us, the God of Jacob *is* our refuge. Selah.

8 Come, behold, the works of the Lord, what deſolations he hath made in the earth.

9 He maketh wars to ceaſe unto the end of the earth, he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire.

10 Be ſtill, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The Lord of hoſts *is* with us, the God of Jacob *is* our refuge. Selah.

P S A L. XLVII.

1 *The nations are exhorted chearfully to entertain the kingdom of Chriſt.*

¶ To the chief Muſician, A Pſalm for the ſons of Korah.

O Clap your hands all ye people, ſhout unto God with the voice of triumph:

2 For the Lord moſt high *is* terrible; *he is* a great King over all the earth.

3 He ſhall ſubdue the people under us, and the nations under our feet.

4 He ſhall chooſe our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a ſhout, the Lord with the ſound of the trumpet.

6 Sing praiſes to God, ſing praiſes; ſing praiſes unto our King, ſing praiſes.

7 For God *is* the King of all the earth: ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon the throne of his holineſs.

9 The princes of the people are gathered together, *even* the people of the God of Abraham: for the ſhields of the earth *belong* unto God: he is greatly exalted.

P S A L. XLVIII.

The ornaments and privileges of the church.

¶ A Song *and* Pſalm for the ſons of Korah.

GREAT *is* the Lord, and greatly to be praiſed, in the city of our God, *in* the mountain of his holineſs.

2 Beautiful for ſituation, the joy of the whole earth, *is* mount Zion, *on* the ſides of the north, the city of the great king.

3 God is known in her palaces for a refuge.

4 For lo, the kings were aſſembled, they paſſed by together.

5 They ſaw *it, and* ſo they marvelled; they were troubled, *and* haſted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakeſt the ſhips of Tarſhiſh with an eaſt-wind.

8 As we have heard, ſo have we ſeen in the city of the Lord of hoſts, in the city of our God: God will eſtabliſh it for ever. Selah.

9 We have thought of thy loving-kindneſs, O God, in the midſt of thy temple.

10 According to thy name, O God, ſo *is* thy praiſe unto the ends of the earth: thy right hand is full of righteouſneſs.

11 Let mount Zion rejoice, let the daughters of Judah be glad, becauſe of thy judgments.

12 Walk

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4 *There is a river*, &c-] That is *Cedron*, which watered the city of Jeruſalem.

9 *Burneth the chariot in the fire.*] In obedience to the commands of God, David burnt the chariots taken from the enemy in battle.

11 *The Lord of hoſts is with us*, &c.] The Lord who commands the armies of heaven is our defender. He preſerved Jacob our father in all his diſtreſſes, condeſcended to make a gracious covenant with him to be the God of his poſterity, and in him, as in an impregnable fortreſs, we are ſafe from every danger.

Commentary and Notes on Pſalm XLVII.

This pſalm is thought by ſome to have been compoſed by David, when he brought up the ark either from Kerjath-jearim, or from the houſe of Obed-edom. Some think it was written by one of the ſons of Korah, when the ark was again removed by Solomon with the ſame rejoicing, from mount Sion to the houſe he had built for it on mount Moriah. And others, that it was a triumphant ſong performed before the ark as they brought it back to its place after ſome great victory, it being common for them to carry the ark before them to battle. Which of theſe gave occaſion to the writing of this pſalm, cannot be abſolutely determined; but the ark being a figure of Chriſt, as the mountain on which it had its dwelling-place was of heaven, the tranſlation or carrying back of the ark thither, may be conſidered as a figure of Chriſt's aſcenſion, after he had dwelt in this vale of miſery, and conquered death, into the heavenly manſions of eternal felicity, where he now ſitteth at the right hand of the omnipotent Creator of the univerſe.

1 *O clap your hands, all ye people*, &c.] O ye people, now aſſembled together, rejoice in the Lord your God, let your hearts overflow with joy, and expreſs it by clapping your hands together, and ſhouting in a triumphant manner in honour of the Holy One of Iſrael, who hath condeſcended to have his dwelling among us.

8 *God reigneth over the heathen*, &c.] He hath made the heathens who dwelt in Sion to feel the effects of his power, and ſubmit themſelves to him: and there he hath ſeated the ark of his preſence, as on his holy throne.

Commentary and Notes on Pſalm XLVIII.

This pſalm ſeems to have been compoſed after the defeat of ſome army which had invaded the poſſeſſions of Jacob, and intended to have laid waſte Jeruſalem itſelf. Some fancy it was compoſed after the deſtruction of Sennacherib's army, who had actually inveſted the city, but were cut off by a ſudden peſtilence, which in one night ſwept away the greateſt part of thoſe numerous forces But the fourth verſe of this pſalm mentions a combination of kings, who had joined their forces to accompliſh this deſign; and therefore it is more applicable to that hiſtory in 2 Chron. xx. 1, 2, 10. when Moab, Ammon, and they of mount Seir came againſt Jehoſhaphat, with an intention to fall upon Jeruſalem. See Chron. xx. 1, 2, 10. And verſe 28, it is ſaid, that after Jehoſhaphat, had obtained a great victory over theſe numerous armies, he returned with the people *to Jeruſalem with pſalteries and harps, and trumpets unto the houſe of the Lord.* At which time, it is probable, this pſalm was ſung, before the victorious hoſt, and perhaps compoſed for the happy occaſion by one of the Sons of Korah.

1 *Great is the Lord, and greatly to be praiſed in the city of our God*, &c.] Great is the majeſty and power of the Lord, who is therefore to be celebrated with the higheſt praiſes, eſpecially in his own city, by the inhabitants of Jeruſalem, in that mountain which he hath long ſince ſet apart for the place of his worſhip, and hath now ſo marvellouſly defended.

2 *Beautiful is mount Sion, on the ſides of the north*] The Liturgy ſeems to expreſs it trueſt; *on the north ſide lieth the city of the great king:* i. e. Jeruſalem.

11 *Let mount Sion rejoice, let the daughters of Judah*, &c.] This

MY heart is inditing a good matter: I ſpeak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath bleſſed thee for ever.

3 Gird thy ſword upon *thy* thigh, O *moſt* mighty: with thy glory and thy majeſty.

4 And in thy majeſty ride proſperouſly becauſe of truth and meekneſs, *and* righteouſneſs: and thy right hand ſhall teach thee terrible things.

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7 Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God hath anointed thee with the oil of gladneſs above thy fellows.

8 All thy garments *ſmell* of myrrh, and aloes, *and* caſſia; out of the ivory palaces, whereby they have made thee glad.

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10 Hearken, O daughter, and conſider, and incline thine ear; forget alſo thine own people, and thy fathers houſe.

11 So ſhall the king greatly deſire thy beauty: for he *is* thy Lord, and worſhip thou him.

12 And the daughter of Tyre *ſhall be there* with a gift, *even* the rich among the people ſhall intreat thy favour.

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15 With gladneſs and rejoicing *ſhall* they *be* brought: they ſhall enter into the king's palace.

16 Inſtead of thy fathers ſhall be thy children, whom thou mayeſt make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore ſhall the people praiſe thee for ever and ever.

PSAL. XLVI.

1 *The confidence which the church hath in God.* 8 *An exhortation to behold his works.*

¶ To the chief Muſician for the ſons of Korah, A ſong upon Alamoth.

GOD *is* our refuge and ſtrength, a very preſent help in trouble.

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3 *Gird thy ſword upon thy thigh, O moſt mighty*, &c.] Array thyſelf in thy royal ornaments, and the enſigns of thy power, O thou moſt mighty prince, and appear like thyſelf, in ſuch ſplendor and majeſty, as may ſerve for an emblem of that illuſtrious power and ſovereign authority, in which the omnipotent Lord of the univerſe ſhall ſhew himſelf to his creatures.

4 *And in thy majeſty ride proſperouſly*, &c.] And may thy kingdom be ſo proſperous on every ſide, by planting virtue and piety among thy ſubjects, that it may prove a lively type of the happy government of the great Meſſiah, whoſe kingdom, when he goes *forth conquering and to conquer*, ſhall prevail over all; not by enſlaving the perſons of men, or ſpoiling them of their goods, but by ſettling the true faith among them, rendering them humble and meek, juſt and charitable; and to accelerate this glorious work, thy mighty power, O Lord, ſhall inſtruct thee to perform miraculous and wonderful things.

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6 *Thy throne, O God, is for ever*, &c.] O thou great King of all the earth, how weak and tottering are the thrones of all other princes in compariſon with thine, which ſhall never be ſubverted! Thou ſhalt reign for ever and ever; of thy kingdom there ſhall be no end. Thy laws are ſo truly juſt and good, and thy government ſo fit and equal, that they ſhall never know any change or alteration.

7 *Thou loveſt righteouſneſs, and hateſt wickedneſs*, &c.] For thou thyſelf alſo immutably loveſt righteouſneſs and goodneſs, and thoroughly hateſt all impiety and wickedneſs; and therefore thine Almighty father hath exalted thee above all others, whom he calls his ſons; and beſtowed on thee ſuch ſuper-eminent gifts as infinitely ſurpaſs all others.

8 *Aloes*,] What is here meant by *Aloes* is not the herb of that name, which is bitter and of a bad ſmell; but the wood of *Aloes*, which when dried is of a very agreeable odour. Caſſiodorus ſays, in his time it was burnt before the altars inſtead of frankincenſe.

Ivory palaces.] Probably it ſhould be *ivory cheſts*, wherein cloths were kept.

13 *The king's daughter is all glorious within.*] Pharoah's daughter is poſſeſſed of all excellent qualities of mind.

15 *With gladneſs and rejoicing ſhall they be brought*, &c.] They ſhall expreſs the inward gladneſs of their minds by external tokens of joy, as they enter in pomp to the royal palace: a lively figure of the church, which men ſhall enter with far greater joy, ſaying Hallelujah, let us rejoice and be glad, for the Lord God omnipotent reigneth.

Commentary and Notes on Pſalm XLVI.

It is not known either when, on what occaſion, or by whom this pſalm was compoſed. It is however generally ſuppoſed to have been written by David, or ſome of the ſons of Korah, immediately after one of thoſe great victories mentioned 2 Sam. viii. 10. For it evidently appears to be a pious triumph in God, after ſome remarkable deliverance from very powerful enemies; and none are recorded in the ſacred books, to which it can more naturally be referred than thoſe above-mentioned. And, in order to perpetuate the remembrance of ſuch remarkable victories, and thence inſpire the people with a firm confidence in God, whenever they ſhould for the future be ſurrounded with dangers, and return thanks to that omnipotent arm that had ſaved them in the day of their diſtreſs; this pſalm was delivered to the chief muſician in the tabernacle, that it might be ſung upon *alamoth*, which is thought to ſignify ſome tune in common uſe, or a particular kind of muſical inſtrument, unknown to us, in which, according to ſome, young virgins delighted, and commonly played on it, and whence, it is ſuppoſed, to have derived its name.

1 *God is our refuge and ſtrength*, &c.] God is the moſt powerful protector, and on whom alone we may ſafely depend; he inſpires us with courage, and ſtrengthens our arms to meet our enemies; we were in the utmoſt danger, but found him ready to ſuccour us, and give us a ſafe deliverance, when we were ſorely diſtreſſed.

3 *Though* the waters thereof roar, *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. Selah.

4 *There is* a river, the ſtreams whereof ſhall make glad the city of God: the holy *place* of the tabernacles of the moſt High.

5 God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help her, *and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The Lord of hoſts *is* with us, the God of Jacob *is* our refuge. Selah.

8 Come, behold, the works of the Lord, what deſolations he hath made in the earth.

9 He maketh wars to ceaſe unto the end of the earth, he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire.

10 Be ſtill, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The Lord of hoſts *is* with us, the God of Jacob *is* our refuge. Selah.

PSAL. XLVII.

1 *The nations are exhorted chearfully to entertain the kingdom of Chriſt.*

¶ To the chief Muſician, A Pſalm for the ſons of Korah.

O Clap your hands all ye people, ſhout unto God with the voice of triumph:

2 For the Lord moſt high *is* terrible; *he is* a great King over all the earth.

3 He ſhall ſubdue the people under us, and the nations under our feet.

4 He ſhall chooſe our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a ſhout, the Lord with the ſound of the trumpet.

6 Sing praiſes to God, ſing praiſes; ſing praiſes unto our King, ſing praiſes.

7 For God *is* the King of all the earth: ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon the throne of his holineſs.

9 The princes of the people are gathered together, *even* the people of the God of Abraham: for the ſhields of the earth *belong* unto God: he is greatly exalted.

PSAL. XLVIII.

The ornaments and privileges of the church.

¶ A Song *and* Pſalm for the ſons of Korah.

GREAT *is* the Lord, and greatly to be praiſed, in the city of our God, *in* the mountain of his holineſs.

2 Beautiful for ſituation, the joy of the whole earth, *is* mount Zion, *on* the ſides of the north, the city of the great king.

3 God is known in her palaces for a refuge.

4 For lo, the kings were aſſembled, they paſſed by together.

5 They ſaw *it, and* ſo they marvelled; they were troubled, *and* haſted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakeſt the ſhips of Tarſhiſh with an eaſt-wind.

8 As we have heard, ſo have we ſeen in the city of the Lord of hoſts, in the city of our God: God will eſtabliſh it for ever. Selah.

9 We have thought of thy loving-kindneſs, O God, in the midſt of thy temple.

10 According to thy name, O God, ſo *is* thy praiſe unto the ends of the earth: thy right hand is full of righteouſneſs.

11 Let mount Zion rejoice, let the daughters of Judah be glad, becauſe of thy judgments.

12 Walk

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4 *There is a river*, &c-] That is *Cedron*, which watered the city of Jeruſalem.

9 *Burneth the chariot in the fire.*] In obedience to the commands of God, David burnt the chariots taken from the enemy in battle.

11 *The Lord of hoſts is with us*, &c.] The Lord who commands the armies of heaven is our defender. He preſerved Jacob our father in all his diſtreſſes, condeſcended to make a gracious covenant with him to be the God of his poſterity, and in him, as in an impregnable fortreſs, we are ſafe from every danger.

Commentary and Notes on Pſalm XLVII.

This pſalm is thought by ſome to have been compoſed by David, when he brought up the ark either from Kerjath-jearim, or from the houſe of Obed-edom. Some think it was written by one of the ſons of Korah, when the ark was again removed by Solomon with the ſame rejoicing, from mount Sion to the houſe he had built for it on mount Moriah. And others, that it was a triumphant ſong performed before the ark as they brought it back to its place after ſome great victory, it being common for them to carry the ark before them to battle. Which of theſe gave occaſion to the writing of this pſalm, cannot be abſolutely determined; but the ark being a figure of Chriſt, as the mountain on which it had its dwelling-place was of heaven, the tranſlation or carrying back of the ark thither, may be conſidered as a figure of Chriſt's aſcenſion, after he had dwelt in this vale of miſery, and conquered death, into the heavenly manſions of eternal felicity, where he now ſitteth at the right hand of the omnipotent Creator of the univerſe.

1 *O clap your hands, all ye people*, &c.] O ye people, now aſſembled together, rejoice in the Lord your God, let your hearts overflow with joy, and expreſs it by clapping your hands together, and ſhouting in a triumphant manner in honour of the Holy One of Iſrael, who hath condeſcended to have his dwelling among us.

8 *God reigneth over the heathen*, &c.] He hath made the heathens who dwelt in Sion to feel the effects of his power, and ſubmit themſelves to him: and there he hath ſeated the ark of his preſence, as on his holy throne.

Commentary and Notes on Pſalm XLVIII.

This pſalm ſeems to have been compoſed after the defeat of ſome army which had invaded the poſſeſſions of Jacob, and intended to have laid waſte Jeruſalem itſelf. Some fancy it was compoſed after the deſtruction of Senacherib's army, who had actually inveſted the city, but were cut off by a ſudden peſtilence, which in one night ſwept away the greateſt part of thoſe numerous forces But the fourth verſe of this pſalm mentions a combination of kings, who had joined their forces to accompliſh this deſign; and therefore it is more applicable to that hiſtory in 2 Chron. xx. 1, 2, 10. when Moab, Ammon, and they of mount Seir came againſt Jehoſhaphat, with an intention to fall upon Jeruſalem. See Chron. xx. 1, 2, 10. And verſe 28, it is ſaid, that after Jehoſhaphat, had obtained a great victory over theſe numerous armies, he returned with the people *to Jeruſalem with pſalteries and harps, and trumpets unto the houſe of the Lord.* At which time, it is probable, this pſalm was ſung, before the victorious hoſt, and perhaps compoſed for the happy occaſion by one of the Sons of Korah.

1 *Great is the Lord, and greatly to be praiſed in the city of our God*, &c.] Great is the majeſty and power of the Lord, who is therefore to be celebrated with the higheſt praiſes, eſpecially in his own city, by the inhabitants of Jeruſalem, in that mountain which he hath long ſince ſet apart for the place of his worſhip, and hath now ſo marvellouſly defended.

2 *Beautiful is mount Sion, on the ſides of the north*] The Liturgy ſeems to expreſs it trueſt; *on the north ſide lieth the city of the great king;* i. e. Jeruſalem.

11 *Let mount Sion rejoice, let the daughters of Judah*, &c.]

This

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Mary and Ann Betty [illegible]

12 Walk about Zion and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, conſider her palaces: that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.

PSAL. XLIX.

1 *An earneſt perſuaſion to build the faith of the reſurrection, not on worldly power, but on God.* 16 *Worldly proſperity is not to be admired.*

¶ To the chief Muſician, A Pſalm for the ſons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor together.

3 My mouth ſhall ſpeak of wiſdom; and the meditation of my heart *ſhall be* of underſtanding.

4 I will incline mine ear to a parable: I will open my dark-ſaying upon the harp.

5 Wherefore ſhould I fear in the days of evil, *when* the iniquity of my heels ſhall compaſs me about?

6 They that truſt in their wealth, and boaſt themſelves in the multitude of their riches;

7 None *of them* can by any means redeem *his* brother, nor give to God a ranſom for him:

8 (For the redemption of their ſoul *is* precious, and it ceaſeth for ever;)

9 That he ſhould ſtill live for ever; *and* not ſee corruption.

10 For he ſeeth *that* wiſe men die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to others.

11 Their inward thought *is that* their houſes *ſhall continue* for ever, *and* their dwelling-places to all generations: they call *their* lands after their own names.

12 Nevertheleſs, man *being* in honour abideth not: he is like the beaſts *that* periſh.

13 This their way *is* their folly: yet their poſterity approve their ſayings. Selah.

14 Like ſheep they are laid in the grave; death ſhall feed on them; and the upright ſhall have dominion over them in the morning; and their beauty ſhall conſume in the grave from their dwelling.

15 But God will redeem my ſoul from the power of the grave: for he ſhall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed;

17 For when he dieth, he ſhall carry nothing away: his glory ſhall not deſcend after him.

18 Though while he lived, he bleſſed his ſoul: and *men* will praiſe thee, when thou doeſt well to thyſelf.

19 He ſhall go to the generation of his fathers, they ſhall never ſee light.

20 Man *that is* in honour, and underſtandeth not, is like the beaſts *that* periſh.

PSAL. L.

1 *The Majeſty of God in the Church.* 5 *His order to gather ſaints.* 7 *The pleaſure of God is not in ceremonies,* 14 *but in ſincerity of obedience.*

¶ A Pſalm of Aſaph.

THE mighty God, *even* the Lord, hath ſpoken, and called the earth from the riſing of the ſun unto the going down thereof.

2 Out

This and the following verſes ſeem to refer to the great improvements which were made to old Jeruſalem: viz. when the temple was erected on mount Moriah; when Millo was added, and the houſe of the foreſt of Lebanon, and the palace of Pharaoh's daughter, and Solomon's own palace, which was thirteen years in building. *Delany.*

12 *Walk about Zion, and go round about her,* &c.] Make a ſolemn proceſſion round the walls of the city, bleſſing and praiſing God with thankful hearts; for he hath preſerved you from being ſurrounded by a numerous enemy. Tell all the towers as ye paſs along, and ſee if there be ſo much as one wanting, or the leaſt damage done to any of them.

Commentary and Notes on Pſalm XLIX.

Neither the author nor occaſion of this pſalm are known. It does not ſeem to have been written on any particular tranſaction, but to check the vanity, and unreaſonable thirſt of mankind after riches, by ſetting the king of terrors before their eyes, well knowing that a ſerious meditation on death would bring down the haughty looks of the proud and ſcornful, and preſerve thoſe they oppreſſed from being dejected at their proſperous impiety.

1 *Hear ye this all ye people,* &c.] Liſten attentively to me all ye people, however diſtant are your habitations; for my words concern equally all countries wherever ſituated on the face of the whole earth.

5 *Wherefore ſhould I fear in the days of evil,* &c.] I do not intend to neglect the counſel I give to others; and therefore ſhall aſk myſelf this queſtion I intend to anſwer; why ſhould I be troubled with fear and anxiety of mind in days of calamity, when the iniquity of thoſe that endeavour to ſupplant me hath ſurrounded me on all ſides, and left me no way to eſcape them?

6, 7 *They that truſt in their wealth,* &c.] They place ſuch confidence in their ſtrength and power, that they think none is able to reſiſt them; and the fooliſh conceit they entertain of their heaps of wealth, renders them ſo proud, that they inſult others, and threaten to ruin them. But alas! poor mortals, their weakneſs is ſufficiently apparent; not one among them, be his power ever ſo great, can ſave his deareſt friend from the chambers of the grave, when the Almighty demands his ſoul: nor is the wealth of the richeſt of them ſufficient to purchaſe a reprieve, when Omnipotence pronounces the ſentence of death upon them.

8 *The redemption of their ſoul is precious, and it ceaſeth for ever.*] That is, as to any thing we can do.

12 *Nevertheleſs, man being in honour abideth not.*] Whatever eſteem one of theſe worldings may get here, it continues not, but all dies with him. *Patrick.*

13 *This their way is their folly,* &c.] Notwithſtanding they allow this to have been a folly, yet their children follow their example, and act over the ſame follies.

14 *Like ſheep they are laid in the grave,* &c, They go in droves to their graves, whither death drives them at the cloſe of their days, as a ſhepherd does his flock in the evening to the fold; and then the juſt, whom they before inſulted, ſhall trample upon them. All the power and ſplendor in which they formerly appeared, though it ſeemed as ſtable as a rock, ſhall moulder in the grave, the utmoſt bound of human grandeur.

20 *Man that is in honour, and underſtandeth not,* &c.] A man of great dignity in this world, that never conſiders how ſhort-lived and uncertain his honour is, behaves himſelf like a brute while he lives, and is cut off like a brute whom nobody regards when he dies. *Patrick.*

Commentary and Notes on Pſalm L.

The title of this pſalm informs us that it was written by Aſaph who, like David, compoſed ſeveral pieces for the uſe of the temple. But whether this was Aſaph the Levite, who lived in the time of David, or ſome prophet of that name who appeared in ſucceeding ages, cannot be determined. The latter however ſeems more probable, and that he lived in the reign of ſome pious prince, perhaps Jehoſhaphat, or rather Hezekiah, when the people and judges were filled with hypocriſy; the former placing all religion in ſacrifices, and other external ceremonies, and the latter never obſerving the precepts they expounded to the people. Both theſe vices the pious author endeavours to deſtroy, by repreſenting God as the ſupreme Judge of the world, coming in an amazing manner to call them all to a ſtrict account, and to take a ſevere vengeance upon them, unleſs they turned from the evil of their doings

1 *The mighty God, even the Lord hath ſpoken,* &c.] The Almighty father of the univerſe, and the ſupreme Judge of heaven and earth, to whom the greateſt kings and potentates are but ſubjects, the eternal Jehovah who changeth not, hath commanded all the people of the land from the eaſt to the weſt, to appear before him.

2 Out of Zion the perfection of beauty, God hath ſhined.

3 Our God ſhall come, and ſhall not keep ſilence: a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him.

4 He ſhall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my ſaints together unto me; thoſe that have made a covenant with me by ſacrifice.

6 And the Heavens ſhall declare his righteouſneſs: for God *is* judge himſelf. Selah.

7 Hear, O my people, and I will ſpeak; O Iſrael, and I will teſtify againſt thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy ſacrifices or thy burnt-offerings, *to have been* continually before me.

9 I will take no bullock out of thy houſe, *nor* he-goat out of thy folds.

10 For every beaſt of the foreſt *is* mine, *and* the cattle upon a thouſand hills.

11 I know all the fowls of the mountains: and the wild beaſts of the field *are* mine.

12 If I were hungry, I would not tell thee, for the world *is* mine, and the fulneſs thereof.

13 Will I eat the fleſh of bulls, or drink the blood of goats?

14 Offer unto God thankſgiving, and pay thy vows unto the moſt High.

15 And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorify me.

16 But unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in thy mouth?

17 Seeing thou hateſt inſtruction, and caſteſt my words behind thee.

18 When thou ſaweſt a thief, then thou conſentedſt with him, and haſt been partaker with adulterers.

19 Thou giveſt thy mouth to evil, and thy tongue frameth deceit.

20 Thou ſitteſt, *and* ſpeakeſt againſt thy brother; thou ſlandereſt thine own mother's ſon.

21 Theſe *things* haſt thou done, and I kept ſilence; thou thoughteſt that I was altogether *ſuch a one* as thy ſelf: *but* I will reprove thee, and ſet *them* in order before thine eyes.

22 Now conſider this, ye that forget God, leſt I tear *you* in pieces, and *there be* none to deliver.

23 Whoſo offereth praiſe, glorifieth me: and to him that ordereth *his* converſation *aright*, will I ſhew the ſalvation of God.

PSAL. LI.

1 *David prayeth for remiſſion of ſins, whereof he maketh a deep confeſſion.* 6 *He prayeth for ſanctification.* 16 *God delighteth not in ſacrifice, but in ſincerity.* 18 *David prayeth for the church.*

¶ To the chief Muſician, A Pſalm of David, when Nathan the prophet came unto him after he had gone in to Bath-ſheba.

HAVE mercy upon me, O God, according to thy loving-kindneſs: according unto the multitude of thy tender mercies blot out my tranſgreſſions.

2 Waſh me throughly from mine iniquity, and cleanſe me from my ſin.

3 For I acknowledge my tranſgreſſions: and my ſin *is* ever before me.

4 Againſt thee, thee only have I ſinned, and done *this* evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, *and* be clear when thou judgeſt.

5 Behold, I was ſhapen in iniquity; and in ſin did my mother conceive me.

6 Behold, thou deſireſt truth in the inward parts; and in the hidden *part* thou ſhalt make me to know wiſdom.

7 Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow.

8 Make me to hear joy and gladneſs: *that* the bones *which* thou haſt broken may rejoice.

9 Hide thy face from my ſins; and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right ſpirit within me.

11 Caſt me not away from thy preſence; and take not thy holy ſpirit from me.

12 Reſtore

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2 *Out of Zion the perfection of beauty, God hath ſhined.*] He will go forth in amazing ſplendor from his magnificent palace, where he dwells in Zion, and convince his beholders how highly his incomparable excellencies and perfections are to be reverenced.

4 *He ſhall call to the heavens from above, and to the earth, that he may judge his people.*] He ſhall call heaven and earth to be witneſſes of his proceedings: and you may as ſoon move the heavenly bodies from their orbs, as avoid appearing before his awful tribunal.

5 *Gather my ſaints together, unto me,* &c.] He will ſend out his officers with a peremptory charge, ſaying, Bring thoſe men before me whom I have favoured above all other people, and ſeparated to myſelf to be an holy nation, and who have engaged themſelves to me by the moſt ſolemn covenant confirmed by the blood of ſacrifices.

8 *I will not reprove thee for thy ſacrifices, to have been continually before me.*] Liturgy, becauſe they were not always before me.

13 *Will I eat the fleſh of bulls, or drink the blood of goats?*] Alluding probably to that conceit of the Pagans, mentioned Deut. xxxii. 38, that their gods did eat the fleſh of their ſacrifices, and drank the wine of their drink-offerings. *Edwards' Rem. Texts.*

23 *Whoſo offereth praiſe, glorifieth me,* &c.] Remember I have told you what ſacrifices I am pleaſed with; not with thoſe of beaſts, but with the ſacrifice of praiſe and thankſgiving for my benefits, which is more pleaſing to me than all the lifeleſs ſacrifices of bulls and goats. But he that thus devoutly worſhips me muſt alſo take care to render his life conformable to all my precepts; and this man ſhall be partaker of the bleſſings I have ſo often promiſed.

Commentary and Notes on Pſalm LI.

1 *Have mercy upon me, O God,* &c.] O thou great Judge of all the earth, whom I have ſo highly offended, and therefore may be juſtly condemned to ſuffer the effect of thy ſevereſt anger; I caſt myſelf down before thee, and humbly ſupplicate for mercy: unto which I am encouraged by thy known clemency, and thy infinite compaſſions, which will, I hope, move thee to pity a grievous ſinner, and pardon the heinous tranſgreſſions I have committed.

7 *Purge me with hyſſop and I ſhall be clean,* &c.] I have indeed been guilty of the moſt ſhocking crimes: crimes inflamed by every aggravating circumſtance, with regard to myſelf, my neighbour, and my God. Myſelf, who have been bleſſed above men, and the diſtinguiſhed favourite of providence: my neighbour, who, in the moſt dear and tender intereſt has been irreparably injured; my God, who might juſtly expect the moſt grateful returns of duty, inſtead of ſuch enormous violations of his law. Yet, all horrid and execrable as my offence is, it is nothing to the ſuperabundant merit of that great Redeemer, who was promiſed from the foundations of the world, in whom all my fathers truſted; who is the hope of all the ends of the earth. Tho' my conſcience be more loathſome with adulterous impurity than a dunghill, though the moſt barbarous of murders has rendered it even black as the gloom of hell, yet waſhed *in the great fountain opened for ſin, and for uncleanneſs; I ſhall be not only fairer than the full bloomed lilly, but whiter than the new-fallen ſnow.*

11 *Caſt me not away from thy preſence,* &c.] Deliver me not

over

12 Reſtore unto me the joy of thy ſalvation: and uphold me *with thy* free ſpirit.

13 *Then* will I teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee.

14 Deliver me from blood-guiltineſs, O God, thou God of my ſalvation: *and* my tongue ſhall ſing aloud of thy righteouſneſs.

15 O Lord, open thou my lips, and my mouth ſhall ſhew forth thy praiſe.

16 For thou deſireſt not ſacrifice, elſe would I give *it:* thou delighteſt not in burnt-offering.

17 The ſacrifices of God *are* a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe.

18 Do good in thy good pleaſure unto Zion: build thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, with burnt-offering, and whole burnt-offering: then ſhall they offer bullocks upon thine altar.

PSAL. LII.

1 *David condemning the ſpitefulneſs of Doeg, propheſieth his deſtruction.* 6 *The righteous ſhall rejoice at it.*

¶ To the chief Muſician, Maſchil, *A Pſalm* of David, when Doeg the Edomite came and told Saul, and ſaid unto him, David is come to the houſe of Ahimelech.

WHY boaſteſt thou thyſelf in miſchief, O mighty man? the goodneſs of God *endureth* continually.

2 Thy tongue deviſeth miſchief: like a ſharp raſor, working deceitfully.

3 Thou loveſt evil more than good: *and* lying rather than to ſpeak righteouſneſs. Selah.

4 Thou loveſt all devouring words, O *thou* deceitful tongue.

5 God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living. Selah.

6 The righteous alſo ſhall ſee, and fear, and ſhall laugh at him.

7 Lo, *this is* the man *that* made not God his ſtrength: but truſted in the abundance of his riches, *and* ſtrengthened himſelf in his wickedneſs.

8 But I *am* like a green olive-tree in the houſe of God: I truſt in the mercy of God for ever and ever.

9 I will praiſe thee for ever becauſe thou haſt done *it:* and I will wait on thy name, for *it is* good before thy ſaints.

PSAL. LIII.

1 *David deſcribeth the corruption of a natural Man.* 4 *He convinceth the wicked by the light of their own conſcience.* 6 *He glorieth in the ſalvation of God*

¶ To the chief Muſician upon Mahalath, Maſchil, *A Pſalm* of David.

THE fool hath ſaid in his heart, *There is* no God; corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

2 God looked down from heaven upon the children of men, to ſee if there were *any* that did underſtand, that did ſeek God.

3 Every one of them is gone back, they are altogether become filthy; *there is* none that doeth good, no not one.

4 Have the workers of iniquity no knowledge? who eat up my people, *as* they eat bread, they have not called upon God.

5 There were they in great fear, *were* no fear was: for God had ſcattered the bones of him that encampeth *againſt* thee, thou haſt put *them* to ſhame, becauſe God hath deſpiſed them.

6 O that the ſalvation of Iſrael *were come* out of Zion! when God bringeth back the captivity of his people, Jacob ſhall rejoice, *and* Iſrael ſhall be glad.

PSAL. LIV.

1 *David complaining of the Ziphims, prayeth for ſalvation.* 4 *Upon his confidence in God's help, he promiſeth ſacrifice.*

¶ To the chief Muſician on Niginoth, Maſchil, *A Pſalm*, of David, when the Ziphims came and ſaid to Saul, Doth not David hide himſelf with us?

SAVE

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over to a reprobate mind. The ſoul of ſhame, ſorrow, remorſe, ſincere repentance, and bitter anguiſh under the agonies of guilt, breathes ſtrong and fervent through every line of this hallowed compoſition. *Delany*

16 *Thou deſireſt not ſacrifice,* &c.] *Not* frequently means, *not only*, or ſcarcely, *not chiefly, rather than;* therefore this verſe might run thus, Thou deſireſt not ſacrifice *chiefly*; thou delighteſt not in burnt-offerings *only*. Pilkington.

Commentary and Notes on Pſalm LII.

1 *Why boaſteſt thou thyſelf,* &c.] Surely it is far from being a noble exploit to have ſlain the innocent and unarmed prieſts; yet this only is the ſubject of thy boaſting. But know, vain man, that the goodneſs of God will ſtop thy murdering hand, and defend me from thy wicked ſtratagems.

5 *God ſhall likewiſe deſtroy thee for ever,* &c.] The God, whoſe prieſts thou haſt ſlain, ſhall avenge their cauſe, and pluck thee from that greatneſs and honour to which thou ſeekeſt by theſe deteſtible methods to raiſe thyſelf: nay more, he will retaliate the ſame miſchief upon thine own head; he will deſtroy thee and ſnatch thee away as haſtily as thou didſt thoſe innocents, and root out not only thee, but all thy family, from the face of the earth.

6 *Shall laugh at him*] The word *ſaying* ſeems wanting at the end of the verſe.

8 *I am like a green olive-tree.*] My branches ſhall always flouriſh and look green, but the wicked ſhall drop away like a withered leaf.

Commentary and Notes on Pſalm LIII.

This pſalm differs ſo very little from the fourteenth, that interpreters have found ſome dicffiulty to give a reaſon for the repetition of the ſame thing, almoſt in the ſame words. There is indeed ſome variation in every verſe; but it is merely the change of one word for another of the ſame import: except only in the fifth verſe, where there is a much greater alteration; and the fixth wholly omitted, which renders it probable, that there was ſome new occaſion for uſing this pſalm again; tho' an occaſion exceedingly like the former.

1 *The fool hath ſaid in his heart there is no God,* &c.] The wicked, though not yet arrived to that height of imprudence, as openly to deny God with their mouths: yet their abominable iniquity ſufficiently proves that their ſecret thoughts are, God either takes no notice of what they do, or that he will not call them to an account for their actions.

Commentary and Notes on Pſalm LIV.

The title of this pſalm tells us, that it was written by David, when the treacherous Ziphites, endeavoured to ingratiate themſelves with Saul, SAVE me, O God, by thy name, and judge me by thy ſtrength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For ſtrangers have riſen up againſt me, and oppreſſors ſeek after my ſoul; they have not ſet God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies; cut them off in thy truth.

6 I will freely ſacrifice unto thee; I will praiſe thy name, O Lord, for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath ſeen *his deſire* upon mine enemies.

PSAL. LV.

1 *David in his prayer complaineth of his fearful caſe.* 9 *He prayeth againſt his enemies, of whoſe wickedneſs and treachery he complaineth.* 16 *He comforteth himſelf in God's preſervation of him, and confuſion of his enemies.*

¶ To the chief muſician of Neginoth, Maſchil, *A Pſalm* of David.

GIVE ear to my prayer, O God; and hide not thy ſelf from my ſupplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noiſe.

3 Becauſe of the voice of the enemy, becauſe of the oppreſſion of the wicked: for they caſt iniquity upon me, and in wrath they hate me.

4 My heart is ſore pained within me: and the terrors of death are fallen upon me.

5 Fearfulneſs and trembling are come upon me, and horror hath overwhelmed me.

6 And I ſaid, Oh, that I had wings like a dove: *for then* would I fly away, and be at reſt.

7 Lo, *then* would I wander far off, *and* remain in the wilderneſs. Selah.

8 I would haſten my eſcape from the windy ſtorm *and* tempeſt.

9 Deſtroy, O Lord, *and* divide their tongues: for I have ſeen violence and ſtrife in the city.

10 Day and night they go about it upon the walls thereof: miſchief alſo and ſorrow *are* in the midſt of it.

11 Wickedneſs *is* in the midſt thereof: deceit and guile depart not from her ſtreets.

12 For *it was* not an enemy *that* reproached me; then I could have born *it:* neither *was it* he that hated me *that* did magnify *himſelf* againſt me; then I would have hid my ſelf from him:

13 But *it was* thou, a man, mine equal, my guide, and mine acquaintance.

14 We took ſweet counſel together, *and* walked unto the houſe of God in company.

15 Let death ſeize upon them, *and* let them go down quick into hell: for wickedneſs *is* in their dwellings, *and* among them.

16 As for me, I will call upon God: and the Lord ſhall ſave me.

17 Evening and morning and at noon will I pray, and cry aloud: and he ſhall hear my voice.

18 He hath delivered my ſoul in peace from the battle *that was* againſt me: for there were many with me.

19 God ſhall hear and afflict them, even he that abideth of old; Selah: becauſe they have no changes, therefore they fear not God.

20 He hath put forth his hands againſt ſuch as be at peace with him: he hath broken his covenant.

21 *The words* of his mouth were ſmoother than butter, but war *was* in his heart: his words were ſofter than oil, yet *were* they drawn ſwords.

22 Caſt thy burden upon the Lord, and he ſhall ſuſtain thee: he ſhall never ſuffer the righteous to be moved.

23 But thou, O God, ſhalt bring them down into the pit of deſtruction: bloody and deceitful men ſhall not live out half their days: but I will truſt in thee.

Saul, by diſcovering David's retreats in their neighbourhood, and offering to conduct the king's forces to every place, and aſſiſt themſelves in taking him. By which means David was reduced to ſuch ſtreights, that had not Saul been diverted from his purpoſe by a ſudden invaſion of the Philiſtines he could not have eſcaped. In this diſtreſs, he had recourſe by prayer to that Almighty Being, who alone has power to relieve the diſtreſſed; and had the ſatisfaction to find that God liſtened to his prayers, and had diverted the arms of Saul to another part of his Dominions; upon which he breaks out into the greateſt expreſſions of the goodneſs of Omnipotence, and when the danger was entirely over, added the two laſt verſes, wherein he expreſſes the joy he felt, when, from the ſummit of the mountain where he was concealed, he ſaw Saul's forces retreating. Nor did he forget the mercy of his God as ſoon as the danger was over; but delivered the whole to the chief muſician in the tabernacle, to be ſung, as the fourth pſalm, to the tune of Maſchil.

1 *Save me, O God, by thy name,* &c.] O God, whoſe name imports that thou art the Great Judge, and protector of injured innocence, I humbly implore thine aid in this great diſtreſs; beſeeching thee to deliver me from mine enemies, and by thy Almighty power to vindicate mine innocence, and maintain my righteous cauſe againſt thoſe that are too ſtrong for me, and ſeek unjuſtly to deſtroy me.

Commentary and Notes on Pſalm LV.

This pſalm was written by David, and ſent to the chief muſician in the tabernacle to be ſung as the former; and ſeems to have been compoſed on a ſimilar occaſion; perhaps when Abſalom's rebellion was firſt known, and the royal prophet was forced to flee ſuddenly from Jeruſalem. For we read, that as he was going barefooted, and weeping up mount Olivet, news was brought him that Ahitophel was alſo among the conſpirators, 2 Sam. xv. 31, upon which he had recourſe to the Almighty in prayer; and, in all probability, as ſoon as he came to a place of ſafety, poured out his ſoul to God, in the words of this pſalm, beſeeching him to diſappoint the councils of the conſpirators; and concluding with an exhortation to his followers, not to be diſcouraged, but to caſt all their care upon God, who would not fail to reward their pious confidence in him, by protecting and delivering them, and deſtroying their enemies.

1 *Give ear to my prayer, O God,* &c.] Liſten, O thou Great Judge of all the earth. To thee, who art always ready to relieve the oppreſſed, I offer my humble addreſs; reject not, O thou preſerver of men, an humble ſupplicant, but graciouſly receive the petition of his lips.

6, 7 *And I ſaid, O that I had wings like a dove!* &c.] In this ſudden confuſion I rather wiſhed than hoped to eſcape, ſaying, O that I had wings, which, like thoſe of the dove, would carry me to ſome place of ſafety and repoſe. Then would I retire to ſome diſtant country, though I wandered in ſtrange nations; I would hide myſelf in ſome deſert place, remote from all ſociety.

9 *Divide their tongues.*] Divide their counſels, and raiſe diſſentions among them.

16 *The Lord ſhall ſave me.*] Rather, that the Lord *may* ſave me.

17 *He ſhall hear my voice.*] Rather that he *may* hear my voice

20 *He hath put forth his hands againſt ſuch as be at peace with him,* &c.] That perfidious perſon who contrived this miſchief hath not only violated all the laws of Friendſhip, but profanely broken the promiſe and oath of fidelity he engaged to me.

22 *Caſt thy burthen upon the Lord.*] Septuagint and Vulgate, caſt thy care upon the Lord. See 1 Peter, v. 7.

PSAL. LVI.

1 *David praying to God in confidence of his word, complaineth of his enemies.* 9 *He profeſſeth his confidence in God's word, and promiſeth to praiſe him*

¶ To the chief Muſician upon Jonath-elem-rechokim, Michtam of David, when the Philiſtines took him in Gath.

BE merciful unto me, O God: for man would ſwallow me up: he fighting daily oppreſſeth me.

2 Mine enemies would daily ſwallow *me* up: for *they be* many that fight againſt me, O thou moſt High.

3 What time I am afraid, I will truſt in thee.

4 In God I will praiſe his word, in God I have put my truſt; I will not fear what fleſh can do unto me.

5 Every day they wreſt my words: all their thoughts *are* againſt me for evil.

6 They gather themſelves together, they hide themſelves, they mark my ſteps, when they wait for my ſoul.

7 Shall they eſcape by iniquity? in *thine* anger caſt down the people, O God.

8 Thou telleſt my wanderings: put thou my tears into thy bottle; *are they* not in thy book?

9 When I cry *unto thee*, then ſhall mine enemies turn back: this I know; for God *is* for me.

10 In God will I praiſe *his* word: in the Lord, will I praiſe *his* word.

11 In God have I put my truſt: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praiſes unto thee.

13 For thou haſt delivered my ſoul from death; *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

PSAL. LVII.

1 *David in prayer fleeing unto God, complaineth of his dangerous caſe.* 7 *He encourageth himſelf to praiſe God.*

¶ To the chief Muſician Al-taſchith, Michtam, of David, when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: yea, in the ſhadow of thy wings will I make my refuge, until *theſe* calamities be over-paſt.

2 I will cry unto God moſt High: unto God that performeth *all things* for me.

3 He ſhall ſend from heaven and ſave me *from* the reproach of him that would ſwallow me up; Selah. God ſhall ſend forth his mercy and his truth.

4 My ſoul *is* among lions, *and* I lie *even among* them that are ſet on fire, *even* the ſons of men, whoſe teeth *are* ſpears and arrows, and their tongue a ſharp ſword.

5 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

6 They have prepared a net for my ſteps, my ſoul is bowed down: they have digged a pit before me, into the midſt whereof they are fallen *themſelves.* Selah.

7 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

8 Awake up my glory, awake pſaltery and harp: I *myſelf* will awake early.

9 I will praiſe thee, O Lord, among the people: I will ſing unto thee among the nations.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

PSAL. LVIII.

1 *David reproveth wicked judges,* 3 *deſcribeth the nature of the wicked,* 6 *and devoteth them to God's judgment,* 10 *whereat the righteous ſhall rejoice.*

¶ To the chief Muſician, Al-taſchith, Michtam of David.

DO

Commentary and Notes on Pſalm LVI.

This pſalm was compoſed by David, when, for fear of Saul, he fled, like an innocent dove, into remote and ſolitary places; particularly when he was obliged to take ſhelter among the Philiſtines in Gath, 1 Sam. xxi. But, in the midſt of theſe ſufferings, he never mentioned them to Achiſh, nor begged his aſſiſtance againſt his perſecuting enemy; but contented himſelf with bewailing in ſecret the ſadneſs of his condition, and complaining only to his God of the cruel proceedings of his inveterate foe. And poſſibly this, and his frequenting the ſolitary foreſts, was the reaſon why he compares himſelf to *a dove in the remote woods*, which, according to the learned Bochart is the meaning of the words *Jonathelim Rechokim*, in the title. It is alſo called *Michtam*, becauſe it is a recapitulation of God's ſingular mercies over him, in many dangers, eſpecially in Gath; when he entirely depended upon his favour and protection, and ſupported himſelf wholly on his gracious promiſe to him, which he thankfully acknowledges in the concluſion of this pſalm.

1 *Be merciful unto me, O God,* &c.] Take pity upon me, O thou great and impartial judge of all mankind; reſcue thy ſervant from the violence of mine enemies: for Saul, though like me, a creature of the duſt, continues his anger, and purſues me with an inſatiable deſire to take away my life: he never intermits his perſecutions, but preſſes me cloſer from day to day.

8 *Thou telleſt my wanderings.*] Thou knoweſt how I am forced to fly, like a vagabond.

Put thou my tears into thy bottle.] Keep them in thy ſight, or before thee. *Mann.*

12 *Thy vows are upon me O God,* &c.] I will never be unmindful of the vows I made to thee, O my God, when diſtreſs and miſery compaſſed me round about, of gratefully acknowledging thy goodneſs, if thou wouldeſt deliver me: and therefore, though I am unable to requite thy kindneſs, yet I will always magnify and extol it with my higheſt praiſes.

Commentary and Notes on Pſalm LVII.

The title informs us that this pſalm was, like the former, written during the perſecution of Saul, and at the time when both Saul and David were in the ſame cave, and the latter had a fair opportunity of deſtroying his enemy, ſee 1 Sam. xxiv, and when ſome of his men offered to diſpatch Saul, the perſecuted prophet replied, as in the title of the pſalm, *Al-taſchith*, deſtroy him not. It is called *Michtam*, for the ſame reaſon as the former, namely, becauſe of the ſingular favour which God had ſhewed him in this deliverance: more precious than any jewel, and deſerved to be had in everlaſting remembrance.

1 *Be merciful unto me, O God,* &c.] To thee, O thou Ruler and Governor of all the earth, I humbly fly for protection, humbly imploring thee to be merciful and gracious to me: take, I beſeech thee, ſome pity upon me, for I rely ſolely on thy mercy; I do not confide in theſe fortreſſes, or ſecret places, where I hide myſelf, but truſt entirely to thy Almighty protection for defence and preſervation, till this ſeries of dangers and diſtreſs be overpaſt.

3 *He ſhall ſend—and God ſhall ſend.*] Rather, he *can* ſend—and God *can* ſend.

8 *Awake up my glory,* &c.] That is, both with my voice, and with inſtruments of muſick will I praiſe thee.

Commentary and Notes on Pſalm LVIII.

This, and the next pſalm, ſeem to have been written before the preceding;

DO ye indeed ſpeak righteouſneſs, O congregation? do ye judge uprightly, O ye ſons of men?

2 Yea, in heart ye work wickedneſs, ye weigh the violence of your hands in the earth.

3 The wicked are eſtranged from the womb, they go aſtray, as ſoon as they be born, ſpeaking lies.

4 Their poiſon *is* like the poiſon of a ſerpent; *they are* like the deaf adder *that* ſtoppeth her ear:

5 Which will not hearken to the voice of charmers, charming never ſo wiſely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord.

7 Let them melt away as waters, *which* run continually: *when* he bendeth his *bow to ſhoot his* arrows, let them be as cut in pieces.

8 As a ſnail *which* melteth, let *every one of them* paſs away *like* the untimely birth of a woman, *that* they may not ſee the ſun.

9 Before your pots can feel the thorns, he ſhall take them away as with a whirlwind, both living, and in *his* wrath.

10 The righteous ſhall rejoice when he ſeeth the vengeance: he ſhall waſh his feet in the blood of the wicked.

11 So that a man ſhall ſay, Verily *there is* a reward for the righteous: Verily he is a God that judgeth in the earth.

PSAL. LIX.

1 David prayeth to be delivered from his enemies; 6 He complaineth of their cruelty: 8 He truſteth in God: 11 He prayeth againſt them: 16 He praiſeth God.

¶ To the chief Muſician, Al-taſchith, Michtam of David: when Saul ſent, and they watched the houſe to kill him.

DELIVER me from mine enemies, O my God: defend me from them that riſe up againſt me.

2 Deliver me from the workers of iniquity, and ſave me from bloody men.

3 For lo, they lie in wait for my ſoul; the mighty are gathered againſt me; not *for* my tranſgreſſion, nor *for* my ſin, O Lord.

4 They run and prepare themſelves without *my* fault: awake to help me, and behold.

5 Thou therefore, O Lord God of hoſts, the God of Iſrael, awake to viſit all the heathen: be not merciful to any wicked tranſgreſſors. Selah.

6 They return at evening: they make a noiſe like a dog, and go round about the city.

7 Behold, they belch out with their mouth: ſwords *are* in their lips; for who *(ſay they)* doth hear?

8 But thou, O Lord, ſhalt laugh at them: thou ſhalt have all the heathen in deriſion.

9 *Becauſe of* his ſtrength will I wait upon thee: for God *is* my defence.

10 The God of my mercy ſhall prevent me: God ſhall let me ſee *my deſire* upon mine enemies.

11 Slay them not, leſt my people forget: ſcatter them by thy power; and bring them down, O Lord our ſhield.

12 *For* the ſin of their mouth *and* the words of their lips, let them even be taken in their pride: and for curſing and lying *which* they ſpeak.

13 Conſume *them* in wrath, conſume *them*, that they *may* not *be*: and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.

14 And at evening let them return, *and* let them make a noiſe like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge, if they be not ſatisfied.

16 But I will ſing of thy power; yea, I will ſing aloud of thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing: for God *is* my defence, *and* the God of my mercy.

PSAL.

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preceeding; but have all the title of *Al taſchith*, from that remarkable particular mentioned in the notes of the foregoing pſalm, and when delivered to the chief muſician in the tabernacle, was ordered to be ſung in the ſame manner; and thence alſo it has the tittle of *Michtam*, becauſe it contains a memorable reproof to thoſe wicked counſellors, who, contrary to the dictates of their conſcience, had condemned David, merely to pleaſe the king, and give him a pretence to deſtroy him. He therefore prophecies that a ſudden and dreadful vengeance ſhould overtake them, and, like a rapid whirlwind, ſweep all before it in a moment.

1. 2. *Do ye indeed ſpeak righteouſneſs, O congregation?* &c.] If juſtice be no longer found among the princes and rulers met together in council, where can we expect it? But I would aſk that grave aſſembly, Can you think that the ſentence pronounced againſt me is really juſt? You well know the very contrary is true; that your hearts are full of malice, and that you practiſe wicked devices againſt me; notwithſtanding you are convinced that it is your duty to weigh every cauſe with ſincerity in the balance of juſtice; and that to oppreſs the innocent is doing open violence to your country.

5 *Will not hearken to the voice of the charmer.*] The magicians were wont to charm ſerpents with muſic, and draw them out of their holes.

8 *As a ſnail that melteth.*] Septuagint and Vulgate, as wax that melteth.

9 *Before your pots can feel the thorns, he ſhall take them away as with a birlwind*, &c.] O ye unrighteous judges, who, inſtead of preſerving the people, devour them. God ſhall hurry you away ſuddenly, as with a furious tempeſt, which before your fleſh-pots can feel the thorns carries them all away, both the green and the dry. There is great difficulty in rendering this verſe from the Hebrew, becauſe the true ſignification of the words *hai* and *haron* is not known. I have ſuppoſed them to refer to thorns, and therefore rendered the former *green* and the latter *dry*. But whatever they ſignify the repetition of *Chemo* before each ſufficiently denotes, that the things ſignified by thoſe words ſhould be ſerved both alike.

Commentary and Notes on Pſalm LIX.

The title ſufficiently informs us of the occaſion of this pſalm, and what I have ſaid in the notes of the two foregoing, is ſufficient for explaining the Hebrew words *Al-taſchith* and *Michtam*.

1 *Deliver me from mine enemies, O my God* &c.] O God, the Protector of all that truſt in thee, I humbly beg, that thou wouldſt now take me under thy Almighty favour, and deliver me from this great and imminent danger. Thou ſeeſt the number and power of mine enemies; who are riſen up to deſtroy me; be thou, therefore my defence, and conduct me to ſome place of ſafety, whither their power cannot extend,

6 *They return at evening*, &c.] After I have eſcaped the fury of Saul in the day time, he renews his attempts in the evening, and ſends armed men to apprehend me: ſome of which lie round my houſe like a ſnarling dog to ſeize me, while others go round the city, and wait ſecretly for me in every corner.

9 *Becauſe of his ſtrength will I wait upon thee.*] Liturgy, my ſtrength will I aſcribe to thee.

17 *Unto thee, O my ſtrength, will I ſing*, &c.] I will praiſe thee O thou worſhipper of Iſrael, with the ſame ſincerity as I prayed to thee when perſecuted by Saul. For, whoever was the inſtrument it was God that brought me into a place of ſafety; that God who hath been ſo merciful to me, and bound me to him by ſuch innumerable benefits.

PSAL. LX.

1 *David complaineth to God of former judgment,* 4 *now upon better hope, prayeth for deliverance.* 6 *Comforting himſelf in God's promiſes, he craveth that help whereon he truſteth.*

¶ To the chief Muſician upon Shuſhan-edoth, Michtam of David, to teach: when he ſtrove with Aram-naharaim and with Aram-zobah; when Joab returned, and ſmote of Edom in the valley of Salt twelve thouſand.

O God, thou haſt caſt us off, thou haſt ſcattered us, thou haſt been diſpleaſed: O turn thy ſelf to us again.

2 Thou haſt made the earth to tremble; thou haſt broken it: heal the breaches thereof: for it ſhaketh.

3 Thou haſt ſhewed thy people hard things: thou haſt made us to drink the wine of aſtoniſhment.

4 Thou haſt given a banner to them that fear thee, that it may be diſplayed becauſe of the truth. Selah.

5 That thy beloved may be delivered; ſave *with* thy right hand, and hear me.

6 God hath ſpoken in his holineſs; I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manaſſeh *is* mine; Ephraim alſo *is* the ſtrength of mine head; Judah *is* my law-giver.

8 Moab *is* my waſh-pot; over Edom will I caſt out my ſhoe: Philiſtia, triumph thou becauſe of me.

9 Who will bring me *into* the ſtrong city? who will lead me into Edom?

10 Wilt not thou, O God, *which* hadſt caſt us off? and *thou*, O God, *which* didſt not go out with our armies?

11 Give us help from trouble: for vain *is* the help of man.

12 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

PSAL. LXI.

1 *David fleeth to God upon his former experience.* 4 *He voweth a perpetual ſervice unto him, becauſe of his promiſes.*

¶ To the chief Muſician upon Neginoth, *A Pſalm* of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou haſt been a ſhelter for me, *and* a ſtrong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will truſt in the covert of thy wings. Selah.

5 For thou, O God, haſt heard my vows: thou haſt given *me* the heritage of thoſe that fear thy name.

6 Thou wilt prolong the king's life: *and* his years as many generations.

7 He ſhall abide before God for ever: O prepare mercy and truth *which* may preſerve him.

8 So will I ſing praiſe unto thy name for ever, that I may daily perform my vows.

PSAL. LXII.

1 *David profeſſing his confidence in God, diſcourageth his enemies.* 5 *In the ſame confidence he encourageth the godly.* 9 *No truſt to be put in worldly things.* 11 *Power and mercy belong to God.*

¶ To the chief Muſician, to Jeduthan, A Pſalm of David.

TRULY

Commentary and Notes on Pſalm LX.

The title of this pſalm tells us, that it was written by David after he was advanced to the throne of Iſrael. The diviſions between the kingdoms of Iſrael and Judah had for ſome years given encouragement to the Philiſtines, and other neighbouring nations, to afflict the Hebrews, as they had alſo done in the days of Saul, while he was purſuing David: at laſt they became too powerful for him, entirely defeating his army, and ſlaying both him and his ſons on mount Gilboa. But when the kingdoms were again united under David, he ſubdued the Philiſtines, 2 Sam. viii ſmote the Moabites, ib. ver. 2. and in a memorable battle overthrew the Syrians, called here and in other places Aram, ſome of whom dwelt between the rivers Tigris and Euphrates, and were called Naharaim, and the reſt inhabited that part of Syria called Zobah. And returning from this victory after Abiſhai had ſlain eighteen thouſand Edomites, Joab again fell upon them, and ſlew in the valley of ſalt, twelve thouſand more, 1 Kings ii. 15, 16.

While preparations were making for theſe expeditions, David compoſed this pſalm, and delivered it to the chief muſician in the tabernacle, to be ſung upon *Shuſhan-edoth*, an inſtrument of ſix ſtrings, which was generally uſed in ſolemn thankſgiving, not doubting but God would proſper his arms, and render him maſter of their fenced cities. And hence it was alſo called *Michtam* of David, being a memorial of his faith and confidence in Jehovah, worthy to be preſerved, that poſterity might learn from him to truſt in the God of Jacob.

1 *O Lord, thou haſt caſt us off*, &c.] O thou righteous Judge of all the earth, who haſt lately rejected us, and refuſed to go out with our armies, nay, our ſins had ſo highly provoked thy diſpleaſure, that thou haſt broken and ſcattered our forces, I beſeech thee, in the moſt humble manner, to return to us with thy favour, and render us as proſperous as we have been unſucceſsful.

6 *I will-mete out.*] This phraſe means dominion: this verſe ſhould be thus tranſlated: *God graciouſly promiſed that I ſhould rule over Shechem, and be maſter of the valley of Succoth*, i. e. Samaria.

7 *Ephraim alſo*, &c.] This ſhould be thus tranſlated: *Ephraim furniſhes me with valiant men, Judah with men of prudence and wiſdom.*

8 *Moab is my waſh-pot*, &c.] My power ſhall now be extended beyond the borders of Canaan; for I will tread Moab under my feet, and reduce them to the meaneſt ſervitude; I will trample alſo upon the Edomites and make them ſlaves; and the Philiſtines, whom I have begun to ſmite, ſhall adorn my triumph, and be forced to own me for their conqueror.

Commentary and Notes on Pſalm LXI.

Commentators are not agreed with regard to the occaſion on which this pſalm was written; but the moſt probable opinion is, that it was the rebellion of abſalom, when the royal prophet was obliged to paſs the river Jordan, and retire to Mahanaim, the very extremity of Judah.

1 *Here my cry O God, attend unto my prayer.*] O God, the ſupreme Ruler of the univerſe, graciouſly liſten to the petition of an humble ſupplicant; who, plunged in a ſea of afflictions, moſt earneſtly implores thy gracious aid and aſſiſtance,

Commentary and Notes on Pſalm LXII.

This pſalm ſeems to have been written by David, after the forces of Abſalom were defeated, but before he was again reſtored to his kingdom; and on his return, delivered to the chief muſician in the tabernacle, to be ſung according to the tune compoſed for the thirty-ninth pſalm, by Jeduthun, a famous artiſt. It contains the ſtrongeſt expreſſions of the royal prophet's faith and confidence in God, the moſt earneſt exhortations for others to do the ſame, aſſuring them, that God would never fail thoſe that rely wholly on him.

TRULY my ſoul waiteth upon God: from him *cometh* my ſalvation:

2 He only *is* my rock and my ſalvation: *he is* my defence; I ſhall not be greatly moved.

3 How long will ye imagine miſchief againſt a man? ye ſhall be ſlain all of you: as a bowing wall *ſhall ye be, and as* a tottering fence.

4 They only conſult to caſt *him* down from his excellency: they delight in lies: they bleſs with their mouth, but they curſe inwardly. Selah.

5 My ſoul, wait thou only upon God: for my expectation *is* from him.

6 He only *is* my rock and my ſalvation: *he is* my defence; I ſhall not be moved.

7 In God *is* my ſalvation, and my glory: the rock of my ſtrength, *and* my refuge *is* in God.

8 Truſt in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.

10 Truſt not in oppreſſion, and become not vain in robbery: if riches increaſe, ſet not your heart *upon them.*

11 God hath ſpoken once; twice have I heard this; that power *belongeth* unto God.

12 Alſo unto thee, O Lord, *belongeth* mercy: for thou rendereſt to every man according to his work.

PSAL. LXIII.

1 *David's thirſt for God.* 4 *His manner of bleſſing God.* 9 *His confidence of his enemies deſtruction, and his own ſafety.*

¶ A Pſalm of David, when he was in the wilderneſs of Judah.

O God, thou *art* my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is:

2 To ſee thy power and thy glory, ſo *as* I have ſeen thee in the ſanctuary.

3 Becauſe thy loving kindneſs *is* better than life: my lips ſhall praiſe thee.

4 Thus will I bleſs thee, while I live: I will lift up my hands in thy name.

5 My ſoul ſhall be ſatisfied as *with* marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7 Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoice.

8 My ſoul followeth hard after thee: thy right hand upholdeth me.

9 But thoſe *that* ſeek my ſoul to deſtroy *it*, ſhall go into the lower parts of the earth.

10 They ſhall fall by the ſword, they ſhall be a portion for foxes.

11 But the king ſhall rejoice in God, every one that ſweareth by him ſhall glory: but the mouth of them that ſpeak lies ſhall be ſtopped.

PSAL. LXIV.

1 *David prayeth for deliverance, complaining of his enemies:* 7 *He promiſeth himſelf to ſee ſuch an evident deſtruction of them, that the righteous ſhall rejoice at it.*

¶ To the chief Muſician, A Pſalm of David.

HEAR my voice, O God in my prayer; preſerve my life from fear of the enemy.

2 Hide me from the ſecret counſel of the wicked; from the inſurrection of the workers of iniquity.

3 Who whet their tongue like a ſword, *and* bend *their bow to ſhoot* their arrows, *even* bitter words:

4 That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and fear not.

5 They encourage themſelves *in* an evil matter: they commune of laying ſnares privily, they ſay, Who ſhall ſee them?

6 They ſearch out iniquities; they accompliſh a diligent ſearch: both the inward *thought* of every one *of them*, and the heart *is* deep.

7 But God ſhall ſhoot at them *with* an arrow, ſuddenly ſhall they be wounded.

8 So they ſhall make their own tongue to fall upon themſelves: all that ſee them, ſhall flee away.

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1 *Truly my ſoul waiteth upon God*, &c.] I am determined to commit myſelf patiently to God, be the dangers that threaten my deſtruction ever ſo great; not doubting but he will protect me, and I well know that he alone is able to deliver me.

11 *God hath ſpoken once*, &c.] God hath frequently declared in the courſe of his providence, as well as in his word, that, by his power, he diſpoſes affairs very different from the projections of men, daſhing all their worldly confidence in pieces, and defeating the hopes of ſuch as think to proſper through evil courſes.

12 *Thou rendereſt to every man according to his work.*] That is, Every good man. Thus good is omitted in 1 Cor. iv. 5.

Commentary and Notes on Pſalm LXIII.

The title informs us, that this pſalm contains the private thoughts of David when he was in the wilderneſs of Judah; but whether he means the foreſt of Hareth, where, after other places, he ſecured himſelf when he fled from Saul, or the wilderneſs he paſſed thro' when he retired from Abſalom, cannot be abſolutely known; tho' the latter ſeems more probable, becauſe he calls himſelf a king, which he never did during the life of Saul.

1 *O God, thou art my God, early will I ſeek thee*, &c.] O God, who haſt ever been my gracious God, and art my only confidence, to thee I early direct my morning ſacrifice of prayer, earneſtly beſeeching thee to take pity upon me, in this deſolate and forlorn condition; behold I languiſh, and am ready to faint in travelling through this thirſty and barren wilderneſs, where there is no water to refreſh my ſpirits.

10 *They ſhall fall by the ſword: they ſhall be a portion for foxes.*] They ſhall periſh by the ſword, and their carcaſes have no other ſepulchre than the bowels of foxes, and other ravenous creatures who like them live by treachery and deceit.

Commentary and Notes on Pſalm LXIV.

The enemy of whom David here complains was probably Saul, whoſe hatred to him was rendered more malignant, by the calumnies and falſe ſtories which were told of him by ſome ſycophants of his court. In memory of which he compoſed this pſalm, and delivered it to the chief muſician, to be ſung in the tabernacle.

1 *Hear my voice, O God in my prayer*, &c.] O thou ſupreme Governor of all the earth, who beholdeſt the ſnares laid for me by this dreadful enemy, and the dangers that compaſs me on every ſide; be thou my friend, my protector, I humbly beſeech thee; preſerve the life of thy perſecuted ſervant, who, by earneſt prayer, commits himſelf to thee, and begs to remain under the ſhadow of thy wings.

6 *They ſearch out iniquities, they accompliſh a diligent ſearch*, &c.] They employ all their diligence in theſe wicked devices; and leave nothing unattempted to produce the moſt exquiſite and abſolute piece of villainy that can be invented by perſons of the deepeſt policy.

9 And all men ſhall fear, and ſhall declare the work of God; for they ſhall wiſely conſider of his doing.

10 The righteous ſhall be glad in the Lord, and ſhall truſt in him; and all the upright in heart ſhall glory.

PSAL. LXV.

1 *David praiſeth God for his grace.* 4 *The bleſſedneſs of God's choſen.* 5 *His general Providence.*

¶ To the chief Muſician, A Pſalm *and* Song o David.

PRAISE waiteth for thee, O God in Sion; and unto thee ſhall the vow be performed.

2 O thou that heareſt prayer, unto thee ſhall all fleſh come.

3 Iniquities prevail againſt me: *as for* our tranſgreſſions, thou ſhalt purge them away.

4 Bleſſed *is the man whom* thou chooſeſt and cauſeſt to approach *unto thee, that* he may dwell in thy courts: we ſhall be ſatisfied with the goodneſs of thy houſe, *even* of thy holy temple.

5 *By* terrible things in righteouſneſs, wilt thou anſwer us, O God of our ſalvation: *who art* the confidence of all the ends of the earth, and of them that are afar off, *upon* the ſea;

6 Which by his ſtrength ſetteſt faſt the mountains; *being* girded with power:

7 Which ſtilleſt the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people.

8 They alſo that dwell in the uttermoſt parts are afraid at thy tokens: thou makeſt the out-goings of the morning and evening to rejoice.

9 Thou viſiteſt the earth and watereſt it: thou greatly enricheſt it with the river of God, *which* is full of water: thou prepareſt them corn, when thou haſt ſo provided for it.

10 Thou watereſt the ridges thereof abundantly: thou ſettleſt the furrows thereof: thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof.

11 Thou crowneſt the year *with* thy goodneſs, and thy paths drop fatneſs.

12 The drop *upon* the paſtures of the wilderneſs: and the little hills rejoice on every ſide.

13 The paſtures are clothed with flocks; the valleys alſo are covered over with corn; they ſhout for joy, they alſo ſing.

PSAL. LXVI.

1 *David exhorteth to praiſe God,* 5 *to obſerve his great works,* 8 *to bleſs him for his gracious benefits.* 12 *He voweth for himſelf religious ſervice to God.* 16 *He declareth God's ſpecial goodneſs to himſelf.*

¶ To the chief Muſician, A Song *or* Pſalm.

MAKE a joyful noiſe unto God, all ye lands:

2 Sing forth the honour of his name make his praiſe glorious.

3 Say unto God, How terrible *art thou in* thy works! through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee.

4 All the earth ſhall worſhip thee, and ſhall ſing unto thee; they ſhall ſing *to* thy name. Selah.

5 Come and ſee the works of God: *he is* terrible *in his* doing toward the children of men.

6 He turned the ſea into dry land: they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themſelves. Selah.

8 O bleſs our God, ye people, and make the voice of his praiſe to be heard:

9 Which holdeth our ſoul in life, and ſuffereth not our feet to be moved.

10 For thou, O God, haſt proved us: thou haſt tried us, as ſilver is tried.

11 Thou broughteſt us into the net; thou laidest affliction upon our loins.

12 Thou haſt cauſed men to ride over our heads; we went through fire and through water; but thou broughteſt us out into a wealthy *place*.

13 I will go into thy houſe with burnt-offerings; I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath ſpoken when I was in trouble.

15 I will offer unto thee burnt-ſacrifices of fatlings, with the incenſe of rams; I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my ſoul.

17 I

Commentary and Notes on Pſalm LXV.

The latter part of this excellent hymn of praiſe renders it probable that David compoſed it, after ſome great drought, which threatened the land with famine. Some imagine that it relates to the three years famine after the rebellion of Abſalom, which being removed by the plentiful ſhowers of rain, the royal Pſalmiſt gives God thanks in this hymn for ſending them ſo ſeaſonably to his people.

1 *Praiſe waiteth for thee, O God, in Sion,* &c.] It is our duty, O God, above all other people on the earth, to praiſe thee, and to pay the vows which we made unto thee in the time of our diſtreſs.

8 *They alſo that dwell in the uttermoſt parts are afraid at thy tokens,* &c.] The moſt barbarous people, who live in the remoteſt corners of the earth, behold with amazement the heavenly bodies which thou haſt appointed for ſigns and tokens. By the riſing of the ſun in the morning, and the moon and ſtars in the evening, thou filleſt them with joy and admiration.

9, 10, 11, 12, 13.] By theſe verſes the reader will eaſily obſerve, that when the divine poet had ſeen the ſhowers falling from heaven, and Jordan overflowing his banks, all the conſequent bleſſings were inſtantly preſent to his mind, and he paints them accordingly. *Delany*,

Commentary and Notes on Pſalm LXVI.

It is evident, that this pſalm was written after a remarkable deliverance from ſome great calamity, under which the whole nation had groaned, but by whom, or on what particular occaſion, is not abſolutely known. The moſt probable opinion however is, that it was compoſed by David after he had aſcended the throne of Iſrael; before which the Hebrews had been in a very unſettled condition, not only during the government of the judges, but alſo in the reign of Saul, when the Philiſtines were ſo powerful, that the Iſraelites durſt not look them in the face, but hid themſelves in caves and thickets, and in high places, and in pits, 1 Sam. xiii, 6, and at laſt ſlew Saul and his ſons on Mount Gilboa, and dwelt in many of the cities of the Iſraelites, who abandoned them after that fatal battle. To theſe events the Pſalmiſt alludes, and probably the freeing the land from theſe inſolent enemies, and forcing them to be ſervants to the Hebrews, is the thing for which the royal prophet here gives praiſes to God, inviting all the country to join with him in bleſſing his Divine Majeſty, not only for this but for the deliverances he had formerly vouchſafed to that nation.

1 *Make a joyful noiſe unto God, all ye lands.*] Let all the people of the land ſhout with a loud voice, and triumph in the liberty which God hath reſtored to us.

17 I cried unto him with my mouth, and he was extolled with my tongue:

18 If I regard iniquity in my heart, the Lord will not hear *me:*

19 *But* verily God hath heard *me*; he hath attended to the voice of my prayer.

20 Bleſſed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSAL. LXVII

1 *A prayer for the enlargement of God's kingdom,* 3 *to the joy of the people,* 6 *and to the increaſe of God's bleſſings.*

¶ To the chief Muſician on Neginoth, a Pſalm *or* Song.

GOD be merciful unto us, and bleſs us; *and* cauſe his face to ſhine upon us. Selah.

2 That thy way may be known upon earth, thy ſaving health among all nations.

3 Let the people praiſe thee, O God: let all the people praiſe thee.

4 O let the nations be glad and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. Selah.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 *Then* ſhall the earth yield her increaſe; *and* God, *even* our own God ſhall bleſs us.

7 God ſhall bleſs us; and all the ends of the earth ſhall fear him.

PSAL. LXVIII

1 *A prayer at the removing of the ark.* 4 *An exhortation to praiſe God for his mercies.* 7 *for his care of the church,* 19 *and for his great works.*

¶ To the chief Muſician, A Pſalm *or* Song of David.

LET God ariſe, let his enemies be ſcattered: let them alſo that hate him flee before him.

2 As ſmoke is driven away, *ſo* drive *them* away: as wax melteth before the fire, *ſo* let the wicked periſh at the preſence of God.

3 But let the righteous be glad: let them rejoice before God; yea, let them exceedingly rejoice.

4 Sing unto God, ſing praiſes to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherleſs, and a judge of the widows, *is* God in his holy habitation.

6 God ſetteth the ſolitary in families: he bringeth out thoſe which are bound with chains; but the rebellious dwell in a dry *land.*

7 O God, when thou wenteſt forth before thy people; when thou didſt march through the wilderneſs. Selah.

8 The earth ſhook, the heavens alſo dropped at the preſence of God, even Sinai itſelf was moved at the preſence of God, the God of Iſrael

9 Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou O God, haſt prepared of thy goodneſs for the poor.

11 The Lord gave the word, great *was* the company of thoſe that publiſhed *it.*

12 Kings of armies did flee apace: and ſhe that tarried at home, divided the ſpoil.

13 Though ye have lien among the pots, *yet ſhall ye be as* the wings of a dove covered with ſilver, and her feathers with yellow gold.

14 When the Almighty ſcattered kings in it, it was *white* as ſnow in Salmon.

15 The hill of God *is as* the hill of Baſhan, an high hill, *as* the hill of Baſhan.

16 Why

Commentary and Notes on Pſalm LXVII.

All agree, that this excellent pſalm was written by the ſame author as the foregoing, probably by David, who being ſettled in his throne, and having brought the ark to Jeruſalem, bleſſed the people, in the name of the Lord of hoſts, pronouncing this pſalm, wherein he evidently imitates the form of bleſſing which the prieſts were commanded to uſe on ſolemn occaſions; beſeeching God to continue his favour to them, and make them ſuch an example of his loving-kindneſs, that it might invite all nations, that ſhould hear the fame thereof, to ſubmit themſelves to his government, and put their truſt under the ſhadow of his wings.

1 *God be merciful unto us, and bleſs us,* &c.] Be merciful unto us, O God, and complete the happineſs which thy Almighty goodneſs hath begun to beſtow upon us: let us not fall again into thoſe diſmal calamities from which thou haſt delivered us; but ſhew that thou loveſt us, by continuing thy gracious preſence among thy people.

3 *Let the people praiſe thee, O God,* &c.] O that we might ſee that happy day! O that the people would confeſs and praiſe thee, O God! that all the people every where, with one conſent, would confeſs and praiſe thee!

Commentary and Notes on Pſalm LXVIII.

David having brought the ark to Jeruſalem, with great joy and triumph, after it had long been neglected by Saul, hoped God would be more propitious to him, according to the prayer he had made in the foregoing pſalm; having now brought the ark near his own palace, and prepared a noble place for its reception, which it had been long without. [illegible] ſince the time it had been taken by the Philiſtines, it had been ſeperated from the tabernacle of the congregation made for it by Moſes, and which was the habitation or dwelling-place of the moſt high.

1 *Let God ariſe, let his enemies be ſcattered,* &c.] O that God, who, by his powerful preſence, conducted this people, notwithſtanding all the oppoſition of their enemies, into this land, would now graciouſly appear to diſperſe and put to flight thoſe numerous armies, who out of mere hatred to him, came to diſpoſſeſs us of it.

7, 8 *O God when thou wenteſt forth before thy people; when thou didſt march through the wilderneſs: the earth ſhook, the heavens dropped.*] What a ſublime, what a noble idea this paſſage gives us of the Deity! there is a deſcription of Neptune in Homer, which Longinus has commended greatly, it has been the admiration of all antiquity: but how much it is inferior to this grand image of the pſalmiſt is left to the reader:

> Fierce as he paſt, the lofty mountains nod,
> The foreſts ſhake; earth trembled as he trod,
> And felt the footſteps of th' immortal God. *Pope.*

The ingenious Mr. Kennicot obſerves, that by comparing the ſimilar or parallel paſſage in Judges v. 4, 5, there is an image wanting here, which finiſhes the deſcription in Judges with great propriety. Is it wrong to ſuppoſe the 8th verſe ſtood thus?

> *The earth trembled, and the heavens dropped:*
> the clouds alſo dropped water:
> The mountains melted *at the preſence of Jehovah:*
> *even that Sinai, before Jehovah, the God of Iſrael!*
> Diſſert. p. 502.

13 *Though ye have lien among the pots,* &c.] That is, though ye were formerly obſcure and oppreſſed ſlaves, tied down to the drudgery of brick-making and pottery in Egypt, ye ſhall now be as glorious as you were then contemptible. *Lamy.*

14 *White as ſnow in Salmon.*] When by ſubduing the kings, the Almighty appeared moſt illuſtrious at Salmon. *Patrick.*

16 Why leap ye, ye high hills? *this is* the hills *which* God deſireth to dwell in, yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thouſand, *even* thouſands of angels: the Lord *is* among them *as* in Sinai, in the holy *place*.

18 Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, *for* the rebellious alſo, that the Lord God might dwell *among them.*

19 Bleſſed *be* the Lord, *who* daily loadeth us *with benefits*, *even* the God of our ſalvation. Selah.

20 He that is our God, *is* the God of ſalvation: and unto God the Lord *belong* the iſſues from death.

21 But God ſhall wound the head of his enemies: *and* the hairy ſcalp of ſuch a one as goeth on ſtill in his treſpaſſes.

22 The Lord ſaid, I will bring again from Baſhan, I will bring *my people* again from the depths of the ſea:

23 That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the ſame.

24 They have ſeen thy goings, O God, *even* the goings of my God, my king, in the ſanctuary.

25 The ſingers went before, the players on inſtruments *followed* after; amongſt *them were* the damſels playing with timbrels.

26 Bleſs ye God in the congregations, *even* the Lord, from the fountain of Iſrael.

27 There *is* little Benjamin *with* their ruler, the princeſs of Judah, *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy ſtrength: ſtrengthen, O God, that which thou haſt wrought for us.

29 Becauſe of thy temple at Jeruſalem, ſhall kings bring preſents unto thee.

30 Rebuke the company of ſpear-men, the multitude of bulls, with the calves of the people, *till every one* ſubmit himſelf with pieces of ſilver: ſcatter thou the people *that* delight in war.

31 Princes ſhall come out of Egypt, Ethiopia ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth: O ſing praiſes *unto* the Lord. Selah,

33 To him that rideth upon the heavens of heavens *which were* of old; lo, he doth ſend out his voice, *and that* a mighty voice,

34 Aſcribe ye ſtrength unto God: his excellency *is* over Iſrael, and his ſtrength *is* in the clouds.

35 O God, *thou art* terrible out of thy holy places, the God of Iſrael, *is* he that giveth ſtrength and power unto *his* people. Bleſſed *be* God.

PSAL. LXIX.

1 *David complaineth of his affliction:* 13 *He prayeth for deliverance:* 22 *He devoteth his enemies to deſtruction:* 30 *He praiſeth God with thankſgiving.*

¶ To the chief Muſician upon Shoſhannim, A Pſalm of David.

SAVE me, O God, for the waters are come in unto my ſoul.

2 I ſink in deep mire, where *there is* no ſtanding; I am come into deep waters, where the floods overflow me.

3 I am weary of my crying, my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cauſe are more than the hairs of mine head: they that would deſtroy me, *being* mine enemies wrongfully, are mighty: then I reſtored *that* which I took not away.

5 O God, thou knoweſt my fooliſhneſs; and my ſins are not hid from thee.

6 Let not them that wait on thee, O Lord God of hoſts, be aſhamed for my ſake: let not thoſe that ſeek thee be confounded for my ſake, O God of Iſrael.

7 Becauſe for thy ſake I have borne reproach; ſhame hath covered my face.

8 I am

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16 *Why leap ye, ye high hills?* &c.] Be not proud of your height ye towering mountains; for neither the loftineſs of Salmon nor of Baſhan ſhall invite him there to make his habitation: Sion is the hill which he hath choſen to honour with that favour; yea, there the Lord hath reſolved to fix his tabernacle, and never remove it to any other place, till the great Meſſiah deigns to viſit the ſons of men.

17 *The chariots of God are twenty thouſand,* &c.] Nor let the heathen boaſt of the multitude of their chariots, in which their ſtrength conſiſts; for in Sion, there are ten thouſand times more, innumerable hoſts of angels attending upon the Divine Majeſty, who is with them there as he was upon mount Sinai.

18 *Thou haſt aſcended on high, thou haſt led captivity captive,* &c.] Thou haſt declared this, O God, who art gone up to that holy mountain, and haſt highly exalted thy ſelf by illuſtrious victories, which, by the inviſible miniſtry of the heavenly hoſt, thou haſt given us over our enemies; as the Meſſiah, who ſhall be thy ſanctuary, will do far more magnificently, when after conquering death and the power of ſatan, he ſhall aſcend in a reſplendent chariot, attended by myriads of the heavenly hoſt, to the moſt exalted ſeats of happineſs, even to thine own right-hand on the throne of thy glory. Yea thoſe, whom by thy power we have carried away captive, together with their ſpoils, to be diſtributed among the people, is an emblem of the invaluable gifts the Meſſiah ſhall beſtow upon us, and diſtribute among us, after his aſcenſion. Even the rebellious oppoſers of thee, in other nations, ſhall become proſelytes to dwell with thee, O Lord God, and worſhip in thy ſanctuary, as the Gentile world ſhall, by that effuſion of divine gifts, ſubmit themſelves to the Meſſiah, the Lord God of the whole earth.

25 *The ſingers went before.*] This is the order of the proceſſion of the ark, David at their head, and as they went along they ſung this ſong, ver. 26, *Bleſs ye God,* &c. then followed the ſeveral tribes with their princes and elders: little Benjamin, i. e. little in point of number, the princes their council, i. e. their great ſupport.

Commentary and Notes on Pſalm LXIX.

The matter of this pſalm ſufficiently informs us, that its author, the royal prophet, was in extreme danger, when it was written. And this danger was in all probability, that occaſioned by his rebellious ſon, who preſſed him ſo cloſely, and reduced him to ſuch ſtreights, that he almoſt deſpaired of extricating himſelf; and therefore he could not find words proper to expreſs the agonies he endured. Indeed, ſome of the expreſſions are ſo ſtrong, that they were never literally fulfilled in that prince, but in our bleſſed Saviour, of whom David was a figure, both in his ſufferings, and afterwards in his advancement to a kingdom. The word *Shoſhannim* in the title, ſignifies that the chief muſician was to take care that this pſalm was ſung, as the forty-fifth, to the notes on which the reader is referred for an explanation of this word. Theodoret very juſtly obſerves, that the ſufferings of Chriſt, and the utter overthrow of the Jewiſh nation, the authors of thoſe ſufferings, are here foretold. For, as they were ſo audaciouſly wicked to inflict theſe puniſhments on their Benefactor and Saviour, which they had themſelves experienced from their moſt ſpiteful enemies, God, the righteous Judge of all the earth, condemned them to ſuffer that themſelves which they prayed might fall on the heads of thoſe enemies.

1 *Save me, O God, for the waters are come in unto my ſoul.*] O thou mighty God of Jacob, in whom alone I hope for ſafety, deliver me, I beſeech thee, from this miſerable condition: wherein I am overwhelmed with ſo many calamities, that my life is in the utmoſt danger, unleſs thou in thy great mercy wilt deign to preſerve it.

8 I am become a ſtranger unto my brethren, and an alien unto my mother's children.

9 For the zeal of thine houſe hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.

10 When I wept *and chaſtened* my ſoul with faſting, that was to my reproach.

11 I made ſackcloth alſo my garment; and I became a proverb to them.

12 They that ſit in the gate ſpeak againſt me; and I *was* the ſong of the drunkards.

13 But as for me, my prayer *is* unto thee, O Lord, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation.

14 Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me, neither let the deep ſwallow me up, and let not the pit ſhut her mouth upon me.

16 Hear me, O Lord; for thy loving-kindneſs *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy ſervant, for I am in trouble: hear me ſpeedily.

18 Draw nigh unto my ſoul, *and* redeem it: deliver me becauſe of mine enemies.

19 Thou haſt known my reproach, and my ſhame, and my diſhonour: mine adverſaries *are* all before thee.

20 Reproach hath broken my heart, and I am full of heavineſs: and I looked *for ſome* to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me alſo gall for my meat; and in my thirſt they gave me vinegar to drink.

22 Let their table become a ſnare before them: and *that which ſhould have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened that they ſee not; and make their loins continually to ſhake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be deſolate; *and* let none dwell in their tents.

26 For they perſecute *him* whom thou haſt ſmitten, and they talk to the grief of thoſe whom thou haſt wounded.

27 Add iniquity to their iniquity: and let them not come into thy righteouſneſs.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor, and ſorrowful: let thy ſalvation, O God, ſet me up on high.

30 I will praiſe the name of God with a ſong, and will magnify him with thankſgiving.

31 *This* alſo ſhall pleaſe the Lord better than an ox *or* bullock that hath horns and hoofs.

32 The humble ſhall ſee *this, and* be glad: and your heart ſhall live that ſeek God.

33 For the Lord heareth the poor, and deſpiſeth not his priſoners.

34 Let the heaven and earth praiſe him, the ſeas, and every thing that moveth therein.

35 For God will ſave Sion, and will build the cities of Judah: that they may dwell there, and have it in poſſeſſion.

36 The ſeed alſo of his ſervants ſhall inherit it: and they that love his name ſhall dwell therein.

PSAL. LXX.

1 *David ſoliciteth God to the ſpeedy deſtruction of the wicked, and preſervation of the godly.*

¶ To the chief Muſician, A Pſalm of David to bring to remembrance.

M*AKE haſte,* O God to deliver me; make haſte to help me, O Lord.

2 Let them be aſhamed and confounded, that ſeek after my ſoul: let them be turned backward, and put to confuſion, that deſire my hurt.

3 Let them be turned back for a reward of their ſhame, that ſay Aha, aha.

4 Let all thoſe that ſeek thee, rejoice, and be glad in thee: and let ſuch as love thy ſalvation ſay continually, Let God be magnified.

5 But I *am* poor and needy, make haſte unto me, O God: thou *art* my help and my deliverer, O Lord, make no tarrying.

PSAL. LXXI.

1 *David in confidence of faith and experience of God's favour, prayeth both for himſelf, and againſt the enemies of his ſoul.* 14 *He promiſeth conſtancy.* 19 *He praiſeth God, and promiſeth to do it chearfully.*

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12 *They that ſit in the gate,* &c.] The grave ſenators and judges of the land revile me.

14 *Deliver me out of the mire,* &c.] Deliver me out of this diſtreſs.

21 *They gave me alſo gall for my meat, and in my thirſt they gave me vinegar to drink.*] Inſtead of comfort, they exaſperated my grief; and becauſe I am reduced to ſuch miſerable circumſtances, uſe the moſt bitter reproaches: like the cruel wretch that would give the hungry traveller gall to eat, or, when he was thirſty, offer him, as they will really do the Meſſiah, vinegar to drink.

22 *Let their table become a ſnare.*] They that eat at their tables ſhall betray them, and their proſperity ſhall prove their ruin. *Patrick.*

23 *Make their loins ſhake continually*] Septuagint and Vulgate, Ever bow thou down their backs.

25 *Let their habitation be deſolate, and let none dwell in their tents.*] Let their moſt magnificent ſtructures be laid waſte, and all their houſes, nay, even the meaneſt cottages, deſtitute of inhabitants.

26 *For they perſecute him whom thou haſt ſmitten,* &c.] For they had no pity on him whom thou hadſt overwhelmed with miſery; inſtead of comfort, they augmented his afflictions, and added inſult to his griefs.

Commentary and Notes on Pſalm LXX.

There is not any remarkable difference between this pſalm and the latter part of the fortieth; and therefore it is natural to think that David, during the conſpiracy of abſalom, reviewed what he had written, and with ſome ſmall alterations compoſed this as a diſtinct prayer, to be uſed conſtantly during the continuance of that ſharp affliction. With regard to what is meant by *a Pſalm to bring to remembrance,* ſee notes on the xxviiith Pſalm.

1 *Make haſte, O God, to deliver me,* &c.] Delay not, O thou God of Jacob, to come to my deliverance; I muſt periſh without thy ſpeedy help, O thou Almighty Protector of the innocent.

5 *For I am poor and needy.*] The epithet *poor* in this place means a perſon under any oppreſſive or afflictive circumſtances.

Commentary and Notes on Pſalm LXXI.

This pſalm has no inſcription, but is generally thought to have been written by David, on occaſion of the unnatural rebellion of his ſon which happened in his declining years, when he was grey-headed, as he complains ver. 9, and 18

IN thee, O Lord, do I put my truſt, let me never be put to confuſion.

2 Deliver me in thy righteouſneſs, and cauſe me to eſcape: incline thine ear unto me and ſave me.

3 Be thou my ſtrong habitation, whereunto I may continually reſort: thou haſt given commandment to ſave me, for thou *art* my rock and my fortreſs.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord God: *thou art* my truſt from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels, my praiſe *ſhall be* continually of thee.

7 I am as a wonder unto many; but thou *art* my ſtrong refuge.

8 Let my mouth be filled *with* thy praiſe *and with* thy honour all the day.

9 Caſt me not off in the time of old age, forſake me not when my ſtrength faileth.

10 For mine enemies ſpeak againſt me: and they that lay wait for my ſoul take counſel together.

11 Saying, God hath forſaken him: perſecute and take him, for *there is* none to deliver *him.*

12 O God, be not far from me: O my God, make haſte for my help.

13 Let them be confounded *and* conſumed that are adverſaries to my ſoul: let them be covered *with* reproach and diſhonour, that ſeek my hurt.

14 But I will hope continually, and will yet praiſe thee more and more.

15 My mouth ſhall ſhew forth thy righteouſneſs, *and* thy ſalvation all the day: for I know not the numbers *thereof.*

16 I will go in the ſtrength of the Lord God: I will make mention of thy righteouſneſs; *even* of thine only.

17 O God thou haſt taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now alſo when I am old and grey-headed, O God forſake me not: until I have ſhewed thy ſtrength unto *this* generation, *and* thy power to every one *that* is to come.

19 Thy righteouſneſs alſo, O God, *is* very high, who haſt done great things: O God, who *is* like unto thee?

20 *Thou* which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depth of the earth.

21 Thou ſhalt increaſe my greatneſs, and comfort me on every ſide.

22 I will alſo praiſe thee with the pſaltery *even* thy truth, O my God: unto thee will I ſing with the harp, O thou Holy One of Iſrael.

23 My lips ſhall greatly rejoice when I ſing unto thee: and my ſoul which thou haſt redeemed.

24 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded, for they are brought unto ſhame that ſeek my hurt.

PSAL. LXXII.

1 *David praying for Solomon, ſheweth the goodneſs and glory of his, kingdom in type, and in truth of Chriſt's kingdom.* 18 *He bleſſeth God.*

¶ *A Pſalm* for Solomon.

GIVE the king thy judgements, O God, and thy righteouſneſs unto the king's ſon.

2 He ſhall judge thy people with righteouſneſs, and thy poor with judgement.

3 The mountains ſhall bring peace to the people, and the little hills, by righteouſneſs.

4 He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor.

5 They ſhall fear thee as long as the ſun and moon endure, throughout all generations.

6 He ſhall come down like rain upon the mown graſs: as ſhowers *that* water the earth.

7 In

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1 *In thee, O Lord, do I put my truſt,* &c.] Thou well knoweſt, O my God, that in all the troubles which have befallen me, I put my whole confidence in thee, and therefore hope, that thy accuſtomed goodneſs will not now fail me; for ſhouldeſt thou diſappoint my expectation, my confuſion will be greater than I am able to expreſs.

3 *Be thou my ſtrong habitation, whereunto I may continually reſort,* &c.] I have been obliged to abandon my habitation, and have no place of ſafety whither I may retreat; let thy Almighty protection therefore be my continual guard. Thou haſt hitherto preſerved me from every danger: and under the ſhadow of thy wings have I reſted, as in an impregnable fortreſs.

4 *Deliver me, O my God, out of the hand of the wicked,* &c.] Deliver me therefore from falling into the power of that turbulent man, who hath no fear of thee before his eyes: from the power of him who hath no checks of conſcience, for any perfidious arts or cruel violence he may make uſe of to accompliſh his ends.

20 *Thou ſhalt quicken me again,* &c.] Theſe words are certainly to be underſtood of a reſurrection. *Peters.*

Commentary and Notes on Pſalm LXXII.

It is ſufficiently evident from the concluſion of this pſalm, that David was the author of it. And it is alſo plain, that it was written towards the concluſion of his life; when by his command, Nathan the prophet, and Zadok the prieſt took Solomon, and ſet him upon his throne, that David might have the ſatisfaction of ſeeing all the great men do homage to his ſon, and acknowledge him for their ſucceeding ſovereign, before he died. At this ſight, the ſpirit of this holy man, being tranſported with extraordinary joy, dictated this pſalm, and ſent it to Solomon; wherein he firſt recommends to him the divine benediction, and then inſtructs him how to render his people happy, by enumerating the qualities of a good king, and the proſperous ſtate of the kingdom under his government. He delivers ſome parts of it in ſo exalted a ſtrain, that the words were never fully accompliſhed till the appearance of the Meſſiah, of the happineſs of whoſe reign, and the juſtice of whoſe government, together with the power, extent, and external continuance of his kingdom, his father David here prophecies.

1 *Give the king thy judgments, O God,* &c.] Beſtow, I beſeech thee, O thou great judge of all the earth, upon Solomon, who is now anointed to ſit upon my throne, ſuch a right judgment in all things, and ſuch uprightneſs and integrity of heart, that he may govern this people according to the laws thou waſt pleaſed to give them from heaven; and blending mercy with juſtice, he may prove a worthy ſucceſſor to me, who hath now reſigned the ſceptre into his hands.

3 *The mountains ſhall bring peace,* &c.] Thoſe places which uſed to be haunted with robbers and wild beaſts, ſhall bring peace: this bleſſing ſhall be conferred on places where it was wholly a ſtranger before, and therefore ſhall be more welcome.

5 *They ſhall fear thee as long as the ſun and moon endure,* &c.] Thy righteous adminiſtration ſhall redound ſo highly to thine honour, and procure thee ſuch reverence and obſervance from thy people as ſhall render thee a lively emblem of the great Meſſiah, whoſe happy ſubjects ſhall never ceaſe to worſhip and praiſe him, day and night, till the end of the world.

6 *He ſhall come down like rain upon the mown graſs,* &c.] For he ſhall not endeavour to be formidable to them like a tyrant, whoſe government reſembles the thunder ſtorms and tempeſts, but will condeſcend moſt graciouſly to the meaneſt, and rule them in ſo ſoft and gentle a manner, as ſhall make his authority no leſs acceptable and beneficial, than rain is to the after-graſs; or gentle ſhowers which fall during the heats of ſummer, to refreſh the thirſty ground.

7 In his days ſhall the righteous flouriſh: and abundance of peace ſo long as the moon endureth.

8 He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth.

9 They that dwell in the wilderneſs ſhall bow before him: and his enemies ſhall lick the duſt,

10 The kings of Tarſhiſh and of the iſles ſhall bring preſents: the kings of Sheba and Seba ſhall offer gifts.

11 Yea, all kings ſhall fall down before him: all nations ſhall ſerve him.

12 For he ſhall deliver the needy when he crieth: the poor alſo, and *him* that hath no helper.

13 He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy.

14 He ſhall redeem their ſoul from deceit and violence: and precious ſhall their blood be in his ſight.

15 And he ſhall live, and to him ſhall be given of the gold of Sheba; prayer alſo ſhall be made for him continually, *and* daily ſhall he be praiſed.

16 There ſhall be an handful of corn in the earth upon the top of the mountains: the fruit thereof ſhall ſhake like Lebanon, and *they* of the city ſhall flouriſh like graſs of the earth.

17 His name ſhall endure for ever: his name ſhall be continued as long as the ſun: and *men* ſhall be bleſſed in him; all nations ſhall call him bleſſed.

18 Bleſſed *be* the Lord God, the God of Iſrael, who only doeth wondrous things,

19 And bleſſed *be* his glorious name for ever, and let the whole earth be filled *with* his glory; Amen, and Amen.

20 The prayers of David the ſon of Jeſſe are ended.

PSAL. LXXIII.

1 *The prophet prevailing in a temptation,* 2 *ſheweth the occaſion of it, the proſperity of the wicked;* 13 *the wound given thereby, diffidence;* 15 *the victory over it, knowledge of God's purpoſe, in deſtroying of the wicked, and ſuſtaining the righteous.*

¶ A Pſalm of Aſaph,

TRULY God *is* good to Iſrael, *even* to ſuch as are of a clean heart.

2 But as for me, my feet were almoſt gone; my ſteps had well-nigh ſlipped.

3 For I was envious at the fooliſh, *when* I ſaw the proſperity of the wicked.

4 For *there are* no bands in their death: but their ſtrength *is* firm.

5 They *are* not in trouble *as other* men: neither are they plagued like *other* men.

6 Therefore pride compaſſeth them about as a chain: violence covereth them *as* a garment.

7 Their eyes ſtand out with fatneſs: they have more than heart could wiſh.

8 They are corrupt, and ſpeak wickedly *concerning* oppreſſion: they ſpeak loftily.

9 They ſet their mouth againſt the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them:

11 And they ſay, How doth God know? and is there knowledge in the moſt High?

12 Behold, theſe *are* the ungodly, who proſper in the world, they increaſe *in* riches.

13 Verily, I have cleanſed my heart in vain, and waſhed my hands in innocency.

14 For all the day long have I been plagued, and chaſtened every morning.

15 If I ſay, I will ſpeak thus; behold I ſhould offend *againſt* the generation of thy children.

16 When I thought to know this, it *was* too painful for me.

17 Until I went into the ſanctuary of God: *then* underſtood I their end.

18 Surely thou didſt ſet them in ſlippery places: thou caſtedſt them down into deſtruction.

19 How are they *brought* into deſolation, as in a moment! they are utterly conſumed with terrors.

20 As a dream when *one* awaketh; *ſo*, O Lord, when thou awakeſt, thou ſhalt deſpiſe their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So fooliſh *was* I, and ignorant: I was *as* a beaſt before thee.

23 Neverthleſs, I am continually with thee: thou haſt holden *me* by my right hand.

24 Thou ſhalt guide me with thy counſel, and afterwards receive me *to* glory.

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I deſire beſides thee.

26 My fleſh and my heart faileth: *but* God *is* the ſtrength of my heart, and my portion for ever.

27 For

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7 *In his days ſhall the righteous flouriſh,* &c.] In his days the wicked ſhall find no preferment, but the godly and virtuous man ſhall flouriſh like a plant after thoſe refreſhing ſhowers; whence ſuch laſting peace and tranquility ſhall be eſtabliſhed, as can only be exceeded by the bleſſed time of the prince of peace, whoſe kingdom ſhall have no end.

16 *There ſhall be an handful of corn in the earth,* &c.] God ſhall bleſs the land with ſuch remarkable plenty, that an handful of corn ſown in the earth, nay, even on the ſummit of the barren mountains, ſhall ſpring up ſo thick, and produce ears ſo plump and full, that when ſhaken with the wind, they ſhall make a noiſe like the cedars of Lebanon: nor ſhall the city be leſs fruitful than the country; but become remarkably populous, and fully ſtored with all good things, as the earth is with graſs or flowers in the ſpring.

Commentary and Notes on Pſalm LXXIII.

This is the firſt pſalm of the third book, according to the Hebrew diviſion; which book contains ſeventeen pſalms, moſt of them very diſconſolate, and full of bitter complaints. They were chiefly compoſed by Aſaph, probably a prophet, who lived in the days of Hezekiah, and called Aſaph the ſeer, ſee 2 Chron. xxix. 30. And this inſpired writer ſeems to be the author of this, who probably compoſed it, to comfort himſelf and all good men, when they ſaw the wicked thrive and proſper, while the righteous were ſorely afflicted.

1 *Truly God is good to Iſrael, even to ſuch as are of a clean heart.*] Henceforth I will never queſtion the juſtice of God's providence, whatever confuſions I may behold, but conſtantly affirm, that he is equally juſt and good; that he hath a very ſingular love for his faithful people, who notwithſtanding the evils they endure, will never conſent to any wicked action.

19, 20. *How are they brought into deſolation, as in a moment,* &c.] Oh, what an aſtoniſhing change is this! which is the more frightful, when on a ſudden, divine vengeance ſeizes on them; and when they leaſt expect it, a final period is put to all their greatneſs: nay, they are quite deſtroyed in the moſt terrible manner, as if they never had exiſtence; ſo that their whole life is nothing more than a dream of happineſs, and they pride themſelves in a mere imaginary glory, which not only vaniſhes away, when thou, O Lord, calleſt them to judgment, but alſo becomes as contemptible in that very city where they appeared in all their pomp and ſplendor, as the pleaſing things which a perſon ſees in his ſleep, are when he awaketh.

27 For lo, they that are far from thee ſhall periſh: thou haſt deſtroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my truſt in the Lord God, that I may declare all thy works.

PSAL. LXXIV.

1 *The prophet complaineth of the deſolation of the ſanctuary.* 10 *He moveth God to help, in conſideration of his power* 18 *and of his reproachful enemies.*

¶ Maſchil of Aſaph.

O God, why haſt thou caſt *us* off for ever? *why* doth thine anger ſmoke againſt the ſheep of thy paſture?

2 Remember thy congregation *which* thou haſt purchaſed of old: the rod of thine inheritance *which* thou haſt redeemed, this mount Zion wherein thou haſt dwelt.

3 Lift up thy feet unto the perpetual deſolations: *even* all that the enemy hath done wickedly in the ſanctuary.

4 Thine enemies roar in the midſt of thy congregations: they ſet up their enſigns *for* ſigns.

5 *A man* was famous according as he had lifted up axes upon the thick trees:

6 But now they break down the carved work thereof at once, with axes and hammers.

7 They have caſt fire into thy ſanctuary, they have defiled *by caſting down* the dwelling-place of thy name to the ground,

8 They ſaid in their hearts, let us deſtroy them together: they have burned up all the Synagogues of God in the land

9 We ſee not our ſigns, *there is* no more any prophet, neither *is there* among us any that knoweth how long.

10 O God how long ſhall the adverſary reproach? ſhall the enemy blaſpheme thy name for ever?

11 Why withdraweſt thou thy hand, even thy right hand? pluck *it* out of thy boſom.

12 For God *is* my king of old, working ſalvation in the midſt of the earth.

13 Thou didſt divide the ſea by thy ſtrength: thou brakeſt the heads of the dragons in the waters.

14 Thou brakeſt the heads of leviathan in pieces, *and* gaveſt him *to be* meat to the people inhabiting the willderneſs.

15 Thou didſt cleave the fountain and the flood: thou driedſt up mighty rivers.

16 The day *is* thine, the night alſo *is* thine: thou haſt prepared the light and the ſun.

17 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

18 Remember this, *that* the enemy hath reproached, O Lord, and *that* the fooliſh people have blaſphemed thy name,

19 O deliver not the ſoul of thy turtle dove unto the multitude *of the wicked*, forget not the congregation of thy poor for ever.

20 Have reſpect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppreſſed return aſhamed: let the poor and needy praiſe thy name.

22 Ariſe, O God, plead thine own cauſe: remember how the fooliſh man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of thoſe that riſe up againſt thee, increaſeth continually.

PSAL. LXXV.

1 *The prophet praiſeth God,* 2 *and promiſeth to judge uprightly:* 4 *He rebuketh the proud by conſideration of God's providence.*

¶ To the chief Muſician, Al-taſchith, A Pſalm *or* Song of Aſaph.

UNTO

Commentary and Notes on Pſalm LXXIV.

The deſolation of Jeruſalem, the temple, and the reſt of the land of Canaan by the king of Babylon, was the ſad occaſion of this pſalm, which was compoſed during the Babyloniſh captivity, and probably by ſome pious man of the poſterity of Aſaph the ſeer, who was ſuffered to remain in the land of Iſrael with the Chaldeans.

1 *O God, why haſt thou caſt us off for ever?* &c.] Why haſt thou, O God, expelled us from our land, and continued our baniſhment ſo long, that very little hopes remain of our ever being reſtored to it again. Behold, O thou ſovereign judge of all the earth, the anguiſh of our ſouls, and how earneſtly we cry to thee for mercy; for we are confounded to ſee thee ſo highly incenſed againſt thoſe who were once the objects of thy indulgent care, as if thou wouldſt never more be reconciled to us.

5 *A man was famous,* &c.] They got fame according to the miſchief they did; which they committed with no more remorſe than if they had been lopping off the boughs of a tree. *Patrick.*

7 *They have caſt fire into thy ſanctuary,* &c. Septuagint reads, They have burnt with fire thy ſanctuary to the ground.

9 *We ſee not our ſigns.*] No tokens of thy divine preſence.

11 *Why withdraweſt thou thy hand?* &c.] Their upper garments anciently having no ſleeves, the arms were wrapped up and covered under them, and therefore when the right hand was exerted in the action, it muſt be diſengaged from the garment and made bare. *Why withdraweſt thou thy hand?* i. e. why turneſt thou thine hand under thy garment? *Taylor's Heb Con.*

19 *O deliver not the ſoul of thy turtle-dove unto the multitude of the wicked,* &c.] Deliver, we beſeech thee, thy church, which, like a turtle-dove, can only mourn in ſecret, and make ſilent complaints unto thee, from thoſe violent men, who, like birds of prey, ſeek utterly to deſtroy her. Let them not take away her life and being; but, though we are at preſent deſerted by thee, yet hear our cries, and at laſt deliver a poor helpleſs company, who flee unto thee, and depend upon thee alone for ſafety.

21 *O let not the oppreſſed return aſhamed, let the poor and needy praiſe thy name,* &c.] O let not thy poor afflicted ſervant, who now implores thy aid againſt thy barbarous oppreſſors, be denied his humble requeſt; nor ſuffer him to go away aſhamed. or ſee himſelf diſappointed of his hope: but let him, and all the reſt of thy miſerable people, who were never in greater need of thy help, be reſtored to praiſe thy goodneſs in their ancient poſſeſſions, from which they have been ſo long baniſhed.

Commentary and Notes on Pſalm LXXV.

This pſalm ſeems to have been compoſed by Aſaph the ſeer, after the great deliverance, which, by the ſtrange deſtruction of Sennacherib's army, God gave the good king Hezekiah: for whoſe uſe Aſaph compoſed this pſalm, and delivered it to the chief muſician in the temple, that he might make public profeſſion of his obligations to the Almighty God of Jacob, and his reſolution to ſerve him, and depend wholly on his mercy and goodneſs.—The word *Al taſchith*, thou ſhalt not deſtroy, may very naturally be applied to Sennacherib, who, as the prophet told them, ſhould not accompliſh his intentions of deſtroying Jeruſalem, as he had done the capitals of other nations. Symmachus calls this pſalm *a triumphal ſong concerning immortality;* becauſe it contains, as Theodoret explains it, a prediction of the righteous judgment of God in the deſtruction of the wicked, and rewarding the lovers of virtue: which ſhould teach us, not to ſuffer any pious thoughts to periſh, but to preſerve them whole and entire, that we may inherit immortality.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for that thy name is near, thy wondrous works declare.

2 When I ſhall receive the congregation, I will judge uprightly.

3 The earth and all the inhabitants thereof are diſſolved: I bear up the pillars of it. Selah.

4 I ſaid unto the fools, Deal not fooliſhly; and to the wicked, Lift not up the horn.

5 Lift not up your horn on high: ſpeak *not* with a ſtiff neck.

6 For promotion *cometh* neither from the eaſt, nor from the weſt, nor from the ſouth.

7 But God *is* the judge: he putteth down one, and ſetteth up another.

8 For in the hand of the Lord *there is* a cup, and the wine is red: it is full of mixture, and he poureth out of the ſame, but the dregs thereof all the wicked of the earth ſhall wring *them* out, *and* drink them.

9 But I will declare for ever; I will ſing praiſes to the God of Jacob.

10 All the horns of the wicked alſo will I cut off; *but* the horns of the righteous ſhall be exalted.

PSAL. LXXVI.

1 *A declaration of God's majeſty in the church:* 11 *An exhortation to ſerve him reverently.*

¶ To the chief Muſician on Neginoth, A Pſalm *or* Song of Aſaph.

IN Judah *is* God known: his name *is* great in Iſrael.

2 In Salem alſo is his tabernacle, and his dwelling place in Zion.

3 There brake he the arrows of the bow, the ſhield, and the ſword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The ſtout-hearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep.

7 Thou, *even* thou *art* to be feared, and who may ſtand in thy ſight when once thou art angry?

8 Thou didſt cauſe judgment to be heard from heaven; the earth feared and was ſtill.

9 When God aroſe to judgment to ſave all the meek of the earth. Selah.

10 Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain.

11 Vow, and pay unto the Lord your God; let all that be round about him bring preſents unto him that ought to be feared.

12 He ſhall cut off the ſpirit of princes: *he is* terrible to the kings of the earth.

PSAL. LXXVII.

1 *The pſalmiſt ſheweth what fierce combat he had with diffidence.* 10 *The victory which he had by conſideration of God's great and gracious works.*

¶ To the chief Muſician, to Jeduthun, A Pſalm of Aſaph.

I Cried unto God with my voice: *even* unto God with my voice, and he gave ear unto me.

2 In the day of my trouble I ſought the Lord: my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted.

3 I remembered God, and was troubled: I complained, and my ſpirit was overwhelmed. Selah.

4 Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak.

5 I have conſidered the days of old, the years of ancient times.

6 I call to remembrance my ſong in the night: I commune with mine own heart, and my ſpirit made diligent ſearch.

7 Will the Lord caſt off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promiſe fail for evermore.

9 Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah.

10 And I ſaid, This *is* my infirmity: *but I will remember* the years of the right hand of the moſt High.

11 I will remember the works of the Lord: ſurely I will remember thy wonders of old.

12 I will meditate alſo of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the ſanctuary: who *is* ſo great a God as *our* God?

14 Thou

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1 *Unto thee, O God, do we give thanks,* &c.] Unto thee, O God, the ſole author of this great deliverance, do I, and all my people, give moſt ſolemn thanks: nor can we ever ſufficiently thank thee but muſt for ever repeat our acknowledgments to thee, whoſe Almighty power ſufficiently appears to be ſtill ready at hand, by the wonders which thou haſt done to ſuccour all thoſe who gratefully commemorate thy benefits.

Commentary and Notes on Pſalm LXXVI.

The pſalmiſt here commemorates ſome ſignal victory over a very powerful enemy, whereby God delivered the whole Country, particularly Jeruſalem, here called Salem, from impending ruin. And this remarkable deliverance ſeems to be no other than that from Senacherib's Army, which Aſaph the ſeer, was not content with celebrating in the former hymn, but added this alſo for his own uſe, and all other pious perſons, who he hoped would join with him in it, eſpecially when it was ſung in the temple, as he directed the chief muſician, after the ſame manner as the fourth pſalm.

1 *In Judah is God known: his name is great in Iſrael.*] The Almighty hath ſo fully demonſtrated himſelf to be the ſovereign Ruler and Judge of the world, that he muſt be more than blind who doth not acknowledge it. His glorious perfections are conſpicuous in every part of the earth; but are particularly magnified in Iſrael.

Commentary and Notes on Pſalm LXXVII.

This pſalm was compoſed by Aſaph, and ſent by him to the maſter-ſingers who were over the children of Jeduthun; in which he bewails the calamity of the nation, either at the time when Senacherib over-ran the country, or during the Babyloniſh captivity. If we refer it to the latter, it could not be Aſaph the ſeer that wrote it, but one of his deſcendants who here pathetically laments the long continuance of their captivity, which ſeemed to indicate that God had utterly forſaken them: but he at laſt comforts himſelf with the remembrance of what God had formerly done for them, when he delivered them out of the Egyptian bondage.

1 *I cried unto God with my voice,* &c.] I have inceſſantly cried unto God, and will continue ſtill with the utmoſt earneſtneſs to intreat his favour; to him who hath juſtly afflicted us, and can alone deliver us, have I continually renewed my important ſuit; and hope I ſhall at laſt prevail upon him to deliver us.

10 *This is my infirmity.*] Mr. Johnſon on this pſalm ſays, infirmity ſignifies affliction; and that it is to be underſtood thus, 2 Cor. xi. 30, and xii. 5, and probably in the laſt collect of the Litany.

13 *Thy way O God, is in the ſanctuary,* &c.] The proceedings of thy Providence, O God, are not only perfect, holy, and juſt, but far beyond the reach of human perſpicuity. Thou doſt not indeed follow

14 Thou art the God that doſt wonders; thou haſt declared thy ſtrength among the people.

15 Thou haſt with *thine* arm redeemed thy people, the ſons of Jacob and Joſeph. Selah.

16 The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled.

17 The clouds poured out water; the ſkies ſent out a ſound: thine arrows alſo went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world, the earth trembled and ſhook.

19 Thy way *is* in the ſea, and thy path in the great waters, and thy footſteps are not known.

20 Thou leddeſt thy people like a flock by the hand of Moſes and Aaron.

PSAL. LXXVIII.

1 *An exhortation both to learn and to preach the law of God.* 9 *The ſtory of God's wrath againſt the incredulous and diſobedient.* 67 *The Iſraelites being rejected, God choſe Judah, Zion, and David.*

Maſchil of Aſaph.

GIVE ear O my people, to my law: incline your ears to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark-ſayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, ſhewing to the generation to come the praiſes of the Lord, and his ſtrength, and his wonderful works that he hath done.

5 For he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers that they ſhould make them known to their children.

6 That the generation to come might know *them, even* the children *which* ſhould be born: *who* ſhould ariſe and declare *them* to their children:

7 That they might ſet their hope in God, and not forget the works of God: but keep his commandments:

8 And might not be as their fathers, a ſtubborn and rebellious generation: a generation *that* ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God.

9 The children of Ephraim *being* armed, and carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refuſed to walk in his law:

11 And forgat his works, and his wonders that he had ſhewed them.

12 Marvellous things did he in the ſight of their fathers, in the land of Egypt, *in* the field of Zoan.

13 He divided the ſea, and cauſed them to paſs through, and he made the waters to ſtand as an heap.

14 In the day-time alſo he led them with a cloud, and all the night with the light of fire.

15 He clave the rocks in the wilderneſs, and gave *them* drink as out of the great depths.

16 He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers.

17 And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs.

18 And they tempted God in their heart, by aſking meat for their luſt.

19 Yea, they ſpake againſt God: they ſaid, Can God furniſh a table in the wilderneſs?

20 Behold, he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed; can he give bread alſo? can he provide fleſh for his people?

21 Therefore the Lord heard *this*, and was wroth, ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael;

22 Becauſe they believed not in God, and truſted not in his ſalvation;

23 Though he had commanded the clouds from above, and opened the doors of heaven.

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels food: he ſent them meat to the full.

26 He

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follow the common method of our thoughts, nor can any reſiſt what thine adorable Majeſty thinks proper to effect.

14 *Thou art the God that doſt wonders*, &c.] Thou art the mighty Jehovah, and canſt work miracles with the ſame eaſe, and perform the moſt ordinary operations; thou haſt made all the world ſenſible, that thy power exceeds the ſtrength, and even the conception of all creatures.

15 *Thou haſt with thine arm redeemed thy people*] Thou, O Lord, haſt claimed thy right to the equity of the redemption of thy people, whom thou hadſt ſold into the hands of their enemies: thou gaveſt Egypt for their ranſom, Ethiopia and Seba for them—The Hebrew word here uſed has a particular reference to the privilege which the neareſt relations among the Jews had to redeem his kinſman, or whatever his kinſman had ſold or pawned to another perſon.

16 *The waters ſaw thee, O God*, &c.] The waters of the Red Sea, O God, felt thy ſtupendous power: they felt thy power to the very depth of the ocean, which retreated, as if terrified by thy preſence, and left a dry path in the ſea for thy people to paſs over.

17 *The clouds poured out water, the ſkies ſent out a ſound*, &c.] But returned again upon the hoſt of the Egyptians, accompanied with a terrible ſtorm of rain, thunder and hailſtones, which brake the very wheels of their chariots, Exod. xiv. 24, 25.

18 *The voice of thy thunder was in the heaven*, &c.] The tremendous noiſe of this thunder filled the air, the lightning flaſhed in their faces, which, with a dreadful earthquake, made the very inhabitants of Canaan tremble.

19 *Thy way is in the ſea, and thy paths in the great waters, and thy footſteps are not known*] We may therefore well ſay, that thy way cannot be tread by human knowledge, who madeſt a paſſage thro' the ſea, a broad path through the boiſterous waves; where none ever trod before, and which the waters have overflown and obliterated.

Commentary and Notes on Pſalm LXXVIII.

The Pſalmiſt has here given, for the uſe of his countrymen an epitome of the hiſtory of the Iſraelites from their coming out of Egypt to the time that David aſcended the throne. And hence it is probable, that it was compoſed by that Aſaph ſo often mentioned, as one of the principal ſingers in the tabernacle at that time. The intention of it was to place before the eyes of the people the many benefits their fathers had received, with their ſhameful ingratitude, and the puniſhments inflicted on them for ſo hateful a crime; and from thence to inſpire their ſucceſſors with more gratitude and fidelity to their great benefactor, leſt they ſhould incur his higher diſpleaſure, by taking no warning from ſuch malancholy examples.

1 *Give ear, O my people, to my law*, &c.] Hearken with reverence, O ye ſeed of Jacob, for whom I have the trueſt affection, to my admonition: liſten, with the utmoſt attention, I beſeech you, to the words of my mouth.

12 *The field of Zoan.*] Was probably another appellation for the land of Egypt, by taking (as uſual in poetical compoſitions) a part for the whole. *Shaw.*

20 *Behold, he ſmote the rock*, &c.] It is evident from the context, that it ſhould be tranſlated, *Though* he ſmote the rock, &c. *Eſſay for a New Tranſlation.*

25 *Angels food.*] Food prepared by the miniſtry of angels: or it may be an Hebraiſm, and mean only very excellent food. *Edwards.*

26 He cauſed an eaſt-wind to blow in the heaven; and by his power he brought in the ſouth-wind.

27 He reigned fleſh alſo upon them as duſt, and feathered fowls like as the ſand of the ſea.

28 And he let it all fall in the midſt of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own deſire;

30 They were not eſtranged from their luſt: but while their meat was yet in their mouths,

31 The wrath of God came upon them, and ſlew the fatteſt of them, and ſmote down the choſen *men* of Iſrael.

32 For all this they ſinned ſtill: and believed not for his wondrous works.

33 Therefore their days did he conſume in vanity, and their years in trouble.

34 When he ſlew them, then they ſought him: and they returned and enquired early after God.

35 And they remembered that God was their rock, and the high God their redeemer.

36 Nevertheleſs, they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they ſtedfaſt in his covenant.

38 But he *being* full of compaſſion, forgave *their* iniquity, and deſtroyed *them* not; yea, many a time turned he his anger away, and did not ſtir up all his wrath.

39 For he remembered that they *were but* fleſh; a wind that paſſeth away, and cometh not again.

40 How oft did they provoke him in the wilderneſs, *and* grieve him in the deſert!

41 Yea, they turned back and tempted God, and limited the holy one of Iſrael.

42 They remembered not his hand, *nor* the day when he delivered them from the enemy.

43 How he had wrought his ſigns in Egypt, and his wonders in the field of Zoan:

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He ſent divers ſorts of flies among them, which devoured them; and frogs, which deſtroyed them,

46 He gave alſo their increaſe unto the caterpillar, and their labour unto the locuſt.

47 He deſtroyed their vines with hail, and their ſycamore trees with froſt.

48 He gave up their cattle alſo to the hail, and their flocks to hot thunderbolts.

49 He caſt upon them the fierceneſs of his anger, wrath, and indignation, and trouble, by ſending evil angels *among them*.

50 He made away to his anger; he ſpared not their ſoul from death, but gave their life over to the peſtilence.

51 And ſmote all the firſt-born in Egypt; the chief of *their* ſtrength in the tabernacles of Ham:

52 But made his own people to go forth like ſheep, and guided them in the wilderneſs like a flock.

53 And he led them on ſafely, ſo that they feared not: but the ſea overwhelmed their enemies.

54 And he brought them to the border of his ſanctuary, *even to* this mountain *which* his right hand had purchaſed.

55 He caſt out the heathen alſo before them, and divided them an inheritance by line, and made the tribes of Iſrael to dwell in their tents.

56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies:

57 But turned back, and dealt unfaithfully like their fathers: they were turned aſide like a deceitful bow.

58 But they provoked him to anger with their high places, and moved him to jealouſy with their graven images.

59 When God heard *this* he was wroth, and greatly abhorred Iſrael:

60 So that he forſook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his ſtrength into captivity, and his glory into the enemy's hand.

62 He gave the people over alſo unto the ſword; and was wroth with his inheritance.

63 The fire conſumed their young men; and their maidens were not given to marriage.

64 Their prieſts fell by the ſword; and their widows made no lamentation.

65 Then the Lord awaked as one out of ſleep, *and* like a mighty man that ſhouteth by reaſon of wine.

66 And he ſmote his enemies in the hinder parts; he put them to a perpetual reproach.

67 Moreover, he refuſed the tabernacle of Joſeph; and choſe not the tribe of Ephraim:

68 But choſe the tribe of Judah, the mount Zion which he loved.

69 And he built his ſanctuary like high *palaces*, like the earth which he hath eſtabliſhed for ever.

70 He choſe David alſo his ſervant, and took him from the ſheep-folds:

71 From following the ews great with young, he brought him to feed Jacob his people, and Iſrael his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the ſkilfulneſs of his hands.

P S A L. LXXIX.

1 *The pſalmiſt complaineth of the deſolation of Jeruſalem.* 8 *He prayeth for deliverance,* 13 *and promiſeth thankfulneſs.*

¶ A Pſalm of Aſaph.

O God,

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27 *He rained fleſh upon them.*] Some commentators have thought that *fleſh* alludes to *locuſts*, and *feathered fowls* to *quails*. See note on Numb. xi. 31.

39 *For he remembered that they were but fleſh*, &c.] For he conſidered how very frail they were; and that they could continue only a ſhort time here, but would of themſelves moulder into duſt, and vaniſh like a blaſt of wind, which makes a noiſe for a ſhort time, and is then diſperſed and heard no more.

47 *Sycamore-trees.*] The Liturgy tranſlation reads, mulberry-trees, but ſycamore-ſeems more agreeable to the original: it was a wood of great repute in Egypt for making mummy-cheſts, and ſacred boxes. *Shaw.*

Commentary and Notes on Pſalm LXXIX.

This pſalm was, in all probability, written on the deſtruction of Jeruſalem by Nebuchadnezzar, and by the ſame Aſaph, who was the author of pſalm lxxiv.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled: they have laid Jeruſalem on heaps.

2 The dead bodies of thy ſervants have they given *to be* meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth.

3 Their blood have they ſhed like water round about Jeruſalem: and *there* was none to bury *them.*

4 We are become a reproach to our neighbours, a ſcorn and deriſion to them that are round about us.

5 How long, Lord? wilt thou be angry for ever? ſhall thy jealouſy burn like fire?

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waſte his dwelling-place.

8 O remember not againſt us former iniquities: let thy tender mercies ſpeedily prevent us: for we are brought very low.

9 Help us, O God of our ſalvation, for the glory of thy name: and deliver us, and purge away our ſins for thy name's ſake.

10 Wherefore ſhould the heathen ſay, Where *is* their God? let him be known among the heathen in our ſight *by* the revenging of the blood of thy ſervants *which is* ſhed.

11 Let the ſighing of the priſoner come before thee: according to the greatneſs of thy power preſerve thou thoſe that are appointed to die.

12 And render unto our neighbours ſeven-fold into their boſom, their reproach wherewith they have reproached thee, O Lord.

13 So we thy people and ſheep of thy paſture will give thee thanks for ever: we will ſhew forth thy praiſe to all generations.

PSAL. LXXX.

1 *The pſalmiſt in his prayer complaineth of the miſeries of the church.* 8 *God's former favours are turned into judgments.* 14 *He prayeth for deliverance.*

¶ To the chief Muſician upon Shoſhannim-eduth, A Pſalm of Aſaph.

GIVE ear, O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock; thou that dwelleſt *between* the cherubims, ſhine forth.

2 Before Ephraim and Benjamin and Manaſſeh ſtir up thy ſtrength, and come *and* ſave us.

3 Turn us again, O God, and cauſe thy face to ſhine; and we ſhall be ſaved.

4 O Lord God of hoſts, how long wilt thou be angry againſt the prayer of thy people?

5 Thou feedeſt them with the bread of tears; and gaveſt them tears to drink in great meaſure.

6 Thou makeſt us a ſtrife unto our neighbours: and our enemies laugh among themſelves.

7 Turn us again, O God of hoſts, and cauſe thy face to ſhine; and we ſhall be ſaved.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou preparedſt *room* before it, and didſt cauſe it to take deep root, and it filled the land.

10 The hills were covered with the ſhadow of it, and the boughs thereof *were like* the goodly cedars.

11 She ſent out her boughs unto the ſea, and her branches unto the river;

12 Why haſt thou *then* broken down her hedges, ſo that all they which paſs by the way do pluck her?

13 The boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it.

14 Return, we beſeech thee, O God of hoſts: look down from heaven, and behold and viſit this vine?

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madeſt ſtrong for thyſelf.

16 *It is* burned with fire, *it is* cut down: they periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the ſon of man *whom* thou madeſt ſtrong for thyſelf.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O Lord God of hoſts, cauſe thy face to ſhine; and we ſhall be ſaved.

PSAL.

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1 *O God the heathen are come into thine inheritance,* &c.] We well know, O God, that thou art not ignorant of our calamity, for it proceeds from thine hand; but we humbly beg leave to repreſent to thy Divine Majeſty the ſad condition of thy people, and the ruinous ſtate of the place once dear to thee; prophane nations have not only invaded thine inheritance, but polluted thy ſanctuary, and laid it together with Jeruſalem in ruinous heaps.

7 *For they have devoured Jacob, and laid waſte his dwelling-place.*] They were indeed the inſtruments of thy vengeance; but executed their commiſſion with ſuch cruelty, that, not content with the conqueſt of Iſrael, they have endeavoured our total extirpation: they have depopulated our country, and turned into a wilderneſs that pleaſant land which thou gaveſt to Jacob and his ſeed for their habitation.

10 *Let him be known among the heathen,* &c.] Septuagint, Vulgate, Liturgy, and Hammond read, Let the vengeance of thy ſervant's blood that is ſhed, be openly ſhewed among the heathen in our ſight.

11 *Preſerve thou thoſe that are appointed to die.*] Septuagint and Vulgate, Preſerve the children of thoſe that have been murdered.

Commentary and Notes on Pſalm LXXX.

This pſalm ſeems to have been written by Aſaph the ſeer, when Senacherib the king of Aſſyria came up with a great hoſt againſt Jeruſalem, in the days of king Hezekiah. It was delivered to the chief muſician in the temple, to be ſung as the ſixtieth pſalm, upon *Shoſhannim Eduth,* the inſtruments of ſix ſtrings, which were generally uſed in ſolemn thankſgivings.

1 *Give ear, O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock,* &c.] O thou that art the Ruler and Protector of Iſrael, who long ſince gaveſt a famous inſtance of thy power, in preſerving Joſeph, when he fell like an innocent lamb among a company of wolves, and conductedſt him to the higheſt preferment; reject not the humble petitions we now offer to thee in the like diſtreſs: but ſhew, by ſome illuſtrious token of thy preſence among us, in thy holy place, that thou ſtill favoureſt us, and from whence thou canſt ſend angels to defend and deliver us from all our enemies.

8 *Thou haſt brought a vine out of Egypt.* Thou once tranſplantedſt us, like a choice vine, out of Egypt into this country

11 *She ſent out her boughs unto the ſea, and her branches unto the river.*] That is, from the Mediterranean to the river Euphrates.

13 *The wild boar,* &c.] The king of Aſſyria, like a wild boar, lays thy vineyard waſte.

17 *Upon the man of thy right hand.*] Be thou the helper of our ſovereign, who is beloved by thee, whom thou haſt endued with courage and reſolution to defend us. *Patrick.*

19 *Turn us again, O Lord God of hoſts,* &c.] Hear us, thou omnipotent Ruler of the heavenly hoſts; hear us, we beſeech thee, and reſtore us to our former happineſs: and as an earneſt of it, reſtore us to thy favour, and let a ſpeedy period be put to theſe calamities.

P S A L. LXXXI.

1 *An exhortation to a ſolemn praiſing of God.* 4 *God challengeth that duty by reaſon of his benefits.* 8 *God exhorting to obedience, complaineth of their diſobedience, which proveth their own hurt.*

¶ To the chief Muſician upon Gittith, *A Pſalm* of Aſaph.

SING aloud unto God our ſtrength: make a joyful noiſe unto the God of Jacob.

2 Take a pſalm, and bring hither the timbrel, the pleaſant harp with the pſaltery.

3 Blow up the trumpet in the new-moon, in the time appointed, on our ſolemn feaſt-day.

4 For this *was* a ſtatute for Iſrael, *and* a law of the God of Jacob.

5 This he ordained in Joſeph *for* a teſtimony, when he went out through the land of Egypt: *where* I heard a language *that* I underſtood not.

6 I removed his ſhoulder from the burden: his hands were delivered from the pots.

7 Thou calledſt in trouble, and I delivered thee: I anſwered thee in the ſecret place of thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people and I will teſtify unto thee: O Iſrael, if thou wilt hearken unto me.

9 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any ſtrange good.

10 I *am* the Lord thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice, and Iſrael would none of me.

12 So I gave them up unto their own hearts luſt: *and* they walked in their own counſels.

13 O that my people had hearkened unto me, *and* Iſrael had walked in my ways!

14 I ſhould ſoon have ſubdued their enemies, and turned my hand againſt their adverſaries.

15 The haters of the Lord ſhould have ſubmitted themſelves unto him: but their time ſhould have endured for ever.

16 He ſhould have fed them alſo with the fineſt of the wheat: and with the honey out of the rock ſhould I have ſatisfied thee.

P S A L. LXXXII.

1 *The pſalmiſt having exhorted the judges,* 5 *and reproved their negligence,* 8 *prayeth God to judge.*

¶ A Pſalm of Aſaph.

GOD ſtandeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye judge unjuſtly, and accept the perſons of the wicked? Selah.

3 Defend the poor and fatherleſs: do juſtice to the afflicted and needy.

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they underſtand; they walk on in darkneſs: all the foundations of the earth are out of Courſe.

6 I have ſaid, Ye *are* Gods; and all of you *are* children of the moſt High.

7 But ye ſhall die like men, and fall like one of the princes.

8 Ariſe, O God, judge the earth: for thou ſhalt inherit all nations.

P S A L. LXXXIII.

1 *A complaint to God of the enemies conſpiracies.* 9 *A prayer againſt them that oppreſs the church.*

¶ A Song *or* Pſalm of Aſaph.

KEEP not thou ſilence, O God: hold not thy peace, and be not ſtill, O God.

2 For lo, thine enemies make a tumult: and they that hate thee have lift up the head.

3 They

Commentary and Notes on Pſalm LXXXI.

This pſalm ſeems to have been compoſed for the ſolemn feaſt held on the firſt day of the ſeventh month, which was called *a day of blowing the trumpets*, God ſeems to have intended, by their blowing with trumpets longer on this day than on any other, to awaken their conſciences, that they might, by a ſtrict enquiry into their lives, and a ſincere repentance, prepare themſelves for the great day of atonement, which was the tenth of this month. The author, in all probability, was the Aſaph ſo often mentioned in the reign of David, and who ordered it to be ſung as the eighth pſalm upon *Gittith*, at the feaſt of trumpets, which was inſtituted to commemorate the divine bleſſings then received from above.

1 *Sing aloud unto God our ſtrength,* &c.] Sing with a loud voice unto the God of Jacob, to whoſe power we owe the deliverance we now commemorate: ſhout, with the voice of triumph in honour of him, who was ſo merciful to our fathers.

3 *Blow up the trumpet in the new moon.*] The feaſt of the new moon was always proclaimed to the people by the ſound of trumpets.

5 *When he went out- -where I heard,* &c.] Septuagint and Vulgate, When he came out of the land of Egypt, he heard a language which he underſtood not.

10 *Open thy mouth wide, and I will fill it.*] If you be faithful and obedient to me, enlarge your deſires as much as you pleaſe, and I will ſatisfy them.

16 *He ſhould have fed them alſo with the fineſt of wheat,* &c.] He ſhould have made their country exceedingly fruitful, and fed them with the fineſt wheat: nay, the Lord would have bleſſed thee with ſuch plenty, that even in the ſolitary waſtes thou ſhouldeſt have found the ſweeteſt refreſhments; and without any care of thine, the bees ſhould have depoſited honey for thee in the rocks of the wilderneſs.

Commentary and Notes on Pſalm LXXXII.

This pſalm was compoſed by Aſaph the ſeer, in the days of Hezekiah, to admoniſh thoſe who preſided in the courts of Juſtice, that, as God ſurveyed all their actions, it was highly incumbent on them to judge righteouſly; for the Lord wuold ſurely puniſh with the utmoſt. ſeverity, the crimes they were guilty of in the execution of their office

1 *God ſtandeth in the congregation of the mighty,* &c.] Conſider, O ye judges, that you are only the miniſters of Omnipotence, who hath honoured you with his name, but is far more powerful; and, as he is preſent in your court to obſerve what you do, ſo he will call you to a ſtrict account, and ſeverely puniſh you, if you judge unrighteouſly.

6, 7 *I have ſaid ye are gods: and all of you are children of the moſt High.*] Hear therefore the ſentence of the Almighty: I have, ſaith the God of Jacob, put my majeſty upon you; and though in yourſelves you be no more than other men, yet, by my power, I have raiſed you to the ſame dignity upon earth that my miniſters have in heaven: but this ſhall not be a ſanction for your unjuſt proceedings. No, you ſhall periſh like one of the common race of mortals, without the leaſt reſpect to your honour, and be thrown from your ſeats like the tyrants and cruel oppreſſors that have been before you.

Commentary and Notes on Pſalm LXXXIII.

This pſalm ſeems to have been written when that powerful combination of enemies was made againſt Judah, in the reign of Jehoſhaphat, 2 Chron. xx. and by one of the deſcendants of Aſaph, ſo often mentioned in the reign of David.

1 *Keep not thou ſilence, O God.* &c.] O thou ſupreme Judge of the earth, whoſe power is ſo great, that the united forces of all men on

3 They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones.

4 They have ſaid, Come, and let us cut them off from *being* a nation: that the name of Iſrael may be no more in remembrance.

5 For they have conſulted together with one conſent: they are confederate againſt thee:

6 The tabernacles of Edom, and the Iſhmaelites; of Moab and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philiſtines, with the inhabitants of Tyre;

8 Aſſur alſo is joined with them: they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the Midianites; as *to* Siſera, as *to* Jabin, at the brook of Kiſon:

10 *Which* periſhed at En-dor: they became *as* dung for the earth.

11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

12 Who ſaid, Let us take to ourſelves the houſes of God in poſſeſſion.

13 O my God, make them like a wheel; as the ſtubble before the wind.

14 As the fire burneth the wood, and as the flame ſetteth the mountains on fire;

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorm.

16 Fill their faces with ſhame; that they may ſeek thy name, O Lord.

17 Let them be confounded and troubled for ever: yea, let them be put to ſhame, and periſh:

18 That *men* may know that thou, whoſe name alone *is* JEHOVAH, *art* the moſt High over all the earth.

P S A L. LXXXIV.

1 *The prophet longing for the communion of the ſanctuary,* 4 *ſheweth how bleſſed they are that dwell therein.* 8 *He prayeth to be reſtored unto it.*

¶ To the chief Muſician upon Gittith, A Pſalm for the ſons of Korah.

HOW amiable *are* thy tabernacles, O Lord of hoſts!

2 My ſoul longeth, yea, even fainteth for the courts of the Lord: my heart and my fleſh crieth out for the living God.

3 Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for her-ſelf, where ſhe may lay her young, *even* thine altars, O Lord of hoſts, my King, and God.

4 Bleſſed *are* they that dwell in thy houſe: they will be ſtill praiſing thee. Selah.

5 Bleſſed *is* the man whoſe ſtrength *is* in thee; in whoſe heart *are* the ways *of them.*

6 *Who* paſſing through the valley of Baca, make it a well: the rain alſo filleth the pools.

7 They go from ſtrength to ſtrength, *every one of them* in Zion appeareth before God.

8 O Lord God of hoſts, hear my prayer: give ear O God of Jacob. Selah.

9 Behold, O God, our ſhield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.

11 For the Lord God *is* a ſun and ſhield: the Lord will give grace and glory: no good *thing* will he with-hold from them that walk uprightly.

12 O Lord of hoſts, bleſſed *is* the man that truſteth in thee.

P S A L. LXXXV.

1 *The pſalmiſt out of the experience of former mercies, prayeth for the continuance thereof.* 8 *He promiſeth to wait thereon, out of confidence of God's goodneſs.*

¶ To the chief Muſician, A Pſalm for the ſons of Korah.

LORD, thou haſt been favourable unto thy land: thou haſt brought back the captivity of Jacob.

2 Thou

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on earth, or angels in heaven, are not to be compared with it, who, with the leaſt breath of thy mouth canſt diſſipate the moſt powerful army; do not refuſe to liſten to our prayers in this ſore diſtreſs: O ſhut not thy merciful ears to our cries, nor quietly ſee us periſh, thou mighty God of Jacob.

13 *O my God, make them like a wheel,* &c.] O my God, whoſe goodneſs hath never failed us in diſtreſs, let them not be able to ſtand before us: but utterly defeat them, and make them fly as ſwiftly as a ball down the ſteep declivity of a lofty mountain; diſperſe all their forces like the chaff, when blown about by a furious tempeſt.

Commentary and Notes on Pſalm LXXXIV.

It is not poſſible to determine abſolutely what accident gave occaſion to the writing of this pſalm; but it ſeems to have been the rebellion of Abſalom, when David, forced from Jeruſalem, paſſionately longed to be reſtored to the dwelling-place of the moſt High. Tho' it may poſſibly refer to the time when the army of Senacherib blocked up Jeruſalem, and compoſed by ſome pious Levite who was without the city, and hindered from attending the ſervice of God in his temple, where he adjudged the loweſt miniſtry of a porter far more honourable than the higheſt preferments among pagan nations. With regard to the meaning of the word *Gittith*, in the title, ſee note on the eighth pſalm.

1 *How amiable are thy tabernacles, O Lord of hoſts!*] It is impoſſible to expreſs the affection I have for thy dwelling-place, O thou mighty God of Jacob; who art there attended by the miniſtry of the heavenly hoſts, and haſt no occaſion for the ſervices of the ſons of men.

3 *The ſparrow hath found an houſe, and the ſwallow a neſt,* &c.] Perhaps this paſſage may be thus underſtood; as if David had ſaid, The ſwallow hath an houſe, and the ſparrow a neſt, &c. But my houſe and my neſt are with thee; *even thine altars, O Lord of hoſts, my King and my God.*

5, 6 *Bleſſed is the man whoſe ſtrength is in thee,* &c.] Happy is that man, however mean his condition may be, who, relying wholly on thy divine protection, conſtantly repairs to the ſolemn feaſts at the temple: or when he is debarred that liberty, is one of thoſe devout perſons whoſe hearts are more in the highways that lead to thy ſanctuary, than in his own habitation, who, travelling through the thirſty valley of Baca, where there is no water, paſs it as chearfully as if it abounded with pleaſant ſprings; and depending on God, as the fountain of what they want, receive from him the bleſſing of plentiful and ſeaſonable ſhowers to refreſh them in their journey, ſo that the whole company go from ſtage to ſtage with an unwearied vigour, till they all preſent themſelves before God, to receive his bleſſing in the temple, on the holy hill of Zion.

10 *For a day in thy courts is better than a thouſand,* &c.] For one day ſpent in thy courts is far more pleaſant than a thouſand in any other place: and I had rather lie at the gates of thine houſe than in the moſt ſplendid palaces in idolatrous nations.

Commentary and Notes on Pſalm LXXXV.

This pſalm ſeems to have been compoſed by ſome pious perſon immediately after the Iſraelites return from the Babyloniſh captivity, and delivered to the chief muſician of the temple, to be ſung when the foundation of that ſtructure was laid; but the work was hindered from proceeding by the oppoſition of their enemies.

1 *Lord, thou haſt been favourable unto thy land,* &c.] O Lord, thou haſt been exceeding kind to us, and we thankfully acknowledge thy favour, in delivering the poſterity of Jacob from our ſad captivity, and again reſtoring us to the land thou gaveſt for an inheritance to the ſeed of Abraham.

2 Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſin. Selah.

3 Thou haſt taken away all thy wrath: thou haſt turned *thyſelf from* the fierceneſs of thine anger.

4 Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord, and grant us thy ſalvation.

8 I will hear what God the Lord will ſpeak: for he will ſpeak peace unto his people, and to his ſaints: but let them not turn again to folly.

9 Surely his ſalvation *is* nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteouſneſs and peace have kiſſed *each other*.

11 Truth ſhall ſpring out of the earth; and righteouſneſs ſhall look down from heaven.

12 Yea the Lord ſhall give *that which is* good; and our land ſhall yield her increaſe.

13 Righteouſneſs ſhall go before him; and ſhall ſet *us* in the way of his ſteps.

PSAL. LXXXVI.

1 David ſtrengtheneth his prayer by the conſcience of his religion 5 by the goodneſs and power of God. 11 He deſireth the continuance of former grace. 14 Complaining of the proud, he craveth ſome token of God's goodneſs.

¶ A Prayer of David.

BOW down thine ear, O Lord, hear me: for I am poor and needy.

2 Preſerve my ſoul; for I *am* holy: O thou my God, ſave thy ſervant that truſteth in thee.

3 Be merciful unto me, O Lord: for I cry unto thee daily.

4 Rejoice the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O Lord, unto my prayer; and attend to the voice of my ſupplications.

7 In the day of my trouble I will call upon thee: for thou wilt anſwer me.

8 Among the gods *there is* none like unto thee O Lord; neither *are there any works* like unto thy works.

9 All nations whom thou haſt made ſhall come and worſhip before thee, O Lord; and ſhall glorify thy name.

10 For thou *art* great, and doeſt wondrous things: thou *art* God alone.

11 Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.

12 I will praiſe thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou haſt delivered my ſoul from the loweſt hell.

14 O God, the proud are riſen againſt me, and the aſſemblies of violent *men* have ſought after my ſoul; and have not ſet thee before them.

15 But thou, O Lord, *art* a God full of compaſſion, and gracious; long-ſuffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and ſave the ſon of thine hand-maid.

17 Shew me a token for good: that they which hate me, may ſee *it*, and be aſhamed; becauſe thou, Lord has holpen me, and comforted me.

PSAL. LXXXVII.

1 The nature and glory of the church. 4 The increaſe, honour, and comfort of the members thereof.

¶ A Pſalm *or* Song for the ſons of Korah.

HIS foundation *is* in the holy mountains.

2 The Lord loveth the gates of Zion, more than all the dwellings of Jacob.

3 Glorious things are ſpoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon, to them that know me: behold Philiſtia, and Tyre, with Ethiopia: this *man* was born there.

5 And of Zion it ſhall be ſaid, This and that man was born in her: and the Higheſt himſelf ſhall eſtabliſh her.

6 The Lord ſhall count when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the ſingers as the players on inſtruments *ſhall be there:* all my ſprings *are* in thee.

PSAL. LXXXVIII.

A prayer containing a grievous complaint.

¶ A

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8 *He will ſpeak peace unto his people*, &c.] Septuagint, And to his ſaints, and to thoſe that turn their heart to him. *Wall.*

10 *Mercy and truth have met together: righteouſneſs and peace have kiſſed each other.*] Goodneſs and fidelity, juſtice and concord, ſeem to have met here together, and, like ancient friends, embrace each other with ſincere affection.

Commentary and Notes on Pſalm LXXXVI.

This pſalm was written by David, when he was obliged to fly into the wilderneſs, either to avoid the fury of Saul, or the unnatural rebellion of his own ſon; when he was ſtripped of every thing he had, and left in a very forlorn condition.

1 *Bown down thine ear, O Lord, hear me; for I am poor and needy.*] A more affecting object cannot, O Lord, appear before thee, than thine humble ſupplicant, who ſincerely implores thine aid and protection, being entirely deſtitute of all human help.

8 *Among the gods there is none like unto thee*, &c.] Nothing is too hard for thee, O thou almighty God of Jacob: neither can any of the works of the pretended gods of the heathen be compared to thine.

Commentary and Notes on Pſalm LXXXVII.

It is uncertain when this pſalm was written, or who was the author of it. But it was written in praiſe of Jeruſalem, ſituated on the holy mountains of Zion, where David prepared a tabernacle for the ark, and of mount Moriah, on which the celebrated temple of Solomon was built. The beginning of it is very abrupt, and properly expreſſes the rapture of the Pſalmiſt's mind when he compoſed it.

1 *His foundation is in the holy mountains.*] This place is remarkable for its ſtrength and beauty, being founded in the lofty mountains by the Omnipotent Creator of the whole earth, and which he has choſen for his particular dwelling-place.

5 *This and that man was born in her.*] That is, a great multitude of men were born in the midſt of her. *Lamy.*

7 *As well the ſingers as the players on inſtruments ſhall be there*, &c.] In thee, O city favoured by the moſt High, ſhall be found multitudes of excellent perſons eminent in their kind: nor ſhall a continual ſucceſſion of ſuch be ever wanting, but follow each other as water from a perennial ſpring.

¶ A Song *or* Pſalm for the ſons of Korah, to the chief Muſician upon Mahalath Leannoth, Maſchil of Heman the Ezrahite.

O Lord God of my ſalvation, I have cried day *and* night before thee.

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my ſoul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no ſtrength.

5 Free among the dead, like the ſlain that lie in the grave, whom thou remembereſt no more: and they are cut off from thy hand.

6 Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps.

7 Thy wrath lieth hard upon me, and thou haſt afflicted *me* with all thy waves. Selah.

8 Thou haſt put away mine acquaintance far from me: thou haſt made me an abomination unto them: I *am* ſhut up, and I cannot come forth.

9 Mine eye mourneth by reaſon of affliction: Lord, I have called daily upon thee, I have ſtretched out my hands unto thee.

10 Wilt thou ſhew wonders to the dead? ſhall the dead ariſe *and* praiſe thee? Selah.

11 Shall thy loving kindneſs be declared in the grave? *or* thy faithfulneſs in deſtruction?

12 Shall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs?

13 But unto thee have I cried, O Lord, and in the morning ſhall my prayer prevent thee.

14 Lord, why caſteſt thou off my ſoul? *why* hideſt thou thy face from me?

15 I *am* afflicted and ready to die, from *my* youth up: *while* I ſuffer thy terrors, I am diſtracted.

16 Thy fierce wrath goeth over me: thy terrors have cut me off.

17 They came round about me daily like water, they compaſſed me about together.

18 Lover and friend haſt thou put far from me, *and* mine acquaintance into darkneſs.

PSAL. LXXXIX.

1 The pſalmiſt praiſeth God for his covenant, 5 for his wonderful power, 15 for his care of his church, 19 and for his favour to the kingdom of David. 38 Then complaining of contrary events, 46 he expoſtulateth, prayeth and bleſſeth God.

¶ Maſchil of Ethan the Ezrahite.

I Will ſing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulneſs to all generations.

2 For I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.

3 I have made a covenant with my choſen, I have ſworn unto David my ſervant.

4 Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah.

5 And the heavens ſhall praiſe thy wonders, O Lord; thy faithfulneſs alſo in the congregation of the ſaints.

6 For who in the heaven can be compared unto the Lord! *who* among the ſons of the mighty can be likened unto the Lord!

7 God is greatly to be feared in the aſſembly of the ſaints, and to be had in reverence of all *them that are* about him.

8 O Lord God of hoſts, who *is* a ſtrong Lord like unto thee! or to thy faithfulneſs round about thee!

9 Thou ruleſt the raging of the ſea, when the waves thereof ariſe, thou ſtilleſt them.

10 Thou haſt broken Rahab in pieces, as one that is ſlain: thou haſt ſcattered thine enemies with thy ſtrong arm.

11 The heavens *are* thine, the earth alſo *is* thine: *as for* the world, and the fulneſs thereof, thou haſt founded them.

12 The

Commentary and Notes on Pſalm LXXXVIII.

This pſalm is ſaid in the title to have been compoſed by Heman the Ezrahite: but who that Heman was, is uncertain. We indeed read of Heman a famous ſinger in David's time; but he was a Levite, whereas the author of this pſalm was deſcended from Zerah, one of the ſons of Judah. Nor can the time he lived be certainly determined. But it is very probable that he was carried with Jeconiah captive to Babylon, and there in ſome loathſome dungeon, bewailed his private calamity, and poured out his ſoul to God, in the words of this pſalm. After his deliverance, it was delivered to the ſons of Korah, to be ſung alternately, (which is the meaning of the word *Leannoth)* upon the *Mahalath*, or flute, to the known tune of *Maſchil;* ſee notes on Pſalm xxxii. Some paſſages of it may naturally be applied to our Saviour's death and burial in the grave, which the prophet Iſaiah compares to a priſon; and for this reaſon, it is uſed on Good-Friday.

1 *O Lord God of my ſalvation, I have cried day and night before thee*] O thou Almighty God of Jacob, by whoſe gracious care and providence, I have been hitherto preſerved, and on whom all my hopes of ſafety depend; I have not failed in ſore affliction to implore inceſſantly thy mercy with the moſt earneſt cries.

5 *Free among the dead, like the ſlain that lie in the grave*, &c.] I am no longer one of this world, being ſecluded from the ſociety of men; and hardly different from thoſe, who being ſlain in battle, and caſt together into one common grave, where all are forgotten; or theſe, whoſe families are ſo entirely extirpated, that there are none left to preſerve their memory.

12 *Shall thy wonders be known in the dark?* &c.] Shall thy power be conſpicuous, when the ſable veil of darkneſs excludes every object from the ſight? or wilt thou convince mankind of thy goodneſs and care for thy ſervants, in the place where their memory is forgotten.

Commentary and Notes on Pſalm LXXXIX.

There is the ſame difficulty in diſcovering the author of this pſalm as the foregoing. They ſeem, however, to have been of the ſame family, and to have written theſe pſalms on the ſame occaſion; but Heman bewailed his private affliction, whereas, Ethan, after thankfully acknowledging the many benefits God hath beſtowed on the Iſraelites, laments, in the moſt pathetic manner, the calamities of his people; the royal family and government being ſubverted by the captivity of Jehoiachin, or Zedekiah, whoſe miſerable fate he ſeems to bewail with great earneſtneſs in the concluſion of the pſalm; the Babylonians boaſting, that, notwithſtanding the promiſes they pretended to have received from heaven, there was now a final period put to both the family and kingdom of David. And in truth, the ſcepter was never reſtored to that family, till Chriſt, the ſon of David came, and to him ſeveral paſſages in this pſalm are applied even by the Jews themſelves.

1 *I will ſing of the mercies of the Lord for ever*, &c.] The innumerable calamities that have befallen us, ſhall never blot out the remembrance of the numberleſs benefits we have formerly received from the God of Jacob. I will ſing of them without ceaſing; and endeavour to inſpire poſterity with a belief, that notwithſtanding our preſent ſufferings and deſolation, thou art faithful, and wilt never break thy word.

10 *Thou haſt broken Rahab in pieces, as one that is ſlain*, &c.] The Egyptians, whom thou hadſt before wounded with many plagues, were utterly overthrown in the ſea: and with the ſame irreſiſtible power, the Canaanites were ſcattered at the entrance of thy people into the promiſed land.

12 The north and the ſouth thou haſt created them: Tabor and Hermon ſhall rejoice in thy name.

13 Thou haſt a mighty arm: ſtrong is thy hand *and* high is thy right hand.

14 Juſtice and judgement *are* the habitation of thy throne: mercy and truth ſhall go before thy face.

15 Bleſſed *is* the people that know the joyful ſound: they ſhall walk, O Lord, in the light of thy countenance.

16 In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted.

17 For thou *art* the glory of their ſtrength: and in thy favour our horn ſhall be exalted.

18 For the Lord *is* our defence: and the holy One of Iſrael *is* our king.

19 Then thou ſpakeſt in viſion to the holy One, and ſaidſt, I have laid help upon *one that is* mighty: I have exalted *one* choſen out of the people.

20 I have found David my ſervant: with my holy oil have I anointed him.

21 With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him.

22 The enemy ſhall not exact upon him: nor the ſon of wickedneſs afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulneſs and my mercy *ſhall be* with him: and in my name ſhall his horn be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the rivers.

26 He ſhall cry unto me, Thou *art* my father, my God, and the rock of my ſalvation.

27 Alſo I will make him *my* firſt-born, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him.

29 His ſeed alſo will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forſake my law, and walk not in my judgments;

31 If they break my ſtatutes, and keep not my commandments:

32 Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

33 Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 Once have I ſworn by my holineſs, that I will not lie unto David.

36 His ſeed ſhall endure for ever, and his throne as the ſun before me.

37 It ſhall be eſtabliſhed for ever, as the moon, and *as* a faithful witneſs in heaven. Selah.

38 But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed.

39 Thou haſt made void the covenant of thy ſervant: thou haſt profaned his crown, *by caſting it* to the ground.

40 Thou haſt broken down all his hedges, thou haſt brought his ſtrong holds to ruin.

41 All that paſs by the way, ſpoil him; he is a reproach to his neighbours.

42 Thou haſt ſet up the right-hand of his adverſaries: thou haſt made all his enemies to rejoice.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battle.

44 Thou haſt made his glory to ceaſe, and caſt his throne down to the ground.

45 The days of his youth haſt thou ſhortened: thou haſt covered him with ſhame. Selah.

46 How long, Lord, wilt thou hide thyſelf, for ever? ſhall thy wrath burn like fire?

47 Remember how ſhort my time is: wherefore haſt thou made all men in vain?

48 What man *is he that* liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave? Selah.

49 Lord, where *are* thy former loving-kindneſſes, *which* thou ſwareſt unto David in thy truth?

50 Remember, Lord, the reproach of thy ſervants; *how* I do bear in my boſom *the reproach of* all the mighty people:

51 Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footſteps of thine anointed.

52 Bleſſed *be* the Lord for evermore. Amen, and Amen.

PSAL. XC.

1 *Moſes ſetteth forth God's providence,* 3 *complaineth of human fragility,* 7 *divine chaſtiſements,* 10 *and*

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12 *The north and the ſouth thou haſt created them,* &c.] Whether we extend our eyes to the northern or ſouthern boundaries of the earth, weſtward to Tabor or eaſtward to Hermon; all acknowledge thee for their creator, and rejoice in thy watchful providence, which pours upon them the bounties of thy hand.

14 *Juſtice and judgement are the habitation of thy throne*] The original ſignifies *preparation*, and is ſo rendered both by the Septuagint and Vulgate. *Heylin.*

15 *That know the joyful ſound.*] That hear the trumpet which calls them to worſhip

19 *Thou ſpakeſt in viſion to the holy one.*] To the holy prophet Samuel, 1 Sam. xvi. 1.

25 *I will ſet his hand alſo in the Sea, and his right hand in the rivers*] On one ſide he ſhall conquer the Philiſtines, and thoſe that inhabit the coaſt of the ſea, and on the other the Syrians, as far as the Tigris and Euphrates.

26 *He ſhall cry unto me, Thou art my father, my God, and the rock of my ſalvation.*] For he ſhall entirely depend upon me in all his diſtreſſes, as a child on his parent; ſaying, with more than uſual love and confidence, Thou art my Father, and my omnipotent God, from whom alone I expect deliverance and protection.

27 *Alſo I will make him my firſt-born, higher than the kings of the earth.*] Nor will I ever ceaſe to afford him protection, till I have raiſed him to the higheſt dignity, among all thoſe whom I call my ſons; and ſet him ſo high above all other kings in the world. that he ſhall be the moſt eminent type of the great King of Kings, and Lord of Lords.

40 *Thou haſt broken down all his hedges.*] All the walls of Jeruſalem.

45 *The days of his youth haſt thou ſhortened; thou haſt covered him with ſhame.* Thou haſt made a ſpeedy end of the reign of Jehoiakim. who in his youth was made a ſlave; and ſuffered Zedekiah, to be moſt diſgracefully condemned to looſe his eyes, and remain a priſoner all the days of his life, 2 Kings, chap. xxiv. and xxv.

47 *Remember how ſhort my time is.*] Septuagint, Remember what my expectation is.

Commentary and Notes on Pſalm XC.

Here the fourth book of Pſalms, according to the Hebrew diviſions begins. This Pſalm was compoſed by Moſes, when the people had ſo highly offended God in the wilderneſs, that he ſhortened their lives

¶ A Song *or* Pſalm for the ſons of Korah, to the chief Muſician upon Mahalath Leannoth, Maſchil of Heman the Ezrahite.

O Lord God of my ſalvation, I have cried day *and* night before thee.

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my ſoul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no ſtrength.

5 Free among the dead, like the ſlain that lie in the grave, whom thou remembereſt no more: and they are cut off from thy hand.

6 Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps.

7 Thy wrath lieth hard upon me, and thou haſt afflicted *me* with all thy waves. Selah.

8 Thou haſt put away mine acquaintance far from me: thou haſt made me an abomination unto them: I *am* ſhut up, and I cannot come forth.

9 Mine eye mourneth by reaſon of affliction: Lord, I have called daily upon thee, I have ſtretched out my hands unto thee.

10 Wilt thou ſhew wonders to the dead? ſhall the dead ariſe *and* praiſe thee? Selah.

11 Shall thy loving kindneſs be declared in the grave? *or* thy faithfulneſs in deſtruction?

12 Shall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs?

13 But unto thee have I cried, O Lord, and in the morning ſhall my prayer prevent thee.

14 Lord, why caſteſt thou off my ſoul? *why* hideſt thou thy face from me?

15 I *am* afflicted and ready to die, from *my* youth up: *while* I ſuffer thy terrors, I am diſtracted.

16 Thy fierce wrath goeth over me: thy terrors have cut me off.

17 They came round about me daily like water, they compaſſed me about together.

18 Lover and friend haſt thou put far from me, *and* mine acquaintance into darkneſs.

PSAL. LXXXIX.

1 *The pſalmiſt praiſeth God for his covenant,* 5 *for his wonderful power,* 15 *for his care of his church,* 19 *and for his favour to the kingdom of David.* 38 *Then complaining of contrary events,* 46 *he expoſtulateth, prayeth and bleſſeth God.*

¶ Maſchil of Ethan the Ezrahite.

I Will ſing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulneſs to all generations.

2 For I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.

3 I have made a covenant with my choſen, I have ſworn unto David my ſervant.

4 Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah.

5 And the heavens ſhall praiſe thy wonders, O Lord; thy faithfulneſs alſo in the congregation of the ſaints.

6 For who in the heaven can be compared unto the Lord! *who* among the ſons of the mighty can be likened unto the Lord!

7 God is greatly to be feared in the aſſembly of the ſaints, and to be had in reverence of all *them that are* about him.

8 O Lord God of hoſts, who *is* a ſtrong Lord like unto thee! or to thy faithfulneſs round about thee!

9 Thou ruleſt the raging of the ſea, when the waves thereof ariſe, thou ſtilleſt them.

10 Thou haſt broken Rahab in pieces, as one that is ſlain: thou haſt ſcattered thine enemies with thy ſtrong arm.

11 The heavens *are* thine, the earth alſo *is* thine: *as for* the world, and the fulneſs thereof, thou haſt founded them.

12 The

Commentary and Notes on Pſalm LXXXVIII.

This pſalm is ſaid in the title to have been compoſed by Heman the Ezrahite: but who that Heman was, is uncertain. We indeed read of Heman a famous ſinger in David's time; but he was a Levite, whereas the author of this pſalm was deſcended from Zerah, one of the ſons of Judah. Nor can the time he lived be certainly determined. But it is very probable that he was carried with Jeconiah captive to Babylon, and there in ſome loathſome dungeon, bewailed his private calamity, and poured out his ſoul to God, in the words of this pſalm. After his deliverance, it was delivered to the ſons of Korah, to be ſung alternately, (which is the meaning of the word *Leannoth)* upon the *Mahalath*, or flute, to the known tune of *Maſchil;* ſee notes on Pſalm xxxii. Some paſſages of it may naturally be applied to our Saviour's death and burial in the grave, which the prophet Iſaiah compares to a priſon; and for this reaſon, it is uſed on Good Friday.

1 *O Lord God of my ſalvation, I have cried day and night before thee*] O thou Almighty God of Jacob, by whoſe gracious care and providence, I have been hitherto preſerved, and on whom all my hopes of ſafety depend; I have not failed in ſore affliction to implore inceſſantly thy mercy with the moſt earneſt cries.

5 *Free among the dead, like the ſlain that lie in the grave*, &c.] I am no longer one of this world, being ſecluded from the ſociety of men; and hardly different from thoſe, who being ſlain in battle, and caſt together into one common grave, where all are forgotten; or theſe, whoſe families are ſo entirely extirpated, that there are none left to preſerve their memory.

12 *Shall thy wonders be known in the dark?* &c.] Shall thy power be conſpicuous, when the ſable veil of darkneſs excludes every object from the ſight? or wilt thou convince mankind of thy goodneſs and care for thy ſervants, in the place where their memory is forgotten.

Commentary and Notes on Pſalm LXXXIX.

There is the ſame difficulty in diſcovering the author of this pſalm as the foregoing. They ſeem, however, to have been of the ſame family, and to have written theſe pſalms on the ſame occaſion; but Heman bewailed his private affliction, whereas, Ethan, after thankfully acknowledging the many benefits God hath beſtowed on the Iſraelites, laments, in the moſt pathetic manner, the calamities of his people; the royal family and government being ſubverted by the captivity of Jehoiachin, or Zedekiah, whoſe miſerable fate he ſeems to bewail with great earneſtneſs in the concluſion of the pſalm; the Babylonians boaſting, that, notwithſtanding the promiſes they pretended to have received from heaven, there was now a final period put to both the family and kingdom of David. And in truth, the ſcepter was never reſtored to that family, till Chriſt, the ſon of David came, and to him ſeveral paſſages in this pſalm are applied even by the Jews themſelves.

1 *I will ſing of the mercies of the Lord for ever*, &c.] The innumerable calamities that have befallen us, ſhall never blot out the remembrance of the numberleſs benefits we have formerly received from the God of Jacob I will ſing of them without ceaſing; and endeavour to inſpire poſterity with a belief, that notwithſtanding our preſent ſufferings and deſolation, thou art faithful, and wilt never break thy word.

10 *Thou haſt broken Rahab in pieces, as one that is ſlain*, &c.] The Egyptians, whom thou hadſt before wounded with many plagues, were utterly overthrown in the ſea: and with the ſame irreſiſtible power, the Canaanites were ſcattered at the entrance of thy people into the promiſed land.

12 The north and the ſouth thou haſt created them: Tabor and Hermon ſhall rejoice in thy name.

13 Thou haſt a mighty arm: ſtrong is thy hand *and* high is thy right hand.

14 Juſtice and judgement *are* the habitation of thy throne: mercy and truth ſhall go before thy face.

15 Bleſſed *is* the people that know the joyful ſound: they ſhall walk, O Lord, in the light of thy countenance.

16 In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted.

17 For thou *art* the glory of their ſtrength: and in thy favour our horn ſhall be exalted.

18 For the Lord *is* our defence: and the holy One of Iſrael *is* our king.

19 Then thou ſpakeſt in viſion to the holy One, and ſaidſt, I have laid help upon *one that is* mighty: I have exalted *one* choſen out of the people.

20 I have found David my ſervant: with my holy oil have I anointed him.

21 With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him.

22 The enemy ſhall not exact upon him: nor the ſon of wickedneſs afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulneſs and my mercy *ſhall be* with him: and in my name ſhall his horn be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the rivers.

26 He ſhall cry unto me, Thou *art* my father, my God, and the rock of my ſalvation.

27 Alſo I will make him *my* firſt-born, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him.

29 His ſeed alſo will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forſake my law, and walk not in my judgments;

31 If they break my ſtatutes, and keep not my commandments:

32 Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

33 Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 Once have I ſworn by my holineſs, that I will not lie unto David.

36 His ſeed ſhall endure for ever, and his throne as the ſun before me.

37 It ſhall be eſtabliſhed for ever, as the moon, and *as* a faithful witneſs in heaven. Selah.

38 But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed.

39 Thou haſt made void the covenant of thy ſervant: thou haſt profaned his crown, *by caſting it* to the ground.

40 Thou haſt broken down all his hedges, thou haſt brought his ſtrong holds to ruin.

41 All that paſs by the way, ſpoil him; he is a reproach to his neighbours.

42 Thou haſt ſet up the right-hand of his adverſaries: thou haſt made all his enemies to rejoice.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battle.

44 Thou haſt made his glory to ceaſe, and caſt his throne down to the ground.

45 The days of his youth haſt thou ſhortened: thou haſt covered him with ſhame. Selah.

46 How long, Lord, wilt thou hide thyſelf, for ever? ſhall thy wrath burn like fire?

47 Remember how ſhort my time is: wherefore haſt thou made all men in vain?

48 What man *is he that* liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave? Selah.

49 Lord, where *are* thy former loving-kindneſſes, *which* thou ſwareſt unto David in thy truth?

50 Remember, Lord, the reproach of thy ſervants; *how* I do bear in my boſom *the reproach of* all the mighty people:

51 Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footſteps of thine anointed.

52 Bleſſed *be* the Lord for evermore. Amen, and Amen.

P S A L. XC.

1 *Moſes ſetteth forth God's providence.* 3 *complaineth of human fragility,* 7 *divine chaſtiſements,* 10 *and*

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12 *The north and the ſouth thou haſt created them,* &c.] Whether we extend our eyes to the northern or ſouthern boundaries of the earth, weſtward to Tabor or eaſtward to Hermon; all acknowledge thee for their creator, and rejoice in thy watchful providence, which pours upon them the bounties of thy hand.

14 *Juſtice and judgement are the habitation of thy throne*] The original ſignifies *preparation*, and is ſo rendered both by the Septuagint and Vulgate. *Heylin.*

15 *That know the joyful ſound.*] That hear the trumpet which calls them to worſhip

19 *Thou ſpakeſt in viſion to the holy one.*] To the holy prophet Samuel, 1 Sam xvi. 1.

25 *I will ſet his hand alſo in the Sea, and his right hand in the rivers*] On one ſide he ſhall conquer the Philiſtines, and thoſe that inhabit the coaſt of the ſea, and on the other the Syrians, as far as the Tigris and Euphrates.

26 *He ſhall cry unto me, Thou art my father, my God, and the rock of my ſalvation.*] For he ſhall entirely depend upon me in all his diſtreſſes, as a child on his parent; ſaying, with more than uſual love and confidence, Thou art my Father, and my omnipotent God, from whom alone I expect deliverance and protection.

27 *Alſo I will make him my firſt-born, higher than the kings of the earth.*] Nor will I ever ceaſe to afford him protection, till I have raiſed him to the higheſt dignity, among all thoſe whom I call my ſons; and ſet him ſo high above all other kings in the world. that he ſhall be the moſt eminent type of the great King of Kings, and Lord of Lords.

40 *Thou haſt broken down all his hedges.*] All the walls of Jeruſalem.

45 *The days of his youth haſt thou ſhortened; thou haſt covered him with ſhame.* Thou haſt made a ſpeedy end of the reign of Jehoiakim. who in his youth was made a ſlave; and ſuffered Zedekiah, to be moſt diſgracefully condemned to looſe his eyes, and remain a priſoner all the days of his life, 2 Kings, chap. xxiv. and xxv.

47 *Remember how ſhort my time is.*] Septuagint, Remember what my expectation is.

Commentary and Notes on Pſalm XC.

Here the fourth book of Pſalms, according to the Hebrew diviſions begins. This Pſalm was compoſed by Moſes, when the people had ſo highly offended God in the wilderneſs, that he ſhortened their lives *and brevity of life.* 12 *He prayeth for the knowledge and ſenſible experience of God's good providence.*

¶ A Prayer of Moſes the Man of God.

LORD, thou haſt been our dwelling-place in all generations.

2 Before the mountains were brought forth, or ever thou hadſt formed the earth and the world: even from everlaſting to everlaſting, thou *art* God.

3 Thou turneſt man to deſtruction; and ſayeſt, Return, ye children of men.

4 For a thouſand years in thy ſight *are but* as yeſterday when it is paſt, and *as* a watch in the night.

5 Thou carrieſt them away as with a flood; they are *as* a ſleep: in the morning *they are* like graſs *which* groweth up.

6 In the morning it flouriſheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are conſumed by thine anger, and by thy wrath are we troubled.

8 Thou haſt ſet our iniquities before thee, our ſecret *ſins* in the light of thy countenance.

9 For all our days are paſſed away in thy wrath: we ſpend our years as a tale *that is told.*

10 The days of our years *are* threeſcore years and ten: and if by reaſon of ſtrength *they be* fourſcore years, yet *is* their ſtrength labour and ſorrow; for it is ſoon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *ſo is* thy wrath.

12 So teach *us* to number our days that we may apply *our* hearts unto wiſdom.

13 Return, O Lord, how long? and let it repent thee concerning thy ſervants.

14 O ſatisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou haſt afflicted us, *and* the years *wherein* we have ſeen evil.

16 Let thy work appear unto thy ſervants, and thy glory unto their children.

17 And let the beauty of the Lord our God be upon us; and eſtabliſh thou the work of our hands upon us: yea, the work of our hands eſtabliſh thou it.

PSAL. XCI.

1 *The ſtate of the godly.* 3 *Their ſafety.* 9 *Their habitation.* 11 *Their ſervants.* 14 *Their friends; with the effects of them all.*

HE that dwelleth in the ſecret place of the moſt High, ſhall abide under the ſhadow of the Almighty.

2 I will ſay of the Lord, *He is* my refuge and my fortreſs: my God; in him will I truſt.

3 Surely he ſhall deliver thee from the ſnare of the fowler, *and* from the noiſome peſtilence.

4 He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth *ſhall be thy* ſhield and buckler.

5 Thou ſhalt not be afraid for the terror by night, *nor* for the arrow *that* flieth by day.

6 *Nor* for the peſtilence *that* walketh in darkneſs: *nor* for the deſtruction *that* waſteth at noonday.

7 A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand; *but* it ſhall not come nigh thee.

8 Only with thine eyes ſhalt thou behold, and ſee the reward of the wicked.

9 Becauſe thou haſt made the Lord, *which is* my refuge, *even* the moſt High, thy habitation.

10 There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee, to keep thee in all thy ways.

12 They ſhall bear thee up in *their* hands, leſt thou daſh thy foot againſt a ſtone.

13 Thou ſhall tread upon the lion and adder; the young lion and the dragon ſhalt thou trample under feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name.

15 He ſhall call upon me, and I will anſwer him; I *will be* with him in trouble: I will deliver him and honour him.

16 With

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to ſeventy or eighty years, and ſuffered them not to arrive at the age of their anceſtors, except Moſes, Caleb, and Joſhua, whoſe lives he prolonged to an hundred and twenty years.

1 *Lord, thou haſt been our dwelling place in all generations.*] O thou Almighty Creator of the world, thou haſt been our conſtant protector for many ages. Thou waſt the defence and the ſhield of our forefathers, when they had no certain dwelling-place, but were ſtrangers in the land whither we are going; and ſupported us in the land of Egypt during the devaſtations of a terrible famine, as thou haſt alſo hitherto done in this arid waſte.

3 *Return, ye children og men.*] That is, to the duſt, of which ye were made.

11 *Who knoweth the power of thine anger?* &c.] Who, alas! notwithſtanding all thy judgements, ſeriouſly lays to heart the dreadful effects of thy diſpleaſures?

According to thy fear ſo is thy wrath.] In proportion to the fear and reverence which is due to thee as the great Lord and Sovereign of the world, ſo may the tranſgreſſors of thy law expect their puniſhments: i. e. in a *future* ſtate. *Peters.*

12 *So teach us to number our days, that we may apply our hearts unto wiſdom.*] Do thou, O Lord, touch us with a ſenſe of thy judgments, that we may be careful not to offend thee, as our fathers have fooliſhly done; but making a juſt computation of the ſhortneſs of our days, may wiſely apply ourſelves to making the beſt uſe of our time, in repenting of thoſe ſins which have ſo highly offended thy Divine Majeſty.

Commentary and Notes on Pſalm XCI.

The author of this pſalm is unknown; but it was undoubtedly written on occaſion of ſome grievous peſtilence, in which the Pſalmiſt commends an humble confidence in God, and an ardent love for him, as the beſt ſecurity in that dreadful viſitation, and all other dangers whatever. Poſſibly this peſtilence was that which happened in the reign of David, as a puniſhment for his numbering the people; and in all likelihood was compoſed by the prophet Gad, who taught the king to commend himſelf to the divine protection in the words of this pſalm.

1 *He that dwelleth in the ſecret place of the moſt High, ſhall abide under the ſhadow of the Almighty*] He who always makes the divine providence his ſanctuary, and puts his truſt wholly in the protection of thie moſt High, may bid defiance to every danger, and reſt ſecurely in the cuſtody of the Almighty.

4 *His truth.*] That is, his gracious promiſe, (Numb xiv. 31) *But your little ones will I bring in*, &c.

5, 6, 7, and 8] They were encouraged to reſt ſecure in the Divine promiſe for protection, amidſt the daily ſpectacles of mortality, to which they were ſoon to be accuſtomed. *Peters*

10, 11 *There ſhall no evil befall thee*, &c.] Reſt aſſured, O my ſoul, that he will ſuffer no miſchief to befall thee, nor let this plague ſeize on thy family. But give his angels who are always ready to obey his commands, a ſtrict charge to take care of thee, and to preſerve thee whitherſoever thou goeſt.

13 *The lion.* The term here uſed for *lion* means wild beaſts of

16 With long life will I ſatisfy him, and ſhew him my ſalvation.

PSAL. XCII.

1 *The prophet exhorteth to praiſe God,* 4 *for his great works,* 6 *for his judgments on the wicked,* 10 *and for his goodneſs to the godly.*

¶ A Pſalm *or* Song for the Sabbath-day.

IT *is a* good *thing* to give thanks unto the Lord, and to ſing *praiſes* unto thy name, O moſt high:

2 To ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night;

3 Upon an inſtrument of ten ſtrings, and upon the pſaltery; upon the harp with a ſolemn ſound.

4 For thou, Lord, haſt made me glad through thy work: I will triumph in the works of thy hands.

5 O Lord, how great are thy works! *and* thy thoughts are very deep.

6 A brutiſh man knoweth not; neither doth a fool underſtand this.

7 When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh; *it is* that they ſhall be deſtroyed for ever:

8 But thou, Lord, *art moſt* high for evermore.

9 For lo, thine enemies, O Lord, for lo, thine enemies ſhall periſh; all the workers of iniquity ſhall be ſcattered:

10 But mine horn ſhalt thou exalt like *the horn of* an unicorn: I ſhall be anointed with freſh oil.

11 Mine eye alſo ſhall ſee *my deſire* on mine enemies, *and* mine ears ſhall hear *my deſire* of the wicked that riſe up againſt me.

12 The righteous ſhall flouriſh like the palm-tree: he ſhall grow like a cedar in Lebanon.

13 Thoſe that he planted in the houſe of the Lord, ſhall flouriſh in the courts of our God.

14 They ſtill ſhall bring forth fruit in old age; they ſhall be fat and flouriſhing.

15 To ſhew that the Lord *is* upright: *he is* my rock, and *there is* no unrighteouſneſs in him.

PSAL XCIII.

The majeſty, power, and holineſs of Chriſt's kingdom.

THE Lord reigneth, he is clothed with majeſty, the Lord is cloathed with ſtrength, *wherewith* he had girded himſelf: the world alſo is eſtabliſhed, that it cannot be moved.

2 Thy throne *is* eſtabliſhed of old: thou *art* from everlaſting.

3 The floods have lifted up, O Lord, the floods have lifted up their voice: the floods lift up their waves.

4 The Lord on high is mightier than the noiſe of many waters, *yea, than* the mighty waves of the ſea.

5 Thy teſtimonies are very ſure: holineſs becometh thine houſe, O Lord, for ever.

PSAL. XCIV.

1 *The prophet calling for juſtice, complaineth of tyranny and impiety:* 8 *He teacheth God's providence:* 12 *He ſheweth the bleſſedneſs of affliction.* 16 *God is the defender of the afflicted.*

O Lord God, to whom vengeance belongeth: O God, to whom vengeance belongeth, ſhew thyſelf.

2 Lift up thyſelf thou judge of the earth: render a reward to the proud.

3 Lord, how long ſhall the wicked, how long ſhall the wicked triumph?

4 *How long* ſhall they utter *and* ſpeak hard things, and all the workers of iniquity boaſt themſelves?

5 They

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of different ſpecies; as likewiſe *dragons* may ſignify ſerpents of various kinds.

Commentary and Notes on Pſalm CXII.

This pſalm was probably compoſed by Moſes, to raiſe the hearts of the Iſraelites to the proper buſineſs of the ſabbath-day, which was to praiſe God, when they meditated on his wonderful works, both of creation and providence; as they themſelves had ſeen ſeveral inſtances of rewarding the good, and puniſhing the wicked, ſince they came out of Egypt, and were to ſee more when they entered the promiſed land, where they were to keep their ſabbath, or reſt after their long travels in the deſert.

1 *It is a good thing to give thanks unto the Lord*, &c..) This is a proper ſeaſon to give thanks unto the Lord for all the benefits we have received from his hands: and to ſing hymns in honour of his divine perfections, which exceed whatever we can do or think, is equally pleaſant and delightful.

2 *To ſhew forth thy loving kindneſs in the morning*, &c.] The moſt raviſhing employment in the morning, and pleaſanteſt employment at night, is to commemorate and declare to all the goodneſs of the Lord, and his kindneſs to the children of men.

10 *My horn ſhall be exalted.*] My power and authority ſhall be raiſed to a great height.

12 *The righteous ſhall flouriſh like the palm tree*, &c.] The righteous ſhall never be forſaken by his God; and though the wicked may proſper for a Time, yet the good man ſhall at laſt prevail; and flouriſh in a durable proſperity like the fruitful palm, and the ſtately cedar of Lebanon.

Commentary and Notes on Pſalm XCIII.

This pſalm was, in all probability, compoſed by David, when ſome of his powerful enemies began to gather ſtrength, and threatened to diſturb the peace and tranquility of his reign. But in a more ſublime ſenſe, it ought to be applied to the ſtability of the Meſſiah's kingdom, as ſeveral of the Jews themſelves acknowledge.

1 *The Lord reigneth, he is clothed with majeſty*, &c.] Let the nations boaſt of the ſplendor and power of their kings, and put their truſt in chariots and horſemen; we glory and put our confidence in the Lord who reigneth over us, whoſe royal ornaments are not gold and precious ſtones, but is wholly arrayed in majeſty itſelf; is armed with omnipotence, and ready to aſſiſt us. Nor is it in the power of man to diſturb the excellent order he hath eſtabliſhed in the world

2 *Thy throne is eſtabliſhed of old*, &c.) We well know, O Lord, that thy kingdom is fixed and immoveable; nor did it begin when we were made thy peculiar people, but was eſtabliſhed upon the rock of eternal ages.

5 *Thy teſtimonies are very ſure.*] Thy fidelity in performing thy promiſes is unqueſtionable.

Commentary and Notes on Pſalm XCIV.

The author of this pſalm is uncertain; but whoever he was, his piety and love of juſtice are here amiably diſplayed. He ſeems to have lived in the degenerate ages of Iſrael, when their kings and their princes did not regard the laws of the Lord, but pronounced unjuſt ſentences, and ſhed the blood of the innocent; and hence the prophet Iſaiah called them the *rulers of Sodom.* Upon ſuch notorious offenders, the Pſalmiſt prays that he may ſee the juſtice of heaven inflicted; and at the ſame time exhorts good men not to be diſcouraged by their tyranny, but patiently wait for an happy iſſue out of all their troubles and afflictions.

1 *O Lord God to whom vengeance belongeth*, &c.) O thou eternal God, the ſovereign of the world, in whoſe power it is to puniſh the higheſt offenders; and to whom alone it belongeth to take vengeance on thoſe that oppreſs thy people, when they ſhould protect them, render thy juſtice conſpicuous, by taking on them a ſevere vengeance.

5 They break in pieces thy people, O Lord, and afflict thine heritage.

6 They ſlay the widow and the ſtranger, and murder the fatherleſs.

7 Yet they ſay, The Lord ſhall not ſee: neither ſhall the God of Jacob regard it.

8 Underſtand ye brutiſh among the people: and ye fools when will ye be wiſe?

9 He that planted the ear, ſhall he not hear? he that formed the eye, ſhall he not ſee?

10 He that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, *ſhall not he know?*

11 The Lord knoweth the thoughts of man, that they *are* vanity.

12 Bleſſed *is* the man whom thou chaſtneſt, O Lord, and teacheſt him out of thy law:

13 That thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked.

14 For the Lord will not caſt off his people, neither will he forſake his inheritance.

15 But judgment ſhall return unto righteouſneſs: and all the upright in heart ſhall follow it.

16 Who will riſe up for me againſt the evil doers? *or* who will ſtand up for me againſt the workers of iniquity?

17 Unleſs the Lord *had been* my help, my ſoul had almoſt dwelt in ſilence.

18 When I ſaid, My foot ſlippeth: thy mercy, O Lord, help me up.

19 In the multitude of my thoughts within me, thy comforts delight my ſoul.

20 Shall the throne of iniquity have fellowſhip with thee, which frameth miſchief by a law?

21 They gather themſelves together againſt the ſoul of the righteous, and condemn the innocent blood.

22 But the Lord is my defence: and my God *is* the rock of my refuge.

23 And he ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs; *yea*, the Lord our God ſhall cut them off.

PSAL. XCV.

1 *An exhortation to praiſe God,* 3 *for his greatneſs,* 6 *and for his goodneſs;* 8 *and not to tempt him.*

O Come, let us ſing unto the Lord: let us make a joyful noiſe to the rock of our ſalvation.

2 Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms.

3 For the Lord *is* a great God, and a great King above all gods.

4 In his hand *are* the deep places of the earth: the ſtrength of the hills *is* his alſo.

5 The ſea *is* his, and he made it: and his hands formed the dry-land.

6 O Come, let us worſhip and bow down: let us kneel before the Lord our maker.

7 For he *is* our God, and we *are* the people of his paſture, and the ſheep of his hand. To-day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, *and* as *in* the day of temptation in the wilderneſs:

9 When your fathers tempted me, proved me, and ſaw my work.

10 Forty years long was I grieved with *this* generation, and ſaid, *It is* a people that do err in their heart, and they have not known my ways;

11 Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.

PSAL. XCVI.

1 *An exhortation to praiſe God,* 4 *for his greatneſs, for his kingdom,* 18 *and for his general judgment.*

O Sing unto the Lord, a new ſong: ſing unto the Lord, all the earth.

2 Sing unto the Lord, bleſs his name; ſhew forth his ſalvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

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5 *They break in pieces thy people, O Lord, and afflict thine heritage.*] They have ſo cruſhed thy people, that they dare hardly complain of their tyranny; they cruelly afflict thoſe that are dear to thee with all manner of rapine and extortions.

6 *They ſlay the widow and the ſtranger,* &c.] They are deſtitute of compaſſion for the widow or ſtranger; nay, they make uſe of falſe accuſations to condemn them, that they may ſeize on their inheritance, well knowing they have no powerful patron to defend them: in the ſame manner they murder the helpleſs orphans, whom they ought to protect from violence.

17 *Unleſs the Lord had been my help, my ſoul had almoſt dwelt in ſilence.*] Septuagint and Vulgate, in Hades, or the grave. Dr. Delany imagines that David, reflecting upon the danger his army had eſcaped, added theſe ſeven more verſes after the battle; which begins with acknowledging the danger, and aſcribing the deliverance to God.

Commentary and Notes on Pſalm XCV.

This pſalm is generally ſuppoſed to have been written by David, and intended as a ſolemn invitation to the people, when aſſembled on the ſabbath, or ſome ſolemn occaſion, to praiſe the Lord their God, and attentively liſten to the inſtructions given them out of his law. And, for the ſame purpoſe, our church ſtill uſes it in the beginning of the morning ſervice: for it plainly relates to the days of the Meſſiah, as the Jews themſelves confeſs, and the prophet to the Hebrews proves, chap. iii. 4. where he demonſtrates to the Iſraelites, that the reſt here ſpoken of, could not be merely that of the land of Canaan, which their forefathers were not ſuffered to enjoy, becauſe of their diſobedience to God in the wilderneſs; but another far exceeding it, and into which a Meſſiah, a far greater captain than Joſhua, was to carry them. And therefore it was abſolutely neceſſary for them to take care that they did not harden their hearts againſt him; when he came to invite them to a participation of the higheſt felicity: but entertain, with a chearful and joyful obedience, his moſt holy goſpel.

1 *O come let us ſing unto the Lord,* &c.] O animate yourſelves all ye that come into the ſacred place to worſhip the moſt High; and, with united affections, let us chearfully join in ſinging the praiſes of the Almighty God of Jacob: let us raiſe our voices, and triumphantly laud and magnify the author of all the good we enjoy, and in whom he may ſecurely confide for ſafety.

7 *The people of his paſture,* &c,] Some critics tranſpoſe the words, and read, *we are the ſheep of his paſture, and the people of his hand.*

Commentary and Notes on Pſalm XCVI.

This pſalm has no title in the Hebrews: but it is plain, from 1 Chron. xvi. that it was written by David, and delivered, together with the cvth. to Aſaph, when he brought up the ark from the houſe of Obed-Edom, to the place he had prepared for it on mount Sion. There are indeed ſome ſmall variations from that given in the place referred to: but that only proves that it was altered by ſome pious perſon, probably by Ezra, when the Iſraelites returned from their captivity in Babylon. But the prophecy itſelf was never fulfilled, till the *deſire of all nations*, the great Meſſiah himſelf came to dwell among the ſons of men, and offer eternal ſalvation to the human race.

1 *Sing unto the Lord a new ſong,* &c.] O ſing praiſes unto the Lord for his new and extraordinary benefits which he hath beſtowed upon us: let the whole earth join in one concert to ſing his praiſes.

4 For the Lord *is* great, and greatly to be praiſed: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the Lord made the heavens.

6 Honour and majeſty *are* before him; ſtrength and beauty *are* in his ſanctuary.

7 Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and ſtrength.

8 Give unto the Lord the glory *due unto* his name: bring an offering, and come into his courts.

9 O worſhip the Lord in the beauty of holineſs: fear before him, all the earth.

10 Say among the heathen *that* the Lord reigneth: the world alſo ſhall be eſtabliſhed that it ſhall not be moved: he ſhall judge the people righteouſly.

11 Let the heavens rejoice, and let the earth be glad: let the ſea roar, and the fulneſs thereof.

12 Let the field be joyful, and all that *is* therein: then ſhall all the trees of the wood rejoice,

13 Before the Lord; for he cometh, for he cometh to judge the earth: he ſhall judge the world with righteouſneſs, and the people with his truth.

PSAL. XCVII.

1 *The majeſty of God's kingdom.* 7 *The church rejoiceth at God's judgments upon idolaters.* 10 *An exhortation to godlineſs and gladneſs.*

THE Lord reigneth; let the earth rejoice: let the multitude of iſles be glad *thereof*.

2 Clouds and darkneſs *are* round about him: righteouſneſs and judgment *are* the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth ſaw and trembled.

5 The hills melted like wax at the preſence of the Lord, at the preſence of the Lord of the whole earth.

6 The heavens declare his righteouſneſs, and all the people ſee his glory.

7 Confounded be all they that ſerve graven images, that boaſt themſelves of idols: worſhip him, all *ye* gods.

8 Zion heard, and was glad, and the daughters of Judah rejoiced, becauſe of thy judgments, O Lord.

9 For thou, Lord, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that love the Lord, hate evil: he preſerveth the ſouls of his ſaints: he delivereth them out of the hand of the wicked.

11 Light *is* ſown for the righteous, and gladneſs for the upright in heart.

12 Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holineſs.

PSAL. XCVIII.

1 *The pſalmiſt exhorteth the Jews.* 4 *the Gentiles,* 7 *and all creatures to praiſe God.*

¶ A Pſalm.

O Sing unto the Lord a new ſong: for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory.

2 The Lord hath made known his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

3 He hath remembered his mercy and his truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.

4 Make a joyſul noiſe unto the Lord, all the earth: make a loud noiſe, and rejoice, and ſing praiſe.

5 Sing

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9 *O worſhip the Lord in the beauty of holineſs*, &c.] O come and caſt yourſelves down in his ſanctuary, where he hath fixed his glorious reſidence among us: adore his tranſcendant perfections, and let all the people approach his preſence with a pious trembling and aweful dread to offend their ſovereign.

10 *Say among the heathen, that the Lord reigneth*, &c.] Publiſh in every corner of the earth, that the great Meſſiah is the ſovereign of the world, who alone can make you happy. For he ſhall ſettle thoſe in peace who ſubmit to his government, and they ſhall not be diſturbed as formerly with wars and tumults; he ſhall adminiſter equal juſtice unto all; nor ſuffer the good to be unrewarded, nor the evil to eſcape unpuniſhed. *Patrick.*

11 *Let the heavens rejoice, and let the earth be glad*, &c.] Let the whole univerſe be filled with gladneſs at this joyful news, which even the angels themſelves would gladly receive, and therefore mankind, diſperſed on every part of the earth, the ſea, and the Iſlands thereof, ſhould exceedingly rejoice, and make every part echo with the ſound of their joyful praiſes.

12 *Let the field be joyful*, &c.] Let the huſbandmen, the ſhepherds, and all that dwell in the fields leap for joy; and let the inhabitants of the foreſt ſhout and rejoice, for the happy day is approaching, when all the idols that are worſhipped ſhall be thrown down, together with their groves.

Commentary and Notes on Pſalm XCVII.

This pſalm was probably compoſed by David, after he had brought up the ark to Sion, to inſpire the Iſraelites with confidence, and terrify their enemies, with the expectations of thoſe great things that would certainly enſue, upon the ſpecial Preſence of God among them. But whatever was the carnal ſenſe, it belongs, in its ſublimer meaning to Chriſt's triumph over the grave, and all the powers of darkneſs, at his reſurrection from the grave, and aſcenſion to his throne in heaven.

1 *The Lord reigneth, let the earth rejoice*, &c.] The Lord is the ſovereign of the world, and under his happy government all that ſerve him ought to rejoice; but the moſt diſtant countries, and the Iſlands that are in the midſt of the ocean, ſhould particularly be glad thereof.

2 *Clouds and darkneſs are round about him*, &c.] Though clouds and darkneſs, impenetrable to any human ſight, ſometimes encompaſs the ſupreme conductor of things; yet righteouſneſs and judgment are the habitations of his ſeat, the invariable ſtandard of all his adminiſtrations.

5 *The hills melted like wax.*] Some commentators here by *hills*, underſtand *kings*; as Micah, ch. vi. 1. Then the ſenſe will be, the hearts of the ſtouteſt kings and captains failed them, &c.

7 *Worſhip him, all ye gods.*] Septuagint and Vulgate, Worſhip him, all ye angels.

11 *Light is ſown for the righteous*, &c.] Be not diſcouraged, though the world ſhould frown upon you, but reſt aſſured, that God deſigns you, in due time, more chearful and happy days; which, if you continue faithful, and ſerve him with upright hearts, ſhall as certainly come, as the corn at laſt ſprings up, after it has lain all the winter in the earth.

Commentary and Notes on Pſalm XCVIII.

This pſalm is generally ſuppoſed to have been written by David, or at leaſt by ſome pious man, in imitation of what the royal prophet had ſaid in pſalm xcvi. on occaſion of ſome remarkable deliverance which God had newly granted to Iſrael, eſpecially of the coming of that great bleſſing, the Prince of peace, to give complete ſalvation to his people.

1 *O ſing unto the Lord a new ſong, for he hath done marvellous things*, &c.] O let the new and extraordinary benefits, which the Lord hath beſtowed upon us, animate you to ſing praiſes unto him with new devotion: for he hath done wonderful things, and by his Almighty goodneſs, and incomparable ſtrength, hath wrought ſalvation for thoſe who are as unworthy to be helped by him, as they were unable to help themſelves.

5 Sing unto the Lord with the harp; with the harp, and the voice of a pſalm.

6 With trumpets and ſound of cornet make a joyful noiſe, before the Lord, the King.

7 Let the ſea roar, and the fulneſs thereof: the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together,

9 Before the Lord: for he cometh to judge the earth: with righteouſneſs ſhall he judge the world, and the people with equity.

PSAL. XCIX.

1 *The prophet ſetting forth the kingdom of God in Zion,* 5 *exhorteth all, by the example of their foreſathers, to worſhip God at his holy hill.*

THE Lord reigneth; let the people tremble: he ſitteth *between* the cherubims: let the earth be moved.

2 The Lord *is* great in Zion, and he *is* high above all people.

3 Let them praiſe thy great and terrible name: *for* it is holy.

4 The king's ſtrength alſo loveth judgment, thou didſt eſtabliſh equity, thou executeſt judgment and righteouſneſs in Jacob.

5 Exalt ye the Lord our God, and worſhip at his footſtool: *for* he is holy.

6 Moſes and Aaron among his prieſts, and Samuel among them that call upon his name: they called upon the Lord, and he anſwered them.

7 He ſpake unto them in the cloudy pillar: they kept his teſtimonies, and the ordinance *that* he gave them.

8 Thou anſweredſt them, O Lord our God: thou waſt a God that forgaveſt them, though tookeſt vengeance of their inventions.

9 Exalt the Lord our God, and worſhip at his holy hill: for the Lord our God *is* holy.

PSAL. C.

1 *An exhortation to praiſe God chearfully,* 3 *for his greatneſs,* 4 *and for his power.*

¶ A Pſalm of praiſe.

MAKE a joyful noiſe unto the Lord, all ye lands.

2 Serve the Lord with gladneſs: come before his preſence with ſinging.

3 Know ye that the Lord he *is* God: *it is* he *that* hath made us, and not we ourſelves; *we are* his people, and the ſheep of his paſture.

4 Enter into his gates with thankſgiving, *and* into his courts with praiſe: be thankful unto him *and* bleſs his name.

5 For the Lord *is* good: his mercy *is* everlaſting: and his truth *endureth* to all generations.

PSAL. CI.

1 *David maketh a vow and profeſſion of godlineſs.*

¶ A Pſalm of David.

I Will ſing of mercy and judgment: unto thee, O Lord will I ſing.

2 I will behave myſelf wiſely in a perfect way; O when wilt thou come unto me? I will walk within my houſe with a perfect heart.

3 I will ſet no wicked thing before mine eyes: I hate the work of them that turn aſide, *it* ſhall not cleave to me.

4 A froward heart ſhall depart from me: I will not know a wicked *perſon.*

5 Whoſo privily ſlandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I ſuffer.

6 Mine eyes *ſhall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerve me.

7 He that worketh deceit ſhall not dwell within my houſe: he that telleth lies ſhall not tarry in my ſight.

8 I will early deſtroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord.

PSAL.

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7 *Let the ſea roar, and the fulneſs thereof.*] Let his praiſes be heard like thunder through all the habitable world.

Commentary and Notes on Pſalm XCIX.

This pſalm ſeems alſo to have been compoſed by David, and perhaps upon the ſame occaſion, exciting the people to have a becoming dread and awe of the power of the almighty, when they enter his ſanctuary.

1 *The Lord reigneth, let the people tremble,* &c.] Let the people be as tumultuous as they pleaſe, the Lord is ſupreme governor of the world; though the wole earth ſhould oppoſe him, we are ſafe and ſecure; for the Lord is attended with innumerable hoſts of angels, who are a ſufficient guard to his faithful worſhippers.

2 *The Lord is great in Zion, and he is high above all people,* &c] The Lord, whoſe palace is in Zion, is tranſcendantly great: no power on earth is able to oppoſe him, his ſtrength infinitely ſurpaſſing that of all people.

4 *The King's ſtrength loveth judgment.*] Septuagint and Vulgate, The King's honour.

5 *Worſhip at his foot ſtool.*] The ark that was in the temple, was the throne on which God ſat, and therefore David calls it his footſtool. *Lamy.*

8 *Thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions.*] What! *forgiveneſs* and *vengeance* upon the ſame perſons? *light* and *darkneſs* in the ſame region at the ſame time? who can unriddle theſe obſcurities, or reconcile the ſeeming contradiction? why, the reſolution is not very difficult, if we conſider that eternal mercy may very well conſiſt with temporal ſeverities, and *the pardon of the ſin with the correction of the ſinner,* South's Serm.

Commentary and Notes on Pſalm C.

This is the only pſalm in the whole collection, ſtiled *a pſalm of praiſe,* probably, becauſe it was particularly appointed to be ſung, when their ſacrifices of thankſgiving were offered to the moſt High: and is generally thought to have been written by David, who invites all the world to join with the Iſraelites in the ſervices of the omnipotent Jehovah, whoſe kindneſs to them was beyond expreſſion. And accordingly we now uſe it in acknowlegment of God's wonderful love to us in Chriſt; who, by the ſacriſice he made of himſelf, redeemed us from the power of ſin and death, and made us heirs of life eternal.

1 *Make a joyful noiſe unto the Lord, all ye lands,*] Let all the people of the earth lift up their voices in triumphant ſongs to the honour of the Lord, who juſtly deſerves all our praiſes.

Commentary and Notes on Pſalm CI.

This pſalm ſeems to have been written by David while he reigned in Hebron over Judah, and expected to be made king over the whole people of God, and fix his throne in Jeruſalem, which he here ſtiles the city of God, becauſe he there intended to ſettle the ark, and erect a magnificent tabernacle for its habitation.

1 *I will ſing of mercy and judgment,* &c.] I will celebrate with perpetual praiſes that mercy which hath raiſed me from a low condition to the throne of Iſrael; which I aſcribe wholly to thee, O thou mighty God of Jacob, and therefore to thee will I ſing the moſt grateful hymns of praiſe.

P S A L. CII.

1 *The prophet in his prayer maketh a grievous complaint.* 12 *He taketh comfort in the eternity and mercy of God.* 18 *The mercies of God are to be recorded.* 23 *He ſuſtaineth his weakneſs by the unchangeableneſs of God.*

¶ A prayer of the afflicted, when he is overwhelmed and poureth out his complaint before the Lord.

HEAR my prayer, O Lord, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call, anſwer me ſpeedily.

3 For my days are conſumed like ſmoke, and my bones are burned as an hearth.

4 My heart is ſmitten, and withered like graſs; ſo that I forget to eat my bread.

5 By reaſon of the voice of my groaning, my bones cleave to my ſkin.

6 I am like a pelican in the wilderneſs: I am like an owl of the deſert.

7 I watch, and am as a ſparrow alone upon the houſe-top.

8 Mine enemies reproach me all the day; *and* they that are mad againſt me are ſworn againſt me.

9 For I have eaten aſhes like bread, and mingled my drink with weeping.

10 Becauſe of thine indignation and thy wrath: for thou haſt lifted me up, and caſt me down.

11 My days *are* like a ſhadow that declineth; and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever, and thy remembrance unto all generations.

13 Thou ſhalt ariſe, *and* have mercy upon Zion: for the time to favour her, yea, the ſet-time, is come,

14 For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.

15 So the heathen ſhall fear the name of the Lord, and all the kings of the earth thy glory.

16 When the Lord ſhall build up Zion, he ſhall appear in his glory.

17 He will regard the prayer of the deſtitute, and not deſpiſe their prayer.

18 This ſhall be written for the generation to come: and the people which ſhall be created ſhall praiſe the Lord.

19 For he hath looked down from the height of his ſanctuary; from heaven did the Lord behold the earth.

20 To hear the groaning of the priſoner, to looſe thoſe that are appointed to death.

21 To declare the name of the Lord in Zion, and his praiſe in Jeruſalem.

22 When the people are gathered together; and the kingdoms to ſerve the Lord

23 He weakened my ſtrength in the way; he ſhortened my days.

24 I ſaid, O my God, take me not away in the midſt of my days: thy years *are* throughout all generations.

25 Of old haſt thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure: yea, all of them ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed.

27 But thou *art* the ſame, and thy years ſhall have no end.

28 The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.

P S A L. CIII.

1 *An exhortation to praiſe God for his mercy,* 15 *and for the conſtancy thereof.*

¶ A Pſalm of David.

BLESS the Lord, O my ſoul: and all that is within me, *bleſs* his holy name.

2 Bleſs

Commentary and Notes on Pſalm CII.

This prayer was compoſed by ſome pious perſon, about the end of the Babyloniſh captivity, who was overwhelmed with grief, to ſee the temple lie waſte, and the city of Jeruſalem itſelf reduced to a confuſed heap of ruins: And is well adapted to the condition of any perſon under ſore calamities, and who implores the divine favour for help and deliverance. It is the fifth among the ſeven called *Penitential Pſalms.*

1 *Hear my prayer, O Lord, and let my cry come unto thee.*] Reject not my humble ſupplication, O Lord; but graciouſly admit the [illegible] requeſt, which with the moſt doleful accents, I preſent to thy divine majeſty.

2 *Hide not thy face from me, in the day when I am in trouble,* &c.] The diſtreſs wherein I am involved is exceedingly great, which I hope will move thee to moderate thine anger, and not abſolutely refuſe my petition; but grant me a more favourable audience, and ſend me the more ſpeedy relief, when I implore it in a time of the bittereſt calamity.

3 *For my days are conſumed like ſmoke,* &c] For my days are ſpent as diſmally, as if I were wholly immerſed in a cloud of ſmoke; and the anguiſh I ſuffer is ſo ſharp, that it penetrates to my very bones, and renders them as parched and dry as the firr does the health.

4 *My heart is ſmitten, and withered like graſs,* &c.] My vital ſpirits are exhauſted, and flag like the graſs, when it is ſtruck with a peſtilential blaſt; for together with my appetite I have loſt even the thoughts of my neceſſary food.

5 *By reaſon of the voice of my groaning, my bones cleave to my ſkin.*] Sadneſs hath ſeized me to ſuch a degree, that I am continually uttering groans and ſighs, which have wholly waſted my fleſh.

6 *Like a pelican of the wilderneſs*] Dr. Shaw obſerves that the pelican has large webbed feet, and a capacious pouch, which, from the manner of catching its food, which can only be in the water, ſhows it entirely to be a water-fowl, that muſt of neceſſity ſtarve in the wilderneſs: and therefore this cannot be the bird here intended; but Calmet ſays there are two kinds of pelicans, one of which lives in the water and feeds upon fiſh; the other in the wilderneſs and feeds upon ſerpents and other reptiles. See *Johnſon's dictionary*

Like an owl of the deſert.] Poole and ſeveral commentators think the bird here intended is not the owl, but the onocratilus, or bittern, ſo called from making a noiſe like an aſs; for he puts his head into the water, and breathing into it, makes a noiſe reſembling the braying of an aſs:

> ————————So that ſcarce
> The bittern knows his time, with bill ingulpht,
> To ſhake the ſounding marſh. *Thomſon.*

7 *I watch, and am as a ſparrow,* &c Certainly a ſparrow is not the bird here meant; for he is not a ſolitary but gregarious bird; does not uſe to watch, but ſleep at night, The generality of interpreters ſuppoſe the bird here intended to be ſome ſort of owl.

14 *Favour the duſt thereof.*] View her duſt and rubbiſh with ſenſible grief and commiſeration. Septuagint reads, *They pity her duſt.*

26 *They ſhall periſh,* &c.] All other things are changeable and periſhable, even the frame of the heavens above, and the foundations of the earth beneath; but thou art *the ſame, the ſame* through all generations, and *beyond* all generations ſtill unchangeably the *ſame.* Clark.

Commentary and Notes on Pſalm CIII.

This pſalm was compoſed by David, on his recovery from a dangerous fit of ſickneſs; and is an excellent example for all who have eſcaped the ſame danger, and are deſirous of returning thanks to the great Author of their being, the reſtorer of their health, and the giver of every good thing they enjoy.

1 *Bleſs the Lord, O my ſoul,* &c.] Magnify the goodneſs of the Lord, O my ſoul; bleſs his eternal power, wiſdom, and beneficence, with the devoteſt affections of thy mind.

2 Bleſs the Lord, O my ſoul, and forget not all his benefits.

3 Who forgiveth all thine iniquities: who healeth all thy diſeaſes.

4 Who redeemeth thy life from deſtruction: who crowneth thee with loving kindneſs and tender mercies.

5 Who ſatisfieth thy mouth with good *things*, *ſo that* thy youth is renewed like the eagles.

6 The Lord executeth righteouſneſs and judgment for all *that are* oppreſſed.

7 He made known his ways unto Moſes, his acts unto the children of Iſrael.

8 The Lord *is* merciful and gracious, ſlow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep *his anger* for ever.

10 He hath not dealt with us after our ſins: nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth: *ſo* great is his mercy toward them that fear him,

12 As far as the eaſt is from the weſt: *ſo* far hath he removed our tranſgreſſions from us.

13 Like as a father pitieth *his* children: *ſo* the Lord pitieth them that fear him.

14 For he knoweth our frame: he remembereth that we *are* duſt.

15 *As for* man, his days *are* as graſs, as a flower of the field, ſo he flouriſheth.

16 For the wind paſſeth over it, and it is gone; and the place thereof ſhall know it no more.

17 But the mercy of the Lord *is* from everlaſting to everlaſting upon them that fear him; and his righteouſneſs unto childrens children:

18 To ſuch as keep his covenant, and to thoſe that remember his commandments to do them.

19 The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all:

20 Bleſs the Lord, ye his angels, that excel in ſtrength, that do his commandments, hearkening unto the voice of his word.

21 Bleſs ye the Lord, all *ye* his hoſts, *ye* miniſters of his that do his pleaſure.

22 Bleſs the Lord, all his works in all places of his dominion: bleſs the Lord, O my ſoul.

PSAL. CIV.

1 *A meditation upon the mighty power,* 7 *and wonderful providence of God.* 31 *His glory is eternal.* 33 *The prophet voweth perpetually to praiſe God.*

BLESS the Lord, O my ſoul: O Lord my God, thou art very great, thou art clothed with honour and majeſty.

2 Who covereſt *thy ſelf* with light as *with* a garment: who ſtretcheſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind.

4 Who maketh his angels ſpirits: his miniſters a flaming fire.

5 *Who* laid the foundations of the earth, *that* it ſhould not be removed for ever.

6 Thou coveredſt it with the deep as *with* a garment: the waters ſtood above the mountains.

7 At thy rebuke they fled: at the voice of thy thunder they haſted away.

8 They go up by the mountains: they go down by the valleys unto the place which thou haſt founded for them.

9 Thou haſt ſet a bound that they may not paſs over: that they turn not again to cover the earth.

10 He ſendeth the ſprings into the valleys, *which* run among the hills.

11 They give drink to every beaſt of the field: the wild aſſes quench their thirſt.

12 By

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4 *Who redeemeth thy life from deſtruction,* &c.] Bleſſed be the rock of my ſalvation, who hath not only defended me from the ſtroke of death, but likewiſe graciouſly ſurrounded me with the choiceſt benefits.

5 *Thy youth is renewed like the eagles*] Eagles moult their feathers often, which might give riſe to the vulgar opinion, that they grew young again, after they had been old. It is ſaid their feathers fall by pairs, one in each wing; and that thoſe which fall at once, are the two feathers exactly correſponding to each other, in each wing, and that this pair is renewed by a new growth, before the next pair falls.

Commentary and Notes on Pſalm CIV.

Dr. Delany is of opinion that David compoſed this excellent pſalm in the foreſt of Hareth, where he was daily ſurrounded with thoſe paſtoral ſcenes which he ſo finely deſcribes. After ſome general obſervations upon the works and wiſdom of God in the creation, he deſcends to the following particulars; the riſe of ſprings, the courſe of rivers, the retreats of fowls and wild beaſts of the foreſts and mountains; the viciſſitudes of days and nights, and their various uſes to the animal world: the dependence of the whole creation upon the Almighty for being and ſubſiſtence! he withdraws their breath, and they die; he breaths, and they revive; he opens his hand, and ſatisfies them all at once. Theſe are ideas familiar to him, and his manner of introducing them plainly ſhews them the effect of his moſt retired meditations in his ſolitary wanderings.

1 *Bleſs the Lord, O my ſoul,* &c.] Exert thy utmoſt powers, O my ſoul, to meditate the praiſes of the Lord. For the loftieſt of our thoughts fall infinitely below thy greatneſs, O thou mighty God of Jacob, who haſt ſhewn in thy admirable works, the ſurpaſſing excellence of thy majeſty, which our higheſt praiſes can never worthily celebrate.

2 *Who covereſt thyſelf with light as with a garment,* &c. Thy royal robe is formed of the reſplendent rays of light; and the ſpacious heavens are the grand pavilion which thy ſovereign power hath extended like a canopy for thy majeſty, in this grand palace of the world.

3 *Who layeth the beams of his chambers in the waters,* &c.) Thou haſt laid the beams of the chambers of the univerſe in the upper regions of the air; thy chariots are the glorious clouds of heaven, and the ſwiftneſs of thy operations exceeds the human thought; for *thou walkeſt upon the wings of the wind.* In this laſt expreſſion there is an elegance, an emphaſis unequal in any writer.—Not, he *flieth,* he *runneth,* but he *walketh*; and that on the very *wings of the wind*: on the moſt impetuous of elements, rouſed into its utmoſt rage, and ſweeping along with inconceivable rapidity. A tumult in nature not to be deſcribed is the ſedate work of the Deity. A ſpeed not to be meaſured) if I may be allowed the expreſſion, to comport with our low mathods of conception) is the ſolemn and majeſtic foot-pace of Jehovah. How flat are all the lines of profane authors, when compared with this inimitable ſtroke of divine poetry!—*He walketh upon the wings of the wind.*

4 *Who maketh his angels ſpirits: his miniſters a flaming fire.*] Who maketh the winds his meſſengers, and flaming fire his miniſters. *Berkley.*

5 *Who laid the foundations of the earth, that it ſhould not be removed for ever.*] Who haſt rendered the maſſive globe of the earth, though penſile in the fluid æther, ſo firm and conſtant, that neither the ſtorms and tempeſts which beat upon it from without, nor any commotions from within, can ever cauſe it to deviate from the orbit thou haſt preſcribed for it in the regions of univerſal ſpace.

6, 7 *Thou coveredſt it with the deep, as with a garment,* &c) When thy Almighty word firſt called it from the womb of night and darkneſs, it was covered with waters as with a garment; the very ſummit of lofty mountains themſelves did not reach to its ſurface. But at thy command they ſtarted back, at the voice of thy thunder they haſtened away as a ſlave at the ſtern command of his maſter.

12 By them ſhall the fowls of the heaven have their habitation, *which* ſing among the branches.

13 He watereth the hills from his chambers: the earth is ſatisfied with the fruit of thy works.

14 He cauſed the graſs to grow for the cattle, and herb for the ſervice of man: that he may bring forth food out of the earth:

15 And wine *that* maketh glad the heart of man, *and* oil to make *his* face to ſhine, and bread *which* ſtrengtheneth man's heart.

16 The trees of the Lord are full *of ſap:* the cedars of Lebanon which he hath planted.

17 Where the birds make their neſts: *as for* the ſtork, the fir-trees are her houſe.

18 The high hills *are* a refuge for the wild goats *and* the rocks for the conies.

19 He appointed the moon for ſeaſons; the ſun knoweth his going down.

20 Thou makeſt darkneſs, and it is night: wherein all the beaſts of the foreſt do creep *forth.*

21 The young lions roar after their prey, and ſeek their meat from God.

22 The ſun ariſeth, they gather themſelves together, and lay them down in their dens.

23 Man goeth forth to his work, and to his labour until the evening.

24 O Lord how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches.

25 *So is* this great and wide ſea, wherein *are* things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips; *there is* that leviathan, *whom* thou haſt made to play therein.

27 Theſe wait all upon thee: that thou mayeſt give *them* their meat in due ſeaſon.

28 *That* thou giveſt them, they gather: thou openeſt thine hand, they are filled with good.

29 Thou hideſt thy face, they are troubled: thou takeſt away their breath, they die, and return to their duſt.

30 Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the earth.

31 The glory of the Lord ſhall endure for ever: the Lord ſhall rejoice in his works.

32 He looketh on the earth, and it trembleth: he toucheth the hills, and they ſmoke.

33 I will ſing unto the Lord as long as I live: I will ſing praiſe unto my God while I have my being.

34 My meditation of him ſhall be ſweet: I will be glad in the Lord.

35 Let the ſinners be conſumed out of the earth, and let the wicked be no more. Bleſs thou the Lord, O my ſoul. Praiſe ye the Lord.

PSAL. CV.

1 *An exhortation to praiſe God, and to ſeek out his works.* 7 *The ſtory of God's providence over Abraham,* 16 *over Joſeph,* 23 *over Jacob in Egypt,* 26 *over Moſes delivering the Iſraelites,* 37 *over the Iſraelites brought out of Egypt, fed in the wilderneſs, and planted in Canaan.*

O Give thanks unto the Lord; call upon his name: make known his deeds among the people.

2 Sing unto him, ſing pſalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that ſeek the Lord.

4 Seek the Lord, and his ſtrength: ſeek his face evermore.

5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen.

7 He *is* the Lord our God: his judgments *are* in all the earth.

8 He hath remembered his covenant for ever, the word *which* he commanded to a thouſand generations.

9 Which *covenant* he made with Abraham, and his oath unto Iſaac;

10 And confirmed the ſame unto Jacob for a law, *and* to Iſrael *for* an everlaſting covenant;

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

12 When they were *but* a few men in number; yea, very few, and ſtrangers in it:

13 When they went from one nation to another, from *one* kingdom to another people.

14 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes:

15 *Saying,* Touch not mine anointed, and do my prophets no harm.

16 Moreover, he called for a famine upon the land: he brake the whole ſtaff of bread.

17 He ſent a man before them, *even* Joſeph, *who* was ſold for a ſervant:

18 Whoſe feet they hurt with fetters: he was laid in iron.

19 Until the time that his word came: the word of the Lord tried him.

20 The king ſent and looſed him; *even* the ruler of the people, and let him go free.

21 He made him lord of his houſe, and ruler of all his ſubſtance:

22 To bind his princes at his pleaſure; and teach his ſenators wiſdom.

23 Iſrael

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25 *O Lord, how manifold are thy works!* &c.] O Lord, how many, and how aſtoniſhing are thy works! and with what inconceivable wiſdom haſt thou performed them all! Even this earth we inhabit, with what aſtoniſhing variety of objects does it abound, and with what profuſion of good things hath thy bounty enriched this habitation of the ſons of men.

26 *Leviathan.*] It is hard to ſay what creature is here intended: the moſt probable opinion is, that it is the crocodile. *Pilkington.*

Commentary and Notes on Pſalm CV.

Though this pſalm hath no title, yet it is evident from 1 Chron. xvi. 8, &c. that David was the author of the firſt part at leaſt; and that he delivered it to Aſaph and his brethren, to be conſtantly uſed in the ſervice of God in the tabernacle, when, after obtaining ſeveral memorable victories over the Philiſtines, he had brought up the ark from the houſe of Obed Edom, and ſettled it in mount Sion. And very probably he afterwards enlarged this pſalm that it might be a more complete commemoration of all the mercies of God towards the Hebrews, from the days of Abraham to the time of their taking poſſeſſion of the promiſed land.

1 *O give thanks unto the Lord, call upon his name,* &c.] Exert yourſelves all ye that are here aſſembled, to make your moſt grateful acknowledgements to the Almighty God of the whole earth, who is pleaſed to dwell among you: O never approach his preſence, to offer your petitions to him, but with them join his praiſes; and proclaim to all the people round about what great things he hath done for you, and for your forefathers.

16 *The ſtaff of bread.*] The ſupport of human life.

22 *To bind his princes.*] Septuagint, Vulgate, and Liturgy read That he might inform his princes, &c.

23 Iſrael alſo came into Egypt; and Jacob ſojourned in the land of Ham.

24 And he increaſed his people greatly; and made them ſtronger than their enemies.

25 He turned their heart to hate his people, to deal ſubtilly with his ſervants.

26 He ſent Moſes his ſervant, *and* Aaron, whom he had choſen.

27 They ſhewed his ſigns among them, and wonders in the land of Ham.

28 He ſent darkneſs, and made it dark; and they rebelled not againſt his word.

29 He turned their waters into blood, and ſlew their fiſh.

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 He ſpake, and there came divers ſorts of flies: *and* lice in all their coaſts.

32 He gave them hail for rain, *and* flaming fire in their land.

33 He ſmote their vines alſo, and their fig-trees; and brake the trees of their coaſts.

34 He ſpake, and the locuſts came, and caterpillars, and that without number.

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He ſmote alſo all the firſt-born in their land, the chief of all their ſtrength.

37 He brought them forth alſo with ſilver and gold: and *there was* not one feeble *perſon* among their tribes.

38 Egypt was glad when they departed: for the fear of them fell upon them.

39 He ſpread a cloud for a covering; and fire, to give light in the night.

40 *The people* aſked, and he brought quails, and ſatisfied them with the bread of heaven.

41 He opened the rock, and the waters guſhed out; they ran in the dry places *like* a river.

42 For he remembered his holy promiſe, *and* Abraham his ſervant.

43 And he brought forth his people with joy, *and* his choſen with gladneſs:

44 And gave them the lands of the heathens: and they inherited the labour of the people.

45 That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the Lord.

PSAL. CVI.

1 *The pſalmiſt exhorteth to praiſe God.* 4 *He prayeth for pardon of ſin.* 7 *The ſtory of the people's rebellion, and God's mercy.* 47 *He concludeth with prayer and praiſe.*

PRAISE ye the Lord. O give thanks unto the Lord; for *he is* good: for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the Lord? *who* can ſhew forth all his praiſe?

3 Bleſſed *are* they that keep judgement, *and* he that doeth righteouſneſs at all times.

4 Remember me, O Lord, with the favour *that thou beareſt unto* thy people: O viſit me with thy ſalvation:

5 That I may ſee the good of thy choſen, that I may rejoice in the gladneſs of thy nation, that I may glory with thine inheritance.

6 We have ſinned with our fathers: we have committed iniquity, we have done wickedly.

7 Our fathers underſtood not thy wonders in Egypt, they remembered not the multitude of thy mercies; but provoked *him* at the ſea, *even* at the Red ſea.

8 Nevertheleſs, he ſaved them for his name's ſake, that he might make his mighty power to be known.

9 He rebuked the Red ſea alſo, and it was dried up: ſo he led them through the depths, as through the wilderneſs,

10 And he ſaved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies: there was not one of them left.

12 Then believed they his words; they ſang his praiſe.

13 They ſoon forgat his works; they waited not for his counſel.

14 But luſted exceedingly in the wilderneſs, and tempted God in the deſert.

15 And he gave them their requeſt; but ſent leanneſs into their ſoul.

16 They envied Moſes alſo in the camp, *and* Aaron the ſaint of the Lord.

17 The earth opened and ſwallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burnt up the wicked.

19 They made a calf in Horeb, and worſhipped the molten image.

20 Thus they changed their glory into the ſimilitude of an ox that eateth graſs.

21 They forgat God their ſaviour, which had done great things in Egypt;

22 Wondrous works in the land of Ham, *and* terrible things by the Red ſea.

23 Therefore he ſaid that he would deſtroy them

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28 *They rebelled not againſt his word.*] The Liturgy tranſlation is directly contradictory; *they were not obedient unto his word*: to reconcile this difference many learned men have ſuppoſed that a ſlight, but very ancient corruption, has crept into the Septuagint, by the careleſsneſs of a tranſcriber; according to the original text, the Liturgy ſhould have been tranſlated thus, *Neither were they diſobedient unto his word.*

39 *He ſpread a cloud for a covering, and fire to give light in the night.*] Jehovah did not forſake our fathers, when he had brought them out of Egypt: but, leſt they ſhould loſe their way in the barren waſtes, or be ſcorched with exceſſive heats, he defended them from the ſcorching beams of the ſun in the day by a cloud, and led them during the night, by a pillar of fire. The intenſeneſs of the cold and heat in theſe countries, by night or by day, very emphatically accounts for the proviſion of Providence in ſpreading out for the Iſraelites a cloud for a covering from the daily heat, and a fire to diſpel the nightly cold. *Shaw.*

Commentary and Notes on Pſalm CVI.

This is pſalm intitled *Hallelujah*, praiſe the Lord; but neither the author nor the occaſion of it are mentioned. It ſeems, however, to have been written by David, and to be one of the pſalms he delivered to Aſaph when he had prepared a tabernacle for the ark.

1 *Praiſe ye the Lord, O give thanks unto the Lord,* &c.] O magnify the Lord, and thankfully acknowledge the goodneſs of the Almighty God of Jacob, who has been ſo gracious to your forefathers, and will continue his kindneſs to all generations,

7 *Our fathers underſtood not.*] Septuagint reads, Our fathers regarded not.

13 *They waited not for his counſel.*] They were impatient and murmured, and would not wait till he ſhewed what way he intended to relieve them.

15 *Sent leanneſs into their ſoul.*] Septuagint and Vulgate, Sent a loathing or ſurfeit.

them, had not Moſes his choſen ſtood before him in the breach, to turn away his wrath, leſt he ſhould deſtroy *them.*

24 Yea, they deſpiſed the pleaſant land, they believed not his word.

25 But murmured in their tents, *and* hearkened not unto the voice of the Lord.

26 Therefore he lifted up his hand againſt them, to overthrow them in the wilderneſs:

27 To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.

28 They joined themſelves alſo unto Baal-peor, and ate the ſacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 Then ſtood up Phinehas, and executed judgment: and *ſo* the plague was ſtayed.

31 And that was counted unto him for righteouſneſs unto all generations for evermore.

32 They angered *him* alſo at the waters of ſtrife, ſo that it went ill with Moſes for their ſakes:

33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſely with his lips.

34 They did not deſtroy the nations concerning whom the Lord commanded them:

35 But were mingled among the heathen, and learned their works.

36 And they ſerved their idols: which were a ſnare unto them.

37 Yea, they ſacrificed their ſons and their daughters unto devils.

38 And ſhed innocent blood, *even* the blood of their ſons and of their daughters, whom they ſacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the Lord kindled againſt his people, inſomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand.

43 Many times did he deliver them; but they provoked *him* with their counſel; and were brought low for their iniquity.

44 Nevertheleſs, he regarded their affliction when he heard their cry.

45 And he remembered for them his covenant, and repenteth according to the multitude of his mercies.

46 He made them alſo to be pitied of all thoſe that carried them captives.

47 Save, us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praiſe.

48 Bleſſed *be* the Lord God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen. Praiſe ye the Lord.

PSAL. CVII.

1 *The pſalmiſt exhorteth the redeemed in praiſing God, to obſerve his manifold providence,* 4 *over travellers,* 10 *over captives,* 17 *over ſick men,* 23 *over ſeamen,* 33 *and in divers varieties of life.*

O Give thanks unto the Lord; for *he* is good for his mercy *endureth* for ever.

2 Let the redeemed of the Lord ſay *ſo*, whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the eaſt and from the weſt, from the north and from the ſouth.

4 They wandered in the wilderneſs in a ſolitary way, they found no city to dwell in.

5 Hungry and thirſty, their ſoul fainted in them.

6 Then

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26 *He lifted up his hand againſt them*] It ſhould have been rendered *He ſware unto them,* as the ſame phraſe is tranſlated, pſalm xcv. 11. *Unto whom I ſware in my wrath,* &c. *Clark*

28 *Ate the ſacrifices of the dead*] They committed whoredom with the daughters of Moab, and devoted themſelves to the ſervice of Baal, whoſe temple ſtood on mount Peor; and partook with them in ſacrifices, which they offered to dead men, Numb. xxv. 1, 2, 3.

30 *Phinehas executed judgment.*] Septuagint and Vulgate render this by a word that ſignifies *propitiated*; Liturgy, *Phinehas ſtood up, and prayed*

33 *He ſpake unadviſeably.*] Septuagint, He ſpoke doubtfully or diſtruſtfully.

37, 38 *They ſacrificed,* &c.] David expreſſes himſelf here in ſuch a manner, as implies that the children muſt have been burnt. *Lamy.*

47 *Save us, O Lord our God, and gather us from among the heathen,* &c.] We ſtill, O Lord, humbly hope, that thou wilt continue the ſame mercies thou ſhewedſt to our forefathers; and beſeech thee, moſt mighty Lord, who haſt ſo often done wonderful things for this nation, to deliver us, how unworthy ſoever we may be, from our preſent enemies; and to reſtore ſuch of us as are fallen into their hand unto their own country, that they may join with us in giving thanks to thy incomparable goodneſs, and praiſing thy aſtoniſhing works, with the greateſt joy, and in the moſt triumphant manner.

Commentary and Notes on Pſalm CVII.

The fifth and laſt book of pſalms, according to the Hebrew diviſion, begins here, with an exhortation to thoſe whom God had delivered from the ſervitude of the heathen, to acknowledge his ſingular benefits, and praiſe him with the voice of thankſgiving; and from thence to take occaſion to magnify his merciful providence over all the ſons of men, and the aſſiſtance he vouchſafed to ſend them, when they call upon him in diſtreſs. Travellers, who have loſt their way in the howling deſerts, priſoners, perſons afflicted with ſickneſs, mariners, huſbandmen, nay whole countries are relieved from their diſtreſs, and rendered proſperous, if they have a proper regard to God, and love juſtice and virtue. While, on the other hand, the wicked are plunged into the depths of miſery, and ſuffered to periſh in their troubles. The author of this pſalm is unknown; but from the connection of it with the two foregoing, it ſeems to have been David: who having, in pſalm cv. reminded them of the promiſes made to the patriarchs; and of the bleſſings beſtowed on their poſterity; and in the cvi. of their horrid ingratitude for ſuch remarkable benefits, and the puniſhments he had inflicted upon them for their enormous crimes; declares in this pſalm, the inexpreſſible kindneſs of the Lord, in freeing them from ſlavery, and his watchful providence over all mankind.

1 *O give thanks unto the Lord, for he is good,* &c.] O make your grateful acknowledgements to the great Creator of the world; of whoſe goodneſs you and your forefathers have had ſuch long experience, that you may ſafely conclude his loving-kindneſs will extend to lateſt poſterity.

2, 3 *Let the redeemed of the Lord ſay ſo,* &c.] Let them eſpecially animate one another to give thanks unto the God of Jacob, whom he hath graciouſly redeemed from a deplorable captivity, whither they were carried by their conquering enemies; and who, by his Almighty power, have been re-eſtabliſhed in their own land, though diſperſed in places under the different quarters of heaven.

4, 5, 6, 7 *They wandered in the wilderneſs in a ſolitary way,* &c.] Nor have they leſs reaſon to magnify and adore the Omnipotent Governor of the whole earth, who travelling through howling wilderneſſes and arid waſtes, miſſed their way, and could find no tract to lead them to a city inhabited; but in the moſt anxious perplexity wandered in theſe ſolitary deſerts till their proviſions were ſpent, and they ready to periſh with hunger and thirſt; yet even then, recommending themſelves to the Lord for his protection, and earneſtly imploring his help, he mercifully delivered them out of all their troubles, directing them into the right path, which brought them to a place, inhabited, where they found relief for all their neceſſities.

6 Then they cried unto the Lord in their trouble, *and* he delivered them out of their diſtreſſes.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh, that *men* would praiſe the Lord *for* his goodneſs, and *for* his wonderful works to the children of men!

9 For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs.

10 Such as ſit in darkneſs, and in the ſhadow of death, *being* bound in affliction and iron;

11 Becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt High:

12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.

13 Then they cried unto the Lord in their trouble, *and* he ſaved them out of their diſtreſſes.

14 He brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder.

15 Oh, that *men* would praiſe the Lord *for* his goodneſs, and *for* his wonderful works to the children of men!

16 For he hath broken the gates of braſs, and cut the bars of iron in ſunder.

17 Fools, becauſe of their tranſgreſſion, and becauſe of their iniquities: are afflicted.

18 Their ſoul abhorreth all manner of meat, and they draw near unto the gates of death.

19 Then they cry unto the Lord in their trouble, *and* he ſaved them out of their diſtreſſes.

20 He ſent his word and healed them, and delivered *them* from their deſtructions.

21 Oh, that *men* would praiſe the Lord *for* his goodneſs, and *for* his wonderful works to the children of men!

22 And let them ſacrifice the ſacrifices of thankſgiving, and declare his works with rejoicing.

23 They that go down to the ſea in ſhips, that do buſineſs in great waters:

24 Theſe ſee the works of the Lord, and his wonders in the deep.

25 For he commandeth, and raiſeth the ſtormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths, their ſoul is melted becauſe of trouble.

27 They reel to and fro, and ſtagger like a drunken man, and are at their wits end.

28 Then they cry unto the Lord in their trouble, and he bringeth them out of their diſtreſſes.

29 He maketh the ſtorm a calm, ſo that the waves thereof are ſtill.

30 Then are they glad becauſe they be quiet: ſo he bringeth them unto their deſired haven.

31 Oh, that *men* would praiſe the Lord *for* his goodneſs, and *for* his wonderful works to the children of men!

32 Let them exalt him alſo in the congregation of the people, and praiſe him in the aſſembly of the elders.

33 He turneth rivers into a wilderneſs, and the water ſprings into dry ground:

34 A fruitful land into barrenneſs, for the wickedneſs of them that dwell therein.

35 He turneth the wilderneſs into a ſtanding water, and dry ground into water-ſprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And ſow the fields, and plant vineyards, which may yield fruits of increaſe.

38 He bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their cattle to decreaſe.

39 Again they are miniſhed and brought low through oppreſſion, affliction and ſorrow.

40 He poureth contempt upon princes, and cauſeth them to wander in the wilderneſs, *where there is* no way.

41 Yet ſetteth he the poor on high from affliction, and maketh *him* families like a flock.

42 The righteous ſhall ſee *it*, and rejoice; and all iniquity ſhall ſtop her mouth.

43 Whoſo *is* wiſe, and will obſerve thoſe *things*, even they ſhall underſtand the loving kindneſs of the Lord.

PSAL. CVIII.

1 David encourageth himſelf to praiſe God. 5 He prayeth for God's aſſiſtance according to his promiſe. 11 His confidence in God's help.

¶ A Song *or* Pſalm of David.

O GOD, my heart is fixed: I will ſing and give praiſe, even with my glory.

2 Awake, pſaltery and harp: I *myſelf* will awake early.

3 I will praiſe thee, O Lord, among the people: and I will ſing praiſes unto thee among the nations.

4 For

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28 *O that men would praiſe the Lord for his goodneſs*, &c.] Oh that ſuch men would never forget to make their thankful acknowledgments to the Lord for his ſingular kindneſs, but proclaim his wonderful works in every corner of the earth,

10, 11, 12 *Such as ſit in darkneſs, and in the ſhadow of death*, &c.] They alſo who are confined in a priſon, nay a loathſome dungeon, where, to add to their afflictions, they are loaded with fetters, as a juſt puniſhment for the crimes they had committed againſt the expreſs commands of the moſt High, and the plain dictates of their own conſciences; the voice of heaven giving them the moſt wholeſome counſel, though they contemned and deſpiſed it; and thereby provoked him to render their condition truly miſerable, to humble their pride by a tedious and painful impriſonment, where they had no viſible means of relief.

13, 14 *Then they cried unto the Lord in their trouble*, &c.] Yet even then, in the depth of miſery, by making their addreſſes to the Lord, and earneſtly imploring his pity, he was graciouſly pleaſed to hear their prayers and free them from their melancholy habitation, releaſing them from their confinement, and looſing the chains wherewith they were bound.

17 *Fools, becauſe of their tranſgreſſion*, &c,] Others likewiſe giving themſelves up to all kinds of debauchery, in an irregular way of living, fall into grievous diſeaſes.

27 *Are at their wit's end.*] This moſt noble deſcription of the dangers of a ſea-faring life is finely ſummed up with this expreſſion, *and are at their wit's end*: the Hebrew is, *all their wiſdom ſwallowed up*.

Commentary and Notes on Pſalm CVIII.

The former part of this pſalm is nearly the ſame with the five laſt verſes of the fifty-ſeventh, and the latter part is but very little different from the eight laſt verſes of the ſixtieth pſalm. It ſeems to have been written by David when he had made ſome progreſs in the wars mentioned in the ſixtieth pſalm; and therefore begins this with giving thanks to God for his mercy, as there he laments the diſorder in which he found the affairs of the kingdom, when he firſt aſcended the throne.

1 *O God, my heart is fixed: I will ſing and give praiſe, even with my glory.*] O God, my heart is firmly reſolved to give thee moſt ſolemn thanks: my tongue alſo ſhall ſing of thy goodneſs, and, with the greateſt expreſſions of joy, declare thy praiſe.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: ſave *with* thy right hand, and anſwer me.

7 God hath ſpoken in his holineſs, I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine, Manaſſeh *is* mine, Ephraim alſo *is* the ſtrength of mine head, Judah *is* my law-giver.

9 Moab *is* my waſh-pot, over Edom will I caſt out my ſhoe: over Philiſtia will I triumph.

10 Who will bring me into the ſtrong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* haſt caſt us off? and wilt not thou, O God, go forth with our hoſts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

PSAL. CIX.

1 *David complaining of his ſlanderous enemies, under the perſon of Judas, devoteth them:* 16 *He ſheweth their ſin:* 21 *complaining of his own miſery, he prayeth for help:* 30 *He promiſeth thankfulneſs.*

¶ To the chief Muſician, A Pſalm of David.

HOLD not thy peace, O God of my praiſe.

2 For the mouth of the wicked, and the mouth of the deceitful are opened againſt me: they have ſpoken againſt me with a lying tongue.

3 They encompaſſed me about alſo with words of hatred: and fought againſt me without a cauſe.

4 For my love, they are my adverſaries: but I *give my ſelf unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let Satan ſtand at his right hand.

7 When he ſhall be judged, let him be condemned, and let his prayer become ſin.

8 Let his days be few, *and* let another take his office.

9 Let his children be fatherleſs, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them ſeek *their bread* alſo out of their deſolate places.

11 Let the extortioner catch all that he hath: and let the ſtranger ſpoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherleſs children.

13 Let his poſterity be cut off, *and* in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the Lord: and let not the ſin of his mother be blotted out.

15 Let them be before the Lord continually, that he may cut off the memory of them from the earth.

16 Becauſe that he remembered not to ſhew mercy, but perſecuted the poor and needy man, that he might even ſlay the broken in heart.

17 As he loved curſing, ſo let it come unto him: as he delighted not in bleſſing, ſo let it be far from him.

18 As he clothed himſelf with curſing like as with his garment: ſo let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adverſaries from the Lord, and of them that ſpeak evil againſt my ſoul.

21 But do thou for me, O God the Lord, for thy name's ſake: becauſe thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the ſhadow when it declineth: I am toſſed up and down as the locuſt.

24 My knees are weak through faſting; and my fleſh faileth of fatneſs.

25 I became alſo a reproach unto them: *when* they looked upon me, they ſhaked their heads.

26 Help me, O Lord my God: O ſave me according to thy mercy:

27 That they may know that this *is* thy hand, *that* thou, Lord, haſt done it.

28 Let them curſe, but bleſs thou: when they ariſe, let them be aſhamed; but let thy ſervant rejoice.

29 Let

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4 *For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.*] For my thankfulneſs ſhould ſurely be as boundleſs as thy mercy, which is *greater than the heavens*; is more extenſive and unbounded in its gracious exerciſe, than theſe illimitable tracts of air, the ſea and firmament; pardoning crimes of the moſt enormous ſize, and moſt horrid aggravations: and is only equalled by thy faithfullneſs and truth.

9 *Moab is my waſh-pot.*] See note on pſalm lx. verſe 8.

Over Edom will I caſt out my ſhoe.] Caſting the ſhoe upon a piece of ground, I apprehend to be the ancient form of taking poſſeſſion among the Jews, alluding perhaps to that promiſe of God to Iſrael, Deut. xi. 24. *Every place whereon the ſoles of your feet ſhall tread, ſhall be yours.*

Commentary and Notes on Pſalm CIX.

This pſalm, in all probability was written by David, during his perſecution by Saul, when his enemies loaded him with calumnies, eſpecially Doeg the Edomite, whom the pſalmiſt, by a prophetical ſpirit, curſes in the moſt ſolemn manner, and pronounces the heavieſt judgments on him and his family.

1 *Hold not thy peace, O God of my praiſe.*] Be not ſilent, O thou mighty God of Jacob, but vindicate my honour; I appeal to thy majeſty, beſeeching thee to declare my innocence.

18 *Like oil into his bones.*] There is nothing more pernicious to a naked bone, than to put oil, or any other moiſture upon it, which will cauſe a miſerable corruption therein: on which account it is, that the moſt ſkilful ſurgeons, in treating about the diſeaſes of the bones, do moſt carefully warn their readers againſt the ſame. *Nieuwentyt.*

20 *Let this be the reward of mine adverſaries.*] Perhaps it may be objected, that in this verſe David ſeems to make theſe curſes his own: but as there is no word here expreſſive of a wiſh in the Hebrew, perhaps the word ſhould be rendered, *This is the behaviour of mine adverſaries, with reſpect to Jehovah*; or, *before Jehovah.* Kennicott.

23 *I am gone like the ſhadow, when it declineth,* &c.] The ſhadow of the evening doth not vaniſh ſooner than I from the place of my preſent abode, which I am forced to abandon at the ſhorteſt warning, and to wander like the locuſt, which is driven by the wind from place to place.

Toſſed up and down as the locuſt.] The ſwarms of locuſts are ſo numerous in Barbary, that they fly in the air like a ſucceſſion of clouds. When the wind blows briſkly, ſo that the ſwarms are crouded by others, and thrown upon one another, we have a lively idea of that compariſon in the pſalmiſt of being *toſſed up and down*, &c. *Shaw.*

29 Let mine adverſaries be cloathed with ſhame, and let them cover themſelves with their own confuſion, as with a mantle.

30 I will greatly praiſe the Lord with my mouth; yea, I will praiſe him among the multitude.

31 For he ſhall ſtand at the right hand of the poor, to ſave *him* from thoſe that condemn his ſoul.

PSAL. CX.

1 The kingdom, 4 the prieſthood, 5 the conqueſt, 7 and the paſſion of Chriſt.

¶ A Pſalm of David.

THE Lord ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool.

2 The Lord ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the midſt of thine enemies.

3 Thy people *ſhall be* willing in the day of thy power, in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth.

4 The Lord hath ſworn, and will not repent, Thou *art* a prieſt for ever after the order of Melchizedek.

5 The Lord at thy right hand ſhall ſtrike through kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill the *places* with the dead bodies: he ſhall wound the heads over many countries.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up the head.

PSAL. CXI.

1 The pſalmiſt by his example exciteth others to praiſe God for his glorious, 5 and gracious works.

PRAISE

Commentary and Notes on Pſalm CX.

It is abundantly evident, that the royal prophet here ſpeaks of ſome perſon much greater than himſelf, whom he calls his Lord, and this can be no other than the great Meſſiah, the redeemer of the human race; for no other king can, in any ſenſe, be ſaid, to ſit at God's right hand: nor was there any prieſt of the order of Melchizedek that could be a type of him.

1 *The Lord ſaid unto my Lord, ſit thou at my right hand,* &c.] This is the decree of Omnipotence himſelf, that the great Meſſiah whom we expect, and whom I honour as my Lord and maſter, ſhall, after his ſufferings, be advanced to the higheſt dignity in the heavens; and reign with him as the ſovereign of all the earth, till he hath perfectly ſubdued the moſt powerful oppoſers of his kingdom, and overcome even death itſelf, by whom all mankind are conquered.

2 *The Lord ſhall ſend the rod of thy ſtrength out of Zion,* &c.] The eternal God, who hath thus decreed to honour thee, O moſt mighty Prince, will firſt make Sion feel the power of thy ſceptre, and thence extend thy empire over all the earth; where thou ſhalt prevail over infidelity, idolatry, ſuperſtition, and impiety, which will all oppoſe thy authority.

3 *Thy people ſhall be willing in the day of thy power,* &c.] This verſe is one of the moſt difficult paſſages in the whole collection of pſalms, eſpecially the latter part of it, as it is rendered in this verſion: but I apprehend the true tranſlation is as follows: *the dew of thy birth is larger, more copious, than the dew which proceeds from the womb of the morning* But the above verſion, by disjoining *the womb of the morning from the dew of thy birth* hath deſtroyed both the ſenſe and beauty of the expreſſion; there being a clear affinity, and cloſe connection between them. The womb of the morning is very elegantly applied to the conception and production of dews; agreeably to a delicate line, in that great maſter of juſt deſcription, and lively painting, Mr. Thomſon.

The meek ey'd morn appears, mother of dews.

Job, I remember, has a fine expreſſion that may ſerve to confirm this remark, and illuſtrate the propriety of the phraſe as uſed in this connection: *Hath the rain a father, or who hath begotten the drops of dew?* It ſeems the oriental writers delighted to repreſent the dew, as a kind of birth, as the offspring of the morning. And, if ſo, ſurely there could be no image in the whole compaſs of the univerſe better adapted to the pſalmiſt's purpoſe; or more ſtrongly ſignificant of thoſe multitudes of proſelytes which were *born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God;* by the powerful energy of his word and ſpirit. According to this interpretation, the whole verſe deſcribes the willing ſubjection, the gracious accompliſhments, and the vaſt number of Chriſt's converts. And may be thus paraphraſed: In the day of thy power, when the glorious goſpel ſhall be publiſhed to the world, and accompanied with marvellous efficacy: in that memorable period, thy people, diſcontinuing the former oblations, commanded under the Moſaic law, ſhall devote themſelves as ſo many living ſacrifices to thy honour. Not conſtrained by force, but charmed with thy excellency, they ſhall readily enter into thy ſervice, and be free-will offerings in thy church. Neither ſhall they be empty vines, or bare profeſſors; but ſhall walk in all the beauties of holineſs, and bring forth ſuch amiable fruit, as will adorn the doctrine they embrace. And what is ſtill more deſirable, they ſhall be as numerous as they are willing and holy. Born to thee in numbers, even more immenſe and inconceiveable than the drops of dew, which are begotten by the night, and iſſue from the womb of the recent morning. By this explanation, the verſe is, I think, cleared from its obſcurity, and appears both truely ſublime, and perfectly juſt.

4 *The Lord hath ſworn, and will not repent, thou art a prieſt for ever after the order of Melchizedek.*] Happy are they who live under thy government; for the Lord hath unchangeably reſolved, that thou ſhalt be a prieſt, as well as a king; with full power to bleſs all thy ſubjects, not only in that, but in all future ages, even to all eternity; for thou ſhalt be a prieſt, not like thoſe deſcended from Aaron, who die, and are ſucceeded by others; but, like that great king and prieſt Melchizedek, ſhall have neither predeceſſor or ſucceſſor in thine office; but continue a royal prieſt for evermore.

7 *He ſhall drink of the brook in the way,* &c.] This paſſage has been variouſly explained by commentators; though moſt of them agree, that to *drink of the brook in the way,* implies to undergo ſufferings and death. But, in my opinion, this conſtruction is extremely forced, and hardly ſupportable; being wholly remote from the poetical forms of diction uſual among the Eaſtern nations. In thoſe ſultry climates, nothing could be more welcome to the traveller, than a brook ſtreaming near his paths, to quench his thirſt: and to lave his feet in the cooling current, was one of the greateſt refreſhments imaginable, and reanimated him to purſue his journey. For which reaſon, among others, brooks are a very favourite image with the inſpired penmen; uſed to denote a ſituation pleaſant and delightful, or a ſtate of pleaſure and ſatisfaction; but never, that I can recollect, to repreſent the contrary condition of tribulation and diſtreſs. The water-floods, indeed, in the ſacred writings, often repreſent ſome imminent danger, or grievous affliction; but then they are not ſtreams ſo calm, that they keep within their banks, and glide quietly by the traveller's footſteps; ſo clear, that they are fit for the way-faring man's uſe, and invite his lips to a draught; but which particulars are plainly implied in the text. They are rather boiſterous billows, burſting over a ſhip, or daſhing themſelves with dreadful impetuoſity on the ſhore; or ſweeping inundations, that drown the neighbouring county, and bear down all before them? May not therefore the paſſage more properly allude to the influences of the Holy Ghoſt? which were communicated, in unmeaſurable degrees to our great high-prieſt; and were in fact the cauſe of his ſurmounting all difficulties. Theſe are frequently repreſented by waters: *Whoſo believeth on me, out of his belly ſhall flow rivers of living waters.* And the enjoyment of them is deſcribed by drinking: *He that drinketh of the water that I ſhall give him, ſhall never thirſt.* Then the ſenſe may run in this well connected and perſpicuous manner: If it ſhould be aſked, How ſhall the Redeemer be able to execute the various and important offices foretold in the preceding parts of the pſalm? The prophet replies, *He ſhall drink of the brook in the way.*" He ſhall not be left barely to his human nature, which muſt unadvoidably ſink under the tremendous work of recovering a loſt world; but, through the whole courſe of his incarnate ſtate, through the whole adminiſtration of his mediatorial kingdom, ſhall be ſupported with omnipotent ſuccours. He ſhall drink at the brook of Almighty power, and travel on in the greatneſs of an uncreated ſtrength; *therefore ſhall he lift up the head.* By this means he ſhall be equal to the prodigious taſk, and ſuperior to all oppoſition. By this means, he ſhall be thoroughly ſucceſsful in whatever he undertakes, and greatly triumphant over all his enemies.

Commentary and Notes on Pſalm CXI.

This pſalm ſeems to have been compoſed by David, as a compendious remembrance of thoſe mercies he had received from the moſt High, which he had before enumerated more at large in the cvth, and cvith pſalms.

PRAISE ye the Lord. I will praiſe the Lord with *my* whole heart, in the aſſembly of the upright, and *in* the congregation.

2 The works of the Lord *are* great, ſought out of all them that have pleaſure therein.

3 His works *is* honourable and glorious, and his righteouſneſs endureth for ever.

4 He hath made his wonderful works to be remembered, the Lord *is* gracious and full of compaſſion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment: all his commandments *are* ſure.

8 They ſtand faſt for ever and ever, *and are* done in truth and uprightneſs.

9 He ſent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

10 The fear of the Lord *is* the beginning of wiſdom: a good underſtanding have all they that do *his commandments*: his praiſe endureth for ever.

PSAL. CXII.

1 *Godlineſs hath the promiſes of this life,* 4 *and of the life to come.* 10 *The proſperity of the godly ſhall be an eye-ſore to the wicked.*

PRAISE ye the Lord. Bleſſed *is* the man *that* feareth the Lord, *that* delighteth greatly in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed.

3 Wealth and riches *ſhall be* in his houſe: and his righteouſneſs endureth for ever.

4 Unto the upright there ariſeth light in the darkneſs: *he is* gracious and full of compaſſion and righteous.

5 A good man ſheweth favour, and lendeth; he will guide his affairs with diſcretion.

6 Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance.

7 He ſhall not be afraid of evil tidings: his heart is fixed, truſting in the Lord.

8 His heart *is* eſtabliſhed, he ſhall not be afraid, until he ſee *his deſire* upon his enemies.

9 He hath diſperſed, he hath given to the poor: his righteouſneſs endureth for ever; his horn ſhall be exalted with honour.

10 The wicked ſhall ſee *it*, and be grieved; he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh.

PSAL. CXIII.

1 *An exhortation to praiſe God for his excellency.* 6 *for his mercy.*

PRAISE ye the Lord. Praiſe, O ye ſervants of the Lord, praiſe the name of the Lord.

2 Bleſſed be the name of the Lord, from this time forth and for evermore.

3 From the riſing of the ſun unto the going down of the ſame, the Lord's name *is* to be praiſed.

4 The Lord *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the Lord our God, who dwelleth on high?

6 Who humbleth *himſelf* to behold *the things that are* in heaven and in earth?

7 He raiſeth up the poor out of the duſt, *and* lifteth the needy out of the dunghill:

8 That he may ſet *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman to keep houſe, *and to be* a joyful mother of children. Praiſe ye the Lord.

PSAL. CXIV.

An exhortation by the example of the dumb creatures to fear God in his church.

WHEN Iſrael went out of Egypt, the houſe of Jacob from a people of a ſtrange language;

2 Judah was his ſanctuary, *and* Iſrael his dominion.

3 The

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1 *Praiſe the Lord, I will praiſe the Lord with my whole heart,* &c.] I will praiſe the Lord with all the affections of my mind, my heart, and my ſoul: and not only in the private ſociety of my pious friends and acquaintance, but alſo in the public congregation of all his people.

10 *The fear of the Lord is the beginning of wiſdom,* &c.] The principal point of wiſdom is to fear the Lord, and carefully obſerve his ſtatutes: for by practiſing them, a much better underſtanding is obtained than from all the refined maxims of policy. Let the Lord therefore be for ever praiſed, who hath given us theſe good and wholeſome laws, and thereby ſhewn us the way to eternal honour and praiſe.

Commentary and Notes on Pſalm CXII.

This pſalm ſeems to have been compoſed by the ſame author with the foregoing, and to be a commentary on the laſt verſe of it; ſhewing how wiſely they conſult their own happineſs, who obſerve the commands of the Lord, eſpecially thoſe relating to charity, and the love of our neighbour.

1 *Praiſe ye the Lord. Bleſſed is the man that feareth the Lord,* &c.] Happy is that man whoſe chiefeſt care is to pleaſe the Lord by obſerving his commandments; which will at laſt yield him the higheſt pleaſure and ſatisfaction.

Commentary and Notes on Pſalm CXIII.

This pſalm with the five following, were by the Hebrews, called *Hallel*, or hymns: which they recited at their tables in the new moons, and other feaſts, eſpecially in the paſchal night, after they had eaten the Lamb; concluding it with Hallelujah, to excite all the people of God, eſpecially thoſe that conſtantly attended in his tabernacle, to praiſe the benevolent providence of the moſt High, which extends to this lower world, and ſupplies the wants of all the creatures that inhabit it.

1 *Praiſe ye the Lord,* &c.] O ye miniſters and ſervants of the Lord, praiſe his eternal majeſty: be not remiſs in this heavenly employment; but with your beſt affections, praiſe the power, wiſdom and goodneſs of his eternal providence.

6 *Who humbleth himſelf,* &c.] Who condeſcends to extend his kind providence not only to the innumerable worlds which he has eſtabliſhed in the heavens, but alſo to regard this earth with his tutelary care.

Commentary and Notes on Pſalm CXIV.

This pſalm contains a brief narration of ſome miraculous works, whereby the Lord declared his power when he brought the poſterity of Jacob out of Egyptian bondage. There is great beauty in concealing the preſence of God in the beginning of this pſalm, and afterwards by introducing the Deity, diſcovering the reaſon why the mountains leaped, &c.

1 *When Iſrael went out of Egypt,* &c.] When the children of Jacob left the bondage of Egypt, and departed from a barbarous people, who had long oppreſſed them with the moſt cruel ſervitude; the Almighty appeared among them, by a luminous cloud; the token of his preſence, which having then no peculiar place for its ſanctuary, ſtood over the whole camp of Iſrael, whom he conſidered as his peculiar kingdom.

3 The ſea ſaw *it*, and fled; Jordan was driven back.

4 The mountains ſkipped like rams, *and* the little hills like lambs.

5 What *ailed* thee, O thou ſea, that thou fleddeſt? thou Jordan, *that* thou waſt driven back?

6 Ye mountains, *that* ye ſkipped like rams; *and* ye little hills like lambs?

7 Tremble thou earth at the preſence of the Lord, at the preſence of the God of Jacob.

8 Which turned the rock *into* a ſtanding water, the flint into a fountain of waters.

PSAL. CXV.

1 *Becauſe God is truly glorious,* 4 *and idols are vanity,* 9 *the Pſalmiſt exhorteth to confidence in God.* 12 *God is to be praiſed for his bleſſings.*

NOT unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's ſake.

2 Wherefore ſhould the heathen ſay, Where *is* now their God?

3 But our God *is* in the heavens: he hath done whatſoever he pleaſeth.

4 Their idols *are* ſilver and gold, the work of men's hands.

5 They have mouths, but they ſpeak not; eyes have they, but they ſee not.

6 They have ears, but they hear not; noſes have they, but they ſmell not.

7 They have hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat.

8 They that make them are like unto them; *ſo is* every one that truſteth in them.

9 O Iſrael, truſt thou in the Lord; he *is* their help and their ſhield.

10 O houſe of Aaron, truſt in the Lord: he *is* their help and their ſhield.

11 Ye that fear the Lord, truſt in the Lord: he *is* their help and their ſhield.

12 The Lord hath been mindful of us: he will bleſs *us*: he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.

13 He will bleſs them that fear the Lord, *both* ſmall and great.

14 The Lord ſhall increaſe you more and more, you and your children.

15 Ye *are* bleſſed of the Lord, which made heaven and earth.

16 The heaven, *even* the heavens, *are* the Lord's: but the earth hath he given to the children of men.

17 The dead praiſe not the Lord, neither any that go down into ſilence.

18 But we will bleſs the Lord, from this time forth and for evermore. Praiſe the Lord.

PSAL. CXVI.

1 *The pſalmiſt profeſſes his love and duty to God for his deliverance.* 12 *He ſtudieth to be thankful.*

I Love the Lord, becauſe he hath heard my voice, *and* my ſupplications.

2 Becauſe he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3 The ſorrows of death compaſſed me, and the pains of hell gat hold upon me: I found trouble and ſorrow.

4 Then called I upon the name of the Lord; O Lord, I beſeech thee, deliver my ſoul.

5 Gracious *is* the Lord, and righteous: yea, our God *is* merciful.

6 The Lord preſerveth the ſimple: I was brought low, and he helped me.

7 Return unto thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee.

8 For thou haſt delivered my ſoul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I believed, therefore have I ſpoken: I was greatly afflicted.

11 I ſaid in my haſte, All men *are* liars.

12 What ſhall I render unto the Lord, *for* all his benefits towards me?

13 I will take the cup of ſalvation, and call upon the name of the Lord.

14 I will pay my vows unto the Lord, now in the preſence of all his people.

15 Precious in the ſight of the Lord *is* the death of the ſaints.

16 O Lord, truly I *am* thy ſervant, I *am* thy ſervant, *and* the ſon of thy hand-maid: thou haſt looſed my bonds.

17 I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the Lord.

18 I will

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4 *The mountains ſkipped like rams.*] They trembled greatly. See pſalm xxix. 6, and lxviii. 9.

Commentary and Notes on Pſalm CXV.

This pſalm was doubtleſs compoſed in a time of ſore diſtreſs, when the heathen nations began to boaſt that their gods were more powerful than the God of Iſrael. But who was the author, or on what particular occaſion it was written, cannot be abſolutely known. Perhaps it was compoſed at the time when Jehoſhaphat ſaw that vaſt army, mentioned 2 Chron. xx. 2. conſiſting of ſeveral nations coming againſt him. And poſſibly this was the hymn the ſingers were appointed to uſe, when the army went out to give thoſe enemies battle.

1 *Not unto us, O Lord, not unto us, but unto thy name give glory,* &c.] O thou mighty God of Jacob, give us the victory over our enemies that now compaſs us round about. Not to ſpread our own fame among the neighbouring nations, but that thy divine Majeſty may be honoured, and thy goodneſs and faithfulneſs to thy promiſes be rendered the more illuſtrious

17 *The dead praiſe not the Lord,* &c.] By the dead are moſt properly characteriſed the Gentile nations; who having no part in God's covenant of redemption, but being eſtranged from him by their idolatries and wickedneſſes, were to be left for ever in the ſtate of death, ſo as never more to riſe to happineſs at leaſt; while God's people hoped for a joyful reſurrection, and a future ſtate of bleſſedneſs. *Peters.*

Commentary and Notes on Pſalm CXVI.

This pſalm was certainly written by David when he fled from his rebellious ſon, and when Ahitophel and others of his friends joined the rebels, and he had nothing to depend upon but the goodneſs of the Almighty, who was pleaſed to plead his cauſe, and deliver him; for which he reſolved to be truly thankful, and to call upon all his friends to rejoice with him.

1 *I love the Lord, becauſe he hath heard my voice, and my ſupplications.*] I love the Lord with my whole heart; for he hath graciouſly heard my prayer when I cried unto him in my diſtreſs.

3 *The ſorrows of death*] In the Old Tranſlation it is *ſnares*; the pſalmiſt alludes here to the ancient manner of hunting; they uſed to ſurround a conſiderable tract of ground with a circle of nets, and afterwards contracted the circle by degrees, till they had forced all the beaſts of that quarter into a narrow compaſs; and then the ſlaughter began: the ſame cuſtom obtained in Italy.

11 *I ſaid in my haſte, all men are liars.*] In my flight from Abſalom I ſaid, the arm of fleſh can afford me no relief; men are either deceitful and *will not*, or impotent, and therefore *cannot* deliver me from this diſtreſs.

18 I will pay my vows unto the Lord, now in the preſence of all his people.

19 In the courts of the Lord's houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the Lord.

P S A L. CXVII.

An exhortation to praiſe God for his mercy and truth.

O Praiſe the Lord, all ye nations: praiſe him, all ye people.

2 For his merciful kindneſs is great towards us: and the truth of the Lord *endureth* for ever. Praiſe ye the Lord.

P S A L. CXVIII.

1 *An exhortation to praiſe God for his mercy.* 5
The pſalmiſt ſheweth how good it is to truſt in God.
19 *The coming of Chriſt's kingdom typified.*

O Give thanks unto the Lord, for *he is* good, becauſe his mercy *endureth* for ever.

2 Let Iſrael now ſay, that his mercy *endureth* for ever.

3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever.

4 Let them now that fear the Lord, ſay, that his mercy *endureth* for ever.

5 I called upon the Lord in diſtreſs: the Lord anſwered me, *and ſet me* in a large place.

6 The Lord *is* on my ſide, I will not fear: what man can do unto me?

7 The Lord taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me.

8 *It is* better to truſt in the Lord, than to put confidence in man.

9 *It is* better to truſt in the Lord, than to put confidence in princes.

10 All nations compaſſed me about: but in the name of the Lord will I deſtroy them.

11 They compaſſed me about, yea, they compaſſed me about: but in the name of the Lord I will deſtroy them.

12 They compaſſed me about like bees, they are quenched as the fire of thorns: for in the name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me that I might fall: but the Lord helped me.

14 The Lord *is* my ſtrength and ſong, and is become my ſalvation.

15 The voice of rejoicing and ſalvation *is* in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

17 I ſhall not die, but live, and declare the works of the Lord.

18 The Lord hath chaſtened me ſore: but he hath not given me over unto death.

19 Open to me the gates of righteouſneſs: I will go into them, *and* I will praiſe the Lord.

20 This is the gate of the Lord, into which the righteous ſhall enter.

21 I will praiſe thee, for thou haſt heard me, and art become my ſalvation.

22 The ſtone *which* the builders refuſed, is become the head *ſtone* of the corner.

23 This is the Lord's doing, it *is* marvellous in our eyes.

24 This *is* the day *which* the Lord hath made, we will rejoice and be glad in it.

25 Save now, I beſeech thee, O Lord: O Lord, I beſeech thee, ſend now proſperity.

26 Bleſſed *be* he that cometh in the name of the Lord: we have bleſſed you out of the houſe of the Lord.

27 God *is* the Lord, which hath ſhewed us light; bind the ſacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praiſe thee; *thou art* my God I will exalt thee.

29 O give thanks unto the Lord, for *he is* good: for his mercy *endureth* for ever.

P S A L. CXIX.

This pſalm containeth ſundry prayers, praiſes, and profeſſions of obedience.

ALEPH

Commentary and Notes on Pſalm CXVII.

This pſalm, like the cxth ſeems to be altogether prophetical of the joy that all the world ſhould conceive at the coming of the Meſſiah; to give ſalvation to the Jews firſt, and afterwards to all the nations of the earth, according to his faithful promiſe. The brevity of it renders it more remarkable, and eaſier to be remembered both by the Jews and Gentiles.

1 *O praiſe the Lord, all ye nations,* &c.] Let all the nations of the earth join with the ſeed of Jacob in celebrating the praiſes of the Lord, and in ſinging hymns of thanks to his great name.

Commentary and Notes on Pſalm CXVIII.

This pſalm ſeems to have been compoſed by David after God had ſettled him on the throne of Iſrael as well as Judah, and ſubdued all his enemies round about him, who, during the beginning of his reign, attacked him on every ſide, hoping to have cruſhed him before he was ſettled in his kingdom: for it plainly appears to have been written after the ark was brought to the hill of Sion, and placed in the tabernacle the royal prophet had prepared for it. Several paſſages of it relate to the Meſſiah, and were never fulfilled till our great Redeemer was made king of the World.

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——————The following hoſt,
Pour'd forth in millions, darken all the coaſt:
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Cluſtering in heaps on heaps, the driving bees;
Rolling and black'ning, ſwarms ſucceeding ſwarms,
With deeper murmurs, and more hoarſe alarms:
Duſky they ſpread, a cloſe embody'd croud;
And o'er the vale deſcends the living cloud:
So from the tents, &c. *Pope,* Iliad II.

They are quenched as the fire of thorns.] This and the foregoing ſentence are by a notorious blunder connected in the Liturgy tranſlation, as if they were one, whereas they are two very diſtinct and beautiful images.

22 *The ſtone which the builders refuſed, is become the head ſtone of the corner.*] He whom the great men and rulers of the people rejected, is now become our king and our ſaviour, and in him alone we muſt hope for ſafety. *Patrick.*

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Commentary and Notes on Pſalm CXIX.

This pſalm, of which David was confeſſedly the author, is written with great art: for it is not only divided into as many parts as there are letters in the Hebrew alphabet, but alſo each of theſe parts into eight

3 The ſea ſaw *it*, and fled; Jordan was driven back.

4 The mountains ſkipped like rams, *and* the little hills like lambs.

5 What *ailed* thee, O thou ſea, that thou fleddeſt? thou Jordan, *that* thou waſt driven back?

6 Ye mountains, *that* ye ſkipped like rams; *and* ye little hills like lambs?

7 Tremble thou earth at the preſence of the Lord, at the preſence of the God of Jacob.

8 Which turned the rock *into* a ſtanding water, the flint into a fountain of waters.

PSAL. CXV.

1 *Becauſe God is truly glorious,* 4 *and idols are vanity,* 9 *the Pſalmiſt exhorteth to confidence in God.* 12 *God is to be praiſed for his bleſſings.*

NOT unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's ſake.

2 Wherefore ſhould the heathen ſay, Where *is* now their God?

3 But our God *is* in the heavens: he hath done whatſoever he pleaſeth.

4 Their idols *are* ſilver and gold, the work of men's hands.

5 They have mouths, but they ſpeak not; eyes have they, but they ſee not.

6 They have ears, but they hear not; noſes have they, but they ſmell not.

7 They have hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat.

8 They that make them are like unto them; *ſo is* every one that truſteth in them.

9 O Iſrael, truſt thou in the Lord; he *is* their help and their ſhield.

10 O houſe of Aaron, truſt in the Lord: he *is* their help and their ſhield.

11 Ye that fear the Lord, truſt in the Lord: he *is* their help and their ſhield.

12 The Lord hath been mindful of us: he will bleſs *us*: he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.

13 He will bleſs them that fear the Lord, *both* ſmall and great.

14 The Lord ſhall increaſe you more and more, you and your children.

15 Ye *are* bleſſed of the Lord, which made heaven and earth.

16 The heaven, *even* the heavens, *are* the Lord's: but the earth hath he given to the children of men.

17 The dead praiſe not the Lord, neither any that go down into ſilence.

18 But we will bleſs the Lord, from this time forth and for evermore. Praiſe the Lord.

PSAL. CXVI.

1 *The pſalmiſt profeſſes his love and duty to God for his deliverance.* 12 *He ſtudieth to be thankful.*

I Love the Lord, becauſe he hath heard my voice, *and* my ſupplications.

2 Becauſe he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3 The ſorrows of death compaſſed me, and the pains of hell gat hold upon me: I found trouble and ſorrow.

4 Then called I upon the name of the Lord; O Lord, I beſeech thee, deliver my ſoul.

5 Gracious *is* the Lord, and righteous: yea, our God *is* merciful.

6 The Lord preſerveth the ſimple: I was brought low, and he helped me.

7 Return unto thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee.

8 For thou haſt delivered my ſoul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I believed, therefore have I ſpoken: I was greatly afflicted.

11 I ſaid in my haſte, All men *are* liars.

12 What ſhall I render unto the Lord, *for* all his benefits towards me?

13 I will take the cup of ſalvation, and call upon the name of the Lord.

14 I will pay my vows unto the Lord, now in the preſence of all his people.

15 Precious in the ſight of the Lord *is* the death of the ſaints.

16 O Lord, truly I *am* thy ſervant, I *am* thy ſervant, *and* the ſon of thy hand-maid: thou haſt looſed my bonds.

17 I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the Lord.

18 I will

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4 *The mountains ſkipped like rams.*] They trembled greatly. See pſalm xxix. 6, and lxviii. 9.

Commentary and Notes on Pſalm CXV.

This pſalm was doubtleſs compoſed in a time of ſore diſtreſs, when the heathen nations began to boaſt that their gods were more powerful than the God of Iſrael. But who was the author, or on what particular occaſion it was written, cannot be abſolutely known. Perhaps it was compoſed at the time when Jehoſhaphat ſaw that vaſt army, mentioned 2 Chron. xx. 2. conſiſting of ſeveral nations coming againſt him. And poſſibly this was the hymn the ſingers were appointed to uſe, when the army went out to give thoſe enemies battle.

1 *Not unto us, O Lord, not unto us, but unto thy name give glory,* &c.] O thou mighty God of Jacob, give us the victory over our enemies that now compaſs us round about. Not to ſpread our own fame among the neighbouring nations, but that thy divine Majeſty may be honoured, and thy goodneſs and faithfulneſs to thy promiſes be rendered the more illuſtrious

17 *The dead praiſe not the Lord,* &c.] By the dead are moſt properly characteriſed the Gentile nations; who having no part in God's covenant of redemption, but being eſtranged from him by their idolatries and wickedneſſes, were to be left for ever in the ſtate of death, ſo as never more to riſe to happineſs at leaſt; while God's people hoped for a joyful reſurrection, and a future ſtate of bleſſedneſs. *Peters.*

Commentary and Notes on Pſalm CXVI.

This pſalm was certainly written by David when he fled from his rebellious ſon, and when Ahitophel and others of his friends joined the rebels, and he had nothing to depend upon but the goodneſs of the Almighty, who was pleaſed to plead his cauſe, and deliver him; for which he reſolved to be truly thankful, and to call upon all his friends to rejoice with him.

1 *I love the Lord, becauſe he hath heard my voice, and my ſupplications.*] I love the Lord with my whole heart; for he hath graciouſly heard my prayer when I cried unto him in my diſtreſs.

3 *The ſorrows of death*] In the Old Tranſlation it is *ſnares;* the pſalmiſt alludes here to the ancient manner of hunting; they uſed to ſurround a conſiderable tract of ground with a circle of nets, and afterwards contracted the circle by degrees, till they had forced all the beaſts of that quarter into a narrow compaſs; and then the ſlaughter began: the ſame cuſtom obtained in Italy.

11 *I ſaid in my haſte, all men are liars.*] In my flight from Abſalom I ſaid, the arm of fleſh can afford me no relief; men are either deceitful and *will not*, or impotent, and therefore *cannot* deliver me from this diſtreſs.

18 I will pay my vows unto the Lord, now in the preſence of all his people.

19 In the courts of the Lord's houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the Lord.

P S A L. CXVII.

An exhortation to praiſe God for his mercy and truth.

O Praiſe the Lord, all ye nations: praiſe him, all ye people.

2 For his merciful kindneſs is great towards us: and the truth of the Lord *endureth* for ever. Praiſe ye the Lord.

P S A L. CXVIII.

1 *An exhortation to praiſe God for his mercy.* 5 *The pſalmiſt ſheweth how good it is to truſt in God.* 19 *The coming of Chriſt's kingdom typified.*

O Give thanks unto the Lord, for *he is* good, becauſe his mercy *endureth* for ever.

2 Let Iſrael now ſay, that his mercy *endureth* for ever.

3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever.

4 Let them now that fear the Lord, ſay, that his mercy *endureth* for ever.

5 I called upon the Lord in diſtreſs: the Lord anſwered me, *and ſet me* in a large place.

6 The Lord *is* on my ſide, I will not fear: what man can do unto me?

7 The Lord taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me.

8 *It is* better to truſt in the Lord, than to put confidence in man.

9 *It is* better to truſt in the Lord, than to put confidence in princes.

10 All nations compaſſed me about: but in the name of the Lord will I deſtroy them.

11 They compaſſed me about, yea, they compaſſed me about: but in the name of the Lord I will deſtroy them.

12 They compaſſed me about like bees, they are quenched as the fire of thorns: for in the name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me that I might fall: but the Lord helped me.

14 The Lord *is* my ſtrength and ſong, and is become my ſalvation.

15 The voice of rejoicing and ſalvation *is* in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

17 I ſhall not die, but live, and declare the works of the Lord.

18 The Lord hath chaſtened me ſore: but he hath not given me over unto death.

19 Open to me the gates of righteouſneſs: I will go into them, *and* I will praiſe the Lord.

20 This is the gate of the Lord, into which the righteous ſhall enter.

21 I will praiſe thee, for thou haſt heard me, and art become my ſalvation.

22 The ſtone *which* the builders refuſed, is become the head *ſtone* of the corner.

23 This is the Lord's doing, it *is* marvellous in our eyes.

24 This *is* the day *which* the Lord hath made, we will rejoice and be glad in it.

25 Save now, I beſeech thee, O Lord: O Lord, I beſeech thee, ſend now proſperity.

26 Bleſſed *be* he that cometh in the name of the Lord: we have bleſſed you out of the houſe of the Lord.

27 God *is* the Lord, which hath ſhewed us light; bind the ſacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praiſe thee; *thou art* my God I will exalt thee.

29 O give thanks unto the Lord, for *he is* good: for his mercy *endureth* for ever.

P S A L. CXIX.

This pſalm containeth ſundry prayers, praiſes, and profeſſions of obedience.

ALEPH

Commentary and Notes on Pſalm CXVII.

This pſalm, like the cxth ſeems to be altogether prophetical of the joy that all the world ſhould conceive at the coming of the Meſſiah; to give ſalvation to the Jews firſt, and afterwards to all the nations of the earth, according to his faithful promiſe. The brevity of it renders it more remarkable, and eaſier to be remembered both by the Jews and Gentiles.

1 *O praiſe the Lord, all ye nations,* &c.] Let all the nations of the earth join with the ſeed of Jacob in celebrating the praiſes of the Lord, and in ſinging hymns of thanks to his great name.

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A L E P H.

BLESSED *are* the undefiled in the way, who walk in the law of the Lord.

2 Bleſſed *are* they that keep his teſtimonies, *and that* ſeek him with the whole heart.

3 They alſo do no iniquity: they walk in his ways

4 Thou haſt commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy ſtatutes

6 Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments.

7 I will praiſe thee with uprightneſs of heart, when I ſhall have learned thy righteous judgements.

8 I will keep thy ſtatutes: O forſake me not utterly.

B E T H.

9 Wherewith ſhall a young man cleanſe his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I ſought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not ſin againſt thee.

12 Bleſſed *art* thou, O Lord: teach me thy ſtatutes.

13 With my lips have I declared all the judgements of thy mouth.

14 I have rejoiced in the way of thy teſtimonies, *as much as* in all riches.

15 I will meditate in thy precepts, and have reſpect unto thy ways.

16 I will delight myſelf in thy ſtatutes: I will not forget thy word.

G I M E L.

17 Deal bountifully with thy ſervant, *that* I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I *am* a ſtranger in the earth, hide not thy commandments from me.

20 My ſoul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou haſt rebuked the proud *that are* curſed, which do err from thy commandments.

22 Remove from me reproach and contempt, for I have kept thy teſtimonies.

23 Princes alſo did ſit *and* ſpeak againſt me: *but* thy ſervant did meditate in thy ſtatutes.

24 Thy teſtimonies alſo *are* my delight, *and* my counſellors.

D A L E T H.

25 My ſoul cleaveth unto the duſt: quicken thou me according to thy word.

26 I have declared my ways, and thou heardſt me: teach me thy ſtatutes

27 Make me to underſtand the way of thy precepts: ſo ſhall I talk of thy wondrous works.

28 My ſoul melteth for heavineſs: ſtrengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciouſly.

30 I have choſen the way of truth: thy judgments have I laid *before me*.

31 I have ſtuck unto thy teſtimonies: O Lord, put me not to ſhame.

32 I will run the way of thy commandments, when thou ſhalt enlarge my heart.

H E.

33 Teach me, O Lord, the way of thy ſtatutes, and I ſhall keep it *unto* the end.

34 Give me underſtanding, and I ſhall keep thy law, yea I ſhall obſerve it with *my* whole heart.

35 Make me to go in the path of thy commandments, for therein do I delight.

36 Incline my heart unto thy teſtimonies, and not to covetouſneſs.

37 Turn away mine eyes from beholding vanity: *and* quicken thou me in thy way.

38 Stabliſh thy word unto thy ſervant, who *is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteouſneſs.

V A U.

41 Let thy mercies come alſo unto me, O Lord; *even* thy ſalvation according to thy word.

42 So ſhall I have wherewith to anſwer him that reproacheth me: for I truſt in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So ſhall I keep thy law continually for ever and ever.

45 And I will walk at liberty: for I ſeek thy precepts.

46 I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed.

47 And I will delight myſelf in thy commandments which I have loved.

48 My hands alſo will I lift up unto thy commandments which I have loved: and I will meditate in thy ſtatutes.

Z A I N.

49 Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in deriſion;

yet

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eight verſes; each of which, in the original, begins with the ſame letter that forms the title of the part. For inſtance, all the eight verſes in the firſt part termed Aleph, begin with an Aleph or A; and thoſe in the ſecond with a Beth or B, &c. And hence this pſalm is, in the Maſſora, ſtiled the *great Alphabet*. But notwithſtanding the pains the royal Author muſt have taken in the compoſition of this pſalm, it appears, from ſeveral paſſages in it, that it was written during the perſecution of Saul. It muſt, however, be obſerved, that David had many intervals of reſt during that period; and theſe it is natural to think, he employed in meditating on the goodneſs and mercy of the Almighty, the excellency of his laws, and the happineſs of thoſe who make them the conduct of their lives: and in theſe meditations, the pſalm under conſideration ſeems to have been compoſed.

1 *Bleſſed are they who are undefiled in the way*, &c.] Thrice happy are thoſe men who tread the paths of virtue, and direct all their actions by the commandments of the moſt High.

3 *They alſo do no iniquity*, &c.] Liturgy reads, For they who do no wickedneſs walk in his ways

18 *Open thou mine eyes, that I may behold wondrous things out of thy law.*] Illuminate mine underſtanding, O thou great preſerver of men, that I may clearly diſcern the admirable wiſdom which appears in thy law.

29 *Remove from me the way of lying.*] Far be all fraud and falſhood from me, whereby mine enemies contrive to undo me.

32 *I will run the way of thy commandments, when thou ſhalt enlarge my heart.*] When thou haſt delivered me from my perſecutors, and ſet my feet at liberty, I will render thee more acceptable ſervice; and with a more chearful heart, perform all thy commandments.

46 *I will ſpeak of thy teſtimonies alſo before kings*, &c.] I will not be aſhamed to aſſert even before kings, that thy teſtimonies form the moſt excellent rule of life, and the beſt teſtimony of thy love to us: nor ſhall they ever be able to confute the reaſons I will offer.

yet have I not inclined from thy law.

52 I remembered thy judgments of old, O Lord; and have comforted myſelf.

53 Horror hath taken hold upon me, becauſe of the wicked that forſake thy law.

54 Thy ſtatutes have been my ſongs in the houſe of my pilgrimage.

55 I have remembered thy name, O Lord, in the night, and have kept thy law.

56 This I had, becauſe I kept thy precepts.

CHETH.

57 *Thou art* my portion, O Lord; I have ſaid, that I would keep thy words.

58 I entreated thy favour with *my* whole heart; be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy teſtimonies.

60 I made haſte, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O Lord, is full of thy mercy: teach me thy ſtatutes.

TETH.

65 Thou haſt dealt well with thy ſervant, O Lord, according unto thy word.

66 Teach me good judgment, and knowledge: for I have believed thy commandments.

67 Before I was afflicted, I went aſtray: but now have I kept thy word.

68 Thou *art* good, and doeſt good; teach me thy ſtatutes.

69 The proud have forged a lie againſt me: *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as greaſe, *but* I delight in thy law.

71 *It is* good for me that I have been afflicted: that I might learn thy ſtatutes.

72 The law of thy mouth *is* better unto me, than thouſands of gold and ſilver.

JOD.

73 Thy hands have made me and faſhioned me: give me underſtanding, that I may learn thy commandments.

74 They that fear thee, will be glad when they ſee me: becauſe I have hoped in thy word.

75 I know, O Lord, that thy judgments *are* right, and *that* thou in faithfulneſs haſt afflicted me.

76 Let, I pray thee, thy merciful kindneſs be for my comfort, according to thy word unto thy ſervant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be aſhamed, for they dealt perverſly with me without a cauſe; *but* I will meditate in thy precepts.

79 Let thoſe that fear thee, turn unto me, and thoſe that have known thy teſtimonies.

80 Let my heart be ſound in thy ſtatutes; that I be not aſhamed.

CAPH.

81 My ſoul fainteth for thy ſalvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, ſaying, When wilt thou comfort me?

83 For I am become like a bottle in the ſmoke; *yet* do I not forget thy ſtatutes.

84 How many *are* the days of thy ſervant? when wilt thou execute judgment on them that perſecute me?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* faithful: they perſecute me wrongfully; help thou me.

87 They had almoſt conſumed me upon earth: but I forſook not thy precepts.

88 Quicken me after thy loving kindneſs, ſo ſhall I keep the teſtimony of thy mouth.

LAMED.

89 For ever, O Lord, thy word is ſettled in heaven.

90 Thy faithfulneſs *is* unto all generations: thou haſt eſtabliſhed the earth, and it abideth.

91 They continue this day according to thine ordinances: for all *are* thy ſervants.

92 Unleſs thy law *had been* my delights, I ſhould then have periſhed in mine affliction.

93 I will never forget thy precepts: for with them thou haſt quickened me.

94 I *am* thine, ſave me: for I have ſought thy precepts.

95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies.

96 I have

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52 *I have remembered thy judgments of old.*] I have called to mind in all foregoing ages, that thou haſt ſuffered good men to fall into great calamities, to make them more illuſtrious through ſufferings, and therefore have comforted myſelf.

55 *I have remembered thy name, O Lord, in the night, and have kept thy law.*] When others were buried in ſleep and ſilence, I have been meditating on thy goodneſs, thy power, and thy truth; and reſolving with myſelf ſtill to keep the law of thy mouth.

56 *This I had,* &c.] That is, This ſweet compoſure of mind and chearfulneſs of ſpirits.

61 *The bands of the wicked have robbed me.*] Septuagint and Vulgate, The cords of the wicked have entangled me.

62 *At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.*] I have bleſſed thee both night and day, and even aroſe at midnight to give thee thanks for thoſe juſt and excellent laws which thou haſt taught me to obſerve.

67 *Before I was afflicted, I went aſtray: but now have I kept thy word.*] If it be neceſſary ſtill to deprive me of other delights, I ſhall, with the greateſt readineſs, ſubmit to it; for I muſt confeſs, that before I was acquainted with afflictions, I committed many errors; but ſince I have felt thy loving corrections, I have been more obſervant of thy word.

70 *Their heart is as fat as greaſe.*] This paſſage is rightly tranſlated in the Greek, Latin, and Syriac; *Their heart is curdled like milk,* i. e. grown ſour and diſagreeable: it is very improperly rendered in the Liturgy, *as fat as brawn*; becauſe ſwine's fleſh not being eaten among the Jews, they could have no knowledge of *brawn.* Pilkington.

81 *My ſoul fainteth for thy ſalvation, but I hope in thy word.*] I have waited ſo many years for deliverance from all mine enemies, that I am ſometimes ready to faint away with vehement deſire to ſee thy long expected promiſes fulfilled.

83 *I am become like a bottle in the ſmoke.*] My ſkin is ſhrivelled up like a bottle that has long hung in the ſmoke. Their bottles were made of leather.

84 *How many are the days of thy ſervant,* &c.] How long time is appointed for theſe preſſures to lie upon me? *Hammond.*

88 *Quicken me after thy loving kindneſs, ſo ſhall I keep the teſtimony of thy mouth.*] Deal kindly with me, O Lord, and raiſe me from this forlorn ſtate, wherein I lie like a man that is dead; and I will endeavour the more carefully to obſerve thy teſtimonies which thou haſt commanded me.

96 I have ſeen an end of all perfection; *but* thy commandment *is* exceeding broad.

M E M.

97 O how love I thy law! it *is* my meditation all the day.

98 Thou through thy commandments haſt made me wiſer than mine enemies: for they *are* ever with me.

99 I have more underſtanding than all my teachers: for thy teſtimonies *are* my meditation.

100 I underſtand more than the ancients: becauſe I keep thy precepts.

101 I have refrained my feet from every evil way: that I might keep thy word.

102 I have not departed from thy judgments: for thou haſt taught me.

103 How ſweet are thy words unto my taſte! *yea, ſweeter* than honey to my mouth.

104 Through thy precepts I get underſtanding: therefore I hate every falſe way.

N U N.

105 Thy word *is* a lamp unto my feet, and a light unto my path.

106 I have ſworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O Lord, according unto thy word.

108 Accept, I beſeech thee, the free-will-offerings of my mouth, O Lord, and teach me thy judgments.

109 My ſoul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a ſnare for me: yet I erred not from thy precepts.

111 Thy teſtimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.

112 I have inclined mine heart to perform thy ſtatutes alway, *even unto* the end.

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113 I hate *vain* thoughts: but thy law do I love.

114 Thou *art* my hiding-place and my ſhield: I hope in thy word.

115 Depart from me, ye evil-doers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.

117 Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.

118 Thou haſt troden down all them that err from thy ſtatutes: for their deceit *is* falſhood.

119 Thou putteſt away all the wicked of the earth *like* droſs: therefore I love thy teſtimonies.

120 My fleſh trembleth for fear of thee, and I am afraid of thy judgments.

A I N.

121 I have done judgment and juſtice: leave me not to mine oppreſſors.

122 Be ſurety for thy ſervant for good: let not the proud oppreſs me.

123 Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs.

124 Deal with thy ſervant according unto thy mercy, and teach me thy ſtatutes.

125 I *am* thy ſervant, give me underſtanding, that I may know thy teſtimonies.

126 *It is* time for *thee*, Lord, to work: *for* they have made void thy law.

127 Therefore I love thy commandments above gold, yea, above fine gold.

128 Therefore I eſteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every falſe way.

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129 Thy teſtimonies *are* wonderful: therefore doth my ſoul keep them.

130 The entrance of thy words giveth light: it giveth underſtanding unto the ſimple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.

133 Order my ſteps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts.

135 Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.

136 Rivers of waters run down mine eyes: becauſe they keep not thy law.

T S A D D I.

137 Righteous *art* thou, O Lord, and upright *are* thy judgments.

138 Thy teſtimonies *that* thou haſt commanded *are* righteous and very faithful.

139 My zeal hath conſumed me: becauſe mine enemies have forgotten thy words.

140 Thy word *is* very pure: therefore thy ſervant loveth it.

141 I *am* ſmall and deſpiſed; *yet* do not I forget thy precepts.

142 Thy righteouſneſs *is* an everlaſting righteouſneſs, and thy law *is* the truth.

143 Trouble and anguiſh have taken hold on me: *yet* thy commandments *are* my delight.

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96 *I have ſeen an end of all perfection; but thy commandment is exceeding broad.*] I never yet ſaw any thing ſo complete, but as it had its bounds, ſo it was exceeding frail; but thy commandment, or the wiſdom which thou haſt revealed, is eternal and endureth for ever.

97 *O how love I thy law! it is my meditation all the day.*] It is impoſſible to expreſs the love I have for thy law, which entertains my meditation, or enables me to entertain others with admirable variety all the day long.

108 *Accept, I beſeech thee, the free-will-offering of my mouth, O Lord, and teach me thy judgments.*] I can offer thee no other ſacrifice in this exile than my prayers, thankful acknowledgements, and vows of ſincere and chearful obedience; and theſe I preſent to thee, O thou Holy One of Iſrael, in the moſt free and hearty manner; beſeeching thee to teach me more effectually thy judgments, that I may never fail to conform myſelf to thy will.

109 *My ſoul is continually in my hand.*] That is, I am expoſed to great danger.

120 *My fleſh trembleth for fear of thee, and I am afraid of thy judgments.*] I tremble in every part, leſt I ſhould, by any diſobedience, incur thy ſevere diſpleaſure; and dread above all things thy judgments, which are threatened in the law, and which I have often ſeen executed upon thoſe who kept not thy commandments.

130 *The entrance of thy words.*] The opening or declaration of thy word; according to Septuagint and Vulgate.

131 *I opened my mouth, and panted: for I longed for thy commandments.*] I have panted with my eager purſuit of the moſt excellent wiſdom, the knowledge of thy law; for I longed to have a perfect underſtanding of thy commandments, which afford ſuch abundant ſatisfaction.

139 *My zeal hath conſumed me: becauſe mine enemies have forgotten thy words.*] The tranſgreſſors of thy laws have ſo greatly excited mine indignation, that I am even tormented to ſee mine enemies ſo forgetful of their own intereſt, as not to regard thy words.

143 *Trouble and anguiſh have taken hold on me, yet thy commandments are my delight.*] Though I am ſurrounded with troubles and difficulties; yet I am ſo far from forſaking thy commandments, that I derive, from meditating on them, my chiefeſt conſolation.

144 The righteouſneſs of thy teſtimonies *is* everlaſting, give me underſtanding, and I ſhall live.

KOPH.

145 I cried with *my* whole heart; hear me, O Lord: I will keep thy ſtatutes.

146 I cried unto thee: ſave me, and I ſhall keep thy teſtimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy loving kindneſs: O Lord, quicken me according to thy judgment.

150 They draw nigh that follow after miſchief: they are far from thy law.

151 Thou *art* near, O Lord: and all thy commandments are truth

152 Concerning thy teſtimonies, I have known of old, that thou haſt founded them for ever.

RESH.

153 Conſider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cauſe, and deliver me: quicken me according to thy word.

155 Salvation *is* far from the wicked: for they ſeek not thy ſtatutes.

156 Great *are* thy tender mercies, O Lord: quicken me according to thy judgments.

157 Many *are* my perſecutors, and mine enemies: *yet* do I not decline from thy teſtimonies.

158 I beheld the tranſgreſſors, and was grieved becauſe they kept not thy word.

159 Conſider how I love thy precepts: quicken me, O Lord, according to thy loving kindneſs.

160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 Princes have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great ſpoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praiſe thee: becauſe of thy righteous judgments.

165 Great peace have they which love thy law: and nothing ſhall offend them.

166 Lord, I have hoped for thy ſalvation, and done thy commandments.

167 My ſoul hath kept thy teſtimonies; and I love them exceedingly.

168 I have kept thy precepts and thy teſtimonies: for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O Lord: give me underſtanding according to thy word.

170 Let my ſupplication come before thee: deliver me according to thy word.

171 My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.

172 My tongue ſhall ſpeak of thy word: for all thy commandments *are* righteouſneſs.

173 Let thine hand help me: for I have choſen thy precepts.

174 I have longed for thy ſalvation, O Lord: and thy law is my delight.

175 Let my ſoul live, and it ſhall praiſe thee: and let thy judgments help me.

176 I have gone aſtray like a loſt ſheep, ſeek thy ſervant: for I do not forget thy commandments.

PSAL. CXX.

1 *David praying againſt Doeg,* 3 *reproveth his tongue,* 6 *and complaineth of his neceſſary converſation with with the wicked.*

¶ A Song of degrees.

IN my diſtreſs I cried unto the Lord, and he heard me.

2 Deliver my ſoul, O Lord, from lying lips, *and* from a deceitful tongue.

3 What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue?

4 Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I ſojourn in Meſech, *that* I dwell in the tents of Kedar.

6 My ſoul hath long dwelt with him that hateth peace.

7 I *am* for peace: but when I ſpeak, they *are* for war.

PSAL.

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148 *Mine eyes prevent the night-watches.*] Septuagint and Vulgate, Prevent the day break, or morning-watch.

155 *Salvation is far from the wicked: for they ſeek not my ſtatutes.*] Far be it from thee, O thou judge of all the earth, to aſſiſt the wicked; for they have no regard to thy ſtatutes.

163 *I hate and abhor lying.*] Septuagint and Vulgate, I hate and abhor iniquity.

164 *Seven times a day do I praiſe thee: becauſe of thy righteous judgments.*] It is the ſubject of my perpetual thanks and praiſe, that I have the happineſs of being acquainted with the juſtice and goodneſs of thoſe laws, by which thou governeſt the ſons of Jacob.

175, 176 *Let my ſoul live, and it ſhall praiſe thee,* &c.] O let me not periſh in the ſnare they have laid around me; but ſpare my life, and I will devote it to thy praiſe: ſend me relief, by executing the judgments thou haſt decreed againſt mine enemies; who have chaſed me from place to place, during this tedious baniſhment, that like a wandering ſheep which hath loſt its way, I know not whither to betake myſelf for ſafety: but be thou pleaſed, O thou watchful guardian of Iſrael, like a careful ſhepherd, to ſeek me, and place me in the right way of eſcaping all the dangers to which I am expoſed, and of once more recovering my liberty, reſt, and peace: For however hard my condition hath been, I have not been careleſs in the obſervance of thy commandments.

Commentary and Notes on Pſalm CXX.

It is impoſſible to know with any certainty, why this, and the fourteen following pſalms, were called *Songs of degrees*, or ſteps. But the moſt probable conjecture is, that they were ſo called from the excellence of the compoſition, or the high eſteem the Hebrews entertained for them on ſome particular occaſion. Whether this be the true reaſon for the title, I ſhall not pretend to determine; but however that be, this pſalm ſeems to have been written by David, when the calumnies of Doeg, and other wicked perſons, forced him to fly into the deſerts for ſafety, and even to go into the country of the Kedarens, or Arabians, whoſe company was very diſagreeable to him. We do not indeed find any accounts of his being in *the tents of Kedar*, in the hiſtory of this perſecution; but it is very natural to think he ſought for ſafety in more places, than are there particularly mentioned; and might have viſited the tents of Kedar, as well as the land of the Moabites, and the wilderneſs of Paran, near which theſe tents were pitched.

1 *In my diſtreſs, I cried unto the Lord, and he heard me.*] I have had frequent experience of the goodneſs of the Lord, who, when I have earneſtly implored his help, when ſurrounded by the greateſt difficulties, hath conſtantly relieved me.

3, 4 *Thou falſe tongue? Sharp arrows,* &c.] O thou falſe accuſer, the Lord ſhall take a fierce vengeance upon thee, till he hath utterly conſumed thee.

5 *Woe is me, that I ſojourn in Meſech*] The word *Meſech* does not imply a place, but a ſpace of time, and ſhould be rendered, Woe is me, that I ſojourn *ſo long* in the tents of Kedar.

96 I have ſeen an end of all perfection; *but* thy commandment *is* exceeding broad.

M E M.

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153 Conſider mine affliction, and deliver me: for I do not forget thy law.

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T A U.

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2 Deliver my ſoul, O Lord, from lying lips, *and* from a deceitful tongue.

3 What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue?

4 Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I ſojourn in Meſech, *that* I dwell in the tents of Kedar.

6 My ſoul hath long dwelt with him that hateth peace.

7 I *am* for peace: but when I ſpeak, they *are* for war.

PSAL.

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148 *Mine eyes prevent the night-watches.*] Septuagint and Vulgate, Prevent the day break, or morning-watch.

155 *Salvation is far from the wicked: for they ſeek not my ſtatutes.*] Far be it from thee, O thou judge of all the earth, to aſſiſt the wicked; for they have no regard to thy ſtatutes.

163 *I hate and abhor lying.*] Septuagint and Vulgate, I hate and abhor iniquity.

164 *Seven times a day do I praiſe thee: becauſe of thy righteous judgments.*] It is the ſubject of my perpetual thanks and praiſe, that I have the happineſs of being acquainted with the juſtice and goodneſs of thoſe laws, by which thou governeſt the ſons of Jacob.

175, 176 *Let my ſoul live, and it ſhall praiſe thee,* &c.] O let me not periſh in the ſnare they have laid around me; but ſpare my life, and I will devote it to thy praiſe: ſend me relief, by executing the judgments thou haſt decreed againſt mine enemies; who have chaſed me from place to place, during this tedious baniſhment, that like a wandering ſheep which hath loſt its way, I know not whither to betake myſelf for ſafety: but be thou pleaſed, O thou watchful guardian of Iſrael, like a careful ſhepherd, to ſeek me, and place me in the right way of eſcaping all the dangers to which I am expoſed, and of once more recovering my liberty, reſt, and peace: For however hard my condition hath been, I have not been careleſs in the obſervance of thy commandments.

Commentary and Notes on Pſalm CXX.

It is impoſſible to know with any certainty, why this, and the fourteen following pſalms, were called *Songs of degrees*, or ſteps. But the moſt probable conjecture is, that they were ſo called from the excellence of the compoſition, or the high eſteem the Hebrews entertained for them on ſome particular occaſion. Whether this be the true reaſon for the title, I ſhall not pretend to determine; but however that be, this pſalm ſeems to have been written by David, when the calumnies of Doeg, and other wicked perſons, forced him to fly into the deſerts for ſafety, and even to go into the country of the Kedarens, or Arabians, whoſe company was very diſagreeable to him. We do not indeed find any accounts of his being in *the tents of Kedar*, in the hiſtory of this perſecution; but it is very natural to think he ſought for ſafety in more places, than are there particularly mentioned; and might have viſited the tents of Kedar, as well as the land of the Moabites, and the wilderneſs of Paran, near which theſe tents were pitched.

1 *In my diſtreſs, I cried unto the Lord, and he heard me.*] I have had frequent experience of the goodneſs of the Lord, who, when I have earneſtly implored his help, when ſurrounded by the greateſt difficulties, hath conſtantly relieved me.

3, 4 *Thou falſe tongue? Sharp arrows,* &c.] O thou falſe accuſer, the Lord ſhall take a fierce vengeance upon thee, till he hath utterly conſumed thee.

5 *Woe is me, that I ſojourn in Meſech.*] The word *Meſech* does not imply a place, but a ſpace of time, and ſhould be rendered, Woe is me, that I ſojourn *ſo long* in the tents of Kedar.

PSAL. CXXI.

The great ſafety of the godly, who put their truſt in God's protection.

¶ A Song of degrees.

I Will lift up mine eyes unto the hills, from whence cometh my help.

2 My help *cometh* from the Lord, which made heaven and earth.

3 He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.

4 Behold, he that keepeth Iſrael will neither ſlumber nor ſleep.

5 The Lord *is* thy keeper: the Lord *is* thy ſhade upon thy right hand.

6 The ſun ſhall not ſmite thee by day: nor the moon by night.

7 The Lord ſhall preſerve thee from all evil, he ſhall preſerve thy ſoul.

8 The Lord ſhall preſerve thy going out, and thy coming in, from this time forth and even for evermore.

PSAL. CXXII.

1 *David profeſſeth his joy for the church,* 6 *and prayeth for the peace thereof.*

¶ A Song of degrees of David.

I Was glad when they ſaid unto me, Let us go into the houſe of the Lord.

2 Our feet ſhall ſtand within thy gates, O Jeruſalem.

3 Jeruſalem is builded as a city, that is compact together:

4 Whither the tribes go up, the tribes of the Lord, unto the teſtimony of Iſrael, to give thanks unto the name of the Lord.

5 For there are ſet thrones of judgment: the thrones of the houſe of David.

6 Pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy walls, *and* proſperity within thy palaces.

8 For my brethren and companions ſakes, I will now ſay, Peace *be* within thee.

9 Becauſe of the houſe of the Lord our God, I will ſeek thy good.

PSAL. CXXIII.

1 *The godly profeſs their confidence in God.* 3 *and pray to be delivered from contempt.*

¶ A Song of degrees.

UNTO thee lift I up mine eyes, O thou that dwelleſt in the heavens.

2 Behold, as the eyes of ſervants *look* unto the hand of their maſters, *and* as the eyes of a maiden unto the hand of her miſtreſs: ſo your eyes *wait* upon the Lord our God, until that he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.

4 Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe, *and* with the contempt of the proud.

PSAL. CXXIV.

The church bleſſeth God for a miraculous deliverance.

¶ A Song of degrees of David.

IF *it had not been* the Lord, who was on our ſide, now may Iſrael ſay:

2 If *it had not been* the Lord, who was on our ſide, when men roſe up againſt us:

3 Then they had ſwallowed us up quick, when their wrath was kindled againſt us.

Commentary and Notes on Pſalm CXXI.

This pſalm ſeems to have been written by David, when he was obliged to fly from Jeruſalem to avoid the army of his rebellious ſon. It will appear much more intelligible, if, like ſeveral others, we ſuppoſe it to have been ſung alternately by the king and prieſts; David takes the firſt part.

1 *I will lift up mine eyes unto the hills, from whence cometh my help.*] Though I am obliged to fly from mine own palace, and even from the dwelling-place of the moſt high; yet mine eyes ſhall be ever directed towards the hills of Sion, from whence I expect a powerful aſſiſtance againſt thoſe numerous enemies that were combined to deſtroy me.

5 *The Lord is thy keeper: the Lord is thy ſhade upon thy right hand.*] Omnipotence himſelf is thy guardian; the ſame Almighty Being who covered thy forefathers with a glorious cloud, is always preſent with thee to defend and aſſiſt thee againſt all the aſſaults of thine enemies.

6 *Nor the moon by night.*] The verb in the Liturgy is *burn.*

——————— the parching air.
Burns frore, and cold performs the th' effect of fire,
——— *Boreæ penetrabile frigus adurat.* Newton.

Commentary and Notes on Pſalm CXXII.

David having ſettled the ark on mount Sion, and being in the country ſome time before one of their ſolemn feſtivals, heard the people inviting one another to join in their company, to viſit the dwelling-place of the God of Jacob, and pay him the tribute of praiſe and thankſgiving. And this pleaſing incident inſpired the royal prophet to compoſe this pſalm for their uſe on theſe ſolemn occaſions.

1 *I was glad when they ſaid unto me, let us go into the houſe of the Lord.*] I was exceedingly delighted with the chearful devotion of thoſe who came to me before the approaching feaſt, and ſaid Let us go and pay our thankful acknowledgements to the Lord, in the place where he hath choſen his habitation, and dwells viſibly among us.

5 *Jeruſalem is builded as a city that is compact,* &c.] Jeruſalem was the centre of union to all the tribes.

Commentary and Notes on Pſalm CXXIII.

This pſalm was doubtleſs written in a time of great diſtreſs, when ſome haughty tyrant of the earth threatened to level the walls of Jeruſalem with the duſt; but the particular occaſion is not known. Poſſibly it was compoſed by ſome pious perſon when the king of Aſſyria ſent his army againſt Jeruſalem, where Rabſhekah and his companions uttered the moſt contemptuous, nay, blaſphemous words againſt the God of Iſrael, and the people he had choſen for his own inheritance. If this conjecture be admitted, the prophet Iſaiah was probably the author; for we read, 2 Kings xix. 4. that Hezekiah deſired him to lift up his prayer for the remnant that was left: and perhaps this is the very prayer that both he and Hezekiah made to the Holy One of Iſrael.

1 *Unto thee lift I up mine eyes, O thou that dwelleſt in the heavens.*] I do not, O thou mighty God of Jacob, deſpair of relief from thee in this great diſtreſs; for thy majeſty and power incomparably excels all the monarchs on the earth.

Commentary and Notes on Pſalm CXXIV.

This pſalm was written by David, after ſome remarkable victory over a numerous hoſt of his enemies. Perhaps the Philiſtines, when they ſpread themſelves in the valley of Rephaim, 2 Sam. v. 19. or the Ammonites and their aſſociates, 2 Sam. x. 6.

1 *If it had not been the Lord, who was on our ſide, now may Iſrael ſay.*] Iſrael may now thankfully acknowledge, that it was the Lord alone that protected them from their numerous enemies.

4 Then the waters had overwhelmed us, the ſtream had gone over our ſoul.

5 Then the proud waters had gone over our ſoul.

6 Bleſſed *be* the Lord, who hath not given us *as* a prey to their teeth.

7 Our ſoul is eſcaped as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcaped.

8 Our help *is* in the name of the Lord, who made heaven and earth.

PSAL. CXXV.

1 *The ſafety of ſuch as truſt in God.* 4 *A prayer for the godly, And againſt the wicked.*

¶ A Song of degrees.

THEY that truſt in the Lord *ſhall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jeruſalem, ſo the Lord *is* round about his people, from henceforth even for ever.

3 For the rod of the wicked ſhall not reſt upon the lot of the righteous: leſt the righteous put forth their hands unto iniquity.

4 Do good, O Lord, unto *thoſe that be* good, and to *them that are* upright in their hearts.

5 As for ſuch as turn aſide unto their crooked ways, the Lord ſhall lead them forth with the workers of iniquity: *but* peace *ſhall be* upon Iſrael.

PSAL. CXXVI.

1 *The church celebrating her incredible return out of captivity,* 4 *prayeth for, and propheſieth the good ſucceſs thereof.*

¶ A Song of degrees.

WHEN the Lord turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen, The Lord hath done great things for them.

3 The Lord hath done great things for us: *whereof* we are glad.

4 Turn again our captivity, O Lord, as the ſtreams in the ſouth.

5 They that ſow in tears, ſhall reap in joy.

6 He that goeth forth, and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves *with him.*

PSAL. CXXVII.

1 *The Virtue of god's bleſſing.* 3 *Children are his gift.*

¶ A Song of degrees for Solomon.

EXCEPT the Lord build the houſe, they labour in vain that build it: except the Lord keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: *for* ſo he giveth his beloved ſleep.

3 Lo, children *are* an heritage of the Lord: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man: ſo *are* children of the youth.

5 Happy *is* the man that hath his quiver full of them: they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate.

PSAL. CXXVIII.

The ſundry bleſſings which follow them that fear God.

¶ A Song of degrees.

BLESSED *is* every one that feareth the Lord: that walketh in his ways.

2 For thou ſhalt eat the labour of thine hands: happy *ſhalt* thou *be*, and *it ſhall be* well with thee.

3 Thy

Commentary and Notes on Pſalm CXXV.

This pſalm, in all probability, was written by the prophet Iſaiah, and ſpoken to the people by Hezekiah, when Sennacherib's army threatened to deſtroy Jeruſalem, to encourage them under their great affliction.

1 *They that truſt in the Lord ſhall be as mount Zion,* &c.] None are ſo ſafe as thoſe that repoſe a pious confidence in Omnipotence: for they ſhall enjoy a conſtant tranquility, and remain for ever as immoveable, conſpicuous, and illuſtrious as mount Sion.

Commentary and Notes on Pſalm CXXVI.

This pſalm is allowed to have been written by Ezra on the return of the Jews from the Babyloniſh captivity.

1 *When the Lord turned again the captivity of Zion, we were like them that dream.*] When the unexpected proclamation of Cyrus was publiſhed, for giving us liberty to return to our own land, we could hardly believe our ſenſes: the happineſs was ſo great, that we were fearful it was no more than a tranſient dream. This happy event could have been brought about only by the power of the Almighty God of Jacob.

4 *Turn our captivity,* &c.] The turning our captivity, O Lord, is as grateful to us, as ſtreams or pools of water in the South. *Taylor's Heb. Concord.*

5 *They that ſow in tears ſhall reap in joy.*] They that now plant themſelves here again, and lay the foundation of the temple with a mixture of ſadneſs and tears, (Ezra iii. 12.) ſhall ſoon have occaſion to rejoice.

6 *He that goeth forth and weepeth,* &c.] Like the poor huſbandman, who when corn is ſcarce and dear, throws the little ſeed he has with a heavy heart into the ground, but ſoon returns from his field with ſongs of joy.

Commentary and Notes on Pſalm CXXVII.

The hebrew particle, which in the title, is tranſlated *for*, is, by moſt interpreters, thought to ſignify *of*, and conſequently that this pſalm was compoſed by Solomon: and this is the more probable, as it is a commentary on a pious maxim of his, often repeated in the book of Proverbs, namely, that it is in vain to attempt any thing if the Lord doth not proſper the deſign. Teaching us in all our ways to acknowledge him, and not to preſume that it is in our power to direct the iſſue as we pleaſe. *For though a man's heart deviſeth his way, yet it is the Lord that directeth his ſteps,* Prov. xvi. 9.

1 *Except the Lord build the houſe,* &c.] The ſucceſs of all our undertakings depend ſo entirely on the bleſſing of the Lord, that it is in vain to build houſes or cities, and form ſocieties, except he proſper the deſign: nor when they are erected, is the care of the ſoldier and the magiſtrate ſufficient to protect them, unleſs his good providence be their continual guard. Homer has ſaid the ſame thing, Iliad XII.

> Without the gods, how ſhort a period ſtands,
> The proudeſt monument of mortal hands! *Pope.*

Commentary and Notes on Pſalm CXXVIII.

This pſalm was probably written by the ſame author as the foregoing, to excite men to be truly religious, as the only way to obtain the bleſſings enumerated in this hymn. For it is the Lord only that can confer theſe gifts on the ſons of men; and conſequently, our own induſtry is not ſufficient without his kind aſſiſtance.

1 *Bleſſed is every one that feareth the Lord,* &c.] Whoever thou art that deſireth to be happy be careful to fear the Lord, and practiſe juſtice, charity, and univerſal benevolence, and thou ſhalt ſurely attain thy deſire.

3 Thy wife *ſhall be* as a fruitful vine by the ſides of thine houſe: thy children like olive-plants, round about thy table.

4 Behold, that thus ſhall the man be bleſſed, that feareth the Lord.

5 The Lord ſhall bleſs thee out of Zion: and thou ſhalt ſee the good of Jeruſalem, all the days of thy life.

6 Yea, thou ſhalt ſee thy children's children, *and* peace upon Iſrael.

PSAL. CXXIX.

1 *An exhortation to praiſe God for ſaving Iſrael in their great afflictions.* 5 *The haters of the church are curſed.*

¶ A Song of degrees.

MANY a time have they afflicted me from my youth, may Iſrael now ſay:

2 Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.

3 The plowers plowed upon my back: they made long their furrows.

4 The Lord *is* righteous: he hath cut aſunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the graſs *upon* the houſe-tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand: nor he that bindeth ſheaves, his boſom.

8 Neither do they which go by, ſay, The bleſſing of the Lord *be* upon you: we bleſs you in the name of the Lord.

PSAL. CXXX.

1 *The Pſalmiſt profeſſeth his hope in prayer.* 7 *He exhorteth Iſrael to hope in God.*

¶ A Song of degrees.

OUT of the depths have I cried unto thee, O Lord.

2 Lord, hear my voice: let thine ears be attentive to the voice of my ſupplications.

3 If thou, Lord, ſhouldſt mark iniquities: O Lord, who ſhall ſtand?

4 But *there is* forgiveneſs with thee: that thou mayeſt be feared.

5 I wait for the Lord, my ſoul doth wait, and in his word do I hope.

6 My ſoul *waiteth* for the Lord, more than they that watch for the morning: *I ſay more than* they that watch for the morning.

7 Let Iſrael hope in the Lord: for with the Lord *there is* mercy, and with him *is* plenteous redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

PSAL. CXXXI.

1 *David profeſſing his humility,* 3 *exhorteth Iſrael to hope in God.*

¶ A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exerciſe myſelf in great matters, or in things too high for me.

2 Surely I have behaved and quieted myſelf as a child that is weaned of his mother: my ſoul *is* even as a weaned child.

3 Let Iſrael hope in the Lord from henceforth and for ever.

PSAL. CXXXII.

1 *David commendeth unto God his religious care of the ark.* 8 *His prayer at the removing of it.* 11 *A repetition of God's promiſes.*

¶ A Song of degrees.

LORD, remember David, *and* all his afflictions:

2 How

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3 *Thy children like olive-plants,* &c.] Thetis in Homer ſays of her ſon Achillis, Iliad XVIII.

> Like ſome fair olive, by my careful hand
> He grew, he flouriſh'd, and adorn'd the land. *Pope.*

5 *The Lord ſhall bleſs thee out of Zion,* &c.] Addreſs thyſelf unto the God of Jacob in his holy place, and he ſhall beſtow upon thee whatever bleſſings thou requireſt of him; yea, thou ſhalt even ſee Jeruſalem, the ſeat of juſtice and religion, in a flouriſhing condition all the days of thy life.

Commentary and Notes on Pſalm CXXIX.

This pſlam was compoſed when ſome new calamity threatned them: either by Sennacherib, or as others think, by thoſe nations who had combined to deſtroy they Jews, as ſoon as they returned from the Babyloniſh captivity; when they were taught by Ezra, or ſome other holy man, to recount what God had done for them ever ſince their ſojourning in Egypt, and to denounce the vengeance of Omnipotence againſt thoſe who now ſought their deſtruction.

1 *Many a time have they afflicted me from my youth,* &c.] Our adverſaries, may Iſrael, on this occaſion, truly ſay, have very often, and very ſorely diſtreſſed us; ever ſince we became a people.

3 *The plowers plowed upon my back.*] They frequently ſcourged us very ſeverely.

Commentary and Notes on Pſalm CXXX.

This pſalm was, in all probability, compoſed by David, during the perſecution of Saul, when he was reduced to ſo low a condition that his heart began to ſink within him; for *the floods of ungodlineſs made him afraid,* that he ſhould one day periſh by the hand of his inveterate enemy. This is the ſixth of the ſeven penitential pſalms.

1 *Out of the depths have I cried unto thee,* &c.] When troubles and afflictions have, like the waters of the great deep, overwhelmed me, I never deſpaired of thy mercy, O Lord, but cried with the greateſt earneſtneſs unto thee for deliverance.

Commentary and Notes on Pſalm CXXXI.

Though David did not pretend to be free from guilt, yet in that particular, namely, his affecting the kingdon, he could ſafely proteſt his innocence.

1 *Lord, my heart is not haughty, nor mine eyes lofty,* &c.] O Lord, I am accuſed of traiterous deſigns againſt my ſovereign, and of aſpiring to the throne on which thou haſt placed him: but thou who ſearcheſt the hearts, knoweſt that I entertain no ſuch ambitious thoughts: nor hath my behaviour betrayed any ſuch intentions; for I never intermeddled with the affairs of ſtate, or any other above my ſtation.

Commentary and Notes on Pſalm CXXXII.

This pſalm ſeems to have been written by ſome pious hand, after the Lord had commanded David, by Gad the ſeer, to build an altar in the threſhing-floor of Araunah the Jebuſite, where the deſtroying angel ſtood when he ſtretched out his hand over Jeruſalem. And here afterwards the temple of Solomon was built, as a fixed habitation for the ark, which was never to be removed, till the Great Meſſiah came, who was the temple of the living God.

1 *Lord, remember David and all his afflictions.*] Be not, O Lord, unmindful of the pious afflictions of thy ſervant David, who choſe to endure many afflictions rather than, by unlawful means, place himſelf on the throne of a kingdom.

2 How he ſware unto the Lord, *and* vowed unto the mighty *God* of Jacob.

3 Surely I will not come into the tabernacle of my houſe, nor go up into my bed:

4 I will not give ſleep to mine eyes, *or* ſlumber to mine eye-lids,

5 Until I find out a place for the Lord, an habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephrata: we found it in the fields of the wood.

7 We will go into his tabernacle: we will worſhip at his footſtool.

8 Ariſe, O Lord, into thy reſt: thou, and the ark of thy ſtrength.

9 Let thy prieſts be cloathed with righteouſneſs: and let thy ſaints ſhout for joy.

10 For thy ſervant David's ſake, turn not away the face of thine anointed.

11 The Lord hath ſworn *in* truth unto David, he will not turn from it. Of the fruit of thy body, will I ſet upon thy throne.

12 If thy children will keep my covenant and my teſtimony that I ſhall teach them, their children ſhall alſo ſit upon thy throne for evermore.

13 For the Lord hath choſen Zion: he hath deſired *it* for his habitation.

14 This *is* my reſt for ever: here will I dwell; for I have deſired it.

15 I will abundantly bleſs her proviſion: I will ſatisfy her poor with bread.

16 I will alſo clothe her prieſts with ſalvation: and her ſaints ſhall ſhout aloud for joy.

17 There will I make the horn of David to bud, I have ordained a lamp for mine Anointed.

18 His enemies will I clothe with ſhame: but upon himſelf ſhall his crown flouriſh.

PSAL. CXXXIII

The benefit of the communion of ſaints.

A ſong of degrees of David.

BEHOLD how good and how pleaſant *it is* for brethren to dwell together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard; that went down to the ſkirts of his garments:

3 As the dew of Hermon, *and as the dew* that deſcended upon the mountains of Zion: for there the Lord commanded the bleſſing; even life for evermore.

PSAL. CXXXIV.

An exhortation to bleſs God.

A ſong of degrees.

BEHOLD, bleſs ye the Lord, all *ye* ſervants of the Lord, which by night ſtand in the houſe of the Lord.

2 Lift up your hands in the ſanctuary: and bleſs the Lord.

3 The Lord that made heaven and earth, bleſs thee out of Zion.

PSAL. CXXXV.

1 *An exhortation to praiſe God for his mercy,* 5 *for his power,* 8 *and for his judgment.* 15 *the vanity of idols.* 19 *An exhortation to bleſs God,*

PRAISE ye the Lord. Praiſe ye the name of the Lord; praiſe *him*, O ye ſervants of the Lord.

2 Ye that ſtand in the houſe of the Lord, in the courts of the houſe of our God.

3 Praiſe ye the Lord: for the Lord *is* good: ſing praiſes unto his name; for *it is* pleaſant.

4 For the Lord hath choſen Jacob unto himſelf, *and* Iſrael for his peculiar treaſure.

5 For I know that the Lord *is* great, and *that* our Lrod *is* above all gods.

6 Whatſoever the Lord pleaſed, *that* did he in heaven and in earth, in the ſeas, and all deep places.

7 He cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings for the rain; he bringeth the wind out of his treaſuries.

8 Who ſmote the firſt-born of Egypt, both of man and beaſt.

9 *Who* ſent tokens and wonders into the midſt of thee, O Egypt: upon Pharaoh, and upon all his ſervants.

10 Who ſmote great nations, and ſlew mighty kings.

11 Sihon king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan:

12 And gave their land *for* an heritage, an heritage unto Iſrael his people.

13 Thy name, O Lord, *endureth* for ever; *and* thy memorial, O Lord, throughout all generations.

Commentary and Notes on Pſalm CXXXIII.

This pſalm ſeems to have been compoſed, when there was a ſtrife between the men of Iſrael and the men of Judah, who ſhould be moſt forward in returning to their allegiance, and be the moſt ready in bringing back David to his kingdom, from whence he had been driven by his rebellious ſon. And was very properly uſed by the primitive Chriſtians, to expreſs their joy at the happy union of the Jews and Gentiles, under one ſhepherd, the eternal ſon of God.

1 *Behold, how good and how pleaſant it is, for brethren to dwell together in unity.*] O conſider how beneficial and delightful, even beyond expreſſion, it is, for perſons of the ſame ſtock and religion, to dwell in ſuch harmony, that one ſoul ſeems to actuate the whole ſociety.

3 *As the dew of Hermon, and as the dew that deſcended upon the mountains of Zion,* &c.] The dew of heaven is not more neceſſary to parched mountains, which however diſtant from one another, are refreſhed with it, than this band of unity for men of all ranks and conditions, who every where perceive the comfortable fruits of it: for to this the divine favour is immutably annexed, which will pour upon ſuch ſocieties innumerable bleſſings, giving them an happy and long life in a conſtant enjoyment of all manner of good things.

Commentary and Notes on Pſalm CXXXIV.

The author of this pſalm is unknown; but it ſeems to have been written by ſome pious Levite, to be ſung at the ſhutting of the gates of the temple, as an exhortation to thoſe who were to watch in the night; to be diligent in their office of ſinging pſalms, and making devout prayers for the people.

1 *Behold, bleſs ye the Lord, all ye ſervants of the Lord,* &c.] Attend on your duty, O ye miniſters of the Lord, who not only by day, but by night alſo, reverently wait upon him in his houſe; ceaſe not to declare the greatneſs and the goodneſs of the God of Jacob.

Commentary and Notes on Pſalm CXXXV.

This ſeems to have been the morning hymn, which the præcentor called upon the Levites to ſing at the opening of the gates of the temple, as the foregoing was ſung at the ſhutting them up in the evening.

1 *Praiſe ye the Lord, praiſe ye the name of the Lord,* &c.] Let all preſent praiſe the all-wiſe and omnipotent Father of the univerſe. Let him eſpecially be praiſed by you his prieſts, who miniſter to his Divine Majeſty.

3 Thy wife *ſhall be* as a fruitful vine by the ſides of thine houſe: thy children like olive-plants, round about thy table.

4 Behold, that thus ſhall the man be bleſſed, that feareth the Lord.

5 The Lord ſhall bleſs thee out of Zion: and thou ſhalt ſee the good of Jeruſalem, all the days of thy life.

6 Yea, thou ſhalt ſee thy children's children, *and* peace upon Iſrael.

PSAL. CXXIX.

1 *An exhortation to praiſe God for ſaving Iſrael in their great afflictions.* 5 *The haters of the church are curſed.*

¶ A Song of degrees.

MANY a time have they afflicted me from my youth, may Iſrael now ſay:

2 Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.

3 The plowers plowed upon my back: they made long their furrows.

4 The Lord *is* righteous: he hath cut aſunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the graſs *upon* the houſe-tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand: nor he that bindeth ſheaves, his boſom.

8 Neither do they which go by, ſay, The bleſſing of the Lord *be* upon you: we bleſs you in the name of the Lord.

PSAL. CXXX.

1 *The Pſalmiſt profeſſeth his hope in prayer.* 7 *He exhorteth Iſrael to hope in God.*

¶ A Song of degrees.

OUT of the depths have I cried unto thee, O Lord.

2 Lord, hear my voice: let thine ears be attentive to the voice of my ſupplications.

3 If thou, Lord, ſhouldſt mark iniquities: O Lord, who ſhall ſtand?

4 But *there is* forgiveneſs with thee: that thou mayeſt be feared.

5 I wait for the Lord, my ſoul doth wait, and in his word do I hope.

6 My ſoul *waiteth* for the Lord, more than they that watch for the morning: *I ſay more than* they that watch for the morning.

7 Let Iſrael hope in the Lord: for with the Lord *there is* mercy, and with him *is* plenteous redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

PSAL. CXXXI.

1 *David profeſſing his humility,* 3 *exhorteth Iſrael to hope in God.*

¶ A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exerciſe myſelf in great matters, or in things too high for me.

2 Surely I have behaved and quieted my ſelf as a child that is weaned of his mother: my ſoul *is* even as a weaned child.

3 Let Iſrael hope in the Lord from henceforth and for ever.

PSAL. CXXXII.

1 *David commendeth unto God his religious care of the ark.* 8 *His prayer at the removing of it.* 11 *A repetition of God's promiſes.*

¶ A Song of degrees.

LORD, remember David, *and* all his afflictions:

2 How

---

3 *Thy children like olive-plants,* &c.] Thetis in Homer ſays of her ſon Achillis, Iliad XVIII.

Like ſome fair olive, by my careful hand
He grew, he flouriſh'd, and adorn'd the land. *Pope.*

5 *The Lord ſhall bleſs thee out of Zion,* &c.] Addreſs thyſelf unto the God of Jacob in his holy place, and he ſhall beſtow upon thee whatever bleſſings thou requireſt of him; yea, thou ſhalt even ſee Jeruſalem, the ſeat of juſtice and religion, in a flouriſhing condition all the days of thy life.

Commentary and Notes on Pſalm CXXIX.

This pſlam was compoſed when ſome new calamity threatned them: either by Sennacherib, or as others think, by thoſe nations who had combined to deſtroy they Jews, as ſoon as they returned from the Babyloniſh captivity; when they were taught by Ezra, or ſome other holy man, to recount what God had done for them ever ſince their ſojourning in Egypt, and to denounce the vengeance of Omnipotence againſt thoſe who now ſought their deſtruction.

1 *Many a time have they afflicted me from my youth,* &c.] Our adverſaries, may Iſrael, on this occaſion, truly ſay, have very often, and very ſorely diſtreſſed us; ever ſince we became a people.

3 *The plowers plowed upon my back.*] They frequently ſcourged us very ſeverely.

Commentary and Notes on Pſalm CXXX.

This pſalm was, in all probability, compoſed by David, during the perſecution of Saul, when he was reduced to ſo low a condition that his heart began to ſink within him; for *the floods of ungodlineſs made him afraid,* that he ſhould one day periſh by the hand of his inveterate enemy. This is the ſixth of the ſeven penitential pſalms.

1 *Out of the depths have I cried unto thee,* &c.] When troubles and afflictions have, like the waters of the great deep, overwhelmed me, I never deſpaired of thy mercy, O Lord, but cried with the greateſt earneſtneſs unto thee for deliverance.

Commentary and Notes on Pſalm CXXXI.

Though David did not pretend to be free from guilt, yet in that particular, namely, his affecting the kingdon, he could ſafely proteſt his innocence.

1 *Lord, my heart is not haughty, nor mine eyes lofty,* &c.] O Lord, I am accuſed of traiterous deſigns againſt my ſovereign, and of aſpiring to the throne on which thou haſt placed him: but thou who ſearcheſt the hearts, knoweſt that I entertain no ſuch ambitious thoughts: nor hath my behaviour betrayed any ſuch intentions; for I never intermeddled with the affairs of ſtate, or any other above my ſtation.

Commentary and Notes on Pſalm CXXXII.

This pſalm ſeems to have been written by ſome pious hand, after the Lord had commanded David, by Gad the ſeer, to build an altar in the threſhing-floor of Araunah the Jebuſite, where the deſtroying angel ſtood when he ſtretched out his hand over Jeruſalem. And here afterwards the temple of Solomon was built, as a fixed habitation for the ark, which was never to be removed, till the Great Meſſiah came, who was the temple of the living God.

1 *Lord, remember David and all his afflictions.*] Be not, O Lord, unmindful of the pious afflictions of thy ſervant David, who choſe to endure many afflictions rather than, by unlawful means, place himſelf on the throne of a kingdom.

2 How he ſware unto the Lord, *and* vowed unto the mighty *God* of Jacob.

3 Surely I will not come into the tabernacle of my houſe, nor go up into my bed:

4 I will not give ſleep to mine eyes, *or* ſlumber to mine eye-lids,

5 Until I find out a place for the Lord, an habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephrata: we found it in the fields of the wood.

7 We will go into his tabernacle: we will worſhip at his footſtool.

8 Ariſe, O Lord, into thy reſt: thou, and the ark of thy ſtrength.

9 Let thy prieſts be cloathed with righteouſneſs: and let thy ſaints ſhout for joy.

10 For thy ſervant David's ſake, turn not away the face of thine anointed.

11 The Lord hath ſworn *in* truth unto David, he will not turn from it. Of the fruit of thy body, will I ſet upon thy throne.

12 If thy children will keep my covenant and my teſtimony that I ſhall teach them, their children ſhall alſo ſit upon thy throne for evermore.

13 For the Lord hath choſen Zion: he hath deſired *it* for his habitation.

14 This *is* my reſt for ever: here will I dwell; for I have deſired it.

15 I will abundantly bleſs her proviſion: I will ſatisfy her poor with bread.

16 I will alſo clothe her prieſts with ſalvation: and her ſaints ſhall ſhout aloud for joy.

17 There will I make the horn of David to bud, I have ordained a lamp for mine Anointed.

18 His enemies will I clothe with ſhame: but upon himſelf ſhall his crown flouriſh.

PSAL. CXXXIII

The benefit of the communion of ſaints.

A ſong of degrees of David.

BEHOLD how good and how pleaſant *it is* for brethren to dwell together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard; that went down to the ſkirts of his garments:

3 As the dew of Hermon, *and as the dew* that deſcended upon the mountains of Zion: for there the Lord commanded the bleſſing; even life for evermore.

PSAL. CXXXIV.

An exhortation to bleſs God.

A ſong of degrees.

BEHOLD, bleſs ye the Lord, all *ye* ſervants of the Lord, which by night ſtand in the houſe of the Lord.

2 Lift up your hands in the ſanctuary: and bleſs the Lord.

3 The Lord that made heaven and earth, bleſs thee out of Zion.

PSAL. CXXXV.

1 *An exhortation to praiſe God for his mercy,* 5 *for his power,* 8 *and for his judgment.* 15 *the vanity of idols.* 19 *An exhortation to bleſs God,*

PRAISE ye the Lord. Praiſe ye the name of the Lord; praiſe *him*, O ye ſervants of the Lord.

2 Ye that ſtand in the houſe of the Lord, in the courts of the houſe of our God.

3 Praiſe ye the Lord: for the Lord *is* good: ſing praiſes unto his name; for *it is* pleaſant.

4 For the Lord hath choſen Jacob unto himſelf, *and* Iſrael for his peculiar treaſure.

5 For I know that the Lord *is* great, and *that* our Lrod *is* above all gods.

6 Whatſoever the Lord pleaſed, *that* did he in heaven and in earth, in the ſeas, and all deep places.

7 He cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings for the rain; he bringeth the wind out of his treaſuries.

8 Who ſmote the firſt-born of Egypt, both of man and beaſt.

9 *Who* ſent tokens and wonders into the midſt of thee, O Egypt: upon Pharaoh, and upon all his ſervants.

10 Who ſmote great nations, and ſlew mighty kings.

11 Sihon king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan:

12 And gave their land *for* an heritage, an heritage unto Iſrael his people.

13 Thy name, O Lord, *endureth* for ever; *and* thy memorial, O Lord, throughout all generations.

14 For

Commentary and Notes on Pſalm CXXXIII.

This pſalm ſeems to have been compoſed, when there was a ſtrife between the men of Iſrael and the men of Judah, who ſhould be moſt forward in returning to their allegiance, and be the moſt ready in bringing back David to his kingdom, from whence he had been driven by his rebellious ſon. And was very properly uſed by the primitive Chriſtians, to expreſs their joy at the happy union of the Jews and Gentiles, under one ſhepherd, the eternal ſon of God.

1 *Behold, how good and how pleaſant it is, for brethren to dwell together in unity.*] O conſider how beneficial and delightful, even beyond expreſſion, it is, for perſons of the ſame ſtock and religion, to dwell in ſuch harmony, that one ſoul ſeems to actuate the whole ſociety.

3 *As the dew of Hermon, and as the dew that deſcended upon the mountains of Zion,* &c.] The dew of heaven is not more neceſſary to parched mountains, which however diſtant from one another, are refreſhed with it, than this band of unity for men of all ranks and conditions, who every where perceive the comfortable fruits of it: for to this the divine favour is immutably annexed, which will pour upon ſuch ſocieties innumerable bleſſings, giving them an happy and long life in a conſtant enjoyment of all manner of good things.

Commentary and Notes on Pſalm CXXXIV.

The author of this pſalm is unknown; but it ſeems to have been written by ſome pious Levite, to be ſung at the ſhutting of the gates of the temple, as an exhortation to thoſe who were to watch in the night; to be diligent in their office of ſinging pſalms, and making devout prayers for the people.

1 *Behold, bleſs ye the Lord, all ye ſervants of the Lord,* &c.] Attend on your duty, O ye miniſters of the Lord, who not only by day, but by night alſo, reverently wait upon him in his houſe; ceaſe not to declare the greatneſs and the goodneſs of the God of Jacob.

Commentary and Notes on Pſalm CXXXV.

This ſeems to have been the morning hymn, which the præcentor called upon the Levites to ſing at the opening of the gates of the temple, as the foregoing was ſung at the ſhutting them up in the evening.

1 *Praiſe ye the Lord, praiſe ye the name of the Lord,* &c.] Let all preſent praiſe the all-wiſe and omnipotent Father of the univerſe. Let him eſpecially be praiſed by you his prieſts, who miniſter to his Divine Majeſty.

14 For the Lord will judge his people, and he will repent himſelf concerning his ſervants.

15 The idols of the heathen *are* ſilver and gold, the work of men's hands.

16 They have mouths, but they ſpeak not; eyes have they, but they ſee not.

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *ſo is* every one that truſteth in them.

19 Bleſs the Lord, O houſe of Iſrael: bleſs the Lord, O houſe of Aaron.

20 Bleſs the Lord, O houſe of Levi: ye that fear the Lord, bleſs the Lord.

21 Bleſſed be the Lord out of Zion, which dwelleth at Jeruſalem. Praiſe ye the Lord.

PSAL CXXXVI.

An exhortation to give thanks to God for particular mercies.

O Give thanks unto the Lord; for he *is* good: for his mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 To him that by wiſdom made the heavens: for his mercy *endureth* for ever.

6 To him that ſtretched out the earth above the waters: for his mercy *endureth* for ever.

7 To him that made great lights: for his mercy *endureth* for ever.

8 The ſun, to rule by day: for his mercy *endureth* for ever.

9 The moon and ſtars, to rule by night: for his mercy *endureth* for ever.

10 To him that ſmote Egypt in their firſt-born: for his mercy *endureth* for ever.

11 And brought out Iſrael from among them: for his mercy *endureth* for ever.

12 With a ſtrong hand and with a ſtretched-out arm: for his mercy *endureth* for ever.

13 To him which divided the Red ſea into parts: for his mercy *endureth* for ever.

14 And made Iſrael to paſs through the midſt of it: for his mercy *endureth* for ever.

15 But over-threw Pharaoh and his hoſt in the Red ſea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderneſs: for his mercy *endureth* for ever.

17 To him which ſmote great kings: for his mercy *endureth* for ever.

18 And ſlew famous kings: for his mercy *endureth* for ever.

19 Sihon king of the Amorites: for his mercy *endureth* for ever.

20 And Og the king of Baſhan: for his mercy *endureth* for ever.

21 And gave their land for an heritage: for his mercy *endureth* for ever.

22 *Even* an heritage unto Iſrael his ſervant: for his mercy *endureth* for ever.

23 Who remembered us in our low eſtate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all fleſh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSAL. CXXXVII.

1 *The conſtancy of the Jews in captivity.* 7 *The prophet curſed Edom and Babel.*

BY the rivers of Babylon, there we ſat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midſt thereof.

3 For there they that carried us away captive, required of us a ſong; and they that waſted us *required of us* mirth, *ſaying*, Sing us *one* of the ſongs of Zion.

4 How ſhall we ſing the Lord's ſong in a ſtrange land.

5 If I forget thee, O Jeruſalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jeruſalem above my chief joy.

7 Remember, O Lord, the children of Edom in the day of Jeruſalem; who ſaid, Raſe *it*, raſe *it*, *even* to the foundation thereof.

8 O daughter of Babylon, who art to be deſtroyed: happy *ſhall he be* that rewardeth thee as thou haſt ſerved us.

9 Happy *ſhall he be* that taketh and daſheth thy little ones againſt the ſtones.

PSAL. CXXXVIII.

1 *David praiſeth God for the truth of his word.* 4 *He propheſieth that the kings of the earth ſhall praiſe* God.

¶ A Pſalm of David.

I Will

Commentary and Notes on Pſalm CXXXVI.

This pſalm, like the former, is a commemoration of the goodneſs of the Lord, eſpecially of the wonderful works he had done for Iſrael. The form of acknowledgment, *for his mercy endureth for ever*, ſo often repeated in this pſalm, was preſcribed by David to be uſed continually in the divine ſervice. 1 Chron. xvi. 41, and accordingly followed by Solomon, when he dedicated the temple, 2 Chron. vii. 3. 6, and by Jehoſhophat, when, by the encouragement of a prophet, he went out againſt a prodigious army, at the head of a ſmall number of forces, 2 Chron, xx. xxi.

1 *O Give thanks unto the Lord, for he is good,* &c.] O offer unto the Lord of the whole earth, whoſe goodneſs is equal to his power, the ſacrifice of praiſe; for he will continue his loving kindneſs to the lateſt generations.

Commentary and Notes on Pſalm CXXXVII.

This mournful ſong was doubtleſs compoſed by ſome pious Levite in Babylon, when he reflected on their ſorrowful parting with their own beloved country, and the ſcorn wherewith their inſulting enemies treated them in that ſtrange land.

1 *By the rivers of Babylon, there we ſat down,* &c.] When we were carried from the land of promiſe to that of Babylon, and had the banks of the Euphrates aſſigned for our habitation, we there ſat down in the attitude of ſorrow; and when we reflected on the happy days we enjoyed in the holy hill of Sion, our eyes ſtreamed with tears.

Commentary and Notes on Pſalm CXXXVIII.

In this pſalm, David acknowledges the goodneſs of the Lord to him, in advancing him, from a low and afflicted condition, to the throne of Iſrael.

I Will praiſe thee with my whole heart: before the gods will I ſing praiſe unto thee,

2 I will worſhip towards thy holy temple, and praiſe thy name, for thy loving kindneſs and for thy truth: for thou haſt magnified thy word above all thy name,

3 In the day when I cried thou anſweredſt me, *and* ſtrengthenedſt me *with* ſtrength in my ſoul.

4 All the kings of the earth ſhall praiſe thee, O Lord, when they hear the words of thy mouth.

5 Yea, they ſhall ſing in the ways of the Lord: for great *is* the glory of the Lord.

6 Though the Lord *be* high, yet hath he reſpect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midſt of trouble, thou wilt revive me: thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.

8 The Lord will perfect *that which* concerneth me: thy mercy, O Lord, *endureth* for ever: forſake not the works of thine own hands.

P S A L. CXXXIX.

David praiſeth God for his all-ſeeing providence.

To the chief muſician, A pſalm of David.

O Lord thou haſt ſearched me, and known *me.*

2 Thou knoweſt my down-ſitting and mine up-riſing, thou underſtandeſt my thought afar off.

3 Thou compaſſeſt my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but* lo, O Lord, thou knoweſt it altogether.

5 Thou haſt beſet me behind and before, and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me, it is high, I cannot *attain* unto it

7 Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence?

8 If I aſcend up into heaven, thou *art* there: if I make my bed in hell, behold thou *art there.*

9 *If* I take the wings of the morning, *and* dwell in the uttermoſt parts of the ſea:

10 Even there ſhall thy hand lead me, and thy right hand ſhall hold me.

11 If I ſay, Surely the darkneſs ſhall cover me: even the night ſhall be light about me.

12 Yea, the darkneſs hideth not from thee; but the night ſhineth as the day: the darkneſs and the light *are* both alike to *thee.*

13 For thou haſt poſſeſſed my reins: thou haſt covered me in my mother's womb.

14 I will praiſe thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my ſoul knoweth right well.

15 My ſubſtance was not hid from thee, when I was made in ſecret, *and* curiouſly wrought in the loweſt parts of the earth.

16 Thine eyes did ſee my ſubſtance, yet being unperfect; and in thy book all *my members* were written: *which* in continuance were faſhioned, when *as yet there was* none of them.

17 How precious alſo are thy thoughts unto me, O God! how great is the ſum of them!

18 *If* I ſhould count them, they are more in number than the ſand: when I awake, I am ſtill with thee.

19 Surely thou wilt ſlay the wicked, O God: depart from me therefore, ye bloody men.

20 For they ſpeak againſt thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O Lord, that hate thee? and am not I grieved with thoſe that riſe up againſt thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts.

24 And ſee if *there be any* wicked way in me, and lead me in the way everlaſting.

P S A L. CXL.

1 *David prayeth to be delivered from Saul and Doeg:* 8 *He prayeth againſt them:* 12 *He comforteth himſelf by confidence in God.*

¶ To the chief muſician, A Pſalm of David.

DELIVER

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1 *I will praiſe thee with my whole heart,* &c.] I will pay thee, O Lord, my thankful acknowledgments, with the devouteſt affections of my heart: thy holy angels ſhall be witneſſes of my gratitude, which I will expreſs in pſalms and hymns, in the aſſembly of the judges, that they may remember to whom they owe their power and authority.

Commentary and Notes on Pſalm CXXXIX.

This pſalm ſeems to have been written by David, when he was accuſed of having evil deſigns againſt Saul; and therefore he preſented his appeal to Omnipotence himſelf, who well knew the falſity of ſuch calumnies.

1 *O Lord, thou haſt ſearched me, and known me.*] I am, O Lord, accuſed of grievous crimes; but thou knoweſt I am wholly innocent; for thou art intimately acquainted, even with the ſecret thoughts of my heart.

2 *Thou knoweſt my down ſitting, and mine up-riſing,* &c.] Thou knoweſt the ſubjects of my meditation, both at home and abroad; nay, my inclinations are ſo perfectly known to thee, that, before I have conceived any deſign, it is viſible to thee.

3 *Thou compaſſeth my path, and my lying down,* &c.] Thou narrowly obſerveſt all my motions, and the thoughts of my mind are ſcanned by thy all-penetrating eye, both by day and night; thou art well acquainted with all my ways.

4 *For there is not a word in my tongue,* &c.] Thou well knoweſt, O Lord, what I am going to ſpeak before my words proceed out of my mouth.

7, 8, 9, 10, 11, 12 *Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence,* &c.] The ſentiment in this noble paſſage is remarkably ſtriking, and the deſcription truly ſublime. To what part of the univerſe ſhall I go to avoid thy ſpirit? Or whither ſhall I flee to hide me from thy piercing ſight? If I climb up into the heights of heaven, thou art there enthroned in light. If I go down to the depths of the grave, thou art there in thy pavilion of darkneſs. If I retire to the remoteſt climates of the Eaſt, where the morning firſt takes wing; if ſwifter than the darting ray, I paſs to the oppoſite regions of the Weſt, and remain in the uttermoſt parts of the ſea, ſhall I, in that diſtant ſituation, be beyond thy reach, or, by this ſudden tranſition, eſcape thy notice? So far from it, that, could I with one glance of thought tranſport myſelf beyond the bounds of creation, I ſhould ſtill be incircled with the immenſity of thy eſſence; or, rather ſtill be incloſed in the hollow of thy hand. Should I be ſo weak as to ſay, ſurely the raven-coloured mantle of the night will cover me; the very night would be turned into day around me, The pitchy veil of darkneſs can hide nothing from thy preſence: its blackeſt obſcurity is to thee like the brilliant rays of the morning: to thine eye, keener than the lightning's flaſh, the moſt open, and the moſt ſecret practices areequally alike conſpicuous.

14 *I am fearfully and wonderfully made.*) The thoughts of my formation ſtrike me with an aſtoniſhment like that which ariſeth from fear.

Commentary and Notes on Pſalm CXL.

This pſalm was doubtleſs written by David during the perſecution of Saul, who was inſtigated to purſue him by the calumnies of the wicked Doeg, and the information of the Zephites, whoſe baſe deſigns,

and

DELIVER me, O Lord, from the evil man: preſerve me from the violent man.

2 Which imagine miſchief in *their* heart; continually are they gathered together *for* war.

3 They have ſharpened their tongues, like a ſerpent; adders poiſon *is* under their lips. Selah.

4 Keep me, O Lord, from the hands of the wicked, preſerve me from the violent man, who have purpoſed to overthrow my goings.

5 The proud have hid a ſnare for me, and cords; they have ſpread a net by the way-ſide: they have ſet gins for me. Selah.

6 I ſaid unto the Lord, Thou *art* my God: hear the voice of my ſupplications, O Lord.

7 O God the Lord, the ſtrength of my ſalvation; thou haſt covered my head in the day of battle.

8 Grant not, O Lord, the deſires of the wicked, further not his wicked device, *leſt* they exalt themſelves. Selah.

9 *As for* the head of thoſe that compaſs me about, let the miſchief of their own lips cover them.

10 Let burning coals fall upon them, let them be caſt into the fire; into deep pits, that they riſe not up again.

11 Let not an evil ſpeaker be eſtabliſhed in the earth: evil ſhall hunt the violent man to overthrow *him*.

12 I know that the Lord will maintain the cauſe of the afflicted, *and* the right of the poor.

13 Surely the righteous ſhall give thanks unto thy name, the upright ſhall dwell in thy preſence.

P S A L. CXLI.

1 *David prayeth that his ſuit may be acceptable,* 3 *his conſcience ſincere,* 7 *and his life ſafe from ſnares.*

¶ A Pſalm of David.

LORD, I cry unto thee, make haſt unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be ſet forth before thee, *as* incenſe; *and* the lifting up of my hands, *as* the evening ſacrifice.

3 Set a watch, O Lord, before my mouth, keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practiſe wicked works with men that work iniquity: and let me not eat of their dainties.

5 Let the righteous ſmite me, *it ſhall be* a kindneſs; and let him reprove me, *it ſhall be* an excellent oil, *which* ſhall not break my head: for yet my prayer alſo *ſhall be* in their calamities.

6 When their judges are overthrown in ſtony places, they ſhall hear my words, for they are ſweet.

7 Our bones are ſcattered at the graves mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O God, the Lord: in thee is my truſt, leave not my ſoul deſtitute.

9 Keep me from the ſnare *which* they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilſt that I withal eſcape.

P S A L. CXLII.

David ſheweth that in his trouble, all his comfort was in prayer unto God.

¶ Maſchil of David; A Prayer when he was in the cave.

I Cried

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and peſtilent malice he here deſcribes; beſeeching the Almighty to protect him from the miſchief they intended him, and pour it out upon their own heads. As a monument of his gratitude to that omnipotent Being who kindly liſtened to his requeſt, and ſheltered him from every danger, he delivered this pſalm, after he was ſettled on the throne of Iſrael, to the chief muſician, to be publicly ſung in the tabernacle at certain times.

1 *Deliver me, O Lord, from the evil man,* &c.] Let not, O Lord, the deſigns formed againſt me by wicked men proſper; nor let me fall into the hands of the cruel and violent man, whom I never injured.

3 *Adders poiſon is under their lips.*] The creature here intended is the aſp: the poiſon of this ſerpent is incurable; as likewiſe according to the pſalmiſt, is the poiſon of a calumniating tongue. *Lamy.*

9 *As for the head of thoſe that compaſs me about, let the miſchief of their own lips cover them.*] Let the poiſonous and pernicious calumnies of thoſe that now beſet me round about, retort upon themſelves: and thoſe very devices formed from lies overwhelm the author of them.

10 *Let burning coals fall upon them.*] Let their ſlanders, which are like burning coals not eaſily quenched, be the inſtruments of their own deſtruction. *Patrick.*

Commentary and Notes on Pſalm CXLI.

The learned and ingenious Mr. Peters has favoured the world with a new explanation of this pſalm, which, with his literal tranſlation from the Hebrew, I ſhall beg leave to lay before the reader.

It ſeems probable that David compoſed this pſalm juſt before his flight to Achiſh king of Gath; when he had a ſecond time ſpared Saul's life, but could truſt him no longer. As his reſolution was to fly ſpeedily; and it was in the evening of that day, when he was now upon the wing, as it were; with his own dutiful behaviour towards Saul, and the other's implacable cruelty towards him ſtill freſh upon his thoughts; and moreover, reflecting on the dangers and temptations to which his religion would expoſe him in a heathen country: he therefore pours out his ſoul to God in the following prayer or ſoliloquy: and that it was compoſed in the evening appears from his deſiring, ver. 2. that it might be accepted as an evening oblation.

1 *Jehovah, I call upon thee, haſte thee unto me, give ear to my voice when I cry unto thee.* 2 *Let my prayer be ſet forth (as) incenſe, before thee; the lifting up of my hands (as) an evening oblation.* 3 *Set, O Lord, a watch to my mouth, a guard over the door of my lips.* 4 *Incline not mine heart to an evil thing, to attempt enterprizes in wickedneſs with men that work iniquity, (or idolatry) neither let me eat of their dainties.* 5 *Let the juſt man be ſtill upbraiding me with my goodneſs, and let the ointment of my head be urged againſt me; it ſhall not break my head: for hitherto——yea, my prayer againſt their wickedneſs.* 6 *Their judges have been diſmiſſed in the rocky places, and have heard my words that they were ſweet.* 7 *Like as when one cutteth and cleaveth, (ſo) have our bones been ſcattered on the earth at the command of Saul.* Mr. Peters here ſuppoſes that inſtead of *le-pi Sheol, (at the mouth of Sheol)* we ſhould read *le pi Saul, at the mouth,* i. e. at the command of Saul. The Hebrew letters for *Sheol* and *Saul* are the ſame; and therefore it may be ſo read without the leaſt alteration of the text ——The 3d, 4th, 5th, 6th, and 7th may be thus briefly paraphraſed——3 I am going to ſeek a retreat among a race of idolaters, ſet a guard, O Lord, on my lips, that I may neither by my imprudent behaviour endanger my own ſafety, nor violate my religion by any weak compliances. 4 Preſerve me from that greateſt of all evils, the renouncing thee to follow vain and ſtrange gods, neither let me be allured by their luxurious feſtivals. 5 Though my friends, thoſe advocates for ſtrict juſtice, upbraid me with my exceſſive piety and goodneſs, and the anointment of my head, thy deſignation of me to the throne, be urged againſt me why I might juſtly take the life of Saul, yet I truſt in thy mercy, *it ſhall not break my head,* or bring me to deſtruction: *for hitherto* thou haſt preſerved me, &c. 6 Nevertheleſs their princes, thoſe ſevere judges, have been diſmiſſed by me in ſafety, when I had them abſolutely in my power in the rocky deſerts: only I have expoſtulated with them in the mildeſt and gentleſt manner. 7 But how unlike, how barbarous has their treatment been of me! my beſt friends ſlaughtered in great numbers at the command of Saul, and hewed in pieces in his preſence, as one would cut or chop a piece of wood. See *Peters* on *Job,* p. 340, &c.

Commentary and Notes on Pſalm CXLII.

This prayer was made by David, when he hid himſelf from Saul in the cave of Engedi; and was afterwards ſung to the tune of Maſchil, becauſe it admirably inſtructs poſterity in the moſt forlorn, nay

deſperate

I Cried unto the Lord with my voice: with my voice unto the Lord did I make my ſupplication.

2 I poured out my complaint before him; I ſhewed before him my trouble.

3 When my ſpirit was overwhelmed within me, then thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.

4 I looked on *my* right hand, and beheld, but *there was* no man that would know me; refuge failed me; no man cared for my ſoul.

5 I cried unto thee, O Lord, I ſaid, Thou *art* my refuge, *and* my portion in the land of the living.

6 Attend unto my cry, for I am brought very low: deliver me from my perſecutors, for they are ſtronger than I.

7 Bring my ſoul out of priſon, that I may praiſe thy Name: the righteous ſhall compaſs me about; for thou ſhalt deal bountifully with me.

P S A L. CXLIII.

1 *David prayeth for favour in judgment.* 3 *He complaineth of his griefs:* 7 *he prayeth for grace,* 9 *for his deliverance,* 10 *for his ſanctification,* 12 *and for the deſtruction of his enemies.*

¶ A Pſalm of David.

HEAR my prayer, O Lord, give ear to my ſupplications: in thy faithfulneſs anſwer me, *and* in thy righteouſneſs.

2 And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſs, as thoſe that have been long dead.

4 Therefore is my ſpirit overwhelmed within me: my heart within me is deſolate.

5 I remember the days of old, I meditate on all thy works: I muſe on the work of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul *thirſteth* after thee, as a thirſty land. Selah.

7 Hear me ſpeedily, O Lord, my ſpirit faileth: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 Cauſe me to hear thy loving kindneſs in the morning, for in thee do I truſt: cauſe me to know the way wherein I ſhould walk, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will, for thou *art* my God: thy ſpirit *is* good, lead me into the land of uprightneſs.

11 Quicken me, O Lord, for thy names ſake: for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul: for I *am* thy ſervant.

P S A L. CXLIV.

1 *David bleſſeth God for his mercy both to him and to man:* 5 *He prayeth that God would powerfully deliver him from his enemies:* 9 *He promiſeth to praiſe God.*

¶ *A Pſalm of* David.

BLESSED *be* the Lord my ſtrength, which teacheth my hands to war, *and* my fingers to fight.

2 My goodneſs and my fortreſs, my high tower and my deliverer, my ſhield, and *he* in whom I truſt: who ſubdueth my people under me.

3 Lord, what *is* man, that thou takeſt knowledge of him? *or* the ſon of man, that thou makeſt account of him?

4 Man is like to vanity: his days *are* as a ſhadow that paſſeth away.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoke.

6 Caſt forth lightning, and ſcatter them: ſhoot out thine arrows, and deſtroy them.

7 Send thine hand from above, rid me, and deliver me out of great waters; from the hand of ſtrange children:

8 Whoſe mouth ſpeaketh vanity; and their right hand *is* a right hand of falſehood.

9 I will ſing a new ſong unto thee, O God: upon a pſaltery, *and* an inſtrument of ten ſtrings will I ſing praiſes unto thee.

10 *It is he* that giveth ſalvation unto kings: who delivereth David his ſervant from the hurtful ſword.

11 Rid me, and deliver me from the hand of ſtrange children; whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood.

12 That

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deſperate condition, to recommend themſelves to God, and firmly truſt on him for deliverance. All the motions of David's mind, in this his danger, his fears, his apprehenſions, his prayers to God for deliverance, are here very naturally ſet forth. He turned about, and looking upon his companions, obſerved they did not regard him: their minds, as was natural, were entirely taken up with their own danger, ſo that they did not think of their captain. He had no refuge, as he thought no man would ſtand by him: in this extremity he had no reſource but in God; *So he cried unto the Lord, and ſaid, &c.*

1 *I cried unto the Lord with my voice,* &c.] I will not, though deſtitute of all human help, deſpair, but implore thine aſſiſtance, O thou mighty God of Jacob, with more vehement cries, and with the moſt penitental ſighs and groans deprecate thy diſpleaſure.

Commentary and Notes on Pſalm CXLIII.

This pſalm ſeems to have been compoſed by David during the rebellion of Abſalom, whom he had reaſon to fear the Almighty would deal with him according to his ſins: which he here deprecates with ſo deep a ſenſe of his own unworthineſs, that it is numbered among the penitential pſalms, and of which it is the laſt.

1 *Hear my prayer, O Lord, give ear to my ſupplications,* &c.] Hearken, O God of my ſalvation, to my earneſt ſupplications: though I am unworthy of thy favour; yet, in thy abundant mercy ſend me relief, according to the promiſe thou haſt made me.

10 *Thy ſpirit is good: lead me into the land of uprightneſs.*] Septuagint, Vulgate, and Liturgy, Let thy good ſpirit lead me in a ſtraight (or even) land,

Commentary and Notes on Pſalm CXLIV.

This pſalm was doubtleſs written by David, after he had obtained ſome ſignal victory; perhaps, after thoſe two victories over the Philiſtines, mentioned 2 Sam v. if not before them: for he ſtill mentions more oppoſers who were unſubdued, ver. 7 and 11. *Patrick.*

1 *Bleſſed be the Lord my ſtrength,* &c.] Let all men join with me in magnifying the Lord, who hath been my ſhield and impregnable fortreſs: it is to him I owe both ſtrength and ſkill in handling the inſtruments of war, and my ſupport in the day of battle.

9 *Upon a pſaltery and an inſtrument of ten ſtrings.*] Septuagint and Vulgate, upon a pſaltery of ten ſtrings.

12 That our ſons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner ſtones, poliſhed *after* the ſimilitude of a palace:

13 *That* our garners *may be* full, affording all manner of ſtores: *that* our ſheep may bring forth thouſands, and ten thouſands in our ſtreets:

14 *That* our oxen *may be* ſtrong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our ſtreets:

15 Happy *is that* people that is in ſuch a caſe: *yea,* happy *is that* people, whoſe God *is* the Lord.

P S A L. CXLV.

1 David praiſeth God for his fame, 8 for his goodneſs, 11 for his kingdom, 14 for his providence, 17 and for his ſaving mercy.

¶ David's Pſalm of praiſe.

I Will extol thee, my God, O King, and I will bleſs thy name for ever and ever.

2 Every day will I bleſs thee, and I will praiſe thy name for ever and ever.

3 Great *is* the Lord, and greatly to be praiſed; and his greatneſs *is* unſearchable.

4 One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.

5 I will ſpeak of the glorious honour of thy majeſty, and of thy wondrous works.

6 And *men* ſhall ſpeak of the might of thy terrible acts: and I will declare thy greatneſs.

7 They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs.

8 The Lord *is* gracious, and full of compaſſion; ſlow to anger, and of great mercy.

9 The Lord *is* good to all: and his tender mercies *are* over all his works.

10 All thy works ſhall praiſe thee, O Lord, and thy ſaints ſhall bleſs thee.

11 They ſhall ſpeak of the glory of thy kingdom, and talk of thy power.

12 To make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom.

13 Thy kingdom *is* an everlaſting kingdom, and thy dominion *endureth* throughout all generations.

14 The lord upholdeth all that fall, and raiſeth up all *thoſe that be* bowed down.

15 The eyes of all wait upon thee: and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing.

17 The Lord *is* righteous in all his ways, and holy in all his works.

18 The Lord *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them.

20 The Lord preſerveth all them that love him: but all the wicked will he deſtroy.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh bleſs his holy name for ever and ever.

P S A L. CXLVI.

1 The pſalmiſt voweth perpetual praiſes to God. 3 He exhorteth, not to truſt in man. 5 God for his power, juſtice, mercy, and kingdom, is only worthy to be truſted in.

PRAISE ye the Lord. Praiſe the Lord, O my ſoul.

2 While I live, will I praiſe the Lord: I will ſing praiſes unto my God while I have any being.

3 Put not your truſt in princes, *nor* in the ſon of man, in whom *there is* no help.

4 His breath goeth forth, he returneth to his earth: in that very day his thoughts periſh.

5 Happy *is he* that *hath* the God of Jacob for his help, whoſe hope *is* in the Lord his God.

6 Which made heaven and earth, the ſea, and all that therein *is:* which keepeth truth for ever.

7 Which executeth judgment for the oppreſſed, which giveth food to the hungry. The Lord looſeth the priſoners:

8 The Lord openeth *the eyes* of the blind: the Lord raiſeth *them that are* bowed down: the Lord loveth the righteous.

9 The

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12 *That our daughters may be as corner-ſtones, poliſhed,* &c.] That our daughters may be tall and beautiful, like thoſe poliſhed pillars which are the ornaments of a royal palace. *Patrick.*

13 *That our garners.*] That our grainaries may be full, &c.

In our ſtreets.] Septuagint reads, In our paſtures.

14 *In our ſtreets.*] In their paſtures, or yards.

Commentary and Notes on Pſalm CXLV.

This pſalm is compoſed with great art, each verſe, in the original, beginning a new letter of the alphabet; but the *nun* is wanting, poſſibly becauſe the copy from whence the collector took it was imperfect in that place, and he would not preſume to ſupply the defect himſelf. But however that be, this compoſition was always eſteemed ſo excellent, that the title of the whole book of pſalms was taken from it, which is wholly ſpent in praiſing God, with ſuch admirable devotion, that the antient Hebrews uſed to ſay, *He could not fail of being an inhabitant of the heavenly Canaan, who repeated this pſalm threes times a day.*

1 *I will extol thee, my God, O king,* &c.] I will proclaim to the whole world, O thou ſupreme Governor of all the earth, the excellency of thy majeſty, which infinitely ſurpaſſes our very thoughts: nor will I ever ceaſe to expreſs the delightful ſenſe I have of all thy glorious attributes, whereby thou art known unto the creatures of thine hand.

13 *Throughout all generations.*] Between the 13th and 14th verſes, a verſe is wanting, which is ſupplied by the Septuagint, Vulgate, Syriac, Arabic, and Æthiopic tranſlations, which ſhows that theſe verſions were made from copies of the Hebrew that were not herein defective: the tranſlation of the verſe wanting is this; " The Lord is faithful in all his words, and righteous in all his works." *Pilkington.*

21 *My mouth ſhall ſpeak the praiſe of the Lord,* &c.] I will never ceaſe to ſing hymns of praiſe to the Almighty Creator of the univerſe; and let all the ſons of men join with me in this pleaſing employment, to adore his incomparable goodneſs, power, and watchful providence, for ever and ever.

Commentary and Notes on Pſalm CXLVI.

This pſalm, and the four ſucceeding, begin and end with the word *Hallelujah,* praiſe ye the Lord: all of them containing exhortations to the people, to exert themſelves in that heavenly employment, which this pſalm recommends to them, from the conſideration of ſeveral of the divine excellencies which render him the proper object of our confidence in all conditions. But who was the author, or on what occaſion it was written, is unknown. Perhaps it is the production of ſome pious perſon after his return from the Babyloniſh captivity, when it was ſoon apparent, that it was in vain to rely on the favour of princes; ſome of which oppoſed the building of the temple, with the ſame zeal as Cyrus had promoted it.

1 *Praiſe the Lord,* &c.] Exert thyſelf O my ſoul, to render unto the Lord, who gave being to all things, thoſe affectionate praiſes he ſo juſtly deſerves.

8 *The Lord openeth the eyes of the blind,* &c.] When the Great Meſſiah appears among the ſons of men, the blind ſhall receive their ſight, and thoſe who are bowed down by the infirmities of nature, ſhall be relieved from their ſad condition: the Lord particularly delights in thoſe who aſſiſt their neighbours in diſtreſs.

9 The Lord preſerveth the ſtrangers: he relieveth the fatherleſs and widow: but the way of the wicked he turneth upſide down.

10 The Lord ſhall reign for ever, *even* thy God, O Zion, unto all generations. Praiſe ye the Lord.

PSAL. CXLVII.

1 *The prophet exhorteth to praiſe God for his care of the church,* 4 *his power,* 6 *and his mercy:* 7 *to praiſe him for his providence:* 12 *to praiſe him for his bleſſings upon the kingdom,* 15 *for his power over the meteors,* 19 *and for his ordinances in the church.*

PRAISE ye the Lord: for *it is* good to ſing praiſes unto our God, for *it is* pleaſant, *and* praiſe is comely.

2 The Lord doth build up Jeruſalem: he gathereth together the outcaſts of Iſrael.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the ſtars: he calleth them all by *their* names.

5 Great *is* our Lord, and of great power: his underſtanding *is* infinite.

6 The Lord lifteth up the meek: he caſteth the wicked down to the ground.

7 Sing unto the Lord with thankſgiving: ſing praiſe upon the harp unto our God;

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains.

9 He giveth to the beaſt his food, *and* to the young ravens which cry.

10 He delighteth not in the ſtrength of the horſe: he taketh not pleaſure in the legs of a man.

11 The Lord taketh pleaſure in them that fear him, in thoſe that hope in his mercy.

12 Praiſe the Lord, O Jeruſalem; praiſe thy God, O Zion.

13 For he hath ſtrengthened the bars of thy gates; he hath bleſſed thy children within thee.

14 He maketh peace *in* thy borders *and* filleth thee with the fineſt of the wheat.

15 He ſendeth forth his commandment *upon* earth: his word runneth very ſwiftly.

16 He giveth ſnow like wool: he ſcattereth the hoar-froſt like aſhes.

17 He caſteth forth his ice like morſels: who can ſtand before his cold?

18 He ſendeth out his word, and melteth them: he cauſeth his wind to blow, *and* the waters flow.

19 He ſheweth his word unto Jacob, his ſtatutes, and his judgments unto Iſrael.

20 He hath not dealt ſo with any nation: and *as for his* judgments, they have not known them. Praiſe ye the Lord.

PSAL. CXLVIII.

1 *The pſalmiſt exhorteth the celeſtial,* 7 *the terreſtrial,* 11 *and the rational creatures to praiſe God,*

PRAISE ye the Lord, praiſe ye the Lord from the heavens: praiſe him in the heights.

2 Praiſe ye him, all his angels: praiſe ye him, all his hoſts.

3 Praiſe ye him, ſun and moon: praiſe him, all ye ſtars of light.

4 Praiſe him, ye heavens of heavens, and ye waters that *be* above the heavens.

5 Let them praiſe the name of the Lord: for he commanded, and they were created.

6 He hath alſo eſtabliſhed them for ever and ever? he hath made a decree which ſhall not paſs.

7 Praiſe the Lord from the earth, ye dragons, and all deeps:

8 Fire, and hail; ſnow, and vapours; ſtormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beaſts, and all cattle; creeping things and flying fowl:

11 Kings of the earth, and all people; princes and all judges of the earth.

12 Both young men, and maidens; old men, and children:

13 Let them praiſe the name of the Lord: for his name alone is excellent: his glory *is* above the earth and heaven.

14 He alſo exalteth the horn of his people, the praiſe of all his ſaints; *even* of the children of Iſrael, a people near unto him. Praiſe ye the Lord.

PSAL.

Commentary and Notes on Pſalm CXLVII.

This pſalm ſeems to have been written by Nehemiah, when he had finiſhed the walls, and ſet up the gates of Jeruſalem.

1 *Praiſe ye the lord.*] Let all the nations of the earth join in praiſing the Lord, who will never fail to continue his benefits to us, if we do not forget to be grateful: for gratitude is highly acceptable to him, as well as delightful to thoſe who perform it.

10 *He delighteth not in the ſtrength of an horſe,* &c.] That is, warlike forces, either cavalry or infantry, horſe or foot, are not eſteemed in the ſight of God, or capable of enſuring victory to thoſe who depend upon them.

16 *He ſcattereth the hoar-froſt like aſhes.*] When wood is burning in the open air, ſome of the aſhes being light, are uſually carried up along with the flame and ſmoke, and after floating awhile in the air, fall down again in a ſoft and gentle manner; the particles of hoar froſt deſcend in much the ſame ſtill, ſilent, and almoſt imperceptible manner.

Commentary and Notes on Pſalm CXLVIII.

Who was the author, or at what time this pſalm was compoſed, is uncertain; but, as it appears from the laſt verſe, that the kingdom of Iſrael was in a very flouriſhing condition, it ſeems highly probable to have been written by David, when God had given him reſt from all his enemies round about: which filled his heart with ſuch love for his Maker, that, in a tranſport of admiration, he wrote this rapturous ſong. In which, being conſcious of the narrow limits of his own praiſes, he calls upon all creatures in heaven and earth to join in one ſymphony of thankſgiving, to the great Lord of heaven and earth.

1 *Praiſe ye the Lord,* &c.] Let all the creatures in the univerſe praiſe the Lord. Begin this ſolemn act of thankſgiving, ye celeſtial choir; ye who are raiſed ſo high above us in power, might, dignity, and place.

3 *Praiſe ye him, ſun and moon: praiſe him all ye ſtars of light.*] Praiſe him ye ſun and moon, his moſt conſpicuous miniſters, and unwearied in his ſervice: praiſe him ye glittering ſtars of light; and declare to all future generations, as ye have already done for ſo many ages paſt, how glorious your great Maſter is.

4 *Ye waters that be above the heavens.*] The vapours, being greatly rarified, riſe far above that air or ſky which is nigh the earth.

7 *Praiſe the Lord from the earth, ye dragons and all deeps.*] Let all the creatures inhabiting this lower world accompany the celeſtial hoſts in their praiſes of the Lord: whoſe power, the vaſt whales in their ſeveral kinds, and all that move in the profound depth of the ſea, abundantly declare.

P S A L. CXLIX.

1 *The prophet exhorteth to praiſe God for his love to the church,* 5 *and for that power which he hath given to the church.*

PRAISE ye the Lord. Sing unto the Lord a new ſong, *and* his praiſe in the congregation of ſaints.

2 Let Iſrael rejoice in him that made him: let the children of Zion be joyful in their king.

3 Let them praiſe his name in the dance: let them ſing praiſes unto him with the timbrel and harp.

4 For the Lord taketh pleaſure in his people: he will beautify the meek with ſalvation.

5 Let the ſaints be joyful in glory: let them ſing aloud upon their beds.

6 *Let* the high *praiſes* of God *be* in their mouth, and a two-edged ſword in their hand:

7 To execute vengeance upon the heathen, *and* puniſhments upon the people:

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honour have all his ſaints. Praiſe the Lord.

P S A L. CL.

1 *An exhortation to praiſe God.* 3 *with all kind of inſtruments.*

PRAISE ye the Lord. Praiſe God in his ſanctuary: praiſe him in the firmament of his power.

2 Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs.

3 Praiſe him with the ſound of the trumpet: praiſe him with the pſaltery and harp.

4 Praiſe him with the timbrel and dance: praiſe him with ſtringed inſtruments and organs.

5 Praiſe him upon the loud cymbals: praiſe him upon the high-ſounding cymbals.

6 Let every thing that hath breath, praiſe the Lord. Praiſe ye the Lord.

Commentary and Notes on Pſalm CXLIX.

This pſalm ſeems to have been written by David, after he had gained ſome ſignal victory, and ſubdued thoſe kingdoms, which, till his time, ſupported themſelves againſt all the efforts made by the Iſraelites, notwithſtanding their countries were part of the land promiſed by God to Abraham.

1 *Praiſe ye the Lord, ſing unto the Lord a new ſong,* &c.] Sing unto the Lord a new ſong of thankſgiving, for the late ſignal benefits he hath beſtowed upon us: praiſe him both in private and in the public aſſemblies of thoſe who have received particular marks of his favour.

3 *Let them praiſe his name in the dance.*] This act of devotion, how ludicrous ſoever it may appear to us, has always been looked upon with reverence by the Eaſtern nations. Thus Pſal. cl. 4 *Praiſe him with the timbrel and dance.* Agreeably to which injunctions, *the women went out after Meriam with timbrels and dances*, Exod. xv. 20. *and David danced before the Lord*, 2 Sam. vi 14. *Shaw.*

Commentary and Notes on Pſalm CL.

This pſalm ſeems, like the former, to have been compoſed by David, after ſome remarkable victory. But it might as well be uſed on another joyous occaſion; for it ſeems intended to expreſs the height and fulneſs of their joy, and thankfulneſs to God for the many benefits he had poured upon the ſons of men.

1 *Praiſe ye the Lord,* &c.] Praiſe the Almighty God of Jacob, ye angelic miniſters that attend upon him in his celeſtial ſanctuary. Praiſe him ye inhabitants of the heaven, where ye have the happineſs of beholding the brighteſt demonſtrations and moſt laſting monuments of his power.

2 *Praiſe him for his mighty acts,* &c.) Praiſe him all ye miniſters of his upon earth, for the miraculous things he hath done for our deliverance and exaltation: let your praiſes bear ſome proportion to the excellence of his majeſty, and the multitude of thoſe great and magnificent acts of mercy towards us.

3 *Praiſe him with the ſound of the trumpet,* &c.] Let the prieſts of the Lord praiſe him with the ſound of the trumpet; and let the Levites praiſe him with pſalteries and harps.

4 *Praiſe him with the timbrel and dance,* &c.] Let ſome praiſe him with the timbrel and the flute; and others praiſe him with the ſtringed inſtruments and organs.

5 *Praiſe him upon the loud cymbals,* &c] Let cymbals of all kinds accompany the pſalms and hymns in his praiſe: both thoſe in daily uſe, and thoſe employed only in times of the higheſt joy and triumph.

6 *Let every thing that hath breath, praiſe the Lord.*] Let every creature, eſpecially the human race, join with this ſacred choir, to praiſe the Almighty God of Jacob, from whom we receive all the good things we enjoy. To him, let all the world, with one conſent, give perpetual praiſe.

Thus have I endeavoured to explain the moſt difficult paſſages in the book of Pſalms, and to point out ſome of the moſt ſtriking parts in theſe beautiful compoſitions; but cannot conclude my remarks, without making a few obſervations on the Hebrew poetry; an art in which they have excelled all other nations. It has indeed this great advantage above all others, that the authors of it being divinely inſpired, ſeem to have conſecrated it wholly to the honour of God, and adapted it to the ſervice of the temple. No wonder then, if not only their great Lawgiver, but their monarchs, judges, prieſts, and prophets, men and women, have endeavoured to eternize their memories by ſome excellent performances of this kind: witneſs the two inimitable ſongs of Moſes, thoſe of Deborah and Hannah, the whole book of Pſalms, the canticles, the thankſgiving of Hezekiah, the book of Job, great part of the book of Iſaiah, and the Lamentations: not to mention ſome other prophets, who are alſo ſuppoſed, by the loftineſs of their ſtile, to have written part, at leaſt, of their prophecies in verſe; and it is univerſally agreed, that nothing can be conceived more majeſtic, or more ſurpriſingly ſublime; whether we conſider the variety of action, the greatneſs of the ſentiments, the richneſs of the figures and imagery, or the ſtrength and beauty of the expreſſions. And, at the ſame time, a ſtrain of the moſt ſeraphic piety, and of the moſt excellent morality runs through the whole; which conveys to the reader's mind the moſt important truths, the nobleſt precepts and inſtructions, adapted to all conditions of life, while the expreſſions and figures, however lofty, are adapted to the underſtanding of the young and illiterate, and, at the ſame time, raiſe the greateſt admiration, and excite the deepeſt attention in the moſt able maſters.

And if Homer and Virgil are ſo juſtly admired for their judicious choice of ſuch words and phraſes as convey a ſtrong idea of the action in their very ſound, thoſe who have but a ſmattering of the Hebrew, and will only give a ſmall degree of attention to this particular beauty, will eaſily feel it in almoſt every line. I would willingly give my readers who are not acquainted withthe Hebrew, ſome faint idea of this; but unleſs they can, for a moment, forget their leſs maſculine pronounciation, I fear my labour will be loſt, I ſhall, however, venture to add the few inſtances following out of the pſalms:

Let the ſea roar and the fulneſs thereof.
Jirham haiom umelo-o. Pſ. xcviii. 7.
Let the floods clap their hand.
Neharoth jimkau caph, ib. verſe 8.

The Lord alſo thundered from heaven, and the moſt High gave his voice.

Vejarghem baſhamajim Eliohim., *vehelion yeten colo,* xviii. 3.

The waters ſaw thee, O God, the waters ſaw thee; they trembled, and the depths quaked,

Rauka mayim, Elohim. rauka mayim; yekhilu oph yerghezu tehomoth, lxxvii. 16.

Mountains ſkipped like rams, valleys like young ſheep.

Heharim, rakkedeu, ke-elim, gebagoth kibne zon, cxiv. 4.

For God is high, and looks on the humble, the proud afar off he beholdeth.

Ki rom Elohim, ſhaphal yre, geboagh mimerkhak yiedagh, cxxxviii. 6.

All the horns of the wicked will I break.
Col carne reſhaghim agadeagh, lxxv. 10.
Chariot and horſe are caſt into a dead ſleep.
Nirdam varrekeb vaſſus, lxxvi. 7.
And in my God I will knock down an ox.
Ubelohai adelag ſhoor, xviii. 29.

Theſe inſtances are ſufficient to give the reader an idea of this particular beauty in the Hebrew poetry; and I ſhall only add, that whoever gives any tolerable attention to the elegant choice of words, where the ſubject is of the ſame nature with the foregoing inſtances, will find them fall with a ſuitable force and rapidity: and where the ſubject is of a contrary nature, he will diſcover in them the moſt ſurpriſing ſmoothneſs and harmony that can be imagined.

To conclude, there is nothing ſo ſweet, ſo tender, and pathetic; and, at the ſame time, nothing is ſo grand, ſo majeſtic, ſo terrible, and ſo harmonious, as the poetical parts of the Old Teſtament, compared to which all the heathen verſe is lame, flat, and inſipid.

THE

THE

PROVERBS.

The ARGUMENT.

This collection is only apart of the Proverbs of Solomon; *for we are told that* he ſpake three thouſand proberbs, and his ſongs were a thouſand and five, 1 Kings iv. 13. *Nor was he the author of the whole book, though it is placed under his name. In the twenty-fifth chapter, it is obſerved, that the following proverbs belong to him, but that they were collected by perſons appointed by* Hezekiah *for that purpoſe. The thirtieth chapter is intitled,* the words of Agur the ſon of Jaketh. *The laſt chapter is inſcribed* the words of king Lemuel. *From theſe different titles, it is concluded, that the firſt twenty-four chapters are the genuine work of* Solomon; *that the five next are a collection of ſeveral of his proverbs, made by order of king* Hezekiah; *and that the two laſt chapters were added, and belong to different, though unknown, authors.*

The Hebrews *call this book* Miſche, *the* Greeks *ſtile it* Parabolia, *and the* Latins Proverbia, *which may properly be rendered* ſentences, *or* maxims. *They contain rules for all conditions of life, for kings, courtiers, maſters, ſervants, parents, children,* &c.

The proverbial manner of ſpeaking and writing was very common among the Hebrews, *and in all the countries of the* Eaſt. *Hence it was, that the queen of* Sheba *came to prove* Solomon *with hard queſtions or parables.* Hiram *king of* Tyre *is ſaid to have held a correſpondence by letters with* Solomon, *propoſed enigmatical queſtions to him, and anſwered thoſe that were propoſed by* Solomon.

CHAP. I.

1 The uſe of the proverbs. 7 An exhortation to fear God and believe his word, 10 to avoid the enticing of ſinners. 20 Wiſdom complaineth of her contempt: 24 She threateneth her contemners.

THE proverbs of Solomon the ſon of David king of Iſrael;

2 To know wiſdom and inſtruction, to perceive the words of underſtanding.

3 To receive the inſtruction of wiſdom, juſtice, and judgement, and equity;

4 To give ſubtilty to the ſimple, to the young man knowledge and diſcretion.

5 A wiſe *man* will hear, and will increaſe learning: and a man of underſtanding ſhall attain unto wiſe counſels:

6 To underſtand a proverb, and the interpretation; the words of the wiſe, and their dark ſayings.

7 ¶ The fear of the Lord *is* the beginning of knowledge: *but* fools deſpiſe wiſdom and inſtruction.

8 My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother:

9 For they *ſhall be* an ornament of grace unto thy head, and chains about thy neck.

Commentary and Notes on Chap. I.

7, 8 *The fear of the Lord,* &c.] The firſt principle of wiſdom muſt be carefully obſerved, which is this; That a due ſenſe of God is a moſt neceſſary qualification to profit by theſe inſtructions: the ſecond is, To bear a great reverence to parents, both natural and ſpiritual. *Patrick.*

PSAL. CXLIX.

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5 *Praiſe him upon the loud cymbals*, &c] Let cymbals of all kinds accompany the pſalms and hymns in his praiſe: both thoſe in daily uſe, and thoſe employed only in times of the higheſt joy and triumph.

6 *Let every thing that hath breath, praiſe the Lord.*] Let every creature, eſpecially the human race, join with this ſacred choir, to praiſe the Almighty God of Jacob, from whom we receive all the good things we enjoy. To him, let all the world, with one conſent, give perpetual praiſe.

Thus have I endeavoured to explain the moſt difficult paſſages in the book of Pſalms, and to point out ſome of the moſt ſtriking parts in theſe beautiful compoſitions; but cannot conclude my remarks, without making a few obſervations on the Hebrew poetry; an art in which they have excelled all other nations. It has indeed this great advantage above all others, that the authors of it being divinely inſpired, ſeem to have conſecrated it wholly to the honour of God, and adapted it to the ſervice of the temple. No wonder then, if not only their great Lawgiver, but their monarchs, judges, prieſts, and prophets, men and women, have endeavoured to eternize their memories by ſome excellent performances of this kind: witneſs the two inimitable ſongs of Moſes, thoſe of Deborah and Hannah, the whole book of Pſalms, the canticles, the thankſgiving of Hezekiah, the book of Job, great part of the book of Iſaiah, and the Lamentations: not to mention ſome other prophets, who are alſo ſuppoſed, by the loftineſs of their ſtile, to have written part, at leaſt, of their prophecies in verſe; and it is univerſally agreed, that nothing can be conceived more majeſtic, or more ſurpriſingly ſublime; whether we conſider the variety of action, the greatneſs of the ſentiments, the richneſs of the figures and imagery, or the ſtrength and beauty of the expreſſions. And, at the ſame time, a ſtrain of the moſt ſeraphic piety, and of the moſt excellent morality runs through the whole; which conveys to the reader's mind the moſt important truths, the nobleſt precepts and inſtructions, adapted to all conditions of life, while the expreſſions and figures, however lofty, are adapted to the underſtanding of the young and illiterate, and, at the ſame time, raiſe the greateſt admiration, and excite the deepeſt attention in the moſt able maſters.

And if Homer and Virgil are ſo juſtly admired for their judicious choice of ſuch words and phraſes as convey a ſtrong idea of the action in their very ſound, thoſe who have but a ſmattering of the Hebrew, and will only give a ſmall degree of attention to this particular beauty, will eaſily feel it in almoſt every line. I would willingly give my readers who are not acquainted withthe Hebrew, ſome faint idea of this; but unleſs they can, for a moment, forget their leſs maſculine pronounciation, I fear my labour will be loſt, I ſhall, however, venture to add the few inſtances following out of the pſalms:

> Let the ſea roar and the fulneſs thereof.
> *Jirbam haiom umelo-o.* Pl. xcviii. 7.
> Let the floods clap their hand.
> *Neharoth jimkau caph*, ib. verſe 8.

The Lord alſo thundered from heaven, and the moſt High gave his voice.

Vejarghem baſhamajim Eliohim,, vehelion yeten colo, xviii. 3.

The waters ſaw thee, O God, the waters ſaw thee; they trembled, and the depths quaked,

Rauka mayim, Elohim. rauka mayim; yekhilu oph yerghezu tehomoth, lxxvii. 16.

> Mountains ſkipped like rams, valleys like young ſheep.
> *Hebarim, rakkedeu, ke-elim, gebagoth kibne zon*, cxiv. 4.

For God is high, and looks on the humble, the proud afar off he beholdeth.

> *Ki rom Elohim, ſhaphal yre, geboagh mimerkhak yiedagh*, cxxxviii. 6.
> All the horns of the wicked will I break.
> *Col carne reſhaghim agadeagh*, lxxv. 10.
> Chariot and horſe are caſt into a dead ſleep.
> *Nirdam varrekeb vaſſus*, lxxvi. 7.
> And in my God I will knock down an ox.
> *Ubelohai adelag ſhoor*, xviii. 29.

Theſe inſtances are ſufficient to give the reader an idea of this particular beauty in the Hebrew poetry; and I ſhall only add, that whoever gives any tolerable attention to the elegant choice of words, where the ſubject is of the ſame nature with the foregoing inſtances, will find them fall with a ſuitable force and rapidity: and where the ſubject is of a contrary nature, he will diſcover in them the moſt ſurpriſing ſmoothneſs and harmony that can be imagined.

To conclude, there is nothing ſo ſweet, ſo tender, and pathetic; and, at the ſame time, nothing is ſo grand, ſo majeſtic, ſo terrible, and ſo harmonious, as the poetical parts of the Old Teſtament, compared to which all the heathen verſe is lame, flat, and inſipid.

THE

PROVERBS.

The ARGUMENT.

This collection is only apart of the Proverbs of Solomon ; *for we are told that* he ſpake three thouſand proberbs, and his ſongs were a thouſand and five, 1 Kings iv. 13. *Nor was he the author of the whole book, though it is placed under his name. In the twenty-fifth chapter, it is obſerved, that the following proverbs belong to him, but that they were collected by perſons appointed by* Hezekiah *for that purpoſe. The thirtieth chapter is intitled,* the words of Agur the ſon of Jaketh. *The laſt chapter is inſcribed* the words of king Lemuel. *From theſe different titles, it is concluded, that the firſt twenty-four chapters are the genuine work of* Solomon ; *that the five next are a collection of ſeveral of his proverbs, made by order of king* Hezekiah ; *and that the two laſt chapters were added, and belong to different, though unknown, authors.*

The Hebrews *call this book* Miſche, *the* Greeks *ſtile it* Parabolia, *and the* Latins Proverbia, *which may properly be rendered* ſentences, *or* maxims. *They contain rules for all conditions of life, for kings, courtiers, maſters, ſervants, parents, children,* &c.

The proverbial manner of ſpeaking and writing was very common among the Hebrews, *and in all the countries of the* Eaſt *Hence it was, that the queen of* Sheba *came to prove* Solomon *with hard queſtious or parables.* Hiram *king of Tyre is ſaid to have held a correſpondence by letters with* Solomon, *propoſed enigmatical queſtions to him, and anſwered thoſe that were propoſed by* Solomon.

CHAP. I.

1 *The uſe of the proverbs.* 7 *An exhortation to fear God and believe his word,* 10 *to avoid the enticing of ſinners.* 20 *Wiſdom complaineth of her contempt :* 24 *She threatneth her contemners.*

THE proverbs of Solomon the ſon of David king of Iſrael ;

2 To know wiſdom and inſtruction, to perceive the words of underſtanding.

3 To receive the inſtruction of wiſdom, juſtice, and judgement, and equity ;

4 To give ſubtilty to the ſimple, to the young man knowledge and diſcretion.

5 A wiſe *man* will hear, and will increaſe learning: and a man of underſtanding ſhall attain unto wiſe counſels :

6 To underſtand a proverb, and the interpretation ; the words of the wiſe, and their dark ſayings.

7 ¶ The fear of the Lord *is* the beginning of knowledge : *but* fools deſpiſe wiſdom and inſtruction.

8 My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother :

9 For they *ſhall be* an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My

Commentary and Notes on Chap. I.

7, 8 *The fear of the Lord,* &c.] The firſt principle of wiſdom muſt be carefully obſerved, which is this ; That a due ſenſe of God is a moſt neceſſary qualification to profit by theſe inſtructions : the ſecond is, To bear a great reverence to parents, both natural and ſpiritual. *Patrick.*

10 ¶ My ſon, if ſinners entice thee, conſent thou not.

11 If they ſay, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cauſe:

12 Let us ſwallow them up alive as the grave; and whole, as thoſe that go down into the pit:

13 We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil:

14 Caſt in thy lot among us; let us all have one purſe.

15 My ſon, walk not thou in the way with them; refrain thy foot from their path.

16 For their feet run to evil, and make haſte to ſhed blood.

17 Surely in vain the net is ſpread in the ſight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ¶ Wiſdom crieth without; ſhe uttereth her voice in the ſtreets:

21 She crieth in the chief place of concourſe, in the openings of the gates: in the city ſhe uttereth her words, *ſaying*,

22 How long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge?

23 Turn ye at my reproof; behold, I will pour out my ſpirit unto you, I will make known my words unto you.

24 ¶ Becauſe I have called, and ye refuſed; I have ſtretched out my hand, and no man regarded;

25 But ye have ſet at nought all my counſel, and would none of my reproof:

26 I alſo will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you:

28 Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me:

29 For that they hated knowledge, and did not chooſe the fear of the Lord.

30 They would none of my counſel: they deſpiſed all my reproof.

31 Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them.

33 But whoſo hearkeneth unto me, ſhall dwell ſafely, and ſhall be quiet from fear of evil.

CHAP. II.

1 *Wiſdom promiſeth godlineſs to her children,* 10 *and ſafety from evil company,* 20 *and direction in good ways.*

MY ſon, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wiſdom, *and* apply thine heart to underſtanding;

3 Yea, if thou crieſt after knowledge, *and* lifteſt up thy voice for underſtanding;

4 If thou ſeekeſt her as ſilver, and ſearcheſt for her as *for* hid treaſures;

5 Then ſhalt thou underſtand the fear of the Lord; and find the knowledge of God.

6 For the Lord giveth wiſdom: out of his mouth *cometh* knowledge and underſtanding.

7 He layeth up ſound wiſdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgement, and preſerveth the way of his ſaints.

9 Then ſhalt thou underſtand righteouſneſs, and judgement, and equity; *yea*, every good path.

10 ¶ When wiſdom entereth into thine heart, and knowledge is pleaſant unto thy ſoul;

11 Diſcretion ſhall preſerve thee, underſtanding ſhall keep thee:

12 To deliver thee from the way of the evil man, from the man that ſpeaketh froward things,

13 Who leave the paths of uprightneſs, to walk in the ways of darkneſs,

14 Who rejoice to do evil, *and* delight in the frowardneſs of the wicked.

15 Whoſe ways *are* crooked, and *they* froward in their paths.

16 To deliver thee from the ſtrange woman, *even* from the ſtranger *which* flattereth with her words:

17 Which forſaketh the guide of her youth, and forgetteth the covenant of her God.

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10 *My ſon, if ſinners entice thee, conſent thou not*] The inſtructions delivered in this and the following verſes merit the utmoſt attention. They teach us to reſiſt the firſt approaches of temptation, the only ſure method of being conquerors: for, if we liſten to the firſt attack, though only with an intention of yielding to a particular, which, at firſt ſight, appears to be of very little conſequence, we are in the greateſt danger of being undone. One ſin paves the way to another; and when once we have begun, it will be impoſſible to know where we ſhall make a final ſtop: we ſhould therefore always remember the words of the wiſe man and whenever ſinners entice us to forſake the paths of virtue, abſolutely refuſe even to hear their flattering ſpeeches.

20, &c. *Wiſdom crieth without, ſhe uttereth her voice in the ſtreets,* &c.] By wiſdom is here meant the eternal wiſdom, the word, the ſon of God. It was by wiſdom that God eſtabliſhed the heavens, and founded the earth; it was this that the Lord poſſeſſed *from everlaſting, from the beginning, or ever the earth was.* It exiſted before God formed the earth. and was preſent with the Creator at the production of ſenſible beings.

32 *The turning away of the ſimple ſhall ſlay them.*] Septuagint, Becauſe they have abuſed ſimple or innocent men, they ſhall be ſlain.

Commentary and Notes on Chap. II.

4 *If thou ſeekeſt her as ſilver, and ſearcheſt,* &c.] A proverbial ſaying, borrowed from thoſe who dig in mines: the former part of it expreſſing eager deſire and great diligence; the latter invincible reſolution and conſtant preſeverance, notwithſtanding thoſe difficulties which occur to diſcourage our labour.

6 *For the Lord giveth wiſdom: out of his mouth cometh knowledge and underſtanding.*] It is in vain to ſearch for wiſdom, unleſs we previouſly ſeek the Lord and his righteouſneſs in whoſe gift alone it is; but there is no doubt of his beſtowing it upon thoſe who eſteem it above the poſſeſſions of all earthly things; eſpecially the more neceſſary part of it, which he hath already imparted to us by his prophets and inſpired penmen.

16 *To deliver thee from the ſtrange woman,* &c.] It was uſual for women, when they became proſtitutes, to quit their own home and friends, and to go into a foreign country in queſt of a livelihood, where they would be no ſhame to their relations. Hence it is, that at the time of the Judges and king Solomon, a proſtitute in Iſrael was generally diſtinguiſhed by the name of the *ſtrange woman.* Thus Jephtha is called (Judges xi. 1,) *the ſon of an harlot*, and in the following verſe, *the ſon of a ſtrange woman,* as terms equivalent the one to the other. *Biſhop of Clogher's Orig. of Hieroglyph.*

18 For her houſe inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 That thou mayeſt walk in the way of good *men*, and keep the paths of the righteous.

21 For the upright ſhall dwell in the land, and the perfect ſhall remain in it.

22 But the wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.

CHAP. III.

1 *An exhortation to obedience,* 5*, to faith,* 7 *to mortification,* 9 *to devotion,* 11 *to patience.* 13 *The happy gain of wiſdom.* 19 *The power,* 21 *and the benefits of wiſdom.* 27 *An exhortation to charitableneſs,* 30 *peaceableneſs,* 31 *and contentedneſs.* 33 *The curſed ſtate of the wicked.*

MY ſon, forget not my law; but let thine heart keep my commandments:

2 For length of days, and long life, and peace ſhall they add to thee.

3 Let not mercy and truth forſake thee: bind them about thy neck, write them upon the table of thine heart.

4 So ſhalt thou find favour and good underſtanding in the ſight of God and man.

5 ¶ Truſt in the Lord with all thine heart; and lean not unto thine own underſtanding.

6 In all thy ways acknowledge him, and he ſhall direct thy paths.

7 ¶ Be not wiſe in thine own eyes: fear the Lord, and depart from evil.

8 It ſhall be health to thy navel, and marrow to thy bones.

9 Honour the Lord with thy ſubſtance, and with the firſt-fruits of all thine increaſe.

10 So ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new wine.

11 ¶ My ſon, deſpiſe not the chaſtening of the Lord: neither be weary of his correction.

12 For whom the Lord loveth, he correcteth, even as a father the ſon, *in whom* he delighteth.

13 Happy *is* the man *that* findeth wiſdom, and the man *that* getteth underſtanding.

14 For the merchandiſe of it *is* better than the merchandiſe of ſilver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and all the things thou canſt deſire are not to be compared unto her.

16 Length of days *is* in her right hand, *and* in her left hand riches and honour.

17 Her ways *are* ways of pleaſantneſs, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

19 ¶ The Lord by wiſdom hath founded the earth; by underſtanding hath he eſtabliſhed the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My ſon, let not them depart from thine eyes: keep ſound wiſdom and diſcretion.

22 So ſhall they be life unto thy ſoul, and grace to thy neck.

23 Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble.

24 When thou lieſt down thou ſhalt not be afraid: yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet.

25 Be not afraid of ſudden fear, neither of the deſolation of the wicked, when it cometh.

26 For the Lord ſhall be thy confidence, and ſhall keep thy foot from being taken.

27 ¶ With-hold not good from them to whom it is due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou haſt it by thee.

29 Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee.

30 ¶ Strive not with a man without cauſe, if he have done thee no harm.

31 Envy thou not the oppreſſor, and chooſe none of his ways.

32 For the froward *is* abomination to the Lord: but his ſecret *is* with the righteous.

33 ¶ The curſe of the Lord *is* in the houſe of the wicked: but he bleſſeth the habitation of the juſt.

34 Surely he ſcorneth the ſcorners: but he giveth grace unto the lowly.

35 The wiſe ſhall inherit glory; but ſhame ſhall be the promotion of fools.

CHAP. IV.

1 *Solomon, to perſuade to obedience,* 3 *ſheweth what inſtruction he had of his parents,* 5 *to ſtudy wiſdom,* 14 *and to ſhun the path of the wicked.* 20 *He exhorteth to faith,* 23 *and ſanctification.*

HEAR, ye children, the inſtruction of a father, and attend to know underſtanding.

2 For

Commentary and Notes on Chap. III.

1 *My ſon, forget not my law,* &c.] Let me again entreat thee, with the affection of a father, not to be careleſs and negligent in the obſervance of theſe inſtructions; but write them upon the table of thine heart, and endeavour ſincerely to follow my precepts.

8 *Health to thy navel, and marrow to thy bones.*] This ſeems a metaphorical repreſentation of that firm and vigorous health of body, and chearfulneſs of mind, which virtue imparts.

13 *Wiſdom.*] That is, ſuch an underſtanding of God, and belief of his providence, as to acquieſce in all troubles that befal him, and ſtill to adhere to his Maker in faithful obedience.

18 *She is a tree of life to them that lay hold upon her,* &c.] Wiſdom leads us to a paradiſe, and ſupplies the place of that tree of life for which our firſt parents were baniſhed: that is, ſhe gives not only a preſent, but an immortal ſatisfaction to all thoſe that ſtrongly apprehend and retain her precepts; and therefore I again pronounce him happy above all other men, and above all expreſſion, who conſtantly and firmly adheres unto them.

27 *With-hold not good,* &c.] Septuagint, With-hold not benefaction to the poor, when the power is in thine hand to do it.

32 *His ſecret is with the righteous.*] The righteous know the ſecret of his providence in raiſing wicked oppreſſors ſo high, that they may have the more dreadful fall.

34 *Surely he ſcorneth the ſcorners,* &c.] Septuagint, The Lord reſiſteth the proud, but giveth grace to the lowly. And thus St. Peter cites the words, 1 Pet v. 5.

Commentary and Notes on Chap. IV.

1 *Hear, ye children, the inſtruction of a father,* &c.] Liſten all ye that are deſirous to learn unto the inſtructions which, out of a parental affection, I bring from God to you: hearken unto them, though they correct your preſent manners; and let your mind be ſo attentive, that you may know what it is to have a right underſtanding in all things.

2 For I give you good doctrine, forſake ye not my law.

3 ¶ For I was my father's ſon, tender and only *beloved* in the ſight of my mother.

4 He taught me alſo, and ſaid unto me, Let thine heart retain my words: keep my commandments, and live.

5 ¶ Get wiſdom, get underſtanding: forget *it* not; neither decline from the words of my mouth.

6 Forſake her not, and ſhe ſhall preſerve thee: love her, and ſhe ſhall keep thee.

7 Wiſdom *is* the principal thing: *therefore* get wiſdom; and with all thy getting get underſtanding.

8 Exalt her, and ſhe ſhall promote thee: ſhe ſhall bring thee to honour, when thou doſt embrace her.

9 She ſhall give to thine head an ornament of grace: a crown of glory ſhall ſhe deliver to thee.

10 Hear, O my ſon, and receive my ſayings; and the years of thy life ſhall be many.

11 I have taught thee in the way of wiſdom; I have led thee in right paths.

12 When thou goeſt, thy ſteps ſhall not be ſtraitened; and when thou runneſt, thou ſhalt not ſtumble.

13 Take faſt hold of inſtruction; let *her* not go: keep her; for ſhe *is* thy life.

14 Enter not into the path of the wicked, and go not in the way of evil *men:*

15 Avoid it, paſs not by it: turn from it, and paſs away.

16 For they ſleep not except they have done miſchief; and their ſleep is taken away unleſs they cauſe *ſome* to fall.

17 For they eat the bread of wickedneſs, and drink the wine of violence.

18 But the path of the juſt *is* as the ſhining light, that ſhineth more and more unto the perfect day.

19 The way of the wicked *is* as darkneſs: they know not at what they ſtumble.

20 ¶ My ſon, attend to my words, incline thine ear unto my ſayings.

21 Let them not depart from thine eyes: keep them in the midſt of thine heart.

22 For they *are* life unto thoſe that find them, and health to all their fleſh.

23 ¶ Keep thy heart with all diligence: for out of it *are* the iſſues of life.

25 Put away from thee a froward mouth, and perverſe lips put far from thee.

25 Let thine eyes look right on, and let thine eye-lids look ſtraight before thee.

26 Ponder the path of thy feet; and let all thy ways be eſtabliſhed.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

CHAP. V.

1 Solomon exhorteth to the ſtudy of wiſdom. 3 He ſheweth the miſchief of whoredom and riot. 15 He exhorteth to contendedneſs, liberality, and chaſtity. 22 The wicked are overtaken with their own ſins.

MY ſon attend unto my wiſdom, *and* bow thine ear to my underſtanding:

2 That thou mayeſt regard diſcretion, and *that* thy lips may keep knowledge.

3 ¶ For the lips of a ſtrange woman drop *as* an honey-comb, and her mouth *is* ſmoother than oil:

4 But her end is bitter as wormwood, ſharp as a two-edged ſword.

5 Her feet go down to death; her ſteps take hold on hell.

6 Leſt thou ſhouldeſt ponder the path of life, her ways are moveable, *that* thou canſt not know *them.*

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her houſe:

9 Leſt thou give thine honour unto others, and thy years unto the cruel.

10 Leſt ſtrangers be filled with thy wealth, and thy labours *be* in the houſe of a ſtranger.

11 And thou mourn at the laſt, when thy fleſh and thy body are conſumed.

12 And ſay, How have I hated inſtruction, and my heart deſpiſed reproof?

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me?

14 I was almoſt in all evil, in the midſt of the congregation and aſſembly.

15 ¶ Drink waters out of thine own ciſtern; and running waters out of thine own well.

16 Let thy fountains be diſperſed abroad, *and* rivers of waters in the ſtreets.

17 Let them be only thine own, and not ſtrangers with thee.

18 Let thy fountain be bleſſed: and rejoice with the wife of thy youth.

19 *Let*

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15 *Avoid it, paſs not by it, turn from it, and paſs away.*] With what vehement importunity does the *royal moraliſt* deter his pupils from the path of the wicked! How ſtrongly is the council urged, by being ſo frequently repeated; in ſuch a remarkable diverſity of conciſe and abrupt, conſequently of forcible and preſſing admonitions!

23 *Keep thy heart with all diligence: for out of it are the iſſues of life.*] Let this above all things be thy peculiar care, to ſet ſo ſtrict a guard upon the inward thoughts, motions, and affections of thy ſoul, that thy conſent be never attained by any thing which thou oughteſt to refuſe: for thy walking either in the paths of virtue or vice depends wholly on thy care and watchfulneſs in this particular.

Commentary and Notes on Chap. V.

3 *For the lips of a ſtrange woman drop as an honeycomb,* &c.] As youth is remarkably prone to harlots, the wiſe man here adds another caution he had before given againſt this vice: and, with repeated intreaties, begs the attention of the gay and thoughtleſs to ſo weighty an argument, which he here proſecutes more at large, and preſſes with remarkable eloquence, and very powerful reaſons.

4 *Sharp as a two-edged ſword.*] Like a ſword that cuts on both ſides, ſhe wounds both ſoul and body.

16 *Let thy fountains be diſperſed,* &c.] The context ſeems to require the negative particle; for from ver. 15 to the 20th, Solomon in figurative expreſſions adviſes his ſon to confine himſelf to his own wife. The Greek verſion (Vatican edition) reads right, Let *not* thy waters be diſperſed from their own fountains, let thy waters run in thine own ſtreets, (or channels). Origen, Clement of Alexandria, and Aquila's verſion, have alſo the negative particle. *Kennicott.*

18 *Let thy fountain be bleſſed.*] Septuagint, Let thy fountain be peculiar to thyſelf.

19 *Let her be as* the loving hind, and pleaſant roe, let her breaſts ſatisfy thee at all times, and be thou raviſhed always with her love.

20 And why wilt thou, my ſon, be raviſhed with a ſtrange woman, and embrace the boſom of a ſtranger?

21 For the ways of a man *are* before the eyes of the Lord, and he pondereth all his goings.

22 ¶ His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins.

23 He ſhall die without inſtruction, and in the greatneſs of his folly he ſhall go aſtray.

CHAP. VI.

1 *Againſt ſuretiſhip,* 6 *idleneſs,* 12 *and miſchievouſneſs.* 23 *The bleſſings of obedience.* 25 *The miſchiefs of whoredom.*

MY ſon, if thou be ſurety for thy friend, *if* thou haſt ſtricken thy hand with a ſtranger.

2 Thou art ſnared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my ſon, and deliver thyſelf, when thou art come into the hand of thy friend: go, humble thyſelf, and make ſure thy friend.

4 Give not ſleep to thine eyes, nor ſlumber to thine eye-lids.

5 Deliver thyſelf as a roe from the hand *of the hunter,* and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou ſluggard, conſider her ways, and be wiſe.

7 Which having no guide, overſeer, or ruler,

8 Provideth her meat in the ſummer, *and* gathereth her food in the harveſt.

9 How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep.

10 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep.

11 So ſhall thy poverty come as one that travaileth, and thy want as an armed man.

12 ¶ A naughty perſon, a wicked man walketh with a froward mouth.

13 He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers.

14 Frowardneſs *is* in his heart, he deviſeth miſchief continually, he ſoweth diſcord.

15 Therefore ſhall his calamity come ſuddenly; ſuddenly ſhall he be broken without remedy.

16 ¶ Theſe ſix *things* doth the Lord hate, yea, ſeven *are* an abomination unto him:

17 A proud look, a lying tongue, and hands that ſhed innocent blood.

18 An heart that deviſeth wicked imaginations, feet that be ſwift in running to miſchief.

19 A falſe witneſs *that* ſpeaketh lies, and him that ſoweth diſcord among brethren.

20 ¶ My ſon, keep thy fathers commandment, and forſake not the law of thy mother.

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and *when* thou awaketh, it ſhall talk with thee.

23 For the commandment *is* a lamp: and the law *is* light; and reproofs of inſtruction *are* the way of life:

24 To keep thee from the evil woman, from the flattery of the tongue of a ſtrange woman.

25 Luſt not after her beauty in thine heart; neither let her take thee with her eye-lids.

26 For by means of a whoriſh woman *a man is brought* to a piece of bread: and the adultereſs will hunt for the precious life.

27 Can a man take fire in his boſom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth into his neighbour's wife: whoſoever toucheth her, ſhall not be innocent.

30 *Men* do not deſpiſe a thief, if he ſteal to ſatisfy his ſoul, when he is hungry.

31 But *if* he be found, he ſhall reſtore ſevenfold, he ſhall give all the ſubſtance of his houſe.

32 *But* whoſo committeth adultery with a woman, lacketh underſtanding: he *that* doeth it, deſtroyeth his own ſoul.

33 A wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.

34 For jealouſy *is* the rage of a man: therefore he will not ſpare in the day of vengeance.

35 He will not regard any ranſom; neither will he reſt content, though thou giveſt many gifts.

CHAP. VII.

1 *Solomon perſuadeth to a ſincere familiarity with wiſdom.* 10 *He ſheweth the cunning of a whore,* 24 *and dehorteth from ſuch wickedneſs.*

MY ſon keep my words, and lay up my commandments with thee.

2 Keep

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19 *Let her be as the loving hind, and pleaſant roe.*] The hind and roe are taken notice of by authors that write of animals, (particularly Oppian) to be loving creatures, which antiently the greateſt perſons kept in their palaces, and diverted themſelves with. The ſame appears from ſome beautiful lines in Virgil, beginning *Cervus erat forma,* &c. Æneid VII. 483.

21 *For the ways of man are before the eyes of the Lord, and he pardoneth all his goings.*]. If the many calamities I have mentioned will not deter thee from thy evil courſes, remember that the eye of Omnipotence beholds all thy actions, weighs them in the balance of juſtice, and will exactly puniſh or reward thee according to thy works.

Commentary and Notes on Chapter VI.

1 *If thou haſt ſtricken thine hand with a ſtranger.* Septuagint, Thou haſt ſtriken thine hand to an enemy: meaning, thou haſt made thy friend thine enemy. *Wall.*

3 *Go humble thyſelf and make ſure thy friend.*] Septuagint, Go, neglect not; ſtir up thy friend for whom thou art ſurety; i. e. ſtir him up to pay his debt—none of the verſions have *humble thyſelf.* Wall.

6, 7, 8 *Go to the ant, thou ſluggard, conſider her ways, and be wiſe.*] Obſerve thou ſluggard, the provident care of the ant, who, during the ſummer, and the plenty of harveſt, lays up a ſufficient ſtock of proviſions to ſupport her during the nipping blaſts and hoary rains of winter. Obſerve how carefully ſhe depoſits her grain in cells, ſhe hath digged for it in the earth, that it neither be injured by the chilling winds, nor ſtolen by other creatures who range the fields in ſearch of food: and ſurely ſo ſtriking an inſtance of labour, induſtry, and conſummate policy, exhibited by one of the inſect race, muſt make thee aſhamed of thy indolence, and animate thee to imitate her provident care.

11 *Thy want as an armed man.*] Whom thou canſt not reſiſt.

25 *Neither let her take thee with her eye-lids.*) Which have often been compared to nets: Philoſtratus, in his Epiſtles, frequently ſpeaks of *the nets of the eyes.*

31 *But if he be found, he ſhall reſtore ſeven fold,* &c) The Hebrew word *Schivatajim,* which we here render ſeven-fold, does not properly ſignify any determinate number; but only ſuch as is perfect and complete in its kind. And it may be remembered, that according to the law of Moſes, a thief was not [illegible] reſtore ſeven-fold, but much leſs. See Exod. xxii, 1, 4.

2 Keep my commandments and live: and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wiſdom, Thou *art* my ſiſter; and call underſtanding *thy* kinſwoman.

5 That they may keep thee from the ſtrange woman, from the ſtranger *which* flattereth with her words.

6 ¶ For at the window of my houſe I looked through my caſement.

7 And beheld among the ſimple ones, I diſcerned among the youths, a young man void of underſtanding.

8 Paſſing through the ſtreet near her corner, and he went the way to her houſe.

9 In the twilight, in the evening, in the black and dark night:

10 And behold, there met him a woman, *with* the attire of an harlot, and ſubtil of heart.

11 (She *is* loud and ſtubborn, her feet abide not in her houſe.

12 Now *is ſhe* without, now in the ſtreets, and lieth in wait at every corner.)

13 So ſhe caught him, and kiſſed him, *and* with an impudent face ſaid unto him,

14 *I have* peace-offerings with me; this day have I paid my vows.

15 Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee.

16 I have decked my bed with coverings of tapeſtry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, alloes, and cinnamon.

18 Come, let us take our fill of love, until the morning, let us ſolace ourſelves with loves.

19 For the good-man *is* not at home, he is gone a long journey;

20 He hath taken a bag of money with him, *and* will come home at the day appointed.

21 With her much fair ſpeech ſhe cauſed him to yield, with the flattering of her lips ſhe forced him.

22 He goeth after her ſtraightway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks.

23 Till a dart ſtrike through his liver, as a bird haſteth to the ſnare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, and not aſtray in her paths.

26 For ſhe hath caſt down many wounded: yea, many ſtrong *men* have been ſlain by her.

27 Her houſe *is* the way to hell, going down to the chambers of death.

C H A P. VIII.

1 *The fame,* 6 *and evidence of wiſdom.* 10 *The excellency,* 12 *the nature,* 15 *the power,* 18 *the riches,* 22 *and the eternity of wiſdom.* 32 *Wiſdom is to be deſired for the bleſſedneſs it bringeth.*

DOTH not wiſdom cry? and underſtanding put forth her voice?

2 She ſtandeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call, and my voice *is* to the ſons of man.

5 O ye ſimple, underſtand wiſdom; and ye fools, be ye of an underſtanding heart.

6 Hear, for I will ſpeak of excellent things; and the opening of my lips *ſhall be* right things.

7 For my mouth ſhall ſpeak truth, and wickedneſs *is* an abomination to my lips.

8 All the words of my mouth *are* in righteouſneſs, *there is* nothing froward or perverſe in them.

9 They *are* all plain to him that underſtandeth, and right to them that find knowledge.

10 ¶ Receive my inſtruction, and not ſilver; and knowledge rather than choice gold.

11 For wiſdom *is* better than rubies; and all the things that may be deſired, are not to be compared to it.

12 ¶ I wiſdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the Lord *is* to hate evil: pride and arrogancy, and the evil way, and the froward mouth do I hate.

14 Counſel *is* mine, and found wiſdom: I *am* underſtanding; I have ſtrength.

15 ¶ By me kings reign, and princes decree juſtice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and thoſe that ſeek me early ſhall find me.

18 ¶ Riches and honour *are* with me: *yea,* durable riches and righteouſneſs.

19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice ſilver.

20 I lead in the way of righteouſneſs, in the midſt of the paths of judgment:

21 That

Commentary and Notes on Chap. VII.

4 *Say unto wiſdom, thou art my ſiſter,* &c.] Embrace the precepts I have given thee with the moſt ardent affection; and place ſo high a value upon wiſdom, as to invite her continually to thee, till ſhe be as familiar with thee as an only ſiſter; and thou delight in her precepts as in the company of the moſt loved relation.

5 *That they may keep thee from the ſtrange woman,* &c.] For theſe will be a powerful preſervative againſt the ſnares of the crafty woman, who hath powerful charms to flatter thoſe to her embraces who are not heartily in love with wiſdom.

26 *She hath caſt down many wounded,* &c.] Mr. Kennicott thinks this verſe ſhould be rendered, *For ſhe hath caſt down many warriors, and the moſt valiant men have been ſlain by her.* Dr. Hammond thus paraphraſes it: The moſt valiant heroes, the moſt puiſſant ſoldiers, that never have yielded, but ſtood undaunted againſt all other aſſaults, have generally been vanquiſhed, and frequently deſtroyed by the allurements of women.

27 *Her houſe is the way to hell.*] That is, to the grave untimely.

Commentary and Notes on Chap. VIII.

1 *Doth not wiſdom cry? and underſtanding put forth her voice?* Can any pretend ignorance, or ſay they were never cautioned againſt theſe ſnares? Or, rather, is not there the greateſt reaſon to chide you for ſtupidity, in hearkening to thoſe ſecret allurements to the deeds of darkneſs, when their conſequences are ſo apparent? and you have ſo many open and loud admonitions to be wiſer? and ſuch ſerious and earneſt endeavours have been uſed to reclaim you from your folly?

10 *Receive my inſtruction, and not ſilver.*] *Not* frequently means *rather than;* therefore this verſe ſhould be tranſlated, Receive my inſtructions *rather than* ſilver. *Pilkington.*

21 That I may cauſe thoſe that love me, to inherit ſubſtance; and I will fill their treaſures.

22 ¶ The Lord poſſeſſed me in the beginning of his way, before his works of old.

23 I was ſet up from everlaſting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth: when *there were* no fountains abounding with water.

25 Before the mountains were ſettled; before the hills was I brought forth.

26 While as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world:

27 When he prepared the heavens, I *was* there: when he ſet a compaſs upon the face of the depths:

28 When he eſtabliſhed the clouds above: when he ſtrengthened the fountains of the deep:

29 When he gave to the ſea his decree, that the waters ſhould not paſs his commandment: when he appointed the foundations of the earth:

30 Then I was by him *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him:

31 Rejoicing in the habitable part of his earth; and my delights *were* with the ſons of men.

32 Now therefore hearken unto me, O ye children: for bleſſed *are they that* keep my ways.

33 Hear inſtruction and be wiſe, and refuſe it not.

34 Bleſſed *is* the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.

35 For whoſo findeth me, findeth life, and ſhall obtain favour of the Lord.

36 But he that ſinneth againſt me wrongeth his own ſoul: all they that hate me love death.

CHAP. IX.

1 *The diſcipline,* 4 *and doctrine of wiſdom.* 13 *The cuſtom,* 16 *and error of folly.*

WISDOM hath builded her houſe, ſhe hath hewn out her ſeven pillars.

2 She hath killed her beaſts, ſhe hath mingled her wine; ſhe hath alſo furniſhed her table.

3 She hath ſent forth her maidens, ſhe crieth upon the higheſt places of the city.

4 Whoſo *is* ſimple, let him turn in hither: *as* for him that wanteth underſtanding, ſhe ſaith to him,

5 Come eat of my bread, and drink of the wine *which* I have mingled.

6 Forſake the fooliſh and live; and go in the way of underſtanding.

7 He that reproveth a ſcorner, getteth to himſelf ſhame: and he that rebuketh a wicked *man, getteth* himſelf a blot.

8 Reprove not a ſcorner, leſt he hate thee: rebuke a wiſe *man*, and he will love thee.

9 Give *inſtruction* to a wiſe *man*, and he will be yet wiſer: teach a juſt *man*, and he will increaſe in learning.

10 The fear of the Lord *is* the beginning of wiſdom: and the knowledge of the holy *is* underſtanding.

11 For by me thy days ſhall be multiplied, and the years of thy life ſhall be increaſed.

12 If thou be wiſe, thou ſhalt be wiſe for thyſelf: but *if* thou ſcorneſt, thou alone ſhalt bear *it*.

13 ¶ A fooliſh woman *is* clamorous: *ſhe is* ſimple, and knoweth nothing.

14 For ſhe ſitteth at the door of her houſe, on a ſeat in the high places of the city.

15 To call paſſengers who go right on their ways.

16 Whoſo *is* ſimple, let him turn in hither: and as for him that wanteth underſtanding, ſhe ſaith to him,

17 Stolen waters are ſweet, and bread *eaten* in ſecret is pleaſant.

18 But he knoweth not that the dead *are* there: *and that* her gueſts *are* in the depths of hell.

CHAP. X.

From this chapter to the five and twentieth, are ſundry obſervations of moral virtues and their contrary vices.

THE

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23 *I was ſet up from everlaſting, from the beginning, or ever the earth was.*] My ſovereignty and dominion is from everlaſting, nor hath it any ſuperior: all antiquity comes infinitely ſhort of mine, who was even before the earth itſelf had any exiſtence, and therefore before all mankind.

24 *When there were no depths, I was brought forth,* &c.] When as yet there were no depths, I was conceived in the mind of Omnipotence, long before the ſprings and fountains had any exiſtence.

25, 26 *Before the mountains were ſettled,* &c.] Before the mountains, from whoſe bowels the fountains have their ſource; before even the little hills diverſified the ſurface of the earth, I had a being. Nay, even before he had called the earth from its chaos, the abode of night and darkneſs, when he had not formed one atom of this earthly globe, much leſs adorned it with lofty mountains and ſpacious plains.

27 *When he prepared the heavens, I was there,* &c.] But why do I mention the earth alone? I was preſent when he diſpoſed the heavens into this wonderful order, wherein they now appear; as well as when he moved upon the confuſed abyſs which they incloſed, and faſhioned the earth into à regular ſhape.

28 *When he eſtabliſhed the clouds above,* &c.] When he formed the fleecy clouds in the fluid air; and provided ciſterns for the waters they contain, from whence they fall in balmy drops on the thirſty foil.

29 *When he gave to the ſea his decree, that the waters ſhould not paſs his commandment,* &c.] When he preſcribed limits to the boiſterous ocean, and confined its ſwelling waves: when he placed the earth penſile in the fluid æther, and balanced it on its own centre, as on the firmeſt foundation.

30, 31 *Then I was by him, as one brought up with him,* &c.] Then was I conſtantly with him; was daily his delight, rejoicing in the lovely work of creation; was delighted with the beautiful variety of animals which adorned this earthly globe; eſpecially with the children of men, who were made in the image of the Almighty, and capable of converſing with me.-- The perſon who here ſpeaks in the character of wiſdom is generally ſuppoſed to be the ſon of God, who was in the boſom of his father before this world had exiſtence, and rejoiced with him at the formation of the univerſe.

Commentary and Notes on Chapter IX.

6 *Forſake the fooliſh, and live: and go in the way of underſtanding*] Be perſuaded to make trial of theſe precepts; forſake the company of wicked men, and abandon all childiſh and ſenſeleſs actions: then will you have a taſte of true happineſs, which will invite you to perſevere, and liſten to the deliberate dictates of ſober reaſon. and the grave counſels of prudent perſons; who not only inſtruct others but practiſe themſelves their own precepts.

12 *If thou be wiſe, thou ſhalt be wiſe for thyſelf: but if thou ſcorneſt, thou ſhalt bear it.*] I earneſtly invite thee to imbibe my doctrines; not for mine own ſake, but for thine: for thou alone wilt reap the fruit of being truly virtuous; or ſuffer the puniſhment which Omnipotence will ſurely inflict on all profane ſcoffers at religion and goodneſs.

THE proverbs of Solomon. A wiſe ſon maketh a glad father; but a fooliſh ſon *is* the heavineſs of his mother.

2 Treaſures of wickedneſs profit nothing: but righteouſneſs delivereth from death.

3 The Lord will not ſuffer the ſoul of the righteous to famiſh: but he caſteth away the ſubſtance of the wicked.

4 He becometh poor that dealeth *with* a ſlack hand: but the hand of the diligent maketh rich.

5 He that gathereth in ſummer *is* a wiſe ſon: *but* he that ſleepeth in harveſt *is* a ſon that cauſeth ſhame.

6 Bleſſings *are* upon the head of the juſt: but violence covereth the mouth of the wicked.

7 The memory of the juſt *is* bleſſed: but the name of the wicked ſhall rot.

8 The wiſe in heart will receive commandments: but a prating fool ſhall fall.

9 He that walketh uprightly, walketh ſurely: but he that perverteth his ways ſhall be known.

10 He that winketh with the eye cauſeth ſorrow: but a prating fool ſhall fall.

11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred ſtireth up ſtrifes: but love covereth all ſins.

13 In the lips of him that hath underſtanding, wiſdom is found: but a rod *is* for the back of him that is void of underſtanding.

14 Wiſe *men* lay up knowledge: but the mouth of the fooliſh *is* near deſtruction.

15 The rich man's wealth *is* his ſtrong city: the deſtruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life; the fruit of the wicked to ſin.

17 He *is in* the way of life that keepeth inſtruction: but he that refuſeth reproof, erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a ſlander, is a fool.

19 In the multitude of words there wanteth not ſin: but he that refraineth his lips, *is* wiſe.

20 The tongue of the juſt *is as* choice ſilver: the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want of wiſdom.

22 The bleſſing of the Lord, it maketh rich, and he addeth no ſorrow with it.

23 *It is* as ſport to a fool to do miſchief: but a man of underſtanding hath wiſdom.

24 The fear of the wicked, it ſhall come upon him: but the deſire of the righteous ſhall be granted.

25 As the whirlwind paſſeth, ſo *is* the wicked no *more*: but the righteous *is* an everlaſting foundation.

26 As vinegar to the teeth, and as ſmoke to the eyes, ſo *is* the ſluggard to them that ſend him.

27 The fear of the Lord prolongeth days: but the years of the wicked ſhall be ſhortened.

28 The hope of the righteous *ſhall be* gladneſs: but the expectation of the wicked ſhall periſh.

29 The way of the Lord *is* ſtrength to the upright: but deſtruction *ſhall be* to the workers of iniquity.

30 The righteous ſhall never be removed: but the wicked ſhall not inhabit the earth.

31 The mouth of the juſt bringeth forth wiſdom: but the froward tongue ſhall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *ſpeaketh* frowardneſs.

CHAP XI.

A Falſe balance *is* abomination to the Lord: but a juſt weight *is* his delight.

2 *When* pride cometh, then cometh ſhame: but with the lowly *is* wiſdom.

3 The integrity of the upright ſhall guide them: but the perverſeneſs of tranſgreſſors ſhall deſtroy them.

4 Riches profit not in the day of wrath: but righteouſneſs delivereth from death.

5 The righteouſneſs of the perfect ſhall direct his way but the wicked ſhall fall by his own wickedneſs.

6 The righteouſneſs of the upright ſhall deliver them: but tranſgreſſors ſhall be taken in *their own* naughtineſs.

7 When a wicked man dieth, *his* expectation ſhall periſh: and the hope of unjuſt *men* periſheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his ſtead.

9 An hypocrite with *his* mouth deſtroyeth his neighbour: but through knowledge ſhall the juſt be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked periſh, *there is* ſhouting.

11 By the bleſſing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

Commentary and Notes on Chapter X.

6 *Bleſſings are upon the head of the juſt: but violence covereth the mouth of the wicked*] The bleſſings of heaven ſhall viſibly deſcend in great plenty on the head of the juſt and merciful man: but their own iniquity ſhall violently overwhelm thoſe, to their utter confuſion, who wickedly defraud and oppreſs their neighbours.

10 *He that winketh with the eye, cauſeth ſorrow: but a prating fool ſhall fall.*] The laſt hemiſtick of this verſe is by the careleſſneſs of the tranſcriber repeated from ver. 8. In the Greek, Syriac, and Arabic verſions, we find the firſt hemiſtick beautifully illuſtrated by an antitheſis in the ſecond thus, *He that winketh with the eye cauſeth ſorrow, but he that reproveth, worketh ſafety.* Maxims worthy of Solomon! "When a man connives at his friend's failings, the offender is encouraged to ſin on, and heap up matter for very ſorrowful reflections afterwards: but the man who with an honeſt freedom prudently reproves him, moſt effectually contrives his honour and ſafety." *Kennicott,*

18 *He that hideth hatred with lying lips.*] It ſhould be rendered, *hath* lying lips, to make the verſe conſiſt of two parts, and not of one only, as in the preſent tranſlation: for each verſe of the Proverbs conſiſts of two diſtinct propoſitions, both relating to the ſame thing; and theſe are generally oppoſed to each other.

19 *In the multitude of words there wanteth not ſin: but he that refraineth his lips is wiſe.*] Nor are calumny and flattery the only vices of the tongue; many words are rarely innocent: he therefore that is ſparing of ſpeech, and conſiders well what he is going to utter, is truly prudent.

Commentary and Notes on Chapter XI.

1 *A falſe balance is an abomination to the Lord,* &c.) The Lord deteſteth thoſe who endeavour to defraud their neighbour of his juſt weight; whilſt thoſe, who are honeſt in their dealings, are his favourites.

7 *When a wicked man dieth,* &c.] Septuagint reads, When a good man dies, his hopes does not periſh: but the expectation of the wicked periſheth. *Wall*

12 He that is void of wiſdom, deſpiſeth his neighbour: but a man of underſtanding holdeth his peace.

13 A tale-bearer revealeth ſecrets: but he that is of a faithful ſpirit concealeth the matter.

14 Where no counſel *is*, the people fall: but in the multitude of counſellors *there is* ſafety.

15 He that is ſurety for a ſtranger ſhall ſmart *for it*: and he that hateth ſuritiſhip, is ſure.

16 A gracious woman retaineth honour: and ſtrong *men* retain riches.

17 The merciful man doeth good to his own ſoul: but *he that is* cruel, troubleth his own fleſh.

18 The wicked worketh a deceitful work: but to him that ſoweth righteouſneſs, *ſhall be* a ſure reward.

19 As righteouſneſs *tendeth* to life: ſo he that purſueth evil, *purſueth it* to his own death.

20 They that are of a froward heart are abomination to the Lord: but *ſuch as are* upright in *their* way *are* his delight.

21 *Though* hand *join* in hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered.

22 *As* a jewel of gold in a ſwine's ſnout, *ſo is* a fair woman which is without diſcretion.

23 The deſire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that ſcattereth, and yet increaſeth; and *there is* that with-holdeth more than is meet, but *it tendeth* to poverty.

25 The liberal ſoul ſhall be made fat; and he that watereth, ſhall be watered alſo himſelf.

26 He that with-holdeth corn, the people ſhall curſe him, but bleſſing *ſhall be* upon the head of him that ſelleth it.

27 He that diligently ſeeketh good, procureth favour: but he that ſeeketh miſchief, it ſhall come unto him.

28 He that truſteth in his riches ſhall fall: but the righteous ſhall flouriſh as a branch.

29 He that troubleth his own houſe ſhall inherit the wind: and the fool *ſhall be* ſervant to the wiſe of heart.

30 The fruit of the righteous *is* a tree of life: and he that winneth ſouls, *is* wiſe.

31 Behold, the righteous ſhall be recompenſed in the earth: much more the wicked and the ſinner.

CHAP XII.

WHOSO loveth inſtruction, loveth knowledge: but he that hateth reproof, *is* brutiſh.

2 A good *man* obtaineth favour of the Lord: but a man of wicked devices will he condemn.

3 A man ſhall not be eſtabliſhed by wickedneſs: but the root of the righteous ſhall not be moved.

4 A virtuous woman *is* a crown to her huſband: but ſhe that maketh aſhamed, *is* as rottenneſs in his bones.

5 The thoughts of the righteous *are* right: *but* the counſels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright ſhall deliver them.

7 The wicked are overthrown, and *are* not: but the houſe of the righteous ſhall ſtand.

8 A man ſhall be commended according to his wiſdom: but he that is of a perverſe heart ſhall be deſpiſed.

9 *He that* is deſpiſed and hath a ſervant, *is* better than he that honoureth himſelf, and lacketh bread.

10 A righteous *man* regardeth the life of his beaſt: but the tender mercies of the wicked *are* cruel.

11 He that tilleth his land, ſhall be ſatisfied with bread: but he that followeth vain *perſons*, *is* void of underſtanding.

12 The wicked deſireth the net of evil *men*: but the root of the righteous yieldeth *fruit*.

13 The wicked is ſnared by the tranſgreſſion of *his* lips: but the juſt ſhall come out of trouble.

14 A man ſhall be ſatisfied with good by the fruit of *his* mouth, and the recompence of a man's hands ſhall be rendered unto him.

15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counſel, *is* wiſe.

16 A fool's wrath is preſently known: but a prudent *man* covereth ſhame.

17 *He that* ſpeaketh truth, ſheweth forth righteouſneſs; but a falſe witneſs, deceit.

18 There is that ſpeaketh like the piercings of a ſword: but the tongue of the wiſe *is* health.

19 The lip of truth ſhall be eſtabliſhed for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counſellors of peace *is* joy.

21 There ſhall no evil happen to the juſt: but the wicked ſhall be filled with miſchief.

22 Lying lips *are* abomination to the Lord: but they that deal truly *are* his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth fooliſhneſs.

24 The hand of the diligent ſhall bear rule: but the ſlothful ſhall be under tribute.

25 Heavineſs in the heart of man maketh it ſtoop: but a good work maketh it glad.

26 The righteous *is* more excellent than his neighbour: but the way of the wicked ſeduceth them.

27 The

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30 *The fruit of the righteous is a tree of life: and he that winneth ſouls is wiſe*] The benefit ſociety receives from a juſt and charitable man, may be compared to the fruit of the tree of life, which keeps the ſons of men from miſery: but he is the far greater benefactor, who communicates wiſdom ſeaſonably, than he who draws ſouls from the broad ways of deſtruction to the narrow path leading to eternal felicity.

31 *Behold, the righteous ſhall be recompenſed in the earth.*] That is, ſhall be puniſhed for their offences. *Clark.*

Commentary and Notes on Chapter XII.

1 *Whoſo loveth inſtruction, loveth knowledge,* &c.] It is a certain indication of a wiſe and good man, to liſten with attention and patience to thoſe who tell him of his faults, and who is thankful for reproof: but he who declines inſtruction, and turneth away from reproof, indicates that his paſſions are ſo brutiſh, that there is little hopes of his being ever reclaimed.

4 *She that maketh aſhamed, is as rottenneſs in his bones.*] Septuagint, A miſchievous woman undoes her huſband, like a worm in the wood.

13 *The wicked is ſnared by the tranſgreſſion of his lips: but the juſt ſhall come out of trouble.*] The wicked enſnares himſelf by that deceitful talk wherewith he deſigned to have enſnared others: but the righteous eſcapes the danger: nay, by his prudent diſcourſe, avoids very great difficulties, wherein he otherwiſe might have been entangled.

27 The ſlothful *man* roaſteth not that which he took in hunting: but the ſubſtance of a diligent man *is* precious.

28 In the way of righteouſneſs *is* life, and in the path-way *thereof there is* no death.

CHAP. XIII.

A Wiſe ſon *heareth* his fathers inſtruction: but a ſcorner heareth not rebuke.

2 A man ſhall eat good by the fruit of *his* mouth: but the ſoul of the tranſgreſſors *ſhall eat* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth wide his lips, ſhall have deſtruction,

4 The ſoul of the ſluggard deſireth, and *hath* nothing: but the ſoul of the diligent ſhall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathſome, and cometh to ſhame.

6 Righteouſneſs keepeth *him that is* upright in the way: but wickedneſs overthroweth the ſinner.

7 There is that maketh himſelf rich, yet *hath* nothing: *there is* that maketh himſelf poor, yet *hath* great riches.

8 The ranſom of a man's life *are his* riches; but the poor heareth not rebuke.

9 The light of the righteous rejoyceth: but the lamp of the wicked ſhall be put out.

10 Only by pride cometh contention: but with the well adviſed *is* wiſdom.

11 Wealth *gotten* by vanity, ſhall be diminiſhed: but he that gathereth by labour ſhall increaſe.

12 Hope deferred maketh the heart ſick: but *when* the deſire cometh, *it is* a tree of life.

13 Whoſo deſpiſeth the word ſhall be deſtroyed: but he that feareth the commandment ſhall be rewarded.

14 The law of the wiſe *is* a fountain of life, to depart from the ſnares of death,

15 Good underſtanding giveth favour: but the way of tranſgreſſors *is* hard.

16 Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly.

17 A wicked meſſenger falleth into miſchief: but a faithful Ambaſſador *is* health.

18 Poverty and ſhame *ſhall be to* him that refuſeth inſtruction: but he that regardeth reproof, ſhall be honoured.

19 The deſire accompliſhed is ſweet to the ſoul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wiſe *men*, ſhall be wiſe: but a companion of fools ſhall be deſtroyed.

21 Evil purſueth ſinners: but to the righteous, good ſhall be repayed.

22 A good *man* leaveth an inheritance to his childrens children: and the wealth of the ſinner *is* laid up for the juſt.

23 Much food *is in* the tillage of the poor: but there is *that is* deſtroyed for want of judgment.

24 He that ſpareth his rod, hateth his ſon: but he that loveth him chaſteneth him betimes.

25 The righteous eateth to the ſatisfying of his ſoul: but the belly of the wicked ſhall want.

CHAP. XIV.

EVERY wiſe woman buildeth her houſe: but the fooliſh plucketh it down with her hands.

2 He that walketh in his uprightneſs, feareth the Lord: but *he that is* perverſe in his ways deſpiſeth him.

3 In the mouth of the fooliſh *is* a rod of pride: but the lips of the wiſe ſhall preſerve them

4 Where no oxen *are*, the crib *is* clean: but much increaſe *is* by the ſtrength of the ox.

5 A faithful witneſs will not lie: but a falſe witneſs will utter lies.

6 A ſcorner ſeeketh wiſdom, and *findeth it* not: but knowledge *is* eaſy to him that underſtandeth.

7 Go from the preſence of a fooliſh man, when thou perceiveſt not *in him* the lips of knowledge.

8 The wiſdom of the prudent *is* to underſtand his way: but the folly of fools *is* deceit.

9 Fools make a mock at ſin: but among the righteous *there is* favour.

10 The heart knoweth his own bitterneſs; and a ſtranger doth not intermeddle with his joy.

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28 *In the way of righteouſneſs is life, and in the path-way thereof is no death.*] True goodneſs leads unto endleſs proſperity, and happineſs, nor is there any one action of virtue that tends to make a man miſerable.

Commentary and Notes on Chap. XIII.

1 *A wiſe ſon heareth his father's inſtruction: but a ſcorner heareth not rebuke.*] A good child will kindly receive and obey both the inſtruction and the reprehenſion of his father: but there is not the leaſt hope of him that laughs at admonition, and is ſullen when corrected.

4 *The ſoul of the ſluggard deſireth, and hath nothing: but the ſoul of the diligent ſhall be made fat.*] Neither riches nor learning can be expected by the ſlothful man, which he in vain deſires, but will not labour for them: but the diligent and induſtrious ſhall never want ſatisfaction, and often enjoy more than was either expected or even deſired.

8 *The poor heareth not rebuke.*] No-body is apt to bring any charge againſt the poor.

20 *He that walketh with wiſe men, ſhall be wiſe; but a companion of fools ſhall be deſtroyed.*] He that keeps company with wiſe and good men is likely to be himſelf wiſe and good: but he who aſſociates with the wicked, will unavoidably be infected with their wickedneſs.

21 *Evil purſueth ſinners: but to the righteous good ſhall be repayed.*] The wickedneſs of ſinners purſues them to unavoidable deſtruction: and the good which righteous men perform will infallibly return into their own boſom, and reward them with many bleſſings.

23 *Much food is in the tillage of the poor.*] A poor man commonly manages and makes the moſt of a few acres.

Commentary and Notes on Chap. XIV.

1 *Every wiſe woman buildeth her houſe: but the fooliſh plucketh it down with her hands.*] He hath a valuable treaſure who hath a wiſe and virtuous wife; for ſhe alone, by her diligent and prudent adminiſtration, is capable of raiſing the riches of her family, and increaſing its reputation: but ſhe that is fooliſh, and prone to vice, by her negligence, ill-management, and luxury, will lay it low, and waſte all that haſt been gotten by her predeceſſors.

3 *In the mouth of the fooliſh is a rod of pride: but the lips of the wiſe ſhall preſerve them.*] A fool is ſo inſolent, that he boldly calumniates and wounds the reputation of others, though it recoil at laſt upon him with a terrible blow: but wiſe men are careful of their words, not to offend, much leſs abuſe the meaneſt perſon; and hence they are always ſecure.

9 *Fools make a mock at ſin: but among the righteous there is favour.*] Sin maketh fools to deride one another, but between the righteous there is favour, or mutual good-will. *Taylor.*

11 The houſe of the wicked ſhall be overthrown: but the tabernacle of the upright ſhall flouriſh.

12 There is a way which ſeemeth right unto a man; but the end thereof *are* the ways of death.

13 Even in laughter the heart is ſorrowful; and the end of that mirth *is* heavineſs.

14 The backſlider in heart ſhall be filled with his own ways: and a good man *ſhall be ſatisfied* from himſelf.

15 The ſimple believeth every word: but the prudent *man* looketh well to his going.

16 A wiſe *man* feareth and departeth from evil: but the fool rageth and is confident.

17 *He that is* ſoon angry dealeth fooliſhly: and a man of wicked devices is hated.

18 The ſimple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good: and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich *hath* many friends.

21 He that deſpiſeth his neighbour, ſinneth: but he that hath mercy on the poor, happy *is* he.

22 Do they not err that deviſe evil? but mercy and truth *ſhall be* to them that deviſe good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wiſe *is* their riches: *but* the fooliſhneſs of fools *is* folly.

25 A true witneſs delivereth ſouls: but a deceitful *witneſs* ſpeaketh lies.

26 In the fear of the Lord *is* ſtrong confidence: and his children ſhall have a place of refuge.

27 The fear of the Lord *is* a fountain of life, to depart from the ſnares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the deſtruction of the prince.

29 *He that is* ſlow to wrath *is* of great underſtanding: but *he that is* haſty of ſpirit, exalteth folly.

30 A ſound heart *is* the life of the fleſh: but envy the rottenneſs of the bones.

31 He that oppreſſeth the poor, reproacheth his maker: but he that honoureth him, hath mercy on the poor.

32 The wicked is driven away in his wickedneſs: but the righteous hath hope in his death.

33 Wiſdom reſteth in the heart of him that hath underſtanding: but *that which is* in the midſt of fools is made known.

34 Righteouſneſs exalteth a nation: but ſin *is* a reproach to any people.

35 The king's favour *is* towards a wiſe ſervant: but his wrath is *againſt* him that cauſeth ſhame.

CHAP. XV.

A Soft anſwer turneth away wrath: but grievous words ſtir up anger.

2 The tongue of the wiſe uſeth knowledge aright: but the mouth of fools poureth out fooliſhneſs.

3 The eyes of the Lord *are* in every place, beholding the evil and the good.

4 A wholeſome tongue *is* a tree of life: but perverſneſs therein *is* a breach in the ſpirit.

5 A fool deſpiſeth his father's inſtruction: but he that regardeth reproof, is prudent.

6 In the houſe of the righteous *is* much treaſure: but in the revenues of the wicked is trouble.

7 The lips of the wiſe diſperſe knowledge: but the heart of the fooliſh *doth* not ſo.

8 The ſacrifice of the wicked *is* an abomination to the Lord: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the Lord: but he loveth him that followeth after righteouſneſs.

10 Correction *is* grievous unto him that forſaketh the way: *and* he that hateth reproof ſhall die.

11 Hell and deſtruction *are* before the Lord: how much more then the hearts of the children of men?

12 A ſcorner loveth not one that reproveth him: neither will he go unto the wiſe.

13 A merry heart maketh a chearful countenance: but by ſorrow of the heart, the ſpirit is broken.

14 The heart of him that hath underſtanding ſeeketh knowledge: but the mouth of fools feedeth on fooliſhneſs.

15 All

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11 *The houſe of the wicked ſhall be overthrown: but the tabernacle of the upright ſhall flouriſh*] Men of ſincere integrity are happier in a mean cottage than the wicked are in their palaces: for when the powerful families of thoſe vicious men are overthrown, the family of the truly pious ſhall flouriſh in an illuſtrious manner.

20 *The poor is hated even of his own neighbour: but the rich hath many friends*] Little ſincerity is to be found in the world; for if a perſon falls into poverty, his neighbour, nay, even he, who before pretended to be his friend, will not only withdraw his kindneſs from him, but even forſake his company: but when a perſon has the good fortune to become rich, many who before took no notice of him, will pretend to be his friends, and offer to aſſiſt him with every particular in their power.

23 *In all labour there is profit: but the talk of the lips tendeth only to penury.*] Solomon here diſtinguiſhes between the labour of the tongue, and the labour of the hands; conſidering want as the reward of the one, and wealth as that of the other. For it is commonly found, that thoſe who talk liberally, boaſt highly, and promiſe mighty things, are beggars, and receive no benefit from their idle talk: nor are they in general remarkable for induſtry, or diligence in their calling, but feed themſelves with words; and, to uſe the words of a ſacred writer, *fill their bellies with the eaſt wind.* He who is conſcious to himſelf of being a proficient in his employment, contents himſelf with the applauſe of his own breaſt, and holds his peace; but he who knows, that he only ſeeks unjuſt applauſe, and had nothing to ſupport his claim, fills the air with his words, and reports wonders to others.

33 *That which is in the midſt of fools is made known.*] The negative particle ſeems wanting here: the Syriac and Arabic verſions have it; and the Greek reads, That which is in the heart of fools is *not* thoroughly known.

34 *Righteouſneſs exalteth a nation: but ſin is a reproach to any people.*] Juſtice and piety exalt a nation to the higheſt degree of proſperity and glory, eſpecially when mercy, humanity, and kindneſs, even to ſtrangers and enemies, are joined with the other virtues. For theſe avert the divine anger, and prove an impenetrable ſhield of defence againſt many calamities, which the contrary vices bring down upon a people, till they are rendered miſerable and vile.

Commentary and Notes on Chap. XV.

8 *The ſacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.*] It is impious to think the Almighty will be pleaſed with mere gifts and ſacrifices: which, when preſented by wicked men, who never intend to put away the evil of their doings, are an abomination to the Divine Majeſty: but the prayers of good men, though their poverty will not admit of their bringing coſtly gifts and ſacrifices to his altar, are highly acceptable, and call down the choiceſt bleſſings from on high.

11 *Hell and deſtruction are before the Lord: how much more then the hearts of the children of men?*] The Lord is perfectly acquainted with the moſt ſecret tranſactions; neither the chambers of the grave, nor the depths of hell can conceal any thing from him; how can then the thoughts of the human heart eſcape his notice, or the ſinner hope to form his wicked ſchemes in ſecret?

15 All the days of the afflicted *are* evil: but he that is of a merry heart hath a continual feaſt.

16 Better *is* little with the fear of the Lord, than great treaſure and trouble therewith.

17 Better *is* a dinner of herbs where love is, than a ſtalled ox and hatred therewith.

18 A wrathful man ſtirreth up ſtrife: but *he that is* ſlow to anger appeaſeth ſtrife.

19 The way of the ſlothful *man is* an hedge of thorns: but the way of the righteous *is* made plain.

20 A wiſe ſon maketh a glad father: but a fooliſh man deſpiſeth his mother.

21 Folly *is* joy to *him that is* deſtitute of wiſdom: but a man of underſtanding walketh uprightly.

22 Without counſel, purpoſes are diſappointed: but in the multitude of counſellors they are eſtabliſhed.

23 A man hath joy by the anſwer of his mouth: and a word *ſpoken* in due ſeaſon, how good *is it?*

24 The way of life *is* above to the wiſe, that he may depart from hell beneath.

25 The Lord will deſtroy the houſe of the proud: but he will eſtabliſh the border of the widow.

26 The thoughts of the wicked *are* an abomination to the Lord: but *the words* of the pure *are* pleaſant words.

27 He that is greedy of gain, troubleth his own houſe: but he that hateth gifts ſhall live.

28 The heart of the righteous ſtudieth to anſwer: but the mouth of the wicked poureth out evil things.

29 The Lord *is* far from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the reproof of life, abideth among the wiſe.

32 He that refuſeth inſtruction, deſpiſeth his own ſoul: but he that heareth reproof, getteth underſtanding.

33 The fear of the Lord *is* the inſtruction of wiſdom; and before honour *is* humility.

CHAP. XVI.

THE preparations of the heart in man, and the anſwer of the tongue *is* from the Lord.

2 All the ways of a man *are* clean in his own eyes: but the Lord weigheth the ſpirits.

3 Commit thy works unto the Lord, and thy thoughts ſhall be eſtabliſhed.

4 The Lord hath made all *things* for himſelf: yea, even the wicked for the day of evil.

5 Every one *that is* proud in heart, *is* an abomination to the Lord: *though* hand *join* in hand, he ſhall not be unpuniſhed.

6 By mercy and truth iniquity is purged; and by the fear of the Lord, *men* depart from evil.

7 When a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him.

8 Better *is* a little with righteouſneſs, than great revenues without right.

9 A man's heart deviſeth his ways: but the Lord directeth his ſteps.

10 A divine ſentence *is* in the lips of the king: his mouth tranſgreſſeth not in judgment.

11 A juſt weight and balance *are* the Lord's: all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedneſs: for the throne is eſtabliſhed by righteouſneſs.

13 Righteous lips *are* the delight of kings: and they love him that ſpeaketh right.

14 The wrath of a king *is as* meſſengers of death, but a wiſe man will pacify it.

15 In the light of the king's countenance *is* life, and his favour *is* as a cloud of the latter rain.

16 How much better *is it* to get wiſdom, than gold? and to get underſtanding rather to be choſen than ſilver?

17 The high-way of the upright *is* to depart from evil: he that keepeth his way preſerveth his ſoul.

18 Pride *goeth* before deſtruction: and an haughty ſpirit before a fall.

19 Better *it is to be* of an humble ſpirit with the lowly, than to divide the ſpoil with the proud.

20 He that handleth a matter wiſely, ſhall find good: and whoſo truſteth in the Lord, happy *is* he.

21 The wiſe in heart ſhall be called prudent, and the ſweetneſs of the lips increaſeth learning.

22 Underſtanding *is* a well ſpring of life unto him that hath it: but the inſtruction of fools *is* folly.

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15 *All the days of the afflicted are evil,* &c.] Septuagint reads, The eyes of the wicked do every day expect evil; but good men are always at quiet.

19 *The way of the ſlothful man,* &c.] Septuagint, The way of the ſlothful man is hedged up with buſhes; but the way of the diligent, plain.

20 *But a fooliſh man,* &c.] The Greek and Syriac, Chaldee, Paraphraſe, and a Hebrew MS at Cambridge read, But *a fooliſh ſon.* Kennicott.

24 *The way of life is above to the wiſe, that he may depart from hell beneath.*] The truly wiſe man knows, that the only perfect way to attain complete happineſs, is to raiſe his thoughts, deſires, and hopes above this earth, and to have reſpect to God, in all his actions, which will render him truly great and noble, preſerve him from mean and baſe practices in this life, and utter deſtruction in that which is to come.

27 *He that is greedy of gain,* &c.] Septuagint reads, He that takes bribes, deſtroys himſelf: but he that hates bribery, ſhall be ſafe.

Commentary and Notes on Chapter XVI.

1 *The preparations of the heart of man, and the anſwer of the tongue is from the Lord*] This obſervation of Solomon ought to be written on the heart of every good man; eſpecially as it ſtands in the Hebrew, which is very different from our tranſlation, the ſenſe being as follows: Man hath the diſpoſing of the heart; he may, with the leave of the Almighty, and his commona ſſiſtance, intend, propound, and reſolve within himſelf what he will ſay or do; but whether he ſhall be able to utter the things he hath premeditated, or attain the end of his deliberation, is more than he can promiſe himſelf, that depending on the pleaſure of the Lord.

4 *The Lord hath made all things for himſelf; yea, even the wicked for the day of evil.*] This verſe has given occaſion to many interpretations: but the true ſenſe of it ſeems plainly to be this, namely: That God makes ſome uſe even of wicked men, as well as all other objects of the creation; for he diſpoſes all things according to his will, which they all obey. The word *lammaanthu*, which we render *for himſelf*, ſhould have been tranſlated *according to his will*: and this ſenſe of the paſſage is confirmed by common experience, God often making uſe of one ſet of wicked men to do execution upon another; a ſtriking inſtance of which was the deſtruction of Jeruſalem by the Roman ſoldiers, the Almighty making uſe of pagans to puniſh the murderers of the meſſiah.

11 *All the weights of the bag,* &c.] It is *ſtones* in the original: for the Hebrew weights were not made of metal, leſt the ruſt ſhould eat them. *Lamy.*

23 The heart of the wiſe teacheth his mouth, and addeth learning to his lips.

24 Pleaſant words *are as* an honey-comb, ſweet to the ſoul, and health to the bones.

25 There is a way that ſeemeth right unto a man, but the end thereof *are* the ways of death.

26 He that laboureth, laboureth for himſelf; for his mouth craveth it of him.

27 An ungodly man diggeth up evil: and in his lips *there is* a burning fire.

28 A froward man ſoweth ſtrife, and a whiſperer ſeparateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He ſhutteth his eyes to deviſe froward things: moving his lips he bringeth evil to paſs.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteouſneſs.

32 *He that is* ſlow to anger *is* better than the mighty; and he that ruleth his ſpirit, than he that taketh a city.

33 The lot is caſt into the lap; but the whole diſpoſing thereof *is* of the Lord.

CHAP. XVII.

BETTER *is* a dry morſel, and quietneſs therewith, than a houſe full of ſacrifices *with* ſtrife.

2 A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame, and ſhall have part of the inheritance among the brethren.

3 The fining-pot *is* for ſilver, and the furnace for gold; but the Lord trieth the hearts.

4 A wicked doer giveth heed to falſe lips: *and* a liar giveth ear to a naughty tongue.

5 Whoſo mocketh the poor reproacheth his maker: *and* he that is glad at calamities, ſhall not be unpuniſhed.

6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent ſpeech becometh not a fool: much leſs do lying lips a prince.

8 A gift *is as* a precious ſtone in the eyes of him that hath it: whitherſoever it turneth, it proſpereth.

9 He that covereth a tranſgreſſion ſeeketh love; but he that repeateth a matter ſeparateth *very* friends.

10 A reproof entereth more into a wiſe man, than an hundred ſtripes into a fool.

11 An evil *man* ſeeketh only rebellion: therefore a cruel meſſenger ſhall be ſent againſt him.

12 Let a bear robbed of her whelps meet a man; rather than a fool in his folly.

13 Whoſo rewardeth evil for good, evil ſhall not depart from his houſe.

14 The beginning of ſtrife *is* as when one letteth out water: therefore leave off contention before it be meddled with.

15 He that juſtifieth the wicked, and he that condemneth the juſt, even they both *are* an abomination to the Lord.

16 Wherefore *is there* a price in the hand of a fool to get wiſdom, ſeeing *he hath* no heart *to it?*

17 A friend loveth at all times, and a brother is born for adverſity.

18 A man void of underſtanding ſtriketh hands, *and* becometh ſurety in the preſence of his friend.

19 He loveth tranſgreſſion, that loveth ſtrife: *and* he that exalteth his gate, ſeeketh deſtruction.

20 He that hath a froward heart, findeth no good: and he that hath a perverſe tongue, falleth into miſchief.

21 He that begetteth a fool, *doeth it* to his ſorrow: and the father of a fool hath no joy.

22 A merry heart doeth good *like* a medicine: but a broken ſpirit drieth the bones.

23 A wicked *man* taketh a gift out of the boſom, to pervert the ways of judgment.

24 Wiſdom *is* before him that hath underſtanding; but the eyes of a fool *are* in the ends of the earth.

25 A fooliſh ſon *is* a grief to his father, and bitterneſs to her that bare him.

26 Alſo to puniſh the juſt *is* not good, *nor* to ſtrike princes for equity.

27 He that hath knowledge ſpareth his words: *and* a man of underſtanding is of an excellent ſpirit.

28 Even a fool, when he holdeth his peace, is counted wiſe: *and* he that ſhutteth his lips, *is eſteemed* a man of underſtanding.

CHAP. XVIII.

THROUGH deſire a man having ſeparated himſelf, ſeeketh *and* intermeddleth with all wiſdom.

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33 *The lot is caſt into the lap: but the whole diſpoſing thereof is of the Lord.*] Acknowledge the divine providence in all things, even in thoſe which ſeem moſt caſual: for though men caſt the lot, it is the Lord who directs in what order they ſhall be drawn, and thence determines the doubtful matter according to his own pleaſure.

Commentary and Notes on Chapter XVII.

2 *A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame,* &c.] Probity and prudence ſo greatly ſurpaſs riches and a noble birth, that a wiſe and faithful ſervant often arrives at the honour of being appointed the governor of a ſon, whoſe folly and wickedneſs render him a diſcredit to his family: nay, he is ſometimes rewarded with part of the eſtate, which is, by the will of his father ordered to be divided among his children.

4 *A liar giveth ear to a naughty tongue.*] Septuagint reads, A good man gives no heed to lying lips.

9 *He that covereth a tranſgreſſion, ſeeketh love; but he that repeateth a matter ſeparateth very friends.*] He that paſſeth by and buries in oblivion a fault which hath been committed againſt him, takes the beſt courſe to preſerve friendſhip, and to render himſelf univerſally beloved: but he who publiſhes a fault when it was forgotten, breaks the ſtricteſt bands of amity, and makes an irreconcilable ſeparation.

14 *The beginning of ſtriſe is as when one letteth out water.*] That is, It is the opening of a breach which no man can be ſure to ſtop, before it proceeds to the moſt fatal and calamitous events. *Clark.*

17 *A friend loveth at all times, and a brother is born for adverſity.*] Time is the true touch-ſtone of a friend: for, if his profeſſions are ſincere, no change of condition will alter his ſentiments; but, in adverſity as well as proſperity, he will continue ſtedfaſt. Nay, in the greateſt diſtreſſes, appear more like a brother than a friend.

26 *Nor to ſtrike princes for equity.*] Nor to conſpire againſt good (or equitable) princes. Thus the Septuagint.

Commentary and Notes on Chapter XVIII.

1, 2 *Through deſire a man having ſeparated himſelf, ſeeketh and intermeddleth with all wiſdom,* &c.] He that affects ſingularity enquires into every thing, according as he is directed by his vain glorious curioſity: and hence he is induced to do all in his power to overthrow the reaſons of wiſer men. For a fool will never take any pleaſure in true underſtanding; but the whole deſign of his ſtudy is to make an oſtentatious diſplay of his wiſdom to others: and his chief pleaſure is to hear his own diſcourſe, by which he diſcovers the folly of his heart.

2 A fool hath no delight in underſtanding, but that his heart may diſcover itſelf.

3 When the wicked cometh, *then* cometh alſo contempt, and with ignominy reproach.

4 The words of a man's mouth *are as* deep waters, *and* the well-ſpring of wiſdom *as* a flowing brook.

5 *It is* not good to accept the perſon of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for ſtrokes.

7 A fool's mouth *is* his deſtruction, and his lips *are* the ſnare of his ſoul.

8 The words of a tale-bearer *are* as wounds, and they go down into the innermoſt parts of the belly.

9 He alſo that is ſlothful in his work, is brother to him that is a great waſter.

10 The name of the Lord *is* a ſtrong tower: the righteous runneth into it, and is ſafe.

11 The rich man's wealth *is* his ſtrong city, and as an high wall in his own conceit.

12 Before deſtruction the heart of man is haughty, and before honour *is* humility.

13 He that anſwereth a matter before he heareth it, it *is* folly and ſhame unto him.

14 The ſpirit of a man will ſuſtain his infirmity; but a wounded ſpirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wiſe ſeeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* firſt in his own cauſe, *ſeemeth* juſt; but his neighbour cometh and ſearcheth him.

18 The lot cauſeth contentions to ceaſe, and parteth between the mighty.

19 A brother offended *is harder to be won* than a ſtrong city: and *their* contentions *are* like the bars of a caſtle.

20 A man's belly ſhall be ſatisfied with the fruit of his mouth; *and* with the increaſe of his lips ſhall he be filled.

21 Death and life *are* in the power of the tongue; and they that love it ſhall eat the fruit thereof.

22 *Whoſo* findeth a wife findeth a good *thing*, and obtaineth favour of the Lord.

23 The poor uſeth entreaties; but the rich anſwereth roughly.

24 A man *that hath* friends muſt ſhew himſelf friendly: and there is a friend *that* ſticketh cloſer than a brother.

CHAP. XIX.

BETTER *is* the poor that walketh in his integrity, than *he that is* perverſe in his lips, and is a fool.

2 Alſo, *that* the ſoul *be* without knowledge, *it is* not good; and he that haſteth with *his* feet, ſinneth.

3 The fooliſhneſs of man perverteth his way: and his heart fretteth againſt the Lord.

4 Wealth maketh many friends; but the poor is ſeperated from his neighbour.

5 A falſe witneſs ſhall not be unpuniſhed, and *he that* ſpeaketh lies ſhall not eſcape.

6 Many will intreat the favour of the prince: and every man *is* a friend to him that giveth gifts.

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he purſueth *them with* words, *yet* they are wanting to him.

8 He that getteth wiſdom, loveth his own ſoul: he that keepeth underſtanding ſhall find good.

9 A falſe witneſs ſhall not be unpuniſhed; and *he that* ſpeaketh lies ſhall periſh.

10 Delight is not ſeemly for a fool; much leſs for a ſervant to have rule over princes.

11 The diſcretion of a man deferreth his anger; and *it is* his glory to paſs over a tranſgreſſion.

12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the graſs.

13 A fooliſh ſon *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.

Theſe two verſes are ſo difficult to be underſtood, that the different interpretations given of them by various writers are almoſt innumerable. Some take the word which we render *ſeparated himſelf* in a good, and others in a bad ſenſe; I have followed the latter, becauſe I think it agrees beſt with the context. But the Chaldee interpreter gives a very different ſenſe both to that word and ſome others in theſe verſes: and the learned De Dieu has advanced ſuch powerful reaſons to ſupport what has been offered by the Chaldean, that I muſt not paſs them over without ſome animadverſion.

By the Hebrew word *Niphrad*, which we tranſlate *ſeparateth himſelf*, he underſtands *a man divided*, one who can continue conſtant to nothing: his thoughts being continually roving from one ſubject to another: and the laſt word in the firſt verſe, *jithgalla*, which we render *intermeddleth*, he tranſlates, *is left deſolate*. And, in the next verſe, he takes the ſenſe of *behith galloth*, to be *wandering up and down*; not *diſcovering*, or *revealing*, as we render it. According to this interpretation, the ſenſe of theſe verſes will run thus:

1ſt, " An unconſtant man deſires many things, and ſeeks ſatiſ-
" faction: but whatſoever he ſeeks, he never acquires, being defeated
" and diſappointed in all his deſigns.

2d, " And this is a certain character of a fool, that he never fixes
" to any thing; but chuſes rather to wander up and down, and rove
" from one enquiry to another, than give his mind to true wiſdom
" and prudence, which affords him no pleaſure." Such is the ſenſe given by the Chaldee paraphraſe to theſe difficult paſſages, and it muſt be owned, that the Hebrew will admit of this conſtruction, and is ſometimes tranſlated in that manner; but the ſenſe I have given them being very conformable to the idiom of that language, and agreeing better with the context, I have preferred it to the other.

3 *When the wicked cometh*, &c.] Septuagint and Vulgate read, When an ungodly man comes to the height of wickedneſs, he uſeth contempt.

4 *The words of a man's mouth are as deep waters.*] The mind of a man of underſtanding is like a fountain, out of which wiſe thoughts ſpring perpetually. *Patrick.*

19 *A Brother offended is harder to be won than a ſtrong city*, &c.] No contentions are ſo ſharp and obſtinate as thoſe between brethren, who grow ſo inveterate when they have tranſgreſſed againſt each other, that it is eaſier to take a ſtrong city, or break the bars of a caſtle than compoſe their differences, and remove all the obſtructions that lie in the way to a hearty reconciliation.

22 *Whoſo findeth a wiſe, findeth a good thing.*] Septuagint, Syriac, Arabic, and Vulgate verſions, and two MS Chaldee Paraphraſes, read, He that findeth a *good* wife, &c. *Kennicott.*

Commentary and Notes on Chapter XIX.

1 *Than he that is perverſe in his lips, and is a fool.*] The Syriac verſions and ſome MSS read with much more propriety, Than he who is perverſe in his *ways*, though he be *rich*.

10 *Delight is not ſeemly for a fool*, &c.] Pleaſure doth not become a man void of underſtanding, who is never more ridiculous than when he is without reſtraint: yet even pleaſure is more adapted to a fool, than empire to an ignorant ſlave, who is intolerably inſolent when he can wantonly ſhew his power over the greateſt perſons.

13 *The contentions of a wiſe are a continual dropping.*] It is as miſerable to live with a ſcolding wife, as to dwell in a rotten houſe, through the roof of which the rain drops perpetually.

14 Houſe and riches *are* the inheritance of fathers: and a prudent wife *is* from the Lord.

15 Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger.

16 He that keepeth the commandment keepeth his own ſoul; *but* he that deſpiſeth his ways ſhall die.

17 He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again.

18 Chaſten thy ſon while there is hope, and let not thy ſoul ſpare for his crying.

19 A man of great wrath ſhall ſuffer puniſhment: for if thou deliver *him*, yet thou muſt do it again.

20 Hear counſel, and receive inſtruction, that thou mayeſt be wiſe in thy latter end.

21 *There are* many devices in a man's heart; nevertheleſs, the counſel of the Lord, that ſhall ſtand.

22 The deſire of a man *is* his kindneſs: and a poor man *is* better than a liar.

23 The fear of the Lord *tendeth* to life: and *he that hath it* ſhall abide ſatisfied; he ſhall not be viſited with evil.

24 A ſlothful *man* hideth his hand in *his* boſom, and will not ſo much as bring it to his mouth again.

25 Smite a ſcorner, and the ſimple will beware: and reprove one that hath underſtanding, *and* he will underſtand knowledge.

26 He that waſteth *his* father, *and* chaſeth away *his* mother, *is* a ſon that cauſeth ſhame, and bringeth reproach.

27 Ceaſe, my ſon, to hear the inſtruction *that cauſeth* to err from the words of knowledge.

28 An ungodly witneſs ſcorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for ſcorners, and ſtripes for the back of fools.

CHAP. XX.

WINE *is* a mocker, ſtrong drink *is* raging: and whoſoever is deceived thereby is not wiſe.

2 The fear of a king *is* as the roaring of a lion: *whoſo* provoketh him to anger, ſinneth *againſt* his own ſoul.

3 *It is* an honour for a man to ceaſe from ſtrife: but every fool will be meddling.

4 The ſluggard will not plow by reaſon of the cold; *therefore* ſhall he beg in harveſt, and *have* nothing.

5 Counſel in the heart of man *is like* deep water; but a man of underſtanding will draw it out.

6 Moſt men will proclaim every one his own goodneſs: but a faithful man who can find?

7 The juſt *man* walketh in his integrity: his children *are* bleſſed after him.

8 A king that ſitteth in the throne of judgement, ſcattereth away all evil with his eyes.

9 Who can ſay, I have made my heart clean, I am pure from my ſins?

10 Divers weights, *and* divers meaſures, both of them *are* alike abomination to the Lord.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the ſeeing ſee, the Lord hath made even both of them.

13 Love not ſleep, leſt thou come to poverty: open thine eyes, *and* thou ſhalt be ſatisfied with bread.

14 *It is* naught, *it is* naught, ſaith the buyer: but when he is gone his way, then he boaſteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take his garment that is ſurety for a ſtranger; and take a pledge of him for a ſtrange woman.

17 Bread of deceit *is* ſweet to a man; but afterwards his mouth ſhall be filled with gravel.

18 *Every* purpoſe is eſtabliſhed by counſel: and with good advice make war.

19 He that goeth about *as* a tale-bearer revealeth ſecrets: therefore meddle not with him that flattereth with his lips.

20 Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs.

21 An inheritance *may be* gotten haſtily at the beginning; but the end thereof ſhall not be bleſſed.

22 Say not thou, I will recompenſe evil; *but* wait on the Lord, and he ſhall ſave thee.

23 Divers weights *are* an abomination unto the Lord; and a falſe balance *is* not good.

24 Man's goings *are* of the Lord: how can a man then underſtand his own way.

25 *It is* a ſnare to the man *who* devoureth *that which is* holy, and after voweth to make enquiry.

26 A wiſe king ſcattereth the wicked, and bringeth the wheel over them.

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17 *He that hath pity upon the poor, lendeth unto the Lord,* &c.] He that compaſſionates and relieves the neceſſities of the poor, inſtead of impoveriſhing, enricheth himſelf; for the Lord conſiders what is given to the poor as lent unto him, and he will not fail to make him a full compenſation; or rather return the benefit he hath done to others with large intereſt and increaſe of bleſſings upon him and his poſterity.

18 *Let not thy ſoul ſpare for his crying*] Several learned critics ſay it ſhould be rendered, *Suffer not thyſelf to be ſo tranſported with anger, as to kill him*: or by thy cruel uſage make him weary of his life.

23 *The fear of the Lord tendeth to life, and he that hath it ſhall abide ſatisfied,* &c.] Nothing makes a man lead ſo happy a life as religious care to pleaſe the Lord in all things; which is attended with innumerable bleſſings, eſpecially with the greateſt of all, an inward ſatisfaction of mind: and hence he ſleeps quietly and ſecurely without fearing any evil will come nigh his habitation.

Commentary and Notes on Chapter XX.

1 *Wine is a mocker, ſtrong drink is raging: and whoſoever is deceived thereby is not wiſe.*] Whoever is deſirous of obtaining wiſdom, let him be very careful to avoid all intemperance: for drunkenneſs not only diſpoſes a man to abuſive and ſcurrilous language, but to be ſo quarrelſome and furious as ſufficiently proves he has not the leaſt claim to knowledge.

This precept is levelled againſt drunkenneſs, not only as being an enemy to wiſdom in common affairs, but alſo in thoſe of eternal conſequence. For, a man intoxicated with liquor, can have no reverence for the Almighty, or his precepts. The word *Hometh*, which Solomon here uſes, and which we render *raging*, implies that diſcompoſed and unſettled ſtate of the mind which vents itſelf in ſome ridiculous or unjuſt motion, and is too commonly attended with very melancholy conſequences.

15 *There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.*] Some think themſelves rich, powerful, and happy, when they are poſſeſſed of large quantities of gold, or heaps of precious ſtones: but, among all the jewels, or riches of this world, none is worthy to be compared to true wiſdom, eſpecially if joined with true eloquence

25 *It is a ſnare to the man,* &c.] It is a ſnare to a man to dedicate haſtily any of his goods: for it often happens, that, after his vow, he repents.

27 The ſpirit of a man *is* the candle of the Lord, ſearching all the inward parts of the belly.

28 Mercy and truth preſerve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their ſtrength: and the beauty of old men *is* the gray head.

30 The blueneſs of a wound cleanſeth away evil: ſo *do* ſtripes the inward parts of the belly.

C H A P. XXI.

THE king's heart *is* in the hand of the Lord, *as* the rivers of water: he turneth it whitherſoever he will.

2 Every way of a man *is* right in his own eyes: but the Lord pondereth the hearts.

3 To do juſtice and judgment, *is* more acceptable to the Lord than ſacrifice.

4 An high look, and a proud heart, *and* the plowing of the wicked, *is* ſin.

5 The thoughts of the diligent *tend* only to plenteouſneſs: but of every one *that is* haſty, only to want.

6 The getting of treaſures by a lying tongue, *is* a vanity toſſed to and fro of them that ſeek death.

7 The robbery of the wicked ſhall deſtroy them; becauſe they refuſe to do judgment.

8 The way of man *is* froward and ſtrange: but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the houſe-top, than with a brawling-woman in a wide houſe.

10 The ſoul of the wicked deſireth evil: his neighbour findeth no favour in his eyes.

11 When the ſcorner is puniſhed, the ſimple is made wiſe: and when the wiſe is inſtructed, he receiveth knowledge.

12 The righteous *man* wiſely conſidereth the houſe of the wicked: *but God* overthroweth the wicked for *their* wickedneſs.

13 Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf, but ſhall not be heard.

14 A gift in ſecret pacifieth anger: and a reward in the boſom, ſtrong wrath.

15 *It is* joy to the juſt to do judgment: but deſtruction *ſhall be* to the workers of iniquity.

16 The man that wandereth out of the way of underſtanding, ſhall remain in the congregation of the dead.

17 He that loveth pleaſure *ſhall be* a poor man: he that loveth wine and oil ſhall not be rich.

18 The wicked *ſhall be* a ranſom for the righteous; and the tranſgreſſor for the upright.

19 *It is* better to dwell in the wilderneſs, than with a contentious and an angry woman.

20 *There is* a treaſure to be deſired, and oil in the dwelling of the wiſe; but a fooliſh man ſpendeth it up.

21 He that followeth after righteouſneſs and mercy, findeth life, righteouſneſs, and honour.

22 A wiſe *man* ſcaleth the city of the mighty, and caſteth down the ſtrength of the confidence thereof.

23 Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles.

24 Proud *and* haughty ſcorner *is* his name, who dealeth in proud wrath.

25 The deſire of the ſlothful killed him; for his hands refuſe to labour.

26 He coveteth greedily all the day long: but the righteous giveth, and ſpareth not.

27 The ſacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?

28 A falſe witneſs ſhall periſh: but the man that heareth, ſpeaketh conſtantly.

29 A wicked man hardeneth his face: but *as for* the upright, he directeth his way.

30 *There is* no wiſdom nor underſtanding, nor counſel againſt the Lord.

31 The horſe *is* prepared againſt the day of battle: but ſafety *is* of the Lord.

C H A P. XXII.

A *Good* name *is* rather to be choſen than great riches, *and* loving favour rather than ſilver and gold.

2 The rich and poor meet together: the Lord *is* the maker of them all.

3 A prudent *man* foreſeeth the evil, and hideth himſelf: but the ſimple paſs on, and are puniſhed.

4 By humility *and* the fear of the Lord *are* riches, and honour, and life.

5 Thorns *and* ſnares *are* in the way of the froward: he that doth keep his ſoul ſhall be far from them.

6 Train up a child in the way he ſhould go: and when he is old, he will not depart from it.

7 The

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27 *The ſpirit of man is the candle of the Lord, ſearching all the inward parts of the belly.*] That active ſpirit which the Almighty hath breathed into man, is like a torch lighted at the divine underſtanding, to guide and direct him in all his actions; and afterwards to make on them the moſt ſerious reflections: nay, even to penetrate into the moſt ſecret deſigns of other men, that he may not be deceived by their fair ſpeeches and pretences.

29 *The beauty of old men is the grey head.*] Their aged gravity and experience.

30 *The blueneſs of a wound.*] The wheals of a wound, or wounding wheals. *Taylor.*

So do ſtripes, &c.] Meaning, compunction of conſcience brings repentance for ſin. *Wall.*

Commentary and Notes on Chapter XXI.

4 *An high look, and a proud heart, and the plowing of the wicked is ſin.*] The pride, the inſolence, the ambition; nay even the vaſt deſigns of wicked men, together with all their ſucceſs, plunge them ſtill deeper into ſin, and afterwards into miſeries, both here and hereafter.

22 *A wiſe man ſcaleth the city of the mighty, and caſteth down the ſtrength of the confidence thereof.*] The virtue of the mind is of greater force, and far more prevalent, than the ſtrength of the body; a whole city of mighty men are not able to reſiſt the attacks of a wiſe and pious commander; for they are either taken by his ſtratagems, or conquered by his eminent goodneſs, on which they depend more than on the fortifications ſurrounding their city.

30 *There is no wiſdom, nor underſtanding, nor counſel againſt the Lord.*] It is the higheſt pitch of folly to attempt any thing that the Almighty diſapproves; for, whatever ſkill, ſagacity, ſtudy, and experience, are uſed in the execution, they are of no conſequence when oppoſed to the counſels and decrees of heaven.

31 *The horſe is prepared againſt the day of battle*, &c.] Though a numerous army of horſes, and chariots, and valiant ſoldiers are ſet in array of battle, they can give no ſecurity of victory without the Divine favour and help. *Patrick.*

Commentary and Notes on Chapter XXII.

6 *Train up a child in the way he ſhall go: and when he is old, he will not depart from it.*] Be early in giving proper inſtructions to a child, and ſeaſon his mind with the precepts of virtue before he hath received any other impreſſions: for then, in all probability, he will never forſake the path of goodneſs, but continue to walk in it to the laſt moments of his life.

7 The rich ruleth over the poor, and the borrower *is* ſervant to the lender.

8 He that ſoweth iniquity ſhall reap vanity: and the rod of his anger ſhall fail.

9 He that hath a bountiful eye ſhall be bleſſed: for he giveth of his bread to the poor.

10 Caſt out the ſcorner, and contention ſhall go out; yea, ſtrife and reproach ſhall ceaſe.

11 He that loveth pureneſs of heart, *for* the grace of his lips, the king *ſhall be* his friend.

12 The eyes of the Lord preſerve knowledge, and he overthroweth the words of the trangreſſor.

13 The ſlothful *man* ſaith, *There is* a lion without, I ſhall be ſlain in the ſtreets.

14 The mouth of ſtrange women *is* a deep pit: he that is abhorred of the Lord ſhall fall therein.

15 Fooliſhneſs *is* bound in the heart of a child, *but* the rod of correction ſhall drive it far from him.

16 He that oppreſſeth the poor to increaſe his *riches, and* he that giveth to the rich *ſhall* ſurely *come* to want.

17 Bow down thine ear, and hear the words of the wiſe, and apply thine heart unto my knowledge:

18 For *it is* a pleaſant thing if thou keep them within thee; they ſhall withal be fitted in thy lips.

19 That thy truſt may be in the Lord, I have made known to thee this day, even to thee.

20 Have I not written to thee excellent things in counſels and knowledge?

21 That I might make thee know the certainty of the words of truth; that thou mighteſt anſwer the words of truth to them that ſend unto thee?

22 Rob not the poor, becauſe he *is* poor: neither oppreſs the afflicted in the gate.

23 For the Lord will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.

24 Make no friendſhip with an angry man: and with a furious man thou ſhalt not go:

25 Leſt thou learn his ways, and get a ſnare to thy ſoul.

26 Be not thou *one* of them that ſtrike hands, *or* of them that are ſureties for debts.

27 If thou haſt nothing to pay, why ſhould he take away thy bed from under thee?

28 Remove not the antient land-mark, which thy fathers have ſet.

29 Seeſt thou a man diligent in his buſineſs? he ſhall ſtand before kings, he ſhall not ſtand before mean *men*.

CHAP. XXIII.

WHEN thou ſitteſt to eat with a ruler, conſider diligently what *is* before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not deſirous of his dainties: for they *are* deceitful meat.

4 Labour not to be rich: ceaſe from thine own wiſdom.

5 Wilt thou ſet thine eyes upon that which is not? for *riches* certainly make themſelves wings; they fly away as an eagle towards heaven.

6 Eat not thou the bread of *him that hath* an evil eye, neither deſire thou his dainty meats:

7 For as he thinketh in his heart, ſo *is* he: Eat and drink, ſaith he to thee; but his heart *is* not with thee.

8 The morſel *which* thou haſt eaten ſhalt thou vomit up, and loſe thy ſweet words.

9 Speak not in the ears of a fool; for he will deſpiſe the wiſdom of thy words.

10 Remove not the old land-mark; and enter not into the fields of the fatherleſs:

11 For their redeemer *is* mighty: he ſhall plead their cauſe with thee.

12 Apply thine heart unto inſtruction, and thine ears to the words of knowledge.

13 With-hold not correction from the child: for *if* thou beateſt him with the rod, he ſhall not die:

14 Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell.

15 My ſon, if thine heart be wiſe, my heart ſhall rejoice, even mine.

16 Yea, my reins ſhall rejoice, when thy lips ſpeak right things.

17 Let not thine heart envy ſinners: but *be thou* in the fear of the Lord all the day long:

18 For ſurely there is an end; and thine expectation ſhall not be cut off.

19 Hear thou, my ſon, and be wiſe, and guide thine heart in the way.

20 Be not amongſt wine-bibbers; amongſt riotous eaters of fleſh:

21 For the drunkard and the glutton ſhall come to poverty: and drowſineſs ſhall clothe *a man* with rags.

22 Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old.

23 Buy the truth, and ſell *it* not; *alſo* wiſdom, and inſtruction, and underſtanding.

24 The

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8 *The rod of his anger ſhall fail.*] At the end of this verſe the Septuagint has this ſentence, *God bleſſeth* (or loveth) *a chearful giver;* which St. Paul cites, 2 Cor. ix. 7.

13 *The ſlothful man ſaith, There is a lion in the way.*] He never wants pretences to excuſe himſelf from labour.

28 *Remove not the antient land-mark which thy fathers have ſet*] Be content with thine own eſtate, and do not endeavour to enlarge it, by invading the poſſeſſions of other Men: eſpecially thoſe to which they have undoubted right, having enjoyed them by long preſcription, and by the conſent of thy forefathers, whoſe agreements ought to be held in great veneration.

Commentary and Notes on Chapter XXIII.

2 *Put a knife to thy throat, if thou be a man given to appetite.*] Some interpret this paſſage thus, If thou doſt not curb thy appetite, it will expoſe thee to as certain danger, as if a knife were at thy throat.

4 *Labour not to be rich: ceaſe from thine own wiſdom*] Do not weary thyſelf with laborious toil to amaſs a large eſtate; let not thy breaſt be filled with anxious cares about ſuch tranſitory enjoyments: nor depend on thy own prudent management for the ſucceſs of thy honeſt endeavours, but on the bleſſing of the Almighty.

5 *Wilt thou ſet (thine eyes upon that which is not?*] He expreſſes it in ſuch a manner, as if a rich man ſat brooding over an eſtate till it was fledged, and had gotten itſelf wings to fly away. *Tillotſon.*

18 *Surely there is an end.*] The magin reads, A *reward*, but the Hebrew word ſignifies *a future ſtate*. Peters.

23 *Buy the truth, and ſell it not: alſo wiſdom, and inſtruction, and underſtanding*] Let no pains or coſt deter thee from acquiring the knowledge of what is true and falſe, good and evil: neglect not this neceſſary ſtudy, whatever honours or riches thou mayeſt loſe by purſuing it; but prefer wiſdom and virtue to all the pleaſures and advantages of this life.

24 The father of the righteous ſhall greatly rejoice and he that begetteh a wiſe *child* ſhall have joy of him.

25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoice.

26 My ſon, give me thine heart, and let thine eyes obſerve my ways.

27 For an whore is a deep ditch: and a ſtrange woman *is* a narrow pit.

28 She alſo lieth in wait as *for* a prey, and increaſeth the trangreſſors among men.

29 Who hath woe? who hath ſorrow? who hath contentions? who hath babbling? who hath wounds without cauſe? who hath redneſs of eyes?

30 They that tarry long at the wine, they that go to ſeek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itſelf aright.

32 At the laſt it biteth like a ſerpent, and ſtingeth like an adder.

33 Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

34 Yea, thou ſhalt be as he that lieth down in the midſt of the ſea, or as he that lieth upon the top of a maſt.

35 They have ſtricken me, *ſhalt thou ſay, and* I was not ſick: they have beaten me, *and* I felt *it* not: when ſhall I awake? I will ſeek it yet again.

CHAP. XXIV.

BE not thou envious againſt evil men, neither deſire to be with them:

2 For their heart ſtudieth deſtruction, and their lips talk of miſchief.

3 Through wiſdom is an houſe builded; and by underſtanding it is eſtabliſhed:

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man *is* ſtrong: yea, a man of knowledge increaſeth ſtrength.

6 For by wiſe counſel thou ſhalt make thy war: and in multitude of counſellors *there is* ſafety.

7 Wiſdom *is* too high for a fool: he openeth not his mouth in the gate.

8 He that deviſeth to do evil ſhall be called a miſchievous perſon.

9 The thought of fooliſhneſs *is* ſin: and the ſcorner *is* an abomination to men.

10 *If* thou faint in the day of adverſity, thy ſtrength *is* ſmall.

11 If thou forbear to deliver *them that are* drawn unto death, and *thoſe that are* ready to be ſlain;

12 If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart conſider *it?* and he that keepeth thy ſoul, doth *not* he know *it?* and ſhall *not* he render to *every* man according to his works?

13 My ſon, eat thou honey, becauſe *it is* good; and the honey-comb, *which is* ſweet to thy taſte:

14 So *ſhall* the knowledge of wiſdom *be* unto thy ſoul: when thou haſt found *it*, then there ſhall be a reward, and thy expectation ſhall not be cut off.

15 Lay not wait, O wicked *man*, againſt the dwelling of the righteous; ſpoil not his reſting-place:

16 For a juſt *man* falleth ſeven times, and riſeth up *again:* but the wicked ſhall fall into miſchief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth:

18 Leſt the Lord ſee *it*, and it diſpleaſe him, and he turn away his wrath from him.

19 Fret not thy ſelf, becauſe of evil *men*, neither be thou envious at the wicked:

20 For there ſhall be no reward to the evil *man*; the candle of the wicked ſhall be put out.

21 My ſon, fear thou the Lord, and the king: *and* meddle not with them that are given to change:

22 For their calamity ſhall riſe ſuddenly; and who knoweth the ruin of them both?

23 Theſe *things* alſo *belong* to the wiſe. *It is* not good to have reſpect of perſons in judgment.

24 He that ſaith unto the wicked, Thou *art* righteous; him ſhall the people curſe, nations ſhall abhor him.

25 But to them that rebuke *him* ſhall be delight, and a good bleſſing ſhall come upon them.

26 *Every man* ſhall kiſs *his* lips that giveth a right anſwer.

27 Prepare thy work without, and make it fit for thyſelf in the field; and afterwards build thine houſe.

28 Be not a witneſs againſt thy neighbour without cauſe: and deceive *not* with thy lips.

29 Say not I will do ſo to him as he hath done to me: I will render to the man according to his work.

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26 *My ſon, give me thine heart.*] Let me prevail with thee to apply thy mind affectionately to the following inſtruction. *Patrick.*

31 *When it moveth itſelf aright.*] When it looks bright, and mantles in the glaſs.

33 *Thine heart ſhall utter,* &c.] Septuagint, Thy mouth ſhall utter, &c.

35 *When ſhall I awake?* &c.] Septuagint, When will it be morning, that I may find out ſome pot companions?

Commentary and Notes Chapter XXIV.

5 *A wiſe man is ſtrong,* &c.] Septua A wiſe man is better than a ſtrong man; and a man of knowledg an a ſtrong labourer.

11, 12 *If thou forbear to deliver them that are drawn unto death,* &c.] Exert thine whole power to deliver innocent perſons, who, by falſe accuſations, or the tyranny of oppreſſors, are dragged to execution, or in preſent danger of loſing their loves: and do not flatter thyſelf, that thou canſt, with a ſafe conſcience, withdraw thyſelf from ſuccouring them in their diſtreſs. The common excuſe, of being ignorant of their innocence, and how to ſave them, is of no account with God. Canſt thou hope to deceive his all ſearching eye? Remember that he is acquainted with the ſecrets of the heart, and obſerves the moſt minute motions of the ſoul: and that thou thyſelf ſhalt be deſerted by his wiſe providence, even as thou haſt deſerted others.

16 *A juſt man falleth ſeven times,* &c.] That is, Not into ſin, but into trouble, or affliction.

21 *My ſon, fear thou the Lord, and the king,* &c.] Be very careful, my ſon, to obey the precepts of religion, and conſider the king as God's vicegerent upon earth: nor have any connection with thoſe diſcontented mortals, who, diſpleaſed with the preſent ſtate of affairs, or delighted with novelty, affect a change of government, and abandon the duty they owe both to God and man.

28 *Deceive not with thy lips.*] Slander him not.

30 I went by the field of the ſlothful; and by the vineyard of the man void of underſtanding;

31 And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the ſtone-wall thereof was broken down.

32 Then I ſaw, *and* conſidered it well: I looked upon *it*, *and* received inſtruction.

33 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep:

34 So ſhall thy poverty come *as* one that travelleth, and thy want as an armed man.

CHAP. XXV.

1 *Obſervations about kings*, 8 *and about avoiding of quarrels, and ſundry cauſes thereof.*

THESE *are* alſo proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to ſearch out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unſearchable.

4 Take away the droſs from the ſilver, and there ſhall come forth a veſſel for the finer.

5 Take away the wicked *from* before the king, and his throne ſhall be eſtabliſhed in righteouſneſs.

6 Put not forth thy ſelf in the preſence of the king, and ſtand not in the place of great *men*.

7 For better *it is* that it be ſaid unto thee, Come up hither: than that thou ſhouldſt be put lower in the preſence of the prince whom thine eyes have ſeen.

8 Go not forth haſtily to ſtrive, leſt *thou know not* what to do in the end thereof, when thy neighbour hath put thee to ſhame.

9 Debate thy cauſe with thy neighbour *himſelf*; and diſcover not a ſecret to another:

10 Leſt he that heareth *it*, put thee to ſhame, and thine infamy turn not away.

11 A word fitly ſpoken *is like* apples of gold in pictures of ſilver.

12 *As* an ear-ring of gold, and an ornament of fine gold, *ſo is* a wiſe reprover upon an obedient ear.

13 As the cold of ſnow in the time of harveſt, *ſo is* a faithful meſſenger to them that ſend him: for he refreſheth the ſoul of his maſters.

14 Whoſo boaſteth himſelf of a falſe gift, *is like* clouds and wind without rain.

15 By long forbearing is a prince perſwaded, and a ſoft tongue breaketh the bone.

16 Haſt thou found honey? eat ſo much as is ſufficient for thee, leſt thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's houſe: leſt he be weary of thee, and *ſo* hate thee.

18 A man that beareth falſe witneſs againſt his neighbour, *is* a maul, and a ſword, and a ſharp arrow.

19 Confidence in an unfaithful man in time of trouble, *is like* a broken tooth and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre: ſo *is* he that ſingeth ſongs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat: and if he be thirſty, give him water to drink:

22 For thou ſhalt heap coals of fire upon his head, and the Lord ſhall reward thee.

23 The north-wind driveth away rain: ſo *doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in a corner of the houſe-top, than with a brawling woman, and in a wide houſe.

25 *As* cold waters to a thirſty ſoul: ſo *is* good news from a far country.

26 A righteous man falling down before the wicked, *is as* a troubled fountain, and a corrupt ſpring.

27 *It is* not good to eat much honey: ſo *for men* to ſearch their own glory, *is not* glory.

28 He that *hath* no rule over his own ſpirit, *is like* a city *that is* broken down, *and* without walls.

CHAP. XXVI.

1 *Obſervations about fools*, 13 *about ſluggards*, 17 *and about contentious buſy-bodies.*

AS ſnow in ſummer, and as rain in harveſt; ſo honour is not ſeemly for a fool.

2 As the bird by wandering, as the ſwallow by flying, ſo the curſe cauſeleſs ſhall not come.

3 A whip for the horſe, a bridle for the aſs, and a rod for the fool's back.

4 Anſwer not a fool according to his folly, leſt thou alſo be like unto him.

5 Anſwer a fool according to his folly, leſt he be wiſe in his own conceit.

6 He that ſendeth a meſſage by the hand of a fool, cutteth off the feet, *and* drinketh damage.

7 The legs of the lame are not equal: ſo *is* a parable in the mouth of fools.

8 As he that bindeth a ſtone in a ſling: ſo *is* he that giveth honour to a fool.

9 *As*

Commentary and Notes on Chapter XXV.

2 *It is the glory of God to conceal a thing,* &c.] The Almighty Creator and Sovereign of the world, declares his glorious ſuperintendency of authority and wiſdom, by concealing the reaſons of his decrees, and the motives of his judgments: but earthly princes, whoſe knowledge is ſo remarkably imperfect, acquire the greateſt honour by making the minuteſt ſcrutiny into every particular, before they deliver their judgment, that their proceedings may appear to be founded on the cleareſt reaſon.

11 *A word fitly ſpoken, is like apples of gold in pictures of ſilver.*] It ſhould be rendered, A word fitly ſpoken, or, a diſcourſe well-timed, is like oranges in a floured ſilver baſket. *Eſſay for a new Tranſlation.*

20 *Vinegar upon nitre.*] The nitre hereſp oken of is very different from that which we now call ſo. It was a fixed alkali, plainly of the nature of thoſe ſalts made from vegetables, yet capable of a regular Chryſtallization, which thoſe ſalts are not. *Hill.*

22 *Thuu ſhalt heap coals of fire upon his head.*] May not here be an alluſion to a practice ſtill retained among the Arabians, of curing pains in the head and other parts of the body by actual fire on the part?

23 *The north-wind driveth away rain; ſo doth an angry countenance a back biting tongue.*] As the ſharpneſs of the north-wind ſcatters the clouds, and drives away the rain; ſo a ſevere countenance full of indignation againſt him that traduceth his neighbour ſecretly, not only checks but entirely ſtops his ſlanderous tongue: for ſuch falſities would never be told, if they were not greedily received.

Commentary and Notes on Chap. XXVI.

5 *Anſwer a fool according to his folly.*] The Syriac verſion preſerves here the true reading, Anſwer a fool according to *thine own wiſdom.* Kennicott.

6 *Cutteth off the feet.*] Shall be ſure to ſuffer damage.

9 *As* a thorn goeth up into the hand of a drunkard, ſo *is* a parable in the mouth of fools.

10 The great *God* that formed all *things*, both rewarded the fool, and rewarded tranſgreſſors.

11 As a dog returneth to his vomit: *ſo* a fool returneth to his folly.

12 Seeſt thou a man wiſe in his own conceit? *there is* more hope of a fool than of him.

13 The ſlothful *man* ſaith, *There is* a lion in the way, a lion is in the ſtreets.

14 *As* the door turneth upon his hinges, ſo *doth* the ſlothful upon his bed.

15 The ſlothful hideth his hand in *his* boſom, it grieveth him to bring it again to his mouth.

16 The ſluggard *is* wiſer in his own conceit, than ſeven men that can render a reaſon.

17 He that paſſeth by, *and* meddleth with ſtrife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who caſteth firebrands, arrows, and death:

19 So *is* the man *that* deceiveth his neighbour, and ſaith, Am not I in ſport?

20 Where no wood is, *there* the fire goeth out: ſo where *there* is no tale-bearer, the ſtrife ceaſeth.

21 *As* coals *are* to burning coals, and wood to fire; ſo *is* a contentious man to kindle ſtrife.

22 The words of a tale-bearer *are* as wounds, and they go down into the innermoſt parts of the belly.

23 Burning lips, and a wicked heart, *are like* a potſherd covered with ſilver droſs.

24 He that hateth, diſſembleth with his lips, and layeth up deceit within him.

25 When he ſpeaketh fair, believe him not: for *there are* ſeven abominations in his heart.

26 *Whoſe* hatred is covered by deceit, his wickedneſs ſhall [illegible] ſhewed before the *whole* congregation.

27 Whoſo diggeth a pit ſhall fall therein: and he that rolleth a ſtone, it will return upon him.

28 A lying tongue hateth *thoſe that are* afflicted by it, and a flattering mouth worketh ruin.

CHAP. XXVII.

2 *Obſervations of ſelf-love,* 5 *of true love,* 11 *of care to avoid offences,* 23 *and of the houſhold care.*

BOAST not thyſelf of to-morrow; for thou knoweſt not what a day may bring forth.

2 Let another man praiſe thee, and not thine own mouth; a ſtranger, and not thine own lips.

3 A ſtone *is* heavy, and the ſand weighty: but a fool's wrath *is* heavier than them both.

4 Wrath *is* cruel, and anger *is* outrageous; but who is able to ſtand before envy?

5 Open rebuke is better than ſecret love.

6 Faithful *are* the wounds of a friend; but the kiſſes of an enemy *are* deceitful.

7 The full ſoul loatheth an honey comb: but to the hungry ſoul every bitter thing is ſweet.

8 As a bird that wandereth from her neſt, ſo *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: ſo *doth* the ſweetneſs of a man's friend by hearty counſel.

10 Thine own friend and thy father's friend forſake not; neither go into thy brother's houſe in the day of thy calamity: *for* better *is* a neighbour *that is* near, than a brother far off.

11 ¶ My ſon, be wiſe, and make my heart glad, that I may anſwer him that reproacheth me.

12 A prudent *man* foreſeeth the evil *and* hideth himſelf; *but* the ſimple paſs on, *and* are puniſhed.

13 Take his garment that is ſurety for a ſtranger, and take a pledge of him for a ſtrange woman.

14 He that bleſſeth his friend with a loud voice, riſing early in the morning, it ſhall be counted a curſe to him.

15 A continual dropping in a very rainy day, and a contentious woman are alike.

16 Whoſoever hideth her, hideth the wind, and the ointment of his right hand *which* bewrayeth *it ſelf*.

17 Iron ſharpeneth iron; ſo a man ſharpeneth the countenance of his friend.

18 Whoſo keepeth the fig-tree ſhall eat the fruit thereof: ſo he that waiteth on his maſter ſhall be honoured.

19 As in water face *anſwereth* to face, ſo the heart of man to man.

20 Hell and deſtruction are never full, ſo the eyes of man are never ſatisfied.

21 *As* the fining-pot for ſilver, and the furnace for gold; ſo *is* a man to his praiſe.

22 Though thou ſhouldeſt bray a fool in a mortar among wheat with a peſtle, *yet* will not his fooliſhneſs depart from him.

23 Be thou diligent to know the ſtate of thy flocks, *and* look well to thy herds.

24 For riches *are* not for ever: and doth the crown *endure* to every generation?

25 The hay appeareth, and the tender graſs ſheweth itſelf, and herbs of the mountains are gathered.

26 The

18, 19 *As a madman who caſteth fire brands, arrows and death,* &c.] As he that throws abroad flames, darts, and other deſtructive things, and conceals his malice by feigning himſelf mad, is far more dangerous than he who is mad in reality: ſo he is much worſe than an open enemy, who artfully abuſes his neighbour, and under the faireſt pretences, cheats him in the fouleſt manner; and then pretends he did it only in ſport.

23 *Burning lips, and a wicked heart, are like a potſherd covered with ſilver droſs.*] Contumelious language is properly the concomitant of an evil heart; and he who ſtudies to hide his malicious intentions under the veil of flattering ſpeeches, will as certainly be detected as a potſherd, which may glitter at a diſtance, but, on a cloſer inſpection, will appear to be covered only with the ſcum of ſilver.

Commentary and Notes on Chapter XXVII.

1 *Boaſt not thyſelf of to-morrow: for thou knoweſt not what a day may bring forth*] Be not ſo confident of thy preſent riches or power, as to boaſt what thou wilt do or enjoy hereafter: for thou canſt not be ſecure of this very day, which may produce ſomething, for ought thou knoweſt, that may render abortive all thy deſigns, and fruſtrate all the expectations thou haſt for to-morrow.

5 *Open rebuke is better than ſecret love.*] He who ingenuouſly takes the liberty to tell others plainly of their fauls, is a better friend than he that has more of the paſſion of love in his heart, but does not make it known by ſuch good effects. *Patrick.*

16 *Whoſo hideth her, hideth the wind,* &c.] It is as impoſſible to prevent the wind from being heard, or fragrant perfume from being ſmelt, as to hinder a contentious woman from ſcolding.

21 *As the fining pot for ſilver, and the furnace for gold; ſo is a man to his praiſe.*] As gold and ſilver are tried by putting them into the fire, which diſcovers whether they be pure or adulterated; ſo the temper of a man is diſcovered by commendations and great applauſe, for theſe will preſently ſhew the virtue or the vanity of his mind.

26 The lambs are for thy cloathing. and the goats *are* the price of the field.

27 And *thou ſhalt have* goats milk enough for thy food, for the food of thy houſhold, and *for* maintenance for thy maidens.

CHAP. XXVIII.

General obſervations of impiety, and religious integrity.

THE wicked flee, when no man purſueth: but the righteous are bold as a lion.

2 For the tranſgreſſion of a land, many *are* the princes thereof: but by a man of underſtanding *and* knowledge the ſtate *thereof* ſhall be prolonged.

3 A poor man that oppreſſeth the poor, *is like* a ſweeping rain which leaveth no food.

4 They that forſake the law, praiſe the wicked: but ſuch as keep the law, contend with them.

5 Evil men underſtand not judgment: but they that ſeek the Lord, underſtand all *things*.

6 Better *is* the poor that walketh in his uprightneſs, than *he that is* perverſe *in his* ways, though he *be* rich.

7 Whoſo keepeth the law *is* a wiſe ſon: but he that is a companion of riotous *men*, ſhameth his father.

8 He that by uſury and unjuſt gain increaſeth his ſubſtance, he ſhall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *ſhall be* abomination.

10 Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit: but the upright ſhall have good *things* in poſſeſſion.

11 The rich man *is* wiſe in his own conceit: but the poor that hath underſtanding ſearcheth him out.

12 When righteous *men* do rejoice, *there is* great glory: but when the wicked riſe, a man is hidden.

13 He that covereth his ſins ſhall not proſper: but whoſo confeſſeth and forſaketh *them* ſhall have mercy.

14 Happy *is* the man that feareth alway: but he that hardeneth his heart ſhall fall into miſchief.

15 *As* a roaring lion, and a ranging bear; *ſo is* a wicked ruler over the poor people.

16 The prince that wanteth underſtanding, *is* alſo a great oppreſſor: *but* he that hateth covetouſneſs, ſhall prolong *his* days.

17 A man that doeth violence to the blood of *any* perſon, ſhall flee to the pit, let no man ſtay him.

18 Whoſo walketh uprightly, ſhall be ſaved: but *he that is* preverſe *in his* ways, ſhall fall at once.

19 He that tilleth his land, ſhall have plenty of bread: but he that followeth after vain *perſons*, ſhall have poverty enough.

20 A faithful man ſhall abound with bleſſings: but he that maketh haſte to be rich, ſhall not be innocent.

21 To have reſpect of perſons, *is* not good: for, for a piece of bread *that* man will tranſgreſs.

22 He that haſteth to be rich, *hath* an evil eye, and conſidereth not that poverty ſhall come upon him.

23 He that rebuketh a man, afterwards ſhall find more favour than he that flattereth with the tongue.

24 Whoſo robbeth his father or his mother, and ſaith, *it is* no tranſgreſſion; the ſame *is* the companion of a deſtroyer.

25 He that is of a proud heart ſtirreth up ſtrife: but he that putteth his truſt in the Lord ſhall be made fat.

26 He that truſteth in his own heart, is a fool: but whoſo walketh wiſely, he ſhall be delivered.

27 He that giveth unto the poor, ſhall not lack: but he that hideth his eyes, ſhall have many a curſe.

28 When the wicked riſe, men hide themſelves: but when they periſh, the righteous increaſe.

CHAP. XXIX.

1 *Obſervations on public government,* 15 *and of private.* 22 *Of anger, pride, thievery, cowardice, and corruption.*

HE that being often reproved hardeneth *his* neck, ſhall ſuddenly be deſtroyed, and that without remedy.

2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoſo loveth wiſdom rejoiceth his father: but he that keepeth company with harlots, ſpendeth *his* ſubſtance.

4 The king by judgment eſtabliſheth the land: but he that receiveth gifts, overthroweth it.

5 A man that flattereth his neighbour, ſpreadeth a net for his feet.

6 In the tranſgreſſion of an evil man *there is* a ſnare: but the righteous doth ſing and rejoice.

7 The righteous conſidereth the cauſe of the poor: *but* the wicked regardeth not to know *it*.

8 Scornful

Commentary and Notes on Chap. XXVIII.

1 *The wicked flee when no man purſueth: but the righteous are bold as a lion.*] A guilty conſcience renders men timorous and fearful, like a cowardly ſoldier, who flies at the very firſt appearance of an enemy: but men of virtue and integrity are not eaſily terrified; but proceed like a young lion with undaunted reſolution on the moſt dangerous undertakings.

3 *A poor man that oppreſſeth the poor, is like a ſweeping rain.*] There is none ſo wicked and intolerable as a needy fellow that has got into power; but loſt all ſenſe of the miſeries of the poor: whom he harraſſes and deſtroys without pity, like a violent rain, which inſtead of refreſhing the corn, beats it down and lays it flat. *Patrick.*

14 *Happy is the man that feareth always: but he that hardeneth his heart ſhall fail into miſchief.*] That man is truly happy, who, fearing to offend the Almighty, is cautious and circumſpect in all his actions: but he that is preſumptuouſly confident of the mercy of God, and thence regards neither his commands nor threatenings, will be plunged into deeper guilt and miſery.

26 *He that truſteth in his own heart is a fool: but whoſo walketh wiſely, he ſhall be delivered.*] He that relies entirely on his own judgment, will often miſcarry; for he follows the conduct of a fool: but he that diſtruſting his own wiſdom, ſeeks and follows good advice, ſhall eſcape many misfortunes, and be delivered out of many dangers which will attend the other.

Commentary and Notes on Chapter XXIX.

1 *He that being often reproved, hardeneth his neck.*] Or continueth obſtinate.

4 *He that receiveth gifts.*] He that rigidly exacteth tribute. *Sykes.*

8 Scornful men bring a city into a ſnare: but wiſe *men* turn away wrath.

9 *If* a wiſe man contendeth with a fooliſh man, whether he rage or laugh, *there is* no reſt.

10 The blood-thirſty hate the upright: but the juſt ſeek his ſoul.

11 A fool uttereth all his mind; but a wiſe *man* keepeth it in till afterwards.

12 If a ruler hearken to lyes, all his ſervants *are* wicked.

13 The poor and the deceitful man meet together: the Lord lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne ſhall be eſtabliſhed for ever.

15 ¶ The rod and reproof give wiſdom: but a child left *to himſelf* bringeth his mother to ſhame.

16 When the wicked are multiplied, tranſgreſſion increaſeth: but the righteous ſhall ſee their fall.

17 Correct thy ſon, and he ſhall give thee reſt: yea, he ſhall give delight unto thy ſoul.

18 Where *there is* no viſion, the people periſh: but he that keepeth the law, happy *is* he.

19 A ſervant will not be corrected by words: for, though he underſtand, he will not anſwer.

20 Seeſt thou a man *that is* haſty in his words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his ſervant from a child, ſhall have him become *his* ſon at the length.

22 ¶ An angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion.

23 A man's pride ſhall bring him low: but honour ſhall uphold the humble in ſpirit.

24 Whoſo is partner with a thief hateth his own ſoul: he heareth curſing, and bewrayeth *it* not.

25 The fear of man bringeth a ſnare: but whoſo putteth his truſt in the Lord ſhall be ſafe.

26 Many ſeek the ruler's favour; but every man's judgment *cometh* from the Lord.

27 An unjuſt man *is* an abomination to the juſt: and *he that is* upright in the way, *is* abomination to the wicked.

CHAP. XXX.

1 *Agur's confeſſion of his faith.* 7 *The two points of his prayer.* 10 *The meaneſt are not to be wronged.* 11 *Four wicked generations.* 15 *Four things inſatiable.* 17 *Parents are not to be deſpiſed.* 18 *Four things hard to be known.* 21 *Four things intolerable.* 24 *Four things exceeding wiſe.* 29 *Four things ſtately.* 32 *Wrath is to be prevented.*

THE words of Agur the ſon of Jakeh, *even* the prophecy: the man ſpake unto Ithiel, even unto Ithiel and Ucal.

2 Surely I *am* more brutiſh than *any* man, and have not the underſtanding of a man.

3 I neither learned wiſdom, nor have the knowledge of the Holy.

4 Who hath aſcended up into heaven, or deſcended? who hath gathered the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what *is* his name, and what *is* his ſon's name, if thou canſt tell?

5 Every word of God *is* pure: he *is* a ſhield unto them that put their truſt in him.

6 Add thou not unto his words, leſt he reprove thee, and thou be found a liar.

7 ¶ Two *things* have I required of thee; deny me *them* not before I die.

8 Remove far from me vanity and lies; give me neither poverty, nor riches; feed me with food convenient for me:

9 Leſt I be full, and deny *thee*, and ſay, Who *is* the Lord? or leſt I be poor, and ſteal, and take the name of my God *in vain*.

10 ¶ Accuſe not a ſervant unto his maſter, leſt he curſe thee, and thou be found guilty.

11 *There is* a generation *that* curſeth their father, and doth not bleſs their mother.

12 *There is* a generation, *that are* pure in their own eyes, and *yet* is not waſhed from their filthineſs.

13 *There is* a generation, O how lofty are their eyes! and their eye-lids are lifted up.

14 *There is* a generation whoſe teeth *are as* ſwords, and their jaw-teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 The horſe-leach hath two daughters, *crying*, Give, give. There are three *things that* are never ſatisfied, *yea*, four *things* ſay not, *It is* enough:

16 The

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10 *The blood thirſty hate the upright: but the juſt ſeek his ſoul.*] Men enormouſly wicked hate the upright, who exerts his power to puniſh their egregious crimes; but all virtuous men love him the more ſincerely, and heartily labour to defend him from the attacks of ſuch miſcreants.

16 *When the wicked are multiplied, tranſgreſſion increaſeth: but the righteous ſhall ſee their fall.*] When the wicked grow rich and numerous, the works of darkneſs increaſe by their authority; but let not this diſcourage the righteous, for their reign ſhall be but ſhort, and they who preſerve their virtue ſhall have the pleaſure of beholding their fall.

18 *Where there is no viſion, the people periſh: but he that keepeth the law, happy is he.*] Where the people are without inſtructors to expound to them the will of the Almighty, they firſt grow careleſs, and then run into all kind of licentiouſneſs, till growing refractory and ungovernable, they are abandoned by the Lord to deſtruction: but when the people are well informed of the law, and make it their principal care to perform its precepts, they remain in a proſperous and happy condition.

21 *He that delicately bringeth up his ſervant*, &c.] It is dangerous to ſhew great kindneſs for a ſervant at the firſt: for too much indulgence will make him ſaucy, and take upon him as if he were a ſon, and perhaps endeavour to diſinherit the heir of the family. *Patrick.*

Commentary and Notes on Chapter XXX.

1 *The words of Agur the ſon of Jakeh*, &c.] This chapter contains a fragment of ſome wiſe ſentences, delivered by one whoſe name was Agur. They are called *Maſſa*, which we tranſlate *prophecy*, either to denote the weight of the ſentences, or that they were ſelected from ſome works of his then remaining in the public records.

They ſeem to be anſwers to ſeveral queſtions propoſed by his ſcholars Ithiel, and Ucal: who came to him, as to an oracle, to obtain a ſolution of their doubts: aſking him in the firſt place, *Who is the wiſeſt man?* To which he replies, as in verſe 2. *He that is ſenſible of his own ignorance.* Agur then enlarges on this ſubject, wiſhing his ſcholars to be ſenſible of the imperfection of all human knowledge, by conſidering how very little we know of the works of God, which none can underſtand but he alone who performed them. And thence adviſes them to make it their principal ſtudy to underſtand what belonged to their own duty, which is the moſt valuable part of knowledge; and, at the ſame time, to be content with what God had thought proper to reveal, and not pretend to be wiſer than he thought requiſite to make us.

4 *Who hath aſcended up into heaven, or deſcended?*] Should it not be rather tranſlated, *and* deſcended?

15, 16 *The horſe-leach hath two daughters, crying, Give, give,* &c.

16 The grave; and the barren-womb; the earth *that* is not filled with water; and the fire, *that* ſaith not, *It is* enough.

17 The eye *that* mocketh at *his* father, and deſpiſeth to obey *his* mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air, the way of a ſerpent upon a rock, the way of a ſhip in the midſt of the ſea, and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; ſhe eateth, and wipeth her mouth, and ſaith I have done no wickedneſs.

21 For three *things* the earth is diſquieted, and for four *which* it cannot bear:

22 For a ſervant when he reigneth; and a fool, when he is filled with meat;

23 For an odious *woman*, when ſhe is married; and an handmaid that is heir to her miſtreſs.

24 There be four *things which are* little upon the earth, but they *are* exceeding wiſe:

25 The ants *are* a people not ſtrong, yet they prepare their meat in the ſummer;

26 The conies *are but* a feeble folk, yet make they their houſes in the rocks;

27 The locuſts have no king, yet go they forth all of them by bands;

28 The ſpider taketh hold with her hands, and is in king's palaces.

29 There be three *things* which go well, yea, four are comely in going.

30 A lion *which is* ſtrongeſt amongſt beaſts, and turneth not away for any;

31 A grey-hound, an he-goat alſo, and a king, againſt whom *there is* no riſing up.

32 If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the noſe bringeth forth blood: ſo the forcing of wrath bringeth forth ſtrife.

CHAP. XXXI.

1 *Lemuel's leſſon of chaſtity and temperance.* 6 *The afflicted are to be comforted and defended.* 10 *The praiſe and properties of a good wife.*

THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my ſon? and what, the ſon of my womb? and what, the ſon of my vows?

3 Give not thy ſtrength unto women, nor thy ways to that which deſtroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes, ſtrong drink:

5 Leſt they drink and forget the law, and pervert the judgment of any of the afflicted.

6 Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy hearts.

7 Let him drink and forget his poverty, and remember his miſery no more.

8 Open thy mouth for the dumb in the cauſe of all ſuch as are appointed to deſtruction.

9 Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

10 ¶ Who can find a virtuous woman? for her price *is* far above rubies.

11 The heart of her huſband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil.

12 She will do him good, and not evil, all the days of her life.

13 She ſeeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants ſhips, ſhe bringeth her food from afar.

15 She

&c.] This ſeems to be an anſwer to the following queſtion propoſed to Agur by his ſcholars: *What creature is moſt inſatiable?* To this the wiſe man anſwers, the horſe-leach, which ſucks the blood of other creatures till it burſts; as thoſe wicked men do the livelihood of the poor, till they ruin themſelves. And in this continual craving more and more, there are two things ſo nearly reſembling the horſe-leach, that they may be called her daughters; nay, there are three that are never ſatisfied, or rather four, whoſe deſires cannot be fulfilled: namely, the grave, which hath already conſumed ſo many generations, and will as greedily continue to ſwallow up and conſume the ſucceeding, till time ſhall be no longer: the barren womb, whoſe deſire of having children, exceeds every thing: the thirſty earth, which drinks up all the rains which deſcend from above, and ſtill thirſts for more: and the fire that never ceaſes to burn, till all the fuel thrown into it is conſumed.

19 *The way of a man with a maid.*] It ſhould be rendered, *in the maid*, and means the conception of the fœtus in the womb, as the words ſeem plainly to imply, then both the analogy and climax will be very natural: this text may therefore juſtly be looked upon as a parallel to that of Jeremiah xxxi. 22. *The Lord hath created a new thing, a woman ſhall compaſs a man.* Univerſal Hiſtory, Vol. III. p. 143.

31 *A grey hound.*] The margin reads. A horſe.

33 *Surely the churning of milk bringeth forth butter.*] He that preſſeth the udder too much, inſtead of milk will draw from it cream. *Lamy.*

Commentary and Notes on Chapter XXXI.

1 *The words of king Lemuel, the prophecy that his mother taught him.*] It is generally agreed, both by Hebrew and Chriſtian writers, that king Lemuel was Solomon; and that the precepts contained in this chapter were taught him by his mother Bathſheba, whom ſome imagine to have been divinely inſpired. But all this is founded wholly on conjecture: and it ſeems far more reaſonable to conclude, that this Lemuel was ſome foreign prince of great wiſdom, who had collected theſe weighty ſentences from the inſtructions of his mother; which, being of the greateſt moment, were thought proper to be added to the foregoing.

2 *What my ſon? and what, the ſon of my womb? and what, the ſon of my vows?*] Liſten attentively, my deareſt ſon, to the kind inſtructions of an affectionate parent. O how greatly am I concerned! I want words to expreſs my tender concern for thee! I am at a loſs how to inſtruct thee, according to my wiſhes! what ſhall I deſire thee to do for my ſake, who endured ſo much for thee, when I carried thee in my womb? What ſhall I petition thee to do, for whoſe welfare I have offered ſo many prayers, and made ſo many vows to the Almighty.

6 *Give ſtrong drink to him that is ready to periſh.*] It was the cuſtom among the Jews to give condemned perſons, juſt before execution, wine mixed with myrrh, to make them leſs ſenſible of their pain: this cuſtom was ſo common, that the cup, in which this draught was diſpenſed, came to denote death itſelf, as in that paſſage, *Father, let this cup paſs from me.*

10 *Who can find a virtuous woman? for her price is far above rubies.*] From this verſe, to the end of the chapter, containing the deſcription of a virtuous woman, is a ſhort poem, and, according to St. Jerom, conſiſts of a ſort of Iambic verſes, each of which begins with a new letter of the Hebrew Alphabet; the tenth with *Aleph*, the eleventh with *Beth*, &c. to the end. This was conſidered among the ancients as an elegant ſpecies of compoſition, and at the ſame time, as a great help to the memory. But whether this poem was compoſed by Lemuel's mother, or ſome other hand, is not known, nor is it at all material. For however that be, ſhe ſeems to have delivered it to her ſon, in commendation of an excellent woman; and therefore muſt have had the ſame effect upon him, as if the verſes had been really written by herſelf.

15 She riſeth alſo while it is yet night, and giveth meat to her houſhold, and a portion to her maidens.

16 She conſidereth a field, and buyeth it: with the fruit of her hands ſhe planteth a vineyard.

17 She girdeth her loins with ſtrength, and ſtrengtheneth her arms.

18 She perceiveth that her merchandiſe *is* good: her candle goeth not out by night.

19 She layeth her hands to the ſpindle, and her hands hold the diſtaff.

20 She ſtretcheth out her hand to the poor: yea, ſhe reacheth forth her hands to the needy.

21 She is not afraid of the ſnow for her houſhold: for all her houſhold *are* clothed with ſcarlet.

22 She maketh herſelf covering of tapeſtry, her clothing *is* ſilk and purple.

23 Her huſband is known in the gates, when he ſitteth among the elders of the land.

24 She maketh fine linen, and ſelleth *it*, and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing, and ſhe ſhall rejoice in time to come.

26 She openeth her mouth with wiſdom, and in her tongue *is* the law of kindneſs.

27 She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs.

28 Her children ariſe up, and call her bleſſed; her huſband *alſo*, and he praiſeth her:

29 Many daughters have done virtuouſly, but thou excelleſt them all.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the Lord, ſhe ſhall be praiſed.

31 Give her of the fruit of her hand, and let her own works praiſe her in the gates.

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15 *A portion to her maidens.*] She appoints her maidens their ſeveral taſks. I have endeavoured to expreſs the ſenſe of this beautiful poem in Engliſh verſe, a few lines of which, that may perhaps help to point out the true meaning, I ſhall tranſcribe.

17 Inur'd to toil, ſhe ſtrength and ſweetneſs joins;
Strength is the graceful girdle of her loins.
18 With joy her goodly merchandize ſhe views;
And oft till morn the pleaſing taſk purſues.
19 The ſpindle twirls obedient to her tread;
Round rolls the wheel, and ſpins the ductile thread.
20 Benignant from her ever-open door
She feeds the hungry, and relieves the poor.
26 Wiſe are her words, her ſenſe divinely ſtrong,
For kindneſs is the tenour of her tongue.
27 Fair rule and order in her manſion dwell;
She eats with temp'rance what ſhe earns ſo well.
28 Rich in good works, her children call her bleſt,
And thus her huſband ſpeaks his inmoſt breaſt:
29 "To Eve's fair daughters, various virtues fall;
But thou, lov'd charmer, has excell'd them all."

ECCLESIASTES;

OR, THE

PREACHER.

The ARGUMENT.

That Solomon *was the author of this book is evident from the firſt line of it,* The words of the Preacher, the ſon of David, king of Jeruſalem. *And the deſign of it is to ſhew the vanity of all ſublunary things: in order to which the author enumerates the ſeveral objects on which men place their happineſs in this life, and then diſcovers the emptineſs and inſufficiency of all wordly enjoyments, by many curious reflections on the evils of human life. The concluſion of the whole is, in the words of the Preacher,* Fear God and keep his commandments, for this is the whole duty of man. *St* Jerom *obſerves, that this pious inference prevented the* Jews *from ſuppreſſing this whole book of the* Eccleſiaſtes; *which they had thoughts of doing (as well as ſeveral other writings of* Solomon *now loſt and forgotten) becauſe it aſſerts, that the creatures of* God *are vanity, and all things trifling.*

The word Eccleſiaſtes *is Greek, and ſignifies the* Preacher. *The* Hebrews *call it* Coheleth, *which literally ſignifies* a Collector, *becauſe it is ſuppoſed to be a ſermon or diſcourſe delivered to an aſſembly.*

The generality of commentators believe this book to be the product of Solomon's *repentance, after having experienced all the follies and pleaſures of life, and found them to be nothing more than* vanity and vexation of ſpirit.

CHAP. I.

1 *The preacher ſheweth that all human courſes are vain;* 4 *becauſe the creatures are reſtleſs in their courſes;* 9 *they bring forth nothing new, and all old things are forgotten:* 12 *and becauſe he hath found it ſo in the ſtudies of wiſdom.*

THE words of the preacher, the ſon of David, king of Jeruſalem.

2 Vanity of vanities, ſaith the preacher, vanity of vanities, all *is* vanity.

3 What profit hath a man of all his labour which he taketh under the ſun?

4 *One* generation paſſeth away, and *another* generation cometh: but the earth abideth for ever.

5 The ſun alſo ariſeth, and the ſun goeth down, and haſteth to his place where he aroſe.

6 The wind goeth toward the ſouth, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 All the rivers run into the ſea, yet the ſea *is* not

Commentary and Notes on Chapter I.

1 *The words of the preacher, the ſon of David, king of Jeruſalem*] Theſe are the words of him who thought the name of a preacher, or public inſtructor of God's people, no leſs honourable than that of the ſon of king David, whom he ſucceeded in the throne, and reigned after him in Jeruſalem.

2 *Vanity of vanities, ſaith the preacher, vanity of vanities, all is vanity*] This is the ſubject of the preacher's diſcourſe, to ſhew how ridiculous it is to place our happineſs in the frail and inconſtant things we enjoy in this tranſitory life: which he not only pronounces, but proves to be mere emptineſs or vanity; and, in conſequence of that, trouble and affliction. The original word in the Hebrew is much ſtronger than our word *vanity*, implying, that the thing ſpoken of is ſo trivial, that it is below, or leſs than nothing.

not full: unto the place from whence the rivers come, thither they return again.

8 All things *are* full of labour; man cannot utter *it*: the eye is not ſatiſfied with ſeeing, nor the ear filled with earing.

9 ¶ The thing that hath been, it *is that* which ſhall be; and that which is done, *is* that which ſhall be done: and *there is* no new *thing* under the ſun.

10 Is there *any* thing whereof it may be ſaid, See, this *is* new? It hath been already of old time which was before us.

11 *There is* no remembrance of former *things*; neither ſhall there be *any* remembrance of *things* that are to come, with *thoſe* that ſhall come after.

12 ¶ I the Preacher was king over Iſrael in Jeruſalem

13 And I gave my heart to ſeek and ſearch out by wiſdom, concerning all *things* that are done under heaven: this ſore travail hath God given to the ſons of man to be exerciſed therewith.

14 I have ſeen all the works that are done under the ſun; and behold, all *is* vanity and vexation of ſpirit.

15 *That which is* crooked cannot be made ſtraight; and that which is wanting cannot be numbered.

16 I communed with mine own heart, ſaying, Lo, I am come to great eſtate, and have gotten more wiſdom than all *they* that have been before me in Jeruſalem: yea, my heart had great experience of wiſdom and knowledge.

17 And I gave my heart to know wiſdom, and to know madneſs and folly: I perceived that this alſo is vexation of ſpirit.

18 For in much wiſdom *is* much grief: and he that increaſeth knowledge increaſeth ſorrow.

CHAP. II.

1 *The vanity of human courſes in the works of pleaſure.* 12 *Though the wiſe be better than the fool, yet both have one event.* 18 *The vanity of human labour in leaving it they know not to whom.*

I Said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleaſure; and behold, this alſo *is* vanity.

2 I ſaid of laughter, *It is* mad: and of mirth, What doeth it?

3 I ſought in mine heart to give my ſelf unto wine, (yet acquainting mine heart with wiſdom,) and to lay hold on folly, till I might ſee what *was* that good for the ſons of men, which they ſhould do under the heaven all the days of their life.

4 I made me great works; I builded me houſes; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kinds of* fruits.

6 I made me pools of water, to water therewith the wood that bringeth forth trees.

7 I got *me* ſervants and maidens, and had ſervants born in my houſe; alſo I had great poſſeſſions of great and ſmall cattle, above all that were in Jeruſalem before me.

8 I gathered me alſo ſilver and gold, and the peculiar treaſure of kings and of the provinces: I gat me men-ſingers, and women-ſingers, and the delights of the ſons of men, *as* muſical inſtruments, and that of all ſorts.

9 So I was great, and increaſed more than all that were before me in Jeruſalem: alſo my wiſdom remained with me.

10 And whatſoever mine eyes deſired, I kept not from them; I with-held not my heart from any joy; for my heart rejoiced in all my labour; and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* vanity and vexation of ſpirit, and *there was* no profit under the ſun.

12 ¶ And I turned my ſelf to behold wiſdom, and madneſs, and folly: for what *can* the man *do* that cometh after the king? *even* that which hath been already done.

13 Then I ſaw that wiſdom excelleth folly, as far as light excelleth darkneſs.

14 The wiſe man's eyes *are* in his head; but the fool walketh in darkneſs: and I myſelf perceived alſo, that one event happeneth to them all.

15 Then ſaid I in my heart, As it happeneth to the fool, ſo it happeneth even to me; and why was I then *more* wiſe? Then I ſaid in my heart, that this alſo *is* vanity.

16 For *there is* no remembrance of the wiſe more than of the fool for ever; ſeeing that which now *is*, in the days to come ſhall all be forgotten: and how dieth the wiſe *man*? as the fool.

17 Therefore I hated life, becauſe the work that is wrought under the ſun, *is* grievous unto me: for all *is* vanity and vexation of ſpirit.

18 ¶ Yea, I hated all my labour which I had taken

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15 *That which is crooked cannot be made ſtraight*, &c.] That is, Men's defects in what is good are innumerable; and their practices of what is ill are incorrigible. *Clark.*

17, 18 *And I gave my heart to know wiſdom, and to know madneſs, and folly*, &c.] This cenſure is not abſolutely paſſed upon wiſdom and knowledge conſidered in themſelves, but with regard to the true limits in which the human underſtanding is circumſcribed; and which, if we forget to obſerve, will prove troubleſome to ourſelves and others. And theſe limits are three in number. Firſt, That we do not entirely place our happineſs in knowledge, and forget our own mortality. Secondly, That we do not make our knowledge the parent of anxiety, but of repoſe and contentment of mind. Thirdly, That we do not preſume, by contemplating nature, to think ourſelves able to comprehend the myſteries of Omnipotence. The firſt and laſt of theſe propoſitions are ſelf-evident, and therefore require no monument; and with regard to the ſecond, it is certain, that perturbation of mind does not ariſe from knowledge conſidered in itſelf, but from mere accident. For all knowledge is pleaſant and delightful; but when we from thence draw concluſions which, obliquely applied to our own affairs, occaſion fears, or immoderate deſires, then the mind is filled with that anxiety and vexation here mentioned by Solomon. For then knowlege, inſtead of being the ſource of pleaſure and delight, will prove a perennial ſpring of grief and vexation.

Commentary and Notes on Chapter II.

8 *I gathered me alſo ſilver and gold, and the peculiar treaſure of kings*, &c.] The word *Segullah*, which we render *peculiar treaſure*, ſignifies either the precious things themſelves, or the place where they are depoſited. But the greateſt difficulty in this verſe, and indeed in the whole chapter, is to underſtand what is meant by *Siddah* and *Siddoth*, which he calls in the concluſion of this deſcription of his magnificence, *the delights*, or delicious pleaſures *of the ſons of men*. Bochart, with good reaſon, underſtands the moſt excellent compoſitions of muſick, or the moſt elegant verſes ſet to raviſhing and melting notes by a curious artiſt among the Phœnicians, called *Sido*. Our own tranſlation takes it for muſical inſtruments of ſuch remarkable ſweetneſs, that they left no part of the human ſoul untouched, nor room for any other pleaſure.

13 *Wiſdom excelleth folly*, &c.] That is, virtue and religion are as much more excellent and more profitable to men than wickedneſs, as one thing can be preferable to another. *Clark.*

taken under the ſun: becauſe I ſhould leave it unto the man that ſhall be after me.

19 And who knoweth whether he ſhall be a Wiſe *man*, or a fool? yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed myſelf wiſe under the ſun. This *is* alſo vanity.

20 Therefore I went about to cauſe my heart to deſpair of all the labour which I took under the ſun.

21 For there is a man whoſe labour *is* in wiſdom, and in knowledge, and in equity: yet to a man that hath not laboured therein ſhall he leave it *for* his portion. This alſo *is* vanity, and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the ſun?

23 For all his days *are* ſorrows, and his travel grief; yea, his heart taketh not reſt in the night. This is alſo vanity.

24 ¶ *There is* nothing better for a man *than* that he ſhould eat and drink, and *that* he ſhould make his ſoul enjoy good in his labour. This alſo I ſaw, that it *was* from the hand of God.

25 For who can eat, or who elſe can haſten *hereunto* more than I?

26 For *God* giveth to a man that *is* good in his ſight, wiſdom, and knowledge, and joy: but to the ſinner he giveth travel, to gather and to heap up, that he may give to him *that is* good before God. This alſo *is* vanity and vexation of ſpirit.

CHAP. III.

1 By the neceſſary change of times vanity is added to human travel. 16 But as for man, God ſhall judge his works hereafter, and here he ſhall be like a beaſt.

TO every *thing there is* a ſeaſon, and a time to every purpoſe under the heaven:

2 A time to be born, and a time to die: a time to plant, and a time to pluck up *that which is* planted.

3 A time to kill, and a time to heal: a time to break down, and a time to build up;

4 A time to weep, and a time to laugh: a time to mourn, and a time to dance;

5 A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, and a time to refrain from embracing:

6 A time to get, and a time to loſe: a time to keep, and a time to caſt away.

7 A time to rend, and a time to ſew: a time to keep ſilence, and a time to ſpeak:

8 A time to love, and a time to hate: a time of war, and a time of peace.

9 What profit hath he that worketh, in that wherein he laboureth?

10 I have ſeen the travel which God hath given to the ſons of men, to be exerciſed in it.

11 He hath made every *thing* beautiful in his time: alſo he hath ſet the world in their heart, ſo that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

13 And alſo that every man ſhould eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that whatſoever God doeth, it ſhall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* ſhould fear before him.

15 That which hath been is now; and that which is to be, hath already been; and God requireth that which is paſt.

16 ¶ And moreover, I ſaw under the ſun the place of judgment, *that* wickedneſs was there; and the place of righteouſneſs, *that* iniquity *was* there.

17 I ſaid in mine heart, God ſhall judge the righteous and the wicked: for *there is* a time there for every purpoſe, and for every work.

18 I ſaid in mine heart concerning the eſtate of the ſons of men, that God might manifeſt them, and that they might ſee that they themſelves are beaſts.

19 For that which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them: as the one dieth, ſo dieth the other; yea, they have all one breath, ſo that a man hath no preeminence above a beaſt: for all *is* vanity.

20 All go unto one place, all are of the duſt, and all turn to duſt again.

21 Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?

22 Wherefore I perceive that *there is* nothing better, than that a man ſhould rejoice in his own works; for that *is* his portion: for who ſhall bring him to ſee what ſhall be after him.

CHAP.

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24 *That he ſhould eat and drink.* That is, that he ſhould allow himſelf a moderate and decent uſe of all that he hath gotten by his honeſt labours.

Commentary and Notes on Chapter III.

1 *To every thing there is a ſeaſon,* &c.] The Hebrews obſerve that Solomon here reckons ſeven different Seaſons, as a complete demonſtration, by induction, of the general propoſition in this verſe, which holds good even in virtue itſelf, which is only proper in its place. For fortune has not always been ſucceſsful, temperance ſafe, nor juſtice ſeaſonable: the inſolence of the furious multitude having in ſome inſurrections grown to that exceſs, that it appeared to be greater wiſdom to take no notice of their crime, than to puniſh them for it. Nor will any counſels ſucceed, unleſs directed by the wiſdom of the Almighty.

11 *He hath ſet the world in their heart.*] The word here tranſlated *the world,* moſt commonly ſignifies eternity: and to ſet this in their heart, is (I ſuppoſe) to give them an idea of it. God then (ſays the wiſe man) has give them an idea of eternity, that they may not preſume to judge of the ways of Providence by imperfect views, or vainly hope to comprehend them from the beginning to the end; but may reſt ſatisfied that every thing is beautiful in its ſeaſon, or its proper place, and the whole ſcheme together admirably perfect and harmonious *Peters.*

14 *That men ſhould fear before him.*] That they ſhould fear ſomething that may happen to them in eternity; to which all God's works have a reſpect. *Peters.*

18 *I ſaid in my heart,* &c.] That is, I thought within myſelf, that the reaſon why God is pleaſed to ſuffer ſo much injuſtice to prevail in the world, was to humble men in their own conceits, and to let them ſee that they were no better in their nature than brute beaſts. *Peters.*

21 *Who knoweth the ſpirit of a man that goeth upward,* &c.] The ſpirit, which makes the only difference between man and beaſt, is inviſible, and aſcends to its maker; but where ſhall we find a man in this thoughtleſs age, who ſeriouſly conſiders this, and believes that the ſouls of men repair to God, and that the ſouls of beaſts periſh with them? No, in this the generality differ little from beaſts, and having buried their minds in brutiſh pleaſures, have no more thoughts of a future ſtate than the beaſts; imagining that the ſoul of man periſhes with the body.

CHAP. IV.

1 *Vanity is increaſed unto men by oppreſſion,* 4 *by envy,* 5 *by idleneſs,* 7 *by covetouſneſs,* 9 *by ſolitarineſs.*

SO I returned, and conſidered all the oppreſſions that are done under the ſun: and behold, the tears of *ſuch as were* oppreſſed, and they had no comforter; and on the ſide of their oppreſſors *there was* power, but they had no comforter.

2 Wherefore I praiſed the dead which are already dead, more than the living which are yet alive.

3 Yea, better is *he* than both they which hath not yet been, who hath not ſeen the evil work that is done under the ſun.

4 ¶ Again, I conſidered all travel, and every right work, that for this a man *is* envied of his neighbour. This *is* alſo vanity and vexation of ſpirit.

5 ¶ The fool foldeth his hands together, and eateth his own fleſh.

6 Better *is* an handful *with* quietneſs, than both the hands full *with* travel and vexation of ſpirit.

7 ¶ Then I returned, and I ſaw vanity under the ſun.

8 There is one *alone*, and *there is* not a ſecond: yea, he hath neither child nor brother: yet *is there* no end of all his labour, neither is his eye ſatisfied with riches, neither *ſaith he*, For whom do I labour, and bereave my ſoul of good? This *is* alſo vanity, yea, it *is* a ſore travel.

9 ¶ Two *are* better than one; becauſe they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail againſt him, two ſhall withſtand him; and a three-fold cord is not quickly broken.

13 ¶ Better *is* a poor and a wiſe child, than an old and fooliſh king, who will no more be admoniſhed.

14 For out of priſon he cometh to reign, whereas alſo *he that is* born in his kingdom becometh poor.

15 I conſidered all the living which walk under the ſun, with the ſecond child that ſhall ſtand up in his ſtead.

16 *There is* no end of all the people, *even* of all that have been before them: they alſo that come after, ſhall not rejoice in him. Surely this alſo *is* vanity and vexation of ſpirit.

CHAP. V.

1 *Vanities in divine ſervice.* 8 *in murmuring againſt oppreſſion,* 9 *and in riches.* 18 *Joy in riches is the gift of God.*

KEEP thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools: for they conſider not that they do evil.

2 Be not raſh with thy mouth, and let not thine heart be haſty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of buſineſs, and a fool's voice *is known* by multitude of words.

4 When thou voweſt a vow unto God, defer not to pay it: for *he hath* no pleaſure in fools; pay that which thou haſt vowed.

5 Better *is it* that thou ſhouldſt not vow, than that thou ſhouldſt vow and not pay.

6 Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the angel, that it *was* an error: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands?

7 For in the multitude of dreams and many words, *there are* alſo *divers* vanities: but fear thou God.

8 ¶ If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a pro-

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Commentary and Notes on Chapter IV.

1 *So I returned and conſidered all the oppreſſions that are done under the ſun*] But I have not yet finiſhed my obſervations on the miſeries of the ſons of men, flowing from the abuſe of that power which is neceſſarily placed in the hands of ſome perſons for the good of others: for, reflecting again on this melancholy ſubject, I found that innumerable ways were practiſed in this world for the ruin of others; violence, exactions, fraud, and calumnies, together with unjuſt ſentences from corrupt judges, were often made uſe of to cruſh the innocent, and deſtroy the juſt; ſo that every place is filled with the tears and cries, the ſighs and groans of ſuch as are reduced to a deſolate and forlorn condition, without any to aſſiſt, or even to comfort them. For ſo great was the power of the oppreſſors, that reſiſtance was in vain, and protectors no where to be found.

2 *Wherefore I praiſed the dead which are already dead, more than the living that are yet alive.*] Theſe melancholy obſervations made me think, that the dead, who were happily eſcaped from all theſe calamities, are in a much better condition than thoſe who are ſtill alive, and either labour under this tyrannical oppreſſion, or remain in continual dread of its falling upon them.

9 *They have a good reward for their labour*] Two perſons may undertake any buſineſs with greater probability of ſucceſs than one, and expect to be recompenced for their labour.

15, 16 *I conſidered all the living,* &c.] I obſerved that all men under the ſun would accompany the young ſucceſſor, who was to come in his father's ſtead: ſo that there was an infinite number of people, of thoſe going before, and of thoſe following him; and yet they ſhall not rejoice in him. *Caſtalio.*

Commentary and Notes on Chap. V.

1 *Keep thy foot, when thou goeſt to the houſe of God,* &c.] Be very careful to avoid that negligence obſervable in too many people, who viſit the temple of the Lord in a thoughtleſs manner: but approach the place of his preſence with the utmoſt reverence both of body and mind. Thou muſt not however hope to pleaſe him with mere poſtures of devotion; no, nor with ſacrifices and incenſe, without the oblation of an obedient heart, diſpoſed to obey his laws. For the moſt wicked men may offer him the richeſt ſacrifices; but it will be equally fooliſh and impious to think be will have any regard to the blood of beaſts, while they offend him in every thought, and make no conſcience of their actions.

6 *Neither ſay thou before the angel.*] Think not to be abſolved from the obligation thou layeſt on thyſelf in the preſence of God and his holy angels, by ſuch fooliſh excuſes as theſe, it was a miſtake, &c. *Patrick.*

7 *For in the multitude of dreams and many words, there are alſo divers vanities,* &c.] The words in the Hebrew run thus: *But from a multitude of dreams, both vanity and words are multiplied; therefore fear thou God.* That is, they only dream of God, not being awakened to a lively ſenſe of him who makes either theſe vain excuſes, or thoſe idle promiſes; and therefore, to prevent thy being guilty of the ſame crime, poſſeſs thy ſoul with an awful dread of his majeſty.

8 *There be higher than they.*] The greateſt mortal power is nothing in compariſon to the power of the meaneſt miniſtring ſpirits in the armies of the angels of God. *Clark.*

a province, marvel not at the matter: for *he that is* higher than the higheſt, regardeth, and *there be* higher than they.

9 ¶ Moreover, the profit of the earth is for all: the king *himſelf* is ſerved by the field.

10 He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe: this *is* alſo vanity.

11 When goods increaſe, they are increaſed that eat them: and what good *is there* to the owners thereof, ſaving the beholding *of them* with their eyes?

12 The ſleep of a labouring man *is* ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep.

13 There is a ſore evil *which* I have ſeen under the ſun, *namely* riches kept for the owners thereof to their hurt.

14 But thoſe riches periſh by evil travel: and he begetteth a ſon, and *there is* nothing in his hand.

15 As he came forth of his mothers womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour, which, he may carry away in his hand.

16 And this alſo *is* a ſore evil, *that* in all points as he came, ſo ſhall he go: and what profit hath he that hath laboured for the wind?

17 All his days alſo he eateth in darkneſs, and *he hath* much ſorrow, and wrath with his ſickneſs.

18 ¶ Behold *that* which I have ſeen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, all the days of his life, which God giveth him: for it *is* his portion.

19 Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 For he ſhall not much remember the days of his life; becauſe God anſwereth *him* in the joy of his heart.

CHAP. VI.

1 *The vanity of riches without uſe,* 3 *of children* 6 *and old age without riches.* 9 *The vanity of ſight and wandering deſires.* 11 *The concluſion of vanities.*

THERE is an evil which I have ſeen under the ſun, and it *is* common among men.

2 A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it: this *is* vanity, and it *is* an evil diſeaſe.

3 ¶ If a man beget an hundred *children*, and live many years, ſo that the days of his years be many, and his ſoul be not filled with good, and alſo *that* he have no burial, I ſay, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkneſs, and his name ſhall be covered with darkneſs.

5 Moreover he hath not ſeen the ſun, nor known *any thing*: this hath more reſt than the other.

6 ¶ Yea, though he live a thouſand years twice *told*, yet hath he ſeen no good: do not all go to one place?

7 All the labour of man *is* for his mouth, and yet the appetite is not filled.

8 For what hath the wiſe more than the fool? what hath the poor that knoweth to walk before the living?

9 ¶ Better *is* the ſight of the eyes, than the wandering of the deſire: this *is* alſo vanity and vexation of ſpirit.

10 That which hath been, is named already, and it is known, that it *is* man: neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increaſe vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, all the days of his vain life which he ſpendeth as a ſhadow? for who can tell a man what ſhall be after him under the ſun.

CHAP. VII.

1 *Remedies againſt vanity, are a good name,* 2 *mortification,* 7 *patience,* 11 *wiſdom.* 23 *The difficulty of getting wiſdom.*

A *Good* name *is* better than precious ointment; and the day of death, than the day of one's birth.

2 ¶ *It*

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15 *As he came forth of his mother's womb, naked ſhall he return to go as he came,* &c.] If the wicked man be ſuffered to keep his riches while he continues in this world, he muſt, at his death, leave them to others; for he can carry nothing with him. He and the pooreſt wretch will then be both alike; for *as he brought nothing into this world, ſo it is certain he ſhall carry nothing out;* and though both his labour and eſtate have been great, he muſt leave the whole to ſome ſucceeding poſſeſſor.

Commentary and Notes on Chapter VI.

8 *What hath the poor, that knoweth to walk before the living?*] What advantage has the modeſt man, that knows how to behave himſelf? *Caſtalio.*

9 *Better is the ſight of the eyes, than the wandering of the deſire,* &c.] It is much better to enjoy what a man hath at preſent, than to live upon the hopes of that which his ravenous deſires continually purſue: this is ſurely a very weak thing, and form another large part of the miſeries of human life; that men ſhould be ſtill craving for more, when they know not how to uſe what they have already gotten; and neglecting what they poſſeſs, wiſh for that which perhaps they cannot procure; or, if they can, will give them no more ſatisfaction than that which they already poſſeſs.

12 *For who knoweth what is good for man in this life,* &c.] For who can tell, if a man ſhould obtain all that he deſire whether it would not have been better for him to have been diſappointed? For alas! what man is able to tell whether that eminent ſtation to which he aſpires will prove ſo proper for him as the private condition in which he his now placed? and the very ſame doubt may be made of other things he enjoys in this ſhort life, which paſs away like a ſhadow; and who can tell what will become of his family and poſſeſſion, after he has left theſe regions of mortality?

Commentary and Notes on Chapter VII.

1 *A good name is better than precious ointment; and the day of death, than the day of one's birth*] Among all the maxims of true wiſdom and piety, for ſettling our mind in peace and tranquility, notwithſtanding the vanity of all things, Solomon, in the firſt place, recommends to us, the care of that which men fooliſhly exchange for the pleaſures and profits of the world, a good name. For this, which can only be acquired by a virtuous uſe of all things, will be productive of the higheſt pleaſure, while we continue in this preſent world, and embalm our memory when we are laid in the chambers of the duſt. This valuable acquiſition Solomon compares to precious ointment, becauſe nothing was more grateful and refreſhing in thoſe

Eaſtern

2 ¶ *It is* better to go to the houſe of mourning than to go to the houſe of feaſting: for that *is* the end of all men, and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter: for by the ſadneſs of the countenance the heart is made better.

4 The heart of the wiſe *is* in the houſe of mourning; but the heart of fools *is* in the houſe of mirth.

5 *It is* better to hear the rebuke of the wiſe, than for a man to hear the ſong of fools.

6 For as the crackling of thorns under a pot, ſo *is* the laughter of the fool. This alſo *is* vanity.

7 ¶ Surely oppreſſion maketh a wiſe man mad, and a gift deſtroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: *and* the patient in ſpirit *is* better than the proud in ſpirit.

9 Be not haſty in thy ſpirit to be angry; for anger reſteth in the boſom of fools.

10 Say not thou, What is *the cauſe* that the former days were better than theſe? for thou doſt not enquire wiſely concerning this.

11 ¶ Wiſdom *is* good with an inheritance: and *by it there is* profit to them that ſee the ſun.

12 For wiſdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is, that* wiſdom giveth life to them that have it.

13 Conſider the work of God: for who can make *that* ſtraight which he hath made crooked?

14 In the day of proſperity be joyful; but in the day of adverſity conſider: God alſo hath ſet the one over againſt the other, to the end that man ſhould find nothing after him.

15 All *things* have I ſeen in the days of my vanity: there is a juſt *man* that periſheth in his righteouſneſs, and there is a wicked *man* that prolongeth *his life* in his wickedneſs.

16 Be not righteous overmuch: neither make thy ſelf over-wiſe: why ſhouldeſt thou deſtroy thy ſelf.

17 Be not overmuch wicked; neither be thou fooliſh: why ſhouldeſt thou die before thy time?

18 *It is* good that thou ſhouldeſt take hold of this; yea, alſo from this withdraw not thine hand: for he that feareth God ſhall come forth of them all.

19 Wiſdom ſtrengtheneth the wiſe more than ten mighty *men* which are in the city.

20 For *there is* not a juſt man upon earth that doeth good, and ſinneth not.

21 Alſo take no heed unto all words that are ſpoken; leſt thou hear thy ſervant curſe thee.

22 For oftentimes alſo thine own heart knoweth, that thou thyſelf likewiſe haſt curſed others.

23 ¶ All this have I proved by wiſdom: I ſaid I will be wiſe; but it *was* far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 I applied mine heart to know and to ſearch and to ſeek out wiſdom, and the reaſon *of things*, and to know the wickedneſs of folly, even of fooliſhneſs *and* madneſs:

26 And I find more bitter than death the woman whoſe heart *is* ſnares and nets, *and* her hands *as* bands: whoſo pleaſeth God ſhall eſcape from her; but the ſinner ſhall be taken by her.

27 Behold, this have I found, ſaith the Preacher, *counting* one by one to find out the account:

28 Which yet my ſoul ſeeketh, but I find not: one man among a thouſand have I found; but a woman among all thoſe have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

CHAP.

Eaſtern countries; and therefore uſed, not only at feaſts, but alſo at other times, when they were weary, or their ſpirits diſſipated, for comforting the brain, recruiting the ſtrength, chearing the countenance, and other ſervices tending equally to health and pleaſure. And hence precious ointments were conſidered as things of the higheſt value, and mentioned among the treaſures of kings, Iſaiah xxxix. 2. Nor is a good name fleeting and tranſitory, but laſting and durable: it will remain after we are laid in the tomb; and therefore, if we would be happy, we ſhould take care to ſpend our lives in ſuch a manner, that death, which the wicked fear, may be welcome to us, and only remove us from thoſe troubles to which human nature is ſubjected, to the joys of eternity

2 *It is better to go to the houſe of mourning, than to go to the houſe of feaſting*, &c.] The wiſe man well knowing that nothing animates us more powerfully to a religious life than a frequent remembrance of our own mortality, adviſes every perſon, who is deſirous of being happy, to embrace all occaſions of viſiting places where the objects that preſent themſelves to us put us in mind of the ſhortneſs of human life. The antients uſed frequently to ſay, that the meditation upon death was an epitome of all philoſophy; for they were perſuaded, that in this were compriſed all the precepts of wiſdom. No wonder, therefore, that Solomon ſhould begin with, and preſs it ſo largely as he doth in the following verſes; in order to induce us to make our life not only a meditation, but an exerciſe of death, which, in the Chriſtian language, is called mortification. In ſhort, the thoughts of death will, without any other teacher, inſtruct us in all thoſe virtues which will procure us a good name, and render us happy both here and hereafter.

6 *As the crackling of thorns under a pot.*]

> ———magno veluti cum flamma ſonore
> Virgea ſuggeritur coſtis undantis aeni. *Virg.* Æneid 7.
> So when in parting ſpires the flame divides,
> And crackling climbs around the chaldron's ſides. *Pitt.*

12 *Wiſdom giveth life to them that have it.*] Solomon himſelf explains this, Prov. iii. 18, where he tells us, that "wiſdom is a *tree of life* to them that lay hold of her:" alluding, no doubt, to that tree of life in paradiſe; whence Adam was excluded, "leſt he ſhould eat and *live for ever.*" Peters.

13 *Conſider the work of God: for who can make that ſtraight which he hath made crooked?*] The higheſt degrees of wiſdom is to live in a ſerious ſenſe of the ſovereign power of the Almighty; and to conſider, that as he hath ſettled all things in heaven and in earth in an unchangeable courſe, ſo nothing happens without his providence; and it is impoſſible to oppoſe any of his decrees.

14 *In the day of proſperity be joyful, but in the day of adverſity conſider,* &c.] Inſtead of endeavouring to oppoſe his providence, we ought to render ourſelves conformable to the preſent ſtate of things, and when we enjoy proſperity, thankfully to acknowledge his bleſſings; and when afflictions overtake us, let us bear them patiently, conſidering, that our condition may again change for the better: for, as both come from the Almighty, ſo he hath ordered they ſhould ſucceed, and ſo exactly balance each other, that the pooreſt mortal may have no reaſon to complain of him, nor the richeſt to fancy himſelf more than man.

16 *Be not righteous overmuch*, &c.] Here Solomon evidently ſpeaks of the juſtice which a man is to exerciſe towards others, as what goes before and after plainly ſhows: the words ſhould be tranſlated, *Do not exerciſe juſtice too rigorouſly, neither ſet up for a man of too great wiſdom*, by pretending to reform and regulate all things; as ſeveral learned men have rendered them. *Eſſay for a New Tranſlation.*

28 *A woman among them have I not found.*] That is, a ſincerely virtuous woman, without guile or diſſimulation: this is far from the true character of women in general, but muſt be underſtood only of thoſe which Solomon was acquainted with, whoſe beauty commonly betrayed them to their ruin.

29 *Lo this only have I found, that God hath made man upright; but they have ſought out many inventions.*] Far be it from me to accuſe the Creator of the world; on the contrary, I know nothing more certainly than this, that, as God made all other things very good in their ſeveral kinds, ſo he created man in perfect integrity, gave him a clear underſtanding to judge ſolidly and with an honeſt will inclined to follow his judgment; preſcribing to him no other rule of life than what

CHAP. VIII.

1 *Kings, are greatly to be reſpected.* 6 *The divine providence is to be obſerved.* 12 *It is better with the godly in adverſity, than with the wicked in proſperity.* 16 *The work of God is unſearchable.*

WHO *is* as the wiſe *man?* and who knoweth the interpretation of a thing? a man's wiſdom maketh his face to ſhine, and the boldneſs of his face ſhall be changed.

2 I *counſel thee* to keep the king's commandment, and *that* in regard of the oath of God.

3 Be not haſty to go out of his ſight: ſtand not in an evil thing, for he doeth whatſoever pleaſeth him.

4 Where the word of a king *is*, *there is* power: and who may ſay unto him, What doeſt thou?

5 Whoſo keepeth the commandment ſhall feel no evil thing; and a wiſe man's heart diſcerneth both time and judgment.

6 ¶ Becauſe to every purpoſe there is time and judgment; therefore the miſery of man *is* great upon him.

7 For he knoweth not that which ſhall be: for who can tell him when it ſhall be?

8 *There is* no man that hath power over the ſpirit to retain the ſpirit; neither *hath he* power in the day of death: and *there is* no diſcharge in *that* war, neither ſhall wickedneſs deliver thoſe that are given to it.

9 All this have I ſeen, and applied my heart unto every work that is done under the ſun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And ſo I ſaw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had ſo done: this *is* alſo vanity.

11 Becauſe ſentence *againſt* an evil work is not executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil.

12 ¶ Though a ſinner do evil an hundred times, and his *days* be prolonged, yet ſurely I know that it ſhall be well with them that fear God, which fear before him:

13 But it ſhall not be well with the wicked, neither ſhall he prolong *his* days *which are* as a ſhadow; becauſe he feareth not before God:

14 There is a vanity which is done upon the earth, that there be juſt *men* unto whom it happeneth according to the work of the wicked: again, there be wicked *men* to whom it happeneth according to the work of the righteous: I ſaid, that this alſo *is* vanity.

15 Then I commended mirth, becauſe a man hath no better thing under the ſun, than to eat, and to drink, and to be merry: for that ſhall abide with him of his labour, the days of his life, which God giveth him under the ſun.

16 ¶ When I applied mine heart to know wiſdom, and to ſee the buſineſs that is done upon the earth: (for alſo *there is that* neither day nor night ſeeth ſleep with his eyes.)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the ſun: becauſe though a man labour to ſeek *it* out, yet he ſhall not find *it*; yea, farther, though a wiſe *man* think to know *it*, yet ſhall he not be able to find *it*.

CHAP. IX.

1 *Like things happen to good and bad.* 4 *There is a neceſſity of death unto men.* 7 *Comfort is all their portion in this life.* 11 *God's providence ruleth over all.* 13 *Wiſdom is better than ſtrength.*

FOR all this I conſidered in my heart even to declare all this, that the righteous and the wiſe, and their works *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as *is* the good, ſo *is* the ſinner; *and* he that ſweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the ſun, that *there is* one event unto all: yea, alſo the heart of the ſons of men is full of evil, and madneſs *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living, there is hope: for a living dog is better than a dead lion.

5 For

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what was juſt and good: but he, through a deſire of being greater than the Almighty intended him, and of enjoying more liberty than his maker allowed him, raiſed difficulties and doubts with regard to his duty; racking his mind to invent methods of eluding it; and depraved his nature by following his own opinions and falſe reaſonings, rather than the will of his merciful Creator.

Commentary and Notes on Chapter VIII.

1 *Who is as the wiſe man? and who knoweth the interpretation of a thing?*] Solomon now adds to the advices he had given in the foregoing chapter, ſeveral others; the firſt of which is contained in this verſe, where he obſerves, that the wiſdom which will render us happy in this world, ſhould not make us moroſe and ſupercilious, ſevere and rigorous, but kind and benign, gentle and eaſy. For the more we know, the more humble we ought to be, and by the chearful and pleaſant appearance of our countenance, invite others to a familiarity with us; and not by frowning on them, make them afraid to approach us.

3 *Be not haſty to go out of his ſight.*] Septuagint reads, Be not haſty; go out of his ſight.

10 *They were forgotten in the city where they had ſo done.*] Septuagint, They went and were praiſed in the city for what they had done

14 *There is a vanity which is done upon the earth,* &c.] There are inſtances, with grief I ſpeak it, of virtuous men who feel the miſeries which the wicked ſo juſtly merit: and on the contrary, of impious men, who enjoy that proſperity which, it is natural to think, ſhould be the portion of the juſt: I have already obſerved this deplorable ſtate of things in this world; but it will be rectified in that which is to come.

Commentary and Notes on Chapter IX.

2 *All things come alike to all, there is one event to the righteous and to the wicked,* &c.] There is no certain and conſtant diſtinction made between one man and another in the diſtribution of things in this world; but they all have the ſame fate, eſpecially in publick calamities: the righteous, for inſtance, periſh in a battle as well as the wicked; the juſt and pure die in a peſtilence as well as the unjuſt and depraved: thoſe that worſhip God in ſincerity and truth, ſuffer by ſtorms, ſhipwrecks, and innundations, as well as the hypocrites: and, on the contrary, a blaſphemer of God, nay, a perjured wretch, proſpers as much as he who dreads the awful name of his maker, and dares not raſhly, much leſs, falſely to take it into his mouth.

4 *For to him that is joined,* &c.] For who is there that hopes he ſhall be aſſociated to all the living? (i. e. after death.) From this verſe to the 19th, is a deſcription of the ſoft and voluptuous life; of

ſuch

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5 for the living know that they ſhall die: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten.

6 Alſo their love, and their hatred, and their envy is now periſhed; neither have they any more a portion for ever in any *thing* that is under the ſun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou loveſt all the days of the life of thy vanity, which he hath given thee under the ſun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takeſt under the ſun.

10 Whatſoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt.

11 ¶ I returned, and ſaw under the ſun, that the race *is* not to the ſwift, nor the battle to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of ſkill: but time and chance happeneth to them all.

12 For man alſo knoweth not his time, as the fiſhes that are taken in an evil net, and as the birds *that are* caught in the ſnare; ſo *are* the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them.

13 ¶ This wiſdom have I ſeen alſo under the ſun, and it *ſeemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king againſt it, and beſieged it, and built great bulwarks againſt it:

15 Now there was found in it a poor wiſe man, and he by his wiſdom delivered the city: yet no man remembered that ſame poor man.

16 Then ſaid I, Wiſdom *is* better than ſtrength; nevertheleſs, the poor man's wiſdom *is* deſpiſed, and his words are not heard.

17 The words of wiſe *men are* heard in quiet, more than the cry of him that ruleth among fools.

18 Wiſdom *is* better than weapons of war: but one ſinner deſtroyeth much good.

CHAP. X.

1 *Obſervations of wiſdom and folly.* 16 *Of riot,* 18 *ſlothfulneſs,* 19 *and money.* 20 *Men's thoughts of kings ought to be reverent.*

DEAD flies cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour; *ſo doth* a little folly him that is in reputation for wiſdom *and* honour.

2 A wiſe man's heart *is* at his right hand; but a fool's heart *is* at his left.

3 Yea alſo, when he that is a fool walketh by the way, his wiſdom faileth *him,* and he ſaith to every one, *that* he *is* a fool.

4 If the ſpirit of the ruler riſe up againſt thee, leave not thy place: for yielding pacifieth great offences.

5 There is an evil *which* I have ſeen under the ſun, as an error *which* proceedeth from the ruler:

6 Folly is ſet in great dignity, and the rich ſit in low place.

7 I have ſeen ſervants upon horſes, and princes walking as ſervants upon the earth.

8 He that diggeth a pit, ſhall fall into it; and whoſo breaketh an hedge, a ſerpent ſhall bite him.

9 Whoſo removeth ſtones, ſhall be hurt therewith: *and* he that cleaveth wood, ſhall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then muſt he put to more ſtrength: but wiſdom *is* profitable to direct.

11 Surely, the ſerpent will bite without enchantment, and a babbler is no better.

12 The words of a wiſe man's mouth *are* gracious: but the lips of a fool will ſwallow up himſelf.

13 The beginning of the words of his mouth *is* fooliſhneſs: and the end of his talk *is* miſchievous madneſs.

14 A fool alſo is full of words: a man cannot tell what ſhall be; and what ſhall be after him, who can tell him?

15 The labour of the fooliſh wearieth every one of them, becauſe he knoweth not how to go to the city.

16 ¶ Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning.

17 Bleſſed

ſuch as believed a Deity indeed, but (like Epicurus) imagined him to be as ſoft and idle as themſelves; and that he had given them this preſent life merely that they might enjoy it to the full; for that there was nothing after this life either to be hoped or feared. "Nay, but a living dog (ſay they) is better than a dead lion:" the very turn of this ſentence ſhows it to be proverbial; and a wicked ſaying got into the mouth of ſome who had thrown off all regard for fame, as well as all belief of another life: for the import of it is plainly this, that it is better to live with ſhame, than to die with honour. This could not be the ſentiment of Solomon, who ſays, a good name is better than precious ointment; and the day of death (to one who has acquired it) better than the day of his birth. *Peters,* ſees his Preface.

10 *Whatſoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt*] Remember to act with vigour, and improve every moment in doing every good action, that offers itſelf to thee; for now is the time of action, both with regard to the employments of the body, and thoſe of the mind; now is the ſeaſen for ſtudying the principles of wiſdom and virtue, for which thou wilt have no opportunity in the place whither thou art going; that is the place where we ſhall reſt from all our labours, and receive the reward of them.

11 *The race is not to the ſwift,* &c.] That is, the events of things do not always anſwer to the probabilities of ſecond cauſes. *Clark.*

17 *The words of wiſe men are heard in quiet, more than the cry of him that ruleth among fools*] The modeſt ſpeeches of a wiſe man, delivered without noiſe or tumult, are far more worthy to be heard, and will be more regarded, than the moſt clamorous and imperious language of a powerful fool.

Commentary and Notes on Chapter X.

2 *A wiſe man's heart is at his right hand; but a fool's heart is at his left.*] A wiſe man's judgment never fails him, even in the greateſt difficulties, nor does he ever fail to manage all his affairs with dexterity; whereas a fool both miſtakes in planning and executing his intentions.

8 *He that diggeth a pit ſhall fall into it; and whoſo breaketh an hedge, a ſerpent ſhall bite him*] It is very dangerous to purſue our own deſires and paſſions, eſpecially to the injury of our country, leſt we fall into the pit we digged for others: nor ſhould we ever preſume to overthrow the ſettled laws and cuſtoms of the ſtate, leſt, like a perſon, who, in breaking the hedge where a ſerpent lurks, we receive a deadly wound.

11 *The ſerpent will bite without enchantment.*] This alludes to the antient cuſtom of charming ſerpents with muſic.

16 *When thy princes eat in the morning.*] Indulge themſelves in pleaſures when they ſhould attend the buſineſs of the ſtate.

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17 Bleſſed *are* thou, O land, when thy king *is* the ſon of nobles, and thy princes eat in due ſeaſon, for ſtrength, and not for drunkenneſs.

18 ¶ By much ſlothfulneſs the building decayeth, and through idleneſs of the hands the houſe droppeth through.

19 ¶ A feaſt is made for laughter, and wine maketh merry: but money anſwereth all *things*.

20 ¶ Curſe not the king, no not in thy thought; and curſe not the rich in thy bed-chamber: for a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.

CHAP XI.

1 *Directions for charity.* 7 *Death in life,* 9 *and the day of judgment in the days of youth are to be thought on.*

CAST thy bread upon the waters: for thou ſhalt find it after many days.

2 Give a portion to ſeven, and alſo to eight: for thou knoweſt not what evil ſhall be upon the earth.

3 If the clouds be full of rain, they empty *themſelves* upon the earth: and if the tree fall toward the ſouth, or toward the north; in the place where the tree falleth, there it ſhall be.

4 He that obſerveth the wind ſhall not ſow; and he that regardeth the clouds, ſhall not reap.

5 As thou knoweſt not what *is* the way of the ſpirit, *nor* how the bones *do grow* in the womb of her that is with child: even ſo thou knoweſt not the works of God, who maketh all.

6 In the morning, ſow thy ſeed, and in the evening with-hold not thine hand: for thou knoweſt not whether ſhall proſper, either this or that, or whether they both *ſhall be* alike good.

7 ¶ Truly the light is ſweet, and a pleaſant *thing it is* for the eyes to behold the ſun:

8 But if a man live many years *and* rejoice in them all: yet let him remember the days of darkneſs; for they ſhall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes: but know thou, that for all theſe *things* God will bring thee into judgment.

10 Therefore remove ſorrow from thy heart, and put away evil from thy fleſh; for childhood and youth *are* vanity.

CHAP. XII.

1 *The Creator is to be remembered in due time,* 8 *The Preachers' care to edify.* 13 *The fear of God is the chief antidote of vanity.*

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou ſhalt ſay, I have no pleaſure in them;

2 While the ſun, or the light, or the moon, or the ſtars be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe becauſe they are few, and thoſe that look out of the windows be darkened;

4 And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſick ſhall be brought low.

5 Alſo *when* they ſhall be afraid of *that which is* high, and fears *ſhall be* in the way, and the almond-tree ſhall flouriſh, and the graſs-hopper ſhall be a burden, and deſire ſhall fail: becauſe man

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Commentary and Notes on Chapter XI.

1 *Caſt thy bread upon the waters: for thou ſhalt find it after many days.*] Be charitable to thy poor diſtreſſed brethren, though perhaps they may ungratefully forget all thy benefits, or, at leaſt, are never likely to make thee any return: yet let not that diſcourage thee: for there may come a time, when ſome of thoſe whoſe hearts have been rejoiced by the benevolence of thine hand, may do thee the greateſt ſervice; but if not, God will ſurely remember all thy kind ſervices, and abundantly reward thee either in this world, or in that which is to come.

5 *The way of the ſpirit.*] It ſhould be tranſlated, *the way of the wind,* according to that of our Saviour, *thou heareſt the ſound thereof, but canſt not tell whence it cometh, or whither it goeth*

7. 8 *Truly the light is ſweet, and a pleaſant thing it is for the eyes to behold the ſun,* &c.] Life is indeed full of delight; and when we are in proſperity, we are entertained with a variety of pleaſures and may behold with great ſatisfaction the good things heaven hath provided for us: but, ſhould providence bleſs a man with health and a long life, let him be adviſed to uſe the bleſſings he enjoys with thankfulneſs and moderation, and do all the good actions in his power; for the day of his life will ſoon be cloſed, and the night of death ſucceed, when his good works will adminiſter every comfort, and even procure him admiſſion into the happy manſions of eternity.

9 *Rejoice, O young man,* &c.] This ſeems to be ſpoken ironically, "Do ſo; indulge thyſelf in thy youthful vanities, luſts and other vices: ſtick at nothing to gratify thy vicious appetites: but take this along with thee, Thou wilt for ſo doing, without a ſincere repentance, periſh everlaſtingly." *Trap.*

Commentary and Notes on Chapter XII.

1 *Remember now thy Creator in the days of thy youth,* &c.] This maxim ought to be ſtrongly inculcated, and even written with the point of a diamond on the hearts of young perſons; namely, that they would reflect ſo far as to conſider who gave them their being; and what they owe to their great Creator, who, as he is the ſole author of all things that can give any delight to the children of men, ſo he is likewiſe of all the faculties and attainments which render us capable of taking pleaſure in them, as well as the ſole diſpoſer of all opportunities for enjoying theſe delights.

2 *While the ſun, or the light, or the moon, or the ſtars be not darkened, nor the clouds return after the rain*] For what pleaſure can any perſon expect when the natural heat and vigour is quite exhauſted, and all the powers and faculties of the body reduced to ſo languiſhing a condition, that he is rendered abſolutely unfit for the offices of piety; particularly for the acknowledgements of the benefits of the Almighty, the very remembrance of which is now blotted from the table of his memory, or the ideas he ſtill entertains of them are but weak and inadequate: being no more ſenſible of the benefit of the ſun itſelf when it ſhines with the brighteſt luſtre, than he is of the faint rays of the moon or ſtars; but the day hangs as heavy upon him as the night, and his pains ſucceed one another without intermiſſion like the clouds in a rainy ſeaſon, when one is no ſooner diſburdened than another is gathered, and ready to diſcharge itſelf in ſhowers

3 *When the keepers of the houſe ſhall tremble* &c.] That is, the arms and the hands which are appointed for the guard and defence of the body, become feeble and paralytic; *and the ſtrong men ſhall bow themſelves,* the back, the thighs, and legs, in which the ſtrength of man chiefly conſiſts, ſhall bend and ſtoop; *and the grinders,* the teeth, *ſhall ceaſe, and thoſe that look out of the windows,* the eyes, *be darkened.*

4 *And the doors ſhall be ſhut,* &c] That is, the lips ſhall be cloſed by reaſon of the falling of the teeth, and the voice become weak and feeble, *and he ſhall riſe at the voice of the bird,* early in the morning, at cock-crow, for want of reſt at night; *and all the daughters of muſic,* the ears, ſhall be dull of hearing.

5 *They ſhall be afraid of that which is high.*] Any hillock or

man goeth to his long home, and the mourners go about the ſtreets.

6 Or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern.

7 Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it.

8 ¶ Vanity of vanities, ſaith the preacher: all *is* vanity.

9 And moreover, becauſe the preacher was wiſe he ſtill taught the people knowledge; yea, he gave good heed, and ſought out, *and* ſet in order many proverbs.

10 The preacher ſought to find out acceptable words, and *that which was* written *was* upright, *even* words of truth.

11 The words of the wiſe *are* as goads, and as nails faſtened *by* the maſters of aſſemblies, *which* are given from one ſhepherd.

12 And further, by theſe, my ſon, be admoniſhed: of making many books *there is* no end, and much ſtudy *is* a wearineſs of the fleſh.

13 ¶ Let us hear the concluſion of the whole matter, Fear God, and keep his Commandments: for this *is* the whole *duty* of man.

14 For God ſhall bring every work into judgment, with every ſecret thing, whether *it be* good, or, whether *it be* evil.

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riſing ground at which they may ſtumble, or any eminence from which they may fall; *and the almond-tree ſhall flouriſh*, the head ſhall grow hoary like the bloſſoms of the white flowering almond-tree; *and the graſshopper ſhall be a burden*, the whole body, being dried, ſhrunk, and withered like a graſshopper, ſhall be troubleſome and uneaſy to itſelf; *and deſire* (all ſorts of appetite) *ſhall fail; becauſe man goeth to his long home*, &c.

6 *Or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern.*] This is the moſt difficult verſe to underſtand in the whole chapter; in which the wiſe man deſcribes this earthly tabernacle as falling into ruin; that is, he enumerates the evils that precede the king of terrors, and on which he adviſes us to reflect often while health and ſtrength continue, before death ſeizes us, demoliſhes this earthly tabernacle, and lays it low even in the duſt. Firſt, *by looſing the ſilver cord*, that is, the nerves of the body, which are ſaid to be looſened when they can no longer perform their office of conveying ſenſation to the ſoul. The ſecond ſtep to a diſſolution is, by breaking the *golden bowl*, that is, the *pia mater*, or membrane that incloſes the brain, which may be ſaid to be broken when its natural tone and elaſticity is deſtroyed. The third ſtep is the *breaking of the pitcher at the fountain*, that is, the large arteries and veins near the the heart, which convey the blood to and from the principal organ of life, and may juſtly be termed the fountain of motion, in which animal life conſiſts. The fourth and laſt approach is *the breaking of the wheel at the ciſtern.* There are various interpretations of this metaphor; but the beſt ſeems to be that which ſuppoſes, that by *the wheel*, is meant the aorta or great artery, annexed to the left venticle of the heart, and by *the ciſtern*, the left venticle itſelf.

7 *Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it.*] When this earthly tabernacle is thus deſtroyed, what remains but that thoſe dear companions the ſoul and the body being ſeparated, return to their reſpective originals? The body to the earth from whence it was taken; but the ſoul to the great Father of Spirits, there to receive its final ſentence, according to the deeds done in the body whether they be good, or whether they be evil.

The reader perhaps will not be diſpleaſed to ſee this fine picture of old age paraphraſed from the ſeven firſt verſes of this chapter.

My ſon, attentive hear the voice of truth;
Remember thy creator in thy youth,
Ere days of pale adverſity appear,
And age and ſorrow fill the gloomy year,
When wearied with vexation, thou ſhalt ſay,
'No reſt by night I know, no joy by day;
Ere the bright ſoul's enlightened pow'rs wax frail,
Ere reaſon, memory, and fancy fail;
But care ſucceeds to care, and pain to pain,
As clouds urge clouds, returning after rain:
Ere yet the arms unnerv'd, and feeble grow,
The weak legs tremble, and the looſe knees bow;
Ere yet the grinding of the teeth is o're,
And the dim eyes behold the ſun no more;
Ere yet the pallid lips forget to ſpeak,
The gums are toothleſs, and the voice is weak;
Reſtleſs he riſes when the lark he hears,
Yet ſweeteſt muſic fails to charm his ears.
A ſtone, or hillock turns his giddy brain,
Appall'd with fear he totters o're the plain;
And as the almond-tree white flow'rs diſplays,
His head grows hoary with the length of days;
As leanneſs in the graſshopper prevails,
So ſhrinks his body, and his ſtomach fails;
Doom'd to the grave his laſt long home to go,
The mourners march along with ſolemn woe;
Ere yet life's ſilver cord be ſnapt in twain,
Ere broke the golden bowl that holds the brain,
Ere broke the pitcher at the fountful heart,
Or life's wheel ſhiver'd, and the ſoul depart.
Then ſhall the duſt to native earth be given,
The ſoul ſhall ſoar ſublime, and wing its way to heaven.

Fawkes's Poems, p. 90.

8 *Vanity of vanities, ſaith the preacher; all is vanity.*] If this be the end of all our labours, I have certainly ſufficient reaſon to conclude this book as I begun it; liſten therefore, I again beſeech you, to him, who proclaims nothing but what he hath ſufficiently proved in this diſcourſe, namely, that no ſolid ſatisfaction can be found in any thing here below; where all things are attended with care and trouble, and at the ſame time uncertain and periſhing: it is therefore the height of folly to ſpend our whole time in providing for the fleeting and unſubſtantial joys of this mortal life, and take no care to lay up treaſures in the happy manſions of the heavenly Jeruſalem.

11 *The words of the wiſe are as goads, and as nails faſtened by the maſters of aſſemblies, which are given from one ſhepherd.*] The words of the wiſe have a tendency to excite the minds of the ſlothful to acts of virtue, like the goad which quickens the ſlow ox when he draws the plow: nor do they for the preſent only exhilerate the mind; they remain in the memory like nails in a board; they alſo *collect* the thoughts, affections, and reſolutions unto one certain end, eſpecially when delivered by the maſters of the aſſemblies of God's people; and are ruled themſelves by the ſame Supreme Governor, whoſe holy ſpirit directs them all.

13 *Let us hear the concluſion of the whole matter, fear God, and keep his commandments; for this is the whole duty of man.*] The wiſe man, in order to teach us to contract our labours into as ſmall a compaſs as poſſible, ſums up in a few words the ſubſtance of his whole diſcourſe, which he calls *the concluſion of the whole matter*, the aggregate of all that can be ſaid upon this ſubject; and to which therefore every man ſhould render his endeavours conformable: that is, he ſhould inſpire his ſoul with ſuch an awful regard to the Divine Majeſty, that he never break any of his commandments, for without this care, all religion is fruitleſs and vain.

The word *duty* in this verſe is not in the Hebrew, where it ſtands thus, *Fear God and keep his commands; for this is the whole* (or the all) *of man*. The latter part of this paſſage, therefore, will admit of four ſenſes, namely, This is *all the duty of man*; the *duty of all men*, the *whole happineſs of all men*; or the *whole buſineſs of all men*. But in which ever ſenſe the words are taken, they imply that men ſhould devote their whole ſtrength, and the whole buſineſs of their lives, to *fear God and keep his commandments* And, if the fear of the Lord is implanted in our minds, we ſhall naturally worſhip him, call upon him, expect all good things from his bounteous hand, and give him thanks for thoſe we have already received. But how can we better expreſs our gratitude, than by *keeping his commandments*, and being obedient to all his precepts; both in ſubduing our ſinful appetites and paſſions, and in exerciſing charity towards our neighbours? This will render us true in word and deed, faithful in all our contracts, liberal to the poor, obedient to our governors, and in ſhort, obſervers of all the directions given by the wiſe man in this diſcourſe for proving the true happineſs of man.

14 *For God ſhall bring every work into judgment, with every ſecret thing whether it be good, or whether it be evil.*] This is the ſolid reaſon which ſhould induce us ſeriouſly to attend to theſe precepts; becauſe the great Judge of all the earth will one day call us to an account for whatſoever we ſhall do, during our reſidence in this vale of miſery; and paſs an impartial ſentence both upon our ſecret and open actions: for nothing can hide our works from his all-ſeeing

eye,

eye, nor ſhall any, not even the moſt minute, be forgotten. But a remarkable difference will be made between thoſe that are good, and thoſe that are evil; for thoſe who abound in the former, ſhall be rewarded with eternal happineſs, and thoſe who have made the latter the principal buſineſs of their lives, puniſhed with everlaſting miſery.

Thus have I endeavoured to remove the difficulties, and elucidate the true meaning of this celebrated diſcourſe, delivered by the wiſeſt of men; and ſhall now in conformity with his example, cloſe the whole with reciting the ſubſtance of his famous ſermon.

Solomon intended to aſſert, that the whole world was ſuperintended by divine providence, and to refute the objections offered againſt it. Theſe objections he reduces to three; the great confuſion obſervable in human life; the prodigious multitude of ungodly men, and the ſmall number of thoſe who acknowledge and fear the Almighty: and that the wicked flouriſh in honour and riches, while the virtuous and godly are afflicted, nay, often deſtroyed by the worſt of mortals; therefore, ſay thoſe who deny the providence of God, chance is the ſole governor of the world. To theſe objections Solomon anſwers, that though confuſion is found in this lower world; though the wicked often flouriſh for a time, and the righteous ſuffer, yet theſe are no arguments againſt the providence of God, becauſe there will come a day, when all theſe ſeeming inconſiſtencies will be rectified, and a juſt retribution of rewards and puniſhments will be made to all the inhabitants of the earth; a day when the wicked ſhall be puniſhed with death eternal, and the righteous rewarded with a *crown of glory that fadeth not away, eternal in the heavens*: the only method therefore to attain true and laſting happineſs is to put our confidence in God, obey all his precepts, and never ſuffer our feet to wander from the paths of virtue and religion. Then may we defy the malicious attempts of wicked men aſſiſted by all the powers of darkneſs, and even ſmile in the embraces of the king of terrors; well knowing that the fleeting miſeries of this life will *work for us a far more exceeding and eternal weight of glory.*

THE

THE SONG OF SOLOMON.

The ARGUMENT.

This book is, by the joint conſent of the learned, aſcribed to Solomon; *and accordingly his name is prefixed to it, both in the title of the* Hebrew *text, and in the ancient* Greek *verſion.*

It has alſo from the remoteſt antiquity been always conſidered as an Holy Book, treating of ſpiritual and divine ſubjects; notwithſtanding what has been ſaid to the contr ary by ſome who were either very ignorant or very wicked. For ſurely they ſhould have remembered, that there is in effect the teſtimony of the Holy Ghoſt itſelf for its divine authority: Ezra, *a man excelling in virtue, and full of the holy ſpirit, having thought proper to place it among thoſe ſacred volumes, which he collected, after the return of the* Jews *from the* Babyloniſh *captivity.*

Nor is it difficult to determine what the ſpiritual ſubject of it is, nor the reaſons which gave riſe to ſuch ſublime contemplations.

With regard to the former, it is the ſpiritual love of Chriſt and his church. It is not at all ſtrange that Solomon *ſhould compare the former to a bridegroom, and the latter to a bride; when it is conſidered that* David *had before uſed the metaphor in the* xlvth Pſalm; *and that it is the common language of the prophets, who compare* Jeruſalem *and* Zion, *that is the whole church of the* Jews, *to a virgin, called frequently* the virgin daughter of Zion, *whom God had eſpouſed unto himſelf.*

As to the ſecond particular, the origin of theſe ſublime contemplations, it ſhould be remembered that David *his father having plainly foretold that a far greater king than his ſon* Solomon, *ſhould one day ariſe (ſee Pſalm* xlv *) and alſo propheſied of his divinity, prieſthood, &c. (Pſalm* cx.) *and reſumed the argument when his ſon* Solomon *was crowned, (Pſalm* lxxii.) *it is natural to ſuppoſe that theſe ſublime compoſitions inſpired* Solomon *with the fervent deſires for the coming of this illuſtrious prince; and induced him to form, by meditating on his perfections, as clear an idea of him as poſſible. And that he might excite the ſame deſire in the whole nation for his appearance, he compoſed this paſtoral eclogue; in which as ſeveral perſons are introduced, who ſpeak their ſeveral parts, it may be called a dramatic poem.*

The perſons who compoſe this ſong are the bridegroom, the bride, the virgins attending on her, and the youths attending on him; to which ſome add the ſiſter of the ſpouſe, mentioned chap. viii. *and the watchmen and daughters of* Jeruſalem, *who are introduced in their turns.*

The whole piece is truly ſublime, full of fire, delicacy, and inimitable beauties. Some have pretended

pretended to diſcover in it five ſcenes; but others, with more juſtneſs, diſtinguiſh it into ſeven days, or rather ſeven parts of the eclogue, which anſwer to the ſeven days during which the ancients celebrated their nuptials. It is wholly delivered in allegorical expreſſions borrowed chiefly from the fields, the woods, and the gardens. And ſurely none more proper could be choſen to repreſent metaphorically, the ardent deſire he entertained for beholding that great ſhepherd of the ſheep, who would render the whole world happy.

The time that this ſacred eclogue was written cannot be abſolutely determined: but it is very natural to think that Solomon *compoſed it ſoon after his being ſeated on the throne of* Iſrael, *when the prophecy of his father* David *was freſh in his mind, and he himſelf ſtrongly affected with the love of God towards him. For we read that he then was filled with incomparable wiſdom from above; ſuch wiſdom as brought the queen of* Sheba *from the uttermoſt parts of the eaſt; becauſe ſhe underſtood, that it was not merely natural, like that of the philoſophers and oriental ſages, but divine and heavenly, by a ſpecial inſpiration from above, whereby he was enabled to anſwer the hardeſt queſtions. At the time when theſe celeſtial gifts were juſt poured upon him, we may well conceive, that his mind was illuminated in the moſt extraordinary manner: and as he, at the ſame time, enjoyed the ſweeteſt and moſt perfect tranquillity, was the fitter for ſuch heavenly meditations, as make the ſubjects of this divine poem The ſenſe of which ſeems to be well expreſſed by St.* Paul, *when he ſays to the church of* Corinth, I have eſpouſed you to one huſband, that I may preſent you as a chaſte virgin unto Chriſt, 2 Cor xi. 2. *For this incomparable ſong of* Solomon *relates wholly to that one huſband alone, to that pure virgin, and to their eſpouſals, love and heavenly union.*

CHAP. I.

1 The Church's love unto Chriſt. 5 She confeſſeth her deformity, 7 and prayeth to be directed to his flock. 8 Chriſt directeth her to the ſhepherd's tents: 9 and ſhewing his love to her, 11 giveth her gracious promiſes. 12 The church and Chriſt congratulate one another.

THE ſong of ſongs, which *is* Solomon's.

2 Let him kiſs me with the kiſſes of his mouth: for thy love *is* better than wine.

3 Becauſe of the ſavour of thy good ointments, thy name *is as* ointment poured forth, therefore do the virgins love thee.

4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

5 I *am* black, but comely, O ye daughters of Jeruſalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, becauſe I *am* black, becauſe the ſun hath looked upon me: my mother's children were angry with me, they made me the keeper of the vineyards; *but* mine own vineyard have I not kept.

Commentary and Notes on Chapter I.

1 *The ſong of ſongs, which is Solomon's.*] The moſt excellent ſong that ever Solomon himſelf compoſed; repreſenting his ardent deſire of enjoying the great bleſſing of the promiſed Meſſiah. The expreſſion *ſong of ſongs* is an Hebraiſm, and ſignifies the *moſt excellent ſong*, as the *holy of holies* is the *moſt holy*, and *king of kings* the *greateſt king*.

2 *Let him kiſs me with the kiſſes of his mouth: for thy love it better than wine.*] This ſpeech is delivered by Solomon in the perſon of the *virgin daughter of Sion*, that is, the church; whom he here introduces, wiſhing, in the moſt paſſionate ſtrain, for ſome token of the love of her great bridegroom, the prince of peace, which he has expreſſed under the metaphor of a kiſs. This abrupt beginning very naturally expreſſes the force of the divine love, which ſnatches, as it were, the mind from itſelf and blends it with the object of its love. David, with the ſame beautiful abruptneſs, began his deſcription of the lovelineſs of mount Sion and mount Moriah, *his foundation is in the holy mountains*, Pſalm lxxxvii.

5, 6 *I am black, but comely, O yea daughters of Jeruſalem*, &c.] The principal myſtery of the kingdom of the Meſſiah, being the calling of the Gentiles, and uniting all nations under one great Shepherd, Solomon ſeems here particularly to mention it: having mentally beheld the Gentiles flocking to the ſon of David, the deſire of all nations, but not without the envy and malice of the Jews, who contemned, and would have excluded them, as people incapable of his love: and to theſe bigotted Iſraelites the Gentiles are here introduced anſwering their ſeveral exceptions *I am black, but comely, O ye daughters of Jeruſalem*, &c. That is, "be not, ye daughters of Jeruſalem, offended at his kindly receiving all nations into his kingdom, but hear the anſwer they return to your contemptuous reproaches of their being guilty of idolatry, and all kinds of impurity. The church of the Gentiles is disfigured like the countenance of a lovely ſheperdeſs, tanned by watching her flocks in the fields. My complexion, ye daughters of Sion, is indeed dark and ſwarthy, but my features and proportions are comely and beautiful: tho' I ſeem as a brutal peaſant, as the ſkins that cover the wild Arabian tents in Kedar; yet I am as amiable as the fine linen with which the curtains are made in the apartment of king Solomon. Do not therefore deſpiſe me becauſe of my outward appearance, tho' it be exceeding black; becauſe this is wholly owing to the rays of the ſun: for my brethren and ſiſters, who ſhould have acted more kindly, have done me the greateſt injury, by making me a ſlave to the vileſt employments, where it was impoſſible for me to preſerve my beauty: I was deſtined to keep the vineyards of other men, and entirely to neglect my own."--A lively emblem of the Gentiles, who are deſcended from the ſame parents as the inhabitants of Sion, and though, by worſhipping the ſun and other idolatries, they are rendered odiouſly polluted, yet they ſhall be cleanſed, by becoming the ſubjects of the Meſſiah, who will pity them, as having been ſeduced by falſe preachers, and turned from the paths of religion by wicked men.

It may not be improper to obſerve, that the word *Sechora*, which

7 Tell me, O thou whom my ſoul loveth, where thou feedeſt, where thou makeſt *thy flock* to reſt at noon: for why ſhould I be as one that turneth aſide by the flocks of thy companions?

8 ¶ If thou know not, O thou faireſt among women, go thy way forth by the footſteps of the flock, and feed thy kids beſide the ſhepherd's tents.

9 I have compared thee, O my love, to a company of horſes in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 We will make thee borders of gold with ſtuds of ſilver.

12 ¶ While the king *ſitteth* at his table, my ſpikenard ſendeth forth the ſmell thereof.

13 A bundle of myrrh *is* my well-beloved unto me: he ſhall lie all night betwixt my breaſts.

14 My beloved *is* unto me *as* a cluſter of camphire in the vineyards of En-gedi.

15 Behold, thou *art* fair, my love, behold, thou *art* fair; thou haſt dove's eyes.

16 Behold, thou *art* fair, my beloved, yea, pleaſant: alſo our bed *is* green.

17 The beams of our houſe *are* cedar, *and* our rafters of fir.

CHAP. II.

1 *The mutual love of Chriſt and his church,* 8 *The hope* 10 *and calling of the church.* 14 *Chriſt's care of the church.* 16 *The profeſſion of the church, her faith and hope.*

I *Am* the roſe of Sharon, *and* the lily of the vallies.

2 As the lily among thorns, ſo *is* my love among the daughters.

3 As the apple-tree among the trees of the wood, ſo *is* my beloved among the ſons. I ſat down under his ſhadow with great delight, and his fruit *was* ſweet to my taſte.

4 He brought me to the banqueting-houſe, and his banner over me *was* love.

5 Stay me with flaggons, comfort me with apples: for I *am* ſick of love.

6 His left hand *is* under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jeruſalem, by the roes, and by the hinds of the field, that ye ſtir not up, nor awake *my* love, till he pleaſe.

¶ 8 The voice of my beloved! behold, he cometh leaping upon the mountains, ſkipping upon the hills.

9 My beloved *is* like a roe, or a young hart: behold, he ſtandeth behind our wall, he looketh forth at the windows, ſhewing himſelf through the latteſs.

10 My beloved ſpake, and ſaid unto me, Riſe up, my love, my fair one, and come away.

11 For lo, the winter is paſt; the rain is over *and* gone.

12 The flowers appear on the earth; the time of the ſinging *of birds* is come, and the voice of the turtle is heard in our land.

13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* ſmell. Ariſe, my love, my fair one, and come away.

14 ¶ O my dove, *that art* in the clefts of the rock, in the ſecret *places* of the ſtairs, let me ſee thy countenance, let me hear thy voice: for ſweet *is* thy voice, and thy countenance *is* comely.

15 Take us the foxes, the little foxes, that ſpoil the vines: for our vines *have* tender grapes.

16 My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 Until

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we here render ***black***, implies that duſkineſs obſerved in the *ſechar* or morning, when the firſt rays appear in the regions of the Eaſt, tipping the fleecy clouds with glowing purple, and cauſing the darkneſs to fly away. And nothing ſurely could more aptly repreſent the condition of the Gentile world, when they were juſt going to receive the knowledge of the great Redeemer of mankind.

7 *Tell me, O thou whom my ſoul loveth, where thou feedeſt, where thou makeſt thy flock, to feed at noon,* &c.] This verſe ſeems to have been ſpoken in the perſon of the whole church, longing to be acquainted with the doctrines of the goſpel, which is compared to food, as the diſciples to the Meſſiah are to ſheep, which in theſe hot climates were led at noon by the ſhepherds to ſome cooling ſhade, that they might not ſuffer from the ſcorching rays of the ſun. To this cuſtom, always obſerved by the ſhepherds of the Eaſt, Solomon here alludes; repreſenting the ſouls of pious Chriſtians as fearful of wandering from the true ſhepherd, and falling, like ſheep that go a ſtray, into the hands of ſtrangers. Metaphors afterwards purſued by our bleſſed Saviour himſelf, in one of his parables, as compariſons familiarly known to his diſciples.

8 *If thou know not, O thou faireſt among women, go thy way forth by the footſteps of the flock,* &c.] To the foregoing petition of the church, the bridegroom returns this anſwer: thy deſire of true knowledge hath rendered thee very amiable in my ſight, and therefore what thou doſt not underſtand I will teach thee. Forſake thoſe vain religions in which thou haſt been brought up, and join the holy aſſemblies of thoſe pious ſouls that worſhip me; and bring thy young converts to be inſtructed by thoſe paſtors, whom I will authorize in my church.

10 *Thy cheeks are comely with rows of jewls, thy neck with chains of gold.*] This verſe is happily explained by the dreſs ſtill uſed by the Arabian ladies. The women of quality who have a great many pearls, put them about their necks and upon their caps. They have likewiſe gold chains going about their necks, and hanging down upon their breaſts with ſtrings of coloured gauze, which they tie and faſten a maſſy gold or ſilver bonnet with: this gauze is bordered with zechins, and other pieces of gold money that hang about the forehead and both cheeks. The ordinary women wear ſmall ſilver coin, which they often cover their whole forehead-piece with, like fiſh ſcales, and this is one of the principal ornaments for the face. *D'Arvieux's Travels.*

14 *My beloved is to me as a cluſter of camphire in the vineyard of En-gedi.*] Interpreters are not agreed with regard to the true ſignification of the words, which we tranſlate *a cluſter of camphire*, for our camphire was unknown to the antients; nor does it grow in cluſters, being a reſinous ſubſtance extracted from a tree growing in Borneo, and other parts of the Eaſt-Indies; and therefore the marginal tranſlation in our bibles, where it is rendered *Cypreſs*, is preferable to that in the text. We muſt not, however, underſtand by cypreſs, the tree known by that name among us, but a beautiful aromatic plant common in the Eaſt, producing large cluſters of flowers, and equal in fragrancy to the ſpikenard. This plant is a ſpecies of the *Liguſtrum*, and called by Pliny *Cyperus* and *Cyprus*.

Commentary and Notes on Chapter II.

1 *I am the roſe of Sharon, and the lily of the vallies.*] The bridegroom now replies to the praiſes beſtowed upon him by the bride in the foregoing chapter. I am indeed the fountain of all true delight and pleaſure: the roſe of Sharon not being more grateful to the ſmell, nor the lily of the vallies to the ſight, than the knowledge of me is to the minds of thoſe who are acquainted with me.

3 *As the apple-tree.*] More probably it ſhould be, *As the orange tree*; becauſe of its ſmell and of its virtue in comforting the heart, and recovering perſons out of a ſwoon. *Eſſay for a New Tranſlation.*

11, 12 *For lo, the winter is paſt, the rain is over, and gone,* &c.] That diſmal time is now paſt and gone, when error, ignorance, and wickedneſs, like floods in the winter ſeaſon, deluged the world: thoſe cloudy and uncomfortable days are over when thou couldeſt ſee and enjoy but little of me. All the tokens of a new world appear, and invite thee to partake of thoſe joys and pleaſures, produced by the nearer approaches of the ſun of righteouſneſs, who cauſes ſuch abundant bleſſings to ſpring up, that even the heavenly hoſt ſing for joy, and excite mankind to join in the univerſal concert of praiſe and thankſgiving.

17 Until the day break, and the ſhadows flee away; turn, my beloved, and be thou like a roe, or a young hart upon the mountains of Bether.

CHAP. III.

1 *The church's fight and victory in temptation.* 6 *She glorieth in Chriſt.*

BY night on my bed I ſought him whom my ſoul loveth; I ſought him, but I found him not.

2 I will ariſe now, and go about the city in the ſtreets, and in the broad ways I will ſeek him whom my ſoul loveth: I ſought him, but I found him not.

3 The watchmen that go about the city found me: *to whom I ſaid,* Saw ye him whom my ſoul loveth?

4 *It was* but a little that I paſſed from them, but I found him whom my ſoul loveth: I held him, and would not let him go, until I had brought him unto my mothers houſe, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jeruſalem, by the roes, and by the hinds of the field, that ye ſtir not up, nor awake *my* love, till he pleaſe.

6 ¶ Who *is* this that cometh out of the wilderneſs like pillars of ſmoke perfumed with myrrh and frankincenſe, with all powders of the merchant?

7 Behold, his bed which *is* Solomon's, threeſcore valiant men *are* about it, of the valiant of Iſrael.

8 They all hold ſwords, *being* expert in war: every man *hath* his ſword upon his thigh, becauſe of fear in the night.

9 King Solomon made himſelf a chariot of the wood of Lebanon

10 He made the pillars thereof *of* ſilver, the bottom thereof *of* gold, the covering of it *of* purple; the midſt thereof being paved *with* love, for the daughters of Jeruſalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart.

CHAP. IV.

1 *Chriſt ſetteth forth the graces of the church.* 16 *She prayeth to be made fit for his preſence.*

BEHOLD, thou *art* fair, my love, behold thou *art* fair, thou *haſt* doves eyes within thy locks: thy hair *is* as a flock of goats, that appear from mount Gilead.

2 Thy teeth *are* like a flock of *ſheep that are even* ſhorn, which come up from the waſhing; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of ſcarlet, and thy ſpeech *is* comely: thy temples *are* like a piece of pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thouſand bucklers, all ſhields of mighty men.

5 Thy two breaſts *are* like two young roes that are twins, which feed among the lilies.

6 Until the day break, and the ſhadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincenſe.

7 Thou *art* all fair, my love, *there is* no ſpot in thee.

8 ¶ Come with me from Lebanon, *my* ſpouſe, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon from the lions dens, from the mountains of the leopards.

9 Thou haſt raviſhed my heart, my ſiſter, *my* ſpouſe; thou haſt raviſhed my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my ſiſter, *my* ſpouſe! how much better is thy love than wine! and the ſmell of thine ointments than all ſpices!

11 Thy lips, O *my* ſpouſe, drop *as* the honeycomb: honey and milk *are* under thy tongue, and the ſmell of thy garments *is* like the ſmell of Lebanon.

12 A garden incloſed *is* my ſiſter, *my* ſpouſe: a ſpring ſhut up, a fountain ſealed.

13 Thy plants *are* an orchard of pomegranates, with pleaſant fruits, camphire, with ſpikenard.

14 Spikenard and Saffron, calamus and cinnamon, with all trees of frankincenſe, myrrh and aloes, with all the chief ſpices

15 A Fountain of gardens, a well of living waters, and ſtreams from Lebanon.

16 ¶ Awake, O north-wind, and come thou ſouth, blow upon my garden, *that* the ſpices thereof may flow out: let my beloved come into his garden, and eat his pleaſant fruits.

CHAP.

Commentary and Notes on Chapter III.

1 *By night on my bed I ſought him whom my ſoul loveth: I ſought him but I found him not.*] I have long ſearched for him, who, from the deſcriptions given of him by the prophets, is become the beloved of my ſoul. But though I have ſought him with the moſt anxious attention, in the cloſeſt retirements, and ſearched all the ſacred volumes for information; yet after all my care and ſearch, all I can find are predictions and ſhadows of him, which aſſure me he will come, but are inſufficient to convey an adequate idea of him.

3 *The watchmen that go about the city, found me.* &c.] By the watchmen, Solomon ſeems to mean the prophets, and other excellent perſons who inſtructed the people. And by the city, the whole church of the Jews, the figure of the church of Chriſt in ſucceeding ages.

6 *Who is this that cometh out of the wilderneſs like pillars of ſmoke, perfumed with myrrh and frankincenſe, with all powders of the merchant?*] Here a new viſion begins, in which he ſaw multitudes of people, gathering together to Chriſt like a cloud of ſmoke. What multitude of people, ſays the inſpired writer, is that I behold coming from the deſolate waſtes to mount Sion, and appearing like the pillars of ſmoke which ariſe from the altar of burnt offerings; and no leſs acceptable to God, than the ſweet odours that aſcend from the altar of incenſe in the holy place!

Commentary and Notes on Chapter IV.

1 *Behold thou art fair, my love, behold thou art fair,* &c.] The ſpouſe of the church is here introduced, deſcribing the beautiful ſtate of it, under the perſon of a lovely virgin, whoſe elegant features are particularly repreſented, to raiſe admiration and love in others, and to comfort the church, by aſſuring her of being ſo amiable in the eyes of him, whom no beauty can pleaſe but that which is divine. All theſe images are borrowed from the country, as being the moſt ſuitable to a paſtoral poem.

3 *Thy temples are like a piece of pomegranate within thy locks.* This paſſage has long puzzled interpreters; but the whole difficulty lies in the tranſlation; for the original may be rendered in the following manner: *As the flower of the pomegranate, ſo are thy cheeks without a veil.* That is, when the veil ie laid aſide, thy cheeks appear of that lively colour which glows in the bloſſom of the pomegranate.

16 *Awake, O north wind, and come thou ſouth, blow upon my garden, that the ſpices thereof may flow out,* &c.] O let not the inſpirations of thy holy ſpirit been wanting to me, but breathe perpetually upon me, as the north and ſouth winds do upon this garden; for then ſhall I be a paradiſe indeed, and not only fill the world with the ſweet odour of the knowledge of Chriſt, but take the boldneſs to invite him, the beloved of my ſoul, to come and gather the delightful fruits of his own labour and care.

CHAP. V.

1 *Chriſt awaketh the church with his calling.* 2 *The church having a taſte of Chriſt's love, is ſick of love.* 9 *A deſcription of Chriſt by his graces.*

I Am come into my garden, my ſiſter, *my* ſpouſe; I have gathered my myrrh with my ſpice, I have eaten my honey comb with my honey, I have drunk my wine with my milk: eat O friends, drink, yea, drink abundantly, O beloved.

2 ¶ I ſleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *ſaying* Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them.

4 My beloved put in his hand by the hole of *the door*, and my bowels were moved for him.

5 I roſe up to open to my beloved, and my hands dropped *with* myrrh, and my fingers *with* ſweet-ſmelling myrrh, upon the handles of the lock.

6 I opened to my beloved, but my beloved had withdrawn himſelf, *and* was gone: my ſoul failed when he ſpake: I ſought him but I could not find him: I called him, but he gave me no anſwer.

7 The watchmen that went about the city, found me, they ſmote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jeruſalem, if ye find my beloved, that ye tell him, that I *am* ſick of love.

9 ¶ What *is* thy beloved more than *another* beloved, O thou faireſt among women? what *is* thy beloved more than *another* beloved, that thou doſt ſo charge us?

10 My beloved *is* white and ruddy, the chiefeſt among ten thouſand.

11 His head *is as* the moſt fine gold, his locks *are* buſhy, *and* black as a raven.

12 His eyes *are* as *the eyes* of doves by the rivers of waters, waſhed with milk *and* fitly ſet.

13 His cheeks *are* as a bed of ſpices, *as* ſweet flowers: his lips *like* lilies dropping ſweet-ſmelling myrrh.

14 His hands *are as* gold rings ſet with the beryl: his belly *is as* bright ivory overlaid *with* ſapphires.

15 His legs *are as* pillars of marble, ſet upon ſockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* moſt ſweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jeruſalem.

CHAP. VI.

1 *The church profeſſeth her faith in Chriſt.* 4 *Chriſt ſheweth the graces of the church,* 10 *and his love towards her.*

WHITHER is thy beloved gone, O thou faireſt among women? whither is thy beloved turned aſide? that we may ſeek him with thee.

2 My beloved is gone down into his garden, to the beds of ſpices, to feed in the gardens, and to gather lilies.

3 I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah, comely as Jeruſalem, terrible as *an army* with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair *is* as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of ſheep which go up from the waſhing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of pomegranate *are* thy temples within thy locks.

8 There are threeſcore queens, and fourſcore concubines, and virgins without number.

9 My dove, my undefiled is *but* one; ſhe *is* the only one of her mother, ſhe *is* the choice one of her that bare her: the daughters ſaw her, and bleſſed her; *yea,* the queens and the concubines, and they praiſed her.

10 ¶ Who *is* ſhe *that* looked forth as the morning, fair as the moon, clear as the ſun, *and* terrible as *an army* with banners?

11 I went down into the garden of nuts to ſee the fruits of the valley, *and* to ſee whether the vine flouriſhed, *and* the pomegranates budded.

12 Or ever I was aware, my ſoul made me *like* the chariots of Ammi-nadib.

13 Return

Commentary and Notes on Chapter V.

1 *I am come into my garden, my ſiſter, my ſpouſe,* &c.] The bridegroom here gives an anſwer to the invitation made in the concluſion of the laſt chapter; and teſtifies his acceptance, by coming to taſte the fruit of his garden, nay, even to make a feaſt in it, to which he calls his friends and companions, after the cuſtom of the Eaſt.

2 *I ſleep, but my heart waketh,* &c.] Here a new ſcene, or part of this paſtoral ſong, begins; wherein Solomon repreſents himſelf as having loſt that clear ſight of the Meſſiah he enjoyed in the preceding viſion. But falling into a trance, fancied he heard his voice ſpeaking to his ſpouſe, whom Solomon conceives to be in the ſame melancholly condition with himſelf.

10 *My beloved is white and ruddy, the chiefeſt among ten thouſand*] My beloved is that great Son of David, of whom you have ſo often heard: who is of a princely form, his beauty and ſweetneſs being equally blended with majeſty and brightneſs; dazzling the eyes of all who behold him; choſen by God to do the greateſt things, and bring all nations to his obedience.

12 *His eyes are as the eyes of doves by the rivers of waters, waſhed with milk, and fitly ſet..*] Beautiful eyes are here compared to large flocks of milk-white doves, ſitting round pools of water: a grand and elegant ſimile in perſpective, like that chap. vii. 4. *Taylor's Heb. Concord.*

14 *His belly is as bright ivory, overlaid with ſapphires.*] That is, the whiteneſs of his ſkin is heightened by his veins, which are of the colour of ſapphires. *Lamy.*

Commentary and Notes on Chapter VI.

1 *Whither is thy beloved gone, O thou faireſt among women?*] The daughters of Jeruſalem here juſtify what the ſpouſe hath ſaid in the concluſion of the former chapter; declaring themſelves in love with him whom ſhe had ſo beautifully deſcribed. And being deſirous to join with her, deſire to know whither ſhe thought he was gone, and when he went from her.

2 *My beloved is gone down into his garden, to the beds of ſpices, to feed in the gardens, and to gather lilies.* To the queſtion of the daughters of Jeruſalem, the bride thus replies: I heard my beloved ſay, that he was gone to that beautiful garden he himſelf hath planted. There he delights to reſide among thoſe pious ſouls whoſe virtues render them like the garden-beds that are full of ſpices: he is always preſent in every part of this happy company; hath fellowſhip with them, and is daily adding more and more pure and ſincere ſouls unto this happy, this pious ſociety.,

13 Return, return, O Shulamite, return, return, that we may look upon thee: what will ye ſee in the Shulamite? as it were the company of two armies.

CHAP. VII.

1 *A further deſcription of the church, her graces:* 10 *She profeſſeth her faith and deſire.*

HOW beautiful are thy feet with ſhoes, O prince's daughter? the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not liquor, thy belly *is like* an heap of wheat, ſet about with lilies.

3 Thy two breaſts *are* like two young roes *that are* twins.

4 Thy neck *is* as a tower of ivory, thine eyes *like* fiſh-pools in Heſhbon, by the gate of Bath-rabbim: thy noſe *is* as the tower of Lebanon, which looketh toward Damaſcus.

5 Thine head upon thee *is* like Carmel, and the hair of thine head like purple; the king *is* held in the galleries.

6 How fair and how pleaſant art thou, O love for delights?

7 This thy ſtature is like to a palm-tree, and thy breaſts to cluſters *of grapes*.

8 I ſaid, I will go up to the palm-tree, I will take hold of the boughs thereof: now alſo thy breaſts ſhall be as cluſters of the vine, and the ſmell of thy noſe like apples;

9 And the roof of thy mouth like the beſt wine, for my beloved, that goeth *down* ſweetly, cauſing the lips of thoſe that are aſleep, to ſpeak.

10 ¶ I *am* my beloved's, and his deſire *is* towards me.

11 Come, my beloved, let us go forth into the field: let us lodge in the villages.

12 Let us get up early to the vineyards, let us ſee if the vine flouriſh, *whether* the tender grape appear *and* the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a ſmell, and at our gates *are* all manner of pleaſant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

CHAP. VIII.

1 *The love of the church to Chriſt.* 6 *The vehemency of love.* 8 *The calling of the Gentiles.* 14 *Chriſt's coming prayed for.*

O That thou *wert* as my brother, that ſucked the breaſts of my mother! *when* I ſhould find thee without, I would kiſs thee; yea, I ſhould not be deſpiſed.

2 I would lead thee *and* bring thee into thy mother's houſe, *who* would inſtruct me: I would cauſe thee to drink of ſpiced wine of the juice of my pomegranate.

3 His left hand *ſhould be* under my head, and his right hand ſhould embrace me.

4 I charge you, O daughters of Jeruſalem, that ye ſtir not up, nor awake *my* love, until he pleaſe.

5 Who is this that cometh up from the wilderneſs, leaning upon her beloved? I raiſed thee up under the apple-tree: there thy mother brought thee forth, there ſhe brought thee forth *that* bare thee.

6 ¶ Set me as a ſeal upon thine heart, as a ſeal upon thine arm. For love *is* ſtrong as death; jealouſy *is* cruel as the grave: the coals thereof *are* coals of fire, *which hath* a moſt vehement flame.

7 Many waters cannot quench love, neither can the floods drown it. If a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.

8 ¶ We have a little ſiſter, and ſhe hath no breaſts: what ſhall we do for our ſiſter, in the day when ſhe ſhall be ſpoken for.

9 If *ſhe* be a wall, we will build upon her a palace of ſilver: and if ſhe *be* a door, we will incloſe her with boards of cedar.

10 I *am* a wall, and my breaſts like towers: then was I in his eyes as one that found favour.

11 Solomon had a vineyard at Baal-hamon: he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thouſand *pieces* of ſilver.

12 My vineyard which *is* mine, *is* before me: thou O Solomon, *muſt have* a thouſand, and thoſe that keep the fruit thereof two hundred.

13 Thou that dwelleſt in the gardens, the companions hearken to thy voice; cauſe me to hear *it*.

14 ¶ Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of ſpices.

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13 *As it were the company of two armies.*] As it were the dancing, joy, and exultation of two companies mutually congratulating each other on ſome ſignal occaſion. *Taylor.*

Commentary and Notes on Chapter VII.

1 *How beautiful are thy feet with ſhoes, O prince's daughter!* &c.] They who ſo earneſtly ſolicited the return of the ſpouſe, in the concluſion of the former chapter, ſeem now again to have a view of her; and again praiſe her perfections in a new method, beginning at the feet, becauſe they ſaw her in motion, as ſhe went, and as ſhe returned.

2 *Thy belly is like a heap of wheat,* &c.] It was cuſtomary in Paleſtine, after their corn had been beaten out and fann'd, to lay it in heaps, and put lilies round them. *Lamy.*

5 *Thine head upon thee,* &c.] Vulgate reads, The hair of your head is as the king's purple mixed with ſtripes.

10 *I am my beloved's, and his deſire is towards me.*] If there be any thing in me that is pleaſing to you, and deſerves ſuch praiſes, aſcribe it all to him from whom I received it: for, as I have often ſaid, I am his entirely, and he is pleaſed to be mine entirely.

Commentary and Notes on Chapter VIII.

1 *O that thou wert as my brother that ſucked the breaſts of my mother,* &c.] This verſe ſeems, at firſt ſight, to be only a repetition of the ſame deſire wherewith he began this book; namely, that they might be ſo happy as to ſee the Meſſiah appear, though it were but in his infancy; which would tranſport them with joy, &c. And accordingly the Chaldee paraphraſt interprets it, of the time when the Meſſiah ſhall be revealed to the congregation of Iſrael. But if we conſider what follows, it will appear to be a more ardent expreſſion of love to the perſon before-mentioned, with a deſire of having a more intimate familiarity with him: ſuch as a ſiſter hath with a brother, while he continues to hang upon his nurſe's breaſt. This ſeems to be the literal ſenſe of the words, which may be applied to the open profeſſion of chriſtianity, with the greateſt confidence and ſecurity; nothing being more innocent and harmleſs than the love and ſervice wherein it engages its diſciples to their great Lord and Maſter.

14 *Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountain of ſpices.*] I have only this requeſt to make, that thou, who art my only beloved, wouldeſt come and accompliſh all things: make all poſſible ſpeed to ſave us, and perfect thy loving kindneſs towards us; ſuch ſpeed as the ſwifteſt creatures make to ſave themſelves from danger; let nothing hinder this, but, by thy love, which renders all things ſweet and eaſy, remove every difficulty that hinders our approach to thee, thou kind Redeemer of the ſons of men.

THE BOOK OF THE PROPHET

ISAIAH.

The ARGUMENT.

Iſaiah, *is the firſt of the four greater prophets; the others being* Jeremiah, Ezekiel, *and* Daniel. *He was deſcended from the ſon of* Amos, *brother to* Azariah, *king of* Judah; *and propheſied from the end of the reign of* Uzziah, *to the time of* Mannaſſeh, *by whoſe order, according to a* Jewiſh *tradition, he was ſawn aſunder with a wooden ſaw; and to this tranſaction, the apoſtle to the* Hebrews *is thought to allude,* chap. xi. 37.

He delivered his predictions under the reigns of Uzziah, Jotham, Ahaz, *and* Hezekiah. *The five firſt chapters of his prophecy relate to the reign of* Uzziah; *the viſion of the ſixth chapter happened in the time of* Jotham: *the next chapter to the fifteenth, include his prophecies under the reign of* Ahaz: *and in the ſucceeding chapters to the end, thoſe are related that happened under the reigns of* Hezekiah *and* Manaſſeh.

The ſtile of this prophet is noble, ſublime and florid. Grotius calls him the Demoſthenes *of the* Hebrews. *He had the advantage above all other prophets of improving his diction, by converſing with men of the greateſt parts and elocution. This added a gravity, force, and ſtrength to what he ſaid. He impartially reproved the vices and diſorders of the age he lived in, and openly diſplayed the judgments of God, which were hanging over the* Jewiſh *nation; and at the ſame time denounced vengeance on thoſe foreign nations which were inſtrumental in inflicting thoſe judgments; namely the* Aſſyrians, Egyptians, Ethiopians, Moabites, Edomites, Tyrians, *and* Arabians. *He clearly foretold the deliverance of the* Jews *from their captivity in* Babylon *by the hand of* Cyrus *king of* Perſia; *and this prophecy was made one hundred and twenty years before it was accompliſhed. But the moſt remarkable of his predictions are thoſe concerning the* Meſſiah. *He, in plain terms, foretold not only the coming of Chriſt in the fleſh, but alſo of all the great and memorable circumſtances of his life and death. He ſpeaks, Says St.* Jerom, *rather of* things paſt, *than* to come; *and he may rather be called an* Evangeliſt *than a* Prophet.

CHAP. I.

1 *Iſaiah's complaint of Judah:* 10 *He upbraideth her ſervice:* 16 *He exhorteth to repentance, with promiſes and threatenings.*

THE viſion of Iſaiah the ſon of Amoz, which he ſaw concerning Judah and Jeruſalem, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 Hear, O heavens; and give ear, O earth: for

Commentary and Notes on Chapter I.

1 *The viſion of Iſaiah the ſon of Amoz*] God made uſe of two general methods of communicating his will to his ſervants, the prophets, namely by dreams and viſions. In the latter the perſon was awake, but his external ſenſes were locked up, and as it were laid in a trance. It is called a viſion, not from any uſe made of corporeal ſight, or that the perſon was entertained with external objects, but from the clearneſs and evidence of the things revealed, and the conformity this kind of inſpiration bears to the intelligence the mind receives from corporeal ſenſation. Viſion was however ſometimes accompanied with external repreſentations; as when Iſaiah ſaw the glory of the Lord *ſitting in his temple,* chap. vi. and St. John had a ſight of the *new Jeruſalem coming down from heaven,* Rev. xxi. 10.

In

for the Lord hath ſpoken: I have nouriſhed and brought up children, and they have rebelled againſt me.

3 The ox knoweth his owner, and the aſs his maſter's crib; *but* Iſrael doth not know, my people doth not conſider.

4 A ſinful nation, a people laden with iniquity, a ſeed of evil doers, children that are corrupters: they have forſaken the Lord, they have provoked the Holy One of Iſrael unto anger, they are gone away backward!

5 Why ſhould ye be ſtricken any more? ye will revolt more and more: the whole head is ſick, and the whole heart faint.

6 From the ſole of the foot even unto the head *there is* no ſoundneſs in it; *but* wounds, and bruiſes, and putrifying ſores: they have not been cloſed, neither bound up, neither mollified with ointment.

7 Your country *is* deſolate, your cities *are* burned with fire: your land, ſtrangers devour it in your preſence, and *it is* deſolate as overthrown by ſtrangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a beſieged city.

9 Except the Lord of hoſts had left unto us a very ſmall remnant, we ſhould have been as Sodom, *and* we ſhould have been like unto Gomorrah.

10 ¶ Hear the word of the Lord, ye rulers of Sodom: give ear unto the law of our God, ye people of Gomorrah.

11 To what purpoſe *is* the multitude of your ſacrifices unto me? ſaith the Lord: I am full of the burnt-offerings of rams, and the fat of fed-beaſts; and I delight not in the blood of bullocks, or of lambs, or of he-goats

12 When ye come to appear before me, who hath required this at your hand to tread my courts?

13 Bring no more vain oblations; incenſe is an abomination unto me; the new moons and ſabbaths, the calling of aſſemblies I cannot a way with; *it is* iniquity, even the ſolemn meeting.

14 Your new-moons, and your appointed feaſts my ſoul hateth: they are a trouble unto me; I am weary to bear *them*.

15 And when ye ſpread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 ¶ Waſh you, make you clean; put away the evil of your doings from before mine eyes; ceaſe to do evil;

17 Learn to do well; ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow.

18 Come now, and let us reaſon together, ſaith the Lord; though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool.

19 If ye be willing and obedient, ye ſhall eat the good of the land:

20 But if ye refuſe and rebel, ye ſhall be devoured with the ſword: for the mouth of the Lord hath ſpoken *it*.

21 How is the faithful city become an harlot! it was full of judgment: righteouſneſs lodged in it; but now murderers.

22 Thy ſilver is become droſs, thy wine mixed with water.

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherleſs, neither doth the cauſe of the widow come unto them.

24 Therefore ſaith the Lord, the Lord of hoſts, the Mighty one of Iſrael, Ah, I will eaſe me of mine adverſaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and purely purge away thy droſs, and take away all thy tin:

26 And I will reſtore thy judges as at the firſt, and thy counſellors as at the beginning: afterward thou ſhall be called, The city of righteouſneſs, The faithful city.

27 Zion ſhall be redeemed with judgment, and her converts with righteouſneſs.

28 And the deſtruction of the tranſgreſſors and of the ſinners *ſhall be* together, and they that forſake the Lord ſhall be conſumed.

29 For they ſhall be aſhamed of the oaks which ye have deſired, and ye ſhall be confounded for the gardens that ye have choſen.

30 For ye ſhall be as an oak whoſe leaf fadeth, and as a garden that hath no water.

31 And the ſtrong ſhall be as tow, and the maker of it as a ſpark, and they ſhall both burn together, and none ſhall quench *them*.

CHAP.

In all probability, this was not the firſt viſion which Iſaiah was favoured with; but it is placed at the beginning of the book, becauſe this and the four following chapters contain a general deſcription of the ſtate and condition of the Jews, under the ſeveral judgments which the Almighty had brought upon that perverſe and ſtiff-necked people.

6 *From the ſole of the foot*, &c.] The whole frame of the Jewiſh church and ſtate is corrupted.

9 *Except the Lord of hoſts had left unto us a very ſmall remnant, we ſhould have been as Sodom.*] The Almighty always, in the midſt of his wrath remembers mercy, and preſerves a remnant, in the heavieſt judgments which he brings upon his people: a type of thoſe few converts among the Jews, who, embracing the goſpel, ſhould eſcape both the temporal and eternal judgments which fell upon the reſt of that nation for rejecting the Meſſiah and his meſſengers.

10 *Hear the word of the Lord, ye rulers of Sodom.*] The prophet here calls the rulers of Jeruſalem the rulers of Sodom; becauſe of their abominable crimes, in which they reſembled the inhabitants of that ancient city, whoſe abominations provoked the Lord to deſtroy it by fire from heaven.

11 *To what purpoſe is the multitude of your ſacrifices*? &c.] How could God reject the ſacrifices which he himſelf commanded? we muſt remember that they were eſtabliſhed only, that they might typify that ſacrifice which Chriſt was to offer up: and that as ſoon as they ceaſed to be animated by this ſpirit, they became unſupportable to him. *Lamy.*

17 *Relieve the oppreſſed.*] Or, as the original may be better tranſlated, *rectiſy what is amiſs.*

26 *Thou ſhalt be called the city of righteouſneſs, the faithful city.*] This prophecy has not yet been fulfilled in its full extent; and doubtleſs relates to more flouriſhing times of the church than the world hath yet ſeen.

29 *They ſhall be aſhamed of the oaks.*] Sacrificing in groves was an antient rite of idolatry.

31 *The maker of it as a ſpark.*] As a *blaze*: ſurely the notion of a *ſpark* is too low and feeble for the prophet's ſenſe. A ſpark flying among flax, may, or may not ſet the flax on fire: but a *blaze* comes up fully to the purpoſe; thus, *the ſtrong man*, who thinks himſelf firmly eſtabliſhed, and proof againſt all events, *ſhall* in the day of God's vengeance *be for*, or become *flax*, and his *idolatrous work*, the very means by which he intended to ſecure himſelf, *ſhall be for*, ſhall become (i. e. ſhall break out into) *a blaze, and they ſhall both burn together.* Taylor's Heb. Concord.

CHAP. II.

1 *Iſaiah propheſieth the coming of Chriſt's kingdom.* 6 *Wickedneſs is the cauſe of God's forſaking.* 10 *He exhorteth to fear, becauſe of the powerful effects of God's majeſty.*

THE word that Iſaiah the ſon of Amos ſaw, concerning Judah and Jeruſalem.

2 And it ſhall come to paſs in the laſt days, *that* the mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills: and all nations ſhall flow unto it.

3 And many people ſhall go and ſay, Come ye, and let us go up to the mountain of the Lord, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion ſhall go forth the law, and the word of the Lord from Jeruſalem.

4 And he ſhall judge among the nations, and ſhall rebuke many people: and they ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more.

5 O houſe of jacob, come ye, and let us walk in the light of the Lord.

6 ¶ Therefore thou haſt forſaken thy people the houſe of Jacob, becauſe they be repleniſhed from the eaſt, and *are* ſoothſayers like the Philiſtines, and they pleaſe themſelves in the children of ſtrangers.

7 Their land alſo is full of ſilver and gold, neither is there any end of their treaſures; their land is alſo full of horſes, neither *is there any* end of their chariots:

8 Their land alſo is full of idols; they worſhip the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himſelf: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the duſt, for fear of the Lord, and for the glory of his majeſty.

11 The lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the Lord alone ſhall be exalted in that day.

12 For the day of the Lord of hoſts *ſhall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he ſhall be brought low:

13 And upon all the cedars of Lebanon *that are* high and lifted up, and upon all the oaks of Baſhan,

14 And upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fenced wall.

16 And upon all the ſhips of Tarhiſh, and upon all pleaſant pictures.

17 And the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low: and the Lord alone ſhall be exalted in that day.

18 And the idols he ſhall utterly aboliſh.

19 And they ſhall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

20 In that day a man ſhall caſt his idols of ſilver, and his idols of gold, which they made *each one* for himſelf to worſhip, to the moles, and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majeſty, when he ariſes to ſhake terribly the earth.

22 Ceaſe ye from man, whoſe breath *is* in his noſtrils: for wherein is he to be accounted of?

CHAP. III.

1 *The great confuſion which cometh by ſin.* 9 *The impudence of the people.* 12 *The oppreſſion and covetouſneſs of the rulers.* 16 *The judgments which ſhall be for the pride of the women.*

FOR behold, the Lord, the Lord of hoſts, doth take away from Jeruſalem and from Judah the ſtay and the ſtaff, the whole ſtay of bread, and the whole ſtay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the antient,

3 The captain of fifty, and the honourable man, and the counſellor, and the cunning artificer, and the eloquent orator.

4 And I will give children *to be* their princes; and babes ſhall rule over them.

5 And the people ſhall be oppreſſed, every one by another, and every one by his neighbour: the child

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Commentary and Notes on Chapter II.

2 *And it ſhall come to paſs in the laſt days.*] By the laſt days are here meant the times of the Meſſiah; for the Jews commonly divided the times or ſucceſſions of the world into three ages, or periods: the firſt before the law; the ſecond under the law; and the third under the Meſſiah. This being the laſt diſpenſation, God deſigning it to continue till the conſummation of all things, till that awful period when time ſhall give place to eternity.

4 *They ſhall beat their ſwords into plow ſhares, and their ſpears into pruning hooks, &c.*] Peace is mentioned as the diſtinguiſhing character of the Meſſiah's kingdom; and he is himſelf called *the prince of peace*, chap. ix. 6. Mr. Pope has given the following paraphraſe of part of this verſe.

No more ſhall nation againſt nation riſe,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming ſteel be covered o'er,
The brazen trumpet kindle rage no more;
But uſeleſs lances into ſcythes ſhall bend,
And the broad falchion in a plow-ſhare end.

5 *O houſe of Jacob, come ye, and let us walk in the light of the Lord.*] This addreſs of the prophet is directed to the Jews of the laſt times, thoſe who ſhould live when the glad tidings of the goſpel were publiſhed; and theſe he exhorts to make uſe of ſuch glorious opportunities, and not, like their forefathers, continue ſtubborn and refractory, to their own deſtruction.

10 *Enter into the rock, and hide thee in the duſt for fear of the Lord.*] This paſſage expreſſes the great conſternation of wicked men under any ſevere correction of the Almighty; but eſpecially that aſtoniſhing terror that ſhall ſeize theſe unhappy mortals, at the tremendous day of Judgment, when they ſhall call to mountains to fall on them, and the rocks to cover them from the preſence of the great judge of all the earth.

16 *Upon all pleaſant pictures.*] All fine and elegant furniture, and thoſe rarities which are brought by ſea from foreign parts.

20 *To the moles and to the bats.*] Into caves, ſuch as bats ſleep in all winter.

22 *Ceaſe ye from man.*] That is from valuing man, whoſe life depends on ſo ſmall a thing as a breath.

child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable.

6 When a man ſhall take hold of his brother of the houſe of his father, *ſaying*, Thou haſt clothing, be thou our ruler, and *let* this ruin *be* under thy hand.

7 In that day ſhall he ſwear, ſaying, I will not be an healer: for in my houſe *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jeruſalem is ruined, and Judah is fallen: becauſe their tongue and their doings *are* againſt the Lord, to provoke the eyes of his glory.

9 The ſhew of their countenance doth witneſs againſt them, and they delare their ſin as Sodom, they hide *it* not: wo unto their ſoul, for they have rewarded evil unto themſelves.

10 Say ye to the righteous, that *it ſhall be* well *with him*: for they ſhall eat the fruit of their doings.

11 Wo unto the wicked, *it ſhall be* ill *with him*: for the reward of his hands ſhall be given him.

12 ¶ *As for* my people, children *are* their oppreſſors, and women rule over them: O my people, they which lead thee, cauſe *thee* to err, and deſtroy the way of thy paths.

13 The Lord ſtandeth up to plead, and ſtandeth to judge the people.

14 The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the ſpoil of the poor *is* in your houſes.

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? ſaith the Lord God of hoſts.

16 ¶ Moreover, the Lord ſaith, Becauſe the daughters of Zion are haughty, and walk with ſtretched forth necks, and wanton eyes, walking, and mincing *as* they go, and making a tinkling with their feet:

17 Therefore the Lord will ſmite with a ſcab the crown of the head of the daughters of Zion, and the Lord will diſcover their ſecret parts.

18 In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon,

19 The chains, and the bracelets, and the mufflers.

20 The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings.

21 The rings, and noſe-jewels,

22 The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping-pins,

23 The glaſſes, and the fine linen, and the hoods, and the veils.

24 And it ſhall come to paſs *that* inſtead of ſweet ſmell, there ſhall be ſtink; and inſtead of a girdle, a rent; and inſtead of well ſet hair, baldneſs; and inſtead of a ſtomacher, a girding of ſackloth; *and* burning inſtead of beauty.

25 Thy men ſhall fall by the ſword, and thy mighty in the war.

26 And her gates ſhall lament and mourn, and ſhe *being* deſolate, ſhall ſit upon the ground.

CHAP. IV.

In the extremity of evils, Chriſt's kingdom ſhall be a ſanctuary.

AND in that day ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

2 In that day ſhall the branch of the Lord be beautiful and glorious, and the fruit of the earth *ſhall be* excellent and comely for them that are eſcaped of Iſrael.

3 And it ſhall come to paſs *that he that is* left in Zion, and *he that* remaineth in Jeruſalem ſhall be called holy, *even* every one *that is* written among the living in Jeruſalem:

4 When the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the blood of Jeruſalem from the midſt thereof, by the ſpirit of judgment, and by the ſpirit of burning.

5 And the Lord will create upon every dwelling-place of mount Zion, and upon her aſſemblies

Commentary and Notes on Chapter III.

6 *When a man ſhall take hold.*] That is, ſhall entreat his friendly aſſiſtance, ſaying, Thou haſt all manner of neceſſaries, fit to ſupport the dignity of a ruler. *Lowth.*

10, 11 *Say ye to the righteous it ſhall be well with him,* &c.] The prophet here gives us to underſtand, that God hath appointed a time when he will put a difference between the righteous and the wicked, and reward every man according to his works.

12 *O my people, they which lead thee, cauſe thee to err.*] That is, thy falſe prophets, by ſoothing thy ſins, and foretelling nothing but peace and proſperity, encourage thee to continue thy abominations, and walk in the crooked paths of vice.

16 *Making a tinkling with their feet.*] The Arabian ladies have large hollow rings, or rather circles with little rings hanging round them. Theſe hollows they fill with ſmall flints, that ſound like bells when they go along: thoſe large rings open like a half moon, where they put the ſmall of the leg through. The words which deſcribe the women's ornaments in this and the following verſes are of a very doubtful ſignification.

24 *Inſtead of a girdle, a rent.*] Septuagint and Vulgate, A rope. *Burning inſtead of beauty.*] Old Engliſh Tranſlation, Sun-burning, That is, their faces ſhall be expoſed to the heat of the ſun, being made ſlaves and forced to work.

26 *Her gates ſhall lament and mourn, and ſhe being deſolate ſhall ſit upon the ground.*] The gates are ſaid, in the prophetic ſtile, to lament and mourn, when no man paſſes through them, and the courts of juſtice that uſed to be kept there are ſhut up. And ſitting upon the ground is a token of the deepeſt mourning and lamentation; ſo that Jeruſalem is here deſcribed as a woman bereaved of her children, and lamenting over them in this melancholy poſture. Nor was this prediction uttered in vain; for, on a medal ſtruck by order of Veſpaſian after her deſtruction by the Romans, ſhe is repreſented in this very poſture.

Commentary and Notes on Chapter IV.

1 *Seven women ſhall take hold of one man.*] That is, ſhall uſe importunity to be married, contrary to the natural modeſty of their ſex, for their young men ſhall be ſlain with the ſword.

To take away our reproach.] Barrenneſs was thought a great reproach by the Jewiſh women.

2 *In that day ſhall the branch of the Lord be beautiful and glorious.*] The Meſſiah is often called the branch in the prophecies of the old teſtament, and the church *The branch of God's planting*. See chap lx. 21.

3 *And it ſhall come to paſs, that he that is left in Zion, and he that remaineth in Jeruſalem ſhall be called holy.*] This paſſage relates to the converſation of the Jews in the latter Times, and that great degree of grace that ſhall be conferred on them, when they have abandoned the error of their ways, and embraced the doctrines of the goſpel.

blies a cloud, and ſmoak by day, and the ſhining of a flaming fire by night: for upon all the glory *ſhall be* a defence.

6 And there ſhall be a tabernacle for a ſhadow in the day-time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain.

CHAP. V.

1 Under the type of a vineyard, God excuſeth his ſevere judgments: 8 His judgments upon covetouſneſs, 11 Upon laſciviouſneſs, 13 Upon impiety, 20 and upon injuſtice. 26 The executioners of God's judgments.

NOW will I ſing to my well-beloved, a ſong of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill.

2 And he fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt vine, and built a tower in the midſt of it, and alſo made a wine-preſs therein: and he looked that it ſhould bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jeruſalem, and men of Judah, judge I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it ſhall be eaten up: *and* break down the wall thereof, and it ſhall be troden down.

6 And I will lay it waſte: It ſhall not be pruned, nor digged, but there ſhall come up briers and thorns: I will alſo command the clouds that they rain no rain upon it.

7 For the vineyard of the Lord of hoſts *is* the houſe of Iſrael, and the men of Judah his pleaſant plant: and he looked for judgment, but behold oppreſſion; for righteouſneſs, but behold a cry.

8 ¶ Wo unto them that join houſe to houſe, *that* lay field to field, till *there be* no place, that they may be placed alone in the midſt of the earth.

9 In mine ears *ſaid* the Lord of hoſts, Of a truth many houſes ſhall be deſolate, *even* great and fair without inhabitant.

10 Yea, ten acres of vineyard ſhall yield one bath, and the ſeed of an homer ſhall yield an ephah.

11 Wo unto them that riſe up early in the morning, *that* they may follow ſtrong drink, that continue until night, *till* wine enflame them.

12 And the harp, and the viol, the tabret, and pipe, and wine are in their feaſts: but they regard not the work of the Lord, neither conſider the operation of his hands.

13 ¶ Therefore my people are gone into captivity, becauſe *they have* no knowledge: and their honourable men *are* famiſhed, and their multitude dried up with thirſt.

14 Therefore hell hath enlarged herſelf and opened her mouth without meaſure: and their glory, and their multitude, and their pomp, and he that rejoiceth ſhall deſcend into it.

15 And the mean man ſhall be brought down, and the mighty man ſhall be humbled, and the eyes of the lofty ſhall be humbled.

16 But the Lord of hoſts ſhall be exalted in judgment, and God *that is* holy, ſhall be ſanctified in righteouſneſs.

17 Then ſhall the lambs feed after their manner, and the waſte places of the fat ones ſhall ſtrangers eat.

18 Wo, unto them that draw iniquity with cords of vanity, and ſin as it were with a cart-rope:

19 That ſay, Let him make ſpeed, *and* haſten his work, that we may ſee *it:* and let the counſel of the holy One of Iſrael draw nigh and come, that we may know *it.*

20 ¶ Wo unto them that call evil good and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter.

21 Wo unto *them that are* wiſe in their own eyes, and prudent in their own ſight.

22 Wo unto *them that are* mighty to drink wine, and men of ſtrength to mingle ſtrong drink:

23 Which

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5 *And the Lord will create upon every dwelling-place upon mount Sion, and upon her aſſemblies, a cloud and ſmoke by day, and the ſhining of a flaming fire by night.*] The prophet here plainly alludes to the cloud by day, and the pillar of fire by night, that conducted and protected the Iſraelites in the wilderneſs, and afterwards reſted on the tabernacle. And in the ſame manner, the Almighty here promiſes to give viſible tokens of his preſence in his chuch, and to protect it in all dangers and diſtreſſes.

Commentary and Notes on Chapter V.

1 *Now will I ſing to my well-beloved, a ſong of my beloved,* &c.] The Hebrew words *Jedidi* and *Dadi*, which we render beloved and well-beloved, are here ſpoken of the ſame perſon, the Meſſiah, who is called *well-beloved* in reſpect to his ſpouſe the church, and known by that title in the canticles or Song of Solomon, to which book the prophet here in all probability alludes.

8 *Wo unto them that join houſe to houſe, that lay field to field, till there be no place,* &c.] Wo unto them that have ſo inſatiable a deſire of increaſing their poſſeſſions, that they ſtick at no injuſtice whereby they may defraud others of their right; but join one purchaſe to another, till there be no place for their brethren to dwell near their habitation.

10 *One bath, and the ſeed,* &c.] A *bath* and an *ephah* are the ſame meaſure. By this computation, the harveſt ſhould produce but the tenth part of the ſeed. We muſt diſtinguiſh between an *omer* and an *homer*: an *omer* is the tenth part of an *ephah*, whereas an *ephah* is but the tenth part of an *homer*. Lowth. See Exod. xvi. 16.

14 *Hell hath enlarged herſelf, and opened her mouth without meaſure,* &c.] The word *Secheal* which we render hell, ſignifies the grave, and is in ſeveral parts of Scripture joined with deſtruction, See Job xxvi. 6. Prov. xv. 11.

17 *Then ſhall the lambs feed after their manner, and the waſte places of the fat ones ſhall ſtrangers eat.*] While ſtrangers devour the poſſeſſions of thoſe who are grown rich by oppreſſion, the lambs, or good men, ſhall be under the peculiar care of providence, and ſhall want nothing that is neceſſary for their ſupport. It is common for the prophets to repreſent God as a ſhepherd, and his care of the righteous by their feeding ſecurely in rich paſtures.

18 *Wo unto them that draw iniquity with cords of vanity.* By *drawing iniquity* along like a plough, which the original word imports, is meant keeping it at work, promoting and encouraging the practice of it, *with cords of vanity*, idle pretexts, arguments, and allegations. *Taylor's Heb. Concord.*

19 *That ſay, let him make ſpeed and haſten his work, that we may ſee it,* &c.] This objection is too often heard in the mouths of libertines, namely, that God doth not haſten the fulfilling of his promiſes, or threatnings, ſo as to give them ocular demonſtration of their certainty. Never reflecting that his long-ſuffering ſtays the hand of his juſtice, and that his tender mercy towards the children of men, ſtops the ſhafts of his vengeance.

20 *Wo unto them that call evil good,* &c.] Who preſumptuouſly deny either in their words or actions, the moſt evident moral differences of right and wrong. *Clark.*

23 Which juſtify the wicked for reward, and take away the righteouſneſs of the righteous from him.

24 Therefore as the fire devoureth the ſtubble, and the flame conſumeth the chaff, *ſo* their root ſhall be as rottenneſs, and their bloſſom ſhall go up as duſt: becauſe they have caſt away the law of the Lord of hoſts, and deſpiſed the word of the holy One of Iſrael.

25 Therefore is the anger of the Lord kindled againſt his people, and he hath ſtretched forth his hand againſt them, and hath ſmitten them: and the hills did tremble, and their carcaſes *were* torn in the midſt of the ſtreets: For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

26 ¶ And he will lift up an enſign to the nations from far, and will hiſs unto them from the end of the earth: and behold, they ſhall come with ſpeed ſwiftly.

27 None ſhall be weary nor ſtumble amongſt them: none ſhall ſlumber nor ſleep: neither ſhall the girdle of their loins be looſed, nor the latchet of their ſhoes be broken.

28 Whoſe arrows *are* ſharp, and all their bows bent, their horſes hoofs ſhall be counted like flint, and their wheels like a whirlwind.

29 Their roaring *ſhall be* like a lion, they ſhall roar like young lions: yea, they ſhall roar and lay hold of the prey, and ſhall carry *it* away ſafe, and none ſhall deliver *it*.

30 And in that day they ſhall roar againſt them like the roaring of the ſea: and if *one* look unto the land, behold darkneſs *and* ſorrow, and the light is darkened in the heavens thereof.

CHAP. VI.

1 *Iſaiah's viſion.* 9 *The obſtinacy of the people unto their deſolation.* 13 *A remnant ſhall be ſaved.*

IN the year that king Uzziah died, I ſaw alſo the Lord ſitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it ſtood the ſeraphims: each one had ſix wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and ſaid, Holy, holy, holy *is* the Lord of hoſts: the whole earth *is* full of his glory.

4 And the poſts of the door moved at the voice of him that cried, and the houſe was filled with ſmoke.

5 Then ſaid I, Wo *is* me! for I am undone; becauſe I *am* a man of unclean lips, and I dwell in the midſt of a people of unclean lips; for mine eyes have ſeen the king, the Lord of hoſts.

6 Then flew one of the Seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar.

7 And he laid *it* upon my mouth, and ſaid, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy ſin purged.

8 Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will go for us? Then ſaid I, Here *am* I; ſend me.

9 ¶ And he ſaid, Go, and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and ſhut their eyes; leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed.

11 Then ſaid I, Lord, how long? And he anſwered, Until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate,

12 And the Lord have removed men far away, and *there be* a great forſaking in the midſt of the land.

13 ¶ But yet in it *ſhall be* a tenth, and *it* ſhall return, and ſhall be eaten; as a teil-tree, and as an oak, whoſe ſubſtance *is* in them, when they caſt *their leaves: ſo* the holy ſeed *ſhall be* the ſubſtance thereof.

CHAP.

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26 *And he ſhall lift up an enſign to the nation from far*, &c.) It was the cuſtom of the eaſt at this time, to ſet up a ſtandard as a ſign for armies to aſſemble. And in this, the prophet foretels that God would gather the nations that live afar off to fight againſt Jeruſalem: a threatening that was fulfilled by the armies of Nebuchadnezzar, who not only laid Judah waſte, and burnt Jeruſalem with fire, but carried away the inhabitants into captivity. But it is not improbable that this threatening may be alſo extended to the final deſtruction of Jeruſalem by the Romans.

Commentary and Notes on Chapter VI.

1 *I ſaw alſo the Lord ſitting upon a throne*, &c.] That is, I ſaw the divine Shechinah, or glory of the Lord, as St. John explains it, John xii. 41, who alſo aſſures us, that this was the *Logos*, or ſecond perſon in the bleſſed Trinity who now appeared, the viſion having a particular relation to the times of the goſpel. It was the unanimous ſenſe of the ancient church, that all the divine appearances in the Old Teſtament were made by the Son of God, who ordered all the affairs of the church from the beginning; and the antient Jews were alſo of the ſame opinion.

And his train filled the temple.] God is always repreſented as attended with a numerous train of angels, ſee Pſalm lxviii. 17.

2 *Seraphims.*] The word *ſeraphim* ſignifies a thing that is *on fire*: the prophet here uſes it to expreſs thoſe angels by, who laid *a coal of fire* upon his lips: or perhaps they might be called *ſeraphim* from their appearance, which was bright and *like fire*. Lamy.

5 *Wo is me—for I am a man of unclean lips*, &c.] The prophet was terrified at this viſion, and at the ſame time ſenſible that God appeared to him in order to ſend him upon ſome meſſage to the people, as he had formerly appeared for the ſame purpoſe to Moſes. Iſaiah therefore in theſe words deſires to be excuſed from undertaking the prophetical office as being a perſon who had no extraordinary talent in ſpeaking, eſpecially to a people not at all diſpoſed to hearken to God's commands. What the prophet here calls *unclean*, Moſes calls *uncircumciſed lips*; where he excuſes himſelf from the like employment, both, from his own incapacity, and the cold reception he was like to meet with among the Iſraelites.

6 *Having a live coal.*] Signifying the gift of utterance, repreſented by fiery tongues, Acts, ii 3.

9 *Hear ye indeed, but underſtand not*, &c.] This ſentence is cited by our Saviour (Matt. xiii. 14. and by Saint Paul, Acts, xxviii. 26.) in the very words of the Septuagint, the ſenſe of which is very different from the Hebrew.—the ſenſe of the Hebrew might be ſo miſtook, as if the obdurations were ordered by God. Witchcote ſays, this place is referred to ſix times in the New Teſtament, and means, that man, by a groſs abuſe of himſelf, may choak the principles of his nature.

10 *Make the heart of this people fat*, &c.] In the oriental languages, *a fat heart* is a metaphorical expreſſion, denoting a proud, ſenſual, ſtubborn diſpoſition. Thus, Deut. xxxii 15. Jeſhurun waxed fat *and kicked.* And Pſalm cxix. 70, *their heart is as fat as greaſe.* The prediction of this prophecy was not fully accompliſhed till after the preaching of Chriſt and his Apoſtles, whom the Jews rejected, and were therefore rejected themſelves by the Almighty, who viſited them with all the horrors of war and famine.

13 *Yet in it ſhall be a tenth*, The Hebrew may be rendered plainer thus, *Yet in it ſhall be* left *a tenth, after it is again eaten*, or devoured. *Lowth.*

CHAP. VII.

1 *Ahaz is comforted by Iſaiah.* 14 *Chriſt promiſed.* 17 *Ahaz's judgments is propheſied to come by Aſſyria.*

AND it came to paſs in the days of Ahaz the ſon of Jothan, the ſon of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the ſon of Remaliah king of Iſrael, went up towards Jeruſalem to war againſt it, but could not prevail againſt it.

2 And it was told the houſe of David, ſaying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then ſaid the Lord unto Iſaiah, Go forth now to meet Ahaz, thou, and Shear-jaſhub thy ſon, at the end of the conduit of the upper pool in the highway of the fuller's field:

4 And ſay unto him, Take heed, and be quiet: fear not, neither be faint-hearted for the two tails of theſe ſmoaking firebrands, for the fierce anger of Rezin with Syria, and of the ſon of Remaliah:

5 Becauſe Syria, Ephraim, and the ſun of Remaliah have taken evil counſel againſt thee, ſaying,

6 Let us go up againſt Judah, and vex it, and let us make a breach therein for us, and ſet a king in the midſt of it, *even* the ſon of Tabeal;

7 Thus ſaith the Lord God, It ſhall not ſtand, neither ſhall it come to paſs.

8 For the head of Syria *is* Damaſcus, and the head of Damaſcus *is* Rezin; and within threeſcore and five years ſhall Ephraim be broken, that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's ſon. If ye will not believe, ſurely ye ſhall not be eſtabliſhed.

10 Moreover, the Lord ſpake again unto Ahaz, ſaying,

11 Aſk thee a ſign of the Lord thy God, aſk it either in the depth, or in the height above.

12 But Ahaz ſaid, I will not aſk, neither will I tempt the Lord.

13 And he ſaid, Hear ye now, O houſe of David; *It is* a ſmall thing for you to weary men, but will ye weary my God alſo?

14 Therefore the Lord himſelf ſhall give you a ſign, Behold, a virgin ſhall conceive, and bear a ſon, and ſhall call his name Immanuel.

15 Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

16 For before the child ſhall know to refuſe the evil, and chooſe the good, the land that thou abborreſt ſhall be forſaken of both her kings,

17 ¶ The Lord ſhall bring upon thee, and upon thy people, and upon thy father's houſe, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Aſſyria.

18 And it ſhall come to paſs in that day, *that* the Lord ſhall hiſs for the fly, that *is* in the uttermoſt part of the rivers of Egypt, and for the bee that *is* in the land of Aſſyria.

19 And they ſhall come, and ſhall reſt all of them in the deſolate valleys, and in the holes of the rocks, and upon all thorns, and upon all buſhes.

20 In the ſame day ſhall the Lord ſhave with a razor *that is* hired, *namely* by them beyond the river, by the king of Aſſyria, the head and the hair of the feet: and it ſhall alſo conſume the beard.

21 And it ſhall come to paſs in that day *that* a man ſhall nouriſh a young cow, and two ſheep.

22 And it ſhall come to paſs for the abundance of milk *that* they ſhall give, that he ſhall eat butter: for butter and honey ſhall every one eat *that is* left in the land.

23 And

Commentary and Notes on Chapter VII.

8 *The head of Syria is Damaſcus, and the head of Damaſcus is Rezin.*] That is, the kingdom of Syria ſhall not extend itſelf beyond its antient bounds. Damaſcus only ſhall be the metropolis of Syria; and Rezin ſhall have no other royal city under his government.

And within threeſcore and eight years ſhall Ephraim be broken, that it be not a people.] The prophet does not here mean the firſt captivity of the ten tribes by Salmaneſar, but their final deportation by Eſarhaddon, who totally diſpeopled the land, and brought new inhabitants from Babylon, Cuthah, and other cities of the Aſſyrians, to inhabit the cities of Iſrael. And then Ephraim or Iſrael wholly ceaſed from being a people. Now this captivity, according to the computation of the learned Uſher, happened in the twenty-ſecond year of Manaſſeh's reign, juſt ſixty-five years from the beginning of that of Ahaz.

14 *Behold a virgin ſhall conceive and bear a ſon.*] Chriſt is called the *ſeed of the woman* by way of diſtinction, *Gen.* iii. 14. as he was not to be born according to the ordinary method of generation.

And ſhall call his name Immanuel.] This is ſpoken of the mother, who, among the Jews, gave the name to the child. But we are not to underſtand by this phraſe that his name was to be Immanuel, but that he was to be truely *God with us*; for in this ſenſe the word *Dabar* is generally uſed in the old teſtament. So it is ſaid of the holy city, *chap.* i. 26. *Jeruſalem ſhall be called a city of righteouſneſs:* that is, her manners ſhall anſwer that title. Mr. Pope, has beautifully paraphraſed the former part of this verſe:

Rapt into future times, the bard begun,
A virgin ſhall conceive, a virgin bear a ſon!
From Jeſſe's root behold a branch ariſe,
Whoſe ſacred flow'r with fragrance fills the ſkies:
Th' etherial ſpirit o'er its leaves ſhall move,
And on its top deſcends the myſtic dove.

15 *Butter and honey ſhall he eat*) That is, Chriſt ſhall take upon him the infirmities of childhood, and be fed with the common nouriſhment given to children in theſe countries, which was milk, or butter, and honey.

16 *Before the child ſhall know to refuſe the evil and chuſe the good, the land thou abhorreſt ſhall be forſaken of both her kings.*) The prophet here turns his diſcourſe from the great Meſſiah to his own ſon, telling the king of Judah, that before that child, pointing to his ſon, was able to diſtinguiſh evil from good, the land of Iſrael and its two confederate kings ſhould be deſtroyed by the Aſſyrian monarch.

18 *For the fly that is in the uttermoſt parts of the rivers of Egypt, and for the bee that is in the land of Aſſyria*) The ſacred writers often compare armies to flies, bees, and other inſects, both on account of their numbers, and the deſtruction they ſpread to every part they infeſt. And the kingdoms of Egypt and Aſſyria are often joined together, becauſe they were the two great oppoſers of God's people.

19 *And they ſhall come, and reſt all of them in the deſolate valleys, and in the holes of the rocks.*) The ſame metaphor is ſtill purſued, and repreſents this foreign army as ſo many flies that lie in ſhoals in lower grounds; and as bees who make their combs in the cavities of rocks: implying that no place ſhould be free from them, nor the ſtrongeſt fortifications able to reſiſt their efforts.

20 *In the ſame day ſhall the Lord ſhave with a razor, that is hired,* &c.) It was a cuſtom among the Inhabitants of the eaſt to ſhave their heads on any mournful occaſion, and is thence uſed metaphorically to ſignify any great calamity. And under this ſimilitude the invaſion of an army is very naturally repreſented here, becauſe the ravages of foreign forces ſtrip a country as bare of its products and ornaments as a razor does the head of its hair. The Aſſyrian monarch is called the *hired razor*, becauſe God often rewards thoſe whom he makes the inſtruments of his vengeance upon wicked men.

21 *A man ſhall nouriſh a cow and two ſheep*) There ſhall be ſuch deſtruction both of man and beaſt, that there will want hands and cattle to till the ground: the utmoſt ſtock any Perſon ſhould have, ſhould be *a cow and two ſheep*, which would give abundance of milk, by reaſon of the plenty of graſs, and want of cattle to eat it. *Lowth.*

23 And it ſhall come to paſs in that day, *that* every place ſhall be, where there were a thouſand vines, at a thouſand ſilverings, it ſhall *even* be for briers and thorns.

24 With arrows and with bows ſhall *men* come thither; becauſe all the land ſhall become briers and thorns,

25 And *on* all hills, that ſhall be digged with the mattock, there ſhall not come thither the fear of briers and thorns: but it ſhall be for the ſending forth of oxen, and for the treading of leſſer cattle.

CHAP. VIII.

1 *A prophecy againſt Syria, Iſrael.* 5 *and Judah.* 9 *God's judgments irreſiſtible.* 11 *Comfort to them that fear God.* 19 *Great afflictions to idolaters.*

MOreover, the Lord ſaid unto me, Take thee a great roll, and write in it with a man's pen, concerning Maher-ſhalal-haſh-baz.

2 And I took unto me faithful witneſſes to record, Uriah the prieſt, and Zechariah the ſon of Jeberechiah.

3 And I went unto the propheteſs; and ſhe conceived and bare a ſon. Then ſaid the Lord to me, Call his name Mahar-ſhalal-haſh-baz.

4 For before the child ſhall have knowledge to cry, My father, and my mother, the riches of Damaſcus and the ſpoil of Samaria ſhall be taken away before the king of Aſſyria.

5 ¶ The Lord ſpake alſo unto me again, ſaying.

6 Foraſmuch as this people refuſeth the waters of Shiloah that go ſoftly, and rejoice in Rezin, and Remaliah's ſon:

7 Now therefore behold, the Lord bringeth up upon them the waters of the river, ſtrong and many, *even* the king of Aſſyria, and all his glory: and he ſhall come up over all his channels, and go over all his banks:

8 And he ſhall paſs through Judah; he ſhall overflow and go over, he ſhall reach *even* to the neck; and the ſtretching out of his wings ſhall fill the breadth of thy land, O Immanuel.

9 ¶ Aſſociate yourſelves, O ye people, and ye ſhall be broken in pieces: and give ear, all ye of far countries: gird yourſelves, and ye ſhall be broken in pieces; gird yourſelves, and ye ſhall be broken in pieces.

10 Take counſel together, and it ſhall come to nought: ſpeak the word, and it ſhall not ſtand: for God *is* with us.

11 ¶ For the Lord ſpake thus to me with a ſtrong hand, and inſtructed me that I ſhould not walk in the way of this people, ſaying,

12 Say ye not, A confederacy, to all *them* to whom this people ſhall ſay, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the Lord of hoſts himſelf; and *let* him *be* your fear, and *let* him *be* your dread.

14 And he ſhall be for a ſanctuary; but for a ſtone of ſtumbling, and for a rock of offence to both the houſes of Iſrael, for a gin and for a ſnare to the inhabitants of Jeruſalem.

15 And many among them ſhall ſtumble and fall, and be broken, and be ſnared, and be taken.

16 Bind up the teſtimony, ſeal the law among my diſciples.

17 And I will wait upon the Lord that hideth his face from the houſe of Jacob, and I will look for him.

18 Behold, I and the children whom the Lord hath given me, *are* for ſigns, and for wonders in Iſrael; from the Lord of hoſts, which dwelleth in mount Zion.

19 ¶ And when they ſhall ſay unto you, Seek unto them that have familiar ſpirits, and unto Wizards that peep, and that mutter: ſhould not a people ſeek unto their God? for the living to the dead?

20 To

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23 *Every place where there were a thouſand vines,* &c.] The choiceſt vineyards, which in time of peace would let for a thouſand ſhekels a year, ſhall be over-run with briers and thorns. *Lowth.*

25 *And on all hills, that ſhall be digged with the mattock,* &c.] All thoſe hills that uſed to be carefully manured and planted with the choiceſt vines, ſhall now lie waſte, and produce only paſture for cattle. It is natural for gronnd untilled to produce paſture, and therefore all expreſſions of this kind ſignify great deſolations and deſtruction.

Commentary and Notes on Chapter VIII.

1 *Mahar-ſhalal-haſh-baz.*] This compound word ſignifies *to run ſwiftly to the ſpoil, and make haſte to the prey;* denoting the ſpeedy deſtruction of the confederate kings of Samaria and Damaſcus.

3 *I went unto the propheteſs.*] He contracted himſelf to a woman that had the gift of prophecy, or perhaps was the widow of a prophet.

6 *Foraſmuch as this people refuſe the waters of Shiloah,* &c.] It ſeems from hence that many of the inhabitants of Jeruſalem were ſecret friends to the confederate kings, thinking them too powerful to be oppoſed by the ſmall army of Judah, and thence were determined to join with the ſtrongeſt ſide. Shiloah was a ſmall ſtream running through Jeruſalem; and uſed by the prophet to denote the ſmall ſtrength and forces of Judah, which did not bear a greater proportion to the ſtrength and numerous hoſts of Aſſyria, than the ſmall brook Shiloah does to the mighty river Euphrates.

8 *And the ſtretching out of his wings ſhall fill the breadth of thy land, O Immanuel.*] That is, his army or his camp ſhall fill thy land. It ſhould be obſerved that the prophet here diſtinguiſhes Immanuel from his ſon, a ſufficient anſwer to thoſe who pretend that he meant only his own child *Shearjaſhub.* Indeed this great perſonage is here diſtinguiſhed in ſuch an eminent manner, that the paſſage can be applied only to the great Son of David, and King of Iſrael.

13 *Sanctiſy the Lord of hoſts himſelf, and let him be your fear, and let him be your dread.*] God is alone the proper object of your fear, *ſanctiſy therefore,* as St. Peter elegantly expreſſes the ſenſe of the paſſage, *the Lord God in your hearts.* Mortals ſhould be always careful to impreſs their minds with an awful ſenſe of the power, juſtice, and faithfulneſs of the Almighty; for this will preſerve them ſteady in their truſt and dependence upon him under the worſt circumſtances. A leſſon of the laſt importance, and neceſſary for our conduct at all times, and on all occaſions.

14 *And he ſhall be a ſanctuary.*] That is, he ſhall be a place of refuge from the ſtorm, an aſylum from every danger.

But for a ſtone of ſtumbling, and for a rock of offence, to both the houſes of Iſrael: for a gin and for a ſnare to the inhabitants of Jeruſalem.] The moſt gracious promiſes of God, and his kind invitations to the ſons of men, prove the ſource of the greateſt miſery to thoſe who diſregard or diſbelieve them. This paſſage wholly relates to the Meſſiah, the Immanuel already mentioned, in whom all the promiſes of God are fulfilled: though the prophets have foretold that this benevolent ſon of the moſt high ſhould be a cauſe of offence to the Jews, and that their ſhocking incredulity ſhould in the end prove the occaſion of their ruin, and the *taking away both their place and nation.* The prophet expreſsly mentions both the houſes of Iſrael, to ſhew the rejection of the Jews under the goſpel. This very expreſſion is a demonſtration that the prophet here extends his views beyond the aſſociation of Pekah and Rezin. For under thoſe circumſtances Iſrael and Judah were in two different intereſts, and the prophet exhorts the people of Judah to truſt in God, who would be their defence againſt the unjuſt deſigns of their brethren the ten tribes; whereas this verſe ſpeaks of them both as involved in the ſame ſin and puniſhment.

18 *Behold, I and the children, whom the Lord hath given me, are for ſigns, and for wonders in Iſrael, from the Lord of hoſts.*] Theſe words are ſpoken by the prophet in the perſon of Chriſt, whom he here repreſents: and ſignify, that he and his children were remarkable for being viſible pledges of God's promiſes, and remembrancers of his veracity and the people's duty. And hence they were admired and reſpected by the righteous, but ſcorned and derided by hypocrites and unbelievers.

20 To the law, and to the teſtimony: if they ſpeak not according to this word, *it is* becauſe *there is* no light in them.

21 And they ſhall paſs through it, hardly beſted and hungry: and it ſhall come to paſs, that when they ſhall be hungry, they ſhall fret themſelves, and curſe their king, and their God, and look upward.

22 And they ſhall look unto the earth: and behold, trouble and darkneſs, dimneſs of anguiſh: and *they ſhall be* driven to darkneſs.

CHAP. IX.

1 *What joy ſhall be in the midſt of afflictions by the kingdom and birth of Chriſt.* 8 *The judgments upon Iſrael for their pride,* 13 *for their hypocriſy,* 18 *and for their impenitency.*

NEVERTHELESS, the dimneſs *ſhall* not *be* ſuch as *was* in her vexation, when at the firſt he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievouſly afflict *her* by the way of the ſea, beyond Jordan in Galilee of the nations.

2 The people that walked in darkneſs, have ſeen a great light: they that dwell in the land of the ſhadow of death, upon them that hath the light ſhined.

3 Thou haſt multiplied the nation, *and* not increaſed the joy: they joy before thee according to the joy in harveſt, *and* as *men* rejoice when they divide the ſpoil.

4 For thou haſt broken the yoke of his burden, and the ſtaff of his ſhoulder, the rod of his oppreſſors, as in the day of Midian.

5 For every battle of the warrior *is* with confuſed noiſe, and garments rolled in blood, but *this* ſhall be with burning *and* fuel of fire.

6 For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder: and his name ſhall be called, Wonderful, Counſellor, The mighty God, The everlaſting Father, The Prince of peace.

7 Of the increaſe of *his* government and peace, *there ſhall be* no end, upon the throne of David, and upon his kingdom, to order it, and to eſtabliſh it with judgment, and with juſtice, from henceforth even for ever: the zeal of the Lord of hoſts will perform this.

8 ¶ The Lord ſent a word into Jacob, and it hath lighted upon Iſrael.

9 And all the people ſhall know, *even* Ephraim and the inhabitant of Samaria, that ſay in the pride and ſtoutneſs of heart.

10 The

21, 22 *They ſhall look upward, and they ſhall look unto the earth.*] Theſe two ſentences ſhould be ſeparated only by a comma, as in the Septuagint, and our Old Engliſh tranſlation.

Commentary and Notes on Chapter IX.

1, 2 *Neverthleſs the dimneſs ſhall not be ſuch,* &c.] The beginning of this verſe ſhould be joined to the laſt verſe of the former chapter, and then the whole paſſage may be tranſlated in this manner. *As the firſt time debaſed the land of Zebulun, and the land of Naphtali,* ſo the *latter ſhall make them glorious, the way of the ſea by Jordan Galilee of the nations, the people that walked in darkneſs,* &c. This method of tranſlating the Hebrew text is conformable to the Chaldee paraphraſt, the vulgar Latin, and the application made of it by St. Matthew, relating to our bleſſed Saviour's preaching in Galilee, by the borders of Zebulun and Naphtali, Mat. iv. 13, 14. It is alſo conformable to the Hebrew text, where we find a full ſtop at the word *Hiebid,* which is not obſerved in our common verſions.

By the way of the ſea, beyond Jordan in Galilee of the Nations.] By the ſea is meant the ſea of Galilee, or ſea of Tiberias, great lakes being called ſeas in the Hebrew. This country of Galilee bordered alſo on the river Jordan, and the words *Reneber Hajarden,* might have been better rendered *by the ſide of Jordan,* than *beyond Jordan.* Galilee was divided into two parts, called, *upper* and *lower,* and the latter, by way of diſtinction, called *Galilee of the Nations,* becauſe it was peopled by a mixed multitude that came from ſeveral countries or nations.

3 *Thou haſt multiplied the nation, and not increaſed the joy: they joy before thee, according to the joy in harveſt,* &c.] In the margin of our bibles, the beginning of this verſe is rendered as follows, *Thou haſt encreaſed the joy,* which ſeems more agreeable to the context; but if we follow the tranſlation in the text, a note of interrogation ſhould be placed at *joy,* and the paſſage read *Wilt thou encreaſe the joy?* Then follows the anſwer, *They joy before thee according to the joy of the harveſt,* a proverbial expreſſion taken from the great rejoicings always made at the gathering in the fruits of the earth.

5 *For every battle of the warrior is with confuſed noiſe, and garments rolled in blood, but this ſhall be with burning and fuel of fire.*] This defeat of the enemies of the Almighty ſhall not be effected by the tumult of fighting and ſlaughter, but by a ſudden deſtruction, like that of fire from heaven, which conſumes in a moment. The firſt and ſecond coming of the Meſſiah are often joined together in the prophets; and this prophecy will receive its final completion at the laſt day, *when Chriſt ſhall come in flaming fire to take vengeance on his adverſaries.*

6 *For unto us a child is born.*] This prophecy is, by the beſt interpreters, applied to Chriſt; and, indeed, it cannot, with any ſhew of propriety, be aſcribed to any other, the titles given to this child being proper only for the Great Son of David, who was to *ſave his people from their ſins.*

Unto us a ſon is given.] The unbounded mercy of God in ſending his Son into the world to die for the ſins of mankind, is juſtly conſidered as the greateſt gift that even Omnipotence himſelf could beſtow on wretched mortals; and therefore the prophet might juſtly ſay, *unto us a ſon is given.*

And the government ſhall be upon his ſhoulder.] The whole weight or burden of the government ſhall be upon him, or the whole management ſhall be committed to him. And ſurely this never was more properly applied than to Chriſt, who is the *head of the church,* and to whom *all power is given both in heaven and in earth.*

Wonderful.] This was the name of the angel, or rather the divine Logos, who appeared unto Manoah and his wife, Judges xiii. 18. It ſeems to denote *Immanuel,* as it implies the wonderful myſtery of God incarnate; and hence Chriſt is ſaid to have *a name that none knows but himſelf,* Rev. xix. 12.

Counſellor.] That is, acquainted with all the councils and decrees of Omnipotence, *thoſe eternal purpoſes which he purpoſed in Chriſt our Lord,* Eph. iii. 10.

The mighty God.] The very ſame expreſſion is uſed of the God of Iſrael, chap. x. 21. Chriſt is alſo ſtiled *the Almighty,* Rev. i. 8.

The everlaſting Father] Or, to uſe the expreſſion of St. Paul, *The author of eternal ſalvation,* Heb. v. 9. The ſeptuagint render the words, *The father of the world to come;* and from hence the ſtate of the goſpel, or the kingdom of the Meſſiah is ſtiled in the New Teſtament, *The age of the world to come.*

The prince of peace.] This title, in a peculiar manner, belongs to Chriſt, who laid down his life to procure the peace of all the ſons of Adam, which they, by their enormous crimes had forfeited with their Great Creator.

7 *Of the increaſe of his government and peace, there ſhall be no end.*] This has always been conſidered, even by the Jews themſelves to relate to the kingdom of the Meſſiah, whoſe throne will continue to all eternity.

The ingenious Mr. Pope has paraphraſed this verſe in the following manner.

> All crimes ſhall ceaſe, and antient fraud ſhall fail,
> Returning juſtice lifts aloft her ſcale;
> Peace o'er the world her olive wand extend,
> And white-rob'd innocence from heaven deſcend.

Upon the throne of David, and upon his kingdom to order it, &c.] The Meſſiah is ſaid to ſit upon the throne of David, becauſe all the promiſes concerning the perpetuity of his family and kingdom, related chiefly to Chriſt, and were fulfilled in him; for his kingdom alone was truly and properly to be *an everlaſting kingdom,* Dan, ii. 44 vii. 14.

The zeal of the Lord of hoſts ſhall perform this.) God ſhall do this, not out of regard to the deſerts of man, but to his own honour, and that there may be always a ſociety of people in the world called by his name, and heirs to the promiſes he made to their fathers.

8 The remainder of this chapter contains a prophecy againſt Iſrael, and was uttered before the carrying away the ten tribes into captivity. *Lowth.*

10 The bricks are fallen down, but we will build with hewn ſtones: the ſycamores are cut down, but we will change *them into* cedars.

11 Therefore the Lord ſhall ſet up the adverſaries of Rezin againſt him, and join his enemies together.

12 The Syrians before, and the Philiſtines behind, and they ſhall devour Iſrael with open mouth: for all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

13 ¶ For the people turneth not unto him that ſmiteth them, neither do they ſeek the Lord of hoſts.

14 Therefore the Lord will cut off from Iſrael head and tail, branch and ruſh in one day.

15 The ancient and honourable, he *is* the head: and the prophet that teacheth lies, he *is* the tail.

16 For the leaders of this people cauſe *them* to err, and *they that are* led of them *are* deſtroyed.

17 Therefore the Lord ſhall have no joy in their young men, neither ſhall have mercy on their fatherleſs and widows: for every one *is* an hypocrite, and an evil doer, and every mouth ſpeaketh folly: for all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

18 ¶ For wickedneſs burneth as the fire: it ſhall devour the briars and thorns, and ſhall kindle in the thickets of the foreſt, and they ſhall mount up *like* the lifting up of ſmoke.

19 Through the wrath of the Lord of hoſts, is the land darkened, and the people ſhall be as the fuel of the fire: no man ſhall ſpare his brother.

20 And he ſhall ſnatch on the right hand, and be hungry; and he ſhall eat on the left hand, and they ſhall not be ſatiſfied: they ſhall eat every man the fleſh of his own arm.

21 Manaſſeh, Ephraim; and Ephraim, Manaſſeh; *and* they together *ſhall be* againſt Judah: For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

CHAP. X.

1 *The woe of tyrants.* 5 *Aſſyria the rod of hypocrites, for his pride, ſhall be broken.* 20 *A remnant of Iſrael ſhall be ſaved.*

WO unto them that decree unrighteous decrees, and that write grievouſneſs *which* they have preſcribed:

2 To turn aſide the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherleſs.

3 And what will ye do in the day of viſitation, and in the deſolation *which* ſhall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they ſhall bow down under the priſoners, and they ſhall fall under the ſlain: For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

5 ¶ O Aſſyrian the rod of mine anger, and the ſtaff in their hand is mine indignation.

6 I will ſend him againſt an hypocritical nation; and againſt the people of my wrath will I give him a charge to take the ſpoil, and to take the prey, and to tread them down like the mire of the ſtreets.

7 Howbeit, he meaneth not ſo, neither doth his heart think ſo, but *it is* in his heart to deſtroy, and cut off nations not a few.

8 For he ſaith, *Are* not my princes altogether kings?

9 *Is* not Calno, as Carchemiſh? *is* not Harmath, as Arpad? *is* not Samaria, as Damaſcus?

10 As my hand hath found the kingdoms of the idols, and whoſe graven images did excel them of Jeruſalem, and of Samaria:

11 Shall I not, as I have done unto Samaria and her idols, ſo do to Jeruſalem and her idols?

12 Wherefore it ſhall come to paſs, *that* when the Lord hath performed his whole work upon mount Zion, and on Jeruſalem, I will puniſh the fruit of the ſtout heart of the king of Aſſyria, and the glory of his high looks.

13 For he ſaith, By the ſtrength of my hand I have done *it*, and by my wiſdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treaſures, and I have put down the inhabitants like a valiant *man*.

14 And my hand hath found as a neſt the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ax boaſt itſelf againſt him, that heweth therewith? *or* ſhall the ſaw magnify itſelf againſt him that ſhaketh it? as if the rod ſhould ſhake *itſelf* againſt them that lifted it up, *or* as if the ſtaff ſhould lift up *itſelf, as if it were* no wood.

16 Therefore ſhall the Lord, the Lord of hoſts, ſend among his fat ones, leanneſs, and under his glory he ſhall kindle a burning like the burning of a fire.

17 And the light of Iſrael ſhall be for a fire, and his holy one for a flame: and it ſhall burn and devour his thorns and his briars in one day;

18 And

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10 *The bricks are fallen down*, &c.] The words import the people's ſlighting God's judgments, as if the damage ſuffered by them might eaſily be repaired, and therefore they were not worth laying to heart. *Lowth.*

20 *They ſhall eat every man the fleſh of his own arm.*] This was literally fulfilled, 2 Kings, vi. 28. Jer. xix. 8.

Commentary and Notes on Chapter X.

1 *Wo unto them*, &c.] This is a continuation of the ſubject treated of in the foregoing chapter, wherein the prophet particularly reproves the ſins of injuſtice and oppreſſion, and denounces judgments againſt them. *Lowth.*

5 *O Aſſyrian, the rod of mine anger*, &c.] A new prophecy begins here, and continues to the end of the chapter, and inſtructs us in this great and important truth, that God often proſpers wicked and tyrannical governments to be his ſcourge, and the inſtrument of his vengeance upon others; and when they have executed the work which the Almighty allotted them, he then puniſhes them for thoſe very oppreſſions which they have exerciſed towards their neighbours, and to which they were excited purely by their own ambition and covetouſneſs, though providence directed them to better ends and purpoſes.

6 *I will ſend him againſt an hypocritical nation*, &c.] Or rather, *a prophane nation*, the word *heneph*, which is here rendered hypocritical, ſignifying lewd and profane.

9 *Is not Calno as Carchemiſh?*] Have not I been equally ſucceſsful againſt all theſe cities?

11 *Shall I not, as I have done unto Samaria and her idols, ſo do to Jeruſalem and her idols?*] The prophet ſpeaks in the perſon of the king of Aſſyria, who conſidered the God of the Jews as no better than the gods of the other countries round about; and theſe he thought had ſufficiently diſcovered their weakneſs in not being able to deliver their own countries and votaries.

15 *Shall the ax boaſt itſelf*, &c.] Men are only inſtruments in the hand of Providence; therefore the glory ought to be aſcribed to God alone. *Lowth.*

16 *His fat ones.*] His principal men for ſtrength and courage.

18 And ſhall conſume the glory of his foreſt, and of his fruitful field, both ſoul and body: and they ſhall be as when a ſtandard-bearer fainteth.

19 And the reſt of the trees of his foreſt ſhall be few, that a child may write them.

20 ¶ And it ſhall come to paſs in that day, *that* the remnant of Iſrael, and ſuch as are eſcaped of the houſe of Jacob, ſhall no more again ſtay upon him that ſmote them: but ſhall ſtay upon the Lord, the holy One of Iſrael in truth.

21 The remnant ſhall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people Iſrael be as the ſand of the ſea, *yet* a remnant of them ſhall return: the conſumption decreed ſhall over flow with righteouſneſs.

23 For the Lord God of hoſts ſhall make a conſumption, even determined in the midſt of all the land.

24 ¶ Therefore thus ſaith the Lord God of hoſts, O my people that dwelleſt in Zion, be not afraid of the Aſſyrian: he ſhall ſmite thee with a rod, and ſhall lift up his ſtaff againſt thee after the manner of Egypt.

25 For yet a very little while, and the indignation ſhall ceaſe, and mine anger in their deſtruction.

26 And the Lord of hoſts ſhall ſtir up a ſcourge for him, according to the ſlaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the ſea, ſo ſhall he lift it up after the manner of Egypt.

27 And it ſhall come to paſs in that day, *that* his burden ſhall be taken away from off thy ſhoulder, and his yoke from off thy neck, and the yoke ſhall be deſtroyed becauſe of the anointing.

28 He is come to Alath, he is paſſed to Migron; at Michmaſh he hath laid up his carriages.

29 They are gone over the paſſage: they have taken up their lodgings at Gebah, Ramah is afraid, Gibeah of Saul is fled.

30 Lift up thy voice O daughter of Gallim: cauſe it to be heard unto Laiſh, O poor Anathoth.

31 Madmenah is removed, the inhabitants of Gebim gather themſelves to flee.

32 As yet ſhall he remain at Nob that day: he ſhall ſhake his hand *againſt* the mount of the daughter of Zion, the hill of Jeruſalem.

33 Behold, the Lord, the Lord of hoſts ſhall lop the bough with terrour: and the high ones of ſtature *ſhall be* hewn down, and the haughty ſhall be humbled.

34 And he ſhall cut down the thickets of the foreſts with iron, and Lebanon ſhall fall by a mighty one.

CHAP. XI.

1 *The peaceable kingdom of the branch out of the root of Jeſſe.* 10 *The reſtoration of Iſrael, and vocation of the Gentiles.*

AND there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots.

2 And the ſpirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge, and of the fear of the Lord.

3 And ſhall make him of quick underſtanding in the fear of the Lord, and he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears.

4 But with righteouſneſs ſhall he judge the poor, and reprove with equity for the meek of the earth: and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

5 And

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18 *They ſhall be as when a ſtander-bearer fainteth.*] *He*, or *it*, ſhall be as a deſtruction lifted up for a public warning. *Taylor.*

19 *The trees of his foreſt ſhall be few*, &c.] So few of his army ſhall eſcape, that a child may be able to keep the muſter-roll.

27 *And the yoke ſhall be deſtroyed becauſe of the anointed.*] For the ſake of God's choſen people, called by the Pſalmiſt, *his anointed*, and alſo for the preſervation of the kingdom and prieſthood, both which offices were conferred by the ceremony of anointing. But doubtleſs the Meſſiah, the *anointed* in an eminent ſenſe, is principally intended here, who was to riſe from the ſtock of Judah, and whoſe coming is directly foretold in the following chapter. The Almighty preſerved the kingdom of Judah from utter deſtruction, becauſe the Meſſiah was to ariſe from that tribe.

34 *And Lebanon ſhall fall by a mighty one.*] The flower of the Aſſyrian army ſhall fall by the ſtroke of a mighty angel; 2 Kings xix. 35. It was common to repreſent princes and powerful men by the talleſt-trees, and the common people by the lower ſhrubs. And Lebanon was famous for its tall cedars, to which the principal commanders in the Aſſyrian army are here compared.

Commentary and Notes on Chapter XI.

1 *There ſhall come a rod out of the ſtem of Jeſſe, and a branch ſhall go out of his roots.*] The prophet continues the metaphor begun in the two laſt verſes of the preceding chapter, where he reſembles the Aſſyrian king, and the principal officers of his army, to the talleſt trees in the foreſt; and here he deſcribes the Meſſiah as a ſmall branch ariſing from the family of David, as out of a ſtem that had been ſeverely lopped and almoſt exterminated, having hardly life enough left to propagate its kind.

> From Jeſſe's root behold a branch ariſe,
> Whoſe ſacred flow'r with fragrance fills the ſkies:
> Th' etherial Spirit o'er its leaves ſhall move,
> And on its top deſcends the myſtic Dove. *Pope.*

2 *The Spirit of the Lord ſhall reſt upon him.*] The Meſſiah being that great prophet foretold by Moſes, is deſcribed as endued with the gifts of the holy ſpirit more plentifully than any other prophet ever was.

The ſpirit of wiſdom and underſtanding.] The former may be underſtood of divine things, the latter of natural.

The ſpirit of counſel and of might.] The ſpirit of counſel to form good deſigns, and the ſpirit of might to execute them.

The ſpirit of knowledge, and of the fear of the Lord] The knowledge of the fear of the Lord, and a diſpoſition to obey it. The fear of the Lord may not improperly be aſcribed to Chriſt, who in all things gave God the glory, and profeſſed that he received all things from him; and was himſelf the moſt perfect pattern of an entire ſubmiſſion and reſignation to the will of God.

3 *He ſhall make him of quick underſtanding in the fear of the Lord.*] That is, he ſhall embrace every opportunity of advancing the honour of God, and promoting true piety: this is exactly conformable to the character our Saviour gives of himſelf, that he made it *his meat and drink to do the will of him that ſent him, and to finiſh his work*, John iv. 34.

And he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears.] That is, to uſe the expreſſion of our bleſſed Saviour himſelf, *he will not judge according to the outward appearance, but will judge righteous judgment.*

4 *But with righteouſneſs ſhall he judge the poor, and reprove with equity for the meek of the earth.*] It is a true ſign of impartial judgment when the poor are equally regarded with the rich, and protected from the oppreſſions of the great. Accordingly this is a conſtant character of Chriſt's kingdom. See *Pſalm* lxxii 2, 12. *Iſaiah* xxvi 6. And the bleſſings of the goſpel are peculiarly promiſed to the poor; that is, to thoſe who have the true ſpirit of poverty, which conſiſts in a contempt of this world, and an humble ſubmiſſion to the diſpenſations of providence.

And he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.] A rod is the emblem of power, and hence the power of Chriſt in his kingdom is often compared to a rod, *Pſalm* cx. 2. and to a rod of iron, *Pſalm* ii, 9. becauſe it will in the end break all its adverſaries to pieces. This rod is

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5 And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.

6 The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child ſhall lead them.

7 And the cow and the bear ſhall feed, their young ones ſhall lie down together: and the lion ſhall eat ſtraw like the ox.

8 And the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice den.

9 They ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea.

10 ¶ And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious.

11 And it ſhall come to paſs in that day, *that* the Lord ſhall ſet his hand again the ſecond time to recover the remnant of his people which ſhall be left, from Aſſyria, and from Egypt, and from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the iſlands of the ſea.

12 And he ſhall ſet up an enſign for the nations, and ſhall aſſemble the out-caſts of Iſrael, and gather together the diſperſed of Judah, from the four corners of the earth.

13 The envy alſo of Ephraim ſhall depart, and the adverſaries of Judah ſhall be cut off: Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim.

14 But they ſhall fly upon the ſhoulders of the Philiſtines toward the weſt, they ſhall ſpoil them of the eaſt together: they ſhall lay their hand upon Edom and Moab, and the children of Ammon ſhall obey them.

15 And the Lord ſhall utterly deſtroy the tongue of the Egyptian-ſea, and with his mighty wind ſhall he ſhake his hand over the river, and ſhall ſmite it in the ſeven ſtreams, and make *men* go over dry ſhod.

16 And there ſhall be an high-way for the remnant of his people which ſhall be left from Aſſyria, like as it was to Iſrael in the day that he came up out of the land of Egypt.

C H A P. XII.

A joyful thankſgiving of the faithful for the mercies of God.

AND in that day thou ſhalt ſay, O Lord, I will praiſe thee: though thou waſt angry with me, thine anger is turned away, and thou comfortedſt me.

2 Behold, God *is* my ſalvation: I will truſt, and not be afraid; for the Lord JEHOVAH *is* my ſtrength and *my* ſong, he alſo is become my ſalvation.

3 Therefore with joy ſhall ye draw water out of the wells of ſalvation.

4 And in that day ſhall ye ſay, Praiſe the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the Lord; for he hath done excellent things: this *is* known in all the earth.

6 Cry

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here ſaid to proceed out of his mouth, becauſe it ſignifies the word of God, containing his threatenings and judgments denounced againſt ſinners The ſame word is ſaid by St. Paul, to be *ſharper than any two edged ſword.* Heb iv. 12. becauſe it will utterly conſume and deſtroy thoſe that continue in diſobedience. This ſword is deſcribed as proceeding *out of the mouth of Chriſt*, Rev. i. 16 becauſe it is like the ſentence of condemnation, which will be pronounced by him at the laſt day, as being appointed ſupreme judge of all the earth.

5 *And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.*] A girdle was a mark of honour among the ancient nations of the eaſt, and uſed both for ſtrength and expedition. And the expreſſion implies, that a ſtrict regard to truth, integrity and juſtice, will be the honour and ſtability of Chriſt's kingdom.

6, 7. 8 *The wolf alſo ſhall lie down with the lamb,* &c.] Theſe Metaphorical expreſſions denote, that every thing ſhall contribute towards a firm and laſting peace, all occaſions of diſturbance being removed. Mr. Pope has elegantly expreſſed theſe metaphors in the following lines:

The lambs with wolves ſhall graze the verdant mead.
And boys in flow'ry bands the tiger lead;
The ſteer and lion at one crib ſhall meet,
And harmleſs ſerpents lick the pilgrim's feet.
The ſmiling infant in his hand ſhall take
The creſted baſiliſk and ſpeckled ſnake;
Pleas'd the green luſtre of the ſcales ſurvey,
And with their forky tongue, and pointleſs ſting ſhall play,

9 *For the earth ſhall be full of the knowledge of the Lord*] Theſe words ſufficiently prove that the foregoing expreſſions are metaphorical, and denote, that the great change in the external face of things under the flouriſhing ſtate of Chriſt's kingdom, ſhall be chiefly owing to the increaſe of their knowledge in the duties of religion, which when it is made the governing principle of mens lives, calms the rougheſt temper, and ſubdues the moſt boiſterous paſſions

As the waters cover the ſea.] That is, the cannels of the ſea

10 *And in that day there ſhall be a root of Jeſſe.*] The Hebrew word *ſhoreſh* ſignifies both a root, and a branch growing out of a root, and ſhould rather have been here tranſlated a branch or tender plant.

Which ſhall ſtand for an enſign to the people.] The intention of ſetting up a ſtandard is to aſſemble people together; and thus the firſt preachers of the goſpel like ſo many heralds ſent into the ſeveral parts of the world, gathered a numerous aſſembly of gentiles into the church of Chriſt.

And his reſt ſhall be glorious.] The ark is frequently ſtiled God's reſting place. And by the ſame analogy the church is here ſtiled Chriſt's reſt, which is ſaid to be glorious and flouriſhing, in alluſion to the Shechinah, or cloud of glory, the ſymbol of God's preſence, which covered the tabernacle, and afterwards filled the temple, ſetting itſelf over the cherubims.

11 *The Lord ſhall ſet his hand the ſecond time to recover the remnant of his people.*] This chapter contains a general prophecy of the advances Chriſt's kingdom ſhould make in the world. But as theſe advances were made by ſteps and degrees, ſo the ſeveral parts of this prophecy may be ſuppoſed to point to the different ages or periods of time. And this part of the chapter ſeems to point to thoſe glorious times of the church which ſhall be uſhered in with the reſtoration of the Jews: when they ſhall embrace the goſpel, and be reſtored to their own country from the ſeveral diſperſions where they are ſcattered.

And from the Iſlands of the ſea] The Jews call all thoſe places iſlands, that lie upon the ſea-coaſt; but the expreſſion in the text may very well comprehend all the European nations.

12 *And he ſhall ſet up an enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael.*] The Gentiles ſhall not only come into the church themſelves, but ſhall alſo at one time, as it were by a ſignal, reſtore all the Jews to their own country, and aſſemble them from their ſeveral diſperſions whither they have been ſcattered.

13 *Ephraim ſhall not envy Judah.*) *Ephraim* is often put for *Iſrael*, being the chief of the ten tribes that ſeparated from *Judah*.

15 *The tongue of the Egyptian ſea*] By this expreſſion is meant the bay of the ſea, where the Nile empties itſelf into the Mediterranean. The verſe imports the deliverance of the Jews in the latter times from their ſeveral captivities, which ſhall be as miraculous as that which was vouchſafed them by Moſes.

Commentary and Notes on Chapter XII.

This chapter is an hymn of praiſe proper to be uſed in that triumphant ſtate of the church deſcribed in the foregoing chapter.

3 *Therefore with joy ſhall ye draw water out of the wells of ſalvation.*] The ancient Jews uſed to repeat this verſe when, with a great deal of joy and ceremony, they drew water out of the river Shiloath, upon the laſt day of the feaſt of tabernacle.

6 Cry out and ſhout, thou inhabitant of Zion: for great *is* the holy One of Iſrael in the midſt of thee.

C H A P. XIII.

1 God muſtereth the armies of his wrath: 6 he threateneth to deſtroy Babylon by the Medes: 19 The deſolation thereof.

THE burden of Babylon, which Iſaiah the ſon of Amoz did ſee.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, ſhake the hand, that they may go into the gates of the nobles.

3 I have commanded my ſanctified ones, I have alſo called my mighty ones for mine anger, *even* them that rejoice in my highneſs.

4 The noiſe of a multitude in the mountains, like as of a great people: a tumultuous noiſe of the kingdoms of nations gathered together: the Lord of hoſts muſtereth the hoſt of the battle.

5 They come from a far country, from the end of heaven, *even* the Lord, and the weapons of his indignation, to deſtroy the whole land.

6 ¶ Howl ye, for the day of the Lord *is* at hand; it ſhall come as a deſtruction from the Almighty.

7 Therefore ſhall all hands be faint, and every man's heart ſhall melt.

8 And they ſhall be afraid: pangs and ſorrows ſhall take hold of them, they ſhall be in pain as a woman that travaileth: they ſhall be amazed one at another, their faces *ſhall be as* flames.

9 Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land deſolate; and he ſhall deſtroy the ſinners thereof out of it.

10 For the ſtars of heaven, and the conſtellations thereof ſhall not give their light: the ſun ſhall be darkened in his going forth, and the moon ſhall not cauſe her light to ſhine.

11 And I will puniſh the world for *their* evil, and the wicked for their iniquity; and I will cauſe the arrogancy of the proud to ceaſe, and will lay low the haughtineſs of the terrible.

12 I will make a man nore precious than fine gold; even a man than the golden wedge of Opher.

13 Therefore I will ſhake the heavens, and the earth ſhall remove out of her place, in the wrath of the Lord of hoſts, and in the day of his fierce anger.

14 And it ſhall be as the chaced roe, and as a ſheep that no man taketh up: they ſhall every man turn to his own people, and flee every one into his own land.

15 Every one *that is* found ſhall be thruſt thro': and every one *that is* joined *unto them*, ſhall fall by the ſword.

16 Their children alſo ſhall be daſhed to pieces before their eyes, their houſes ſhall be ſpoiled, and their wives raviſhed.

17 Behold, I will ſtir up the Medes againſt them, which ſhall not regard ſilver, and *as for* gold they ſhall not delight in it.

18 *Their* bows alſo ſhall daſh the young men to pieces, and they ſhall have no pity on the fruit of the womb; their eye ſhall not ſpare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodom and Gomorrah.

20 It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation; neither ſhall the Arabian pitch tent there, neither ſhall the ſhepherds make their folds there.

21 But wild beaſts of the deſert ſhall lie there, and their houſes ſhall be full of doleful creatures, and owls ſhall dwell there, and ſatyrs ſhall dance there.

22 And the wild beaſts of the iſlands ſhall cry in their deſolate houſes, and dragons in *their* pleaſant palaces: and her time *is* near to come, and her days ſhall not be prolonged.

C H A P. XIV.

1 God's merciful reſtoration of Iſrael. 3 Their triumphant inſultation over Babel.

FOR the Lord will have mercy on Jacob, and will yet chooſe Iſrael, and ſet them in their own land: and the ſtrangers ſhall be joined with them, and they ſhall cleave to the houſe of Jacob.

2 And

Commentary and Notes on Chapter XIII.

1 *The burden of Babylon.*] A burden, in the languages of the prophets, ſignifies a burdenſome prophecy, threatening ruin and deſtruction.

4 *The noiſe of the multitude in the mountains,* &c.] Gathering round the banner ſet up there; ſee ver. 2. The expreſſions are noble, and contain a lively deſcription of that terror which the appearance of an hoſtile army ſtrikes into the beholders.

5 *They come from a far country.*] Many of Cyrus's auxiliaries came from very diſtant countries.

10 *For the ſtars of heaven, and the conſtellations thereof ſhall not give their light,* &c.] Expreſſions of this kind in ſcripture, always denote great calamities, and particularly the downfall of ſtates and kingdoms; princes and rulers being often repreſented by the ſun, the moon and the ſtars. And it may alſo be obſerved, that all God's particular judgments being earneſts and forerunners of the laſt and general judgment, the ſame expreſſions are common to both.

12 *I will make a man more precious than gold.*] By the havock of war; or the words may import, that the Medes ſhall ſpare no man's life, though he would purchaſe it with gold.

16 *Their children alſo ſhall be daſhed to pieces.*] Priam ſays in the Iliad, b. 22.

> My heroes ſlain, my bridal bed o'erturn'd,
> My daughters raviſh'd, and my city burn'd,
> My bleeding infants daſh'd againſt the floor;
> Theſe I have yet to ſee, perhaps yet more! *Pope.*

17 *Behold, I will ſtir up the Medes againſt them,* &c.] The Medes, at the time when Iſaiah wrote this prophecy, were a people of no account, forming only a province under the king of Aſſyria; and not erected into a ſeparate kingdom, till Dioces, their firſt king, took upon him the adminiſtration of their government, about the ſeventeenth year of king Hezekiah. But they afterwards became a very conſiderable people, and made up the principal part of the army which was brought againſt Babylon by Cyrus, whoſe mother was a Mede. They had afterwards a chief ſhare in that empire which Cyrus erected on the ruins of the Babylonian monarchy, which is therefore called the kingdom of the Medes and Perſians, Dan v. 28.

19 *And Babylon the glory of kingdoms, the beauty of the Chaldees excellency,* &c.] Babylon, according to the account of profane writers, was of amazing extent, the moſt moderate accounts making the walls forty-five miles in circuit. Nebuchadnezzar conſidered the ſtatelineſs of this city as the height of his greatneſs.

20 *Neither ſhall the Arabian pitch their tent, neither ſhall the Shepherds make their folds there.*] The Arabians were wandering ſhepherds, that had no certain habitation, but carried their flocks and tents from place to place for the convenience of paſture.

21 *Satyrs ſhall dance there.*] The meaning ſeems to be, that the place ſhould be uninhabited by any thing but wild beaſts; ſuch as the imaginary habitation of the ſatyrs is by the poets deſcribed to be.

2 And the people ſhall take them, and bring them to their place: and the houſe of Iſrael ſhall poſſeſs them in the land of the Lord for ſervants and handmaids: and they ſhall take them captives whoſe captives they were, and they ſhall rule over their oppreſſors.

3 And it ſhall come to paſs in the day that the Lord ſhall give thee reſt from thy ſorrow, and from thy fear, and from the hard bondage wherein thou waſt made to ſerve,

4 ¶ That thou ſhalt take up this proverb againſt the king of Babylon, and ſay, How hath the oppreſſor ceaſed! the golden city ceaſed!

5 The Lord hath broken the ſtaff of the wicked, *and* the ſceptre of the rulers.

6 He who ſmote the people in wrath with a continual ſtroke; he that ruled the nations in anger, is perſecuted, *and* none hindereth.

7 The whole earth is at reſt *and* is quiet: they break forth into ſinging.

8 Yea, the fir-trees rejoice at thee, *and* the cedars of Lebanon, *ſaying*, Since thou art laid down, no feller is come up againſt us.

9 Hell from beneath is moved for thee to meet *thee* at thy coming: it ſtirreth up the dead for thee, *even* all the chief ones of the earth; it hath raiſed up from their thrones all the kings of the nations.

10 All they ſhall ſpeak, and ſay unto thee, Art thou alſo become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noiſe of thy viols: the worm is ſpread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O lucifer, ſon of the morning! *how* art thou cut down to the ground, which didſt weaken the nations!

13 For thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God: I will ſit alſo upon the mount of the congregation, in the ſide of the north.

14 I will aſcend above the heights of the clouds, I will be like the moſt High.

15 Yet thou ſhalt be brought down to hell, to the ſides of the pit.

16 They that ſee thee, ſhall narrowly look upon thee, *and* conſider thee, *ſaying*, *Is* this the man that made the earth to tremble, that did ſhake kingdoms?

17 *That* made the world as a wilderneſs, and deſtroyed the cities thereof, *that* opened not the houſe of his priſoners?

18 All the kings of the nations, *even* all of them lie in glory, every one in his own houſe.

19 But thou art caſt out of thy grave, like an abominable branch: *and as* the raiment of *thoſe that are* ſlain, thruſt through with a ſword, that go down to the ſtones of the pit, as a carcaſe troden under feet.

20 Thou ſhalt not be joined with them in burial, becauſe thou haſt deſtroyed thy land, *and* ſlain thy people: the ſeed of evil-doers ſhall never be renowned.

21 Prepare ſlaughter for his children, for the iniquity of their fathers; that they do not riſe, nor poſſeſs the land, nor fill the face of the world with cities.

22 For I will riſe up againſt them, ſaith the Lord of hoſts, and cut off from Babylon the name and remnant, and ſon, and nephew, ſaith the Lord.

23 I will alſo make it a poſſeſſion for the bittern, and pools of water: and I will ſweep it with the beſom of deſtruction, ſaith the Lord of hoſts.

24 ¶ The Lord of hoſts hath ſworn, ſaying, Surely as I have thought, ſo ſhall it come to paſs; and as I have purpoſed, *ſo* ſhall it ſtand:

25 That I will break the Aſſyrian in my land, and upon my mountains tread him under foot: then ſhall his yoke depart from off them, and his burden depart from off their ſhoulders.

26 This *is* the purpoſe *that is* purpoſed upon the whole earth: and this *is* the hand *that is* ſtretched out upon all the nations.

27 For the Lord of hoſts hath purpoſed, and who ſhall diſanul *it?* and his hand *is* ſtretched out, and who ſhall turn it back!

28 In the year that king Ahaz died, was this burden,

29 ¶ Rejoice

Commentary and Notes on Chapter XIV.

4 *Thou ſhalt take up this proverb.*] That is, this triumphal ſong or ſpeech, and as noble a one as ever was compoſed, from this verſe to the 24th.

7 *The whole earth is at reſt and quiet.*] The earth is at peace, now the great oppreſſor is gone.

9 *Hell from beneath is moved for thee to meet thee at thy coming*, &c.] The Hebrew word *ſheol*, hear renders hell, ſignifies the ſtate of the dead in general, and is indifferently applied to the good and bad. Here it is uſed in the worſt ſenſe, and denotes the infernal manſions of deceaſed tyrants. Sometimes it ſignifies the regions alloted to the ſouls of good men; for inſtance, when Jacob ſaith, *I will go down to the grave*, (Sheolah) *to my ſon, mourning*, Geneſis xxxvii. 35. where the word cannot be underſtood of the grave properly ſo called, becauſe Jacob thought his ſon was devoured by ſome wild beaſt; but muſt be meant of the place where he ſuppoſed Joſeph's ſoul to be lodged.

12 *How art thou fallen from heaven, O lucifer, ſon of the morning!* &c.] Kings and princes are often repreſented by the heavenly hoſt, as I have before obſerved. So that by lucifer we are to underſtand the king of Babylon, who excelled other kings as much as the morning ſtar does the others that decorate the azure arch of the heavens. But the expreſſion alſo alludes to Satan, the prince of the apoſtate angels, who is deſcribed as *falling from heaven like lightning*, Luke x. 18. And the title of *Son of the morning*, is common both to the morning ſtar and to an angel; the angels being ſtiled morning ſtars, Job xxxviii. 7. The fall of the apoſtate angels is not directly recorded in the Old Teſtament; but it is ſufficiently implied in the diſtinction the holy writers make between good and evil ſpirits, and is ſometimes alluded to by the prophets, when they threaten deſtruction to proud and inſolent tyrants, who, in imitation of the pride of the prince of darkneſs exalt themſelves againſt God and his truth, and are the inſtruments of ſatan in promoting idolatry and wickedneſs in the world.

13 *For thou haſt ſaid in thine heart, I will aſcend into heaven.*] There have been many inſtances of tyrants, who have been ſo extravagantly vain, as to affect divine honours. It is too common among thoſe whoſe will is a law, to forget their dependence upon God, and fancy themſelves all ſufficient, which is in effect to aſcribe to themſelves that honour which is due to God alone. And for this very crime it was that Nebuchadnezzar was degraded into a beaſt.

I will exalt my throne above the ſtars of God.) That is, above the angels; ſtars, in the prophetic language, ſignifying rulers either in church or ſtate.

I will ſit alſo upon the mount of the congregation, in the ſides of the north.] I will ſit in the temple of God, which was built on mount Moriah and on the north-ſide of Jeruſalem.

17 *That opened not the houſe of his priſoners.*] Margin, That did not let his priſoners looſe homewards.

18 *Every one in his houſe.*] In his own ſepulchre.

19 *As the raiment of thoſe that are ſlain.*] The touching the cloths of any perſon ſlain contracted uncleanneſs by the law.

23 *I will make it a poſſeſſion for the bittern, and pools of water.*) Babylon ſtood in a low, marſhy ground; and the prophet threatens it ſhall be as entirely deſtroyed, as if it were ſunk into the bottom of a great lake.

I will ſweep it with the beſom of deſtruction.] How nobly this image expreſſes the total extirpation of this wicked people!

29 ¶ Rejoice not thou whole Paleſtina, becauſe the rod of him that ſmote thee is broken: for out of the ſerpents root ſhall come forth a cockatrice, and his fruit *ſhall be* a fiery flying ſerpent.

30 And the firſt-born of the poor ſhall feed, and the needy ſhall lie down in ſafety: and I will kill thy root with famine, and he ſhall ſlay thy remnant.

31 Howl, O gate; cry, O city, thou whole Paleſtina *art* diſſolved: for there ſhall come from the north a ſmoke, and none *ſhall be* alone in his appointed times.

32 What ſhall *one* then anſwer the meſſengers of the nation? that the Lord hath founded Zion, and the poor of his people ſhall truſt in it.

CHAP. XV.

The lamentable ſtate of Moab.

THE burden of Moab. Becauſe in the night Ar of Moab is laid waſte, *and* brought to ſilence; becauſe in the night Kir of Moab is laid waſte, *and* brought to ſilence:

2 He is gone up to Bajith, and to Dibon, the high places to weep: Moab ſhall howl over Nebo, and over Medebe, on all their heads *ſhall be* baldneſs, *and* every beard cut off.

3 In their ſtreets they ſhall gird themſelves with ſackcloth: on the tops of their houſes, and in their ſtreets every one ſhall howl, weeping abundantly.

4 And Heſhbon ſhall cry, and Elealeh: their voice ſhall be heard *even* unto Jahaz: therefore the armed ſoldiers of Moab ſhall cry out, his life ſhall be grievous unto him.

5 My heart ſhall cry out for Moab, his fugitive *ſhall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping ſhall they go it up: for in the way of Horonaim they ſhall raiſe up a cry of deſtruction.

6 For the waters of Nimrim ſhall be deſolate: for the hay is withered away, the graſs faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, ſhall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon ſhall be full of blood: for I will bring more upon Dimon, lions upon him that eſcapeth of Moab, and upon the remnant of the land.

CHAP. XVI.

1 *Moab is exhorted to yield obedience to Chriſt's kingdom,* 6 *and threatened for pride.*

SEND ye the lamb to the ruler of the land from Sela to the wilderneſs, unto the mount of the daughter of Zion.

2 For it ſhall be *that* as a wandering bird caſt out of the neſt: *ſo* the daughters of Moab ſhall be as the fords of Arnon.

3 Take counſel, execute judgment, make thy ſhadow as the night in the midſt of the noon-day, hide the out-caſts, bewray not him that wandereth.

4 Let mine out-caſts dwell with thee, Moab be thou a covert to them from the face of the ſpoiler: for the extortioner is at an end, the ſpoiler ceaſeth, the oppreſſors are conſumed out of the land.

5 And in mercy ſhall the throne be eſtabliſhed, and he ſhall ſit upon it in truth, in the tabernacle of David, judging and ſeeking judgment, and haſting righteouſneſs.

6 ¶ We have heard of the pride of Moab, (he *is* very proud) *even* of his haughtineſs, and his pride, and his wrath: *but* his lies *ſhall* not *be* ſo.

7 Therefore ſhall Moab howl for Moab, every one ſhall howl: for the foundations of Kir-hareſeth ſhall ye mourn, ſurely *they are* ſtricken.

8 For the fields of Heſhbon languiſh, *and* the vine of Sibmah, the Lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderneſs, her branches are ſtretched out, they are gone over the ſea.

9 Therefore I will bewail with weeping of Jazer, the vine of Sibmah: I will water thee with my tears, O Heſhbon, and Elealeh: for the ſhouting thy ſummer-fruits, and for thy harveſt, is fallen.

10 And gladneſs is taken away, and joy out of the plentiful field, and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting: the treaders ſhall tread out no wine in *their* preſſes; I have made *their vintage*-ſhouting to ceaſe.

11 Wherefore

Commentary and Notes on Chapter XV.

5 *His fugitives ſhall flee unto Zoar, an heifer of three years old.*] The ſenſe of this paſſage would be much clearer, if, inſtead of adding the words *ſhall flee*, as our tranſlation does, the text was ſupplied in the following manner from the former part of the verſe. *His fugitives ſhall* cry out *unto Zoar, as an heifer of three years old.* A heifer is obſerved to be much more noiſy than a bullock.

6 *For the waters of Nimrim ſhall be deſolate: for the hay is whithered away,* &c.] Nimrim was noted for good paſture, and meadows well watered, Numb. xxxii. 3, 36. but it ſhall now be trodden down and deſtroyed, as if burnt up by a dry ſeaſon;

7 *That which they have laid up, ſhall they carry away to the brook of the willows.*] Or, as our margin renders it, *to the valley of the Arabians*, whither the Aſſyrians carried all the ſpoil they took from the Moabites, it being the direct way from Moab to Aſſyria.

Commentary and Notes on Chapter XVI.

1 *Send ye the lamb.*] The Moabites being ſubdued by David, became his tributaries; part of the tribute which they paid was an hundred thouſand lambs, which being diſcontinued, the prophet exhorts them to renew it.

From Sela to the wilderneſs.] It ſhould be rendered, From Sela in the wilderneſs, 2 Kings, xiv. 7.

4 *For the extortioner is at an end, the ſpoiler ceaſeth, the oppreſſors are conſumed out of the land.*] This ſhews the foregoing expreſſions to be ironical, as if the prophet had ſaid, to have ſhewed ſuch kindneſs to us in the time of our diſtreſs would have been thankfully accepted as a ſeaſonable inſtance of humanity and brotherly love; but now by the favour of the Almighty, we have no farther need of your aſſiſtance, for that ſtorm is quickly blown over, and it is now your turn to feel the afflicting hand of omnipotence.

5 *And in mercy ſhall the throne be eſtabliſhed, and he ſhall ſit upon it in truth, in the tabernacle of David,* &c.] Hezekiah's throne and kingdom is now eſtabliſhed, and he ſhall govern his people with an equal mixture of juſtice and mercy; and in that particular be a type of the Meſſiah, in whom all the promiſes made to the houſe of David ſhall be finally accompliſhed. The *tabernacle of David* may allude to his having been a ſhepherd, and dwelling in tents, before he was advanced to the kingdom; but it myſtically denotes the church, which is elſewhere called *God's tabernacle*, as being the place of his eſpecial preſence, as the tabernacle of old was in the wilderneſs.

6 *His lies ſhall not be ſo.*] Vulgate reads, His wrath is greater than his ſtrength.

11 Wherefore my bowels ſhall ſound like an harp for Moab, and mine inward parts for Kir-hareſh.

12 And it ſhall come to paſs, when it is ſeen that Moab is weary on the high place, that he ſhall come to his ſanctuary to pray; but he ſhall not prevail.

13 This *is* the word that the Lord hath ſpoken concerning Moab ſince that time.

14 But now the Lord hath ſpoken, ſaying, Within three years, as the years of an hireling, and the glory of Moab ſhall be contemned, with all that great multitude: and the remnant *ſhall be* very ſmall *and* feeble.

CHAP. XVII.

1 *Syria and Iſrael threatened.* 6 *A remnant ſhall forſake idolatry.* 9 *The reſt ſhall be plagued for their impiety.*

THE burden of Damaſcus. Behold, Damaſcus is taken away from *being* a city, and it ſhall be a ruinous heap.

2 The cities of Aroer *are* forſaken: they ſhall be for flocks which ſhall lie down, and none ſhall make them afraid.

3 The fortreſs alſo ſhall ceaſe from Ephraim, and the kingdom from Damaſcus, and the remnant of Syria: they ſhall be as the glory of the children of Iſrael, ſaith the Lord of hoſts.

4 And in that day it ſhall come to paſs, *that* the glory of Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean.

5 And it ſhall be as when the harveſt-man gathereth the corn, and reapeth the ears with his arm; and it ſhall be as he that gathereth ears in the valley of Rephaim.

6 (¶ Yet gleaning-grapes ſhall be left in it, as the ſhaking of an olive-tree, two *or* three berries in the top of the uppermoſt bough, four *or* five in the outmoſt fruitful branches thereof, ſaith the Lord God of Iſrael.

7 At that day ſhall a man look to his maker, and his eyes ſhall have reſpect to the Holy One of Iſrael.

8 And he ſhall not look to the altars, the work of his hands, neither ſhall reſpect *that* which his fingers have made, either the groves, or the images.)

9 ¶ In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch which they left becauſe of the children of Iſrael: and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindful of the rock of thy ſtrength, therefore ſhalt thou plant pleaſant plants, and ſhalt ſet it with ſtrange ſlips:

11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: *but* the harveſt *ſhall be* a heap in the day of grief and of deſperate ſorrow.

12 Wo to the multitude of many people, *which* make a noiſe like the noiſe of the ſeas: and to the ruſhing of nations, *that* make a ruſhing like the ruſhing of mighty waters!

13 The nations ſhall ruſh like the ruſhing of many waters: but *God* ſhall rebuke them, and they ſhall flee far off, and ſhall be chaſed as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold, at evening-tide trouble; *and* before the morning he *is* not. This *is* the portion of them that ſpoil us, and the lot of them that rob us.

CHAP. XVIII.

1 *God in care of his people will deſtroy the Ethiopians.* 7 *An acceſs ſhall grow thereby unto the church.*

WO to the land ſhadowing with wings, which *is* beyond the rivers of Ethiopia:

2 That ſendeth ambaſſadors by the ſea, even in veſſels of bulruſhes upon the waters, *ſaying*, Go, ye ſwift meſſengers, to a nation ſcattered and peeled, to a people terrible from their beginning hitherto, a nation meted out and troden down, whoſe land the rivers have ſpoiled.

3 All ye inhabitants of the world, and dwellers on the earth, ſee ye, when he lifteth up an enſign on the mountains; and when he bloweth a trumpet, hear ye.

4 For ſo the Lord ſaid unto me, I will take my reſt, and I will conſider in my dwelling-place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harveſt.

5 For afore the harveſt, when the bud is perfect, and the ſour grape is ripening in the flower, he ſhall both cut off the ſprigs with pruning-hooks, and take away *and* cut down the branches.

6 They ſhall be left together unto the fowls of the mountains, and to the beaſts of the earth: and the fowls ſhall ſummer upon them, and all the beaſts of the earth ſhall winter upon them.

7 ¶ In that time ſhall the preſent be brought unto

Commentary and Notes on Chapter XVII.

4 *The glory of Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean.*] Jacob hear ſignifies Iſrael, and is uſed to denote the ten tribes. God's judgments are often denoted by leanneſs; becauſe, like a conſumption, they waſte the ſtrength.

9 *In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch which they left, becauſe of the children of Iſrael,* &c.] The ſenſe of this paſſage is imperfect. But moſt interpreters underſtand the words of the Aſſyrians, who left ſome cities with a few inhabitants in the kingdom of Iſrael, that a remnant of thoſe people might be preſerved. But the copy which the ſeptuagint followed, inſtread of the Hebrew words *Hachoriſh Vebaamir*, that is, *bough* and *upper branch*, had *Hachivi Vebaomori*, the *Hittites* and *Amorites*: for they render the verſe thus, *The cities ſhall be forſaken, as when the Hivites and Amorites forſake them, becauſe of the children of Iſrael.* And thus a full and plain ſenſe of the words is given.

Commentary and Notes on Chapter XVIII.

1 *Wo unto the and ſhadowing with wings*, &c.] This deſcription is generally allowed to ſignify Egypt. But the word *Tſiltſel*, which we render ſhadowing, properly ſignifies a ſort of timbrel, called in Latin *ſiſtrum*, an inſtrument of muſic peculiar to the Egyptians in their ſacrifices to Iſis.

2 *In veſſels of Bullruſhes*] The Egyptians uſed to make ſloops and barks of papyrus, which they daubed well with ſlime and pitch: the little ark made for Moſes (Exod. ii. 3.) was fabricated in the ſame manner, and of the ſame materials.

4 *I will take my reſt, and conſider in my dwelling place*, &c.] Or, as the margin reads it, *I will have a regard for my ſet dwelling*, and defend it, though without any viſible means, or the outward aſſiſtance of any of my people's confederates.

5 *Afore the harveſt*, &c.] Before the deſigns of the Ethiopians and Egyptians could come to maturity, they ſhould prove abortive, like a vine whoſe bearing branches are lopped off.

6 *Shall ſummer and winter upon them.*] Shall feed on them all the year round.

unto the Lord of hoſt of a people ſcattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and troden under foot, whoſe land the rivers have ſpoiled, to the place of the name of the Lord of hoſts, the mount Zion.

CHAP. XIX.

1 *The confuſion of Egypt.* 11 *The fooliſhneſs of their princes.* 18 *The calling of Egypt to the church.* 23 *The covenant of Egypt, Aſſyria, and Iſrael.*

THE burden of Egypt. Behold, the Lord rideth upon a ſwift cloud, and ſhall come into Egypt: and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of it.

2 And I will ſet the Egyptians againſt the Egyptians: and they ſhall fight every one againſt his brother, and every one againſt his neighbour, city againſt city, *and* kingdom againſt kingdom.

3 And the ſpirit of Egypt ſhall fail in the midſt thereof; and I will deſtroy the counſel thereof; and they ſhall ſeek to the idols, and to the charmers, and to them that have familiar ſpirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king ſhall rule over them, ſaith the Lord, the Lord of hoſts.

5 And the waters ſhall fail from the ſea, and the river ſhall be waſted and dried up.

6 And they ſhall turn the rivers far away; *and* the brooks of defence ſhall be emptied and dried up: the reeds and flags ſhall wither.

7 The paper-reeds by the brooks, by the mouth of the brooks, and every thing ſown by the brooks, ſhall wither, be driven away, and be no *more*.

8 The fiſhes alſo ſhall mourn, and all they that caſt angle into the brooks ſhall lament, and they that ſpread nets upon the waters ſhall languiſh.

9 Moreover, they that work in fine flax, and they that weave net-works ſhall be confounded.

10 And they ſhall be broken in the purpoſes thereof, all that make ſluices *and* ponds for fiſh.

11 ¶ Surely the princes of Zoan *are* fools, the counſel, of the wiſe counſellors of Pharaoh is become brutiſh: how ſay ye unto Pharaoh, I *am* the ſon of the wiſe, the ſon of ancient kings?

12 Where *are* they? where *are* thy wiſe *men?* and let them tell thee now, and let them know what the Lord of hoſts hath purpoſed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have alſo ſeduced Egypt, *even* they that are the ſtay of the tribes thereof.

14 The Lord hath mingled a perverſe ſpirit in the midſt thereof: and they have cauſed Egypt to err in every work thereof, as a drunken *man* ſtaggereth in his vomit.

15 Neither ſhall there be *any* work for Egypt, which the head or tail, branch or ruſh may do.

16 In that day ſhall Egypt be like unto women: and it ſhall be afraid and fear, becauſe of the ſhaking of the hand of the Lord of hoſts, which he ſhaketh over it.

17 And the land of Judah ſhall be a terror unto Egypt: every one that maketh mention thereof ſhall be afraid in himſelf; becauſe of the counſel of the Lord of hoſts which he hath determined againſt it.

18 ¶ In that day ſhall five cities in the land of Egypt ſpeak the language of Canaan, and ſwear to the Lord of hoſts: one ſhall be called, The city of deſtruction.

19 In that day ſhall there be an altar to the Lord in the midſt of the land of Egypt, and a pillar at the border thereof to the Lord.

20 And it ſhall be for a ſign and for a witneſs unto the Lord of hoſts in the land of Egypt. For they ſhall cry unto the Lord becauſe of the oppreſſors, and he ſhall ſend them a ſaviour and a great one, and he ſhall deliver them.

21 And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and oblation; yea, they ſhall vow a vow unto the Lord and perform *it*.

22 And the Lord ſhall ſmite Egypt; he ſhall ſmite and heal *it*: and they ſhall return *even* to the Lord, and he ſhall be intreated of them, and ſhall heal them.

23 ¶ In that day ſhall there be a highway out of Egypt to Aſſyria; and the Aſſyrians ſhall come into Egypt, and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians.

24 In that day ſhall Iſrael be the third with Egypt, and with Aſſyria, *even* a bleſſing in the midſt of the land:

25 Whom the Lord of hoſts ſhall bleſs, ſaying, Bleſſed *be* Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance.

Commentary and Notes on Chapter XIX.

1 *The burden of Egypt.*] The ingenious Dr. Newton, biſhop of Briſtol, with great reaſon, ſuppoſes this chapter to contain a prophecy of the conqueſt of Egypt by Cambyſes and the Perſians. The firſt attempt Cambyſes made was upon Peluſium, a ſtrong town at the entrance of Egypt; and he ſucceeded by the ſtratagem of placing before his army a great number of dogs, ſheep, cats, and other animals, which being held ſacred by the Egyptians, not one of them would caſt a javelin, or ſhoot an arrow that way; and ſo the town was taken almoſt without reſiſtance.

5 *And the waters ſhall fail from the ſea, and the river ſhall be waſted and dried up.*] Tremellius ſhews out of Heredotus, that this was literally fulfilled under the government of the twelve petty tyrants, who ruled Egypt after Sethon. But probably the expreſſion is metaphorical, and denotes the decay of the Egyptian ſtrength by ſimilitudes taken from the decreaſe of the river Nile; for on the overflowing of that river, all the plenty and proſperity of Egypt depended.

18 *Shall ſpeak the language of Canaan.*] Some interpret it, *ſhall be of one accord with Canaan;* Dr. Newton, *ſhall profeſs the religion of the Hebrews.*

20 *For they ſhall cry unto the Lord becauſe of the oppreſſors, and he ſhall ſend them a Saviour, and a great one, and he ſhall deliver them.*] Egypt was conquered by Sennacherib; and hence ſome underſtand the *Saviour* and *great one* here mention'd, of the angel that cut off his forces which procured to all the neighbouring countries a general deliverance. But the words may very properly be applied to that tyranny which the devil exerciſes over the heathen world, *who are led captive by him at his will*; from whence they can only be redeemed by the great Saviour of the world. Many of the Gentiles were ſenſible of the ignorance they lay under with regard to the things of God, and, had ſome general hopes and deſires of being delivered from the *bondage of corruption;* and in this reſpect Chriſt is called, by the prophet Haggai, *the deſire of all nations.* He alone can anſwer all their wants, and ſatisfy all their deſires.

CHAP. XX.

A type prefiguring the ſhameful captivity of Egypt and Ethiopia.

IN the year that Tartan came unto Aſhdod (when Sargon the king of Aſſyria ſent him) and fought againſt Aſhdod, and took it:

2 At the ſame Time ſpake the Lord by Iſaiah the ſon of Amoz, ſaying, Go, and looſe the ſackcloth from off thy loins, and put off thy ſhoe from thy foot. And he did ſo, walking naked and bare-foot.

3 And the Lord ſaid, Like as my ſervant Iſaiah hath walked naked and barefoot three years, *for* a ſign and wonder upon Egypt and upon Ethiopia.

4 So ſhall the king of Aſſyria lead away the Egyptians priſoners, and the Ethiopians captives, young and old, naked and bare-foot, even with *their* buttocks uncovered, to the ſhame of Egypt.

5 And they ſhall be afraid and aſhamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this iſle ſhall ſay in that day, Behold, ſuch *is* our expectation, whither we flee for help to be delivered from the king of Aſſyria: and how ſhall we eſcape?

CHAP. XXI.

1 *The fall of Babylon.* 11 *Edom, ſcorning the prophet, is moved to repentance.* 13 *The ſet time of Arabia's calamity,*

THE burden of the deſert of the ſea. As whirlwinds in the ſouth paſs through; *ſo* it cometh from the deſert, from a terrible land.

2 A grievous viſion is declared unto me. The treacherous dealer dealeth treacherouſly, and the ſpoiler ſpoileth. Go up, O Elam: beſiege, O Media: all the ſighing thereof have I made to ceaſe.

3 Therefore are my loins filled with Pain: pangs have taken hold upon me as the pangs of a woman that travaileth; I was bowed down at the hearing *of it*; I was diſmayed at the ſeeing *of it*.

4 My heart panted, fearfulneſs affrighted me: the night of my pleaſure hath he turned into fear unto me.

5 Prepare the table, watch in the watch-tower, eat, drink: ariſe, ye princes, *and* anoint the ſhield.

6 For thus hath the Lord ſaid unto me, Go, ſet a watchman, let him declare what he ſeeth.

7 And he ſaw a chariot *with* a couple of horſemen, a chariot of aſſes, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And he cried, A lion: My lord, I ſtand continually upon the watch-tower in the day-time, and I am ſet in my ward whole nights:

9 And behold, here cometh a chariot of men, *with* a couple of horſemen. And he anſwered and ſaid, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threſhing, and the corn of my floor: that which I have heard of the Lord of hoſts the God of Iſrael, have I declared unto you.

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchmen, what of the night? Watchmen, what of the night?

12 The watchman ſaid, the morning cometh, and alſo the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the foreſt in Arabia ſhall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Teman brought water to him that was thirſty, they prevented with their bread him that fled.

15 For they fled from the ſwords, from the drawn ſword, and from the bent bow, and from the grievouſneſs of war.

Commentary and Notes on Chapter XX.

1 *In the year that Tartan came to Aſhdod,* &c.] It is evident from ver. 5, 6, that this expedition was made while the Jews were under the apprehenſion of Sennacherib's invaſion; when, in order to ſtrengthen themſelves, they entered into a confederacy with Egypt and Ethiopia. Tartan is mentioned, 2 Kings xviii. 17, as one of the generals in the army of Sennacherib, who is here called Sargon. And it is probable, that at the time his armies invaded Judah, he ſent a detachment and beſieged Aſhdod.

2 *He walked naked.*] We muſt not underſtand this literally, but only that part of his body was naked, and that he went bare-foot, for it is not probable, that he could have lived three whole years without cloaths.

6 *And the inhabitants of this iſle ſhall ſay,* &c.] Some think by *this iſle* is meant Aſhdod, and the ſea coaſt of the Philiſtines, called by the prophet Jeremiah, *the iſle of Capthor*. But it is more natural to ſuppoſe, that by *this iſle* we ought to underſtand Judah or Jeruſalem; it being common among the prophets to uſe the word *iſle*, to ſignify any country or place.

Commentary and Notes on Chapter XXI.

1 *The burden of the deſert of the ſea,* &c.] We learn from the ninth verſe, that this is to be underſtood of Babylon, which is called *the deſert of the ſea*, becauſe it was to be rendered deſolate, and turned into pools of water.

2 *A grievous viſion is declared unto me, the treacherous dealer dealeth treacherouſly, and the ſpoiler ſpoileth,* &c.] This paſſage may be better tranſlated in the following manner, *A grievous viſion: there is declared unto me, the oppreſſor for the oppreſſor, and the ſpoiler for the ſpoiler.* That is, the king of Babylon ſhall now feel that oppreſſion and ravage himſelf, which he had before brought upon others.

5 *Prepare the table,* &c) This verſe may be tranſlated, *While they prepare a table, while they watch in the watch-tower, while they eat and drink, ariſe, ye princes,* &c. While the Babylonians make ſome faint proviſions for war, but are more intent upon feaſting, ariſe, ye leaders of the Perſian army, and prepare for war in earneſt. Babylon was ſurpriſed and taken the night after a great feſtival.

7 *A couple of horſemen,* &c.] The two horſemen may denote Cyrus and Darius, the principal leaders of the army againſt Babylon, and the chariot of aſſes and another of camels, two different nations, viz. the Medes and Perſians.

9 *He anſwered and ſaid.*) Some ſuppoſe this the anſwer of the prophet, by which he explains the foregoing viſion to the mount of Babylon.

Is fallen, is fallen) The expreſſion is doubled, to ſhow the certainty of the event.

10 *O my threſhing,* &c.) The prophet applies himſelf to the Jews, as groaning under the oppreſſions of that heathen government; whereupon he calls them *God's threſhing*, and *the corn of his floor;* becauſe they had been ſo ſeverely bruiſed by their oppreſſors: to be threſhed, ſignifies to undergo great calamities.

12 *The watchman ſaid, the morning cometh, and alſo the night,* &c.) This verſe has proved a ſtumbling block to the generality of interpreters; but the ſenſe of it ſeems to be this: "You enquire every "night what tidings, but the morning may be as dangerous as the "night."

13 *In the foreſt of Arabia ſhall ye lodge, O ye travelling companies of Dedanim,* &c.) This prophecy threatens one clan of the Arabians, thoſe who were the poſterity of Dedan, the grandſon of Abraham, and tells them, they ſhall be driven from their tents or habitations, and forced to ſhelter themſelves in the woods and thickets. They are called *travelling companies*, becauſe moſt of the Arabians lived in tents, going with their cattle from place to place, in ſearch of paſture.

14 *Brought water,* &c.) Septuagint reads, O ye inhabitants of Teman, meet with water him that is thirſty, meet with bread them that are running away. The margin alſo reads, bring ye water, &c.

16 For thus hath the Lord ſaid unto me, Within a year, according to the years of an hireling, and all the glory of Kedar ſhall fail.

17 And the reſidue of the number of archers, the mighty men of the children of Kedar, ſhall be diminiſhed: for the Lord God of Iſrael hath ſpoken *it*.

CHAP. XXII.

1 T*he invaſion of Jewry by the Perſians.* 8 T*heir human wiſdom reproved.*

THE burden of the valley of viſion. What aileth thee, now, that thou art wholly gone up to the houſe-tops?

2 Thou that art full of ſtirs, a tumultuous city, a joyous city: thy ſlain *men* are not ſlain with the ſword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all *that are* found in thee are bound together, *which* have fled from far.

4 Therefore, ſaid I, Look away from me, I will weep bitterly, labour not to comfort me; becauſe of the ſpoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord God of hoſts in the valley of viſion, of breaking down the walls, and of crying to the mountains.

6 And Elam bear the quiver with chariots of men *and* horſemen, and Kir uncovered the ſhield.

7 And it ſhall come to paſs *that* thy choiceſt valleys ſhall be full of chariots, and the horſemen ſhall ſet themſelves in array at the gate.

8 ¶ And he diſcovered the covering of Judah, and thou didſt look in that day to the armour of the houſe of the foreſt.

9 Ye have ſeen alſo the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houſes of Jeruſalem, and the houſes have ye broken down to fortify the wall.

11 Ye made alſo a ditch between the two walls, for the water of the old pool; but ye have not looked unto the maker thereof, neither had reſpect unto him that faſhioned it long ago.

12 And in that day did the Lord God of hoſts call to weeping and to mourning, and to baldneſs, and to girding with ſakcloth:

13 And behold, joy and gladneſs, ſlaying oxen, and killing ſheep, eating fleſh, and drinking wine; let us eat and drink, for to-morrow we ſhall die.

14 And it was revealed in mine ears by the Lord of hoſts, Surely this iniquity ſhall not be purged from you, till ye die, ſaith the Lord God of hoſts.

15 ¶ Thus ſaith the Lord God of hoſts, Go, get thee unto this treaſurer, *even* unto Shebna, which *is* over the houſe, *and ſay*,

16 What haſt thou here? and whom haſt thou here, that thou haſt hewed thee out a ſepulchre here *as* he that heweth him out a ſepulchre on high, *and* that graveth an habitation for himſelf in a rock?

17 Behold, the Lord will carry thee away with a mighty captivity, and will ſurely cover thee.

18 He will ſurely violently turn and toſs thee, *like* a ball into a large country: there ſhalt thou die, and there the chariots of thy glory *ſhall be* the ſhame of thy lord's houſe.

19 And I will drive thee from thy ſtation, and from thy ſtate ſhall he pull thee down.

20 ¶ And it ſhall come to paſs in that day, that I will call my ſervant Eliakim the ſon of Hilkiah.

21 And I will clothe him with thy robe, and ſtrengthen him with thy girdle, and I will commit thy government into his hand, and he ſhall be a father to the inhabitants of Jeruſalem, and to the houſe of Judah.

22 And the key of the houſe of David, will I lay upon his ſhoulder: ſo he ſhall open and none ſhall ſhut, and he ſhall ſhut and none ſhall open.

23 And I will faſten him *as* a nail in a ſure place; and he ſhall be for a glorious throne to his father's houſe.

24 And they ſhall hang upon him all the glory of his father's houſe, the offspring, and the *iſſue*, all veſſels of ſmall quantity: from the veſſels of cups, even to all the veſſels of flagons.

25 In that day, ſaith the Lord of hoſts ſhall the nail *that is* faſtened in the ſure place, be removed, and be cut down and fall, and the burden that *was* upon it, ſhall be cut off: for the Lord hath ſpoken *it*.

CHAP. XXIII.

1 T*he miſerable overthrow of Tyre.* 17 T*heir return.*

THE burden of Tyre. Howl, ye ſhips of Tarſhiſh; for it is laid waſte, ſo that there is no houſe, no entering in: from the land of Chittim it is revealed to them.

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16 *The glory of Kedar ſhall fail.*] Kedar was Iſhmael's ſon; the prophet extends this judgment to another clan of Arabians, who were famous for the uſe of the bow.

Commentary and Notes on Chapter XXII.

1 *The burden of the valley of viſion*, &c.] By the valley of viſion is meant Jeruſalem, which was ſurrounded by mountains, and is called by that name, becauſe this and many other prophecies are directed to it.

8 *He diſcovered the covering*, &c.] Mr. White tranſlates it thus, He (that is the enemy] ſhall diſmantle the fortified cities of Judah, and thou ſhalt look, &c.

17, 18, *The Lord will carry thee away with a mighty captivity*, &c.] The true ſenſe of theſe two verſes ſeems to be given in the ſeptuagint tranſlation, with which the Chaldee Paraphraſt agrees: *Behold, the Lord ſhall carry thee away with a mighty captivity, and ſhall diveſt thee of thy robe; he ſhall ſtrip thee of thy glorious coronet, and ſhall caſt thee out like a ball into a wide country.*

22 *The key of the houſe of David*, &c.] The anients carried upon their ſhoulders every thing that was looked upon as an enſign of power and dignity: thus Callimachus ſpeaking of Ceres, ſays, *ſhe had a key upon her ſhoulder*: Job alſo ſays, chap. xxxi. 35, 36, *My deſire is—that mine adverſary had written a book: ſurely I would take it upon my ſhoulder*, &c. And Horace, book I. ode 21.

Fair Delos ſing, whence great Apollo ſprung;
The harp and quiver on his ſhoulder hung. *Duncombe.*

23 *I will faſten him as a nail.*] What is tranſlated *nail* ſignifies here a pole or poſt fixed in the earth firmly in the middle of a tent. According to the largeneſs of the tent there might be two or three of thoſe poles, which ſerved not only to ſupport the top of the tent, but alſo, being full of hooks, to hang up garments, veſſels, arms, &c.

Commentary and Notes on Chapter XXIII.

1 *Chittim.*] *Chittim* in ſcripture ſignifies all the countries lying upon the Mediterranean ſea, called the Iſles of Chittim.

2 Be ſtill, ye inhabitants of the iſle, thou whom the merchants of Zidon, that paſs over the ſea, have repleniſhed.

3 And by great waters the ſeed of Sihor, the harveſt of the river *is* her revenue, and ſhe is a mart of nations.

4 Be thou aſhamed, O Zidon: for the ſea hath ſpoken, *even* the ſtrength of the ſea, ſaying, I travail not, nor bring forth children, neither do I nouriſh up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *ſo* ſhall they be ſorely pained at the report of Tyre.

6 Paſs ye over to Tarſhiſh; howl, ye inhabitants of the iſle.

7 *Is* this your joyous *city*, whoſe antiquity *is* of ancient days? her own feet ſhall carry her afar off to ſojourn.

8 Who hath taken this counſel againſt Tyre the crowning *city*, whoſe merchants *are* princes, whoſe traffickers *are* the honorable of the earth?

9 The Lord of hoſts hath purpoſed it, to ſtain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Paſs through thy land as a river, O daughter of Tarſhiſh: *there is* no more ſtrength.

11 He ſtretched out his hand over the ſea, he ſhook the kingdoms: the Lord had given a commandment againſt the merchant-*city*, to deſtroy the ſtrong holds thereof.

12 And he ſaid, Thou ſhalt no more rejoice, O thou oppreſſed virgin, daughter of Zidon: ariſe, paſs over to Chittim; there alſo ſhalt thou have no reſt.

13 Behold, the land of the Chaldeans; this people was not *till* the Aſſyrian founded it for them that dwell in the wilderneſs: they ſet up the towers thereof, they raiſed up the palaces thereof; *and* he brought it to ruin.

14 Howl, ye ſhips of Tarſhiſh: for your ſtrength is laid waſte.

15 And it ſhall come to paſs in that day, that Tyre ſhall be forgotten ſeventy-years, according to the days of one king: after the end of ſeventy years ſhall Tyre ſing as an harlot.

16 Take an harp, go about the city, thou harlot that haſt been forgotten; make ſweet melody, ſing many ſongs, that thou mayeſt be remembered.

17 ¶ And it ſhall come to paſs, after the end of ſeventy years, that the Lord will viſit Tyre, and ſhe ſhall turn to her hire, and ſhall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandize, and her hire ſhall be holineſs to the Lord: it ſhall not be treaſured nor laid up: for her merchandize ſhall be for them that dwell before the Lord, to eat ſufficiently, and for durable clothing.

CHAP. XXIV.

1 *God's judgments upon the land.* 13 *A remnant ſhall joyfully praiſe him.*

BEHOLD, the Lord maketh the earth empty, and maketh it waſte, and turneth it upſide down, and ſcattereth abroad the inhabitants thereof.

2 And it ſhall be, as with the people, ſo with the prieſt; as with the ſervant, ſo with his maſter; as with the maid, ſo with her miſtreſs; as with the buyer, ſo with the ſeller; as with the lender, ſo with the borrower; as with the taker of uſury, ſo with the giver of uſury to him.

3 The land ſhall be utterly emptied, and utterly ſpoiled: for the Lord hath ſpoken this word,

4 The earth mourneth *and* fadeth away, the world languiſheth *and* fadeth away, the haughty people of the earth do languiſh.

5 The earth alſo is defiled under the inhabitants thereof: becauſe they have tranſgreſſed the laws, changed the ordinance, broken the everlaſting covenant.

6 Therefore hath the curſe devoured the earth, and they that dwell therein are deſolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languiſheth, all the merry-hearted do ſigh.

8 The mirth of Tabrets ceaſeth, the noiſe of them that rejoice endeth, the joy of the harp ceaſeth.

9 They

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2 *Ye inhabitants of the iſle.*] Tyre was placed in an iſland.

3 *And by great waters the ſeed of Sihor, the harveſt of the river is her revenue.*] This verſe may be better tranſlated in the following manner; *The ſeed of the Nile, growing by the abundance of waters, and the harveſt of the river was her revenue.* The overflowing of the Nile, called here Sihor, rendered Egypt ſo fruitful, that it was always conſidered as one of the great granaries of the world.

4 *The ſea hath ſpoken, even the ſtrength of the ſea.*] Tyre is here called the ſea, becauſe its inhabitants looked upon the ſea as their proper element; and *the ſtrength of the ſea*, becauſe it was ſtrong at ſea, both with regard to its ſituation and the ſtrength of its naval forces. The city is here introduced as bemoaning her deſolate condition.

5 *As at the report concerning Egypt*] Some read this verſe thus, *as ſoon as the report of Tyre ſhall come to Egypt, they ſhall be in great pain for it*, viz. becauſe the Egyptians exported their Corn to Tyre.

11 *He ſtretched out*, &c.] That is, the Lord ſtretched out his hand over Tyre, called the ſea, ver. 4.

12 *Thou ſhalt no more rejoice, O thou oppreſſed virgin, daughter of Zidon.*] Tyre was in all probability, a colony of Zidonians, and thence called by the prophet the daughter of Zidon. It is certain that the latter was much the oldeſt city, being mentioned by Moſes at the peopling the world after the flood, Gen. x. 19. The prophet calls Tyre *an oppreſſed virgin*, becauſe ſhe was conquered, and as it were raviſhed by her enemies.

17 *Shall commit fornication with all the kingdoms*, &c.] This expreſſion ſignifies the ſeveral arts which ſhe had to entice merchants to trade with her, and the frauds ſhe made uſe of in managing her trade.

18 *And her merchandiſe, and her hire ſhall be holineſs unto the Lord.*] The ſenſe of this paſſage ſeems to be as follows: Many of the Tyrians ſhall in after-times be converted to the true religion, and conſecrate a great part of their wealth and ſubſtance to the ſervice of God.

Commentary and Notes on Chapter XXIV.

1 *Behold, the Lord maketh the earth empty.*] The prophet having for ten or twelve chapters together been denouncing God's judgments againſt particular kingdoms, comes at length to pronounce the final doom upon the earth itſelf, for its great wickedneſs: and that this is the meaning, and not any particular part of Canaan, is evident from an expreſſion at the 4th verſe, *the world languiſheth.*

5 *Broken the everlaſting covenant.*] That is, the covenant of redemption made in Chriſt, which is eternal, and takes in all mankind.

6 *The inhabitants of the earth are burned, and few men left.*] That is, the few righteous who have eſcaped the general corruption, were to regard this period of the conflagration as no other than the day of their redemption.

9 They ſhall not drink wine with a ſong, ſtrong drink ſhall be bitter to them that drink it.

10 The city of confuſion is broken down: every houſe is ſhut up, that no man may come in.

11 *There is* a crying for wine in the ſtreets, all joy is darkened, the mirth of the land is gone,

12 In the city is left deſolation, and the gate is ſmitten with deſtruction.

13 ¶ When thus it ſhall be in the midſt of the land among the people, *there ſhall be* as the ſhaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done.

14 They ſhall lift up their voice, they ſhall ſing for the majeſty of the Lord, they ſhall cry aloud from the ſea.

15 Wherefore glorify ye the Lord in the fires, *even* the name of the Lord God of Iſrael, in the iſles of the ſea.

16 ¶ From the uttermoſt part of the earth have we heard ſongs, *even* glory to the righteous: but I ſaid, My leanneſs, my leanneſs, wo unto me: the treacherous dealers have deal treacherouſly, yea, the treacherous dealers have dealt very treacherouſly.

17 Fear, and the pit, and the ſnare *are* upon thee, O inhabitant of the earth.

18 And it ſhall come to paſs, *that* he who fleeth from the noiſe of the fear, ſhall fall into the pit; and he that cometh up out of the midſt of the pit, ſhall be taken in the ſnare: for the windows from on high are open, and the foundations of the earth do ſhake.

19 The earth is utterly broken down, the earth is clean diſſolved, the earth is moved exceedingly.

20 The earth ſhall reel to and fro like a drunkard, and ſhall be removed like a cottage, and the tranſgreſſion thereof ſhall be heavy upon it, and it ſhall fall, and not riſe again.

21 And it ſhall come to paſs in that day, *that* the Lord ſhall puniſh the hoſt of the high ones, *that are* on high, and the kings of the earth upon the earth.

22 And they ſhall be gathered together *as* priſoners are gathered in the pit, and ſhall be ſhut up in the priſon, and after many days ſhall they be viſited.

23 Then the moon ſhall be confounded, and the ſun aſhamed, when the Lord of hoſts ſhall reign in mount Zion and in Jeruſalem, and before his ancients glorioſly.

CHAP. XXV.

1 *The prophet praiſeth God for his judgments.* 6 *for his ſaving benefits,* 9 *and for his victorious ſalvation.*

O Lord, thou *art* my God, I will exalt thee, I will praiſe thy name; for thou haſt done wonderful things; *thy* counſels of old *are* faithfulneſs *and* truth.

2 For thou haſt made of a city, an heap; *of* a defenced city, a ruin: a palace of ſtrangers to be no city it ſhall never be built.

3 Therefore ſhall the ſtrong people glorify thee, the city of the terrible nations ſhall fear thee.

4 For thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones *is* as a ſtorm *againſt* the wall.

5 Thou ſhalt bring down the noiſe of ſtrangers, as the heat in a dry place; *even* the heat with the ſhadow of a cloud: the branch of the terrible ones, ſhall be brought low.

6 ¶ And in this mountain ſhall the Lord of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will deſtroy in this mountain, the face of the covering caſt over all people, and the veil *that is* ſpread over all nations.

8 He will ſwallow up death in victory, and the

Lord

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10 *The city of confuſion is broken down.*] Some by *the city of confuſion* underſtand Samaria, the capital of Iſrael, which was now laid waſte by Salamaneſer.

13 *As the ſhaking of an olive-tree.*] That is, very few ſhall be left by the enemy, as few olives remain after the tree is ſhaken.

14 *They ſhall cry aloud from the ſea.*] Or, as it is expreſſed in the following verſe, from *the iſles of the ſea*, and ſignifies the weſtern parts of the earth. This paſſage relates to the future reſtoration of the Jews, as ſome other parts of the chapter plainly relate to the conſummation of all things.

16 *From the uttermoſt part of the earth have we heard ſongs, even glory to the righteous.*] That is, we have heard from the utmoſt regions the joyful acknowledgment of the righteous praiſing God for their deliverance, and for all the glorious things he hath done for them; rendering them thereby remarkable in the eyes of the world, as his favourites.

18 *The windows from on high are open.*] To pour down fire upon a wicked world, as before they poured down water: the expreſſion being borrowed from Moſes, ſhews that he meant this of a deſtruction as univerſal as that of the deluge.

20 *It ſhall fall, and not riſe again.*] This expreſſion remarkably makes for our interpretation: for, I think, God's judgments denounced againſt Iſrael or Judah, are attended with ſome diſtant proſpect of a reſtoration to favour: but here, we ſee, the earth is to be deſtroyed, even paſt redemption.

21 *The hoſt of the high ones on high.*] Meaning probably the rebel angels.

22 *They ſhall be viſited.*] That is, puniſhed, with an everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.

23 *Then ſhall the moon be confounded, and the ſun aſhamed, when the Lord of hoſts ſhall reign in mount Zion.*] If we underſtand theſe expreſſions literally, the ſenſe muſt be that the ſun and moon ſhall be darkened; a circumſtance that will certainly attend the laſt day. But it ſeems to be parallel to that in Rev. xxi 23, where it is ſaid, that when the kingdom of God ſhall come, his glory ſhall ſhine with ſuch eminent Luſtre, that there ſhall be no need of the light of the ſun or moon; on which account they are repreſented as aſhamed and confounded to ſee their light eclipſed by a greater.

Commentary and Notes on Chapter XXV.

1 *O Lord thou art my God.*] In this hymn there is a noble prediction of the light of the goſpel ſhining throughout the world, and removing from men's eyes the veil of ignorance and error that had overſpread all nations.

4 *A refuge from the ſtorm, a ſhadow from the heat.*]

> The ſick and weak the healing plant ſhall aid,
> From ſtorms a ſhelter, and from heat a ſhade. *Pope.*

6 *Shall the Lord of hoſts make unto all people, a feaſt of fat things, &c.*] It is very common in ſcripture to expreſs, under the ſimilitude of a feaſt, God's calling men by his grace. The ſame metaphor is alſo uſed in deſcribing the joys of heaven, Luke xxii. 29. The ſame repreſentation is uſed here, and implies that God will beſtow his grace in a plentiful manner upon his people, and fill them with ſpiritual delights, when the Jews ſhall be converted, and the fulneſs of the Gentiles ſhall come into the church.

7 *In this mountain.*] That is, Mount Zion, or Jeruſalem, from whence the glad tidings of the goſpel were firſt publiſhed.

8 *He will ſwallow up death in victory, &c.*] St. Paul juſtly expounds this text of the general reſurrection, and tells us this will not be fulfiled till that awful day. Inſtead of *in victory*, read *for ever*, as the word rather ſignifies.

Lord God will wipe away tears from off all faces, and the rebuke of his people ſhall he take away from off all the earth: for the Lord has ſpoken *it*.

9 ¶ And it ſhall be ſaid in that day, Lo, this *is* our God, we have waited for him, and he will ſave us: this *is* the Lord, we have waited for him, we will be glad, and rejoice in his ſalvation.

10 For in this mountain ſhall the hand of the Lord reſt, and Moab ſhall be troden down under him, even as ſtraw is troden down for the dunghill.

11 And he ſhall ſpread forth his hands in the midſt of them, as he that ſwimmeth ſpreadeth forth *his hands* to ſwim: and he ſhall bring down their pride together with the ſpoils of their hands.

12 And the fortreſs of the high fort of thy walls ſhall he bring down, lay low, *and* bring to the ground, *even* to the duſt.

CHAP. XXVI.

1 *A ſong inciting to confidence in God.* 20 *An exhortation to wait on him.*

IN that day ſhall this ſong be ſung in the land of Judah, We have a ſtrong city, ſalvation will *God* appoint *for* walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect peace, *whoſe* mind *is* ſtayed on *thee*: becauſe he truſted in thee.

4 Truſt ye in the Lord for ever; for in the Lord JEHOVAH *is* everlaſting ſtrength.

5 ¶ For he bringeth down them that dwell on high, the lofty city, he layeth it low, he layeth it low, *even* to the ground; he bringeth *it even* to the duſt.

6 The foot ſhall tread it down, *even* the feet of the poor, *and* the ſteps of the needy.

7 The way of the juſt *is* uprightneſs: thou moſt upright doſt weigh the path of the juſt.

8 Yea, in the way of thy judgments, O Lord, have we waited for thee: the deſire of *our* ſoul *is* to thy name, and to the remembrance of thee.

9 With my ſoul have I deſired thee in the night, yea, with my ſpirit within me will I ſeek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteouſneſs.

10 Let favour be ſhewed to the wicked, *yet* will he not learn righteouſneſs: in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the Lord.

11 Lord, *when* thy hand is lifted up, they will not ſee: *but* they ſhall ſee and be aſhamed for *their* envy at the people, yea, the fire of thine enemies ſhall devour them.

12 ¶ Lord, thou wilt ordain peace for us: for thou alſo haſt wrought all our works in us.

13 O Lord our God *other* lords beſides thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they ſhall not live; *they are* deceaſed, they ſhall not riſe: therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh.

15 Thou haſt increaſed the nation, O Lord, thou haſt increaſed the nation: thou art glorified: thou haſt removed *it* far *unto* all the ends of the earth.

16 Lord, in trouble have they viſited thee, they poured out a prayer *when* thy chaſtening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; ſo have we been in thy ſight, O Lord.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.

19 Thy dead *men* ſhall live, *together with* my dead body ſhall they ariſe. Awake, and ſing, ye that dwell in duſt: for thy dew *is as* the dew of herbs, and the earth ſhall caſt out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and ſhut thy doors about thee: hide thy ſelf as it were for a little moment, until the indignation be overpaſt:

21 For behold, the Lord cometh out of his place to puniſh the inhabitants of the earth for their iniquity: the earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlain.

CHAP. XXVII.

1 *The care of God over his vineyard.* 7 *His chaſtiſements differ from judgments.* 12 *The church of Jews and Gentiles.*

IN that day the Lord with his ſore and great and ſtrong ſword, ſhall puniſh leviathan the piercing ſerpent,

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No ſigh, no murmur the wide world ſhall hear,
From every face he wipes off every tear.
In adamantine chains ſhall death be bound,
And hell's grim tyrant feel th' eternal wound. *Pope.*

Commentary and Notes on Chapter XXVI.

1 *We have a ſtrong city, ſalvation will God appoint for walls and bulwarks.*] The church is often called the city of God, and her ſtrength wholly depends on the protection of the Almighty.

2 *Open ye the gates.*] This expreſſion implies the enlarging the number of believers, and bringing into the church *daily ſuch as ſhould be ſaved.*

That the righteous nation which keepeth the truth may enter in.] By the righteous nation is here meant the chriſtian church, when thoroughly purged from its droſs.

11 *When thy hand is lifted up, they will not ſee, but,* &c.] That is, this laſt judgment ſhall certainly awaken them, though they refuſe to ſee the hand of God in others.

12 *Thou wilt ordain peace for us.*] Or, bleſſedneſs. Thou haſt given us a law to direct us in all our ways and works, and ſuch other gracious advantages as, if duly improved, cannot fail to bring us to happineſs.

14 *They are deceaſed,* &c.] They are manes, or ghoſts of mighty wicked men, whom the Jews uſed too frequently to worſhip: and therefore he ſays, *they ſhall not riſe;* theſe idol deities, together with their impious worſhippers, ſhall ſink into deſtruction

19 *Thy dead men ſhall live.*] This and the following verſes contain God's anſwer to the foregoing complaints of his people: wherein he promiſes them a revival and new life after all their miſeries, which had carried them to the very portals of death. But they ſeem alſo to imply a reſurrection from the dead; and this verſe was one of the texts of ſcripture, on which the antient Jews founded their belief of that important Article.

Together with my dead body ſhall they ariſe, &c.] Theſe two ſentences are equivalent; they are called the church's dead in the former, as being members of that myſtical body; and in the latter, God's or Chriſt's dead, from the intereſt he hath in them, and becauſe he hath promiſed to raiſe them up at the laſt day.

Commentary and Notes on Chapter XXVII.

1 *In that day the Lord with his ſore and great and ſtrong ſword ſhall puniſh Leviathan.*] Tyrants and oppreſſors are often compared to the monſters of the deep; and the expreſſions of this verſe denote in general thoſe worldly potentates who have been the noted oppreſſor of

ſerpent, even leviathan, that crooked ſerpent; and he ſhall ſlay the dragon that *is* in the ſea.

2 In that day ſing ye unto her, A vineyard of red wine.

3 I the Lord do keep it: I will water it every moment: leſt *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would ſet the briers *and* thorns againſt me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my ſtrength, *that* he may make peace with me, *and* he ſhall make peace with me.

6 He ſhall cauſe them that come of Jacob to take root: Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit.

7 ¶ Hath he ſmitten him, as he ſmote thoſe that ſmote him? *or* is he ſlain according to the ſlaughter of *them that are* ſlain by him?

8 In meaſure, when it ſhooteth forth, thou wilt debate with it: he ſtayeth his rough wind in the day of the eaſt-wind.

9 By this therefore ſhall the iniquity of Jacob be purged; and this *is* all the fruit to take away his ſin; when he maketh all the ſtones of the altar as chalk-ſtones *that are* beaten in ſunder, the groves and images ſhall not ſtand up.

10 Yet the defenced city *ſhall be* deſolate, *and* the habitation forſaken, and left like a wilderneſs: there ſhall the calf feed, and there ſhall he lie down, and conſume the branches thereof.

11 When the boughs thereof are withered, they ſhall be broken off: the women come, *and* ſet them on fire: for it *is* a people of no underſtanding: therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour.

12 ¶ And it ſhall come to paſs in that day, *that* the Lord ſhall beat off from the channel of the river unto the ſtream of Egypt, and ye ſhall be gathered one by one, O ye children of Iſrael.

13 And it ſhall come to paſs in that day, *that* the great trumpet ſhall be blown, and they ſhall come which were ready to periſh in the land of Aſſyria, and the outcaſts in the land of Egypt, and ſhall worſhip the Lord in the holy mount at Jeruſalem.

CHAP. XXVIII.

1 Ephraim threatened. 16 Chriſt promiſed. 18 Their ſecurity ſhall be tried.

WO to the crown of pride, to the drunkards of Ephraim, whoſe glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of *them that are* overcome with wine.

2 Behold, the Lord hath a mighty and ſtrong one, *which* as a tempeſt of hail, *and* a deſtroying ſtorm, as a flood of mighty waters overflowing, ſhall caſt down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim ſhall be troden under foot.

4 And the glorious beauty which *is* on the head of the fat valley, ſhall be a fading flower, *and* as the haſty fruit before the ſummer: which *when* he that looketh upon it, ſeeth *it*, while it is yet in his hand he eateth it up.

5 ¶ In that day ſhall the Lord of hoſts be for a crown of glory, and for a diadem of beauty unto the reſidue of his people:

6 And for a ſpirit of judgment to him that ſitteth in judgment, and for ſtrength to them that turn the battle to the gate.

7 ¶ But they alſo have erred through wine, and through ſtrong drink are out of the way: the prieſt and the prophet have erred through ſtrong drink, they are ſwallowed up of wine, they are out of the way through ſtrong drink, they err in viſion, they ſtumble *in* judgment.

8 For all tables are full of vomit, *and* filthineſs, *ſo that there is* no place *clean*.

9 ¶ Whom ſhall he teach knowledge? and whom ſhall he make to underſtand doctrine? *them that are* weaned from the milk, *and* drawn from the breaſts.

10 For precept *muſt* be upon precept, precept upon precept, line upon line, line upon line, here a little, *and* there a little.

11 For with ſtammering lips and another tongue will he ſpeak to this people.

12 To whom he ſaid, This *is* the reſt *wherewith* ye may cauſe the weary to reſt, and this *is* the refreſhing: yet they would not hear.

13 But the word of the Lord was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little, *and* there a little: that they may go and fall backward, and be broken and ſnared, and taken.

14 ¶ Wherefore

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of God's people, and are indeed the inſtruments and types of ſatan ſo often called in ſcripture the ſerpent. And to him ſome interpreters apply theſe expreſſions.

2 *A vineyard of red wine.*] The church is often compared to a vineyard.

4 *Fury is not in me. Who would ſet the briers and thorns againſt me in battle*, &c.] Though fury doth not belong to me, and vengeance be called *my ſtrange work;* yet if the briers and thorns, that is, the wicked and incorrigible, bid defiance to me, they will find I will ſoon deſtroy and conſume them like a devouring fire.

8 *He ſtayeth his rough wind in the day of the eaſt wind.*] That is, in the midſt of juſtice he remembers mercy.

10 *There ſhall the calf feed.*] Deſolate places naturally turn to paſturage.

12 *From the channel of the river to the ſtream of Egypt.*] That is, from the river Euphrates, which is on the borders of Aſſyria, to the Nile, which is the boundary of Egypt.

13 *And ſhall worſhip the Lord in the holy mount at Jeruſalem.*] That is, they ſhall be joined to the true worſhippers of God, and ſerve him in his church.

Commentary and Notes on Chapter XXVIII.

1 *Wo to the crown of pride, to the drunkards of Ephraim.*] Wo to that proud kingdom of Iſrael, of which Ephraim is the head; Samaria the royal Seat of the kingdom, being ſituated in that tribe.

Whoſe glorious beauty is as a fading flower.] Whoſe ſtate and pride ſhall be of a very ſhort continuance, like the beauty of a flower, which ſoon withers and decays.

2 *The Lord hath a mighty and a ſtrong one, which as a tempeſt of hail and a deſtroying ſtorm, ſhall caſt down to the earth*, &c.] Under theſe ſimilitudes the prophet repreſents Salmaneſer king of Aſſyria, who ſhould carry away the ten tribes captive, and make an utter deſtruction of that kingdom. It is very common for the prophets to repreſent the ſevere judgments of God under the emblems of ſtorms and tempeſts, which are the artillery of heaven.

5 *In that day ſhall the Lord of hoſts be for a crown of glory*, &c.] God will then be the glory and perfection of the two remaining tribes of Judah and Benjamin: he will raiſe up king Hezekiah for the defence, and ſignally protect him againſt his enemies.

7 *They err in viſion, they ſtumble in judgment.*] The firſt charge is againſt the prophet, the other againſt the prieſt: but the word here tranſlated *judgment*, more properly ſignifies *reſolving caſes of conſcience.*

10 *For precept muſt be upon precept, line upon line*, &c.] You ſhould form your inſtructions, as if you were to deal with children, repeat the ſame thing over and over, and inſtil into them good principles by eaſy and gentle degrees as they are able to bear it.

14 Wherefore hear the word of the Lord, ye ſcornful men, that rule this people which *is* in Jeruſalem.

15 Becauſe ye have ſaid, We have made a covenant with death, and with hell are we at agreement; when the overflowing ſcourge ſhall paſs through, it ſhall not come unto us: for we have made lies our refuge, and under falſehood have we hid our ſelves:

16 ¶ Therefore thus ſaith the Lord God, Behold, I lay in Zion for a foundation, a ſtone, a tried ſtone, a precious corner-*ſtone*, a ſure foundation: he that believeth ſhall not make haſte.

17 Judgment alſo will I lay to the line, and righteouſneſs to the plummet: and the hail ſhall ſweep away the refuge of lies, and the waters ſhall overflow the hiding-place.

18 ¶ And your covenant with death ſhall be diſannulled, and your agreement with hell ſhall not ſtand; when the overflowing ſcourge ſhall paſs through, then ye ſhall be troden down by it.

19 From the time that it goeth forth, it ſhall take you: for morning by morning ſhall it paſs over, by day and by night: and it ſhall be a vexation, only *to* underſtand the report.

20 For the bed is ſhorter, than that *a man* can ſtretch himſelf on *it:* and the covering narrower, than that he can wrap himſelf in *it.*

21 For the Lord ſhall riſe up as *in* mount Perazim, he ſhall be wroth as *in* the valley of Gibeon, that he may do his work, his ſtrange work; and bring to paſs his act, his ſtrange act.

22 Now therefore be ye not mockers, leſt your bands be made ſtrong: for I have heard from the Lord God of hoſts a conſumption, even determined upon the whole earth.

23 Give ye ear, and hear my voice; hearken, and hear my ſpeech.

24 Doth the plowman plow all day to ſow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not caſt abroad the fitches, and ſcatter the cummin, and caſt in the principal wheat, and the appointed barley, and the rye in their place?

26 For his God doth inſtruct him to diſcretion, *and* doth teach him.

27 For the fitches are not threſhed with a threſhing inſtrument, neither is a cart-wheel turned about upon the cummin: but the fitches are beaten out with a ſtaff, and the cummin with a rod.

28 Bread-*corn* is bruiſed; becauſe he will not ever be threſhing it, nor break *it* with the wheel of his cart, nor bruiſe it with his horſemen.

29 This alſo cometh forth from the Lord of hoſts, *which* is wonderful in counſel, *and* excellent in working.

C H A P. XXIX.

1 *God's judgment upon Jeruſalem.* 9 *Their ſenſeleſneſs,* 13 *and deep hypocriſy.* 18 *A promiſe of ſanctification.*

WO to Ariel, to Ariel the city *where* David dwelt! add ye year to year; let them kill ſacrifices.

2 Yet I will diſtreſs Ariel, and there ſhall be heavineſs and ſorrow: and it ſhall be unto me as Ariel.

3 And I will camp againſt thee round about, and will lay ſiege againſt thee with a mount, and I will raiſe forts againſt thee.

4 And thou ſhalt be brought down, *and* ſhalt ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt, and thy voice ſhall be as of one that hath a familiar ſpirit, out of the ground, and thy ſpeech ſhall whiſper out of the duſt.

5 Moreover, the multitude of thy ſtrangers ſhall be like ſmall duſt, and the multitude of the terrible ones *ſhall be* as chaff that paſſeth away, yea, it ſhall be at an inſtant ſuddenly.

6 Thou ſhalt be viſited of the Lord of hoſts with thunder, and with earthquake, and great noiſe, with ſtorm, and tempeſt, and the flame of devouring fire.

7 And the multitude of all the nations that fight againſt Ariel, even all that fight againſt her and her munition, and that diſtreſs her, ſhall be as a dream of a night-viſion.

8 It ſhall even be as when a hungry *man* dreameth, and behold, he eateth; but he awaketh, and his ſoul is empty: or as when a thirſty *man* dreameth, and behold, he drinketh; but he awaketh, and behold *he is* faint, and his ſoul hath appetite: ſo ſhall the multitude of all the nations be that fight againſt mount Zion.

9 ¶ Stay your ſelves, and wonder, cry ye out, and cry; they are drunken, but not with wine; they ſtagger, but not with ſtrong drink.

10 For the Lord hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your eyes: the

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15 *We have made a covenant with death and with hell.*] We have made peace, ſay they, with thoſe that threaten to deſtroy us, meaning probably Sennacherib and his forces.

16 *Behold, I lay in Zion for a foundation, a ſtone, a tried ſtone,* &c.] This prophecy can belong only to Chriſt, to whom it is often applied in the New Teſtament. But with reſpect to the time when it was written it may denote thus much, that he ſhould never be diſappointed who believes in God, whoſe dwelling is in Zion, and hath made peculiar promiſes to the Jewiſh church and kingdom ſeated there, which ſhall eminently be fulfilled at the coming of the Meſſiah, in whom all God's promiſes made to his people ſhall receive their final accompliſhment.

20 *For the bed is ſhorter than that,* &c.] Two proverbial expreſſions, importing that all worldly comforts are inſufficient to cure the maladies they are applied to, and human devices unable to ſecure us againſt the Puniſhments of Providence.

24 *Doth the plowman plow all the day to ſow?*] Or, as the words may be better tranſlated, *doth the plowman plow every day to ſow?* is there not alſo a time for harrowing and ſowing?

28 *Nor bruiſe it with his horſemen.*] Rather, with his horſes: in the Eaſtern countries they beat their wheat out of the huſk, by drawing drays, or heavy planks with iron wheels over it; theſe were drawn by horſes, and ſometimes oxen.

29 *This alſo cometh from the Lord of hoſts, which is wonderful in counſel,* &c] That is, the judgment or conſumption threatened upon the whole land, *verſe* 22. cometh from God, whoſe decrees are the reſults of infinite wiſdom, and who brings them to paſs in ſuch a manner, as tend beſt to promote his own intereſt.

Commentary and Notes on Chapter XXIX.

1 *Wo to Ariel, to Ariel, the city where David dwelt,* &c.] Ariel ſignifies the lion of God, and was the name of the altar, becauſe it devoured the ſacrifices which were offered upon it. Here it is, by a ſynecdoche, put for the city of Jeruſalem, which David made the ſeat of the kingdom, and where God had promiſed to place his name.

2 *Yet I will diſtreſs Ariel--and it ſhall be unto me as Ariel.)* When the city is ſurrounded by the hoſt of the enemy, it ſhall reſemble the altar of burnt offerings, being totally ſurrounded with carcaſes not of beaſts, but of men.

4 *Shall ſpeak out of the ground,*] This alludes to the cuſtom of the magicians, who could diſguiſe their voices in a very extraordinary manner

the prophets and your rulers, the ſeers hath he covered.

11 And the viſion of all is become unto you as the words of a book *that is* ſealed, which *men* deliver to one that is learned, ſaying, Read this, I pray thee: and he ſaith, I cannot: for it *is* ſealed:

12 And the book is delivered to him that is not learned, ſaying, Read this, I pray thee: and he ſaith, I am not learned.

13 ¶ Wherefore the Lord ſaid, Foraſmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men:

14 Therefore behold, I will proceed to do a marvellous work amongſt this people, *even* a marvellous work and a wonder: for the wiſdom of their wiſe *men* ſhall periſh, and the underſtanding of their prudent *men* ſhall be hid.

15 Wo unto them that ſeek deep to hide their counſel from the Lord, and their works are in the dark, and they ſay, Who ſeeth us? and who knoweth us?

16 Surely your turning of things upſide down ſhall be eſteemed as the potter's clay. For ſhall the work ſay of him that made it, He made me not? or ſhall the thing framed ſay of him that framed it, He hath no underſtanding?

17 *Is* it not yet a very little while, and Lebanon ſhall be turned into a fruitful field, and the fruitful field ſhall be eſteemed as a foreſt?

18 ¶ And in that day ſhall the deaf hear the words of the book, and the eyes of the blind ſhall ſee out of obſcurity and out of darkneſs.

19 The meek alſo ſhall increaſe *their* joy in the Lord, and the poor among men ſhall rejoice in the Holy One of Iſrael.

20 For the terrible one is brought to nought, and the ſcorner is conſumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a ſnare for him that reproveth in the gate, and turn aſide the juſt for a thing of nought.

22 Therefore thus ſaith the Lord, who redeemed Abraham, concerning the houſe of Jacob; Jacob ſhall not now be aſhamed, neither ſhall his face now wax pale.

23 But when he ſeeth his children the work of mine hands in the midſt of him, they ſhall ſanctify my name, and ſanctify the Holy One of Jacob, and ſhall fear the God of Iſrael.

24 They alſo that erred in ſpirit ſhall come to underſtanding, and they that murmured ſhall learn doctrine.

CHAP. XXX.

1 *The people threatened for their confidence in Egypt,* 8 *and contempt of God's word.*

WO to the rebellious children, ſaith the Lord, that take counſel, but not of me; and that cover with a covering, but not of my ſpirit; that they may add ſin to ſin.

2 That walk to go down into Egypt (and have not aſked at my mouth) to ſtrengthen themſelves in the ſtrength of Pharaoh, and to truſt in the ſhadow of Egypt.

3 Therefore ſhall the ſtrength of Pharaoh be your ſhame, and the truſt in the ſhadow of Egypt *your* confuſion.

4 For his princes were at Zoan, and his ambaſſadors came to Hanes.

5 They were all aſhamed of a people *that* could not profit them, nor be an help, nor profit, but a ſhame and alſo a reproach.

6 The burden of the beaſts of the ſouth: into the land of trouble and anguiſh, from whence *come* the young and old lion, the viper and fiery flying ſerpent, they will carry their riches upon the ſhoulders of young aſſes, and their treaſures upon the bunches of camels, to a people *that* ſhall not profit *them.*

7 For the Egyptians ſhall help in vain, and to no purpoſe: therefore have I cried concerning this, Their ſtrength *is* to ſit ſtill.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will not hear the law of the Lord:

10 Which ſay to the ſeers, See not; and to the prophets, propheſy not unto us right things, ſpeak unto us ſmooth things, propheſy deceits:

11 Get you out of the way, turn aſide out of the path, cauſe the holy One of Iſrael to ceaſe from before us.

12 Wherefore thus ſaith the holy One of Iſrael, becauſe ye deſpiſe this word, and truſt in oppreſſion and preverſeneſs, and ſtay thereon:

13 Therefore this iniquity ſhall be to you as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddenly at an inſtant.

14 And he ſhall break it as the breaking of the potters veſſel, that is broken in pieces, he ſhall not ſpare; ſo that there ſhall not be found in the burſting of it, a ſhred to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus ſaith the Lord God, the holy One of Iſrael, in returning and reſt ſhall ye be ſaved, in quietneſs and in confidence ſhall be your ſtrength; and ye would not.

16 But ye ſaid, No, for we will flee upon horſes; therefore ſhall ye flee: and we will ride upon the ſwift; therefore ſhall they that purſue you be ſwift.

17 One thouſand *ſhall flee* at the rebuke of one: at the rebuke of five ſhall ye flee: till ye be left as a beacon upon the top of a mountain, and as an enſign on an hill.

18 And

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13 *Their fear towards me is taught by the precept of men.*] That is, human authority has too much weight among them in matters of religion. *Clark.*

17 *Lebanon ſhall be turned into a fruitful field, and the fruitful field ſhall be eſteemed as a foreſt.*] A proverbial expreſſion, uſed to indicate the remarkable changes that ſhould enſue, when the proud and lofty ſhall be abaſed, and the meek exalted: an alteration as remarkable as if mount Lebanon, famous for its cedars, ſhould be turned into a corn field, and the richeſt meadow ground changed into a foreſt.

Commentary and Notes on Chapter XXX.

1 *That cover themſelves with a covering.*] That pour out a libation, but not after my mind. *Sykes.*

6 *The burden of the beaſts of the ſouth,* &c.] The word *burden* hath an ambiguous ſenſe; for, beſides its uſual ſignification, it alſo denotes a threatening prophecy: the words implying, that the burdens of preſents, which the Jews ſent upon the backs of aſſes and camels to purchaſe the friendſhip of Egypt, ſhould meet with very little ſucceſs.

18 And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted that he may have mercy upon you: for the Lord *is* a God of judgment. Bleſſed *are* all they that wait for him.

19 For the people ſhall dwell in Zion at Jeruſalem: thou ſhalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he ſhall hear it, he will anſwer thee.

20 And *though* the Lord give you the bread of adverſity and the water of affliction, yet ſhall not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers:

21 And thine ears ſhall hear a word behind thee ſaying, This *is* the way, walk ye in it, when ye turn to the right-hand, and when ye turn to the left.

22 Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold: thou ſhalt caſt them away as a menſtruous cloth; thou ſhalt ſay unto it, Get thee hence.

23 Then ſhall he give the rain of thy ſeed that thou ſhalt ſow the ground withal, and bread of the increaſe of the earth, and it ſhall be fat and plenteous: in that day ſhall thy cattle feed in large paſtures.

24 The oxen likewiſe and the young aſſes that ear the ground, ſhall eat clean provender which hath been winnowed with the ſhovel and with the fan.

25 And there ſhall be upon every high mountain, and upon every high hill, rivers *and* ſtreams of waters, in the day of the great ſlaughter, when the towers fall.

26 Moreover, the light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſeven-fold, as the light of ſeven days, in the day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound.

27 Behold, the name of the Lord cometh from far, burning with his anger, and the burden *thereof is* heavy: his lips are full of indignation, and his tongue as a devouring fire.

28 And his breath as an overflowing ſtream ſhall reach to the midſt of the neck, to ſift the nations with the ſieve of vanity: and *there ſhall be* a bridle in the jaws of the people, cauſing *them* to err.

29 Ye ſhall have a ſong as in the night, *when* a holy ſolemnity is kept: and gladneſs of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Iſrael.

30 And the Lord ſhall cauſe his glorious voice to be heard, and ſhall ſhew the lighting-down of his arm, with the indignation of *his* anger, and with a flame of a devouring fire, *with* ſcattering, and tempeſt, and hail-ſtones.

31 For through the voice of the Lord ſhall the Aſſyrian be beaten down, *which* ſmote with a rod.

32 And in every place where the grounded ſtaff ſhall paſs, which the Lord ſhall lay upon him, it ſhall be with tabrets and harps; and in battles of ſhaking will he fight with it.

33 For Tophet *is* ordained of old; yea, for the king it is prepared: he hath made *it* deep *and* large: the pile thereof *is* fire and much wood: the breath of the Lord, like a ſtream of brimſtone, doth kindle it.

CHAP. XXXI.

The prophet ſheweth the curſed folly of truſting Egypt, and forſaking God.

WO to them that go down to Egypt for help: and ſtay on horſes, and truſt in chariots, becauſe *they are* many; and in horſemen, becauſe they are very ſtrong: but they look not unto the holy One of Iſrael, neither ſeek the Lord.

2 Yet he alſo *is* wiſe, and will bring evil, and will not call back his words: but will riſe againſt the houſe of the evil doers, and againſt the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God, and their horſes fleſh and not ſpirit; when the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fail together.

4 For thus hath the Lord ſpoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice,

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18 *And therefore will the Lord wait.*] This might have been better tranſlated in the following manner; *nevertheleſs the Lord will wait*, or *yet ſurely the Lord will wait*. For the particle *taken* is often rendered ſo in ſeveral parts of ſcripture. And had this been attended to by our tranſlators ſeveral ſeeming incoherences in the prophetic ſtile would have been avoided.

21 *And thine ears ſhall hear a word behind thee, ſaying, This is the way,* &c.] As God will afford you teachers, ſo he will alſo give you grace to liſten to their inſtructions. Nay, his grace will ſupply the place of a tutor or monitor; it will be always giving you directions, and correcting you when you do amiſs.

25 *And there ſhall be upon every high mountain, and every high hill rivers and ſtreams of waters.*] God's bleſſings are often repreſented under the metaphor of a well-watered ground, which is the moſt fruitful: and here the prophet promiſes ſuch fertility, that the barren and mountainous land ſhall yield as plentiful an harveſt as if it were watered with ſtreams and rivers. But if we compare this verſe with what follows, we ſhall diſcover a more myſtical ſenſe: implying a promiſe of the large ſupplies of grace under the goſpel, which ſhould water the moſt dry and barren places, as if ſtreams of water were to take their courſe from the ſummits of the higheſt mountains.

In the day of the great ſlaughter, when the towers fall.] This will be remarkably fulfilled, when that terrible deſtruction ſhall be made of God's enemies, mentioned Rev. xiv. 2, xix. 21. when the great men of the earth, called here the towers, ſhall fall.

26 *Moreover, the light of the moon ſhall be as the light of the ſun,* &c.] Light is an emblem of joy and happineſs: but the words ſeem to deſcribe that glorious ſtate of the church, when there ſhall be no night nor any reſemblance of it, no degree either of ſorrow or ignorance.

29 *Ye ſhall have a ſong, as in the night.*] The feaſt of the paſſover is chiefly alluded to here, which was always kept in the evening and the ſupper concluded with hymns.

32 *And in every place where the grounded ſtaff ſhall paſs, which the Lord ſhall lay upon him, it ſhall he with tabrels and harps,* &c.] This paſſage is very obſcurely rendered; the tranſlation in the old bible publiſhed in the reign of Henry VIII. has it much plainer, it being there rendered as follows: *Whitherſoever he goes, the rod ſhall cleave unto him, which the Lord ſhall lay upon him.* But the paſſage may be thus rendered more conformable to the Hebrew, *And every place, where the terrible ſtroke ſhall paſs which the Lord will lay upon him, ſhall reſound with tabrets and harps.* The expreſſion alludes to the rod with which the Aſſyrian ſmote or corrected the deſcendants of Jacob: as if the prophet had ſaid, God hath prepared a rod to chaſtiſe him, who was before a ſcourge to all his neighbours. The import of the whole ſentence is this, That every place were God ſhall afflict this heavy judgment upon the Aſſyrian ſhall be full of joy and gladneſs.

Commentary and Notes on Chapter XXXI.

4 *Like as a lion and the young lion roaring on his prey,* &c.] This is an elegant ſimilitude, repreſenting the Almighty's power, which no human ſtrength is able to withſtand. One would think Homer had copied it, Iliad, b. 12.

voice, nor abaſe himſelf for the noiſe of them: ſo ſhall the Lord of hoſts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, ſo will the Lord of hoſts defend Jeruſalem, defending alſo he will deliver *it*, *and* paſſing over he will preſerve *it*.

6 ¶ Turn ye unto *him from* whom the children of Iſrael have deeply revolted.

7 From that day every man ſhall caſt away his idols of ſilver, and his idols of gold, which your own hands have made unto you *for* a ſin.

8 ¶ Then ſhall the Aſſyrian fall with the ſword, not of a mighty man; and the ſword, not of a mean man, ſhall devour him: but he ſhall flee from the ſword, and his young men ſhall be diſcomfitted.

9 And he ſhall paſs over to his ſtrong hold for fear, and his princes ſhall be afraid of the enſign ſaith the Lord, whoſe fire *is* in Zion, and his furnace in Jeruſalem.

CHAP. XXXII.

1 *The bleſſings of Chriſt's kingdom.* 9 *Deſolation is foreſhewn.* 15 *Reſtoration is promiſed to ſucceed.*

BEhold, a king ſhall reign in righteouſneſs, and princes ſhall rule in judgment.

2 And a man ſhall be as an hiding-place from the wind, and a covert from the tempeſt: as rivers of water in a dry place, as the ſhadow of a great rock in a weary land.

3 And the eyes of them that ſee, ſhall not be dim; and the ears of them that hear, ſhall hearken.

4 The heart alſo of the raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly.

5 The vile perſon ſhall be no more called liberal nor the churl ſaid *to be* bountiful.

6 For the vile perſon will ſpeak villainy, and his heart will work iniquity, to practiſe hypocriſy, and to utter error againſt the Lord, to make empty the ſoul of the hungry; and he will cauſe the drink of the thirſty to fail.

7 The inſtruments alſo of the churl *are* evil: he deviſeth wicked devices to deſtroy the poor with lying words, even when the needy ſpeaketh right.

8 But the liberal deviſeth liberal things; and by liberal things ſhall he ſtand.

9 ¶ Riſe up ye women that are at eaſe, hear my voice ye careleſs daughters, give ear unto my ſpeech

10 Many days and years ſhall ye be troubled, ye careleſs women: for the vintage ſhall fail, the gathering ſhall not come.

11 Tremble, ye women that are at eaſe; be troubled, ye careleſs ones: ſtrip you and make you bare, and gird *ſackcloth* upon your loins.

12 They ſhall lament for the teats, for the pleaſant fields, for the fruitful vine.

13 Upon the land of my people ſhall come up thorns *and* briers; yea, upon all the houſes of joy in the joyous city:

14 Becauſe the palaces ſhall be forſaken; the multitude of the city ſhall be left; the forts and towers ſhall be for dens for ever, a joy of wild aſſes, a paſture of flocks;

15 ¶ Until the ſpirit be poured upon us from on high, and the wilderneſs be a fruitful field, and the fruitful field be counted for a foreſt.

16 Then judgment ſhall dwell in the wilderneſs, and righteouſneſs remain in the fruitful field.

17 And the work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs and aſſurance for ever.

18 And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting-places:

19 When it ſhall hail, coming down on the foreſt; and the city ſhall be low in a low place.

20 Bleſſed *are* ye that ſow beſide all waters, that ſend forth *thither* the feet of the ox and the aſs.

CHAP. XXXIII.

1 *God's judgments againſt the enemies of the church.* 13 *The privileges of the godly.*

WO to thee that ſpoileſt, and thou *waſt* not ſpoiled; and dealeſt treacherouſly, and they dealt

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So preſs'd with hunger from the mountain's brow
Deſcends a lion on the flocks below;
In vain loud maſtiffs bay him from afar,
And ſhepherds gaul him with an iron war;
Regardleſs, furious he purſues his way;
He foams, he roars, he rends the panting prey, *Pope.*

5 *As birds flying, ſo will the Lord of hoſts defend Jeruſalem.*] The protection which God affords to his ſervants is commonly expreſſed by *covering them under his wings*, in alluſion to the wings of the cherubims which covered the mercy-ſeat. *Lowth.*

8 *Then ſhall the Aſſyrian fall with the ſword,* &c.] He ſhall not fall by any mortal power, but by the hand of an angel; accordingly the Aſſyrian army was in one night deſtroyed by a ſudden ſtroke from heaven. *Lowth.*

Commentary and Notes on Chapter XXXII.

1 *Behold a king ſhall reign in righteouſneſs, and princes ſhall rule in judgment.*] Under the government and example of ſo good a king as Hezekiah, inferior princes and magiſtrates ſhall execute their office with juſtice, faithfulneſs, and integrity.

2 *And a man ſhall be as an hiding-place from the wind.*] And this prince ſhall be a refuge to us, when the ſtorms of calamities overtake us, or the oppreſſions of our enemies, like exceſſive heat, ſcorch and conſume it.

9 *Riſe up, ye women.*] He prophecieth of ſuch calamities to come, that they will not ſpare the women and children, therefore deſireth them to take heed.

12 *They ſhall lament for the teats,* &c.] The ſenſe will be much plainer, and, at the ſame time, more agreeable to the original, if we alter the pointing, and join the firſt ſentence of this verſe with what precedes it, and the latter part of it with what follows; tranſlating the whole in the following manner: *Gird ſackcloth upon your loins, and upon your mourning breaſts. Upon the pleaſant fields, upon the fruitful vine upon the land of my people, ſhall come up briers and thorns.* The word *ſophedim,* which our Engliſh tranſlators have rendered *they ſhall lament,* is in the maſculine gender, and therefore cannot be underſtood of the women mentioned verſe 11.

15 *Until the ſpirit be poured upon us from on high.*] Until the Almighty gives us new life, and recovers us from this forlorn condition, which may very properly be compared with the ſhadow of death.

16 *Then judgment ſhall dwell in the wilderneſs, and righteouſneſs remain in the fruitful field.*] Then ſhall all manner of peace and happineſs flouriſh in that place which was lately a wilderneſs, but now a fruitful field.

20 *Bleſſed are they that ſow beſide all waters, that ſend forth thither the feet of the ox and the aſs.*] When theſe calamities befall the enemies of Sion, happy will be the people that truſt in the Almighty, for they may ſow their land in peace, which was before rendered deſolate by hoſtile invaſions; and though formerly over-run with briers and thorns, yet will now become a *fruitful field*, and its crop equal to the produce of moiſt and well-watered grounds. It was the cuſtom of the Jews to uſe aſſes as well as oxen in plowing and cultivating their lands.

Commentary and Notes on Chapter XXXIII.

1 *Wo to thee that ſpoileſt and thou waſt not ſpoiled.*] It is the common practice of the great oppreſſors of the earth, to invade the territories of their neighbours, without any provocation, or having received any real injury. And againſt ſuch baſe practices this woe is pronounced.

dealt not treacherouſly with thee: when thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled; *and* when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee.

2 O Lord, be gracious unto us, we have waited for thee: be thou their arm every morning, our ſalvation alſo in the time of trouble.

3 At the noiſe of the tumult the people fled: at the lifting up of thyſelf the nations were ſcattered.

4 And your ſpoil ſhall be gathered *like* the gathering of the caterpillar: as the running to and fro of locuſts ſhall he run upon them.

5 The Lord is exalted: for he dwelleth on high, he hath filled Zion with judgment and righteouſneſs.

6 And wiſdom and knowledge ſhall be the ſtability of thy times, *and* ſtrength of ſalvation: the fear of the Lord is his treaſure.

7 Behold their valiant ones ſhall cry without: the ambaſſadors of peace ſhall weep bitterly.

8 The high-ways lie waſte, the way-faring man ceaſeth, he hath broken the covenant, he hath deſpiſed the cities, he regardeth no man.

9 The earth mourneth *and* languiſheth: Lebanon is aſhamed *and* hewn down: Sharon is like a wilderneſs, and Baſhan, and Carmel ſhake off *their fruits*.

10 Now will I riſe, ſaith the Lord: now will I be exalted, now will I lift up myſelf.

11 Ye ſhall conceive chaff, ye ſhall bring forth ſtubble: your breath *as* fire ſhall devour you.

12 And the people ſhall be *as* the burnings of lime: *as* thorns cut up ſhall they be burned in the fire.

13 ¶ Hear ye *that are* far off, what I have done; and ye *that are* near, acknowledge my might.

14 The ſinners in Zion are afraid, fearfulneſs hath ſurpriſed the hypocrites: who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings?

15 He that walketh righteouſly, and ſpeaketh uprightly, he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evil:

16 He ſhall dwell on high: his place of defence *ſhall be* the munitions of rocks, bread ſhall be given them, his waters *ſhall be* ſure.

17 Thine eyes ſhall ſee the king in his beauty: they ſhall behold the land that is very far off.

18 Thine heart ſhall meditate terror: where *is* the ſcribe: where *is* the receiver? where *is* he that counted the towers?

19 Thou ſhalt not ſee a fierce people, a people of a deeper ſpeech than thou canſt perceive; of a ſtammering tongue *that thou canſt* not underſtand.

20 Look upon Zion the city of our ſolemnities: thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle *that* ſhall not be taken down, not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken.

21 But there the glorious Lord *will be* unto us a place of broad rivers *and* ſtreams; wherein ſhall go no gally with oars, neither ſhall gallant ſhip paſs thereby.

22 For the Lord *is* our judge, the Lord *is* our law giver, the Lord *is* our king, he will ſave us.

23 Thy tacklings are looſed, they could not well ſtrengthen their maſt, they could not ſpread the ſail: then is the prey of a great ſpoil divided; the lame take the prey.

24 And the inhabitants ſhall not ſay, I am ſick: the people that dwell therein *ſhall be* forgiven *their* iniquity.

CHAP. XXXIV.

1 *The judgment wherewith God revengeth his church.* 11 *The deſolation of our enemies.*

COME near, ye nations, to hear, and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

2 For the indignation of the Lord *is* upon all nations, and *his* fury upon all their armies: he hath utterly deſtroyed them, he hath delivered them to the ſlaughter.

3 Their

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2 *Be thou their arm every morning*] It is uſual for the prophets to change their ſtile from the firſt, to the ſecond or third perſon.

4 *Your ſpoil ſhall be gathered like the gathering of the caterpillar*, &c.] The Jews ſhall plunder the Aſſyrian's camp, till they leave it as bare as the locuſts or caterpillars leave the trees when they have ſtripped them of their verdure.

7 *Ambaſſadors of peace.*] The meſſengers ſent from Hezekiah to Rabſhakeh, 2 Kings xviii.

9 *The earth mourneth and languiſheth; Lebanon is aſhamed and hewn down*, &c.] The whole land is under the greateſt conſternation, and the moſt beautiful parts of the country ſeem to languiſh and wither, at the approach of the enemy, and look upon themſelves as already deſtroyed. Lebanon was famous for its cedars: Sharon for its flowers and gardens; and Baſhan and Carmel for their rich grounds, and fat paſtures.

10 *Now will I riſe, ſaith the Lord: now will I be exalted*, &c.] When things are come to the laſt extremity, then is the time for the Almighty to interpoſe, and make his ſtrength more eminently conſpicuous in the midſt of the weakneſs of man.

11 *Ye ſhall conceive*, &c.] This is ſpoken to the enemies of Jeruſalem.

14 *The ſinners in Zion are afraid, fearfulneſs hath ſurprized the hypocrites: who among us ſhall dwell with the devouring fire?* &c.] This, and the two following verſes, deſcribe the different apprehenſions of the good and bad under their preſent circumſtances. They that did not rely upon God for help, were ready to cry out, who can bear the approach of the Aſſyrian, who devours all things like fire? But, in a ſecondary ſenſe, theſe words may be applied to the torments of hell, which, when the conſciences of ſinners begin to be rouſed from their lethargy, give them abudant cauſe for forming the moſt dreadful ideas of the divine vengeance. And they who could not ſupport the thought of being attacked with all the force of a human enemy; how will they bear the weight of God's wrath, when he ſhall declare himſelf their enemy, and ſet his *terrors in array againſt them*?

15 *He that walketh.*] The meaning is, he that is juſt and righteous in all his dealings, ſhall by the favourable protection of the Divine Providence, as by an impregnable fortreſs, be defended againſt all extreme calamities, *Clark.*

17 *Thine eyes ſhall ſee the king in his beauty*] This elegant image probably alludes to the felicity of the righteous in the everlaſting world; Milton touches the ſame ſubject with wonderful elevation and majeſty of thought:

——————They walk with God,
High in ſalvation, and the climes of bliſs. B. xi. 707.

20 *Look upon Zion the city of our ſolemnities*, &c.] You may now view Zion in perfect peace, and freed from all the fears of an hoſtile invaſion. God hath choſen it to be the place ſet apart for his ſolemn worſhip, and the temple of his own reſidence; and therefore no part of it ſhall be damaged by an enemy.

23 *Thy tacklings*, &c.] Having compared the Aſſyrians to a naval force, he purſues the metaphor, and deſcribes them as in a ſhipwrecked condition.

Commentary and Notes on Chapter XXXIV.

1 *Come near, ye nations, and hear*, &c.] A ſummons to all the inhabitants of the earth to the following deſcription of the general judgment, which concerns them all.

3 Their ſlain alſo ſhall be caſt out, and their ſtink ſhall come up out of their carcaſes, and the mountains ſhall be melted with their blood.

4 And all the hoſt of heaven ſhall be diſſolved, and the heavens ſhall be rolled together as a ſcrole: and all their hoſts ſhall fall down as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

5 For my ſword ſhall be bathed in heaven: behold, it ſhall come down upon Idumea, and upon the people of my curſe to judgment.

6 The ſword of the Lord is filled with blood, it is made fat with fatneſs, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a ſacrifice in Bozrah, and a great ſlaughter in the land of Idumea.

7 And the unicorns ſhall come down with them, and the bullocks with the bulls; and their land ſhall be ſoaked with blood, and their duſt made fat with fatneſs.

8 For *it is* the day of the Lord's vengeance, *and* the year of recompenſes for the controverſy of Zion.

9 And the ſtreams thereof ſhall be turned into pitch, and the duſt thereof into brimſtone, and the land thereof ſhall become burning pitch.

10 It ſhall not be quenched night nor day; the ſmoke thereof ſhall go up for ever: from generation to generation it ſhall lie waſte; none ſhall paſs through it for ever and ever.

11 ¶ But the cormorant and the bittern ſhall poſſeſs it; the owl alſo and the raven ſhall dwell in it: and he ſhall ſtretch out upon it the line of confuſion, and the ſtones of emptineſs.

12 They ſhall call the nobles thereof to the kingdom, but none *ſhall be* there, and all her princes ſhall be nothing.

13 And thorns ſhall come up in her palaces, nettles and brambles in the fortreſſes thereof; and it ſhall be an habitation of dragons *and* a court for owls.

14 The wild beaſts of the deſert ſhall alſo meet with the wild beaſts of the Iſland, and the ſatyr ſhall cry to his fellow; the ſcriech-owl alſo ſhall reſt there, and find for herſelf a place of reſt.

15 There ſhall the great owl make her neſt, and lay, and hatch, and gather under her ſhadow: there ſhall the vultures alſo be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the Lord, and read: no one of theſe ſhall fail, none ſhall want her mate: for my mouth it hath commanded, and his ſpirit it hath gathered them.

17 And he hath caſt the lot for them, and his hand hath divided it unto them by line: they ſhall poſſeſs it for ever, from generation to generation ſhall they dwell therein.

CHAP. XXXV.

1 *The joyful flouriſhing of Chriſt's kingdom.* 3 *The weak are encouraged by the virtues and privileges of the goſpel*

THE wilderneſs and the ſolitary place ſhall be glad for them: and the deſert ſhall rejoice, and bloſſom as the roſe.

2 It ſhall bloſſom abundantly, and rejoice even with joy and ſinging: the glory of Lebanon ſhall be given unto it, the excellency of Carmel and Sharon: they ſhall ſee the glory of the Lord *and* the excellency of our God.

3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful heart, Be ſtrong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompenſe; he will come, and ſave you.

5 Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped.

6 Then ſhall the lame *man* leap as an hart, and the tongue of the dumb ſing: for in the wilderneſs ſhall waters break out, and ſtreams in the deſert.

7 And

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5 *It ſhall come down upon Idumea,* &c.] It is common for the prophets to repreſent the enemies of God's church by the name of ſome country remarkable for its hatred to the Jews; and in this ſenſe, Edom or Idumea may be taken here, the inhabitants of that country being famous for their malice to the Iſraelites. But the words here ſeem to deſcribe a more general judgment, of which the deſtruction of Edom was but an imperfect repreſentation. It ſhould alſo be remembered that the words *Edom* and *Bozrah* may be taken figuratively, the former ſignifying *red*, the colour of blood, and the latter a *vintage*, which, in the prophetical idiom, denotes God's vengeance, and is otherwiſe expreſſed by *the wine-preſs of God's wrath.*

7 *The unicorns.*] The creature here meant is the rhinoceros. The beaſts mentioned in the 6th verſe and in this, ſignify all ranks and ſorts of people, the ſtrongeſt, as well as the weakeſt, Septuagint reads, The noblemen ſhall come down.

8 *For it is the day of the Lord's vengeance, and the year of recompenſes for the controverſy of Zion.*] A time which ſhall be remarkable for God's vindicating the cauſe of his oppreſſed truth and people. A day and a year are here equivalent terms; and as the word *day* is often taken for ſome remarkable time, ſo a year is here uſed in that large and unlimited ſenſe.

9 *And the ſtreams thereof ſhall be turned into pitch,* &c.] This alludes to the deſtruction of the cities of Sodom and Gomorrah, an emblem of the everlaſting deſtruction of the wicked at the laſt day.

11 *The bittern.*] This would more properly have been tranſlated, *the hedge-hog*, as Dr. Shaw obſerves, and the Septuagint and ſeveral other tranſlations have rendered it.

13 *Dragons.*] By *dragons* are generally meant, thoſe noxious and diſagreeable creatures that hide themſelves in dark and inacceſſible coverts.

Owls.] It ſhould be rendered *oſtriches*, as in the margin.

14 *The ſatyr ſhall cry to his fellow.*] It is certain the prophet here ſpeaks of ſpectres: for he deſcribes a deſart place which ſtrikes the mind with terror; and where the imagination, ſo ſtruck, uſually forms monſters, not from what it ſees, but what it fears.

Commentary and Notes on Chapter XXXV.

1 *The wilderneſs and the ſolitary place ſhall be glad for them.*] That is, for the judgments inflicted upon the enemies of the people of God. By the wilderneſs is meant the church, which, before was in a deſolate and forlorn condition, but now ſhall ſpread and flouriſh. So the church is deſcribed as dwelling in the wilderneſs, *Rev.* xii. 14, to denote its obſcure and afflicted ſtate. Both places perhaps allude to the Iſraelites ſojourning in the deſart, who are called the *Church in the wilderneſs*, Acts vii. 37.

2 *It ſhall bloſſom abundantly,* &c.] Spiritual bleſſings are often diſplayed under the emblems of fruitfulneſs and plenty.

See nature haſtes her earlieſt wreathes to bring,
With all the incenſe of the breathing ſpring:
See lofty Lebanon his head advance,
See nodding foreſts on the mountains dance:
See ſpicy clouds from lowly Sharon riſe,
And Carmel's flow'ry top perfumes the ſkies! *Pope.*

5 *Then the eyes of the blind ſhall be opened,* &c.] Our Saviour, in anſwer to John's diſciples, proved himſelf to be the Meſſiah by appealing to this prophecy, as literally fulfilled in the miracles he wrought. Matt. xi. 5.

Hear him, ye deaf, and all ye blind, behold! *Pope.*

6 *The lame man ſhall leap ar an hart,* &c.]

The dumb ſhall ſing, the lame his crutch forego,
And leap exulting like the bounding roe. *Pope.*

In

7 And the parched ground ſhall become a pool, and the thirſty land ſprings of water: in the habitation of dragons, where each lay, *ſhall be* graſs with reeds and ruſhes.

8 And an high-way ſhall be there, and a way, and it ſhall be called, The way of holineſs: the unclean ſhall not paſs over it; but it *ſhall be* for thoſe: the way-faring men, though fools, ſhall not err *therein*.

9 No lion ſhall be there, nor *any* ravenous beaſt ſhall go up thereon, it ſhall not be found there; but the redeemed ſhall walk *there*.

10 And the ranſomed of the Lord ſhall return, and come to Zion with ſongs, and everlaſting joy upon their heads: they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away.

CHAP. XXXVI.

1 Sennacherib invadeth Judah. 4 Rabſhakeh's blaſphemous perſuaſions to the people. 22 His words are told to Hezekiah.

NOW it came to paſs in the fourteenth year of king Hezehiah, *that* Sennacherib king of Aſſyria came up againſt all the defenced cities of Judah, and took them.

2 And the king of Aſſyria ſent Rabſhakeh, from Lachiſh to Jeruſalem, unto king Hezekiah, with a great army: and he ſtood by the conduit of the upper pool, in the high-way of the fullers field.

3 Then came forth unto him Eliakim, Hilkiah's ſon, which *was* over the houſe, and Shebna the ſcribe, and Joah Aſaph's ſon the recorder.

4 ¶ And Rabſhakeh ſaid unto them, Say ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

5 I ſay, *ſayeſt thou* (but *they are but* vain words) *I have* counſel and ſtrength for war: now on whom doſt thou truſt, that thou rebelleſt againſt me?

6 Lo, thou truſteſt in the ſtaff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand and pierce it: ſo *is* Pharaoh king of Egypt to all that truſt in him.

7 But if thou ſay to me, We truſt in the Lord our God: *is it* not he, whoſe high places, and whoſe altars Hezekiah hath taken away, and ſaid to Judah and to Jeruſalem, Ye ſhall worſhip before this altar?

8 Now therefore give pledges, I pray thee, to my maſter the king of Aſſyria, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

9 How then wilt thou turn away the face of one captain of the leaſt of my maſters ſervants, and put thy truſt on Egypt, for chariots and for horſemen?

10 And am I now come up without the Lord againſt this land to deſtroy it? the Lord ſaid unto me, Go up againſt this land, and deſtroy it.

11 ¶ Then ſaid Eliakim, and Shebna, and Joah unto Rabſhakeh, Speak, I pray thee, unto thy ſervants in the Syrian language; for we underſtand *it*: and ſpeak not to us in the Jews language, in the ears of the people that *are* on the wall.

12 ¶ But Rabſhakeh ſaid, Hath my maſter ſent me to thy maſter, and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men that ſit upon the wall, that they may eat their own dung, and drink their own piſs with you?

13 Then Rabſhakeh ſtood, and cried with a loud voice in the Jews language, and ſaid, Here ye the words of the great king, the king of Aſſyria.

14 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you.

15 Neither let Hezekiah make you truſt in the Lord, ſaying, The Lord will ſurely deliver us, this city ſhall not be delivered into the hand of the king of Aſſyria.

16 Hearken not to Hezekiah: for thus ſaith the king of Aſſyria, Make an agreement with me by a preſent, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own ciſtern:

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* leſt Hezekiah perſwade you, ſaying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſyria?

19 Where *are* the gods of Hamath, and Arphad? Where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* amongſt all the gods of theſe lands, that have delivered their land out of my hand, that the Lord ſhould deliver Jeruſalem out of my hand?

21 But they held their peace, and anſwered him not a word: for the king's commandment was, ſaying, Anſwer him not.

22 ¶ Then came Eliakim the ſon of Hilkiah, that *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabſhakeh.

C H A P.

In the wilderneſs, &c.] This implies the plentiful infuſion of God's grace in the happy times of the goſpel.

> The ſwain in barren deſerts with ſurpriſe
> Sees lilies ſpring, and ſudden verdure riſe,
> And ſtarts, amidſt the thirſty wilds to hear
> New falls of water murmuring in his ear;
> On rifted rocks, the dragon's late abodes,
> The green reed trembles, and the bulruſh nods.

9 *No lion ſhall be there.*] No cruel oppreſſor of mankind.

10 *The ranſomed of the Lord.*] Whom the Lord ſhall deliver from the captivity of Babylon.

Commentary and Notes on Chapter XXXVI.

2 *Rabſhakeh.*] This is not a proper name, but ſignifies *his cupbearer*. See 2 Kings, xviii. ver. 17, &c. to the end, and notes.

8 *Now therefore give pledges, I pray thee, unto my maſter, the king of Aſſyria.*] Rabſhakeh directs his diſcourſe to king Hezekiah, as if he was preſent, and bids him mention any hoſtage or wager he would be willing to forfeit, provided he was unable to find riders for two thouſand horſes, which the king of Aſſyria would undertake to furniſh.

10 *The Lord hath ſaid unto me, go up againſt this land, and deſtroy it.*] He ſeems to mean that ſome oracle or idol, in requeſt among the Aſſyrians, had promiſed him ſucceſs; and this pretended deity he impiouſly calls by the name of the true God.

CHAP. XXXVII.

1 *Hezekiah mourning, ſendeth to Iſaiah to pray for him.* 6 *Iſaiah comforteth him.* 36 *An angel ſlayeth the Aſſyrians.* 37 *Sennacherib ſlain by his own ſons.*

AND it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the Lord.

2 And he ſent Eliakim, who *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts covered with ſackcloth, unto Iſaiah the prophet the ſon of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and of blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth.

4 It may be the Lord thy God will hear the words of Rabſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up *thy* prayer for the remnant *that is* left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay unto your maſter, Thus ſaith the Lord, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and return to his own land, and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rabſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And he heard ſay, concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he ſent meſſengers to Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God, in whom thou truſteſt, deceive thee, ſaying, Jeruſalem ſhall not be given into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands by deſtroying them utterly; and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden, which *were* in Talaſſar;

13 Where *is* the king of Harmath, and the king of Harphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 And Hezekiah received the letter from the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the Lord, and ſpread it before the Lord.

15 And Hezekiah prayed unto the Lord, ſaying,

16 O Lord of hoſts, God of Iſrael, that dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth: thou haſt made heaven and earth.

17 Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and ſee; and hear all the words of Sennacherib, which hath ſent to reproach the living God.

18 Of a truth, Lord, the kings of Aſſyria have laid waſte all the nations, and their countries,

19 And have caſt their gods into the fire: for they *were* no gods, but the work of men's hands, wood and ſtone: therefore they have deſtroyed them.

20 Now therefore, O Lord our God, ſave us from his hand, that all the kingdoms of the earth may know that thou *art* the Lord *even* thou only.

21 Then Iſaiah the ſon of Amoz ſent unto Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, Whereas thou haſt prayed to me againſt Sennacherib king of Aſſyria:

22 This *is* the word which the Lord hath ſpoken concerning him, the virgin, the daughter of Zion, hath deſpiſed thee, *and* laughed thee to ſcorn; the daughter of Jeruſalem hath ſhaken her head at thee.

23 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the Holy One of Iſrael.

24 By thy ſervants haſt thou reproached the Lord, and haſt ſaid, By the multitude of my chariots am I come up to the height of the mountains, to the ſides of Lebanon; and I will cut down the tall cedars thereof, *and* the choice fir-trees thereof: and I will enter into the height of his border, *and* the foreſt of his Carmel.

25 I have digged, and drunk water; and with the ſole of my feet have I dried up all the rivers of the beſieged places.

Commentary and Notes on Chapter XXXVII.

1 *And it came to paſs*, &c.] For notes on this chapter: the reader is deſired to turn back to the 19th chapter of the 2d. book of Kings.

3 *The children are come to the birth, and there is not ſtrength to bring forth.*] A Proverbial expreſſion denoting preſent death, or the greateſt extremity of danger.

7 *I will ſend a blaſt upon him*, &c.] A blaſt of God's diſpleaſure.

16 *O Lord of hoſts, God of Iſrael, that dwelleſt between the cherubims.*] O thou, who haſt declared thyſelf in a peculiar manner to be the God of Iſrael, by chuſing this temple for thy dwelling-place, where thou vouchſafeſt thy appearance from between the cherubims, and giveſt favourable anſwers to us, when we humbly implore thy aſſiſtance.

Thou art the God, even thou alone, of all the kingdoms of the earth, &c.] Hezekiah here aſſerts God's ſovereignty, in oppoſition to the blaſphemies of Rabſhakeh and his maſter, who conſidered the God of Iſrael, only as the tutelar genius of the country of Judea, and placed him on a level with the pretended gods of other nations.

24 *By the multitude of my chariots am I come up to the height of the mountains to the ſides of Lebanon, and I will cut down the tall cedars thereof.*] Cities are, in the prophetical writings, often metaphorically repreſented by woods or foreſts, and the ſeveral ranks of inhabitants by the taller and leſſer trees growing there. And this ſeems to be the true ſenſe of the paſſage, which, in a pompous manner, repreſents the boaſts of the Aſſyrian prince, as threatening to take mount Zion, together with the capital city of Jeruſalem, and deſtroy their principal inhabitants.

I will enter into the height of his border.] I will take poſſeſſion of the principal parts of his dominions.

And the foreſt of his Carmel.] That is, into the wood or foreſt, which is in the midſt of Carmel. Some parts of Carmel were planted with choice vines, and remarkable for their produce. The whole mountain was fruitful to a proverb.

25 *I have digged and drunk water.*] Or, as the text in 2 Kings xix. 24, reads it, *I have digged and drunk ſtrange waters*, That is, I have marched through deſerts, where it was expected my army would periſh with thirſt, and yet even there I have digged and found water,

With the ſole of my feet have I dried up all the rivers of the beſieged places.] I have rendered rivers fordable, by turning their ſtreams from their ancient beds, and deprived the beſieged of the benefit of thoſe waters.

26 Haſt thou not heard long ago, *how* I have done it, *and* of ancient times, that I have formed it? now have I brought it to paſs, that thou ſhouldſt be to lay waſte defenced cities *into* ruinous heaps.

27 Therefore their inhabitants were of ſmall power, they were diſmayed and confounded: they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe tops, and *as corn* blaſted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage againſt me,

29 Becauſe thy rage againſt me, and thy tumult is come up into mine ears: therefore will I put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

30 And this *ſhall be* a ſign unto thee, Ye ſhall eat *this* year ſuch as groweth of itſelf: and the ſecond year that which ſpringeth of the ſame: and in the third year ſow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is eſcaped of the houſe of Judah, ſhall again take root downward, and bear fruit upward.

32 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape out of mount Zion: the zeal of the Lord of hoſts ſhall do this.

33 Therefore thus ſaith the Lord concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.

34 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the Lord.

35 For I will defend this city to ſave it, for mine own ſake, and for my ſervant David's ſake.

36 Then the angel of the Lord went forth, and ſmote in the camp of the Aſſyrians an hundred and fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

37 ¶ So Sennacherib king of Aſſyria departed, and went, and returned, and dwelt at Nineveh.

38 And it came to paſs as he was worſhipping in the houſe of Niſroch his god, that Addrammelech and Sharezer his ſons ſmote him with the ſword; and they eſcaped into the land of Armenia: and Eſarhaddon his ſon reigned in his ſtead.

CHAP. XXXVIII.

1 *Hezekiah hath his life lengthened.* 8 *The ſun goeth ten degrees backward for a ſign of that promiſe.* 9 *His ſong of thankſgiving.*

IN thoſe days was Hezekiah ſick unto death: and Iſaiah the prophet the ſon of Amoz came unto him, and ſaid unto him, Thus ſaith the Lord, Set thine houſe in order, for thou ſhalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the Lord.

3 And ſaid, Remember now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy ſight: and Hezekiah wept ſore.

4 ¶ Then came the word of the Lord to Iſaiah, ſaying,

5 Go and ſay to Hezekiah, Thus ſaith the Lord, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee, and this city, out of the hand of the king of Aſſyria: and I will defend this city.

7 And this *ſhall be* a ſign unto thee from the Lord, that the Lord will do this thing that he hath ſpoken.

8 Behold, I will bring again the ſhadow of the degrees which is gone down in the ſun-dial of Ahaz, ten degrees backward. So the ſun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been ſick, and was recovered of his ſickneſs.

10 I ſaid in the cutting off of my days, I ſhall go to the gates of the grave: I am deprived of the reſidue of my years.

11 I ſaid, I ſhall not ſee the Lord, *even* the Lord in the land of the living: I ſhall behold man no more, with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a ſhepherd's tent: I have cut off like a weaver my life: he will cut me off with pining ſickneſs: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that* as a lion, ſo will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a ſwallow, ſo did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O Lord, I am oppreſſed, undertake for me.

15 What

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26 *Haſt thou not heard long ago how I have done it,* &c.] Theſe words are part of the anſwer of Omnipotence to the proud boaſts of the vain Aſſyrian; wherein he puts him in mind, that his ſucceſſes ought to be aſcribed to God; that theſe events were owing to his Providence, who made him the inſtrument of divine vengeance upon ſuch cities as deſerved utter deſtruction.

28 *But I know thy abode, and thy going out, and thy coming in, and thy rage againſt me.*] None of thy deſigns are hid from me; I am no ſtranger to the hatred thou haſt conceived againſt my city and ſanctuary: and as the victories thou haſt already gained were owing to me, ſo I can put a ſtop to them, and all thy other ſucceſſes whenever I pleaſe.

30 *This ſhall be a ſign unto thee.*] That you may know that this delivery comes only from the Lord, let me tell thee that God ſhall ſecond this mercy with another. *Biſhop Hall.*

Commentary and Notes on Chapter XXXVIII.

8 *So the ſun returned ten degrees.*] The dial in uſe among the ancient Jews differed from that now uſed: theirs was a kind of ſtairs; the time of the day was diſtinguiſhed, not by *lines*, but by *ſteps*, or *degrees*; the ſhade of the ſun every half hour moved forward a new degree. *Godwyn's Moſes and Aaron.*

11 *I ſhall not ſee the Lord, even the Lord in the land of the living,* &c.] The beſt men under the law had but imperfect notions of a future ſtate, and conſidered it as the greateſt unhappineſs to be deprived of the ſociety of religious men here on earth. The concern of Hezekiah might be alſo encreaſed, leſt the public worſhip of God ſhould be leſs frequented, after it had loſt ſo zealous a patron as himſelf.

12 *Mine age is departed, and is removed from me as a ſhepherd's tent.*] It was the common practice of the ſhepherds of Paleſtine to be continually removing their tents from one place to another, in ſearch of paſture for their flocks.

I have cut off like a weaver my life, &c.] My ſins have cut off the thread of my life, like that of a weaver's ſhuttle.

14 *Like a crane or a ſwallow, ſo did I chatter; I did mourn as a dove.*] My pains were ſometimes ſo violent, that they forced me to cry aloud: at other times my ſtrength was ſo exhauſted, that I could only groan inwardly, and bemoan my unhappy condition in ſilence.

Mine eyes fail with looking upward: O Lord, I am oppreſſed, under-

15 What ſhall I ſay? he hath both ſpoken unto me, and himſelf hath done *it*: I ſhall go ſoftly all my years in the bitterneſs of my ſoul.

16 O Lord, by theſe *things men* live, and in all theſe *things is* the life of my ſpirit: ſo wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterneſs; but thou haſt in love to my ſoul *delivered it* from the pit of corruption: for thou haſt caſt all my ſins behind thy back.

18 For the grave *cannot* praiſe thee, death *cannot* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he ſhall praiſe thee, as I do this day: the father to the children ſhall make known thy truth.

20 The Lord *was ready* to ſave me: therefore we will ſing my ſongs to the ſtringed inſtruments, all the days of our life, in the houſe of the Lord.

21 For Iſaiah had ſaid, Let them take a lump of figs, and lay *it* for a plaiſter upon the boil, and he ſhall recover.

22 Hezekiah alſo had ſaid, What *is* the ſign that I ſhall go up to the houſe of the Lord.

CHAP. XXXIX.

1 *Merodach-baladan ſending to viſit Hezekiah, hath notice of his treaſures.* 3 *Iſaiah foretelleth the Babylonian captivity.*

AT that time Merodach-baladan, the ſon of Baladan king of Babylon, ſent letters and a preſent to Hezekiah: for he had heard that he had been ſick, and was recovered.

2 And Hezekiah was glad of them, and ſhewed them the houſe of his precious things, the ſilver, and the gold; and the ſpices, and the precious ointment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

3 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? And from whence came they unto thee? And Hezekiah ſaid, They are come from a far country unto me, *even* from Babylon.

4 Then ſaid he, What have they ſeen in thine houſe? And Hezekiah anſwered, All that *is* in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

5 Then ſaid Iſaiah to Hezekiah, Hear the word of the Lord of hoſts.

6 Behold, the days come, that all that is in thine houſe, and *that* which thy father's have laid up in ſtore until this day, ſhall be carried to Babylon: nothing ſhall be left, ſaith the Lord.

7 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be eunuchs in the palace of the king of Babylon.

8 Then ſaid Hezekiah to Iſaiah, Good *is* the word of the Lord which thou haſt ſpoken: he ſaid moreover, For there ſhall be peace and truth in my days.

CHAP. XL.

1 *The promulgation of the goſpel.* 3 *The preaching of John Baptiſt.* 9 *The preaching of the apoſtles.*

COMFORT ye, comfort ye my people, ſaith your God.

2 Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the Lord's hand double for all her ſins.

3 ¶ The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a high-way for our God.

4 Every

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take for me.] I had hardly ſtrength to lift mine eyes to heaven: I even deſpaired of any relief from thence, but could not forbear uttering my complaint to thee O Lord, who ſeeſt that death, like a cruel executioner, is come to ſeize me: nor is there any other beſides thee that hath power to deliver me out of his hand.

15 *What ſhall I ſay? he hath both ſpoken unto me, and himſelf hath done it.*] The ſuddenneſs of my deliverance ſo greatly ſurpriſes me, that I want words to expreſs my thankfulneſs. No ſooner did the Almighty promiſe to reſtore my health, than I immediately felt the effects of his goodneſs,

I ſhall go ſoftly all my years in the bitterneſs of my ſoul.] This ſentence may be more clearly tranſlated in the following manner: *I will to the period of my days, remember this bitterneſs of my life.* That is, the remembrance of the miſery I endured ſhall continually excite me to renew my thankfulneſs for thy unbounded mercies.

16 *O Lord, by theſe things men live, and in all theſe things is the life of my ſpirit.*] As the life of every man is thy gift, ſo I ſhall always acknowledge the preſervation of mine to be wholly owing to thy goodneſs in promiſing, and thy faithfulneſs in performing the words that have gone out of thy lips.

17 *Behold, for peace I had great bitterneſs,* &c.] Or, as the words may be better tranſlated, *Behold my grievous anguiſh is turned into eaſe.*

18 *For the grave cannot praiſe thee, death cannot celebrate thee,* &c.] The dead cannot be inſtruments of promoting thy glory here: nor can they that are laid in the chambers of the duſt proclaim thy goodneſs to the children of men.

19 *The father to the children ſhall make known thy truth.* Thy wonderful mercy towards me ſhall be tranſmitted to after-ages, and fathers ſhall mention it to their children as an inſtance of thy faithfulneſs.

20 *Therefore we will ſing my ſongs to the ſtringed inſtruments, all the days of our life, in the houſe of the Lord.*] We will ſing this and other hymns which are ordered by king Hezekiah to be performed in the public ſervice of the temple.

Commentary and Notes on Chapter XXXIX.

1 *At that time Merodach baladon the ſon of Baladan.*] Merodach was the name of an idol worſhipped by the Babylonians, and Bell, another: and theſe two idols, with the addition of *Adan* or *Adon*, which ſignifies Lord, gave name to this king of Babylon; it being common for the princes of that kingdom to take their names from the idols they worſhipped. Baladan is generally ſuppoſed to be the ſame perſon who, in profane authors, is called *Beleſis* or *Beleſus*, and *Nabonaſſarus*, from whom the famous computation of time called *Æra Nabonaſſari* took its name.

Sent letters and a preſent to Hezekiah.] One reaſon for his ſending this embaſſy was to ſatisfy himſelf with regard to the miracle of the ſhadow's going backward on the king's recovery. The Babylonians were famous for ſtudying aſtronomy, which rendered their king the more deſirous of being ſatisfied with regard to ſo remarkable a phænomenon.

8 *Good is the word of the Lord.*] The expreſſion denotes the king's patiently ſubmitting to God's decree.

Commentary and Notes on Chapter XL.

1 *Comfort ye, comfort ye my people, ſaith your God.*] The prophet here addreſſes himſelf to God's meſſengers, whoſe office it was to publiſh the glad tidings of peace and ſalvation. The times of the Meſſiah are called the *conſolation of Iſrael*, Luke ii. 25.

2 *Cry unto her, that her warfare is accompliſhed.*] All kinds of ſervitude and hardſhips are, in ſcripture, compared to a warfare.

For ſhe hath received of the Lord's hand double for all her ſins.] That is, double, in proportion to the uſual ſeverity with which the Almighty puniſhes the ſins of the children of men.

3 *In the wilderneſs.*] The prophet calls the way by which the Jews were to return from captivity by the name of the wilderneſs, alluding to their paſſage through the deſert, in their way from Egypt to Canaan. *Lowth.*

Prepare

4 Every valley ſhall be exalted, and every mountain and hill ſhall be made low: and the crooked ſhall be made ſtraight, and the rough places plain.

5 And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee *it* together: for the mouth of the Lord hath ſpoken *it*,

6 The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh *is* graſs, and all the goodlineſs thereof *is* as the flower of the field.

7 The graſs withereth, the flower fadeth: becauſe the Spirit of the Lord bloweth upon it: ſurely the people *is* graſs.

8 The graſs withereth, the flower fadeth: but the word of our God ſhall ſtand for ever.

9 ¶ O Zion, that bringeſt good tidings, get thee up into the high mountains: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength: lift *it* up, be not afraid; ſay unto the cities of Judah, Behold your God!

10 Behold, the Lord God will come with ſtrong *hand*, and his arm ſhall rule for him: behold, his reward *is* with him, and his work before him.

11 He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry *them* in his boſom, *and* ſhall gently lead thoſe that are with young.

12 Who hath meaſured the waters in the hollow of his hand? and meted out heaven with a ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a balance?

13 Who hath directed the Spirit of the Lord? or *being* his counſellor hath taught him?

14 With whom took he counſel, and *who* inſtructed him, and taught him in the path of judgment, and taught him knowledge, and ſhewed to him the way of underſtanding?

15 Behold, the nations, *are* as a drop of a bucket, and are counted as the ſmall duſt of the balance: behold, he taketh up the iſles as a very little thing.

16 And Lebanon *is* not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering.

17 All nations before him *are* as nothing; and they are counted to him leſs than nothing, and vanity.

18 To whom then will ye liken God? or what likeneſs will ye compare unto him?

19 The workman melteth a graven image, and the goldſmith ſpreadeth it over with gold, and caſteth ſilver chains.

20 He that *is* ſo impoveriſhed that he hath no oblation, chooſeth a tree, *that* will not rot: he ſeeketh unto him a cunning workman to prepare a graven image that ſhall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not underſtood from the foundations of the earth?

22 *It is* he that ſitteth upon the circle of the earth, and the inhabitants thereof *are* as graſhoppers; that ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing: he maketh the judges of the earth as vanity.

24 Yea, they ſhall not be planted; yea, they ſhall not be ſown; yea, their ſtock ſhall not take root in the earth: and he ſhall alſo blow upon them, and they ſhall wither, and the whirlwind ſhall take them away as ſtubble.

25 To whom then will ye liken me, or ſhall I be equal? ſaith the Holy One.

26 Lift

Prepare ye the way of the Lord, &c] This expreſſion alludes to the cuſtom of princes in ſending harbingers before them, to make the roads eaſy and commodious for their paſſage. And it muſt be added that the very words exactly deſcribe the office of John the Baptiſt, who prepared the way of the great reedemer of mankind, by preaching in the wilderneſs.

Hark! a glad voice the lonely deſert chears;
Prepare the way! a God, a God appears;
A God! a God! the vocal hills reply,
The rocks proclaim th' approaching deity.
Lo, earth receives him from the bending ſkies!
Sink down ye mountains, and ye vallies riſe!
With heads declin'd, ye cedars, homage pay;
Be ſmooth ye rocks, ye rapid floods give way! *Pope.*

6 *The voice ſaid, cry, and he ſaid, what ſhall I cry? All fleſh is graſs,* &c.] By *the voice* is meant the voice of God, who is introduced as commanding his meſſenger or prophet to proclaim this important truth. That all men are weak and impotent, and that only God and his promiſes can be relied on.

9 *O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, liſt up thy voice with ſtrength,* &c.] This paſſage may be better rendered in the following manner, being the marginal tranſlation in our bibles *O thou that telleſt good tidings to Zion, get thee into the high mountain: O thou that telleſt good tidings to Jeruſalem, liſt up thy voice with ſtrength,* &c. It was cuſtomary to thoſe who were to publiſh any proclamation, to aſcend to the top of an eminence, that their voice might be heard to a conſiderable diſtance.

11 *He ſhall feed his flock like a ſhepherd,* &c.] As the care which God took in providing for and protecting his people, is reſembled to the duty of a ſhepherd; ſo the office of the Meſſiah is often deſcribed by the prophets under the ſame metaphor. In alluſion to this our Savior calls himſelf the *good Shepherd,* John x. 11. and repreſents himſelf as coming into the world *to ſeek and ſave that which was loſt,* and *bringing home the wandering ſheep upon his ſhoulders rejoicing.* Lowth.

As the good ſhepherd tends his fleecy care,
Seeks freſheſt paſture, and the pureſt air,
Explores the loſt, the wandering ſheep directs,
By day o'erſees them, and by night protects:
The tender lambs he raiſes in his arms,
Feeds from his hand, and in his boſom warms;
Thus ſhall mankind his guardian care engage,
The promiſed father of a future age. *Pope.*

He ſhall gather the lambs with his arm, and carry them in his boſom, &c.] As a careful ſhepherd gathereth his lambs together, that none of them be loſt, carries thoſe in his boſom that are not able to walk, and gently drives the ewes that cannot bear the fatigue of travelling faſt; ſo will the Meſſiah, the great ſhepherd of the ſheep, uſe the ſame gentleneſs towards the weak members of his flock, giving them inſtruction as they are able to bear it, and taking all poſſible care to reduce the ſtragglers into his fold.

12 *The duſt of the earth.*] This expreſſion here ſignifies the dry land, or ſolid part of our globe. *Hervey.*

15 *He taketh up the iſles as a very little thing.*] The tranſlation of this verſe is neither anſwerable to the import of the original, nor conſonant to the ſtructure of the diſcourſe. The prophet had no intention to inform mankind what the Almighty could do with regard to the iſlands, if he pleaſed to exert his power: his deſign was to ſhew how inſignificant, or rather what mere nothings they are in his eſteem, and before his majeſty. The iſlands, ſays he, though ſo ſpacious, as to afford room for the erection of kingdoms, and the abode of nations; though ſo ſtrong as to withſtand for many thouſands of years, the raging and reiterated aſſaults of the whole watery world, are yet before the adorable Jehovah ſmall as the minuteſt grain, which the eye can ſcarce diſcern; light as the feathered mote, which the leaſt breath hurries away like a tempeſt. *The iſlands are as the volatile atom, which is waſted to and fro in perpetual agitation.*

19 *Caſteth ſilver chains.*] Pauſanius informs us, that the Spartans chained down the image of their god Mars, as the Athenians kept an image of victory without wings, both for the ſame reaſon, that they might not deſert them: he mentions likewiſe a ſtatue of Venus among the Spartans, whoſe feet were fettered.

26 Lift up your eyes on high, and behold who hath created theſe *things*, that bringeth out their hoſt by number; he calleth them all by names, by the greatneſs of his might, for that *he is* ſtrong in power: not one faileth.

27 Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, My way is hid from the Lord, and my judgment is paſſed over from my God?

28 Haſt thou not known? haſt thou not heard, *that* the everlaſting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? *there is* no ſearching of his underſtanding.

29 He giveth power to the faint; and to *them that have* no might he encreaſeth ſtrength.

30 Even the youth ſhall faint and be weary, and the young men ſhall utterly fall:

31 But they that wait upon the Lord ſhall renew *their* ſtrength; they ſhall mount up with the wings as eagles; they ſhall run and not be weary; *and* they ſhall walk and not faint.

CHAP. XLI.

1 *God expoſtulateth with his people about his mercies to the church,* 10 *about his promiſes,* 21 *and about the vanity of idols.*

KEEP ſilence before me, O iſlands; and let the people renew *their* ſtrength: let them come near; then let them ſpeak; let us come near together to judgment.

2 Who raiſed up the righteous man from the eaſt, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the duſt to his ſword, *and* as driven ſtubble to his bow.

3 He purſued them, and paſſed ſafely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the Lord the firſt, and with the laſt, I *am* he.

5 The iſles ſaw it, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* ſaid to his brother, Be of good courage.

7 So the carpenter encouraged the goldſmith, *and* he that ſmootheth *with* the hammer him that ſmote the anvil, ſaying, It *is* ready for the ſodering: and he faſtened it with nails, *that* it ſhould not be moved.

8 But thou, Iſrael, *art* my ſervant, Jacob whom I have choſen, the ſeed of Abraham my friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and ſaid unto thee, Thou *art* my ſervant; I have choſen thee, and not caſt thee away.

10 ¶ Fear thou not: for I *am* with thee: be not diſmayed; for I *am* thy God: I will ſtrengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteouſneſs.

11 Behold, all *they that were* incenſed againſt thee ſhall be aſhamed and confounded: they ſhall be as nothing; and they that ſtrive with thee ſhall periſh.

12 Thou ſhalt ſeek them, and ſhalt not find them, *even* them that contended with thee: they that war againſt thee ſhall be as nothing, and as a thing of nought.

13 For I the Lord thy God will hold thy right hand, ſaying unto thee, Fear not, I will help thee.

14 Fear not, thou worm Jacob, *and* ye men of Iſrael: I will help thee, ſaith the Lord, and thy redeemer, the Holy One of Iſrael.

15 Behold, I will make thee a new ſharp threſhing inſtrument, having teeth: thou ſhalt threſh the mountains, and beat *them* ſmall, and ſhalt make the hills as chaff.

16 Thou ſhalt fan them, and the wind ſhall carry them away; and the whirlwind ſhall ſcatter them: and thou ſhalt rejoice in the Lord, *and* ſhall glory in the Holy One of Iſrael.

17 *When* the poor and needy ſeek water, and *there is* none, and their tongue faileth for thirſt, I the Lord will hear them, *I* the God of Iſrael will not forſake them.

18 I will open rivers in high places, and fountains in the midſt of the valleys: I will make the wilderneſs a pool of water, and the dry-land ſprings of water.

19 I will plant in the wilderneſs the cedar, the ſhittah-tree, and the myrtle, and the oil-tree: I will ſet in the deſert the fir-tree, *and* the pine, and the box-tree together.

20 That they may ſee, and know and conſider, and underſtand together, that the hand of the Lord hath done this, and the Holy One of Iſrael hath created it.

21 ¶ Produce your cauſe, ſaith the Lord; bring forth your ſtrong *reaſons*, ſaith the king of Jacob.

22 Let

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26 *Lift up your eyes on high,* &c.] No man can lift up his eyes to heaven, and contemplate the exact order and regular Motions of the celeſtial bodies, without being convinced that there is a wiſe author of nature, who at firſt created, and ſtill preſerves this beautiful Syſtem of things. *Lowth.*

28 *Haſt thou not heard, that the everlaſting God, the Lord, the creator of the ends of the earth fainteth not, neither is weary?*] Though it is impoſſible for mortals to fathom the depths of Jehovah's providence, or always aſſign the Reaſons for his proceedings; yet we may be aſſured, that his delaying to deliver his people does not proceed from a deficiency either of ability or knowledge; ſince he *upholds all things by the word of his power,* and his wiſdom extends to every part of the creation.

Commentary and Notes on Chapter XLI.

1 *Keep ſilence before me, O iſlands,* &c.] God here ſummons the heathen nations to plead their cauſe before him; and, in order to this, commands an awful ſilence to be kept, according to the forms obſerved in ſolemn courts of juſtice.

2 *Who raiſed up the righteous man from the eaſt?* &c.] Some expoſitors underſtand this expreſſion to mean Abraham, whom God called fromt he other ſide of the Euphrates, which lay to the eaſt-ward of Judea; but it ſeems more natural to apply it to Cyrus here typically repreſenting Chriſt.

3 *He purſued,* &c.] The preterperfect tenſe is here put for the future.

6 *They helped every one his neighbour,* &c.] Remote countries were aſtoniſhed at the ſudden riſe of Cyrus, and joined in alliance to check his greatneſs; juſt as ſeveral artificers that are concerned in the trade of idol-making, aſſiſt one another in carrying on their common intereſt. *Lowth.*

8 *But thou, Iſrael, art my ſervant,* &c.] The expreſſions are very tender: it is honourable to be the ſervant of the moſt High, ſtill more ſo to be his choſen ſervant, and to be deſcended from one to whom he vouchſafed the title of friend, as God did to Abraham, (2. Chron. xx. 7.) the greateſt honour any mortal is capable of enjoying. And this glorious privilege Chriſt was pleaſed to confer on his diſciples, John xv. 13

9 *Thou whom I hove taken from the ends of the earth,* &c.] As I have taken your forefathers out of Egypt, ſo will I take you out of Chaldee, the place where your father Abraham dwelt when I firſt called him.

14 *Fear not, thou worm Jacob*] Though thou art deſpicable to every nation.

15 *Thou ſhalt threſh the mountains,* &c] By the *mountains* and *hills* are probably meant the greater and leſſer kingdoms which were enemies to God's truth.

22 Let them bring *them* forth, and ſhew us what ſhall happen: let them ſhew the former things what they *be*, that we may conſider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be diſmayed, and behold *it* together.

24 Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooſeth you.

25 I have raiſed up *one* from the north, and he ſhall come: from the riſing of the ſun ſhall he call upon my name: and he ſhall come upon princes as *upon* mortar, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and before time, that we may ſay, *He is* righteous! yea, there is none that ſheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 The firſt *ſhall ſay* to Zion, Behold, behold them; and I will give to Jeruſalem one that bringeth good tidings.

28 For I beheld, and *there was* no man, even amongſt them, and *there was* no counſellor, that when I aſked of them, could anſwer a word.

29 Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confuſion.

CHAP. XLII.

1 *The office of Chriſt.* 5 *God's promiſe to him.* 10 *An exhortation to praiſe him.*

BEHOLD my ſervant, whom I uphold; mine elect, *in* whom my ſoul delighteth; I have put my ſpirit upon him: he ſhall bring forth judgment to the Gentiles.

2 He ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreet.

3 A bruiſed reed ſhall he not break, and the ſmoking flax ſhall he not quench: he ſhall bring forth judgment unto truth.

4 He ſhall not fail, nor be diſcouraged, till he have ſet judgment in the earth: and the iſles ſhall wait for his law.

5 ¶ Thus ſaith God the Lord, he that created the heavens, and ſtretched them out: he that ſpread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and ſpirit to them that walk therein.

6 I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the priſoners from the priſon, *and* them that ſit in darkneſs out of the priſon-houſe.

8 I *am* the Lord; that *is* my name; and my glory will I not give to another, neither my praiſe to graven images.

9 Behold, the former things are come to paſs, and new things do I declare: before they ſpring forth, I tell you of them.

10 ¶ Sing unto the Lord a new ſong, *and* his praiſe from the end of the earth; ye that go down to the ſea, and all that is therein; the iſles, and the inhabitants thereof.

11 Let the wilderneſs and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit; let the inhabitants of the rock ſing; let them ſhout from the top of the mountains.

12 Let them give glory unto the Lord, and declare his praiſe in the Iſlands.

13 The

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23 *Shew the things that are to come hereafter, that we may know that ye are gods*, &c.] Omnipotence alone can with certainty foretel future events.

25 *I have raiſed up one from the north.*] Cyrus is deſcribed as coming from the eaſt, ver. 2. and here from the north and eaſt too, becauſe his father was a Perſian, and his mother a Median: Media lay north of Babylon. *Lowth.*

27 *The firſt ſhall ſay to Zion, behold, behold them, and I will give to Jeruſalem one that bringeth good things.*] This verſe may be better tranſlated in the following manner: *I that am the firſt, will give unto Zion and unto Jeruſalem one that bringeth good tidings.*

Commentary and Notes on Chapter XLII.

1 *Behold my ſervant whom I uphold.*] The following prophecy is, by St. Matthew, applied to Chriſt. Indeed it cannot, with any ſhew of probability, be applied to any other. The holy ſpirit ſeems to have taken an occaſion, from the deliverance of the Jews out of their captivity, to give the prophet a view of a more glorious redemption, which ſhould be accompliſhed by the Meſſiah.

Chriſt is often called by Iſaiah and Zechariah, God's ſervant, as being ſanctified and ſent into the world upon a meſſage of the higheſt importance. And this title agrees very well with thoſe many declarations our bleſſed Saviour made of his *coming into the world to do the will of him that ſent him.* And it is perhaps in this reſpect, that St. Paul ſaith of Chriſt, *He took upon him the form of a ſervant*, God is ſaid here to *uphold him*; becauſe his perſon was under the particular care and protection of providence, ſo that none of the deſigns of his enemies could take effect till *his hour was come.*

Mine elect in whom my ſoul delighteth.] Chriſt is emphatically ſtiled the *beloved of God*, and the *Son of his love*, in ſeveral places of the New Teſtament.

He ſhall bring forth judgment to the Gentiles] That is, he ſhall make known God's laws and judgments to the Gentiles.

2 *He ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreet.*] He ſhall inſtruct thoſe that oppoſe him with the greateſt meekneſs and gentleneſs; he ſhall patiently *endure the contradiction of ſinners againſt himſelf*, and not vindicate his own character againſt their calumnies in any clamorous manner.

3 *A bruiſed reed ſhall he not break, and the ſmoaking flax ſhall he not quench.*] It is ſurely impoſſible for the prophet to have choſen two more delicate and expreſſive repreſentations. Can any image be more ſignificant of a very infirm and enfeebled faith, than the flexile reed that bends before every wind: which, beſides its natural weakneſs, is made abundantly weaker by being *bruiſed*; and therefore ready to fall in pieces of itſelf? Or can any thing, with a more pathetical exactneſs, deſcribe the extreme embecility of *love*, that other principle of the divine life, than the ſtate of flax, which is but juſt beginning to burn, and conſequently liable to be put out by the leaſt blaſt?

He ſhall bring forth judgement unto the truth.] He ſhall make the truth and juſtice of his cauſe to appear againſt all oppoſers, and obtain a complete victory over his adverſaries; and therefore St. Matthew rather expreſſes the ſenſe that the words of the original, when he ſays, *He ſhall bring forth judgment unto victory.*

4 *He ſhall not fail, nor be diſcouraged, till he have ſet judgment in the earth*, &c.] This part of the prophecy relates to the propagating the goſpel in the world by Chriſt and his meſſengers, who would not be diſcouraged by the difficulties they meet with in the diſcharge of their office, but would ſtill continue unwearied in well-doing, till at laſt they ſhould ſurmount all oppoſition, plant judgment and truth in the earth, and make the remoteſt parts of the world own their dependence on the Son of God, and ſubmit to his equitable laws.

6 *I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee.*] I, who am the Almighty, have called thee to this high dignity, to fulfill my righteous purpoſe: and therefore I will ſuſtain and defend thee.

And give thee for a covenant of the people, for a light of the Gentiles.] Chriſt is called the *angel of the covenant*, Mal. iii. 1. And he alone was the *mediator of the new covenant*, into which both Jews and Gentiles were to be admitted.

10, 11, 12 *Sing unto the Lord a new ſong*, &c) An exhortation to all the inhabitants of the earth to give glory to God, for his wonderful mercy in making himſelf known to the Gentile world by the goſpel: a mercy ſo great, that even the inanimate parts of the creation are conſidered as affected by it, and exhorted to join in the general chorus of praiſe.

13 The Lord ſhall go forth as a mighty man, he ſhall ſtir up jealouſy like a man of war; he ſhall cry; yea, roar; he ſhall prevail againſt his enemies.

14 I have long time holden my peace; I have been ſtill, *and* refrained myſelf: *now* will I cry like a travailing woman; I will deſtroy, and devour at once.

15 I will make waſte mountains and hills, and dry up all their herbs; and I will make the rivers iſlands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkneſs light before them, and crooked things ſtraight. Theſe things will I do unto them, and not forſake them.

17 They ſhall be turned back, they ſhall be greatly aſhamed that truſt in graven images, that ſay to the molten images, Ye *are* our gods.

18 Hear, ye deaf; and look, ye blind, that ye may ſee.

19 Who *is* blind but my ſervant? or deaf, as my meſſenger *that* I ſent? who *is* blind as *he that is* perfect, and blind as the Lord's ſervant?

20 Seeing many things, but thou obſerveſt not; opening the ears, but he eareth not.

21 The Lord is well pleaſed for his righteouſneſs ſake; he will magnify the law, and make *it* honourable.

22 But this *is* a people robbed and ſpoiled; *they are* all of them ſnared in holes, and they are hid in priſon-houſes; they are for a prey, and none delivereth; for a ſpoil, and none ſaith, Reſtore.

23 Who among you will give ear to this? *who* will hearken, and hear for the time to come?

24 Who gave Jacob for a ſpoil, and Iſrael to the robbers? did not the Lord, he againſt whom we have ſinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the ſtrength of battle: and it hath ſet him on fire round about, yet he knew not, and it burned him, yet he laid *it* not to heart.

CHAP. XLIII.

1 The Lord comforteth the church with his promiſes. 14 He foretelleth Babylon's deſtruction; 18 and his people's deliverance.

BUT now, thus ſaith the Lord that created thee, O Jacob, and he that formed thee, O Iſrael: Fear not; for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When thou paſſeſt through the waters, I *will be* with thee; and when through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burned; neither ſhall the flame kindle upon thee.

3 For I *am* the Lord thy God, the Holy One of Iſrael, thy ſaviour: I gave Egypt *for* thy ranſom, Ethiopia and Seba for thee.

4 Since thou was precious in my ſight, thou haſt been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not; for I *am* with thee: I will bring thy ſeed from the eaſt and gather thee from the weſt:

6 I will ſay to the north, Give up; and to the ſouth, Keep not back: bring my ſons from far; and my daughters from the ends of the earth;

7 *Even* every one *that is* called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be aſſembled: who among them can declare this, and ſhew us former things? let them bring forth their witneſſes: that they may be juſtified: or let them hear, and ſay, *It is* truth.

10 Ye *are* my witneſſes, ſaith the Lord, and my ſervant whom I have choſen: that ye may know and believe me; and underſtand that I *am* he: before me there was no god formed, neither ſhall there be after me.

11 I; *even* I, *am* the Lord: and beſide me *there is* no ſaviour.

12 I have declared, and have ſaved, and I have ſhewed, when *there was* no ſtrange *god* among you: therefore ye *are* my witneſſes, ſaith the Lord, that I *am* God.

13 Yea, before the day *was*, I *am* he; and *there is* none that can deliver out of my hand: I will work, and who ſhall let it?

14 ¶ Thus ſaith the Lord your redeemer, the Holy One of Iſrael; for your ſake I have ſent to Babylon, and have brought down all their nobles, and the Chaldeans, whoſe cry *is* in the ſhips.

15 I *am* the Lord, your Holy One, the creator of Iſrael, your King.

16 Thus ſaith the Lord, which maketh a way in the ſea, and a path in the mighty waters.

17 Which

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15 *And I will make waſte mountains and hills, and dry up all their herbs,* &c.] As the mercy of God is repreſented *by pouring water on the thirſty ground,* ſo his wrath is deſcribed as if it were *a conſuming fire,* which parcheth up every thing, and reduceth it to barrenneſs.

16 *I will bring the blind by the way that they knew not,* &c.] If we underſtand this paſſage as relating to the people's returning from captivity, it imports, that God would provide means for their reſtoration which they did not think of, and would remove all impediments that might oppoſe their coming again to their own land. But it ſeems alſo to refer to the times of the goſpel, when God would enlighten the world with the rays of truth, and bring mankind into the paths of virtue, notwithſtanding all the oppoſition made by inveterate error and prejudice.

19 *Who is blind but my ſervant? or deaf, as my meſſenger that I ſent?*] This relates to ſome of the prophets, ſeveral of whom were unfaithful to their truſt, and irregular in their lives. The expreſſion may alſo be applied to the prieſts, who are called the *meſſengers of the Lord,* Mal. ii. 7.

25 *He hath poured upon them the fury of his anger.*] This was literally fulfilled when the Chaldean army took their city, and burnt both that and their temple.

Commentary and Notes on Chapter XLIII.

3 *I gave Egypt for thy ranſom,* &c.] I turned Sennacherib's power againſt theſe countries, and made them ſuffer thoſe calamities which ſhould have been inflicted upon thee, and ſo they were as the payment of thy ranſom, chap. xxxvii. 9.

5, 6 *I will bring thy ſeed from the eaſt, and gather thee from the weſt.*] This prophecy was partly fulfilled in the return of the Jews from Babylon, and other countries under that monarchy; but the entire completion will beat the time when the Jews ſhall embrace the goſpel, and be gathered to their own land.

8 *The blind people that have eyes.*] The heathen idolaters, who, like the images they worſhipped, *have eyes and ſee not.*

14 *Whoſe cry is in the ſhips.*] Who glory in the number of their ſhips.

17 Which bringeth forth the chariot and horſe, the army and the power; they ſhall lie down together, they ſhall not riſe: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither conſider the things of old.

19 Behold, I will do a new thing; now it ſhall ſpring forth; ſhall ye not know it? I will even make a way in the wilderneſs, *and* rivers in the deſert.

20 The beaſt of the field ſhall honour me, the dragons and the owls: becauſe I give waters in the wilderneſs, *and* rivers in the deſert, to give drink to my people, my choſen.

21 This people have I formed for myſelf: they ſhall ſhew forth my praiſe.

22 But thou haſt not called upon me, O Jacob, but thou haſt been weary of me, O Iſrael.

23 Thou haſt not brought me the ſmall cattle of thy burnt-offerings, neither haſt thou honoured me with thy ſacrifices. I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe.

24 Thou haſt bought me no ſweet cane with money, neither haſt thou filled me with the fat of thy ſacrifices: but thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine iniquities.

25 I, *even* I, *am* he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayeſt be juſtified.

27 Thy firſt father hath ſinned, and thy teachers have tranſgreſſed againſt me.

28 Therefore I have profaned the princes of the ſanctuary, and have given Jacob to the curſe, and Iſrael to reproaches.

CHAP. XLIV.

1 *God's church comforted.* 7 *The vanity of idols,* 9 *and folly of idol-makers.*

YET now hear, O Jacob my ſervant, and Iſrael, whom I have choſen:

2 Thus ſaith the Lord that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my ſervant; and thou, Jeſhurun, whom I have choſen.

3 For I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my Spirit upon thy ſeed, and my bleſſing upon thine offspring.

4 And they ſhall ſpring up *as* among the graſs, as willows by the water-courſes.

5 One ſhall ſay, I *am* the Lord's; and another ſhall call *himſelf* by the name of Jacob: and another ſhall ſubſcribe *with* his hand unto the Lord, and ſurname *himſelf* by the name of Iſrael.

6 Thus ſaith the Lord the king of Iſrael, and his redeemer the Lord of hoſts; I *am* the firſt, and I *am* the laſt; and beſides me *there is* no God.

7 ¶ And who, as I, ſhall call, and ſhall declare it, and ſet it in order for me, ſince I appointed the ancient people? and the things that are coming, and ſhall come? let them ſhew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witneſſes. Is there a God beſides me? yea, *there is* no God: I know not *any*.

9 ¶ They that make a graven image *are* all of them vanity; and their delectable things ſhall not profit: and they *are* their own witneſſes; they ſee not, nor know; that they may be aſhamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing.

11 Behold, all his fellows ſhall be aſhamed: and the workmen, they *are* of men: let them all be gathered together, let them ſtand up; *yet* they ſhall fear, *and* they ſhall be aſhamed together.

12 The ſmith with the tongs both worketh in the coals, and faſhioneth it with hammers, and worketh it with the ſtrength of his arms: yea, he is hungry, and his ſtrength faileth; he drinketh no water, and is faint.

13 The carpenter ſtretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compaſs, and marketh it after the figure of a man, according to the beauty of a man; that it may remain in the houſe.

14 He heweth him down cedars, and taketh the cypreſs and the oak, which he ſtrengtheneth for himſelf among the trees of the foreſt: he planteth an aſh, and the rain doth nouriſh *it*.

15 Then ſhall it be for a man to burn: for he will take thereof, and warm himſelf: yea, he kindleth *it*, and baketh bread yea, he maketh a god, and worſhippeth *it*; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire: with part thereof he eateth fleſh; he roaſteth roaſt, and is ſatisfied; yea, he warmeth *himſelf*, and ſaith, Aha, I am warm, I have ſeen the fire.

17 And

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20 *The beaſt of the field ſhall honour me, the dragons and the owls: becauſe I give waters in the wilderneſs,* &c.] There ſhall be ſuch plenty of water in the deſert, that the beaſts which inhabit it ſhall be refreſhed, and join with my people in making their thankful acknowledgments for theſe miracles of mercy. This verſe alludes to the miraculous waters which God cauſed to guſh out of the rocks in the wilderneſs, for the uſe of the children of Iſrael when they came up out of Egypt.

24 *Neither haſt thou filled me with the fat of ſacrifices.*] Mr. Edwards ſuppoſes that there is an alluſion here to that heathen notion mentioned, Deut. xxxii. 38.

Commentary and Notes on Chapter XLIV.

2 *And thou Jeſhurun, whom I have choſen.*] Jeſhurun is a name given to the Jews by Moſes; it ſignifies *upright*, becauſe they were called to be an holy people to the Lord.

3 *For I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my ſpirit upon thy ſeed,* &c.] The bleſſings of the Almighty are often repreſented under the metaphor of rivers and ſtreams, which water ground, and render it fruitful. The latter part of the verſe explains what bleſſings are here intended; namely, the plentiful effuſion of God's ſpirit, which is mentioned by the prophets as the particular character of the goſpel times.

4 *As willows by the water-courſes.*] Willows are very quick growers; in this expreſſion the prophet denotes the eaſe with which God pours out his bleſſings upon the righteous. *Lamy.*

5 *One ſhall ſay, I am the Lord's: and another ſhall call himſelf by the name of Jacob,* &c.] This paſſage relates to the increaſe of the church by the acceſſion of the Gentiles.

7 *Who, as I, ſhall declare it,* &c.] God claims to himſelf the ordering and diſpoſing of all the affairs of the world, from the time that he created man upon it.

14 *Which he ſtrengtheneth for himſelf,* &c.] Which he had nouriſhed till it came to its due growth.

16 *With part he eateth fleſh.*] He dreſſeth fleſh in order to eat it.

17 And the reſidue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worſhippeth *it*, and prayeth unto it, and ſaith, Deliver me; for thou *art* my god.

18 They have not known, nor underſtood: for he hath ſhut their eyes, that they cannot ſee; *and* their hearts, that they cannot underſtand.

19 And none conſidereth in his heart, neither *is there* knowledge nor underſtanding to ſay, I have burned part of it in the fire; yea, alſo I have baked bread upon the coals thereof; I have roaſted fleſh, and eaten *it*: and ſhall I make the reſidue thereof an abomination? ſhall I fall down to the ſtock of a tree?

20 He feedeth on aſhes: a deceived heart hath turned him aſide, that he cannot deliver his ſoul, nor ſay, *Is there* not a lie in my right hand?

21 Remember theſe, O Jacob and Iſrael; for thou *art* my ſervant: I have formed thee, thou *art* my ſervant: O Iſrael, thou ſhalt not be forgotten of me.

22 I have blotted out as a thick cloud, thy tranſgreſſions, and as a cloud thy ſins: return unto me, for I have redeemed thee.

23 Sing, O ye heavens; for the Lord hath done *it*: ſhout, ye lower parts of the earth: break forth into ſinging, ye mountains, O foreſt, and every tree therein: for the Lord hath redeemed Jacob, and glorified himſelf in Iſrael.

24 Thus ſaith the Lord thy redeemer, and he that formed thee from the womb, I *am* the Lord that maketh all *things*, that ſtretcheth forth the heavens alone, that ſpreadeth abroad the earth by myſelf:

25 That fruſtrateth the tokens of the liars, and maketh diviners mad, that turneth wiſe *men* backward, and maketh their knowledge fooliſh:

26 That confirmeth the word of his ſervant, and performeth the counſel of his meſſengers, that ſaith to Jeruſalem, Thou ſhalt be inhabited; and to the cities of Judah, Ye ſhall be built, and I will raiſe up the decayed places thereof:

27 That ſaith to the deep, Be dry, and I will dry up thy rivers:

28 That ſaith of Cyrus, *He is* my ſhepherd, and ſhall perform all my pleaſure, even ſaying to Jeruſalem, Thou ſhalt be built; and to the temple, Thy foundation ſhall be laid.

CHAP. XLV.

1 *God calleth Cyrus for his church's ſake.* 5 *He challengeth obedience.* 20 *He convinceth the idols of vanity.*

THUS ſaith the Lord to his anointed, to Cyrus, whoſe right hand I have holden, to ſubdue nations before him; and I will looſe the loins of kings; to open before him the two-leaved gates, and the gates ſhall not be ſhut:

2 I will go before thee, and make the crooked places ſtraight: I will break in pieces the gates of braſs, and cut in ſunder the bars of iron:

3 And I will give thee the treaſures of darkneſs, and hidden riches of ſecret places, that thou mayeſt know that I the Lord, which call *thee* by thy name, *am* the God of Iſrael.

4 For Jacob my ſervant's ſake, and Iſrael mine elect, I have even called thee by thy name: I have ſurnamed thee, though thou haſt not known me.

5 ¶ I *am* the Lord, and *there is* none elſe, *there is* no God beſides me: I girded thee, though thou haſt not known me.

6 That they may know from the riſing of the ſun, and from the weſt that *there is* none beſides me. I *am* the Lord, and *there is* none elſe.

7 I form the light, and create darkneſs: I make peace, and create evil. I the Lord do all theſe *things*.

8 Drop down, ye heavens, from above, and let the ſkies pour down righteouſneſs: let the earth open, and let them bring forth ſalvation, and let righteouſneſs ſpring up together. I the Lord have created it.

9 Wo unto him that ſtriveth with his maker! *Let* the potſherd *ſtrive* with the potſherds of the earth. Shall the clay ſay to him that faſhioneth it, What makeſt thou? or thy work, He hath no hands?

10 Wo unto him that ſaith unto *his* father, What begetteſt thou? or to the woman, What haſt thou brought forth?

11 Thus ſaith the Lord, the Holy One of Iſrael, and his Maker, Aſk me of things to come concerning my ſons, and concerning the work of my hands command ye me.

12 I

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20 *A deceived heart hath turned aſide, that he cannot deliver his ſoul, nor ſay, Is there not a lie in my right hand?*] Vulgar errors and prejudices have perverted his underſtanding, that he cannot diſcern the moſt groſs and palpable falſehood, nor free himſelf from its ſtrange deluſions.

22 *I have blotted out as a thick cloud thy tranſgreſſions*, &c.] The preterperfect tenſe is in this paſſage, as in ſeveral other places, uſed for the future. God here encourages the people to truſt in his mercy, by aſſuring them that, upon their repentance, he will ſo fully forgive their ſins, that no ſigns of his diſpleaſure ſhall appear, and they never riſe up in judgment againſt them, but vaniſh like a cloud when diſperſed by a ſtorm.

23 *Sing, O ye heavens; for the Lord hath done it: ſhout, ye lower parts of the earth*, &c.] This apoſtrophe to the whole creation to join in praiſing God for his wonderful mercies is remarkably beautiful.

27 *That ſaith to the deep, be dry*, &c.] God opened a way to Cyrus to take Babylon. by ſuggeſting to him a method of draining the river Euphrates, and making it paſſable for his army.

28 *That ſaith of Cyrus, he is my ſhepherd*, &c.] I will make him my inſtrument of gathering my people together, and leading them home, as a ſhepherd does his flock. This is one of the moſt remakable propheſies in ſcripture, where *Cyrus is called by his name*, as the prophet expreſſes it, ch. xlv. 4. above an hundred years before he was born.

Commentary and Notes on Chapter XLV.

1 *Thus ſaith the Lord to his anointed, to Cyrus*, &c.] God gives the title of anointed to Cyrus, to ſhew that he was raiſed up to be an immediate inſtrument of Providence in reſtoring the Jews from their captivity.

2 *I will break in pieces the gates of braſs*, &c.] Nebuchadnezzar made twenty-five gates of ſolid braſs to every ſide of the great wall which encompaſſed Babylon; the whole number of braſen gates being an hundred.

7 *I form the light, and make darkneſs: I make peace, and create evil*, &c.] Theſe words being directed to Cyrus king of Perſia muſt be underſtood as ſpoken to the Perſian ſect of the magians, who held light and darkneſs, good and evil, to be the ſupreme being, without acknowledging the great God of heaven and earth, who is infinitely ſuperior to them both. In oppoſition to this opinion, the prophet inſtructs King Cyrus, that light and darkneſs, good and evil, are under the direction and diſpoſal of Almighty God.

8 *Drop down ye heavens, from above*, &c.] A paſſionate wiſh of the people to ſee thoſe happy times, in which heaven and earth ſhould conſpire to diſplay the righteouſneſs of God, and promote the happineſs of men. This was in ſome meaſure verified upon their return from the Babyloniſh captivity, when the laws and worſhip of God were re-eſtabliſhed; but muſt certainly look further than that deliverance, even to him who was to be the *Lord our righteouſneſs*, and the *author of our eternal ſalvation*.

11 *Thus ſaith the Lord, the holy one of Iſrael, and his maker, aſk me of things to come concerning my ſons, and concerning the work of my hands command ye me*) This difficult paſſage has given riſe to

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12 I have made the earth, and created man upon it: I *even* my hands, have ſtretched out the heavens, and all their hoſt have I commanded.

13 I have raiſed him up in righteouſneſs, and I will direct all his ways: he ſhall build my city, and he ſhall let go my captives, not for price nor reward, ſaith the Lord of hoſts.

14 Thus ſaith the Lord, The labour of Egypt, and merchandiſe of Ethiopia, and of the Sabeans, men of ſtature, ſhall come over unto thee, and they ſhall be thine: they ſhall come after thee; in chains they ſhall come over: and they ſhall fall down unto thee, they ſhall make ſupplication unto thee, *ſaying*, Surely God *is* in thee; and *there is* none elſe *there is* no God.

15 Verily thou *art* a God that hideſt thy ſelf, O God of Iſrael the Saviour.

16 They ſhall be aſhamed and alſo confounded, all of them: they ſhall go to confuſion together *that are* makers of idols.

17 *But* Iſrael ſhall be ſaved in the Lord with an everlaſting ſalvation: ye ſhall not be aſhamed nor confounded world without end.

18 For thus ſaith the Lord that created the heavens; God himſelf, that formed the earth and made it; he hath eſtabliſhed it, he created it not in vain, he formed it to be inhabited: I *am* the Lord; and *there is* none elſe.

19 I have not ſpoken in ſecret, in a dark place of the earth; I ſaid not unto the ſeed of Jacob, Seek ye me in vain. I the Lord ſpeak righteouſneſs, I declare things that are right.

20 ¶ Aſſemble yourſelves, and come; draw near together, ye *that are* eſcaped of the nations; they have no knowledge that ſet up the wood of their graven image, and pray unto a god *that* cannot ſave.

21 Tell ye, and bring *them* near; yea, let them take counſel together: Who hath declared this from ancient time? *who* hath told it from that time? *have* not I the Lord? and *there is* no God elſe beſide me; a juſt God, and a ſaviour: *there* is none beſide me.

22 Look unto me, and be ye ſaved all the ends of the earth: for I *am* God; and *there is* none elſe.

23 I have ſworn by myſelf, the word is gone out of my mouth *in* righteouſneſs, and ſhall not return, That unto me every knee ſhall bow, every tongue ſhall ſwear.

24 Surely, ſhall *one* ſay, In the Lord have I righteouſneſs and ſtrength: *even* to him ſhall *men* come; and all that are incenſed againſt him ſhall be aſhamed.

25 In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory

CHAP. XLVI.

1 *The idols of Babylon could not ſave themſelves.* 3 *God ſaveth his people to the end.* 5 *Idols are not comparable to God.*

BEL boweth down, Nebo ſtoopeth, their idols were upon the beaſts and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beaſt*

2 They ſtoop, they bow down together: they could not deliver the burden, but themſelves are gone into captivity.

3 ¶ Hearken unto me, O houſe of Jacob, and all the remnant of the houſe of Iſrael, *which are* born *by me*, from the belly, *which are* carried from the womb.

4 And *even* to *your* old age I *am* he; and *even* to hoary hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.

5 ¶ To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They laviſh gold out of the bag, and weigh ſilver in the balance, *and* hire a gold-ſmith; and he maketh it a god: they fall down, yea, they worſhip.

7 They bear him upon the ſhoulder, they carry him, and ſet him in his place, and he ſtandeth; from his place ſhall he not remove: yea, *one* ſhall cry unto him, yet can he not anſwer, nor ſave him out of his trouble.

8 Remember this, and ſhew your ſelves men: bring *it* again to mind, O ye tranſgreſſors.

9 Remember the former things of old, for I *am* God, and *there is* none elſe, I *am* God, and *there is* none like me.

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, ſaying, My counſels ſhall ſtand, and I will do all my pleaſure:

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a variety of Interpretations; but the true ſenſe of it ſeems to be this; That although God be not obliged to render an account of his proceedings to any of his creatures; yet he is graciouſly pleaſed to comply with their curioſity, and to reſolve any queſtions that may be propoſed concerning the final iſſue of his people's captivity. Nay, he repreſents himſelf as ready to ſave them, and to do every thing that can be deſired in favour of his elect, thoſe whom he here call his *ſons*, and *the work of his hands*.

13 *I have raiſed him up in righteouſneſs.*] That is, Cyrus, that I may ſhew by him the faithfulneſs of my promiſe in delivering my people.

14 *They ſhall be thine.*] They who before were thine enemies, ſhall honour thee, and thou ſhalt rule them, which was accompliſhed in the time of Chriſt.

15 *Verily thou art a God that hideſt thyſelf.*] This paſſage alludes to the unſearchableneſs of God's counſels; and accordingly, our firſt tranſlators at the reformation rendered the verſe in the following manner: *O how profound art thou, the God and Saviour of Iſrael.*

19 *I have not ſpoken in ſecret, in a dark place of the earth.*] I have delivered my laws and will, with plainneſs and perſpicuity, not in dark and enigmatical terms like the the heathen oracles, which were ſpoken out of caverns and grottos

I the Lord ſpeak righteouſneſs] My laws are all of them holy, juſt, and good: whereas the profoundeſt myſteries of the heathen Gods conſiſt of impure and obſcene rites.

22 *Be ye ſaved, all the ends of the earth.*] This relates to the calling, and eſpecially to the bringing in the fulneſs of the Gentiles at the end of the world. *Lowth.*

23 *My word ſhall not return.*] It ſhall be fully accompliſhed.

Commentary and Notes on Chapter XLVI.

1 *Bel boweth down, Nebo ſtoopeth*] Two principal idols of the Babylonians. The images of theſe deities were carried in triumph by the Perſians as part of the ſpoil; as was common for conquerors to do in token of a compleat victory.

2 *They ſtoop, they bow down together, they could not deliver the burden.*] The deities which were worſhipped in theſe cities could not deliver their own images, which became burdenſome to thoſe that carried them away; ſo that the Gods themſelves muſt own that they were alſo conquered.

6 *They laviſh gold*, &c.] The ſame argument againſt idolatry had been made uſe of before, chap. xl. 19. and xliv. 12; and it was proper to repeat it for the ſake of thoſe that were to live among the Babylonians, whoſe authority would powerfully recommend idolatry.

9 *Remember the former things of old.*] Remember what I have formerly done for you, both in Egypt, and after your ſettlement in Canaan:

11 Calling a ravenous bird from the eaſt, the man that executeth my counſel from a far country: yea, I have ſpoken *it*, I will alſo bring it to paſs; I have purpoſed *it*, I will alſo do it.

12 Hearken unto me, ye ſtout-hearted, that *are* far from righteouſneſs.

13 I bring near my righteouſneſs; it ſhall not be far off, and my ſalvation ſhall not tarry: and I will place ſalvation in Zion for Iſrael my glory.

CHAP. XLVII.

1 *God's judgment upon Babylon and Chaldea.* 6 *for their unmercifulneſs,* 7 *pride,* 10 *and overboldneſs.*

COME down, and ſit in the duſt, O virgin daughter of Babylon, ſit on the ground *there is* no throne, O daughter of the Chaldeans: for thou ſhalt no more be called tender and delicate.

2 Take the milſtones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, paſs over the rivers.

3 Thy nakedneſs ſhall be uncovered, yea, thy ſhame ſhall be ſeen: I will take vengeance, and I will not meet *thee as* a man.

4 *As for* our redeemer, The Lord of hoſts *is* his name, the Holy One of Iſrael.

5 Sit thou ſilent, and get thee into darkneſs, O daughter of the Chaldeans: for thou ſhalt no more be called, The lady of kingdoms.

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didſt ſhew them no mercy; upon the ancient haſt thou very heavily laid thy yoke.

7 ¶ And thou ſaidſt, I ſhall be a lady for ever: *ſo* that thou didſt not lay theſe *things* to thy heart, neither didſt remember the latter end of it.

8 Therefore hear now this, thou *that art* given to pleaſures, that dwelleſt careleſly, that ſayeſt in thine heart, I *am*, and none elſe beſides me; I ſhall not ſit *as* a widow, neither ſhall I know the loſs of children:

9 But theſe two *things* ſhall come to thee in a moment in one day, the loſs of children and widowhood: they ſhall come upon thee in their perfection, for the multitude of thy ſorceries, *and* for the great abundance of thine inchantments.

10 ¶ For thou haſt truſted in thy wickedneſs: thou haſt ſaid, None ſeeth me. Thy wiſdom and thy knowledge, it hath perverted thee; and thou haſt ſaid in thine heart, I *am*, and none elſe beſides me.

11 Therefore ſhall evil come upon thee; thou ſhalt not know from whence it riſeth: and miſchief ſhall fall upon thee; thou ſhalt not be able to put it of: and deſolation ſhall come upon thee ſuddenly, *which* thou ſhalt not know.

12 Stand now with thine inchantments, and with the multitude of thy ſorceries, wherein thou haſt laboured from thy youth; if ſo be thou ſhalt be able to profit, if ſo be thou mayeſt prevail.

13 Thou art wearied in the multitude of thy counſels. Let now the aſtrologers, the ſtargazers, the monthly prognoſticators ſtand up, and ſave thee from *theſe things* that ſhall come upon thee.

14 Behold, they ſhall be as ſtubble; the fire ſhall burn them; they ſhall not deliver themſelves from the power of the flame: *there ſhall* not *be* a coal to warm at, *nor* fire to ſit before it.

15 Thus ſhall they be unto thee with whom thou haſt laboured, *even* thy merchants from thy youth: they ſhall wander every one to his quarter; none ſhall ſave thee.

CHAP. XLVIII.

1 *God, to convince the people of their obſtinacy, revealeth his prophecies.* 12 *He exhorteth them to obedience.*

HEAR ye this, O houſe of Jacob, *which are* called by the name of Iſrael, and are come forth out of the waters of Judah; which ſwear by the name of the Lord, and make mention of the God of Iſrael, *but* not in truth, nor in righteouſneſs.

2 For they call themſelves of the holy city, and ſtay themſelves upon the God of Iſrael, the Lord of hoſts *is* his name.

3 I have declared the former things from the beginning: and they went forth out of my mouth, and

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11 *Calling a ravenous bird from the eaſt.*] By the ravenous bird is meant Cyrus, whom God is ſaid to have raiſed up from the eaſt. Conquerors who have over-run and ravaged whole countries are often compared to birds of prey.

13 *I will place ſalvation in Zion for Iſrael my glory.*] Or, as it may be rendered, *I will give ſalvation to Zion, and my glory to Iſrael.*

Commentary and Notes on Chapter XLVII.

1 *Come down and ſit in the duſt, O virgin daughter of Babylon, ſit on the ground,* &c] Sit in a mournful and diſconſolate poſture. The prophet calls her the *virgin daughter of Babylon,* as ſhe had never been conquered.

2 *Take the milſtones and grind meal,* &c.] Thou ſhalt be reduced from thy lofty ſeat as miſtreſs of kingdoms, to the loweſt ſituation of a ſlave; thy captives ſhall be forced to grind at the mill, the loweſt and moſt abject degree of drudgery.

3 *I will take vengeance, and I will not meet thee as a man.*] Thou ſhalt feel the moſt dreadful effects of mine anger, and I will ſhew thee neither mercy nor pity.

5 *Sit thou ſilent, and get thee into darkneſs,* &c.] Silence and darkneſs are oppoſed to that noiſe and gaiety that is ſeen in rich and populous cities, which being deſtroyed, are reduced to a melancholy ſilence and ſolitude.

7 *I ſhall be a lady for ever.*] I ſhall be the chief city and miſtreſs of the world.

8 *That ſayeſt in thine heart, I am, and none elſe beſides me.*] Words full of inſolence and blaſphemy, whereby ſhe arrogated that power to herſelf which ſolely belongs to God.

I ſhall not ſit as a widow, neither ſhall I know the loſs of children.] It is common for the prophets to repreſent cities as the mothers of their inhabitants, and their kings and princes as their huſbands: and when they are bereaved of theſe, they are ſaid to be widows and childleſs.

9 *Theſe two things,* &c.] The Babylonians, being beſieged by Darius, in order to hold out to the laſt extremity, took all their women, and each man chuſing one of them, out of thoſe of his own family, whom he liked beſt, they ſtrangled the reſt, that unneceſſary mouths might not conſume their proviſions: and hereby was ſignally fulfilled this remarkable prophecy, viz. *that the loſs of children and widowhood ſhould come upon them in one day*: in what greater perfection could theſe calamities come upon them, than when they themſelves thus upon themſelves became the executioners of them? *Newton on Prophecy.*

14 *There ſhall not be a coal to warm at.*] Septuagint reads, *Thou haſt coals of fire; ſit upon them*: it ſeems to be one of the magical tricks uſed by the Babylonians, and which the prophet here ironically recommends to them. *Wall.*

15 *Thus ſhall they be unto thee with whom thou haſt laboured, even thy merchants from thy youth,* &c.] This paſſage might be more intelligibly rendered in the following manner: *Thus ſhall thy merchants deal with thee, with whom thou haſt laboured, even from thy youth.*

Commentary and Notes on Chapter XLVIII.

1 *Which are called by the name of Iſrael.*] Who value yourſelves on being deſcended from Jacob, and called after his name, but do not ſhew yourſelves to be true Iſraelites by your deeds. *Lowth.*

and I ſhewed them, I did *them* ſuddenly, and they came to paſs.

4 Becauſe I knew that thou *art* obſtinate, and thy neck *is* an iron ſinew, and thy brow braſs:

5 I have even from the beginning declared *it* to thee; before it came to paſs I ſhewed *it* thee: left thou ſhouldſt ſay, Mine idol hath done them, and my graven image, and my molten image hath commanded them.

6 Thou haſt heard, ſee all this; and will not ye declare *it?* I have ſhewed thee new things from this time, even hidden things, and thou didſt not know them.

7 They are created now, and not from the beginning, even before the day when thou heardeſt them not: leſt thou ſhould ſay, Behold, I knew them.

8 Yea, thou heardeſt not, yea, thou kneweſt not, yea, from that time that thine ear was not opened: for I knew that thou wouldeſt deal very treacherouſly, and was called a tranſgreſſor from the womb.

9 ¶ For my name's ſake will I defer mine anger, and for my praiſe will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not with ſilver; I have choſen thee in the furnace of affliction.

11 For mine own ſake, *even* for mine own ſake, will I do *it*: for how ſhould *my name* be polluted? and I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob, and Iſrael, my called; I *am* he; I *am* the firſt, I alſo *am* the laſt.

13 Mine hand alſo hath laid the foundation of the earth, and my right hand hath ſpanned the heavens: *when* I call unto them, they ſtand up together.

14 All ye aſſemble yourſelves, and hear, which among them hath declared theſe *things?* The Lord hath loved him: he will do his pleaſure on Babylon, and his arm *ſhall be on* the Chaldeans.

15 I, *even* I, have ſpoken; yea, I have called him: I have brought him, and he ſhall make his way proſperous.

16 Come ye near unto me, hear ye this; I have not ſpoken in ſecret from the beginning, from the time that it was, there *am* I: and now the Lord God, and his ſpirit hath ſent me.

17 Thus ſaith the Lord thy redeemer, the holy One of Iſrael, I *am* the Lord thy God which teacheth thee to profit, which leadeth thee by the way *that* thou ſhouldeſt go.

18 O That thou hadſt hearkened to my commandments! then had thy peace been as a river, and thy righteouſneſs as the waves of the ſea.

19 Thy ſeed alſo had been as the ſand, and the offspring of thy bowels like the gravel thereof; his name ſhould not have been cut off, nor deſtroyed from before me.

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of ſinging declare ye, tell this, utter it *even* to the end of the earth; ſay ye, The Lord hath redeemed his ſervant Jacob.

21 And they thirſted not *when* he led them through the deſerts: he cauſed the waters to flow out of the rock for them: he clave the rock alſo, and the waters guſhed out.

22 *There is* no peace, ſaith the Lord, unto the wicked.

CHAP. XLIX.

1 *Chriſt being ſent to the Jews complaineth of them.* 5 *He is ſent to the Gentiles.* 13 *God's love to the church.*

LISTEN, O iſles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a ſharp ſword, in the ſhadow of his hand hath he hid me; and made me a poliſhed ſhaft, in his quiver hath he hid me.

3 And ſaid unto me, Thou *art* my ſervant, O Iſrael, in whom I will be glorified.

4 Then I ſaid, I have laboured in vain, I have ſpent my ſtrength for nought, and in vain; *yet* ſurely my judgment *is* with the Lord, and my work with my God.

5 ¶ And

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5 *I have even from the beginning declared it to thee; before it came to paſs, I ſhewed it to thee; leſt thou ſhould ſay, Mine idol hath done them,* &c.] God ordained a ſucceſſion of prophets to foretel the moſt remarkable events which ſhould happen to the Jews, that they might not aſcribe the ſucceſs of any particular tranſaction to their idols: a ſuggeſtion their infidelity and obſtinacy might prompt them to alledge.

6 *Thou haſt heard, ſee all this; and will not ye declare it?*] The tranſlation publiſhed under Henry VIII. gives the ſenſe of theſe words very clearly; *Thou heardeſt it, and behold it is come to paſs: and ſhall not ye yourſelves confeſs the ſame?*

I have ſhewed thee new things.] New works of my providence, ſuch as thou wert not before acquainted with.

8 *Yea, thou heardeſt not, yea, thou kneweſt not, yea from that time that thine ear was not opened,* &c.] The latter part of this ſentence ſhould be tranſlated as follows: *nor was thine ear opened from the beginning:* the prophet perſiſts in repeating what he had ſaid in the foregoing verſes, namely, that it was God alone who could foretel theſe events; and that he did it, becauſe he knew their proneneſs to idolatry, and therefore was determined to remove every pretence for aſcribing theſe predictions to idols. *To open the ear* is a Hebrew phraſe, and ſignifies to declare or make known.

10 *I have choſen thee in the furnace of affliction.*] Or, as the paſſage may be rendered, *I have tried thee in the furnace of affliction.*

12, 13 *Hearken unto me, O Jacob, and Iſrael my called,* &c.] This is an exhortation to the Jews to hearken to the voice of that God who had called their father Abraham from an idolatrous country and kindred to be his ſervant, and choſen his ſeed to be his peculiar people, and who alone is the Maker and ſovereign Lord of all things.

16 *From the time that it was, there am I*] That is, I have not delivered my predictions in ambiguous Terms, becauſe I am from all eternity, and being preſent to all the ſucceſſions of time, can clearly foreſee thoſe diſtant events which my providence bringeth to paſs.

And now the Lord God and his ſpirit hath ſent me.] Theſe words can be applied only to the Meſſiah, who was ſent into the world by his father, and anointed to his prophetic office by the holy ſpirit.

22 *There is no peace ſaith the Lord, unto the wicked.*] This ſentence alludes to the reproofs and exhortations before given in this chapter; and was intended as an admonition to the Jews, to make a good uſe of the bleſſings here promiſed; becauſe otherwiſe they had no reaſon to hope for any peace or proſperity.

Commentary and Notes on Chapter XLIX.

1 *The Lord hath called me from the womb,* &c.] Theſe words are, in an eminent manner, true of Chriſt, whom God hath, in a peculiar manner ſanctified, or ſet apart for his offices of king, prieſt, and prophet, and ſent him into the world to put them in execution.

2 *Sharp ſword, and poliſhed ſhaft.*] Or *arrow*, intimating the virtue and efficacy of Chriſt's doctrine.

3 *And ſaid unto me, Thou art my ſervant, O Iſrael, in whom I will be glorified.*] Theſe words can be applied to none but Chriſt as the head and repreſentative of the Church, the *Iſrael of God*, who was to *raiſe up the tribes of Jacob, and reſtore the preſerved of Iſrael.*

5 ¶ And now, ſaith the Lord, that formed me from the womb *to be* his ſervant, to bring Jacob again to him, Though Iſrael be not gathered, yet ſhall I be glorious in the eyes of the Lord, and my God ſhall be my ſtrength.

6 And he ſaid, it is a light thing that thou ſhouldſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael: I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the earth.

7 Thus ſaith the Lord, the redeemer of Iſrael *and* his Holy One, to him whom man deſpiſeth, to him whom the nation abhorreth, to a ſervant of rulers; kings ſhall ſee, and ariſe; princes alſo ſhall worſhip; becauſe of the Lord, that is faithful, *and* the Holy One of Iſrael, and he ſhall chooſe thee.

8 Thus ſaith the Lord, In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee: and I will preſerve thee, and give thee for a covenant of the people, to eſtabliſh the earth, to cauſe to inherit the deſolate heritages:

9 That thou mayeſt ſay to the priſoners, Go forth; to them that *are* in darkneſs, Shew yourſelves. They ſhall feed in the ways, and their paſtures *ſhall be* in all high places.

10 They ſhall not hunger nor thirſt; neither ſhall the heat nor ſun ſmite them: for he that hath mercy on them ſhall lead them, even by the ſprings of water ſhall he guide them.

11 And I will make all my mountains away, and my high-ways ſhall be exalted.

12 Behold, theſe ſhall come from far: and lo, theſe from the north, and from the weſt; and theſe from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth: and break forth into ſinging, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

14 But Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me.

15 Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children ſhall make haſte; thy deſtroyers, and they that made thee waſte, ſhall go forth of thee.

18 Lift up thine eyes round about, and behold: all theſe gather themſelves together, *and* come to thee. *As* I live, ſaith the Lord, thou ſhalt ſurely clothe thee with them all as with an ornament, and bind them *on thee* as a bride *doth*.

19 For thy waſte and thy deſolate places, and the land of thy deſtruction ſhall even now be too narrow by reaſon of the inhabitants, and they that ſwallowed thee up ſhall be far away.

20 The children which thou ſhalt have after thou haſt loſt the other, ſhall ſay again in thine ears, The place *is* too ſtrait for me: give place to me that I may dwell.

21 Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing to and fro? and who hath brought up theſe? Behold, I was left alone, theſe, where *had* they *been*?

22 Thus ſaith the Lord God, Behold, I will lift up mine hand to the Gentiles, and ſet up my ſtandard to the people: and they ſhall bring thy ſons in *their* arms, and thy daughters ſhall be carried upon *their* ſhoulders.

23 And kings ſhall be thy nurſing fathers, and their queens thy nurſing mothers: they ſhall bow down to thee with *their* face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I *am* the Lord: for they ſhall not be aſhamed that wait for me.

24 ¶ Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus ſaith the Lord, Even the captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered: for I will contend with *him* that contended with thee, and I will ſave thy children.

26 And I will feed them that oppreſs thee, with their own fleſh, and they ſhall be drunken with their own blood, as with ſweet wine and all fleſh ſhall know that I the Lord *am* thy ſaviour and thy redeemer, the mighty One of Jacob.

CHAP.

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5. 6 *Though Iſrael be not gathered, yet ſhall I be glorious,* &c.] That is, though Chriſt's miniſtry ſhould be unſucceſsful in gathering the Jews into the Church; yet the preaching of his apoſtles ſhould meet with better ſucceſs among the Gentiles, and enlighten thoſe that dwell in the remoteſt parts of the earth.

7 *Thus ſaith the Lord, the Redeemer of Iſrael, and his holy one, to him whom man deſpiſeth,* &c.] Theſe words deſcribe the wonderful progreſs of the goſpel, from ſmall beginnings; that the author of it, from being the contempt of all the great men of the world, ſhould at laſt be the object of their adoration.

8 *Thus ſaith the Lord, In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee,* &c.] The firſt publiſhing of the Goſpel is that time which God thought proper to fix upon as a ſeaſon of mercy, according to his eternal decree. And therefore, when the fulneſs of time was come, God ſent his Son into the world to be the mediator of that new covenant he then made both with the Jew and Gentile.

10 *They ſhall not hunger nor thirſt, neither ſhall the heat nor ſun ſmite them,* &c.] Theſe words are by St. John, Rev. vii. 16, 17. applied to the heavenly eſtate of the New Jeruſalem; it being uſual with the prophets to deſcribe the flouriſhing times of the church militant by ſuch expreſſions as properly belong to the church triumphant; becauſe every advancement of God's kingdom in this world is a prelude, or earneſt of the kingdom of heaven.

15 *Can a woman forget her ſucking child,* &c.] God is often deſcribed as bearing a fatherly affection towards his people; but here the compariſon is raiſed higher, and he ſpeaks of himſelf as having the ſame tenderneſs as a mother has for the fruit of her womb.

16 *Behold I have graven thee upon the palms of my hands, thy walls are continually before me.*] Thou art as dear to me, and as deeply imprinted on my memory, as if thy picture were drawn upon my hand, or engraved in a ſeal, and worn upon my arm, ſo as to be always in my ſight.

17 *Thy children ſhall make haſte.*] An old tranſlation printed in the year 1611, reads, *The builders make haſte; thy deſtroyers,&c. are departed from thee*: LXX read, *thou ſhalt quickly be built by thoſe by whom thou was carried away.*

19 *For thy waſte and thy deſolate places, and the land of thy deſtruction ſhall even now be too narrow by reaſon of the inhabitants,* &c.] This muſt be underſtood either of the acceſſion of the Gentiles into the church, typified by Judea, re-peopled after it had lain deſolate; or, ſome future reſtoration of the Jewiſh nation; for we do not find the catalogues of thoſe that returned recorded by Ezra or Nehemiah, to anſwer this prophecy.

23 *And kings ſhall be thy nurſing-fathers, and queens thy nurſing-mothers,* &c.] Cyrus, Artaxerxes, and other Perſian monarchs ſhewed great kindneſs to the Jews, and queen Eſther ſaved the nation from utter deſtruction. But this prophecy was more remarkably fulfilled in the favour ſhewn to the church by Conſtantine and his mother Helen, and ſince by other chriſtian monarchs, who have thought it their glory to promote religion, and defend it from every ſtorm.

CHAP. L.

1 *Chriſt ſheweth the cauſe of the Jews dereliction.* 10 *An exhortation to truſt in God, and not in our ſelves.*

THUS ſaith the Lord, Where *is* the bill of your mother's divorcement whom I have put away? or which of my creditors *is it*, to whom I have ſold you? Behold, for your iniquities have you ſold your ſelves, and for your tranſgreſſions is your mother put away.

2 Wherefore when I came, *was there* no man? when I called, *was there* none to anſwer? Is my hand ſhortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the ſea: I make the rivers a wilderneſs: their fiſh ſtinketh becauſe *there is* no water, and dieth for thirſt.

3 I clothe the heavens with blackneſs, and I make ſackcloth their covering.

4 The Lord God hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to *him that is* weary: he wakeneth morning by morning; he wakeneth mine ear to hear as the learned.

5 ¶ The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the ſmiters, and my cheeks to them that plucked off the hair; I hid not my face from ſhame and ſpitting.

7 ¶ For the Lord God will help me, therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed.

8 *He is* near that juſtifieth me, who will contend with me? let us ſtand together: who *is* mine adverſary? let him come near to me.

9 Behold, the Lord God will help me, who *is* he *that* ſhall condemn me? lo, they all ſhall wax old as a garment: the moth ſhall eat them up.

10 ¶ Who *is* among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh *in* darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God.

11 Behold, all ye that kindle a fire, that compaſs *yourſelves* about with ſparks: walk in the light of your fire, and in the ſparks *that* ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

CHAP. LI.

1 *An exhortation after the pattern of Abraham to truſt in Chriſt.* 9 *Chriſt defendeth his from fear.*

HEarken to me, ye that follow after righteouſneſs, ye that ſeek the Lord: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you; for I called him alone, and bleſſed him, and increaſed him.

3 For the Lord ſhall comfort Zion: he will comfort all her waſte places, and he will make her wilderneſs like Eden, and her deſert like the garden of the Lord; joy and gladneſs ſhall be found therein, thankſgiving, and the voice of melody.

4 Hearken unto me, my people; and give ear unto me, O my nation: for a law ſhall proceed from me, and I will make my judgment to reſt for a light of the people.

5 My righteouſneſs *is* near; my ſalvation is gone forth, and mine arms ſhall judge the people: the iſles ſhall wait upon me, and on mine arm ſhall they truſt.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens ſhall vaniſh away like ſmoke, and the earth ſhall wax old like a garment, and they that dwell therein ſhall die in like manner: but my ſalvation ſhall be for ever, and my righteouſneſs ſhall not be aboliſhed.

7 Hearken

Commentary and Notes on Chapter L.

1 *Where is the bill of your mother's divorcement whom I have put away?* &c.) The covenant which God made with his people is commonly repreſented by a marriage-contract. And, in alluſion to this notion, God demands of the captives, who deſpaired of his mercy, to produce the bill of divorce which he had given to their mother; being himſelf ready to receive her, whenever ſhe would return from her idolatries.

2 *Wherefore when I came, was there no man?* &c.) Why did ye all refuſe to attend to my meſſages, ſent to you by my ſervants the prophets?

3 *I cloth the heavens with blackneſs*, &c.) Sackcloth was made of black goat's hair. *Lamy.*

4 *He wakeneth morning by morning: he wakeneth mine ear to hear as the learned.*) Every morning he putteth me in mind of diſcharging mine office, as maſters rouſe up their ſcholars betimes to ſtudy.

6 *I gave my back to the ſmiters*, &c.) The prophets generally met with very bad treatment from the men of their own times. And though we have no particular detail of Iſaiah's ſufferings, yet we learn from hence, that his lot was no better than that of his brethren; and the Jews have a tradition that he was ſawn aſunder by the command of king Manaſſeh. But however this be, the words were literally fulfilled in the great Redeemer of mankind.

9 *Lo, they all ſhall wax old as a garment: the moth ſhall eat them up.*) They ſhall quickly deſcend into the chambers of the duſt, and all their wicked deſigns ſhall periſh with them.

10 *Who is he among you that feareth the Lord*, &c.) Let thoſe who fear the Almighty God of Jacob, and readily obey all his precepts revealed to them by his ſervants the prophets, though their preſent circumſtances may be involved in the blackeſt night of affliction, without the leaſt ray of hope to chear and ſupport them, ſtill continue to rely upon God, who, in due time, will viſit them with light and ſalvation.

Commentary and Notes on Chapter LI.

2 *Look unto Abraham your father, and unto Sarah that bare you*, &c.] Remember your origin: you ſprung from Abraham and Sarah, when they were paſt the age of having children. It is therefore no difficulty to God to multiply their poſterity, however ſmall their number may be

3 *He will comfort all her waſte places, and he will make her wilderneſs like Eden*, &c.) This promiſe primarily relates to the peopling of Judea, after it had lain waſte during the captivity; but it myſtically implies the reſtoring of truth and righteouſneſs, when ignorance and corruption had overſpread the whole earth.

4 *For a law ſhall proceed from me, and I will make my judgment to reſt for a light to the people.*] The latter part of this ſentence ſhould be rendered in the following manner: *I will cauſe my judgment to break forth a light to the people.* The law here mentioned by the prophet was ſuch as ſhould enlighten the moſt diſtant people, called in the following verſe *the iſles;* and therefore can be no other than the goſpel. This will evidently appear by comparing the paſſage with what is ſaid chap. xlii. 4, 6. where it is ſaid, that Chriſt is ordained *to be a light to the Gentiles, to ſet judgment in the earth,* and that *the iſles ſhould wait for his law.*

5 *Mine arms ſhall judge the people*, &c.) That is, the power of the moſt High ſhall accompany the preaching of the goſpel.

6 *The heavens ſhall vaniſh away like ſmoke*, &c.) Here we ſee is an end put to the race of men at once, and their habitation: but God's *righteouſneſs* and *ſalvation*, which are to be *for ever*, muſt mean his beſtowing the rewards of eternal life on his faithful ſervants. *Peters.*

The

7 Hearken unto me, ye that know righteouſneſs, the people in whoſe heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth ſhall eat them up like a garment, and the worm ſhall eat them like wool: but my righteouſneſs ſhall be for ever, and my ſalvation from generation to generation.

9 ¶ Awake, awake, put on ſtrength, O arm of the Lord; awake as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?

10 *Art* thou not it which hath dried the ſea, the waters of the great deep? that hath made the depths of the ſea a way for the ranſomed to paſs over?

11 Therefore the redeemed of the Lord ſhall return, and come with ſinging unto Zion; and everlaſting joy *ſhall be* upon their head: they ſhall obtain gladneſs and joy; *and* ſorrow and mourning ſhall flee away.

12 I, *even*, I, *am* he that comforteth you: who *art* thou, that thou ſhouldeſt be afraid of a man *that* ſhall die, and of the ſon of man *which* ſhall be made *as* graſs?

13 And forgetteſt the Lord thy maker, that hath ſtretched forth the heavens, and laid the foundations of the earth? and haſt feared continually every day becauſe of the fury of the oppreſſor, as if he were ready to deſtroy? and where *is* the fury of the oppreſſor?

14 The captive exile haſteneth that he may be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fail.

15 But I *am* the Lord thy God, that divided the ſea, whoſe waves roared: The Lord of hoſts *is* his name.

16 And I have put my words in thy mouth, and have covered thee in the ſhadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and ſay unto Zion, Thou *art* my people.

17 Awake, awake, ſtand up, O Jeruſalem, which haſt drunk at the hand of the Lord the cup of his fury; thou haſt drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the ſons *whom* ſhe hath brought forth: neither *is there any* that taketh her by the hand of all the ſons *that* ſhe hath brought up.

19 Theſe two *things* are come unto thee; who ſhall be ſorry for thee? deſolation, and deſtruction; and the famine, and the ſword: by whom ſhall I comfort thee?

20 Thy ſons have fainted, they lie at the head of all the ſtreets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, but not with wine;

22 Thus ſaith thy Lord the Lord, and thy God *that* pleadeth the cauſe of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury: thou ſhalt no more drink it again.

23 But I will put it in the hand of them that afflict thee; which have ſaid to thy ſoul, Bow down, that we may go over: and thou haſt laid thy body as the ground, and as the ſtreet to them that went over.

CHAP. LII.

1 Chriſt perſuadeth the church to believe his free redemption. 7 to receive the miniſters, 9 to joy in the power thereof.

AWAKE, awake, put on thy ſtrength, O Zion, put on thy beautiful garments, O Jeruſalem the holy city: for henceforth there ſhall no more come into thee the uncircumciſed and the unclean.

2 Shake

The ſeas ſhall waſte, the ſkies in ſmoke decay,
Rocks fall to duſt, and mountains melt away;
But fix'd his word, his *ſaving pow'r* remains;
Thy realm for ever laſts, thy own MESSIAH reigns. *Pope.*

7 *The people in whoſe heart is my law, fear ye not the reproach of men,* &c.] Thoſe happy mortals who have the law of God written on their hearts, and religiouſly ſtrive to obſerve its precepts, will never regard the ſarcaſms and reproaches of the ungodly.

9 *Awake, awake, put on ſtrength, O arm of the Lord,* &c.) The prophet, by an elegant figure, addreſſes himſelf to God; deſiring him to exert his power in behalf of his diſtreſſed people, as he had done in antient times, when he delivered them from the ſlavery of the Egyptians.

13 *Where is the fury of the oppreſſor?*] That is, the fury of the oppreſſor ſhall ſo ſuddenly vaniſh, that not the leaſt traces of it can be found.

14 *The captive exile haſteneth, that he may be looſed,* &c.) This verſe may be better rendered in the following manner: *The captive exile ſhall be quickly delivered, he ſhall not die in the pit, neither ſhall his bread fail.* The pit is that part of the priſon called the dungeon. Jer. xxxvii. 16.

16 *I have put my words in thy mouth.*] I have made thee my oracle; I have intruſted thee with the office of declaring my gracious promiſes to the righteous, and my threatnings to the wicked. This may in ſome ſenſe be underſtood of Iſaiah, but is chiefly meant of Chriſt.

That I may plant the heavens, and lay the foundations of the earth, and ſay unto Zion, Thou art my people.] The prophet often expreſſes a political government by the ſeveral parts of the creation: and, according to this analogy, rulers and magiſtrates are denoted by the heavenly bodies, and inferior people by the earth. Now, if we conſider the paſſage in this metaphorical ſenſe, it imports, that God thought proper to publiſh theſe gracious promiſes by the miniſtry of Iſaiah, in order to reſtore the Jewiſh nation, and again ſettle them in a political ſociety, governed by their own laws. But the paſſage alſo implies a promiſe of that new ſtate of things called *a new heaven, and a new earth,* chap. lxv. 17. lxvi. 22. wherein Chriſt will reward his ſervants, and where he himſelf will immediately preſide.

17 *Awake, awake, ſtand up, O Jeruſalem, which hath drunk at the hand of the Lord the cup of his fury,* &c.] The prophet here repreſents Jeruſalem, as one lying aſtoniſhed under the ſtroke of the Almighty's judgments, which are commonly deſcribed under the ſimilitude of a cup of intoxicating liquor, becauſe they aſtoniſh the children of men, and bereave them of their reaſon and diſcretion. By *drinking the dregs* of this cup, implies the drinking the whole portion to the bottom, where the ſtrongeſt and moſt nauſeous parts of the compoſition were ſettled; and implies, that God did not in the leaſt ſpare her, but poured out upon her the full meaſure of his wrath.

18 *There is none to guide her among all the ſons whom ſhe hath brought forth,* &c.] In this helpleſs and diſtracted condition, when ſupport and comfort are moſt neceſſary, none of her own children are able to give it her; and therefore it is from the Lord alone ſhe muſt expect relief.

19 *Who ſhall be ſorry for thee?* &c.) Who is there left to take pity on thee, ſince thy children are all involved in the ſame degree of miſery?

22 *Thou ſhalt no more drink it again*) The words ſhould rather be rendered, *Thou ſhalt no longer drink thereof.* Noldius.

Commentary and Notes on Chapter LII.

1 *Awake, awake, put on thy ſtrength. O Zion.*) Thou haſt for a long time been in a ſtate of ſilence and obſcurity, like one dead and depoſited in the chambers of the tombs; rouſe up thyſelf and reſume thy former power and dignity.

Put

2 Shake thyſelf from the duſt: ariſe, *and* ſit down, O Jeruſalem: looſe thyſelf from the bands of thy neck, O captive daughter of Zion.

3 For thus ſaith the Lord, ye have ſold yourſelves for nought: and ye ſhall be redeemed without money.

4 For thus ſaith the Lord God, My people went down afore time into Egypt to ſojourn there, and the Aſſyrian oppreſſed them without a cauſe.

5 Now therefore, what have I hear, ſaith the Lord, that my people is taken away for nought? they that rule over them, make them to howl, ſaith the Lord, and my name continually every day *is* blaſphemed.

6 Therefore my people ſhall know my name: therefore *they ſhall know* in that day, that I *am* he that doth ſpeak, behold, *it is* I.

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation, that ſaith unto Zion, Thy God reigneth!

8 Thy watchmen ſhall lift up the voice, with the voice together ſhall they ſing: for they ſhall ſee eye to eye, when the Lord ſhall bring again Zion.

9 ¶ Break forth into joy, ſing together, ye waſte places of Jeruſalem; for the Lord hath comforted his people, he hath redeemed Jeruſalem.

10 The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth ſhall ſee the ſalvation of our God.

11 ¶ Depart ye, depart ye, go ye out from thence, touch no unclean *thing*, go ye out of the midſt of her; be ye clean, that bear the veſſels of the Lord.

12 For ye ſhall not go out with haſte, nor go by flight: for the Lord will go before you: and the God of Iſrael *will be* your rere-ward.

13 Behold, my ſervant ſhall deal prudently, he ſhall be exalted and extolled, and be very high.

14 As many were aſtoniſhed at thee; his viſage was ſo marred more than any man, and his form more than the ſons of men:

15 So ſhall he ſprinkle many nations: the kings ſhall ſhut their mouths at him: for *that* which had not been told them, ſhall they ſee, and *that* which they had not heard, ſhall they conſider.

CHAP. LIII.

1 *The prophet excuſeth the ſcandal of the croſs,* 4 *by the benefit of Chriſt paſſion,* 10 *and the good ſucceſs thereof.*

WHO hath believed our report? and to whom is the arm of the Lord revealed?

2 For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comelineſs: and when we ſhall ſee him *there is* no beauty that we ſhould deſire him.

3 He is deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was deſpiſed, and we eſteemed him not.

4 ¶ Surely he hath born our griefs, and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted.

5 But

Put on thy beautiful garments, &c.] Jeruſalem is, in the ſecond verſe, deſcribed as lying in the duſt, in a very diſconſolate condition; but here the prophet exhorts her to change her garment of ſorrow for that of feſtivity.

2 *Shake thyſelf from the duſt: ariſe, and ſit down, O Jeruſalem,* &c.] The city of Jeruſalem, which the prophet had repreſented as lying in the duſt, and buried in her own ruins, chap. xlvii. 1 is here exhorted to riſe from the ground, and ſit again on her throne as the mother city of the Jewiſh nation.

7 *How beautiful upon the mountains are the feet of him that bringeth good tidings,* &c.] A poetical deſcription of the meſſenger who firſt brought the news of Cyrus's decree for the people's return, whom the watchmen mentioned, verſe 8. are ſuppoſed to diſcover at a great diſtance from the tops of the mountains, making all poſſible haſte to publiſh the happy news. This paſſage is very properly applied by St. Paul to the firſt preachers of the goſpel, Rom. x. 15. the very words importing good tidings of peace and ſalvation, whereby the kingdom of God was founded among men.

10 *The Lord hath made bare his holy arm.*] He hath given evident tokens of his power and holineſs.

All the ends of the earth ſhall ſee the ſalvation of our God.] Theſe words can only be underſtood of the revelation of the goſpel, being preached in every part of the world.

13 *Behold, my ſervant ſhall deal prudently.*] Or, as the margin has it, *ſhall proſper*. This prophecy can belong only to the Meſſiah, who is here, in an eminent ſenſe, called God's ſervant.

He ſhall be exalted, and extolled, and be very high.] He ſhall be exalted to be the head of a numerous offspring, to *juſtify many, and to divide the ſpoil with the ſtrong.*

14 *As many were aſtoniſhed at thee,* &c.] The prophet means that ſurpriſe and aſtoniſhment which ſeized the people, on the unexpected change they obſerved in Chriſt's outward appearance at the time of his ſufferings, and the ſtrange alteration between him who was lately followed by multitudes with acclamations and hoſannahs, and reverenced as *the great prophet that ſhould come into the world*, and the ſame perſon ſuffering on the croſs, and treated as *the ſcorn of men, and the outcaſt of the people.*

15 *So ſhall he ſprinkle many nations.*] But however deſpicable his ſufferings may render him for the preſent, yet they ſhall be productive of the greateſt benefit to others, and, in the end, redound to his own glory; he ſhall purify whole nations by his blood, and preſent them holy to God. The expreſſion alludes to the legal ſprinklings by which the people were ſanctified.

The kings ſhall ſhut their mouths at him] The greateſt kings and princes ſhall ſubmit themſelves to him; laying their hands upon their mouths, and liſten to his inſtructions with the greateſt reverence and attention.

For that which hath not been told them, ſhall they ſee; and that which they had not heard, ſhall they conſider.] Thoſe nations and their kings ſhall be inſtructed in ſuch heavenly truths, as human reaſon could never be able to diſcover. The goſpel is called a myſtery kept ſecret from ages and generations, the knowledge of which could be obtained only by divine revelation.

Commentary and Notes on Chapter LIII.

1 *Who hath believed our report?* &c.] This is ſpoken in the perſon of Chriſt and his apoſtles: who, ſay they, among our own countrymen, hath believed our report or doctrine; and tho' God hath ſhewn ſuch viſible tokens of his power in thoſe miracles wrought in confirmation of our miſſion, yet how few of our own nation are convinced by them?

2 *For he ſhall grow up before him as a tender plant, and as a root out of a dry ground*] The prophet here aſſigns the reaſon why the Jews rejected Chriſt, namely, the meaneſs of his outward appearance. The Meſſiah is elſewhere deſcribed under the ſimilitude of a *branch* growing out of the ſtem or ſtock of David: but here he is reſembled to a *tender plant*, and to a branch growing out of a *dry ground*, which appears withered, and does not promiſe either life or fruit. The word *ſhoreſh*, rendered *root* by our tranſlators, ſhould have been tranſlated *branch* or *ſhoot*.

He ſhall grow up before him.] That is, before the Lord, under his immediate inſpection.

He hath no form nor comelineſs, &c.] The meaneſs of his outward circumſtances, eſpecially when he came to be condemned as a malefactor, made his perſon appear deſpicable.

3 *A man of ſorrows and acquainted with grief.*] The bleſſed Jeſus endured the continual contradiction of ſinners; and all the ill treatment which the malice of men or devils could ſuggeſt.

And we hid as it were our faces from him, &c.] We diſregarded him, and took no compaſſion on his ſufferings.

4 *Surely he hath born our griefs, and carried our ſorrows.*] He hath born the evils and puniſhments due to our ſins.

Yet we did eſteem him ſtricken, ſmitten of God, and afflicted.] His enemies looked upon him as forſaken of God, and derided him for his vain boaſts that God was his father.

5 But he *was* wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace *was* upon him, and with his ſtripes we are healed.

6 All we like ſheep have gone aſtray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.

7 He was oppreſſed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he openeth not his mouth.

8 He was taken from priſon and from judgment: and who ſhall declare his generation? for he was cut off out of the land of the living: for the tranſgreſſion of my people was he ſtricken.

9 And he made his grave with the wicked, and with the rich in his death, becauſe he had done no violence, neither *was any* deceit in his mouth.

10 ¶ Yet it pleaſed the Lord to bruiſe him, he hath put *him* to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee *his* ſeed, he ſhall prolong *his* days, and the pleaſure of the Lord ſhall proſper in his hand.

11 He ſhall ſee of the travail of his ſoul, *and* ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many: for he ſhall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbered with the tranſgreſſors, and he bare the ſin of many, and made interceſſion for the tranſgreſſors.

C H A P. LIV.

1 *The amplitude of the Gentiles church prophefied,* 4
their ſafety, 6, *their deliverance out of affliction,* 11
their fair edification, 15 *and ſure preſervation.*

SING, O barren, thou *that* didſt not bear; break forth into ſinging, and cry aloud thou *that* didſt not travail with child: for more *are* the children of the deſolate, than the children of the married wife, ſaith the Lord.

2 Enlarge the place of thy tent, and let them ſtretch forth the curtains of thine habitations: ſpare not, lengthen thy cords, and ſtrengthen thy ſtake.

3 For thou ſhalt break forth on the right hand and on the left; and thy ſeed ſhall inherit the Gentiles, and make the deſolate cities to be inhabited.

4 Fear not, for thou ſhalt not be aſhamed: neither be thou confounded, for thou ſhalt not be put to ſhame: for thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widowhood any more.

5 For thy maker *is* thine huſband (the Lord of hoſts *is* his name;) and thy redeemer the holy One of Iſrael, the God of the whole earth ſhall he be called.

6 For the Lord hath called thee as a woman forſaken and grieved in ſpirit, and a wife of youth, when thou waſt refuſed, ſaith thy God.

7 For a ſmall moment have I forſaken thee, but with great mercies will I gather thee.

8 In

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5 *The chaſtiſement of our peace was upon him,* &c.] He ſuffered thoſe chaſtiſements, by which our peace with the Almighty was wrought, and ſatisfaction made to the divine Juſtice.

7 *He was oppreſſed, and he was afflicted.*] The words may be better rendered, *It was exacted of him, and he anſwered the demand.* That is, he gave that ſatisfaction which God's juſtice demanded for our ſins.

Yet he opened not his mouth.] All the hard uſage he met with did not prevail with him to utter any paſſionate expreſſion, or make any return to the ill language that was given him. Nay, he even refuſed to make a juſt defence, any further than it was neceſſary for him to plead his innocence.

He is brought as a lamb to the ſlaughter, &c.] Meekly ſubmitting to the violence of his perſecutors, not offering to make the leaſt reſiſtance.

8 *He was taken from priſon and from judgment.*] Or, as the paſſage may be better rendered, *He was carried away to execution by tyrannical oppreſſion, and a ſentence of condemnation.*

And who ſhall declare his generation?] Who ſhall declare the wickedneſs of that age or generation that deſtroyed this innocent perſon in ſo unjuſt a manner.

10 *When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed.*] This may be properly underſtood of our Lord's diſciples, called Chriſtians after his name; nothing being more uſual than to call teachers by the name of *fathers*, and they that follow his inſtructions by that of *children.* In this ſenſe we read of the *children of God, and of the children of wiſdom*

He ſhall prolong his days.] Our bleſſed Saviour being raiſed from the dead is no more ſubject to the power of the king of terrors, *death hath no more dominion over him.*

And the pelaſure of the Lord ſhall proſper in his hand.] The redemption of mankind is often called *God's good pleaſure;* as being at once both highly acceptable to him, and the effect of his good pleaſure and free grace.

11 *He ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied,* &c) He ſhall rejoice to find that his death and ſufferings have not been in vain, but the means of ſaving ſuch multitudes of the ſons of men.

12 *Therefore will I divide him a portion with the great.*) This expreſſion is equivalent to that in Pſalm. ii. 1. *I will give him the heathen for his inheritance,* &c. The phraſe alludes to the diviſion of the land of Canaan by lot among the twelve tribes.

And he ſhall divide the ſpoil with the ſtrong.) This expreſſion alludes to the cuſtom of conquerors in dividing the ſpoils of their victory with the officers and ſoldiers. So the bleſſed Jeſus, after he had conquered the powers of darkneſs by his croſs, aſcended triumphantly into heaven, *leading captivity captive, and diſtributing giſts unto men.*

Becauſe he hath poured out his ſoul unto death, &c) He hath poured out his blood, wherein the life or animal ſoul conſiſts.

Commentary and Notes on Chapter LIV.

1 *Sing O barren, thou that didſt not bear,* &c) The prophet had before deſcribed Jeruſalem during her captivity as a deſolate woman forſaken of her huſband, and bereaved of her children. Here he bids her rejoice, and comfort herſelf after her affliction, becauſe her children ſhould be much more numerous than they were even in her moſt flouriſhing condition. This cannot be literally ſpoken of the Jewiſh nation, which never made ſo noble a figure after the captivity, as in the days of David and Solomon; and therefore can only be underſtood of Jeruſalem, as ſhe is a type of the Chriſtian church, who, after her great ſpouſe, the Son of God, was taken from her by death, and ſhe left in a diſconſolate, forlorn condition, her children orphans, deſponding, and comfortleſs, yet from ſuch mean and contemptible beginnings, ſhe ſpread herſelf over the world, and will ſtill receive a further enlargement, when the fulneſs of the Jews and Gentiles is come in.

2 *Enlarge the place of thy tents,* &c.) He deſcribes the city of Jeruſalem, the figure of the chriſtian church, under the metaphor of a tent, the moſt antient way of dwelling.

4 *For thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widowhood any more.*) The favour and affection God will now ſhew towards thee will make thee forget all thy former diſgraces and aflictions.

5 *For thy maker is thy husband*) Tho' God haſt caſt thee off for ſome time, yet he ſtill owns the relation of a huſband towards thee, and will give thee abundant marks of his conjugal affection.

The God of the whole earth ſhall be called.) And now the time is coming, when he ſhall not only be called the God of the Jews; but alſo of the Gentiles, whom he ſhall admit into the ſame covenant with the Jews.

6 *For the Lord hath called thee as a woman forſaken and grieved in ſpirit,* &c.) God is now again reconciled to thee, after having for ſome time caſt thee off, and left thee in a deſolate and mournful condition.

7 *For a ſmall moment have I forſaken thee,* &c.) God's anger towards his ſervants is ſhort, when compared with that everlaſting kindneſs he will ſhew towards them. The ſame rule holds true of the church in general, whoſe *light afflictions are but for a moment,* in compariſon

8 In a little wrath I hid my face from thee for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy redeemer.

9 For this *is as* the waters of Noah unto me: for *as* I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee.

11 ¶ Oh, thou afflicted, toſſed with tempeſt *and* not comfort, behold, I will lay thy ſtones with fair colours, and lay thy foundations with ſapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones.

13 And all thy children *ſhall be* taught of the Lord; and great *ſhall be* the peace of thy children.

14 In righteouſneſs ſhalt thou be eſtabliſhed: thou ſhalt be far from oppreſſion; for thou ſhalt not fear: and from terror; for it ſhall not come near thee.

15 ¶ Behold, they ſhall ſurely gather together, *but* not by me: whoſoever ſhall gather together againſt thee, ſhall fall for thy ſake.

16 Behold, I have created the ſmith that bloweth the coals on the fire, and that bringeth forth an inſtrument for his work; and I have created the waſter to deſtroy.

17 No weapon that is formed againſt thee ſhall proſper; and every tongue *that* ſhall riſe againſt thee in Judgment thou ſhalt condemn. This *is* the heritage of the ſervants of the Lord, and their righteouſneſs *is* of me, ſaith the Lord.

CHAP. LV.

1 *The prophet with the promiſes of Chriſt, calleth to faith.* 6 *and to repentance.* 8 *The happy ſucceſs of them that believe.*

HO, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk without money, and without price.

2 Wherefore do ye ſpend money for *that which is* not bread? and your labour for *that which* ſatisfieth not? hearken diligently unto me, and eat ye *that which* is good, and let your ſoul delight itſelf in fatneſs.

3 Incline your ear, and come unto me: hear, and your ſoul ſhall live: and I will make an everlaſting covenant with you, *even* the ſure mercies of David.

4 Behold, I have given him *for* a witneſs to the people, a leader and commander to the people.

5 Behold, thou ſhalt call a nation *that* thou knoweſt not, and nations *that* knew not thee ſhall run unto thee, becauſe of the Lord thy God, and for the Holy One of Iſrael: for he hath glorified thee.

6 ¶ Seek ye the Lord while he may be found, call ye upon him while he is near.

7 Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, ſaith the Lord.

9 For *as* the heavens are higher than the earth, ſo are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the ſnow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater:

11 So ſhall my word be that goeth forth out of my mouth: it ſhall not return unto me void, but it

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compariſon of that eternal glory he hath promiſed them: an earneſt of which will be the millennium of reſt, which is to uſher in the heavenly ſtate, and ſeems to be deſcribed in the following part of the chapter.

9 *As I have ſworn that the waters of Noah ſhould no more go over the earth,* &c.] The ſolemn promiſe which God here makes muſt relate to ſome period of time, when God will not any more afflict his people: but this has never yet been accompliſhed; for though they returned from the Babyloniſh captivity, yet their whole nation and government was afterwards ruined by the Romans; ſo that this prophecy muſt relate to the future calling of the Jews when they ſhall acknowledge our bleſſed Saviour for the Meſſiah, and return to their own land, and then the millennium ſhall begin.

11 *Behold, I will lay thy ſtones with fair colours,* &c.] The church of Chriſt and the ſociety of Antichriſt are, by St. John, in the Revelations, deſcribed as two cities, the latter called myſtical Babylon, and the former the new and heavenly Jeruſalem, to diſtinguiſh it from the earthly city of that name, and deſcribed as coming down from God, and adorned with all thoſe gifts and graces which can render it glorious and durable, and metaphorically repreſented under the figure of a ſquare, ſolid, and beautiful ſtructure, conſiſting of gold and precious ſtones.

16 *I have created the ſmith that bloweth the coals,* &c] Both the maker of offenſive weapons, and they that uſe them, being under my direction, no deſign formed againſt thee ſhall proſper.

Commentary and Notes on Chapter LV.

1 *Ho, every one that thirſteth, come ye to the waters.*] Divine grace is often repreſented under the ſimilitude of ſprings and ſtreams of water: and, in the ſame manner, divine knowledge, the food and ſupport of the ſoul, is repreſented under the metaphors of meat and drink, which ſuſtain the body, John vi. 17. The prophet here exhorts men, under this metaphor, to make uſe of the means of inſtruction offered by the goſpel; and thus the words are expounded by Chriſt himſelf, John vii. 37.

Come—buy wine and milk without money, and without price.] The word buying is often uſed to ſignify in general gaining or procuring any thing. And in this ſenſe Solomon uſes the word, when he bids us *buy the truth and ſell it not*; that is, ſpare no pains to learn it. The prophet here adds *without money, good without price*, to ſhew that divine knowledge is of far greater value, than to be purchaſed with money, being the gift of God, and obtainable only by earneſt prayers and ſincere endeavours.

3 *And I will make an everlaſting covenant with you, even the ſure mercies of David.*] The goſpel is often called an everlaſting covenant, in oppoſition to the law, which was deſigned to laſt only for a time, and to give way to a better. And, by the terms of this covenant, God will fulfil all thoſe promiſes which he made to David of eſtabliſhing his throne for ever; which will be fulfilled in the Meſſiah, of whoſe *kingdom there ſhall be no end.*

4 *Behold, I have given him for a witneſs to the people,* &c.] The prophets often put David for Chriſt; becauſe, in the latter, all the promiſes made to the former of eſtabliſhing his throne for ever, were to be fulfilled. And, as all the prophets were God's witneſſes, ſo that title does, in an eminent manner, belong to the Meſſiah, who was the great prophet foretold by Moſes.

6 *Seek ye the Lord while he may be found,* &c.] A general exhortation to men not to ſlight the means and opportunities of grace offered by the goſpel.

7 *And let him return unto the Lord and he will have mercy upon him,* &c.] This is a general promulgation of pardon, for ſuch as only belong to the goſpel-ſtate.

8, 9 *For my thoughts are not as your thoughts,* &c.] My purpoſes in revealing the goſpel, carry in them ſuch marks of goodneſs and condeſcenſion in forgiving ſins; and of truth and faithſulneſs in fulfilling promiſes, that they as far exceed the meaſure of human proceedings, as heaven is higher than the earth.

it ſhall accompliſh that which I pleaſe, and it ſhall proſper *in the thing* whereto I ſent it.

12 For ye ſhall go out with joy, and be led forth with peace: the mountains and the hills ſhall break forth before you into ſinging, and all the trees of the field ſhall clap *their* hands.

13 Inſtead of the thorn ſhall come up the fir-tree, and inſtead of the brier ſhall come up the myrtle-tree: and it ſhall be to the Lord for a name, for an everlaſting ſign *that* ſhall not be cut off.

CHAP. LVI.

1 *The prophet exhorteth to ſanctification:* 3 *He promiſeth it ſhall be general without reſpect of perſons:* 9 *He inveigheth againſt blind watchmen.*

THUS ſaith the Lord, Keep ye judgment, and do juſtice: for my ſalvation *is* near to come, and my righteouſneſs to be revealed.

2 Bleſſed *is* the man *that* doeth this, and the ſon of man *that* layeth hold on it: that keepeth the ſabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the ſon of the ſtranger, that hath joined himſelf to the Lord, ſpeak, ſaying, The Lord hath utterly ſeperated me from his people: neither let the eunuch ſay, Behold, I *am* a dry tree.

4 For thus ſaith the Lord unto the eunuchs that keep my ſabbaths, and chooſe *the things* that pleaſe me, and take hold of my covenant:

5 Even unto them will I give in mine houſe, and within my walls, a place and a name better than of ſons and of daughters: I will give them an everlaſting name, that ſhall not be cut off.

6 Alſo the ſons of the ſtranger that join themſelves to the Lord, to ſerve him, and to love the name of the Lord, to be his ſervants, every one that keepeth the ſabbath from polluting it, and taketh hold of my covenant:

7 Even them will I bring to my holy mountain, and make them joyful in my houſe of prayer: their burnt-offerings and their ſacrifices *ſhall be* accepted upon mine altar; for mine houſe ſhall be called an houſe of prayer for all people.

8 The Lord God, which gathereth the outcaſts of Iſrael, ſaith, Yet will I gather *others* to him, beſides thoſe that are gathered unto him.

9 ¶ All ye beaſts of the field, come to devour, *yea*, all ye beaſts in the foreſt.

10 His watchmen *are* blind: they *are* all ignorant, they *are* all dumb dogs, they cannot bark; ſleeping, lying down, loving to ſlumber.

11 Yea, they *are* greedy dogs *which* can never have enough, and they *are* ſhepherds *that* cannot underſtand: they all look to their own way, every one for his gain from his quarter.

12 Come ye, *ſay they*, I will fetch wine, and we will fill ourſelves with ſtrong drink, and tomorrow ſhall be as this day, *and* much more abundant.

CHAP. LVII.

1 *The bleſſed death of the righteous.* 3 *The Jews reproved for their whoriſh idolatry.* 13 *Evangelical promiſes to be penitent.*

THE righteous periſheth, and no man layeth *it* to heart; and merciful men *are* taken away, none conſidering that the righteous is taken away from the evil *to come*.

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12 *For ye ſhall go out with joy, and be led forth with peace,* &c.] This paſſage may particularly relate to the return of the jews from captivity: but then we are to conſider their call out of Babylon, as an emblem of a much greater deliverance, when God ſhall call men by the goſpel *out of darkneſs into his marvellous light.* And hence the chriſtians are called *a choſen generation* and *a peculiar people* whom God hath ſeperated to himſelf from the reſt of the world.

13 *Inſtead of the thorn ſhall come up the fir-tree,* &c.] That is, the *new* religion ſhall as far exceed the *old*, as the fir-tree the thorn, or the myrtle the brier. *Warburton.*

> Waſte ſandy valleys, once perplex'd with thorn.
> The ſpiry fir and ſhapely box adorn;
> To leafleſs ſhrubs the flowring palms ſucceed,
> And od'rous myrtle to the noiſome weed. *Pope.*

Commentary and Notes on Chapter LVI.

1 *Keep ye judgment, and do juſtice,* &c.] This exhortation greatly reſembles that of John the Baptiſt, Matt. iii. 2. whereby men are required to prepare their minds, and render themſelves fit objects for the mercy of the Almighty.

2 *That keepeth the ſabbath from polluting it,* &c.] The ſabbath was ordained as a ſign or token of God's covenant with his people. And hence the obſervation of it became the diſtinguiſhing character of a Jew, by which he declared himſelf a worſhipper of the true God, who created heaven and earth, and inſtituted the ſabbath as a memorial of that creation.

3 *Neither let the ſon of the ſtranger, that hath joined himſelf to the Lord, ſpeak, ſaying,* &c.] The ſtrangers were thoſe who joined themſelves with the Jews in worſhipping the true God, without being circumciſed, or obliging themſelves to obſerve the whole law of Moſes. Here God declares his acceptance of ſuch, preparing thereby a way for the goſpel inſtitution, when the partition wall between the Jews and Gentiles ſhould be broken down.

Neither let the eunuch ſay, Behold, I am a dry tree.] As fruitfulneſs was one of the chief bleſſings promiſed under the law, ſo barrenneſs was both a curſe and a reproach.

5 *Even unto them will I give in mine houſe, and within my walls, a place and a name better than of ſons and of daughters,* &c.] Eunuchs were forbidden *to enter into the congregation of the Lord,* or to join themſelves with the Jews in their public aſſemblies. But here the Almighty tells them that the time is coming when theſe reſtraints ſhall have no force: the inward endowments of the ſoul ſhall be ſufficient to give pious perſons a title to the communion of ſaints, and their names ſhall be written in *the book of life:* a more laſting remembrance than that of the moſt numerous poſterity.

7 *Mine houſe ſhall be called an houſe of prayer for all people,* &c.] The temple was originally deſigned for ſtrangers as well as the Jews, as a place to offer up their prayers to the divine majeſty, as is ſufficiently plain from the prayer of Solomon at the dedication of it; though the number of proſelytes was but ſmall, till the time of the ſecond temple.

9 *All ye beaſts of the field, come to devour, yea, all ye beaſts of the foreſt.*] This paſſage ſhould have begun a new chapter, as it begins another prophecy, diſplaying the ſins and miſeries which began with the invaſion of Pharaoh Necho, and ended with the Babyloniſh captivity.

10 *His watchmen are blind—they are all dumb dogs,* &c.] The cauſe of theſe miſeries is imputed here to the ignorance and careleſſneſs of their governors, both in church and ſtate, whom the prophet compares to *dumb dogs*, that give no warning of approaching enemies, that abandon themſelves to ſloth and idleneſs.

12 *To-morrow ſhall be as this day, and much more abundant.*] This they ſaid, in deriſion of the threatenings of deſtruction which the prophets denounced againſt them.

Commentary and Notes on Chapter LVII.

1 *The righteous periſheth.*] This may either be underſtood of Hezekiah or Joſiah. The former had a promiſe that peace ſhould continue in his days; and the latter of dying in peace, and not ſeeing the evil which God would bring upon Jeruſalem.

And no man layeth it to heart.] No man reflects within himſelf how ſore a judgement it is to have good men, and eſpecially pious princes, taken away in times of danger and diſtreſs, who might either by their prayers avert impending judgments, or by their prudence and vigilance apply proper remedies to the publick calamities.

And merciful men are taken away, &c.] The Hebrew word *Aſaph* ſignifies to be gathered, and is uſed to expreſs men's being laid in the ſepulchres of their fathers, or being *gathered to their people.*

2 He ſhall enter into peace; they ſhall reſt in their beds, *each one* walking *in* his uprightneſs.

3 ¶ But draw near hither, ye ſons of the ſorcereſs, the ſeed of the adulterer, and the whore.

4 Againſt whom do ye ſport yourſelves, againſt whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of tranſgreſſion, a ſeed of falſhood?

5 Enflaming yourſelves with idols under every green tree, ſlaying the children in the valleys under the clifts of the rocks?

6 Among the ſmooth ſtones of the ſtream *is* thy portion; they, they *are* thy lot: even to them haſt thou poured a drink-offering, thou haſt offered a meat-offering. Should I receive comfort in theſe?

7 Upon a lofty and high mountain haſt thou ſet thy bed; even thither wenteſt thou up to offer ſacrifice.

8 Behind the doors alſo and the poſts hath thou ſet up thy remembrance: for thou haſt diſcovered *thyſelf to another* than me, and art gone up: thou haſt enlarged thy bed, and made thee a *covenant* with them; thou lovedſt their bed where thou ſaweſt it.

9 And thou wenteſt to the king with ointment, and didſt increaſe thy perfumes, and didſt ſend thy meſſengers far off, and didſt debaſe *thyſelf even* unto hell.

10 Thou art wearied in the greatneſs of thy way: *yet* ſaidſt thou not, There is no hope: thou haſt found the life of thine hand; therefore thou waſt not grieved.

11 And of whom haſt thou been afraid or feared, that thou haſt lied, and haſt not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou feareſt me not?

12 I will declare thy righteouſneſs, and thy works; for they ſhall not profit thee.

13 ¶ When thou crieſt, let thy companies deliver thee: but the wind ſhall carry them all away; vanity ſhall take *them*: but he that putteth his truſt in me ſhall poſſeſs the land, and ſhall inherit my holy mountain;

14 And ſhall ſay, Caſt ye up, caſt ye up, prepare the way, take up the ſtumbling-block out of the way of my people.

15 For thus ſaith the High and Lofty One that inhabiteth eternity, whoſe name *is* Holy; I dwell in the high and holy *place*, with him alſo *that is* of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the ſpirit ſhould fail before me, and the ſouls *which* I have made.

17 For the iniquity of his covetouſneſs was I wroth, and ſmote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have ſeen his ways, and will heal him: I will lead him alſo, and reſtore comforts unto him, and to his mourners.

19 I create the fruit of the lips: Peace, peace to *him that is* afar off, and to *him that is* near, ſaith the Lord; and I will heal him.

20 But the wicked *are* like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt.

21 *There is* no peace, ſaith my God, to the wicked.

CHAP. LVIII.

1 *Hypocriſy is reproved.* 8 *The promiſes due to godlineſs,* 13 *and to the keeping of the ſabbath.*

CRY aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins.

2 Yet they ſeek me daily, and delight to know my ways, as a nation that did righteouneſs, and forſook not the ordinance of their God; they aſk of me the ordinance of juſtice; they take delight in approaching to God.

3 Wherefore have we faſted, *ſay they*, and thou ſeeſt not? *wherefore* have we afflicted our ſoul, and thou takeſt no knowledge? Behold, in the day of your faſt ye find pleaſure, and exact all your labours.

4 Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs, ye ſhall not faſt as *ye do this* day, to make your voice to be heard on high.

5 Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul? *is it* to bow down his head as a bulruſh, and to ſpread ſackcloth and aſhes under *him*? wilt thou call this a faſt, and an acceptable day to the Lord?

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2 *They ſhall reſt in their beds*, &c.] As death is compared to ſleep, ſo the grave is reſembled to lying down in a bed; and, if we underſtand this text of the death of ſome of the good kings, the phraſe will allude to the coſtly funerals with which they honoured the memory of their pious princes after their deceaſe.

5 *Slaying the children in the valleys under the cliſts of the rocks?*] Offering them in ſacrifice to Moloch: a ſin ſeverely prohibited, Lev. xx. 2. tho' greatly practiſed in the times of the idolatrous kings of Judah; and the valley of Hinnom was chiefly noted for this inhuman practice.

6 *Among the ſmooth ſtones of the ſtream is thy portion*, &c.] Theſe words may allude to the altars built near the ſtreams of water, or to the ſtone pillars erected for idolatrous worſhip, which they uſed to anoint with oil, and pour out their drink-offerings upon them. They ſeem indeed to be the moſt ancient monuments of divine worſhip, and much older than the uſe of ſtatues; for we find that Jacob, in compliance with the then received practice, ſet up a pillar at Bethel, and poured oil upon it, Gen. xxviii. 18.

7 *Upon a lofty and high mountain haſt thou ſet thy bed: even thither wenteſt thou up to offer ſacrifice.*] The idolatrous practice of ſacrificing in high places is often mentioned in ſcripture; and conſequently the word *bed* may be underſtood of that uſed at feaſts, and, being prepared for the entertainment, made a part of the oblation.

9 *Thou wenteſt to the king with ointment*, &c.] Thou madeſt league with idolatrous princes, and courted their favour by preſents.

10 *Thou haſt found the life of thine hand.*] By theſe methods thou haſt ſupported thyſelf.

13 *When thou crieſt, let thy companies deliver thee*, &c.] Let thy allies and aſſociates help thee, whoſe aſſiſtance thou haſt taken ſuch pains to procure, but they ſhall not be able to deliver themſelves.

15 *I dwell in the high and holy place; with him alſo that is of a humble and contrite ſpirit*, &c.] Though my throne be in heaven, yet I do not diſdain to converſe with the lowly and meek; and I will relieve and comfort in their afflictions thoſe who humble themſelves under my hand.

19 *Peace, peace to him that is far off, and to him that is near*, &c.] The peace here proclaimed can be properly underſtood only of thoſe terms of pardon which Chriſt hath offered both to the Jew and Gentile.

Commentary and Notes on Chapter LVIII.

3 *Behold, in the day of your faſt you find pleaſure, and exact all your labours.*] Or, as the words may be better tranſlated, *you find where-with to pleaſure yourſelves, and you are rigorous in burdening others.* You gratify your paſſions, eſpecially your covetouſneſs, you oppreſs the poor, and therefore are defective in the duties of juſtice and charity.

6 *Is* not this the faſt that I have choſen ; to looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye brake every yoke?

7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are caſt out, to thy houſe? when thou ſeeſt the naked, that thou cover him ; and that thou hide not thyſelf from thine own fleſh.

8 ¶ Then ſhall thy light break forth as the morning, and thine health ſhall ſpring forth ſpeedily: and thy righteouſneſs ſhall go before thee ; the glory of the Lord ſhall be thy reward.

9 Then ſhalt thou call, and the Lord ſhall anſwer: thou ſhalt cry, and he ſhall ſay, Here I *am.* If thou take away from the midſt of thee the yoke, the putting forth of the finger, and ſpeaking vanity ;

10 And *if* thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul: then ſhall thy light riſe in obſcurity, and thy darkneſs *be* as the noon-day.

11 And the Lord ſhall guide thee continually, and ſatisfy thy ſoul in drought, and make fat thy bones : and thou ſhalt be like a watered garden, and like a ſpring of water whoſe waters fail not.

12 And *they that ſhall be* of thee ſhall build the old waſte places : thou ſhalt raiſe up the foundations of many generations: and thou ſhalt be called, The repairer of the breach, The reſtorer of paths to dwell in.

13 If thou turn away thy foot from the ſabbath, *from* doing thy pleaſure on my holy day; and call the ſabbath a delight ; the holy of the Lord, Honourable ; and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking *thine own* words.

14 Then ſhalt thou delight thyſelf in the Lord ; and I will cauſe thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath ſpoken it.

CHAP. LIX.

1 *The damnable nature of ſin.* 9 *Calamity is for ſin.* 16 *Salvation is only of God.* 20 *The covenant of the Redeemer.*

BEHOLD, the Lord's hand is not ſhortened, that it cannot ſave ; neither his ear heavy, that it cannot hear :

2 But your iniquities have ſeparated between you and your God, and your ſins have hid *his* face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity, your lips have ſpoken lies, your tongue hath muttered perverſeneſs.

4 None calleth for juſtice, nor *any* pleadeth for truth: they truſt in vanity, and ſpeak lies : they conceive miſchief and bring forth iniquity.

5 They hatch cockatrice eggs, and weave the ſpider's web : he that eateth of their eggs dieth, and *that which is* cruſhed breaketh out into a viper.

6 Their webs ſhall not become garments, neither ſhall they cover themſelves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their feet run to evil, and they make haſte to ſhed innocent blood : their thoughts *are* thoughts of iniquity ; and waſting and deſtruction *are* in their paths.

8 The way of peace they know not ; and *there is* no judgment in their goings : they have made them crooked paths: whoſoever goeth therein ſhall not know peace.

9 ¶ Therefore is judgment far from us, neither doth juſtice overtake us: we wait for light, but behold obſcurity ; for brightneſs, *but* we walk in darkneſs.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we ſtumble at noon-day as in the night ; *we are* in deſolate places as dead *men.*

11 We roar all like bears, and mourn ſore like doves : we look for judgment, but *there is* none ; for ſalvation, *but* it is far off from us.

12 For our tranſgreſſions are multiplied before thee, and our ſins teſtify againſt us: for our tranſgreſſions *are* with us ; and *as for* our iniquities, we know them.

13 In tranſgreſſing and lying againſt the Lord, and departing away from our God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart words of falſehood.

14 And judgment is turned away backward, and juſtice ſtandeth afar off: for truth is fallen in the ſtreet, and equity cannot enter. 15 Yea,

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11 *And the Lord ſhall guide thee continually, and ſatisfy thy ſoul in drought,* &c.] *Drought* is uſed to ſignify any ſort of want ; becauſe dry ground is barren, and deſtitute of all convenience for the ſupport of life.

12 *And they that ſhall be of thee. ſhall build the old waſte places*] That is, they ſhall build thoſe houſes and cities that have for a long time been in ruins, and razed from their very foundation.

The reſtorer of paths to dwell in] When the cities which have lain deſolate are again inhabited, the roads that lead to them will be again frequented.

13 *If thou turn away thy foot.* &c.] *The foot* is metaphorically put for *labour* : this expreſſion ſeems to ſignify, *If thou refrain from all ſervile work on the ſabbath day.* Pilkington.

From doing thy pleaſure.] As feaſting and rejoicings were eſſential to the ſabbath at this time, it is here intimated they were carried to a ſinful exceſs

14 *I will cauſe thee to ride upon the high places of the earth*) I will exalt thee above the neighbouring nations, and give thee poſſeſſion of their lofty mountains, whither they uſe to retreate, as to an impregnable fortreſs.

And feed thee with the heritage of Jacob thy father, &c.) Thou ſhalt enjoy the land which I gave to him, and all thoſe bleſſings which I promiſed him and his poſterity.

Commentary and Notes on Chapter LIX.

1, 2 *Behold, the Lord's hand is not ſhortened, that it cannot ſave: neither his ear heavy, that it cannot hear.*] The reaſon of the continuance of your calamities is not want either of power in God to deliver you, or of goodneſs to hear your prayers; but your own iniquities render him a ſtranger to you, interrupt the correſpondence that formerly ſubſiſted between him and his people, and ſtop the courſe of his bleſſings.

5 *They hatch cockatrice-eggs, and weave the ſpider's web*] Their miſchievous deſigns are like cockatrice-eggs, which are rank poiſon in themſelves, and when hatched produce a venemous ſerpent : the meaning of weaving the ſpider's web is, they bury themſelves in making nets to entrap others

9 *We wait for light, but behold obſcurity,* &c.) We ſtill hope for better times, but are involved in the blackeſt clouds of affliction.

10 *We grope for the wall like the blind.*) We are ſurrounded with darkneſs, having no glimmering of light or comfort ; ſo that we know not which way to turn ourſelves.

We are in deſolate places as dead men) We are baniſhed from the world as the dead, who have no longer any portion in it. The ſame thought is thus elegantlv expreſſed by the Pſalmiſt, *Thou haſt ſmitten us in the place of dragons, and covered us with the ſhadow of death,* Pſalm. xliv. 19.

15 Yea, truth faileth; and he *that* departeth from evil maketh himſelf a prey: and the Lord ſaw *it* and it diſpleaſed him that *there was* no judgment.

16 ¶ And he ſaw that *there was* no man, and wondered that *there was* no interceſſor: therefore his arm brought ſalvation unto him; and his righteouſneſs, it ſuſtained him.

17 For he put on righteouſneſs as a breaſt-plate, and an helmet of ſalvation upon his head, and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 According to *their* deeds, accordingly he will repay, fury to his adverſaries, recompenſe to his enemies; to the iſlands he will repay recompenſe.

19 So ſhall they fear the name of the Lord from the weſt, and his glory from the riſing of the ſun. When the enemy ſhall come in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him.

20 ¶ And the redeemer ſhall come to Zion, and unto them that turn from tranſgreſſion in Jacob, ſaith the Lord.

21 As for me, this *is* my covenant with them, ſaith the Lord; My Spirit that *is* upon thee, and my words which I have put into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the Lord, from henceforth and for ever.

CHAP. LX.

1 *The glory of the church in the abundant acceſs of the Gentiles,* 15 *and the great bleſſings after a ſhort affliction.*

ARISE, ſhine; for thy light is come, and the glory of the Lord is riſen upon thee.

2 For behold, the darkneſs ſhall cover the earth, and groſs darkneſs the people: but the Lord ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee.

3 And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing.

4 Lift up thine eyes round about, and ſee: all they gather themſelves together, they come to thee: thy ſons ſhall come from far, and thy daughters ſhall be nurſed at *thy* ſide.

5 Then thou ſhalt ſee and flow together: and thine heart ſhall fear and be enlarged; becauſe the abundance of the ſea ſhall be converted unto thee, the forces of the gentiles ſhall come unto thee;

6 The multitude of camels ſhall cover thee; the Dromedaries of Midian and Ephah: all they from Sheba ſhall come: They ſhall bring gold and incenſe: and they ſhall ſhew forth the praiſes of the Lord.

7 All the flocks of Kedar ſhall be gathered together unto thee: the rams of Nebaioth ſhall miniſter unto thee: they ſhall come up with acceptance on mine altar, and I will glorify the houſe of my glory.

8 Who *are* theſe *that* fly as a cloud, and as the doves to their windows?

9 Surely the iſles ſhall wait for me, and the ſhips of Tarſhiſh firſt, to bring thy ſons from far, their ſilver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Iſrael, becauſe he hath glorified thee.

10 And the ſons of ſtrangers ſhall build up thy walls, and their kings ſhall miniſter unto thee: for in my wrath I ſmote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates ſhall be open continually; they ſhall not be ſhut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

12 For

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16 *And he ſaw that there was no man, and wondered that there was no interceſſor: therefore his arm brought ſalvation unto him,* &c.) When the people were arrived at this height of impiety, the Almighty reſolved himſelf to exert his power for delivering the righteous, purely to vindicate his own honour, and perform his promiſes.

18 *To the iſlands he will repay recompenſe*) He will ſeverely puniſh thoſe foreign nations who have been the oppreſſors of his people, and make them feel the ſame miſeries they have inflicted upon others.

21 *My ſpirit that is upon thee, and my words I have put into thy mouth, ſhall not depart out of thy mouth,* &c.] This muſt be underſtood of Chriſt, the great prophet and oracle of the church, who came down from heaven to declare unto us the whole counſel of God, and whom we are to hear and obey in all things.

Commentary and Notes on Chapter LX.

1 *Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.* It is common for the prophets to deſcribe happineſs under the metaphor of light, and affliction under that of darkneſs. Accordingly Jeruſalem is here bidden to riſe from the ground or duſt, where her afflictions had lain her low, and, like the morning ſtar or ſun, to give light to all round her, and communicate to others part of that honour and luſtre which ſhe hath received from God, the true *Son of righteouſneſs.* The prophet in this chapter has deſcribed the glories of Chriſt's kingdom, which began upon the firſt publication of the goſpel, but will not be completed till the fulneſs of the Jews and Gentiles are come into the church. The ingenious Mr. Pope has paraphraſed this, and ſeveral ſucceeding verſes in the following manner:

> Riſe, crown'd with light, imperial Salem riſe!
> Exalt thy tow'ry head, and lift thy eyes!
> See a long race thy ſpacious courts adorn;
> See future ſons, and daughters yet unborn.
> In crowding ranks on ev'ry ſide ariſe,
> Demanding life, impatient for the ſkies!
> See barb'rous nations at thy gates attend,
> Walk in thy light, and in thy temple bend;
> See thy bright altars throng'd with proſtrate kings,
> And heap'd with products of Sabean ſprings.
> For the Idume's ſpicy foreſts blow,
> And ſeeds of gold in Ophir's mountains glow.
> See Heaven its ſparkling portals wide diſplay,
> And break upon thee in a flood of day.

2, 3 *For behold, the darkneſs ſhall cover the earth,* &c.] When ignorance, like a thick darkneſs overſpreads the world, then ſhall the light of God's truth, like *the day ſpring from on high,* diffuſe itſelf over the earth, and excite the Gentiles to ſeek inſtruction from the church, as from an oracle.

5 *Then thou ſhalt ſee and flow together, and thine heart ſhall fear and be enlarged.*] Thy joy ſhall break out upon thee, like an overflowing river; and the ſudden tranſports of it ſhall produce aſtoniſhment, like that which ariſeth from the impreſſions of fear

Becauſe the abundance of the ſea ſhall be converted unto thee.] A multitude of people are commonly compared to great waters. The paſſage relates to the fulneſs of the Gentiles coming into the church.

7 *All the flocks of Kedar ſhall be gathered together unto thee, the rams of Nebaioth ſhall miniſter unto thee.*] Kedar and Nebaioth were two ſons of Iſhmael, and dwelt in Arabia. Their ſubſtance chiefly conſiſted in their cattle, with which they travelled from one place to another in ſearch of paſture.

8 *Who are theſe that fly as a cloud, and as the doves to their windows.*] A flock of birds reſembles a dark cloud: and the prophet here compares the multitudes of people flocking to the church to a flight of doves repairing to their cotes.

11 *Therefore thy gates ſhall be open continually,* &c.] It is a ſure ſign of a ſettled peace, and that there is no fear of an enemy, when the gates of a city ſtand continually open. But we are alſo to underſtand by this phraſe, that the concourſe of people will be too great to admit of the gates being ever ſhut.

12 For the nation and kingdom that will not ſerve thee ſhall periſh; yea *thoſe* nations ſhall be utterly waſted.

13 The glory of Lebanon ſhall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my ſanctuary: and I will make the place of my feet glorious.

14 The ſons alſo of them that afflicted thee ſhall come bending unto thee; and all they that deſpiſed thee ſhall bow themſelves down at the ſoles of thy feet; and they ſhall call thee, The city of the Lord, the Zion of the Holy One of Iſrael.

15 ¶ Whereas thou haſt been forſaken and hated, ſo that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breaſt of kings: and thou ſhalt know that I the Lord *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For braſs I will bring gold, and for iron I will bring ſilver, and for wood braſs, and for ſtones iron: I will alſo make thy officers peace, and thine exactors righteouſneſs.

18 Violence ſhall no more be heard in thy land, waſting nor deſtruction within thy borders; but thou ſhalt call thy walls ſalvation, and thy gates praiſe.

19 The ſun ſhall be no more thy light by day; neither for brightneſs ſhall the moon give light unto thee: but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory.

20 Thy ſun ſhall no more go down; neither ſhall thy moon withdraw itſelf: for the Lord ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended.

21 Thy people alſo *ſhall be* all righteous; they ſhall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one ſhall become a thouſand, and a ſmall one a ſtrong nation. I the Lord will haſten it in his time.

CHAP. LXI.

1 *The office of Chriſt.* 4 *The forwardneſs,* 7 *and bleſſings of the faithful.*

THE Spirit of the Lord God *is* upon me; becauſe the Lord hath anointed me to preach good tidings unto the meek; he hath ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to *them that are* bound.

2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.

3 To appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the oil of joy for mourning, the garment of praiſe for the ſpirit of heavineſs; that they might be called, Trees of righteouſneſs, The planting of the Lord, that he might be glorified.

4 ¶ And they ſhall build the old waſtes, they ſhall raiſe up the former deſolations, and they ſhall repair the waſte cities, the deſolations of many generations.

5 And ſtrangers ſhall ſtand and feed your flocks, and the ſons of the alien *ſhall be* your plowmen and your vine-dreſſers.

6 But ye ſhall be named the prieſts of the Lord: *men* ſhall call you the Miniſters of our God: ye ſhall eat the riches of the Gentiles, and in their glory ſhall you boaſt your ſelves.

7 ¶ For your ſhame *ye ſhall have* double: and *for* confuſion they ſhall rejoice in their portion: therefore in their land they ſhall poſſeſs the double: everlaſting joy ſhall be unto them.

8 For I the Lord love judgment, I hate robbery for burnt-offering: and I will direct their work in truth

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12 *For the nation and kingdom that will not ſerve thee, ſhall periſh,* &c.) This muſt relate to the latter days, as the ſcripture calls them, when the church ſhall become *a great mountain, and break in pieces all the kingdoms of the earth,* according to the prophecy of Daniel; and then the faithful ſhall *have power over the nations,* and rule the refractory *with a rod of iron,* Rev. ii. 26, 27.

17 *I will make thy officers peace, and thine exactors,* &c.) Peace is here put for men of peace; and righteouſneſs for righteous men.

19, 20 *The ſun ſhall be no more thy light.*) The favour of the Almighty, and the light of thy countenance, ſhall give thee greater comfort, and ſhine upon thee with a greater luſtre, than the light of the ſun and moon: a promiſe that will be fulfilled in the new Jeruſalem, where there ſhall be no viciſſitude of day and night, for *the glory of God and of the Lamb, are the light thereof,* Rev. xxi, 22. xxii. 6. Nor ſhall there be any more ſorrow or affliction, which are often repreſented by darkneſs, and the ſun and moon withdrawing themſelves: or, as the learned Mr. Pope paraphraſes theſe verſes:

> No more the riſing ſun ſhall gild the morn,
> Nor ev'ning Cynthia fill her ſilver horn,
> But loſt, diſſolv'd in thy ſuperior rays,
> One tide of glory, one unclouded blaze
> O'erflow thy courts: the *light himſelf* ſhall ſhine
> Reveal'd, and God's eternal day be thine!

21 *Thy people alſo ſhall be all righteous,* &c.] This character can belong only to the New Jeruſalem; for, in this ſtate of the church, the chaff and tares will always be mixed with the wheat, till they are ſeparated by the great Judge of quick and dead.

Commentary and Notes on Chapter LXI.

1 *The ſpirit of the Lord is upon me, becauſe the Lord hath anointed me.*] Anointing implies ſome extraordinary gifts of grace beſtowed upon man, by the Almighty, becauſe the three great offices of king, prieſt, and prophet, were conferred by this ceremony. The deſcent of the Holy Ghoſt upon our bleſſed Saviour ſupplied this external unction, and qualified him for the office of a prophet, beyond all others that were before him, and in this reſpect he was *anointed with the oil of gladneſs above his fellows.*

To preach good tidings unto the meek.] Or, as the words are rendered in the ſeptuagint tranſlation, *to preach the goſpel to the poor.* The humble and poor in ſpirit have a peculiar title to the privileges of the goſpel: and accordingly perſons of mean condition, whoſe affections were too firmly placed on the glories of the world, were thoſe who moſt readily embraced it, when it was firſt preached to the children of men.

He hath ſent me to bind up the broken hearted, &c.] That is, to give eaſe to thoſe who are wearied with the burden of their ſins.

2 *To proclaim the acceptable year of the Lord.*] This is ſpoken in alluſion to the proclaiming the year of jubilee, which was done by the ſound of the trumpet, when there was a general releaſe of all manner of ſervitude, debts, and obligations: a type of that freedom which Chriſt hath purchaſed for us.

To comfort all that mourn.] That is, thoſe who mourn for their own iniquities, and for the public ſins and calamities.

3 *That they may be called trees of righteouſneſs*] It is a common metaphor in the prophetical writings to reſemble the righteous to trees. *He ſhall be like a tree planted by the rivers of water,* Pſaſ. i. 3. *The righteous ſhall flouriſh like a palm-tree: he ſhall grow like a cedar of Lebanon,* Pſalm xcii. 12.

5 *And ſtrangers ſhall ſtand and feed your flocks, and the ſons of the alien ſhall be your plowmen, and your vine-dreſſers.*] By ſtrangers and aliens may be meant thoſe Gentiles who were *aliens to the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe,* Epheſ. ii. 12.

truth, and I will make an everlaſting covenant with them.

9 And their ſeed ſhall be known among the Gentiles, and their offspring among the people: all that ſee them ſhall acknowledge them that they *are* the ſeed *which* the Lord hath bleſſed.

10 I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God: for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh *himſelf* with ornaments, and as a bride adorneth *herſelf* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden cauſes the things that are ſown in it to ſpring forth; ſo the Lord God will cauſe righteouſneſs and praiſe to ſpring forth before all the nations.

CHAP. LXII.

1 *The prophet's fervent deſire to confirm the church in God's promiſes.* 6 *the miniſters office in preaching the goſpel.*

FOR Zion's ſake will I not hold my peace, and for Jeruſalem's ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp *that* burneth.

2 And the Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory: and thou ſhalt be called by a new name, which the mouth of the Lord ſhall name.

3 Thou ſhalt alſo be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

4 Thou ſhalt no more be termed, Forſaken; neither ſhall thy land any more be termed, Deſolate: but thou ſhalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land ſhall be married.

5 For *as* a young man marrieth a virgin, *ſo* ſhall thy ſons marry thee; and *as* the bridegroom rejoiceth over the bride, *ſo* ſhall thy God rejoice over thee.

6 ¶ I have ſet watchmen upon thy walls, O Jeruſalem, *which* ſhall never hold their peace day nor night: ye that make mention of the Lord, keep not ſilence:

7 And give him no reſt, till he eſtabliſh, and till he make Jeruſalem a praiſe in the earth.

8 The Lord hath ſworn by his right hand, and by the arm of his ſtrength, Surely I will no more give thy corn *to be* meat for thine enemies; and the ſons of the ſtrangers ſhall not drink thy wine for the which thou haſt laboured:

9 But they that have gathered it ſhall eat it, and praiſe the Lord; and they that have brought it together ſhall drink it in the courts of my holineſs.

10 Go through, go through the gates; prepare ye the way of the people; caſt up, caſt up the highway; gather out the ſtones: lift up a ſtandard for the people.

11 Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy ſalvation cometh; behold, his reward *is* with him, and his work before him.

12 And they ſhall call them, The holy people, The redeemer of the Lord: and thou ſhalt be called, Sought out, a city not forſaken.

CHAP. LXIII.

1 *Chriſt ſheweth who he is, what his victory over his enemies,* 7 *and what his mercy towards his church.*

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have troden the wine-preſs alone, and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury, and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And

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10 *I will greatly rejoice in the Lord,* &c.] The Jewiſh church is here introduced, as ſpeaking or returning her thanks to the Almighty, for the honour he had conferred on her and her children after their diſperſion, and made her glorious in the eyes of the whole world.

Commentary and Notes on Chapter LXII.

1 *For Zion's ſake will I not hold my peace and for Jeruſalem's ſake I will not reſt,* &c.) The prophet here ſpeaks in the perſon of the Meſſiah, and declares that he will never ceaſe interceding with God, till the redemption of Iſrael be accompliſhed.

5 *So ſhall thy ſons marry thee.*) The learned and the ingenious Dr. Lowth, in his *Diſſert. de Sacra Poeſi Heb.* inſtead of *thy ſons,* read, *thy builder* or *reſtorer*;

Nam ut Juvenis uxorem ducit virginem,
Ita te uxorem ducet *conditor tuus.*

6 *I have ſet watchmen upon thy walls, O Jeruſalem, which ſhall never hold their peace day nor night.*] The word *ſhomerim* properly ſignifies thoſe prieſts and Levites who kept watch day and night about the temple; and ſome of them at certain hours ſang pſalms of prayer and praiſe. To theſe the prophet compares thoſe pious perſons who will in all ages be importunate with God, for compleating his bleſſings.

7 *Give him not reſt, till he eſtabliſh,* &c.] Here God is repreſented in a wonderful way of condeſcenſion, ſuffering himſelf to be compelled, as it were, by the importunate prayers of Good men. *Clark.*

10 *Go through the gates; prepare you the way of the people,* &c.) The prophet, relying upon the oath of the Almighty, ſpeaks of the general reſtoration of the Jews, as if it was then performing; and exhorts thoſe nations through whoſe territories they were to paſs in their return to their own land, to repair the roads for them, and leave the rough and ſtoney places, ſignifying by this metaphor, the removal of all obſtacles that might hinder their return.

Commentary and Notes on Chapter LXIII..

1 *Who is this that cometh from Edom, with dyed garments from Bozrah?*) The Idumeans joined with the enemies of the Jews in bringing on the deſtruction of Jeruſalem, at the time of the captivity, for which they were ſeverely reproved by the prophets, and threatened with utter deſtruction; which, accordingly came to paſs. But the words *Edom* and *Bozrah* may be taken in the appellative ſenſe, to denote in general a field of blood, or a place of ſlaughter; the word *Edom* ſignifying *red as blood,* and *Bozrah* a *vintage,* which in the prophetical idiom, imports God's vengeance upon the wicked.

This that is glorious in his apparel, travelling in the greatneſs of his ſtrength?) Like a general marching in triumph at the head of his army, and carrying the tokens of victory on his raiment

I that ſpeak in righteouſneſs, mighty to ſave.) The anſwer made by Chriſt to the foregoing queſtion, I am now come to fullfil all my promiſes, and deliver you from your enemies. Several parts of the prophetic writings are written in the form of a dramatic poem, where different perſons are introduced, ſpeaking by turns, and anſwering one another. This obſervation will often account for the altering the prophet's ſtile from the firſt to the ſecond or third perſon.

5 And I looked and *there was* none to help; and I wondered that *there was* none to uphold; therefore mine own arm brought ſalvation unto me, and my fury it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth.

7 ¶ I will mention the loving kindneſſes of the Lord, *and* the praiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving kindneſſes.

8 For he ſaid, Surely they *are* my people, children *that* will not lie: ſo he was their ſaviour.

9 ¶ In all their affliction he was afflicted, and the angel of his preſence ſaved them, in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old.

10 ¶ But they rebelled, and vexed his holy ſpirit: therefore he was turned to be their enemy, *and* he fought againſt them.

11 Then he remembered their days of old, Moſes *and* his people, *ſaying*, Where *is* he that brought them up out of the ſea, with the ſhepherd of his flock? where *is* he that put his holy ſpirit within him?

12 That led *them* by the right hand of Moſes, with his glorious arm, dividing the water before them, to make himſelf an everlaſting name?

13 That led them through the deep as an horſe in the wilderneſs, *that* they ſhould not ſtumble?

14 As a beaſt goeth down into the valley, the ſpirit of the Lord cauſed him to reſt: ſo didſt thou lead thy people, to make thyſelf a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holineſs, and of thy glory: where *is* thy zeal, and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained?

16 Doubtleſs thou *art* our father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O Lord *art* our father, our redeemer, thy name is from everlaſting.

17 ¶ O Lord, why haſt thou made us to err from thy ways? *and* hardened our heart from thy fear? Return for thy ſervant's ſake, the tribes of thine inheritance.

18 The people of thy holineſs have poſſeſſed *it* but a little while: our adverſaries have troden down thy ſanctuary.

19 We are *thine*, thou never bareſt rule over them, they were not called by thy name.

CHAP. LXIV.

1 *The church prayeth for the illuſtration of God's power and complaineth of affliction.*

OH that thou wouldeſt rend the heavens, that thou wouldeſt come down, that the mountains might flow down at thy preſence.

2 As *when* the melting fire burneth, the fire cauſeth the waters to boil, to make thy name known to thine adverſaries, *that* the nations may tremble at thy preſence.

3 When thou didſt terrible things, *which* we looked not for, thou cameſt down, the mountains flowed down at thy preſence.

4 For ſince the beginning of the world *men* have not heard nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, *what* he hath prepared for him that waiteth for him.

5 Thou meeteſt him that rejoiceth and worketh righteouſneſs, *thoſe that* remember thee in thy ways: behold, thou art wroth, for we have ſinned: in thoſe is continuance, and we ſhall be ſaved.

6 But we are all as an unclean *thing*, and all our righteouſneſſes *are* as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee: for thou haſt hid thy face from us, and haſt conſumed us, becauſe of our iniquities.

8 But now, O Lord, thou *art* our father: we *are* the

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5 *There was none to help*, &c.] Things were come to that extremity, that there was no apperance of ſuccour by any human means.

6 *And I will tread down the people in mine anger*, &c.] Both the ſeptuagint and vulgar Latin tranſlate this and the following ſentences in the preterperfect tenſe. *I have troden down the people*, &c. which agrees better with the context, where Chriſt is deſcribed with his garments already ſtained with blood.

7 *I will mention the loving kindneſſes of the Lord*, &c.] The prophet here breaks out into a grateful acknowledgement of God's former mercies to his people, which he conſiders as ſo many earneſts of his goodneſs for the time to come.

9 *In all their affliction he was afflicted.*] When there was a neceſſity for puniſhing them, in order to their amendment, he had a compaſſionate ſenſe of the evils they ſuffered.

And the angel of his preſence ſaved them, &c.] The angel who conducted them by the cloud and a pillar of fire, was no other than the Logos, or ſecond perſon of the bleſſed Trinity; for though the divine perſon is ſometimes called an angel, he has at others the incommunicable name of Jehovah given to him; it being ſaid expreſly, that the Lord went before the people in a pillar of cloud by day, and of fire by night.

15 *Where is thy zeal and thy ſtrength, the ſounding of thy bowels and of thy mercies towards me?*] Where is thy love, and concern for thy people, and the power thou uſed to exert for thy deliverance? Where are thy tender compaſſions and mercies which thou formerly ſhewedſt towards me, which the ſacred writers compare to the affection a mother bears to her children?

16 *Doubtleſs thou art our father, though Abraham be ignorant of us, and Iſrael acknowledge us not*, &c.] Our only hope is in the relation we have to thee, who haſt vouchſafed to call thyſelf our father; for it is in vain to boaſt, that we are the children of Abraham or Jacob: and they know not our condition, nor can they afford us any relief.

17 *O Lord, why haſt thou made ue to err from thy ways?*] The word might better have been rendered, *Why haſt thou ſuffered us to err from thy ways?*

19 *We are thine, thou never bareſt rule over them*, &c] The words might have been better tranſlated, *We are thine of old, thou haſt not ruled over them*, &c. that is, thou art called the God of Abraham from ancient times; and therefore we humbly implore thee not to caſt us off utterly, whilſt thou makeſt thyſelf known to the Gentiles, who, till lately, never were thy people, nor in covenant with thee.

Commentary and Notes on Chapter LXIV.

1 *That thou wouldeſt rent the heavens, that thou wouldeſt come down.*] The prayer, begun at the fifteenth verſe of the foregoing chapter, is continned to the end of this, in the name of the church and people of the Jews, who are repreſented as languiſhing and diſconſolate under the long dejection they had ſuffered. The chapter begins with an earneſt wiſh, that God would ſhew himſelf viſibly in favour of his people, as he did when he came down upon mount Sinai.

That the mountains might flow down at thy preſence.] A poetical deſcription of the thunder and lightning which ſhook mount Sinai, and the violent rains which accompanied that tempeſt, when the mountains appeared as if they were melting down.

5 *Thou meeteſt him that rejoiceth, and worketh righteouſneſs, thoſe that remember thee in thy ways*, &c.] Thou preventeſt with the bleſſings of thy goodneſs, thoſe that take pleaſure in the ways of thy commandments, and live under a continual ſenſe of thy providence.

the clay, and thou our potter; and we all *are* the work of thy hand.

9 ¶ Be not wroth very ſore, O Lord, neither remember iniquity for ever: behold, ſee, we beſeech thee, we *are* all thy people.

10 Thy holy cities are a wilderneſs, Zion is a wilderneſs, Jeruſalem a deſolation.

11 Our holy and our beautiful houſe, where our fathers praiſed thee, is burned up with fire: and all our pleaſant things are laid waſte.

12 Wilt thou refrain thy ſelf for theſe *things*, O Lord? wilt thou hold thy peace, and afflict us very ſore?

CHAP. LXV.

1 *The Gentiles called, and the Jews rejected.* 17 *The bleſſed ſtate of the new Jeruſalem.*

I Am ſought of *them that* aſked not *for me*; I am found of *them that* ſought me not: I ſaid, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have ſpread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face; that ſacrificeth in gardens, and burneth incenſe upon altars of brick;

4 Which remain among the graves, and lodge in the monuments; which eat ſwine's fleſh, and broth of abominable *things is in* their veſſels;

5 Which ſay, Stand by thy ſelf, come not near to me: for I am holier than thou. Theſe *are* a ſmoke in my noſe, a fire that burneth all the day.

6 Behold, *it is* written before me: I will not keep ſilence, but will recompence, even recompence into their boſom.

7 Your iniquities, and the iniquities of your fathers together (ſaith the Lord) which have burned incenſe upon the mountains, and blaſphemed me upon the hills: therefore will I meaſure their former work into their boſom.

8 Thus ſaith the Lord, As the new wine is found in the cluſter, and *one* ſaith, Deſtroy it not; for a bleſſing *is* in it: ſo will I do for my ſervants ſakes, that I may not deſtroy them all.

9 And I will bring forth a ſeed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect ſhall inherit it, and my ſervants ſhall dwell there.

10 And Sharon ſhall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have ſought me.

11 But ye *are* they that forſake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furniſh the drink-offering unto that number.

12 Therefore will I number you to the ſword, and ye ſhall all bow down to the ſlaughter: becauſe when I called, ye did not anſwer; when I ſpake, ye did not hear; but did evil before mine eyes, and did chooſe *that* wherein I delighted not.

13 Therefore thus ſaith the Lord God, Behold, my ſervants ſhall eat, but ye ſhall be hungry: behold, my ſervants ſhall drink, but ye ſhall be thirſty: behold, my ſervants ſhall rejoice, but ye ſhall be aſhamed:

14 Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of ſpirit.

15 And ye ſhall leave your name for a curſe unto my choſen: for the Lord God ſhall ſlay thee, and call his ſervants by another name.

16 That he who bleſſeth himſelf in the earth ſhall bleſs himſelf in the God of truth, and he that ſweareth in the earth ſhall ſwear by the God of truth; becauſe the former troubles are forgotten, and becauſe they are hid from mine eyes.

17 ¶ For behold, I create new heavens and a new earth: and the former ſhall not be remembered, nor come into mind.

18 But be you glad and rejoice for ever *in that* which I create: for behold, I create Jeruſalem a rejoicing, and her people a joy.

19 And I will rejoice in Jeruſalem, and joy in my people: and the voice of weeping ſhall be no more heard in her, nor the voice of crying.

20 There

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10 *Thy holy cities are a wilderneſs,* &c.] By holy cities in the plural number, may be meant Zion and Jeruſalem, as they are ſometimes divided into the upper and lower city. And grammarians obſerve that the word Jeruſalem is in the dual number in the Hebrew, becauſe it was divided into two parts.

11 *Our holy and our beautiful houſe, were our fathers praiſed thee, is burnt up with fire,* &c.] This relates to the burning of the temple by the Romans, who made an entire deſtruction of it, according to our Saviour's prediction.

Commentary and Notes on Chapter LXV.

1 *I am ſought of them that aſked not for me : I am found of them that ſought me not*] There is an evident impropriety in the firſt part of the ſentence; ſo that the words ſhould have been rendered, *I am found of them that aſked not for me :* the verb which commonly ſignifies to ſeek being by a metonomy put for *finding*. Or the words may be thus tranſlated, *I am preached to them that aſked not for me;* for the verb *daraſh* ſignifies to *teach* or *inſtruct*, and is often ſo tranſlated in ſcripture.

I ſaid behold me, behold me, unto a nation that was not called by my name.] I manifeſted myſelf to thoſe who were not in covenant with me, namely to the Gentiles.

2 *I have ſpread out my hands,* &c.] I did not make myſelf known to the Gentiles till the Jews had rejected me.

4 *Which remain among the graves,* &c.] To conſult with ſpirits and practiſe necromancy.

Swine's fleſh.] Which was expreſly forbidden.

Broth of abominable things.] This denotes the ſuperſtitious practice of *ſeething a kid in its mother's milk*, with which they ſprinkled their trees to make them more fruitful.

8 *As the new wine is found in the cluſter, and one ſaith, deſtroy it not,* &c.] As a few good grapes are found in a cluſter of bad ones, and one ſpeaketh to another that would pluck it from the vine, to ſpare it, becauſe ſome of the grapes may come to good; ſo I will not deſtroy the whole nation of the Jews, for the ſake of a few righteous perſons, that ſpring out from among the reſt.

11 *And that furniſh the drink offering unto that number.*] Or to *Meni*, as the word is in the original. Some by *Meni* underſtand the ſun, ſome an hero worſhipped by the Egyptians, ſome an idol of the Arabians, and others an idol of the Armenians; *Minni* being the name of a province in Armenia.

17 *For, behold, I create new heavens and a new earth.*] The converſion of the Jews will happen when the world is near its period, and then will follow the *new heavens and earth*, which are to commence when the preſent ſhall be diſſolved. Such a new ſtate of things, St. Peter tells us, we are to expect, *according to God's promiſe*; which muſt relate to ſome prophecies of the Old Teſtament, and particularly to this and the following chapter, the apoſtle uſing the very ſame expreſſions we find here.

And the former ſhall not be remembered, nor come into mind.] The glory of the new heavens and earth ſhall ſo far ſurpaſs the happieſt days that were ever ſeen in former times, that they ſhall not deſerve to be mentioned, their being no compariſon between them.

20 There ſhall be no more thence an Infant of days, nor an old man that hath not filled his days: for the child ſhall die an hundred years old, but the ſinner *being* an hundred years old ſhall be accurſed.

21 And they ſhall build houſes, and inhabit *them*; and they ſhall plant vineyards, and eat the fruit of them.

22 They ſhall not build, and another inhabit; they ſhall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect ſhall long enjoy the work of their hands.

23 They ſhall not labour in vain, nor bring forth for trouble: for they *are* the ſeed of the bleſſed of the Lord, and their offſpring with them.

24 And it ſhall come to paſs, that before they call, I will anſwer, and while they are yet ſpeaking, I will hear.

25 The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock: and duſt *ſhall be* the ſerpent's meat. They ſhall not hurt nor deſtroy in all my holy mountain, ſaith the Lord.

CHAP. LXVI.

1 *God will be ſerved in humble ſincerity.* 5 *The humble comforted* 15 *God's judgments againſt the wicked.*

THUS ſaith the Lord, The heaven *is* my throne, and the earth *is* my foot-ſtool: where *is* the houſe that ye build unto me? and where *is* the place of my reſt?

2 For all thoſe *things* hath mine hand made, and all thoſe *things* have been mine, ſaith the Lord: but to this *man* will I look, *even* to *him that is* poor and of a contrite ſpirit, and trembleth at my word.

3 He that killeth an ox *is as if* he ſlew a man; he that ſacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* ſwine's blood; he that burneth incenſe, *as if* he bleſſed an idol. Yea, they have choſen their own ways, and their ſoul delighteth in their abominations.

4 I alſo will chooſe their deluſions, and will bring their fears upon thee: becauſe when I called, none did anſwer; when I ſpake, they did not hear: but they did evil before mine eyes, and choſe *that* in which I delighted not.

5 ¶ Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, and caſt you out for my name's ſake, ſaid, Let the Lord be glorified. But he ſhall appear to your joy, and they ſhall be aſhamed.

6 A voice of noiſe from the city, a voice from the temple, a voice of the Lord that rendereth recompenſe to his enemies.

7 Before ſhe travailed, ſhe brought forth; before her pain came, ſhe was delivered of a man-child.

8 Who hath heard ſuch a thing? who hath ſeen ſuch things? Shall the earth be made to bring forth in one day, *or* ſhall a nation be born at once? for as ſoon as Zion travailed ſhe brought forth her children.

9 Shall I bring to the birth, and not cauſe to bring forth? ſaith the Lord: ſhall I cauſe to bring forth, and ſhut *the womb?* ſaith thy God.

10 Rejoice ye with Jeruſalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may ſuck, and be ſatisfied with the breaſts of her conſolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus ſaith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing ſtream: then ſhall ye ſuck, ye ſhall be born upon *her* ſides, and be dandled upon her knees.

13 As one whom his mother comforteth, ſo will I comfort you; and ye ſhall be comforted in Jeruſalem.

14 And when ye ſee *this*, your heart ſhall rejoice, and your bones ſhall flouriſh like an herb: and the hand of the Lord ſhall be known towards his ſervants, and *his* indignation towards his enemies.

15 ¶ For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his ſword will the Lord plead with all fleſh: and the ſlain of the Lord ſhall be many.

17 They that ſanctify themſelves, and purify themſelves in the gardens, behind one *tree* in the midſt, eating ſwine's fleſh, and the abomination, and the mouſe, ſhall be conſumed together, ſaith the Lord.

18 For I *know* their works, and their thoughts: it ſhall come, that I will gather all nations and tongues: and they ſhall come, and ſee my glory.

19 And

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20 *For the child ſhall die an hundred years old, but the ſinner being an hundred years old ſhall be accurſed.*] This paſſage may be more plainly rendered in the following manner: *For he that dies an hundred years old, ſhall die a child; and the ſinner that dies an hundred years old, ſhall be accurſed.* The prophet deſcribes this renovation of the world as a paradiſaical ſtate, and ſuch as the patriarchs enjoyed before the flood, when men commonly lived near a thouſands years So that he who died at an hundred years of age would have been conſidered as dying in the age of childhood, and looked upon as cut off in the beginning of his years, as a puniſhment for ſome enormous ſins he had been guilty of.

21, 22 *They ſhall build houſes and inhabit them,* &c.]

Then palaces ſhall riſe; the joyful ſon
Shall finiſh what his ſhort-liv'd fire begun;
Their vines a ſhadow to their race ſhall yield,
And the ſame hand that ſow'd ſhall reap the field. *Pope.*

25 *Duſt ſhall be the ſerpent's meat,* &c.] The curſe pronounced upon the ſerpent ſhall be then fully accompliſhed; Chriſt having *put all enemies under his feet*, eſpecially the devil, who is the head of them.

Commentary and Notes on Chapter LXVI.

3 *He that killeth an ox, is as if he ſlew a man,* &c.] Without a devout temper of mind, killing an ox for a burnt-offering is no more acceptable to God, than if a man ſacrificed his ſon to Moloch.

As if he cut off a dog's neck.] The price of a dog was forbidden to be brought into the houſe of the Lord.

7 *Before ſhe travailed, ſhe brought forth*] This denotes the ſudden increaſe of the Chriſtian church, upon God's rejecting the Jews, and deſtroying their temple and worſhip; the very deſtruction of the Jewiſh polity making way for the growth of the Goſpel, inaſmuch as it abated that oppoſition which the Jewiſh zealots all along gave to the ſpreading of it. *Lowth.*

17 *Behind one tree in the midſt.*] The Hebrew has it, They who ſanctified themſelves, and purified themſelves in the gardens, behind the temple of Adad, i. e. the ſun. *Lamy.*

19 And I will ſet a ſign among them, and I will ſend thoſe that eſcape of them unto the nations, *to* Tarſhiſh, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the iſles afar off, that have not heard my fame, neither have ſeen my glory; and they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your brethren *for* an offering unto the Lord out of all nations, upon horſes, and in chariots, and in litters, and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem, ſaith the Lord, as the children of Iſrael bring an offering in a clean veſſel into the houſe of the Lord.

21 And I will alſo take of them for prieſts *and* for Levites, ſaith the Lord.

22 For as the new heavens and the new earth, which I will make, ſhall remain before me, ſaith the Lord, ſo ſhall your ſeed and your name remain.

23 And it ſhall come to paſs, *that* from one new-moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord.

24 And they ſhall go forth, and look upon the carcaſes of the men that have tranſgreſſed againſt me. For their worm ſhall not die, neither ſhall their fire be quenched; and they ſhall be an abhorring unto all fleſh.

THE

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19 *Tarſhiſh, Pul and Lud,* &c.] *Tarſhiſh,* denotes the *Eaſtern* parts, *Pul* and *Lud* the *Southern, Tubal* and *Javan* the *Northern,* and *the iſles* the *Weſtern.*

24 *They ſhall go forth,* &c.] Without the circuit of the *new Jeruſalem,* or the *camp of the ſaints;* and look upon the carcaſes of thoſe enemies of God, that were ſlain in the battle, mentioned ver. 16.

THE BOOK OF THE PROPHET
JEREMIAH.

The ARGUMENT.

This prophet Jeremiah *was of the race of the prieſts, the ſon of* Hilkiah, *of* Anathoth, *in the tribe of* Benjamin. *He was called to the prophetic office when he was very young, about the thirteenth year of* Joſiah, *and continued in the diſcharge of it above forty years. He was not carried captive to* Babylon *with the other* Jews, *but remained in* Judea *to lament the deſolation of his country. He was afterwards a priſoner in* Egypt, *with his diſciple* Baruch, *where it is ſuppoſed he died in a very advanced age. Some of the fathers tell us he was ſtoned to death by the* Jews *for preaching againſt their idolatry; and ſome ſay he was put to death by* Pharaoh Hophra, *for his prophecy againſt him.*

Part of the prophecy of Jeremiah *relates to the time after the captivity of* Iſrael, *and before that of* Judah, *from the firſt chapter to the forty-fourth; and part of it, namely from the forty-fourth chapter to the end, to the time of the latter captivity. The prophet expoſes the ſins of the kingdom of* Judah *with great freedom and boldneſs, and reminds them of the ſevere judgments which had befallen the ten tribes for the ſame offences; he paſſionately laments their misfortunes, and recommends to them a ſpeedy reformation. Afterwards he predicts the grievous calamities that were approaching, particularly the ſeventy years captivity in* Chaldea *He alſo foretels their deliverance and happy return, and the recompenſe which* Babylon, Moab, *and the other enemies of the* Jews, *ſhould meet with in due time. There are likewiſe ſeveral intimations in this prophecy concerning the kingdom of the* Meſſiah; *alſo ſeveral remarkable viſions, types, and hiſtorical paſſages relating to thoſe times.*

The fifty-ſecond chapter does not belong to the prophecy of Jeremiah, *which concludes at the end of the fifty-firſt chapter, with theſe words,* Thus far are the words of Jeremiah. *And in all probability the laſt, or fifty-ſecond chapter, containing a narrative of the taking of* Jeruſalem, *and of what happened during the captivity of the* Jews *in* Babylon, *was added by* Ezra. *St.* Jerom *has obſerved upon this prophet, that his ſtile is more eaſy than that of* Iſaiah *and* Hoſea; *that he retains ſomething of the ruſticity of the village where he was born; but that he is very learned and majeſtic, and equal to theſe two prophets in the ſenſe of his prophecy.*

CHAP. I.

1 *The calling of Jeremiah:* 11 *His viſion:* 15 *His meſſage againſt Judah:* 17 *God promiſeth to aſſiſt him.*

THE words of Jeremiah the ſon of Hilkiah, of the prieſts that *were* in Anathoth in the land of Benjamin:

2 To whom the word of the Lord came in the days of Joſiah the ſon of Amon king of Judah, in the thirteenth year of his reigh.

Commentary and Notes on Chapter I.

1 *The words of Jeremiah the ſon of Hilkiah, of the prieſts that were in* Anathoth, &c.] Anathoth was one of the cities allotted to the prieſts. St. Jerom tells us it was ſituated in the tribe of Benjamin, about three miles from Jeruſalem.

3 It came alſo in the days of Jehoiakim the ſon of Joſiah king of Judah, unto the end of the eleventh year of Zedekiah the ſon of Joſiah king of Judah, unto the carrying away of Jeruſalem captive in the fifth month.

4 Then the word of the Lord came unto me, ſaying,

5 Before I formed thee in the belly, I knew thee; and before thou cameſt forth out of the womb, I ſanctified thee, *and* I ordained thee a prophet unto the nations.

6 Then ſaid I, Ah, Lord God, behold, I cannot ſpeak: for I *am* a child.

7 ¶ But the Lord ſaid unto me, Say not, I *am* a child: for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee, thou ſhalt ſpeak.

8 Be not afraid of their faces: for I *am* with thee to deliver thee, ſaith the Lord.

9 Then the Lord put forth his hand, and touched my mouth, and the Lord ſaid unto me, Behold, I have put my words in thy mouth.

10 See, I have this day ſet thee over the nations, and over the kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, to build, and to plant.

11 ¶ Moreover, the word of the Lord came unto me, ſaying, Jeremiah, what ſeeſt thou? And I ſaid, I ſee a rod of an almond-tree.

12 Then ſaid the Lord unto me, Thou haſt well ſeen: for I will haſten my word to perform it.

13 And the word of the Lord came unto me the ſecond time, ſaying, What ſeeſt thou? And I ſaid, I ſee a ſeething-pot, and the face thereof *is* wards the north.

14 Then the Lord ſaid unto me, Out of the north an evil ſhall break forth upon all the inhabitants of the land.

15 ¶ For lo, I will call all the families of the kingdoms of the north, ſaith the Lord: and they ſhall come, and they ſhall ſet every one his throne at the entering of the gates of Jeruſalem, and againſt all the walls thereof round about; and againſt all the cities of Judah.

16 And I will utter my judgments againſt them touching all their wickedneſs, who have forſaken me, and have burned incenſe unto other gods, and worſhipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and ariſe, and ſpeak unto them all that I command thee: be not diſmayed at their faces, leſt I confound thee before them.

18 For behold, I have made thee this day a defenced city, and an iron pillar, and braſen walls againſt the whole land, againſt the kings of Judah, againſt the princes thereof, againſt the prieſts thereof, and againſt the people of the land.

19 And they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee, ſaith the Lord, to deliver thee.

CHAP. II.

1 *God's expoſtulation with the Jews touching their cauſleſs revolt.* 14 *They are the cauſes of their own calamities.*

MOREOVER, the word of the Lord came to me, ſaying,

2 Go, and cry in the ears of Jeruſalem, ſaying, Thus ſaith the Lord, I remember thee, the kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs, in a land *that was* not ſown.

3 Iſrael *was* holineſs unto the Lord, *and* the firſt-fruits of his increaſe: all that devour him, ſhall offend; evil ſhall come upon them, ſaith the Lord.

4 Hear ye the word of the Lord, O houſe of Jacob, and all the families of the houſe of Iſrael.

5 ¶ Thus ſaith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither ſaid they, Where *is* the Lord that brought us up out of the land of Egypt, that led us through the wilderneſs, through a land of deſerts, and of pits, through a land of drought, and of the ſhadow of death, through a land that no man paſſed through, and where no man dwelt?

7 And

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3 *Unto the carrying away of Jeruſalem captive in the fifth month,* &c.] The Jews underwent ſeveral captivities before their final deſolation. The firſt was when Jehoiachim was carried away captive in the eighth year of the reign of Nebuchadnezzar. There was another captivity in the eighteenth year of his reign. After which followed in the next year that captivity which accompanied the deſtruction of the temple and city of Jeruſalem, in the fifth month.

4 *Then the word of the Lord came unto me, ſaying.*] This ſeems to have been a viſible appearance of the divine majeſty, performed by the ſecond perſon in the Holy Trinity, who appeared in a human ſhape, as a prelude to the incarnation, firſt to Adam, then to Abraham, afterwards to Joſhua, to Ezekiel, and to Daniel.

5 *Before I formed thee in the belly, I knew thee,* &c.] Some perſons have been deſigned for certain Offices by a particular decree of the Almighty, even before they were formed in the womb; examples of this kind we have in St. John the Baptiſt, St. Paul, and the prophet Jeremiah. And this favour is expreſſed by *knowing him*, or taking ſpecial notice of him; as if a prince ſhould ſingle out a particular perſon, call him by name, and appoint him to ſome honourable office.

8 *Be not afraid of their faces: for I am with thee to deliver thee,* &c.] To reprove the faults of all perſons in general, with that plainneſs and impartiality which the prophets uſe, requires more than an ordinary degree of reſolution; for which reaſon, the promiſe of God's Aſſiſtance was particularly neceſſary, to encourage them in that unthankful office.

10 *To root out, and to pull down,* &c.] The prophets are ſaid to do things, when they only declare God's purpoſe of doing them.

11, 12 *Moreover, the word of the Lord came unto me, ſaying, Jeremiah, what ſeeſt thou? and I ſaid, I ſee a rod of an almond-tree,* &c. The almond-tree buds and bloſſoms very early in the ſpring; and therefore a branch of it, adorned with buds and bloſſoms, is a proper emblem to denote God's haſtening the execution of the predictions he made by his prophet. Accordingly Jeremiah lived to ſee moſt of the predictions fulfilled.

13 *What ſeeſt thou? and I ſaid, I ſee a ſeething pot, and the face thereof is towards the north.*] A ſtream of a ſeething pot very properly repreſents the judgments of the Almighty, which are often compared to a fire, as the afflictions of the Iſraelites are to a ſmoking furnace. The latter part of the verſe may be better rendered in the following manner: *And the appearance of it was, as coming from the north;* that is, the ſteam of it was repreſented to the prophet, as coming from the north. So that the pot or caldron itſelf, may denote Judea ſet on fire, and conſumed by an army of Chaldeans, whoſe country lay to the northward of the promiſed land.

18 *I have made thee this day a defenced city, and an iron pillar, and brazen walls,* &c.] That is, firm and ſtrong: Homer uſes *brazen walls* in the ſame ſenſe. Odyſſ. x. 4.

Commentary and Notes on Chapter II.

2 *I remember thee, the kindneſs of thy youth, the love of thine eſpouſals.*] I remember my firſt kindneſs to thee, when I delivered thee from the bondage of Egypt, and eſpouſed thee to myſelf, to be my own peculiar people.

When thou wenteſt after me in the wilderneſs, in a land that was not ſown.] When I conducted thee through the wilderneſs, and there miraculouſly fed thee with bread from heaven.

7 And I brought you into a plentiful country, to eat the fruit thereof, and the goodneſs thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The prieſts ſaid not, Where *is* the Lord? and they that handle the law, knew me not: the paſtors alſo tranſgreſſed againſt me, and the prophets propheſied by Baal, and walked after *things that* do not profit.

9 ¶ Wherefore I will yet plead with you, ſaith the Lord, and with your children's children will I plead.

10 For paſs over the iſles of Chittim, and ſee; and ſend unto Kedar, and conſider diligently, and ſee if there be ſuch a thing.

11 Hath a nation changed *their* gods, which *are* yet no gods? but my people have changed their glory, for *that which* doth not profit.

12 Be aſtoniſhed, O ye heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the Lord.

13 For my people have committed two evils: they have forſaken me the fountain of living waters, *and* hewed them out ciſterns, broken ciſterns that can hold no water.

14 ¶ *Is* Iſrael a ſervant? *is* he a home-born *ſlave?* Why is he ſpoiled?

15 The young lions roared upon him, *and* yelled, and they made his land waſte: his cities are burned without inhabitant.

16 Alſo the children of Noph and Tahapanes have broken the crown of thy head.

17 Haſt thou not procured this unto thy ſelf, in that thou haſt forſaken the Lord thy God, when he led thee by the way?

18 And now what haſt thou to do in the way of Egypt, to drink the waters of Sihor? or what haſt thou to do in the way of Aſſyria, to drink the waters of the river?

19 Thine own wickedneſs ſhall correct thee, and thy backſlidings ſhall reprove thee: know therefore and ſee, that *it is* an evil *thing* and bitter that thou haſt forſaken the Lord thy God, and that my fear *is* not in thee, ſaith the Lord God of hoſts.

20 ¶ For of old time I have broken thy yoke, *and* burſt thy bands, and thou ſaidſt I will not tranſgreſs: when upon every high hill, and under every green tree thou wandereſt, playing the harlot.

21 Yet I had planted thee a noble vine, wholly a right ſeed: how then art thou turned into the degenerate plant of a ſtrange vine unto me?

22 For though thou waſh thee with nitre, and take thee much ſope, *yet* thine iniquity is marked before me, ſaith the Lord God.

23 How canſt thou ſay, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou haſt done: *thou art* a ſwift dromedary traverſing her ways.

24 A wild aſs uſed to the wilderneſs, *that* ſnuffed up the wind at her pleaſure, in her occaſion who can turn her away? all they that ſeek her, will not weary themſelves, in her month they ſhall find her.

25 Withold thy foot from being unſhod, and thy throat from thirſt: but thou ſaidſt, there is no hope. No, for I have loved ſtrangers, and after them will I go.

26 As the thief is aſhamed when he is found: ſo is the houſe of Iſrael aſhamed; they, their kings, their princes, and their prieſts, and their prophets.

27 Saying to a ſtock, thou *art* my father; and to a ſtone, Thou haſt brought me forth: for they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will ſay, Ariſe, and ſave us.

28 But where *are* thy Gods that thou haſt made thee? let them ariſe if they can ſave thee in the time of thy trouble: for *according* to the number of thy cities are thy Gods, O Judah.

29 Wherefore will ye plead with me? ye all have tranſgreſſed againſt me, ſaith the Lord.

30 In vain have I ſmitten your children, they received no correction: your own ſword hath devoured your prophets, like a deſtroying lion.

31 O generation, ſee ye the word of the Lord: Have I been a wilderneſs unto Iſrael? a land of darkneſs? wherefore ſay my people, We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten my days without number.

33 Why

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8 *The prieſts ſaid not, where is the Lord? and they that handle the law knew me not*) The prieſts, whoſe office it was to inſtruct others in their duties, were ignorant or regardleſs of it themſelves: and this was the principal cauſe of that degeneracy of manners which prevailed among the people.

The paſtors alſo tranſgreſſed againſt me.) A paſtor is taken in the prophets for a magiſtrate, as well as an eccleſiaſtical governor; and this ſenſe agrees beſt with the ſenſe of the paſſage; which is to ſhew that all orders and degrees of men in authority, had contributed to that corruption of manners which had overſpread the nation.

11 *Hath a nation changed their gods, which are yet no gods? but my people have changed their glory,* &c.) Men are very tenacious of the religion of their forefathers, and do not without difficulty part with it, however reaſonable the change may prove; but the Jews have changed the worſhip of the true God, who is their ſtrength and their glory, for idols and vanities, that can neither ſave nor protect them. God is called the glory of the Jews, becauſe he choſe the ark, as the place where his glory ſhould reſide; and for the ſame reaſon, the temple is called the throne of his glory.

12 *Be aſtoniſhed, O ye heavens, at this,* &c.) God is the author of all bleſſings, both ſpiritual and temporal, from whom all good gifts are derived, as from an inexhauſtible fountain: and if ever men place their happineſs, either in falſe religions, or in the uncertain comforts of worldly bleſſings, they will find themſelves as wretchedly diſappointed, as they who expect to find water in broken ciſterns.

15 *The young lions roared upon him*] i. e. The kings of Syria, Aſſyria, and other neighbouring countries,

16 *The children of Noph and Tahapanes.*] i. e. The Egyptians in general.

18 *And now what haſt thou to do in the way of Egypt, to drink the waters of Sihor?* &c.] The kings of Egypt and Aſſyria were the moſt potent monarchs in the neighbourhood of Judea; and according as either of theſe was the ſtronger, the Jews made their court to him, and deſired his aſſiſtance. This is expreſſed by drinking the water of Sihor, or the Nile, and of Euphrates, called here *the river*, by way of eminence. The expreſſions allude to verſe 13, where human aſſiſtances are ſtiled *broken ciſterns.* And oppoſed to God, who, by reaſon of his omnipotence, is called the *Fountain of living waters.*

23, 24 *A ſwift dromedary--a wild aſs.*] The particle *as* is to be ſupplied in both theſe places, *as a ſwift*, &c.

27 *They have turned their back unto me,* &c.] They have been obſtinate.

30 *Your own ſword hath devoured your prophets*) You have ſlain your own prophets for reproving you.

31 *O generation, ſee ye the word of the Lord: have I been a wilderneſs unto Iſrael? a land of darkneſs?* &c.) Conſider what I ſay to you from the mouth of God. Have ye not been plentifully provided for by him? Has he been backward in beſtowing his kindneſs upon you? Some render the latter end of the ſentence, a *backward land*, a land of ſnow, clouds, and dark vapours, where the fruits ripen late, for want of the kindly warmth of the ſun: a character that did, by no means, belong to Judea.

33 Why trimmeſt thou thy way to ſeek love? therefore haſt thou alſo taught the wicked ones thy ways.

34 Alſo in thy ſkirts is found the blood of the ſouls of the poor innocents: I have not found it by ſecret ſearch, but upon all theſe.

35 Yet thou ſayeſt, Becauſe I am innocent, ſurely his anger ſhall turn from me. Behold, I will plead with thee, becauſe thou ſayeſt, I have not ſinned.

36 Why gaddeſt thou about ſo much to change thy way? thou alſo ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria.

37 Yea, thou ſhalt go forth from him, and thine hands upon thine head: for the Lord hath rejected thy confidences, and thou ſhalt not proſper in them.

CHAP. III.

1 God's great mercy in Judah's vile whoredom. 12 The promiſes of the goſpel to the penitent.

THEY ſay, If a man put away his wife, and ſhe go from him, and become another man's, ſhall he return unto her again? ſhall not that land be greatly polluted? But thou haſt played the harlot with many lovers; yet return again to me, ſaith the Lord.

2 Lift up thine eyes unto the high places, and ſee where thou haſt not been lien with. In the ways haſt thou ſat for them, as the Arabian in the wilderneſs: and thou haſt polluted the land with thy whoredoms, and with thy wickedneſs.

3 Therefore the ſhowers have been witholden, and there hath been no latter rain; and thou hadſt a whore's forehead, thou refuſedſt to be aſhamed.

4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?

5 Will he reſerve *his anger* for ever? will he keep *it* to the end? Behold, thou haſt ſpoken and done evil things as thou couldeſt.

6 The Lord ſaid alſo unto me in the days of Joſiah the king, Haſt thou ſeen *that* which backſliding Iſrael hath done? ſhe is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 And I ſaid, after ſhe had done all theſe *things*, Turn thou unto me. But ſhe returned not. And her treacherous ſiſter Judah ſaw *it*.

8 And I ſaw, when for all the cauſes whereby backſliding Iſrael committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous ſiſter Judah feared not, but went and played the harlot alſo.

9 And it came to paſs through the lightneſs of her whoredom that ſhe defiled the land, and committed adultery with ſtones and with ſtocks.

10 And yet for all this, her treacherous ſiſter Judah hath not turned unto me with her whole heart, but feignedly, ſaith the Lord.

11 And the Lord ſaid unto me, The blackſliding Iſrael hath juſtified herſelf more than treacherous Judah.

12 ¶ Go, and proclaim theſe words toward the north, and ſay, Return, thou backſliding Iſrael, ſaith the Lord; *and* I will not cauſe mine anger to fall upon you: for I *am* merciful, ſaith the Lord, *and* I will not keep *anger* for ever.

13 Only acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the Lord thy God, and haſt ſcattered thy ways to the ſtrangers under every green tree, and ye have not obeyed my voice, ſaith the Lord.

14 Turn, O backſliding children, ſaith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you paſtor according to mine heart, which ſhall feed you with knowledge and underſtanding.

16 And it ſhall come to paſs when ye be multiplied and increaſed in the land; in thoſe days ſaith the Lord, they ſhall ſay no more, The ark of the covenant of the Lord: neither ſhall it come to mind, neither ſhall they remember it, neither ſhall they viſit *it*; neither ſhall *that* be done any more.

17 At that time they ſhall call Jeruſalem the Throne of the Lord: and all the nations ſhall be gathered unto it, to the name of the Lord, to Jeruſalem: neither ſhall they walk any more after the imagination of their evil heart.

18 In thoſe days the houſe of Judah ſhall walk with the houſe of Iſrael, and they ſhall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.

19 But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſts of nations? and I ſaid, Thou ſhalt call me, My father; and ſhalt not turn away from me.

20 Surely

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34 *The blood of the ſouls*, &c.] The blood of the lives of the children offered in ſacrifice to Moloch.

Commentary and Notes on Chapter III.

2 *In the ways haſt thou ſat for them, as the Arabian in the wilderneſs*, &c.] Their fondneſs for idolatry is compared to the wantonneſs of a harlot, who lies in wait for men, as for their prey; or as an Arabian hides himſelf in the deſert, to ſtrip the unwary traveller; the Arabians being remarkable for ſuch practices.

12 *Go, and proclaim theſe words toward the north, and ſay, Return thou backſliding Iſrael*, &c.] The ſin of the ten tribes being attended with more favourable circumſtances than that of Judah, the prophet is here commanded to call them to repentance, with promiſes of pardon; and, according to this, he is bidden to direct his ſpeech northward, that is, towards Aſſyria, and Media, whither the ten tribes were carried away captive.

15 *And I will give you paſtors according to mine heart*, &c.] This is an evangelical promiſe; implying, that under the happy times, here foretold, all governors, both in church and ſtate, ſhould faithfully diſcharge their truſt, and all authority anſwer that character God gives of David, that he was a man after his own heart.

17 *At that time they ſhall call Jeruſalem the throne of the Lord, and all the nations ſhall be gathered unto it.*] Jeruſalem is often called the city of God; and is therefore a proper type or figure of the church of the moſt high, which the text tells us, ſhall be called the *throne of the Lord:* that is, God ſhall give evident proofs of his peculiar reſidence there, as the king and protector of his people, and in a more eminent manner than ever he did in the temple at Jeruſalem. To this church *all the nations ſhall be gathered*, that is, the Jews and Gentiles ſhall then be joined in one religious body or ſociety, and worſhip God with one mind and one mouth.

Neither ſhall they walk any more after the imagination of their evil heart.] God's reſtoring his antient people, the Jews, ſhall be attended with the bringing in of the fulneſs of the Gentiles, of the church, and the utter aboliſhing all falſe and idolatrous ways of worſhip.

19 *But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land?* &c.] How can it be conſiſtent with the divine juſtice, for God to receive ſuch a rebellious people into favour, to own them for his children, and to put them into poſſeſſion of the goodly inheritance which he gave their fathers?

A goodly heritage of the hoſt of nations? &c.] The ſenſe of this difficult paſſage ſeems to be expreſſed in the ſeptuagint tranſlation, 20 Surely, *as* a wife treacherouſly departeth from her huſband, ſo have ye dealt treacherouſly with me, O houſe of Iſrael, ſaith the Lord.

21 A voice was heard upon the high places, weeping *and* ſupplications of the children of Iſrael: for they have perverted their way, *and* they have forgotten the Lord their God.

22 Return, ye backſliding children, *and* I will heal your backſlidings. Behold, we come unto thee; for thou *art* the Lord our God.

23 Truly in vain *is ſalvation hoped for* from the hills, *and from* the multitude of mountains: truly in the Lord our God *is* the ſalvation of Iſrael.

24 For ſhame hath devoured the labour of our fathers from our youth; their flocks and their herds, their ſons and their daughters.

25 We lie down in our ſhame, and our confuſion covereth us: for we have ſinned againſt the Lord our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of the Lord our God.

CHAP. IV.

1 *God calleth Iſrael by his promiſe:* 3 *He exhorteth Judah to repentance.*

IF thou wilt return, O Iſrael, ſaith the Lord return unto me: and if thou wilt put away thine abominations out of my ſight, then ſhalt thou not remove.

2 And thou ſhalt ſwear, The Lord liveth, in truth, in judgment, and in righteouſneſs; and the nations ſhall bleſs themſelves in him, and in him ſhall they glory.

3 ¶ For thus ſaith the Lord to the men of Judah and Jeruſalem, Break up your fallow-ground, and ſow not among thorns.

4 Circumciſe yourſelves to the Lord, and take away the foreſkins of your heart, ye men of Judah, and inhabitants of Jeruſalem: leſt my fury come forth like fire, and burn that none can quench *it*, becauſe of the evil of your doings.

5 Declare ye in Judah, and publiſh in Jeruſalem, and ſay, Blow ye the trumpet in the land: cry, gather together, and ſay, Aſſemble yourſelves, and let us go into the defenced cities.

6 Set up the ſtandard towards Zion; retire, ſtay not: for I will bring evil from the north, and a great deſtruction.

7 The lion is come up from his thicket, and the deſtroyer of the Gentiles is on his way: he is gone forth from his place to make thy land deſolate; *and* thy cities ſhall be laid waſte, without an inhabitant.

8 For this gird you with ſackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us.

9 And it ſhall come to paſs at that day, ſaith the Lord, *that* the heart of the king ſhall periſh, and the heart of the princes: and the prieſts ſhall be aſtoniſhed, and the prophets ſhall wonder.

10 Then ſaid I, Ah, Lord God! ſurely thou haſt greatly deceived this people, and Jeruſalem, ſaying, Ye ſhall have peace; whereas the ſword reacheth unto the ſoul.

11 At that time ſhall it be ſaid to this people, and to Jeruſalem, A dry wind of the high places in the wilderneſs toward the daughter of my people, not to fan, nor to cleanſe.

12 *Even* a full wind from thoſe *places* ſhall come unto me: now alſo will I give ſentence againſt them.

13 Behold, he ſhall come up as clouds, and his chariots *ſhall be* as a whirlwind: his horſes are ſwifter than eagles. Wo unto us; for we are ſpoiled!

14 O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved: how long ſhall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publiſheth affliction from mount Ephraim.

16 Make ye mention to the nations: behold, publiſh againſt Jeruſalem, *that* watchers come from a far country, and give out their voice againſt the cities of Judah.

17 As keepers of a field are they againſt her round about; becauſe ſhe hath been rebellious againſt me, ſaith the Lord.

18 Thy way and thy doings have procured theſe *things* unto thee: this *is* thy wickedneſs, becauſe it is bitter, becauſe it reacheth unto thine heart.

19 ¶ My

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where the words are rendered in the following manner: *The inheritance of the Almighty God of the nations.* The word *tſebi*, they ſuppoſe to be a title belonging to God, denoting his ſuperlative excellence. And it muſt be owned, that a great regard is to be owed to the authority of that verſion; becauſe the authors of it had better opportunities of knowing the extent of the Hebrew language, than it is poſſible for us to have at this diſtance of time, and might have very good reaſons for rendering ſome words in a ſingular and unuſual ſignification; though the latter rabbins and lexicographers have not obſerved it. And, upon this foundation, biſhop Pearſon, doctor Pocock and others, have defended ſeveral paſſages in that tranſlation, which are cited in the New Teſtament, and ſhew that the ſenſe of the original, is truly expreſſed by it.

Commentary and Notes on Chapter IV.

2 *And the nations ſhall bleſs themſelves in him, and in him ſhall they glory.*] A prediction of the goſpel-times, when the heathen ſhould join with the Iſraelites in paying all ſolemn acts of worſhip and devotion, to the true God alone, and in aſcribing all honour and glory to him, and to his only Son the Meſſiah, in whom all the nations were to be bleſſed.

3 *Break up your fallow-grounds*, &c.] An exhortation to repentance, under the metaphor of plowing up their fallow-ground, which had lain long uncultivated, and clearing it from thorns, that it might be capable of receiving good ſeed.

4 *Take away the foreſkins of your heart.*] Hence it appears, that the ceremony of circumciſion had a ſpiritual ſignification: accordingly the apoſtle makes moral applications of ſeveral branches of the ceremonial law.

5, 6 *Blow ye the trumpet in the land*, &c.] The prophet here begins a new diſcourſe, and deſcribes the dreadful preparations for war, ſuch as blowing a trumpet, and ſetting up a ſtandard for aſſembling them together, in order to leave the open country, and retire with their families and goods to the fortified cities, both for their own ſafety, and that they might defend thoſe garriſons againſt the power of the enemy.

7 *The lion is come up from his thicket, and the deſtroyer of the Gentiles is on his way*, &c.] The prophet here means Nebuchadnezzar king of Babylon, whoſe monarchy is repreſented by a lion: he is called here the deſtroyer of the Gentiles, or rather of the nations, becauſe Judea and all the neighbouring countries, were, by the decree of Omnipotence, delivered into his hands.

10 *Surely thou haſt greatly deceived this people*, &c.] That is, thou haſt ſuffered them to be deceived by falſe prophets.

11 *A dry wind*, &c.] That is, a deſtroying or hot peſtilential wind, which ſweeps away multitudes in a moment. The prophet deſcribes the Chaldean army deſtroying Judea, under the metaphor of a dry parching wind, which blaſts the fruits of the earth, withers the leaves upon the trees, and gives every thing a barren and naked aſpect.

16 *Watchers came from a far country.*] The prophet, by way of irony, calls the Chaldean army watchers.

19 ¶ My bowels, my bowels, I am pained at my very heart, my heart maketh a noiſe in me; I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of war.

20 Deſtruction upon deſtruction is cried, for the whole land is ſpoiled: ſuddenly are my tents ſpoiled, *and* my curtains in a moment.

21 How long ſhall I ſee the ſtandard, *and* hear the ſound of the trumpet?

22 For my people *is* fooliſh, they have not known me, they *are* ſottiſh children, and they have none underſtanding: they *are* wiſe to do evil, but to do good they have no knowledge.

23 I beheld the earth, and lo, *it was* without form and void; and the heavens, and they *had* no light.

24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly.

25 I beheld, and lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and lo, the fruitful place *was* a wilderneſs, and all the cities thereof were broken down at the preſence of the Lord, *and* by his fierce anger.

27 For thus hath the Lord ſaid, The whole land ſhall be deſolate: yet will I not make a full end.

28 For this ſhall the earth mourn, and the heavens above be black: becauſe I have ſpoken *it*, I have purpoſed *it*, and will not repent, neither will I turn back from it.

29 The whole city ſhall flee, for the noiſe of the horſemen and bowmen; they ſhall go into thickets, and climb up upon the rocks: every city *ſhall be* forſaken, and not a man dwell therein.

30 And *when* thou *art* ſpoiled, what wilt thou do? though thou clotheſt thyſelf with crimſon, though thou deckeſt thee with ornaments of gold, though thou renteſt thy face with painting, in vain ſhalt thou make thyſelf fair: *thy* lovers will deſpiſe thee, they will ſeek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguiſh as of her that bringeth forth her firſt child; the voice of the daughter of Zion, *that* bewaileth herſelf, *that* ſpreadeth her hands, *ſaying*, Wo, *is* me now: for my ſoul is wearied becauſe of murderers

CHAP. V.

The judgments of God upon the Jews for their manifold corruptions.

RUN ye to and fro through the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that ſeeketh the truth, and I will pardon it.

2 And though they ſay, the Lord liveth; ſurely, they ſwear falſely.

3 O Lord, *are* not thine eyes upon the truth? thou haſt ſtricken them, but they have not grieved? thou haſt conſumed them, *but* they have refuſed to receive correction: they have made their faces harder than a rock: they have refuſed to return.

4 Therefore I ſaid, Surely theſe *are* poor; they are fooliſh: for they know not the way of the Lord, *nor* the Judgment of their God.

5 I will get me unto the great men, and will ſpeak unto them; for they have known the way of the Lord, *and* the judgment of their God: but theſe have altogether broken the yoke, *and* burſt the bonds.

6 Wherefore a lion out of the foreſt ſhall ſlay them, *and* a wolf of the evenings ſhall ſpoil them, a leopard ſhall watch over their cities: every one that goeth out thence ſhall be torn in pieces: becauſe their tranſgreſſions are many, *and* their backſlidings are increaſed.

7 ¶ How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by *them that are* no gods: when I had fed them to the full, they then committed adultry, and aſſembled themſelves by troops in the harlots houſes.

8 They were *as* fed horſes in the morning: every one neighed after his neighbour's wife.

9 Shall I not viſit for theſe *things?* ſaith the Lord: and ſhall not my ſoul be avenged on ſuch a nation as this.

10 Go ye up upon her walls, and deſtroy; but make not a full end: take away her battlements; for they *are* not the Lord's.

11 For the houſe of Iſrael and the houſe of Judah have dealt very treacherouſly againſt me, ſaith the Lord.

12 They

19, 20 *My bowels, my bowels*, &c.] The prophet, in very moving expreſſions ſympathize with his country, which he foreſees will become the ſeat of war, and be utterly ruined by an hoſtile invaſion.

Suddenly are my tents ſpoiled, and my curtains in a moment.] That is, the cities and houſes in Judea are laid waſte, in alluſion to the ancient way of dwelling in tents.

23 *I beheld the earth, and lo, it was without form and void*, &c.] The whole face of nature has a diſmal aſpect, the inhabitants of the lands and the houſes, together with the fruits of the earth, are deſtroyed by the armies of the enemy; the birds of the air, and the beaſts of the field, are conſumed with famine, ſo that the country appears, as if it was reduced to its primitive chaos. The heavens are covered with darkneſs, and the mountains tremble at the wrath of the Almighty.

28 *Becauſe I have ſpoken it, I have purpoſed it, and will not repent*, &c.] God's purpoſe of delivering up the Jews into the hands of Nebuchadnezzar was irreverſible, upon the ſuppoſition that the greateſt part of them would continue impenitent.

31 *For I have heard a voice as of a woman in travail*, &c.] Jeruſalem here is very pathetically deſcribed as a woman in travail bewailing the loſs of her children by the hand of the Chaldeans, and in vain imploring aſſiſtance.

Commentary and Notes on Chapter V.

1 *Run ye to and fro through the ſtreets of Jeruſalem.*] The prophet deſcribes the general corruption of mankind, in much the ſame terms with thoſe of the Pſalmiſt, *There is none that doth good*, &c.

2 *And though they ſay the Lord liveth, ſurely they ſwear falſely*] Even thoſe who do not ſwear by falſe Gods, will venture to call God to bear witneſs to what is not true. A melancholy ſign, that even the profeſſors of the true religion are not impreſt with that awful ſenſe of the divine majeſty they ought to be.

4 *Surely theſe are poor*, &c.] They are rude, ignorant, and vulgar.

5 *I will get me unto the great men and will ſpeak unto them*, &c.] It is natural to expect from men of better education, a true ſenſe of religion. But alas! the great men of the world bid open defiance to the laws of God, and caſt off all obligation of duty and conſcience: they will not be brought under the yoke, but, like head-ſtrong men, break through any bonds whereby you would reſtrain them, or bring them under any diſcipline.

7 *How ſhall I pardon thee for this?* &c.] God appeals to themſelves, whether they can think it conſiſtent with his juſtice to let ſuch enormous offences as theſe go unpuniſhed?

12 They have belied the Lord, and ſaid, *It is* not he: neither ſhall evil come upon us; neither ſhall we ſee ſword nor famine:

13 And the prophets ſhall become wind, and the word *is* not in them: thus ſhall it be done unto them.

14 Wherefore thus ſaith the Lord God of hoſts, Becauſe ye ſpeak this word, behold, I will make my words in thy mouth fire, and this people wood, and it ſhall devour them.

15 Lo, I will bring a nation upon you from far, O houſe of Iſrael, ſaith the Lord: it *is* a mighty nation, it *is* an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they ſay.

16 Their quiver *is* as an open ſepulchre, they *are* all mighty men.

17 And they ſhall eat up thine harveſt, and thy bread, *which* thy ſons and thy daughters ſhould eat; they ſhall eat up thy flocks and thine herds; they ſhall eat up thy vines and thy fig-trees: they ſhall impoveriſh thy fenced cities, wherein thou truſtedſt, with the ſword.

18 Nevertheleſs, in thoſe days ſaith the Lord, I will not make a full end with you.

19 And it ſhall come paſs when ye ſhall ſay, Wherefore doth the Lord our God all theſe *things* unto us? then ſhalt thou anſwer them, Like as ye have forſaken me, and ſerved ſtrange gods in your land, ſo ſhall ye ſerve ſtrangers in a land *that is* not yours.

20 Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying,

21 Hear now this, O fooliſh people, and without underſtanding; which have eyes and ſee not; which have ears, and hear not:

22 Fear ye not me? ſaith the Lord: will ye not tremble at my preſence, which have placed the ſand *for* the bound of the ſea, by a perpetual decree, that it cannot paſs it; and though the waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither ſay they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his ſeaſon: he reſerveth unto us the appointed weeks of the harveſt.

25 Your iniquities have turned away theſe *things*, and your ſins have with-holden good *things* from you.

26 For among my people are found wicked *men*: they lay wait as he that ſetteth ſnares; they ſet a trap, they catch men.

27 As a cage is full of birds, ſo *are* their houſes full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they ſhine: yea, they overpaſs the deeds of the wicked: they judge not the cauſe, the cauſe of the fatherleſs, yet they proſper: and the right of the needy do they not judge.

29 Shall I not viſit for theſe *things?* ſaith the Lord: ſhall not my ſoul be avenged on ſuch a nation as this?

30 A wonderful and horrible thing is committed in the land:

31 The prophets propheſy falſely, and the prieſts bear rule by their means; and my people love *to have it* ſo: and what will ye do in the end thereof?

CHAP. VI.

1 *The enemies ſent againſt Judah,* 4 *encourage themſelves.* 6 *God ſetteth them on work becauſe of their ſins.*

O Ye children of Benjamin, gather yourſelves to flee out of the midſt of Jeruſalem, and blow the trumpet in Tekoa: and ſet up a ſign of fire in Beth-haccerem: for evil appeareth out of the north, and great deſtruction.

2 I have likened the daughter of Zion, to a comely and delicate *woman*.

3 The ſhepherds with their flocks ſhall come unto her: they ſhall pitch *their* tents againſt her round about: they ſhall feed every one in his place.

4 Prepare ye war againſt her: ariſe, and let us go up at noon: wo unto us, for the day goeth away, for the ſhadows of the evening are ſtretched out.

5 Ariſe and let us go by night, and let us deſtroy her palaces.

6 ¶ For thus hath the Lord of hoſts ſaid, Hew ye down trees, and caſt a mount againſt Jeruſalem: this *is* the city to be viſited, ſhe *is* wholly oppreſſion in the midſt of her.

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15 *I will bring a nation from far.*] Babylon is called a far country, Iſaiah xxxix. 3.

16 *Their quiver is an open ſepulchre.*] All their arrows do execution.

22 *Though the waves toſs themſelves, yet can they not prevail.*] The adjuſting the proportion of the tides, that they ſhould not riſe ſo high as to overflow the lower grounds, is a remarkable inſtance of God's eſpecial providence.

24 *Let us now fear the Lord our God that giveth rain*) The viciſſitude of ſeaſons, of cold and heat, of drought and moiſture, ſo wiſely fitted for the growth of the fruits of the earth, and other uſes of human life, is ſo remarkable a proof of the being of a God and his providence, that it is obvious to the meaneſt capacity; and on this account it is frequently inſiſted on by the inſpired writers.

Both the former and the latter, in his ſeaſon, &c.] The former rain fell juſt after ſowing time, to make the ſeed take root: the latter rain was juſt before haveſt, to plump and fill the ears, and is called by Joel, *the latter rain of the firſt month,* at which time the harveſt begun.

26 *They catch men.*] By the arts of fraud they over reach others, and make a prey of their ſubſtance.

31 *The prophets propheſy falſely, and the prieſts bear rule by their means,* &c.] Both prieſts and prophets agree to ſpeak pleaſing things to the people, in order to ſupport their own intereſt and authority: and this muſt produce a total corruption of manners, and conſequently bring on utter ruin and deſtruction.

Commentary and Notes on Chapter VI.

1 *Set up a ſign of fire in Beth-haccerem.*] To aſſemble the people together for their mutual defence. Beth-haccerem was a village between Jeruſalem and Tekoa.

2 *I have likened the daughter of Zion to a comely and delicate women,* &c.] Or, as the paſſage may be better rendered, *I have likened the daughter of Zion to a paſture, and a pleaſant habitation.*

3 *The ſhepherds with their flocks ſhall come unto her,* &c.) The prophet having likened Zion to a rich paſture in the foregoing verſe, ſaith, that the ſhepherds and their flocks ſhall take poſſeſſion of her, meaning the Chaldean generals and their armies, who ſhould feed upon her and devour her.

4 *Ariſe, and let us go up at noon,* &c] The ſoldiers are deſcribed as eagerly bent upon taking the city.

6 *Caſt a mount*) Mr. Pilkington properly tranſlates this paſſage, *Play an engine againſt Jeruſalem:* The margin reads, *Pour out the engine of ſhot.*

7 As a fountain caſteth out her waters, ſo ſhe caſteth out her wickedneſs: violence and ſpoil is heard in her, before me continually *is* grief and wounds.

8 Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee: leſt I make thee deſolate, a land not inhabited.

9 ¶ Thus ſaith the Lord of hoſts, They ſhall thoroughly glean the remnant of Iſrael as a vine: turn back thine hand as a grape-gatherer, into the baſkets.

10 To whom ſhall I ſpeak, and give warning, that they may hear? behold, their ear *is* uncircumciſed, and they cannot hearken: behold, the word of the Lord is unto them a reproach: they have no delight in it.

11 Therefore I am full of the fury of the Lord, I am weary with holding in: I will pour it out upon the children abroad, and upon the aſſembly of young men together: for even the huſband with the wife ſhall be taken, the aged with *him that is* full of days.

12 And their houſes ſhall be turned unto others, *with their* fields and wives together: for I will ſtretch out my hand upon the inhabitants of the land, ſaith the Lord.

13 For from the leaſt of them even unto the greateſt of them, every one *is* given to covetouſneſs; and from the prophet even unto the prieſt, every one dealeth falſly.

14 They have healed alſo the hurt *of the daughter* of my people ſlightly, ſaying, Peace, peace, when *there is* no peace.

15 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore they ſhall fall among them that fall; at the time *that* I viſit them, they ſhall be caſt down, ſaith the Lord.

16 Thus ſaith the Lord, Stand ye in the ways, and ſee, and aſk for the old paths, where *is* the good way, and walk therein, and ye ſhall find reſt for your ſouls. But they ſaid, We will not walk *therein*.

17 Alſo I ſet watchmen over you, *ſaying*, Hearken to the ſound of the trumpet. But they ſaid, We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, becauſe they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpoſe cometh there to me incenſe from Sheba? and the ſweet cane from a far country? your burnt-offerings are not acceptable, nor your ſacrifices ſweet unto me.

21 Therefore thus ſaith the Lord, Behold I will lay ſtumbling-blocks before this people, and the fathers and the ſons together ſhall fall upon them; the neighbour and his friend ſhall periſh.

22 Thus ſaith the Lord, Behold, a people cometh from the north-country, and a great nation ſhall be raiſed from the ſides of the earth.

23 They ſhall lay hold on bow and ſpear: they *are* cruel, and have no mercy: their voice roareth like the ſea, and they ride upon horſes, ſet in aray as men for war againſt thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguiſh hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the ſword of the enemy, *and* fear *is* on every ſide.

26 ¶ O daughter of my people, gird *thee* with ſackcloth, and wallow thyſelf in aſhes: make thee mourning *as for* an only ſon, moſt bitter lamentation: for the ſpoiler ſhall ſuddenly come upon us.

27 I have ſet thee *for a* tower *and* a fortreſs among my people, that thou mayeſt know and try their way.

28 They *are* all grievous revolters, walking with ſlanders: *they are* braſs and iron; they are all corrupters.

29 The bellows are burned, the lead is conſumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 Reprobate ſilver ſhall *men* call them, becauſe the Lord hath rejected them.

CHAP.

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7 *Violence and ſpoil is heard in her, before me continually is grief and wounds.*] I hear the continual complaints of thoſe that groan under the oppreſſions they ſuffer, and are cruelly and unjuſtly put to death.

8 *Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee*, &c.] Take warning by the many threatenings and judgments I have denounced againſt thee, amend thy ways, and thy doings, leſt my mind and affection be utterly alienated from thee, ſo that I caſt off all bowels of compaſſion towards thee, and give thee up to ruin and deſolation.

16 *Stand ye in the ways and ſee, and aſk for the old paths*, &c.] Imitate the traveller, when at a loſs which way to direct his ſteps; enquire what way the patriarchs of old, kings, and prophets of former times walked in; imitate their practices, wherein ye will find true comfort and ſatisfaction, and not the late devices of your princes and prophets, whereby you have been ſeduced into error, and betrayed into many miſchiefs.

17 *I ſet watchmen over you.*] Prophets to warn you of your dangers.

18 *Therefore hear, ye nations, and know, O congregation*, &c.] God appeals to all men, and ſummons them to aſſemble together, in order to hear what he hath to lay to the charge of his people.

20 *To what purpoſe cometh there to me incenſe from Sheba?*] Sheba was part of Arabia Felix, and famous for its incenſe and perfumes. The prophet here reproves the hypocriſy of the Jews, who endeavoured to cover their inward corruption by the external appearances of religion, which the prophets often declared to be of no value, when they do not proceed from a devout mind. There is a ſtory in Plato ſimilar to this. ——"The Athenians, in their wars with the Lacedæmonians, having received many defeats, ſent a meſſenger to the oracle of Jupiter, "to aſk the reaſon why they, who had erected ſo many temples to the "Gods, and honoured them with ſo many ſacrifices, ſhould be leſs "ſucceſsful than the Lacedæmonians, who fell much ſhort of them "in theſe particulars? The oracle anſwered, *I am better pleaſed with* "*the prayer of the Lacedæmonians than with all the oblations of the* "*Greeks*. Now the prayer they made uſe of was a ſhort petition, in "which they begged the Gods *to give them all good things ſo long as they* "*continued virtuous*"

The ſweet cane from a far country, &c.] The calamous aromaticus, an ingredient often uſed in perfumes.

23 *Their voice roareth like the ſea*, &c.] Hoſtile invaſions are very properly compared to great inundations that carry all before them, and lay a country waſte.

28 *They are braſs and iron.*] Their impudence reſembles braſs, and their obſtinacy iron.

29 *Their bellows are burnt.*] All the means that can be uſed to purge this people of their droſs prove ineffectual

The lead is conſumed.] Before the uſe of quickſilver, lead was uſed for refining metals.

30 *Reprobate ſilver ſhall men call them, becauſe the Lord hath rejected them.*] As baſe money is refuſed by every one, becauſe it cannot bear the touchſtone, ſo ſhall theſe hypocrites and evil doers be rejected, both by God and man, for none of their actions will bear the teſt of the laws of the Almighty, nor abide his ſevere trial.

CHAP. VII.

1 *Jeremiah is ſent to call for true repentance.* 8 *He rejecteth their vain confidence.*

THE word that came to Jeremiah from the Lord, ſaying.

2 Stand in the gate of the Lord's houſe, and proclaim there this word, and ſay, Here the word of the Lord, all *ye* of Judah, that enter in at theſe gates to worſhip the Lord.

3 Thus ſaith the Lord of hoſts, the God of Iſrael, Amend your ways, and your doings, and I will cauſe you to dwell in this place.

4 Truſt ye not in lying words, ſaying, The temple of the Lord, the temple of the Lord, the temple of the Lord *are* theſe.

5 For if you thoroughly amend your ways, and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 *If* ye oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent blood in this place, neither walk after other Gods to your hurt:

7 Then will I cauſe you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye truſt in lying words that cannot profit.

9 Will ye ſteal, murder, and commit adultery, and ſwear falſely, and burn incenſe unto Baal, and walk after other gods whom ye know not;

10 And come and ſtand before me in this houſe, which is called by my name, and ſay, we are delivered to do all theſe abominations?

11 Is this houſe, which is called by my name, become a den of robbers in your eyes? behold, even I have ſeen *it*, ſaith the Lord.

12 But go ye now unto my place which *was* in Shiloh, where I ſet my name at the firſt, and ſee what I did to it, for the wickedneſs of my people Iſrael.

13 And now, becauſe ye have done all theſe works, ſaith the Lord, and I ſpake unto you, riſing up early, and ſpeaking, but ye heard not; and I called you, but ye anſwered not:

14 Therefore will I do unto *this* houſe which is called by my name, wherein ye truſt, and unto the place which I gave to you, and to your fathers, as I have done to Shiloh.

15 And I will caſt you out of my ſight, as I have caſt out all your brethren, *even* the whole ſeed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make interceſſion to me, for I will not hear thee.

17 Seeſt thou not what they do in the cities of Judah, and in the ſtreets of Jeruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? ſaith the Lord: *do they* not *provoke* themſelves to the confuſion of their own faces?

20 Therefore thus ſaith the Lord God; Behold, mine anger and my fury ſhall be poured out upon this place, and upon man and upon beaſt, and upon the trees of the field, and upon the fruit of the ground: and it ſhall burn, and ſhall not be quenched.

21 ¶ Thus ſaith the Lord of hoſts the God of Iſrael, Put your burnt-offerings unto your ſacrifices, and eat fleſh.

22 For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or ſacrifices.

23 But this thing commanded I them, ſaying, Obey my voice, and I will be your God, and ye ſhall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counſels *and* in the imagination of their evil heart, and went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even ſent unto you all my ſervants the prophets, daily riſing up early, and ſending *them*.

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worſe than their fathers.

27 Therefore thou ſhalt ſpeak all theſe words unto them, but they will not hearken to thee: thou ſhalt alſo call unto them, but they will not anſwer thee.

28 But thou ſhalt ſay unto them, This *is* a nation that obeyeth not the voice of the Lord their God, nor receiveth correction? truth is periſhed, and is cut off from their mouth.

29 ¶ Cut off thine hair, *O Jeruſalem*, and caſt *it* away, and take up a lamentation on high places; for the Lord hath rejected and forſaken the generation of his wrath.

30 For

Commentary and Notes on Chapter VII.

2 *Stand in the gate of the Lord's Houſe.*] This, moſt commentators underſtand of the eaſt-gate of the temple, which led directly to it.

9 *Will ye ſteal, murder,* &c.] He does not charge them with the tranſgreſſion of the ritual ordinances of Moſes, but with the breach of the weightier matters of the law: thereby preparing their minds for the reception of the goſpel.

10 *We are delivered to do all theſe abominations.*] This is tranſlated contrary to the plain meaning of the prophet, and ſhould have been rendered, *We have been delivered, though we have done all theſe abominations*: as an old tranſlation printed in the year 1611, has it.

12 *But go ye now unto my place which was in Shiloh, where I ſet my name at the firſt,* &c.] God's ark and tabernacle were placed in Shiloh, when the Iſraelites had taken poſſeſſion of the promiſed land, yet he ſuffered the ark itſelf to fall into the hands of the Philiſtines, and quite forſook that place of his reſidence.

18 *To make cakes to the queen of heaven.*] i. e They ſacrificed to the ſun, moon, and ſtars, which they called the *queen of heaven*, chap. xliv. 18.

22, 23, *For I ſpake not unto your fathers—— concerning burnt-offerings or ſacrifices,* &c.] It is a way of ſpeaking common in the ſcripture to expreſs the preference due to one thing above another, in terms which expreſs the rejecting of that which is leſs worthy: and, in this ſenſe, we are to underſtand the text before us, which is parallel to that of Hoſea, *I will have mercy and not ſacrifice.* The words in both places imply, that God always laid a greater ſtreſs on ſincere obedience than in external ſervices, and deſigned the latter only as fences, to guard and preſerve the former.

30 For the children of Judah have done evil in my ſight, ſaith the Lord: they have ſet their abominations in the houſe which is called by my name to pollute it.

31 And they have built the high-places of Tophet, which *is* in the valley of the ſon of Hinnom, to burn their ſons and their daughters in the fire, which I commanded *them* not, neither came it into my heart.

32 ¶ Therefore behold, the days come, ſaith the Lord, That it ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter: for they ſhall bury in Tophet, till there be no place.

33 And the carcaſes of this people ſhall be meat for the fowls of the heaven, and for the beaſts of the earth, and none ſhall fray *them* away.

34 Then will I cauſe to ceaſe from the cities of Judah, and from the ſtreets of Jeruſalem, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride: for the land ſhall be deſolate.

CHAP. VIII.

1 *The Jews calamity.* 4 *Their impenitency upbraided.* 13 *Their judgment ſhewed.* 18 *Their deſperate ſtate bewailed.*

AT that time, ſaith the Lord, they ſhall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the prieſts, and the bones of the prophets, and the bones of the inhabitants of Jeruſalem out of their graves.

2 And they ſhall ſpread them before the ſun, and the moon, and all the hoſt of heaven whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipped: they ſhall not be gathered, nor be buried, they ſhall be for dung upon the face of the earth.

3 And death ſhall be choſen rather than life, by all the reſidue of them that remain of this evil family, which remain in all the places whither I have driven them, ſaith the Lord of hoſts.

4 ¶ Moreover, thou ſhalt ſay unto them, Thus ſaith the Lord, Shall they fall, and not ariſe? ſhall he turn away, and not return?

5 Why *then* is this people of Jeruſalem ſlidden back, by a perpetual backſliding? they hold faſt deceit, they refuſe to return.

6 I hearkened and heard, *but* they ſpake not aright: no man repented him of his wickedneſs, ſaying, What have I done? every one turned to his courſe, as the horſe ruſheth into the battle.

7 Yea, the ſtork in the heaven knoweth her appointed times, and the turtle, and the crane, and the ſwallow obſerve the time of their coming, but my people know not the judgment of the Lord.

8 How do ye ſay, We *are* wiſe, and the law of the Lord *is* with us? Lo, certainly in vain made he *it*, the pen of the ſcribes *is* in vain.

9 The wiſe *men* are aſhamed, they are diſmayed and taken: lo, they have rejected the word of the Lord, and what wiſdom *is* in them?

10 Therefore will I give their wives unto others, *and* their fields to them that ſhall inherit *them*: for every one from the leaſt even unto the greateſt is given to covetouſneſs, from the prophet even unto the prieſt, every one dealeth falſely.

11 For they have healed the hurt of the daughter of my people ſlightly, ſaying, Peace, peace when *there is* no peace.

12 Were they aſhamed when they had committed abomination? nay they were not at all aſhamed, neither could they bluſh: therefore ſhall they fall among them that fall, in the time of their viſitation they ſhall be caſt down, ſaith the Lord.

13 ¶ I will ſurely conſume them, ſaith the Lord; *there ſhall be* no grapes on the vine nor figs on the fig-tree, and the leaf ſhall fade, and *the things that* I have given them, ſhall paſs away from them.

14 Why do we ſit ſtill? aſſemble yourſelves, and let us enter into the defenced cities, and let us be ſilent there: for the Lord our God hath put us to ſilence, and given us water of gall to drink, becauſe we have ſinned againſt the Lord.

15 We looked for peace, but no good *came: and* for a time of health, and behold trouble.

16 The ſnorting of his horſes was heard from Dan: the whole land trembled at the ſound of the neighing of his ſtrong ones, for they are come, and have devoured the land, and all that is in it, the city and thoſe that dwell therein.

17 For behold, I will ſend ſerpents, cockatrices among you, which *will* not *be* charmed, and they ſhall bite you, ſaith the Lord.

18 ¶ *When*

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31 *And they have built the places of Tophet, which is in the valley of the ſon of Hinnom, to burn their ſons and their daughters in the fire*, &c.] This unnatural cuſtom of burning their children, by way of ſacrifice to Molech, was derived from the Canaanites. The place where they performed this inhuman rite was called Tophet, from the tabrets which ſounded there to drown the cries of the children thus cruelly murdered. It is called here *the high place of Tophet*, becauſe probably there was a temple, or an altar built there to Molech. And the *valley of the ſon of Hinnom*, or the valley of Hinnom, in the Hebrew, Gee Hinnoms from whence the word gehenua is derived, and uſed to ſignify hell. The ſacrifices here offered being a lively picture of the infernal torments.

Commentary and Notes on Chapter VIII.

1 *At that time, ſaith the Lord, they ſhall bring out the bones of the kings of Judah*, &c.] When Jeruſalem ſhall be taken and expoſed to the rage of the Chaldean army, they ſhall break open the ſepulchres of kings and great men, in hopes of finding treaſures depoſited there.

3 *Death ſhall be deſired*, &c.] Becauſe of the afflictions they ſhall ſuffer through God's judgments.

6 *As the horſe ruſheth into the battle*] Without any conſideration or fear of approaching danger.

7 *Yea, the ſtork in the heaven knoweth her appointed times, and the turtle, and the crane*, &c.] Theſe birds know, by natural inſtinct, the ſeaſons when to return to the places of their former abode; whereas this people never think of returning to their God. The ſacred writers often ſend men to the brute creation for inſtruction, in order to upbraid their ſtupidity.

8 *The pen of the ſcribes is in vain.*] The word *ſcribe* ſignifies a perſon not only that tranſcribes, but one that is learned in expounding the law.

14 *Let us enter into the defenced cities, and let us be ſilent there*, &c.) This ſeems to be ſpoken in the perſon of the people, who lived in open towns and villages, exhorting one another to repair to Jeruſalem, and other fortified places, to ſeek for quiet and refuge there. Whereas the prophet had before exhorted the inhabitants of Jeruſalem to flee even from thence. He therefore replies in the following part of the verſe, that God had indeed *put them to ſilence* in another ſenſe; namely, he had taken away all their ſtrength, and left them to be deſtroyed by their enemies.

17 *Serpents, cockatrices, which will not be charmed.*] Such enemies as you ſhall not be able to ſoften by any entreaties you can uſe. It is a well-atteſted opinion, that there were methods of charming venomous creatures that they ſhould not hurt thoſe that came near them. See note on Pſalm lviii. 5.

18 ¶ *When* I would comfort myſelf againſt ſorrow, my heart *is* faint in me.

19 Behold, the voice of the cry of the daughter of my people, becauſe of them that dwell in a far country: *Is* not the Lord in Zion? *is* not her king in her? why have they provoked me to anger with their graven images, *and* with ſtrange vanities?

20 The harveſt is paſt, the ſummer is ended, and we are not ſaved.

21 For the hurt of the daughter of my people am I hurt, I am black: aſtoniſhment hath taken hold on me.

22 *Is there* no balm in Gilead? *Is there* no phyſician there? why then is not the health of the daughter of my people recovered?

CHAP. IX.

1 *The Jews lament for their manifold ſins,* 9 *and judgments.* 12 *Diſobedience is the cauſe of their calamity.*

OH that my head were waters, and mines eyes a fountain of tears, that I might weep day and night for the ſlain of the daughter of my people.

2 Oh that I had in the wilderneſs a lodging place of way-faring men, that I might leave my people, and go from them: for they *be* all adulterers, an aſſembly of treacherous men.

3 And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, ſaith the Lord.

4 Take ye heed every one of his neighbour, and truſt ye not in any brother: for every brother will utterly ſupplant, and every neighbour will walk with ſlanders.

5 And they will deceive every one his neighbour, and will not ſpeak the truth: they have taught their tongue to ſpeak lies, *and* weary themſelves to commit iniquity.

6 Thine habitation *is* in the midſt of deceit, through deceit they refuſe to know me, ſaith the Lord.

7 Therefore thus ſaith the Lord of hoſts, Behold, I will melt them, and try them: for how ſhall I do for the daughter of my people?

8 Their tongue *is as* an arrow ſhot out, it ſpeaketh deceit: *one* ſpeaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9 ¶ Shall I not viſit them for theſe *things?* ſaith the Lord: ſhall not my ſoul be avenged on ſuch a nation as this?

10 For the mountains will I take up a weeping and a wailing, and for the habitations of the wilderneſs a lamentation, becauſe they are burned up, ſo that none can paſs through *them*, neither can *men* hear the voice of the cattle, both the fowl of the heavens and the beaſt are fled, they are gone.

11 And I will make Jeruſalem heaps, *and* a den of dragons, and I will make the cities of Judah deſolate, without an inhabitant.

12 ¶ Who *is* the wiſe man that may underſtand this, and *who is he* to whom the mouth of the Lord hath ſpoken, that he may declare it, for what the land periſheth *and* is burned up like a wilderneſs that none paſſeth through?

13 And the Lord ſaith, Becauſe they have forſaken my law which I ſet before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination of their own heart, and after Baalim which their fathers taught them.

15 Therefore thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will feed them, *even* this people, with worm-wood, and give them water of gall to drink.

16 I will ſcatter them alſo among the heathen, whom neither they nor their fathers have known: and I will ſend a ſword after them, till I have conſumed them.

17 ¶ Thus ſaith the Lord of hoſts, Conſider ye, and call for the mourning-women, that they may come, and ſend for cunning *women*, that they may come.

18 And let them make haſte, and take up a wailing for us, that our eyes may run down with tears, and our eye-lids guſh out with waters.

19 For a voice of wailing is heard out of Zion, How are we ſpoiled! we are greatly confounded, becauſe we have forſaken the land, becauſe our dwellings have caſt *us* out.

20 Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the ſtreets.

22 Speak, Thus ſaith the Lord, Even the carcaſes of men ſhall fall as dung upon the open field, and as the handful after the harveſt-man, and none ſhall gather *them*.

23 ¶ Thus

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20 *The harveſt is paſt,* &c.] The people complain that the ſummer, the time for marching an army, is paſt, and yet no ſuccour arrived.

21 *I am black.*] I look ghaſtly as thoſe that are dying.

22 *Is there no balm in Gilead?* &c.] Gilead was famous for balm, and other healing drugs; the prophet therefore applies this metaphorically to the ſtate of the Jews, and aſks whether there have been no methods uſed to heal theſe mortal wounds and diſtempers, and if there have, why are they attended with ſo little ſucceſs? implying that God had ſent his prophets, as ſo many ſpiritual phyſicians, and that they had given the beſt advice; but the fault lay wholly in the patients themſelves, who refuſed to ſubmit to their preſcriptions.

Commentary and Notes on Chapter IX.

1 *Oh that my head were waters,* &c.] The prophet ſympathiſes with the calamities of his people. in order to excite them to a ſenſe of their own misfortunes, and prevail upon them to humble themſelves under the afflicting hand of th: Almighty,

2 *They be all adulterers.*] Apoſtates from God.

3 *They bend their tongues like their bow*] The pſalmiſt compares the tongue to a bow, and the words of calumny to arrows. Pſalm lxiv 3, 4.

10 *For the mountains will I take up a weeping and wailing, and for the habitations of the wilderneſs a lamentation,* &c.] The prophet here laments that general deſolation which he foreſees is coming on the whole land of his people.

11 *A den of dragons.*] Serpents, ſuch as are uſually found in ruinous and deſolate places.

15 *I will feed them, even, this people, with wormwood, and give them water of gall to drink.*] I will turn their plenty into ſcarcity, and their joy into mourning. The Hebrew word which we tranſlate *gall*, properly ſignifies an herb growing among the corn, and is as bitter as gall.

17 *Mourning women.*] There were women whoſe profeſſion it was to make public lamentations at funerals: the Romans likewiſe had their *præficæ*.

23 ¶ Thus ſaith the Lord, Let not the wiſe *man* glory in his wiſdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches.

24 But let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I *am* the Lord which exerciſe loving kindneſs, judgment, and righteouſneſs in the earth: for in theſe *things* I delight ſaith the Lord.

25 ¶ Behold, the days come, ſaith the Lord, that I will puniſh all *them which are* circumciſed with the uncircumciſed;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmoſt corners, that dwell in the wilderneſs: for all *theſe* nations *are* uncircumciſed, and all the houſe of Iſrael *are* uncircumciſed in the heart.

CHAP. X.

1 *The unequal compariſon of God and idols.* 19 *The ſpoil of the tabernacle by fooliſh paſtors.*

HEAR ye the word which the Lord ſpeaketh unto you, O houſe of Iſrael.

2 Thus ſaith the Lord, Learn not the way of the heathen, and be not diſmayed at the ſigns of heaven, for the heathen are diſmayed at them.

3 For the cuſtoms of the people are vain: for *one* cutteth a tree out of the foreſt (the work of the hands of the workman) with the ax.

4 They deck it with ſilver, and with gold, they faſten it with nails and with hammers, that it move not.

5 They *are* upright as the palm-tree, but ſpeak not; they muſt needs be born, becauſe they cannot go. Be not afraid of them: for they cannot do evil, neither alſo *is it* in them to do good.

6 Foraſmuch as *there is* none like unto thee, O Lord; thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O king of nations? for to thee doth it appertain: foraſmuch as among all the wiſe *men* of the nations and in all their kingdoms *there is* none like unto thee.

8 But they are altogether brutiſh and fooliſh: the ſtock is a doctrine of vanities.

9 Silver ſpread into plates is brought from Tarſhiſh, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*.

10 But the Lord *is* the true God; he *is* the living God, and an everlaſting king: at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation.

11 Thus ſhall ye ſay unto them, The Gods that have not made the heavens and the earth, *even* they ſhall periſh from the earth, and from under theſe heavens.

12 He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion.

13 When he uttereth his voice *there is* a multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treaſures.

14 Every man is brutiſh in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falſhood: and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their viſitation they ſhall periſh.

16 The portion of Jacob *is* not like them: for he *is* the former of all *things*, and Iſrael *is* the rod of his inheritance; The Lord of hoſts *is* his name.

17 Gather up thy wares out of the land, O inhabitant of the fortreſs.

18 For thus ſaith the Lord, Behold, I will fling out the inhabitants of the land at this once, and will diſtreſs them, that they may find *it ſo*.

19 ¶ Wo is me for my hurt! my wound is grievous: but I ſaid, Truly this *is* a grief, and I muſt bear it.

20 My tabernacle is ſpoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to ſtretch forth my tent any more, and to ſet up my curtains.

21 For

23, 24 *Let not the wiſe man glory in his wiſdom,* &c.] Let not men value themſeves for their wiſdom, ſtrength, or riches, which are things in themſelves of very uncertain continuance, and ſuch calamities are coming on, when they will be of very little uſe to the owners. The only true valuable endowment is the knowledge of God, not as he is in himſelf, which is too high an attainment for poor mortals to pretend to, but with reſpect to his dealing with the children of men; to have a ſerious ſenſe of his mercies to the penitent, of his judgments to the obſtinate, and of his truth and integrity, in making good his promiſes and threatenings to both. It is in the exerciſe of theſe attributes, that the Almighty chiefly delights; and it is by theſe he deſires to make himſelf known to the children of men.

26 *All theſe nations are uncircumciſed, and the houſe of Iſrael is uncircumciſed in the heart.*] All theſe nations are as unclean, as if Uncircumciſed, and even the houſe of Iſrael is uncircumciſed in the heart.—*Uncircumciſed* for *unclean* occurs Lev. xix. 23.

Commentary and Notes on Chapter X.

2 *Learn not the way of the heathen, and be not diſmayed at the ſigns of heaven,* &c.] Do not follow the fond opinions of the heathen, among whom you are to ſojourn during your captivity. Both the Chaldeans and Egyptians were famous for their ſkill in aſtrology; and therefore the prophet means, that when the Jews were to live among thoſe people, they ſhould pay no regard to the predictions they might make from the heavenly bodies, by the aſpects of which they pretended to foretel wars, the death of great men, and other calamities whereby they terrified the people with the apprehenſion of impending evils.

9 *Silver ſpread into plates is brought from Tarſhiſh.*] Ships of Tarſhiſh often ſignify all trading and merchant ſhips in general. But Tarſhiſh here probably means ſome port of Spain, whither the merchants of Tyre and Sidon traded.

And gold from Uphaz, &c.] Bochart ſuppoſes Uphaz to be the ſame with Ophir in India, near Zeilan, a place famous for gold.

13 *When he uttereth his voice, there is a multitude of waters in the heavens,* &c.] When the Almighty utters his voice, or ſends his thunder abroad, the clouds immediately precipitate in torrents of rain; and that moiſture falling on the hot and thirſty ſoil does not only cool and refreſh it, but makes all the vegetables in it to flouriſh. And, as God cauſes the vapours to aſcend in clouds from every quarter of the earth; ſo he joins two contrary things together, ordaining great flaſhes of lightning to break forth with the rain: the latter by its moiſture, preventing the ill effects that might otherwiſe reſult from the ſcorching heat of the former.

17 *O inhabitant of the fortreſs*] He warns Jeruſalem to move her effects, and prepare for going into captivity.

20 *My tabernacle ſpoiled, and all my cords are broken.*] The prophet perſonates his country bewailing herſelf in the following manner: my cities and houſes are plundered and deſtroyed, as if they were ſo many ſhepherds tents.

My children are gone forth of me, and they are not, &c.] My inhabitants are gone into captivity, and will not return hither any more; ſo that they are the ſame to me as if they were actually dead; nor will they ever be able to contribute to the reſtoration of my former ſtate.

21 For the paſtors are become brutiſh, and have not ſought the Lord: therefore they ſhall not proſper, and all their flocks ſhall be ſcattered.

22 Behold, the noiſe of the bruit is come; and a great commotion out of the north-country, to make the cities of Judah deſolate, *and* a den of dragons.

23 O Lord, I know that the way of man *is* not in himſelf: *it is* not in man that walketh to direct his ſteps.

24 O Lord, correct me, but with judgment; not in thine anger, leſt thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate.

CHAP. XI.

1 *Jeremiah proclaimeth God's covenant*; 8 *rebuketh the diſobedient Jews.* 11 *He propheſieth evils to come upon them.*

THE word that came to Jeremiah from the Lord, ſaying,

2 Hear ye the words of this covenant, and ſpeak unto the men of Judah, and to the inhabitants of Jeruſalem;

3 And ſay thou unto them, Thus ſaith the Lord God of Iſrael; Curſed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, ſaying; Obey my voice, and do them, according to all which I command you: ſo ſhall ye be my people, and I will be your God:

5 That I may perform the oath which I have ſworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then anſwered I, and ſaid, So be it, O Lord.

6 Then the Lord ſaid unto me, Proclaim all theſe words in the cities of Judah, and in the ſtreets of Jeruſalem, ſaying, Here ye the words of this covenant, and do them.

7 For I earneſtly proteſted unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, riſing early and proteſting, ſaying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant which I commanded *them* to do; but they did *them* not.

9 And the Lord ſaid unto me, A conſpiracy is found among the men of Judah, and among the inhabitants of Jeruſalem.

10 They are turned back to the iniquities of their forefathers, which refuſed to hear my words; and they went after other Gods to ſerve them: the houſe of Iſrael and the houſe of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus ſaith the Lord; Behold, I will bring evil upon them which they ſhall not be able to eſcape: and though they ſhall cry unto me, I will not hearken unto them.

12 Then ſhall the cities of Judah and inhabitants of Jeruſalem go, and cry unto the gods unto whom they offer incenſe: but they ſhall not ſave them at all in the time of their trouble.

13 For *according* to the number of thy cities were thy gods, O Judah; and *according* to the number of the ſtreets of Jeruſalem have ye ſet up altars to *that* ſhameful thing, *even* altars to burn incenſe unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble.

15 What hath my beloved to do in mine houſe, *ſeeing* ſhe hath wrought lewdneſs with many? and the holy fleſh is paſſed from thee: when thou doeſt evil, then thou rejoiceſt.

16 The Lord called thy name, A green olive-tree, fair, *and* of goodly fruit: with the noiſe of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the Lord of hoſts that planteth thee, hath pronounced evil againſt thee, for the evil of the houſe of Iſrael, and of the houſe of Judah, which they have done againſt themſelves to provoke me to anger, in offering incenſe unto Baal.

18 ¶ And the Lord hath given me knowledge *of it*, and I know *it*, then thou ſhewedſt me their doings.

19 But I *was* like a lamb *or* an ox *that* is brought to the ſlaughter, and I knew not that they had deviſed devices againſt me, *ſaying*, Let us deſtroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O Lord of hoſts, that judgeſt righteouſly, that trieſt the reins and the heart, let me ſee thy vengeance on them: for unto thee have I revealed my cauſe.

21 Therefore thus ſaith the Lord of the men of Anathoth, that ſeek thy life, ſaying, Prophecy not in the name of the Lord, that thou die not by our hand:

22 Therefore thus ſaith the Lord of hoſts, Be-

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22 *The noiſe of the bruit.*] *Bruit* is an old Engliſh word, ſignifying *rumour*, *noiſe*, or *report.* Johnſon.

Commentary and Notes on Chapter XI.

4 *Out of the land of Egypt, from the iron furnace*, &c.] An iron furnace is uſed to melt and purify metals, and is a very proper repreſentation of any ſore affliction, wherein God tries his ſervants in order to purge them from their droſs.

15 *What hath my beloved to do in mine houſe, ſeeing ſhe hath wrought lewdneſs with many?*] Why doth this my choſen and peculiar people, as they love to call themſelves, make their appearance before me in my houſe, ſince they have gone a whoring after ſeveral idols of the nations round about them, and therefore have diſowned me, and broken the marriage contract or covenant that was between us?

The holy fleſh is paſſed from thee; when thou doeſt evil, then thou rejoiceſt.] The fleſh of thy ſacrifices which thou offereſt up to me, as an atonement for thy ſins, doth not at all profit thee, being polluted, and rendered unacceptable to me, by thoſe many and groſs ſins in which thou continueſt without remorſe, and even takeſt a pride in committing them.

16 *The Lord called thy name, a green olive-tree, fair, and of goodly fruit*, &c.] The Jewiſh nation, in its flouriſhing ſtate, is ſometimes compared to a vine, ſometimes to an olive tree, chiefly becauſe of the fruits of good works which God might juſtly expect from them, after all the care and pains he had taken to make them ſhine in the land he had promiſed to their fathers.

19 *I was like a lamb or an ox*, &c.] This verſe is variouſly interpreted, but by the fathers generally applied to the crucifixion of Chriſt.

20 *The reins*, &c.] The inward *thoughts* or *conſcience.*

21 *Prophecy not in the name of the Lord, that thou die not by our hand.*] This was generally the uſage the prophets met with from their enemies. They were even treated in this manner by their neighbours, their friends, and relations.

hold I will puniſh them; the young men ſhall die by the ſword, their ſons and their daughters ſhall die by famine.

23 And there ſhall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* the year of their viſitation.

CHAP. XII.

1 *Jeremiah complaining of the wicked's proſperity, by faith ſeeth their ruin.* 14 *God's promiſe to the penitent.*

RIghteous *art* thou, O Lord, when I plead with thee: *yet* let me talk with thee of *thy* judgments: wherefore doth the way of the wicked proſper? *wherefore* are all they happy that deal very treacherouſly?

2 Thou haſt planted them, yea, they have taken root: they grow, yea, they bring forth fruit; thou *art* near in their mouth, and far from their reins.

3 But thou, O Lord, knoweſt me; thou haſt ſeen me, and tried mine heart towards thee: pull them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter.

4 How long ſhall the land mourn, and the herbs of every field wither, for the wickedneſs of them that dwell therein? the beaſts are conſumed, and the birds, becauſe they ſaid, He ſhall not ſee our laſt end.

5 ¶ If thou haſt run with the footman, and they have wearied thee, then how canſt thou contend with horſes? and if in the land of peace *wherein* thou truſtedſt *they wearied thee,* then how wilt thou do in the ſwelling of Jordan?

6 For even thy brethren, and the houſe of thy father, even they have dealt treacherouſly with thee, yea, they have called a multitude after thee; believe them not, though they ſpeak fair words unto thee.

7 ¶ I have forſaken mine houſe, I have left mine heritage, I have given the dearly beloved of my ſoul into the hands of her enemies.

8 Mine heritage is unto me as a lion in the foreſt, it crieth out againſt me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a ſpeckled bird, the birds round about *are* againſt her; come ye, aſſemble all the beaſts of the field, come to devour.

10 Many paſtors have deſtroyed my vineyard, they have troden my portion under foot, they have made my pleaſant portion a deſolate wilderneſs.

11 They have made it deſolate, *and being* deſolate it mourneth unto me; the whole land is made deſolate, becauſe no man layeth *it* to heart.

12 The ſpoilers are come upon all high places through the wilderneſs: for the ſword of the Lord ſhall devour from the *one* end of the land even to the *other* end of the land: no fleſh ſhall have peace.

13 They have ſown wheat, but ſhall reap thorns; they have put themſelves to pain, *but* ſhall not profit: and they ſhall be aſhamed of your revenues, becauſe of the fierce anger of the Lord.

14 ¶ Thus ſaith the Lord againſt all mine evil neighbours, that touch the inheritance which I have cauſed my people Iſrael to inherit; Behold, I will pluck them out of their land, and pluck out the houſe of Judah from among them.

15 And it ſhall come to paſs after that I have plucked them out, I will return, and have compaſſion on them, and will bring them again every man to his heritage, and every man to his land.

16 And it ſhall come to paſs, if they will diligently learn the ways of my people, to ſwear by my name, The Lord liveth (as they taught my people to ſwear by Baal) then ſhall they be built in the midſt of my people.

17 But if they will not obey, I will utterly pluck up, and deſtroy that nation, ſaith the Lord.

CHAP. XIII.

1 *In a type of a linen girdle, the people's deſtruction is prefigured,* 12 *By the bottles filled with wine, their drunkenneſs in miſery foretold.*

THUS ſaith the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle, according to the word of the Lord, and put *it* on my loins.

3 And the word of the Lord came unto me the ſecond time, ſaying,

4 Take the girdle that thou haſt got, which *is* upon thy loins, and ariſe, go to Euphrates, and hide it there in a hole of the rock.

5 So

Commentary and Notes on Chapter XII.

1 *Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments,* &c.] Though I have not the leaſt doubt of thy juſtice and holineſs, yet ſuffer me to argue with thee concerning the proſperity of the wicked, and the afflictions of the righteous: a diſpenſation which hath, in all ages, been made an objection againſt providence, and on that account a ſtumbling block even to good men.

2 *Far from their reins.*] Here again inſtead of *reins* it ſhould have been rendered *thoughts* or *conſcience.*

4 *Our laſt end*] By a tranſpoſition of two letters in the Hebrew, a remarkable difference is made in the ſenſe, which when rectified, inſtead of *our laſt end* will be *our ways*, as in the Septuagint. *Kennicott.*

5 *In the ſwelling of Jordan.*] Septuagint reads, The *roaring of Jordan;* and Vulgate, *the pride of Jordan*: and ſome underſtand by the expreſſion, the *mountains* from which Jordan riſes, which were terrible for the roaring of lions.

6 *They have called a multitude after thee,* &c.] They have not been content to vent their own malice againſt thee, but have alſo ſtirred up the multitude againſt thee, and endeavoured to bring thee under a popular odium.

8 *Mine heritage is unto me as a lion in the foreſt,* &c.] My people have uſed me with contempt. They have blaſphemed me and my laws, like a wild beaſt that opens its mouth againſt every one that withſtands it.

9 *Mine heritage is unto me a ſpeckled bird, the birds round about.*] This place ſhould have been tranſlated as the LXX, and Bochart underſtands it, *Mine heritage is unto me as the ravenous hyæna: the ravenous beaſts are round about it.* Eſſay for a new Tranſlation.

10 *Many paſtors have deſtroyed my vineyard,* &c.] By many paſtors are meant the generals of the Chaldean army. God calls Judea his vineyard and pleaſant portion; becauſe of the care he took to cultivate and improve it, and the fruit he might juſtly have expected from it.

11 *Being deſolate, it mourneth unto me*] It lies in a neglected and doleful condition, and makes a ſort of ſilent complaint, and begs to be reſtored to its former proſperity.

The whole land is made deſolate, becauſe no man layeth it to heart.] No man acknowledgeth the hand of the Almighty in the calamities they feel, or humbles himſelf under it.

13 *They ſhall be aſhamed of your revenues*] Margin reads, *Ye ſhall be:* the word *revenues* alludes to the *reaping of thorns.*

Commentary and Notes on Chapter XIII.

4 *Ariſe, go to Euphrates, and hide it there in a hole of the rock.* &c.] God commanded the prophet to hide the girdle by the bank of the Euphrates, to ſignify the Jews being carried captive over that river.

21 For the paſtors are become brutiſh, and have not ſought the Lord: therefore they ſhall not proſper, and all their flocks ſhall be ſcattered.

22 Behold, the noiſe of the bruit is come; and a great commotion out of the north-country, to make the cities of Judah deſolate, *and* a den of dragons.

23 O Lord, I know that the way of man *is* not in himſelf: *it is* not in man that walketh to direct his ſteps.

24 O Lord, correct me, but with judgment; not in thine anger, leſt thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate.

CHAP. XI.

1 *Jeremiah proclaimeth God's covenant*; 8 *rebuketh the diſobedient Jews.* 11 *He propheſieth evils to come upon them.*

THE word that came to Jeremiah from the Lord, ſaying,

2 Hear ye the words of this covenant, and ſpeak unto the men of Judah, and to the inhabitants of Jeruſalem;

3 And ſay thou unto them, Thus ſaith the Lord God of Iſrael; Curſed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, ſaying; Obey my voice, and do them, according to all which I command you: ſo ſhall ye be my people, and I will be your God:

5 That I may perform the oath which I have ſworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then anſwered I, and ſaid, So be it, O Lord.

6 Then the Lord ſaid unto me, Proclaim all theſe words in the cities of Judah, and in the ſtreets of Jeruſalem, ſaying, Here ye the words of this covenant, and do them.

7 For I earneſtly proteſted unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, riſing early and proteſting, ſaying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant which I commanded *them* to do; but they did *them* not.

9 And the Lord ſaid unto me, A conſpiracy is found among the men of Judah, and among the inhabitants of Jeruſalem.

10 They are turned back to the iniquities of their forefathers, which refuſed to hear my words; and they went after other Gods to ſerve them: the houſe of Iſrael and the houſe of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus ſaith the Lord; Behold, I will bring evil upon them which they ſhall not be able to eſcape: and though they ſhall cry unto me, I will not hearken unto them.

12 Then ſhall the cities of Judah and inhabitants of Jeruſalem go, and cry unto the gods unto whom they offer incenſe: but they ſhall not ſave them at all in the time of their trouble.

13 For *according* to the number of thy cities were thy gods, O Judah; and *according* to the number of the ſtreets of Jeruſalem have ye ſet up altars to *that* ſhameful thing, *even* altars to burn incenſe unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble.

15 What hath my beloved to do in mine houſe, *ſeeing* ſhe hath wrought lewdneſs with many? and the holy fleſh is paſſed from thee: when thou doeſt evil, then thou rejoiceſt.

16 The Lord called thy name, A green olive-tree, fair, *and* of goodly fruit: with the noiſe of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the Lord of hoſts that planteth thee, hath pronounced evil againſt thee, for the evil of the houſe of Iſrael, and of the houſe of Judah, which they have done againſt themſelves to provoke me to anger, in offering incenſe unto Baal.

18 ¶ And the Lord hath given me knowledge *of it*, and I know *it*, then thou ſhewedſt me their doings.

19 But I *was* like a lamb *or* an ox *that* is brought to the ſlaughter, and I knew not that they had deviſed devices againſt me, *ſaying*, Let us deſtroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O Lord of hoſts, that judgeſt righteouſly, that trieſt the reins and the heart, let me ſee thy vengeance on them: for unto thee have I revealed my cauſe.

21 Therefore thus ſaith the Lord of the men of Anathoth, that ſeek thy life, ſaying, Prophecy not in the name of the Lord, that thou die not by our hand:

22 Therefore thus ſaith the Lord of hoſts, Be-

hold,

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22 *The noiſe of the bruit.*] *Bruit* is an old Engliſh word, ſignifying *rumour*, *noiſe*, or *report*. Johnſon.

Commentary and Notes on Chapter XI.

4 *Out of the land of Egypt, from the iron furnace,* &c.] An iron furnace is uſed to melt and purify metals, and is a very proper repreſentation of any ſore affliction, wherein God tries his ſervants in order to purge them from their droſs.

15 *What hath my beloved to do in mine houſe, ſeeing ſhe hath wrought lewdneſs with many?*] Why doth this my choſen and peculiar people, as they love to call themſelves, make their appearance before me in my houſe, ſince they have gone a whoring after ſeveral idols of the nations round about them, and therefore have diſowned me, and broken the marriage contract or covenant that was between us?

The holy fleſh is paſſed from thee; when thou doeſt evil, then thou rejoiceſt.] The fleſh of thy ſacrifices which thou offereſt up to me, as an atonement for thy ſins, doth not at all profit thee, being polluted, and rendered unacceptable to me, by thoſe many and groſs ſins in which thou continueſt without remorſe, and even takeſt a pride in committing them.

16 *The Lord called thy name, a green olive-tree, fair, and of goodly fruit,* &c.] The Jewiſh nation, in its flouriſhing ſtate, is ſometimes compared to a vine, ſometimes to an olive tree, chiefly becauſe of the fruits of good works which God might juſtly expect from them, after all the care and pains he had taken to make them ſhine in the land he had promiſed to their fathers.

19 *I was like a lamb or an ox,* &c.] This verſe is variouſly interpreted, but by the fathers generally applied to the crucifixion of Chriſt.

20 *The reins,* &c.] The inward *thoughts* or *conſcience.*

21 *Prophecy not in the name of the Lord, that thou die not by our hand.*] This was generally the uſage the prophets met with from their enemies. They were even treated in this manner by their neighbours, their friends, and relations.

hold I will puniſh them; the young men ſhall die by the ſword, their ſons and their daughters ſhall die by famine.

23 And there ſhall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* the year of their viſitation.

CHAP. XII.

1 Jeremiah complaining of the wicked's proſperity, by faith ſeeth their ruin. 14 God's promiſe to the penitent.

Righteous *art* thou, O Lord, when I plead with thee: *yet* let me talk with thee of *thy* judgments: wherefore doth the way of the wicked proſper? *wherefore* are all they happy that deal very treacherouſly?

2 Thou haſt planted them, yea, they have taken root: they grow, yea, they bring forth fruit; thou *art* near in their mouth, and far from their reins.

3 But thou, O Lord, knoweſt me; thou haſt ſeen me, and tried mine heart towards thee: pull them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter.

4 How long ſhall the land mourn, and the herbs of every field wither, for the wickedneſs of them that dwell therein? the beaſts are conſumed, and the birds, becauſe they ſaid, He ſhall not ſee our laſt end.

5 ¶ If thou haſt run with the footman, and they have wearied thee, then how canſt thou contend with horſes? and if in the land of peace *wherein* thou truſtedſt *they wearied thee*, then how wilt thou do in the ſwelling of Jordan?

6 For even thy brethren, and the houſe of thy father, even they have dealt treacherouſly with thee, yea, they have called a multitude after thee; believe them not, though they ſpeak fair words unto thee.

7 ¶ I have forſaken mine houſe, I have left mine heritage, I have given the dearly beloved of my ſoul into the hands of her enemies.

8 Mine heritage is unto me as a lion in the foreſt, it crieth out againſt me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a ſpeckled bird, the birds round about *are* againſt her; come ye, aſſemble all the beaſts of the field, come to devour.

10 Many paſtors have deſtroyed my vineyard, they have troden my portion under foot, they have made my pleaſant portion a deſolate wilderneſs.

11 They have made it deſolate, *and being* deſolate it mourneth unto me; the whole land is made deſolate, becauſe no man layeth *it* to heart.

12 The ſpoilers are come upon all high places through the wilderneſs: for the ſword of the Lord ſhall devour from the *one* end of the land even to the *other* end of the land: no fleſh ſhall have peace.

13 They have ſown wheat, but ſhall reap thorns; they have put themſelves to pain, *but* ſhall not profit: and they ſhall be aſhamed of your revenues, becauſe of the fierce anger of the Lord.

14 ¶ Thus ſaith the Lord againſt all mine evil neighbours, that touch the inheritance which I have cauſed my people Iſrael to inherit; Behold, I will pluck them out of their land, and pluck out the houſe of Judah from among them.

15 And it ſhall come to paſs after that I have plucked them out, I will return, and have compaſſion on them, and will bring them again every man to his heritage, and every man to his land.

16 And it ſhall come to paſs, if they will diligently learn the ways of my people, to ſwear by my name, The Lord liveth (as they taught my people to ſwear by Baal) then ſhall they be built in the midſt of my people.

17 But if they will not obey, I will utterly pluck up, and deſtroy that nation, ſaith the Lord.

CHAP. XIII.

1 In a type of a linen girdle, the people's deſtruction is prefigured, 12 By the bottles filled with wine, their drunkenneſs in miſery foretold.

THUS ſaith the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle, according to the word of the Lord, and put *it* on my loins.

3 And the word of the Lord came unto me the ſecond time, ſaying,

4 Take the girdle that thou haſt got, which *is* upon thy loins, and ariſe, go to Euphrates, and hide it there in a hole of the rock.

Commentary and Notes on Chapter XII.

1 *Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments,* &c.] Though I have not the leaſt doubt of thy juſtice and holineſs, yet ſuffer me to argue with thee concerning the proſperity of the wicked, and the afflictions of the righteous: a diſpenſation which hath, in all ages, been made an objection againſt providence, and on that account a ſtumbling block even to good men.

2 *Far from their reins.*] Here again inſtead of *reins* it ſhould have been rendered *thoughts* or *conſcience*.

4 *Our laſt end*] By a tranſpoſition of two letters in the Hebrew, a remarkable difference is made in the ſenſe, which when rectified, inſtead of *our laſt end* will be *our ways*, as in the Septuagint. *Kennicott.*

5 *In the ſwelling of Jordan.*] Septuagint reads, The *roaring of Jordan;* and Vulgate, *the pride of Jordan*: and ſome underſtand by the expreſſion, the *mountains* from which Jordan riſes, which were terrible for the roaring of lions.

6 *They have called a multitude after thee,* &c.] They have not been content to vent their own malice againſt thee, but have alſo ſtirred up the multitude againſt thee, and endeavoured to bring thee under a popular odium.

8 *Mine heritage is unto me as a lion in the foreſt,* &c.] My people have uſed me with contempt. They have blaſphemed me and my laws, like a wild beaſt that opens its mouth againſt every one that withſtands it.

9 *Mine heritage is unto me a ſpeckled bird, the birds round about.*] This place ſhould have been tranſlated as the LXX, and Bochart underſtands it, *Mine heritage is unto me as the ravenous hyæna: the ravenous beaſts are round about it.* Eſſay for a new Tranſlation.

10 *Many paſtors have deſtroyed my vineyard,* &c.] By many paſtors are meant the generals of the Chaldean army. God calls Judea his vineyard and pleaſant portion; becauſe of the care he took to cultivate and improve it, and the fruit he might juſtly have expected from it.

11 *Being deſolate, it mourneth unto me*] It lies in a neglected and doleful condition, and makes a ſort of ſilent complaint, and begs to be reſtored to its former proſperity.

The whole land is made deſolate, becauſe no man layeth it to heart.] No man acknowledgeth the hand of the Almighty in the calamities they feel, or humbles himſelf under it.

13 *They ſhall be aſhamed of your revenues*] Margin reads, *Ye ſhall be:* the word *revenues* alludes to the *reaping of thorns.*

Commentary and Notes on Chapter XIII.

4 *Ariſe, go to Euphrates, and hide it there in a hole of the rock.* &c.] God commanded the prophet to hide the girdle by the bank of the Euphrates, to ſignify the Jews being carried captive over that river.

5 So I went and hid it by Euphrates, as the Lord commanded me.

6 And it came to paſs after many days, that the Lord ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and behold, the girdle was marred; it was profitable for nothing.

8 Then the word of the Lord, came unto me, ſaying,

9 Thus ſaith the Lord; After this manner will I mar the pride of Judah and the great pride of Jeruſalem.

10 This evil people, which refuſe to hear my words, which walk in the imagination of their heart, and walk after other gods, to ſerve them, and to worſhip them, ſhall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the Lord; that they might be unto me for a people, and for a name, and for a praiſe, and for a glory: but they would not hear.

12 ¶ Therefore thou ſhalt ſpeak unto them this word, Thus ſaith the Lord God of Iſrael; Every bottle ſhall be filled with wine. And they ſhall ſay unto thee, Do we not certainly know that every bottle ſhall be filled with wine?

13 Then ſhalt thou ſay unto them, Thus ſaith the Lord; Behold, I will fill all the inhabitants this land, even the kings that ſit upon David's throne, and the prieſts, and the prophets, and all the inhabitants of Jeruſalem, with drunkenneſs.

14 And I will daſh them one againſt another, even the fathers and the ſons together, ſaith the Lord: I will not pity, nor ſpare, nor have mercy, but deſtroy them.

15 ¶ Hear ye, and give ear, be not proud: for the Lord hath ſpoken.

16 Give glory to the Lord your God, before he cauſe darkneſs, and before your feet ſtumble upon the dark mountains, and while ye look for light, he turn it into the ſhadow of death, *and* make *it* groſs darkneſs.

17 But if ye will not hear it, my ſoul ſhall weep in ſecret places for *your* pride, and mine eye ſhall weep ſore, and run down with tears, becauſe the Lord's flock is carried away captive.

18 Say unto the king and to the queen, Humble yourſelves, ſit down; for your principalities ſhall come down, *even* the crown of your glory.

19 The cities of the ſouth ſhall be ſhut up, and none ſhall open *them*; Judah ſhall be carried away captive all of it, it ſhall be wholly carried away captive.

20 Lift up your eyes and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou ſay when he ſhall puniſh thee? (for thou haſt taught them *to be* captains, *and* as chief over thee) ſhall not ſorrows take thee as a woman in travail.

22 ¶ And if thou ſay in thine heart, Wherefore come theſe things upon me? for the greatneſs of thine iniquity are thy ſkirts diſcovered, *and* thy heels made bare.

23 Can the Ethiopian change his ſkin, or the leopard his ſpots? *then* may ye alſo do good, that are accuſtomed to do evil.

24 Therefore will I ſcatter them as the ſtubble that paſſeth away by the wind of the wilderneſs.

25 This *is* thy lot, the portion of thy meaſures from me, ſaith the Lord; becauſe thou haſt forgotten me, and truſted in falſhood.

26 Therefore will I diſcover thy ſkirts upon thy face, that thy ſhame may appear.

27 I have ſeen thine adulteries and thy neighings, the lewdneſs of thy whoredom, *and* thine abominations on the hills in the fields: wo unto thee, O Jeruſalem, wilt thou not be made clean? when *ſhall it* once *be?*

CHAP.

Moſt commentators are of opinion, that this was performed by the prophet only in viſion; it being very improbable, that God ſhould ſend him two ſuch long journeys, merely on this errand. The very learned biſhop of Glouceſter, in his Divine Legation, vol. II p. 83, obſerves, That language being at firſt extremely rude and equivocal, ſo that men were at a loſs to explain any new conception, or uncommon adventure; they were naturally inſtigated to ſupply the deficiencies of ſpeech by apt and ſignificant *ſigns*. Accordingly in the firſt ages of the world, mutual converſe was upheld by a mixed diſcourſe of words and actions: this practice ſubſiſted long after the neceſſity had ceaſed, eſpecially among the Eaſtern people, whoſe natural temperature inclined them to a mode of converſation which ſo well exerciſed their vivacity and *motion*; and ſo much gratified it, by a perpetual repreſentation of *material images*: of this we have innumerable inſtances in holy ſcripture; as where the falſe prophet puſhed with horns of iron, to denote the entire overthrow of the Aſſyrians, 1 Kings, xxii, 11. where Jeremiah, by God's direction, hides a girdle in a hole of a rock near the Euphrates, chap. xiii. where he breaks a potter's veſſel in the ſight of the people, chap. xix. puts on bonds and yokes, (chap. xxvii.) and caſts a book into the Euphrates, (chap. li.) where Ezekiel, by the ſame appointment, delineates the ſiege of Jeruſalem on a tile, (chap iv.) weighs the hair of his head in balances, (chap. v,) carries out his houſhold ſtuff, (chap. xii.) and joins together the two ſticks for Judah and Iſrael, (chap. xxxvii) By theſe actions the prophets inſtructed the people in the will of God, and converſed with them by ſigns.—The biſhop underſtands all the above-mentioned, as real actions, and not viſionary.

12 *Every bottle ſhall be filled with wine,* &c.] God's judgments are often repreſented under a cup of intoxicating liquor. And accordingly God here declares, that as they have all ſinned, ſo every one ſhall have his ſhare in the puniſhment.

16 *Give glory to the Lord your God before he cauſe darkneſs.*] Confeſs your faults, and humble yourſelves under his mighty hand, before he brings upon you the night of affliction. Light is the emblem of joy, and happy times are expreſſed by bright and pleaſant days; as, on the contrary, troubles and calamities are repreſented by the night and darkneſs, when every thing has a melancholly and diſmal aſpect.

And before your feet ſtumble upon the dark mountains, &c.] Before the time come, when ye ſhall be forced to fly by night unto the mountains for fear of the enemy.

17 *But if ye will not hear it, my ſoul ſhall weep in ſecret places for your pride,* &c.] If ye reſolve to harden yourſelves againſt thoſe meſſages I deliver unto you from the mouth of the moſt High, I will lay aſide my public character, and ſecretly bewail your obſtinacy and contempt of God's word and threatenings.

22 *For the greatneſs of thy iniquity are thy ſkirts diſcovered.*] *Diſcover* is here uſed in a particular ſenſe, viz. to make any thing ceaſe to be *a cover*: ſo Pſalm xxix, 9.

23 *Can the Ethiopian change his ſkin,* &c.] This paſſage imports the extreme difficulty of overcoming bad habits; cuſtom being a ſecond nature. For we are not to take the words in a ſtrict literal ſenſe, (for then it would have been of no conſequence for the prophet to have exhorted the people to amendment) but only extend their meaning ſo far as to denote, that a moral change in habitual ſinners is almoſt as impoſſible as a natural one. Thus our bleſſed Saviour compares the difficulty of a rich man's entering into the kingdom of God, to a natural impoſſibility; namely, *to a camel's paſſing through the eye of a needle*; but he qualifies the compariſon by adding, *what is impoſſible with men, is poſſible with God.* That is, the grace of God can ſurmount ſuch difficulties as are impoſſible for nature to overcome, and in this ſenſe the compariſon of the prophet is to be underſtood.

CHAP. XIV.

1 *A grievous famine,* 7 *cauſeth Jeremiah to pray.* 10 *The Lord will not be intreated.* 13 *Lying prophets are no excuſe.*

THE word of the Lord that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languiſh; they are black unto the ground; and the cry of Jeruſalem is gone up.

3 And their nobles have ſent their little ones to the waters; they came to the pits, *and* found no water; they returned with their veſſels empty: they were aſhamed and confounded, and covered their heads.

4 Becauſe the ground is chapt, for there was no rain in the earth, the plowmen were aſhamed, they covered their heads.

5 Yea, the hind alſo calved in the field, and forſook *it,* becauſe there was no graſs.

6 And the wild aſſes did ſtand in the high-places, they ſnuffed up the wind like dragons; their eyes did fail, becauſe *there was* no graſs.

7 O Lord, though our iniquities teſtify againſt us, do thou *it* for thy name's ſake: for our backſlidings are many; we have ſinned againſt thee.

8 O the hope of Iſrael, the ſaviour thereof in time of trouble, why ſhouldeſt thou be as a ſtranger in the land, and as a wayfaring man *that* turneth aſide to tarry for a night?

9 Why ſhouldeſt thou be as a man aſtoniſhed, as a mighty man, *that* cannot ſave? yet thou, O Lord, *art* in the midſt of us, and we are called by thy name; leave us not.

10 ¶ Thus ſaith the Lord unto this people; Thus have they loved to wander, they have not refrained their feet: therefore the Lord doth not accept them; he will now remember their iniquity, and viſit their ſins.

11 Then ſaid the Lord unto me, Pray not for this people for *their* good.

12 When they faſt, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence.

13 ¶ Then ſaid I, Ah, Lord God, behold, the prophets ſay unto them, Ye ſhall not ſee the ſword, neither ſhall ye have famine: but I will give you aſſured peace in this place.

14 Then the Lord ſaid unto me, The prophets propheſy lies in my name: I ſent them not, neither have I commanded them, neither ſpake unto them: they propheſy unto you a falſe viſion, and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus ſaith the Lord concerning the prophets that propheſy in my name, and I ſent them not, yet they ſay, Sword and famine ſhall not be in this land; By ſword and famine ſhall thoſe prophets be conſumed.

16 And the people to whom they propheſy ſhall be caſt out in the ſtreets of Jeruſalem, becauſe of the famine and the ſword; and they ſhall have none to bury them, their wives, nor their ſons, nor their daughters: for I will pour their wickedneſs upon them.

17 Therefore thou ſhalt ſay this word unto them; Let mine eyes run down with tears night and day, and let them not ceaſe: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold, the ſlain with the ſword; and if I enter into the city, then behold, them that are ſick with famine: yea, both the prophet and the prieſt go about into a land that they know not.

19 Haſt thou utterly rejected Judah? hath thy ſoul loathed Zion? why haſt thou ſmitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold, trouble.

20 We acknowledge, O Lord, our wickedneſs, *and* the iniquity of our fathers: for we have ſinned againſt thee.

21 Do not abhor *us,* for thy name's ſake, do not diſgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowers? art not thou he, O Lord our God? thefore we will wait upon thee: for thou haſt made all theſe *things.*

CHAP. XV.

1 *The utter rejection, and manifold judgments of the Jews.* 10 *Jeremiah complaining,* 19 *receiveth a gracious promiſe.*

THEN ſaid the Lord unto me, Though Moſes and Samuel ſtood before me, *yet* my mind *could* not *be* toward this people: caſt *them* out of my ſight, and let them go forth.

2 And

Commentary and Notes on Chapter XIV.

1 *Concerning the dearth.*] Rather, the *drought,* as the LXX have it, and other verſions: this *dearth* was the effect of a great *drought.*

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[illegible]

5 So I went and hid it by Euphrates, as the Lord commanded me.

6 And it came to paſs after many days, that the Lord ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and behold, the girdle was marred; it was profitable for nothing.

8 Then the word of the Lord, came unto me, ſaying,

9 Thus ſaith the Lord; After this manner will I mar the pride of Judah and the great pride of Jeruſalem.

10 This evil people, which refuſe to hear my words, which walk in the imagination of their heart, and walk after other gods, to ſerve them, and to worſhip them, ſhall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the Lord; that they might be unto me for a people, and for a name, and for a praiſe, and for a glory: but they would not hear.

12 ¶ Therefore thou ſhalt ſpeak unto them this word, Thus ſaith the Lord God of Iſrael; Every bottle ſhall be filled with wine. And they ſhall ſay unto thee, Do we not certainly know that every bottle ſhall be filled with wine?

13 Then ſhalt thou ſay unto them, Thus ſaith the Lord; Behold, I will fill all the inhabitants this land, even the kings that ſit upon David's throne, and the prieſts, and the prophets, and all the inhabitants of Jeruſalem, with drunkenneſs.

14 And I will daſh them one againſt another, even the fathers and the ſons together, ſaith the Lord: I will not pity, nor ſpare, nor have mercy, but deſtroy them.

15 ¶ Hear ye, and give ear, be not proud: for the Lord hath ſpoken.

16 Give glory to the Lord your God, before he cauſe darkneſs, and before your feet ſtumble upon the dark mountains, and while ye look for light, he turn it into the ſhadow of death, *and* make *it* groſs darkneſs.

17 But if ye will not hear it, my ſoul ſhall weep in ſecret places for *your* pride, and mine eye ſhall weep ſore, and run down with tears, becauſe the Lord's flock is carried away captive.

18 Say unto the king and to the queen, Humble yourſelves, ſit down; for your principalities ſhall come down, *even* the crown of your glory.

19 The cities of the ſouth ſhall be ſhut up, and none ſhall open *them*; Judah ſhall be carried away captive all of it, it ſhall be wholly carried away captive.

20 Lift up your eyes and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou ſay when he ſhall puniſh thee? (for thou haſt taught them *to be* captains, *and* as chief over thee) ſhall not ſorrows take thee as a woman in travail.

22 ¶ And if thou ſay in thine heart, Wherefore come theſe things upon me? for the greatneſs of thine iniquity are thy ſkirts diſcovered, *and* thy heels made bare.

23 Can the Ethiopian change his ſkin, or the leopard his ſpots? *then* may ye alſo do good, that are accuſtomed to do evil.

24 Therefore will I ſcatter them as the ſtubble that paſſeth away by the wind of the wilderneſs.

25 This *is* thy lot, the portion of thy meaſures from me, ſaith the Lord; becauſe thou haſt forgotten me, and truſted in falſhood.

26 Therefore will I diſcover thy ſkirts upon thy face, that thy ſhame may appear.

27 I have ſeen thine adulteries and thy neighings, the lewdneſs of thy whoredom, *and* thine abominations on the hills in the fields: wo unto thee, O Jeruſalem, wilt thou not be made clean? when *ſhall it* once *be*?

CHAP.

Moſt commentators are of opinion, that this was performed by the prophet only in viſion; it being very improbable, that God ſhould ſend him two ſuch long journeys, merely on this errand. The very learned biſhop of Glouceſter, in his Divine Legation, vol. II p. 83, obſerves, That language being at firſt extremely rude and equivocal, ſo that men were at a loſs to explain any new conception, or uncommon adventure; they were naturally inſtigated to ſupply the deficiencies of ſpeech by apt and ſignificant *ſigns*. Accordingly in the firſt ages of the world, mutual converſe was upheld by a mixed diſcourſe of words and actions: this practice ſubſiſted long after the neceſſity had ceaſed, eſpecially among the Eaſtern people, whoſe natural temperature inclined them to a mode of converſation which ſo well exerciſed their vivacity and *motion*; and ſo much gratified it, by a perpetual repreſentation of *material images*: of this we have innumerable inſtances in holy ſcripture; as where the falſe prophet puſhed with horns of iron, to denote the entire overthrow of the Aſſyrians, 1 Kings, xxii, 11. where Jeremiah, by God's direction, hides a girdle in a hole of a rock near the Euphrates, chap. xiii. where he breaks a potter's veſſel in the ſight of the people, chap. xix. puts on bonds and yokes, (chap. xxvii.) and caſts a book into the Euphrates, (chap. li.) where Ezekiel, by the ſame appointment, delineates the ſiege of Jeruſalem on a tile, (chap iv.) weighs the hair of his head in balances, (chap. v,) carries out his houſhold ſtuff, (chap. xii.) and joins together the two ſticks for Judah and Iſrael, (chap. xxxvii) By theſe actions the prophets inſtructed the people in the will of God, and converſed with them by ſigns.—The biſhop underſtands all the above-mentioned, as real actions, and not viſionary.

12 *Every bottle ſhall be filled with wine*, &c.] God's judgments are often repreſented under a cup of intoxicating liquor. And accordingly God here declares, that as they have all ſinned, ſo every one ſhall have his ſhare in the puniſhment.

16 *Give glory to the Lord your God before he cauſe darkneſs.*] Confeſs your faults, and humble yourſelves under his mighty hand, before he brings upon you the night of affliction. Light is the emblem of joy, and happy times are expreſſed by bright and pleaſant days; as, on the contrary, troubles and calamities are repreſented by the night and darkneſs, when every thing has a melancholly and diſmal aſpect.

And before your feet ſtumble upon the dark mountains, &c.] Before the time come, when ye ſhall be forced to fly by night unto the mountains for fear of the enemy.

17 *But if ye will not hear it, my ſoul ſhall weep in ſecret places for your pride*, &c.] If ye reſolve to harden yourſelves againſt thoſe meſſages I deliver unto you from the mouth of the moſt High, I will lay aſide my public character, and ſecretly bewail your obſtinacy and contempt of God's word and threatenings.

22 *For the greatneſs of thy iniquity are thy ſkirts diſcovered.*] *Diſcover* is here uſed in a particular ſenſe, viz. to make any thing ceaſe to be *a cover*: ſo Pſalm xxix, 9.

23 *Can the Ethiopian change his ſkin*, &c.] This paſſage imports the extreme difficulty of overcoming bad habits; cuſtom being a ſecond nature. For we are not to take the words in a ſtrict literal ſenſe, (for then it would have been of no conſequence for the prophet to have exhorted the people to amendment) but only extend their meaning ſo far as to denote, that a moral change in habitual ſinners is almoſt as impoſſible as a natural one. Thus our bleſſed Saviour compares the difficulty of a rich man's entering into the kingdom of God, to a natural impoſſibility; namely, *to a camel's paſſing through the eye of a needle*; but he qualifies the compariſon by adding, *what is impoſſible with men, is poſſible with God*. That is, the grace of God can ſurmount ſuch difficulties as are impoſſible for nature to overcome, and in this ſenſe the compariſon of the prophet is to be underſtood.

CHAP. XIV.

1 *A grievous famine,* 7 *cauſeth Jeremiah to pray.* 10 *The Lord will not be intreated.* 13 *Lying prophets are no excuſe.*

THE word of the Lord that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languiſh; they are black unto the ground; and the cry of Jeruſalem is gone up.

3 And their nobles have ſent their little ones to the waters; they came to the pits, *and* found no water; they returned with their veſſels empty: they were aſhamed and confounded, and covered their heads.

4 Becauſe the ground is chapt, for there was no rain in the earth, the plowmen were aſhamed, they covered their heads.

5 Yea, the hind alſo calved in the field, and forſook *it*, becauſe there was no graſs.

6 And the wild aſſes did ſtand in the high-places, they ſnuffed up the wind like dragons; their eyes did fail, becauſe *there was* no graſs.

7 O Lord, though our iniquities teſtify againſt us, do thou *it* for thy name's ſake: for our backſlidings are many; we have ſinned againſt thee.

8 O the hope of Iſrael, the ſaviour thereof in time of trouble, why ſhouldeſt thou be as a ſtranger in the land, and as a wayfaring man *that* turneth aſide to tarry for a night?

9 Why ſhouldeſt thou be as a man aſtoniſhed, as a mighty man, *that* cannot ſave? yet thou, O Lord, *art* in the midſt of us, and we are called by thy name; leave us not.

10 ¶ Thus ſaith the Lord unto this people; Thus have they loved to wander, they have not refrained their feet: therefore the Lord doth not accept them; he will now remember their iniquity, and viſit their ſins.

11 Then ſaid the Lord unto me, Pray not for this people for *their* good.

12 When they faſt, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence.

13 ¶ Then ſaid I, Ah, Lord God, behold, the prophets ſay unto them, Ye ſhall not ſee the ſword, neither ſhall ye have famine: but I will give you aſſured peace in this place.

14 Then the Lord ſaid unto me, The prophets propheſy lies in my name: I ſent them not, neither have I commanded them, neither ſpake unto them: they propheſy unto you a falſe viſion, and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus ſaith the Lord concerning the prophets that propheſy in my name, and I ſent them not, yet they ſay, Sword and famine ſhall not be in this land; By ſword and famine ſhall thoſe prophets be conſumed.

16 And the people to whom they propheſy ſhall be caſt out in the ſtreets of Jeruſalem, becauſe of the famine and the ſword; and they ſhall have none to bury them, their wives, nor their ſons, nor their daughters: for I will pour their wickedneſs upon them.

17 Therefore thou ſhalt ſay this word unto them; Let mine eyes run down with tears night and day, and let them not ceaſe: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold, the ſlain with the ſword; and if I enter into the city, then behold, them that are ſick with famine: yea, both the prophet and the prieſt go about into a land that they know not.

19 Haſt thou utterly rejected Judah? hath thy ſoul loathed Zion? why haſt thou ſmitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold, trouble.

20 We acknowledge, O Lord, our wickedneſs, *and* the iniquity of our fathers: for we have ſinned againſt thee.

21 Do not abhor *us*, for thy name's ſake, do not diſgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowers *art* not thou he, O Lord our God? thefore we will wait upon thee: for thou haſt made all theſe *things*.

CHAP. XV.

1 *The utter rejection, and manifold judgments of the Jews.* 10 *Jeremiah complaining,* 19 *receiveth a gracious promiſe.*

THEN ſaid the Lord unto me, Though Moſes and Samuel ſtood before me, *yet* my mind *could* not *be* toward this people: caſt *them* out of my ſight, and let them go forth.

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2 And it ſhall come to paſs, if they ſay unto thee, Whither ſhall we go forth? then thou ſhalt tell them, Thus ſaith the Lord; Such as *are* for death, to death; and ſuch as *are* for the ſword, to the ſword; and ſuch as *are* for the famine, to the famine; and ſuch as *are* for the captivity, to the captivity.

3 And I will appoint over them four kinds, ſaith the Lord: the ſword to ſlay; and the dogs to tear; and the fowls of the heaven, and the beaſts of the earth, to devour and deſtroy.

4 And I will cauſe them to be removed into all kingdoms of the earth; becauſe of Manaſſeh the ſon of Hezekiah king of Judah, for *that* which he did in Jeruſalem.

5 For who ſhall have pity upon thee, O Jeruſalem? or who ſhall bemoan thee? or who ſhall go aſide to aſk how thou doeſt?

6 Thou haſt forſaken me, ſaith the Lord, thou art gone backward: therefore will I ſtretch out my hand againſt thee, and deſtroy thee? I am weary with repenting.

7 And I will fan them with a fan in the gates of the land: I will bereave *them* of children, I will deſtroy my people, *ſince* they return not from their ways.

8 Their widows are increaſed to me above the ſand of the ſeas: I have brought upon them, againſt the mother of the young men, a ſpoiler at noonday: I have cauſed *him* to fall upon it ſuddenly, and terrors upon the city.

9 She that hath born ſeven, languiſheth: ſhe hath given up the ghoſt, her ſon is gone down while *it was* yet day: ſhe hath been aſhamed and confounded: and the reſidue of them will I deliver to the ſword before their enemies, ſaith the Lord.

10 ¶ Wo is me, my mother, that thou haſt born me a man of ſtrife, and a man of contention to the whole earth! I have neither lent on uſury, nor men have lent to me on uſury, *yet* every one of them doth curſe me.

11 The Lord ſaid, Verily it ſhall be well with thy remnant, verily I will cauſe the enemy to entreat thee *well* in the time of evil, and in the time of affliction.

12 Shall iron break the northern iron, and the ſteel?

13 Thy ſubſtance and thy treaſures will I give to the ſpoil without price, and *that* for all thy ſins, even in all thy borders.

14 And I will make *thee* to paſs with thine enemies, into a land *which* thou knoweſt not: for a fire is kindled in mine anger, *which* ſhall burn upon you.

15 O Lord, thou knoweſt: remember me, and viſit me, and revenge me of my perſecutors; take me not away in thy long-ſuffering; know that for thy ſake I have ſuffered rebuke.

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hoſts.

17 I ſat not in the aſſembly of the mockers, nor rejoiced; I ſat alone becauſe of thy hand; for thou haſt filled me with indignation.

18 Why is my pain perpetual? and my wound incurable, *which* refuſeth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* fail?

19 ¶ Therefore thus ſaith the Lord, If thou return, then will I bring thee again, *and* thou ſhalt ſtand before me: and if thou take forth the precious from the vile, thou ſhalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced braſen wall; and they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee to ſave thee, and to deliver thee, ſaith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAP. XVI.

1 *The utter ruin of the Jews foreſhewn.* 14 *Their return from captivity ſtranger than their deliverance out of Egypt.*

THE word of the Lord came alſo unto me, ſaying,

2 Thou ſhalt not take thee a wife, neither ſhalt thou have ſons nor daughters in this place.

3 For

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minent favourites of God, in their behalf. Moſes obtained pardon for the people after their ſin in making the molten calf, and again after their deſpiſing the promiſed land. Samuel's interceſſion prevailed for their deliverance out of the hands of the Philiſtines; and therefore theſe two perſons are mentioned together, as remarkable for the prevalence of their prayers. But here the Almighty declares, that if theſe very perſons were alive, and in that near attendance on him which they formerly enjoyed, yet, even their prayers ſhould not avert his judgments from this people.

2 *Such as are for death*, &c.] Death here ſignifies famine.

4 *I will cauſe them to be removed*, &c.] See note on Deut. xxviii. 25.

Becauſe of Manaſſeh.] Not for his ſins only, but for the people's alſo, becauſe they conſented to his wickedneſs, 2 Kings, xxi.

6 *I am weary of repenting.*] When the Almighty ſuſpends the execution of his judgments, he is ſaid to repent of the evil he had threatened. This he had done ſo often, that he is repreſented like a man whoſe patience is at laſt wearied out, it being of no conſequence to with-hold his hand any longer from ſtriking the fatal blow.

9 *Her ſun his gone down while it was yet day*, &c.] She is like a young man who dieth in the midſt of his ſtrength; on a ſudden ſhe is over-whelmed with miſery, when ſhe might have expected a long continuance of happineſs.

11 *It ſhall be well with thy remnant.*] Some interpret this, that the laſt days of Jeremiah ſhould be happy; others, that his family ſhould eſcape the evils threatened.

12 *Shall iron break the northern iron?*] As common iron cannot contend for hardneſs with the northen iron; ſo the Jews cannot ſtand againſt the Babylonians.

16 *Thy words were ſound, and I did eat them*, &c.] As ſoon as I perceived and underſtood thy words, and the meſſages thou deliveredſt unto me, I treaſured them in my memory; I meditated upon them, and inwardly digeſted them. It was a pleaſure to me to think I ſhould be an inſtrument of conveying thy commands to my brethren; and that I ſhould have the honour of being called thy prophet or meſſenger.

18 *Wilt thou be altogether unto me as a liar: and as waters that fail?*] Thou haſt promiſed to be my defence and protector againſt all mine enemies, and wilt thou altogether diſappoint and deceive me, like rivulets, which being dried up in the ſummer, diſappoint the thirſty traveller? The prophet here deſcribes the perplexities he laboured under from the continual oppoſitions he met with from ungodly men, in the execution of his office: but then he preſently checks ſuch thoughts, calls to mind the gracious promiſes of the Almighty, and encourages himſelf wholly to rely upon them,

19 *If thou take forth the precious from the vile.*] If thou encourage the good, and reprove the wicked, thou ſhalt be as my mouth hath promiſed.

Commentary and Notes on Chapter XVI.

2 *Thou ſhalt not take thee a wife, neither ſhalt thou have ſons nor daughters in this place.*] Fruitfulneſs was promiſed as a bleſſing under the law, but ceaſed to be ſo in ſuch difficult times as were coming upon

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3 For thus ſaith the Lord concerning the ſons, and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land.

4 They ſhall die of grievous deaths, they ſhall not be lamented, neither ſhall they be buried; *but* they ſhall be as dung upon the face of the earth, and they ſhall be conſumed by the ſword, and by famine, and their carcaſes ſhall be meat for the fowls of heaven, and for the beaſts of the earth.

5 For thus ſaith the Lord, Enter not into the houſe of mourning, neither go to lament, nor bemoan them: for I have taken away my peace from this people, ſaith the Lord, *even* loving-kindneſs and mercies.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall *men* lament for them, nor cut themſelves, nor make themſelves bald for them.

7 Neither ſhall *men* tear themſelves for them in mourning, to comfort them for the dead, neither ſhall men give them the cup of conſolation to drink for their father or for their mother.

8 Thou ſhalt not alſo go into the houſe of feaſting, to ſit with them to eat and to drink.

9 For thus ſaith the Lord of hoſts, The God of Iſrael, Behold, I will cauſe to ceaſe out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it ſhall come to paſs when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee, Wherefore hath the Lord pronounced all this great evil againſt us? or what *is* our iniquity? or what *is* our ſin that we have committed againſt the Lord our God?

11 Then ſhalt thou ſay unto them, Becauſe your fathers have forſaken me, ſaith the Lord, and have walked after other gods, and have ſerved them, and have worſhipped them, and have forſaken me, and have not kept my law:

12 And ye have done worſe than your fathers (for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me.)

13 Therefore will I caſt you out of this land, into a land that ye know not, *neither* ye nor your fathers, and there ſhall ye ſerve other gods day and night; where I will not ſhew you favour.

14 ¶ Therefore behold, the days come, ſaith the Lord, that it ſhall no more be ſaid, the Lord liveth that brought up the children of Iſrael out of the land of Egypt:

15 But, the Lord liveth that brought up the children of Iſrael from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will ſend for many fiſhers, ſaith the Lord, and they ſhall fiſh them; and after will I ſend for many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And firſt I will recompenſe their iniquity, and their ſin double; becauſe they have defiled my land, they have filled mine inheritance with the carcaſes of their deteſtable and abominable things.

19 O Lord, my ſtrength and my fortreſs, and my refuge in the day of affliction, the Gentiles ſhall come unto thee from the ends of the earth, and ſhall ſay, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himſelf, and they *are* no gods?

21 Therefore, behold, I will this once cauſe them to know, I will cauſe them to know mine hand and my might, and they ſhall know that my name *is* the Lord.

CHAP. XVII.

1 *The captivity of Judah for ſin.* 5 *Truſt in man is curſed.* 7 *in god is bleſſed.* 9 *The deceitful heart cannot deceive God.* 12 *The ſalvation of God.*

THE ſin of Judah *is* written with a pen of iron, *and* with the point of a diamond; *it is* graven upon the table of their heart, and upon the horns of your altars:

2 Whilſt their children remember their altars and their groves, by the green trees upon the high hills.

3 O my mountain in the field, I will give thy ſubſtance, *and* all thy treaſures to the ſpoil, *and* thy high places for ſin, throughout all thy borders.

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the Jewiſh nation: for parents could not promiſe themſelves any comfort in their children, who muſt be expoſed to the many miſeries that attended an hoſtile invaſion, and a conquering army.

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16 *Behold I will ſend for many fiſhers—and they ſhall fiſh them: and after will I ſend for many hunters, and they ſhall hunt them,* &c.] It is common for the ſacred writers to repreſent enemies and oppreſſors under the metaphors of fiſhers and hunters; becauſe they uſe all the methods of open force and ſecret ſtratagem, in order to make men their prey. Theſe two ſimilitudes imply, that the Chaldeans ſhall make an entire conqueſt of the whole land, and ſtrip it entirely of its riches and inhabitants; for what ſhall eſcape one party ſhall fall into the hands of another.

18 *They have filled mine inheritance with the carcaſes of their deteſtable and abominable things.*] That is, with their idols, which are called carcaſes, not only becauſe they were without life, but alſo becauſe of their being ſo deteſtable in the ſight of God.

19 *O Lord, my ſtrength and my fortreſs—the Gentiles ſhall come unto thee from the ends of the earth,* &c.] To demonſtrate more emphatically the abſurdity of forſaking the true God, and apoſtatizing to idolatry, the prophet foretels that the time will come, when the very Gentiles themſelves ſhall be aſhamed of the idolatry, they and their forefathers have ſo long been guilty of, humbly confeſs their ſin, and addreſs themſelves to the true God in all their wants, as their only rock, their refuge, and defence.

Commentary and Notes on Chapter XVII.

1 *The ſin of Judah is written with a pen of iron, and with the point of a diamond,* &c.] The ſin of Judah is written in indelible characters, like things engraven on tables of ſtone, to preſerve the memory of them to poſterity. In like manner the Jewiſh altars, and other monuments of their idolatry, are undeniable tokens of the corrupt inclinations of their hearts, which are wholly eſtranged from the God of their fathers, and his worſhip.

3 *O my mountain in the field,* &c.] A paraphraſis of the temple, called in other places of ſcripture *the mountain of the Lord's houſe,* and *the holy mountain.* And as the temple was conſidered as the principal part of Jeruſalem, it is uſed to expreſs the whole city.

2 And it ſhall come to paſs, if they ſay unto thee, Whither ſhall we go forth? then thou ſhalt tell them, Thus ſaith the Lord; Such as *are* for death, to death; and ſuch as *are* for the ſword, to the ſword; and ſuch as *are* for the famine, to the famine; and ſuch as *are* for the captivity, to the captivity.

3 And I will appoint over them four kinds, ſaith the Lord: the ſword to ſlay; and the dogs to tear; and the fowls of the heaven, and the beaſts of the earth, to devour and deſtroy.

4 And I will cauſe them to be removed into all kingdoms of the earth; becauſe of Manaſſeh the ſon of Hezekiah king of Judah, for *that* which he did in Jeruſalem.

5 For who ſhall have pity upon thee, O Jeruſalem? or who ſhall bemoan thee? or who ſhall go aſide to aſk how thou doeſt?

6 Thou haſt forſaken me, ſaith the Lord, thou art gone backward: therefore will I ſtretch out my hand againſt thee, and deſtroy thee? I am weary with repenting.

7 And I will fan them with a fan in the gates of the land: I will bereave *them* of children, I will deſtroy my people, *ſince* they return not from their ways.

8 Their widows are increaſed to me above the ſand of the ſeas: I have brought upon them, againſt the mother of the young men, a ſpoiler at noonday: I have cauſed *him* to fall upon it ſuddenly, and terrors upon the city.

9 She that hath born ſeven, languiſheth: ſhe hath given up the ghoſt, her ſon is gone down while *it was* yet day: ſhe hath been aſhamed and confounded: and the reſidue of them will I deliver to the ſword before their enemies, ſaith the Lord.

10 ¶ Wo is me, my mother, that thou haſt born me a man of ſtrife, and a man of contention to the whole earth! I have neither lent on uſury, nor men have lent to me on uſury, *yet* every one of them doth curſe me

11 The Lord ſaid, Verily it ſhall be well with thy remnant, verily I will cauſe the enemy to entreat thee *well* in the time of evil, and in the time of affliction.

12 Shall iron break the northern iron, and the ſteel?

13 Thy ſubſtance and thy treaſures will I give to the ſpoil without price, and *that* for all thy ſins, even in all thy borders.

14 And I will make *thee* to paſs with thine enemies, into a land *which* thou knoweſt not: for a fire is kindled in mine anger, *which* ſhall burn upon you.

15 O Lord, thou knoweſt: remember me, and viſit me, and revenge me of my perſecutors; take me not away in thy long-ſuffering; know that for thy ſake I have ſuffered rebuke.

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hoſts.

17 I ſat not in the aſſembly of the mockers, nor rejoiced; I ſat alone becauſe of thy hand; for thou haſt filled me with indignation.

18 Why is my pain perpetual? and my wound incurable, *which* refuſeth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* fail?

19 ¶ Therefore thus ſaith the Lord, If thou return, then will I bring thee again, *and* thou ſhalt ſtand before me: and if thou take forth the precious from the vile, thou ſhalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced braſen wall; and they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee to ſave thee, and to deliver thee, ſaith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAP. XVI.

1 *The utter ruin of the Jews foreſhewn.* 14 *Their return from captivity ſtranger than their deliverance out of Egypt.*

THE word of the Lord came alſo unto me, ſaying,

2 Thou ſhalt not take thee a wife, neither ſhalt thou have ſons nor daughters in this place.

3 For

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minent favourites of God, in their behalf. Moſes obtained pardon for the people after their ſin in making the molten calf, and again after their deſpiſing the promiſed land. Samuel's interceſſion prevailed for their deliverance out of the hands of the Philiſtines; and therefore theſe two perſons are mentioned together, as remarkable for the prevalence of their prayers. But here the Almighty declares, that if theſe very perſons were alive, and in that near attendance on him which they formerly enjoyed, yet, even their prayers ſhould not avert his judgments from this people.

2 *Such as are for death,* &c.] Death here ſignifies famine.

4 *I will cauſe them to be removed,* &c.] See note on Deut. xxviii. 25.

Becauſe of Manaſſeh.] Not for his ſins only, but for the people's alſo, becauſe they conſented to his wickedneſs, 2 Kings, xxi.

6 *I am weary of repenting.*] When the Almighty ſuſpends the execution of his judgments, he is ſaid to repent of the evil he had threatened. This he had done ſo often, that he is repreſented like a man whoſe patience is at laſt wearied out, it being of no conſequence to with-hold his hand any longer from ſtriking the fatal blow.

9 *Her ſun his gone down while it was yet day,* &c.] She is like a young man who dieth in the midſt of his ſtrength; on a ſudden ſhe is over-whelmed with miſery, when ſhe might have expected a long continuance of happineſs.

11 *It ſhall be well with thy remnant.*] Some interpret this, that the laſt days of Jeremiah ſhould be happy; others, that his family ſhould eſcape the evils threatened.

12 *Shall iron break the northern iron?*] As common iron cannot contend for hardneſs with the northen iron; ſo the Jews cannot ſtand againſt the Babylonians.

16 *Thy words were found, and I did eat them,* &c.] As ſoon as I perceived and underſtood thy words, and the meſſages thou deliveredſt unto me, I treaſured them in my memory; I meditated upon them, and inwardly digeſted them. It was a pleaſure to me to think I ſhould be an inſtrument of conveying thy commands to my brethren; and that I ſhould have the honour of being called thy prophet or meſſenger.

18 *Wilt thou be altogether unto me as a liar: and as waters that fail?*] Thou haſt promiſed to be my defence and protector againſt all mine enemies, and wilt thou altogether diſappoint and deceive me, like rivulets, which being dried up in the ſummer, diſappoint the thirſty traveller? The prophet here deſcribes the perplexities he laboured under from the continual oppoſitions he met with from ungodly men, in the execution of his office: but then he preſently checks ſuch thoughts, calls to mind the gracious promiſes of the Almighty, and encourages himſelf wholly to rely upon them,

19 *If thou take forth the precious from the vile.*] If thou encourage the good, and reprove the wicked, thou ſhalt be as my mouth hath promiſed.

Commentary and Notes on Chapter XVI.

2 *Thou ſhalt not take thee a wife, neither ſhalt thou have ſons nor daughters in this place.*] Fruitfulneſs was promiſed as a bleſſing under the law, but ceaſed to be ſo in ſuch difficult times as were coming upon the

3 For thus ſaith the Lord concerning the ſons, and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land.

4 They ſhall die of grievous deaths, they ſhall not be lamented, neither ſhall they be buried; *but* they ſhall be as dung upon the face of the earth, and they ſhall be conſumed by the ſword, and by famine, and their carcaſes ſhall be meat for the fowls of heaven, and for the beaſts of the earth.

5 For thus ſaith the Lord, Enter not into the houſe of mourning, neither go to lament, nor bemoan them: for I have taken away my peace from this people, ſaith the Lord, *even* loving-kindneſs and mercies.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall *men* lament for them, nor cut themſelves, nor make themſelves bald for them.

7 Neither ſhall *men* tear themſelves for them in mourning, to comfort them for the dead, neither ſhall men give them the cup of conſolation to drink for their father or for their mother.

8 Thou ſhalt not alſo go into the houſe of feaſting, to ſit with them to eat and to drink.

9 For thus ſaith the Lord of hoſts, The God of Iſrael, Behold, I will cauſe to ceaſe out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it ſhall come to paſs when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee, Wherefore hath the Lord pronounced all this great evil againſt us? or what *is* our iniquity? or what *is* our ſin that we have committed againſt the Lord our God?

11 Then ſhalt thou ſay unto them, Becauſe your fathers have forſaken me, ſaith the Lord, and have walked after other gods, and have ſerved them, and have worſhipped them, and have forſaken me, and have not kept my law:

12 And ye have done worſe than your fathers (for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me.)

13 Therefore will I caſt you out of this land, into a land that ye know not, *neither* ye nor your fathers, and there ſhall ye ſerve other gods day and night, where I will not ſhew you favour.

14 ¶ Therefore behold, the days come, ſaith the Lord, that it ſhall no more be ſaid, the Lord liveth that brought up the children of Iſrael out of the land of Egypt:

15 But, the Lord liveth that brought up the children of Iſrael from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

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3 *O my mountain in the field,* &c.] A paraphraſis of the temple, called in other places of ſcripture *the mountain of the Lord's houſe,* and *the holy mountain.* And as the temple was conſidered as the principal part of Jeruſalem, it is uſed to expreſs the whole city.

4 And thou, even thyſelf ſhalt diſcontinue from thine heritage that I gave thee, and I will cauſe thee to ſerve thine enemies in the land which thou knoweſt not: for ye have kindled a fire in mine anger, *which* ſhall burn for ever.

5 ¶ Thus ſaith the Lord, Curſed *be* the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord.

6 For he ſhall be like the heath in the deſert, and ſhall not ſee when good cometh, but ſhall inhabit the parched places in the wilderneſs, *in* a ſalt land, and not inhabited.

7 Bleſſed *is* the man that truſteth in the Lord, and whoſe hope the Lord is.

8 For he ſhall be as a tree planted by the waters, and *that* ſpreadeth out her roots by the river, and ſhall not ſee when heat cometh, but her leaf ſhall be green, and ſhall not be careful in the year of drought, neither ſhall ceaſe from yielding fruit.

9 ¶ The heart *is* deceitful above all *things*, and deſperately wicked, who can know it.

10 I the Lord ſearch the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As* the partridge ſitteth *on eggs*, and hatcheth *them* not: *ſo* he that getteth riches and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool.

12 ¶ A glorious high throne from the beginning, *is* the place of our ſanctuary.

13 O Lord the hope of Iſrael, all that forſake thee ſhall be aſhamed, *and* they that depart from me ſhall be written in the earth, becauſe they have forſaken the Lord, the fountain of living waters.

14 Heal me, O Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved: for thou *art* my praiſe.

15 ¶ Behold, they ſay unto me, Where *is* the word of the Lord? let it come now.

16 As for me, I have not haſtened from *being* a paſtor to follow thee, neither have I deſired the woful day, thou knoweſt: that which came out of my lips, was *right* before thee.

17 Be not a terror unto me, thou *art* my hope in the day of evil.

18 Let them be confounded that perſecute me, but let not me be confounded: let them be diſmayed, but let not me be diſmayed: bring upon them the day of evil, and deſtroy them with double deſtruction.

19 Thus ſaith the Lord unto me, Go and ſtand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jeruſalem.

20 And ſay unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates.

21 Thus ſaith the Lord, Take heed to yourſelves, and bear no burden on the ſabbath-day, nor bring *it* in by the gates of Jeruſalem.

22 Neither carry forth a burden out of your houſes on the ſabbath-day, neither do ye any work, but hallow ye the ſabbath day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck ſtiff, that they might not hear nor receive inſtruction.

24 And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the Lord, to bring in no burden through the gates of this city on the ſabbath-day, but hallow the ſabbath-day, to do no work therein.

25 Then ſhall there enter into the gates of this city, kings and princes ſitting upon the throne of David, riding in chariots, and on horſes, they and their princes, the men of Judah, and the inhabitants of Jeruſalem, and this city ſhall remain for ever.

26 And they ſhall come from the cities of Judah, from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt-offerings and ſacrifices, and meat offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the Lord.

27 But if ye will not hearken unto me to hallow the ſabbath-day, and not to bear a burden, even entering in at the gates of Jeruſalem on the ſabbath-day: then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched.

CHAP. XVIII.

1 *Under the type of a potter God ſheweth his abſolute power of diſpoſing of nations.* 11 *Judgments threatened to Judah.*

THE word which came to Jeremiah from the Lord, ſaying,

2 Ariſe,

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5 *Curſed be the man that truſteth in man.*] This alludes to the Jews confiding in the aſſiſtance which the Egyptians and other allies would afford them againſt the Babylonians, who, he tells them, would deceive them, and make them forfeit the Divine protection. *Lowth.*

9 *The heart is deceitful above all things*, &c.] An entire confidence in God is one of the chief trial's of men's ſincerity; and they that pretend to truſt wholly upon him, are yet, in caſes of apparent danger, too apt to miſtruſt his promiſes, and have recourſe to the arm of fleſh.

10 *I the Lord ſearch the heart*, &c.] Since there are ſo many corrupt inclinations lurking in the heart, it is very difficult for men without the ſtricteſt examination of themſelves, to know the ſincerity of their own hearts, it being the property of God alone to know perfectly the whole bent and frame of the diſpoſitions of the human race.

As the partridge ſitteth on eggs, and hatcheth them not, &c.] It is very uncertain what bird is meant by the Hebrew word *kore*, which we render a partridge, and therefore needleſs to enquire whether the quality here mentioned belongs to that bird.

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10 If it do evil in my ſight, that it obey not my voice, then I will repent of the good wherewith I ſaid I would benefit them,

11 ¶ Now therefore go to, ſpeak to the men of Judah and to the inhabitants of Jeruſalem, ſaying, Thus ſaith the Lord; Behold, I frame evil againſt you, and deviſe a device againſt you: return ye now every one from his evil way, and make your ways and your doings good.

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16 To make their land deſolate, *and* a perpetual hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed, and wag his head.

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19 Give heed to me, O Lord, and hearken to the voice of them that contend with me.

20 Shall evil be recompenſed for good? for they have digged a pit for my ſoul: remember that I ſtood before thee to ſpeak good for them, *and* to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their *blood* by the force of the ſword, and let their wives be bereaved of their children, and *be* widows, and let their men be put to death, *let* their young men *be* ſlain by the ſword in battle.

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THUS ſaith the Lord, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the prieſts.

2 And go forth unto the valley of the ſon of Hinnom, which *is* by the entry of the eaſt-gate, and proclaim there the words that I ſhall tell thee:

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4 Becauſe they have forſaken me, and have eſtranged this place, and have burned incenſe in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents:

5 They have built alſo the high places of Baal, to burn their ſons with fire *for* burnt-offerings unto Baal, which I commanded not, nor ſpeak *it*, neither came *it* into my mind:

6 Therefore, behold, the days come, ſaith the Lord, that this place ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter.

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and his dealing with men otherwiſe than he did before. Nor does this imply any change in God, but in ourſelves. He ſtill acts by the ſame rules; but we, according to our different behaviour, become the objects either of his favour or diſpleaſure.

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4 And thou, even thyſelf ſhalt diſcontinue from thine heritage that I gave thee, and I will cauſe thee to ſerve thine enemies in the land which thou knoweſt not: for ye have kindled a fire in mine anger, *which* ſhall burn for ever.

5 ¶ Thus ſaith the Lord, Curſed *be* the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord.

6 For he ſhall be like the heath in the deſert, and ſhall not ſee when good cometh, but ſhall inhabit the parched places in the wilderneſs, *in* a ſalt land, and not inhabited.

7 Bleſſed *is* the man that truſteth in the Lord, and whoſe hope the Lord is.

8 For he ſhall be as a tree planted by the waters, and *that* ſpreadeth out her roots by the river, and ſhall not ſee when heat cometh, but her leaf ſhall be green, and ſhall not be careful in the year of drought, neither ſhall ceaſe from yielding fruit.

9 ¶ The heart *is* deceitful above all *things*, and deſperately wicked, who can know it.

10 I the Lord ſearch the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As* the partridge ſitteth *on eggs*, and hatcheth *them* not: *ſo* he that getteth riches and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool.

12 ¶ A glorious high throne from the beginning, *is* the place of our ſanctuary.

13 O Lord the hope of Iſrael, all that forſake thee ſhall be aſhamed, *and* they that depart from me ſhall be written in the earth, becauſe they have forſaken the Lord, the fountain of living waters.

14 Heal me, O Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved: for thou *art* my praiſe.

15 ¶ Behold, they ſay unto me, Where *is* the word of the Lord? let it come now.

16 As for me, I have not haſtened from *being* a paſtor to follow thee, neither have I deſired the woful day, thou knoweſt: that which came out of my lips, was *right* before thee.

17 Be not a terror unto me, thou *art* my hope in the day of evil.

18 Let them be confounded that perſecute me, but let not me be confounded: let them be diſmayed, but let not me be diſmayed: bring upon them the day of evil, and deſtroy them with double deſtruction.

19 Thus ſaith the Lord unto me, Go and ſtand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jeruſalem.

20 And ſay unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates.

21 Thus ſaith the Lord, Take heed to yourſelves, and bear no burden on the ſabbath-day, nor bring *it* in by the gates of Jeruſalem.

22 Neither carry forth a burden out of your houſes on the ſabbath-day, neither do ye any work, but hallow ye the ſabbath day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck ſtiff, that they might not hear nor receive inſtruction.

24 And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the Lord, to bring in no burden through the gates of this city on the ſabbath-day, but hallow the ſabbath-day, to do no work therein.

25 Then ſhall there enter into the gates of this city, kings and princes ſitting upon the throne of David, riding in chariots, and on horſes, they and their princes, the men of Judah, and the inhabitants of Jeruſalem, and this city ſhall remain for ever.

26 And they ſhall come from the cities of Judah, from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt-offerings and ſacrifices, and meat offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the Lord.

27 But if ye will not hearken unto me to hallow the ſabbath-day, and not to bear a burden, even entering in at the gates of Jeruſalem on the ſabbath-day: then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched.

CHAP. XVIII.

1 *Under the type of a potter God ſheweth his abſolute power of diſpoſing of nations.* 11 *Judgments threatened to Judah.*

THE word which came to Jeremiah from the Lord, ſaying,

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5 *Curſed be the man that truſteth in man.*] This alludes to the Jews confiding in the aſſiſtance which the Egyptians and other allies would afford them againſt the Babylonians, who, he tells them, would deceive them, and make them forfeit the Divine protection. *Lowth.*

9 *The heart is deceitful above all things,* &c.] An entire confidence in God is one of the chief trial's of men's ſincerity; and they that pretend to truſt wholly upon him, are yet, in caſes of apparent danger, too apt to miſtruſt his promiſes, and have recourſe to the arm of fleſh.

10 *I the Lord ſearch the heart,* &c.] Since there are ſo many corrupt inclinations lurking in the heart, it is very difficult for men without the ſtricteſt examination of themſelves, to know the ſincerity of their own hearts, it being the property of God alone to know perfectly the whole bent and frame of the diſpoſitions of the human race.

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Jeruſalem in this place, and I will cauſe them to fall by the ſword before their enemies, and by the hands of them that ſeek their lives: and their carcaſes will I give to be meat for the fowls of the heaven, and for the beaſts of the earth.

8 And I will make this city deſolate, and an hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed and hiſs, becauſe of all the plagues thereof.

9 And I will cauſe them to eat the fleſh of their ſons, and the fleſh of their daughters, and they ſhall eat every one the fleſh of his friend, in the ſiege, and ſtraitneſs, wherewith their enemies, and they that ſeek their lives, ſhall ſtraiten them.

10 Then ſhalt thou break the bottle in the ſight of the men that go with thee,

11 And ſhalt ſay unto them, Thus ſaith the Lord of hoſts, Even ſo will I break this people, and this city, as *one* breaketh a potters veſſel that cannot be made whole again, and they ſhall bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place ſaith the Lord, and to the inhabitants thereof, and *even* make this city as Tophet.

13 And the houſes of Jeruſalem, and the houſes of the kings of Judah ſhall be defiled as the place of Tophet, becauſe of all the houſes upon whoſe roofs they have burned incenſe unto all the hoſt of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the Lord had ſent him to propheſy, and he ſtood in the court of the Lord's houſe, and ſaid to all the people,

15 Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will bring upon this city, and upon all her towns all the evil that I have pronounced againſt it; becauſe they have hardened their necks, that they might not hear my words.

CHAP. XX.

1 *Paſhur ſmiting Jeremiah, receiveth a new name, and a fearful doom.* 7 *Jeremiah complaineth of contempt,* 10 *of treachery,* 14 *and of his birth.*

NOW Paſhur the ſon of Immer, the prieſt, who *was* alſo chief governor in the houſe of the Lord, heard that Jeremiah propheſied theſe things.

2 Then Paſhur ſmote Jeremiah the prophet and put him in the ſtocks that *were* in the high gate of Benjamin, which *was* by the houſe of the Lord.

3 And it came to paſs on the morrow that Paſhur brought forth Jeremiah out of the ſtocks. Then ſaid Jeremiah unto him, The Lord hath not called thy name Paſhur, but Magor-miſſabib.

4 For thus ſaith the Lord, Behold, I will make thee a terror to thyſelf, and to all thy friends, and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold *it*, and I will give all Judah into the hand of the king of Babylon, and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword.

5 Moreover, I will deliver all the ſtrength of this city, and all the labourers thereof, and all the precious things thereof, and all the treaſures of the kings of Judah will I give into the hand of their enemies, which ſhall ſpoil them, and take them, and carry them to Babylon.

6 And thou Paſhur, and all that dwell in thine houſe ſhall go into captivity, and thou ſhalt come to Babylon, and there thou ſhalt die, and ſhalt be buried there, thou, and all thy friends, to whom thou haſt propheſied lies.

7 ¶ O Lord, thou haſt deceived me, and I was deceived: thou art ſtronger than I, and haſt prevailed: I am in deriſion daily, every one mocketh me.

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2 And ſay, Hear the word of the Lord, O king of Judah, that ſitteſt upon the throne of David, thou and thy ſervants, and thy people that enter in by theſe gates;

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8 And I will make this city deſolate, and an hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed and hiſs, becauſe of all the plagues thereof.

9 And I will cauſe them to eat the fleſh of their ſons, and the fleſh of their daughters, and they ſhall eat every one the fleſh of his friend, in the ſiege, and ſtraitneſs, wherewith their enemies, and they that ſeek their lives, ſhall ſtraiten them.

10 Then ſhalt thou break the bottle in the ſight of the men that go with thee,

11 And ſhalt ſay unto them, Thus ſaith the Lord of hoſts, Even ſo will I break this people, and this city, as *one* breaketh a potters veſſel that cannot be made whole again, and they ſhall bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place ſaith the Lord, and to the inhabitants thereof, and *even* make this city as Tophet.

13 And the houſes of Jeruſalem, and the houſes of the kings of Judah ſhall be defiled as the place of Tophet, becauſe of all the houſes upon whoſe roofs they have burned incenſe unto all the hoſt of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the Lord had ſent him to propheſy, and he ſtood in the court of the Lord's houſe, and ſaid to all the people,

15 Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will bring upon this city, and upon all her towns all the evil that I have pronounced againſt it; becauſe they have hardened their necks, that they might not hear my words.

CHAP. XX.

1 *Paſhur ſmiting Jeremiah, receiveth a new name, and a fearful doom.* 7 *Jeremiah complaineth of contempt,* 10 *of treachery,* 14 *and of his birth.*

NOW Paſhur the ſon of Immer, the prieſt, who *was* alſo chief governor in the houſe of the Lord, heard that Jeremiah propheſied theſe things.

2 Then Paſhur ſmote Jeremiah the prophet and put him in the ſtocks that *were* in the high gate of Benjamin, which *was* by the houſe of the Lord.

3 And it came to paſs on the morrow that Paſhur brought forth Jeremiah out of the ſtocks. Then ſaid Jeremiah unto him, The Lord hath not called thy name Paſhur, but Magor-miſſabib.

4 For thus ſaith the Lord, Behold, I will make thee a terror to thyſelf, and to all thy friends, and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold *it*, and I will give all Judah into the hand of the king of Babylon, and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword.

5 Moreover, I will deliver all the ſtrength of this city, and all the labourers thereof, and all the precious things thereof, and all the treaſures of the kings of Judah will I give into the hand of their enemies, which ſhall ſpoil them, and take them, and carry them to Babylon.

6 And thou Paſhur, and all that dwell in thine houſe ſhall go into captivity, and thou ſhalt come to Babylon, and there thou ſhalt die, and ſhalt be buried there, thou, and all thy friends, to whom thou haſt propheſied lies.

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5 But if ye will not hear theſe words, I ſwear by my ſelf, ſaith the Lord, that this houſe ſhall become a deſolation.

6 For thus ſaith the Lord, unto the king's houſe of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* ſurely I will make thee a wilderneſs, *and* cities *which* are not inhabited.

7 And I will prepare deſtroyers againſt thee every one with his weapons: and they ſhall cut down thy choice cedars, and caſt *them* into the fire.

8 And many nations ſhall paſs by this city, and they ſhall ſay every man to his neighbour, Wherefore hath the Lord done thus unto this great city?

9 Then they ſhall anſwer, Becauſe they have forſaken the covenant of the Lord their God, and worſhipped other gods, and ſerved them.

10 ¶ Weep ye not for the dead, neither bemoan him, *but* weep ſore for him that goeth away: for he ſhall return no more, nor ſee his native country.

11 For thus ſaith the Lord touching Shallum, the ſon of Joſiah king of Judah, which reigned inſtead of Joſiah his father, which went forth out of this place, He ſhall not return thither any more:

12 But he ſhall die in the place whither they have led him captive, and ſhall ſee this land no more.

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14 That ſaith, I will build me a wide houſe, and large chambers, and cutteth him out windows, and *it is* cieled with cedar, and painted with vermillion.

15 Shalt thou reign, becauſe thou cloſeſt *thyſelf* in cedar: did not thy father eat and drink, and do judgment and juſtice, *and* then *it was* well with him?

16 He judged the cauſe of the poor and needy, then it *was* well *with him*: *was* not this to know me? ſaith the Lord.

17 But thine eyes and thine heart *are* not but for thy covetouſneſs, and for to ſhed innocent blood, and for oppreſſion, and for violence to do *it*.

18 Therefore thus ſaith the Lord concerning Jehoiakim the ſon of Joſiah king of Judah, They ſhall not lament for him, *ſaying*, Ah, my brother, or ah, ſiſter: they ſhall not lament for him, ſaying, Ah lord, or ah his glory.

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23 *O inhabitant of Lebanon, that makeſt thy neſt in the cedars.*] A metaphorical deſcription of Jeruſalem, whoſe ſtately buildings are elſewhere compared to the tall cedars of a foreſt.

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24 *Though Coniah—were the ſignet upon my right hand, yet would I pluck thee thence.*] Though he were never ſo dear to me, and ever under my eye and care, yet his wickedneſs would make him forfeit all my favour towards him. Jeconiah is here called Coniah, by way of contempt.

25 And I will give thee into the hand of them that ſeek thy life, and into the hand *of them* whoſe face thou feareſt, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will caſt thee out, and thy mother that bare thee, into another country, where ye were not born, and there ſhall ye die.

27 But to the land whereunto they deſire to return, thither ſhall they not return.

28 *Is* this man Coniah a deſpiſed broken idol? *is he* a veſſel wherein *is* no pleaſure? wherefore are they caſt out, he and his ſeed, and are caſt into a land which they know not?

29 O earth, earth, earth, hear the word of the Lord:

30 Thus ſaith the Lord; Write ye this man childleſs, a man *that* ſhall not proſper in his days: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah.

CHAP. XXIII.

1 *He propheſieth a reſtoration of the ſcattered flock.* 9 *Againſt falſe prophets.*

WO be unto the paſtors that deſtroy and ſcatter the ſheep of my paſture ſaith the Lord.

2 Therefore thus ſaith the Lord God of Iſrael againſt the paſtors that feed my people; Ye have ſcattered my flock, and driven them away, and have not viſited them: behold, I will viſit upon you the evil of your doings, ſaith the Lord.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they ſhall be fruitful and increaſe.

4 And I will ſet up ſhepherds over them which ſhall feed them: and they ſhall fear no more, nor be diſmayed, neither ſhall they be lacking, ſaith the Lord.

5 Behold, the days come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a king ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth.

6 In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this *is* his name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth which brought up the children of Iſrael out of the land of Egypt:

8 But, the Lord liveth which brought up, and which led, the ſeed of the houſe of Iſrael out of the north-country, and from all countries whither I had driven them, and they ſhall dwell in their own land.

9 ¶ Mine heart within me is broken, becauſe of the prophets, all my bones ſhake: I am like a drunken man, and like a man whom wine hath overcome: becauſe of the Lord, and becauſe of the words of his holineſs.

10 For the land is full of adulterers, for becauſe of ſwearing the land mourneth: the pleaſant places of the wilderneſs are dried up, and their courſe is evil, and their force *is* not right.

11 For both prophet and prieſt are profane, yea, in my houſe have I found their wickedneſs, ſaith the Lord.

12 Wherefore their way ſhall be unto them as ſlippery *ways* in the darkneſs: they ſhall be driven on and fall therein: for I will bring evil upon them, *even* the year of their viſitation, ſaith the Lord.

13 And I have ſeen folly in the prophets of Samaria; they propheſied in Baal, and cauſed my people Iſrael to err.

14 I have ſeen alſo in the prophets of Jeruſalem an horrible thing: they commit adultery, and walk in lies: they ſtrengthen alſo the hands of evil doers, that none doth return from his wickedneſs: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore

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28 *Is this man Coniah a depiſed broken idol?* &c.] Would any one e thought that this man, who was inveſted with royal dignity, uld be rendered no better than a broken image of royalty, diveſted all power and authority, and an object of ſcorn and reproach? hing can be more contemptible than a broken idol, which can ut to no farther uſe, and inſtead of being an object of worſhip come an object of deriſion.

O earth, earth, earth, hear the word of the Lord.] The pro- ften endeavour to engage the attention of men, by appealing ven and earth; that is, to all creatures, and particularly to habitants of this world.

Iſrael, but will receive its utmoſt completion when the Jewiſh nation ſhall be reſtored: a bleſſing foretold by moſt of the ancient prophets, who generally join Judah and Iſrael together, as equal Sharers in the bleſſing, being no longer two but one kingdom.

And this is his name, whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS.] He ſhall be really what the title imports: he ſhall be Jehovah, or the true God, and *our righteouſneſs*, or the means of our juſtification.

7, 8 *Therefore behold, the days come, ſaith the Lord,* &c.] This wonderful work of God's reſtoring the Jewiſh nation, after their diſperſions in every part of the world, will ſo far exceed the miracles he wrought in their deliverance out of Egypt, that the latter will not deſerve to be mentioned with the former. St. Paul calls this reſtoration of the Jews, *Life from the dead*, Rom. xi. 15. that is, it will be a miracle as ſurpriſing as if a dead body were reſtored again to life.

9 *Mine heart within me is broken becauſe of the prophets,* &c.] The prophet deſcribes the terror and concern under which he laboured, becauſe of the horrible ſin of the falſe prophets, in counterfeiting a divine miſſion, and the dreadful conſequences of ſuch a practice, which increaſes the ſins of the people, and aggravates their puniſhments.

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rjury.

ickedneſs have I found in my houſe.] My temple
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Meſſiah is often called *the bra*
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4 For if ye do this thing indeed, then ſhall there enter in by the gates of this houſe kings ſitting upon the throne of David, riding in chariots, and on horſes, he and his ſervants, and his people.

5 But if ye will not hear theſe words, I ſwear by my ſelf, ſaith the Lord, that this houſe ſhall become a deſolation.

6 For thus ſaith the Lord, unto the king's houſe of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* ſurely I will make thee a wilderneſs, *and* cities *which* are not inhabited.

7 And I will prepare deſtroyers againſt thee every one with his weapons: and they ſhall cut down thy choice cedars, and caſt *them* into the fire.

8 And many nations ſhall paſs by this city, and they ſhall ſay every man to his neighbour, Wherefore hath the Lord done thus unto this great city?

9 Then they ſhall anſwer, Becauſe they have forſaken the covenant of the Lord their God, and worſhipped other gods, and ſerved them.

10 ¶ Weep ye not for the dead, neither bemoan him, *but* weep ſore for him that goeth away: for he ſhall return no more, nor ſee his native country.

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13 And I have ſeen folly in the prophets of Samaria; they propheſied in Baal, and cauſed my people Iſrael to err.

14 I have ſeen alſo in the prophets of Jeruſalem an horrible thing: they commit adultery, and walk in lies: they ſtrengthen alſo the hands of evil doers, that none doth return from his wickedneſs: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore

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28 *Is this man Coniah a depiſed broken idol?* &c.] Would any one e thought that this man, who was inveſted with royal dignity, uld be rendered no better than a broken image of royalty, diveſted ll power and authority, and an object of ſcorn and reproach? hing can be more contemptible than a broken idol, which can t to no farther uſe, and inſtead of being an object of worſhip ome an object of deriſion.

O earth, earth, earth, hear the word of the Lord.] The pro- ften endeavour to engage the attention of men, by appealing ven and earth; that is, to all creatures, and particularly to habitants of this world.

Commentary and Notes on Chapter XXIII.

1 *Wo be un* [illegible] *at deſtroy and ſcatter the ſheep of my paſture.*] By the word [illegible] ors, the prophet means all governors both eccleſiaſ- ical and civil [illegible] hich acceptation agrees with the prophet's complaint [illegible] he rulers, as well as their prieſts and prophets, were [illegible] than reformers of the manners of the peop [illegible]

the remnant.] Thus the prophets genera [illegible] enings.

[illegible] *me, ſaith the Lord, that I will raiſe u* [illegible] Meſſiah is often called *the bran* [illegible] k of David.

[illegible] *ment and juſtice in the earth* [illegible] and the prophet [illegible] righteouſneſs [illegible] according to his word [illegible] fulfilled

Iſrael, but will receive its utmoſt completion when the Jewiſh nation ſhall be reſtored: a bleſſing foretold by moſt of the ancient prophets, who generally join Judah and Iſrael together, as equal Sharers in the bleſſing, being no longer two but one kingdom.

And this is his name, whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS.] He ſhall be really what the title imports: he ſhall be Jehovah, or the true God, and *our righteouſneſs*, or the means of our juſtification.

7, 8 *Therefore behold, the days come, ſaith the Lord,* &c.] This wonderful work of God's reſtoring the Jewiſh nation, after their diſperſions in every part of the world, will ſo far exceed the miracles he wrought in their deliverance out of Egypt, that the latter will not deſerve to be mentioned with the former. St. Paul calls this reſtoration of the Jews, *Life from the dead*, Rom. xi. 15. that is, it will be a miracle as ſurpriſing as if a dead body were reſtored again to life.

9 *Mine heart within me is broken becauſe of the prophets,* &c.] The prophet deſcribes the terror and concern under which he laboured, becauſe of the horrible ſin of the falſe prophets, in counterfeiting a divine miſſion, and the dreadful conſequences of ſuch a practice, which increaſes the ſins of the people, and aggravates their puniſhments.

10 *Becauſe of ſwearing the land mourneth.*] By ſwearing is ch [illegible] perjury.

[illegible] *wickedneſs have I found in my houſe.*] My temple [illegible] latry and ſuperſtition.

[illegible] *ſeen folly in the prophets of Samar* [illegible] of the prophets of Samaria and [illegible] nces thoſe of the latter to [illegible] ed their falſe pro [illegible]

15 Therefore thus ſaith the Lord of hoſts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jeruſalem is profaneneſs gone forth into all the land.

16 Thus ſaith the Lord of hoſts, Hearken not unto the words of the prophets that propheſy unto you; they make you vain: they ſpeak a viſion of their own heart, *and* not out of the mouth of the Lord.

17 They ſay ſtill unto them that deſpiſe me, The Lord hath ſaid, Ye ſhall have peace; and they ſay unto every one that walketh after the imagination of his own heart, No evil ſhall come upon you.

18 For who hath ſtood in the counſel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard *it?*

19 Behold a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind, it ſhall fall grievouſly upon the head of the wicked.

20 The anger of the Lord ſhall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye ſhall conſider it perfectly.

21 I have not ſent theſe prophets, yet they ran! I have not ſpoken to them, yet they propheſied.

22 But if they had ſtood in my counſel, and had cauſed my people to hear my words, then they ſhould have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, ſaith the Lord, and not a God afar off?

24 Can any hide himſelf in ſecret places that I ſhall not ſee him? ſaith the Lord: do not I fill heaven and earth? ſaith the Lord.

25 I have heard what the prophets ſaid, that propheſy lies in my name, ſaying, I have dreamed, I have dreamed.

26 How long ſhall this be in the heart of the prophets that propheſy lies? yea, *they are* prophets of the deceit of their own hearts;

27 Which think to cauſe my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name, for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully: what *is* the chaff to the wheat? ſaith the Lord.

29 *Is* not my word like as a fire? ſaith the Lord: and [illegible] a hammer *that* breaketh the rock in pieces?

[illegible] Therefore behold, I *am* againſt the prophets, ſaith the Lord, that ſteal my words every one from his neighbour.

31 Behold, I *am* againſt the prophets, ſaith th Lord, that uſe their tongues, and ſay, He ſaith.

32 Behold, I *am* againſt them that proph falſe dreams, ſaith the Lord, and do tell the and cauſe my people to err by their lies and their lightneſs, yet I ſent them not, nor com manded them: therefore they ſhall not profit th people at all, ſaith the Lord.

33 ¶ And when this people, or the prophet, o a prieſt ſhall aſk thee ſaying, What *is* the burden of the Lord? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith th Lord.

34 And *as* for the prophet, and the prieſt, and the people that ſhall ſay, The burden of the Lord, I will even puniſh that man and his houſe.

35 Thus ſhall ye ſay every one to his neighbour, and every one to his brother, What hath the Lord anſwered? and, What hath the Lord ſpoken?

36 And the burden of the Lord ſhall ye mention no more: for every mans word ſhall be his burden: for ye have perverted the words of the living God, of the Lord of hoſts our God.

37 Thus ſhalt thou ſay to the prophet, What hath the Lord anſwered thee? And What hath the Lord ſpoken?

38 But ſith ye ſay, The burden of the Lord: therefore thus ſaith the Lord, Becauſe ye ſay this word, The burden of the Lord, and I have ſent unto you, ſaying, ye ſhall not ſay, The burden of the Lord:

39 Therefore behold, I, even I will utterly forget you, and I will forſake you, and the city that I gave you and your fathers, *and caſt you out* of my preſence.

40 And I will bring an everlaſting reproac upon you, and a perpetual ſhame, which ſha not be forgotten.

CHAP. XXIV.

1 *By good and bad figs,* 4 *he foreſheweth the reſtor* [illegible] *from captivity,* 8 *and the deſolation of Zedekiah and* [illegible] *reſt.*

THE Lord ſhewed me, and behold, two b kets of figs *were* ſet before the temple the Lord, after that Nebuchadrezzar king of bylon had carried away captive Jeconiah th of Jehoiakim king of Judah, and the prin Judah, with the carpenters and ſmiths from ſalem, and had brought them to Bab

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[illegible] *a whirlwind of the Lord is gone forth in fury, &c.*] [illegible] had really known the purpoſes and intentions of [illegible] hey would not have ſaid *Peace, peace* (verſe 17.) to [illegible] have propheſied a grievous deſtruction juſt ready to [illegible] them; for they will certainly come to paſs, and [illegible] [illegible] vince them [illegible] prediction [illegible] *is the chaff to the* [illegible] difference between [illegible] [illegible] and content [illegible] is as evident as that between [illegible]

Is not my word like as a fire? ſaith the Lord; and [illegible] *the rock in pieces?*] Theſe are the prop [illegible] may be diſtinguiſhed from all [illegible] fire, making its way [illegible] [illegible] with a certai [illegible] [illegible] word [illegible]

[illegible] fully applied, able to break down the [illegible] ſinner.

32 *By their lightneſs.*] By their folly [illegible]

33 *What is the Burden of the Lord* [illegible] big with ruin and deſtruction.

[illegible] *I will utterly forget you.*] Septuagint reads, [illegible] (as a burden) which makes the ſenſe [illegible]

[illegible] mentary and Notes on Cha [illegible]

[illegible] *baskets of figs, were ſet before the tem* [illegible] repreſented two ſuch baskets of [illegible] [illegible] uits at the temple. The good [illegible] [illegible] captivity, and ſo ſaved the [illegible] [illegible] and were ſet [illegible]

2 One baſket *had* very good figs, *even* like the figs *that are* firſt ripe: and the other baſket *had* very naughty figs, which could not be eaten, they were ſo bad.

3 Then ſaid the Lord unto me, What ſeeſt thou, Jeremiah? and I ſaid, Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are ſo evil.

4 ¶ Again the word of the Lord came unto me, ſaying,

5 Thus ſaith the Lord God of Iſrael, Like theſe good figs, ſo will I acknowledge them that are carried away captive of Judah, whom I have ſent out of this place into the land of the Chaldeans for *their* good.

6 For I will ſet mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull *them* down; and I will plant them and not pluck *them* up.

7 And I will give them an heart to know me, that I *am* the Lord, and they ſhall be my people, and I will be their God: for they ſhall return unto me with their whole heart.

8 ¶ And as the evil figs, which cannot be eaten, they are ſo evil: (ſurely thus ſaith the Lord) ſo will I give Zedekiah the king of Judah and his princes, and the reſidue of Jeruſalem, that remain in this land, and them that dwell in the land of Egypt.

9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curſe in all places whither I ſhall drive them.

10 And I will ſend the ſword, the famine, and the peſtilence among them, till they be conſumed from off the land, that I gave unto them and to their fathers.

CHAP. XXV.

1 *Jeremiah reproving the Jews diſobedience to the prophets,* 8 *foretelleth the ſeventy years captivity,* 12 *and the deſtruction of Babylon.*

THE word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, that was the firſt year of Nebuchadrezzar king of Babylon.

2 The which Jeremiah the prophet ſpake unto all the people of Judah, and to all the Inhabitants of Jeruſalem, ſaying.

3 From the thirteenth year of Joſiah the ſon of Amon king of Judah, even unto this day (that *is* the three and twentieth year) the word of the Lord hath come unto me, and I have ſpoken unto you riſing early and ſpeaking, but ye have not hearkened.

4 And the Lord hath ſent unto you all his ſervants the prophets, riſing early and ſending *them*, but ye have not hearkened, nor inclined your ear to hear.

5 They ſaid, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land, that the Lord hath given unto you and to your fathers, for ever and ever:

6 And go not after other gods to ſerve them, and to worſhip them, and provoke me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkened unto me, ſaith the Lord; that ye might provoke me to anger with the works of your hands, to your own hurt.

8 ¶ Therefore thus ſaith the Lord of hoſts, Becauſe ye have not heard my words,

9 Behold, I will ſend and take all the families of the north, ſaith the Lord, and Nebuchadrezzar the king of Babylon my ſervant, and will bring them againſt this land, and againſt the inhabitants thereof, and againſt all theſe nations round about, and will utterly deſtroy them, and make them an aſtoniſhment, and an hiſſing, and perpetual deſolations.

10 Moreover, I will take from them the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride, the ſound of the millſtones, and the light of the candle.

11 And this whole land ſhall be a deſolation, and an aſtoniſhment; and theſe nations ſhall ſerve the king of Babylon, ſeventy years.

12 ¶ And it ſhall come to paſs when ſeventy years are accompliſhed, *that* I will puniſh the king of Babylon, and that nation, ſaith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual deſolations.

13 And I will bring upon that land all my words which I have pronounced againſt it, *even* all *that is* written in this book, which Jeremiah hath propheſied againſt all the nations.

14 For

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5 *Like theſe good figs, ſo will I acknowledge them that are carried away captive of Judah,* &c.] The Jews, who remained in their own country, flattered themſelves with being more beloved by the Almighty than their brethren that were carried away captive. To check this vain confidence, God promiſed to ſhew the latter particular marks of his favour in a ſtrange land, and to pour out his diſpleaſure in a remarkable manner upon the former.

7 *And I will give them an heart to know me, that I am the Lord,* &c.] The captives, who returned from Babylon, were the peculiar objects of theſe bleſſings, which principally conſiſted in the knowledge, and fear of the Almighty, and grace to live in obedience to his commands.

8 *That dwell in the land of Egypt.*] That fled thither for ſuccour.

9 *And a curſe.*] Men ſhall uſe this phraſe as a form of execration.

Commentay and Notes on Chapter XXV.

4 *And the Lord hath ſent unto you all his ſervants the prophets,* &c.] There ſeems to have been ſeveral prophets, cotemporary with Jeremiah, though only two of them are mentioned in ſcripture, namely Zephaniah, and Urijah, the ſon of Shemaiah. From the time of Samuel, when the anſwers by Urim began to ceaſe, ſchools of ſeminaries for educating perſons for the prophetical office were eſtabliſhed. And God generally made choice of perſons educated in theſe ſchools to exerciſe this function. From the time of theſe ſchools of the prophets being ſettled, there was a ſucceſſion of prophets continued till the captivity, when the office began by degrees to ceaſe.

8 *Perpetual deſolations,* &c.] It is a common obſervation, that the word *olam* does not always ſignify eternity in a ſtrict ſenſe, but is ſometimes taken for ſuch a duration as had a remarkable period to conclude it. Thus it is ſaid of a ſervant, *he ſhall ſerve his maſter for ever,* which the Jews expound till the next jubilee. In like manner the ſenſe of the word in this paſſage is to be reſtrained to the period of ſeventy years, mentioned verſe 11.

10 *The ſound of the millſtones, and the light of the candle.*] There ſhall be no marks of trade, or of preparing the common neceſſaries of life, ſuch as the grinding of corn. There will be no occaſion for candle, where the inhabitants are diſperſed and deſtroyed; nor will there be any ſuch illuminations as are uſual upon feſtival ſolemnities, in the times of general deſolation.

11 *Seventy years*] This computation of ſeventy years captivity is to be reckoned from the firſt year of Nebuchadrezzar, when that monarch made his firſt attempt upon Judea. From which time, to the firſt year of the reign of Cyrus over the Aſſyrian monarchy, is juſt ſeventy years.

13 *All that is written in this book*] Here the ſenſe ends in the Septuagint; and then follows the title of another paragraph: *The things which Jeremiah propheſied againſt the nations of Elam:* and ſo begins that prophecy againſt Elam, which in the Hebrew comes at chap. xlix. 34. And Dr. Lowth obſerves, that this verſe ſeems to juſtify the order in which the Septuagint has placed theſe prophecies.

14 For many nations and great kings ſhall ſerve themſelves of them alſo: and I will recompenſe them according to their deeds, and according to the works of their own hands.

15 ¶ For thus ſaith the Lord God of Iſrael unto me, Take the wine cup of this fury at my hand, and cauſe all the nations, to whom I ſend thee, to drink it.

16 And they ſhall drink and be moved, and be mad, becauſe of the ſword that I will ſend among them.

17 Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had ſent me:

18 *To wit,* Jeruſalem and the cities of Judah, and the kings thereof, and the princes thereof, to make them a deſolation, an aſtoniſhment, and hiſſing, and a curſe (as *it is* this day)

19 Pharaoh king of Egypt, and his ſervants, and his princes, and all his people.

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philiſtines, and Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod,

21 Edom and Moab, and the children of Ammon.

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the iſles which *are* beyond the ſea,

23 Dedan, and Tema, and Buz, and all *that are* in the utmoſt corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the deſert.

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes.

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth; and the king of Sheſhach ſhall drink after them.

27 Therefore thou ſhalt ſay unto them, Thus ſaith the Lord of hoſts the God of Iſrael, Drink ye and be drunken, and ſpue and fall, and riſe no more, becauſe of the ſword which I will ſend among you.

28 And it ſhall be, if they refuſe to take the cup at thine hand to drink, then ſhalt thou ſay unto them, Thus ſaith the Lord of hoſts, Ye ſhall certainly drink.

29 For lo, I begin to bring evil on the city which is called by my name, and ſhould ye be utterly unpuniſhed? Ye ſhall not be unpuniſhed: for I will call for a ſword upon all the inhabitants of the earth, ſaith the Lord of hoſts.

30 Therefore propheſy thou againſt them all theſe words, and ſay unto them, The Lord ſhall roar from on high, and utter his voice from his holy habitation, he ſhall mightily roar upon his habitation, he ſhall give a ſhout, as they that tread *the grapes,* againſt all the inhabitants of the earth.

31 A noiſe ſhall come *even* to the ends of the earth; for the Lord hath a controverſy with the nations: he will plead with all fleſh, he will give them that are wicked to the ſword, ſaith the Lord.

32 Thus ſaith the Lord of hoſts, Behold, evil ſhall go forth from nation to nation, and a great whirlwind ſhall be raiſed up from the coaſts of the earth.

33 And the ſlain of the Lord ſhall be at that day from *one* end of the earth even unto the *other* end of the earth: they ſhall not be lamented, neither gathered, nor buried, they ſhall be dung upon the ground.

34 ¶ Howl, ye ſhepherds, and cry, and wallow yourſelves *in the aſhes,* ye principal of the flock: for the days of your ſlaughter, and of your diſperſions are accompliſhed, and ye ſhall fall like a pleaſant veſſel.

35 And the ſhepherds ſhall have no way to flee, nor the principal of the flock to eſcape.

36 A voice of the cry of the ſhepherds, and an howling of the principal of the flock *ſhall be heard:* for the Lord hath ſpoiled their paſture.

37 And the peaceable habitations are cut down, becauſe of the fierce anger of the Lord.

38 He hath forſaken his covert, as the lion: for their land is deſolate, becauſe of the fierceneſs of the oppreſſor, and becauſe of his fierce anger.

CHAP. XXVI.

1 *Jeremiah exhorting to repentance,* 8 *is apprehended* 10 *and arraigned:* 12 *His apology:* 16 *He is quit in judgment.*

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word from the Lord, ſaying,

2 Thus

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17 *Then took I the cup at the Lord's hand, and made all the nations to drink,* &c.] Theſe words, in purſuance of the ſame metaphor, import the prophet's obeying the commands of the Almighty, and denouncing his judgments upon all the ſeveral nations hereafter mentioned.

20 *And all the mingled people.*] The Hebrew word, which we render mingled, is *erin,* and properly ſignifies a mixture of ſeveral nations, and is ſuppoſed to allude to the trading countries, ſituated on the coaſt of the Mediterranean and Red Sea.

And all the kings of the land of Uz, &c.] There are three Perſons called *Uz* in ſcripture, who gave this appellation to three different countries. The ſon of Aram, Gen. x. 23. who is ſuppoſed to have ſettled in Syria near Damaſcus; the ſon of Nahor, Gen. xxii. 21. who ſettled in Arabia Deſerta; and the ſon of Eſau, Gen. xxxvi. 28. from whom Idumea was ſo called, and is the country here meant by the prophet.

22 *And the kings of the iſles which are beyond the ſea.*] Or rather, *by the ſea-ſide,* as the words are tranſlated in the margin of our bibles. The phraſe denotes the people living on the coaſt of the Mediterranean ſea.

23 *Dedan, and Tema, and Buz,* &c.] Theſe were Arabians deſcended from Abraham, and his brother Nahor.

24 *And all the kings—of the mingled people that dwell in the deſert.*] A mixture of people dwelling in that part of Arabia called the deſert, conſiſting of Nebatheans, Amalakites, Midianites, and other nations, called in ſcripture by the general name of *the children of the Eaſt.*

26 *And the king of Sheſhach ſhall drink after them.*] By Sheſhach is meant Babylon, as appears from chap. li. 41. The prophet ſometimes made uſe of dark circumvolutions in expreſſing the places they propheſied againſt: thus Iſaiah calls Babylon, the *deſert of the ſea,* and Jeruſalem, *the valley of viſion.*

28 *And it ſhall be, if they refuſe to take the cup at thine hand,* &c.] If they either do not believe thy threatenings, or diſregard them, becauſe they think themſelves ſufficiently provided againſt any hoſtile invaſion, thou ſhalt let them know that the judgments denounced againſt them are God's irreverſible decree.

30 *He ſhall mightily roar upon his habitation,* &c.] He ſhall pronounce and execute a terrible judgment upon the temple, the place he had choſen for his habitation.

34 *Howl, ye ſhepherds, and cry, and wallow yourſelves in the aſhes, ye principal of the flock,* &c.] By ſhepherds are here meant princes and governors; and, in purſuing the ſame metaphor, the *principal of the flock* ſignifies the great and wealthy men of each nation againſt whom theſe judgments are denounced.

38 *Becauſe of the fierceneſs of the oppreſſor.*] The Hebrew word which is tranſlated *oppreſſor,* ſignifies likewiſe *a dove;* and we are informed that the Aſſyrians bore the figure of *a dove* in their ſtandards; and from this ſymbol they might take the denomination.

2 Thus ſaith the Lord, Stand in the court of the Lord's houſe, and ſpeak unto all the cities of Judah, which come to worſhip in the Lord's houſe, all the words that I command thee to ſpeak unto them; diminiſh not a word:

3 If ſo be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpoſe to do unto them, becauſe of the evil of their doings.

4 And thou ſhalt ſay unto them, Thus ſaith the Lord, If ye will not hearken to me, to walk in my law, which I have ſet before you,

5 To hearken to the words of my ſervants the prophets, whom I ſent unto you, both riſing up early and ſending *them* (but ye have not hearkened)

6 Then will I make this houſe like Shiloh, and will make this city a curſe to all the nations of the earth.

7 So the prieſts and the prophets, and all the people heard Jeremiah ſpeaking theſe words in the houſe of the Lord.

8 ¶ Now it came to paſs, when Jeremiah had made an end of ſpeaking all that the Lord had commanded *him* to ſpeak unto all the people, that the prieſts, and the prophets, and all the people took him, ſaying, Thou ſhalt ſurely die.

9 Why haſt thou propheſied in the name of the Lord, ſaying, This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? And all the people were gathered againſt Jeremiah in the houſe of the Lord.

10 ¶ When the princes of Judah heard theſe things, then they came up from the king's houſe into the houſe of the Lord, and ſat down in the entry of the new gate of the Lord's *houſe*.

11 Then ſpake the prieſts and the prophets unto the princes, and to all the people, ſaying, This man *is* worthy to die, for he hath propheſied againſt this city, as ye have heard with your ears.

12 ¶ Then ſpake Jeremiah, unto all the princes, and to all the people ſaying, The Lord ſent me to propheſy againſt this houſe, and againſt this city, all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced againſt you.

14 As for me, behold, I *am* in your hand: do with me, as ſeemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon yourſelves, and upon this city, and upon the inhabitants thereof: for of a truth, the Lord hath ſent me unto you, to ſpeak all theſe words in your ears.

16 ¶ Then ſaid the princes, and all the people unto the prieſts, and to the prophets, This man *is* not worthy to die: for he hath ſpoken to us in the name of the Lord our God.

17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 Micah the Moraſthite propheſied in the days of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying, Thus ſaith the Lord of hoſts, Zion ſhall be plowed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe, as the high places of the foreſt.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and beſought the Lord, and the Lord repented him of the evil which he had pronounced againſt them? Thus might we procure great evil againſt our ſouls.

20 And there was alſo a man that propheſied in the name of the Lord, Urijah the ſon of Shemaiah of Kirjath-jearim, who propheſied againſt this city, and againſt this land, according to all the words of Jeremiah.

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king ſought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt.

22 And Jehoiakim the king ſent men into Egypt, *namely*, Elnathan the ſon of Achbor, and *certain* men with him into Egypt;

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who ſlew him with the ſword, and caſt his dead body into the graves of the common people.

24 Nevertheleſs, the hand of Ahikam the ſon of Shaphan was with Jeremiah, that they ſhould not give him into the hand of the people, to put him to death.

CHAP. XXVII.

Under the type of bonds and yokes he propheſieth the ſubduing of the neighbour-kings unto Nebuchadnezzar.

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word unto Jeremiah from the Lord, ſaying,

2 Thus ſaith the Lord to me; Make thee bonds and yokes, and put them upon thy neck,

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which come to Jeruſalem unto Zedekiah king of Judah;

4 And

Commentary and Notes on Chapter XXVI.

2 *Stand in the court of the Lord's houſe*, &c.) The great court where both men and women worſhipped, when they brought no ſacrifice; for then they were to carry it into the inner court, called the court of Iſrael.

10 *When the princes of Judah heard theſe things*, &c.) That is the king's counſellors, or chief officers of ſtate, who were alſo members of the Sanhedrim.

18 *Zion ſhall be plowed like a field*, &c) The Jews ſuppoſed this propheſy to have been fulfilled in the utter deſtruction of the ſecond temple by Titus, when Terentius razed the very foundations of the city and temple; and by that means fulfilled the prediction of our bleſſed Saviour, *that there ſhould not be left one ſtone upon another*.

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1 *In the beginning of the reign of Jehoiakim*, &c.) There is a difficulty in the date of this propheſy, becauſe it plainly relates to the times of Zedekiah. Some ſuppoſe that the prophet might have it in charge to declare this decree of the Almighty in the reign of king Jehoiakim, which, however, he was not to execute till the time of Zedekiah. Others think that Jeremiah did not preſently execute ſome part of his orders; namely, the putting on bands and yokes upon his neck, which he wore during the reigns of Jehoiakim and Jeconiah, till the fourth year of Zedekiah. But, perhaps the word Jehoiakim is, by the negligence of ſome tranſcriber, crept into the text inſtead of Zedekiah. This conjecture is conſiderably ſtrengthened by comparing the paſſage in queſtion, with the 3d, 12th and 20th verſes of this chapter, and with the beginning of the following.

14 For many nations and great kings ſhall ſerve themſelves of them alſo: and I will recompenſe them according to their deeds, and according to the works of their own hands.

15 ¶ For thus ſaith the Lord God of Iſrael unto me, Take the wine cup of this fury at my hand, and cauſe all the nations, to whom I ſend thee, to drink it.

16 And they ſhall drink and be moved, and be mad, becauſe of the ſword that I will ſend among them.

17 Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had ſent me:

18 *To wit,* Jeruſalem and the cities of Judah, and the kings thereof, and the princes thereof, to make them a deſolation, an aſtoniſhment, and hiſſing, and a curſe (as *it is* this day)

19 Pharaoh king of Egypt, and his ſervants, and his princes, and all his people.

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philiſtines, and Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod,

21 Edom and Moab, and the children of Ammon.

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the iſles which *are* beyond the ſea,

23 Dedan, and Tema, and Buz, and all *that are* in the utmoſt corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the deſert.

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes.

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth; and the king of Sheſhach ſhall drink after them.

27 Therefore thou ſhalt ſay unto them, Thus ſaith the Lord of hoſts the God of Iſrael, Drink ye and be drunken, and ſpue and fall, and riſe no more, becauſe of the ſword which I will ſend among you.

28 And it ſhall be, if they refuſe to take the cup at thine hand to drink, then ſhalt thou ſay unto them, Thus ſaith the Lord of hoſts, Ye ſhall certainly drink.

29 For lo, I begin to bring evil on the city which is called by my name, and ſhould ye be utterly unpuniſhed? Ye ſhall not be unpuniſhed: for I will call for a ſword upon all the inhabitants of the earth, ſaith the Lord of hoſts.

30 Therefore propheſy thou againſt them all theſe words, and ſay unto them, The Lord ſhall roar from on high, and utter his voice from his holy habitation, he ſhall mightily roar upon his habitation, he ſhall give a ſhout, as they that tread *the grapes,* againſt all the inhabitants of the earth.

31 A noiſe ſhall come *even* to the ends of the earth; for the Lord hath a controverſy with the nations: he will plead with all fleſh, he will give them that are wicked to the ſword, ſaith the Lord.

32 Thus ſaith the Lord of hoſts, Behold, evil ſhall go forth from nation to nation, and a great whirlwind ſhall be raiſed up from the coaſts of the earth.

33 And the ſlain of the Lord ſhall be at that day from *one* end of the earth even unto the *other* end of the earth: they ſhall not be lamented, neither gathered, nor buried, they ſhall be dung upon the ground.

34 ¶ Howl, ye ſhepherds, and cry, and wallow yourſelves *in the aſhes,* ye principal of the flock: for the days of your ſlaughter, and of your diſperſions are accompliſhed, and ye ſhall fall like a pleaſant veſſel.

35 And the ſhepherds ſhall have no way to flee, nor the principal of the flock to eſcape.

36 A voice of the cry of the ſhepherds, and an howling of the principal of the flock *ſhall be heard:* for the Lord hath ſpoiled their paſture.

37 And the peaceable habitations are cut down, becauſe of the fierce anger of the Lord.

38 He hath forſaken his covert, as the lion: for their land is deſolate, becauſe of the fierceneſs of the oppreſſor, and becauſe of his fierce anger.

CHAP. XXVI.

1 *Jeremiah exhorting to repentance,* 8 *is apprehended* 10 *and arraigned:* 12 *His apology:* 16 *He is quit in judgment.*

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word from the Lord, ſaying,

2 Thus

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17 *Then took I the cup at the Lord's hand, and made all the nations to drink,* &c.] Theſe words, in purſuance of the ſame metaphor, import the prophet's obeying the commands of the Almighty, and denouncing his judgments upon all the ſeveral nations hereafter mentioned.

20 *And all the mingled people.*] The Hebrew word, which we render mingled, is *erin,* and properly ſignifies a mixture of ſeveral nations, and is ſuppoſed to allude to the trading countries, ſituated on the coaſt of the Mediterranean and Red Sea.

And all the kings of the land of Uz, &c.] There are three Perſons called *Uz* in ſcripture, who gave this appellation to three different countries. The ſon of Aram, Gen. x. 23. who is ſuppoſed to have ſettled in Syria near Damaſcus; the ſon of Nahor, Gen. xxii. 21. who ſettled in Arabia Deſerta; and the ſon of Eſau, Gen. xxxvi. 28. from whom Idumea was ſo called, and is the country here meant by the prophet.

22 *And the kings of the iſles which are beyond the ſea.*] Or rather, *by the ſea ſide,* as the words are tranſlated in the margin of our bibles. The phraſe denotes the people living on the coaſt of the Mediterranean ſea.

23 *Dedan, and Tema, and Buz,* &c.] Theſe were Arabians deſcended from Abraham, and his brother Nahor.

24 *And all the kings—of the mingled people that dwell in the deſert.*] A mixture of people dwelling in that part of Arabia called the deſert, conſiſting of Nebatheans, Amalakites, Midianites, and other nations, called in ſcripture by the general name of *the children of the Eaſt.*

26 *And the king of Sheſhach ſhall drink after them.*] By Sheſhach is meant Babylon, as appears from chap. li. 41. The prophet ſometimes made uſe of dark circumvolutions in expreſſing the places they propheſied againſt: thus Iſaiah calls Babylon, the *deſert of the ſea,* and Jeruſalem, *the valley of viſion.*

28 *And it ſhall be, if they refuſe to take the cup at thine hand,* &c.] If they either do not believe thy threatenings, or diſregard them, becauſe they think themſelves ſufficiently provided againſt any hoſtile invaſion, thou ſhalt let them know that the judgments denounced againſt them are God's irreverſible decree.

30 *He ſhall mightily roar upon his habitation,* &c.] He ſhall pronounce and execute a terrible judgment upon the temple, the place he had choſen for his habitation.

34 *Howl, ye ſhepherds, and cry, and wallow yourſelves in the aſhes, ye principal of the flock,* &c.] By ſhepherds are here meant princes and governors; and, in purſuing the ſame metaphor, the *principal of the flock* ſignifies the great and wealthy men of each nation againſt whom theſe judgments are denounced.

38 *Becauſe of the fierceneſs of the oppreſſor.*] The Hebrew word which is tranſlated *oppreſſor,* ſignifies likewiſe *a dove;* and we are informed that the Aſſyrians bore the figure of *a dove* in their ſtandards; and from this ſymbol they might take the denomination.

2 Thus ſaith the Lord, Stand in the court of the Lord's houſe, and ſpeak unto all the cities of Judah, which come to worſhip in the Lord's houſe, all the words that I command thee to ſpeak unto them; diminiſh not a word:

3 If ſo be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpoſe to do unto them, becauſe of the evil of their doings.

4 And thou ſhalt ſay unto them, Thus ſaith the Lord, If ye will not hearken to me, to walk in my law, which I have ſet before you,

5 To hearken to the words of my ſervants the prophets, whom I ſent unto you, both riſing up early and ſending *them* (but ye have not hearkened)

6 Then will I make this houſe like Shiloh, and will make this city a curſe to all the nations of the earth.

7 So the prieſts and the prophets, and all the people heard Jeremiah ſpeaking theſe words in the houſe of the Lord.

8 ¶ Now it came to paſs, when Jeremiah had made an end of ſpeaking all that the Lord had commanded *him* to ſpeak unto all the people, that the prieſts, and the prophets, and all the people took him, ſaying, Thou ſhalt ſurely die.

9 Why haſt thou propheſied in the name of the Lord, ſaying, This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? And all the people were gathered againſt Jeremiah in the houſe of the Lord.

10 ¶ When the princes of Judah heard theſe things, then they came up from the king's houſe into the houſe of the Lord, and ſat down in the entry of the new gate of the Lord's *houſe*.

11 Then ſpake the prieſts and the prophets unto the princes, and to all the people, ſaying, This man *is* worthy to die, for he hath propheſied againſt this city, as ye have heard with your ears.

12 ¶ Then ſpake Jeremiah unto all the princes, and to all the people ſaying, The Lord ſent me to propheſy againſt this houſe, and againſt this city, all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced againſt you.

14 As for me, behold, I *am* in your hand: do with me, as ſeemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon yourſelves, and upon this city, and upon the inhabitants thereof: for of a truth, the Lord hath ſent me unto you, to ſpeak all theſe words in your ears.

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17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 Micah the Moraſthite propheſied in the days of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying, Thus ſaith the Lord of hoſts, Zion ſhall be plowed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe, as the high places of the foreſt.

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21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king ſought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt.

22 And Jehoiakim the king ſent men into Egypt, *namely*, Elnathan the ſon of Achbor, and *certain* men with him into Egypt;

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who ſlew him with the ſword, and caſt his dead body into the graves of the common people.

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CHAP. XXVII.

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3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which come to Jeruſalem unto Zedekiah king of Judah;

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4 And command them to ſay unto their maſters, Thus ſaith the Lord of hoſts the God of Iſrael; Thus ſhall ye ſay unto your maſters;

5 I have made the earth, the man and the beaſt that *are* upon the ground, by my great power and by my out-ſtretched arm, and have given it unto whom it ſeemeth meet unto me.

6 And now I have given all theſe lands into the hand of Nebuchadnezzar the king of Babylon my ſervant; and the beaſts of the field have I given him alſo to ſerve him.

7 And all nations ſhall ſerve him, and his ſon, and his ſon's ſon, until the very time of his land come: and *then* many nations and great kings ſhall ſerve themſelves of him.

8 And it ſhall come to paſs, *that* the nation and kingdom which will not ſerve the ſame Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I puniſh, ſaith the Lord, with the ſword, and with the famine, and with the peſtilence, until I have conſumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your ſorcerers, which ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon:

10 For they propheſy a lye unto you, to remove you far from your land; and that I ſhould drive you out, and ye ſhould periſh

11 But the nations that bring their neck under the yoke of the King of Babylon, and ſerve him, thoſe will I let remain ſtill in their own land, ſaith the Lord, and they ſhall till it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah king of Judah according to all theſe words, ſaying, Bring your necks under the yoke of the king of Babylon, and ſerve him and his people, and live.

13 Why will ye die, thou, and thy people, by the ſword, by the famine, and by the peſtilence, as the Lord had ſpoken againſt the nation that will not ſerve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon; for they propheſy a lie unto you.

15 For I have not ſent them, ſaith the Lord, yet they prophecy a lie in my name; that I might drive you out, and that ye might periſh, ye, and prophets that propheſy unto you.

16 Alſo I ſpake to the prieſts, and to all this people, ſaying, Thus ſaith the Lord; Hearken not to the words of your prophets, that propheſy unto you, ſaying, Behold, the veſſels of the Lord's houſe ſhall now ſhortly be brought again from Babylon; for they propheſy a lie unto you.

17 Hearken not unto them: ſerve the king of Babylon, and live. Wherefore ſhould this city be laid waſte?

18 But if they *be* prophets, and if the word of the Lord be with them, let them now make interceſſion to the Lord of hoſts, that the veſſels *which are* left in the houſe of the Lord, and *in* the houſe of the king of Judah, and at Jeruſalem, go not to Babylon.

19 For thus ſaith the Lord of hoſts concerning the pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remain in this city.

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the ſon of Jehoiakim king of Judah from Jeruſalem to Babylon, and all the nobles of Judah and Jeruſalem;

21 Yea, thus ſaith the Lord of hoſts the God of Iſrael concerning the veſſels that remain in the houſe of the Lord, and in the houſe of the king of Judah, and of Jeruſalem;

22 They ſhall be carried to Babylon, and there ſhall they be until the day that I viſit them, ſaith the Lord: then will I bring them up, and reſtore them to this place.

CHAP. XXVIII.

1 *Hananiah's falſe prophecy.* 10 *He breaketh Jeremiah's yoke.* 12 *Jeremiah foretelleth of an iron yoke,* 15 *and Hananiah's death.*

AND it came to paſs the ſame year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the ſon of Azur the prophet, which *was* of Gibeon, ſpake unto me in the houſe of the Lord, in the preſence of the prieſts and of all the people, ſaying,

2 Thus ſpeaketh the Lord of hoſts, the God of Iſrael, ſaying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the veſſels of the Lord's houſe that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.

4 And I will bring again to this place Jeconiah the ſon of Jehoiakim king of Judah, with all the captives of Judah that went into Babylon, ſaith the Lord: for I will break the yoke of the king of Babylon.

5 Then the prophet Jeremiah ſaid unto the prophet Hananiah in the preſence of the prieſts, and in the preſence of all the people that ſtood in the houſe of the Lord.

6 Even

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6 *And now have I given all theſe lands into the hand of Nebuchadnezzar,* &c.] God is the ſole Lord and proprietor of the world; and by virtue of his ſovereignty and dominion, has a right to give the kingdoms of the earth to whomſoever he pleaſes.

7 *His ſon, and his ſon's ſon.*] Viz, Evil-merodach and his ſon Belſhazzar.

Until the time of his land come.] That is, until the time of his viſitation, viz. at the end of ſeventy years.

9 *Therefore hearken not ye to your prophets, nor to your diviners,* &c.) The Jews learned, together with the idolatrous rites of their neighbours, their arts of divination, and foretelling future events, the uſe of which was expreſsly forbidden by the law of Moſes.

16 *The veſſels of the Lord's houſe,* &c.) Which were taken when Jeconiah was led captive to Babylon.

18 *Let them make interceſſion,* &c.) It was the prophets office not only to declare the word of God, but alſo to pray for the ſins of the people.

Commentary and on Notes Chapter XXVIII.

2 *I have broken the yoke,* &c.) That tyrannical power which Nebuchadnezzar exerciſes, of which Jeremiah's bonds and yokes were figures.

4 *And I will bring again to this place Jeconiah,* &c.) This was joyful news to the people, who looked upon Zedekiah only as a depu or viceroy under Nebuchadnezzar.

6 Even the prophet Jeremiah ſaid, Amen: the Lord do ſo, the Lord perform thy words which thou haſt propheſied, to bring again the veſſels of the Lord's houſe, and all that is carried away captive, from Babylon into this place.

7 Nevertheleſs, hear thou now this word that I ſpeak in thine ears, and in the ears of all the people.

8 The prophets that have been before me, and before thee of old, propheſied both againſt many countries, and againſt great kingdoms, of war, and of evil, and of peſtilence.

9 The prophet which propheſieth of peace, when the word of the prophet ſhall come to paſs, *then* ſhall the prophet be known, that the Lord hath truly ſent him.

10 ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the Lord, Even ſo will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations, within the ſpace of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the Lord came unto Jeremiah *the prophet* (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah) ſaying,

13 Go, and tell Hananiah, ſaying, Thus ſaith the Lord, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of iron.

14 For thus ſaith the Lord of hoſts the God of Iſrael, I have put a yoke of iron upon the neck of all theſe nations, that they may ſerve Nebuchadnezzar king of Babylon, and they ſhall ſerve him; and I have given him the beaſts of the field alſo.

15 ¶ Then ſaid the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The Lord hath not ſent thee, but thou makeſt this people to truſt in a lie.

16 Therefore thus ſaith the Lord, Behold, I will caſt thee from off the face of the earth: this year thou ſhalt die, becauſe thou haſt taught rebellion againſt the Lord.

17 So Hananiah the prophet died the ſame year in the ſeventh month.

CHAP. XXIX.

1 *Jeremiah's letter to the captives in Babylon.* 20 *The fearful end of Ahab and Zedekiah, two lying prophets.*

NOW theſe *are* the words of the letter that Jeremiah the prophet ſent from Jeruſalem unto the reſidue of the elders which were carried away captives, and to the prieſts, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jeruſalem to Babylon;

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jeruſalem, and the carpenters, and the ſmiths were departed from Jeruſalem.)

3 By the hand of Elaſah the ſon of Shaphan, and Gemariah the ſon of Hilkiah, whom Zedekiah king of Judah ſent unto Babylon to Nebuchadnezzar king of Babylon; ſaying,

4 Thus ſaith the Lord of hoſts, the God of Iſrael unto all that are carried away captives, whom I have cauſed to be carried away from Jeruſalem unto Babylon;

5 Build ye houſes, and dwell *in them*; and plant gardens, and eat the fruit of them.

6 Take ye wives, and beget ſons and daughters; and take wives for your ſons, and give your daughters to huſbands, that they may bear ſons and daughters; that ye may be increaſed there, and not diminiſhed.

7 And ſeek the peace of the city whither I have cauſed you to be carried away captives, and pray unto the Lord for it: for in the peace thereof ſhall ye have peace.

8 For thus ſaith the Lord of hoſts, the God of Iſrael; Let not your prophets and your diviners, that *be* in the midſt of you, deceive you, neither hearken to your dreams which ye cauſe to be dreamed.

9 For they prophecy falſly unto you in my name: I have not ſent them, ſaith the Lord.

10 For thus ſaith the Lord, that after ſeventy years be accompliſhed at Babylon, I will viſit you, and perform my good word towards you, in cauſing you to return to this place.

11 For I know the thoughts that I think towards you, ſaith the Lord, thoughts of peace, and not of evil, to give you an expected end.

12 Then ſhall ye call upon me, and ye ſhall go and pray unto me, and I will hearken unto you.

13 And ye ſhall ſeek me, and find *me*, when ye ſhall ſearch for me with all your heart.

14 And I will be found of you, ſaith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, ſaith the Lord; and I will

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8, 9, *The prophets that have been before me, and before thee of old propheſied both againſt many countries,* &c] Jeremiah offers two ſeveral reaſons in defence of his own prophecies, and againſt the truth of thoſe of Hananiah. Firſt, That many other prophets agreed with himſelf in propheſying evil againſt the Jews, and other neighbouring countries; whereas Hananiah, being ſingle in his prediction, nothing leſs than the punctual anſwering the event could give him the authority of a true prophet. Secondly, That conſidering the corruption of the people's manners, it was highly probable that God would puniſh their iniquities, which were now ripe for judgment.

16 *This year thou ſhalt die,* &c.] As Hananiah had limited the accompliſhment of his prophecy to the ſpace of two years, in order to gain credit with the people, by ſo punctual a prediction; ſo Jeremiah confines the proof of his veracity to a much ſhorter time; the event being exactly conformable, evidently ſhewed the falſehood of the other's pretences.

Commentary and Notes on Chapter XXIX.

1 *Theſe are the words of the letter that Jeremiah the prophet ſent from Jeruſalem unto the reſidue of the elders which were carried away captives,* &c.] The elders here mentioned were probably the remnant of the members of the Sanhedrim, carried away captive in the third year of the reign of Jehoiakim, many of whom ſeem to have died by the hardſhips they ſuffered in their tranſportation.

5, 6 *Build ye houſes, and dwell in them,* &c.] The prophet gives them this advice, to check their hopes of a ſpeedy return from Babylon, with which they had been flattered by their falſe prophets.

7 *And ſeek the peace of the city,* &c.] It is the duty of all private perſons to ſubmit to the government that protects them, and to pray for its proſperity. And, if they are perſecutors or enemies to the truth, they are to leave it to God to execute upon them the judgments he hath denounced againſt tyrants and oppreſſors.

10 *I will viſit you.*] This promiſe was chiefly fulfilled to their poſterity; there being but few of thoſe captives that returned in perſon into their own country.

14 *And will gather you from all the nations, and from all the places whither I have driven you,* &c,] This prediction was directly ſpoken to thoſe that were carried captives with Jeconiah, and fulfilled in their reſtoration under Cyrus. But the prophecy being ſo large and genera

will bring you again into the place whence I cauſed you to be carried away captive.

15 Becauſe ye have ſaid the Lord hath raiſed us up prophets in Babylon:

16 *Know* that thus ſaith the Lord, of the king that ſitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus ſaith the Lord of hoſts, Behold, I will ſend upon them the ſword, the famine, and the peſtilence, and will make them like vile figs, that cannot be eaten, they are ſo evil.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curſe, and an aſtoniſhment, and an hiſſing, and a reproach among all the nations whither I have driven them:

19 Becauſe they have not hearkened to my words, ſaith the Lord, which I ſent unto them by my ſervants the prophets, riſing up early, and ſending *them*, but ye would not hear, ſaith the Lord.

20 ¶ Hear ye therefore the word of the Lord, all ye of the captivity, whom I have ſent from Jeruſalem to Babylon:

21 Thus ſaith the Lord of hoſts the God of Iſrael, of Ahab the ſon of Kolaiah, and of Zedekiah, the ſon of Maaſeiah, which propheſy a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he ſhall ſlay them before your eyes.

22 And of them ſhall be taken up a curſe by all the captivity of Judah, which *are* in Babylon, ſaying, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roaſted in the fire.

23 Becauſe they have committed villainy in Iſrael, and have committed adultery with their neighbours wives, and have ſpoken lying words in my name, which I have not commanded them, even I know, and *am* a witneſs, ſaith the Lord.

24 ¶ *Thus* ſhalt thou alſo ſpeak to Shemaiah the Nehelamite, ſaying,

25 Thus ſpeaketh the Lord of hoſts, the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy name unto all the people that *are* at Jeruſalem, and to Zephaniah the ſon of Maaſeiah the prieſt, and to all the prieſts, ſaying,

26 The Lord hath made thee prieſt in the ſtead of Jehoiada the prieſt, that ye ſhould be officers in the houſe of the Lord, for every man *that is* mad, and maketh himſelf a prophet, that thou ſhouldſt put him in priſon, and in the ſtocks:

27 Now therefore why haſt thou not reproved Jeremiah of Anathoth, which maketh himſelf a prophet to you?

28 For therefore he ſent unto us *in* Babylon, ſaying, This *captivity is* long, build ye houſes and dwell *in them*, and plant gardens, and eat the fruit of them.

29 And Zephaniah the prieſt read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the Lord unto Jeremiah, ſaying,

31 Send to all them of the captivity, ſaying, Thus ſaith the Lord concerning Shemaiah the Nehelamite, Becauſe that Shemaiah hath propheſied unto you, and I ſent him not, and he cauſed you to truſt in a lie;

32 Therefore thus ſaith the Lord, Behold, I will puniſh Shemaiah the Nehelamite, and his ſeed: he ſhall not have a man to dwell among this people, neither ſhall he behold the good that I will do for my people, ſaith the Lord, becauſe he hath taught rebellion againſt the Lord.

CHAP. XXX.

1 *The Jews return.* 10 *Jacob comforted.* 18 *Their return ſhall be gracious.*

THE word that came to Jeremiah from the Lord, ſaying,

2 Thus ſpeaketh the Lord God of Iſrael, ſaying, Write thee all the words that I have ſpoken unto thee in a book.

3 For lo, the days come, ſaith the Lord, that I will bring again the captivity of my people Iſrael and Judah, ſaith the Lord, and I will cauſe them to return to the land that I gave to their fathers, and they ſhall poſſeſs it.

4 And theſe *are* the words that the Lord ſpake concerning Iſrael and concerning Judah.

5 For thus ſaith the Lord, We have heard a voice of trembling, of fear and not of peace.

6 Aſk ye now, and ſee whether a man doth travail with child? wherefore do I ſee every man with his hands on his loins, as a woman in travail, and all faces are turned unto paleneſs?

7 Alas, for that day *is* great, ſo that none *is* like it: it *is* even the time of Jacob's trouble, but ye ſhall be ſaved out of it.

8 For it ſhall come to paſs in that day, ſaith the Lord of hoſt *that* I will break his yoke from off thy neck, and will burſt thy bonds, and ſtrangers ſhall no more ſerve themſelves of him.

9 But

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may be ſuppoſed to relate to that general reſtoration, ſo often foretold by the antient prophets.

21 *He ſhall ſlay them before your eyes.*] As perſons that diſturbed the minds of the Jews, his ſubjects, and made them unwilling to ſubmit to his government.

22 *Whom the king of Babylon roaſted in the fire.*] This cruel puniſhment was common in the Eaſt, and often uſed during the cruel perſecution of the Chriſtians under the emperor Diocleſian.

26 *The Lord hath made thee prieſt in the ſtead of Jehoiada the prieſt*, &c.) Shemaiah directs the words of his letter to Zephaniah in the firſt place, as being next in order to the high-prieſt, and tells him, that God had appointed him to ſupply the place of the high-prieſt, who was probably abſent at that time; his name was either Azariah, or Seraiah his ſon, but called Jehoiada from the remarkable zeal and courage of that pontiff.

32 *He ſhall not have a man*, &c.] None of his poſterity ſhall remain to ſee my people reſtored to their own land. *Lowth.*

Commentary and Notes on Chapter XXX.

2 *Write thee all the words that I have ſpoken unto thee, in a book.*] The following words contain a promiſe of the Jews reſtoration from their captivity; and therefore God commands them to be written for the uſe of poſterity, to be a ſupport to the Jews, and a proof of God's preſence and over-ruling providence, when the event ſhould be brought about.

6 *Aſk ye now, and ſee whether a man doth travail with child?* &c.] All men ſeem to carry that concern in their countenances, and diſcover that uneaſineſs in their behaviour, from the apprehenſion of approaching evils, as is common to women when they draw near the time of their travail.

7 *Alas, for that day is great, ſo that none is like it*, &c.] The word *day* often comprehends a ſucceſſion of time, in which a whole ſeries of events is tranſacted; ſo it here contains the whole time of the ſiege and taking of Jeruſalem, the deſtruction of the city and temple, and the carrying away the people captive. This is deſcribed as a time of great tribulation, in which it was an earneſt of the day of judgment, called the *Great and terrible day of the Lord.*

8 *And ſtrangers ſhall no more ſerve themſelves of him.*] This promiſe has not yet received its accompliſhment: for, after the return of the Jews from the Babyloniſh captivity, they were again reduced to ſervitude

9 But they ſhall ſerve the Lord their God, and David their king, whom I will raiſe up unto them.

10 ¶ Therefore fear thou not, O my ſervant Jacob, ſaith the Lord, neither be diſmayed, O Iſrael: for lo, I will ſave thee from a-far, and thy ſeed from the land of their captivity, and Jacob ſhall return, and ſhall be in reſt, and quiet, and none ſhall make *him* afraid.

11 For I *am* with thee, ſaith the Lord, to ſave thee: though I make a full end of all nations whither I have ſcattered thee, yet will I not make a full end of thee: but I will correct thee in meaſure, and will not leave thee altogether unpuniſhed.

12 For thus ſaith the Lord, Thy bruiſe *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cauſe, that thou mayeſt be bound up: thou haſt no healing medicines.

14 All thy lovers have forgotten thee: they ſeek thee not, for I have wounded thee with the wound of an enemy, with the chaſtiſement of a cruel one, for the multitude of thine iniquity: *becauſe* thy ſins were increaſed.

15 Why crieſt thou for thine affliction? thy ſorrow *is* incurable, for the multitude of thine iniquity: *becauſe* thy ſins were increaſed, I have done theſe things unto thee.

16 Therefore all they that devour thee ſhall be devoured, and all thine adverſaries, every one of them ſhall go into captivity: and they that ſpoil thee ſhall be a ſpoil, and all that prey upon thee will I give for a prey.

17 For I will reſtore health unto thee, and I will heal thee of thy wounds, ſaith the Lord, becauſe they called thee an out-caſt, *ſaying*, This *is* Zion, whom no man ſeeketh after.

18 ¶ Thus ſaith the Lord, Behold, I will bring again the captivity of Jabob's tents, and have mercy on his dwelling-place: and the city ſhall be builded upon her own heap, and the palace ſhall remain after the manner thereof.

19 And out of them ſhall proceed thankſgiving, and the voice of them that make merry: and I will multiply them, and they ſhall not be few; I will alſo glorify them, and they ſhall not be ſmall.

20 Their children alſo ſhall be as aforetime, and their congregation ſhall be eſtabliſhed before me, and I will puniſh all that oppreſs them.

21 And their nobles ſhall be of themſelves, and their governors ſhall proceed from the midſt of them, and I will cauſe him to draw near, and he ſhall approach unto me: for who *is* this that engaged his heart to approach unto me? ſaith the Lord.

22 And ye ſhall be my people, and I will be your God.

23 Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind, it ſhall fall with pain upon the head of the wicked.

24 The fierce anger of the Lord ſhall not return until he have done *it*, and until he have performed the intents of his heart: in the latter days ye ſhall conſider it.

CHAP. XXXI.

1 *The reſtoration of Iſrael.* 22 *Chriſt is promiſed:* 27 *His care over the Church.*

AT the ſame time, ſaith the Lord, will I be the God of all the families of Iſrael, and they ſhall be my people.

2 Thus ſaith the Lord, The people *which were* left of the ſword, found grace in the wilderneſs; *even* Iſrael, when I went to cauſe him to reſt.

3 The Lord hath appeared of old unto me, *ſaying*, Yea, I have loved thee with an everlaſting love: therefore with loving kindneſs have I drawn thee.

4 Again, I will build thee, and thou ſhalt be built, O virgin of Iſrael, thou ſhalt again be adorned with thy tabrets, and ſhalt go forth, in the dances of them that make merry.

5 Thou ſhalt yet plant vines upon the mountains of Samaria, the planter ſhall plant, and ſhall eat *them* as common things.

6 For there ſhall be a day, *that* the watchmen upon the mount Ephraim ſhall cry, Ariſe ye, and let us go up to Zion unto the Lord our God.

7 For

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vitude by the Greeks and Romans; and at preſent there is no place in the world where they can be ſaid to be their own maſters.

9 *And David their king*, &c.] That is, the Meſſiah, who is often called by the name of David in the prophets, as a perſon in whom all the promiſes made to David were fulfilled.

10 *And Iſrael ſhall be at reſt and quiet, and none ſhall make him afraid*] Theſe expreſſions denote external peace and freedom from the annoyance of all enemies whatſoever.

12 *Thy bruiſe is incurable.*] To all human appearance, and there is none but God can heal thee.

13 *There is none to plead thy cauſe*, &c.] There are none that, by the reformation of their lives, or their interceſſions with God, endeavour to avert his diſpleaſure.

14 *I have wounded thee with the wound of an enemy.*] Thine iniquities have provoked me to puniſh thee with that ſeverity that looks like cruelty

18 *I will bring again the captivity of Jacob's tents*, &c.] This expreſſion alludes to the ancient manner of dwelling in tents, and was in ſome meaſure fulfilled under Zerobabel.

21 *I will cauſe him to draw near, and he ſhall approach unto me.*] He ſhall have a near attendance upon me; for I will make him a prieſt to me, as well as a king, according to that prophecy concerning the Meſſiah, *Thou art a prieſt for ever, after the order of Melchiſedek*, Pſalm cx.

For who is this that engaged his heart, &c.] For who is there, except the Meſſiah, that is ſo entirely devoted to my ſervice? The words *mihu ze*, who is this? have an emphaſis in the original, that cannot be expreſſed in another language, and are ſpoken by way of admiration.

24 *In the latter days ye ſhall conſider it.*] Or rather, *underſtand it.* The latter days may ſignify the time to come, but it commonly implies the times under the goſpel, as being the laſt diſpenſation, and what ſhould continue to the end of the world. If we take the phraſe in this ſenſe, the words import, that when all theſe evils are come upon you, which God hath threatened againſt your diſobedience, and particularly for your heinous crime in rejecting the Meſſiah; and you have found the denunciations of the prophets verified in ſeveral captivities you have undergone; then you will underſtand the import of this and ſeveral other prophecies, and the event will perfectly inſtruct you in their meaning.

Commentary and Notes on Chapter XXXI.

2 *Which were left of the ſword.*] Which were delivered from the cruelty of Pharaoh.

3 *I have loved thee with an everlaſting love*, &c.] The mercies I promiſed you when I made a covenant with your fathers, ſhall never fail.

4 *Again I will build thee, and thou ſhall be built, O virgin of Iſrael*, &c.] Thy inhabitants ſhall be again reſtored to thee, who ſhall rebuild their cities and habitations, that lay deſolate during the time of their captivity. The Jews are called the *virgin of Iſrael*, to imply, that, by repentance and reformation, they have waſhed away the ſtains of their former idolatries, ſo often compared to whoredoms in the ſacred writings.

6 *For there ſhall be a day, that the watchmen upon the mount Ephraim ſhall cry, Ariſe ye*, &c. When the prophets foretel the general converſion

7 For thus ſaith the Lord; Sing with gladneſs for Jacob, and ſhout among the chief of the nations: publiſh ye, praiſe ye, and ſay, O Lord, ſave thy people the remnant of Iſrael.

8 Behold, I will bring them from the north-country, and gather them from the coaſts of the earth, *and* with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company ſhall return thither.

9 They ſhall come with weeping, and with ſupplications will I lead them: I will cauſe them to walk by the rivers of waters in a ſtraight way wherein they ſhall not ſtumble: for I am a father to Iſrael, and Ephraim is my firſt-born.

10 Hear the word of the Lord, O ye nations, and declare *it* in the iſles afar off, and ſay, He that ſcattered Iſrael will gather him, and keep him as a ſhepherd *doth* his flock.

11 For the Lord hath redeemed Jacob, and ranſomed him from the hand of *him that was* ſtronger than he.

12 Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd, and their ſoul ſhall be as a watered garden; and they ſhall not ſorrow any more at all.

13 Then ſhall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their ſorrow.

14 And I will ſatiate the ſoul of the prieſts with fatneſs, and my people ſhall be ſatisfied with my goodneſs ſaith the Lord.

15 ¶ Thus ſaith the Lord, A voice was heard in Ramah, lamentation *and* bitter weeping: Rachel weeping for her children, refuſed to be comforted for her children, becauſe they *were* not.

16 Thus ſaith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work ſhall be rewarded, ſaith the Lord, and they ſhall come again from the land of the enemy.

17 And there is hope in thine end ſaith the Lord, that *thy* children ſhall come again to their own border.

18 ¶ I have ſurely heard Ephraim bemoaning himſelf *thus,* Thou haſt chaſtiſed me, and I was chaſtiſed as a bullock unaccuſtomed *to the yoke*: turn thou me, and I ſhall be turned; for thou *art* the Lord my God.

19 Surely after that I was turned, I repented; and after that I was inſtructed, I ſmote upon *my* thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth.

20 *Is* Ephraim my dear ſon? *is he* a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill: therefore my bowels are troubled for him; I will ſurely have mercy upon him ſaith the Lord.

21 Set thee up way-marks, make thee high heaps: ſet thine heart to-ward the high-way *even* the way *which* thou wenteſt: turn again O virgin of Iſrael, turn again to theſe thy cities.

22 ¶ How long wilt thou go about, O thou backſliding daughter? for the Lord hath created a new thing in the earth, A woman ſhall compaſs a man.

23 Thus ſaith the Lord of hoſts the God of Iſrael, As yet they ſhall uſe this ſpeech in the land of Judah, and in the cities thereof, when I ſhall bring again

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converſion of the Jews, they often ſpeak of Judah and Iſrael, as no longer in a ſtate of ſeparation, but united together under one king, the Meſſiah. The expreſſions *ariſe ye*, &c. allude to the Jews going in companies to Jeruſalem, at the three ſolemn feaſts of the year. By the word *watchman*, may be underſtood thoſe evangelical preachers, who ſhall be inſtruments in converting the Jews, and bringing them into the boſom of the church.

8 *And with them the blind and the lame, the woman with child, and her that travaileth with child together*, &c.] God will conduct them with all imaginary care and tenderneſs, and furniſh the moſt feeble and indigent with ſuitable accommodations. The words allude to God's conducting his people of all ages and conditions through the wilderneſs, compared to the care with which a parent or a nurſe carries a tender child.

9 *They ſhall come with weeping, and with ſupplications will I lead them.*] That is, the Jews, at the time of their general reſtoration, ſhall have their joy tempered with tears of repentance for their former miſcarriages.

I will cauſe them to walk by the rivers of waters, &c.] So that they ſhall not be afflicted with thirſt, or want any accommodation, during their journey. The words allude to God's miraculouſly ſupplying the Iſraelites with water in the wilderneſs.

14 *I will ſatiate the ſoul of the prieſts with fatneſs.*] A figurative expreſſion, ſignifying whatever is beſt and moſt delicious: it may likewiſe mean, the ſpirit of wiſdom and knowledge.

15 *A voice was heard in Ramah -- Rachel weeping for her children*] The prophet deſcribes the lamentations in and about Jeruſalem, at the time of the ſeveral captivities, under the metaphor of a mother lamenting over her dead children. The mournful ſcene is laid in Ramah, in the tribe of Benjamin, and Rachel the mother of that tribe is introduced as chief mourner on ſo ſad an occaſion. This figurative repreſentation was, in a great meaſure, literally fulfilled, when Herod ſlew the infants at Bethlehem, the place where Rachel was buried; and therefore ſhe may, with great propriety, be repreſented, as riſing from her grave, and lamenting the death of her innocent children.

Becauſe they were not] An expreſſion denoting thoſe that were dead, as being cut off from the land of the living, and excluded from any further concern in the things of this world.

17 *And there is hope in thine end*, &c.] Though theſe of the preſent age do not live to ſee a return from captivity, yet their poſterity ſhall enjoy that bleſſing. This was particularly fulfilled with reſpect to the tribe of Benjamin in their return under Cyrus.

18 *Turn thou me, and I ſhall be turned*, &c.] Do thou turn my heart by thy preventing grace, and then I ſhall be effectually reformed.

19 *Surely after that I was turned, I repented*) As ſoon as the grace of God touched my heart, and gave me a due ſenſe of my duty, and the many deviations from it I had been guilty of, I immediately became a true penitent.

I ſmote upon my thigh.] An action expreſſing a great *concern* or *ſurprize.* Homer makes Achilles uſe it, Iliad b. 16.

> Divine Achilles view'd the riſing flames,
> And ſmote his thigh, and thus aloud exclaims. *Pope.*

This action was likewiſe uſed by the Roman orators to expreſs great *concern : Nulla perturbatio animi, nulla corporis, frons non percuſſa, femur.* Cicero de Clar. Orat.

Becauſe I did bear the reproach of my youth.] The burden of my former ſins lay heavy upon my mind,

20 *Is Ephraim my dear ſon? Is he a pleaſant child?* &c.] Or, as the paſſage may be much better rendered, *Is not Ephraim my dear ſon? Is he not a pleaſant child?* That is, is not Ephraim one on whom I have placed my affections, as a parent does upon a child, in whom he delights? For the particle *he* has here the ſame ſenſe as *halo*, and is ſo tranſlated in ſeveral places of ſcripture.

21 *Set thee up way-marks, make thee high heaps*, &c.] He bids them think of preparing for their return to their own country: and, in order to that end, erect land-marks to direct travellers in the right path.

22 *For the lord hath created a new thing in the earth*, &c.] Moſt Chriſtian writers underſtand this paſſage of the miraculous conception of the virgin Mary. Nor will it be thought, that ſuch a prophecy concerning the conception of Chriſt is here inſerted abruptly, if it be conſidered, that, as the coming of the Meſſiah is the foundation of all the promiſes both of the firſt and ſecond covenant, ſo it contains the moſt powerful arguments to perſuade men to obedience. And that covenant, of which Chriſt was to be the Mediator, is plainly foretold and deſcribed in the thirty-firſt and following verſes of this chapter.

23 *The Lord bleſs thee, O habitation of juſtice, and mountain of holineſs.*] When the captivity ſhall be reſtored, and the temple rebuilt,

Jeruſalem.

again their captivity, The Lord bleſs thee, O habitation of juſtice, *and* mountain of holineſs.

24 And there ſhall dwell in Judah itſelf, and in all the cities thereof together, huſbandmen, and they that *that* go forth with flocks.

25 For I have ſatiated the weary ſoul, and I have repleniſhed every ſorrowful ſoul.

26 Upon this I awaked and beheld; and my ſleep was ſweet unto me.

27 ¶ Behold, the days come, ſaith the Lord, that I will ſow the houſe of Iſrael, and the houſe of Judah with the ſeed of man, and with the ſeed of beaſt.

28 And it ſhall come to paſs, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to deſtroy, and to afflict; ſo will I watch over them, to build, and to plant, ſaith the Lord.

29 In thoſe days they ſhall ſay no more, the fathers have eaten a ſour grape, and the children's teeth are ſet on edge.

30 But every one ſhall die for his own iniquity, every man that eateth the ſour grape, his teeth ſhall be ſet on edge.

31 ¶ Behold, the days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah:

32 Not according to the covenant that I made with their fathers in the days *that* I took them by the hand, to bring them out of the land of Egypt, (which my covenant they brake, although I was an huſband unto them, ſaith the Lord.)

33 But this *ſhall be* the covenant that I will make with the houſe of Iſrael, After thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.

34 And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord: for they ſhall all know me from the leaſt of them unto the greateſt of them, ſaith the Lord: for I will forgive their iniquity, and I will remember their ſin no more.

35 ¶ Thus ſaith the Lord, which giveth the ſun for a light by day, *and* the ordinances of the moon and of the ſtars for a light by night, which divideth the ſea when the waves thereof roar; the Lord of hoſts *is* his name.

36 If thoſe ordinances depart from before me, ſaith the Lord, *then* the ſeed of Iſrael alſo ſhall ceaſe from being a nation before me for ever.

37 Thus ſaith the Lord, If heaven above can be meaſured, and the foundations of the earth ſearched out beneath, I will alſo caſt off all the ſeed of Iſrael, for all that they have done, ſaith the Lord.

38 ¶ Behold, the days come, ſaith the Lord, that the city ſhall be built to the Lord from the tower of Hananeel unto the gate of the corner.

39 And the meaſuring-line ſhall yet go forth over againſt it, upon the hill Gareb, and ſhall compaſs about to Goath.

40 And the whole valley of the dead bodies, and of the aſhes, and all the fields unto the brook of Kidron, unto the corner of the horſe-gate, towards the eaſt, *ſhall be* holy unto the Lord, it ſhall not be plucked up, nor thrown down any more for ever.

CHAP. XXXII.

1 *Jeremiah's impriſonment.* 16 *His complaint to God.* 26 *The captivity confirmed.* 36 *A promiſe of a gracious return.*

THE word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army beſieged Jeruſalem: and Jeremiah the prophet was ſhut up in the court of the priſon, which *was* in the king of Judah's houſe.

3 For Zedekiah king of Judah had ſhut him up, ſaying, Wherefore doſt thou propheſy, and ſay, Thus ſaith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he ſhall take it.

4 And Zedekiah king of Judah ſhall not eſcape out of the hand of the Chaldeans, but ſhall ſurely be delivered into the hand of the king of Babylon, and ſhall ſpeak with him mouth to mouth, and his eyes ſhall behold his eyes.

5 And he ſhall lead Zedekiah to Babylon, and there ſhall he be until I viſit him, ſaith the Lord: though ye fight with the Chaldeans, ye ſhall not proſper.

6 ¶ And Jeremiah ſaid, The word of the Lord came unto me, ſaying,

7 Behold, Hanameel the ſon of Shallum thine uncle ſhall come unto thee, ſaying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncles ſon came to me in the court of the priſon, according to the word of the Lord, and ſaid unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyſelf: then

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Jeruſalem ſhall enjoy its former privileges, and be called the ſeat of juſtice, becauſe the ſupreme courts of juſtice ſhall be re-eſtabliſhed there; and the temple ſhall be ſtiled the holy mountain, or place dedicated to the ſervice of the Almighty.

31 *I will make a new covenant with the houſe of Iſrael*, &c.] This muſt be meant of the evangelical covenant, as the text is expounded by St. Paul, Heb. viii. 8. x. 16. The benefits of this covenant were firſt offered to the Jews, as being the completion of that covenant God made with their fathers.

33 *I will put my law in their inward parts, and write it in their hearts*, &c.] That is, the new covenant ſhall require inward purity, inſtead of external obedience, and reaſonable ſervice in the place of ceremonial ordinances.

34 *And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord*, &c.] The laws of the new covenant ſhall be ſo plain and agreeable to the dictates of reaſon, that there ſhall be no need for continually putting them in mind of it as the former covenant, a great part of whoſe ordinances was purely poſitive and ceremonial God will then give a great meaſure of his grace, both to inſtruct men in the knowledge of his will, and engage them to practice it accordingly.

40 *The valley of the dead bodies*] The valley of Tophet, which was made a common burying-place, even this ſhall be cleanſed, and ſet apart as holy unto the Lord.

Commentary and Notes on Chapter XXXII.

3 *Wherefore doſt thou propheſy*, &c.] This refers to the prophecy at chap. xxxiv 2. Jeremiah's prophecies are put together without any order of time.

then I knew that this *was* the word of the Lord.

9 And I bought the field of Hanameel my uncles ſon, that *was* in Anathoth, and weighed him the money, *even* ſeventeen ſhekels of ſilver.

10 And I ſubſcribed the evidence, and ſealed *it*, and took witneſſes, and weighed *him* the money in the balances.

11 So I took the evidence of the purchaſe, *both that which was* ſealed *according* to the law and cuſtom, and *that which was* open.

12 And I gave the evidence of the purchaſe unto Baruch the ſon of Neriah, the ſon of Maaſeiah, in the ſight of Hanameel mine uncles *ſon*, and in the preſence of the witneſſes that ſubſcribed the book of the purchaſe, before all the Jews that ſat in the court of the priſon.

13 And I charged Baruch before them, ſaying,

14 Thus ſaith the Lord of hoſts, the God of Iſrael; Take theſe evidences, this evidenc of the purchaſe, both *which is* ſealed, and this evidence *which is* open; and put them in an earthen veſſel, that they may continue many days.

15 For thus ſaith the Lord of hoſts, the God of Iſrael; Houſes, and fields, and vineyards ſhall be poſſeſſed again in this land.

16 ¶ Now when I had delivered the evidence of the purchaſe unto Baruch the ſon of Neriah, I prayed unto the Lord, ſaying,

17 Ah, Lord God, behold thou haſt made the heaven and the earth by thy great power and ſtretched-out arm, *and* there is nothing too hard for thee:

18 Thou ſheweſt loving kindneſs unto thouſands, and recompenſeſt the iniquity of the fathers into the boſom of their children after them: the Great, the Mighty God, the Lord of hoſts *is* his name.

19 Great in counſel, and mighty in work: for thine eyes *are* open upon all the ways of the ſons of men, to give every one according to his ways, and according to the fruit of his doings:

20 Which haſt ſet ſigns and wonders in the land of Egypt *even* unto this day, and in Iſrael, and amongſt *other* men; and haſt made thee a name, as at this day;

21 And haſt brought forth thy people Iſrael out of the land of Egypt with ſigns, and with wonders, and with a ſtrong hand, and with a ſtretched-out-arm, and with great terror.

22 And haſt given them this land, which thou didſt ſwear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and poſſeſſed it; but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandeſt them to do: therefore thou haſt cauſed all this evil to come upon them:

24 Behold the mounts, they are come unto the city to take it: and the city is given into the hand of the Chaldeans that fight againſt it, becauſe of the ſword, and of the famine, and of the peſtilence: and what thou haſt ſpoken is come to paſs; and behold, thou ſeeſt *it*.

25 And thou haſt ſaid unto me, O Lord God, Buy thee the field for money, and take witneſſes; for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the Lord unto Jeremiah, ſaying,

27 Behold, I *am* the Lord, the God of all fleſh: Is there any thing too hard for me?

28 Therefore thus ſaith the Lord; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon; and he ſhall take it:

29 And the Chaldeans, that fight againſt this city, ſhall come and ſet fire on this city, and burn it, with the houſes upon whoſe roofs they have offered incenſe unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Iſrael and the children of Judah have only done evil before me from their youth: for the children of Iſrael have only provoked me to anger with the work of their hands ſaith the Lord.

31 For this city hath been to me *as* a provocation of mine anger, and of my fury, from the day that they built it even unto this day; that I ſhould remove it from before my face:

32 Becauſe of all the evil of the children of Iſrael, and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their prieſts, and their prophets, and the men of Judah, and the inhabitants of Jeruſalem,

33 And they have turned unto me the back, and not the face; though I taught them riſing up early, and teaching *them*, yet they have not hearkened to receive inſtruction.

34 But they ſet their abomination in the houſe (which is called by my name) to defile it.

35 And they built the high places of Baal, which *are* in the valley of the ſon of Hinnom, to cauſe their ſons and their daughters to paſs through *the fire* unto Molech, which I commanded them not, neither came it into my mind, that they ſhould do this abomination to cauſe Judah to ſin.

36 ¶ And now therefore thus ſaith the Lord the God of Iſrael concerning this city, whereof ye ſay, it ſhall be delivered into the hand of the king of

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10 *I weighed him the money in the balances.*] In antient times all money went by weight; as it does now in ſeveral countries.

17 *Ah, Lord God, behold, thou haſt made the heaven and the earth.*] This prayer begins with an acknowledgment of God's infinite power, which is ſufficiently manifeſt, both in the works of creation and providence, whereby he ſhews himſelf wonderful in his mercies, and terrible in his judgments.

And there is nothing too hard for thee.] Or, hidden from thee, as the Hebrew word literally imports, that is, there is nothing but what thy wiſdom can reach, and bring to paſs.

19 *Great in counſel, and mighty in works*, &c.] Who art infinitely wiſe in ordering all events, and as powerful in putting thy decrees in execution.

24 *Behold the mounts.*] Rather, behold the engines; the margin reads, *The engines of ſhot*, for taking the city.

25 *For the city is given*, &c.] Rather, although the city be given, &c.

27 *Behold, I am the Lord, the God of all fleſh: is an*[illegible] *hard for me.*] The difficulties which thou thinkeſt impoſſi[illegible] mounted are eaſy to me, who can do all things, and have [illegible] and actions of all men at my diſpoſal.

31 *From the day that they built it*, &c.] David was the builder of that part of Jeruſalem called Sion, therefore ſtiled the city of [illegible]. He alſo improved, and enlarged the whole city of Jeruſale[illegible] made it the ſeat of the kingdom. But we do not read that idolatry, the ſin ſpoken of, was committed here in David's time; ſo that the expreſſion ſeems to be hyperbolical, like that of Iſaiah xlviii 8. where God, ſpeaking of the proneneſs of the Jews, ſaith, *thou waſt called a tranſgreſſor from the womb*, that is, from the very time of their living in Egypt. If we take the words in a ſtricter ſenſe, they muſt be underſtood of the time of Solomon, who beautified the city by erecting the temple, and other ſtately buildings, but afterwards defiled it with idolatry.

of Babylon, by the ſword, and by the famine, and by the peſtilence:

37 Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cauſe them to dwell ſafely.

38 And they ſhall be my people, and I will be their God.

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.

40 And I will make an everlaſting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land aſſuredly, with my whole heart, and with my whole ſoul.

42 For thus ſaith the Lord, Like as I have brought all this great evil upon this people, ſo will I bring upon them all the good that I have promiſed them.

43 And fields ſhall be bought in this land, whereof ye ſay, *It is* deſolate without man or beaſt, it is given into the hand of the Chaldeans.

44 Men ſhall buy fields for money, and ſubſcribe evidences, and ſeal *them*, and take witneſſes in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the ſouth: for I will cauſe their captivity to return, ſaith the Lord.

CHAP. XXXIII.

1 *A return promiſed.* 15 *Chriſt the branch of righteouſneſs.*

MOREOVER the word of the Lord came unto Jeremiah the ſecond time, (while he was yet ſhut up in the court of the priſon) ſaying,

2 Thus ſaith the Lord the maker thereof, the Lord that formed it, to eſtabliſh it, the Lord *is* his name,

3 Call unto me, and I will anſwer thee, and ſhew thee great and mighty things which thou knoweſt not.

4 For thus ſaith the Lord, the God of Iſrael, concerning the houſes of this city, and concerning the houſes of the kings of Judah *which are* thrown down by the mounts, and by the ſword.

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men whom I have ſlain in mine anger, and in my fury, and for all whoſe wickedneſs I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cauſe the captivity of Judah, and the captivity of Iſrael to return, and will build them as at the firſt.

8 And I will cleanſe them from all their iniquity, whereby they have ſinned againſt me, and I will pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me.

9 ¶ And it ſhall be to me a name of joy, a praiſe and an honour before all the nations of the earth, which ſhall hear all the good that I do unto them: and they ſhall fear and tremble for all the goodneſs, and for all the proſperity that I procure unto it.

10 Thus ſaith the Lord, Again there ſhall be heard in this place (which ye ſay, *ſhall be* deſolate without man and without beaſt, *even* in the cities of Judah, and in the ſtreets of Jeruſalem *that are* deſolate without man and without inhabitant, and without beaſt)

11 The voice of joy, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride, the voice of them that ſhall ſay, Praiſe the Lord of hoſts, for the Lord *is* good, for his mercy *endureth* for ever, *and* of them that ſhall bring the ſacrifice of praiſe unto the houſe of the Lord; for I will cauſe to return the captivity of the land, as at the firſt, ſaith the Lord.

12 Thus ſaith the Lord of hoſts; Again in this place *which is* deſolate without man and without beaſt, and in all the cities thereof, ſhall be an habitation of ſhepherds cauſing *their* flocks to lie down.

13 In

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37 *And I will cauſe them to dwell ſafely.*] St. Jerom obſerves in his notes upon the place, that this promiſe, taken in its full extent, was not made good to thoſe who returned from the captivity, becauſe they were frequently infeſted with wars, both by the kings of Syria and Egypt, and thoſe of the neighbouring nations, and were finally ſubdued and deſtroyed by the Romans: the promiſe therefore muſt relate to the future calling of the Jews, when they ſhall embrace the doctrines of the goſpel.

39 *And I will give them one heart, and one way, that they may fear me for ever.*] This muſt be underſtood, at leaſt with regard to its ultimate completion, of the re-union of Judah and Iſrael after their general reſtoration. When the ten tribes ſet up a diſtinct kingdom from that of Judah, they were divided not only in their civil intereſt [illegible] in reſpect of their religious worſhip. Theſe diſtinc- [illegible] ſaith he will utterly aboliſh at the time of their con- [illegible]

[illegible] *I will make an everlaſting covenant with them,* &c.] The Jewiſh covenant, with reſpect to the ceremonial ordinances contained in it, is ſometimes called an everlaſting covenant; becauſe theſe ordinances [illegible] to continue for a long ſucceſſion of time, called *olam,* in the Hebrew language, and to laſt till the new olam, or age of the Meſſiah. But when this expreſſion is applied to the goſpel covenant, it has a peculiar emphaſis; implying that it ſhall never be aboliſhed, or give way to any other diſpenſation.

Commentary and Notes on Chapter XXXIII.

3 *Call unto me, and I will anſwer thee,* &c.] An expreſſion intimating the favour and loving kindneſs of the Almighty, that he is ready to comply with the firſt intimations of the deſires of his ſervants. God, thus directing his diſcourſe to Jeremiah, not only denotes his kindneſs towards the prophet, but alſo implies the affection he ſtill bore to his people, for whom the prophet ſo earneſtly interceded, and whoſe welfare he had ſo greatly at heart.

4 *Which are thrown down by the mounts,* &c.] That is, by the battering engines, placed in the mounts upon the walls of the city.

5 *They come to fight with the Chaldeans, but it is to fill them with the dead bodies,* &c.] This verſe is here inſerted between the 4th and 6th, to ſhew, that at preſent, God will not proſper any efforts made for the defence of the city, though he will hereafter reſtore it to its former ſplendor.

6 *Behold, I will bring it health and cure,* &c.] I will reſtore this place to its former proſperity, and deliver it from that melancholy ſtate to which it has been reduced by the ſins of its inhabitants.

8 *And I will cleanſe them from all their iniquity,* &c.] I will not impute their ſins any longer to them, but remit the puniſhments I have inflicted on them for their iniquities. This verſe contains that general promiſe of pardon of ſins often mentioned in the prophets, as the peculiar bleſſing of the goſpel.

9 *And it ſhall be to me a name of joy, a praiſe and an honour before all nations of the earth,* &c.] God's ſpecial providence over the Jews in reſtoring their city and temple, ſhall be remarked by the heathen world, and cauſe all the inhabitants of the earth to give glory to the God they worſhipped.

11 *Praiſe the Lord,* &c.) We read that thoſe that returned from captivity uſed this very hymn. *Ezra* iii. 11.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the ſouth, and in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah ſhall the flocks paſs again under the hands of him that telleth *them*, ſaith the Lord.

14 Behold, the days come, ſaith the Lord, that I will perform that good thing which I have promiſed unto the houſe of Iſrael, and to the houſe of Judah.

15 ¶ In thoſe days, and at that time will I cauſe the branch of righteouſneſs to grow up unto David, and he ſhall execute judgment and righteouſneſs in the land.

16 In thoſe days ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely: and this *is the name* wherewith ſhe ſhall be called, The Lord our righteouſneſs.

17 ¶ For thus ſaith the Lord, David ſhall never want a man to ſit upon the throne of the houſe of Iſrael.

18 Neither ſhall the prieſts the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do ſacrifice continually.

19 ¶ And the word of the Lord came unto Jeremiah, ſaying,

20 Thus ſaith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there ſhould not be day and night in their ſeaſon:

21 *Then* may alſo my covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his throne, and with the Levites the prieſts, my miniſters.

22 As the hoſt of heaven cannot be numbered, neither the ſand of the ſea meaſured: ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me.

23 Moreover, the word of the Lord came to Jeremiah, ſaying,

24 Conſidereſt thou not what this people have ſpoken, ſaying, The two families which the Lord hath choſen, he hath even caſt them off? Thus have they deſpiſed my people, that they ſhould be no more a nation before them.

25 Thus ſaith the Lord, If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth:

26 Then will I caſt away the ſeed of Jacob and David my ſervant, *ſo* that I will not take *any* of his ſeed *to be* rulers over the ſeed of Abraham, Iſaac, and Jacob: for I will cauſe their captivity to return, and have mercy on them.

CHAP XXXIV.

Jeremiah propheſieth the captivity of Zedekiah, and the city.

THE word which came unto Jeremiah from the Lord, (when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominions, and all the people fought againſt Jeruſalem, and againſt all the cities thereof) ſaying,

2 Thus ſaith the Lord the God of Iſrael Go, and ſpeak to Zedekiah king of Judah, and tell him, Thus ſaith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he ſhall burn it with fire.

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be taken, and delivered into his hand, and thine eyes ſhall behold the eyes of the king of Babylon, and he ſhall ſpeak with thee mouth to mouth, and thou ſhalt go to Babylon.

4 Yet hear the word of the Lord, O Zedekiah king of Judah, Thus ſaith the Lord of thee, Thou ſhalt not die by the ſword;

5 *But* thou ſhalt die in peace: and with the burnings of thy fathers the former kings which were before thee, ſo ſhall they burn *odours* for thee, and they will lament thee, *ſaying*, Ah lord: for I have pronounced the words, ſaith the Lord.

6 Then Jeremiah the prophet ſpake all theſe words unto Zedekiah king of Judah in Jeruſalem,

7 When the king of Babylons army fought againſt Jeruſalem, and againſt all the cities of Judah *that were* left, againſt Lachiſh, and againſt Azekah: for theſe defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which *were* at Jeruſalem, to proclaim liberty unto them;

9 That every man ſhould let his man-ſervant, and every man his maid-ſervant, *being* an Hebrew, or an Hebreweſs, go free, that none ſhould ſerve himſelf of them, *to wit*, of a Jew his brother.

10 Now, when all the princes, and all the people which had entered into the covenant, heard that every one ſhould let his man-ſervant, and every one his maid-ſervant go free, that none ſhould ſerve themſelves of them any more, then they obeyed, and let *them* go.

11 But

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16 *And this is the name wherewith he ſhall be called, The Lord our righteouſneſs.*] This name, which properly belongs to the Meſſiah, ſhall be given to Jeruſalem; that is, to the church, to indicate that it is in a peculiar manner dedicated to him, he having choſen it for the place of his reſidence.

17 *David ſhall never want a man to ſit upon the throne of the houſe of Iſrael*, &c.) The promiſe of perpetuity made to David's kingdom ſhall be fulfilled in the Meſſiah, whoſe kingdom ſhall have no end

22 *As the hoſt of heaven cannot be numbered*, &c.) This relates to the promiſe made to Abraham, of *multiplying his ſeed as the ſtars of heaven*, Gen. xxii. 17. If we conſider the literal ſenſe of this promiſe, as fulfilled when the Jews firſt peopled the land of Canaan; it is wonderful to reflect on the vaſt numbers of inhabitants who dwelt in Judea, a country not above 160 miles in length, and about 120 in breadth, if we take in all the country on the other ſide of Jordan, to the borders of Arabia: and yet in David's time there were reckoned above fifteen hundred thouſand fighting men, 1 Chron. xxi. 5.

24 *The two families which the Lord hath choſen, he hath even caſt them off?* &c.] By the two families are meant the tribes of Judah and Levi. The words are ſpoken by thoſe who thought the Jews would never be reſtored to their former condition, or again enjoy their antient government in church or ſtate.

Commentary and Notes on Chapter XXXIV.

1 *When Nebuchadnezzar—fought againſt Jeruſalem*, &c.] The ſiege was begun in the ninth year of Zedekiah, in the tenth month, and tenth day of the month; but the particulars here recorded, do not ſeem to have happened till ſome time after the ſiege.

2 *Behold, I will give this city into the hand of the king of Babylon*, &c.] This prophecy, which threatened the king in particular, as well as the city and nation in general, ſo highly diſpleaſed Zedekiah, that he ſhut up the prophet in priſon.

5 *They ſhall burn odours for thee.*] It was cuſtomary for the Jews to burn odours at the funeral of thoſe kings whoſe memory they honoured.

11 But afterwards they turned and cauſed the ſervants, and the hand-maids, whom they had let go free, to return, and brought them into ſubjection for ſervants and for handmaids.

12 ¶ Therefore the word of the Lord came to Jeremiah from the Lord, ſaying,

13 Thus ſaith the Lord, the God of Iſrael, I made a covenant with your fathers in the day that I brought them forth out of the Land of Egypt, out of the houſe of bond-men, ſaying.

14 At the end of ſeven years, let ye go every man his brother an Hebrew, which had been ſold unto thee, and when he hath ſerved thee ſix years, thou ſhalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were now turned, and had done right in my ſight, in proclaiming liberty every man to his neighbour, and ye had made a covenant before me in the houſe which is called by my name.

16 But ye turned and polluted my name, and cauſed every man his ſervant, and every man his hand-maid, whom he had ſet at liberty at their pleaſure, to return, and brought them into ſubjection, to be unto you for ſervants and for handmaids.

17 Therefore thus ſaith the Lord, Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, ſaith the Lord, to the ſword, to the peſtilence, and to the famine, and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have tranſgreſſed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and paſſed between the parts thereof.

19 The princes of Judah, and the princes of Jeruſalem, the eunuchs, and the prieſts, and all the people of the land, which paſſed between the parts of the calf.

20 I will even give them into the hand of their enemies, and into the hand of them that ſeek their life; and their dead bodies ſhall be for meat unto the fowls of the heaven, and to the beaſts of the earth.

21 And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that ſeek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, ſaith the Lord, and cauſe them to return to this city, and they ſhall fight againſt it, and take it, and burn it with fire, and I will make the cities of Judah a deſolation without an inhabitant.

CHAP. XXXV.

1 *By the obedience of the Rechabites,* 12 *the Jews diſobedience is condemned.*

THE word which came unto Jeremiah from the Lord, in the days of Jehoiakim the ſon of Joſiah king of Judah, ſaying,

2 Go unto the houſe of the Rechabites, and ſpeak unto them, and bring them into the houſe of the Lord, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the ſon of Jeremiah, the ſon of Habaziniah, and his brethren, and all his ſons, and the whole houſe of the Rechabites.

4 And I brought them into the houſe of the Lord, into the chamber of the ſons of Hanan the ſon of Igdaliah a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaſeiah the ſon of Shallum, the keeper of the door.

5 And I ſet before the ſons of the houſe of the Rechabites, pots full of wine, and cups, and I ſaid unto them, drink ye wine.

6 But they ſaid, We will drink no wine: for Jonadab the ſon of Rechab our father commanded us, ſaying, Ye ſhall drink no wine, *neither* ye, nor your ſons for ever.

7 Neither ſhall ye build houſe, nor ſow ſeed, nor plant vineyard, nor have *any*: but all your days ye ſhall dwell in tents, that ye may live many days in the land where ye *be* ſtrangers.

8 Thus

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14 *At the end of ſeven years.*] The ſeventh year was the year of releaſe; conſequently ſervants were to remain but ſix years with their maſters, and, at the beginning of the ſeventh, were to be reſtored to their liberty.

But your fathers hearkened not unto me, &c.] It appears from hence and other paſſages in ſcripture, that the ſabbatical years were wholly neglected for ſeveral years before the captivity. The author of the ſecond book of Chronicles aſſigns this reaſon for the captivity, *That the land might enjoy her ſabbaths.* Now, if we reckon the whole ſeventy years captivity as a puniſhment for this neglect, it will follow, that the law for obſerving thoſe ſabbatical years had been diſregarded for about 490 years.

15 *And ye had made a covenant before me in the houſe which is called by my name.*] This was properly ſuch a covenant as Joſiah, and all the people formerly made in the houſe of the Lord: whereby they obliged themſelves to worſhip him, obſerve his laws in general, and this for giving freedom to their ſervants in particular.

17 *Ye have not hearkened unto me, in proclaiming liberty,*] Though ye made proclamation of ſuch a liberty, yet ye never performed it.

Behold, I proclaim a liberty for you---to the ſword, &c.] I will now make public proclamation, that I give free commiſſion and liberty for the ſword, the famine, and the peſtilence, utterly to deſtroy you.

18 *When they cut the calf in twain, and paſſed between the parts thereof.*] Implying by that ceremony, that they wiſhed themſelves might be cut in ſunder, in like manner, if they broke their ſolemn vow and promiſe; the ſame right was uſed in very antient times, Gen. xv. 10.

19 *Eunuchs*] The officers belonging to the court.

Commentary and Notes on Chapter XXXV.

1 *The word which came unto Jeremiah---in the days of Jehoiakim,* &c.] This, in all probability, may be referred to the fourth year of Jehoiakim's reign, when Nebuchadnezzar, having defeated the king of Egypt at Euphrates, marched towards Syria and Paleſtine, to recover thoſe provinces which the king of Egypt had conquered. In this expedition he laid ſiege to Jeruſalem

2 *Go unto the houſe of the Rechabites.*] The Rechabites were deſcended from the Kenites, and never incorporated with the Jewiſh nation, though conſidered as their friends and allies. Reſpect was paid them in regard to Hobab, father-in law of Moſes, deſcended from that nation. They were worſhippers of the true God, but not circumciſed.

And bring them into the houſe of the Lord, &c.] That is into one of the chambers adjoining to the temple. By this it appears, that the Rechabites were not idolaters; it not being lawful for ſuch perſons to come within the precincts of the temple.

6 *For Jonadab the ſon of Rechab our father commanded us, ſaying, Ye ſhall drink no wine,* &c.] Jonadab was a conſiderable man in this family; and, by this prohibition, intended to reduce his deſcendants to the primitive manner of life, which was that of ſhepherds living in tents, having no certain habitations, taking care only for what was neceſſary barely to ſupply nature.

8 Thus have we obeyed the voice of Jonadab the ſon of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our ſons, nor our daughters:

9 Nor to build houſes for us to dwell in: neither have we vineyard, nor field, nor ſeed.

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to paſs, when Nebuchadrezzar king of Babylon came up into the land, that we ſaid, Come, and let us go to Jeruſalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: ſo we dwelt at Jeruſalem.

12 ¶ Then came the word of the Lord unto Jeremiah, ſaying,

13 Thus ſaith the Lord of hoſts, the God of Iſrael, Go and tell the men of Judah, and the inhabitants of Jeruſalem, Will ye not receive inſtruction to hearken to my words? ſaith the Lord.

14 The words of Jonadab the ſon of Rechab, that he commanded his ſons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandments: notwithſtanding, I have ſpoken unto you, riſing early, and ſpeaking, but ye hearkened not unto me.

15 I have ſent alſo unto you all my ſervants the prophets, riſing up early, and ſending *them*, ſaying, Return ye now every man from his evil way, and amend your doings, and go not after other Gods to ſerve them, and ye ſhall dwell in the land which I have given to you, and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Becauſe the ſons of Jonadab the ſon of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus ſaith the Lord God of hoſts, the God of Iſrael, Behold, I will bring upon Judah, and upon all the inhabitants of Jeruſalem, all the evil that I have pronounced againſt them: becauſe I have ſpoken unto them, but they have not heard, and I have called unto them, but they have not anſwered.

18 ¶ And Jeremiah ſaid unto the houſe of the Rechabites, Thus ſaith the Lord of hoſts, the God of Iſrael, Becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus ſaith the Lord of hoſts, the God of Iſrael, Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever.

CHAP. XXXVI.

1 Baruch writeth Jeremiah's prophecy. 20 Jehoiakim burneth the roll. 27 his judgment. 32 Baruch writeth a new copy.

AND it came to paſs in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, *that* this word came unto Jeremiah, from the Lord, ſaying,

2 Take thee a roll of a book, and write therein all the words that I have ſpoken unto thee againſt Iſrael, and againſt Judah, and againſt all the nations, from the day I ſpake unto thee, from the days of Joſiah, even unto this day.

3 It may be that the houſe of Judah will hear all the evil which I purpoſe to do unto them, that they may return every man from his evil way; that I may forgive their iniquity and their ſin.

4 Then Jeremiah called Baruch the ſon of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had ſpoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, ſaying, I *am* ſhut up; I cannot go into the houſe of the Lord:

6 Therefore go thou and read in the roll which thou haſt written from my mouth, the words of the Lord in the ears of the People in the Lord's houſe upon the faſting-day: and alſo thou ſhalt read them in the ears of all Judah, that come out of their cities.

7 It may be they will preſent their ſupplication before the Lord, and will return every one from his evil way; for great *is* the anger and the fury that the Lord hath pronounced againſt this people.

8 And Baruch the ſon of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's houſe.

9 And it came to paſs in the fifth year of Jehoiakim the ſon of Joſiah king of Judah, in the ninth month, *that* they proclaimed a faſt before the Lord to all the People in Jeruſalem, and to all the people that came from the cities of Judah unto Jeruſalem.

10 Then read Baruch in the book, the words of

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8 *Thus have we obeyed the voice of Jonadab the ſon of Rechab our father*, &c.] We have conformed ourſelves to his injunctions, and governed ourſelves according to his precepts, during the ſpace of near three hundred Years.

11 *We dwell at Jeruſalem.*] Where during the ſiege we are forced to continue: in ſuch a caſe they did not think themſelves obliged to a ſtrict obſervance of the injunctions of Jonadab.

19 *Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever.*] When the main body of the Jewiſh nations are diſperſed in their ſeveral captivities, ſome of that family ſhall remain to attend on my ſervice, and enjoy the privileges of worſhiping in my temple at Jeruſalem.

Commentary and Notes on Chapter XXXVI.

2 *Take thee a roll of a book.*] The ancient manner of writing was upon long ſlips of parchment, which they afterwards rolled upon ſticks.

And write therein all the words that I have ſpoken unto thee againſt Iſrael, and againſt Judah, &c.] Though the Kingdom of Iſrael, was deſtroyed by Salmanezar, before the time of Jeremiah, yet the prophet was ordered to reprove their ſins, both to make the juſtice of God appear in puniſhing them ſo ſeverely, and to warn the reſt of the Jews, by their example, Beſides, there were ſome remains of theſe tribes ſtill left, who joined themſelves to the tribe of Judah.

3 *It may be that the houſe of Judah will hear*, &c.] God is here introduced as ſpeaking after the manner of man, and uſing ſuch methods as in human probability may be moſt likely to prevail. Theſe and ſuch like expreſſions indicate, that God's fore-knowledge of future events lays no reſtraint on the will of Man, nor takes away the liberty of human actions.

5 *I am ſhut up* &c.] Probably he was under confinement for having given offence to the king by his prophecies.

9 *In the fifth year of Jehoiakim—in the ninth month, that they proclaimed a faſt*, &c.] It was cuſtomary among the Jews to proclaim anniverſary faſts upon certain days, in memory of ſome great calamity which had befallen them at that time. Of this kind were the faſts of the fourth, fifth, ſeventh, and tenth months mentioned by the phophet Zechariah, the firſt inſtituted in memory of the city's being taken by Nebuchadnezzar, the ſecond in memory of the temples being burnt in that month; the third, for the murder of Jedaliah, and the fourth in memory of the ſiege which then began.

of Jeremiah in the houſe of the Lord, in the chamber of Gemariah, the ſon of Shaphan the ſcribe, in the higher court, at the entry of the new gate of the Lord's houſe, in the ears of all the people.

11 ¶ When Michaiah the ſon of Gemariah the ſon of Shaphan, had heard out of the book all the words of the Lord.

12 Then he went down into the king's houſe, into the ſcribes chamber, and lo, all the princes ſat there, *even* Eliſhama the ſcribe, and Delaiah the ſon of Shemaiah, and Elnathan the ſon of Achber, and Gemariah the ſon of Shaphan, and Zedekiah the ſon of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard when Baruch read the book in the ears of the people,

14 Therefore all the princes ſent Jehudi the ſon of Nethaniah, the ſon of Shelemiah, the ſon of Cuſhi, unto Baruch, ſaying, Take in thine hand the roll wherein thou haſt read in the ears of the people, and come. So Baruch the ſon of Neriah took the roll in his hand, and came unto them.

15 And they ſaid unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to paſs when they had heard all the words, they were afraid both one and other, and ſaid unto Baruch, We will ſurely tell the king of all theſe words.

17 And they aſked Baruch, ſaying, Tell us now, How didſt thou write all theſe words at his mouth?

18 Then Baruch anſwered them, He pronounced all theſe words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then ſaid the princes unto Baruch, Go hide thee, thou and Jeremiah, and let no man know where ye *be*.

20 ¶ And they went into the king into the court but they laid up the roll in the chamber of Eliſhama the ſcribe, and told all the words in the ears of the king.

21 So the king ſent Jehudi to fetch the roll: and he took it out of Eliſhama the ſcribes chamber: and Jehudi read it in the ears of the king, and in the ears of all the princes which ſtood beſide the king.

22 Now the King ſat in the winter-houſe, in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to paſs, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and caſt *it* into the fire that *was* on the hearth, until all the roll was conſumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his ſervants that heard all theſe words.

25 Nevertheleſs, Elnathan, and Delaiah, and Gemariah had made interceſſion to the king that he would not burn the roll: but he would not hear them.

26 But the King commanded Jerahmeel the ſon of Hammelech, and Seraiah the ſon of Azriel, and Shelamiah the ſon of Abdeel, to take Baruch the ſcribe, and Jeremiah the prophet. But the Lord hid them.

27 ¶ Then the word of the Lord came to Jeremiah, (after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah,) ſaying,

28 Take thee again another roll, and write in it all the former words that were in the firſt roll, which Jehoiakim the king of Judah hath burned.

29 And thou ſhalt ſay to Jehoiakim king of Judah, Thus ſaith the Lord; Thou haſt burned this roll, ſaying, Why haſt thou written therein, ſaying, The king of Babylon ſhall certainly come and deſtroy this land, and ſhall cauſe to ceaſe from thence man and beaſt?

30 Therefore thus ſaith the Lord of Jehoiakim king of Judah, He ſhall have none to ſit upon the throne of David: and his dead body ſhall be caſt out in the day to the heat, and in the night to the froſt.

31 And I will puniſh him, and his ſeed, and his ſervants, for their iniquity; and I will bring upon them, and upon the inhabitants of Jeruſalem, and upon the men of Judah, all the evil that I have pronounced againſt them; but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the ſcribe the ſon of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added beſides unto them many like words.

CHAP. XXXVII.

1 *The Egyptians having raiſed the Chaldean's ſiege, Zedekiah ſendeth to Jeremiah;* 6 *who propheſieth the Chaldeans return and victory.* 11 *He is beaten, and put into priſon.*

AND king Zedekiah the ſon of Joſiah reigned inſtead of Coniah the ſon of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his ſervants, nor the people of the land did hearken unto the words of the Lord, when he ſpake by the prophet Jeremiah.

3 And Zedekiah the king ſent Jehucal the ſon of Shelemiah, and Zephaniah the ſon of Maaſeiah the Prieſt, to the prophet Jeremiah, ſaying, Pray now unto the Lord our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into priſon.

5 Then Pharoah's army was come forth out of Egypt:

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23 *When Jehudi had read three or four leaves.*] Their books were made in form of a roll, and therefore were not divided into leaves or pages, as ours are; ſo that by leaves we are to underſtand the columns, or ſeveral partitions into which the breadth of the parchment was divided. A roll found at Herculaneam, written in this manner, confirms this conjecture.

32 *And there were added beſides unto them many like words.*] From hence we may infer, that the ſpirit of God did not inform the very words which the ſacred authors wrote, directing them only in general to expreſs the ſenſe in proper words, leaving the manner to themſelves. And hence proceeds that variety of ſtile obſervable in the ſcriptures, according to the genius or education of the writers.

Commentary and Notes on Chapter XXXVII.

1 *Zedekiah—whom Nebuchadrezzar made king.*] A tributary king, he having taken an oath of homage to the king of Babylon.

5 *Then Pharoah's army was come forth out of Egypt,* &c] Ze-

Egypt: and when the Chaldeans that beſieged Jeruſalem heard tidings of them, they departed from Jeruſalem.

6 ¶ Then came the word of the Lord unto the prophet Jeremiah, ſaying,

7 Thus ſaith the Lord, the God of Iſrael; Thus ſhall ye ſay to the king of Judah, that ſent you unto me, to enquire of me; Behold, Pharoah's army, which is come forth to help you, ſhall return to Egypt into their own land.

8 And the Chaldeans ſhall come again, and fight againſt this City, and take it; and burn it with fire.

9 Thus ſaith the Lord; Deceive not yourſelves, ſaying, the Chaldeans ſhall ſurely depart from us: for they ſhall not depart.

10 For though ye had ſmitten the whole army of the Chaldeans that fight againſt you, and there remained *but* wounded men among them, *yet* ſhould they riſe up every man in his tent, and burn this city with fire.

11 ¶ And it came to paſs that when the army of the Chaldeans was broken up from Jeruſalem for fear of Pharoah's army.

12 Then Jeremiah went forth out of Jeruſalem to go into the land of Benjamin, to ſeparate himſelf thence in the midſt of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whoſe name *was* Irijah, the ſon of Shelemiah, the ſon of Hananiah, and he took Jeremiah the prophet, ſaying, Thou falleſt away to the Chaldeans.

14 Then ſaid Jeremiah, *It is* falſe; I fall not away to the Chaldeans. But he hearkened not to him: ſo Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and ſmote him, and put him in priſon in the houſe of Jonathan the ſcribe: for they had made that the priſon.

16 When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days.

17 Then Zedekiah the king ſent, and took him out: and the king aſked him ſecretly in his houſe, and ſaid, Is there *any* word from the Lord? and Jeremiah ſaid, there is; for, ſaid he, thou ſhall be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah ſaid unto king Zedekiah, What have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon?

19 Where *are now* your prophets which propheſied unto you, ſaying, The king of Babylon ſhall not come againſt you, nor againſt this land?

20 Therefore hear now, I pray thee, O my lord the king: let my ſupplication, I pray thee be accepted before thee; that thou cauſe me not to return to the houſe of Jonathan the ſcribe, leſt I die there.

21 Then Zedekiah the king commanded that they ſhould commit Jeremiah into the court of the priſon, and that they ſhould give him daily a piece of bread out of the bakers ſtreet, until all the bread in the city were ſpent. Thus Jeremiah remained in the court of the priſon.

CHAP XXXVIII.

1 *Jeremiah his put into the dungeon.* 7 *Ebed-melech getteth him ſome enlargment.* 14 *his counſel to the king.*

THEN Shephatiah the ſon of Mattan, and Gedaliah the ſon of Paſhur, and Jucal the ſon of Shelemiah, and Paſhur, the ſon of Malchiah, heard the words that Jeremiah had ſpoken unto all the people, ſaying,

2 Thus ſaith the Lord, He that remaineth in this city ſhall die by the ſword, by the famine, and by the peſtilence: but he that goeth forth to the Chaldeans, ſhall live; for he ſhall have his life, for a prey, and ſhall live.

3 Thus ſaith the Lord, This city ſhall ſurely be given into the hand of the king of Babylon's army, which ſhall take it.

4 Therefore the princes ſaid unto the king, We beſeech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in ſpeaking ſuch words unto them: for this man ſeeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king ſaid, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing againſt you.

7 Then took they Jeremiah, and caſt him into the dungeon of Malchiah the ſon of Hammelech that was in the court of the priſon: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: ſo Jeremiah ſunk in the mire.

7 Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the kings houſe heard that they had put Jeremiah in the dungeon; (the king then ſitting in the gate of Benjamin.)

8 Ebed-melech went forth out of the king's houſe, and ſpake to the king ſaying,

9 My lord the king, theſe men have done evil in all that they have done to Jeremiah the prophet, whom they have caſt into the dungeon, and he is like to die for hunger in the place where he is, for *there is* no more bread in the city.

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dekiah, contrary to the oath he had taken to Nebuchadnezzar, made an alliance with the king of Egypt, and contracted with him for aſſiſtance againſt the king of Babylon. Accordingly the king of Egypt ſent an army to his relief, which obliged the Chaldeans to raiſe the ſiege of Jeruſalem, in order to fight this Egyptian army.

12 *To ſeparate himſelf thence in the midſt of the people.*) Or, as the words might be better rendered, from the midſt of his people, or from among his people; that is, Jeremiah propoſed to leave the city, and retire into his own country.

13 *Thou falleſt away to the Chaldeans.*] The ground of this accuſation was the prophets having foretold that the Chaldeans ſhould take the City, and exhorted the Jews to ſubmit to them.

19 *Where are now your prophets,* &c.] Where are now your falſe prophets? The event muſt ſurely have demonſtrated how much they have deceived you; the ſiege is again renewed, and the city in imminent danger of being taken.

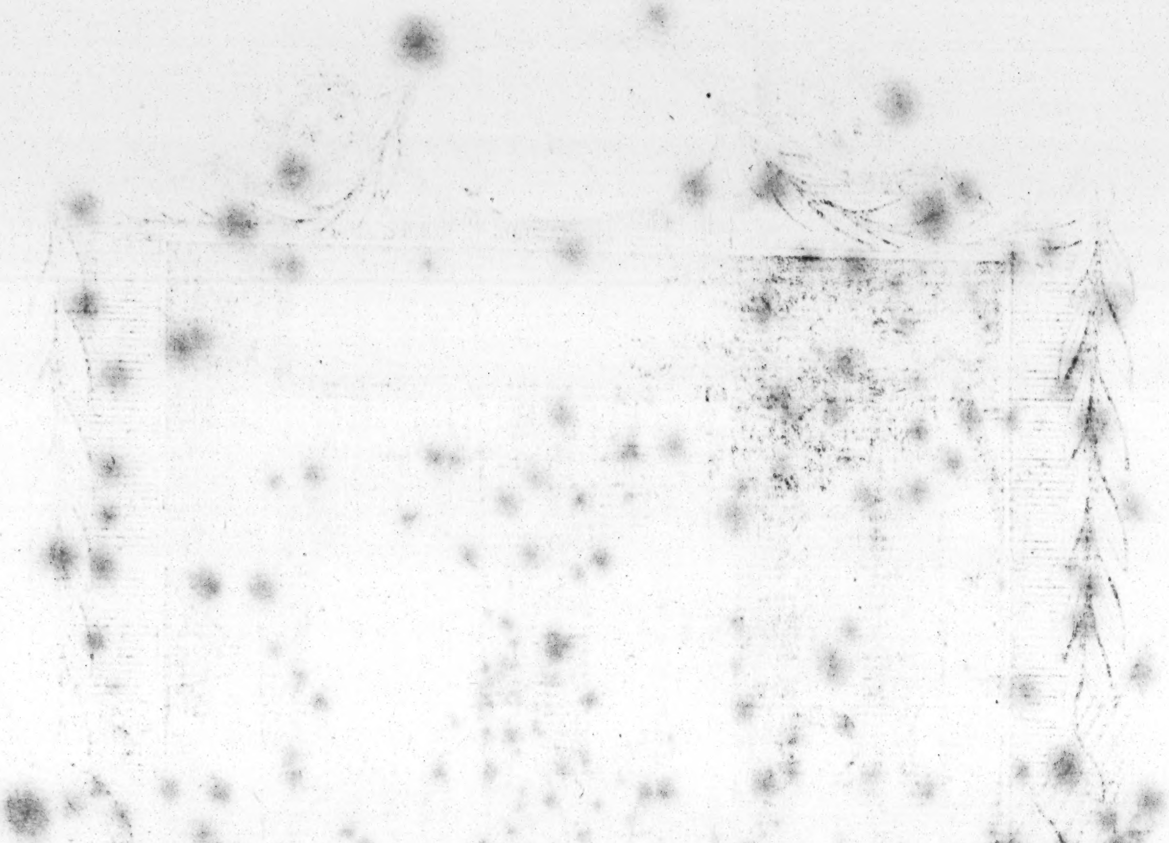
21 *Into the court of the priſon.*] A more favourable reſtraint.

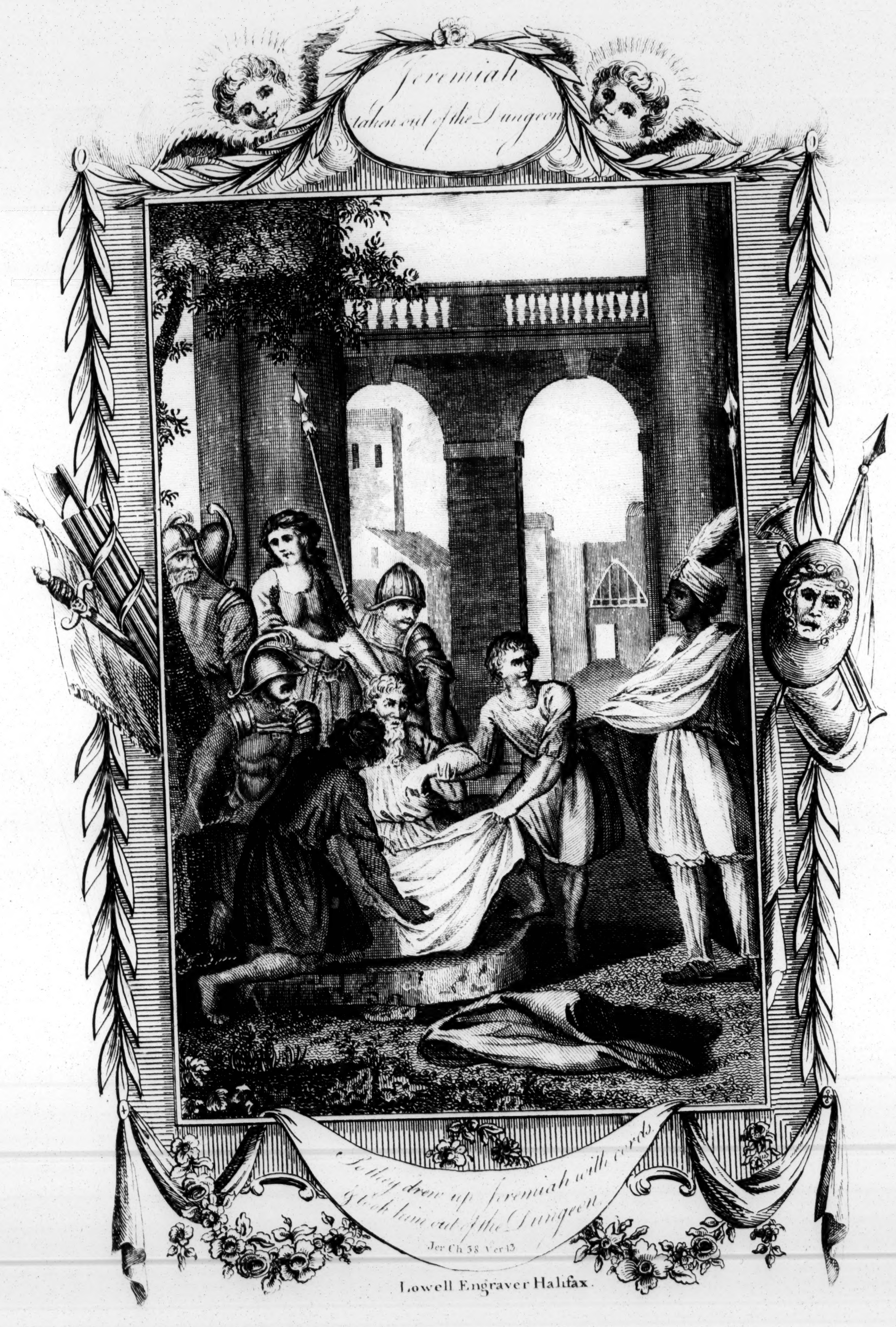
Till all the bread of the city was ſpent.] Till famine forced the city to ſurrender.

Commentary and Notes on Chapter XXXVIII.

6 *Then took they Jeremiah and caſt him into the dungeon,* &c.] It is commonly thought that Jeremiah, during his abode in this loathſome place, compoſed the melancholy meditations inſerted in the third chapter of Lamentations.

9 *Theſe men have done evil.*) This perſon, though only a proſelyte, had a greater regard for God's word, and the meſſenger that publiſhed it, than any of the great men of his own nation.




Jeremiah
taken out of the Dungeon

So they drew up Jeremiah with cords
& took him out of the Dungeon.
Jer Ch 38 Ver 13

Lowell Engraver Halifax.

10 Then the king commanded Ebed-melech the Ethiopian, ſaying, Take from hence thirty Men with thee, and take up Jeremiah the prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, and went into the houſe of the king under the treaſury, and took thence old caſt clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian ſaid unto Jeremiah, Put now theſe old caſt clouts and rotten rags under thine arm-holes under the cords. And Jeremiah did ſo.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon. And Jeremiah remained in the court of the priſon.

14 ¶ Then Zedekiah the king ſent and took Jeremiah the prophet unto him into the third entry that is in the houſe of the Lord. And the King ſaid unto Jeremiah, I will aſk thee a thing; hide nothing from me.

15 Then Jeremiah ſaid unto Zedekiah, if I declare *it* unto thee, wilt thou not ſurely put me to death? and if I give thee counſel, wilt thou not hearken unto me?

16 So Zedekiah the king ſware ſecretly unto Jeremiah, ſaying, *As* the Lord liveth, that made us this ſoul, I will not put thee to death, neither will I give thee into the hand of theſe men that ſeek thy life.

17 Then ſaid Jeremiah unto Zedekiah, Thus ſaith the Lord, the God of hoſt, the God of Iſrael; If thou wilt aſſuredly go forth unto the king of Babylon's princes, then thy ſoul ſhall live, and this city ſhall not be burned with fire: and thou ſhalt live, and thine houſe.

18 But if thou wilt not go forth to the king of Babylon's princes, then ſhall this city be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand.

19 And Zedekiah the king ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, leſt they deliver me into their hand, and they mock me.

20 But Jeremiah ſaid, They ſhall not deliver *thee*. Obey, I beſeech thee, the voice of the Lord which I ſpake unto thee: ſo it ſhall be well unto thee, and thy ſoul ſhall live.

21 But if thou refuſe to go forth, this *is* the word that the Lord hath ſhewed me:

22 And behold, all the women that are left in the king of Judah's houſe *ſhall be* brought forth to the king of Babylon's princes, and thoſe *women* ſhall ſay, Thy friends have ſet thee on, and have prevailed againſt thee: thy feet are ſunk in the mire, *and* they are turned away back.

23 So they ſhall bring out all thy wives and thy children to the Chaldeans: and thou ſhalt not eſcape out of their hand, but ſhalt be taken by the hand of the king of Babylon: and thou ſhalt cauſe this city to be burned with fire.

24 Then ſaid Zedekiah unto Jeremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now what thou haſt ſaid unto the king, hide it not from us, and we will not put thee to death; alſo what the king ſaid unto thee:

26 Then thou ſhalt ſay unto them, I preſented my ſupplication before the king, that he would not cauſe me to return to Jonathan's houſe, to die there.

27 Then came all the princes unto Jeremiah, and aſked him: and he told them according to all theſe words that the king had commanded. So they left off ſpeaking with him: for the matter was not perceived.

28 So Jeremiah abode in the court of the priſon until the day that Jeruſalem was taken: and he was *there* when Jeruſalem was taken.

CHAP. XXXIX.

1 *Jeruſalem is taken.* 7 *Zedekiah is made blind, and ſent to Babylon.* 8 *The city is ruined.* 9 *The people are captivated.*

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon, and all his army againſt Jeruſalem, and they beſieged it.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and ſat in the middle-gate, *even* Nergal-ſharezar, Shamgar-nebo, Sarſechim, Rab-ſaris, Nergal-ſharezer, Rab-mag, with all the reſidue of the princes of the king of Babylon.

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15 *Then Jeremiah ſaid unto Zedekiah, if I declare it unto thee, wilt thou not ſurely put me to death*, &c.] The prophet had ſo often experienced the unſteadineſs of the king's temper, his backwardneſs in following good counſel, and his want of courage to ſupport thoſe who dared to give him proper advice, that he might very reaſonably determine not to venture his life to ſerve a man, who was, in ſome meaſure, incapable of being directed And although God had ſhewed the prophet what would be the effect of his advice, if it were followed, yet it doth not appear that he had commanded him to make this known to Zedekiah.

16 *As the Lord liveth, that made us this ſoul*, &c.] That is, the author of our life and being; who may he preſerve it, or take it from me, as I ſpeak truth or falſehood.

19 *And they mock me.*] When I am in the power of the Chaldeans, I fear they will treat me with ſcorn and contempt, without any regard to my royal character. Zedekiah was conſcious to himſelf, that he had broken that oath of homage and fidelity he had before given to the king of Babylon; and therefore might juſtly be treated as a man deſtitute both of faith and honour.

22 *And thoſe women ſhall ſay, Thy friends have ſet thee on, and have prevailed againſt thee: thy feet are ſunk in the mire.*] Theſe very women ſhall reproach thee, for having ſuffered thyſelf to be enſnared by the advice of thy friends, and brought under inſuperable difficulties.

And they are turned away back.] Even thy friends, who adviſed thee not to ſubmit to the Chaldeans, will forſake thee in thy diſtreſs, and take the firſt opportunity of going over to the enemy.

26 *That he would not cauſe me to return to Jonathan's houſe.*] Jeremiah had before been kept priſoner there, chap xxxviii. 15.

Commentary and Notes on Chapter XXXIX.

2 *The city was broken up*, &c.] That is, ſuch breaches were made in the walls, that the armies of the Chaldeans entered and took poſſeſſion of the city.

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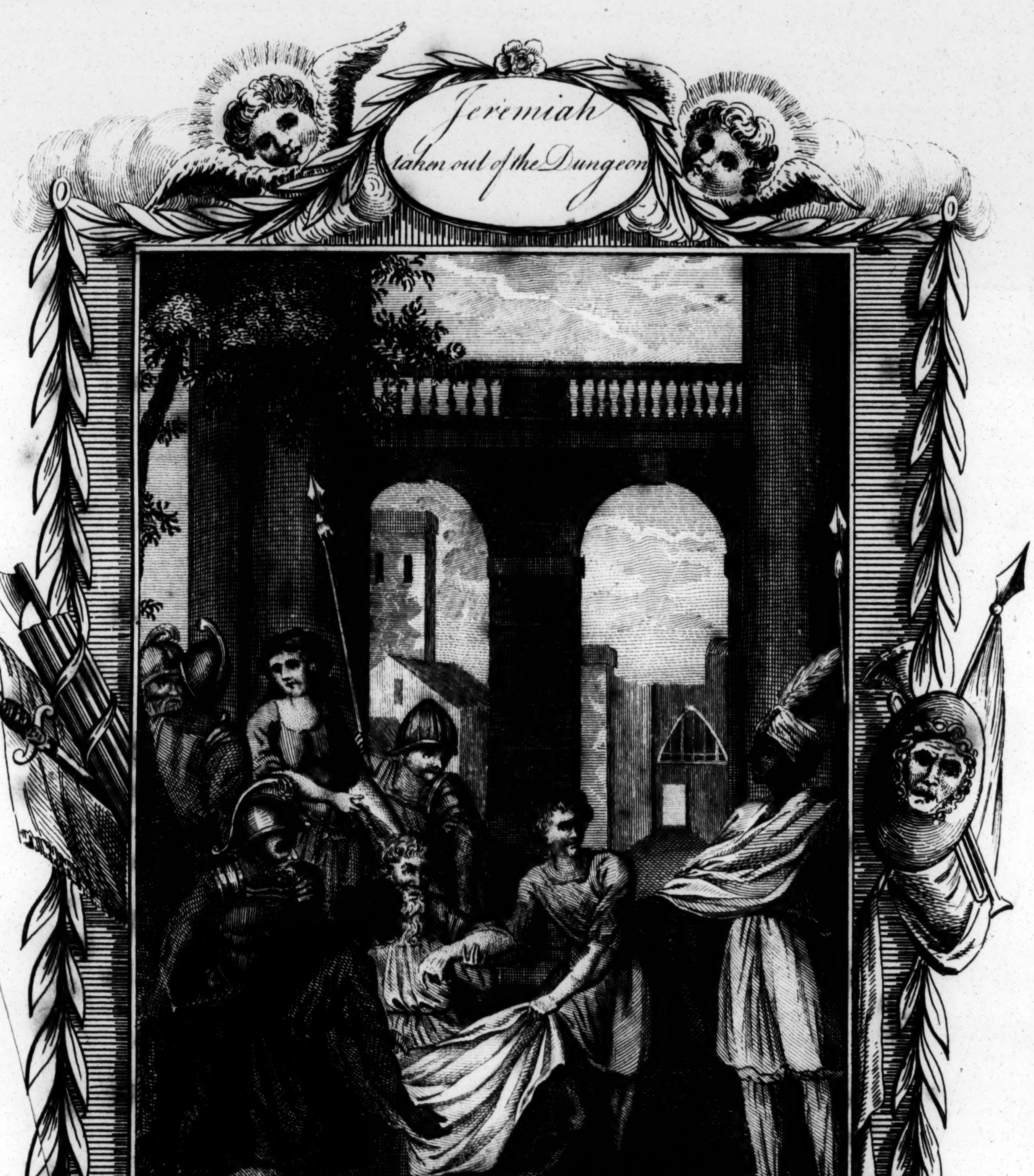

Jeremiah taken out of the Dungeon

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Jer. Ch. 38 Ver. 13.

Lowell Engraver Halifax.

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war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans army purſued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath; where he gave Judgment upon him.

6 Then the king of Babylon ſlew the ſons of Zedekiah in Riblah before his eyes: alſo the king of Babylon ſlew all the nobles of Judah.

7 Moreover, he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

8 ¶ And the Chaldeans burned the king's houſe and the houſes of the people with fire, and brake down the walls of Jeruſalem.

9 ¶ Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and thoſe that fell away, that fell to him, with the reſt of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing in the land of Judah, and gave them vineyards and fields at the ſame time.

11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, ſaying,

12 Take him, and look well to him, and do him no harm: but do unto him even as he ſhall ſay unto thee.

13 So Nebuzar-adan the captain of the guard ſent, and Nebuſhaſban, Rab-ſaris, and Nergalſharezar, Rab-mag, and all the king of Babylon's princes;

14 Even they ſent, and took Jeremiah out of the court of the priſon, and committed him unto Gedaliah the ſon of Ahikam the ſon of Shaphan, that he ſhould carry him home. So he dwelt among the people.

15 Now the word of the Lord came unto Jeremiah while he was ſhut up in the court of the priſon, ſaying,

16 Go, and ſpeak to Ebed-melech the Ethiopian, ſaying, Thus ſaith the Lord of hoſts, the God of Iſrael; Behold, I will bring my words upon this city for evil, and not for good; and they ſhall be *accompliſhed* in that day before thee.

17 But I will deliver thee in that day, ſaith the Lord: and thou ſhalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee: becauſe thou haſt put thy truſt in me, ſaith the Lord.

CHAP. XL.

1 *Jeremiah being ſet free by Nebuzar-adan, goeth to Gedaliah.* 7 *The diſperſed Jews repair to him.* 13 *Iſhmael's conſpiracy.*

THE word that came to Jeremiah from the Lord, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him, being bound in chains among all that were carried away captive of Jeruſalem and Judah, *which were* carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and ſaid unto him, The Lord thy God hath pronounced this evil upon this place.

3 Now the Lord hath brought *it*, and done according as he hath ſaid: becauſe ye have ſinned againſt the Lord, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I looſe thee this day from the chains which *were* upon thine hand. If it ſeem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it ſeem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it ſeemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he ſaid* Go back alſo to Gedaliah the ſon of Ahikam the ſon of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go whereſoever it ſeemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the ſon of Ahikim to Mizpah; and dwelt with him among the people *that* were left in the land.

7 ¶ Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the ſon of Ahikam governor in the land, and had committed unto him men and women and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan and Jonathan

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5 *To Riblah, in the land of Hamath,*] Moſt interpreters ſuppoſe this city to be the ſame which was afterwards called Antioch, being beautified by Seleucus.

Where he gave judgment upon him.] He pronounced ſentence upon him, as one that had broken his oath of fidelity to the king of Babylon, which he took when he made him king of Judea.

7 *He put out Zedekiah's eyes, and bound him with chains to carry him to Babylon.*] It is added, chap. lii, 11. that he *put him in priſon till the day of his death.* And thus two prophecies, which ſeemed at firſt to contradict each other, were fulfilled. The firſt was that of Jeremiah, namely, that *Zedekiah's eyes ſhould behold the king of Babylon,* xxxii. 4. And the ſecond that of the prophet Ezekiel, who foretold that *he ſhould not ſee Babylon, though he ſhould die there,* Ezek. xii. 14.

11, 12 *Now Nebuchadrezzar--- gave charge concerning Jeremiah,* &c.] He was informed that the prophet had exhorted both the king and people to ſubmit themſelves to his authority; and, had his advice been followed, the labour of ſo long a ſiege, and the terrible conſequences that attended it, had been prevented.

Commentary and Notes on Chapter XL.

1 *The word which came to Jeremiah from the Lord,* &c.] This relates to the prophecy mentioned chap. xlii. 7. occaſioned by the conſpiracy of Iſhmael againſt Gedaliah.

5 *Go back to Gedaliah.*] The Chaldee paraphraſe ſeems to interpret this very well. *If thou wilt not abide* (here) *go back to Gedaliah.*

6 *Then went Jeremiah unto Gedaliah---to Mizpah,* &c.] A town in the confines of Judah and Benjamin, where Gedaliah then reſided. It was a place of great note in the time of the judges, and afterwards re-built by king Aſa.

7 *Now when all the captains of the forces which were in the fields,* &c.] By the taking of Jeruſalem, the Chaldeans made a complete conqueſt of Judea; and the Jewiſh army, with its commanders fled, and diſperſed themſelves in ſeveral parts of the country; but, upon the news of Gedaliah's being appointed governor of the land, they all repaired to him.

Jonathan the ſons of Kareah; and Seraiah, the ſon of Tanhumeth, and the ſons of Ephai the Netophathite, and Jazaniah the ſon of a Maachathite, they and their men.

9 And Gedaliah the ſon of Ahikam the ſon of Shaphan ſware unto them and to their men, ſaying, Fear not to ſerve the Chaldeans: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

10 As for me, behold, I will dwell at Mizpah, to ſerve the Chaldeans, which will come unto us: but ye, gather ye wine, and ſummer-fruits, and oil, and put *them* in your veſſels; and dwell in your cities that ye have taken.

11 Likewiſe when all the Jews, that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had ſet over them Gedaliah the ſon of Ahikam the ſon of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and ſummer-fruits very much.

13 ¶ Moreover, Johanan the ſon of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And ſaid unto him, Doſt thou certainly know that Baalis the king of the Ammonites hath ſent Iſhmael the ſon of Nethaniah to ſlay thee? but Gedaliah the ſon of Ahikam believed them not.

15 Then Johanan the ſon of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me go, I pray thee, and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know *it:* wherefore ſhould he ſlay thee, that all the Jews *which are* gathered unto thee ſhould be ſcattered, and the remnant of Judah periſh?

16 But Gedaliah the ſon of Ahikam ſaid unto Johanan the ſon of Kareah, Thou ſhalt not do this thing: for thou ſpeakeſt falſly of Iſhmael.

CHAP. XLI.

1 *Iſhmael treacherouſly killeth Gedaliah and others.* 11 *Johanan recovereth the captives.*

NOW it came to paſs in the ſeventh month *that* Iſhmael the ſon of Nethaniah, the ſon of Eliſhama of the ſeed royal, and the princes of the king, even ten men with him, came unto Gedaliah the ſon of Ahikam to Mizpah, and there they did eat bread together in Mizpah.

2 Then aroſe Iſhmael the ſon of Nethaniah, and the ten men that were with him, and ſmote Gedaliah the ſon of Ahikam the ſon of Shaphan with the ſword, and ſlew him whom the king of Babylon had made governor over the land.

3 Iſhmael alſo ſlew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to paſs the ſecond day after he had ſlain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourſcore men having their beards ſhaven, and their clothes rent, and having cut themſelves, with offerings and incenſe in their hand, to bring *them* to the houſe of the Lord.

6 And Iſhmael the ſon of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to paſs as he met them, he ſaid unto them, Come to Gedaliah the ſon of Ahikam.

7 And it was *ſo* when they came into the midſt of the city, that Iſhmael the ſon of Nethaniah, ſlew them, *and caſt them* into the midſt of the pit, he, and the men that *were* with him.

8 But ten men were found among them, that ſaid unto Iſhmael, Slay us not: for we have treaſures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and ſlew them not among their brethren.

9 Now the pit wherein Iſhmael had caſt all the dead bodies of the men (whom he had ſlain becauſe of Gedaliah) *was* it which Aſa the king had made for fear of Baaſha king of Iſrael; *and* Iſhmael the ſon of Nethaniah filled it with *them that were* ſlain.

10 Then Iſhmael carried away captive all the reſidue of the people that *were* in Mizpah, *even* the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the ſon of Ahikam, and Iſhmael the ſon of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Iſhmael the ſon of Nethaniah had done.

12 Then they took all the men, and went to fight with Iſhmael the ſon of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to paſs, *that* when all the people which *were* with Iſhmael ſaw Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So

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10 *To ſerve the Chaldeans which will come unto us.*] I am ready to obey any orders that the king of Babylon ſends me by his ſervants.

Gather ye wine and oil.] By a *motonymy* for *grapes* and *olives*. It was now about the month of Auguſt, the proper ſeaſon for gathering the ſummer fruits of that country.

Commentary and Notes on Chapter XLI.

1 *In the ſeventh month.*] The city was deſtroyed in the fourth month, and Gedaliah ſlain in the ſeventh, which contained part of September and part of October.

5 *Fourſcore men, having their beards ſhaven, and their clothes rent, and having cut themſelves.*] Theſe were tokens of great mourning, and uſed by theſe perſons, to expreſs their grief for the deſtruction of the city and the temple. Such expreſſions of ſorrow were forbidden to be uſed at funeral obſequies, but might be lawfully uſed upon other mournful occaſions.

With offerings and incenſe in their hand, to bring them to the houſe of the Lord.] Some are of opinion, that devout perſons brought their oblations to the place where the altar formerly ſtood, which they conſidered as conſecrated ground: but others think, that, by the houſe of the Lord, is to be underſtood an altar or place of worſhip, erected by Gedaliah at Mizpah, in imitation of that which was formerly placed there by Samuel. This conjecture is partly confirmed by a paſſage, I. Maccabees chap. iii. 46. from whence it appears, that there was then a place of worſhip at Mizpah.

6 *Weeping all along as he went.*] As if he ſympathized with them.

8 *Slay us not: for we have treaſures in the field,* &c.] Or, as the word is elſewhere rendered, in the *country*, in contradiſtinction to a town or city: they promiſed to make him maſter of all their riches, if he would ſpare their lives.

12 *The great waters of Gibeon.*] Called the pool of Gibeon.

14 So all the people that Iſhmael had carried away captive from Mizpah, caſt about and returned and went unto Johanan the ſon of Kareah.

15 But Iſhmael the ſon of Nethaniah eſcaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the ſon of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Iſhmael the ſon of Nethaniah, from Mizpah (after *that* he had ſlain Gedaliah the ſon of Ahikam) *even* mighty men of war, and the women, and the children, and the eunuchs whom he had brought again from Gibeon.

17 And they departed and dwelt in the habitation of Chimham, which *is* by Bethlehem, to go to enter into Egypt.

18 Becauſe of the Chaldeans: for they were afraid of them, Becauſe Iſhmael the ſon of Nethaniah had ſlain Gedaliah the ſon of Ahikam, whom the king of Babylon made governor in the land.

CHAP XLII.

1 *Johanan deſireth Jeremiah to inquire of God, promiſing obedience to his will.* 7 *Jeremiah aſſureth him of ſafety in Judea,* 13 *and deſtruction in Egypt.* 19 *He reproveth their hypocriſy.*

THEN all the captains of the forces, and Johanan the ſon of Kareah, and Jezaniah the ſon of Hoſhaiah, and all the people from the leaſt even unto the greateſt came near.

2 And ſaid unto Jeremiah the prophet, Let, we beſeech thee, our ſupplication be accepted before thee, and pray for us unto the Lord thy God, *even* for all this remnant (for we are left *but* a few of many, as thine eyes do behold us.)

3 That the Lord thy God may ſhew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet ſaid unto them, I have heard *you*, behold, I will pray unto the Lord your God according to your words, and it ſhall come to paſs, *that* whatſoever thing the Lord ſhall anſwer you, I will declare *it* unto you: I will keep nothing back from you.

5 Then they ſaid to Jeremiah, The Lord be a true and faithful witneſs between us, if we do not even according to all things for the which the Lord thy God ſhall ſend thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the Lord our God, to whom we ſend thee; that it may be well with us, when we obey the voice of the Lord our God.

7 ¶ And it came to paſs after ten days, that the word of the Lord came unto Jeremiah.

8 Then called he Johanan the ſon of Kareah, and all the captains of the forces which *were* with him, and all the people from the leaſt even unto the greateſt,

9 And ſaid unto them, Thus ſaith the Lord, the God of Iſrael, unto whom ye ſent me to preſent your ſupplication before him.

10 If ye will ſtill abide in this land, then will I build you and not pull *you* down, and I will plant you and not pluck *you* up: for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, ſaith the Lord, for I *am* with you to ſave you, and to deliver you from his hand.

12 And I will ſhew mercies unto you, that he may have mercy upon you, and cauſe you to return to your own land.

13 But if ye ſay, We will not dwell in this land, neither obey the voice of the Lord your God,

14 Saying, No: but we will go into the land of Egypt, where we ſhall ſee no war, nor hear the ſound of the trumpet, nor have hunger of bread; and there will we dwell;

15 And now therefore hear the word of the Lord, ye remnant of Judah: Thus ſaith the Lord of hoſts, the God of Iſrael; If ye wholly ſet your faces to enter into Egypt, and to go to ſojourn there.

16 Then it ſhall come to paſs, *that* the ſword which ye feared ſhall overtake you there in the land of Egypt, and the famine whereof ye were afraid ſhall follow cloſe after you there in Egypt; and there ye ſhall die.

17 So ſhall it be with all the men that ſet their faces to go into Egypt to ſojourn there; they ſhall die by the ſword, by the famine, and by the peſtilence: and none of them ſhall remain or eſcape from the evil that I will bring upon them.

18 For thus ſaith the Lord of hoſts, the God of Iſrael, As mine anger and my fury hath been poured forth upon the inhabitants of Jeruſalem; ſo ſhall my fury be poured forth upon you, when ye ſhall enter into Egypt; and ye ſhall be an execration, and an aſtoniſhment, and a curſe, and a reproach; and ye ſhall ſee this place no more.

19 ¶ The Lord hath ſaid concerning you, O ye remnant of Judah; Go ye not into Egypt; know certainly that I have admoniſhed you this day.

20 For

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17 *And they departed and dwelt in the habitation of Chimham,* &c.] A parcel of ground, which David had ſettled on Chimham, the ſon of Barzillai.

18 *Becauſe of the Chaldeans.*] They were afraid leſt the Chaldeans ſhould impute this inſurrection to the whole body of the Jews that were left in the land.

Commentary and Notes on Chapter XLII.

3 *That the Lord may ſhew us,* &c.] This is the nature of hypocrites, who would know of God's word what they ſhould do, but will follow it only in thoſe particulars were it tallies with their own inclinations.

10 *For I repent me of the evil that I have done unto you.*] God is ſaid in ſcripture to repent, when he alters the common method of his providence. The expreſſion therefore implies a declaration from God, that the puniſhment the Jews had already undergone had made ſatiſfaction to his juſtice, as far as concerns this world: and that he would not continue the ſame ſeverity towards them, unleſs they gave him freſh provocation.

12 *And I will ſhew mercies unto you,* &c.] I will incline the heart of the king of Babylon to take pity on you, and will again ſettle you in your own country: from whence ye were driven by the late wars and diſtractions.

19 *The Lord hath ſaid concerning you, O ye remnant of Judah, Go ye not into Egypt,* &c.] God commanded the Jews, by Moſes, not to have any commerce with Egypt, that they might not practice the idolatrous cuſtoms of that country, with which they had been defiled during their ſojourning there; and this was the reaſon why he often reproved them by his prophets, for making alliances with Egypt, but there were particular reaſons at this time for ſo ſevere a prohibition; for the Jews had either learned ſeveral of their idolatrous practices from the Egyptians, or, at leaſt were confirmed in thoſe evil cuſtoms by their example. Beſides, it was the rival kingdom, which contended for empire with that of Babylon. The Jews therefore, by ſeeking protection in Egypt, refuſed to ſubmit themſelves to the king of Babylon, to whom God had decreed the government of Judea, and all the neighbouring countries.

20 For ye diſſembled in your hearts when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord our God; and according unto all that the Lord our God ſhall ſay, ſo declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the Lord your God, nor any *thing* for the which he hath ſent me unto you.

22 Now therefore know certainly, that ye ſhall die by the ſword, by the famine, and by the peſtilence, in the place whither ye deſire to go, *and* to ſojourn.

CHAP. XLIII.

1 *Johanan carrieth Jeremiah into Egypt.* 8 *Jeremiah propheſieth the conqueſt of Egypt by the Babylonians.*

AND it came to paſs *that* when Jeremiah had made an end of ſpeaking unto all the people, all the words of the Lord their God, for which the Lord their God had ſent him to them, *even* all theſe words.

2 Then ſpake Azariah the ſon of Hoſhaiah, and Johanan the ſon of Kareah, and all the proud men, ſaying unto Jeremiah, Thou ſpeakeſt falſly; the Lord our God hath not ſent thee to ſay, Go not into Egypt to ſojourn there.

3 But Baruch the ſon of Neriah ſetteth thee on againſt us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the ſon of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah,

5 But Johanan the ſon of Kareah, and all the captains of the forces, took all the remnant of Judah that were returned from all nations whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's daughters, and every perſon that Nebuzaradan the captain of the guard had left with Gedaliah the ſon of Ahikam the ſon of Shaphan, and Jeremiah the prophet, and Baruch the ſon of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lord; thus came they *even* to Tahpanhes.

8 ¶ Then came the word of the Lord unto Jeremiah in Tahpanhes ſaying,

9 Take great ſtones in thine hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharoah's houſe in Tahpanhes, in the ſight of the men of Judah:

10 And ſay unto them, Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will ſend and take Nebuchadrezzar the king of Babylon my ſervant; and will ſet his throne upon theſe ſtones that I have hid, and he ſhall ſpread his royal pavillion over them.

11 And when he cometh, he ſhall ſmite the land of Egypt, *and deliver* ſuch *as are* for death, to death; and ſuch *as are* for captivity, to captivity; and ſuch *as are* for the ſword, to the ſword.

12 And I will kindle a fire in the houſes of the gods of Egypt, and he ſhall burn them, and carry them away captives, and he ſhall array himſelf with the land of Egypt, as a ſhepherd putteth on his garment, and he ſhall go forth from thence in peace.

13 He ſhall break alſo the images of Bethſhemeſh, that *is* in the land of Egypt, and the houſes of the gods of the Egyptians ſhall he burn with fire.

CHAP. XLIV.

1 *The deſolation of Judah for idolatry.* 15 *The Jews obſtinacy,* 20 *is threatened.* 29 *The deſtruction of Egypt foreſhewn.*

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, ſaying,

2 Thus ſaith the Lord of hoſts, the God of Iſrael, Ye have ſeen all the evil that I have brought upon Jeruſalem, and upon all the cities of Judah; and behold, this day they *are* a deſolation, and no man dwelleth therein.

3 Becauſe of their wickedneſs which they have committed to provoke me to anger, in that they went to burn incenſe, *and* to ſerve other gods, whom they knew not, *neither* they, you, nor your fathers.

4 Howbeit, I ſent unto you all my ſervants the prophets, riſing early and ſending *them*, ſaying, Oh do not this abominable thing that I hate.

5 But

Commentary and Notes on Chapter XLIII.

2 *All the proud men,*] That is, all thoſe who refuſed to obey the commands of the Almighty, when they croſſed their own inclinations.

The Lord---hath not ſent thee. &c.] It is the conſtant method of hypocrites and infidels, to pretend they are not ſatisfied of the truth of revelation; when the true cauſe of their unbelief is, That God's commands contradict their own luſts and appetites.

7 *Thus came they even to Tahpanhes,* &c.] This was one of the principal cities of Egypt, and in it was a palace where their kings often reſided. It is ſuppoſed by many to be the ſame city which was afterwards called Daphnæ Peluſciacæ. St. Jerom tells us from an ancient tradition, that the prophet Jeremiah was here ſtoned to death by the Jews.

9 *In the clay in the brick-kiln.*] Bricks were the chief materials which the Babylonians uſed in their buildings.

11 *And deliver ſuch as are for death, to death,* &c.] Death here ſignifies peſtilence, which the prophet foretells will overſpread the country of Egypt, by reaſon of the famine, occaſioned by ſieges and other deſolations of war.

12 *And I will kindle a fire in the houſes of the Gods of Egypt.*] When God puniſhes an heathen nation, one of the principal ſins for which he viſits it is idolatry; and therefore he executes his vengeance in a remarkable manner, upon their idols, who can neither ſave themſelves nor their worſhippers.

And he ſhall array himſelf with the land of Egypt, as a ſhepherd putteth on his garment, &c.] The prophet here promiſes, that Egypt ſhall furniſh the Chaldean army with all manner of neceſſaries, and defend them from the hardſhips they had been expoſed to during the invaſion, as a ſhepherd is ſecured from the injuries of the weather by a thick garment.

Commentary and Notes on Chapter XLIV.

1 *Migdol, Noph, and Pathros*] *Migdol* was a place near the Red Sea; *Noph* was commonly called *Memphis*; and *Pathros* was the country of *Thebais*, as Bochart proves.

3 *To ſerve other gods, whom they knew not, neither they, you, nor your fathers*] Theſe idols are oppoſed to the true God, called elſewhere the God of their fathers; that is, he that made himſelf known to them by ſo many miracles of mercy, and promiſed to ſhew the ſame favour to their poſterity, if they continued ſtedfaſt in their obedience.

5 But they hearkened not, nor inclined their ear to turn from their wickedneſs, to burn no incenſe unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the ſtreets of Jeruſalem, and they are waſted *and* deſolate, as at this day.

7 Therefore now thus ſaith the Lord, the God of hoſt, the God of Iſrael, Wherefore commit ye *this* great evil againſt your ſouls, to cut off from you man and woman, child and ſuckling out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incenſe unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourſelves off, and that ye might be a curſe, and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedneſs of your fathers, and the wickedneſs of the kings of Judah, and the wickedneſs of their wives, and your own wickedneſs, and the wickedneſs of your wives, which they have committed in the land of Judah, and in the ſtreets of Jeruſalem?

10 They are not humbled *even* unto this day, neither have they feared, nor walked in my law, nor in my ſtatutes that I ſet before you, and before your fathers.

11 ¶ Therefore thus ſaith the Lord of hoſt, the God of Iſrael, Behold, I will ſet my face againſt you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have ſet their faces to go into the land of Egypt to ſojourn there, and they ſhall all be conſumed, *and* fall in the land of Egypt: and they ſhall *even* be conſumed by the ſword *and* by the famine: they ſhall die, from the leaſt even unto the greateſt, by the ſword and by the famine: and they ſhall be an execration, *and* an aſtoniſhment, and a curſe, and a reproach.

13 For I will puniſh them that dwell in the land of Egypt as I have puniſhed Jeruſalem, by the ſword, by the famine, and by the peſtilence:

14 So that none of the remnant of Judah which are gone into the land of Egypt to ſojourn there, ſhall eſcape or remain, that they ſhould return into the land of Judah, to the which they have a deſire to return to dwell there: for none ſhall return but ſuch as ſhall eſcape.

15 ¶ Then all the men which knew that their wives had burned incenſe unto other gods, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, anſwered Jeremiah ſaying,

16 *As for* the word that thou haſt ſpoken unto us in the name of the Lord, we will not hearken unto thee.

17 But we will certainly do whatſoever thing goeth forth out of our own mouth, to burn incenſe unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the ſtreets of Jeruſalem: for *then* had we plenty of victuals, and were well, and ſaw no evil.

18 But ſince we left off to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been conſumed by the ſword, and by the famine.

19 And when we burned incenſe to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worſhip her, and pour out drink-offerings unto her, without our men?

20 ¶ Then Jeremiah ſaid unto all the people, to the men and to the women, and to all the people which had given him *that* anſwer, ſaying,

21 The incenſe that ye burned in the cities of Judah, and in the ſtreets of Jeruſalem, ye and your fathers, your kings and your princes, and the people of the land, did not the Lord remember them, and came it *not* into his mind?

22 So that the Lord could no longer bear, becauſe of the evil of your doings, *and* becauſe of the abominations which ye have committed: therefore is your a land deſolation, and an aſtoniſhment, and a curſe without an inhabitant, as at this day.

23 Becauſe ye have burned incenſe, and becauſe ye have ſinned againſt the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies: therefore this evil is happened unto you as at this day.

24 Moreover, Jeremiah ſaid unto all the people, and to all the women, Hear the word of the Lord, all Judah that *are* in the land of Egypt.

25 Thus ſaith the Lord of hoſts the God of Iſrael, ſaying, Ye and your wives have both ſpoken with your mouths, and fulfilled with your hand, ſaying, We will ſurely perform our vows that we have vowed, to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her: ye will ſurely accompliſh your vows, and ſurely perform your vows.

26 Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt, Behold, I have ſworn by my great name, ſaith the Lord, that my name ſhall no more be named in the mouth of any man of Judah, in all the Land of Egypt, ſaying, the Lord God liveth.

27 Behold,

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7 *To cut from off you man and woman, child and ſuckling out of Judah,* &c.] God deſigned that this remnant ſhould have kept poſſeſſion of Judea, when the reſt of their brethren were carried away captive; but, by going into Egypt, and defiling themſelves with the idolatry of that nation, they provoked God to deſtroy them utterly.

9 *Wickedneſs of your fathers.*] The margin reads more properly *puniſhments*: which we ought to keep in memory from the beginning, that conſidering them, we might learn to fear God, and keep his commandments.

14 *For none ſhall return but ſuch as ſhall eſcape.*] None ſhall return but the remnant mentioned, verſe 28, to whom I will grant that peculiar favour of being ſaved, or eſcaping from the common deſtruction.

17 *For then had we plenty of victuals, and were well, and ſaw no evil.*] They compare their former condition before the invaſion of Judah, and the ſiege of Jeruſalem, with their preſent ſtate; and reaſon from the fallacious appearance of worldly proſperity, that they were then in the right.

19 *And when we burnt incenſe to the queen of heaven,* &c.] Theſe are the words of the women, who were the moſt zealous promoters of this idolatry. By the queen of heaven is meant the moon.

25 *We will ſurely perform our vows which we have vowed,* &c.] They inſiſt upon their unlawful vow as a conſcientious obligation which muſt not be diſpenſed with; though they could not be ignorant, that it was abſolutely void from its being unlawful.

26 *That my name ſhall be no more named in the mouth of any man in Judah, in all the land of Egypt,* &c.] Theſe Jews ſeem to have joined the worſhip of the true God with that of idols, as the Samaritans had done before them. And hence God declares that he will not receive any ſuch polluted worſhip at their hands, nor ſuffer his name to be any longer profaned by ſuch hypocrites, but will conſume them by a ſudden and general deſtruction, or deliver them up to impenitence and utter apoſtacy.

27 Behold, I will watch over them for evil, and not for good, and all the men of Judah that *are* in the land of Egypt ſhall be conſumed by the ſword, and by the famine, until there be an end of them.

28 Yet a ſmall number that eſcape the ſword, ſhall return out of the land of Egypt into the land of Judah; and all the remnant of Judah that are gone into the land of Egypt to ſojourn there, ſhall know whoſe words ſhall ſtand, mine or theirs.

29 ¶ And this *ſhall* be a ſign unto you, ſaith the Lord, that I will puniſh you in this place, that ye may know that my words ſhall ſurely ſtand againſt you for evil.

30 Thus ſaith the Lord, Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that ſeek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, and that ſought his life.

CHAP. XLV.

1 *Baruch being diſmayed,* 4 *Jeremiah inſtructeth and comforteth him.*

THE word that Jeremiah the prophet ſpake unto Baruch the ſon of Neriah, when he had written theſe words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, ſaying,

2 Thus ſaith the Lord the God of Iſrael unto thee, O Baruch;

3 Thou didſt ſay, Wo is me now! for the Lord hath added grief to my ſorrow: I fainted in my ſighing, and I find no reſt.

4 ¶ Thus ſhalt thou ſay unto him; The Lord ſaith thus; Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And ſeekeſt thou great things for thyſelf? ſeek *them* not: for behold, I will bring evil upon all fleſh, ſaith the Lord: but thy life will I give unto thee for a prey in all places whither thou goeſt.

CHAP. XLVI.

1 *The overthrow of Pharoah's army.* 13 *The conqueſt of Egypt by Nebuchadrezzar.* 27 *Jacob comforted in chaſtiſement.*

THE word of the Lord which came to Jeremiah the prophet againſt the Gentiles;

2 Againſt Egypt, againſt the army of Pharoah-necho king of Egypt, which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar king of Babylon ſmote in the fourth year of Jehoiakim the ſon of Joſiah king of Judah:

3 Order ye the buckler and ſhield, and draw near to battle.

4 Harneſs the horſes: and get up, ye horſemen, and ſtand forth with *your* helmets: furbiſh the ſpears, and put on the brigandines.

5 Wherefore have I ſeen them diſmayed, *and* turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: *for* fear *was* round about, ſaith the Lord.

6 Let not the ſwift flee away, nor the mighty man eſcape: they ſhall ſtumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up as a flood, whoſe waters are moved as the rivers:

8 Egypt riſeth up like a flood, and *his* waters are moved like the rivers, and he ſaith, I will go up, *and* will cover the earth, I will deſtroy the city, and the inhabitants thereof.

9 Come up, ye horſes, and rage, ye chariots, and let the mighty men come forth, the Ethiopians, and the Lybians, that handle the ſhield, and the Lydians, that handle *and* bend the bow.

10 For this is the day of the Lord God of hoſts, a day of vengeance: that he may avenge him of his adverſaries: and the ſword ſhall devour, and it ſhall be ſatiated, and made drunk with their blood: for the Lord God of hoſts hath a ſacrifice in the north-country by the river Euphrates.

11 Go up into Gilead, and take balm, O Virgin the daughter of Egypt: in vain ſhalt thou uſe many medicines; *for* thou ſhalt not be cured.

12 The

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30 *I will give Pharoah—hophra—into the hand of his enemies, and into the hand of them that ſeek his life.* &c] Pharoah was a name common to all the kings of Egypt; but ſeveral of them had ſome additional epithet to diſtinguiſh them from the reſt. This prince engaged in a battle with Amaſis, by whom he was defeated, taken, and put to death.

Commentary and Notes on Chapter XLV.

1 *Baruch.*] He was Jeremiah's diſciple, and wrote his prophecies under him.

3 *The Lord hath added grief to my ſorrow,* &c.] The ſorrow which I felt for thy threatenings denounced againſt my country and religion, are increaſed by my own troubles, being ſought after by the king's command in order to be put to death.

4 *That which I have built, will I break down,* &c.] The land and people which have ſo long flouriſhed under the peculiar care of my providence, I reſolve now to give up to utter deſtruction.

5 *And ſeekeſt thou great things for thyſelf? ſeek them not,* &c.] Doſt thou aſpire to honour and dignity in a time of common diſtreſs?

Commentary and Notes on Chapter XLVI.

1 *The word of the Lord which came to Jeremiah the prophet againſt the Gentiles.*] This title belongs to the five following chapters; and refers to the general denunciation of God's judgments upon the countries round about Judea.

2 *Againſt the army of Pharoah-necho king of Egypt, which was by the river Euphrates in Carchemiſh,* &c.] This was the ſecond battle the king of Babylon (called alſo the King of Aſſyria) fought with Pharoah-necho. In the firſt of theſe expeditions Joſiah was ſlain.

3 *Order ye the buckler.*] The prophet ironically encourages the Egyptians to make all warlike preparation, which yet he foreſees will ſignify nothing.

6 *Let not the ſwift flee away,* &c.] The words imply, that it was God's command that none of the Egyptian army ſhould eſcape.

7, 8, &c. *Who is this that cometh up as a flood?* &c] In order to raiſe an expectation of ſome mighty enterprize, the prophet deſcribes by way of deriſion, the march of the Egyptian army, coming on like a flood, and ſweeping all away before it; alluding to the annual overflowing of the river Nile.

10 *For this is the day of the Lord God of hoſts.*] The *day of the Lord* often ſignifies the day of his vengeance; and is therefore uſed in the New Teſtament to ſignify the day of judgment, of which all other days of vengeance are earneſts and preludes.

For the Lord God of hoſts hath a ſacrifice in the north country, &c.] The ſlaughter of men is called a ſacrifice, becauſe it makes ſome kind of ſatisfaction to the juſtice of the Almighty.

11 *Go up into Gilead and take balm*] Gilead was famous for producing the celebrated balſam called balm of Gilead. And, in alluſion to the practice of going thither for relief in dangerous caſes, the prophet ironically adviſes the Egyptians to try all methods in their power to prevent the deſtruction with which they were threatened; but all their endeavours would be vain.

O virgin the daughter of Egypt, &c.] Thoſe countries or cities are called virgins which were never conquered. Egypt was become great by its ſucceſs, eſpecially by the former victory at Charchemiſh; and therefore did not apprehend the leaſt danger of being conquered.

12 The nations have heard of thy ſhame, and thy cry hath filled the land: for the mighty men hath ſtumbled againſt the mighty, *and* they are fallen both together.

13 ¶ The word that the Lord ſpake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon ſhould come *and* ſmite the land of Egypt.

14 Declare ye in Egypt, and publiſh in Migdol, and publiſh in Noph and in Tahpanhes; ſay ye, Stand faſt, and prepare thee; for the ſword ſhall devour round about thee.

15 Why are thy valiant *men* ſwept away? they ſtood not, becaſe the Lord did drive them.

16 He made many to fall, yea, one fell upon another: and they ſaid, Ariſe, and let us go again to our own people, and to the land of our nativity, from the oppreſſing ſword.

17 They did cry there, Pharoah, king of Egypt *is but* a noiſe; he hath paſſed the time appointed.

18 *As* I live, ſaith the King, whoſe name *is* the Lord of hoſts, ſurely as Tabor *is* among the mountains, and as Carmel by the ſea, *ſo* ſhall he come.

19 Oh, thou daughter dwelling in Egypt, furniſh thyſelf to go into captivity: for Noph ſhall be waſte and deſolate without an inhabitant.

20 Egypt *is like* a very fair heifer, *but* deſtruction cometh: it cometh out of the north.

21 Alſo her hired men *are* in the midſt of her like fatted bullocks: for they alſo are turned back, *and* are fled away together: they did not ſtand, becauſe the day of their calamity was come upon them, *and* the time of their viſitation.

22 The voice thereof ſhall go like a ſerpent: for they ſhall march with an army, and come againſt her with axes, as hewers of wood.

23 They ſhall cut down her foreſt, ſaith the Lord, though it cannot be ſearched; becauſe they are more than the graſhoppers, and *are* innumerable.

24 The daughter of Egypt ſhall be confounded; ſhe ſhall be delivered into the hand of the people of the north.

25 The Lord of hoſts, the God of Iſrael, ſaith, Behold, I will puniſh the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that truſt in him.

26 And I will deliver them into the hand of thoſe that ſeek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his ſervants: and afterwards it ſhall be inhabited as in the days of old, ſaith the Lord.

27 ¶ But fear not thou, O my ſervant Jacob, and be not diſmayed, O Iſrael: for behold, I will ſave thee from afar off, and thy ſeed from the land of their captivity; and Jacob ſhall return, and be in reſt and at eaſe, and none ſhall make *him* afraid.

28 Fear thou not, O Jacob my ſervant, ſaith the Lord: for I *am* with thee: for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in meaſure; yet will I not leave thee wholly unpuniſhed.

C H A P. XLVII.

The deſtruction of the Philiſtines.

THE word of the Lord that came to Jeremiah the prophet againſt the Philiſtines; before that Pharaoh ſmote Gaza.

2 Thus ſaith the Lord; Behold, waters riſe up out of the north, and ſhall be an overflowing flood, and ſhall overflow the land, and all that is therein; the city, and them that dwell therein: then the men ſhall cry, and all the inhabitants of the land ſhall howl.

3 At the noiſe of the ſtamping of the hoofs of his ſtrong *horſes*, at the ruſhing of his chariots, *and* at the rumbling of his wheels, the fathers ſhall not look back to *their* children for feebleneſs of hands.

4 Becauſe of the day that cometh to ſpoil all the Philiſtines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the Lord will ſpoil the Philiſtines, the remnant of the country of Caphtor.

5 Baldneſs

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16 *From the oppreſſing ſword.*] In the Hebrew it is, *the ſword of the pigeon*, i. e. *the ſword of the Aſſyrians*, for they paid a particular worſhip to pigeons, and bore a figure of them on their ſtandards. See chap. xxv. 38. *Lamy.*

18 *Surely as Tabor is among the mountains, and as Carmel by the ſea, ſo ſhall be come.*] Some commentators are of opinion, that the prophet compares Nebuchadrezzar, a lofty and aſpiring conqueror, to Tabor and Carmel, two of the higheſt mountains in Judea. Some think that the expreſſion implies, That he ſhall as ſurely come, as that part of Judea near mount Tabor is ſurrounded with mountains, and as Carmel is waſhed by the ſea. And others explain it in the following manner: Though Egypt were as inacceſſible as the top of mount Tabor, and defended by the ſea like Carmel, yet the enemy ſhould come upon her, and conquer her entirely.

20 *Egypt is like a very fair heifer.*] In this compariſon there is an alluſion to their god *Apis*, which was a bull, remarkable for his beauty. *Grotius.*

22 *The voice thereof ſhall go like a ſerpent*, &c.] They ſhall not ſhout like conquerors, but make a feeble noſe like the hiſſing of a ſerpent when it is purſued: and ſhall ſpeak in a very ſubmiſſive and humble tone.

23 *They are more than the graſhoppers.*] Armies are often compared to graſshoppers both for their multitude, and becauſe they make a general conſumption.

25 *I will puniſh the multitude of No*, &c.] The words in the original are *Amon Minno*, which may be literally rendered *Ammon of No*, Ezekiel calls it *Hamon No*, and Nahum, *No Amon*. The name is generally thought to be derived from Jupiter Ammon, whoſe temple was in this city, ſuppoſed to be the ſame which profane authors call Thebes, famous in Homer's time, for its hundred gates. The Septuagint renders it *Dioſpolis*, the Greek name for Thebes, a city famous for the worſhip of Jupiter Ammon.

27, 28 *Fear not thou, O my ſervant Jacob*, &c.] Theſe two verſes contain a comfortable promiſe to the Jews, that God will not utterly deſtroy them, as he hath done ſeveral other nations, againſt whom the prophets have denounced his judgments; but will preſerve a remnant of them, to whom he will perform the promiſes made to their fathers.

Commentary and Notes on Chapter XLVII.

1 *Before that Pharoah ſmote Gaza.*] When the country of the Philiſtines was in ſeeming quiet and ſecurity, the deſtruction of Gaza probably followed Pharoah's victories at Megiddo and Carchemiſh, when Judea became tributary to him.

2 *Waters ſhall riſe up out of the north, and ſhall be an overflowing flood*, &c.] An overflowing flood is a common metaphor to deſcribe the march of an army that over-runs a country. By the north is meant the land of the Chaldeans, which lay to the northward of Judea.

3 *The fathers ſhall not look back to their children*, &c.] They ſhall be ſo diſmayed and diſpirited, that they ſhall not regard their own children, nor be hardly able to ſave themſelves.

4 *The remnant of the country of Caphtor.*] Or, as it may be rendered, *the iſle of Caphtor*. The expreſſion denotes either a colony tranſplanted from Caphtor, or that ſmall remainder of the Philiſtines, after they had been in a manner all deſtroyed, according to the judgments denounced againſt them by the prophets Amos and Iſaiah. It is thought that the Iſland of Caphtor is the ſame with that afterwards called Crete.

5 Baldneſs is come upon Gaza, Aſhkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyſelf?

6 O thou ſword of the Lord, how long *will it be* ere thou be quiet? put up thyſelf into thy ſcabbard, reſt, and be ſtill.

7 How can it be quiet, ſeeing the Lord hath given it a charge againſt Aſhkelon, and againſt the ſea-ſhore? there hath he appointed it.

CHAP. XLVIII.

1 *The judgment of Moab for ſeveral corruptions.* 47 *The reſtoration of Moab.*

1 AGAINST Moab thus ſaith the Lord of hoſts, the God of Iſrael; Wo unto Nebo; for it is ſpoiled: Kiriathaim is confounded *and* taken; Miſgab is confounded and diſmayed.

2 *There ſhall be* no more praiſe of Moab: in Heſhbon they have deviſed evil againſt it; Come, and let us cut it off from *being* a nation. Alſo thou ſhalt be cut down, O Madmen; the ſword ſhall purſue thee.

3 A voice of crying *ſhall be* from Horonaim, ſpoiling and great deſtruction.

4 Moab is deſtroyed; her little ones have cauſed a cry to be heard.

5 For in the going-up of Luhith continual weeping ſhall go up; for in the going-down of Horonaim the enemies have heard a cry of deſtruction.

6 Flee, ſave your lives, and be like the heath in the wilderneſs.

7 For Becauſe thou haſt truſted in thy works and in thy treaſures, thou ſhalt alſo be taken: and Chemoſh ſhall go forth into captivity *with* his prieſts and his princes together.

8 And the ſpoiler ſhall come upon every city, and no city ſhall eſcape: the valley alſo ſhall periſh, and the plain ſhall be deſtroyed, as the Lord hath ſpoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 Curſed *be* he that doeth the work of the Lord deceitfully, and curſed *be* he that keepeth back his ſword from blood.

11 Moab hath been at eaſe from his youth, and he hath ſettled on his lees, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity: therefore his taſte remained in him, and his ſcent is not changed.

12 Therefore behold, the days come, ſaith the Lord, that I will ſend unto him wanderers, that ſhall cauſe him to wander, and ſhall empty his veſſels, and break their bottles.

13 And Moab ſhall be aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of Beth-el their confidence.

14 How ſay ye, We *are* mighty, and ſtrong men for the war?

15 Moab is ſpoiled, and gone up *out of* her cities, and his choſen young men are gone down to the ſlaughter, ſaith the king, whoſe name *is* The Lord of hoſts.

16 The calamity of Moab *is* near to come, and his affliction haſteth faſt.

17 All ye that are about him bemoan him; and all ye that know his name, ſay, How is the ſtrong ſtaff broken *and* the beautiful rod!

18 Thou daughter that doſt inhabit Dibon, come down from *thy* glory, and ſit in thirſt; for the ſpoiler of Moab ſhall come upon thee, *and* he ſhall deſtroy thy ſtrong holds.

19 O inhabitants of Aroer, ſtand by the way, and eſpy: aſk him that fleeth, and her that eſcapeth, *and* ſay, What is done?

20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is ſpoiled.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath.

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim.

23 And upon Kiriathaim, and upon Bethgamul, and upon Beth-meon.

24 And upon Kerioth, and upon Bozrah; and upon all the cities of the land of Moab, far or near.

25 The

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5 *Baldneſs is come.*] They have ſhaved or pulled off their hair for ſorrow.

6 *O thou ſword of the Lord.*] When God devotes a nation to deſtruction, he is ſaid to give commiſſion to a ſword to paſs through the land.

How long will it be ere thou be quiet? &c.] The prophet here either repeats the words of the Philiſtines when they ſaw themſelves devoted to deſtruction, or ſympathizes with their calamities.

Commentary and Notes on Chapter XLVIII.

1 *Wo unto Nebo, for it is ſpoiled: Kiriathaim is confounded,* &c.] The name of two cities of Moab; the latter was given to the Reubenites; but the inhabitants of Moab afterwards recovered it, together with ſeveral other places.

6 *Like the heath in the wilderneſs.*] Heath grows no where but in deſert and uncultivated places; which is the reaſon why the prophet, threatening the Jews with an entire deſolation, uſes this compariſon. *Lamy.*

8 *The valley alſo ſhall periſh, and the plain ſhall be deſtroyed,* &c.] Thoſe who live in the country with their flocks and herds ſhall be involved in the ſame calamity with the inhabitants of the cities.

9 *Give wings unto Moab, that it may flee and get away,* &c.] It is not a common ſpeed that can deliver the Moabites from that imminent danger that threatens them.

10 *Curſed be he that doth the work of the Lord deceitfully,* &c.] God executes his judgments upon ſinners, by the miniſtry of men, and even often by as great ſinners as thoſe they are ſent to chaſtiſe. He had declared by Jeremiah his purpoſe of making the Chaldeans his inſtruments in puniſhing the Jews, and the neighbouring countries. Their ſucceſs anſwered the prediction, and Nebuchadnezzar ſeems to have conſidered Jeremiah as a prophet, and had a particular regard for his character. Being thus aſſured that he had a commiſſion from God, he might confidently proceed in his conqueſts, and it would have been a fault to have ſhewn mercy to thoſe whom he had good reaſon to believe that the Almighty himſelf had devoted to deſtruction.

11 *Moab hath been at eaſe from his youth, and he hath ſettled on his lees.*] That is, has gone on careleſsly in a long and uninterrupted courſe of wickedneſs, and as wine feeds on its lees, hath flouriſhed in peace and grown rich.

12 *I will ſend unto him wanderers,* &c.] The Chaldean ſoldiers, who came from a foreign country; theſe ſhall make a prey of him, carry off the greateſt part of his wealth, and ſpoil the reſt.

13 *And Moab ſhall be aſhamed of Chemoſh,* &c.] They ſhall be diſappointed in their expectations of ſuccours from their titulary idol, as the ten tribes have been in the calf they worſhipped at Beth-el.

17 *How is the ſtrong ſtaff broken, and the beautiful rod?* &c.] A ſtaff or rod is an emblem of authority, and thence is uſed to ſignify a kingdom or government, eſpecially one that oppreſſeth its ſubjects and neighbours.

18 *Come down from thy glory, and ſit in thirſt,* &c.] Submit to a mean condition, in which thou ſhalt feel the want of all the conveniences of life. The Hebrew language expreſſes a barren country which yields no food or ſuſtenance, by a thirſty land.

25 The horn of Moab is cut off, and his arm is broken, ſaith the Lord.

26 Make ye him drunken: for he magnified *himſelf* againſt the Lord. Moab alſo ſhall wallow in his vomit, and he alſo ſhall be in deriſion.

27 For was not Iſrael a deriſion unto thee? was he found among thieves? for ſince thou ſpakeſt of him, thou ſkippedſt for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her neſt in the ſides of the hole's mouth.

29 We have heard the pride of Moab, he is exceeding proud, his loftineſs, and his arrogancy, and his pride, and the haughtineſs of his heart.

30 I know his wrath, ſaith the Lord: but *it ſhall* not *be* ſo; his lies ſhall not ſo effect *it*.

31 Therefore will I howl for Moab, and I will cry out for all Moab; *mine heart* ſhall mourn for the men of Ker-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the ſea, they reach *even* to the ſea of Jazer: the ſpoiler is fallen upon thy ſummer-fruits and upon thy vintage.

33 And joy and gladneſs is taken from the plentiful field, and from the land of Moab: and I have cauſed wine to fail from the wine-preſſes: none ſhall tread with ſhouting: *their* ſhouting *ſhall be* no ſhouting.

34 From the cry of Heſhbon, *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, from Zoar, *even* unto Horonaim, *as* an heifer of three years old: for the waters alſo of Nimrim ſhall be deſolate.

35 Moreover, I will cauſe to ceaſe in Moab, ſaith the Lord, him that offereth in the high places, and him that burneth incenſe to his gods.

36 Therefore mine heart ſhall ſound for Moab like pipes, and mine heart ſhall ſound like pipes for the men of Ker-heres: becauſe the riches *that* he hath gotten are periſhed.

37 For every head *ſhall be* bald, and every beard clipped: upon all the hands *ſhall be* cuttings, and upon the loins ſackcloth.

38 *There ſhall be* lamentation generally upon all the houſe-tops of Moab, and in the ſtreets thereof: for I have broken Moab like a veſſel wherein *is* no pleaſure, ſaith the Lord.

39 They ſhall howl, *ſaying*, how is it broken down! how hath Moab turned the back with ſhame! ſo ſhall Moab be a deriſion, and a diſmaying to all them about him.

40 For thus ſaith the Lord, Behold, he ſhall fly as an eagle, and ſhall ſpread his wings over Moab.

41 Kerioth is taken, and the ſtrong holds are ſurprized, that the mighty men's hearts in Moab at that day ſhall be as the heart of a woman in her pangs.

42 And Moab ſhall be deſtroyed from *being* a people, becauſe he hath magnified *himſelf* againſt the Lord.

43 Fear, and the pit, and the ſnare *ſhall be* upon thee, O inhabitant of Moab, ſaith the Lord.

44 He that fleeth from the fear ſhall fall into the pit, and he that getteth up out of the pit, ſhall be taken in the ſnare: for I will bring upon it, *even* upon Moab the year of their viſitation, ſaith the Lord.

45 They that fled, ſtood under the ſhadow of Heſhbon, becauſe of the force: but a fire ſhall come forth out of Heſhbon, and a flame from the midſt of Sihon, and ſhall devour the corner of Moab, and the crown of the head of the tumultuous ones.

46 Wo be unto thee, O Moab, the people of Chemoſh periſheth: for thy ſons are taken captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, ſaith the Lord. Thus far *is* the judgment of Moab.

CHAP. XLIX.

1 *The judgment of the Ammonites,* 7 *of Edom,* 23 *of Damaſcus,* 28 *of Kedar,* 30 *of Hazor,* 34 *and of Elam.*

CONCERNING the Ammonites, Thus ſaith the Lord, Hath Iſrael no ſons? hath he no heir? Why *then* doth their king inherit Gad, and his people dwell in his cities?

2 Therefore behold, the days come, ſaith the Lord, that I will cauſe an alarm of war to be heard in Rabbah of the Ammonites, and it ſhall be a deſolate heap, and her daughters ſhall be burned with fire: then ſhall Iſrael be heir unto them that were his heirs, ſaith the Lord.

3 Howl, O Heſhbon, for Ai is ſpoiled: Cry, ye daughters of Rabbah, gird ye with ſackcloth: lament and run to and fro by the hedges, for their king ſhall go into captivity, *and* his prieſts and his princes together.

4 Wherefore glorieſt thou in the valleys, thy flowing valley, O backſliding daughter? that trusted

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25 *The horn of Moab, and his arm,* &c.] Strength is often expreſſed by *the horn,* wherein the ſtrength of bulls conſiſts; and by *the arm* wherein human proweſs is lodged.

32 *O vine of Sibmah, I will weep for thee, with the weeping of Jazer,* &c.] The Expreſſions denote the deſtruction of the fruitful vineyards of Sibmah; the loſs of which the inhabitants of Jazer would have reaſon to deplore.

36 *Therefore mine heart ſhall ſound for Moab like pipes,* &c.] My bowels are moved within me, I groan inwardly for trouble and anguiſh. The muſic of pipes was uſed at funerals.

43 *Fear and the pit,* &c.] He that eſcapeth one danger ſhall fall into another.

45 *They that fled, ſtood under the ſhadow of Heſhbon,* &c.] They that fled for fear of the enemy's forces, hoped to find ſafety in Heſhbon, a ſtrong fenced city.

Commentary and Notes on Chapter XLIX.

1 *Hath Iſrael no ſons?---Why then doth their king inherit Gad?* &c.] God ſorely afflicted thoſe parts of the kingdom of Iſrael which lay on the eaſt ſide of Jordan, firſt by Hazael, then by Tiglath Pileſer, and afterwards delivered up the whole kingdom to be carried away captive by Salmaneſer; ſoon after which, the Ammonites took occaſion to poſſeſs themſelves of Gilead, as it lay near their territories. But God's diſpoſſeſſing the Iſraelites gave them no right to invade their inheritance, eſpecially when they had been ſo tender of the Ammonites right, as not to invade their poſſeſſions in their march towards the land of Canaan,

2 *Her daughters ſhall be burned with fire,* &c.] That is, the leſſer cities, which are reckoned as ſo many daughters to the mother city, ſhall be laid in aſhes by the enemy.

3 *Howl, O Heſhbon, for Ai is ſpoiled,* &c.] When Ai, a city of the Ammonites, is deſtroyed, it is time for Heſhbon, the chief city of Moab, to lament her danger.

4 *Wherefore glorieſt thou in thy vallies?*] That is, in the riches of thy plentiful vallies.

truſted in her treaſures, *ſaying*, Who ſhall come unto me?

5 Behold, I will bring a fear upon thee, ſaith the Lord God of hoſts, from all thoſe that be about thee, and ye ſhall be driven out every man right forth, and none ſhall gather up him that wandereth.

6 And afterward I will bring again the captivity of the children of Ammon, ſaith the Lord.

7 ¶ Concerning Edom, thus ſaith the Lord of hoſts, *Is* wiſdom no more in Teman? is counſel periſhed from the prudent? is their wiſdom vaniſhed?

8 Flee ye, turn back, dwell deep, O inhabitants of Dedan, for I will bring the Calamity of Eſau upon him, the time *that* I will viſit him.

9 If grape-gatherers come to thee, would they not leave *ſome* gleaning grapes? if thieves by night, they will deſtroy till they have enough.

10 But I have made Eſau bare, I have uncovered his ſecret places, and he ſhall not be able to hide himſelf: his ſeed is ſpoiled, and his brethren and his neighbours, and he is not.

11 Leave thy fatherleſs children, I will preſerve *them* alive; and let thy widows truſt in me.

12 For thus ſaith the Lord; Behold, they whoſe judgment *was* not to drink of the cup, have aſſuredly drunken, and *art* thou he *that* ſhalt altogether go unpuniſhed? thou ſhalt not go unpuniſhed, but thou ſhalt ſurely drink of it.

13 For I have ſworn by myſelf, ſaith the Lord, that Bozrah ſhall become a deſolation, a reproach, a waſte, and a curſe; and all the cities thereof ſhall be perpetual waſtes.

14 I have heard a rumour from the Lord, and an ambaſſador is ſent unto the heathen, *ſaying*, Gather ye together, and come againſt her, and riſe up to the battle.

15 For lo, I will make thee ſmall among the heathen, *and* deſpiſed among men.

16 Thy terribleneſs hath deceived thee, *and* the pride of thine heart, O thou that dwelleſt in the clefts of the rock, that holdeſt the height of the hill: though thou ſhouldeſt make thy neſt as high as the eagle, I will bring thee down from thence, ſaith the Lord.

17 Alſo Edom ſhall be a deſolation: every one that goeth by it ſhall be aſtoniſhed, and ſhall hiſs at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof ſaith the Lord, no man ſhall abide there, neither ſhall a ſon of man dwell in it.

19 Behold, he ſhall come up like a lion from the ſwelling of Jordan againſt the habitation of the ſtrong: but I will ſuddenly make him run away from her, and who is a choſen *man* that I may appoint over her? for who is like me? and who will appoint me the time? and who is that ſhepherd that will ſtand before me?

20 Therefore hear the counſel of the Lord that he hath taken againſt Edom, and his purpoſes that he hath purpoſed againſt the inhabitants of Teman: ſurely the leaſt of the flock ſhall draw them out, ſurely he ſhall make their habitations deſolate with them.

21 The earth is moved at the noiſe of their fall: at the cry, the noiſe thereof was heard in the Red-ſea.

22 Behold, he ſhall come up and fly as the eagle, and ſpread his wings over Bozrah: and at that day ſhall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damaſcus. Hamath is confounded, and Arpad: for they have heard evil tidings, they are faint-hearted, *there is* ſorrow on the ſea, it cannot be quiet.

24 Damaſcus is waxed feeble, *and* turneth herſelf to flee, and fear hath ſeized on *her*: anguiſh and ſorrows have taken her as a woman in travail.

25 How is the city of praiſe not left, the city of my joy?

26 Therefore her young men ſhall fall in her ſtreets, and all the men of war ſhall be cut off in that day, ſaith the Lord of hoſts.

27 And I will kindle a fire in the wall of Damaſcus, and it ſhall conſume the palaces of Benhadad.

28 ¶ Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon ſhall ſmite, thus ſaith the Lord, Ariſe ye, go up to Kedar, and ſpoil the men of the eaſt.

29 Their

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5 *None ſhall gather up him that wandereth.*] None will afford ſhelter to the fugitives.

7 *Is wiſdom no more in Teman?* &c.] The inhabitants of the Eaſt were famous for their wiſdom and learning; and the people of Teman were long known to be among the firſt claſs.

8 *Flee ye, turn back, dwell deep, O inhabitant of Dedan,* &c.] The Dedanites were deſcended from Dedan, the grandſon of Abraham, and ſettled in Arabia. The prophet here exhorts them to flee from an enemy they are not able to encounter, and hide themſelves in the deepeſt caverns and dens they could find in the deſert.

12 *They whoſe judgment was not to drink.*] I have not ſpared mine own people, and how ſhould I pity thee.

14 *I have heard a rumour from the Lord, and an ambaſſador is ſent unto the heathen,* &c.] The prophets often repreſent God as ſummoning armies, and ſetting them in array of battle againſt thoſe people he had determined to deſtroy.

16 *Thy terribleneſs hath deceived thee, and the pride of thine heart.*] Thou haſt been formerly terrible to all about thee: the confidence thou haſt in thy ſtrength hath rendered thee incareleſs and inſecure, and thereby given thine enemies an advantage againſt thee.

O thou that dwelleſt in the clefts of the rocks, &c] St. Jerom who lived in the neighbourhood, tells us, that Idumea was a rocky mountainous country, and that the inhabitants dwelt in caves dug in the rocks and hills.

19 *Behold, he ſhall come up as a lion from the ſwelling of Jordan,* &c.) A deſcription of Nebuchadnezzar's army marching againſt Idumea, whom the prophet compares to a lion rouſed from his den, by the ſwelling of the Jordan in time of harveſt.

But I will ſuddenly make him run away from her,) Or, as the words ſhould have been rendered, *I will rouſe him up, and make him run upon her.*

Who will appoint me the time? and who is that ſhepherd that will ſtand before me?) Who will challenge me to meet me in the fields, as if we were upon equal terms? or what leader or general dares to enter the liſt with me? The word ſhepherd often ſignifies a prince or commander; but here it is uſed in oppoſition to the lion mentioned before, as if the prophet had ſaid, a ſhepherd may as well encounter a lion, as the beſt appointed warrior contend with the Almighty, or thoſe whom he makes the inſtruments of his vengeance.

20 *Surely the leaſt of the flock ſhall draw them out,* &c.) The prophet having given the name of ſhepherd to the generals of the army, purſues the ſame metaphor, expreſſing the common ſoldiers by *the leaſt of the flock* Theſe, ſays he, ſhall have ſtrength and courage ſufficient to defeat the Idumean forces.

21 *At the cry, the noiſe thereof*) Or, the noiſe of their cry was heard in the Red Sea, which lay at a conſiderable diſtance.

23 *Hamath is confounded, and Arpad,* &c.) Hamath and Arpad are often joined together, Hamath was a frontier town lying on the borders of Judea towards Syria, thence called *The entrance of Hamath,* Harpath is alſo called Arvad, the habitation of the Arvadites.

25 *How is the city of praiſe not left,* &c.) This is ſpoken in the perſon of an inhabitant of Damaſcus, bewailing the lot of ſo famous and pleaſant a city, which was to be deſtroyed by the enemy.

29 Their tents and their flocks ſhall they take away, they ſhall take to themſelves their curtains and all their veſſels, and their camels, and they ſhall cry unto them, Fear *is* on every ſide.

30 ¶ Flee, get ye far off, dwell deep, O ye inhabitants of Hazor, ſaith the Lord; for Nebuchadrezzar king of Babylon hath taken counſel againſt you, and hath conceived a purpoſe againſt you.

31 Ariſe, get ye up into the wealthy nation, that dwelleth without care, ſaith the Lord, which have neither gates no bars, *which* dwell alone.

32 And their camels ſhall be a booty, and the multitude of their cattle a ſpoil: and I will ſcatter into all winds them *that are* in the utmoſt corners: and I will bring their calamity from all ſides thereof, ſaith the Lord.

33 And Hazor ſhall be a dwelling for dragons, *and* a deſolation for ever: there ſhall no man abide there, nor *any* ſon of man dwell in it.

34 ¶ The word of the Lord that came to Jeremiah the prophet againſt Elam, in the beginning of the reign of Zedekiah king of Judah, ſaying,

35 T[illegible]h the Lord of hoſts; Behold, I will [illegible] of Elam, the chief of their migh[illegible]

36 [illegible] will I bring the four winds from [illegible]rs of heaven, and will ſcatter them towards all tho[illegible]; and there ſhall be no nation whither t[illegible]ts of Elam ſhall not come.

37 For I [illegible] Elam to be diſmayed before their ene[illegible]d before them that ſeek their life: and [illegible] bring evil upon them, *even* my fierce anger, ſaith the Lord; and I will ſend the ſword after them, till I have conſumed them.

38 And I will ſet my throne in Elam, and will deſtroy from thence the king and the princes, ſaith the Lord.

39 But it ſhall come to paſs in the latter days, *that* I will bring again the captivity of Elam, ſaith the Lord.

CHAP. L.

1, 9, 21, 35. *The judgment of Babylon.* 4, 17, 33 *The redemption of Iſrael.*

THE word that the Lord ſpake againſt Babylon, *and* againſt the land of the Chaldeans by Jeremiah the prophet.

2 Declare ye among the nations, and publiſh, and ſet up a ſtandard, publiſh, *and* conceal not: ſay, Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation againſt her, which ſhall make her land deſolate, and none ſhall dwell therein; they ſhall remove, they ſhall depart both man and beaſt.

4 ¶ In thoſe days, and in that time, ſaith the Lord, the children of Iſrael ſhall come, they and the children of Judah together, going and weeping: they ſhall go and ſeek the Lord their God.

5 They ſhall aſk the way to Zion with their faces thitherward, *ſaying,* Come, and let us join ourſelves to the Lord, in a perpetual covenant *that* ſhall not be forgotten.

6 My people hath been loſt ſheep: their ſhepherds have cauſed them to go aſtray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their reſting place.

7 All that found them have devoured them: and their adverſaries ſaid, We offend not; becauſe they have ſinned againſt the Lord, the habitation of juſtice; even the Lord, the hope of their fathers.

8 Remove out of the midſt of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ¶ For lo, I will raiſe, and cauſe to come up againſt Babylon, an aſſembly of great nations from the north-country: and they ſhall ſet themſelves in array againſt her; from thence ſhe ſhall be taken: their arrows *ſhall be* as of a mighty expert man; none ſhall return in vain.

10 And Chaldea ſhall be a ſpoil: all that ſpoil her ſhall be ſatisfied, ſaith the Lord.

11 Becauſe ye were glad, becauſe ye rejoiced, O ye deſtroyers of mine heritage, becauſe ye are grown fat, as the heifer at graſs, and bellow as bulls.

12 Your mother ſhall be ſore confounded; ſhe that bare you ſhall be aſhamed: behold, the hindermoſt of the nations *ſhall be* a wilderneſs, a dry land, and a deſert.

13 Becauſe of the wrath of the Lord, it ſhall not be inhabited, but it ſhall be wholly deſolate: every one that goeth by Babylon ſhall be aſtoniſhed, and hiſs at all her plagues.

14 Put yourſelves in array againſt Babylon round about:

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31 *Which have neither bars nor gates.*) A deſcription of thoſe who live ſecurely, who have neither walls nor ramparts.

34 *The word—that came to Jeremiah the prophet againſt Elam,* &c.) The province of Elam, which, together with Suſiana, Nebuchadnezzer ſubdued and took from Aſtyages king of Media. The prophet Daniel, chap. viii 1. 2, mentions his reſiding in Shuſhan the palace, in the province of Elam.

Commentary and Notes on Chapter L.

2 *Bel is confounded, Merodach is broken in pieces,* &c.] When the Almighty puniſhes an idolatrous nation, he aſſerts his own authority to the confuſion of all idols and their worſhippers. *Bel* is the ſame with *Baal*, a name common to the idols of the Eaſt, and, at firſt, probably that of ſome of the heavenly bodies, perhaps the ſun. *Merodach* ſeems to have been the name of one of their kings, who was afterwards deified by his ſubjects.

5 *They ſhall aſk their way to Zion with their faces thitherward,* &c.) This paſſage alludes to the cuſtom of the Jews going in companies up to Jeruſalem at the Solemn feſtivals.

Let us join ourſelves to the Lord in a perpetual covenant, &c.) The words may allude to that ſolemn covenant entered into by Joſiah and the people of Judah, after the general corruption of religion and morality, which like a deluge, had overflowed the nation during the reign of Manaſſeh.

6 *They have turned them away on the mountains,* &c.) They have turned them aſide from the true worſhip of God performed at Jeruſalem, to ſacrifice to idols upon the mountains and high places.

7 *Their adverſaries ſaid,* [*We offend not: becauſe they have ſinned againſt the Lord,* &c.) The heathen took advantage againſt the Jews from thoſe remarkable judgments which the Almighty had brought upon his people; and concluded from thence, that he had caſt them off utterly for their ſins: and being deprived of his protection, they preſumed, that they might uſe them as they pleaſed.

8 *Be as he-goats before the flocks.*) Let every one ſtrive to lead the way for others, and give them an example of ſpeedily obeying the call of the Almighty, without ſhewing the leaſt fondneſs for the place, or the idolatries there practiſed.

11 *Becauſe ye were glad—O ye deſtroyers of mine heritage,* &c.) Ye inſulted over the miſeries of my people, after you had deſtroyed their habitations, and laid their heritage waſte.

about: all ye that bend the bow: ſhoot at her, pare no arrows: for ſhe hath ſinned againſt the Lord.

15 Shout againſt her round about: ſhe hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the Lord: take vengeance upon her; as ſhe hath done, do unto her.

16 Cut off the ſower from Babylon, and him that handleth the ſickle in the time of harveſt: for fear of the oppreſſing ſword, they ſhall turn every one to his people, and they ſhall flee every one to his own land.

17 ¶ Iſrael *is* a ſcattered ſheep; the lions have driven *him* away: firſt, the king of Aſſyria hath devoured him; and laſt, this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus ſaith the Lord of hoſts, the God of Iſrael; Behold, I will puniſh the king of Babylon and his land, as I have puniſhed the king of Aſſyria.

19 And I will bring Iſrael again to his habitation, and he ſhall feed on Carmel and Baſhan, and his ſoul ſhall be ſatisfied upon mount Ephraim and Gilead.

20 In thoſe days, and in that time, ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and *there ſhall be* none; and the ſins of Judah, and they ſhall not be found: for I will pardon them whom I reſerve.

21 ¶ Go up againſt the land of Merathaim, *even* againſt it, and againſt the inhabitants of Pekod; waſte, and utterly deſtroy after them, ſaith the Lord, and do according to all that I have commanded thee.

22 A ſound of battle *is* in the land, and of great deſtruction.

23 How is the hammer of the whole earth cut aſunder and broken! how is Babylon become a deſolation among the nations!

24 I have laid a ſnare for thee, and thou art alſo taken, O Babylon, and thou waſt not aware; thou art found, and alſo caught, becauſe thou haſt ſtriven againſt the Lord.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord God of hoſts in the land of the Chaldeans.

26 Come againſt her from the utmoſt border, open her ſtore-houſes: caſt her up as heaps, and deſtroy her utterly: let nothing of her be left.

27 Slay all her bullocks: let them go down to the ſlaughter: wo unto them! for their day is come, the time of their viſitation.

28 The voice of them that flee and eſcape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple.

29 Call together the archers againſt Babylon; all ye that bend the bow, camp againſt it round about: let none thereof eſcape: recompenſe her according to her work; according to all that ſhe hath done, do unto her; for ſhe hath been proud againſt the Lord, againſt the Holy One of Iſrael.

30 Therefore ſhall her young men fall in the ſtreets, and all her men of war ſhall be cut off in that day, ſaith the Lord.

31 Behold, I *am* againſt thee, O *thou* moſt proud, ſaith the Lord God of hoſts: for thy day is come, the time *that* I will viſit thee.

32 And the moſt proud ſhall ſtumble, and fall, and none ſhall raiſe him up: and I will kindle a fire in his cities, and it ſhall devour all round about him.

33 ¶ Thus ſaith the Lord of hoſts; The children of Iſrael and the children of Judah *were* oppreſſed together: and all that took them captives held them faſt; they refuſed to let them go.

34 Their redeemer *is* ſtrong; The Lord of hoſts *is* his name; he ſhall thoroughly plead their cauſe, that he may give reſt to the land, and diſquiet the inhabitants of Babylon.

35 ¶ A ſword *is* upon the Chaldeans, ſaith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wiſe *men*.

36 A ſword *is* upon the liars; and they ſhall dote: a ſword *is* upon her mighty men; and they ſhall be diſmayed.

37 A ſword

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16 *Cut off the ſower from Babylon,* &c.] Babylon reſembleth a country walled in rather than a city; the walls according to Herodotus, being ſixty miles in compaſs. Within this enormous encloſure a great deal of ground was cultivated and ploughed for corn; ſo that enough grew within the walls to ſupport the inhabitants during a long ſiege.

17 *Iſrael is a ſcattered ſheep, the lions have driven them away,* &c.] As a lion coming among a flock of ſheep ſcattereth them from one another, ſo have theſe foreign invaders ſerved my people. Salmanezer carried away the ten tribes, and afterwards Nebuchadnezzar totally deſtroyed the whole nation.

18 *I have puniſhed the king of Aſſyria.*] This probably relates to the deſtruction of Nineveh, the capital of the Aſſyrian empire, where the laſt king of the Aſſyrian race was ſlain, and the ſeat of the empire removed to Babylon.

19 *And I will bring Iſrael again to his habitation, and he ſhall feed on Carmel and Baſhan,* &c] I will take care of them as a ſhepherd does of his flock, and reſtore them to their ancient habitations, and their former peace and plenty.

20 *I will pardon them whom I reſerve.*] The Almighty, in all the judgments he denounces againſt his people, always promiſes to preſerve a remnant. This paſſage is chiefly to be underſtood of the remnant of the Jews, which will be converted in the latter times, when the unbelievers and incorrigible ſhall be deſtroyed.

21 *Go up againſt the land of Merathaim.*] Or, the land of *Rebels*, as our margin expounds the word. Others underſtood by it, that part of the Babylonian dominions called, by profane writers, *Maradi.* This command is directed to Cyrus and his confederates.

And againſt the inhabitants of Pekod, &c.] A country belonging to the Babylonian empire. The word ſignifies *viſitation:* and therefore uſed by the prophet, this being the time when God will viſit Babylon.

23 *How is the hammer of the whole earth cut aſunder and broken!* &c.] How is that oppreſſive empire that ſmote the whole earth with a continued ſtroke deſtroyed and laid waſte!

24 *I have laid a ſnare for thee.*] Cyrus took the city by ſurprize, by draining the river Euphrates.

28 *The voice of them that flee and eſcape out of the land of Babylon,* &c.] Some of thoſe who were more than ordinary zealous for the welfare of God's church and people were ready, upon the firſt news of the taking of Babylon, to bring the glad tidings to Judea, that God had revenged his people, and executed his judgments on thoſe who deſtroyed his temple, and profaned the holy veſſels of it that had long been dedicated to his ſervice.

29 *The archers.*] This is chiefly meant of the Elamites, who were famous archers, and compoſed part of Cyrus's army.

34 *The redeemer is ſtrong, the Lord of hoſts is his name,* &c.] God, who created all the children of men, and even called the univerſe from its chaos by the word of his power, will himſelf plead the cauſe of his injured truth and people.

35 *A ſword is upon her—wiſe men.*] The Chaldeans were famous for their ſkill in aſtrology, and other arts of divination: and yet all their learning was not ſufficient to preſerve them from the common calamities.

36 *The liars.*] Falſe pretenders to the knowledge of future events.

37 A ſword *is* upon their horſes, and upon their chariots, and upon all the mingled people that *are* in the midſt of her; and they ſhall become as women: a ſword *is* upon her treaſures; and they ſhall be robbed.

38 A drought *is* upon her waters; and they ſhall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the wild beaſts of the deſert, with the wild beaſts of the iſlands ſhall dwell *there*, and the owls ſhall dwell therein: and it ſhall be no more inhabited for ever; neither ſhall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, ſaith the Lord; *ſo* ſhall no man abide there, neither ſhall any ſon of man dwell therein.

41 Behold, a people ſhall come from the north, and a great nation, and many kings ſhall be raiſed up from the coaſts of the earth.

42 They ſhall hold the bow and the lance: they *are* cruel, and will not ſhew mercy; their voice ſhall roar like the ſea, and they ſhall ride upon horſes, *every one* put in array like a man to the battle, againſt thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguiſh took hold of him, *and* pangs as of a woman in travail.

44 Behold, he ſhall come up like a lion from the ſwelling of Jordan unto the habitation of the ſtrong: but I will make them ſuddenly run away from her: and who *is* a choſen *man that* I may appoint over her? for who *is* like me: and who will appoint me the time? and who *is* that ſhepherd that will ſtand before me?

45 Therefore hear ye the counſel of the Lord that he hath taken againſt Babylon, and his purpoſes that he hath purpoſed againſt the land of the Chaldeans: Surely the leaſt of the flock ſhall draw them out: ſurely he ſhall make *their* habitation deſolate with them.

46 At the noiſe of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAP. LI.

God's ſevere judgments againſt Babylon in revenge of Iſrael.

THUS ſaith the Lord, Behold, I will raiſe up againſt Babylon, and againſt them that dwell in the midſt of them that riſe up againſt me, a deſtroying wind;

2 And will ſend unto Babylon fanners, that ſhall fan her, and ſhall empty her land: for in the day of trouble they ſhall be againſt her round about.

3 Againſt *him that* bendeth, let the archer bend his bow, and againſt *him that* lifteth himſelf up in his brigandine: and ſpare ye not her young men; deſtroy ye utterly all her hoſt.

4 Thus the ſlain ſhall fall in the land of the Chaldeans, and *they that are* thruſt through in her ſtreets.

5 For Iſrael *hath* not *been* forſaken, nor Judah of his God, of the Lord of hoſts; though their land was filled with ſin againſt the Holy One of Iſrael.

6 Flee out of the midſt of Babylon, and deliver every man his ſoul: be not cut off in her iniquity; for this *is* the time of the Lord's vengeance; he will render unto her a recompence.

7 Babylon *hath been* a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is ſuddenly fallen and deſtroyed: howl for her; take balm for her pain, if ſo be ſhe may be healed.

9 We would have healed Babylon, but ſhe is not healed: forſake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the ſkies.

10 The Lord hath brought forth our righteouſneſs: come, and let us declare in Zion the work of the Lord our God.

11 Make bright the arrows; gather the ſhields: the Lord hath raiſed up the ſpirit of the kings of the Medes: for his device *is* againſt Babylon, to deſtroy it becauſe it *is* the vengeance of the Lord, the vengeance of his temple.

12 Set up the ſtandard upon the walls of Babylon, make the watch ſtrong, ſet up the watchmen, prepare the ambuſhes: for the Lord hath both deviſed and done that which he ſpake againſt the inhabitants of Babylon.

13 O thou that dwelleſt upon many waters, abundant in treaſures, thine end is come, *and* the meaſure of thy covetouſneſs.

14 The

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37 *The mingled people.*] Her auxiliaries made up of ſeveral nations.

39 *The wild beaſts of the deſert*, &c.] St. Jerom aſſures us, that in his time the place where Babylon ſtood was turned into a park, where the king of Perſia uſed to hunt.

Commentary and Notes on Chapter LI.

4 *The ſlain ſhall fall.*] Mr. Kennicott obſerves, that the Hebrew word here tranſlated *ſlain*, ſhould have been rendered *the ſoldiers.*

5 *For Iſrael hath not been forſaken, nor Judah of his God*, &c.) Tho' God was juſtly diſpleaſed with his people, yet he will not caſt them off utterly, or deprive them of his protection.

7 *Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken*, &c.) She hath recommended her idolatries to the whole world, by ſeveral ſpecious pretences, as well as by her authority and example; ſo that they have reſembled poiſon decorated with a golden cup, which have induced men to drink without being aware of the danger; and all this by the permiſſion of the Almighty, in order to accompliſh ſome great end of his providence. The ſenſe of this verſe is evidently applied by St. John to the *ſpiritual Babylon*, which hath uſed the moſt plauſible methods to diſguiſe her idolatrous practices.

8 *Take balm for her pain*, &c.) This is ſpoken ironically, implying that her ruin is irrecoverable.

9 *We would have healed Babylon, but ſhe is not healed*, &c.) This is ſpoken in the name of God's prophets, and the other witneſſes of his truth; implying, that they had ſufficiently teſtified againſt her errors and idolatries, but ſhe was irreclaimable; and therefore it was time for all the lovers of truth to depart out of her, leſt they be involved in her puniſhments.

10 *The Lord hath brought forth our righteouſneſs.*] Hath declared our cauſe to be juſt: Septuagint reads, *Hath brought his judgment.*

11 *The Lord hath raiſed up the ſpirit of the king of the Medes*, &c.) Nerigliſſorus king of Babylon having formed an alliance againſt the Medes, Cambyſes ſent his ſon Cyrus with an army of thirty thouſand Perſians to join the Medes, commanded by Cyaxeres: this Cyaxeres king of Media, called *Darius the Mede* in ſcripture, was the uncle of Cyrus, and it was properly his army that made the expedition againſt the Babylonians, employing Cyrus as his general. Perſia was then a ſmall part of the empire of Media, and of little account, till Cyrus advanced its reputation; and even then it was called the kingdom of the Medes and Perſians, the Medes having ſtill the preference

13 *O thou that dwelleſt upon many waters*, &c.) Upon the river Euphrates, which encompaſſed Babylon, and was thought to render the city impregnable. The expreſſion *many waters* ſignifies alſo the multitudes of people over whom this was the reigning city.

14 The Lord of hoſts hath ſworn by himſelf, *ſaying,* Surely I will fill thee with men as with caterpillars; and they ſhall lift up a ſhout againſt thee.

15 He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heaven by his underſtanding.

16 When he uttereth *his* voice *there is* a multitude of waters in the heavens; and he cauſed the vapours to aſcend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treaſures.

17 Every man is brutiſh by *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their viſitation they ſhall periſh.

19 The portion of Jacob *is* not like them: for he *is* the former of all things: and *Iſrael is* the rod of his inheritance; The Lord of hoſts *is* his name.

20 Thou *art* my battle-ax *and* weapons of war, for with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms;

21 And with thee will I break in pieces the horſe and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee alſo will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid.

23 I will alſo break in pieces with thee the ſhepherd and his flock; and with thee will I break in pieces the huſbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion, in your ſight, ſaith the Lord.

25 Behold, I *am* againſt thee, O deſtroying mountain, ſaith the Lord, which deſtroyeſt all the earth: and I will ſtretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burned mountain.

26 And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations; but thou ſhalt be deſolate for ever, ſaith the Lord.

27 Set ye up a ſtandard in the land, blow the trumpet among the nations, prepare the nations againſt her, call together againſt her the kingdoms of Ararat, Minni, and Aſhchenaz; appoint a captain againſt her, cauſe the horſes to come up as the rough caterpillars.

28 Prepare againſt her the nations with the king of the Medes, the captains thereof and all the rulers thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorrow: for every purpoſe of the Lord ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds, their might hath failed, they became as women: they have burned her dwelling-places, her bars are broken.

31 One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the king of Babylon that his city his taken at *one* end.

32 And that the paſſages are ſtopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus ſaith the Lord of hoſts, the God of Iſrael, the daughter of Babylon *is* like a threſhing-floor, *it is* time to threſh her: yet a little while, and the time of her harveſt ſhall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath cruſhed me, he hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out.

35 The violence done to me and to my fleſh, *be* upon Babylon, ſhall the inhabitant of Zion ſay; and my blood upon the inhabitants of Chaldea, ſhall Jeruſalem ſay.

36 Therefore thus ſaith the Lord, Behold, I will plead thy cauſe, and take vengeance for thee, and I will dry up her ſea, and make her ſprings dry.

37 And

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14 *As with caterpillars.*] Rather locuſts, as Bochart obſerves the word properly ſignifies.

15, &c. *He hath made the earth by his power,* &c.] An elegant and lofty deſcription of the power and wiſdom of the Almighty, in oppoſition to the weakneſs and ſtupidity of idols; and is a powerful argument to encourage us to truſt in God, and to aſſure us, that he will, in due time, aſſert his own authority againſt all the encroachments of idol-worſhip and falſe religions.

19 *The portion of Jacob,* &c.] That is, the God of Iſrael is not like theſe.

20 *Thou art my battle-ax, and weapons of war,* &c.] God here ſpeaks to Cyrus, and tells him, that he will make uſe of him as an inſtrument of providence, for deſtroying the whole power of the Babylonian empire, and of all orders and degrees of men in it; as he had formerly made that empire the executioner of his judgments upon other countries.

25 *O deſtroying mountain*] Rather *O corrupting mountain, that corrupteſt the whole earth*: Babylon was ſituated on a plain, but is called a mountain from its lofty edifices, walls, and towers.

27 *Call together againſt her the kingdoms of Ararat, Minni, and Aſhchenaz,* &c.] Theſe were countries under the dominion of the Medes. The two former were probably the ſame with the greater and leſſer Armenia. The firſt expedition of Cyrus in this war was for reducing the Armenians, who had revolted from the government of the Medes; but, upon this conqueſt, were obliged to ſend their quota of auxiliaries to the carrying on the war againſt the Babylonians.

29 *The land ſhall tremble and ſorrow,* &c.] An expreſſion commonly uſed to denote the confuſion of the inhabitants under ſome great calamity.

31 *One poſt ſhall run to meet another,* &c.] Babylon was taken by ſurprize; for Cyrus, having turned the current of the Euphrates, entered the city by the channel of that river. In order to put this ſtratagem in execution, Cyrus embraced the opportunity of a public feſtival, when the whole night was uſually ſpent in revellings, and all manner of diſorders. In this time of riot, the gates leading to the Euphrates were left open, and gave a paſſage to Cyrus and his army into the city; which he became maſter of, while they thought themſelves ſecure, both from the height and ſtrength of the walls, and the depth of the river; Cyrus having at that time made very little progreſs in the ſiege, though he had inveſted the city with his army above two years. This ſurpriſe cauſed ſo many meſſengers to run one after the other to acquaint the king of this unexpected news. Herodotus ſays, that the extreme parts of the city were taken before thoſe who lived in the centre were ſenſible of the danger.

32 *The reeds they have burnt with fire.*] The Hebrew word rendered *reeds*, ſignifies likewiſe *marſhes;* the meaning is, that the enemies have burnt up all the outworks belonging to the marſhy ground about the Euphrates.

33 *It is time to threſh her.*] It is time for her to feel the miſeries ſhe hath made others ſuffer.

Yet a little while, and the time of her harveſt ſhall come.] Her inhabitants and their treaſures ſhall be ſwept away like the corn in the field at the time of harveſt.

34 *Nebuchadrezzar—hath devoured me,* &c.] A pathetic deſcription of the calamities brought upon the Jews, by Nebuchadrezzar and his forces, who, after devouring the wealth, and laying waſte the beauty of their country, carried them away captive into a ſtrange land.

37 And Babylon ſhall become heaps, a dwelling-place for dragons, an aſtoniſhment and an hiſſing without an inhabitant.

38 They ſhall roar together like lions: they ſhall yell as lions whelps.

39 In their heat I will make their feaſts, and I will make them drunken, that they may rejoice, and ſleep a perpetual ſleep, and not awake, ſaith the Lord.

40 I will bring them down like lambs to the ſlaughter, like rams with the he-goats.

41 How is Sheſhach taken! and how is the praiſe of the whole earth ſurprized! how is Babylon become an aſtoniſhment among the nations!

42 The ſea is come up upon Babylon: ſhe is covered with the multitude of the waves thereof.

43 Her cities are a deſolation, a dry land, and a wilderneſs, a land wherein no man dwelleth, neither doth *any* ſon of man paſs thereby.

44 And I will puniſh Bel in Babylon, and I will bring forth out of his mouth that which he hath ſwallowed up, and the nation ſhall not flow together any more unto him, yea, the wall of Babylon ſhall fall.

45 My people, go ye out of the midſt of her, and deliver ye every man his ſoul from the fierce anger of the Lord.

46 And leſt your heart faint, and ye fear for the rumour that ſhall be heard in the land: a rumour ſhall both come *one* year, and after that in *another* year *ſhall come* a rumour, and violence in the land, ruler againſt ruler.

47 Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon, and her whole land ſhall be confounded, and all her ſlain ſhall fall in the midſt of her.

48 Then the heaven and the earth, and all that is therein, ſhall ſing for Babylon: for the ſpoilers ſhall come unto her from the north, ſaith the Lord.

49 As Babylon *hath cauſed* the ſlain of Iſrael to fall: ſo at Babylon ſhall fall the ſlain of all the earth.

50 Ye that have eſcaped the ſword, go away, ſtand not ſtill: remember the Lord afar off, and let Jeruſalem come into your mind.

51 We are confounded becauſe we have heard reproach, ſhame hath covered our faces: for ſtrangers are come into the ſanctuaries of the Lord's houſe.

52 Wherefore behold, the days come, ſaith the Lord, that I will do judgment upon her graven images, and through all her land the wounded ſhall groan.

53 Though Babylon ſhould mount up to heaven, and though ſhe ſhould fortify the height of her ſtrength, *yet* from me ſhall ſpoilers come unto her, ſaith the Lord.

54 A ſound of a cry *cometh* from Babylon, and great deſtruction from the land of the Chaldeans.

55 Becauſe the Lord hath ſpoiled Babylon, and deſtroyed out of her the great voice, when her waves do roar like great waters, a noiſe of their voice is uttered.

56 Becauſe the ſpoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken, for the Lord God of recompenſes ſhall ſurely requite.

57 And I will make drunk her princes, and her wiſe *men*, her captains and her rulers, and her mighty men: and they ſhall ſleep a perpetual ſleep, and not wake, ſaith the King, whoſe name *is* the Lord of hoſts.

58 Thus ſaith the Lord of hoſts, The broad walls of Babylon ſhall be utterly broken, and her high gates ſhall be burned with fire, and the people ſhall labour in vain, and the folk in the fire, and they ſhall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the ſon of Neriah, the ſon of Maaſeiah, when he went with Zedekiah the king of Judah into Babylon, in the fourth year of his reign; and *this* Seraiah was a quiet prince.

60 So Jeremiah wrote in a book all the evil that ſhould come upon Babylon, *even* all theſe words *that are* written againſt Babylon.

61 And Jeremiah ſaid to Seraiah, When thou comeſt to Babylon, and ſhalt ſee, and ſhalt read all theſe words.

62 Then ſhalt thou ſay, O Lord, thou haſt ſpoken againſt this place, to cut it off that none ſhall remain in it, neither man nor beaſt, but that it ſhall be deſolate for ever.

63 And

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38 *They ſhall roar together*, &c.] Either through anguiſh of mind; or elſe the prophet deſcribes the revel and riotous noiſe they made on the night when the city was taken.

39 *In their heat I will make their feaſts, and I will make them drunken*, &c.] While they are feaſting themſelves, I will provide them another cup to drink, namely, that of my fury and indignation. This prophecy was literally fulfilled; for Babylon was taken in the night of a public feſtival, as I before obſerved on verſe 31.

41 *How is Sheſhach taken*] That is, how is Babylon taken! This city was ſurpriſed by Cyrus at the time of the feſtival called Sacchæa; and thence called Sheſhach by the prophet.

How is the praiſe of the whole earth ſurpriſed, &c.] Babylon was eſteemed the wonder of the world, for the heighth, breadth, and compaſs of its walls, and the palace. and hanging gardens belonging to it, and eſpecially for the temple of Belus.

42 *The ſea is come up*, &c.] Multitudes are reſembled to mighty waters.

44 *That which he hath ſwallowed up.*] i. e. The gifts which he hath received, as part of the ſpoil of other nations, and which the idolaters have brought unto him from all countries.

46 *A rumour ſhall both come one year, and after that in another year ſhall come a rumour*, &c.] The prophet gives theſe tokens, that they may know that the time of the diſſolution of that empire is drawing near; namely, that the firſt rumour of war denounced againſt the head of that empire ſhall be the year before the ſiege, when Cyrus and Belſhazzar ſhall engage in a battle, and the latter ſhall be defeated; upon which the conqueror ſhould, the following year, lay ſiege to Babylon itſelf.

47 *All her ſlain ſhall fall*.] Dr. Kennicott, very judiciouſly obſerves, that it ſhould be rendered, *All her ſoldiers ſhall fall.*

49 *As Babylon hath cauſed the ſlain*, &c.] The true tranſlation ſeems to be, as Babylon hath cauſed *the ſoldiers* of Iſrael to fall: ſo at Babylon ſhall fall *the ſoldiers* of all that country. *Kennicott.*

51 *We are confounded, becauſe we have heard reproach*, &c.] The prophet repeats the words of thoſe pious exiles, when they reflected on the deſolation of the people and ſanctuary of the Almighty, whereby they were not only expoſed themſelves to the ſcorn and reproach of their enemies, but the name and truth of the moſt High was blaſphemed by ſtrangers and heathens, who prophaned his ſanctuary, as if he were unable to protect his temple and worſhippers.

55 *When the waves do roar.*] Some explain this of the Medes and Perſians coming up like a flood againſt Babylon.

58 *The broad walls of Babylon ſhall be utterly broken*, &c.] The walls of Babylon, according to Herodotus, were eighty-ſeven feet in breadth, Creſias ſays, they were ſo wide, that ſix chariots might run a-breaſt, Their height was three hundred and fifty feet; the city was ſquare, and in each ſide, were twenty-five gates of braſs, which were taken away by Darius, when he made himſelf maſter of the city: he alſo reduced the walls to the height of fifty cubits. *Lowth.*

59 *Seraiah was a quiet prince.*] *The chief chamberlain*, as the margin reads, with better ſenſe.

61 *Shalt read all theſe words.*] He was enjoined to read this prophecy to the Jews, who were carried away to Babylon in Jehoiakim's captivity, to comfort them under their exile.

63 And it ſhall be when thou haſt made an end of reading this book, *that* thou ſhalt bind a ſtone to it, and caſt it into the midſt of Euphrates.

64 And thou ſhalt ſay, Thus ſhall Babylon ſink, and ſhall not riſe from the evil that I will bring upon her: and they ſhall be weary. Thus far *are* the words of Jeremiah.

CHAP. LII.

1 *Zedekiah rebelleth.* 4 *Jeruſalem is beſieged and taken.* 8 *Zedekiah's ſons killed, and his own eyes put out.*

Zedekiah *was* one and twenty years old when he began to reign, and he reigned eleven years in Jeruſalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the Lord, according to all that Jehoiakim had done.

3 For through the anger of the Lord it came to paſs in Jeruſalem and Judah, till he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

4 ¶ And it came to paſs in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army againſt Jeruſalem, and pitched againſt it, and built forts againſt it round about.

5 So the city was beſieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was ſore in the city, ſo that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which *was* by the king's garden; now the Chaldeans *were* by the city round about: and they went by the way of the plain.

8 ¶ But the army of the Chaldeans purſued after the king, and overtook Zedekiah in the plains of Jericho: and all his army was ſcattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon ſlew the ſons of Zedekiah before his eyes; he ſlew alſo all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah: and the king of Babylon bound him in chains, and carried him to Babylon, and put him in priſon till the day of his death.

12 Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan captain of the guard, *which* ſerved the king of Babylon into Jeruſalem,

13 And burned the houſe of the Lord, and the king's houſe; and all the houſes of Jeruſalem, and all the houſes of the great *men* burned he with fire.

14 And all the army of the Chaldeans that *were* with the captain of the guard brake down all the walls of Jeruſalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the reſidue of the people that remained in the city, and thoſe that fell away, that fell to the king of Babylon, and the reſt of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vine-dreſſers and for huſbandmen.

17 Alſo the pillars of braſs that *were* in the houſe of the Lord, and the baſes, and the braſen ſea that *was* in the houſe of the Lord, the Chaldeans brake, and carried all the braſs of them to Babylon.

18 The Caldrons alſo, and the ſhovels, and the ſnuffers, and the bowls, and the ſpoons, and all the veſſels of braſs wherewith they miniſtred, took they away.

19 And the baſons, and the fire-pans, and the bowls, and the caldrons, and the candleſticks, and the ſpoons, and the cups, *that* which *was* of gold *in* gold, and *that* which *was* of ſilver *in* ſilver, took the captain of the guard away.

20 The two pillars, one ſea, and twelve braſen bulls that *were* under the baſes, which king Solomon had made in the houſe of the Lord: the braſs of all theſe veſſels was without weight.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits; and a fillet of twelve cubits did compaſs it; and the thickneſs thereof *was* four fingers: *it was* hollow.

22 And a chapiter of braſs *was* upon it; and the height of one chapiter, *was* five cubits, with net-work and pomegranates upon the chapiters round about, all *of* braſs. The ſecond pillar alſo and the pomegranates, *were* like unto theſe.

23 And there were ninety and ſix pomegranates on a ſide; *and* all the pomegranates upon the net-work *were* an hundred round about.

24 And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door.

25 He took alſo out of the city an eunuch which had the charge of the men of war; and ſeven men of them that were near the king's perſon, which were found in the city; and the principal

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63 *Thou ſhalt bind a ſtone to it, and caſt it into the midſt of Euphrates*) The prophets often gave ſenſible repreſentations of the judgments they foretold. This was a ſignificant emblem of Babylon's ſinking irrecoverably under the judgments here denounced againſt her. This threatening was, in a literal ſenſe fulfilled, by Cyrus's breaking down the head or dam of the great lake, that was on the weſt ſide of the city, in order to turn the current of the river that way: for no care being afterwards taken to repair the breach, the whole country around it was overflown. So that the prophecy of Iſaiah was alſo literally fulfilled, of making the country of *Babylon a poſſeſſion for the bittern and pools of water*, chap. xiv. 23.

64 *Thus far are the words of Jeremiah.*] Theſe words are inſerted to ſhew, that the next chapter was added by Ezra, or whoever collected this prophecy into one volume.

Commentary and Notes on Chapter LII.

1 *Zedekiah was one and twenty years old*, &c.) This chapter is chiefly tranſcribed from the latter part of the ſecond book of Kings, with ſome few additions, which Ezra probably ſupplied out of the public records, from whence the books of Kings are compiled.

13 *And burned the houſe of the Lord*, &c.) After it had ſtood, according to Joſephus, four hundred and ſeventy years: but archbiſhop Uſher reckons it had ſtood only four hundred and twenty-four years, from the laying of the firſt foundation by Solomon.

cipal ſcribe of the hoſt, who muſtered the people of the land; and threeſcore men of the people of the land *that were* found in the midſt of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon ſmote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This *is* the people whom Nebuchadrezzar carried away captive: in the ſeventh year, three thouſand Jews and three and twenty;

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jeruſalem eight hundred thirty and two perſons.

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan, the captain of the guard carried away captive of the Jews ſeven hundred forty and five perſons, all the perſons *were* four thouſand and ſix hundred.

31 And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month; *that* Evil-merodach king of Babylon, in the *firſt* year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of priſon.

32 And ſpake kindly unto him, and ſet his throne above the throne of the kings that *were* with him in Babylon.

33 And changed his priſon garments. And he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

THE

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28 *This is the people whom Nebuchadrezzar carried away captive,* &c.] Archbiſhop Uſher ſuppoſes, that this, and the two following verſes, give an account of the leſſer captivities which the Jews ſuffered under Nebuchadrezzar; whereas there were three others, in which many more perſons were carried away.

31 *Evil merodach.*] Implies as much, as *fooliſh Merodach*, becauſe he was a profligate and vicious prince.

34 *Until the day of his death.*] Theſe words ſeem to be a moſt unneceſſary tautology; we do not find them in the parallel paſſage in 2 Kings chap. xxv. 30; nor in our oldeſt manuſcripts. *Kennicott.*

THE LAMENTATIONS OF JEREMIAH.

The ARGUMENT.

This Book is a kind of funeral elegy on the death of the good king Joſiah, *as ſufficiently appears from what is recorded in* 2 Chron. xxxv. 25.

St. Jerom *is of opinion that the prophet laments the loſs of* Joſiah, *as the beginning of thoſe calamities that followed: accordingly he prophetically bewails the miſerable ſtate of the* Jews, *and the deſtruction of* Jeruſalem.

The two firſt chapters are employed in deſcribing the calamities of the ſiege of Jeruſalem. *In the third, the author deplores the perſecutions he himſelf had ſuffered. The fourth relates to the deſolation of the city and temple, and the misfortune of* Zedekiah. *The fifth chapter is a kind of form of prayer for the* Jews *in their diſperſion and captivity. And, in the concluſion, he mentions the cruelty of the* Edomites, *who had inſulted* Jeruſalem *in her miſery.*

The four firſt chapters are in acroſtic verſe, and each verſe or couplet begins with a ſucceſſive verſe of the Hebrew *alphabet, that is, they follow each other in alphabetical order.*

The ſtile of theſe Lamentations *is lively, pathetic, and affecting: the ſubject of the moſt moving kind. Sorrow never flowed in ſo natural, ſo tender, ſo prevailing a pathos, as in theſe mournful elegies. One would think that every letter was written with a tear; every word the ſound of a breaking heart; that the author was a man compounded of ſorrows, diſciplined from his infancy to grief; one who never breathed but in ſighs, nor ſpoke but in a groan. In a word, the* Lamentations *of* Jeremiah *are a compoſition of ſuperlative beauties, and contain all the eloquence of mourning.*

CHAP I.

1 Jeruſalem's miſery for her ſins. 12 Her complaint, 18 and confeſſion of God's righteous judgments,

HOW doth the city ſit ſolitary *that was* full of people! *how* is ſhe become as a widow! ſhe *that was* great among the nations, *and* princes among the provinces, *how* is ſhe become tributary!

2 She weepeth ſore in the night, and her tears *are* on her cheeks: among all her lovers ſhe hath none to comfort *her:* all her friends have dealt treacherouſly with her, they are become her enemies.

3 Judah is gone into captivity, becauſe of affliction,

Commentary and Notes on Chapter I.

1 *How doth the city ſit ſolitary, that was full of people! how is ſhe become as a widow!*] Cities are commonly deſcribed as the mothers of their inhabitants, and their kings and princes, as their huſbands and children. When, therefore, they are bereaved of theſe, they are ſaid to be widows and childleſs. Under theſe affecting circumſtances, Jeruſalem is deſcribed as ſitting alone, and in a penſive condition, the multitude of her inhabitants being diſperſed and deſtroyed.

She that was great among the nations, and princes among the provinces, &c.] The kings of Judah, in the times of their proſperity, made conqueſts in the countries of the Philiſtines, Edomites, and other neighbouring nations: and thus, by enlarging their dominions, advanced the power and grandeur of the metropolis of their kingdom.

2 *She weepeth ſore in the night.*] The darkneſs and ſolitude of the night, are naturally adapted to promote melancholy reflections.

Among all her lovers, ſhe hath none to comfort her, &c.] All her allies whoſe friendſhip ſhe courted by ſinful compliances, have forſaken her in her afflictions, and even joined with her enemies in inſulting over her.

3 *Becauſe of affliction,* &c.] For her cruelty towards the poor, and oppreſſion of ſervants, Jer. xxxiv. 11.

fliction, and becauſe of great ſervitude: ſhe dwelleth among the heathen, ſhe findeth no reſt: all her perſecutors overtook her between the ſtraits.

4 The ways of Zion do mourn, becauſe none come to the ſolemn feaſts: all her gates are deſolate: her prieſts ſigh, her virgins are afflicted, and ſhe *is* in bitterneſs.

5 Her adverſaries are the chief, her enemies proſper: for the Lord hath afflicted her for the multitude of her tranſgreſſions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no paſture, and they are gone without ſtrength before the purſuer.

7 Jeruſalem remembered in the days of her affliction, and of her miſeries, all her pleaſant things that ſhe had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adverſaries ſaw her, *and* did mock at her ſabbaths.

8 Jeruſalem hath grievouſly ſinned; therefore ſhe is removed: all that honoured her deſpiſe her, becauſe they have ſeen her nakedneſs: yea, ſhe ſigheth, and turneth backward.

9 Her filthineſs *is* in her ſkirts; ſhe remembereth not her laſt end; therefore ſhe came down wonderfully: ſhe had no comforter: O Lord, behold my affliction: for the enemy hath magnified *himſelf*.

10 The adverſary hath ſpread out his hand upon all her pleaſant things: for ſhe hath ſeen *that* the heathen entered into her ſanctuary, whom thou didſt command *that* they ſhould not enter into thy congregation.

11 All her people ſigh, they ſeek bread: they have given their pleaſant things for meat to relieve the ſoul: ſee, O Lord, and conſider; for I am become vile.

12 ¶ *Is it* nothing to you, all ye that paſs by? behold, and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted *me*, in the day of his fierce anger.

13 From above hath he ſent fire into my bones, and it prevaileth againſt them: he hath ſpread a net for my feet, he hath turned me back: he hath made me deſolate, *and* faint all the day.

14 The yoke of my tranſgreſſions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my ſtrength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to riſe up.

15 The Lord hath troden under foot all my mighty *men* in the midſt of me: he hath called an aſſembly againſt me to cruſh my young men: the Lord hath troden the virgin, the daughter of Judah, *as* in a wine-preſs.

16 For theſe *things* I weep; mine eye, mine eye runneth down with water, becauſe the comforter that ſhould relieve my ſoul is far from me: my children are deſolate, becauſe the enemy prevailed.

17 Zion ſpreadeth forth her hands, *and there is* none to comfort her: the Lord hath commanded concerning Jacob, *that* his adverſaries *ſhould be* round about him; Jeruſalem is as a menſtruous woman among them.

18 ¶ The Lord is righteous; for I have rebelled againſt his commandments: hear I pray you, all people, and behold my ſorrow; my virgins, and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me: my prieſts and mine elders gave up the ghoſt in the city, while they ſought their meat to relieve their ſouls.

20 Behold, O Lord, for I *am* in diſtreſs; my bowels are troubled; mine heart is turned within me, for I have grievouſly rebelled: abroad the ſword bereaveth, at home *there is* as death.

21 They have heard that I ſigh, *there is* none to comfort me: all mine enemies have heard of my trouble, they are glad that thou haſt done *it*: thou wilt bring the day *that* thou haſt called, and they ſhall be like unto me.

22 Let all their wickedneſs come before thee: and do unto them, as thou haſt done unto me, for all my tranſgreſſions: for my ſighs *are* many, and my heart *is* faint.

CHAP. II.

1 *Jeremiah lamenteth the miſery of Jeruſalem*: 20 *He complaineth thereof to God.*

HOW hath the Lord covered the daughter of Zion with a cloud in his anger, *and* caſt down from heaven unto the earth the beauty of Iſrael, and remembered not his footſtool in the day of his anger!

2 The Lord hath ſwallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the ſtrong holds of the daughter of Judah: he hath brought *them* down to the ground: he hath polluted the kingdom, and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn

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4 *The ways of Zion do mourn, becauſe none come to the ſolemn feaſts*, &c] The high ways that lead to Jeruſalem are unfrequented; none go up thither at the ſolemn feaſts, becauſe the temple and altar are deſtroyed.

5 *Her adverſaries are the chief.*] Have rule over her.

7 *Did mock at her ſabbaths.*] Septuagint reads, *At her captivity.*

8 *They have ſeen her nakedneſs.*] She is ſtript of all her ornaments, and carried naked into captivity.

13 *He hath ſent fire into my bones.*] He hath conſumed my habitations by fire.

14 *The yoke of my tranſgreſſion is bound by his hand*, &c.] He hath laid upon me the burden of mine iniquities. and inflicted ſuch heavy puniſhments on me, that I muſt ſink under them.

15 *The Lord hath troden under foot*, &c.] He hath troden them under foot, as they that tread grapes in the wine preſs.

20 *I have grievouſly rebelled.*] Septuagint and Vulgate read, *I am in grievous bitterneſs.*

21 *Thou wilt bring the day that thou haſt called*, &c.) The day when thou wilt execute thy judgments upon the Babylonians will certainly come at the time thou haſt appointed for that purpoſe.

Commentary and Notes on Chapter II.

1 *And caſt down from heaven*, &c.) The temple and all its glory, where divine worſhip was performed.

And remembered not his footſtool in the day of his anger!) And even ſpared not the ark itſelf, the footſtool of the Shechinah, which ſat between the cherubims as on a throne.

3 *The horn of Iſrael.* The glory and ſtrength of Iſrael.

horn of Iſrael: he hath drawn back his right hand from before the enemy, and he burned againſt Jacob like a flaming fire *which* devoured round about.

4 He hath bent his bow like an enemy: he ſtood with his right hand as an adverſary, and ſlew all *that were* pleaſant to the eye, in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was an enemy: he hath ſwallowed up Iſrael, he hath ſwallowed up all her palaces: he hath deſtroyed his ſtrong holds, and hath increaſed in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle, as *if it were of* a garden, he hath deſtroyed his places of the aſſembly: the Lord hath cauſed the ſolemn feaſts and ſabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his anger the king and the prieſt.

7 The Lord hath caſt off his altar; he hath abhorred his ſanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noiſe in the houſe of the Lord as in the day of a ſolemn feaſt.

8 The Lord hath purpoſed to deſtroy the wall of the daughter of Zion: he hath ſtretched out a line, he hath not withdrawn his hand from deſtroying: therefore he made the rampart and the wall to lament; they languiſhed together.

9 Her gates are ſunk into the ground: he hath deſtroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more*; her prophets alſo find no viſion from the Lord.

10 The elders of the daughter of Zion ſit upon the ground, *and* keep ſilence, they have caſt up duſt upon their heads; they have girded themſelves with ſackcloth: the virgins of Jeruſalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the deſtruction of the daughter of my people; becauſe the children and the ſucklings ſwoon in the ſtreets of the city.

12 They ſay to their mothers, Where *is* corn and wine? when they ſwooned as the wounded in the ſtreets of the city, when their ſoul was poured out into their mothers boſom.

13 What thing ſhall I take to witneſs for thee? what thing ſhall I liken to thee, O daughter of Jeruſalem? what ſhall I equal to thee, that I may comfort thee, O virgin daughter of Zion! for thy breach *is* great like the ſea: who can heal thee?

14 Thy prophets have ſeen vain and fooliſh things for thee: and they have not diſcovered their iniquity, to turn away thy captivity; but have ſeen for thee falſe burdens, and cauſes of baniſhment.

15 All that paſs by clap *their* hands at thee, they hiſs and wag their head at the daughter of Jeruſalem, *ſaying*, *Is* this the city that *men* call the perfection of beauty, the joy of the whole earth?

16 All thine enemies have opened their mouth againſt thee: they his and gnaſh their teeth: they ſay, We have ſwallowed *her* up: certainly this *is* the day that we looked for; we have found, we have ſeen *it*.

17 The Lord hath done *that* which he hath deviſed; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath cauſed *thine* enemy to rejoice over thee, he hath ſet up the horn of thine adverſaries.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyſelf no reſt; let not the apple of thine eye ceaſe.

19 Ariſe, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands towards him for the life of thy young children, that faint for hunger in the top of every ſtreet.

20 ¶ Behold, O Lord, and conſider to whom thou haſt done this. Shall the women eat their fruit, *and* children of a ſpan long? ſhall the prieſt and the prophet be ſlain in the ſanctuary of the Lord?

21 The young and the old lie on the ground in the ſtreets, my virgins and my young men are fallen by the ſword? thou haſt ſlain *them* in the day of thine anger; thou haſt killed, and not pitied.

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4 *Slew all that were pleaſant to the eye.*] Thoſe who were in the flower of their age, the joy and delight of their parents.

6 *He hath violently taken away his tabernacle, as if it were of a garden,* &c.] He hath deſtroyed the temple, the place of his reſidence, and of our religious aſſemblies, as if it had been no better than a tabernacle or cottage erected in a garden, while the fruit is gathering, and then to be removed.

7 *They have made a noiſe in the houſe of the Lord, as in a day of a ſolemn feaſt.*] Inſtead of the joyful ſound of praiſes and thankſgiving to God, ſuch as uſed to be ſolemnly performed in the temple at the public feſtivals, nothing was heard there but the noiſe of ſoldiers, and the rude vociferations of infidels profaning that ſacred place, and inſulting over God who was worſhipped there.

8 *He hath ſtretched out a line.*] The inſtruments deſigned for building are in ſome places applied to deſtroying. See note on 2 Kings. xxi 13.

11 *My liver is poured upon the earth.*] My vitals ſeem to be diſſolved. Septuagint reads, *My glory is thrown down upon the ground.*

13 *What thing ſhall I take to witneſs for thee?* &c.] What inſtance can I bring of any calamity like thine, that ſuch an example may be ſome mitigation of thy miſery?

14 *Falſe burdens.*] The word tranſlated *falſe burdens*, ſignifies likewiſe prophecy in general; for Jeremiah here complains of thoſe impoſtors who propheſied peace, and ſoothed men in their ſins, to their final deſtruction. *Lowth.*

15 *Is this the city that men call the perfection of beauty the joy of the whole earth?*] Jeruſalem was the metropolis of the Jewiſh nation, and highly valued by them for the magnificence of their temple, and the preſence of the true God there: whither the whole nation reſorted to celebrate their ſolemn feſtivals, which were obſerved with all the magnificence of a religious joy. Their being deprived of theſe ornaments, gave occaſion to their enemies to inſult them in their diſtreſs.

17 *He hath fulfilled his word that he had commanded in the days of old,* &c.] He hath fulfilled thoſe threatenings he denounced againſt the diſobedient to the law of Moſes.

18 *Their heart cried unto the Lord, O wall of the daughter of Zion,* &c.] As the wall and rampart are ſaid before to mourn, becauſe their ruins are objects of lamentation, ſo here devout perſons upon the deſtruction of the city, direct their prayers to God, as if the ruins themſelves intreated him to have compaſſion on the miſeries of that place which he had choſen for his peculiar reſidence.

19 *Ariſe, cry out in the night: in the beginning of the watches.*] Devout perſons ſhewed their earneſtneſs in prayer, by attending upon it late at night, and early in the morning, when others gave themſelves up to ſloth and ſleep.

Pour out thine heart like water.] Offer up thy earneſt prayers with tears to the throne of grace: and ſend up thy very ſoul, and thy devouteſt affections with them to the footſtool of Omnipotence.

20 *Shall the women eat their fruit, and children of a ſpan long,* &c.] Or, as the margin has it, *ſwaddled with their hands.* God thought proper to pour upon them that terrible judgment he had denounced againſt them, if they continued to provoke him, namely, that they ſhould eat the fleſh of their ſons and daughters.

21 *The young and the old lie,* &c.] Either they lie ſlain, without regard to age or condition; or proſtrate, in a deſponding ſituation.

22 Thou haſt called, as in a ſolemn day, my terrors round about, ſo that in the day of the Lord's anger none eſcaped nor remained: thoſe that I have ſwaddled and brought up, hath mine enemy conſumed.

CHAP. III.

The faithful bewail their calamities.

I *Am* the man *that* hath ſeen affliction by the rod of his wrath.

2 He hath led me, and brought *me into* darkneſs, but not *into* light.

3 Surely againſt me is he turned; he turneth his hand *againſt me* all the day.

4 My fleſh and my ſkin hath he made old; he hath broken my bones.

5 He hath builded againſt me, and compaſſed *me* with gall and travel.

6 He hath ſet me in dark places, as *they that be* dead of old.

7 He hath hedged me about that I cannot get out: he hath made my chain heavy.

8 Alſo when I cry, and ſhout, he ſhutteth out my prayer.

9 He hath incloſed my ways with hewn ſtone, he hath made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and* as a lion in ſecret places.

11 He hath turned aſide my ways, and pulled me in pieces: he hath made me deſolate.

12 He hath bent his bow, and ſet me as a mark for the arrow.

13 He hath cauſed the arrows of his quiver to enter into my reins.

14 I was a deriſion to all my people, *and* their ſong all the day.

15 He hath filled me with bitterneſs, he hath made me drunken with wormwood.

16 He hath alſo broken my teeth with gravel ſtones, he hath covered me with aſhes.

17 And thou haſt removed my ſoul far off from peace: I forgat proſperity.

18 And I ſaid, My ſtrength and my hope is periſhed from the Lord;

19 Remembering mine affliction and my miſery, the wormwood and the gall.

20 My ſoul hath *them* ſtill in remembrance, and is humbled in me.

21 This I recall to my mind, therefore have I hope.

22 *It is of* the Lord's mercies that we are not conſumed, becauſe his compaſſions fail not.

23 *They are* new every morning: great is thy faithfulneſs.

24 The Lord is my portion, ſaith my ſoul; therefore will I hope in him.

25 The Lord *is* good unto them that wait for him, to the ſoul, *that* ſeeketh him.

26 *It is* good that *a man* ſhould both hope and quietly wait for the ſalvation of the Lord.

27 *It is* good for a man that he bear the yoke in his youth.

28 He ſitteth alone and keepeth ſilence, becauſe he hath born *it* upon him.

29 He putteth his mouth in the duſt, if ſo be there may be hope.

30 He giveth *his* cheek to him that ſmiteth him, he is filled full with reproach.

31 For the Lord will not caſt off for ever.

32 But though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies.

33 For he doth not afflict willingly, nor grieve the children of men.

34 To cruſh under his feet all the priſoners of the earth.

35 To turn aſide the right of a man before the face of the moſt High.

36 To ſubvert a man in his cauſe, the Lord approveth not.

37 Who *is* he *that* ſaith, and it cometh to paſs, *when* the Lord commandeth *it* not.

38 Out of the mouth of the moſt High proceedeth not evil and good?

39 Wherefore

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22 *Thou haſt called as in a ſolemn day my terrors round about,* &c.] Terrors come upon me from every ſide by thy appointment; juſt as multitudes uſed to flock to Jeruſalem at the times of the ſolemn feaſts.

Commentary and Notes on Chapter III.

1 *I am the man that hath ſeen affliction,* &c.] The prophet here ſpeaks particularly of the ill treatment he met with in the diſcharge of his office.

2 *He hath led me and brought me into darkneſs, but not into light.*] Light is often uſed in ſcripture for happineſs or comfort, and darkneſs for affliction or miſery.

3 *He turneth his hand againſt me all the day.*] God that was formerly kind and gracious, now exerciſes on me continual acts of ſeverity.

4 *He hath broken my bones.*] The anguiſh I feel in my mind is as painful, as if my bones were broken.

6 *As they that be dead of old.*] As if I had been long ſince dead.

9 *He hath encloſed my ways with hewn ſtone.*] He hath kept me in hold as a priſoner.

10 *He was unto me as a bear,* &c.] He had no pity on me.

13 *The arrows of his quiver.*] Called in Hebrew, by an elegant metaphor, *the ſons of his quiver.*

15 *He hath made me drunken with wormwood.*] He hath confounded me with ſevere and rigorous treatment.

16 *He hath alſo broken my teeth with gravel-ſtones, he hath covered me with aſhes.*] In this and the preceding verſe, the prophet aggravates the calamities of his people by ſuch expreſſions as imply, that miſery and affliction are poured without meaſure upon the ſons of Jacob.

23 *They are new every morning.*] The Geneva tranſlation is, they are renewed every morning.

27 *It is good for a man that he bear the yoke in his youth.*] It is good to be inured by times to bear thoſe uſeful reſtraints which ariſe from the ſenſe of the duty we owe to God, and the obedience we ought to pay to his laws.

28 *He ſitteth alone and keepeth ſilence,* &c.] The diſcipline of affliction renders a man ſerious and thoughtful; it diſpoſes him to reflect upon himſelf and his ways, and inſtructs him to acquieſce in the deſigns of providence.

29 *He putteth his mouth in the duſt, if ſo there may be hope.*] He proſtrates himſelf even to the gound before the Almighty, in token of the deepeſt humiliation of his ſoul, if by that means he may recover the divine favour.

30 *He giveth his cheek to him that ſmiteth him,* &c.] He not only humbles himſelf in the ſight of his Maker, but alſo bears with patience the ill treatment of men.

37 *Who is he that ſaith, and it cometh to paſs, when the Lord commandeth it not?*] The king of Babylon, and ſuch haughty tyrants may boaſt of their power, as if it were equal to that of Omnipotence itſelf: but ſtill it is God's prerogative to bring to paſs whatever he pleaſes, without any ſtop or impediment, only by ſpeaking or declaring his purpoſe, that the thing ſhould be done, as he did at the creation of the world.

38 *Out of the moſt mouth of the moſt High, proceedeth not evil and good?*] Do not calamities, as well as proſperity, come by the will and diſpoſal of the Almighty?

39 Wherefore doth a living man complain, a man for the puniſhment of his ſins?

40 Let us ſearch and try our ways, and turn again to the Lord.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have tranſgreſſed and have rebelled: thou haſt not pardoned.

43 Thou haſt covered with anger, and perſecuted us: thou haſt ſlain, thou haſt not pitied.

44 Thou haſt covered thyſelf with a cloud, that *our* prayer ſhould not paſs through.

45 Thou haſt made us *as* the off-ſcouring, and refuſe in the midſt of the people.

46 All our enemies have opened their mouths againſt us.

47 Fear and a ſnare is come upon us, deſolation and deſtruction.

48 Mine eye runneth down with rivers of water, for the deſtruction of the daughters of my people.

49 Mine eye trickleth down, and ceaſeth not, without any intermiſſion.

50 Till the Lord look down, and behold from heaven.

51 Mine eye affecteth mine heart, becauſe of all the daughters of my city.

52 Mine enemies chaſed me ſore like a bird without cauſe.

53 They have cut off my life in the dungeon, and caſt a ſtone upon me.

54 Waters flowed over mine head, *then* I ſaid, I am cut off.

55 ¶ I called upon thy name, O Lord, out of the low dungeon.

56 Thou haſt heard my voice, hide not thine ear at my breathing, at my cry.

57 Thou dreweſt near in the day *that* I called upon thee: thou ſaidſt, Fear not.

58 O Lord, thou haſt pleaded the cauſe of my ſoul, thou haſt redeemed my life.

59 O Lord, thou haſt ſeen my wrong, judge thou my cauſe.

60 Thou haſt ſeen all their vengeance, *and* all their imaginations againſt me;

61 Thou haſt heard their reproach, O Lord, *and* all their imaginations againſt me;

62 The lips of thoſe that roſe up againſt me, and their device againſt me all the day.

63 Behold, their ſitting down and their riſing up, I *am* their muſick.

64 ¶ Render unto them a recompenſe, O Lord, according to the work of their hands.

65 Give them ſorrow of heart, thy curſe unto them.

66 Perſecute and deſtroy them in anger, from under the heavens of the Lord.

CHAP. IV.

1 *Zion's pitiful eſtate bewailed.* 13 *She confeſſeth her ſins.* 21 *Edom threatened.*

HOW is the gold become dim! *how* is the moſt fine gold changed! the ſtones of the ſanctuary are poured out in the top of every ſtreet.

2 The precious ſons of Zion, comparable to fine gold, how are they eſteemed as earthen pitchers, the work of the hands of the potter!

3 Even the ſea-monſters draw out the breaſt, they give ſuck to their young ones: the daughter of my people *is become* cruel, like the oſtriches in the wilderneſs.

4 The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt: the young children aſk bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately are deſolate in the ſtreets: *they that were* brought up in ſcarlet, embrace dunghills.

6 For the puniſhment of the iniquity of the daughter of my people, is greater than the puniſhment of the ſin of Sodom, *that was* overthrown as in a moment, and no hands ſtayed on her.

7 Her Nazarites were purer than ſnow, they were whiter than milk, they were more ruddy in body than rubies, their poliſhing was of ſapphire:

8 Their viſage is blacker than a coal; they are not known in the ſtreets: their ſkin cleaveth to their bones; it is withered, it is become like a ſtick.

9 *They that be* ſlain with the ſword are better than *they that be* ſlain with hunger; for theſe pine away, ſtricken through for *want* of the fruits of the field.

10 The hands of the pitiful women have ſodden their own children: they were their meat in the deſtruction of the daughter of my people.

11 The Lord hath accompliſhed his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

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39 *Wherefore doth a living man complain, a man for the puniſhment of his ſins?*] If we conſider God's afflictions as a juſt reward for our evil doings, we ſhall never murmur nor repine at providence; eſpecially as long as men continue on this ſide the grave, as they ought then to be thankful, however bitter their afflictions may be, for having an opportunity given them to repent.

51 *Mine eye affecteth mine heart.*] Grief wears out my health and ſtrength

52 *Mine enemies chaſed me ſore like a bird, without cauſe*] The prophet, in this and the following verſes, deſcribes his own ſufferings, when his enemies ſeized him, and caſt him into the dungeon. He compares them to a fowler who is in purſuit of a bird; as they, like him, took every opportunity of depriving him of his life or liberty, and even without any provocation on his part.

63 *I am their muſick.*] The object of their ſcorn and deriſion.

Commentary and Notes on Chapter IV.

1 *How is the gold become dim!* &c] How is the glory of the temple obſcured! The ſanctuary, which was overlaid with gold, now lies in ruins; and the ſtones of it blended with the rubbiſh in one common heap of confuſion. The prieſts and Levites alſo who conſtantly attended on the ſervice of the Almighty, and the elders of the people, who kept their court within the precincts of the temple: theſe reverend perſons, who might be reſembled to the pillars, or corner ſtones of that ſacred building, are now involved in the ſame deſtruction with the meaneſt of the people.

2 *The precious ſons of Zion, comparable to fine gold, how are they eſteemed as earthen pitchers!* &c.] Thoſe that in honour and worth exceeded the common people, as much as gold doth earthen ware, now lie undiſguiſed in one promiſcuous heap of carnage.

3 *The ſea monſters draw out the breaſt.*] The ſea-lioneſs, and I believe, ſeveral other ſea-monſters have dugs, and give their young ſuck. *See Anſon's Voyages,*

7 *They were more ruddy in body than rubies,* &c.] Or, as the words may be rendered, *their ſkin was clearer than rubies or pearls.*

12 The kings of the earth, and all the inhabitants of the world would not have believed, that the adverſary and the enemy ſhould have entered into the gates of Jeruſalem.

13 ¶ For the ſins of her prophets, *and* the iniquities of her prieſts, that have ſhed the blood of the juſt in the midſt of her;

14 They have wandered *as* blind *men* in the ſtreets, they have polluted themſelves with blood, ſo that men could not touch their garments.

15 They cried unto them, Depart ye, *it is* unclean, depart, depart, touch not, when they fled away and wandered: they ſaid among the heathen, They ſhall no more ſojourn *there.*

16 The anger of the Lord hath divided them, he will no more regard them: they reſpected not the perſons of the prieſts, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not ſave *us.*

18 They hunt our ſteps that we cannot go in our ſtreets: our end is near, our days are fulfilled, for our end is come.

19 Our perſecutors are ſwifter than the eagles of the heaven: they purſued us upon the mountains, they laid wait for us in the wilderneſs.

20 The breath of our noſtrils, the anointed of the Lord was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the heathen.

21 ¶ Rejoice and be glad, O daughter of Edom, that dwelleſt in the land of Uz; the cup alſo ſhall paſs through unto thee: thou ſhalt be drunken, and ſhalt make thyſelf naked.

22 ¶ The puniſhment of thine iniquity is accompliſhed, O daughter of Zion, he will no more carry thee away into captivity: he will viſit thine iniquity, O daughter of Edom, he will diſcover thy ſins.

CHAP. V.

A pitiful complaint of Zion in prayer unto God.

REMEMBER, O Lord, what is come upon us: conſider and behold our reproach.

2 Our inheritance is turned to ſtrangers, our houſes to aliens.

3 We are orphans and fatherleſs, our mothers *are* as widows.

4 We have drunken our water for money, our wood is ſold unto us.

5 Our necks *are* under perſecution: we labour, *and* have no reſt.

6 We have given the hand to the Egyptians, *and* to the Aſſyrians, to be ſatisfied with bread.

7 Our fathers have ſinned and *are* not, and we have born their iniquities.

8 Servants have ruled over us: *there is* none that doth deliver us out of their hand.

9 We get our bread with *the peril* of our lives becauſe of the ſword of the wilderneſs.

10 Our ſkin was black like an oven, becauſe of the terrible famine.

11 They raviſhed the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of Elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceaſed from the gate, the young men from their muſick.

15 The joy of our heart is ceaſed, our dance is turned into mourning.

16 The crown is fallen *from* our head; wo unto us that we have ſinned.

17 For this our heart is faint, for theſe *things* our eyes are dim.

18 Becauſe of the mountain of Zion, which is deſolate, the foxes walk upon it.

19 Thou, O Lord, remaineſt for ever: thy throne from generation to generation.

20 Wherefore doſt thou forget us for ever, *and* forſake us ſo long time?

21 Turn thou us unto thee, O Lord, and we ſhall be turned: renew our days as of old.

22 But thou haſt utterly rejected us: thou art very wroth againſt us.

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12 *The kings of the earth, and all the inhabitants of the world would not have believed,* &c.] Jeruſalem was ſo ſtrongly fortified both by art and nature, and had been ſo often miraculouſly preſerved by God from the attempts of its enemies, that there was not the leaſt reaſon to believe it would fall into their hands.

15 *They ſaid among the heathen, They ſhall no more ſojourn there*] When the prieſts were driven from their own land, into the heathen nations, every one conſidered their baniſhment as a juſt judgment upon their wickedneſs, and accounted them unworthy of attending any longer upon the worſhip of the almighty in his temple.

19 *Our perſecutors are ſwifter than the eagles of the heaven.*] God hath brought upon us the judgment he threatened by Moſes, of bringing a nation againſt us as ſwift as the eagle fleeth; for ſuch are the horſemen in the Chaldean army.

They purſued us upon the mountains, they laid wait for us in the wilderneſs.] We could no where eſcape them, neither by flying to the mountains, nor by hiding ourſelves in the unfrequented parts of the wilderneſs.

20 *The breath of our noſtrils, the anointed,* &c.] Moſt expoſitors underſtand this of Joſiah.

21 *Rejoice and be glad, O daughter of Edom.*] An ironical expreſſion like that of Solomon, *Rejoice O young man,* &c.

Commentary and Notes on Chapter V.

1 *Remember, O Lord,* &c.] This chapter in the vulgar Latin, is entitled, The Prayer of Jeremiah, and contains a pathetical complaint to God of the miſerable condition of the Jews, both with reſpect to their ſpiritual and temporal ſtate.

4, 5 *Our wood is ſold unto us: our necks,* &c.] Septuagint reads, our wood is fetched on our necks (or ſhoulders) for a price.

6 *We have given the hand,* &c.] We have ſubmitted to the Egyptians.

7 *We have borne their iniquities.*] That is, The effect or puniſhment of them.

12 *By their hand.*] By the hand of their enemies.

13 *The children fell under the wood.*] Under the heavy burdens of wood.

16 *The crown is fallen from our head,* &c.] All our glory is at an end, together with the advantages of being thy people, and enjoying thy preſence amongſt us, by which we were diſtinguiſhed from the reſt of the world.

THE

THE BOOK OF THE PROPHET

EZEKIEL.

The ARGUMENT.

Ezekiel *was the ſon of* Buzi, *of the houſe of* Aaron. *He was carried captive to* Babylon *with* Jeconiah, *and began to propheſy in the fifth year of that captivity, which is the æra he uſes in all his predictions. He continued to prophecy during twenty years; and was cotemporary with* Jeremiah, *who propheſied at the ſame time in* Judea. *He foretold a great number of events, particularly the deſtruction of the temple; the fatal cataſtrophe of thoſe who revolted from* Babylon *to* Egypt; *and at laſt, the happy return of the* Jews *to their own land. He diſtinctly predicts the plagues which were to fall upon the enemies of the* Jews, *as the* Edomites, Moabites, Ammonites, Egyptians, Aſſyrians, *and* Babylonians: *foretels the coming of the Meſſiah, and the flouriſhing ſtate of his kingdom.*

The greateſt part of his propheſy is eaſy, plain, and intelligible, referring chiefly to the manners and corruptions of that degenerate age. But of all the prophets, Ezekiel *abounds moſt in enigmatical viſions. He alſo abounds in fine ſentences, and rich compariſons. The beginning and end of this book contain ſo many abſtruſe myſteries, that the* Jews *were forbidden to read it before thirty years of age.*

CHAP. I.

1 *The time of Ezekiel's propheſy.* 4 *His viſion of four cherubims.* 15 *of four wheels,* 26 *and of the glory of GOD.*

NOW it came to paſs in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I ſaw viſions of God.

2 In the fifth day of the month, which was the fifth year of king Jehoiakin's captivity.

3 The word of the Lord came expreſly unto Ezekiel the prieſt, the ſon of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the Lord was there upon him.

4 ¶ And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itſelf, and a brightneſs was about it, and out of the midſt thereof as the colour of amber, out of the midſt of the fire.

5 Alſo out of the midſt thereof *came* the likeneſs of four living creatures. And this *was* their appearance; They had the likeneſs of a man.

6 And every one had four faces, and every one had four wings.

Commentary and Notes on Chapter I.

1 *I was among the captives by the river of Chebar,* &c.) Thoſe who were carried away captive by Jehoiakin king of Judah. Theſe captives were placed in towns and villages that lay upon the river Chebar in Meſopotamia.

4 *And I looked, and behold, a whirlwind came out of the north.*) God's anger and judgments are often compared to a whirlwind; and this whirlwind is here repreſented as coming out of the north, becauſe Babylon lay to the northward of Jeruſalem. *A great cloud, and a fire infolding itſelf, and a brightneſs was about it,* &c.) The divine preſence is uſually repreſented in ſcripture as a bright light, or flaming fire breaking out of a thick cloud. God is alſo deſcribed as a conſuming fire, when he comes to execute his judgments upon ſinners.

5 *Out of the midſt thereof came the likeneſs of four living creatures,* &c.] Theſe living creatures were four cherubims that ſupported the throne of the Almighty in the following viſion.

6 *Every one of them had four faces,* &c.) Theſe were the faces of a man, a lion, an ox, and an eagle; which were the figures of the ſtandards of the four principle tribes. The lion is the moſt no-

7 And their feet *were* ſtraight feet; and the ſole of their feet *was* like the ſole of a calf's foot, and they ſparkled like the colour of burniſhed braſs.

8 And *they had* the hands of a man under their wings on their four ſides, and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not when they went, they went every one ſtraight forward.

10 As for the likeneſs of their faces, they four had the face of a man, and the face of a lion on the right ſide, and they four had the face of an ox on the left ſide: they four alſo had the face of an eagle.

11 Thus *were* their faces: and their wings *were* ſtretched upward, two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one ſtraight forward: whither the ſpirit was to go, they went: *and* they turned not when they went.

13 As for the likeneſs of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures, and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flaſh of lightning.

15 ¶ Now as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeneſs, and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four ſides: *and* they returned not when they went.

18 As for their rings, they were ſo high that they were dreadful, and their rings *were* full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whitherſoever the ſpirit *was* to go, they went, thither *was their* ſpirit to go, and the wheels were lifted up over againſt them: for the ſpirit of the living creature *was* in the wheels.

21 When thoſe went, *theſe* went; and when thoſe ſtood, *theſe* ſtood; and when thoſe were lifted up from the earth, the wheels were lifted up over againſt them; for the ſpirit of the living creature *was* in the wheels.

22 And the likeneſs of the firmament upon the heads of the living creature, *was* as the colour of the terrible cryſtal, ſtretched forth over their heads above.

23 And under the firmament *were* their wings ſtraight, the one toward the other; every one had two, which covered on this ſide, and every one had two, which covered on that ſide, their bodies.

24 And when they went, I heard the noiſe of their wings like the noiſe of great waters, as the voice of the Almighty, the voice of ſpeech as the noiſe of an hoſt: when they ſtood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they ſtood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* the likeneſs of a throne, as the appearance of a ſapphire-ſtone: and upon the likeneſs of the throne *was* the likeneſs as the appearance of a man above upon it.

27 And

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ble among wild beaſts; the ox among beaſts of labour; the eagle among birds; and man is God's maſter-piece. And if it be true, as is pretended, that the cherubims which God ordered to be put over the ark, had the figures of theſe four ſtandards about them, then was the ark truly and literally a military chariot, in which God, as general of his armies, fought againſt his enemies: and this is the explanation of this ſo difficult, but magnificent a viſion. For God being inviſible, under what form more worthy of him could he ſhew himſelf, than under that of a warrior, who has an equal ſhare of *ſtrength, prudence, addreſs,* and *underſtanding,* whom none can reſiſt, from whom nothing is hid, who is every where preſent, and marches with extreme expedition wherever he pleaſes: Thus did theſe cherubims repreſent the four beaſts, and therefore the virtues before mentioned; and the whole viſion was a ſtrong and lively repreſentation of the majeſty and power of God, under the appearance of a warrior in a triumphal chariot.

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15 *Behold, one wheel upon the earth by the living creatures with his four faces,* &c.] Or, *on his four ſides,* that is, on the four ſides of the ſquare body as it ſtood, ſo that a wheel is before every one of the living creatures on the outſide of the ſquare.

16 *Their appearance, and their work was as it were a wheel in the middle of a wheel.*] As it were one wheel put acroſs within another like two circles in a ſphere cutting each other at right angles, to ſignify the ſtability and uniformity of their motion, and the ſubſerviency of one part of providence to another.

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They returned not when they went.] They never went backward, to ſignify that providence doth nothing in vain, but ever accompliſhes its end.

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And their rings were full of eyes round about them four.] The living creatures were alſo full of eyes, to ſignify, that all the motions of providence are directed by a conſummate wiſdom and foreſight.

19 &c. *And when the living creatures went, the wheels went by them,* &c.] Both the living creatures and the wheels were animated by the ſame principle of underſtanding and motion, to ſignify with what readineſs and alacrity all the inſtruments of providence concur in carrying on all its great deſigns and purpoſes.

21 *The ſpirit of the living creature was in the wheels.*] There is great conformity between this verſe and a paſſage in Homer's Illiad, b. 18. ſpeaking of Vulcan, he ſays,

> Full twenty tripods for his hall he fram'd,
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26 *And upon the likeneſs of the throne was the likeneſs at the appearance of a man above upon it.*] When Moſes and the elders

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27 And I ſaw as the colour of amber, as the appearance of fire, round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I ſaw as it were the appearance of fire, and it *had* brightneſs round about.

28 As the appearance of the bow that is in the cloud in the day of rain, ſo *was* the appearance of the brightneſs round about. This *was* the appearance of the likeneſs of the glory of the Lord: and when I ſaw *it*, I fell upon my face, and I heard a voice of one that ſpake.

CHAP. II.

1 *Ezekiel's commiſſion.* 6 *His inſtruction,* 9 *the roll of his heavy prophecy.*

AND he ſaid unto me, Son of man, ſtand upon thy feet, and I will ſpeak unto thee.

2 And the ſpirit entered into me, when he ſpake unto me, and ſet me upon my feet, that I heard him that ſpake unto me.

3 And he ſaid unto me, Son of man, I ſend thee to the children of Iſrael, to a rebellious nation, that hath rebelled againſt me: they and their fathers have trangreſſed againſt me, *even* unto this very day.

4 For *they are* impudent children and ſtiff hearted: I do ſend thee unto them, and thou ſhalt ſay unto them, Thus ſaith the Lord God.

5 And they, whether they will hear, or whether they will forbear (for they are a rebellious houſe) yet ſhall know that there hath been a prophet among them.

6 ¶ And thou ſon of man be not afraid of them, neither be afraid of their words though briers and thorns *be* with thee, and thou doſt dwell among ſcorpions: be not afraid of their words nor be diſmayed at their looks, though they *be* a rebellious houſe.

7 And thou ſhalt ſpeak my words unto them, whether they will hear, or whether they will forbear, for they *are* moſt rebellious.

8 But thou, ſon of man, hear what I ſay unto thee, Be not thou rebellious like that rebellious houſe: open thy mouth, and eat that I give thee.

9 And when I looked, Behold, an hand *was* ſent unto me, and lo, a roll of a book *was therein*.

10 And he ſpread it before me, and it *was* written within and without, and *there was* written therein lamentations, and mourning, and woe.

CHAP. III.

1 *Ezekiel eateth the roll.* 15 *God ſheweth him the rule of prophecy,* 22 *and ſhutteth and openeth the prophet's mouth.*

MOREOVER he ſaid unto me, Son of man, eat that thou findeſt; eat this roll, and go ſpeak unto the houſe of Iſrael.

2 So I opened my mouth, and he cauſed me to eat that roll.

3 And he ſaid unto me, Son of man, cauſe thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for ſweetneſs.

4 And he ſaid unto me, Son of man, go, get thee unto the houſe of Iſrael, and ſpeak with my words unto them.

5 For thou *art* not ſent to a people of a ſtrange ſpeech, and of an hard language, *but* to the houſe of Iſrael;

6 Not to many people of a ſtrange ſpeech, and of an hard language, whoſe words thou canſt not underſtand. Surely, had I ſent thee to them, they would have hearkened unto thee.

7 But the houſe of Iſrael will not hearken unto thee; for they will not hearken unto me: for all the houſe of Iſrael *are* impudent and hard-hearted.

8 Behold, I have made thy face ſtrong againſt their faces, and thy forehead ſtrong againſt their foreheads.

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ſaw the God of Iſrael, or the glory of God, as the Targum explains it, they ſaw no determinate figure, but an inconceivably reſplendent brightneſs, that they might not think God could be repreſented by any image. But in this viſion, the form and ſhape of a man is directly repreſented to Ezekiel, as a preludium or figure of the incarnation.

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This was the appearance of the likeneſs of the glory of the Lord.] This is a deſcription of that glorious viſion wherein God appeared, and whereby he manifeſted his attributes of glory and perfection.

Commentary and Notes on Chapter II.

1 *And he ſaid unto me, Son of man*, &c.] This expreſſion is commonly underſtood to ſignify the ſame with a common and ordinary man, as it is uſually expounded in the following text of the Pſalmiſt, *What is man that thou art mindſul of him. or the ſon of man that thou viſiteſt him?* Pſal. viii. 4. So here moſt commentators underſtand it as applied to the prophet, to remind him of his frailty and mortality, and of the infinite diſtance between God and man. In which ſenſe it is ſuppoſed to be taken when applied to Chriſt in the New Teſtament, ſignifying his great humility in aſſuming our nature, and appearing no otherwiſe than as an ordinary man. But ſome critics have obſerved that the phraſe, *Son of man*, is alſo uſed to imply a man of dignity or character. And there is no incongruity in ſuppoſing that Chriſt may be ſtiled *Son of man*, by way of eminence, as a title denoting him to be that great perſon whom God promiſed to raiſe up to be *a prince and a ſaviour to his people*. In the ſame manner, the title *Son of man* may be here given to the prophet, as one ſet apart for the prophetical office.

6 *And thou ſon of man, be not afraid of them*, &c.] The prophets and meſſengers of God are often exhorted to take courage, and are promiſed a proportional aſſiſtance in the diſcharge of their office, without fearing any man's perſon, or ſtanding in awe of any man's greatneſs.

8 *Open thy mouth, and eat that I give thee.*] The knowledge of divine truths is often expreſſed by the metaphors of bodily food and nouriſhment; and therefore to eat the words of this prophecy, ſignifies to commit them to memory, to meditate upon them, and digeſt them.

10 *And there was written therein lamentations, and mourning and woe.*] All the prophecies contained in this roll conſiſted of God's judgments and mournful events, without any mixture of mercy, at leaſt with regard to the people then alive.

Commentary and Notes on Chapter III.

1 *Eat this roll.*] By which is meant, that none is meet to be God's meſſenger, before he has received the word of God in his heart, as ver. 10.

3 *It was in my mouth as honey for ſweetneſs*, &c.] I took delight in having God's ſecret counſels communicated to me, and delivering his commands to my brethren, being pleaſed with the hopes of proving an inſtrument of their converſion, at leaſt of the amendment of ſome. But this pleaſure was greatly leſſened, when I underſtood that I was to be the meſſenger of heavy tidings, and expect ill treatment from the ſons of Jacob.

8 *I have made thy face ſtrong*, &c.] Here God promiſes his aſſiſtance to his miniſters, and that he will give them boldneſs and conſtancy in their vocation.

7 And their feet *were* ſtraight feet; and the ſole of their feet *was* like the ſole of a calf's foot, and they ſparkled like the colour of burniſhed braſs.

8 And *they had* the hands of a man under their wings on their four ſides, and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not when they went, they went every one ſtraight forward.

10 As for the likeneſs of their faces, they four had the face of a man, and the face of a lion on the right ſide, and they four had the face of an ox on the left ſide: they four alſo had the face of an eagle.

11 Thus *were* their faces: and their wings *were* ſtretched upward, two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one ſtraight forward: whither the ſpirit was to go, they went: *and* they turned not when they went.

13 As for the likeneſs of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures, and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flaſh of lightning.

15 ¶ Now as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeneſs, and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four ſides: *and* they returned not when they went.

18 As for their rings, they were ſo high that they were dreadful, and their rings *were* full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whitherſoever the ſpirit *was* to go, they went, thither *was their* ſpirit to go, and the wheels were lifted up over againſt them: for the ſpirit of the living creature *was* in the wheels.

21 When thoſe went, *theſe* went; and when thoſe ſtood, *theſe* ſtood; and when thoſe were lifted up from the earth, the wheels were lifted up over againſt them; for the ſpirit of the living creature *was* in the wheels.

22 And the likeneſs of the firmament upon the heads of the living creature, *was* as the colour of the terrible cryſtal, ſtretched forth over their heads above.

23 And under the firmament *were* their wings ſtraight, the one toward the other; every one had two, which covered on this ſide, and every one had two, which covered on that ſide, their bodies.

24 And when they went, I heard the noiſe of their wings like the noiſe of great waters, as the voice of the Almighty, the voice of ſpeech as the noiſe of an hoſt: when they ſtood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they ſtood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* the likeneſs of a throne, as the appearance of a ſapphire-ſtone: and upon the likeneſs of the throne *was* the likeneſs as the appearance of a man above upon it.

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ble among wild beaſts; the ox among beaſts of labour; the eagle among birds; and man is God's maſter-piece. And if it be true, as is pretended, that the cherubims which God ordered to be put over the ark, had the figures of theſe four ſtandards about them, then was the ark truly and literally a military chariot, in which God, as general of his armies, fought againſt his enemies: and this is the explanation of this ſo difficult, but magnificent a viſion. For God being inviſible, under what form more worthy of him could he ſhew himſelf, than under that of a warrior, who has an equal ſhare of *ſtrength, prudence, addreſs*, and *underſtanding*, whom none can reſiſt, from whom nothing is hid, who is every where preſent, and marches with extreme expedition wherever he pleaſes: Thus did theſe cherubims repreſent the four beaſts, and therefore the virtues before mentioned; and the whole viſion was a ſtrong and lively repreſentation of the majeſty and power of God, under the appearance of a warrior in a triumphal chariot.

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CHAP. II.

1 *Ezekiel's commiſſion.* 6 *His inſtruction,* 9 *the roll of his heavy prophecy.*

AND he ſaid unto me, Son of man, ſtand upon thy feet, and I will ſpeak unto thee.

2 And the ſpirit entered into me, when he ſpake unto me, and ſet me upon my feet, that I heard him that ſpake unto me.

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CHAP. III.

1 *Ezekiel eateth the roll.* 15 *God ſheweth him the rule of prophecy,* 22 *and ſhutteth and openeth the prophet's mouth.*

MOREOVER he ſaid unto me, Son of man, eat that thou findeſt; eat this roll, and go ſpeak unto the houſe of Iſrael.

2 So I opened my mouth, and he cauſed me to eat that roll.

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Commentary and Notes on Chapter III.

1 *Eat this roll.*] By which is meant, that none is meet to be God's meſſenger, before he has received the word of God in his heart, as ver. 10.

3 *It was in my mouth as honey for ſweetneſs*, &c.] I took delight in having God's ſecret counſels communicated to me, and delivering his commands to my brethren, being pleaſed with the hopes of proving an inſtrument of their converſion, at leaſt of the amendment of ſome. But this pleaſure was greatly leſſened, when I underſtood that I was to be the meſſenger of heavy tidings, and expect ill treatment from the ſons of Jacob.

8 *I have made thy face ſtrong*, &c.] Here God promiſes his aſſiſtance to his miniſters, and that he will give them boldneſs and conſtancy in their vocation.

9 As an adamant, harder than flint, have I made thy forehead: fear them not, neither be diſmayed at their looks, though they *be* a rebellious houſe.

10 Moreover, he ſaid unto me, Son of man, all my words that I ſhall ſpeak unto thee, receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and ſpeak unto them, and tell them, Thus ſaith the Lord God; whether they will hear, or whether they will forbear.

12 Then the ſpirit took me up, and I heard behind me a voice of a great ruſhing, *ſaying*, Bleſſed *be* the glory of the Lord from his place.

13 *I heard* alſo the noiſe of the wings of the living creatures that touched one another, and the noiſe of the wheels over-againſt them, and a noiſe of a great ruſhing.

14 So the ſpirit lifted me up, and took me away, and I went in bitterneſs, in the heat of my ſpirit; but the hand of the Lord was ſtrong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I ſat where they ſat, and remained there aſtoniſhed among them ſeven days.

16 And it came to paſs at the end of ſeven days, that the word of the Lord came unto me, ſaying,

17 Son of man, I have made thee a watchman unto the houſe of Iſrael; therefore hear the word at my mouth, and give them warning from me.

18 When I ſay unto the wicked, Thou ſhalt ſurely die; and thou giveſt him not warning, nor ſpeakeſt to warn the wicked from his wicked way, to ſave his life; the ſame wicked *man* ſhall die in his iniquity: but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.

20 Again, when a righteous *man* doth turn from his righteouſneſs, and commit iniquity, and I lay a ſtumbling-block before him, he ſhall die; becauſe thou haſt not given him warning, he ſhall die in his ſin, and his righteouſneſs which he hath done ſhall not be remembered; but his blood will I require at thine hand.

21 Nevertheleſs, if thou warn the righteous *man* that the righteous ſin not, and he doth not ſin, he ſhall ſurely live, becauſe he is warned: alſo thou haſt delivered thy ſoul.

22 ¶ And the hand of the Lord was there upon me; and he ſaid unto me, Ariſe, go forth into the plain, and I will there talk with thee.

23 Then I aroſe, and went forth into the plain: and behold, the glory of the Lord ſtood there, as the glory which I ſaw by the river of Chebar: and I fell on my face.

24 Then the ſpirit entered into me, and ſet me upon my feet, and ſpake with me, and ſaid unto me, Go, ſhut thyſelf within thine houſe.

25 But thou, O ſon of man, behold, they ſhall put bands upon thee, and ſhall bind thee with them, and thou ſhalt not go out among them;

26 And I will make thy tongue cleave to the roof of thy mouth, that thou ſhalt be dumb, and ſhall not be to them a reprover: for they *are* a rebellious houſe.

27 But when I ſpeak with thee, I will open thy mouth, and thou ſhalt ſay unto them, Thus ſaith the Lord God; he that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious houſe.

CHAP. IV.

By the type of a ſiege is ſhewed the time from Jeroboam's defection to the captivity.

THOU alſo, ſon of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jeruſalem.

2 And lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it: ſet the camp alſo againſt it, and ſet *battering* rams againſt it round about.

3 Moreover, take thou unto thee an iron pan, and ſet it for a wall of iron between thee and the city, and ſet thy face againſt it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it: this *ſhall be* a ſign to the houſe of Iſrael.

4 Lie thou alſo upon thy left ſide, and lay the iniquity of the houſe of Iſrael upon it: *according* to the number of the days that thou ſhalt lie upon it, thou ſhalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: ſo ſhalt thou bear the iniquity of the houſe of Iſrael.

6 And when thou haſt accompliſhed them, lie again on thy right ſide, and thou ſhalt bear the iniquity of the houſe of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou ſhalt ſet thy face toward the ſiege of Jeruſalem, and thine arm *ſhall be* uncovered, and thou ſhalt propheſy againſt it.

8 And

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12 *Bleſſed be the glory of the Lord from his place.*] Whatever place God honours with his eſpecial preſence is equivalent to his temple; and there the angels always attend upon the divine majeſty, to give him the honour due unto his name. The words imply, that though God ſhould forſake his temple, and deſtroy the place called by his name, yet his preſence will render any ſpot a temple, and multitudes of the heavenly hoſts will be always ready to do him ſervice.

15 *I ſat and remained aſtoniſhed ſeven days.*] This is perhaps not to be underſtood literally; thus Job's friends are ſaid to have ſat in ſilence by him ſeven days and ſeven nights, bewailing his misfortunes.

17 *I have made thee a watchman unto the houſe of Iſrael*, &c.] Prophets have the title of watchmen given them, becauſe, like watchmen placed on a tower, they ſaw, by their prophetic ſpirit, the evils coming on the ungodly, and were bound to give the people timely notice, that they might avoid them by a ſincere repentance.

27 *He that heareth, let him hear; and he that*, &c.] This is the ſum of what thou ſhalt ſay unto them: To let them know this is the laſt warning God will give them: let them therefore either give heed to what is ſaid to them, or neglect it at their utmoſt peril.

Commentary and Notes on Chapter IV.

1 *Take thee a tile, and lay it before thee*, &c.] The prophets often foreſhew impending judgments by ſignificative emblems, as being of greater force and efficacy than words. Accordingly God here commands the prophet to take a tile, or ſlate, and on it delineate Jeruſalem ſurrounded by armies.

2 *Caſt a mount againſt it.*] Rather, play an engine againſt it.

5 *Three hundred and ninety*] That is, *Years*; and beginning probably from Jeroboam's firſt ſetting up the idolatrous worſhip of the golden calves, to the laſt captivity of the Jews in the 23d year of Nebuchadnezzar's reign.

6 *Forty days.*] From the time of Joſiah, they had ſlept in their ſins forty years.

7 *And thine arm ſhall be uncovered*, &c] The habits of the ancients were ſo contrived, that the right hand was diſengaged from the upper garments, that they might be the more ready for action.

8 And behold, I will lay bands upon thee, and thou ſhalt not turn thee from one ſide to another, till thou haſt ended the days of thy ſiege.

9 Take thou alſo unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one veſſel, and make thee bread thereof, *according* to the number of the days that thou ſhalt lie upon thy ſide; three hundred and ninety days ſhall thou eat thereof.

10 And the meat which thou ſhalt eat, *ſhall be* by weight, twenty ſhekels a day: from time to time ſhalt thou eat it.

11 Thou ſhalt drink alſo water by meaſure, the ſixth part of an hin: from time to time ſhalt thou drink.

12 And thou ſhalt eat it as barley-cakes, and thou ſhalt bake it with dung that cometh out of man, in their ſight.

13 And the Lord ſaid, Even thus ſhall the children of Iſrael eat their defiled bread among the Gentiles, whither I will drive them.

14 Then ſaid I, Ah, Lord God; behold, my ſoul hath not been polluted; for from my youth up even till now have I not eaten of that which dieth of itſelf, or is torn in pieces; neither came there abominable fleſh into my mouth.

15 Then he ſaid unto me, Lo, I have given thee cow's dung for man's dung, and thou ſhalt prepare thy bread therewith.

16 Moreover, he ſaid unto me, Son of man, behold, I will break the ſtaff of bread in Jeruſalem: and they ſhall eat bread by weight, and with care; and they ſhall drink water by meaſure, and with aſtoniſhment:

17 That they may want bread and water, and be aſtoniſhed one with another, and conſume away for their iniquity.

CHAP. V.

1 *Under the type of hair,* 5 *is ſhewed the judgment of Jeruſalem for their rebellion,* 12 *by famine, ſword and diſperſion.*

AND thou, ſon of man, take thee a ſharp knife, take thee a barber's raſor, and cauſe it to paſs upon thine head and upon thy beard: then take thee ballances to weigh, and divide the *hair.*

2 Thou ſhalt burn with fire a third part in the midſt of the city, when the days of the ſiege are fulfilled: and thou ſhalt take a third part, *and* ſmite about it with a knife: and a third part thou ſhalt ſcatter in the wind; and I will draw out a ſword after them.

3 Thou ſhalt alſo take thereof a few in number, and bind them in thy ſkirts.

4 Then take of them again, and caſt them into the midſt of the fire, and burn them in the fire: *for* thereof ſhall a fire come forth into all the houſe of Iſrael.

5 ¶ Thus ſaith the Lord God; This *is* Jeruſalem: I have ſet it in the midſt of the nations and countries *that are* round about her.

6 And ſhe hath changed my judgments into wickedneſs more than the nations, and my ſtatutes more than the countries that *are* round about her, for they have refuſed my judgments and my ſtatutes, they have not walked in them.

7 Therefore thus ſaith the Lord God; Becauſe ye multiplied more than the nations that *are* round about you, *and* have not walked in my ſtatutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus ſaith the Lord God; Behold, I, even I *am* againſt thee, and will execute judgments in the midſt of thee, in the ſight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like; becauſe of all thine abominations.

10 Therefore the fathers ſhall eat the ſons in the midſt of thee, and the ſons ſhall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I ſcatter into all the winds.

11 Wherefore, *as* I live, ſaith the Lord God; Surely, becauſe thou haſt defiled my ſanctuary with all thy deteſtable things, and with all thine abominations, therefore will I alſo diminiſh *thee:* neither ſhall mine eye ſpare, neither will I have any pity.

12 ¶ A third part of thee ſhall die with the peſtilence, and with famine ſhall they be conſumed in the midſt of thee: and a third part ſhall fall

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9 *Take thou alſo unto thee wheat and barley,* &c.] It is common in a time of ſcarcity to mix a great deal of the coarſer grains with a little of the better ſort, to make their proviſions laſt the longer. Accordingly Ezekiel was commanded to do this, to ſignify the ſcarcity the inhabitants ſhould ſuffer during the ſiege.

10 *Twenty ſhekels a day.*] About ten ounces.

11 *Sixth part of an hin.*] Something above a pint and an half.

13 *Even thus ſhall the children of Iſrael eat their defiled bread among the Gentiles,* &c.] The circumſtances of their captivity ſhall not permit them to obſerve the rules relating to unclean meats; nay, they will be forced to partake of that which has been offered unto idols.

17 *And be aſtoniſhed one with another, and conſume away for their iniquity.*] They ſhall look upon one another as perſons aſtoniſhed at the greatneſs of their calamities, and pine away with hardſhips and famine.

Commentary and Notes on Chapter V.

2 *In the midſt of the city.*] Of that delineation of the city which he was commanded to make.

Smite about it with a knife.] To ſhew that a third part of the inhabitants ſhould be ſlain, which was remarkably fulfilled.

Scatter in the wind.] The reſt ſhall be diſperſed to all the four winds.

3 *Bind them in thy ſkirts.*] This denotes thoſe few that ſhould be left in the land under Gedaliah.

5 *This is Jeruſalem: I have ſet it in the midſt of the nations,* &c.] This Jeruſalem thou now propheſieſt againſt was placed in the midſt of heathen nations; it made a figure among them on account of my temple, and the viſible tokens of my preſence there. It was a city erected on my holy mountain, on purpoſe that it might be to them a pattern of religion and virtue.

7 *Neither have done according to the judgments of the nations,* &c.] You have not been ſo conſtant and zealous for the true religion, as they are for a falſe one.

9 *And I will do in thee that which I have not done.*] As your ſins have particular aggravations above thoſe of other nations, ſo your puniſhment ſhall be proportionably greater.

And—I will do any more the like, &c.] The puniſhments you ſhall ſuffer ſhall be more remarkable for their greatneſs than thoſe I have at any time afflicted on other nations.

10 *Therefore the fathers ſhall eat the ſons in the midſt of thee.*] A terrible judgment threatened by Moſes, and afterwards by Jeremiah, and actually fulfilled in the ſiege of Jeruſalem.

And the whole remnant of thee will I ſcatter into all the winds.] This judgment was alſo threatened by Moſes, and is remarkably fulfilled in their laſt diſperſion, when every known part of the world hath ſome of them, and yet they live every where like ſtrangers, having no place they can call their own.

12 *And I will draw out a ſword after them.*] That is, mine anger ſhall ſtill purſue thee even into countries whither thou art baniſhed and carried captive. This was particularly fulfilled in thoſe that retired

fall by the ſword round about thee; and I will ſcatter a third part into all the winds, and I will draw out a ſword after them.

13 Thus ſhall mine anger be accompliſhed, and I will cauſe my fury to reſt upon them, and I will be comforted: and they ſhall know that I the Lord have ſpoken *it* in my zeal, when I have accompliſhed my fury in them.

14 Moreover, I will make thee waſte, and a reproach among the nations that *are* round about thee, in the ſight of all that paſs by.

15 So it ſhall be a reproach and a taunt, an inſtruction and an aſtoniſhment unto the nations that *are* round about thee, when I ſhall execute judgments in thee in anger, and in fury, and in furious rebukes. I the Lord have ſpoken *it.*

16 When I ſhall ſend upon them the evil arrows of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will increaſe the famine upon you, and I will break your ſtaff of bread:

17 So I will ſend upon you famine, and evil beaſts; and they ſhall bereave thee; and peſtilence and blood ſhall paſs through thee; and I will bring the ſword upon thee. I the Lord have ſpoken it.

CHAP. VI.

1 *The judgments of Iſrael for their idolatry.* 8 *A remnant ſhall be ſpared.* 11 *The faithful are exhorted to lament their calamities.*

AND the word of the Lord came unto me, ſaying,

2 Son of man, ſet thy face towards the mountains of Iſrael, and propheſy againſt them,

3 And ſay, Ye mountains of Iſrael, hear the word of the Lord God, Thus ſaith the Lord God to the mountains and to the hills, to the rivers and to the valleys, Behold, I, *even* I will bring a ſword upon you, and I will deſtroy your high places.

4 And your altars ſhall be deſolate, and your images ſhall be broken: and I will caſt down your ſlain *men* before your idols.

5 And I will lay the dead carcaſes of the children of Iſrael before their idols, and I will ſcatter your bones round about your altars.

6 In all your dwelling-places the cities ſhall be laid waſte, and the high places ſhall be deſolate; that your altars may be laid waſte and made deſolate, and your idols may be broken and ceaſe, and your images may be cut down, and your works may be aboliſhed.

7 And the ſlain ſhall fall in the midſt of you, and ye ſhall know that I *am* the Lord.

8 ¶ Yet will I leave a remnant, that ye may have *ſome* that ſhall eſcape the ſword among the nations, when ye ſhall be ſcattered through the countries.

9 And they that eſcape of you ſhall remember me among the nations, whither they ſhall be carried captives, becauſe I am broken with their whoriſh heart which hath departed from me, and with their eyes which go a whoring after their idols; and they ſhall loathe themſelves for the evils which they have committed in all their abominations.

10 And they ſhall know that I *am* the Lord, *and that* I have not ſaid in vain that I would do this evil unto them.

11 ¶ Thus ſaith the Lord God, Smite with thine hand, and ſtamp with thy foot, and ſay, Alas, for all the evil abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

12 He that is far off ſhall die of the peſtilence, and he that is near ſhall fall by the ſword, and he that remaineth and is beſieged, ſhall die by the famine: thus will I accompliſh my fury upon them.

13 Then ſhall ye know that I *am* the Lord, when their ſlain *men* ſhall be among their idols round about their altars, upon every high hill in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer ſweet ſavour to all their idols.

14 So will I ſtretch out my hand upon them, and make the land deſolate; yea, more deſolate than the wilderneſs *towards* Diblah, in all their habitations, and they ſhall know that I *am* the Lord.

CHAP. VII.

1 *Iſrael's final deſolation.* 16 *The mournful repentance of them that eſcape.* 23 *Under the type of a chain is ſhewed their miſerable captivity.*

MOREOVER

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tired into Egypt, and remarkably verified in the many perſecutions and miſeries they have undergone at different times in moſt parts of Europe, ſince their general diſperſion.

13 *I will cauſe my fury to reſt upon them.*] Or, as the words may be better tranſlated, *I will cauſe thy fury towards them to reſt.* That is, my anger ſhall be appeaſed towards them, after I have executed due puniſhment upon their ſins.

And I will be comforted, &c.] This and the following expreſſions are borrowed from the paſſions of men, who find ſome eaſe and reſt in their minds upon their venting them, and bringing offenders to condign puniſhment: ſo the Almighty is here deſcribed as feeling ſome eaſe and ſatisfaction in executing his juſtice upon obſtinate & incorrigible ſinners.

17 *So I will ſend upon you famine, and evil beaſts.*] Wild beaſts multiply in a land when it is depopulated; and is one of the puniſhments threatened by Moſes againſt the Jews.

And peſtilence and blood ſhall paſs through thee.] Blood ſignifies any unuſual ſort of death, and denotes here ſuch a peſtilence as ſhall deſtroy multitudes.

Commentary and Notes on Chapter IV.

2 *Set thy face towards the mountains of Iſrael.*] Direct thy face and ſpeech towards the mountains in the land of Judea. The prophets often direct their diſcourſe to the inanimate parts of the creation, in order to upbraid the ſtupidity of men.

And prophecy againſt them.] As being the moſt conſpicuous parts of the land; but the judgments denounced extend to all the other parts of the country.

3 *Thus ſaith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys,* &c.] Every part of the country had been defiled with idolatry; the altars built for idol-worſhip were generally placed upon mountains and hills; the ſhady valleys and banks of the rivers were alſo uſed for the ſame purpoſe, particularly for that inhuman rite, the ſacrificing of children to Moloch. Accordingly the prophet denounces a general judgment againſt the whole country.

7 *And ye ſhall know that I am the Lord.*] An epiphomena, or concluſion of a ſevere denunciation, often repeated by the prophet; importing, that the judgments God intended to bring upon the Jews would convince the moſt hardened and ſtupid ſinners, that it was the hand of the Almighty.

8 *Yet will I leave a remnant,* &c.] A gracious exception, that often occurs in the prophets when they denounce general judgments againſt the Jews; implying, that God will ſtill preſerve a remnant of that people, to whom he will perform the promiſes made to their fathers.

9 *I am broken with their whoriſh heart.*] God is here introduced as ſpeaking after the manner of men, whoſe patience is tired out by repeated provocations.

11 *Smite with thine hand and ſtamp,* &c.] Join to thy words thoſe geſtures which are expreſſive of extreme grief and concern.

MOREOVER the word of the Lord came unto me, ſaying,

2 Alſo thou ſon of man, thus ſaith the Lord God unto the land of Iſrael, An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will ſend mine anger upon thee, and will judge thee according to thy ways, and will recompenſe upon thee all thine abominations.

4 And mine eye ſhall not ſpare thee, neither will I have pity: but I will recompenſe thy ways upon thee, and thine abominations ſhall be in the midſt of thee, and ye ſhall know that I *am* the Lord.

5 Thus ſaith the Lord God, An evil, and only evil, behold, is come.

6 An end is come, the end is come, it watcheth for thee, behold, it is come.

7 The mourning is come upon thee, O thou that dwelleſt in the land: the time is come, the day of trouble *is* near, and not the ſounding again of the mountains.

8 Now will I ſhortly pour out my fury upon thee, and accompliſh mine anger upon thee: and I will judge thee according to thy ways, and will recompenſe thee for all thine abominations.

9 And mine eye ſhall not ſpare, neither will I have pity: I will recompenſe thee according to thy ways, and thine abominations *that* are in the midſt of thee, and ye ſhall know that I *am* the Lord that ſmiteth.

10 Behold the day, behold, it is come, the morning is gone forth, the rod hath bloſſomed, pride hath budded.

11 Violence is riſen up into a rod of wickedneſs: none of them *ſhall remain*, nor of their multitude, nor of any of theirs, neither *ſhall there be* wailing for them.

12 The time is come, the day draweth near, let not the buyer rejoice, nor the ſeller mourn: for wrath *is* upon all the multitude thereof.

13 For the ſeller ſhall not return to that which is ſold, although they were yet alive; for the viſion *is* touching the whole multitude thereof *which* ſhall not return: neither ſhall any ſtrengthen himſelf in the iniquity of his life.

14 They have blown the trumpet, even to make all ready, but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 The ſword *is* without, and the peſtilence and the famine within: he that *is* in the field ſhall die with the ſword; and he that is in the city, famine and peſtilence ſhall devour him.

16 ¶ But they that eſcape of them ſhall eſcape, and ſhall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands ſhall be feeble, and all knees ſhall be weak *as* water.

18 They ſhall alſo gird *themſelves* with ſackcloth, and horror ſhall cover them, and ſhame *ſhall be* upon all faces, and baldneſs upon all their heads.

19 They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be removed: their ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the Lord: they ſhall not ſatisfy their ſouls, neither fill their bowels: becauſe it is the ſtumbling-block of their iniquity.

20 ¶ As for the beauty of his ornament, he ſet it in Majeſty: but they made the images of their abominations, *and* of their deteſtable things therein: therefore have I ſet it far from them.

21 And I will give it into the hands of the ſtrangers for a prey, and to the wicked of the earth for a ſpoil, and they ſhall pollute it.

22 My face will I turn alſo from them, and they ſhall pollute my ſecret *place:* for the robbers ſhall enter into it, and defile it.

23 ¶ Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worſt of the heathen, and they ſhall poſſeſs their houſes: I will alſo make the pomp of the ſtrong to ceaſe, and their holy places ſhall be defiled.

25 Deſtruction cometh, and they ſhall ſeek peace, and *there ſhall be* none.

26 Miſchief ſhall come upon miſchief, and rumour ſhall be upon rumour, then ſhall they ſeek a viſion

Commentary and Notes on Chapter VII.

2 *Unto the land of Iſrael,* &c.] That is, upon the whole country inhabited by the deſcendants of Jacob.

5 *An only evil, behold, is come.*] Such an evil as ſhall comprehend in it all other calamities.

7 *The mourning is come upon thee.*] God's judgments ſhall overtake thee ſpeedily and unexpectedly. The expreſſion alludes to the time when the magiſtrates uſed to pronounce ſentence on an offender, which was now in the morning.

The time is come.] The time of God's vengeance, elſewhere called the day of the Lord.

And not the ſounding again of the mountains.] The ſound of war and tumults; not ſuch a joyful ſound as uſed to echo from the mountains, by which the treaders of grapes expreſſed their ſatisfaction at the time of vintage.

10 *The rod hath bloſſomed, pride hath budded.*] Wickedneſs daily ſpreads and increaſes, till it becomes ripe for the ſickle of judgment.

11 *Neither ſhall there be wailing for them.*] In this deſtruction none ſhall eſcape to bewail the calamities of their brethren; or they ſhall be ſo aſtoniſhed under their affliction, that they ſhall uſe no expreſſions of ſorrow.

12 *Let not the buyer rejoice, nor the ſeller mourn,* &c.] The buyer will have no reaſon to rejoice, becauſe he will not enjoy what he hath purchaſed; nor the ſeller cauſe to mourn for the loſs of his poſſeſſions which the approaching captivity will for ever deprive him of.

16 *And ſhall be on the mountains like doves of the valleys,* &c.] When they flee from the enemy to the mountains, and are eſcaped from the imminent danger that threatened them, they will then reflect on their former provocations, and bemoan themſelves, and their calamities, the effects of them.

18 *Shame ſhall be upon all faces,* &c.] The works of confuſion and miſery covering their face.

19 *They ſhall not ſatisfy their ſouls,* &c.] They will not be able to procure the neceſſaries of life.

20 *As for the beauty of his ornament, he ſet it in majeſty,* &c.] This expreſſion relates to the glory and magnificence of the temple, called often the beauty of holineſs. This very place they have defiled with idolatry; therefore I have given it into the hand of the Gentiles, to profane and pollute it.

22 *My face will I alſo turn from them,* &c.] I will not hear them when they cry to me in diſtreſs; but will deliver up the moſt holy part of the temple, where none but the high prieſt uſed to enter, into the hand of the Chaldeans, who ſhall profane and plunder it.

24 *Make a chain.*] To denote the approaching captivity, when the king and the people ſhould be carried in chains to Babylon.

24 *Wherefore I will bring the worſt of the heathens.*] The Chaldeans, who were at that time the great oppreſſors of the world, and a terror to all the countries round about them.

I will alſo make the pomp of the ſtrong to ceaſe.] All the ſtate and magnificence of the mighty men ſhall be brought to nothing.

And their holy places ſhall be defiled.] That is, the temple and all its outward courts, where the people aſſembled for the worſhip of God, and were therefore accounted holy.

26 *Law ſhall periſh from the prieſt, and counſel from the ancients.*] Jeremiah, David, and himſelf, were carried into captivity. After which there was no prophet left among them favoured with divine revelations. By the word *ancients* is meant the elders, or men

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a viſion of the prophet: but the law ſhall periſh from the prieſt, and counſel from the ancients.

27 The king ſhall mourn, and the prince ſhall be clothed with deſolation, and the hands of the people of the land ſhall be troubled: I will do unto them after their way, and according to their deſerts will I judge them, and they ſhall know that I *am* the Lord.

CHAP. VIII.

1 *Ezekiel's viſion of jealouſy.* 7 *The chambers of imagery.*

AND it came to paſs in the ſixth year, in the ſixth *month*, in the fifth *day* of the month, *as* I ſat in mine houſe, and the elders of Judah ſat before me, that the hand of the Lord God fell there upon me.

2 Then I beheld, and lo, a likeneſs as the appearance of fire: from the appearance of his loins even downward, fire: and from his loins even upward, as the appearance of brightneſs, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head, and the ſpirit lifted me up between the earth and the heaven, and brought me in the viſions of God to Jeruſalem, to the door of the inner gate, that looketh toward the north, where *was* the ſeat of the image of jealouſy, which provoketh to jealouſy.

4 And behold, the glory of the God of Iſrael *was* there, according to the viſion that I ſaw in the plain.

5 ¶ Then ſaid he unto me, Son of man, lift up thine eyes now the way towards the north: ſo I lifted up mine eyes the way toward the north, and behold, northward at the gate of the altar, this image of jealouſy in the entry.

6 He ſaid furthermore unto me, Son of man, ſeeſt thou what they do? *even* the great abominations that the houſe of Iſrael committeth here, that I ſhould go far off from my ſanctuary? but turn thee yet again, *and* thou ſhalt ſee greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold, a hole in the wall.

8 Then ſaid he unto me, Son of man, dig now in the wall: and when I had digged in the wall behold, a door.

9 And he ſaid unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and ſaw, and behold, every form of creeping things, and abominable beaſts, and all the idols of the houſe of Iſrael pourtrayed upon the wall round about.

11 And they ſtood before them ſeventy men of the ancients of the houſe of Iſrael, and in the midſt of them ſtood Jaazaniah the ſon of Shaphan, with every man his cenſor in his hand, and a thick cloud of incenſe went up.

12 Then ſaid he unto me, Son of man, haſt thou ſeen what the ancients of the houſe of Iſrael do in the dark, every man in the chambers of his imagery? for they ſay, The Lord ſeeth us not, the Lord hath forſaken the earth.

13 ¶ He ſaid alſo unto me, Turn thee yet again, *and* thou ſhalt ſee greater abominations that they do.

14 Then he brought me to the door of the gate of the Lord's houſe, which *was* towards the north, and behold, there ſat women weeping for Tamuz.

15 ¶ Then ſaid he unto me, Haſt thou ſeen *this*, O ſon of man? turn thee yet again, *and* thou ſhalt ſee greater abominations than theſe.

16 And he brought me into the inner court of the Lord's houſe, and behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the eaſt, and they worſhipped the ſun toward the eaſt.

17 Then he ſaid unto me, Haſt thou ſeen *this*, O ſon of man? Is it a light thing to the houſe of Judah, that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and lo, they put the branch to their noſe.

18 Therefore will I alſo deal in fury, mine eye ſhall not ſpare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

CHAP. IX.

1 *A viſion whereby is ſhewn the preſervation of ſome,* 5 *and the deſtruction of the reſt.* 8 *God will not be intreated for them.*

HE cried alſo in mine ears with a loud voice, ſaying, Cauſe them that have charge over the

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in authority and famous for wiſdom, whoſe advice they aſked in all caſes of difficulty.

Commentary and Notes on Chapter VIII.

3 *The ſpirit liſt me up——and brought me in the viſions of God to Jeruſalem.*] This expreſſion, *in the viſions of God*, ſeems to indicate that all this repreſentation was performed only in viſion; that is, by a lively repreſentation to the mind, as if the prophet had been perſonally preſent at Jeruſalem. But it may alſo ſignify a local tranſlation of the prophet from Chaldea to Jeruſalem.

Where was—the image of jealouſy, which provoketh to jealouſy.] An image ſet up within the precincts of the temple, to provoke the moſt High to jealouſy, by placing a rival againſt him, in the place dedicated to his own worſhip.

4 *And behold, the glory of the God of Iſrael was there*, &c.] To ſhew that this was the place of his peculiar reſidence.

10 *Abominable beaſts, pourtrayed on the walls.*] Pictures were as much prohibited by the law as carved images.

12 *They ſay, the Lord ſeeth us not*, &c.] They either deny the being or providence of God, or ſay in their hearts, God hath caſt us off, and withdrawn from us his wonted protection.

14 *And behold, there ſat women weeping for Tamuz*] This deity is ſuppoſed to be the ſame with the Egyptian Oſyris, or the God which they ſuppoſed to preſide over the fruits of the earth, which were then cut and gathered in; and this being called the death of Oſyris, was celebrated with mourning and lamentations. Hence we ſee the reaſon why this ſolemnity was kept in the month Tamuz, becauſe the harveſt was then finiſhed.

16 *Their backs towards the temple, and their faces towards the eaſt*] So they turned their backs to God, and their faces towards the ſun.

17 *And lo, they put the branch to their noſe.*] Moſt commentators ſuppoſe that this alludes to ſome cuſtom among the idolaters of dedicating a branch of laurel, or ſome other tree, to the honour of the ſun, and carrying it in their hands at the time of their worſhip. But the Jews tell us, that this paſſage has been altered by their Rabbins, and that the original reading was *appi*, inſtead of *appam*. If ſo, it ſhould be tranſlated; *and they put a ſtink to my noſe;* that is, they put an open affront upon me, by turning their back parts to me, in the place dedicated to my worſhip.

Commentary and Notes on Chapter IX.

1 *Cauſe them that have a charge over the city, to draw near*, &c.] Cauſe

the city, to draw near, even every man *with* his deſtroying weapon in his hand.

2 And behold, ſix men came from the way of the higher gate, which lieth toward the north, and every man a ſlaughter-weapon in his hand; and one man among them *was* clothed with linen, with a writer's ink-horn by his ſide: and they went in, and ſtood beſide the braſen altar.

3 And the glory of the God of Iſrael was gone up from the cherub whereupon he was, to the threſhold of the houſe. And he called to the man clothed with linen, which *had* the writer's ink-horn by his ſide;

4 And the Lord ſaid unto him, Go through the midſt of the city, through the midſt of Jeruſalem, and ſet a mark upon the foreheads of the men that ſigh, and that cry for all the abominations *that be* done in the midſt thereof.

5 ¶ And to the others he ſaid in mine hearing, Go ye after him through the city, and ſmite: let not your eye ſpare, neither have ye pity.

6 Slay utterly old *and* young, both maids and little children, and women: but come not near any man upon whom *is* the mark: and begin at my ſanctuary. Then they began at the ancient men which *were* before the houſe.

7 And he ſaid unto them, Defile the houſe, and fill the courts with the ſlain: go ye forth, and they went forth, and ſlew in the city.

8 ¶ And it came to paſs while they were ſlaying them, and I was left, that I fell upon my face, and cried, and ſaid, Ah, Lord God? wilt thou deſtroy all the reſidue of Iſrael, in thy pouring out of thy fury upon Jeruſalem.

9 Then ſaid he unto me, The iniquity of the houſe of Iſrael and Judah *is* exceeding great, and the land is full of blood, and the city full of perverſeneſs: for they ſay, The Lord hath forſaken the earth, and the Lord ſeeth not.

10 And as for me alſo, mine eye ſhall not ſpare, neither will I have pity, *but* I will recompenſe their way upon their head.

11 And behold, the man clothed with linen, which *had* the ink-horn by his ſide, reported the matter, ſaying, I have done as thou haſt commanded me.

CHAP. X.

1 *The viſion of coals of fire to be ſcattered over the city.* 8 *The viſion of the cherubims.*

THEN I looked, and behold, in the firmament that *was* above the head of the cherubims, there appeared over them, as it were a ſapphire-ſtone, as the appearance of the likeneſs of a throne.

2 And he ſpake unto the man clothed with linen, and ſaid, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and ſcatter *them* over the city. And he went in, in my ſight.

3 Now the cherubims ſtood on the right ſide of the houſe when the man went in; and the cloud filled the inner court.

4 Then the glory of the Lord went up from the cherub, *and ſtood* over the threſhold of the houſe: and the houſe was filled with the cloud, and the court was full of the brightneſs of the Lord's glory.

5 And the ſound of the cherubims wings was heard *even* to the outer court, as the voice of the Almighty God when he ſpeaketh.

6 And it came to paſs *that* when he had commanded the man clothed with linen, ſaying, Take fire from between the wheels, from between the cherubims; then he went in, and ſtood beſide the wheels:

7 And *one* cherub ſtretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof, and* put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl-ſtone.

10 And *as for* their appearances, they four had one likeneſs, as if a wheel had been in the midſt of a wheel.

11 When they went, they went upon their four ſides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels *were* full of eyes round about, *even* the wheels that they four had.

Cauſe the angels who have the charge of executing God's judgments upon the city to approach.

2 *And one man among them was clothed in linen.*] That is, an angel, who was to ſupply the place of the chief ſacrificing prieſt.

With a writer's inkhorn by his ſide.] To ſet a mark upon thoſe who were to be ſaved from the common deſtruction.

And they went in, and ſtood by the brazen altar.] To denote, that the men ordained to deſtruction were offered up as ſo many ſacrifices, to make an atonement to the juſtice of the Almighty.

3 *And the glory of the God of Iſrael was gone up from the cherub whereupon he was, to the threſhold of the houſe,* &c.] Ezekiel ſaw the glory of God from the inner ſanctuary to the threſhold or door of the temple, to indicate that he would ſhortly forſake the place of his reſidence.

4 *Set a mark upon the foreheads,* &c.] This expreſſion alludes to the cuſtom of the eaſtern princes, of marking their ſervants in their foreheads.

6 *Slay old & young.*] His denunciation was executed by the Chaldeans.

7 *Defile the houſe, and fill the courts with the ſlain,* &c.] God declares he will no longer own the temple for the place of his reſidence, as having been polluted with idolatry: he therefore delivers it up with its inner and outward courts, to be polluted with blood.

8 *And I was left,* &c.] The prophet thought himſelf preſerved alone out of the common deſtruction, the ſlaughter was ſo great; although thoſe who had a mark in their forehead were certainly preſerved.

Commentary and Notes on Chapter X.

2 *Fill thine hand with coals of fire,* &c.] This part of the viſion repreſented the burning of the city, which was accordingly done by the Chaldeans.

3 *Now the cherubims ſtood on the right ſide of the houſe.*] The cherubims here mentioned were thoſe deſcribed before in his viſion, chap. 1.

And the cloud filled the inner court.] This bright cloud ſeems to be an attendant upon that glory repreſented in this viſion to Ezekiel. But the words may be underſtood of the Shechinah removing from the inner ſanctuary, or holy of holies, and coming towards the door of the houſe.

4 *The glory of the Lord went up from the cherub.*] Meaning, that it would depart from the temple.

11 *They turned not.*) Until they had executed God's judgments.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces; the firſt face *was* the face of a cherub, and the ſecond face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This *is* the living creature that I ſaw by the river of Chebar.

16 And when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the ſame wheels alſo turned not from beſide them:

17 When they ſtood, *theſe* ſtood; and when they were lifted up, *theſe* lifted up themſelves *alſo*: for the ſpirit of the living creature *was* in them.

18 Then the glory of the Lord departed from off the threſhold of the houſe, and ſtood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my ſight: when they went out, the wheels alſo *were* beſides them: and *every one* ſtood at the door of the eaſt-gate of the Lord's houſe; and the glory of the God of Iſrael *was* over them above.

20 This *is* the living creature that I ſaw under the God of Iſrael, by the river of Chebar; and I knew that they *were* the cherubims.

21 Every one had four faces apiece, and every one four wings: and the likeneſs of the hands of a man *was* under their wings.

22 And the likeneſs of their faces *was* the ſame faces which I ſaw by the river of Chebar, their appearances and themſelves: they went every one ſtraight forward.

CHAP. XI.

1 The princes preſumption; 4 Their ſin, and judgment. 13 God's purpoſe of ſaving a remnant, 21 and puniſhing the wicked

MOREOVER, the ſpirit lifted me up, and brought me unto the eaſt-gate of the Lord's houſe, which looked eaſt-ward: and behold, at the door of the gate five and twenty men: among whom I ſaw Jaazaniah the ſon of Azur, and Pelatiah the ſon of Benaiah, princes of the people.

2 Then ſaid he unto me, Son of man, theſe *are* the men that deviſe miſchief, and give wicked counſel in this city:

3 Which ſay, *It is* not near, let us build houſes: this *city is* the caldron, and we *be* the fleſh.

4 ¶ Therefore propheſy againſt them, propheſy, O ſon of man.

5 And the ſpirit of the Lord fell upon me, and ſaid unto me, Speak, Thus ſaith the Lord, Thus have ye ſaid, O houſe of Iſrael: for I know the things that come into your mind, every one of them.

6 Ye have multiplied your ſlain in this city, and ye have filled the ſtreets thereof with the ſlain.

7 Therefore thus ſaith the Lord God, Your ſlain whom ye have laid in the midſt of it, they *are* the fleſh; and this *city is* the caldron: but I will bring you forth out of the midſt of it.

8 Ye have feared the ſword: and I will bring a ſword upon you, ſaith the Lord God.

9 And I will bring you out of the midſt thereof, and deliver you into the hands of ſtrangers, and will execute judgments among you.

10 Ye ſhall fall by the ſword: I will judge you in the border of Iſrael; and ye ſhall know that I *am* the Lord.

11 This *city* ſhall not be your caldron, neither ſhall ye be fleſh in the midſt thereof: *but* I will judge you in the borders of Iſrael;

12 And ye ſhall know that I *am* the Lord: for ye have not walked in my ſtatutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to paſs, when I propheſied, that Pelatiah the ſon of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and ſaid, Ah, Lord God! wilt thou make a full end of the remnant of Iſrael?

14 Again the word of the Lord came unto me, ſaying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the houſe of Iſrael wholly, *are* they unto whom the inhabitants of Jeruſalem have ſaid, Get ye far from the Lord: unto us is this land given in poſſeſſion.

16 Therefore ſay, Thus ſaith the Lord God; Although I have caſt them far off among the heathen,

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13 *It was cried unto them in my hearing, O, wheel.*] They were put in mind of continually attending upon their duty; for the wheels and living creatures were animated with the ſame principle of underſtanding and motion.

18 *The glory of the Lord departed —— and ſtood over the cherubims.*) It now leaves the temple, and ſettles upon the cherubims, which ſtood in the court adjoining to it.

Commentary and Notes on Chapter XI.

1 *Five and twenty men*) Probably the ſame that came thither to worſhip the ſun, chap. viii. 16.

3 *Which ſay, it is not near, let us build houſes*) Theſe were thoſe who put *the evil day far from them*; not being willing to believe, that the judgments threatened would ſoon overtake them.

This city is the caldron, and we be the fleſh.) Jeremiah foretold the deſtruction of Jeruſalem, under the metaphor of a ſeething-pot, and Ezekiel himſelf here uſes the ſame figure of ſpeech. Theſe infidels therefore made uſe of the ſame expreſſion, in order to deride the menaces of the prophets; as if they had ſaid, if this city be a caldron, we had rather take our chance in being conſumed in it, than leave our commodious habitations, and other advantages, and run the riſk of war and captivity.

6, 7 *Ye have multiplied your ſlain,* &c.) Mr. Kennicott very judiciouſly obſerves, that theſe words are delivered to men, who gave wicked counſel in the city, probably by recommending an increaſe of their military force; and who, vainly confiding in the arm of fleſh, thought to defend themſelves againſt the deſtruction denounced by the prophet: and he contends that the Hebrew word which is tranſlated *ſlain,* ſhould have been rendered *ſoldiers.*—6 Ye have multiplied your *ſoldiers* in this city, and with *ſoldiers* ye have filled the ſtreets thereof. 7. Therefore, thus, ſaith the Lord; *The ſoldiers,* whom ye have placed in the midſt of you, &c. This interpretation of the word, in theſe three places, ſeems to make this paſſage much better ſenſe than our tranſlation.

7 *I will bring you forth,* &c.) You ſhall not periſh there; for I will reſerve you for another puniſhment

15 *Get ye far from the Lord.*) The Jews who were left in their own country, thought themſelves more in God's favour than thoſe who were carried away captive.

16 *Yet will I be to them as a little ſanctuary,* &c.) The Jews were under the immediate protection of the Almighty, expreſſed in ſcripture, by *dwelling under the ſhadow of his wings*; alluding to the wings of the cherubims covering the mercy Seat, and denoting God's peculiar preſence among them, and protection over his people. To comfort, therefore, thoſe who were under a ſtate of exile and captivity, God tells them, that though they were deprived of the benefits of attending upon his ſanctuary, and being placed under the protection his preſence

then, and although I have ſcattered them among the countries, yet will I be to them as a little ſanctuary in the countries where they ſhall come.

17 Therefore ſay, Thus ſaith the Lord God; I will even gather you from the people, and aſſemble you out of the countries where ye have been ſcattered, and I will give you the land of Iſrael.

18 And they ſhall come thither, and they ſhall take away all the deteſtable things thereof, and all the abominations thereof from thence.

19 And I will give them one heart, and I will put a new ſpirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh:

20 That they may walk in my ſtatutes, and keep mine ordinances, and do them: and they ſhall be my people, and I will be their God.

21 ¶ But *as for them* whoſe heart walketh after the heart of their deteſtable things, and their abominations, I will recompenſe their way upon their own heads, ſaith the Lord God.

22 Then did the cherubims lift up their wings, and the wheels beſides them; and the glory of the God of Iſrael, *was* over them above.

23 And the glory of the Lord went up from the midſt of the city, and ſtood upon the mountain which *is* on the eaſt-ſide of the city.

24 Afterwards the ſpirit took me up, and brought me in a viſion by the Spirit of God into Chaldea, to them of the captivity. So the viſion that I had ſeen went up from me.

25 Then I ſpake unto them of the captivity all the things that the Lord had ſhewed me.

CHAP. XII.

1 *The type of Ezekiel's removing,* 8 *ſheweth the captivity of Zedekiah.*

THE word of the Lord alſo came unto me, ſaying,

2 Son of man, thou dwelleſt in the midſt of a rebellious houſe which have eyes to ſee, and ſee not: they have ears to hear, and hear not: for they *are* a rebellious houſe.

3 Therefore thou ſon of man prepare thee ſtuff for removing, and remove by day in their ſight, and thou ſhalt remove from thy place to another place in their ſight; it may be they will conſider, though they *be* a rebellious houſe.

4 Then ſhalt thou bring forth thy ſtuff by day in their ſight, as ſtuff for removing: and thou ſhalt go forth at even in their ſight, as they that go forth into captivity.

5 Dig thou through the wall in their ſight, and carry out thereby.

6 In their ſight ſhalt thou bear *it* upon *thy* ſhoulders, *and* carry *it* forth in the twilight: thou ſhalt cover thy face that thou ſee not the ground: for I have ſet thee *for* a ſign unto the houſe of Iſrael.

7 And I did ſo as I was commanded: I brought forth my ſtuff by day, as ſtuff for captivity, and in the even I digged through the wall, with mine hand I brought *it* forth in the twilight, *and* I bare *it* upon *my* ſhoulder in the ſight.

8 ¶ And in the morning came the word of the Lord unto me, ſaying,

9 Son of man, hath not the houſe of Iſrael, the rebellious houſe, ſaid unto thee, What doeſt thou.

10 Say thou unto them, Thus ſaith the Lord God, This burden *concerneth* the prince in Jeruſalem, and all the houſe of Iſrael that *are* among them.

11 Say, I *am* your ſign: like as I have done, ſo ſhall it be done unto them: they ſhall remove *and* go into captivity.

12 And the prince that *is* among them ſhall bear upon *his* ſhoulder in the twilight, and ſhall go forth: they ſhall dig through the wall to carry out thereby: he ſhall cover his face that he ſee not the ground with *his* eyes.

13 My net alſo will I ſpread upon him, and he ſhall be taken in my ſnare; and I will bring him to Babylon, to the land of the Chaldeans, yet ſhall he not ſee it, though he ſhall die there.

14 And I will ſcatter toward every wind all that *are* about him to help him, and all his bands, and I will draw out the ſword after them.

15 And they ſhall know that I *am* the Lord, when I ſhall ſcatter them among the nations, and diſperſe them in the countries.

16 But

ſence there imported, yet he would ſupply that deficiency by being a conſtant refuge and defence to them in the countries where they were ſcattered.

19 *I will put a new ſpirit within you.*] Theſe promiſes chiefly relate to the general converſion of the Jews, when God ſhall pour out his ſpirit of grace upon them, in order to their converſion.

I will take the ſtony heart out of their fleſh, &c.] The inſenſibility of men with regard to religious matters, is often aſcribed to the hardneſs of their hearts, which will receive no impreſſion. But here the Almighty promiſes to give them teachable diſpoſitions, and to take away the veil from their hearts, as St. Paul expreſſes it.

23 *And the glory of the Lord went up from the midſt of the city,* &c.] The preſence of the Almighty was before departed from the temple, and now it quite left the city, to ſignify that he would acknowledge no longer any relation to either, but deliver them up to be profaned by the heathens.

On the mountain which is on the eaſt ſide, &c.] That is the mount of Olives; from whence it is deſcribed returning, when God ſhall make the temple the place of his reſidence. See chap. xliii. 2.

Commentary and Notes on Chapter XII.

2 *Thou dwelleſt in the midſt of a rebellious houſe,* &c.] The prophet applies himſelf to thoſe of the captivity among whom he dwelt. They ſaw Jeruſalem ſtill inhabited, and under the government of its own king. So that they, who were left in the land of Canaan, inſulted the exiles, who repined at their own unfortunate condition, thinking thoſe who dwelt at Jeruſalem in a much better condition than themſelves. The following parables, therefore, are deſigned to ſhew, that they who were left behind to ſuſtain the miſeries of a ſiege, and the inſults of a conqueror, would be in a much worſe condition than thoſe who were already ſettled in a foreign land.

3 *Prepare thee ſtuff for removing,* &c.] Get all thy goods together, and pack them up as thoſe who remove from one houſe to another. Do this openly at noon-day, that they may ſee and take notice of it. The prophets frequently propheſied by ſigns, as being of greater force and efficacy than words. See Jer. xiii. 4.

5 *Dig through the wall,* &c.] To ſhew that Zedekiah ſhould make his eſcape by the ſame means.

13 *My net alſo will I ſpread upon him,* &c.] Though Zedekiah flatters himſelf with eſcaping the Chaldean army, yet he ſhall find himſelf fatally miſtaken; for I will bring his enemies upon him, who ſhall encompaſs him and ſtop his flight, as when a wild beaſt is entangled in a net.

Yet ſhall he not ſee it, though he ſhall die there.] That is, his eyes ſhall be put out before he arrives at Babylon, in which city he ſhall die. Accordingly he was brought before the king of Babylon in Riblah, where he paſſed ſentence upon him, as one that had broken the oath and covenant he had made with him, and then putting out his eyes, carried him to Babylon, where he continued till death put at once a period to his life and miſeries.

16 But I will leave a few men of them from the ſword, from the famine, and from the peſtilence, that they may declare all their abominations among the heathen whither they come, and they ſhall know that I *am* the Lord.

17 ¶ Moreover, the word of the Lord came to me, ſaying,

18 Son of man eat thy bread with quaking, and drink thy water with trembling and with carefulneſs:

19 And ſay unto the people of the land, Thus ſaith the Lord God of the inhabitants of Jeruſaſalem, *and* of the land of Iſrael; They ſhall eat their bread with carefulneſs, and drink their water with aſtoniſhment, that her land may be deſolate from all that is therein, becauſe of the violence of all them that dwell therein.

20 And the cities *that are* inhabited, ſhall be laid waſte, and the land ſhall be deſolate; and ye ſhall know that I *am* the Lord.

21 ¶ And the word of the Lord came unto me, ſaying,

22 Son of man, what *is* that proverb, *that* ye have in the land of Iſrael, ſaying, The days are prolonged, and every viſion faileth?

23 Tell them therefore, Thus ſaith the Lord God; I will make this proverb to ceaſe, and they ſhall no more uſe it as a proverb in Iſrael; but ſay unto them, The days are at hand, and the effect of every viſion.

24 For there ſhall be no more any vain viſion, nor flattering divination within the houſe of Iſrael.

25 For I *am* the Lord, I will ſpeak, and the word that I ſhall ſpeak ſhall come to paſs; it ſhall be no more prolonged; for in your days, O rebellious houſe, will I ſay the word, and will perform it, ſaith the Lord God.

26 Again the word of the Lord came to me, ſaying,

27 Son of man, behold, *they of* the houſe of Iſrael, ſay, The viſion that he ſeeth *is* for many days *to come*, and he propheſieth of the times *that are* far off.

28 Therefore ſay unto them, Thus ſaith the Lord God; There ſhall none of my words be prolonged any more, but the word which I have ſpoken ſhall be done, ſaith the Lord God.

CHAP. XIII.

1 *The reproof of lying prophets.* 10 *And their untempered mortar.* 17 *Of propheteſſes, and their pillows.*

AND the word of the Lord came unto me, ſaying,

2 Son of man, propheſy againſt the prophets of Iſrael that propheſy, and ſay thou unto them that propheſy out of their own hearts, Hear ye the word of the Lord.

3 Thus ſaith the Lord God; Wo unto the fooliſh prophets, that follow their own ſpirit, and have ſeen nothing.

4 O Iſrael, thy prophets are like the foxes in the deſarts.

5 Ye have not gone up into the gaps, neither made up the edge for the houſe of Iſrael, to ſtand in the battle in the day of the Lord.

6 They have ſeen vanity, and lying divination, ſaying, the Lord ſaith; and the Lord hath not ſent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not ſeen a vain viſion, and have ye not ſpoken a lying divination, whereas ye ſay, The Lord ſaith *it*; albeit I have not ſpoken?

8 Therefore thus ſaith the Lord God; Becauſe ye have ſpoken vanity, and ſeen lies, therefore behold, I *am* againſt you, ſaith the Lord God.

9 And mine hand ſhall be upon the prophets that ſee vanity, and that divine lies: they ſhall not be in the aſſembly of my people, neither ſhall they be written in the writing of the houſe of Iſrael, neither ſhall they enter into the land of Iſrael; and ye ſhall know that I *am* the Lord God.

10 Becauſe, even becauſe they have ſeduced my people, ſaying, Peace; and *there was* no peace; and one built up a wall, and lo, others daubed it with untempered *mortar*;

11 Say unto them which daub *it* with untempered *mortar*, that it ſhall fall: there ſhall be an overflowing ſhower: and ye, O great hail-ſtones, ſhall fall; and a ſtormy wind ſhall rend *it*.

12 Lo, when the wall is fallen, ſhall it not be ſaid unto you, Where *is* the daubing wherewith ye have daubed *it*?

13 Therefore

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16 *I will leave a few men of them.*] Who ſhall juſtify my proceedings againſt thoſe wicked idolaters.

22 *The days are prolonged, and every viſion faileth?*] This is ſpoken in the perſon of infidels, who turn the grace of God into wantonneſs, and take encouragement from his patience and long-ſuffering to deſpiſe his threatenings, as if they would never be executed.

24 *For there ſhall be no more any vain viſion,* &c.] The falſe prophets, who had the audacity to foretell peace and ſafety, ſhall ſee their prophecies ſo fully refuted by the events, that they will never more pretend to publiſh any new predictions.

Commentary and Notes on Chapter XIII.

2 *Say thou unto them that propheſy out of their own hearts,* &c.) The true prophets often denounce God's judgments againſt the falſe ones; laying to their charge many miſdemeanors in their private converſation, and upbraiding them ſeverely for unfaithfulneſs in the office they undertook of guiding and directing men's conſciences.

4 *O Iſrael, thy prophets are like the foxes in the deſarts.*] Or, as the prophet ſtiles them, deceitful perſons, who craftily inſinuate falſe doctrines into unſtable minds; and, at the ſame time, are hungry and ravenous, greedily catching at the leaſt appearance of advantage.

5 *Ye have not gone up into the gaps.*] Or, *ſtood in the gap*, alluding to the interceſſion made by Moſes for the Iſraelites, whereby he withheld, as it were, the hand of the Almighty, when it was ſtretched out to take vengeance on the people for their enormous crime, for making the golden calf. In like manner it was the office and duty of theſe prophets, if they had really been what they pretended, to put a ſtop, by their prayers and interceſſions to the vengeance of Omnipotence, when it was juſt ready to be poured out upon a ſinful people.

To ſtand in the battle in the day of the Lord.] When the Almighty ſhall come like a leader or general at the head of an army, to execute vengeance upon his enemies.

7 *Ye ſay, the Lord ſaith it,* &c.] Ye promiſed peace to this people, and now ye ſee their deſtruction.

9 *They ſhall not be in the aſſembly of my people,* &c.] They ſhall neither be members of the church here, nor partake of the communion of the righteous in heaven.

10 *They have ſeduced my people, ſaying, Peace, and there was no peace.*] They have deceived my people, by telling them, that none of thoſe Judgments ſhould overtake them which Jeremiah and the other prophets threatened them with; but have ſpoken peace to the conſciences of men, upon falſe grounds and principles.

And one built up a wall, and lo, others daubed it with untempered mortar.] Inſtead of providing ſuch a defence and bulwark as might ſecure the people againſt the judgments threatened them, they have raiſed only a ſlight fence, without any cement to ſtrengthen it. That is, they have applied ſlight and palliating remedies to publick calamities, which will never give true peace to the conſciences of men, nor be of any ſervice to them when God viſits for iniquity.

13 Therefore thus ſaith the Lord God; I will even rend *it* with a ſtormy wind in my fury; and there ſhall be an overflowing ſhower in mine anger, and great hail-ſtones in *my* fury to conſume *it.*

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, ſo that the foundation thereof ſhall be diſcovered, and it ſhall fall, and ye ſhall be conſumed in the midſt thereof: and ye ſhall know that I *am* the Lord.

15 Thus will I accompliſh my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and will ſay unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Iſrael which propheſy concerning Jeruſalem, and which ſee viſions of peace for her, and *there is* no peace, ſaith the Lord God.

17 ¶ Likewiſe thou, ſon of man, ſet thy face againſt the daughters of thy people, which propheſy out of their own heart; and propheſy thou againſt them.

18 And ſay, Thus ſaith the Lord God; Wo to the *women* that ſew pillows to all arm-holes, and make kerchiefs upon the head of every ſtature to hunt ſouls: Will ye hunt the ſouls of my people, and will ye ſave the ſouls alive *that come* unto you?

19 And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to ſlay the ſouls that ſhould not die, and to ſave the ſouls alive that ſhould not live, by your lying to my people that hear *your* lies?

20 Wherefore thus ſaith the Lord God, Behold, I am againſt your pillows, wherewith ye there hunt the ſouls to make *them* fly, and I will tear them from your arms, and will let the ſouls go, *even* the ſouls that ye hunt to make *them* fly.

21 Your kerchiefs alſo will I tear, and deliver my people out of your hand, and they ſhall be no more in your hand to be hunted, and ye ſhall know that I *am* the Lord.

22 Becauſe with lies ye have made the heart of the righteous ſad, whom I have not made ſad; and ſtrengthened the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life?

23 Therefore ye ſhall ſee no more vanity, nor divine divinations, for I will deliver my people out of your hand, and ye ſhall know that I *am* the Lord.

CHAP. XIV.

1 God anſwereth idolaters according to their own heart. 12 God's irrevocable decrees. 22 A remnant ſhall be ſaved.

THEN came certain of the elders of Iſrael unto me, and ſat before me.

2 And the word of the Lord came unto me, ſaying,

3 Son of man, theſe men have ſet up their idols in their heart, and put the ſtumbling-block of their iniquity before their face: ſhould I be enquired of at all by them?

4 Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord God, Every man of the houſe of Iſrael that ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to the prophet, I the Lord will anſwer him that cometh, according to the multitude of his idols.

5 That I may take the houſe of Iſrael in their own heart, becauſe they are all eſtranged from me through their idols.

6 ¶ Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, Repent, and turn *yourſelves* from your idols, and turn away your faces from all your abominations.

7 For every one of the houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which ſeparateth himſelf from me, and ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will anſwer him by myſelf.

8 And I will ſet my face againſt that man, and will make him a ſign and a proverb, and I will cut him off from the midſt of my people, and ye ſhall know that I *am* the Lord.

9 And if the prophet be deceived when he hath ſpoken a thing, I the Lord have deceived that prophet, and I will ſtretch out my hand upon him, and will deſtroy him from the midſt of my people Iſrael.

10 And they ſhall bear the puniſhment of their iniquity: the puniſhment of the prophet ſhall be even as the puniſhment of him that ſeeketh *unto him:*

11 That the houſe of Iſrael may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions: but that they may be my people, and I may be their God, ſaith the Lord God.

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13 *I will even rend it with a ſtormy wind in my fury*, &c.] In all probability the prophet intended to foretel, under theſe metaphors, the deſtruction of Jeruſalem by the Chaldean army. Accordingly the Chaldee paraphraſt expounds the paſſage in the following manner: "I will bring a mighty king with the force of a whirlwind, a deſtroying people, reſembling an overflowing ſtorm, and powerful "princeſs like great hail-ſtones.

17 *Set thy face againſt the daughters of thy people, which propheſy.*] Direct thy diſcourſe againſt thoſe female pretenders to prophecy. Deborah and others were favoured with this gift, which made other women pretend to be inſpired in the ſame manner.

18 *Wo to the women that ſew pillows to all arm-holes*, &c. As the prophet had before compared the deceitful practices of the falſe prophets to the daubing of a wall, ſo he repreſents the artifices of thoſe female ſeducers, by ſewing pillows to the elbows of their hearers, that they might reſt ſecurely in their evil ways.

Commentary and Notes on Chapter XIV.

3 *Theſe men have ſet up their idols in their hearts*, &c] They are not only inclined to idolatry in their hearts, but have actually ſet up idols and worſhipped them, whereby they have committed the abominable ſin of deſerting me and my worſhip.

Should I be enquired of at all by them?] Though they have the audacity to come to aſk counſel of God, they ſhall not receive a favourable anſwer, but ſuch a one as their hypocriſy deſerves.

5 *That I may take the houſe of Iſrael in their own heart*, &c.] That I may deal with them according to their deſerts, and thereby convince them that I am a ſearcher of hearts, and know the inward and ſecret wickedneſs of their thoughts.

7 *Or of the ſtranger that ſojourneth in Iſrael*, &c.] Theſe, though they were not all of them circumciſed, yet devoted themſelves to the ſervice of the one true God, and therefore were called his worſhippers.

8 *I will make him a ſign and a proverb.*] A remarkable inſtance of my vengeance.

9 *I the Lord have deceived the prophet*, &c.] That is, I have ſuffered him to be deceived. I have given him up to ſtrong deluſions, as a juſt judgment upon him for going after idols, and ſetting up falſe pretences to inſpiration.

12 ¶ The word of the Lord came again to me, ſaying,

13 Son of man, when the land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out mine hand upon it, and will break the ſtaff of the bread thereof, and will ſend famine upon it, and will cut off man and beaſt from it.

14 Though theſe three men, Noah, Daniel, and Job were in it, they ſhould deliver *but* their own ſouls by their righteouſneſs, ſaith the Lord God.

15 ¶ If I cauſe noiſome beaſts to paſs through the land, and they ſpoil it, ſo that it be deſolate, that no man may paſs through becauſe of the beaſts:

16 *Though* theſe three men *were* in it, *as* I live, ſaith the Lord God, they ſhall deliver neither ſons nor daughters, they only ſhall be delivered, but the land ſhall be deſolate.

17 ¶ Or *if* I bring a ſword upon that land, and ſay, Sword, go through the land; ſo that I cut off man and beaſt from it:

18 Though theſe three men *were* in it, *as* I live ſaith the Lord God, they ſhall deliver neither ſons nor daughters, but they only ſhall be delivered themſelves.

19 ¶ Or *if* I ſend a peſtilence into that land, and pour out my fury upon it in blood, to cut off from it man and beaſt.

20 Though Noah, Daniel, and Job, *were* in it, *as* I live ſaith the Lord God, they ſhall deliver neither ſon nor daughter; they ſhall *but* deliver their own ſouls by their righteouſneſs.

21 For thus ſaith the Lord God, How much more when I ſend my four ſore judgments upon Jeruſalem, the ſword, and the famine, and the noiſome beaſt, and the peſtilence, to cut off from it man and beaſt?

22 ¶ Yet behold, therein ſhall be left a remnant that ſhall be brought forth, *both* ſons and daughters: behold, they ſhall come forth unto you, and ye ſhall ſee their way and their doings; and ye ſhall be comforted concerning the evil that I have brought upon Jeruſalem, *even* concerning all that I have brought upon it.

23 And they ſhall comfort you when ye ſee their ways and their doings: and ye ſhall know that I have not done without cauſe, all that I have done in it, ſaith the Lord God.

CHAP. XV.

1 *By the unfitneſs of the vine branch, for any work* 6 *is ſhewed the rejection of Jeruſalem.*

AND the word of the Lord came unto me, ſaying,

2 Son of man, What is the vine-tree more than any tree, *or than* a branch which is among the trees of the foreſt?

3 Shall wood be taken thereof to do any work; or will *men* take a pin of it to hang any veſſel thereon.

4 Behold, it is caſt into the fire for fuel; the fire devoureth both the ends of it, and the midſt of it is burned: is it meet for *any* work?

5 Behold, when it was whole it was meet for no work; how much leſs ſhall it be meet yet for *any* work when the fire hath devoured it, and it is burned?

6 Therefore thus ſaith the Lord God; As the vine-tree among the trees of the foreſt, which I have given to the fire for fuel, ſo will I give the inhabitants of Jeruſalem.

7 And I will ſet my face againſt them: they ſhall go out from *one* fire, and *another* fire ſhall devour them, and ye ſhall know that I *am* the Lord, when I ſet my face againſt them.

8 And I will make the land deſolate, becauſe they have committed a treſpaſs, ſaith the Lord God.

CHAP. XVI.

1 *By a wretched infant is ſhewed the ſtate of Jeruſalem.* 6 *God's love to her.*

AGAIN the word of the Lord came unto me, ſaying,

2 Son of man, cauſe Jeruſalem to know her abominations,

3 And

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13 *When the land treſpaſſeth grievouſly,* &c.] The deſign of this and the following verſes is to ſhew, that when the inhabitants of a land have filled up the meaſure of their iniquities, and God ariſeth to execute juſtice upon them, the few righteous among them ſhall not be able to deliver, by their prayers and interceſſions, the nation from the judgments decreed againſt it. *They ſhall but deliver their own ſouls,* as we ſee in the caſe of ſodom, where there where none righteous except Lot and his family; thoſe juſt perſons ſaved themſelves, but no interceſſions could prevail with the Almighty to ſpare the city.

14 *Though theſe three men Noah, Daniel, and Job, were in it,* &c.] All theſe perſons were eminent for their piety: Noah and his family were ſaved from the univerſal deluge, and obtained a promiſe from the moſt High, that he would never again deſtroy the world by an inundation of water. Daniel interceded with the Almighty for the whole nation of the Jews, and obtained a promiſe of their reſtoration, Dan. ix. and Job was appointed by God himſelf to make interceſſion for his three friends. But when the Almighty's irreverſible decree is gone out againſt a nation, even the prayers of ſuch favourites of heaven would be ineffectual to procure their deliverance.—We may hence obſerve how early the fame of Daniel's piety was ſpread through Chaldea; for, at this time, he was not above thirty years of age; nor had he been above thirteen years a captive in Babylon.

17 *If I bring a ſword upon the land.*] If I deliver it into the hands of a cruel and bloody enemy.

22 *Therein ſhall be left a remnant,* &c.] Notwithſtanding theſe ſore judgments, ſome ſhall eſcape, and be brought into Chaldea, to be your companions in captivity.

Ye ſhall ſee their way and their doings.] Their afflictions ſhall bring them to a due ſenſe of their former iniquities, and they ſhall humbly confeſs their own ſins, and the ſins of thoſe who were conſumed in the deſtruction of the city; whereby it will appear, that I have not puniſhed them beyond what their ſins deſerved. *Lowth.*

Ye ſhall be comforted, &c.] This will compoſe your minds, and make you give glory to God, and acknowledge his judgments to be righteous.

Commentary and Notes on Chapter XV.

2 *What is the vine-tree more than any tree,* &c.] The Jewiſh chuch is often compared to a vine in the ſacred writings. The latter part of the verſe may be better rendered in the following manmer; *If it be as a branch which is among the trees of the foreſt.* That is, if it prove unfruitful.

3 *Shall wood be taken,* &c.] The wood of a vine is of no uſe for building, or making any utenſil.

4 *The fire devoureth both the ends of it, and the midſt of it is burned,* &c.] A very appoſite repreſentation of the preſent ſtate of Judea, when both its extremities were conſumed by the ravages of the common deſtroyer, and the middle of it, where the capital city ſtood, threatened every moment with deſtruction by the enemy.

Commentary and Notes on Chapter XVI.

2 *Cauſe Jeruſalem to know her abominations*] This order was probably performed by way of letter, as Jeremiah ſignified the will of the Almighty to the captives at Babylon. God here particularly upbraids the city of Jeruſalem for her iniquities, becauſe it was the place he had choſen for his peculiar reſidence, and yet the inhabitants had defiled that very place; nay even the temple itſelf with idolatry, the ſin particularly denoted by the word *abomination*.

3 And ſay, Thus ſaith the Lord God unto Jeruſalem; Thy birth and thy nativity *is* of the land of Canaan: thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity, in the day thou waſt born, thy navel was not cut, neither waſt thou waſhed in water to ſupple *thee*; thou waſt not ſalted at all, nor ſwaddled at all.

5 None eye pitied thee, to do any of theſe unto thee, to have compaſſion upon thee; but thou waſt caſt out in the open field, to the lothing of thy perſon, in the day that thou waſt born.

6 ¶ And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee *when thou waſt* in thy blood, Live; yea, I ſaid unto thee *when thou waſt* in thy blood, Live.

7 I have cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou art come to excellent ornaments: *thy* breaſts are faſhioned, and thine hair is grown, whereas thou *waſt* naked and bare.

8 Now when I paſſed by thee, and looked upon thee, behold, thy time *was* the time of love: and I ſpread my ſkirt over thee, and covered thy nakedneſs, yea, I ſware unto thee, and entered into a covenant with thee, ſaith the Lord God, and thou becameſt mine.

9 Then waſhed I thee with water; yea, I thoroughly waſhed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee alſo with broidered work, and ſhod thee with badgers ſkin, and I girded thee about with fine linen, and I covered thee with ſilk.

11 I decked thee alſo with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus waſt thou decked with gold, and ſilver, and thy raiment *was of* fine linen, and ſilk, and broidered work; thou didſt eat fine flower, and honey, and oil: and thou waſt exceeding beautiful, and thou didſt proſper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comelineſs which I had put upon thee, ſaith the Lord God.

15 ¶ But thou didſt truſt in thine own beauty, and playedſt the harlot becauſe of thy renown, and pouredſt out thy fornications on every one that paſſed by; his it was.

16 And of thy garments thou didſt take and deckedſt thy high places with divers colours, and playedſt the harlot thereupon: *the like things* ſhall not come, neither ſhall it be *ſo*.

17 Thou haſt alſo taken thy fair jewels of my gold and of my ſilver, which I had given thee, and madeſt to thy ſelf images of men, and didſt commit whoredom with them;

18 And tookeſt thy broidered garments, and coveredſt them: and thou haſt ſet mine oil and mine incenſe before them.

19 My meat alſo which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou haſt even ſet it before them for a ſweet ſavour: and *thus* it was, ſaith the Lord God.

20 Moreover, thou haſt taken thy ſons and thy daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them to be devoured. *Is this* of thy whoredoms a ſmall matter.

21 That thou haſt ſlain my children, and delivered them to cauſe them to paſs through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou haſt not remembered the days of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy blood.

23 And it came to paſs after all thy wickedneſs, (Wo, wo, unto thee! ſaith the Lord God)

24 *That* thou haſt alſo built unto thee an eminent place, and haſt made thee an high place in every ſtreet.

25 Thou haſt built thy high place at every head of the way, and haſt made thy beauty to be abhorred, and haſt opened thy feet to every one that paſſed by, and multiplied thy whoredoms.

26 Thou haſt alſo committed fornication with the Egyptians thy neighbours, great of fleſh, and haſt increaſed thy whoredoms, to provoke me to anger.

27 Behold, therefore I have ſtretched out my hand over thee, and have diminiſhed thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philiſtines, *which are* aſhamed of thy lewd way.

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3 *Thy father was an Amorite, and thy mother an Hittite.*] Thoſe are ſaid, in the ſcripture dialect, to be our parents whoſe manners we reſemble.

4 *Thou waſt not ſalted at all.*] It was an ancient cuſtom to ſalt the bodies of new born infants, or to ſprinkle them with ſalt, or to waſh them in ſalt-water, which they imagined would dry up all ſuperfluous humours, would purify the body, and prevent putrefaction. Galen de Sanit I. 7. ſays, *A little ſalt being ſprinkled upon the infant, its ſkin becomes more denſe and ſolid.* A gentleman, whoſe veracity may be depended upon, informs me it is now uſual in Tartary to ſalt their children as ſoon as born.

8 *Behold, thy time was the time of love.*] I now thought it a proper time to betroth thee to myſelf. The Jews deliverance out of Egypt, is often deſcribed as the time of God's eſpouſing them to himſelf; and his entering into covenant with them, repreſented by a marriage contract.

I ſpread my ſkirt over thee.] I took thee under my protection, as a huſband doth his wife.

And covered thy nakedneſs.] Enriched thee with the goods and poſſeſſions of the Egyptians and Canaanites.

9 *Then waſhed I thee with water---and I anointed thee with oil.*.] I added every thing that had the leaſt tendency to contribute to thy beauty and ornament. The anointing with oil was reckoned a neceſſary ingredient in a feſtival dreſs.

10 *And ſhod thee with badgers ſkin,* &c.] This and the following verſes allude to thoſe parts of the women's attire as ſerved both for uſe and ornament; and import that God did not only provide the Jews with neceſſaries, but alſo with ſuperfluities.

13 *And thou didſt proſper into a kingdom.*] Thou waſt advanced to be the ſeat of a kingdom, and the city of the great king of heaven and earth.

14 *And thy renown went forth among the heathen for thy beauty,* &c.] For the magnificence of the temple, called the beauty of holineſs, and honoured with God's eſpecial preſence.

15 *But thou didſt truſt in thine own beauty,* &c.] You preſumed upon the very favour I ſhewed to Jeruſalem in chooſing it for the place of my reſidence; as if that would ſecure you from my vengeance, however great your idolatries and other crying ſins might be.

21 *Thou haſt ſlain my children.*] By children are here meant the firſt-born, who were in a peculiar manner ſet apart to be God's property, yet even theſe they ſacrificed to idols.

22 *Thou haſt not remembered the days of thy youth,* &c.] Thou haſt forgotten the miſerable condition from which I reſcued thee, when I firſt took thee under my protection, and ſet thee apart for mine own inheritance.

27 *The daughters of the Philiſtines.*] The daughters of the *Philiſtine* are here put for the *Philiſtines*

28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt unſatiable; yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou waſt not ſatisfied herewith.

30 How weak is thine heart, ſaith the Lord God, ſeeing thou doeſt all theſe *things*, the work of an imperious whoriſh woman?

31 In that thou buildeſt thine eminent place in the head of every way, and makeſt thine high place in every ſtreet, and haſt not been as an harlot (in that thou ſcorneſt hire)

32 *But as* a wife that committeth adultery, *which* taketh ſtrangers inſtead of her huſband.

33 They give gifts to all whores: but thou giveſt thy gifts to all thy lovers, and hireſt them, that they may come unto thee on every ſide for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou giveſt a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, hear the word of the Lord:

36 Thus ſaith the Lord God; Becauſe thy filthineſs was poured out, and thy nakedneſs diſcovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children which thou didſt give unto them.

37 Behold therefore, I will gather all thy lovers, with whom thou haſt taken pleaſure, and all *them* that thou haſt loved, with all *them* that thou haſt hated; I will even gather them round about againſt thee, and will diſcover thy nakedned unto them, that they may ſee all thy nakedneſs.

38 And I will judge thee, as women that break wedlock and ſhed blood are judged; and I will give thee blood in fury and jealouſy.

39 And I will alſo give thee into their hand, and they ſhall throw down thine eminent place, and ſhall break down thy high places: they ſhall ſtrip thee alſo of thy clothes, and ſhall take thy fair jewels, and leave thee naked and bare.

40 They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords.

41 And they ſhall burn thine houſes with fire, and execute judgments upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou alſo ſhalt give no hire any more.

42 So will I make my fury towards thee to reſt, and my jealouſy ſhall depart from thee, and I will be quiet, and will be no more angry.

43 Becauſe thou haſt not remembered the days of thy youth, but haſt fretted me in all theſe *things*: behold therefore, I alſo will recompenſe thy way upon *thine* head, ſaith the Lord God, and thou ſhalt not commit this lewdneſs above all thine abominations.

44 Behold, every one that uſeth proverbs ſhall uſe *this* proverb againſt thee, ſaying, As *is* the mother, *ſo* is her daughter.

45 Thou *art* thy mother's daughter, that loatheth her huſband and her children; and thou *art* the ſiſter of thy ſiſters, which loathed their huſbands and their children: your mother *was* an Hittite, and your father an Amorite.

46 And thine elder ſiſter *is* Samaria, ſhe and her daughters, that dwell at thy left hand: and thy younger ſiſter, that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet haſt thou not walked after their ways, nor done after their abominations: but as *if that were* a very little *thing*, thou waſt corrupted more than they in all thy ways.

48 *As* I live, ſaith the Lord God, Sodom thy ſiſter hath not done, ſhe nor her daughters, as thou haſt done, thou and thy daughters.

49 Behold, this was the iniquity of thy ſiſter Sodom, Pride, fulneſs of bread, and abundance of idleneſs was in her and in her daughters, neither did ſhe ſtrengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me; therefore I took them away as I ſaw *good*.

51 Neither hath Samaria committed half of thy ſins; but thou haſt multiplied thine abominations more than they, and haſt juſtified thy ſiſters in all thine abominations which thou haſt done.

52 Thou alſo, which haſt judged thy ſiſters, bear thine own ſhame for thy ſins that thou haſt committed more abominable than they: they are more righteous than thou: yea, be thou confounded alſo, and bear thy ſhame, in that thou haſt juſtified thy ſiſters.

53 When

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30 *How weak is thine heart*, &c.] Thou art not only unſtable with regard to good reſolutions, but even reſtleſs and unſettled in the practice of wickedneſs, ſtill hankering after ſome new kind of idolatry, and reſolved to indulge a wandering appetite.

33 *But thou giveſt thy gifts to all thy lovers.*] The Jews are often upbraided for making leagues with idolaters, and even courting their favours by preſents.

37 *Will diſcover thy nakedneſs.*] They ſhall ſee thee carried away captives, ſtripped and bare, without any covering to thy nakedneſs, according to the barbarous cuſtom of conquerors.

38 *And I will give thee blood in fury and jealouſy.*] I will make an utter deſtruction of thine inhabitants. Thou ſhalt feel the weight of my indignation for thine idolatrous practices, in ſetting up idols to rival the moſt High.

40 *They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones*, &c.] The Chaldean army ſhall demoliſh thy walls with ſtones projected from battering engines.

44 *Behold, every one that uſeth proverbs, ſhall uſe this proverb againſt thee*, &c.] They that love to apply the memorable ſayings of former ages to the preſent times ſhall apply that common proverb to thee, that the daughter followeth the mother's ſteps, and that Jeruſalem is no better than the Amorites, whoſe land they inhabit, and whoſe manners they imitate.

45 *That loatheth her huſband and her children.*] The Jews abhorred God their huſband, and ſacrificed their children to idols.

46 *And thine elder ſiſter is Samaria, ſhe and her daughters that dwell at thy left hand*, &c.] Samaria is called the elder ſiſter of Jeruſalem, as being the capital city of the ten tribes, a much larger kingdom than that of Judah, of which Jeruſalem was the metropolis. She alſo led the way to that idolatry which afterwards infected the whole nation, forſaking the worſhip which God had appointed in his temple, and ſetting up the idolatry of the golden calves.

48 *Sodom thy ſiſter hath not done as thou haſt done*, &c.] The ſins of Sodom were not attended with ſuch aggravating circumſtances of ingratitude; nor did I uſe ſuch powerful methods of convincing them of the enormity of their wickedneſs, as I have done with regard to you.

49 *Neither did ſhe ſtrengthen the hand*, &c.] Pride and luxury make men expenſive in their own way of living, and regardleſs of the miſeries of others.

51 *Neither hath Samaria committed half thy ſins*, &c.] The ingratitude of Jeruſalem was greater than that of Samaria, becauſe God had placed his name there, whoſe worſhip they forſook, and profaned the temple by placing idols in it; a degree of idolatry much greater than any the ten tribes were ever guilty of.

53 When I ſhall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midſt of them:

54 That thou mayeſt bear thine own ſhame, and mayeſt be confounded in all that thou haſt done, in that thou art a comfort unto them.

55 When thy ſiſters, Sodom and her daughters, ſhall return to their former eſtate, and Samaria and her daughters ſhall return to their former eſtate, then thou and thy daughters ſhall return to your former eſtate.

56 For thy ſiſter Sodom was not mentioned by thy mouth in the day of thy pride:

57 Before thy wickedneſs was diſcovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philiſtines, which deſpiſe thee round about.

58 Thou haſt born thy lewdneſs, and thine abominations, ſaith the Lord.

59 For thus ſaith the Lord God; I will even deal with thee as thou haſt done, which haſt deſpiſed the oath in breaking the covenant.

60 Neverthe leſs, I will remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant.

61 Then thou ſhalt remember thy ways, and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder and thy younger: and I will give them unto thee for daughters: but not by thy covenant.

62 And I will eſtabliſh my covenant with thee; and thou ſhalt know that I *am* the Lord.

63 That thou mayeſt remember and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord God.

CHAP. XVII.

1 By two eagles and a vine, 11 is ſhewed God's judgment upon Jeruſalem. 22 God promiſeth to plant the cedar of the goſpel.

AND the word of the Lord came unto me, ſaying,

2 Son of man, put forth a riddle, and ſpeak a parable unto the houſe of Iſrael;

3 And ſay, Thus ſaith the Lord God, A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the higheſt branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of traffick; he ſet it in a city of merchants.

5 He took alſo of the ſeed of the land, and planted it in a fruitful field, he placed *it* by great waters, *and* ſet it *as* a willow-tree.

6 And it grew, and became a ſpreading vine of low ſtature, whoſe branches turned toward him, and the roots thereof were under him: ſo it became a vine, and brought forth branches, and ſhot forth ſprigs.

7 There was alſo another great eagle, with great wings and many feathers: and behold, this vine did bend her roots towards him, and ſhot forth her branches towards him, that he might water it by the furrows of her plantation.

8 It was planted in a good ſoil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus ſaith the Lord God, Shall it proſper? ſhall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it ſhall wither in all the leaves of her ſpring, even without great power, or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, ſhall it proſper? ſhall it not utterly wither, when the eaſt-wind toucheth it? it ſhall wither in the furrows where it grew.

11 ¶ Moreover, the word of the Lord came unto me, ſaying,

12 Say

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53 *When I ſhall bring again their captivity*, &c.] When the fulneſs of the Gentiles ſhall come into the church, ſome of whom may be compared with Sodom for wickedneſs, then will I alſo remember you, who are my ancient people. St. Paul tells us, that the Jews will be provoked to emulation by the Gentiles coming into the church, and thereby induced to acknowledge the truth.

59 *Which haſt deſpiſed the oath*, &c.] The ſolemn oath and covenant you entered into with me, to be my people, and ſerve no other God.

60 *Neverthe leſs, I will remember my covenant with thee in the days of thy youth.*] I will have ſome regard for you, becauſe you were formerly my people, by virtue of my covenant I made with you at your coming out of Egypt.

And I will eſtabliſh unto thee an everlaſting covenant.] I will eſtabliſh with thee a covenant, that ſhall never be aboliſhed, namely, that of the goſpel.

61 *Then thou ſhalt remember thy ways, and be aſhamed.*] The deſcendants of Jacob ſhall be touched with a deep ſenſe and remorſe for their former provocations, as a neceſſary preparative to their embracing the doctrines of the goſpel.

And I will give them unto thee for daughters.] Jeruſalem thus reſtored, ſhall be a type of that heavenly Jeruſalem *which is the mother of us all.*

But not by thy covenant.] Not by virtue of the old covenant I made with your fathers when they came out of Egypt, the privileges of which ye have forfeited by your diſobedience, but by virtue of the new covenant I will make with you, through the mediation of the Meſſiah.

62 *And thou ſhalt know that I am the Lord.*] I will then be as conſpicuous in my mercies as I was before in my judgments.

Commentary and Notes on Chapter XVII.

2 *Put forth a riddle*, &c.] That is, a continued metaphor, or figurative ſpeech, purſuing the allegory of the eagle and vine in the ſeveral parts of the parable. This perhaps may make the hearers more attentive to what thou ſpeakeſt.

3 *A great eagle with great wings*, &c.] That is, the king of Babylon. Conquerors are, in other parts of ſcripture, reſembled to eagles, which are birds of prey, and remarkable for their ſwiftneſs.

Came to Lebanon, and took the higheſt branch of the cedar.] That is, invaded Judea, inveſted the city of Jeruſalem, and took king Jehoiachim captive.

4 *And carried it into a land of traffick*, &c.] Babylon and the country around it, being the ſeat of univerſal monarchy, muſt of conſequence have been a place of great trade. Strabo tells us, that the merchants who travelled by land to Babylon went through the country of the Arabians called Scenitæ, and that veſſels of great burden came up the Euphrates to the walls of the city, from the Perſian gulph.

5 *He took of the ſeed of the land.*] That is, of Zedekiah's ſeed.

6 *A vine of low ſtature.*] That it might not have power to rebel againſt Babylon, as verſe 14.

7 *There was alſo another great eagle*, &c.] Pharaoh king of Egypt, with whom Zedekiah made an alliance; whereupon an army of Egyptians came to his aſſiſtance, and raiſed the ſiege of Jeruſalem.

9 *Even without great power*, &c.] God will appear viſibly on the Chaldean ſide, ſo that a large force to ſubdue their enemies will be unneceſſary.

10 *Shall it not utterly wither, when the eaſt wind toucheth it?*] The prophet compares the Chaldean army to a parching wind that blaſts the fruits of the earth, withers the leaves of the trees, and makes every thing look naked and bare.

12 Say now to the rebellious houſe, Know ye not what theſe *things mean?* tell *them*, Behold, the king of Babylon is come to Jeruſalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon?

13 And hath taken of the king's ſeed, and made a covenant with him, and hath taken an oath of him: he hath alſo taken the mighty of the land:

14 That the kingdom might be baſe, that it might not lift itſelf up, *but* that by keeping of his covenant it might ſtand.

15 But he rebelled againſt him in ſending his ambaſſadors into Egypt, that they might give him horſes and much people; ſhall he proſper? ſhall he eſcape that doeth ſuch *things?* or ſhall he break the covenant, and be delivered?

16 *As* I live, ſaith the Lord God, ſurely in the place *where* the king *dwelleth* that made him king, whoſe oath he deſpiſed, and whoſe covenant he brake, *even* with him, in the midſt of Babylon, he ſhall die.

17 Neither ſhall Pharaoh with *his* mighty army and great company make for him in the war by caſting up mounts, and building forts, to cut off many perſons.

18 Seeing he deſpiſed the oath, by breaking the covenant (when lo, he had given his hand) and hath done all theſe things, he ſhall not eſcape.

19 Therefore thus ſaith the Lord God, *As* I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head.

20 And I will ſpread my net upon him, and he ſhall be taken in my ſnare and I will bring him to Babylon, and will plead with him there for his treſpaſs that he hath treſpaſſed againſt me.

21 And all his fugitives with all his bands ſhall fall by the ſword, and they that remain ſhall be ſcattered towards all winds, and ye ſhall know that I the Lord have ſpoken *it*.

22 ¶ Thus ſaith the Lord God, I will alſo take of the higheſt branch of the high cedar, and will ſet *it*, I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent.

23 In the mountain of the height of Iſrael will I plant it: and it ſhall bring forth boughs, and bear fruit, and be a goodly cedar: and under it ſhall dwell all fowl of every wing, in the ſhadow of the branches thereof ſhall they dwell.

24 And all the trees of the field ſhall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flouriſh: I the Lord have ſpoken and have done *it*.

CHAP. XVIII.

1 *God reproveth the unjuſt parable of ſour grapes.* 25 *He defendeth his juſtice,* 31 *and exhorteth to repentance.*

THE word of the Lord came unto me again, ſaying,

2 What mean ye, that ye uſe this proverb concerning the land of Iſrael, ſaying, The fathers have eaten ſour grapes, and the children's teeth are ſet on edge?

3 *As* I live, ſaith the Lord God, ye ſhall not have *occaſion* any more to uſe this proverb in Iſrael.

4 Behold, all ſouls are mine; as the ſoul of the father, ſo alſo the ſoul of the ſon, is mine: the ſoul that ſinneth, it ſhall die.

5 But if a man be juſt, and do that which is lawful and right,

6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the houſe of Iſrael, neither hath defiled his neighbour's wife, neither hath come near to a menſtruous woman.

7 And

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22 *I will alſo take of the higheſt branch of the high cedar, and will ſet it.*] The prophet, purſuing the ſame metaphor, foretels the reſtoration of the royal family of David, in ſuch terms as might, in ſome degree be fulfilled at the return from the captivity, when Zerubabel, of the lineage of David, had the ſhadow of kingly authority among the Jews, and, by his means, their church and conſtitution were again reſtored. But the words belong more properly to Chriſt and his kingdom, which ſhall be extended over all the world.

I will crop off from the top of his young twigs a tender one, &c.] This deſcription may be very properly applied to our bleſſed Saviour, in reſpect to the mean condition to which the family of David was then reduced. The meanneſs of his outward condition and appearance is repreſented by the prophet Iſaiah under the ſame expreſſions.

23 *And under it ſhall dwell all fowl of every wing,* &c.] That is, of every kind. A powerful and eaſy government is a ſhelter and ſecurity to all its ſubjects. And ſuch ſhall be the kingdom of Chriſt to all who ſubmit themſelves to his law.

24 *Have brought down the high tree, and exalted the low tree.*] Chriſt's kingdom ſhall by degrees exalt itſelf above all the kingdoms of the world, ſhall at length put an and to them, and itſelf continue to all eternity.

Commentary and Notes on Chapter XVIII.

2 *What mean ye, that ye uſe this proverb concerning the land of Iſrael?*] That is, with reſpect to the deſolations made in that country, by the ſword, the peſtilence, and the famine.

The fathers have eaten ſour grapes, and the children's teeth are ſet on edge.] That is, the preſent generation is puniſhed for the offences of their forefathers, particularly for the ſins committed during the reign of Manaſſeh king of Judah. But this proverb had alſo a profane ſenſe; it inſinuated that the preſent age was not remarkably worſe than the preceding, and therefore did not deſerve to be made an extraordinary example of the vengeance of the Almighty.

3 *As I live ſaith the Lord God, ye ſhall not have occaſion any more to uſe this proverb in Iſrael?*] I will ſo viſibly diſtinguiſh between the righteous and the wicked, between thoſe that tread in the ſteps of their forefathers, and thoſe who take warning by their examples, that you ſhall have no further occaſion to uſe this proverb among you. God expreſſly threatens *to viſit the ſins of the fathers upon the children:* but this is to be underſtood only with regard to temporal, not eternal puniſhments. The ſcripture takes notice of a certain *meaſure of iniquity*, which is filling up from one generation to another, 'till at laſt it renders a nation or family ripe for deſtruction. And though theſe perſons to whom this vengeance falls ſuffer no more than their own perſonal ſins deſerved; yet becauſe the ſins of former generations, which they equal, if not excel, make it time for God to deſtroy them utterly, and hence the ſins of many ages and generations are ſaid to fall upon their heads.

4 *The ſoul that ſinneth, it ſhall die.*] *The wages of ſin is death;* and all men being ſinners, the ſentence of temporal death paſſeth equally upon them all. But as *life* ſignifies in general all the happineſs which attends the favour of omnipotence, ſo *death* denotes all thoſe puniſhments which are the effects of the divine diſpleaſure; under which are comprehended the miſeries of the next world; and theſe ſhall be allotted to men according to their deſerts, without any regard to the faults of their anceſtors, which ſhall not then be laid to their charge, or taken into account to aggravate their guilt. As the prophets inſtruct men in the practice of inward and evangelical righteouſneſs, and in order to that, ſpeak ſlightingly of the mere external duties of religion; ſo they raiſe men's minds to look beyond the temporal promiſes and threatenings of the law, to the eternal rewards and puniſhments of another life, in both which reſpects they prepared men's minds for the reception of the goſpel when it ſhould be revealed.

6 *And hath not eaten upon the mountains.*] Idolatrous worſhip was generally performed on the mountains or high places; and eating part of the ſacrifice, was properly maintaining communion with the idol to whom it was offered.

7 And hath not oppreſſed any, *but* hath reſtored to the debtor his pledge, hath ſpoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment.

8 He *that* hath not given forth upon uſury, neither hath taken any increaſe, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man.

9 Hath walked in my ſtatutes, and hath kept my judgments to deal truly; he *is* juſt, he ſhall ſurely live, ſaith the Lord God.

10 If he beget a ſon *that is* a robber, a ſhedder of blood, and *that* doeth the like to *any* one of theſe *things*,

11 And that doeth not any of thoſe *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife.

12 Hath oppreſſed the poor and needy, hath ſpoiled by violence, hath not reſtored the pledge, and hath lifted up his eyes to the idols, hath committed abomination.

13 Hath given forth upon uſury, and hath taken increaſe: ſhall he then live? he ſhall not live; he hath done all theſe abominations, he ſhall ſurely die, his blood ſhall be upon him.

14 ¶ Now lo, *if* he beget a ſon that ſeeth all his fathers ſins which he hath done, and conſidereth, and doeth not ſuch like.

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the houſe of Iſrael, hath not defiled his neighbours wife.

16 Neither hath oppreſſed any, hath not withholden the pledge, neither hath ſpoiled by violence, *but* hath given his bread to the hungry and hath covered the naked with a garment.

17 *That* hath taken off his hand from the poor, *that* hath not received uſury nor increaſe, hath executed my judgments, hath walked in my ſtatutes, he ſhall not die for the iniquity of his father, he ſhall ſurely live.

18 *As for* his father, becauſe he cruelly oppreſſed, ſpoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he ſhall die in his iniquity.

19 ¶ Yet ſay ye, Why? doth not the ſon bear the iniquity of the father? when the ſon hath done that which is lawful and right, *and* hath kept all my ſtatutes, and hath done them, he ſhall ſurely live.

20 The ſoul that ſinneth, it ſhall die; the ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon; the righteouſneſs of the righteous ſhall be upon him, and the wickedneſs of the wicked ſhall be upon him.

21 But if the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die.

22 All his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him: in his righteouſneſs that he hath done, he ſhall live.

23 Have I any pleaſure at all that the wicked ſhould die? ſaith the Lord God; *and* not that he ſhould return from his ways, and live?

24 But when the righteous turneth away from his righteouſneſs, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, ſhall he live? All his righteouſneſs that he hath done ſhall not be mentioned in his treſpaſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he die.

25 ¶ Yet ye ſay, The way of the Lord is not equal. Hear now, O houſe of Iſrael; is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteouſneſs, and committeth iniquity, and dieth in them: for his iniquity that he hath done ſhall he die.

27 Again, when the wicked *man* turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive.

28 Becauſe he conſidereth, and turneth away from all his tranſgreſſions, that he hath committed, he ſhall ſurely live, he ſhall not die.

29 Yet ſaith the houſe of Iſrael, The way of the Lord is not equal. O houſe of Iſrael, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord God: Repent, and turn *yourſelves* from all your tranſgreſſions; ſo iniquity ſhall not be your ruin.

31 ¶ Caſt away from you all your tranſgreſſions whereby ye have tranſgreſſed, and make you a new heart and a new ſpirit: for why will ye die, O houſe of Iſrael?

32 For I have no pleaſure in the death of him that dieth, ſaith the Lord God. Wherefore turn *yourſelves* and live ye.

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6 *Neither hath lift up his eyes to the idols of the houſe of Iſrael*, &c.] By lifting up the eyes is meant a poſture of religious worſhip or adoration.

8 *Hath not given upon uſury.*] Uſury, when exacted from the poor, is generally repreſented as no better than oppreſſion.

13 *His blood ſhall be upon him.*] His deſtruction is owing wholly to himſelf.

19 *Yet ſay ye, Why? doth not the ſon bear the iniquity of the father?*] The Jews ſtill appealed to their own experience as the ground of their complaint.

When the ſon hath done that which is lawful and right, &c.] In like manner, if ye had forſaken your father's ſins, ye might have eſcaped the judgments I denounced againſt your anceſtors. But ſince ye have continued in your abominations, the puniſhment due to them juſtly falls upon you.

24 *All his righteouſneſs that he hath done ſhall not be mentioned*, &c.] *For better had it been for him not to have known the way of righteouſneſs, than after he had known it, to turn aſide from the holy commandment* 2 Pet. ii. 21.

26, 27. *When a righteous man turneth away from his righteouſneſs*, &c.] An opinion prevailed among the Jews, that, at the day of judgment, a conſiderable number of good actions would over-balance men's evil ones; they therefore thought it hard, that a perſon who had lived righteouſly the greateſt part of his life, if he at laſt committed iniquity, that his former righteouſneſs ſhould avail him nothing. In oppoſition to this doctrine, God here declares, that a righteous man ſinning, and not repenting, ſhould die in his ſins; and the wicked man, upon repenting, ſhould ſave his ſoul alive.

31 *Make you a new heart, and a new ſpirit*, &c.] The prophets often exhort the Jews to an inward purity and holineſs, that they might not rely upon an outward legal righteouſneſs, and a ſcrupulous exactneſs in the obſervance of the ritual parts of the law. By thus inſtructing them in a more excellent way of ſerving God than the ceremonial law directly preſcribed, they prepared their minds for receiving thoſe truths which would be more fully diſplayed by the goſpel.

CHAP. XIX.

A lamentation for the princes of Iſrael, under the parable of lions whelps taken in a pit.

MOREOVER, take thou up a lamentation for the princes of Iſrael.

2 And ſay, What is thy mother? a lioneſs: ſhe lay down among lions, ſhe nouriſhed her whelps among young lions.

3 And ſhe brought up one of her whelps: it became a young lion, and it learned to catch the prey, it devoured men.

4 The nations alſo heard of him, he was taken in their pit, and they brought him with chains into the land of Egypt.

5 Now when ſhe ſaw that ſhe had waited, *and* her hope was loſt, then ſhe took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their deſolate palaces, and he laid waſte their cities, and the land was deſolate, and the fulneſs thereof by the noiſe of his roaring.

8 Then the nations ſet againſt him on every ſide from the provinces, and ſpread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon; they brought him into holds, that his voice ſhould no more be heard upon the mountains of Iſrael.

10 ¶ Thy mother *is* like a vine in thy blood, planted by the waters, ſhe was fruitful and full of branches by reaſon of many waters.

11 And ſhe had ſtrong rods for the ſceptres of them that bear rule, and her ſtature was exalted among the thick branches, and ſhe appeared in her height with the multitude of her branches.

12 But ſhe was plucked up in fury, ſhe was caſt down to the ground, and the eaſt wind dried up her fruit: her ſtrong rods were broken and withered, the fire conſumed them.

13 And now ſhe *is* planted in the wilderneſs, in a dry and thirſty ground.

14 And fire is gone out of a rod of her branches, *which* hath devoured her fruit, ſo that ſhe hath no ſtrong rod *to be* a ſceptre, to rule: this *is* a lamentation, and ſhall be for a lamentation.

CHAP. XX.

1 *God refuſeth to be conſulted by Iſrael.* 5 *Their rebellions.* 33 *He promiſeth to gather them.*

AND it came to paſs in the ſeventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Iſrael came to enquire of the Lord, and ſat before me.

2 Then came the word of the Lord unto me, ſaying,

3 Son of man, ſpeak unto the elders of Iſrael, and ſay unto them, Thus ſaith the Lord God, Are ye come to enquire of me? *As* I live ſaith the Lord God, I will not be enquired of by you.

4 Wilt thou judge them, ſon of man, wilt thou judge *them*? cauſe them to know the abominations of their fathers;

5 ¶ And ſay unto them, Thus ſaith the Lord God; In the day, when I choſe Iſrael, and I lifted up mine hand unto the ſeed of the houſe of Jacob, and made myſelf known unto them in the land of Egypt, when I lifted up mine hand unto them, ſaying, I *am* the Lord your God.

6 In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt, into a land that I had eſpied for them, flowing with milk and honey; which *is* the glory of all lands:

7 Then ſaid I unto them, Caſt ye away every man the abominations of his eyes, and defile not yourſelves with the idols of Egypt: I *am* the Lord your God.

8 But they rebelled againſt me, and would not hearken unto me: they did not every man caſt away the abominations of their eyes, neither did they forſake the idols of Egypt, Then I ſaid, I will pour out my fury upon them, to accompliſh my anger againſt them in the midſt of the land of Egypt.

9 But I wrought for my name's ſake, that it ſhould not be polluted before the heathen among whom they *were*, in whoſe ſight I made myſelf known unto them in bringing them forth out of the land of Egypt.

10 Wherefore

Commentary and Notes on Chapter XIX.

1 *Take thou up a lamentation,* &c] The expreſſion alludes to the mournful ſongs uſed at funerals. Such a lamentation the prophet is directed to apply to the melancholly condition of the royal family of Judah, particularly with regard to Jehoahaz and Jehoiakim.

2 *What is thy mother? a lioneſs,* &c.] The land of Judah, thy native country, is become cruel and bloody, and hath taught her princes and rulers to govern by tyranny and oppreſſion.

3 *She brought up one of her whelps: it became a young lion,* &c.] This is meant of Jehoahaz, who neglected to follow the good example of his father Joſiah, and purſued the evil practices of his wicked predeceſſors.

5 *She took another of her whelps.*] Jehoiakim was made king in his brother's ſtead by the king of Egypt.

6 *He went among the lions.*] He practiſed all the methods of tyranny and oppreſſion.

10 *Thy mother is like a vine in thy blood,* &c.] The country of Judea, from whence the royal family have their original, was like a fruitful vine in a flouriſhing condition.

11 *And ſhe had ſtrong rods for the ſceptres of them that bear rule,* &c.] From her ſprung ſovereign princes, who were themſelves very powerful, and made their people appear conſiderable among their neighbours. A rod or ſceptre is an emblem of authority.

12 *But ſhe was plucked up in fury,* &c.] God in his anger, removed her out of the land in which he himſelf had planted her.

13 *And now ſhe is planted in the wilderneſs, in a dry and thirſty ground,*] A great part of her people are carried captive, where their condition is as different from what it was formerly, as the condition of a tree is when it is removed out of a rich and well watered, into a barren and thirſty ſoil.

Commentary and Notes on Chapter XX.

5 *In the day when I choſe Iſrael, and lifted up mine hand unto the ſeed of the Houſe of Jacob.*] When I entered into a ſolemn covenant with them purſuant to the oath I had ſworn to their fathers. Lifting up the hand was a ceremony uſed in taking an oath, and hence the prophet has applied it to God himſelf.

And made myſelf known unto them, &c.] By appearing to Moſes, and ſhewing myſelf preſent among them, by the many wonders I wrought for their deliverance.

6 *Flowing with milk and honey,* &c.] Judah is often ſtiled a land *flowing with milk and honey*, both on account of its own fruitfulneſs, the ſeed often producing an hundred fold, and alſo from God's peculiar bleſſing on it. And it might be very well called the glory of all lands, from its being the place of God's peculiar reſidence.

9 *But I wrought for my name's ſake, that it ſhould not be polluted,* &c.) This in other parts of ſcripture is aſſigned as the reaſon why God did not puniſh the Iſraelites as they deſerved; namely, becauſe it would turn to the diſhonor of the Almighty in the judgment of the heathen world, as if he was not able to make good the gracious promiſes he had given them.

10 ¶ Wherefore I cauſed them to go forth out of the land of Egypt, and brought them into the wilderneſs.

11 And I gave them my ſtatutes, and ſhewed them my judgments, which, *if* a man do, he ſhall even live in them.

12 Moreover alſo, I gave them my ſabbaths, to be a ſign between me and them, that they might know that I *am* the Lord that ſanctify them.

13 But the houſe of Iſrael rebelled againſt me, in the wilderneſs: they walked not in my ſtatutes, and they deſpiſed my judgments, which, *if* a man do, he ſhall even live in them; and my ſabbaths they greatly polluted: then I ſaid, I would pour out my fury upon them in the wilderneſs to conſume them.

14 But I wrought for my name's ſake, that It ſhould not be polluted before the heathen, in whoſe ſight I brought them out.

15 Yet alſo I lifted up my hand unto them in the wilderneſs, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands:

16 Becauſe they deſpiſed my judgments, and walked not in my ſtatutes, but polluted my ſabbaths: for their heart went after their idols.

17 Nevertheleſs, mine eye ſpared them from deſtroying them, neither did I make an end of them in the wilderneſs.

18 But I ſaid unto their children in the wilderneſs, Walk ye not in the ſtatutes of your fathers, neither obſerve their judgments, nor defile yourſelves with their idols.

19 I *am* the Lord your God; walk in my ſtatutes, and keep my judgments and do them:

20 And hallow my ſabbaths; and they ſhall be a ſign between me and you, that ye may know that I *am* the Lord your God.

21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, neither kept my judgments to do them, which *if* a man do, he ſhall even live in them; they polluted my ſabbaths: then I ſaid, I would pour out my fury upon them, to accompliſh mine anger againſt them, in the wilderneſs.

22 Nevertheleſs I withdrew mine hand, and wrought for my name's ſake, that it ſhould not be polluted in the ſight of the heathen, in whoſe ſight I brought them forth.

23 I lifted up mine hand unto them alſo in the wilderneſs, that I would ſcatter them among the heathen, and diſperſe them through the countries.

24 Becauſe they had not executed my judgments but had deſpiſed my ſtatutes, and had polluted my ſabbaths, and their eyes were after their fathers idols.

25 Wherefore I gave them alſo ſtatutes, *that were* not good, and judgments whereby they ſhould not live.

26 And I polluted them in their own gifts, in that they cauſed to paſs through *the fire*, all that openeth the womb, that I might make them deſolate, to the end, that they might know that I *am* the Lord.

27 ¶ Therefore, ſon of man, ſpeak unto the houſe of Iſrael, and ſay unto them, Thus ſaith the Lord God, Yet in this your fathers have blaſphemed me, in that they have committed a treſpaſs againſt me.

28 *For* when I had brought them into the land *for* the which I lifted up mine hand to give it to them, then they ſaw every high hill, and all the thick trees, and they offered there their ſacrifices, and there they preſented the provocation of their offering: there alſo they made their ſweet ſavour, and poured out there their drink-offerings.

29 Then I ſaid unto them, What *is* the high place whereunto ye go? and the name thereof is called Bamah unto this day.

30 Wherefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your ſons to paſs through the fire, ye pollute yourſelves, with all your idols, even unto this day: and ſhall I be enquired of by you, O houſe of Iſrael? *As* I live, ſaith the Lord God, I will not be enquired of by you.

32 And

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11 *And I gave them my ſtatutes.*] A favour not afforded to other nations, and which David prized above thouſands of gold and ſilver. *Which if a man do he ſhall even live in them.*] By *life* is meant all that happineſs which is contained in the literal ſenſe of the promiſes belonging to that covenant. Under theſe were myſtically comprehended the promiſes of a better life, wherein God will beſtow upon his ſervants the peculiar marks of his favour. Theſe promiſes were made to the Jews, upon their perpetually obſerving the whole law. But as theſe conditions were impoſſible to be performed, ſo no perſon could lay claim to eternal life by virtue of any promiſe therein contained. And hence St. Paul infers the neceſſity of ſeeking Chriſt, and laying hold of the promiſes of the goſpel, in order to obtain juſtification and eternal life.

12 *Moreover alſo, I gave them my ſabbaths, to be a ſign between me and them,* &c.] The ſetting apart the ſeventh day for the worſhip of God was a ſign of his ſetting apart the Jews, to be his peculiar people, and the worſhippers of the true God, who in *ſix days made heaven and earth, and reſted the ſeventh day.* The ſabbath was alſo inſtituted as a memorial of their deliverance out of Egypt, and the reſt they afterwards enjoyed.

13 *My ſabbaths they greatly polluted*] Particularly in going to gather *manna* on that day, contrary to the expreſs command of God, confirmed by an extraordinary deſcent of *manna* the foregoing day.

25 *Wherefore I gave them alſo ſtatutes that were not good*, &c.] This ſome underſtand of the ceremonial law, as if it were given purely to be a check and reſtraint to that perverſe people, conſiſting of numerous rites and obſervances, many of which had no intrinſic goodneſs. But I imagine the ſtatutes here ſpoken of were of a very different nature from thoſe mentioned verſe 11, becauſe they have a quite contrary character given of them; and therefore, I think, the words import, That God, to puniſh them for their diſobedience to his own laws, gave them up to a reprobate mind, and ſuffered them to walk after the idolatrous and impious cuſtoms of the heathens round about them. And, as by obeying the laws and ordinances which he had given them they might have lived happily, ſo by diſobeying them, they became ſlaves to the vile and cruel practices of the heathen idolatries, and even offered up their very children in ſacrifice to idols, to the utter deſtruction of themſelves and their poſterity. That this was the true ſenſe of the text will appear, if we conſult *Deut.* iv. 28. xxviii. 36. Jer. xvi. 13. where God threatens them as a puniſhment for their neglect of his worſhip, to diſperſe them in the heathen countries, and thereby deprive them of an opportunity of ſerving him in public, and expoſe them to the peril of being ſeduced by idols.

26 *And I polluted them in their own gifts*, &c.] I ſuffered them to pollute themſelves in thoſe very gifts, which, by the law, they were to dedicate to my ſervice.

28 *Then they ſaw every high hill, and all the thick trees*, &c.] Offering ſacrifice upon mountains or high places, was a piece of ſervice at firſt performed by the Jews to the true God; and afterwards permitted for that purpoſe by godly kings, who were zealous to aboliſh all idolatry. But theſe places, by degrees, became appropriated to idolatrous worſhip, and therefore were ſeverely condemned.

29 *The name thereof is called Bamah*, &c.] Which ſignifies a high place, that had its name from the heathen idolatry, which it ſtill retains.

30 *Are ye polluted after the manner*, &c.] It would be better rendered, *Are ye not polluted*? &c, *and do ye not commit whoredom*? &c.

32 And that which cometh into your mind ſhall not be at all, that ye ſay, We will be as the heathen, as the families of the countries, to ſerve wood and ſtone.

33 ¶ *As* I live ſaith the Lord God, ſurely with a mighty hand, and with a ſtretched out arm, and with fury poured out, will I rule over you.

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are ſcattered, with a mighty hand, and with a ſtretched-out-arm, and with fury poured out.

35 And I will bring you into the wilderneſs of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderneſs of the land of Egypt, ſo will I plead with you, ſaith the Lord God.

37 And I will cauſe you to paſs under the rod, and I will bring you into the bond of the covenant.

38 And I will purge out from among you the rebels, and them that tranſgreſs againſt me: I will bring them forth out of the country where they ſojourn, and they ſhall not enter into the land of Iſrael, and ye ſhall know that I *am* the Lord.

39 As for you, O houſe of Iſrael, thus ſaith the Lord God, Go ye, ſerve ye every one his idols, and hereafter *alſo* if ye will not hearken unto me; but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Iſrael, ſaith the Lord God, there ſhall all the houſe of Iſrael, all of them in the land ſerve me: there will I accept them, and there will I require your offerings, and the firſt fruits of your oblations, with all your holy things.

41 I will accept you with your ſweet ſavour, when I bring you out from the people, and gather you out of the countries wherein ye have been ſcattered, and I will be ſanctified in you before the heathen.

42 And ye ſhall know that I *am* the Lord, when I ſhall bring you into the land of Iſrael, into the country *for* the which I lifted up my hand to give it to your fathers.

43 And there ſhall ye remember your ways, and all your doings, wherein ye have been defiled, and ye ſhall loathe yourſelves in your own ſight, for all your evils that ye have committed.

44 And ye ſhall know that I *am* the Lord, when I have wrought with you for my name's ſake, not according to your wicked ways, nor according to your corrupt doings, O ye houſe of Iſrael, ſaith the Lord God.

45 ¶ Moreover, the word of the Lord came unto me ſaying,

46 Son of man, ſet thy face toward the ſouth, and drop *thy word* toward the ſouth, and propheſy againſt the foreſt of the ſouth-field.

47 And ſay to the foreſt of the ſouth, Hear the word of the Lord, Thus ſaith the Lord God, Behold, I will kindle a fire in thee, and it ſhall devour every green tree in thee, and every dry tree: the flaming flame ſhall not be quenched, and all faces from the ſouth to the north ſhall be burnt therein.

48 And all fleſh ſhall ſee that I the Lord have kindled it: it ſhall not be quenched.

49 Then ſaid I, Ah, Lord God, they ſay of me, Doth he not ſpake parables?

CHAP. XXI.

1 *Ezekiel propheſieth againſt Jeruſalem.* 8 *The ſharp and bright ſword.*

AND the word of the Lord came unto me, ſaying,

2 Son of man, ſet thy face toward Jeruſalem, and drop *thy word* toward the holy places, and propheſy againſt the land of Iſrael.

3 And ſay to the land of Iſrael, Thus, ſaith the Lord, behold, I *am* againſt thee, and will draw forth my ſword out of his ſheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore ſhall my ſword go forth out of his ſheath, againſt all fleſh from the ſouth to the north:

5 That all fleſh may know that I the Lord have drawn forth my ſword out of his ſheath: it ſhall not return any more.

6 Sigh therefore, thou ſon of man, with the breaking

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37 *I will cauſe you to paſs under the rod.*) I will take an exact account of you as a ſhepherd does of his flock, by ſtriking every one of them with a rod.

39 *Go ye, ſerve ye every one his idols,* &c.) An ironical permiſſion, full of indignation and rebuke, ſharply upbraiding them for deſpiſing thoſe many warnings God had given them; and implying, that he now reſolved to forſake them, and give them up to ſtrong deluſion: as a juſt judgment for their abuſe of the means of grace ſo long offered to them, and ſtill rejected by them.

40 *For in mine holy mountain, in the mountain of the height of Iſrael,* &c.] In the chriſtian church called God's holy mountain, in alluſion to the temple of Jeruſalem, built on mount Moriah.

44 *When I have wrought with you for my name's ſake,* &c.) When I have exerted my power in your deliverance, moved thereto not by any deſerts of yours, but purely out of regard to my own honour, and the promiſes made to your fathers.

46 *Set thy face toward the ſouth.*) Direct thy face and ſpeech towards the land of Iſrael, and particularly towards Jeruſalem, which lay to the ſouth of Chaldea.

Drop thy word toward the ſouth.) The gift of prophecy is compared to rain, or the dew of heaven, which renders every thing fruitful.

And prophecy againſt the foreſt of the ſouth field.) That is, againſt Jeruſalem, the word foreſt being taken by the prophets metaphorically, for a city, becauſe its ſtately building reſemble tall cedars ſtanding in their ſeveral ranks.

47 *I will kindle a fire in thee, and it ſhall devour every green tree in thee, and every dry tree,* &c.) Fire is often taken in a general ſenſe for God's ſevere judgments; but it here ſeems particularly to denote the deſtruction of Jeruſalem by fire; which the prophet ſaith, ſhall deſtroy both the green trees, and the dry, that is, the righteous as well as the wicked.

49 *Doth he not ſpeak parables?*) They make this an argument for diſregarding whatever I ſay to them, that I uſe ſo many metaphorical expreſſions, that they cannot diſcover my meaning; whereupon God commands him in the next chapter to ſpeak in plainer terms. *Lowth.*

Commentary and Notes on Chapter XXI.

3 *And will cut off from thee the righteous and the wicked,* &c.] That is, thoſe who have not been guilty of idolatry, and other national ſins, as well as thoſe that have. God's abſolute dominion, will juſtify any calamity which he thinks fit to bring upon the human race. And every man is ſo much a ſinner, that no evil which befalls him in this world can be thought unjuſt in God who afflicts it. But yet, when the Almighty puniſhes men immediately by himſelf, as he did in the deſtruction of the old world, and of Sodom, it may be expected he would put a difference between the righteous and the wicked, as Abraham reaſoned with him upon this ſubject.

6 *Sigh therefore---with the breaking of thy loins,* &c.) Shew all the

breaking of *thy* loins; and with bitterneſs ſigh before their eyes.

7 And it ſhall be when they ſay unto thee, Wherefore ſigheſt thou? that thou ſhalt anſwer, For the tidings, becauſe it cometh: and every heart ſhall melt, and all hands ſhall be feeble, and every ſpirit ſhall faint, and all knees ſhall be weak *as* water: behold, it cometh, and ſhall be brought to paſs, ſaith the Lord God.

8 ¶ Again, the word of the Lord came unto me, ſaying,

9 Son of man, propheſy and ſay, Thus ſaith the Lord, ſay, A ſword, a ſword is ſharpened and alſo furbiſhed.

10 It is ſharpened to make a ſore ſlaughter, it is furbiſhed that it may glitter: ſhould we then make mirth? it contemneth the rod of my ſon, *as* every tree.

11 And he hath given it to be furbiſhed, that it may be handled: the ſword is ſharpened, and it is furbiſhed to give it into the hand of the ſlayer.

12 Cry and howl, ſon of man, for it ſhall be upon my people, it *ſhall be* upon all the princes of Iſrael: terrors, by reaſon of the ſword, ſhall be upon my people: ſmite therefore upon *thy* thigh.

13 Becauſe *it is* a trial, and what if *the ſword* contemn even the rod? it ſhall be no *more*, ſaith the Lord God.

14 Thou therefore, ſon of man, propheſy, and ſmite *thine* hands together, and let the ſword be doubled the third time, the ſword of the ſlain, it *is* the ſword of the great *men that are* ſlain, which entereth into their privy chambers.

15 I have ſet the point of the ſword againſt all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah, *it is* made bright, *it is* wrapped up for the ſlaughter.

16 Go thee one way or other, *either* on the right hand, or on the left, whitherſoever thy face *is* ſet.

17 I will alſo ſmite mine hands together, and I will cauſe my fury to reſt: I the Lord have ſaid *it*.

18 ¶ The word of the Lord came unto me again, ſaying,

19 Alſo thou, ſon of man, appoint thee two ways, that the ſword of the king of Babylon may come: both twain ſhall come forth out of one land, and chooſe thou a place, chooſe *it* at the head of the way to the city.

20 Appoint a way that the ſword may come to Rabbath of the Ammonites, and to Judah in Jeruſalem the defenced.

21 For the king of Babylon ſtood at the parting of the way, at the head of the two ways, to uſe divination: he made *his* arrows bright, he conſulted with images, he looked in the liver.

22 At his right hand was the divination for Jeruſalem to appoint captains, to open the mouth in the ſlaughter, to lift up the voice with ſhouting, to appoint *battering* rams againſt the gates, to caſt a mount, *and* to build a fort.

23 And it ſhall be unto them as a falſe divination in their ſight, to them that have ſworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus ſaith the Lord God, Becauſe ye have made your iniquity to be remembered, in that your tranſgreſſions are diſcovered, ſo that in all your doings your ſins do appear: becauſe *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand.

25 ¶ And thou profane wicked prince of Iſrael, whoſe day is come, when iniquity *ſhall have* an end.

26 Thus ſaith the Lord God, Remove the diadem, and take off the crown: this *ſhall* not *be* the ſame, exalt *him that is* low, and abaſe *him that is* high.

27 I will overturn, overturn, overturn it, and it ſhall be no *more*, untill he come whoſe right it is, and I will give it *him*.

28 ¶ And thou, ſon of man, propheſy and ſay, Thus ſaith the Lord God concerning the Ammonites, and concerning their reproach: even ſay thou, The ſword, the ſword *is* drawn: for the ſlaughter *it is* furbiſhed, to conſume becauſe of the glittering.

29 Whiles they ſee vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* ſlain, of the wicked whoſe day is come, when their iniquity *ſhall have* an end.

30 Shall I cauſe *it* to return into his ſheath? I will judge thee in the place where thou was created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee,

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tokens of grief and concern, and let the ſenſe of theſe impending judgments ſo deeply affect thee, as to make thee ſtoop like one that is perfectly bowed down under the weight of them.

10 *The rod of my ſon as every tree.*) It makes no diſtinction between the ſcepter and common wood.

13 *If the ſword contemn the rod.*) That is, The ſcepter and royal family.

14 *Let the ſword be doubled the third time,* &c.) This expreſſion ſeems to import, firſt the ſlaughter made at the ſiege, then at the taking of the city, and thirdly, thoſe who were ſlain with Gedaliah.

The ſword of the ſlain, &c.) According to Mr. Kennicott the true verſion will be, *The ſword of the ſoldiers, the ſword of the great warrior*; that is, the king of Babylon, as it is called at the 19th verſe.

15 *It is wrapt up for the ſlaughter,* &c.) Or rather, it is, *ſharpened for the ſlaughter*, as the Chaldea Paraphraſt tranſlates, *manuttah*, which is derived from the noun *net*, ſignifying an iron pen, or ſtiletto.

16 *Go thee one way or other,* &c.) The words are directed to the ſword, implying, that he hath given it a large commiſſion to go through the land without any reſtraint.

21 *To uſe divination..*) St Jerom deſcribes this way of divining by arrows thus: They wrote on ſeveral arrows the names of the nations or cities they intended to attack, mixed them together in a quiver, and then drawing the firſt that came to hand, they declared war with the nation, or beſieged the city whoſe name was written upon the arrow firſt drawn. This cuſtom ſtill prevails among the turks and Arabians.

22 *At his right hand was the divination for Jeruſalem,* &c.) When the king of Babylon ſtood at the head of the two ways to conſult which of them he ſhould take, the tokens which was ſhewed him perſuaded him to lead his army to the right, that is, towards Jeruſalem.

25 *And thou, profane wicked prince of Iſrael,* &c.) The words are directed to Zedekiah, whom the prophet calls profane and wicked, chiefly with reſpect to his breaking that ſolemn oath, uttered in the name of the Almighty, whereby he had engaged himſelf to be tributary to the king of Babylon.

27 *And it ſhall be no more untill he come whoſe right it is, and I will give it him*) After Zedekiah is deprived of his regal authority, there ſhall be no more kings of that family, till the coming of the Meſſiah; the king ſo often told and promiſed, who in due time, ſhall ſit upon the throne of his father David, and of whoſe kingdom there ſhall be no end.

29 *To bring thee upon the necks,* &c.) To add thee to the number of thoſe who are ſlain in Judea. *Lowth.*

thee, I will blow againſt thee in the fire of my wrath, and deliver thee into the hand of brutiſh men, *and* ſkilful to deſtroy.

32 Thou ſhalt be for fewel to the fire: thy blood ſhall be in the midſt of the land, thou ſhalt be no *more* remembered: for I the Lord have ſpoken *it*.

CHAP. XXII.

1 *A catalogue of ſins in Jeruſalem.* 17 *God will burn them as droſs in his furnace.*

MOREOVER, the word of the Lord came unto me, ſaying,

2 Now thou, ſon of man, wilt thou judge, wilt thou judge the bloody city? yea, thou ſhalt ſhew her all her abominations.

3 Then ſay thou, Thus ſaith the Lord God, The city ſheddeth blood in the midſt of it, that her time may come, and maketh idols againſt herſelf to defile herſelf.

4 Thou art become guilty in thy blood that thou haſt ſhed, and haſt defiled thyſelf in thine idols, which thou haſt made, and thou haſt cauſed thy days to draw near, and art come *even* unto thy years; therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Thoſe that be* near, and *thoſe that be* far from thee, ſhall mock thee, *which art* infamous, *and* much vexed.

6 Behold, the princes of Iſrael, every one were in thee to their power to ſhed blood.

7 In thee have they ſet light by father and mother: in the midſt of thee have they dealt by oppreſſion with the ſtranger: in thee have they vexed the fatherleſs and the widow.

8 Thou haſt deſpiſed mine holy things, and haſt profaned my ſabbaths.

9 In thee are men that carry tales to ſhed blood: and in thee they eat upon the mountains: in the midſt of thee they commit lewdneſs.

10 In thee have they diſcovered their fathers nakedneſs: in thee have they humbled her that was ſet apart for pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his ſiſter, his father's daughter.

12 In thee have they taken gifts to ſhed blood: thou haſt taken uſury and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord God.

13 Behold therefore, I have ſmitten mine hand at thy diſhoneſt gain which thou haſt made, and at thy blood which hath been in the midſt of thee.

14 Can thine heart endure, or can thine hands be ſtrong in the days that I ſhall deal with thee? I the Lord have ſpoken *it*, and will do it.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countries, and will conſume thy filthineſs out of thee.

16 And thou ſhalt take thine inheritance in thyſelf in the ſight of the heathen, and thou ſhalt know that I *am* the Lord.

17 ¶ And the word of the Lord came unto me, ſaying,

18 Son of man, the houſe of Iſrael is to me become droſs: all they *are* braſs, and tin, and iron, and lead, in the midſt of the furnace; they are *even* the droſs of ſilver.

19 Therefore thus ſaith the Lord God; Becauſe ye are all become droſs, behold therefore, I will gather you into the midſt of Jeruſalem.

20 *As* they gather ſilver, and braſs, and iron, and lead, and tin into the midſt of the furnace, to blow the fire upon it, to melt *it*; ſo will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye ſhall be melted in the midſt thereof.

22 As ſilver is melted in the midſt of the furnace, ſo ſhall ye be melted in the midſt thereof; and ye ſhall know that I the Lord have poured out my fury upon you.

23 ¶ And the word of the Lord came unto me, ſaying,

24 Son of man, ſay unto her, Thou art the land *that* is not cleanſed, nor rained upon in the day of indignation.

25 *There is* a conſpiracy of her prophets in the midſt thereof, like a roaring lion ravening the prey: they have devoured ſouls; they have taken the treaſure and precious things; they have made her many widows in the midſt thereof.

26 Her prieſts have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they ſhewed *difference* between the unclean and the clean, and have hid their eyes from my ſabbaths, and I am profaned among them.

27 Her princes in the midſt thereof *are* like wolves ravening the prey, to ſhed blood, *and* to deſtroy ſouls, to get diſhoneſt gain.

28 And her prophets have daubed them with untempered *mortar*, ſeeing vanity, and divining lies unto them, ſaying, Thus ſaith the Lord God, when the Lord hath not ſpoken.

Commentary and Notes on Chapter XXII.

4 *Thou haſt cauſed thy days to draw near, and art come even unto thy years*, &c.] Thou haſt filled up the meaſure of thine iniquities, and brought the times of vengeance upon thy head.

9 *In thee are men that carry tales to ſhed blood*, &c.] Thoſe who bear falſe witneſs againſt men in capital caſes.

10 *I have diſcovered their fathers nakedneſs.*] Took their mother-in-law to wife.

12 *In thee have they taken gifts to ſhed blood*, &c.] The judges have taken bribes, not only to pervert juſtice, but even to take away the lives of the innocent.

13 *I have ſmitten my hand*, &c.] I have expreſſed mine indignation at their unjuſt practices.

16 *And thou ſhalt take thine inheritance in thyſelf in the ſight of the heathen*, &c.] Inſtead of being mine inheritance, and under my peculiar care and protection, thou ſhalt be caſt out among the heathen, and there eat the fruit of thine own ways, and receive the juſt reward of thy wickedneſs.

21 *I will gather you, and blow upon you the fire of my wrath*, &c.] God's vengeance is often compared to fire, but here it is ſo in a literal ſenſe, and both city and temple were reduced to aſhes.

24 *Thou art the land that is not cleanſed, nor rained upon in the day of indignation*, &c.] God had, in the foregoing verſes, compared his anger unto fire, and in purſuance of that metaphor, here adds, that if the wholeſome advice and admonition of the prophets compared to dew, or rain falling from heaven, had been duly regarded, they would have ſupplied the place of rain, and waſhed away the filth of the land, ſo that there would have been no neceſſity of purging or cleanſing it by fire.

28 *And her prophets have daubed them with untempered mortar*, &c.] Have endeavoured to conceal the practices of great men, by palliating their vices.

29 The people of the land have uſed oppreſſion, and exerciſed robbery, and have vexed the poor and needy: yea, they have oppreſſed the ſtranger wrongfully.

30 And I ſought for a man among them that ſhould make up the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it; but I found none.

31 Therefore have I poured out mine indignation upon them, I have conſumed them with the fire of my wrath: their own way have I recompenſed upon their heads, ſaith the Lord God.

CHAP. XXIII.

1 *The whoredoms of Aholah and Aholibah.* 22 *Aholibah is to be plagued by her lovers.* 45 *Their judgments.*

THE word of the Lord came again unto me, ſaying,

2 Son of man, there were two women, the daughters of one mother.

3 And they committed whoredoms in Egypt, they committed whoredoms in their youth: there were their breaſts preſſed, and there they bruiſed the teats of their virginity.

4 And the names of them *were*, Aholah, the elder, and Aholibah her ſiſter: and they were mine, and they bare ſons and daughters. Thus *were* their names; Samaria *is* Aholah; and Jeruſalem, Aholibah.

5 And Aholah played the harlot when ſhe was mine, and ſhe doted on her lovers, on the Aſſyrians *her* neighbours.

6 *Which were* clothed with blue, captains and rulers, all of them deſirable young men, horſemen riding upon horſes.

7 Thus ſhe committed her whoredoms with them, with all them *that were* the choſen men of Aſſyria, and with all on whom ſhe doted; with all their idols ſhe defiled herſelf.

8 Neither left ſhe her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruiſed the breaſts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Aſſyrians, upon whom ſhe doted.

10 Theſe diſcovered her nakedneſs: they took her ſons and her daughters, and ſlew her with the ſword: and ſhe became famous among women, for they had executed judgment upon her.

11 And when her ſiſter Aholibah ſaw *this*, ſhe was more corrupt in her inordinate love than ſhe, and in her whoredoms more than her ſiſter in *her* whoredoms.

12 She doted upon the Aſſyrians *her* neighbours, captains and rulers, clothed moſt gorgeouſly, horſemen riding upon horſes, all of them deſirable young men.

13 Then I ſaw that ſhe was defiled, *that* they *took* both one way.

14 And *that* ſhe increaſed her whoredoms: for when ſhe ſaw men pourtrayed upon the walls, the images of the Chaldeans pourtrayed with vermilion.

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And as ſoon as ſhe ſaw them with her eyes, ſhe doted upon them, and ſent meſſengers unto them unto Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and ſhe was polluted with them, and her mind was alienated from them.

18 So ſhe diſcovered her whoredoms, and diſcovered her nakedneſs: then my mind was alienated from her, like as my mind was alienated from her ſiſter.

19 Yet ſhe multiplied her whoredoms, in calling to remembrance the days of her youth wherein ſhe had played the harlot in the land of Egypt.

20 For ſhe doted upon their paramours, whoſe fleſh *is as* the fleſh of aſſes, and whoſe iſſue *is like* the iſſue of horſes.

21 Thus thou calledſt to remembrance the lewdneſs of thy youth, in bruiſing thy teats by the Egyptians, for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus ſaith the Lord God: Behold, I will raiſe up thy lovers againſt thee, from whom thy mind is alienated, and I will bring them againſt thee on every ſide;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Aſſyrians with them; all of them deſirable young men, captains and rulers, great lords and renowned, all of them riding upon horſes.

24 And

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29 *Yea, they have oppreſſed the ſtranger wrongfully.*] Contrary to the expreſs prohibition of the divine law, frequently repeated, and urged upon them, from the conſideration that they themſelves were ſtrangers in Egypt.

Commentary and Notes on Chapter XXIII.

2 *There were two women, the daughters of one mother.*] Countries are generally repreſented as mothers of their people, and the inhabitants as their children. Accordingly Samaria and Jeruſalem are deſcribed in this chapter as ſiſters, the offspring of the ſame land or country.

4 *And the names of them were, Aholah the elder, and Aholibah her ſiſter.---Samaria is Aholah, and Jeruſalem Aholibah.*] The word *Aholah* ſignifies *her tent* or *tabernacle: Aholibah* denotes *my tent* or *tabernacle is in her.* Theſe two appellations imply, that Samaria had indeed a place for public worſhip, but of her own founding, namely the cities of Dan Bethel, where the golden calves were ſet up: whereas God's tabernacle at firſt, and afterwards his temple, was placed at Jeruſalem, the city he choſe for his peculiar reſidence. Samaria is called the elder ſiſter to Jeruſalem, as being the capital city of the kingdom of Iſrael, a much larger kingdom than that of Judah, of which Jeruſalem was the metropolis.

6 *Horſemen,* &c.] Horſes were ſcarce in Judea, which made the Jews apply to the neighbouring countries for horſes in the times of hoſtile invaſions.

10 *And ſhe became famous among women,* &c.] Or as the word may be tranſlated, *She became a name among women.* As ſhe had formerly been renowned among the heathen for her beauty, ſo ſhe was now every where mentioned as a remarkable inſtance of God's vengeance, and exhibited as an example to other cities and nations, to deter them from the like abominations.

14 *She ſaw men pourtrayed upon the wall,* &c.] Theſe were probably the pictures of thoſe deified heroes whom the Chaldeans worſhipped as gods.

19 *Her mind was alienated from them.*] She quickly grew weary of theſe too, as lewd women are of former gallants.

22 *I will raiſe up thy lovers againſt thee, from whom thy mind is aliented,* &c.] I will execute my judgments upon thee by thoſe very Babylonians whoſe alliance and idolatries thou haſt been ſo fond of; thou haſt ſince indeed broken the league thou madeſt with them, contracting a new one with Egypt, and thereby provoked them to revenge thy perfidiouſneſs.

23 *Pekod, and Shoa, and Koa,* &c.] St. Jerom thinks theſe are ſo many titles of honor; as much as to ſay, governors, princes, and great men.

24 And they ſhall come againſt thee with chariots, waggons, and wheels, and with an aſſembly of people, *which* ſhall ſet againſt the buckler and ſhield and helmet round about: and I will ſet judgment before them, and they ſhall judge thee according to their judgments.

25 And I will ſet my jealouſy againſt thee, and they ſhall deal furiouſly with thee: they ſhall take away thy noſe and thine ears; and thy remnant ſhall fall by the ſword: they ſhall take thy ſons and thy daughters; and thy reſidue ſhall be devoured by the fire.

26 They ſhall alſo ſtrip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdneſs to ceaſe from thee, and thy whoredom *brought* from the land of Egypt: ſo that thou ſhalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus ſaith the Lord God; Behold, I will deliver thee into the hand *of them* whom thou hateſt, into the hand *of them* from whom thy mind is alienated.

29 And they ſhall deal with thee hatefully, and ſhall take away all thy labour, and ſhall leave thee naked and bare: and the nakedneſs of thy whoredoms ſhall be diſcovered, both thy lewdneſs and thy whoredoms.

30 I will do theſe *things* unto thee, becauſe thou haſt gone a whoring after the heathen, *and* becauſe thou art polluted with their idols.

31 Thou haſt walked in the way of thy ſiſter, therefore will I give her cup into thine hand.

32 Thus ſaith the Lord God, Thou ſhalt drink of thy ſiſter's cup deep and large: thou ſhalt be laughed to ſcorn, and had in deriſion; it containeth much.

33 Thou ſhalt be filled with drunkenneſs and ſorrow, with the cup of aſtoniſhment and deſolation, with the cup of thy ſiſter Samaria.

34 Thou ſhalt even drink *it* and ſuck it out, and thou ſhalt break the ſherds thereof, and pluck off thine own breaſts: for I have ſpoken *it*, ſaith the Lord God.

35 Therefore thus ſaith the Lord God; Becauſe thou haſt forgotten me, and caſt me behind thy back, therefore bear thou alſo thy lewdneſs, and thy whoredoms.

36 ¶ The Lord ſaid moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations.

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have alſo cauſed their ſons, whom they bare unto me, to paſs for them through *the fire* to devour *them*.

38 Moreover, this they have done unto me: they have defiled my ſanctuary in the ſame day, and have prophaned my ſabbaths.

39 For when they had ſlain their children to their idols: then they came the ſame day into my ſanctuary to profane it: and lo, thus have they done in the midſt of mine houſe.

40 And furthermore, that ye have ſent for men to come from far, unto whom a meſſenger was ſent; and lo, they came: for whom thou didſt waſh thyſelf, paintedſt thine eyes, and deckedſt thyſelf with ornaments.

41 And ſatteſt upon a ſtately bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe and mine oil.

42 And a voice of a multitude being at eaſe *was* with her: and with the men of the common ſort *were* brought Sabeans from the wilderneſs, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then ſaid I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and ſhe *with them*?

44 Yet they went in unto her as they go in unto a woman that playeth the harlot: ſo went they in unto Aholah and unto Aholibah the lewd women.

45 ¶ And the righteous men, they ſhall judge them after the manner of adultereſſes, and after the manner of women that ſhed blood: becauſe they *are* adultereſſes, and blood *is* in their hands.

46 For thus ſaith the Lord God, I will bring up a company upon them, and will give them *to be* removed and ſpoiled.

47 And the company ſhall ſtone them with ſtones, and diſpatch them with their ſwords; they ſhall ſlay their ſons and their daughters, and burn up their houſes with fire.

48 Thus will I cauſe lewdneſs to ceaſe out of the land, that all women may be taught not to do after your lewdneſs.

49 And they ſhall recompence your lewdneſs upon you, and ye ſhall bear the ſins of your idols: and ye ſhall know that I *am* the Lord God.

CHAP.

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24 *And I will ſet judgment before them,* &c.] I will deliver thee into their power, as the miniſters of my juſtice, who ſhall make thy puniſhments proportional to thy guilt.

25 *And I will ſet my jealouſy againſt thee,* &c.] They ſhall puniſh thee, with which a man in the rage of jealouſy ſhall treat a wife that hath been unfaithful to him.

27 *Thus will I make thy lewdneſs to ceaſe from thee,* &c.] Theſe ſevere judgments ſhall effectually deter thee from idolatry, and make thee abhor the leaſt approaches towards it. Accordingly we find that, after the captivity, the Jews never returned to their idolatrous practices.

31, &c. *Therefore will I give her cup into thine hand,* &c.] God's judgments are often compared to a cup of intoxicating liquors, becauſe they aſtoniſh men, and bereave them of common judgment and diſcretion; expoſing them to the ſcorn and contempt of their enemies.

41 *And ſatteſt upon a ſtately bed, and a table prepared before it,* &c.] The expreſſions denote their ſitting down with idolaters, and partaking of their ſacrifices. The words *altar* and *table* are uſed promiſcuouſly in the prophets, becauſe all ſacrifices were feaſts dedicated to the ſervice of the Almighty: ſo that he was properly the entertainer, and thoſe that participated of the ſacrifices of his gueſts, who eat at his table in token of their being in covenant and friendſhip with him.

42 *The voice of a multitude at eaſe.*] All ſorts of expreſſions of joy, as muſic and dancing.

45 *And the righteous men they ſhall judge them,* &c.) By righteous or juſt men, ſome underſtand the Babylonians, who though a wicked and idolatrous people were ſent to execute the juſtice of the Almighty, upon a nation that had ſinned againſt a clearer light, and greater convictions. Accordingly Nebuchadnezzar, and other princes, are called God's ſervants, as being inſtruments of his providence. But the expreſſion may, in a more proper ſenſe, be underſtood of the prophets; who foretold the judgments God would inflict upon Samaria and Jeruſalem, and are ſaid to execute the judgments they foretel. So Ezekiel ſays of himſelf, that he was ſent to deſtroy the city, that is, to propheſy its deſtruction.

49 *And ye ſhall bear the ſins of your idols,* &c.] Ye ſhall bear the puniſhment due to your ſins of idolatry. To bear ſin or iniquity, is a common expreſſion in ſcripture, and ſignifies to undergo the puniſhment inflicted on it.

CHAP. XXIV.

1 By a boiling pot, 6 is ſhewed Jeruſalem's deſtruction. 15 By Ezekiel's not mourning for his wife, 19 is ſhewed the Jews calamity to be beyond all ſorrow.

AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the Lord came unto me, ſaying,

2 Son of man, Write thee the name of the day, *even* of this ſame day: the king of Babylon ſet himſelf againſt Jeruſalem this ſame day.

3 And utter a parable unto the rebellious houſe and ſay unto them, Thus ſaith the Lord God, Set on a pot, ſet *it* on, and alſo pour water into it.

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the ſhoulder, fill *it* with the choice bones.

5 Take the choice of the flock, and burn alſo the bones under it, *and* make it boil well, and let them ſeethe the bones of it therein.

6 ¶ Wherefore thus ſaith the Lord God, Wo to the bloody city, to the pot whoſe ſcum *is* therein, and whoſe ſcum is not gone out of it; bring it out piece by piece, let no lot fall upon it.

7 For her blood is in the midſt of her, ſhe ſet it upon the top of a rock, ſhe poured it not upon the ground to cover it with duſt:

8 That it might cauſe fury to come up to take vengeance: I have ſet her blood upon the top of a rock, that it ſhould not be covered.

9 Therefore thus ſaith the Lord God, Wo to the bloody city, I will even make the pile for fire great.

10 Heap on wood, kindle the fire, conſume the fleſh, and ſpice it well, and let the bones be burnt.

11 Then ſet it empty upon the coals thereof, that the braſs of it may be hot, and may burn, and *that* the filthineſs of it may be molten in it, *that* the ſcum of it may be conſumed.

12 She hath wearied *herſelf* with lies, and her great ſcum went not forth out of her: her ſcum ſhall be in the fire.

13 In thy filthineſs *is* lewdneſs? becauſe I have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more till I have cauſed my fury to reſt upon thee.

14 I the Lord have ſpoken *it*, it ſhall come to paſs, and I will do *it*, I will not go back, neither will I ſpare, neither will I repent; according to thy ways and according to thy doings ſhall they judge thee, ſaith the Lord God.

15 ¶ Alſo the word of the Lord came unto me, ſaying,

16 Son of man, behold, I take away from thee the deſire of thine eyes with a ſtroke: yet neither ſhalt thou mourn nor weep, neither ſhall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy ſhoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

18 So I ſpeak unto the people in the morning, and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people ſaid unto me, Wilt thou not tell us what theſe *things are* to us that thou doeſt *ſo?*

20 Then I anſwered them, The word of the Lord came unto me, ſaying,

21 Speak unto the houſe of Iſrael, Thus ſaith the Lord God, Behold, I will profane my ſanctuary, the excellency of your ſtrength, the deſire of your eyes, and that which your ſoul pitieth; and your ſons and your daughters whom ye have left, ſhall fall by the ſword.

22 And ye ſhall do as I have done: ye ſhall not cover *your* lips, nor eat the bread of men.

23 And your tires *ſhall be* upon your heads, and your ſhoes upon your feet: ye ſhall not mourn nor weep, but ye ſhall pine away for your iniquities, and mourn one towards another.

24 Thus Ezekiel is unto you a ſign: according to all that he hath done ſhall ye do: and when this cometh, ye ſhall know that I *am* the Lord God.

25 Alſo thou, ſon of man, *ſhall it* not *be* in the day when I take from them their ſtrength, the joy of their glory, the deſire of their eyes, and that whereupon they ſet their minds, their ſons and their daughters;

26 *That*

Commentary and Notes on Chapter XXIV.

3 *And utter a parable unto the rebellious houſe,* &c.] Add this emblem or parable concerning a boiling pot to the reſt thou haſt delivered to them, though they ſeem reſolved not to regard what thou delivereſt either in plain words or figurative expreſſions.

5 *Burn alſo the bones under it,* &c.] The bones of thoſe who have been unjuſtly ſlain in the midſt of the city, whoſe blood cries vengeance againſt them, and kindles God's anger like fire.

7 *She poured it not upon the ground, to cover it with duſt.* &c.] The words allude to the command of the law, that they ſhould cover the blood of any beaſt, or other living creature with duſt. A precept intended not only to prevent their eating blood, but alſo to give them a kind of horror at the ſhedding of it.

10 *Spice it well.*] The words import, that the Chaldeans ſhould be as eager to deſtroy the city and inhabitants, as hungry people are to devour a well dreſſed meal.

12 *She hath wearied herſelf with lies,* &c.] The word *teunim* met with only in this place is commonly derived from *aven*, which ſignifies trouble or vanity, and is frequently applied to idols. Accordingly *Bethel* is ſtiled *Bethaven*, on account of the golden calves erected there. The expreſſion therefore, *ſhe hath wearied herſelf with lies*, imports the people's multiplying their idolatries, idols being elſewhere called lies, and ſeeking relief ſometimes from one idol, and ſometimes from another; but all in vain.

13 *Becauſe I have purged thee, and thou waſt not purged,* &c.] I did what was requiſite on my part towards thy converſion, but thou refuſedſt to comply with thoſe frequent calls and exhortations. My ſpirit therefore, ſhall not ſtrive any longer with thee, but I will execute on thee my judgments.

16 *The deſire of thine eyes.*] Thy wife, the object of thy love.

17 *Eat not the bread of men.*] Rather, as the Vulgate reads, *The bread of mourners:* for they had their mourning feaſts at funerals.

21 *Behold, I will profane my ſanctuary, the excellency of your ſtrength.*] I will deliver my temple into the hands of the heathen, and they ſhall profane and deſtroy it; that temple wherein you placed your glory, and thought my reſidence there your greateſt protection.

The deſire of your eyes, and that which your ſoul pitieth, &c. The beauty of holineſs, as the temple is often called, whoſe deſtruction will affect you with the tendereſt compaſſion.

23 *Ye ſhall not mourn nor weep,* &c.] Theſe terrible judgments ſhall ſtrike you with aſtoniſhment, and fill you with ſuch poignant grief, as is too great to be expreſſed by words or actions.

24 *And when this cometh, ye ſhall know that I am the Lord God,* &c.] Comparing the conviction with the event, will convince the moſt obſtinate, that the judgments inflicted upon you come immediately from the Almighty.

25 *When I take from them their ſtrength, the joy of their glory, the deſire of their eyes,* &c.] When I ſhall take all that is dear and valuable from them, their temple an emblem of my ſpecial reſidence among them and protection over them, whoſe beauty and magnificence were their moſt peculiar glory, and the moſt grateful object of their ſight; together with their ſons and daughters, wherein they placed their affection.

26 *That* he that eſcapeth in that day, ſhall come unto thee, to cauſe *thee* to hear *it* with *thine* ears?

27 In that day ſhall thy mouth be opened to him which is eſcaped, and thou ſhalt ſpeak and be no more dumb, and thou ſhalt be a ſign unto them, and they ſhall know that I *am* the Lord.

CHAP. XXV.

1 *God's vengeance on the Ammonites, for their inſolency againſt the Jews,* 8 *upon Moab and Seir,* 12 *upon Edom,* 15 *and upon the Philiſtines.*

THE word of the Lord came again unto me, ſaying,

2 Son of man, ſet thy face againſt the Ammonites, and propheſy againſt them;

3 And ſay unto the Ammonites, Hear the word of the Lord God, Thus ſaith the Lord God, Becauſe thou ſaidſt, Aha, againſt my ſanctuary, when it was profaned; and againſt the land of Iſrael, when it was deſolate, and againſt the houſe of Judah, when they went into captivity:

4 Behold therefore, I will deliver thee to the men of the eaſt for a poſſeſſion, and they ſhall ſet their palaces in thee, and make their dwellings in thee: they ſhall eat thy fruit, and they ſhall drink thy milk.

5 And I will make Rabbah a ſtable for camels, and the Ammonites a couching-place for flocks, and ye ſhall know that I *am* the Lord.

6 For thus ſaith the Lord God, Becauſe thou haſt clapped *thine* hands, and ſtamped with the feet, and rejoiced in heart with all thy deſpite againſt the land of Iſrael:

7 Behold therefore, I will ſtretch out mine hand upon thee, and will deliver thee for a ſpoil to the heathen, and I will cut thee off from the people, and I will cauſe thee to periſh out of the countries: I will deſtroy thee, and thou ſhalt know that I *am* the Lord.

8 ¶ Thus ſaith the Lord God, Becauſe that Moab, and Seir do ſay, Behold, the houſe of Judah *is* like unto all the heathen:

9 Therefore behold, I will open the ſide of Moab from the cities, from the cities *which are* on his frontiers, the glory of the country of Bethjeſhimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the eaſt with the Ammonites, and will give them in poſſeſſion, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab, and they ſhall know that I *am* the Lord.

12 ¶ Thus ſaith the Lord God, Becauſe that Edom hath dealt againſt the houſe of Judah by taking vengeance, and hath greatly offended, and revenged himſelf upon them,

13 Therefore thus ſaith the Lord God, I will alſo ſtretch out mine hand upon Edom, and will cut off man and beaſt from it, and I will make it deſolate from Teman, and they of Dedan ſhall fall by the ſword.

14 And I will lay my vengeance upon Edom by the hand of my people Iſrael, and they ſhall do in Edom according to mine anger, and according to my fury, and they ſhall know my vengeance, ſaith the Lord God.

15 ¶ Thus ſaith the Lord God, Becauſe the Philiſtines have dealt by revenge, and have taken vengeance with a deſpiteful heart, to deſtroy it for the old hatred;

16 Therefore thus ſaith the Lord God, Behold, I will ſtretch out mine hand upon the Philiſtines, and I will cut off the Cherethims, and deſtroy the remnant of the ſea-coaſt.

17 And I will execute great vengeance upon them with furious rebukes; and they ſhall know that I *am* the Lord, when I ſhall lay my vengeance upon them.

CHAP. XXVI.

1 *Tyrus for inſulting againſt Jeruſalem, is threatened.* 7 *Nebuchadrezzar's power againſt her.* 15 *The mourning for her.*

AND it came to paſs in the eleventh year, in the firſt *day* of the month, *that* the word of the Lord came unto me, ſaying,

2 Son of man, becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha, ſhe is broken *that was* the gates of the people: ſhe is turned unto me, I ſhall be repleniſhed, *now* ſhe is laid waſte.

3 Therefore thus ſaith the Lord God, Behold, I *am* againſt thee, O Tyrus, and will cauſe many nations to come up againſt thee, as the ſea cauſeth his waves to come up.

4 And they ſhall deſtroy the walls of Tyrus, and break down her towers: I will alſo ſcrape her duſt from her, and make her like the top of a rock.

5 It

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27 *In that day ſhall thy mouth be opened to him which is eſcaped,* &c.] From this time to the time the news arrives of the city's being taken, thou ſhalt not propheſy any more to thine own people, but then I will give thee a new commiſſion, and thou ſhalt ſpeak with freedom and plainneſs, not by ſigns and emblems as thou doſt at preſent: for the event ſhall ſo exactly anſwer thy predictions, that thy words ſhall receive a new authority.

Commentary and Notes on Chapter XXV.

3 *Becauſe thou ſaidſt, Aha, againſt my ſanctuary,* &c.] The Ammonites, Moabites, and Edomites, though nearly related to the Jews, bore them a conſtant hatred, and took all opportunities to ſhew it, when they were under any diſtreſs, particularly, at the time of the general captivity, and deſtruction of their city and temple. For this they were often reproved by the prophets, and threatened with the like, and even ſeverer judgments, particularly the Ammonites.

4 *I will deliver thee to the men of the eaſt for a poſſeſſion,* &c.] By the men of the eaſt are meant the Chaldeans, which lay to the eaſt of the country of the Ammonites.

5 *I will make Rabbah a ſtable for camels,* &c.] Inſtead of being a city inhabited by men, particularly for camels, a ſpecies of creatures very common in that neighbourhood.

12 *Becauſe that Edom hath dealt againſt the houſe of Judah, by taking vengeance,* &c.] The Idumeans being the poſterity of Eſau, bear an inveterate malice againſt the Jews, on account of their anceſtors loſing his birth-right, and the reduction of Edom afterwards by David. Upon theſe accounts they embraced every opportunity of venting their malice againſt the Jews, eſpecially at the time of a captivity, when their cruelty was remarkable, as appears from thoſe pathetic words of the Pſalmiſt, *Remember the children of Edom, O Lord, in the day of Jeruſalem, how they ſaid, down with it, down with it even unto the ground.*

Commentary and Notes on Chapter XXVI.

2 *She is broken that was the gates of the people.*] There was a great confluence of people to Jeruſalem from all parts at the ſolemn feaſts of the year, both Jews and proſelytes.

I ſhall be repleniſhed now ſhe is laid waſte] Tyre was noted for all ſorts of trade, ſo that, when Jeruſalem was taken, the ſpoil of the city was carried thither for ſale, and, in all probability, ſeveral of the inhabitants that were made captives were ſold there as ſlaves.

4, 5 *I will alſo ſcrape her duſt from her, and make her like the top of a rock,* &c.] I will entirely deſtroy all her buildings; ſo that not ſo

5 It ſhall be *a place for* the ſpreading of nets in the midſt of the ſea: for I have ſpoken *it*, ſaith the Lord God: and it ſhall become a ſpoil to the nations.

6 And her daughters which *are* in the field ſhall be ſlain by the ſword; and they ſhall know that I *am* the Lord.

7 ¶ For thus ſaith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horſes, and with chariots, and with horſemen, and companies, and much people.

8 He ſhall ſlay with the ſword thy daughters in the field: and he ſhall make a fort againſt thee, and caſt a mount againſt thee, and lift up the buckler againſt thee.

9 And he ſhall ſet engines of war againſt thy walls, and with his axes he ſhall break down thy towers.

10 By reaſon of the abundance of his horſes, their duſt ſhall cover thee: thy walls ſhall ſhake at the noiſe of the horſemen, and of the wheels, and of the chariots, when he ſhall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horſes ſhall he tread down all thy ſtreets: he ſhall ſlay thy people by the ſword, and thy ſtrong garriſons ſhall go down to the ground.

12 And they ſhall make a ſpoil of thy riches, and make a prey of thy merchandiſe; and they ſhall break down thy walls, and deſtroy thy pleaſant houſes: and they ſhall lay thy ſtones, and thy timber, and thy duſt in the midſt of the water.

13 And I will cauſe the noiſe of thy ſongs to ceaſe; and the ſound of thy harps ſhall be no more heard.

14 And I will make thee like the top of a rock: thou ſhalt be *a place* to ſpread nets upon: thou ſhalt be built no more: for I the Lord have ſpoken *it*, ſaith the Lord God.

15 ¶ Thus ſaith the Lord God to Tyrus: Shall not the iſles ſhake at the ſound of thy fall, when the wounded cry, when the ſlaughter is made in the midſt of thee?

16 Then all the princes of the ſea ſhall come down from their thrones, and lay away their robes, and put off their broidered garments: they ſhall clothe themſelves with trembling, they ſhall ſit upon the ground, and ſhall tremble at *every* moment, and be aſtoniſhed at thee.

17 And they ſhall take up a lamentation for thee, and ſay to thee, How art thou deſtroyed, *that waſt* inhabited of ſea-faring men, the renowned city, which waſt ſtrong in the ſea, ſhe and her inhabitants, which cauſe their terror *to be* on all that haunt it?

18 Now ſhall the iſles tremble in the day of thy fall; yea, the iſles that *are* in the ſea ſhall be troubled at thy departure.

19 For thus ſaith the Lord God; When I ſhall make thee a deſolate city, like the cities that are not inhabited; when I ſhall bring up the deep upon thee, and great waters ſhall cover thee:

20 When I ſhall bring thee down with them that deſcend into the pit, with the people of old time, and ſhall ſet thee in the low parts of the earth, in places deſolate of old: with them that go down to the pit, that thou be not inhabited; and I ſhall ſet glory in the land of the living.

21 I will make thee a terror, and thou *ſhalt be* no *more*: though thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord God.

CHAP. XXVII.

1 *The rich ſupply of Tyrus.* 26 *The great and irrecoverable fall thereof.*

THE word of the Lord came again unto me, ſaying,

2 Now, thou ſon of a man, take up a lamentation for Tyrus;

3 And ſay unto Tyrus, O thou that art ſituate at the entry of the ſea, *which art* a merchant of the people for many iſles, Thus ſaith the Lord God; O Tyrus, thou haſt ſaid, I *am* of perfect beauty.

4 Thy borders *are* in the midſt of the ſeas, thy builders have perfected thy beauty.

5 They have made all thy *ſhip*-boards of fir-trees of Senir: they have taken cedars from Lebanon to make maſts for thee.

6 *Of* the oaks of Baſhan have they made thine oars, the company of the Aſhurites have made thy benches *of* ivory, *brought* out of the iſles of Chittim.

ſo much as the duſt of them ſhall be left, and nothing ſhall appear but the rocks on the ſea ſhore, where the city formerly ſtood. Nebuchadrezzar entirely demoliſhed old Tyre, and the ſtones and rubbiſh of it were afterwards made uſe of by Alexander, to carry on a cauſe-way from the continent to the iſland on which new Tyre was built, by which means he made himſelf maſter of that city.

6 *Her daughters which are in the field ſhall be ſlain by the ſword*, &c.] By the daughters of Tyre are meant the leſſer towns, which were under her juriſdiction, as the mother city, and ſeat of the kingdom.

14 *I will make thee like the top of a rock: thou ſhalt be built no more*, &c.] This part of the prophecy was fulfilled in the new Tyre, whoſe inhabitants were quite deſtroyed by Alexander, when he took the city, which afterwards became deſolate.

15 *Shall ſhake at the ſound of thy fall.*] Shall be frightened at the news of thy deſtruction.

16, 17 *Then all the princes of the ſea ſhall come down from their thrones*, &c.] All the princes and rich merchants of Sidon, Carthage, and other maritime cities, who carry on a trade with Tyre, theſe ſhall expreſs a deep concern for her misfortune.

The renowned city which was ſtrong in the ſea, &c.] Tyre was famous for the ſtrength of its ſituation, which was on the ſea-ſhore, and for the number and power of its naval forces.

20 *And I ſhall ſet glory in the land of the living.*] When I ſhall reſtore other cities conquered by the king of Babylon, to that flouriſhing condition they formerly enjoyed among the inhabitants of the earth.

21 *I will make thee a terror, and thou ſhalt be no more*, &c.] Thou ſhalt be left in ruin and deſolation, as a fearful example of thy vengeance.

Commentary and Notes on Chapter XXVII.

2 *Take up a lamentation for Tyrus.*] This alludes to the melancholy ſongs uſed at funerals, wherein the women recounted every thing that was valuable or praiſe-worthy in the deceaſed, and then lamented his loſs. In like manner, thoſe who traded with Tyre ſhould mourn over her, and bewail the loſs of her riches and greatneſs.

4 *Thy borders are in the midſt of the ſea.*] The words are, ſtrictly ſpeaking, a deſcription of new Tyre, which ſtood in an iſland.

Thy builders.] That is, thy ſhip-builders.

5 *Fir-trees of Senir.*] That is, Mount Hermon, anciently called Senir.

6 *Iſles of Chittim.*] Countries adjoining to the Mediterranean. Iſaiah xxiii. 1.

7 Fine linen with broidered work from Egypt was that which thou ſpreadeſt forth to be thy ſail; blue and purple from the iſles of Eliſha was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wiſe *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal and the wiſe *men* thereof were in thee thy calkers: all the ſhips of the ſea with their mariners were in thee to occupy thy merchandiſe.

10 They of Perſia, and of Lud, and of Phut, were in thine army, thy men of war: they hanged the ſhield and helmet in thee; they ſet forth thy comelineſs.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their ſhields upon thy walls round about; they have made thy beauty perfect.

12 Tarſhiſh *was* thy merchants by reaſon of the multitude of all *kind of* riches; with ſilver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meſhech, they *were* thy merchants; they traded the perſons of men and veſſels of braſs in thy market.

14 They of the houſe of Togarmah traded in thy fairs with horſes, and horſemen, and mules.

15 The men of Dedan *were* thy merchants; many iſles *were* the merchandiſe of thine hand: they brought thee *for* a preſent horns of ivory, and ebony.

16 Syria *was* thy merchant by reaſon of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple and broidered work, and fine linen, and coral and agate.

17 Judah, and the land of Iſrael, they *were* thy merchants? they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

18 Damaſcus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wood.

19 Dan alſo and Javin going to and fro occupied in thy fairs: bright iron, caſſia, and calamus were in thy market.

20 Dedan *was* thy merchant in precious cloths for chariots.

21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in theſe *were they* thy merchants.

22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all ſpices, and with all precious ſtones, and gold.

23 Haran, and Canneh, and Eden the merchants of Sheba, Aſſhur, *and* Childmad *were* thy merchants.

24 Theſe *were* thy merchants in all ſorts *of things*, in blue clothes, and broidered work, and in cheſts of rich apparel, bound with cords, and made of cedar among thy merchandiſe.

25 The ſhips of Tarſhiſh did ſing of thee in thy market; and thou waſt repleniſhed and made very glorious in the midſt of the ſeas.

26 ¶ Thy rowers have brought thee into great waters: the eaſt wind hath broken thee in the midſt of the ſeas.

27 Thy riches and thy fairs, thy merchandiſe, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandiſe, and all thy men of war that *are* in thee, and in all thy company which *is* in the midſt of thee, ſhall fall into the midſt of the ſeas in the day of thy ruin.

28 The ſuburbs ſhall ſhake at the ſound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the ſea, ſhall come down from their ſhips, they ſhall ſtand upon the land;

30 And ſhall cauſe their voice to be heard againſt thee, and ſhall cry bitterly, and ſhall caſt up duſt upon their heads, they ſhall wallow themſelves in the aſhes.

31 And they ſhall make themſelves utterly bald for thee, and gird them with ſackcloth, and they ſhall weep for thee with bitterneſs of heart, *and* bitter wailing.

32 And in their wailing they ſhall take up a lamentation for thee, and lament over thee *ſaying*, What *city is* like Tyrus, like the deſtroyed in the midſt of the ſea?

33 When thy wares went forth out of the ſeas, thou filledſt many people; thou didſt enrich the kings of the earth with the multitude of thy riches, and of thy merchandiſes.

34 In the time *when* thou ſhalt be broken by the ſeas in the depths of the waters, thy merchandiſe and all thy company in the midſt of thee ſhall fall.

35 All

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7 *Fine Linen with broidered work from Egypt, was that which thou ſpreadeſt forth to be thy ſail*, &c.] Fine linen was one of the principal commodities of Egypt, and worn by princes and great men. And hence we ſee to what exceſs of vanity the Tyrians were arrived, to uſe ſuch coſtly manufactures for their ſails.

11 *The Gammadims were in thy towers*, &c.] It is uncertain what people are meant by the word *Gammadims*. Mr. Fuller ſuppoſes them to be Phœnicians; Ludolphus, that they were Africans; the Chaldee paraphraſt takes them to be Cappadocians; but Dr. Spencer is of opinion, that they were not men but images of their tutelar gods, like the Lares among the Romans.

12 *Tarſhiſh was thy merchant*, &c.) Commentators are not agreed with regard to the ſituation of *Tarſhiſh*; but the moſt probable opinion is, that it was a port of Spain, called by the Greek and Latin authors *Tarteſſus*, ſituated near the place where Cadiz now ſtands, famous for the pillars of Hercules, the utmoſt boundary of the ancient navigation.

13 *Javan, Tubal, and Meſhech.*] The firſt ſignifies Ionia, or Greece; the other Bochart ſuppoſes to be thoſe people afterwards called Tibareni and Moſchi, ſituate near the Euxine ſea.

They traded the perſons of men) In buying and ſelling ſlaves.

15 *Horns of ivory.*) Septuagint reads, elephant's teeth.

17 *Minnith*) A place belonging to the Ammonites, where the beſt wheat grew.

Pannag.) Moſt probably rich ointment or gum.

18 *Helbon.*) The ſame place that is now called Aleppo.

25 *The ſhips of Tarſhiſh did ſing of thee in thy market*, &c.) Ships of Tarſhiſh is a general expreſſion for any trading or merchant ſhips. The prophet had already reckoned up the principal countries that traded with Tyre, and here adds in comprehenſive terms, that all merchants ſung or ſpake great things of her riches.

26 *The eaſt wind hath broken thee in the midſt of the ſeas*, &c.) As the violence of the eaſt wind occaſions many ſhipwrecks in the ſea, ſo the Chaldean army, compared elſewhere to an eaſt wind, ſhall ruin thy ſtrength and glory, and leave thee like a wreck caſt upon the ſhore.

28 *The ſuburbs.*) The cities near thee.

30 *Caſt duſt upon their heads.*) See notes on 1 Sam. iv. 12. and Job. ii. 12.

31 *Make themſelves utterly bald*) Thus Priam in Iliad 22.

> ------------------Acting what no words could ſay, *Pope.*
> Rent from his head the ſilver locks away.

This cuſtom of tearing off the hair was done not only in token of ſorrow, but had a concealed meaning, that as the hair was ſeparated from the head, and was never more to be joined to it, ſo was the dead for ever ſeparated from the living, never more to return.

35 All the inhabitants of the iſles ſhall be aſtoniſhed at thee, and their kings ſhall be ſore afraid, they ſhall be troubled in *their* countenance.

36 The merchants among the people ſhall hiſs at thee, thou ſhalt be a terror, and never *ſhalt be* any more.

C H A P. XXVIII.

1 *God's judgment upon the prince of Tyrus.* 20 *The judgment of Zidon.*

THE word of the Lord came again unto me, ſaying,

2 Son of man ſay unto the prince of Tyrus, Thus ſaith the Lord God, Becauſe thine heart *is* lifted up, and thou haſt ſaid, I *am* a god, I ſit in the ſeat of God, in the midſt of the ſeas; yet thou *art* a man and not God, though thou ſet thine heart as the heart of God.

3 Behold, thou *art* wiſer than Daniel; there is no ſecret that they can hide from thee.

4 With thy wiſdom and with thy underſtanding thou haſt gotten thee riches, and haſt gotten gold and ſilver into thy treaſures:

5 By thy great wiſdom *and* by thy traffick haſt thou increaſed thy riches, and thine heart is lifted up becauſe of thy riches.

6 Therefore thus ſaith the Lord God; Becauſe thou haſt ſet thine heart as the heart of God.

7 Behold therefore I will bring ſtrangers upon thee, the terrible of the nations: and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs.

8 They ſhall bring thee down to the pit, and thou ſhalt die the deaths of *them that are* ſlain in the midſt of the ſeas.

9 Wilt thou yet ſay before him that ſlayeth thee, I *am* God; but thou *ſhalt be* a man, and no God, in the hand of him that ſlayeth thee.

10 Thou ſhalt die the deaths of the uncircumciſed, by the hand of ſtrangers: for I have ſpoken *it*, ſaith the Lord God.

11 ¶ Moreover, the word of the Lord came unto me, ſaying,

12 Son of man, take up a lamentation upon the king of Tyrus, and ſay unto him, Thus ſaith the Lord God: Thou ſealeſt up the ſum, full of wiſdom and perfect in beauty.

13 Thou haſt been in Eden the garden of God: every precious ſtone *was* thy covering, the ſardius, topaz, and the diamond, the beryl, the onyx, and the jaſper, the ſapphire, the emerald, and the carbuncle, and gold: the workmanſhip of thy tabrets and of thy pipes was prepared in thee, in the day that thou waſt created.

14 Thou *art* the anointed cherub that covereth; and I have ſet thee *ſo*: thou waſt upon the holy mountain of God; thou haſt walked up and down in the midſt of the ſtones of fire.

15 Thou *waſt* perfect in thy ways from the day that thou waſt created, till iniquity was found in thee.

16 By the multitude of thy merchandiſe they have filled the midſt of thee with violence, and thou haſt ſinned: therefore I will caſt thee as profane out of the mountain of God: and I will deſtroy thee, O covering cherub, from the midſt of the ſtones of fire.

17 Thine heart was lifted up becauſe of thy beauty, thou haſt corrupted thy wiſdom by reaſon of thy brightneſs: I will caſt thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou haſt defiled thy ſanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick: therefore will I bring forth a fire from the midſt of thee, it ſhall devour thee, and I will bring thee to aſhes upon the earth in the ſight of all them that behold thee.

19 All

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36 *The merchants among the people ſhall hiſs at thee,* &c.] By way of inſult and deriſion, as men are apt to deſpiſe thoſe in adverſity whom they courted and reſpected in proſperity. But the Chaldee paraphraſt renders it, *they ſhall be aſtoniſhed;* and this ſenſe agrees better with the lamentations of the ſea faring men, ſpoken of in the preceding verſes.

Commentary and Notes on Chapter XXVIII.

2 *I am a god, I ſit in the ſeat of God, in the midſt of the ſeas,* &c.] Some princes have been ſo extravagant as to affect divine honours, and this ſeems to have been the temper of the vain prince of Tyre: the words are an inſolent boaſt of ſelf-ſufficiency, as if he had ſaid, I neither fear any prince, nor ſtand in need of aſſiſtance: I am ſeated in a place of impregnable ſtrength; the ſeas ſurround me; I am free from the aſſaults of an enemy.

4 *Thou art wiſer than Daniel.*) The fame of Daniel's wiſdom was quickly ſpread over Chaldea.

8 *The deaths of them that are ſlain in the midſt of the ſeas.*] That is, the deaths of thoſe that are periſhed in the flood. *Peters.*

9 *Wilt thou yet ſay before him that ſlayeth thee, I am God.*] Mortality will certainly convince thee of thy folly in pretending to divine honours.

10 *Thou ſhalt die the deaths of the uncircumciſed,* &c.] Thou ſhalt die by ſuch a remarkable judgment as God uſually inflicts upon notorious offenders; thou ſhalt fall untimely like other enemies of the Almighty and his truth. Circumciſion being the right which diſtinguiſhes the people of God from the heathen, uncircumciſed is uſed by the ſacred writers to ſignify wicked or profane. Accordingly the Chaldee paraphraſt renders this paſſage, *thou ſhalt die the death of the wicked.*

12 *Thou ſealeſt up the ſum,* &c.] In thy own opinion thou art the perfect pattern of wiſdom and all other excellencies.

13 *Thou haſt been in Eden, the garden of God.*] As thy ſituation was pleaſant, ſo thou waſt plentifully ſupplied with every thing that could contribute to render thy life pleaſant and agreeable. A ſtate of paradiſe in the common acceptation denotes a condition every way complete and happy; but this expreſſion alludes to the happineſs which Adam enjoyed in paradiſe before his fall.

Every precious ſtone was thy covering, &c.] Like a great prince or monarch, thy crown was adorned with the choiceſt jewels, and thou waſt arrayed with royal robes, enriched with gold and precious ſtones.

14 *Thou art the anointed cherub that covereth,* &c.] Anointing is the ceremony wherewith kings were inaugurated; the prophet therefore compares the prince of Tyre to a principal cherub, one of the chief of the angelic hoſt, who attend upon the Almighty in heaven, and are repreſented by the cherubims overſhadowing the mercy-ſeat.

Thou waſt upon the holy mountain of God, &c.] The temple is often ſtiled God's holy mountain, and being the place of his peculiar reſidence, is ſometimes uſed for heaven itſelf. The prophet therefore compares this prince to the cherubims over-ſhadowing the mercy-ſeat, or the angels who ſtood before the throne of the moſt high, typified by the cherubims in the temple, the expreſſion alludes to the high ſtation of ſatan before his apoſtacy.

16 *By the multitude of thy merchandiſe they have filled the midſt of thee with violence,* &c.] Thy ſkill in trade hath degenerated into violence, cheating and extortion; for which I will degrade thee from the honour of being near me as my miniſter, and the executing of my commands, by which thou didſt reſemble the dignity of the angelic hoſt.

18 *Thou haſt defiled thy ſanctuaries by the multitude of thine iniquities,* &c.] The word *mikdaſh*, here rendered ſanctuary, ſignifies alſo a palace, and ſeems to be the proper ſenſe here. The meaning of the paſſage therefore will be, that ſince their palaces and ſtately buildings are filled with iniquity and injuſtice, which they have practiſed in their trade and commerce, therefore God will utterly deſtroy them by Nebuchadrezzar, who accordingly reduced the city to a heap of aſhes and rubbiſh. But if we follow our tranſlation, it imports a denunciation of God's judgments, for filling their idolatrous temples with riches acquired by injuſtice.

19 All they that know thee among the people ſhall be aſtoniſhed at thee: thou ſhalt be a terror, and never *ſhalt* thou *be* any more.

20 ¶ Again the word of the Lord came unto me, ſaying,

21 Son of man, ſet thy face againſt Zidon, and propheſy againſt it.

22 And ſay, Thus ſaith the Lord God; Behold, I *am* againſt thee, O Zidon; and I will be glorified in the midſt of thee; and they ſhall know that I *am* the Lord, when I ſhall have executed judgments in her, and ſhall be ſanctified in her.

23 For I will ſend into her peſtilence, and blood into her ſtreets; and the wounded ſhall be judged in the midſt of her by the ſword upon her on every ſide; and they ſhall know that I am the Lord.

24 ¶ And there ſhall be no more a pricking brier unto the houſe of Iſrael, nor *any* grieving thorn of all *that are* round about them that deſpiſed them; and they ſhall know that I *am* the Lord God.

25 Thus ſaith the Lord God; When I ſhall have gathered the houſe of Iſrael from the people among whom they are ſcattered, and ſhall be ſanctified in them in the ſight of the heathen, then ſhall they dwell in their land that I have given to my ſervant Jacob.

26 And they ſhall dwell ſafely therein, and ſhall build houſes, and plant vineyards; yea, they ſhall dwell with confidence, when I have executed judgments upon all thoſe that deſpiſe them round about them; and they ſhall know that I *am* the Lord their God.

CHAP. XXIX.

1 *The judgment of Pharaoh.* 8 *The deſolation of Egypt.*
21 *Iſrael ſhall be reſtored.*

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the Lord came unto me, ſaying,

2 Son of man, ſet thy face againſt Pharaoh king of Egypt, and propheſy againſt him, and againſt all Egypt.

3 Speak and ſay, Thus ſaith the Lord God; Behold, I *am* againſt thee, Pharaoh king of Egypt, the great dragon that lieth in the midſt of his rivers, which hath ſaid, My river *is* mine own, and I have made *it* for myſelf.

4 But I will put hooks in thy jaws, and I will cauſe the fiſh of thy rivers to ſtick unto thy ſcales, and I will bring thee up out of the midſt of thy rivers, and all the fiſh of thy rivers ſhall ſtick unto thy ſcales.

5 And I will leave thee *thrown* into the wilderneſs, thee and all the fiſh of thy rivers: thou ſhalt fall upon the open fields; thou ſhalt not be brought together, nor gathered: I have given thee for meat to the beaſt of the field, and to the fowls of the heaven.

6 And all the inhabitants of Egypt ſhall know that I *am* the Lord, becauſe they have been a ſtaff of reed to the houſe of Iſrael.

7 When they took hold of thee by thy hand, thou didſt break, and rend all their ſhoulder: and when they leaned upon thee, thou brakeſt, and madeſt all their loins to be at a ſtand.

8 ¶ Therefore thus ſaith the Lord God, Behold, I will bring a ſword upon thee, and cut off man and beaſt out of thee.

9 And the land of Egypt ſhall be deſolate and waſte, *and* they ſhall know that I *am* the Lord; becauſe he hath ſaid, The river *is* mine, and I have made *it*.

10 Behold therefore, I *am* againſt thee, and againſt thy rivers, and I will make the land of Egypt utterly waſte *and* deſolate, from the tower of Syene, even unto the border of Ethiopia.

11 No foot of man ſhall paſs through it, nor foot of beaſt ſhall paſs through it, neither ſhall it be inhabited forty years.

12 And I will make the land of Egypt deſolate in the midſt of the countries *that are* deſolate, and her cities among the cities *that are* laid waſte, ſhall be deſolate forty years: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

13 ¶ Yet thus ſaith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were ſcattered.

14 And I will bring again the captivity of Egypt, and will cauſe them to return *into* the land of Pathros, into the land of their habitation, and they ſhall be there a baſe kingdom.

15 It ſhall be the baſeſt of the kingdoms, neither ſhall it exalt itſelf any more above the nations: for I will diminiſh them, that they ſhall no more rule over the nations.

16 And it ſhall be no more the confidence of the houſe of Iſrael, which bringeth *their* iniquity to remembrance, when they ſhall look after them: but they ſhall know that I *am* the Lord God.

17 ¶ And it came to paſs in the ſeven and twentieth year, in the firſt *month*, in the firſt *day* of the month: the word of the Lord came unto me, ſaying,

18 Son

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22 *I will be glorified in the midſt of thee.*] I will make my power and juſtice known by the judgments I will execute upon thee.

And ſhall be ſanctified in her.] God is ſaid to be ſanctified in thoſe for whoſe preſervation or deſtruction he exerts his power in a remarkable manner.

24 *And there ſhall be no more a pricking brier unto the houſe of Iſrael,* &c.] My people ſhall dwell quietly and ſecurely in their own land, when the reſt of their wicked neighbours are deſtroyed, who continually vexed them, and were as ſo many thorns in their ſides. The following verſe ſhews, that this promiſe chiefly relates to the general reſtoration of the Jews, when all the enemies of truth and of the church of the Almighty are vanquiſhed and ſubdued.

26 *When I have executed judgments upon all thoſe who deſpiſe them,* &c.] The prophets conclude their threatenings againſt infidels with gracious promiſes to God's people; implying that he will not make utter deſtruction of them, as of other people, but reſerve a remnant, to whom he will fulfil the promiſes he made to their fathers.

Commentary and Notes on Chapter XXIX.

3 *The great dragon that lieth in the midſt of his rivers,* &c.] By the dragon is here meant the crocodile, a creature found in the river Nile, to which the prophet compares the king of Egypt, becauſe he valued himſelf upon his dominion over that river.

6 *Becauſe they have been a ſtaff of reed to the houſe of Iſrael,* &c.] The expreſſion alludes to the canes or reeds that grow on the banks of the Nile, on which, if a man leaned, they brake and the ſplinters ran into his hand.

14 *Pathros.*) The part of Egypt which is called Thebais. *Bochart.*

15 *The baſeſt of kingdoms.* On the failure of the Perſian empire, Egypt became ſubject to the Macedonians, after them to the Romans, then to the Saracens, then to the Mammalukes, and is now a province of the Turkiſh empire. *Prideaux.*

16 *And it ſhall be no more the confidence of the houſe of Iſrael,* &c.] At the ſame time that the Jews put confidence in Egypt, they

diſtruſted

18 Son of man, Nebuchadrezzar king of Babylon cauſed his army to ſerve a great ſervice againſt Tyrus: every head *was* made bald, and every ſhoulder *was* peeled: yet had he no wages, nor his army for Tyrus, for the ſervice that he had ſerved againſt it.

19 Therefore thus ſaith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he ſhall take her multitude, and take her ſpoil, and take her prey, and it ſhall be the wages for his army.

20 I have given him the land of Egypt *for* his labour wherewith he ſerved againſt it, becauſe they wrought for me, ſaith the Lord God.

21 ¶ In that day will I cauſe the horn of the houſe of Iſrael to bud forth, and I will give thee the opening of the mouth in the midſt of them, and they ſhall know that I *am* the Lord.

CHAP. XXX.

1 *The deſolation of Egypt, and her helpers.* 20 *The arm of Babylon againſt Egypt.*

THE word of the Lord came again unto me, ſaying,

2 Son of man, propheſy and ſay, Thus ſaith the Lord God, Howl ye, wo worth the day.

3 For the day *is* near, even the day of the Lord *is* near, a cloudy day, it ſhall be the time of the heathen.

4 And the ſword ſhall come upon Egypt, and great pain ſhall be in Ethiopia, when the ſlain ſhall fall in Egypt, and they ſhall take away her multitude, and her foundations ſhall be broken down.

5 Ethiopia, and Lybia, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, ſhall fall with them by the ſword.

6 Thus ſaith the Lord, They alſo that uphold Egypt ſhall fall, and the pride of her power ſhall come down: from the tower of Syene ſhall they fall in it by the ſword, ſaith the Lord God.

7 And they ſhall be deſolate in the midſt of the countries *that are* deſolate, and her cities ſhall be in the midſt of the cities *that are* waſted.

8 And they ſhall know that I *am* the Lord, when I have ſet a fire in Egypt, and *when* all her helpers ſhall be deſtroyed.

9 In that day ſhall meſſengers go forth from me in ſhips, to make the careleſs Ethiopians afraid, and great pain ſhall come upon them, as in the day of Egypt: for lo it cometh.

10 Thus ſaith the Lord God, I will alſo make the multitude of Egypt to ceaſe by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations ſhall be brought to deſtroy the land: and they ſhall draw their ſwords againſt Egypt, and fill the land with the ſlain.

12 And I will make the rivers dry, and ſell the land into the hand of the wicked, and I will make the land waſte, and all that is therein, by the hand of ſtrangers: I the Lord have ſpoken *it*.

13 Thus ſaith the Lord God, I will alſo deſtroy the idols, and I will cauſe *their* images to ceaſe out of Noph: and there ſhall be no more a prince of the land of Egypt, and I will put a fear in the land of Egypt.

14 And I will make Pathros deſolate, and will ſet fire in Zoan, and will execute judgment in No.

15 And I will pour my fury upon Sin, the ſtrength of Egypt, and I will cut off the multitude of No.

16 And I will ſet fire in Egypt, Sin ſhall have great pain, and No ſhall be rent aſunder, and Noph *ſhall have* diſtreſſes daily.

17 The young men of Avan and of Phibeſeth ſhall fall by the ſword; and theſe *cities* ſhall go into captivity.

18 At Tehaphnehes alſo the day ſhall be darkened, when I ſhall break there the yokes of Egypt: and the pomp of her ſtrength ſhall ceaſe in her; as for her, a cloud ſhall cover her, and her daughters ſhall go into captivity.

19 Thus will I execute judgments in Egypt: and they ſhall know that I *am* the Lord.

20 ¶ And

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diſtruſted the promiſes and aſſiſtance of the Almighty, and forſook his worſhip to follow the idolatries of their allies, in order to recommend themſelves to their protection.

18 *Every head was made bald,* &c.] This ſiege laſted thirteen years: the heads of the ſoldiers became bald by continually wearing their helmets, and their ſkin was worn off their ſhoulders with carrying earth to raiſe fortifications.

He had no wages, &c.] The inhabitants had moved their effects to new Tyre, ſo that he was diſappointed of the ſpoil of the city.

21 *In that day will I cauſe the horn of the houſe of Iſrael to bud forth,* &c.] The word horn implies ſtrength, and thence is uſed to denote proſperity or a flouriſhing condition. Here it ſignifies, that notwithſtanding the enemies of God and his church, denoted by Tyre, Egypt, and other oppreſſors of the Jews, the kingdom and ſtate of Iſrael ſhould again flouriſh under the Meſſiah.

Commentary and Notes on Chapter XXX.

3 *A cloudy day.*] When the calamities that are coming upon Egypt ſhall make every thing look dark and diſmal.

It ſhall be the time of the heathen.] The time of the puniſhment of the Egyptians and their allies. The judgments of the Almighty upon particular places and nations are an earneſt of that general judgment, when he ſhall pour out his vengeance upon all the ungodly.

12 *And I will make the rivers dry,* &c.] I will deſtroy the ſtrength of Egypt: the metaphor is taken from the decreaſe or falling of the Nile, upon the overflowings of which all the plenty and proſperity of Egypt depended.

13 *I will alſo deſtroy the idols.*] Idolatry being one of the principal ſins for which God viſits the infidel nations, he will take particular vengeance upon the idols, ſhewing thereby how much he is ſuperior to them in power.

And I will cauſe their images to ceaſe out of Noph.] Noph or Memphis was one of the principal cities of Egypt, a ſeat of their kings, and a place where their ſepulchres were made. This place was famous for the worſhip of Apis or Oſyris; for which reaſon the prophet, in a very peculiar manner, denounces deſtruction to the idolatry of that place.

And there ſhall be no more a prince in the land of Egypt.] It ſhall no more have a natural prince of the Egyptian race to rule over it as formerly, but ſhall be ſubject to foreigners.

And I will put a fear in the land of Egypt.] I will make them fainthearted, and not able to defend themſelves againſt their enemies.

14 *And will ſet fire in Zoan.*] Zoan or Tanis was one of the ancient cities of Egypt, and the metropolis of the kingdom in the time of Moſes.

And will execute judgments in No.] Called in the following verſe *the multitude of No, or Hamon No*; and was probably the ſame with the city of Thebes, famous for its hundred gates.

15 *And I will pour my fury upon Sin, the ſtrength of Egypt.*] It is generally agreed that *Sin* is the ſame with Peluſium, one of the ſeven mouths of the Nile, commonly called the key of Egypt; and therefore ſtrongly fortified that no enemy may gain admittance.

And I will cut off the multitude of No.] Or, as the original has it, of Hamon No. The name is generally ſuppoſed to be derived from Hamon the Egyptian Jupiter. Mizraim the ſon of Ham was the founder of Egypt, called by the pſalmiſt the land of Ham; and this Hamon was probably either Ham himſelf, or one of his poſterity, advanced to divine honours.

18 *When I ſhall break there the yokes of Egypt.*] When I ſhall ſet thoſe at liberty that are oppreſſed with the bondage of Egypt.

20 ¶ And it came to paſs in the eleventh year, in the firſt *month*, in the ſeventh *day* of the month, *that* the word of the Lord came unto me, ſaying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt, and lo, it ſhall not be bound up to be healed, to put a roller to bind it, to make it ſtrong, to hold the ſword.

22 Therefore thus ſaith the Lord God, Behold, I *am* againſt Pharaoh king of Egypt, and will break his arms, the ſtrong, and *that which was* broken: and I will cauſe the ſword to fall out of his hand.

23 And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

24 And I will ſtrengthen the arms of the king of Babylon, and put my ſword in his hand: but I will break Pharaoh's arms, and he ſhall groan before him with the groanings of a deadly wounded *man*.

25 But I will ſtrengthen the arms of the king of Babylon, and the arms of Pharaoh ſhall fall down; and they ſhall know that I *am* the Lord, when I ſhall put my ſword into the hand of the king of Babylon, and he ſhall ſtretch it out upon the land of Egypt.

26 And I will ſcatter the Egyptians among the nations, and diſperſe them among the countries, and they ſhall know that I am the Lord.

CHAP. XXXI.

1 *A relation unto Pharaoh* 3 *of the glory of Aſſyria,* 10 *and the fall thereof for pride.* 18 *The like deſtruction of Egypt.*

AND it came to paſs in the eleventh year in the third *month* in the firſt *day* of the month, *that* the word of the Lord came unto me, ſaying,

2 Son of man, ſpeak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatneſs?

3 ¶ Behold, the aſſyrian *was* a cedar in Lebanon with fair branches, and with a ſhadowing ſhrowd, and of an high ſtature; and his top was among the thick boughs.

4 The waters made him great, the deep ſet him up on high with her rivers running round about his plants, and ſent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, becauſe of the multitude of waters, when he ſhot forth.

6 All the fowls of heaven made their neſts in his boughs, and under his branches did all the beaſts of the field bring forth their young, and under his ſhadow dwelt all great nations.

7 Thus was he fair in his greatneſs, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the cheſnut-trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: ſo that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus ſaith the Lord God, Becauſe thou haſt lifted up thyſelf in height, and he hath ſhot up his top among the thick boughs, and his heart is lifted up in his height.

11 I have therefore delivered him into the hand of the mighty one of the heathen; he ſhall ſurely deal with him; I have driven him out for his wickedneſs.

12 And ſtrangers, the terrible of the nations have cut him off, and have left him: upon the mountains, and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his ſhadow, and have left him.

13 Upon his ruin ſhall all the fowls of the heaven remain, and all the beaſts of the field ſhall be upon his branches:

14 To the end that none of all the trees by the waters exalt themſelves for their height, neither ſhoot up their top among the thick boughs, neither their trees ſtand up in their height, all that drink water: for they are all delivered unto death to the nether parts of the earth in the midſt of the children of men, with them that go down to the pit.

15 Thus ſaith the Lord God; In the day when he went down to the grave, I cauſed a mourning: I covered the deep for him, and I reſtrained the floods thereof, and the great waters were ſtayed: and I cauſed Lebanon to mourn for him; and all the trees of the field fainted for him.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him down to hell with them that deſcend into the pit: and all the trees of Eden, the choice and beſt of Lebanon, all that drink

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Commentary and Notes on Chapter XXXI.

3 *Behold, the Aſſyrian was a cedar in Lebanon,* &c.] The king of Nineveh is here compared to a tall and fair cedar, ſuch as grew on mount Lebanon. It was in this prince's reign, when Nebupoleſſar king of Babylon, and Cyaxeres king of Media joined their forces to beſiege Nineveh; and, after a long ſiege, took and utterly deſtroyed that great and famous city, and put an end to that part of the Aſſyrian empire. In this remarkable cataſtrophe, the prophecies of Nahum, Jonah, and Zephaniah, foretelling the deſtruction of Nineveh, were fulfilled.

4 *The waters made him great.*] The traffick carried on by the navigation of the river Tigris, on which Nineveh was built, made him rich.

6 *All the fowls of heaven made their neſts,* &c.] Several nations applied to him for protection.

8 *The cedars in the garden of God could not hide him,* &c.] He overtopped the cedars, called in the Hebrew the cedars of God; ſuch as may be ſuppoſed to have grown in paradiſe.

13 *Upon his ruin ſhall all the fowls of the heaven remain,* &c.] As birds ſit upon the boughs of a tree cut down, and the beaſts browze upon its branches, ſo his dominions ſhall be a prey to the conquerors.

14 *To the end that none of all the trees by the waters exalt themſelves,* &c.] Thy deſtruction ſhall be a warning to other kings and potentates, to deter them from exalting themſelves in the time of their proſperity.

15 *I cauſed a mourning, and covered the deep for him.*] Or, as the ſenſe might be better expreſſed, *I covered the deep with mourning.* The deep that nurſed this fair tree is deſcribed as mourning its downfal.

I cauſed Lebanon to mourn for him, &c.] The foreſt of Lebanon, and all the ſtately trees in it ſympathized in his misfortunes; that is, all his confederates and allies.

16 *All the trees of Eden, the choice and beſt of Lebanon,* &c.] The deceaſed princes, confederates with the Aſſyrians, deſcribed here as ſo many trees and cedars, ſhall feel ſome mitigation of their calamities, when they ſee thee brought down as low as themſelves.

drink water, ſhall be comforted in the nether parts of the earth.

17 They alſo went down into hell with him, unto *them that be* ſlain with the ſword; and *they that were* his arm, *that* dwelt under his ſhadow in the midſt of the heathen.

18 ¶ To whom art thou thus like in glory and in greatneſs among the trees of Eden? yet ſhalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou ſhalt lie in the midſt of the uncircumciſed with *them that be* ſlain by the ſword. This *is* Pharaoh, and all his multitude, ſaith the Lord God.

CHAP. XXXII.

A lamentation for the fearful fall of Egypt.

AND it came to paſs in the twelfth year, in the twelfth month, in the firſt *day* of the month, *that* the word of the Lord came unto me, ſaying,

2 Son of man, take up a lamentation for Pharoah king of Egypt, and ſay unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the ſeas: and thou cameſt forth with thy rivers, and troubledſt the waters with thy feet, and fouledſt their rivers.

3 Thus ſaith the Lord God; I will therefore ſpread out my net over thee, with a company of many people; and they ſhall bring thee up in my net.

4 Then will I leave thee upon the land, I will caſt thee forth upon the open field, and will cauſe all the fowls of the heaven to remain upon thee, and I will fill the beaſts of the whole earth with thee.

5 And I will lay thy fleſh upon the mountains, and fill the valleys with thy height.

6 I will alſo water with thy blood the land wherein thou ſwimmeſt, *even* to the mountains; and the rivers ſhall be full of thee.

7 And when I ſhall put thee out, I will cover the heaven, and make the ſtars thereof dark; I will cover the ſun with a cloud, and the moon ſhall not give her light.

8 All the bright lights of heaven will I make dark over thee, and ſet darkneſs upon thy land, ſaith the Lord God.

9 I will alſo vex the hearts of many people, when I ſhall bring thy deſtruction among the nations, into the countries which thou haſt not known.

10 Yea, I will make many people amazed at thee, and their kings ſhall be horribly afraid for thee, when I ſhall brandiſh my ſword before them; and they ſhall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 For thus ſaith the Lord God; The ſword of the king of Babylon ſhall come upon thee.

12 By the ſwords of the mighty will I cauſe thy multitude to fall, the terrible of the nations all of them; and they ſhall ſpoil the pomp of Egypt, and all the multitude thereof ſhall be deſtroyed.

13 I will deſtroy alſo all the beaſts thereof from beſides the great waters, neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them.

14 Then will I make their waters deep, and cauſe their rivers to run like oil, ſaith the Lord God.

15 When I ſhall make the land of Egypt deſolate, and the country ſhall be deſtitute of that whereof it was full, when I ſhall ſmite all them that dwell therein, then ſhall they know that I *am* the Lord.

16 This *is* the lamentation wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for her, *even* for Egypt, and for all her multitude, ſaith the Lord God.

17 ¶ It came to paſs alſo in the twelfth year, in the fifteenth *day* of the month, *that* the word of the Lord came unto me, ſaying,

18 Son of man, wail for the multitude of Egypt, and caſt them down *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom doſt thou paſs in beauty? go down and be thou laid with the uncircumciſed.

20 They ſhall fall in the midſt of *them that are* ſlain by the ſword: ſhe is delivered to the ſword: draw her and all her multitude.

21 The ſtrong among the mighty ſhall ſpeak to him out of the midſt of hell with them that help him: they are gone down, they lie uncircumciſed, ſlain by the ſword.

22 Aſhur

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18 *To whom art thou thus like in glory and in greatneſs among the trees of Eden?*] The prophet now applies himſelf to the king of Egypt, and aſks him, Wilt thou ſtill boaſt thyſelf as if no prince was thine equal? But remember, that thou ſhalt undergo the ſame fate with this fair flouriſhing cedar, the king of Aſſyria.

This is Pharaoh and all his multitude, ſaith the Lord God.] The judgments that befel the king of Aſſyria, here deſcribed, is an exact repreſentation of the deſtruction of Pharaoh and his people.

Commentary and Notes on Chapter XXXII.

2 *Thou art like a young lion of the nations,* &c.] Thou art like a beaſt of prey devouring far and near.

Thou art like a whale in the ſeas, &c.] By the word *tannim*, here rendered a whale, we may properly underſtand a crocodile; and the following deſcription agrees very well with that amphibious animal, but cannot be applied to the whale.

3 *I will therefore ſpread out my net over thee,* &c.] I will bring thine enemies upon thee, who ſhall encompaſs and take thee, as a wild beaſt, or a monſtrous fiſh is taken in a net.

6 *I will alſo water with thy blood the land in which thou ſwimmeſt,* &c.] The land ſhall be covered with thy blood, even the country where thou exerciſeſt thy tyranny, like that of the great fiſh over the ſmaller in the waters.

7, 8 *I will cover the heaven, and make the ſtars thereof dark,* &c.] Theſe metaphors denote the downfal of ſtates and governments, kings and rulers being figuratively expreſſed by the ſun, moon, and ſtars. The judgments of the Almighty being earneſts of a general judgment, they are deſcribed in ſuch terms as if the whole frame of nature was diſſolved.

9 *I will alſo vex the hearts of many people, when I ſhall bring thy deſtruction among the nations,* &c.] When the exiles ſhall be diſperſed in foreign nations, and relate the miſerable circumſtances of thy deſtruction, it ſhall cauſe grief and conſternation in all that hear it.

13 *Neither ſhall the foot of man trouble them any more,* &c.] The men and beaſts in Egypt being entirely deſtroyed, it ſhall be like the waters of a river which are never diſturbed, but run pure and clear like oil.

20 *Draw her and all her multitudes,* &c.] Carry her and her people away to the grave, like ſo many carcaſſes that are buried without diſtinction

21 *The ſtrong among the mighty ſhall ſpeak to him out of the midſt of hell with them that help him,* &c.] The prophet has given in this and the following verſes, a poetical deſcription of the infernal regions; where the ghoſts of deceaſed tyrants, with their ſubjects, are repreſented as coming to meet the king of Egypt and his auxiliaries, upon their arrival at the ſame place. By the word *hell* is to be underſtood the ſtate of the dead.

22 Aſhur *is* there, and all her company: his graves *are* about him: all of them ſlain, fallen by the ſword.

23 Whoſe graves are ſet in the ſides of the pit, and her company is round about her grave: all of them ſlain, fallen by the ſword, which cauſed terror in the land of the living.

24 There *is* Elam and all her multitude round about her grave, all of them ſlain, fallen by the ſword, which are gone down uncircumciſed unto the nether parts of the earth, which cauſed their terror in the land of the living; yet have they born their ſhame with them that go down to the pit.

25 They have ſet her a bed in the midſt of the ſlain with all her multitude: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword: though their terror was cauſed in the land of the living, yet have they born their ſhame with them that go down to the pit: he is put in the midſt of *them that be* ſlain.

26 There *is* Meſhech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword, though they cauſed their terror in the land of the living.

27 And they ſhall not lie with the mighty *that are* fallen of the uncircumciſed, which are gone down to hell with their weapons of war: and they have laid their ſwords under their heads, but their iniquities ſhall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou ſhalt be broken in the midſt of the uncircumciſed, and ſhalt lie with *them that are* ſlain with the ſword.

29 There *is* Edom, her kings and all her princes, which with their mighty are laid by *them that were* ſlain by the ſword: they ſhall lie with the uncircumciſed, and with them that go down to the pit.

30 There *be* the princes of the north all of them, and all the Zidonians which are gone down with the ſlain, with their terror they are aſhamed of their might, and they lie uncircumciſed with *them that be* ſlain by the ſword and bear their ſhame, with them that go down to the pit.

31 Pharaoh ſhall ſee them, and ſhall be comforted over all his multitude, *even* Pharaoh and all his army ſlain by the ſword, ſaith the Lord God.

32 For I have cauſed my terror in the land of the living: and he ſhall be laid in the midſt of the uncircumciſed with *them that are* ſlain with the ſword, *even* Pharaoh and all his multitude, ſaith the Lord God.

CHAP. XXXIII.

1 *The watchman's duty.* 7 *Ezekiel is admoniſhed.* 17 *God's juſtice maintained.*

AGAIN the word of the Lord came unto me, ſaying,

2 Son of man, ſpeak to the children of thy people, and ſay unto them, When I bring the ſword upon a land, if the people of the land take a man of their coaſts, and ſet him for their watchman:

3 If when he ſeeth the ſword come upon the land, he blow the trumpet, and warn the people;

4 Then whoſoever heareth the ſound of the trumpet, and taketh not warning; if the ſword come, and take him away, his blood ſhall be upon his own head.

5 He heard the ſound of the trumpet, and took not warning, his blood ſhall be upon him: but he that taketh warning, ſhall deliver his ſoul.

6 But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned: if the ſword come and take *any* perſon from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand.

7 ¶ So thou, O ſon of man, I have ſet thee a watchman unto the houſe of Iſrael: therefore thou ſhalt hear the word at my mouth, and warn them from me.

8 When I ſay unto the wicked, O wicked *man*, thou ſhalt ſurely die; if thou doſt not ſpeak to warn the wicked from his way, that wicked *man* ſhall die in his iniquity, but his blood will I require at thine hand.

9 Nevertheleſs, if thou warn the wicked of his way to turn from it: if he do not turn from his way, he ſhall die in his iniquity, but thou haſt delivered thy ſoul.

10 ¶ Therefore, O thou ſon of man, ſpeak unto the houſe of Iſrael, Thus ye ſpeak, ſaying, If our tranſgreſſions and our ſins *be* upon us, and we pine away in them, how ſhould we then live?

11 Say unto them, *As* I live, ſaith the Lord God, I have no pleaſure in the death of the wicked; but that the wicked turn from his way, and live: turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael?

12 Therefore

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22 *Aſhur is there, and all her company,* &c.] The Aſſyrians, both king and people, whoſe deſtruction is repreſented in the foregoing chapter.

25 *A bed in the midſt of her ſlain.*] The word bed is here uſed for the grave.

27 *Gone down to hell with their weapons.*) Thus Virgil deſcribes his heroes in the Elyſian fields, Æneid, book 6.

> Thoſe pleaſing cares the heroes felt, alive
> For chariots, ſteeds, and arms, in death ſurvive. *Pitt.*

30 *There be the princes of the north all of them, and all the Zidonians,* &c.] By the princes of the north, the prophet ſeems to mean the Tyrians and their allies; joined here with the Zidonians their near neighbours, from their being placed together in this prophecy, as ſharers in the ſame deſtruction.

32 *For I have cauſed my terror in the land of the living,* &c.] As theſe kings and nations have been a terror to the world whilſt they lived in it, ſo I will now be a terror to them: eſpecially to Pharaoh and his people, in making them a remarkable example of my vengeance.

Commentary and Notes on Chapter XXXIII.

5 *But he that taketh warning ſhall deliver his ſoul.*) That is, he ſhall ſave his life from the danger that threatens it. In like manner he who takes warning by the prophets admonition, ſhall preſerve himſelf from the judgments, threatened againſt ſinners.

10 *If our tranſgreſſions and our ſins be upon us, and we pine away in them, how ſhould we then live?*] Thou haſt already threatened that we ſhould pine away in our ſins, how then can the promiſes of life belong to us? Theſe are the words of perſons deſpairing of God's mercy, and from thence taking encouragement to continue in their ſins.

12 Therefore, thou ſon of man, ſay unto the children of thy people, The righteouſneſs of the righteous ſhall not deliver him in the day of his tranſgreſſion: as for the wickedneſs of the wicked, he ſhall not fall thereby in the day that he turneth from his wickedneſs; neither ſhall the righteous be able to live for *his righteouſneſs* in the day that he ſinneth.

13 When I ſhall ſay to the righteous, *that* he ſhall ſurely live: if he truſt to his own righteouſneſs, and commit iniquity; all his righteouſneſs ſhall not be remembered, but for his iniquity that he hath committed, he ſhall die for it.

14 Again, when I ſay unto the wicked, Thou ſhalt ſurely die: if he turn from his ſin, and do that which is lawful and right;

15 *If* the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life without committing iniquity; he ſhall ſurely live, he ſhall not die.

16 None of his ſins that he hath committed, ſhall be mentioned unto him: he hath done that which is lawful and right; he ſhall ſurely live.

17 ¶ Yet the children of thy people ſay, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteouſneſs, and committeth iniquity, he ſhall even die thereby.

19 But if the wicked turn from his wickedneſs, and do that which is lawful and right, he ſhall live thereby.

20 Yet ye ſay, The way of the Lord is not equal: O ye houſe of Iſrael, I will judge you every one after his ways.

21 ¶ And it came to paſs in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had eſcaped out of Jeruſalem, came unto me, ſaying, The city is ſmitten.

22 Now the hand of the Lord was upon me in the evening, afore he that was eſcaped came; and had opened my mouth, until he came to me in the morning, and my mouth was opened, and I was no more dumb.

23 Then the word of the Lord came unto me, ſaying,

24 Son of man, they that inhabit thoſe waſtes of the land of Iſrael, ſpeak, ſaying, Abraham was one, and he inherited the land: but we *are* many, the land is given us for inheritance.

25 Wherefore ſay unto them, Thus ſaith the Lord God, Ye eat with the blood, and lift up your eyes toward your idols, and ſhed blood; and ſhall ye poſſeſs the land?

26 Ye ſtand upon your ſword, ye work abomination, and ye defile every one his neighbours wife; and ſhall ye poſſeſs the land?

27 Say thou thus unto them, Thus ſaith the Lord God, *As* I live, ſurely they that are in the waſtes ſhall fall by the ſword, and him that is in the open field will I give to the beaſts to be devoured: and they that *be* in the forts, and in the caves, ſhall die of the peſtilence.

28 For I will lay the land moſt deſolate, and the pomp of her ſtrength ſhall ceaſe; and the mountains of Iſrael ſhall be deſolate, that none ſhall paſs through.

29 Then ſhall they know that I am the Lord, when I have laid the land moſt deſolate, becauſe of all their abominations which they have committed.

30 ¶ Alſo, thou ſon of man, the children of thy people ſtill are talking againſt thee by the walls, and in the doors of the houſes, and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the Lord.

31 And they come unto thee as the people cometh, and they ſit before thee *as* my people, and they hear thy words, but they will not do them; for with their mouth they ſhew much love, *but* their heart goeth after their covetouſneſs.

32 And lo, thou *art* unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: for they hear thy words, but they do them not.

33 And when this cometh to paſs, (lo, it will come,) then ſhall they know that a prophet hath been among them.

CHAP. XXXIV.

1 *Bad ſhepherds reproved.* 7 *Their judgment.* 11 *God's providence for his ſlock.* 20 *The kingdom of Chriſt.*

AND the word of the Lord came unto me, ſaying,

2 Son

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13 *If he truſt to his own righteouſneſs*, &c.] If he rely upon the good works he hath done, and think the worth of them will overbalance the guilt of his evil deeds. This ſeems to be the opinion of the latter Jews, who lay this down for a certain rule in their miſhna, that all Iſrael hath a ſhare in the world to come.

21 *In the twelfth year of our captivity*, &c.] The news of the taking and burning of Jeruſalem was brought to that part of the Babyloniſh dominions where the Jewiſh captives were placed, in about a year and four months after the calamity happened.

24 *Abraham was one, and he inherited the land*, &c.] If Abraham being only a ſingle perſon, had the whole country of Judea given to him, there is much greater reaſon to conclude, that God will preſerve the poſſeſſion of it to us, who are a numerous part of Abraham's poſterity. Theſe men ſpake after the vain manner of the Jews, who fondly preſume, that they have a right to all the promiſes made to Abraham. The title of *one* is given to that patriarch in other places of ſcripture, becauſe he was ſingled out from the reſt of his family, to be the original or head of the Jewiſh nation.

25 *Ye eat with the blood.*] Which was ſeveral times forbidden in the law, as being a heathen rite.

26 *Ye ſtand upon your ſword.*] Ye make your ſtrength the law of juſtice.

27 *And they that be in the forts and in the caves, ſhall die of the peſtilence.*] The caves here mentioned where a ſet of ſtrong holds formed by nature in the rocks, or cut out in the ſides of the mountains. They were ſo large that men might ſecure themſelves, their families and goods in them. Such was the cave of Adulam, where David had his reſidence for ſome time, and was reſorted to by his relations, and the principal officers of his army.

32 *And lo, thou art unto them as a very lovely ſong*, &c.] They come to hear thee for their entertainment, not for their edification, as many go to hear famed and elegant preachers. St. Auguſtine tells us, that he himſelf was ſuch an auditor of St. Ambroſe before he was converted. "I heard him diligently ſays he, but not with that application of mind which I ought to have done; but I came rather out of curioſity, to know whether his eloquence was anſwerable to the opinion the world had conceived of it. I was very attentive to his ſtile; I was charmed with the ſweetneſs of his delivery; but had little value or concern for the ſubjects he treated of."

33 *And when this cometh to paſs, lo it will come*, &c. Or rather, *lo it is come*, &c. When you ſee my prophecies concerning the deſtruction of Jeruſalem actually come to paſs, as it appears they are at this very time, then you will be convinced of the truth of my miſſion, and of your own inexcuſable crime in deſpiſing my predictions,

2 Son of man, propheſy againſt the ſhepherds of Iſrael, propheſy, and ſay unto them, Thus ſaith the Lord God unto the ſhepherds; Wo *be* to the ſhepherds of Iſrael that do feed themſelves! ſhould not the ſhepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.

4 The diſeaſed have ye not ſtrengthened, neither have ye healed *that which was* ſick, neither have ye bound up *that which was* broken, neither have ye brought again *that which was* driven away, neither have ye ſought *that which was* loſt; but with force and with cruelty have ye ruled them.

5 And they were ſcattered becauſe *there is* no ſhepherd: and they became meat to all the beaſts of the field when they were ſcattered.

6 My ſheep wandered through all the mountains, and upon every high hill; yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek *after them.*

7 ¶ Therefore, ye ſhepherds hear the word of the Lord;

8 *As* I live, ſaith the Lord God, ſurely becauſe my flock became a prey, and my flock became meat to every beaſt of the field, becauſe *there was* no ſhepherd, neither did my ſhepherds ſearch for my flock, but the ſhepherds fed themſelves, and fed not my flock;

9 Therefore, O ye ſhepherds, hear the word of the Lord;

10 Thus ſaith the Lord God; Behold, I *am* againſt the ſhepherds: and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock; neither ſhall the ſhepherds feed themſelves any more: for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus ſaith the Lord God; Behold I, *even* I, will both ſearch my ſheep, and ſeek them out.

12 As a ſhepherd ſeeketh out his flock in the day that he is among his ſheep *that are* ſcattered; ſo will I ſeek out my ſheep, and will deliver them out of all places where they have been ſcattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Iſrael by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good paſture, and upon the high mountains of Iſrael ſhall their fold be: there ſhall they lie in a good fold, and *in* a fat paſture ſhall they feed upon the mountains of Iſrael.

15 I will feed my flock, and I will cauſe them to lie down, ſaith the Lord God.

16 I will ſeek *that which was* loſt, and bring again *that which was* driven away, and will bind up *that which was* broken, and will ſtrengthen *that which was* ſick, but I will deſtroy the fat and the ſtrong; I will feed them with judgment.

17 And *as for* you, O my flock, thus ſaith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he-goats.

18 *Seemeth it* a ſmall thing unto you to have eaten up the good paſture, but ye muſt tread down with your feet the reſidue of your paſtures? and to have drunk of the deep waters, but you muſt foul the reſidue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet: and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus ſaith the Lord God unto them, Behold I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Becauſe ye have thruſt with ſide and with ſhoulder, and puſhed all the diſeaſed with your horns, till ye have ſcattered them abroad;

22 Therefore will I ſave my flock, and they ſhall no more be a prey; and I will judge between cattle and cattle.

23 And I will ſet up one ſhepherd over them, and he ſhall feed them, *even* my ſervant David: he ſhall feed them, and he ſhall be their ſhepherd.

24 And

Commentary and Notes on Chapter XXXIV.

2 *Prophecy againſt the ſhepherds of Iſrael,* &c.] The word *ſhepherd* in the prophetical writings comprehends both civil and eccleſiaſtical governors; princes being called ſhepherds of their people, as well as thoſe who have the immediate care of their ſouls.

Wo be to the ſhepherds of Iſrael that do feed themſelves, &c.] That regard their own profit and advantage, not the good of the people committed to their care.

3 *Ye kill them that are fed,* &c.] That is, ye take away the lives of the wealthy and ſubſtantial, that ye may enrich yourſelves with their eſtates.

4 *The diſeaſed have ye not ſtrengthened.*] Ye have not applied proper remedies to the wants and neceſſities of the people committed to your care.

Neither have ye brought again that which was driven away, &c) Ye have not ſought, by good inſtructions, to reduce thoſe that have been ſeduced into error; or to reclaim thoſe that are ready to be loſt and periſh in their ſins.

6 *My ſheep wandered through all the mountains,* &c.) As ſheep, when deſtitute of a ſhepherd, wander from one mountain and hill to another, ſo my people have been forced to leave their habitations, and flee to any place where they might hope for protection.

10 *I will require my flock at their hand,* &c.) I will require a ſevere account from their kings and princes, their prieſts and prophets, of the damage my people have ſuſtained through their ill management; and I will deprive them of that honour and preheminence which they have made ſuch ill uſe of, as I have already diſplaced Zedekiah, the princes, prieſts, and others, who executed authority under him.

12 *So will I ſeek out my ſheep,* &c.] I will bring them home from their ſeveral diſperſions, whither they have been driven in the dark and diſmal time of the deſtruction of their country, and their melancholy captivity.

13 *And I will bring them out from the people,* &c.] This propheſy was, in ſome degree, fulfilled in the return of the Jews from the Babyloniſh captivity: but it ſeems ſtill to look farther, even to the general reſtoration of all the ſeed of Abraham, which moſt of the prophets aſſure us ſhall happen in the latter days.

16 *I will ſeek that which was loſt,* &c.] The Meſſiah whom I will ſet over them ſhall faithfully diſcharge all the offices of a ſhepherd towards them, which their former paſtors have neglected.

17 *Between the rams and the he-goats.*] Between ſtrong and weak cattle; that is, between the rich and poor.

18 *Seemeth it a ſmall thing unto you, to have eaten up the good paſture?* &c.] This reproof may be very properly applied to thoſe great perſons who take no care that the poor may enjoy the benefit of their ſuperfluities: but rather let them be thrown away and periſh, than be at the trouble of ſeeing them diſpoſed of among the ſons and daughters of poverty and affliction.

21 *Ye have thruſt with ſide and ſhoulder.*] In purſuance of this compariſon, oppreſſors of the weak are ſtiled in ſcripture by the names of oxen, bullocks, rams, and he-goats.

23 *And I will ſet up one ſhepherd over them—even my ſervant David.*] The Meſſiah is often deſcribed both in the Old and New Teſtament, under the title of a ſhepherd. And the title may be applied to him with reſpect to his office of king, as well as that of prieſt and prophet. He is called, in other places of ſcripture, by the name of David, as being the perſon in whom all the promiſes made to David were fulfilled.

He

24 And I the Lord will be their God, and my ſervant David a prince among them: I the Lord have ſpoken *it*.

25 And I will make with them a covenant of peace, and will cauſe the evil beaſts to ceaſe out of the land: and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods.

26 And I will make them and the places round about my hill, a bleſſing; and I will cauſe the ſhower to come down in his ſeaſon; there ſhall be ſhowers of bleſſing.

27 And the tree of the field ſhall yield her fruit, and the earth ſhall yield her increaſe, and they ſhall be ſafe in their land, and ſhall know that I *am* the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of thoſe that ſerved themſelves of them.

28 And they ſhall no more be a prey to the heathen, neither ſhall the beaſts of the land devour them; but they ſhall dwell ſafely, and none ſhall make *them* afraid.

29 And I will raiſe up for them a plant of renown, and they ſhall be no more conſumed with hunger in the land, neither bear the ſhame of the heathen any more.

30 Thus ſhall they know that I the Lord their God *am* with them, and *that* they *even* the houſe of Iſrael, *are* my people, ſaith the Lord God.

31 And ye my flock, the flock of my paſture, *are* men, *and* I *am* your God, ſaith the Lord God.

CHAP. XXXV.

Mount Seir's judgments for their hatred of Iſrael.

MOreover the word of the Lord came unto me, ſaying,

2 Son of man, ſet thy face againſt Mount Seir, and propheſy againſt it.

3 And ſay unto it, Thus ſaith the Lord God, Behold, O mount Seir, I *am* againſt thee, and I will ſtretch out mine hand againſt thee, and I will make thee moſt deſolate.

4 I will lay thy cities waſte, and thou ſhalt be deſolate, and thou ſhalt know that I *am* the Lord.

5 Becauſe thou haſt had a perpetual hatred, and haſt ſhed *the blood of* the children of Iſrael by the force of the ſword, in the time of their calamity, in the time *that their* iniquity *had an* end.

6 Therefore *as* I live ſaith the Lord God, I will prepare thee unto blood, and blood ſhall purſue thee: ſith thou haſt not hated blood, even blood ſhall purſue thee.

7 Thus will I make mount Seir moſt deſolate, and cut off from it him that paſſeth out, and him that returneth.

8 And I will fill his mountains with his ſlain *men:* in thy hills, and in thy valleys, and in all thy rivers ſhall they fall that are ſlain with the ſword.

9 I will make thee perpetual deſolations, and thy cities ſhall not return, and ye ſhall know that I *am* the Lord.

10 Becauſe thou haſt ſaid, Theſe two nations, and theſe two countries ſhall be mine, and we will poſſeſs it, whereas the Lord was there.

11 Therefore, *as* I live, ſaith the Lord God, I will even do according to thine anger, and according to thine envy which thou haſt uſed out of thy hatred againſt them: and I will make myſelf known amongſt them, when I have judged thee.

12 And thou ſhalt know that I *am* the Lord, *and that* I have heard all thy blaſphemies which thou haſt ſpoken againſt the mountains of Iſrael, ſaying, They are laid deſolate, they are given us to conſume.

13 Thus with your mouth ye have boaſted againſt me, and have multiplied your words againſt me: I have heard *them*.

14 Thus ſaith the Lord God, When the whole earth rejoiceth, I will make thee deſolate.

15 As thou didſt rejoice at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I do unto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea, *even* all of it, and they ſhall know that I *am* the Lord.

CHAP. XXXVI.

Iſrael comforted by the deſtruction of the heathen who deſpitefully uſed it.

ALSO thou ſon of man, propheſy unto the mountains of Iſrael, and ſay, Ye mountains of Iſrael, hear the word of the Lord.

2 Thus ſaith the Lord God, Becauſe the enemy had ſaid againſt you, Aha, even the ancient high places are ours in poſſeſſion:

3 Therefore propheſy and ſay, Thus ſaith the Lord

He ſhall feed them, and he ſhall be their ſhepherd.] This prophecy was remarkably fulfilled, when Chriſt, by the preaching of the goſpel, *gathered in one the children of God which were ſcattered abroad*, among whom were many *of the loſt ſheep of the houſe of Iſrael*. But it will receive a farther completion at the general converſion of the Jews, when the time ſhall come when they ſhall ſay, *Bleſſed is he that cometh in the name of the Lord;* and this glorious event will uſher in, or complete the fullneſs of the Gentiles.

24 *And I the Lord will be their God*, &c.] I will renew my covenant with them, and receive them again into my protection.

25 *And I will make with them a covenant of peace*, &c.] As I will be at peace with them, ſo I will give them the bleſſing of outward peace; and will protect them from the attempts of all their enemies, from perſecution and open violence.

29 *A plant of renown.*] The Meſſiah is often deſcribed under the name of a branch.

31 *And ye, my flock, the flock of my paſture, are men.*] Theſe words, at the concluſion of the chapter, explain the metaphor which runs through the whole, that what was ſaid of a flock and its ſhepherd, is to be underſtood of men and their governors; and eſpecially of God's people, whom he takes care of as a ſhepherd does of his flock.

Commentary and Notes on Chapter XXXV.

6 *Sith thou haſt not hated blood, even blood ſhall purſue thee*, &c.) Since thou haſt loved cruelty, and taken delight in ſhedding blood, vengeance ſhall purſue thee, and thou ſhalt fall into the hands of thoſe that will be as eager to ſhed thine.

10 *Whereas the Lord was there*, &c.] They did not believe that the Almighty had placed his name there, had choſen it as a place of his peculiar reſidence, and would never quite relinquiſh his property in it.

14 *When the whole earth rejoiceth, I will make thee deſolate*] When I ſhall reſtore other countries conquered by the king of Babylon to their proſperity, thou ſhalt ſtill lie waſte and deſolate. The Edomites never recovered their country after they were driven out of it by the Nabatheans.

Commentary and Notes on Chapter XXXVI.

2 *Becauſe the enemy hath ſaid againſt you, aha, even the high places are ours in poſſeſſion.*] The Idumeans have made their boaſt, that they ſhould become maſters of the mountainous parts of Judea, where the ancient fortreſſes were placed, which commanded all the reſt of the country.

3 *And ye are taken up in the lips of talkers, and are the infamy of the heathen.*] Your calamities have made you become a proverb, a by word, and a reproach among the heathen round about you, according to the threatenings of the prophets denounced againſt you.

Lord God, Becauſe they have made you deſolate, and ſwallowed you up on every ſide, that ye might be a poſſeſſion unto the reſidue of the heathen, and ye are taken up in the lips of talkers, and *are* in infamy of the people:

4 Therefore, ye mountains of Iſrael, hear the word of the Lord God, Thus ſaith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the deſolate waſtes, and to the cities *that are* forſaken, which became a prey and deriſion to the reſidue of the heathen that *are* round about:

5 Therefore thus ſaith the Lord God, Surely in the fire of my jealouſy have I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which have appointed my land into *their* poſſeſſion, with the joy of all *their* heart, with deſpiteful minds to caſt it out for a prey.

6 Propheſy therefore concerning the land of Iſrael, and ſay unto the mountains and to the hills, to the rivers and to the valleys, Thus ſaith the Lord God, Behold, I have ſpoken in my jealouſy, and in my fury, becauſe ye have born the ſhame of the heathen.

7 Therefore thus ſaith the Lord God, I have lifted up mine hand, ſurely the heathen that are about you, they ſhall bear their ſhame.

8 ¶ But ye, O mountains of Iſrael, ye ſhall ſhoot forth your branches and yield your fruit to my people of Iſrael, for they are at hand to come.

9 For behold, I *am* for you, and I will turn unto you, and ye ſhall be tilled and ſown.

10 And I will multiply men upon you, all the houſe of Iſrael, *even* all of it, and the cities ſhall be inhabited, and the waſtes ſhall be builded.

11 And I will multiply upon you man and beaſt, and they ſhall increaſe and bring fruit, and I will ſettle you after your old eſtates, and will do better *unto you*, than at your beginnings, and ye ſhall know that I *am* the Lord.

12 Yea, I will cauſe men to walk upon you, *even* my people Iſrael, and they ſhall poſſeſs thee, and thou ſhalt be their inheritance, and thou ſhalt no more henceforth bereave them of *men*.

13 Thus ſaith the Lord God, Becauſe they ſay unto you, Thou *land* devoureſt up men, and haſt bereaved thy nations;

14 Therefore thou ſhalt devour men no more, neither bereave thy nations any more, ſaith the Lord God.

15 Neither will I cauſe *men* to hear in thee the ſhame of the heathen any more, neither ſhalt thou bear the reproach of the people any more, neither ſhalt thou cauſe thy nations to fall any more, ſaith the Lord God.

16 ¶ Moreover, the word of the Lord came unto me, ſaying,

17 Son of man, when the houſe of Iſrael dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanneſs of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had ſhed upon the land, and for their idols *wherewith* they had polluted it.

19 And I ſcattered them among the heathen, and they were diſperſed through the countries: according to their way, and according to their doings, I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they ſaid to them, Theſe *are* the people of the Lord, and are gone forth out of his land.

21 ¶ But I had pity for mine holy name, which the houſe of Iſrael had profaned among the heathen whither they went.

22 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, I do not this for your ſakes, O houſe of Iſrael, but for mine holy name's ſake, which ye have profaned among the heathen whither ye went.

23 And I will ſanctify my great name *which was* profaned among the heathen, which ye have profaned in the midſt of them, and the heathen ſhall know that I *am* the Lord, ſaith the Lord God, when I ſhall be ſanctified in you, before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ¶ Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols will I cleanſe you.

26 A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.

27 And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do *them*.

28 And ye ſhall dwell in the land that I gave to your fathers: and ye ſhall be my people, and I will be your God.

29 I will alſo ſave you from all your uncleanneſſes, and I will call for the corn, and will increaſe it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increaſe of the field, that ye ſhall receive no more reproach of famine among the heathen.

31 Then ſhall ye remember your own evil ways, and your doings that *were* not good, and ſhall lothe yourſelves in your own ſight, for your iniquities, and for your abominations.

32 ¶ Not

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5 *Surely in the fire of my jealouſy,* &c.] In that fervent zeal and concern that I have for my honour, which is blaſphemed among the heathen.

8 *Yield your fruit to my people of Iſrael, for they are at hand to come.*] This may have an immediate reſpect to the return of the Jews from Babylon, when they were reſtored to the poſſeſſion of their own country. If we ſuppoſe the words to relate to the general reſtoration of the Iſraelites, the longeſt diſtance of time that the things of this world can extend to is but a moment in reſpect to eternity.

11 *I will do better unto you than at the beginning.*] In beſtowing upon you the bleſſings of the goſpel.

20 *And when they entered unto the heathen,* &c.] By theſe evil practices they brought a ſcandal upon my name, and gave occaſion to the heathen to ſay, ſee what profligate wretches theſe are who call themſelves by the name of God's peculiar people, whom he hath juſtly expelled out of his country which he had given them.

22 *For my holy name's ſake.*] Purely to vindicate my own honour.

23 *And I will ſanctify my great name which was profaned among the heathen.*] I will give illuſtrious proofs of my power and goodneſs, and vindicate my honour from the reproaches with which it has been blaſphemed among the heathen becauſe of your evil doings.

And the heathen ſhall know that I am the Lord, &c.] The return of the Jews from the Babyloniſh captivity was remarked by the heathen as a ſignal inſtance of God's providence towards them; and their general converſion will be a much more remarkable proof of my fulfilling the promiſes made to their fathers; ſo that the heathens themſelves will be forced to take notice of it.

25 *I will ſprinkle clean water upon you.*] This alludes to the legal purifications made by ſprinkling water upon the unclean perſons, and denotes the ſacrament of baptiſm.

32 Not for your ſakes do I *this*, ſaith the Lord God, be it known unto you: be aſhamed and confounded for your own ways, O houſe of Iſrael.

33 Thus ſaith the Lord God, In the day that I ſhall have cleanſed you from all your iniquities, I will alſo cauſe *you* to dwell in the cities, and the waſtes ſhall be builded.

34 And the deſolate land ſhall be tilled, whereas it lay deſolate in the ſight of all that paſſed by.

35 And they ſhall ſay, This land *that was* deſolate is become like the garden of Eden; and the waſte, and deſolate, and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you, ſhall know that I the Lord build the ruined places, *and* plant *that that was* deſolate; I the Lord have ſpoken *it*, and I will do *it*.

37 Thus ſaith the Lord God, I will yet *for* this be enquired of by the houſe of Iſrael, to do *it* for them, I will increaſe them with men like a flock.

38 As the holy flock, as the flock of Jeruſalem in her ſolemn feaſts; ſo ſhall the waſte cities be filled with flocks of men, and they ſhall know that I *am* the Lord.

CHAP. XXXVII.

1 *By the reſurrection of dry bones.* 11 *the dead hope of Iſrael is revived.* 21 *The promiſes of Chriſt's kingdom.*

THE hand of the Lord was upon me, and carried me out in the ſpirit of the Lord, and ſet me down in the midſt of the valley which *was* full of bones.

2 And cauſed me to paſs by them round about, and behold, *there were* very many in the open valley, and lo, *they were* very dry.

3 And he ſaid unto me, Son of man, can theſe bones live? And I anſwered, O Lord God, thou knoweſt.

4 Again he ſaid unto me, Propheſy upon theſe bones, and ſay unto them, O ye dry bones, hear the word of the Lord.

5 Thus ſaith the Lord God unto theſe bones, Behold, I will cauſe breath to enter into you, and ye ſhall live.

6 And I will lay ſinews upon you, and will bring up fleſh upon you, and cover you with ſkin, and put breath in you; and ye ſhall live, and ye ſhall know that I *am* the Lord.

7 So I propheſied as I was commanded: and as I propheſied there was a noiſe, and behold, a ſhaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the ſinews and the fleſh came up upon them, and the ſkin covered them above; but *there was* no breath in them.

9 Then ſaid he unto me, Propheſy unto the wind, propheſy ſon of man, and ſay to the wind: Thus ſaid the Lord God; Come from the four winds, O breath, and breathe upon the ſlain, that they may live.

10 So I propheſied as he commanded me, and the breath came into them, and they lived, and ſtood up upon their feet an exceeding great army.

11 ¶ Then he ſaid unto me, Son of man, theſe bones are the whole houſe of Iſrael: behold, they ſay, Our bones are dried, and our hope is loſt; we are cut off for our parts.

12 Therefore propheſy, and ſay unto them, Thus ſaith the Lord God; behold, O my people, I will open your graves, and cauſe you to come up out of your graves, and bring you into the land of Iſrael.

13 And ye ſhall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

14 And ſhall put my ſpirit in you, and ye ſhall live, and I ſhall place you in your own land: then ſhall ye know that I the Lord have ſpoken *it*, and performed *it*, ſaith the Lord.

15 ¶ The word of the Lord came again unto me, ſaying,

16 Moreover, thou ſon of man, take thee one ſtick, and write upon it, For Judah, and for the children of Iſrael his companions. Then take another ſtick, and write upon it, For Joſeph, the ſtick of Ephraim, and *for* all the houſe of Iſrael his companions,

17 And join them one to another into one ſtick; and they ſhall become one in thine hand.

18 And when the children of thy people ſhall ſpeak unto thee, ſaying, Wilt thou not ſhew us what thou *meaneſt* by theſe?

19 Say unto them, Thus ſaith the Lord God; Behold, I will take the ſtick of Joſeph, which *is* in the hand of Ephraim, and the tribes of Iſrael his fellows, and will put them with him, *even* with the ſtick of Judah, and make them one ſtick, and they ſhall be one in mine hand.

20 And the ſticks whereon thou writeſt ſhall be in thine hand before their eyes.

21 ¶ And

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38 *As the holy flock, as the flock of Jeruſalem in her ſolemn feaſts*, &c.] The ſheep and the lambs deſigned for the ſacrifices, which were offered at three ſolemn feaſts, were very numerous, and, at the ſame time, the beſt of their kind.

Commentary and Notes on Chapter XXXVII.

1 *Carried me out in the ſpirit.*] This was performed either by local tranſlation of the prophet, or elſe by way of viſion.

4 *O ye dry bones, hear the word of the Lord.*] A prophetic and lively repreſentation of the voice of the ſon of God, which *all that are in the ground ſhall hear* at the laſt day, *and ſhall come forth.*

7 *And as I propheſied, there was a noiſe, and behold a ſhaking*, &c.] Such a noiſe or commotion as we ſuppoſe the bones of an human body would make upon their meeting together again, after having been ſevered one from another.

9 *Propheſy unto the wind.*] Or rather *to the breath*, implying that vital principle which unites ſoul and body together, and is mentioned as diſtinct from the four winds in the following words, *Come from the four winds, O breath*, &c.] The words figuratively repreſent the reſtoration of the Jewiſh nations from the ſeveral countries whither they were diſperſed over the world, expreſſed by their being *ſcattered toward all winds*, chap v. 10.

10 *An exceeding great army.*] To ſignify the great numbers they will amount to, when they return from their ſeveral diſperſions, and unite into one body.

11 *Theſe bones are the whole houſe of Iſrael*, &c.] They repreſent the forlorn and deſperate condition to which the whole nation is reduced.

12 *I will open your graves, and cauſe you to come up out of your graves*, &c.] I will reunite you into one body or nation, who now lie ſcattered and diſperſed as the bones in a charnel houſe.

14 *And ſhall put my ſpirit in you, and ye ſhall live*, &c.] That principle of life expreſſed by breath or ſpirit, not excluding that new ſpirit of grace, which God will at that time plentifully beſtow upon them.

17 *Join them*, &c.] Which denotes uniting the two kingdoms under one prince.

21 ¶ And ſay unto them, Thus ſaith the Lord God; Behold, I will take the children of Iſrael from among the heathen whither they be gone, and will gather them on every ſide, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Iſrael; and one king ſhall be king to them all: and they ſhall be no more two nations, neither ſhall they be divided into two kingdoms any more at all.

23 Neither ſhall they defile themſelves any more with their idols, nor with their deteſtable things, nor with any of their tranſgreſſions: but I will ſave them out of all their dwelling-places wherein they have ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God.

24 And David my ſervant *ſhall be* king over them: and they all ſhall have one ſhepherd: they ſhall alſo walk in my judgments, and obſerve my ſtatutes, and do them.

25 And they ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers have dwelt; and they ſhall dwell therein *even* they and their children, and their children's children for ever, and my ſervant David *ſhall be* their prince for ever.

26 Moreover I will make a covenant of peace with them; it ſhall be an everlaſting covenant with them: and I will place them, and multiply them, and will ſet my ſanctuary in the midſt of them for evermore.

27 My tabernacle alſo ſhall be with them: yea, I will be their God, and they ſhall be my people.

28 And the heathen ſhall know that I the Lord do ſanctify Iſrael, when my ſanctuary ſhall be in the midſt of them for evermore.

CHAP. XXXVIII.

1 *The army,* 8 *and malice of Gog.* 14 *God's judgment againſt him.*

AND the word of the Lord came unto me, ſaying,

2 Son of man ſet thy face againſt Gog, the land of Magog, the chief prince of Meſhech and Tubal, and propheſy againſt him.

3 And ſay, thus ſaith the Lord God, Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal.

4 And I will turn thee back, and put hooks into thy chaws, and I will bring thee forth, and all thine army, horſes and horſemen, all of them clothed with all ſorts of *armour, even* a great company with bucklers and ſhields, all of them handling ſwords.

5 Perſia, Ethiopia, and Lybia with them; all of them with ſhield and helmet.

6 Gomer, and all his bands, the houſe of Togarmah of the north-quarters, and all his bands, *and* many people with thee.

7 Be thou prepared, and prepare for thyſelf, thou and all thy company that are aſſembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou ſhalt be viſited; in the latter years thou ſhalt come into the land *that is* brought back from the ſword, *and is* gathered out of many people, againſt the mountains of Iſrael, which have been always waſte: but it is brought forth out of the nations, and they ſhall dwell ſafely all of them.

9 Thou ſhalt aſcend and come like a ſtorm, thou ſhalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus ſaith the Lord God; It ſhall alſo come to paſs, *that* at the ſame time ſhall things come into thy mind, and thou ſhalt think an evil thought.

11 And thou ſhalt ſay, I will go up to the land of unwalled villages: I will go to them that are at reſt, that dwell ſafely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a ſpoil, and take a prey; to turn thine hand upon the deſolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midſt of the land.

13 Sheba and Dedan, and the merchants of Tarſhiſh, with all the young lions thereof, ſhall ſay unto thee, Art thou come to take a ſpoil? Haſt thou gathered thy company to take a prey? To carry away ſilver and gold, to take away cattle and goods, to take a great ſpoil?

14 ¶ Therefore, ſon of man, propheſy and ſay unto Gog, Thus ſaith the Lord God; In that day when my people of Iſrael dwelleth ſafely, ſhalt thou not know *it*.

15 And

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22 *And I will make them one nation.*] They ſhall not be divided any more into ſeperate kingdoms.

And one king ſhall be king to them all, &c.] The Meſſiah, who is that one ſhepherd and prince that ſhall rule over them all as one nation. The Meſſiah is deſcribed as king of the Jews in moſt of the prophecies of the Old Teſtament; a truth unanimouſly owned by the Jews: ſo that they impiouſly renounced their own avowed principles, when they told Pilate, that *they had no king but Cæſar.*

26 *Moreover, I will make a covenant of peace with them.*] Theſe words may be underſtood in a ſpiritual ſenſe, that God will be reconciled to them through Chriſt, of which he is the Mediator.

And will ſet my ſanctuary in the midſt of them for evermore.] God's placing firſt his tabernacle, and then his temple among the Jews, was a pledge and token of his preſence among them, and protection over them. And here he promiſes new and more valuable tokens of his preſence among them, by the grace of his holy ſpirit, and the efficacy of his word and ſacraments. Perhaps he will alſo vouchſafe them ſome extraordinary appearance of the divine Majeſty.

Commentary and Notes on Chapter XXXVIII.

2 *Set thy face againſt Gog, the land of Magog,* &c.] Magog was the ſon of Japhet, from whom the Scythians are generally ſuppoſed to be derived. Dr. Hyde informs us, that the Mogul Tartars are ſtill called by that name. The Turks therefore, who were originally natives of Tartary, are probably here meant by Gog and Magog. The land of Canaan hath, for ſeveral years been in poſſeſſion of the Turks; nor was the whole ſtrength of Europe ſufficient to recover that land from the infidels. The Almighty therefore ſeems to have reſerved that work for himſelf, when that country ſhall be the ſcene of ſome extraordinary event of providence.

6 *Gomer, and all his bands, the houſe of Togarmah of the north quarters,* &c.] Gomer is joined with Magog, Gen x. 2. and ſeems to ſignify Galatia, Phrygia, and Bithynia, which, with Cappadocia, denoted by Togarmah, comprehends all the north parts of Aſia Minor, which border on the Euxine ſea.

8 *After many days thou ſhalt be viſited,* &c.] This judgment ſhall be inflicted by God upon thee, after a ſucceſſion of many generations; that is towards the end of the world.

11 *The land of unwalled-villages.*] A deſcription of a people that live ſecurely, without any apprehenſion of danger.

12 *To turn thine hand upon the deſolate places that are now inhabited.*] Judea is deſcribed as a country that lay deſolate before the Jews returned into it. After it had for ſome time been re-inhabited, Gog and his aſſociates, were to fall upon it with all their forces.

That dwell in the midſt of the land,] That is, in Jeruſalem, becauſe that ſtood near the middle of Judea.

13 *Sheba and Dedan, and the merchants of Tarſhiſh—ſhall ſay unto you, art thou come to take a ſpoil?*] Theſe were people who carried on a very large trade; the two former dwelling in the eaſt, and the

15 And thou ſhalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horſes, a great company, and a mighty army.

16 And thou ſhalt come up againſt my people of Iſrael, as a cloud to cover the land: it ſhall be in the latter days, and I will bring thee againſt my land, that the heathen may know me, when I ſhall be ſanctified in thee, O Gog before their eyes.

17 Thus ſaith the Lord God; *Art* thou he of whom I have ſpoken in old time by my ſervants the prophets of Iſrael, which propheſied in thoſe days *many* years, that I would bring thee againſt them?

18 And it ſhall come to paſs at the ſame time, when Gog ſhall come againſt the land of Iſrael, ſaith the Lord God, *that* my fury ſhall come up in my face.

19 For in my jealouſy, *and* in the fire of my wrath have I ſpoken: ſurely in that day there ſhall be a great ſhaking in the land of Iſrael:

20 So that the fiſhes of the ſea, and the fowls of the heaven, and the beaſts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, ſhall ſhake at my preſence, and the mountains ſhall be thrown down, and the ſteep places ſhall fall, and every wall ſhall fall to the ground.

21 And I will call for a ſword againſt him throughout all my mountains, ſaith the Lord God; every man's ſword ſhall be againſt his brother.

22 And I will plead againſt him with peſtilence and with blood, and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailſtones, fire and brimſtone.

23 Thus will I magnify myſelf, and ſanctify myſelf, and I will be known in the eyes of many nations, and they ſhall know that I *am* the Lord.

CHAP. XXXIX.

1 *God's judgment upon Gog.* 8 *Iſrael's victory.* 17 *The feaſt of the fowls.*

THEREFORE, thou ſon of man, propheſy againſt Gog, and ſay, Thus ſaith the Lord God, Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal.

2 And I will turn thee back, and leave but the ſixth part of thee, and will cauſe thee to come up from the north-parts, and will bring thee upon the mountains of Iſrael.

3 And I will ſmite thy bow out of thy left hand, and will cauſe thine arrows to fall out of thy right hand.

4 Thou ſhalt fall upon the mountains of Iſrael, thou and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every ſort, and to the beaſts of the field to be devoured.

5 Thou ſhalt fall upon the open field, for I have ſpoken *it*, ſaith the Lord God.

6 And I will ſend a fire on Magog, and among them that dwell careleſly in the iſles, and they ſhall know that I *am* the Lord.

7 So will I make my holy name known in the midſt of my people Iſrael, and I will not let *them* pollute my holy name any more; and the heathen ſhall know that I *am* the Lord, the holy One in Iſrael.

8 ¶ Behold, it is come, and it is done, ſaith the Lord God: This *is* the day whereof I have ſpoken.

9 And they that dwell in the cities of Iſrael ſhall go forth, and ſhall ſet on fire and burn the weapons, both the ſhields and the bucklers, the bows and the arrows, and the hand-ſtaves and the ſpears, and they ſhall burn them with fire ſeven years:

10 So that they ſhall take no wood out of the field, neither cut down *any* out of the foreſts; for they ſhall burn the weapons with fire: and they ſhall ſpoil thoſe that ſpoiled them, and rob thoſe that robbed them, ſaith the Lord God.

11 And it ſhall come to paſs in that day, *that* I will give unto Gog a place there of graves in Iſrael, the valley of the paſſengers on the eaſt of the ſea; and it ſhall ſtop the *noſes* of the paſſengers: and there ſhall they bury Gog, and all his multitude: and they ſhall call it, The valley of Hamon-gog.

12 And ſeven months ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land.

13 Yea,

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the latter often ſailing from the Spaniſh coaſt into the oriental parts. They traded largely with Tyre, which bordered upon Judea. Theſe merchants, as ſoon as they heard of this intended invaſion, came into Gog's camp, as to a market, to purchaſe thoſe perſons and goods as ſhould fall into the conqueror's hand.

15 *Thou and many people with thee, all of them riding upon horſes,* &c.] The character here given of this people may properly be applied to the Turks, the chief ſtrength of whoſe armies conſiſts in the cavalry, and the great numbers of them which they bring into the field.

16 *That the heathen may know me,* &c.] This ſignal victory over God and his aſſociates ſhall be a means of bringing infidels to give glory to me.

17 *Of whom I have ſpoken of old time by my ſervants the prophets,* &c.] The prophet is here ſpeaking of ſome terrible enemy to God's people, who ſhall be ſubdued by the immediate hand of heaven, which victory ſhould be a prelude to the glorious times of peace and proſperity. This enemy is ſaid to be foretold by the prophets; and is therefore probably deſcribed under the names of ſuch nations as were the chief enemies to the Jews in the particular times of each prophet. The expreſſion here uſed *of old time* plainly implies, that there was to be a ſucceſſion of many ages between the publiſhing of theſe prophecies, and the event foretold by them; and therefore ſeems to look beyond the times of Antiochus Epiphanes, which expoſitions apply to this paſſage of Ezekiel.

20 *So that the fiſhes of the ſea, and the fowls of the heaven,* &c.] Every part of the creation ſhall bear its ſhare in this calamity, as if the whole frame of nature was convulſed. The prophets often deſcribe God's judgments upon particular countries of perſons, as if they predicted a diſſolution of the whole world, becauſe his particular judgments are an earneſt of the general judgment, when this diſſolution ſhall actually happen.

And the mountains ſhall be thrown down, &c.] By the mountains may be underſtood the walls, towers, and other fortifications, which are diſmantled and demoliſhed in the time of war.

Commentary and Notes on Chapter XXXIX.

2 *I will leave but the ſixth part of thee.*] Others render it, *I will ſtrike thee with five plagues,* mentioned chap. xxxviii ver. 22.

6 *And I will ſend a fire on Magog.*] I will conſume him with fire and brimſtone out of heaven. Fire alſo ſignifies the ficrceſt of God's judgments.

And among them that dwell careleſly in the iſles, &c.] The inhabitants of the ſea-coaſts who dwell ſecurely and think they are free from all danger. All countries lying on the ſea-coaſt, are called iſlands in the Hebrew language.

8 *Behold, it is come, and it is done, ſaith the Lord God,* &c.] The time appointed for this great deſtruction is come, and it is the laſt and finiſhing ſtroke of God's juſtice upon the enemies of his church and truth.

10 *They ſhall take no wood out of the field.*] The quantity of theſe weapons will afford ſufficient fuel for all that time.

11 *The valley of the paſſengers on the eaſt of the ſea,* &c.] That is, the ſea of Genneſereth, as the Chaldee paraphraſt explains it. All lakes, in the Hebrew language, are called by the name of ſeas. The

valley

13 Yea, all the people of the land ſhall bury *them:* and it ſhall be to them a renown the day that I ſhall be glorified, ſaith the Lord God.

14 And they ſhall ſever out men of continual employment, paſſing through the land to bury with the paſſengers thoſe that remain upon the face of the earth to cleanſe it: after the end of ſeven months ſhall they ſearch.

15 And the paſſengers *that* paſs through the land when *any* ſeeth a man's bone, then ſhall he ſet up a ſign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And alſo the name of the city *ſhall be* Hamonah, Thus ſhall they cleanſe the land.

17 ¶ And thou ſon of man, Thus ſaith the Lord God; Speak unto every feathered fowl, and to every beaſt of the field; Aſſemble yourſelves, and come; gather yourſelves on every ſide to my ſacrifice that I do ſacrifice for you, *even* a great ſacrifice upon the mountains of Iſrael, that ye may eat fleſh and drink blood.

18 Ye ſhall eat the fleſh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Baſhan.

19 And ye ſhall eat fat till ye be full, and drink blood till ye be drunken, of my ſacrifice which I have ſacrificed for you.

20 Thus ye ſhall be filled at my table with horſes and chariots, with mighty men, and with all men of war, ſaith the Lord God.

21 And I will ſet my glory among the heathen, and all the heathen ſhall ſee my judgment that I have executed, and my hand that I have laid upon them.

22 So the houſe of Iſrael ſhall know that I am the Lord their God from that day and forward.

23 And the heathen ſhall know that the houſe of Iſrael went into captivity for their iniquity: becauſe they treſpaſſed againſt me, therefore hid I my face from them, and gave them into the hand of their enemies: ſo fell they all by the ſword.

24 According to their uncleanneſs, and according to their tranſgreſſions have I done unto them, and hid my face from them.

25 Therefore thus ſaith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole houſe of Iſrael, and will be jealous for my holy name;

26 After that they have born their ſhame, and all their treſpaſſes whereby they have treſpaſſed againſt me, when they dwelt ſafely in their land and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies lands, and am ſanctified in them in the ſight of many nations;

28 Then ſhall they know that I *am* the Lord their God, which cauſed them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my ſpirit upon the houſe of Iſrael, ſaith the Lord God.

CHAP. XL.

1 *The time, manner, and end of Ezekiel's viſion.* 39 *Eight tables.* 44 *The chambers.* 48 *The porch of the houſe.*

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month: in the fourteenth year after that the city was ſmitten, in the ſelf-ſame day the hand of the Lord was upon me, and brought me thither.

2 In

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valley near this ſea or lake, is called *the valley of the paſſengers*, becauſe it was a great road, by which the merchants and traders from Syria, and other eaſtern countries, went into Egypt.

17 *Speak unto every feathered fowl, and to every beaſt of the field,* &c] It was the cuſtom for perſons that offered ſacrifice to invite their friends to the feaſt that was made of the remainder; ſo here the prophet by God's command, invites the beaſts and fowls to partake of the ſacrifice of his enemies ſlain. The ſlaughter of God's enemies is called a ſacrifice, becauſe it is offered as an atonement to the divine juſtice.

18 *Of rams, of lambs, and of Goats.*] Of all ranks and kinds, who ſhall be brought like beaſts unto the ſlaughter,

20 *Thus ye ſhall be filled at my table,* &c.] The feaſt made upon the peace-offerings, or ſacrifices of thankſgiving, is properly called *the table of the Lord.* From whence the expreſſion is applied to the feaſt of the Lord's ſupper.

22 *So the houſe of Iſrael ſhall know, that I am the Lord your God,* &c.] Both by my acts of mercy in returning their captivity, and by my judgments executed upon their enemies.

23, 24 *And the heathen ſhall know that the houſe of Iſrael went into captivity for their iniquity,* &c.] They were not carried away by their enemies, becauſe, I wanted power to reſcue them, but as a juſt puniſhment for their ſins.

29 *Neither will I hide my face from them.*] I will never draw my favour and protection from them.

For I have poured out my ſpirit upon the houſe of Iſrael, &c.] There ſhall be a new effuſion of God's ſpirit upon the Jews, in order to their converſion.

Commentary and Notes on Chapter XL.

1 *The hand of the Lord was upon me,* &c.] That is, the prophet felt ſenſible impreſſions of the power and ſpirit of the Almighty.—God having forſaken the city and temple of Jeruſalem, and given them up to deſtruction for the idolatries and other ſins committed there, he ſhews the prophet, in this and the following chapters, the model or plan of another temple, of the ſame dimenſions with that built by Solomon. David had the pattern of the temple built by his ſucceſſor, revealed to him by God; and Moſes had the model of the tabernacle repreſented to him in a viſion, while he continued in mount Sinai. And here the plan of Solomon's temple is again diſcovered to Ezekiel, who foretelling the deſtruction of this temple by the Chaldeans, ſhews how highly it was valued by the Jews, when he calls it *the dwelling-place of their ſtrength,* and *the deſire of their eyes.* They indeed conſidered it as the honour, glory, and ſafe guard of their nation. This fabrick lying in ruins at the time when Ezekiel had this viſion, the Jews ſtood in need of comfort, inſtruction, and promiſes on this occaſion. They would not have been deſirous of returning home, had they received no promiſe of the reſtoration of the temple as well as of their common wealth; the temple being the pledge of God's precence among them. The ritual law of Moſes would ſoon have been adapted to the manners of the Gentiles where they lived, had not the expectation of a new temple, to which moſt of its rights were fitted, reſtrained their propenſity to idolatry; and they would have been diſpirited beyond meaſure, as they were afterwards upon ſight of their ſecond temple, if the prophet had plainly foretold that the new ſtructure ſhould fall ſhort of the glory of the old one: they were therefore to be encouraged with hopes of returning to rebuild their temple, which ſhould be finiſhed after the plan of that of Solomon.

We cannot ſuppoſe that any exact model of Solomon's temple remained, which might be tranſmitted to thoſe who returned from the captivity: for it was above ſeventy years from the deſtruction of the firſt temple to the finiſhing of the ſecond. During which interval, the old prieſts muſt be all dead; and thoſe that were younger could have only confuſed and imperfect ideas of it. To direct them therefore in the dimenſions, parts, order and rules of their new temple, is one reaſon why Ezekiel is ſo particular in the deſcription of the old. And doubtleſs the temple of Zerubbabel was accordingly conformable to that of Solomon in figure, diſpoſition of parts, and order of the whole fabrick and ſervice. If in ſtate and magnificence there were ſome variety, it muſt be imputed to the poverty of the Jews, and therefore does not imply any eſſential alteration.

The building, however, being found inferior to the model here preſcribed, 2 In the viſions of God brought he me into the land of Iſrael, and ſet me upon a very high mountain, by which *was* as the frame of a city on the ſouth.

3 And he brought me thither, and behold, *there was* a man, whoſe appearance *was* like the appearance of braſs, with a line of flax in his hand, and a meaſuring-reed: and he ſtood in the gate.

4 And the man ſaid unto me, Son of man, behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhall ſhew thee; for to the intent that I might ſhew *them* unto thee, *art* thou brought hither: declare all that thou ſeeſt, to the houſe of Iſrael.

5 And behold, a wall on the outſide of the houſe round about, and in the man's hand a meaſuring-reed of ſix cubits *long* by the cubit, and an hand-breadth: ſo he meaſured the breadth of the building, one reed, and the height one reed.

6 Then came he unto the gate which looketh toward the eaſt, and went up the ſtairs thereof, and meaſured the threſhold of the gate, *which was* one reed broad, and the other threſhold of the gate, *which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits, and the threſhold of the gate, by the porch of the gate within *was* one reed.

8 He meaſured alſo the porch of the gate within, one reed.

9 Then meaſured he the porch of the gate, eight cubits, and the poſts thereof two cubits, and the porch of the gate *was* inward.

10 And the little chambers of the gate eaſtward, *were* three on this ſide, and three on that ſide, they three *were* of one meaſure, and the poſts had one meaſure on this ſide and on that ſide.

11 And he meaſured the breadth of the entry of the gate ten cubits, *and* the length of the gate thirteen cubits.

12 The ſpace alſo before the little chambers *was* one cubit *on this ſide*, and the ſpace *was* one cubit on that ſide, and the little chambers *were* ſix cubits on this ſide, and ſix cubits on that ſide.

13 He meaſured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door againſt door.

14 He made alſo poſts of threeſcore cubits, even unto the poſt of the court round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits.

16 And *they were* narrow windows to the little chambers, and to their poſts within the gate round about, and likewiſe to the arches: and windows *were* round about inward: and upon *each* poſt *were* palm-trees.

17 Then brought he me into the outward court, and lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the ſide of the gates over-againſt the length of the gates *was* the lower pavement.

19 Then he meaſured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eaſtward and north-ward.

20 And the gate of the outward court that looked toward the north, he meaſured the length thereof and the breadth thereof.

21 And the little chambers thereof *were* three on this ſide, and three on that ſide: and the poſts thereof, and the arches thereof were after the meaſure of the firſt-gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, *were* after the meaſure of the gate that looketh towards the eaſt: and they went up unto it by ſeven ſteps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over-againſt the gate toward the north, and toward the eaſt: and he meaſured from gate to gate an hundred cubits.

24 After that he brought me toward the ſouth, and

ſcribed, the firſt diſcovery of which was a ſenſible mortification to the ancient men, who had ſeen the firſt temple, it was natural for the Jews of former ages, who ſtudied the ſtile of prophecy, to conclude, that Ezekiel's temple had a further view, and that the chief intent and deſign of it was to be fulfilled under the Meſſiah. Whatever was auguſt and illuſtrious in the prophetic figures, and not literally fulfilled in or near their own times, thoſe things were juſtly thought to belong to the days of the Meſſiah. But with regard to the minute circumſtances, there is no more neceſſity for giving them a place in the ſpiritual application of a prophecy than in the explanation of a parable. The temple and the temple-worſhip was a proper figure of Chriſt's church, and of the ſpiritual worſhip to be inſtituted by him: and the notion of the Jews were to be raiſed by degrees to a farther and higher meaning, hereafter to be completed, without deſtroying their obligations to the ſtatutes and ordinances God enjoined for the preſent.

There was the more reaſon for Ezekiel's keeping to the figure of Solomon's temple, in ſpeaking of the Times of the Meſſiah, becauſe Solomon was a type of Chriſt chiefly in this reſpect, that he was to build an houſe unto the name, and for the worſhip of the Almighty.

2 *And ſet me upon a very high mountain*, &c.] The expreſſion points out mount Moriah, whereon the temple was built, which is here called a very high mountain; becauſe it repreſents the ſeat of the chriſtian church, foretold by the prophets, that it ſhould be *eſtabliſhed upon the top of the mountains.*

3 *Behold, there was a man, whoſe appearance was like the appearance of braſs*, &c.] Of burniſhed or poliſhed braſs, as we read, chap. i. 7. that is, of a bright or flaming colour. This ſeems to be an inferior angel, becauſe he is diſtinguiſhed from the divine glory, or the logos appearing in the ſhechinah, chap. xliii. 6.

5 *Of ſix cubits.*] The cubit here meant is generally agreed to be equivalent to eighteen inches of our meaſure.

11 *And the length of the gate thirteen cubits*, &c.] By the length of the gate Villalpandus underſtands the height, which he ſuppoſes to have been two reeds, or twelve cubits. But father L'Amy explains the expreſſion of the breadth of the walls on each ſide of the gate, which he ſuppoſes to be ſix cubits and a half,

14 *He made alſo poſts of threeſcore cubits*, &c,] The angel deſcribed, or made a delineation of the height of the columns or pillars which were to ſupport the ſtories or rooms over the arch of the gate, and theſe were ſixty cubits in height.

19 *Then he meaſured the breadth from the forefront of the lower gate, unto the fore front of the inner court without, an hundred cubits eaſt ward*, &c.] That is, unto the higher ſide of the gate which faced the inner court. He meaſured the whole ſpace of ground between the weſt front of the lower-gate, to the front of the upper-gate, which leads into the inner court, and found it an hundred cubits; and the ſpace between the ſouth and the north was the ſame. There were two gates belonging to the porch or paſſage that led into the inner court; the firſt was eaſtward, looking towards the outer court, which is here meant; the other looked weſtward into the inner court. The gate at the eaſt end of the outer court is called the lower gate, becauſe there was ſtill an aſcent as you went from one court to another.

23 *And the gate of the inner court was over againſt the gate toward the north, and toward the eaſt*, &c.] The words might be tranſlated more plainly thus: *and the inner gate of the inner court was proportionable to the gate that was toward the north, and toward the eaſt.* The expreſſion is elliptical, and the full import of it is, That the north gate of the inner court exactly anſwered the north gate of the outer court. The word *negod*, tranſlated here *over-againſt*, ſignifies *proportional*, and is ſo rendered in ſeveral parts of ſcripture.

and behold, a gate toward the ſouth: and he meaſured the poſts thereof, and the arches thereof according to theſe meaſures.

25 And *there were* windows in it, and in the arches thereof round about, like thoſe windows: the length *was* fifty cubits, and the breadth five and twenty cubits,

26 And *there were* ſeven ſteps to go up to it, and the arches thereof *were* before them: and it had palm-trees, one on this ſide, and another on that ſide upon the poſts thereof.

27 And *there was* a gate in the inner court toward the ſouth: and he meaſured from gate to gate toward the ſouth an hundred cubits.

28 And he brought me to the inner court by the ſouth-gate: and he meaſured the ſouth-gate according to theſe meaſures.

29 And the little chambers thereof, and the poſts thereof, and the arches thereof according to theſe meaſures: and *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits broad.

31 And the arches thereof *were* toward the outer court; and palm-trees *were* upon the poſts thereof; and the going-up to it *had* eight ſteps.

32 And he brought me into the inner court toward the eaſt: and he meaſured the gate according to theſe meaſures.

33 And the little chambers thereof, and the poſts thereof, and the arches thereof, *were* according to theſe meaſures: and *there were* windows therein, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide: and the going-up to it *had* eight ſteps.

35 And he brought me to the north-gate, and meaſured *it* according to theſe meaſures;

36 The little chambers thereof, the poſts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the poſts thereof *were* toward the outer court; and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide: and the going-up to it *had* eight ſteps.

38 And the chambers and the entries thereof *were* by the poſts of the gates, where they waſhed the burnt-offering.

39 And in the porch of the gate *were* two tables on this ſide, and two tables on that ſide, to ſlay thereon the burnt-offering, and the ſin offering, and the treſpaſs-offering.

40 And at the ſide without, as one goeth up to the entry of the north-gate, *were* two tables; and on the other ſide, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this ſide, and four tables on that ſide, by the ſide of the gate; eight tables, whereupon they ſlew *their ſacrifices.*

42 And the four tables *were* of hewn ſtone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high; whereupon alſo they laid the inſtruments wherewith they ſlew the burnt-offering and the ſacrifice.

43 And within *were* hooks, an hand-broad, faſtened round about: and upon the tables *was* the fleſh of the offering.

44 And without the inner-gate *were* the chambers of the ſingers in the inner court, which *was* at the ſide of the north-gate; and their proſpect *was* toward the ſouth: one at the ſide of the eaſt-gate, *having* the proſpect toward the north.

45 And he ſaid unto me, This chamber whoſe proſpect *is* toward the ſouth, *is* for the prieſts the keepers of the charge of the houſe.

46 And the chamber whoſe proſpect *is* toward the north, *is* for the prieſts the keepers of the charge of the altar: theſe *are* the ſons of Zadok among the ſons of Levi, which come near to the Lord to miniſter unto him.

47 So he meaſured the court, an hundred cubits long, and an hundred cubits broad, four-ſquare, and the altar *that was* before the houſe.

48 And he brought me to the porch of the houſe, and meaſured *each* poſt of the porch, five cubits on this ſide, and five cubits on that ſide; and the breadth of the gate *was* three cubits on this ſide, and three cubits on that ſide.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits: and *he brought me* by the ſteps whereby they went up to it: and *there were* pillars by the poſts, one on this ſide, and another on that ſide.

C H A P. XLI.

The meaſures, parts, chambers, and ornaments of the temple.

AFterward he brought me to the temple, and meaſured the poſts ſix cubits broad on the one ſide, and ſix cubits broad on the other ſide, *which was* the breadth of the tabernacle.

2 And the breadth of the door *was* ten cubits, and the ſides of the door *were* five cubits on the one ſide, and five cubits on the other ſide: and he meaſured the length thereof forty cubits, and the breadth twenty cubits.

3 Then went he inward, and meaſured the poſt of the door two cubits, and the door ſix cubits, and the breadth of the door ſeven cubits.

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42 *A cubit and a half long, a cubit,* &c.] Septuagint reads, A cubit and a half broad, and two and a half long.

43 *Upon the tables was the fleſh of the offering.*] Septuagint reads, Over the tables was a covering to keep off rain and heat.

46 *Theſe are the ſons of Zadok among the ſons of Levi,* &c.] The high-prieſthood belonged to the eldeſt houſe of the ſons of Aaron; ſo that the office properly belonged to the family of Zadok, tho' that of Ithamar uſurped it for ſome time from Eli, who was high prieſt in the time of Samuel to Abiather, whom Solomon diſpoſſeſſed, and reſtored the high-prieſthood to the right line, by placing Zadok in his room. The family of Zadok alone is mentioned in this viſion, probably becauſe they continued attached to the worſhip of the true God, when the prieſt's of Ithamar's line forſook it, and fell into idolatry. And as the eldeſt ſon of the family of Zadok had an undoubted right to the high-prieſthood, ſo he was an eminent type of the Meſſiah, the eternal high-prieſt.

49 *He meaſured each poſt of the porch.*] Septuagint, Alexandrine, and Vulgate read, He meaſured the porch five cubits in breadth one way, and five the other.

Commentary and Notes on Chapter XLI.

3 *Then he went inward, and meaſured the poſt of the door,* &c.] There is no underſtanding this without the help of the Septuagint. It

4 So he meaſured the length thereof twenty cubits, and the breadth twenty cubits before the temple; and he ſaid, unto me, This *is* the moſt holy *place*.

5 After he meaſured the wall of the houſe ſix cubits, and the breadth of *every* ſide chamber four cubits round about the houſe on every ſide.

6 And the ſide chambers *were* three, one over another, and thirty in order, and they entered into the wall which *was* of the houſe for the ſide-chambers round about, that they might have hold, but they had not hold in the wall of the houſe.

7 And *there was* an enlarging and a winding about ſtill upward to the ſide-chambers, for the winding about of the houſe went ſtill upward round about the houſe: therefore the breadth of the houſe *was ſtill* upward, and ſo increaſed *from* the loweſt *chamber* to the higheſt by the midſt.

8 I ſaw alſo the height of the houſe round about the foundations of the ſide-chambers *were* full reed of ſix great cubits.

9 The thickneſs of the wall which *was* for the ſide-chamber without, *was* five cubits, and *that* which *was* left, *was* the place of the ſide-chambers that *were* within.

10 And between the chambers *was* the wideneſs of twenty cubits round about the houſe on every ſide.

11 And the doors of the ſide-chambers *were* toward the *place that was* left, one door toward the north, and another door toward the ſouth: and the breadth of the place *that was* left, *was* five cubits round about.

12 Now the building that *was* before the ſeparate place, at the end toward the weſt, *was* ſeventy cubits broad: and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he meaſured the houſe, an hundred cubits long; and the ſeparate place, and the building, with the walls thereof, an hundred cubits long.

14 Alſo the breadth of the face of the houſe, and of the ſeparate place toward the eaſt, an hundred cubits.

15 And he meaſured the length of the building over-againſt the ſeparate place which *was* behind it, and the galleries thereof on the one ſide, and on the other ſide, an hundred cubits, with the inner temple, and the porches of the court.

16 The door-poſts, and the narrow windows, and the galleries round about on their three ſtories, over-againſt the door cieled with wood round about, and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner houſe, and without, and by all the wall round about within and without, by meaſure.

18 And *it was* made with cherubims and palm-trees, ſo that a palm-tree *was* between a cherub and a cherub: and *every* cherub had two faces;

19 So that the face of a man *was* toward the palm-tree on the one ſide, and the face of a young lion toward the palm-tree on the other ſide: *it was* made through all the houſe round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and *on* the wall of the temple.

21 The poſts of the temple *were* ſquared, *and* the face of the ſanctuary; the appearance *of the one* as the appearance *of the other*.

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof *were* of wood. And he ſaid unto me, This *is* the table that *is* before the Lord.

23 And the temple of the ſanctuary had two doors.

24 And the doors had two leaves *a-piece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm-trees, like as *were* made upon the walls: and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows, and palm-trees on the one ſide and on the other ſide, on the ſides of the porch, and *upon* the ſide-chambers of the houſe, and thick planks.

CHAP.

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is a deſcription of the partition-wall and door between the Holy and Holy of Holies, which according to the Septuagint, was twenty cubits long, viz. the door ſix cubits, and the breadth of the wall on each ſide ſeven cubits and two thick.

6 *And they entered into the wall which was of the houſe for the ſide-chambers round about,* &c.] At five cubits height from the ground, the wall, or the buttreſſes which ſupported the outward chambers, abated of their thickneſs one cubit; and there was a reſt or a ledge of one cubit's breadth, on which the ends of the rafters of each ſtory were faſtened.

But they had not hold in the wall of the houſe] They were not faſtened into the main wall of the houſe, but reſted on the outſide of the wall where it grew narrower.

7 *For there was an enlarging and a winding about ſtill upward to the ſide-chambers.*] So much of the breadth was added to the ſide-chambers as was taken out of the thickneſs of the wall; ſo that the middle ſtory was one cubit larger than the ſecond, and the uppermoſt ſtory two cubits larger than the lower rooms. And the winding ſtairs, which enlarged in the ſame manner with the rooms, went up between two chambers from the bottom to the top; and there were two doors at the top of each fight of ſtairs, one door opening into one room, and the other into another over againſt it. The Talmudiſts add, that theſe winding ſtairs were continued from one ſide of the temple to the other, beginning at the north-eaſt-ſide, and by theſe they aſcended into the upper room, which was over the ſanctuary.

12 *Now the building that was before the ſeparate place, at the end towards the weſt, was ſeventy cubits broad.*] Bernard L'Amy ſeems to give the cleareſt account of this difficult place. He underſtands *binian*, tranſlated *building*, of a wall, or incloſure, which ran along the outſide of the prieſts court, commenſurate with the breadth of the weſtern ſide of the temple, which was ſeventy cubits from north to ſouth, and extended in length from eaſt to weſt ninety cubits, ten cubits ſhorter than the whole area itſelf, and incloſing a void ſpace of five cubits breadth, which lay between the ſide-chambers and the incloſure, which void ſpace he underſtands by the ſeparate place in this verſe and the place which was left.

14 *Alſo the breadth of the face of the houſe, and the ſeparate place toward the eaſt, an hundred cubits.*] The whole front of the houſe eaſtward was an hundred cubits, which ſome expoſitors thus compute; the breadth of the temple twenty cubits, the thickneſs of the outward walls twelve cubits, the ſide-chambers eight cubits, the walls of thoſe chambers five cubits on each ſide, and the twenty cubits round about the houſe.

22 *Three cubits high,* &c.] Septuagint reads, Three cubits high, and the length two cubits, and the breadth two cubits; and it had horns: and the baſis and ſides of it were wood.

26 *And thick planks,* &c.] The ſenſe would be plainer, if we tranſlate it, *and upon the thick planks;* that is, the figures of palm-trees were carved upon the wainſcot-work.

CHAP. XLII.

1 *The prieſts chambers.* 13 *The uſe thereof.* 19 *The outward court meaſured.*

THEN he brought me forth into the outer court, the way toward the north, and he brought me into the chamber that *was* over againſt the ſeparate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north-door, and the breadth *was* fifty cubits.

3 Over-againſt the twenty *cubits* which *were* for the inner court, and over againſt the pavement which *was* for the outer court, *was* gallery againſt gallery in three *ſtories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper-chambers *were* ſhorter: for the galleries were higher than theſe, than the lower and than the middlemoſt of the building.

6 For they *were* in three *ſtories*, but had not pillars as the pillars of the courts: therefore *the building* was ſtraitened more than the loweſt, and the middlemoſt from the ground.

7 And the wall that *was* without over againſt the chambers, toward the outer court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and lo, before the temple *were* an hundred cubits.

9 And from under theſe chambers *was* the entry on the eaſt-ſide, as one goeth into them from the outer court.

10 The chambers *were* in the thickneſs of the wall of the court toward the eaſt, over againſt the ſeparate place, and over againſt the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they, and all their goings out *were* both according to their faſhions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the ſouth, was a door in the head of the way, *even* the way directly before the wall toward the eaſt, as one entereth into them.

13 ¶ Then ſaid he unto me, The north-chambers, *and* the ſouth-chambers, which *are* before the ſeparate place, they *be* holy chambers, where the prieſts that approach unto the Lord ſhall eat the moſt holy things: there ſhall they lay the moſt holy things, and the meat-offering, and the ſin-offering, and the treſpaſs-offering: for the place *is* holy.

14 When the prieſts enter therein, then ſhall they not go out of the holy *place* into the outer court, but there they ſhall lay their garments, wherein they miniſter; for they *are* holy: and ſhall put on other garments, and ſhall approach to *thoſe things* which *are* for the people.

15 Now when he had made an end of meaſuring the inner houſe, he brought me forth toward the gate whoſe proſpect *is* toward the eaſt, and meaſured it round about.

16 He meaſured the eaſt-ſide with the meaſuring-reed, five hundred reeds, with the meaſuring-reed round about.

17 He meaſured the north-ſide five hundred reeds, with a meaſuring-reed round about.

18 He meaſured the ſouth-ſide five hundred reeds, with the meaſuring-reed.

19 ¶ He turned about to the weſt-ſide, *and* meaſured five hundred reeds, with the meaſuring-reed.

20 He

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1 *Then he brought me forth into the outer court, the way toward the north,* &c.] The angel here brings the prophet out of the inner court by the north-gate into ſome chamber or building which looked towards the ſouth-ſide of the temple, and which faced the wall or incloſure, that encompaſſed the north-ſide of the inner court and temple. Some ſuppoſe this to be a building diſtinct from all the parts of the temple hitherto deſcribed.

2 *Before the length of an hundred cubits was the north-door, and the breadth was fifty cubits.*] This north-door faced one of the cloiſters, whoſe length was an hundred cubits, and its breadth fifty, which was the proportion of all the cloiſters.

6 *For they were in three ſtories, but had not pillars,* &c.] The two upper ſtories had balconies, ſtanding out of them, the breadth of which was taken out of the rooms themſelves, and rendered them ſo much the narrower, becauſe the weight of the balconies was not ſupported by pillars, as the rooms over the cloiſters of the outward court were, but only by the wall.

8 *For the length of the chambers that were in the outer court was fifty cubits.*] The chambers built over the cloiſters were in length fifty cubits. What is called length here is expreſſed by breadth in the ſecond verſe, as that is oppoſed to the length of the outer court, which was an hundred cubits.

And lo, before the temple were an hundred cubits.] The words imply, that the angel conducted the prophet from theſe north chambers to thoſe on the ſouth-ſide: ſo that, croſſing over the ſpace of ground that fronted the eaſt-ſide of the temple, they took notice of its dimenſions, which they had before meaſured, and found to be an hundred cubits.

14 *Then ſhall they not go out of the holy place into the outer court, but there they ſhall lay their garments, wherein they miniſter,* &c.] They ſhall not go into the court of the people in their veſtments, but ſhall lay them up in ſome of theſe chambers. The prieſtly garments were only to be uſed in the time of their miniſtration. The Chriſtian church followed the practice of the Jewiſh in this, as well as in many other cuſtoms. In St. Jerom's time, that father ſays, that the clergy of his age wore a diſtinct habit from the laity, at the time of their performing the public offices of religion. *Religio divina alterum habitum habet miniſterio, alterum in uſu vitaque communi.* Polycrate's teſtimony confirms this to be the practice of the earlier ages of the church, who, being a writer of the ſecond century, tell us, that St. John wore an ornament upon his head reſembling the mitre, with a plate upon it, which was worn by the high prieſt; and in the next age, or third century, Pontus tells us, that the biſhop's ſeat in the church uſed to be covered with white; nor can it be well ſuppoſed, that there ſhould be a peculiar dreſs for the biſhop's ſeat, and not for himſelf.

16 *He meaſured the eaſt-ſide with the meaſuring-reed, five hundred reeds,* &c.] This is the meaſure of the holy mountain, or area upon which the temple ſtood, deſcribed to be an exact ſquare, conſiſting of five hundred reeds in meaſure on each ſide of it. We may obſerve, that the heavenly Jeruſalem repreſented to St. John, Rev. xxi. 16. is likewiſe deſcribed as four ſquare, that figure being an emblem of ſolidity, and Ezekiel's viſion, as well as St. John's, is deſigned, in its myſtical ſenſe, to repreſent the regularity and ſtrength of Chriſt's kingdom. Capellus is of opinion, that inſtead of five hundred reeds, we ſhould read five hundred cubits. He juſtifies this opinion from the authority of the Septuagint, who read cubits in the 17th and 20th verſes, which reading St. Jerom acknowledges to have been in the Greek copies in his time; and that the Jews formerly underſtood the text in this ſenſe, which imports, that the temple ſtood upon an area or ſquare, containing five hundred cubits on each ſide; whereas, according to the preſent reading, the whole compaſs of the area will amount to three miles and an half, which is more than half the circuit of Jeruſalem in its moſt flouriſhing condition. The angel is ſaid to meaſure the eaſt-ſide of this ſquare round about, and ſo of the other three ſides. We need not compute from hence, that the whole compaſs of the ground was meaſured four times over; for the phraſe *round about,* often ſignifies in this prophecy from ſide to ſide, or from one end to another. The words therefore only import, that the angel continued meaſuring from one ſide to the other, till he had gone over the whole compaſs of the area,

20 He meaſured it by the four ſides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a ſeparation between the ſanctuary and the profane place.

CHAP. XLIII.

1 *The returning of the glory of God into the temple.* 7 *The ſin of Iſrael hindered God's preſence.*

AFterward he brought me to the gate, *even* the gate that looketh toward the eaſt:

2 And behold, the glory of the God of Iſrael came from the way of the eaſt: and his voice *was* like a noiſe of many waters: and the earth ſhined with his glory.

3 And *it was* according to the appearance of the viſion which I ſaw, *even* according to the viſion that I ſaw, when I came to deſtroy the city: and the viſions *were* like the viſion that I ſaw by the river Chebar; and I fell upon my face.

4 And the glory of the Lord came into the houſe by the way of the gate whoſe proſpect *is* toward the eaſt.

5 So the ſpirit took me up, and brought me into the inner court, and behold, the glory of the Lord filled the houſe.

6 And I heard *him* ſpeaking unto me out of the houſe: and the man ſtood by me.

7 ¶ And he ſaid unto me, Son of man, the place of my throne, and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael for ever: and my holy name ſhall the houſe of Iſrael no more defile; *neither* they, nor their kings, by their whoredoms, nor by the carcaſes of their kings in their high places.

8 In their ſetting of their threſhold by my threſholds, and their poſt by my poſts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have conſumed them in mine anger.

9 Now let them put away their whoredom and the carcaſes of their kings far from me, and I will dwell in the midſt of them for ever.

10 Thou ſon of man, ſhew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquities: and let them meaſure the pattern.

11 And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the faſhion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their ſight that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the houſe: upon the top of the mountain, the whole limit thereof round about *ſhall be* moſt holy. Behold, this *is* the law of the houſe.

13 And theſe *are* the meaſures of the altar after the cubits. The cubit *is* a cubit and an handbreadth: even the bottom *ſhall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *ſhall be* a ſpan: and this *ſhall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower ſettle, *ſhall be* two cubits, and the breadth one cubit; and from the leſſer ſettle *even* to the greater ſettle, *ſhall be* four cubits, and the breadth *one* cubit.

15 So the altar *ſhall be* four cubits; and from the altar and upwards *ſhall be* four horns.

16 And the altar *ſhall be* twelve *cubits* long, twelve broad, ſquare in the four ſquares thereof.

17 And the ſettle *ſhall be* fourteen *cubits* long, and fourteen broad in the four ſquares thereof: and the border about it *ſhall be* half a cubit; and the bottom thereof *ſhall be* a cubit about; and his ſtairs ſhall look toward the eaſt.

18 And he ſaid unto me, Son of man, thus ſaith the Lord God; Theſe *are* the ordinances of the altar, in the day when they ſhall make it, to offer burnt-offerings thereon, and to ſprinkle blood thereon.

19 And thou ſhalt give to the prieſts the Levites, that be of the ſeed of Zadok which approach unto me, to miniſter unto me, ſaith the Lord God, a young bullock for a ſin-offering.

20 And thou ſhalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the ſettle, and upon the border round about. Thus ſhalt thou cleanſe and purge it.

21 Thou ſhalt take the bullock alſo of the ſin-offering, and he ſhall burn it in the appointed place of the houſe without the ſanctuary.

22 And on the ſecond day thou ſhalt offer a kid of the goats without blemiſh for a ſin-offering; and they ſhall cleanſe the altar, as they did cleanſe *it* with the bullock.

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20 *It had a wall round about,* &c.] To defend it from being invaded or profaned. The wall was five hundred cubits every way, as it compoſed the length and breadth of the temple and its courts.

Commentary and Notes on Chapter XLIII.

2 *And behold, the glory of the God of Iſrael came from the way of the eaſt.*] The word *behold,* is an expreſſion of joy and admiration, as if the prophet had ſaid, behold a wonderful and joyful ſight! the glory of that God who calls himſelf the God of Iſrael, as chooſing to dwell among them, and to give evident tokens of his preſence and protection: this glory, which had departed from this place for ſo long a time, now returned to it, and fixed its reſidence among them. The glory of the Lord, when it forſook the temple, is deſcribed as departing from the eaſtern gate of it. Afterwards it is repreſented as quite forſaking the city, and removing to a mountain on the eaſt-ſide of it; and now it returns by the ſame way it departed.

And his voice was like a noiſe of many waters.] Great and terrible, either to declare the dreadfulneſs of God's judgments, or the efficacy of his commands, who calls all things into being by ſpeaking the word.

And the earth ſhined with his glory.] The rays of his glory, like the ſun-beams, enlightened the earth.

5 *And behold, the glory of the Lord filled the houſe.*] The glory, or ſymbol of the divine preſence, which ye ſaw coming from the eaſt, entered into the temple, and ſettled there, as it did, when it was finiſhed by Solomon.

7 *The place of my throne, and the place of the ſoles of my feet.*] Or, this is the place of my throne, &c. The cherubims were God's throne, from whence he is ſaid to dwell or ſit between the cherubims, as the ark was his footſtool.

Where I will dwell in the midſt of the children of Iſrael for ever, &c.] The prophet here means the promiſe formerly made in relation to the tabernacle and temple, alluding to Chriſt, in whom all the promiſes of the Old Teſtament are to have their final accompliſhment. Zachariah propheci(e)s of the Meſſiah, that he ſhould build the temple of the Lord, and bear the glory; that is, as the ſpiritual ſenſe of theſe prophecies is explained in the New Teſtament, he ſhall build the Chriſtian church; in him ſhall *all the fulneſs of the Godhead dwell bodily* and really, not in types or figures.

Nor by the carcaſes of their kings.] Idols are called carcaſes of kings, becauſe they have neither life, nor motion; and becauſe the worſhip of them was encouraged by the idolatrous kings of Judah.

8 *The wall between me and them.*] The margin gives a better ſenſe, *There was but a wall between me and them.*

23 When thou haſt made an end of cleanſing *it*, thou ſhalt offer a young bullock without blemiſh, and a ram out of the flock without blemiſh.

24 And thou ſhalt offer them before the Lord, and the prieſt ſhall caſt ſalt upon them, and they ſhall offer them up *for* a burnt-offering unto the Lord.

25 Seven days ſhalt thou prepare every day a goat *for* a ſin-offering: they ſhall alſo prepare a young bullock; and a ram out of the flock without blemiſh.

26 Seven days ſhalt thou purge the altar, and purify it; and they ſhall conſecrate themſelves.

27 And when theſe days are expired, it ſhall be *that* upon the eighth day, and *ſo* forward, the prieſts ſhall make your burnt-offerings upon the altar, and your peace-offerings: and I will accept you, ſaith the Lord God.

CHAP. XLIV.

1 The eaſt-gate aſſigned only to the prince. 9 Idolaters incapable of the prieſt's office. 17 Ordinances for the prieſts.

THEN he brought me back the way of the gate of the outward ſanctuary which looketh toward the eaſt; and it *was* ſhut.

2 Then ſaid the Lord unto me; This gate ſhall be ſhut, it ſhall not be opened, and no man ſhall enter in by it: becauſe the Lord the God of Iſrael hath entered in by it, therefore it ſhall be ſhut.

3 *It is* for the prince: the prince he ſhall ſit in it to eat bread before the Lord: he ſhall enter by the way of the porch of *that* gate, and ſhall go out by the way of the ſame.

4 Then brought he me the way of the north-gate before the houſe: and I looked, and behold, the glory of the Lord filled the houſe of the Lord: and I fell upon my face.

5 And the Lord ſaid unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I ſay unto thee concerning all the ordinances of the houſe of the Lord, and all the laws thereof: and mark well the entering in of the houſe, with every going-forth of the ſanctuary.

6 And thou ſhalt ſay to the rebellious, *even* to the houſe of Iſrael, Thus ſaith the Lord God; O ye houſe of Iſrael, let it ſuffice you of all your abominations.

7 In that ye have brought *into my ſanctuary* ſtrangers uncircumciſed in heart, and uncircumciſed in fleſh, to be in my ſanctuary, to pollute it, *even* my houſe, when ye offer my bread, the fat and the blood, and they have broken my covenant, becauſe of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have ſet keepers of my charge in my ſanctuary for yourſelves.

9 ¶ Thus ſaith the Lord God; No ſtranger uncircumciſed in heart nor uncircumciſed in fleſh ſhall enter into my ſanctuary, of any ſtanger that *is* among the children of Iſrael.

10 And the Levites that are gone away far from me when Iſrael went aſtray, which went aſtray away from me after their idols; they ſhall even bear their iniquity.

11 Yet they ſhall be miniſters in my ſanctuary, *having* charge at the gates of the houſe, and miniſtering to the houſe: they ſhall ſlay the burnt-offering, and the ſacrifice for the people, and they ſhall ſtand before them to miniſter to them.

12 Becauſe they miniſtered unto them before their idols, and cauſed the houſe of Iſrael to fall into iniquity; therefore have I lifted up mine hand againſt them, ſaith the Lord God, and they ſhall bear their iniquity.

13 And they ſhall not come near unto me to do the office of a prieſt unto me, nor to come near to any of my holy things in the moſt holy *place*: but they ſhall bear their ſhame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the houſe for all the ſervice thereof, and for all that ſhall be done therein.

15 But the prieſts the Levites, the ſons of Zadok, that kept the charge of my ſanctuary when the children of Iſrael went aſtray from me, they ſhall come near to me to miniſter unto me, and they ſhall ſtand before me to offer unto me the fat and the blood, ſaith the Lord God.

16 They ſhall enter into my ſanctuary, and they ſhall come near to my table to miniſter unto me, and they ſhall keep my charge.

17 ¶ And it ſhall come to paſs, *that* when they enter in at the gates of the inner court, they ſhall be clothed with linen garments, and no wool ſhall come upon them, whiles they miniſter in the gates of the inner court, and within.

18 They

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26 *Shall conſecrate themſelves.*] This is a wrong tranſlation; the Hebrew expreſly ſays, They ſhall conſecrate it. *Pilkington.*

Commentary and Notes on Chapter XLIV.

2 *This gate ſhall be ſhut, it ſhall not be opened.*] It ſhall not ſtand open continually, as it formerly did, but on certain ſeaſons only, and that out of reſpect to the divine glory, which made its entrance that way, where it had now taken up its reſidence, not to depart any more by the eaſt-gate of the temple, as it formerly did.

Becauſe the Lord, the God of Iſrael hath entered by it.] The glory of the Lord; the glory of God is expreſſed as himſelf, and is often called by the name of the Lord, or the God of Iſrael.

4 *And behold the glory of the Lord filled the houſe of the Lord.*] There was no door into the houſe on that ſide; but the prophet could ſee the brightneſs of the divine glory ſhining through the windows.

5 *Mark well the entering of the houſe with the going forth of the ſanctuary.*] The word laws is here to be repeated to this ſenſe, that the prophet ſhould admoniſh the people of the laws relating to the admiſſion of certain perſons into the temple, or the courts of it, and ſuffer none unqualified to attend upon God's ſervice therein.

6 *Let it ſuffice you,* &c.] Let the time paſt be ſufficient for you to have provoked me with your abominations.

7 *When ye offer my bread, the fat, and the blood.*] At the ſame time that ye offer my ſacrifices upon the altar, or that they ſuffered heathens to offer at God's altar, expreſsly againſt the law. By bread may be underſtood the meat-offering made of flower. The fat and blood of every ſacrifice were peculiarly appropriated to God.

And they have broken my covenant.] Idolatry was a direct breach of that covenant God had entered into with the Jews, *that he would be their God, and they his people.* Upon which account it is ſo often repreſented under the metaphor of adultery and fornication; being a breach of that covenant which is uſually deſcribed under the words of a marriage contract.

10 *And the Levites that are gone far from me*] The ſame who are called the prieſts, the Levites; the ſons of Levi who are prieſts. Many of theſe departed from attending upon God's ſervice, and fell into idolatry: firſt, in the general apoſtacy of the ten tribes, afterwards under Ahaz, and other wicked kings of Judah. Theſe ſhall be degraded from attending upon the higher offices belonging to the prieſthood, God having particularly threatened to puniſh the ſin of idolatry to the *third and fourth generation.*

12 *I have lifted up my hand againſt them*] I have ſworn to puniſh them.

18 They ſhall have linen bonnets upon their heads, and ſhall have linen breeches upon their loins: they ſhall not gird *themſelves* with any thing that cauſeth ſweat.

19 And when they go forth into the outer court, *even* into the outer court to the people, they ſhall put off their garments wherein they miniſtered, and lay them in the holy chambers, and they ſhall put on other garments: and they ſhall not ſanctify the people with their garments.

20 Neither ſhall they ſhave their heads, nor ſuffer their locks to grow long: they ſhall only poll their heads.

21 Neither ſhall any prieſt drink wine, when they enter into the inner court.

22 Neither ſhall they take for their wives a widow, or her that is put away: but they ſhall take maidens of the ſeed of the houſe of Iſrael, or a widow that had a prieſt before.

23 And they ſhall teach my people *the difference* between the holy and profane, and cauſe them to diſcern between the unclean and the clean.

24 And in controverſy they ſhall ſtand in judgment, *and* they ſhall judge it according to my judgments: and they ſhall keep my laws and my ſtatutes in all mine aſſemblies, and they ſhall hallow my ſabbaths.

25 And they ſhall come at no dead perſon to defile themſelves: but for father, or for mother, or for ſon, or for daughter, for brother, or for ſiſter that hath had no huſband, they may defile themſelves.

26 And after he is cleanſed, they ſhall reckon unto him ſeven days.

27 And in the day that he goeth into the ſanctuary, unto the inner court to miniſter in the ſanctuary, he ſhall offer his ſin-offering ſaith the Lord God.

28 And it ſhall be unto them for an inheritance; I *am* their inheritance: and ye ſhall give them no poſſeſſion in Iſrael; I *am* their poſſeſſion.

29 They ſhall eat the meat-offering, and the ſin-offering, and the treſpaſs-offering; and every dedicated thing in Iſrael ſhall be theirs.

30 And the firſt of all the firſt fruits of all *things*, and every oblation of all of every ſort of your oblations ſhall be the prieſts: ye ſhall alſo give unto the prieſt the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe.

31 The prieſt ſhall not eat of any thing that is dead of itſelf, or torn, whether it be fowl or beaſt.

CHAP. XLV.

1 *The portion of land for the ſanctuary,* 6 *for the city.* 9 *Ordinances for the prince.*

MOREOVER, when ye ſhall divide by lot the land for inheritance, ye ſhall offer an oblation unto the Lord, an holy portion of the land, the length *ſhall be* the length of five and twenty thouſand *reeds*, and the breadth, *ſhall be* ten thouſand: this *ſhall be* holy in all the borders thereof round about.

2 Of this there ſhall be for the ſanctuary five hundred *in length*, with five hundred *in breadth*, ſquare round about; and fifty cubits round about for the ſuburbs thereof.

3 And of this meaſure ſhalt thou meaſure the length of five and twenty thouſand, and the breadth of ten thouſand: and in it ſhall be the ſanctuary *and* the moſt holy *place*.

4 The holy *portion* of the land ſhall be for the prieſts the miniſters of the ſanctuary, which ſhall come near to miniſter unto the Lord, and it ſhall be a place for their houſes, and an holy place for the ſanctuary.

5 And the five and twenty thouſand of length, and the ten thouſand of breadth ſhall alſo the Levites the miniſters of the houſe have for themſelves, for a poſſeſſion for twenty chambers.

6 ¶ And ye ſhall appoint the poſſeſſion of the city five thouſand broad, and five and twenty thouſand long over againſt the oblation of the holy *portion*: it ſhall be for the whole houſe of Iſrael.

7 ¶ And *a portion ſhall be* for the prince on the one ſide and on the other ſide of the oblation of the holy *portion*, and of the poſſeſſion of the city, before the oblation of the holy *portion*, and before the poſſeſſion of the city, from the weſt-ſide weſtward, and from the eaſt-ſide eaſt-ward; and the length *ſhall be* over againſt one of the portions from the weſt-border unto the eaſt-border.

8 In the land ſhall be his poſſeſſion in Iſrael, and my princes ſhall no more oppreſs my people, and *the reſt of* the land ſhall they give to the houſe of Iſrael according to their tribes.

9 ¶ Thus

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20 *Neither ſhall they ſhave their heads.*] This ſentence may be tranſlated, *Thou ſhalt not ſhave thy head with baldneſs*, that is, to make baldneſs, *for the dead*. The Jews underſtand it as an expreſſion of mourning for the dead, which agrees with the ſenſe of the parallel texts. The words in the original contain a general prohibition, including the times of mourning as well as other ſeaſons. St. Jerom ſuppoſes, that the Jewiſh prieſts were forbidden to ſhave their heads, in order to diſtinguiſh them from ſeveral of the heathen prieſts, particularly the Egyptian prieſts of Iſis and Serapis, who had their heads ſhaved and uncovered, being a diſtinction in funeral rites. Many other obſervations were made in oppoſition to the funeral rites obſerved in the heathen worſhip.

27 *He ſhall offer his ſin-offering.*] That is, a young bullock.

28 *It ſhall be unto them for an inheritance,* &c.] Their miniſtry in my ſanctuary, with the perquiſites thereto belonging, ſhall be to them as lands and cities, of which they ſhall not ſhare with the other tribes, except the portion allotted to them.

30 *Ye ſhall alſo give unto your prieſts the firſt of your dough.*] The firſt dough that you bake of the new corn every year ſhall belong to the prieſts, in the ſame proportion as in other firſt-fruits, that is a ſixtieth part.

That he may cauſe a bleſſing to reſt in thine houſe.] That the prieſt, whoſe office it is to bleſs the people in God's name, may procure a bleſſing for thee and thy family; according to the promiſe made, to bleſs thoſe who pay their tythes and offerings, through the prieſts, to him, the giver of all good things.

Commentary and Notes on Chapter XLV.

1 *Moreover, when ye ſhall divide the land by lot for inheritance, ye ſhall offer an oblation to the Lord.*] The land was divided by lot in the firſt diviſion of it under Joſhua; a particular ſhare of which was to be God's portion, as an acknowledgment of his ſovereign dominion. This practice has been adopted in all wiſe governments, in which the king has appointments of honorary tributes, not in themſelves intrinſic, but marks of obeiſance and homage. It is therefore called *trumpa*, or oblation, which word properly ſignifies the offering made to God out of the firſt fruits, and other increaſe of the ground.

6 *It ſhall be for the whole houſe of Iſrael.*] The capital city to which all the tribes ſhall reſort upon the ſolemn feſtivals, and ſhall have twelve gates, according to the number of the tribes of Iſrael.

7 *And a portion ſhall be for the prince on the one ſide, and on the other ſide of the oblation of the holy portion.*] One half of the prince's portion was to lie on the weſt-ſide of the three portions, laid out for the prieſts and ſanctuary, the Levites, and the city: the other half lay on the eaſt-ſide of it, and parallel to them in breadth from north to ſouth.

9 ¶ Thus ſaith the Lord God, Let it ſuffice you, O princes of Iſrael: remove violence and ſpoil and execute judgment and juſtice, take away your exactions from my people, ſaith the Lord God.

10 Ye ſhall have juſt balances, and a juſt ephah, and a juſt bath.

11 The ephah and the bath ſhall be of one meaſure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the meaſure thereof ſhall be after the homer.

12 And the ſhekel *ſhall be* twenty gerahs; twenty ſhekels, five and twenty ſhekels, fifteen ſhekels ſhall be your maneh.

13 This *is* the oblation that ye ſhall offer, the ſixth part of an ephah of an homer of wheat and ye ſhall give the ſixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oil, the bath of oil, *ye ſhall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one lamb out of the flock out of two hundred, out of the fat paſtures of Iſrael; for a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, ſaith the Lord God.

16 All the people of the land ſhall *give* this oblation for the prince in Iſrael.

17 And it ſhall be the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings in the feaſts, and in the new-moons, and in the ſabbaths, in all ſolemnities of the houſe of Iſrael: he ſhall prepare the ſin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the houſe of Iſrael.

18 Thus ſaith the Lord God; In the firſt *month*, in the firſt *day* of the month, thou ſhalt take a young bullock without blemiſh, and cleanſe the ſanctuary.

19 And the prieſt ſhall take of the blood of the ſin-offering, and put *it* upon the poſts of the houſe, and upon the four corners of the ſettle of the altar, and upon the poſts of the gate of the inner court.

20 And ſo thou ſhalt do the ſeventh *day* of the month for every one that erreth, and for *him that is* ſimple: ſo ſhall ye reconcile the houſe.

21 In the firſt *month*, in the fourteenth day of the month, ye ſhall have the paſs-over, a feaſt of ſeven days; unleavened-bread ſhall be eaten.

22 And upon that day ſhall the prince prepare for himſelf, and for all the people of the land, a bullock *for* a ſin-offering.

23 And ſeven days of the feaſt he ſhall prepare a burnt-offering to the Lord, ſeven bullocks and ſeven rams without blemiſh, daily the ſeven days, and a kid of the goats daily *for* a ſin-offering.

24 And he ſhall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the ſeventh *month*, in the fifteenth day of the month ſhall he do the like in the feaſt of the ſeven days, according to the ſin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

CHAP. XLVI.

1 *Ordinances for the prince in his worſhip*, 9 *and for the people.*

THUS ſaith the Lord God, The gate of the inner court that looketh toward the eaſt, ſhall be ſhut the ſix working days: but on the ſabbath it ſhall be opened, and in the day of the new-moon it ſhall be opened.

2 And the prince ſhall enter by the way of the porch of that gate without, and ſhall ſtand by the poſt of the gate, and the prieſt ſhall prepare his burnt-offering, and his peace-offerings, and he ſhall worſhip at the threſhold of the gate: then he ſhall go forth, but the gate ſhall not be ſhut until the evening.

3 Likewiſe the people of the land, ſhall worſhip at the door of this gate before the Lord, in the ſabbaths, and in the new moons.

4 And the burnt-offering that the prince ſhall offer unto the Lord, in the ſabbath-day *ſhall be* ſix lambs without blemiſh, and a ram without blemiſh.

5 And the meat-offering *ſhall be* an ephah for a ram, and the meat-offering for the lambs as he ſhall

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9 *Let it ſuffice you, O princes.*] He ſhews the heads muſt firſt be reformed, before good order can be eſtabliſhed among the people.

12 *And the ſhekels ſhall be twenty gerahs.*] This is made the ſtandard of the *ſhekel*, which confutes the common opinion, that the weights of the ſanctuary were double to thoſe of current uſe. Biſhop Cumberland computes a *gerah* to be equivalent to an Attic obulus, or very near eleven grains of ſilver. The ſhekel is uſually valued at two ſhillings and ſix-pence Engliſh: but the ſame learned author computes its value only at two ſhillings and four-pence farthing.

14 *An Homer.*] This meaſure contained about 75 gallons. See note on Exod. xvi. 16. and Iſaiah v. 10,

15 *Out of the fat paſtures of Iſrael.*] Theſe lambs were to be of the beſt kind, as all other tythes and offerings to God were to be.

16 *All the people of the land ſhall give this oblation for the prince.*] Or, *with* the prince; that is, the prince ſhall join with the people in making theſe oblations; whereas the other offerings are to be at the ſole charge of the prince.

18 *In the firſt month.*] Which was Niſan, containing part of March and part of April.

23 *And ſeven days of the feaſt he ſhall prepare a burnt-offering to the Lord.*] As the Jews reckoned their days from one evening to another, and include the whole ſolemnity within the compaſs of ſeven days, by ſuppoſing the paſſover to be eaten early in the evening on the fourteenth day, between the two evenings; the feaſt of unleavened bread laſted ſeven days, diſtinctly from the day wherein the paſſover was to be eaten.

24 *An hin of oil.*] Which contained about five quarts.

Commentary and Notes on Chapter XLVI.

2 *And the prince ſhall enter in by the porch of that gate without.*] He ſhall go through that outer gate of that court, and thereby paſs to the inner gate, where he may ſee the whole ſervice performed at the altar. Or *the porch of the gate without* may ſignify the farther-moſt porch of the gate, as the word *Mechutſa* ſignifies both the hither and the farther ſide, both being correlative terms, and equally applicable to the ſame place, as perſons are going out or coming in to the temple.

And he ſhall worſhip at the threſhold of the gate.] By bowing his head, and bowing down his face to the earth.

But the gate ſhall not be ſhut untill the evening.] Becauſe the people were to pay their ſolemn worſhip in the ſame place.

3 *Likewiſe the people of the land ſhall worſhip at the door of this gate, &c.*] During the continuance of the tabernacle, they that would offer any ſacrifices were required to bring it to the *door of the tabernacle of the congregation*, and there *lay their* hands upon it, under the temple: they came to the porch or ſouth-gate of the inner court, according as the ſacrifice was to be ſlain on the north or ſouth ſide of the altar, and there preſented their ſacrifice. Here the inner porch of the eaſt-gate is aſſigned for their ſtation who came to preſent themſelves before the Lord upon the ſolemn feſtivals, and they were to come no farther into the inner court.

ſhall be able to give, and an hin of oil to an ephah.

6 And in the day of the new-moon *it ſhall be* a young bullock without blemiſh, and ſix lambs, and a ram: they ſhall be without blemiſh.

7 And he ſhall prepare a meat offering, an ephah for a bullock, and an ephah for a ram: and for the lambs according as his hand ſhall attain unto, and an hin of oil to an ephah.

8 And when the prince ſhall enter, he ſhall go in by the way of the porch of *that* gate, and he ſhall go forth by the way thereof.

9 ¶ But when the people of the land ſhall come before the Lord, in the ſolemn feaſts, he that entereth in by the way of the north-gate to worſhip, ſhall go out by the way of the ſouth-gate: and he that entereth by the way of the ſouth-gate, ſhall go forth by the way of the north-gate: he ſhall not return by the way of the gate whereby he came in, but ſhall go forth over againſt it.

10 And the prince in the midſt of them, when they go in, ſhall go in; and when they go forth, ſhall go forth.

11 And in the feaſts, and in the ſolemnities, the meat-offering ſhall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince ſhall prepare a voluntary burnt-offering or peace-offerings, voluntarily unto the Lord, *one* ſhall then open him the gate that looketh toward the eaſt, and he ſhall prepare his burnt-offering, and his peace-offerings, as he did on the ſabbath-day: when he ſhall go forth, and after his going forth, *one* ſhall ſhut the gate.

13 Thou ſhalt daily prepare a burnt-offering unto the Lord, *of* a lamb of the firſt year without blemiſh; thou ſhalt prepare it every morning.

14 And thou ſhalt prepare a meat-offering for it every morning, the ſixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually, by a perpetual ordinance unto the Lord.

15 Thus ſhall they prepare the lamb, and the meat-offering, and the oil, every morning, *for* a continual burnt-offering.

16 ¶ Thus ſaith the Lord God, If the prince give a gift unto any of his ſons, the inheritance thereof ſhall be his ſons, it *ſhall be* their poſſeſſion by inheritance.

17 But if he gave a gift of his inheritance to one of his ſervants, then it ſhall be his to the year of liberty? after, it ſhall return to the prince: but his inheritance ſhall be his ſons for them.

18 Moreover, the prince ſhall not take of the people's inheritance, by oppreſſion to thruſt them out of their poſſeſſion: *but* ſhall give his ſons inheritance out of his own poſſeſſion: that my people be not ſcattered every man from his poſſeſſion.

19 After he brought me through the entry, which *was* at the ſide of the gate, into the holy chambers of the prieſts, which looked toward the north: and behold, there *was* a place on the two ſides weſt-ward.

20 Then ſaid he unto me. This *is* the place where the prieſts ſhall boil the treſpaſs-offering, and the ſin-offering, where they ſhall bake the meat-offering: that they bear *them* not out into the outer court, to ſanctify the people.

21 Then he brought me forth into the outer court, and cauſed me to paſs by the four corners of the court, and behold, in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts joined of forty *cubits* long, and thirty broad: theſe four corners *were* of one meaſure.

23 And there was a row of *building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about.

24 Then ſaid he unto me, Theſe *are* the places of them that boil, where the miniſters of the houſe ſhall boil, the ſacrifice of the people.

CHAP. XLVII.

1 *The viſion of the holy waters:* 6 *The virtue of them,*
13 *The borders of the land.*

AFTERWARD he brought me again unto the door of the houſe, and behold, waters iſſued out from under the threſhold of the houſe eaſt-ward: for the forefront of the houſe *ſtood* toward

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7 *As his hand ſhall attain unto.*] As he ſhall think good.

8 *He ſhall go in by the way,* &c.] To go in at the eaſtern gate was the privilege of the prince and his prieſts only.

9 *He that entereth in by the way of the north-gate to worſhip, ſhall go out by the way of the ſouth gate,* &c.] The words imply the reaſon why the people were not to come in at the eaſt gate; becauſe there being no paſſage or thorough-fare out of the temple weſtward, if they had entered in at the eaſt-gate, they muſt have returned back the ſame way they came in, which would have been turning their back upon God, and the place of his reſidence. Dr. Spencer mentions this as a rule in the talmud, that, "they who come within the holy mount ſhould enter in by the way of the right hand, and go out by the left." Underſtanding the right hand of the northern part of the temple, and the left hand of the ſouthern: ſo he is of opinion, that God deſigned to take away that ſuperſtitious diſtinction between the ſeveral gates of the temple, by commanding that every one ſhould go out the oppoſite way to that by which he came in, whether to the ſouth or to the north.

17 *It ſhall be his to the year of liberty,* &c,] The year of jubilee is called the year of liberty, becauſe it freed men's perſons from the ſervice of their maſters, and their eſtates from any engagements, by which the right of them was transferred from their owners.

22 *In the four corners of the court there were courts joined of forty cubits long, and thirty broad,* &c.] Theſe little courts were in the ſhape of an oblong ſquare, joined with inner walls to the outſide walls of the court. The Hebrew word *keturah*, tranſlated *joined* is rendered *made with chimneys*, which ſenſe agrees with the deſcription of the uſes which theſe courts were deſigned for.

24 *Theſe are the places of them that boil, where the miniſters of the houſe ſhall boil the ſacrifice of the people,* &c.] As there was a place in the inner court for boiling the treſpaſs and ſin-offerings, ſo theſe may be appointed for boiling the peace-offerings, which were leſs eſteemed in dignity of holineſs, and theſe were probably boiled by the Levites or inferior miniſters; whereas the former were boiled in the court appointed for them, though indeed the prieſts and Levites are mentioned indiſcriminately through this prophecy.

Commentary and Notes on Chapter XLVII.

1 *And behold, waters iſſued out from under the threſhold of the houſe eaſt-ward,* &c.] There was a large quantity of water for the uſes of the temple conveyed in pipes under ground from the fountain of *Etam*: in alluſion to theſe waters this viſion is occaſioned.

ward the eaſt, and the waters came down from under from the right ſide of the houſe, at the ſouth-ſide of the altar.

2 Then brought he me out of the way of the gate north-ward, and led me about the way without unto the outer gate by the way that looketh eaſtward, and behold there ran out waters on the right ſide.

3 And when the man that had the line in his hand went forth eaſtward, he meaſured a thouſand cubits, and he brought me through the waters: the waters *were* to the ancles.

4 Again he meaſured a thouſand, and brought me through the waters; the waters *were* to the knees: again he meaſured a thouſand, and brought me through; the waters *were* to the loins.

5 Afterward, he meaſured a thouſand, *and it was* a river that I could not paſs over: for the waters were riſen, waters to ſwim in, a river that could not be paſſed over.

6 ¶ And he ſaid unto me, Son of man, haſt thou ſeen *this?* then he brought me, and cauſed me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one ſide and on the other.

8 Then ſaid he unto me, Theſe waters iſſue out toward the eaſt-country, and go down into the deſert, and go into the ſea: *which being* brought forth into the ſea, the waters ſhall be healed.

9 And it ſhall come to paſs, *that* every thing that liveth, which moveth, whitherſoever the rivers ſhall come, ſhall live: and there ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither: for they ſhall be healed, and every thing ſhall live whither the river cometh.

10 And it ſhall come to paſs, *that* the fiſhers ſhall ſtand upon it, from En-gedi even unto Eneglaim; they ſhall be a *place* to ſpread forth nets, their fiſh ſhall be according to their kinds, as the fiſh of the great ſea, exceeding many.

11 But the miry places thereof, and the mariſhes thereof, ſhall not be healed, they ſhall be given to ſalt.

12 And by the river upon the bank thereof on this ſide and on that ſide, ſhall grow all trees for meat, whoſe leaf ſhall not fade, neither ſhall the fruit thereof be conſumed: it ſhall bring forth new fruit according to his months, becauſe their waters they iſſued out of the ſanctuary, and the fruit thereof ſhall be for meat, and the leaf thereof for medicine.

13 ¶ Thus ſaith the Lord God: this *ſhall be* the border whereby ye ſhall inherit the land according to the twelve tribes of Iſrael: Joſeph *ſhall have two* portions.

14 And ye ſhall inherit it, one as well as another; *concerning* the which I lifted up mine hand to give it unto your fathers, and this land ſhall fall unto you for inheritance.

15 And this *ſhall be* the border of the land toward the north-ſide: from the great ſea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibraim, which *is* between the border of Damaſcus and the border of Hamath; Hazar-hatticon, which *is* by the coaſt of Hauran.

17 And the border from the ſea, ſhall be Hazar-enan, the border of Damaſcus, and the north north-ward, and the border of Hamath: and *this is* the north-ſide.

18 And the eaſt-ſide ye ſhall meaſure from Hauran, and from Damaſcus, and from Gilead, and from the land of Iſrael *by* Jordan, from the border unto the eaſt ſea: and *this is* the eaſt-ſide.

19 And the ſouth ſide ſouth-ward from Tamar, *even* to the waters of ſtrife, *in* Kadeſh, the river, to the great ſea; and *this is* the ſouth-ſide ſouth-ward.

20 The weſt-ſide alſo *ſhall be* the great ſea from the border, till a man come over againſt Hamath: this *is* the weſt-ſide.

21 So ſhall ye divide this land unto you, according to the tribes of Iſrael.

22 ¶ And

And the waters came down from under the right ſide of the houſe, at the ſouth ſide of the altar.] This is ſpoken reſpecting thoſe that came out of the temple, and directed their faces eaſtward, for then the ſouth ſide is on the right hand. Theſe waters were conveyed by the right ſide of the altar into a place called the well-room.

2 *And behold, there ran out waters on the right ſide.*] Theſe were the ſpare waters not uſed in the ſervice of the temple, which were conveyed away by the eaſt part of the mountain, and by degrees increaſed their ſtream, till they became a river, and loſt themſelves in the Dead Sea.

3, 4, 5, *He meaſured a thouſand cubits, and he brought me through the waters: the waters were to the ancles,* &c.] The gradual riſe of the waters denote the large effuſion of the ſpirit, which was very remarkable at the firſt publication of the goſpel, and its wonderful increaſe from ſmall beginnings, and will be ſo again when God ſhall pleaſe to pour the *ſpirit of grace* upon the Jews, in order to their converſion. The ſupplies of grace are often repreſented under the metaphor of a river, and ſtreams, watering a dry and thirſty earth, cleanſing and making fruitful the ground where they paſs. The metaphor is taken from the rivers that watered paradiſe.

7 *Behold, at the bank of the river were very many trees on the one ſide and on the other.*] Alluding to the trees planted in paradiſe, and deſigned for man's food in the ſtate of innocence, eſpecially to the tree of life.

8 *Which being brought forth into the ſea, the waters ſhall be healed.*[The obſervation of all writers who deſcribe this lake is, that nothing can live in it; and the text tells us, that theſe living ſtreams ſhall, by mixing with ſalt and brakiſh waters, be rendered wholeſome and fit for uſe: myſtically implying the healing virtue of God's grace in curing the vices of corrupt men.

9 *And it ſhall come to paſs, that every thing that liveth, which moveth, whitherſoever the rivers ſhall come, ſhall live,* &c.] As no fiſh can live in the Dead Sea, ſo the waters, which flow from the fountain of ſalvation ſhall heal all who drink of them.

10 *The fiſhers ſhall ſtand upon it.*] The miniſters of the goſpel, ſhall by their preaching win many.

From En gedi to En eglaim.] Two cities at the corners of the Dead Sea,

11 *But the miry places—ſhall not be healed, they ſhall be given to ſalt.*] Meaning hypocrites, who can no more be healed by thoſe waters than ſome marſhy moor can be made fruitful. Salt here ſignifies ſterility: when Abimelech deſtroyed Sichem, he ſowed the earth whereon it ſtood with ſalt, to denote that it ſhould never be again cultivated or inhabited

12 *Whoſe leaf ſhall not fade, neither ſhall the fruit thereof be conſumed.*) Flouriſhing like the trees of paradiſe, a very proper emblem of the righteous ſtill bringing forth *fruit unto holineſs,*. and *whoſe end is everlaſting life*

The fruit thereof ſhall be for meat, and the leaf thereof for medicine.) As ſeveral trees produce vegetable fruits, whoſe leaves are medicinal.

13 *This ſhall be the border,* &c.) By the captivities of Judah and Iſrael, the ſeveral limits or borders belonging to the inheritance of each tribe were obliterated and forgotten, whereupon here is a new boundary and diviſion made of the holy land, to be underſtood, in a myſtical ſenſe; they might have expected to enjoy a full poſſeſſion, if their ſins had not prevented ſuch a bleſſing.

22 ¶ And it ſhall come to paſs, *that* ye ſhall divide it by lot for an inheritance unto you, and to the ſtrangers that ſojourn among you, which ſhall beget children among you: and they ſhall be unto you as born in the country among the children of Iſrael, they ſhall have inheritance with you among the tribes of Iſrael.

23 And it ſhall come to paſs, *that* in what tribe the ſtranger ſojourneth, there ſhall ye give *him* his inheritance, ſaith the Lord God.

CHAP. XLVIII.

1, 23 *The portions of the twelve tribes;* 8 *and of the ſanctuary, &c.*

NOW theſe *are* the names of the tribes, from the north-end to the coaſt of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damaſcus northward, to the coaſt of Hamath (for theſe are his ſides eaſt and weſt) a *portion* for Dan.

2 And by the border of Dan, from the eaſt ſide unto the weſt ſide, a *portion* for Aſher.

3 And by the border of Aſher, from the eaſt-ſide even unto the weſt-ſide, a *portion* for Naphtali.

4 And by the border of Naphtali, from the eaſt ſide unto the weſt ſide, a *portion* for Manaſſeh.

5 And by the border of Manaſſeh, from the eaſt-ſide unto the weſt-ſide a *portion* for Ephraim.

6 And by the border of Ephraim, from the eaſt-ſide even unto the weſt-ſide, a *portion* for Reuben.

7 And by the border of Reuben, from the eaſt-ſide unto the weſt-ſide, a *portion* for Judah.

8 ¶ And by the border of Judah, from the eaſt-ſide unto the weſt-ſide, ſhall be the offering which ye ſhall offer of five and twenty thouſand *reeds in* breadth, and *in* length, as one of the *other* parts, from the eaſt-ſide unto the weſt-ſide: and the ſanctuary ſhall be in the midſt of it.

9 The oblation that ye ſhall offer unto the Lord, *ſhall be* of five and twenty thouſand in length, and of ten thouſand in breadth.

10 And for them, *even* for the prieſts, ſhall be *this* holy oblation; toward the north five and twenty thouſand *in length*, and toward the weſt ten thouſand in breadth, and toward the eaſt ten thouſand in breadth, and toward the ſouth five and twenty thouſand in length: and the ſanctuary of the Lord ſhall be in the midſt thereof.

11 *It ſhall be* for the prieſts *that are* ſanctified of the ſons of Zadok; which have kept my charge, which went not aſtray when the children of Iſrael went aſtray, as the Levites went aſtray.

12 And *this* oblation of the land that is offered ſhall be unto them a thing moſt holy by the border of the Levites.

13 And over-againſt the border of the prieſts, the Levites *ſhall have* five and twenty thouſand in length, and ten thouſand in breadth: all the length *ſhall be* five and twenty thouſand, and the breadth ten thouſand.

14 And they ſhall not ſell of it, neither exchange nor alienate the firſt fruits of the land: for *it is* holy unto the Lord.

15 And the five thouſand *that are* left in the breadth over againſt the five and twenty thouſand ſhall be a profane *place* for the city, for dwelling and for ſuburbs; and the city ſhall be in the midſt thereof.

16 And theſe *ſhall be* the meaſures thereof; the north-ſide four thouſand and five hundred, and the ſouth ſide four thouſand and five hundred, and on the eaſt-ſide four thouſand and five hundred, and the weſt-ſide four thouſand and five hundred.

17 And the ſuburbs of the city ſhall be toward the north two hundred and fifty, and toward the ſouth two hundred and fifty, and toward the eaſt two hundred and fifty, and toward the weſt two hundred and fifty.

18 And the reſidue in length over againſt the oblation of the holy *portion ſhall be* ten thouſand eaſt-ward, and ten thouſand weſt-ward, and it ſhall be over againſt the oblation of the holy *portion:* and the increaſe thereof ſhall be for food unto them that ſerve the city.

19 And they that ſerve the city ſhall ſerve it out of all the tribes of Iſrael.

20 All the oblation *ſhall be* five and twenty thouſand, by five and twenty thouſand: ye ſhall offer the holy oblation four ſquare, with the poſſeſſion of the city.

21 And the reſidue *ſhall be* for the prince on the one ſide, and on the other of the holy oblation, and of the poſſeſſion of the city over-againſt the five and twenty thouſand of the oblation towards the eaſt-border, and weſt-ward over-againſt the five and twenty thouſand toward the weſt-border, over againſt the portions for the prince: and it ſhall be the holy oblation; and the ſanctuary of the houſe *ſhall be* in the midſt thereof.

22 Moreover, from the poſſeſſion of the Levites,

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22 *And to the ſtrangers that ſojourn among you,* &c.] Foreigners never had before the privilege of purchaſing or poſſeſſing any inheritance among the Jews; ſo that this myſtically denoted the incorporating the Gentiles into the ſame church with the Jews, making them fellow-heirs, and of the ſame body with them by the goſpel.

Commentary and Notes on Chapter XLVIII.

7 *And by the border of Reuben—a portion for Judah.*] From the firſt verſe to the ſeventh, the ſituation of ſeven of the twelve tribes is deſcribed, which were placed on the north-ſide of the holy portion, the length of Judea from north to ſouth being divided into twelve equal parts.

8 *Five and twenty thouſand reeds.*] See note on chap. xlv. 1. The word *reeds* is not in the original in either place; and we may more probably underſtand the meaſure in both texts of cubits.

10 *Toward the north, five and twenty thouſand in length, and toward the weſt ten thouſand in breadth,* &c.] The dimenſions from eaſt to weſt are called the breadth in this paſſage, but in verſe eight, they are called the length. But there is no impropriety in calling that the *length* in one place, which is called *breadth* in another; becauſe in an exact ſquare, as the whole compaſs of ground is here ſuppoſed to be, all the ſides are equal.

11 *As the Levites went aſtray,* &c.] The word *Levites* is here uſed in its greateſt latitude, and comprehends the prieſts, as well as thoſe who are properly called the Levites. Many of theſe had defiled themſelves with idolatry, for which crime they were to be degraded from the honours and privileges due to thoſe prieſts who had continued faithful in their office.

15 *And the city ſhall be in the midſt thereof,* &c.] A ſquare piece of ground, of four thouſand cubits on each ſide, ſhall be taken out of the middle of the large ſquare, for the area of the city.

20 *Five and twenty thouſand, by five,* &c.] Every way it ſhall be five and twenty thouſand.

vites, and from the poſſeſſion of the city, being in the midſt *of that* which is the prince's, between the border of Judah and the border of Benjamin, ſhall be for the prince.

23 As for the reſt of the tribes, from the eaſt-ſide unto the weſt-ſide, Benjamin *ſhall have* a *portion.*

24 And by the border of Benjamin, from the eaſt-ſide unto the weſt-ſide, Simeon *ſhall have* a *portion.*

25 And by the border of Simeon, from the eaſt-ſide unto the weſt-ſide, Iſſachar a *portion.*

26 And by the border of Iſſachar, from the eaſt-ſide unto the weſt-ſide, Zebulun a *portion.*

27 And by the border of Zebulun, from the eaſt-ſide unto the weſt-ſide, Gad a *portion.*

28 And by the border of Gad, at the ſouth-ſide ſouth-ward, the border ſhall be even from Tamar *unto* the waters of ſtrife *in* Kadeſh, *and* to the river toward the great ſea.

29 This *is* the land which ye ſhall divide by lot unto the tribes of Iſrael for inheritance, and theſe *are* their portions, ſaith the Lord God.

30 And theſe *are* the goings-out of the city on the north-ſide, four thouſand and five hundred meaſures.

31 And the gates of the city *ſhall be* after the names of the tribes of Iſrael, three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the eaſt-ſide four thouſand and five hundred; and three gates; and one gate of Joſeph, one gate of Benjamin, one gate of Dan.

33 And at the ſouth-ſide four thouſand and five hundred meaſures: and three gates; one gate of Simeon, one gate of Iſſachar, one gate of Zebulun.

34 At the weſt-ſide four thouſand and five hundred, *with* their three gates; one gate of Gad, one gate of Aſher, one gate of Naphtali.

35 *It was* round about eighteen thouſand *meaſures*: and the name of the city from that day *ſhall be*, The Lord is there.

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30 *And theſe are the goings out of the city on the north-ſide*, &c.) The ſame meaſures mentioned verſe ſixteen, beginning with thoſe on the north ſide, in the ſame manner as the general diviſion of the land.

35 *And the name of the city from that day ſhall be, The Lord is there.*] Jeruſalem was formerly called the city of God, and the city of the great King. But, in the new Jeruſalem, God ſhall dwell in a more glorious manner, and make it the place of his perpetual reſidence; ſo that every part of that city ſhall be honoured with evident tokens of the Divine Preſence, and every member of it being dedicated to God's ſervice, and becoming an habitation of God through his ſpirit, ſhall have ſome degree of the holineſs of the temple, where God had placed his name. This is in a lower degree fulfilled in all good chriſtians who are ſtiled the temple of the living God, and an habitation of God through the ſpirit.

THE

THE BOOK OF

DANIEL.

The ARGUMENT.

Daniel *was deſcended from the royal houſe of the kings of* Judah, *and was cotemporary with* Ezekiel. *He was of the children of the captivity, being carried to* Babylon *when he was about eighteen years of age. His name is not prefixed to his book, yet the many paſſages in which he ſpeaks in the firſt perſon are a ſufficient proof that he was the author. The ſtile of* Daniel *is not ſo lofty or figurative as that of the other prophets: it is clear and conciſe, and his narrations and deſcriptions ſimply natural: he writes more like an hiſtorian, than a prophet. He was a very extraordinary perſon, highly favoured of God, and honoured by men beyond any that had lived in his time His prophecies concerning the coming of the* Meſſiah, *and the other great events of aftertimes, are ſo clear and explicit, that* Porphyry *objected to them, that they muſt have been written after the facts were done The modern* Jews *do not reckon* Daniel *among the prophets; and the reaſon is that he lived the life rather of a courtier in the palace of the king of* Babylon, *than that of a prophet They add that though he had divine revelations, yet it was not in the prophetic way, but by dreams and viſions of the night, which they look upon as the moſt imperfect way of revelation, and below the prophetic. But* Joſephus, *one of the moſt ancient writers of that nation, reckons him among the greateſt of the prophets; and ſays farther that he converſed familiarly with God, and not only foretold future events as other prophets did, but determined likewiſe the time when they ſhould come to paſs. But our Saviour's admitting him as one, puts his prophetic character out of diſpute.*

Part of the book of Daniel *was originally written in* Chaldee, *that is, from the fourth verſe of the ſecond chapter to the end of the ſeventh; and the reaſon was, becauſe in that he treats of the* Chaldean *or* Babyloniſh *affairs. The reſt of the book is in* Hebrew. *The* Greek *tranſlation uſed by the* Greek *churches throughout the Eaſt, was done by* Theodotian. *In the vulgar* Latin *Bible, there is added the ſong of the three children, and at the end of the book the hiſtory of* Suſannah, *and of* Bell *and the* Dragon; *the former is made the thirteenth, and the latter the fourteenth chapter of the book in that edition. But theſe editions were never received into the cannon by the* Jews, *neither are they extent in the* Hebrew *or* Chaldee *language, nor is there any proof that they ever were ſo. The ſix firſt chapters of the book of* Daniel *are an hiſtory of the kings of* Babylon, *and what befel the captive* Jews *under their government. In the ſix laſt, he is altogether prophetical, foretelling, not only what ſhould happen to his own church and nation, but events, in which princes and kingdoms are concerned, particularly the riſe and downfal of the four ſecular monarchies of the world, and the eſtabliſhment of the fifth, or ſpiritual kingdom of the* Meſſiah. *It is believed that* Daniel *died in* Chaldea, *and did not take the permiſſion granted by* Cyrus *to the* Jews *of returning to their own country. St.* Epiphanius *ſays he died in* Babylon.

Among the old prophets, ſays the great Sir Iſaac Newton, Daniel *is the moſt diſtinct in the order of time and eaſieſt to be underſtood, and therefore in thoſe things which relate to the laſt times, he is the key to the reſt. His prophecies are all related to one another, as if they were ſeveral parts of one general prophecy. The firſt is the eaſieſt to be underſtood, and every following prophecy adds ſomething new to the preceding.*

CHAP. I.

1 *Jehoiakim's captivity.* 8 *Daniel, Hannaniah, Miſhael, and Azariah, refuſing the kings portion, do proſper with pulſe and water.*

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jeruſalem, and beſieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the veſſels of the houſe of God: which he carried into the land of Shinar to the houſe of his God; and he brought the veſſels into the treaſure-houſe of his God.

3 ¶ And the king ſpake unto Aſhpenaz the maſter of his eunuchs, that he ſhould bring *certain* of the children of Iſrael, and of the kings ſeed, and of the princes;

4 Children in whom *was* no blemiſh, but well-favoured, and ſkilful in all wiſdom, and cunning in knowledge, and underſtanding ſcience, and ſuch as *had* ability in them, to ſtand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily proviſion of the king's meat, and of the wine which he drank: ſo nouriſhing them three years, that at the end thereof they might ſtand before the King.

6 Now among theſe were of the children of Judah, Daniel, Hananiah, Miſhael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteſhazzar; and to Hananiah, of Shadrach; and to Miſhael, of Meſhech; and to Azariah, of Abednego.

8 ¶ But Daniel purpoſed in his heart, that he would not defile himſelf with the portion of the kings meat, nor with the wine which he drank: therefore he requeſted of the prince of the eunuchs, that he might not defile him.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs ſaid unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why ſhould he ſee your faces worſe liking than the children which *are* of your ſort? then ſhall ye make *me* endanger my head to the king.

11 Then ſaid Daniel to Melzar, whom the prince of the eunuchs had ſet over Daniel, Hananiah, Miſhael, and Azariah:

12 Prove thy ſervants, I beſeech thee, ten days, and let them give us pulſe to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou ſeeſt, deal with thy ſervants.

14 So he conſented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer, and fatter in fleſh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they ſhould drink: and gave them pulſe.

17 ¶ As for theſe four children, God gave them knowledge, and ſkill in all learning and wiſdom: and Daniel had underſtanding in all viſions and dreams.

18 Now at the end of the days that the king had ſaid he ſhould bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them, and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtood they before the king.

20 And in all matters of wiſdom *and* underſtanding that the king enquired of them, he found them ten times better than all the magicians, *and* aſtrologers that *were* in all his realm.

21 And

Commentary and Notes on Chapter I.

1 *In the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon unto Jeruſalem,* &c.] The prophet Jeremiah makes the firſt year of Nebuchadnezzar coincident with the fourth of Jehoiakim, and from thence begins the date of the ſeventy years captivity. But here Daniel ſpeaks of Nebuchadnezzar as king of Babylon in the third year of Jehoiakim, which difference may be thus adjuſted; that Daniel begins his computation from the time that Nebuchadnezzar was ſent by his father on the expedition againſt Pharaoh-necho king of Egypt, which was toward the third year of Jehoiakim. In the beginning of the following year he conquered the Egyptians, which was the fourth year of the reign of Jehoiakim; in the latter end of the ſame year he beſieged Jeruſalem in the ninth month, according to the Jews account, who, to this day, keep a ſolemn faſt on the 18th day of that month, at which time Jehoiakim became tributary to the Babylonian monarch, and conſequently the ſeventy years captivity and vaſſalage began.

2 *Into the land of Shinar,* &c.] This was the original name of the country about Babylon, and it was called by that name in ſome places of the prophets.

4 *Children in whom was no blemiſh,* &c.] He was directed to make choice of ſuch as had the beſt accompliſhments both of body and mind, as the more fit to attend at court; the word *yeladim*, children, does not extend to childhood, but refers to more advanced years, as we term the word manhood; nor can we ſuppoſe Daniel or his companions, to be leſs than from ſeventeen years of age to twenty at this time, as may be concluded from their being put into conſiderable poſts and employments in the government a ſhort time after.

8 *But Daniel purpoſed in his heart, that he would not defile himſelf with the portion of the king's meat,* &c.] It was the cuſtom of moſt nations before their meals, to make an offering of ſome part of what they were to eat or drink to their gods, as a thankful acknowledgement, that every thing they enjoyed was their gift. Theſe oblations among the Romans were called Proficiæ and Libamina; ſo that every entertainment had ſomething in it of the nature of a ſacrifice. This practice generally prevailing, made Daniel and his friends look upon the proviſions coming from the king's table as no better than meats offered to idols, and by ſuch offering, became polluted and unclean.

12 *Pulſe to eat.*] The Hebrew word ſignifies all ſorts of roots or herbs.

19 *They ſtood before the king.*] Were in continual attendance in the king's court.

21 And Daniel continued *even* unto the firſt year of king Cyrus.

CHAP. II.

1 Nebuchadnezzar forgetting his dream, 14 Daniel findeth it. 31 The dream, 36 and interpretation.

AND in the ſecond year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his ſpirit was troubled, and his ſleep brake from him.

2 Then the king commanded to call the magicians, and the aſtrologers, and the ſorcerers, and the Chaldeans, for to ſhew the king his dreams. So they came and ſtood before the king.

3 And the king ſaid unto them, I have dreamed a dream, and my ſpirit was troubled to know the dream.

4 Then ſpake the Chaldeans to the king in Syriack, O king, live for ever: tell thy ſervants the dream, and we will ſhew the interpretation.

5 The king anſwered and ſaid to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye ſhall be cut in pieces, and your houſes ſhall be made a dunghill.

6 But if ye ſhew the dream, and the interpretation thereof, ye ſhall receive of me gifts and rewards and great honour: therefore ſhew me the dream, and the interpretation thereof.

7 They anſwered again and ſaid, Let the king tell his ſervants the dream, and we will ſhew the interpretation of it.

8 And the king anſwered and ſaid, I know of certainty that ye would gain the time, becauſe ye ſee the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to ſpeak before me, till the time be changed: therefore tell me the dream, and I ſhall know that ye can ſhew me the interpretation thereof.

10 The Chaldeans anſwered before the king, and ſaid, There is not a man upon the earth that can ſhew the king's matter: therefore *there is* no king, lord, nor ruler, *that* aſked ſuch things at any magician, or aſtrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can ſhew it before the king, except the gods, whoſe dwelling is not with fleſh.

12 For this cauſe the king was angry and very furious, and commanded to deſtroy all the wiſe-*men* of Babylon.

13 And the decree went forth that the wiſe-*men* ſhould be ſlain; and they ſought Daniel and his fellows to be ſlain.

14 ¶ Then Daniel anſwered with counſel and wiſdom to Arioch the captain of the king's guard, which was gone forth to ſlay the wiſe-*men* of Babylon.

15 He anſwered and ſaid to Arioch the king's captain, Why *is* the decree *ſo* haſty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and deſired of the king that he would give him time, and that he would ſhew the king the interpretation.

17 Then Daniel went to his houſe, and made the thing known to Hannaniah, Miſhael, and Azariah his companions;

18 That they would deſire mercies of the God of heaven concerning this ſecret; that Daniel and his fellows ſhould not periſh with the reſt of the wiſe-*men* of Babylon.

19 Then was the ſecret revealed unto Daniel in a night-viſion. Then Daniel bleſſed the God of heaven.

20 Daniel anſwered and ſaid, Bleſſed be the name of God for ever and ever: for wiſdom and might are his:

21 And he changeth the times and the ſeaſons, he removeth kings, and ſetteth up kings: he giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding.

22 He revealeth the deep and ſecret things: he knoweth what *is* in the darkneſs, and the light dwelleth with him.

23 I thank thee, and praiſe thee, O thou God of my fathers, who haſt given me wiſdom and might, and haſt made known unto me now what we deſired of thee: for thou haſt *now* made known unto us the king's matter.

24 Therefore Daniel went in unto Arioch, whom the king had ordained to deſtroy the wiſe-*men* of Babylon: he went, and ſaid thus unto him, Deſtroy not the wiſe-*men* of Babylon: bring me in before the king, and I will ſhew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haſte, and ſaid thus unto him, I have found a man of the captives of Judah that will make known unto the king the interpretation.

26 The king anſwered and ſaid to Daniel, whoſe name *was* Belteſhazzar, Art thou able to make known unto me the dream which I have ſeen, and the interpretation thereof.

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21 *And Daniel continued even unto the firſt year of king Cyrus.*] He lived to ſee the overthrow of the Babyloniſh monarchy by Cyrus, which made way for the fulfilling of Jeremiah's prophecy, concerning the ſeventy weeks, in the return of the Jews from their firſt captivity which was accompliſhed in the firſt year of king Cyrus, for the completion of which prophecy Daniel was very ſolicitous.

Commentary and Notes on Chapter I.

1 *Nebuchadnezzar dreamed dreams,* &c.] Though it was but one continued dream, it contained divers ſcenes of affairs, it being a deſcription of the ſucceſſion of the four monarchies, which were to continue in different forms to the end of the world.

5 *Your houſes ſhall be made a dunghill.*] That there may be no remains of their memory.

8 *I know of a certainty that ye would gain the time,* &c.] By importunately renewing your requeſt, that I would recollect my dream, you only protract the time, and delay the execution of the ſentence pronounced againſt you.

11 *And there is none other that can ſhew it before the king, except the gods, whoſe dwelling is not with fleſh.*] The Chaldeans undertook to foretel future events by their ſkill in the motions of the ſtars, and to explain dreams by ſome natural obſervations, ſuch as are ſtill to be ſeen in Artimidorus Oneiro's criticks, or, if they pretended to have correſpondents with ſpirits, they muſt have been demons of a lower rank, who could not impart to them things ſo much above the compaſs of ordinary knowledge.

21 *And he changed the times and the ſeaſons: he removeth kings and ſetteth up kings,* &c.] The great changes and revolutions of the world are brought to paſs, by removing kings, and tranſlating their dominions to others, by raiſing ſome empires and bringing down others; of this Nebuchadnezzar's dream revealed to Daniel was a ſignal inſtance, which contained the ſucceſſion of the four great monarchies of the world. The prophet ſpeaks of the diſpoſal of empires, as one of God's prerogatives, and the means whereby he works the moſt conſiderable changes. This is a very good and eſſential reaſon for perſuading men to ſubmit to ſuch viciſſitudes, as being the immediate acts of providence for great and wiſe reaſons.

27 Daniel anſwered in the preſence of the king, and ſaid, The ſecret which the king hath demanded cannot the wiſe-*men*, the aſtrologers, the magicians, the ſoothſayers ſhew unto the king:

28 But there is a God in heaven that revealeth ſecrets, and maketh known to the king Nebuchadnezzar what ſhall be in the latter days. Thy dream and the viſions of thy head upon thy bed, are theſe;

29 As for thee, O king, thy thoughts came into *thy mind* upon thy bed what ſhould come to paſs hereafter: and he that revealeth ſecrets maketh known unto thee what ſhall come to paſs.

30 But as for me, this ſecret is not revealed to me, for *any* wiſdom that I have more than any living, but for *their* ſakes that ſhall make known the interpretation to the king, and that thou mighteſt know the thoughts of thy heart.

31 ¶ Thou, O king, ſaweſt, and behold, a great image: this great image whoſe brightneſs *was* excellent, ſtood before thee, and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breaſt, and his arms of ſilver, his belly and his thighs of braſs.

33 His legs of iron, his feet part of iron, and part of clay.

34 Thou ſaweſt till that a ſtone was cut out without hands, which ſmote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the braſs, the ſilver, and the gold broken to pieces together, and became like the chaff of the ſummer-threſhing-floors, and the wind carried them away, that no place was found for them: and the ſtone that ſmote the image became a great mountain, and filled the whole earth.

36 ¶ This *is* the dream: and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and ſtrength, and glory.

38 And whereſoever the children of men dwell, the beaſts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou *art* this head of gold.

39 And after thee ſhall ariſe another kingdom inferior to thee, and another third kingdom of braſs, which ſhall bear rule over all the earth.

40 And the fourth kingdom ſhall be ſtrong as iron: foraſmuch as iron breaketh in pieces, and ſubdueth all *things*: and as iron that breaketh all theſe, ſhall it break in pieces, and bruiſe.

41 And whereas thou ſaweſt the feet and toes part of potter's clay, and part of iron: the kingdom ſhall be divided, but there ſhall be in it of the ſtrength of the iron, foraſmuch as thou ſaweſt the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *ſo* the kingdom ſhall be partly ſtrong and partly broken.

43 And whereas thou ſaweſt iron mixed with miry clay, they ſhall mingle themſelves with the ſeed of men: but they ſhall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of theſe kings ſhall the God of heaven ſet up a kingdom, which ſhall never be deſtroyed: and the kingdom ſhall not be left to other people, *but* it ſhall break in pieces, and conſume all theſe kingdoms, and it ſhall ſtand for ever.

45 Foraſmuch as thou ſaweſt that the ſtone was cut out of the mountain without hands, and that it break in pieces the iron, the braſs, the clay, the ſilver, and the gold; the great God hath made known to the king what ſhall come to paſs hereafter: and the dream *is* certain, and the interpretation thereof ſure.

46 ¶ Then

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28 *But there is a God in heaven that revealeth ſecrets,* &c.] Daniel informs the king, that there is one only God, infinitely ſurpaſſing in knowledge, not only all the wiſe men of the Eaſt, but alſo the demons or falſe gods which they conſulted or worſhipped.

31 *Thou, O king, ſaweſt, and behold a great image, this great image, whoſe brightneſs was excellent, ſtood before thee,* &c.] Grotius accurately obſerves, that this image appeared with a glorious luſtre in the imagination of Nebuchadnezzar, whoſe mind was wholly filled with worldly ſplendor: whereas the ſame monarchies were repreſented to Daniel under the ſhape of fierce and wild beaſts, as thoſe monarchies were the great ſupporters of idolatry and tyranny.

32 *This image's head was of fine gold.*] The Babylonian monarchy was arrived at the height of glory under Nebuchadnezzar, and Babylon was deemed the wonder of the world; ſo that this empire might be juſtly compared to a golden head.

His breaſt and his arms of ſilver.] The ſecond monarchy, namely, the Perſian will be inferior to the Median or Babylonian, perhaps with reſpect to continuance.

And his thighs of braſs, his legs of iron.] Theſe emblems denote the ſtrength of the third monarchy, the Macedonian or Grecian, and of the fourth, the Roman monarchies, and is expreſſive of the irreſiſtible force with which they ſubdued their enemies, as iron and braſs are ſymbols of ſtrength in the prophetical writings.

34 *Thou ſaweſt till that a ſtone was cut out without hands, which ſmote the image upon his feet,* &c.] A very proper way to demoliſh the whole image, by firſt deſtroying the ſupporters. In the ſame manner the kingdom of Chriſt ſhall break in pieces the fourth and laſt monarchy, in which the remains of the other three were comprehended; and ſhall at length put an end to all earthly power.

35 *And the ſtone that ſmote the image became a great mountain, and filled the whole earth.*] This denotes the advancement and increaſe of Chriſt's kingdom, that it ſhould, from ſmall beginnings, proceed to fill the whole earth, as if a ſtone ſhould, by degrees, ſwell to a mountain.

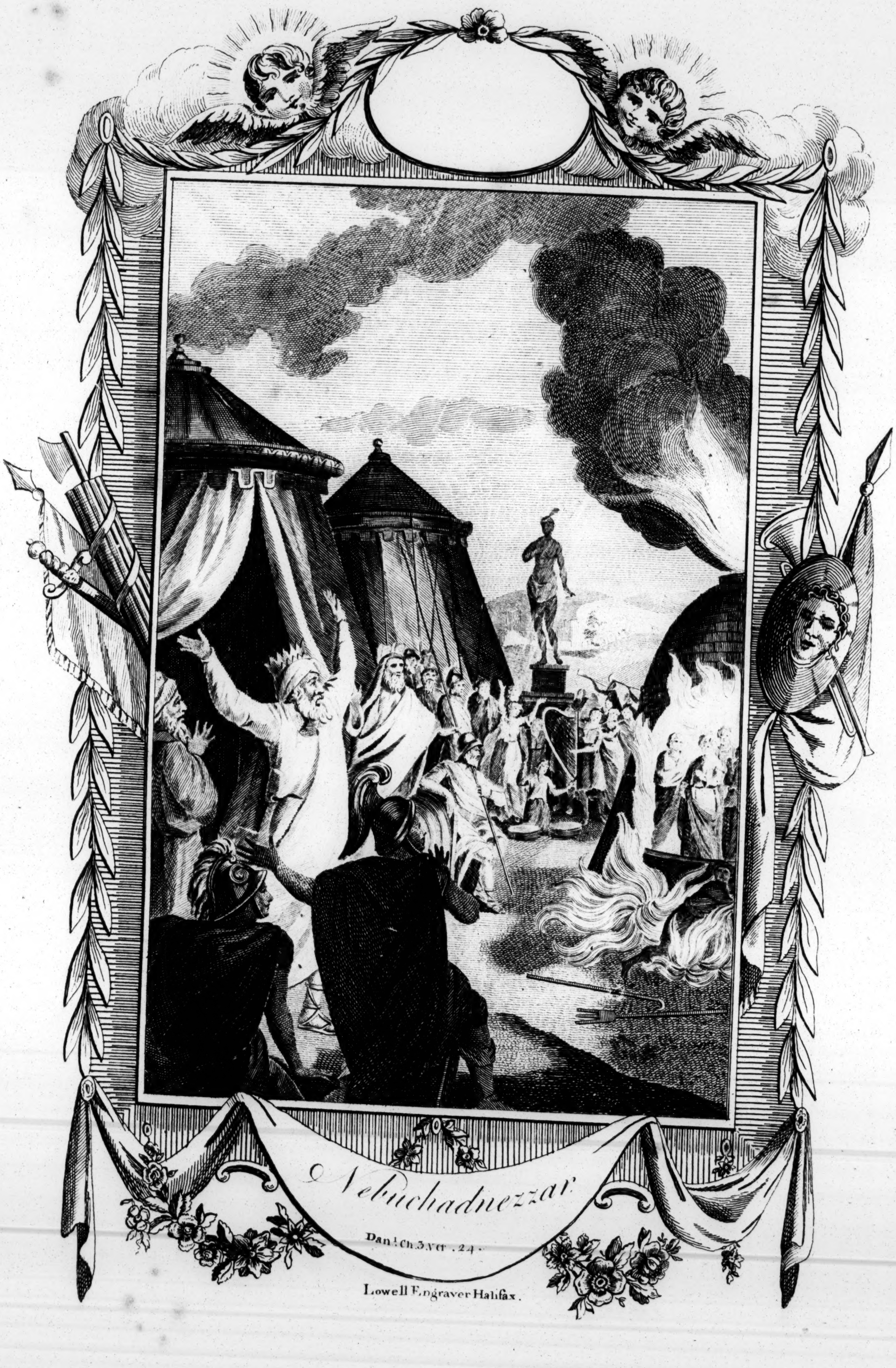
Thus Chriſt is deſcribed as going forth conquering, and to conquer. This kingdom is deſcribed here under two ſtates or forms, the one may be ſtiled, by way of diſtinction, the kingdom of the ſtone, the other that of the mountain: the firſt commenced upon the erection of the fourth kingdom, while the ſtatue continued on its feet; the other was to be manifeſt under its laſt and weakeſt ſtate. Chriſt, the foundation of the church, is often compared to ſtone, and the church, in its flouriſhing ſtate, is repreſented as a mountain.

39 *And another third kingdom of braſs, which ſhall bear rule over all the earth.*] The Macedonian or Grecian empire ſhall extend its conqueſts beyond the bounds of all the preceding empires, even to theſe parts of the Eaſt which none of the Perſian monarchs ever attempted to ſubdue.

40 *And the fourth kingdom ſhall be ſtrong as iron,* &c.] In the ſeventh chapter of this prophecy, it is repreſented as having great iron teeth: this fourth kingdom can be no other than the Roman empire. Some commentators indeed have reckoned the empire continued to Alexander's ſucceſſors as a diſtinct kingdom from that which was ſet up by himſelf; but no writer of the hiſtory of thoſe times ſpeaks of it as ſuch; and this notion plainly contradicts the deſcription which Daniel gives of that kingdom. There the prophet repreſents the third kingdom as it was ſet up by Alexander, and continued under his ſucceſſors, by the metaphor of a *goat having one great horn.* And afterwards expreſsly calls Alexander the firſt king: and farther tells us, that his kingdom ſhall be broken, and divided towards the four winds of heaven.

44 *The God of heaven ſet up a kingdom, which ſhall never be deſtroyed,* &c.] The kingdom of Chriſt is deſcribed in ſcripture as an everlaſting kingdom; not like the kingdoms of the world, ſubject to change and diſſolution, but like the author of it, eternal and immutable.

45 *The ſtone was cut out of the mountain without hands,* &c.] The phraſe, *without hands*, denotes it to be an act of God's own immediate power, and brought about by a miraculous interpoſition, free from any ſecond cauſes: ſo the heavenly body given to us at the reſurrection is called a building, not made with hands. The ſame expreſſion is uſed concerning the human tabernacle, in oppoſition to buildings of heavenly ſtructure. In like manner Chriſt, at his coming into the world, had a *body prepared for him* by the Holy Ghoſt.



Nebuchadnezzar

Dan.l Ch.3 v.er 24.

Lowell Engraver Halifax.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worſhipped Daniel, and commanded that they ſhould offer an oblation, and ſweet odours unto him.

47 The king anſwered unto Daniel, and ſaid, Of a truth *it is* that your God is a God of gods, and a Lord of kings, and a revealer of ſecrets, ſeeing thou couldeſt reveal this ſecret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wiſe-*men* of Babylon.

49 Then Daniel requeſted of the king, and he ſet Shadrach, Meſhach, and Abed-nego over the affairs of the province of Babylon: but Daniel *ſat* in the gate of the king.

CHAP. III.

1 *Nebuchadnezzar's golden image in Dura.* 8 *Shadrach, Meſhach,, and Abed-nego are accuſed.*

NEBUCHADNEZZAR the king made an image of gold, whoſe height *was* threeſcore cubits, *and* the breadth thereof ſix cubits: he ſet it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king ſent to gather together the princes, the governors, and the captains, the judges, the treaſurers, the counſellors, the Sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had ſet up.

3 Then the princes, the governors, and captains, the judges, the treaſurers, the counſellors, the Sheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had ſet up; and they ſtood before the image that Nebuchadnezzar had ſet up.

4 Then an herald cried aloud, To you it is commanded, O people, nations and languages,

5 *That* at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, dulcimer, and all kinds of muſick; ye fall down and worſhip the golden image that Nebuchadnezzar the king hath ſet up.

6 And whoſo falleth not down and worſhippeth, ſhall the ſame hour be caſt into the midſt of a burning fiery furnace.

7 Therefore at that time, when all the people heard the ſound of the cornet, flute, harp, ſackbut, pſaltery, and all kinds of muſick, all the people, the nations, and the languages fell down *and* worſhipped the golden image that Nebuchadnezzar the king had ſet up.

8 ¶ Wherefore at that time certain Chaldeans came near and accuſed the Jews.

9 They ſpake and ſaid to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king haſt made a decree that every man that ſhall hear the ſound of the cornet, flute, harp, ſackbut, pſaltery and dulcimer, and all kinds of muſick, ſhall fall down and worſhip the golden image:

11 And whoſo falleth not down and worſhippeth, *that* he ſhall be caſt into the midſt of a burning fiery furnace.

12 There are certain Jews whom thou haſt ſet over the affairs of the province of Babylon, Shadrach, Meſhach, and Abed-nego: theſe men, O king, have not regarded thee, they ſerve not thy gods, nor worſhip the golden image which thou haſt ſet up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meſhach, and Abed-nego: then they brought theſe men before the king.

14 Nebuchadnezzar ſpake and ſaid unto them, *Is it* true, O Shadrach, Meſhach, and Abed-nego? do not ye ſerve my gods, nor worſhip the golden image which I have ſet up.

15 Now if ye be ready that at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery and dulcimer, and all kinds of muſic, ye fall down and worſhip the image which I have made, *well:* but if ye worſhip not, ye ſhall be caſt the ſame hour into the midſt of a burning fiery furnace, and who is that God that ſhall deliver you out of my hands.

16 Shadrach, Meſhach, and Abed-nego anſwered and ſaid to the king, O Nebuchadnezzar, we *are* not careful to anſwer thee in this matter.

17 If it be *ſo*, our God whom we ſerve, is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up.

19 ¶ Then

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47 *Of a truth it is, that your God is a God of gods, and a Lord of kings,* &c.] Superior to all the gods or demons who are worſhipped by men, the Supreme Governor of the world, and ruler of the kings and kingdoms in it.

48 *Daniel ſat in the gate of the king.*] He was a conſtant attendant at the king's court.

Commentary and Notes on Chapter III.

1 *Nebuchadnezzar the king made an image of gold, whoſe height was threeſcore cubits, and the breadth thereof ſix cubits,* &c.] This image was probably ſet up in honour of Bel, a tutelar deity, from whom Nebuchadnezzar called Daniel, *Belteſhazzar.* The proportion of this image ſhews it to have been made of a very irregular form; as no man's height is above ſix times his thickneſs. This makes it probable, that the pedeſtal is included in the threeſcore cubits, together with the image, and ſuppoſes the image to have been thirty-ſix cubits, and the pedeſtal twenty-four. Diodorus Siculus in his account of the plunder Xerxes had taken out of the temple of Belus, ſpeaks of a ſtatue of maſſy gold, which was forty feet in height, which ſome conjecture to be this very ſtatue; but then the body of the image could hardly have been twenty-ſeven cubits high.

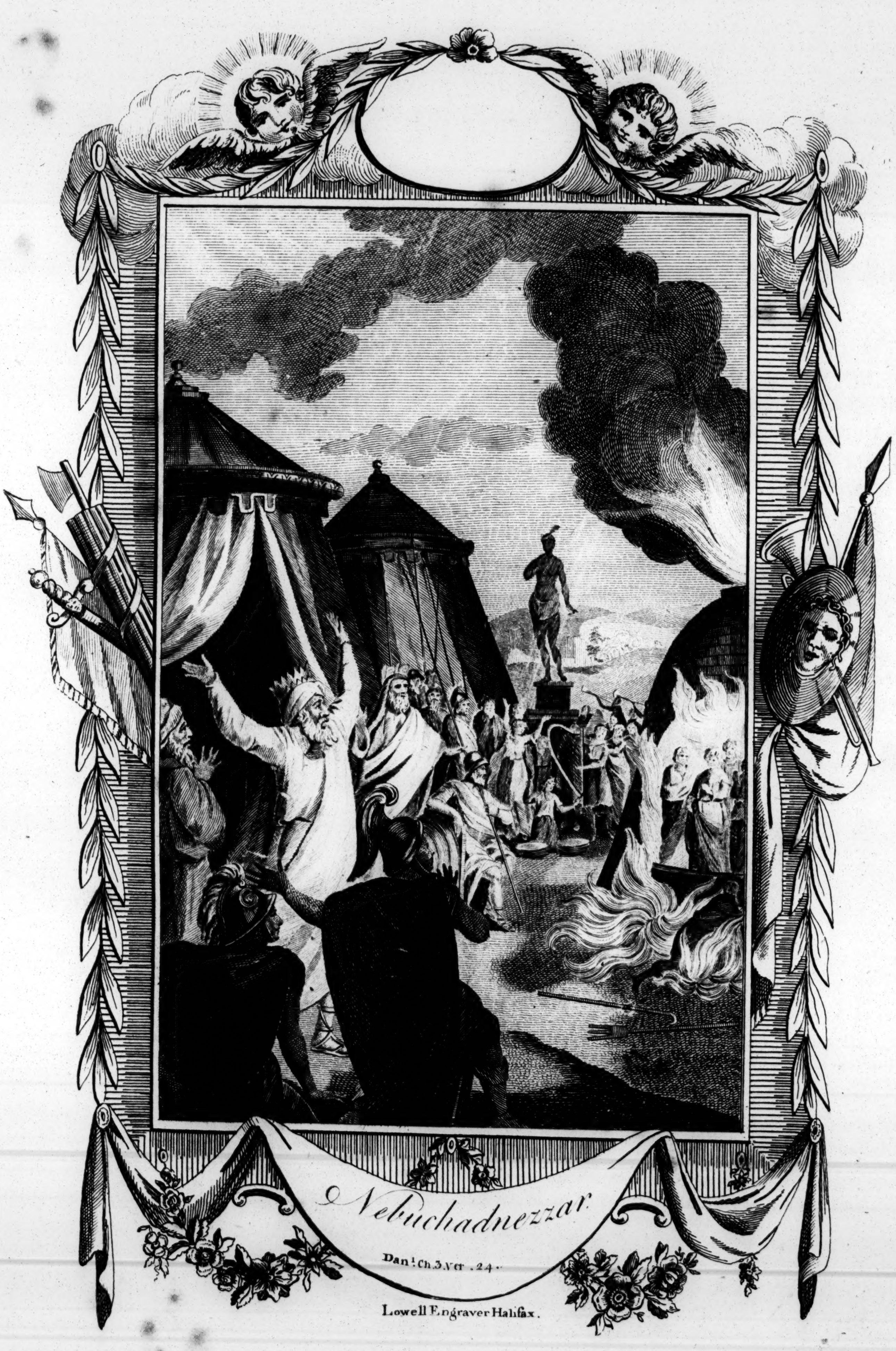
4 *O people, nations, and languages,* &c.] Whatſoever parts of the empire ye come from, or whatever language ye ſpeak. This form of ſpeech was deſigned to ſet forth the largneſs and extent of the Babyloniſh empire, which had ſubjects of ſo many different languages. The ſame phraſe was afterwards made uſe of under the Medes and Perſians.

5 *The ſound of the cornet, flute, harp.*] Theſe names give us to underſtand what was meant in general, but will never lead us to determine the particular ſorts of inſtruments.

6 *Shall the ſame hour,* &c] This is the firſt place in the Old Teſtament where we meet with the diviſion of time into hours. The Greeks aſcribe the invention of hours to Anaximander, who perhaps received it from the Chaldeans.

16 *We are not careful to anſwer thee in this matter.*] In ſo plain a caſe, there is no room for deliberation: we have an anſwer ready at hand, that *we ought to obey God rather than man.*

17 *Our God whom we ſerve, is able to deliver us--- and he will deliver us out of thine hand.*] As we are firmly perſuaded of his power to deliver us, ſo we truſt in his mercy and goodneſs, that he will ſave us from this imminent danger: this they ſpeak out of a well-grounded hope, not from a certain foreſight, or prophetical inſpiration of being delivered, as ſuch a confidence would have defeated the worth of their courage and conſtancy, in deſpiſing the danger which threatened them.



Nebuchadnezzar.

Danl. Ch.3.Ver.24.

Lowell Engraver Halifax.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worſhipped Daniel, and commanded that they ſhould offer an oblation, and ſweet odours unto him.

47 The king anſwered unto Daniel, and ſaid, Of a truth *it is* that your God is a God of gods, and a Lord of kings, and a revealer of ſecrets, ſeeing thou couldeſt reveal this ſecret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wiſe-*men* of Babylon.

49 Then Daniel requeſted of the king, and he ſet Shadrach, Meſhach, and Abed-nego over the affairs of the province of Babylon: but Daniel *ſat* in the gate of the king.

CHAP. III.

1 *Nebuchadnezzar's golden image in Dura.* 8 *Shadrach, Meſhach, and Abed-nego are accuſed.*

NEBUCHADNEZZAR the king made an image of gold, whoſe height *was* threeſcore cubits, *and* the breadth thereof ſix cubits: he ſet it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king ſent to gather together the princes, the governors, and the captains, the judges, the treaſurers, the counſellors, the Sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had ſet up.

3 Then the princes, the governors, and captains, the judges, the treaſurers, the counſellors, the Sheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had ſet up; and they ſtood before the image that Nebuchadnezzar had ſet up.

4 Then an herald cried aloud, To you it is commanded, O people, nations and languages,

5 *That* at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, dulcimer, and all kinds of muſick; ye fall down and worſhip the golden image that Nebuchadnezzar the king hath ſet up.

6 And whoſo falleth not down and worſhippeth, ſhall the ſame hour be caſt into the midſt of a burning fiery furnace.

7 Therefore at that time, when all the people heard the ſound of the cornet, flute, harp, ſackbut, pſaltery, and all kinds of muſick, all the people, the nations, and the languages fell down *and* worſhipped the golden image that Nebuchadnezzar the king had ſet up.

8 ¶ Wherefore at that time certain Chaldeans came near and accuſed the Jews.

9 They ſpake and ſaid to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king haſt made a decree that every man that ſhall hear the ſound of the cornet, flute, harp, ſackbut, pſaltery and dulcimer, and all kinds of muſick, ſhall fall down and worſhip the golden image:

11 And whoſo falleth not down and worſhippeth, *that* he ſhall be caſt into the midſt of a burning fiery furnace.

12 There are certain Jews whom thou haſt ſet over the affairs of the province of Babylon, Shadrach, Meſhach, and Abed-nego: theſe men, O king, have not regarded thee, they ſerve not thy gods, nor worſhip the golden image which thou haſt ſet up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meſhach, and Abed-nego: then they brought theſe men before the king.

14 Nebuchadnezzar ſpake and ſaid unto them, *Is it* true, O Shadrach, Meſhach, and Abed-nego? do not ye ſerve my gods, nor worſhip the golden image which I have ſet up.

15 Now if ye be ready that at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery and dulcimer, and all kinds of muſic, ye fall down and worſhip the image which I have made, *well:* but if ye worſhip not, ye ſhall be caſt the ſame hour into the midſt of a burning fiery furnace, and who is that God that ſhall deliver you out of my hands.

16 Shadrach, Meſhach, and Abed-nego anſwered and ſaid to the king, O Nebuchadnezzar, we *are* not careful to anſwer thee in this matter.

17 If it be *ſo*, our God whom we ſerve, is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up.

19 ¶ Then

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47 *Of a truth it is, that your God is a God of gods, and a Lord of kings,* &c.] Superior to all the gods or demons who are worſhipped by men, the Supreme Governor of the world, and ruler of the kings and kingdoms in it.

48 *Daniel ſat in the gate of the king.*] He was a conſtant attendant at the king's court.

Commentary and Notes on Chapter III.

1 *Nebuchadnezzar the king made an image of gold, whoſe height was threeſcore cubits, and the breadth thereof ſix cubits,* &c.] This image was probably ſet up in honour of Bel, a tutelar deity, from whom Nebuchadnezzar called Daniel, *Belteſhazzar.* The proportion of this image ſhews it to have been made of a very irregular form; as no man's height is above ſix times his thickneſs. This makes it probable, that the pedeſtal is included in the threeſcore cubits, together with the image, and ſuppoſes the image to have been thirty-ſix cubits, and the pedeſtal twenty-four. Diodorus Siculus in his account of the plunder Xerxes had taken out of the temple of Belus, ſpeaks of a ſtatue of maſſy gold, which was forty feet in height, which ſome conjecture to be this very ſtatue; but then the body of the image could hardly have been twenty-ſeven cubits high.

4 *O people, nations, and languages,* &c.] Whatſoever parts of the empire ye come from, or whatever language ye ſpeak. This form of ſpeech was deſigned to ſet forth the largneſs and extent of the Babyloniſh empire, which had ſubjects of ſo many different languages. The ſame phraſe was afterwards made uſe of under the Medes and Perſians.

5 *The ſound of the cornet, flute, harp.*] Theſe names give us to underſtand what was meant in general, but will never lead us to determine the particular ſorts of inſtruments.

6 *Shall the ſame hour,* &c] This is the firſt place in the Old Teſtament where we meet with the diviſion of time into hours. The Greeks aſcribe the invention of hours to Anaximander, who perhaps received it from the Chaldeans.

16 *We are not careful to anſwer thee in this matter.*] In ſo plain a caſe, there is no room for deliberation: we have an anſwer ready at hand, that *we ought to obey God rather than man.*

17 *Our God whom we ſerve, is able to deliver us--- and he will deliver us out of thine hand.*] As we are firmly perſuaded of his power to deliver us, ſo we truſt in his mercy and goodneſs, that he will ſave us from this imminent danger: this they ſpeak out of a well-grounded hope, not from a certain foreſight, or prophetical inſpiration of being delivered, as ſuch a confidence would have defeated the worth of their courage and conſtancy, in deſpiſing the danger which threatened them.

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his viſage was changed againſt Shadrach, Meſhach, and Abed-nego: *therefore* he ſpake and commanded, that they ſhould heat the furnace one ſeven times more than it was wont to be heated.

20 And he commanded the moſt mighty men that *were* in his army to bind Shadrach, Meſhach, and Abed-nego, *and* to caſt *them* into the burning fiery furnace.

21 Then theſe men were bound in their coats, their hoſen, and their hats, and their *other* garments, and were caſt into the midſt of the burning fiery furnace.

22 Therefore becauſe the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire flew thoſe men that took up Shadrach, Meſhach, and Abed-nego.

23 And theſe three men, Shadrach, Meſhach, and Abed-nego, fell down bound into the midſt of the burning fiery furnace.

24 Then Nebuchadnezzar the king was aſtoniſhed, and roſe up in haſte, *and* ſpake, and ſaid unto his counſellors, Did not we caſt three men bound into the midſt of the fire? They anſwered and ſaid unto the king, True, O king.

25 He anſwered and ſaid, Lo, I ſee four men looſe, walking in the midſt of the fire, and they have no hurt: and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* ſpake and ſaid: Shadrach, Meſhach, and Abed-nego, ye ſervants of the moſt high God, come forth, and come *hither*. Then Shadrach, Meſhach, and Abed-nego came forth of the midſt of the fire.

27 And the princes, governors and captains, and the king's counſellors being gathered together, ſaw theſe men, upon whoſe bodies the fire had no power, nor was an hair of their head ſinged, neither were their coats changed, nor the ſmell of fire had paſſed on them.

28 *Then* Nebuchadnezzar ſpake, and ſaid, Bleſſed *be* the God of Shadrach, Meſhach, and Abed-nego, who hath ſent his angel, and delivered his ſervants, that truſted in him, and have changed the king's word, and yeilded their bodies, that they might not ſerve nor worſhip any God, except their own God.

29 Therefore I make a decree, That every people, nation, and language, which ſpeak any thing amiſs againſt the God of Shadrach, Meſhach, and Abed-nego, ſhall be cut in pieces, and their houſes ſhall be made a dunghill: becauſe there is no other God that can deliver after this ſort.

30 Then the king promoted Shadrach, Meſhach, and Abed-nego in the province of Babylon.

CHAP. IV.

1 *Nebuchadnezzar's dream.* 19 *Daniel interprets it.* 28 *The ſtory of the event.*

NEbuchadnezzar the king, unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you.

2 I thought it good to ſhew the ſigns and wonders that the high God hath wrought toward me.

3 How great *are* his ſigns! and how mighty *are* his wonders! his kingdom *is* an everlaſting kingdom, and his dominion *is* from generation to generation.

4 I Nebuchadnezzar was at reſt in mine houſe, and flouriſhing in my palace:

5 I ſaw a dream which made me afraid, and the thoughts upon my bed, and the viſions of my head troubled me.

6 Therefore made I a decree to bring in all the wiſe-*men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the aſtrologers, the Chaldeans, and the ſooth-ſayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the laſt Daniel came in before me (whoſe name *was* Belteſhazzar, according to the name of my God, and in whom *is* the ſpirit of the holy Gods) and before him I told the dream, *ſaying*.

9 O Belteſhazzar, maſter of the magicians, becauſe I know that the ſpirit of the holy gods *is* in thee, and no ſecret troubleth thee, tell me the viſions of my dream that I have ſeen, and the interpretation thereof.

10 Thus *were* the viſions of mine head in my bed; I ſaw, and behold, a tree in the midſt of the earth, and the height thereof *was great*.

11 The tree grew, and was ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the end of all the earth.

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19 *Then was Nebuchadnezzar full of fury, and the form of his viſage was changed againſt Shadrach,* &c.] He diſcovered in his looks the marks of his fierce diſpleaſure againſt theſe three perſons, not only on account of their ſuppoſed guilt of diſobedience, but likewiſe of the higheſt ingratitude towards him, who had preferred them to places of truſt and honour.

25 *And the form of the fourth is like the ſon of God.*] Like that of an angel: angels are frequently called the ſons of God.

26 *Ye ſervants of the moſt high God,* &c.] This miracle calls to the king's mind the former confeſſion he had made of the true God.

28 *Bleſſed be the God of Shadrach.*] So Darius offered up his acknowledgments to the God of Daniel, as ſuperior to other gods and demons, but not as the only true God.

And have changed the king's word, &c.] Have rendered his command of none effect, God himſelf having ſuſpended the execution of it.

Commentary and Notes on Chapter IV.

1 *Nebuchadnezzar the king, unto all people, nations, and languages,* &c.] This chapter contains a recital of that edict or proclamation which Nebuchadnezzar had publiſhed after his being reſtored, the better to confirm the truth of the event here related.

3 *His kingdom is an everlaſting kingdom,* &c.] He exerciſes an uncontroulable dominion over all the world, even over the higheſt princes and monarchs of the earth.

4 *I Nebuchadnezzar was at reſt in mine houſe and flouriſhing in my palace.*] I thought myſelf ſecure in my enjoyments, and in full eaſe and proſperity in my palace at Babylon, which was built with that ſtate and magnificence as to be reckoned one of the wonders of the world. God's particular judgments often reſemble the general one, in their coming ſuddenly and unexpectedly, at the inſtant when men are apt to indulge themſelves in a fatal and worldly ſecurity.

9 *Tell me the viſions of my dream, and the interpretation,*] The king immediately tells the dream himſelf: the Septuagint reads right. *Hear the viſions of my dream, and tell me the interpretations,* &c.

10 *I ſaw, and behold, a tree in the midſt of the earth,* &c.] Princes and great men are frequently repreſented in ſcripture under the figure of fair and flouriſhing trees.

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beaſts of the field had ſhadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all fleſh was fed of it.

13 I ſaw in the viſions of my head upon my bed, and behold, a watcher, and an holy one came down from heaven.

14 He cried aloud, and ſaid thus, Hew down the tree, and cut off his branches, ſhake off his leaves, and ſcatter his fruit: let the beaſts get away from under it, and the fowls from his branches.

15 Nevertheleſs, leave the ſtump of his roots in the earth, even with a band of iron and braſs in the tender graſs of the field: and let it be wet with the dew of heaven, and let his portion be with the beaſts in the graſs of the earth.

16 Let his heart be changed from man's, and let a beaſt's heart be given unto him: and let ſeven times paſs over him,

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know, that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will, and ſetteth up over it the baſeſt of men.

18 This dream I king Nebuchadnezzar have ſeen. Now thou, O Belteſhazzar, declare the interpretation thereof, foraſmuch as all the wiſe-*men* of my kingdom are not able to make known unto me the interpretation: but thou art able: for the ſpirit of the holy gods *is* in thee.

19 ¶ Then Daniel, whoſe name was Belteſhazzar, was aſtoniſhed for one hour, and his thoughts troubled him. The king ſpake and ſaid, Belteſhazzar, let not the dream, or the interpretation thereof, trouble thee. Belteſhazzar anſwered and ſaid, my Lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou ſaweſt, which grew, and was ſtrong, whoſe height reached unto the heaven, and the ſight thereof to all the earth;

21 Whoſe leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven had their habitation:

22 It is thou, O king, that art grown and become ſtrong: for thy greatneſs is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king ſaw a watcher, and an holy one coming down from heaven, and ſaying, Hew the tree down, and deſtroy it; yet leave the ſtump of the roots thereof in the earth, even with a band of iron and braſs in the tender graſs of the field, and let it be wet with the dew of heaven, and *let* his portion *be* with the beaſts of the field, till ſeven times paſs over him.

24 This is the interpretation, O king, and this is the decree of the moſt High, which is come upon my Lord the king.

25 That they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee to eat graſs as oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſs over thee, till thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will.

26 And whereas they commanded to leave the ſtump of the tree-roots; thy kingdom ſhall be ſure unto thee, after that thou ſhalt have known that the heavens do rule.

27 Wherefore, O king, let my counſel be acceptable unto thee, and break off thy ſins by righteouſneſs,

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13 *Behold, a watcher, and an holy one came down from heaven.*] Even may be placed here, as the original ſeems to indicate more ſtrength, *and even an holy one:* the conjunction being uſed here by way of explication. The word watcher is underſtood of ſome principal angel; the angelical orders are deſcribed as attending upon God's throne, to receive and execute his commands: for the ſame reaſon they are called the *eyes of the Lord.* The angels are called in the Greek *Egregoſoi,* which anſwers to *Eir* in the text; and ſome criticks derive the *Iris* of the poets from the word *Eir.* The others take the word *Eir* to differ only in the Chaldee dialect from the Hebrew *Tſeir,* a meſſenger; the word holy one denotes ſuch of the angels who kept their ſtation, and were not ſeduced from their obedience, when the evil angels fell. The word is taken in the ſame ſenſe in the following paſſage, *The Lord cometh with ten thouſand of his ſaints.*

15 *Nevertheleſs, leave the ſtump of his roots in the earth.*] As when the root of a tree is ſtill alive, there is a poſſibility of it flouriſhing again, ſo there ſhould ſtill be hopes of the king's recovering his former ſtate and dignity.

With a band of iron and braſs, in the tender graſs of the field, &c.] To denote that, while the king was deprived of his reaſon, and lived among the beaſts of the field, he was bound with fetters and chains as madmen uſually are.

16 *Let his heart be changed from man's, and let a beaſt's heart be given unto him.*] Let him loſe his reaſon. Scaliger thinks this madneſs of Nebuchadnezzar is obſcurely hinted at, in a fragment of Abydeneus produced by Euſebius; wherein, having repreſented the king, from the Chaldean writers, to have fallen into an extaſy, and to have foretold the deſtruction of that empire by the Medes and Perſians, the author adds, that, immediately after uttering this prophecy, he diſappeared; which Scaliger expounds of the king's being driven from his regal ſtate, and the ſociety of men.

And let ſeven times paſs over him.] Seven years, ſo the expreſſion is taken, where the Hebrew reads, *the kings of the north ſhall come at the end of times,* or *years.* So the *time, times, and an half,* ſignify three years and an half, and are explained by *forty-two months* in Revelations.

17 *This matter is by the decree of the watchers, and the demand by the word of the holy ones.*] It is called the decree of the moſt High in the twenty-fourth verſe. The expreſſion of the text is an alluſion to the proceedings of earthly princes, who publiſh their decrees by the advice of their chief miniſters, Thus God is deſcribed as ſummoning all the hoſts of angels, and taking reſolutions according to their advice, and Chriſt is repreſented as attended with angels and ſaints, as his coaſſeſſors at the day of Judgment. This ſentence or decree might alſo be explained, that it was pronounced at the requeſt of thoſe angels whom God had appointed to preſide over the affairs of the Babyloniſh empire. Watches and holy ones are here ſpoken of in the plural number; whereas, in the thirteenth verſe, the words are in the ſingular, which difference may be thus accounted for, that the ſentence was pronounced at the joint requeſt of many, but was to be put in execution by one ſingle angel.

And ſetteth up over it the baſeſt of men.] This regards Nebuchadnezzar either with reſpect to his preſent condition, whoſe pride and cruelty rendered him as deſpicable in the ſight of God as his high eſtate had made him appear formidable in the eyes of man; and therefore was juſtly doomed to ſo low a degree of debaſement. It alſo may be underſtood of his wonderful advancement and reſtoration after he had been degraded from his dignity, when ſent to herd with the beaſts of the field, God thereby aſſerting his great prerogative of *bringing low and lifting up, of raiſing the beggar from the dunghill, to ſet him among princes.*

19 *Then Daniel—was aſtoniſhed for one hour,* &c.] Both at the ſurpriſing circumſtance of the judgments pronounced againſt the king, and from a tender regard for his perſon, and a grateful acknowledgment of the royal favours conferred on him and his three friends.

25 *They ſhall drive thee from men.*] This is a deſcription of a very ſevere and mortifying diſtemper of mind. *Clark.*

teouſneſs, and thine iniquities, by ſhewing mercy to the poor; if it may be a lengthening of thy tranquility.

28 ¶ All *this* came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king ſpake, and ſaid, Is not this great Babylon that I have built for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty?

31 While the word *was* in the king's mouth, there fell a voice from heaven, *ſaying*, O king Nebuchadnezzar, to thee it is ſpoken, The kingdom is departed from thee.

32 And they ſhall drive thee from men, and thy dwelling *ſhall be* with the beaſts of the field: they ſhall make thee to eat graſs as oxen, and ſeven times ſhall paſs over thee, until thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will.

33 The ſame hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat graſs as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles *feathers*, and his nails like birds *claws*.

34 And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the moſt High, and I praiſed and honoured him that liveth for ever, whoſe dominion is an everlaſting dominion, and his kingdom is from generation to generation.

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, What doeſt thou?

36 At the ſame time my reaſon returned unto me; and for the glory of my kingdom, mine honour and brightneſs returned unto me: and my counſellors and my Lords ſought unto me; and I was eſtabliſhed in my kingdom, and excellent majeſty was added unto me.

37 Now I Nebuchadnezzar praiſe, and extol, and honour the King of heaven, all whoſe works are truth, and his ways judgment: and thoſe that walk in pride he is able to abaſe.

CHAP. V.

1 Belſhazzar's impious feaſt. 5 A hand-writing troubleth him. 17 Daniel reproveth him, 25 and interpreteth the writing.

BELSHAZZAR the king made a great feaſt to a thouſand of his Lords, and drank wine before the thouſand.

2 Belſhazzar, whiles he taſted the wine, commanded to bring the golden and ſilver veſſels which his father Nebuchadnezzar had taken out of the temple which *was* in Jeruſalem: that the king and his princes, his wives and his concubines, might drink therein.

3 Then they brought the golden veſſels that were taken out of the temple of the houſe of God which *was* at Jeruſalem; and the king and his princes, his wives and his concubines drank in them.

4 They drank wine, and praiſed the gods of gold, and of ſilver, of braſs, of iron, of wood, and of ſtone.

5 In the ſame hour came forth fingers of a man's hand, and wrote over-againſt the candleſtick upon the plaiſter of the wall of the king's palace: and the king ſaw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, ſo that the joints of his loins were looſed, and his knees ſmote one againſt another.

7 The king cried aloud to bring in the aſtrologers, the Chaldeans, and the ſooth-ſayers. *And* the king ſpake and ſaid to the wiſe-*men* of Babylon, Whoſoever ſhall read this writing, and ſhew me the interpretation thereof, ſhall be clothed with ſcarlet, and *have* a chain of gold about his neck, and ſhall be the third ruler in the kingdom.

8 Then came in all the king's wiſe-*men*: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belſhazzar greatly troubled, and his countenance was changed in him, and his lords were aſtoniſhed.

10 *Now* the queen, by reaſon of the words of the king and his lords, came into the banquet-houſe: *and* the queen ſpake and ſaid, O king,

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30 *Is not this great Babylon that I have built?* &c.] Tho' Babylon was one of the oldeſt cities in the world, yet Nebuchadnezzar had very much improved it, on account of its largeneſs and height of its new walls, the temple of Belus, his own palace, and the pencil gardens, the banks of the river, and the canals made for draining it, all which were additions made by the king.

34 *At the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine underſtanding returned unto me,* &c.) He became ſenſible of his dependence upon God, and lifted up his eyes to heaven, in a devout acknowledgement of the ſovereign Majeſty of the King of kings, the ruler of the earth, whoſe dominion alone is without end, unchangeable and eternal.

35 *And all the inhabitants of the earth are reputed as nothing,* &c] The greateſt monarchs, as well as perſons of inferior rank, are as nothing in his ſight, as he diſpoſes all things, both in heaven and in earth, with an irreſiſtible power and authority.

Commentary and Notes on Chapter V.

1 *Made a great feaſt to a thouſand of his lords, and drank wine before the thouſand*] The king made a great feaſt for the principal officers of his court, and was himſelf preſent at it. This feaſt was made at a time of publick rejoicing, being an annual feſtival, when the whole night was ſpent in revelling; which ſeaſon Cyrus took the advantage of to make himſelf maſter of the city, as Herodotus and Xenophon relate, and was foretold by Jeremiah.

2 *Belſhazzar commanded to bring the golden and ſilver veſſels, which his father Nebuchadnezzar had taken out of the temple which was in Jeruſalem,* &c.] Theſe veſſels were carried by Nebuchadnezzar into the temple of his own God, and ſet apart for religious uſes: This farther profanation of them was contrary to the rules of their own religion, and may be ſuppoſed to have been committed by Belſhazzar in exceſſive riot of drinking. Without queſtion, the veſſels and other furniture with which Solomon adorned the temple were very magnificent, ſince Nebuchadnezzar thought them worth carrying to Babylon, to furniſh the temple he had built there in honour of Belus, a ſtructure that might be reckoned one of the wonders of the world.

4 *They praiſed the gods of gold,* &c.] They ſung praiſes to their falſe gods, in deriſion of the true God.

5 *In the ſame hour came forth fingers of a man's hand,* &c.] Next to murder, no ſin is ſo remarkably puniſhed in this world as that of ſacriledge, as appears by many inſtances taken from the hiſtory of all ages, of heathens, and infidels, as well as of Jews and Chriſtians.

10 *Now the queen, by reaſon of the words of the king and his lords, came into the banquet-houſe,* &c.] The king's wives and concubines ſat with him at the feaſt; ſo the perſon here mentioned muſt be

live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdom, in whom is the ſpirit of the holy gods, and in the days of thy father, light, and underſtanding, and wiſdom, like the wiſdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I ſay*, thy father made maſter of the magicians, aſtrologers, Chaldeans, *and* ſooth-ſayers;

12 Foraſmuch as an excellent ſpirit, and knowledge, and underſtanding, interpreting of dreams, and ſhewing of hard ſentences, and diſſolving of doubts were found in the ſame Daniel, whom the king named Belteſhazzar: now let Daniel be called, and he will ſhew the interpretation.

13 Then was Daniel brought in before the king; *and* the king ſpake and ſaid unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jury?

14 I have even heard of thee, that the ſpirit of the gods *is* in thee, and *that* light, and underſtanding, and excellent wiſdom is found in thee.

15 And now the wiſe-*men*, the aſtrologers, have been brought in before me, that they ſhould read this writing, and make known unto me the interpretation thereof: but they could not ſhew the interpretation of the thing.

16 And I have heard of thee, that thou canſt make interpretations, and diſſolve doubts: now if thou canſt read the writing, and make known to me the interpretation thereof, thou ſhalt be clothed with ſcarlet, and *have* a chain of gold about thy neck, and ſhalt be the third ruler in the kingdom.

17 ¶ Then Daniel anſwered and ſaid before the king, Let thy gifts be to thyſelf, and give thy rewards to another, yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the moſt high God gave Nebuchadnezzar thy father a kingdom, and majeſty, and glory, and honour.

19 And for the majeſty that he gave him, all people, nations, and languages trembled and feared before him; whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was depoſed from his kingly throne, and they took his glory from him.

21 And he was driven from the ſons of men, and his heart was made like the beaſts, and his dwelling *was* with the wild aſſes: they fed him with graſs like oxen, and his body was wet with the dew of heaven, till he knew that the moſt high God ruled in the kingdom of men, and *that* he appointed over it whomſoever he will.

22 And thou his ſon, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all this:

23 But haſt lifted up thyſelf againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou haſt praiſed the gods of ſilver and gold, of braſs, iron, wood, and ſtone, which ſee not, nor hear, nor know: and the God in whoſe hand thy breath *is*, and whoſe *are* all thy ways, haſt thou not glorified.

24 Then was the part of the hand ſent from him, and this writing was written.

25 And this *is* the writing that was written, MENE MENE TEKEL UPHARSIN.

26 This is the interpretation of the thing; MENE, God hath numbered thy kingdom and finiſhed it.

27 TEKEL: thou art weighed in the balances, and art found wanting.

28 PERES; thy kingdom is divided, and given to the Medes and Perſians.

29 Then commanded Belſhazzar, and they clothed Daniel with ſcarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he ſhould be the third ruler in the kingdom.

30 In that night was Belſhazzar the king of the Chaldeans ſlain.

31 And

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the queen-mother, or dowager Nicocris, a lady of eminent wiſdom, who had the chief direction of public affairs.

13 *Art thou that Daniel*, &c.] Tho' his grandfather Nebuchadnezzar had promoted Daniel to conſiderable places of honour, yet Belſhazzar knew nothing of him, which argues his being a weak vicious prince, according to the character hiſtorians give of him, leaving the care of public buſineſs to his mother.

17 *Let thy gifts be to thyſelf, and give thy rewards to another*, &c.] The prophet was not willing to receive any reward for interpreting a writing that was ſo diſguſtful in its accompliſhing the deſtruction of the king and government.

21 *His heart was made like the beaſts*, &c.] That is, his underſtanding was taken from him, and he imagined himſelf to be turned into a beaſt.

26 Mene, *God hath numbered thy kingdom and finiſhed it.*] The years appointed by God for the continuance of thy reign, and the Babyloniſh monarchy, is finiſhed. So God is ſaid to *number the months* of man's life, and to *appoint him bounds which he cannot paſs*. The word *Mene* is doubled in the foregoing verſe, to ſhew that the thing is certain, and eſtabliſhed by God, as Joſeph told Pharaoh in a ſimilar caſe.

27 Tekel, *Thou art weighed in the balances, and art found wanting.*] Wicked men are frequently compared to ſilver adulterated, and alloyed with baſer metals, which renders it too light, when weighed in the ſcales. Such appeared Belſhazzar, when weighed in the balance of divine juſtice, The ſame compariſon is uſed by Homer, when Hector's fatal day approached; by Virgil at the death of Turnus; and by Milton, where the ſcale of Lucifer kicks the beam. Hence alſo the ſign *libra* in the Zodiac.

28 Peres, *Thy kingdom is divided, and given to the Medes and Perſians.*] The verb *Paras*, from whence *peres* is derived as an appellative, ſignifies to divide, or break; hence probably the Latin verb *ſeparo*, whence our word *ſeparate* may be derived: it is likewiſe the proper name of the Perſians, who were the ſharers in the diviſion of the Babyloniſh empire. *Upharſin*, in the twenty fifth verſe, is a particle of the verb *pharas*: it literally ſignifies *and they divided it*.

29 *Then commanded Belſhazzar, and they cloathed Daniel with ſcarlet*, &c] The words might better be tranſlated, *Then commanded Belſhazzar, that they ſhould cloth Daniel with ſcarlet, and ſhould make a proclamation concering him.* The king thought himſelf bound in honour to keep the promiſe he had made, which yet, it is likely could not take effect at that unſeaſonable time of night.

30 *In that night was Belſhazzar king of the Chaldeans ſlain.*] He and all his nobles were ſlain together in the midſt of their feaſting and revels. Xenophon relates the ſtory thus: "That two deſerters Gadata and Gobiyas, having aſſiſted ſome of the Perſian army to kill "the guards, and ſeize upon the palace, they entered into the "room, where the king was, whom they found in a poſture of de"fence; but was ſoon diſpatched with his attendants." Thus the prophecy of Jeremiah was fulfilled, that Babylon ſhould be taken at the time of a public feaſt, while *her princes and great men, her captains, her rulers, and mighty men ſhould be drunken, and ſhould ſleep a perpetual ſleep and not awake.*

31 And Darius the Median took the kingdom, *being* about threeſcore and two years old.

CHAP. VI.

1 *Daniel's preferment.* 10 *He is caſt into the den of lions,* 18 *and ſaved.*

IT pleaſed Darius to ſet over the kingdom an hundred and twenty princes, which ſhould be over the whole kingdom;

2 And over theſe, three preſidents (of whom Daniel *was* firſt) that the princes might give accounts unto them, and the king ſhould have no damage.

3 Then this Daniel was preferred above the preſidents and princes, becauſe an excellent ſpirit *was* in him: and the king thought to ſet him over the whole realm.

4 Then the preſidents and princes ſought to find occaſion againſt Daniel concerning the kingdom; but they could find none occaſion nor fault, foraſmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then ſaid theſe men. We ſhall not find any occaſion againſt this Daniel, except we find *it* againſt him concerning the law of his God.

6 Then theſe preſidents and princes aſſembled together to the king, and ſaid thus unto him, King Darius, live for ever.

7 All the preſidents of the kingdom, the governors, and the princes, the counſellors, and the captains have conſulted together to eſtabliſh a royal ſtatute, and to make a firm decree, that whoſoever ſhall aſk a petition of any God or man for thirty days, ſave of thee, O king, he ſhall be caſt into the den of lions.

8 Now, O king eſtabliſh the decree, and ſign the writing, that it be not changed, according to the law of the Medes and Perſians, which altereth not.

9 Wherefore king Darius ſigned the writing and the decree.

10 ¶ Now when Daniel knew that the writing was ſigned, he went into his houſe; and his windows being open in his chamber toward Jeruſalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then theſe men aſſembled, and found Daniel praying and making ſupplication before his God.

12 Then they came near, and ſpake before the king concering the king's decree, Haſt thou not ſigned a decree that every man that ſhall aſk a *petition* of any God or man within thirty days ſave, of thee, O king, ſhall be caſt into the den of lions? The king anſwered, and ſaid, The thing *is* true, according to the law of the Medes and Perſians, which altereth not.

13 Then anſwered they and ſaid before the king, That Daniel which *is* of the children of the captivity of Judah regardeth not thee, O king, nor the decree that thou haſt ſigned, but maketh his petition three times a day.

14 Then the king, when he heard *theſe* words, was ſore diſpleaſed with himſelf, and ſet *his* heart on Daniel to deliver him: and he laboured till the going down of the ſun to deliver him.

15 Then theſe men aſſembled unto the king, and ſaid unto the king, Know, O King, that the law of the Medes and Perſians *is*, that no decree nor ſtatute which the king eſtabliſheth may be changed.

16 Then the king commanded, and they brought Daniel, and caſt *him* into the den of lions. *Now* the king ſpake and ſaid unto Daniel, Thy God whom thou ſerveſt continually, he will deliver thee.

17 And a ſtone was brought, and laid upon the mouth of the Den, and the king ſealed it with his own ſignet, and with the ſignet of his Lords; that the purpoſe might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and paſſed the night faſting: neither were inſtruments of muſick brought before him, and his ſleep went from him.

19 Then the king aroſe very early in the morning, and went in haſte unto the den of lions.

20 And

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31 *And Darius the Median took the kingdom,* &c.] This Darius is ſaid to be of the *ſeed of the Medes* in the ninth chapter, and is ſuppoſed by the moſt judicious chronologers, to be the ſame with Cyaxares the ſon of Aſtyages: Cyrus made him king of the Chaldeans; as being his uncle by the mother's ſide, and his partner in carrying on the war againſt the Babylonians; he left him the palace of the king of Babylon to live there, whenever he pleaſed. Darius ſucceeding to the throne from the gift of Cyrus, Ptolemy, in his Canon, ſuppoſes Cyrus to be the immediate ſucceſſor of Nubonnedus or Belſhazzar, and allots nine years to his reign; whereas Xenophon reckons two of theſe years to Darius, and ſeven to Cyrus. The Chaldee phraſe, rendered here, *took the kingdom,* is tranſlated *poſſeſſed the kingdom* in the ſeventh chapter, and means the ſame with ſucceeding in the kingdom.

Commentary and Notes on Chapter VI.

1 *It pleaſed Darius to ſet over the kingdom an hundred and twenty princes,* &c.] According to the number of the provinces which were ſubject to the Medo-Perſian empire: theſe were afterwards enlarged to an hundred and twenty-ſeven, by the victories of Cambyſes, and Darius Hyſtaſpes.

2 *And over theſe, three preſidents, of whom Daniel was the firſt,* &c.] He had been appointed one of the principal officers of ſtate by Belſhazzar. Darius did not dwell at Babylon, but at Ecbatane in Media, whither he ſent for Daniel, that he might be always near him, and where it is likely he received this new advancement. Joſephus informs us in the ſame place, that Daniel, built an admirable ſtructure, probably by the direction of Darius, which was afterwards made the burial place of the kings of Media and Perſia, the care of which was always committed to a Jewiſh prieſt.

8 *According to the law of the Medes and Perſians, which altereth not,* &c.] After it is once enacted by the king, with the advice of his counſellors. So Diodorus Siculus ſays, that Darius the laſt king of Perſia, would have pardoned Charidemus after he was condemned to death, but could not reverſe the law that was paſſed againſt him. We may obſerve the difference of the ſtile between this text, and that of Eſther in the firſt chapter and ninth verſe: here the words are, *the law of the Medes and Perſians,* out of regard to the king who was a Mede; there it was ſtiled *the law of the Perſians and Medes,* the king being a Perſian at that time.

10 *And his windows being open in his chamber.*] In his upper chamber, as it is in the Greek text. It ſeems to have been the cuſtom among the devout perſons of the Jews to ſet apart ſome upper room for their oratories, as places fartheſt from any noiſe or diſturbance: ſo we read in Tobit, that Sarah came down from her upper chamber, and the apoſtles aſſembled in an upper room.

Toward Jeruſalem, &c.] According to the petition in Solomon's conſecration-prayer, *that if they were led* away captive, and ſhould pray to God toward the city, which he had choſen, and the houſe which Solomon had built, then hear thou their prayer.

13 *That Daniel who is of the children of the captivity,* &c.] This is added to aggravate his fault, that one who is a foreigner, and brought hither a captive, ſhould offer a public affront to the laws of a king whoſe favour and protection he enjoys.

20 And when he came to the den, he cried with a lamentable voice unto Daniel; *and* the king ſpake and ſaid to Daniel, O Daniel, ſervant of the living God, is thy God, whom thou ſerveſt continually, able to deliver thee from the lions?

21 Then ſaid Daniel unto the king, O king live for ever.

22 My God hath ſent his angel, and hath ſhut the lions mouth, that they have not hurt me: foraſmuch as before him innocency was found in me; and alſo before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they ſhould take Daniel up out of the den, ſo Daniel was taken up out of the den, and no manner of hurt was found upon him, becauſe he believed in his God.

24 And the king commanded, and they brought thoſe men which had accuſed Daniel, and they caſt *them* into the den of lions, them, their children, and their wives; and the lions had the maſtery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 Then king Darius wrote unto all people, nations, and languages that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel: for he *is* the living God, and ſtedfaſt for ever, and his kingdom *that* which ſhall not be deſtroyed, and his dominion *ſhall be even* unto the end.

27 He delivereth and reſcueth, and he worketh ſigns and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel proſpered in the reign of Darius, and in the reign of Cyrus the Perſian.

C H A P. VII.

1 *Daniel's viſion of the four beaſts,* 9 *of God's kingdom,* 15 *the interpretation thereof.*

IN the firſt year of Belſhazzar king of Babylon Daniel had a dream, and viſions of his head upon his bed. Then he wrote the dream, *and* told the ſum of the matters.

2 Daniel ſpake, and ſaid, I ſaw in my viſion by night, and behold, the four winds of the heaven ſtrove upon the great ſea.

3 And four great beaſts came up from the ſea, divers one from another.

4 The firſt *was* like a lion, and had eagle's wings: *and* I beheld, till the wings thereof were plucked, and it was lifted up from the earth, and made ſtand upon the feet as a man, and a man's heart was given to it.

5 And behold, another beaſt, a ſecond, like to a bear, and it raiſed up it ſelf on one ſide, and *it had* three ribs in the mouth of it between the teeth of it: and they ſaid thus unto it, Ariſe, devour much fleſh.

6 After this I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beaſt had alſo four heads; and dominion was given to it.

7 After this I ſaw in the night-viſions, and behold, a fourth beaſt, dreadful and terrible, and ſtrong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and ſtamped the reſidue with the feet of it: and it *was* divers from all the beaſts that *were* before it, and it had ten horns.

8 I conſidered the horns, and behold, there came up among them another little horn, before whom there were three of the firſt horns plucked up by the roots; and behold, in this horn *were* eyes

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20 *O Daniel, ſervant of the living God.*] God ſometimes makes the mouths of infidels inſtrumental in ſetting forth his praiſe.

22 *And alſo before thee, O king, have I done no hurt.*] Though I diſobeyed thy decree, it was not done out of contumacy, but purely to preſerve a good conſcience, which is the only true principle of loyalty and obedience.

24 *Them, their children, and their wives,* &c.] According to the cruel laws and cuſtoms which prevailed in ſome countries of involving whole families in the puniſhment of particulars; in oppoſition to which, that equitable law of Moſes was ordained, the fathers ſhould not be put to death for the children, nor the children for the fathers.

28 *In the reign of Darius,* &c.] Xenophon reckons Darius reigned two years, and Cyrus ſeven.

Commentary and Notes on Chapter VII.

1 *In the firſt year of Belſhazzar king of Babylon, Daniel had a dream,* &c.] The prophet having related ſome remarkable paſſages that occured, concerning himſelf and his brethren, and given proofs of his ſkill in explaining other men's dreams, proceeds to give an account of ſome of his own viſions; and thereupon he goes back to the firſt year of Belſhazzar's reign, which was ſeventeen years before the hiſtory contained in the laſt chapter.

2 *Behold, the four winds of the heaven ſtrove upon the great ſea.*] Denoting thoſe commotions of the world, and that troubleſome ſtate of affairs, from which empires and kingdoms commonly take their riſe.

3 *And four great beaſts came up from the ſea,* &c.] They took their names from wars and commotions, which terminate with ſetting up the conqueror to be a great monarch, over thoſe whom he has ſubdued.

4 *The firſt was like a lion, and had eagle's wings,*] Warriors, eſpecially conquerors, are compared to lions, for their ſtrength and cruelty, and to eagles for the ſwiftneſs and rapidity of their conqueſts.

I beheld till the wings thereof where plucked, and it was lifted up from the earth, &c.] Or, rather wherewith it was lifted up from the earth, as the margin reads; the copulative ſometimes ſupplying the place of a relative. There was a ſtop put to the progreſs of its victories, by the frequent irruptions made by the armies led by Cyrus, and Darius, or Cyaxares, againſt the Babylonians for twenty years, before the final overthrow of that empire.

5 *And behold, another beaſt, a ſecond like to a bear, and it raiſed up itſelf on one ſide.*] This beaſt denotes the Perſian empire, its firſt beginning to advance itſelf to arrive at empire. The margin reads, *and it raiſed up one dominion,* that is, it made one empire out of the joint powers of Media and Perſia.

And it had three ribs in the mouth of it.] Babylon, Lydia, and Egypt were the three ribs; for Cyrus the great conquered Lydia with her king Crœſus, and as Egypt was conquered by Nebuchadnezzar, ſo it ſtill continued tributary to Cyrus under the government of Amaſis.

6 *After this I beheld, and lo, another like a leopard, which had on the back of it four wings of a fowl.*] The third beaſt denotes the Grecian empire begun by Alexander, and continued in his four ſucceſſors. The four wings ſignify the ſwiftneſs of its conqueſt. A leopard is a creature of extraordinary ſtrength and ſwiftneſs, and jumps upon its prey.

And dominion was given to it.] By the ſwiftneſs of Alexander's progreſs, and the victories he obtained by ſmall forces, it appeared that providence gave him the empire of the world.

7 *Behold a fourth beaſt, dreadful and terrible, and ſtrong exceedingly.*] And for that reaſon compared unto iron: this muſt mean the Roman empire, which deſtroyed the Grecian, and became miſtreſs of the world.

It devoured and brake in pieces, and ſtamped the reſidue with the feet of it.] It ſubdued all the nations who had been ſubjects of the former empires. The latter part alludes to the fury of wild beaſts, which ſtamp upon that part of their prey which they cannot devour. So thoſe conqueſts, which the Romans could not make uſe of themſelves, they gave as a prey and ſpoil to their allies.

And it was divers from all the beaſts that were before it, and it had ten horns.) In this it was different from all the beaſts and empires, that went before it, that its dominion was to be divided into ten kingdoms or principalities, ſignified here by ten horns, and by the ten toes of the image, chap. ii.

eyes like the eyes of man, and a mouth ſpeaking great things.

9 ¶ I beheld till the thrones were caſt down, and the ancient of days did ſit, whoſe garment *was* white as ſnow, and the hair of his head like the pure wool; his throne *was like* the fiery flame, *and* his wheels as burning fire.

10 A fiery ſtream iſſued and came forth from before him: thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him: the judgment was ſet, and the books were opened.

11 I beheld then, becauſe of the voice of the great words which the horn ſpake: I beheld *even* till the beaſt was ſlain, and his body deſtroyed, and given to the burning flame.

12 As concerning the reſt of the beaſts, they had their dominion taken away: yet their lives were prolonged for a ſeaſon and time.

13 I ſaw in the night-viſions, and behold *one* like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages ſhould ſerve him: his dominion *is* an everlaſting dominion, which ſhall not paſs away, and his kingdom, *that* which ſhall not be deſtroyed.

15 ¶ I Daniel was grieved in my ſpirit in the midſt of my body, and the viſions of my head troubled me.

16 I came near unto one of them that ſtood by, and aſked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 Theſe great beaſts, which are four, *are* four kings *which* ſhall ariſe out of the earth.

18 But the ſaints of the moſt High ſhall take the kingdom, and poſſeſs the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beaſt, which was diverſe from all the others, exceeding dreadful, whoſe teeth *were of* iron, and his nails *of* braſs; *which* devoured, brake in pieces, and ſtamped the reſidue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell, even *of* that horn that had eyes, and a mouth that ſpake very great things, whoſe look *was* more ſtout than his fellows.

21 I beheld, and the ſame horn made war with the ſaints, and prevailed againſt them.

22 Until the ancient of days came, and judgment was given to the ſaints of the moſt High; and the time came that the ſaints poſſeſſed the kingdom.

23 Thus he ſaid, The fourth beaſt ſhall be the fourth kingdom upon earth, which ſhall be diverſe from all kingdoms, and ſhall devour the whole earth, and ſhall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings that ſhall ariſe: and another ſhall riſe after them: and he ſhall be diverſe from the firſt, and he ſhall ſubdue three kings.

25 And

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9 *And the ancient of days did ſit, whoſe garment was white as ſnow, and the hair of his head as pure wool.*] The eternal judge of the world, he that was from the beginning, who covereth himſelf with light as with a garment, a clear unſpotted brightneſs. In this divine repreſentation, there is mention made of the *hair of the head*, as there is in that vouchſafed to Moſes, and the elders of Iſrael; yet we are not to ſuppoſe any determinate ſhape or figure, like that of a man, repreſented. The expreſſions only import, that both the upper and lower parts of this divine Shekinah was of an amazing inexpreſſible brightneſs.

His throne was like the fiery flame, and his wheels as burning fire.] God is deſcribed as coming to judgment in flames of fire, whereby the world, and the wicked that are therein, ſhall be deſtroyed. His throne is here deſcribed in the nature of a triumphal chariot, ſupported by angels, as ſo many fiery wheels.

10 *A fiery ſtream iſſued, and came forth from before him.*] Lightnings and ſtreams of fire were his harbingers, to give notice of his ſpeedy approach.

Ten thouſands miniſtered unto him.] His retinue was an innumerable company of angels.

The judgement was ſet.] The court, God, as the Supreme Judge, and the ſaints as his aſſeſſors, made their public appearance.

And the books were opened.] The books both of God's laws and men's actions, in alluſion to the rolls and records belonging to courts of judicature.

11 *I beheld, even till the beaſt was ſlain,* &c.] The prophet relates what was the final deſtruction of this fourth and laſt beaſt, and of that little horn belonging to it which ſprung up after the reſt of the horns.

12 *As concerning the reſt of the beaſts, they had their dominion taken away, yet their lives were prolonged for a ſeaſon and time.*] As to the three firſt monarchies, though the ſucceeding monarchy took away the dominion of that which went before, yet it was not done all at once, but by degrees; and the nations where thoſe monarchies were ſeated only changed their maſters, but had ſtill a being: whereas the deſtruction of the laſt monarchy implied the putting an end to that empire, and to all earthly governments, the kingdom of Chriſt being then immediately to take place.

13 *Behold, one like the ſon of man, came with the clouds of heaven,* &c.] One in the ſhape and likeneſs of a man, but clothed with ſuch enſigns of majeſty, as ſhewed him to be an extraordinary perſon: Indeed no leſs than the Meſſiah, as the deſcription of him that follows hereafter declares. The two foregoing verſes having explained why the fourth beaſt was deſtroyed, this part of the viſion declares by whom it was done, repreſents Chriſt in his judicial capacity, and deſcribes him by that title he often gives himſelf, *The Son of man.* Particularly Chriſt alludes to this verſe of Daniel, where he ſpeaks of his coming in the clouds of heaven, by which expreſſion he acknowledges himſelf to be the Meſſiah, in direct anſwer to the queſtion, *Art thou Chriſt, the ſon of the living God.* The word *anani*, the clouds, was a known name of the Meſſiah among the Jews, which ſhews that they underſtood this text as ſpoken of him.

14 *And there was given him dominion, and glory, and a kingdom that all people, nations, and languages ſhould ſerve him,* &c.] Upon the deſtruction of antichriſt, the little horn of the fourth beaſt, the ſtone which Nebuchadnezzar ſaw in his firſt viſion, was to become a great mountain, and all the ancient prophecies are to be accompliſhed, which ſpeak of the uninterrupted glory and univerſality of Chriſt's dominion, which will be illuſtriouſly diſplayed at the day of judgment, when all the world ſhall be ſummoned to appear before him.

15 *In the midſt of my body*] The original is *ſheath*: the body is metaphorically called *the ſheath of the ſoul.*

16 *I came near unto one of them that ſtood by,* &c.] To one of the angels who always attended upon the throne of God. Several angels are deſcribed as attending Daniel's viſion in this book.

17 *Which ſhall ariſe out of the earth,* &c.] Shall be of the earth, earthly, have nothing of a heavenly ſpirit: whereas the kingdom of Chriſt is a heavenly kingdom, which the ſaints ſhall poſſeſs.

18 *But the ſaints of the moſt High ſhall take the kingdom,* &c.] But theſe earthly kingdoms being taken away or deſtroyed, the ſucceeding kingdom ſhall be that of Chriſt and his ſaints. Inſtead of the *moſt High*, the margin read *high ones*, from the Chaldee: ſometimes the one true God is ſpoken of in the plural number by way of eminence as in *Joſh.* xxiv. 19. where it is in the Hebrew, he is *holy Gods.*

21 *The ſame horn made war,* &c.] Antichriſt is deſcribed as making war with the ſaints, and overcoming them for a time, Rev. ch. xi.

23 *The fourth beaſt—ſhall be diverſe from all kingdoms,* &c.) As being managed under different forms of government. Having the form of a kingdom at firſt, then of a common wealth, then under emperors, and in proceſs of time divided into ten kingdoms or principalities, all of them under one ſpiritual head.

24 *And the ten horns out of this kingdom are ten kings that ſhall ariſe.*] An horn is an emblem of ſtrength, ſo it comes to ſignify power and authority, and is thence applied to ſovereignty and dominion. Theſe ten horns or kingdoms ſhall ariſe out of the diſſolution of the Roman empire, which came to paſs about the year of Chriſt 476; when it was divided into theſe different kingdoms, 1. Britons. 2. Saxons. 3 Franks. 4. Burgundians. 5. Viſigoths. 6. Suevians and Alans. 7. Vandals. 8. Almons. 9. Oſtrogoths, 10. Greeks.

25 And he ſhall ſpeak *great* words againſt the moſt High, and ſhall wear out the ſaints of the moſt High, and think to change times and laws: and they ſhall be given into his hand until a time and times and the dividing of time.

26 But the judgment ſhall ſit, and they ſhall take away his dominion, to conſume and to deſtroy *it* unto the end.

27 And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High; whoſe kingdom *is* an everlaſting kingdom, and all dominions ſhall ſerve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAP. VIII.

1 *Daniel's viſion of the ram and he-goat.* 13 *The two thouſand three hundred days of ſacrifice.*

IN the third year of the reign of king Belſhazzar, a viſion appeared unto me, *even unto* me Daniel, after that which appeared unto me at the firſt.

2 And I ſaw in a viſion; and it came to paſs when I ſaw that *I was* at Shuſhan *in* the palace, which *is* in the province of Elam; and I ſaw in a viſion, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and ſaw, and behold, there ſtood before the river, a ram, which had two horns: and the two horns *were* high, but one *was* higher than the other, and the higher came up laſt.

4 I ſaw the ram puſhing weſt-ward and northward, and ſouth-ward; ſo that no beaſts might ſtand before him, neither *was there any* that could deliver out of his hand, but he did according to his will, and became great.

5 And as I was conſidering, behold, an he-goat came from the weſt on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

6 And he came to the ram that had two horns, which I had ſeen ſtanding before the river, and ran unto him in the fury of his power.

7 And I ſaw him come cloſe unto the ram, and he was moved with choler againſt him, and ſmote the ram, and brake his two horns: and there was no power in the ram to ſtand before him, but he caſt him down to the ground, and ſtamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great; and when he was ſtrong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great toward the ſouth, and toward the eaſt, and toward the pleaſant *land*.

10 And

And another ſhall ariſe after them.] or *behind* them, in an unperceived manner. As the papacy took its riſe from the ſame cauſe, but did not arrive at direct ſupremacy till the year 606, when pope Boniface uſurped the title of Univerſal Biſhop before the other kings were aware of ſuch growing greatneſs till he exceeded them in power.

And he ſhall be diverſe from the reſt] His authority will be eccleſiaſtical, yet ſo as to lay claim to temporal power alſo, and to aſſert a right of diſpoſing ſecular affairs.

And he ſhall ſubdue three kings.] Or kingdoms. Theſe three are ſuppoſed to be the exarchate of Ravenna, which Charles the Great recovered from the Lombards, and gave to the pope 2. The kingdom of the Greeks in Italy, of which the emperor Leo Iſaurus was deprived by the popes Gregory II. and III. And, 3dly, the kingdom of the Franks, or German emperors, from whom the popes wreſted the election and inveſtiture of themſelves and other biſhops; and by degrees took from them all the juriſdiction they had in Italy, which was the occaſion of grievous wars for ſeveral ages, between the popes and the emperor Henry IV. and his ſucceſſors.

28 *As for me Daniel, my cogitations much troubled me.*] The extraordinary circumſtances of the viſion made a great impreſſion on my mind; and it was a matter of great trouble to me to foreſee the prophanation of God's law and worſhip, and the perſecutions and calamities which ſhould come upon his church and people.

But I kept the matter in my heart.] I frequently meditated upon it; and by that means was able to give an account of the viſion, and its interpretation in writing, for the uſe and benefit of after-ages.

Commentary and Notes on Chapter VIII.

1 *In the third year of the reign of king Belſhazzar.*] The foregoing prophecy was written in Chaldee being a farther explication of Nebuchadnezzar's dream interpreted in the ſecond chapter. This viſion following was written in Hebrew, becauſe that part of it which relates to Antiochus Epiphanes chiefly concerned the Jews.

A viſion appeared to me Daniel, after that which appeared to me at the firſt.] Or, in the beginning of Belſhazzar's reign; or it may be rendered, *after that which appeared to me before*, as the word *Batechillah* ſignifies

2 *And I was by the river Ulai*] This river divides Suſiana from Elam, properly ſo called; though Elam is often taken in a larger ſenſe, ſo as to comprehend Suſiana under it. It was uſual for prophets to ſee their viſions by the ſide of the rivers, ſuch places being proper for retirement and contemplation.

3 *Behold, there ſtood before the river a ram which had two horns, and the two horns were high*, &c.] Horns are an emblem of power and dominion; ſo this ram denotes the kingdoms of Media and Perſia united into one government: the Hebrew reads one ram. The ram was the royal enſign of the Perſians, and rams heads with horns, the one higher, and the other lower, are ſtill to be ſeen in the ruins of Perſepolis.

4 *Puſhing, weſt-ward, north-ward and ſouth-ward.* Syria lay weſt of Perſia, Iberia, Albania and Armenia to the north, and Egypt ſouth.

5 *And as I was conſidering, behold, an he-goat came from the weſt, on the face of the whole earth*, &c.] An he goat was anciently the emblem of princes or great commanders. The goat is here deſcibed coming from the weſt, that is Greece; on the face of the whole earth, that is, carrying all before him as he went; thereby denoting the uninterrupted ſucceſs of Alexander the Great. A goat was, according to Juſtin, the emblem or arms of Macedon, ever ſince their king Caranus.

And touched not the ground] Hereby is ſignified the ſwiftneſs of his conqueſts; and for this reaſon he is deſcribed as having *four wings of a fowl*, having in eight years conquered all the vaſt countries that lay between the Egean ſea and the river Hypanis in India.

7 *He caſt him down to the ground, and ſtamped upon him*, &c.] This prophecy Jaddas the high-prieſt ſhewed to Alexander the Great in Jeruſalem, and thereby encouraged him to go on in his expedition.

8 *Therefore the he-goat waxed very great, and when he was ſtrong, the great horn was broken.*] Alexander died in the midſt of his triumph and conqueſts.

And for it came up four notable ones, toward the four winds of heaven.] This the angel explains by four kingdoms ſtanding up inſtead of it. The prophecy had its exact completion upon the partition of the Grecian empire after the battle of Ipſus, where Antigonus was killed. There were indeed partitions of it, into provinces, under the brother and ſon of Alexander; but this was a partition of it into kingdoms among ſo many kings, or independent governors, repreſented here by hands and by heads. And theſe four kings were, 1. Ptolemy king of Egypt, Lybia, Paleſtine, Arabia, and Cœlo Syria, which may be called the ſouthern city. 2. Caſſander king of Macedonia and Greece, which was the weſtern part of it. 3. Lyſimachus of Thrace and Aſia, the northern part. 4. Seleucus of Syria, and the eaſtern part.

9 *And out of one of them came forth a little horn*, &c.] From one of theſe four ſucceſſors came forth Antiochus Epiphanes, or the Illuſtrious, as he was called by his flatterers, but who was indeed a *vile perſon*, to whom the *honour of the kingdom did not belong*, as the angel gives his character in the eleventh chapter; Demetrius, his elder brother's ſon, being the rightful heir. This little horn, belonging to the third head, or monarchy. is not to be confounded with the little horn belonging to the fourth, in chapter the ſeventh, though it may be a type of it.

10 And it waxed great *even* to the hoſt of heaven: and it caſt down *ſome* of the hoſt and of the ſtars to the ground, and ſtamped upon them.

11 Yea, he magnified *himſelf* even to the prince of the hoſt, and by him the daily *ſacrifice* was taken away, and the place of his ſanctuary was caſt down.

12 And an hoſt was given *him* againſt the daily *ſacrifice* by reaſon of tranſgreſſion, and it caſt down the truth to the ground, and it practiſed, and proſpered.

13 ¶ Then I heard one ſaint ſpeaking, and another ſaint ſaid unto that certain *ſaint* which ſpake, How long *ſhall be* the viſion *concerning* the daily *ſacrifice*, and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be troden under foot?

14 And he ſaid unto me, Unto two thouſand and three hundred days: then ſhall the ſanctuary be cleanſed.

15 And it came to paſs when I *even* I Daniel, had ſeen the viſion, and ſought for the meaning, then behold, there ſtood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and ſaid, Gabriel, make this *man* to underſtand the viſion.

17 So he came near where I ſtood: and when he came I was afraid; and fell upon my face: but he ſaid unto me, Underſtand, O ſon of man: for at the time of the end *ſhall be* the viſion.

18 Now as he was ſpeaking with me, I was in a deep ſleep on my face toward the ground: but he touched me, and ſet me upright.

19 And he ſaid, Behold, I will make thee know what ſhall be in the laſt end of the indignation: for at the time appointed the end *ſhall be*.

20 The ram which thou ſaweſt having two horns, *are* the kings of Media and Perſia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes, is the firſt king.

22 Now that being broken, whereas four ſtood up for it, four kingdoms ſhall ſtand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the tranſgreſſors are come to the full, a king of fierce countenance, and underſtanding dark ſentences, ſhall ſtand up.

24 And his power ſhall be mighty, but not by his own power: and he ſhall deſtroy wonderfully, and ſhall proſper, and practiſe, and ſhall deſtroy the mighty, and the holy people.

25 And

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10 *And it waxed great, even to the hoſt of heaven.*] As the faithful are heirs of the kingdom of heaven, ſo the names and titles of the heavenly church are given to that on earth. The chriſtian church is called the *Jeruſalem which is above*, and the governors of it are ſtiled *angels*. In like manner the hoſt of heaven means here the Jewiſh church, and particularly the prieſts and the Levites, who are called the hoſt of heaven; a title proper to angels, from their continual attendance on God's ſervice in the temple, in imitation of the angelical office, The word *tſaba*, hoſt, is applied to the attendance in the ſanctuary.

And it caſt down ſome of the hoſt, and of the ſtars to the ground, &c.] Perſons of principal dignity in the church are called *ſtars* So here the words import, either that Antiochus ſhould put an end to the prieſts miniſtration in the ſervice of God, by taking away the daily ſacrifice, or elſe that he ſhould ſeduce ſome of them by threats or promiſes to turn apoſtates.

11 *Yea, he magnified himſelf even to the prince of the hoſt,*] This ſome underſtand of the high-prieſt Onias, whom Antiochus deprived of his office, and placed in his room Jaſon, an ungodly wretch, who ſet up heathen rites in the place of God's worſhip; but it may be more probably underſtood of God himſelf, or elſe *of Chriſt the true high prieſt over the houſe of God*.

And by him the daily ſacrifice was taken away.] The ſacrifice which was offered in the name of the whole nation, every morning and evening; this was taken away by Antiochus, who profaned both temple and altar.

And the place of his ſanctuary was caſt down,] Or caſt down as profane. It was deprived of the honours and privileges conferred on an holy place, as if the incloſures had been thrown down, which ſeparated it from common ground.

12 *An hoſt was given him againſt the daily ſacrifice by reaſon of tranſgreſſion.*] Antiochus proſpered ſo far in his attempts againſt the Jews and their religion, that he built a citadel in the city of David, and placed a garriſon of ſoldiers there, to diſturb thoſe that ſhould come to divine worſhip at the temple. This God permitted as a juſt puniſhment for the ſins of his people, and particularly of thoſe who were willing to be ſeduced to apoſtatiſm. Some tranſlate the words, *And a ſet time was appointed againſt the daily ſacrifice*; for the word *tſaba* or *hoſt*, alſo ſignifies a *ſet time*.

And it caſt down the truth to the ground, and it practiſed, and proſpered.] He ſuppreſſed truth and religion for a time, and hindered the open profeſſion of it.

14 *And he ſaid unto me, Unto two thouſand and three hundred days then ſhall the ſanctuary be cleanſed.*] This computation of time in its obvious ſenſe contains ſomething more than ſix years and four months, reckoning three hundred and ſixty days to a year; and, if we explain it with relation to the perſecution ſet on foot by Antiochus, we muſt date it, not from the height of that perſecution, when the daily ſacrifice was actually taken away, for that continued but three years, but we muſt date the riſe of it from thoſe tranſgreſſions which occaſioned the deſolation; and ſo we may reaſonably ſuppoſe the 2300 days to commence ſome time before Antiochus's firſt invaſion of Judea, and his pillaging the ſanctuary, which was above two years before the entire aboliſhing of God's worſhip in the temple. But ſince it is generally agreed, that the preſecution of Antiochus was a type or an imperfect ſymbol of a greater deſolation, which antichriſt ſhould make in the church of God, ſome extend theſe days to the end of the times of antichriſt, taking each day for a year, according to the genius of the prophetical writers; agreeably to which ſenſe, the three years and an half, and the ſeventy weeks, are explained by moſt interpreters. According to this opinion, theſe 2300 days will be equal to the 1290 days, or 1335 prophetical days, mentioned in the twelfth chapter; and then the ſanctuary will be thoroughly cleanſed, and God's indignation will come perfectly to an end. The phraſe here tranſlated to *two thouſand three hundred days*, is in the original, *two thouſand three hundred mornings and evenings*, which is the Hebrew way of expreſſing a natural day. According to this way of ſpeaking, Chriſt is ſaid to be *three days and three nights in the heart of the earth*, that is, part of three natural days.

17 *But he ſaid unto me, Underſtand, O ſon of man,* &c.] This is a title given to none of the prophets but Ezekiel and Daniel, who had more frequent converſe with angels than any of the reſt; and is given to the prophet here, either to put him in mind that he was but fleſh and blood, that he might not be exalted by having theſe heavenly viſions imparted to him; or elſe it may be interpreted to him as a mark, or title of honour, as implying ſomething more than an ordinary man, as highly favoured of God in his converſation.

22 *Four kingdoms ſhall ſtand up out of the nation, but not in his power.*] Four kingdoms ſhall be ſet up by Alexander's generals, who will be of the ſame nation with him, but not of his poſterity: nor ſhall they have that extent or power of dominion which he poſſeſſed.

23 *And in the latter time of their kingdom*] Greece was the chief province of this empire, from whence it had its original and its name. The bringing this country into ſubjection to the Roman power was a manifeſt indication of the declenſion of the third monarchy, and the advancement of the fourth. This was remarkably brought to paſs, when Æmilius the Roman conſul vanquiſhed Perſeus king of Macedon, and thereby brought all Greece under the power of the Romans: and this happened much about the ſame time, when Antiochus ſet up the abomination of deſolation in the temple of Jeruſalem.

When the tranſgreſſors are come to the full.] When many of the Jews ſhall be diſpoſed to caſt off the true religion, and embrace Gentile idolatry. God ſpares ſinners for a time, to give them an opportunity of repenting, till their iniquities come to their full height, and are ripe for judgment.

A king of fierce countenance, and underſtanding dark ſentences ſhall ſtand up.] One of an untractable temper, without compaſſion, practiſed in craft and policy, ſuch as Antiochus Epiphanes, who may be more juſtly called Epimanes, madman, than Epiphanes, illuſtrious: ſome think that the character more properly ſuits antichriſt, whoſe type he was.

24 *And ſhall deſtroy the mighty and the holy people.*] That people, who being being ſet apart for God's ſervice, were under his peculiar protection, by virtue, whereof they were formerly victorious over all their enemies.

25 And through his policy he alſo ſhall cauſe craft to proſper in his hand; and he ſhall magnify *himſelf* in his heart, and by peace ſhall deſtroy many: he ſhall alſo ſtand up againſt the Prince of princes: but he ſhall be broken without hand.

26 And the viſion of the evening and the morning which was told, is true: wherefore ſhut thou up the viſion; for it *ſhall be* for many days.

27 And I Daniel fainted and was ſick *certain* days: afterward I roſe up and did the king's buſineſs: and I was aſtoniſhed at the viſion, but none underſtood *it*.

CHAP. IX.

3 Daniel confeſſeth his ſins, 16 prayeth for the reſtoration of Jeruſalem.

IN the firſt year of Darius the ſon of Ahaſuerus, of the ſeed of the Medes, which was made king over the realm of the Chaldeans;

2 In the firſt year of his reign, I Daniel underſtood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accompliſh ſeventy years in the deſolations of Jeruſalem.

3 ¶ And I ſet my face unto the Lord God, to ſeek by prayer and ſupplications, with faſting, and ſackcloth and aſhes.

4 And I prayed unto the Lord my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments:

5 We have ſinned and have committed iniquity, and have done wickedly, and have rebelled even by departing from thy precepts, and from thy judgments.

6 Neither have we hearkened unto thy ſervants the prophets, which ſpake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteouſneſs *belongeth* unto thee, but unto us confuſion of faces, as at this day; to the men of Judah, and to the inhabitants of Jeruſalem, and unto all Iſrael, *that are* near, and *that are* far off, through all the countries whither thou haſt driven them, becauſe of their treſpaſs that they have treſpaſſed againſt thee.

8 O Lord, to us *belongeth* confuſion of face, to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee.

9 To the Lord our God *belong* mercies and forgiveneſſes, though we have rebelled againſt him.

10 Neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us by his ſervants the prophets.

11 Yea, all Iſrael have tranſgreſſed thy law, even by departing that they might not obey thy voice; therefore the curſe is poured upon us, and the oath that *is* written in the law of Moſes the ſervant of God, becauſe we have ſinned againſt him.

12 And he hath confirmed his words which he ſpake againſt us, and againſt our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done, as hath been done upon Jeruſalem.

13 As *it is* written in the law of Moſes, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and underſtand thy truth.

14 Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that haſt brought thy people forth out of the land of Egypt with a mighty hand, and haſt gotten thee renown as at this day; we have ſinned, we have done wickedly.

16 O Lord, according to all thy righteouſneſs, I beſeech thee, let thine anger and thy fury be turned away from thy city Jeruſalem, thy holy mountain: becauſe for our ſins and for the iniquities of our fathers, Jeruſalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy ſanctuary *that is* deſolate, for the Lord's ſake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations, and the city which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies.

19 O Lord,

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enemies. Antiochus, in his firſt invaſion of Judea, ſlew and led captive eighty thouſand Jews; and two years afterwards ſent Apollonius with an army of 22,000 men to deſtroy thoſe that aſſembled in the ſynagogue on the ſabbath.

25 *He ſhall alſo ſtand up againſt the prince of princes.*] Againſt God the King of Kings, and Ruler of Princes.

But he ſhall be broken without hand.] God ſtruck him with a noiſome diſeaſe, attended with terrible torments of body and horror of mind.

26 *Wherefore ſhut thou up the viſion, for it ſhall be for many days.*] The ſame thing is expreſſed by ſhutting up the words, and ſealing the book. It means to conceal the ſenſe of it from common underſtandings. So we find ſhutting and opening, ſealing, and unſealing, are oppoſed in the prophetical language, and import the ſame as concealing and revealing, delaying the accompliſhment of a prophecy, and bringing it into effect. Prophecies are never fully underſtood, till they are accompliſhed in their effects.

27 *But none underſtood it.*] Daniel himſelf had but an imperfect comprehenſion of it, as when men view things at a diſtance, though the angel did impart to him the general meaning.

Commentary and Notes on Chapter IX.

1 *In the firſt year of Darius the ſon of Ahaſuerus, of the ſeed of the Medes,* &c.] This is the ſame perſon who is called Cyaxeres, the ſon of Aſtyages, by the heathen hiſtorians, with whom Joſephus agrees. His father Aſtyages had the name of Ahaſuerus among the Jews, as appears by a paſſage in Tobit, where the taking of Nineveh is aſcribed to Nebuchodonoſer and Ahaſuerus, who were the ſame with Nabupolaſſer Nebuchadnezzar's father, and Aſtyages: Nebuchadnezzar being a name common to all the Babylonian kings, as Pharaoh was to the kings of Egypt.

2 *I Daniel underſtood by books,* &c.] The ſeveral prophecies of Jeremiah are called ſo many books. We may obſerve from hence, that the later prophets ſtudied the writings of the former, for the more perfect underſtanding of the times, when their prophecies were to be fulfilled. They alſo conſulted their own prophecies.

5 *We have ſinned and have committed iniquity,* &c.] Daniel uſes the ſame confeſſion preſcribed in Solomon's conſecration-prayer, to be uſed by the Jews in the land of their captivity.

15 *Who haſt brought thy people out of Egypt.*] A form of ſupplication, whereby devout perſons intreat God to continue his favours, by recounting his former mercies to them; in Latin it is called *obſecratio*: of which kind is that form of ſupplication uſed in our Litany, *By the myſtery of thy holy incarnation,* &c.] which ſome men's ignorance or prejudice has miſinterpreted, as if it were a ſort of conjuration.

16 *Righteouſneſs.*] This word is in many places of ſcripture equivalent to mercy. See 1 Sam. xii. 7. Pſal. xxxi. 1.—cxliii. 1.

19 O Lord, hear; O Lord, forgive; O Lord, hearken, and do; defer not, for thine own ſake, O my God: for thy city and thy people are called by thy name.

20 ¶ And whiles I was ſpeaking, and praying, and confeſſing my ſin, and the ſin of my people Iſrael, and preſenting my ſupplication before the Lord my God, for the holy mountain of my God.

21 Yea, whiles I *was* ſpeaking in prayer, *even* the man Gabriel, whom I had ſeen in the viſion at the beginning, being cauſed to fly ſwiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and ſaid, O Daniel, I am now come forth to give thee ſkill and underſtanding.

23 At the beginning of thy ſupplications the commandment came forth, and I am come to ſhew *thee*: for thou *art* greatly beloved; therefore underſtand the matter, and conſider the viſion.

24 Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt Holy.

25 Know therefore and underſtand, *that* from the going forth of the commandment to reſtore and to build Jeruſalem, unto the Meſſiah the Prince, *ſhall be* ſeven weeks; and threeſcore and two weeks the ſtreet ſhall be built again, and the wall, even in troublous times.

26 And

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19 *Defer not, for thine own ſake, O my God,* &c.] The ſeventy years of our captivity are near being expired; therefore defer not the accompliſhment of the promiſe thou haſt made to reſtore us to our own country and the free exerciſe of our religion in thy temple. So remarkable a turn of providence will greatly redound to thy honour, and the glory of thy name.

21 *Touched me about the time of the evening oblation.*] There were three hours of prayers; but the two moſt ſolemn ſeaſons of it were at the morning and evening oblation, in the name of the whole nation, at the third and ninth hours of the day, according to our nine in the morning, and three in the evening. But upon their ſolemn days of faſting and humiliation, they continued their devotions from the time of the morning ſacrifice, till that of the evening was finiſhed. Such was this of Daniel, and that of Cornelius.

23 *At the beginning of thy ſupplications the commandment came forth*] God's command to me to inſtruct thee in what ſhould hereafter befal the city and temple of Jeruſalem, in whoſe behalf thou didſt pour forth thy ſupplications. Here was a remarkable completion of Iſaiah's prophecy, *While they were yet ſpeaking, I will hear.*

For thou art greatly beloved.] Learned men have obſerved a near affinity between the prophecy of Daniel and the revelations of St. John. Much the ſame title is given to them both; a man greatly beloved to Daniel, the diſciple whom Jeſus loved to St. John.

Therefore underſtand the matter, and conſider the viſion.] Attend with care, for this prophecy contains truths of the laſt importance. Our Saviour refers to this paſſage, when he explains the latter part of this prophecy of the final deſtruction of Jeruſalem. He adds, *Let him that readeth underſtand.*

24 *Seventy weeks are determined upon thy people, and upon the holy city.*] This is juſtly allowed to be one of the nobleſt prophecies in the Old Teſtament, as it is one of the ſtrongeſt proofs againſt the Jews, in favour of Chriſtianity; ſince it determines the very time Chriſt was to come into the world, enter into his miniſtry, and be cut off for the ſins of the people. Soon after was to follow the deſtruction of the Jews; or, as the prophet ſtiles it, *their ceaſing to be a people*, with the promulgation of the goſpel, or the new covenant in and by that Meſſiah. As the ſubject is of no ſmall moment, we ſhall ſhew how the ſeventy weeks are calculated and proved by the Chriſtians, and by what elaborate ſubterfuges the Jews endeavour to evade the force of the prophecy. The generality of the Jews agree with us, that theſe are weeks of years, according to the prophetic ſtyle; tho' ſome of them have pretended to underſtand them as weeks of jubilee, or ſabbatic years each, that is forty-nine weeks each, which would make the ſeventy weeks to amount in the whole to three thouſand four hundred and thirty years: a pretty long epocha, and very proper to keep up the drooping ſpirits of the Jews till their Meſſiah's coming. Some of them pretend, that the words of the prophet, from the *going forth of the command to reſtore and to build*, are not to be underſtood from the iſſuing out of Cyrus, or Darius's decree, but from the time of thoſe words being prophetically ſpoken by Jeremiah to Zedekiah, king of Judah, a few years before the captivity; and to ſhew their wretched ſkill in chronology, conclude their epocha with us at the deſtruction of the temple. Others begin it with Darius the Mede; and others, at the deſtruction of the firſt temple by Nebuchadnezzar, and end it at the deſtruction of the ſecond by Titus Veſpaſian, ſhrinking thereby an epocha of ſix hundred and ſixty years into one of four hundred and ninety. This devaſtation of the temple and city, with their own diſperſion, they of the latter ſyſtem ſay is to laſt till the overthrow of Gog and Magog by the Meſſiah; but when that will happen they do not pretend to gueſs. For theſe reaſons they fall into abſurd hypotheſis; ſome are fond enough to think, that the ſins of the nation have retarded the coming of the Meſſiah; others, that he came, but did not appear publickly; others again, that he is ſtill waiting till they are fit to receive him in ſome obſcure part of the world; and others have imagined two Meſſiahs, the one humble, obſcure, and rejected, and another as yet to come, glorious, warlike, and univerſally acknowledged. Laſtly, from not being able to account for this prediction, they have prohibited all future enquiries.

The ſyſtem moſt univerſally received by Proteſtants, as well as the church of Rome, is that which begins the prophecy from the going forth of the commandment to rebuild the temple, at the commencement of its execution, which was not done till Nehemiah's coming to Jeruſalem to ſee it punctually performed, and ends at the death of the Meſſiah, which interval makes up the four hundred and ninety years here foretold; for Nehemiah found the work obſtructed at his coming, which he immediately diſpatched and finiſhed. This command was given in the twentieth year of Artaxerxes' reigning jointly with his father, or the tenth of his reigning ſingly. In the concluſion the prophet is told, that after the cutting off the Meſſiah, the temple and city ſhall be deſtroyed by a ſtrange nation: all which foreſhews the Roman eagles being ſet up in the temple, or what the prophet calls the *deſolation of the abomination*, and which Chriſt alludes to, by the words, *caſting a trench about the city, and one ſtone's not being left upon another.* Laſtly, thoſe who had thus rejected, and put to death the Meſſiah, were to ceaſe to be a people; all which the unhappy Jews have felt. The laſting deſolation of the city and temple was to be the finiſhing ſtroke of the chriſtian evidence againſt the Jews. They have meanly endeavoured to evade the famous prophecy of Jacob, that *the ſceptre* ſhould not depart from Judah; and we have ſhewn what wretched ſhifts they have made to evade this at the expence of common ſenſe and chronology; there ſeemed therefore ſtill wanting a more irrefragable proof, if not to convince, at leaſt to ſilence, that infatuated nation, as to the Meſſiah's coming at the appointed time, and to expoſe the ſtubborn vanity of thoſe who ſtill expect him; and this was the prophecy of his coming during the ſtanding of the ſecond temple, and rendering it more glorious by his preſence than that of Solomon, notwithſtanding its great diſparity in other reſpects. When therefore this temple was deſtroyed with their city, and when they ſee themſelves a diſperſed people theſe ſeventeen centuries and an half, is it not ſufficient to convince that he is come, as his diſciples and apoſtles affirmed, even tho' there had been a new one built, how much more then when all attempts for the rebuilding of it have been fruſtrated? Moreover, tho' the total deſtruction of the city and temple, and the diſperſion of the Jews for ſeventeen hundred and ſeventy-five years, did not immediately follow the crucifixion of the Meſſiah, yet they became obnoxious to the ſentence; and God ſeems only to have protracted the execution, to give them an opportunity of repenting that atrocious crime, which, St. Peter ſays, they had committed through ignorance: accordingly we find ſeveral thouſands did repent and were converted, while the more obdurate refuſing to acknowledge that crime, and embrace the offered mercy, were thereupon diſperſed, to be ſtanding examples of the truth of the ſcriptures and prophecies, and of judicial blindneſs of heart.

To ſeal up the viſion and prophecy.] To fulfil the prophecies of preceding ages, by making the event anſwer the prediction, as the ſetting a ſeal confirms the authenticity of a writing. Thus the rabbins upon the text interpret the words, *All the prophecies ſhall be fulfilled at the coming of the Meſſiah.*

And to anoint the moſt holy.] The word *anoint* plainly alludes to the name of *Meſſiah*, which ſignifies, in Hebrew, *anointed*, and is tranſlated *Chriſt* in the Greek. To anoint, is here the ſame thing as to conſecrate the Meſſiah to be a prieſt, prophet, and king, all which offices were conveyed by the ceremony of anointing. The Meſſiah is ſtiled the moſt holy, on account of his unſpotted, original, and unblameable life.

25 *Unto Meſſiah, the prince.*] The name of Meſſiah, or Anointed, was, in an eminent manner, appropriated to him that was ſanctified, or ſet apart, and ſent into the world as the redeemer of it. By this name he was commonly known to the Jews. He is called the Prince or Ruler; and to this the book of Chronicles alludes, Judah prevailed over his brethren, and of him was the chief ruler to come. The Meſſiah was commonly known under the title of King of Iſrael, and King of the Jews.

26 And after threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf; and the people of the prince that ſhall come ſhall deſtroy the city and the ſanctuary, and the end thereof *ſhall be* with a flood, and unto the end of the war deſolations are determined.

27 And he ſhall confirm the covenant with many for one week: and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to ceaſe, and for the overſpreading of abominations he ſhall make *it* deſolate, even until the conſummation, and that determined, ſhall be poured upon the deſolate.

CHAP. X.

1 *Daniel having humbled himſelf, ſeeth a viſion.* 10 *He is comforted by an angel.*

IN the third year of Cyrus king of Perſia, a thing was revealed unto Daniel, (whoſe name was called Belteſhazzar) and the thing *was* true, but the time appointed *was* long, and he underſtood the thing, and had underſtanding of the viſion.

2 In thoſe days I Daniel was mourning three full weeks.

3 I ate no pleaſant bread, neither came fleſh nor wine in my mouth, neither did I anoint myſelf at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the firſt month, as I was by the ſide of the great river, which *is* Hiddekel:

5 Then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whoſe loins *were* girded with fine gold of Uphaz:

6 His body alſo *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to poliſhed braſs, and the voice of his words like the voice of a multitude.

7 And I Daniel alone ſaw the viſion: for the men that were with me ſaw not the viſion; but a great quaking fell upon them, ſo that they fled to hide themſelves.

8 Therefore I was left alone, and ſaw this great viſion, and there remained no ſtrength in me: for my comelineſs was turned in me into corruption, and I retained no ſtrength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep ſleep on my face, and my face toward the ground.

10 ¶ And behold, an hand touched me, which ſet me upon my knees, and *upon* the palms of my hands.

11 And he ſaid unto me, O Daniel, a man greatly beloved, underſtand the words that I ſpeak unto thee, and ſtand upright; for unto thee am I now ſent. And when he had ſpoken this word unto me, I ſtood trembling.

12 Then ſaid he unto me, Fear not Daniel: for from the firſt day that thou didſt ſet thine heart to underſtand, and to chaſten thyſelf before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Perſia withſtood me one and twenty days: but lo, Michael one of the chief princes came to help me, and I remained there with the kings of Perſia.

14 Now

Shall be ſeven weeks, and threeſcore and two weeks] A colon ſhould be placed at the end of this ſentence, which is wrong placed in the middle of it in our Engliſh Bibles. Seven weeks, and threeſcore, and two weeks put together, make ſixty-nine weeks of years, or five hundred and eighty-three years. As the cutting off the Meſſiah is appropriated to the period of threeſcore and two weeks in the following verſe; ſo the ſeven weeks, or forty-nine years, muſt, in all probability, be aſſigned to the building of the ſtreet and the wall, whether we underſtand it literally or metaphorically, for the reſtoring and ſettling the Jewiſh church and ſtate.

The ſtreet ſhall be built again, and the wall, even in troublous times.] When the Jews were ſorely afflicted by their enemies, who oppoſed them in rebuilding the city, and fortifying it with a new wall. Theſe words, taken in their obvious ſenſe, plainly fix the date of this prophecy to the twentieth year of Artaxerxes, who then gave Nehemiah a commiſſion to repair the city, and raiſe up the walls and ramparts; before which time, the Jews that returned from captivity lived in the cities of their inheritance.

26 *And after threeſcore and two weeks ſhall Meſſiah be cut off.*] Or, after thoſe threeſcore and two weeks; for the *he*, prefixed to the word *Shebunim*, is emphatical, as the grammarians expreſs it. The common acception of the word is, that, in the ſeventieth or laſt week, the Meſſiah ſhould be put to death. The Hebrew word, interpreted *cut off*, is, by the Jewiſh rabbins, interpreted of a death, inflicted by the ſentence of a judge. Our Saviour plainly refers to this text in Luke xxiv. 26---46.

But not for himſelf.] The juſt ſuffering for the unjuſt. The vulgar Latin tranſlates it, *And the people that deny him, ſhall be no longer his, but the Prince's or Meſſiah's future people ſhall deſtroy the temple*, &c.]

And the people of the prince that ſhall come, &c.] The Romans, under the conduct of Veſpaſian, his ſon Titus, who were the generals in that war, and both dignified with the title of Cæſar. The people are the Romans and their empire, which was the ſeat of the Chriſtian church.

27 *He ſhall cauſe the ſacrifices and the oblation to ceaſe.*] Chriſt, by his one oblation of himſelf once offered, ſhall put an end to all the ſacrifices and oblations made in the Jewiſh temple. The putting an end to the temple-ſervice by violence, as threatened by Antiochus, is expreſſed by taking away the daily ſacrifice.

Even until the conſummation, &c.] Till God's indignation be fulfilled.

Commentary and Notes on Chapter X.

1 *In the third year of Cyrus king of Perſia*] Daniel muſt now have been above ninety years old: he could not be much leſs than twenty, when he was carried away captive, and that was ſeventy three years before the date of this viſion, which was the laſt Daniel ſaw.

And he underſtood the thing, and had underſtanding of the viſion,] He had a clear view of the ſucceſſion of the Perſian and Grecian monarchies, and of the ſeries of the kings of Syria and Egypt, under the latter of them; although the remaining parts of the viſion were obſcure, eſpecially with reſpect to the final event.

2 *In thoſe days I Daniel was mourning full three weeks*] Becauſe the adverſaries of the Jews obſtructed the building of the temple.

4 *I was by the ſide of the great river, which is Hiddekel.* Or Tigris, near Shuſhan, where Daniel reſided.

5 *Behold, a certain man clothed in linen, whoſe loins were girded with fine gold of Uphaz.*] The habit of a high-prieſt. The deſcription St. John gives of Chriſt as high-prieſt of the church, Rev. i. 15. ſeems to be taken from this place of Daniel, which proves, that the perſon here deſcribed could be no other than the Son of God, which may be farther confirmed, by comparing the perſon deſcribed here with him who is repreſented as ſetting his right foot upon the ſea, and his left upon the land, as ſovereign Lord of both elements.

7 *The men that were with me ſaw not the viſion: but a great quaking fell upon them*, &c.] They were ſeized with ſuch terror, that they fled from ſo amazing a ſight.

12 *For from the firſt day that thou didſt ſet thine heart to underſtand, and to chaſten thyſelf before thy God, thy words were heard*, &c.] As God graciouſly anſwered thoſe prayers thou madeſt in thy former humiliations, ſo now God is pleaſed to ſend me to inform thee what ſhall be the fate of thy people the Jews in after-times.

13 *But the prince of the kingdom of Perſia withſtood me*, &c.] Suppoſed to be the guardian, or tutelar angels of thoſe ſeveral countries.

The *four ſpirits* mentioned in Zechariah ſeem to be the guardian angels of the four great empires. Every heathen nation thought, not only their country but themſelves, to be protected by ſome tutelar deity, and looked upon the God of the Jews to be no other than the deity who preſided over that nation. Others ſuppoſe thoſe *princes of the kingdom of Perſia* who withſtood Gabriel and Michael to be evil ſpirits, as deſcribed by St. Paul, rulers of the darkneſs of this world. If we follow this opinion, the conteſt will be of the ſame nature

14 Now I am come to make thee underſtand what ſhall befall thy people in the latter days, for yet the viſion *is* for *many* days.

15 And when he had ſpoken ſuch words unto me, I ſet my face toward the ground, and I became dumb.

16 And behold, *one* like the ſimilitude of the ſons of men touched my lips: then I opened my mouth, and ſpake, and ſaid unto him that ſtood before me, O my Lord, by the viſion my ſorrows are turned upon me, and I have retained no ſtrength.

17 For how can the ſervant of this my lord, talk with this my lord? for as for me, ſtraightway there remained no ſtrength in me; neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he ſtrengthened me.

19 And ſaid, O man greatly beloved, fear not; peace *be* unto thee, be ſtrong, yea, be ſtrong. And when he had ſpoken unto me, I was ſtrengthened, and ſaid, Let my Lord ſpake: for thou haſt ſtrengthened me.

20 Then ſaid he, Knoweſt thou wherefore I come unto thee? and now will I return to fight with the prince of Perſia: and when I am gone forth, lo, the prince of Grecia ſhall come.

21 But I will ſhew thee *that which is* noted in the ſcripture of truth; and *there is* none that holdeth with me in theſe things but Michael your prince.

CHAP. XI.

1 *The overthrow of Perſia by the king of Grecia.* 5 *kings of the north and ſouth.*

ALSO I, in the firſt year of Darius the Mede, *even* I ſtood to confirm and to ſtrengthen him.

2 And now will I ſhew thee the truth. Behold, there ſhall ſtand up yet three kings in Perſia, and the fourth ſhall be far richer than *they* all: and by his ſtrength through his riches he ſhall ſtir up all againſt the realm of Grecia.

3 And a mighty king ſhall ſtand up, that ſhall rule with great dominion and do according to his will.

4 And when he ſhall ſtand up, his kingdom ſhall be broken, and ſhall be divided towards the four winds of heaven; and not to his poſterity, nor according to his dominion which he ruled: for his kingdom ſhall be plucked up, even for others beſides thoſe.

5 ¶ And the king of the ſouth ſhall be ſtrong, and *one* of his princes: and he ſhall be ſtrong above him, and have dominion; his dominion *ſhall be* a great dominion.

6 And in the end of years they ſhall join themſelves together: for the kings daughter of the ſouth ſhall come to the king of the north to make an agreement: but ſhe ſhall not retain the power of the arm: neither ſhall he ſtand, nor his arm: but ſhe ſhall be given up, and they that brought her, and he that begat her, and he that ſtrengthened her in *theſe* times.

7 But

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nature with that of the angel and ſatan, Zach. iii. 1. and with the diſpute that Michael the archangel had with the devil about the body of Moſes.

16 *One like the ſimilitude of the ſons of men touched my lips.*] One of human form, or the ſame angel who touched me before.

20 *And when I am gone forth, lo, the prince of Grecia ſhall come.*] When I am gone forth from the divine preſence, the tutelar angel of the Grecian empire will appear in the court of heaven, and offer his reaſons for tranſlating the empire of the Perſians to the Greeks, that the Jews may enjoy the benefit of their dominion; as a government that will be more favourable to them than the Perſians were. Alexander and ſome of his ſucceſſors conferred many favours upon the Jews according to Joſephus.

21 *And there is none that holdeth with me in theſe things, but Michael your prince.* None of the guardian or tutelary angels who have the care and preſidency over other nations, join with me in defending the cauſe of the Jewiſh nation but Michael, your protector.

Commentary and Notes on Chapter XI.

1 *Alſo I, in the firſt year of Darius the Mede, even I ſtood to confirm and ſtrengthen him.*] This verſe ſhould have been joined to the laſt chapter. The angel goes on to add, that as he now joins with Michael to defend the cauſe of the Jewiſh nation; ſo, at the time of the overthrow of the Babyloniſh empire, he aſſiſted Michael in advancing Darius to the ſucceſſion, which was the occaſion of reſtoring the Jews from captivity.

2 *There ſhall ſtand up yet three kings in Perſia.*] After Cyrus ſhall ſucceed Cambyſes, Smerdis, and Darius Hyſtaſpes; ſo Ezra mentions two kings, whom he calls Ahaſuerus, and Artaxerxes, who reigned between Cyrus and Darius Hyſtaſpes.

And the fourth ſhall be far richer than they all, &c.] This means Xerxes, who brought together an army of four milions according to Herodotus; and of eight milions, as others ſay, to over-run all Greece. Theſe wars carried on by the ſucceſſors of Xerxes ended at laſt in the conqueſt of the Perſian monarchy by Alexander. Upon this account the angel paſſing over the reſt of the Perſian kings, proceeds immediately to relate the ſucceſs of Alexander, and to foretel the tranſlation of the empire from the Perſians to the Greeks. It was not the deſign of the ſcripture to give us an hiſtorical narrative of the nations of heathen princes farther than they were connected with the affairs of the Jewiſh nation In like manner the angel breaks off the ſucceſſion of the Syrian kings after Antiochus, in order to deſcribe antichriſt typified by the former. The prophet paſſes over all the ſucceſſors of Alexander in another place, to come to Antiochus, whoſe reign had a particular influence upon the public affairs of the Jews.

3 *And a mighty king ſhall ſtand up----and do according to his will.*] Alexander the Great, whoſe ſucceſſes no prince was able to put a ſtop to.

4 *And not to his poſterity, &c.*] Alexander had a brother Arideus. and two ſons, Alexander and Hercules, who were all cut off in a few years after his death, to make way for his generals, who, divided his empire between them.

5 *And the king of the ſouth ſhall be ſtrong, &c*] The king of Egypt, the king of the north being Syria. Theſe two came at length to have the greateſt ſhare of Alexander's dominions, and made the greateſt figure of all his ſucceſſors: they alſo were alone concerned in the affairs of the Jews. The king of the ſouth means here Ptolemy the firſt, the ſon of Lajus, called Ptolemy Soter. *He ſhall be ſtrong,* ſays, the angel: he had all Egypt, and the adjacent parts of Libia, beſide Paleſtine, Cœlo-Syria, and moſt of the maritime provinces of the leſſer Aſia

6 *And in the end of years they ſhall join themſelves together.*] In proceſs of time the ſucceſſors of thoſe two kings ſhall enter into an alliance together: theſe two are Ptolemy Philadelphus, ſon of the former Ptolemy, and Antiochus Theus, king of Syria, grandſon of Seleucus Nicanor.

But ſhe ſhall not retain the power of the arm] She ſhhll not be able to keep her intereſt with Antiochus, who, as ſoon as her father Ptolemy was dead, divorced her, and recalled his former wife Laodicea, and her children.

Neither ſhall he ſtand, nor his arm.] Nor ſhall Antiochus himſelf ſurvive; for Laodicea being jealous of his fickle temper, procured him to be poiſoned, and concealed his death till her ſon Seleucus had ſecured the ſucceſſion.

But ſhe ſhall be given up, and they that brought her.] Beronice after ſhe had ſhut herſelf up in the aſylum, or place of ſanctuary of Daphne, was betrayed into her enemy's hands, and baſely murdered, with all who attended her out of Egypt.

And he that begat her] This would have been her father. The ſenſe ſhould be, *He whom ſhe brought forth;* ſo the marginal reads it.

And he that ſtrengthened her in theſe times.] Her father Ptolemus, who ſhould have ſupported her with his intereſt in thoſe difficulties, had died himſelf a little before. All thoſe particulars are minutely confirmed by all profane hiſtorians, which confirms the proof of this prophecy.

7 But out of a branch of her roots ſhall *one* ſtand up in his eſtate, which ſhall come with an army, and ſhall enter into the fortreſs of the king of the north, and ſhall deal againſt them, and ſhall prevail;

8 And ſhall alſo carry captives into Egypt, their gods with their princes: *and* with their precious veſſels of ſilver and of gold: and he ſhall continue *more* years than the king of the north.

9 So the king of the ſouth ſhall come into *his* kingdom, and ſhall return into his own land.

10 But his ſons ſhall be ſtirred up, and ſhall aſſemble a multitude of great forces: and *one* ſhall certainly come, and overflow, and paſs through: then ſhall he return, and be ſtirred up *even* to his fortreſs.

11 And the king of the ſouth ſhall be moved with choler, and ſhall come forth and fight with him, *even* with the king of the north; and he ſhall ſet forth a great multitude; but the multitude ſhall be given into his hand.

12 *And* when he hath taken away the multitude, his heart ſhall be lifted up, and he ſhall caſt down *many* ten thouſands; but he ſhall not be ſtrengthened *by it*.

13 For the king of the north ſhall return, and ſhall ſet forth a multitude greater than the former, and ſhall certainly come after certain years with a great army and with much riches.

14 And in thoſe times there ſhall many ſtand up againſt the king of the ſouth: alſo the robbers of thy people ſhall exalt themſelves to eſtabliſh the viſion: but they ſhall fall.

15 So the king of the north ſhall come, and caſt up a mount, and take the moſt fenced cities: and the arms of the ſouth ſhall not withſtand, neither his choſen people, neither *ſhall there be any* ſtrength to withſtand.

16 But he that cometh againſt him ſhall do according to his own will, and none ſhall ſtand before him: and he ſhall ſtand in the glorious land, which by his hand ſhall be conſumed.

17 He ſhall alſo ſet his face to enter with the ſtrength of his whole kingdom, and upright ones with him; thus ſhall he do; and he ſhall give him the daughter of women, corrupting her: but ſhe ſhall not ſtand *on his ſide*, neither be for him.

18 After this ſhall he turn his face unto the iſles, and ſhall take many: but a prince for his own behalf ſhall cauſe the reproach offered by him to ceaſe: without his own reproach he ſhall cauſe *it* to turn upon him.

19 Then he ſhall turn his face towards the fort of his own land: but he ſhall ſtumble, and fall, and not be found.

20 Then ſhall ſtand up in his eſtate a raiſer of taxes *in* the glory of the kingdom: but within few days he ſhall be deſtroyed: neither in anger, nor in battle.

21 And in his eſtate ſhall ſtand up a vile perſon, to whom they ſhall not give the honour of the kingdom: but he ſhall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood ſhall they be overflown from before him, and ſhall be broken; yea, alſo the prince of the covenant.

23 And after the league *made* with him he ſhall work deceitfully: for he ſhall come up, and ſhall become ſtrong with a ſmall people.

24 He ſhall enter peaceably even upon the fatteſt places of the province: and he ſhall do *that* which his fathers have not done, nor his fathers fathers; he ſhall ſcatter among them the prey and ſpoil, and riches; *yea*, and he ſhall forecaſt his devices againſt the ſtrong holds, even for a time.

25 And he ſhall ſtir up his power and his courage againſt the king of the ſouth with a great army: and the king of the ſouth ſhall be ſtirred up to battle with a very great and mighty army; but he ſhall not ſtand: for they ſhall forecaſt devices againſt him.

26 Yea, they that feed of the portion of his meat ſhall deſtroy him, and his army ſhall overflow; and many ſhall fall down ſlain.

27 And both theſe kings hearts *ſhall be* to do miſchief, and they ſhall ſpeak lies at one table, but it ſhall not proſper: for yet the end *ſhall be* at the time appointed.

28 Then

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8 *And ſhall alſo carry captives into Egypt, their gods with their princes,* &c.] Ptolemy Euergetes, her brother, ſucceeded his father, and revenged his ſiſter's quarrel by invading the frontiers of Seleucus. He made himſelf maſter of all Syria and Cilicia, and paſſing over the Euphrates, conquered as far as Babylon, and carried back into Egypt immenſe plunder, with two thouſand five hundred idols, which Cambyſes had, upon his conqueſt of Egypt, long before carried into Babylon. Hence the Egyptians gave him the title of Euergetes, or benefactor for reſtoring the Egyptian Gods.

10 *And one ſhall certainly come, and overflow, and paſs through,* &c.] Antiochus ſhall over-run Judea, and Cœlo-Syria, with other provinces belonging to the kingdom of Egypt; taking the advantage of Ptolemy Euergetes' death, and the ſucceſſion of his ſon Ptolemy Philopater, a weak and profligate prince; under whoſe reign he attempted the recovery of Syria. We may obſerve here, that the text only ſpeaks of a ſingle perſon, Antiochus; for his brother Seleucus died in the beginning of this enterpriſe, having ſcarce reigned three years. The devaſtations of an army are fitly compared to inundations.

11 *The king of the ſouth ſhall be moved with choler.*] Ptolemy Philopater, the young king of Egypt, being enraged at the attempts of Antiochus, ſhall advance againſt him with a great army, and overcome him.

13 *For the king of the north ſhall return,* &c.] Fourteen years after the concluſion of the former war, upon the death of Philopater, and the ſucceeding of his infant ſon Ptolemy Epiphanes, Antiochus the king of the north ſhall return into Cœlo-Syria and Paleſtine, for the recovery of thoſe provinces, and ſhall bring with him a greater army than he had in the former war.

14 *Alſo the robbers of thy people ſhall exalt themſelves to eſtabliſh the viſion, but they ſhall fall.*] The apoſtates from the Jewiſh law ſhall exalt themſelves under the favour of the king of Egypt and his miniſters, to accompliſh what is ſaid in the writings of the prophets concerning the perſecutions that ſhall befal the people of God, and the puniſhments that ſhould at length overtake thoſe that forſake the truth. Accordingly theſe apoſtates did fall upon the people, and were cut off by Antiochus: for in the ninth year of the reign of Epiphanes, Antiochus made himſelf maſter of Jeruſalem, and cut off or drove from thence all thoſe Jews who were of Ptolemy's party, and beſtowed particular favours upon thoſe that perſevered in the obſervance of the law, and the worſhip of the God of their fathers.

17 *He ſhall give him the daughter of women.*] His daughter Cleopatra, that ſhe might betray her huſband, and Antiochus by that means become maſter of Egypt—She is called daughter of women by way of excellence.

19 *Then he ſhall turn his face towards the fort of his own land: but he ſhall ſtumble and fall,* &c.] Antiochus was defeated at mount Sipylus, by Lucius Scipio the Roman Conſul; after which Antiochus returned back to Antioch, the chief ſeat and fortreſs of his kingdom. From whence, going into the eaſtern provinces to raiſe the money he had agreed to pay the Romans, and attempting to rob the temple at Elymais for that purpoſe, he was ſlain there, and never again returned into Syria.

20 *A raiſer of taxes.*] Seleucus Philopater, the ſon of Antiochus, whoſe chief buſineſs it was to raiſe the money upon his ſubjects, which his father had obliged himſelf to pay to the Romans---*within a few days*, or *years*, for the Hebrew ſignifies both.

22 *Yea, alſo the prince of the covenant.*] By the prince of the covenant ſeems to be meant Onias the high-prieſt, who was depoſed and baniſhed by Antiochus, and afterwards murdered by one of his Lieutenants.

28 Then ſhall he return into his land with great riches; and his heart *ſhall be* againſt the holy covenant: and he ſhall do *exploits*, and return to his own land.

29 At the time appointed he ſhall return, and come toward the ſouth; but it ſhall not be as the former, or as the latter.

30 For the ſhips of Chittim ſhall come againſt him: therefore he ſhall be grieved and return, and have indignation againſt the holy covenant: ſo ſhall he do, he ſhall even return, and have intelligence with them that forſake the holy covenant.

31 And arms ſhall ſtand on his part, and they ſhall pollute the ſanctuary of ſtrength, and ſhall take away the daily *ſacrifice*, and they ſhall place the abomination that maketh deſolate.

32 And ſuch as do wickedly againſt the covenant ſhall he corrupt by flatteries: but the people that do know their God ſhall be ſtrong, and do *exploits*.

33 And they that underſtand among the people ſhall inſtruct many: yet they ſhall fall by the ſword, and by flame, by captivity, and by ſpoil *many* days.

34 Now when they ſhall fall, they ſhall be holpen with a little help: but many ſhall cleave to them with flatteries.

35 And *ſome* of them of underſtanding ſhall fall to try them, and to purge, and to make *them* white, *even* to the time of the end: becauſe *it is* yet for a time appointed.

36 And the king ſhall do according to his will, and he ſhall exalt himſelf, and magnify himſelf above every god, and ſhall ſpeak marvellous things againſt the God of gods, and ſhall proſper till the indignation be accompliſhed: for that that is determined ſhall be done.

37 Neither ſhall he regard the God of his fathers, nor the deſire of women, nor regard any god; for he ſhall magnify himſelf above all.

38 But in his eſtate ſhall he honour the God of forces; and a god whom his fathers knew not, ſhall he honour with gold and ſilver, and with precious ſtones, and pleaſant things.

39 Thus ſhall he do in the moſt ſtrong holds with a ſtrange god, whom he ſhall acknowledge *and* increaſe with glory: and he ſhall cauſe them to rule over many, and ſhall divide the land for gain.

40 And at the time of the end ſhall the king of the ſouth puſh at him: and the king of the north ſhall come againſt him like a whirlwind, with chariots, and with horſemen, and with many ſhips: and he ſhall enter into the countries, and ſhall overflow and paſs over.

41 He ſhall enter alſo into the glorious land and many *countries* ſhall be overthrown: but theſe ſhall eſcape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He ſhall ſtretch forth his hand alſo upon the countries: and the land of Egypt ſhall not eſcape;

43 But he ſhall have power over the treaſures of gold and of ſilver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *ſhall be* at his ſteps.

44 But tidings out of the eaſt and out of the north ſhall trouble him: therefore he ſhall go forth with great fury to deſtroy, and utterly to make away many.

45 And he ſhall plant the tabernacles of his palace between the ſeas in the glorious holy mountain; yet he ſhall come to his end, and none ſhall help him.

CHAP. XII.

1 *Michael ſhall deliver Iſrael from their troubles.* 5 *Daniel is informed of the times.*

AND at that time ſhall Michael ſtand up, the great prince which ſtandeth for the children of thy people, and there ſhall be a time of trouble, ſuch as never was ſince there was a nation, *even* to that ſame time: and at that time thy people ſhall be delivered every one *that ſhall be* found written in the book.

2 And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame, *and* everlaſting contempt.

3 And

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30 *Ships of Chittim.*] Popilius the Roman ambaſſador, having failed from Italy, and touched at Greece, ſhall come to him, and oblige him to deſiſt from making war againſt Egypt.

31 *And arms ſhall ſtand on his part, and they ſhall pollute the ſanctuary of ſtrength.*] His arms ſhall ſo far prevail, as to make an entire conqueſt of Judea, profane the temple, and cauſe the daily ſervice performed there to ceaſe. The temple is called the *ſanctuary of ſtrength*, becauſe it was a token of the divine protection, being the place of God's ſpecial reſidence.

And they ſhall place the abomination that maketh deſolate.] Idols are often called abomination in ſcripture; and therefore the *abomination of deſolation*, muſt ſignify the idol which Antiochus cauſed to be placed on the altar of burnt-offerings And as the temple itſelf was dedicated to Jupiter Olympius, ſo, in all probability, the image was that of Jupiter. The idol is ſaid *to make deſolate*, becauſe it baniſhed the true worſhippers of God from the temple and city.

33 *And they that underſtand among the people, ſhall inſtruct many*, &c.] They that know their duty, and are zealous in doing it, will arm others againſt the temptations, whereby the wicked ſhall perſuade them to forſake the true religion.

34 *They ſhall be holpen with a little help.*] Meaning probably Conſtantine, who put a ſtop to the perſecution begun by Diocleſian, after it had raged ten years; and by that means afforded the church *a little help.* Conſtantine was the firſt Roman emperor that profeſſed chriſtianity. *T. Newton.*

36 *The king ſhall do according to his will.*] Antiochus was a type of antichriſt; ſo here the angel makes a ſudden tranſition from the type to the deſcription of antichriſt himſelf.

He ſhall exalt himſelf, &c.] St. Paul deſcribes antichriſt almoſt in the ſame words, 2 Theſſ. ii. 4.

37 *Neither ſhall he regard the god of his fathers.*] The Roman ſtate ſhall caſt off the Pagan deities which were worſhipped in that empire, or ſhall corrupt the true worſhip of God. *Clark.*

Nor the deſire of women.] That is, diſcouraging marriage.

38 *In his eſtate ſhall he honour the God of forces.*] Mr. Mede, and ſeveral other learned commentators tranſlate and interpret this verſe thus, *Together with God in his ſeat ſhall he honour Mahuzzim:* which laſt word is retained in ſeveral tranſlations, and ſignifies *protectors* or *guardians*; and therefore will naturally denote *ſaints* and *angels* which are invoked and adored by the church of Rome, as patrons and guardians of mankind.

39 *Shall divide the land for gain.*] That is, the biſhops, prieſts, monks, and religious orders; which is a fact that has been verified in a very remarkable manner. *T. Newton.*

40 *At the time of the end ſhall the king of the ſouth*, &c.] That is, in the latter days of the Roman empire, the Saracens, who were of Arabia, and came from the ſouth, under the conduct of their falſe prophet Mohammed and his ſucceſſors, with amazing rapidity made themſelves maſters of Egypt, Syria, and many other fine provinces.

The king of the north.] That is, the Turks, who were originally Scythians.

41 *The glorious land.*] Judea, which has long been in the hands of the Turks.

44 *Tidings out of the eaſt and north,*] It is thought this part of the prophecy is not yet fulfilled, but may mean Perſia and Ruſſia; which hereafter may become inſtruments of Providence in the reſtoration of the Jews. *T. Newton.*

Commentary and Notes on Chapter XII.

2 *And many of them that ſleep in the duſt of the earth ſhall awake.*] A plain deſcription of the general reſurrection both of the juſt and

3 And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever.

4 But thou, O Daniel, ſhut up the words and ſeal the book *even* to the time of the end: many ſhall run to and fro, and knowledge ſhall be increaſed.

5 ¶ Then I Daniel looked, and behold, there ſtood other two, the one on this ſide of the bank of the river, and the other on that ſide of the bank of the river.

6 And *one* ſaid to the man clothed in linen, which *was* upon the waters of the river, How long *ſhall it be* to the end of theſe wonders:

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and ſware by him that liveth for ever, that *it ſhall be* for a time, times, and an half: and when he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe *things* ſhall be finiſhed.

8 And I heard, but I underſtood not: then ſaid I, O my Lord, what *ſhall be* the end of theſe *things*:

9 And he ſaid, Go thy way, Daniel: for the words *are* cloſed up and ſealed till the time of the end.

10 Many ſhall be purified and made white and tried: but the wicked ſhall do wickedly; and none of the wicked ſhall underſtand, but the wiſe ſhall underſtand.

11 And from the time *that* the daily *ſacrifice* ſhall be taken away, and the abomination that maketh deſolate ſet up, *there ſhall be* a thouſand two hundred and ninety days.

12 Bleſſed *is* he that waiteth, and cometh to the thouſand three hundred and five and thirty days.

13 But go thou thy way till the end *be*: for thou ſhalt reſt and ſtand in thy lot at the end of the days.

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and unjuſt: the belief of which St. Paul mentions, as founded on the writing of the law and the prophets, and there is no text in the Old Teſtament ſo full to that purpoſe, as this before us. The Hebrew word here rendered *many* is often equivalent to *all*, and ſhould have been ſo tranſlated in this paſſage.

And ſome to ſhame and everlaſting contempt.] In this life, men may ſo harden themſelves in ſin, as to be paſt ſhame: but this ſhame ſhall be doubled upon them in the world to come, when they ſhall be convicted of their ſins, in ſuch a manner, as neither to be able to deny or excuſe them; and ſhall thereupon become objects of ſcorn and contempt to God and all his ſaints.

3 *And they that be wiſe, ſhall ſhine as the brightneſs of the firmament,* &c.] They who have been the great lights of the world, who have inſtructed others by their doctrine, and confirmed them in the truth by their ſufferings and example, ſhall have a reward eminently glorious at the day of judgment.

4 *Many ſhall run to and fro, and knowledge ſhall be increaſed,* &c.] Many ſhall be inquiſitive after truth, and keep a correſpondence with others for their better information: and the gradual completion of this, and other prophecies ſhall direct obſerving readers to form a judgment concerning thoſe particulars which are yet to be fulfilled.

From hence we may learn the obſcurity of ſeveral prophecies in ſcripture: and it may be obſerved, that generally thoſe prophecies are moſt obſcure, the time of whoſe completion is fartheſt off. For the ſame reaſon, in interpreting the prophecies relating to the *latter times* of the world, the judgment of the latter writers is to be preferred before that of the ancients; becauſe the moderns living nearer the times when the events were to be fulfilled, had ſurer marks to guide them in their expoſitions.

7 *That it ſhall be for a time, times, and an half.*] Or, as it is expreſſed in the Chaldee, *the dividing of time*, that is, three years and a half; during which time the public ſacrifices and worſhip were diſcontinued by the perſecution of Antiochus.

And when he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe things ſhall be finiſhed.] When the Jewiſh diſperſions ſhall be ended, then the moſt remarkable events in this prophecy ſhall be fulfilled. The reſtoration of the Jewiſh nation is foretold by the prophets, as one of thoſe ſignal events which will be brought to paſs in the latter days. This paſſage is parallel with the following words of our bleſſed Saviour, *Jeruſalem ſhall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled*, Luke xxi. 24.

8 *And I heard, but I underſtood not,* &c.] I did not underſtand what time was allotted for bringing to paſs this event, namely, the reſtoration of the Jews.

9 *Go thy way, Daniel: for the words are cloſed up, and ſealed till the time of the end.*] Be content with what hath been revealed to thee; for the fuller explication of this prophecy is deferred till the time of its accompliſhment draweth near.

13 *Thou ſhalt reſt, and ſtand in thy lot at the end of the days.*] The prophet was now ninety years of age at leaſt; and therefore could not expect to live much longer. Accordingly the angel here tells him, that after his mortal life was ended, he ſhould reſt in peace with the ſouls of the righteous, and, at the reſurrection, obtain a ſhare of that happineſs which is reserved for the faithful ſervants of the Almighty, and which ſhall actually be conferred upon them at the concluſion of the times here mentioned.

THE BOOK OF

HOSEA.

The ARGUMENT.

Hoſea, *the ſon of* Beeri, *is the firſt of the leſſer prophets. He lived in the kingdom of* Samaria, *and delivered his prophecies under the reign of* Jeroboam II. *and his ſucceſſors, kings of* Iſrael; *and at the time when* Uzziah, Jotham, Ahaz, *and* Hezekiah, *filled the throne of* Judah. *His name is found at the head of his work, and he frequently ſpeaks of himſelf in the firſt Perſon; ſo that there is no room to doubt of his being the author of this prophecy. His principal deſign throughout the whole book is to publiſh the groſs idolatries of the people of* Iſrael *and* Judah, *to denounce the divine vengeance againſt them, and particularly to foretel their being carried captives into* Aſſyria. *As* Ezekiel *is the moſt obſcure among the greater prophets, ſo* Hoſea *is among the leſſer. His ſtile is pathetic, and full of ſhort and lively ſentences.*

CHAP. I.

1 *Hoſea, to ſhew God's judgment for ſpiritual whoredom, taketh Gomer,* 4 *and hath by her Jezreel, &c.*

THE word of the Lord that came unto Hoſea the ſon of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah kings of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael.

2 The beginning of the word of the Lord by Hoſea. And the Lord ſaid to Hoſea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredoms, *departing* from the Lord.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a ſon.

4 ¶ And the Lord ſaid unto him, Call his name Jezreel: for yet a little *while* and I will avenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the kingdom of the Houſe of Iſrael.

5 And it ſhall come to paſs at that day that I will break the bow of Iſrael in the valley of Jezreel.

6 And ſhe conceived again, and bare a daughter. And *God* ſaid unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the houſe of Iſrael; but I will utterly take them away.

7 But I will have mercy upon the houſe of Judah, and will ſave them by the Lord their God, and will not ſave them by bow, nor by ſword, nor by battle, by horſes, nor by horſemen.

8 Now when ſhe had weaned Lo-ruhamah, ſhe conceived, and bare a ſon.

9 Then

Commentary and Notes on Chapter I.

2 *Go, take unto thee a wiſe of whoredoms, and children of whoredoms,* &c.] This may probably be underſtood of a wife, who, after marriage, ſhould prove falſe to her marriage vow: eſpecially as this would render the caſe more exactly parallel with that of the Iſraelites, who had departed from the true God, and polluted themſelves with idolatry, often ſtiled *whoredom* in ſcripture. If we take the words in this ſenſe, there will be no inconvenience in ſuppoſing this relation to be literally true, and not tranſacted in a viſion, as ſome commentators underſtand it, particularly the Chaldee paraphraſt, who expreſſes the ſenſe in the following manner: *Go, utter a prophecy againſt the rebellious city.*

4 *And the Lord ſaid unto him, call his name Jezreel,* &c.] The word *Jezreel,* ſignifies either *the arm of God,* or *the ſeed of God*; and is taken in both theſe ſenſes in the following verſes. And it does not ſeem proper to make an illegitimate child the earneſt of ſuch acts of God's juſtice or mercy as are implied in either of theſe ſenſes.

5 *And it ſhall come to paſs in that day.*] Soon after the extinction of Jehu's family. *As that day* is a phraſe commonly found in the prophets, and generally ſignifies a ſeaſon marked by providence for ſome extraordinary act of God s judgment or mercy.

And I will break the bow of Jezreel] That is, I will deſtroy the armies or ſtrength of Jezreel. This is commonly underſtood of the invaſion of Iſrael by Tiglath Pileſer, when he ſubdued a great Part of the kingdom, and carried the inhabitants away captive.

9 Then ſaid *God*, call his name No-ammi: for ye *are* not my people, and I will not be your *God*.

10 Yet the number of the children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbered: and it ſhall come to paſs, *that* in the place where it was ſaid unto them, ye *are* not my people, *there* it ſhall be ſaid unto them, *Ye are* the ſons of the living God.

11 Then ſhall the children of Judah, and the children of Iſrael be gathered together, and appoint themſelves one head, and they ſhall come up out of the land: for great *ſhall be* the day of Jezreel.

CHAP. II.

1 *The idolatry of the people.* 6 *God's judgments againſt them.* 14 *His promiſes of reconciliation with him.*

SAY ye unto your brethren, Ammi, and to your ſiſters, Ruhamah.

2 Plead with your mother, plead: for ſhe *is* not my wife, neither *am* I her huſband; let her therefore put away her whoredoms out of her ſight, and her adulteries from between her breaſts;

3 Leſt I ſtrip her naked, and ſet her as in the day that ſhe was born, and make her as a wilderneſs, and ſet her like a dry land, and ſlay her with thirſt.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For their mother hath played the harlot: ſhe that conceived them hath done ſhamefully: for ſhe ſaid, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.

6 ¶ Therefore behold, I will hedge up thy way with thorns, and make a wall, that ſhe ſhall not find her paths.

7 And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them; and ſhe ſhall ſeek them, but ſhall not find *them*: then ſhall ſhe ſay, I will go and return to my firſt huſband, for then *was it* better with me than now.

8 For ſhe did not know that I gave her corn, and wine, and oil, and multiplied her ſilver and gold, *which* they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the ſeaſon thereof, and will recover my wool and my flax *given* to cover her nakedneſs.

10 And now will I diſcover her lewdneſs in the ſight of her lovers, and none ſhall deliver her out of mine hand.

11 I will alſo cauſe all her mirth to ceaſe, her feaſt-days, her new-moons, and her ſabbaths, and all her ſolemn feaſts.

12 And I will deſtroy her vines and her fig-trees, whereof ſhe hath ſaid, Theſe are my rewards that my lovers have given me: and I will make them a foreſt, and the beaſts of the field ſhall eat them.

13 And I will viſit upon her the days of Baalim, wherein ſhe burnt incenſe to them, and ſhe decked herſelf with her ear-rings, and her jewels, and ſhe went after her lovers, and forgat me, ſaith the Lord.

14 ¶ Therefore behold, I will allure her and bring her into the wilderneſs, and ſpeak comfortably unto her.

15 And

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9 *Ye are not my people, and I will not be your God.*] Since you have diſowned the covenant-relation I had to you, by apoſtatizing from my ſervice, I will no more own you for my people, nor continue my protection over you.

10 *Yet the number of the children of Iſrael ſhall be as the ſand of the ſea,* &c.] Though God caſts off the ten tribes, yet he will, in due time, ſupply their loſs, by bringing in great numbers of true Iſraelites into the church, not only of the Jews, but alſo of the Gentiles, and making them who before were ſtrangers to the covenant of promiſe, fellow heirs with the Jews.

11 *And appoint themſelves one head, and they ſhall come up out of the land.*] Upon this will follow the reſtoration of the Jews, when they ſhall return into their own country from the ſeveral diſperſions where they were ſcattered, and become one nation or kingdom under the Meſſiah, their head.

For great ſhall be the day of Jezreel.] In both the ſenſes of this proper name, (ſee note on verſe 4) God will ſignally exert his arm, and ſhew his power in the reſtoration of his ancient people, and ſubduing their enemies: and thence a numerous offspring of the ſeed of Abraham ſhall be added to the church.

Commentary and Notes on Chapter II.

1 *Say ye unto your brethren, Ammi, and to your ſiſters, Ruhamah.*] Several interpreters join this verſe with the foregoing chapter, and make the ſenſe as follows: When the general reſtoration of the Jews ſhall be accompliſhed, you may alter your manner of ſpeaking to thoſe of your brethren and ſiſters, whom I had before diſowned, and you may call them my people, and ſuch as have obtained mercy. This interpretation gives the plaineſt and eaſieſt ſenſe. Other expoſitors, however, connect this verſe with the following words, and tranſlate it thus: *Ye that are my people, and have obtained mercy, ſpeak to your brethren and ſiſters, and plead with your mother.* But I think the latter is not ſo agreeable to the context, which threatens the ten tribes with the miſeries of their enſuing captivity.

2 *Plead with your mother, plead,* &c.] Theſe words are directed to thoſe pious perſons who ſtill remained among the ten tribes, and who were required to reprove and uſe their beſt endeavours to reform that general corruption which the nation had contracted by its idolatry: whereby they brake the covenant made with their God, and produced a ſeparation or divorce between them.

3 *Leſt I ſtrip her naked,* &c.] The puniſhment commonly inflicted upon harlots was to ſtrip them naked, and expoſe them to the world. In the ſame manner God threatens to deal with the nation or kingdom of Iſrael; namely, to deliver her into the hands of her enemies, who ſhall ſtrip her of all her wealth and ornaments, and carry her away naked into captivity.

5 *For ſhe ſaid, I will go after my lovers that give me my bread and my water,* &c.] By lovers are meant both the idols with whom the Iſraelites committed ſpiritual fornication; and alſo the idolatrous nations, whoſe alliance they courted, and, in order to procure it, practiſed their idolatries. The word may here be underſtood in both ſenſes: they aſcribed all the plenty they enjoyed to the idols they worſhipped; placed their truſt and confidence in the confederacies they had made with their neighbouring nations, and believed the peace they enjoyed was chiefly owing to their protection and alliance.

6 *I will hedge up her way with thorns.*] I will bring her into ſuch calamities, that ſhe ſhall not know which way to turn herſelf.

7 *Then ſhall ſhe ſay, I will go and return to my firſt husband,* &c.) Her afflictions will bring her to a ſenſe of her duty, and the happineſs ſhe enjoyed, while ſhe cleaved ſtedfaſtly unto her God.

8 *For ſhe did not know that I gave her corn and wine,* &c.) She did not conſider that all the neceſſaries ſhe enjoyed, as well as her riches and ornaments, were my gift, which yet ſhe ungratefully beſtowed on the ſervice of her idols.

12 *I will make them a foreſt, and the beaſts of the field ſhall eat them.*] I will give up their land unto their enemies, who ſhall deſtroy the fruits of it, or leave it deſolate for the beaſts of the field to devour.

13 *I will viſit upon her the days of Baalim,* &c.) I will puniſh her for all the idolatries ſhe hath committed, from the days of Jeroboam, who ſet up the worſhip of falſe gods. The principal deity of every country was called *Baal*: and thoſe ſeveral deities are called in the plural number *Baalim*.

14 *Therefore behold, I will allure her,* &c.) Here is a plain alteration of the ſtile from threatening to promiſes: and therefore the firſt word of this verſe ſhould have been tranſlated *nevertheleſs*. The following part of the chapter imports a general promiſe of the Jewiſh nation: a ſubject often treated of by the prophets, eſpecially Ezekiel,

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope, and ſhe ſhall ſing there, as in the days of her youth, and as in the day when ſhe came up out of the land of Egypt.

16 And it ſhall be at that day, ſaith the Lord, *that* thou ſhall call me Iſhi; and ſhalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beaſts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow, and the ſword, and the battle out of the earth, and will make them to lie down ſafely.

19 And I will betroth thee unto me for ever, yea, I will betroth thee unto me in righteouſneſs, and in judgment, and in loving kindneſs, and in mercies.

20 I will even betroth thee unto me in faithfulneſs, and thou ſhalt know the Lord.

21 And it ſhall come to paſs in that day, I will hear, ſaith the Lord, I will hear the heavens, and they ſhall hear the earth.

22 And the earth ſhall hear the corn, and the wine, and the oil, and they ſhall hear Jezreel.

23 And I will ſow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I will ſay to *them which were* not my people, Thou *art* my people; and they ſhall ſay, *Thou art* my God.

CHAP. III.

1 By the expiation of an adultereſs, 4 is ſhewed the deſolation of Iſrael before their reſtoration.

THEN ſaid the Lord unto me, Go yet, love a woman beloved of *her* friend, yet an adultereſs, according to the love of the Lord toward the children of Iſrael, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen *pieces* of ſilver, and *for* an homer of barley, and an half homer of barley.

3 And I ſaid unto her, Thou ſhalt abide for me many days; thou ſhalt not play the harlot, and thou ſhalt not be for *another* man: ſo *will* I alſo *be* for thee.

4 For the children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an image, and without an ephod, and *without* teraphim.

5 Afterward ſhall the children of Iſrael return, and ſeek the Lord their God, and David their king; and ſhall fear the Lord and his goodneſs in the latter days.

CHAP.

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15 *And the valley of Achor for a door of hope*) As at the Iſraelites firſt entrance into Canaan, their taking poſſeſſion of the fruitful valley of Achor gave them encouragement to hope they ſhould become maſters of the whole land flowing with milk and honey; ſo the ſame auſpicious token of the divine favour ſhould accompany them at their return to their own country.

And ſhe ſhall ſing there, as in the days of her youth, &c.) She ſhall expreſs her joy in the Almighty, as her fore-fathers did at their coming out of Egypt, after their deliverance at the Red Sea, when I eſpouſed them for my peculiar people, and entered into a covenant with them at mount Sinai; where they ſolemnly promiſed an entire obedience to my commands.

16 *Thou ſhall call me Iſhi; and ſhalt call me no more Baali.*] As God had formerly renounced his marriage-covenant with Iſrael, by reaſon of their idolatry; ſo he now declares himſelf reconciled again to that people, and permits them to call him by the name of *Iſhi*, huſband, but not of *Baali*, Lord. The word, *Baali* often ſignifies a huſband, and was particularly applied to God, to expreſs his covenant relation and his being a huſband to his people, but becauſe the word *Baal* had been ſo greatly profaned by giving it to idols, God forbids it to be applied any more to himſelf.

18 *I will break the bow, and the ſword, and the battle out of the earth*, &c.] An univerſal peace and freedom, both from foreign and domeſtic enemies, is mentioned by the prophets as a concomitant of that flouriſhing ſtate of the church, which ſhall commence at the reſtoration of the Jews, and the coming in of the Gentiles.

19, 20 *And I will betroth thee unto me for ever*, &c.] I will enter into a new covenant with my church, conſiſting of the converted Jews, and increaſed by the coming in of the fullneſs of the Gentiles, wherein I will diſplay, in an eminent manner, my attributes of righteouſneſs and equity, of loving-kindneſs, mercy, and faithfulneſs.

21, 22 *I will hear the heavens, and they ſhall hear the earth.*] All creatures ſhall anſwer the deſires and wants of my people: the heavens ſhall anſwer the wants of the earth, by ſending down ſeaſonable ſhowers; and the earth ſhall anſwer the wants of mankind, in bringing forth corn and wine, and all the other neceſſaries of life: nay, the very fruits of the earth ſhall anſwer the wiſhes of my people, now returned into their own land, by giving them due nouriſhment.

And they ſhall hear Jezreel.] This new ſtate of the church, increaſed by a numerous acceſſion both of Jews and Gentiles, is very properly called by the name of *Jezreel*, as that word imparts both *the ſeed* and *the arm of God*.

23 *And I will ſow her unto me in the earth.*] Here is a plain alluſion to the word *Jezreel* mentioned in the preceding notes, and the prophet foretels a plentiful increaſe of true believers from *this ſeed of God*, under the ſimilitude of corn ſown in the earth.

And I will have mercy upon her that had not obtained mercy, &c.) I will have mercy both on the Jews and Gentiles, who ſhall become true converts to the chriſtian faith.

Commentary and Notes on Chapter III.

1 *Go yet, love a woman, beloved of her friend, yet an adultereſs.*] This is probably the ſame woman mentioned in chap. i. 3, who, for her wicked life, was parted from her huſband, tho' he had ſtill a kindneſs for her, and was willing to receive her, provided ſhe would reform her life.

According to the love of the Lord toward the children of Iſrael, &c.) The dealing of Hoſea with regard to his wife was exactly ſimilar to the favour which the Almighty ſhewed towards the Iſraelites; who, notwithſtanding all their obligations to him, retained an incurable propenſity to idolatry, often ſtiled *ſpiritual whoredom*.

2 *So I bought her*, &c.) Alluding to the ancient cuſtom of men's buying their wives. An *homer* was about ten buſhels, which ſhews of how little value the Iſraelites were in the ſight of God, ſince their apoſtacy.

4 *For the children of Iſrael ſhall abide many days without a king, and without a prince*, &c.) This threatening was fulfilled upon the ten tribes, when they were carried away captive by Salmaneſer, and afterwards upon the two remaining tribes, at the deſtruction of their temple and commonwealth, during the Babyloniſh captivity. But it was fulfilled in a more remarkable manner upon the whole nation at the deſtruction of Jeruſalem by Veſpaſian. For, from that time, they have had neither republic nor civil government of their own, but live every where like ſo many exiles: they have had neither prieſts nor ſacrifices, their temple being deſtroyed, where only they were permitted to offer ſacrifices; and yet, the want of a place to perform the moſt ſolemn part of their public worſhip does not tempt them to commit any kind of idolatry, the epidemical ſin of their forefathers.

5 *Afterwards ſhall the children of Iſrael return, and ſeek the Lord their God.*] They ſhall be touched with a true remorſe for their former errors, eſpecially that of rejecting the Meſſiah, and deſire to be inſtructed in the knowledge of the truth. The expreſſion of ſeeking the Lord, alludes to the cuſtom of the Jews going up in companies to celebrate their ſolemn feaſts at Jeruſalem.

And David their king, &c.) The Meſſiah is often called David by the prophets, as being the perſon in whom all the promiſes made to that powerful prince were to be fulfilled.

CHAP. IV.

1 *God's judgments againſt the ſins of the people,* 6 *and of the prieſts.* 15 *Judah is exhorted to take warning by Iſrael's calamity.*

HEAR the word of the Lord, ye children of Iſrael: for the Lord hath a controverſy with the inhabitants of the land, becauſe *there is* no truth, nor mercy, nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing and committing adultery, they break out, and blood toucheth blood.

3 Therefore ſhall the land mourn, and every one that dwelleth therein ſhall languiſh, with the beaſts of the field, and with the fowls of heaven: yea, the fiſhes of the ſea alſo ſhall be taken away.

4 Yet let no man ſtrive, nor reprove another: for thy people are as they that ſtrive with the prieſt.

5 Therefore ſhalt thou fall in the day, and the prophet alſo ſhall fall with thee in the night, and I will deſtroy thy mother.

6 ¶ My people are deſtroyed for lack of knowledge: becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no prieſt to me: ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children.

7 As they were increaſed, ſo they ſinned againſt me: *therefore* will I change their glory into ſhame.

8 They eat up the ſin of my people, and they ſet their heart on their iniquity.

9 And there ſhall be like people, like prieſt: and I will puniſh them for their ways, and reward them their doings.

10 For they ſhall eat, and not have enough: they ſhall commit whoredom, and ſhall not increaſe: becauſe they have left off to take heed to the Lord.

11 Whoredom, and wine, and new wine take away the heart.

12 My people aſk counſel at their ſtocks, and their ſtaff declareth unto them: for the ſpirit of whoredoms hath cauſed *them* to err, and they have gone a whoring from under their God.

13 They ſacrifice upon the tops of the mountains, and burn incenſe upon the hills, under oaks, and poplars, and elms, becauſe the ſhadow thereof is good: therefore your daughters ſhall commit whoredom, and your ſpouſes ſhall commit adultery.

14 I will not puniſh your daughters when they commit whoredom, nor your ſpouſes when they commit adultery: for themſelves are ſeparated with whores, and they ſacrificed with harlots: therefore the people *that* doth not underſtand, ſhall fall.

15 ¶ Though thou, Iſrael, play the harlot, *yet* let not Judah offend: and come not ye unto Gilgal, neither go ye up to Beth-aven, nor ſwear, The Lord liveth.

16 For Iſrael ſlideth back as a backſliding heifer: now the Lord will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: let him alone.

18 Their drink is ſour: they have committed whoredom continually: her rulers *with* ſhame do love, Give ye.

19 The wind hath bound her up in her wings, and they ſhall be aſhamed becauſe of their ſacrifices.

CHAP. V.

1 *God's judgments againſt the prieſts, the people, and the princes of Iſrael for their manifold ſins,* 15 *and untill they repent.*

HEAR ye this, O prieſts; and hearken, ye houſe of Iſrael; and give ye ear, O houſe of the king: for judgment is toward you, becauſe ye have been a ſnare on Mizpah, and a net ſpread upon Tabor.

2 And the revolters are profound to make ſlaughter, though I *have been* a rebuker of them all.

3 I know Ephraim, and Iſrael is not hid from me: for now O Ephraim, thou committeſt whoredom, *and* Iſrael is defiled.

4 They will not frame their doings to turn unto their God: for the ſpirit of whoredoms *is* in the midſt of them, and they have not known the Lord.

Commentary and Notes on Chapter IV.

1 *The Lord hath a controverſy with the inhabitants of the land,* &c.] The expreſſion alludes to the actions or ſuits which one perſon hath againſt another for injuries or damages received. So here the Almighty is repreſented as entering into judgment with the inhabitants of the ten tribes for their impieties, as being ſo many injuries to his honour, for which he demands ſatisfaction.

3 *Therefore ſhall the land mourn, and every one that dwelleth therein ſhall languiſh,* &c.] Theſe civil wars and commotions cauſe the land to wear a melancholy aſpect: the inhabitants are either deſtroyed, or forced to leave their habitations, and languiſh under the want of all things. The beaſts of the field, and the fowls of heaven, are conſumed by famine or peſtilence; and the fiſhes of the rivers and ſeas are deſtroyed by drought, the infection of the air, or the waters being corrupted by the blood of the ſlain.

6 *My people are deſtroyed for lack of knowledge,* &c.] The ignorance of the true principles of religion, which prevails among the people of the ten tribes, is the occaſion of thoſe ſins which draw down ſuch heavy judgments upon them.

8 *They eat up the ſin of my people, and they ſet their heart on their iniquity.*] The idolatrous prieſts live upon the ſin-offerings of the people; and are ſo far from reſtraining them, that they delight in ſeeing them commit iniquity; becauſe the more they ſin, the greater is the number of their ſin-offerings, which are the prieſts portion.

11 *Take away the heart*] That is, deprive men of their judgment, and darken their underſtanding.

15 *Come ye not unto Gilgal, neither go ye up to Beth-aven,* &c.] Gilgal was remarkable for renewing the right of circumciſion, when the Iſraelites firſt paſſed over Jordan; and after Jeroboam ſet up idolatry, it was noted for the worſhip of falſe gods. It was joined with Bethel, noted alſo for the worſhip of Jeroboam's calves, called here Bethaven. The word *Bethel* ſignifies *the houſe of God,* and was ſo called by Jacob, becauſe of God's appearing to him there, when he fled to Padan-aram, for fear of Eſau his brother. But when it became the ſeat of idolatry, it was called *Beth-aven,* the houſe of vanity.

19 *The wind hath bound her up in her wings,* &c.] The words threaten them with going into captivity; it being common for the prophets to expreſs what is to come, as if it had already happened. The anger of the Almighty is often repreſented under the ſimilitude of a tempeſtuous wind. This wind is here ſaid to carry them away out of their country: and then they will have ſufficient reaſon to be aſhamed of their idolatrous ſacrifices, which have brought ſuch ſevere judgments upon them.

Commentary and Notes on Chapter V.

1 *A ſnare on Mizpah and Tabor.*] The prieſts and princes caught the poor in their ſnares, as hunters did their prey on theſe mountains.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope, and ſhe ſhall ſing there, as in the days of her youth, and as in the day when ſhe came up out of the land of Egypt.

16 And it ſhall be at that day, ſaith the Lord, *that* thou ſhall call me Iſhi; and ſhalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beaſts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow, and the ſword, and the battle out of the earth, and will make them to lie down ſafely.

19 And I will betroth thee unto me for ever, yea, I will betroth thee unto me in righteouſneſs, and in judgment, and in loving kindneſs, and in mercies.

20 I will even betroth thee unto me in faithfulneſs, and thou ſhalt know the Lord.

21 And it ſhall come to paſs in that day, I will hear, ſaith the Lord, I will hear the heavens, and they ſhall hear the earth.

22 And the earth ſhall hear the corn, and the wine, and the oil, and they ſhall hear Jezreel.

23 And I will ſow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I will ſay to *them which were* not my people, Thou *art* my people; and they ſhall ſay, *Thou art* my God.

CHAP. III.

1 *By the expiation of an adultereſs,* 4 *is ſhewed the deſolation of Iſrael before their reſtoration.*

THEN ſaid the Lord unto me, Go yet, love a woman beloved of *her* friend, yet an adultereſs, according to the love of the Lord toward the children of Iſrael, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen *pieces* of ſilver, and *for* an homer of barley, and an half homer of barley.

3 And I ſaid unto her, Thou ſhalt abide for me many days; thou ſhalt not play the harlot, and thou ſhalt not be for *another* man: ſo *will* I alſo *be* for thee.

4 For the children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an image, and without an ephod, and *without* teraphim.

5 Afterward ſhall the children of Iſrael return, and ſeek the Lord their God, and David their king; and ſhall fear the Lord and his goodneſs in the latter days.

CHAP.

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15 *And the valley of Achor for a door of hope*) As at the Iſraelites firſt entrance into Canaan, their taking poſſeſſion of the fruitful valley of Achor gave them encouragement to hope they ſhould become maſters of the whole land flowing with milk and honey; ſo the ſame auſpicious token of the divine favour ſhould accompany them at their return to their own country.

And ſhe ſhall ſing there, as in the days of her youth, &c.) She ſhall expreſs her joy in the Almighty, as her fore-fathers did at their coming out of Egypt, after their deliverance at the Red Sea, when I eſpouſed them for my peculiar people, and entered into a covenant with them at mount Sinai; where they ſolemnly promiſed an entire obedience to my commands.

16 *Thou ſhall call me Iſhi; and ſhalt call me no more Baali.*] As God had formerly renounced his marriage-covenant with Iſrael, by reaſon of their idolatry; ſo he now declares himſelf reconciled again to that people, and permits them to call him by the name of *Iſhi*, huſband, but not of *Baali*, Lord. The word, *Baali* often ſignifies a huſband, and was particularly applied to God, to expreſs his covenant relation and his being a huſband to his people, but becauſe the word *Baal* had been ſo greatly profaned by giving it to idols, God forbids it to be applied any more to himſelf.

18 *I will break the bow, and the ſword, and the battle out of the earth*, &c.] An univerſal peace and freedom, both from foreign and domeſtic enemies, is mentioned by the prophets as a concomitant of that flouriſhing ſtate of the church, which ſhall commence at the reſtoration of the Jews, and the coming in of the Gentiles.

19, 20 *And I will betroth thee unto me for ever*, &c.] I will enter into a new covenant with my church, conſiſting of the converted Jews, and increaſed by the coming in of the fullneſs of the Gentiles, wherein I will diſplay, in an eminent manner, my attributes of righteouſneſs and equity, of loving-kindneſs, mercy, and faithfulneſs.

21, 22 *I will hear the heavens, and they ſhall hear the earth.*] All creatures ſhall anſwer the deſires and wants of my people: the heavens ſhall anſwer the wants of the earth, by ſending down ſeaſonable ſhowers; and the earth ſhall anſwer the wants of mankind, in bringing forth corn and wine, and all the other neceſſaries of life: nay, the very fruits of the earth ſhall anſwer the wiſhes of my people, now returned into their own land, by giving them due nouriſhment.

And they ſhall hear Jezreel.] This new ſtate of the church, increaſed by a numerous acceſſion both of Jews and Gentiles, is very properly called by the name of *Jezreel*, as that word imparts both *the ſeed* and *the arm of God*.

23 *And I will ſow her unto me in the earth.*] Here is a plain alluſion to the word *Jezreel* mentioned in the preceding notes, and the prophet foretels a plentiful increaſe of true believers from *this ſeed of God*, under the ſimilitude of corn ſown in the earth.

And I will have mercy upon her that had not obtained mercy, &c.) I will have mercy both on the Jews and Gentiles, who ſhall become true converts to the chriſtian faith.

Commentary and Notes on Chapter III.

1 *Go yet, love a woman, beloved of her friend, yet an adultereſs.*] This is probably the ſame woman mentioned in chap. i. 3, who, for her wicked life, was parted from her huſband, tho' he had ſtill a kindneſs for her, and was willing to receive her, provided ſhe would reform her life.

According to the love of the Lord toward the children of Iſrael, &c.) The dealing of Hoſea with regard to his wife was exactly ſimilar to the favour which the Almighty ſhewed towards the Iſraelites; who, notwithſtanding all their obligations to him, retained an incurable propenſity to idolatry, often ſtiled *ſpiritual whoredom.*

2 *So I bought her*, &c.) Alluding to the ancient cuſtom of men's buying their wives. An *homer* was about ten buſhels, which ſhews of how little value the Iſraelites were in the ſight of God, ſince their apoſtacy.

4 *For the children of Iſrael ſhall abide many days without a king, and without a prince*, &c.) This threatening was fulfilled upon the ten tribes, when they were carried away captive by Salmaneſer, and afterwards upon the two remaining tribes, at the deſtruction of their temple and commonwealth, during the Babyloniſh captivity. But it was fulfilled in a more remarkable manner upon the whole nation at the deſtruction of Jeruſalem by Veſpaſian. For, from that time, they have had neither republic nor civil government of their own, but live every where like ſo many exiles: they have had neither prieſts nor ſacrifices, their temple being deſtroyed, where only they were permitted to offer ſacrifices; and yet, the want of a place to perform the moſt ſolemn part of their public worſhip does not tempt them to commit any kind of idolatry, the epidemical ſin of their forefathers.

5 *Afterwards ſhall the children of Iſrael return, and ſeek the Lord their God.*] They ſhall be touched with a true remorſe for their former errors, eſpecially that of rejecting the Meſſiah, and deſire to be inſtructed in the knowledge of the truth. The expreſſion of ſeeking the Lord, alludes to the cuſtom of the Jews going up in companies to celebrate their ſolemn feaſts at Jeruſalem.

And David their king, &c.) The Meſſiah is often called David by the prophets, as being the perſon in whom all the promiſes made to that powerful prince were to be fulfilled.

CHAP. IV.

1 *God's judgments againſt the ſins of the people,* 6 *and of the prieſts.* 15 *Judah is exhorted to take warning by Iſrael's calamity.*

HEAR the word of the Lord, ye children of Iſrael: for the Lord hath a controverſy with the inhabitants of the land, becauſe *there is* no truth, nor mercy, nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing and committing adultery, they break out, and blood toucheth blood.

3 Therefore ſhall the land mourn, and every one that dwelleth therein ſhall languiſh, with the beaſts of the field, and with the fowls of heaven: yea, the fiſhes of the ſea alſo ſhall be taken away.

4 Yet let no man ſtrive, nor reprove another: for thy people are as they that ſtrive with the prieſt.

5 Therefore ſhalt thou fall in the day, and the prophet alſo ſhall fall with thee in the night, and I will deſtroy thy mother.

6 ¶ My people are deſtroyed for lack of knowledge: becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no prieſt to me: ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children.

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8 They eat up the ſin of my people, and they ſet their heart on their iniquity.

9 And there ſhall be like people, like prieſt: and I will puniſh them for their ways, and reward them their doings.

10 For they ſhall eat, and not have enough: they ſhall commit whoredom, and ſhall not increaſe: becauſe they have left off to take heed to the Lord.

11 Whoredom, and wine, and new wine take away the heart.

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13 They ſacrifice upon the tops of the mountains, and burn incenſe upon the hills, under oaks, and poplars, and elms, becauſe the ſhadow thereof is good: therefore your daughters ſhall commit whoredom, and your ſpouſes ſhall commit adultery.

14 I will not puniſh your daughters when they commit whoredom, nor your ſpouſes when they commit adultery: for themſelves are ſeparated with whores, and they ſacrificed with harlots: therefore the people *that* doth not underſtand, ſhall fall.

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CHAP. V.

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2 And the revolters are profound to make ſlaughter, though I *have been* a rebuker of them all.

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4 They will not frame their doings to turn unto their God: for the ſpirit of whoredoms *is* in the midſt of them, and they have not known the Lord.

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6 *My people are deſtroyed for lack of knowledge,* &c.] The ignorance of the true principles of religion, which prevails among the people of the ten tribes, is the occaſion of thoſe ſins which draw down ſuch heavy judgments upon them.

8 *They eat up the ſin of my people, and they ſet their heart on their iniquity.*] The idolatrous prieſts live upon the ſin-offerings of the people; and are ſo far from reſtraining them, that they delight in ſeeing them commit iniquity; becauſe the more they ſin, the greater is the number of their ſin-offerings, which are the prieſts portion.

11 *Take away the heart*] That is, deprive men of their judgment, and darken their underſtanding.

15 *Come ye not unto Gilgal, neither go ye up to Beth-aven,* &c.] Gilgal was remarkable for renewing the right of circumciſion, when the Iſraelites firſt paſſed over Jordan; and after Jeroboam ſet up idolatry, it was noted for the worſhip of falſe gods. It was joined with Bethel, noted alſo for the worſhip of Jeroboam's calves, called here Bethaven. The word *Bethel* ſignifies *the houſe of God,* and was ſo called by Jacob, becauſe of God's appearing to him there, when he fled to Padan-aram, for fear of Eſau his brother. But when it became the ſeat of idolatry, it was called *Beth-aven,* the houſe of vanity.

19 *The wind hath bound her up in her wings,* &c.] The words threaten them with going into captivity; it being common for the prophets to expreſs what is to come, as if it had already happened. The anger of the Almighty is often repreſented under the ſimilitude of a tempeſtuous wind. This wind is here ſaid to carry them away out of their country: and then they will have ſufficient reaſon to be aſhamed of their idolatrous ſacrifices, which have brought ſuch ſevere judgments upon them.

Commentary and Notes on Chapter V.

1 *A ſnare on Mizpah and Tabor.*] The prieſts and princes caught the poor in their ſnares, as hunters did their prey on theſe mountains.

5 And the pride of Iſrael doth teſtify to his face: therefore ſhall Iſrael and Ephraim fall in their iniquity; Judah alſo ſhall fall with them.

6 They ſhall go with their flocks and with their herds to ſeek the Lord; but they ſhall not find *him*: he hath withdrawn himſelf from them.

7 They have dealt treacherouſly againſt the Lord: for they have begotten ſtrange children: now ſhall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin.

9 Ephraim ſhall be deſolate in the day of rebuke: among the tribes of Iſrael have I made known that which ſhall ſurely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppreſſed *and* broken in judgment, becauſe he willingly walked after the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the houſe of Judah as rottenneſs.

13 When Ephraim ſaw his ſickneſs, and Judah *ſaw* his wound, then went Ephraim to the Aſſyrian, and ſent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the houſe of Judah: I, *even* I, will tear, and go away; I will take away, and none ſhall reſcue *him*.

15 I will go *and* return to my place, till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early.

CHAP. VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardneſs and iniquity.*

COME, and let us return unto the Lord: for he hath torn; and he will heal us: he hath ſmitten, and he will bind us up.

2 After two days will he revive us, in the third day he will raiſe us up, and we ſhall live in his ſight.

3 Then ſhall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he ſhall come unto us as the rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what ſhall I do unto thee? O Judah, what ſhall I do unto thee? for your goodneſs *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets: I have ſlain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth.

6 For I deſired mercy, and not ſacrifice; and the knowledge of God, more than burnt offerings.

7 But they like men have tranſgreſſed the covenant: there they have dealt treacherouſly againſt me.

8 Gilead *is* a city of them that work iniquity, *and is* polluted with blood.

9 And as troops of robbers wait for a man, *ſo* the company of prieſts murder in the way by conſent: for they commit lewdneſs.

10 I have ſeen an horrible thing in the houſe of Iſrael: there *is* the whoredom of Ephraim, Iſrael is defiled.

11 Alſo, O Judah, he hath ſet an harveſt for thee, when I returned the captivity of my people.

CHAP. VII.

1 *A reproof of manifold ſins.* 11 *God's wrath againſt the people for their hypocriſy.*

WHEN I would have healed Iſrael, then the iniquity of Ephraim was diſcovered, and the wickedneſs of Samaria: for they commit falſehood; and the thief cometh in, *and* the troop of robbers ſpoileth without.

2 And they conſider not in their hearts *that* I remember all their wickedneſs: now their own doings have beſet them about; they are before my face.

3 They make the king glad with their wickedneſs, and the princes with their lies.

4 They

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5 *And the pride of Iſrael doth teſtify to his face,* &c.] Their indecent behaviour towards the Almighty, whoſe worſhip they deſpiſe, ſufficiently diſcovers itſelf in every part of their behaviour; and convicts them of the juſt deſert of their ſins.

8 *Blow ye the cornet in Gibeah, and the trumpet in Ramah,* &c.] This imports the ſounding an alarm, to give notice of the approaching enemy, which threatens to invade the kingdom of Judah; theſe towns lying on the frontiers of that kingdom.

10 *The princes of Judah were like them that remove the bound,* &c.] They have violated the moſt ſacred laws of the Almighty, upon which not only the ordinances of his worſhip, but alſo the rights and properties of men depend; and are become guilty of the ſame injuſtice and confuſion with thoſe that remove the ancient bounds and landmarks.

12 *As a moth.*] My judgments ſhall conſume them *as a moth fretteth a garment.*

15 *I will go and return to my place, till they acknowledge their offence, and ſeek my face,* &c.] I will withdraw myſelf from them, till by a ſincere humiliation they implore my favour. The Chaldee paraphraſt expreſſes the ſenſe in the following manner: *I will take away my majeſtic preſence from among them, and will return into heaven.*

Commentary and Notes on Chapter VI.

1 *Come and let us return unto the Lord,* &c.] A form of ſupplication which the prophet dictates to them, as very proper for the occaſion.

2 *After two days will he revive us, and the third day he will raiſe us up,* &c.] A deliverance from ſuch miſeries or calamities, from whence men deſpair of a recovery is often repreſented as reſtoring them to life after death. Dr. Wells is of opinion, that the words primarily foretel Hezekiah's recovery from his dangerous ſickneſs on the third day. But it is certain, that, if we take the expreſſion in its true and natural ſenſe, it is a plain prediction of our Saviour's reſurrection; and is accordingly referred to by St. Paul, as a prophecy of that great event.

3 *His going forth is prepared as the morning,* &c.] The comforts of the goſpel are here expreſſed by two particulars, very proper to enliven and exhilarate our ſpirits, namely, a fair morning, and a kindly ſeaſon, wherein the earth plentifully yields her increaſe, by a proper intermixture of rain and ſun-ſhine.

5 *Thy judgements are as the light that goeth forth.*] Thou wilt make the juſtice of thy judgments, O God, to appear as bright as the rays of the morning.

6 *For I deſired mercy and not ſacrifice,* &c.] That is, I deſired mercy rather than ſacrifice. I am better pleaſed with true goodneſs, than with the exacteſt obſervance of the external duties of religion, unleſs they proceed from a principle of obedience.

11 *O Judah, he hath ſet an harveſt for thee.*] Thou haſt, by thine iniquities, rendered thyſelf ripe for deſtruction.

When I returned, &c.] It ſhould have been rendered, *When I would have turned away the captivity,* &c. That is, when I would on their repentance, have averted my judgments, which will end in their captivity.

Commentary and Notes on Chapter VII.

3 *The princes with their lies.*] The word *lies* ſometimes ſignifies *idols*, which ſenſe will do very well in this place.

4 They *are* all adulterers, as an oven heated by the baker, *who* ceaſeth from raiſing after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* ſick with bottles of wine: he ſtretched out his hand with ſcorners.

6 For they have made ready their heart like an oven, while they lie in wait; their baker ſleepeth all the night: in the morning it burneth as a flaming fire,

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: *there is* none among them that calleth unto me.

8 Ephraim, he hath mixed himſelf among the people: Ephraim *is* a cake not turned.

9 Strangers have devoured his ſtrength, and he knoweth *it* not: yea, grey hairs are here and there upon him, yet he knoweth not.

10 And the pride of Iſrael teſtifieth to his face; and they do not return to the Lord their God, nor ſeek him for all this.

11 ¶ Ephraim alſo is like a ſilly dove without heart: they call to Egypt, they go to Aſſyria.

12 When they ſhall go, I will ſpread my net upon them; I will bring them down as the fowls of heaven: I will chaſtiſe them as their congregation hath heard.

13 Wo unto them! for they have fled from me: deſtruction unto them? becauſe they have tranſgreſſed againſt me: though I have redeemed them, yet they have ſpoken lies againſt me.

14 And they have not cried unto me with their heart when they howled upon their beds: they aſſemble themſelves for corn and wine, *and* they rebel againſt me.

15 Though I have bound *and* ſtrengthened their arms, yet do they imagine miſchief againſt me.

16 They return, *but* not to the moſt High: they are like a deceitful bow: their princes ſhall fall by the ſword for the rage of their tongue. This *ſhall be* their deriſion in the land of Egypt.

CHAP. VIII.

1 12 *Deſtruction is threatened for their impiety.* 5 *and idolatry.*

SET the trumpet to thy mouth. *He ſhall come,* as an eagle againſt the houſe of the Lord, becauſe they have tranſgreſſed my covenant, and treſpaſſed againſt my law.

2 Iſrael ſhall cry unto me, My God, we know thee.

3 Iſrael hath caſt off *the thing that is* good: the enemy ſhall purſue him.

4 They have ſet up kings, but not by me: they have made princes, and I knew *it* not: of their ſilver and their gold have they made them idols; that they may be cut off.

5 ¶ Thy calf, O Samaria, hath caſt *thee* off; mine anger is kindled againſt them: how long *will it be* ere they attain to innocency?

6 For from Iſrael *was* it alſo; the workmen made it, therefore it *is* not God: but the calf of Samaria ſhall be broken in pieces.

7 For they have ſown the wind, and they ſhall reap the whirlwind: it hath no ſtalk: the bud ſhall yield no meal: if ſo be it yield, the ſtrangers ſhall ſwallow it up,

8 Iſrael is ſwallowed up: now ſhall they be among the Gentiles, as a veſſel wherein *is* no pleaſure.

9 For they are gone up to Aſſyria, a wild aſs alone by himſelf: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they ſhall ſorrow a little for the burden of the king of princes.

11 Becauſe Ephraim hath made many altars to ſin, altars ſhall be unto him to ſin.

12 I have written to him the great things of my law, *but* they were counted as a ſtrange thing.

13 They ſacrifice fleſh *for* the ſacrifice of mine offerings, and eat *it*; *but* the Lord accepteth them not: now will he remember their iniquity, and viſit their ſins; they ſhall return to Egypt.

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7 *They are all hot as an oven, and have devoured their judges; all their kings are fallen,* &c) The flame of civil diſcord is ſpread among the people in general; and this hath proved the deſtruction both of their king and inferior magiſtrates. An anarchy continued eleven years after the death of Jeroboam the ſecond; and afterwards his ſon Zachariah and his ſucceſſors, Shallum and Pekahiah were ſlain by conſpiracies formed againſt them.

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11 *Ephraim alſo is like a ſilly dove without heart; they call to Egypt, they go to Aſſyria.*] Like an unwary dove that falls into a ſnare; ſo the deſcendants of Jacob fly for refuge to their enemies: ſometimes they apply themſelves to the king of Egypt for aſſiſtance; and at other times to the king of Aſſyria.

12 *I will chaſtiſe them as their congregation have heard.*] I will bring thoſe calamities upon them which I have denounced in my laws againſt the whole people of Iſrael, whenever they forſake me.

14 *They aſſemble themſelves for corn and wine, and they rebel againſt me.*] When they aſſemble themſelves to deprecate a famine, they ſtill retained the ſame diſobedient temper towards me.

16 *This ſhall be their deriſion in the land of Egypt.*] Their blaſphemies and other enormities ſhall be a juſt cauſe of their reproach to them, when they are exiles in Egypt, whither many of them fled, and were carried away captives.

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1 *He ſhall come as an eagle.*] This probably denotes Sennacherib's invaſion, 2 Kings, xviii. 17.

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9 *A wild aſs by himſelf.*] As a wild aſs; the particle *as* is underſtood.

10 *They ſhall ſorrow a little for the burden of the king of princes.*] They ſhall feel the burdens and oppreſſions laid upon them by the king of Aſſyria, who ſtiles himſelf *king of kings,* and hath conquered many kings and princes, and obliged them to become his tributaries.

13 *They ſhall return into Egypt*) They ſhall return into Egypt, or into a ſecond bondage: the *going into Egypt* was a proverbial ſpeech for extreme miſery.

5 And the pride of Iſrael doth teſtify to his face: therefore ſhall Iſrael and Ephraim fall in their iniquity; Judah alſo ſhall fall with them.

6 They ſhall go with their flocks and with their herds to ſeek the Lord; but they ſhall not find *him*: he hath withdrawn himſelf from them.

7 They have dealt treacherouſly againſt the Lord: for they have begotten ſtrange children: now ſhall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin.

9 Ephraim ſhall be deſolate in the day of rebuke: among the tribes of Iſrael have I made known that which ſhall ſurely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppreſſed *and* broken in judgment, becauſe he willingly walked after the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the houſe of Judah as rottenneſs.

13 When Ephraim ſaw his ſickneſs, and Judah *ſaw* his wound, then went Ephraim to the Aſſyrian, and ſent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the houſe of Judah: I, *even* I, will tear, and go away; I will take away, and none ſhall reſcue *him*.

15 I will go *and* return to my place, till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early.

CHAP. VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardneſs and iniquity.*

COME, and let us return unto the Lord: for he hath torn; and he will heal us: he hath ſmitten, and he will bind us up.

2 After two days will he revive us, in the third day he will raiſe us up, and we ſhall live in his ſight.

3 Then ſhall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he ſhall come unto us as the rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what ſhall I do unto thee? O Judah, what ſhall I do unto thee? for your goodneſs *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets: I have ſlain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth.

6 For I deſired mercy, and not ſacrifice; and the knowledge of God, more than burnt offerings.

7 But they like men have tranſgreſſed the covenant: there they have dealt treacherouſly againſt me.

8 Gilead *is* a city of them that work iniquity, *and is* polluted with blood.

9 And as troops of robbers wait for a man, *ſo* the company of prieſts murder in the way by conſent: for they commit lewdneſs.

10 I have ſeen an horrible thing in the houſe of Iſrael: there *is* the whoredom of Ephraim, Iſrael is defiled.

11 Alſo, O Judah, he hath ſet an harveſt for thee, when I returned the captivity of my people.

CHAP. VII.

1 *A reproof of manifold ſins.* 11 *God's wrath againſt the people for their hypocriſy.*

WHEN I would have healed Iſrael, then the iniquity of Ephraim was diſcovered, and the wickedneſs of Samaria: for they commit falſehood; and the thief cometh in, *and* the troop of robbers ſpoileth without.

2 And they conſider not in their hearts *that* I remember all their wickedneſs: now their own doings have beſet them about; they are before my face.

3 They make the king glad with their wickedneſs, and the princes with their lies.

4 They

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5 *And the pride of Iſrael doth teſtify to his face,* &c.] Their indecent behaviour towards the Almighty, whoſe worſhip they deſpiſe, ſufficiently diſcovers itſelf in every part of their behaviour; and convicts them of the juſt deſert of their ſins.

8 *Blow ye the cornet in Gibeah, and the trumpet in Ramah,* &c.] This imports the ſounding an alarm, to give notice of the approaching enemy, which threatens to invade the kingdom of Judah; theſe towns lying on the frontiers of that kingdom.

10 *The princes of Judah were like them that remove the bound,* &c.] They have violated the moſt ſacred laws of the Almighty, upon which not only the ordinances of his worſhip, but alſo the rights and properties of men depend; and are become guilty of the ſame injuſtice and confuſion with thoſe that remove the ancient bounds and landmarks.

12 *As a moth.*] My judgments ſhall conſume them *as a moth fretteth a garment.*

15 *I will go and return to my place, till they acknowledge their offence, and ſeek my face,* &c.] I will withdraw myſelf from them, till by a ſincere humiliation they implore my favour. The Chaldee paraphraſt expreſſes the ſenſe in the following manner: *I will take away my majeſtic preſence from among them, and will return into heaven.*

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13 *They ſhall return into Egypt*) They ſhall return into Egypt, or into a ſecond bondage: the *going into Egypt* was a proverbial ſpeech for extreme miſery.

14 For Iſrael hath forgotten his maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will ſend a fire upon his cities, and it ſhall devour the palaces thereof.

CHAP. IX.

The diſtreſs and captivity of Iſrael for their ſins and idolatry.

REjoice not, O Iſrael, for joy, as *other* people: for thou haſt gone a whoring from thy God, thou haſt loved a reward upon every corn-floor.

2 The floor and the wine-preſs ſhall not feed them, and the new wine ſhall fail in her.

3 They ſhall not dwell in the LORD's land; but Ephraim ſhall return to Egypt, and they ſhall eat unclean *things* in Aſſyria.

4 They ſhall not offer wine *offerings* to the LORD, neither ſhall they be pleaſing unto him: their ſacrifices *ſhall be* unto them as the bread of mourners; all that eat thereof ſhall be polluted: for their bread for their ſoul ſhall not come into the houſe of the LORD.

5 What will ye do in the ſolemn day, and in the day of the feaſt of the LORD?

6 For lo, they are gone becauſe of deſtruction: Egypt ſhall gather them up, Memphis ſhall bury them: the pleaſant *places* for their ſilver, nettles ſhall poſſeſs them: thorns *ſhall be* in their tabernacles.

7 The days of viſitation are come, the days of recompence are come; Iſrael ſhall know *it*, the prophet *is* a fool, the ſpiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchmen of Ephraim *was* with my God: *but* the prophet *is* a ſnare of a fowler in all his ways, *and* hatred in the houſe of his God.

9 They have deeply corrupted *themſelves* as in the days of Gibeah: *therefore* he will remember their iniquity, he will viſit their ſins.

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CHAP. X.

Iſrael is reproved and threatened for their impiety and idolatry.

ISRAEL is an empty vine, he bringeth forth fruit unto himſelf: according to the multitude of his fruit he hath increaſed the altars: according to the goodneſs of his land, they have made goodly images.

2 Their heart is divided; now ſhall they be found faulty: he ſhall break down their altars, he ſhall ſpoil their images.

3 For now they ſhall ſay, We have no king, becauſe we feared not the Lord; what then ſhould a king do to us?

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Commentary and Notes on Chapter IX.

1 *Rejoice not, O Iſrael, for joy, as other people,* &c.] The joy here mentioned may properly mean the rejoicings made among all people at the end of harveſt, when the Gentiles offered ſacrifices of thankſgiving for the plenty they enjoyed. The prophet here tells the Iſraelites, that they had more highly offended the Almighty by their apoſtacy than the Gentiles by their ignorance.

2 *The floor and the wine-preſs ſhall not feed them.*) I will take away their plenty of corn and wine.

6 *For lo they are gone, becauſe of deſtruction: Egypt ſhall gather them up, Memphis ſhall bury them,* &c.) A great number of the Iſraelites retired into Egypt, for fear of the captivity threatened by Salmaneſer. But the prophet threatens them, that they ſhall have no better fate than their brethren, who were carried away into Aſſyria; for they ſhould die there, and never more return to their own country.

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15 *All their princes are revolters.*) Their rulers and magiſtrates revolt from my worſhip, and break all the rules of juſtice and honeſty.

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5 The inhabitants of Samaria ſhall fear becauſe of the calves of Beth-aven: for the people thereof ſhall mourn over it, and the prieſts thereof *that* rejoiced on it, for the glory thereof becauſe it is departed from it.

6 It ſhall be alſo carried into Aſſyria *for* a preſent to king Jareb: Ephraim ſhall receive ſhame, and Iſrael ſhall be aſhamed of his own counſel.

7 *As for* Samaria, her king is cut off as the foam upon the water.

8 The high places alſo of Aven, the ſin of Iſrael ſhall be deſtroyed; the thorn and the thiſtle ſhall come up on their altars: and they ſhall ſay to the mountains, Cover us; and to the hills, Fall on us.

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10 *It is* in my deſire that I ſhould chaſtiſe them: and the people ſhall be gathered againſt them when they ſhall bind themſelves in their two furrows.

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13 Ye have plowed wickedneſs, ye have reaped iniquity; ye have eaten the fruit of lies: becauſe thou didſt truſt in thy way, in the multitude of thy mighty men.

14 Therefore ſhall a tumult ariſe among thy people, and all thy fortreſſes ſhall be ſpoiled, as Shalman ſpoiled Beth-arbel in the day of battle: the mother was daſhed in pieces upon *her* children.

15 So ſhall Beth-el do unto you becauſe of your great wickedneſs: in a morning ſhall the king of Iſrael utterly be cut off.

CHAP. XI.

1 *The ingratitude of Iſrael unto God for his benefits.* 5
His judgment.

WHEN Iſrael *was* a child, then I loved him, and called my ſon out of Egypt.

2 *As* they called them, ſo they went from them: they ſacrificed unto Baalim, and burnt incenſe to graven images.

3 I taught Ephraim alſo to go, taking them by their arms, but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love, and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He ſhall not return into the land of Egypt, but the Aſſyrian ſhall be his king, becauſe they refuſed to return.

6 And the ſword ſhall abide on his cities, and ſhall conſume his branches, and devour *them*, becauſe of their own counſels.

7 And my people are bent to backſliding from me: though they called them to the moſt High, none at all would exalt *him*.

8 How ſhall I give thee up, Ephraim? *how* ſhall I deliver thee, Iſrael? how ſhall I make thee as Admah? *how* ſhall I ſet thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceneſs of mine anger, I will not return to deſtroy Ephraim; for I *am* God, and not man, the holy One in the midſt of thee, and I will not enter into the city.

10 They ſhall walk after the Lord: he ſhall roar like a lion: when he ſhall roar, then the children ſhall tremble from the weſt.

11 They ſhall tremble as a bird out of Egypt, and as a dove out of the land of Aſſyria: and I will place them in their houſes, ſaith the Lord.

12 Ephraim compaſſeth me about with lies, and the houſe of Iſrael with deceit: but Judah yet ruleth with God, and is faithful with the ſaints.

CHAP.

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6 *King Jareb.*] This was probably Salmaneſar, who took the Iſraelites into his protection by making them tributaries.

8 *And they ſhall ſay to the mountains, cover us.*] Theſe words expreſs the great conſternation of the wicked, when the judgments of the Almighty ſhall overtake them. They ſhall then ſeek to hide themſelves from their God, and even wiſh to be buried under the ponderous load of the mountains.

10 *When they ſhall bind themſelves in their two furrows.*] The Septuagint gives a much plainer ſenſe, *When I ſhall chaſtiſe them for their two iniquities*, viz. the calves of Dan and Beth-el.

12 *Sow to yourſelves in righteouſneſs, reap in mercy*, &c.] Employ yourſelves in works of juſtice and righteouſneſs; and then, through the mercy of the Almighty, you may ſtill hope to reap the fruits of your repentance and reformation.

14 *As Shalman ſpoiled Beth-arbel in the day of battle*, &c.] The prophet compares the deſtruction of Samaria with another terrible deſolation, which the ſame Salmaneſar called here Shalman, made at Betharbel, a place in Armenia, where all the inhabitants were put to the ſword without any regard to age or ſex.

Commentary and Notes on Chapter XI.

1 *When Iſrael was a child, then I loved him.*] When this people was in the ſtate of childhood, that is, in the patriarchal times, and during their heavy bondage in Egypt, then I loved them.

And called my ſon out of Egypt.] Iſrael is here called the ſon of God, and in other places of ſcripture his firſt born; and therefore was an eminent type of the Meſſiah, in whom all the promiſes of the Almighty were fulfilled. And indeed, the literal ſenſe of the words are more properly applied to Chriſt, than to Iſrael; and accordingly the evangeliſt St. Matthew tells us, that this prophecy was fulfilled when our bleſſed Saviour returned out of Egypt, whither he was carried by his parents to avoid the wrath of Herod.

2 *As they called them, ſo they went from them.*] The more the prophets called upon them to cleave ſtedfaſtly to God, the more they were bent to depart from him to the worſhip of idols.

4 *I drew them with the cords of a man*, &c.] I made uſe of the gentleſt methods of loving-kindneſs and good-will.

7 *My people are bent to backſliding.*] Some tranſlate the words thus, *My people are in ſuſpenſe becauſe of their backſliding*; That is, irreſolute and halt between God and their idols.

8 *How ſhall I give thee up, Ephraim? how ſhall I deliver thee Iſrael*, &c.) The mercy of the Almighty is here pathetically repreſented as contending with his juſtice, to ſhew that he does *not willingly afflict or grieve the children of men.*

10 *They ſhall walk after the Lord: he ſhall roar like a lion.*] They ſhall follow the call of the Almighty, and comply with his commands, when he ſhall convert them by an efficacious call of his providence, or powerful preaching of the goſpel. The voice of God is elſewhere compared to the roaring of a lion, becauſe of the terror with which it is accompanied.

When he ſhall roar, then the children ſhall tremble from the Weſt.] The word, in the original, which we render *tremble*, denotes the motion made by the wings of a bird when it flies. So that the ſenſe of the paſſage is this; At the efficacious call of the Almighty, the remnant of Iſrael, who ſhall be accounted his children, and heirs of the promiſes made to their fathers, ſhall come in haſte from the ſeveral places of their diſperſions, and particularly from the weſtern parts of the world.

12 *Judah yet ruleth with God*] Keeps cloſe to that kingly government eſtabliſhed in David's family, and faithfully obſerves thoſe ordinances which God gave to his ſaints.

14 For Iſrael hath forgotten his maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will ſend a fire upon his cities, and it ſhall devour the palaces thereof.

CHAP. IX.

The diſtreſs and captivity of Iſrael for their ſins and idolatry.

REjoice not, O Iſrael, for joy, as *other* people: for thou haſt gone a whoring from thy God, thou haſt loved a reward upon every corn-floor.

2 The floor and the wine-preſs ſhall not feed them, and the new wine ſhall fail in her.

3 They ſhall not dwell in the Lord's land; but Ephraim ſhall return to Egypt, and they ſhall eat unclean *things* in Aſſyria.

4 They ſhall not offer wine *offerings* to the Lord, neither ſhall they be pleaſing unto him: their ſacrifices *ſhall be* unto them as the bread of mourners; all that eat thereof ſhall be polluted: for their bread for their ſoul ſhall not come into the houſe of the Lord.

5 What will ye do in the ſolemn day, and in the day of the feaſt of the Lord?

6 For lo, they are gone becauſe of deſtruction: Egypt ſhall gather them up, Memphis ſhall bury them: the pleaſant *places* for their ſilver, nettles ſhall poſſeſs them: thorns *ſhall be* in their tabernacles.

7 The days of viſitation are come, the days of recompence are come; Iſrael ſhall know *it*, the prophet *is* a fool, the ſpiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchmen of Ephraim *was* with my God: *but* the prophet *is* a ſnare of a fowler in all his ways, *and* hatred in the houſe of his God.

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Commentary and Notes on Chapter XI.

1 *When Iſrael was a child, then I loved him.*] When this people was in the ſtate of childhood, that is, in the patriarchal times, and during their heavy bondage in Egypt, then I loved them.

And called my ſon out of Egypt.] Iſrael is here called the ſon of God, and in other places of ſcripture his firſt born; and therefore was an eminent type of the Meſſiah, in whom all the promiſes of the Almighty were fulfilled. And indeed, the literal ſenſe of the words are more properly applied to Chriſt, than to Iſrael; and accordingly the evangeliſt St. Matthew tells us, that this prophecy was fulfilled when our bleſſed Saviour returned out of Egypt, whither he was carried by his parents to avoid the wrath of Herod.

2 *As they called them, ſo they went from them.*] The more the prophets called upon them to cleave ſtedfaſtly to God, the more they were bent to depart from him to the worſhip of idols.

4 *I drew them with the cords of a man*, &c.] I made uſe of the gentleſt methods of loving-kindneſs and good-will.

7 *My people are bent to backſliding.*] Some tranſlate the words thus, *My people are in ſuſpenſe becauſe of their backſliding*: That is, irreſolute and halt between God and their idols.

8 *How ſhall I give thee up, Ephraim? how ſhall I deliver thee Iſrael*, &c.) The mercy of the Almighty is here pathetically repreſented as contending with his juſtice, to ſhew that he does *not willingly afflict or grieve the children of men.*

10 *They ſhall walk after the Lord: he ſhall roar like a lion.*] They ſhall follow the call of the Almighty, and comply with his commands, when he ſhall convert them by an efficacious call of his providence, or powerful preaching of the goſpel. The voice of God is elſewhere compared to the roaring of a lion, becauſe of the terror with which it is accompanied.

When he ſhall roar, then the children ſhall tremble from the Weſt.] The word, in the original, which we render *tremble*, denotes the motion made by the wings of a bird when it flies. So that the ſenſe of the paſſage is this; At the efficacious call of the Almighty, the remnant of Iſrael, who ſhall be accounted his children, and heirs of the promiſes made to their fathers, ſhall come in haſte from the ſeveral places of their diſperſions, and particularly from the weſtern parts of the world.

12 *Judah yet ruleth with God*] Keeps cloſe to that kingly government eſtabliſhed in David's family, and faithfully obſerves thoſe ordinances which God gave to his ſaints.

CHAP. XII.

1 *A reproof of Ephraim, Judah, and Jacob.* 3 *An exhortation to repentance.*

EPHRAIM feedeth on wind, and followeth after the eaſt-wind: he daily increaſeth lies and deſolation, and they do make a covenant with the Aſſyrians, *and* oil is carried into Egypt.

2 The Lord hath alſo a controverſy with Judah, and will puniſh Jacob according to his ways; according to his doings will he recompenſe him.

3 ¶ He took his brother by the heel in the womb, and by his ſtrength he had power with God:

4 Yea, he had power over the angel, and prevailed: he wept and made ſupplication unto him: he found him *in* Beth-el, and there he ſpake with us.

5 Even the Lord God of hoſts, the Lord *is* his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 ¶ *He is* a merchant, the balances of deceit *are* in his hands: he loveth to oppreſs.

8 And Ephraim ſaid, Yet I am become rich, I have found me out ſubſtance: *in* all my labours they ſhall find none iniquity in me, that *were* ſin.

9 And I *that am* the Lord thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the ſolemn feaſt.

10 I have alſo ſpoken by the prophets, and I have multiplied viſions, and uſed ſimilitudes, by the miniſtry of the prophets.

11 *Is there* iniquity in Gilead? ſurely they are vanity, they ſacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria, and Iſrael ſerved for a wife, and for a wife he kept *ſheep*.

13 And by a prophet the Lord brought Iſrael out of Egypt, and by a prophet was he preſerved.

14 Ephraim provoked *him* to anger moſt bitterly: therefore ſhall he leave his blood upon him: and his reproach ſhall his Lord return unto him.

CHAP. XIII.

1 *Ephraim's glory, by reaſon of idolatry, vaniſheth.* 9 *A promiſe of God's mercy.*

WHEN Ephraim ſpake, trembling, he exalted himſelf in Iſrael; but when he offended in Baal, he died.

2 And now they ſin more and more, and have made them molten images of their ſilver, *and* idols according to their own underſtanding, all of it the work of the craftſmen: they ſay of them, Let the men that ſacrifice, kiſs the calves.

3 Therefore ſhall they be as the morning cloud, and as the early dew that paſſeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the ſmoak out of the chimney.

4 Yet I *am* the Lord thy God from the land of Egypt, and thou ſhalt know no God but me; for *there is* no Saviour beſides me.

5 ¶ I did know thee in the wilderneſs, in the land of great drought.

6 According to their paſture, ſo were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I obſerve *them*.

8 I will meet them as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the wild beaſt ſhall tear them.

9 ¶ O Iſrael, thou haſt deſtroyed thyſelf, but in me *is* thine help.

10 I will be thy king: where *is any other* that may ſave thee in all thy cities? and thy judges of whom thou ſaidſt, Give me a king and princes?

11 I gave thee a king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim *is* bound up: his ſin *is* hid.

13 The ſorrows of a travailing woman ſhall come upon him, he *is* an unwiſe ſon, for he ſhould not ſtay long in *the place of* the breaking forth of children.

Commentary and Notes on Chapter XII.

4 *He wept and made ſupplication unto him,* &c.) Jacob's wreſtling with the angel mentioned in the foregoing verſes was not only a corporal, but alſo a ſpiritual conflict. From bodily wreſtling, he had alſo recourſe to ſpiritual weapons; he poured forth tears with earneſt ſupplications and prayers, and ſtrove leſs for victory than for a bleſſing; the only method by which a feeble and impotent creature can prevail over his Maker.

7 *He is a merchant.*] He loves thoſe frauds which are too commonly practiſed in buying and ſelling.

9 *Will yet make thee to dwell in tabernacles,* &c.) I will in after-times return thy captivity, and give thee again quiet poſſeſſion of thine own land, where thou ſhalt thankfully acknowledge thy former delivery from Egypt, and thy ſettlement in the promiſed land; which was the intent of keeping the feaſt of tabernacles.

10 *I have alſo ſpoken by the prophets, and I have multiplied viſions, and uſed ſimilitudes,* &c.] Here are three ſpecies of prophecy diſtinctly mentioned: 1. Immediate ſuggeſtion or inſpiration, when God dictates the very words to the prophet to deliver. 2. Viſions, or a repreſentation made of external objects to the imagination, in as lively a manner as if they were conveyed by the ſenſes. 3 Parables, or apt reſemblances.

11 *Is there iniquity in Gilgal?*] It may be rendered, *Is there* not *iniquity in Gilead?*

12 *Jacob fled,* &c.] Was only a ſervant and fugitive.

13 *By a prophet the Lord brought,* &c.] When his poſterity were in miſerable bondage in Egypt, God delivered them by the hand of Moſes.

Commentary and Notes on Chapter XIII.

1 *When Ephraim ſpake, trembling, he exalted himſelf in Iſrael; but when he offended in Baal, he died.*] While he behaved with ſubmiſſion and obedience towards his God, he was reckoned among the principal tribes of Iſrael: but when he gave himſelf up to idolatry, his ſtrength immediately declined, and exhibited evident ſymptoms of ruin and deſtruction. The word *Baal* here is uſed in a general ſenſe for all falſe gods, or idolatrous ways of worſhip.

2 *Let the men that ſacrifice kiſs the calves.*] It was antiently the cuſtom of idolaters to kiſs the images which they worſhipped, as appears from the deſcription Cicero gives of Hercules's image which Verres had taken away, Act IV. *in Verrem*, and from Lucretius Book I. We may ſuppoſe the prieſts put thoſe who offered ſacrifices in mind to *kiſs* or *worſhip* the calves.

9 *O Iſrael, thou haſt deſtroyed thyſelf, but in me is thine help.*] Thine own ſins have brought down deſtruction upon thee; and it is from me only thou canſt expect any help, which I will in due time afford thee.

14 I will ranſom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy deſtruction; repentance ſhall be hid from mine eyes.

15 ¶ Though he be fruitful among *his* brethren, an eaſt wind ſhall come, the wind of the Lord ſhall come up from the wilderneſs, and his ſpring ſhall become dry, and his fountain ſhall be dried up; he ſhall ſpoil the treaſure of all pleaſant veſſels.

16 Samaria ſhall become deſolate, for ſhe hath rebelled againſt her God: they ſhall fall by the ſword; their infants ſhall be daſhed in pieces, and their women with child ſhall be riped up.

CHAP. XIV.

1 *An exhortation to repentance.* 4 *A promiſe of God's bleſſing.*

O Iſrael! return unto the Lord thy God; for thou haſt fallen by thine iniquity.

2 Take with you words, and turn to the Lord, ſay unto him, take away all iniquity, and receive *us* graciouſly: ſo will we render the calves of our lips.

3 Aſhur ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more to the work of our hands, *Ye are* our Gods: for in thee the fatherleſs findeth mercy.

4 ¶ I will heal their backſliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Iſrael: he ſhall grow as the lilly, and caſt forth his root as Lebanon.

6 His branches ſhall ſpread, and his beauty ſhall be as the olive-tree, and his ſmell as Lebanon.

7 They that dwell under his ſhadow ſhall return, they ſhall revive *as* the corn, and grow as the vine: the ſcent thereof *ſhall be* as the wine of Lebanon.

8 Ephraim *ſhall ſay*, What have I to do any more with idols? I have heard *him*, and obſerved him: I *am* like a green fir tree, from me is thy fruit found.

9 Who *is* wiſe, and he ſhall underſtand theſe *things*? prudent, and he ſhall know them? for the ways of the Lord *are* right, and the juſt ſhall walk in them: but the tranſgreſſors ſhall fall therein.

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14 *O death, I will be thy plague: O grave, I will be thy deſtruction, &c.*] It is uſual for the prophets, when they foretel temporal deliverances, to be carried away beyond their firſt intentions, by the force of the prophetic ſpirit to predict the greater mercies and deliverances of the goſpel; ſo here the prophet takes occaſion from foretelling temporal mercies, to enlarge his views, and diſplay that great and final deliverance of the faithful from the power of ſin and death, which ſhall be compleated by Chriſt at his ſecond coming, when he ſhall *ſwallow up death and victory.*

Commentary and Notes on Chapter XIV.

2 *Take with you words, and turn unto the Lord, ſay unto him.* &c.] The prophet preſcribes them a form of confeſſion, very proper to be uſed upon their repentance and converſion, beſeeching the Almighty to pardon their former ſins, and receive them graciouſly upon their repentance.

So will we render the calves of our lips.] Inſtead of the ſacrifices, of calves, or bullocks, we will offer to thee the ſacrifice of praiſe and thankſgiving; which is the fruit of our lips, or, reaſonable ſervice, and ſuch as properly belongs to the times of the goſpel. So that this form of confeſſion will be moſt ſuitable to the Jews on their converſion to Chriſtianity.

5 *I will be as the dew unto Iſrael,* &c.] This and the following verſe contains gracious promiſes of God's favours and bleſſings, upon Iſrael's converſion, repreſented by different metaphors; in this ſentence it is deſcribed by the refreſhment which large dews give to the graſs in the heats of ſummer.

7 *They that dwell under his ſhadow.*] Thoſe who join themſelves to this people ſhall be bleſſed.

9 *Who is wiſe, and he ſhall underſtand theſe things?* &c.] Whoever is truly wiſe will be convinced of this great and important truth, namely, that they who are ſincerely deſirous of knowing and doing the will of the Almighty, will be fully ſatisfied of the reaſonableneſs of his laws, and the methods of his providence, and will readily comply with the directions of both, to the ſecuring of their own eternal happineſs: whereas men of perverſe and diſobedient tempers take offence at God's commands, and repine againſt his providence, to their own ruin and perdition.

JOEL.

J O E L.

The ARGUMENT.

Joel *is thought to be the moſt antient of the leſſer prophets, except* Jonah: *he was a prophet to the kingdom of* Judah *in the reign of* Uzziah, *and was cotemporary with* Hoſea *and* Iſaiah, *though ſuppoſed to be older. His ſtile is elegant, clear, and copious; full of ſublimity and true poetical ſpirit. He exclaims againſt the idolatry of the nation; and, foretels the calamities they ſhould ſuffer, as a puniſhment for their ſins: but endeavours to ſupport them with the comfortable reflection, that, on their ſincere repentance and reformation, their miſeries ſhould have an end, and they ſhould enjoy every earthly and heavenly bleſſing. The very learned and ingenious* Dr. Warburton, *the preſent Biſhop of* Glouceſter, *judiciouſly obſerves, that* Joel's *is a* DOUBLE PROPHECY, *for in his prediction of an approaching deſolation by* Locuſts, *he foretels likewiſe, in the ſame words, a ſucceeding one by the* Aſſyrian army; *the* Locuſts *in the* primary *ſenſe, the* Aſſyrian army *in the* ſecondary. *He further takes notice, that the fine contexture of this prophecy is remarkable: The* Locuſts *are deſcribed as* a people; *but that we may underſtand what is the* primary *ſenſe, their ravages are the ravages of* inſects; *the hoſtile* people *are deſcribed as* Locuſts. As the morning ſpread upon the mountains, *&c. but that we may underſtand what is the* ſecondary *ſenſe, they are compared to a mighty army:* both *ſenſes muſt of neceſſity be taken in; for in ſome places,* Dearth *by* inſects, *muſt needs be underſtood, in others* Deſolation *by war: And this art in the diſpoſition of the prophecy is admirable, and gives the higheſt elegance to the whole.*

CHAP. I.

1 *Joel declaring ſundry judgments of God, exhorteth to obſerve them,* 8 *and to mourn.*

THE word of the Lord that came to Joel, the ſon of Pethuel.

2 Hear this, ye old men, and give hear, all ye inhabitants of the land: hath this been in your days or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 That which the palmer worm hath left, hath the locuſt eaten; and that which the locuſt hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpillar eaten.

5 Awake, ye drunkards, and weep: and howl, all ye drinkers of wine, becauſe of the new wine, for it is cut off from your mouth,

6 For a nation is come up upon my land, ſtrong, and without number, whoſe teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

Commentary and Notes on Chapter I.

2, *Hear this, ye old men, and give hear all ye inhabitants of the land.* &c.] The prophet ſhews how great and unparalleled the terrible famine coming upon the land, by a long drought, and the locuſts, will be by appealing to the memory of the aged, and the obſervations of the preſent generation, whether they ever knew or heard any thing like it: ſo that it deſerved to be recorded as a warning to after times.

Inſects are deſcribed as a nation, or people marching in order under their leaders, both by ſacred and profane writers; becauſe of their power to do miſchief, and their being irreſiſtible by human ſtrength or art.

6 *For a nation is come up upon my land, ſtrong, and without number,* &c.]

7 He hath laid my vine waſte, and barked my fig-tree: he hath made it clean bare, and caſt *it* away, the branches thereof are made white.

8 ¶ Lament like a virgin girded with ſackcloth for the huſband of her youth.

9 The meat-offering and the drink-offering is cut off from the houſe of the Lord: the prieſts the Lord's miniſters mourn.

10 The field is waſted, the land mourneth; for the corn is waſted: the new wine is dried up, the oil languiſheth.

11 Be ye aſhamed, O ye huſbandmen; howl, O ye vine-dreſſers, for the wheat and for the barley; becauſe the harveſt of the field is periſhed.

12 The vine is dried up, and the fig-tree languiſheth, the pomegranate-tree, the palm-tree alſo, and the apple-tree, *even* all the trees of the field, are withered: becauſe joy is withered away from the ſons of men.

13 Gird yourſelves, and lament, ye prieſts: howl, ye miniſters of the altar: come, lie all night in ſackcloth, ye miniſters of my God: for the meat-offering and the drink-offering is withholden from the houſe of your God.

14 ¶ Sanctify ye a faſt, call a ſolemn aſſembly, gather the elders, *and* all the inhabitants of the land *into* the houſe of the Lord your God, and cry unto the Lord;

15 Alas for the day! for the day of the Lord *is* at hand, and as a deſtruction from the Almighty ſhall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladneſs from the houſe of our God.

17 The ſeed is rotten under their clods; the garners are laid deſolate, the barns are broken down: for the corn is withered.

18 How do the beaſts groan! the herds of cattle are perplexed, becauſe they have no paſture; yea, the flocks of ſheep are made deſolate.

19 O Lord, to thee will I cry; for the fire hath devoured the paſtures of the wilderneſs, and the flame hath burned all the trees of the field.

20 The beaſts of the field cry alſo unto thee; for the rivers of waters are dried up, and the fire hath devoured the paſtures of the wilderneſs.

CHAP. II

1 The terribleneſs of God's judgment. 12 He exhorteth to repentance.

BLOW ye the trumpet in Zion, and ſound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for *it is* nigh at hand.

2 A day of darkneſs and of gloomineſs, a day of clouds and of thick darkneſs, as the morning ſpread upon the mountains: a great people and a ſtrong, there hath not been ever the like, neither ſhall be any more after it, *even* to the years of many generations.

3 A fire devoureth before them, and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a deſolate wilderneſs, yea, and nothing ſhall eſcape them.

4 The appearance of them *is* as the appearance of horſes, and as horſeman ſo ſhall they run.

5 Like the noiſe of chariots on the tops of mountains ſhall they leap, like the noiſe of a flame of fire that devoureth the ſtubble, as a ſtrong people ſet in battle array.

6 Before their face the people ſhall be much pained: all faces ſhall gather blackneſs.

7 They ſhall run like mighty men, they ſhall climb the wall like men of war, and they ſhall march every one on his ways, and they ſhall not break their ranks.

8 Neither ſhall one thruſt another, they ſhall walk every one in his path: and *when* they fall upon the ſword, they ſhall not be wounded.

9 They ſhall run to and fro in the city; they ſhall run upon the wall, they ſhall climb up upon the houſes; they ſhall enter in at the windows like a thief.

10 The earth ſhall quake before them, the heavens ſhall tremble; the ſun and the moon ſhall be dark, and the ſtars ſhall withdraw their ſhining.

11 And

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8 *Lament like a virgin girded with ſackcloth for the huſband of her youth.*] Theſe words are an apoſtrophe to the land of Judea: and the prophet puts her in mind that ſhe ought to be deeply affected with the heavy ſtrokes of divine vengeance, and expreſs her inward ſenſe of theſe calamities, with the ſame external marks of mourning as a young virgin who had loſt the huſband of her youth.

12 *The vine is dried up*, &c.] Dr. Shaw obſerves, that in Barbary in the month of June, the locuſts collect themſelves into compact bodies, a furlong or more in ſquare; and afterwards marching directly forward towards the ſea, let nothing eſcape them; eating up every thing that is green and juicy, not only the leſſer kind of vegetables, but alſo the trees mentioned in this verſe.

15 *Alas for the day! for the day of the Lord is at hand*, &c.] We have juſt cauſe to lament our ſins which have brought theſe judgments upon us, which, if not averted by our repentance, will terminate in our utter deſtruction, as coming from God, who is infinite in power, and terrible in his judgments.

19 *The fire hath devoured the paſtures of the wilderneſs*, &c.] The fiery drought has burnt up all the paſtures, both in the wilderneſs and in the vallies.

Commentary and Notes on Chapter II.

1 *Blow ye the trumpet in Zion, and ſound an alarm in my holy mountains*, &c.] The prophet, in the preceding chapter, deſcribes the locuſts and the caterpillars as the army of the Almighty; and now, in purſuance of the ſame metaphor, exhorts the people to prepare to meet them, in the ſame terms as if they were alarmed to oppoſe an enemy, which was always done by the ſounding of a trumpet. This ceremony was alſo uſed to publiſh the times of the ſolemn aſſemblies for the worſhip of God. And this is the chief uſe they were to make of it on this occaſion; there being no other way to avert the impending judgment, but by humbling themſelves before the God of their fathers, with faſting and prayer.

2 *A day of darkneſs and gloomineſs, a day of clouds and of thick darkneſs, as the morning ſpread upon the mountains*, &c.] A day wherein every thing will look dark and diſmal: the locuſts will intercept the light of the ſun, and diffuſe a darkneſs over the land in as ſwift a manner as light ſpreads itſelf in the morning.

3 *A fire devoureth——behind them a deſolate wilderneſs.*] A moſt noble and true deſcription of the dreadful havock made by ſwarms of locuſts; or of the deſolation conſequent on the march of an hoſtile army.

8 *Neither ſhall one thruſt another.*] Travellers tell us, that locuſts keep their ranks as exactly as ſoldiers drawn up and marching to battle.

10 *The earth ſhall quake before them, the heavens ſhall tremble, the ſun and the moon ſhall be dark*, &c.] The inhabitants of the earth ſhall be ſeized with an horrible dread of their approach. The heavens ſhall put on the appearance of fear, by looking dark and diſmal, becauſe theſe noxious creatures ſhall come in ſuch ſwarms, as to intercept the rays of the ſun, and the light of the moon and the ſtars. It muſt alſo be obſerved, that as God's particular judgments are an earneſt and forerunner of the general judgment, the ſame expreſſions are common to both.

11 And the Lord ſhall utter his voice before his army: for his camp *is* very great: for *he is* ſtrong that executeth his word: for the day of the Lord *is* great and very terrible; and who can abide it?

12 ¶ Therefore alſo now, ſaith the Lord, Turn ye *even* to me with all your heart, and with faſting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the Lord your God: for he *is* gracious and merciful, ſlow to anger, and of great kindneſs, and repented him of the evil.

14 Who knoweth *if* he will return and repent, and leave a bleſſing behind him, *even* a meat-offering and a drink-offering unto the Lord your God?

15 ¶ Blow the trumpet in Zion, ſanctify a faſt, call a ſolemn aſſembly:

16 Gather the people, ſanctify the congregation, aſſemble the elders; gather the children, and thoſe that ſuck the breaſts: let the bridegroom go forth of his chamber, and the bride out of her cloſet.

17 Let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them: Wherefore ſhould they ſay among the people, Where *is* their God.

18 ¶ Then will the Lord be jealous for his land, and pity his people.

19 Yea, the Lord will anſwer, and ſay unto his people, behold I will ſend you corn, and wine, and oil, and ye ſhall be ſatisfied therewith: and I will no more make you a reproach among the heathen.

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and deſolate, with his face toward the eaſt-ſea, and his hinder part toward the utmoſt-ſea: and his ſtink ſhall come up, and his ill-ſavour ſhall come up, becauſe he hath done great things.

21 Fear not, O land; be glad and rejoice: for the Lord will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſs do ſpring, for the tree beareth her fruit, the fig-tree and the vine do yield their ſtrength.

23 Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cauſe to come down for you the rain, the former rain, and the latter rain in the firſt *month*.

24 And the floors ſhall be full of wheat, and the fat ſhall overflow with wine and oil.

25 And I will reſtore to you the years that the locuſt hath eaten the canker-worm, and the caterpillar, and the palmer-worm, my great army, which I ſent among you.

26 And ye ſhall eat in plenty, and be ſatisfied, and praiſe the name of the Lord your God, that hath dealt wondrouſly with you: and my people ſhall never be aſhamed.

27 And ye ſhall know that I *am* in the midſt of Iſrael, and *that* I *am* the Lord your God, and none elſe: and my people ſhall never be aſhamed.

28 And it ſhall come to paſs afterward, *that* I will pour out my Spirit upon all fleſh, and your ſons and your daughters ſhall propheſy, your old men ſhall dream dreams, your young men ſhall ſee viſions:

29 And alſo upon the ſervants, and upon the handmaids in thoſe days, will I pour out my ſpirit.

30 And I will ſhew wonders in the heavens and in the earth, blood and fire and pillars of ſmoke.

31 The ſun ſhall be turned into darkneſs, and the moon into blood, before the great and the terrible day of the Lord come.

32 And it ſhall come to paſs, *that* whoſoever ſhall call on the name of the Lord ſhall be delivered: for in mount Zion and in Jeruſalem ſhall be deliverance, as the Lord hath ſaid, and in the remnant whom the Lord ſhall call.

CHAP. III.

1 *God's judgments againſt the enemies of his people.* 18 *His bleſſing upon the church.*

FOR behold, in thoſe days, and in that time, when I ſhall bring again the captivity of Judah and Jeruſalem;

2 I will

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11 *The Lord ſhall utter his voice before his army.*] Like a leader or general, he ſhall command and encourage this his army; for he can make the meaneſt parts of the creation the inſtruments of his vengeance.

For the day of the Lord is great, and very terrible, &c.] The time of God's peculiar vengeance, as well as that of his general judgment, is commonly expreſſed by *the day of the Lord*, the former being an earneſt and imperfect repreſentation of the latter.

13 *Rend your hearts, and not your garments,* &c.] Rending of the garments was cuſtomary in times of great ſorrow and affliction. The prophet does not here forbid their uſing this outward ſign of mourning, but puts them in mind to accompany it with an inward contrition. It is common in the Hebrew to expreſs the preference due to one thing above another, in terms which reject the inferior; the ſenſe of the paſſage therefore is, *Rend your hearts rather than your garments.*

16 *Let the bridegroom go out of his chamber,* &c.] Let not even the new-married couple obſerve the uſual time of keeping within and feaſting, but come forth on this occaſion, and join in acts of public worſhip and humiliation. The time allowed for the marriage-feaſt was ſeven days: See note on Gen. xxix. 27.

17 *And let them ſay, ſpare thy people, O Lord,* &c.] It was uſual to preſcribe certain forms of prayer or praiſe to the prieſts in their public miniſtrations. Such was this delivered by the prophet; wherein they beſeech God to deliver his people, not for any merit of theirs but for the glory of his own name, leſt the heathen round about them ſhould take occaſion to blaſpheme his name, as if he were not able to protect his own people.

18 *Then will the Lord be jealous for his land, and pity his people.*] He will be concerned for the honour of that land which he hath made the lot of his own inheritance, and have ſo much pity for it, as not to ſuffer it, or its inhabitants, to be the ſubject of reproach to the heathen.

20 *But I will remove far off from you the northern army,* &c.] The locuſts are here ſtiled the northern army, becauſe they entered the land at Hamath, one of the northern borders of it, and paſt quite through it, 'till they came to the ſouthern parts, about the Dead Sea, which were barren and deſolate ever ſince the overthrow of Sodom and Gomorrah; and there they were either famiſhed, or periſhed in the waters.

23 *The former and the latter rain.*] The ſeaſon for the former was in October, for the latter in March.

28 *I will pour out my ſpirit upon all fleſh,* &c.] The plentiful effuſion of the holy ſpirit is mentioned by the prophets as the peculiar character of the goſpel ſtate: and in ſeveral other parts of the ſcripture, it is compared to the pouring of waters upon a thirſty land, whereby it is rendered fruitful.

30 *And I will ſhew wonders in the heavens, and in the earth,* &c.] This, and the following verſe, principally point out the deſtruction of the city and temple of Jeruſalem by the Romans; a judgment juſtly inflicted on the Jewiſh nation for their reſiſting the holy ſpirit, and contempt of the means of grace. The prophet here takes notice of the extraordinary ſigns which ſhould precede that deſtruction.

Commentary and Notes on Chapter III.

1 *When I ſhall bring again the captivity of Judah and Jeruſalem.*] This is to be underſtood of that reſtoration of the Jews and their capital city which ſhall happen in the laſt ages of the world.

2 I will alſo gather all nations, and will bring them down into the valley of Jehoſhaphat, and will plead with them there for my people and for my heritage Iſrael, whom they have ſcattered among the nations, and parted my land.

3 And they have caſt lots for my people; and have given a boy for a harlot, and ſold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre and Zidon, and all the coaſts of Paleſtine? Will ye render me recompenſe: And if ye recompenſe me, ſwiftly, and ſpeedily will I return your recompenſe upon your own head.

5 Becauſe ye have taken my ſilver and my gold, and have carried into your temples my goodly pleaſant things:

6 The children alſo of Judah and the children of Jeruſalem have ye ſold unto the Grecians, that ye might remove them far from their border:

7 Behold, I will raiſe them out of the place whither ye have ſold them, and will return your recompenſe upon your own head.

8 And I will ſell your ſons and your daughters into the hand of the children of Judah, and they ſhall ſell them to the Sabeons, to a people far off; for the Lord hath ſpoken *it*.

9 ¶ Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

10 Beat your plow ſhares into ſwords, and your pruning hooks into ſpears; let the weak ſay, I *am* ſtrong.

11 Aſſemble yourſelves, and come all ye heathen and gather yourſelves together round about: thither cauſe thy mighty ones to come down, O Lord.

12 Let the heathen be weakened, and come up to the valley of Jehoſhaphat: for there will I ſit to judge all the heathen round about.

13 Put ye in the ſickle, for the harveſt is ripe; come, get ye down, for the preſs is full, the fats overflow, for their wickedneſs *is* great.

14 Multitudes, multitudes in the valley of deciſion: for the day of the Lord *is* near in the valley of deciſion.

15 The ſun and the moon ſhall be darkened, and the ſtars ſhall withdraw their ſhining.

16 The Lord alſo ſhall roar out of Zion, and utter his voice from Jeruſalem, and the heavens and the earth ſhall ſhake, but the Lord *will be* the hope of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye know that I *am* the Lord your God dwelling in Zion, my holy mountain: then ſhall Jeruſalem be holy, and there ſhall no ſtrangers paſs through her any more.

18 ¶ And it ſhall come to paſs in that day, *that* the mountains ſhall drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall flow with waters, and a fountain ſhall come forth of the houſe of the Lord, and ſhall water the valley of Shittim.

19 Egypt ſhall be a deſolation, and Edom ſhall be a deſolate wilderneſs, for the violence *againſt* the children of Judah, becauſe they have ſhed innocent blood in their land.

20 But Judah ſhall dwell for ever, and Jeruſalem from generation to generation.

21 For I will cleanſe the blood *that* I have not cleanſed, for the Lord dwelleth in Zion.

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2 *The valley of Jehoſhaphat.*] Where Jehoſhaphat obtained a compleat victory; called alſo the valley of Berachah; it was nigh to Jeruſalem.

3 *Have given a boy for a harlot.*] Have ſold their ſlaves to ſupply their wanton luſts.

10 *Beat your plow-ſhares into ſwords*, &c.] Let not only your military men prepare for war, but alſo the huſbandmen and vine-dreſſers: all the forces ye can call together will be little enough for the enterprize you are going to undertake

13 *Put ye in the ſickle, for the harveſt is ripe*, &c.] God will give his commands to the angels, who are the reapers, to cut off the wicked by a ſpeedy deſtruction; for their iniquities are come to maturity, and ripe for judgment.

15 *The ſun and moon ſhall be darkened*, &c.] This particular judgment ſhall be a forerunner of the general one, when the whole frame of nature ſhall be diſſolved.

18 *The mountains ſhall drop down new wine, and the hills ſhall flow with milk*, &c.] In the times of the milenian ſtate, there ſhall be plenty of all things. Vines are uſually planted upon hills; and theſe the prophet tells the Jews, ſhall yield ſuch plenty of wine, as if the mountains flowed down with it: and at the ſame time the flocks and the herds that feed upon the hills ſhall afford the ſame plenty of milk.

And a fountain ſhall come forth of the houſe of the Lord, &c.] The ſupplies of grace are often repreſented by rivers and plentiful ſtreams, both upon account of their cleanſing quality, and their enriching the ground, and rendering it fruitful.

21 *For I will cleanſe their blood that I have not cleanſed*, &c.] I will thoroughly cleanſe them from their ſins and pollutions; neither ſhall they riſe up any more in judgment againſt them. The word *blood* may imply pollution in general: but the words chiefly import, that God will pardon the Jews the great crime of ſhedding the blood of the Meſſiah, upon their ſincere repentance; the guilt of which they imprecated upon themſelves and their poſterity; and accordingly felt the viſible effects of God's diſpleaſure upon that account for ſeveral ages.

AMOS.

The ARGUMENT.

Amos *was cotemporary with* Hoſea, *though probably he did not live ſo long. He was called to the prophetical office from being a herdſman of* Tekoa, *a town in the tribe of* Judah *about twelve miles ſouth of* Jeruſalem; *and ſent to call the people of* Iſrael *to repentance. It is obſervable that he begins his prophecies with denunciations of God's judgments againſt ſeveral nations before he comes to the people of* Judah *and* Iſrael, *and concludes with the comfortable promiſes of reſtoring the tabernacle of* David, *and erecting the kingdom of* Chriſt. *St.* Jerome *calls him (what St.* Paul *modeſtly owns of himſelf)* rude in ſpeech, yet not in knowledge: *whoſe authority has induced many to think his ſtile quite ruſtic and unembelliſhed, but let the impartial peruſe him with attention, and (as the ingenious Dr.* Lowth, *in his excellent* Prælictions, *obſerves) they will find him equal to the greateſt prophets in loftineſs of ſentiment, and not inferior in the ſplendor of his diction and the elegance of his compoſition. For the ſame* celeſtial Spirit *which inſpired* Iſaiah *and* Daniel *in the palace, animated the breaſts of* David *and* Amos *in the paſtural cottage; always making choice of proper interpreters of the Divine Will, and* out of the mouth of babes perfecting praiſe. *It is true indeed, that* Amos *borrows his compariſon, and alluſions from rural life, and therefore I think he may not improperly be ſtiled the* Theocritus *of the Prophets.*

CHAP. I.

1 *God's judgments upon Syria,* 6 *upon the Philiſtines,* 9 *upon Tyrus,* 11 *upon Edom,* 13 *and upon Ammon.*

THE words of Amos, who was among the herdmen of Tekoa, which he ſaw concerning Iſrael, in the days of Uzziah king of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael, two years before the earthquake.

2 And he ſaid, The Lord will roar from Zion, and utter his voice from Jeruſalem: and the habitations of the ſhepherds ſhall mourn, and the top of Carmel ſhall wither.

3 Thus ſaith the Lord, for three trangreſſions of Damaſcus, and for four I will not turn away *the puniſhment* thereof: becauſe they have threſhed Gilead with threſhin ginſtruments of Iron.

4 But I will ſend a fire into the houſe of Hazael, which ſhall devour the palaces of Ben-hadad.

5 I will break alſo the bar of Damaſcus, and cut off the inhabitant from the plain of Aven, and him that holdeth the ſceptre from the houſe of Eden: and the people of Syria ſhall go into captivity unto Kir, ſaith the Lord.

Commentary and Notes on Chapter I.

2 *Carmel ſhall wither.*] Carmel was a mountainous tract of ground which ran between the tribes of Iſſachar and Zebulun, and was very fruitful.

3 *For three tranſgreſſions of Damaſcus, and for four I will not turn away the puniſhment thereof.*] The prophet begins with denouncing his judgments againſt foreign countries, and then comes to Judah and Iſrael. The firſt he threatens is Syria, the head or capital city of which was Damaſcus for the ſeveral tranſgreſſions they had committed, called *three or four* by the prophet; it being a common form of ſpeech to uſe a certain for an uncertain number.

5 *And cut off the inhabitants from the plain of Aven.*] Or, as it is in the original, *Bikath-aven*, the plain of vanity; from whence ſome conjecture, that it was a place famous for idolatry.

And him that holdeth the ſceptre from the houſe of Eden.] Or, as the latter part of the ſentence might be rendered, the *houſe of pleaſure*; which may denote one of the pleaſant palaces of the king of Syria, deſcribed by *him that holdeth the ſceptre.*

6 ¶ Thus ſaith the Lord, For three tranſgreſſions of Gaza, and for four, I will not turn away *the puniſhment* thereof; becauſe they carried away captive the whole captivity, to deliver *them* up to Edom.

7 But I will ſend a fire on the wall of Gaza, which ſhall devour the palaces thereof.

8 And I will cut off the inhabitant from Aſhdod: and him that holdeth the ſceptre from Aſhkelon, and I will turn mine hand againſt Ekron; and the remnant of the Philiſtines ſhall periſh, ſaith the Lord God.

9 ¶ Thus ſaith the Lord, For three tranſgreſſions of Tyrus, and for four, I will not turn away *the puniſhment* thereof; becauſe they delivered up the whole captivity to Edom, and remembered not the brotherly covenant.

10 But I will ſend a fire on the wall of Tyrus, which ſhall devour the palaces thereof.

11 ¶ Thus ſaith the Lord, For three tranſgreſſions of Edom, and for four, I will not turn away *the puniſhment* thereof; becauſe he did purſue his brother with the ſword, and did caſt off all pity, and his anger did tear perpetually, and he kept his wrath for ever.

12 But I will ſend a fire upon Teman, which ſhall devour the palaces of Bozrah.

13 ¶ Thus ſaith the Lord, For three tranſgreſſions of the children of Ammon, and for four, I will not turn away *the puniſhment* thereof; becauſe they have ripped up the women with child at Gilead, that they might enlarge their border.

14 But I will kindle a fire in the wall of Rabbah, and it ſhall devour the palaces thereof, with ſhouting in the day of battle, with a tempeſt in the day of the whirlwind.

15 And their king ſhall go into captivity, he, and his princes together, ſaith the Lord.

CHAP. II.

1 *God's wrath againſt Moab,* 4 *Judah,* 6 *and Iſrael.* 9 *God complaineth of his people's unthankfulneſs.*

THUS ſaith the Lord, For three tranſgreſſions of Moab, and for four, I will not turn away *the puniſhment* thereof; becauſe he burned the bones of the king of Edom into lime;

2 But I will ſend a fire upon Moab, and it ſhall devour the palaces of Kirioth: and Moab ſhall die with tumult, with ſhouting, *and* with the ſound of the trumpet:

3 And I will cut off the judge from the midſt thereof, and will ſlay all the princes thereof with him, ſaith the Lord.

4 ¶ Thus ſaith the Lord, For three tranſgreſſions of Judah, and for four, I will not turn away *the puniſhment* thereof; becauſe they have deſpiſed the law of the Lord, and have not kept his commandments, and their lies cauſed them to err, after the which their fathers have walked:

5 But I will ſend a fire upon Judah, and it ſhall devour the palaces of Jeruſalem.

6 ¶ Thus ſaith the Lord, For three tranſgreſſions of Iſrael, and for four, I will not turn away *the puniſhment* thereof; becauſe they ſold the righteous for ſilver, and the poor for a pair of ſhoes;

7 That pant after the duſt of the earth on the head of the poor, and turn aſide the way of the meek: and a man and his father will go in unto the ſame maid, to profane my holy name.

8 And they lay *themſelves* down upon clothes laid to pledge, by every altar, and they drink the wine of the condemned in the houſe of their God.

9 ¶ Yet deſtroyed I the Amorite before them, whoſe height *was* like the height of the cedars, and he *was* ſtrong as the oaks, yet I deſtroyed his fruit from above, and his roots from beneath.

10 Alſo I brought you up from the land of Egypt, and led you forty years through the wilderneſs, to poſſeſs the land of the Amorite.

11 And I raiſed up of your ſons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Iſrael? ſaith the Lord.

12 But ye gave the Nazarites wine to drink, and commanded the prophets, ſaying, Propheſy not.

13 Behold, I am preſſed under you, as a cart is preſſed *that is* full of ſheaves.

14 Therefore the flight ſhall periſh from the ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mighty deliver himſelf.

15 Neither ſhall he ſtand that handleth the bow, and *he that is* ſwift of foot ſhall not deliver *himſelf*, neither ſhall he that rideth the horſe deliver himſelf.

16 And *he that is* courageous among the mighty, ſhall flee away naked in that day, ſaith the Lord.

CHAP.

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6 *For three tranſgreſſions of Gaza,* &c.] This city belonged to the Philiſtines, and was ſituated on the borders of Canaan. The inhabitants made frequent eruptions into the land of Iſrael, and carried away much ſpoil.

9 *The brotherly covenant.*] That ſtrict league and friendſhip begun between David and Hiram king of Tyre, 2. Sam. v. 11. and renewed by Solomon, 1 kings, v. 12.

12 *But I will ſend a fire upon Teman, which ſhall devour the palaces of Bozrah.*] Teman and Bozrah were two principal cities of Idumea. This expreſſion imports their entire conqueſt and deſtruction, according to the predictions of ſeveral prophets. The ancient country of the Edomites was that afterwards called Arabia Petræa, from whence they were expelled by the Nabatheans, and never could recover their country, but were forced to ſettle themſelves in the ſouthern parts of Judea.

Commentary and Notes on Chapter I.

1 *Becauſe he burned the bones of the king of Edom into lime.*] When this inhuman action was committed is uncertain; ſome ſuppoſe it alludes to the action of the king of Moab, who offered up his ſon a ſacrifice on the wall, 2 Kings iii 2. But in that tranſaction it was not the king of Edom, but the prince of Moab who was burnt.

7 *That pant after the duſt of the earth on the head of the poor.*] Or, as the words might be better rendered, *Who tread down the heads of the poor into the duſt of the earth.*

8 *And they lay themſelves down upon clothes laid to pledge, by every altar,* &c.] This is to be underſtood of the feaſts that were made of part of their idolatrous ſacrifices, and were eaten in ſome apartments of their temples, according to the cuſtoms both of Jews and Gentiles. But the prophet does not only reprove them for partaking of things offered to idols, but likewiſe for making uſe of other men's furniture, left in their hands for a pledge, to increaſe the ſplendor of their idolatrous entertainments. This was another inſtance of their unmerciful diſpoſition, detaining pledges received from the poor.

9 *The height of the cedars,* &c.] The hyperbole here appears in its fulleſt ſtrength and beauty, and adds great dignity to the expreſſion.

11 *And I raiſed up of your ſons for prophets.*] I provided for you a ſucceſſion of prophets bred up in ſchools erected for that purpoſe, to be your conſtant inſtructors, and to whom you might have recourſe in any difficulty.

CHAP. III.

1 *The neceſſity of God's judgment againſt Iſrael:* 9 *The publication of it, with the cauſes thereof.*

HEAR this word that the Lord hath ſpoken againſt you, O children of Iſrael againſt the whole family which I brought up from the land of Egypt, ſaying.

2 You only have I known of all the families of the earth: therefore I will puniſh you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the foreſt when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a ſnare upon the earth where no gin *is* for him? ſhall *one* take up a ſnare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? ſhall there be evil in the city, and the Lord hath not done *it?*

7 Surely the Lord God will do nothing, but he revealeth his ſecret unto his ſervants the prophets.

8 The lion hath roared, who will not fear? the Lord God hath ſpoken, who can but propheſy?

9 ¶ Publiſh in the palaces at Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble yourſelves upon the mountains of Samaria, and behold the great tumults in the midſt thereof, and the oppreſſed in the midſt thereof.

10 For they know not to do right, ſaith the Lord, who ſtore up violence and robbery in their palaces.

11 Therefore thus ſaith the Lord God: An adverſary *There ſhall be* even round about the land: and he ſhall bring down thy ſtrength from thee, and thy palaces ſhall be ſpoiled.

12 Thus ſaith the Lord, As the ſhepherd taketh out of the mouth of the lion two legs, or a piece of an ear; ſo ſhall the children of Iſrael be taken out that dwell in Samaria, in the corner of a bed, and in Damaſcus *in* a couch.

13 Hear ye, and teſtify in the houſe of Jacob, ſaith the Lord God, the God of hoſts.

14 That in the day that I ſhall viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el, and the horns of the altars ſhall be cut of, and fall to the ground.

15 And I will ſmite the winter-houſe with the ſummer-houſe, and the houſes of ivory ſhall periſh, and the great houſes ſhall have an end, ſaith the Lord.

CHAP. IV.

1 *He reproveth Iſrael for oppreſſion,* 4 *for idolatry,* 6 *and for their incorrigibleneſs.*

HEAR this word, ye kine of Baſhan, that *are* in the mountains of Samaria, which oppreſs the poor, which cruſh the needy, which ſay to their maſters, Bring, and let us drink.

2 The Lord God hath ſworn by his holineſs, that lo the days ſhall come upon you, that he will take you away with hooks, and your poſterity with fiſh-hooks.

3 And ye ſhall go out at the breaches, every *cow at that which is* before her, and ye ſhall caſt *them* into the palace, ſaith the Lord.

4 ¶ Come to Beth-el and tranſgreſs, at Gilgal multiply tranſgreſſion; and bring your ſacrifices every morning, *and* your tythes after three years.

5 And offer a ſacrifice of thankſgiving, with leaven, and proclaim *and* publiſh the free offerings; for this liketh you, O ye children of Iſrael, ſaith the lord God.

6 ¶ And I alſo have given you cleanneſs of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, ſaith the Lord.

7 And alſo I have with-holden the rain from you, when *there were* yet three months to the harveſt, and I cauſed it to rain upon one city, and cauſed it not to rain upon another city, one piece was rained upon, and the piece whereupon it rained not, withered.

8 So two *or* three cities wandered unto one city, to

Commentary and Notes on Chapter III.

2 *You only have I known of all the families of the earth,* &c.] Your puniſhment ſhall be exemplary, becauſe you have ſinned againſt clearer light and higher obligations.

6 *Shall a trumpet be blown in the city, and the people not be afraid?* &c.] The ſounding of the trumpet was the ſignal of war, and conſequently could not be done without ſtriking terror into the inhabitans. And the warnings God gives his people by the prophets of the judgments hanging over their heads ought equally to affect them.

7 *Surely the Lord God will do nothing, but he revealeth his ſecret unto his ſervant the prophets.*] There was a ſucceſſion of prophets from Samuel to the captivity: the people commonly conſulted them upon extraordinary occaſions, and they gave them counſel and directions what was proper to be done. The want of this prophetical gift was greatly lamented in the times of the captivity.

9 *Publiſh in the palaces at Aſhdod, and in the palaces in the land of Egypt,* &c.] God calls upon the heathen to be witneſſes of his judgments upon his own people, that they may take warning thereby; particularly he gives notice to the Philiſtines and Egyptians, the inveterate enemies of the Jews, that they may aſſemble themſelves, and with pleaſure behold the ravages and oppreſſions which their inſulting adverſaries will bring upon the kingdom of Iſrael, whoſe capital city was Samaria.

12 *As the ſhepherd taketh out of the mouth of the lion,* &c.] The leaſt part ſaved would be a proof of its being torn, and conſequently the ſhepherd would not be anſwerable for it, Exodus. 22. 13.

14 *That in the day that I ſhall viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altar of Beth-el,* &c.] In the general deſtruction of the ten tribes, God's judgments ſhould be particularly viſible upon the places dedicated to idolatry, eſpecially Beth-el, the principal place of that kind.

15 *The houſes of ivory ſhall periſh,* &c.] We read that Ahab made him an houſe of ivory; that is, wainſcotted it with ivory: and it is probable, from this paſſage, that the great men followed his example in adorning their houſes in that coſtly manner.

Commentary and Notes on Chapter IV.

1 *Hear this word ye kine of Baſhan,* &c.] The luxury and inſolence of oppreſſors is often compared to the wantonneſs of full fed kine. Baſhan was remarkable for the richneſs of its paſtures, and its breed of cattle.

3 *Ye ſhall go out at the breaches*] Ye ſhall eſcape at the ſeveral breaches which ſhall be made in the walls of Samaria.

4 *Come to Beth-el and tranſgreſs,* &c.] A permiſſion ſpoken by way of ſarcaſm and irony, ſharply upbraiding them as incorrigible, and not to be reformed by all the reproofs and admonitions that have been given them.

6 *And I alſo have given you cleanneſs of teeth in all your cities,* &c.] Or, *For this cauſe, I have given you cleanneſs of teeth, in all your cities.* The famine I have ſent upon the cities and territories of Iſrael hath not brought you to a ſenſe of your ſins, or any ſincere purpoſes of amendment.

to drink water; but they were not ſatisfied; yet have ye not returned unto me, ſaith the Lord.

9 I have ſmitten you with blaſting and mildew; when your gardens, and your vineyards, and your fig-trees, and your olive-trees increaſed, the palmer-worm devoured *them*: yet have ye not returned unto me, ſaith the Lord.

10 I have ſent among you the peſtilence after the manner of Egypt: your young men have I ſlain with the ſword, and have taken away your horſes, and I have made the ſtink of your camps to come up unto your noſtrils: yet have ye not returned unto me, ſaith the Lord.

11 I have overthrown *ſome* of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning: yet have ye not returned unto me, ſaith the Lord.

12 Therefore thus will I do unto thee, O Iſrael; *and* becauſe I will do this unto thee, prepare to meet thy God, O Iſrael.

13 For lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkneſs, and treadeth upon the high places of the earth, the Lord, the God of hoſts *is* his name.

CHAP. V.

1 *A lamentation for Iſrael.* 4 *An exhortation to repentance.* 21 *God rejecteth their hypocritical ſervice.*

HEAR ye this word which I take up againſt you, *even* a lamentation, O houſe of Iſrael.

2 The virgin of Iſrael is fallen, ſhe ſhall no more riſe: ſhe is forſaken upon her land, *there is* none to raiſe her up.

3 For thus ſaith the Lord God; The city that went out *by* a thouſand, ſhall leave an hundred, and that which went forth *by* an hundred, ſhall leave ten to the houſe of Iſrael.

4 ¶ For thus ſaith the Lord unto the houſe of Iſrael, Seek ye me, and ye ſhall live.

5 But ſeek not Beth-el nor enter in Gilgal, and paſs not to Beer-ſheba: for Gilgal ſhall ſurely go into captivity, and Beth-el ſhall come to nought.

6 Seek the Lord, and ye ſhall live; leſt he break out like fire in the houſe of Joſeph, and devour it, and *there be* none to quench *it* in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteouſneſs in the earth.

8 *Seek him* that maketh the ſeven ſtars and Orion, and turneth the ſhadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the ſea, and poureth them out upon the face of the earth: The Lord *is* his name:

9 That ſtrengtheneth the ſpoiled againſt the ſtrong, ſo that the ſpoiled ſhall come againſt the fortreſs.

10 They hate him that rebuketh in the gate, and they abhor him that ſpeaketh uprightly.

11 Foraſmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat; ye have built houſes of hewn ſtone, but ye ſhall not dwell in them; ye have planted pleaſant vine-yards, but ye ſhall not drink wine of them.

12 For I know your manifold tranſgreſſions, and your mighty ſins: they afflict the juſt, they take a bribe, and they turn aſide the poor in the gate *from their right*.

13 Therefore the prudent ſhall keep ſilence in that time: for it *is* an evil time.

14 Seek good, and not evil; that ye may live: and ſo the Lord the God of hoſts ſhall be with you, as ye have ſpoken.

15 Hate the evil, and love the good, and eſtabliſh judgment in the gate: it may be that the Lord God of hoſts will be gracious unto the remnant of Joſeph.

16 Therefore the Lord, the God of hoſts, the Lord ſaith thus; Wailing *ſhall be* in all ſtreets; and they ſhall ſay in all the highways, Alas! Alas! and they ſhall call the huſbandman to mourning; and ſuch as are ſkilful of lamentation, to wailing.

17 And in all vineyards *ſhall be* wailing: for I will paſs through thee, ſaith the Lord.

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10 *I have made the ſtink of your camps to come up unto your noſtrils.*] When diſeaſes ſpread in their camps, the noiſome ſmell of the carcaſes produced a peſtilence. *Lowth.*

11 *And ye were as a fire-brand plucked out of the burning*, &c.] Thoſe that remained very narrowly eſcaped. A proverbial expreſſion uſed both by ſacred and profane authors, to ſignify a narrow eſcape out of an imminent danger.

12 *And becauſe I will do this unto thee, prepare to meet thy God.*] Expect that the Almighty will come to take full vengeance upon thee, and conſider whether thou art able to contend with him. Or the phraſe may import the neceſſity of humiliation and repentance, in order to avert his anger before it be too late, and he actually breaks forth upon the tranſgreſſors.

Commentary and Notes on Chapter V.

2 *The virgin of Iſrael is fallen, ſhe ſhall no more riſe*, &c.] She that was never conquered by any is fallen from her glory, and ſhall never be reſtored to her former ſtate, as a kingdom or nation.

3 *The city that went out by a thouſand, ſhall leave an hundred*, &c.] A city which was able to furniſh out a thouſand men for war ſhall have only an hundred of them left. Only one in ten of them ſhall eſcape the ſword and other chances of war.

5 *And paſs not to Beer-ſheba.*] A place remarkable for being the dwelling of Abraham, and his planting a grove there for the worſhip of God: probably the grove ſtill continued, and was abuſed to idolatry. Beerſheba formerly belonged to Judah, but ſeems to have been taken from it by ſome of the kings of Iſrael.

7 *That turn judgment into wormwood.*] That pervert the law, which was deſigned to protect the innocent, and under colour of it exerciſe the greateſt oppreſſion.

8 *Seek him that maketh the ſeven ſtars and Orion.*] Theſe and other conſtellations were thought to have a great influence upon the ſeaſons; and thence their riſing and ſetting uſed to be carefully obſerved by huſbandmen and ſhepherds; whoſe employments lying abroad in the fields, made them more obſervant of the heavenly appearances; this conſequently is an inſtance of Providence very proper to be mentioned by a perſon of Amos's profeſſion.

Turneth the ſhadow of death into the morning, and maketh the day dark with night.] The viciſſitudes of day and night, and the lights iſſuing out of darkneſs, are juſt matter of admiration, and would aſtoniſh a rational being, did not the conſtant return of them leſſen the wonder. Pindar has a paſſage to the ſame purpoſe, which may be thus tranſlated:

> Almighty God creates the light,
> And makes it ſpring from darkeſt night;
> And when he covers o'er the day,
> The darkneſs chaſes light away.

10 *They hate him that rebuketh in the gate*, &c.] The oppreſſors of the poor hate thoſe magiſtrates that would puniſh the injurious, and do right to the oppreſſed. It was the cuſtom for judges to execute their office ſitting in the gates of the cities.

15 *It may be that the Lord God of hoſts will be gracious unto the remnant of Joſeph.*] Your caſe is not ſo deſperate, but repentance may avert the judgments of the Almighty, and he may yet be gracious to the ſmall remnant of the ten tribes, after thoſe grievous invaſions wherewith the kings of Aſſyria hath laid the land deſolate.

18 Wo unto you that deſire the day of the Lord! to what end *is* it for you? the day of the Lord *is* darkneſs, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the houſe and leaned his hand on the wall, and a ſerpent bit him.

20 *Shall* not the day of the Lord *be* darkneſs, and not light? even very dark, and no brightneſs in it?

21 ¶ I hate, I deſpiſe your feaſt-days, and I will not ſmell in your ſolemn aſſemblies.

22 Though ye offer me burnt-offerings and your meat-offerings, I will not accept *them*: neither will I regard the peace-offerings of your fat beaſts.

23 Take thou away from me the noiſe of thy ſongs: for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteouſneſs as a mighty ſtream.

25 Have ye offered unto me ſacrifices and offerings in the wilderneſs forty years, O houſe of Iſrael.

26 But ye have born the tabernacle of your Moloch, and Chiun your images, the ſtar of your god, which ye made to yourſelves.

27 Therefore will I cauſe you to go into captivity beyond Damaſcus, ſaith the Lord, whoſe name is the God of hoſts.

CHAP. VI.

1 *The wantonneſs of Iſrael,* 7 *ſhall be plagued with deſolation,* 12 *and their incorrigibleneſs.*

WO to them *that are* at eaſe in Zion, and truſt in the mountain of Samaria, *which are* named chief of the nations, to whom the houſe of Iſrael came.

2 Paſs ye unto Calneh, and ſee; and from thence go ye to Hamath the great: then go down to Gath of the Philiſtines: *be they* better than theſe kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cauſe the ſeat of violence to come near;

4 That lie upon beds of Ivory, and ſtretch themſelves upon their couches, and eat the lambs out of the flock, and the calves out of the midſt of the ſtall;

5 That chant to the ſound of the viol, *and* invent to themſelves inſtruments of muſick, like David;

6 That drink wine in bowls, and anoint themſelves with the chief ointments: but they are not grieved for the affliction of Joſeph.

7 ¶ Therefore now ſhall they go captive, with the firſt that go captive, and the banquet of them that ſtretched themſelves, ſhall be removed.

8 The Lord God hath ſworn by himſelf, ſaith the Lord God of hoſts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

9 And it ſhall come to paſs, if there remain ten men in one houſe, that they ſhall die.

10 And a man's uncle ſhall take him up, and he that burneth him, to bring out the bones out of the houſe, and ſhall ſay unto him that *is* by the ſides of the houſe, *Is there* yet *any* with thee? and he ſhall ſay, No: then ſhall he ſay, Hold thy tongue, for we may not make mention of the name of the Lord.

11 For behold, the Lord commandeth, and he will ſmite the great houſe with breaches, and the little houſe with clefts.

12 ¶ Shall horſes run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteouſneſs into hemlock.

13 Ye which rejoice in a thing of naught, which ſay, have we not taken to us horns by our own ſtrength.

14 But behold, I will raiſe up againſt you a nation, O houſe of Iſrael, ſaith the Lord, the God of hoſts; and they ſhall afflict you from the entering in of Hamath unto the river of the wilderneſs.

CHAP.

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18 *Wo unto you that deſire the day of the Lord.*] Infidels made a mock of the words of the prophets, when they told them *the day of the Lord was at hand:* and from a principle of unbelief expreſſed their deſire of ſeeing this day, that they might be convinced of the truth of ſuch predictions by occular demonſtration.

To what end is it for you? the day of the Lord is darkneſs and not light.] To what purpoſe ſhould you deſire to ſee the day of the Lord? It will certainly be a very uncomfortable time, when evils ſhall ſucceed each other ſo faſt, that he who endeavours to avoid one, ſhall fall into another.

26 *But ye have born the tabernacle of your Moloch, and Chiun your images.*] Your anceſtors want of true devotion towards me appears from hence, that they were ſo prone to continue in thoſe idolatrous practices they had learned in Egypt; to which they added the worſhip of the idols they ſaw in the countries through which they travelled. *The tabernacle of Moloch* was a ſhrine, containing the image of that deity. Moloch is often mentioned in ſcripture, as the idol to which they offered their children; and it is probable, that the Iſraelites were addicted to this worſhip in the wilderneſs, becauſe it is ſo ſeverely prohibited by Moſes. *Chiun* is generally ſuppoſed to be the ſame with Saturn. The ſame idol was called Remphan, or Rephan by the Egyptians.

The ſtar of your God, &c.] As the heathen had images that repreſented the heavenly bodies, ſo the idol Chiun repreſented the planet Saturn, as Moloch did the ſun.

Commentary and Notes on Chapter VI.

1 *Wo to them that are at eaſe in Zion,* &c,] Or, as the margin has it, *are ſecure in Zion:* that is, thoſe who live fearleſs of God's judgments, and reſolve to indulge themſelves in their voluptuouſneſs, notwithſtanding the evident tokens of the diſpleaſure of the Almighty againſt the whole nation, both Judah and Iſrael.

2 *Paſs ye unto Calneh and ſee,* &c.] Calneh was a town in the land of Shinai or the territory of Babylon.

4 *That lie upon beds of ivory,* &c.] This and the two following verſes are an elegant deſcription of all the ill uſes men too often make of a plentiful fortune. It excludes all reflection, renders them void of compaſſion towards thoſe that are in miſery, and to regard nothing but the preſent gratification of their ſenſes.

6 *Are not grieved for the affliction of Joſeph.*] They do not humble themſelves under the afflicting hand of the Almighty, nor lay to heart the miſeries the divine judgments have brought upon the kingdom of Iſrael, called by the name of Joſeph. The words allude to the ſufferings of Joſeph, when he was ſold by his brethren into Egypt.

8 *I abhor the excellency of Jacob, and hate his palaces,* &c.] Whatever the kingdoms of Iſrael and Judah value themſelves for is hateful to me, as having been abuſed by them, and made inſtrumental in diſhonouring me. If we underſtand this of Iſrael, the ten tribes valued themſelve as being the moſt powerful kingdom. If we ſuppoſe the words comprehend Judah, they valued themſelves for having the temple ſituated in their territories, where God had placed his name; and is by the Pſalmiſt called the honour and excellency of Jacob.

10 *He that burneth him.*] It does not appear that the ancient Jews burnt dead bodies, ſee Chron. xvi. 14. unleſs perhaps during a peſtilence, as the caſe was here, to prevent the ſpreading of the infection. The Septuagint has nothing of *burning*.

Hold thy tongue, &c.] It is in vain to implore the aſſiſtance of God in our afflictions. An expreſſion indicating deſpair, as well as impenitency.

14 *From the entering in of Hamath to the,* &c.] That is from one end of the land to the other; Hamath was the northern boundary, and the river of the wilderneſs, the Nile.

CHAP. VII.

1 *The judgment of the graſhoppers,* 4 *and of the fire, are diverted by the prayer of Amos.* 7 *By the wall of a plumb-line is ſignified the rejection of Iſrael.*

THUS hath the Lord God ſhewed unto me, and behold, he formed graſhoppers in the beginning of the ſhooting up of the latter growth, and lo, *it was* the latter growth, after the king's mowings.

2 And it came to paſs, *that* when they had made an end of eating the graſs of the land, then I ſaid, O Lord God, forgive, I beſeech thee; by whom ſhall Jacob ariſe? for he *is* ſmall.

3 The Lord repented for this: It ſhall not be, ſaith the Lord.

4 Thus hath the Lord God ſhewed unto me, and behold, the Lord God called to contend by fire, and it devoured the great deep and did eat up a part.

5 Then ſaid I, O Lord God, ceaſe, I beſeech thee; by whom ſhall Jacob ariſe? for he *is* ſmall.

6 The Lord repented for this: This alſo ſhall not be, ſaith the Lord God.

7 ¶ Thus he ſhewed me, and behold, the Lord ſtood upon a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the Lord ſaid unto me, Amos, what ſeeſt thou? and I ſaid, A plumb-line. Then ſaid the Lord, Behold, I will ſet a plumb-line in the midſt of my people Iſrael, I will not again paſs by them any more.

9 And the high places of Iſaac ſhall be deſolate, and the ſanctuaries of Iſrael ſhall be laid waſte; and I will riſe againſt the houſe of Jeroboam with the ſword.

10 ¶ Then Amaziah the prieſt of Bethel ſent to Jeroboam king of Iſrael, ſaying, Amos hath conſpired againſt thee in the midſt of the houſe of Iſrael: the land is not able to bear all his words.

11 For thus Amos ſaith, Jeroboam ſhall die by the ſword, and Iſrael ſhall ſurely be led away captive out of their own land.

12 Alſo Amaziah ſaid unto Amos, O thou ſeer, go flee thee away into the land of Judah, and there eat bread, and propheſy there.

13 But propheſy not again any more at Beth-el: for it *is* the king's chapel, and it *is* the king's court.

14 Then anſwered Amos, and ſaid to Amaziah, I *was* no prophet, neither *was* I a prophet's ſon; but I *was* an herdman, and a gatherer of ſycamore-fruit.

15 And the Lord took me as I followed the flock, and the Lord ſaid unto me, Go, propheſy unto my people Iſrael.

16 ¶ Now therefore hear thou the word of the Lord: thou ſayeſt, Propheſy not againſt Iſrael, and drop not *thy word* againſt the houſe of Iſaac.

17 Therefore thus ſaith the Lord, Thy wife ſhall be an harlot in the city, and thy ſons and thy daughters ſhall fall by the ſword, and thy land ſhall be divided by line: and thou ſhalt die in a polluted land, and Iſrael ſhall ſurely go into captivity forth of his land.

CHAP. VIII.

1 *By a baſket of ſummer-fruit, is ſhewed Iſrael's end.* 11 *A famine of the word threatened.*

THUS hath the Lord God ſhewed unto me, and behold, a baſket of ſummer-fruit.

2 And he ſaid, Amos, what ſeeſt thou? and I ſaid, a baſket of ſummer-fruit. Then ſaid the Lord unto me, The end is come upon my people of Iſrael, I will not again paſs by them any more.

3 And the ſongs of the temple ſhall be howlings in that day, ſaith the Lord God; *there ſhall be* many dead bodies in every place, they ſhall caſt *them* forth with ſilence.

4 ¶ Hear this, O ye that ſwallow up the needy, even to make the poor of the land to fail.

5 Saying, When will the new-moon be gone, that we may ſell corn? and the ſabbath that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great, and falſifying the balance by deceit?

6 That we may buy the poor for ſilver and the needy for a pair of ſhoes: *yea*, and ſell the refuſe of the wheat?

7 The

Commentary and Notes on Chapter VII.

1 *He formed graſhoppers in the beginning of the ſhooting up of the latter growth*, &c.) Moſt commentators ſuppoſe this viſion to denote the invaſion of Pul king of Aſſyria, mentioned 2 Kings xv. 19 But this and the following calamities may as probably relate to thoſe tumults and commotions which happened after Jeroboam's death, during an anarchy which laſted eleven years, from that time till his ſon's ſettlement on the throne. This was *cutting Iſrael ſhort*, after the kingdom had begun to flouriſh under the proſperous reign of Jeroboam; and therefore might be very appoſitely repreſented by the graſhoppers devouring the latter, or ſecond growth of the graſs.

2 *By whom ſhall Jacob ariſe? for he is ſmall*) If thou ſuffereſt theſe calamities to proceed to extremity, by what means ſhall the ſmall remainder of the riches and ſtrength of the kingdom be reſcued from utter deſtruction?

3 *The Lord repented for this*, &c.) The Lord was pleaſed to hearken to my earneſt ſupplication, and to promiſe that the judgment threatened ſhould not prove the utter deſtruction of the whole kingdom.

4 *The Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.*) This repreſents a ſorer judgment than the former, and in the opinion of moſt expoſitors, denotes the invaſion of Tiglah Pileſer, king of Aſſyria, who carried away great part of Iſrael captive; and therefore was properly repreſented by a raging fire, which conſumed the ſea, by turning the water into vapours, and then devoured a great part of the land.

7 *The Lord ſtood upon a wall made by a plumb-line*) God's judgments are ſometimes repreſented by a line and plummet, to denote that they are meaſured out by the exacteſt rules of juſtice.

9 *And the high-places of Iſaac ſhall be deſolate*, &c) The place and grove at Beerſheba where Iſaac dwelt, and built an altar. This place the Iſraelites afterwards abuſed to idolatry.

13 *For it is the king's chapel, and it is the king's court.*) Beth-el is the place where the king performs his religious worſhip in perſon, and often reſides there in his court, that he may the better attend upon the ſervice performed there.

14 *I was no prophet, neither was I a prophet's ſon*, &c.) I was not a prophet by profeſſion, nor bred up in the ſchools of the prophet, as thoſe uſually were who took that office upon them.

17 *And thou ſhalt die in a polluted land*, &c.) Thou ſhalt be carried captive out of thine own country, and die in a land were the inhabitants are idolaters, and where it will be impoſſible to converſe without commiting legal pollutions.

Commentary and Notes on Chapter VIII.

1 *Behold a baſket of ſummer-fruit*, &c.) The baſket of ripe ſummer-fruit, which the prophet ſaw in a viſion, was to denote, that the ſins of Iſrael were now ripe for judgment: as the time of a judgment is in other parts of ſcripture expreſſed by a harveſt or vintage.

7 The Lord hath ſworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it ſhall riſe up wholly as a flood; and it ſhall be caſt out and drowned, as *by* the flood of Egypt.

9 And it ſhall come to paſs in that day, ſaith the Lord God, that I will cauſe the ſun to go down at noon, and I will darken the earth in the clear day.

10 And I will turn your feaſts into mourning, and all your ſongs into lamentation, and I will bring up ſackcloth upon all loins, and baldneſs upon every head: and I will make it as the mourning of an only *ſon*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, ſaith the Lord God, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the words of the Lord.

12 And they ſhall wander from ſea to ſea, and from the north even to the eaſt, they ſhall run to and fro to ſeek the word of the Lord, and ſhall not find *it*.

13 In that day ſhall the fair virgins and young men faint for thirſt.

14 They that ſware by the ſin of Samaria, and ſay, Thy God, O Dan, liveth, and the manner of Beer-ſheba liveth; even they ſhall fall, and never riſe up again.

CHAP. IX.

1 *The certainty of the deſolation.* 11 *The reſtoring of the tabernacle of David.*

I Saw the Lord ſtanding upon the altar, and he ſaid, Smite the lintel of the door, that the poſts may ſhake: and cut them in the head all of them: and I will ſlay the laſt of them with the ſword: he that fleeth of them, ſhall not flee away: and he that eſcapeth of them ſhall not be delivered.

2 Though they dig into hell, thence ſhall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themſelves in the top of Carmel, I will ſearch and take them out thence; and though they be hid from my ſight in the bottom of the ſea, thence will I command the ſerpent, and he ſhall bite them:

4 And though they go into captivity before their enemies, thence will I command the ſword, and it ſhall ſlay them: and I will ſet mine eyes upon them for evil, and not for good.

5 And the Lord God of hoſts *is* he that toucheth the land, and it ſhall melt, and all that dwell therein ſhall mourn, and it ſhall riſe up wholly like a flood, and ſhall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his ſtories in the heaven, and hath founded his troop in the earth, he that calleth for the waters of the ſea, and poureth them out upon the face of the earth: the Lord *is* his name.

7 *Are* ye not as children of the Ethiopians unto me, O children of Iſrael? ſaith the Lord. Have not I brought up Iſrael out of the land of Egypt? and the Philiſtines from Caphtor, and the Aſſyrians from Kir?

8 Behold, the eyes of the Lord God *are* upon the ſinful kingdom, and I will deſtroy it from off the face of the earth: ſaving that I will not utterly deſtroy the houſe of Jacob, ſaith the Lord.

9 For lo, I will command, and I will ſift the houſe of Iſrael among all nation, like as *corn* is ſifted in a ſieve, yet ſhall not the leaſt grain fall upon the earth.

10 All the ſinners of my people ſhall die by the ſword, which ſay, The evil ſhall not overtake nor prevent us.

11 ¶ In that day will I raiſe up the tabernacle of David that is fallen, and cloſe up the breaches thereof, and I will raiſe up his ruins, and I will build it as in the days of old:

12 That they may poſſeſs the remnant of Edom, and of all the heathen, which are called by my name, ſaith the Lord that doeth this.

13 Behold,

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8 *By the flood of Egypt.*] Rather, *by the river of Egypt;* the land ſhall be ſwallowed up as Egypt is by the inundation of the Nile.

9 *I will cauſe the ſun to go down at noon, and I will darken the earth in the clear day.*] Times of calamity are expreſſed by the failing of the light of the ſun, and the day's being overſpread with darkneſs. But archbiſhop Uſher hath obſerved, that about eleven years after the time when Amos propheſied, there were two great eclipſes of the ſun, one of the feaſt of tabernacles, the other ſome time before the paſſover. So that the text may probably be underſtood of that darkneſs; which was doubtleſs conſidered as ominous.

14 *They that ſware by the ſin of Samaria.*] The calf ſet up at Beth-el by Jeroboam, who thereby committed a great ſin, and introduced idolatry into the kingdom.

And the manner of Beer-ſheba liveth, &c.] That is, the god or idol worſhipped at Beer-ſheba.

Commentary and Notes on Chapter IX.

1 *I ſaw the Lord ſtanding upon the altar,* &c.] The altar here meant ſeems to be that at Beth-el; and God's ſtanding upon the altar denotes, the deſtruction of idolaters themſelves, as ſo many victims ſlain to atone the divine vengeance. This appearance of the Almighty was by a viſible light, generally called the Shechinah by Jewiſh writers.

2 *Though they dig into hell, thence ſhall mine hand take them,* &c.] Though they hide themſelves in the deepeſt holes or caverns of the earth, or take refuge in the higheſt fortreſſes, they ſhall not eſcape my vengeance.

6 *It is he that buildeth his ſtories in the heaven,* &c.] An awful deſcription of God's irreſiſtible power, diſcovering itſelf in the works of creation, particularly in his appointing ſeveral regions of the air as ſo many apartments that lead to the higheſt heavens, the ſeat of his own glory.

7 *Are ye not as children of the Ethiopians to me,* &c.] Are ye not under a curſe as the Ethiopians, the poſterity of Ham were, by reaſon of the multitude of your ſins and apoſtacies.

8 *I will not utterly deſtroy the houſe of Jacob.*] God ſtill promiſes to preſerve a remnant in the midſt of his heavieſt judgments, that he may perform to them the promiſes made to their fathers.

11 *In that day will I raiſe up the tabernacle of David which is fallen down.*) In the latter days I will reſtore the kingdom to the houſe and family of David, in the perſon of the Meſſiah, ſo often ſtiled in the prophets, the ſeed or offspring of David, and known by that title among the Jews, at the time of our Saviour's appearance. And as that family had been for ſeveral years reduced to a mean and obſcure condition, it ſhall then recover its antient ſplendor and dignity.

13 Behold, the days come, ſaith the Lord, that the plowman ſhall overtake the reaper, and the treader of grapes, him that ſoweth ſeed; and the mountains ſhall drop ſweet wine, and all the hills ſhall melt.

14 And I will bring again the captivity of my people of Iſrael, and they ſhall build the waſte cities, and inhabit *them*: and they ſhall plant vineyards, and drink the wine thereof; they ſhall alſo make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they ſhall no more be pulled up out of their land which I have given them, ſaith the Lord thy God.

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13 *Behold, the days come, that the plowman ſhall overtake the reaper,* &c.] This and the following verſes relate to the happy ſtate of the millennium, which may be ſuppoſed to begin on the reſtoration of the Jews to their own country; when there ſhall be ſuch an increaſe of the fruits of the earth, that, as ſoon as the harveſt is over, it will be time to plow for the next year, which was not uſual in thoſe hot countries, where the corn was ripe early in the ſummer, namely in the month of May, or June at fartheſt.

14 *And I will bring again the captivity of Iſrael,* &c.] I will reſtore them to their own country, and ſettle them in the land I gave to their fathers.

OBADIAH.

OBADIAH.

The ARGUMENT.

This prophecy is partly an invective againſt the cruelty of the Edomites, *who mocked and derided the children of* Iſrael, *as they paſſed into captivity, and, with other enemies their confederates, invaded and oppreſſed theſe poor ſtrangers, and divided the ſpoil among them; and partly a prediction of the deliverance and ſalvation of* Iſrael, *and of the victory and triumph of the whole church over her enemies.*

The time when this prophecy was delivered is wholly uncertain. The Hebrews *believe that this prophet was the governor of* Ahab's *houſe, mentioned in the firſt book of* Kings, *who hid and ſupported an hundred prophets of the Lord, when* Jezebel *endeavoured to deſtroy them with their brethren. Some ſay he was that* Obadiah *whom* Joſiah *made overſeer of the works of the temple. But moſt writers are of opinion, that he was cotemporary with* Hoſea, Amos, *and* Joel.

1 *The deſtruction of Edom,* 3 *for their pride.* 10 *and wrong unto Jacob.*

THE viſion of Obadiah. Thus ſaith the Lord God, concerning Edom, we have heard a rumour from the Lord, and an ambaſſador is ſent among the heathen, Ariſe ye, and let us riſe up againſt her in battle.

2 Behold, I have made thee ſmall among the heathen: thou art greatly deſpiſed.

3 ¶ The pride of thine heart hath deceived thee: thou that dwelleſt in the clefts of the rock, whoſe habitation *is* high, that ſaith in his heart, Who ſhall bring me down to the ground?

4 Though thou exalt *thyſelf* as the eagle, and though thou ſet thy neſt among the ſtars, thence will I bring thee down, ſaith the Lord.

5 If thieves came to thee, if robbers by night (how art thou cut off!) would they not have ſtolen till they had enough! if the grape-gatherers came to thee, would they not leave *ſome* grapes?

6 How are *the things* of Eſau ſearched out? *how* are his hidden things ſought up!

7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed againſt thee; *they that eat* thy bread have laid a wound under thee: *there is* none underſtanding in him.

8 Shall I not in that day, ſaith the Lord, even deſtroy the wiſe *men* out of Edom, and underſtanding out of the mount of Eſau?

9 And thy mighty men, O Teman, ſhall be diſmayed: to the end that every one of the mount of Eſau may be cut off by ſlaughter.

10 ¶ For *thy* violence againſt thy brother Jacob, ſhame ſhall cover thee, and thou ſhalt be cut off for ever.

11 In the day that thou ſtoodeſt on the other ſide, in the day that the ſtrangers carried away captive his forces, and foreigners entered into his gates, and caſt lots upon Jeruſalem, even thou *waſt* as one of them.

12 But thou ſhouldeſt not have looked on the day of thy brother, in the day that he became a ſtranger: neither ſhouldſt thou have rejoiced over the children of Judah in the day of their deſtruction; neither ſhouldſt thou have ſpoken proudly in the day of diſtreſs.

13 Thou ſhouldſt not have entered into the gate of

Commentary & Notes on the Prophecy of Obadiah.

1 *We have heard a rumour from the Lord, and an ambaſſador is ſent among the heathen.*] The prophets ſometimes repreſent the Almighty as ſummoning armies, and ſetting them in array of battle againſt thoſe people he purpoſes to deſtroy. And here, according to the cuſtom of earthly princes, he is deſcribed as ſending ambaſſadors to invite the nations to join in a confederacy againſt the Idumeans.

3 *In the clefts of the rock.*] St. Jerom obſerves that the Edomites dwelt in caves dug out of the rocks.

of my people in the day of their calamity; yea, thou ſhouldeſt not have looked on their affliction in the day of their calamity, nor have laid *hands* on their ſubſtance in the day of their calamity.

14 Neither ſhouldſt thou have ſtood in the croſs way to cut off thoſe of his that did eſcape; neither ſhouldſt thou have delivered up thoſe of his that did remain in the day of diſtreſs.

15 For the day of the Lord is near upon all the heathen: as thou haſt done, it ſhall be done unto thee, thy reward ſhall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *ſo* ſhall all the heathen drink continually, yea, they ſhall drink, and they ſhall ſwallow down, and they ſhall be as though they had not been.

17 ¶ But upon mount Zion ſhall be deliverance, and there ſhall be holineſs, and the houſe of Jacob ſhall poſſeſs their poſſeſſions.

18 And the houſe of Jacob ſhall be a fire, and the houſe of Joſeph a flame, and the houſe of Eſau for ſtubble, and they ſhall kindle in them, and devour them, and there ſhall not be *any* remaining of the houſe of Eſau; for the Lord hath ſpoken *it*.

19 And *they of* the ſouth ſhall poſſeſs the mount of Eſau; and *they of* the plain, the Philiſtines: and they ſhall poſſeſs the fields of Ephraim, and the fields of Samaria, and Benjamin *ſhall poſſeſs* Gilead.

20 And the captivity of this hoſt of the children of Iſrael *ſhall poſſeſs* that of the Canaanites, *even* unto Zarephath; and the captivity of Jeruſalem which *is* in Sepharad, ſhall poſſeſs the cities of the ſouth.

21 And ſaviours ſhall come upon mount Zion, to judge the mount of Eſau, and the kingdoms ſhall be the Lords.

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20 *And the captivity of Jeruſalem, which is in Sepharad, ſhall poſſeſs the cities of the ſouth*] In the former part of this verſe the prophet mentioned the re-ſettlement of the ten tribes after their reſtoration; here he mentions that of Judah, under the name of Jeruſalem. But commentators are not agreed with regard to the meaning of the word *Sepharad.* Some take it to be the name of part of the country of Edom, and ſuppoſe that the prophet intended to ſignify, that the Jews who where captives of Edom ſhould poſſeſs thoſe cities of the ſouth that lay near that country. And others that they ſhould poſſeſs the country called Sepharad, which literally implies a border; and therefore may denote that part of Arabia which borders on the ſouth of Judea, or the *cities of the ſouth*, here mentioned.

21 *And ſaviours ſhall come upon mount Zion, to judge the mount of Eſau.*] That is, the preachers of ſalvation ſhall publiſh the glad tidings of ſalvation from the holy mount of Zion, and endeavour to convert all unbelievers and *aliens to the common-wealth of Iſrael.*

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J O N A H.

The ARGUMENT.

The Prophecy of Jonah *was directed to the* Ninevites, *and relates how that prophet was commanded by God to go to* Nineveh, *but diſobediently attempting a voyage to* Tarſhiſh, *was diſcovered by a ſudden tempeſt ariſing, caſt into the ſea, and ſwallowed by a whale; which, after lodging him three days and three nights in its Belly, threw him on the ſhore. The prophet being now ſenſible of his former danger, and miraculous deliverance, ſet out on his journey to* Nineveh, *the metropolis of* Syria; *and, on his arrival, performed his commiſſion, by boldly ſhewing the people their former ſins and miſcarriages, and proclaiming their ſudden overthrow, except they repented. Upon which the whole city, by prayer, faſting, and humbling themſelves, happily averted the divine vengeance, and eſcaped the threatened ruin.*

Jonah *was the ſon of* Amittai *of* Gath-hepher, *near* Dio-Cæſaria, *of the tribe of* Zebulun, *in* Galilee, *and therefore the obſervation of the* Phariſees, *namely, that out of Galilee* ariſeth no prophet, *was abſolutely falſe. He began to prophecy in the reign of* Joaſh, *the father of* Jeroboam *king of* Iſrael, *and of* Ahaziah, *or* Azariah, *king of* Judah, *and ſeems to be the moſt ancient of all the prophets. The hiſtory related in this prophecy, came to paſs in the days of* Pul, *the father of* Sardanapalus *king of* Nineveh, *who was invited by* Menahim, *and came into the kingdom of* Iſrael *with an army in the time of the prophet* Hoſea.

CHAP. I.

1 *Jonah ſent to Nineveh, is thrown into the ſea,* 17 *and ſwallowed by a fiſh.*

NOW the word of the Lord came unto Jonah the ſon of Amittai, ſaying.

2 Ariſe, go to Nineveh that great city, and cry againſt it; for their wickedneſs is come up before me.

3 But Jonah roſe up to flee unto Tarſhiſh from the preſence of the Lord, and went down to Joppa: and he found a ſhip going to Tarſhiſh: ſo he paid the fare thereof, and went down into it to go with them unto Tarſhiſh from the preſence of the Lord.

4 ¶ But the Lord ſent out a great wind into the ſea, and there was a mighty tempeſt in the ſea, ſo that the ſhip was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and caſt forth the wares that *were* in the ſhip into the ſea, to lighten it of them. But Jonah was gone down into the ſides of the ſhip; and he lay, and was faſt aſleep.

6 So the ſhip-maſter came to him and ſaid unto him, What meaneſt thou O ſleeper? ariſe, call upon thy God, if ſo be that God will think upon us, that we periſh not.

7 And they ſaid every one to his fellow, Come, and let us caſt lots, that we may know for whoſe cauſe this evil *is* upon us. So they caſt lots, and the lot fell upon Jonah.

Commentary and Notes on Chapter I.

2 *Their wickedneſs is come up before me.*] Septuagint reads, *The cry of their wickedneſs;* hence heinous offences are called *crying ſins.*

3 *But Jonah roſe up to flee unto Tarſhiſh from the preſence of the Lord,* &c.] He might think, that the internal impulſe of the prophets might not exert itſelf in any other place than the land of Judea; or he might flee from his country by a ſudden fear. But however this be, it is ſufficiently evident from ſeveral paſſages in this prophecy, that Jonah acknowledged the omnipreſence of God.

5 *Then the mariners were afraid, and cried every man unto his god,* &c.] They invoked their ſeveral idols, as being heathens, and ignorant of the true God.

7 *Come, and let us caſt lots,* &c.] This was the uſual method of referring things to the appointment or diſcovery of providence.

8 Then ſaid they unto him, Tell us, we pray thee, for whoſe cauſe this evil *is* upon us: what *is* thine occupation? and whence comeſt thou? what *is* thy country? and of what people *art* thou?

9 And he ſaid unto them, I *am* an Hebrew: and I fear the Lord the God of heaven, which hath made the ſea and the dry land.

10 Then were the men exceedingly afraid, and ſaid unto him, Why haſt thou done this? (for the men knew that he fled from the preſence of the Lord, becauſe he had told them.)

11 ¶ Then ſaid they unto him, What ſhall we do unto thee, that the ſea may be calm unto us? for the ſea wrought, and was tempeſtuous.

12 And he ſaid unto them, Take me up, and caſt me forth into the ſea; ſo ſhall the ſea be calm unto you; for I know that for my ſake this great tempeſt *is* upon you.

13 Nevertheleſs, the men rowed hard to bring *it* to the land; but they could not: for the ſea wrought, and was tempeſtuous againſt them.

14 Wherefore they cried unto the Lord, and ſaid, We beſeech thee, O Lord, we beſeech thee, let us not periſh for this man's life, and lay not upon us innocent blood; for thou, O Lord, haſt done as it pleaſeth thee.

15 So they took up Jonah, and caſt him forth into the ſea: and the ſea ceaſed from her raging.

16 Then the men feared the Lord exceedingly, and offered a ſacrifice unto the Lord, and made vows.

17 Now the Lord had prepared a great fiſh to ſwallow up Jonah. And Jonah was in the belly of the fiſh three days and three nights.

CHAP. II.

1 *Jonah's prayer.* 10 *He is delivered from the fiſh.*

THEN Jonah prayed unto the Lord his God out of the fiſh's belly.

2 And ſaid, I cried by reaſon of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, *and* thou heardeſt my voice.

3 For thou hadſt caſt me into the deep, in the midſt of the ſeas; and the floods compaſſed me about: all thy billows and thy waves paſſed over me.

4 Then I ſaid, I am caſt out of thy ſight; yet I will look again toward thy holy temple.

5 The waters compaſſed me about *even* to the ſoul; the depth cloſed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains: the earth with her bars *was* about me for ever: yet haſt thou brought up my life from corruption, O Lord my God.

7 When my ſoul fainted within me, I remembered the Lord: and my prayer came in unto thee, into thine holy temple.

8 They that obſerve lying vanities, forſake their own mercy.

9 But I will ſacrifice unto thee with the voice of thankſgiving; I will pay *that* that I have vowed. Salvation *is* of the Lord.

10 ¶ And the Lord ſpake unto the fiſh, and it vomited out Jonah upon the dry land.

CHAP. III.

1 *Jonah ſent again, preacheth to the Ninevites.* 5 *Upon their repentance.* 10 *God repenteth.*

AND the word of the Lord came unto Jonah the ſecond time, ſaying,

2 Ariſe, go unto Nineveh that great city, and preach unto it the preaching that I bid thee.

3 So Jonah aroſe, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and ſaid, Yet forty days and Nineveh ſhall be overthrown.

5 ¶ So

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9 *I fear the Lord the God of heaven,* &c.] Or, rather, *Jehovah the God of heaven;* Jehovah being the peculiar name of the true God, by which he was diſtinguiſhed from thoſe who had the names of gods and lords among the heathen.

10 *Why haſt thou done this?* &c.] Thou haſt been guilty of a great profanation to diſobey the command of that Being whom thou thyſelf acknowledgeſt to be the Lord and Maker of all things.

16 *Then the men feared the Lord exceedingly,* &c.] They were convinced of the power and greatneſs of that God whom Jonah worſhipped which appeared both in raiſing this ſtorm, and in ſo ſuddenly laying it.

17 *The Lord had prepared a great fiſh.*] Naturaliſts give an account of ſome ſort of fiſh which are large enough to ſwallow a man; particularly the *canis charcarias*, or, *dog-fiſh*, called by ſome writers *lamia*. The Septuagint renders this by a word which is commonly tranſlated *a whale*; but the naturaliſts inform us, that the make of a whale will not permit him to ſwallow a human body.

Commentary and Notes on Chapter II.

1 *Then Jonah prayed unto the Lord his God out of the fiſh's belly*] Thoſe devout thoughts which he had at that time, he afterwards digeſted into the following prayer; and added a thankſgiving for his deliverance at the concluſion of it. Several of David's pſalms were probably compoſed in the ſame manner, namely, after the trouble was over; but in a ſtile ſuitable to the thoughts he had at the time of his affliction, and with a grateful ſenſe of God's mercies for his deliverance.

2 *Out of the belly of hell cried I,* &c] The word *ſheol*, here tranſlated *hell*, ſignifies *the ſtate of the dead*; and therefore ſhould have been rendered the *grave*, as the margin has it the belly of the fiſh, was to Jonah inſtead of a grave.

4 *Then I ſaid, I am caſt out of thy ſight, yet I will look again toward thy holy temple.*] My firſt apprehenſions were that as I had juſtly forfeited thy favour for my diſobedience, ſo thou wouldſt caſt me out of thy protection, but upon recollecting myſelf, I thought it my duty not to deſpair of thy mercy, but direct my prayer towards thy heavenly habitation.

6 *I went down to the bottoms of the mountains,* &c.] I went down to the bottom of the deep, to the foundations of the mountains. I found myſelf incloſed on every ſide, ſo that I had no proſpect of deliverance.

7 *My prayer came in unto thee, into thine holy temple.*] My prayer reached unto heaven the place of thy peculiar reſidence.

10 *The Lord ſpake unto the fiſh.*] Huetius ſuppoſes that Jonah's deliverance from the whale's belly, gave occaſion to the Greek ſtory of Arion, who after he was caſt into the ſea, was conveyed by a dolphin to the port of Corinth.

Commentary and Notes on Chapter III.

3 *Now Nineveh was an exceeding great city, of three days journey.*] Diodorus Siculus informs us, that Nineveh was four hundred and eighty furlongs, or ſixty of our miles in compaſs; ſo that it was larger than Babylon, and agrees with the prophet's account, namely, that it was three days journey in compaſs, twenty miles being the common computation of a day's journey for a foot-traveller in the eaſtern countries.

4 *Yet forty days, and Nineveh ſhall be overthrown.*] God was pleaſed to allow them ſufficient time to repent, and give ſome proof of their reformation.

5 ¶ So the people of Nineveh believed God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them even to the leaſt of them.

6 For word came unto the king of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered *him* in ſackcloth, and ſat in aſhes.

7 And he cauſed *it* to be proclaimed, and publiſhed through Nineveh (by the decree of the king and his nobles) ſaying, Let neither man nor beaſt, herd nor flock taſte any thing; let them not feed, nor drink water.

8 But let man and beaſt be covered with ſackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we periſh not.

10 ¶ And God ſaw their works, that they turned from their evil way; and God repented of the evil that he had ſaid that he would do unto them, and he did *it* not.

CHAP. IV.

1 *Jonah repining at God's mercy,* 4 *is reproved by the type of the gourd.*

BUT it diſpleaſeth Jonah exceedingly, and he was very angry.

2 And he prayed unto the Lord, and ſaid, I pray thee, O Lord, *was* not this my ſaying when I was yet in my country? therefore I fled before unto Tarſhiſh: for I knew that thou *art* a gracious God, and merciful, ſlow to anger, and of great kindneſs, and repenteſt thee of the evil.

3 Therefore now, O Lord, take, I beſeech thee, my life from me: for *it is* better for me to die than to live.

4 ¶ Then ſaid the Lord, Doeſt thou well to be angry?

5 So Jonah went out of the city, and ſat on the eaſt-ſide of the city, and there made him a booth, and ſat under it in the ſhadow, till he might ſee what would become of the city.

6 And the Lord God prepared a gourd, and made *it* to come up over Jonah, that it might be a ſhadow over his head to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm when the morning roſe the next day, and it ſmote the gourd that it withered.

8 And it came to paſs when the ſun did ariſe, that God prepared a vehement eaſt-wind; and the ſun beat upon the head of Jonah, that he fainted, and wiſhed in himſelf to die, and ſaid, *It is* better for me to die than to live.

9 And God ſaid to Jonah, Doeſt thou well to be angry for the gourd? And he ſaid, I do well to be angry *even* unto death.

10 Then ſaid the Lord, Thou haſt had pity on the gourd, for the which thou haſt not laboured, neither madeſt it grow: which came up in a night, and periſhed in a night.

11 And ſhould not I ſpare Nineveh that great city, wherein are more than ſixſcore thouſand perſons that cannot diſcern between their right hand and their left hand, and *alſo* much cattle?

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5 *So the people of Nineveh believed God,* &c.] The fame of the wonderful works which God had wrought for the Jews was ſpread over the eaſtern parts of the world. This might induce the Ninevites to hearken to a man of that nation, that came to them as ſent from God; eſpecially as he doubtleſs gave them an account of the miraculous circumſtances which attended his own miſſion. But certainly a ſenſe of their own guilt, and their deſerving whatever puniſhment heaven could inflict, was a principal reaſon that moved them to have a regard for his meſſage. And, by the men of *Nineveh's repenting at the preaching of Jonah,* God deſigned to upbraid the ſtubbornneſs of his own people, and ſhame them as it were into repentance, leſt *the man of Nineveh ſhould riſe up in judgment againſt them,* as our bleſſed Saviour ſpeaks of the Iſraelites in his own time.

8 *But let man and beaſt be covered with ſackcloth,* &c.] The covering horſes and mules with ſackcloth adds to the ſolemnity of a funeral: in like manner, their mournful garb was an affecting circumſtance in this publick ſorrow and humiliation.

Commentary and Notes on Chapter IV.

1 *But it diſpleaſed Jonah exceedingly,* &c.] God's mercy in ſparing the Ninevites was very diſpleaſing to Jonah; and he expreſſed the greateſt impatience under it, leſt he ſhould be eſteemed a falſe prophet, and treated as ſuch.

2 *And he prayed unto the Lord, and ſaid,* &c.] He uttered his complaints in his prayers to God, wherein he pleaded an excuſe for his diſobedience to the firſt commands of the Almighty.

3 *Therefore now, O Lord, take, I beſeech thee, my life from me*] I had rather die than live under the imputation of being a falſe prophet.

6 *And the Lord God prepareth a gourd,* &c.] What kind of plant or ſhrub this could be was a queſtion before St Jerom's time, as appears by his commentary on the place. He tranſlates it *ivy,* not that he thought the gourd here mentioned was the ivy, but, in compliance, as he tells us, with ſome ancient interpreters: though the ſeptuagint, and all the eaſtern verſions agree in tranſlating it a gourd.

That it might be a ſhadow over his head to deliver him from his grief, &c.] From the burning heat of the ſun, which ſtill added to his former grief and vexation: the booth which he made at firſt being withered by the heat.

11 *And ſhould not I ſpare Nineveh that great city, wherein are more than ſixſcore thouſand perſons,* &c.] Surely the lives of ſo many perſons are much more valuable than a ſingle plant, which flouriſhes a few days, and then withers and dies. Theſe reaſons ſeem to have ſilenced Jonah's complaints, and made him ſenſible of his fault in repining at the mercies of the Almighty.

MICAH.

The ARGUMENT.

The prophet Micah *propheſied in the kingdom of* Judah, *before the* Babyloniſh *captivity; namely, in the reign of* Jotham, Ahaz, *and* Hezekiah. *He is cited by* Jeremiah, *which ſhews that he preceded that prophet in the order of time.*

Micah *cenſures impartially the reigning vices of* Jeruſalem *and* Samaria, *and denounces the terrible judgments of God againſt both kingdoms, particularly foretelling the approaching deſtruction of* Jeruſalem. *He likewiſe foretels the confuſion of the enemies of the* Jews, *the coming of the* Meſſiah, *and the glorious ſucceſs of his church.* *This* Micah *ſeems to be* Iſaiah *epitomized, their ſtile and manner of expreſſion being alſo much the ſame.*

This prophet is called a Moraſthite, *from* Moraſti *the place of his nativity, which St.* Jerom *diſtinguiſhes from* Mareſhah, *but places them both in the tribe of* Judah.

CHAP. I.

1 *Micah ſheweth the wrath of God againſt Jacob, for idolatry.* 10 *He exhorteth to mourning.*

THE word of the Lord that came to Micah the Moraſthite, in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he ſaw concerning Samaria and Jeruſalem.

2 Hear, all ye people, hearken, O earth, and all that therein is, and let the Lord God be witneſs againſt you, the Lord from his holy temple.

3 For behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains ſhall be molten under him, and the valleys ſhall be cleft; as wax before the fire, *and* as the waters *that are* poured down a ſteep place.

5 For the tranſgreſſion of Jacob *is* all this, and for the ſins of the houſe of Iſrael. What *is* the tranſgreſſion of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jeruſalem?

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the ſtones thereof into the valley, and I will diſcover the foundations thereof.

7 And all the graven images thereof ſhall be beaten to pieces, and all the hires thereof ſhall be burned with the fire, and all the idols thereof will I lay deſolate: for ſhe gathered *it* of the hire of an harlot, and they ſhall return to the hire of an harlot.

Commentary and Notes on Chapter I.

2 *Let the Lord be witneſs againſt you,* &c.] I call the Almighty to witneſs that I have forewarned you of the judgments that hang over your heads, and will inevitably fall upon you, unleſs you ſpeedily repent. And he himſelf will become a witneſs againſt you, and convince you of your ſins in ſuch a manner that you ſhall not be able to deny the charge.

3 *For behold, the Lord cometh forth out of his place,* &c.] God is deſcribed as coming from heaven to judgment, becauſe of the viſible effects of his power and preſence upon earth.

4 *And the mountains ſhall be molten under him, and the vallies ſhall be cleft,* &c.] This alludes to God's deſcent upon mount Sinai, when thunder and lightning ſhook the mountain, and violent rains, which accompanied this tempeſt, made the hills appear as if they were melted down. Or, the expreſſion may be referred to the general judgment, of which all particular ones are an earneſt; when the heavens and the earth ſhall be diſſolved at the appearance of the Almighty.

5 *What is the tranſgreſſion of Jacob? is it not Samaria?*] Where is the chief cauſe of the iniquity and apoſtacy of Iſrael? Is it not in Samaria, the chief ſeat of that kingdom, the reſidence of the king and his princes, who have ſet up the idolatry of the golden calves, and made it the eſtabliſhed religion of the kingdom?

And what are the high places of Judah? are they not in Jeruſalem?] Doth not the idolatrous worſhip, practiſed in the high places, receive its chief encouragement from Ahaz, and the great men that join with him in that idolatry?

7 *All the hires thereof.*] The gifts which they gained by wicked practices.

Hire of an harlot.] What is wickedly gotten, and vilely and ſpeedily ſpent.

8 Therefore I will wail and howl, I will go ſtripped and naked: I will make a wailing like the dragons, and mourning as the owls.

9 For her wound *is* incurable: for it is come unto Judah; he is come unto the gate of my people, *even* to Jeruſalem.

10 ¶ Declare ye *it* not at Gath, weep ye not at all: in the houſe of Aphrah, roll thyſelf in the duſt.

11 Paſs ye away, thou inhabitant of Saphir, having thy ſhame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he ſhall receive of you his ſtanding.

12 For the inhabitant of Maroth waited carefully for good: but evil came down from the Lord unto the gate of Jeruſalem.

13 O thou inhabitant of Lachiſh, bind the chariot to the ſwift beaſt: ſhe *is* the beginning of the ſin to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou give preſents to Moreſheth-gath, the houſes of Achzib *ſhall be* a lie to the kings of Iſrael.

15 Yet will I bring an heir unto thee, O inhabitant of Mareſhah: he ſhall come unto Adullam the glory of Iſrael.

16 Make thee bald, and poll thee for thy delicate children, enlarge thy baldneſs as the eagle, for they are gone into captivity from thee.

CHAP. II.

1 *Againſt oppreſſion.* 4 *A Lamentation.* 7 *A reproof of injuſtice and idolatry.* 12 *A promiſe of reſtoring Jacob.*

WO to them that deviſe iniquity, and work evil upon their beds: when the morning is light, they practiſe it, becauſe it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and houſes, and take *them* away: ſo they oppreſs a man and his houſe, even a man and his heritage.

3 Therefore thus ſaith the Lord; Behold, againſt this family do I deviſe an evil, from which ye ſhall not remove your necks; neither ſhall ye go haughtily: for this time *is* evil.

4 In that day ſhall *one* take up a parable againſt you, and lament with a doleful lamentation, *and* ſay, We be utterly ſpoiled: he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields.

5 Therefore thou ſhalt have none that ſhall caſt a cord by lot in the congregation of the Lord.

6 Propheſy ye not, *ſay they to them that* propheſy: they ſhall not propheſy to them, *that* they ſhall not take ſhame.

7 ¶ O *thou that art* named the houſe of Jacob, is the ſpirit of the Lord ſtraitened? *are* theſe his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is riſen up as an enemy: ye pull off the robe with the garment, from them that paſs by ſecurely, as men averſe from war.

9 The women of my people have ye caſt out from their pleaſant houſes; from their children have ye taken away my glory for ever.

10 Ariſe ye, and depart; for this *is* not *your* reſt: becauſe it is polluted it ſhall deſtroy *you*, even with a ſore deſtruction.

11 If a man walking in the ſpirit and falſhood, do lie, *ſaying*, I will propheſy unto thee of wine, and of ſtrong drink; he ſhall even be the prophet of this people.

12 ¶ I will ſurely aſſemble, O Jacob, all of thee: I will ſurely gather the remnant of Iſrael, I will put them together, as the ſheep of Bozrah, as the flock in the midſt of their fold: they ſhall make great noiſe, by reaſon of *the multitude of* men.

13 The

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8 *Therefore I will wail and howl, I will go ſtripped and naked,* &c.] I will ſympathize with my countrymen in their calamities; I will dreſs myſelf in the habit of mourning, and, like thoſe who bewail the dead, go without my upper garment, in order to denote the naked condition to which the ten tribes will be reduced by their enemies.

9 *For her wound is incurable, for it is come unto Judah: he is come unto the gate of my people, even unto Jeruſalem.*] The deſolation of the ten tribes cannot be prevented, becauſe they perſiſt in their impieties; nor can any relief be applied to it, becauſe it will terminate in their utter deſtruction. At the ſame time one aggravating circumſtance attends it, as being the forerunner of thoſe evils that will come upon Jeruſalem, whoſe gates Sennacherib ſhall attempt to force in order to make himſelf maſter of that city, and the whole kingdom of Judah.

11 *Paſs ye away, thou inhabitant of Saphir, having thy ſhame naked.*] The word *Saphir* imports a fair and delightful habitation, and denotes either Samaria or Jeruſalem. The prophet threatens the inhabitants of that place, that they ſhall go into captivity in a manner very unſuitable to their former ſoftneſs and luxury; even without ſo much as a covering to hide their nakedneſs.

The inhabitant of Zannan came not forth in the mourning of Bethezel, &c.] The inhabitants of Jeruſalem were ſo much concerned to provide for their own ſecurity, that they took no notice of the mournful condition of their neighbours who dwelt in Beth-el.

16 *As the eagle.*] Dr. Shaw ſays, the word rendered *eagle* is applied by the Arabs to the vulture only; and from the baldneſs here aſcribed to it, the vulture is moſt probably here intended; which has no feathers, but a little white down only upon the head and the neck.

Commentary and Notes on Chapter II.

1 *Wo to them that deviſe iniquity, and work evil upon their beds,* &c.] Wo to thoſe whoſe thoughts are big with miſchief, ſo that they contrive ſchemes of wickedneſs upon their beds, in order to put them in practice when they riſe in the morning.

5 *Therefore thou ſhalt have none that ſhall caſt a cord by lot, in the congregation of the Lord.*] Iſrael were the Lord's people, the lot of his inheritance, and he divided their land among them by lot: but the prophet declares they ſhall be utterly expelled out of it, and ſent captives into a foreign country.

7 *Is the ſpirit of the Lord ſtraitened? are theſe his doings?*] Is the hand of the Lord ſhortened? Are the judgments he brings upon you the genuine effects of his power and goodneſs? Are they not rather the ſtripes which your ſins in a manner compel him to lay on you? Are not puniſhments called his *ſtrange work*? Certainly both his laws, and meſſages ſent to you by his prophets, would turn to your good, if you would obey them.

8 *Ye pull off the robe,* &c.] Theſe words allude to the Iſraelites invading the land of Judah, which had given them no provocation.

9 *The women of my people,* &c.] This relates to the abovementioned invaſion, when the Iſraelites carried away captive of their brethren, two hundred thouſand women, ſons and daughters, 2 Chron. xxviii. 8.

10 *Ariſe ye, and depart, for this is not your reſt,* &c.] The prophet ſtill directs his diſcourſe to the Iſraelites that invaded Judea; and tells them, that, as a juſt puniſhment for their oppreſſing and ſpoiling their brethren, they themſelves ſhould be carried captive out of their land, where God had promiſed to give them reſt.

11 *If a man walking in the ſpirit and falſhood,* &c.] The meaning is, if a prophet pretend to foretel all manner of plenty and proſperity, he ſhall be hearkened to by this people, though it be never ſo unlikely to come to paſs.

12 *I will ſurely aſſemble, O Jacob, all of thee: I will ſurely gather the remnant of Iſrael.*] Here follows a promiſe of mercy, ſuch as is often ſubjoined to the threatenings of impending judgments.

This

13 The breaker is come up before them: they have broken up, and have paſſed through the gate, and are gone out by it: and their king ſhall paſs before them, and the Lord on the head of them.

CHAP. III.

1 *The cruelty of the princes.* 5 *The falſhood of the prophets.* 8 *The ſecurity of them both.*

AND I ſaid, Hear, I pray you, O heads of Jacob, and ye princes of the houſe of Iſrael: *Is it* not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their ſkin from off them, and their fleſh from off their bones;

3 Who alſo eat the fleſh of my people, and flay their ſkin from off them, and they brake their bones, and chop them in pieces, as for the pot, and as fleſh within the chaldron.

4 Then ſhall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themſelves ill in their doings.

5 ¶ Thus ſaith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war againſt him:

6 Therefore night *ſhall be* unto you, that ye ſhall not have a viſion; and it ſhall be dark unto you, that ye ſhall not divine; and the ſun ſhall go down over the prophets, and the day ſhall be dark over them.

7 Then ſhall the ſeers be aſhamed, and the diviners confounded: yea, they ſhall all cover their lips; for *there is* no anſwer of God.

8 ¶ But truly I am full of power by the ſpirit of the Lord, and of judgment, and of might, to declare unto Jacob his tranſgreſſion, and to Iſrael his ſin.

9 Hear this, I pray you, ye heads of the houſe of Jacob, and princes of the houſe of Iſrael, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jeruſalem with iniquity.

11 The heads thereof judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and ſay, Is not the Lord among us? none evil can come upon us.

12 Therefore ſhall Zion for your ſake be plowed *as* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe as the high places of the foreſt.

CHAP. IV.

1 *The glory,* 3 *peace,* 8 *kingdom,* 11 *and victory of the church.*

BUT in the laſt days it ſhall come to paſs that the mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the hills, and people ſhall flow unto it.

2 And many nations ſhall come and ſay, Come and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem.

3 ¶ And he ſhall judge among many people, and rebuke ſtrong nations afar off, and they ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more.

4 But they ſhall ſit every man under his vine, and under his fig-tree, and none ſhall make *them* afraid: for the mouth of the Lord of hoſts hath ſpoken *it*.

5 For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever.

6 In that day ſaith the Lord will I aſſemble her that haſteth, and I will gather her that is driven out, and her that I have afflicted;

7 And

This promiſe relates to the general reſtoration of the Jewiſh nation, which, however here, as well as in other parts of ſcripture, is confined to the remnant that ſhall eſcape the puniſhments that ſhall come upon the rebellious.

I will put them together as the ſheep of Bozrah, &c.] God is often ſtiled the ſhepherd of Iſrael; and his care over his people is compared to that of a ſhepherd over his flock, when he gathers them into the fold, and defends them there from beaſts of prey, ſo that they may lie down in ſafety. Bozrah was a place in Idumea, and remarkable for its large flocks of ſheep.

13 *And their king ſhall paſs before them, and the Lord at the head of them.*] The Meſſiah, who is both their God and their king, ſhall lead and conduct them as their captain and general.

Commentary and Notes on Chapter III.

6 *The ſun ſhall go down over the prophets, and the day ſhall be dark over them.*] As they ſhall have no light or revelation from heaven, ſo dark days or diſmal calamities ſhall overtake them, as a juſt puniſhment for their frauds and impoſtures.

7 *They ſhall cover their lips.*] Men uſed to cover their Mouths when they were under any great affliction.

8 *But truly I am full of power by the ſpirit of the Lord,* &c.] Whereas I, who am a true prophet, and moved by the ſpirit of the Almighty, have the honeſty and courage to reprove the crying ſins of the nation, tho' practiſed and encouraged by the greateſt men; contrary to the baſe flatteries and ſoothings of the falſe prophets.

11 *The prieſts thereof teach for hire,* &c.] It was the duty of the prieſts to inſtruct the people, as well as to attend upon the ſervice of the temple; and accordingly they had cities allotted them in all parts of Judea, but not content with that plentiful revenue which the law allowed them, they made a corrupt gain of their office, and ſold their inſtructions for money.

12 *Zion ſhall be plowed as a field.*] Which was fulfilled in the final deſtruction of the city and temple by the Romans.

Commentary and Notes on Chapter IV.

1 *But in the laſt day it ſhall come to paſs.*] That is, in the times of the Meſſiah, his public miniſtry being ſtiled the laſt days becauſe he was to publiſh the laſt diſpenſation.

That the mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the mountains.] The temple ſtanding on mount Moriah, is often called *God's holy mountain*; and from thence the phraſe is taken to denote the chriſtian church, in the prophetical writings. Our bleſſed Saviour himſelf compares his church to *a city ſet on a hill,* Matt. v. 14.

And people ſhall flow unto it.] The heathen ſhall reſort thither to be inſtructed in the ways of ſalvation.

3 *And he ſhall judge among many people---and they ſhall beat their ſwords into ploughſhares,* &c.] This text is parallel to another in Iſaiah. And it is remarkable that our bleſſed Saviour was born at a time when peace had extended her olive wand over all the earth; Auguſtus, having put an end to the civil wars, had ſhut up the temple of Janus, in token of his having procured a ſettled peace

5 *We will walk in the name of the Lord.*] That is, we will continue ſtedfaſt in his true religion and worſhip. *Clark.*

7 And I will make her that halted, a remnant, and her *that was* caſt afar off, a ſtrong nation: and the Lord ſhall reign over them in mount Zion, from henceforth even for ever.

8 ¶ And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion, the kingdom ſhall come to the daughter of Jeruſalem.

9 Now why doſt thou cry out aloud? *is there* no king in thee? is thy counſellor periſhed? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now ſhalt thou go forth out of the city, and thou ſhalt dwell in the field, and thou ſhalt go *even* to Babylon, there ſhalt thou be delivered: there the Lord ſhall redeem thee from the hand of thine enemies.

11 ¶ Now alſo many nations are gathered againſt thee, that ſay, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the Lord, neither underſtand they his counſel: for he ſhall gather them as the ſheaves into the floor.

13 Ariſe and threſh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs braſs, and thou ſhalt beat in pieces many people: and I will conſecrate their gain unto the Lord, and their ſubſtance unto the Lord of the whole earth.

CHAP. V.

1 The birth of Chriſt. 4 His kingdom. 8 His conqueſt.

NOW gather thyſelf in troops, O Daughter of troops: he hath laid ſiege againſt us, they ſhall ſmite the judge of Iſrael with the rod upon the cheek.

2 But thou Beth-lehem Ephratah, *though* thou be little among the thouſands of Judah, *yet* out of thee ſhall he come forth unto me, *that is* to be ruler in Iſrael: whoſe goings forth *have been* from of old, from everlaſting.

3 Therefore will he give them up, untill the time *that* ſhe which travaileth hath brought forth: then the remnant of his brethren ſhall return unto the children of Iſrael.

4 ¶ And he ſhall ſtand and feed in the ſtrength of the Lord, in the majeſty of the name of the Lord his God, and they ſhall abide: for now ſhall he be great unto the ends of the earth.

5 And this *man* ſhall be the peace, when the Aſſyrian ſhall come into our land: and when he ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven ſhepherds, and eight principal men:

6 And

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7 *And I will make her that halted, a remnant.*] To this remnant many promiſes are made, which may, in ſome degree, be applied to the ſtate of the Jews after their return from captivity; but are chiefly to be underſtood of thoſe who were to be called by the goſpel, when the main body of the Jewiſh nation was to be rejected.

And her that was caſt afar off, a ſtrong nation.] The Jews, when they return from their ſeveral diſperſions, ſhall be victorious over all their enemies.

And the Lord ſhall reign over them in Mount Zion, from henceforth, even for ever.] God will dwell and reign among his ſaints in the *new Jeruſalem that comes down from heaven; and then the kingdoms of the earth ſhall become the kingdoms of the Lord and his Chriſt, and he ſhall reign for ever and ever.*

8 *And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion,* &c.] The church, of which the earthly Jeruſalem, was but a figure, ſhall be the ſeat of this ſovereign dominion, which God ſhall render conſpicuous to the whole earth. The Chaldee paraphraſt expounds the words of the Meſſiah, *in whom the ancient kingdom is revived,* that is, the kingdom of David the Bethlemite, the tower of Eder, here called the tower of the flock, becauſe the ſhepherds there watched their ſheep, being ſituated near Bethlehem.

9 *Now why doſt thou cry out aloud? is there no king in thee?* &c.] Why doſt thou cry out as a woman in the anguiſh of her travail, as if God himſelf thy king, and thy counſellor, had forſaken thee? Some underſtand this paſſage as relating to the time when Zedekiah and his counſellors were ſeized by the Chaldeans.

13 *Ariſe and threſh, O daughter of Zion, for I will make thine horn iron, and I will make thy hoofs braſs,* &c.] The expreſſion alludes to the manner of treading out the corn in the eaſtern countries, which was done by the feet of oxen. The words as they relate to Zion may be underſtood of reducing the Gentiles to the obedience of Chriſt; and that the promiſe will be fulfilled, when all the enemies of the church ſhall be ſubdued, and the ſaints reigning with Chriſt, *ſhall have power over the nations, and ſhall rule the refractory with a rod of iron.*

Commentary and Notes on Chapter V.

2 *Now gather thyſelf in troops, O daughter of troops: he hath laid ſiege againſt us,* &c.] This verſe is to be underſtood of ſome foreign invaſion of Judea by a nation that had numerous troops; and may relate to the conqueſt of that kingdom by the Babylonians. The phraſe *daughter of troops,* is of the ſame import as *daughter of affliction,* that is, one ſurrounded with affliction.

2 *But thou, Beth-lehem Ephratah, though thou be little among the thouſands of Judah.*] Ephrath or Ephratah was another name for Beth-lehem in the tribe of Judah; and both names are joined together to diſtinguiſh it from another Beth-lehem in the tribe of Zebulon. Both the houſe and city of David were reduced to a mean condition, at the time of our Saviour's birth; and therefore the bleſſed virgin, in her ſong, thankfully commemorates the extraordinary favour of the moſt high, in honouring that low eſtate to which they were reduced, with the birth of the Meſſiah. But the word *tſair; little,* hath alſo a contrary ſignification, a thing common in the Hebrew language, and ſignifies one of *note* or *eſteem.* And in this ſenſe St. Matthew underſtood the text, and therefore tranſlates it, *Are not the leaſt among the princes of Judah,* Matt. ii: 9.

Yet out of thee ſhall he come forth unto me, that is to be ruler in Iſrael.] The Scribes and Phariſees underſtood this prophecy of the birth of the Meſſiah, as is plain from Matt. ii. 5, 6. as did alſo the generality of the Jews of that age, who ſpeak of it as an undoubted truth, that *Chriſt was to come of the ſeed of David, and of the town of Beth-lehem, where David was,* John vii. 42. The Chaldee paraphraſt agrees with their ſentiments, and applies this prophecy expreſsly to the Meſſiah. Accordingly our bleſſed Saviour was, by a peculiar act of providence, born at Beth-lehem, that this prophecy might be plainly fulfilled.

Whoſe goings forth have been from of old, from everlaſting.] Theſe words naturally import an original, diſtinct from the birth of Chriſt, mentioned in the above ſentence, which is here declared to be from everlaſting; and plainly alludes to the divine nature of our bleſſed Saviour, as exiſting from all eternity.

3 *Therefore will he give them up, until the time that ſhe which travaileth hath brought forth.*] The particle *laken,* rendered here *therefore,* ſhould have been tranſlated *neverthele∫s:* the ſenſe of the paſſage is as follows: Notwithſtanding the promiſe of ſo great a bleſſing, God will give up his people into the hands of their enemies, or leave them to be exerciſed with troubles and afflictions till the appointed time of their deliverance arrives, which ſhall be much greater than that from Babylon. This deliverance may be underſtood of the church's bringing forth children by the preaching of the goſpel: but will be more fully completed in the general reſtoration of the Jews, which ſhall happen in the latter ages.

4 *And he ſhall ſtand and feed in the ſtrength of the Lord, in the majeſty of the name of the Lord his God,* &c.] Chriſt ſhall diligently perform the office of a ſhepherd, or governor over his church; and it ſhall appear by the ſucceſs which attends him, that God is with him, and *is glorified in him and by him.* For his kingdom ſhall extend itſelf over the whole earth, and his faithful ſervants ſhall continue ſecure under his protection.

5 *This man ſhall be the peace.*] This title is peculiar to the Meſſiah, and is mentioned as a bleſſing attending his kingdom.

When the Aſſyrian ſhall come into our land: and when he ſhall tread in our palaces, &c.] The very name of Aſſyrian carried terror with it, ever ſince the time of the invaſion of Senacherib, who was eſteemed the moſt formidable enemy of the Jews; and therefore the prophet uſed the name here, to ſignify that ſome remarkable enemy to God and his truth ſhould be deſtroyed before the conſummation of all things.

6 And they ſhall waſte the land of Aſſyria with the ſword, and the land of Nimrod in the entrances thereof thus ſhall he deliver *us* from the Aſſyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob ſhall be in the midſt of many people as a dew from the Lord, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men.

8 ¶ And the remnant of Jacob ſhall be among the Gentiles in the midſt of many people, as a lion among the beaſts of the foreſt, as a young lion among the flocks of ſheep: who, if he go through, both treadeth down and teareth in pieces, and none can deliver.

9 Thine hand ſhall be lifted up upon thine adverſaries, and all thine enemies ſhall be cut off.

10 And it ſhall come to paſs in that day, ſaith the Lord, that I will cut off thy horſes out of the midſt of thee, and I will deſtroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy ſtrong holds:

12 And I will cut off witchcrafts out of thine hand; and thou ſhalt have no more ſoothſayers:

13 Thy graven images alſo will I cut off, and thy ſtanding images out of the midſt of thee; and thou ſhalt no more worſhip the work of thine hands:

14 And I will pluck up thy groves out of the midſt of thee; ſo will I deſtroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, ſuch as they have not heard.

CHAP. VI.

1 *God's controverſy for unkindneſs,* 6 *for ignorance,* 10 *for injuſtice,* 16 *and for idolatry.*

HEAR ye now what the Lord ſaith: Ariſe, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the Lord's controverſy, and ye ſtrong foundations of the earth: for the Lord hath a controverſy with his people, and he will plead with Iſrael.

3 O my people, what have I done unto thee and wherein have I wearied thee? teſtify againſt me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the houſe of ſervants; and I ſent before thee Moſes, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab conſulted, and what Balaam the ſon of Beor anſwered him from Shittim unto Gilgal; that ye may know the righteouſneſs of the Lord.

6 ¶ Wherewith ſhall I come before the Lord, and bow my ſelf before the high God? ſhall I come before him with burnt offerings, with calves of a year old?

7 Will the Lord be pleaſed with thouſands of rams, *or* with ten thouſands of rivers of oil? ſhall I give my firſt-born *for* my tranſgreſſion, the fruit of my body *for* the ſin of my ſoul.

8 He hath ſhewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?

9 The Lord's voice cryeth unto the city, and *the man of* wiſdom ſhall ſee thy name: hear ye the rod, and who hath appointed it.

10 ¶ *Are there* yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure *that is* abominable?

11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue is deceitful in their mouth.

13 Therefore alſo will I make *thee* ſick in ſmiting thee, in making *thee* deſolate becauſe of thy ſins.

14 Thou ſhalt eat, but not be ſatisfied; and thy caſting down *ſhall be* in the midſt of thee: and thou ſhalt take hold, but ſhalt not deliver: and *that* which thou deliveredſt will I give up to the ſword.

15 Thou ſhalt ſow, but thou ſhalt not reap: thou ſhalt tread the olives, but thou ſhalt not anoint thee with oil; and ſweet wine, but ſhalt not drink wine.

16 ¶ For the ſtatutes of Omri are kept, and all the works of the houſe of Ahab, and ye walk in their counſels: that I ſhould make thee a deſolation, and the inhabitants thereof an hiſſing: therefore ye ſhall bear the reproach of my people.

CHAP.

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7 *And the remnant of Jacob ſhall be in the midſt of many people, as a dew from the Lord,* &c.] The remnant of Iſrael ſhall be the inſtruments of converting thoſe Gentiles among whom they live; and therefore may be very properly repreſented by the dews and rains which come from heaven, and render the earth fruitful.

Commentary and Notes on Chapter VI.

1 *Ariſe, contend thou before the mountains.* &c.] God often appeals to inanimate objects for the juſtice of his proceedings, in order to upbraid the ſtupidity of men.

5 *O my people remember,* &c.] Remember how Balak ſent for Balaam to curſe Iſrael, and he, contrary to his own intentions, bleſſed them.

6 *Wherewith ſhall I come before the Lord, and bow myſelf before the high God?* &c.] After the above reproof of the people's ingratitude, they are introduced by the prophet, as anxiouſly inquiſitive how they may propitiate the diſpleaſure of the Almighty, and avert his judgments. They declare, in the following verſes, to be ready to offer any expiatory ſacrifices, however coſtly, for that purpoſe. Repreſenting exactly the temper of hypocrites and habitual ſinners, who hope to obtain God's favour, by performing the external duties of religion; and are willing to purchaſe their own pardon upon any terms except that of reforming their lives.

8 *He hath ſhewed thee, O man, what is good?* &c.) Both the dictates of reaſon, and the laws of God, ſufficiently inform men what are the ſubſtantial parts of their duty: namely, the practice of juſtice and mercy, a reverent behaviour towards God, and a looking up to him as their Lord and Maker. This is a more acceptable ſervice, than the moſt coſtly ſacrifice.

14 *Thy caſting down ſhall be in the midſt of thee.*] The miſeries that bring thee low ſhall be like an incurable diſeaſe in thy bowels.

16 *The ſtatutes of Omri,* &c.] It is ſaid of Omri, that he did worſe than all that were before him, 1 Kings. xvi. 15. And Ahab added the worſhip of Baal to the idolatry of the golden calves.

CHAP. VII.

1 *The church complaining of her ſmall number,* 3 *and the general corruption,* 5 *putteth her confidence in God.*

WO is me! for I am as when they have gathered the ſummer-fruits, as the grape-gleanings of the vintage: *there is* no cluſter to eat: my ſoul deſireth the firſt ripe-fruit.

2 The good *man* is periſhed out of the earth, and *there is* none upright among men: they all lie in wait for blood: they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earneſtly, the prince aſketh, and the judge *aſketh* for a reward; and the great *man* he uttereth his miſchievous deſire: ſo they wrap it up.

4 The beſt of them *is* as a brier, the moſt upright *is ſharper* than a thorn-hedge: the day of thy watch-men, *and* thy viſitation cometh: now ſhall be their perplexity.

5 ¶ Truſt ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſom.

6 For the ſon diſhonoureth the father, the daughter riſeth up againſt her mother, the daughter-in-law againſt her mother-in-law: a man's enemies *are* the men of his own houſe.

7 Therefore will I look unto the Lord; I will wait for the God of my ſalvation: my God will hear me.

8 Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe: when I ſit in darkneſs, the Lord *ſhall be* a light unto me.

9 I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for me: he will bring me forth to the light, *and* I ſhall behold his righteouſneſs.

10 Then *ſhe that is* mine enemy ſhall ſee *it*, and ſhame ſhall cover her which ſaid unto me, Where is the Lord thy God? mine eyes ſhall behold her: now ſhall ſhe be troden down as the mire of the ſtreets.

11 *In* the day that thy walls are to be built, *in* that day ſhall the decree be far removed.

12 *In* that day *alſo* he ſhall come even to thee from Aſſyria, and *from* the fortified cities, and from the fortreſs even to the river, and from ſea to ſea, and *from* mountain to mountain.

13 Notwithſtanding, the land ſhall be deſolate, becauſe of them that dwell therein, for the fruit of their doings.

14 Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitarily *in* the wood in the midſt of Carmel: let them feed *in* Baſhan and Gilead, as in the day of old.

15 According to the days of thy coming out of the land of Egypt will I ſhew unto him marvellous things.

16 The nations ſhall ſee, and be confounded at all their might: they ſhall lay their hand upon *their* mouth, their ears ſhall be deaf.

17 They ſhall lick the duſt like a ſerpent, they ſhall move out of their holes like worms of the earth: they ſhall be afraid of the Lord our God, and ſhall fear becauſe of thee.

18 Who *is* a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth *in* mercy.

19 He will turn again, he will have compaſſion upon us; he will ſubdue our iniquities; and thou wilt caſt all their ſins into the depths of the ſea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou haſt ſworn unto our fathers from the days of old.

Commentary and Notes on Chapter VII.

1 *Wo is me, for I am as when they have gathered the ſummer fruits,* &c.] Good men are become like a gleaning after the harveſt or vintage, it being difficult to find two or three after the moſt diligent ſearch.

4 *The beſt of them is as a brier,* &c.] Sinners are elſewhere compared to thorns and briers, both on account of their unfruitfulneſs, and their hurtful qualities.

11 *In the day that thy walls are to be built, in that day ſhall the decree be far removed.*] When God ſhall viſit his people, and repair their decayed eſtate, then the tyrannical edicts of their perſecutors ſhall be utterly aboliſhed. This may partly relate to the recalling thoſe edicts which put a ſtop to the rebuilding the city and temple in Jeruſalem.

12 *He ſhall come unto thee from Aſſyria,* &c.] The Chaldee paraphraſe reads, *He ſhall come unto thee from Aſſyria, even to the cities of Egypt, and from Egypt even to the river,* that is, the Euphrates. The words imply, that the Jews ſhall return from their ſeveral diſperſions.

13 *Notwithſtanding the land,* &c.] The margin is better ſenſe, *After the land hath been deſolate,* &c.

14 *Feed thy people with thy rod, the flock of thine heritage.*] Theſe words contain the prophet's earneſt wiſh or prayer to God, that he would ſend the Meſſiah to perform the office of the *good ſhepherd,* in feeding and protecting his flock, the remnant of the true Iſraelites.

15 *According to the days,* &c.] Theſe words contained God's promiſe to be favourable to his people,

16 *The nations ſhall ſee, and be confounded at all their might,* &c.] The heathen ſhall feel the ſame confuſion, as men do under a great diſappointment, when they ſhall ſee that power and force defeated which they had gathered together to oppoſe the people of God, and hinder them from enjoying the quiet poſſeſſion of their land.

17 *They ſhall lick the duſt like a ſerpent.*] They ſhall be humble and ſubmiſſive, and ready to fall down at their feet.

18 *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage,* &c.] The remnant of God's heritage are thoſe Jews who are reſerved to be partakers of the benefits which ſhall be made good to that nation, upon their being converted and reſtored to their own land.

NAHUM.

The ARGUMENT.

The prophet Nahum *was a native of* Elkoſhai, *a ſmall village of* Galilee, *the ruins of which remained in St.* Jerom's *time: but the particular circumſtances of his life are altogether unkown. Authors are divided as to the time when* Nahum *propheſied, ſome fixing it to the time of* Ahas, *ſome to the time of* Manaſſeh, *and others to the time of the captivity. St* Jerom *places it in the reign of* Hezekiah, *after the war of* Sennacherib, *in* Egypt, *which the prophet mentions as already paſt. The ſubject of* Nahum s *prophecy is the deſtruction of* Nineveh, *which he deſcribes in the moſt lively and pathetic manner: and this prophecy was verified in the ſiege of that city by* Aſtyages, *in the year of the world* 3378, *and* 622 *before Chriſt. The ſtile of this prophet is very bold and figurative, and can hardly be exceeded by the moſt celebrated orators.*

CHAP. I.

The majeſty of God in goodneſs to his people, and ſeverity againſt his enemies.

THE burden of Nineveh. The book of the viſion of Nahum the Elkoſhite.

2 God *is* jealous and the Lord revengeth; the Lord revengeth, and *is* furious, the Lord will take vengeance on his adverſaries; and he reſerveth *wrath* for his enemies.

3 The Lord *is* ſlow to anger, and great in power, and will not at all acquit *the wicked:* the Lord *hath* his way in the whirlwind, and in the ſtorm, and the clouds *are* the duſt of his feet

4 He rebuketh the ſea, and maketh it dry, and drieth up all the rivers: Baſhan languiſheth, and Carmel, and the flower of Lebanon languiſheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his preſence, yea, the world, and all that dwell therein.

6 Who can ſtand before his indignation? and who can abide in the fierceneſs of his anger? his fury his poured out like fire, and the rocks are thrown down by him.

7 The Lord *is* good, a ſtrong hold in the day of trouble; and he knoweth them that truſt in him.

8 But with an over-running flood he will make an utter end of the place thereof, and darkneſs ſhall purſue his enemies.

9 What do ye imagine againſt the Lord? he will make an utter end: affliction ſhall not riſe up the ſecond time.

10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they ſhall be devoured as ſtubble fully dry.

11 There is *one* come out of thee that imagineth evil againſt the Lord, a wicked counſellor.

12 Thus ſaith the Lord, Though *they be* quiet, and likewiſe many, yet thus ſhall they be cut down, when he ſhall paſs through. Though I have afflicted thee, I will afflict thee no more.

13 For

Commentary and Notes on Chapter I.

2 *God is jealous, and the Lord revengeth.*] As the Almighty is very jealous of his honour, ſo he will not fail to execute his judgments on thoſe that affront and diſhonour him: and though he doth not always puniſh ſinners immediately, yet he will not fail, in due time, to execute his ſeverity upon them.

3 *The Lord hath his way in the whirlwind, and in the ſtorm, and the clouds are the duſt of his feet.*] A lofty deſcription of the appearance of the Almighty, alluding to his deſcent on mount Sinai, when darkneſs and tempeſts ſurrounded him. And in the ſame manner, he will again appear at the laſt judgment, of which particular ones are the earneſt.

4 *He rebuketh the ſea, and maketh it dry,* &c.] The rivers and the ſea itſelf are dried up at his rebuke, as the Red ſea and Jordan were of old; and the moſt pleaſant and fruitful countries, as Baſhan, Carmel, and Lebanon, are parched up with drought when he is diſpleaſed.

13 For now will I brake his yoke from off thee, and will burſt thy bonds in ſunder.

14 And the Lord hath given a commandment concerning thee, *that* no more of thy name be ſown: out of the houſe of thy gods will I cut off the graven image, and the molten image, I will make thy grave, for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publiſheth peace: O Judah, keep thy ſolemn feaſts, perform thy vows: for the wicked ſhall no more paſs through thee, he is utterly cut off.

CHAP. II.

The fearful and victorious armies of God againſt Nineveh.

HE that daſheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins ſtrong, fortify *thy* power mightily.

2 For the Lord hath turned away the excellency of Jacob, as the excellency of Iſrael: for the emptiers have emptied them out, and marred their vine-branches.

3 The ſhield of his mighty men is made red, the valiant men *are* in ſcarlet: the chariot *ſhall be* with flaming torches in the day of his preparation, and the fir-trees ſhall be terribly ſhaken.

4 The chariots ſhall rage in the ſtreets, they ſhall juſtle one againſt another in the broad ways: they ſhall ſeem like torches, they ſhall run like the lightnings.

5 He ſhall recount his worthies: they ſhall ſtumble in their walk: they ſhall make haſte to the wall thereof, and the defence ſhall be prepared.

6 The gates of the rivers ſhall be opened, and the palace ſhall be diſſolved.

7 And Huzzab ſhall be led away captive, ſhe ſhall be brought up, and her maids ſhall lead *her* as with the voice of doves, tabering upon their breaſts.

8 But Nineveh *is* of old like a pool of water: yet they ſhall flee away. Stand, ſtand *ſhall they cry*; but none ſhall look back.

9 Take ye the ſpoil of ſilver, take the ſpoil of gold: for *there is* none end of the ſtore, *and* glory out of all the pleaſant furniture.

10 She is empty, and void, and waſte, and the heart melteth, and the knee ſmite together, and much pain *is* in all loins, and the faces of them all gather blackneſs.

11 Where *is* the dwelling of the lions, and the feeding-place of the young lions? where the lion, *even* the old lion walked, *and* the lions whelp, and none made *them* afraid.

12 The lion did tear in pieces enough for his whelps, and ſtrangled for his lioneſſes, and filled his holes with prey, and his dens with ravine.

13 Behold, I *am* againſt thee, ſaith the Lord of hoſts, and I will burn her chariots in the ſmoke, and the ſword ſhall devour thy young lions, and I will cut off thy prey from the earth, and the voice of thy meſſengers ſhall no more be heard.

CHAP. III.

The miſerable ruin of Nineveh.

WO to the bloody city, it *is* all full of lies *and* robbery, the prey departeth not.

2 The noiſe of a whip, and the noiſe of the rattling of the wheels, and of the prancing horſes, and of the jumping chariots.

3 The horſeman lifteth up both the bright ſword, and the glittering ſpear, and *there is* a multitude of ſlain, and a great number of carcaſes; and *there is* none end of *their* corpſes: they ſtumble upon their corpſes.

4 Becauſe of the multitude of the whoredoms of the well-favoured harlot, the miſtreſs of witchcrafts, that ſelleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* againſt thee, ſaith the Lord of hoſts, and I will diſcover thy ſkirts upon thy face, and I will ſhew the nations thy nakedneſs, and the kingdoms thy ſhame.

6 And I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazingſtock.

7 And

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14 *No more of thy name ſhall be ſown.*] This is ſpoken of Sennacherib, who ſhall have no more children.

15 *Behold upon the mountains,* &c.] See Iſaiah, ch. li. and vii. Lamy looks upon this paſſage as a prophecy of our Saviour.

Commentary and Notes on Chapter II.

1 *He that daſheth in pieces is come up before thy face,* &c] An enemy that will break down thy walls, and deſtroy thine inhabitants, O Nineveh, is come to beſiege thee.

2 *For the Lord hath turned away the excellency of Jacob, as the excellency of Iſrael.*] Or, as the paſſage might have been tranſlated, *The Lord hath returned,* or will revenge *the pride againſt Jacob, and the pride againſt Iſrael.* That is, the Lord will requite the injuries and oppreſſions which Sennacherib and Salmaneſer, the kings of Aſſyria, exerciſed upon Judah and Iſrael.

For the emptiers have emptied them out, and marred their vine branches.] The Aſſyrian conquerors have plundered all their wealth, and bereaved them of their children, who are often in ſcripture compared to branches.

3 *The fir trees ſhall be terribly ſhaken.*] That is, the ſpears and launces made of fir, which were ſo long and large, that they looked like ſo many trees.

4 *They ſhall ſeem like torches, they ſhall run like the lightnings.*] They ſhall reſemble flames or lightning in their ſwiftneſs, and their wheels continually ſtriking fire out of the ſtones and pavements of the ſtreets.

7 *And Huzzab ſhall be led away captive, ſhe ſhall be brought up.*] The word *Huzzab* imports an impregnable fortreſs; and therefore very juſtly repreſents Nineveh, the fortifications of which were remarkably ſtrong.

Her maids ſhall lead her as with the voice of doves, tabering upon their breaſts.) Nineveh is deſcribed as a great princeſs carried away captive, with her maids of honour attending her, and bewailing both her's and their own condition, by beating their breaſts, and other expreſſions of lamentation. Her maids denote the leſſer cities of the Aſſyrian kingdom, that ſhould ſhare with the capital in the ſame calamities. The ſentiment here is evidently the ſame, as the Latin, Greek, and Chaldee verſions give it, That the maids of her that was led away captive ſhould mourn as doves, and beat upon their breaſts, as perſons in the utmoſt diſtreſs: *tabering* was certainly very injudiciouſly put for *ſmiting*, which is the word in the Geneva Bible. *Pilkington.*

11, 12, *Where is the dwelling place of the lions, and the feeding place of the young lions?* &c.) What is become of the ſtately palaces of the king and princes of Nineveh, who like ſo many lions, preyed upon the neighbouring countries, and enriched their cities with the ſpoil they took from others?

Commentary and Notes on Chapter III.

1 *Wo to the bloody city,* &c.] Wo to that city where the princes and great men ſhed innocent blood to enrich themſelves with the ſpoil of the ſlain.

4 *The miſtreſs of witchcrafts.*] Luxury is called witchcraft, becauſe it has a ſort of charm to faſcinate others.

Families.] Families are here equivalent to kingdoms.

7 And it ſhall come to paſs, *that* all they that look upon thee, ſhall flee from thee, and ſay, Nineveh is laid waſte, who will bemoan her? whence ſhall I ſeek comforters for thee?

8 Art thou better than populous No, that was ſituated among the rivers *that had* the waters round about it, whoſe rampart *was* the ſea, *and* her wall *was* from the ſea?

9 Ethiopia and Egypt *were* her ſtrength, and *it was* infinite, Put and Lubim were thy helpers.

10 Yet *was* ſhe carried away, ſhe went into captivity: her young children alſo were daſhed in pieces at the top of all the ſtreets: and they caſt lots for her honourable men, and all her great men were bound in chains.

11 Thou alſo ſhalt be drunken, thou ſhalt be hid, thou alſo ſhalt ſeek ſtrength becauſe of the enemy.

12 All thy ſtrong holds *ſhall be like* fig-trees with the firſt ripe figs: if they be ſhaken, they ſhall even fall into the mouth of the eater.

13 Behold, thy people in the midſt of thee *are* women: the gates of thy land ſhall be ſet wide open unto thine enemies, the fire ſhall devour thy bars.

14 Draw the waters for the ſiege, fortify thy ſtrong holds: go into clay and tread the mortar, make ſtrong the brick-kiln.

15 There ſhall the fire devour thee: the ſword ſhall cut thee off: it ſhall eat thee up like the canker-worm; make thyſelf many as the canker-worm, make thyſelf many as the locuſts.

16 Thou haſt multiplied thy merchants above the ſtars of heaven: the canker-worm ſpoileth, and fleeth away.

17 Thy crowned *are* as the locuſts, and thy captains as the great graſhoppers which camp in the hedges in the cold day, *but* when the ſun ariſeth they flee away, and their place is not known where they *are*.

18 Thy ſhepherds ſlumber, O king of Aſſyria: thy nobles ſhall dwell *in the duſt*: thy people is ſcattered upon the mountains, and no man gathereth *them*.

19 *There is* no healing of thy bruiſe: thy wound is grievous: all that hear the bruit of thee ſhall clap the hands over thee, for upon whom hath not thy wickedneſs paſſed continually?

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7 *Who will bemoan her? Whence ſhall I ſeek comforters for thee?*] The paſſage alludes to the lamentations made at funerals, performed by perſons hired for that purpoſe. And the ſenſe of the words are that if we ſeek for any mourners to perform this office over departing Nineveh, none will be found to undertake the taſk; every one rejoicing over her deſtruction.

8 *Art thou better than populous No?* &c.] A celebrated city in Egypt, ſuppoſed to be the ſame with Thebes, remarkable for its hundred gates. This famous city was ſacked, and its inhabitants made captives, as the prophet obſerves in the following verſes

17 *Thy crowned are as the locuſts,* &c] The word *minnazaroth* rendered here *crowned* properly ſignifies the Nazarites, a title often given to perſons remarkable for their youth and beauty; and therefore may not improperly be applied to the officers in the Ninevites army: theſe the prophet compares to locuſts and graſhoppers, both for their number, and for another quality, namely, that they ſhun the heat of battle, as the graſhoppers do the heat of the ſun.

HABAKKUK.

The ARGUMENT.

We have no acconut in the Old Teſtament, either of the time in which this prophet lived, or the parents from whom he was deſcended. But his propheſying the invaſion of the Chaldeans, *in the ſame manner as* Jeremiah *did, gives reaſon to conjecture, that he lived at the ſame time.*

It is indeed ſaid by the authors of the lives of the prophets, that he was of the tribe of Simeon, *and a native of* Bethzacar. *They add, that, as he foreſaw the taking of* Jeruſalem *by* Nebuchadrezzar, *he retired to* Oſtracin *in* Arabia, *where he lived ſome time: that after the* Chaldeans *had made themſelves maſters of* Jeruſalem, *and were on their march to their own country,* Habakkuk *returned into* Judea, *from whence, as he was buſied in cultivating his fields, and carrying proviſion to the reapers, he was tranſported by an angel to* Babylon, *together with the dinner he had provided for his reapers in the field, and which he ſet before* Daniel, *who was ſhut up in the lion's den; after which he was tranſported into* Judea, *where he died before the end of the captivity.*

But however this be, Habbakkuk, *in his prophecy, complains very pathetically of the diſorders he obſerved in the kingdom of* Judea; *foreſeeing that God would ſhortly puniſh them in a very terrible manner by the* Chaldeans. *He foretels the conqueſt of* Nebuchadrezzar, *his metamorphoſis, and death, and that the vaſt deſigns of* Jehoiakim *would be fruſtrated. He ſpeaks againſt a prince, probably the king of* Tyre, *who built with blood and iniquity; and accuſes another king, perhaps the monarch of* Egypt, *of having intoxicated his friend, in order to diſcover his nakedneſs. The third chapter is a ſong or prayer to God, whoſe majeſty the prophet deſcribes with the utmoſt grandeur and ſublimity of expreſſion.*

CHAP. I.

1 *Unto Habukkuk is ſhewed the fearful vengeance by the* Chaldeans.

THE burden which Habakkuk the prophet did ſee.

2 O Lord, how long ſhall I cry, and thou wilt not hear! *even* cry out unto thee of violence, and thou wilt not ſave!

3 Why doſt thou ſhew me iniquity, and cauſe *me* to behold grievance: for ſpoiling and violence *are* before me: and there are *that* raiſe up ſtrife and contention.

4 Therefore the law is ſlacked, and judgment doth never go forth: for the wicked doth compaſs about the righteous; therefore wrong judgment proceedeth.

5 ¶ Behold ye among the heathen, and regard, and wonder marvellouſly: for I will work a work in

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Commentary and Notes on Chapter I.

2 *How long ſhall I cry unto—thee of violence, and thou wilt not ſave!*] The prophet here propoſeth the common objections againſt providence, drawn from the proſperity of the wicked, and the oppreſſion of the righteous, which have proved a ſtumbling block even to good men.

5 *Behold ye among the heathen, and regard, and wonder marvellouſly,* &c.] Or, as the words might be rendered, *Behold ye deſpiſers, and wonder and periſh.* For a puniſhment of ſuch exorbiant practices, behold the Almighty will make the heathen, the Chaldeans, the inſtruments of his vengeance: this is a judgment you deſpiſers of God's prophets will hardly credit, becauſe, at preſent, the Chaldeans are your friends and confederates.

in your days, *which* ye will not believe though it be told *you.*

6 For lo, I raiſe up the Chaldeans, *that* bitter and haſty nation, which ſhall march through the breadth of the land to poſſeſs the dwelling-places *that are* not theirs.

7 They *are* terrible and dreadful: their judgment and their dignity ſhall proceed of themſelves.

8 Their horſes alſo are ſwifter than the leopards, and are more fierce than the evening wolves: and their horſemen ſhall ſpread themſelves, and their horſemen ſhall come from far; they ſhall fly as the eagle *that* haſteth to eat.

9 They ſhall come all for violence: their faces ſhall ſup up *as* the eaſt wind, and they ſhall gather the captivity as the ſand.

10 And they ſhall ſcoff at the kings, and the princes *ſhall be* a ſcorn unto them: they ſhall deride every ſtrong hold; for they ſhall heap duſt and take it.

11 Then ſhall *his* mind change, and he ſhall paſs over, and offend, *imputing* this his power unto his God.

12 *Art* thou not from everlaſting, O Lord, my God, mine Holy one? we ſhall not die O Lord, thou haſt ordained them for judgment; and O mighty God, thou haſt eſtabliſhed them for correction.

13 *Thou art* of purer eyes than to behold evil, and canſt not look on iniquity: wherefore lookeſt thou upon them that deal treacherouſly, *and* holdeſt thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makeſt men as the fiſhes of the ſea? as the creeping things, *that have* no ruler over them.

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they ſacrifice unto their net, and burn incenſe unto their drag: becauſe by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore empty their net, and not ſpare continually to ſlay the nations?

CHAP. II.

1 Unto Habakkuk, waiting for an anſwer, is ſhewed that he muſt wait by faith. 5 The judgment upon the Chaldeans.

I Will ſtand upon my watch, and ſet me upon the tower, and will watch to ſee what he will ſay unto me, and what I ſhall anſwer when I am reproved.

2 And the Lord anſwered me, and ſaid, Write the viſion, and make *it* plain upon tables, that he may run that readeth it.

3 For the viſion *is* yet for an appointed time, but at the end it ſhall ſpeak, and not lie: though it tarry, wait for it; becauſe it will ſurely come, it will not tarry.

4 Behold his ſoul *which* is lifted up is not upright in him: but the juſt ſhall live by his faith.

5 ¶ Yea alſo, becauſe he tranſgreſſeth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his deſire as hell, and is as death, and cannot be ſatisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all theſe take up a parable againſt him, and a taunting proverb againſt him, and ſay, Wo to him that encreaſeth *that which is* not his! how long? and to him that ladeth himſelf with thick clay!

7 Shall they not riſe up ſuddenly that ſhall bite thee, and awake that ſhall vex thee, and thou ſhalt be for booties unto them?

8 Becauſe thou haſt ſpoiled many nations, all the remnant of the people ſhall ſpoil thee; becauſe of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 Wo to him that coveteth an evil covetouſneſs to his houſe, that he may ſet his neſt on high, that he may be delivered from the power of evil!

10 Thou haſt conſulted ſhame to thy houſe, by cutting off many people, and haſt ſinned *againſt* thy ſoul.

11 For the ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it.

12 Wo to him that buildeth a town with blood, and ſtabliſheth a city by iniquity.

13 Behold, *is it* not of the Lord of hoſts, that the people ſhall labour in the very fire, and the people ſhall weary themſelves for very vanity?

14 For the earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the ſea.

15 Wo unto him that giveth his neighbour drink? that putteſt thy bottle to *him*, and makeſt *him* drunken alſo, that thou mayeſt look on their nakedneſs!

16 Thou art filled with ſhame for glory: drink thou alſo, and let thy foreſkin be uncovered: the cup of the Lord's right hand ſhall be turned unto thee,

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9 *Their faces ſhall ſup up as the eaſt wind,* &c.] They ſhall deſtroy every thing where they march, as the eaſt wind blaſts the fruits of the earth.

12 *Art not thou from everlaſting?—we ſhall not die,* &c.] Thou that liveſt for ever, and whoſe word is as unchangeable as thyſelf, wilt preſerve us from utter deſtruction, and in due time fulfil all thy promiſes.

Commentary and Notes on Chapter II.

1 *I will ſtand upon my watch, and ſet me upon the tower,* &c.] It was the buſineſs of a watchman in time of war, to obſerve from an eminence what meſſengers were coming, and to publiſh the meſſage as ſoon as poſſible. The prophet puts himſelf in that ſituation, that he might receive the anſwer from the Almighty to the complaint he made in the foregoing chapter.

2 *Write the viſion, and make it plain upon tables,* &c.] When the prophets are commanded to write any thing, it denotes that it is of the utmoſt importance; and therefore the notice of it ſhould be tranſmitted to poſterity. This viſion is accordingly ordered by God to be written in ſuch legible characters as were uſed in public tables, hung up in temples and market-places, that every perſon might read the contents.

3 *For the viſion is yet for an appointed time,* &c.] God hath determined a ſet time when it ſhall be fulfilled, and not before.

6 *Wo to him that increaſeth that which is not his: how long?* &c.) Wo to him that is continually increaſing his own dominions by invading his neighbours; ſurely he will not continue long to do ſo, without ſome remarkable check from providence; ſo then what he encreaſeth will not be for himſelf, but for others, namely, the Medes and Perſians, who ſhall conquer him, and enrich themſelves with his ſpoil.

11 *For the ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it.*] The houſes and towns which have been deſtroyed by the Chaldeans ſhall cry for vengeance againſt the deſtroyers.

15 *That thou mayeſt look on their nakedneſs.*] The king of Babylon intoxicated the minds of his neighbours by the arts of policy, in order to diſcover the weakneſs of their government, called the *nakedneſs of the land*, that he might deſtroy them.

thee, and ſhameful ſpewing *ſhall be* on thy glory.

17 For the violence of Lebanon ſhall cover thee, and the ſpoil of beaſts, *which* made them afraid, becauſe of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 What profiteth the graven image, that the maker thereof hath graven it? the molten image, and a teacher of lies, that the maker of his work truſteth therein, to make *him* dumb idols?

19 Wo unto him that ſaith to the wood, Awake; to the dumb ſtone, Ariſe, it ſhall teach! Behold, it *is* laid over with gold and ſilver, and *there is* no breath at all in the midſt of it.

20 But the Lord *is* in his holy temple: let all the earth keep ſilence before him.

CHAP. III.

1 *Habakkuk in his prayer trembleth at God's Majeſty.*

A Prayer of Habakkuk the prophet upon Sigionoth.

2 O Lord, I have heard thy ſpeech, *and* was afraid: O Lord, revive thy work in the midſt of the years, in the midſt of the years make known; in wrath remember mercy.

3 God came from Teman, and the holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praiſe.

4 And *his* brightneſs was as the light, he had horns *coming* out of his hand, and there *was* the hiding of his power.

5 Before him went the peſtilence, and burning coals went forth at his feet.

6 He ſtood and meaſured the earth: he beheld and drove aſunder the nations, and the everlaſting mountains were ſcattered, the perpetual hills did bow: his ways *are* everlaſting.

7 I ſaw the tents of Cuſhan in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the Lord diſpleaſed againſt the rivers? *was* thine anger againſt the the rivers? *was* thy wrath againſt the ſea, that thou didſt ride upon thine horſes, *and* thy chariots of ſalvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didſt cleave the earth with rivers.

10 The mountains ſaw thee, *and* they trembled: the overflowing of the water paſſed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The ſun *and* moon ſtood ſtill in their habitation, at the light of thine arrows they went, *and* at the ſhining of thy glittering ſpear.

12 Thou didſt march through the land in indignation, thou didſt threſh the heathen in anger.

13 Thou wenteſt forth for the ſalvation of thy people, *even* for ſalvation with thine anointed: thou woundedſt the head out of the houſe of the wicked, by diſcovering the foundation unto the neck. Selah.

14 Thou didſt ſtrike through with his ſtaves the head of his villages: they came out as a whirlwind to ſcatter me: their rejoicing *was* as to devour the poor ſecretly.

15 Thou didſt walk through the ſea with thine horſes, *through* the heap of great waters.

16 When I heard, my belly trembled: my lips quivered at the voice: rottenneſs entered into my bones, and I trembled in myſelf, that I might reſt in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 ¶ Although the fig-tree ſhall not bloſſom, neither *ſhall* fruit *be* in the vines, the labour of the olive ſhall fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and *there ſhall be* no herd in the ſtalls:

18 Yet I will rejoice in the Lord, I will joy in the God of my ſalvation.

19 The Lord God *is* my ſtrength, and he will make my feet like hinds *feet*, and he will make me to walk upon mine high places. To the chief ſinger on my ſtringed inſtruments.

ZEPHANIAH.

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17 *For the violence of Lebanon ſhall cover thee*, &c.] God ſhall execute his vengeance upon thee for the violence thou haſt offered to the temple at Jeruſalem, which the prophet here compares to the cedars of the foreſt of Lebanon, for its height and ſtatelineſs of its buildings

20 *But the Lord is in his holy temple*, &c.) The true God hath his throne in heaven, the place of his peculiar reſidence, from whence he will anſwer the prayers of his ſervants, though the temple of Jeruſalem ſhall be deſtroyed.

Commentary and Notes on Chapter III.

1 *A prayer of Habakkuk the prophet upon Sigionoth.*] Or, *according to the tunes called in Hebrew, ſigioneth*, which were muſical compoſitions uſed in the ſervice of the temple. It is called a prayer, becauſe it begins in the form of a ſupplication, though the following parts are rather in the nature of an hymn, or a thankſgiving.

2 *O Lord I have heard thy ſpeech and was afraid*, &c.) I have heard, O Lord, what thou haſt revealed unto me concerning thy judgments upon this people: the terribleneſs of them ſtrikes me with a reverential dread and awe; yet I earneſtly beg of thee, if it be thy gracious will to exert thy power, and renew thy former wonders for the deliverance of all thy people before the ſeventy years are determined, for their captivity to be expired, and, in the midſt of judgment, to remember mercy.

3 *God came from Teman, and the holy one from mount Paran*, &c. The prophet, to encourage the faithful ſtill to truſt in God, recounts ſome of the remarkable acts his protection afforded their fore-fathers in the wilderneſs, where they were deſtitute of all viſible means of ſuſtaining themſelves.

4 *He had horns coming out of his hand, and there was the hiding of his power.*] The Shekinah, or ſymbol of the Divine Preſence, darted rays of light on every ſide, and yet that was but a veil to conceal the Divine Majeſty, *who covereth himſelf with light as with a garment.*

9 *Thy bow was made quite naked, according to the oaths of the tribes, even thy word*, &c. Thou didſt fight for Iſrael, and didſt make bare thine arm in their defence, as evidently as if thou hadſt appeared viſibly with a bow in thine hand: that thou mighteſt fulfil the oaths and promiſes thou haſt made, to give the tribes of Iſrael full poſſeſſion of the land of Canaan; thy word being in itſelf as immutable as when it is confirmed by the ſolemnity of an oath.

11 *At the light of thine arrows they went.*) The margin reads, *Thine arrows walked in the light*, &c. which Mr. Hervey thus paraphraſes, *In the light thy arrows walked* on their lawful errand; *in the clear ſhining* of the day, lengthened out for this purpoſe, thy *glittering ſpear*, launched by thy people, but guided by thy hand, ſprung on its prey.

13 *Thou wenteſt forth for the ſalvation of thy people*, &c.) With thy peculiar favourites, ſuch as Moſes, Joſhua, and David, all ſet apart by thine own appointment, to be leaders and rulers of thy people Iſrael.

16 *That I might reſt in the day of trouble*, &c.) Or, as the paſſage might have been rendered, *Yet I ſhall reſt in the day of trouble*, &c.) The prophet ſpeaks here in the perſon of the pious man, comforting himſelf with the aſſurance, that he ſhould reſt ſecurely under the divine protection, when the Chaldean army invaded Judah, and laid waſte the promiſed land.

17 *Although the fig tree*, &c.) An ingenious friend of mine has happily introduced this beautiful paſſage in an excellent Poem on Truſt in God, which the reader will be pleaſed to ſee.

Although the promis'd fruit ſhould fail the vine,
The fig-tree ſicken, and its bloom decline;
The labour of the olive be in vain,
And flocks infected periſh on the plain;
Tho' corn, and oil, and wine at once decreaſe,
The fields grow barren, and the harveſts ceaſe;
Tho' baffled hinds their fruitleſs toil deplore,
And vales unchearful laugh and ſing no more;
Yet ſtill with gladneſs will I ſerve the Lord,
Adore his wiſdom, and obey his word.

ZEPHANIAH.

The ARGUMENT.

Zephaniah was employed in the prophetic office, in the time of king Joſiah, *before that prince had re-eſtabliſhed the worſhip of God, and the obſervation of the law in its purity. He propheſied a little after the captivity of the ten tribes, and before that of* Judah; *ſo that he was cotemporary with* Jeremiah.

He freely publiſhes to the Jews, *that the principal reaſon of the divine wrath being ſo incenſed againſt them, was their contempt of God's ſervice, their apoſtacy, their treachery, their idolatry, their violence, their rapine, and other enormities, obſervable in them and their princes. Such high provocations as theſe rendered their deſtruction terrible, univerſal, and unavoidable. And then, as moſt of the prophets do, he blends with his threatenings, exhortations to repentance, as the only expedient in theſe circumſtances. He adds very ſevere threatenings againſt their enemies, and preſages their deſtruction. He alſo ſupports the faithful with promiſes of a certain reſtoration of the church; of a releaſe from all their former preſſures and grievances; of a ceſſation from all their fears; and of the continuance of the divine preſence and bleſſing. So that this ſhort prophecy contains in it all the others, and it may juſtly be conſidered as an abridgement of them. The ſtile of this prophet reſembles that of* Jeremiah; *of whom St.* Iſidore *obſerves, he ſeems to be the abreviator.*

CHAP. I.

God's ſevere judgment againſt Judah for divers ſins.

THE word of the Lord which came unto Zephaniah the ſon of Cuſhi, the ſon of Gedaliah, the ſon of Amariah, the ſon of Hizkiah, in the days of Joſiah, the ſon of Amon king of Judah.

2 I will utterly conſume all *things* from off the land, ſaith the Lord.

3 I will conſume man and beaſt: I will conſume the fowls of the heaven, and the fiſhes of the ſea, and the ſtumbling-blocks with the wicked, and I will cut off man from off the land, ſaith the Lord.

4 I will alſo ſtretch out mine hand upon Judah, and upon all the inhabitants of Jeruſalem, and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the prieſts;

5 And them that worſhip the hoſt of heaven upon the houſe-tops; and them that worſhip, *and* that ſwear by the Lord, and that ſwear by Malcham;

6 And them that are turned back from the Lord, and *thoſe* that have not ſought the Lord, nor enquired for him.

7 Hold thy peace at the preſence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a ſacrifice, he hath bid his gueſts.

8 And it ſhall come to paſs in the day of the Lord's ſacrifice, that I will puniſh the princes, and the king's children, and all *ſuch as are* clothed with ſtrange apparel.

Commentary and Notes on Chapter I.

2, 3 *I will utterly conſume all things from off the land,* &c.] A general deſolation is threatened by enumerating the particulars that ſhall be involved in it.

5 *That ſwear by the Lord,* &c.] That join the worſhip of idols to that of the true God.

7 *Hold thy peace at the preſence of the Lord God: for the day of the Lord is at hand,* &c.] Keep ſilence in token of an awful reverence towards God, now he is coming to execute his judgments upon the land: nor murmur at his corrections which thy ſins have ſo juſtly deſerved.

8 *In the day of the Lord's ſacrifice,* &c.] A Cambridge MS has this remarkable reading. *And it ſhall come to paſs in that day ſaith Jehovah, that I will viſit the princes,* &c. *Kennicott.*

9 In the ſame day alſo will I puniſh all thoſe that leap on the threſhold, which fill their maſters houſes with violence and deceit.

10 And it ſhall come to paſs in that day, ſaith the Lord, *that there ſhall be* the noiſe of a cry from the fiſh-gate, and an howling from the ſecond, and a great craſhing from the hills.

11 Howl, ye inhabitants of Mackteſh, for all the merchant people are cut down; all they that bear ſilver are cut off.

12 And it ſhall come to paſs at that time, *that* I will ſearch Jeruſalem with candles, and puniſh the men *that are* ſettled on their lees; that ſay in their heart, the Lord will not do good, neither will he do evil.

13 Therefore their goods ſhall become a booty, and their houſes a deſolation: they ſhall alſo build houſes, but not inhabit *them*; and they ſhall plant vineyards, but not drink the wine thereof.

14 The great day of the Lord *is* near, *it is* near, and haſteth greatly, *even* the voice of the day of the Lord: the mighty man ſhall cry there bitterly.

15 That day *is* a day of wrath, a day of trouble and diſtreſs, a day of waſtneſs and deſolation, a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs.

16 A day of the trumpet and alarm againſt the fenced cities and againſt the high towers.

17 And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the Lord: and their blood ſhall be poured out as duſt, and their fleſh as the dung.

18 Neither their ſilver nor their gold ſhall be able to deliver them in the day of the Lord's wrath; but the whole land ſhall be devoured by the fire of his jealouſy: for he ſhall make even a ſpeedy riddance of all them that dwell in the land.

CHAP. II.

1 *An exhortation to repentance.* 4 *The judgment of the Philiſtines.* 8 *of Moab, and Ammon,* 12 *of Ethiopia and Aſſyria.*

GATHER yourſelves together, yea, gather together, O nation not deſired:

2 Before the decree, bring forth, *before* the day paſs as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.

3 Seek ye the Lord, all ye meek of the earth, which have wrought his judgment: ſeek righteouſneſs, ſeek meekneſs: it may be, ye ſhall be hid in the day of the Lord's anger.

4 ¶ For Gaza ſhall be forſaken, and Aſhkelon a deſolation: they ſhall drive out Aſhdod at the noon-day, and Ekron ſhall be rooted up.

5 Wo unto the inhabitants of the ſea coaſts, the nation of the Cherethites: the word of the Lord is againſt you: O Canaan, the land of the Philiſtines, I will even deſtroy thee, that there ſhall be no inhabitant.

6 And the ſea-coaſt ſhall be dwellings *and* cottages for ſhepherds, and folds for flocks.

7 And the coaſt ſhall be for the remnant of the houſe of Judah, they ſhall feed thereupon, in the houſes of Aſhkelon ſhall they lie down in the evening: for the Lord their God ſhall viſit them, and turn away their captivity.

8 I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themſelves* againſt their border.

9 Therefore *as* I live, ſaith the Lord of hoſts, the God of Iſrael, Surely Moab ſhall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and ſalt-pits, and a perpetual deſolation, the reſidue of my people ſhall ſpoil them, and the remnant of my people ſhall poſſeſs them.

10 This ſhall they have for their pride, becauſe they have reproached and magnified *themſelves* againſt the people of the Lord of hoſts.

11 The Lord *will be* terrible unto them: for he will famiſh all the Gods of the earth, and *men* ſhall worſhip him, every one from his place, *even* all the iſles of the heathen.

12 ¶ Ye Ethiopians alſo, *ye ſhall be* ſlain by my ſword.

13 And he will ſtretch out his hand againſt the north, and deſtroy Aſſyria, and will make Nineveh a deſolation, *and* dry like a wilderneſs.

14 And flocks ſhall lie down in the midſt of her, all the beaſts of the nations: both the cormorant and the bittern ſhall lodge in the upper lintels of it; *their* voice ſhall ſing in the windows; deſolation *ſhall be* in the threſholds: for he ſhall uncover the cedar work.

15 This *is* the rejoicing city, that dwelt careleſly, that ſaid in her heart, I *am*, and *there* is none beſide me: how is ſhe become a deſolation, a place for beaſts to lie down in! every one that paſſeth by her ſhall hiſs *and* wag his hand.

CHAP. III.

1 *A ſharp reproof of Jeruſalem for divers ſins,* 8 *An exhortation to wait for the reſtoration of Iſrael,* 14 *and to rejoice for their ſalvation.*

WO to her that is filthy and polluted, to the oppreſſing city!

2 She obeyed not the voice, ſhe received not correction:

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9 *In the ſame day alſo will I puniſh all thoſe that leap on the threſhold,* &c.) Or, rather, *that leap over the threſhold.* The expreſſion probably alludes to ſome idolatrous rite, like that practiſed by the Philiſtines in the temple of their god Dagon, where the *prieſts did not tread upon the threſhold,* 1 Sam. v. 5. And accordingly the Chaldee paraphraſt interprets it of thoſe who obſerve the rites of the Philiſtines. Others, however, think that the prophet meant thoſe who entered the houſes of their neighbours, to take away their goods by violence.

11 *Howl ye inhabitants of Mackteſh,* &c.) A part or ſtreet of Jeruſalem: the Chaldee paraphraſt underſtands it of thoſe who dwelt near the brook Kidron.

Commentary and Notes on Chapter II.

1 *O nation not deſired.*] Or, as the words may be rendered, *O nation that will not receive inſtruction,* and cannot be amended but by the diſcipline of the Almighty's judgments.

5 *The nation of the Cherethites.*) The word is rendered *Cretians* by the LXX. They are ſuppoſed to have been a colony removed from Crete to Paleſtine. See 2 Sam. vii. 18.

9 *The reſidue of my people ſhall ſpoil them, and the remnant of my people ſhall poſſeſs them*) Judas Maccabæus and his brethren ſubdued the Ammonites. But this and the ſeventh verſe will receive their full completion at the general reſtoration of the Jews.

11 *He will famiſh all the gods of the earth.*) Will deprive them of their ſacrifices, which the Gentiles thought the food of their gods.

14 *Both the cormorant and the bittern ſhall lodge in the upper lintels of it,* &c.) Theſe birds, which frequent deſolate and forſaken places, ſhall take up their habitation in the ruinous ſtructures of that once flouriſhing city.

correction: ſhe truſted not in the Lord, ſhe drew not near to her God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves, they gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous perſons: her prieſts have polluted the ſanctuary, they have done violence to the law.

5 The juſt Lord *is* in the midſt thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjuſt knoweth no ſhame.

6 I have cut off the nations: their towers are deſolate; I made their ſtreets waſte, that none paſſeth by: their cities are deſtroyed, ſo that there is no man, that there is none inhabitant.

7 I ſaid, Surely thou wilt fear me, thou wilt receive inſtruction; ſo their dwelling ſhould not be cut off, howſoever I puniſhed them: but they roſe early, *and* corrupted all their doings.

8 ¶ Therefore wait ye upon me, ſaith the Lord, until the day that I riſe up to the prey: for my determination *is* to gather the nations, that I may aſſemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger; for all the earth ſhall be devoured with the fire of my jealouſy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to ſerve him with one conſent.

10 From beyond the rivers of Ethiopia, my ſuppliants, *even* the daughter of my diſperſed ſhall bring mine offering.

11 In that day ſhalt thou not be aſhamed for all thy doings, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the midſt of thee them that rejoice in thy pride, and thou ſhalt no more be haughty becauſe of my holy mountain.

12 I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord.

13 The remnant of Iſrael ſhall not do iniquity, nor ſpeak lies; neither ſhall a deceitful tongue be found in their mouth: for they ſhall feed and lie down, and none ſhall make *them* afraid.

14 ¶ Sing, O daughter of Zion; ſhout, O Iſrael; be glad and rejoice with all the heart, O daughter of Jeruſalem.

15 The Lord hath taken away thy judgments, he hath caſt out thine enemy; the King of Iſrael, *even* the Lord *is* in the midſt of thee: thou ſhalt not ſee evil any more.

16 In that day it ſhall be ſaid to Jeruſalem, Fear thou not: *and to* Zion, Let not thine hands be ſlack.

17 The Lord thy God in the midſt of thee *is* mighty: he will ſave, he will rejoice over thee with joy; he will reſt in his love, he will joy over thee with ſinging.

18 I will gather *them that are* ſorrowful for the ſolemn aſſembly, *who* are of thee, *to whom* the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee: and I will ſave her that halteth, and gather her that was driven out; and I will get them praiſe and fame in every land where they have been put to ſhame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praiſe among all people of the earth, when I turn back your captivity before your eyes, ſaith the Lord.

Commentary and Notes on Chapter III.

4 *Her prophets are light and treacherous perſons.*) This is to be underſtood of the falſe prophets, who ſeduced the people by lying pretences to inſpiration.

Her prieſts have polluted the ſanctuary, they have done violence to the law.] They have preſumed to attend upon my ſervice in the temple after they have polluted themſelves with idolatry, and thereby have profaned my holy place. They have alſo broken the ordinances of my law, by not obſerving the difference it preſcribed between the clean and the unclean.

5 *Every morning doth he bring his judgments to light, he faileth not, but the unjuſt knoweth no ſhame.*) He doth not fail to give us every day freſh evidences of his juſtice, though the wicked continue hardened in their ſins, and are grown paſt ſhame. The expreſſion *every morning* alludes to the cuſtom of adminiſtering juſtice in the morning.

7 *They roſe and corrupted themſelves.*] They ſtill increaſed their corruptions, notwithſtanding all the advances king Joſiah made towards a general reformation.

8 *Therefore wait ye upon me, ſaith the Lord, until the day that I riſe up to the prey* &c.] Notwithſtanding theſe provocations, I exhort the godly among you to expect the accompliſhment of the promiſes I have made of reſtoring the Jewiſh nation to my wonted favour, in the laſt ages of the world; in order to which, I will execute remarkable judgments upon the unbelievers and diſobedient.

10 *From beyond the rivers of Ethiopia,* &c.) The Jews who are diſperſed in the moſt diſtant countries, ſuch as the fartheſt parts of Ethiopia, ſhall come into the chriſtian church, and there pay their adorations to the God of their fathers.

13 *They ſhall feed and lie down,* &c.) Meſſiah, the great ſhepherd, ſhall feed and protect them.)

14 *Sing, O daughter of Zion,* &c.] Theſe hymns of joy properly belong to the times of the goſpel.

16 *Let not thine hands be ſlack,* &c.] The prophet here comforts thoſe whoſe ſpirits are ſunk under their former afflictions; and exhorts them to perform their duty with chearfulneſs and diligence, as being aſſured of the aſſiſtance and protection of the Almighty.

17 *He will reſt in his love.*] Will take ſatisfaction in continuing his favour toward thee.

18 *I will gather them that are ſorrowful for the ſolemn aſſembly,* &c.) I will aſſemble thoſe Iſraelites who are diſperſed in their ſeveral captivities, who mourn for the loſs of the public aſſemblies, and are grieved at the reproaches of their enemies, who upbraided them as if they were utterly forſaken of their God.

HAGGAI.

H A G G A I.

The ARGUMENT.

Haggai *was, in all probability, born at* Babylon, *from whence he returned with* Zerubbabel. *It was this prophet who, by the command of God, perſuaded the* Jews *to finiſh the re-building of the temple, which had been intermitted for fourteen years. His remonſtrances had their effect; and, to encourage them to proceed in the work, he aſſured them from* God, *that the glory of the latter houſe ſhould exceed that of the former: which was accordingly fulfilled when Chriſt honoured it with his preſence; for, with reſpect to the building, the latter temple was not to be compared with the former.*

When the prophet Haggai *died is uncertain. The* Jews *pretend that his death happened in the laſt year of the reign of* Darius, *at the ſame time with thoſe of the prophets* Zachariah *and* Malachi, *and that the ſpirit of prophecy then ceaſed among the children of* Iſrael.

CHAP. I.

1 *Haggai reproving the people's negligence,* 7 *inciteth them to build the houſe,* 12 *and promiſeth God's aſſiſtance therein.*

IN the ſecond year of Darius the king, in the ſixth month, in the firſt day of the month, came the words of the Lord, by Haggai the prophet, unto Zerubbabel, the Son of Sheal-tiel, governor of Judah, and to Joſhua the ſon of Joſedech the high prieſt, ſaying,

2 Thus ſpeaketh the Lord of hoſts, ſaying, This people ſay, The time is not come, the time that the Lord's houſe ſhould be built.

3 Then came the word of the Lord by Haggai the prophet, ſaying,

4 *It is* time for you, O ye, to dwell in your cieled houſes, and this houſe *lie* waſte?

5 Now therefore thus ſaith the Lord of hoſts; Conſider your ways.

6 Ye have ſown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag with holes.

7 ¶ Thus ſaith the Lord of hoſts; Conſider your ways.

8 Go up to the mountain, and bring wood, and build the houſe, and I will take pleaſure in it, and I will be glorified, ſaith the Lord.

Commentary and Notes on Chapter I.

1 *Zerubbabel the ſon of Shealtiel.*] It appears that Zerubbabel was not the *ſon of Shealtiel* but of *Pedaiah*, and that *Pedaiah* was the *ſon of Shealtiel*, 1 Chron iii. 18. In order to reconcile this ſeeming contradiction, we muſt remember that according to the idiom and uſages of the Hebrews, Shealtiel may be ſtiled the father of Zerubbabel, becauſe he was a perſon of more note than Pedaiah; or, becauſe he educated him and took care of him. Thus we read of the children of Michal Saul's daughter, 2 Sam. iii. 23, whereas ſhe had no children; but they are aſcribed to her as her own children, becauſe ſhe educated them. *Arbanel.*

Governor of Judea.] He is not ſtiled king, becauſe the Jews were ſubject to the Perſians, and it would have been impolitic to give him that title; beſides, he never aſſumed the title himſelf, was never anointed, though of the royal race, and exerciſed an inferior degree of authority. *Arbanel.*

Joſhuah the ſon of Joſedech.] *Joſedech* was high-prieſt in the reign of Zedekiah king of Judah, and was carried away captive by Nebuchadnezzar. His ſon ſucceeded him in the ſame dignity, when the tribe of Judah returned from captivity, being confirmed in his office by the great Sanhedrim. *Abarbanel. Grotius.*

2 *This people ſay, the time is not come—that the Lord's houſe ſhould be built.*] They pretended they had not the encouragement and protection of the king of Perſia. This prophecy ſeems to have been delivered before Darius had granted his decree for building the temple.

4 *Is it time for you, O ye, to dwell in your cieled houſes, and this houſe lie waſte?* &c.] You complain of the times; yet they have not been ſo difficult, but you have found means and opportunity to build fine houſes for yourſelves, though you are content to let the houſe of the moſt high lie in ruins.

5, 6 *Conſider your ways, ye have ſown much, and bring in little,* &c.] Conſider both your ingratitude in neglecting to reſtore my houſe and worſhip, and what you have acquired by your dealings; for none of your undertakings thrive, or are ſucceſsful: nor do you enjoy the fruits of your labour.

He earneth wages to put it into a bag with holes.] His gains are followed with ſuch loſſes, that they leave him no richer than he was before.

9 Ye looked for much, and lo, *it came* to little; and when ye brought it home, I did blow upon it: Why ſaith the Lord of hoſts. Becauſe of mine houſe, that *is* waſte, and ye run every man unto his own houſe.

10 Therefore the heaven over you is ſtayed from dew, and the earth is ſtayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the ſon of Shealtiel, and Joſhua the ſon of Joſedech the high prieſt, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had ſent him; and the people did fear before the Lord.

13 Then ſpeak Haggai the Lord's meſſenger in the Lord's Meſſage unto the people, ſaying I *am* with you, ſaith the Lord.

14 And the Lord ſtirred up the ſpirit of Zerubbabel the ſon of Shealtiel governor of Judah, and the ſpirit of Joſhua the ſon of Joſedech the high prieſt, and the ſpirit of all the remnant of the people; and they came and did work in the houſe of the Lord of hoſts their God;

15 In the four and twentieth day of the ſixth month, in the ſecond year of Darius the king.

CHAP. II.

1 He encourageth the people to the work by promiſe of greater glory to the ſecond temple than was in the firſt. 10 He ſheweth that their ſins hindered the work. 20 God's promiſe to Zerubbabel.

IN the ſeventh *month*, in the one and twentieth *day* of the month, came the word of the Lord by the prophet Haggai, ſaying,

2 Speak now to Zerubbabel the ſon of Shealtiel governor of Judah, and to Joſhua the ſon of Joſedech the high prieſt, and to the reſidue of the people, ſaying,

3 Who *is* left among you that ſaw this houſe in her firſt glory? and how do ye ſee it now? *is it* not in your eyes in compariſon of it as nothing?

4 Yet now be ſtrong, O Zerubbabel ſaith the Lord; and be ſtrong, O Joſhua ſon of Joſedech the high prieſt; and be ſtrong all ye people of the land, ſaith the Lord, and work: for I *am* with you, ſaith the Lord of hoſts:

5 *According to* the word that I covenanted with you when ye came out of Egypt, ſo my ſpirit remaineth among you; fear ye not.

6 For thus ſaith the Lord of hoſts; Yet once, it *is* a little while, and I will ſhake the heavens, and the earth, and the ſea, and the dry land:

7 And I will ſhake all nations, and the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of hoſts.

8 The ſilver *is* mine; and the gold *is* mine, ſaith the Lord of hoſts.

9 The

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9 *Ye run every man to his own houſe.*] Ye make haſte to build your own, and leave my houſe in ruins.

13 *The Lord's meſſenger*] By this phraſe is implied ſome prophet of note, who ſhould uſher in the *Lord*, that was to follow him, and ſhould ſupply the place of an harbinger, uſually ſent before to give notice of a prince's coming, and prepare things for his reception, according to his dignity. In this ſenſe a prophet is not rarely called a *meſſenger*, or *angel*; as Geneſis xv. 23. Exodus xxii. 20. Judges ii. 1. Job xxxii. 23.

14 *Did work.*] They made preparations and collected together materials for the work, as appears from chap ii. 1. *Abarbanel.*

Commentary and Notes on Chapter II.

3 *Who is left among you that ſaw this houſe in her firſt glory*, &c.] When the foundation of the houſe was laid in the ſecond year of Cyrus, many of the ancient men, who had ſeen the firſt, wept to ſee how much the latter temple would fall ſhort of the former. The ſecond year of Cyrus was fifty-three years after the deſtruction of the firſt temple; ſo that the oldeſt men among thoſe that returned from the captivity might very well remember the glory and ſplendor of the firſt temple. And though this prophecy was uttered fifteen years after the foundation of the ſecond temple, yet there might ſtill ſurvive ſome of thoſe who had ſeen the ſtructure built by Solomon.

5 *According to the word that I covenanted*, &c.] What was that *covenant?* That Iſrael ſhould be his people, and that he would be their God and king: therefore it cannot mean barely that he would be their God, and they ſhould be his people; for this was but part of the covenant. Nor can it mean that they ſhould be conducted by an extraordinary Providence, as to their coming out of Egypt, and during the firſt periods of the Theocracy; for this was but the effect of the covenant: and beſides we know that that diſpenſation of Providence ſoon ceaſed after their eſtabliſhment. The meaning therefore muſt be, that he would ſtill continue their king as well as God. Yet at that time, when this Theocracy was reſtored, it was both fit, on account of its dignity, and neceſſary for the people's aſſurance, that it would be attended with ſome unuſual diſplay of divine favour. Accordingly prophets were raiſed up, and an extraordinary Providence, for ſome ſhort time, adminiſtered, as appears from chap. i. 6, 11. Zech. viii. 12. Mal. iii. 10, 11.

6, 7, 8 *Thus ſaith the Lord, Yet once, it is a little while*, &c. The occaſion of this prophecy was the dejection of the Jews at the mean appearance of their new-erecting temple, verſe 3. The comfort therefore in the prophet's meſſage was ſurely ſuited to be conferred on this temple, to make it exceed the glory of the former. Wherein the glory of the firſt temple conſiſted, we are not informed: but it ſufficiently appears from the nature of the complaint, and from verſe 8, to have conſiſted in magnificence of ſtructure and richneſs of ornament. Theſe, God makes no account of "*The ſilver is mine*, &c." The *glory* he intends for this latter houſe is of another nature. It ſhall conſiſt in the preſence of him, who is deſcribed as *the deſire of all nations* and *peace*, ver. 7, and 9. This glory they were not to expect immediately. Great revolutions were firſt to happen; verſe 6. "*After one* [kingdom] *it is a little while*, and, [or after that] *I will ſhake the heavens*, &c." Thus the Hebrew may be Engliſhed, as the very Talmudiſts do in general agree; and thus a date or period is fixed for the completion of the prophecy.—The Perſian kingdom was now ſubſiſting: and after one other kingdom, which ſhould exceed that in dominion over them, it ſhould be but a little while before God "ſhould ſhake the heavens, &c." that is, the whole Gentile world or empire, to make way for the entrance of *the deſire of all nations*. Great changes in the political world are commonly foretold in Scripture, under the figure of earthquakes. Such were the commotions in the Roman Empire from the death of Julius Cæſar to the birth of Chriſt, and ended in the change of the Roman government, great enough to anſwer the deſcription of it in the prophet. —The preſence of one of great dignity gives honour and glory to the meanneſt cottage. It was the *Shechinah*, the ſymbol of God's preſence in Solomon's temple, that was truly its glory; and it is the reſtoring of this glory, in the days of the Meſſias, which, even in the opinion of ſeveral learned Jews, is to conſtitute the glory of another temple. Whoſoever elſe God ſhall viſibly manifeſt his glory upon, may at leaſt be called *the glory of God* for the ſame reaſon: and ſhould he do it in the perſon of the Meſſias, the Jews would own that his preſence in the temple would be the glory of it, if you will grant at the ſame time, that he was not yet come. But come or not come, that makes no alteration in the caſe; for he that would be the glory of the pretended third temple, by coming to it, was ſo to the ſecond temple, if he honoured it with his preſence. The words therefore imply a perſon, and this ſenſe likewiſe is confirmed by the context. "Be not troubled, ſays the prophet, that this houſe is in your eyes as nothing, in compariſon of the former. All its deficiencies ſhould be compenſated hereafter, by *his* coming to it, whom your fathers deſired to ſee, under *Solomon's* temple; and who ſhall therefore make *this* temple far more illuſtrious and famous than *that*." And thus the prophet himſelf ſeems

9 The glory of this latter houſe ſhall be greater than of the former, ſaith the Lord of hoſts: and in this place will I give peace ſaith the Lord of hoſts.

10 ¶ In the four and twentieth *day* of the ninth *month*, in the ſecond year of Darius, came the word of the Lord by Haggai the prophet, ſaying,

11 Thus ſaith the Lord of hoſts, Aſk now the prieſts *concerning* the law, ſaying,

12 If one bear holy fleſh in the ſkirt of his garment, and with his ſkirt do touch bread, or pottage, or wine, or oil, or any meat ſhall it be holy? and the prieſts anſwered and ſaid, No.

13 Then ſaid Haggai, If *one that is* unclean by a dead body, touch any of theſe, ſhall it be unclean? And the prieſts anſwered, and ſaid, It ſhall be unclean.

14 Then anſwered Haggai and ſaid, So *is* this people, and ſo *is* this nation before me, ſaith the Lord; and ſo *is* every work of their hands, and that which they offer there *is* unclean.

15 And now I pray you, conſider from this day and upward, from before a ſtone was laid upon a ſtone in the temple of the Lord.

16 Since thoſe *days* were, when *one* came to an heap of twenty *meaſures*, there were *but* ten: when *one* came to the preſs fat for to draw out fifty *veſſels* out of the preſs, there were *but* twenty.

17 ¶ I ſmote you with blaſting and with mildew, and with hail, in all the labours of your hands, yet ye *turned* not to me, ſaith the Lord.

18 Conſider now from this day, and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the Lord's temple was laid, conſider *it*.

19 *Is* the ſeed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth; from this day will I bleſs *you*.

20 ¶ And

ſeems to interpret his meaning, ver. 20, 22, 23. So again we take the word *peace*, ver 9. figuratively, for a perſon that publiſhes the glad tidings of peace and ſalvation, whoſe doctrine and example tended to an univerſal peace throughout the world, and was always followed with internal and everlaſting peace to thoſe that obeyed him; there is no compariſon between the two temples, no more than between the outward tranquility of a ſhort reign, and the peace of God, which exceeds all that we can deſire. Who this perſon ſhould be, may eaſily be known by the application of the ſame or ſynonimous epithets in the other prophets. From Abraham's days a *ſeed* was promiſed, *in whom all the nations of the earth were to be bleſſed*, Gen. xxii. 18.—xxvi, 4.—xxviii. 14. The promiſe was renewed to Iſaac, afterwards to Jacob, who reſtrained it to one of Judah's poſterity, to *Shilo*, who was foretold to be *the gathering of the people*, or as the Hebrew is rendered by the Septuagint, Vulgate, Syriac, and Jarchi, the *expectation* or *deſire* of the people. It appears from hence, from Iſai. x. xii 4. and other paſſages, that the *expectation*, the *hope*, the *deſire* of all nations, and of Iſrael in particular, was a known deſcription of ſome perſon, delivered from one prophet to another, and which after the captivity was applied and confined to the Meſſias. Compare this paſſage with Mal. iii. 1. The quality of the perſon and place do agree ſo exactly, that one muſt think the ſame perſon is meant by both prophets, who is no other than the Lord Meſſias, termed " The *hope*, the *bleſſed hope* of Iſrael, the *hope of the promiſe* " to the twelve tribes; the bleſſing of Abraham to the Gentiles;" 1 Tim. i. 1 Tit. ii. 13. &c. Accordingly the Jews, about our Saviour's time, interpret this paſſage of the Meſſias. Akiba, who might be born under the ſecond temple, and was chief rabbi and counſellor to Barochochba in Trajan's reign, underſtands it ſo; as likewiſe does the Targum on Iſai. iv, 2. Not to ſearch after more authorities, we may aquieſce in the confeſſion of Jarchi, who aſſerts, " That the antients expounded this place of the Meſſias." The word *peace*, ver. 9. is likewiſe a name of the Meſſias; and as it includes all kinds of happineſs, ſeems to be the reaſon why he *is the deſire of all nations*, even becauſe he ſhall be the *bleſſing* of all nations. However, this is one among the other lofty titles of the Meſſias Iſai. ix. 6. " *Prince*, " *peace*:" as the words may be rendered in oppoſition. The Jews paraphraſe, " *He ſhall be our peace*," Mic. v. 2. 5. by " The " *Meſſias ſhall be our peace*" And they likewiſe pray for him under that title in their liturgy, " Cauſe to come to us *bleſſing* and *peace* quickly. —" Give *peace*, *good*, *bleſſing* to us and thy people Iſrael, &c." Add to this, that the Meſſiah is ſpoken of in other places of ſcripture by the name of *glory of the Lord*: and then nothing is wanting to prove, that the perſon whoſe coming ſhall make the latter houſe glorious, muſt be the Meſſiah. The texts hinted at are Iſaiah xl. 5. —lx. 1, 2. according to the paraphraſe of the Targum, the rabbinical book entitled *Sanhedrim*, xi. 36 and Kimchi. This interpretation is further eſtabliſhed and confirmed, from the expectation that the Jews generally had of the Meſſias coming before the end of the ſecond temple, into which the perſon propheſied of by Haggai was to come. To this purpoſe are ſeveral of their traditions: as in Midraſch on Deut. xxxiii. 12. Ber. Ketan, on Geneſis i. paſ. 2. Breſchith Rabba on Gen. xxvii. 47. " The ſecond temple ſhall continue to " the age to come, and the days of the Meſſias:" Talmud. Hieroſ. R. Benachoth, Jarchi, " The day when the temple was deſtroyed " the Meſſias was born;" and very remarkable is the exclamation of R. Joſe, who lived at the deſtruction by Titus, and affected with the fight, cried, " Alas! the time of the Meſſiah is paſſed." They then never dreamed of a third temple, ſo ſtrongly inſiſted upon by Abarbanel; much leſs did they infer, as he has done from this very paſſage; whereas the prophet expreſsly aſſerts the direct contray. Haggai's temple is plainly the *ſame* as they *then ſaw*, and which *was in their eyes as nothing*; for he adds for their comfort, " I will *fill this* " *houſe with glory*—and the glory of *this latter* ſhall be greater than " the former, I will fill *this place with peace*." There had been at that time, but two houſes; Solomon's, which was the *former*, was not; *Zerubbabel's* which is the *latter*, was now building; unlike to the former in magnificence, and yet promiſed to exceed it in glory. Nothing can be plainer, than that into this houſe the *deſire of all nations* was to come: that, while *this* temple was ſtanding, he was to appear in this place, and *manifeſt forth his glory*. Within this compaſs of time no one elſe came, whom theſe titles fitted, beſides Jeſus Chriſt, in whom the *logos* or *word tabernacled*, or placed his Shechinah, and *whoſe glory they behold as the only begotten of the father*: John i. 14.

9 *The glory of this latter houſe*, &c.] The glory of the ſecond houſe did not conſiſt in the grandeur and elegance of its ſtructure or ornaments, in the uſe of the ancient oracles, and other divine ſymbols and reſponſes: but nevertheleſs, " the glory of the latter houſe " ſhall be greater than the former," according to Haggai; and alluding to the name of the city, *Jeruſalem*, which ſignifies the *ſeeing*, or *poſſeſſing peace*, or the *peace maker*, that *holy peaceable*, and *perfect one*, the prince of *peace*, the *lamb of God*; alluding to the ſenſe of the name of the city, connected with the redemption by Chriſt Jeſus the prophet adds, " In this place will I give *peace*, ſaith the Lord of hoſts." The ſacrifices appointed by the law of Moſes and the whole Levitical law were appropriated to the tabernacle and the temple, and the deſtruction of the latter was the end of all. This obliged the Jews to invent a *third* temple, and to apply the prophecies that had been accompliſhed by the ſecond temple to a future temple; and to aſſert that the plan laid down by Ezekiel was not followed by Zerubbabel, but is to be executed in ſome future age. The Chriſtians have ſuffered themſelves to be impoſed upon by the Jews and by the Apocryphal writers who were Montaniſts, and many of the fathers have almoſt made the impoſition ſacred. But how wild and groundleſs the conceit! Are we to ſuppoſe then, that a plan was given for a *third* temple to be built at the end of the world, and no notice taken of that which was building? Are burnt-offerings and peace-offerings with all other Moſaic rites to be reſtored? And if ſacrifices are to be revived, what uſe or purpoſe civil, moral, or religious, are they in that age to ſerve? What are they then as types to prefigure? May we be permitted to call them antitypes, or imagine them to be prefigurative emblems of ſervices in the heavenly Jeruſalem? Is this the new covenant made with the houſe of Iſrael and Judah? And are we to ſee the old covenant, which St. Paul declared even in his days to be decayed, waxen old, and ready to vaniſh away, reſtored again? Heb. viii. 13. Are the able miniſters of the new covenant to be obliged to exchange the miniſtration of the ſpirit of righteouſneſs, of life, and of glory, for the miniſtration of condemnation and death? No ſurely; the letter which killeth, ſhould never be preferred to the ſpirit which giveth life; 2 Cor. iii. 6—11. Is this the word which God ſent unto the children of Iſrael, preaching *peace* in Jeſus Chriſt? Acts x. 39. *Sharp's Sermon on the riſe and fall of Jeruſalem*, &c. p. 36, &c.

15 *From before a ſtone*, &c] About fifteen years before, according to Ptolemy's canon. *Purver*.

20 ¶ And again, the word of the Lord came unto Haggai in the four and twentieth day of the month, ſaying,

21 Speak to Zerubbabel governor of Judah, ſaying, I will ſhake the heavens and the earth.

22 And I will overthrow the throne of kingdoms, and I will deſtroy the ſtrength of the kingdoms of the heathen, and I will overthrow the chariots, and thoſe that ride in them, and the horſes and their riders ſhall come down, every one by the ſword of his brother.

23 In that day ſaith the Lord of hoſts, will I take thee, O Zerubbabel my ſervant, the ſon of Shealtiel, ſaith the Lord, and will make thee as a ſignet: for I have choſen thee, ſaith the Lord of hoſts.

21, 22, *I will ſhake the heavens and the earth, and I will overthrow the throne of kingdoms,* &c.] This prophecy plainly relates to the ſecond coming of the Meſſiah, or to that illuſtrious appearance of his kingdom, which ſhall put a period to the nations of the world, and *the kingdoms of the earth ſhall become the kingdom of the Lord and his chriſt.*

23 *In that day—will I take thee, O Zerubbabel my ſervant,* &c.] I will inveſt thee with my power and authority, as the head of my church, and the judge of the world. This could not be fulfilled in Zerubbabel, who did not, in all probability, live many years after the finiſhing of the temple; and conſequently could not ſee any of the great changes here foretold; the Meſſiah therefore muſt be here deſcribed under the name of Zerubbabel, as he is elſewhere under that of David.

ZECHARIAH.

The ARGUMENT.

Zechariah *entered on his prophetical office, at the ſame time with* Haggai, *ſome years before the return from the captivity; and he was ſent to the* Jews *upon the ſame meſſage, namely, to reprove them for their backwardneſs in erecting the temple, and reſtoring the divine worſhip; but eſpecially for their diſorderly lives and manners, which could not fail of callingdown from heaven a curſe upon their heads. He alſo, at the ſame time, endeavours, by ſeveral notable viſions and types, to confirm their faith, and eſtabliſh their aſſurance concerning the providence of God over them; and as a proof and demonſtration of this, he interſperſes the moſt comfortable promiſes of the coming, the kingdom, and the temple, the prieſthood, and the glory of Chriſt, whom he ſtiles the* Branch. *Nor does he forget to aſſure them of the ruin of* Babylon, *their moſt implacable enemy. He likewiſe foretels the great number of converts to the chriſtian faith; the ſucceſsful ſpreading and propagating the goſpel; the wonderful efficacy of the Holy Spirit in thoſe days, the rejection of the unbelieving* Jews; *the utter deſtruction of their city, temple, and whole nation by the* Romans, *for their crucifying the* Meſſiah; *and other particulars relating to the times of the goſpel, which none of the leſſer prophets before him mention.*

Zechariah *is the longeſt, and at the ſame time the moſt obſcure of all the leſſer prophets. His ſtile is interrupted, and without connection.*

CHAP. I.

1 *Zechariah exhorteth to repentance.* 7 *The viſion of the horſes.* 12 *Comfortable promiſes are made to Jeruſalem.*

IN the eighth month, in the ſecond year of Darius, came the word of the Lord unto Zechariah, the ſon of Barachiah, the ſon of Iddo the prophet, ſaying,

2 The Lord hath been ſore diſpleaſed with your fathers.

3 Therefore ſay thou unto them, Thus ſaith the Lord of hoſts, Turn ye unto me, ſaith the Lord of hoſts, and I will turn unto you, ſaith the Lord of hoſts.

4 Be ye not as your fathers, unto whom the former prophets have cried, ſaying, Thus ſaith the Lord of hoſts, Turn ye now from your evil ways and *from* your evil doings: but they did not hear nor hearken unto me, ſaith the Lord.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my ſtatutes, which I commanded my ſervants the prophets, did they not take hold of your fathers? and they returned and ſaid, Like as the Lord of hoſts thought to do unto us, according to our ways, and according to our doings, ſo hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the ſecond year of Darius, came the word of the Lord unto Zechariah, the ſon of Barachiah, the ſon of Iddo the prophet, ſaying,

8 I ſaw by night, and behold, a man riding upon a red horſe, and he ſtood among the myrtle-trees that *were* in the bottom, and behind him *were there* red horſes, ſpeckled and white.

Commentary and Notes on Chapter I.

2 *The Lord hath been ſore diſpleaſed with your fathers,* &c] Tho' God hath been juſtly diſpleaſed with your fathers, and puniſhed them and their children with ſeventy years captivity, yet now he declares himſelf willing to be reconciled to you on your repentance.

4 *Be ye not as your fathers, unto whom the former prophets have cried, ſaying,* &c.] Such exhortations, the former prophets, particularly Jeremiah, gave your fathers. Do not imitate them in their obſtinacy.

5, 6 *Your fathers, where are they? and the prophets,* &c.] Though your fathers be dead, yet God's judgments in puniſhing them ought to be ſtill before your eyes; and though the prophets be dead, yet their doctrine remaineth for ever.

8 *I ſaw by night, and behold, a man riding on a red horſe,*] A red horſe is an emblem of war and deſtruction. The man or angel riding upon him, denotes the Logos or Son of God, appearing as the captain of the hoſts or armies of the Almighty.

9 Then ſaid I, O my Lord, what *are* theſe? And the angel that talked with me, ſaid unto me, I will ſhew thee what theſe be.

10 And the man that ſtood among the myrtle-trees anſwered and ſaid, Theſe *are they* whom the Lord hath ſent to walk to and fro through the earth.

11 And they anſwered the angel of the Lord that ſtood among the myrtle-trees, and ſaid, We have walked to and fro through the earth, and behold, all the earth ſitteth ſtill, and is at reſt.

12 ¶ Then the angel of the Lord anſwered and ſaid, O Lord of hoſts, how long wilt thou not have mercy on Jeruſalem, and on the cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten years?

13 And the Lord anſwered the angel that talked with me, *with* good words, *and* comfortable words.

14 So the angel that communed with me, ſaid unto me, Cry thou, ſaying, Thus ſaith the Lord of hoſts I am jealous for Jeruſalem, and for Zion with a great jealouſy.

15 And I am very ſore diſpleaſed with the heathen *that are* at eaſe: for I was but a little diſpleaſed, and they helped forward the affliction.

16 Therefore thus ſaith the Lord, I am returned to Jeruſalem with mercies: my houſe ſhall be built in it, ſaith the Lord of hoſts, and a line ſhall be ſtretched forth upon Jeruſalem.

17 Cry yet, ſaying, Thus ſaith the Lord of hoſts; My cities through proſperity ſhall yet be ſpread abroad; and the Lord ſhall yet comfort Zion, and ſhall yet chooſe Jeruſalem.

18 ¶ Then lifted I up mine eyes, and ſaw, and behold, four horns.

19 And I ſaid unto the angel that talked with me, What *be* theſe? And he anſwered me, Theſe *are* the horns which have ſcattered Judah, Iſrael, and Jeruſalem.

20 And the Lord ſhewed me four carpenters.

21 Then ſaid, I, What come theſe to do? And he ſpake, ſaying, Theſe *are* the horns which have ſcattered Judah, ſo that no man did lift up his head: but theſe are come to fray them, to caſt out the horns of the Gentiles, which lift up *their* horn over the land of Judah to ſcatter it.

CHAP. II.

1 *God in his care of Jeruſalem, ſendeth to meaſure it.* 6 *The redemption of Zion.*

I Lifted up mine eyes again, and looked, and behold, a man with a meaſuring-line in his hand.

2 Then ſaid I, Whither goeſt thou? And he ſaid unto me, To meaſure Jeruſalem, to ſee what *is* the breadth thereof, and what *is* the length thereof.

3 And behold, the angel that talked with me went forth, and another angel went out to meet him.

4 And ſaid unto him, Run, ſpeak to this young man, ſaying, Jeruſalem ſhall be inhabited *as* towns, without walls for the multitude of men and cattle therein.

5 For I, ſaith the Lord, will be unto her a wall of fire round about, and will be the glory in the midſt of her.

6 ¶ Ho, ho, *come forth*, and flee from the land of the north, ſaith the Lord: for I have ſpread you abroad as the four winds of the heaven, ſaith the Lord.

7 Deliver thyſelf O Zion, that dwelleſt with the daughter of Babylon.

8 For thus ſaith the Lord of hoſts; After the glory hath he ſent me unto the nations which ſpoiled you: for he that toucheth you, toucheth the apple of his eye.

9 For behold, I will ſhake mine hand upon them, and they ſhall be a ſpoil to their ſervants; and ye ſhall know that the Lord of hoſts hath ſent me.

10 Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midſt of thee, ſaith the Lord.

11 And many nations ſhall be joined to the Lord on that day, and ſhall be my people: and I will dwell in the midſt of thee, and thou ſhalt know that the Lord of hoſts hath ſent me unto thee.

12 And

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8 *And he ſtood among the myrtle-trees that were in the bottom*] As if he and his companions were refreſhing themſelves in a ſhady valley after the fatigues of War. The viſion denotes the peace that enſued after Darius had executed the vengeance of God upon the inhabitants of Babylon, and made himſelf maſter of their city.

10 *To walk to and fro,* &c.] To theſe the Lord hath committed the adminiſtration of all human affairs.

11 *Behold, all the earth ſitteth ſtill, and is at reſt*] Now all the enemies of the Perſian empire in general, and of all the Jews in particular are quiet; this therefore ſeems to be a proper time for ſetting forward the building of the temple which hath been ſo long interrupted.

15 *I am very ſore diſpleaſed with the heathen that are at eaſe.*] Who have not yet felt the ſeverity of my judgment, but they ſhall not eſcape unpuniſhed. This may be underſtood of the Babylonians, Samaritans and other neighbours of the Jews, who had not been made ſuch terrible examples of God's vengeance as the deſcendants of Jacob were.

16 *I am returned to Jeruſalem with mercies,* &c.] I am returned to dwell in Jeruſalem, and will remove all former marks of my diſpleaſure, and cauſe the temple to be rebuilt in it for the place of my reſidence, which I had for ſome time forſaken.

18 *Then lift I up mine eyes, and ſaw, and behold, four horns*) Horns often expreſs the ſtrength and power of princes or people, the metaphor being taken from cattle, whoſe ſtrength lies in their horns. The four horns may denote the Samaritans, the Arabians, the Ammonites, and the Philiſtines, who principally oppoſed the re-building of the temple.

Commentary and Notes on Chapter II.

1, 2 *Behold, a man with a meaſuring line in his hand,* &c.) An angel in the human form, having a meaſuring-line in his hand to take the dimenſions of the city in order to its being rebuilt.

4 *Jeruſalem ſhall be inhabited as towns without walls for the multitude of men and cattle therein.*) The inhabitants of Jeruſalem will multiply ſo faſt that the houſes within the walls will not be ſufficient to contain them, and their cattle will increaſe in proportion.

5 *For I ſaith the Lord, will be unto her a wall of fire round about, and will be the glory in the midſt of her.*) Her inhabitants may live in ſafety without the walls of the city; for I the Lord will defend her by my angels, as ſo many flames of fire ſurrounding her, as I did Eliſha againſt his enemies. And my ſpecial preſence ſhall be her protection, of which the cloud of glory in the firſt temple was a figure. This prophecy will receive its utmoſt completion in the new Jeruſalem, when the glory of the Lord and the Lamb ſhall be the light thereof.

6 *Flee from the north.*) He exhorts the Jews, who are in Babylon and the country adjacent to return.

8 *For he that toucheth you, toucheth the apple of his eye.*) God is very ſenſible of the injury offered to his people; it is like hurting the eye, which is the moſt tender and ſenſible part of the body. And though he made the Babylonians inſtruments of his vengeance, yet now he will call them to an account for exceeding their commiſſion.

9 *They ſhall be a ſpoil to their ſervants.*) I will deliver them and their riches into the hand of the Perſians, who were formerly their ſervants.

11 *And many nations ſhall be joined to the Lord in that day, and ſhall be my people.*) The church ſhall be enlarged by the acceſſion of the Gentiles to it, and ſhall receive a farther increaſe when upon the converſion of the Jews, the fulneſs of the Gentiles ſhall be brought into it.

12 And the Lord ſhall inherit Judah his portion in the holy land, and ſhall chooſe Jeruſalem again.

13 Be ſilent, O all fleſh, before the Lord: for he is raiſed up out of his holy habitation.

CHAP. III.

Under the type of Joſhua, the reſtoration of the church is promiſed.

AND he ſhewed me Joſhua the high prieſt ſtanding before the angel of the Lord, and Satan ſtanding at his right hand to reſiſt him.

2 And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan: even the Lord that hath choſen Jeruſalem, rebuke thee: *is* not this a brand plucked out of the fire?

3 Now Joſhua was clothed with filthy garments, and ſtood before the angel.

4 And he anſwered and ſpake unto thoſe that ſtood before him, ſaying, Take away the filthy garments from him. And unto him he ſaid, Behold, I have cauſed thine iniquity to paſs from thee, and I will clothe thee with change of raiment.

5 And I ſaid, Let them ſet a fair mitre upon his head. So they ſet a fair mitre upon his head, and clothed him with garments. And the angel of the Lord ſtood by.

6 And the angel of the Lord proteſted unto Joſhua, ſaying,

7 Thus ſaith the Lord of hoſts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou ſhalt alſo judge my houſe, and ſhalt alſo keep my courts, and I will give thee places to walk among theſe that ſtand by.

8 Hear now, O Joſhua the high-prieſt, thou and thy fellows that ſit before thee: for they *are* men wondered at: for behold, I will bring forth my ſervant The BRANCH.

9 For behold, the ſtone that I have laid before Joſhua, upon one ſtone *ſhall be* ſeven eyes: behold, I will engrave the graving thereof, ſaith the Lord of hoſts, and I will remove the iniquity of that land in one day.

10 In that day, ſaith the Lord of hoſts, ſhall ye call every man his neighbour under the vine, and under the fig-tree.

CHAP. IV.

1 By the golden candleſtick is foreſhewn the good ſucceſs of Zerubbabel's foundation. 11 By the two olive-trees, the two anointed ones.

AND the angel that talked with me, came again and waked me, as a man that is wakened out of his ſleep.

2 And ſaid unto me, What ſeeſt thou? And I ſaid, I have looked, and behold, a candleſtick all *of* gold, with a bowl upon the top of it, and his ſeven lamps thereon, and ſeven pipes to the ſeven lamps, which *are* upon the top thereof;

3 And two olive-trees by it, one upon the right *ſide* of the bowl, and the other upon the left *ſide* thereof.

4 So I anſwered and ſpake to the angel that talked with me, ſaying, What *are* theſe, my lord?

5 Then the angel that talked with me, anſwered, and ſaid unto me, Knoweſt thou not what theſe be? And I ſaid, No, my lord.

6 Then he anſwered and ſpake unto me, ſaying, This *is* the word of the Lord unto Zerubbabel, ſaying, Not by might, nor by power, but by my ſpirit, ſaith the Lord of hoſts.

7 Who

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12 *And the Lord ſhall inherit Judah his portion in the holy land,* &c.] God ſhall give viſible tokens that the land of Judah and its inhabitants are his peculiar people, according to that covenant he made with their fathers. The land is the Lord's, and therefore called the Holy land, as Jeruſalem is ſtiled the Holy city; where the temple ſhall be again built, and contain evident tokens of his preſence.

Commentary and Notes on Chapter III.

1 *And he ſhewed me Joſhua the high prieſt, ſtanding before the Lord.*] The angel that talked with me repreſented to me a new viſion, namely, that of *Joſhua the high-prieſt ſtanding before the angel of the Lord,* that is, before the Logos, or ſon of the moſt high.

And Satan ſtanding at his right hand to reſiſt him.] That is, to be his accuſer, as he is ſtiled. *Rev.* xii. 10, ſo here he is repreſented as aggravating the faults of Joſhua, the repreſentative of the whole body of the Jews, in order to prevail on the Almighty to permit the Jews to be ſtill under the power of their adverſaries. It was the cuſtom in courts of judicature for the accuſed to ſtand at the right hand of the accuſer.

2 *And the Lord ſaid unto Satan, the Lord rebuke thee, O Satan, even the Lord that hath choſen Jeruſalem.*] The Logos, or ſon of God, ſaid to Satan, the Lord, even God the father rebuke thee, and not ſuffer thy miſchievous imaginations againſt Jeruſalem and the temple to proſper: he that hath choſen that place for his ſpecial reſidence.

Is not this a brand plucked out of the fire?] Is not this ſmall remnant returned from captivity miraculouſly eſcued from utter deſtruction, like *a brand plucked out of the fire?* And can it be thought that the Almighty will not preſerve them.

Now Joſhua was cloathed with filthy garments. &c.] Denoting the ſins and pollutions of the people, of whom he was the repreſentative.

4 *I have cauſed thine iniquity to paſs from thee, and I will cloath thee with change of raiment.*] In token of my pardoning the public and national ſins of the Jews, and that I will reſtore them to a more proſperous condition, I have commanded the angels, my attendants, to clothe thee with new clean raiment, an emblem of purity, as well as of joy and proſperity..

7 *And I will give thee places to walk among theſe that ſtand by.*] I will hereafter give thee a place in heaven, among theſe angels my attendants, where thou ſhalt enjoy the greateſt pleaſures to all eternity.

8 *For behold, I will bring forth my ſervant the Branch.*] I will point out or foretel the coming of the Meſſiah into the world, as a perſon altogether diſtinct from Joſhua, or any other preſent among you, and I will make him known to you under the name of the Branch: a title often given to the Meſſiah by the prophets, as deſcending from the ſtock of David.

9 *For behold, the ſtone that I have laid before Joſhua.*] I have ordered a principal ſtone to be laid before Joſhua, denoting the Meſſiah, repreſented by the former prophets, as a *corner ſtone,* a *foundation elect and precious.*

Upon one ſtone ſhall be ſeven eyes: behold, I will engrave the graving thereof ſaith the Lord of hoſts, &c.] As it is uſual to adorn the principal ſtones of a building with carvings and hieroglyphics; ſo I will perform in reality, what artiſts do in imagery: I will appoint ſeven angels of the higheſt orders to attend upon the Meſſiah, repreſented by this corner ſtone, to execute his commands in every part of the earth, for the good of his church.

Commentary and Notes on Chapter IV.

2 *I have looked, and behold, a candleſtick all of gold.*] This repreſented the temple-ſervice, and the whole polity of the Jewiſh conſtitution, which depended on the reſtoration of the temple.

3 *Two olive-trees by it*) Which imperceptibly conveyed oil to ſupply the lamps.

6 *Not by power but by my ſpirit.*] Not by human power, but by the ſecret aſſiſtance of Providence, as the lamps are inviſibly ſupplied with oil.

7 Who *art* thou, O great mountain! before Zerubbabel *thou ſhalt become* a plain: and he ſhall bring forth the head-ſtone thereof with ſhoutings, *crying*, Grace, grace unto it.

8 Moreover, the word of the Lord came unto me ſaying,

9 The hands of Zerubbabel have laid the foundation of this houſe; his hands ſhall alſo finiſh it: and thou ſhalt know that the Lord of hoſts hath ſent me unto you.

10 For who hath deſpiſed the day of ſmall things? for they ſhall rejoice, and ſhall ſee the plummet in the hand of Zerubbabel *with* thoſe ſeven; they are the eyes of the Lord, which run to and fro through the whole earth.

11 ¶ Then anſwered I, and ſaid unto him, What *are* theſe two olive-trees upon the right *ſide* of the candleſtick, and upon the left *ſide* thereof?

12 And I anſwered again, and ſaid unto him, What *be theſe* two olive-branches, which through the two golden pipes empty the golden *oil* out of themſelves?

13 And he anſwered me, and ſaid, Knoweſt thou not what theſe *be?* And I ſaid, No, my Lord.

14 Then ſaid he, Theſe *are* the two anointed ones, that ſtand by the Lord of the whole earth.

CHAP. V.

1 *By the flying roll is ſhewed the curſe of thieves and ſwearers.* 5 *Babylon's ruin.*

THEN I turned, and lifted up mine eyes, and looked, and behold, a flying roll.

2 And he ſaid unto me, What ſeeſt thou? And I anſwered, I ſee a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then ſaid he unto me, This *is* the curſe that goeth forth over the face of the whole earth: for every one that ſtealeth, ſhall be cut off *as* on this ſide, according to it; and every one that ſweareth ſhall be cut off as on that ſide, according to it.

4 I will bring it forth, ſaith the Lord of hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by my name: and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof.

5 ¶ Then the angel that talked with me went forth, and ſaid unto me, Lift up now thine eyes, and ſee what *is* this that goeth forth.

6 And I ſaid, What *is* it? And he ſaid, This *is* an ephah that goeth forth. He ſaid moreover, This *is* their reſemblance through all the earth.

7 And behold, there was lifted up a talent of lead: and this *is* a woman that ſitteth in the midſt of the ephah.

8 And he ſaid, This *is* wickedneſs. And he caſt it into the midſt of the ephah; and he caſt the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a ſtork: and they lifted up the ephah between the earth and the heaven.

10 Then ſaid I to the angel that talked with me, Whither do theſe bear the ephah?

11 And he ſaid unto me, To build it an houſe in the land of Shinai: and it ſhall be eſtabliſhed and ſet there upon her own baſe.

CHAP. VI.

1 *The viſion of the four chariots.* 9 *By the crowns of Joſhua are ſhewed the temple and kingdom of Chriſt the Branch.*

AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains: and the mountains *were* mountains of braſs.

2 In

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7 *Who art thou, O great mountain? before Zerubbabel thou ſhalt become a plain.*] Removing mountains and levelling them into plains, are proverbial expreſſions to denote the overcoming the greateſt difficulties, and removing all obſtructions that lie in our way. So the angel here encourageth Zerubbabel to go on with his undertaking, aſſuring him that nothing ſhould withſtand him.

And he ſhall bring forth the head-ſtone thereof with ſhoutings, crying, Grace, grace unto it.] He ſhall place the top or finiſhing ſtone upon the walls of the temple; which action the ſpectators ſhall accompany with their wiſhes and prayers, that God's grace and favour may protect that holy place ſo happily finiſhed, and with ſuch joyful acclamations as they uſed at laying its foundation. The chief or head-ſtone myſtically repreſents the Meſſiah, and implies, that God would bring him into the world as the finiſhing ornament and perfection of the church, God's ſpiritual houſe.

10 *With thoſe ſeven, they are the eyes of the Lord, which run to and fro thro' the whole earth.*] This relates to the head ſtone, upon which theſe ſeven eyes were to be engraved, repreſenting hieroglyphically the angelic miniſtry which always attend upon the head or prince of the church. The ſcriptures mention this as a prerogative of the Meſſiah, that angels were to miniſter unto him.

12 *The golden oil.*] All tranſlations but the Engliſh apply the epithet *golden* to the veſſels.

14 *Theſe are the two anointed ones.*] Namely, Zerubbabel and Joſhua.

Commentary and Notes on Chapter V.

1 *A flying roll.*] A roll of a book: it is deſcribed flying, to denote the ſwiftneſs of God's judgments.

3 *This is the curſe that goeth forth over the face of the whole earth.*] Or rather, *of the whole land*, meaning the land of Judah. This roll contained the curſes, that is, the judgment denounced againſt the Jews, who were guilty of the ſins here ſpecified.

6 *An ephah.*] About the ſize of a buſhel: this being the meaſure of dry goods, denotes the Jews unjuſt dealings in buying and ſelling.

8 *And he ſaid, this is wickedneſs*, &c.] Public ſtates or ſocieties are often repreſented by women. and as the mothers of their people or inhabitants. By the ſame analogy, corrupt ſocieties are expreſſed by harlots, and women of lewd characters; ſo here the corrupt ſtate of the Jews is figured by a wicked woman.

9 *Two women*] Probably Aſſyria and Babylon; *wind in their wings*, denotes their ſwift conqueſts; and *lifting up the ephah*, carrying the Jews into captivity.

11 *To build it an houſe in the land of Shinar; and it ſhall be eſtabliſhed*, &c,] The deſign of this viſion was to inſtruct the Jews, that as their fathers were carried into ſeventy years captivity to Babylon; ſo, if their poſterity ſhould not take warning by their puniſhment, a worſe captivity ſhould befall them, one of ſo long continuance as ſhould make them deſpair of returning home, and reſolve to ſettle themſelves in thoſe countries where they were diſperſed. This is expreſſed by removing them to Babylon, which was a proverbial expreſſion for utter ruin and deſolation.

Commentary and Notes on Chapter VI.

1 *Behold, there came four chariots from between two mountains, and the mountains were mountains of braſs.*] The four chariots denote the four great empires, which ſubdued the principal part of the then known world. And they are repreſented as coming between two mountains, becauſe mountains are the natural barriers, which divide kingdoms, which are here, though as ſtrong as braſs, ſuppoſed to be broken through by thoſe that invade and conquer their neighbours. And it is obſervable that ſome of the mighty conquerors owed the beginning of their greatneſs to their ſucceſsful paſſage through the ſtreights of mountains, where a ſmall force might have ſtopped the moſt powerful army.

2 In the firſt chariot were red horſes, and in the ſecond chariot black horſes.

3 And in the third chariot white horſes, and in the fourth chariot griſled and bay horſes.

4 Then I anſwered, and ſaid unto the angel that talked with me, What *are* theſe, my lord?

5 And the angel anſwered and ſaid unto me, Theſe *are* the four ſpirits of the heavens, which go forth from ſtanding before the Lord of all the earth.

6 The black horſes which *are* therein go forth into the north-country; and the white go forth after them: and the griſled go forth toward the ſouth-country.

7 And the bay went forth, and ſought to go, that they might walk to and fro through the earth: and he ſaid, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and ſpake unto me, ſaying, Behold, theſe that go toward the north-country have quieted my ſpirit in the north-country.

9 ¶ And the word of the Lord came unto me, ſaying.

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah; and of Jedaiah, which are come from Babylon, and come thou the ſame day, and go into the houſe of Joſiah the ſon of Zephaniah;

11 Then take ſilver and gold, and make crowns, and ſet them upon the head of Joſhua the ſon of Joſedech the high prieſt;

12 And ſpeak unto him, ſaying, Thus ſpeaketh the Lord of hoſts, ſaying, Behold, the man whoſe name is the BRANCH: and he ſhall grow up out of his place, and he ſhall build the temple of the Lord:

13 Even he ſhall build the temple of the Lord; and he ſhall bear the glory, and ſhall ſit and rule upon his throne; and he ſhall be a prieſt upon his throne: and the counſel of peace ſhall be between them both.

14 And the crowns ſhall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the ſon of Zephaniah, for a memorial in the temple of the Lord.

15 And they *that are* far off ſhall come and build in the temple of the Lord, and ye ſhall know that the Lord of hoſts hath ſent me unto you. And *this* ſhall come to paſs if ye will diligently obey the voice of the Lord your God.

CHAP. VII.

1 *The captives enquire of faſting.* 4 *Zechariah reproveth their faſting.* 8 *Sin, the cauſe of their captivity.*

AND it came to paſs in the fourth year of king Darius, *that* the word of the Lord came unto Zechariah in the fourth *day* of the ninth month, *even* in Chiſleu;

2 When

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2 *In the firſt chariot were red horſes*] To ſignify the bloody cruelties of the Babyloniſh empire, eſpecially towards the Jews.

And in the ſecond chariot black horſes.] The ſecond chariot repreſented the Perſian monarchy: black is the colour of mourning, and therefore denotes the ſad and melancholy ſtate of the Jews under the ſucceſſion of Cyrus in the Perſian empire; when their enemies forged calumnies againſt them, and thereby put a ſtop to the building of the temple, and the whole nation was on the point of being deſtroyed by the intereſt of Haman in the Perſian court.

3 *And in the third chariot were white horſes.*] Signifying the victories of Alexander, the third great monarch, and his kindneſs to the Jews in confirming to them their religion, laws, and liberties. It was cuſtomary for conquerors to ride on white horſes in the days of tirumph.

And in the fourth chariot griſled and bay horſes.] This chariot denoted the roman empire; and the various colours of the horſes, the various forms of the Roman government.

5 *Theſe are the four ſpirits of the heavens.*] The angels which preſide over theſe four monarchies.

Which go forth from ſtanding before the Lord of all the earth.] Who receive their commiſſion, from omnipotence, to govern the affairs of theſe empires according to his direction.

6 *The black horſes*, &c.] Theſe may ſignify the Perſians that conquered the Babylonians; *the white* may ſignify Alexander, that conquered the Perſians; and *the griſled* the Romans; who ſubdued Egypt

8 *Behold, theſe that go toward the north country, have quiteted my ſpirit in the north country.*] The black horſes, denoting the Perſians empire, by conquering the Babylonians, have appeaſed my wrath, by executing that vengeance upon them which they deſerved for their cruelty towards my people. The word *ruach*, ſpirit, often ſignifies anger.

11 *And made crowns, and ſet them upon the head of Joſhua*, &c.) The prophet's ſpeech is directed to Joſhua only; the two crowns are put only on the head of Joſhua; to him only it is ſaid, " *Behold the man whoſe name is the Branch*, as much as to ſay, Behold the SIGN *of the Branch* whom I promiſed to David in Solomon, and by the prophets after David to the Jews by the name of the BRANCH. *He ſhall grow up from under him*, out of David's root, his tribe and family, and *ſhall build the temple*, which the Lord delights in, and act therein both as *king* and *high prieſt*. Not a word of Zerubbabel in all this. The whole action and diſcourſe centers in Joſhua. Zerubbabel was then head of the captivity; and in right, their king. But he enjoyed neither the name nor enſigns of majeſty, nor had the authority of the kings of Perſia, tho' their ſubſtitute, to enforce obedience to the Jewiſh laws. Such authority was not granted to the Jews before the reign of Artaxerxes Longimanus. The juriſdiction being then voluntary, it ſeems to have lain moſtly in the high-prieſt, as being beſt able to carry it on without civil ſanctions; and in his aſſiſtants in council, of which Zerubbabel was one. At leaſt nothing is ſaid of Zerubbabel in this book, but what is miniſterial; and the temple being finiſhed, his commiſſion was probably recalled, and he remanded to Babylon, where, according to Seder Olam Zuta, he died. For this cauſe Zechariah might paſs by Zerubbabel, and prefer Joſhua for the repreſentative of *the Branch* to come; but eſpecially, leſt, in crowning one of the houſe of David, the people ſhould miſtake him for the Meſſias, and raiſe a jealouſy of him in the Perſians. To provide againſt theſe conſequences, he puts the crowns on the high-prieſt, from whoſe tribe the Meſſiah was known not to come. Thus he was ſecure they would ſuppoſe Joſhua to be nothing more than a type of the Meſſias; and that he was crowned, not for his own ſake, but in figure of another that ſhould in truth be king: they muſt be led to ſuch a judgment the rather from the prophet's addreſs to Joſhua and his aſſeſſors, chapter iii. 8. Joſhua being diſtinguiſhed as one of theſe typical perſons (meant by *wonderful men*) when the prophet directing God's words to him, who was in no ſenſe the *Branch* they expected, adds, *Behold my ſervant the Branch*, it was hardly poſſible they ſhould miſconſtrue his words, or fancy Joſhua was principally intended in the prophecy. *Chandler's Diſ.* p. 200, &c.—Two crowns of gold are here ordered to be made, and both of them placed upon the head of Joſhua, to ſignify that the Meſſiah, the Branch mentioned in the following verſe, of whom Joſhua was a type, ſhould be both a king and a prieſt, and therefore ſhould have a right to wear both theſe crowns. *Lowth.*

12 *Behold the man, whoſe name is the Branch.*] See in the perſon of Joſhua the high-prieſt, the type or repreſentation of the man whoſe name is the Meſſiah.

13 *He ſhall bear the glory, and ſhall ſit and rule upon his throne, and he ſhall be a prieſt upon his throne.*] This is a plain deſcription of the Meſſiah, who was foretold to be both a king and a prieſt, who ſhould bear the glory of a king, and at the ſame time, perform the office of a prieſt.

15 *And they that are far off ſhall come and build in the temple of the Lord.*] The Gentiles ſhall be added to the church, and ſhall conſiderably increaſe this ſpiritual building.

Commentary and Notes on Chapter VII.

1 *In Chiſleu.*] This month contains part of November and part of December.

2 When they had ſent unto the houſe of God Sherezer and Regem-melech and their men to pray before the Lord.

3 *And* to ſpeak unto the prieſts which *were* in the houſe of the Lord of hoſts, and to the prophets, ſaying, Should I weep in the fifth month, ſeparating myſelf, as I have done theſe ſo many years?

4 ¶ Then came the word of the Lord of hoſts unto me, ſaying,

5 Speak unto all the people of the land, and to the prieſts, ſaying, When ye faſted and mourned in the fifth and ſeventh *month*, even thoſe ſeventy years, did ye at all faſt unto me, *even* to me?

6 And when ye did eat, and when ye did drink, did not ye eat *for yourſelves*, and drink *for yourſelves?*

7 *Should ye* not *hear* the words which the Lord hath cried by the former prophets, when Jeruſalem was inhabited, and in proſperity, and the cities thereof round about her, when men inhabited the ſouth, and the plain?

8 ¶ And the word of the Lord came unto Zechariah, ſaying,

9 Thus ſpeaketh the Lord of hoſts, ſaying, Execute true judgment, and ſhew mercy and compaſſion, every man to his brother.

10 And oppreſs not the widow, nor the fatherleſs the ſtranger, nor the poor, and let none of you imagine evil againſt his brother in your heart.

11 But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear.

12 Yea, they made their hearts *as* an adamantſtone, leſt they ſhould hear the law, and the words which the Lord of hoſts hath ſent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hoſts.

13 Therefore it is come to paſs, *that* as he cried and they would not hear, ſo they cried and I would not hear, ſaith the Lord of hoſts.

14 But I ſcattered them with a whirlwind among all the nations whom they knew not. Thus the land was deſolate after them, that no man paſſed through nor returned: for they laid the pleaſant land deſolate.

CHAP. VIII.

1 *Jeruſalem's reſtoration.* 9 *They are encouraged to the building by God's favour.*

AGAIN the word of the Lord of hoſts came *to me*, ſaying,

2 Thus ſaith the Lord of hoſts; I was jealous for Zion with great jealouſy, and I was jealous for her with great fury.

3 Thus ſaith the Lord; I am returned unto Zion, and will dwell in the midſt of Jeruſalem: and Jeruſalem ſhall be called, A city of truth; and the mountain of the Lord of hoſts, The holy mountain.

4 Thus ſaith the Lord of hoſts; There ſhall yet old men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand for very age.

5 And the ſtreets of the city ſhall be full of boys and girls playing in the ſtreets thereof.

6 Thus ſaith the Lord of hoſts, If it be marvellous in the eyes of the remnant of this people in theſe days, ſhould it alſo be marvellous in mine eyes? Saith the Lord of hoſts.

7 Thus ſaith the Lord of hoſts, Behold, I will ſave my people from the eaſt-country, and from the weſt-country.

8 And I will bring them, and they ſhall dwell in the midſt of Jeruſalem: and they ſhall be my people, and I will be their God in truth and in righteouſneſs.

9 ¶ Thus ſaith the Lord of hoſts; Let your hands be ſtrong, ye that hear in theſe days theſe words by the mouth of the prophets, which *were* in the day that the foundation of the houſe of the Lord of hoſts was laid, that the temple might be built.

10 For before theſe days there was no hire for man, nor any hire for beaſt; neither *was there any* peace to him that went out, or came in, becauſe of the affliction: for I ſet all men every one againſt his neighbour.

11 But now I *will* not *be* unto the reſidue of this people as in the former days, ſaith the Lord of hoſts.

12 For the ſeed *ſhall be* proſperous: the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew: and I will cauſe the remnant of this people to poſſeſs all theſe *things*.

13 And it ſhall come to paſs, *that* as ye were a curſe among the heathen, O houſe of Judah, and houſe of Iſrael; ſo will I ſave you, and ye ſhall be a bleſſing: fear not, *but* let your hands be ſtrong.

14 For thus ſaith the Lord of hoſts; As I thought to puniſh you, when your fathers provoked me to wrath, ſaith the Lord of hoſts, and I repented not;

15 So again have I thought in theſe days to do well

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2 *When they had ſent unto the houſe of God, Sherezer,* &c.] Theſe probably were perſons of ſome note among the Jews that ſtill continued at Babylon, and either came of their own accord, or were ſent by the exiles there to the temple at Jeruſalem, to offer ſacrifices on the altar, and make prayers for themſelves and their friends in the temple, which was building with good ſucceſs. The temple was the only place where they could offer ſacrifice, to which their ſolemn prayers were always joined.

5 *Did ye at all faſt unto me, even to me?*] Did you faſt from religious motives, and for your better improvement in the duties of repentance and amendment, the only true end of faſting?

7 *The ſouth and the plain.*] The *ſouth* was the wilderneſs of Judea; and the *plain*, the plains of Jericho.

Commentary and Notes on Chapter VIII.

2 *I was jealous for Zion with great jealouſy,* &c.] Or, *I have been jealous for Zion,* &c I have had a great concern for the welfare of this city, and expreſſed it by the ſevere puniſhments I brought upon the Babylonians their oppreſſors.

3 *Jeruſalem ſhall be called the city of truth,* &c] Jeruſalem ſhall be again the ſeat of truth and Juſtice, her magiſtrates being reſtored to execute their authority in the midſt of her: and the temple upon mount Moriah ſhall be again dedicated to the worſhip of the Almighty, and honoured with his preſence.

7 *I will ſave my people from the eaſt country, and from the weſt-country*] Or, as the original may be literally tranſlated, *for the riſing to the going down of the ſun.* That is, from all parts of the world. This paſſage relates to the general reſtoration of the Jews from their ſeveral diſperſions; an event foretold by moſt of the prophets of the Old Teſtament.

10 *There was no hire for man.*] Or, reward; that is, the fruits of the earth would not pay the labour of thoſe that manured it.

13 *Ye were a curſe among the heathen*] A ſtanding monument of God's vengeance, ſo that the heathen uſed this as a common form of imprecation, *God do ſo to me as he did to the Jews.*

well unto Jeruſalem and to the houſe of Judah; fear ye not.

16 Theſe *are* the things that ye ſhall do; Speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates.

17 And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath, for all theſe *are things* that I hate, ſaith the Lord.

18 ¶ And the word of the Lord of hoſts came unto me, ſaying,

19 Thus ſaith the Lord of hoſts, The faſt of the fourth *month*, and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the tenth ſhall be to the houſe of Judah joy and gladneſs, and chearful feaſt, therefore love the truth and peace.

20 Thus ſaith the Lord of hoſts; *It ſhall* yet *come to paſs*, that there ſhall come people, and the inhabitants of many cities.

21 And the inhabitants of one *city* ſhall go to another, ſaying, Let us go ſpeedily to pray before the Lord, and to ſeek the Lord of hoſts: I will go alſo.

22 Yea, many people and ſtrong nations ſhall come to ſeek the Lord of hoſts in Jeruſalem, and to pray before the Lord.

23 Thus ſaith the Lord of hoſts; In thoſe days *it ſhall come to paſs*, that ten men ſhall take hold out of all languages of the nations, even ſhall take hold of the ſkirt of him that is a Jew, ſaying, We will go with you; for we have heard *that* God *is* with you.

CHAP. IX.

1 *God defendeth his church.* 9 *Zion is exhorted to rejoice for the coming of Chriſt, and his peaceable kingdom.*

THE burden of the word of the Lord in the land of Hadrach, and Damaſcus *ſhall be* the reſt thereof: when the eyes of man, as of all the tribes of Iſrael *ſhall be* toward the Lord.

2 And Hamath alſo ſhall border thereby; Tyrus and Zidon, though it be very wiſe.

3 And Tyrus did build herſelf a ſtrong hold, and heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets.

4 Behold, the Lord will caſt her out, and he will ſmite her power in the ſea, and ſhe ſhall be devoured with fire.

5 Aſhkelon ſhall ſee *it*, and fear; Gaza alſo *ſhall ſee it*, and be very ſorrowful; and Ekron, for her expectation ſhall be aſhamed, and the king ſhall periſh from Gaza, and Aſhkelon ſhall not be inhabited.

6 And a baſtard ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he *ſhall be* for our God, and he ſhall be as a governor in Judah, and Ekron as a Jebuſite.

8 And I will encamp about mine houſe, becauſe of the army, becauſe of him that paſſeth by, and becauſe of him that returneth; and no oppreſſor ſhall paſs through them any more: for now have I ſeen with mine eyes.

9 ¶ Rejoice greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem: behold, thy king cometh unto thee: he is juſt, and having ſalvation; lowly, and riding upon an aſs, and upon a colt the foal of an aſs.

10 And I will cut off the chariot from Ephraim, and the horſe from Jeruſalem, and the battle-bow ſhall be cut off: and he ſhall ſpeak peace unto the heathen: and his dominion ſhall be from ſea even to ſea, and from the river even to the ends of the earth.

11 As

16, 17 *Theſe are the things that ye ſhall do.*] Theſe promiſes are conditional, and the performance of them will depend upon your obſerving the rules of juſtice and righteouſneſs, which I commanded your fathers by the prophets, as *the weightier matters of the law*, and now again enjoin them to you.

19 *Love the truth and peace*] God values an upright converſation more than the exacteſt care of external performances. Theſe inſtructions prepared the minds of men for receiving the goſpel, whoſe laws chiefly recommend purity of heart and life.

23 *Ten men out of all languages of the nations, even ſhall take hold of the ſkirt of him that is a Jew, ſaying, We will go with you.*] Chriſtians are ſometimes called by the name of Jews, as being thoſe to whom the promiſes made to the fathers of the Jewiſh nation chiefly belong, and, in this acceptation, the word is here to be taken. The ſenſe of the paſſage therefore is, That the heathen ſhall apply themſelves to the chriſtian paſtors and miniſters for inſtruction, in order to qualify themſelves for being admitted into the church.

Commentary and Notes on Chapter IX.

1 *The burden of the word of the Lord in the land of Hadrach*, &c.] That is, a burdenſome prophecy, threatening ruin and deſtruction. This is the only place in ſcripture where Hadrach is mentioned as the name of a country; but the context ſhews that it muſt mean ſome parts of Syria, of which Damaſcus was the capital city. The prophecy ſeems to relate to the conqueſt of Syria by Alexander the Great, when Damaſcus, with all the treaſure of Darius depoſited there, was delivered up to him by treachery,

2 *Tyrus and Zidon, though it be very wiſe*, &c.] Both theſe cities ſhall be involved in the ſame calamity, though the Zidonians value themſelves as being the firſt inventors of letters and the ſciences, and are famous for their ſkill in navigation.

5 *Aſhkelon ſhall ſee it and fear*, &c.] The cities of the Philiſtines, Aſhkelon, Gaza, and Ekron, ſhall be very much terrified at the news of Tyre's being deſtroyed, from whence they hoped for ſuccour againſt the enemy.

And the king ſhall periſh from Gaza] That city was taken by Alexander after a ſiege of two months, ten thouſand of the inhabitants ſlain, and the governor Betis dragged round the city till he expired. In the Hebrew language all governors are called kings.

6 *And a baſtard ſhall dwell in Aſhdod*, &c.] That is, the city of Aſhdod ſhall be inhabited by ſtrangers, or ſuch as were not natives of the place.

7 *But he that remaineth, even he ſhall be for our God*, &c.] Many of the Philiſtines became proſelytes to the Jewiſh religion after Alexander Janeus had ſubdued their principal cities, and made them part of his own dominions.

8 *And I will encamp about mine houſe, becauſe of the army, becauſe of him that paſſeth by, and becauſe of him that returneth.*] During theſe military commotions, the angels, ſtiled God's hoſt, ſhall encamp around the temple in Jeruſalem; and I will turn the heart of Alexander, that he ſhall ſhew favour towards the Jews, when he intended to humble them, and ſhall offer ſacrifices to me in my temple.

9 *Rejoice greatly, O daughter of Zion: ſhout O daughter of Jeruſalem.*] From the promiſe contained in the foregoing verſe of God's protecting the city and temple, the prophet, in a ſudden tranſport, breaks forth into a joyful repreſentation of the coming of the Meſſiah.

Behold, thy king cometh unto thee.] He, the Meſſiah, often deſcribed in the prophets as the king of Iſrael, and called elſewhere by the name of David their king, ſhall certainly come at the time appointed.

He is juſt and having ſalvation.] Or, *he is righteous and the Saviour:* he is that *righteous branch, the Lord our righteouſneſs*, who ſhall execute judgment and juſtice in the earth.

Lowly, and riding upon an aſs, and upon a colt the foal of an aſs.] This prophecy was literally fulfilled by the bleſſed Jeſus, when he entered Jeruſalem ſitting on an aſs, affecting the primitive ſimplicity of the patriarchs and judges of old, and ſhewing his regard to the command of Omnipotence, *Thou ſhalt not multiply horſes to thyſelf.*

10 *And his dominion ſhall be from ſea even to ſea, and from the river even unto the ends of the earth*] A figurative deſcription of the kingdom of the Meſſiah, which in the latter days, ſhall extend over all the earth.

11 As for thee alſo, by the blood of thy covenant, I have ſent forth thy priſoners out of the pit, wherein *is* no water.

12 Turn ye to the ſtrong-hold, ye priſoners of hope: even to-day do I declare *that* I will render double unto thee.

13 When I have bent Judah for me, filled the bow with Ephraim, and raiſed up thy ſons, O Zion, againſt thy ſons, O Greece, and made thee as the ſword of a mighty man.

14 And the Lord ſhall be ſeen over them, and his arrow ſhall go forth as the lightning: and the Lord God ſhall blow the trumpet, and ſhall go with whirlwinds of the ſouth.

15 The Lord of hoſts ſhall defend them: and they ſhall devour, and ſubdue with ſling-ſtones; and they ſhall drink, *and* make a noiſe as through wine; and they ſhall be filled like bowls, *and* as the corners of the altar.

16 And the Lord their God ſhall ſave them in that day as the flock of his people; for *they ſhall be as* the ſtones of a crown, lifted up as an enſign upon his land.

17 For how great *is* his goodneſs, and how great *is* his beauty? corn ſhall make the young men chearful, and new wine the maids.

CHAP. X.

1 *God is to be ſought unto, and not idols.* 5 *As he viſited his flock for ſin, ſo he will ſave and reſtore them.*

ASK ye of the Lord rain in the time of the latter rain, *ſo* the Lord ſhall make bright clouds, and give them ſhowers of rain, to every one graſs in the field.

2 For the idols have ſpoken vanity, and the diviners have ſeen a lie, and have told falſe dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, becauſe *there was* no ſhepherd.

3 Mine anger was kindled againſt the ſhepherds, and I puniſhed the goats: for the Lord of hoſts hath viſited his flock the houſe of Judah, and hath made them as his goodly horſe in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppreſſor together.

5 ¶ And they ſhall be as mighty men, which tread down *their enemies* in the mire of the ſtreets in the battle, and they ſhall fight, becauſe the Lord *is* with them, and the riders on horſes ſhall be confounded.

6 And I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph, and I will bring them again to place them: for I have mercy upon them: and they ſhall be as though I had not caſt them off: for I *am* the Lord their God, and will hear them.

7 And *they of* Ephraim ſhall be like a mighty man, and their heart ſhall rejoice, as through wine: yea, their children ſhall ſee *it*, and be glad, their heart ſhall rejoice in the Lord.

8 I will hiſs for them, and gather them; for I have redeemed them: and they ſhall increaſe as they have increaſed.

9 And I will ſow them among the people: and they ſhall remember me in far countries, and they ſhall live with their children, and turn again.

10 I will bring them again alſo out of the land of Egypt, and gather them out of Aſſyria: and I will bring them into the land of Gilead and Lebanon, and *place* ſhall not be found for them.

11 And he ſhall paſs through the ſea with affliction, and ſhall ſmite the weaves in the ſea, and all the deeps of the river ſhall dry up; and the pride of Aſſyria ſhall be brought down, and the ſceptre of Egypt ſhall depart away.

12 And I will ſtrengthen them in the Lord, and they ſhall walk up and down in his name, ſaith the Lord.

CHAP. XI.

1 *The deſtruction of Jeruſalem.* 10 *The ſtaves, Beauty, and Bands.*

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl

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11 *By the blood of thy covenant, I have ſent forth thy priſoners out of the pit, wherein is no water.*] The words import the deliverance of mankind, from the bondage of ſin and ſatan, by virtue of the covenant ſealed by the blood of Chriſt. The condition of men enſlaved by ſin and ignorance is often compared to that of priſoners confined in chains and darkneſs.

12 *Turn ye to the ſtrong hold, ye priſoners of hope.*] Ye that are under any bondage or oppreſſion, do not deſpair, but rely upon the promiſes of the Almighty for deliverance; apply yourſelves to him who is a ſtrong tower and defence in time of trouble.

Even to day do I declare, that I will render double unto thee.] I now declare, as I have formerly done by Iſaiah, that I will make you abundant amends for all the evils ye have ſuffered.

15 *And they ſhall drink, and make a noiſe as through wine, and they ſhall be filled like bowls, and as the corners of the altar*] They ſhall feaſt and rejoice for their victories, they ſhall offer ſacrifices of thankſgiving to God, ſprinkle the blood upon the horns of the altar, and fill the bowls with the reſt, to be poured out at its foot.

17 *Corn ſhall make the young men chearful, and new wine the maids*) New wine is put here for the grapes: the words may be underſtood to import that plenty which ſome of the prophets ſpeak of as a concomitant of the reign of the Meſſiah.

Commentary and Notes on Chapter X.

1 *Aſk ye of the Lord, rain in the time of the latter rain,* &c.) The fulfilling of the promiſe of fruitful ſeaſons depends upon the people's aſking them from the Lord, who will hear their petitions, and give them both the former and latter rain in its ſeaſon.

2 *For the idols have ſpoken vanity, and the diviners have ſeen a lie,* &c.) Whenever you or your fathers conſulted idols or diviners, when they wanted rain; neither the prieſts who delivered anſwers from the idols, nor the diviners who pretended to direct men by the help of dreams or viſions, have been able to do them the leaſt ſervice.

Therefore they went their way as a flock.) They went away into captivity, and came into great diſtreſs, as ſheep are driven away and ſcattered, that have no ſhepherd or guide to protect them.

4 *The corner and the nail*) The corner is the ſupport of a building, and ſignifies a chief; the nail may ſignify any perſon on whom others have a dependance.

6 *And I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph,* &c) This promiſe probably relates to the general reſtoration of the Jews, upon their converſion, in which both Judah and Iſrael ſhall be equal ſharers in the bleſſing.

7 *Their children ſhall ſee it, and be glad,* &c.) Their ſucceſſes ſhall terminate in a laſting peace, for which their poſterity ſhall have reaſon to return thanks to the Almighty.

11 *And he ſhall paſs through the ſea with affliction,* &c.) Or rather *he ſhall paſs through the ſtreights of the ſea,* &c. The text alludes to the paſſage of the Iſraelites over an arm of the Red Sea, when they came out of Egypt; and imports, that God would again do as great things for them as he did formerly for their fathers.

Commentary and Notes on Chapter XI.

1 *Open thy doors, O Lebanon, that the fire may devour thy cedars.*) By Lebanon, moſt interpreters underſtand the temple, whoſe ſtately buildings reſemble the tall cedars of that foreſt. But the paſſage may alſo denote the deſtruction of Jeruſalem, often ſtiled a foreſt by the prophets, becauſe her lofty buildings reſembled the ſtately ranks of trees in a foreſt.

2 Howl, fir-tree; for the cedar is fallen; becauſe the mighty are ſpoiled: howl, O ye oaks of Baſhan; for the foreſt of the vintage is come down.

3 *There is* a voice of the howling of the ſhepherds, for their glory is ſpoiled: a voice of the roaring of young lions; for the pride of Jordan is ſpoiled.

4 Thus ſaith the Lord my God; Feed the flock of the ſlaughter;

5 Whoſe poſſeſſors ſlay them, and hold themſelves not guilty; and they that ſell them, ſay, Bleſſed *be* the Lord; for I am rich: and their own ſhepherds pity them not.

6 For I will no more pity the inhabitants of the land, ſaith the Lord; but lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king, and they ſhall ſmite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of ſlaughter, *even* you, O poor of the flock: And I took unto me two ſtaves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three ſhepherds alſo I cut off in one month: and my ſoul lothed them, and their ſoul alſo abhorred me.

9 Then ſaid I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off: and let the reſt eat, every one the fleſh of another.

10 ¶ And I took my ſtaff, *even* Beauty, and cut it aſunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ſo the poor of the flock that waited upon me knew that it *was* the word of the Lord.

12 And I ſaid unto them, If ye think good give *me* my price; and if not, forbear; So they weighed for my price thirty *pieces* of ſilver.

13 And the Lord ſaid unto me, Caſt it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of ſilver, and caſt them to the potter in the houſe of the Lord.

14 Then I cut aſunder mine other ſtaff, *even* Bands, that I might break the brother-hood between Judah and Iſrael.

15 ¶ And the Lord ſaid unto me, take unto thee yet the inſtruments of a fooliſh ſhepherd.

16 For lo, I will raiſe up a ſhepherd in the land, *which* ſhall not viſit *thoſe that be* cut off, neither ſhall ſeek the young one, nor heal *that that is* broken, nor feed that that ſtandeth ſtill; but he ſhall eat the fleſh of the fat, and tear their claws in pieces.

17 Wo to the idol ſhepherd that leaveth the flock: the ſword *ſhall* be upon his arm, and upon his right eye: his arm ſhall be clean dried up, and his right eye ſhall be utterly darkened.

CHAP. XII.

1 *Jeruſalem a cup of trembling to herſelf,* 3 *and a burthenſome ſtone to her adverſaries.* 6 *The victorious reſtoring of Judah.*

THE burden of the word of the Lord for Iſrael, ſaith the Lord, which ſtretcheth forth the heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him.

2 Behold, I will make Jeruſalem a cup of trembling unto all the people round about, when they ſhall be in the ſiege both againſt Judah *and* againſt Jeruſalem.

3 ¶ And

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2 *Howl, fir-tree, for the cedar is fallen; becauſe the mighty are ſpoiled,* &c.] By the ſeveral ſorts of trees are meant the different orders and degrees of men, who ſhall be ſharers in the common deſtruction.

5 *Whoſe poſſeſſors ſlay them, and hold themſelves not guilty,* &c.] Whoſe rulers deal with their flock. as ſo many butchers, think that they have a right to ſlay or ſell them, and return thanks to God for their ſucceſs.

6 *For I will no more pity the inhabitants of the land,* &c.] Nor ſhall their condition at all grow better, ſaith the Lord, for I will ſhew leſs pity to the Inhabitants than even their rulers.

7 *And I will feed the flock of ſlaughter, even you, O poor of the flock.*] The prophet, repreſenting the perſon of Chriſt, ſaith, he entered upon his office, and undertook the care of the *ſlaughtered flock*, chiefly out of a regard to the meek and humble amongſt them; for to ſuch are the benefits of the goſpel peculiarly promiſed.

And I took unto me two ſtaves: the one I called beauty, and the other I called bands] Theſe two ſtaves repreſent the new covenant. The one he called *beauty* or *delight*; that is, his favour, gentleneſs, or kindneſs towards his people, and this was remarkably fulfilled in our bleſſed Saviour, whoſe gracious words and beneficial labours, were conſpicuous through the whole courſe of his life. The other ſtaff he called *bands*, by which he meant that bond of the new covenant, whereby he intended to unite both the kingdoms of Iſrael and Judah under himſelf, as their head and king, and then afterwards to unite the Jews and Gentiles into one church, by breaking down the partition wall that was between them.

8 *Three ſhepherds alſo I cut off in one month,* &c.] In all probability theſe three ſhepherds ſignify the chief prieſts, ſcribes and elders of the Jews. The bleſſed Jeſus expoſed theſe as blind guides, and thereby leſſened their authority among the people, which greatly contributed to the ſpreading of the goſpel.

10 *And I took my ſtaff, even beauty, and cut it aſunder,* &c.] Thus the covenant which I had made with the whole nation of the Jews was broken, and I excluded them from having any benefit in the ſecond covenant, namely, that of the goſpel: they were to be my people no longer.

12 *If ye think good, give me my price: and if not, forbear.*] Chriſt ſtill perſiſts to act the character of a good ſhepherd, and, in an humble manner, demands of the Jews what price they put upon his labour. He was reſolved to uſe no conſtraint, but leave it to themſelves either to continue or diſcharge him.

So they weighed for my price thirty pieces of ſilver.] To ſhew how little they cared either for me or my ſervice, they valued it but at thirty ſhekels of ſilver, the price of the meaneſt ſlave.

13 *And the Lord ſaid unto me, Caſt it unto the potter: a goodly price that I was prized at of them.*] God commanded the prophet in a viſion, as perſonating the Meſſiah, to caſt the money in a contemptuous manner to the potter, as a reward ſuitable to his labour, and a price fit for ſuch wares as he ſold, which were of the meaneſt value.

And I took the thirty pieces of ſilver, and caſt them to the potter in the houſe of the Lord.] I caſt them back into the treaſury of the temple, where they were afterwards laid out for the uſe of the potter, This whole tranſaction performed by Zechariah in a viſion was deſigned to be an exact repreſentation of the ſeveral circumſtances that attended the betraying of the Meſſiah by Judas, the price the chief prieſts put upon him, and the uſe to which the money was applied.

14 *Then I cut aſunder mine other ſtaff, even Bands, that I might break the brother-hood between Judah and Iſrael.*] As they refuſed to be united under me their head, ſo in breaking the other ſtaff I foreſhewed the deſtruction of Jeruſalem, the band and cement of all their tribes, being the center both of their civil power, and of the divine worſhip. The conſequence of this was the entire diſſolution of the nation, and the diſperſion and confuſion of all their tribes, whoſe families could no longer be diſtinguiſhed after the loſs of their genealogies.

16 *For lo, I will raiſe up a ſhepherd in the land,* &c.] Since the Jews rejected the true ſhepherd, God threatens to leave them in the hands of ſuch a ſucceſſion of ſhepherds, as ſhall be notorious for their negligence and avarice, their cruelty and oppreſſion: a threatening which that unhappy people have often ſeverely felt.

Commentary and Notes on Chapter XII.

1 *Which ſtretcheth forth the heavens,* &c.] Theſe are mentioned as undeniable inſtances of the power of the Almighty, and made uſe of as arguments to encourage men to rely on his word for fulfilling ſuch promiſes as ſeem to human underſtanding moſt unlikely to be accompliſhed.

3 ¶ And in that day will I make Jeruſalem a burdenſome ſtone for all people: all that burden themſelves with it ſhall be cut in pieces, though all the people of the earth be gathered together againſt it.

4 In that day, ſaith the Lord, I will ſmite every horſe with aſtoniſhment, and his rider with madneſs: and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blindneſs.

5 And the governors of Judah ſhall ſay in their heart, The inhabitants of Jeruſalem *ſhall be* my ſtrength in the Lord of hoſts their God.

6 ¶ In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a ſheaf; and they ſhall devour all the people round about, on the right hand and on the left: and Jeruſalem ſhall be inhabited again in her own place, *even* in Jeruſalem.

7 The Lord alſo ſhall ſave the tents of Judah firſt, that the glory of the houſe of David, and the glory of the inhabitants of Jeruſalem, do not magnify *themſelves* againſt Judah.

8 In that day ſhall the Lord defend the inhabitants of Jeruſalem: and he that is feeble among them at that day ſhall be as David; and the houſe of David *ſhall be* as God, as the angel of the Lord before them.

9 ¶ And it ſhall come to paſs in that day, *that* I will ſeek to deſtroy all the nations that come againſt Jeruſalem.

10 And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications: and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for *his* only *ſon*, and ſhall be in bitterneſs for him, as one that is in bitterneſs for *his* firſt-born.

11 In that day ſhall there be a great mourning in Jeruſalem, as the mourning of Hadad-rimmon in the valley of Megiddon.

12 And the land ſhall mourn, every family apart: the family of the houſe of David apart, and their wives apart; the family of the houſe of Nathan apart, and their wives apart;

13 The family of the houſe of Levi apart, and their

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5 *The inhabitants of Jeruſalem ſhall be my ſtrength.*] The margin reads better, *There is ſtrength to me and to the inhabitants of Jeruſalem.*

7 *The Lord alſo ſhall ſave the tents of Judah firſt* &c.] This ſhall be the order in which the victory ſhall be accompliſhed; the Lord ſhall firſt give ſucceſs to the body of the Jewiſh nation that encamp in the open field, that the valour of the houſe of David, and of the people that defend the walls of Jeruſalem may not eclipſe the valour of the people without the walls, and ſet one party above another.

10 *I will pour upon the houſe of David*] This chapter begins with denouncing another deſtruction of Jeruſalem, and a future return of the Jews after that deſtruction, when they ſhould behave valiantly, and he that was fallen among them be as *David*, and *the houſe of David as God, as the angel of the Lord before them* The Jews had *ſtumbled and fallen at the ſtone of ſtumbling* and *the rock of offence*, the Meſſiah in his humble appearance, as Iſaiah had foretold. That no one might be ſurpriſed at this ſudden change of their affairs, Zechariah tells us, they ſhould themſelves be firſt changed, and repent heartily of that ſin which had been the cauſe of their fall; for God ſhould pour on them *the ſpirit of grace and ſupplication*, that they may look with compunction of heart *on him whom they pierced*. And he ſhould, by his ſpirit, improve thoſe good diſpoſitions which the methods of his dealing with his people had begun in them, into a thorough conviction of his being the Meſſias whom they rejected: for this they ſhould weep bitterly, and make earneſt ſupplications, till received again into his grace and favour. What did they *mourn* for? but for him *whom they had pierced*. It was then the act and the ſin of the houſe of David, and of the inhabitants of Jeruſalem, that *they pierced* and ſlew him whom they now *looked upon*, for which their land was polluted, taken away from them at their captivity, and was not to be reſtored to them till their ſin was remitted, before they acknowledged and repented of their ſin, and who was he whom *they pierced*? One of high dignity, to be ſure; whoſe murder was attended with grievous aggravations: one very dear to God, ſince his cauſe is God's, as appears from ver 6 and 7 of the ſucceeding chapter; and God in this verſe, owns himſelf to have been pierced through his wounds, "They ſhall look on *me*, whom they have pierced." One might challenge the unbelieving Jews or Gentiles to name any other beſide the Chriſtians Meſſias. The Jews look for the fulfilling of this prophecy at their reſtoration from their preſent captivity. The latter Jews, ſuch as Jarchi, Menaſſ. Ben Iſrael, Orobio, own it is a prophecy of the murder of the Meſſias the ſon of Joſeph, by the Gentile army at their return from this captivity. According to them, it is then a prophecy of the Meſſias. But that it cannot be interpreted of the Gentiles killing him, appears from hence, that they were the ſame people that *killed* him who *mourned* for him, and to whom *the fountain was opened*, chap. xiii. 1 They ſinned in killing him, for which God removed them out of their land, and would not re-ſettle them therein till they had repented of it. This puzzles the Jews exceedingly. They have been in their preſent diſperſion above ſixteen hundred years. Their ſins have not been greater in this diſperſion, than before and under the Babylonian captivity; nay, they have rather been leſs, inaſmuch as they have entirely abſtained from idolatry. Yet then, on a repentance ſuperficial enough, after ſeventy years, God reſtored them to their land. Now, though they faſt and mourn, and ſhow all the external tokens of an univerſal repentance, God will not be propitious. Doth not God's inexorableneſs ſhew clearly ſome ſin is unrepented of? What can it be which is ſo big with evils: ſo extenſive in its conſequences? *They* cannot ſay: but *Zechariah* ſaith it of them, It is the *piercing to death* him whom God favoured: and this ſin and puniſhment will not be removed, without an antecedent, general, and deep repentance. Zechariah ſaid nothing new to them in all this. David did before deſcribe ſuch ſufferings of the Meſſias, under the figure of his own perſon, Pſal. xxii. 16. Iſaiah is more direct, and foretels of another, Iſai. liii. 5, 6, 7, 8 And Daniel declares without ambiguity, Dan. ix. 26. "The Meſſias, the prince *ſhall be cut off*" Can an unprejudiced mind deny after this, that Zechariah had the ſame intention that we ſee carried through all theſe prophets? or that he ſpake not of their piercing the ſame perſon, who is foretold in Daniel to be *Meſſias* the prince? The light hereof ſhone ſo ſtrongly upon a Jew of note in his nation, R. Moſes Hadarſan, that he applies this paſſage of Zechariah to Meſſias the ſon of David, and he had the authority of the ancients for it, by the confeſſion of Kimchi. In a word, while theſe things are joined together, as they were in this verſe, the murder of an illuſtrious perſon of the Jewiſh nation, a general ſin and puniſhment of the offenders, and as general a pardon and reſtoration upon repentance, it is impoſſible to find out any thing in hiſtory that anſwers this prophecy, beſide the *crucifixion* of the Meſſias. *Chand. Def.* p. 89. &c.

They ſhall look on him, &c.] The Hebrew manuſcript at Erfurth reads, "They ſhall look *on me*." As the Jewiſh tranſcriber of this manuſcript would by no means alter his text to make it conformable to the *New* Teſtament, John xix. 37. ſo the context confirms this manuſcript in aſſerting, that the pronoun here was formerly in the *third* perſon, "They ſhall look on *him*-- they ſhall mourn for *him*, &c." *Kennic. Diſſ.* vol. ii. p. 536. As a change of perſon is no unfrequent thing in the ſacred ſcriptures, as many things applied to our Lord in the new Teſtament are his own words, delivered under the character of the Lord, the *Logos*, or word, and as it is common for the Meſſiah to repeat under the new diſpenſation what he had before ſaid by the mouths of his prophets in the old; the alteration propoſed by the learned collator from the Erfurth manuſcript will appear to be by no means neceſſary. See note on chap. xi. 12, 13.

11 *In that day there ſhall be a great mourning in Jeruſalem, as the mourning of Hadad-rimmon in the valley of Megiddon.*] Joſiah was ſlain at or near Megiddo, and probably the place where the battle was fought was called Hadad-rimmon. There the lamentations for that good prince began, and were continued from thence to Jeruſalem, whither his body was carried to be interred in the ſepulchre of his fathers, and there all Judah and Jeruſalem mourned for him, and appointed the day to be annually obſerved with lamentations. So that the mourning for Joſiah became a proverb for a public and ſolemn mourning: and ſuch a national faſt and lamentation ſhall the Jews obſerve for their crucifying the Meſſiah.

12 *And the land ſhall mourn, every family apart*] The whole land ſhall mourn in a moſt ſolemn manner; and every family ſhall ſequeſter themſelves from buſineſs and converſation for that purpoſe.

The houſe of David apart, and their wives apart.] The houſe of David ſhall lead the way. Even huſbands and wives ſhall abſtain from each others company, as is uſual in times of ſolemn humiliation.

their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

CHAP. XIII.

1 *Jeruſalem's purgation from idolatry, and falſe prophecy.* 7 *The death of Chriſt, and the trial of a third part.*

IN that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin, and for uncleanneſs.

2 ¶ And it ſhall come to paſs in that day, ſaith the Lord of hoſts, *that* I will cut off the names of the idols out of the land, and they ſhall no more be remembered: and alſo I will cauſe the prophets and the unclean ſpirit to paſs out of the land.

3 And it ſhall come to paſs, *that* when any ſhall yet propheſy, then his father and his mother that begat him ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the Lord, and his father and his mother that begat him ſhall thruſt him through when he propheſieth.

4 And it ſhall come to paſs in that day, *that* the prophets ſhall be aſhamed every one of his viſion when he hath propheſied; neither ſhall they wear a rough garment to deceive:

5 But he ſhall ſay, I *am* no prophet, I *am* an huſbandman: for man taught me to keep cattle from my youth.

6 And *one* ſhall ſay unto him, What *are* theſe wounds in thine hands? Then he ſhall anſwer, *Thoſe* with which I was wounded *in* the houſe of my friends.

7 ¶ Awake, O ſword, againſt my ſhepherd, and againſt the man *that is* my fellow, ſaith the Lord of hoſts: ſmite the ſhepherd, and the ſheep ſhall be ſcattered, and I will turn mine hand upon the little ones.

8 And it ſhall come to paſs, *that* in all the land, ſaith the Lord, two parts therein ſhall be cut off, *and* die, but the third ſhall be left therein.

9 And I will bring the third part through the fire, and I will refine them as ſilver is refined, and will try them as gold is tried: they ſhall call on my name, and I will hear them: I will ſay, It *is* my people; and they ſhall ſay, The Lord *is* my God.

CHAP. XIV.

1 *The deſtroyers of Jeruſalem deſtroyed.* 4 *the coming of Chriſt and the graces of his kingdom.*

BEhold, the day of the Lord cometh, and thy ſpoil ſhall be divided in the midſt of thee.

2 For I will gather all nations againſt Jeruſalem to battle; and the city ſhall be taken, and the houſes rifled, and the women raviſhed: and half of the city ſhall go forth into captivity, and the reſidue of the people ſhall not be cut off from the city,

3 Then ſhall the Lord go forth and fight againſt thoſe nations, as when he fought in the day of battle.

4 And his feet ſhall ſtand in that day upon the mount of Olives, which *is* before Jeruſalem on the eaſt; and the mount of Olives ſhall cleave in the midſt thereof toward the eaſt, and toward the weſt, *and there ſhall be* a very great valley: and half of the mountain ſhall remove toward the north, and half of it toward the ſouth.

5 And ye ſhall flee *to* the valley of the mountain: for the valley of the mountains ſhall reach unto Azel: yea, ye ſhall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God ſhall come, *and* all the ſaints with thee.

6 And it ſhall come to paſs in that day, *that* the light ſhall not be clear, nor dark.

7 But

Commentary and Notes on Chapter XIII.

1 *In that day ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin, and for uncleanneſs.*] The houſe of David, and other inhabitants of Jeruſalem, upon their ſolemn humiliation and believing in him whom they have crucified and rejected, ſhall obtain a full and free pardon of all their ſins, being admitted into the church of Chriſt by baptiſm.

2 *I will cut off the names of the idols out of the land, and they ſhall no more be remembered.*] The Jews were forbidden to mention the names of the heathen idols if they could avoid it. So when idolatry ſhould be utterly extirpated, the names of the idols ſhould be buried in oblivion.

5 *But he ſhall ſay, I am no prophet, I am an huſbandman*] To ſave themſelves from puniſhment, each of theſe falſe prophets ſhall profeſs huſbandry, and ſay, that his employment from a child had been to look after cattle, or till the ground.

6 *What are theſe wounds in thy hands?*] It was an antient cuſtom for maſters to ſet a mark upon their ſlaves; and a particular character was ſometimes imprinted upon the worſhippers of idols.

7 *Awake, O ſword, againſt my ſhepherd, and againſt the man that is my fellow,* &c.] Here a new prophecy begins, importing that the Meſſiah, the great Shepherd, though in his divine nature, he be equal to God the father, ſhall be delivered up to death by God's determinate counſel and appointment.

Commentary and Notes on Chapter XIV.

1 *Behold, the day of the Lord cometh,* &c.] A day remarkable for the execution of his judgments upon Jeruſalem and her inhabitants; when their riches ſhall become a prey to the conquerors.

2 *For I will gather all nations againſt Jeruſalem to battle,* &c.] The Romans being lords of the known world had the ſtrength of all nations united to their forces, as Nebuchadnezzar is ſaid to fight againſt Jeruſalem with all the kingdoms of the earth of his dominions. Jer. xxxv. i.

3 *Then ſhall the Lord go forth and fight againſt thoſe nations,* &c.] In after-times God ſhall diſcomfit the poſterity of theſe nations, namely the Latin idolaters. It is no uncommon thing for the prophets to mention two events which happen at a great diſtance from each other.

4 *And his feet ſhall ſtand in that day upon the mount of olives, which is before Jeruſalem on the eaſt,* &c.] The glory of the Lord, that is, the Shekinah, or ſymbol of God's preſence, when it departed from the city and temple, reſted on the mount of Olives, Ezek. xi. 23. ſo when God ſhall return to Jeruſalem, and make it the ſeat of his preſence, it ſhall return by the ſame way it departed. We may add, that when our bleſſed Saviour aſcended from the mount of Olives, the angels told his diſciples, *he ſhall come again in like manner;* that is, in a viſible and glorious appearance at the ſame place.

And the mount of Olives ſhall cleave in the midſt thereof, toward the eaſt and toward the weſt.] This ſhall be done by an earthquake, by which the middle of mount Olivet ſhall cleave aſunder, and ſink into a deep valley; ſo as to leave the two points or tops of the hill north and ſouth, ſtill ſtanding. Mount Olivet had three tops or eminences, one on the north, one on the ſouth, and one in the middle, whence our bleſſed Saviour aſcended, and where Chriſtians in after-times erected a croſs, to point out the place of this great tranſaction,

5 *And the Lord my God ſhall come, and all the ſaints with thee.*] The words are a deſcription of Chriſt's coming to judgment, attended with all the holy angels, as the writers of the new teſtament expreſs it.

6 *And it ſhall come to paſs in that day, that the light ſhall not be clear, nor dark.*] It ſhall not be clear in ſome places, and dark in other parts of the world; that is, there ſhall not be that ſucceſſion of day and night as there is at preſent.

7 But it ſhall be one day which ſhall be known to the Lord, not day nor night: but it ſhall come to paſs, *that* at evening-time it ſhall be light.

8 And it ſhall be in that day, *that* living waters ſhall go out from Jeruſalem: half of them toward the former ſea, and half of them toward the hinder ſea: in ſummer and in winter ſhall it be.

9 And the Lord ſhall be king over all the earth; in that day ſhall there be one Lord, and his name one.

10 All the land ſhall be turned as a plain from Geba to Rimmon, ſouth of Jeruſalem: and it ſhall be lifted up, and inhabited in her place: from Benjamin's gate, unto the place of the firſt gate, unto the corner-gate, and *from* the tower of Hananiel unto the kings wine-preſſes.

11 And *men* ſhall dwell in it, and there ſhall be no more utter deſtruction, but Jeruſalem ſhall be ſafely inhabited.

12 ¶ And this ſhall be the plague where-with the Lord will ſmite all the people that have fought againſt Jeruſalem; Their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth.

13 And it ſhall come to paſs in that day, *that* a great tumult from the Lord ſhall be among them; and they ſhall lay hold every one on the hand of his neighbour, and his hand ſhall riſe up againſt the hand of his neighbour.

14 And Judah alſo ſhall fight at Jeruſalem: and the wealth of all the heathen round about ſhall be gathered together, gold, and ſilver, and apparel in great abundance.

15 And ſo ſhall be the plague of the horſe, of the mule, of the camel, and of the aſs, and of all the beaſts that ſhall be in theſe tents, as this plague.

16 ¶ And it ſhall come to paſs, *that* every one *that is* left of all the nations which came againſt Jeruſalem, ſhall even go up from year to year to worſhip the king the Lord of hoſts, and to keep the feaſt of tabernacles.

17 And it ſhall be, *that* whoſo will not come up of *all* the families of the earth unto Jeruſalem, to worſhip the king, the Lord of hoſts, even upon them ſhall be no rain.

18 And if the family of Egypt go not up, and come not, that have no *rain*; there ſhall be the plague wherewith the Lord will ſmite the heathen that come not up to keep the feaſt of tabernacles.

19 This ſhall be the puniſhment of Egypt, and the puniſhment of all nations that come not up to keep the feaſt of tabernacles.

20 ¶ In that day ſhall there be upon the bells of the horſes, HOLINESS UNTO THE LORD, and the pots in the Lord's houſe ſhall be like the bowls before the altar.

21 Yea, every pot in Jeruſalem, and in Judah ſhall be holineſs unto the Lord of hoſts: and all they that ſacrifice, ſhall come and take of them, and ſeethe therein: and in that day there ſhall be no more the Canaanite in the houſe of the Lord of hoſts.

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7 *At evening time it ſhall be light.*] At the conſummation of all things, there ſhall not be any viciſſitude of day and night, but one uninterrupted day.

8 *And it ſhall be in that day, that living waters ſhall go out from Jeruſalem.*] The ſupplies of grace are often repreſented in ſcripture by rivers and ſtreams of water, which both cleanſe and make fruitful the ground through which they flow. Here they are deſcribed as coming out of Jeruſalem: in Ezekiel and Joel, they are ſaid to come out of the temple; both deſcriptions intimating that the church is the ſpring from whence all the means of grace are communicated to believers.

In ſummer and in winter ſhall it be.] They ſhall be the ſame in all ſeaſons of the year; neither failing in ſummer, nor overflowing in winter.

9 *And the Lord ſhall be king over all the earth,* &c.] Upon the converſion of the Jews, and the coming in of the fulneſs of the Gentiles, the name of God ſhall not be given to any idol, the worſhip of idols being utterly aboliſhed, and God ſhall be glorified with one mind, and with one mouth, over all the earth.

11 *And men ſhall dwell in it, and there ſhall be no more utter deſtruction* &c.] The city ſhall never be utterly deſtroyed, as it was by the Chaldeans and Romans.

20 *In that day ſhall there be upon the bells of the horſes,* HOLINESS UNTO THE LORD.] This and the following verſe ſeems to imply the promiſe of an univerſal peace, a bleſſing often mentioned in the prophets, as a concomitant of the flouriſhing ſtate of Chriſt's kingdom. The meaning of the paſſage therefore is, that the bells or furniture of war belonging to horſes ſhall no more be applied to its former uſe, but ſhall be looked upon as ſacred, and laid up in the armory of the temple of the Lord, as a memorial of the remarkable ſucceſs he had given his people.

21 *There ſhall be no more the Canaanite in the houſe of the Lord of hoſts.*] There ſhall be no hypocrite or unclean perſon among the ſociety of the faithful. Nor ſhall any foreign enemy give the ſervants of the Lord any annoyance.

MALACHI.

The ARGUMENT.

The authors of the lives of the prophets, and the Alexandrine Chronicle, *tell us, that* Malachi *was of the tribe of* Zebulun, *and a native of* Sapha, *and that the name of* Malachi *was given him because of his angelical mildneſs, which gave Occaſion for* Origin *and* Tertullian *to think he was* an angel incarnate. *He is indeed called an angel by moſt of the fathers, and alſo in the Septuagint verſion. Some think that* Malachi *was the ſame with* Ezra; *and among the reſt, the ancient* Jews, *the* Chaldee *paraphraſt, and* St. Jerom.

Malachi *is the laſt of the twelve leſſer prophets. He propheſied about three hundred years before* Chriſt, *reproving the* Jews *for their wickedneſs after their return from* Babylon, *charging them with rebellion, ſacrilege, adultery, prophaneneſs, and infidelity; and condemning the prieſts for being careleſs and ſcandalous in their miniſtry. But at the ſame time, he does not forget to encourage* the pious remnant, *who, in that corrupt age,* feared the Lord *and* thought upon his name.

This prophet diſtinctly mentions the Meſſiah, *who was* ſuddenly to come to his temple, *and to be introduced by* Elijah the prophet, *that is, by* John the Baptiſt, *who came* in the ſpirit and power of Elias *or* Elijah.

The Jews *pretend, that the prophets* Haggai, Zachariah, *and* Malachi, *all died in the laſt year of* Darius; *and that with them the ſpirit of prophecy ceaſed among the* Iſraelites. *Adding, that this was the ſealing up of viſion and prophecy, ſpoken of by* Daniel.

CHAP. I.

1 *Malachi complaineth of Iſrael's unkindneſs,* 6 *of their irreligion,* 12 *and prophaneneſs.*

THE burden of the word of the Lord to Iſrael by Malachi.

2 I have loved you, ſaith the Lord; yet ye ſay, Wherein haſt thou loved us? *Was* not Eſau Jacob's brother; Saith the Lord: yet I loved Jacob.

3 And I hated Eſau, and laid his mountains and his heritage waſte, for the dragons of the wilderneſs.

4 Whereas Edom ſaith, We are impoveriſhed, but we will return and build the deſolate places: thus ſaith the Lord of hoſts, They ſhall build, but I will throw down; and they ſhall call them, the border of wickedneſs, and the people againſt whom the Lord hath indignation for ever.

5 And your eyes ſhall ſee, and ye ſhall ſay, The Lord will be magnified from the border of Iſrael.

6 ¶ A ſon honoureth *his* father, and a ſervant his maſter: if then I *be* a father, where *is* mine honour? and if I *be* a maſter, where *is* my fear?

ſaith

Commentary and Notes on Chapter I.

2 *I have loved you, ſaith the Lord,* &c.] I have choſen you for my peculiar people, out of pure love and kindneſs, without any antecedent merits on your ſide.

5 *The Lord will be magnified from the border of Iſrael.*] Though you ungratefully forget the former mercies of the Lord, he will give you freſh inſtances of his favour towards you, ſo that ye ſhall be forced to acknowledge that he continues to make his name and power illuſtrious in your preſervation.

6 *A ſon honoureth his father, and a ſervant his maſter.*] Thoſe degrees of reſpect that are due to human authority, are in a more eminent manner, to be paid to the ſupreme Lord of all; ſo the prieſts, who are dedicated to my ſervice in a peculiar manner, behave themſelves very undutifully, in that diſreſpect which they ſhew to my name and worſhip.

ſaith the Lord of hoſts unto you, O prieſts, that deſpiſe my name; and ye ſay, Wherein have we deſpiſed thy name?

7 Ye offer polluted bread upon mine altar. And ye ſay, Wherein have we polluted thee? In that ye ſay, The table of the Lord *is* contemptible.

8 And if ye offer the blind for ſacrifice, *is it* not evil? and if ye offer the lame and ſick, *is it* not evil? offer it now unto thy governor, will he be pleaſed with thee, or accept thy perſon? ſaith the Lord of hoſts.

9 And now I pray you, beſeech God, that he will be gracious unto us: this hath been by your means: will he regard your perſons? ſaith the Lord of hoſts.

10 Who *is there* even among you that would ſhut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleaſure in you, ſaith the Lord of hoſts, neither will I accept an offering at your hand.

11 For from the riſing of the ſun even unto the going-down of the ſame, my name *ſhall be* great among the Gentiles: and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the Lord of hoſts.

12 ¶ But ye have profaned it, in that ye ſay, The table of the Lord *is* polluted; and the fruit thereof, *even* his meat, is contemptible.

13 Ye ſaid alſo, Behold, what a wearineſs *is it*, and ye have ſnuffed at it, ſaith the Lord of hoſts: and ye brought *that which was* torn, and the lame, and the ſick; thus ye brought an offering: ſhould I accept this of your hands? ſaith the Lord.

14 But curſed *be* the deceiver, which hath in his flock a male, and voweth and ſacrificeth unto the Lord a corrupt thing: for I *am* a great King, ſaith the Lord of hoſts, and my name *is* dreadful among the heathen.

CHAP. II.

1 He reproveth the prieſts for neglecting their covenant, 11 and the people for idolatry, 14 adultery, 17 and for infidelity.

AND now O ye prieſts, this commandment *is* for you.

2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, ſaith the Lord of hoſts; I will even ſend a curſe upon you, and I will curſe your bleſſings: yea, I have curſed them already, becauſe ye do not lay *it* to heart.

3 Behold, I will corrupt your ſeed, and ſpread dung upon your faces, *even* the dung of your ſolemn feaſts; and *one* ſhall take you away with it.

4 And ye ſhall know that I have ſent this commandment unto you, that my covenant might be with Levi, ſaith the Lord of hoſts.

5 My covenant was with him of life and peace; and I gave them to him, *for* that fear wherewith he feared me, and was afraid, before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he *is* the meſſenger of the Lord of hoſts.

8 But ye are departed out of the way, ye have cauſed many to ſtumble at the law; ye have corrupted the covenant of Levi, ſaith the Lord of hoſts.

9 Therefore have I alſo made you contemptible and baſe before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have we not all one father? hath not one God created us? why do we deal treacherouſly every man againſt his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherouſly: and an abomination is committed in Iſrael and in Jeruſalem: for Judah hath profaned the holineſs of the Lord which he loved, and hath married the daughter of a ſtrange god.

12 The Lord will cut off the man that doeth this: the maſter and the ſcholar out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hoſts.

13 And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, inſomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ Yet ye ſay, Wherefore? Becauſe the Lord hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly: yet is ſhe thy companion, and the wife of thy covenant.

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8 *If ye offer the blind.*] Beaſts to be ſacrificed were required to be perfect and without blemiſh

11 *And in every place incenſe ſhall be offered unto my name, and a pure-offering.* The prophet deſcribes the Chriſtian ſacrifice of prayer and thankſgiving by the external rites of the Jewiſh worſhip. Incenſe was conſidered as a figure or emblem of prayer by the Jews themſelves. This ſpiritual ſervice, the prophet ſaith, ſhall be offered up *in every place*, whereas the Jewiſh worſhip was confined to the temple. The following words of our bleſſed Saviour are a commentary on this paſſage: *The hour cometh when ye ſhall neither in this mountain, nor at Jeruſalem worſhip the Father; but the true worſhippers ſhall worſhip the Father in ſpirit and in truth.* John iv. 21, 22.

12 *But ye have profaned it, in that ye ſay, the table of the Lord is polluted,* &c.] But ye have profaned mine altar, and in your careleſs performance of my ſervice there, you ſufficiently intimate, that there is no difference between what is offered upon it, and common meats: thus you render my ſacrifices contemptible in the ſight of the people.

Commentary and Notes on Chapter II.

2 *I will even ſend a curſe upon you, and I will curſe your bleſſings.*] That is, I will turn your bleſſings into curſes, or rather, remove your bleſſings, and ſend curſes and calamities in their ſtead.

3 *Behold I will corrupt your ſeed,* &c.] The ſeed wherewith you ſow your ground, ſo that there will not be wherewith to furniſh the meat-offerings requiſite for the daily ſacrifice.

7 *The prieſts lips ſhould keep knowledge,* &c.] The prieſts ſhould underſtand the law, and the people reſort to them for inſtructions.

8 *Ye have cauſed many to ſtumble at the law,* &c.] You have either perverted the ſenſe of the law, or encouraged others to break it by your example.

10 *Have we not all one father? hath not one God created us?* &c.] Here a new ſection begins, wherein the prophet ſeverely reproves the people in marrying ſtrange wives, greatly practiſed in the time of Ezra and Nehemiah, who expreſſed their deteſtation of it. The prophet here begins his expoſtulation with putting them in mind, that they owned one God and father, in oppoſition to the idols of the heathen, and therefore ſhould deal with one another as brethren, being nearly allied by ſpiritual as well as fleſhly relation.

14 *The wife of thy youth, againſt whom,* &c.] The wife whom thou haſt now forſaken, was one whom thou madeſt choice of in the prime of thine age,

15 And did not he make one? yet had he the reſidue of the ſpirit: and wherefore one? that he might ſeek a godly ſeed: therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wife of his youth.

16 For the Lord the God of Iſrael ſaith, that he hateth putting away: for *one* covereth violence with his garment, ſaith the Lord of hoſts: therefore take heed to your ſpirit, that you deal not treacherouſly.

17 ¶ Ye have wearied the Lord with your words; yet ye ſay, Wherein have we wearied *him?* When ye ſay, Every one that doeth evil, *is* good in the ſight of the Lord, and he delighteth in them; or, Where *is* the God of judgment?

CHAP. III.

1 *Of the meſſenger, majeſty, and grace of Chriſt.* 7 *Of the rebellion,* 8 *ſacrilege,* 13 *and infidelity of the people.*

BEHOLD, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord, whom ye ſeek, ſhall ſuddenly come to his temple, even the meſſenger of the covenant, whom ye delight in; behold, he ſhall come, ſaith the Lord of hoſts.

2 But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he *is* like a refiner's fire, and like fuller's ſope.

3 And he ſhall ſit *as* a refiner and purifier of ſilver: and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord, an offering in righteouſneſs.

4 Then ſhall the offering of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in *his* wages, the widow, and the fatherleſs, and that turn aſide the ſtranger *from his right,* and fear not me, ſaith the Lord of hoſts.

6 For I *am* the Lord, I change not; therefore ye ſons of Jacob are not conſumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them.* Return unto me, and I will return unto you, ſaith the Lord of hoſts. But ye ſay, Wherein ſhall we return?

8 Will a man rob God? yet ye have robbed me. But ye ſay, Wherein have we robbed thee? In tithes and offerings.

9 Ye *are* curſed with a curſe: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the ſtorehouſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the Lord of hoſts, if I will not open you the windows of heaven, and pour you out a bleſſing, that *there ſhall* not *be room* enough *to receive it.*

11 And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruits of your ground: neither ſhall your vine caſt her fruit before the time in the field, ſaith the Lord of hoſts.

12 And all nations ſhall call you bleſſed: for ye ſhall be a delightſome land, ſaith the Lord of hoſts.

13 ¶ Your words have been ſtout againſt me, ſaith the Lord. Yet ye ſay, What have we ſpoken *ſo much* againſt thee?

14 Ye have ſaid, It *is* vain to ſerve God: and what profit *is it,* that we have kept his ordinance, and that we have walked mournfully before the Lord of hoſts?

15 And

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17 *Ye have wearied the Lord with your words.*] You have tired his patience by your blaſphemous ſpeeches, charging his providence with injuſtice. The words begin a new diſcourſe, and belong more properly to the next chapter.

Every one that doeth evil, is good in the ſight of the Lord.] A repetition of the old objection againſt providence, taken from the proſperity of the wicked, which implied, as they thought, that either their works were pleaſing to the Almighty, or that he diſregarded human affairs, and would never call men to an account for their actions.

Commentary and Notes on Chapter III.

1 *Behold I will ſend my meſſenger, and he ſhall prepare the way before me*] To ſilence the cavils of unbelievers, mentioned in the foregoing chapter, the prophet here foretels the coming of the Meſſiah, who would ſet all things to right; and of his fore-runner, who ſhould prepare men for his reception The meſſenger or prophet here foretold to be the Lord's harbinger, was to be as much inferior to the Lord himſelf, as ſervants are to a great perſon they give notice of. This John the Baptiſt often confeſſed.

And the Lord whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant whom ye delight in] The perſon, whoſe coming is ſo ſolemnly proclaimed, is firſt deſcribed by the name of the *Lord, Adon* in the Hebrew, the ſame whom David Pſal. cx. 1. calls *his Lord* and who is Lord of the temple, where he will make his appearance. He is further deſcribed as the *meſſenger* or *angel of the covenant.* The ſame who is called *the angel of God's preſence,* Iſa. lxiii. 9. The angel who delivered the law upon mount Sinai, expreſſes the ſenſe of the Jews of his time, Acts vii, 38. and is appointed to be the Mediator of the new covenant, which the prophets foretold ſhould take place under the Meſſiah. Another character given him is, that he is the perſon ye delight in, whoſe coming is ſo much deſired, the time of it being the ſubject of your ſearch and enquiry, and the expectation of it your comfort and delight This great perſon, ſays the prophet, ſhall come to his temple, which you have deſpiſed and profaned, and make *the glory of the latter houſe greater than that of the former.* He ſhall chuſe this place to publiſh his doctrine, and work many miracles.

2 *But who may abide the day of his coming? and who ſhall ſtand when he appeareth?*] The coming of Chriſt here, and in ſeveral other places, comprehends all the effects and conſequences of his coming, and denotes not only a time of mercy to thoſe who embrace the goſpel, but alſo a time of judgment upon the diſobedient. In the ſame manner John the Baptiſt deſcribes the coming of the Meſſiah. *Who hath warned you to flee from the wrath to come?---Whoſe fan is in his hand, and he will thoroughly purge his floor---and burn up the chaff with unquenchable fire,* Matt. iii. 7, 12. The day of the judgment of the Almighty, whether general or particular, is here deſcribed to be ſo terrible, that if he ſhould be *extreme to mark what is done amiſs,* not only the wicked, but even the righteous themſelves, would not be able to ſtand ſo ſevere a trial. The words probably point out the deſtruction of the Jewiſh nation by the Romans, upon their crucifying the Meſſiah, and rejecting his goſpel.

For he is like a refiner's fire, and like fullers ſope.] The divine judgments are often called a *fiery trial,* ſuch as ſeparates the pure metal from the droſs, purifies the former, and conſumes the latter The word *borith,* tranſlated here *ſope,* was, according to St. Jerom, the name of an herb growing in Paleſtine, and uſed by the fullers to take ſpots out of clothes,

5 *And I will come near to you to judgment,* &c.] In anſwer to the demand of the wicked, *Where is the God of Judgment?* chap ii. 17 the Almighty tells them he will haſten the day of judgment, and it ſhall come ſpeedily upon thoſe whoſe ſins are become epidemical among them; and, if they refuſe to repent on the preaching of the goſpel, he will proceed to deſtroy the nation utterly.

6 *For I am the Lord, I change not: therefore ye ſons of Jacob are not conſumed.*] Becauſe I am the ſame *to day and for ever,* and am true to my former promiſes, therefore you ſtill continue a people, and are not conſumed as your iniquities deſerve. And I will ſtill preſerve a remnant of you, to make good to them the promiſes I made to your fathers.

14 *Ye have ſaid, It is vain to ſerve God,* &c.] The proſperity of the wicked made them conclude, that it was to no purpoſe to govern their lives by the laws of God, or to humble themſelves for the offences they had committed againſt him.

15 And now we call the proud happy: yea, they that work wickedneſs are ſet up: yea, *they that* tempt God are even delivered.

16 Then they that feared the Lord, ſpake often one to another, and the Lord hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they ſhall be mine, ſaith the Lord of hoſts, in that day when I make up my jewels, and I will ſpare them as a man ſpareth his own ſon that ſerveth him.

18 Then ſhall ye return, and diſcern between the righteous and the wicked; between him that ſerveth God, and him that ſerveth him not.

CHAP. IV.

1 *God's judgment on the wicked,* 2 *and his bleſſing on the good.* 5 *He telleth of Elijah's coming and office.*

FOR behold, the day cometh that ſhall burn as an oven, and all the proud, yea, and all that do wickedly ſhall be ſtubble, and the day that cometh ſhall burn them up, ſaith the Lord of hoſts, that it ſhall leave them neither root nor branch.

2 ¶ But unto you that fear my name, ſhall the ſun of righteouſneſs ariſe with healing in his wings; and ye ſhall go forth and grow up as calves of the ſtall.

3 And ye ſhall tread down the wicked: for they ſhall be aſhes under the ſoles of your feet, in the day that I ſhall do *this*, ſaith the Lord of hoſts.

4 ¶ Remember ye the law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, *with* the ſtatutes and judgments.

5 ¶ Behold, I will ſend you Elijah the prophet, before the coming of the great and dreadful day of the Lord.

6 And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the earth with a curſe.

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16 *Then they that feared the Lord, ſpake often one to another.*] By their pious diſcourſes they confirmed one another in goodneſs, and armed themſelves againſt the wicked impreſſions ſuch ſuggeſtions might make upon their minds.

And the Lord hearkened, and heard it, and a book of remembrance was written before him, &c.] God took particular notice of what thoſe pious perſons did and ſaid; it was as ſafely laid up in his memory as if it had been entered in a regiſter, in order to be produced at the day of judgment to their praiſe and honour.

Commentary and Notes on Chapter IV.

1 *For behold, the day cometh that ſhall burn as an oven,* &c.] God is deſcribed by Moſes as a *conſuming fire*, when he comes to execute his judgments. And this was remarkably verified, when, upon taking the city and temple of Jeruſalem by the Roman army under Titus Veſpaſian, they were both deſtroyed, by ſuch flames as no induſtry could quench.

2 *But unto you that fear my name, ſhall the ſun of righteouſneſs ariſe with healing in his wings.*] The Meſſiah is called by Iſaiah the *Eaſt*. The church is alſo deſcribed by St. John, as *clothed with the ſun*, that is, adorned with graces communicated to her by Chriſt. He is called here the *ſun of righteouſneſs with healing in his wings*; to ſignify that his light conſiſts in clearing up the underſtanding of men, and withdrawing the veil of darkneſs from their minds; whoſe rays and kindly warmth will heal all the diſeaſes of their ſouls.

And ye ſhall go forth and grow up as calves of the ſtall.] You ſhall be warned of God to leave Jeruſalem before it is ſurrounded by the Roman army, by which means you ſhall be reſcued from the common deſtruction that ſhall fall on the heads of the unbelievers, and ſhall continue thriving and vigorous, when the reſt of the nations ſhall be conſumed with various kinds of deaths.

3 *And ye ſhall tread down the wicked; for they ſhall be as aſhes under the ſoles of your feet.*] The righteous ſhall triumph in the deſtruction of the ungodly, as conquerors trample upon the carcaſes of thoſe that are ſlain in battle. The wicked are compared to aſhes, becauſe the judgment that conſumeth them is reſembled to fire.

5 *Behold, I will ſend you Elijah the prophet.*] The ſame perſon who is called the meſſenger or forerunner of the Meſſiah, chap. iii. 1. It was the unanimous ſenſe of the Jews, that Elijah ſhould appear before the great ſon of David, *and reſtore all things*. And the Jews, to this very day, pray for the coming of Elijah, hoping that the Meſſiah will immediately follow him.

Our bleſſed Saviour hath told us, that the prophet here meant was John the Baptiſt, who *came in the ſtrength and power of Elias.* He reſembled him in his office of reproving the Jews, and exhorting them to repentance, and alſo in the auſterity of his life.

Before the coming of the great and dreadful day of the Lord.] The words import the utter deſtruction of the Jewiſh government and nation. But they may be applied to the general diſſolution of all things.

6 *And he ſhall turn the heart of the fathers to the children, and the heart of the children to the fathers.*] It will be his office to put an end to thoſe religious differences which divide neareſt relations from one another, and to make them all join in the duties of repentance and reformation, and thereby prepare them for the reception of the Meſſiah. This was the deſign of his miſſion, though his preaching did not always meet with ſucceſs, no more than that of Elijah in the time of Ahab.

Leſt I come and ſmite the earth with a curſe.] Or rather, *Leſt I come and ſmite the land of Judea with utter deſtruction.* The utter deſtruction of the Jewiſh nation is here threatened upon their rejecting the preaching of John the Baptiſt, and refuſing to hearken to his teſtimony concerning the Meſſiah that ſhould come after him.

Thus have we gone through the ſeveral parts of the Old Teſtament, and endeavoured to explain every difficulty that occurred in the ſacred writings, particularly thoſe prophecies relating to the coming of the Meſſiah, the Great Shepherd of Iſrael, in order to ſhew, in a more conſpicuous manner in our remarks on the New Teſtament, the grounds and reaſons of the Chriſtian religion, and confute the weak attempts of thoſe who *have evil will at Sion*; and ſhew, that the religion of Jeſus is eſtabliſhed on the moſt ſolid foundation; a foundation not to be ſhaken by the aſſaults of men, aſſiſted by all the powers of darkneſs: and that nothing can rejoice the heart of man, and fill him with admiration and tranſport, like the heavenly doctrines of the New Teſtament. *O the depth of the riches both of the wiſdom and the knowledge of God!* how infinite are his condeſcenſions! how unmeaſurable his mercy! how amazing his ineſtimable love!

The END of the PROPHETS.

THE

APOCRYPHA AT LARGE.

ILLUSTRATED WITH

NOTES and COMMENTS

WHEREBY

THE DIFFICULT PASSAGES ARE EXPLAINED;

THE

MISTRANSLATIONS CORRECTED;

AND THE SEEMING

Contradictions found in theſe Books, Reconciled.

By ſeveral eminent DIVINES of the Church of England.

MANCHESTER:
Printed by JOSEPH HARROP, oppoſite the EXCHANGE.
MDCCLXXXVI.

APOCRYPHA.

THE FIRST BOOK OF

ESDRAS.

The ARGUMENT.

The books which follow thoſe of the prophets of the Old Teſtament are ſtiled apocryphal, becauſe they were not received by general conſent, to be read and expounded publickly in the church, nor admitted to prove any point of the Chriſtian religion, except where they are conformable to other ſcriptures, called canonical; but as theſe books were written by godly and pious men, they are allowed to be read for the improvement of our knowledge in the hiſtory of God's people, the inſtruction of manners, and the increaſe of virtue. They are alſo evidences to prove this great truth, that God *has at all times taken particular care of his church, and never leſt it totally deſtitute of teachers, and means to confirm the members in the hope of the promiſed Meſſiah; and at the ſame time to witneſs, that thoſe calamities ſent by* God *on his church were conformable to the predictions of his prophets, and intended to compleat the deſtruction of their enemies, and try the faith and ſincerity of his ſervants.*

The two books of Eſdras, *which ſtand firſt in the apocryphal writings were always excluded the* Jewiſh *canon; nor were they ever admitted as authentic by the* Romaniſts *themſelves. They are ſuppoſed to have been written originally in Greek, by ſome* Helleniſtical Jew; *though ſome imagine they were firſt written in* Chaldee, *and afterwards tranſlated into* Greek. *It is uncertain when they were compoſed, though it is generally agreed, that the author wrote before* Joſephus.

The firſt book is chiefly hiſtorical, and gives an account of the return of the Jews *from the* Babyloniſh *captivity, the building of the temple, and the eſtabliſhing of divine worſhip.*

CHAP. I.

1 *Joſias his charge to the prieſts and Levites.* 7 *A great paſſover is kept.* 32 *His death is much lamented.* 34 *His ſucceſſors.* 53 *The temple, city, and people, are deſtroyed.* 56 *The reſt are carried unto Babylon.*

AND Joſias held the feaſt of the paſſover in Jeruſalem unto his Lord, and offered the paſſover the fourteenth day of the firſt month.

2 Having ſet the prieſts according to their daily courſes; being arrayed in long garments, in the temple of the Lord.

3 And he ſpake unto the Levites the holy miniſters of Iſrael, that they ſhould hallow themſelves unto the Lord, to ſet the holy ark of the Lord in the houſe that king Solomon the Son of David had built:

4 *And ſaid,* Ye ſhall no more bear the ark upon your ſhoulders: now therefore ſerve the Lord your God, and miniſter unto his People Iſrael, and prepare you after your families and kindreds.

5 According as David the King of Iſrael preſcribed, and according to the magnificence of Solomon his ſon: and ſtanding in the temple according to the ſeveral dignity of the families of you the Levites, who miniſter in the preſence of your brethren the children of Iſrael.

6 Offer the paſſover in order, and make ready the ſacrifices for your brethren, and keep the paſſover according to the commandment of the Lord, which was given unto Moſes.

7 And unto the people that was found there, Joſias gave thirty thouſand lambs, and kids, and three thouſand calves: theſe things were given of the kings allowance, according as he promiſed to the people, to the prieſts, and to the Levites.

8 And Helkias, Zecharias, and Syelus, the governors of the temple, gave to the prieſts for the paſſover, two thouſand and ſix hundred ſheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Aſſabias, and Ochiel, and Joram, captains over thouſands, gave to the Levites for the paſſover five thouſand ſheep, and ſeven hundred calves:

10 And when theſe things were done, the prieſts and Levites having the unleavened bread, ſtood in very comely order according to the kindreds.

11 And according to the ſeveral dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moſes: and thus did they in the morning.

12 And they roaſted the paſſover with fire, as appertaineth: as for the ſacrifices, they ſod them in braſs pots, and pans, with a good ſavour,

13 And ſet them before all the people: and afterwards they prepared for themſelves, and for the prieſts their brethren the ſons of Aaron.

14 For the prieſts offered the fat untill night: and the Levites prepared for themſelves, and the prieſts their brethren, the ſons of Aaron.

15 The holy ſingers alſo, the ſons of Aſaph, were in their order, according to the appointment of David, to wit, Aſaph, Zecharias, and Jeduthun, who was of the king's retinue.

16 Moreover, the porters were at every gate, it was not lawful for any to go from his ordinary ſervice: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the ſacrifices of the Lord accompliſhed in that day, that they might hold the paſſover.

18 And offer ſacrifices upon the altar of the Lord, according to the commandment of king Joſias.

19 So the children of Iſrael which were preſent held the paſſover at that time, and the feaſt of ſweet bread ſeven days.

20 And ſuch a paſſover was not kept in Iſrael ſince the time of the prophet Samuel.

21 Yea, all the kings of Iſrael held not ſuch a paſſover as Joſias, and the prieſts and the Levites and the Jews held with all Iſrael that were found dwelling at Jeruſalem.

22 In the eighteenth year of the reign of Joſias was this paſſover kept.

23 And the works of Joſias were up right before his Lord, with an heart full of godlineſs.

24 As for the things that came to paſs in his time, they were written in former times, concerning thoſe that ſinned, and did wickedly againſt the Lord above all people and kingdoms, and how they grieved him exceedingly, ſo that the words of the Lord roſe up againſt Iſrael.

25 Now after all theſe acts of Joſias, it came to paſs that Pharaoh the king of Egypt came to raiſe war at Carchamis upon Euphrates: and Joſias went out againſt him.

26 But the king of Egypt ſent to him, ſaying, What have I to do with thee, O king of Judea?

27 I am not ſent out from the Lord God againſt thee: for my war is upon Euphrates, and now the Lord is with me, yea, the Lord is with me, haſting me forward: depart from me, and be not againſt the Lord.

28 Howbeit Joſias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy ſpoken by the mouth of the Lord:

29 But joined battle with him in the plain of Magiddo, and the princes came againſt king Joſias.

30 Then ſaid the king unto his ſervants, Carry me away out of the battle, for I am very weak: and immediately his ſervants took him away out of the battle.

31 Then gat he up upon his ſecond chariot, and being brought back to Jeruſalem, died, and was buried in his father's ſepulchre.

32 And in all Jewry they mourned for Joſias, yea, Jeremy the prophet lamented for Joſias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Iſrael.

Commentary and Notes on Chapter I.

1 *And Joſias held the feaſt,* &c.] This prince is called Joſiah by the ſacred writers, and their account of this feaſt may be ſeen, 2 Kings xxiii. 21.--2 Chron. xxxv. 1.

33 Theſe things are written in the book of the ſtories of the kings of Judah, and every one of the acts that Joſias did, and his glory, and his underſtanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Iſrael and Judea.

34 And the people took Joachaz the ſon of Joſias, and made him king inſtead of Joſias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jeruſalem three months: and then the king of Egypt depoſed him from reigning in Jeruſalem.

36 And he ſet a tax upon the land of an hundred talents of ſilver, and one talent of gold.

37 The king of Egypt alſo made king Joacim his brother king of Judea and Jeruſalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jeruſalem, and he did evil before the Lord.

40 Wherefore againſt him Nabuchodonoſor the king of Babylon came up, and bound him with a chain of braſs, and carried him unto Babylon.

41 Nabuchodonoſor alſo took of the holy veſſels of the Lord, and carried them away, and ſet them in his own temple at Babylon.

42 But thoſe things that are recorded of him, and of his uncleanneſs, and impiety, are written in the chronicles of the kings.

43 And Joacim his ſon reigned in his ſtead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jeruſalem, and did evil before the Lord.

45 So after a year Nabuchodonoſor ſent and cauſed him to be brought into Babylon, with the holy veſſels of the Lord.

46 And made Zedechias king of Judea and Jeruſalem, when he was one and twenty years old, and he reigned eleven years:

47 And he did evil alſo in the ſight of the Lord, and cared not for the words that were ſpoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonoſor had made him to ſwear by the name of the Lord, he forſwore himſelf, and rebelled, and hardening his neck, and his heart, he tranſgreſſed the laws of the Lord God of Iſrael.

49 The governors alſo of the people and of the prieſts did many things againſt the laws, and paſſed all the pollutions of all nations, and defiled the temple of the Lord, which was ſanctified in Jeruſalem.

50 Neverthele∫s, the God of their fathers ſent by his meſſenger to call them back, becauſe he ſpared them, and his tabernacle alſo.

51 But they had his meſſenger in deriſion; and look, when the Lord ſpake unto them, they made a ſport of his prophets.

52 So far forth, that he being wroth with his people for their great ungodlineſs, commanded the kings of the Chaldees to come up againſt them;

53 Who ſlew their young men with the ſword, yea, even within the compaſs of their holy temple, and ſpared neither young man nor maid, old man nor child among them, for he delivered all into their hands.

54 And they took all the holy veſſels of the Lord, both great and ſmall, with the veſſels of the ark of God, and the king's treaſures, and carried them away into Babylon.

55 As for the houſe of the Lord, they burnt it, and brake down the walls of Jeruſalem, and ſet fire upon her towers:

56 And as for her glorious things, they never ceaſed till they had conſumed and brought them all to nought: and the people that were not ſlain with the ſword, he carried unto Babylon:

57 Who became ſervants to him and his children, till the Perſians reigned, to fulfil the word of the Lord ſpoken by the mouth of Jeremy;

58 Until the land had enjoyed her ſabbaths, the whole time of her deſolation ſhall ſhe reſt, until the full term of ſeventy years.

CHAP. II.

1 *Cyrus moved by God to build the Temple.* 5 *giveth leave to the Jews to return and contribute to it.*

IN the firſt year of Cyrus king of the Perſians, that the word of the Lord might be accompliſhed that he had promiſed by the mouth of Jeremy;

2 The Lord raiſed up the ſpirit of Cyrus the king of the Perſians, and he made proclamation through all his kingdom, and alſo by writing.

3 Saying, Thus ſaith Cyrus king of the Perſians, The Lord of Iſrael, the moſt high Lord, hath made me king of the whole world.

4 And commanded me to build him an houſe at Jeruſalem, in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord be with him, and let him go up to Jeruſalem that is in Judea, and build the houſe of the Lord of Iſrael: for he is the Lord that dwelleth in Jeruſalem.

6 Whoſoever then dwell in the places about, let them help him (thoſe, I ſay, that are his neighbours; with gold and with ſilver.

7 With gifts, with horſes, and with cattle, and other things, which have been ſet forth by vow for the temple of the Lord at Jeruſalem.

8 ¶ Then the chief of the families of Judea, and of the tribes of Benjamin, ſtood up: the prieſts alſo and the Levites, and all they whoſe mind the Lord

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34 *And the people took Joachaz,* &c.] Or rather Jehoahaz See 2 Kings xxiii. 31.

43 *And Joacim his ſon reigned in his ſtead,* &c.] His name was Eliakim, but called Jehoiakim by Pharaoh Nechoh, who made him king inſtead of Jehoahaz, carrying the latter with him to Egypt.

58 *Until the land had enjoyed her ſabbaths,* &c.] That is, during the full term of ſeventy years, at which time Cyrus the Great mounted the Perſian throne.

Commentary and Notes on Chapter II.

1 *In the firſt year of Cyrus king of the Perſians,* &c.] Cyrus ſucceeded Cambyſes in the kingdom of Perſia, and Darius the Mede in the kingdom of the Medes and empire of Babylon. The prophets had frequently foretold the coming of Cyrus, and Iſaiah had been ſo particular as to declare his name above a century before he was born. Joſephus tells us, that the Jews of Babylon ſhewed this paſſage of the prophet to Cyrus; and that this prince, in the edict he granted for their return, acknowledged that he received the empire of the world from the God of Iſrael; and that the ſame God had deſcribed him by name in the writing of the prophets, and foretold that he ſhoul build a temple to him at Jeruſalem.

Lord had moved to go up, and to build an houſe for the Lord at Jeruſalem.

9 And they that dwelt round about them, and helped them in all things, with ſilver and gold, with horſes and cattle, and with very many free gifts of a great number, whoſe minds were ſtirred up thereto.

10 King Cyrus alſo brought forth the holy veſſels which Nabuchodonoſor had carried away from Jeruſalem, and had ſet up in his temple of idols.

11 Now when Cyrus king of the Perſians had brought them forth, he delivered them to Mithridates his treaſurer:

12 And by him they were delivered to Sanabaſſar the governor of Judea.

13 And this was the number of them, A thouſand golden cups, and a thouſand of ſilver, cenſers of ſilver twenty nine, vials of gold thirty, and of ſilver two thouſand four hundred and ten, and a thouſand other veſſels.

14 So all the veſſels of gold and of ſilver, which were carried away, were five thouſand four hundred threeſcore and nine.

15 Theſe were brought back by Sanabaſſar, together with them of the captivity, from Babylon to Jeruſalem.

16 But in the time of Artaxerxes king of the Perſians, Belemus, and Mithridates, and Tabellius, and Rathumus, Beeltethmus, and Semellius the ſecretary, with others that were in commiſſion with them, dwelling in Samaria, and other places, wrote unto him againſt them that dwelt in Judea and Jeruſalem theſe letters following;

17 To king Artaxerxes our Lord, thy ſervants Rathumus the ſtory-writer, and Semellius the ſcribe, and the reſt of their council, and the judges that are in Celoſyria and Phenice.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jeruſalem (that rebellious and wicked city) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now if this city, and the walls thereof, be made up again, they will not only refuſe to give tribute, but alſo rebel againſt kings.

20 And foraſmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect ſuch a matter.

21 But to ſpeak unto our lord the King, to the intent, that if it be thy pleaſure, it may be ſought out in the books of thy fathers:

22 And thou ſhalt find in the chronicles what is written concerning theſe things, and ſhalt underſtand that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious and raiſed always wars therein; for the which cauſe even this city was made deſolate.

24 Wherefore now we do declare unto thee (O lord the king) that if this city be built again, and the walls thereof ſet up a new, thou ſhalt from henceforth have no paſſage into Celoſyria and Phenice.

25 Then the king wrote back again to Rathumus the ſtory-writer, to Beeltethmus, to Semellius the ſcribe, and to the reſt that were in commiſſion, and dwellers in Samaria, and Syria, and Phenice, after this manner;

26 I have read the epiſtle which ye have ſent unto me: therefore I commanded to make diligent ſearch, and it hath been found, that that city was from the beginning practiſing againſt kings.

27 And the men therein were given to rebellion, and war, and that mighty kings and fierce were in Jeruſalem, who reigned and exacted tributes in Celoſyria and Phenice.

28 Now therefore I have commanded to hinder thoſe men from building the city, and heed to be taken that there be no more done in it:

29 And that thoſe wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the ſcribe, and the reſt that were in commiſſion with them, removing in haſte towards Jeruſalem with a troop of horſemen, and a multitude of people in battle aray, began to hinder the builders? and the building of the temple in Jeruſalem ceaſed until the ſecond year of the reign of Darius king of the Perſians.

CHAP. III.

4 *Three ſtrive to excel each other in wiſe ſpeeches:* 9 *They refer themſelves to the judgment of the king.* 18 *The firſt declareth the ſtrength of wine.*

NOW when Darius reigned he made a great feaſt unto all his ſubjects, and unto all his houſhold, and unto all the princes of Media and Perſia.

2 And to all the governors and captains, and lieutenants, that were under him, from India unto Ethiopia, of an hundred twenty, and ſeven provinces.

3 And when they had eaten and drunken, and being ſatisfied were gone home, then Darius the king went into his bed-chamber, and ſlept, and ſoon after awaked.

4 Then three young men that were of the guard, that kept the king's body, ſpake one to another.

5 Let every one of us ſpeak a ſentence: he that ſhall overcome, and whoſe ſentence ſhall ſeem wiſer than the others, unto him ſhall the king Darius give great gifts, and great things, in token of victory:

6 As to be clothed in purple, to drink in gold, and to ſleep upon gold, and a chariot with bridles of gold, and an head-tire of fine linen, and a chain about his neck:

7 And he ſhall ſit next to Darius, becauſe of his wiſdom, and ſhall be called Darius his couſin.

8 And

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12 *And by him they were delivered to Sanabaſſar,* &c.] Or rather Shaſhbazzar: the firſt part of the word is corruptly joined to that preceding it. See Ezra, chap. i. 8,

13 *Two thouſand four hundred and ten,* &c.] The number mentioned in the canonical book of Ezra, is only four hundred and ten. See Ezra, i. 10.

14 *Five thouſand four hundred threeſcore and nine.*] See Ezra, chap. i. 11. where the number is only five thouſand four hundred.

Commentary and Notes on Chapter III.

4 *Then three young men that were of the guard,* &c.] Joſephus has given a large Account of this tranſaction, in which are ſeveral particulars not mentioned by the author of the book of Eſdras: but too long to be inſerted here.

8 And then every one wrote his ſentence, ſealed it, and laid it under King Darius his pillow,

9 And ſaid, that when the king is riſen, ſome will give him the writings, and of whoſe ſide the king and the three princes of Perſia ſhall judge, that his ſentence is the wiſeſt, to him ſhall the victory be given, as was appointed.

10 The firſt wrote, Wine is the ſtrongeſt.

11 The ſecond wrote, The king is the ſtrongeſt.

12 The third wrote, Women are ſtrongeſt: but above all things truth beareth away the victory.

13 ¶ Now when the king was riſen up, they took their writings, and delivered them unto him, and ſo he read them.

14 And ſending forth he called all the princes of Perſia and Media, and the governors, and the captains, and the lieutenants, and the chief officers,

15 And ſat him down in the royal ſeat of Judgment, and the writings were read before them:

16 And he ſaid, Call the young men, and they ſhall declare their own ſentences. So they were called, and came in.

17 And he ſaid unto them, Declare unto us your mind concerning the writings. Then began the firſt, who had ſpoken of the ſtrength of wine;

18 And he ſaid thus, O ye men, how exceeding ſtrong is wine! it cauſes all men to err that drink it:

19 It maketh the mind of the king and of the fatherleſs child, to be all one: of the bondman and of the freeman, of the poor man and of the rich:

20 It turneth alſo every thought into jollity and mirth, ſo that a man remembereth neither ſorrow nor death:

21 And it maketh every heart rich, ſo that a man remembereth neither king nor governor; and it maketh to ſpeak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out ſwords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the ſtrongeſt, that enforceth to do thus? And when he had ſo ſpoken, he held his peace.

CHAP. IV.

1 The ſecond declareth the power of a king. 13 The third the force of women, 33 and of truth, 41 The third is judged to be wiſeſt, 47 and obtaineth letters of the king to build Jeruſalem. 58 He praiſeth God, and ſheweth his brethren what he had done.

THEN the ſecond that had ſpoken of the ſtrength of the king, began to ſay,

2 O ye men, do not men excel in ſtrength, that bear rule over ſea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all theſe things, and hath dominion over them, and whatſoever he commandeth them, they do:

4 If he bid them make war one againſt the other, they do it: if he ſend them out againſt the enemies, they go, and break down mountains, walls, and towers.

5 They ſlay and are ſlain, and tranſgreſs not the king's commandment: if they get the victory, they bring all to the king, as well the ſpoil, as all things elſe.

6 Likewiſe for thoſe that are no ſoldiers, and have not to do with wars, but uſe huſbandry, when they have reaped again that which they had ſown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to ſpare, they ſpare:

8 If he command to ſmite, they ſmite; if he command to make deſolate, they make deſolate; if he command to build, they build;

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people, and his armies obey him; furthermore he lyeth down, he eateth, and drinketh, and taketh his reſt:

11 And theſe keep (watch) round about him, neither may any one depart, and do his own buſineſs, neither diſobey they him in any thing.

12 O ye men, how ſhould not the king be mightieſt, when in ſuch ſort he is obeyed? And he held his tongue.

13 ¶ Then the third, who had ſpoken of women, and of the truth (this was Zorobabel) began to ſpeak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth; who is it then that ruleth them, or hath the lordſhip over them? are they not women?

15 Women have born the king and all the people, that bear rule by ſea and land.

16 Even of them came they: and they nouriſhed them up that planted the vineyards from whence the wine cometh.

17 Theſe alſo make garments for men, theſe bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and ſilver, or any other goodly thing, do they not love a woman, which is comely in favour and beauty?

19 And letting all thoſe things go, do they not gape, and even with open mouth fix their eyes faſt on her; and have not all men more deſire unto her than unto ſilver or gold, or any goodly thing whatſoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He ſticketh not to ſpend his life with his wife, and remembereth neither father, nor mother, nor country.

22 By this alſo ye muſt know, that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh his ſword, and goeth his way to rob, and to ſteal, to ſail upon the ſea, and upon rivers;

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10 *The firſt wrote, Wine is the ſtrongeſt.*] Joſephus tells us that the queſtions recorded in this and the two following verſes, were propoſed by Darius himſelf to three of his body guards, promiſing at the ſame time a reward to him who ſhould make the wiſeſt and trueſt anſwer.

24 And looketh upon a lion, and goeth in the darkneſs; and when he hath ſtolen, ſpoiled and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become ſervants for their ſakes.

27 Many alſo have periſhed, have erred, and ſinned for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I ſee him, and Apame the king's concubine, the daughter of the admirable Battacus, ſitting at the right hand of the king,

30 And taking the crown from the king's head, and ſetting it upon her own head; ſhe alſo ſtruck the king with her left hand.

31 And yet for all this the king gaped and gazed upon her with open mouth: if ſhe laughed upon him, he laughed alſo: but if ſhe took any diſpleaſure at him, the king was fain to flatter, that ſhe might be reconciled to him again.

32 O ye men, how can it be but women ſhould be ſtrong, ſeeing they do thus?

33 Then the king and the princes looked one upon another: ſo he began to ſpeak of the truth.

34 O ye men, are not women ſtrong? great is the earth, high is the heaven, ſwift is the ſun in his courſe, for he compaſſeth the heavens round about, and fetcheth his courſe again to his own place in one day.

35 Is he not great that maketh theſe things? therefore great is the truth, and ſtronger than all things.

36 All the earth calleth upon the truth, and the heaven bleſſeth it, all works ſhake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and ſuch are all their wicked works, and there is no truth in them; in their unrighteouſneſs alſo they ſhall periſh.

38 As for the truth, it endureth and is always ſtrong, it liveth and conquereth for evermore.

39 With her there is no accepting of perſons, or rewards, but ſhe doeth the things that are juſt, and refraineth from all unjuſt and wicked things, and all men do well like of her works.

40 Neither in her judgment is any unrighteouſneſs, and ſhe is the ſtrength, kingdom, power, and majeſty of all ages. Bleſſed be the God of truth.

41 And with that he held his peace: and all the people then ſhouted, and ſaid, Great is truth, and mighty above all things.

42 Then ſaid the king unto him, Aſk what thou wilt more than is appointed in the writing, and we will give it thee, becauſe thou art found wiſeſt, and thou ſhalt ſit next me, and ſhall be called my couſin.

43 Then ſaid he unto the king, Remember thy vow which thou haſt vowed, to build Jeruſalem, in the day when thou cameſt to thy kingdom.

44 And to ſend away all the veſſels that were taken away out of Jeruſalem, which Cyrus ſet apart, when he vowed to deſtroy Babylon, and to ſend them again thither.

45 Thou alſo haſt vowed to build up the temple which the Edomites burned, when Judea was made deſolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I deſire of thee, and this is the princely liberality proceeding from thyſelf: I deſire therefore, that thou make good thy vow, the performance whereof with thine own mouth thou haſt vowed to the King of heaven.

47 Then Darius the king ſtood up, and kiſſed him, and wrote letters for him unto all the treaſurers, and lieutenants, and captains, and governors, that they ſhould ſafely convey on their way both him, and all thoſe that go up with him to build Jeruſalem.

48 He wrote letters alſo unto the lieutenants that were in Celoſyria and Phenice, and unto them at Libanus, that they ſhould bring cedarwood from Libanus unto Jeruſalem, and that they ſhould build the city with him.

49 Moreover, he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treaſurer, ſhould forcibly enter into their doors;

50 And that all the country which they hold, ſhould be free without tribute; and that the Edomites ſhould give over the villages of the Jews, which then they held:

51 Yea, that there ſhould be a yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day (as they had a commandment to offer ſeventeen)

53 And that all they that went from Babylon to build the city, ſhould have free liberty, as well they as their poſterity, and all the prieſts that went away.

54 He wrote alſo concerning the charges, and the prieſts veſtments wherein they miniſter;

55 And likewiſe for the charges of the Levites, to be given them, until the day that the houſe were finiſhed, and Jeruſalem builded up.

56 And he commanded to give to all that kept the city, penſions and wages.

57 He ſent away alſo all the veſſels from Babylon that Cyrus had ſet apart, and all that Cyrus had given in commandment, the ſame charged he alſo to be done, and ſent unto Jeruſalem.

58 Now when this young man was gone forth, he lifted up his face to heaven towards Jeruſalem, and praiſed the King of heaven.

59 And

Commentary and Notes on Chapter IV.

34, 35 *O ye men*, &c.] Joſephus tells us, that Zorobabel reaſoned on truth in the following manner: "I have already ſhewn the great power of women; yet both they and a king are very weak when oppoſed to truth; for the earth is large, and the heaven is high, and the ſun ſwift in his courſe; and all theſe are moved by the will of the Almight, who is truth and righteouſneſs, and againſt whom no iniquity can prevail. Many things which ſeem ſtrong and powerful are not permanent: they are ſubject to decay; but truth is eternal, and flouriſheth for ever. Truth beſtows upon us things not liable to be corrupted by time, or ſuch riches as fortune cannot take away; juſtice and equity are the gifts of truth, and by theſe we diſcern good from evil, and direct our way by their precepts."

59 And ſaid, from thee cometh victory, from thee cometh wiſdom, and thine is the glory, and I am thy ſervant.

60 Bleſſed art thou who haſt given me wiſdom: for to thee I give thanks, O Lord of our fathers.

61 And ſo he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praiſed the God of their fathers, becauſe he had given them freedom and liberty.

63 To go up and to build Jeruſalem, and the temple which is called by his name: and they feaſted with inſtruments of muſick and gladneſs ſeven days.

CHAP. V.

4 *The names and number of the Jews that returned home.* 57 *The foundation of the temple is laid.*

AFTER this were the principal men of the families choſen, according to their tribes, to go up with their wives, and ſons, and daughters, with their men-ſervants, and maid-ſervants, and their cattle.

2 And Darius ſent with them a thouſand horſemen, till they had brought them back to Jeruſalem ſafely, and with muſical [inſtruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And theſe are the names of the men which went up, acording to their families, among their tribes, after their ſeveral heads.

5 The prieſts, the ſons of Phinees, the ſon of Aaron: Jeſus the ſon of Joſedec, the ſon of Saraias, and Joacim, the ſon of Zorobabel, the ſon of Salathiel of the houſe of David, out of the kindred of Phares, of the tribe of Judah;

6 Who ſpake wiſe ſentences before Darius the king of Perſia, in the ſecond year of his reign, in the month Niſan, which is the firſt month.

7 And theſe are they of Jewry, that came up from the captivity, where they dwelt as ſtrangers, whom Nabuchodonoſor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jeruſalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jeſus, Nehemias, and Zacharias, and Reeſaias, Enenius, Mardocheus, Beelſarus, Aſpharaſus, Reelius, Roimus, and Baana their guides.

9 The number of them of the nation, and their governors, ſons of Phoros, two thouſand an hundred ſeventy and two: the ſons of Saphat, four hundred ſeventy and two:

10 The ſons of Ares, ſeven hundred fifty and ſix:

11 The ſons of Phaath Moab, two thouſand eight hundred and twelve.

12 The ſons of Elam a thouſand two hundred fifty and four: the ſons of Zatui, nine hundred forty and five: the ſons of Corbe, ſeven hundred and five: the ſons of Bani, ſix hundred forty and eight:

13 The ſons of Bebai, ſix hundred twenty and three: the ſons of Sadas, three thouſand two hundred twenty and two:

14 The ſons of Adonikam ſix hundred ſixty and ſeven: the ſons of Bagoi, two thouſand ſixty and ſix: the ſons of Adin, four hundred fifty and four.

15 The ſons of Aterezias, ninety and two: the ſons of Ceilan and Azetas, threeſcore and ſeven: the ſons of Azuran, four hundred thirty and two.

16 The ſons of Ananias, an hundred and one: the ſons of Arom, thirty-two: and the ſons of Baſſa, three hundred twenty and three: the ſons of Azephurith, an hundred and two:

17 The ſons of Meterus, three thouſand and five: the ſons of Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethſamos, forty and two:

19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, ſeven hundred forty and three: they of Pira, ſeven hundred:

20 They of Chadias, and Ammidoi, four hundred twenty and two: they of Cirama and Gabdes, ſix hundred twenty and one:

21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the ſons of Nephis, an hundred fifty and ſix:

22 The ſons of Calamolalus, and Onus, ſeven hundred twenty and five: the ſons of Jerechus, two hundred forty and five:

23 The ſons of Annaas, three thouſand three hundred and thirty:

24 The prieſts: the ſons of Jeddu, the ſon of Jeſus, among the ſons of Sanaſib, nine hundred ſeventy and two: the ſons of Meruth, a thouſand fifty and two:

25 The ſons of Phaſſaron, a thouſand forty and ſeven: the ſons of Carme, a thouſand and ſeventeen:

26 The Levites: the ſons of Jeſſue, and Cadmiel, and Banuas, and Sudias, ſeventy and four:

27 The holy ſingers: the ſons of Aſaph, an hundred twenty and eight:

28 The porters: the ſons of Salum, the ſons of Jatal, the ſons of Talmon, the ſons of Dacobi, the ſons of Teta, the ſons of Sami, in all an hundred thirty and nine.

29 The ſervants of the temple: the ſons of Eſau, the ſons of Aſipha, the ſons of Tabaoth, the ſons of Ceras, the ſons of Sud, the ſons of Phaleas, the ſons of Labanah, the ſons of Graba.

30 The ſons of Acura, the ſons of Uta, the ſons of Cetab, the ſons of Agaba, the ſons of Subai, the ſons of Anan, the ſons of Cathua, the ſons of Geddur.

31 The ſons of Airus, the ſons of Daiſan, the ſons of Noeba, the ſons of Chaſeba, the ſons of Gazera, the ſons of Azia, the ſons of Phinees, the ſons of Azara, the ſons of Baſtai, the ſons of Aſana, the ſons of Meani, the ſons of Naphiſi, the ſons of Acud, the ſons of Acipha, the ſons of Aſſur, the ſons of Pharacim, the ſons of Baſaloth.

Commentary and Notes on Chapter V.

1 *After this were the principal men of the families choſen,* &c.] This chapter contains the names and number of the Jews who returned from the Babyloniſh captivity; but the catalogue differs in many places from that given us in the canonical books of Ezra and Nehemiah. Mr. Kennicott has at one view laid all the variations of theſe three accounts before the eye of the reader. See his *Diſſert.* Vol. II. p. 508.

32 The ſons of Meeda, the ſons of Coutha, the ſons of Charea, the ſons of Charcus, the ſons of Aſeret, the ſons of Thomoi, the ſons of Naſith, the ſons of Atipha.

33 The ſons of the ſervants of Solomon: the ſons of Azaphion, the ſons of Pharira, the ſons of Jeeli, the ſons of Lozon, the ſons of Iſdael, the ſons of Sapheth,

34 The ſons of Hagia, the ſons of Phacareth, the ſons of Sabi, the ſons of Sarothie, the ſons of Maſias, the ſons of Gar, the ſons of Addus, the ſons of Suba, the ſons of Apherra, the ſons of Barodis, the ſons of Sabat, the ſons of Allom.

35 All the miniſters of the temple, and the ſons of the ſervants of Solomon, were three hundred ſeventy and two.

36 Theſe came up from Thermeleth, and Thelerſas; Charaathalar leading them, and Aalar.

37 Neither could they ſhew their families, nor their ſtock, how they were of Iſrael: the ſons of Laden, the ſons of Ban, the ſons of Necodan, ſix hundred fifty and two.

38 And of the prieſts that uſurped the office of the prieſthood, and were not found, the ſons of Obdia: the ſons of Accoz, the ſons of Adus, who married Augia, one of the daughters of Berzelus, and was named after his name.

39 And when the deſcription of the kindred of theſe men was ſought in the regiſter, and was not found, they were removed from executing the office of the prieſthood.

40 For unto them ſaid Nehemias and Atharias, that they ſhould not be partakers of the holy things, till there aroſe up an high-prieſt, clothed with doctrine and truth.

41 So of Iſrael, from them of twelve years old and upward they were all in number forty thouſand, beſides men-ſervants and women-ſervants, two thouſand three hundred and ſixty.

42 Their men-ſervants and hand-maids were ſeven thouſand three hundred forty and ſeven: the ſinging-men and ſinging-women, two hundred forty and five.

43 Four hundred thirty and five camels, ſeven thouſand thirty and ſix horſes, two hundred forty and five mules, five thouſand five hundred twenty and five beaſts uſed to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jeruſalem, vowed to ſet up the houſe again in his own place, according to their ability;

45 And to give into the holy treaſury of the works, a thouſand pounds of gold, five thouſand of ſilver, an hundred prieſtly veſtments.

46 And ſo dwelt the prieſts and the Levites, and the people in Jeruſalem, and in the country: the ſingers alſo and the porters, and all Iſrael in their villages.

47 But when the ſeventh month was at hand, and when the children of Iſrael were every man in his own place, they came altogether with one conſent into the open place of the firſt gate which is towards the eaſt.

48 Then ſtood up Jeſus the ſon of Joſedec, and his brethren the prieſts, and Zorobabel the ſon of Salathiel, and his brethren, and made ready the altar of the God of Iſrael.

49 To offer burnt-ſacrifices upon it, according as it is expreſly commanded in the book of Moſes the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, becauſe all the nations of the land were at enmity with them, and oppreſſed them, and they offered ſacrifices according to the time, and burnt-offerings to the Lord both morning and evening.

51 Alſo they held the feaſt of tabernacles, as it is commanded in the law, and *offered* ſacrifices daily, as was meet:

52 And after that, the continual oblations, and the ſacrifice of the ſabbaths, and of the new moons, and of all holy feaſts.

53 And all they that had made any vow to God, began to offer ſacrifices to God from the firſt day of the ſeventh month, although the temple of the Lord was not yet built.

54 And they gave unto the maſons and carpenters, money, meat, and drink, with chearfulneſs.

55 Unto them of Sidon alſo and Tyre, they gave calves, that they ſhould bring cedar-trees from Libanus, which ſhould be brought by flotes to the haven of Joppe, according as it was commanded them by Cyrus king of the Perſians.

56 And in the ſecond year and ſecond month, after his coming to the temple of God at Jeruſalem, began Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and their brethren, and the prieſts and the Levites, and all they that were come unto Jeruſalem, out of the captivity:

57 And they laid the foundation of the houſe of God in the firſt day of the ſecond month, in the ſecond year after they were come to Jewry and Jeruſalem.

58 And they appointed the Levites from twenty years old, over the works of the Lord. Then ſtood up Jeſus and his ſons and brethren, and Cadmiel his brother, and the ſons of Mediabun, with the ſons of Joda the ſons of Eliadun, with their ſons and brethren, all Levites, with one accord ſetters forward of the buſineſs, labouring to advance the works in the houſe of God. So the workmen built the temple of the Lord.

59 And the prieſts ſtood arrayed in their veſtments with muſical inſtruments, and trumpets, and the Levites the ſons of Aſaph had cymbals.

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56 *And in the ſecond year year*, &c.] Joſephus gives us the following account of this tranſaction: ‘In the ſeventh month after their departure from Babylon, Jeſus the high-prieſt, and Zorobabel the prince, ſent meſſengers round the adjacent countries, to aſſemble the whole nation at Jeruſalem. They obeyed the ſummons with great alacrity, and erected an altar on the very ſpot where it had ſtood before the captivity, with a reſolution to perform ſacrifices thereon to God, according to the law of Moſes. But while they were intent upon this good deſign, the neighbouring nations, who were their inveterate enemies, were incenſed againſt them. They alſo celebrated the feaſt of tabernacles as Moſes appointed, and offered up their daily oblations and burnt ſacrifices, their ſacrifice of ſabbaths, and obſerved all their other feſtivals: and they who performed their vows, made them at the ſacrifice of the new-moon of the ſeventh month. Moreover, they ſet about building the temple, beſtowing large ſums of money upon maſons and ſmiths, and furniſhing the people who brought materials with proviſions; for the Sidonians very readily felled cedars, and brought them from mount Libanus, and conveyed them thence by ſea to the haven of Joppe; for Cyrus had given this command, and Darius now ordered it to be put in execution.

60 Singing ſongs of thankſgiving, and praiſing the Lord, according as David the king of Iſrael had ordained.

61 And they ſung *with* loud voices ſongs to the praiſe of the Lord: becauſe his mercy and glory is for ever in all Iſrael.

62 And all the people ſounded trumpets, and ſhouted with a loud voice ſinging ſongs of thankſgiving unto the Lord, for the rearing up of the houſe of the Lord.

63 Alſo of the prieſts and Levites, and of the chief of their families, the ancients who had ſeen the former houſe, came to the building of this with weeping and great crying.

64 But many with trumpets and joy ſhouted with loud voice,

65 Inſomuch that the trumpets might not be heard for the weeping of the people: yet the multitude ſounded marvellouſly, ſo that it was heard afar off.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noiſe of trumpets ſhould mean.

67 And they perceived, that they that were of the captivity did build the temple unto the Lord God of Iſrael.

68 So they went to Zorobabel and Jeſus, and to the chief of the families, and ſaid unto them, We will build together with you.

69 For we likewiſe, as ye, do obey your Lord, and do ſacrifice unto him from the days of Azbazareth the king of the Aſſyrians, who brought us hither.

70 Then Zorobabel and Jeſus, and the chief of the families of Iſrael, ſaid unto them, It is not for us and you to build together an houſe unto the Lord our God.

71 We ourſelves alone will build unto the Lord of Iſrael, according as Cyrus the king of the Perſians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them ſtrait: hindered their building:

73 And by their ſecret plots, and popular perſuaſions and commotions, they hindred the finiſhing of the building all the time that king Cyrus lived: ſo they were hindered from building for the ſpace of two years, until the reig of Darius.

CHAP. VI.

1 *The prophets ſtir up the people to build the temple;* 8 *Darius ſolicited to hinder it,* 27 *But he doth further it by all means.*

NOW in the ſecond year of the reign of Darius, Aggeus, and Zaccharias the ſon of Addo, the prophets propheſied unto the Jews in Jewry and Jeruſalem, in the name of the Lord God of Iſrael which was upon them.

2 Then ſtood up Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and began to build the houſe of the Lord at Jeruſalem, the prophets of the Lord being with them, *and* helping them.

3 At the ſame time came unto them Siſinnes the governor of Syria and Phenice, with Sathrabuzanes, and his companions, and ſaid unto them,

4 By

Commentary and Notes on Chapter VI.

3 *At the ſame time came unto them,* &c.] Joſephus ſets this whole affair in a very clear light; and therefore it will be proper to inſert it here, in order to illuſtrate this part of the hiſtory. "The Samaritans being refuſed by Zorobabel, the liberty of joining with the Jews in building the temple, were highly offended, and perſuaded the nations of Syria, and the governors over them, to oppoſe the Jews in their vigorous endeavours to build the temple, as they had done before during the reigns of Cyrus and Cambyſes. And about this time, Siſinnes the governor of Syria and Phœnicia, and Sarabazanes, with ſome others, went up to Jeruſalem, and demanded of the prince of the Jews, by whoſe permiſſion they preſumed to build the temple, in a manner that it had much more the appearance of a tower of ſtrength than a place of worſhip; and what was their reaſon for ſurrounding the city with ſuch ſtrong ramparts and walls? To this Zorobabel and Jeſus anſwered, That they were ſervants of the moſt high God; and that the temple formerly built by their happieſt and wiſeſt king, had for ſeveral ages remained ſecure: but that, for the tranſgreſſion of their forefathers againſt God, Nebuchodonoſor, the king of Babylon and Chaldea, after he had ſacked the city, entirely demoliſhed it, and having rifled the temple, burnt it, carrying the people into captivity to Babylon, transferring many of them to other habitations. Yet Cyrus his ſucceſſor in the Babylonian and Perſian kingdoms, had written a letter, commanding the temple to be rebuilt, and had given to Zorobabel, and Mithridates his treaſurer, ſeveral donations, together with all the veſſels which Nebuchodonoſor had taken from thence, in order to their being carried to Jeruſalem, and placed in the new temple; for he had given orders to uſe the utmoſt diſpatch in carrying on the building, and commanded Abeſſaras to go up to Jeruſalem, and to be very diligent in erecting it; who, on receiving the letter, immediately repaired thither, and laid the foundations. Since which time the building hath been carried on, but never finiſhed becauſe of the malice and hatred of our enemies If therefore you are deſirous of knowing the truth, write the very words we have now uttered to Darius, that ſearch may be made in his records, and he himſelf made ſenſible that nothing we have now declared is falſe, or not authentic.

This anſwer of Zorobabel and the high-prieſt, ſatisfied Siſinnes and his followers; ſo that they ſuffered the Jews to continue their work, but wrote to Darius an account of the whole affair. In the mean time, the Jews were extremely terrified, and had ſtrong apprehenſions, leſt Darius ſhould repent the leave he had granted the Jews to rebuild the temple. But the two prophets Aggeus and Zacharias, who were at that time among the people, deſired them to entertain the moſt pleaſing hopes, and not dread any wrong or injuſtice from the Perſians; for God had commanded them to deliver this prophecy. This encouragement ſupported them; and they once more very diligently reſumed the building, and loſt not a ſingle day through negligence.

But Darius, on receiving a letter of accuſation from the Samaritans, in which they repreſented the Jews as fortifying their city, and erecting a temple more like a ſtrong tower than a place of worſhip, together with the letters of Cambyſes, wherein he had forbidden the temple to be rebuilt, concluded that the labours of the Jews foreboded no good to his own affairs. He however ſuſpended his thoughts, till he had received the letter from Siſinnes and his colleagues, when he ordered a ſearch to be made among the royal records at Ecbatana, a tower in Media, where was found a regiſter book, in which the following words were written.—"In the firſt year of his reign, king Cyrus commanded the temple and altar at Jeruſalem to be rebuilt, and to make its height and breadth ſixty cubits each, and to conſiſt of three partitioned walls of poliſhed ſtone, and one partition of the wood of the country, and that the expence ſhould be defrayed out of his treaſury. He likewiſe commanded all the veſſels which Nebuchodonoſor had taken away and carried to Babylon, to be returned to Jeruſalem, giving the charge of them to Abeſſarus his governor, and to his preſident of Syria and Phœnicia, and his colleagues, whom he ſtrictly enjoined to refrain from injuring the Jews, and from oppoſing them in building the temple. He alſo commanded them to aſſiſt the Jews in their work, and to lay a tax on the province they governed, to ſupply them with bulls, rams, lambs, and kids; barley, oil, wine, and all other things the prieſts might have occaſion for in their ſacrifices, or at the times they offered up their prayers to God for the preſervation of the king and the Perſians. But that whoſoever ſhould diſregard his command in any particular, he ordered him to be apprehended and crucified, and his goods confiſcated to the royal treaſury. And laſtly, he ſolemnly prayed God to ſtrike that perſon dead for his impiety who ſhould preſume to hinder the building of the temple."

When Darius had found theſe things mentioned in the records of Cyrus, he wrote to Siſinnes, and his colleagues to the following effect: "Darius the king to Siſinnes, maſter of the horſe, and to Sarabazanes, and their colleagues, greeting: I have ſent you copies of the letters which I have found among the records of Cyrus, and I will and require you to act conformable to every article contained therein. Farewell." From this letter, Siſinnes and his companions gathered the pleaſure and inclination of the king, and reſolved to perform it at a convenient time, 4 By whoſe appointment do you build this houſe and this roof, and perform all the other things? and who are the workmen that perform theſe things?

5 Nevertheleſs, the elders of the Jews obtained favour: becauſe the Lord had viſited the captivity.

6 And they were not hindered from building until ſuch time as ſignification was given unto Darius concerning them, and an anſwer received.

7 The copy of the letters which Siſinnes governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and ſent unto Darius; To king Darius greeting.

8 Let all things be known unto our Lord the king, that being come into the country of Judea, and entered into the city of Jeruſalem, we found in the city of Jeruſalem, the ancients of the Jews that were of the captivity.

9 Building an houſe unto the Lord, great *and* new, of hewn and coſtly ſtones, and the timber already laid upon the walls.

10 And thoſe works are done with great ſpeed, and the work goeth on proſperouſly in their hands, and with all glory and diligence is it made.

11 Then aſked we theſe elders, ſaying, By whoſe commandment build ye this houſe, and lay the foundations of theſe works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this anſwer, We are the ſervants of the Lord, which made heaven and earth.

14 And as for this houſe, it was builded many years ago by a king of Iſrael, great and ſtrong, and was finiſhed.

15 But when our fathers provoked God unto wrath, and ſinned againſt the Lord of Iſrael, which is in heaven, he gave them over into the power of Nabuchodonoſor king of Babylon, of the Chaldee:

16 Who pulled down the houſe, and burned it, and carried away the people captives unto Babylon.

17 But in the firſt year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this houſe.

18 And the holy veſſels of gold, and of ſilver, that Nabuchodonoſor had carried away out of the houſe at Jeruſalem, and had ſet them in his own temple, thoſe Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel, and to Sanabaſſarus the ruler,

19 With commandment, that he ſhould carry away the ſame veſſels, and put them in the temple at Jeruſalem, and that the temple of the Lord ſhould be built in his place.

20 Then the ſame Sanabaſſarus being come hither, laid the foundations of the houſe of the Lord at Jeruſalem, and from that time to this being ſtill a building, it is not yet fully ended.

21 Now therefore, if it ſeem good unto the king, let ſearch be made among the records of king Cyrus:

22 And if it be found that the building of the houſe of the Lord at Jeruſalem hath been done with the conſent of king Cyrus, and if our Lord the king be ſo minded, let him ſignify unto us thereof.

23 Then commanded king Darius to ſeek among the records at Babylon: and ſo at Ecbatana the palace, which is in the country of Media, there was found a roll, wherein theſe things were recorded.

24 In the firſt year of the reign of Cyrus, king Cyrus commanded that the houſe of the Lord at Jeruſalem ſhould be built again, where they do ſacrifice with continual fire.

25 Whoſe height ſhall be ſixty cubits, and the breadth ſixty cubits, with three rows of hewn ſtones, and one row of new wood of that country, and the expences thereof to be given out of the houſe of king Cyrus.

26 And that the holy veſſels of the houſe of the Lord, both of gold and ſilver, that Nabuchodonoſor took out of the houſe at Jeruſalem, and brought to Babylon, ſhould be reſtored to the houſe at Jeruſalem, and be ſet in the place where they were before.

27 And alſo he commanded that Siſinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and thoſe which were appointed rulers in Syria and Phenice, ſhould be careful not to meddle with the place, but ſuffer Zorobabel the ſervant of the Lord, and governor of Judea, and the elders of the Jews, to build the houſe of the Lord in that place.

28 I have commanded alſo to have it built up whole again, and that they look diligently to help thoſe that be of the captivity of the Jews, till the houſe of the Lord be finiſhed.

29 And out of the tribute of Celoſyria and Phenice, a portion carefully to be given theſe men for the ſacrifices of the Lord, *that is*, to Zorobabel the governor, for bullocks, and rams, and lambs:

30 And alſo corn, ſalt, wine, and oil, and that continually every year without further queſtion, according as the prieſts that be in Jeruſalem ſhall ſignify to be daily ſpent:

31 That offerings may be made to the moſt high God, for the king and for his children, and that they may pray for their lives.

32 And he commanded, that whoſoever ſhould tranſgreſs, yea, or make light of any thing afore ſpoken or written, out of his own houſe ſhould a tree be taken, and he thereon be hanged, and all his goods ſeized for the king.

33 The Lord therefore, whoſe name is there called upon, utterly deſtroy every king and nation that ſtretched out his hand to hinder or endamage that houſe of the Lord in Jeruſalem.

34 I Darius the king have ordained, that according unto theſe things, it be done with diligence.

CHAP. VII.

1 *Siſinnes and others help forward the building.* 5 *The temple is finiſhed, and dedicated.* 10 *The paſſover is kept.*

THEN Siſinnes the governor of Celoſyria, and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius.

2 Did very carefully overſee the holy works, aſſiſting the antients of the Jews and governors of the temple.

3 And ſo the holy works proſpered, when Aggeus and Zacharias the prophets propheſied.

4 And they finiſhed theſe things by the commandment of the Lord God of Iſrael, and with the conſent of Cyrus, Darius, and Artaxerxes, kings of Perſia.

5 And thus was the holy houſe finiſhed in the three and twentieth day of the month Adar, in the ſixth year of Darius, king of the Perſians.

6 And the children of Iſrael, the prieſts and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moſes.

7 And to the dedication of the temple of the Lord, they offered an hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the ſin of all Iſrael, according to the number of the chief of the tribes of Iſrael.

9 The prieſts alſo and the Levites ſtood arrayed in their veſtments, according to their kindreds, in the ſervices of the Lord God of Iſrael, according to the book of Moſes: and the porters at every gate.

10 And the children of Iſrael that were of the captivity, held the paſſover the fourteenth day of the firſt month, after that the prieſts and the Levites were ſanctified.

11 They that were of the captivity were not all ſanctified together: but the Levites were all ſanctified together.

12 And ſo they offered the paſſover for all them of the captivity, and for their brethren the prieſts, and for themſelves.

13 And the children of Iſrael that came out of the captivity did eat, even all they that had ſeparated themſelves from the abominations of the people of the land, and ſought the Lord.

14 And they kept the feaſt of unleavened bread ſeven days, making merry before the Lord:

15 For that he had turned the counſel of the king of Aſſyria towards them, to ſtrengthen their hands in the works of the Lord God of Iſrael.

CHAP. VIII.

1 *Eſdras bringeth the king's commiſſion to build:* 8 *The copy of it:* 28 *He declareth the names and number of thoſe that came with him.*

AND after theſe things, when Artaxerxes the king of the Perſians reigned, came Eſdras the ſon of Saraias the ſon of Ezerias, the ſon of Helchiah, the ſon of Salum,

2 The ſon of Sadduc, the ſon of Achitop, the ſon of Amarias, the ſon of Ezias, the ſon of Meremoth, the ſon of Zarias, the ſon of Savias, the ſon of Boccas, the ſon of Abiſum, the ſon of Phinees, the ſon of Eleazar, the ſon of Aaron the chief prieſt.

3 This Eſdras went up from Babylon as a ſcribe, being very ready in the law of Moſes, that was given by the God of Iſrael.

4 And the king did him honour: for he found grace in his ſight, in all his requeſts.

5 There went up with him alſo certain of the children of Iſrael, of the prieſts, of the Levites, of the holy ſingers, porters and miniſters of the temple, unto Jeruſalem,

6 In the ſeventh year of the reign of Artaxerxes, in the fifth month (this was the king's ſeventh year) for they went from Babylon in the firſt day of the firſt month and came to Jeruſalem, according to the proſperous journey which the Lord gave them.

7 For Eſdras had very great ſkill, ſo that he omitted nothing of the law and commandments of the Lord, but taught all Iſrael the ordinances and judgments.

8 Now the copy of the commiſſion which was written from Artaxerxes the king, and came to Eſdras the prieſt, and reader of the law of the Lord, is this that followeth:

9 King Artaxerxes unto Eſdras the prieſt, and reader of the law of the Lord, ſendeth greeting.

10 Having determined to deal graciouſly, I have given order that ſuch of the nation of the Jews, and of the prieſts and Levites, being within our realm, as are willing and deſirous ſhould go with thee unto Jeruſalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath ſeemed good both to me, and my ſeven friends the counſellors;

12 That they may look unto the affairs of Judea and Jeruſalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Iſrael to Jeruſalem, which I and my friends have vowed, and all the gold and ſilver that in the country of Babylon can be found, to the Lord in Jeruſalem.

14 With that alſo which is given of the people, for the temple of the Lord their God at Jeruſalem: and that ſilver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining.

15 To the end that they may offer ſacrifices unto the Lord, upon the altar of the Lord their God which is in Jeruſalem.

16 And whatſoever thou and thy brethren will do with the ſilver and gold, that do according to the will of thy God.

17 And the holy veſſels of the Lord, which are given thee for the uſe of the temple of thy God which is in Jeruſalem, thou ſhalt ſet before thy God in Jeruſalem.

Commentary and Notes on Chapter VII.

4 *And they finiſhed theſe,* &c.] The enemies of the Jews finding that Darius would be obeyed, aſſiſted the Jews in building the temple, which was accordingly finiſhed. and dedicated with great ſolemnity.

9 *According to their kindreds.* &c.] Or rather, according to their diviſions. See Ezra vi. 18.

18 And whatſoever thing elſe thou ſhalt remember for the uſe of the temple of thy God, thou ſhalt give it out of the king's treaſury.

19 And I king Artaxerxes have alſo commanded the keepers of the treaſures in Syria and Phenice, that whatſoever Eſdras the prieſt and the reader of the law of the moſt high God ſhall ſend for, they ſhould give it him with ſpeed.

20 To the ſum of an hundred talents of ſilver, likewiſe alſo of wheat, even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently, unto the moſt high God, that wrath come not upon the kingdom of the king, and his ſons.

22 I command you alſo, that ye require no tax, nor any other impoſition of any of the prieſts or Levites, or holy ſingers, or porters, or miniſters of the temple, or of any that have doings in this temple, and that no man have authority to impoſe any thing upon them.

23 And thou, Eſdras, according to the wiſdom of God, ordain judges and juſtices, that they may judge in all Syria and Phenice, all thoſe that know the law of thy God: and thoſe that know it not, thou ſhalt teach.

24 And whoſoever ſhall tranſgreſs the law of thy God, and of the king, ſhall be puniſhed diligently, whether it be by dearth or other puniſhment, by penalty of money, or by impriſonment.

25 ¶ Then ſaid Eſdras the ſcribe, Bleſſed be the only Lord God of my fathers, who hath put theſe things into the heart of the king, to glorify his houſe that is in Jeruſalem.

26 And hath honoured me in the ſight of the king and his councellors, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Iſrael to go up with me.

28 And theſe are the chief according to their families, and ſeveral dignities that went up with me from Babylon in the reign of king Artaxerxes.

29 Of the ſons of Phinees, Gerſon: of the ſons of Ithamar, Gamael: of the ſons of David, Lettus the ſon of Sechenias:

30 Of the ſons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

31 Of the ſons of Pahath Moab, Eliaonias the ſon of Zaraias, and with him two hundred men:

32 Of the ſons of Zathoe, Sechenias the ſon of Jezelus, and with him three hundred men: of the ſons of Aden, Obeth the ſon of Jonathan, and with him two hundred and fifty men:

33 Of the ſons of Elam, Joſias ſon of Gotholias, and with him ſeventy men:

34 Of the ſons of Saphatias, Zaraias ſon of Michael, and with him three ſcore and ten men:

35 Of the ſons of Joab, Abadias ſon of Jezelus, and with him two hundred and twelve men:

36 Of the ſons of Banid, Aſſalimoth ſon of Joſaphias, and with him an hundred and threeſcore men:

37 Of the ſons of Babi, Zacharias ſon of Bebai, and with him twenty and eight men:

38 Of the ſons of Aſtath, Johannes *ſon of* Acatan, and with him an hundred and ten men:

39 Of the ſons of Adonicam the laſt, and theſe are the names of them, Eliphalet, Jeuel, and Samains, and with them ſeventy men:

40 Of the ſons of Bago, Uthi the ſon of Iſtalcurus, and with him ſeventy men.

41 And theſe I gathered together to the river called Theras, where we pitched our tents three days; and then I ſurveyed them.

42 But when I had found there none of the prieſts and Levites,

43 Then ſent I unto Eleazer, and Iduel, and Maſman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zecharias, and Moſollamon, principal men and learned.

45 And I bade them that they ſhould go unto Saddeus the captain, who was in the place of the treaſury:

46 And commanded them that they ſhould ſpeak unto Daddeus, and to his brethren, and to the treaſurers in that place, to ſend us ſuch men as might execute the prieſt's office in the houſe of the Lord.

47 And by the mighty hand of our Lord, they brought unto us ſkilful men of the ſons of Moli, the ſon of Levi, the ſon of Iſrael, Aſebebia, and his ſons and his brethren, who were eighteen.

48 And Aſebia, and Annuus, and Oſaias, his brother, of the ſons of Channuneus, and their ſons were twenty men.

49 And of the ſervants of the temple, whom David had ordained, and the principal men for the ſervice of the Levites (to wit) the ſervants of the temple, two hundred and twenty, the catalogue of whoſe names were ſhewed.

50 And there I vowed a faſt unto the young men before our Lord to deſire of him a proſperous journey both for us and them that were with us, for our children, and for the cattle:

51 For I was aſhamed to aſk the king's footmen and horſemen, and conduct for ſafeguards againſt our adverſaries.

52 For we had ſaid unto the king, that the power of the Lord our God ſhould be with them that ſeek him, to ſupport them in all ways.

53 And again we beſought our Lord, as touching theſe things, and found him favourable unto us.

54 Then I ſeparated twelve of the chief of the prieſts, Eſebrias, and Aſſanias, and ten men of their brethren with them.

55 And I weighed them the gold and the ſilver, and the holy veſſels of the houſe of our Lord, which the king and his council, and the princes, and all Iſrael, had given.

56 And when I had weighed it, I delivered unto them ſix hundred and ſixty talents of ſilver, and

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Commentary and Notes on Chapter VIII.

20 *Even to an hundred cors,* &c.] Cors is a Chaldaic word, and ſignifies meaſures. See Ezra vii. 22.

28 *And theſe are the chief according to their families,* &c.] The following catalogue is ſomething different from that given in Ezra, chap. viii.

41 *To the river called Theras,* &c.] Or the river called Ahavah. See Ezra viii 15.

41, 42 *And then I ſurveyed them,* &c.] Or, rather numbered the people and the prieſts, but found none of the ſons of Levi.

and ſilver veſſels of an hundred talents, and an hundred talents of gold.

57 And twenty golden veſſels, and twelve veſſels of braſs, even of fine braſs glittering like gold.

58 And I ſaid unto them, Both ye are holy unto the Lord, and the veſſels are holy, and the gold and the ſilver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the prieſts and Levites, and to the principal men of the families of Iſrael in Jeruſalem, into the chambers of the houſe of our God.

60 So the prieſts and the Levites, who had received the ſilver and the gold, and the veſſels, brought them unto Jeruſalem into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the firſt month, and came to Jeruſalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and *ſo* we came to Jeruſalem.

62 And when we had been there three days, the gold and the ſilver that was weighed, was delivered into the houſe of our Lord, on the fourth day unto Marmouth, the prieſt, the ſon of Iri.

63 And with him was Eleazer the ſon of Phinees, and with them were Joſabad the ſon of Jeſu, and Moeth the ſon of Sabban, Levites; all was *delivered them* by number and weight.

64 And all the weight of them was written up the ſame hour.

65 Moreover, they that were come out of the captivity offered ſacrifice unto the Lord God of Iſrael, even twelve bullocks, for all Iſrael, fourſcore and ſixteen rams.

66 Threeſcore and twelve lambs, goats for a peace-offering twelve, all of them a ſacrifice to the Lord.

67 And they delivered the king's commandments unto the king's ſtewards, and to the governors of Celoſyria and Phenice, and they honoured the people, and the temple of God.

68 Now when theſe things were done, the rulers came unto me, and ſaid,

69 The nation of Iſrael, the princes, the prieſts, and Levites have not put away from them the ſtrange people of the land, nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Phereſites, Jebuſites, and the Moabites, Egyptians, and Edomites.

70 For both they and their ſons have married with their daughters, and the holy ſeed is mixed with the ſtrange people of the land, and from the beginning of this matter, the rulers and the great men had been partakers of this iniquity.

71 And as ſoon as I had heard theſe things, I rent my clothes, and the holy garment, and pulled off the hair from off my head, and beard, and ſat me down ſad and very heavy.

72 So all they that were then moved at the word of the Lord God of Iſrael, aſſembled unto me, whilſt I mourned for the iniquity: but I ſat ſtill, full of heavineſs, untill the evening ſacrifice.

73 Then riſing up from the faſt, with my cloths and the holy garments rent, and bowing my knees, and ſtretching forth my hands unto the Lord.

74 I ſaid, O Lord, I am confounded, and aſhamed before thy face;

75 For our ſins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever ſince the time of our fathers, we *have been* and are in great ſin, even unto this day.

77 And for our ſins and our fathers, we with our brethren, and our king, and our prieſts, were given up unto the kings of the earth, to the ſword, and to captivity, and for a prey, with ſhame unto this day.

78 And now in ſome meaſure hath mercy been ſhewed unto us from thee, O Lord, that there ſhould be left us a root and a name in the place of thy ſanctuary;

79 And to diſcover unto us a light in the houſe of the Lord our God, and to give us food in the time of our ſervitude.

80 Yea, when we were in Bondage, we were not forſaken of our Lord; but he made us gracious before the kings of Perſia, ſo that they gave us food;

81 Yea, and honoured the temple of our Lord, and raiſed up the deſolate Sion, that they have given us a ſure abiding in Jewry and Jeruſalem.

82 And now, O Lord, what ſhall we ſay, having theſe things? for we have tranſgreſſed thy commandments, which thou gaveſt by the hand of thy ſervants the prophets, ſaying,

83 That the land which ye enter into to poſſeſs as an heritage, is a land polluted with the pollutions of the ſtrangers of the land, and they have filled it with their uncleanneſs.

84 Therefore now ſhall ye not join your daughters unto their ſons, neither ſhall ye take their daughters unto your ſons.

85 Moreover, ye ſhall never ſeek to have peace with them, that ye may be ſtrong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen, is done unto us for our wicked works, and great ſins; for thou, O Lord, didſt make our ſins light.

87 And didſt give unto us ſuch a root: but we have turned back again to tranſgreſs thy law, and to mingle ourſelves with the uncleanneſs of the nations of the land.

88 Mighteſt not thou be angry with us to deſtroy us, till thou hadſt left us neither root, ſeed, nor name?

89 O Lord of Iſrael, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot ſtand any longer, by reaſon of theſe things before thee.

91 And as Eſdras in his prayer made his confeſſion, weeping and lying flat upon the ground before the temple, there gathered unto him from Jeruſalem, a very great multitude of men, and women, and children: for there was great weeping among the multitude.

92 Then Jechonias the ſon of Jeelus, one of the ſons of Iſrael, called out and ſaid, O Eſdras, we have ſinned againſt the Lord God, we have married ſtrange women of the nations of the land, and now is all Iſrael aloft.

93 Let us make an oath to the Lord, that we will put away all our wives which we have taken of the heathen, with their children.

94 Like as thou haſt decreed, and as many as do obey the law of the Lord.

95 Ariſe, and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Eſdras aroſe, and took an oath of the chief of the prieſts and Levites of all Iſrael, to do after theſe things; and *ſo* they ſware.

CHAP. IX.

1 *Eſdras aſſembleth all the people.* 10 *They promiſe to put away the ſtrange wives.* 40 *The law of Moſes is read and declared.*

THEN Eſdras riſing from the court of the temple, went to the chamber of Joanan, the ſon of Eliaſib.

2 And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jeruſalem, to all them that were of the captivity, that they ſhould be gathered together at Jeruſalem.

4 And that whoſoever met not there within two or three days, according as the elders that bare rule appointed, their cattle ſhould be ſeized to the uſe of the temple, and himſelf caſt out from them that were of the captivity.

5 And in three days were all they of the tribe of Juda and Benjamin gathered together at Jeruſalem, the twentieth day of the ninth month.

6 And all the multitude ſat trembling in the broad court of the temple, becauſe of the preſent foul weather.

7 So Eſdras aroſe up, and ſaid unto them, ye have tranſgreſſed the law in marrying ſtrange wives, thereby to increaſe the ſins of Iſrael.

8 And now by confeſſion give glory unto the Lord God of our fathers.

9 And do his will, and ſeparate yourſelves from the heathen of the Land, and from the ſtrange women.

10 Then cried the whole multitude, and ſaid with a loud voice, Like as thou haſt ſpoken, ſo will we do.

11 But foraſmuch as the people are many, and it is foul weather, ſo that we cannot ſtand without, and this is not a work of a day or two, ſeeing our ſin in theſe things is ſpread far:

12 Therefore let the rulers of the multitude ſtay, and let all them of our habitations that have ſtrange wives, come at the time appointed.

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the ſon of Azael, and Ezechias the ſon of Theocanus, accordingly took this matter upon them: and Moſollam, and Levis, and Sabbatheus helped them.

15 And they that were of the captivity did according to all theſe things.

16 And Eſdras the prieſt choſe unto him the principal men of their families, all by name: and in the firſt day of the tenth month they ſat together to examine the matter.

17 So their cauſe that held ſtrange wives was brought to an end, in the firſt day of the firſt month.

18 And of the prieſts that were come together, and had ſtrange wives, there were found:

19 Of the ſons of Jeſus the ſon of Joſedec, and his brethren; Matthelas, and Eleazar, and Joribus, and Joadanus.

20 And they gave their hands to put away their wives, and to offer rams, to make reconcilement for their errors.

21 And of the ſons of Emmer; Ananias, and Zabbeus, and Eanes, and Sameius, and Hiereel, and Azarias.

22 And of the ſons of Phaiſur; Elionas, Maſſias, Iſmael, and Nathanael, and Ocidelus, and Talſas.

23 And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas.

24 Of the holy ſingers; Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and Talbanes.

26 Of them of Iſrael, of the ſons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Aſibias, and Baanias.

27 Of the ſons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias.

28 And of the ſons of Zamoth; Eliadas, Eliſimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

29 Of the ſons of Bebai; Joannes, and Ananias, Joſabad, and Amatheis.

30 Of the ſons of Mani; Olamus, Mamuchus, Jedeus, Jaſubus, Jaſael, and Hieremoth.

31 And of the ſons of Addi; Naathus, and Mooſias, Lacunus, and Naidus, and Mathanias, and Seſthell, Balnuus, and Manaſſeas.

32 And of the ſons of Annas; Elionas, and Aſeas, and Melchias, and Sabbeus, and Simon Choſameus.

33 And of the ſons of Aſom; Altaneus, and Matthias, and Bennaia, Eliphalat, and Manaſſes, and Semei.

34 And of the ſons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos. Carabaſion, and Enaſibus, and Mamnitanaimus, Eliaſis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the ſons of Ozora; Seſis, Eſril, Azaelus, Samatus, Zambis, Joſephus.

35 And of the ſons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All theſe had taken ſtrange wives, and they put them away with their children.

37 And the prieſts and Levites, and they that were of Iſrael, dwelt in Jeruſalem, and in the country, in the firſt day of the ſeventh month: ſo the children of Iſrael were in their habitations.

38 And

Commentary and Notes on Chapter IX.

1 *Then Eſdras riſing from the court,* &c.] In this and the following verſes, we have an account of a proclamation publiſhed for all the Jews of the captivity to aſſemble in two or three days at Jeruſalem, on pain of their cattle being ſeized for the ſervice of the temple, and themſelves caſt out from among their brethren. See Ezra x.

37 *The prieſts and the Levites,* &c.] The ſimilar paſſage from this verſe to the end of the chapter is in Nehem. viii. 1, to 13.

38 And the whole multitude came together with one accord, into the broad place of the holy porch toward the eaſt.

39 And they ſpake unto Eſdras the prieſt and reader, that he would bring the law of Moſes, that was given of the Lord God of Iſrael.

40 So Eſdras the chief prieſt brought the law unto the whole multitude from man to woman, and to all the prieſts, to hear the law, in the firſt day of the ſeventh month.

41 And he read in the broad court before the holy porch from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law.

42 And Eſdras the prieſt and reader of the law, ſtood up upon a pulpit of wood which was made *for that purpoſe.*

43 And there ſtood up by him Matathias, Sammus, Ananius, Azarias, Urias, Ezecias, Balaſamus, upon the right hand.

44 And upon his left hand ſtood Phaldaius, Miſael, Milchias, Lothaſubus, and Nabarius.

45 Then took Eſdras the book of the law before the multitude: for he ſat honourably in the firſt place in the ſight of them all.

46 And when he opened the law, they ſtood all ſtraight up. So Eſdras bleſſed the Lord God moſt high, the God of hoſts Almighty.

47 And all the people anſwered, Amen; and lifting up their hands, they fell to the ground, and worſhipped the Lord.

48 Alſo Jeſus, Anus, Sarabius, Adinus, Jacubus, Sabatteas: Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to underſtand it.

49 Then ſpake Atthrates unto Eſdras the chief prieſt and reader, and to the Levites that taught the multitude, even to all, ſaying,

50 This day is holy unto the Lord; (for they all wept when they heard the law.)

51 Go then and eat the fat, and drink the ſweet, and ſend part to them that have nothing.

52 For this day is holy unto the Lord, and be not ſorrowful; for the Lord will bring you to honour.

53 So the Levites publiſhed all things to the people, ſaying, This day is holy to the Lord: be not ſorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great chear.

55 Becauſe they underſtood the words wherein they were inſtructed, and for the which they had been aſſembled.

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38 *And the whole multitude came together,* &c.] Joſephus, who is the beſt expoſitor on the hiſtorical parts of the Apocrypha, has given us the following account of this tranſaction.

"On the ſeventh month, when the feaſt of tabernacles was celebrated, and all the people were met together in a place near the gate facing the eaſt, which opens into the capacious area of the temple, they deſired Eſdras to read to them the law of Moſes. Accordingly he placed himſelf in the midſt of the audience, and continued reading unto them from morning until noon. And when they had heard the law, they not only learned to follow juſtice for the preſent, and the future, but alſo lamented what was paſt, and with eyes drowned in tears, heavily mourned at this conſideration, that if they had paid a due regard to the laws, they had not ſuffered the misfortunes they had undergone. When Eſdras ſaw their mournful condition, he commanded them to repair to their reſpective habitations, and leave off weeping; for the day was a feſtival, and therefore a very improper time to ſhew any ſigns of ſorrow. He exhorted them to rejoice, as being more agreeable to the time; adding, that he hoped their ſorrow and repentance for their paſt offences, would be a ſecurity againſt any future tranſgreſſions. The requeſt of Eſdras had the deſired effect. The people began the feaſt, which continued eight days in their tents, and then returned to the places of their dwelling, giving thanks and praiſes to God, and acknowledging their great obligations to Eſdras, who had piouſly taught them every part of their duty.

THE SECOND BOOK OF
ESDRAS.

The ARGUMENT.

This book is written with great art to imitate the work of Ezra*; but there are ſeveral particulars in it which declare it apocryphal. The author believed that the day of judgment was near; and that all the ſouls, both of good and bad men, would be delivered from their place of torment after that great day of accounts. He mentions two monſtrous animals, created by God at the beginning of the world, in order to make a great feaſt with them for the elect after the reſurrection. He ſays, that the ten tribes of* Iſrael *are gone into a certain country, which he calls* Arſeret*; that* Eſdras *recovered the whole body of the holy ſcriptures, which are entirely loſt. He ſpeaks of our bleſſed Saviour and his apoſtles in ſo clear a manner, that the Goſpel itſelf is hardly more expreſs. Neither the ſynagogue nor the* Latin *church ever received it as canonical, though ſome of the fathers have cited it. It is not now extant in* Greek, *nor ever was in the* Hebrew; *but is printed in* Latin *in many editions of the Bible.*

CHAP. I.

1 *Eſdras is commanded to reprove the people.* 24 *God threatened to caſt them off.*

THE ſecond book of the prophet Eſdras, the ſon of Saraias, the ſon of Azarias, the ſon of Helchias, the ſon of Sadamias, the ſon of Sadoc, the ſon of Achitob,

3 The ſon of Achias, the ſon of Phinees, the ſon of Heli, the ſon of Amarias, the ſon of Aziei, the ſon of Marimoth, the ſon of Arna, the ſon of Ozias, the ſon of Borith, the ſon of Abiſei, the ſon of Phinees, the ſon of Eleazar,

3 The ſon of Aaron, of the tribe of Levi: which was captive in the land of the Medes, in the reign of Artaxerxes king of the Perſians.

4 And the word of the Lord came unto me, ſaying,

5 Go thy way, and ſhew my people their ſinful deeds, and their children their wickedneſs which they have done againſt me; that they may tell their children's children.

6 Becauſe the ſins of their fathers are increaſed in them: for they have forgotten me, and have offered unto ſtrange gods:

7 Am not I even he that brought them out of the land of Egypt, from the houſe of bondage? but they have provoked me unto wrath, and deſpiſed my counſels.

8 Pull thou off then the hair of thy head, and caſt all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long ſhall I forbear them, unto whom I have done ſo much good?

10 Many kings have I deſtroyed for their ſakes; Pharaoh with his ſervants, and all his Power have I ſmitten down.

11 All the nations have I deſtroyed before them, and in the eaſt I have ſcattered the people of two provinces, even of Tyrus and Sydon, and have ſlain all their enemies.

Commentary and Notes on Chapter I.

5 *Go thy way, and ſhew thy people,* &c.] Eſdras is ordered in this chapter to ſet before the people their numberleſs ſins, iniquities, and idolatries, which far exceed thoſe of their fore-fathers. He alſo recites the wonderful works which God had done for that ſtiff necked people, who, though he had uſed them with the greateſt indulgence, ſtill continued hardened and impenitent; for which reaſon God declares he will utterly abandon them, and give their habitations to a ſtrange people, who ſhould worſhip and adore his holy name, with a contrite heart and true ſpirit.

12 Speak thou therefore unto them, ſaying, Thus ſaith the Lord,

13 I led you through the ſea, and in the beginning gave you a large and ſafe paſſage; I gave you Moſes for a leader, and Aaron for a prieſt.

14 I gave you light in a pillar of fire, and great wonders have I done among you, yet have you forgotten me, ſays the Lord.

15 Thus ſaith the Almighty Lord, The quails were as a token to you, I gave you tents for your ſafeguard: nevertheleſs ye murmured there,

16 And triumphed not in my name for the deſtruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when ye were hungry and thirſty in the wilderneſs, did ye not cry unto me,

18 Saying, Why haſt thou brought us into this wilderneſs, to kill us? it had been better for us to have ſerved the Egyptians, than to die in this wilderneſs.

19 Then had I pity upon your mournings, and gave you manna to eat: ſo ye did eat angels bread.

20 When ye were thirſty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land; I caſt out the Canaanites, the Pherezites, and the Philiſtines before you: what ſhall I yet do more for you? ſaith the Lord.

22 Thus ſaith the Almighty Lord, When ye were in the wilderneſs, in the river of the Amorites, being athirſt, and blaſpheming my name,

23 I gave you not fire for your blaſphemies, but caſt a tree in the water, and made the river ſweet.

24 What ſhall I do unto thee, O Jacob? thou Juda, wouldſt not obey me: I will turn me to other nations, and unto thoſe will I give my name, that they may keep my ſtatutes.

25 Seeing ye have forſaken me, I will forſake you alſo; when ye deſire me to be gracious unto you, I ſhall have no mercy upon you.

26 Whenſoever ye ſhall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are ſwift to commit manſlaughter.

27 Ye have not as it were forſaken me, but your ownſelves, ſaith the Lord.

28 Thus ſaith the Almighty Lord, Have I not prayed you as a father his ſons, as a mother her daughters, and a nurſe her young babes;

29 That ye would be my people, and I ſhould be your God; that ye would be my children, and I ſhould be your father?

30 I gathered you together as a hen gathereth her chickens under her wings: but now what ſhall I do unto you? I will caſt you out from my face.

31 When ye offer unto me, I will turn my face from you: for your ſolemn feaſt-days, your new-moons, and your circumciſions, have I forſaken.

32 I ſent unto you my ſervants the prophets, whom ye have taken and ſlain, and torn their bodies in pieces, whoſe blood I will require of your hands, ſaith the Lord.

33 Thus ſaith the Almighty Lord, Your houſe is deſolate, I will caſt you out as the wind doth ſtubble.

34 And your children ſhall not be fruitful; for they have deſpiſed my commandment, and done the thing that is evil before me.

35 Your houſes will I give to a people that ſhall come; which not having heard of me, yet ſhall believe me; to whom I have ſhewed no ſigns, yet they ſhall do that I have commanded them.

36 They have ſeen no prophets, yet they ſhall call their ſins to remembrance, and acknowledge them.

37 I take to witneſs the grace of the people to come, whoſe little ones rejoice in gladneſs: and though they have not ſeen me with bodily eyes, yet in ſpirit they believe the thing that I ſay.

38 And now, brother, behold what glory; and ſee the people that come from the eaſt:

39 Unto whom I will give for leaders, Abraham, Iſaac, and Jacob, Oſeas, Amos, and Micheas, Joel, Abdias, and Jonas.

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called alſo an angel of the Lord.

CHAP. II.

1 *God complaineth of his people;* 10 *yet Eſdras is willed to comfort them.*

THUS ſaith the Lord, I brought this people out of bondage, and I gave them my commandments by my ſervants the prophets; whom they would not hear, but deſpiſed my counſels.

2 The mother that bare them ſaith unto them, Go your way, ye children, for I am a widow, and forſaken.

3 I brought you up with gladneſs, but with ſorrow and heavineſs have I loſt you: for ye have ſinned before the Lord your God, and done that thing that is evil before him.

4 But what ſhall I now do unto you? I am a widow and forſaken: go your way, O my children, and aſk mercy of the Lord.

5 As for me, O father, I call upon thee for a witneſs over the mother of theſe children, which would not keep my covenant,

6 That thou bring them to confuſion, and their mother to a ſpoil, that there may be no offſpring of them.

7 Let them be ſcattered abroad among the heathen, let their names be put out of the earth: for they have deſpiſed my covenant.

8 Wo be unto thee, Aſſur, thou that hideſt the unrighteous in thee; O thou wicked people, remember what I did unto Sodom and Gomorrah;

9 Whoſe land lieth in clods of pitch, and heaps of aſhes: even ſo alſo will I do unto them that hear me not, ſaith the Almighty Lord.

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22 *When you were in the wilderneſs, in the river of the Amonites,* &c.] That is, at the bitter waters or waters of Marah. See Exod. xv. 23.

Commentary and Notes on Chapter II.

1 *Thus ſaith the Lord, I brought this people out of bondage,* &c.] This chapter begins with a farther complaint of God againſt the people of Iſrael; and the Almighty, who is always merciful and indulgent to mankind, and who delighteth not in the death of a ſinner, ſends his prophet to comfort the people with offers of mercy, which they ungratefully reject.

10 Thus ſaith the Lord unto Eſdras, Tell my people that I will give them the kingdom of Jeruſalem, which I would have given unto Iſrael.

11 Their glory alſo will I take unto me, and give theſe the everlaſting tabernacles which I had prepared for them.

12 They ſhall have the tree of life for an ointment of ſweet ſavour, they ſhall neither labour nor be weary.

13 Go, and ye ſhall receive: pray for few days unto you, that they may be ſhortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witneſs; for I have broken the evil in pieces, and created the good: for I live, ſaith the Lord.

15 Mother, embrace thy children, and bring them up with gladneſs, make their feet as faſt as a pillar: for I have choſen thee, ſaith the Lord.

16 And thoſe that be dead, will I raiſe up again from their places, and bring them out of their graves: for I have known my name in Iſrael.

17 Fear not, thou mother of the children: for I have choſen thee, ſaith the Lord.

18 For thy help will I ſend my ſervants Eſay and Jeremy, after whoſe counſel I have ſanctified and prepared for thee twelve trees laden with divers fruits.

19 And as many fountains flowing with milk and honey, and ſeven mighty mountains whereupon there grow roſes and lillies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherleſs, give to the poor, defend the orphan, clothe the naked.

21 Heal the broken and the weak, laugh not a lame man to ſcorn, defend the maimed, and let the blind man come into the ſight of my clearneſs.

22 Keep the old and young within thy walls.

23 Whereſoever thou findeſt the dead, take them and bury them, and I will give thee the firſt place in my reſurrection.

24 Abide ſtill, O my people, and take thy reſt, for thy quietneſs ſhall come.

25 Nouriſh thy children, O thou good nurſe; ſtabliſh their feet.

26 As for the ſervants whom I have given thee, there ſhall not one of them periſh; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heavineſs cometh, others ſhall weep and be ſorrowful, but thou ſhalt be merry and have abundance.

28 The heathen ſhall envy thee, but they ſhall be able to do nothing againſt thee, ſaith the Lord.

29 My hands ſhall cover thee, ſo that thy children ſhall not ſee hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, ſaith the Lord.

31 Remember thy children that ſleep, for I ſhall bring them out of the ſides of the earth, and ſhew mercy unto them; for I am merciful, ſaith the Lord Almighty.

32 Embrace thy children until I come, and ſhew mercy unto them: for my wells run over, and my grace ſhall not fail.

33 I Eſdras received a charge of the Lord upon the mount Oreb, that I ſhould go unto Iſrael; but when I came unto them, they ſet me at nought, and deſpiſed the commandment of the Lord.

34 And therefore I ſay unto you, O ye heathen, that hear and underſtand, Look for your Shepherd, he ſhall give you everlaſting reſt; for he is nigh at hand, that ſhall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlaſting light ſhall ſhine upon you for evermore.

36 Flee the ſhadow of this world, receive the joyfulneſs of your glory: I teſtify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

38 Ariſe up and ſtand, behold the number of thoſe that be ſealed in the feaſt of the Lord.

39 Which are departed from the ſhadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and ſhut up thoſe of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children whom thou longedſt for, is fulfilled: beſeech the power of the Lord, that thy people which have been called from the beginning may be hallowed.

42 I Eſdras ſaw upon the mount Sion a great people, whom I could not number, and they all praiſed the Lord with ſongs.

43 And in the midſt of them there was a young man of an high ſtature, taller than all the reſt, and upon every one of their heads he ſet crowns, and was more exalted; which I marvelled at greatly.

44 So I aſked the angel, and ſaid, Sir, what are theſe?

45 He anſwered and ſaid unto me, Theſe be they that have put off the mortal clothing, and put on the immortal, and have confeſſed the name of God; now are they crowned, and receive palms.

46 Then ſaid I unto the angel, What young perſon is it that crowneth them, and giveth them palms in their hands?

47 So he anſwered and ſaid unto me, It is the Son of God whom they have confeſſed in the world. Then began I greatly to commend them that ſtood ſo ſtifly for the name of the Lord.

48 Then the angel ſaid unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou haſt ſeen.

CHAP. III.

1 *Eſdras is troubled,* 13 *and acknowledgeth the ſins of the people;* 28 *yet complaineth of the heathen.*

In

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10 *Thus ſaith the Lord unto Eſdras*, &c.] The Iſraelites ſtill continuing in their wickedneſs and impiety, notwithſtanding all the gracious offers of mercy and pardon offered them by the Almighty, God now declares that he will ſend a comfortable Saviour to the Gentiles, and exhorts them to receive the invaluable gift with a grateful heart.

15 *Bring them up with gladneſs.*] Margin reads, Bring them up with gladneſs as a dove.

42 *I Eſdras ſaw upon mount Sion a great people*, &c.] Eſdras in this and the following verſes gives an account of a viſion, wherein he ſees the Son of God, and thoſe he is pleaſed to honour with a crown of Glory. See Revelations vii. 9.

48 *Go thy way, and tell my people*, &c.] The viſion being over, Eſdras is commanded by an angel to inform the people of the wonderful and glorious things he had ſeen.

IN the thirtieth year after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart.

2 For I ſaw the deſolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my ſpirit was ſore moved, ſo that I began to ſpeak words full of fear to the moſt High, and ſaid,

4 O Lord, who beareſt rule, thou ſpakeſt at the beginning, when thou didſt plant the earth (and that thyſelf alone) and commandedſt the people.

5 And gaveſt a body unto Adam without ſoul, which was the workmanſhip of thine hands, and didſt breathe into him the breath of life, and he was made living before thee.

6 And thou leddeſt him into paradiſe, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gaveſt commandment to love thy way: which he tranſgreſſed, and immediately thou appointedſt death in him, and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 And every people walked after their own will, and did wonderful things before thee, and deſpiſed thy commandments.

9 And again, in proceſs of time, thou broughteſt the flood upon thoſe that dwelt in the world, and deſtroyedſt them.

10 And it came to paſs in every of them, that as death was to adam, ſo was the flood to theſe.

11 Nevertheleſs, one of them thou lefteſt, namely, Noah with his houſhold, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the firſt.

13 Now, when they lived ſo wickedly before thee, thou didſt chuſe thee a man from among them, whoſe name was Abraham.

14 Him thou lovedſt, and unto him only thou ſhewedſt thy will:

15 And madeſt an everlaſting covenant with him, promiſing him that thou wouldſt never forſake his ſeed.

16 And unto him thou gaveſt Iſaac, and unto Iſaac alſo thou gaveſt Jacob and Eſau. As for Jacob thou didſt chooſe him to thee, and put by Eſau: and ſo Jacob became a great multitude.

17 And it came to paſs, that when thou leddeſt his ſeed out of Egypt, thou broughteſt them up to the mount Sina.

18 And bowing the heavens, thou didſt ſet faſt the earth, movedſt the whole world, and madeſt the depths to tremble, and troubleſt the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mighteſt give the law unto the ſeed of Jacob, and diligence unto the generation of Iſrael.

20 And yet tookeſt thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the firſt Adam bearing a wicked heart, tranſgreſſed, and was overcome; and ſo be all they that are born of him.

22 Thus infirmity was made permanent; and the law (alſo) in the heart of the people with the malignity of the root; ſo that the good departed away, and the evil abode ſtill.

23 So the times paſſed away, and the years were brought to an end: then didſt thou raiſe thee up a ſervant, called David:

24 Whom thou commandedſt to build a city unto thy name, and to offer incenſe and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forſook thee.

26 And in all things did even as Adam and all his generations had done: for they alſo had a wicked heart.

27 And ſo thou gaveſt thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they ſhould therefore have the dominion over Sion?

29 For when I came thither, and had ſeen impieties without number, then my ſoul ſaw many evil-doers in this thirtieth year, ſo that my heart failed me.

30 For I have ſeen how thou ſuffereſt them ſinning, and haſt ſpared wicked-doers: and haſt deſtroyed thy people, and haſt preſerved thine enemies, and haſt not ſignified it.

31 I do not remember how this way may be left, Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beſides Iſrael? or what generation hath ſo believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I ſee that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedneſs now in the balance, and theirs alſo that dwell in the world; and ſo ſhall thy name no where be found but in Iſrael.

35 Or when was it, that they which dwell upon the earth have not ſinned in thy ſight? or what people hath ſo kept thy commandments?

36 Thou ſhall find that Iſrael by name hath kept thy precepts; but not the heathen.

Commentary and Notes on Chapter III.

1 *In the thirtieth year after the ruin of the city, I was in Babylon, and lay troubled upon my bed.*] In this chapter Eſdras relates the troubles of his ſpirit at beholding the afflictions of his people; on which he offers up his prayers to the Almighty, acknowledging he gave mankind a being by Adam, who tranſgreſſed the divine command. He then proceeds to recite the unbounded mercies of the God of Jacob, in ſaving Noah from the waters of the flood, whereby the generations of ſinners were deſtroyed from the face of the whole earth. And though the deſcendants of Noah were afterwards wicked and rebellious, yet it pleaſed the Almighty to chuſe Abraham, and to make with him an everlaſting covenant, with a promiſe to protect and defend his ſeed. He next recites the deliverance from the Egyptian bondage, and the great mercy of God in calling David to build a city unto his glorious Name, where oblations and ſacrifices might be offered; but the inhabitants, like Adam, having hearts filled with wickedneſs, were deprived of their city and temple by their enemies.

28 *Are their deeds then any better that inhabit Babylon,* &c.] Eſdras, having in the foregoing verſes related the goodneſs and mercy of the Almighty, in pardoning the many tranſgreſſions of the houſe of Jacob, here too raſhly complains that the heathens who held the ſeed of Abraham in ſubjection, were more prone to wickedneſs than even the people of Iſrael themſelves.

CHAP. IV.

1 *The angel declareth the ignorance of Eſdras in God's judgments.* 13 *and adviſeth him not to meddle with things above his reach.*

AND the angel that was ſent unto me, whoſe name was Uriel, gave me an anſwer,

2 And ſaid, Thy heart hath gone too far in this world, and thinkeſt thou to comprehend the way of the moſt High?

3 Then ſaid I, Yea, my lord: and he anſwered me, and ſaid, I am ſent to ſhew thee three ways, and to ſet forth three ſimilitudes before thee:

4 Whereof if thou canſt declare me one, I will ſhew thee alſo the way that thou deſireſt to ſee, and I ſhall ſhew thee from whence the wicked heart cometh.

5 And I ſaid, Tell on, my lord. Then ſaid he unto me, Go thy way, weigh me the weight of the fire, or meaſure me the blaſt of the wind, or call me again the day that is paſt.

6 Then anſwered I, and ſaid, What man is able to do that, that thou ſhouldſt aſk ſuch things of me?

7 And he ſaid unto me, If I ſhould aſk thee how great dwellings are in the midſt of the ſea, or how many ſprings are in the beginning of the deep, or how many ſprings are above the firmament, or which are the outgoings of paradiſe:

8 Peradventure thou wouldeſt ſay unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheleſs, now have I aſked thee but only of the fire, and wind, and of the day where through thou haſt paſſed, and of things from which thou canſt not be ſeparated, and yet canſt thou give me no anſwer of them.

10 He ſaid moreover unto me, Thine own things, and ſuch as are grown up with thee, canſt thou not know;

11 How ſhould thy veſſel then be able to comprehend the way of the Higheſt, and the world being now outwardly corrupted, to underſtand the corruption that is evident in my ſight?

12 Then ſaid I unto him, It were better that we were not at all, than that we ſhould live ſtill in wickedneſs, and to ſuffer, and not to know wherefore.

13 He anſwered me, and ſaid, I went into a foreſt into a plain, and the trees took counſel,

14 And ſaid, Come, let us go and make war againſt the ſea, that it may depart away before us, and that we may make us more woods.

15 The floods of the ſea alſo in like manner took counſel, and ſaid, Come, let us go up and ſubdue the woods of the plain, that there alſo we may make us another country.

16 The thought of the wood was in vain, for the fire came and conſumed it.

17 The thought of the floods of the ſea came likewiſe to nought, for the land ſtood up and ſtopped them.

18 If thou wert judge now betwixt theſe two, whom wouldſt thou begin to juſtify? or whom wouldſt thou condemn?

19 I anſwered and ſaid, Verily it is a fooliſh thought that they have both deviſed; for the ground is given unto the wood, and the ſea alſo hath his place to bear his floods.

20 Then anſwered he me, and ſaid, Thou haſt given a right judgment, but why judgeſt thou not thyſelf alſo?

21 For like as the ground is given unto the wood, and the ſea to his floods: even ſo they that dwell upon the earth may underſtand nothing, but that which is upon the earth: and he that dwelleth upon the heavens, may only underſtand the things that are above the height of the heavens.

22 Then anſwered I, and ſaid, I beſeech thee, O Lord, let me have underſtanding.

23 For it was not my mind to be curious of the high things, but of ſuch as paſs by us daily, namely, wherefore Iſrael is given up as a reproach to the heathen, and for what cauſe the people whom thou haſt loved, is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect.

24 And we paſs away out of the world as graſhoppers, and our life is aſtoniſhment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name, whereby we are called? of theſe things have I aſked.

26 Then anſwered he me, and ſaid, The more thou ſearcheſt, the more thou ſhalt marvel, for the world haſteth faſt to paſs away,

27 And cannot comprehend the things that are promiſed to the righteous in time to come: for this world is full of unrighteouſneſs and infirmities.

28 But as concerning the things whereof thou aſkeſt me, I will tell thee; for the evil is ſown, but the deſtruction thereof is not yet come.

29 If therefore that which is ſown be not turned upſide down, and if the place where the evil is ſown paſs not away, then cannot it come that is ſown with good.

30 For the grain of evil ſeed hath been ſown in the heart of Adam from the beginning, and how much ungodlineſs hath it brought up unto this time? and how much ſhall it yet bring forth until the time of threſhing come?

31 Ponder now by thyſelf how great fruit of wickedneſs the grain of evil ſeed hath brought forth.

32 And when the ears ſhall be cut down which are without number, how great a floor ſhall they fill?

33 Then I anſwered and ſaid, How, and when ſhall theſe things come to paſs? wherefore are our years few and evil?

34 And he anſwered me, ſaying, Do not thou haſten above the moſt Higheſt: for thy haſte is in vain to be above him, for thou haſt much exceeded.

35 Did

Commentary and Notes on Chapter IV.

1 *And the angel that was ſent unto me,* &c.] The prophet having ſpoken too haſtily, the angel was ordered to give him an anſwer. This he accordingly does, and reproves him for endeavouring to comprehend divine myſteries, which was above the reach of human underſtanding; but Eſdras being naturally curious, ventures to aſk divers queſtions of the angel, and receives ſatiſfactory anſwers to them. So great, ſo extenſive is the divine indulgence to frail, weak, and mortal man!

35 Did not the ſouls alſo of the righteous aſk queſtion of theſe things in their chambers, ſaying, How long ſhall I hope on this faſhion? when cometh the fruit of the floor of our reward?

36 And unto theſe things Uriel the archangel gave them anſwer, and ſaid, Even when the number of ſeeds is filled in you: for he hath weighed the world in the balance.

37 By meaſure hath he meaſured the times; and by number hath he numbered the times; and he doth not move nor ſtir them, until the ſaid meaſure be fulfilled.

38 Then anſwered I, and ſaid, O Lord that beareſt rule, even we all are full of impiety.

39 And for our ſakes peradventure it is that the floors of the righteous are not filled, becauſe of the ſins of them that dwell upon the earth.

40 So he anſwered me, and ſaid, Go thy way to a woman with child, and aſk of her, when ſhe hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then ſaid I, No, Lord, that can ſhe not. And he ſaid unto me, In the grave, the chambers of ſouls are like the womb of a woman:

42 For like as a woman that travaileth, maketh haſte to eſcape the neceſſity of the travail: even ſo do theſe places haſte to deliver thoſe things that are committed unto them.

43 From the beginning look what thou deſireſt to ſee, it ſhall be ſhewed thee.

44 Then anſwered I, and ſaid, if I have found favour in thy ſight; and if it be poſſible, and if I be meet therefore,

45 Shew me then, whether there be more to come than is paſt, or more paſt than is to come.

46 What is paſt I know, but what is for to come I know not.

47 And he ſaid unto me, Stand up upon the right ſide, and I ſhall expound the ſimilitude unto thee.

48 So I ſtood and ſaw, and behold, an hot burning oven paſſed by before me: and it happened, that when the flame was gone by, I looked, and behold, the ſmoke remained ſtill.

49 After this, there paſſed by before me a watery cloud, and ſent down much rain with a ſtorm, and when the ſtormy rain was paſſed, the drops remained ſtill.

50 Then ſaid he unto me, Conſider with thyſelf; as the rain is more than the drops, and as the fire is greater than the ſmoke: but the drops and the ſmoke remain behind: ſo the quantity which is paſt did more exceed.

51 Then I prayed, and ſaid, May I live, thinkeſt thou, until that time? or what ſhall happen in thoſe days?

52 He anſwered me, and ſaid, As for the tokens whereof thou aſkeſt me, I may tell thee of them in part: but as touching thy life, I am not ſent to ſhew thee, for I do not know it.

CHAP. V.

1 The ſigns of the times to come: 23 He aſketh why God, chooſing but one people, did caſt them off.

NEVERTHELESS, as concerning the tokens, behold, the days ſhall come, that they which dwell upon earth ſhall be taken in a great number, and the way of truth ſhall be hidden, and the land ſhall be barren of faith.

2 But iniquity ſhall be increaſed above that which now thou ſeeſt, or that thou haſt heard long ago.

3 And the land that thou ſeeſt now to have root, ſhalt thou ſee waſted ſuddenly.

4 But if the moſt High grant thee to live, thou ſhalt ſee after the third trumpet, that the ſun ſhall ſuddenly ſhine again in the night, and the moon thrice in the day.

5 And blood ſhall drop out of wood, and the ſtone ſhall give his voice, and the people ſhall be troubled.

6 And even he ſhall rule, whom they look not for that dwell upon the earth, and the fowls ſhall take their flight away together.

7 And the Sodomitiſh ſea ſhall caſt out fiſh, and make a noiſe in the night, which many have not known: but they ſhall all hear the voice thereof.

8 There ſhall be a confuſion alſo in many places, and the fire ſhall be oft ſent out again, and the wild beaſts ſhall change their places, and menſtruous women ſhall bring forth monſters.

9 And ſalt waters ſhall be found in the ſweet; and all friends ſhall deſtroy one another; then ſhall wit hide itſelf, and underſtanding withdraw itſelf into his ſecret chamber,

10 And ſhall be ſought of many, and yet not be found: then ſhall unrighteouſneſs and incontinency be multiplied upon earth.

11 One land alſo ſhall aſk another, and ſay, Is righteouſneſs that maketh a man righteous gone through thee? And it ſhall ſay, No.

12 At the ſame time ſhall men hope, but nothing obtain: they ſhall labour, but their ways ſhall not proſper.

13 To ſhew thee ſuch tokens I have leave; and if thou wilt pray again, and weep as now, and faſt ſeven days, thou ſhalt hear yet greater things.

14 Then I awaked, and an extreme fearfulneſs went through all my body, and my mind was troubled, ſo that it fainted.

15 So the angel that was come to talk with me, held me, comforted me, and ſet me upon my feet.

16 And in the ſecond night it came to paſs, that Salathiel the captain of the people came unto me, ſaying, Where haſt thou been, and why is thy countenance ſo heavy?

17 Knoweſt thou not that Iſrael is committed unto thee, in the land of their captivity?

18 Up then, and eat bread, and forſake us not, as the ſhepherd that leaveth his flock in the hands of cruel wolves.

19 Then

Commentary and Notes on Chapter V.

1 *Nevertheleſs, as concerning the tokens,* &c.] Juſtice and truth being wholly baniſhed from the land, God gives tokens of his vengeance to come. This the prophet ſaw in a viſion, and was exceedingly terrified, but is ſupported and comforted by an angel. And hence we ſhould learn under all kinds of tribulation whatever, to truſt ſolely on the mercy and goodneſs of the Almighty, and repoſe ourſelves under the ſhadow of his wings. Then may we ſmile at deſtruction when it cometh, and behold without terror the ravages of the wide waſting *peſtilence that walketh in darkneſs, and the* devaſtations *of the ſword that deſtroyeth at noon-day.*

15 *So the angel that was come to talk with me, held me, comforted me,* &c.] The captain of the people, obſerving Eſdras to be very penſive and melancholy, aſked him the reaſon, and deſired him to put on a chearful countenance; but he refuſed to hearken to his advice, continuing to mourn and faſt for the calamities that were coming on his people.

19 Then ſaid I unto him, Go thy ways from me, and come not nigh me. And he heard what I ſaid, and went from me.

20 And ſo I faſted ſeven days mourning and weeping, like as Uriel the angel commanded me.

21 And after ſeven days ſo it was, that the thoughts of my heart were very grievous unto me again.

22 And my ſoul recovered the ſpirit of underſtanding, and I began to talk with the moſt High again.

23 And ſaid, O Lord, thou beareſt rule of every wood of the earth, and of all the trees thereof, thou haſt choſen thee one only vine:

24 And of all lands of the whole world, thou haſt choſen thee one pit, and of all the flowers thereof, one lily:

25 And of all the depths of the ſea, thou haſt filled thee one river: and of all builded cities, thou haſt hallowed Sion unto thyſelf:

26 And of all the fowls that are created, thou haſt named thee one dove: and of all the cattle that are made, thou haſt provided thee one ſheep:

27 And among all the multitudes of people, thou haſt gotten thee one people: and unto this people whom thou lovedſt, thou gaveſt a law that is approved of all.

28 And now, O Lord, why haſt thou given this one people over unto many? and upon the one root haſt thou prepared others, and why haſt thou ſcattered thy only one people among many?

29 And they which did gainſay thy promiſes, and believed not thy covenants, have troden them down.

30 If thou didſt ſo much hate thy people, yet ſhouldeſt thou puniſh them with thine own hands.

31 Now when I had ſpoken theſe words, the angel that came to me the night afore, was ſent unto me,

32 And ſaid unto me, Hear me, and I will inſtruct thee; hearken to the thing that I ſay, and I ſhall tell thee more.

33 And I ſaid, Speak on, my Lord: then ſaid he unto me, Thou art ſore troubled in mind for Iſrael's ſake: loveſt thou that people better than he that made them?

34 And I ſaid, No, Lord, but of very grief have I ſpoken: for my reins pain me every hour, while I labour to comprehend the way of the moſt High, and to ſeek out part of his judgment.

35 And he ſaid unto me, Thou canſt not: and I ſaid, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have ſeen the travail of Jacob, and the weariſome toil of the ſtock of Iſrael?

36 And he ſaid unto me, Number me the things that are not yet come, gather me together the drops that are ſcattered abroad, make me the flowers green again that are withered.

37 Open me the places that are cloſed, and bring me forth the winds that in them are ſhut up, ſhew me the images of a voice, and then I will declare to thee the thing that thou laboureſt to know.

38 And I ſaid, O Lord, that beareſt rule, who may know theſe things, but he that hath not his dwelling with men?

39 As for me, I am unwiſe: how may I then ſpeak of theſe things whereof thou aſkeſt me?

40 Then ſaid he unto me, Like as thou canſt do none of theſe things that I have ſpoken of, even ſo canſt thou not find out my judgment, or in the end the love that I have promiſed unto my people.

41 And I ſaid, Behold, O Lord, yet art thou nigh unto them that be reſerved till the end: and what ſhall they do that have been before me, or we (that be now) or they that ſhall come after us?

42 And he ſaid unto me, I will liken my judgment unto a ring: like as there is no ſlackneſs of the laſt, even ſo there is no ſwiftneſs of the firſt.

43 So I anſwered and ſaid, Couldeſt thou not make thoſe that have been made, and be now, and that are for to come, at once; that thou mighteſt ſhew thy judgment the ſooner.

44 Then anſwered he me, and ſaid, The creature may not haſt above the maker, neither may the world hold them at once that ſhall be created therein.

45 And I ſaid, As thou hath ſaid unto thy ſervant, that thou which giveſt life to all, haſt given life at once to the creature that thou haſt created, and the creature bare it: even ſo it might now alſo bear them that now be preſent at once.

46 And he ſaid unto me, Aſk the womb of a woman, and ſay unto her, If thou bringeſt forth children, why doſt thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I ſaid, She cannot: but muſt do it by diſtance of time.

48 Then ſaid he unto me, Even ſo have I given the womb of the earth to thoſe that be ſown in it, in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even ſo have I diſpoſed the world which I created.

50 And I aſked and ſaid, Seeing thou haſt now given me the way, I will *proceed* to ſpeak before thee: for our mother, of whom thou haſt told me that ſhe is young, draweth now nigh unto age.

51 He anſwered me, and ſaid, Aſk a woman that beareth children, and ſhe ſhall tell thee.

52 Say unto her, Wherefore are not they whom thou haſt now brought forth like thoſe that were before, but leſs of ſtature?

53 And ſhe ſhall anſwer thee, They that be born in the ſtrength of youth are of one faſhion, and they that are born in the time of age (when the womb faileth) are otherwiſe.

54 Conſider thou therefore alſo, how that ye are leſs of ſtature than thoſe that were before you.

55 And ſo are they that come after you, leſs than ye, as the creatures which now begin to be old, and have paſſed over the ſtrength of youth.

56 Then ſaid I, Lord, I beſeech thee, If I have found favour in thy ſight, ſhew thy ſervant by whom thou viſiteſt thy creature.

CHAP.

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20 *And ſo I faſted ſeven days,* &c.] Eſdras continued his faſt ſeven days, mourning and weeping, lamenting and bewailing the unhappy lot of the ſtock of Jacob; at the end of which term his underſtanding returned, and he aſked why Jehovah, who had choſen the ſeed of Abraham for his own people, ſhould utterly reject them, and make them a ſcorn to the heathen? This being an improper queſtion, he is reproved by the angel, and informed, that the myſteries and judgments of the Almighty are far above the comprehenſion of ſinful mortals.

54 Conſider thou therefore alſo, how that ye are leſs of ſtature than thoſe that were before you.

55 And ſo are they that come after you, leſs than ye, as the creatures which now begin to be old, and have paſſed over the ſtrength of youth.

56 Then ſaid I, Lord, I beſeech thee, If I have found favour in thy ſight, ſhew thy ſervant by whom thou viſiteſt thy creature.

CHAP. VI.

1 *God's purpoſe is eternal.* 8 *The next world ſhall follow this immediately.* 13 *What ſhall fall out at the laſt.*

AND he ſaid unto me, In the beginning, when the earth was made, before the borders of the world ſtood, or ever the winds blew.

2 Before it thundered and lightened, or ever the foundations of paradiſe were laid,

3 Before the fair flowers were ſeen, or ever the moveable powers were eſtabliſhed, before the innumerable multitude of angels were gathered together.

4 Or ever the heights of the air were lifted up, before the meaſures of the firmament were named, or ever the chimnies in Sion were hot,

5 And ere the preſent years were ſought out, and or ever the inventions of them that now ſin, were turned, before they were ſealed that have thered faith for a treaſure:

6 Then did I conſider theſe things, and they all were made through me alone, and through none other: by me alſo they ſhall be ended, and by none other.

7 Then anſwered I, and ſaid, What ſhall be the parting aſunder of the times? or when ſhall be the end of the firſt, and the beginning of it that followeth?

8 And he ſaid unto me, From Abraham unto Iſaac, when Jacob and Eſau were born of him, Jacob's hand held firſt the heel of Eſau.

9 For Eſau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand; other queſtion, Eſdras, aſk thou not.

11 ¶ I anſwered then, and ſaid, O Lord, that beareſt rule, if I have found favour in thy ſight,

12 I beſeech thee, ſhew thy ſervant the end of thy tokens, whereof thou ſhewedſt me part the laſt night.

13 So he anſwered, and ſaid unto me, Stand up upon thy feet, and hear a mighty ſounding voice.

14 And it ſhall be as it were a great motion, but the place where thou ſtandeſt ſhall not be moved.

15 And therefore when it ſpeaketh, be not afraid; for the word is of the end, and the foundation of the earth is underſtood.

16 And why! becauſe the ſpeech of theſe things trembleth, and is moved: for it knoweth that the end of theſe things muſt be changed.

17 And it happened, that when I had heard it, I ſtood up upon my feet, and hearkened, and behold, there was a voice that ſpake, and the ſound of it was like the ſound of many waters.

18 And it ſaid, Behold, the days come, that I will begin to draw nigh, and to viſit them that dwell upon the earth,

19 And will begin to make inquiſition of them, what they be that have hurt unjuſtly with their unrighteouſneſs, and when the affliction of Sion ſhall be fulfilled.

20 And when the world that ſhall begin to vaniſh away, ſhall be finiſhed, then will I ſhew theſe tokens: the books ſhall be opened before the firmament, and they ſhall ſee all together.

21 And the children of a year old ſhall ſpeak with their voices, the women with child ſhall bring forth untimely children, of three or four months old, and they ſhall live and be raiſed up.

22 And ſuddenly ſhall the ſown places appear unſown, the full ſtore-houſes ſhall ſuddenly be found empty.

23 And the trumpet ſhall give a ſound, which when every man heareth, they ſhall be ſuddenly afraid.

24 At that time ſhall friends fight one againſt another like enemies, and the earth ſhall ſtand in fear with thoſe that dwell therein, the ſprings of the fountains ſhall ſtand ſtill, and in three hours they ſhall not run.

25 Whoſoever remaineth from all theſe that I have told thee, ſhall eſcape, and ſee my ſalvation, and the end of your world.

26 And the men that are received ſhall ſee it, who have not taſted death from their birth: and the heart of the inhabitants ſhall be changed, and turned into another meaning.

27 For evil ſhall be put out, and deceit ſhall be quenched.

28 As for faith, it ſhall flouriſh, corruption ſhall be overcome, and the truth which hath been ſo long without fruit, ſhall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I ſtood.

30 And theſe words ſaid he unto me, I am come to ſhew thee the time of the night to come.

31 If thou wilt pray yet more, and faſt ſeven days again, I ſhall tell thee greater things by day than I have heard.

32 For thy voice is heard before the moſt High; for the Mighty hath ſeen thy righteous dealing, he hath ſeen alſo thy chaſtity, which thou haſt had ever ſince thy youth.

33 And therefore hath he ſent me to ſhew thee all theſe things, and to ſay unto thee, Be of good comfort, and fear not.

34 And haſten not with the times that are paſt, to think vain things, that thou mayeſt not haſten from the latter times.

35 And it came to paſs after this, that I wept again, and faſted ſeven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to ſpeak before the moſt High.

37 For my ſpirit was greatly ſet on fire, and my ſoul was in diſtreſs.

38 And

Commentary and Notes on Chapter VI.

1 *And he ſaid unto me, In the beginning,* &c.] Eſdras is here taught that the purpoſes of the Almighty are eternal, without limits or without end. They ſubſiſted before the world was called from its primitive chaos, when night had ſpread her ſable mantle over the pathleſs void, and confuſion had erected her throne on the jarring particles of the univerſe.

18 *Behold, the days come,* &c.] The prophet is here informed, that the next world, the new heaven, and the new earth, ſhall ſucceed this immediately, and what aſtoniſhing things ſhall happen, when this world ſhall be diſſolved, and time ſhall give place to eternity.

38 And I ſaid, O Lord, thou ſpeakeſt from the beginning of the creation, even the firſt day, and ſaidſt thus, Let heaven and earth be made, and thy word was a perfect work.

39 And then was the ſpirit, and darkneſſes and ſilence were on every ſide; the ſound of man's voice was not yet formed.

40 Then commandedſt thou a fair light to come forth of thy treaſures, that thy work might appear.

41 Upon the ſecond day thou madeſt the ſpirit of the firmament, and commandedſt it to part aſunder, and to make a diviſion betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didſt command that the waters ſhould be gathered in the ſeventh part of the earth; ſix parts haſt thou dried up, and kept them, to the intent that of theſe, ſome being planted of God and tilled, might ſerve thee.

43 For as ſoon as thy word went forth, the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleaſures for the taſte, and flowers of unchangeable colour, and odours of wonderful ſmell: and this was done the third day.

45 Upon the fourth day thou commandedſt that the ſun ſhould ſhine, and the moon give her light, and the ſtars ſhould be in order:

46 And gaveſt them a charge to do ſervice unto man, that was to be made.

47 Upon the fifth day thou ſaidſt unto the ſeventh part, were the waters were gathered, that it ſhould bring forth living creatures, fowls and fiſhes: and ſo it came to paſs.

48 For the dumb water, and without life, brought forth living things at the commandment of God, that all people might praiſe thy wondrous works.

49 Then didſt thou ordain two living creatures, the one thou calledſt Enoch, and the other Leviathan;

50 And didſt ſeparate the one from the other: for the ſeventh part (namely, where the water was gathered together) might not hold them both.

51 Unto Enoch thou gaveſt one part, which was dried up the third day, that he ſhould dwell in the ſame part wherein are a thouſand hills.

52 But unto Leviathan thou gaveſt the ſeventh part, namely, the moiſt, and haſt kept him to be devoured of whom thou wilt, and when.

53 Upon the ſixth day thou gaveſt commandment unto the earth, that before thee it ſhould bring forth beaſts, cattle and creeping things:

54 And after theſe, Adam alſo whom thou madeſt lord of all thy creatures: of him come we all, and the people alſo whom thou haſt choſen.

55 All this have I ſpoken before thee, O Lord. becauſe thou madeſt the world for our ſakes.

56 As for the other people which alſo come of Adam, thou haſt ſaid that they are nothing, but be like unto ſpittle, and haſt likened the abundance of them unto a drop that falleth from a veſſel.

57 And now, O Lord, behold, theſe heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people (whom thou haſt called thy firſt-born, thy only begotten, and thy fervent lover) are given into their hands.

59 If the world now be made for our ſakes, why do we not poſſeſs an inheritance with the world? how long ſhall this endure?

CHAP. VII.

4 *The way is narrow:* 12 *When it was made narrow.* 28 *All ſhall die and riſe again,* 33 *Chriſt ſhall ſit in judgment.*

AND when I had made an end of ſpeaking theſe words, there was ſent unto me the angel which had been ſent unto me the nights afore.

2 And he ſaid unto me, Up, Eſdras, and hear the words that I am come to tell thee.

3 And I ſaid, Speak on, my God. Then ſaid he unto me, The ſea is ſet in a wide place, that it might be deep and great.

4 But put the caſe the entrance were narrow, and like a river,

5 Who then could go into the ſea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is alſo another thing. A city is builded and ſet upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and ſet in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, *ſo ſmall* that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never ſhall paſs the danger ſet before it, how ſhall he receive this inheritance?

10 And I ſaid, It is ſo, Lord. Then ſaid he unto me, Even ſo alſo is Iſrael's portion.

11 Becauſe for their ſakes I made the world: and when Adam tranſgreſſed my ſtatutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of ſorrow and travail: they are but few and evil, full of perils, and very painful.

13 For the entrances of the elder world were wide and ſure, and brought immortal fruit.

14 If then they that live, labour not to enter theſe ſtrait and vain things, they can never receive thoſe that are laid up for them.

15 Now therefore why diſquieteſt thou thyſelf, ſeeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why haſt thou not conſidered in thy mind this thing that is to come, rather than that which is preſent?

17 Then

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38 *O Lord thou ſpeakeſt from the beginning of the creation,* &c.] The prophet here recounts the ſeven days work of the creation, and complains in the moſt pathetic terms, that neither himſelf nor the reſt of the ſmall remnant of the ſeed of Jacob have any comfort, becauſe of the exultation of their enemies, who had laid the courts of Sion waſte, trodden down Jeruſalem, and carried her ſons and daughters into captivity.

Commentary and Notes on Chapter VII.

3 *The ſea is ſet in a wide place,* &c.] The prophet is informed under the ſimilitude of a narrow paſſage into the ſea, and the ſtrait entrance into a city. the portion of Iſrael, and why the entrances into this world are narrow and travail, and the days of man are few and evil, full of ſorrow and travail. and his whole life one continued ſcene of pain, of peril, of ſighs, and lamentations.

17 Then anſwered I, and ſaid, O Lord, that beareſt rule, thou haſt ordained in thy law, that the righteous ſhould inherit theſe things, but that the ungodly ſhould periſh.

18 Nevertheleſs, the righteous ſhall ſuffer ſtrait things, and hope for wide: for they that have done wickedly, have ſuffered the ſtrait things, and yet ſhall not ſee the wide.

19 And he ſaid unto me, There is no judge above God, and none that hath underſtanding above the Higheſt.

20 For there be many that periſh in this life, becauſe they deſpiſe the law of God, that is ſet before them.

21 For God hath given ſtrait commandment to ſuch as came, what they ſhould do to live, even as they came, and what they ſhould obſerve to avoid puniſhment.

22 Nevertheleſs they were not obedient unto him; but ſpake againſt him, and imagined vain things,

23 And deceived themſelves by their wicked deeds, and ſaid of the moſt High, that he is not, and knew not his ways:

24 But his law have they deſpiſed, and denied his covenant; in his ſtatutes have they not been faithful, and have not performed his works.

25 And therefore, Eſdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time ſhall come, that theſe tokens which I have told thee ſhall come to paſs, and the bride ſhall appear, and ſhe coming forth, ſhall be ſeen, that now is withdrawn from the earth.

27 And whoſoever is delivered from the foreſaid evils, ſhall ſee my wonders.

28 For my ſon Jeſus ſhall be revealed with thoſe that be with him, and they that remain ſhall rejoice within four hundred years.

29 After theſe years ſhall my Son Chriſt die, and all men that have life.

30 And the world ſhall be turned into the old, ſilence ſeven days, like as in the former judgments: ſo that no man ſhall remain.

31 And after ſeven days, the world that yet awaketh not, ſhall be raiſed up, and that ſhall die that is corrupt.

32 And the earth ſhall reſtore thoſe that are aſleep in her, and ſo ſhall the duſt thoſe that dwell in ſilence, and the ſecret places ſhall deliver thoſe ſouls that were committed unto them.

33 And the moſt High ſhall appear upon the ſeat of judgment, and miſery ſhall paſs away, and the long-ſuffering ſhall have an end.

34 But judgment only ſhall remain, truth ſhall ſtand, and faith ſhall wax ſtrong:

35 And the work ſhall follow, and the reward ſhall be ſhewed, and the good deed ſhall be of force, and the wicked deeds ſhall bear no rule.

36 Then ſaid I, Abraham prayed firſt for the Sodomites, and Moſes for the fathers that ſinned in the wilderneſs:

37 And Jeſus after him for Iſrael in the time of Achan:

38 And Samuel and David for the deſtruction, and Solomon for them that ſhould come to the ſanctuary:

39 And Helias for thoſe that received rain, and for the dead, that he might live:

40 And Ezechias for the people in the time of Sennacherib: and many for many.

41 Even ſo now, ſeeing corruption is grown up, and wickedneſs increaſed, and the righteous have prayed for the ungodly: wherefore ſhall it not be ſo now alſo?

42 He anſwered me and ſaid, This preſent life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom ſhall be the end of this time, and the beginning of the immortality for to come, wherein corruption is paſt.

44 Intemperance is at an end, infidelity is cut off, righteouſneſs is grown, and truth is ſprung up.

45 Then ſhall no man be able to ſave him that is deſtroyed, nor to oppreſs him that hath gotten the victory.

46 I anſwered then, and ſaid, This is my firſt and laſt ſaying, that it had been better not to have given the earth unto Adam: or elſe, when it was given him, to have reſtrained him from ſinning.

47 For what profit is it for men, now in this preſent time, to live in heavineſs, and after death to look for puniſhment?

48 O thou Adam, what haſt thou done? for though it was thou that ſinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promiſed us an immortal time, whereas we have done the works that bring death?

50 And that there is promiſed us an everlaſting hope, whereas ourſelves being moſt wicked are made vain?

51 And that there are laid up for us dwellings of health and ſafety, whereas we have lived wickedly?

52 And that the glory of the moſt High is kept to defend them which have led a wary life, whereas we have walked in the moſt wicked ways of all?

53 And that there ſhould be ſhewed a paradiſe, whoſe fruit endureth for ever, wherein is ſecurity and medicine, ſince we ſhall not enter into it;

54 (For we have walked in unpleaſant places)

55 And that the faces of them which have uſed abſtinence ſhall ſhine above the ſtars, whereas our faces ſhall be blacker than darkneſs?

56 For while we lived and committed iniquity, we conſidered not that we ſhould begin to ſuffer for it after death.

57 Then anſwered he me, and ſaid, This is the condition of the battle, which man that is born upon the earth ſhall fight.

58 That if he be overcome, he ſhall ſuffer as thou haſt ſaid: but if he get the victory, he ſhall receive the thing that I ſay.

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48 *O thou Adam, what haſt thou done?* &c.] Eſdras laments the ſtate of man and his fall, and ſays, It had been better for him if he had never been created. But the angel ſhews him that it is in a man's own power to be happy, by following the precepts, and obeying the commands of the Moſt High; whereas thoſe that deſpiſe his offers of mercy, and follow the wide path that leadeth to deſtruction, will ſurely reap the fruits of their doings, and plunge themſelves into the bottomleſs pit of perdition; for though the moſt High delighteth in mercy, and his loving kindneſs extendeth over all his works, yet he will at laſt riſe to vengeance, and make the wicked feel the weighty ſtroke of offended juſtice.

59 For this is the life whereof Moſes ſpake unto the people while he lived, ſaying, Chooſe thee life that thou mayeſt live.

60 Nevertheleſs, they believed not him, nor yet the prophets after him, no, nor me which have ſpoken unto them.

61 That there ſhould not be ſuch heavineſs in their deſtruction, as ſhall be joy over them that are perſuaded to ſalvation.

62 I anſwered then, and ſaid, I know, Lord, that the moſt High, is called merciful, in that he hath mercy upon them which are not yet come into the world.

63 And upon thoſe alſo that turn to his law;

64 And that he is patient, and long ſuffereth thoſe that have ſinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are preſent, and that are paſt, and alſo to them which are to come.

67 For if he ſhall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not ſo of his goodneſs, that they which have committed iniquities might be eaſed of them; the ten thouſandth part of men ſhould not remain living.

69 And being judge, if he ſhould not forgive them that are cured with his word, and put out the multitude of contentions.

70 There ſhould be very few left peradventure in an innumerable multitude.

CHAP. VIII.

1 *Many created, but few ſaved:* 6 *He aſketh why God deſtroyeth his own work*; 26 *and prayeth God to look upon the people.*

AND he anſwered me, ſaying, The moſt High hath made this world for many, but the world to come for few.

2 I will tell thee a ſimilitude, Eſdras; as when thou aſkeſt the earth, it ſhall ſay unto thee, that it giveth much mould whereof earthen veſſels are made, but little duſt that gold cometh of: even ſo is the courſe of this preſent world.

3 There be many created, but few ſhall be ſaved.

4 So anſwered I, and ſaid, ſwallow then down, O my ſoul, underſtanding, and devour wiſdom.

5 For thou haſt agreed to give ear, and art willing to propheſy: for thou haſt no longer ſpace than only to live.

6 O Lord, if thou ſuffer not thy ſervant that we may pray before thee, and thou give us ſeed unto our heart, and culture to our underſtanding, that there may come fruit of it; how ſhall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanſhip of thine hands, like as thou haſt ſaid.

8 For when the body is faſhioned now in the mother's womb, and thou giveſt it members, thy creature is preſerved in fire and water, and nine months doth thy workmanſhip endure thy creature which is created in her.

9 But that which keepeth, and is kept, ſhall both be preſerved: and when the time cometh, the womb preſerved, delivereth up the things that grew in it.

10 For thou haſt commanded out of the parts of the body, that is to ſay, out of the breaſts, milk to be given, which is the fruit of the breaſts.

11 That the thing which is faſhioned may be nouriſhed for a time, till thou diſpoſeſt it to thy mercy.

12 Thou broughteſt it up with thy righteouſneſs, and nurturedſt it in thy law, and reformedſt it with thy judgment.

13 And thou ſhalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou ſhalt deſtroy him, which with ſo great labour was faſhioned, it is an eaſy thing to be ordained by thy commandment, that the thing which was made might be preſerved.

15 Now therefore, Lord, I will ſpeak (touching man in general, thou knoweſt beſt) but touching thy people for whoſe ſake I am ſorry;

16 And for thine inheritance, for whoſe cauſe I mourn; and for Iſrael, for whom I am heavy; and for Jacob, for whoſe ſake I am troubled:

17 Therefore will I begin to pray before thee, for myſelf and for them: for I ſee the falls of us that dwell in the land.

18 But I have heard the ſwiftneſs of the judge which is to come.

19 Therefore hear my voice, and underſtand my words, and I ſhall ſpeak before thee: this is the beginning of the words of Eſdras, before he was taken up: and I ſaid,

20 O Lord, thou that dwelleſt in everlaſtingneſs, which beholdeſt from above things in the heaven, and in the air,

21 Whoſe throne is ineſtimable, whoſe glory may not be comprehended, before whom the hoſts of angels ſtand with trembling,

22 (Whoſe ſervice is converſant in wind and fire) whoſe word is true, and ſayings conſtant, whoſe commandment is ſtrong, and ordinance fearful.

23 Whoſe look drieth up the depths, and indignation maketh the mountains to melt away, which the truth witneſſeth:

24 O hear the prayer of thy ſervant, and give ear to the petition of thy creature.

25 For while I live, I will ſpeak, and ſo long as I have underſtanding, I will anſwer.

26 O look not upon the ſins of thy people: but on them which ſerve thee in truth.

Commentary and Notes on Chapter VIII.

1 *The moſt High hath made this world for many,* &c.] The angel here informs Eſdras that there are many created, but few ſaved. The prophet is ſurpriſed at this, and aſks, with ſome earneſtneſs, why the Almighty, who ſo curiouſly faſhioned man in the womb, ſhould deſtroy the work of his own hand!

20 *O Lord thou that dwelleſt in everlaſtingneſs,* &c.] Eſdras prays for the Iſraelites, being ſenſible of approaching judgments, and begs the Almighty not to look upon the ſins of the people, but on them who ſerve him in ſincerity and truth. To which he is anſwered, that as all ſeed ſown by the huſbandman is not good, ſo likewiſe all the ſeed of the ſons of men is not righteous, and therefore cannot all be ſaved.

27 Regard not the wicked inventions of the heathen, but the deſire of thoſe that keep thy teſtimonies in afflictions.

28 Think not upon thoſe that have walked feignedly before thee: but remember them which, according to thy will, have known thy fear.

29 Let it not be thy will to deſtroy them which have lived like beaſts, but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worſe than beaſts: but love them that alway put their truſt in thy righteouſneſs and glory.

31 For we and our fathers do languiſh of ſuch diſeaſes: but becauſe of us ſinners thou ſhalt be called merciful.

32 For if thou haſt a deſire to have mercy upon us, thou ſhalt be called merciful, to us namely, that have no works of righteouſneſs.

33 For the juſt, which have many good works laid up with thee, ſhall out of their own deeds receive reward.

34 For what is man, that thou ſhouldeſt take diſpleaſure at him? or what is a corruptible generation, that thou ſhouldeſt be ſo bitter toward it?

35 For in truth, there is no man among them that be born, but he hath dealt wickedly, and among the faithful there is none which hath not done amiſs.

36 For in this, O Lord, thy righteouſneſs and thy goodneſs ſhall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then anſwered he me, and ſaid, Some things haſt thou ſpoken aright, and according unto thy words it ſhall be.

38 For indeed, I will not think on the diſpoſition of them which have ſinned before death, before judgment, before deſtruction.

39 But I will rejoice over the diſpoſition of the righteous, and I will remember alſo their pilgrimage, and the ſalvation, and the reward that they ſhall have.

40 Like as I have ſpoken now, ſo ſhall it come to paſs.

41 For as the huſbandman ſoweth much ſeed upon the ground, and planteth many trees, and yet the thing that is ſown good in his ſeaſon cometh not up, neither doth all that is planted take root: even ſo is it of them that are ſown in the world, they ſhall not all be ſaved.

42 I anſwered then, and ſaid, If I have found grace, let me ſpeak.

43 Like as the huſbandman's ſeed periſheth, if it come not up, and receive not thy rain in due ſeaſon, or if there come too much rain and corrupt it:

44 Even ſo periſheth man alſo which is formed with thy hands, and is called thine own image, becauſe thou art like unto him, for whoſe ſake thou haſt made all things, and likened him unto the huſbandman's ſeed.

45 Be not wroth with us, but ſpare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then anſwered he me, and ſaid, Things preſent are for the preſent, and things to come, for ſuch as be to come.

47 For thou comeſt far ſhort, that thou ſhouldeſt be able to love my creature more than I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this alſo thou art marvellous before the moſt High:

49 In that thou haſt humbled thyſelf, as it becometh thee, and haſt not judged thyſelf worthy to be much glorified among the righteous.

50 For many great miſeries ſhall be done to them that in the latter time ſhall dwell in the world, becauſe they have walked in great pride.

51 But underſtand thou for thyſelf, and ſeek out the glory for ſuch as be like thee.

52 For unto you is paradiſe opened, the tree of life is planted, the time to come is prepared, plenteouſneſs is made ready, a city is builded, and reſt is allowed, yea, perfect goodneſs and wiſdom.

53 The root of evil is ſealed up from you, weakneſs and the moth is hid from you, and corruption is fled into hell to be forgotten:

54 Sorrows are paſſed, and in the end is ſhewed the treaſure of immortality.

55 And therefore aſk thou no more queſtions concerning the multitude of them that periſh.

56 For when they had taken liberty, they deſpiſed the moſt High, thought ſcorn of his law, and forſook his ways.

57 Moreover, they have trodden down his righteous,

58 And ſaid in their heart, that there is no God; yea, and that knowing they muſt die.

59 For as the things aforeſaid ſhall receive you, ſo thirſt and pain are prepared for them: for it was not his will that men ſhould come to nought.

60 But they which be created, have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgment now at hand.

62 Theſe things have I not ſhewed unto all men, but unto thee, and a few like thee. Then anſwered I, and ſaid,

63 Behold, O Lord, now haſt thou ſhewed me the multitude of the wonders which thou wilt begin to do in the laſt times: but at what time, thou haſt not ſhewed me.

CHAP. IX.

7 *Who ſhall be ſaved, and who not.* 19 *All the world is now corrupted: He complaineth that thoſe periſh which keep God's law;* 38 *and ſeeth a woman lamenting in a field.*

HE anſwered me then, and ſaid, Meaſure thou the time diligently in itſelf: and when thou ſeeſt part of the ſigns paſt, which I have told thee before,

2 Then

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43 *Like as the huſbandman's ſeed periſheth,* &c.] Eſdras implores the God of Jacob to be merciful to his people, and ſpare the remnant of his inheritance.

46 *Things preſent are for the preſent,* &c.] The angel tells Eſdras, that becauſe he was of an humble heart, and lowly ſpirit, and worſhiped his God in ſincerity and truth, that the gates of Paradiſe would be open to him and all believers.

Commentary and Notes on Chapter IX.

1 *Meaſure thou the time,* &c.] The prophet is in this chapter informed who ſhould be ſaved, and the conditions on which they ſhall enter the regions of happineſs in the heavenly Canaan. He is alſo informed that the wicked, after they have paſſed the valley of the ſhadow of death, ſhall certainly be puniſhed.

2 Then ſhalt thou underſtand that it is the very ſame time wherein the Higheſt will begin to viſit the world which he made.

3 Therefore when there ſhall be ſeen earthquakes and uproars of the people in the world:

4 Then ſhalt thou well underſtand, that the moſt High ſpake of thoſe things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world, hath a beginning and an end, and the end is manifeſt:

6 Even ſo the times alſo of the Higheſt have plain beginnings in wonders and powerful works, and endings in effects and ſigns.

7 And every one that ſhall be ſaved, and ſhall be able to eſcape by his works, and by faith, whereby ye have believed,

8 Shall be preſerved from the ſaid perils, and ſhall ſee my ſalvation in my land, and within my borders: for I have ſanctified them for me from the beginning.

9 Then ſhall they be in pitiful caſe, which now have abuſed my ways: and they that have caſt them away deſpitefully, ſhall dwell in torments.

10 For ſuch as in their life have received benefits, and have not known me;

11 And they that have lothed my law, while they had yet liberty, and when as yet place of repentance was open unto them, underſtood not, but deſpiſed it;

12 The ſame muſt know it after death by pain.

13 And therefore be thou not curious how the ungodly ſhall be puniſhed, and when: but enquire how the righteous ſhall be ſaved, whoſe the world is, and for whom the world is created.

14 Then anſwered I, and ſaid,

15 I have ſaid before, and now do ſpeak, and will ſpeak it alſo hereafter; that there be many more of them which periſh, than of them which ſhall be ſaved:

16 Like as a wave is greater than a drop.

17 And he anſwered me, ſaying, Like as the field is, ſo is alſo the ſeed; as the flowers be, ſuch are the colours alſo; ſuch as the workmen is, ſuch alſo is the work; and as the huſbandman is himſelf, ſo is the huſbandry alſo; for it was the time of the world.

18 And now, when I prepared the world which was not yet made, even for them to dwell in that now live, no man ſpake againſt me.

19 For then every one obeyed, but now the manners of them which are created in this world that is made, are corrupted by a perpetual ſeed, and by a law which is unſearchable, rid themſelves.

20 So I conſidered the world, and behold, there was peril, becauſe of the devices that were come into it.

21 And I ſaw, and ſpared it greatly, and have kept me a grape of the cluſter, and a plant of a great people.

22 Let the multitude periſh then, which was born in vain, and let my grape be kept, and my plant: for with great labour have I made it perfect.

23 Neverthelеſs, if thou wilt ceaſe yet ſeven days more (but thou ſhalt not faſt in them,

24 But go into a field of flowers, where no houſe is builded, and eat only the flowers of the field; taſte no fleſh, drink no wine, but eat flowers only,)

25 And pray unto the higheſt continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me: and there I ſat among the flowers, and did eat of the herbs of the field, and the meat of the ſame ſatisfied me.

27 After ſeven days I ſat upon the graſs, and my heart was vexed within me like as before.

28 And I opened my mouth, and began to talk before the moſt high, and ſaid,

29 O Lord, thou that ſheweſt thyſelf unto us, thou waſt ſhewed unto our fathers in the wilderneſs, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou ſpakeſt, ſaying, Hear me, O Iſrael; and mark my words, thou ſeed of Jacob.

31 For behold, I ſow my law in you, and it ſhall bring fruit in you, and ye ſhall be honoured in it for ever.

32 But our fathers which received the law, kept it not, and obſerved not thy ordinances: and though the fruit of thy law did not periſh, neither could it, for it was thine;

33 Yet they that received it periſhed, becauſe they kept not the thing that was ſown in them.

34 And lo, it is a cuſtom, when the ground hath received ſeed, or the ſea a ſhip, or any veſſel meat or drink, that, that being periſhed wherein it was ſown, or caſt into;

35 That thing alſo which was ſown or caſt therein, or received, doth periſh, and remaineth not with us: but with us it hath not happened ſo.

36 For we that have received the law, periſh by ſin, and our heart alſo which received it.

37 Notwithſtanding, the law periſhed not, but remained in his force.

38 And when I ſpake theſe things in my heart, I looked back with mine eyes, and upon the right ſide I ſaw a woman, and behold, ſhe mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and ſhe had aſhes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And ſaid unto her, Wherefore weepeſt thou? why art thou ſo grieved in thy mind?

41 And ſhe ſaid unto me, Sir, let me alone, that I may bewail myſelf, and add unto my ſorrow, for I am ſore vexed in my mind, and brought very low.

42 And I ſaid unto her, What aileth thee? tell me.

43 She

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13 *And therefore be not curious to know,* &c.] Men are not to be too curious in enquiring into the ſecret acts of providence, as he who ſpake the world into exiſtence, has thought proper to conceal them from the ſons of men.

29 *For then every one obeyed,* &c.] Eſdras is here informed, that a general corruption has overſpread the world; but the Almighty in his infinite mercy will ſave a remnant.

33 *Yet they that received it periſhed,* &c.] The prophet now complains that ſome of the people who obeyed the divine inſtitutions, and kept the law, periſhed; and that all their righteouſneſs could not ſhield them from the ſhafts of deſtruction.

38 *And when I ſpake theſe things in my heart,* &c.] While the prophet was ſpeaking theſe things, he ſpied a woman mourning and weeping with a loud voice; he aſked her the reaſon of her lamentation, and received a proper anſwer.

43 She ſaid unto me, I thy ſervant have been barren, and had no child, though I had an huſband thirty years.

44 And thoſe thirty years I did nothing elſe day and night, and every hour, but make my prayer to the Higheſt.

45 After thirty years God heard me thine handmaid, looked upon my miſery, conſidered my trouble, and gave me a ſon: and I was very glad of him, ſo was my huſband alſo, and all my neighbours, and we gave great honour unto the Almighty.

46 And I nouriſhed him with great travail,

47 So when he grew up, and came to the time that he ſhould have a wife, I made a feaſt.

CHAP. X.

6 *He comforteth the woman in the field:* 27 *She vaniſheth a way, and a city appeareth in her place.* 40 *The angel declareth theſe viſions in the field.*

AND it ſo came to paſs, that when my ſon was entered into his wedding chamber, he fell down and died.

2 Then we all overthrew the lights, and all my neighbours roſe up to comfort me: ſo I took my reſt unto the ſecond day at night.

3 And it came to paſs, when they had all left off to comfort me, to the end I might be quiet: then roſe I up by night and fled, and came hither into this field, as thou ſeeſt.

4 And I do now purpoſe not to return into the city, but here to ſtay, and neither to eat nor drink, but continually to mourn and to faſt until I die.

5 Then left I the meditations wherein I was, and ſpake to her in anger, ſaying,

6 Thou fooliſh woman above all other, ſeeſt thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heavineſs, and much humbled, mourning very ſore?

8 And now ſeeing we all mourn, and are ſad, for we are all in heavineſs, art thou grieved for one ſon?

9 For aſk the earth, and ſhe ſhall tell thee, that it is ſhe which ought to mourn for the fall of ſo many that grow upon her.

10 For out of her came all at the firſt, and out of her ſhall all others come, and behold, they walk almoſt all into deſtruction, and a multitude of them is utterly rooted out.

11 Who then ſhould make more mourning than ſhe that hath loſt ſo great a multitude, and not thou which art ſorry but for one?

12 But if thou ſayeſt unto me, My lamentation is not like the earth's, becauſe I have loſt the fruit of my womb, which I brought forth with pains, and bare with ſorrows;

13 But the earth *not ſo*: for the multitude preſent in it, according to the courſe of the earth, is gone as it came:

14 Then ſay I unto thee, Like as thou haſt brought forth with labour: even ſo the earth alſo hath given her fruit, namely man, ever ſince the beginning, unto him that made her.

15 Now therefore keep thy ſorrow to thyſelf, and bear with a good courage that which hath befallen thee.

16 For if thou ſhalt acknowledge the determination of God to be juſt, thou ſhalt both receive thy ſon in time, and ſhalt be commended among women.

17 Go thy way then into the city, to thine huſband.

18 And ſhe ſaid unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to ſpeak further unto her, and ſaid,

20 Do not ſo, but be counſelled by me: for how many are the adverſities of Sion? be comforted in regard of the ſorrow of Jeruſalem.

21 For thou ſeeſt that our ſanctuary is laid waſte, our altar broken down, our temple deſtroyed:

22 Our pſaltery is laid on the ground, our ſong is put to ſilence, our rejoicing is at an end, the light of our candleſtick is put out, the ark of our covenant is ſpoiled, our holy things are defiled, and the name that is called upon us is almoſt profaned: our children are put to ſhame, our prieſts are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives raviſhed, our righteous men carried away, our little ones deſtroyed, our young men are brought in bondage, and our ſtrong men are become weak:

23 And which is the greateſt of all, the ſeal of Sion hath now loſt her honour: for ſhe is delivered into the hands of them that hate us.

24 And therefore ſhake off thy great heavineſs, and put away the multitude of ſorrows, that the Mighty may be merciful unto thee again, and the Higheſt ſhall give thee reſt, and eaſe from thy labour.

25 And it came to paſs, while I was talking with her, behold, her face upon a ſudden ſhined exceedingly, and her countenance gliſtered, ſo that I was afraid of her, and muſed what it might be.

26 And behold, ſuddenly ſhe made a great cry, very fearful: ſo that the earth ſhook at the noiſe of the woman.

27 And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place ſhewed itſelf from the foundations: then was I afraid, and cried with a loud voice, and ſaid,

28 Where is Uriel the angel, who came unto me at the firſt? for he hath cauſed me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was ſpeaking theſe words, behold, he came unto me, and looked upon me.

30 And

Commentary and Notes on Chapter X.

1 *And ſo it came to paſs,* &c.] The beginning of this chapter belongs to the laſt, it being the concluſion of the woman's melancholly ſtory.

6 *Thou fooliſh woman above all other,* &c.] The prophet here ſets before the eyes of the woman the folly of her grief; becauſe it is not permitted for the children of the duſt to call in queſtion the proceedings of the Almighty; on the contrary, it is their duty to ſubmit to his determination, and conſider all his decrees as juſt.

13 *But the earth not ſo,* &c.] Margin reads, but the earth after the manner of the earth, whereinto the preſent multitude is gone again as it came out.

27 *And I looked, and behold, the woman appeared unto me no more,* &c.] The woman making a ſudden and fearful cry vaniſhed, and in her place an angel appeared, to the great aſtoniſhment of the prophet.

30 And lo, I lay as one that had been dead, and mine underſtanding was taken from me: and he took me by the right hand, and comforted me, and ſet me upon my feet, and ſaid unto me,

31 What aileth thee? and why art thou ſo diſquieted? and why is thine underſtanding troubled, and the thoughts of thine heart?

32 And I ſaid, Becauſe thou haſt forſaken me, and yet I did according to thy words, and I went into the field, and lo, I have ſeen, and yet ſee, that I am not able to expreſs.

33 And he ſaid unto me, Stand up manfully and I will adviſe thee.

34 Then ſaid I, Speak on, my lord, in me; only forſake me not, leſt I die fruſtrate of my hope.

35 For I have ſeen that I knew not, and hear that I do not know.

36 Or is my ſenſe deceived, or my ſoul in a dream?

37 Now therefore, I beſeech thee, that thou wilt ſhew thy ſervant of this viſion.

38 He anſwered me then, and ſaid, Hear me, and I ſhall inform thee, and tell thee, wherefore thou art afraid: for the Higheſt will reveal many ſecret things unto thee.

39 He hath ſeen that thy way is right: for that thou ſorroweſt continually for thy people, and makeſt great lamentation for Sion.

40 This therefore is the meaning of the viſion which thou lately ſaweſt:

41 Thou ſaweſt a woman mourning, and thou beganneſt to comfort her:

42 But now ſeeſt thou the likeneſs of the woman no more, but there appeared unto thee a city builded.

43 And whereas ſhe told thee of the death of her ſon, this is the ſolution:

44 This woman whom thou ſaweſt is Sion: and whereas ſhe ſaid unto thee (even ſhe whom thou ſeeſt as a city builded)

45 Whereas, I *ſay*, ſhe ſaid unto thee, that ſhe hath been thirty years barren: thoſe are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city, and offered offerings: and then bare the barren a ſon.

47 And whereas ſhe told thee, that ſhe nouriſhed him with labour: that was the dwelling in Jeruſalem.

48 But whereas ſhe ſaid unto thee, That my ſon coming into his marriage-chamber, happened to have a fall, and died: this was the deſtruction that came to Jeruſalem.

49 And behold, thou ſaweſt her likeneſs, and becauſe ſhe mourned for her ſon, thou beganneſt to comfort her: and of theſe things which have chanced, theſe are to be opened unto thee.

50 For now the moſt High ſeeth that thou art grieved unfeignedly, and ſuffereſt from thy whole heart for her, ſo hath he ſhewed thee the brightneſs of her glory, and the comelineſs of her beauty:

51 And therefore I bade thee remain in the field, where no houſe was builded.

52 For I knew that the Higheſt would ſhew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Higheſt beginneth to ſhew his city, there can no man's building be able to ſtand,

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and ſee the beauty and greatneſs of the building, as much as thine eyes be able to ſee.

56 And then ſhalt thou hear as much as thine ears may comprehend.

57 For thou art bleſſed above many other, and art called with the Higheſt, and ſo are but few.

58 But to-morrow at night thou ſhalt remain here.

59 And ſo ſhall the Higheſt ſhew thee viſions of the high things, which the moſt High will do unto them that dwell upon earth in the laſt days. So I ſlept that night and another, like as he commanded me.

CHAP. XI.

1 *He ſeeth in his dream an eagle coming out of the ſea,* 37 *and a lion out of a wood talking to the eagle.*

THEN ſaw I a dream, and behold, there came up from the ſea an eagle, which had twelve feathered wings, and three heads.

2 And I ſaw, and behold, ſhe ſpread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and ſmall.

4 But her heads were at reſt: the head in the midſt was greater than the other, yet reſted it with the reſidue.

5 Moreover, I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I ſaw that all things under heaven were ſubject unto her, and no man ſpake againſt her, no, not one creature upon earth.

7 And I beheld, and lo, the eagle roſe upon her talons, and ſpeak to her feathers, ſaying,

8 Watch not all at once: ſleep every one in his own place, and watch by courſe.

9 But let the heads be preſerved for the laſt.

10 And I beheld, and lo, the voice went not out of her heads, but from the midſt of her body.

11 And I numbered her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, on the right ſide there aroſe one feather, and reigned over all the earth;

13 And ſo it was, that when it reigned, the end of it came, and the place thereof appeared no more, ſo the next following ſtood up, and reigned, and had a great time;

14 And it happened that when it reigned, the end of it came alſo, like as the firſt, ſo that it appeared no more.

15 Then

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40 *This therefore is the meaning of the viſion,* &c.] The angel proceeds to explain the meaning of the viſion, the woman repreſented Sion, and the death of her ſon, the deſtruction of Jeruſalem.

Commentary and Notes on Chapter XI.

1 *Then ſaw I a dream,* &c.] Two nights, by the direction of the angel the prophet had ſlept, and in the mean time had the two following viſions. In the firſt, he ſaw an eagle of an enormous ſize coming out of the ſea, whoſe feathers reigned in their courſe over all the earth

15 Then came there a voice unto it, and ſaid,

16 Hear, thou that haſt borne rule over the earth ſo long: this I ſay unto thee, before thou beginneſt to appear no more.

17 There ſhall none after thee attain unto thy time, neither unto the half thereof.

18 Then aroſe the third, and reigned as the other before, and appeared no more alſo.

19 So went it with all the reſidue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and lo, in proceſs of time, the feathers that followed ſtood up upon the right ſide, that they might rule alſo, and ſome of them ruled; but within a while they appeared no more:

21 For ſome of them were ſet up, but ruled not.

22 After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagle's body, but three heads that reſted, and ſix little wings.

24 Then ſaw I alſo, that two little feathers divided themſelves from the ſix, and remained under the head that was upon the right ſide: for the four continued in their place.

25 And I beheld, and lo, the feathers that were under the wing thought to ſet up themſelves, and to have the rule.

26 And I beheld, and lo, there was one ſet up, but ſhortly it appeared no more.

27 And the ſecond was ſooner away than the firſt.

28 And I beheld, and lo, the two that remained thought alſo in themſelves to reign:

29 And when they ſo thought, behold, there awaked one of the heads that were at reſt, namely, it that was in the midſt, for that was greater than the two other heads.

30 And when I ſaw that the two other heads were joined with it.

31 And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all thoſe that dwelt upon the earth, with much oppreſſion; and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and lo, the head that was in the midſt ſuddenly appeared no more, like as the wings.

34 But there remained the two heads, which alſo in like ſort ruled upon the earth, and over thoſe that dwelt therein.

35 And I beheld, and lo, the head upon the right ſide devoured it that was upon the left ſide.

36 Then I heard a voice, which ſaid unto me, Look before thee, and conſider the thing that thou ſeeſt.

37 And I beheld, and lo, as it were a roaring lion chaſed out of the wood: and I ſaw that he ſent out a man's voice unto the eagle, and ſaid,

38 Hear thou, I will talk with thee, and the Higheſt ſhall ſay unto thee.

39 Art not thou it that remaineſt of the four beaſts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beaſts that were paſt, and had power over the world, with great fearfulneſs, and over the whole compaſs of the earth with much wicked oppreſſion; and ſo long time dwelt he upon the earth with deceit.

41 For the earth haſt thou not judged with truth.

42 For thou haſt afflicted the meek, thou haſt hurt the peaceable, thou haſt loved liars, and deſtroyed the dwellings of them that brought forth fruit, and haſt caſt down the walls of ſuch as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Higheſt, and thy pride unto the Mighty,

44 The Higheſt alſo hath looked upon the proud times, and behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreſhed, and may return, being delivered from thy violence, and that ſhe may hope for the judgment and mercy of him that made her.

CHAP. XII.

1 *The eagle which he ſaw is deſtroyed.* 10 *The viſion is interpreted:* 37 *He is bid to write his viſions.*

AND it came to paſs, whiles the lion ſpake these words unto the eagle, I ſaw,

2 And behold, the head that remained, and the four wings appeared no more, and the two went unto it, and ſet themſelves up to reign, and their kingdom was ſmall and full of uproar.

3 And I ſaw, and behold, they appeared no more, and the whole body of the eagle was burnt, ſo that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and ſaid unto my ſpirit,

4 Lo, this haſt thou done unto me, in that thou ſearcheſt out the ways of the Higheſt.

5 Lo, yet am I weary in my mind, and very weak in my ſpirit; and little ſtrength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beſeech the Higheſt, that he will comfort me unto the end.

7 And I ſaid, Lord that beareſt rule, If I have found grace before thy ſight, and if I am juſtified with thee, before many others, and if my prayer indeed be come up before thy face:

8 Comfort

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37 *And I beheld, and lo, as it were a roaring lion,* &c.] In the ſecond viſion, the prophet ſaw a roaring lion coming out of a wood and talking to the eagle in a human voice, forbidding the eagle to appear any more, becauſe the Almighty had decreed the earth ſhould be freed from the violence of the eagle.

Commentary and Notes on Chapter XII.

1 *And it came to paſs, while the lion ſpake,* &c.] Before the lion had done ſpeaking, the eagle was conſumed with fire; on which the prophet came out of his viſion, and with great heavineſs of ſpirit, intreated the Almighty to ſhew him the meaning and interpretation of the viſion, which he graciouſly condeſcended to.

8 Comfort me then, and ſhew me thy ſervant the interpretation, and plain difference of this fearful viſion, that thou mayeſt perfectly comfort my ſoul.

9 For thou haſt judged me worthy to ſhew me the laſt times.

10 And he ſaid unto me, This is the interpretation of the viſion:

11 The eagle whom thou ſaweſt come up from the ſea, is the kingdom which was ſeen in the viſion of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come that there ſhall riſe up a kingdom upon earth, and it ſhall be feared above all the kingdoms that were before it.

14 In the ſame ſhall twelve kings reign one after another:

15 Whereof the ſecond ſhall begin to reign, and ſhall have more time than any of the twelve.

16 And this do the twelve wings ſignify, which thou ſaweſt.

17 As for the voice which thou heardeſt ſpeak, and that thou ſaweſt not to go out from the heads, but from the midſt of the body thereof, this is the interpretation:

18 That after the time of that kingdom, there ſhall ariſe great ſtrivings, and it ſhall ſtand in peril of falling: nevertheleſs it ſhall not then fall, but ſhall be reſtored again to his beginning.

19 And whereas thou ſaweſt the eight ſmall under feathers ſticking to her wings, this is the interpretation:

20 That in him there ſhall ariſe eight kings, whoſe time ſhall be but ſmall, and their years ſwift.

21 And two of them ſhall periſh: the middle time approaching, four ſhall be kept until their end begin to approach: but two ſhall be kept unto the end.

22 And whereas thou ſaweſt three heads reſting, this is the interpretation:

23 In his laſt days ſhall the moſt High raiſe up three kingdoms, and renew many things therein, and they ſhall have the dominion of the earth.

24 And of thoſe that dwell therein, with much oppreſſion, above all thoſe that were before them: therefore are they called the heads of the eagle.

25 For theſe are they that ſhall accompliſh his wickedneſs, and that ſhall finiſh his laſt end.

26 And whereas thou ſaweſt that the great head appeared no more, it ſignifieth that one of them ſhall die upon his bed, and yet with pain.

27 For the two that remain ſhall be ſlain with the ſword.

28 For the ſword of the one ſhall devour the other: but at the laſt ſhall he fall through the ſword himſelf.

29 And whereas thou ſaweſt two feathers under the wings paſſing over the head that is on the right ſide;

30 It ſignifieth, that theſe are they whom the Higheſt hath kept unto their ends: this is the ſmall kingdom, and full of trouble, as thou ſaweſt.

31 And the lion whom thou ſaweſt riſing up out of the wood, and roaring, and ſpeaking to the eagle, and rebuking her for her unrighteouſneſs, with all the words which thou haſt heard:

32 This is the anointed which the Higheſt hath kept for them, and for their wickedneſs unto the end: he ſhall reprove them, and ſhall upbraid them with their cruelty.

33 For he ſhall ſet them before him alive in judgment, and ſhall rebuke them, and correct them.

34 For the reſt of my people ſhall he deliver with mercy, thoſe that have been preſerved upon my borders, and he ſhall make them joyful until the coming of the day of judgment, whereof I have ſpoken unto thee from the begining.

35 This is the dream that thou ſaweſt, and theſe are the interpretations.

36 Thou only haſt been meet to know this ſecret of the Higheſt.

37 Therefore write all theſe things that thou haſt ſeen in a book, and hide them.

38 And teach them to the wiſe of the people, whoſe hearts thou knoweſt may comprehend and keep theſe ſecrets.

39 But wait thou here thyſelf yet ſeven days more, that it may be ſhewed thee whatſoever it pleaſeth the Higheſt to declare unto thee. And with that he went his way.

40 And it came to paſs, when all the people ſaw that the ſeven days were paſt, and I not come again into the city, they gathered them all together, from the leaſt unto the greateſt, and came unto me, and ſaid,

41 What have we offended thee? and what evil have we done againſt thee, that thou forſakeſt us, and ſitteſt here in this place?

42 For of all the prophets thou only art left us, as a cluſter of the vintage, and as a candle in a dark place, and as a haven or ſhip preſerved from the tempeſt.

43 Are not the evils which are come to us ſufficient?

44 If thou ſhalt forſake us, how much better had it been for us, if we alſo had been burnt in the midſt of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then anſwered I them, and ſaid,

46 Be of good comfort, O Iſrael, and be not heavy, thou houſe of Jacob:

47 For the Higheſt hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forſaken you, neither am I departed from you: but am come into this place, to pray for the deſolation of Sion, and that I might ſeek mercy for the low eſtate of your ſanctuary.

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37 *Therefore write all theſe things,* &c.] After the interpretation was finiſhed, the prophet is commanded to commit his viſions to writing, that he might communicate them to the heads of the people: he is alſo commanded to ſtay ſeven days and faſt, that he may ſee more viſions.

40 *And it came to paſs, when all the people ſaw,* &c.] The people finding the prophet delayed to come among them, repair to him with one accord, weeping before him as thinking the Almighty had forgotten them, and caſt off for ever the remnant of his people.

46 *Be of good comfort, O Iſrael,* &c.] The prophet aſſures the people, that their fears of being forſaken by the Almighty God of Jacob were vain; their omnipotent creator ſtill conſidered them as his people, and would protect his heritage: adding, that when he had done what he was commanded by a meſſage from on high, he would return to them; upon which the people and he remained in the field ſeven days, living upon the ſpontaneous productions of nature.

49 And now go your way home every man, and after theſe days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained ſtill in the field ſeven days, as the angel commanded me; and did eat only in thoſe days of the flowers of the field, and had my meat of the herbs.

CHAP. XIII.

1 He ſeeth in his dream a man coming out of the ſea: 25 The declaration of his dream: 54 He is praiſed, and promiſed to ſee more.

AND it came to paſs after ſeven days, I dreamed a dream by night.

2 And lo, there aroſe a wind from the ſea, that it moved all the waves thereof.

3 And I beheld, and lo, that man waxed ſtrong with the thouſands of heaven: and when he turned his countenance to look, all the things trembled that were ſeen under him.

4 And whenſoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to ſubdue the man that came out of the ſea.

6 But I beheld, and lo, he had graved himſelf a great mountain, and flew up upon it.

7 But I would have ſeen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and lo, all they which were gathered together to ſubdue him, were ſore afraid, and yet durſt fight.

9 And lo, as he ſaw the violence of the multitude that came, he neither lifted up his hand, nor held ſword, nor any inſtrument of war.

10 But only I ſaw that he ſent out of his mouth as it had been a blaſt of fire, and out of his lips a flaming breath, and out of his tongue he caſt out ſparks and tempeſts.

11 And they were all mixed together; the blaſt of fire, the flaming breath, and the great tempeſt; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, ſo that upon a ſudden, of an innumerable multitude nothing was to be perceived, but only duſt and ſmell of ſmoke: when I ſaw this, I was afraid.

12 Afterward I ſaw the ſame man come down from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, whereof ſome were glad, ſome were ſorry, ſome of them were bound, and other ſome brought of them that were offered: then was I ſick through great fear, and I awaked, and ſaid,

14 Thou haſt ſhewed thy ſervant theſe wonders from the beginning, and haſt counted me worthy that thou ſhouldeſt receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine underſtanding, wo unto them that ſhall be left in thoſe days; and much more wo unto them that are not left behind.

17 For they that were not left were in heavineſs.

18 Now underſtand I the things that are laid up in the latter days, which ſhall happen unto them, and to thoſe that are left behind.

19 Therefore are they come into great perils, and many neceſſities, like as theſe dreams declare.

20 Yet it is eaſier for him that is in danger to come into theſe things, than to paſs away as a cloud out of the world, and not to ſee the things that happen in the laſt days. And he anſwered unto me, and ſaid,

21 The interpretation of the viſion ſhall I ſhew thee, and I will open unto thee the thing that thou haſt required.

22 Whereas thou haſt ſpoken of them that are left behind, this is the interpretation:

23 He that ſhall endure the peril in that time, hath kept himſelf: they that be fallen into danger are ſuch as have works, and faith towards the Almighty,

24 Know this therefore, that they which be left behind are more bleſſed than they that be dead.

25 This is the meaning of the viſion, Whereas thou ſaweſt a man coming up from the midſt of the ſea:

26 The ſame is he whom God the Higheſt hath kept a great ſeaſon, which by his own ſelf ſhall deliver his creature; and he ſhall order them that are left behind.

27 And whereas thou ſaweſt, that out of his mouth there came as a blaſt of wind, and fire, and ſtorm.

28 And that he held neither ſword, nor any inſtrument of war, but that the ruſhing in of him deſtroyed the whole multitude that came to ſubdue him; this is the interpretation:

29 Behold, the days come, when the moſt High will begin to deliver them that are upon the earth.

30 And he ſhall come, to the aſtoniſhment of them that dwell on the earth.

31 And one ſhall undertake to fight againſt another, one city againſt another, one place againſt another, one people againſt another, and one realm againſt another.

32 And the time ſhall be when theſe things ſhall come to paſs, and the ſigns ſhall happen which I ſhewed thee before, and then ſhall my Son be declared, whom thou ſaweſt as a man aſcending.

33 And when all the people hear his voice, every man ſhall in their own land leave the battle they have one againſt another.

34 And an innumerable multitude ſhall be gathered together, as thou ſaweſt them willing to come, and to overcome him by fighting.

35 But he ſhall ſtand upon the top of the mount Sion.

Commentary and Notes on Chapter XIII.

1 *I dreamed a dream*, &c.] The prophet in a dream ſees a man coming out of the ſea, and relates many wonderful particulars about him; but is ignorant of the intent and meaning of it.

2 *There aroſe a wind,*] Margin, a certain man as the wind.

3 *With the thouſands of heaven.*] Junius reads, *With the clouds.*

13 *Of them that were offered.*] Junius reads, of things that were offered.

25 *This is the meaning of the viſion*, &c.] The prophet being unable to explain the meaning of the viſion, God vouchſafed to explain it to him, and ſheweth him that Iſrael ſhall again return in peace to their own land.

36 And Sion ſhall come, and ſhall be ſhewed to all men, being prepared and builded like as thou ſaweſt the hill graven without hands.

37 And this my Son ſhall rebuke the wicked inventions of thoſe nations, which for their wicked life are fallen into the tempeſt;

38 And ſhall lay before them their evil thoughts, and the torments wherewith they ſhall begin to be tormented, which are like unto a flame: and he ſhall deſtroy them without labour, by the law which is like unto fire.

39 And whereas thou ſaweſt that he gathered another peaceable multitude unto him;

40 Thoſe are the ten tribes which were carried away priſoners out of their own land, in the time of Oſea the king, whom Salmanaſar the king of Aſſyria led away captive, and he carried them over the waters, and ſo came they into another land.

41 But they took this counſel among themſelves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt;

42 That they might there keep their ſtatutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow paſſages of the river.

44 For the moſt High then ſhewed ſigns for them, and held ſtill the flood, till they were paſſed over.

45 For through that country there was a great way to go; namely, of a year and a half: and the ſame region is called Arſareth.

46 Then dwelt they there until the latter time; and now when they ſhall begin to come,

47 The Higheſt ſhall ſtay the ſprings of the ſtream again, that they may go through: therefore ſaweſt thou the multitude with peace.

48 But thoſe that be left behind of thy people, are they that are found within my borders.

49 Now when he deſtroyeth the multitude of the nations that are gathered together, he ſhall defend his people that remain,

50 And then ſhall he ſhew them great wonders.

51 Then ſaid I, O Lord that beareſt rule, ſhew me this: Wherefore have I ſeen the man coming up from the midſt of the ſea?

52 And he ſaid unto me, Like as thou canſt neither ſeek out, nor know the things that are in the deep of the ſea: even ſo can no man upon earth ſee my Son, or thoſe that be with him, but in the day-time.

53 This is the interpretation of the dream which thou ſaweſt, and whereby thou only art here lightened.

54 For thou haſt forſaken thine own way, and applied thy diligence unto my law, and ſought it.

55 Thy life haſt thou ordered in wiſdom, and haſt called underſtanding thy mother.

56 And therefore have I ſhewed thee the treaſures of the Higheſt: After other three days I will ſpeak other things unto thee, and declare unto thee mighty and wonderous things.

57 Then went I forth into the field, giving praiſe and thanks greatly unto the moſt High, becauſe of his wonders which he did in time,

58 And becauſe he governeth the ſame, and ſuch things as fall in their ſeaſons: and there I ſat three days.

CHAP. XIV.

1 *A voice out of a buſh calleth Eſdras.* 10 *and telleth him that the world waxeth old.*

AND it came to paſs upon the third day, I ſat under an oak, and behold, there came a voice out of a buſh over againſt me, and ſaid, Eſdras, Eſdras,

2 And I ſaid, Here am I, Lord; and I ſtood upon my feet.

3 Then ſaid he unto me, in the buſh I did manifeſtly reveal myſelf unto Moſes, and talked with him, when my people ſerved in Egypt.

4 And I ſent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long ſeaſon.

5 And told him many wonderous things, and ſhewed him the ſecrets of the times, and the end; and commanded him, ſaying,

6 Theſe words ſhalt thou declare, and theſe ſhalt thou hide,

7 And now I ſay unto thee,

8 That thou lay up in thy heart the ſigns that I have ſhewed, and the dreams that thou haſt ſeen, and the interpretations which thou haſt heard:

9 For thou ſhalt be taken away from all, and from henceforth thou ſhalt remain with my Son, and with ſuch as be like thee, until the times be ended.

10 For the world hath loſt his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part.

12 And there remaineth that which is after the half of the tenth part.

13 Now therefore ſet thine houſe in order, and reprove thy people, comfort ſuch of them as be in trouble, and now renounce corruption.

14 Let go from thee mortal thoughts, caſt away the burdens of man, put off now the weak nature.

15 And ſet aſide the thoughts that are moſt heavy unto thee, and haſte thee to flee from theſe times.

16 For yet greater evils than thoſe which thou haſt ſeen happen, ſhall be done hereafter.

17 For look how much the world ſhall be weaker through age, ſo much the more ſhall evils increaſe upon them that dwell therein.

18 For the truth is fled far away, and leaſing is hard at hand: for now haſteth the viſion to come which thou haſt ſeen.

19 Then anſwered I before thee, and ſaid,

20 Behold, Lord, I will go as thou haſt commanded me, and reprove the people which are preſent; but they that ſhall be born afterward, who ſhall admoniſh them? thus the world is ſet in darkneſs, and they that dwell therein are without light.

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54 *For thou haſt forſaken thine own way,* &c.] As the prophet had applied himſelf to the keeping of the law of the Lord, and taken heed to walk ſtedfaſtly in his ways, God declares he was well pleaſed with him, and would ſhew him yet more wonderful and aſtoniſhing things.

Commentary and Notes on Chapter XIV.

1 *Behold, there came a voice out of a buſh over againſt me,* &c.] Eſdras, from a voice out of a neighbouring buſh, is informed that the world is greatly decayed, and ſhould ſtill continue to wax weaker and weaker, becauſe truth was fled from the earth.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that ſhall begin.

22 But if I have found grace before thee, ſend the Holy Ghoſt into me, and I ſhall write all that hath been done in the world ſince the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days, may live.

23 And he anſwered me, ſaying, Go thy way, gather the people together, and ſay unto them, that they ſeek thee not for forty days.

24 But look thou prepare thee many box-trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Aſiel, theſe five which are ready, to write ſwiftly.

25 And come hither, and I ſhall light a candle of underſtanding in thine heart, which ſhall not be put out, till the things be performed which thou ſhalt begin to write.

26 And when thou haſt done, ſome things ſhalt thou publiſh, and ſome things ſhalt thou ſhew ſecretly to the wiſe: to-morrow this hour, ſhalt thou begin to write.

27 Then went I forth, as he commanded, and gathered all the people together, and ſaid,

28 Hear theſe words, O Iſrael.

29 Our fathers at the beginning were ſtrangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not, which ye alſo have tranſgreſſed after them.

31 Then was the land, even the land of Sion parted among you by lot: but your fathers, and ye yourſelves have done unrighteouſneſs, and have not kept the ways which the Higheſt commanded you.

32 And foraſmuch as he is a righteous Judge, he took from you in time the thing that he had given you.

33 And now are ye here, and your brethren amongſt you.

34 Therefore, if ſo be that ye will ſubdue your own underſtanding, and reform your hearts, ye ſhall be kept alive, and after death ye ſhall obtain mercy.

35 For after death ſhall the judgment come, when we ſhall live again: and then ſhall the names of the righteous be manifeſt, and the works of the ungodly ſhall be declared.

36 Let no man therefore come unto me now, nor ſeek after me theſe forty days.

37 So I took the five men as he commanded me, and we went into the field, and remained there.

38 And the next day, behold a voice called me, ſaying, Eſdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it and drank: and when I had drunk of it, my heart uttered underſtanding, and wiſdom grew in my breaſt, for my ſpirit ſtrengthened my memory.

41 And my mouth was opened, and ſhut no more.

42 The Higheſt gave underſtanding unto the five men, and they wrote the wonderful viſions of the night that were told, which they knew not: and they ſat forty days, and they wrote in the day, and at night they ate bread.

43 As for me, I ſpake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to paſs when the forty days were fulfilled, that the Higheſt ſpake, ſaying, The firſt that thou haſt written, publiſh openly, that the worthy and unworthy may read it.

46 But keep the ſeventy laſt, that thou mayeſt deliver them only to ſuch as be wiſe among the people.

47 For in them is the ſpring of underſtanding, the fountain of wiſdom, and the ſtream of knowledge.

48 And I did ſo.

CHAP. XV.

1 *This prophecy is certain.* 5 *God will take vengeance upon the wicked,* 28 *An horrible viſion.*

BEHOLD, ſpeak thou in the ears of my people the words of prophecy which I will put in thy mouth, ſaith the Lord,

2 And cauſe them to be written in paper; for they are faithful and true.

3 Fear not the imaginations againſt thee, let not the incredulity of them trouble thee, that ſpeak againſt thee.

4 For all the unfaithful ſhall die in their unfaithfulneſs.

5 Behold, ſaith the Lord, I will bring plagues upon the world: The ſword, famine, death and deſtruction.

6 For wickedneſs hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore ſaith the Lord,

8 I will hold my tongue no more as touching their wickedneſs, which they profanely commit, neither will I ſuffer them in thoſe things, in which they wickedly exerciſe themſelves, behold, the innocent and righteous blood crieth unto me, and the ſouls of the juſt complain continually.

9 And therefore, ſaith the Lord, I will ſurely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the ſlaughter: I will not ſuffer them now to dwell in the land of Egypt.

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22 *Send the Holy Ghoſt into me,* &c.] The prophet preſents his ſupplication to the Almighty, that he might by divine inſpiration write the law, becauſe the roll which contained it was burnt with fire.

23 *Go thy way, gather the people together,* &c.] The Almighty hearkened to the voice of the prophet, and accordingly writing tables and five ſwift writers were ordered to be procured; which being performed, both Eſdras and his companions are filled with the ſpirit of underſtanding, and write the law. But Eſdras is commanded not to publiſh the whole revelation.

Commentary and Notes on Chapter XV.

1 *Behold, ſpeak thou in the ears of my people,* &c.] Eſdras is commanded by the Almighty to propheſy and denounce the moſt heavy judgments upon the wicked, particularly upon the Egyptians, whoſe land was devoted to deſtruction, becauſe of their unaccountable pride; and to ſhew, that the event ſhould be conformable to the prophecy, Eſdras is commanded to record it in writing.

11 But I will bring them with a mighty hand, and a ſtretched-out arm, and ſmite Egypt with plagues, as before, and will deſtroy all the land thereof.

12 Egypt ſhall mourn, and the foundation of it ſhall be ſmitten with the plague and puniſhment that God ſhall bring upon it.

13 They that till the ground ſhall mourn; for their ſeeds ſhall fail, through the blaſting, and hail, and with a fearful conſtellation.

14 Wo to the world, and them that dwell therein.

15 For the Sword and their deſtruction draweth nigh; and one people ſhall ſtand up to fight againſt another, and ſwords in their hands.

16 For there ſhall be ſedition among men, and invading one another; they ſhall not regard their kings nor princes, and the courſe of their actions ſhall ſtand in their power.

17 A man ſhall deſire to go into a city, and ſhall not be able.

18 For becauſe of their pride the cities ſhall be troubled, the houſes ſhall be deſtroyed, and men ſhall be afraid.

19 A man ſhall have no pity upon his neighbour, but ſhall deſtroy their houſes with the ſword, and ſpoil their goods, becauſe of the lack of bread, and for great tribulation.

20 Behold, ſaith God, I will call together all the kings of the earth to reverence me, which are from the riſing of the ſun, from the ſouth, from the eaſt, and Libanus: To turn themſelves one againſt another, and repay the things that they have done to them.

21 Like as they do yet this day unto my choſen, ſo will I do alſo, and recompenſe in their boſom. Thus ſaith the Lord God.

22 My right hand ſhall not ſpare the ſinners, and my ſword ſhall not ceaſe over them that ſhed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath conſumed the foundations of the earth, and the ſinners, like the ſtraw that is kindled.

24 Wo to them that ſin, and keep not my commandments, ſaith the Lord:

25 I will not ſpare them: go your way, ye children, from the power, defile not my ſanctuary.

26 For the Lord knoweth all them that ſin againſt him, and therefore delivereth he them unto death and deſtruction.

27 For now are the plagues come upon the whole earth, and ye ſhall remain in them; for God ſhall not deliver you, becauſe ye have ſinned againſt him.

28 Behold, an horrible viſion, and the appearance thereof from the eaſt:

29 Where the nations of the dragons of Arabia ſhall come out with many chariots, and the multitude of them ſhall be carried as the wind upon earth, that all they which hear them, may fear and tremble.

30 Alſo the Carmanians raging in wrath ſhall go forth as the wild boars of the wood, and with great power ſhall they come, and join battle with them, and ſhall waſte a portion of the land of the Aſſyrians.

31 And then ſhall the dragons have the upper hand, remembering their nature; and if they ſhall turn themſelves, conſpiring together in great power to perſecute them.

32 Then theſe ſhall be troubled, and keep ſilence through their power, and ſhall flee.

33 And from the land of the Aſſyrians ſhall the enemy beſiege them, and conſume ſome of them, and in their hoſt ſhall be fear and dread, and ſtrife among their kings.

34 Behold, clouds from the eaſt, and from the north, unto the ſouth, and they are very horrible to look upon, full of wrath and ſtorm.

35 They ſhall ſmite one upon another, and they ſhall ſmite down a great multitude of ſtars upon the earth, even their own ſtar; and blood ſhall be from the ſword unto the belly.

36 And dung of men unto the camel's hough.

37 And there ſhall be great fearfulneſs and trembling upon earth: and they that ſee the wrath ſhall be afraid, and trembling ſhall come upon them.

38 And then there ſhall come great ſtorms from the ſouth, and from the north, and another part from the weſt.

39 And ſtrong winds ſhall ariſe from the eaſt, and ſhall open it, and the cloud which he raiſed up in wrath, and the ſtar, ſtirred to cauſe fear toward the eaſt and weſt winds, ſhall be deſtroyed.

40 The great and mighty clouds ſhall be lifted up full of wrath, and the ſtar that they may make all the earth afraid, and them that dwell therein; and they ſhall pour out over every high and eminent place, an horrible ſtar.

41 Fire and hail, and flying ſwords, and many waters, that all fields may be full, and all rivers with the abundance of great waters.

42 And they ſhall break down the cities and walls, mountains and hills, trees of the wood, and graſs of the meadows, and their corn.

43 And they ſhall go ſtedfaſtly unto Babylon, and make her afraid.

44 They ſhall come to her and beſiege her, the ſtar and all wrath ſhall they pour out upon her, then ſhall the duſt and ſmoke go up unto the heaven, and all they that be about her ſhall bewail her.

45 And they that remain under her ſhall do ſervice unto them that have put her in fear.

46 And thou, Aſia, that art partaker of the hope of Babylon, and art the glory of her perſon:

47 Wo be unto thee, thou wretch, becauſe thou haſt made thyſelf like unto her; and haſt decked thy daughters in whoredom, that they might pleaſe and glory in thy lovers, which have alway deſired to commit whoredom with thee.

48 Thou haſt followed her that is hated in all her works and inventions: therefore ſaith God,

49 I will

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28 *Behold, an horrible viſion, and the appearance thereof from the eaſt*, &c.] The prophet ſees in a frightful viſion, the deſtruction of many nations, which ſhall make the earth tremble, and the foundations thereof ſhake; for the cities, walls, mountains, hills, trees, graſs, and corn, were all to be deſtroyed.

43 *And they ſhall go ſtedfaſtly unto Babylon*, &c.] Babylon and Aſia are next threatened for their whoredoms and idolatrous inventions, with poverty, famine, ſword and peſtilence, deſtruction and death; their children were to be carried into captivity, and their land totally ſpoiled and laid waſte.

49 I will ſend plagues upon thee; widowhood, poverty, famine, ſword and peſtilence, to waſte thy houſes with deſtruction and death.

50 And the glory of thy power ſhall be dried up as a flower, when the heat ſhall ariſe that is ſent over thee.

51 Thou ſhalt be weakened as a poor woman with ſtripes, and as one chaſtiſed with wounds, ſo that the mighty and lovers ſhall not be able to receive thee.

52 Would I with jealouſy have ſo proceeded againſt thee, ſaith the Lord,

53 If thou hadſt not always ſlain my choſen, exalting the ſtroke of thine hands, and ſaying over their dead, when thou waſt drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom ſhall be in thy boſom, therefore ſhalt thou receive recompence.

56 Like as thou haſt done unto my choſen, ſaith the Lord, even ſo ſhall God do unto thee, and ſhall deliver thee into miſchief.

57 Thy children ſhall die of hunger, and thou ſhalt fall through the ſword: thy cities ſhall be broken down, and all thine ſhall periſh with the ſword in the field.

58 They that be in the mountains ſhall die of hunger, and eat their own fleſh, and drink their own blood, for very hunger of bread, and thirſt of water.

59 Thou as unhappy ſhalt come through the ſea, and receive plagues again.

60 And in the paſſage they ſhall ruſh on the idle city, and ſhall deſtroy ſome portion of thy land, and conſume part of thy glory, and ſhall return to Babylon, that was deſtroyed.

61 And thou ſhalt be caſt down by them as ſtubble, and they ſhall be unto thee as fire:

62 And ſhall conſume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees ſhall they burn up with fire.

63 Thy children ſhall they carry away captive, and look what thou haſt, they ſhall ſpoil it, and mar the beauty of thy face.

CHAP. XVI.

1 *Babylon and other places threatened.* 40 *The ſervants of the Lord muſt look for troubles,* &c.

WO be unto thee, Babylon and Aſia; wo be unto thee, Egypt and Syria.

2 Gird up yourſelves with cloths of ſack and hair, bewail your children, and be ſorry; for your deſtruction is at hand.

3 A ſword is ſent upon you, and who may turn it back?

4 A fire is ſent among you, and who may quench it?

5 Plagues are ſent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in ſtubble, when it hath begun to burn?

7 May one turn again the arrow that is ſhot of a ſtrong archer?

8 The mighty Lord ſendeth the plagues, and who is he that can drive them away?

9 A fire ſhall go forth from his wrath, and who is he that may quench it?

10 He ſhall caſt lightnings, and who ſhall not fear? he ſhall thunder, and who ſhall not be afraid?

11 The Lord ſhall threaten, and who ſhall not be utterly beaten to powder at his preſence?

12 The earth quaketh, and the foundations thereof, the ſea ariſeth up with waves from the deep, and the waves of it are troubled, and the fiſhes thereof alſo before the Lord, and before the glory of his power.

13 For ſtrong is his right hand that bendeth the bow, his arrows that he ſhooteth are ſharp, and ſhall not miſs when they begin to be ſhot into the ends of the world.

14 Behold, the plagues are ſent, and ſhall not return again, until they come upon the earth.

15 The fire is kindled, and ſhall not be put out till it conſume the foundation of the earth.

16 Like as an arrow which is ſhot of a mighty archer, returneth not backward: even ſo the plagues that ſhall be ſent upon earth ſhall not return again.

17 Wo is me, wo is me, who will deliver me in thoſe days?

18 The beginning of ſorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers ſhall ſtand in fear: the beginning of evils: what ſhall I do when theſe evils ſhall come?

19 Behold, famine and plague, tribulation and anguiſh, are ſent as ſcourges for amendment.

20 But for all theſe things they ſhall not turn from their wickedneſs, nor be alway mindful of the ſcourges.

21 Behold, victuals ſhall be ſo good, cheap upon earth, that they ſhall think themſelves to be in good caſe, and even then ſhall evils grow upon earth, ſword, famine, and great confuſion.

22 For many of them that dwell upon earth ſhall periſh of famine; and the other that eſcape the hunger, ſhall the ſword deſtroy.

23 And the dead ſhall be caſt out as dung, and there ſhall be no man to comfort them; for the earth ſhall be waſted, and the cities ſhall be caſt down.

24 There ſhall be no man left to till the earth, and to ſow it.

25 The trees ſhall give fruit, and who ſhall gather them?

26 The grapes ſhall ripen, and who ſhall tread them? for all places ſhall be deſolate of men:

27 So that one man ſhall deſire to ſee another, and to hear his voice.

28 For of a city there ſhall be ten left, and two of the field, which ſhall hide themſelves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of olives, upon every tree there are left three or four olives.

30 Or as when a vineyard is gathered, there are left ſome cluſters of them that diligently ſeek through the vineyard:

31 Even

Commentary and Notes on Chapter XVI.

1 *Wo be unto thee Babylon and Aſia,* &c.] The Almighty threatens to ſend grievous plagues upon Babylon, and the neighbouring nations; declares the fury of his wrath ſhall conſume them like a burning fire; and that famine, plagues, anguiſh, grief, and deſolation ſhould be his ſcourges.

31 Even ſo in thoſe days there ſhall be three or four left by them that ſearch their houſes with the ſword.

32 And the earth ſhall be laid waſte, and the fields thereof ſhall wax old, and her ways and all her paths ſhall grow full of thorns, becauſe no man ſhall travel therethrough.

33 The virgins ſhall mourn, having no bridegrooms; the women ſhall mourn, having no huſbands; their daughters ſhall mourn, having no helpers.

34 In their wars ſhall the bridegrooms be deſtroyed, and their huſbands ſhall periſh of famine.

35 Hear now theſe things, and underſtand them, ye ſervants of the Lord.

36 Behold the word of the Lord, receive it: believe not the Gods of whom the Lord ſpake.

37 Behold, the plagues draw nigh, and are not ſlack.

38 As when a woman with child, in the ninth month bringeth forth her ſon, within two or three hours of her birth great pains compaſs her womb, which pains, when the child cometh forth, they ſlack not a moment:

39 Even ſo ſhall not the plagues be ſlack to come upon the earth, and the world ſhall mourn, and ſorrow ſhall come upon it on every ſide.

40 O my people, hear my word: make you ready to the battle, and in thoſe evils, be even as pilgrims upon the earth.

41 He that ſelleth, let him be as he that fleeth away: and he that buyeth, as one that will loſe.

42 He that occupieth merchandiſe, as he that had no profit by it: and he that buildeth, as he that ſhall not dwell therein:

43 He that ſoweth, as if he ſhould not reap: ſo alſo he that planteth the vineyard, as he that ſhall not gather the grapes:

44 They that marry, as they that ſhall get no children; and they that marry not; as the widowers.

45 And therefore they that labour, labour in vain.

46 For ſtrangers ſhall reap their fruits, and ſpoil their goods, overthrow their houſes, and take their children captives, for in captivity and famine ſhall they get children.

47 And they that occupy their merchandiſe with robbery, the more they deck their cities, their houſes, their poſſeſſions, and their own perſons:

48 The more will I be angry with them for their ſin, ſaith the Lord.

49 Like as an whore envieth a right honeſt and virtuous woman:

50 So ſhall righteouſneſs hate iniquity, when ſhe decketh herſelf, and ſhall accuſe her to her face, when he cometh that ſhall defend him that diligently ſearcheth out every ſin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity ſhall be taken away out of the earth, and righteouſneſs ſhall reign among you.

53 Let not the ſinner ſay that he hath not ſinned; for God ſhall burn coals of fire upon his head, which ſaith before the Lord God and his glory, I have not ſinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts.

55 Which ſpake but the word, Let the earth be made and it was made: Let the heaven be made and it was created.

56 In his word were the ſtars made, and he knoweth the number of them.

57 He ſearcheth the deep, and the treaſures thereof; he hath meaſured the ſea, and what it containeth.

58 He hath ſhut the ſea in the midſt of the waters, and with his word hath he hanged the earth upon the waters.

59 He ſpreadeth out the heavens like a vault, upon the waters hath he founded it.

60 In the deſert hath he made ſprings of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks, to water the earth.

61 He made man, and put his heart in the midſt of the body, and gave him breath, life, and underſtanding.

62 Yea, and the Spirit of Almighty God, which made all things, and ſearcheth out all hidden things in the ſecrets of the earth.

63 Surely he knoweth your inventions, and what you think in your hearts, even them that ſin, and would hide their ſin.

64 Therefore hath the Lord exactly ſearched out all your works, and he will put you all to ſhame.

65 And when your ſins are brought forth, ye ſhall be aſhamed before men, and your own ſins ſhall be your accuſers in that day.

66 What will ye do? or how will you hide your ſins before God and his angels?

67 Behold, God himſelf is the Judge, fear him: leave off from your ſins, and forget your iniquities, to meddle no more with them for ever; ſo ſhall God lead you forth, and deliver you from all trouble.

68 For behold, the burning wrath of a great multitude is kindled over you, and they ſhall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that conſent unto them ſhall be had in deriſion, and in reproach, and troden under foot.

70 For there ſhall be in every place, and in the next cities, a great inſurrection upon thoſe that fear the Lord.

71 They ſhall be like madmen, ſparing none, but ſtill ſpoiling and deſtroying thoſe that fear the Lord.

72 For they ſhall waſte and take away their goods, and caſt them out of their houſes.

73 Then ſhall they be known who are my choſen, and they ſhall be tried as the gold in the fire.

74 Hear, O ye my beloved, ſaith the Lord: behold, the days of trouble are at hand, but I will deliver you from the ſame.

75 Be ye not afraid, neither doubt, for God is your guide.

76 And the guide of them who keep my commandments and precepts, ſaith the Lord God: let not your ſins weigh you down, and let not your iniquities lift up themſelves.

77 Wo be unto them that are bound with their ſins, and covered with their iniquities: like as a field is covered over with buſhes, and the paths thereof covered with thorns, that no man may travel through.

78 It is left undreſſed, and is caſt into the fire to be conſumed therewith.

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40 *O my people, hear my word*, &c.] The true worſhippers of the moſt High, being only Pilgrims in this vale of miſery, muſt expect to go through troubles and afflictions; no man is without ſin no man ſhould therefore endeavour to conceal it; but by confeſſion of his faults to the Almighty, aed a ſincere repentance, endeavour to leave their ſins; and then they may be aſſured that God will deliver them from all their afflictions; and at the ſame time certainly puniſh the obdurate wretch, the obſtinate, unrepenting ſinner.

THE BOOK OF
TOBIT.

The ARGUMENT.

The book of Tobit *was never eſteemed as canonical, except by a decree of the council of* Trent, *and in all probability was never ſeen by the ancient* Jewiſh *church. It has however been allowed by the generality of the fathers of the chriſtian church to be a true hiſtory of this particular family, a good example of charity and benevolence, and an excellent pattern of paternal care and filial obedience. The former part of the book is ſuppoſed to have been written by* Tobit, *and the latter part by his ſon, at leaſt it is preſumed that they left behind them memoirs of their family, and ſuch materials as a late author, who in all probality lived in or after the captivity might compile and digeſt into proper order. It is not doubted but that this book was originally written either in the* Chaldee *or* Hebrew *language. St* Jerom, *having met with a* Chaldee *copy of it, was perſuaded he had found the original, and accordingly employed a perſon perfectly skilled in the language to render it into* Hebrew, *from whence he himſelf tranſlated it into* Latin; *and this is the verſion principally eſteemed by the church of* Rome. *Before this verſion there was another in* Greek, *but who the author of it was, or from what language it was made, we have but little foundation for conjecture; though ſome have been of opinion, that it came from the ſame fountain with that of St.* Jerom, *but that the tranſlator had taken ſuch unwarrantable freedoms with the text as rendered a new verſion neceſſary. The* Latin *tranſlation in uſe before St.* Jerom's *appeared, ſeems to have been taken from the* Greek, *though in many places it varies from it, by ſometimes abridging, and ſometimes amplifying the narration. The* Hebrew *copies publiſhed by* Fagius *and* Munſter *are only modern tranſlations from the* Greek *or* Latin *verſions, though in many places they vary from them both. That of* Munſter *is ſuppoſed to have been done by himſelf, and that of* Fagius, *by the* Jews *of* Conſtantinople, *in the year* 1517; *and bears ſo near a conformity to the* Greek, *that no doubt is made of its being done from thence.*

Theſe are the ſeveral verſions we have of the book of Tobit, *which is not received into the canon of the* Jews, *and therefore not admitted into that of ancient chriſtians, who confined themſelves to thoſe books, which the* Jews *acknowledged to be canonical. It is certain that neither* Joſephus, Philo, *nor any of the ancient* Jewiſh *writers mention that copy which St.* Jerom *took ſo much pains about, nor do they regiſter it among their ſacred books.*

Fagius *pretends that the book of* Tobit *is not a true hiſtory, but a pious fiction only, wherein under borrowed names, the characters of a father and a ſon, truly pious, are delineated; and our learned* Prideaux *ſeems to go farther when he tells us, "That there are ſome* *matters in it which are not ſo reconcilable to a rational credibility, which look indeed more like the fictions of* Homer *than the writings of a ſacred hiſtorian, and gives ſuch an objection againſt this book, as docs not lie againſt any other. But notwithſtanding theſe allegations, it is well known to the* Jews, *from the time of its being known, expreſſed a great regard for this book.* Origin, *in his epiſtle to* Africanus, *tells us, that the ancient chriſtians read it, though they placed it among the apocryphal writings. St.* Jerom *acknowledges, that though they did not receive it into their canon, yet they admitted it among their* Hagiographa. Grotius *owns, that they read this book, and looked upon it as a true hiſtory; and* Prideaux *himſelf confeſſes, that it is of great uſe to repreſent to us the duties of charity and patience, in the example of* Tobit's *ready helping his brethren in their diſtreſs, to the utmoſt of his power; and his bearing, with a pious ſubmiſſion, the calamities of his captivity, poverty, and blindneſs, as long as they were inflicted on him.*

CHAP. I.

1 *Tobit's ſtock and devotion in his youth: 9 His marriage and captivity: 13 His preferment, 16 alms, and charity in burying the dead.*

THE book of the words of Tobit, ſon of Tobiel, the ſon of Ananiel, the ſon of Aduel, the ſon of Gabael, of the ſeed of Aſael, of the tribe of Nephthali.

2 Who in the time of Enemeſſar king of the Aſſyrians, was led captive out of Thiſbe, which is at the right hand of that city, which is called properly Nephthali, in Galilee above Aſer.

3 I Tobit have walked all the days of my life in the way of truth and juſtice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineve, into the land of the Aſſyrians.

4 And when I was in mine own country in the land of Iſrael, being but young, all the tribe of Nephthali my father fell from the houſe of Jeruſalem, which was choſen out of all the tribes of Iſrael, that all the tribes ſhould ſacrifice *there*, where the temple of the habitation of the moſt High was conſecrated and built for all ages.

5 Now all the tribes which together revolted, and the houſe of my father Nephthali, ſacrificed, unto the heifer Baal.

6 But I alone went often to Jeruſalem at the feaſts, as it was ordained unto all the people of Iſrael by an everlaſting decree, having the firſt-fruits and tenths of increaſe, with that which was firſt ſhorn; and then gave I at the altar, to the prieſts the children of Aaron.

7 The firſt tenth part of all increaſe I gave to the ſons of Aaron, who miniſtered at Jeruſalem: another tenth part I ſold away, and went and ſpent it every year at Jeruſalem:

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, becauſe I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren, and thoſe that were of my kindred, did eat of the bread of the Gentiles.

11 But I kept myſelf from eating;

12 Becauſe I remembered God with all my heart.

13 And the moſt High gave me grace and favour before Enemeſſar, ſo that I was his purveyor,

14 And I went into Media, and left in truſt with Gabael, the brother of Gabrias, at Rages a city of Media, ten talents of ſilver.

15 Now when Enemeſſar was dead, Sennacherib his ſon reigned in his ſtead; whoſe eſtate was troubled, that I could not go into Media.

16 And in the time of Enemeſſar, I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I ſaw any of my nation dead, or caſt about the walls of Nineve, I buried him.

18 And if the king Sennacherib had ſlain any, when he was come and fled from Judea, I buried them privily (for in his wrath he killed many) but the bodies were not found, when they were ſought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myſelf; underſtanding that I was ſought for to be put to death, I withdrew myſelf for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, beſide my wife Anna, and my ſon Tobias.

21 And there paſſed not five and fifty days before two of his ſons killed him, and they fled into the mountains of Ararath, and Sarchedonus his ſon reigned in his ſtead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's ſon.

22 And Achiacharus intreating for me, I returned to Nineve: now Achiacharus was cup-bearer and keeper of the ſignet, and ſteward and overſeer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's ſon.

CHAP.

Commentary and Notes on Chapter I.

1 *The book of the words of Tobit,* &c.] Tobit in this chapter gives an account of his family and tribe; and adds, that he had continued all the days of his life to walk in the ways of truth and juſtice, and to ſhew all the kindneſs in his power for the children of his people, who groaned under the weighty hand of affliction.

6 *But I alone went often to Jeruſalem,* &c.] Though bad examples are often of the moſt pernicious conſequence, yet they only allure, not compel. Tobit in the midſt of a degenerate people, ſtill maintained his integrity, and worſhipped the God of his fathers in the *place which he had choſen out of all the tribe of Iſrael to put his name there.*

14 *Rages a city of Media,* &c.] Rages was ſituated among the mountains that ſeparate Media from Parthia, and about a day's journey from Ecbatane

CHAP. II.

1 *Tobit leaveth his meat to bury the dead,* 10 *and becometh blind.*

NOW when I was come home again, and my wife Anna was reſtored unto me, with my ſon Tobias, in the feaſt of Pentecoſt, which is the holy feaſt of the ſeven weeks, there was a good dinner prepared me, in the which I ſat down to eat.

2 And when I ſaw abundance of meat, I ſaid to my ſon, Go and bring what poor man ſoever thou ſhalt find out of our brethren, who is mindful of the Lord; and lo, I tarry for thee.

3 But he came again, and ſaid, Father, one of our nation is ſtrangled, and is caſt out in the market-place.

4 Then before I had taſted of any meat, I ſtarted up, and took him up into a room, until the going down of the ſun.

5 Then I returned and waſhed myſelf, and ate my meat in heavineſs.

6 Remembering that prophecy of Amos, as he ſaid, Your feaſts ſhall be turned into mourning, and all your mirth into lamentation,

7 Therefore I wept: and after the going down of the ſun, I went and made a grave, and buried him.

8 But my neighbours mocked me, and ſaid, This man is not yet afraid to be put to death for this matter: who fled away; and yet lo, he burieth the dead again.

9 The ſame night alſo I returned from the burial, and ſlept by the wall of my court yard, being polluted, and my face was uncovered.

10 And I knew not that there were ſparrows in the wall, and mine eyes being open, the ſparrows muted warm dung into mine eyes, and a whiteneſs came in mine eyes, and I went to the phyſicians, but they helped me not: moreover, Achiacharus did nouriſh me, until I went into Elymais.

11 And my wife Anna did take women's work to do.

12 And when ſhe had ſent them home to the owners, they paid her wages, and gave her alſo beſides a kid.

13 And when it was in my houſe, and began to cry, I ſaid unto her, From whence is this kid? is it not ſtolen? render it to the owners, for it is not lawful to eat any thing that is ſtolen.

14 But ſhe replied upon me, It was given for a gift more than the wages: howbeit, I did not believe her, but bade her render it to the owners: and I was abaſhed at her. But ſhe replied upon me, Where are thine alms, and thy righteous deeds? behold, thou and all thy works are known.

CHAP. III.

1 *Tobit grieved with his wife's taunts, prayeth.* 11 *Sara reproached by her father's maids, prayeth alſo.* 17 *An angel is ſent to help them both.*

THEN I being grieved, did weep, and in my ſorrow prayed, ſaying,

2 O Lord, thou art juſt, and all thy works and all thy ways are mercy and truth, and thou judgeſt truly and juſtly for ever.

3 Remember me, and look on me, puniſh me not for my ſins and ignorances, and *the ſins of* my fathers, who have ſinned before thee.

4 For they obeyed not thy commandments; wherefore thou haſt delivered us for a ſpoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are diſperſed.

5 And now thy judgments are many and true: deal with me according to my ſins, and my fathers; becauſe we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as ſeemeth beſt unto thee, and command my ſpirit to be taken from me, that I may be diſſolved, and become earth; for it is profitable for me to die rather than to live, becauſe I have heard falſe reproaches, and have much ſorrow: command therefore that I may now be delivered out of this diſtreſs, and go into the everlaſting place; turn not thy face away from me.

7 It came to paſs the ſame day, that in Ecbatane a city of Media, Sara the daughter of Raguel was alſo reproached by her father's maids;

8 Becauſe

Commentary and Notes on Chapter II.

4 *Then before I had taſted of any meat,* &c.] We have here a very remarkable inſtance of humanity. Tobit on hearing that an Iſraelite was ſlain, would not taſte any meat till he had taken up the body and conveyed it to his chamber, in order to bury it during the darkneſs of the night. He well knew what he had to expect from the king of Nineve, ſhould he be informed of this tranſaction, and had ſuffered before ſeverely on the ſame account: but danger could not deter him from performing an action of charity; and he rather choſe to expoſe himſelf to the fury of Sarchedonus than let the dead body of one of his brethren remain expoſed in the ſtreet.

6 *Your feaſts ſhall be turned into mourning, and all your mirth into lamentation.*] See Amos viii 10. Tobit here applies the words of Amos to the ſufferings of the ſeed of Jacob, and acknowledges that they ſuffered no more than what their ſins merited, and what the prophet had foretold would be the conſequence if they did not forſake their wicked courſes, and implore forgiveneſs from their maker.

10 *Did take women's work to do.*] Or, was hired to ſpin in the women's rooms. *Margin.*

14 *Behold, thou and all thy works are known.*] Margin reads, Lo, all things are known to thee.

Commentary and Notes on Chapter III.

1 *Then I being grieved, did weep,* &c.] Tobit's wife having ſaid many bitter things to him in her anger, which grieved him exceedingly, he prayed to the Lord for comfort and ſupport. He had recourſe to that rock from whence the ſtreams of ſatisfaction flow, to quench the thirſt excited by ſorrow, and to calm the emotions of his mind.

7 *Ecbatane, a city of Media,* &c.] Herodotus ſays expreſly, that the city of Ecbatane was built by Deioces the firſt king of the Medes; but he is doubtleſs wrong in aſcribing the whole honour of the work to him, which his ſon Phraortis at leaſt finiſhed and beautified to ſuch a degree, that though the ſcripture is ſilent, profane authors have given us a very advantageous account of it. The city, according to them, was ſituated on a ſpacious eminence, and into it Deioces had brought together the whole nation of the Medes, who ever before had lived in caves and huts, diſperſed up and down the country; and this great concourſe of people rendered it very large and populous. It was encompaſſed with ſeven walls, at equal diſtances from each other. The firſt was the loweſt, and equal in circumference with the walls of Athens, that is, according to Thucydides, an hundred and ſeventy-eight furlongs. The reſt roſe gradually, and overlooked each other about the height of a battlement. Theſe walls made a very elegant appearance from their battlements being of different colours. The firſt was white, the ſecond black, the third red, the fourth blue, the fifth of a deep red, the ſixth of a ſilver, and the ſeventh of a gold colour; and for this reaſon, the city was uſually called by the ancients, *Agbata,* which in the Arabic language, ſignifies *a thing of different and diſtinct colours.* The royal palace and treaſury ſtood within the ſeventh wall: and the former alone, according to Polybius, was ſeven furlongs in circumference, and built with all the coſt and ſkill requiſite in a ſtately fabric; for ſome of its beams were ſaid to have been of ſilver, and the reſt of cedar ſtrengthened with plates of gold.

8 Becauſe that ſhe had been married to ſeven huſbands, whom Aſmodeus the evil ſpirit had killed, before they had lain with her. Doſt thou not know, ſaid they, that thou haſt ſtrangled thine huſbands? thou haſt had already ſeven huſbands, neither was thou named after any of them.

9 Wherefore doſt thou beat us for them? if they be dead, go thy ways after them, let us never ſee of thee either ſon or daughter.

10 When ſhe heard theſe things, ſhe was very ſorrowful, ſo that ſhe thought to have ſtrangled herſelf; and ſhe ſaid, I am the only daughter of my father, and if I do this it ſhall be a reproach unto him, and I ſhall bring his old age with ſorrow unto the grave.

11 Then ſhe prayed toward the window, and ſaid, Bleſſed art thou, O Lord my God, and thine holy and glorious name is bleſſed and honourable for ever: let all thy works praiſe thee for ever.

12 And now, O Lord, I ſet mine eyes and my face toward thee,

13 And ſay, Take me out of the earth, that I may hear no more the reproach.

14 Thou knoweſt, Lord, that I am pure from all ſin with man.

15 And that I never polluted my name, nor the name of my father in the land of my captivity; I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinſman, nor any ſon of his alive, to whom I may keep myſelf for a wife: my ſeven huſbands are already dead, and why ſhould I live? but if it pleaſe not thee that I ſhould die, command ſome regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both were heard before the majeſty of the great God.

17 And Raphael was ſent to heal them both, that is, to ſcale away the whiteneſs of Tobit's eyes, and to give Sara the daughter of Raguel, for a wife to Tobias the ſon of Tobit; and to bind Aſmodeus the evil ſpirit, becauſe ſhe belonged to Tobias by right of inheritance. The ſelf-ſame time came Tobit home, and entered into his houſe, and Sara the daughter of Raguel came down from her upper chamber.

CHAP. IV.

3 *Tobit giveth inſtructions to his ſon Tobias, and telleth him of money left with Gabael in Media.*

IN that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

2 And ſaid with himſelf, I have wiſhed for death; wherefore do I not call for my ſon Tobias that I may ſignify to him *of the money* before I die?

3 And when he had called him, he ſaid, My ſon, when I am dead, bury me, and deſpiſe not thy mother, but honour her all the days of thy life, and do that which ſhall pleaſe her, and grieve her not.

4 Remember, my ſon, that ſhe ſaw many dangers for thee, *when thou waſt* in her womb; and when ſhe is dead, bury her by me in one grave.

5 My ſon, be mindful of the Lord our God all thy days, and let not thy will be ſet to ſin, or to tranſgreſs his commandments; do uprightly all thy life long, and follow not the ways of unrighteouſneſs.

6 For if thou deal truly, thy doings ſhall proſperouſly ſucceed to thee, and to all them that live juſtly.

7 Give alms of thy ſubſtance: and when thou giveſt alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God ſhall not be turned away from thee.

8 If thou haſt abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little.

9 For thou layeſt up a good treaſure for thyſelf againſt the day of neceſſity.

10 Becauſe that alms do deliver from death, and ſuffereth not to come into darkneſs.

11 For alms is a good gift unto all that give it, in the ſight of the moſt High.

12 Beware of all whoredom, my ſon, and chiefly take a wife of the ſeed of thy fathers, and take not a ſtrange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Iſaac and Jacob: remember my ſon, that our fathers from the beginning, even that they all married wives of their own kindred, and were bleſſed in their children, and their ſeed ſhall inherit the land.

13 Now therefore, my ſon, love thy brethren, and deſpiſe not in thy heart thy brethren, the ſons and daughters of thy people, in *not* taking a wife of them: for in pride is deſtruction and much trouble, and in lewdneſs is decay and great want: for lewdneſs is the mother of famine.

14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou ſerve God, he will alſo repay thee: be circumſpect, my ſon, in all things thou doeſt, and be wiſe in all thy converſation.

15 Do that to no man which thou hateſt: drink not wine to make thee drunken: neither let drunkenneſs go with thee in thy journey.

16 Give of thy bread to the hungry, and of thy garments to them that are naked: and according to thine abundance, give alms; and let not thine eye be envious when thou giveſt alms.

17 Pour out thy bread on the burial of the juſt, but give nothing to the wicked.

18 Aſk counſel of all that are wiſe, and deſpiſe not any counſel that is profitable.

19 Bleſs the Lord thy God, alway, and deſire of him that thy ways may be directed, and that

all

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8 *Aſmodeus the evil ſpirit*, &c.] Some are of opinion that the word *Aſmodeus* is derived from the Hebrew *Eſh madia*, the fire of Media, becauſe he inſpired the people of this country with the flames of impure love, which he looked upon himſelf to have under his direction. Others, with much more probability, derive it from the Hebrew *Schamad*, to exterminate; ſo that nothing more is meant by *Aſmodeus* than the deſtroying and exterminating angel.

Commentary and Notes on Chapter IV.

3 *My ſon, when I am dead, bury me, and deſpiſe not thy mother*, &c.] Theſe inſtructions of Tobit to his ſon Tobias ſhould be read with attention, and imprinted on the memory of every youth; for they contain directions that cannot fail of conducting him through the wilderneſs of this world with ſafety and applauſe. They will teach him the duties he owes to his parents and fellow mortals, and direct him to obſerve the precepts of religion, and obey the commands of the Moſt High.

19 *Bleſs the Lord thy God always*, &c.] Tobit could not conclude his excellent admonitions without repeating what he had before delivered in other terms, namely, that it is from the Lord all our happineſs flows:

all thy paths and counſels may proſper: for every nation hath not counſel, but the Lord himſelf giveth all good things, and he humbleth whom he will, as he will: now therefore, my ſon, remember my commandments, neither let them be put out of thy mind.

20 And now I ſignify this to thee, that I committed ten talents to Gabael the ſon of Gabrias at Rages in Media.

21 And fear not, my ſon, that we are made poor; for thou haſt much wealth, if thou fear God, and depart from all ſin, and do that which is pleaſing in his ſight.

CHAP. V.

6 *The Angel goeth with Tobias into Media*: 17 *His mother grieved for his departure.*

TOBIAS then anſwered and ſaid, Father, I will do all things which thou haſt commanded me.

2 But how can I receive the money, ſeeing I know him not?

3 Then he gave him the hand-writing, and ſaid unto him, Seek thee a man which may go with thee whiles I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to ſeek a man, he found Raphael that was an angel.

5 But he knew not; and he ſaid unto him, Canſt thou go with me to Rages? and knoweſt thou thoſe places well?

6 To whom the angel ſaid, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias ſaid unto him, Tarry for me till I tell my father.

8 Then he ſaid unto him, Go, and tarry not: ſo he went in and ſaid to his father, Behold I have found one which will go with me. Then he ſaid, Call him unto me, that I may know of what tribe he is, and whether he be a truſty man to go with thee.

9 So he called him, and he came in, and they ſaluted one another.

10 Then Tobit ſaid unto him, Brother, ſhew me of what tribe and family thou art.

11 To whom he ſaid, Doſt thou ſeek for a tribe or family, or an hired man to go with thy ſon? Then Tobit ſaid unto him, I would know brother, thy kindred and name.

12 Then he ſaid, I am Azarias, the ſon of Ananias the great, and of thy brethren.

13 Then Tobit ſaid, Thou art welcome, brother, be not now angry with me, becauſe I have enquired to know thy tribe, and thy family, for thou art my brother, of an honeſt and good ſtock: for I know Ananias and Jonathas, ſons of that great Samaias: as we went together to Jeruſalem to worſhip, and offered the firſt-born, and the tenths of the fruits, and they were not ſeduced with the error of our brethren: my brother, thou art of a good ſtock.

14 But tell me, what wages ſhall I give thee? *wilt thou* a drachm a day, and things neceſſary, as to mine own ſon?

15 Yea, moreover, if ye return ſafe, I will add, ſomething to thy wages.

16 So they were well pleaſed. Then ſaid he to Tobias, prepare thyſelf for the Journey, and God ſend you a good journey. And when his ſon had prepared all things for the journey, his father ſaid, Go thou with this man, and God, which dwelleth in heaven, proſper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But Anna his mother wept, and ſaid to Tobit, Why haſt thou ſent away our ſon? is he not the ſtaff of our hand, in going in and out before us?

18 Be not greedy (to add) money to money: but let it be as refuſe in reſpect of our child.

19 For that which the Lord hath given us to live with, doth ſuffice us.

20 Then ſaid Tobit to her, Take no care, my ſiſter; he ſhall return in ſafety, and thine eyes ſhall ſee him.

21 For the good angel will keep him company, and his journey ſhall be proſperous, and he ſhall return ſafe.

22 Then ſhe made an end of weeping.

CHAP. VI.

4 *The angel biddeth Tobias to take the liver, heart, and gall out of a fiſh*; 16 *and teacheth how to drive the wicked ſpirit away.*

AND as they went on their Journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to waſh himſelf, a fiſh leaped out of the river, and would have devoured him.

3 Then the angel ſaid unto him, Take the fiſh: and the young man laid hold of the fiſh, and drew it to land.

4 To whom the angel ſaid, Open the fiſh, and take the heart, and the liver, and the gall, and put them up ſafely.

5 So the young man did as the angel commanded him; and when they had roaſted the fiſh, they did eat it; then they both went on their way, till they drew near to Ecbatane.

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flows; it is he that cauſeth our undertakings to proſper, and bleſſeth the labours of our hands, It is therefore highly reaſonable that we ſhould obey his precepts, and liſten to the words of his mouth.

19 *For that which the Lord hath given us to live with,* &c.] Margin, So long as God hath granted us to live, this is ſufficient.

Commentary and Notes on Chapter V.

2 *But how can I receive the money,* &c.] Tobias being unwilling to undertake this journey alone, his father deſired him to enquire for ſome civil perſon to bear him company, whom he would ſatisfy for his trouble.

4 *He found Raphael that was an angel.*] Tobias obeyed the directions of his father, and went out to find a man to accompany him in his journey. And as he was paſſing through the ſtreet, the angel Raphael appeared to him in the form of a young Iſraelite, and offered to conduct him to his father's friend Gabael at Rages, at whoſe houſe he had lodged.

Commentary and Notes on Chapter VI.

1 *And as they went on their journey,* &c.] Tobias and his companion, as they purſued their journey, came one evening to the river Tigris, near which they lodged; and Tobias went into the river to waſh his feet, when a great fiſh came towards him, and ſeemed determined to devour him; but the angel encouraged Tobias, adviſing him to lay hold of the fiſh, and draw it to the ſhore. This he accordingly did, and the angel ordered him to take out the intrails of it, and keep the heart, the gall, and the liver, as they were poſſeſſed of remarkable virtues.

6 Then the young man ſaid to the angel, Brother Azarias, to what uſe is the heart, and the liver, and the gall of the fiſh?

7 And he ſaid unto him, Touching the heart and the liver, if a devil or an evil ſpirit trouble any, we muſt make a ſmoke thereof before the man or the woman, and the party ſhall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath whiteneſs in his eyes, and he ſhall be healed.

9 And when they were come near to Rages,

10 The angel ſaid to the young man, Brother, to-day we ſhall lodge with Raguel, who is thy couſin; he alſo hath one only daughter, named Sara; I will ſpeak for her, that ſhe may be given thee for a wife.

11 For to thee doth the right of her appertain, ſeeing thou only art of her kindred.

12 And the maid is fair and wiſe: now therefore hear me, and I will ſpeak to her father; and when we return from Rages, we will celebrate the marriage: for I know that Raguel cannot marry her to another, according to the law of Moſes, but he ſhall be guilty of death, becauſe the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man anſwered the angel, I have heard, brother Azarias, that this maid hath been given to ſeven men, who all died in the marriage-chamber.

14 And now I am the only ſon of my father, and I am afraid, leſt, if I go in unto her, I die as the other before; for a wicked ſpirit loveth her, which hurteth no body, but thoſe which come unto her; wherefore I alſo fear leſt I die, and bring my father's and my mother's life (becauſe of me) to the grave with ſorrow: for they have no other ſon to bury them.

15 Then the angel ſaid unto him, Doſt thou not remember the precepts which thy father gave thee, that thou ſhouldeſt marry a wife of thine own kindred? wherefore, hear me; O my brother, for ſhe ſhall be given thee to wife; and make thou no reckoning of the evil ſpirit; for this ſame night ſhall ſhe be given thee in marriage.

16 And when thou ſhalt come into the marriage-chamber, thou ſhalt take the aſhes of perfume, and ſhalt lay upon them ſome of the heart and liver of the fiſh, and ſhalt make a ſmoak with it:

17 And the devil ſhall ſmell it, and flee away, and never come again any more: but when thou ſhalt come to her, riſe up both of you, and pray to God which is merciful, who will have pity on you, and ſave you: fear not, for ſhe is appointed unto thee from the beginning; and thou ſhalt preſerve her, and ſhe ſhall go with thee: moreover, I ſuppoſe that ſhe ſhall bear thee children. Now when Tobias had heard theſe things, he loved her, and his heart was effectually joined to her.

CHAP. VII.

11 *Raguel giveth Tobias his daughter in marriage:* 17 *She is conveyed to her chamber and weepeth:* 18 *Her mother comforteth her.*

AND when they were come to Ecbatane, they came to the houſe of Raguel, and Sara met them and after they had ſaluted one another, ſhe brought them into the houſe.

2 Then ſaid Raguel to Edna his wife, How like is this young man to Tobit my couſin.

3 And Raguel aſked them, From whence are ye, brethren? To whom they ſaid, We are of the ſons of Nephthalim, which are captives in Nineve.

4 Then he ſaid to them, Do ye know Tobit our kinſman? And they ſaid, We know him. Then ſaid he, Is he in good health?

5 And they ſaid, He is both alive, and in good health: and Tobias ſaid, He is my father.

6 Then Raguel leaped up and kiſſed him, and wept.

7 And bleſſed him, and ſaid unto him, Thou art the ſon of an honeſt and good man: but when he had heard that Tobit was blind, he was ſorrowful and wept.

8 And likewiſe Edna his wife and Sara his daughter wept. Moreover, they entertained them chearfully; and after that they had killed a ram of the flock, they ſat ſtore of meat on the table. Then ſaid Tobias to Raphael, Brother Azarias, ſpeak of thoſe things of which thou didſt talk in the way, and let this buſineſs be diſpatched.

9 So he communicated the matter with Raguel; and Raguel ſaid to Tobias, Eat and drink, and make merry.

10 For it is meet that thou ſhouldſt marry my daughter, nevertheleſs, I will declare unto thee the truth.

11 I have given my daughter in marriage to ſeven men: who died that night they came in unto her: nevertheleſs, for the preſent be merry. But Tobias ſaid, I will eat nothing here, till we agree, and ſwear one to another.

12 Raguel

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8 *As for the gall,* &c.] This fiſh, according to Bochart, is that river fiſh which the Latins call Silurus: it is found only in great rivers; and is the boldeſt and moſt voracious of any freſh-water fiſh whatever: its throat is very large, its teeth very ſharp, and phyſicians ſay, its gall is good for any diſtemper in the eyes. *Lamy.*

10 *To day we ſhall lodge with Raguel, who is thy couſin,* &c.] On their being arrived near Ecbatane, the angel informed Tobias, that in the city dwelt a man called Raguel, who was of the ſame tribe, and his near kinſman, that he ſhould go and lodge at his houſe, aſk his daughter in marriage, and by that means he would acquire a large eſtate.

13 *I have heard, brother Azarias, that this maid hath been given to ſeven men, who all died in the marriage-chamber.*] Tobias, in anſwer to the angel's propoſition of aſking the daughter of Raguel in marriage, told him, that he had been informed, that ſhe had already been married to ſeven huſbands, who were all deſtroyed on the marriage-night by an evil ſpirit; that he feared he ſhould meet with the ſame fate, and being an only ſon, his death would cauſe ſo great affliction to his aged parents, as to haſten their death.

15 *Doſt thou not remember the precepts which thy father gave thee?* &c.] The angel, to remove the fears of Tobias, told him that the perſons over whom the evil ſpirits had power, were ſuch as married without the fear of the Almighty, and only to ſatisfy their brutal appetites; but that if he followed his inſtructions, he would be able to drive the evil ſpirit from the houſe.

Commentary and Notes on Chapter VII.

1 *And when they were come to Ecbatane, they came to the houſe of Raguel,* &c.] Tobias, on his arrival at Raguel's houſe, was received with great joy and reſpect, which encouraged the young man to demand his daughter in marriage.

10 *For it is meet that thou ſhouldeſt marry my daughter: nevertheleſs, I will declare unto thee the truth.*] In this tranſaction between Raguel and Tobias, in relation to the intended marriage, we may obſerve the honeſty of Raguel in acquainting Tobias before the ceremony was performed, of the terrible conſequences which would in all probability follow their nuptials, from what had befallen her former huſbands. But Tobias, confiding in, and reſolving to obey the directions which had been given him for his conduct and behaviour on this occaſion, refuſed to eat or drink till Raguel had abſolutely agreed to give him his daughter in marriage.

12 Raguel ſaid, Then take her from henceforth according to the manner, for thou art her couſin, and ſhe is thine, and the merciful God give you good ſucceſs in all things.

13 Then he called his daughter Sara, and ſhe came to her father, and he took her by the hand, and gave her to be wife to Tobias, ſaying, Behold, take her after the law of Moſes, and lead her away to thy father: and he bleſſed them;

14 And called Edna his wife, and took paper, and did write an inſtrument *of covenants*, and ſealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and ſaid unto her, Siſter, prepare another chamber, and bring her in thither.

17 Which when ſhe had done, as he had bidden her, ſhe brought her thither; and ſhe wept, and ſhe received the tears of her daughter, and ſaid unto her,

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy ſorrow: be of good comfort, my daughter.

CHAP. VIII.

3 *Tobias driveth the wicked ſpirit away:* 4 *He and his wife riſe up to pray.*

AND when they had ſupped, they brought Tobias in unto her.

2 And as he went he remembered the words of Raphael, and took the aſhes of the perfumes, and put the heart and the liver of the fiſh thereupon, and made a ſmoke *therewith*.

3 The which ſmell, when the evil ſpirit had ſmelled, he fled into the utmoſt parts of Egypt, and the angel bound him.

4 And after that they were both ſhut in together, Tobias roſe out of the bed, and ſaid, Siſter, ariſe, and let us pray, that God would have pity on us.

5 Then began Tobias to ſay, Bleſſed art thou, O God of our fathers, and bleſſed is thy holy and glorious name for ever; let the heavens bleſs thee, and all thy creatures.

6 Thou madeſt Adam, and gaveſt him Eve his wife for an helper and ſtay: of them came mankind: Thou haſt ſaid, It is not good that man ſhould be alone; let us make unto him an aid like unto himſelf.

7 And now, O Lord, I take not this my ſiſter for luſt, but uprightly: *therefore* mercifully ordain, that we may become aged together.

8 And ſhe ſaid with him, Amen.

9 So they ſlept both that night. And Raguel aroſe, and went and made a grave,

10 Saying, *I fear* leſt he alſo be dead.

11 But when Raguel was come into his houſe,

12 He ſaid unto his wife Edna, Send one of the maids, and let her ſee whether he be alive: if *he be* not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both aſleep.

14 And came forth, and told them that he was alive.

15 Then Raguel praiſed God, and ſaid, O God, thou art worthy to be praiſed with all pure and holy praiſe; therefore let thy ſaints praiſe thee with all thy creatures; and let all thine angels and thine elect praiſe thee for ever.

16 Thou art to be praiſed, for thou haſt made me joyful; and that is not come to me, which I ſuſpected: but thou haſt dealt with us according to thy great mercy.

17 Thou art to be praiſed, becauſe thou haſt had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finiſh their life in health, with joy and mercy.

18 Then Raguel bade his ſervants to fill the grave.

19 And he kept the wedding feaſt fourteen days.

20 For before the days of the marriage were finiſhed, Raguel had ſaid unto him by an oath, that he ſhould not depart till the fourteen days of the marriage were expired,

21 And then he ſhould take the half of his goods, and go in ſafety to his father; and ſhould have the reſt, when I and my wife be dead.

CHAP. IX.

1 *Tobias ſendeth the angel to Gabael for the money:* 6 *The angel bringeth it and Gabael to the wedding.*

THEN Tobias called Raphael, and ſaid unto him,

2 Brother Azarias, take with thee a ſervant and two camels, and go to Rages of Media, to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath ſworn that I ſhall not depart.

4 But my father counteth the days, and if I tarry long, he will be very ſorry.

5 So Raphael went out, and lodged with Gabael, and gave him the hand-writing: who brought forth bags which were ſealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding, and Tobias bleſſed his wife.

CHAP.

Commentary and Notes on Chapter VIII.

5 *Bleſſed art thou, O God of our fathers,* &c.] This prayer which Tobias offered to the Almighty is very pious and well adapted to the occaſion, nor is it an improper form to be uſed by every new married couple, even in our days.

9 *And Raguel aroſe, and went and made a grave*] Raguel, fearing his eighth ſon in-law would periſh like the former, aroſe in the night and made a grave, that he might inter him privately; but had the ſatisfaction to find that his precaution was uſeleſs, Tobias being alive in the morning.

Commentary and Notes on Chapter IX.

1 *Then Tobias called Raphael,* &c.] Tobias, that he might not ſeem to neglect his father's affairs while he was feaſting with his father-in-law, intreated the angel to go to Rages, and receive from Gabael the money due to his father. The angel conſented, went and received the money, told Gabael what had happened to Tobias, and conducted him to the wedding.

In this chapter, the filial duty and tender regard of Tobias for his aged parents is very remarkable. The kind entertainment, the feaſting and rejoicing, with which his father-in-law endeavoured to amuſe him; nor even the delight which he doubtleſs took in the company of his new bride, could baniſh from his thoughts the care and concern, in which he reaſonably imagined his aged parents were involved on his account. An excellent pattern for children, and well worthy their imitation!

6 *Tobias bleſſed his wife.*] Junius reads, Gabael bleſſed Tobias, and his wife.

CHAP. X.

1 *Tobit and his wife long for their ſon:* 7 *She will not be comforted by her huſband.*

NOW Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit ſaid, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very ſorry.

4 Then his wife ſaid unto him, My ſon is dead, ſeeing he ſtayeth long; and ſhe began to bewail him, and ſaid,

5 *Now I care for nothing,* my ſon, *ſince I have let thee go,* the light of mine eyes.

6 To whom Tobit ſaid, Hold thy peace, take no care, for he is ſafe.

7 But ſhe ſaid, Hold thy peace, and deceive me not; my ſon is dead: and ſhe went out every day into the way which they went, and did eat no meat on the day-time, and ceaſed not whole nights to bewail her ſon Tobias, until the fourteen days of the wedding were expired, which Raguel had ſworn that he ſhould ſpend there. Then Tobias ſaid to Raguel, Let me go, for my father and my mother look no more to ſee me.

8 But his father-in-law ſaid unto him, Tarry with me, and I will ſend to thy father, and they ſhall declare unto him, how things go with thee.

9 But Tobias ſaid, No, but let me go to my father.

10 Then Raguel aroſe, and gave him Sara his wife, and half his goods, ſervants, and cattle, and money:

11 And he bleſſed them, and ſent them away, ſaying, The God of heaven give you a proſperous journey, my children.

12 And he ſaid to his daughter, Honour thy father and thy mother-in-law, which are now thy parents, that I may hear good report of thee: and he kiſſed her. Edna alſo ſaid to Tobias, The Lord of heaven reſtore thee, my dear brother, and grant that I may ſee thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of ſpecial truſt; wherefore do not intreat her evil.

CHAP. XI.

6 *Tobias's mother ſpieth her ſon coming:* 17 *His father welcometh his daughter-in-law.*

AFTER theſe things Tobias went his way, praiſing God that he had given him a proſperous journey, and bleſſed Raguel, and Edna his wife, and went on his way, till they drew near unto Nineve.

2 Then Raphael ſaid to Tobias, Thou knoweſt, brother, how thou didſt leave thy father.

3 Let us haſte before thy wife, and prepare the houſe:

4 And take in thine hand the gall of the fiſh. So they went their way, and the dog went after them.

5 Now Anna ſat looking about towards the way for her ſon.

6 And when ſhe eſpied him coming, ſhe ſaid to his father, Behold, thy ſon cometh, and the man that went with him.

7 Then ſaid Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he ſhall rub, and the whiteneſs ſhall fall away, and he ſhall ſee thee.

9 And Anna ran forth, and fell upon the neck of her ſon, and ſaid unto him, Seeing I have ſeen thee, my ſon, from henceforth I am content to die; and they both wept.

10 Tobit alſo went forth toward the door, and ſtumbled: but his ſon ran unto him,

11 And took hold of his father; and he ſtrake of the gall on his father's eyes, ſaying, Be of good hope, my father.

12 And when his eyes began to ſmart, he rubbed them;

13 And the whiteneſs pilled away from the corner of his eyes: and when he ſaw his ſon, he fell upon his neck.

14 And he wept, and ſaid, Bleſſed art thou, O God, and bleſſed is thy name for ever; and bleſſed are all thine holy angels:

15 For thou haſt ſcourged, and haſt taken pity *on me:* for behold, I ſee my ſon Tobias. And his ſon went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter-in-law, at the gate of Nineve, rejoicing and praiſing God: and they which ſaw him go, marvelled, becauſe he had received his ſight.

17 But Tobit gave thanks before them, becauſe God had mercy on him. And when he came near to Sara his daughter-in-law, he bleſſed her, ſaying, Thou art welcome, daughter: God be bleſſed, which hath brought thee unto us, and

bleſſed

Commentary and Notes on Chapter X.

1 *Now Tobit his father counted every day,* &c.] Tobit and his wife were in great pain for their ſon, who had now ſtaid longer than they expected, or they knew was neceſſary for the journey, if no accident intervened Tobit indeed put his truſt in Providence, and ſtill hoped his ſon would return in ſafety; but his wife was inconſolable, and refuſed to be comforted.

7 *Then Tobias ſaid to Raguel, Let me go,* &c.] Tobias well knowing the uneaſineſs his abſence would occaſion to his aged parents, took leave of his father-in-law, and ſet out with the angel, his wife, men and women ſervants, cattle and camels. which carried a conſiderable ſum of money, and in eleven days arrived at Chanan, which is not far from Nineve.

11 *And he bleſſed them, and ſent them away,* &c.] The concluſion of this chapter exhibits a remarkable inſtance of that endearing affection which nature has implanted in the hearts of parents for their children and offspring; eſpecially when Providence thinks proper to ſeparate them from each other.

Commentary and Notes on Chapter XI.

1 *After theſe things Tobias went his way, praiſing God,* &c.] The pious hiſtorian has taken care in every tranſaction he has recorded, to render the whole honour to the Almighty; and it would be of the greateſt advantage to us, if we imitated his example. And ſurely when it is remembered that every *good gift cometh from above,* we ſhall be very ungrateful to receive the benefit, and not be thankful to the giver. It is to him we owe our creation, preſervation, and all the happineſs we enjoy; and therefore we ſhould be careful to render him our conſtant tribute of praiſe and thankſgiving.

14 *Bleſſed art thou, O God,* &c.] On the arrival of Tobias, and the great mercy his father received in having his ſight reſtored him, all the family rejoiced, and made a feaſt for their friends. But it deſerves our notice in what manner they expreſſed their ſatisfaction on this joyful occaſion, and this was not entirely in feaſting and merriment: no, they thought it their indiſpenſible duty firſt to return God thanks, who was the author of ſo many mercies and bleſſings; and having offered up the tribute of their thanks to the Almighty God of Jacob, they called together their friends and relations, and were innocently merry one with another.

bleſſed be thy father and thy mother. And there was joy among all his brethren which were at Nineve.

18 And Achiacharus, and Naſbas his brother's ſon came,

19 And Tobias's wedding was kept ſeven days with great joy.

CHAP. XII.

5 *Tobit offereth half to the angel for his pains:* 6 *But he calleth them both aſide, and exhorteth them,* 15 *and telleth them that he was an angel.*

THEN Tobit called his ſon Tobias, and ſaid unto him, My ſon, ſee that the man have his wages which went with thee, and thou muſt give him more.

2 And Tobias ſaid unto him, O father, it is no harm to me to give him half of thoſe things which I have brought.

3 For he hath brought me again to thee in ſafety, and made whole my wife, and brought me the money, and likewiſe healed thee.

4 Then the old man ſaid, It is due unto him.

5 So he called the angel, and he ſaid unto him, Take half of all that ye have brought, and go away in ſafety.

6 Then he took them both apart, and ſaid unto them, Bleſs God, praiſe him, and magnify him, and praiſe him for the things which he hath done unto you in the ſight of all that live. It is good to praiſe God, and exalt his name, and honourably to ſhew forth the works of God; therefore be not ſlack to praiſe him.

7 It is good to keep cloſe the ſecret of a king, but it is honourable to reveal the works of God: do that which is good, and no evil ſhall touch you.

8 Prayer is good with faſting, and alms, and righteouſneſs: a little with righteouſneſs is better than much with unrighteouſneſs: it is better to give alms than to lay up gold:

9 For alms doth deliver from death, and ſhall purge away all ſin. Thoſe that exerciſe alms and righteouſneſs ſhall be filled with life:

10 But they that ſin are enemies to their own life:

11 Surely I will keep cloſe nothing from you. For I ſaid, It was good to keep cloſe the ſecret of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didſt pray, and Sara thy daughter-in-law, I did bring the remembrance of your prayers before the Holy One; and when thou didſt bury the dead, I was with thee likewiſe.

13 And when thou didſt not delay to riſe up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath ſent me to heal thee, and Sara thy daughter-in-law.

15 I am Raphael, one of the ſeven holy angels, which preſent the prayers of the ſaints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he ſaid unto them, Fear not, for it ſhall go well with you; praiſe God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praiſe him for ever.

19 All theſe Days I did appear unto you; but I did neither eat nor drink, but ye did ſee a viſion.

20 Now therefore give God thanks; for I go up to him that ſent me, but write all things which are done in a book.

21 And when they aroſe, they ſaw him no more.

22 Then they confeſſed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

CHAP. XIII.

The thankſgiving unto God which Tobit wrote.

THEN Tobit wrote a prayer of rejoicing, and ſaid, Bleſſed be God that liveth for ever, and bleſſed be his kingdom.

2 For he doth ſcourge, and hath mercy; he leadeth down to hell, and bringeth up again, neither is there any that can avoid his hand.

3 Confeſs him before the Gentiles, ye children of Iſrael: for he hath ſcattered us among them.

4 There declare his greatneſs, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will ſcourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath ſcattered us.

6 If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore ſee what he will do with you, and confeſs him with your whole mouth, and praiſe the Lord of might, and extol the everlaſting King. In the land of my captivity do I praiſe him, and declare his might and majeſty to a ſinful nation: O ye ſinners, turn and do juſtice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my ſoul ſhall praiſe the King of heaven, and ſhall rejoice in his greatneſs.

8 Let

Commentary and Notes on Chapter XII.

1 *Then Tobit called his ſon Tobias,* &c.] Tobit conſidering the great trouble Azarias had taken, and being deſirous to reward him in proportion to the greatneſs of his ſervice, offered him half the riches they had acquired in their journey; an inſtance of juſtice and benevolence that merits attention, and ſhews that Tobit and his ſon delighted in the works of liberality.

6 *Then he took them both apart,* &c] The angel, on Tobit's making him ſo generous an offer, took him with his ſon apart from the reſt of his family, and declared unto them that he was the angel Raphael, exhorting them at the ſame time to bleſs, praiſe, and magnify the glorious name of the Almighty, who had done ſo many and ſo great things for them, in order to reward the charity of Tobit.—This account of the angel, whether true or fictitious, affords this excellent moral, That obedience to God, and a tender and dutiful regard to parents, is pleaſing to the Almighty, and will ſooner or later be ſurely rewarded by the great Creator of the univerſe.

Commentary and Notes on Chapter XIII.

1 *Then Tobit wrote a prayer of rejoicing,* &c.] Tobit having received ſo many mercies, could not conceal his gratitude; but wrote a prayer of thankſgiving, wherein he diſplays the wonderful power of God, and calls upon the Iſraelites to extol his name before all people, adviſing ſinners to repent, and turn to the Lord, in order to avert his judgments, and obtain mercy for their manifold tranſgreſſions; concluding with an exhortation to praiſe the Everlaſting King.

8 Let all men ſpeak, and let all praiſe him for *his* righteouſneſs.

9 O Jeruſalem the holy city, he will ſcourge thee for thy children's works, and will have mercy again on the ſons of the righteous.

10 Give praiſe to the Lord, for he *is* good: and praiſe the everlaſting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee thoſe that are captives, and love in thee for ever thoſe that are miſerable.

11 Many nations ſhall come from far to the name of the Lord God, with gifts in their hands, even gifts to the King of heaven; all generations ſhall praiſe thee with great joy.

12 Curſed *are* all they which hate thee, and bleſſed ſhall all be which love thee for ever.

13 Rejoice and be glad for the children of the juſt: for they ſhall be gathered together, and ſhall bleſs the Lord of the juſt.

14 O bleſſed *are* they which love thee, *for* they ſhall rejoice in thy peace: bleſſed *are* they which have been ſorrowful for all thy ſcourges; for they ſhall rejoice for thee, when they have ſeen all thy glory, and ſhall be glad for ever,

15 Let my ſoul bleſs God the great king.

16 For Jeruſalem ſhall be built up with ſapphires, and emeralds, and precious ſtones: thy walls, and towers, and battlements, with pure gold.

17 And the ſtreets of Jeruſalem ſhall be paved with beryl, and carbuncle, and ſtones of Ophir.

18 And all her ſtreets ſhall ſay, Alleluja; and they ſhall praiſe him, ſaying, Bleſſed be God which hath extolled it for ever.

CHAP. XIV.

3 Tobit giveth inſtructions to his ſon: 11 He and his wife die. 14 Tobias dieth at Ecbatane, after he had heard of the deſtruction of Nineve.

SO Tobit made an end of praiſing God.

2 And he was eight and fifty years old when he loſt his ſight, which was reſtored to him after eight years: and he gave alms, and he increaſed in the fear of the Lord God, and praiſed him.

3 And when he was very aged, he called his ſon, and the ſix ſons of his ſon, and ſaid to him, My ſon, take thy children; for behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my ſon, for I ſurely believe thoſe things which Jonas the prophet ſpake of Nineve; that it ſhall be overthrown, and that for a time peace ſhall rather be in Media; and that our brethren ſhall lie ſcattered in the earth from that good land: and Jeruſalem ſhall be deſolate, and the houſe of God in it ſhall be burned, and ſhall be deſolate for a time;

5 And that again, God will have mercy on them, and bring them again into the land, where they ſhall build a temple, but not like to the firſt, until the time of that age be fulfilled; and afterward they ſhall return from *all* places of their captivity, and build up Jeruſalem glorious ſly, and the houſe of God ſhall be built in it for ever, with a glorious building, as the prophets have ſpoken thereof.

6 And all nations ſhall turn and fear the Lord God truly, and ſhall bury their idols.

7 So ſhall all nations praiſe the Lord, and his people ſhall confeſs God, and the Lord ſhall exalt his people; and all thoſe which love the Lord God in truth and juſtice, ſhall rejoice, ſhewing mercy to our brethren.

8 And now, my ſon, depart out of Nineve, becauſe that thoſe things which the prophet Jonas ſpake, ſhall ſurely come to paſs.

9 But keep thou the law and the commandments, and ſhew thyſelf merciful and juſt, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my ſon, how Aman handled Achiacharus that brought him up; how out of light he brought him into darkneſs, and how he rewarded him again: yet Achiacharus was ſaved, but the other had his reward: for he went down into darkneſs. Manaſſes gave alms, and eſcaped the ſnares of death which they had ſet for him: But Aman fell into the ſnare, and periſhed.

11 Wherefore now, my ſon, conſider what alms doeth, and how righteouſneſs doth deliver. When he had ſaid theſe things, he gave up the ghoſt in the bed, being an hundred and eight and fifty years old, and he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father: but Tobias departed with his wife and children to Ecbatane, to Raguel his father-in-law;

13 Where he became old with honour, and he buried his father and mother-in-law honourably, and he inherited their ſubſtance, and his father Tobit's.

14 And he died at Ecbatane in Media, being an hundred and ſeven and twenty years old.

15 But before he died, he heard of the deſtruction of Nineve, which was taken by Nabuchodonoſor and Aſſuerus: and before his death he rejoiced over Nineve.

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9 *He will ſcourge thee for thy children's works,* &c.] Or, as it is in the original, he will lay a ſcourge upon the works of thy children.

Commentary and Notes on Chapter XIV.

2 *And he was eight and fifty years old,* &c.] In this chapter, which concludes the book of Tobit, we have an account of the great age of Tobit and his ſon, and of the proſperity they enjoyed during the latter part of their lives; ſo that their good works were rewarded even in this life; and ſhould teach us to put our truſt in that benevolent Being who inſpired us with life, and who continually directs and governs the operations of nature.

5 *For ever.*] This is not in the Roman copy.

8 *And now, my ſon, depart out of Nineve,* &c.] Tobit, when he drew near the valley of the ſhadow of death, cautioned his ſon to leave Nineve, aſſuring him that the prophecy of Jonas would be certainly fulfilled, and the ſuperb buildings of that magnificent city blended with the duſt Tobias obeyed the voice of his father, retired into Media, and ſaw the deſtruction of Nineve.

THE

THE BOOK OF JUDITH.

The ARGUMENT.

The Jews *and the ancient Chriſtians, though they did not receive the book of* Judith *into their canon of ſcripture, yet always conſidered it as a true hiſtory, and accordingly* Clement, *in his epiſtle to the Corinthians, has cited it, as well as the author of the apoſtolic conſtitutions, which go under his name; and St.* Athanaſius, *or the writer of the Synopſis aſcribed to him, has given a ſummary account of it, in the ſame manner as he has done of the ſacred books.*

The learned are not agreed with regard to the author of this book. St. Jerome *ſeems to think that* Judith *herſelf wrote it, but produces no good authority for his opinion; others will have it that the high-prieſt* Joacim, *mentioned in the text, was the author of it; but this is alſo a bare conjecture; nor is there much more certainty in thoſe who, thinking the tranſaction happened in the reign of* Cambyſes, *aſcribe it to* Joſhua *the ſon of* Joſedek, *who was then high prieſt. But whoever the author was, it ſeems to have been written poſterior to the facts, becauſe the feſtival inſtituted in memory of* Judith*'s victory is mentioned as then ſubſiſting.*

The book was originally written in the Chaldee *language, and from thence tranſlated by St.* Jerome, *at the requeſt of* Paula *and* Euſtochium, *into Latin. Beſides this tranſlation there are two others, one in* Greek, *and the other in* Syriac. *The former is attributed to* Theodotion, *who flouriſhed in the reign of* Commodus, *about the year of Chriſt one hundred and eighty. But the verſion is certainly much older; for* Clemens Romanus, *in his epiſtle to the* Corinthians *(which was written one hundred and twenty-ſix years before) has a quotation from it. The latter, I mean the* Syriac *tranſlation, was made from the* Greek, *as was alſo the* Engliſh, *now found in our Bibles among the apocryphal writings.*

It is alſo a diſpute among the learned, whether this hiſtory of Judith *happened before or after the* Babyloniſh *captivity. Thoſe who maintain the latter found their principal argument on the words of the hiſtory itſelf, where the author, according to the* Greek *verſion, expreſly tells us,* That the *Iſraelites* were newly returned from the captivity, and all the people of *Judea* were lately gathered together; and the veſſels and the altar, and the houſe were ſanctified after their profanation, *chap.* iv. 3. *It is alſo further affirmed,* that they were led captive into a land that was not theirs. *That the temple of their God was* caſt to the ground, and their cities taken by their enemies; but now they were come up from the places where they have been ſcattered; and have poſſeſſed Jeruſalem, *chap.* v. 18, 19. *It is in vain, ſay they, to endeavour to correct the ſenſe of theſe paſſages; the bare reading of them, and the firſt impreſſion they make upon the mind, naturally leads us to ſay, that this hiſtory was not tranſacted till after the return* *from the* Babyloniſh *captivity, which is, in a great meaſure, confirmed by all the ancients, and a great many of the moderns: but then they differ widely in their computations of the period of time when this remarkable event happened; for ſome place it under* Cambyſes, *the ſon of* Cyrus; *others under* Darius; *others under* Xerxes, *and others again under* Antiochus Epiphanes, *in the time of the* Maccabees; *which laſt opinion is the moſt tenable, if we will but allow, that a feaſt was inſtituted in the memory of it, as we read in the vulgate, but in no other tranſlation. Thoſe who maintain that this tranſaction happened before the captivity, are in like manner divided: for ſome place it under* Manaſſeh, *and others under* Zedekiah. *Thoſe who contend for the latter make the* Nabuchodonoſor *in the book of* Judith, *and the* Nebuchadnezzar *in the ſecond of* Kings, *the ſame perſon; and as it is poſitively ſaid in the ſecond chapter of* Judith, *that he ſent his general* Holofernes *on this expedition, in the firſt month of the eighteenth year of his reign, which was the ninth of* Zedekiah, *king of* Judah; *the death of* Holofernes, *and the ſiege of* Jeruſalem, *happened, they ſay, in the ſame year; only it muſt be ſuppoſed, that the attempt againſt* Bethulia *was in the beginning of the year, and the ſiege of* Jeruſalem *at the end of it. The captivity therefore from which the* Jews *are ſaid to have newly returned muſt be that in* Jehoiakim's *reign; for that which happened in the reign of* Zedekiah, *continued ſeventy years, before which* Nebuchadnezzar *had entirely ſubdued* Arphaxad, *king of the* Medes, *and demoliſhed* Ecbatane. *And as for the* Bethulians *enjoying peace during the life of* Judith, *it may be ſuppoſed that* Nebuchadnezzar *being employed two years in the ſiege of* Jeruſalem, *might ſpend ſome years in reducing other parts of the country; and ſeeing* Bethulia, *was a place naturally ſtrong, and ſituated among the mountains, he might be unwilling to foil his army by making any freſh attempts upon it, until he had ſubdued all the reſt. Thoſe who contend for* Manaſſeh's *reign make the* Nabuchodonoſor *in* Judith *to be the ſame with* Saoſduchinus *in* Ptolemy, *and* Arphaxad *the ſame with* Phraortes *mentioned by* Herodotus; *and that as theſe two princes made war with one another, wherein* Phraortes *was vanquiſhed and periſhed with his army, all the other things of* Saoſduchinus *and his general might happen without inconſiſtency; for the captivity there mentioned might be that from whence* Manaſſeh, *with ſome of his ſubjects, had lately returned, when the temple which had been prophaned, was purified again, and the ſervice of the ſanctuary reſtored to its ancient dignity,* 2 Chron. xxiii. 1, &c. *Theſe are the ſeveral opinions concerning the date of this tranſaction, and the laſt, in our opinion, ſeems the beſt founded.*

CHAP. I.

2 *Arphaxad fortifieth Ecbatane*: 5 *Nabuchodonoſor warreth againſt him,* 15 *and killeth him.*

IN the twelfth year of the reign of Nabuchodonoſor, who reigned in Nineve the great city (in the days of Arphaxad which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about, of ſtones hewn three cubits broad, and ſix cubits long, and made the height of the wall ſeventy cubits, and the breadth thereof fifty cubits:

3 And ſet the towers thereof upon the gates of it, an hundred cubits *high*, and the breadth thereof in the foundation threeſcore cubits:

4 And he made the gates thereof, even gates that were raiſed to the height of ſeventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the ſetting in array of his footmen)

5 Even in thoſe days king Nabuchodonoſor made war with king Arphaxad in the great plain, which is the plain of the borders of Ragau.

6 And there came unto him all they that dwelt in the hill-country, and all that dwelt by Euphrates, and Tigris, and Hydaſpe, and the plain of Arioche, the king of the Elymeans, and very many nations of the ſons of Chelod, aſſembled themſelves to the battle.

7 Then Nabuchodonoſor king of the Aſſyrians ſent unto all that dwelt in Perſia, and to all that dwelt weſtward, and to thoſe that dwelt in Cilicia, and Damaſcus, and Libanus, and Antilibanus, and to all that dwelt upon the ſea-coaſt,

8 And to thoſe among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Eſdrelom,

9 And

Commentary and Notes on Chapter I.

1 *In the twelfth year of the reign of Nabuchodonoſor,* &c.] This Nabuchodonoſor is the ſame prince whom Herodotus calls Saoſduchinus, who, after the death of Eſarhaddon, ſucceeded to his acquiſitions; and the reaſon why the author of the book of Judith, who certainly wrote either in Babylon, or ſome other part of Chaldee, calls him Nabuchodonoſor, is, becauſe this was the common name of the kings of the country.

2 *And he built in Ecbatane,* &c.] See note on Tobit, chapter ii. 7.

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jeruſalem, and Betane, and Chellus, and Kades, and the river of Egypt, and Taphnes, and Rameſſe, and all the land of Geſem,

10 Until ye come beyond Tanis, and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonoſor king of the Aſſyrians, neither went they with him to the battle: for they were not afraid of him: yea, he was before them as one man, and they ſent away his ambaſſadors from them without effect, and with diſgrace.

12 Therefore Nabuchodonoſor was very angry with all this country, and ſware by his throne and kingdom, that he would ſurely be avenged upon all thoſe coaſts of Cilicia, and Damaſcus, and Syria; and that he would ſlay with the ſword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two ſeas.

13 Then he marched in battle-array with his power againſt king Arphaxad in the ſeventeenth year, and he prevailed in his battle; for he overthrew all the power of Arphaxad, and all his horſemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and ſpoiled the ſtreets thereof, and turned the beauty thereof into ſhame.

15 He took alſo Arphaxad in the mountains of Ragua, and ſmote him through with his darts, and deſtroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of ſundry nations, being a very great multitude of men of war, and there he took his eaſe, and banquetted, both he and his army, an hundred and twenty days.

CHAP. II.

4 Holofernes is appointed general, 11 and charged to ſpare none that will not yield.

AND in the eighteenth year, the two and twentieth day of the firſt month, there was talk in the houſe of Nabuchodonoſor king of the Aſſyrians, that he ſhould, as he ſaid, avenge himſelf on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his ſecret counſel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to deſtroy all fleſh that did not obey the commandment of his mouth.

4 And when he had ended his counſel, Nabuchodonoſor king of the Aſſyrians called Holofernes the chief captain of his army, which was next unto him, and ſaid unto him,

5 Thus ſaith the great king, the lord of the whole earth, Behold, thou ſhalt go forth from my preſence, and take with thee men that truſt in their own ſtrength, of footmen an hundred and twenty thouſand; and the number of horſes with their riders, twelve thouſand.

6 And thou ſhalt go againſt all the weſt country, becauſe they diſobeyed my commandment.

7 And thou ſhalt declare unto them, that they prepare for me earth and water: for I will go forth in my wrath againſt them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a ſpoil unto them;

8 So that their ſlain ſhall fill their vallies and brooks, and the river ſhall be filled with their dead, till it overflow.

9 And I will lead them captives to the utmoſt parts of all the earth.

10 Thou therefore ſhalt go forth, and take before-hand for me all their coaſts: and if they will yield themſelves unto thee, thou ſhalt reſerve them for me till the day of their puniſhment.

11 But concerning them that rebel, let not thine eyes ſpare them; but put them to the ſlaughter, and ſpoil them whereſoever thou goeſt.

12 For as I live, and by the power of my kingdom, whatſoever I have ſpoken, that will I do by mine hand.

13 And take thou heed that thou tranſgreſs none of the commandments of thy Lord, but accompliſh them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the preſence of his lord, and called all the governors and captains, and the officers of the army of Aſſur,

15 And he muſtered the choſen men for the battle, as his lord had commanded him, unto an hundred and twenty thouſand, and twelve thouſand archers on horſeback.

16 And he ranged them as a great army is ordered for the war.

17 And he took camels and aſſes for their carriages, a very great number, and ſheep, and oxen, and goats without number, for their proviſion:

18 And plenty of victuals for every man of the army, and very much gold and ſilver out of the king's houſe.

19 Then he went forth, and all his power, to go before king Nabuchodonoſor in the voyage, and to cover all the face of the earth weſtward with their chariots, and horſemen, and their choſen footmen.

20 A great number alſo of ſundry countries came with them like locuſts, and like the ſand of the earth: for the multitude was without number.

21 And they went forth of Nineve, three days journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then

Commentary and Notes on Chapter II.

4 *Holofernes the chief captain of his army*, &c.] Some commentators are of opinion, that the word Holofernes is of Perſian extract; but others think that this general was a native either of Pontus or Cappadocia. Polybius mentions one of this name, who having conquered Cappadocia, ſoon loſt it again, becauſe he was for changing the ancient cuſtoms of the country and introducing drunkenneſs, together with the feaſts and ſongs to Bacchus; and hence Caſaubon conjectures, that this was the ſame Holofernes who commanded Nabuchodonoſor's army, as his riot and debauchery, as well as the rapidity of his conqueſts, ſeem to form a ſtrong reſemblance with thoſe of the conqueror of Cappadocia.

21 *And they went forth of Nineve*, &c.] Holofernes obeyed the commands of his ſovereign, and marched from Nineve, with a prodigious army, laying all the countries waſte in his paſſage becauſe the inhabitants had diſobeyed the proclamation of Holofernes, when he ſent to command their aſſiſtance againſt Arphaxad.

22 Then he took all his army, his footmen, and horſemen, and chariots, and went from thence into the hill-country.

23 And deſtroyed Phud and Lud, and ſpoiled all the children of Raſſes, and the children of Iſmael, which were toward the wilderneſs, at the ſouth of the land of the Chellians.

24 Then he went over Euphrates, and went through Meſopotamia, and deſtroyed all the high cities that were upon the river Arbonai till ye come to the ſea.

25 And he took the borders of Cilicia, and killed all that reſiſted him, and came to the borders of Japheth, which were toward the ſouth, over againſt Arabia.

26 He compaſſed alſo all the children of Madian, and burned up their tabernacles, and ſpoiled their ſheep-cotes.

27 Then he went down into the plain of Damaſcus in the time of wheat-harveſt, and burnt up all their fields, and deſtroyed their flocks and herds, alſo he ſpoiled their cities, and utterly waſted their countries, and ſmote all their young men with the edge of the ſword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the ſea-coaſt, which were in Sidon and Tyrus, and them that dwelt in Sur, and Ocina, and all that dwelt in Jemnaan: and they that dwelt in Azotus and Aſcalon feared him greatly.

CHAP. III.

1 They of the ſea-coaſts intreat for peace: 7 Holofernes is received there: 8 He deſtroyeth their gods.

SO they ſent ambaſſadors unto him, to treat of peace, ſaying,

2 Behold, we the ſervants of Nabuchodonoſor the great king lie before thee; uſe us as ſhall be good in thy ſight.

3 Behold, our houſes, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; uſe them as it pleaſeth thee.

4 Behold, even our cities, and the inhabitants thereof, are thy ſervants; come and deal with them as ſeemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the ſea-coaſt, both he and his army, and ſet garriſons in the high cities, and took out of them choſen men for aid.

7 So they and all the country round about received them with garlands, with dances, and with timbrels.

8 Yet he did caſt down their frontiers, and cut down their groves; for he had decreed to deſtroy all the gods of the land, that all nations ſhould worſhip Nabuchodonoſor only, and that all tongues and tribes ſhould call upon him as god.

9 Alſo he came over againſt Eſdraelon, near unto Judea, over againſt the great ſtrait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

CHAP. IV.

1 The Jews are afraid of Holofernes; 5 and fortify the hills. 9 All Iſrael fall to faſting and prayer.

NOW the children of Iſrael, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonoſor king of the Aſſyrians had done to the nations, and after what manner he had ſpoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jeruſalem, and for the temple of the Lord their God:

3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the veſſels, and the altar, and the houſe were ſanctified after the profanation.

4 Therefore they ſent into all the coaſts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Eſora, and to the valley of Salem:

5 And poſſeſſed themſelves before-hand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the proviſion of war: for their fields were of late reaped.

6 Alſo Joacim the high-prieſt which was in thoſe days in Jeruſalem, wrote to them that dwelt in Bethulia, and Betomeſtham, which is over againſt Eſdraelon toward the open country, near to Dothaim.

7 Charging

Commentary and Notes on Chapter III.

1 *So they ſent ambaſſadors unto him, to treat of peace,*] The prodigious ſtrength of his army, and the horrid actions they had committed on the inhabitants of thoſe countries who had oppoſed their progreſs, induced the others to ſue for peace; and that their offers might be accepted, ſubmitted themſelves wholly to the mercy of the conqueror.

6 *Then came he down toward the ſea coaſt,* &c.] The ſubmiſſive manner in which the inhabitants received Holofernes, mitigated his wrath, and induced him to grant them the peace they deſired; but he took the precaution of demoliſhing their fortifications and ſtrong holds, leſt on his departure they ſhould break the treaty, and join the enemy.

Commentary and Notes on Chapter IV.

1 *Now the children of Iſrael, that dwelt in Judea,* &c.] The deſcendants of Jacob, hearing of the terrible deſtruction of thoſe countries, through which the army of Holofernes had paſſed, and being deſirous of preſerving their liberty and religion, took poſſeſſion of the ſtrait paſſes of the mountains, the only ways that led to their country, in order to ſtop the progreſs of the enemy, and preſerve the temple of Jeruſalem, ſo lately purified, from being deſtroyed, and polluted by the hands of the heathen.

6 *Them that dwelt in Bethulia,* &c.] Our modern travellers to the Holy Land almoſt unanimouſly agree, that Bethulia is ſituated in the tribe of Zebulun, about a league on the weſt ſide of Tiberias, where they pretend are ſtill ſome marks of the tent of Holofernes: but ſeveral learned men are apt to ſuſpect the report of theſe travellers, who too often reſt ſatisfied with the traditions of the country, though they are often founded on falſehood. But however this be, it is inconteſtible that both Judith and her huſband were of the tribe of Simeon, and why they ſhould remove to ſo great a diſtance from their own inheritance, and ſettle in a country ſo far from that of their nativity, is not eaſy to ſay. Since therefore the ſcripture mentions a place in the tribe of Simeon, named Bethul, or Bethuel *Joſh* xix 4 a place dependent upon Gaza of the Philiſtines, and famous for its temples, it is highly probable that this was the place; ſince the other which travellers mention, in the tribe of Zebulun, muſt be of too modern a date to be the city intended here, becauſe we find neither Joſhua, Joſephus, Euſebius, nor St. Jerome, make any mention of it.

7 Charging them to keep the paſſages of the hill-country; for by them there was an entrance into Judea, and it was eaſy to ſtop them that would come up, becauſe the paſſage was ſtrait for two men at the moſt.

8 And the children of Iſrael did as Joacim the high prieſt had commanded them, with the ancients of all the people of Iſrael which dwelt at Jeruſalem.

9 Then every man of Iſrael cried to God with great fervency, and with great vehemency did they humble their ſouls:

10 Both they and their wives, and their children, and their cattle, and every ſtranger and hireling, and their ſervants bought with money, put ſackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jeruſalem fell before the temple, and caſt aſhes upon their heads, and ſpread out their ſackcloth before the face of the Lord: alſo they put ſackcloth about the altar,

12 And cried to the God of Iſrael all with one conſent earneſtly, that he would not give their children for a prey, and their wives for a ſpoil, and the cities of their inheritance to deſtruction, and the ſanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people faſted many days in all Judea and Jeruſalem, before the ſanctuary of the Lord Almighty.

14 And Joacim the high prieſt, and all the prieſts that ſtood before the Lord, and they which miniſtered unto the Lord, had their loins girt with ſackcloth, and offered the daily burnt-offerings, with the vows and free-gifts of the people,

15 And had aſhes on their mitres, and cried unto the Lord with all their power, that he would look upon all the houſe of Iſrael graciouſly.

CHAP. V.

5 Achior telleth Holofernes what the Jews are, 8 and what their God hath done for them.

THEN was it declared to Holofernes, the chief captain of the army of Aſſur, that the children of Iſrael had prepared for war, and had ſhut up the paſſages of the hill-country, and had fortified all the tops of the high hills, and had laid impediments in the champain countries.

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the ſea-coaſt,

3 And he ſaid unto them, Tell me now, ye ſons of Chanaan, who this people is that dwelleth in the hill-country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and ſtrength, and what king is ſet over them, or captain of their army.

4 And why have they determined not to come and meet me, more than all the inhabitants of the weſt?

5 Then ſaid Achior the captain of all the ſons of Ammon, Let my lord now hear a word from the mouth of thy ſervant, and I will declare unto thee the truth concerning this people which dwelleth near thee, and inhabiteth the hill-countries: and there ſhall no lie come out of the mouth of thy ſervant.

6 This people are deſcended of the Chaldeans:

7 And they ſojourned heretofore in Meſopotamia, becauſe they would not follow the gods of their fathers which were in the land of Chaldea.

8 For they left their way of the anceſtors, and worſhipped the God of heaven, the God whom they knew: ſo they caſt them out from the face of their gods, and they fled into Meſopotamia, and ſojourned there many days.

9 Then their God commanded them to depart from the place where they ſojourned, and to go into the land of Chanaan: where they dwelt, and were increaſed with gold and ſilver, and with very much cattle.

10 But when a famine covered all the land of Chanaan: they went down into Egypt, and ſojourned there, while they were nouriſhed, and became there a great multitude, ſo that one could not number their nation.

11 Therefore the king of Egypt roſe up againſt them, and dealt ſubtilly with them, and brought them low, with labouring in brick, and made them ſlaves.

12 Then they cried unto their God, and he ſmote all the land of Egypt with incurable plagues: ſo the Egyptians caſt them out of their ſight.

13 And God dried the Red-ſea before them,

14 And brought them to mount Sina, and Cades Barne, and caſt forth all that dwelt in the wilderneſs.

15 So they dwelt in the land of the Amorites, and they deſtroyed by their ſtrength all them of Eſebon, and paſſing over Jordan, they poſſeſſed all the hill-country.

16 And they caſt forth before them the Chananite, the Pherezite, the Jebuſite, and the Sychemite, and all the Gergeſites, and they dwelt in that country many days.

17 And whilſt they ſinned not before their God, they proſpered, becauſe the God that hateth iniquity was with them.

18 But when they departed from the way which he appointed them, they were deſtroyed in many battles, very ſore, and were led captives into a land that was not theirs, and the temple of their God was caſt to the ground, and their cities were taken by the enemies.

19 But now are they returned to their God, and are come up from the places where they were ſcattered, and have poſſeſſed Jeruſalem, where their ſanctuary is, and are ſeated in the hill-country, for it was deſolate.

20 Now

Commentary and Notes on Chapter V.

5 *Then ſaid Achior the captain of all the ſons of Ammon,* &c.] Achior, from his being a native of the country bordering upon Canaan, was well acquainted with the government and religion of the Iſraelites. Their hiſtory was too ſingular to be forgotten by the inhabitants of thoſe kingdoms that lay near the inheritance of the ſons of Jacob and the many miracles wrought by the Almighty in their favour too evident to be denied. Accordingly Achior gave a conciſe account of them, and enumerated ſome of the facts in which the hand of Omnipotence had been remarkably conſpicuous,

20 Now therefore, my lord and governor, if there be any error in this people, and they ſin againſt their God, let us conſider that this ſhall be their ruin, and let us go up, and we ſhall overcome them.

21 But if there be no iniquity in their nation, let my Lord now paſs by, leſt their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior had finiſhed theſe ſayings, all the people ſtanding round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the ſea-ſide, and in Moab, ſpake that he ſhould kill him.

23 For, *ſay they*, we will not be afraid of the face of the children of Iſrael: for lo, it is a people that have no ſtrength nor power for a ſtrong battle.

24 Now therefore, lord Holofernes, we will go up, and they ſhall be a prey to be devoured of all thine army.

CHAP. VI.

1 *Holofernes deſpiſeth God:* 7 *He threateneth Achior, and ſendeth him away:* 14 *The Bethulians receive him.*

AND when the tumult of men that were about the council was ceaſed, Holofernes, the chief captain of the army of Aſſur, ſaid unto Achior and all the Moabites, before all the company of other nations.

2 And who art thou, Achior, and the hirelings of Ephraim, that thou haſt propheſied among us as to-day, and haſt ſaid, that we ſhould not make war with the people of Iſrael, becauſe their God will defend them? and who is God, but Nabuchodonoſor?

3 He will ſend his power, and will deſtroy them from the face of the earth, and their God ſhall not deliver them: but we his ſervants will deſtroy them as one man; for they are not able to ſuſtain the power of our horſes.

4 For with them we will tread them under foot, and their mountains ſhall be drunken with their blood, and their fields ſhall be filled with their dead bodies, and their footſteps ſhall not be able to ſtand before us, for they ſhall utterly periſh, ſaith king Nabuchodonoſor, lord of all the earth; for he ſaid, None of my words ſhall be in vain.

5 And thou, Achior, an hireling of Ammon, which haſt ſpoken theſe words in the day of thine iniquity, ſhalt ſee my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then ſhall the ſword of mine army, and the multitude of them that ſerve me, paſs through thy ſides, and thou ſhalt fall among their ſlain when I return.

7 Now therefore my ſervants ſhall bring thee back into the hill-country, and ſhall ſet thee in one of the cities of the paſſages.

8 And thou ſhalt not periſh, till thou be deſtroyed with them.

9 And if thou perſuade thyſelf in thy mind, that they ſhall not be taken, let not thy countenance fall: I have ſpoken it, and none of my words ſhall be in vain.

10 Then Holofernes commanded his ſervants that waited in his tent to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Iſrael.

11 So his ſervants took him, and brought him out of the camp into the plain, and they went from the midſt of the plain into the hill-country, and came unto the fountains that were under Bethulia.

12 And when the men of the city ſaw them, they took up their weapons, and went out of the city to the top of the hill: and every man that uſed a ſling kept them from coming up, by caſting of ſtones againſt them.

13 Nevertheleſs, having gotten privily under the hill, they bound Achior, and caſt him down, and left him at the foot of the hill, and returned to their lord.

14 But the Iſraelites deſcended from their city, and came unto him, and looſed him, and brought him into Bethulia, and preſented him to the governors of the city:

15 Which were in thoſe days, Ozias the ſon of Mica, of the tribe of Simeon, and Chabris the ſon of Gothoniel, and Charmis the ſon of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women to the aſſembly, and they ſet Achior in the midſt of all their people. Then Ozias aſked him of that which was done.

17 And he anſwered and declared unto them the words of the council of Holofernes, and all the words that he had ſpoken in the midſt of the princes of Aſſur, and whatſoever Holofernes had ſpoken proudly againſt the houſe of Iſrael.

18 Then the people fell down and worſhipped God, and cried unto God, ſaying,

19 O Lord God of heaven, behold their pride, and pity the low eſtate of our nation, and look upon the face of thoſe that are ſanctified unto thee this day.

20 Then they comforted Achior, and praiſed him greatly.

21 And Ozias took him out of the aſſembly, unto his houſe, and made a feaſt to the elders, and they called on the God of Iſrael all that night for help.

CHAP.

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20 *Now therefore, my lord,* &c.] Having given a conciſe hiſtory of the Iſraelites, Achior preſumed to diſſuade Holofernes from attempting any thing againſt them, unleſs they had ſinned againſt their God; aſſuring him, that no attack againſt them while they obeyed his commandments would proſper.

Commentary and Notes on Chapter VI.

2 *Who is God, but Nabuchodonoſor* ?] How blaſphemouſly does Holofernes treat the God of Iſrael? He even preſumes to place the king of Aſſyria above that Being who fills immenſity, and can with a ſingle word, not only tumble monarchs from their thrones, but annihilate thoſe ſtupendous globes that decorate the fields of æther. But alas! perſumptuous mortal; ſoon ſhalt thou find that thou art ſo far from being able to oppoſe omnipotence, that even the policy of a weak woman ſhall prove thy deſtruction!

14 *But the Iſraelites deſcended from their city,* &c.] Achior being left by the Aſſyrians, the inhabitants of Bethulia took him, and preſented him to the governors of the city, who received him with great joy, and promiſed him protection.

C H A P. VII.

1 *Holofernes beſiegeth Bethulia.* 7 *and ſtoppeth the water from them:* 22 *They murmur and faint.*

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they ſhould remove their camp againſt Bethulia, to take aforehand the aſcents of the hill-country, and to make war againſt the children of Iſrael.

2 Then their ſtrong men removed their camps in that day, and the army of the men of war was an hundred and ſeventy thouſand footmen, and twelve thouſand horſemen, beſide the baggage and other men that were a foot among them a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they ſpread themſelves in breadth over Dothaim, even to Belmaim, and in length from Bethulia unto Cyamon, which is over againſt Eſdraelom.

4 Now the children of Iſrael, when they ſaw the multitude of them, were greatly troubled, and ſaid every one to his neighbour, Now will theſe men lick up the face of the earth; for neither the high mountains, nor the vallies, nor the hills, are able to bear their weight,

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the ſecond day Holofernes brought forth all his horſemen, in the ſight of the children of Iſrael which were in Bethulia.

7 And viewed the paſſages up to the city, and came to the fountains of their waters, and took them, and ſet garriſons of men of war over them, and he himſelf removed towards his people.

8 Then came unto him all the chief of the children of Eſau, and all the governors of the people of Moab, and the captains of the ſea-coaſt, and ſaid,

9 Let our Lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Iſrael do not truſt in their ſpears, but in the heighth of the mountains wherein they dwell, becauſe it is not eaſy to come up to the tops of their mountains.

11 Now therefore, my Lord, fight not againſt them in battle-array, and there ſhall not ſo much as one man of thy people periſh.

12 Remain in thy camp, and keep all the men of thine army, and let thy ſervants get into their hands the fountain of water which iſſueth forth of the foot of the mountain:

13 (For all the inhabitants of Bethulia have their water thence) ſo ſhall thirſt kill them, and they ſhall give up their city, and we and our people ſhall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they, and their wives, and their children ſhall be conſumed with famine, and before the ſword come againſt them, they ſhall be overthrown in the ſtreets where they dwell.

15 Thus ſhalt thou render them an evil reward: becauſe they rebelled and met not thy perſon peaceably.

16 And theſe words pleaſed Holofernes, and all his ſervants, and he appointed to do as they had ſpoken.

17 So the camp of the children of Ammon departed, and with them five thouſand of the Aſſyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Iſrael.

18 Then the children of Eſau, went up with the children of Ammon, and camped in the hill-country over againſt Dothaim: and they ſent ſome of them toward the ſouth, and toward the eaſt, over againſt Ekrebel, which is near unto Chuſi, that is upon the brook of Mochmur; and the reſt of the army of the Aſſyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Iſrael cried unto the Lord their God, becauſe their heart failed, for all their enemies had compaſſed them round about, and there was no way to eſcape out from among them.

20 Thus all the company of Aſſur remained about them, both their footmen, chariots, and horſemen, four and thirty days, ſo that all their veſſels of water failed all the inhabitants of Bethulia.

21 And the ciſterns were emptied, and they had not water to drink their fill for one day: for they gave them drink by meaſure.

22 Therefore their young children were out of heart, and their women and young men fainted for thirſt, and fell down in the ſtreets of the city, and by the paſſages of the gates, and there was no longer any ſtrength in them.

23 Then all the people aſſemble to Ozias, and to the chief of the city, both young men and women, and children, and cried with a loud voice, and ſaid before all the elders.

24 God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Aſſur.

25 For now we have no helper: but God hath ſold us into their hands, that we ſhould be thrown down before them with thirſt and great deſtruction.

26 Now therefore call them unto you, and deliver the whole city for a ſpoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a ſpoil unto them, than to die for thirſt: for we will be his ſervants, that our ſouls may live, and not ſee the death of our infants before our eyes, nor our wives, nor our children to die.

28 We

Commentary and Notes on Chapter VII.

1 *The next day Holofernes commanded all his army,* &c.] Holofernes now moved againſt Bethulai, and in order to terrify the inhabitants, cauſed his army to be drawn up in their ſight. This had the deſired effect; the Inhabitants were ſtruck with the greateſt terror at the ſight of ſo prodigious a multitude. But he ſhould have remembered that though he could by his numbers terrify men, yet *he that ſitteth on the heavens* was able to defeat all his ſchemes, and confound his numerous army.

19 *Then the children of Iſrael cried unto the Lord their God,* &c.] The Iſraelites well knew that they were of themſelves unable to oppoſe ſo great a multitude, and therefore applied for help to him that was able to ſave; to that tremendous Being who had ſo often preſerved their fathers from deſtruction, and would always have rendered the deſigns of their enemies abortive, had they been careful to obſerve his laws, and *worſhip him in ſpirit and in truth.*

28 We take to witneſs againſt you, the heaven and the earth, and our God and Lord of our fathers, which puniſheth us according to our ſins, and the ſins of our fathers, that he do not according as we have ſaid this day.

29 Then there was great weeping with one conſent in the midſt of the aſſembly, and they cried unto the Lord God with a loud voice.

30 Then ſaid Ozias to them, Brethren be of good courage, let us yet endure five days, in the which ſpace the Lord our God may turn his mercy towards us; for he will not forſake us utterly.

31 And if theſe days paſs, and there come no help unto us, I will do according to your word.

32 And he diſperſed the people every one to their own charge; and they went unto the walls and towers of their city, and ſent the women and children into their houſes: and they were very low brought in the city.

CHAP. VIII.

12 *Judith blameth the governors for their promiſe to yield,* 17 *and adviſeth them to truſt in God.*

NOW at that time Judith heard thereof, which was the daughter of Merari, the ſon of Ox, the ſon of Joſeph, the ſon of Oziel, the ſon of Elcia, the ſon of Ananias, the ſon of Gedeon, the ſon of Raphaim, the ſon of Acitho, the ſon of Eliu, the ſon of Eliab, the ſon of Nathanael, the ſon of Samael, the ſon of Salaſadai, the ſon of Iſrael.

2 And Manaſſes was her huſband, of her tribe and kindred, who died in the barley harveſt.

3 For as he ſtood overſeeing them that bound ſheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of bethulia, and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her houſe three years and four months.

5 And ſhe made her a tent upon the top of her houſe, and put on ſackcloth upon her loins, and ware her widows apparel.

6 And ſhe faſted all the days of her widowhood, ſave the eves of the ſabbaths, and the ſabbaths, and the eves of the new moons, and the new moons, and the feaſts, and ſolemn days of the houſe of Iſrael.

7 She was alſo of goodly countenance, and very beautiful to behold: and her huſband Manaſſes had left her gold, and ſilver, and men-ſervants, and maid-ſervants, and cattle, and lands, and ſhe remained upon them.

8 And there was none that gave her an ill word; for ſhe feared God greatly.

9 Now when ſhe heard the evil words of the people againſt the governor, that they fainted for lack of water (for Judith had heard all the words that Ozias had ſpoken unto them, and that he had ſworn to deliver the city unto the Aſſyrians after five days)

10 Then ſhe ſent her waiting-woman that had the government of all things that ſhe had, to call Ozias, and Chabris, and Charmis, the antients of the city.

11 And they came unto her, and ſhe ſaid unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have ſpoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promiſed to deliver the city to our enemies, unleſs within theſe days the Lord turn to help you.

12 And now, who are ye that have tempted God this day, and ſtand inſtead of God among the children of men?

13 And now try the Lord Almighty, but ye ſhall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye ſearch out God that hath made all theſe things, and know his mind, or comprehend his purpoſe? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within theſe five days, he hath power to defend us when he will, even every day, or to deſtroy us before our enemies.

16 Do not bind the counſels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the ſon of man, that he ſhould be wavering.

17 Therefore let us wait for ſalvation of him, and call upon him to help us, and he will hear our voice, if it pleaſe him.

18 For there aroſe none in our age, neither is there any now in theſe days, neither tribe, nor family, nor people, nor city, among us, which worſhip gods made with hands, has hath been afore-time.

19 For the which cauſe our fathers were given to the ſword, and for a ſpoil, and had a great fall before our enemies.

20 But we know none other god, therefore we truſt that he will not deſpiſe us, nor any of our nation.

21 For if we be taken ſo, all Judea ſhall lie waſte, and our ſanctuary ſhall be ſpoiled, and he will require the profanation thereof at our mouth.

22 And the ſlaughter of our brethren, and the captivity of the country, and the deſolation of our inheritance, will he turn upon our heads among the Gentiles, whereſoever we ſhall be in bondage, and we ſhall be an offence and a reproach to all them that poſſeſs us.

23 For our ſervitude ſhall not be directed to favour: but the Lord our God ſhall turn it to diſhonour.

24 Now therefore, O brethren, let us ſhew an example to our brethren, becauſe their hearts depend upon us, and the ſanctuary, and the houſe, and the altar reſt upon us.

25 Moreover, let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Iſaac, and what happened to Jacob in Meſopotamia of Syria, when he kept the ſheep of Laban his mother's brother.

27 For

Commentary and Notes on Chapter VIII.

11 *Hear me now, O ye governors of the inhabitants of Bethulia,* &c.] Judith here expoſtulates with the governors of the city, for the raſh promiſe they had made to the people of delivering Bethulia to the enemy in five days, if they were not relieved. She juſtly told them, that they ought to have relied on the Lord their God, and waited their deliverance from his hand.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth ſcourge them that come near unto him to admoniſh them.

28 Then ſaid Ozias to her, All that thou haſt ſpoken, haſt thou ſpoken with a good heart, and there is none that may gainſay thy words.

29 For this is not the firſt day wherein thy wiſdom is manifeſted; but from the beginning of thy days all the people have known thy underſtanding, becauſe the diſpoſition of thine heart is good.

30 But the people were very thirſty, and compelled us to do unto them as we have ſpoken, and to bring an oath upon ourſelves, which we will not break.

31 Therefore now pray thou for us, becauſe thou art a godly woman, and the Lord will ſend us rain to fill our ciſterns, and we ſhall faint no more.

32 Then ſaith Judith unto them, Hear me, and I will do a thing which ſhall go throughout all generations, to the children of our nation.

33 Ye ſhall ſtand this night in the gate, and I will go forth with my waiting woman: and within the days that ye have promiſed to deliver the city to our enemies, the Lord will viſit Iſrael by mine hand.

34 But enquire not ye of mine act: for I will not declare it unto you untill the things be finiſhed that I do.

35 Then ſaid Ozias and the princes unto her, Go in peace, and the Lord God will be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 *Judith humbleth herſelf,* 3 *and prayeth God to proſper her purpoſe againſt the enemies of his ſanctuary.*

THEN Judith fell upon her face, and put aſhes upon her head, and uncovered the ſackcloth wherewith ſhe was clothed; and about the time that the incenſe of that evening was offered in Jeruſalem, in the houſe of the Lord, Judith cried with a loud voice, and ſaid,

2 O Lord God of my father Simeon, to whom thou gaveſt a ſword to take vengeance of the ſtrangers, who looſened the girdle of a maid to defile her, and diſcovered the thigh to her ſhame, and polluted her virginity to her reproach (for thou ſaidſt, it ſhall not be ſo, and yet they did ſo.)

3 Wherefore thou gaveſt their rulers to be ſlain, ſo that they died their bed in blood, being deceived, and ſmoteſt the ſervants with their lords, and the lords upon their thrones;

4 And haſt given their wives for a prey, and their daughters to be captives, and all their ſpoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid; O God, O my God, hear me alſo a widow.

5 For thou haſt wrought not only thoſe things, but alſo the things which fell out before, and which enſued after; thou haſt thought upon the things which are now, and which are to come.

6 Yea, what things thou didſt determine were ready at hand, and ſaid, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For behold, the Aſſyrians are multiplied in their power; they are exalted with horſe and man; they glory in the ſtrength of their footmen; they truſt in ſhield, and ſpear, and bow, and ſling; and know not that thou art the Lord that breakeſt the battles: the Lord is thy name.

8 Throw down their ſtrength in thy power, and bring down their force in thy wrath: for they have purpoſed to defile thy ſanctuary, and to pollute the tabernacle, where thy glorious name reſteth, and to caſt down with ſword the horn of thy altar.

9 Behold their pride, and ſend thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the ſervant with the prince, and the prince with the ſervant: break down their ſtatelineſs by the hand of a woman.

11 For thy power ſtandeth not in multitude, nor thy might in ſtrong men: for thou art a God of the afflicted, an helper of the oppreſſed, an upholder of the weak, a protector of the forlorn, a ſaviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Iſrael, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer:

13 And make my ſpeech and deceit to be their wound and ſtripe, who have purpoſed cruel things againſt thy covenant, and thy hallowed houſe, and againſt the top of Sion, and againſt the houſe of the poſſeſſion of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Iſrael, but thou.

CHAP. X.

3 *Judith doth ſet forth herſelf.* 10 *She and her maid go forth into the camp.*

NOW after that ſhe had ceaſed to cry unto the God of Iſrael, and had made an end of all theſe words,

2 She roſe where ſhe had fallen down, and called her maid, and went down into the houſe, in the which ſhe abode in the ſabbath-days, and in her feaſt-days.

3 And

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32 *Hear me and I will do a thing,* &c. After telling them their fault in not relying on the Lord for help, ſhe declared that ſhe would herſelf undertake the deliverance of the city; but at the ſame time enjoyned them not to aſk, or endeavour to diſcover the manner in which ſhe purpoſed to perform it, being determined to keep the ſecret inviolable in her own breaſt.

Commentary and Notes on Chapter IX.

1 *Then Judith fell upon her face,* &c.] Before Judith entered on this important action, ſhe proſtrated herſelf before the Almighty God of Jacob, and implored from him that aſſiſtance which ſhe well knew could not be expected from man.

11 *For thy power ſtandeth not in multitude, nor thy might in ſtrong men,* &c.] Thou, *O worſhip of Iſrael,* haſt no occaſion for an arm of fleſh; before thee the multitude of an hoſt, and all the inſtruments of war are vain. It is to thee the afflicted fly for ſuccour, and the weak for defence againſt the tyranny of man. Hear therefore, O Almighty God of Jacob, the prayer of thy ſervant, and protect thine handmaid in this her daring attempt to reſcue thine inheritance from the hands of ſtrangers, and prevent thine holy temple from being defiled by the pollutions of the heathen.

3 And pulled off the ſackcloth which ſhe had on, and put off the garments of her widowhood, and waſhed her body all over with water, and anointed herſelf with precious ointment, and braided the hair of her head, and put on atire upon it, and put on her garments of gladneſs, wherewith ſhe was clad during the life of Manaſſes her huſband.

4 And ſhe took ſandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herſelf bravely, to allure the eyes of all men that ſhould ſee her.

5 Then ſhe gave her maid a bottle of wine, and a cruſe of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; ſo ſhe folded all theſe things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found ſtanding there Ozias, and the antients of the city, Chabris and Charmis.

7 And when they ſaw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and ſaid unto her,

8 The God, the God of our fathers give thee favour, and accompliſh thine enterpriſes to the glory of the children of Iſrael, and to the exaltation of Jeruſalem: then they worſhipped God.

9 And ſhe ſaid unto them, Command the gates of the city to be opened unto me, that I may go forth to accompliſh the things whereof ye have ſpoken with me: ſo they commanded the young men to open unto her, as ſhe had ſpoken.

10 And when they had done ſo, Judith went out, ſhe and her maid with her, and the men of the city looked after her, until ſhe was gone down the mountain, and till ſhe had paſſed the valley, and could ſee her no more.

11 Thus they went ſtraight forth in the valley, and the firſt watch of the Aſſyrians met her;

12 And took her, and aſked her, Of what people art thou? and whence comeſt thou? and whither goeſt thou? And ſhe ſaid I am a woman of the Hebrews, and am fled from them: for they ſhall be given you to be conſumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth, and I will ſhew him a way whereby he ſhall go and win all the hill-country, without loſing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and ſaid unto her,

15 Thou haſt ſaved thy life, in that thou haſt haſted to come down to the preſence of our lord: now therefore come to his tent, and ſome of us ſhall conduct thee, until they have delivered thee to his hands.

16 And when thou ſtandeſt before him, be not afraid in thine heart, but ſhew unto him according to thy word, and he will entreat thee well.

17 Then they choſe out of them an hundred men to accompany her and her maid, and they brought her to the tent of Holofernes.

18 Then was there a concourſe throughout all the camp; for her coming was noiſed among the tents, and they came about her as ſhe ſtood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Iſrael becauſe of her, and every one ſaid to his neighbour, Who would deſpiſe this people, that have among them ſuch women? ſurely it is not good that one man of them be left, who being let go, might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his ſervants, and they brought her into the tent.

21 Now Holofernes reſted upon his bed under a canopy, which was woven with purple and gold, and emeralds and precious ſtones.

22 So they ſhewed him of her, and he came out before his tent, with ſilver lamps going before him.

23 And when Judith was come before him and his ſervants, they all marvelled at the beauty of her countenance; and ſhe fell down upon her face, and did reverence unto him: and his ſervants took her up.

CHAP. XI.

3 *Holofernes aſketh Judith the cauſe of her coming:* 20 *He is much pleaſed with her wiſdom and beauty.*

THEN ſaid Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to ſerve Nabuchodonoſor the king of all the earth.

2 Now therefore, if thy people that dwelleth in the mountains had not ſet light by me, I would not have lifted up my ſpear againſt them: but they have done theſe things to themſelves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for ſafeguard: be of good comfort, thou ſhalt live this night and hereafter.

4 For none ſhall hurt thee, but intreat thee well, as they do the ſervants of king Nabuchodonoſor my lord.

5 Then Judith ſaid unto him, Receive the words of thy ſervant, and ſuffer thine handmaid to ſpeak in thy preſence, and I will declare no lie to my Lord this night

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to paſs by thee, and my Lord ſhall not fail of his purpoſes.

7 As

Commentary and Notes on Chapter X.

10 *Judith went out, ſhe and her maid with her,* &c.] The word in ancient tranſlations which we render *maid* is *Abra*, which ſignifies a companion, or maid of honour, rather than a ſervant; for the ſame word in the Septuagint is applied to the woman that attended Pharaoh's daughter, *Exod.* ii. 5, and alſo to thoſe that waited upon Eſther. chap. iv. 4.

11 *Thus they went ſtraight forth into the valley,* &c] The city of Bethulia was ſituated on the top of a mountain, and the hoſt of the Aſſyrians were incamped in the vallies below; ſo that Judith and her attendant ſoon reached the advanced guards of the enemy, who were ſtationed at the very foot of the mountains.

Commentary and Notes on Chapter XI.

1 *Then ſaid Holofernes unto her,* &c.] The general of Nebuchodonoſor was charmed with the beauty of Judith and encouraged her to tell him the reaſon of her coming, at the ſame time aſſuring her that ſhe had nothing to fear in the Aſſyrian camp; for orders ſhould be given for treating her in all reſpects as if ſhe had been a ſubject of his lord, and not like a captive.

7 As Nabuchodonoſor king of all the earth liveth, and as his power liveth, who hath ſent thee for the upholding of every living thing: for not only men ſhall ſerve him by thee, but alſo the beaſts of the field, and the cattle, and the fowls of the air ſhall live by thy power, under Nabuchodonoſor and all his houſe.

8 For we have heard of thy wiſdom, and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter which Achior did ſpeak in thy council, we have heard his words; for the men of Bethulia ſaved him, and he declared unto them all that he had ſpoken unto thee.

10 Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation ſhall not be puniſhed, neither can the ſword prevail againſt them, except they ſin againſt their God.

11 And now, that my lord be not defeated, and fruſtrated of his purpoſe, even death is now fallen upon them, and their ſin hath overtaken them, wherewith they will provoke their God to anger whenſoever they ſhall do that which is not fit to be done:

12 For their victuals fail them, and all their water is ſcant, and they have determined to lay hands upon their cattle, and purpoſed to conſume all thoſe things that God hath forbidden them to eat by his laws.

13 And are reſolved to ſpend the firſt fruits of the corn, and the tenths of wine and oil, which they had ſanctified and reſerved for the prieſts that ſerve in Jeruſalem, before the face of our God; the which things it is not lawful for any of the people ſo much as to touch with their hands.

14 For they have ſent ſome to Jeruſalem, becauſe they alſo that dwell there have done the like, to bring them a licence from the ſenate.

15 Now when they ſhall bring them word, they will forthwith do it, and they ſhall be given thee to be deſtroyed the ſame day.

16 Wherefore, I thine handmaid, knowing all this, am fled from their preſence, and God hath ſent me to work things with thee, whereat all the earth ſhall be aſtoniſhed, and whoſoever ſhall hear it.

17 For thy ſervant is religious, and ſerveth the God of heaven day and night: now therefore my lord, I will remain with thee, and thy ſervant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their ſins:

18 And I will come and ſhew it unto thee: then thou ſhalt go forth with all thine army, and there ſhall be none of them that ſhall reſiſt thee.

19 And I will lead thee through the midſt of Judea, until thou come before Jeruſalem; and I will ſet thy throne in the midſt thereof, and thou ſhalt drive them as ſheep that have no ſhepherd, and a dog ſhall not ſo much as open his mouth at thee: for theſe things were told me according to my foreknowledge, and they were declared unto me, and I am ſent to tell thee.

20 Then her words pleaſed Holofernes, and all his ſervants, and they marvelled at her wiſdom, and ſaid,

21 There is not ſuch a woman from one end of the earth to the other, both for beauty of face, and wiſdom of words.

22 Likewiſe Holofernes ſaid unto her, God hath done well to ſend thee before the people, that ſtrength might be in our hands, and deſtruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: ſurely, if thou do as thou haſt ſpoken, thy God ſhall be my God, and thou ſhalt dwell in the houſe of king Nabuchodonoſor, and ſhalt be renowned through the whole earth.

CHAP. XII.

2 *Judith will not eat of Holofernes meat:* 7 *She tarrieth three days in the camp.*

THEN he commanded to bring her in, where his plate was ſet, and bade that they ſhould prepare for her of his own meats, and that ſhe ſhould drink of his own wine.

2 And Judith ſaid, I will not eat thereof, leſt there be an offence: but proviſion ſhall be made for me of the things that I have brought.

3 Then Holofernes ſaid unto her, If thy proviſion ſhould fail, how ſhould we give thee the like? for there be none with us of thy nation.

4 Then ſaid Judith unto him, As thy ſoul liveth, my lord, thine handmaid ſhall not ſpend thoſe things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the ſervants of Holofernes brought her into the tent, and ſhe ſlept till midnight, and ſhe aroſe when it was toward the morning watch,

6 And ſent to Holofernes, ſaying, Let my lord now command that thine handmaid may go forth unto prayer.

7 Then Holofernes commanded his guard, that they ſhould not ſtay her: thus ſhe abode in the camp three days, and went out in the night into the valley of Bethulia, and waſhed herſelf in a fountain of water by the camp,

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9 *Now as concerning the matter which Achior did ſpeak,* &c.] Judith confirms what Achior had before told Holofernes, namely, that the Jews could not be conquered, unleſs they forſook the God of their fathers: but added, that they would ſoon lay their hands on the things dedicated to the Almighty, who would then forſake them, and they would fall an eaſy pray to his victorious army.

19 *Theſe things were told me.*] Margin, *Theſe things have I ſpoken.*

20 *Then her words pleaſed Holofernes,* &c.] The Aſſyrian general liſtened with attention to the ſpeech of Judith, and determined to purſue her inſtructions, promiſing at the ſame time, that if her words proved true, ſhe ſhould have an honourable ſtation in the palace of Nabuchodonoſor, and that he himſelf would be a worſhipper of the God of Iſrael.

Commentary and Notes on Chapter XII.

2 *I will not eat thereof, leſt there be an offence,* &c.] There was no law that prohibited the Jews from eating ſeveral things that the Gentiles made uſe of. Bread, wine, fruits, and the like, were allowed them in common with other people; but either ſome tradition then prevailing among the Jews, or ſome religious vow, that Judith might have bound herſelf under, the fear of giving ſcandal to her countrymen when ſhe returned, or the prayers and invocations made over the meat ſerved up to Holofernes, in all probability, hindered her from accepting the offer made her by the general of proviſions from his table, and induced her to requeſt the favour of eating alone.

7 *And went out in the night into the valley of Bethulia,* &c.] As prayer, no doubt, is beſt performed in places of retirement, and

8 And when ſhe came out, ſhe beſought the Lord God of Iſrael to direct her way, to the raiſing up of the children of her people.

9 So ſhe came in clean, and remained in the tent, until ſhe did eat her meat at evening.

10 And in the fourth day Holofernes made a feaſt to his own ſervants only, and called none of the officers to the banquet.

11 Then ſaid he to Bagoas the eunuch, who had charge over all that he had, Go now and perſuade this Hebrew woman which is with thee, that ſhe come unto us, and eat and drink with us.

12 For lo, it will be a ſhame for our perſon, if we ſhall let ſuch a woman go, not having had her company: for if we draw her not unto us, ſhe will laugh us to ſcorn.

13 Then went Bagoas from the preſence of Holofernes, and came to her, and he ſaid, Let not this fair damſel fear to come to my lord, and to be honoured in his preſence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Aſſyrians, which ſerve in the houſe of Nabuchodonoſor.

14 Then ſaid Judith unto him, Who am I now, that I ſhould gainſay my lord? ſurely whatſoever pleaſeth him I will do ſpeedily, and it ſhall be my joy unto the day of my death.

15 So ſhe aroſe, and decked herſelf with her apparel, and all her women's attire, and her maid went and laid ſoft ſkins on the ground for her, over againſt Holofernes, which ſhe had received of Bagoas for her daily uſe, that ſhe might ſit and eat upon them.

16 Now when Judith came in and ſat down Holofernes his heart was raviſhed with her, and his mind was moved, and he deſired greatly her company; for he waited a time to deceive her, from the day that he had ſeen her.

17 Then ſaid Holofernes unto her, Drink now and be merry with us.

18 So Judith ſaid, I will drink now, my lord, becauſe my life is magnified in me this day, more than all the days ſince I was born.

19 Then ſhe took, and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day, ſince he was born.

CHAP. XIII.

2 Judith is left alone with Holofernes in his tent: 7 She cuts off his head while he ſlept.

NOW when the evening was come, his ſervants made haſte to depart, and Bagoas ſhut his tent without, and diſmiſſed the waiters from the preſence of his lord, and they went to their beds: for they were all weary, becauſe the feaſt had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine.

3 Now Judith had commanded her maid to ſtand without her bed-chamber, and to wait for her coming forth, as ſhe did daily: for ſhe ſaid ſhe would go forth to her prayers, and ſhe ſpake to Bagoas according to the ſame purpoſe.

4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith ſtanding by his bed, ſaid in her heart, O Lord God of all power, look at this preſent upon the works of mine hands for the exaltation of Jeruſalem.

5 For now is the time to help thine inheritance, and to execute mine enterpriſes, to the deſtruction of the enemies which are riſen againſt us.

6 Then ſhe came to the pillar of the bed, which was at Holofernes head, and took down his faulchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and ſaid, Strengthen me, O Lord God of Iſrael this day.

8 And ſhe ſmote twice upon his neck with all her might, and ſhe took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after ſhe went forth, and gave Holofernes his head to her maid.

10 And ſhe put it in her bag of meat: ſo they twain went together, according to their cuſtom unto prayer, and when they had paſſed the camp, they compaſſed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then ſaid Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God is with us to ſhew his power yet in Jeruſalem, and his forces againſt the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haſte to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both ſmall and great, for it was ſtrange unto them that ſhe was come: ſo they opened the gate, and received them, and made a fire for a light, and ſtood round about them.

14 Then ſhe ſaid to them with a loud voice, Praiſe, praiſe God, praiſe God (I ſay) for he hath not taken away his mercy from the houſe of Iſrael, but hath deſtroyed our enemies by mine hands this night.

15 So

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the hurry of a camp muſt needs be inconvenient for religious offices, Judith, who profeſſed herſelf a woman of ſtrict piety, had a good pretence to requeſt of the general the liberty of retiring out of the camp to perform her devotions, which ſhe foreſaw would be a means to favour her eſcape, after ſhe had executed the deſign for which ſhe left her city, and ventured to put herſelf into the enemy's hand; for it was on this precaution, rather than any obligation, either from cuſtom or the law of Moſes, that this devotion of praying without the camp was founded.

Commentary and Notes on Chapter XIII.

3 *Now Judith had commanded her maid to ſtand without,* &c.] It does not appear from the whole hiſtory, that the maid knew any thing of Judith's deſign; and even the laſt night, when the action was performed, ſhe ſeems only to have waited the return of her miſtreſs, in order to their going into the valley to perform their accuſtomed devotion. Indeed a ſcheme of this kind required the greateſt ſecrecy; and therefore Judith wiſely determined to keep it concealed in her own breaſt.

4 *Then Judith ſtanding by his bed,* &c.] Judith's project was now ripe for execution; ſhe therefore firſt prayed to the Almighty for ſtrength to perform it; and then approaching his bed, drew his faulchion, and at two ſtrokes ſevered his head from his body. Thus fell the man who dar'd to place his maſter above the Almighty God of Jacob, and preſumptuouſly to declare, that victory was given by Nabuchodonoſor!

11 *Then ſaid Judith afar off to the watchmen,* &c.] Judith, having executed the taſk ſhe had undertaken, left the Aſſyrian camp, and haſtened to the gates of Bethulia; but before ſhe reached them, ſhe called aloud to the watch, aſſuring them that God had viſibly declared for them, and would protect them againſt the power of the enemy.

15 So ſhe took the head out of the bag, and ſhewed it, and ſaid unto them, Behold the head of Holofernes the chief captain of the army of Aſſur, and behold the canopy wherein he did lie in his drunkenneſs; and the Lord hath ſmitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his deſtruction, and yet hath he not committed ſin with me, to defile and ſhame me.

17 Then all the people were wonderfully aſtoniſhed, and bowed themſelves, and worſhipped God, and ſaid with one accord, Bleſſed be thou, O our God, which hath this day brought to nought the enemies of thy people.

18 Then ſaid Ozias unto her, O daughter, bleſſed art thou of the moſt high God, above all the women upon the earth; and bleſſed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence ſhall not depart from the heart of men, which remember the power of God for ever.

20 And God turn theſe things to thee for a perpetual praiſe, to viſit thee in good things, becauſe thou haſt not ſpared thy life for the affliction of our nation, but hath revenged our ruin, walking a ſtraight way before our God. And all the people ſaid, So be it, ſo be it.

CHAP. XIV.

1 *Judith's advice.* 11 *The head of Holofernes is hanged up:* 15 *He is found dead, and lamented.*

THEN ſaid Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the higheſt place of your walls.

2 And ſo ſoon as the morning ſhall appear, and the ſun ſhall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and ſet ye a captain over them, as though ye would go down into the field toward the watch of the Aſſyrians, but go not down.

3 Then they ſhall take their armour, and ſhall go into their camp, and raiſe up the captains of the army of Aſſur, and they ſhall run to the tent of Holofernes, but ſhall not find him: then fear ſhall fall upon them, and they ſhall flee before your face.

4 So ye, and all that inhabit the coaſt of Iſrael, ſhall purſue them, and overthrow them as they go.

5 But before ye do theſe things, call me Achior the Ammonite, that he may ſee and know him that deſpiſed the houſe of Iſrael, and that ſent him to us as it were to his death.

6 Then they called Achior out of the houſe of Ozias; and when he was come and ſaw the head of Holofernes in a man's hand in the aſſembly of the people, he fell down on his face, and his ſpirit failed.

7 But when they had recovered him, he fell at Judith's feet, and reverenced her, and ſaid, Bleſſed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name ſhall be aſtoniſhed.

8 Now therefore tell me all the things that thou haſt done in theſe days. Then Judith declared unto him in the midſt of the people, all that ſhe had done from the day that ſhe went forth, untill that hour ſhe ſpeak unto them.

9 And when ſhe had left off ſpeaking, the people ſhouted with a loud voice, and made a joyful noiſe in their city.

10 And when Achior had ſeen all that the God of Iſrael had done, he believed in God greatly, and circumciſed the fleſh of his foreſkin, and was joined unto the houſe of Iſrael unto this day.

11 And as ſoon as the morning aroſe, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the ſtraits of the mountain.

12 But when the Aſſyrians ſaw them, they ſent to their leaders, which came to their captains, and tribunes, and to every one of their rulers.

13 So they came to Holofernes's tent, and ſaid to him that had the charge of all his things, Waken now our Lord: for the ſlaves have been bold to come down againſt us to battle, that they may be utterly deſtroyed.

14 Then went in Bagoas, and knocked at the door of the tent, for he thought that he had ſlept with Judith.

15 But becauſe none anſwered, he opened it, and went into the bed-chamber, and found him caſt upon the floor dead, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and ſighing, and a mighty cry, and rent his garments.

17 After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried.

18 Theſe ſlaves have dealt treacherouſly; one woman of the Hebrews hath brought ſhame upon the houſe of king Nabuchodonoſor: for behold Holofernes *lieth* upon the ground without a head.

19 When the captains of the Aſſyrians army heard theſe words, they rent their coats, and their minds were wonderfully troubled, and there was a cry, and a very great noiſe throughout the camp.

Commentary and Notes on Chapter XIV.

1 *Hear me now, my brethren,* &c.] Judith, well knowing the conſternation into which the ſudden death of Holofernes would throw the Aſſyrian army, adviſed the Bethulians to take advantage of it, arm themſelves, purſue, and deſtroy theſe invadors of their country. They had ſufficient reaſon to liſten to her inſtructions, whoſe conduct had ſo happily begun their deliverance.

10 *And when Achior had ſeen all that the God of Iſrael had done,* &c.] This action of Judith confirmed his opinion of the power of the God of Iſrael; and therefore he immediately became a proſelyte to the Jewiſh religion, and was circumciſed the ſame day.

11 *And as ſoon as the morning aroſe,* &c.] To encourage the beſieged to fight for their country and religion, Judith cauſed the head of Holofernes to be hung upon the wall in ſight of the enemy, that it might at once ſerve to animate the courage of the former, and ſtrike a panic into the minds of the latter.

12 *When the Aſſyrians ſaw them,* &c.] The Bethulians appearing in the paſſes of the mountains, the advanced guards of the Aſſyrians gave notice to their officers, who ſent an account of it to the general; but Bagoas the eunuch, on entering the tent to inform his maſter of the appearance of the enemy, ſaw, with aſtoniſhment, the headleſs carcaſe of Holofernes, lying on the ground in its blood; and at the ſame time, miſſing Judith, when he had left with his maſter, he haſtened to her tent; but not finding her there, he was too well convinced who was the author of this tragical ſcene; and not being able to conceal the perturbation of his mind, publiſhed the death of his maſter in the Aſſyrian camp, which threw the whole army into the greateſt conſternation.

CHAP. XV.

1 *The Aſſyrians are chaſed and ſlain.* 13 *The women crown Judith with a garland.*

AND when they that were in the tents heard, they were aſtoniſhed at the thing that was done.

2 And fear and trembling fell upon them, ſo that there was no man that durſt abide in the ſight of his neighbour, but ruſhing out all together, they fled into every way of the plain, and of the hill-country.

3 They alſo that had camped in the mountains round about Bethulia, fled away. Then the children of Iſrael, every one that was a warrior among them, ruſhed out upon them.

4 Then ſent Ozias to Betomaſthem, and to Bebai, and Chobai, and Cola, and to all the coaſts of Iſrael, ſuch as ſhould tell the things that were done, and that all ſhould ruſh forth upon their enemies to deſtroy them.

5 Now when the children of Iſrael heard it, they all fell upon them with one conſent, and ſlew them unto Chobai: likewiſe alſo they that came from Jeruſalem, and from all the hill-country (for men had told them what things were done in the camp of their enemies) and they that were in Galaad and in Galilee, chaſed them with a great ſlaughter, until they were paſt Damaſcus, and the borders thereof.

6 And the reſidue that dwelt in Bethulia fell upon the camp of Aſſur, and ſpoiled them, and were greatly enriched.

7 And the children of Iſrael that returned from the ſlaughter, had that which remained; and the villages, and the cities that were in the mountains and in the plain, gat many ſpoils: for the multitude was very great.

8 Then Joacim the high-prieſt, and the ancients of the children of Iſrael that dwelt in Jeruſalem, came to behold the good things that God had ſhewed to Iſrael, and to ſee Judith, and to ſalute her.

9 And when they came unto her, they bleſſed her with one accord, and ſaid unto her, Thou art the exaltation of Jeruſalem, thou art the great glory of Iſrael, thou art the great rejoicing of our nation.

10 Thou haſt done all theſe things by thine hand: thou haſt done much good to Iſrael, and God is pleaſed therewith: bleſſed be thou of the Almighty Lord for evermore: and all the people ſaid, So be it.

11 And the people ſpoiled the camp the ſpace of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and veſſels, and all his ſtuff: and ſhe took it and laid it on her mule: and made ready her carts, and laid them thereon.

12 Then all the women of Iſrael ran together to ſee her, and bleſſed her, and made a dance among them for her, and ſhe took branches in her hand, and gave alſo to the women that were with her.

13 And they put a garland of olive upon her, and her maid that was with her, and ſhe went before all the people in the dance, leading all the women: and all the men of Iſrael followed in their armour with garlands, and with ſongs in their mouths.

CHAP. XVI.

1 *The ſong of Judith:* 23 *She dieth at Bethulia a widow of great honour:* 24 *All Iſrael lament her death.*

THEN Judith began to ſing this thankſgiving in all Iſrael, and all the people ſang after her this ſong of praiſe.

2 And Judith ſaid, Begin unto my God with timbrels, ſing unto my Lord with cymbals: tune unto him a new pſalm: exalt him, and call upon his name.

3 For God breaketh the battles: for among the camps in the midſt of the people he hath delivered me out of the hands of them that perſecuted me.

4 Aſſur came out of the mountains from the north, he came with ten thouſands of his army, the multitude whereof ſtopped the torrents, and their horſemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the ſword, and daſh the ſucking children againſt the ground, and make mine infants as a prey, and my virgins as a ſpoil.

6 But the Almighty Lord hath diſappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the ſons of the Titans ſmite him, nor high giants ſet upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.

8 For ſhe put off the garment of her widowhood, for the exaltation of thoſe that were oppreſſed in Iſrael, and anointed her face with ointment, and bound her hair in atire, and took a linen garment to deceive him.

9 Her ſandals raviſhed his eyes, her beauty took his mind priſoner, and the faulchion paſſed through his neck.

10 The perſians quaked at her boldneſs, and the Medes were daunted at her hardineſs.

11 Then my afflicted ſhouted for joy, and my weak ones cried aloud; but they were aſtoniſhed: theſe lifted up their voices; but they were overthrown.

12 The

Commentary and Notes on Chapter XV.

2 *And fear and trembling fell upon them*, &c.] The Bethulians took the advantage of this diſorder of their enemies, and attacked them in ſmall parties from different quarters, and were aſſiſted by all the neighbouring countries, by which means the army of the Aſſyrians was totally diſcomfited and overthrown.

8 *Then Joacim the high prieſt*, &c.] After the defeat of the Aſſyrian army, the high prieſt, attended by all the chief men of Iſrael, came to Bethulia, to ſalute Judith, declaring that ſhe had ſaved Iſrael, and prevented the temple of the Moſt High from being polluted.

11 *And the people ſpoiled the camp the ſpace of thirty days*, &c.] The Syriac verſion was only three days; but when it is conſidered that the Aſſyrian camp was very great, and different parties were placed in the plains and at the foot of the mountains, and that theſe parties in their flight either hid or caſt away the valuable things they had acquired, thirty days will not be thought too long; eſpecially as they were obliged to provide carriages to bring the ſpoil to the city, and there to divide it according to the precept of the law.

Commentary and Notes on Chapter XVI.

1 *Then Judith began to ſing*, &c.] This ſong of Judith's is truly poetical, and deſerves a place among the oriental writings of this kind.

12 The ſons of the damſels have pierced them through, and wounded them as fugitives children: they periſhed by the battle of the Lord.

13 I will ſing unto the Lord a new ſong: O Lord, thou art great and glorious, wonderful in ſtrength, and invincible.

14 Let all creatures ſerve thee: for thou ſpakeſt, and they were made, thou didſt ſend forth thy ſpirit, and it created them, and there is none that can reſiſt thy voice.

15 For the mountains ſhall be moved from their foundations with the waters, the rocks ſhall melt as wax at thy preſence: yet thou art merciful to them that fear thee.

16 For all ſacrifice is too little for a ſweet ſavour unto thee, and all the fat is not ſufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

17 Wo to the nations that riſe up againſt my kindred: the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their fleſh, and they ſhall feel them, and weep for ever.

18 Now as ſoon as they entered into Jeruſalem, they worſhipped the Lord: and as ſoon as the people were purified, they offered their burnt-offerings and their free-offerings, and their gifts.

19 Judith alſo dedicated all the ſtuff of Holofernes, which the people had given her, and gave the canopy which ſhe had taken out of his bedchamber, for a gift unto the Lord.

20 So the people continued feaſting in Jeruſalem before the ſanctuary, for the ſpace of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own poſſeſſion, and was in her time honourable in all the country.

22 And many deſired her, but none knew her all the days of her life, after that Manaſſes her huſband was dead, and was gathered to his people.

23 But ſhe increaſed more and more in honour, and waxed old in her huſband's houſe, being an hundred and five years old, and made her maid free; ſo ſhe died in Bethulia: and they buried her in the cave of her huſband Manaſſes.

24 And the houſe of Iſrael lamented her ſeven days: and before ſhe died, ſhe did diſtribute her goods to all them that were neareſt of kindred to Manaſſes her huſband, and to them that were the neareſt of her kindred.

25 And there was none that made the children of Iſrael any more afraid in the days of Judith, nor a long time after her death.

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19 *Judith alſo dedicated all the ſtuff of Holofernes,* &c.] Nothing was more common both among the Jews and Gentiles, than to dedicate the ſpoils taken in war to God, in acknowledgment of his goodneſs, and to commemorate the victory, which, by his favour and aſſiſtance, was then obtained.

The Reſt of the CHAPTERS of the BOOK of

ESTHER,

Which are found neither in the HEBREW, nor in the CHALDEE.

Part of the Tenth Chapter, after the Greek.

The ARGUMENT.

The following chapters, which are ſubjoined as a ſupplement to the authentic book of Eſther, *are doubtleſs very ancient, ſince* Joſephus *has taken ſome of them into his hiſtory: but, by comparing them with the canonical writings, we find ſuch a diſparity in ſtile, and even ſuch manifeſt contradictions, as gave the ancient compilers of the ſacred cannon ſufficient grounds for placing them among the* Apocryphal *writings. Who the author of theſe chapters was is uncertain; but from a paſſage in the beginning of the eleventh chapter, it is ſuppoſed that one* Lyſimachus *was either the writer or tranſlator.*

Mardocheus remembereth and expoundeth his dream of the river and the two dragons.

THEN Mardocheus ſaid, God hath done theſe things.

5 For I remember a dream which I ſaw concerning theſe matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the ſun, and much water: this river is Eſther, whom the king married, and made queen.

7 And the two dragons are I and Aman.

8 And the nations were thoſe that were aſſembled to deſtroy the name of the Jews:

9 And my nation is this Iſrael, which cried to God and were ſaved: for the Lord hath ſaved his people, and the Lord hath delivered us from all thoſe evils, and God hath wrought ſigns and great wonders, which have not been done among the Gentiles.

10 Therefore

Commentary and Notes on Chapter X.

4 *Then Mardocheus ſaid, God hath done theſe things.*] In order to connect this additional hiſtory with the book of Eſther, of which it is ſaid to be the remainder, we are to remember that by the interpoſition of Mordecai, or as he is here called Mardocheus, and the aſſiſtance of queen Eſther, the Jews obtained a ſignal deliverance from the plot laid againſt them by Haman their mortal enemy. Mordecai, to perpetuate ſo wonderful an inſtance of the divine favour to his nation, inſtituted an annual feſtival, to be obſerved on the fifteen and ſixteenth of the month Adar, for ever. After the firſt celebration of this feſtival, the people being reinſtated in their former tranquility, he conſiders with himſelf the part he had acted in this great revolution: and finding on a careful review, ſuch manifeſt traces of the finger of God in all that had been tranſacted, he judged it impoſſible, as well as highly impious, to aſcribe it to his own wiſdom or policy; therefore, as if aſtoniſhed at the wonders he had ſeen, he cried out, in the beginning of this chapter, *God hath done theſe things.*

5 *For I remember a dream which I ſaw,* &c.] Mordecai is confirmed in his opinion, that theſe events were brought about by the interpoſition of providence, on recollecting a dream he formerly had, which, after comparing with the late wonderful revolution, he declares to have been a true and particular prediction of what afterwards came to paſs.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And theſe two lots came at the hour, and time, and day of judgment, before God among all nations.

12 So God remembered his people, and juſtified his inheritance.

13 Therefore thoſe days ſhall be unto them in the month Adar, the fourteenth and fifteenth day of the ſame month, with an Aſſembly, and joy, and with gladneſs, before God, according to the generations for ever among his people.

CHAP. XI.

3 The ſtock and quality of Mardocheus: 6 He dreameth of two dragons.

In the fourth year of the reign of Ptolemeus and Cleopatra, Doſitheus, who ſaid he was a prieſt and Levite, and Ptolemeus his ſon, brought this epiſtle of Phurim, which they ſaid was the ſame, and that Lyſimachus the ſon of Ptolemeus, that was in Jeruſalem, had interpreted it.

2 In the ſecond year of the reign of Artaxerxes the Great, in the firſt day of the month Niſan, Mardocheus the ſon of Jairus, the ſon of Semei, the ſon of Ciſai, of the tribe of Benjamin, had a dream;

3 Who was a Jew, and dwelt in the city of Suſa, a great man, being a ſervitor in the king's court.

4 He was alſo one of the captives which Nabuchodonoſor the king of Babylon carried from Jeruſalem, with Jechonias king of Judea, and this was his dream:

5 Behold, a noiſe of a tumult, with thunder, and earthquakes, and uproar in the land:

6 And behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight againſt the righteous people.

8 And lo, a day of darkneſs and obſcurity: tribulation and anguiſh, affliction, and great uproar upon the earth.

9 And the whole right bled
fearing their own evils, an riſh,

10 Then they cried unto Go their
cry, as it were from a little fountain, made
a great flood, even much water.

11 The light and the ſun roſe up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had ſeen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was deſirous to know it.

CHAP. XII.

2 The two eunuchs conſpiracy diſcovered by Mardocheus, 5 for which the king rewardeth him.

And Mardocheus took his reſt in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And he heard their devices, and ſearched out their purpoſes, and learned that they were about to lay hands upon Artaxerxes the king, and ſo he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confeſſed it, they were ſtrangled.

4 And the king made a record of theſe things, and Mardocheus alſo wrote thereof.

5 So the king commanded Mardocheus to ſerve in the court, and for this he rewarded him.

6 Howbeit Aman the ſon of Amadathus the Agagite, who was in great honour with the king, ſought to moleſt Mardocheus and his people, becauſe of the eunuchs of the king.

CHAP. XIII.

1 The copy of the king's letter to deſtroy the Jews: 8 The prayer of Mardocheus for them.

The Copy of the letter was this: The great king Artaxerxes writeth theſe things to the princes and governors, that are under him from India unto Ethiopia, in an hundred and ſeven and twenty provinces.

2 After that I became lord over many nations, and had dominion over the whole world, not lifted up

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Commentary and Notes on Chapter XI.

1 *In the fourth year of the reign of Ptolemeus and Cleopatra,* &c.] In this verſe we have an account of theſe additional chapters to the book of Eſther, called *the Epiſtle of Phurim*: and it is the general opinion of the learned, that the Lyſimachus mentioned here was the author of them.

2 *Mardocheus the ſon of Jairus,* &c.] The author gives us a particular account of Mardocheus, his family, his reſidence at Suſa. and the reaſon of his being there. He alſo relates another of his dreams, with the exact time of its happening, namely, in the ſecond year of Artaxerxes the great, or, as he is called in the canonical book of Eſther, Ahaſuerus, the year before he made his grand feaſt, and five before Eſther was advanced to the honour of ſharing with him the Perſian throne.

12 *He bare this dream in mind,* &c.] The intention of this dream was to predict the great diſtreſſes which his countrymen the Jews would feel, and the ſignal deliverance, which, by their prayer to the Almighty, they ſhould obtain from all the cruel attempts of their implacable adverſaries.

Commentary and Notes on Chapter XII.

1 *And Mardocheus took his reſt in the Court,* &c.] The author here tells us, that Mordecai, from his apartment in the palace, overheard two of the king's chamberlains, who were chief officers near his royal perſon, plotting the death of their ſovereign, which Mordecai, as became a faithful ſubject, diſcovered to his majeſty. In the canonical book of Eſther, we are told that Mordecai was acquainted with this conſpiracy; but how he came by this intelligence is not mentioned. Nor is there any great probability that he acquired this knowledge by overhearing the conſpirators in his own apartment. Deſigns like theſe require the utmoſt ſecrecy; and therefore it is not natural to imagine, that thoſe concerned in it would be ſo careleſs as to ſpeak of it in ſuch a manner as to be overheard in another apartment.

5 *So the king commanded Mardocheus to ſerve in the court, and for this he rewarded him.*] This is a manifeſt contradiction to the account we have of this affair in the book of Eſther, chap. vi, 3. where, on the king's enquiring what had been done for Mordecai, it is ſaid, *Nothing had been done for him.* Indeed the tranſaction itſelf plainly ſhews that this was really the caſe; for it was wholly owing to his not being rewarded for his diſcovery, that Haman was ordered to honour him in ſo remarkable a manner. And this very occurrence may be conſidered as the cauſe both of the riſe of Mordecai, and the fall of Haman his enemy.

Commentary and Notes on Chapter XIII.

1 *The copy of the Letter was this,* &c.] We have here the letter which Ahaſuerus, at the requeſt of Haman, ſent to the provinces to deſtroy the Jews. The ſubſtance of this letter is given in the canonical book of Eſther.

up with preſumption of my authority, but carrying myſelf alway with equity and mildneſs, I purpoſed to ſettle my ſubjects continually in a quiet life, and making my kingdom peaceable, and open for paſſage to the utmoſt coaſts, to renew peace, which is deſired of all men.

3 Now when I aſked my counſellors how this might be brought to paſs, Aman, that excelled in wiſdom among us, and was approved for his conſtant good will, and ſtedfaſt fidelity, and had the honour of the ſecond place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was ſcattered a certain malicious people, that had laws contrary to all nations, and continually deſpiſed the commandments of kings, ſo as the uniting of our kingdoms honourably intended by us, cannot go forward.

5 Seeing then we underſtand that this people alone is continually in oppoſition unto all men, differing in the ſtrange manner of their laws, and evil-affected to our ſtate, working all the miſchief they can, that our kingdom may not be firmly eſtabliſhed:

6 Therefore have we commanded that all they that are ſignified in writing unto you by Aman (who is ordained over the affairs, and is next unto us) ſhall all with their wives and children be utterly deſtroyed by the ſword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this preſent year:

7 That they, who of old, and now alſo are malicious, may in one day with violence go into the grave, and ſo ever hereafter cauſe our affairs to be well ſettled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the king Almighty: for the whole world is in thy power, and if thou haſt appointed to ſave Iſrael, there is no man that can gainſay thee.

10 For thou haſt made heaven and earth, and all the wonderous things under the heaven.

11 Thou art Lord of all things, and there is no man that can reſiſt thee, which art the Lord.

12 Thou knoweſt all things, and thou knoweſt, Lord, that it was neither in contempt nor pride, nor for any deſire of glory, that I did not bow down to proud Aman.

13 For I could have been content, with good will, for the ſalvation of Iſrael, to kiſs the ſoles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God; neither will I worſhip any but thee, O God, neither will I do it in pride.

15 And now, O Lord God, and King, ſpare thy people: for their eyes are upon us to bring us to nought; yea, they deſire to deſtroy the inheritance that hath been thine from the beginning.

16 Deſpiſe not the portion which thou haſt delivered out of Egypt for thine own ſelf.

17 Hear my prayer, and be merciful unto thine inheritance: turn our ſorrow into joy, that we may live, O Lord, and praiſe thy name: and deſtroy not the mouths of them that praiſe thee, O Lord.

18 All Iſrael in like manner cried moſt earneſtly unto the Lord, becauſe their death was before their eyes.

CHAP. XIV.

The prayer of queen Eſther for herſelf and her people.

QUEEN Eſther alſo being in fear of death, reſorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguiſh and mourning: and inſtead of precious ointments, ſhe covered her head with aſhes and dung, and ſhe humbled her body greatly, and all the places of her joy ſhe filled with her torn hair.

3 And ſhe prayed unto the Lord God of Iſrael, ſaying, O my Lord, thou only art our King: help me deſolate woman, which have no helper but thee.

4 For my danger is in mine hand.

5 From my youth up, I have heard in the tribe of my family, that thou, O Lord, tookeſt Iſrael from among all people, and our fathers from all their predeceſſors, for a perpetual inheritance, and thou haſt performed whatſoever thou diſt promiſe them.

6 And now we have ſinned before thee: therefore haſt thou given us into the hands of our enemies,

7 Becauſe we worſhipped their Gods: O Lord, thou art righteous.

8 Nevertheleſs, it ſatisfieth them not, that we are in better captivity: but they have ſtricken hands with their idols,

9 That they will aboliſh the thing that thou with thy mouth haſt ordained, and deſtroy thine inheritance, and ſtop the mouth of them that praiſe thee, and quench the glory of thy houſe, and of thine altar,

10 And open the mouths of the heathen, to ſet forth the praiſes of the idols, and to magnify a fleſhly king for ever.

11 O Lord, give not thy ſceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themſelves, and make him an example that hath begun this againſt us.

12 Remember, O Lord, make thyſelf known in time of our affliction, and give me boldneſs, O King of the nations, and Lord of all power.

13 Give

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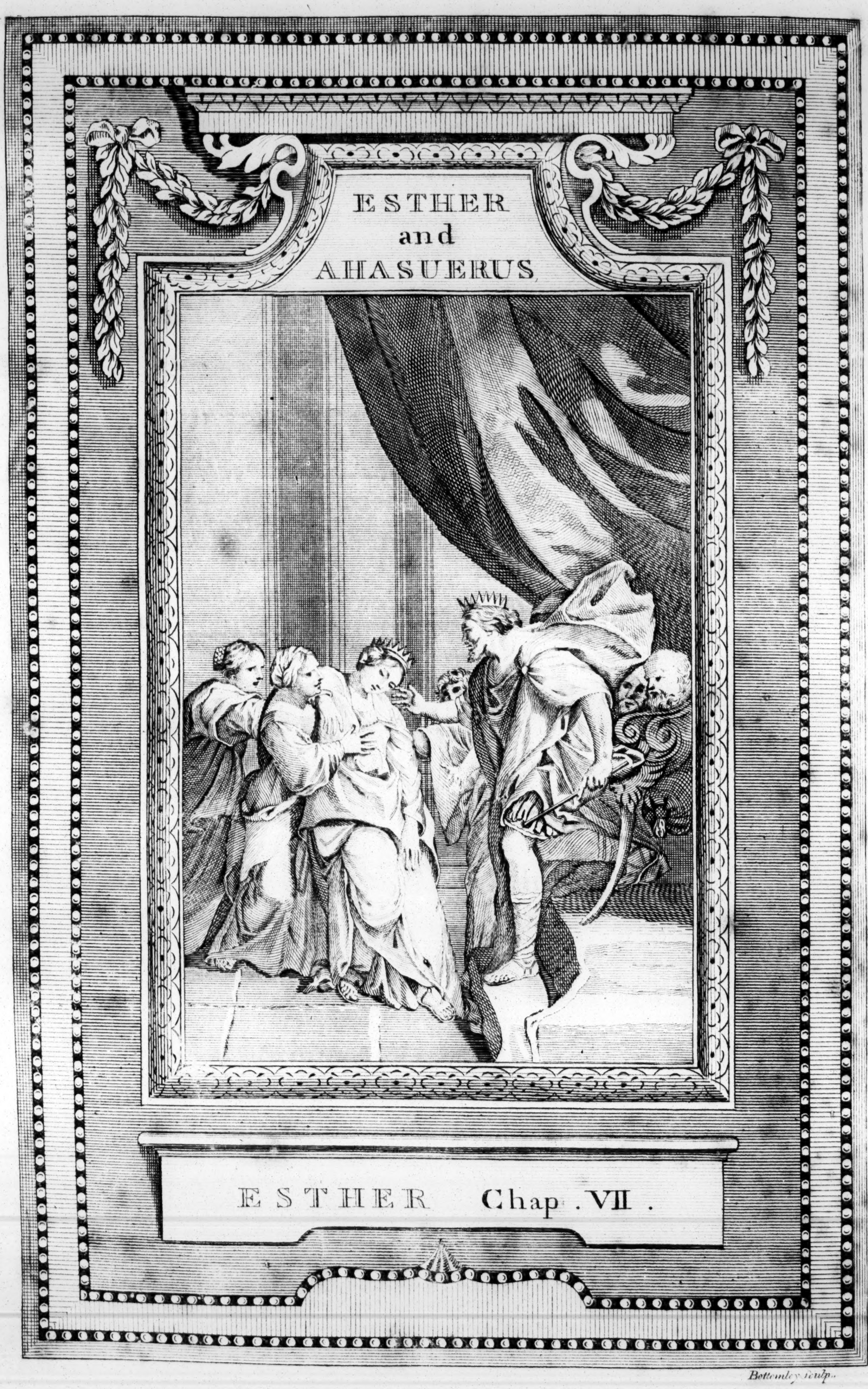
9 *O Lord, Lord, the king Almighty*, &c.] As ſoon as Mordecai was informed of this terrible decree, he proſtrated himſelf, and appealed to God for the ſincerity of his heart, that he had no deſign to affront Haman in refuſing to bow before him; he only intended to ſhew that he was unwilling to give that glory to man, which belonged to God alone; concluding his prayer with intreating omnipotence to be merciful to his people, and to deliver them from this intended deſtruction.

Commentary and Notes on Chapter XIV.

1 *Queen Eſther alſo being in fear of death, reſorted unto the Lord.*] Mordecai having informed Eſther of the calamity that threatened them, ſhe was ſo terrified with the news, that ſhe fell into all the extremities of the moſt exceſſive grief; and in the ſorrow of her heart poured out a prayer to the God of Iſrael, imploring his protection for the deſcendants of Jacob, recounting the wonderful works he had wrought for his people, lamenting their ſins, which was the cauſe of the preſent troubles, beſeeching the Almighty not to ſuffer the heathen to triumph over his inheritance, and begging ſhe might have ſpirit to attempt, and eloquence to avert the ſtroke, and move the heart of the king againſt their grand enemy who had deviſed their deſtruction.

15 *Thou knoweſt all things, O Lord*, &c.] Eſther concludes her prayer with appealing to the Almighty, who knew the moſt ſecret intentions of the heart, that ſhe enjoyed very little ſatisfaction in her advancement in a partnerſhip in the throne with a prince of a religion ſo different from her own.


ESTHER
and
AHASUERUS
ESTHER Chap. VII.

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13 Give me eloquent ſpeech in my mouth before the lion: turn his heart to hate him that fighteth againſt us, that there may be an end of him, and of all that are like-minded to him:

14 But deliver us with thine hand, and help me that am deſolate, and which have no other helper but thee.

15 Thou knoweſt all things, O Lord; thou knoweſt that I hate the glory of the unrighteous, and abhor the bed of the uncircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſity: for I abhor the ſign of my high eſtate, which is upon mine head, in the days wherein I ſhew myſelf, and that I abhor it as a menſtruous rag, and that I wear it not when I am private by myſelf;

17 And that thine handmaid hath not eaten at Aman's table, and that I have not greatly eſteemed the king's feaſt, nor drunk the wine of the drink-offerings.

18 Neither had thine handmaid any joy ſince the day that I was brought hither, to this preſent, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the miſchievous, and deliver me out of my fear.

CHAP XV.

6 Eſther cometh into the king's preſence: 7 She fainteth: 8 He taketh her up, and doth comfort her.

AND upon the third day, when ſhe had ended her prayer, ſhe laid away her mourning garments, and put on her glorious apparel.

2 And being glorioſly adorned, after ſhe had called upon God, who is the beholder and Saviour of all things, ſhe took two maids with her.

3 And upon the one ſhe leaned, as carrying herſelf daintily.

4 And the other followed, bearing up her train.

5 And ſhe was ruddy through the perfection of her beauty, and her countenance was chearful, and very amiable: but her heart was in anguiſh for fear.

6 Then having paſſed through all the doors, ſhe ſtood before the king, who ſat upon his royal throne, and was clothed with all his robes of majeſty, all glittering with gold and precious ſtones, and he was very dreadful.

7 Then lifting up his countenance that ſhone with majeſty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herſelf upon the head of the maid that went before her.

8 Then God changed the ſpirit of the king into mildneſs, who in a fear leaped from his throne, and took her in his arms, till ſhe came to herſelf again, and comforted her with loving words, and ſaid unto her,

9 Eſther, what is the matter? I am thy brother, be of good cheer.

10 Thou ſhalt not die, though our commandment be general: come near.

11 And ſo he held up his golden ſceptre, and laid it upon her neck,

12 And embraced her, and ſaid, Speak unto me.

13 Then ſhe ſaid unto him, I ſaw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majeſty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as ſhe was ſpeaking, ſhe fell down for faintneſs.

16 Then the king was troubled, and all his ſervants comforted her.

CHAP. XVI.

1 The letter of Artaxerxes, 10 wherein he taxeth Aman, 17 and revoketh the decree procured by him to deſtroy the Jews.

THE great king Artaxerxes, unto the princes and governors of an hundred and ſeven and twenty provinces from India unto Ethiopia, and unto all our faithful ſubjects, greeting,

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen;

3 And endeavour to hurt not our ſubjects only, but not being able to bear abundance, do take in hand to practiſe alſo againſt thoſe that do them good:

4 And take not only thankfulneſs away from among men, but alſo lifted up with the glorious words of lewd perſons that were never good, they think to eſcape the juſtice of God, that ſeeth all things, and hateth evil.

5 Oftentimes alſo fair ſpeech of thoſe that are put in truſt to manage their friends affairs, hath cauſed many that are in authority to be partakers of innocent blood, and hath enwrapped them in remedileſs calamities;

6 Beguiling with the falſhood and deceit of their lewd diſpoſition, the innocency and goodneſs of princes.

7 Now ye may ſee this, as we have declared, not ſo much by ancient hiſtories, as ye may, if ye ſearch what hath been wickedly done of late, through the peſtilent behaviour of them that are unworthily placed in authority.

8 And we muſt take care for the time to come, that our kingdom may be quiet and peaceable for all men.

9 Both by changing our purpoſes, and always judging things that are evident, with more equal proceeding.

10 For Aman a Macedonian, the ſon of Amadatha

Commentary and Notes on Chapter XV.

1 *And upon the third day,* &c.] Eſther having finiſhed her prayers and ſupplications, which ſhe had continued to the third day, now began to prepare for the grand attempt, and try what intereſt ſhe had with the king, to prevent the deſtruction of her people.

11 *He held up his golden ſceptre,* &c.] A ſceptre was the enſign of the higheſt and moſt abſolute authority; and therefore ſome have obſerved that when Mordecai was advanced to the greateſt dignity next to the king, dreſſed in the royal robes and other enſigns of ſovereignty, no mention is made of the ſceptre, as being proper and peculiar to the king.

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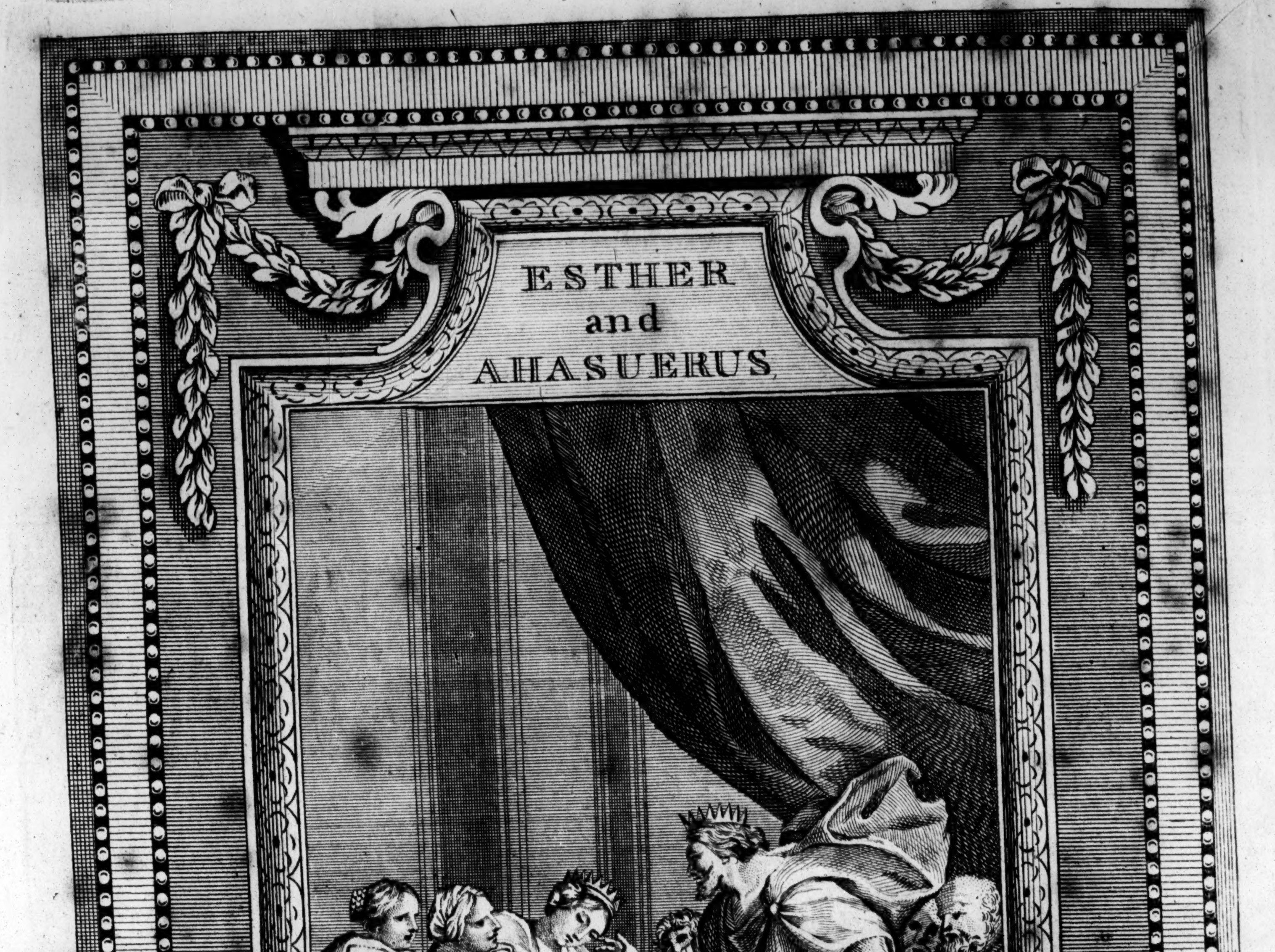

ESTHER and AHASUERUS

ESTHER Chap. VII.

Bottomley Sculp.

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datha, being indeed a ſtranger from the Perſian blood, and far diſtant from our goodneſs, and as a ſtranger received of us,

11 Had ſo far forth obtained the favour that we ſhew toward every nation, as that he was called our father, and was continually honoured of all men, as the next perſon unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits, ſought of us the deſtruction as well of Mardocheus, who ſaved our life, and continually procured our good, as alſo of blameleſs Eſther, partaker of our kingdom, with their whole nation.

14 For by theſe means he thought, finding us deſtitute of friends, to have tranſlated the kingdom of the Perſians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter deſtruction, are no evil-doers, but live by moſt juſt laws.

16 And that they be children of the moſt high, and moſt mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the moſt excellent manner.

17 Wherefore ye ſhall do well, not to put in execution the letters ſent unto you by Aman the ſon of Amadatha.

18 For he that was the worker of theſe things is hanged at the gates of Suſa, with all his family: God who ruleth all things, ſpeedily rendering vengeance to him according to his deſerts.

19 Therefore ye ſhall publiſh the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye ſhall aid them, that even the ſame day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction, ſhall ſet upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the choſen people ſhould have periſhed.

22 Ye ſhall therefore among your ſolemn feaſt keep it an high day with all feaſting.

23 That both now and hereafter there may be ſafety to us, and the well affected Perſians; but to thoſe which do conſpire againſt us, a memorial of deſtruction.

24 Therefore every city and country whatſoever, which ſhall not do according to theſe things, ſhall be deſtroyed without mercy, with fire and ſword, and ſhall be made not only unpaſſable for men, but alſo moſt hateful to wild beaſts and fowls for ever.

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24 *Therefore every city and country,* &c.] From the whole hiſtory of this tranſaction, two things occur to our obſervation. Firſt, That when a haughty and ambitious miniſter has once obtained the aſcendant over his prince, he is ſure to enrich and aggrandize himſelf and family, and treat with the utmoſt ſeverity every perſon who ſhall preſume to thwart his ambition, or cenſure his adminiſtration. Secondly, That the prince who reſigns himſelf, and the great affairs of government to the conduct of a favourite, has generally ſufficient reaſon to repent his weakneſs and fooliſh credulity.

THE

WISDOM of SOLOMON.

The ARGUMENT.

The principal intention of this book is the inſtruction of kings, and the information of the great ones, and judges of the earth. To theſe the author directs his diſcourſe, and to their occaſions he accommodates his rules. At the ſame time, to incline them the more effectually to the ſtudy of wiſdom, he borrows the name of Solomon, *ſpeaks to them in the name of that prince, and propoſes him to them as a pattern. He ſhews them the method of obtaining wiſdom, and proves that the means of arriving at it are not beyond their reach. He threatens the wicked with the judgments of the Almighty, and ſhews their deſpair in another life at beholding the happineſs of the juſt. He proves the advantages that men obtain by wiſdom, and gives the character not only of wiſdom as a virtue, but alſo of the eternal and uncreated wiſdom. He has alſo given very noble accounts of the deity.*

The original text of this work is in Greek; *and it does not appear that it ever was extant in* Hebrew, *notwithſtanding what ſome authors have ſaid to the contrary. We find in it none of thoſe* Hebraiſms *or* Barbariſms, *which are ſcarcely to be avoided, in tranſlating a book from the* Hebrew, *The author was a maſter of the* Greek *language, and had read* Plato, *and the* Greek *poets. He has even borrowed expreſſions which are peculiar to the* Greek *poets; and his ſtile abounds with ephithets, is ſwelling, obſcure, poetical and figurative. The* Jewiſh *authors have ſome knowledge of him, and have often quoted his works, but what they cite from him is in* Greek.

The author of this book is wholly unknown. Some aſcribe it to Solomon, *and imagine that he firſt wrote it in* Hebrew, *but being afterwards tranſlated into* Greek, *the original* Hebrew *was loſt. But if this book was really written by* Solomon, *why is it not found in the* Hebrew *canon?*

St Auguſtine *was once of opinion, that the book of* Wiſdom, *and that of* Eccleſiaſticus, *were written by the ſame author, but it was not long before he was convinced of his miſtake. Others imputed it to* Philo *the* Jew, *and others to one of the ſeventy interpreters. But whoever he was it is certain that the* Jews *never admitted it as canonical; and accordingly it is placed among the* Apocryphal *writings.*

CHAP.

CHAP. I.

2 To whom God ſheweth himſelf, 4 and wiſdom herſelf. 6 An evil ſpeaker cannot lie hid.

LOVE righteouſneſs, ye that be judges of the earth: think of the Lord with a good (heart) and in ſimplicity of heart ſeek him.

2 For he will be found of them that tempt him not: and ſheweth himſelf unto ſuch as do not diſtruſt him.

3 For froward thoughts ſeparate from God: and his power, when it is tried, reproveth the unwiſe.

4 For into a malicious ſoul wiſdom ſhall not enter: nor dwell in the body that is ſubject unto ſin.

5 For the holy ſpirit of diſcipline will flee deceit, and remove from thought that are without underſtanding, and will not abide when unrighteouſneſs cometh in.

6 For wiſdom is a loving ſpirit: and will not acquit a blaſphemer of his words: for God is witneſs of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

8 Therefore he that ſpeaketh unrighteous things cannot be hid: neither ſhall vengeance, when it puniſheth, paſs by him.

9 For inquiſition ſhall be made into the counſels of the ungodly, and the ſound of his words ſhall come unto the Lord, for the manifeſtation of his wicked deeds.

10 For the ears of jealouſy heareth all things: and the noiſe of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable, and refrain your tongue from backbiting: for there is no word ſo ſecret that ſhall go for nought: and the mouth that belieth, ſlayeth the ſoul.

12 Seek not death in the error of your life: and pull not upon yourſelves deſtruction with the works of your hands.

13 For God made not death: neither hath he pleaſure in the deſtruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthful: and there is no poiſon of deſtruction in them: nor the kingdom of death upon the earth.

15 For righteouſneſs is immortal.

16 But ungodly men with their works and words called *it* to them: for when they thought to have it their friend, they conſumed to nought, and made a covenant with it, becauſe they are worthy to take part with it.

CHAP. II.

1 The wicked think this life ſhort, 5 and of no other after this: 6 Therefore they will take their pleaſure in this, 10 and conſpire againſt the juſt.

FOR the *ungodly* ſaid, reaſoning with themſelves, but not aright, Our life is ſhort and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we ſhall be hereafter as though we had never been: for the breath in our noſtrils is as ſmoke, and a little ſpark in the moving of our heart.

3 Which being extinguiſhed, our body ſhall be turned into aſhes, and our ſpirit ſhall vaniſh as the ſoft air.

4 And our names ſhall be forgotten in time, and no man ſhall have our works in remembrance, and our life ſhall paſs away as the trace of a cloud, and ſhall be diſperſed as the miſt that is driven away with the beams of the ſun, and overcome with the heat thereof.

5 For our time is a very ſhadow that paſſeth away: and after our end, there is no returning; for it is faſt ſealed, ſo that no man cometh again.

6 Come on therefore, let us enjoy the good things that are preſent: and let us ſpeedily uſe the creatures like as in youth.

7 Let us fill ourſelves with coſtly wine and ointments: and let no flower of the ſpring paſs by us.

8 Let us crown ourſelves with roſe-buds before they be withered.

9 Let none of us go without his part of our voluptuouſneſs: let us leave tokens of our joyfulneſs in every place: for this is our portion, and our lot is this.

10 Let us oppreſs the poor righteous man, let us not ſpare the widow, nor reverence the ancient grey heirs of the aged.

11 Let our ſtrength be the law of juſtice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous: becauſe he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the tranſgreſſions of our education.

13 He profeſſeth to have the knowledge of God: and he calleth himſelf the child of the Lord.

14 He

Commentary and Notes on Chapter I.

1 *Love righteouſneſs, ye that be judges of the earth,* &c.] The firſt part of this chapter ſeems to be dictated for the uſe of judges and magiſtrates, who have the charge of men's lives and properties. They are exhorted to love righteouſneſs, and to ſeek the Lord in ſimplicity of heart; and, in order to be maſters of that true wiſdom which is neceſſary to a right diſcharge of their office, they are ſhewn how impoſſible it is to attain it, without diveſting themſelves of all froward and malicious diſpoſitions; and that deceit and folly are inconſiſtent with an upright heart.

6 *For wiſdom is a loving ſpirit,* &c.] The excellency of wiſdom is ſhewn by its effects; firſt, in reſpect to man, whom it always regards in the ſpirit of love, joy, peace, long-ſuffering, gentleneſs, goodneſs, &c. ſecondly, in reſpect to God, whoſe honour it will vindicate, nor ſuffer the blaſphemer to go unpuniſhed.

Commentary and Notes on Chapter II.

1 *For the ungodly ſaid,* &c.] In this chapter we have a picture of the life, principles, and practice of the voluptuous Epicurean, whoſe hopes, pleaſures, and expectations being wholely confined to this life, his thoughts and ſtudy are employed to wanton in all the luxuries that are in the power of art and nature to procure him. The righteous man is his avowed deteſtation, becauſe his converſation and behaviour continually reprove his own abominable courſe of life; and therefore he takes all opportunities to harraſs and oppreſs him.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold: for his life is not like other mens, his ways are of another faſhion.

16 We are eſteemed of him as counterfeits: he abſtaineth from our ways as from filthineſs: he pronounceth the end of the juſt to be bleſſed, and maketh his boaſt that God is his father.

17 Let us ſee if his words be true: and let us prove what ſhall happen in the end of him.

18 For if the juſt man be the ſon of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with deſpitfulneſs and torture, that we may know his meekneſs, and prove his patience.

20 Let us condemn him with a ſhameful death: for by his own ſaying he ſhall be reſpected.

21 Such things they did imagine, and were deceived: for their own wickedneſs hath blinded them.

22 As for the myſteries of God, they knew them not: neither hoped they for the wages of righteouſneſs: nor diſcerned a reward for blameleſs ſouls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Neverthеleſs, through envy of the devil came death into the world: and they that do hold of his ſide, do find it.

CHAP. III.

1 *The godly are happy in their death,* 5 *and in their troubles:* 10 *The wicked are not, nor their children.* 16 *The adulterer and his ſeed ſhall periſh.*

BUT the ſouls of the righteous are in the hand of God, and there ſhall no torment touch them.

2 In the ſight of the unwiſe they ſeemed to die: and their departure is taken for miſery,

3 And their going from us to be utter deſtruction: but they are in peace.

4 For though they be puniſhed in the ſight of men: yet is their hope full of immortality.

5 And having been a little chaſtiſed, they ſhall be greatly rewarded; for God proved them, and found them worthy for himſelf.

6 As gold in the furnace hath he tried them, and received them as a burnt-offering.

7 And in the time of their viſitation they ſhall ſhine, and run to and fro like ſparks among the ſtubble.

8 They ſhall judge the nations, and have dominion over the people, and their Lord ſhall reign for ever.

9 They that put their truſt in him ſhall underſtand the truth: and ſuch as be faithful in love ſhall abide with him: for grace and mercy is to his ſaints, and he hath care for his elect.

10 But the ungodly ſhall be puniſhed according to their own imaginations, which have neglected the righteous, and forſaken the Lord.

11 For whoſo deſpiſeth wiſdom and nurture, he is miſerable, and their hope is vain, their labours unfruitful, and their works unprofitable.

12 Their wives are fooliſh, and their children wicked,

13 Their offspring is curſed: wherefore bleſſed is the barren that is undefiled, which hath not known the ſinful bed: ſhe ſhall have fruit in the viſitation of ſouls.

14 And *bleſſed* is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things againſt God: for unto him ſhall be given the ſpecial gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labours: and the root of wiſdom ſhall never fall away:

16 As for the children of adulterers, they ſhall not come to their perfection, and the ſeed of an unrighteous bed ſhall be rooted out.

17 For though they live long, yet ſhall they be nothing regarded, and their laſt age ſhall be without honour.

18 Or if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

CHAP. IV.

1 *The chaſte man ſhall be crowned.* 3 *Baſtard ſlips ſhall not thrive.*

BETTER it is to have no children, and to have virtue: for the memorial thereof is immortal: becauſe it is known with God, and with men.

2 When it is preſent, men take example at it; and when it is gone, they deſire it: it weareth a crown, and triumpheth for ever, having gotten the victory, ſtriving for undefiled rewards.

3 But the multiplying brood of the ungodly ſhall not thrive, nor take deep rooting from baſtard ſlips, nor lay any faſt foundation.

4 For though they flouriſh in branches for a time: yet ſtanding not faſt, they ſhall be ſhaken with the wind, and through the force of winds they ſhall be rooted out.

5 The unperfect branches ſhall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds, are witneſſes of wickedneſs againſt their parents in their trial.

7 But though the righteous be prevented with death; yet ſhall he be in reſt.

8 For

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9 *Such as be faithful in love ſhall abide with him,*] Margin, *Such as be faithful ſhall remain with him in love.*

Commentary and Notes on Chapter III.

1 *But the ſouls of the righteous are in the hand of God,* &c.] This chapter is a fine contraſt to the foregoing, The righteous man may indeed be ſorely afflicted with the troubles and calamities of this life, and his death attended with the moſt terrible circumſtances which, in the erroneous judgment of the wicked, may be deemed his puniſhment; yet having his confidence in God, and his hopes in enjoying him in the glorious regions of immortality, his ſoul is calm and ſerene amidſt the torments of his body; and his death, which his enemies may intend as the greateſt of evils, procure him joys that ſhall never paſs away.

Commentary and Notes on Chapter IV.

1 *Better it is to have no children,* &c.] The wiſe man here recommends wiſdom from its viſible effects; it is approved by God, ſince he eminently approves and rewards the poſſeſſors of it: and is uſeful to men, becauſe it ſets an example worthy of imitation Chaſtity, one branch of it, is always highly honoured and eſteemed; whereas its contrary vice generally meets with its deſerved puniſhment. And though the wicked may multiply children, which are accounted bleſſings, yet their poſterity is ſeldom of long duration.

8 For honourable age is not that which ſtandeth in length of time, nor that is meaſured by number of years.

9 But wiſdom is the grey hair unto men, and an unſpotted life is old age.

10 He pleaſed God, and was beloved of him: ſo that living among ſinners, he was tranſlated.

11 Yea, ſpeedily was he taken away, leſt that wickedneſs ſhould alter his underſtanding, or deceit beguile his ſoul.

12 For the bewitching of naughtineſs doth obſcure things that are honeſt: and the wandering of concupiſcence doth undermine the ſimple mind.

13 He being made perfect in a ſhort time, fulfilled a long time.

14 For his ſoul pleaſed the Lord: therefore haſted he *to take him away* from among the wicked.

15 This the people ſaw, and underſtood it not, neither laid they up this in their minds, That his grace and mercy is with his ſaints, and that he hath reſpect unto his choſen.

16 Thus the righteous that is dead, ſhall condemn the ungodly which are living: and youth that is ſoon perfected, the many years and old age of the unrighteous.

17 For they ſhall ſee the end of the wiſe, and ſhall not underſtand what God in his counſel hath decreed of him, and to what end the Lord hath ſet him in ſafety.

18 They ſhall ſee him, and deſpiſe him: but God ſhall laugh them to ſcorn, and they ſhall hereafter be a vile carcaſe, and a reproach among the dead for evermore.

19 For he ſhall rend them, and caſt them down headlong, that they ſhall be ſpeechleſs: and he ſhall ſhake them from the foundation: and they ſhall be utterly laid waſte, and be in ſorrow: and their memorial ſhall periſh.

20 And when they caſt up the accounts of their ſins, they ſhall come with fear, and their own iniquities ſhall convince them to their face.

CHAP. V.

1 T*he wicked ſhall wonder at the godly,* 4 *and confeſs their error,* 5 *and the vanity of their lives.*

THEN ſhall the righteous man ſtand in great boldneſs, before the face of ſuch as have afflicted him, and made no account of his labours.

2 When they ſee it, they ſhall be troubled with terrible fear, and ſhall be amazed at the ſtrangeneſs of his ſalvation, ſo far beyond all that they looked for.

3 And they repenting and groaning for anguiſh of ſpirit, ſhall ſay within themſelve, This was he whom we had ſometimes in deriſion, and a proverb of reproach.

4 We fools accounted his life madneſs; and his end to be without honour.

5 How is he numbered among the children of God, and his lot is among the ſaints!

6 Therefore have we erred from the way of truth, and the light of righteouſneſs hath not ſhined unto us, and the ſun of righteouſneſs roſe not upon us.

7 We wearied ourſelves in the way of wickedneſs and deſtruction: yea, we have gone through deſarts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with *our* vaunting brought us?

9 All thoſe things are paſſed away like a ſhadow, and has a poſt that haſteth by.

10 And as a ſhip that paſſeth over the waves of the water, which, when it is gone by, the trace thereof cannot be found, neither the path-way of the keel in the waves;

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the ſtroke of her wings, and parted with the violent noiſe and motion of them, is paſſed through, and therein afterwards no ſign where ſhe went is to be found;

12 Or like as when an arrow is ſhot at a mark, it parteth the air, which immediately cometh together again, ſo that a man cannot know where it went through:

13 Even ſo we, in like manner, as ſoon as we were born, began to draw to our end, and had no ſign of virtue to ſhew; but were conſumed in our own wickedneſs.

14 For the hope of the ungodly is like duſt that is blown away with the wind; like a thin froth that is driven away with the ſtorm; like as the ſmoke which is diſperſed here and there with a tempeſt, and paſſeth away as the remembrance of a gueſt that tarrieth but a day,

15 But the righteous live for evermore, their reward alſo is with the Lord, and the care of them is with the moſt High.

16 Therefore ſhall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand ſhall he cover them, and with his arm ſhall he protect them.

17 He ſhall take to him his jealouſy for compleat armour, and make the creature his weapon for the revenge of his enemies.

18 He ſhall put on righteouſneſs as a breaſtplate, and true judgment inſtead of an helmet.

19 He ſhall take holineſs for an invincible ſhield.

20 His ſevere wrath ſhall he ſharpen for a ſword, and the world ſhall fight with him againſt the unwiſe.

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16 *Thus the righteous that is dead, ſhall condemn the ungodly,* &c.] The righteous, being under the ſpecial care of the divine providence, are proof againſt all the aſſaults and temptations of a vain and wicked word, and in the laſt day ſhall riſe up in judgment againſt its ſinful inhabitants.

Commentary and Notes on Chapter V.

1 *Then ſhall the righteous man ſtand in great boldneſs,* &c.] The condition of the godly in this world, with reſpect to external circumſtances, is ſo apparently worſe than that of the wicked, that the atheiſts in all ages have made it an argument for their diſbelief of a ſupreme Being, or at leaſt of a providence to guide the world, and direct the affairs of mortals. But when theſe fooliſh men have paſſed the valley of the ſhadow of death, they will ſee, but ſee too late, their fatal miſtake; they will then behold the immortal manſions diſplayed to their view, and the hungry and oppreſſed good man ſhining in robes of glory, ſatisfied with the fulneſs of happineſs, and triumphing over all his former misfortunes in the exalted ſtations of bliſs, while they themſelves are precipitated into the gulph of miſery, unſpeakable and eternal.

17 *He ſhall take to him his jealouſy,* &c.] The following deſcription to the end of the chapter is full of the ſublimeſt imagery: God is drawn in all that terrible glory with which the ſtrongeſt imaginations can paint him; his whole figure ſtrikes us in the moſt amazing manner; he is repreſented as compleatly armed with terror; we ſee his helmet, his breaſt plate, his invincible ſhield, his ſharp ſword, his thunderbolts; and, in fine, the whole artillery of heaven.

21 Then ſhall the right-aiming thunderbolts go abroad, and from the clouds, as from a well drawn bow, ſhall they fly to the mark.

22 And hailſtones full of wrath ſhall be caſt *as* out of a ſtone bow, and the water of the ſea ſhall rage againſt them, and the floods ſhall cruelly drown them.

23 Yea a mighty wind ſhall ſtand up againſt them, and like a ſtorm ſhall blow them away: thus iniquity ſhall lay waſte the whole earth, and ill-dealing ſhall overthrow the thrones of the mighty.

CHAP. VI.

1 *Kings muſt give ear:* 3 *They have their power from God,* 5 *who will not ſpare them.* 12 *Wiſdom is ſoon found:* 21 *Princes muſt ſeek for it.*

HEAR therefore, O ye kings, and underſtand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and ſovereignty from the Higheſt, who ſhall try your works and ſearch out your counſels.

4 Becauſe, being miniſters of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counſel of God.

5 Horribly and ſpeedily ſhall he come upon you: for a ſharp judgment ſhall be to them that be in high places.

6 For mercy will ſoon pardon the meaneſt: but mighty men ſhall be mightily tormented.

7 For he which is Lord over all, ſhall fear no man's perſon, neither ſhall he ſtand in awe of any man's greatneſs: for he hath made the ſmall and great, and careth for all alike.

8 But a ſore trial ſhall come upon the mighty.

9 Unto you, therefore, *O kings,* do I ſpeak, that ye may learn wiſdom, and not fall away.

10 For they that keep holineſs holily, ſhall be judged holy: and they that have learned ſuch things, ſhall find what to anſwer.

11 Wherefore, ſet your affection upon my words; deſire them, and ye ſhall be inſtructed.

12 Wiſdom is glorious, and never fadeth away; yea, ſhe is eaſily ſeen of them that love her, and found of ſuch as ſeek her.

13 She preventeth them that deſire her, in making herſelf firſt known unto them.

14 Whoſo ſeeketh her early ſhall have no great travel: for he ſhall find her ſitting at his doors.

15 To think therefore upon her, is perfection of wiſdom: and whoſo watcheth for her, ſhall quickly be without care.

16 For ſhe goeth about ſeeking ſuch as are worthy of her, ſheweth herſelf favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the deſire of diſcipline; and the care of diſcipline is love;

18 And love is the keeping of her laws: and the giving heed unto her laws is the aſſurance of incorruption;

19 And incorruption maketh us near unto God;

20 Therefore the deſire of wiſdom bringeth to a kingdom.

21 If your delight be then in thrones and ſceptres, O ye kings of the people, honour wiſdom, that ye may reign for evermore.

22 As for wiſdom, what ſhe is, and how ſhe came up, I will tell you, and will not hide myſteries from you: but will ſeek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not paſs over the truth.

23 Neither will I go with conſuming envy, for ſuch a man ſhall have no fellowſhip with wiſdom.

24 But the multitude of the wiſe is the welfare of the world: and a wiſe king is the upholding of the people.

25 Receive therefore inſtruction through my words, and it ſhall do you good.

CHAP. VII.

1 *All men have their beginning and end alike:* 8 *He preferred wiſdom before all things elſe.*

I Myſelf alſo am a mortal man like to all, and the offspring of him that was firſt made of the earth.

2 And in my mother's womb was faſhioned to be fleſh, in the time of ten months, being compacted in blood of the ſeed of man, and the pleaſure that came with ſleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the firſt voice which I uttered, was crying, as all others do.

4 I was nurſed in ſwadling-clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and underſtanding was given me: I called *upon God*, and the ſpirit of wiſdom came to me.

8 I pre-

Commentary and Notes on Chapter VI.

1 *Hear therefore, O ye kings*, &c.] The wiſe man here calls upon kings, judges, and men in high ſtations, to remember that all the power and authority they are inveſted with, are derived originally from God; and that to him they are accountable for the due adminiſtration of juſtice to the people committed to their care. They would alſo do well to remember. that the height of their advancement, and the largeneſs of their power, will only prove an aggravation of their crime and puniſhment, if they pervert judgment, and neglect the laws, which they are under the higheſt obligations to obſerve themſelves, and to ſee impartially diſpenſed among their ſubjects and dependents.

21 *If your delight be then in thrones and ſceptres*, &c.] The wiſe man, that the great truſt repoſed in kings and governors, may redound to the glory of God, and the good of mankind, directs them to ſtudy the principles of wiſdom and right judgment. And to encourage them in this purſuit, he tells them, that wiſdom is of an eaſy acceſs to thoſe who deſire her inſtructions; has ſuch agreeable qualities, and ſo bountiful towards her admirers, that a man muſt be blind to his own intereſt, who rejects her counſels, and ſtupidly fooliſh that can be inſenſible of her beauty and perfection.

Commentary and Notes on Chapter VII.

1 *I myſelf alſo am a mortal man*, &c.] All men, with reſpect to their birth, are undoubtedly upon an equal footing; as the wiſe man is born, ſo is the fool; as the king ſo is the beggar. It is wiſdom only that diſtinguiſhes one man above the reſt of his fellow-creatures. Wiſdom excelleth all things; thrones and ſceptres are of no value in compariſon of her: precious ſtones, and the pureſt gold are no better than common ſand, and ſilver but dirt, when weighed in the ballance againſt wiſdom: health and beauty, thoſe ineſtimable bleſſings of life, loſe their charms when ſhe appears, even light itſelf would be an uncomfortable manſion, and is no longer deſirable to him who has the brightneſs of wiſdom illuminating his ſoul.

8 I preferred her before ſceptres and thrones, and eſteemed riches nothing in compariſon of her.

9 Neither compared I unto her any precious ſtone, becauſe all gold in reſpect of her is as a little ſand, and ſilver ſhall be counted as clay before her.

10 I loved her above health and beauty, and choſe to have her inſtead of light: for the light that cometh from her, never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in *them* all, becauſe wiſdom goeth before them: and I knew not that ſhe was the mother of them.

13 I learned diligently, and do communicate *her* liberally: I do not hide her riches.

14 For ſhe is a treaſure unto men, that never faileth: which they that uſe, become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to ſpeak as I would, and to conceive as is meet, for the things that are given me: Becauſe it is he that leadeth unto wiſdom, and directeth the wiſe.

16 For in his hand are both we and our words, all wiſdom alſo and knowledge of workmanſhip.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements.

18 The beginning, ending, and midſt of the times: the alterations of the turnings *of the ſun*, and the change of ſeaſons:

19 The circuits of years, and the poſitions of ſtars:

20 The natures of living creatures: and the furies of wild beaſts: the violence of winds, and the reaſonings of men; the diverſities of plants, and the virtues of roots:

21 And all ſuch things as are either ſecret or manifeſt, them I know.

22 For wiſdom, which is the worker of all things, taught me: for in her is an underſtanding ſpirit, holy, one holy, manifold, ſubtil, lively, clear, undefiled, plain, not ſubject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 Kind to man, ſtedfaſt, ſure, free from care, having all power, overſeeing all things, and going through all underſtanding, pure and moſt ſubtil ſpirits.

24 For wiſdom is more moving than any motion; ſhe paſſeth and goeth through all things by reaſon of her pureneſs.

25 For ſhe is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For ſhe is the brightneſs of the everlaſting light, the unſpotted mirror of the power of God, and the image of his goodneſs.

27 And being but one, ſhe can do all things: and remaining in herſelf, ſhe maketh all things new, and in all ages entering into holy ſouls, ſhe maketh them friends of God, and prophets.

28 For God loveth none but him that dwelleth with wiſdom.

29 For ſhe is more beautiful than the ſun, and above all the order of ſtars: being compared with the light, ſhe is found before it.

30 For after this cometh night: but voice ſhall not prevail againſt wiſdom.

CHAP. VIII.

2 *He is in love with wiſdom.* 4 *for he that hath it, hath every good thing.*

WISDOM reacheth from one end to another mightily: and ſweetly doth ſhe order all things.

2 I loved her, and ſought *her* out from my youth, I deſired to make her my ſpouſe, and I was a lover of her beauty.

3 In that ſhe is converſant with God, ſhe magnifieth her nobility: yea, the Lord of all things himſelf loved her.

4 For ſhe is privy to the myſteries of the knowledge of God, and a lover of his works.

5 If riches be a poſſeſſion to be deſired in this life, what is richer than wiſdom that worketh all things?

6 And if prudence work; who of all that are, is a more cunning workman than ſhe?

7 And if a man love righteouſneſs, her labours are virtues: for ſhe teacheth temperance and prudence, juſtice, and fortitude; which are ſuch things as men can have nothing more profitable in their life?

8 If a man deſire much experience, ſhe knoweth things of old, and conjectureth *aright* what is to come: ſhe knoweth the ſubtilties of ſpeeches and can expound dark ſentences: ſhe foreſeeth ſigns and wonders, and the events of ſeaſons and times.

9 Therefore I purpoſed to take her to me to live with me, knowing that ſhe would be a counſellor of good things, and a comfort in cares and grief.

10 For her ſake I ſhall have eſtimation among the multitude, and honour with the elders, though I be young.

11 I ſhall be found of a quick conceit in judgment, and ſhall be admired in the ſight of great men.

12 When I hold my tongue, they ſhall bide my leiſure; and when I ſpeak, they ſhall give good ear unto me: If I talk much, they ſhall lay their hands upon their mouth.

13 Moreover, by the means of her I ſhall obtain immortality, and leave behind me an everlaſting memorial to them that come after me.

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22 *For wiſdom, which is the worker of all things, taught me,* &c.] Wiſdom is an inexhauſtible treaſure of good things, and eſtabliſhes an indiſſoluble friendſhip between man and his maker; it enlarges the underſtanding, and gives eloquence to the lips; it acquaints us with the hidden properties of nature, and the operations, qualities, and uſes of the elements; the nature of the animal and vegetable world, and the rational principles of men. In a word, wiſdom is one of the perfections of the divine Being, and the expreſs image of his perſon.

Commentary and Notes on Chapter VIII.

1 *Wiſdom reacheth from one end to another,* &c.] The wiſe man having in the preceding chapter, endeavoured to diſplay the excellency and uſefulneſs of wiſdom in general, proceeds in this to inform us in a more particular manner of her operations, and the benefits ſhe procures to her friends and lovers. He juſtly obſerves, that wiſdom, when joined with piety, is the mother of all ſocial virtues; that her counſels are excellent, and her comforts to thoſe in trouble ineſtimable; that ſhe commands reſpect; tyrants, when ſhe governs are afraid; and ſorrow baniſhed from the habitation where ſhe reſides.

14 I ſhall ſet the people in order, and the nations ſhall be ſubject unto me.

15 Horrible tyrants ſhall be afraid, when they do but hear of me; I ſhall be found good among the multitude, and valiant in war.

16 After I am come into mine houſe, I will repoſe myſelf with her: for her converſation hath no bitterneſs, and to live with her, hath no ſorrow, but mirth and joy.

17 Now when I conſidered theſe things in myſelf and pondered them in my heart, how that to be allied unto wiſdom, is immortality,

18 And great pleaſure it is to have her friendſhip, and in the works of her hands are infinite riches, and in the exerciſe of conference with her, prudence; and in talking with her, a good report: I went about ſeeking how to take her to me.

19 For I was a witty child, and had a good ſpirit.

20 Yea, rather being good, I came into a body undefiled.

21 Nevertheleſs, when I perceived that I could not otherwiſe obtain her, except God gave her me (and that was a point of wiſdom alſo to know whoſe gift ſhe was) I prayed unto the Lord, and beſought him, and with my whole heart I ſaid.

CHAP. IX.

1 *A prayer unto God for his wiſdom,* 6 *without which the beſt man is nothing worth,* 13 *neither can he tell how to pleaſe God.*

O God of my fathers, and Lord of mercy, who haſt made all things with thy word,

2 And ordained man through thy wiſdom, that he ſhould have dominion over the creatures which thou haſt made,

3 And order the world according to equity and righteouſneſs, and execute judgment with an upright heart:

4 Give me wiſdom that ſitteth by thy throne, and reject me not from among thy children:

5 For I thy ſervant, and ſon of thine handmaid, am a feeble perſon, and of a ſhort time, and too young for the underſtanding of judgment and laws.

6 For though a man be never ſo perfect among the children of men, yet if thy wiſdom be not with him, he ſhall be nothing regarded.

7 Thou haſt choſen me to be a king of thy people, and a judge of thy ſons and daughters.

8 Thou haſt commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwelleſt, a reſemblance of the holy tabernacle which thou haſt prepared from the beginning.

9 And wiſdom was with thee: which knoweth thy works, and was preſent when thou madeſt the world, and knew what was acceptable in thy ſight, and right in thy commandments.

10 O ſend her out of thy holy heavens, and from the throne of thy glory, that being preſent ſhe may labour with me, that I may know what is pleaſing unto thee.

11 For ſhe knoweth and underſtandeth all things, and ſhe ſhall lead me ſoberly in my doings, and preſerve me in her power.

12 So ſhall my works be acceptable, and then ſhall I judge thy people righteouſly, and be worthy to ſit in my father's ſeat.

13 For what man is he that can know the counſel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miſerable, and our devices are but uncertain.

15 For the corruptible body preſſeth down the ſoul, and the earthly tabernacle weigheth down the mind that muſeth upon many things.

16 And hardly do we gueſs aright at things that are upon earth, and with labour do we find the things that are before us; but the things that are in heaven, who hath ſearched out?

17 And thy counſel who hath known, except thou give wiſdom, and ſend thy Holy Spirit from above?

18 For ſo the ways of them which lived on the earth were reformed, and men were taught the things that are pleaſing unto thee, and were ſaved through wiſdom.

CHAP. X.

1 *What wiſdom did for Adam.* 4 *Noe,* 5 *Abraham,* 6 *Lot, and againſt the five cities,* 10 *for Jacob,* 13 *Joſeph,* 16 *Moſes,* 17 *and the Iſraelites.*

SHE preſerved the firſt formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he periſhed alſo in the fury, wherewith he murdered his brother.

4 For whoſe cauſe the earth being drowned with the flood, wiſdom again preſerved it, and directed the courſe of the righteous in a piece of wood of ſmall value.

5 Moreover,

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21 *Nevertheleſs, when I perceived,* &c.] The wiſe man here declares that wiſdom is not to be obtained but by prayer and ſupplication to the Moſt High, who is the giver of every good and perfect gift.

Commentary and Notes on Chapter IX.

1 *O God of my fathers, and Lord of mercy,* &c.] This chapter contains the author's prayer for the gift of wiſdom; and aſſuming the name of Solomon, takes occaſion from his youth and experience, to beg for wiſdom to underſtand the laws and will of the Moſt High; to inſtruct him in building the temple; and to judge the people with equity and Judgment. And as a further argument to prevail on the Almighty to grant him his requeſt, he diſplays the natural incapacity of man to comprehend the counſels of God, or rightly to know his will; he cannot attain without much pain and difficulty, or any degree of certainty with reſpect to things within his own obſervation, and about which he is daily converſant; how much leſs then is he able to dive into the ſecrets of heaven, and know the will of the Almighty, without the immediate aſſiſtance of the holy ſpirit.

Commentary and Notes on Chapter X.

1 *She preſerved the firſt-formed father of the world,* &c.] Wiſdom is a conſtant friend to the righteous; it was wiſdom that brought Adam out of his fall, and inſtructed him to govern the world. Cain, who forſook her in the inſtant of his brother's murder, incurred the curſe of his Creator. When the world for the ſins of its inhabitants, was covered with a deluge, by her conduct Noah, and thoſe with him in the ark, were preſerved. When the nations preſumptuouſly conſpiring in the erection of Babel, in order to get above the reach of the Almighty's vengeance, were confounded in their devices, ſhe found out Abraham, preſerved him blameleſs, and kept him reſolute in the ſtrong temptations to ſacrifice his ſon Iſaac. She delivered Lot from the deſtruction of Sodom; preſerved Jacob in his travels; ſhe went with Joſeph into Egypt; ſhe brought Iſrael out of a hard bondage, and ſtrengthened Moſes to encounter all the fury of the tyrant Pharaoh.

5 Moreover, the nations in their wicked conſpiracy being confounded, ſhe found out the righteous, and preſerved him blameleſs unto God, and kept him ſtrong againſt his tender compaſſion toward his ſon.

6 When the ungodly periſhed, ſhe delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whoſe wickedneſs, even to this day, the waſte land that ſmoketh is a teſtimony, and plants bearing fruit that never come to ripeneſs: and a ſtanding pillar of ſalt *is* a monument of an unbelieving ſoul.

8 For regarding not wiſdom, they gat not only this hurt, that they knew not the things which were good; but alſo left behind them to the world a memorial of their fooliſhneſs: ſo that in the things wherein they offended, they could not ſo much as be hid.

9 But wiſdom delivered from pain thoſe that attended upon her.

10 When the righteous fled from his brother's wrath, ſhe guided him in right paths, ſhewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of* his labours.

11 In the covetouſneſs of ſuch as oppreſſed him, ſhe ſtood by him, and made him rich.

12 She defended him from his enemies, and kept him ſafe from thoſe that lay in wait, and in a ſore conflict ſhe gave him the victory: that he might know that godlineſs is ſtronger than all.

13 When the righteous was ſold, ſhe forſook him not, but delivered him from ſin: ſhe went down with him into the pit,

14 And left him not in bonds, till ſhe brought him the ſceptre of the kingdom, and power againſt thoſe that oppreſſed him: as for them that had accuſed him, ſhe ſhewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameleſs ſeed from the nation that oppreſſed them.

16 She entered into the ſoul of the ſervant of the Lord, and withſtood dreadful kings in wonders and ſigns,

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of ſtars in the night ſeaſon:

18 Brought them through the Red-ſea, and led them through much water.

19 But ſhe drowned their enemies, and caſt them up out of the bottom of the deep.

20 Therefore the righteous ſpoiled the ungodly, and praiſed thy holy name, O Lord, and magnified with one accord thine hand that fought for them.

21 For wiſdom opened the mouth of the dumb, and made the tongues of them that cannot ſpeak, eloquent.

CHAP. XI.

The Egyptians were puniſhed, and the Iſraelites reſerved in the ſame thing.

SHE proſpered their works in the hand of the holy prophet.

2 They went through the wilderneſs that was not inhabited, and pitched tents in places where there lay no way.

3 They ſtood againſt their enemies, and were avenged of their adverſaries.

4 When they were thirſty, they called upon thee, and water was given them out of the flinty rock, and their thirſt was quenched out of the hard ſtone.

5 For by what things their enemies were puniſhed, by the ſame they in their need were benefited.

6 For inſtead of a fountain of a perpetual running river troubled with foul blood.

7 For a manifeſt reproof of that commandment, whereby the infants were ſlain, thou gaveſt unto them abundance of water, by a means which they hoped not for:

8 Declaring by that thirſt then, how thou hadſt puniſhed their adverſaries.

9 For when they were tried, albeit but in mercy chaſtiſed, they knew how the ungodly were judged in wrath, and tormented, thirſting in another manner than the juſt.

10 For theſe thou didſt admoniſh and try as a father: but the other as a ſevere king thou didſt condemn and puniſh.

11 Whether they were abſent or preſent, they were vexed alike.

12 For double grief came upon them, and a groaning for the remembrance of things paſt.

13 For when they heard by their own puniſhments the other to be benefited, they had ſome feeling of the Lord.

14 For whom they rejected with ſcorn, when he was long before thrown out, at the caſting forth *of the infants*, him in the end, when they ſaw what came to paſs, they admired.

15 But for the fooliſh devices of their wickedneſs, wherewith being deceived, they worſhipped ſerpents void of reaſon, and wild beaſts, thou didſt ſend a multitude of unreaſonable beaſts upon them for vengeance:

16 That they might know that wherewithal a man ſinneth, by the ſame alſo ſhall he be puniſhed.

17 For thy Almighty hand that made the world of matter without form, wanted not means to ſend among them a multitude of bears or fierce lions;

18 Or unknown wild beaſts full of rage, newly created, breathing out either a fiery vapour, or filthy ſcents of ſcattered ſmoke, or ſhooting horrible ſparkles out of their eyes:

19 Whereof not only the harm might diſpatch them at once, but alſo the terrible ſight utterly deſtroy them.

20 Yea

Commentary and Notes on Chapter XI.

1 *She proſpered their works in the hand of the holy prophet.*] Moſes, by the Aſſiſtance of wiſdom, led the people through innumerable dangers and difficulties in the wilderneſs; repulſed their enemies; gave them water out of a rock, and made uſe of the ſame means to relieve and cheriſh them by which they were avenged of their adverſaries. And when they in their folly worſhipped ſerpents and wild beaſts, he puniſhed them by ſending multitudes of thoſe deſtructive creatures among them. This the Almighty did by the hand of his ſervant Moſes, to manifeſt his own glory, and ſhew that he can work by the moſt contemptible means, either for the deſtruction of his enemies, or the ſalvation of his own children.

20 Yea, and without theſe might they have fallen down with one blaſt, being perſecuted of vengeance, and ſcattered abroad through the breath of thy power: but thou haſt ordered all things in meaſure, and number, and weight.

21 For thou canſt ſhew thy great ſtrength at all times, when thou wilt, and who may withſtand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou haſt mercy upon all; for thou canſt do all things, and winkeſt at the ſins of men: becauſe they ſhould amend.

24 For thou loveſt all the things that are, and abhorreſt nothing which thou haſt made: for never wouldſt thou have made any thing, if thou hadſt hated it.

25 And how could any thing have endured, if it had not been thy will? or been preſerved, if not called by thee?

26 But thou ſpareſt all: for they are thine, O Lord, thou lover of ſouls.

CHAP. XII.

2 *God did not deſtroy thoſe of Chanaan all at once:* 12 *If he had done ſo, who could controul him?*

FOR thine incorruptible ſpirit is in all things.

2 Therefore chaſteneth thou them by little and little that offend, and warneſt them by putting them in remembrance wherein they have offended, that leaving their wickedneſs, they may believe on thee, O Lord.

3 For it was thy will to deſtroy by the hands of our fathers, both thoſe old inhabitants of thy holy land,

4 Whom thou hatedſt for doing moſt odious works of witchcrafts, and wicked ſacrifices;

5 And alſo thoſe mercileſs murderers of children, and devourers of man's fleſh, and the feaſts of blood;

6 With their prieſts out of the midſt of their idolatrous crew, and the parents that killed with their own hands, ſouls deſtitute of help:

7 That the land which thou eſteemedſt above all other, might receive a worthy colony of God's children.

8 Neverthеleſs, even thoſe thou ſparedſt as men, and didſt ſend waſps, forerunners of thine hoſt, to deſtroy them by little and little.

9 Not that thou waſt unable to bring the ungodly under the hand of the righteous in battle, or to deſtroy them at once with cruel beaſts, or with one rough word:

10 But executing thy judgments upon them by little and little, thou gaveſt them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a curſed ſeed from the beginning: neither didſt thou, for fear of any man, give them pardon for thoſe things wherein they ſinned.

12 For who ſhall ſay, What haſt thou done? or who ſhall withſtand thy judgment? or who ſhall accuſe thee for the nations that periſh, whom thou haſt made? or who ſhall come to ſtand againſt thee to be revenged for the unrighteous men?

13 For neither is there any God but thou that careſt for all, to whom thou mighteſt ſhew that thy judgment is not upright.

14 Neither ſhall king or tyrant be able to ſet his face againſt thee for any of whom thou haſt puniſhed.

15 Forſomuch then as thou art righteous thyſelf, thou orderedſt all things righteouſly: thinking it not agreeable with thy power to condemn him that hath not deſerved to be puniſhed.

16 For thy power is the beginning of righteouſneſs, and becauſe thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou ſheweſt thy ſtrength, and among them that know it, thou makeſt their boldneſs manifeſt.

18 But thou, maſtering thy power, judgeſt with equity, and ordereſt us with great favour: for thou mayeſt uſe power when thou wilt.

19 But by ſuch works haſt thou taught thy people, that the juſt man ſhould be merciful, and haſt made thy children to be of a good hope, that thou giveſt repentance for ſins.

20 For if thou didſt puniſh the enemies of thy children, and the condemned to death with ſuch deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumſpection didſt thou judge thine own ſons, unto whoſe fathers thou haſt ſworn, and made covenants of good promiſes?

22 Therefore, whereas thou doſt chaſten us, thou ſcourgeſt our enemies a thouſand times more, to the intent, that when we judge, we ſhould carefully think of thy goodneſs, and when we ourſelves are judged, we ſhould look for mercy.

23 Wherefore, whereas men have lived diſſolutely and unrighteouſly, thou haſt tormented them with their own abominations.

24 For they went aſtray very far in their ways of error, and held them for Gods, which even among the beaſts of their enemies were deſpiſed, being deceived as children of no underſtanding.

25 Therefore unto them, as to children without the uſe of reaſon, thou didſt ſend a judgment to mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, ſhall feel a judgment worthy of God.

27 For look for what things they grudged when they were puniſhed (that is) for them whom they thought to be gods; [now] being puniſhed in them, when they ſaw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.

Commentary and Notes on Chapter XII.

1 *For thine incorruptible Spirit is in all things.*] The author declares the gradual progreſs which God made in the reduction of Canaan before the Iſraelites, as well to give the wicked inhabitants time to repent, as to ſet before his people an example of mercy. And that as he ſo leiſurely, as it were unwillingly deſtroyed his moſt inveterate enemies, at the ſame time chaſtening his own children with the greateſt moderation, they ought to be influenced by his goodneſs to forſake ſin before he is provoked to inflict the utmoſt ſeverities of his juſtice upon them.

CHAP. XIII.

1 They were not excuſed that worſhipped any of Gods works. 10 But moſt wretched are they that worſhip the works of men's hands.

SURELY vain are all men by nature, who are ignorant of God, and could not out of the good things that are ſeen, know him that is: neither by conſidering the works, did they acknowledge the work-maſter;

2 But deemed either fire, or wind, or the ſwift air, or the circle of the ſtars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whoſe beauty, if they being delighted, took them to be gods; let them know how much better the Lord of them is: for the firſt author of beauty hath created them.

4 But if they were aſtoniſhed at their power and virtue, let them underſtand by them, how much mightier he is that made them.

5 For by the greatneſs and beauty of the creatures, proportionably the maker of them is ſeen.

6 But yet for this they are the leſs to be blamed: for they peradventure err, ſeeking God, and deſirous to find him.

7 For being converſant in his works, they ſearch *him* diligently, and believe their ſight: becauſe the things are beautiful that are ſeen.

8 Howbeit, neither are they to be pardoned.

9 For if they were able to know ſo much, that they could aim at the world; how did they not ſooner find out the Lord thereof?

10 But miſerable are they, and in dead things is their hope, who called them gods which are the works of mens hands, gold and ſilver to ſhew art in, and reſemblances of beaſts, or a ſtone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath ſawn down a tree meet for the purpoſe, and taken off all the bark ſkilfully round about, and hath wrought it handſomely, and made a veſſel thereof fit for the ſervice of man's life:

12 And after ſpending the refuſe of his work to dreſs his meat, hath filled himſelf:

13 And taking the very refuſe among thoſe which ſerved to no uſe (being a crooked piece of wood and full of knots) hath carved it diligently when he had nothing elſe to do, and formed it by the ſkill of his underſtanding, and faſhioned it to the image of a man;

14 Or made it like ſome vile beaſt, laying it over with vermillion and with paint, colouring it red, and covering every ſpot therein.

15 And when he had made a convenient room for it, ſet it in a wall, and made it faſt with iron;

16 For he provided for it that it might not fall, knowing that it was unable to help itſelf (for it is an image, and hath need of help)

17 Then maketh he prayer for his goods, for his wife and children, and is not aſhamed to ſpeak to that which hath no life.

18 For health, he calleth upon that which is weak: for life prayeth to that which is dead; for aid, humbly beſeecheth that which hath leaſt means to help: and for a good journey, he aſketh of that which cannot ſet a foot forward:

19 And for gaining, and getting, and for good ſucceſs of his hands, aſketh ability to do, of him that is moſt unable to do any thing.

CHAP. XIV.

1 Though men do not pray to their ſhips: 5 yet are they ſaved rather by them, than by their idols.

AGAIN, one preparing himſelf to ſail, and about to paſs through the raging waves, calleth upon a piece of wood, more rotten than the veſſel that carrieth him.

2 For verily deſire of gain deviſeth that, and the workman built it by his ſkill.

3 But thy providence, O Father, governeth it: for thou haſt made a way in the ſea, and a ſafe path in the waves:

4 Shewing that thou canſt ſave from all danger: yea, though a man went to ſea without art.

5 Nevertheleſs, thou wouldeſt not that the works of thy wiſdom ſhould be idle, and therefore do men commit their lives to a ſmall piece of wood, and paſſing the rough ſea in a weak veſſel, are ſaved.

6 For in the old time alſo, when the proud giants periſhed, the hope of the world governed by thy hand, eſcaped in a weak veſſel, and left to all ages a ſeed of generation.

7 For bleſſed is the wood whereby righteouſneſs cometh.

8 But that which is made with hands is curſed, as well it, as he that made it: he, becauſe he made it; and it, becauſe being corruptible, it was called god.

9 For the ungodly, and his ungodlineſs, are both alike hateful unto god.

10 For that which is made, ſhall be puniſhed together with him that made it.

11 Therefore

Commentary and Notes on Chapter XIII.

1 *Surely vain are all men by nature, who are ignorant of God. &c.*] It is certainly the laſt degree of ſtupidity in man to pretend ignorance of a deity, when he beholds and conſiders the world about him; for an artiſt is known by his work. If then the works of creation neceſſarily lead us to the Creator, what folly is it to confine our adoration to any of his creatures, as did the heathen who worſhipped the elements, or the luminaries of heaven: the firſt for their uſefulneſs to mankind; the laſt for their beauty, without once conſidering how ſuperlatively excellent and perfect that being muſt be who created the univerſe, and placed every thing in it in ſuch admirable order for the benefit or delight of mankind? But ſurely thoſe of all men are the moſt miſerably infatuated, who fall down to ſtocks and ſtones, the works of their own hands, that cannot help themſelves, much leſs thoſe that made them.

Commentary and Notes on Chapter XIV.

1 *Again, one preparing himſelf to ſail, and about to paſs through the raging waves, calleth upon a piece of wood, more rotten than the veſſel that carrieth him.*] The folly of idolatry is further ſet forth in ſeveral inſtances. The ſailor, going a voyage, prayeth to an idol of wood for ſafety in a veſſel of wood, not conſidering that the winds and ſeas to which a ſhip is expoſed are under the direction of the divine providence. Idols were the original of many other abominable ſins; and idols themſelves took their beginning from the corruption and vanity of man's heart. A father who had loſt a beloved child, in order to honour his memory, made an image of him, and ordered divine honours to be paid him. Statues, deſigned only as monuments of loyalty and affection to an abſent prince. were converted into objects of idolatrous worſhip. This opened the way to other abominable rites and ceremonies, introduced human ſacrifices, and occaſioned the vileſt immoralities of every kind.

11 Therefore even upon the idols of the Gentiles ſhall there be a viſitation: becauſe in the creature of God they are become an abomination, and ſtumbling-blocks to the ſouls of men, and a ſnare to the feet of the unwiſe.

12 For the deviſing of idols was the beginning of *ſpiritual* fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither ſhall they be for ever.

14 For by the vain-glory of men they entered into the world, and therefore ſhall they come ſhortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child ſoon taken away, now honoured him as a God, which was then a dead man, and delivered to thoſe that were under him, ceremonies and ſacrifices.

16 Thus in proceſs of time an ungodly cuſtom grown ſtrong was kept as a law, and graven images were worſhipped by the commandments of kings.

17 Whom men could not honour in preſence, becauſe they dwelt far off, they took the counterfeit of his viſage from far, and made an expreſs image of a king whom they honoured, to the end, that by this their forwardneſs, they might flatter him that was abſent, as if he were preſent.

18 Alſo the ſingular diligence of the artificer did help to ſet forward the ignorant to more ſuperſtition.

19 For he, peradventure, willing to pleaſe one in authority, forced all his ſkill to make the reſemblance of the beſt faſhion.

20 And ſo the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occaſion to deceive the world; for men ſerving either calamity or tyranny, did aſcribe unto ſtones and ſtocks the incommunicable name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, thoſe ſo great plagues called they peace.

23 For whilſt they ſlew their children in ſacrifices, or uſed ſacred ceremonies, or made revellings of ſtrange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one ſlew another traiterouſly, or grieved him by adultery.

25 So that there reigned in all men, without exception, blood, manſlaughter, theft, and diſſimulation, corruption, unfaithfulneſs, tumults, perjury.

26 Diſquieting of good men, forgetfulneſs of good turns, defiling of ſouls, changing of kind, diſorder in marriages, adultery, and ſhameleſs uncleanneſs.

27 For the worſhipping of idols not to be named is the beginning, the cauſe, and the end of all evil.

28 For either they are mad when they be merry, or propheſy lies, or live unjuſtly, or elſe lightly forſwear themſelves.

29 For inſomuch as their truſt is in idols, which have no life; though they ſwear falſly, yet they look not to be hurt.

30 Howbeit, for both cauſes ſhall they be juſtly puniſhed; both becauſe they thought not well of God, giving heed unto idols, and alſo unjuſtly ſwore in deceit, deſpiſing holineſs.

31 For it is not the power of them by whom they ſwear; but it is the juſt vengeance of ſinners that puniſheth always the offence of the ungodly.

CHAP. XV.

1 *We do acknowledge the true God.* 7 *The folly of idol-makers.* 14 *and of the enemies of God's people.*

BUT thou, O God, art gracious and true: long-ſuffering, and in mercy ordering all things.

2 For if we ſin, we are thine, knowing thy power; but we will not ſin, knowing that we are counted thine.

3 For to know thee is perfect righteouſneſs: yea, to know thy power is the root of immortality.

4 For neither did the miſchievous invention of men deceive us, nor an image ſpotted with divers colours, the painter's fruitleſs labour;

5 The ſight whereof enticeth fools to luſt after it, and ſo they deſire the form of a dead image that hath no breath.

6 Both they that make them, they that deſire them, and they that worſhip them, are lovers of evil things, and are worthy to have ſuch things to truſt upon.

7 For the potter, tempering ſoft earth, faſhioneth every veſſel with much labour for our ſervice, yea, of the ſame clay he maketh both the veſſels that ſerve for clean uſes, and likewiſe alſo all ſuch as ſerve to the contrary: but what is the uſe of either ſort, the potter himſelf is the judge.

8 And employing his labours lewdly, he maketh a vain god of the ſame clay; even he which a little before was made of earth himſelf, and within a little while after returneth to the ſame out of the which he was taken, when his life which was lent him ſhall be demanded.

9 Notwithſtanding his care is, not that he ſhall have much labour, nor that his life is ſhort: but ſtriveth to excel gold-ſmiths, and ſilver-ſmiths, and endeavoureth to do like the workers in braſs, and counteth it his glory to make counterfeit things.

10 His heart is aſhes, his hope is more vile than earth, and his life of leſs value than clay:

11 Foraſmuch as he knew not his Maker, and him that inſpired into him an active ſoul, and breathed in a living ſpirit.

12 But they counted our life a paſtime, and our time here a market for gain: for, ſay they, we muſt be getting every way, though it be by evil means.

Commentary and Notes on Chapter XV.

1 *But thou, O God, art gracious and true: long-ſuffering, and in mercy ordering all things.*] God orders all things in mercy to his children; and therefore are they the more cautious in offending him. They are not deceived by the inventions of men, nor allured to worſhip an idol, from the beauty of its painting, or the delicacy of its workmanſhip. Fooliſh, indeed, muſt that man be who puts his confidence in an image of clay, knowing himſelf to be at the ſame time a compound of the ſame ſorry and fragile materials, and rejoicing in his ignorance and ſuperſtition, oppreſſeth the righteous. In this he ſhews more egregious folly than an infant that knows nothing.

13 For this man, that of earthly matter maketh brittle veſſels, and graven images, knoweth himſelf to offend above all others.

14 And all the enemies of thy people, that hold them in ſubjection, are moſt fooliſh, and are more miſerable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the uſe of eyes to ſee, nor noſes to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are ſlow to go.

16 For man made them, and he that borrowed his own ſpirit faſhioned them: but no man can make a god like unto himſelf.

17 For being mortal, he worketh a dead thing with wicked hands: for he himſelf is better than the things which he worſhippeth; whereas he lived *once*, but they never.

18 Yea, they worſhipped thoſe beaſts alſo that are moſt hateful: for being compared together, ſome are worſe than others.

19 Neither are they beautiful, ſo much as to be deſired in reſpect of beaſts: but they went without the praiſe of God, and his bleſſing.

CHAP. XVI.

2 God gave ſtrange meat to his people, to ſtir up their appetite; and vile beaſts to their enemies, to take it from them: 5 He ſtung them with his ſerpents, &c.

THEREFORE by the like were they puniſhed worthily, and by the multitude of beaſts tormented.

2 Inſtead of which puniſhment, dealing graciouſly with thine own people, thou preparedſt for them meat of a ſtrange taſte, even quails to ſtir up their appetite.

3 To the end that they deſiring food might, for the ugly ſight of the beaſt ſent among them, lothe even that which they muſt needs deſire; but theſe ſuffering penury for a ſhort ſpace, might be made partakers of a ſtrange taſte.

4 For it was requiſite, that upon them exerciſing tyranny, ſhould come penury, which they could not avoid: but to theſe it ſhould only be ſhewed how their enemies were tormented.

5 For when the horrible fierceneſs of beaſts came upon theſe, and they periſhed with the ſtings of crooked ſerpents, thy wrath endured not for ever.

6 But they were troubled for a ſmall ſeaſon, that they might be admoniſhed, having a ſign of ſalvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himſelf toward it, was not ſaved by the thing that he ſaw: but by thee that art the ſaviour of all.

8 And in this thou madeſt thine enemies confeſs, that it is thou who delivereſt from all evil:

9 For them the bitings of graſhoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be puniſhed by ſuch.

10 But thy ſons not the very teeth of venomous dragons overcame: for thy mercy was *ever* by them, and healed them.

11 For they were pricked, that they ſhould remember thy words, and were quickly ſaved, that not falling into deep forgetfulneſs, they might be continually mindful of thy goodneſs.

12 For it was neither herb nor mollifying plaiſter that reſtored them to health: but thy word, O Lord, which healeth all things.

13 For thou haſt power of life and death: thou leadeſt to the gates of hell, and bringeſt up again.

14 A man indeed killeth through his malice; and the ſpirit, when it is gone forth, returneth not, neither the ſoul received up, cometh again.

15 But it is not poſſible to eſcape thine hand.

16 For the ungodly that denied to know thee, were ſcourged by the ſtrength of thine arm: with ſtrange rains, hails, and ſhowers were they perſecuted, that they could not avoid, and through fire were they conſumed.

17 For, which is moſt to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous.

18 For ſome time the flame was mitigated, that it might not burn up the beaſts that were ſent againſt the ungodly: but themſelves might ſee and perceive that they were perſecuted with the judgment of God.

19 And at another time it burneth even in the midſt of water, above the power of fire, that it might deſtroy the fruits of an unjuſt land.

20 Inſtead whereof thou feddeſt thine own people with angels food, and didſt ſend them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taſte.

21 For thy ſuſtenance declared thy ſweetneſs unto the children, and ſerving to the appetite of the eater, tempered itſelf to every man's liking.

22 But ſnow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and ſparkling in the rain, did deſtroy the fruits of the enemies.

23 But this again did even forget his own ſtrength, that the righteous might be nouriſhed.

24 For the creature that ſerveth thee, who art the Maker, increaſeth his ſtrength againſt the unrighteous for their puniſhment, and abateth his ſtrength for the benefit of ſuch as put their truſt in thee.

25 Therefore even then was it altered into all faſhions, and was obedient to thy grace that nouriſheth all things, according to the deſire of them that had need:

26 That thy children, O Lord, whom thou loveſt, might know that it is not the growing of fruits that nouriſheth man: but that it is thy word which preſerveth them that put their truſt in thee.

27. For

Commentary and Notes on Chapter XVI.

1 *Therefore by the like were they puniſhed worthily, and by the multitude of beaſts tormented.*] The love of God to his choſen people is demonſtrated from the wonders he wrought for them in Egypt, and in the wilderneſs: when they were ready to periſh with hunger, he ſhewed a miracle, and gave them quails to eat, and manna from heaven: when for their ſins he puniſhed them with fiery ſerpents, he gave them a token of love, a ſymbol of their ſalvation, by looking to which they received immediate relief. In Egypt, graſhoppers and flies deſtroyed their enemies, while they themſelves were ſecure from the teeth of the moſt venomous dragons. He ſeverely puniſhed the ungodly with terrible rains, hail, and fire; but he ſaved mercifully his people from their rage, that they might truſt in him alone, who could work ſalvation for them.

27 For that which was not deſtroyed of the fire, being warmed with a little ſun-beam, ſoon melted away:

28 That it might be known that we muſt prevent the ſun to give thee thanks, and at the day-ſpring pray unto thee.

29 For the hope of the unthankful ſhall melt away as the winter's hoar-froſt, and ſhall run away as unprofitable water.

CHAP. XVII.

1 *Why the Egyptians were puniſhed with darkneſs.* 11 *The terrors of an ill conſcience.*

FOR great are thy Judgments, and cannot be expreſſed: therefore unnurtured ſouls have erred.

2 For when unrighteous men thought to oppreſs the holy nation; they being ſhut up in their houſes, the priſoners of darkneſs, and fettered with the bonds of a long night, lay [there] exiled from the eternal providence.

3 For while they ſuppoſed to lie hid in their ſecret ſins, they were ſcattered under a dark veil of forgetfulneſs, being horribly aſtoniſhed, and troubled with (ſtrange) apparitions.

4 For neither might the corner that held them, keep them from fear: but noiſes (as of waters) falling down, ſounded about them, and ſad viſions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the ſtars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itſelf, very dreadful: for being much terrified, they thought the things which they ſaw to be worſe than the ſight they ſaw not.

7 As for the illuſions of art magick, they were put down, and their vaunting in wiſdom was reproved with diſgrace.

8 For they that promiſed to drive away terrors and troubles from a ſick ſoul, were ſick themſelves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them: yet being ſcared with beaſts that paſſed by, and hiſſing of ſerpents.

10 They died for fear, denying that they ſaw the air, which could of no ſide be avoided.

11 For wickedneſs condemned by her own witneſs, is very timorous, and being preſſed with conſcience, always forecaſteth grievous things.

12 For fear is nothing elſe, but a betraying of the ſuccours which reaſon offereth.

13 And the expectation from within being leſs, counteth the ignorance more than the cauſe which bringeth the torment.

14 But they ſleeping the ſame ſleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell.

15 Were partly vexed with monſtrous apparitions, and partly fainted, their heart failing them: for a ſudden fear, and not looked for, came upon them.

16 So then, whoſoever there fell down, was ſtraitly kept, ſhut up in a priſon without iron bars.

17 For whether he were huſbandman, or ſhepherd, or a labourer in the field, he was overtaken, and endured that neceſſity, which could not be avoided: for they were all bound with one chain of darkneſs.

18 Whether it were a whiſtling wind, or a melodious noiſe of birds among the ſpreading branches, or a pleaſing fall of water running violently.

19 Or a terrible ſound of ſtones caſt down, or a running that could not be ſeen of ſkipping beaſts, or a roaring voice of moſt ſavage wild beaſts, or a rebounding echo from the hollow mountains: theſe things made them to ſwoon for fear.

20 For the whole world ſhined with clear light, and none were hindered in their labour:

21 Over them only was ſpread an heavy night, an image of that darkneſs which ſhould afterward receive them; but yet were they unto themſelves more grievous than the darkneſs.

CHAP. XVIII.

4 *Why Egypt was puniſhed with darkneſs,* 5 *and with the death of their children.*

NEvertheleſs, thy ſaints had a very great light, whoſe voice they hearing, and not ſeeing their ſhape, becauſe they alſo had not ſuffered the ſame things, they counted them happy.

2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and beſought them pardon, for that they had been enemies.

3 Inſtead whereof thou gaveſt them a burning pillar of fire, both to be a guide of the unknown journey, and an harmleſs ſun to entertain them honourably.

4 For they were worthy to be deprived of light, and impriſoned in darkneſs, who had kept thy ſons ſhut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to ſlay the babes of the ſaints, one child being caſt forth, and ſaved, to reprove them, thou tookeſt away the multitude of their children, and deſtroyedſt them altogether in a mighty water.

6 Of that night were our fathers certified afore, that aſſuredly knowing unto what oaths they had given

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Commentary and Notes on Chapter XVII.

1 *For great are thy judgments, and cannot be expreſſed,* &c.] God's care for his children is farther exemplified in puniſhing the Egyptians for their ſake, with a moſt horrible darkneſs: a darkneſs attended with the moſt frightful viſions, which were either the creatures of their own terrified imaginations, or the effects of a bad conſcience.

Commentary and Notes on Chapter XVIII.

1 *Nevertheleſs, thy ſaints had a very great light, whoſe voice they hearing, and not ſeeing their ſhape, becauſe they alſo had not ſuffered the ſame things, they counted them happy*] In that horrible night of darkneſs in which God involved the Egyptians, he made a glorious diſtinction between them and his own people, who all the while enjoyed light in all their dwellings. This their enemies were ſenſible of, and acknowledged the folly of their former enmity againſt them. But this was not all: God was pleaſed to give ſeveral other inſtances of his kind regard for his people, as the pillar of fire: Pharaoh reproved by the drowning of his hoſt in the ſea; the death of all their firſt-born in one night, and his ſevere corrections of his own people in the wilderneſs for their folly and diſobedience. All which witneſs his paternal concern for them, and the diſtinction which he will always make between thoſe that fear him, and thoſe that fear him not.

given credence, they might afterwards be of good cheer:

7 So of thy people was accepted both the ſalvation of the righteous, and deſtruction of the enemies.

8 For wherewith thou didſt puniſh our adverſaries, by the ſame thou didſt glorify us whom thou hadſt called.

9 For the righteous children of good men did ſacrifice ſecretly, and with one conſent made a holy law, that the ſaints ſhould be like partakers of the ſame good and evil, the fathers now ſinging out the ſongs of praiſe.

10 But on the other ſide there ſounded an ill-according cry of the enemies, and a lamentable noiſe was carried abroad for children that were bewailed.

11 The maſter and the ſervant were puniſhed after one manner; and like as the king, ſo ſuffered the common perſon.

12 So they altogether had innumerable dead with one kind of death; neither were the living ſufficient to bury them: for in one moment the nobleſt offspring of them was deſtroyed.

13 For whereas they would not believe any thing, by reaſon of the inchantments, upon the deſtruction of the firſt-born, they acknowledged this people to be the ſons of God.

14 For while all things were in quiet ſilence, and that night was in the midſt of her ſwift courſe.

15 Thine almighty word leapt down from heaven out of thy royal throne, as a fierce man of war into the midſt of a land of deſtruction,

16 And brought thine unfeigned commandment as a ſharp ſword, and ſtanding up filled all things with death; and it touched the heaven, but it ſtood upon the earth.

17 Then ſuddenly viſions of horrible dreams troubled them ſore, and terrors came upon them unlooked for.

18 And one thrown here, and another there half dead, ſhewed the cauſe of his death.

19 For the dreams that troubled them, did foreſhew this, leſt they ſhould periſh, and not know why they were afflicted.

20 Yea, the taſting of death touched the righteous alſo, and there was a deſtruction of the multitude in the wilderneſs: but the wrath endured not long.

21 For then the blameleſs man made haſte, and ſtood forth to defend them; and bringing the ſhield of his proper miniſtry, even prayer, and the propitiation of incenſe, ſet himſelf aginſt the wrath, and ſo brought the calamity to an end, declaring that he was thy ſervant.

22 So he overcame the deſtroyer, not with ſtrength of body, nor force of arms, but with a word ſubdued he him that puniſhed, alledging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, ſtanding between, he ſtayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the ſtones was the glory of the fathers graven, and thy Majeſty upon the diadem of his head.

25 Unto theſe the deſtroyer gave place, and was afraid of them: for it was enough that they only taſted of the wrath,

CHAP. XIX.

1 *Why God ſhewed no mercy to the Egyptians,* 5 *how wonderfully he dealt with his people.*

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart and ſent them haſtily away, they would repent and purſue them.

3 For whilſt they were yet mourning, and making lamentation at the graves of the dead, they added another fooliſh device, and purſued them as fugitives, whom they had entreated to be gone.

4 For the deſtiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the puniſhment which was wanting to their torments:

5 And that thy people might paſs a wonderful way: but they might find a ſtrange death.

6 For the whole creature in his proper kind was faſhioned again anew, ſerving the peculiar commandments that were given unto them, that thy children might be kept without hurt.

7 *As namely,* a cloud ſhadowing the camp; and where water ſtood before, dry land appeared; and out of the Red-ſea a way without impediment; and out of the violent ſtream, a green field:

8 Where-through all the people went that were defended with thy hand, ſeeing thy marvellous ſtrange wonders.

9 For they went at large like horſes, and leaped like lambs, praiſing thee, O Lord, who hadſt delivered them.

10 For they were yet mindful of the things that were done, while they ſojourned in the ſtrange land, how the ground brought forth flies inſtead of cattle, and how the river caſt up a multitude of frogs inſtead of fiſhes.

11 But afterward they ſaw a new generation of fowls, when being led with their appetite, they aſked delicate meats.

12 For quails came up unto them from the ſea, for their contentment.

13 And puniſhments came upon the ſinners, not without former ſigns by the force of thunders: for they ſuffered juſtly, according to their own wickedneſs, inſomuch as they uſed more hard and hateful behaviour towards ſtrangers.

14 For the *Sodomites* did not receive thoſe whom they

Commentary and Notes on Chapter XIX.

1 *As for the ungodly, wrath came upon them without mercy unto the end,* &c.] Though the Egyptians had been puniſhed in ſo exemplary a manner by a dreadful variety of God's judgments upon them, they madly purſued the fugitive Iſraelites. But what was the conſequence? Why, another manifeſtation of God's diſpleaſure at their implacable hatred againſt his people, and his ſuperlative kindneſs to his children in opening a paſſage through the depths of the ſea. After this ſo ſignal an eſcape, when they were journeying in the wilderneſs, they had many other eminent occaſions of praiſing God for his continual care over them, ſtill magnifying them before all the nations through which they paſſed, without ever leaving them in any of their troubles and diſtreſſes.

they knew not when they came: but theſe brought friends into bondage, that had well deſerved of them.

15 And not only ſo, but peradventure, ſome reſpect ſhall be had of thoſe, becauſe they uſed ſtrangers not friendly.

16 But theſe very grievouſly afflicted them whom they had received with feaſtings, and were already made partakers of the ſame laws with them.

17 Therefore even with blindneſs were theſe ſtricken, as thoſe were at the door of the righteous man: when, being compaſſed about with horrible great darkneſs, every one ſought the paſſage of his own doors.

18 For the elements were changed in themſelves by a kind of harmony, like as in a pſaltery notes change the name of the tune, and yet are always ſounds, which may well be perceived by the ſight of the things that have been done.

19 For earthly things were turned into watery, and the things that before ſwam in the water now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other ſide, the flames waſted not the fleſh of the corruptible living things, though they walked therein, neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didſt magnify thy people, and glorify them, neither didſt thou lightly regard them: but did aſſiſt them in every time and place.

THE
WISDOM of JESUS
The Son of SIRACH,
Or ECCLESIATICUS.

The ARGUMENT.

This is an Apocryphal *book of ſcripture, which was read (in* Ecleſia*) in the church as a book of piety and inſtruction; but not of infallible authority. The anonymous preface to it informs us, that the author of it was a* Jew*, called* Jeſus*, the ſon of* Sirach*, who wrote it in* Hebrew*; but was rendered into* Greek *by his grandſon of the ſame name. It was written under the high-prieſthood of* Onias III. *and tranſlated in the reign of* Ptolemy Euergetes*, or* Phyſion. *Some of the ancients have aſcribed it to* Solomon. *The author, no doubt, had in his view the ſubject and thoughts expreſſed in the proverbs of that kind; and has followed his method of teaching morality by ſentences or maxims. It begins with an exhortation to the purſuit of wiſdom: after which follow many maxims of morality to the forty-fourth chapter, where the author begins to rehearſe the praiſes of famous men; ſuch as the patriarchs, prophets, and the moſt illuſtrious perſons of the* Jewiſh *nation.*

A Prologue made by an uncertain Author.

THIS Jeſus was the ſon of Sirach, and grandchild to Jeſus of the ſame name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almoſt after all the prophets. Now his grandfather Jeſus (as he himſelf witneſſeth) was a man of great diligence and wiſdom among the Hebrews, who did not only gather the grave and ſhort ſentences of wiſe men that had been before him, but himſelf alſo uttered ſome of his own, full of much underſtanding and wiſdom. When as therefore the firſt Jeſus died, leaving this book almoſt perfected, Sirach his ſon, receiving it after him, left it to his own ſon Jeſus, who having gotten it into his hands, compiled it all orderly into one volume,

and

and called it wiſdom, intituling it both by his own name, his fathers name, and his grandfather's: alluring the hearer, by the very name of Wiſdom, to have a greater love to the ſtudy of this book. It containeth therefore wiſe ſayings, dark ſentences, and parables, and certain particular antient godly ſtories of men that pleaſed God; alſo his prayer and ſong, moreover what benefits God had vouchſafed his people, and what plagues he had heaped upon their enemies. This Jeſus did imitate Solomon, and was no leſs famous for wiſdom and learning, both being indeed a man of great learning, and ſo reputed alſo.

The Prologue of the Wiſdom of Jeſus the ſon of Sirach.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their ſteps, for the which things Iſrael ought to be commended for learning and wiſdom; and whereof not only the readers muſt needs become ſkilful themſelves, but alſo they that deſire to learn, be able to profit them which are without, both by ſpeaking and writing, my grandfather Jeſus, when he had much given himſelf to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on alſo himſelf to write ſomething pertaining to learning and wiſdom; to the intent that thoſe which are deſirous to learn, and are addicted to theſe things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us wherein we may ſeem to come ſhort of ſome words which we have laboured to interpret. For the ſame things uttered in Hebrew, and tranſlated into another tongue, have not the ſame force in them: and not only theſe things, but the law itſelf, and the prophets, and the reſt of the books, have no ſmall difference, when they are ſpoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there ſome time, I found a book of no ſmall learning; therefore I thought it moſt neceſſary for me to beſtow ſome diligence and travail to interpret it; uſing great watchfulneſs and ſkill in that ſpace, to bring the book to an end, and ſet it forth for them alſo which in a ſtrange country are willing to learn, being prepared before in manners to live after the law.

CHAP. I.

1 All wiſdom is from God: 10 He giveth it to them that love him: 12 The fear of God is full of many bleſſings.

ALL wiſdom *cometh* from the Lord, and is with him for ever.

2 Who can number the ſand of the ſea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wiſdom?

4 Wiſdom hath been created before all things, and the underſtanding of prudence from everlaſting.

5 The word of God moſt high is the fountain of wiſdom; and her ways are everlaſting commandments.

6 To whom hath the root of wiſdom been revealed? or who hath known her wiſe counſels?

7 (Unto whom hath the knowledge of wiſdom been made manifeſt? and who hath underſtood her great experience?)

8 There is one wiſe and greatly to be feared: the LORD ſitting upon his throne.

9 He created her, and ſaw her, and numbered her, and poured her out upon all his works.

10 She *is* with all fleſh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladneſs, and a crown of rejoicing.

Commentary and Notes on Chapter I.

1 *All wiſdom cometh from the Lord, and is with him for ever.*] God is undoubtedly the fountain of all wiſdom; all our ideas of which muſt ariſe from thoſe emanations of it, which he has been pleaſed to transfuſe from himſelf into the human nature, and apparent alſo in his admirable works of creation around us, and in thoſe of providence.

5 *And her ways are everlaſting commandments.*] This is much more clearly rendered in other verſions, *and the entrance into her are the everlaſting commandments;* that is, the obſervation of the decalogue gives wiſdom an entrance into the minds of men, or is that which will make them truly wiſe.

6 *To whom hath the root of wiſdom been revealed?* &c.] This interrogation implies a ſtrong negative. And the meaning is, that the divine wiſdom, which is the root of all other wiſdom is unſearchable by us.

10 *She is with all fleſh*, &c.] That is, every man hath ſome portion given him of the divine wiſdom, according to the part which God propoſeth he ſhould act in the world. But he hath given her *largely*, ſo the Greek word here imports, to ſuch as are religious from the contemplation of the wiſdom and goodneſs of the works of creation and providence.

12 The fear of the Lord maketh a merry heart, and giveth joy and gladneſs, and a long life.

13 Whoſo feareth the Lord, it ſhall go well with him at the laſt, and he ſhall find favour in the day of his death.

14 To fear the Lord is the beginning of wiſdom: and it was created with the faithful in the womb.

15 She hath built an everlaſting foundation with men, and ſhe ſhall continue with their ſeed.

16 To fear the Lord is fulneſs of wiſdom, and filleth men with her fruits.

17 She filleth all the houſe with things deſirable, and the garners with her increaſe.

18 The fear of the Lord is a crown of wiſdom, making peace and perfect health to flouriſh: both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wiſdom raineth down ſkill and knowledge of underſtanding, and exalteth them to honour that hold her faſt.

20 The root of wiſdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away ſins: and where it is preſent, it driveth away wrath.

22 A furious man cannot be juſtified, for the ſway of his fury ſhall be his deſtruction.

23 A patient man will bear for a time, and afterward joy ſhall ſpring up unto him.

24 He will hide his words for a time, and the lips of many ſhall declare his wiſdom.

25 The parables of knowledge are in the treaſures of wiſdom: but godlineſs is an abomination to a ſinner.

26 If thou deſire wiſdom, keep the commandments, and the Lord ſhall give her unto thee.

27 For the fear of the Lord is wiſdom and inſtruction: and faith and meekneſs are his delight.

28 Diſtruſt not the fear of the Lord, when thou art poor: and come not unto him with a double heart.

29 Be not an hypocrite in the ſight of men, and take good heed what thou ſpeakeſt.

30 Exalt not thyſelf, leſt thou fall, and bring diſhonour upon thy ſoul, and ſo God diſcover thy ſecrets, and caſt thee down in the midſt of the congregation, becauſe thou cameſt not in truth to the fear of the Lord, but thy heart is full of deceit.

CHAP. II.

1 *God's ſervants muſt look for trouble,* 7 *and be patient, and truſt in him:* 12 *For wo to them that do not ſo.*

MY ſon, if thou come to ſerve the Lord, prepare thy ſoul for temptation.

2 Set thy heart aright, and conſtantly endure, and make not haſte in time of trouble.

3 Cleave unto him, and depart not away, that thou mayeſt be increaſed at thy laſt end.

4 Whatſoever is brought upon thee, take chearfully, and be patient when thou art changed to a low eſtate.

5 For gold is tried in the fire, and acceptable men in the furnace of adverſity.

6 Believe in him, and he will help thee: order thy way aright, and truſt in him.

7 Ye that fear the Lord, wait for his mercy, and go not aſide, leſt ye fall.

8 Ye that fear the Lord, believe him, and your reward ſhall not fail.

9 Ye that fear the Lord, hope for good, and for everlaſting joy and mercy.

10 Look at the generations of old, and ſee: did ever any truſt in the Lord, and was confounded? or did any abide in his fear, and was forſaken? or whom did he ever deſpiſe, that called upon him?

11 For the Lord is full of compaſſion and mercy, long ſuffering and very pitiful, and forgiveth ſins, and ſaveth in time of affliction.

12 Wo be to fearful hearts, and faint hands, and the ſinner that goeth two ways.

13 Wo unto him that is faint-hearted, for he believeth not, therefore ſhall he not be defended.

14 Wo unto you that have loſt patience: and what will ye do, when the Lord ſhall viſit you?

15 They that fear the Lord will not diſobey his word; and they that love him, will keep his ways.

16 They that fear the Lord will ſeek that which is well pleaſing unto him: and they that love him ſhall be filled with the law.

17 They that fear the Lord, will prepare their hearts, and humble their ſouls in his ſight,

18 *Saying,* We will fall into the hands of the Lord, and not into the hands of men: for as his majeſty is, ſo is his mercy.

CHAP. III.

2 *Children muſt honour and help both their parents.* 21 *We may not deſire to know all things.*

HEAR me, your father, O children, and do thereafter, that ye may be ſafe.

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the ſons.

3 Whoſo

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15 *She hath built an everlaſting foundation with men,* &c.] The ſenſe of this is, that among all the living beings which are viſible, and we know of, the human nature hath powers moſt capable of wiſdom, and has the largeſt portion of it.

21 *The fear of the Lord driveth away ſins,* &c.] A due veneration of God, when ſtrongly rooted in the ſoul, inclines and encourages men in the performance of their duty, and thereby keeps them from ſin and puniſhment, its ſure attendant.

30 *And ſo God diſcover thy ſecrets,* &c.] Leſt by exalting thyſelf or proudly pretending to have more virtue than other men, thou provoke God to bring to light thy ſecret crimes, and bring thee to public ſhame and puniſhment.

Commentary and Notes on Chapter II.

1 *My ſon if thou come to ſerve the Lord, prepare thy ſoul for temptation.*] The occaſion of this advice was, ſome think, that at this time the Jews were grievouſly afflicted under Ptolemy Lagus, who took Jeruſalem, and uſed the Jews with great ſeverity, ſending many thouſands of them captives into Egypt; which change of ſtate might very probably incline many to forſake Judaiſm.

7 *Go not aſide, leſt ye fall.*] Have not recourſe to any unlawful means for ſuccour, which men of little faith and great impatience are apt to fly to.

12 *Wo be to fearful hearts,* &c.] That is, ſuch as fall away in time of perſecution. Unbelief is ſo commonly the cauſe of fear; and fear ſo commonly leads to unbelief, that we find them often linked together.

18 *Saying, We will fall into the hands of the Lord, and not,* &c.] That is, they who have true wiſdom, and a right ſenſe of God upon their minds, will rather chuſe to receive God's paternal corrections, which are deſigned to recall them to their duty, and be humbled by them, than be left to go on in ſin, till their demerits require that they ſhould be delivered up into the hands of men.

3 Whoſo honoureth his father, maketh an atonement for his ſins.

4 And he that honoureth his mother is as one that layeth up treaſure.

5 Whoſo honoureth his father ſhall have joy of *his own* children, and when he maketh his prayer, he ſhall be heard.

6 He that honoureth his father ſhall have a long life; and he that is obedient unto the Lord ſhall be a comfort to his mother.

7 He that feareth the Lord will honour his father, and will do ſervice unto his parents, as to his maſters.

8 Honour thy father and mother, both in word and deed, that a bleſſing may come upon thee from them.

9 For the bleſſing of the father eſtabliſheth the houſes of children, but the curſe of the mother rooteth out foundations.

10 Glory not in the diſhonour of thy father, for thy father's diſhonour is no glory unto thee.

11 For the glory of a man is from the honour of his father; and a mother in diſhonour is a reproach to the children.

12 My ſon, help thy father in his age, and grieve him not as long as he liveth.

13 And if his underſtanding fail, have patience with him, and deſpiſe him not when thou art in thy full ſtrength.

14 For the relieving of thy father ſhall not be forgotten: and inſtead of ſins, it ſhall be added to build thee up.

15 In the day of thine affliction it ſhall be remembered; thy ſins alſo ſhall melt away, as the ice in the fair warm weather

16 He that forſaketh his father is as a blaſphemer, and he that angereth his mother is curſed of God.

17 My ſon, go on with thy buſineſs in meekneſs, ſo ſhalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thyſelf, and thou ſhalt find favour before the Lord.

19 Many are in high places, and of renown: but myſteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 Seek not out the things that are too hard for thee, neither ſearch the things that are above thy ſtrength.

22 But what is commanded thee, think thereupon with reverence; for it is not needful for thee *to ſee with thine eyes* the things that are in ſecret.

23 Be not curious in unneceſſary matters: for more things are ſhewed unto thee than men underſtand.

24 For many are deceived by their own vain opinion, and an evil ſuſpicion hath overthrown their judgment.

25 Without eyes thou ſhalt want light: profeſs not the knowledge therefore that thou haſt not.

26 A ſtubborn heart ſhall fare evil at the laſt: and he that loveth danger, ſhall periſh therein.

27 An obſtinate heart ſhall be laden with ſorrows, and the wicked man ſhall heap ſin upon ſin.

28 In the puniſhment of the proud there is no remedy: for the plant of wickedneſs hath taken root in him.

29 The heart of the prudent will underſtand a parable, and an attentive ear is the deſire of a wiſe man.

30 Water will quench a flaming fire, and alms maketh an atonement for ſins.

31 And he that requiteth good turns, is mindful of that which may come hereafter: and when he falleth, he ſhall find a ſtay.

CHAP. IV.

1 *We may not deſpiſe the poor or fatherleſs,* 11 *but ſeek for wiſdom,* 20 *and not be aſhamed of ſome things.*

MY ſon, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry ſoul ſorrowful: neither provoke a man in his diſtreſs.

3 Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

4 Reject not the ſupplication of the afflicted; neither turn away thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occaſion to curſe thee.

6 For if he curſe thee in the bitterneſs of his ſoul, his prayer ſhall be heard of him that made him.

7 Get thyſelf the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly anſwer with meekneſs.

9 Deliver him that ſuffereth wrong from the hand of the oppreſſor: and be not faint-hearted when thou ſitteſt in judgment.

10 Be as a father unto the fatherleſs, and inſtead of an huſband unto their mother: ſo ſhalt thou be as a ſon of the moſt High, and he ſhall love thee more than thy mother doth.

11 Wiſdom exalteth her children, and layeth hold of them that ſeek her.

12 He that loveth her, loveth life; and they that ſeek to her early, ſhall be filled with joy.

13 He

Commentary and Notes on Chapter III.

3 *Whoſo honoureth his father, maketh an atonement for his ſins.*] Shall obtain remiſſion of his own ſins upon his repentance and prayer for forgiveneſs.

13 *And if his underſtanding fail, have patience with him, and deſpiſe him not when thou art in thy full ſtrength.*] This extends filial piety to the higheſt degree, inculcating that whatever difference there may be between a child and his parent, in health, ſtrength, underſtanding, riches, or honour; yet the parent is not to be deſpiſed, but to be honoured by the child, and care taken of by [illegible]

17 *So ſhalt thou be beloved of him that is approved.*] That is, by all worthy and good men, ſuch as themſelves are, for the like good qualities beloved both of God and man.

22 *For it is not needful for thee to ſee with thine eyes the things that are in ſecret.*] In the original it runs, Thou haſt no need of the things that are in ſecret; namely, things pertaining to the nature of God, into which to enquire too curiouſly is folly and impudence.

25 *Profeſs not the knowledge therefore that thou haſt not*] Being by nature ignorant with regard to divine things, it is therefore abſurd to pretend to know more of them than God has been pleaſed to reveal; for as without eyes we could not ſee the light, ſo neither can we ſee any farther into divine things than according to the knowledge which God gives us of them.

28 *In the puniſhment of the proud,* &c.] Margin, The proud man, is not healed by his puniſhment.

31 *And he that requiteth good turns, is mindful,* &c] That is, God who is a certain recompenſer of all acts of beneficence or tenderneſs done to thoſe in diſtreſs, keeps an account of all ſuch charitable deeds to return them in due time with increaſe: ſo that a good man is never forſaken; but, when by a change of circumſtances, he would fall into want himſelf, God in requital of his former beneficence prevents his fall by ſome ſpecial act of providence.

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8 Honour thy father and mother, both in word and deed, that a bleſſing may come upon thee from them.

9 For the bleſſing of the father eſtabliſheth the houſes of children, but the curſe of the mother rooteth out foundations.

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22 But what is commanded thee, think thereupon with reverence; for it is not needful for thee *to ſee with thine eyes* the things that are in ſecret.

23 Be not curious in unneceſſary matters: for more things are ſhewed unto thee than men underſtand.

24 For many are deceived by their own vain opinion, and an evil ſuſpicion hath overthrown their judgment.

25 Without eyes thou ſhalt want light: profeſs not the knowledge therefore that thou haſt not.

26 A ſtubborn heart ſhall fare evil at the laſt: and he that loveth danger, ſhall periſh therein.

27 An obſtinate heart ſhall be laden with ſorrows, and the wicked man ſhall heap ſin upon ſin.

28 In the puniſhment of the proud there is no remedy: for the plant of wickedneſs hath taken root in him.

29 The heart of the prudent will underſtand a parable, and an attentive ear is the deſire of a wiſe man.

30 Water will quench a flaming fire, and alms maketh an atonement for ſins.

31 And he that requiteth good turns, is mindful of that which may come hereafter: and when he falleth, he ſhall find a ſtay.

CHAP. IV.

1 *We may not deſpiſe the poor or fatherleſs,* 11 *but ſeek for wiſdom,* 20 *and not be aſhamed of ſome things.*

MY ſon, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry ſoul ſorrowful: neither provoke a man in his diſtreſs.

3 Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

4 Reject not the ſupplication of the afflicted; neither turn away thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occaſion to curſe thee.

6 For if he curſe thee in the bitterneſs of his ſoul, his prayer ſhall be heard of him that made him.

7 Get thyſelf the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly anſwer with meekneſs.

9 Deliver him that ſuffereth wrong from the hand of the oppreſſor: and be not faint-hearted when thou ſitteſt in judgment.

10 Be as a father unto the fatherleſs, and inſtead of an huſband unto their mother: ſo ſhalt thou be as a ſon of the moſt High, and he ſhall love thee more than thy mother doth.

11 Wiſdom exalteth her children, and layeth hold of them that ſeek her.

12 He that loveth her, loveth life; and they that ſeek to her early, ſhall be filled with joy.

13 He

Commentary and Notes on Chapter III.

3 *Whoſo honoureth his father, maketh an atonement for his ſins.*] Shall obtain remiſſion of his own ſins upon his repentance and prayer for forgiveneſs.

13 *And if his underſtanding fail, have patience with him, and deſpiſe him not when thou art in thy full ſtrength.*] This extends filial piety to the higheſt degree, inculcating that whatever difference there may be between a child and his parent, in health, ſtrength, underſtanding, riches, or honour; yet the parent is not to be deſpiſed, but to be honoured by the child, and care taken of by [illegible]

17 *So ſhalt thou be beloved of him that is approved.*] That is, by all worthy and good men, ſuch as themſelves are, for the like good qualities beloved both of God and man.

22 *For it is not needful for thee to ſee with thine eyes the things that are in ſecret.*] In the original it runs, Thou haſt no need of the things that are in ſecret; namely, things pertaining to the nature of God, into which to enquire too curiouſly is folly and impudence.

25 *Profeſs not the knowledge therefore that thou haſt not*] Being by nature ignorant with regard to divine things, it is therefore abſurd to pretend to know more of them than God has been pleaſed to reveal; for as without eyes we could not ſee the light, ſo neither can we ſee any farther into divine things than according to the knowledge which God gives us of them.

28 *In the puniſhment of the proud,* &c.] Margin, The proud man, is not healed by his puniſhment.

31 *And he that requiteth good turns, is mindful,* &c] That is, God who is a certain recompenſer of all acts of beneficence or tenderneſs done to thoſe in diſtreſs, keeps an account of all ſuch charitable deeds to return them in due time with increaſe: ſo that a good man is never forſaken; but, when by a change of circumſtances, he would fall into want himſelf, God in requital of his former beneficence prevents his fall by ſome ſpecial act of providence.

13 He that holdeth her faſt ſhall inherit glory; and whereſoever ſhe entereth, the Lord will bleſs.

14 They that ſerve her, ſhall miniſter to the Holy One: and them that love her, the Lord doth love.

15 Whoſo giveth ear unto her, ſhall judge the nations: and he that attendeth unto her, ſhall dwell ſecurely.

16 If a man commit himſelf unto her, he ſhall inherit her; and his generations ſhall hold her in poſſeſſion.

17 For at the firſt ſhe will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her diſcipline, until ſhe may truſt his ſoul, and try him by her laws.

18 Then will ſhe return the ſtraight way unto him, and comfort him, and ſhew him her ſecrets.

19 But if he go wrong, ſhe will forſake him, and give him over to his own ruin.

20 Obſerve the opportunity, and beware of evil; and be not aſhamed, when it concerneth thy ſoul.

21 For there is a ſhame that bringeth ſin; and there is a ſhame which is glory and grace.

22 Accept no perſon againſt thy ſoul, and let not the reverence of any man cauſe thee to fall.

23 And refrain not to ſpeak when there is occaſion to do good, and hide not thy wiſdom in her beauty.

24 For by ſpeech wiſdom ſhall be known; and learning by the word of the tongue.

25 In no wiſe ſpeak againſt the truth; but be abaſhed of the error of thine ignorance.

26 Be not aſhamed to confeſs thy ſins; and force not the courſe of the river.

27 Make not thyſelf an underling to a fooliſh man; neither accept the perſon of the mighty.

28 Strive for the truth unto death, and the Lord ſhall fight for thee.

29 Be not haſty in thy tongue; and in thy deeds ſlack and remiſs.

30 Be not as a lion in thy houſe; nor frantick among thy ſervants.

31 Let not thine hand be ſtretched out to receive, and ſhut when thou ſhouldſt repay.

CHAP. V.

1 *We muſt not preſume of our wealth, and ſtrength* 6 *nor of the mercy of God to ſin.*

SET not thy heart upon thy goods; and ſay not, I have enough for my life.

2 Follow not thine own mind, and thy ſtrength to walk in the ways of thy heart.

3 And ſay not, Who ſhall controul me for my works? for the Lord will ſurely revenge thy pride.

4 Say not, I have ſinned, and what harm hath happened unto me? for the Lord is long-ſuffering, he will in no wiſe let thee go.

5 Concerning propitiation, be not without fear, to add ſin unto ſin:

6 And ſay not, His mercy is great; he will be pacified for the multitude of my ſins: for mercy and wrath come from him, and his indignation reſteth upon ſinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: for ſuddenly ſhall the wrath of the Lord come forth, and in thy ſecurity thou ſhalt be deſtroyed, and periſh in the day of vengeance.

8 Set not thine heart upon goods unjuſtly gotten, for they ſhall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for ſo doth the ſinner that hath a double tongue.

10 Be ſtedfaſt in thy underſtanding, and let thy word be the ſame.

11 Be ſwift to hear; and let thy life be ſincere, and with patience give anſwer.

12 If thou haſt underſtanding, anſwer thy neighbour; if not, lay thy hand upon thy mouth.

13 Honour and ſhame is in talk: and the tongue of man is his fall.

14 Be not called a whiſperer, and lie not in wait with thy tongue: for a foul ſhame is upon the thief, and an evil condemnation upon the double-tongue.

15 Be not ignorant of any thing, in a great matter, or a ſmall.

CHAP. VI.

2 *Do not extol thine own conceit,* 7 *but make choice of a friend.* 18 *Seek wiſdom betimes.*

Inſtead

Commentary and Notes on Chapter IV.

14 *They that ſerve her, ſhall miniſter to the Holy One,* &c.] They that are endued with true wiſdom and obedient to her dictates, are fit to miniſter to God in his ſanctuary, or at his altar—This may inſtruct us, that none ought to execute the miniſterial function, but ſuch as are truly wiſe, and ſtrictly religious.

17 *And wilt bring fear and dread upon him, and torment him,* &c.] Here the writer's deſign was to encourage the young at their firſt ſetting out to endure the pains and difficulties which muſt be undergone to obtain wiſdom. He therefore compares her procedure to a wary man, who proves the integrity of a new acquaintance before he ventures to take him into his boſom, or make him his confident.

21 *For there is a ſhame that bringeth ſin, and there is a ſhame which is glory and grace.*] He that complieth with evil company or ſinful cuſtoms, out of a culpable modeſty of contradicting others, or when ſinners entice him, ſheepiſhly complies, or to pleaſe them, owns vices he was never guilty of; ſuch a criminal compliance in a man is a ſin againſt a man's own ſoul. There is alſo a ſhame which bringeth ſin, when a man is laughed out of his modeſty and virtue, thro' the raillery or profane jeſts of others.

23 *Hide not thy wiſdom in her beauty.*] Or hide not the beauty of thy wiſdom, when it ought to be diſplayed, and may do ſervice: when by ſpeaking thou mayeſt gain honour or eſcape danger.

30 *Be not as a lion in thy houſe,* &c.] Be not imperious or tyrannical, nor affect to appear terrible to thy family or domeſtics: avoid flying out into intemperate ſallies of anger, and beating or threatening them upon ſlight occaſions.

Commentary and Notes on Chapter V.

9 *Winnow not with every wind, and go not into every way,* &c.] This is a proverbial expreſſion, not to change our ſentiments and actions in order to ingratiate ourſelves with every one. Eſpouſe not every opinion, but ſeriouſly and impartially conſider where truth lies, and continue ſtedfaſtly and firmly attached to it.

11 *And let thy life be ſincere,* &c.] This ſentence is not in many Greek copies, and ſeems improperly placed here, as it breaks the connexion with the following ſentence of this verſe, which manifeſtly ſhould be joined with the firſt.

13 *And the tongue of man is his fall.*] This muſt be underſtood, that the tongue of man is often the occaſion of a man's ruin; or as ſome verſions render it, The tongue of the *imprudent* man is his fall.

14 *For a foul ſhame is upon the thief,* &c] This ſeems to make the ſecret detractor worſe than the thief. And indeed, all circumſtances conſidered. he may be looked upon in a worſe light: for the thief one may in ſome meaſure guard againſt. but the ſecret detractor we cannot. The thief too is often forced upon robbery through want; but the whiſperer does as great, if not a greater injury to his neighbour, without any advantage to himſelf.

15 *Be not ignorant of any thing in a great matter or a ſmall.*] This ſhould be rather rendered, as it is in ſome copies, Do nothing raſhly either in a great or ſmall matter.

INSTEAD of a friend, become not an enemy: for [thereby] thou ſhalt inherit an ill name, ſhame and reproach: even ſo ſhall a ſinner that hath a double tongue.

2 Extol not thyſelf in the counſel of thine own heart; that thy ſoul be not torn in pieces as a bull [ſtraying alone.]

3 Thou ſhalt eat up thy leaves, and loſe thy fruit, and leave thyſelf as a dry tree.

4 A wicked ſoul ſhall deſtroy him that hath it, and ſhall make him to be laughed to ſcorn of his enemies.

5 Sweet language will multiply friends: and a fair-ſpeaking tongue will increaſe kind greetings.

6 Be in peace with many: nevertheleſs have but one counſellor of a thouſand.

7 If thou wouldſt get a friend, prove him firſt, and be not haſty to credit him.

8 For ſome man is a friend for his own occaſion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmity and ſtrife, will diſcover thy reproach.

10 Again, ſome friend is a companion at the table, and will not continue in the day of thy affliction.

11 But in thy proſperity he will be as thyſelf, and will be bold over thy ſervants.

12 If thou be brought low, he will be againſt thee, and will hide himſelf from thy face.

13 Separate thyſelf from thine enemies, and take heed of thy friends.

14 A faithful friend is a ſtrong defence: and he that hath found ſuch a one, hath found a treaſure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life; and they that fear the Lord ſhall find him.

17 Whoſo feareth the Lord ſhall direct his friendſhip aright: for as he is, ſo ſhall his neighbour be alſo.

18 My ſon, gather inſtruction from thy youth up: ſo ſhalt thou find wiſdom till thine old age.

19 Come unto her as one that ploweth and ſoweth, and wait for her good fruits: for thou ſhalt not toil much in labouring about her, but thou ſhalt eat of her fruits right ſoon.

20 She is very unpleaſant to the unlearned: he that is without underſtanding will not remain with her.

21 She will lie upon him as a mighty ſtone of trial; and he will caſt her from him ere it be long.

22 For wiſdom is according to her name, and ſhe is not manifeſt unto many.

23 Give ear, my ſon, receive my advice, and refuſe not my counſel.

24 And put thy feet into her fetters, and thy neck into her chain.

25 Bow down thy ſhoulder, and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search and ſeek, and ſhe ſhall be made known unto thee: and when thou haſt got hold of her, let her not go.

28 For at the laſt thou ſhalt find her reſt, and that ſhall be turned to thy joy.

29 Then ſhall her fetters be a ſtrong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are purple lace.

31 Thou ſhalt put her on as a robe of honour: and ſhall put her about thee as a crown of joy.

32 My ſon, if thou wilt, thou ſhalt be taught: and if thou wilt apply thy mind, thou ſhalt be prudent.

33 If thou love to hear, thou ſhalt receive underſtanding, and if thou bow thine ear, thou ſhalt be wiſe.

34 Stand in the multitude of the elders, and cleave unto him that is wiſe.

35 Be willing to hear every godly diſcourſe, and let not the parables of underſtanding eſcape thee.

36 And if thou ſeeſt a man of underſtanding, get thee betimes unto him, and let thy foot wear the ſteps of his door.

37 Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he ſhall eſtabliſh thine heart, and give thee wiſdom at thine own deſire.

CHAP. VII.

1 *We are deborted from ſin,* 4 *ambition,* 8 *preſumption,* 10 *and fainting in prayer.*

DO no evil, ſo ſhall no harm come unto thee.

2 Depart from the unjuſt, and iniquity ſhall turn away from thee.

3 My ſon, ſow not upon the furrows of unrighteouſneſs, and thou ſhalt not reap them ſeven-fold.

4 Seek

Commentary and Notes on Chapter VI.

2 *That thy ſoul be not torn in pieces as a bull ſtraying alone.*] Some verſions render it, Extol not thyſelf in the counſel of thine own heart as a bull, which is generally head-ſtrong, and properly enough applied to an obſtinate temper. Others have ſuppoſed the ſenſe to be, Lift not up thyſelf in the deſires of thine own heart, leſt thy ſoul be diſtracted like a bull in toils. Some again render it, Leſt thy ſoul rend thee as a bull. And ſome editions entirely omit the whole ſentence.

3 *Thou ſhalt eat up thy leaves and loſe thy fruit,* &c.] Some think the reading ſhould be in the third perſon, and connected with the preceding verſe, Leſt thy ſoul rend thee as a bull, and eat up thy leaves and deſtroy thy fruit, and leave thee as a dry tree: a metaphor taken from the management of trees.

13 *Seperate thyſelf from thine enemies, and take heed of thy friends.*] Avoid ſuſpected or declared enemies, and be cautious in regard to thoſe who profeſs a friendſhip for thee.

21 *She will lie upon him as a mighty ſtone of trial,* &c.] It was cuſtomary in Judea, ſee Zac. chap. xii. 3. to have a great ſtone in moſt of the towns and villages, for the young men to make a trial of their ſtrength, by lifting it up as high as they could. To this ſtone of trial wiſdom is here compared.

22 *For wiſdom is according to her name, and ſhe is not manifeſt unto many*] Probably in the original text was ſome word made uſe of to expreſs wiſdom, which ſignified ſecret or concealed, as in chap. i. 3. and chap xxiv 4.

28 *For at the laſt thou ſhalt find her reſt,* &c.] This is more clearly expreſſed in ſome verſions, For at the laſt thou ſhalt find pleaſure in her.

30 *And her bands are purple lace.*] Or a ribband of blue, this ſeems to intimate, that though wiſdom be deſcribed as a woman, yet ſhe is of a manly nature, for this ribband of blue was peculiar to the men's dreſs. Numb. xv. 38.

34 *Stand in the multitude of the elders,* &c.] Seek the company of thoſe whom time and experience have taught wiſdom and knowledge, and attend upon their inſtructions.

Commentary and Notes on Chapter VII.

3 *And thou ſhalt not reap them ſeven fold.*] Do no injuſtice, or evil, leſt others, God ſo ordering it for thy juſt puniſhment, ſhould reap thee ſeven fold. The Hebrews were wont to call actions the ſeed, and the rewards and puniſhments of them the harveſt.

4 Seek not of the Lord pre-eminence, neither of the king the ſeat of honour.

5 Juſtify not thyſelf before the Lord, and boaſt not of thy wiſdom before the king.

6 Seek not to be judge, being not able to take away iniquity, leſt at any time thou fear the perſon of the mighty, and lay a ſtumbling-block in the way of thy uprightneſs.

7 Offend not againſt the multitude of a city, and then thou ſhalt not caſt thyſelf down among the people.

8 Bind not one ſin upon another, for in one thou ſhalt not be unpuniſhed.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the moſt high God, he will accept it.

10 Be not faint-hearted when thou makeſt thy prayer, and neglect not to give alms.

11 Laugh no man to ſcorn in the bitterneſs of his ſoul: for there is one which humbleth and exalteth.

12 Deviſe not a lie againſt thy brother: neither do the like to thy friend.

13 Uſe not to make any manner of lie: for the cuſtom thereof is not good.

14 Uſe not many words in a multitude of elders, and make not much babbling when thou prayeſt.

15 Hate not laborious work, neither huſbandry, which the moſt High hath ordained.

16 Number not thyſelf among the multitude of ſinners, but remember that wrath will not tarry long.

17 Humble thy ſoul greatly: for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means: neither a faithful brother for the gold of Ophir.

19 Forego not a wiſe and good woman; for her grace is above gold.

20 Whereas thy ſervant worketh truly, entreat him not evil, nor the hireling that beſtoweth himſelf wholly for thee.

21 Let thy ſoul love a good ſervant, and defraud him not of liberty.

22 Haſt thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Haſt thou children? inſtruct them, and bow down their neck from their youth.

24 Haſt thou daughters? have a care of their body, and ſhew not thyſelf chearful toward them.

25 Marry thy daughter, and ſo ſhalt thou have performed a weighty matter: but give her to a man of underſtanding.

26 Haſt thou a wife after thy mind? forſake her not: but give not thyſelf over to a light woman.

27 Honour thy father with thy whole heart, and forget not the ſorrows of thy mother.

28 Remember that thou waſt begotten of them, and how canſt thou recompenſe them the things that they have done for thee?

29 Fear the Lord with all thy ſoul, and reverence his prieſts.

30 Love him that made thee with all thy ſtrength, and forſake not his miniſters.

31 Fear the Lord, and honour the prieſt: and give him his portion as it is commanded thee; the firſt-fruits, and the treſpaſs-offering, and the gift of the ſhoulders, and the ſacrifice of ſanctification, and the firſt-fruits of the holy things.

32 And ſtretch thine hand unto the poor, that thy bleſſing may be perfected.

33 A gift hath grace in the ſight of every man living, and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not ſlow to viſit the ſick: for that ſhall make thee to be beloved.

36 Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs.

CHAP. VIII.

1 *Whom we may not ſtrive with,* 8 *nor deſpiſe,* 10 *nor provoke,* 15 *nor have to do with.*

STRIVE not with a mighty man, leſt thou fall into his hands.

2 Be not at variance with a rich man, leſt he overweigh thee: for gold hath deſtroyed many, and perverteth the hearts of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jeſt not with a rude man, leſt thy anceſtors be diſgraced.

5 Reproach not a man that turneth from ſin, but remember that we are all worthy of puniſhment.

6 Diſhonour not a man in his old age: for even ſome of us wax old.

7 Rejoice not over thy greateſt enemy being dead, but remember that we die all.

8 Deſpiſe not the diſcourſe of the wiſe, but acquaint thyſelf with their proverbs; for of them thou ſhalt learn inſtruction, and how to ſerve great men with eaſe.

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6 *Being not able to take away iniquity,* &c.] By this ſeems principally to be meant, not having that ſtrength of mind which is neceſſary for the ſtrict execution of juſtice, but being of a diſpoſition to blunt the edge of the laws by an ill timed compaſſion.

7 *And then thou ſhalt not caſt thyſelf down among the people.*] *And then* is ſupplied by our tranſlators. It ſhould be rendered, neither caſt thyſelf down among the people; that is, neither diſhonour thyſelf by imitating the vices of the multitude, or by an abject flattery of them, or mean compliance with them.

8 *Bind not one ſin upon another,* &c.] This may be underſtood in general of committing different ſins, or of the ſame ſin repeated many times; for every ſin makes us liable to puniſhment: but this ſeems to be ſpoken in particular to perſons in a public character, that they ſhould not let ſin in thoſe under them go unpuniſhed, and ſtill leſs imitate them.

16 *Number not thyſelf among the multitude of ſinners,* &c.] Take care not to join yourſelf to thoſe who lead a wicked life; for be aſſured that the wrath of God will be inflicted upon ſuch.

17 *Humble thy ſoul greatly, for the vengeance of the ungodly is fire and worms.*] Whether this is to be underſtood metaphorically of the puniſhment of the wicked in this world, or another life, is not ſo plain. The Syriac and Arabic verſions render it, Humble thyſelf greatly, for the end of all men is worms and corruption; and this is a reaſon for being humble. If we take it as ſpeaking of the puniſhments of the wicked, then by humbling is meant, Submit thyſelf to the divine laws.

18 *Change not a friend for any good,* &c.] Or as it is in ſome copies, For any price or money.

24 *Shew not thyſelf chearful towards them.*] Modeſty ſhould be principally attended to with reſpect to women, whoſe ſex is more delicate, and the carriage of all about them ſhould be more circumſpect, which is meant by the phraſe in this verſe.

34 *Fail not to be with them that weep,* &c.] Or rather, as ſome verſions render it, Be converſant with them that mourn.

36 *Remember the end, and thou ſhalt never do amiſs.*] Our tranſlators ſeem to have underſtood, Never to undertake any thing but for ſome good end: but ſome verſions give it a different ſenſe; namely, Remember thy end; that is, meditate on death and on what ſhall follow. This ſeems to agree beſt with the concluſion of the verſe.

9 Miſs not the diſcourſe of the elders: for they alſo learned of their fathers, and of them thou ſhalt learn underſtanding, and to give anſwer as need requireth.

10 Kindle not the coals of a ſinner, leſt thou be burnt with the flame of his fire.

11 Riſe not up, (in anger) at the preſence of an injurious perſon, leſt he lie in wait to entrap thee in thy words.

12 Lend not unto him that his mightier than thyſelf; for if thou lendeſt him, count it but loſt.

13 Be not ſurety above thy power; for if thou be ſurety, take care to pay it.

14 Go not to law with a judge, for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, leſt he become grievous unto thee: for he will do according to his own will, and thou ſhalt periſh with him through his folly.

16 Strive not with an angry man, and go not with him into a ſolitary place: for blood is as nothing in his ſight, and where there is no help, he will overthrow thee.

17 Conſult not with a fool, for he cannot keep counſel.

18 Do no ſecret thing before a ſtranger, for thou knoweſt not what he will bring forth.

19 Open not thine heart to every man, leſt he requite thee with a ſhrewd turn.

CHAP. IX.

1 *We are adviſed how to uſe our wives,* 3 *what women to avoid,* 10 *and not to change an old friend.*

BE not jealous over the wife of thy boſom, and teach her not an evil leſſon againſt thyſelf.

2 Give not thy ſoul unto a woman, to ſet her foot upon thy ſubſtance.

3 Meet not with an harlot, leſt thou fall into her ſnares.

4 Uſe not much the company of a woman that is a ſinger, leſt thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by thoſe things that are precious in her.

6 Give not thy ſoul unto harlots, that thou loſe not thine inheritance.

7 Look not round about thee in the ſtreets of the city, neither wander thou in the ſolitary places thereof.

8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor ſit down with her in thine arms, and ſpend not thy money with her at the wine; leſt thine heart incline unto her, and ſo through thy deſire thou fall into deſtruction.

10 Forſake not an old friend, for the new is not comparable to him; a new friend is as new wine; when it is old, thou ſhalt drink it with pleaſure.

11 Envy not the glory of a ſinner: for thou knoweſt not what ſhall be his end.

12 Delight not in the thing that the ungodly have pleaſure in; but remember they ſhall not go unpuniſhed unto their grave.

13 Keep thee far from the man that hath power to kill, ſo ſhalt thou not doubt the fear of death: and if thou come unto him, make no fault, leſt he take away thy life preſently: remember that thou goeſt in the midſt of ſnares, and that thou walkeſt upon the battlements of the city.

14 As near as thou canſt, gueſs at thy neighbour, and conſult with the wiſe.

15 Let thy talk be with the wiſe, and all thy communication in the law of the moſt High.

16 And let juſt men eat and drink with thee; and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer, the work ſhall be commended: and the wiſe ruler of the people, for his ſpeech.

18 A man of an ill tongue is dangerous in his city; and he that is raſh in his talk ſhall be hated.

CHAP. X.

1 *The commodities of a wiſe ruler,* 7 *The inconveniences of pride, injuſtice, and covetouſneſs.*

A Wiſe Judge will inſtruct his people, and the government of a prudent man is well ordered.

2 As the judge of the people is himſelf, ſo are his Officers; and what manner of man the ruler of the city is, ſuch are all they that dwell therein.

3 An unwiſe king deſtroyeth his people; but through the prudence of them which are in authority, the city ſhall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will ſet over it one that is profitable.

5 In the hand of God is the proſperity of man: and upon the perſon of the ſcribe ſhall he lay his honour.

Commentary and Notes on Chapter VIII.

10 *Kindle not the coals of a ſinner, leſt thou be burnt with the flame of his fire.*] The meaning of this is ſomething uncertain: ſome take it to be an admonition not to reprove a ſinner unſeaſonably, leſt we inflame the party reproved, and draw on ourſelves abuſe or reſentment, and even provoke him by untimely reproofs to freſh offences: but the oriental verſions underſtand this of keeping company with ſinners, and ſuffering by their evil communication.

11 *Riſe not up (in anger) at the preſence of an injurious perſon,* &c.] This is inaccurately tranſlated. The words *in anger* are added and perplex the ſenſe. The true meaning is, Riſe not up to ſpeak to a perverſe quarrelſome man, leſt, through ſome artifice, he entrap thee in thy words.

18 *Do no ſecret thing before a ſtranger,* &c.] The ſenſe of the greek is, Do not truſt a ſecret to a ſtranger, for you do not know whether he will prove faithful or perfidious.

Commentary and Notes on Chapter IX.

2 *Give not thy ſoul unto a woman, to ſet her foot upon thy ſubſtance.*] Give not thyſelf up ſo much to a woman, as to let her get the aſcendant over thee. Some verſions render it; "Do not ſo doat on a woman as to part with thy juſt authority, leſt ſhe aſſume that power which belongs to thee."

12 *But remember they ſhall not go unpuniſhed unto their grave.*] The meaning, according to the Greek, is rather, They ſhall not be found juſt unto their grave; that is, they ſhall not be eſteemed ſuch to their death.

13 *So ſhalt thou not doubt the fear of death,* &c.] This is more clearly rendered in ſome verſions; ſo needeſt thou not be afraid of death; that is, thou wilt not run the hazard of loſing thy life.

14 *As near as thou canſt, gueſs at thy neighbour,* &c.] The Greek word rendered *gueſs*, expreſſes a great deal more; namely, to form a right judgment, we muſt make all neceſſary enquiry concerning, and try him in all poſſible inſtances.

6 Bear not hatred to thy neighbour for every wrong, and do nothing at all by injurious practices.

7 Pride is hateful before God and man: and by both doth one commit iniquity.

8 Becauſe of unrighteous dealings, injuries, and riches got by deceit, the kingdom is tranſlated from one people to another.

9 Why is earth and aſhes proud? There is not a more wicked thing than a covetous man: for ſuch an one ſetteth his own ſoul to ſale, becauſe while he liveth, he caſteth away his bowels.

10 The phyſician cutteth off a long diſeaſe: and he that is to-day a king, to-morrow ſhall die.

11 For when a man is dead, he ſhall inherit creeping things, beaſts and worms.

12 The beginning of pride is, when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of ſin, and he that hath it ſhall pour out abomination: and therefore the Lord brought upon them ſtrange calamities, and overthrew them utterly.

14 The Lord hath caſt down the thrones of proud princes, and ſet up the meek in their ſtead.

15 The Lord hath plucked up the roots of the proud nations, and planteth the lowly in their place.

16 The Lord overthrew countries of the heathen, and deſtroyed them to the foundations of the earth.

17 He took ſome of them away, and deſtroyed them, and hath made their memorial to ceaſe from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a ſure ſeed, and they that love him, an honourable plant; they that regard not the law, are a diſhonourable ſeed; they that tranſgreſs the commandments, are a deceivable ſeed.

20 Among brethren, he that is chief is honourable; ſo are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughneſs and pride is the loſing thereof.

22 Whether he be rich, noble or poor, their glory is the fear of the Lord.

23 It is not meet to deſpiſe the poor man that hath underſtanding; neither is it convenient to magnify a ſinful man.

24 Great men, and judges, and potentates, ſhall be honoured; yet is there none of them greater than he that feareth the Lord.

25 Unto the ſervant that is wiſe ſhall they that are free do ſervice: and he that hath knowledge, will not grudge when he is reformed.

26 Be not overwiſe in doing thy buſineſs, and boaſt not thyſelf in the time of thy diſtreſs.

27 Better is he that laboureth and aboundeth in all things, than he that boaſteth himſelf, and wanteth bread.

28 My ſon, glorify thy ſoul in meekneſs, and give it honour according to the dignity thereof.

29 Who will juſtify him that ſinneth againſt his own ſoul? and who will honour him that diſhonoureth his own life?

30 The poor man is honoured for his ſkill; and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches, and he that is diſhonourable in riches, how much more in poverty?

CHAP. XI.

4 *We may not vaunt, nor ſet forth ourſelves,* 8 *nor anſwer raſhly,* 10 *nor meddle with many matters.*

WISDOM lifteth up the head of him that is of low degree, and maketh him to ſit among great men.

2 Commend not a man for his beauty; neither abhor a man for his outward appearance.

3 The bee is little among ſuch as fly; but her fruit is the chief of ſweet things.

4 Boaſt not of thy clothing and raiment, and exalt not thyſelf in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings have ſat down upon the ground; and one that was never thought of hath worn the crown.

6 Many mighty men have been greatly diſgraced; and the honourable delivered into other men's hands.

7 Blame not before thou haſt examined the truth: underſtand firſt, and then rebuke.

8 Anſwer not before thou haſt heard the cauſe: neither interrupt men in the midſt of their talk.

9 Strive not in a matter that concerneth thee not; and ſit not in judgment with ſinners.

10 My

Commentary and Notes on Chapter X.

6 *Do nothing at all by injurious practices.*] Or rather, according to the Greek, Act nothing in a haughty manner.

7 *Pride is hateful before God and man: and by both doth one commit iniquity.*] This latter part is obſcure. Some by conjecture read, *and injuſtice offends againſt both;* that is, God and man. This expoſition is beſides agreeable to the context, and confirmed by the oriental verſions.

9 *Why is earth and aſhes proud?* &c.] That this verſe is mangled and imperfect appears from the different reading of it. From this incoherence many have been induced to think of a tranſpoſition, and ſuppoſe this reflection ſhould be placed at the beginning of the eleventh verſe.

— *Becauſe while he liveth, he caſteth away his bowels.*] This is variouſly read. The beſt ſenſe it can be taken in, as it ſtands in our verſion, ſeems to be, that the covetous man for the ſake of getting wealth, expoſeth his life, liberty, and repoſe: he, as it were, tears out his own bowels. Some think it ſhould be read, becauſe while he is living, his bowels are ſhed; a Hebraiſm for the ſudden ſlaughter of a man.

13 *And he that hath it ſhall pour out abomination,* &c.] That is, he will be guilty of many crimes, and pour out a torrent of wickedneſs.

18 *Pride was not made for men,* &c.] This does not clearly expreſs the ſenſe of the Greek; which is, Pride was not created in man. It is not a natural part of man that cannot be ſeparated from him.

25 *He that hath knowledge, will not grudge when he is reformed.*] This ought to be rendered when he is *reproved;* for a ſenſible man will bear to be reproved, even by a ſervant, if he has more wiſdom than himſelf.

28 *My ſon, glorify thy ſoul in meekneſs,* &c.] Or modeſtly ſtudy thy glory. The meaning is, that we ſhould obſerve a medium; and neither be puffed up with pride, nor yet have too contemptible an opinion of ourſelves.

Commentary and Notes on Chapter XI.

5 *Many kings have ſat down upon the ground,* &c.] In the Greek it is, many tyrants, *&c.* That is, have been driven from their thrones, and reduced to ſit on the bare ground in a forlorn deplorable condition.

9 *And ſit not in judgment with ſinners.*] The ſenſe here is ſomething obſcure: either it means, that we ought not to ſit on the bench with corrupt judges; or, applied to private life, we ought not to aſ-

ſociate

10 My ſon, meddle not with many matters: for if thou meddle much, thou ſhalt not be innocent; and if thou follow after, thou ſhalt not obtain, neither ſhalt thou eſcape by fleeing.

11 There is one that laboureth and taketh pains, and maketh haſte; and is ſo much the more behind.

12 Again, there is another that is ſlow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and ſet him up from his low eſtate,

13 And lifted up his head from miſery, ſo that many that ſaw it marvelled at him.

14 Proſperity and adverſity, life and death, poverty and riches come of the Lord.

15 Wiſdom, knowledge, and underſtanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkneſs had their beginning together with ſinners: and evil ſhall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and his favour bringeth proſperity for ever.

18 There is that waxeth rich by his warineſs and pinching, and this is the portion of his reward:

19 Whereas he ſaith, I have found reſt, and now will eat continually of my goods; and yet he knoweth not what time ſhall come upon him, and that he muſt leave thoſe things to others, and die.

20 Be ſtedfaſt in thy covenant, and be converſant therein, and wax old in thy work.

21 Marvel not at the works of ſinners, but truſt in the Lord, and abide in thy labour: for it is an eaſy thing in the ſight of the Lord, on the ſudden to make a poor man rich.

22 The bleſſing of the Lord is in the reward of the godly, and ſuddenly he maketh his bleſſing to flouriſh.

23 Say not, What profit is there of my ſervice? and what good things ſhall I have hereafter?

24 Again, ſay not, I have enough, and poſſeſs many things, and what evil can come to me hereafter?

25 In the day of proſperity there is a forgetfulneſs of affliction: and in the day of affliction there is no more remembrance of proſperity.

26 For it is an eaſy thing unto the Lord in the day of death, to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleaſure: and in his end his deeds ſhall be diſcovered.

28 Judge none bleſſed before his death: for a man ſhall be known in his children.

29 Bring not every man into thine houſe; for the deceitful man hath many trains.

30 Like as a partridge taken [and kept] in a cage, ſo is the heart of the proud; and like as a ſpy, watcheth he for thy fall.

31 For he lieth in wait, and turneth good into evil, and in things worthy praiſe will lay blame upon thee.

32 Of a ſpark of fire a heap of coals is kindled: and a ſinful man layeth wait for blood.

33 Take heed of a miſchievous man (for he worketh wickedneſs) leſt he bring upon thee a perpetual blot.

34 Receive a ſtranger into thine houſe, and he will diſturb thee, and turn thee out of thine own.

CHAP. XII.

2 Be not liberal to the ungodly. 10. Truſt not thine enemy nor the wicked.

WHEN thou wilt do good, know to whom thou doeſt it; ſo ſhalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou ſhalt find a recompence; and if not from him, yet from the moſt High.

3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

4 Give to the godly man, and help not a ſinner.

5 Do well unto him that is lowly, but give not to the ungodly; hold back thy bread, and give it not unto him, leſt he overmaſter thee thereby. For [elſe] thou ſhalt receive twice as much evil for all the good thou ſhalt have done unto him.

6 For the moſt High hateth ſinners, and will repay vengeance unto the ungodly, and keepeth them againſt the mighty day of their puniſhment.

7 Give unto the good, and help not the ſinner.

8 A friend cannot be known in proſperity, and an enemy cannot be hidden in adverſity.

9 In the proſperity of a man enemies will be grieved: but in his adverſity even a friend will depart.

10 Never truſt thine enemy: for like as iron ruſteth, ſo is his wickedneſs.

11 Though he humble himſelf, and go crouching, yet take good heed, and beware of him, and thou ſhalt be unto him as if thou hadſt wiped a looking-glaſs, and thou ſhalt know that his ruſt hath not been altogether wiped away.

12 Set him not by thee, leſt, when he hath overthrown thee, he ſtand up in thy place; neither let him ſit at thy right hand, leſt he ſeek to take thy ſeat, and thou at the laſt remember my words, and be pricked therewith.

13 Who

ſociate or conſult with ſinners Or elſe the meaning is, that if we ſhould happen to have a ſuit before any court, where we find the act quite contrary to natural equity, and the laws, we ſhould endeavour to withdraw our cauſe as ſoon as we can.

10 *If thou meddle much, thou ſhalt not be innocent,* &c.] Rather thou ſhalt not come off harmleſs or unhurt.

16 *Error and darkneſs had their beginning together with ſinners,* &c. The Greek word which we here render beginning, often ſignifies no more than to order a thing And therefore the true ſenſe ſeems to be, that error or darkneſs of mind, God ſo ordering it, is joined with an habit of ſinning.

21 *Marvel not at the works of ſinners,* &c.] The Greek word rendered marvel here, is ſometimes uſed to ſignify praiſing. And in this ſenſe it is to be expounded.

Commentary and Notes on Chapter XII.

11 *And thou ſhalt be unto him as if thou hadſt wiped a looking-glaſs,* &c.] If thou takeſt this prudent precaution to be upon thy guard, thou ſhalt find the caſe to be the ſame with him, as in wiping a mirrour of poliſhed metal, that has once been ruſted, which, though you take a great deal of pains about, and think you have got clean, yet you ſtill find in it ſome ſpots of ruſt. So you will find the hatred and rancour of a man of an evil diſpoſition, whom you have once been at enmity with, will ſtill lurk in him, though he puts on the ſhow of friendſhip; and that his malice towards you will ſtill break out afreſh, whenever he has an opportunity to injure you. The word mirrour ſhould have been uſed inſtead of looking-glaſs; for anciently they made uſe of poliſhed metal for the ſame purpoſe as we now do glaſs.

13 Who will pity the charmer that is bitten with a ſerpent, or any ſuch as come nigh wild beaſts?

14 So one that goeth to a ſinner, and is defiled with him in his ſins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy ſpeaketh ſweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be ſatisfied with blood.

17 If adverſity come upon thee, thou ſhalt find him there firſt; and though he pretend to help thee, yet ſhall he undermine thee.

18 He will ſhake his head, and clap his hands, and whiſper much, and change his countenance.

CHAP. XIII.

1 *Keep not company with the proud, or a mightier than thyſelf.* 15 *Like will be like, &c.*

HE that toucheth pitch, ſhall be defiled therewith; and he that hath fellowſhip with a proud man, ſhall be like unto him.

2 Burden not thyſelf above thy power, while thou liveſt; and have no fellowſhip with one that is mightier and richer than thyſelf, For how agree the kettle and the earthen pot together? for if the one be ſmitten againſt the other, it ſhall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he muſt intreat alſo.

4 If thou be for his profit, he will uſe thee: but if thou have nothing, he will forſake thee.

5 If thou have any thing, he will live with thee: yea he will make thee bare, and will not be ſorry for it.

6 If he have need of thee, he will deceive thee, and ſmile upon thee, and put thee in hope; he will ſpeak thee fair, and ſay, What wanteſt thou?

7 And he will ſhame thee by his meats, until he have drawn thee dry twice or thrice, and at the laſt he will laugh thee to ſcorn: afterward, when he ſeeth thee, he will forſake thee, and ſhake his head at thee.

8 Beware that thou be not deceived, and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thyſelf, and ſo much the more will he invite thee.

10 Preſs thou not upon him, leſt thou be put back; ſtand not far off, leſt thou be forgotten.

11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and ſmiling upon thee, will get out thy ſecrets:

12 But cruelly he will lay up thy words, and will not ſpare to do thee hurt, and to put thee in priſon.

13 Obſerve and take good heed, for thou walkeſt in peril of thy overthrowing: when thou heareſt theſe things, awake in thy ſleep.

14 Love the Lord all thy life, and call upon him, for thy ſalvation.

15 Every beaſt loveth his like, and every man loveth his neighbour.

16 All fleſh conſorteth according to kind, and a man will cleave to his like.

17 What fellowſhip hath the wolf with the lamb? ſo the ſinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild aſs is the lion's prey in the wilderneſs: ſo the rich eat up the poor.

20 As the proud hate humility: ſo doth the rich abhor the poor.

21 A rich man beginning to fall, is held up of his friends: but a poor man being down, is thruſt alſo away by his friends.

22 When a rich man is fallen, he hath many helpers: he ſpeaketh things not to be ſpoken, and yet men juſtify him: the poor man ſlipped, and yet they rebuked him too; he ſpake wiſely, and could have no place.

23 When a rich man ſpeaketh, every man holdeth his tongue, and look, what he ſaith, they extol it to the clouds: but if the poor man ſpeak, they ſay, What fellow is this? and if he ſtumble, they will help to overthrow him.

24 Riches are good unto him that hath no ſin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a chearful countenance.

26 A chearful countenance is a token of a heart that is in proſperity, and the finding out of parables is a weariſome labour of the mind.

CHAP. XIV.

1 *A good conſcience maketh men happy.* 10 *Men are happy that draw near to wiſdom.*

BLESSED is the man that hath not ſlipped with his mouth, and is not pricked with the multitude of ſins.

2 Bleſſed is he whoſe conſcience hath not condemned

Commentary and Notes on Chapter XIII.

7 *And he will ſhame thee by his meats, until he have drawn thee dry,* &c.] He will ſhame thee by the ſumptuouſneſs of his entertainments to treat him in like manner, which will occaſion much expence to thee: ſo that two or three times treating him will drain thy purſe.

9 *If thou be invited of a mighty man, withdraw thyſelf,* &c.] By the expreſſion withdraw thyſelf, ſeems to be meant, take your leave of him in a ſhort time, or as ſoon as you can with decency, leſt you ſhould diſguſt him by ſtaying long.

22 *The poor man ſlipped, and yet they rebuked him too,* &c.] This ſhould have been rendered, the poor man was beguiled, namely, by ſome other, and yet they rebuked him too.

23 *And if he ſtumble, they will help to overthrow him.*] That is, if he ſays any thing that is the leaſt amiſs, or not quite agreeable, they will catch hold of it, and employ it to his diſadvantage; ſo as to overthrow, if they can, all he has been ſaying; and for a few words amiſs they will condemn the whole.

24 *Riches are good unto him that hath no ſin,* &c.] Or rather, riches are good in which there is no ſin; that is, which are got honeſtly, and procured by means in which there was no ſin.

Commentary and Notes on Chapter XIV.

1 *Bleſſed is the man that is not pricked with the multitude of ſins.*] Or, rather with the multitude of ſorrows. This ſeems to be ſpoken of them, who, when poverty or any outward calamity lies heavy upon them, betray no impatience, nor charge God fooliſhly by any murmur againſt him.

demned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what ſhould an envious man do with money?

4 He that gathereth by defrauding his own ſoul, gathereth for others that ſhall ſpend his goods riotouſly.

5 He that is evil to himſelf, to whom will he be good? he ſhall not take pleaſure in his goods.

6 There is none worſe than he that envieth himſelf, and this is a recompence of his wickedneſs.

7 And if he doeth good he doeth it unwillingly, and at the laſt he will declare his wickedneſs.

8 The envious man hath a wicked eye, he turneth away his face, and deſpiſeth men.

9 A covetous man's eye is not ſatisfied with his portion, and the iniquity of the wicked drieth up his ſoul.

10 A wicked eye envieth (his) bread, and he is a niggard at his table.

11 My ſon, according to thy ability do good to thyſelf, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not ſhewed unto thee.

13 Do good unto thy friend before thou die, and according to thy ability ſtretch out thy hand, and give to him.

14 Defraud not thyſelf of the good day, and let not the part of a good deſire overpaſs thee.

15 Shalt thou not leave thy travels unto another? and thy labours to be divided by lot?

16 Give, and take, and ſanctify thy ſoul, for there is no ſeeking of dainties in the grave.

17 All fleſh waxeth old as a garment: for the covenant from the beginning is, thou ſhalt die the death.

18 As of the green leaves on a thick tree, ſome fall, and ſome grow; ſo is the generation of fleſh and blood, one cometh to an end, and another is born.

19 Every work rotteth and conſumeth away, and the worker thereof ſhall go withal.

20 Bleſſed is the man that doth meditate good things in wiſdom, and that reaſoneth of holy things by his underſtanding.

21 He that conſidereth her ways in his heart, ſhall alſo have underſtanding in her ſecrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that prieth in at her windows, ſhall alſo hearken at her doors.

24 He that doth lodge near her houſe, ſhall alſo faſten a pin in her walls.

25 He ſhall pitch his tent nigh unto her, and ſhall lodge in a lodging where good things are.

26 He ſhall ſet his children under her ſhelter, and ſhall lodge under her branches.

27 By her he ſhall be covered from heat, and in her glory ſhall he dwell.

CHAP. XV.

2 *Wiſdom embraceth thoſe that fear God.* 7 *The wicked ſhall not get her.*

HE that feareth the Lord will do good, and he that hath the knowledge of the law ſhall obtain her.

2 And as a mother ſhall ſhe meet him, and receive him as a wife married of a virgin.

3 With the bread of underſtanding ſhall ſhe feed him, and give him the water of wiſdom to drink.

4 He ſhall be ſtayed upon her, and ſhall not be moved; and ſhall rely upon her, and ſhall not be confounded.

5 She ſhall exalt him above his neighbours, and in the midſt of the congregation ſhall ſhe open his mouth.

6 He ſhall find joy and a crown of gladneſs, and ſhe ſhall cauſe him to inherit an everlaſting name.

7 But fooliſh men ſhall not attain unto her, and ſinners ſhall not ſee her.

8 For ſhe is far from pride, and men that are liars cannot remember her.

9 Praiſe is not ſeemly in the mouth of a ſinner, for it was not ſent him of the Lord.

10 For praiſe ſhall be uttered in wiſdom, and the Lord will proſper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughteſt not to do the things that he hateth.

12 Say not thou, He hath cauſed me to err: for he hath no need of the ſinful man.

13 The

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3 *What ſhould an envious man do with money?*] The Greek word tranſlated envious here, though it has that ſenſe, does likewiſe ſignify covetous—A niggard makes a very deſpicable figure, however great his riches are; and they are of little or no ſervice, if a man has not the ſpirit to make uſe of them.

9 *A covetous man's eye is not ſatisfied with his portion,* &c.] That is, he is not ſatisfied with a part; but he covets the whole of what he ſees: he is not content with his portion of riches, but ſtill wiſhes for and covets more.

10 *A wicked eye envieth his bread,* &c.] A wicked eye was an expreſſion made uſe of among the Jews, to ſignify a covetous perſon; as a good eye was uſed to ſignify a liberal one. He grudgeth even bread to any one; and if by chance he makes an entertainment, it is in a very ſordid manner; for he will be in ſorrow at his table, as ſome verſions have it.

12 *The covenant of the grave is not ſhewed unto thee.*] The day of thy burial is not known to thee, becauſe covenants are wont to be made to a certain fixed day.

14 *And let not the part of a good deſire overpaſs thee.*] By a good deſire, or as ſome render it, a good gift or portion, is meant preſents of eatables, which it was cuſtomary among the Jews to ſend to one another on feſtival days.

16 *And ſanctify thy ſoul,* &c.] The ſenſe as it ſtands in the Vatican edition is, Live an agreeable life, deceive your cares, and let innocent pleaſures and amuſements divert any thing that may lie heavy on thy ſpirits; uſing ſuch good things as God has bleſſed us with, free from intemperance and luxury, covetouſneſs, and a criminal attachment to them

18 *As of the green leaves,* &c,] Thus *Homer,*

Like leaves on trees the race of man is found,
Now green in youth, now withering on the ground,
Another race the following ſpring ſupplies,
They fall ſucceſſive, and ſucceſſive riſe;
So generations in their courſe decay,
So flouriſh theſe when thoſe are paſt away. *Pope.*

Commentary and Notes on Chapter XV.

1 *He that feareth the Lord will do gaod,* &c.] In the Greek, it is, he will do theſe things; namely, what is ſpoken of in the concluſion of the preceding chapter.

9 *Praiſe is not ſeemly in the mouth of a ſinner,* &c.] This ought to have been rendered, a parable or wiſe ſaying is not ſeemly, *&c.* It has not its true force; becauſe it does not proceed from God; the ſource of true wiſdom, and only fluctuates upon his lips, and is not in his heart.

12 *Say not thou, he hath cauſed me to err.*] Do not ſay or think that God hath formed you by the natural temperament of your body to vice, or incapable of virtue; for he is under no neceſſity, nor can have any motive to form a perſon unfit for virtue, or neceſſarily inclined to ſin.

13 The Lord hateth all abomination: and they that fear God love it not.

14 He himſelf made man from the beginning, and left him in the hand of his counſel:

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulneſs.

16 He hath ſet fire and water before thee: ſtretch forth thy hand unto whether thou wilt.

17 Before man is life and death, and whether him liketh, ſhall be given him.

18 For the wiſdom of the Lord is great, and he is mighty in power, and beholdeth all things:

19 And his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man licence to ſin.

CHAP. XVI.

1 *It is better to have none, than many lewd children.* 20 *God's works are unſearchable.*

DESIRE not a multitude of unprofitable children, neither delight in ungodly ſons.

2 Though they multiply rejoice not in them, except the fear of the Lord be with them.

3 Truſt not thou in their life, neither reſpect their multitude: for one that is juſt is better than a thouſand; and better it is to die without children, than to have them that are ungodly.

4 For by one that hath underſtanding, ſhall the city be repleniſhed, but the kindred of the wicked ſhall ſpeedily become deſolate.

5 Many ſuch things have I ſeen with mine eyes, and mine ear hath heard greater things than theſe.

6 In the congregation of the ungodly ſhall a fire be kindled; and in a rebellious nation wrath is ſet on fire.

7 He was not pacified toward the old giants, who fell away in the ſtrength of their fooliſhneſs.

8 Neither ſpared he the place where Lot ſojourned, but abhorred them for their pride.

9 He pitied not the people of perdition, who were taken away in their ſins:

10 Nor the ſix hundred thouſand footmen who were gathered together in the hardneſs of their hearts.

11 And if there be one ſtiff-necked among the people, it is marvel if he eſcape unpuniſhed: for mercy and wrath are with him: he is mighty to forgive, and to pour out diſpleaſure.

12 As his mercy is great, ſo is his correction alſo: he judgeth a man according to his works.

13 The ſinner ſhall not eſcape with his ſpoils; and the patience of the godly ſhall not be fruſtrate.

14 Make way for every work of mercy: for every man ſhall find according to his works.

15 The Lord hardened Pharaoh, that he ſhould not know him, that his powerful works might be known to the world.

16 His mercy is manifeſt to every creature, and he hath ſeparated his light from the darkneſs with an adamant.

17 Say not thou, I will hide myſelf from the Lord: ſhall any remember me from above? I ſhall not be remembered among ſo many people: for what is my ſoul among ſuch an infinite number of creatures?

18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, ſhall be moved when he ſhall viſit.

19 The mountains alſo, and foundations of the earth ſhall be ſhaken with trembling, when the Lord looketh upon them.

20 No heart can think upon theſe things worthily: and who is able to conceive his ways?

21 It is a tempeſt which no man can ſee: for the moſt part of his works are hid.

22 Who can declare the works of his juſtice: or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth underſtanding, will think upon vain things: and a fooliſh man erring, imagineth follies.

24 My ſon, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will ſhew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgment from the beginning: and from the time he made them, he diſpoſed the parts thereof.

27 He garniſhed his works for ever, and in his hands are the chief of them unto all generations: they neither labour, nor are weary, nor ceaſe from their works.

28 None of them hindereth another, and they ſhall never diſobey his word.

29 After this the Lord looketh upon the earth, and filled it with his bleſſings.

30 With all manner of living things hath he covered the face thereof, and they ſhall return into it again.

CHAP. XVII.

1 *How God created and furniſhed man:* 14 *To avoid all ſin:* 19 *God ſeeth all things.*

THE Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a ſhort time, and power alſo over the things therein.

3 He endued them with ſtrength by themſelves, and made them according to his image.

4 And put the fear of man upon all fleſh, and gave him dominion over beaſts and fowls.

5 [They

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18 *For the wiſdom of the Lord is great,* &c.] Or, as the Greek properly ſignifies, ſuperlative; and conſequently orders every thing with the moſt conſummate wiſdom, and hath conſtituted man with every thing neceſſary to his happineſs, if he is not wanting to himſelf.

Commentary and Notes on Chapter XVI.

7 *He was not pacified toward the old giants,* &c.] He did not pardon the inhabitants of the world cotemporary with Noah. Theſe are called giants in Geneſis, probably from their acts of violence and oppreſſion, who preſumptuouſly thought that they were above all controul.

21 *It is a tempeſt which no man can ſee,* &c.] This is a fine ſimile to illuſtrate the unſearchableneſs of God; for a ſtorm or tempeſt is inviſible in itſelf. We know not the cauſe or nature of it, though the effects are apparent.

25 *I will ſhew forth doctrine in weight.*] That is, I will ſhew it as truly as the balance or ſcales do the weight of things: and declare the knowledge of true wiſdom; for we cannot ſuppoſe that this writer would ſay, he would declare the knowledge of God exactly, ſince he has in ſeveral places declared it unſearchable.

Commentary and Notes on Chapter XVII.

3 *He endued them with ſtrength by themſelves,* &c.] Or, according to themſelves, that is, ſuitable to their nature, But ſome copies have it, according to himſelf; that is, he gave them ſovereignty, for ſo the Greek word ſignifies, as well as ſtrength reſembling his own.

5 [They received the uſe of the five operations of the Lord, and in the ſixth place he imparted them underſtanding, and in the ſeventh ſpeech, an interpreter of the cogitations thereof.]

6 Counſel and a tongue, and eyes, ears, and a heart gave he them to underſtand.

7 Withal he filled them with the knowledge of underſtanding, and ſhewed them good and evil.

8 He ſet his eye upon their hearts, that he might ſhew them the greatneſs of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with underſtanding.

10 And the elect ſhall praiſe his holy name.

11 Beſides this, he gave them knowledge, and the law of life for an heritage.

12 He made an everlaſting covenant with them, and ſhewed them his judgments.

13 Their eyes ſaw the majeſty of his glory, and their ears heard his glorious voice.

14 And he ſaid unto them, Beware of all unrighteouſneſs; and he gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and ſhall not be hid from his eyes.

16 Every man from his youth is given to evil: neither could they make to themſelves fleſhy hearts for ſtony.

17 For in the diviſions of the nation of the whole earth, he ſet a ruler over every people; but Iſrael is the Lord's portion.

18 Whom, being his firſt-born, he nouriſheth with diſcipline, and giving him the light of his love, doth not forſake him.

19 Therefore all their works are as the ſun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their ſins are before the Lord.

21 But the Lord being gracious, and knowing his workmanſhip, neither left nor forſook them, but ſpared them.

22 The alms of a man is as a ſignet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his ſons and daughters.

23 Afterwards he will riſe up, and reward them, and render their recompence upon their heads.

24 But unto them that repent, he granted them return, and comforted thoſe that failed in patience.

25 Return unto the Lord, and forſake thy ſins, make thy prayer before his face, and offend leſs.

26 Turn again to the moſt High, and turn away from iniquity: for he will lead thee out of darkneſs into the light of health, and hate thou abomination vehemently.

27 Who ſhall praiſe the moſt High in the grave, inſtead of them which live and give thanks?

28 Thankſgiving periſheth from the dead, as from one that is not: the living and ſound in heart ſhall praiſe the Lord.

29 How great is the loving kindneſs of the Lord our God, and his compaſſion unto ſuch as turn unto him in holineſs!

30 For all things cannot be in men, becauſe the ſon of man is not immortal.

31 What is brighter than the ſun? yet the light thereof faileth: and fleſh and blood will imagine evil.

32 He vieweth the power of the height of heaven, and all men are but earth and aſhes.

CHAP. XVIII.

4 *God's works are to be wondered at.* 9 *Man's life is ſhort.* 11 *God is merciful.*

HE that liveth for ever created all things in general.

2 The Lord only is righteous, and there is none other but he.

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the king of all, by his power dividing holy things among them from profane.

4 To whom hath he given power to declare his works? and who ſhall find out his noble acts?

5 Who ſhall number the ſtrength of his majeſty? and who ſhall alſo tell out his mercies?

6 As for the wonderous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out:

7 When a man hath done, then he beginneth; and when he leaveth off, then he ſhall be doubtful.

8 What is man: and whereto ſerveth he? what is his good, and what is his evil?

9 The number of a man's days at the moſt are an hundred years.

10 As a drop of water unto the ſea, and a gravel-ſtone in compariſon of the ſand, ſo are a thouſand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He ſaw, and perceived their end to be evil; therefore he multiplied his compaſſion.

13 The mercy of man is towards his neighbour; but the mercy of the Lord is upon all fleſh; he reproveth, and nurtureth, and teacheth, and bringeth again as a ſhepherd his flock.

14 He hath mercy on them that receive diſcipline, and that diligently ſeek after his judgments.

15 My ſon, blemiſh not thy good deeds, neither uſe uncomfortable words when thou giveſt any.

16 Shall not the dew aſſwage the heat? ſo is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churliſhly, and a gift of the envious conſumeth the eyes.

19 Learn

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8 *He ſet his eye upon their hearts,* &c.] That is, he beſtowed remedies to heal their minds, after evil maxims had corrupted them. The writer here and in the following verſes ſeems to depart from mankind in general, and to ſpeak with regard to the people of Iſrael only.

31 *And fleſh and blood will imagine evil.*] Sometimes men will fail in their duty, as their bodies are conſtituted of fleſh and blood, from whence naturally ariſe appeties and paſſions, which partake more of the fleſh than the ſpirit; or more vehemently excite to follow animal gratification than the dictates of reaſon.

Commentary and Notes on Chapter XVIII.

3 *He is the king of all, by his power dividing holy things among them from profane.*] Or, diſcerning the holy things among them from the profane; or putting a difference between them.

7 *And when he leaveth off then he ſhall be doubtful.*] Or, rather he ſhall be confounded or amazed to find, when he leaves off, how many of the works of God he hath omitted.

18 *And a gift of the envious conſumeth the eyes.*] By the envious here is meant the covetous; for ſuch give the ſmall matter which with great ado is extorted from them, in ſuch a diſagreeable and reproaching manner, as cauſes grief, and gives pain, to the perſon who receives it.

19 Learn before thou ſpeak, and uſe phyſick or ever thou be ſick.

20 Before judgment examine thyſelf, and in the day of viſitation thou ſhalt find mercy.

21 Humble thyſelf before thou be ſick, and in the time of ſins ſhew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be juſtified.

23 Before thou prayeſt, prepare thyſelf; and be not as one that tempteth the Lord.

24 Think upon the wrath that ſhall be at the end, and the time of vengeance when he ſhall turn away his face.

25 When thou haſt enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are ſoon done before the Lord.

27 A wiſe man will fear in every thing, and in the day of ſinning he will beware of offence: but a fool will not obſerve time.

28 Every man of underſtanding knoweth wiſdom, and will give praiſe unto him that found her.

29 They that were of underſtanding in ſayings, became alſo wiſe themſelves, and poured forth exquiſite parables.

30 Go not after thy luſts, but refrain thyſelf from thine appetites.

31 If thou giveſt thy ſoul the deſires that pleaſe her, ſhe will make thee a laughing-ſtock to thine enemies that malign thee.

32 Take not pleaſure in much good cheer, neither be tied to the expence thereof.

33 Be not made a beggar by banquetting upon borrowing, when thou haſt nothing in thy purſe: for thou ſhalt lie in wait for thine own life, and be talked on.

CHAP. XIX.

2 *Wine and women ſeduce wiſe men.* 7 *Say not all thou heareſt.* 17 *Reprove thy friend without anger.*

A Labouring man that is given to drunkenneſs ſhall not be rich; and he that contemneth ſmall things, ſhall fall by little and little.

2 Wine and women will make men of underſtanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms ſhall have him to heritage, and a bold man ſhall be taken away.

4 He that is haſty to give credit is light-minded, and he that ſinneth ſhall offend againſt his own ſoul.

5 Whoſo taketh pleaſure in wickedneſs ſhall be condemned: but he that reſiſteth pleaſures, crowneth his life.

6 He that can rule his tongue, ſhall live without ſtrife, and he that hateth babbling, ſhall have leſs evil.

7 Rehearſe not unto another that which is told unto thee, and thou ſhalt fare never the worſe.

8 Whether it be to a friend or foe, talk not of other men's lives, and if thou canſt without offence, reveal them not.

9 For he heard and obſerved thee, and when time cometh he will hate thee.

10 If thou haſt heard a word, let it die with thee, and be bold, it will not burſt thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that ſticketh in a man's thigh, ſo is a word within a fool's belly.

13 Admoniſh a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 Admoniſh thy friend, it may be he hath not ſaid it: and if he have, that he ſpeak it not again.

15 Admoniſh a friend: for many times it is a ſlander, and believe not every tale.

16 There is one that ſlippeth in his ſpeech, but not from his heart; and who is he that hath not offended with his tongue?

17 Admoniſh thy neighbour before thou threaten him, and not being angry, give place to the law of the moſt High.

18 The fear of the Lord is the firſt ſtep to be accepted (of him) and wiſdom obtaineth his love.

19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that pleaſe him, ſhall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wiſdom, and in all wiſdom is the performance of the law, and the knowledge of his omnipotency.

21 If a ſervant ſay to his maſter, I will not do as it pleaſeth thee, though afterward he do it, he angereth him that nouriſheth him.

22 The knowledge of wickedneſs is not wiſdom, neither at any time the counſel of ſinners prudence.

23 There is a wickedneſs, and the ſame an abomination, and there is a fool wanting in wiſdom.

24 He that hath ſmall underſtanding, and feareth God, is better than one that hath much wiſdom, and tranſgreſſeth the law of the moſt High.

25 There is an exquiſite ſubtilty, and the ſame is unjuſt, and there is one that turneth aſide to make judgment appear: and there is a wiſe man that juſtifieth in judgment.

26 There is a wicked man that hangeth down his head ſadly; but inwardly he is full of deceit.

27 Caſting down his countenance, and making as if he heard not: where he is not known, he will do thee a miſchief before thou be aware.

28 And if for want of power he be hindered from

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27 *A wiſe man will fear in every thing,* &c.] A wiſe man will be careful to keep from ſinning in every thing he ſays or does, and will in all times and places be upon his guard during a general corruption and degeneracy, that he be not infected with the popular contagion; whilſt an inconſiderate man will not obſerve the occaſion for him to be upon his guard.

Commentary and Notes on Chapter XIX.

3 *Moths and worms ſhall have him to heritage,* &c.] A man's lewdneſs and intemperance will throw him into many diſeaſes, and the dreadful conſequences of a vicious life will appear upon his body.

8 *And if thou canſt without offence reveal them not*] This ſentence is obſcure; but other verſions render it, And if there is a fault in thee reveal it not, or divulge not thy own perſonal faults.

25 *And there is one that turneth aſide to make judgment appear.*] Or better rendered thus, There is one that perverteth or turneth upſide down, that he may pronounce judgment in favour of him to whom he is inclined. This ſeems to be ſpoken of thoſe who, by their knowledge and nice diſtinctions in the law, know how to take an advantage of thoſe who are leſs ſkilful; and ſo pervert and obſcure things, as to make wrong appear right, and right wrong.

There is a wiſe man that juſtifieth in judgment.] This may be better rendered, He that acteth righteouſly in judgment is wiſe.

from ſinning, yet when he findeth opportunity, he will do evil.

29 A man may be known by his look, and one that hath underſtanding by his countenance, when thou meeteſt him.

30 A man's attire, and exceſſive laughter, and gait, ſhew what he is.

CHAP. XX.

1 *Of ſilence and ſpeaking.* 10 *Of gifts and gain.* 18 *Of ſlipping by the tongue* 24 *Of lying.*

THERE is a reproof, that is not comely: again, ſome man holdeth his tongue, and he is wiſe.

2 It is much better to reprove, than to be angry ſecretly: and he that confeſſeth his fault, ſhall be preſerved from hurt.

3 How good is it when thou art reproved, to ſhew repentance? for ſo ſhalt thou eſcape wilful ſin.

4 As is the luſt of an eunuch to deflower a virgin; ſo is he that executeth judgment with violence.

5 There is one that keepeth ſilence, and is found wiſe: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, becauſe he hath not to anſwer: and ſome keepeth ſilence, knowing his time.

7 A wiſe man will hold his tongue, till he ſee opportunity: but a babbler and a fool will regard no time.

8 He that uſeth many words ſhall be abhorred; and he that taketh to himſelf authority therein ſhall be hated.

9 There is a ſinner that hath good ſucceſs in evil things; and there is a gain that turneth to loſs.

10 There is a gift that ſhall not profit thee; and there is a gift whoſe recompence is double.

11 There is an abaſement becauſe of glory; and there is that lifteth up his head from a low eſtate.

12 There is that buyeth much for a little, and repayeth it ſeven-fold.

13 A wiſe man by his words maketh himſelf beloved: but the graces of fools ſhall be poured out.

14 The gift of a fool ſhall do thee no good when thou haſt it: neither yet of the envious for his neceſſity: for he looketh to receive many things for one.

15 He giveth little, and upbraideth much, he openeth his mouth like a crier: to-day he lendeth, and to-morrow will he aſk it again, ſuch a one is to be hated of God and man.

16 The fool ſaith, I have no friends, I have no thank for all my good deeds, and they that eat my bread ſpeak evil of me.

17 How oft, and of how many ſhall he be laughed to ſcorn! for he knoweth not aright what it is to have: and it is all one unto him as if he had it not.

18 To ſlip upon a pavement is better than to ſlip with the tongue: ſo the fall of the wicked ſhall come ſpeedily.

19 An unſeaſonable tale will always be in the mouth of the unwiſe.

20 A wiſe ſentence ſhall be rejected, when it cometh out of a fool's mouth: for he will not ſpeak it in due ſeaſon.

21 There is that is hindred from ſinning through want; and when he taketh reſt, he ſhall not be troubled.

22 There is that deſtroyeth his own ſoul through baſhfulneſs, and by accepting of perſons overthroweth himſelf.

23 There is that for baſhfulneſs promiſeth to his friend, and maketh him his enemy for nothing.

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accuſtomed to lie: but they both ſhall have deſtruction to heritage.

26 The diſpoſition of a liar is diſhonourable, and his ſhame is ever with him.

27 A wiſe man ſhall promote himſelf *to honour* with his words: and he that hath underſtanding will pleaſe great men.

28 He that tilleth his land ſhall increaſe his heap: and he that pleaſeth great men, ſhall get pardon for iniquity.

29 Preſents and gifts blind the eyes of the wiſe, and ſtop up his mouth that he cannot reprove.

30 Wiſdom that is hid, and treaſure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly, than a man that hideth his wiſdom.

32 Neceſſary patience in ſeeking the Lord, is better than he that leadeth his life without a guide.

CHAP. XXI.

2 *Flee from ſin as from a ſerpent.* 12 *The difference between the fool and the wiſe.*

My

Commentary and Notes on Chapter XX.

1 *There is a reproof that is not comely,* &c.] To know when to be ſilent, and when to ſpeak, and to obſerve the proper ſeaſon of giving reproof, ſhews the judgment of a man. Wiſdom does not conſiſt in a multitude of words, without any regard to time, perſons, or the circumſtances and nature of things; but in ſeeking proper opportunities of placing them, ſo as they may have the deſired effect. If we carefully obſerve the various humours, diſpoſitions, and practices of mankind, we may collect many uſeful leſſons to inſtruct us in our commerce with the world. By a heedful regard to the errors and miſtakes of the fool, we may learn wiſdom; and by the ſlips, failures, and miſconduct of others, treaſure up knowledge, and lay in a ſtock of experience, which we may apply to our own advantage as occaſion ſerves.

9 *There is a ſinner that hath good ſucceſs in evil things,* &c.] The reading of ſome editions, according to one of the beſt Greek copies, is to be preferred to this: namely, Good ſometimes ariſes from evil things: and this keeps up the antitheſis of the following ſentence.

12 *There is that buyeth much for a little, and repayeth it ſeven-fold.*] This is ſpoken of ſuch, as out of a covetous temper buy what is not good, for the ſake of having it cheap: ſuch people generally pay for their cheap bargains ſeven-fold.

21 *And when he taketh reſt, he ſhall not be troubled.*] In ſome verſions it runs, And in his reſt he ſhall be troubled: meaning, That there are ſome, who thro' want, cannot give themſelves up to luxury and luſt; and thereby enjoy a healthy life, undiſturbed by thoſe hurtful paſſions and tormenting reflections, which generally attend the indulgence of thoſe appetites: but tho' they reap ſuch great benefits as this from their neceſſities, yet, they cannot help repining at the want of thoſe things which would be the means of much unhappineſs and torment to them,

25 *A thief is better than a man that is accuſtomed to lie,* &c.) The writer does not mean to excuſe, or juſtify the thief; but to expoſe the liar, thro' the odiouſneſs of the compariſon: for he ſays, in the following ſentence, that they are both wont to periſh miſerably.

MY ſon, haſt thou ſinned? do ſo no more, but aſk pardon for thy former ſins.

2 Flee from ſin as from the face of a ſerpent: for if thou comeſt too near it, it will bite thee: the teeth thereof are as the teeth of a lion, ſlaying the ſouls of men.

3 All iniquity is as a two-edged ſword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waſte riches: thus the houſe of proud men ſhall be made deſolate.

5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh ſpeedily.

6 He that hateth to be reproved, is in the way of ſinners: but he that feareth the Lord, will repent from his heart.

7 An eloquent man is known far and near; but a man of underſtanding knoweth when he ſlippeth.

8 He that buildeth his houſe with other men's money, is like one that gathereth himſelf ſtones for the tomb of his burial.

9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to deſtroy them.

10 The way of ſinners is made plain with ſtones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord, getteth the underſtanding thereof: and the perfection of the fear of the Lord is wiſdom.

12 He that is not wiſe, will not be taught: but there is a wiſdom which multiplieth bitterneſs.

13 The knowledge of a wiſe man ſhall abound like a flood: and his counſel is like a pure fountain of life.

14 The inner parts of a fool are like a broken veſſel, and he will hold no knowledge as long as he liveth.

15 If a ſkilful man hear a wiſe word, he will commend it, and add unto it: but as ſoon as one of no underſtanding heareth, it diſpleaſeth him, and he caſteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace ſhall be found in the lips of the wiſe.

17 They enquire at the mouth of the wiſe man in the congregation, and they ſhall ponder his words in their heart.

18 As is a houſe that is deſtroyed, ſo is wiſdom to a fool: and the knowledge of the unwiſe is as talk without ſenſe.

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 A fool lifteth up his voice with laughter: but a wiſe man doth ſcarce ſmile a little.

21 Learning is unto a wiſe man as an ornament of gold, and like a bracelet upon his right arm.

22 A fooliſh man's foot is ſoon in his (neighbour's) houſe: but a man of experience is aſhamed of him.

23 A fool will peep in at the door into the houſe: but he that is well-nurtured will ſtand without.

24 It is the rudeneſs of a man to hearken at the door: but a wiſe man will be grieved with the diſgrace.

25 The lips of talkers will be telling ſuch things as pertain not unto them: but the words of ſuch as have underſtanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wiſe is in their heart.

27 When the ungodly curſeth Satan, he curſeth his own ſoul.

28 A whiſperer defileth his own ſoul, and is hated whereſoever he dwelleth.

CHAP. XXII.

1 *Of the ſlothful man,* 3 *and fooliſh daughter,* 20 *What will loſe a friend.*

A Slothful man is compared to a filthy ſtone, and every one will hiſs him out to his diſgrace.

2 A

Commentary and Notes on Chapter XXI.

1 *My ſon, haſt thou ſinned? do ſo no more,* &c.] So pernicious are the effects of ſin, that whoever has any regard for his own ſoul, will carefully avoid it. God hath regard to the prayer of a poor man, He who contemns reproof will ſhare the fate of ſinners; but he who fears God thinks it a point of conſcience to repent of his error, as ſoon as he is convinced of it. Many pertinent remarks are made on the different behaviour of the wiſe man and the fool, and the contrary ſentiments and conduct of each to the other in their reſpective ſituations are rendered obvious, with great variety of thought and elegance of expreſſion.

2 *Flee from ſin as from the face of a ſerpent,* &c.] Our danger from ſin ariſes more from our own unwearineſs in coming near it, or making advances towards it, by not ſhunning temptations, opportunities, and incitements to it, than any natural ſtrength or power which ſin has over us.

4 *To terrify and do wrong, will waſte riches,* &c.] The proud and inſolent oppreſs the weak for a time; but by ſuch imperious uſage they create themſelves enemies; and the great numher of thoſe whom they inſulted and injured, will at length join together and prove their overthrow.

5 *A prayer out of a poor man's mouth reacheth to the ears of God,* &c.] The words (of God) are not in any Greek copy; and therefore, the ſenſe is, That the prayer of the poor reacheth only to the ears of the proud man; but does not touch his heart, and is diſregarded by him: ſo that the proud man's judgment ſhall come ſpeedily upon him.

8 *He that buildeth his houſe with other men's money, is like one that gathereth himſelf ſtones for the tomb,* &c.] He is heaping up ruin to himſelf. This alludes to the ancient cuſtom of heaping up ſtones over the graves of perſons remarkable for ſome crime, to perpetuate their infamy, and ſhew the public abhorrence for them.

10 *The way of ſinners is made plain with ſtones,* &c.] 'Tis like a paved way to walk in; but the end thereof is the pit of the grave: that is, It leads to death, either thro' capital puniſhment inflicted by law, or by divine puniſhment.

15 — *He will—add unto it,* &c.] Or rather he will apply it to himſelf.

26 *The heart of fools is in their mouth,* &c.] This is very elegantly and ſtrongly expreſſed. The underſtanding of fools ſeems ſeated as it were in their tongue, and babble, whether it be prudent or not; but the wiſe reſtrain their tongue by their reaſon, ſo as not to let it ſpeak any thing but what their reaſon approves of.

27 *When the ungodly curſeth Satan, he curſeth his own ſoul.*] Becauſe they are both of the ſame diſpoſition; but, if by Satan be meant an adverſary, accuſer, and calumniator, as the context ſeems to countenance, the meaning then is, That when a wicked man or ſlanderer blames another for cenſoriouſneſs, he condemns himſelf as an accuſer of the brethren.

Commentary and Notes on Chapter XXII.

1 *A ſlothful man is compared to a filthy ſtone,* &c.] Sloth renders a man the diſtaſte of all about him. Children are either the honour or diſgrace of their parents: and as modeſty is the peculiar excellence of the fair ſex, ſhe who departs from it is not only a ſtain to her family, but if married caſts a ſlur upon her huſband, and becomes obnoxious both to his reſentment, and that of her father. A tale loſes its effect, if not well-timed; but, the rebukes of wiſdom are always ſeaſonable. He that would reform a fool by inſtruction, or amuſe him with a ſtory will loſe his labour. The fool deſerves our mourning more than he that is dead: the firſt is always committing ſomething which calls for ſorrow; but the other is at reſt, and inſenſible of our tears for him. The man who is fortified with wiſdom is not

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2 A ſlothful man is compared to the filth of a dunghill: every man that takes it up, will ſhake his hand,

3 An evil-nurtured ſon is the diſhonour of his father that begat him: and a (fooliſh) daughter is born to his loſs.

4 A wiſe daughter ſhall bring an inheritance to her huſband: but ſhe that liveth diſhoneſtly, is her father's heavineſs.

5 She that is bold diſhonoureth both her father and her huſband, but they both ſhall deſpiſe her.

6 A tale out of ſeaſon (is as) muſick in mourning: but ſtripes and correction of wiſdom are never out of time.

7 Whoſo teacheth a fool, is as one that glueth a potſherd together, and as he that waketh one from a ſound ſleep.

8 He that telleth a tale to a fool, ſpeaketh to one in a ſlumber: when he hath told his tale, he will ſay, What is the matter?

9 If children live honeſtly, and have wherewithal, they ſhall cover the baſeneſs of their parents.

10 But children being haughty through diſdain and want of nurture, do ſtain the nobility of their kindred.

11 Weep for the dead, for he hath loſt the light: and weep for the fool, for he wanteth underſtanding: make little weeping for the dead, for he is at reſt: but the life of the fool is worſe than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man, all the days of his life.

13 Talk not much with a fool, and go not to him that hath no underſtanding: beware of him leſt thou have trouble, and thou ſhalt never be defiled with his fooleries: depart from him, and thou ſhalt find reſt, and never be diſquieted with madneſs.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 Sand and ſalt and a maſs of iron, is eaſier to bear, than a man without underſtanding.

16 As timber girt and bound together in a building, cannot be looſed with ſhaking: ſo the heart that is eſtabliſhed by adviſed counſel, ſhall fear at no time.

17 A heart ſettled upon a thought of underſtanding, is as a fair plaiſtering on the wall of a gallery.

18 Pales ſet on an high place will never ſtand againſt the wind: ſo a fearful heart, in the imagination of a fool, cannot ſtand againſt any fear.

19 He that pricketh the eye, will make tears to fall: and he that pricketh the heart, maketh it to ſhew her knowledge.

20 Whoſo caſteth a ſtone at the birds, frayeth them away: and he that upbraideth his friend, breaketh friendſhip.

21 Though thou dreweſt a ſword at thy friend yet deſpair not: for there may be a returning (to favour.]

22 If thou haſt opened thy mouth againſt thy friend, fear not: for there may be a reconciliation; except for upbraiding, or pride, or diſcloſing of ſecrets, or a treacherous wound: for, for theſe things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayeſt rejoice in his proſperity: abide ſtedfaſt unto him in the time of his trouble, that thou mayeſt be heir with him in his heritage: for a mean eſtate is not always to be contemned; nor the rich that is fooliſh, to be had in admiration.

24 As the vapour and ſmoke of a furnace goeth before the fire; ſo reviling before blood.

25 I will not be aſhamed to defend a friend: neither will I hide myſelf from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 Who ſhall ſet a watch before my mouth, and a ſeal of wiſdom upon my lips, that I fall not ſuddenly by them, and that my tongue deſtroy me not?

CHAP. XXIII.

1 A prayer for grace to flee ſin. 23 The adulterous wife ſinneth many ways.

O Lord, Father and Governor of all my whole life, leave me not to their counſels, and let me not fall by them.

2 Who will ſet ſcourges over my thoughts, and the diſcipline of wiſdom over mine heart? that they ſpare me not for mine ignorances, and it paſs not by my ſins:

3 Let

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to be terrified; but, the fool is always afraid Friendſhip ſhould be preſerved inviolable: a haſty word ſpoken in paſſion will not break it off, if we ſhew a ſenſibility of our error: but an overbearing inſolence, treachery, or betraying of ſecrets, will diſſolve the ties of the ſtricteſt amity.

6 *A tale out of ſeaſon* [*is as*] *muſic in mourning*, &c.] By tale here, according to the Greek, is meant any converſa[illegible]n out of ſeaſon; but ſtripes and correction of wiſdom are never out of time. This may be better rendered But ſtripes and correction in ſeaſon, and properly applied, are acts of wiſdom.

18 *Pales ſet on an high place will never ſtand againſt the wind*, &c.] As a bluſtering wind blows down pales ſet upon an high place, ſo a fooliſh man, or a heart not ſettled upon a thought of underſtanding, is turned from his purpoſe by any fear coming into his mind.

23 *That thou mayeſt rejoice in his proſperity*, &c.] That thou mayeſt be a partaker of the things which he may have in his power, by a proſperous turn of affairs.

26 *And if any evil happen unto me by him, every one that heareth it will beware of him*, &c.] The meaning here, tho' obſcurely expreſſed is, that tho' every one who ſhall hear of the inconveniencies that I have brought on myſelf by eſpouſing his cauſe, ſhould keep from him, yet will not I.

Commentary and Notes on Chapter XXIII.

1 *O Lord, Father and Governor of all my whole life, leave me not*, &c.] The firſt part of this chapter contains a prayer for grace to get the maſtery over ſin, for ſtrength to ſubdue pride, vain hopes, concupiſcence, a luxurious appetite, and preſumptuous impudence He, after this, addreſſes himſelf to children, adviſing them to ſet a guard on thir lips. This naturally leads him to ſpeak of the ſin and folly of vain ſwearing and common diſcourſe. Ungoverned paſſions, unruly appetites, which are continually thrown in our way, are apt to entice us to commit follies which the nature of man, though fortified with the principles of religion, finds exceeding difficult to avoid or withſtand. But vain ſwearing is abſolutely inexcuſeable, as affording no ſatisfaction in itſelf, has no temptation of advantage to induce a perſon to be guilty of it, and offends againſt a poſitive command; for a common ſwearer has no more credit than a common liar.

— *O Lord, Father and Governor*, &c.] This refers to the laſt verſe of the former chapter, with which ſome copies begin this. The generality of interpreters ſuppoſe ſinners, *&c.* to be here underſtood, to the miſchief of whoſe counſels the wiſe man prays he may not be abandoned. But the former ſenſe ſeems preferable

2 *That they ſpare me not for mine ignorances, and it paſs not by my ſins.*] This is obſcure, and there are various readings of it in the Greek. Some think that the meaning of the writer was that he wiſhed for ſuch a continual monitor, for fear his friends ſhould overlook his offences, and diſſemble with him. Or, we may underſtand this as an addreſs to God, that he would put a check on his thoughts, that they might not wander, nor betray him into wickedneſs; that he would keep him in his duty by proper correction; and that his conſcience might prove ſuch a faithful monitor.

3 Leſt mine ignorances increaſe, and my ſins abound to my deſtruction, and I fall before mine adverſaries, and mine enemies rejoice over me, whoſe hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy ſervants always a haughty mind.

5 Turn away from me vain hopes, and concupiſcence, and thou ſhalt hold him up that is deſirous always to ſerve thee.

6 Let not the greedineſs of the belly, nor luſt of the fleſh take hold of me, and give not over me thy ſervant into an impudent mind.

7 Hear, O ye children, the diſcipline of the mouth: he that keepeth it, ſhall never be taken in his lips.

8 The ſinner ſhall be left in his fooliſhneſs: both the evil ſpeaker and the proud ſhall fall thereby.

9 Accuſtom not thy mouth to ſwearing, neither uſe thyſelf to the naming of the Holy One.

10 For as a ſervant that is continually beaten, ſhall not be without a blue mark: ſo he that ſweareth, and nameth God continually, ſhall not be faultleſs.

11 A man that uſeth much ſwearing ſhall be filled with iniquity, and the plague ſhall never depart from his houſe: if he ſhall offend, his ſin ſhall be upon him: and if he acknowledge not his ſin, he maketh a double offence: and if he ſwear in vain, he ſhall not be innocent, but his houſe ſhall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob, for all ſuch things ſhall be far from the godly, and they ſhall not wallow in their ſins.

13 Uſe not thy mouth to intemperate ſwearing, for therein is the word of ſin.

14 Remember thy father and thy mother, when thou ſitteſt among great men. Be not forgetful before them, and ſo thou by thy cuſtom become a fool, and wiſh that thou hadſt not been born, and curſe the day of thy nativity.

15 The man that is accuſtomed to opprobious words, will never be reformed all the days of his life.

16 Two ſorts of men multiply ſin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be conſumed: a fornicator in the body of his fleſh will never ceaſe till he hath kindled a fire.

17 All bread is ſweet to a whore-monger, he will not leave off till he die.

18 A man that breaketh wedlock, ſaying thus in his heart, Who ſeeth me? I am compaſſed about with darkneſs, the walls cover me, and no body ſeeth me; what need I to fear? the moſt High will not remember my ſins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thouſand times brighter than the ſun, beholding all the ways of men and conſidering the moſt ſecret parts.

20 He knew all things ere ever they were created; ſo alſo after they were perfected, he looked upon them all.

21 This man ſhall be puniſhed in the ſtreets of the city, and where he ſuſpecteth not, he ſhall be taken.

22 Thus ſhall it go alſo with the wife that leaveth her huſband, and bringeth in an heir by another.

23 For firſt, ſhe hath diſobeyed the law of the moſt High; and ſecondly, ſhe hath treſpaſſed againſt her own huſband; and thirdly, ſhe hath played the whore in adultery, and brought children by another man.

24 She ſhall be brought out into the congregation, and inquiſition ſhall be made of her children.

25 Her children ſhall not take root, and her branches ſhall bring forth no fruit.

26 She ſhall leave her memory to be curſed, and her reproach ſhall not be blotted out.

27 And they that remain ſhall know that there is nothing better than the fear of the Lord, and that there is nothing ſweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

CHAP. XXIV.

1 *Wiſdom doth praiſe herſelf, ſheweth her beginning,* 4 *her dwelling,* 13 *her glory,* 17 *her fruit,* 26 *her increaſe and perfection.*

WISDOM ſhall praiſe herſelf and ſhall glory in the midſt of her people.

2 In the congregation of the moſt High ſhall ſhe open her mouth, and triumph before his power.

3 I came

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8 *The ſinner ſhall be left in his fooliſhneſs,* &c.] This ſhould be rendered *taken* in his fooliſhneſs, namely, of ſpeaking without conſideration.

11 *If he ſhall offend, his ſin ſhall be upon him,* &c.] This is direct tautology. But if we conſider, the Greek which our tranſlators render indeterminately *offend,* is, if he ſwear any raſh oath, and ſins inadvertently, not rightly underſtanding the thing about which he ſwears, he ſhall then be guilty.

12 *There is a word that is clothed about with death,* &c.] This crime which the writer does not mention, as too odious, is blaſphemy, which he has ſufficiently diſtinguiſhed; for it was puniſhed with death among the Jews.

13 *Uſe not thy mouth to intemperate ſwearing,* &c.] The beſt Greek editions read, Uſe not thy mouth to obſcene licence or unbecoming ſpeech: meaning either obſcenity or calumny, and opprobious words.

14 *Remember thy father and thy Mother,* &c.] This is ſomething obſcure. But it ſeems to intend, though thou be intimate with the great, and be thyſelf in a high ſtation, do not forget thy parents, nor ſpeak of them as if thou wert aſhamed of them.

20 *He knew all things ere ever they were created,* &c.] Or rather, all things are known to God ere ever they are done; and alſo after they are perfected he beholds them all.

Commentary and Notes on Chapter XXIV.

1 *Wiſdom ſhall praiſe herſelf,* &c.] Wiſdom is the moſt noble principle which is implanted in the intelligent part of God's works. It derives its exiſtence from the ſupreme Being, and was even a guide to the moſt High in the formation of the world. Let us view the viſible heavens, the prodigious bodies of light placed there, and their regular courſes; the beauty and texture of the vegative and animal creation; the dependence of every being upon one another: and we muſt acknowledge the hand of wiſdom in the diſpoſition of every individual throughout the univerſe. Wiſdom, deſirous to reſide among men, ſearched out a place for her abode; but none pleaſed her but the tabernacles of Jacob, and the holy hill of Sion. There ſhe fixed her manſion; there ſhe flouriſhed: her fruit was delicious to the taſte, and her odour fragrant; the delights ſhe yielded were the moſt exquiſite: inſomuch that ſuch as once participated of her delicacies ſtill craved for more. But ſo profound are the depths of wiſdom, that no finite being ever could, nor ever will fully comprehend them.

3 I came out of the mouth of the moſt High, and covered the earth as a cloud.

4 I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compaſſed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the ſea, and in all the earth, and in every people, and nation, I got a poſſeſſion.

7 With all theſe I ſought reſt: and in whoſe inheritance ſhall I abide?

8 So the Creator of all things gave me a commandment, and he that made me cauſed my tabernacle to reſt, and ſaid, Let thy dwelling be in Jacob, and thine inheritance in Iſrael.

9 He created me from the beginning before the world, and I ſhall never fail.

10 In the holy tabernacle I ſerved before him: and ſo was I eſtabliſhed in Sion.

11 Likewiſe in the beloved city he gave me reſt, and in Jeruſalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypreſs-tree upon the mountains of Hermon.

14 I was exalted like a palm-tree in En-gaddi, and as a roſe-plant in Jericho, as a fair olive-tree in a pleaſant field, and grew up as a plane-tree by the water.

15 I gave a ſweet ſmell like cinnamon and alpalathus, and I yielded a pleaſant odour like the beſt myrrh, as galbanum and onyx, and ſweet ſtorax, and as the fume of frankincenſe in the tabernacle.

16 As the turpentine-tree I ſtretched out my branches, and my branches are the branches of honour and grace.

17 As the vine brought I forth pleaſant ſavour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore being eternal, am given to all my children which are named of him.

19 Come unto me, all ye that be deſirous of me, and fill yourſelves with my fruits.

20 For my memorial is ſweeter than honey, and mine inheritance than the honey-comb.

21 They that eat me ſhall be hungry, and they that drink me ſhall yet be thirſty.

22 He that obeyeth me ſhall never be confounded, and they that work by me ſhall not do amiſs.

23 All theſe things are the book of the covenant of the moſt High God, *even* the law which Moſes commanded for an heritage unto the congregations of Jacob.

24 Faint not to be ſtrong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beſides him there is no other Saviour.

25 He filleth all things with his wiſdom, as Phiſon, and as Tigris in the time of the new fruits.

26 He maketh the underſtanding to abound like Euphrates, and as Jordan in the time of the harveſt.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The firſt man knew her not perfectly: no more ſhall the laſt find her out.

29 For her thoughts are more than the ſea, and her councels profounder than the great deep.

30 I alſo came out as a brook from a river, and as a conduit into a garden.

31 I ſaid, I will water my beſt garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a ſea.

32 I will yet make doctrine to ſhine as the morning, and will ſend forth her light a far off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 Behold that I have not laboured for myſelf only, but for all them that ſeek wiſdom.

CHAP. XXV.

1 *What things are beautiful, and what hateful.* 13 *Nothing is worſe than a wicked woman.*

IN three things I was beautified, and ſtood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three ſorts of men my ſoul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth.

3 If thou haſt gathered nothing in thy youth, how canſt thou find any thing in thine age?

4 O how comely a thing is judgment for grey hairs, and for ancient men to know counſel?

5 O how comely is the wiſdom of old men, and underſtanding and counſel to men of honour?

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children, and he that liveth to ſee the fall of his enemy.

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18 *I therefore being eternal, am given to all my children,* &c.] This part ſeeming to be corrupted, ſome conjecture the true reading to be, I give to all my children who are his elect, immortality. Others, with a ſlight alteration, connect it with the foregoing verſe to the ſenſe, I am as the vine, whoſe flowers produce rich and precious fruit, and give immortality to all my children who gather of my fruit; alluding to the tree of life planted in paradiſe.

20 *For my memorial is ſweeter than honey,* &c.] Or more clearly, the remembrance, &c. and the poſſeſſion of me, &c. The pleaſures of wiſdom are chaſte and innocent, and the reflection on them ſweet.

31 *I will water my beſt garden,* &c.] The word *beſt* is not in ſome of the moſt correct editions of the Greek, by which is meant operating upon the human mind.

Commentary and Notes on Chapter XXV.

1 *In three things I was beautified,* &c.] The author's ſentiments in the beginning of this chapter on things beautiful and hateful, &c. are the reſult of a ſound judgment formed on a thorough knowledge of mankind. His cenſures on a wicked and turbulent woman are very ſevere, yet pertinent; for nothing gives a peaceable man more vexation than a clamorous interruption, the abuſive language, and perpetual thwartings and impertinences of an ungoverned female tongue. The wickedneſs of a woman is more to be dreaded than the rage of wild beaſts. If a man be obliged to her for his maintenance, he is in the moſt abject ſtate of ſlavery; ſhe is a continual dead-weight upon his courage; ſhe weakens his reſolutions; in his diſtreſs ſhe diſconcerts all his meaſures, and adds to his affliction. The only way to get rid of ſuch a plague is to give her a bill of divorce.

— *In three things I was beautified,* &c.] Rather I was glorified or exalted: theſe I was delighted with, and found them worthy of my eſteem.

7 *And he that liveth to ſee the fall of his enemy.*] O bleſſed Jeſus, what honour is due to thee who haſt brought us by thy goſpel to the divine perfection of loving our enemies! and not to place, the fall of an enemy among our happy things.

8 Well is him that dwelleth with a wife of underſtanding, and that hath not ſlipped with his tongue, and that hath not ſerved a man more unworthy than himſelf.

9 Well is him that hath found prudence, and he that ſpeaketh in the ears of them that will hear.

10 Oh how great is he that findeth wiſdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord paſſeth all things for illumination; he that holdeth it, whereto ſhall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 [Give me] any plague, but the plague of the heart: and any wickedneſs, but the wickedneſs of a woman.

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a ſerpent; and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep houſe with a wicked woman.

17 The wickedneſs of a woman changeth her face, and darkeneth her countenance like ſackcloth.

18 Her huſband ſhall ſit among his neighbours; and when he heareth it, ſhall ſigh bitterly.

19 All wickedneſs is but little to the wickedneſs of a woman: let the portion of a ſinner fall upon her.

20 As the climbing of a ſandy way is to the feet of the aged, ſo is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and deſire her not for pleaſure.

22 A woman, if ſhe maintain her huſband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh an heavy countenance, and a wounded heart: a woman that will not comfort her huſband in diſtreſs maketh weak hands and feeble knees.

24 Of the woman came the beginning of ſin, and through her we all die.

25 Give the water no paſſage: neither a wicked woman liberty to gad abroad.

26 If ſhe go not as thou wouldſt have her, cut her off from thy fleſh, and give her a bill of divorce, and let her go.

CHAP. XXVI.

Of good and bad women.

BLESSED is the man that hath a virtuous wife; for the number of his days ſhall be double.

2 A virtuous woman rejoiceth her huſband, and he ſhall fulfil the years of his life in peace.

3 A good wife is a good portion, which ſhall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he ſhall at all times rejoice with a chearful countenance.

5 There be three things that mine heart feareth; and for the fourth I was ſore afraid: the ſlander of a city, the gathering together of an unruly multitude, and a falſe accuſation: all theſe are worſe than death.

6 But a grief of heart and ſorrow, is a woman that is jealous over another woman, and a ſcourge of the tongue which communicateth with all.

7 An evil wife is a yoke ſhaken to and fro: he that hath hold of her, is as though he held a ſcorpion.

8 A drunken woman and a gadder abroad, causeth great anger, and ſhe will not cover her own ſhame.

9 The whoredom of a woman may be known in her haughty looks and eye-lids.

10 If thy daughter be ſhameleſs, keep her in ſtraitly, leſt ſhe abuſe herſelf through over-much liberty.

11 Watch over an impudent eye: and marvel not if ſhe treſpaſs againſt thee.

12 She will open her mouth as a thirſty traveller, when he hath found a fountain: and drink of every water near her: by every hedge will ſhe ſit down, and open her quiver againſt every arrow.

13 The grace of a wife delighteth her huſband, and her diſcretion will fatten his bones.

14 A ſilent and loving woman is a gift of the Lord; and there is nothing ſo much worth as a mind well inſtructed.

15 A ſhame-faced and a faithful woman is a double grace, and her continent mind cannot be valued.

16 As the ſun when it ariſeth in the high heaven; ſo is the beauty of a good wife in the ordering of her houſe.

17 As the clear light is upon the holy candleſtick: ſo is the beauty of the face in ripe age.

18 As the golden pillars are upon the ſockets of ſilver: ſo are the fair feet with a conſtant heart.

19 My

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8 *And that hath not ſlipped with his tongue,* &c.] Or, who is not wont to ſlip with his tongue, the Greek properly ſignifying an habit of the thing, rather than a ſingle act,

13 *Any plague, but the plague of the heart,* &c.] That is, ſorrow or grief of mind.

17 *And darkeneth her countenance like ſackcloth,* &c.] Some copies read, cloudeth her countenance like a bear.

26 *If ſhe go not as thou wouldſt have her,* &c.] What is ſaid in this chapter of women is to be underſtood of the bad among them; for a virtuous and deſerving woman is ſpoken of in the next chapter, in terms of the higheſt reſpect. The writers' intention ſeems to have been to ſhew what prudence is neceſſary in the choice of a wife.

Commentary and Notes on Chapter XXVI.

1 *Bleſſed is the man that hath a virtuous wife,* &c. A good wife and a good conſcience, are certainly the greateſt bleſſings of human life. But a man who has a wife given to jealouſy, or that is a ſcold, drunkard, goſſ[illegible] or falſe to her marriage vows, needs no greater plague. A woman's excellence conſiſts in diſcretion, modeſty, the care of her family, love and reſpect for her huſband, and a ſilent ſubmiſſion to him.

5 *The ſlander of a city,* &c. It is difficult to determine certainly what is meant here. Some think the ill-will of a whole city; others take it in the ſenſe of treaſon againſt a city;

6 *And a ſcourge of the tongue which communicateth with all.*] That is, theſe four evils are not acted without evil ſpeaking, railing, &c.

10 *If thy daughter be ſhameleſs, keep her in,* &c.] Some copies read thus, Keep an early and conſtand guard over a daughter, leſt too much liberty and indulgence prove her ruin.

15 *And her continent mind cannot be valued.*] A woman keeping within proper bounds in all things, who has not only conjugal chaſtity, but temperance in all reſpects, or a moderation of the paſſions, and a ſtrict virtue in the whole conduct of life, is ineſtimable.

18 *So are the fair feet with a conſtant heart.*] Or, as ſome read, upon firm ſoles.

19 My ſon keep the flower of thine age ſound; and give not thy ſtrength to ſtrangers.

20 When thou haſt gotten a fruitful poſſeſſion through all the field, ſow it with thine own ſeed, truſting in the goodneſs of thy ſtock.

21 So thy race which thou leaveſt ſhall be magnified, having the confidence of their good deſcent.

22 An harlot ſhall be accounted as ſpittle; but a married woman is a tower againſt death to her huſband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A diſhoneſt woman contemneth ſhame; but an honeſt woman will reverence her huſband.

25 A ſhameleſs woman ſhall be counted as a dog; but ſhe that is ſhame-faced will fear the Lord.

26 A woman that honoureth her huſband, ſhall be judged wiſe of all; but ſhe that diſhonoureth him in her pride, ſhall be accounted ungodly of all.

27 A loud-crying woman and a ſcold ſhall be ſought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that ſuffereth poverty, and men of underſtanding that are not ſet by: and one that returneth from righteouſneſs to ſin, the Lord prepareth ſuch an one for the ſword.

29 A merchant ſhall hardly keep himſelf from doing wrong: and an huckſter ſhall not be freed from ſin.

CHAP. XXVII.

1 *Of ſins in ſelling and buying.* 25 *He that diggeth a pit ſhall fall into it.*

MANY have ſinned for a ſmall matter; and he that ſeeketh for abundance will turn his eyes away.

2 As a nail ſticketh faſt between the joinings of the ſtones; ſo doth ſin ſtick cloſe between buying and ſelling.

3 Unleſs a man hold himſelf diligently in the fear of the Lord, his houſe ſhall ſoon be overthrown.

4 As when one ſifteth with a ſieve, the refuſe remaineth: ſo the filth of man in his talk.

5 The furnace proveth the potter's veſſels; ſo the trial of man is in his reaſoning.

6 The fruit declareth if the tree have been dreſſed: ſo is the utterance of a conceit in the heart of man.

7 Praiſe no man before thou heareſt him ſpeak: for this is the trial of men.

8 If thou followeſt righteouſneſs, thou ſhalt obtain her, and put her on as a glorious long robe.

9 The birds will reſort unto their like: ſo will truth return unto them that practiſe in her.

10 As the lion lieth in wait for the prey; ſo ſin for them that work iniquity.

11 The diſcourſe of a godly man is always with wiſdom; but a fool changeth as the moon.

12 If thou be among the indiſcreet, obſerve the time: but be continually among men of underſtanding.

13 The diſcourſe of fools is irkſome, and their ſport is the wantonneſs of ſin.

14 The talk of him that ſweareth much, maketh the hair ſtand upright: and their brals make one ſtop his ears.

15 The ſtrife of the proud is blood-ſhedding, and their revilings are grievous to the ear.

16 Whoſo diſcovereth ſecrets, loſeth his credit; and ſhall never find a friend to his mind.

17 Love thy friend and be faithful unto him: but if thou bewrayeſt his ſecrets, follow no more after him.

18 For as a man hath deſtroyed his enemy; ſo haſt thou loſt the love of thy neighbour.

19 As one that letteth a bird go out of his hand, ſo haſt thou let thy neighbour go, and ſhalt not get him again.

20 Follow after him no more, for he is too far off, he is as a roe eſcaped out of the ſnare.

21 As for a wound, it may be bound up; and after reviling there may be reconcilement; but he that bewrayeth ſecrets, is without hope.

22 He that winketh with the eyes, worketh evil: and he that knoweth him, will depart from him.

23 When thou art preſent, he will ſpeak ſweetly, and will admire thy words: but at the laſt he will writhe his mouth, and ſlander thy ſayings.

24 I have hated many things, but nothing like him, for the Lord will hate him.

25 Whoſo caſteth a ſtone on high, caſteth it on his own head; and a deceitful ſtroke ſhall make wounds.

26 Whoſo diggeth a pit, ſhall fall therein: and he that ſetteth a trap ſhall be taken therein.

27 He

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22 *An harlot ſhall be accounted as ſpittle,* &c.] Or, according to other copies, as a ſwine.

26 *But ſhe that diſhonoureth him in her pride,* &c.] The ſtrict rendering of the Greek here is, She that deſpiſeth or diſhonoureth her huſband ſhall by all be accounted wicked for her pride; or, according to the Geneva verſion, ſhall be blazed abroad [illegible] her pride.

29 *A merchant ſhall hardly keep himſelf from doing wrong,* &c.] Conſidering the multiplicity of affairs in which a merchant is employed, and the diverſity of perſons with whom he is concerned, he finds it very difficult to hold the balance of juſtice exa&ly poiſed, ſo as no man ſhall have reaſon to complain: much leſs ſhall one who foreſtalls the market, monopolizes traffic, and impoſes upon the ignorance or credulity of the people, be deemed innocent.

Commentary and Notes on Chapter XXVII.

1 *Many have ſinned for a ſmall matter,* &c.] Too great a deſire after getting money in the way of trade, often betrays a man into ſin. By a man's diſcourſe, we may form a judgment of his underſtanding. As birds aſſociate only with thoſe of their own kind, ſo the lovers of truth delight only in the company of thoſe who are of the ſame diſpoſition. We ſhould be particularly careful in the choice of our companions: among fools we ſhall meet with nothing but ſin and folly; among common ſwearers with nothing but what will fill us with horror and deteſtation; among the proud and ambitious, with every cauſe and motive to ſtrife, blood-ſhed, and vexatious contentions. Friendſhip ought by all means to be preſerved inviolably; for a friend once loſt is irrecoverable. We ſhould beware of him who winketh with the eye; that is, of him who uſeth private ſignals, or ſilent geſtures, which are his uſual prelude to ſome malicious practices againſt us.

--- *Many have ſinned for a ſmall matter,* &c.] According to ſome, the true reading is, for the ſake of gain or money; which ſeems moſt agreeable to the context. And ſome copies have it, becauſe of poverty have many ſinned.

12 *If thou be among the indiſcreet, obſerve the time,* &c. Meaning, that one ſhould never enter into the company of ſuch, unleſs abſolute neceſſity, or urgent buſineſs obliges But ſome think it means, that if we light into the company of idle and looſe perſons, not to enter into converſation with them, but defer ſpeaking to ſome better opportunity.

25 *And a deceitful ſtroke ſhall make wounds.*] The meaning ſeems to be, that he who intends to wound an enemy by a ſtroke levelled in the dark, may chance to wound his friend inſtead of the other.

27 He that worketh miſchief, it ſhall fall upon him, and he ſhall not know whence it cometh.

28 Mockery and reproach are from the proud: but vengeance as a lion ſhall lie in wait for them.

29 They that rejoice at the fall of the righteous, ſhall be taken in the ſnare, and anguiſh ſhall conſume them before they die.

30 Malice and wrath, even theſe are abominations, and the ſinful man ſhall have them both.

CHAP. XXVIII.

1 *Againſt revenge,* 8 *quarrelling,* 10 *anger,* 15 *and back-biting.*

HE that revengeth ſhall find vengeance from the Lord, and he will ſurely keep his ſins (in remembrance.)

2 Forgive thy neighbour the hurt that he hath done unto thee, ſo ſhall thy ſins alſo be forgiven when thou prayeſt.

3 One man beareth hatred againſt another, and doth he ſeek pardon from the Lord?

4 He ſheweth no mercy to a man which is like himſelf: and doth he aſk forgiveneſs of his own ſins?

5 If he that is but fleſh nouriſh hatred, who will intreat for pardon of his ſins?

6 Remember thy end, and let enmity ceaſe; (remember) corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour: (remember) the covenant of the Higheſt, and wink at ignorance.

8 Abſtain from ſtrife, and thou ſhalt diminiſh thy ſins: for a furious man will kindle ſtrife.

9 A ſinful man diſquieteth friends, and maketh debate among them that be at peace.

10 As the matter of the fire is, ſo it burneth: and as a man's ſtrength is, ſo is his wrath; and according to his riches his anger riſeth; and the ſtronger they are which contend, the more they will be inflamed.

11 An haſty contention kindleth a fire: and an haſty fighting ſheddeth blood.

12 If thou blow the ſpark, it ſhall burn; if thou ſpit upon it, it ſhall be quenched: and both theſe come out of thy mouth.

13 Curſe the whiſperer and double-tongued; for ſuch have deſtroyed many that were at peace.

14 A back-biting tongue hath diſquieted many, and driven them from nation to nation; ſtrong cities hath it pulled down, and overthrown the houſes of great men.

15 A back-biting tongue hath caſt out virtuous women, and deprived them of their labours.

16 Whoſo hearkeneth unto it, ſhall never find reſt, and never dwell quietly.

17 The ſtroke of the whip maketh marks in the fleſh: but the ſtroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the ſword: but not ſo many as have fallen by the tongue.

19 Well is he that is defended from it, and hath not paſſed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of braſs.

21 The death thereof is an evil death, the grave were better than it.

22 It ſhall not have rule over them that fear God, neither ſhall they be burned with the flame thereof.

23 Such as forſake the Lord, ſhall fall into it; and it ſhall burn in them, and not be quenched; it ſhall be ſent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy poſſeſſion about with thorns, and bind up thy ſilver and gold:

25 And weigh thy words in a ballance, and make a door and bar for thy mouth.

26 Beware thou ſlide not by it, leſt thou fall before him that lieth in wait.

CHAP. XXIX.

1 *We muſt ſhew mercy and lend:* 4 *but the borrower muſt not defraud the lender.* 9 *Of giving alms.*

HE that is merciful will lend unto his neighbour, and he that ſtrengtheneth his han keepeth the commandments.

2 Lend

Commentary and Notes on Chapter XXVIII.

1 *He that revengeth, ſhall find revenge,* &c.] Revenge is a crime which deſerves the ſevereſt reprehenſion both from God and man. From God, as it invades his prerogative of rendering to every man according to his deeds; and from man, as it is a breach of that golden rule, Of doing to all men as we would be done to. Is there any who is abſolutely free from offences? Or who does not find in himſelf the ſeeds or ground-work of all the ſins and follies committed by the reſt of mankind? With what face and conſcience then can he preſume to puniſh that in another, which, if he is not actually guilty of, yet he knows himſelf prone to? Or, how can he aſk pardon of God, for his offences, when he has no mercy on the failings, or forgiveneſs for the treſpaſſes of his fellow-creatures of the ſame paſſions, inclinations, and infirmities, with himſelf. By avoiding all occaſions of ſtrife, we ſhall leſſen the number of our ſins; for by haſtily engaging in quarrels, a fire is often kindled, which is not eaſily extinguiſhed. A back-biter is the bane of ſociety, deſtroys cities, and ruins the families of great men. A venemous tongue blaſts the reputation of innocent women, and is more deſtructive than the ſword, or even death itſelf.

6 *(Rember) corruption and death,* &c.] This, ſays an ingenious author, is the ſhorteſt compendium of holy living that ever was given. 'Tis as if the writer had ſaid, many are the precepts and admonitions left us by wiſe and good men, for the moral conduct of good life: but would you have a ſhort and infallible directory of living well, do but remember corruption and death, and ye cannot be deficient in your duty.

7 *And wink at ignorance.* That is, at offences committed againſt thee; for ſo the Greek word tranſlated ignorance, is uſed in other places of this author. 'Tis called a ſlip of ignorance, to make it appear more worthy of forgiveneſs.

13 *Curſe the whiſperer,* &c.] By curſing is meant, abhorring him as a deteſtable perſon, and deſerving of execration.

Commentary and Notes on Chapter XXIX.

1 *He that is merciful will lend unto his neighbour,* &c.] 'Tis an undoubted truth, th[illegible] no man was born for himſelf; and, that if he has a larger ſhare [illegible]he bleſſings of this life than his neighbour, he ought to be the more benevolent and communicative to thoſe who have occaſion for his aſſiſtance; but above all things we are required to be juſt in our dealings, and punctual in the performance of all our contracts and engagements. The contrary practice is not only highly criminal in itſelf, and brings diſhonour upon our name and character, but is frequently the means of preventing the beneficence of others, who ſeeing how their neighbours are cheated, defrauded, and ill-treated for their civility, with-hold their hands from good, becauſe they will not put it in another's power to injure or uſe them ill. If we ſee our neighbour in diſtreſs, 'twill be a friendly part to become his ſurety: however in this we are to be very cautious: for ſuretyſhip has been the ruin of many a fine eſtate, and beggared numbers of brave men. In ſuch caſes therefore we ſhould proportion our kindneſs to the extent of our circumſtances. Poverty at home with content is preferable to luxurious living at another man's table; unleſs we can bear the ſarcaſms, reproaches, and inſults of the rich: but this to a man of ſpirit and underſtanding is unſupportable.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due ſeaſon.

3 Keep thy word, and deal faithfully with him, and thou ſhalt always find the thing that is neceſſary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiſs a man's hand; and for his neighbour's money he will ſpeak ſubmiſſively; but when he ſhould repay, he will prolong the time, and return words of grief, and complain of the time.

6 If he prevail, he ſhall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cauſe: he payeth him with curſings and railings: and for honour he will pay him diſgrace.

7 Many therefore have refuſed to lend for other men's ill-dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor eſtate, and delay not to ſhew him mercy.

9 Help the poor for the commandments ſake, and turn him not away becauſe of his poverty.

10 Loſe thy money for thy brother and thy friend, and let it not ruſt under a ſtone to be loſt.

11 Lay up thy treaſure according to the commandments of the moſt High, and it ſhall bring thee more profit than gold.

12 Shut up alms in thy ſtore-houſes: and it ſhall deliver thee from all affliction.

13 It ſhall fight for thee againſt thine enemies, better than a mighty ſhield and ſtrong ſpear.

14 An honeſt man is ſurety for his neighbour: but he that is impudent will forſake him.

15 Forget not the friendſhip of thy ſurety, for he hath given his life for thee.

16 A ſinner will overthrow the good eſtate of his ſurety:

17 And he that is of an unthankful mind, will leave him in (danger) that delivered him.

18 Suretiſhip hath undone many of good eſtate, and ſhaken them as a wave of the ſea: mighty men hath it driven from their houſes, ſo that they wandered among ſtrange nations.

19 A wicked man tranſgreſſing the commandments of the Lord, ſhall fall into ſuretiſhip: and he that undertaketh and followeth other men's buſineſs for gain, ſhall fall into ſuits.

20 Help thy neighbour according to thy power, and beware that thou thyſelf fall not into the ſame.

21 The chief thing for life is water and bread, and clothing, and an houſe to cover ſhame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's houſe.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy houſe.

24 For it is a miſerable life to go from houſe to houſe: for where thou art a ſtranger, thou dareſt not open thy mouth.

25 Thou ſhalt entertain, and feaſt, and have no thanks: moreover, thou ſhalt hear bitter words:

26 Come, thou ſtranger, and furniſh a table, and feed me with that thou haſt ready;

27 Give place, thou ſtranger, to an honourable man, my brother cometh to be lodged, and I have need of mine houſe.

28 Theſe things are grievous to a man of underſtanding: the upbraiding of houſe-room, and reproaching of the lender.

CHAP. XXX.

1 *It is good to correct children.* 7 *and not to cocker them.* 14 *Health is better than wealth.*

HE that loveth his ſon, cauſeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chaſtiſeth his ſon, ſhall have joy in him, and ſhall rejoice in him among his acquaintance.

3 He that teacheth his ſon, grieveth the enemy: and before his friends he ſhall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himſelf.

5 While he lived, he ſaw and rejoiced in him: and when he died, he was not ſorrowful.

6 He left behind him an avenger againſt his enemies, and one that ſhall requite kindneſs to his friends.

7 He

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1 *And he that ſtrengthened his hand, keepeth the commandments.*] Some with great appearance of reaſon, conjecture this ought to be tranſpoſed. He that keepeth the commandments ſtrengthened his hand, that is, Grows great in wealth, according to the promiſe in Deut. chap. xxviii. v. 12.

6 *If he prevail, he ſhall hardly receive the half*, &c.] It is uncertain whether this is meant of the debtor or creditor; ſome verſions underſtand it of the debtor thus, And though he be able, yet giveth he ſcarce half again, and reckoneth the other half unpaid, as a thing found, or ſo much gain to him. But it ſeems better to underſtand it of the creditor, That if he be able to get anything, he will ſcarcely receive half; and that which he recovers, [illegible] muſt look upon as ſo much gain: or it may fare ſtill worſe with the creditor; for perhaps he will not be able to get the leaſt part of the money he lent; and not only ſo, but the debtor turns his enemy without any reaſon; and ſtill more, the debtor treats him with abuſive language.

14 *He that is impudent will forſake him.*] That is, an hard-hearted man, who has no regard to any but himſelf, and is ſhameleſs as to his actions, whether they be of good or ill report. Suretyſhip, however, this writer ſeems rather to condemn.

25 *Thou ſhalt entertain, and feaſt, and have no thanks*, &c.] It is difficult to ſay what is the meaning of this, unleſs we underſtand in the foregoing verſe, Thoſe who go into foreign countries for the ſake of bettering their fortune: then the meaning is plain; namely, That tho' ſuch a one is laviſh in treating the inhabitants of the foreign place where he reſides, yet ſtill they will conſider him only as a ſtranger: and upon every ſlight provocation treat him in a contemptuous manner.

Commentary and Notes on Chapter XXX.

1 *He that loveth his ſon, cauſeth him oft to feel the rod*, &c.] Childhood and youth, before the judgment is ſettled, and the mind rightly formed for the true perception of things, are apt to run into errors, follies, and extravagancies: and from an ignorance of the bad tendency of their actions, think themſelves right, and ſo become headſtrong and ungovernable. Parents and governors therefore, who from their own long experience know the pernicious conſequence of permitting youth to entertain principles, and habituate themſelves to evil practices, are to have a watchful eye over their young charge, and to ſtifle vicious habits even in their birth: and where they meet with diſpoſitions not tractable by mild uſage, the ſeverer methods of correction are not only commendable, but neceſſary. Health is a jewel above price, and the alacrity of the heart diffuſes pleaſure and ſatisfaction thro' the whole courſe of a man's life; but ſickneſs and heavineſs of mind render life uncomfortable, and death itſelf is more deſirable than an exiſtence attended with the continual gloom of ſorrow and diſquietude Let us then enjoy the comforts and gratifications which the world affords us: let us caſt care and ſorrow behind us, and be innocently merry, while life and opportunity permit.

6 *He left behind him an avenger againſt his enemies*, &c.] In the Greek it is, An avenger *of his fame*: that is, One who will vindicate his memory from all unjuſt aſperſions, and who by his own actions and behaviour will ſhew what a worthy man his father was, and who will do good alſo to thoſe who deſerved well of his father.

7 He that maketh too much of his ſon ſhall bind up his wounds, and his bowels will be troubled at every cry.

8 An horſe not broken becometh head-ſtrong: and a child left to himſelf will be wilful.

9 Cocker thy child and he ſhall make thee afraid: play with him, and he will bring thee to heavineſs.

10 Laugh not with him, leſt thou have ſorrow with him, and leſt thou gnaſh thy teeth in the end.

11 Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the ſides while he is a child, l eſthe wax ſtubborn, and be diſobedient unto thee, and ſo bring ſorrow to thine heart.

13 Chaſtiſe thy ſon, and hold him to labour, leſt his lewd behaviour be an offence unto thee.

14 Better is the poor, being ſound and ſtrong of conſtitution, than a rich man that is afflicted in his body.

15 Health and good eſtate of body are above all gold, and a ſtrong body above infinite wealth.

16 There is no riches above a ſound body, and no joy above the joy of the heart.

17 Death is better than a bitter life, or continual ſickneſs.

18 Delicates poured upon a mouth ſhut up, are as meſſes of meat ſet upon a grave.

19 What good doth the offering unto an idol? for neither can it eat, nor ſmell: ſo is he that is perſecuted of the Lord.

20 He ſeeth with his eyes, and groaneth as an eunuch that embraceth a virgin, and ſigheth.

21 Give not over thy mind to heavineſs, and afflict not thyſelf in thine own counſel.

22 The gladneſs of the heart is the life of man, and the joyfulneſs of a man prolongeth his days

23 Love thine own ſoul, and comfort thy heart, remove ſorrow far from thee: for ſorrow hath killed many, and there is no profit therein.

24 Envy and wrath ſhorten the life, and carefulneſs bringeth age before the time.

25 A chearful and good heart will have a care of his meat and diet.

CHAP. XXXI.

1 *Of the deſire of riches.* 12 *Of moderation and exceſs in eating, or drinking wine.*

WATCHING for riches conſumeth the fleſh, and the care thereof driveth away ſleep.

2 Watching care will not let a man ſlumber, as a ſore diſeaſe breaketh ſleep.

3 The rich hath great labour in gathering riches together, and when he reſteth he is filled with his delicates.

4 The poor laboureth in his poor eſtate, and when he leaveth off he is ſtill needy.

5 He that loveth gold ſhall not be juſtified, and he that followeth corruption, ſhall have enough thereof.

6 Gold hath been the ruin of many, and their deſtruction was preſent.

7 It is a ſtumbling-block unto them that ſacrifice unto it, and every fool ſhall be taken therewith.

8 Bleſſed is the rich that is found without blemiſh, and hath not gone after gold.

9 Who is he? and we will call him bleſſed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend and hath not offended? or done evil, and hath not done it?

11 His goods ſhall be eſtabliſhed, and the congregation ſhall declare his alms.

12 If thou ſit at a bountiful table, be not greedy upon it, and ſay not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occaſion.

14 Stre[illegible] not thine hand whitherſoever it looketh, and thruſt it not with him into the diſh.

15 Judge of thy neighbour by thyſelf: and be diſcreet in every point.

16 Eat, as it becometh a man, thoſe things which are ſet before thee; and devour not, leſt thou be hated.

17 Leave off firſt for manners ſake; and be not unſatiable, leſt thou offend.

18 When thou ſitteſt among many, reach not thine hand out firſt of all.

19 A very little is ſufficient for a man well-nurtured, and he fetcheth not his wind ſhort upon his bed.

20 Sound ſleep cometh of moderate eating, he riſeth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unſatiable man.

21 And if thou haſt been forced to eat, ariſe, go forth, vomit, and thou ſhalt have reſt.

22 My ſon, hear me, and deſpiſe me not, and at the laſt thou ſhalt find as I told thee: in all thy works be quick, ſo ſhall there no ſickneſs come unto thee.

23 Whoſo

13—*And hold him to labour,* &c.] This ſhould have been tranſlated, Labour in him, that is, Take pains with him, in order to inſtruct him.

19—*So is he that is perſecuted of the Lord.*] Or, rather he that is afflicted of the Lord: namely, With a grievous ſickneſs or diſeaſe.

Commentary and Notes on Chapter XXXI.

1 *Watching for riches conſumeth the fleſh,* &c.] An inordinate purſuit of riches is attended with a continual and reſtleſs diſquiet; it impairs a man's health, waſtes his fleſh, and ſuffers him not to enjoy the common comforts of life It often puſhes him upon unjuſtifiable actions, the conſequences of which may prove his deſtruction. But happy is he who gets his riches with a conſcience unblemiſhed, and knows how to make a right uſe of his wealth. At a feaſt we ought to conduct ourſelves with abundance of prudence; to ſhow a greedineſs of the delicacies before u[illegible] to have our hand firſt in the diſh, betrays a want of manners; and it is a point of good breeding to have done firſt, for an inſatiable appetite will be ſure to give offence. Nor is our reputation only concerned in ſetting bounds to our voracioufneſs; for by immoderate eating we contract many diſeaſes, our conſtitution is ſhattered, and the activity of the ſoul is weakened, and her faculties impaired and diſtracted. He who is liberal at his table will have the good word of his neighbours; but the niggard is hated and deſpiſed where-ever he is known. Wine, when moderately drunk, cheers the heart and invigorates the mind; but drunkenneſs and exceſs occaſion quarrels and diſorders, and render the ſoul incapable of performing its proper functions.

5 —*And he that followeth corruption, ſhall have enough thereof.*] The meaning is, that he who is too intent upon getting riches ſhall be corrupted, ſeduced, and betrayed by them: or, he that ſeeketh after money with greedineſs, ſhall tranſgreſs often.

23 Whoſo is liberal of his meat, men ſhall ſpeak well of him, and the report of his good houſe-keeping will be believed.

24 But againſt him that is a niggard of his meat, the whole city ſhall murmur, and the teſtimonies of his niggardneſs ſhall not be doubted of.

25 Shew not thy valiantneſs in wine, for wine hath deſtroyed many.

26 The furnace proveth the edge by dipping: ſo doth wine the hearts of the proud by drunkenneſs.

27 Wine is as good as life to a man, if it be drunk moderately: what is life then to a man that is without wine? for it was made to make men glad.

28 Wine meaſurably drunk, and in ſeaſon, bringeth gladneſs of the heart, and chearfulneſs of the mind.

29 But wine drunken with exceſs, maketh bitterneſs of the mind, with brawling and quarrelling.

30 Drunkenneſs increaſeth the rage of a fool till he offend: it diminiſheth ſtrength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and deſpiſe him not in his mirth: give him no deſpiteful words, and preſs not upon him with urging him (to drink.)

CHAP. XXXII.

1 *Of his duty that is chief or maſter in a feaſt.* 14 *Of the fear of God.* 18 *Of counſel.* 23 *Truſt not to any but to thyſelf, and to God.*

IF thou be made the maſter (of a feaſt) lift not thyſelf up, but be among them as one of the reſt, take diligent care for them, and ſo ſit down.

2 And when thou haſt done all thy office, take thy place, that thou mayeſt be merry with them, and receive a crown for thy well-ordering of the feaſt.

3 Speak thou that art the elder, for it becometh thee, but with ſound judgment, and hinder not muſick.

4 Pour not out words where there is a muſician, and ſhew not forth wiſdom out of time.

5 A concert of muſick in a banquet of wine is as a ſignet of carbuncle ſet in gold.

6 As a ſignet of an emerald ſet in a work of gold, ſo is the melody of muſick with pleaſant wine.

7 Speak, young man, if there be need of thee: and yet ſcarcely when thou art twice aſked.

8 Let thy ſpeech be ſhort, comprehending much in few words; be as one that knoweth, and yet holdeth his tongue.

9 If thou be among great men, make not thyſelf equal with them: and when ancient men are in place, uſe not many words.

10 Before the thunder goeth lightning, and before a ſhame-faced man ſhall go favour.

11 Riſe up betimes, and be not the laſt, but get thee home without delay.

12 There take thy paſtime, and do what thou wilt: but ſin not by proud ſpeech.

13 And for theſe things bleſs him that made thee, and hath repleniſhed thee with his good things.

14 Whoſo feareth the Lord will receive his diſcipline, and they that ſeek him early ſhall find favour.

15 He that ſeeketh the law, ſhall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord ſhall find judgment, and ſhall kindle juſtice as a light.

17 A ſinful man will not be reproved, but findeth an excuſe according to his will.

18 A man of counſel will be conſiderate, but a ſtrange and proud man is not daunted with fear, even when of himſelf he hath done without counſel.

19 Do nothing without advice, and when thou haſt once done, repent not.

20 Go not in a way wherein thou mayeſt fall, and ſtumble not among the ſtones.

21 Be not confident in a plain way.

22 And beware of thine own children.

23 In every good work truſt thy own ſoul, for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment, and he that truſteth in him, ſhall fare never the worſe.

CHAP. XXXIII.

1 *The ſafety of him that feareth the Lord.* 7 *Times and ſeaſons are of God.*

THERE ſhall no evil happen unto him that feareth the Lord, but in temptation, even again he will deliver him.

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31 —*And preſs not upon him by urging him* [*to drink.*] Take not the advantage of the condition you find him in, to urge him to drink more. But there is another reading in the Greek, which ſome prefer. Preſs not upon him in meeting him; that is, Do not, when you meet him again, reproach him about any thing he ſaid or did in his cups.

Commentary and Notes on Chapter XXXII.

1 *If thou be made maſter (of a feaſt) lift not thyſelf up,* &c.] When a man is appointed maſter of a feaſt, he is not to reckon himſelf on a foot with his gueſts, but rather as their ſervant, till he has gone thro' every part of his office, and placed all things in proper decorum: then, indeed, he may take his place, be merry with them, and receive the applauſe which his ſkill and care to pleaſe them deſerve. Muſic ſhould not be interrupted with diſcourſe, for wiſdom then is unſeaſonable. The harmony of muſic cheers and revives the ſpirits, and affords as pleaſant a banquet as wine itſelf. In ſpeaking we ſhall gain more eſteem by a conciſe diſcourſe, which comprehends a great deal in a few words, and gives our hearers ſcope to exerciſe their own thoughts, than by a long-winded harrangue which leaves no room for others either to ſpeak or think on the ſame ſubject, Modeſty in words, as well as in behaviour among our ſeniors, ſecures reſpect to them. Before we undertake any thing we ſhould be well adviſed; and if we ſhould happen to miſcarry, we ſhould then have no cauſe to repent, as we acted upon principles which then appeared rational and well grounded.

13 *And for theſe things bleſs him that made thee,* &c.] Or, rather and above theſe things, &c. This mind above all to give thanks to the great Creator who hath made ſo many good things for thy enjoyment.

15 —*But the hypocrite will be offended thereat*] But he who would be thought ſtudious of the law, when he is not ſo, ſhall be caught in ſome crime which he was in hopes would have lain hid, and ſuffer the penalty of the law for it.

23 *In every good work truſt thy own ſoul,* &c] This reading ſeems corrupted. According to the context it ought to be rendered, in every action truſt in God with thy whole heart; for this is the keeping of the commandments.

Commentary and Notes on Chapter XXXIII.

1 *There ſhall no evil happen unto him that feareth the Lord,* &c.] A man who fears the Lord is ſufficiently ſecured againſt all poſſible evils: and he who makes the law the rule of his actions needs no ſurer guide, or better inſtruction. The fool is eaſily diſtinguiſhed from the wiſe man by his diſcourſe: the firſt always ſpeaks what comes uppermoſt; but the other weighs and conſiders what he has to ſay, and never returns an anſwer before he is thoroughly ſatisfied that

2 A wiſe man hateth not the law; but he that is as an hypocrite therein, is as a ſhip in a ſtorm.

3 A man of underſtanding truſteth in the law, and the law is faithful unto him as an oracle.

4 Prepare what to ſay, and ſo thou ſhalt be heard: and bind up inſtruction, and then make anſwer.

5 The heart of the fooliſh is like a cart-wheel: and his thoughts are like a rolling axle-tree.

6 A ſtallion horſe is as a mocking friend, he neigheth under every one that ſitteth upon him.

7 Why doth one day excel another, when as all the light of every day in the year is of the ſun?

8 By the knowledge of the Lord they were diſtinguiſhed, and he altered ſeaſons and feaſts.

9 Some of them hath he made high days, and hallowed *them*, and ſome of them hath he made ordinary days.

10 And all men are from the ground, and Adam was created of earth.

11 In much knowledge the Lord hath divided them, and made their ways diverſe.

12 Some of them hath he bleſſed and exalted, and ſome of them hath he ſanctified and ſet near himſelf: but ſome of them hath he curſed and brought low, and turned out of their places.

13 As the clay is in the potter's hand to faſhion it at his pleaſure; ſo man is in the hand of him that made him, to render to them as liketh him beſt.

14 Good is ſet againſt evil, and life againſt death: ſo is the godly againſt the ſinner, and the ſinner againſt the godly.

15 So look upon all the works of the moſt High, and there are two and two, one againſt another.

16 I awaked up laſt of all, as one that gathereth after the grape-gatherers; by the bleſſing of the Lord I profited, and filled my wine-preſs like a gatherer of grapes.

17 Conſider that I laboured not for myſelf only, but for all them that ſeek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy ſon and wife, thy brother and friend, power over thee while thou liveſt, and give not thy goods to another: leſt it repent thee, and thou intreat for the ſame again.

20 As long as thou liveſt and haſt breath in thee, give not thyſelf over to any.

21 For better it is that thy children ſhould ſeek to thee, than that thou ſhouldſt ſtand to their courteſy.

22 In all thy works keep to thyſelf the pre-eminence, leave not a ſtain in thine honour.

23 At the time when thou ſhalt end thy days, and finiſh thy life, diſtribute thine inheritance.

24 Fodder, a wand, and burdens *are* for the aſs: and bread, correction, and work, for a ſervant.

25 If thou ſet thy ſervant to labour, thou ſhalt find reſt: but if thou let him go idle, he ſhall ſeek liberty.

26 A yoke and a collar do bow the neck: ſo are tortures and torments for an evil ſervant.

27 Send him to labour, that he be not idle; for idleneſs teacheth much evil.

28 Set him to work as is fit for him: if he be not obedient, put on more heavy fetters.

29 But be not exceſſive toward any, and without diſcretion do nothing.

30 If thou have a ſervant, let him be unto thee as thyſelf, becauſe thou haſt bought him with a price.

31 If thou have a ſervant, entreat him as a brother: for thou haſt need of him as of thine own ſoul: if thou entreat him evil, and he run from thee, which way wilt thou go to ſeek him?

CHAP. XXXIV.

1 *Of dreams.* 13 *The praiſe and bleſſing of them that fear the Lord.* 18 *The prayer of the poor innocent.*

THE hopes of a man void of underſtanding are vain and falſe: and dreams lift up fools.

2 Whoſo regardeth dreams, is like him that catcheth at a ſhadow and followeth after the wind.

3 The viſion of dreams is the reſemblance of one thing to another, even as the likeneſs of a face to a face.

4 Of an unclean thing, what can be cleanſed? and from that thing which is falſe, what truth can come?

5 Divinations, and ſoothſayings, and dreams are vain, and the heart fancieth as a woman's heart in travail.

6 If they be not ſent from the moſt High in thy viſitation, ſet not thy heart upon them.

7 For

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it is proper. Every day conſidered naturally, and in the order of time, is alike: and the reaſon why one is more honoured than another, why one is appointed for a feſtival, and another for work, proceeds from God, who has the ſole directions of times and ſeaſons. As the potter faſhions his clay agreeably to his own fancy, ſo God in the formation of mankind diverſifies his gifts among them, as it has pleaſed him beſt: ſome he enriches with knowledge and underſtanding; bleſſes them with grace, and fits them for the enjoyment of himſelf; while others are deprived of the means of obtaining his favour, and left to fall under the curſe of his diſpleaſure. We ought not to put ourſelves in the power of our relations or friends, by a too early diſtributing of our ſubſtance among them. It will be time enough when death comes, to give away that which once parted with is hard to be regained. A ſervant ſhould be conſtantly employed; for idleneſs will give him leiſure to think on the ſweets of freedom, and perhaps an opportunity to quit his ſervice; yet we are not to make his labour unreaſonably grievous; but to treat him as a fellow-creature, and of the ſame ſpecies with ourſelves.

3 *The law is faithful to him, as an oracle.*] Or, rather as the oracle, and as the aſking of Urim, meaning, that a man of underſtanding truſteth in the promiſes made in the law, which are as much to be depended upon as the anſwers received by Urim and Thummim.

25 *If thou ſet thy ſervant to labour, thou ſhalt find reſt*, &c.] Or, as other verſions have it, he will ſeek to reſt; that is, his thoughts will be chiefly employed in wiſhing for the hours of reſt and ſleep.

Commentary and Notes on Chapter XXXIV.

1 *The hopes of a man void of underſtanding are vain*, &c.] As dreams are no more than the ſportings of fancy, and vagaries of the imagination, when the ſenſes are at reſt; he who pretends to prognoſticate either good or evil from them, dreams himſelf, and puts his confidence in that which hath nothing to ſupport it. A man who travels has many opportunities of treaſuring up knowledge; and his wiſdom, which is the reſult of a well-digeſted experience, inſtructs him to avoid thoſe dangers, which the want of it would expoſe him to. He who fears the Lord has a mighty Saviour who will deliver him from all his miſeries, keep him from falling, and comfort and enliven his ſoul with the graces of his good ſpirit. Of ſmall value is that ſacrifice which is not accompanied with the heart and good will of the offerer. God has more regard to the integrity of the righteous, than to the multitude of oblations offered by the wicked. To rob the poor is to deprive him of his livelihood; and to take away the means of his ſubſiſtence is in a manner as bad as to take away his life. He that repeats the ſins he has repented of, has but little reaſon to expect that they ſhall be forgiven.

6 *If they be not ſent from the moſt High in thy viſitation, ſet not thy heart upon them.*] Draw not concluſions from dreams, or think that they intimate any thing, unleſs you have ſufficient reaſon to think the dream comes from God. Though dreams, generally ſpeaking, are

7 For dreams have deceived many, and they have failed that put their truſt in them.

8 The law ſhall be found perfect without lies: and wiſdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wiſdom.

10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11 When I travelled, I ſaw many things, and I underſtood more than I can expreſs.

12 I was oft-times in danger of death; yet I was delivered becauſe of theſe things.

13 The ſpirit of thoſe that fear the Lord ſhall live, for their hope is in him that ſaveth them.

14 Whoſo feareth the Lord ſhall not fear nor be afraid, for he is his hope.

15 Bleſſed is the ſoul of him that feareth the Lord: to whom doth he look? and who is his ſtrength?

16 For the eyes of the Lord are upon them that love him, he is their mighty protection and ſtrong ſtay, a defence from heat, and a cover from the ſun at noon, a preſervation from ſtumbling, and an help from falling.

17 He raiſeth up the ſoul, and lighteneth the eyes: he giveth health, life, and bleſſing.

18 He that ſacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjuſt men are not accepted.

19 The moſt High is not pleaſed with the offerings of the wicked; neither is he pacified for ſin by the multitude of ſacrifices.

20 Whoſo bringeth an offering of the goods of the poor, doeth as one that killeth the ſon before his father's eyes.

21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living, ſlayeth him; and he that defraudeth the labourer of his hire, is a blood-ſhedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth and another curſeth, whoſe voice will the Lord hear?

25 He that waſheth himſelf after the touching of a dead body, if he touch it again, what availeth his waſhing?

26 So is it with a man that faſteth for his ſins, and goeth again and doeth the ſame: who will hear his prayer? or what doth his humbling profit him?

CHAP. XXXV.

1 *Sacrifices pleaſing to God.* 14 *The prayer of the fatherleſs, and of the widow, and of the humble in ſpirit.*

HE that keepeth the law, bringeth offerings enough: he that taketh heed to the commandment, offereth a peace-offering.

2 He that requiteth a good turn, offereth fine flour: and he that giveth alms, ſacrificeth praiſe.

3 To depart from wickedneſs is a thing pleaſing to the Lord; and to forſake unrighteouſneſs is a propitiation.

4 Thou ſhalt not appear empty before the Lord.

5 For all theſe things [are to be done] becauſe of the commandment.

6 The offering of the righteous maketh the altar fat, and the ſweet ſavour thereof *is* before the moſt High.

7 The ſacrifice of a juſt man is acceptable, and the memorial thereof ſhall never be forgotten.

8 Give the Lord his honour with a good eye, and diminiſh not the firſt-fruits of thine hand.

9 In all thy gifts ſhew a chearful countenance, and dedicate thy tythes with gladneſs.

10 Give unto the moſt High according as he hath enriched thee; and as thou haſt gotten, give with a chearful eye.

11 For the Lord recompenſeth, and will give thee ſeven times as much.

12 Do not think to corrupt with gifts, for ſuch he will not receive: and truſt not to unrighteous ſacrifices, for the Lord is judge, and with him is no reſpect of perſons.

[illegible]3 He will not accept any perſon againſt a poor man, but will hear the prayer of the oppreſſed.

14 He will not deſpiſe the ſupplication of the fatherleſs:

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are idle and falſe, and the reliance upon them a piece of fond credulity; yet were there ſome true ones that claimed a regard as being ſupernatural intimations of ſome great event to be fulfilled in its ſeaſon. Such were all thoſe prophetical ones in ſcripture, the completion of which atteſted their veracity and original. The heathens acknowledged in like manner two ſorts of dreams, the one true, proceeding from God; the other falſe and deceitful. But what way is there it may be aſked, to diſtinguiſh mere natural dreams, the effect of fancy and imagination, from ſuch as are really ſupernatural and divine? It may properly and ſafely be obſerved, that ſuch dreams as were ſent by God, had generally diſtinguiſhing marks of their divine authority and truth: as either the importance of the ſubject-matter, the time when they happened, or their being ſent to perſons of particular note and eminence, or their having unuſual and preternatural circumſtances attending them. It was an opinion generally received in the early ages of the world, that dreams ſo confirmed and atteſted were ſent purpoſely from heaven: of this we have ſeveral inſtances related in ſcripture.

8 *And wiſdom is perfection*, &c.] If you deſire to know the truth of things, and the beſt rules for your moral conduct, conſult wiſe and holy men, who are well verſed in the law of God: ſo that wiſdom, in a faithful mouth ſuch as theirs, is perfection, or may be depended upon as an oracle.

12 *Yet I was delivered becauſe of theſe things*, &c.] It ſhould be rendered Through theſe things; that is, by what I had learned through experience and travelling.

20 *Whoſo bringeth an offering of the goods of the poor*, &c.] God is the protector of the poor, whoſe bread in the next verſe is ſaid to be his life. To take this away, or by any act of violence to diminiſh his little ſubſtance, is in ſome ſort to take away his life. To offer to God, or to his ſervice, what has been taken by oppreſſion, or by fraud from the needy, is here, by a moſt appoſite and beautiful metaphor, compared with that ſhocking inſtance of cruelty, the ſpilling the blood of a ſon in the ſight of a fond and tender father. Whence we may learn, how dear the poor are to God, and what a regard he hath for them, though their condition ſeems to be ſo forlorn.

Commentary and Notes on Chapter XXXV.

1 *He that keepeth the law*, &c.] That is, he is as acceptable to God, as if he brought a multitude of offerings; for it is not the number of theſe, but the integrity of men's lives; not their incenſe, but their obedience, which God loves to be honoured by. Outward ſacrifices are only holy, when they are joined with the inward ſacrifice of the heart: and he no otherwiſe regards the outward religious works of piety, than as they are viſible marks of that ſpiritual and inviſible worſhip, which he claims as his due; and is the very eſſence of true religion, John iv. 23.

2 *He that requiteth a good turn*, &c.] This is in the Greek, He who giveth thanks to God is as acceptable as if he made an offering of fine flour, as preſcribed, Lev. chap. ii. But ſome think, that by requiting a good turn, is meant returning charity for the bleſſings a man hath received from God.

8 *Give the Lord his honour with a good eye*, &c.] That is, liberally. Be not ſparing with reſpect to God, in the offerings to his honour and ſervice.

12 *Do not think to corrupt with gifts.*] The margin reads, Diminiſh nothing of thy offerings.

fatherleſs: nor the widow when ſhe poureth out her complaint.

15 Do not the tears run down the widows cheeks? and is not her cry againſt him that cauſeth them to fall?

16 He that ſerveth the Lord ſhall be accepted with favour, and his prayer ſhall reach unto the clouds.

17 The prayer of the humble pierceth the clouds: and till it come nigh he will not be comforted: and will not depart till the moſt High ſhall behold to judge righteouſly, and execute judgment.

18 For the Lord will not be ſlack, neither will the mighty be patient toward them, till he have ſmitten in ſunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the ſceptre of the unrighteous;

19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cauſe of his people, and made them to rejoice in his mercy.

20 Mercy is ſeaſonable in the time of affliction, as clouds of rain in the time of drought.

C H A P. XXXVI.

1 *A prayer for the church againſt the enemies thereof.* 18 *A good heart, and a froward.*

HAVE mercy upon us, O Lord God of all: and behold us:

2 And ſend thy fear upon all the nations that ſeek not after thee.

3 Lift up thy hand againſt the ſtrange nations, and let them ſee thy power.

4 As thou waſt ſanctified in us before them: ſo be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

6 Shew new ſigns, and make other ſtrange wonders: glorify thy hand, and thy right arm that they may ſet forth thy wondrous works.

7 Raiſe up indignation, and pour out wrath: take away the adverſary, and deſtroy the enemy.

8 Make the time ſhort, remember the covenant, and let them declare thy wonderful works.

9 Let him that eſcapeth be conſumed by the rage of the fire, and let them periſh that oppreſs the people.

10 Smite in ſunder the heads of the rulers of the heathen, that ſay, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Iſrael, whom thou haſt named thy firſt-born.

13 O be merciful unto Jeruſalem, thy holy city, the place of thy reſt.

14 Fill Sion with thine unſpeakable oracles, and thy people with thy glory.

15 Give teſtimony unto thoſe that thou haſt poſſeſſed from the beginning, and raiſe up prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithful.

17 O Lord, hear the prayer of thy ſervants, according to the bleſſing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate taſteth divers kinds of veniſon: ſo doth an heart of underſtanding falſe ſpeeches.

20 A froward heart cauſeth heavineſs: but a man of experience will recompenſe him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheareth the countenance, and a man loveth nothing better.

23 If there be kindneſs, meekneſs, and comfort in her tongue, then is not her huſband like other men.

24 He that getteth a wife, beginneth a poſſeſſion, a help like unto himſelf, and a pillar of reſt.

25 Where no hedge is, there the poſſeſſion is ſpoiled: and he that hath no wife, will wander up and down mourning.

26 Who will truſt a thief well appointed, that ſkippeth from city to city? ſo [who will believe] a man that hath no houſe, and lodgeth whereſoever the night taketh him?

C H A P. XXXVII.

1 *How to know friends and counſellors.* 27 *Learn to refrain thine appetite.*

EVERY friend ſaith, I am his friend alſo: but there is a friend which is only a friend in name.

2 Is it not a grief unto death, when a companion and a friend is turned to an enemy?

3 O wicked imagination, whence cameſt thou in to cover the earth with deceit?

4 There is a companion which rejoiceth in the proſperity of a friend: but in the time of trouble will be againſt him.

5 There is a companion which helpeth his friend for the belly, and taketh up the buckler againſt the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counſellor extolleth counſel; but there is ſome that counſelleth for himſelf.

Commentary and Notes on Chapter XXXVI.

4 *As thou waſt ſanctified in us,* &c.] As thou gotteſt thee a great name formerly, by wonderfuly delivering us out of the hands of the Egyptians in the ſight of many nations; and ſince by bringing us back from captivity out of ſo many kingdoms; ſo do thou raiſe the glory of thy name among us, by treating them according to their deſerts.

8 *Remember the covenant,* &c.] Or, as the Greek has it, *the oath* which he here prays God to remember; by which muſt be underſtood the covenant aſſured with an oath to Abraham, and to eſtabliſh with Iſaac and Jacob, and afterwards confirmed to David.

24 *He that getteth a wife, beginneth a poſſeſſion,* &c.] He that hath a good wife in all reſpects, has laid the beſt foundation of his houſe: has the ſureſt grounds to build his hopes of happineſs upon, and of raiſing a family to his mind. Or, he that takes a wife, ſets over his houſe and fortunes a help-mate, and aſſiſtant equal to himſelf, who will ſhare his cares, and in whoſe prudent œconomy he may ſafely confide: and ſhe will be to him a pillar of ſecurity, as well as of agreeable reſt.

Commentary and Notes on Chapter XXXVII.

5 *And taketh up the buckler,* &c.] This muſt certainly be a falſe reading: and therefore their emendation is probably right who read and taketh not up the buckler, &c. He will not defend or aſſiſt him, when any enemy attacks him, though he made great profeſſions of ſervice, whilſt he was filling his belly at his table.

8 Beware of a counſellor, and know before what need he hath (for he will counſel for himſelf leſt he caſt the lot upon thee.)

9 And ſay unto thee, Thy way is good: and afterward he ſtand on the other ſide, to ſee what ſhall befall thee:

10 Conſult not with one that ſuſpecteth thee: and hide thy counſel from ſuch as envy thee.

11 Neither conſult with a woman touching her of whom ſhe is jealous; neither with a coward, in matters of war; nor with a merchant, concerning exchange; nor with a buyer, of ſelling; nor with an envious man, of thankfulneſs; nor with an unmerciful man, touching kindneſs; nor with the ſlothful, for any work: nor with an hireling for a year, of finiſhing work: nor with an idle ſervant of much buſineſs; hearken not unto theſe in any matter of counſel.

12 But be continually with a godly man, whom thou knoweſt to keep the commandments of the Lord, whoſe mind is according to thy mind, and will ſorrow with thee, if thou ſhalt miſcarry.

13 And let the counſel of thine own heart ſtand: for there is no man more faithful unto thee, than it.

14 For a man's mind is ſometime wont to tell him more than ſeven watchmen, that ſit above in an high tower.

15 And above all this, pray to the moſt High, that he will direct thy way in truth.

16 Let reaſon go before every enterpriſe, and counſel before every action.

17 The countenance is a ſign of changing of the heart.

18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wiſe and teacheth many, and yet is unprofitable to himſelf.

20 There is one that ſheweth wiſdom in words, and is hated: he ſhall be deſtitute of all food.

21 For grace is not given him from the Lord: becauſe he is deprived of all wiſdom.

22 Another is wiſe to himſelf: and the fruits of underſtanding are commendable in his mouth.

23 A wiſe man inſtructeth his people, and the fruits of his underſtanding fail not.

24 A wiſe man ſhall be filled with bleſſing, and all they that ſee him ſhall count him happy.

25 The days of the life of man may be numbered: but the days of Iſrael are innumerable.

26 A wiſe man ſhall inherit glory among his people, and his name ſhall be perpetual.

27 My ſon, prove thy ſoul in thy life, and ſee what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every ſoul pleaſure in every thing.

29 Be not unſatiable in any dainty thing, nor too greedy upon meats.

30 For exceſs of meats bringeth ſickneſs, and ſurfeiting will turn into choler.

31 By ſurfeiting have many periſhed, but he that taketh heed prolongeth his life.

CHAP. XXXVIII.

1 *Honour due to the phyſician, and why.* 16 *How to weep and mourn for the dead.*

HONOUR a phyſician with the honour due unto him, for the uſes which ye may have of him: for the Lord hath created him.

2 For of the moſt High cometh healing, and he ſhall receive honour of the king.

3 The ſkill of the phyſician ſhall lift up his head: and in the ſight of great men he ſhall be in admiration.

4 The Lord hath created medicines out of the earth; and he that is wiſe will not abhor them.

5 Was not the water made ſweet with wood, that the virtue thereof might be known?

6 And he hath given men ſkill, that he might be honoured in his marvellous works.

7 With ſuch doth he heal (men) and taketh away their pains.

8 Of ſuch doth the apothecary make a confection; and of his works there is no end, and from him is peace over all the earth.

9 My ſon, in thy ſickneſs be not negligent: but pray unto the Lord, and he will make thee whole.

10 Leave off from ſin, and order thine hands aright, and cleanſe thy heart from all wickedneſs.

11 Give a ſweet ſavour, and a memorial of fine flour: and make a fat offering, as not being.

12 Then give place to the phyſician, for the Lord hath created him: let him not go from thee, for thou haſt need of him.

13 There is a time when in their hands there is good ſucceſs.

14 For they ſhall alſo pray unto the Lord that he would proſper that which they give for eaſe, and remedy to prolong life.

15 He that ſinneth before his maker, let him fall into the hand of the phyſician.

16 My ſon, let tears fall down over the dead, and begin to lament, as if thou hadſt ſuffered great harm thyſelf: and then cover his body according to the cuſtom, and neglect not his burial.

17 Weep bitterly, and make great moan, and uſe lamentation as he is worthy, and that a day or two, leſt thou be evil ſpoken of: and then comfort thyſelf for thy heavineſs.

18 For of heavineſs cometh death, and the heavineſs of the heart breaketh ſtrength.

19 In affliction alſo ſorrow remaineth: and the life of the poor is the curſe of the heart.

20 Take

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8 *Leſt he caſt the Lot upon thee.*] It is conjectured, that the true reading of the Greek here ſhould be, leſt he caſt ſomething hard in thy way; that is, leſt he give thee ſome advice which may turn to thy hurt, or be an obſtruction to thy deſigns, inſtead of forwarding them.

Commentary and Notes on Chapter XXXVIII.

8 —*And from him is peace over all the earth.*] Or rather, From him as a ſweet odour diffuſed around; for ſo the word rendered *peace* may be tranſlated.

11—*And make a fat offering, as not being.*] Or, as a dead man, according to the meaning of our tranſlation. But others render it, As if thou wert about to die: that is, Endeavour to make your peace with God, as if you were certain of dying then.

15 —*He that ſinneth before his Maker, let him fall*, &c.] Or, he that ſinneth grievouſly againſt God ſhall fall, &c. as ſome verſions have it: that is, ſhall be long and greatly afflicted with ſickneſs, ſo as to be almoſt continually under the hand of a phyſician.

19 *In affliction alſo ſorrow remaineth*, &c.] Agreeably to ſome Greek copies this is rendered, *in being removed;* that is, in ſolitude, *ſorrow remaineth.* The right reading of the next clauſe ſeems to be, *And the curſe of the heart;* that is, an heart tortured with ſorrow *is the life of the poor.* To give way to immoderate ſorrow upon any account, is to put ourſelves into as miſerable a condition as the poor are in.

20 Take no heavineſs to heart: drive it away, and remember the laſt end.

21 Forget it not, for there is no turning again: thou ſhalt not do him good, but hurt thyſelf.

22 Remember my judgment: for thine alſo ſhall be ſo; yeſterday for me, and to day for thee.

23 When the dead is at reſt, let his remembrance reſt, and be comforted for him when his ſpirit is departed from him.

24 The wiſdom of a learned man cometh by opportunity of leiſure: and he that hath little buſineſs ſhall become wiſe.

25 How can he get wiſdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whoſe talk is of bullocks?

26 He giveth his mind to make furrows: and is diligent to give the kine fodder.

27 So every carpenter and work-maſter that laboureth night and day: and they that cut and grave ſeals, and are diligent to make great variety, and give themſelves to counterfeit imagery, and watch to finiſh a work.

28 The ſmith alſo ſitting by the anvil, and conſidering the iron work, the vapour of the fire waſteth his fleſh, and he fighteth with the heat of the furnace: the noiſe of the hammer and the anvil is ever in his ears, and his eyes look ſtill upon the pattern of the thing that he maketh; he ſetteth his mind to finiſh his work, and watcheth to poliſh it perfectly.

29 So doth the potter ſitting at his work, and turning the wheel about with his feet, who is alway carefully ſet at his work: and maketh all his work by number.

30 He faſhioneth the clay with his arm, and boweth down his ſtrength before his feet; he applieth himſelf to lead it over; and he is diligent to make clean the furnace.

31 All theſe truſt to their hands: and every one is wiſe in his work.

32 Without theſe cannot a city be inhabited: and they ſhall not dwell where they will, nor go up and down.

33 They ſhall not be ſought for in public counſel, nor ſit high in the congregation: they ſhall not ſit on the judges ſeat, nor underſtand the ſentence of judgment: they cannot declare juſtice and judgment, and they ſhall not be found where parables are ſpoken.

34 But they will maintain the ſtate of the world, and [all] their deſire is in the work of their craft.

CHAP. XXXIX.

1 *A deſcription of him that is truly wiſe.* 12 *An exhortation to praiſe God for his works.*

BUT he that giveth his mind to the law of the moſt High, and is occupied in the meditation thereof, will ſeek out the wiſdom of all the ancient, and be occupied in prophecies.

2 He will keep the ſayings of the renowned men: and where ſubtle parables are, he will be there alſo.

3 He will ſeek out the ſecrets of grave ſentences, and be converſant in dark parables.

4 He ſhall ſerve among great men, and appear before princes: he will travel through ſtrange countries, for he hath tried the good and the evil among men.

5 He will give his heart to reſort early to the Lord that made him, and will pray before the moſt High, and will open his mouth in prayer, and make ſupplication for his ſins.

6 When the great Lord will, he ſhall be filled with the ſpirit of underſtanding: he ſhall pour out wiſe ſentences, and give thanks unto the Lord in his prayer.

7 He ſhall direct his counſel, and knowledge, and his ſecrets ſhall he meditate.

8 He ſhall ſhew forth that which he hath learned, and ſhall glory in the law of the covenant of the Lord.

9 Many ſhall commend his underſtanding, and ſo long as the world endureth, it ſhall not be blotted out, his memorial ſhall not depart away, and his name ſhall live from generation to generation.

10 Nations ſhall ſhew forth his wiſdom, and the congregation ſhall declare his praiſe.

11 If he die, he ſhall have a greater name than a thouſand: and if he live, he ſhall increaſe it.

12 Yet have I more to ſay, which I have thought upon, for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a roſe growing by the brook of the field:

14 And give ye a ſweet ſavour as frankincenſe, and flouriſh as a lily; ſend forth a ſmell, and ſing a ſong of praiſe; bleſs the Lord in all his works.

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Commentary and Notes on Chapter XXXIX.

1 *But he that giveth his mind to the law*, &c.] A truly wiſe man employs himſelf in the law of God, ſtudying the philoſophy of the ancients, the meaning of prophecies, and attending to the parables and wiſe maxims of great men. His wiſdom entitles him to the company of princes, and commands reſpect in the remoteſt parts of the world; in public aſſemblies it will bring him into high repute; it will get him an honourable name while living, and give him a ſweet memorial in the grave. The author, after beſtowing theſe high encomiums on wiſdom, makes an abrupt addreſs to the holy children to join in ſongs of praiſe to God for the goodneſs viſible in all his works; for the power and wiſdom he exerted in the creation of the world; for his diſpoſing all things for the uſe and delight of man, eſpecially the righteous; and in preparing the means and inſtruments of his vengeance to puniſh incorrigible ſinners. To make diſtinction with regard to God's works, and to call one good, and another bad, is profane and impious; for if we wait but a little, till God has brought about the iſſue of them which he intended, we then ſhall pronounce them all equally worthy of him. In illuſtrating theſe ſeveral particulars, the preacher has given us a very ſublime and inſtructive deſcription of the ways of providence, ſome of the divine attributes, and the wiſe and juſt diſpenſations of God to mankind.

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16 All the works of the Lord are exceeding good, and whatſoever he commandeth ſhall be *accompliſhed* in due ſeaſon.

17 And none may ſay, What is this? wherefore is that? for at time convenient they ſhall all be ſought out: at his commandment the waters ſtood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatſoever pleaſeth him, and none can hinder when he will ſave.

19 The works of all fleſh are before him, and nothing can be hid from his eyes.

20 He ſeeth from everlaſting to everlaſting: and there is nothing wonderful before him.

21 A man need not to ſay, What is this? wherefore is that? for he hath made all things for their uſes.

22 His bleſſing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into ſaltneſs: ſo ſhall the heathen inherit his wrath.

24 As his ways are plain unto the holy, ſo are the ſtumbling-blocks unto the wicked.

25 For the good are good things created from the beginning: ſo evil things for ſinners.

26 The principal things for the whole uſe of man's life are water, fire, iron, and ſalt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All theſe things are for good, to the godly; ſo to the ſinners they are turned into evil.

28 There be ſpirits that are created for vengeance, which in their fury lay on ſore ſtrokes; in the time of deſtruction they pour out their force, and appeaſe the wrath of him that made them.

29 Fire and hail, and famine and death, all theſe were created for vengeance;

30 Teeth of wild beaſts, and ſcorpions, ſerpents, and the ſword, puniſhing the wicked to deſtruction.

31 They ſhall rejoice in his commandment, and they ſhall be ready upon earth, when need is; and when their time is come, they ſhall not tranſgreſs his word.

32 Therefore from the beginning I was reſolved, and thought upon theſe things, and have left them in writing.

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34 So that a man cannot ſay, This is worſe than that: for in time they ſhall all be well approved.

35 And therefore praiſe ye the Lord with the whole heart and mouth, and bleſs the name of the Lord.

CHAP. XL.

1 *Many miſeries in a man's life.* 17 *A virtuous wife and an honeſt friend rejoice the heart.*

GREAT travel is created for every man, and an heavy yoke is upon the ſons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death [trouble] their thoughts, and [cauſe] fear of heart;

3 From him that ſitteth on a throne of glory, unto him that is humbled in earth and aſhes;

4 From him that weareth purple and a crown, unto *him that is clothed with a linen* frock.

5 Wrath and envy, trouble and unquietneſs, fear of death, and anger and ſtrife, and in the time of reſt upon his bed his night ſleep do change his knowledge.

6 A little or nothing is his reſt, and afterward he is in his ſleep as in a day of keeping watch, troubled in the viſion of his heart, as if he were eſcaped out of a battle:

7 When all is ſafe, he awaketh, and marvelleth that the fear was nothing.

8 [Such things happened] unto all fleſh, both man and beaſt, and that is ſeven-fold more upon ſinners.

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22 *His bleſſing covered the dry land,* &c.] This verſe ſeems to be ſpoken in particular of the Land of Canaan, which God filled with his bleſſings for the Iſraelites; as the following verſe ſeems to allude to God's deſtroying of Sodom and Gomorrah, with the cities of the plain, and cauſing the cities and the country around to become quite barren and deſolate.

27 *All theſe things are for good to the godly,* &c.] The bleſſings which providence ſhowers on the creatures of his hand, are of uſe only to the godly; they are turned into evil by the wicked, either by their uſing them to exceſs, or by their not being thankful to the Almighty for them.

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29 *Fire and hail, and famine and death,* &c] The word *death* implies the peſtilence, which in ſeveral places of holy writ, is repreſented as one of the ſcourges with which omnipotence chaſtiſes the wicked.

34 *Therefore from the beginning I was reſolved,* &c.] That is, when I had thoroughly weighed and conſidered the things above delivered, I was confirmed in the belief, that this world is governed by divine providence, and conſequently, that all the works of the Lord are exceeding good. I have therefore committed theſe particulars to writing, that ſucceeding ages may put their truſt in him that is able to ſave, and find comfort and ſupport under every affliction.

Commentary and Notes on Chapter XL.

1 *Great travel is created for every man,* &c.] The life of man is one perpetual round of care, vexation and trouble. If a man has nothing at preſent to diſturb him, yet the fear of death, and the apprehenſion of what may befal him after he has quitted his mortal tabernacle of clay, keep him in continual uneaſineſs; nor is there any difference between the monarch ſeated on the throne of empire, and the beggar that preſſes the loathſome dunghill; all are equally ſubject to the diſquietudes of the mind, and diſeaſes of the body; but they fall with a double weight on a ſinful ſoul.

8 *[Such things happened] unto all fleſh, both man and beaſt,* &c.] It is agreed on all hands that man is ſubject to all the paſſions above enumerated by the wiſe man, namely, fear, anger, revenge, jealouſy, and uneaſineſs; but how far beaſts are ſubject to theſe is a queſtion not readily ſolved, eſpecially if we deny them the uſe of reaſon and reflection. For with what juſtice can we impute to them paſſions which have their ſource from reflecting on actions that are paſt, or on thoſe particulars which we apprehend will happen hereafter; Experience has indeed abundantly convinced us, that beaſts are very ſubject to fear, rage, and revenge; but they cannot be ſuppoſed to be ſubject to paſſions whoſe ſole cauſe is the reaſoning on paſt or future events. The expreſſion therefore muſt be underſtood with ſome reſtriction; and we ſhould do well to remember, that however common theſe evils are both to men and brutes, yet they will fall with a ſeven-fold ſeverity on the wicked,

20 Take no heavineſs to heart: drive it away, and remember the laſt end.

21 Forget it not, for there is no turning again: thou ſhalt not do him good, but hurt thyſelf.

22 Remember my judgment: for thine alſo ſhall be ſo; yeſterday for me, and to day for thee.

23 When the dead is at reſt, let his remembrance reſt, and be comforted for him when his ſpirit is departed from him.

24 The wiſdom of a learned man cometh by opportunity of leiſure: and he that hath little buſineſs ſhall become wiſe.

25 How can he get wiſdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whoſe talk is of bullocks?

26 He giveth his mind to make furrows: and is diligent to give the kine fodder.

27 So every carpenter and work-maſter that laboureth night and day: and they that cut and grave ſeals, and are diligent to make great variety, and give themſelves to counterfeit imagery, and watch to finiſh a work.

28 The ſmith alſo ſitting by the anvil, and conſidering the iron work, the vapour of the fire waſteth his fleſh, and he fighteth with the heat of the furnace: the noiſe of the hammer and the anvil is ever in his ears, and his eyes look ſtill upon the pattern of the thing that he maketh; he ſetteth his mind to finiſh his work, and watcheth to poliſh it perfectly.

29 So doth the potter ſitting at his work, and turning the wheel about with his feet, who is alway carefully ſet at his work: and maketh all his work by number.

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31 All theſe truſt to their hands: and every one is wiſe in his work.

32 Without theſe cannot a city be inhabited: and they ſhall not dwell where they will, nor go up and down.

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BUT he that giveth his mind to the law of the moſt High, and is occupied in the meditation thereof, will ſeek out the wiſdom of all the ancient, and be occupied in prophecies.

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14 And give ye a ſweet ſavour as frankincenſe, and flouriſh as a lily; ſend forth a ſmell, and ſing a ſong of praiſe; bleſs the Lord in all his works.

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34 *Therefore from the beginning I was reſolved,* &c.] That is, when I had thoroughly weighed and conſidered the things above delivered, I was confirmed in the belief, that this world is governed by divine providence, and conſequently, that all the works of the Lord are exceeding good. I have therefore committed theſe particulars to writing, that ſucceeding ages may put their truſt in him that is able to ſave, and find comfort and ſupport under every affliction.

Commentary and Notes on Chapter XL.

1 *Great travel is created for every man,* &c.] The life of man is one perpetual round of care, vexation and trouble. If a man has nothing at preſent to diſturb him, yet the fear of death, and the apprehenſion of what may befal him after he has quitted his mortal tabernacle of clay, keep him in continual uneaſineſs; nor is there any difference between the monarch ſeated on the throne of empire, and the beggar that preſſes the loathſome dunghill; all are equally ſubject to the diſquietudes of the mind, and diſeaſes of the body; but they fall with a double weight on a ſinful ſoul.

8 *[Such things happened] unto all fleſh, both man and beaſt,* &c.] It is agreed on all hands that man is ſubject to all the paſſions above enumerated by the wiſe man, namely, fear, anger, revenge, jealouſy, and uneaſineſs; but how far beaſts are ſubject to theſe is a queſtion not readily ſolved, eſpecially if we deny them the uſe of reaſon and reflection. For with what juſtice can we impute to them paſſions which have their ſource from reflecting on actions that are paſt, or on thoſe particulars which we apprehend will happen hereafter; Experience has indeed abundantly convinced us, that beaſts are very ſubject to fear, rage, and revenge; but they cannot be ſuppoſed to be ſubject to paſſions whoſe ſole cauſe is the reaſoning on paſt or future events. The expreſſion therefore muſt be underſtood with ſome reſtriction; and we ſhould do well to remember, that however common theſe evils are both to men and brutes, yet they will fall with a ſevenfold ſeverity on the wicked,

9 Death and blood-ſhed, ſtrife and ſword, calamities, famine, tribulation, and the ſcourge;

10 Theſe things are created for the wicked, and for their ſakes came the flood.

11 All things that are of the earth ſhall turn to the earth again: and that which is of the waters doth return into the ſea.

12 All bribery and injuſtice ſhall be blotted out: but true dealing ſhall endure for ever.

13 The goods of the unjuſt ſhall be dried up like a river, and ſhall vaniſh with noiſe, like a great thunder in rain.

14 While he openeth his hand, he ſhall rejoice: ſo ſhall tranſgreſſors come to nought.

15 The children of the ungodly ſhall not bring forth many branches: but are as unclean roots upon a hard rock.

16 The weed growing upon every water and bank of a river, ſhall be pulled up before all graſs.

17 Bountifulneſs is as a moſt fruitful garden, and mercifulneſs endureth for ever.

18 To labour, and to be content with that a man hath, is a ſweet life: but he that findeth a treaſure is above them both.

19 Children, and the building of a city, continue a man's name: but a blameleſs wife is counted above them both.

20 Wine and muſic rejoice the heart: but the love of wiſdom is above them both.

21 The pipe and the pſaltery make ſweet melody; but a pleaſant tongue is above them both.

22 Thine eye deſireth favour and beauty: but more than both, corn while it is green.

23 A friend and companion never meet amiſs: but above both is a wife with her huſband.

24 Brethren and help are againſt time of trouble: but alms ſhall deliver more than them both.

25 Gold and ſilver make the foot ſtand ſure: but counſel is eſteemed above them both.

26 Riches and ſtrength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to ſeek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My ſon, lead not a beggar's life: for better it is to die than to beg.

29 The life of him that dependeth on another man's table, is not to be counted for a life: for he polluteth himſelf with other men's meat, but a wiſe man well nurtured will beware thereof.

30 Begging is ſweet in the mouth of the ſhameleſs: but in his belly there ſhall burn a fire.

CHAP. XLI.

1 *The remembrance of death.* 14 *Wiſdom is to be uttered.* 16 *Of what things we ſhould be aſhamed.*

O Death, how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions, unto the man that hath nothing to vex him, and that hath proſperity in all things: yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy ſentence unto the needy, and unto him whoſe ſtrength faileth, that is now in the laſt age, and is vexed with all things, and to him that deſpaireth, and hath loſt patience!

3 Fear not the ſentence of death, remember them that have been before thee, and that come after, for this is the ſentence of the Lord over all fleſh.

4 And why art thou againſt the pleaſure of the moſt High? there is no inquiſition in the grave, whether thou have lived ten, or an hundred, or a thouſand years.

5 The

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10 *Theſe things are created for the wicked,* &c.] That is, they are ordained in a more particular manner for the wicked. They indeed ſometimes attend the righteous; but then we ſhould remember that whatever afflictions they may ſuffer here, will be repaid with an eternal weight of glory in the life to come; whereas they are only fore-runners of ſtill greater torments to the wicked, which will ſeize on them when they have paſſed the fearful valley that ſeperates time from eternity.

13 *The goods of the unjuſt ſhall be dried up like a river,* &c.] What are properly called rivers do not uſually dry up; but what is meant here is a torrent or land-flood; which though of a ſudden ſwelled mightily, yet ſoon ſinks quite away again.

14 *So ſhall tranſgreſſors come to nought.*] It ought to be read, but tranſgreſſors ſhall come to nought. The meaning is, that the wicked and unjuſt rejoiceth when he openeth his hand to receive bribes; but notwithſtanding he hugs himſelf in thus increaſing his ſubſtance, yet it is with little cauſe, becauſe a curſe hangs over his head.

18 *To labour and to be content with that a man hath, is a ſweet life,* &c.] This verſe is ſomething obſcure. The meaning ſeems to be, that the life of ſuch who have juſt a competency, without being obliged to labour, or even of thoſe who get it by their labour, is ſufficiently ſweet; but he is beyond either of them, on whom God, without his expecting of it, beſtows great riches, which he often does on the beneficent.

22 *Thine eye deſireth favour and beauty,* &c.] Many Greek copies have only the eye. By favour is here to be underſtood ſymmetry, and by beauty, as diſtinct from it, the colour or other graces which do not ariſe from juſt proportion.

29 *For he polluteth himſelf with other men's meat,* &c.] That is, he expoſeth himſelf to contempt, and doth that which diſgraces him for the ſake of other men's meat; a wiſe man will avoid ſuch a ſhameful kind of life.

30 *But in his belly there ſhall burn a fire.*] Some interpret this of a greedineſs or voraciouſneſs; others of hunger, and ſome again of bodily diſeaſes, the conſequence of idleneſs and intemperance. The ſenſe ſeems to be, that one who makes a trade of begging loſes all ſhame, and will not be perſuaded to work in order to get his living.

Commentary and Notes on Chapter XLI.

1 *O death, how bitter is the remembrance of thee to a man,* &c.] When a man is in the height of his proſperity, in full poſſeſſion of riches, and the abundance of all temporal bleſſings, and has nothing to fear, and nothing to moleſt or diſturb him, in the full enjoyment of whatever this world can produce for the gratification of his moſt unbounded appetites, how grating muſt the conſideration be, that death will as certainly one day deprive him of them all at once, as that he now enjoys them in their fulleſt extent? On the contrary, how welcome is death to him whoſe age and infirmities, whoſe diſtreſſes, poverty and misfortunes have rendered life irkſome, tedious and undeſirable? But as we know death certain, and not to be avoided, and that it is appointed for all fleſh by the omnipotent Creator of the world: to deſire an exemption from it is to oppoſe the will of the Almighty, which is both vain and impious. The children of the wicked bear the reproach of the ſins of their fathers; and their inheritance which has been gotten by the villainy of their parents, is ſeldom of long continuance. A woe and a curſe are pronounced upon ſuch as forſake the law of God: and they are curſed while they live: and death, the common lot of all men, to them will be utter deſtruction, and their remembrance and their lives ſhall ceaſe together. We ſhould be careful to preſerve a good name: for that will ſurvive when we are no more. Wiſdom is no longer uſeful than while we put it in exerciſe. And though modeſty in ſome caſes is commendable, and to be aſhamed of committing rude or ſinful actions deſerves applauſe, yet a becoming aſſurance in ſome things is not only neceſſary, but the want of it highly blameable.

---*O death how bitter is the remembrance of thee,* &c.] The meaning is how bitter is the thought of thee.

4 *And why art thou againſt the pleaſure of the moſt High,* &c.] This, if duly conſidered, is a very powerful argument to abate our dread of death; for why ſhould we be ſo much againſt and have ſuch a dread of that which the moſt High hath ordained? We have experienced his goodneſs in giving us life: and why are we afraid that his goodneſs will fail us in death.

5 The children of ſinners are abominable children, and they that are converſant in the dwelling of the ungodly.

6 The inheritance of ſinners' children ſhall periſh, and their poſterity ſhall have a perpetual reproach.

7 The children will complain of an ungodly father, becauſe they ſhall be reproached for his ſake.

8 Woe be unto you, ungodly men, which have forſaken the law of the moſt High God: for if ye increaſe, it ſhall be to your deſtruction.

9 And if ye be born, ye ſhall be born to a curſe: and if ye die, a curſe ſhall be your portion.

10 All that are of the earth ſhall turn to earth again: ſo the ungodly ſhall go from a curſe to deſtruction.

11 The mourning of men is about their bodies: but an ill name of ſinners ſhall be blotted out.

12 Have regard to thy name: for that ſhall continue with thee above a thouſand great treaſures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep diſcipline in peace: for wiſdom that is hid, and a treaſure that is not ſeen, what profit is in them both?

15 A man that hideth his fooliſhneſs, is better than a man that hideth his wiſdom.

16 Therefore be ſhamefaced according to my words: for it is not good to retain all ſhamefacedneſs, neither is it altogether approved in every thing.

17 Be aſhamed of whoredom before father and mother, and of a lie before a prince and a mighty man:

18 Of an offence before a judge and a ruler, of iniquity before a congregation and people, of unjuſt dealing before thy partner and friend:

19 And of theft in regard of the place where thou ſojourneſt, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat, and of ſcorning to give and take:

20 And of ſilence before them that ſalute thee, and to look upon an harlot:

21 And to turn away thy face from thy kinſman, or to take away a portion or a gift, or to gaze upon another man's wife:

22 Or to be over-buſy with his maid, and come not near her bed: or of upbraiding ſpeeches before friends: and after thou haſt given, upbraid not:

23 Or of iterating and ſpeaking again that which thou haſt heard, and of revealing of ſecrets.

24 So ſhalt thou be truly ſhamefaced, and find favour before all men.

CHAP. XLII.

1 *Whereof we ſhould not be aſhamed.* 13. *The work and greatneſs of God.*

OF theſe things be not thou aſhamed, and accept no perſon to ſin thereby.

2 Of the law of the moſt High, and his covenant, and of Judgment to juſtify the ungodly.

3 Of reckoning with thy partners and travellers, or of the gift of the heritage of friends:

4 Of exactneſs of balance and weights, or of getting much or little:

5 And of merchants' indifferent ſelling, of much correction of children, and to make the ſide of an evil ſervant to bleed.

6 Sure keeping is good where an evil wife is, and ſhut up where many hands are.

7 Deliver all things in number and weight, and put all in writing that thou giveſt out, or receiveſt in.

8 Be not aſhamed to inform the unwiſe and fooliſh, and the extreme aged that contendeth with thoſe that are young: thus ſhalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth, and the care for her taketh away ſleep: when ſhe is young, leſt ſhe paſs away the flower of her age; and being married, leſt ſhe ſhould be hated.

10 In her virginity, leſt ſhe ſhould be defiled, and gotten with child in her father's houſe: and having an huſband, leſt ſhe ſhould miſbehave herſelf; and when ſhe is married, leſt ſhe ſhould be barren.

11 Keep a ſure watch over a ſhameleſs daughter, leſt ſhe make thee a laughing-ſtock to thine enemies, and a by-word in the city, and a reproach among the people, and make thee aſhamed before the multitude.

12 Behold not every body's beauty, and ſit not in the midſt of women.

13 For

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9 *And if you be born, you ſhall be born to a curſe,* &c.] The reading in the Greek here ſeems to be faulty. Some have reſtored it according to the following ſenſe: If ye ſhall beget children, ye ſhall only beget them to their deſtruction; that is, they will be very ſhort-lived, and not remain either to enjoy your ſubſtance, or keep up your name. And when ye die yourſelves, ye ſhall be accounted among abominable things.

10 *So the ungodly ſhall go from a curſe to deſtruction.*] This in the Greek is no more than, So the ungodly ſhall go to deſtruction; that is, as earthly things naturally turn to earth again, ſo doth evil as naturally befall the wicked.

19 *And in regard of the truth of God,* &c,] There appears to be ſomething wanting here in the Greek; the emendation which ſeems neceſſary is ſupplying the word *forgetfulneſs,*

And of ſcorning to give and take.] This does but badly expreſs the ſenſe of the Greek; which is, Be aſhamed to uſe any fraud with reſpect to what you pay or receive, or in making of contracts.

21 *Or to take away a portion or a gift,* &c.] If you are appointed to diſtribute a portion of any thing, or entruſted to beſtow a gift, be ever aſhamed to diminiſh any thing from it.

Commentary and Notes on Chapter XLII.

1 *Of theſe things be not thou aſhamed,* &c.] That no perſons by thy ſinful baſhfulneſs have reaſon to confirm themſelves in their ſins and errors, thou ſhouldſt never be aſhamed of the profeſſion of thy knowledge, and truſt in the law of God; of balancing accounts with thoſe with whom thou haſt concerns; of being ſcrupulouſly juſt in trade; of acquiring an honeſt livelihood; of correcting children, or of beating a bad ſervant. If thou wouldſt not have thy goods embezzled, ſecure them under locks and keys: take an exact account of them in writing, and deliver them out proportionably as they are wanted. Folly ſhould always meet with thy rebuke; nor ſhouldſt thou be aſhamed to reprove thy ſeniors in years, when thou ſeeſt them re-acting the extravagance and wildneſs of youth. Great and inceſſant is the watchfulneſs of a father for the welfare of his daughter in her virginity, that ſhe may not diſhonour him by her wantonneſs; and after ſhe is married, that her conduct be blameleſs and inoffenſive. We are cautioned againſt the ſnares of beauty, and the courteous behaviour of women: for their kindneſs is ruin, and their favour a diſgrace. The works of the Lord are incomprehenſible, and his wiſdom inſcrutable. He created all things for his own glory: and ſees them all at one intuitive view: he beholdeth the ſecrets of the heart; and has a full proſpect of all things that ever were, are, or will be; and his exiſtence is as unconfined as immenſity itſelf: nor is it poſſible for a finite capacity to reach the full extent of his glory.

1 --*And accept no perſon to ſin thereby.*] The conjunctive particle *and,* ſtands here for *to wit.*

5--*Of much correction of children,* &c.] Rather of much diſcipline, &c. that is, Be not aſhamed of being aſſiduous in the inſtruction of your children; nor of beating your ſervant, if his crime deſerves it.

13 For from garments cometh a moth, and from women wickedneſs.

14 Better is the churliſhneſs of a man than a courteous woman, a woman *I ſay*, which bringeth ſhame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have ſeen: In the words of the Lord are his works.

16 The ſun that giveth light, looketh upon all things, and the work thereof *is* full of the glory of the Lord.

17 The Lord hath not given power to the ſaints to declare all his marvellous works, which the Almighty Lord firmly ſettled, and whatſoever is, might be eſtabliſhed for his glory.

18 He ſeeketh out the deep, and the heart, and conſidereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the ſigns of the world.

19 He declareth the things that are paſt, and for to come, and revealeth the ſteps of hidden things.

20 No thought eſcapeth him, neither any word is hidden from him.

21 He hath garniſhed the excellent works of his wiſdom, and he is from everlaſting to everlaſting: unto him may nothing be added, neither can he be diminiſhed, and he hath no need of any counſellor.

22 O how deſirable are all his works? and that a man may ſee even to a ſpark.

23 All theſe things live and remain for ever, for all uſes, and they are all obedient.

24 All things are double one againſt another: and he hath made nothing imperfect.

25 One thing eſtabliſheth the good of another: and who ſhall be filled with beholding his glory?

CHAP. XLIII.

1 *The works of God in heaven, in earth, and in the ſea, are exceeding glorious and wonderful.*

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious ſhew;

2 The ſun when it appeareth, declaring at his riſing a marvellous inſtrument, the work of the moſt High.

3 At noon it parcheth the country, and who can abide the burning heat thereof.

4 A man blowing a furnace is in works of heat, but the ſun burneth the mountains three times more; breathing out fiery vapours, and ſending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it, and at his commandment it runneth haſtily.

6 He made the moon alſo to ſerve in her ſeaſon, for a declaration of times, and a ſign of the world.

7 From the moon is the ſign of feaſts, a light that decreaſeth in her perfection.

8 The month is called after her name, increaſing wonderfully in her changing, being an inſtrument of the armies above, ſhining in the firmament of heaven:

9 The beauty of heaven, the glory of the ſtars, an ornament giving light in the higheſt places of the Lord.

10 At the commandment of the Holy One, they will ſtand in their order, and never faint in their watches.

11 Look

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13 *For from garments cometh a moth, and from women wickedneſs.*] Namely, wanton looks and alluring words, to ſtir up laſcivious deſires: and this may well be compared to a moth; for as it frets a garment without being perceived, till too late to prevent it: ſo wanton looks and words draw a man, before he is well guarded againſt them, to acts of impurity.

15 ---*In the words of the Lord are his works.*] That is, his works are done by his words: Or, he needs only to ſpeak the word, and the thing is done.

16 *The ſun that giveth light looketh upon all*, &c] This verſe is not accurately rendered: for the writer is not ſpeaking here of the ſun in particular; for he firſt ſpeaks of the univerſe in general, then of the heavens, and afterwards of the ſun, moon, and ſtars. The ſenſe of this verſe therefore is, That as the light of the ſun is ſeen thro' all the earth, ſo is the whole univerſe full of the majeſty of God. What is rendered in our verſions the works thereof, is in the Greek, *his work*; namely, God's work.

18 ---*And he beholdeth the ſigns of the world*] It is ſomething uncertain what is meant here by the ſigns of the world. Some think that the ſmalleſt diſcernible point of time that can be noted by any, the niceſt movement, may properly be called, A ſign of the world: and that the meaning here is, That God knoweth every inſtant of time, and what paſſeth in it. Some underſtand it, That he ſees into all future events, and knows perfectly all the changes that happen in nature.

21 *He hath garniſhed the excellent works of his wiſdom*, &c.] In ſome copies of the Greek this is, He hath diſpoſed his great works with wiſdom.

23 *All theſe things live and remain for ever*, &c] That is, Retain and exerciſe their full force and power, fulfilling the purpoſes they are ordained to, and obeying the laws of God.

24 *All things are double one againſt another*, &c.] Each thing has its contrary in nature, and the one is oppoſed to the other, as the earth an opaque body, to the ſun a body of light, night to day, heat to cold, &c. This is according to an opinion among the antient philoſophers, who thought the univerſe ſubſiſted by a juſt temperature of theſe oppoſites, none of which predominated over the other.

25 *One thing eſtabliſheth the good of another*, &c.] Theſe contraries ſet off each other by their mutual viciſſitude; and contribute to render each other more beneficial, as well as more beautiful.

Commentary and Notes on Chapter XLIII.

1 *The pride of the height, the clear firmament*, &c.] The ſon of Sirach having led us thus far thro' a variety of uſeful obſervations, grave and wiſe maxims, and given many wholeſome inſtructions and infallible rules, for the conduct of life, and for managing our commerce and dealings with the world, interſperſing in his diſcourſes many noble encomiums on the excellence of wiſdom, recommending piety and the fear of God, and eſtabliſhing the belief of a deity from the viſible effects of his power in the creation, comes in this chapter to ſpeak more particularly of the wonderful acts of God's wiſdom and omnipotence, manifeſted thro' all his works. He points out to us, in the moſt elevated and poetical language, the high and glorious roof of the arched firmament, and the beautiful expanſe of the heavens: that prodigious maſs of fire, the ſun; the ſhining body of the moon which changes her form, to vary the ſeaſons, and adjuſt the periods of time for the uſe of men; the ſtars brightening the hemiſphere with their luſtre; the rainbow with its colours delightfully mingled. He further declares the power of God in the beauty and whiteneſs of ſnow; the firmneſs of the clouds, the breaking of the hail, the noiſe and terror of thunder, ſtorms and whirlwinds, froſt, and the congealing of water into ice; his power likewiſe reaches to the bottom of the deep, and the ſea is full of his wonders; by him all things that are exiſt. Great and terrible is the Lord, and to be exalted with all our ſtrength, powers and faculties. And when we have exerted our abilities to the utmoſt, we ſhall come infinitely ſhort of that praiſe which our duty requires of us, and which his infinite majeſty exacts at our hands.

2 *The ſun when it appeareth, declaring at his riſing*, &c.] Some verſions render this clearer, The ſun alſo, a marvellous inſtrument, when it appeareth, declareth at his going out the work of the moſt High: that is, The very firſt ſight of the ſun in the morning, is an evidence of its being the work of God, and a wonderful inſtrument in his hand; which it is a further evidence of at its noon-day height.

8 ---*Being an inſtrument of the armies above, ſhining in the firmament*, &c.] This expreſſion ſeems to allude to the cuſtom of ſoldiers making ſigns by fires.

9 *The beauty of heaven, the glory of the ſtars*, &c.] Or, the beauty of heaven are the glorious ſtars, an ornament giving light in, &c. It would be more agreeable to the loftineſs of the Greek expreſſion to render this, A world of lights in the higheſt places of the Lord.

11 Look upon the rainbow, and paiſe him that made it, very beautiful it is in the brightneſs thereof.

12 It compaſſeth the heaven about with a glorious circle, and the hands of the moſt High have bended it.

13 By his commandment he maketh the ſnow to fall apace, and ſendeth ſwiftly the lightnings of his judgments.

14 Through this the treaſures are opened, and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hail-ſtones are broken ſmall.

16 At his ſight the mountains are ſhaken, and at his will the ſouth wind bloweth.

17 The noiſe of the thunder maketh the earth to tremble: ſo doth the northern ſtorm and the whirlwind; as birds flying he ſcattereth the ſnow, and the falling down thereof is as the lighting of graſhoppers:

18 The eye marvelleth at the beauty of the whiteneſs thereof; and the heart is aſtoniſhed at the raining of it.

19 The hoar-froſt alſo as ſalt he poureth on the earth, and being congealed, it lieth on the top of ſharp ſtakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the waters as with a breaſt-plate.

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22 A preſent remedy of all is a miſt *coming ſpeedily*: a dew coming after heat, refreſheth.

23 By his counſel he appeaſeth the deep: and planteth iſlands therein.

24 They that ſail on the ſea, tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 For therein be ſtrange and wonderous works, variety of all kinds of beaſts, and whales created.

26 By him the end of them hath proſperous ſucceſs, and by his word all things conſiſt.

27 We may ſpeak much, and yet come ſhort; wherefore in ſum, he is all.

28 How ſhall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible and very great, and marvellous in his power.

30 When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed: and when you exalt him, put forth all your ſtrength; and be not weary; for you can never go far enough.

31 Who hath ſeen him, that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than theſe be, for we have ſeen but a few of his works.

33 For the Lord hath made all things, and to the godly hath he given wiſdom.

CHAP. XLIV.

The praiſe of holy men.

LET us now praiſe famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them, through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving council by their underſtanding, and declaring prophecies:

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5 Such as found out muſical tunes, and recited verſes in writing.

6 Rich men furniſhed with ability, living peaceably in their habitations.

7 All theſe were honoured in their generations, and were the glory of their times.

8 There be of them that have left a name behind them, that their praiſes might be reported.

9 And ſome there be, which have no memorial, who are periſhed as though they had never been, and are become as though they had never been born, and their children after them.

10 But theſe were merciful men, whoſe righteouſneſs hath not been forgotten.

11 With their ſeed ſhall continually remain a good inheritance, and their children are within the covenant.

12 Their ſeed ſtandeth faſt, and their children for their ſakes.

13 Their ſeed ſhall remain for ever, and their glory ſhall not be blotted out.

14 Their bodies are buried in peace, but their name liveth for evermore.

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18 An everlaſting covenant was made with him, that all fleſh ſhould periſh no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him.

20 Who kept the law of the moſt High, and was in covenant with him; he eſtabliſhed the covenant in his fleſh; and when he was proved, he was found faithful.

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14 *Through this the treaſures are opened, &c,*] That is, for the purpoſe of executing God's judgments, theſe treaſures of his are opened: he prepares the great artillery of heaven; namely, either the winds to raiſe ſtorms and tempeſt, or clouds, which aſſemble and come ſpeedily together, like a flight of birds, and deſcend either in a deluge of rain, or fall in ſnow.

15---*And the hail-ſtones are broken ſmall.*] The meaning of which ſeems to be, that the hail ſtones leap here and there like ſmall ſtones broken off ſome rock.

Commentary and Notes on Chapter XLIV.

1 *Let us now praiſe famous men and our fathers that begat us,*] Next to the praiſe due to the Almighty for the wonders which are to be read in every part of the creation, we ſhould not forget the eulogiums of thoſe brave and famous men, whom God has made the inſtruments of his own glory, and the means of innumerable benefits to mankind. Their names and heroic actions are tranſmitted to us. that we may honour their memories, and that their fame may be handed down to the lateſt poſterity. In the liſt of thoſe ancient renowned heroes, Enoch ſtands the foremoſt who for his ſingular piety, was exempted from the pains of death, and admitted in the fleſh to the immediate preſence of God. Next Noah for his righteouſneſs had the honour of ſeeing two worlds: and had a promiſe given him, that all fleſh ſhould no more periſh with a flood. Abraham, in all his trials was found a faithful ſervant of God; and for his faithfulneſs, the Almighty eſtabliſhed his covenant with him, promiſing that in him all the nations of the earth ſhould be bleſſed. God continued his covenant made with Abraham to Iſaac and Jacob his children.

13 For from garments cometh a moth, and from women wickedneſs.

14 Better is the churliſhneſs of a man than a courteous woman, a woman *I ſay*, which bringeth ſhame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have ſeen: In the words of the Lord are his works.

16 The ſun that giveth light, looketh upon all things, and the work thereof *is* full of the glory of the Lord.

17 The Lord hath not given power to the ſaints to declare all his marvellous works, which the Almighty Lord firmly ſettled, and whatſoever is, might be eſtabliſhed for his glory.

18 He ſeeketh out the deep, and the heart, and conſidereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the ſigns of the world.

19 He declareth the things that are paſt, and for to come, and revealeth the ſteps of hidden things.

20 No thought eſcapeth him, neither any word is hidden from him.

21 He hath garniſhed the excellent works of his wiſdom, and he is from everlaſting to everlaſting: unto him may nothing be added, neither can he be diminiſhed, and he hath no need of any counſellor.

22 O how deſirable are all his works? and that a man may ſee even to a ſpark.

23 All theſe things live and remain for ever, for all uſes, and they are all obedient.

24 All things are double one againſt another: and he hath made nothing imperfect.

25 One thing eſtabliſheth the good of another: and who ſhall be filled with beholding his glory?

CHAP. XLIII.

1 *The works of God in heaven, in earth, and in the ſea, are exceeding glorious and wonderful.*

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious ſhew;

2 The ſun when it appeareth, declaring at his riſing a marvellous inſtrument, the work of the moſt High.

3 At noon it parcheth the country, and who can abide the burning heat thereof.

4 A man blowing a furnace is in works of heat, but the ſun burneth the mountains three times more; breathing out fiery vapours, and ſending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it, and at his commandment it runneth haſtily.

6 He made the moon alſo to ſerve in her ſeaſon, for a declaration of times, and a ſign of the world.

7 From the moon is the ſign of feaſts, a light that decreaſeth in her perfection.

8 The month is called after her name, increaſing wonderfully in her changing, being an inſtrument of the armies above, ſhining in the firmament of heaven:

9 The beauty of heaven, the glory of the ſtars, an ornament giving light in the higheſt places of the Lord.

10 At the commandment of the Holy One, they will ſtand in their order, and never faint in their watches.

11 Look

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13 *For from garments cometh a moth, and from women wickedneſs.*] Namely, wanton looks and alluring words, to ſtir up laſcivious deſires: and this may well be compared to a moth; for as it frets a garment without being perceived, till too late to prevent it: ſo wanton looks and words draw a man, before he is well guarded againſt them, to acts of impurity.

15 ---*In the words of the Lord are his works.*] That is, his works are done by his words: Or, he needs only to ſpeak the word, and the thing is done.

16 *The ſun that giveth light looketh upon all*, &c] This verſe is not accurately rendered: for the writer is not ſpeaking here of the ſun in particular; for he firſt ſpeaks of the univerſe in general, then of the heavens, and afterwards of the ſun, moon, and ſtars. The ſenſe of this verſe therefore is, That as the light of the ſun is ſeen thro' all the earth, ſo is the whole univerſe full of the majeſty of God. What is rendered in our verſions the works thereof, is in the Greek, *his work*; namely, God's work.

18 ---*And he beholdeth the ſigns of the world*] It is ſomething uncertain what is meant here by the ſigns of the world. Some think that the ſmalleſt diſcernible point of time that can be noted by any, the niceſt movement, may properly be called, A ſign of the world: and that the meaning here is, That God knoweth every inſtant of time, and what paſſeth in it. Some underſtand it, That he ſees into all future events, and knows perfectly all the changes that happen in nature.

21 *He hath garniſhed the excellent works of his wiſdom*, &c.] In ſome copies of the Greek this is, He hath diſpoſed his great works with wiſdom.

23 *All theſe things live and remain for ever*, &c] That is, Retain and exerciſe their full force and power, fulfilling the purpoſes they are ordained to, and obeying the laws of God.

24 *All things are double one againſt another*, &c.] Each thing has its contrary in nature, and the one is oppoſed to the other, as the earth an opaque body, to the ſun a body of light, night to day, heat to cold, &c. This is according to an opinion among the antient philoſophers, who thought the univerſe ſubſiſted by a juſt temperature of theſe oppoſites, none of which predominated over the other.

25 *One thing eſtabliſheth the good of another*, &c.] Theſe contraries ſet off each other by their mutual viciſſitude; and contribute to render each other more beneficial, as well as more beautiful.

Commentary and Notes on Chapter XLIII.

1 *The pride of the height, the clear firmament*, &c.] The ſon of Sirach having led us thus far thro' a variety of uſeful obſervations, grave and wiſe maxims, and given many wholeſome inſtructions and infallible rules, for the conduct of life, and for managing our commerce and dealings with the world, interſperſing in his diſcourſes many noble encomiums on the excellence of wiſdom, recommending piety and the fear of God, and eſtabliſhing the belief of a deity from the viſible effects of his power in the creation, comes in this chapter to ſpeak more particularly of the wonderful acts of God's wiſdom and omnipotence, manifeſted thro' all his works. He points out to us, in the moſt elevated and poetical language, the high and glorious roof of the arched firmament, and the beautiful expanſe of the heavens: that prodigious maſs of fire, the ſun; the ſhining body of the moon which changes her form, to vary the ſeaſons, and adjuſt the periods of time for the uſe of men; the ſtars brightening the hemiſphere with their luſtre; the rainbow with its colours delightfully mingled. He further declares the power of God in the beauty and whiteneſs of ſnow; the firmneſs of the clouds, the breaking of the hail, the noiſe and terror of thunder, ſtorms and whirlwinds, froſt, and the congealing of water into ice; his power likewiſe reaches to the bottom of the deep, and the ſea is full of his wonders; by him all things that are exiſt. Great and terrible is the Lord, and to be exalted with all our ſtrength, powers and faculties. And when we have exerted our abilities to the utmoſt, we ſhall come infinitely ſhort of that praiſe which our duty requires of us, and which his infinite majeſty exacts at our hands.

2 *The ſun when it appeareth, declaring at his riſing*, &c.] Some verſions render this clearer, The ſun alſo, a marvellous inſtrument, when it appeareth, declareth at his going out the work of the moſt High: that is, The very firſt ſight of the ſun in the morning, is an evidence of its being the work of God, and a wonderful inſtrument in his hand; which it is a further evidence of at its noon-day height.

8 ---*Being an inſtrument of the armies above, ſhining in the firmament*, &c.] This expreſſion ſeems to allude to the cuſtom of ſoldiers making ſigns by fires.

9 *The beauty of heaven, the glory of the ſtars*, &c.] Or, the beauty of heaven are the glorious ſtars, an ornament giving light in, &c. It would be more agreeable to the loftineſs of the Greek expreſſion to render this, A world of lights in the higheſt places of the Lord.

11 Look upon the rainbow, and paiſe him that made it, very beautiful it is in the brightneſs thereof.

12 It compaſſeth the heaven about with a glorious circle, and the hands of the moſt High have bended it.

13 By his commandment he maketh the ſnow to fall apace, and ſendeth ſwiftly the lightnings of his judgments.

14 Through this the treaſures are opened, and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hail-ſtones are broken ſmall.

16 At his ſight the mountains are ſhaken, and at his will the ſouth wind bloweth.

17 The noiſe of the thunder maketh the earth to tremble: ſo doth the northern ſtorm and the whirlwind; as birds flying he ſcattereth the ſnow, and the falling down thereof is as the lighting of graſhoppers:

18 The eye marvelleth at the beauty of the whiteneſs thereof; and the heart is aſtoniſhed at the raining of it.

19 The hoar-froſt alſo as ſalt he poureth on the earth, and being congealed, it lieth on the top of ſharp ſtakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the waters as with a breaſt-plate.

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21 Therefore he aſſured him by an oath, that he would bleſs the nations in his ſeed, and that he would multiply him as the duſt of the earth, and exalt his ſeed as the ſtars, and cauſe them to inherit from ſea to ſea, and from the river unto the utmoſt part of the land.

22 With Iſaac did he eſtabliſh likewiſe (for Abraham his fathers's ſake) the bleſſing of all men, and the covenant,

23 And made it reſt upon the head of Jacob. He acknowledged him in his bleſſing, and gave him an heritage, and divided his portions, among the twelve tribes did he partt hem.

CHAP. XLV.

1 *The praiſe of Moſes, of Aaron,* 23 *and of Phinees.*

AND he brought out of him a merciful man, which found favour in the ſight of all fleſh, even Moſes, beloved of God and men, whoſe memorial is bleſſed.

2 He made him like to the glorious ſaints, and magnified him, ſo that his enemies ſtood in fear of him.

3 By his words he cauſed the wonders to ceaſe, and he made him glorious in the ſight of kings, and gave him a commandment for his people, and ſhewed him part of his glory.

4 He ſanctified him *in* his faithfulneſs and meekneſs, and choſe him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments, before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Iſrael his Judgments.

6 He exalted Aaron an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlaſting covenant he made with him, and gave him the prieſthood among the people, he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory: and ſtrengthened him with rich garments, with breeches, with a long robe, and the ephod.

9 And he compaſſed him with pomegranates, and with many golden bells round about, that as he went, there might be a ſound, and a noiſe made that might be heard in the temple, for a memorial to the children of his people;

10 With an holy garment, with gold, and blue, ſilk, and purple, the work of the embroiderer, with a breaſt-plate of judgment, and with Urim and Thummim;

11 With twiſted ſcarlet, the work of the cunning workman, with precious ſtones, graven like ſeals, and ſet in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Iſrael.

12 He ſet a crown of gold upon the mitre, wherein was engraved Holineſs, an ornament of honour, a coſtly work, the deſires of the eyes, goodly and beautiful.

13 Before him there were none ſuch, neither did ever any ſtranger put them on, but only his children, and his children's children perpetually.

14 Their ſacrifices ſhall be wholly conſumed every day twice continually.

15 Moſes conſecrated him, and anointed him with holy oil: this was appointed unto him by an everlaſting covenant, and to his ſeed, ſo long as the heaven ſhould remain, that they ſhould miniſter unto him, and execute the office of the prieſthood, and bleſs the people in his name.

16 He choſe him out of all men living to offer ſacrifices to the Lord, incenſe, and a ſweet ſavour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authority in the ſtatutes of judgments, that he ſhould teach Jacob the teſtimonies, and inform Iſrael in his laws.

18 Strangers conſpired together againſt him, and maligned him in the wilderneſs, even the men that were of Dathan's and Abiran's ſide, and the congregation of Core, with fury and wrath.

19 This the Lord ſaw, and it diſpleaſed him, and in his wrathful indignation were they conſumed: he did wonders upon them to conſume them with the fiery flame.

20 But he made Aaron more honourable: and gave him an heritage, and divided unto him the firſt-fruits of the increaſe, eſpecially he prepared bread in abundance:

21 For they eat of the ſacrifices of the Lord, which he gave unto him and his ſeed.

22 Howbeit, in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himſelf is his portion and inheritance.

23 The third in glory is Phinees the ſon of Eleazer, becauſe he had zeal in the fear of the Lord, and ſtood up with good courage of heart, when the people were turned back, and made reconciliation for Iſrael.

24 Therefore was there a covenant of peace made with him, that he ſhould be the chief of the ſanctuary and of his people, and that he and his poſterity ſhould have the dignity of the prieſthood for ever.

25 According to the covenant made with David ſon of Jeſſe, of the tribe of Judah, that the inheritance of the king ſhould be to his Poſterity alone: ſo the inheritance of Aaron ſhould alſo be unto his ſeed.

26 God give you wiſdom in your heart to judge his people in righteouſneſs, that their good things be not aboliſhed, and that their glory may endure for ever.

Commentary and Notes on Chapter XLV.

1 *And he brought out of him a merciful man which found favour,* &c.] From Jacob deſcended Moſes, who was the peculiar favourite of heaven. God having eminently diſtinguiſhed him above the reſt of the people, honoured him before kings, given him the law to promulgate, brought him into his immediate preſence, and ſhewed him part of his eſſential glory. Aaron his brother was alſo highly exalted for his holineſs, dignified with the prieſthood, and ornamented with the holy garments, the breaſt-plate of judgment, and the Urim and Thummim; nor were theſe honours confined to him alone; his children inherited them to the lateſt poſterity, and were the continual interceſſors between God and his people. When conſpiracies were formed againſt him in the wilderneſs, God deſtroyed his enemies with a conſuming fire. And though God gave him no inheritance among his brethren: yet he had a much better lot, for God himſelf was his portion. Phinees deſerves the third place in this ſacred catalogue of worthies, for his zeal in defending the honour of God, when idolatry had been introduced among the people.

CHAP. XLVI.

1 *The praiſe of Joſhua,* 9 *of Caleb,* 13 *of Samuel.*

JESUS the ſon of Nave was valiant in the wars, and was the ſucceſſor of Moſes in prophecies, who according to his name was made great, for the ſaving of the elect of God, and taking vengeance of the enemies that roſe up againſt them, that he might ſet Iſrael in their inheritance.

2 How great glory gat he, when he did lift up his hands, and ſtretched out his ſword againſt the cities!

3 Who before him ſo ſtood to it? for the Lord himſelf brought his enemies unto him.

4 Did not the ſun go back by his means? and was not one day as long as two?

5 He called upon the moſt high Lord, when the enemies preſſed upon him on every ſide, and the great Lord heard him.

6 And with hail-ſtones of mighty power he made the battle to fall violently upon the nations, and in the deſcent [of Bethoron] he deſtroyed them that reſiſted, that the nations might know all their ſtrength, becauſe he fought in the ſight of the Lord, and he followed the mighty One.

7 In the time of Moſes alſo he did a work of mercy, he and Caleb the ſon of Jephunneth, in that they withſtood the congregation, and withheld the people from ſin, and appeaſed the wicked murmuring.

8 And of ſix hundred thouſand people on foot, they two were preſerved to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave ſtrength alſo unto Caleb, which remained with him unto his old age: ſo that he entered upon the high places of the land, and his ſeed obtained it for an heritage.

10 That all the children of Iſrael might ſee that it is good to follow the Lord.

11 And concerning the judges, every one by name, whoſe heart went not a whoring, nor departed from the Lord, let their memory be bleſſed.

12 Let their bones flouriſh out of their place, and let the name of them that were honoured, be continued upon their children.

13 Samuel the prophet of the Lord, beloved of his Lord, eſtabliſhed a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had reſpect unto Jacob.

15 By his faithfulneſs he was found a true prophet, and by his word he was known to be faithful in viſion.

16 He called upon the mighty Lord, when his enemies preſſed upon him on every ſide, when he offered the ſucking lamb.

17 And the Lord, thundered from heaven, and with a great noiſe made his voice to be heard.

18 And he deſtroyed the rulers of the Tyrians, and all the princes of the Philiſtines.

19 And before his long ſleep he made proteſtations in the ſight of the Lord and his anointed, I have not taken any man's goods, ſo much as a ſhoe: and no man did accuſe him.

20 And after his death he propheſied, and ſhewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedneſs of the people.

CHAP. XLVII.

1 *The praiſe of Nathan.* 2 *of David,* 12 *of Solomon, his glory and infirmities, &c.*

AND after him roſe up Nathan to prophecy in the time of David.

2 As is the fat taken away from the peace offerings, ſo was David choſen out of the children of Iſrael.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant when he was yet but young? and did he not take away the reproach from the people, when he lifted up his hand with the ſtone in the ſling, and beat down the boaſting of Goliath?

5 For he called upon the moſt high Lord, and he gave him ſtrength in his right hand to ſlay that mighty warrior, and ſet up the horn of his people.

6 So the people honoured him with ten thouſands, and praiſed him in the bleſſings of the Lord, in that he gave him a crown of glory.

7 For

Commentary and Notes on Chapter XLVI.

1 *Jeſus the ſon of Nave was valiant in the wars, and was the ſucceſſor of Moſes,* &c.] Joſhua, here called Jeſus the ſon of Nave, was Iſrael's renowned general, and the worthy ſucceſſor of Moſes. He led the people forth to war: fought their battles, and ſettled them in their promiſed inheritance in the land of Canaan. What honour did the Almighty do him in the ſight of his enemies, when, at his ſingle word, the ſun's progreſs was ſtopt in the midſt of the heavens for the ſpace of a whole day, in order to give this noble warrior time for compleating his triumph over his vanquiſhed enemies! Caleb was alſo a zealous aſſerter of God's honour, particularly at the time when he and Joſhua withſtood the whole congregation; who, on the evil report which the reſt of the ſpies brought of the promiſed land, were for returning to Egypt; for this their courageous act, thoſe two only of the whole multitude of Iſrael, were ſuffered to paſs over into Canaan. Caleb, for his upright behaviour was favoured with his full ſtrength to extreme old age, and was then as able to endure the toils and fatigues of war, as he had been in his youth. Samuel was a prophet and greatly beloved of God: by him the firſt kings of Iſrael were anointed: he was a righteous judge, and an equitable diſpenſer of the law. God gave a teſtimony of his upright intentions by a ſtorm of thunder: nor could any man charge him with the leaſt injuſtice. And ſo highly was this holy prophet in the favour of God, that even after he was diveſted of mortality, he was permitted to foretel the downfal and deſtruction of a wicked king and his family.

Commentary and Notes on Chapter XLVII.

1 *And after him roſe up Nathan,* &c.] Nathan ſucceeded Samuel and propheſied in the reign of David, who was ſelected from the people in his youth, to do great things for the honour of God, and good of his country. Being ſtrengthened and inſpired by the Almighty, he had the courage to meet, and the good fortune to kill the giant Goliath; by which brave exploit he raiſed his reputation, even above that of the king, as was intimated in the ſongs of triumph which were ſung in his praiſe; nor was he only famous for the heroic deeds in the field of battle: but his piety was equal to his bravery: and he was as zealous in the duties of religion, as courageous againſt his enemies. His ſongs of praiſe will be perpetual monuments of the holy diſpoſition of his heart, and of his love to his Creator. His ſon Solomon erected a moſt magnificent manſion for the reſidence of his God, who gave him wiſdom ſuperior to all his predeceſſors, and raiſed his reputation, giving him a name more renowned than the moſt famous philoſophers that were his co-temporaries, for his knowledge and deep inſight into the myſteries of nature, and dark receſſes of wiſdom. Yet indulging his ſenſual appetite for women, he ſtained his honour, and forfeited the favour of God: ſo that he had children who were a diſgrace to his family, and a curſe to the people. The kingdom was alſo divided: and his ſon and ſucceſſor Rehoboam was a fool: and Jeroboam, who was his ſervant, uſurped the kingdom of Iſrael, and became an idolater.

7 For he deſtroyed the enemies on every ſide, and brought to nought the Philiſtines his adverſaries, and brake their horn in ſunder unto this day.

8 In all his works he praiſed the Holy One moſt High, with words of glory, with his whole heart he ſung ſongs, and loved him that made him.

9 He ſet ſingers alſo before the altar, that by their voices they might make ſweet melody, and daily ſing praiſes in their ſongs.

10 He beautified their feaſts, and ſet in order the ſolemn times, until the end, that they might praiſe his holy name, and that the temple might ſound from morning.

11 The Lord took away his ſins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Iſrael.

12 After him roſe up a wiſe ſon, and for his ſake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an houſe in his name, and prepare his ſanctuary for ever.

14 How wiſe waſt thou in thy youth, and as a flood filled with underſtanding!

15 Thy ſoul covered the whole earth, and thou filledſt it with dark parables.

16 Thy name went far unto the iſlands; and for thy peace thou waſt beloved.

17 The countries marvelled at thee for thy ſongs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Iſrael, thou didſt gather gold as tin, and didſt multiply ſilver as lead.

19 Thou didſt bow thy loins unto women, and by thy body thou waſt brought into ſubjection.

20 Thou didſt ſtain thy honour, and pollute thy ſeed: ſo that thou broughteſt wrath upon thy children, and waſt grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither ſhall any of his works periſh, neither will he aboliſh the poſterity of his elect, and the ſeed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus reſted Solomon with his fathers, and of his ſeed he left behind him Roboam, even the fooliſhneſs of the people, and one that had no underſtanding, who turned away the people through his counſel. There was alſo Jeroboam the ſon of Nebat, who cauſed Iſrael to ſin, and ſhewed Ephraim the way of ſin:

24 And their ſins were multiplied exceedingly, that they were driven out of the land.

25 For they ſought out all wickedneſs, 'till the vengeance came upon them.

C H A P. XLVIII.

1 *The praiſe of Elias.* 12 *of Eliſeus.* 17 *and of Ezekias.*

THEN ſtood up Elias the prophet as fire, and his word burned like a lamp.

2 He brought a ſore famine upon them, and by his zeal he diminiſhed their number.

3 By the word of the Lord he ſhut up the heaven, and alſo three times brought down fire.

4 O Elias, how waſt thou honoured in thy wonderous deeds! and who may glory like unto thee!

5 Who didſt raiſe up a dead man from death, and his ſoul from the place of the dead by the word of the moſt High.

6 Who broughteſt kings to deſtruction, and honourable men from their bed.

7 Who heardeſt the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance.

8 Who anointedſt kings to take revenge, and prophets to ſucceed after him.

9 Who waſt taken up in a whirl-wind of fire, and in a chariot of fiery horſes.

10 Who waſt ordained for reproofs in their times, to pacify the wrath of the Lord's judgment before it brake forth into fury, and to turn the heart of the father unto the ſon, and to reſtore the tribes of Jacob.

11 Bleſſed are they that ſaw thee, and ſlept in love, for we ſhall ſurely live.

12 Elias it was who was covered with a whirlwind: and Eliſeus was filled with his ſpirit: whilſt he lived he was not moved *with the preſence* of any prince, neither could any bring him into ſubjection.

13 No word could overcome him, and after his death his body propheſied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their ſins, till they were ſpoiled and carried out of their land, and were ſcattered through all the earth: yet there remained a ſmall people, and the ruler in the houſe of David:

16 Of whom ſome did that which was pleaſing *to God*, and ſome multiplied ſins.

17 Ezekias fortified his city, and brought in water into the midſt thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and ſent Rabſaces, and lifted up his hand againſt Sion, and boaſted proudly.

19 Then trembled their hearts and hands, and they were in pain as women in travail.

20 But

Commentary and Notes on Chapter XLVIII.

1 *Then ſtood up Elias the prophet as fire,* &c.] When Iſrael, through the bad example of their kings, had forſaken the true God, he raiſed up the prophet Elias, who zealouſly aſſerted the honour of Jehovah, and was enabled to do many miraculous works. At his word, fire came from heaven, and a famine upon the land; the dead was raiſed by his prayer, and by the ſame power kings were deprived of life, and great men depoſed from their elevated ſtations. He authoriſed kings to execute vengeance, and appointed his ſucceſſor in the prophetic dignity; and at laſt he aſcended the heights of heaven in a fiery chariot. Eliſeus, his ſervant and ſucceſſor, was bleſſed with the ſame ſpirit; for he was never daunted at the frowns of kings: his life was a continued ſeries of miraculous actions: and when he lay in his grave, the lifeleſs corpſe wrought a miracle, 2 Kings, chap. xiii. 21. Ezekias (Hezekiah) was a good king, and did many beneficial acts for the public; wherefore, when he was beſieged by a mighty army with which he was unable to encounter by his own ſtrength, God himſelf appeared for him, and overthrew his enemies by the interceſſion of Iſaiah the prophet.

13 *And after his death his body propheſied.*] The propheſy, beſides the foretelling of future events, which is its uſual ſignification, denotes here to work miracles; for the writer refers to what happened when a dead corpſe being caſt into the ſepulchre where Eliſha's body lay, it revived.

20 But they called upon the Lord which is merciful, and ſtretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the miniſtry of Eſay.

21 He ſmote the hoſt of the Aſſyrians, and his angel deſtroyed them.

22 For Ezekias had done the thing that pleaſed the Lord, and was ſtrong in the ways of David his father, as Eſay the prophet, who was great and faithful in his viſion, had commanded him.

23 In his time the ſun went backward, and he lengthened the king's life.

24 He ſaw by an excellent ſpirit what ſhould come to paſs at the laſt, and he comforted them that mourned in Sion.

25 He ſhewed what ſhould come to paſs for ever, and ſecret things or ever they came.

CHAP. XLIX.

1 *The praiſe of Joſias*, 4 *of David and Ezekias*, 6 *of Jeremy*, 8 *of Ezekiel*, 11 *Zorobabel*, *&c.*

THE remembrance of Joſias is like the compoſition of the perfume that is made by the art of the apothecary: it is ſweet as honey in all mouths, and as muſic at a banquet of wine.

2 He behaved himſelf uprightly in the converſion of the people, and took away the abominations of iniquity.

3 He directed his heart unto the Lord, and in the time of the ungodly he eſtabliſhed the worſhip of God.

4 All, except David, and Ezekias, and Joſias, were defective; for they forſook the law of the moſt High: *even* the kings of Juda failed.

5 Therefore he gave their power unto others, and their glory to a ſtrange nation.

6 They burnt the choſen city of the ſanctuary, and made the ſtreets deſolate, according to the prophecy of Jeremias.

7 For they intreated him evil, who nevertheleſs was a prophet ſanctified in his mother's womb, that he might root out, and afflict, and deſtroy; and that he might build up alſo, and plant.

8 It was Ezekiel who ſaw the glorious viſion, which was ſhewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under *the figure of* the rain, and directed them that went right.

10 And of the twelve prophets let the memorial be bleſſed, and let their bones flouriſh again out of their place: for they comforted Jacob, and delivered them by aſſured hope.

11 How ſhall we magnify Zorobabel? even he was a ſignet on the right hand.

12 So was Jeſus the ſon of Joſedec: who in their time builded the houſe, and ſet up an holy temple to the Lord, which was prepared for everlaſting glory.

13 And among the elect was Neemias, whoſe renown is great, who raiſed up for us the walls that were fallen, and ſet up the gates and the bars, and raiſed up our ruins again.

14 But upon the earth was no man created like Enoch; for he was taken from the earth.

15 Neither was there a man born like unto Joſeph, a governor of his brethren, a ſtay of the people, whoſe bones were regarded of the Lord.

16 Sem and Seth were in great honour among men, and ſo was Adam above every living thing in the creation.

CHAP. L.

1 *Of Simon the ſon of Onias.* 22 *How the people were taught to praiſe God and pray.* 27 *the concluſion.*

SIMON the high prieſt, the ſon of Onias, who in his life repaired the houſe again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortreſs of the wall about the temple.

3 In his days the ciſtern to receive water, being in compaſs as the ſea, was covered with plates of braſs.

4 He took care of the temple that it ſhould not fall, and fortified the city againſt beſieging.

5 How was he honoured in the midſt of the people, in his coming out of the ſanctuary!

6 He was as the morning ſtar in the midſt of a cloud, and as the moon at the full:

7 As the ſun ſhining upon the temple of the moſt High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roſes in the ſpring of the year, as the lillies by the rivers of waters, and as the branches of the frankincenſe-tree in the time of ſummer:

9 As fire and incenſe in the cenſor, and as a veſſel of beaten gold ſet with all manner of precious ſtones:

10 And

Commentary and Notes on Chapter XLIX.

1 *The remembrance of Joſias is like the compoſition of the perfume*, &c.] King Joſias has left a ſweet memorial of his name and good deeds. He not only ſerved God moſt religiouſly himſelf, but zealouſly exerted all his power to convert his people to the true worſhip. When Iſrael were, on account of their ſins, diſtreſſed by their enemies, and the ſanctuary laid deſolate, then aroſe Jeremiah the prophet, whom, from his upright dealings with them, they barbarouſly maltreated. Ezekiel was greatly enlightened with glorious viſions. Zorobabel, Jeſus, Neemias, Enoch, Joſeph, Sem, Seth, and Adam, have each of them their ſeveral eulogies for the many ſervices which they did their country and mankind in general.

10 *And of the twelve prophets let the memorial be bleſſed*, &c.] He ſpeaks here of the twelve minor prophets, as they are called, whoſe prophecies complete the Old Teſtament canon. From the mention of theſe here, it ſeems manifeſt, that the canon of the ſacred books was already made, when this tract of Eccleſiaſticus was compoſed, and the prophecies digeſted into one body; and that the Old Teſtament was in the ſame order that it now is, with reſpect to the prophetical writing at leaſt.

Commentary and Notes on Chapter L.

1 *Simon the high-prieſt, the ſon of Onias, who in his life repaired the houſe*, &c.] Large encomiums are beſtowed on Simon the high-prieſt. From which, and from the holy rapture which the ſon of Sirach ſeems to be in, when ſpeaking of thoſe happy times that Iſrael enjoyed under Simon, and likewiſe from his exhortation to bleſs the Lord for thoſe glorious things of which he ſeems to have been a partaker, and from his prayer that thoſe mercies may be confirmed and continued to his people; from all theſe, 'tis very probable that he lived in or pretty near the time of this Simon the high-prieſt.

1 *Simon the high-prieſt, the ſon of Onias*, &c.] We find in the Jewiſh Hiſtory, two Simons ſons of Onias, both high-prieſts; but times very diſtant from each other: namely, Simon the Juſt, and he who with great zeal oppoſed Ptolomy Philopater's entrance into the ſanctuary. But the learned are divided which of theſe the author ſpeaks of here.

7 For he deſtroyed the enemies on every ſide, and brought to nought the Philiſtines his adverſaries, and brake their horn in ſunder unto this day.

8 In all his works he praiſed the Holy One moſt High, with words of glory, with his whole heart he ſung ſongs, and loved him that made him.

9 He ſet ſingers alſo before the altar, that by their voices they might make ſweet melody, and daily ſing praiſes in their ſongs.

10 He beautified their feaſts, and ſet in order the ſolemn times, until the end, that they might praiſe his holy name, and that the temple might ſound from morning.

11 The Lord took away his ſins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Iſrael.

12 After him roſe up a wiſe ſon, and for his ſake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an houſe in his name, and prepare his ſanctuary for ever.

14 How wiſe waſt thou in thy youth, and as a flood filled with underſtanding!

15 Thy ſoul covered the whole earth, and thou filledſt it with dark parables.

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18 By the name of the Lord God, which is called the Lord God of Iſrael, thou didſt gather gold as tin, and didſt multiply ſilver as lead.

19 Thou didſt bow thy loins unto women, and by thy body thou waſt brought into ſubjection.

20 Thou didſt ſtain thy honour, and pollute thy ſeed: ſo that thou broughteſt wrath upon thy children, and waſt grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither ſhall any of his works periſh, neither will he aboliſh the poſterity of his elect, and the ſeed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus reſted Solomon with his fathers, and of his ſeed he left behind him Roboam, even the fooliſhneſs of the people, and one that had no underſtanding, who turned away the people through his counſel. There was alſo Jeroboam the ſon of Nebat, who cauſed Iſrael to ſin, and ſhewed Ephraim the way of ſin:

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CHAP. XLVIII.

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15 For all this the people repented not, neither departed they from their ſins, till they were ſpoiled and carried out of their land, and were ſcattered through all the earth: yet there remained a ſmall people, and the ruler in the houſe of David:

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20 But they called upon the Lord which is merciful, and ſtretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the miniſtry of Eſay.

21 He ſmote the hoſt of the Aſſyrians, and his angel deſtroyed them.

22 For Ezekias had done the thing that pleaſed the Lord, and was ſtrong in the ways of David his father, as Eſay the prophet, who was great and faithful in his viſion, had commanded him.

23 In his time the ſun went backward, and he lengthened the king's life.

24 He ſaw by an excellent ſpirit what ſhould come to paſs at the laſt, and he comforted them that mourned in Sion.

25 He ſhewed what ſhould come to paſs for ever, and ſecret things or ever they came.

CHAP. XLIX.

1 *The praiſe of Joſias,* 4 *of David and Ezekias,* 6 *of Jeremy,* 8 *of Ezekiel,* 11 *Zorobabel, &c.*

THE remembrance of Joſias is like the compoſition of the perfume that is made by the art of the apothecary: it is ſweet as honey in all mouths, and as muſic at a banquet of wine.

2 He behaved himſelf uprightly in the converſion of the people, and took away the abominations of iniquity.

3 He directed his heart unto the Lord, and in the time of the ungodly he eſtabliſhed the worſhip of God.

4 All, except David, and Ezekias, and Joſias, were defective; for they forſook the law of the moſt High: *even* the kings of Juda failed.

5 Therefore he gave their power unto others, and their glory to a ſtrange nation.

6 They burnt the choſen city of the ſanctuary, and made the ſtreets deſolate, according to the prophecy of Jeremias.

7 For they intreated him evil, who nevertheleſs was a prophet ſanctified in his mother's womb, that he might root out, and afflict, and deſtroy; and that he might build up alſo, and plant.

8 It was Ezekiel who ſaw the glorious viſion, which was ſhewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under *the figure of* the rain, and directed them that went right.

10 And of the twelve prophets let the memorial be bleſſed, and let their bones flouriſh again out of their place: for they comforted Jacob, and delivered them by aſſured hope.

11 How ſhall we magnify Zorobabel? even he was a ſignet on the right hand.

12 So was Jeſus the ſon of Joſedec: who in their time builded the houſe, and ſet up an holy temple to the Lord, which was prepared for everlaſting glory.

13 And among the elect was Neemias, whoſe renown is great, who raiſed up for us the walls that were fallen, and ſet up the gates and the bars, and raiſed up our ruins again.

14 But upon the earth was no man created like Enoch; for he was taken from the earth.

15 Neither was there a man born like unto Joſeph, a governor of his brethren, a ſtay of the people, whoſe bones were regarded of the Lord.

16 Sem and Seth were in great honour among men, and ſo was Adam above every living thing in the creation.

CHAP. L.

1 *Of Simon the ſon of Onias.* 22 *How the people were taught to praiſe God and pray.* 27 *the concluſion.*

SIMON the high prieſt, the ſon of Onias, who in his life repaired the houſe again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortreſs of the wall about the temple.

3 In his days the ciſtern to receive water, being in compaſs as the ſea, was covered with plates of braſs.

4 He took care of the temple that it ſhould not fall, and fortified the city againſt beſieging.

5 How was he honoured in the midſt of the people, in his coming out of the ſanctuary!

6 He was as the morning ſtar in the midſt of a cloud, and as the moon at the full:

7 As the ſun ſhining upon the temple of the moſt High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roſes in the ſpring of the year, as the lillies by the rivers of waters, and as the branches of the frankincenſe-tree in the time of ſummer:

9 As fire and incenſe in the cenſor, and as a veſſel of beaten gold ſet with all manner of precious ſtones:

Commentary and Notes on Chapter XLIX.

1 *The remembrance of Joſias is like the compoſition of the perfume,* &c.] King Joſias has left a ſweet memorial of his name and good deeds. He not only ſerved God moſt religiouſly himſelf, but zealouſly exerted all his power to convert his people to the true worſhip. When Iſrael were, on account of their ſins, diſtreſſed by their enemies, and the ſanctuary laid deſolate, then aroſe Jeremiah the prophet, whom, from his upright dealings with them, they barbarouſly maltreated. Ezekiel was greatly enlightened with glorious viſions. Zorobabel, Jeſus, Neemias, Enoch, Joſeph, Sem, Seth, and Adam, have each of them their ſeveral eulogies for the many ſervices which they did their country and mankind in general.

10 *And of the twelve prophets let the memorial be bleſſed,* &c.] He ſpeaks here of the twelve minor prophets, as they are called, whoſe prophecies complete the Old Teſtament canon. From the mention of theſe here, it ſeems manifeſt, that the canon of the ſacred books was already made, when this tract of Eccleſiaſticus was compoſed, and the prophecies digeſted into one body; and that the Old Teſtament was in the ſame order that it now is, with reſpect to the prophetical writing at leaſt.

Commentary and Notes on Chapter L.

1 *Simon the high-prieſt, the ſon of Onias, who in his life repaired the houſe,* &c.] Large encomiums are beſtowed on Simon the high-prieſt. From which, and from the holy rapture which the ſon of Sirach ſeems to be in, when ſpeaking of thoſe happy times that Iſrael enjoyed under Simon, and likewiſe from his exhortation to bleſs the Lord for thoſe glorious things of which he ſeems to have been a partaker, and from his prayer that thoſe mercies may be confirmed and continued to his people; from all theſe, 'tis very probable that he lived in or pretty near the time of this Simon the high-prieſt.

1 *Simon the high-prieſt, the ſon of Onias,* &c.] We find in the Jewiſh Hiſtory, two Simons ſons of Onias, both high-prieſts; but times very diſtant from each other: namely, Simon the Juſt, and he who with great zeal oppoſed Ptolomy Philopater's entrance into the ſanctuary. But the learned are divided which of theſe the author ſpeaks of here.

10 And as a fair olive-tree budding forth fruit, and as a cypreſs tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holineſs honourable.

12 When he took the portions out of the prieſts hands, he himſelf ſtood by the earth of the altar, compaſſed with his brethren round about as a young cedar in Libanus, and as palm-trees compaſſed they him round about.

13 So were all the ſons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Iſrael.

14 And finiſhing the ſervice at the altar, that he might adorn the offering of the moſt High Almighty,

15 He ſtretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a ſweet-ſmelling ſavour unto the moſt High King of all.

16 Then ſhouted the ſons of Aaron, and ſounded the ſilver trumpets, and made a great noiſe to be heard, for a remembrance before the moſt High.

17 Then all the people together haſted, and fell down to the earth upon their faces to worſhip their Lord God Almighty, the moſt High.

18 The ſingers alſo ſang praiſes with their voices, with great variety of ſounds was there made ſweet melody.

19 And the people beſought the Lord the moſt High, by prayer before him that is merciful, 'till the ſolemnity of the Lord was ended, and they had finiſhed his ſervice.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Iſrael, to give the bleſſing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themſelves down to worſhip the ſecond time, that they might receive a bleſſing from the moſt High.

22 Now therefore bleſs ye the God of all which only doeth wonderous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy:

23 He grants us joyfulneſs of heart, and that peace may be in our days in Iſrael for ever.

24 That he would confirm his mercy with us, and deliver us at this time.

25 There be two manner of nations which my heart abhorreth, and the third is no nation.

26 They that ſit upon the mountain of Samaria, and they that dwell among the Philiſtines, and that fooliſh people that dwell in Sichem.

27 Jeſus the ſon of Sirach of Jeruſalem hath written in this book, the inſtruction of underſtanding and knowledge, who out of his heart poured forth wiſdom.

28 Bleſſed is he that ſhall be exerciſed in theſe things, and he that layeth them up in his heart ſhall become wiſe.

29 For if he do them, he ſhall be ſtrong to all things: for the light of the Lord leadeth him who giveth wiſdom to the godly. Bleſſed be the Lord for ever. Amen, amen.

CHAP. LI.

¶ *A Prayer of Jeſus the Son of Sirach.*

I Will thank thee, O Lord and King, and praiſe thee, O God my Saviour, I do give praiſe unto thy name.

2 For thou art my defender and helper, and haſt preſerved my body from deſtruction, and from the ſnare of the ſlanderous tongue, and from the lips that forge lies, and haſt been mine helper againſt mine adverſaries.

3 And haſt delivered me according to the multitude of thy mercies, and greatneſs of thy name from the teeth of them that were ready to devour me, and out of the hands of ſuch as ſought after my life, and from the manifold afflictions which I had;

4 From the choaking of fire on every ſide, and from the midſt of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accuſation to the king from an unrighteous tongue, my ſoul drew near even unto death, my life was near to the hell beneath.

7 They compaſſed me on every ſide, and there was no man to help me: I looked for the ſuccour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou delivereſt ſuch as wait for thee, and ſaveſt them out of the hands of the enemies.

9 Then lifted I up my ſupplication from the earth, and prayed for deliverance from death.

10 I called upon the Lord the father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praiſe thy name continually, and will ſing praiſe with thankſgiving: and ſo my prayer was heard.

12 For thou ſavedſt me from deſtruction, and deliveredſt me from the evil time: therefore will I give thanks, and praiſe thee, and bleſs thy name, O Lord.

13 When I was yet young, or ever I went abroad, I deſired wiſdom openly in my prayer.

14 I prayed for her before the temple, and will ſeek her out even to the end.

15 Even

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26 *They that ſit upon the mountain of Samaria,* &c.] The Latin verſion has it, " Upon the mountain of Seir: though in all the Greek copies it is the mountain of Samaria. Now Samaria and Sichem were poſſeſſed by the ſame ſort of people; ſo that there are only two kinds ſpecified. But according to the other reading, there are three particular ſorts of people ſpecified, who were at continual enmity with the Jews; namely, the Idumeans who ſat upon Mount Seir, the Philiſtines and the inhabitants of Sichem, or the Samaritans. With regard to this author's hating from his heart three whole nations, it is to be remembered, that in his days Chriſt was not yet come upon earth to inculcate upon human nature, the loving of our enemies, and wiſhing well to thoſe who wiſh us ill.

Commentary and Notes on Chapter LI.

1 *I will thank thee, O Lord, and King,* &c.] The firſt part of this chapter contains a prayer of Jeſus, the ſon of Sirach. The purport of which is to pay his grateful acknowledgments to God for the many mercies and deliverances he had experienced in the courſe of his life; and from the ſeveral topics of his thankſgiving, we may learn the different kinds of troubles, difficulties, diſtreſſes, and dangers, with which he had been afflicted and ſurrounded; and from which, upon his earneſt ſolicitations at the throne of grace, he had been happily delivered.

15 Even from the flower till the grape was ripe, hath my heart delighted in her: my foot went the right way, from my youth up ſought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, *therefore* will I aſcribe the glory unto him that giveth me wiſdom.

18 For I purpoſed to do after her, and earneſtly I followed that which is good; ſo ſhall I not be confounded.

19 My ſoul hath wreſtled with her, and in my doings I was exact: I ſtretched forth my hands to the heaven above, and bewailed my ignorance of her.

20 I directed my ſoul unto her, and I found her in pureneſs: I have had my heart joined with her from the beginning, therefore ſhall I not be forſaken.

21 My heart was troubled in ſeeking her: therefore have I gotten a good poſſeſſion.

22 The Lord hath given me a tongue for my reward, and I will praiſe him therewith.

23 Draw near unto me, ye unlearned, and dwell in the houſe of learning.

24 Wherefore are you ſlow, and what ſay you of theſe things, ſeeing your ſouls are very thirſty?

25 I opened my mouth, and ſaid, Buy her for yourſelves without money.

26 Put your neck under the yoke, and let your ſoul receive inſtruction; ſhe is hard at hand to find.

27 Behold with your eyes, how that I have had but little labour, and have gotten unto me much reſt.

28 Get learning with a great ſum of money, and get much gold by her.

29 Let your ſoul rejoice in his mercy, and be not aſhamed of his praiſe.

30 Work your work betimes, and in his time he will give you your reward.

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18 *For I purpoſed to do after her,* &c.] I determined not merely to ſtudy, or talk about wiſdom, but to put it in practice, or direct my actions according to its dictates: and therefore I am not aſhamed of my life.

BARUCH.

The ARGUMENT.

In the Reign of Jehoiachim *King of* Judah, *while* Jeremiah *was in priſon, this prophet received orders from the Lord to ſet down in writing all the prophecies which he had written 'till that time. He therefore ſent for* Baruch, *the ſon of* Nerias, *of an illuſtrious birth and of the tribe of* Judah, *who was his ſecretary while he lived, and dictated them by heart to him. Some time after he ſent* Baruch, *with directions to read them unto the people, who were then aſſembled in the Temple. This coming to the King's ears, the book was brought to him, and after four or five pages of it had been read before him, he cut the book with a pen-knife, and flung it into the fire; at the ſame time he ordered ſome of his people to ſeize on* Baruch *and* Jeremiah; *but they were not to be found. God afterwards commanding* Jeremiah *once more to ſet down his prophecies in writing,* Baruch *wrote them as he repeated them; and the prophet added ſeveral others which were not inſerted in the former book. In the fourth year of* Zedekiah, Baruch *went to* Babylon *with his Brother* Seraiah, *and carried a long letter from* Jeremiah, *wherein the prophet foretold the misfortunes which ſhould befal* Babylon, *and promiſed the captives that they ſhould be ſet at liberty.* Baruch *executed the prophet's orders, read* Jeremiah's *letter to king* Jehoiachim *and other captives; after which he threw it into the* Euphrates, *as the prophet had commanded him. The captives upon reading this letter, were touched with compunction, and gave* Baruch *ſome money to offer ſacrifices therewith to the Lord in his Temple at* Jeruſalem. *They wrote likewiſe a long letter to their brethren of* Jeruſalem, *which is to be found in the firſt Five Chapters of this book; and the laſt chapter contains* Jeremiah's *epiſtle.* Baruch's *book, generally placed with that of* Jeremiah, *is not in* Hebrew, *but in the* Greek *Septuagint only; ſo that the* Jews *receiving no books into their canon, but what are written in their language, excluded that of* Baruch. *And St.* Jerom *calls the epiſtle of* Jeremiah *annexed to* Baruch " *A falſe or feigned writing* (pſeudographon).

CHAP. I.

1 *Baruch wrote a book in Babylon.* 7 *The Jews ſend money and the book to the brethren at Jeruſalem.*

AND theſe are the words of the book which Baruch the ſon of Nerias, the ſon of Maſias, the ſon of Sedecias, the ſon of Aſadias, the ſon of Chelcias, wrote in Babylon.

Commentary and Notes on Chapter I.

1 *And theſe are the words of the Book which Baruch,* &c.] After Baruch has given us his own genealogy, he informs us of the preciſe time of his reading this book to the people, elders, and nobility, then reſiding in Babylon, and of what happened thereupon; namely that the people were ſo ſenſibly affected by it, that they made a collection, and ſent it together with this book to Joachim the high-prieſt at Jeruſalem; at the ſame time that the king of Babylon returned the

holy

2 In the fifth year, and in the ſeventh day of the month, what time as the Chaldeans took Jeruſalem, and burnt it with fire.

3 And Baruch did read the words of this book, in the hearing of Jechonias the ſon of Joachim king of Juda, and in the ears of all the people that came to hear the book.

4 And in the hearing of the nobles, and of the king's ſons, and in the hearing of the elders, and of all the people, from the loweſt unto the higheſt, even all of them that dwelt at Babylon, by the River Sud.

5 Whereupon they wept, faſted and prayed before the Lord.

6 They made alſo a collection of money, according to every man's power.

7 And they ſent it to Jeruſalem, unto Joachim, the high-prieſt, the ſon of Chelcias, ſon of Salom, and to the prieſts, and to all the people which were found with him at Jeruſalem.

8 At the ſame time when he received the veſſels of the houſe of the Lord that were carried out of the temple, to return them into the land of Juda the tenth day of *the month* Sivan, *namely*, ſilver veſſels, which Sedecias the ſon of Joſias the king of Juda had made.

9 After that Nabuchodonoſor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land from Jeruſalem, and brought them unto Babylon.

10 And they ſaid, Behold, we have ſent you money to buy you burnt-offerings and ſin-offerings, and incenſe, and prepare ye manna, and offer upon the altar of the Lord our God.

11 And pray for the life of Nabuchodonoſor, king of Babylon, and for the life of Balthaſar his ſon, that their days may be upon earth as the days of Heaven.

12 And the Lord will give us ſtrength, and lighten our eyes, and we ſhall live under the ſhadow of Nabuchodonoſor king of Babylon, and under the ſhadow of Balthaſar his ſon, and we ſhall ſerve them many days, and find favour in their ſight.

13 Pray for us alſo unto the Lord our God, for we have ſinned againſt the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye ſhall read this book which we have ſent unto you, to make confeſſion in the houſe of the Lord, upon the feaſts and ſolemn days.

15 And ye ſhall ſay, To the Lord our God *belongeth* righteouſneſs, but unto us the confuſion of faces, as *it is come to paſs* this day unto them of Juda, and to the inhabitants of Jeruſalem.

16 And to our kings, and to our princes, and to our prieſts, and to our prophets, and to our fathers.

17 For we have ſinned before the Lord,

18 And diſobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this preſent day, we have been diſobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 Wherefore the evil cleaved unto us, and the curſe which the Lord appointed by Moſes his ſervant, at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to ſee*, this day.

21 Nevertheleſs, we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he ſent unto us:

22 But every man followed the imagination of his own wicked heart, to ſerve ſtrange gods, and to do evil in the ſight of our Lord God.

CHAP. II.

The prayer and confeſſion which the Jews at Babylon made, and ſent in that book unto the brethren in Jeruſalem.

THEREFORE the Lord hath made good his word, which he pronounced againſt us, and againſt our judges that judged Iſrael, and againſt our kings, and againſt our princes, and againſt the men of Iſrael and Juda.

2 To bring upon us great plagues, ſuch as never happened under the whole heaven, as it came to paſs in Jeruſalem, according to the things that were written in the law of Moſes.

3 That a man ſhould eat the fleſh of his own ſon, and the fleſh of his own daughter.

4 Moreover, he hath delivered them to be in ſubjection to all the kingdoms that are round about us, to be as a reproach and deſolation among all the people round about where the Lord hath ſcattered them.

5 Thus we were caſt down, and not exalted, becauſe we have ſinned againſt the Lord our God, and have not been obedient unto his voice.

6 To the Lord our God *appertaineth* righteouſneſs: but unto us and to our fathers open ſhame, as *appeareth* this day.

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holy veſſels he had taken out of the temple. He intimates alſo the deſign for which the money had been collected among the Jews at Babylon, namely, to buy the offerings and incenſe which were to be prepared for the altar of the Lord at Jeruſalem; and exhorts them to pray for the life of the king and his ſon, that ſo they who were yet captives in Babylon, might live peaceably and quietly under that government; and that they would ſupplicate the Almighty to turn away his wrath from them. He likewiſe orders them to read this book; and preſcribes to them the form and term of their humiliations and prayers, which conſiſt in acknowledging the righteouſneſs of God, and the juſtice of their own ſufferings and puniſhment.

Commentary and Notes on Chapter II.

1 *Therefore the Lord hath made good his word, which he pronounced againſt us*, &c.] Here begins the prayer and confeſſion which the Jews at Babylon had made for themſelves, and ſent to their brethren at Jeruſalem. They confeſs the juſtice of God in bringing upon them thoſe plagues and calamities which were threatened by Moſes, Deut. xxviii, in caſe of their diſobedience: that notwithſtanding the ſeverity of God's judgments upon them; yet they had not humbled themſelves, but continued in their rebellious practices againſt him. Wherefore they now beſeech the Lord, who wonderfully delivered their forefathers from their bondage in Egypt, that on their ſincere repentance, he would be merciful to them, and deliver them from their preſent captivity. They acknowledge alſo their diſobedience to the word of the Lord ſpoken by the prophet Jeremy, that they ſhould quietly ſubmit to ſerve the king of Babylon, Jer. xxvii. 11. And therefore that their preſent calamities were juſtly brought upon them. They, however, ſtrengthen their confidence in the goodneſs of God, that he will do, according to what he had promiſed by his ſervant Moſes, Lev. xxvi. Deut. xxviii. That if in their captivity they would humble themſelves, and turn to the Lord with all their hearts, he would remember his covenant with their anceſtors, and deliver them from their enemies.

BARUCH.

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AND theſe are the words of the book which Baruch the ſon of Nerias, the ſon of Maſias, the ſon of Sedecias, the ſon of Aſadias, the ſon of Chelcias, wrote in Babylon.

Commentary and Notes on Chapter I.

1 *And theſe are the words of the Book which Baruch,* &c.] After Baruch has given us his own genealogy, he informs us of the preciſe time of his reading this book to the people, elders, and nobility, then reſiding in Babylon, and of what happened thereupon; namely that the people were ſo ſenſibly affected by it, that they made a collection, and ſent it together with this book to Joachim the high-prieſt at Jeruſalem; at the ſame time that the king of Babylon returned the holy

2 In the fifth year, and in the ſeventh day of the month, what time as the Chaldeans took Jeruſalem, and burnt it with fire.

3 And Baruch did read the words of this book, in the hearing of Jechonias the ſon of Joachim king of Juda, and in the ears of all the people that came to hear the book.

4 And in the hearing of the nobles, and of the king's ſons, and in the hearing of the elders, and of all the people, from the loweſt unto the higheſt, even all of them that dwelt at Babylon, by the River Sud.

5 Whereupon they wept, faſted and prayed before the Lord.

6 They made alſo a collection of money, according to every man's power.

7 And they ſent it to Jeruſalem, unto Joachim, the high-prieſt, the ſon of Chelcias, ſon of Salom, and to the prieſts, and to all the people which were found with him at Jeruſalem.

8 At the ſame time when he received the veſſels of the houſe of the Lord that were carried out of the temple, to return them into the land of Juda the tenth day of *the month* Sivan, *namely*, ſilver veſſels, which Sedecias the ſon of Joſias the king of Juda had made.

9 After that Nabuchodonoſor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land from Jeruſalem, and brought them unto Babylon.

10 And they ſaid, Behold, we have ſent you money to buy you burnt-offerings and ſin-offerings, and incenſe, and prepare ye manna, and offer upon the altar of the Lord our God.

11 And pray for the life of Nabuchodonoſor, king of Babylon, and for the life of Balthaſar his ſon, that their days may be upon earth as the days of Heaven.

12 And the Lord will give us ſtrength, and lighten our eyes, and we ſhall live under the ſhadow of Nabuchodonoſor king of Babylon, and under the ſhadow of Balthaſar his ſon, and we ſhall ſerve them many days, and find favour in their ſight.

13 Pray for us alſo unto the Lord our God, for we have ſinned againſt the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye ſhall read this book which we have ſent unto you, to make confeſſion in the houſe of the Lord, upon the feaſts and ſolemn days.

15 And ye ſhall ſay, To the Lord our God *belongeth* righteouſneſs, but unto us the confuſion of faces, as *it is come to paſs* this day unto them of Juda, and to the inhabitants of Jeruſalem.

16 And to our kings, and to our princes, and to our prieſts, and to our prophets, and to our fathers.

17 For we have ſinned before the Lord,

18 And diſobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this preſent day, we have been diſobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 Wherefore the evil cleaved unto us, and the curſe which the Lord appointed by Moſes his ſervant, at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to ſee*, this day.

21 Nevertheleſs, we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he ſent unto us:

22 But every man followed the imagination of his own wicked heart, to ſerve ſtrange gods, and to do evil in the ſight of our Lord God.

CHAP. II.

The prayer and confeſſion which the Jews at Babylon made, and ſent in that book unto the brethren in Jeruſalem.

THEREFORE the Lord hath made good his word, which he pronounced againſt us, and againſt our judges that judged Iſrael, and againſt our kings, and againſt our princes, and againſt the men of Iſrael and Juda.

2 To bring upon us great plagues, ſuch as never happened under the whole heaven, as it came to paſs in Jeruſalem, according to the things that were written in the law of Moſes.

3 That a man ſhould eat the fleſh of his own ſon, and the fleſh of his own daughter.

4 Moreover, he hath delivered them to be in ſubjection to all the kingdoms that are round about us, to be as a reproach and deſolation among all the people round about where the Lord hath ſcattered them.

5 Thus we were caſt down, and not exalted, becauſe we have ſinned againſt the Lord our God, and have not been obedient unto his voice.

6 To the Lord our God *appertaineth* righteouſneſs: but unto us and to our fathers open ſhame, as *appeareth* this day.

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holy veſſels he had taken out of the temple. He intimates alſo the deſign for which the money had been collected among the Jews at Babylon, namely, to buy the offerings and incenſe which were to be prepared for the altar of the Lord at Jeruſalem; and exhorts them to pray for the life of the king and his ſon, that ſo they who were yet captives in Babylon, might live peaceably and quietly under that government; and that they would ſupplicate the Almighty to turn away his wrath from them. He likewiſe orders them to read this book; and preſcribes to them the form and term of their humiliations and prayers, which conſiſt in acknowledging the righteouſneſs of God, and the juſtice of their own ſufferings and puniſhment.

Commentary and Notes on Chapter II.

1 *Therefore the Lord hath made good his word, which he pronounced againſt us,* &c.] Here begins the prayer and confeſſion which the Jews at Babylon had made for themſelves, and ſent to their brethren at Jeruſalem. They confeſs the juſtice of God in bringing upon them thoſe plagues and calamities which were threatened by Moſes, Deut. xxviii, in caſe of their diſobedience: that notwithſtanding the ſeverity of God's judgments upon them; yet they had not humbled themſelves, but continued in their rebellious practices againſt him. Wherefore they now beſeech the Lord, who wonderfully delivered their forefathers from their bondage in Egypt, that on their ſincere repentance, he would be merciful to them, and deliver them from their preſent captivity. They acknowledge alſo their diſobedience to the word of the Lord ſpoken by the prophet Jeremy, that they ſhould quietly ſubmit to ſerve the king of Babylon, Jer. xxvii. 11. And therefore that their preſent calamities were juſtly brought upon them. They, however, ſtrengthen their confidence in the goodneſs of God, that he will do, according to what he had promiſed by his ſervant Moſes, Lev. xxvi. Deut. xxviii. That if in their captivity they would humble themſelves, and turn to the Lord with all their hearts, he would remember his covenant with their anceſtors, and deliver them from their enemies.

7 *For* all theſe plagues are come upon us, which the Lord hath pronounced againſt us.

8 Yet have we not prayed before the Lord, that we might turn every man from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath ſet before us.

11 And now, O Lord God of Iſrael, that haſt brought thy people out of the land of Egypt with a mighty hand, and high arm, and with ſigns and with wonders, and with great power, and haſt gotten thyſelf a name, as *appeareth* this day:

12 O Lord our God we have ſinned, we have done ungodly, we have dealt unrighteouſly in all thine ordinances.

13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou haſt ſcattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own ſake, and give us favour in the ſight of them which have led us away:

15 That all the earth may know that thou art the Lord our God, becauſe Iſrael and his poſterity is called by thy name.

16 O Lord, look down from thine holy houſe, and conſider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes, and behold, for the dead that are in the graves, whoſe ſouls are taken from their bodies, will give unto the Lord neither praiſe nor righteouſneſs:

18 But the ſoul that is greatly vexed, which goeth ſtooping and feeble, and the eyes that fail, and the hungry ſoul, will give thee praiſe and righteouſneſs, O Lord.

19 Therefore we do not make our humble ſupplication before thee, O Lord our God, for the righteouſneſs of our fathers and of our kings.

20 For thou haſt ſent out thy wrath and indignation upon us, as thou haſt ſpoken by thy ſervants the prophets, ſaying,

21 Thus ſaith the Lord, Bow down your ſhoulders to ſerve the king of Babylon: ſo ſhall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord to ſerve the king of Babylon.

23 I will cauſe to ceaſe out of the cities of Juda, and from without Jeruſalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land ſhall be deſolate of inhabitants.

24 But he would not hearken unto thy voice to ſerve the king of Babylon: therefore haſt thou made good the words that thou ſpakeſt by thy ſervants the prophets, namely, that the bones of our kings, and the bones of our fathers, ſhould be taken out of their places.

25 And lo, they are caſt out to the heat of the day, and to the froſt of the night, and they died in great miſeries by famine, by ſword, and by peſtilence.

26 And the houſe which is called by thy name (haſt thou laid waſte) as *it is to be ſeen* this day, for the wickedneſs of the houſe of Iſrael, and the houſe of Juda.

27 O Lord our God, thou haſt dealt with us after all thy goodneſs, and according to all that great mercy of thine.

28 As thou ſpakeſt by thy ſervant Moſes, in the day when thou didſt command him to write thy law before the children of Iſrael, ſaying,

29 If ye will not hear my voice, ſurely this very great multitude ſhall be turned into a ſmall *number*, among the nations where I will ſcatter them.

30 For I knew that they would not hear me, becauſe it is a ſtiff-necked people: but in the land of their captivities they ſhall remember themſelves.

31 And ſhall know that I am the Lord their God; for I will give them an heart, and ears to hear.

32 And they ſhall praiſe me in the land of their captivity, and think upon my name.

33 And return from their ſtiff-neck, and from their wicked deeds: for they ſhall remember the way of their fathers, which ſinned before the Lord.

34 And I will bring them again into the land which I promiſed with an oath unto their fathers, Abraham, Iſaac, and Jacob, and they ſhall be lords of it; and I will encreaſe them, and they ſhall not be diminiſhed.

35 And I will make an everlaſting covenant with them to be their God, and they ſhall be my people: and I will no more drive my people of Iſrael out of the land that I have given them.

CHAP. III.

The reſt of their prayer and confeſſion contained in that book, which Baruch wrote and ſent to Jeruſalem.

O Lord Almighty, God of Iſrael, the ſoul in anguiſh, the troubled ſpirit crieth unto thee.

2 Hear, O Lord, and have mercy: for thou art merciful; and have pity upon us, becauſe we have ſinned Before thee.

3 For thou endureth for ever, and we periſh utterly.

4 O Lord Almighty, thou God of Iſrael, hear now the prayer of the dead Iſraelites, and of their children,

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Commentary and Notes on Chapter III.

1 *O Lord Almighty, God of Iſrael,* &c.] The Jews in captivity proceed in their prayer and confeſſion begun in the preceding chapter. In the bitterneſs of their anguiſh, they pour out complaints and ſupplications to the Almighty, beſeeching him to regard their extreme afflictions, and to bury in oblivion the iniquity of their fathers. They conceive hopes of his mercy becauſe he had inclined their hearts to call upon his name, and to praiſe him in their captivity; and remind him of their ſufferings and ſlavery in their preſent ſubjection inflicted on them in conſequence of the ſins of their progenitors. At the end of the prayer and confeſſion, Baruch, addreſſing himſelf to Iſrael, intreats them to hearken to the inſtructions of wiſdom. He interrogates them concerning the length of their captivity, and the cauſe of their pollutions in a ſtrange country. The cauſe was plain; namely, their contempt of wiſdom, and diſobedience to the law of God. Dear bought experience may now inform them wherein wiſdom conſiſts; and conſequently, how to obtain a prolongation of life and temporal happineſs. Few are poſſeſſed of wiſdom; ſo that the princes of the heathens, philoſophers and inventors of fables, in vain pretend to a true knowledge of her. The giants of old, renowned for their ſkill and exploits in arms, were ignorant of her. She is not to be purchaſed with gold: her conſtant reſidence is only with the omniſcient God: he gave her to Jacob, and afterwards clothed her with humanity, and ſent her in the perſon of his own ſon, to converſe with men.

children, which have ſinned before thee, and not hearkened unto the voice of thee their God: for the which cauſe theſe plagues cleave unto us.

5 Remember not the iniquities of our forefathers: but think upon thy power, and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praiſe.

7 And for this cauſe thou haſt put thy fear in our hearts, to the intent that we ſhould call upon thy name, and praiſe thee in our captivity: for we have called to mind all the iniquity of our forefathers that ſinned before thee.

8 Behold, we are yet this day in our captivity, where thou haſt ſcattered us for a reproach and a curſe, and to be ſubject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Iſrael, the commandments of life: give ear to underſtand wiſdom.

10 How happeneth it, Iſrael, that thou art in thine enemies land, that thou art waxen old in a ſtrange country, that thou art defiled with the dead?

11 That thou art counted with them that go down into the grave?

12 Thou haſt forſaken the fountain of wiſdom.

13 For if thou hadſt walked in the way of God, thou ſhouldſt have dwelled in peace for ever.

14 Learn where is wiſdom, where is ſtrength, where is underſtanding; that thou mayeſt know alſo where is length of days, and life, where is the light of the eyes, and peace.

15 Who hath found out her place? or who hath come into her treaſures?

16 Where are the princes of the heathen become, and ſuch as ruled the beaſts upon the earth,

17 They that had their paſtime with the fowls of the air, and they that had hoarded up ſilver and gold wherein men truſt, and made no end of their getting;

18 For they that wrought in ſilver, and were ſo careful, and whoſe works are unſearchable,

19 They are vaniſhed and gone down to the grave, and others are come up in their ſteads.

20 Young men have ſeen light, and dwelt upon the earth: but the way of knowledge have they not known.

21 Nor underſtood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Canaan, neither hath it been ſeen in Theman.

23 The Agarenes that ſeek wiſdom upon earth, the merchants of Meran, and of Theman, the authors of fables, and ſearchers out of underſtanding: none of theſe have known the way of wiſdom, or remember her paths.

24 O Iſrael, how great is the houſe of God, and how large is the place of his poſſeſſion!

25 Great, and hath none end: high, and unmeaſurable.

26 There were the giants famous from the beginning, that were of ſo great ſtature, and ſo expert in war.

27 Thoſe did not the Lord chooſe, neither gave he the way of knowledge unto them.

28 But they were deſtroyed, becauſe they had no wiſdom, and periſhed through their own fooliſhneſs.

29 Who hath gone up into heaven and taken her, and brought her down from the clouds?

30 Who hath gone over the ſea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things, knoweth her, and hath found her out with his underſtanding: he that prepareth the earth for evermore, hath filled it with four-footed beaſts.

33 He that ſendeth forth light, and it goeth; calleth it again, and it obeyeth him with fear.

34 The ſtars ſhined in their watches, and rejoiced: when he calleth them, they ſay, Here we be; and ſo with chearfulneſs they ſhewed light unto him that made them.

35 This is our God, and there ſhall none other be accounted of in compariſon of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his ſervant, and to Iſrael his beloved.

37 Afterward did he ſhew himſelf upon earth, and converſed with men.

CHAP. IV.

The book of commandments is that wiſdom which was commended in the former chapter.

THIS is the book of the commandments of God, and the law that endureth for ever: all they that keep it *ſhall come* to life: but ſuch as leave it ſhall die.

2 Turn thee, O Jacob, and take hold of it: walk in the preſence of the light thereof, that thou mayeſt be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a ſtrange nation.

4 O Iſrael, happy are we: for things that are pleaſing to God, are made known unto us.

5 Be of good cheer my people, the memorial of Iſrael.

6 Ye were ſold to the nations, not for (your) deſtruction; but becauſe ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you, by ſacrificing unto devils, and not to God.

8 Ye have forgotten the everlaſting God that brought you up, and ye have grieved Jeruſalem that nurſed you.

Commentary and Notes on Chapter IV.

1 *This is the book of the commandments of God*, &c.] Baruch commends this book as containing God's everlaſting law; and that thoſe who obſerve and obtain it, ſhall obtain life; but the tranſgreſſors of it, certain death. He therefore exhorts them to lay hold of it, that their minds may be illuminated thereby. He comforts his brethren with the conſideration that the will of God is made known to them: and that, though by reaſon of their ſins, they were captives in a ſtrange land, and Jeruſalem, for the iniquities of its inhabitants was deſolate and laid waſte; yet God would deliver them from their enemies. And therefore that it was their duty to humble themſelves in prayer to the Almighty; whence he was confident, that God would ſpeedily appear in mercy to them; that their neighbours and enemies, who had triumphed in their misfortunes, ſhould ſee the ſalvation which God would ſend them; and that they themſelves ſhould ſoon behold the deſtruction of their perſecutors. From all which he takes occaſion to comfort Jeruſalem; and encourages her to hope, aſſuring her that joy and ſalvation were juſt ready to meet her.

9 For when ſhe ſaw the wrath of God coming upon you, ſhe ſaid, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning.

10 For I ſaw the captivity of my ſons and daughters, which the Everlaſting brought upon them.

11 With joy did I nouriſh them; but ſent them away with weeping and mourning.

12 Let no man rejoice over me, a widow, and forſaken of many, who for the ſins of my children am left deſolate: becauſe they departed from the law of God.

13 They knew not his ſtatutes, nor walked in the ways of his commandments, nor trode in the paths of diſcipline in his righteouſneſs.

14 Let them that dwell about Sion come, and remember ye the captivity of my ſons and daughters, which the Everlaſting hath brought upon them.

15 For he hath brought a nation upon them from far, a ſhameleſs nation, and of a ſtrange language, who neither reverenced old man, nor pitied child.

16 Theſe have carried away the dear-beloved children of the widow, and left her that was alone, deſolate without daughters.

17 But what can I help you?

18 For he that brought theſe plagues upon you, will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way; for I am left deſolate.

20 I have put off the cloathing of peace, and put upon me the ſack-cloth of my prayer: I will cry unto the Everlaſting in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he ſhall deliver you from the power and hand of the enemies

22 For my hope is in the Everlaſting, that he will ſave you, and joy is come unto me from the Holy One, becauſe of the mercy which ſhall ſoon come unto you from the Everlaſting our Saviour.

23 For I ſent you out with mourning and weeping: but God will give you to me again, with joy, and gladneſs for ever.

24 Like as now the neighbours of Sion have ſeen your captivity; ſo ſhall they ſee ſhortly your ſalvation from our God, which ſhall come upon you with great glory, and brightneſs of the Everlaſting.

25 My children, ſuffer patiently the wrath that is come upon you from God: for thine enemy hath perſecuted thee; but ſhortly thou ſhalt ſee his deſtruction, and ſhalt tread upon his neck.

26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children, and cry unto God: for ye ſhall be remembered of him that brought theſe things upon you.

28 For as it was your mind to go aſtray from God: ſo being returned, ſeek him ten times more.

29 For he that hath brought theſe plagues upon you, ſhall bring you everlaſting joy again with your ſalvation.

30 Take a good heart, O Jeruſalem: for he that gave thee that name, will comfort thee.

31 Miſerable are they that afflicted thee, and rejoiced at thy fall.

32 Miſerable are the cities which thy children ſerved: miſerable is ſhe that received thy ſons.

33 For as ſhe rejoiced at thy ruin, and was glad of thy fall: ſo ſhall ſhe be grieved for her own deſolation.

34 For I will take away the rejoicing of her great multitude, and her pride ſhall be turned into mourning.

35 For fire ſhall come upon her from the Everlaſting, long to endure, and ſhe ſhall be inhabited of devils for a great time.

36 O Jeruſalem, look about thee towards the Eaſt, and behold the joy that cometh unto thee from God.

37 Lo, thy ſons come whom thou ſenteſt away, they come gathered together from the Eaſt to the Weſt, by the word of the Holy One, rejoicing in the glory of God.

CHAP. V.

1 Jeruſalem is moved to rejoice, 5 and to behold their return out of captivity with glory.

PUT off, O Jeruſalem, the garment of thy mourning and affliction, and put on the comelineſs of the glory that cometh from God for ever.

2 Caſt about thee a double garment of the righteouſneſs which cometh from God; and ſet a diadem on thine head, of the glory of the Everlaſting.

3 For God will ſhew thy brightneſs unto every country under heaven.

4 For thy name ſhall be called of God for ever. The peace of righteouſneſs, and the glory of God's worſhip.

5 Ariſe, O Jeruſalem, and ſtand on high, and look about toward the Eaſt, and behold thy children gathered from the Weſt unto the Eaſt by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance, ſhould be caſt down, and valleys filled up, to make even the ground, that Iſrael may go ſafely in the glory of God.

8 Moreover, even the woods, and every ſweet-ſmelling-tree, ſhall over-ſhadow Iſrael by the commandment of God.

9 For God ſhall lead Iſrael with joy, in the light of his glory, with the mercy and righteouſneſs that cometh from him.

The

Commentary and Notes on Chapter V.

1 *Put off, O Jeruſalem, the garment of thy mourning,* &c. Baruch continues his exhortation for Jeruſalem to rejoice and inveſt herſelf with the garment of righteouſneſs, with which ſhe ſhall once more appear glorious in the eyes of the whole world. He bids her look towards the Eaſt, and behold her children, who were dragged away from her, on foot returning to her with joy and gladneſs, and triumphing in the Lord, who will level all obſtructions, lead them in the light of his glory, and make them partakers of his mercy and righteouſneſs.

The EPISTLE of JEREMIAH.

CHAP. VI.

1 The cauſe of their captivity is their ſin: 3 The place whereto they were carried is Babylon.

A Copy of an Epiſtle which Jeremiah ſent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them as it was commanded him of God.

2 Becauſe of the ſins which ye have committed before God, ye ſhall be led away captives into Babylon, by Nebuchodonoſor king of the Babylonians.

3 So when ye be come unto Babylon, ye ſhall remain there many years, and for a long ſeaſon, namely, ſeven generations: and after that I will bring you away peaceably from thence.

4 Now ſhall ye ſee in Babylon gods of ſilver, and of gold, and of wood, borne upon ſhoulders, which cauſe the nations to fear.

5 Beware therefore that ye in no wiſe be like to ſtrangers, neither be ye afraid of them, when ye ſee the multitude before them, and behind them, worſhipping them.

6 But ſay ye in your hearts, O Lord, we muſt worſhip thee.

7 For mine angel is with you, and I myſelf caring for your ſouls.

8 As for their tongue, it is poliſhed by the workman, and they themſelves are gilded and laid over with gold, yet are they but falſe, and cannot ſpeak.

9 And taking gold as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

10 Sometimes alſo the prieſts convey from their gods gold and ſilver, and beſtow it upon themſelves.

11 Yea, they will give thereof to the common harlots, and deck them as men with garments [being] gods of ſilver, and gods of gold and wood.

12 Yet cannot theſe gods ſave themſelves from ruſt and moths, though they be covered with purple raiment.

13 They wipe their faces becauſe of the duſt of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him, holdeth a ſceptre as though he were a judge of the country.

15 He hath alſo in his right hand a dagger, and an ax: but cannot deliver himſelf from war and thieves,

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a veſſel that a man uſeth, is nothing worth when it is broken; even ſo it is with their gods: when they be ſet up in the temple, their eyes be full of duſt, through the feet of them that come in.

18 And as the doors are made ſure on every ſide, upon him that offendeth the king, as being committed to ſuffer death: even ſo the prieſts made faſt their temples, with doors, with locks and bars, leſt *their gods* be ſpoiled with robbers.

19 They light them candles, yea, more than for themſelves, whereof they cannot ſee one.

20 They are as one of the beams of the temple, yet they ſay their hearts are gnawed upon by things creeping out of the earth, and when they eat them and their cloaths, they feel it not.

21 Their faces are blacked through the ſmoke that cometh out of the temple.

22 Upon their bodies and heads ſit bats, ſwallows, and birds, and the cats alſo.

23 By this you may know that they are no gods: therefore fear them not.

24 Notwithſtanding the gold that is about them to make them beautiful, except they wipe off the ruſt, they will not ſhine: for neither when they were molten, did they feel it.

25 The things wherein there is no breath, are bought for a moſt high price.

26 They are borne upon ſhoulders, having no feet, whereby they declare unto men that they be nothing worth.

27 They alſo that ſerve them are aſhamed: for if they fall to the ground at any time, they cannot riſe up again of themſelves, neither if one ſet them upright, can they move of themſelves: neither if they be bowed down, can they make themſelves ſtraight: but they ſet gifts before them as unto dead men.

28 As for the things that are ſacrificed unto them, their prieſts ſell and abuſe: in like manner their wives lay up part thereof in ſalt, but unto the poor and impotent they give nothing of it.

29 Menſtruous women, and women in childbed eat their ſacrifices: by theſe things ye may know that they are no gods: fear them not.

30 For how can they be called gods? becauſe women ſet meat before the gods of ſilver, gold, and wood.

31 And the prieſts ſit in their temples, having their clothes rent, and their heads and beards ſhaven, and nothing upon their heads.

32 They roar and cry before their gods, as men do at the feaſt when one is dead.

33 The prieſts alſo take off their garments, and clothe their wives and children.

34 Whether it be evil that one doeth unto them, or good, they are not able to recompence it: they can neither ſet up a king, nor put him down.

35 In like manner, they can neither give riches, nor money: though a man make a vow unto them, and keep it not, they will not require it.

36 They can ſave no man from death, neither deliver the weak from the mighty.

37 They cannot reſtore a blind man to his ſight, nor help any man in his diſtreſs.

Commentary and Notes on Chapter VI.

1 *A copy of an epiſtle which Jeremiah ſent,* &c.] If this epiſtle was written by the prophet Jeremiah it was undoubtedly penned immediately upon the taking of Jeruſalem by the Chaldeans, and while the people were in the enemy's camp, and not yet carried out of the land into their captivity. When the city was ſeized, Jeremiah had his liberty granted him to reſide where he pleaſed, and he choſe to remain in Judea with the remnant of the people that were left; it is therefore probable that he wrote it to his brethren juſt upon the point of taking their journey to go into captivity, in order to inſtruct them how to conduct themſelves in the country into which they were to be carried. And as their continuance in bondage was to be very long, he particularly cautions them againſt the idolatries which they would ſee very frequent in Babylon. The Gods which were worſhipped there and the folly of ſuch homage are very minutely deſcribed, the better to recommend to the people a conſtant and aſſiduous worſhip of the only true God, the creator of all things, and ſole governor of the univerſe.

38 They can ſhew no mercy to the widow, nor do good to the fatherleſs.

39 Their gods of wood, and which are overlaid with gold and ſilver, are like the ſtones that be hewn out of the mountain: they that worſhip them ſhall be confounded.

40 How ſhould a man then think and ſay that they are gods, when even the Chaldeans themſelves diſhonour them?

41 Who if they ſhall ſee one dumb that cannot ſpeak, they bring him and intreat Bel that he may ſpeak, as though he were able to underſtand.

42 Yet they cannot underſtand this themſelves, and leave them: For they have no knowledge.

43 The women alſo with cords about them, ſitting in the ways, burn bran for perfume: but if any of them, drawn by ſome that paſſeth by, lie with him, ſhe reproacheth her fellow that ſhe was not thought as worthy as herſelf, nor her cord broken.

44 Whatſoever is done among them is falſe: how may it then be thought or ſaid that they are gods?

45 They are made of carpenters' and goldſmiths': they can be nothing elſe than the workmen will have them to be.

46 And they themſelves that made them, can never continue long: how ſhould then the things that are made of them be gods!

47 For they left lies and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the prieſts conſult with themſelves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, which can neither ſave themſelves from war, or from plague?

50 For ſeeing they be but of wood, and overlaid with ſilver and gold, it ſhall be known hereafter that they are falſe:

51 And it ſhall manifeſtly appear to all nations and kings, that they are no gods, but the works of men's hands, and that there is no work of God in them?

52 Who then may not know that they are no gods?

53 For neither can they ſet up a king in the land, nor give rain unto men.

54 Neither can they judge their own cauſe, nor redreſs a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the houſe of gods of wood, or laid over with gold or ſilver, their prieſts will flee away, and eſcape; but they themſelves ſhall be burned aſunder like beams.

56 Moreover, they cannot withſtand any king or enemies: how can it then be thought or ſaid that they be gods?

57 Neither are thoſe gods of wood, and laid over with ſilver or gold, able to eſcape either from thieves or robbers.

58 Whoſe gold, and ſilver, and garments wherewith they are cloathed, they that are ſtrong do take, and go away withal: neither are they able to help themſelves.

59 Therefore it is better to be a king that ſheweth his power, or elſe a profitable veſſel in an houſe, which the owner ſhall have uſe of, than ſuch falſe gods; or to be a door in an houſe, to keep ſuch things ſafe as be therein, than ſuch falſe gods; or a pillar of wood in a palace, than ſuch falſe gods.

60 For ſun, moon, and ſtars, being bright, and ſent to do their offices, are obedient.

61 In like manner the lightning when it breaketh forth is eaſy to be ſeen, and after the ſame manner the wind bloweth in every country.

62 And when God commanded the clouds to go over the whole world, they do as they are bidden.

63 And the fire ſent from above to conſume hills and woods, doeth as it is commanded: but theſe are like unto them neither in ſhew nor power.

64 Wherefore it is neither to be ſuppoſed nor ſaid, that they are gods, ſeeing that they are able neither to judge cauſes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curſe nor bleſs kings.

67 Neither can they ſhew ſigns in the heavens among the heathen, nor ſhine as the ſun, nor give light as the moon.

68 The beaſts are better than they: for they can get under a covert and help themſelves.

69 It is then by no means manifeſt unto us that they are gods: therefore fear them not.

70 For as the ſcare-crow in a garden of cucumbers keepeth nothing: ſo are their gods of wood, and laid over with ſilver and gold.

71 And likewiſe their gods of wood, and laid over with ſilver and gold, are like to a white-thorn in an orchard, that every bird ſitteth upon; as alſo to a dead body that is caſt into the dark.

72 And ye ſhall know them to be no gods, by the bright purple that rotteth upon them: and they themſelves afterward ſhall be eaten, and ſhall be a reproach in the country.

73 Better therefore is the juſt man that hath none idols: for he ſhall be far from reproach.

THE

THE

SONG

OF THE

Three Holy CHILDREN.

Which followeth in the Third Chapter of Daniel, after this Place, Fell down bound in the Midſt of the burning fiery Furnace. That which followeth is not in the Hebrew, to wit, And they walked, unto theſe Words, Then Nebuchadnezzar, ver. 24.

The ARGUMENT.

In the Latin *Vulgate, which has been tranſlated from the* Greek *of* Theodotian, *the* Septuagint *tranſlation of the Prophet* Daniel *having been long loſt, after the twenty-third verſe of the third chapter, between that and the twenty-fourth verſe, is added this* Song of the three Children : *but it was never received into the* Jewiſh *Canon : and neither is, nor as appears, ever was extant in the* Hebrew or Chaldee *language. Though the earlieſt ages of Chriſtianity received this addition as Apocryphal, yet they read and eſteemed it as a good formulary of pious thoughts and devout prayers, to be uſed in the midſt of extreme calamity and iminent dangers. From the tenth verſe there is ground to conjecture, that it is on the ſame ſcope with the book of* Baruch ; *and therefore, that the Author of one might poſſibly have written the other.*

2 *Azarias his prayer and confeſſion in the flame.* 28 *The ſong of the three children in the furnace.*

AND they walked in the midſt of the fire, praiſing God, and bleſſing the Lord.

2 Then Azarias ſtood up, and prayed in this manner; and opening his mouth in the midſt of the fire, ſaid,

3 Bleſſed art thou, O Lord God of our fathers: thy name is worthy to be praiſed, and glorified for evermore.

4 For thou art righteous in all the things that thou haſt done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth.

5 In all the things which thou haſt brought upon us, and upon the holy city of our fathers, *even* Jeruſalem, thou haſt executed true judgment: for according to truth and judgment didſt thou bring all theſe things upon us, becauſe of our ſins.

6 For we have ſinned, and committed iniquity, departing from thee.

7 In all things have we treſpaſſed, and not obeyed thy commandments, nor kept them, neither done as thou haſt commanded us, that it might go well with us.

8 Wherefore all that thou haſt brought upon us, and every thing that thou haſt done to us, thou haſt done in true judgment.

9 And thou didſt deliver us into the hands of lawleſs enemies, moſt hateful forſakers *of God*, and to an unjuſt king, and the moſt wicked in all the world:

10 And now we cannot open our mouths, we are become a ſhame and a reproach to thy ſervants, and to them that worſhip thee.

11 Yet deliver us not up wholly, for thy name's ſake, neither diſannul thou thy covenant:

12 And cauſe not thy mercy to depart from us, for thy beloved Abraham's ſake, for thy ſervant Iſaac's ſake, and for thy holy Iſrael's ſake;

13 To whom thou haſt ſpoken and promiſed, That thou wouldeſt multiply their ſeed as the ſtars of heaven, and as the ſand that lieth upon the ſea-ſhore.

14 For we, O Lord are become leſs than any nation, and be kept under this day in all the world, becauſe of our ſins.

15 Neither is there at this time prince, or prophet, or leader, or burnt-offering, or ſacrifice, or oblation, or incenſe, or place to ſacrifice before thee, and to find mercy.

16 Nevertheleſs, in a contrite heart, and an humble ſpirit, let us be acccepted.

17 Like as in the burnt-offerings of rams and bullocks, and like as in ten thouſands of fat lambs; ſo let our ſacrifice be in thy ſight this day, and *grant* that we may wholly go after thee: for they ſhall not be confounded that put their truſt in thee.

18 And now we follow thee with all our heart, we fear thee, and ſeek thy face.

19 Put us not to ſhame: but deal with us after thy loving kindneſs, and according to the multitude of thy mercies.

20 Deliver us alſo according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy ſervants hurt be aſhamed;

21 And let them be confounded in all their power and might, and let their ſtrength be broken;

22 And let them know that thou art Lord, the only God, and glorious over the whole world.

23 And the king's ſervants that put them in, ceaſed not to make the oven hot with roſin, pitch, tow, and ſmall wood;

24 So that the flame ſtreamed forth above the furnace forty and nine cubits.

25 And it paſſed through, and burned thoſe Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven, together with Azarias and his fellows, and ſmote the flame of the fire out of the oven.

27 And made the midſt of the furnace, as it had been a moiſt whiſtling wind, ſo that the fire touched them not at all, neither hurt nor troubled them.

28 Then the three, as out of one mouth, praiſed, glorified, and bleſſed God in the furnace, ſaying,

29 Bleſſed art thou, O Lord God of our Fathers: and to be praiſed and exalted above all for ever.

30 And bleſſed is thy glorious and holy name: and to be praiſed and exalted above all for ever.

31 Bleſſed art thou in the temple of thine holy glory: and to be praiſed and glorified above all for ever.

32 Bleſſed art thou that beholdeſt the depths, and ſitteſt upon the cherubims: and to be praiſed and exalted above all for ever.

33 Bleſſed art thou on the glorious throne of thy kingdom: and to be praiſed and glorified above all for ever.

34 Bleſſed art thou in the firmament of heaven: and above all to be praiſed and glorified for ever.

35 O all ye works of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

36 O ye heavens, bleſs ye the Lord, praiſe and exalt him above all for ever.

37 O ye angels of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

Commentary and Notes on the Song of the Three Children.

1 *And they walked in the midſt of the fire, praiſing God,* &c.] No ſooner were theſe three brethren fallen into the midſt of the fiery furnace, the flame of which was ſo furious that it deſtroyed thoſe who were appointed executioners of this tyrannic decree, but they immediately got on their feet; and by the aſſiſtance of an angel, who was viſibly preſent to ſecure them from the fierceneſs of the fire, they not only retained the full uſe of their limbs, but the faculties of ſpeech and reaſon, as free and perfect as though they had been quite at large. This they rightly judged was the fitteſt occaſion that poſſibly could have offered, to ſet forth and proclaim the glory of the true God whom they worſhipped, and who now ſo eminently appeared to defend them from the rage of the flames, and the fury of a bigotted tyrant. Accordingly Azarias opens his mouth in the midſt of the fire with a prayer to God, in which he confeſſes the juſtice of the Almighty in puniſhing their nation for their innumerable tranſgreſſions of his law, and the repeated provocations which they had given him: yet he beſeeches the Lord that he would graciouſly accept of them, ſince with the utmoſt humility and contrition of heart, they made their preſent ſupplications to him and truſted wholly to his mercy for deliverance: and that by his appearing for them at this juncture, his enemies might be confounded, and forced to acknowledge him to be the only true God. When Azarias had finiſhed his prayer, finding that the fire had no power to hurt or touch their bodies, they all three joined in a ſong of praiſe to the Almighty.

This ſong is diverſified into a great number of particulars; and concludes with calling upon one another to bleſs and praiſe the Lord for their wonderful deliverance from the rage of the burning furnace.

38 O all ye waters that be above the heaven, bleſs ye the Lord: praiſe and exalt him above all for ever.

39 O all ye powers of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

40 O ye ſun and moon, bleſs ye the Lord: praiſe and exalt him above all for ever.

41 O ye ſtars of heaven, bleſs ye the Lord: praiſe and exalt him above all for ever.

42 O every ſhower and dew, bleſs ye the Lord: praiſe and exalt him above all for ever.

43 O all ye winds, bleſs ye the Lord: praiſe and exalt him above all for ever.

44 O ye fire and heat, bleſs ye the Lord: praiſe and exalt him above all for ever.

45 O ye winter and ſummer, bleſs ye the Lord: praiſe and exalt him above all for ever,

46 O ye dews and ſtorms of ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever.

47 O ye nights and days, bleſs ye the Lord: praiſe and exalt him above all for ever.

48 O ye light and darkneſs, bleſs ye the Lord: praiſe and exalt him above all for ever.

49 O ye ice and cold, bleſs ye the Lord: praiſe and exalt him above all for ever.

50 O ye froſt and ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever.

51 O ye lightenings and clouds, bleſs ye the Lord: praiſe and exalt him above all for ever.

52 O let the earth bleſs the Lord: praiſe and exalt him above all for ever.

53 O ye mountains and little hills, bleſs ye the Lord: praiſe and exalt him above all for ever.

54 O all ye things that grow on the earth, bleſs ye the Lord: praiſe and exalt him above all for ever.

55 O ye fountains, bleſs ye the Lord: praiſe and exalt him above all for ever.

56 O ye ſeas and rivers, bleſs ye the Lord: praiſe and exalt him above all for ever.

57 O ye whales, and all that move in the waters, bleſs ye the Lord: praiſe and exalt him above all for ever.

58 O all ye fowls of the air, bleſs ye the Lord: praiſe and exalt him above all for ever.

59 O all ye beaſts and cattle, bleſs ye the Lord: praiſe and exalt him above all for ever.

60 O ye children of men, bleſs ye the Lord: praiſe and exalt him above all for ever.

61 O Iſrael, bleſs ye the Lord: praiſe and exalt him above all for ever.

62 O ye prieſts of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

63 O ye ſervants of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

64 O ye ſpirits and ſouls of the righteous, bleſs ye the Lord: praiſe and exalt him above all for ever.

65 O ye holy and humble men of heart, bleſs ye the Lord: praiſe and exalt him above all for ever.

66 O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe and exalt him above all for ever: for he hath delivered us from hell, and ſaved us from the hand of death, and delivered us out of the midſt of the furnace *and* burning flame: even out of the midſt of the fire hath he delivered us.

67 O give thanks unto the Lord, becauſe he is gracious: for his mercy *endureth* for ever.

68 O all ye that worſhip the Lord, bleſs the God of gods, praiſe him and give him thanks: for his mercy *endureth* for ever.

THE

HISTORY of SUSANNA.

Set apart from the Beginning of Daniel, becauſe it is not in the Hebrew, as neither the Narration of Bel and the Dragon.

The ARGUMENT.

This Hiſtory is not in the Hebrew, *of the Book of* Daniel, *to which it has been added in the* Latin *vulgate, as tranſlated from the* Greek *of* Theodotian. *Many have looked upon it only as a pious fable, invented in order to give a ſample of a chaſte and faithful ſpouſe; and ſo not only deny it the quality of a Divine Writing, but even of a true hiſtory.*

16 *The judges hide themſelves in the garden of Suſanna, to have their pleaſure of her.*

THERE dwelt a man in Babylon called Joacim.

2 And he took a wife, whoſe name was Suſanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents alſo were righteous, and taught their daughter according to the law of Moſes.

4 Now Joacim was a great rich man, and had a fair garden joining unto his houſe, and to him reſorted the Jews: becauſe he was more honourable than all others.

5 The ſame year were appointed two of the ancients of the people to be judges, ſuch as the Lord ſpake of, that wickedneſs came from Babylon from ancient judges, who ſeemed to govern the people.

6 Theſe kept much at Joacim's houſe: and all that had any ſuit in law came unto them.

7 Now when the people departed away at noon, Suſanna went into her huſband's garden to walk.

8 And the two elders ſaw her going in every day, and walking: ſo that their luſt was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember juſt judgments.

10 And albeit they both were wounded with her love: yet durſt not one ſhew another his grief.

11 For they were aſhamed to declare their luſt, that they deſired to have to do with her.

12 Yet they watched diligently from day to day to ſee her.

13 And the one ſaid to the other, Let us now go home; for it is dinner-time.

14 So when they were gone out, they parted the

Commentary and Notes on the Hiſtory of Suſanna.

1 *There dwelt a man in Babylon, called Joacim.*] In this hiſtory of Suſanna we have an account of her huſband's and her own family. She dwelt at Babylon, being carried thither into captivity with her huſband. She was a woman of extraordinary beauty, and of as much piety and fear of God. The captive Jews who were then at Babylon uſed to aſſemble at Joacim's houſe for the determination of their affairs; and every year they appointed two Judges for the deciſion of ſuch difficulties as might ariſe with regard to themſelves, that they might not be obliged to have recourſe to heathens, in order to decide cauſes among the Iſraelites. This was doubtleſs a very proper meaſure; and had the actions of theſe judges been directed only by virtue and juſtice, they would have proved very ſerviceable to the ſons of Jacob. But alas! inſtead of being guided by ſuch worthy principles, they followed the dictates of their own luſt, and even attempted to take away the life of the innocent.

14 *So when they were gone out, they parted the one from the other, and*

the one from the other; and turning back again they came to the ſame place, and after that they had aſked one another the cauſe, they acknowledged their luſt; then appointed they a time both together, when they might find her alone.

15 And it fell out, as they watched a fit time, ſhe went in as before, with two maids only, and ſhe was deſirous to waſh herſelf in the garden: for it was hot.

16 And there was no body there, ſave the two elders that had hid themſelves, and watched her.

17 Then ſhe ſaid to her maids, Bring me oil and waſhing-balls, and ſhut the garden doors, that I may waſh me.

18 And they did as ſhe bade them, and ſhut the garden-doors, and went out themſelves at privy-doors to fetch the things that ſhe had commanded them: but they ſaw not the elders, becauſe they were hid.

19 Now when the maids were gone forth, the two elders roſe up, and ran unto her, ſaying,

20 Behold, the garden-doors are ſhut, that no man can ſee us, and we are in love with thee, therefore conſent unto us, and lie with us.

21 If thou wilt not, we will bear witneſs againſt thee, that a young man was with thee: and therefore thou didſt ſend away thy maids from thee.

22 Then Suſanna ſighed, and ſaid, I am ſtraitened on every ſide: for, if I do this thing, it is death unto me: and if I do it not, I cannot eſcape your hands.

23 It is better for me to fall into your hands, and not to do it, than to ſin in the ſight of the Lord.

24 With that Suſanna cried with a loud voice; and the two elders cried out againſt her.

25 Then ran the one and opened the garden-door.

26 So when the ſervants of the houſe heard the cry in the garden, they ruſhed in at a privy-door, to ſee what was done unto her.

27 But when the elders had declared their matter, the ſervants were greatly aſhamed: for there never was ſuch a report made of Suſanna.

28 And it came to paſs the next day, when the people were aſſembled to her huſband Joacim, the two elders came alſo, full of miſchievous imagination againſt Suſanna to put her to death.

29 And ſaid before the people, Send for Suſanna, the daughter of Chelcias, Joacim's wife: and ſo they ſent.

30 So ſhe came with her father and mother, her children and all her kindred.

31 Now Suſanna was a very delicate woman, and beauteous to behold..

32 And theſe wicked men commanded to uncover her *face* (for ſhe was covered) that they might be filled with her beauty.

33 Therefore her friends, and all that ſaw her, wept.

34 Then the two elders ſtood up in the midſt of the people, and laid their hands upon her head.

35 And ſhe, weeping, looked up toward heaven: for her heart truſted in the Lord.

36 And the elders ſaid, as we walked in the garden alone, this woman came in with two maids, and ſhut the garden-doors, and ſent the maids away.

37 Then a young man who there was hid, came unto her, and lay with her.

38 Then we that ſtood in a corner of the garden, ſeeing this wickedneſs, ran unto them.

39 And when we ſaw them together, the man we could not hold: for he was ſtronger than we, and opened the door, and leaped out.

40 But having taken this woman, we aſked who the young man was, but ſhe would not tell us: theſe things do we teſtify.

41 Then the aſſembly believed them, as thoſe that were the elders and judges of the people: ſo they condemned her to death.

42 Then Suſanna cried out with a loud voice, and ſaid, O everlaſting God, that knoweſt the ſecrets, and knoweſt all things before they be:

43 Thou knoweſt that they have borne falſe witneſs againſt me, and behold, I muſt die: whereas I never did ſuch things as theſe men have maliciouſly invented againſt me.

44 And the Lord heard her voice.

45 Therefore when ſhe was led to be put to death, the Lord raiſed up the holy ſpirit of a young youth, whoſe name was Daniel.

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them toward him, and ſaid, What mean theſe words that thou haſt ſpoken?

48 So he ſtanding in the midſt of them, ſaid Are ye ſuch fools, ye ſons of Iſrael, that, without examination or knowledge of the truth, ye have condemned a daughter of Iſrael?

49 Return again to the place of Judgement: for they have borne falſe witneſs againſt her.

50 Wherefore all the people turned again in haſte, and the elders ſaid unto him, Come, ſit down among us, and ſhew it us, ſeeing God hath given thee the honour of an elder.

51 Then ſaid Daniel unto them, Put theſe two aſide, one far from another, and I will examine them.

52 So when they were put aſunder one from another, he called one of them, and ſaid unto him,

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and turning back again they came to the ſame place, &c.] The enormity of their intended guilt inſtigated each to conceal it from the other. They were not afraid, it ſeems to perpetrate a crime in the ſight of heaven, which they were fearful of owning to the partner of their iniquities; as if the puniſhment of mortals were more to be feared than that of Omnipotence, and an earthly tribunal more awful than a heavenly one. They had ſurely forgot that their actions were all expoſed to the Moſt High, who will neither ſpare the guilty, nor ſuffer the innocent to periſh for ever.

23 *It is better for me to fall into your hands, and not to do it, than to ſin in the ſight of the Lord.*] This virtuous woman had a true ſenſe of the power and juſtice of the Almighty, whoſe anger ſhe dreaded more than death, and conſidered his favour of more value than all the ſhort-lived pleaſures the world has to beſtow. She well knew that the puniſhment theſe wicked elders had power to inflict was but for a moment; and therefore wiſely choſe to ſuffer every thing their malice could invent, in order to obtain peace from on High, and when her ſhort puniſhment was over, to be received into the manſion of eternal pleaſure, where the ſhafts of envy can never reach, and where pain and grief are abſolutely unknown.

42 *O everlaſting God, that knoweſt the ſecrets, and knoweſt all things before they be.*] Suſanna had no other way of vindicating her innocence than by appealing to the Moſt High. She therefore directed her prayers to Him that was able to ſave; to that Being who is of purer eyes than to behold iniquity, and who will ſurely puniſh the wickedneſs of the children of men. She therefore addreſſed herſelf to Him, called him to witneſs her innocence, and make it appear before the children of her people. Nor were her prayers in vain; the Almighty heard her from his radient throne, and inſpired Daniel with wiſdom to deliver her.

him, O thou that are waxen old in wickedneſs, now thy ſins which thou haſt committed aforetime, are come *to light*.

53 For thou haſt pronounced falſe judgement, and haſt condemned the innocent, and haſt let the guilty go free, albeit the Lord ſaith, The innocent and unrighteous ſhalt thou not ſlay.

54 Now then if thou haſt ſeen her, tell me, Under what tree ſaweſt thou them companying together? Who anſwered, Under a maſtic-tree.

55 And Daniel ſaid, Very well; thou haſt lied againſt thine own head; for even now the angel of God hath received the ſentence of God to cut thee in two.

56 So he put him aſide, and commanded to bring the other, and ſaid unto him, O thou ſeed of Canaan, and not of Juda, beauty hath deceived thee, and luſt hath perverted thine heart.

57 Thus have ye dealt with the daughters of Iſrael, and they for fear companyed with you: but the daughter of Juda would not abide your wickedneſs.

58 Now therefore tell me, Under what tree didſt thou take them companying together? Who anſwered, Under a holm-tree.

59 Then ſaid Daniel unto him, Well, thou haſt alſo lied againſt thine own head, for the angel of God waiteth with the ſword to cut thee in two, that he may deſtroy you.

60 With that all the aſſembly cried out with a loud voice, and praiſed God, who ſaveth them that truſt in him.

61 And they aroſe againſt the two elders (for Daniel had convicted them of falſe witneſs by their own mouth)

62 And according to the law of Moſes, they did unto them in ſuch ſort as they maliciouſly intended to do to their neighbour: and they put them to death. Thus the innocent blood was ſaved the ſame day.

63 Therefore Chelcias and his wife praiſed God for their daughter Suſanna, with Joacim her huſband, and all the kindred, becauſe there was no diſhoneſty found in her.

64 From that day forth was Daniel had in great reputation in the ſight of the people.

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61 *And they aroſe againſt the two elders*, &c.] Several interpreters have thought that theſe two Judges or elders, who were thus convicted of falſe witneſs by Daniel, were Ahab and Zedekiah, falſe prophets of Babylon, whom king Nebuchadnezzar cauſed to be roaſted in the fire for their debaucheries, as the prophet Jeremiah tells us; *whom the king of Babylon roaſted in the fire, becauſe they have committed villainy in Iſrael, and have committed adultery with their neighbours wives.* But the hiſtory itſelf ſufficiently proves that this interpretation is not well founded: for the elders were put to death by the people, and very probably ſtoned as Suſanna was to have been, had their wicked ſentence been carried into execution; the king of Babylon not at all interfering with it.

THE

The Hiſtory of the Deſtruction of

BEL and the DRAGON,

Cut off from the End of DANIEL.

The ARGUMENT.

This hiſtory is wholly fabulous and apocryphal; as will evidently appear by comparing it with the true narrative of Daniel, *with regard to the real grounds of the malice and hatred which the great men of the* Babyloniſh *court had conceived againſt him, and which induced them to petition the king to have him thrown into the den of lions: for it will thence appear that both narratives cannot be true; but as that in the canonical book is not to be diſputed, this muſt be fabulous.*

19 The fraud of Bel's prieſts is diſcovered by Daniel: 33 He is preſerv'd in the lion's den. 42 and his enemies caſt into the ſame.

AND king Aſtyages was gathered to his fathers, and Cyrus of Perſia received his kingdom.

2 And Daniel converſed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol called Bel, and there was ſpent upon him every day twelve great meaſures of fine flour, and forty ſheep, and ſix veſſels of wine.

4 And the king worſhipped it, and went daily to adore it: but Daniel worſhipped his own God. And the king ſaid unto him, Why doſt not thou worſhip Bel?

5 Who anſwered and ſaid, Becauſe I may not worſhip idols made with hands, but the living God, who hath created the heaven and the earth, and hath ſovereignty over all fleſh.

6 Then ſaid the king unto him, Thinkeſt thou not that Bel is a living God? ſeeſt thou not how much he eateth and drinketh every day?

7 Then Daniel ſmiled, and ſaid, O king, be not deceived: for this is but clay within, and braſs without, and did never eat or drink any thing.

8 So the king was wroth, and called for his prieſts, and ſaid unto them, if ye tell me not who this is that devoureth theſe expences, ye ſhall die.

9 But if ye can certify me that Bel devoureth them, then Daniel ſhall die: for he hath ſpoken blaſphemy againſt Bel. And Daniel ſaid unto the king, Let it be according to thy word.

10 (Now the prieſts of Bel were three-ſcore and ten, beſides their wives and children) and the king went with Daniel into the temple of Bel.

11 So Bel's prieſts ſaid, Lo, we go out: but thou, O king, ſet on the meat, and make ready the wine, and ſhut the door faſt, and ſeal it with thine own ſignet.

Comment. & Notes on the Hiſt. of Bel & Dragon.

2 *And Daniel converſed with the king, and was honoured above all his friends.*] In order to give an air of truth and importance to this hiſtory, Daniel, who by his conſummate wiſdom and wonderful knowledge in divine myſteries, was become the moſt famous perſon in that part of the world, is introduced as the principal actor in this affair. And indeed the ſtory is told in a plain ſimple manner, and the reflections which naturally ariſe from reading it deſerves ſome regard.

4 *And the king worſhipped it, and went daily to adore it,* &c.] We here ſee a king ſo bigotted to the worſhip of a ſenſeleſs idol, that nothing leſs than an occular demonſtration will convince him of his error.

11 *Lo, we go out,* &c.] The crafty practices of thoſe prieſts who made a property of the king's credulity, and converted his erroneous

12 And to-morrow, when thou comeſt in, if thou findeſt not that Bel hath eaten up all, we will ſuffer death; or elſe Daniel that ſpeaketh falſly againſt us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and conſumed thoſe things.

14 So when they were gone forth, the king ſet meats before Bel. Now Daniel had commanded his ſervants to bring aſhes, and thoſe they ſtrewed throughout all the temple in the preſence of the king alone: then went they out and ſhut the door, and ſealed it with the king's ſignet, and ſo departed.

15 Now in the night came the prieſts with their wives and children (as they were wont to do) and did eat and drink up all.

16 In the morning betime the king aroſe, and Daniel with him.

17 And the king ſaid, Daniel, are the ſeals whole? And he ſaid, yea, O king, they be whole.

18 And as ſoon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he ſhould not go in, and ſaid, Behold now the pavement, and mark well whoſe footſteps are theſe.

20 And the king ſaid, I ſee the footſteps of men, women, and children. And then the king was angry.

21 And took the prieſts with their wives and children, who ſhewed him the privy doors where they came in, and conſumed ſuch things as were upon the table.

22 Therefore the king ſlew them, and delivered Bel into Daniel's power, who deſtroyed him and his temple.

23 And in that ſame place there was a great dragon, which they of Babylon worſhipped.

24 And the king ſaid unto Daniel, Wilt thou alſo ſay that this is of braſs? lo, he liveth, he eateth and drinketh, thou canſt not ſay that he is no living god: therefore worſhip him.

25 Then ſaid Daniel unto the king, I will worſhip the Lord my God: for he is the living God.

26 But give me leave, O king, and I ſhall ſlay this dragon without ſword or ſtaff. The king ſaid, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did ſeeth them together, and made lumps thereof: this he put in the dragon's mouth, and ſo the dragon burſt in ſunder; and Daniel ſaid, Lo, theſe are the gods ye worſhip.

28 When they of Babylon heard that, they took great indignation, and conſpired againſt the king, ſaying, The king is become a Jew, and he hath deſtroyed Bel, he hath ſlain the Dragon, and put the prieſts to death.

29 So they came to the king, and ſaid, Deliver us Daniel, or elſe we will deſtroy thee and thine houſe.

30 Now when the king ſaw that they preſſed him ſore; being conſtrained, he delivered Daniel unto them.

31 Who caſt him into the lions den: where he was ſix days.

32 And in the den there were ſeven lions, and they had given them every day two carcaſes and two ſheep: which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry a prophet called Habbacuc, who had made pottage, and had broken bread in a bowl: and was going into the field, for to bring it to the reapers.

34 But the angel of the Lord ſaid unto Habbacuc, Go, carry the dinner that thou haſt into Babylon unto Daniel, who is in the lions den.

35 And Habbacuc ſaid, Lord, I never ſaw Babylon: neither do I know where the den is.

36 Then the Angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his ſpirit ſet him in Babylon over the den.

37 And Habbacuc cried, ſaying, O Daniel, Daniel, take the dinner which God hath ſent thee.

38 And Daniel ſaid, Thou haſt remembered me, O God: neither haſt thou forſaken them that ſeek thee, and love thee.

39 So Daniel aroſe and did eat: and the angel of the Lord ſet Habbacuc in his own place again immediately.

40 Upon the ſeventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was ſitting.

41 Then cried the King with a loud voice, ſaying, Great art thou, O Lord God of Daniel, and there is none other beſides thee.

42 And he drew him out, and caſt thoſe that were the cauſe of his deſtruction into the den: and they were devoured in a moment before his face.

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neous piety to their own advantage, is worth remarking. They flattered themſelves that their wicked practices would never be detected, and therefore boldly put the whole affair to an iſſue. But they found to their confuſion, that the cloſeſt deſigns, though concluded under the impenetrable mantle of the night, are often expoſed to the eyes of the whole world. And hence we ſhall do well to remember, that all our actions are open to the eye of Omnipotence, who will execute juſtice without any reſpect to perſons; and therefore ſhould be careful never to perform actions in ſecret, which would confound us on their being expoſed to the world.

20 *Then the king was angry.*] The king, on being convinced of his error, was full of wrath; he conſidered theſe crafty prieſts as the peſt of ſociety, and therefore ordered them to be cut off from the land of the living.

23 *And in that ſame place there was a great dragon,* &c.] The ſtory of the dragon is much in the ſame taſte with that of Bel; and the iſſue of it proved what Daniel intended, namely, that the almighty Creator of the world was the only true object of divine worſhip.

28 *When they of Babylon heard that, they took great indignation,* &c.] Though the deſign of Daniel was conſiſtent and praiſe-worthy, both with regard to reaſon and religion, as his actions tended only to expoſe the wicked devices of theſe prieſts, yet the effect of bigotry and ſuperſtition was great: the people were ſo enraged at the deſtruction of their gods, that nothing would ſatisfy them but the blood of him who had removed the veil of falſhood; and proved, beyond the poſſibility of contradiction, that they had been vilely impoſed upon by crafty men. Accordingly Daniel is thrown into the lion's den; but thoſe ſavage creatures, inſtead of deſtroying, fawn'd upon him. This deliverance erected a noble monument to the glory of that God whom alone he worſhipped.

The PRAYER of MANASSES King of JUDA, When he was holden Captive in BABYLON.

The ARGUMENT.

This prayer, though truly pious, and full of divine ſentiments, was never known to the ancient Jewiſh *church. And it ſeems more likely to be the Form of a Prayer compoſed for the uſe of ſome great Prince, who, conſcious of his own wickedneſs, repented of his ſins, and ſet himſelf to ſeek the Lord with his whole heart, as probably* Manaſſes *did when he was carried priſoner to* Babylon, *than a prayer actually made by himſelf. This at leaſt is the opinion of the learned concerning this compoſition.*

O Lord, Almighty God of our Fathers, Abraham, Iſaac, and Jacob, and of their righteous ſeed; who haſt made heaven and earth, with all the ornament thereof; who haſt bound the ſea by the word of thy commandment; who haſt ſhut up the deep, and ſealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majeſty of thy glory cannot be borne, and thine angry threatening towards ſinners is importable: But thy merciful promiſe is unmeaſurable and unſearchable; for thou art the moſt High Lord, of great compaſſion, long ſuffering, very merciful, and repenteſt of the evils of men. Thou, O Lord, according to thy great goodneſs, haſt promiſed repentance and forgiveneſs to them that have ſinned againſt thee; and of thine infinite mercies haſt appointed repentance unto ſinners, that they may be ſaved. Thou therefore, O Lord, that art the God of the juſt, haſt not appointed repentance to the juſt, as to Abraham, and Iſaac, and Jacob, which have not ſinned againſt thee; but thou haſt appointed repentance unto me that am a ſinner; for I have ſinned above the number of the ſands of the ſea. My tranſgreſſions, O Lord, are multiplied; my tranſgreſſions are multiplied, and I am not worthy to behold and ſee the height of heaven, for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any releaſe; for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have ſet up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beſeeching thee of grace: I have ſinned, O Lord, I have ſinned, and I acknowledge mine iniquities: Wherefore I humbly beſeech thee forgive me, O Lord, forgive me, and deſtroy me not with mine iniquities· Be not angry with me for ever, by reſerving evil for me; neither condemn me into the lower parts of the earth For thou art the God, even the God of them that repent; and in me thou wilt ſhew all thy goodneſs; for thou wilt ſave me that am unworthy, according to thy great mercy. Therefore I will praiſe thee for ever all the days of my life; for all the powers of the heavens do praiſe thee, and thine is the glory for ever and ever. Amen.

Remarks on the Prayer of Manaſſes.

O Lord, Almighty God of our Fathers, &c.] The author begins his prayer very properly with an addreſs to the God of the Jewiſh Patriarchs: for from whom elſe could a Jewiſh prince in diſtreſs expect relief and deliverance, but from that divine aſſiſtance, which, on ſo many ſignal occaſions, had been eminently diſplayed in favour of his forefathers? In the next place he raiſed his thoughts to contemplate the omnipotence of God in the creation and formation of the univerſe; and ſeems aſtoniſhed at the wonderful contrivances, and the beautiful diſpoſition of all his works: but when he conſiders the majeſty and glory of Jehovah, and the terrors of his juſtice to ſinners, he is ſtruck with wonder and amazement, 'till he recollects the infinite goodneſs of the Almighty, the thought of which baniſhes deſpair, and gives him hopes of mercy and ſalvation. He therefore humbly lays hold of the promiſe of pardon which God has declared he will beſtow on repenting ſinners; confeſſes his numerous tranſgreſſions, with their many henious aggravations; owns the juſtice of his puniſhment, and beſeeches the Lord to avert his anger from him, and ſave him from hell and eternal deſtruction, which he acknowledges his ſins had moſt righteouſly deſerved.

The firſt BOOK of the MACCABEES.

The ARGUMENT.

The two following books are ſo called from Judas *the ſon of* Mattathias, *ſurnamed* Maccabees, *or* Aſmoneus, *the latter being the name of this family. It was originally written in the* Chaldee *language, or that ſpoken by the* Jews *after their return from* Babylon : *in which language it was extant in St.* Jerome's *time. The author is not certainly known ; but the moſt probable opinion is, that it was compoſed in the time of* John Hircanus, *when the wars of the* Maccabees *were over, either by* Hircanus *himſelf, who was prince and high-prieſt of the* Jews *near thirty years, and began his government at the time where this hiſtory ends ; or by ſome others employed by him. From the* Chaldee *it was tranſlated into* Greek, *and from that into* Latin. *Our* Engliſh *verſion is from the* Greek.

The firſt book is a very accurate and excellent hiſtory, and comes neareſt of any extant to the ſtyle and manner of the ſacred hiſtorians. It contains the hiſtory of forty years from the reign of Antiochus Epiphanes, *to the death of* Simon *the high-prieſt ; that is, from the year of the world* 3829 *to* 3869 ; *namely,* 131 *years before* Chriſt. *This book follows the* Jewiſh *æra: the following one that of* Alexandria, *which begins ſix months after.*

CHAP. I.

14 *Antiochus gave leave to ſet up the faſhions of the Gentiles in Jeruſalem,* 22 *and ſpoiled it,* &c.

AND it happened, after that Alexander, *ſon* of Philip, the Macedonian, who came out of the land of Chettim, had ſmitten Darius king of the Peſians and Medes, that he reigned in his ſtead, the firſt over Greece.

2 And made many wars, and won many ſtrong holds, and ſlew the kings of the earth.

3 And went through to the ends of the earth, and took ſpoils of many nations, inſomuch that the earth was quiet before him ; whereupon he was exalted, and his heart was lifted up.

4 And he gathered a mighty ſtrong hoſt, and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after theſe things he fell ſick, and perceived that he ſhould die.

6 Wherefore he called his ſervants, ſuch as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years and *then* died.

8 And his ſervants bare rule every one in his place.

9 And

Commentary and Notes on Chapter I.

1 *And it happened after that Alexander, ſon of Philip,* &c.] By Greece is here meant the kingdoms of Syria and Egypt, ſo called by the Jews at that time, and not that properly called Greece in the Latin and Greek writers. By Chettim is meant Macedonia ; and the ſmiting here mentioned relates to the battle of Arabela, in which Alexander gained ſo complete a victory as got him Darius's kingdom.

6 *And parted his kingdom among them, while he was yet alive.*] By this is meant his leaving the care and management of his kingdom in truſt for his ſon to four of his principal captains, as all writers agree he did. See *Dan.* viii.

9 And after his death they all put crowns *upon themſelves*; ſo did their ſons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root, Antiochus, *ſurnamed* Epiphanes, ſon of Antiochus the king, who had been an hoſtage at Rome, and he reigned in the hundred and thirty and ſeventh year of the kingdom of the Greeks.

11 In thoſe days went there out of Iſrael wicked men, who perſuaded many, ſaying, Let us go, and make a covenant with the heathen that are round about us: for ſince we departed from them we have had much ſorrow.

12 So this device pleaſed them well.

13 Then certain of the people were ſo forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they built a place of exerciſe at Jeruſalem, according to the cuſtom of the heathen:

15 And made themſelves uncircumciſed, and forſook the holy covenant, and joined themſelves to the heathen, and were ſold to do miſchief.

16 Now when the kingdom was eſtabliſhed before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots and elephants, and horſemen, and a great navy.

18 And made war againſt Ptolemee king of Egypt, but Ptolomee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the ſtrange cities in the land of Egypt, and he took the ſpoils thereof.

20 And after that Antiochus had ſmitten Egypt, he returned again in the hundred forty and third year, and went up againſt Iſrael and Jeruſalem with a great multitude.

21 And entered proudly into the ſanctuary, and took away the golden altar, and the candleſtick of light, and all the veſſels thereof.

22 And the table of the ſhew bread, and the pouring veſſels, and the vials, and the cenſers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off.

23 He took alſo the ſilver and the gold, and the precious veſſels: alſo he took the hidden treaſures which he found.

24 And when he had taken all away, he went into his own land, having made a great maſſacre, and ſpoken very proudly.

25 Therefore there was great mourning in Iſrael, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and ſhe that ſat in the marriage-chamber was in heavineſs.

28 The land alſo was moved for the inhabitants thereof, and all the houſe of Jacob was covered with confuſion.

29 And after two years fully expired, the king ſent his chief collector of tribute unto the cities of Juda, who came unto Jeruſalem with a great multitude.

30 And ſpeak peaceable words unto them, but *all was* deceit: for when they had given him credence, he fell ſuddenly upon the city, and ſmote it very ſore, and deſtroyed much people of Iſrael.

31 And when he had taken the ſpoils of the city, he ſet it on fire, and pulled down the houſes and wall thereof on every ſide.

32 But the women and children took they captive, and poſſeſſed the cattle.

33 Then builded they the city of David with a great and ſtrong wall, *and* with mighty towers, and made it a ſtrong hold for them.

34 And they put therein a ſinful nation, wicked men, and fortified *themſelves* therein.

35 They ſtored it alſo with armour and victuals, and when they had gathered together the ſpoils of Jeruſalem, they laid them up there, and ſo they became a ſore ſnare.

36 For it was a place to lie in wait againſt the ſanctuary, and an evil adverſary to Iſrael.

37 Thus they ſhed innocent blood on every ſide of the ſanctuary, and defiled it:

38 Inſomuch that the Inhabitants of Jeruſalem fled becauſe of them; whereupon *the city* was made an habitation of ſtrangers, and became ſtrange to thoſe that were born in her, and her own children left her.

39 Her ſanctuary was laid waſte like a wilderneſs, her feaſts were turned into mourning, her ſabbaths into reproach, her honour into contempt.

40 As had been her glory, ſo was her diſhonour increaſed, and her excellency was turned into mourning.

41 Moreover, king Antiochus wrote to his whole kingdom, that all ſhould be one people.

42 And every one ſhould leave his laws; ſo all the heathen agreed according to the commandment of the king.

43 Yea, many alſo of the Iſraelites conſented to his religion, and ſacrificed unto idols, and profaned the ſabbath.

44 For the king had ſent letters by meſſengers unto Jeruſalem, and the cities of Juda, that they ſhould follow the ſtrange laws of the land.

45 And forbid burnt-offerings, and ſacrifices, and drink-offerings in the temple; and that they ſhould profane the ſabbaths and feſtival days:

46 And

10—*In the hundred and thirty and ſeventh year of the kingdom of the Greeks.*] That is, of their rule over Syria, which began with Seleucus.

11—*Wicked men who perſuaded many*, &c.] The wicked men here ſpoken of were Manelaus and the ſons of Tobijoh, who propoſed to the people that they ſhould make a covenant with Antiochus; and in order to make it the firmer, embrace their religious ceremonies. They aſſigned a falſe reaſon for the evils which they ſuffered; namely, their forſaking of the worſhip of the falſe Gods, whereas they had been releaſed from their captivity in a wonderful manner upon forſaking that worſhip and turning to the true God.

34 *And they put therein a ſinful nation*, &c.] This ſeems to ſignify, That to the garriſon which Antiochus placed there, many profligate and impious Jews joined themſelves.

36 *For it was a place to lie in wait againſt the ſanctuary*, &c.] That is, to lay ambuſhes for ſuch as frequented the ſanctuary; for the city of David being lower than the temple, it does not appear that they could annoy the ſanctuary itſelf

39—*Her feaſts were turned into mourning, her ſabbaths into reproach*, &c.] They were not kept holy, but as common days, and all ſecular buſineſs tranſacted upon them: and what is here related is an exact completion of what Daniel foretold; chap vii. ver. 25.

44---*That they ſhould follow the ſtrange laws of the land*] Or rather the laws and rites of the ſtrangers in the land, namely, the Macedonians who were now in poſſeſſion of it.

45 *And forbid burnt offerings and ſacrifices* &c.] By this Edict daily ſacrifice at the temple was ſtopped for the ſpace of three years according to Joſephus: and hereby was fulfilled Daniel's prophecy, chap. xi. ver. 31.

The firſt BOOK of the

MACCABEES.

The ARGUMENT.

The two following books are ſo called from Judas *the ſon of* Mattathias, *ſurnamed* Maccabees, *or* Aſmoneus, *the latter being the name of this family. It was originally written in the* Chaldee *language, or that ſpoken by the* Jews *after their return from* Babylon: *in which language it was extant in St.* Jerome's *time. The author is not certainly known; but the moſt probable opinion is, that it was compoſed in the time of* John Hircanus, *when the wars of the* Maccabees *were over, either by* Hircanus *himſelf, who was prince and high-prieſt of the* Jews *near thirty years, and began his government at the time where this hiſtory ends; or by ſome others employed by him. From the* Chaldee *it was tranſlated into* Greek, *and from that into* Latin. *Our* Engliſh *verſion is from the* Greek.

The firſt book is a very accurate and excellent hiſtory, and comes neareſt of any extant to the ſtyle and manner of the ſacred hiſtorians. It contains the hiſtory of forty years from the reign of Antiochus Epiphanes, *to the death of* Simon *the high-prieſt, that is, from the year of the world* 3829 *to* 3869; *namely,* 131 *years before* Chriſt. *This book follows the* Jewiſh *æra: the following one that of* Alexandria, *which begins ſix months after.*

CHAP. I.

14 *Antiochus gave leave to ſet up the faſhions of the Gentiles in Jeruſalem,* 22 *and ſpoiled it,* &c.

AND it happened, after that Alexander, *ſon* of Philip, the Macedonian, who came out of the land of Chettim, had ſmitten Darius king of the Peſians and Medes, that he reigned in his ſtead, the firſt over Greece.

2 And made many wars, and won many ſtrong holds, and ſlew the kings of the earth.

3 And went through to the ends of the earth, and took ſpoils of many nations, inſomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up.

4 And he gathered a mighty ſtrong hoſt, and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after theſe things he fell ſick, and perceived that he ſhould die.

6 Wherefore he called his ſervants, ſuch as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years and *then* died.

8 And his ſervants bare rule every one in his place.

9 And

Commentary and Notes on Chapter I.

1 *And it happened after that Alexander, ſon of Philip,* &c.] By Greece is here meant the kingdoms of Syria and Egypt, ſo called by the Jews at that time, and not that properly called Greece in the Latin and Greek writers. By Chettim is meant Macedonia; and the ſmiting here mentioned relates to the battle of Arabela, in which Alexander gained ſo complete a victory as got him Darius's kingdom.

6 *And parted his kingdom among them, while he was yet alive.*] By this is meant his leaving the care and management of his kingdom in truſt for his ſon to four of his principal captains, as all writers agree he did. See *Dan.* viii.

9 And after his death they all put crowns *upon themſelves*; ſo did their ſons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root, Antiochus, *ſurnamed* Epiphanes, ſon of Antiochus the king, who had been an hoſtage at Rome, and he reigned in the hundred and thirty and ſeventh year of the kingdom of the Greeks.

11 In thoſe days went there out of Iſrael wicked men, who perſuaded many, ſaying, Let us go, and make a covenant with the heathen that are round about us: for ſince we departed from them we have had much ſorrow.

12 So this device pleaſed them well.

13 Then certain of the people were ſo forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they built a place of exerciſe at Jeruſalem, according to the cuſtom of the heathen:

15 And made themſelves uncircumciſed, and forſook the holy covenant, and joined themſelves to the heathen, and were ſold to do miſchief.

16 Now when the kingdom was eſtabliſhed before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots and elephants, and horſemen, and a great navy.

18 And made war againſt Ptolemee king of Egypt, but Ptolomee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the ſtrange cities in the land of Egypt, and he took the ſpoils thereof.

20 And after that Antiochus had ſmitten Egypt, he returned again in the hundred forty and third year, and went up againſt Iſrael and Jeruſalem with a great multitude.

21 And entered proudly into the ſanctuary, and took away the golden altar, and the candleſtick of light, and all the veſſels thereof.

22 And the table of the ſhew bread, and the pouring veſſels, and the vials, and the cenſers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off.

23 He took alſo the ſilver and the gold, and the precious veſſels: alſo he took the hidden treaſures which he found.

24 And when he had taken all away, he went into his own land, having made a great maſſacre, and ſpoken very proudly.

25 Therefore there was great mourning in Iſrael, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and ſhe that ſat in the marriage-chamber was in heavineſs.

28 The land alſo was moved for the inhabitants thereof, and all the houſe of Jacob was covered with confuſion.

29 And after two years fully expired, the king ſent his chief collector of tribute unto the cities of Juda, who came unto Jeruſalem with a great multitude.

30 And ſpeak peaceable words unto them, but *all was* deceit: for when they had given him credence, he fell ſuddenly upon the city, and ſmote it very ſore, and deſtroyed much people of Iſrael.

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36 For it was a place to lie in wait againſt the ſanctuary, and an evil adverſary to Iſrael.

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41 Moreover, king Antiochus wrote to his whole kingdom, that all ſhould be one people.

42 And every one ſhould leave his laws; ſo all the heathen agreed according to the commandment of the king.

43 Yea, many alſo of the Iſraelites conſented to his religion, and ſacrificed unto idols, and profaned the ſabbath.

44 For the king had ſent letters by meſſengers unto Jeruſalem, and the cities of Juda, that they ſhould follow the ſtrange laws of the land.

45 And forbid burnt-offerings, and ſacrifices, and drink-offerings in the temple; and that they ſhould profane the ſabbaths and feſtival days:

10—*In the hundred and thirty and ſeventh year of the kingdom of the Greeks.*] That is, of their rule over Syria, which began with Seleucus.

11—*Wicked men who perſuaded many,* &c.] The wicked men here ſpoken of were Manelaus and the ſons of Tobijob, who propoſed to the people that they ſhould make a covenant with Antiochus; and in order to make it the firmer, embrace their religious ceremonies. They aſſigned a falſe reaſon for the evils which they ſuffered; namely, their forſaking of the worſhip of the falſe Gods, whereas they had been releaſed from their captivity in a wonderful manner upon forſaking that worſhip and turning to the true God.

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45 *And forbid burnt-offerings and ſacrifices* &c.] By this Edict daily ſacrifice at the temple was ſtopped for the ſpace of three years according to Joſephus: and hereby was fulfilled Daniel's prophecy, chap. xi. ver. 31.

46 And pollute the ſanctuary and holy people:

47 Set up altars, and groves, and chapels of idols, and ſacrifice ſwines fleſh and unclean beaſts,

48 That they ſhould alſo leave their children uncircumciſed, and make their ſouls abominable with all manner of uncleanneſs and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whoſoever would not do according to the commandment of the king, *be ſaid*, he ſhould die.

51 In the ſelf-ſame manner wrote he to his whole kingdom, and appointed overſeers over all the people, commanding the cities of Juda to ſacrifice city by city.

52 Then many of the people were gathered unto them, to wit, every one that forſook the law, and ſo they committed evils in the land.

53 And drove the Iſraelites into ſecret places, even whereſoever they could flee for ſuccour.

54 Now the fifteenth day of *the month* Caſleu, in the hundred forty and fifth year, they ſet up the abomination of deſolation upon the altar, and builded idol-altars throughout the cities of Juda on every ſide;

55 And burnt incenſe at the doors of their houſes, and in the ſtreets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And whereſover was found with any the book of the teſtament, or if any conſented to the law, the king's commandment was, that they ſhould put him to death.

58 Thus did they by their authority unto the Iſraelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did ſacrifice upon the idol altar, which was upon the altar of God.

60 At which time, according to the commandment, they put to death certain women, that had cauſed their children to be circumciſed.

61 And they hanged the infants about their necks, and rifled their houſes, and ſlew them that had circumciſed them.

62 Howbeit, many in Iſrael were fully reſolved and confirmed in themſelves, not to eat any unclean thing.

63 Wherefore they choſe rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: ſo then they died.

64 And there was very great wrath upon Iſrael.

CHAP. II.

6 Mattathias lamenteth the caſe of Jeruſalem: 50 He dieth, and inſtructeth his ſons, 66 and maketh Judas Maccabeus his general.

IN thoſe days aroſe Mattathias *the ſon* of John, *the ſon* of Simeon, a prieſt of the ſons of Joarib, from Jeruſalem, and dwelt in Modin.

2 And he had five ſons, Joannan called Caddis:

3 Simon called Thaſſi.

4 Judas, who was called Maccabeus:

5 Eleazar called Avaran, and Jonathan, whoſe ſurname was Apphus.

6 And when he ſaw the blaſphemies that were committed in Judah and Jeruſalem,

7 He ſaid, Wo is me; wherefore was I born to ſee this miſery of my people, and of the holy city, and to dwell there when it was delivered into the hand of the enemy, and the ſanctuary into the hand of ſtrangers?

8 Her temple is become as a man without glory.

9 Her glorious veſſels are carried away into captivity, her infants are ſlain in the ſtreets, her young men with the ſword of the enemy.

10 What nation hath not had a part in her kingdom, and gotten of her ſpoils?

11 All her ornaments are taken away; of a freewoman ſhe is become a bond-ſlave.

12 And behold, our ſanctuary, even our beauty and our glory is laid waſte, and the Gentiles have profaned it.

13 To what end therefore ſhall we live any longer;

14 Then Mattathias and his ſons rent their clothes, and put on ſackcloth, and mourned very ſore.

15 In the mean while the king's officers, ſuch as compelled the people to revolt, came into the city Modin, to make them ſacrifice.

16 And when many of Iſrael came unto them, Mattathias alſo and his ſons came together.

17 Then anſwered the king's officers, and ſaid, to Mattathias on this wiſe, Thou art a ruler, and an honourable and great man in this city, and ſtrengthened with ſons and brethren.

18 Now therefore come thou firſt, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda alſo, and ſuch as remain at Jeruſalem: ſo ſhalt thou and thy houſe be in the number of the king's friends, and thou and thy children ſhall be honoured with ſilver and gold, and many rewards.

19 Then Mattathias anſwered and ſpake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give conſent to his commandments.

20 Yet will I and my ſons and my brethren walk in the covenant of our fathers.

21 God forbid that we ſhould forſake the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion either on the right hand, or on the left.

23 Now

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54 *They ſet up the abomination of deſolation upon the altar,* &c.] The Jews were wont to call an idol an abomination: and on account of its being ſet up, not only the temple but the city itſelf was deſerted by all the pious. This Daniel propheſied, chap. xi. ver. 31.

59—*They did ſacrifice upon the idol-altar, which was upon the altar of God.*] They erected an altar to the idol upon the altar of God. This they did probably, that they might put it out of the power of the pious Jews to make any offerings upon that altar; and the Jewiſh law did not allow of their making any altar elſewhere.

63 *Wherefore they choſe rather to die,* &c.] In Dan. ch. xi. ver. 33, is a plain prediction of theſe calamities.

Commentary and Notes on Chapter II.

6—*And when he ſaw the blaſphemies that were committed,* &c.] By blaſphemies is here meant not merely blaſphemous ſpeeches, but impious deeds.

11 *Of a free-woman ſhe is become a bond ſlave.*] Judea retained its freedom ſo far under the Macedonians by the favour of Alexander the Great, as to live according to its own laws and religious ceremonies: but was reduced quite to ſlavery under Antiochus.

23 Now when he had left ſpeaking theſe words, there came one of the Jews in the ſight of all to ſacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias ſaw, he was inflamed with zeal, and his reins trembled, neither could he forbear to ſhew his anger according to judgment: wherefore he ran, and ſlew him upon the altar.

25 Alſo the king's commiſſioner, who compelled men to ſacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealouſly for the law of God, like as Phinees did unto Zambri the ſon of Salom.

27 And Mattathias cried throughout the city with a loud voice, ſaying, Whoſoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his ſons fled into the mountains, and left all that ever they had in the city.

29 Then many that ſought after juſtice and judgment, went down into the wilderneſs to dwell there.

30 Both they, and their children, and their wives, and their cattle, becauſe afflictions increaſed ſore upon them.

31 Now when it was told the king's ſervants, and the hoſt that was at Jeruſalem, in the city of David, that certain men who had broken the king's commandment, were gone down into the ſecret places in the wilderneſs.

32 They purſued after them a great number, and having overtaken them, they camped againſt them, and made war againſt them on the ſabbath day.

33 And they ſaid unto them, let that which ye have done hitherto ſuffice: come forth, and do according to the commandment of the king, and ye ſhall live.

34 But they ſaid, We will not come forth, neither will we do the king's commandment, to profane the ſabbath-day.

35 So then they gave them the battle with all ſpeed.

36 Howbeit, they anſwered them not, neither caſt they a ſtone at them, nor ſtopped the places where they lay hid;

37 But ſaid, Let us die all in our innocency: heaven and earth ſhall teſtify for us, that ye put us to death wrongfully.

38 So they roſe up againſt them in battle on the ſabbath, and they ſlew them with their wives and children, and their cattle, to the number of a thouſand people.

39 Now when Mattathias and his friends underſtood hereof they mourned for them right ſore.

40 And one of them ſaid to another, If we all do as our brethren have done, and fight not for our lives and laws againſt the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, ſaying, Whoſoever ſhall come to make battle with us on the ſabbath-day, we will fight againſt him; neither will we die all, as our brethren that were murdered in the ſecret places:

42 Then came there unto him a company of Aſſideans, who were mighty men of Iſrael, even all ſuch as were voluntarily devoted unto the law.

43 Alſo all they that fled for perſecution, joined themſelves unto them, and were a ſtay unto them.

44 So they joined their forces, and ſmote ſinful men in their anger, and wicked men in their wrath: but the reſt fled to the heathen for ſuccour.

45 Then Mattathias and his friends went round about, and pulled down the altars.

46 And what children ſoever they found within the coaſt of Iſrael uncircumciſed, thoſe they circumciſed valiantly.

47 They purſued alſo after the proud men, and the work proſpered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither ſuffered they the ſinner to triumph.

49 Now, when the time drew near that Mattathias ſhould die, he ſaid unto his ſons, Now hath pride and rebuke gotten ſtrength, and the time of deſtruction, and the wrath of indignation.

50 Now therefore, my ſons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their time, ſo ſhall ye receive great honour, and an everlaſting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteouſneſs?

53 Joſeph, in the time of his diſtreſs, kept the commandment, and was made lord of Egypt.

54 Phinees our father, in being zealous and fervent, obtained the covenant of an everlaſting prieſthood.

55 Jeſus, for fulfilling the word, was made a judge in Iſrael.

56 Caleb, for bearing witneſs before the congregation, receive the heritage of the land.

57 David, for being merciful poſſeſſed the throne of an everlaſting kingdom.

58 Elias

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34 *Neithor will we do the king's commandment, to profane the ſabbath day.*] It was one of Antiochus's commandments to work on the ſabbath-day.

42 *Then came there unto him a company of Aſſideans,* &c.] The Aſſideans ſeem to have been a ſect who were not only ſtrict in the obſervance of the divine laws in general, but obliged themſelves by particular ones, or did more than the law required. The meaning of ſuch as were voluntarily devoted unto the law ſeems to be, that they took up arms, tho' the law laid no obligation upon them to do ſo: for the doing of that for the ſervice or honour of God which is not expreſly commanded by the law, is called in ſcripture willingly offering; or, as it is expreſſed here, being voluntarily devoted.

48 *So they recovered the law out of the hand of the Gentiles,* &c.] By recovering the law out of the hand of the Gentiles and kings is meant, their ſtanding up in defence of it, and preventing ſuch profanation as the Gentiles would have made of it: and by not ſuffering the ſinner to triumph is meant, their not ſuffering Antiochus to do as he deſired in the eſtabliſhment of idolatrous worſhip.

49—*Now hath pride and rebuke gotten ſtrength,* &c.] By pride here, as in verſe 47, is meant, impiety.—By the time of deſtruction is meant, a time when many ſhould depart or fall away from the true religion;—and by the wrath of indignation, the execution of God's judgments againſt apoſtates from the law.

52 *Was not Abraham found faithful in temptation,* &c.] Abraham's believing in God, or truſting firmly in his word or promiſe, notwithſtanding all appearances were againſt it, as when he was commanded to ſlay that ſon whereby he was to have the promiſed ſeed; and alſo before that, in verily believing he ſhould have a ſon by Sarai, upon God's promiſe, though he knew in the natural courſe of things, that Sarai was paſt child-bearing. Theſe acts of ſtrong faith or confidence in God were imputed unto him for righteouſneſs; or conſidered as if he had done ſome ſignal righteous act

57 *David, for being merciful, poſſeſſed the throne,* &c.] David's mercifulneſs to his enemy Saul, when he had him in his power, and alſo to Shimei, who had uſed him ſo ill in his diſtreſſes, was very ſignal: and towards his people in general he was very tender-hearted; and for this and his other virtues he obtained a grant of the kingdom to his poſterity for a very long ſucceſſion.

58 Elias, for being zealous and fervent for the law, was taken up into heaven.

59 Ananias, Azarias, and Miſael, by believing, were ſaved out of the flame.

60 Daniel, for his innocency, was delivered from the mouth of lions.

61 And thus conſider ye throughout all ages, that none that put their truſt in him, ſhall be overcome.

62 Fear not then the words of a ſinful man; for his glory ſhall be dung and worms.

63 To-day he ſhall be lifted up, and to-morrow he ſhall not be found, becauſe he is returned into his duſt, and his thought is come to nothing.

64 Wherefore, ye my ſons, be valiant, and ſhew yourſelves men in the behalf of the law, for by it ſhall ye obtain glory.

65 And behold, I know that your brother Simon is a man of counſel, give ear unto him alway: he ſhall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and ſtrong, even from his youth up: let him be your captain, and fight the battle of the people.

67 Take alſo unto you all thoſe that obſerve the law, and avenge ye the wrong of your people.

68 Recompenſe fully the heathen, and take heed to the commandments of the law.

69 So he bleſſed them, and was gathered to his fathers.

70 And he died in the hundred forty and ſixth year, and his ſons buried him in the ſepulchres of his fathers, at Modin, and all Iſrael made great lamentation for him.

CHAP. III.

1 *The valour and fame of Judas Maccabeus:* 10 *He overcometh the forces of Samaria and Syria.*

THEN his ſon Judas called Maccabeus, roſe up in his ſtead.

2 And all his brethren helped him, and ſo did all they that held with his father, and they fought with chearfulneſs the battle of Iſrael.

3 So he gat his people great honour, and put on a breaſt-plate as a giant, and girt his warlike harneſs about him, and he made battles, protecting the hoſt with his ſword.

4 In his acts he was like a lion, and like a lion's whelp roring for his prey.

5 For he purſued the wicked, and ſought them out, and burnt up thoſe that vexed his people.

6 Wherefore the wicked ſhrunk for fear of him, and all the workers of iniquity were troubled, becauſe ſalvation proſpered in his hand.

7 He grieved alſo many kings, and made Jacob glad with his acts, and his memorial is bleſſed for ever.

8 Moreover he went through the cities of Juda, deſtroying the ungodly out of them, and turning away wrath from Iſrael:

9 So that he was renowned unto the utmoſt part of the earth, and he received unto him ſuch as were ready to periſh.

10 Then Apollonius gathered the Gentiles together, and a great hoſt out of Samaria, to fight againſt Iſrael.

11 Which thing when Judas perceived, he went forth to meet him, and ſo he ſmote him, and ſlew him: many alſo fell down ſlain, but the reſt fled.

12 Wherefore Judas took their ſpoils, and Apollonius's ſword alſo, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard ſay that Judas had gathered unto him a multitude and company of the faithful to go out with him to war,

14 He ſaid, I will get me a name and honour in the kingdom, for I will go fight with Judas and them that are with him, who deſpiſe the king's commandment.

15 So he made him ready to go up, and there went with him a mighty hoſt of the ungodly to help him, and to be avenged of the children of Iſrael.

16 And when he came near to the going up of Bethoron, Judas went forth to meet him with a ſmall company.

17 Who, when they ſaw the hoſt coming to meet them, ſaid unto Judas, How ſhall we be able, being ſo few, to fight againſt ſo great a multitude *and* ſo ſtrong, ſeeing we are ready to faint with faſting all this day?

18 Unto whom Judas anſwered, It is no hard matter for many to be ſhut up in the hands of a few; and with *the God of* heaven it is all one to deliver with a great multitude, or a ſmall company.

19 For the victory of battle ſtandeth not in the multitude of an hoſt, but ſtrength cometh from heaven.

20 They come againſt us in much pride and iniquity to deſtroy us, and our wives and children, and to ſpoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himſelf will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as ſoon as he had left off ſpeaking, he leapt ſuddenly upon them, and ſo Seron and his hoſt was overthrown before him.

24 And they purſued them from the going down of Bethoron, unto the plain, where were ſlain about eight hundred men of them; and the reſidue fled into the land of the Philiſtines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread to fall upon the nations round about them;

26 Inſomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard theſe things, he,

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68 *Recompenſe fully the heathen,* &c.] This concluſion of Mattathias's ſpeech is according to the notions entertained under the law, that to take revenge of their enemies was lawful and even commendable; but under the goſpel of Jeſus Chriſt, we are taught, not only to recompenſe fully to our enemies, but to forgive them entirely.

Commentary and Notes on Chapter III.

5 *And burnt up thoſe that vexed his people.*] If the word *burnt* be taken here literally, it may be underſtood of his ſetting fire to ſome ſtrong holds with the people in them, in revenge of thoſe deſtroyed in the caves of the mountains, which we read in ch. 1. and which, Joſephus ſays, was done by throwing fire into the caves where they were.

7 *He grieved alſo many kings,* &c.] By kings here are to be underſtood only præfects over different provinces; for there was only one king, namely Antiochus, who had any concern in this matter.

19 *For the victory of battle ſtandeth not in the multitude of an hoſt, but ſtrength cometh from heaven.*] Piety will do more by engaging the aſſiſtance of heaven than the ſtrength of any martial force can. From this ſpeech of Judas Maccabeus we may ſee, that his piety and truſt in God was very great, and that this was the ground of all his valiant actions.

he was full of indignation, wherefore he ſent and gathered together all the forces of his realm, *even* a very ſtrong army.

28 He opened alſo his treaſure, and gave his ſoldiers pay for a year, commanding them to be ready whenſoever he ſhould need them.

29 Nevertheleſs, when he ſaw that the money of his treaſures failed, and that the tributes in the country were ſmall becauſe of the diſſenſion and plague which he had brought upon the land, in taking away the laws which had been of old time;

30 He feared that he ſhould not be able to bear the charges any longer, nor to have ſuch gifts to give ſo liberally, as he did before; for he had abounded above the kings that were before him.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Perſia, there to take the tributes of the countries, and to gather much money.

32 So he left Lyſias, a nobleman, and one of the blood royal, to overſee the affairs of the king, from the river Euphrates, unto the borders of Egypt:

33 And to bring up his ſon Antiochus, until he came again.

34 Moreover, he delivered unto him the half of his forces and the elephants, and gave him charge of all things that he would have done, as alſo concerning them that dwelt in Juda and Jeruſalem.

35 *To wit*, that he ſhould ſend an army againſt them, to deſtroy and root out the ſtrength of Iſrael, and the remnant of Jeruſalem, and to take away their memorial from that place;

36 And that he ſhould place ſtrangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch his royal city, the hundred forty and ſeventh year; and having paſſed the river Euphrates, he went through the high countries.

38 Then Lyſias choſe Ptolomee the *ſon* of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends:

39 And with them he ſent forty thouſand footmen, and ſeven thouſand horſemen, to go into the land of Juda, and to deſtroy it as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus, in the plain country.

41 And the merchants of the country hearing the fame of them, took ſilver and gold very much, with ſervants, and came into the camp to buy the children of Iſrael for ſlaves: a power alſo of Syria, and of the land of the Philiſtines, joined themſelves unto them.

42 Now when Judas and his brethren ſaw that miſeries were multiplied, and that the forces did encamp themſelves in their borders (for they knew how the king had given commandment to deſtroy the people, and utterly aboliſh them)

43 They ſaid one to another, Let us reſtore the decayed eſtate of our people, and let us fight for our people and the ſanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and aſk mercy and compaſſion.

45 Now Jeruſalem lay void as a wilderneſs, there was none of her children that went in or out: the ſanctuary alſo was trodden down, and aliens kept the ſtrong hold: the heathen had their habitation in that place, and joy was taken from Jacob, and the pipe with the harp ceaſed.

46 Wherefore the Iſraelites aſſembled themſelves together, and came to Maſpha over againſt Jeruſalem; for in Maſpha was the place where they prayed afore-time in Iſrael.

47 Then they faſted that day, and put on ſackcloth, and caſt aſhes upon their heads, and rent their clothes;

48 And laid open the book of the law, wherein the heathen had ſought to paint the likeneſs of their images.

49 They brought alſo the prieſts' garments, and the firſt fruits, and the tithes: and the Nazarites they ſtirred up, who had accompliſhed their days.

50 Then cried they with a loud voice toward heaven, ſaying, What ſhall we do with theſe, and whither ſhall we carry them away?

51 For thy ſanctuary is trodden down and profaned, and thy prieſts are in heavineſs, and brought low.

52 And lo, the heathen are aſſembled together againſt us, to deſtroy us: what things they imagine againſt us, thou knoweſt.

53 How ſhall we be able to ſtand againſt them, except thou, *O God*, be our help.

54 Then ſounded they with trumpets, and cried with a loud voice.

55 And after this, Judas ordained captains over the people, *even* captains over thouſands, and over hundreds, and over fifties, and over tens.

56 But as for ſuch as were building houſes, or had betrothed wives, or were planting vineyards, or were fearful, thoſe he commanded that they ſhould return every man to his own houſe, according to the law.

57 So the camp removed, and pitched upon the ſouth ſide of Emmaus.

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29 *Nevertheleſs when he ſaw that the money of his treaſures failed*, &c.] Tyrants may learn from this, that their infringing upon the rights of their ſubjects, and depopulating countries by their tyranny turns greatly to their loſs.---The great tribute which Antiochus might have drawn from Judea, had he left them to the quiet poſſeſſion of their laws and privileges in their own country, dwindled to nothing upon his depriving them of theſe by violence and perſecution, and ſo forcing them to quit their lands whence the king's revenues were to ariſe.

30 *For he had abounded above the kings that were before him.*] A profuſe liberality is one of the characters by which the prophet Daniel, ch xi. ver. 24 has deſcribed the great oppreſſor of the Jewiſh nation: ſo that every characteriſtic whereby that prophet foretold this oppreſſor is applicable to Antiochus.

46 *For in Maſpha was the place where they prayed afore time in Iſrael*] As they could not repair to the temple on account of the enemy, they repaired to a place which had been afore-time uſed for the ſolemn invocation of God's name; according to Judges xx. 1. and 1. Sam. vii. 5.

48 *And laid open the book of the law, wherein the heathen had ſought to paint the likeneſs of their images.*] The Macedonians ſought to paint the likeneſs of their idols in the book of the law, that they might not only render it uſeleſs to the Jews, but grieve them ſore by ſeeing the ſacred book profaned by pictures of idols. This ſeems to have been the book which had been uſed in the temple, and brought by ſome from thence when they fled out of Jeruſalem.

50 *What ſhall we do with theſe*, &c.] The Nazarites according to the law were, when their vow was fulfilled, to ſhew themſelves in the temple, and offer a ſacrifice there, according to the ordinance of the law, and ſo be releaſed from their vow. But the enemy being poſſeſſion of the temple, they could not do this: and therefore in in their invocation to God they ſaid, What ſhall we do with theſe?

58 And Judas ſaid, Arm yourſelves, and be valiant men, and ſee that ye be in readineſs againſt the morning, that ye may fight with theſe nations, that are aſſembled together againſt us, to deſtroy us and our ſanctuary.

59 For it is better for us to die in battle, than to behold the calamities of our people, and our ſanctuary.

60 Nevertheleſs, as the will *of God* is in heaven, ſo let him do.

CHAP. IV.

6 *Judas defeateth the plot,* 14 *and forces of Gorgias,* 23 *and ſpoileth their tents, &c.*

THEN took Gorgias five thouſand *foot*-men, and a thouſand of the beſt horſemen, and removed out of the camp by night.

2 To the end he might ruſh in upon the camp of the Jews, and ſmite them ſuddenly. And the men of the fortreſs were his guides.

3 Now when Judas heard thereof, he himſelf removed, and the valiant men with him, that he might ſmite the king's army which was at Emmaus.

4 While as yet the forces were diſperſed from the camp.

5 In the mean ſeaſon came Gorgias by night into the camp of Judas: and when he found no man there, he ſought them in the mountains: for ſaid he, Theſe fellows flee from us.

6 But as ſoon as it was day, Judas ſhewed himſelf in the plain with three thouſand men, who nevertheleſs had neither armour nor ſwords to their minds.

7 And they ſaw the camp of the heathen, that it was ſtrong, and well harneſſed, and compaſſed round about with horſemen; and theſe were expert of war.

8 Then ſaid Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their aſſault.

9 Remember how our fathers were delivered in the Red Sea, when Pharaoh purſued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and deſtroy this hoſt before our face this day;

11 That ſo all the heathen may know that there is one, who delivereth and ſaveth Iſrael.

12 Then the ſtrangers lifted up their eyes, and ſaw them coming over againſt them.

13 Wherefore they went out of the camp to battle; but they that were with Judas ſounded their trumpets.

14 So they joined battle, and the heathen being diſcomfitted fled into the plain.

15 Howbeit, all the hindmoſt of them were ſlain with the ſword: for they purſued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, ſo that there were ſlain of them, about three thouſand men.

16 This done, Judas returned again with his hoſt from purſuing them:

17 And ſaid to the people, Be not greedy of the ſpoils, inaſmuch as there is a battle before us.

18 And Gorgias and his hoſt are here by us in the mountain; but ſtand ye now againſt our enemies, and overcome them, and after this ye may boldly take the ſpoils.

19 As Judas was yet ſpeaking theſe words, there appeared a part of them looking out of the mountain.

20 Who, when they perceived that the Jews had put their hoſt to flight, and were burning the tents (for the ſmoke that was ſeen declared what was done.)

21 When therefore they perceived theſe things, they were ſore afraid, and ſeeing alſo the hoſt of Judas in the plain, ready to fight,

22 They fled every one into the land of ſtrangers.

23 Then Judas returned to ſpoil the tents, where they got much gold and ſilver, and blue ſilk, and purple of the ſea, and great riches.

24 After this they went home, and ſung a ſong of Thankſgiving, and praiſed the Lord in heaven: becauſe it is good, becauſe his mercy *endureth* for ever.

25 Thus Iſrael had a great deliverance that day.

26 Now all the ſtrangers that had eſcaped, came and told Lyſias what had happened.

27 Who, when he heard thereof was confounded and diſcouraged, becauſe neither ſuch things as he would were done unto Iſrael, nor ſuch things as the king commanded him were come to paſs.

28 The next year therefore following, Lyſias gathered together threeſcore thouſand choice men *of foot*, and five thouſand horſemen, that he might ſubdue them.

29 So they came into Idumea, and pitched their tents at Bethſura, and Judas met them with ten thouſand men.

30 And when he ſaw that mighty army, he prayed and ſaid, Bleſſed art thou, O Saviour of Iſrael, who didſt quell the violence of the mighty man by the hand of thy ſervant David, and gaveſt the hoſts of ſtrangers into the hands of Jonathan the ſon of Saul, and his armour-bearer;

31 Shut up this army in the hand of thy people Iſrael, and let them be confounded in their power and horſemen;

32 Make

Commentary and Notes on Chapter IV.

4 *While as yet the forces were diſperſed from the camp.*] When this detached party was on their march from Gorgia's camp to fall upon that of the Jews, Judas having intelligence of it decamped ſecretly, and, by another rout marched with all his forces, no more than three thouſand men, to Seron's camp, in order to attack him and his forty thouſand men in it, whilſt weakened by this detachment of ſeven thouſand under Gorgias.

7 *And they ſaw the camp of the heathen, that it was ſtrong, and well harneſſed,* &c.] By the camps being well harneſſed, or, as the Greek ſignifies, well clothed, is meant, the foot being compleatly armed.

17 *Be not greedy of the ſpoils, inaſmuch as there is a battle before us.*] We have another party of the enemy to engage, namely Gorgias's detachment, as is explained in the following verſe.

22 *They fled every one into the land of ſtrangers.*] That is, quite out of Judea into the territories of the Idumeans and Phœnicians.

23 *They got much gold and ſilver, and blue ſilk,* &c.] The camp was thus enriched through the money and various merchandiſe which the neighbouring merchants had brought into it, with a view, as in ch. iii. 41, of buying the children of Iſrael as ſlaves; as not at all doubting but ſuch a prodigious army as was brought againſt the Iſraelites would have made ſlaves of them all.

25 *Thus Iſrael had a great deliverance that day.*] This ſignal victory not only delivered them from the preſent imminent danger, but contributed much to recover the public liberty of their country.

29 *So they came into Idumea,* &c.] This muſt be a miſtake in the preſent Greek copies. It ought to be read, into Judea, and ſo Joſephus has it.

32 Make them to be of no courage, and cauſe the boldneſs of their ſtrength to fall away, and let them quake at their deſtruction.

33 Caſt them down with the ſword of them that love thee, and let all thoſe that know thy name, praiſe thee with thankſgiving.

34 So they joined battle; and there were ſlain of the hoſt of Lyſias about five thouſand men, even before them were they ſlain.

35 Now when Lyſias ſaw his army put to flight, and the manlineſs of Judas's ſoldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of ſtrangers, and having made his army greater than it was, he purpoſed to come again into Judea.

36 Then ſaid Judas and his brethren, Behold, our enemies are diſcomfited: let us go up to cleanſe and dedicate the ſanctuary.

37 Upon this all the hoſt aſſembled themſelves together, and went up into mount Sion.

38 And when they ſaw the ſanctuary deſolate, and the altar profaned, and the gates burnt up, and ſhrubs growing in the courts as in a foreſt, or in one of the mountains, yea, and the prieſts chambers pulled down;

39 They rent their clothes and made great lamentation, and caſt aſhes upon their heads.

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried towards heaven.

41 Then Judas appointed certain men to fight againſt thoſe that were in the fortreſs, until he had cleanſed the ſanctuary.

42 So he choſe prieſts of blameleſs converſation, ſuch as had pleaſure in the law.

43 Who cleanſed the ſanctuary, and bare out the defiled ſtones into an unclean place.

44 And when as they conſulted what to do with the altar of burnt-offerings, which was profaned:

45 They thought it beſt to pull it down, leſt it ſhould be a reproach to them, becauſe the heathen had defiled it; wherefore they pulled it down,

46 And laid up the ſtones in the mountain of the temple in a convenient place, until there ſhould come a prophet, to ſhew what ſhould be done with them.

47 Then they took whole ſtones, according to the law, and built a new altar, according to the former:

48 And made up the ſanctuary, and the things that were within the temple, and hallowed the courts.

49 They made alſo new holy veſſels, and into the temple they brought the candleſtick, and the altar of burnt-offerings, and of incenſe, and the table.

50 And upon the altar they burnt incenſe, and the lamps that were upon the candleſtick they lighted, that they might give light in the temple.

51 Furthermore, they ſat the loaves upon the table, and ſpread out the vails, and finiſhed all the works which they had begun to make.

52 Now on the five and twentieth day of the nine month (which *is called* the month Caſleu) in the hundred forty and eighth year, they roſe up betimes in the morning,

53 And offered ſacrifice, according to the law, upon the new altar of burnt-offerings, which they had made.

54 Look at what time, and what day the heathen had profaned it, even in that was it dedicated with ſongs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worſhipping and praiſing the God of heaven, who had given them good ſucceſs.

56 And ſo they kept the dedication of the altar eight days, and offered burnt-offerings with gladneſs, and ſacrificed the ſacrifice of deliverance and praiſe.

57 They deckt alſo the forefront of the temple with crowns of gold, and with ſhields; and the gates, and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladneſs among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren, with the whole congregation of Iſrael, ordained that the days of the dedication of the altar ſhould be kept in their ſeaſon from year to year, by the ſpace of eight days, from the five and twentieth day of the month Caſleu, with mirth and gladneſs.

60 At that time alſo they builded up the mount Sion with high walls, and ſtrong towers round about, leſt the Gentiles ſhould come and tread it down, as they had done before.

61 And they ſet there a garriſon to keep it: and fortified Bethſura to preſerve it, that the people might have a defence againſt Idumea.

CHAP.

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32 *And let them quake at their deſtruction*] Let them be ſtruck with terror, as ſeeing certain deſtruction coming upon them.

36 *Let us go up to cleanſe and dedicate the ſanctuary.*] To purge the temple of idols and renew the divine worſhip there, is what is meant by dedicating it.

41 *Until he had cleanſed the ſanctuary.*] Judas being of the ſacerdotal race directed and aſſiſted upon this occaſion in the purification of the temple.

43 *And bare out the defiled ſtones into an unclean place.*] They pulled down and carried away into ſome ſepulchral or the like unclean place, the ſtones of that altar which had been built upon God's altar, in order to offer ſacrifice to an idol.

47 *Then they took whole ſtones,* &c.] That is, ſuch as had not been hewn, or which no iron tool had been upon, agreeably to the preſcription of the law, Exod. xx. 25 Deutr. xvii. 5.

48 *And made up the ſanctuary, and the things that were within the temple,* &c.] By the ſanctuary ſeems to be meant here the holy of holies, and not the whole temple, as it ſignifies in ſome of the foregoing verſes. It is probable that the heathen did the greateſt damage to this as being accounted the moſt holy place by the Jews, and that they laid it open to the reſt of the temple: and therefore the making of it up again ſeems to ſignify ſeparating it from the reſt of the temple.

51 *And ſpread out the vails,* &c.] There was one vail that conſtantly parted the holy of holies from the temple, and another vail to let down before the whole body of the temple upon particular occaſions.

52 *In the hundred forty and eighth year,* &c.] The chronology in this book being reckoned from the time that Seleucus began to reign, or the time that the empire of the Greeks was eſtabliſhed in Syria: this and the like in other places denotes ſuch a year after he began to reign.

58 *Thus was there very great gladneſs among the people,* &c.] That is, The reproaches flung upon the God of Iſrael by the idolatrous nations around were taken away and even turned upon themſelves: for there was no room now for reflections on the God of the Jews as unable to ſave his worſhippers or his temple: on the contrary his great power was ſhewn in thus delivering it by ſo few againſt ſo many.

60 *They builded up the mount Sion with high walls,* &c.] The whole city of Jeruſalem is frequently called Mount Sion, when ſpoken of diſtinctly from the temple: ſo that they repaired Jeruſalem, part of which as is related, ch. 1. the Macedonians had burnt; and they fortified it more ſtrongly than it had been before.

CHAP. V.

3 Judas ſmiteth the children of Eſau, Bean, and Ammon: 25 His exploits in Galaad. 51 He deſtroyeth Ephron.

NOW when the nations round about heard that the altar was built, and the ſanctuary renewed as before, it diſpleaſed them very much.

2 Wherefore they thought to deſtroy the generation of Jacob that was among them, and thereupon they began to ſlay and deſtroy the people.

3 Then Judas fought againſt the children of Eſau in Idumea at Arabattine, becauſe they beſieged Iſrael: and he gave them a great overthrow, and abated their courage, and took their ſpoils.

4 Alſo he remembered the injury of the children of Bean, who had been a ſnare and an offence unto the people, in that they lay in wait for them in the ways.

5 He ſhut them up therefore in the towers, and encamped againſt them, and deſtroyed them utterly, and burnt the towers of that *place* with fire, and all that were therein.

6 Afterward he paſſed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, 'till at length they were diſcomfitted before him; and he ſmote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad aſſembled themſelves together againſt the Iſraelites that were in their quarters, to deſtroy them, but they fled to the fortreſs of Dathema;

10 And ſent letters unto Judas and his brethren: The heathen that are round about us are aſſembled together againſt us, to deſtroy us.

11 And they are preparing to come and take the fortreſs whereunto we are fled, Timotheus being captain of their hoſt.

12 Come now therefore and deliver us from their hands, for many of us are ſlain.

13 Yea all our brethren that were in the places of Tobie, are put to death: their wives and their children alſo they have carried away captives, and borne away their ſtuff, and they have deſtroyed there about a thouſand men.

14 While theſe letters were yet reading, behold, there came other meſſengers from Galilee, with their clothes rent, who reported on this wiſe.

15 And ſaid, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are aſſembled together againſt us to conſume us.

16 Now when Judas and the people heard theſe words, there aſſembled a great congregation together, to conſult what they ſhould do for their brethren, that were in trouble, and aſſaulted of them.

17 Then ſaid Judas unto Simon his brother, Chooſe thee out men, and go and deliver thy brethren, that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joſeph *the ſon* of Zacharias, and Azarias, captains of the people, with the remnant of the hoſt in Judea, to keep it.

19 Unto whom he gave commandment, ſaying, Take ye the charge of this people, and ſee that ye make not war againſt the heathen, until the time that we come again.

20 Now unto Simon were given three thouſand men to go into Galilee, and unto Judas eight thouſand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, ſo that the heathen were diſcomfitted by him.

22 And he purſued them unto the gate of Ptolemais; and there were ſlain of the heathen about three thouſand men, whoſe ſpoils he took.

23 And thoſe that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away *with him*, and brought them into Judea with great joy.

24 Judas Maccabeus alſo and his brother Jonathan went over Jordan, and travelled three days journey in the wilderneſs.

25 Where they met with the Nabathites, who came unto them in peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were ſhut up in Boſora and Boſor, and Alema, Caſphor, Maked, and Carnaim (all theſe cities are ſtrong and great)

27 And that they were ſhut up in the reſt of the cities of the country of Galaad, and that againſt to-morrow they had appointed to bring their hoſt againſt the forts, and to take them, and to deſtroy them all in one day.

28 Hereupon Judas and his hoſt turned ſuddenly by the way of the wilderneſs unto Boſora; and when he had won the city, he ſlew all the males with the edge of the ſword, and took all their ſpoils, and burnt the city with fire.

29 From whence he removed by night and went till he came to the fortreſs.

30 And

Commentary and Notes on Chapter V.

1 *Now when the nations round about had heard,* &c.] By theſe are meant the Idumeans, Ammonites, Moabites, Phœnicians, &c. All which nations were inveterate againſt the Jews, and could not brook to ſee them proſper.

3 *Becauſe they beſieged Iſrael,* &c.] Rather, made incurſions upon Iſrael; for ſo Joſephus explains it, and not any formal beſieging of them.

4 *Alſo he remembered the injury of the children of Bean,* &c.] Thoſe called here the children of Bean were ſome men of great Power among the Idumeans, who had been a great plague to the Iſraelites by laying ambuſhes to deſtroy them, as they paſſed on the highways and travelled out of Judea into any of the neighbouring countries: theſe Judas was reſolved to deſtroy.

9 *The Iſraelites that were in their quarters,* &c.] Namely, bordering upon them, or in their neighbourhood.

15 *And all Galilee of the Gentiles are aſſembled together,* &c.] That is, all the Gentiles which inhabit in Galilee; for at this time not only Jews were ſettled in Galilee, but a great number of thoſe who did not worſhip the true God. Theſe joined themſelves at this time with the Philiſtines againſt the Jews.

23 *And thoſe that are in Galilee and in Arbattis,* &c.] Some inſtead of rendering Arbattis as the name of a place, make it thoſe who were in plain uncultivated places; meaning that Simon took under his protection thoſe of the Jews whom he found in places without defence, or in wild deſert places to which they had fled for refuge, and brought them with him into Judea.

25 *Where they met with the Nabathites,* &c.] Theſe were a people of Arabia, ſprung from Nebajoh, the firſt born of Iſhmael, Gen. xxv. 13.

28 *He ſlew all the males with the edge of the ſword,* &c.] By this was fulfilled the prophecy of Iſaiah, ch. lxiii. and the law recommended ſuch a method of proceeding, Deut. xx. 13.

29 *And went till he came to the fortreſs.*] This is to be underſtood of the caſtle of Dathema mentioned in verſe 9, where a number of the Jews had been ſhut up.

30 And betimes in the morning they looked up, and behold, there was an innumerable people bearing ladders, and other engines of war to take the fortreſs: for they aſſaulted them.

31 When Judas therefore ſaw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great ſound.

32 He ſaid unto his hoſt, Fight this day for your brethren.

33 So he went forth behind them in three companies, who ſounded their trumpets, and cried with prayer.

34 Then the hoſt of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he ſmote them with a great ſlaughter: ſo that there were killed of them that day about eight thouſand men.

35 This done, Judas turned aſide to Meſpha; and after he had aſſaulted it, he took it, and ſlew all the males therein, and received the ſpoils thereof and burnt it with fire.

36 From thence went he and took Caſphon, Maged, Boſor, and the other cities of the country of Galaad.

37 After theſe things gathered Timotheus another hoſt, and encamped againſt Raphon beyond the brook.

38 So Judas ſent *men* to eſpy the hoſt, who brought him word, ſaying, All the heathen that be round about us, are aſſembled unto them, even a very great hoſt.

39 He hath alſo hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight againſt thee: upon this Judas went to meet them.

40 Then Timotheus ſaid unto the captains of his hoſt, When Judas and his hoſt come near the brook, if he paſs over firſt unto us, we ſhall not be able to withſtand him: for he will mightily prevail againſt us.

41 But if he be afraid, and camp beyond the river, we ſhall go over unto him, and prevail againſt him.

42 Now when Judas came near the brook, he cauſed the ſcribes of the people to remain by the brook: unto whom he gave commandment, ſaying, ſuffer no man to remain in the camp, but let all come to the battle.

43 So he went firſt over unto them, and all the people after him, then all the heathen being diſcomfitted before him, caſt away their weapons, and fled unto the temple that was at Carnaim.

44 But they took the city, and burnt the temple, with all that were therein. Thus was Carnaim ſubdued, neither could they ſtand any longer before Judas.

45 Then Judas gathered together all the Iſraelites that were in the country of Galaad, from the leaſt unto the greateſt, even their wives and their children, and their ſtuff, a very great hoſt, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they ſhould go, very well fortified) they could not turn from it, either on the right hand or the left, but muſt needs paſs through the midſt of it.

47 Then they of the city ſhut them out, and ſtopped up the gates with ſtones.

48 Whereupon Judas ſent unto them in a peaceable manner, ſaying, Let us paſs through your land to go into our own country, and none ſhall do you any hurt; we will only paſs through on foot: howbeit, they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the hoſt, that every man ſhould pitch his tent in the place where he was.

50 So the Soldiers pitched, and aſſaulted the city all that day, and all that night, 'till at the length the city was delivered into his hands.

51 Who then ſlew all the males with the edge of the ſword, and raiſed the city, and took the ſpoils thereof, and paſſed through the city over them that were ſlain.

52 After this went they over Jordan, into the great plain before Bethſan.

53 And Judas gathered together thoſe that came behind, and exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladneſs, where they offered burnt-offerings, becauſe not one of them were ſlain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais.

56 Joſeph the *ſon* of Zacharias, and Azarias, captains of the garriſons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they ſaid, Let us alſo get us a name, and go fight againſt the heathen that are round about us.

58 So when they had given charge unto the garriſon that was with them, they went towards Jamnia.

59 Then came Gorgias and his men out of the city to fight againſt them.

60 And ſo it was that Joſeph and Azarias were put to flight, and purſued unto the borders of Judea: and there were ſlain that day of the people of Iſrael about two thouſand men.

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30 *And betimes in the morning they looked*, &c] This verſe is expreſſed ſomething obſcurely; but the meaning is, that in the morning Judas's party ſaw a great number of the Gentiles going to make an attack upon the caſtle in which their brethren, the Jews had taken refuge.

36 *And the other cities of the country of Galaad.*] That is, thoſe which the Moabites poſſeſſed

42 *He cauſed the ſcribes of the people to remain*, &c.] He gave orders to the muſter-maſters of the army. called here the ſcribes of the people, not to let any of the army remain on the other ſide of the brook: but to make them all paſs over it.

43 *So he went firſt over unto them*, &c.] Here may be obſerved how the divine providence ſecretly over-rules and directs things. Timotheus, the enemy's general, had, from ſome ſecret fancy, or preſage, it may be, which is not eaſy to be accounted for, pronounced to his men, that in caſe Judas paſſed the brook firſt to attack them, that then he would certainly prevail.—Judas, when he comes to the brook, is inſpired with reſolutions to paſs it: the conſequence of which was, that the enemy calling to mind what their general had pronounced or predicted were ſtruck with an univerſal panic, and made little or no reſiſtance.---By ſuch ways as theſe, in which men themſelves are made the agents, does the divine providence bring about its purpoſes.

50 *'Till at length the city was delivered into his hands*] That is, was taken by him; for it does not appear that it ſurrendered; but he took it by force.

53 *And Judas gathered together thoſe that came behind*, &c.] That is, he cauſed all the army to halt, 'till thoſe who were in the rear came up; and took care that no hurt ſhould be done to them by any ſudden incurſion from the enemies: he comforted and encouraged them all the away.

61 Thus was there a great overthrow among the children of Iſrael, becauſe they were not obedient unto Judas and his brethren, but thought to do ſome valiant act.

62 Moreover, theſe men came not of the ſeed of thoſe, by whoſe hand deliverance was given unto Iſrael.

63 Howbeit, the man Judas, and his brethren were greatly renowned in the ſight of all Iſrael, and of all the heathen whereſoever their name was heard of:

64 Inſomuch as the people aſſembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought againſt the children of Eſau in the land toward the ſouth, where he ſmote Hebron, and the towns thereof, and pulled down the fortreſs of it, and burnt the towers thereof round about.

66 From thence he removed to go into the land of the Philiſtines, and paſſed through Samaria.

67 At that time certain prieſts, deſirous to ſhew their valour, were ſlain in battle, for that they went out to fight unadviſedly.

68 So Judas turned to Azotus in the land of the Philiſtines, and when he had pulled down their altars, and burnt their carved images with fire, and ſpoiled their cities, he returned into the land of Judea.

CHAP. VI.

8 *Antiochus died, and confeſſeth that he is plagued for the wrong done to Jeruſalem.*

ABOUT that time, king Antiochus travelling through the high countries, heard ſay that Elymais in the country of Perſia, was a city greatly renowned for riches, ſilver, and gold;

2 And that there was in it a very rich temple, wherein were coverings of gold, and breaſt-plates, and ſhields, which Alexander *ſon* of Philip the Macedonian king, who reigned firſt among the Grecians, had left there.

3 Wherefore he came and ſought to take the city, and to ſpoil it; but he was not able, becauſe they of the city having had warning thereof,

4 Roſe up againſt him in battle: ſo he fled, and departed thence with great heavineſs, and returned to Babylon.

5 Moreover, there came one who brought him tidings into Perſia, that the armies which went againſt the land of Judea, were put to flight:

6 And that Lyſias, who went forth firſt with a great power, was driven away of the Jews: and that they were made ſtrong by the armour, and power, and ſtore of ſpoils, which they had gotten of the armies, whom they had deſtroyed:

7 Alſo that they had pulled down the abomination which he had ſet up upon the altar in Jeruſalem, and that they had compaſſed about the ſanctuary with high walls as before, and his city Bethſura.

8 Now when the king heard theſe words, he was aſtoniſhed, and ſore moved: whereupon he laid him down upon his bed, and fell ſick for grief, becauſe it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he ſhould die.

10 Wherefore he called for all his friends, and ſaid unto them, The ſleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myſelf, into what tribulation am I come, and how great a flood of *miſery* is it wherein now I am! for I was bountiful and beloved in my power.

12 But now I remember the evils that I did at Jeruſalem, and that I took all the veſſels of gold and ſilver that were therein, and ſent to deſtroy the inhabitants of Judea without a cauſe.

13 I perceive therefore that for this cauſe theſe troubles are come upon me, and behold, I periſh through great grief in a ſtrange land.

14 Then called he for Philip one of his friends, whom he made ruler over all his realm.

15 And gave him the crown, and his robe, and his ſignet, to the end he ſhould bring up his ſon Antiochus, and nouriſh him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lyſias knew that the king was dead, he ſet up Antiochus his ſon (whom he had brought up, being young) to reign in his ſtead, and his name he called Eupator.

18 About this time they that were in the tower, ſhut up the Iſraelites round about the ſanctuary, and ſought always their hurt, and the ſtrengthening of the heathen.

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62 *Moreover, theſe men came not of the ſeed of thoſe by whoſe hand deliverance was given,* &c.] They were not of that family whom God had choſen to deliver Iſrael by. This plainly attributes the ſurpriſing ſucceſſes of the Maccabees to the divine favour and protection; and that they were expreſsly appointed by God to deliver the Jewiſh nation from the Macedonian yoke.

66 *And paſſed through Samaria.*] This ſhould be read Mareſhah, as Joſephus has it; for Samaria was at a great diſtance from the rout which Judas took at this time.

67 *Were ſlain in the battle: for that they went out to fight unadviſedly.*] That is, without firſt imploring the divine help, and perhaps contrary to Judas's advice; ſo that God ſeems to have had intention to convince them, that it was not by the ſtrength of their own hand that they gained ſuch great victories over the Macedonians, but through his bleſſing upon them: and therefore thoſe who went out to fight not under the direction of the Maccabees his choſen captains, he did not proſper; but always let them fall before the enemy: ſo as to ſhew that it was not preſumption, but piety, that could gain the victory.

Commentary and Notes on Chapter VI.

1 *Antiochus travelling through the high countries,* &c.] Thus all the countries beyond the river Euphrates were ſo called by the Macedonians ſettled in Syria.

2 *Who reigned firſt among the Grecians.*] That is, who was the firſt of the Grecians that reigned over Syria and Egypt.

4 *And returned to Babylon*] Or rather, Babylonia; for it does not appear that he had entered the city.

7 *And his city Bethſura.*] It is emphatically called his, namely, Antiochus's city, becauſe he ſet a great value upon it, by reaſon of its ſituation, for annoying and curbing Jeruſalem.

13 *I perceive, therefore, that for this cauſe, theſe troubles are come upon me,* &c.] It deſerves to be obſerved how this haughty and cruel tyrant was humbled and brought to a confeſſion: for it was on account of his own wicked deeds, that his troubles came upon him, and brought him to an end in a land remote from his royal ſeat; having, as the hiſtorian Appian ſays, died of a conſumption.

18 *About this time they that were in the tower,* &c.] When Judas took poſſeſſion of Jeruſalem he had not time to beſiege the Macedonian garriſon which was in the tower of David, being obliged to go and attack the neighbouring nations that were gathered againſt him. But theſe being now all quelled, he turned his thoughts to reduce it, as they much annoyed the Iſraelites in going to or from the temple, making frequent ſallies and ſlaying many of them.

19 Wherefore Judas purpoſing to deſtroy them, called all the people together, to beſiege them.

20 So they came together, and beſieged them in the hundred and fiftieth year, and he made mounts for ſhot againſt them, and *other* engines.

21 Howbeit, certain of them that were beſieged got forth, unto whom ſome ungodly men of Iſrael joined themſelves.

22 And they went unto the king, and ſaid, How long will it be ere thou execute judgment, and avenge our brethren?

23 We have been willing to ſerve thy father, and to do as he would have us, and to obey his commandments.

24 For which cauſe they of our nation beſiege the tower, and are alienated from us: moreover, as many of us as they could light on, they ſlew, and ſpoiled our inheritance.

25 Neither have they ſtretched out their hand againſt us only, but alſo againſt all their borders.

26 And, behold, this day are they beſieging the tower at Jeruſalem to take it; the ſanctuary alſo, and Bethſura have they fortified.

27 Wherefore if thou doſt not prevent them quickly, they will do greater things than theſe, neither ſhalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and thoſe that had charge of the horſe.

29 There came alſo unto him from other kingdoms, and from iſles of the ſea, bands of hired ſoldiers.

30 So that the number of his army was an hundred thouſand footmen, and twenty thouſand horſemen, and two and thirty elephants exerciſed in battle.

31 Theſe went through Idumea, and pitched againſt Bethſura, which they aſſaulted many days, making engines of war; but they *of Bethſura* came out, and burnt them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over againſt the king's camp.

33 Then the king riſing very early, marched fiercely with his hoſt toward Bathzacharias, where his armies made them ready to battle, and ſounded the trumpets.

34 And to the end they might provoke the elephants to fight, they ſhewed them the blood of grapes and mulberries.

35 Moreover they divided the beaſts among the armies, and for every elephant they appointed a thouſand men armed with coats of mail, and with helmets of braſs on their heads; and beſides this, for every beaſt were ordained five hundred horſemen of the beſt.

36 Theſe were ready at every occaſion: whereſoever the beaſt was, and whitherſoever the beaſt went, they went alſo, neither departed they from him.

37 And upon the beaſts were there ſtrong towers of wood, which covered every one of them, and were girt faſt unto them with devices: there were alſo upon every one two and thirty ſtrong men that fought upon them, beſides the Indian that ruled them.

38 As for the remnant of the horſemen, they ſet them on this ſide and that ſide, at the two parts of the hoſt, giving them ſigns what to do, and being harneſſed all over amidſt the ranks.

39 Now when the ſun ſhone upon the ſheilds of gold and braſs, the mountains gliſtered therewith, and ſhined like lamps of fire.

40 So part of the king's army being ſpread upon the high mountains, and part on the vallies below, they marched on ſafely and in order.

41 Wherefore all that heard the noiſe of their multitude, and the marching of the company, and the rattling of the harneſs, were moved: for the army was very great and mighty.

42 Then Judas and his hoſt drew near, and entered into battle, and there was ſlain of the king's army ſix hundred men.

43 ¶ Eleazer alſo *ſirnamed* Savaran, perceiving that one of the beaſts, armed with royal harneſs, was higher than all the reſt, and ſuppoſing that the king was upon him.

44 Put himſelf in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageouſly through the midſt of the battle, ſlaying on the right hand and on the left, ſo that they were divided from him on both ſides.

46 Which done, he crept under the elephant, and thruſt him under, and ſlew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit, *the reſt of the Jews* ſeeing the ſtregth of the king, and the violence of his forces, turned away from them.

48 ¶ Then the king's army went up to Jeruſalem to meet them, and the king pitched his tents againſt Judea, and againſt Mount Sion.

49 But with them that were in Bethſura he made peace: for they came out of the city, becauſe they had no victuals there, to endure the ſiege, it being a year of reſt to the land.

50 So the king took Bethſura, and ſet a garriſon there to keep it.

51 As for the ſanctuary, he beſieged it many days: and ſet there artillery with engines, and inſtruments to caſt fire and ſtones, and pieces to caſt darts and ſlings.

52 Where-

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21 *Howbeit, certain of them that were beſieged got forth,* &c.] Some of them got forth unobſerved in the night; and theſe were apoſtate Jews who had joined themſelves with the Macedonian Garriſon.

22 *And they went unto the king,* &c.] Thoſe whom they meant were Jews of the ſame ſtamp with themſelves, who had turned apoſtates and joined the Macedonians againſt their countrymen who ſtood up in defence of their religion and laws. Theſe as well as themſelves they repreſent as faithful ſubjects to the king, and on that account were perſecuted by their countrymen. They excite the king to ſend immediate relief to thoſe beſieged in the tower.

34 *And to the end they might provoke the elephants to fight,* &c.] They ſhewed the elephants the juice of red grapes and mulberries, here called blood, as being of the colour of it.

38 *Giving them ſigns what to do,* &c.] There is another very different reading of this part; namely, exciting and protecting them in the gaps of the mountains: ſo that according to this reading, the foot were animated and defended by the horſe in the paſſes of the mountains.

46 *He crept under the elephant, and thruſt him under,* &c.] The moſt vulnerable place about an elephant is the belly; and therefore this Jew crept under the elephant, that he might the more certainly diſpatch it, though he was certain he ſhould be cruſhed to death by the fall of it upon him.

48 *Then the king's army went up to Jeruſalem,* &c.] Not the whole of it that marched to Jeruſalem; for part of it went to Bethſura.

49 *They came out of the city.*] Margin reads, Add out of Joſephus, *They yielded themſelves.*

51 *And ſet there artillery,* &c.] Rather made mounts for ſhot; that is, mounts to place engines upon to caſt darts, fire, &c.

52 Whereupon they alſo made engines againſt their engines, and held them battle a long ſeaſon.

53 Yet at the laſt their veſſels being without victuals (for that it was the ſeventh year, and they in Judea that were delivered from the Gentiles, had eaten up the reſidue of the ſtore).

54 There were but a few left in the ſanctuary, becauſe the famine did ſo prevail againſt them, that they were fain to diſperſe themſelves, every man to his own place.

55 At that time Lyſias heard ſay, that Philip, (whom Antiochus the king, while he lived, had appointed to bring up his ſon Antiochus, that he might be king)

56 Was returned out of Perſia and Media, and the king's hoſt alſo that went with him, and that he ſought to take unto him the ruling of the affairs.

57 Wherefore he went in all haſte, and ſaid to the king, and the captains of the hoſt, and the company, We decay daily, and our victuals are but ſmall, and the place we lay ſiege to is ſtrong, and the affairs of the kingdom lie upon us.

58 Now therefore let us be friends with theſe men, and make peace with them, and with all their nations;

59 And covenant with them, that they ſhall live after their laws, as they did before: for they are therefore diſpleaſed, and have done all theſe things, becauſe we aboliſhed their laws.

60 So the king and the princes were content: wherefore he ſent unto them to make peace, and they accepted thereof.

61 Alſo the king and the princes made an oath unto them: whereupon they went out of the ſtrong hold.

62 Then the king entered into Mount Sion: but when he ſaw the ſtrength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haſte, and returned unto Antiochus, where he found Philip to be maſter of the city: ſo he fought againſt him, and took the city by force.

CHAP. VII.

1 *Antiochus is ſlain, and Demetrius reigneth in his ſtead.*
5 *Alcimus would be high-prieſt.*

IN the hundred and one and fiftieth year, Demetrius the *ſon* of Seleucus departed from Rome, and came up with a few men unto a city of the ſea-coaſt, and reigned there.

2 And as he entered into the palace of his anceſtors, ſo it was, that his forces had taken Antiochus and Lyſias to bring them unto him.

3 Wherefore, when he knew it, he ſaid, Let me not ſee their faces.

4 So his hoſt ſlew them. Now when Demetrius was ſet upon the throne of his kingdom;

5 There came unto him all the wicked and ungodly men of Iſrael, having Alcimus (who was deſirous to be high-prieſt) for their captain.

6 And they accuſed the people to the king, ſaying, Judas and his brethren have ſlain all thy friends, and driven us out of our own land.

7 Now, therefore, ſend ſome man whom thou truſteſt, and let him go and ſee what havock he hath made amongſt us, and in the king's land, and let him puniſh them, with all them that aid them.

8 Then the king choſe Bacchides a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he ſent with that wicked Alcimus, whom he made high-prieſt, and commanded that he ſhould take vengeance of the children of Iſrael.

10 So they departed, and came with a great power into the land of Judea, where they ſent meſſengers to Judas and his brethren with peaceable words, deceitfully.

11 But they gave no heed to their words, for they ſaw, that they were come with a great power.

12 Then did there aſſemble unto Alcimus and Bacchides a company of ſcribes to require juſtice.

13 Now the Aſſideans were the firſt among the children of Iſrael that ſought peace of them.

14 For ſaid they, One that is a prieſt of the ſeed of Aaron is come with his army, and he will do us no wrong.

15 So

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53 *Yet at the laſt their veſſels being without victuals,* &c.] It ſeems to be hinted in this verſe, that the ſcarcity was in a great meaſure occaſioned by bringing thoſe whom Judas and his brother had delivered out of the hands of the Gentiles in Gallilee and Galaad, and brought them into Judea; and this is what is meant by " they in Judea that were delivered," &c. for if there had not been this additional number of mouths, they would not have been thus ſtraitened, as no doubt they had taken care to lay up a ſufficiency for the ſabbatical year.

57 *The place we lay ſiege unto is ſtrong, and the affairs of the kingdom lie upon us.*] The ſecond temple was in a citadel form, fortified with walls, &c. ſo as to be a very ſtrong place. What Lyſius meant " by the affairs of the kingdom lie upon us," was, leſt Philip under the ſanction of being protector to the prince, ſhould get the power of every thing into his hands. To prevent this was more at Lyſias's heart than the taking of the temple.

60 *So the king and princes were content,* &c.] Thus we ſee how the Divine Providence works, and makes uſe of the paſſions of men to bring about its purpoſes, and to ſerve thoſe who put their confidence in it. Lyſias's envy to Philip prevailed over his hatred to the Jews, though this undoubtedly was moſt inveterate, from the diſgrace he had received from his being routed by them with forces far inferior to his.

Commentary and Notes on Chapter VII.

1 *Demetrius the ſon of Seleucus departed from Rome,* &c.] Demetrius being an hoſtage in Rome at the time of his father's death, his uncle Antiochus Epiphanes ſeized upon the kingdom of Syria: but at length reſolved to quit Rome with no more than eight approved friends and their ſervants, and make an attempt to recover his right. He firſt came to Tripoli in Syria, where he was received as rightful king, and his party increaſed ſo that he was able to march on to the capital, and take both Antiochus and Lyſias priſoners.

3 *Let me not ſee their faces.*] This was in other words giving orders for putting them to death: which accordingly we find done from the following verſe.

5 *Alcimus who was deſirous to be high-prieſt,* &c.] Alcimus, as Joſephus writes, was already high-prieſt; ſo that the meaning is, he was deſirous of continuing in the office: and therefore he endeavoured to ingratiate himſelf with the king of Aſſyria, under whoſe dominion Judea was; thinking that unleſs he had that prince's intereſt, the office would not be ſecured to him.

8 *Who ruled beyond the flood,* &c. That is, beyond the river Euphrates: for the river by way of diſtinction in the Jewiſh writers always means this. Bacchides here mentioned was governor of Meſopotamia, as Joſephus relates.

11 *For they ſaw that they were come with a great power.*] Even ſuch as declared their intention of acting by force, rather than of ſettling matters amicably.

12 *A company of ſcribes to require juſtice.*] That is, that he would ſtand to ſuch things as Seleucus the father of Demetrius, and other kings before him, had granted to the Jews.

13 *Now the Aſſideans were the firſt among the children of Iſrael that ſought peace,* &c.] Theſe Aſſideans ſeem to have been harmleſs, undeſigning men, who, not intended evil themſelves, ſuſpected none of others.

15 So he ſpeak unto them peaceably, and ſware unto them, ſaying, We will procure the harm neither of you, nor your friends.

16 Whereupon they believed him: howbeit he took of them threeſcore men, and ſlew them in one day, according to the words which he wrote,

17 The fleſh of thy ſaints *have they caſt out*, and their blood have they ſhed round about Jeruſalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who ſaid, There is neither truth nor righteouſneſs in them, for they have broken the covenant and oath that they made.

19 After this removed Bacchides from Jeruſalem, and pitched his tents in Bezeth, where he ſent and took many of the men that had forſaken him, and certain of the people alſo, and when he had ſlain them, *he caſt them* into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him; ſo Bacchides went to the king.

21 But Alcimus contended for the high prieſthood.

22 And unto him reſorted all ſuch as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Iſrael.

23 Now when Judas ſaw all the miſchief that Alcimus and his company had done among the Iſraelites, even above the heathen,

24 He went out into all the coaſts of Judea round about, and took vengeance of them that had revolted from him, ſo that they durſt no more go forth into the country.

25 On the other ſide, when Alcimus ſaw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and ſaid all the worſt of them that he could.

26 Then the king ſent Nicanor, one of his honourable princes, a man that bare deadly hate unto Iſrael, with commandment to deſtroy the people.

27 So Nicanor came to Jeruſalem with a great force; and ſent unto Judas and his brethren deceitfully, with friendly words, ſaying,

28 Let there be no battle between me and you, I will come with a few men, that I may ſee you in peace.

29 He came therefore to Judas, and they ſaluted one another peaceably. Howbeit, the enemies were prepared to take away Judas by violence.

30 Which thing, after it was known to Judas, *to wit*, that he came unto him with deceit, he was ſore afraid of him, and would ſee his face no more.

31 Nicanor alſo, when he ſaw that his counſel was diſcovered, went out to fight againſt Judas beſides Capharſalama.

32 Where there were ſlain of Nicanor's ſide about five thouſand men, and *the reſt* fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the ſanctuary, certain of the prieſts and certain of the elders of the people to ſalute him peaceably, and to ſhew him the burnt-ſacrifice that was offered for the king.

34 But he mocked them, and laughed at them; and abuſed them ſhamefully, and ſpake proudly,

35 And ſwore in his wrath, ſaying, Unleſs Judas and his hoſt be now delivered into my hands, if ever I come again in ſafety, I will burn up this houſe: and with that he went out in a great rage.

36 Then the prieſts entered in, and ſtood before the altar and the temple, weeping, and ſaying,

37 Thou, *O Lord*, didſt chooſe this houſe to be called by thy name, and to be a houſe of prayer and petition for thy people.

38 Be avenged of this man and his hoſt, and let them fall by the ſword: remember their blaſphemies, and ſuffer them not to continue any longer.

39 So Nicanor went out of Jeruſalem, and pitched his tents in Bethron, where an hoſt out of Syria met him.

40 But Judas pitched in Adaſa with three thouſand men, and there he prayed, ſaying,

41 *O Lord*, when they that were ſent from the king of the Aſſyrians blaſphemed, thine Angel went out and ſmote an hundred fourſcore and five thouſand of them.

42 Even ſo deſtroy thou this hoſt before us this day, that the reſt may know that he hath ſpoken blaſphemouſly againſt thy ſanctuary, and judge thou him according to his wickedneſs.

43 So the thirteenth day of the month Adar the hoſts joined battle: but Nicanor's hoſt was diſcomfitted, and he himſelf was firſt ſlain in the battle.

44 Now

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16 *According to the words which he wrote.*] Or, rather, according as it is written.

17 *The fleſh of thy ſaints have they caſt out*, &c.] This is a quotation from Pſalm lxxix. ver. 2, 3. which, though written of other times, was no leſs applicable to theſe: and thus the Scripture is often ſaid to be fulfilled on different occaſions.

21 *But Alcimus contended for the high-prieſthood.*] That is, laboured to continue himſelf in that office.

22 *After they had gotten the land of Juda into their power, did much hurt in Iſrael.*] By this is meant the profligate Jews and ſoldiers whom Bacchides left to aſſiſt Alcimus upon occaſion; who made themſelves maſters of ſeveral towns in Judea. and did much hurt to Judas's party, or to thoſe who ſtood up in defence of their religion and laws.

24 *Tock vengeance of them that had revolted*, &c.] Or fled from him to the enemy: Judas and his men were ſo alert, that the contrary party kept themſelves in their ſtrong holds, and were afraid to make any incurſions into the county.

29 *Howbeit, the enemies were prepared to take away Judas by violence.*] There was an ambuſh laid ready to ſurprize Judas upon a ſignal given them by Nicanor: but Judas diſcovered the plot.

32 *Where there were ſlain of Nicanor's ſide about five thouſand*, &c.] This verſe is obſcure: for if Nicanor's troops had been worſted, they certainly would not have fled into the City of David, where they were ſure of being greatly harraſſed, if not deſtroyed by the Jews: but would rather have fled into Syria, or to ſome of the neighbouring people, whom they knew to be enemies to the Jews. Beſides, what follows, plainly ſhews, that Nicanor gained the advantage in this battle; and therefore it ought to be rendered, "There were ſlain by Nicanor's party about five thouſand men;" namely, of the Jews. And the remainder of the Jews fled into the city of David; by which it is there meant the Temple, as Joſephus expreſsly ſays. And it appears from the next verſe, that the Macedonians were at this time in poſſeſſion of the fortreſs in that part of Jeruſalem called the city of David.

33 *To ſhew him the burnt ſacrifice that was offered for the King*] As in] Ezra, chap. vi. ver. 10. was uſually done for the Perſian kings; and as was afterwards done for the Roman emperors, Auguſtus and Tiberias, according to Joſephus's relation.

34 *And abuſed them ſhamefully*, &c.] The Greek is, *defiled them ſhamefully*; which ſeems to ſignify his grievouſly offending their ears with prophane and blaſphemous ſpeeches.

36 *And ſtood before the altar and the temple*, &c.] This ſeems to mean that they ſtood between the altar and the porch of the temple.

43 *He himſelf was firſt ſlain in the battle.*] Thus did the divine providence give to the Jews, though inferior in number, a moſt ſignal

44 Now when Nicanor's hoſt ſaw that he was ſlain, they caſt away their weapons, and fled

45 Then they purſued after them a day's journey, from Adaſa unto Gazera, ſounding an alarm after them with their trumpets.

46 Whereupon, they came forth out of all the towns of Judea round about, and cloſed them in; ſo that they turning back upon them that purſued them, were all ſlain with the ſword, and not one of them was left.

47 Afterwards they took the ſpoils, and the prey, and ſmote off Nicanor's head, and his right hand which he ſtretched out ſo proudly, and brought them away, and hanged them up towards Jeruſalem.

48 For this cauſe the people rejoiced greatly, and they kept that day a day of great gladneſs.

49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda, was in reſt a little while.

CHAP. VIII.

1 *Judas is informed of the power and policy of the Romans,* 20 *and maketh a league with them.*

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and ſuch as would lovingly accept all that joined themſelves unto them, and make a league of amity, with all that came unto them;

2 And that they were men of great valour. It was told him alſo of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute,

3 And what they had done in the country of Spain, for the winning of the mines of the ſilver and gold which is there;

4 And that by their policy and patience they had conquered all the place (though it were very far from them) and the kings alſo that came againſt them from the uttermoſt part of the earth, till they had diſcomfitted them, and given them a great overthrow, ſo that the reſt did give them tribute every year:

5 Beſides this, how they had diſcomfitted in battle Philip, and Perſeus king of the Citims, with others that lifted up themſelves againſt them, and had overcome them:

6 How alſo Antiochus the great king of Aſia, that came againſt them in battle, having an hundred and twenty elephants, with horſemen and chariots, and a very great army, was diſcomfitted by them;

7 And how they took him alive, and covenanted that he, and ſuch as reigned after him, ſhould pay a great tribute, and give hoſtages, and that which was agreed upon,

8 And the country of India, and Media, and Lydia, and of the goodlieſt countries, which they took of him, and gave to king Eumenes:

9 Moreover, how the Grecians had determined to come and deſtroy them;

10 And that they, having knowledge thereof, ſent againſt them a certain captain, and fighting with them, ſlew many of them, and carried away captives their wives and their children, and ſpoiled them and took poſſeſſion of their lands, and pulled down their ſtrong holds, and brought them to be their ſervants unto this day.

11 *It was told him* beſides, how they deſtroyed, and brought under their dominion all other kingdoms and iſles, that at any time reſiſted them;

12 But with their friends, and ſuch as relied upon them, they kept amity: and that they had conquered kingdoms both far and nigh, inſomuch as all that heard of their name were afraid of them:

13 Alſo, that whom they would help to a kingdom, thoſe reign; and whom again they would, they diſplace: finally, that they were greatly exalted:

14 Yet for all this, none of them wore a crown, or was clothed in purple to be magnified thereby.

15 Moreover, how they had made for themſelves a ſenate-houſe, wherein three hundred and twenty men ſat in council daily, conſulting alway for the people, to the end they might be well ordered:

16 And

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victory. The loſs of their general, which, through the ordering of providence, happened on the firſt onſet, ſo diſpirited his whole army, that they made reſiſtance no longer. Thus can God bring to paſs whatſoever he pleaſes, even without an exertion of miraculous power, by employing particular circumſtances to work his purpoſes.

45 *Sounding an alarm after them with their trumpets,*] That is, they ſounded their trumpets in ſuch a manner as ſignified their having gotten a complete victory; and that the enemy were flying before them.

46 *Whereupon they came forth out of all the towns,* &c.] The meaning of this ſeems to be, that the inhabitants of all the towns and villages on every ſide came out to fall upon the flying enemy: ſo that in going forward they found the paſſage oppoſed; and halting or retiring, they fell by the ſwords of thoſe who purſued them. Joſephus ſays there were nine thouſand of them ſlain at this time.

47 *And his right hand, which he ſtretched out ſo proudly.*] Namely, in a threatening manner againſt the temple: threatening or denouncing deſtruction againſt a perſon or thing is often expreſſed by ſhaking the hand.

Commentary and Notes on Chapter VIII.

1 *Now Judas had heard of the fame of the Romans,* &c.] Judas was by this time, as Joſephus relates, advanced to the high prieſthood, and to have the chief command in his country. The Romans are here ſpoken of ſuch as they were before the third punic war, till which time their virtues and abilities were remarkable.

2 *Noble acts which they had done amongſt the Galatians,* &c.] Or, the Gallo Grecians whom Cneius Manlius had conquered.

4 *And the kings alſo that came againſt them,* &c.] Theſe were probably Pyrrhus, Syphax, Vicidomarus, and Gentius.

5 *And Perſeus king of the Citims, with others that lifted up themſelves,* &c.] The Jewiſh People uſed to call the Macedonians Citims; and the others were the Etolians, Iſtrians, and Illyrians.

6 *Antiochus the great king of Aſia,* &c.] He had Syria and many other Provinces of Aſia under his dominion. The hiſtorian Appian makes the army which Antiochus brought againſt the Romans to conſiſt of ſeventy thouſand men.

7. *And how they took him alive,* &c.] This is improperly ſaid; for it does not appear, that the Romans ever took him captive; but reduced him to the neceſſity of ſuing for peace, and complying with the terms from the Romans.

8 *And the country of India, and Media, and Lydia,* &c.] This is a miſtake of the tranſcribers crept into the Greek copies; for certain it is, that neither India nor Media were in the power of the Romans at the time here ſpoken of: ſo that it ought undoubtedly to be read Ionia, Myſia, and Lydia, ſince theſe were actually taken from Antiochus by the Romans, and given to king Eumenes.

9 *Moreover how the Grecians had determined to come and deſtroy them.*] This may be underſtood of the Etolians, Zacynthians, the inhabitants of the iſland of Cephalonia, &c. who had eſpouſed Antiochus's cauſe.

10 *And brought them to be their ſervants unto this day.*] That is, reduced them to ſubmit to hard or unequal terms of agreement.

15 *A ſenate houſe, wherein three hundred and twenty men ſat,* &c] The number of ſenators was not abſolutely fixed: probably at the time here ſpoken of, there were three hundred and twenty. Plutarch and other authors make them, in the time of the Grachi, to have been three hundred.

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation amongſt them.

17 In conſideration of theſe things Judas choſe Eupolemus the ſon of John, *the ſon* of Accos, and Jaſon the ſon of Eleazar, and ſent them to Rome to make a league of amity and confederacy with them.

18 *And to entreat them* that they would take the yoke from them, for they ſaw that the kingdom of the Grecians did oppreſs Iſrael with ſervitude.

19 They went therefore to Rome (which was a very great journey) and came into the ſenate, where they ſpake and ſaid,

20 Judas Maccabeus with his brethren, and the people of the Jews, have ſent us unto you, to make a confederacy and peace with you, and that we might be regiſtered your confederates and friends.

21 So that matter pleaſed the Romans well.

22 And this is the copy of the epiſtle which *the ſenate* wrote back again, in tables of braſs, and ſent to Jeruſalem, that there they might have by them a memorial of peace and confederacy:

23 Good ſucceſs be to the Romans, and to the people of the Jews, by ſea and by land for ever: the ſword alſo, and enemy be far from them.

24 If there come firſt any war upon the Romans, or any of their confederates throughout all their dominion.

25 The people of the Jews ſhall help them, as the time ſhall be appointed, with all their heart.

26 Neither ſhall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ſhips, as it hath ſeemed good unto the Romans, but they ſhall keep their covenants without taking any thing therefore.

27 In the ſame manner alſo, if war come firſt upon the nation of the Jews, the Romans ſhall help them with all their heart, according as the time ſhall be appointed them.

28 Neither ſhall victuals be given to them that take part againſt them, or weapons, or money, or ſhips, as it hath ſeemed good to the Romans; but they ſhall keep their covenants, and that without deceit.

29 According to theſe articles did the Romans make a covenant with the people of the Jews.

30 Howbeit, if hereafter the one Party or the other ſhall think meet to add or diminiſh any thing, they may do it at their pleaſures, and whatſoever they ſhall add or take away, ſhall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, ſaying, Wherefore haſt thou made thy yoke heavy upon our friends and confederates the Jews.

32 If therefore they complain any more againſt thee, we will do them juſtice, and fight with thee by ſea and by land.

CHAP. IX.

1 Alcimus and Bacchides come again with new forces into Judea: 7 The Army of Judas flee from him, 17 and he is ſlain. 30 Jonathan is in his place.

FURTHERMORE, when Demetrius heard that Nicanor and his hoſt were ſlain in battle, he ſent Bacchides and Alcimus into the land of Judea the ſecond time, and with them, the chief ſtrength of his hoſt.

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Maſaloth, which is in Arbella, and after they had won it, they ſlew much people.

3 Alſo the firſt month of the hundred fifty and ſecond year, they encamped before Jeruſalem.

4 From whence they moved, and went to Berea, with twenty thouſand *footmen*, and two thouſand horſemen.

5 Now Judas had pitched his tents at Eleaſa, and three thouſand choſen men with him:

6 Who, ſeeing the multitude of the other army to be ſo great, were ſore afraid: whereupon many conveyed themſelves out of the hoſt, inſomuch as there abode of them no more but eight hundred men.

7 When Judas therefore ſaw that his hoſt ſlipt away, and that the battle preſſed upon him, he was ſore troubled in mind, and much diſtreſſed, for that he had no time to gather them together.

8 Neverthleſs unto them that remained, he ſaid, Let us ariſe and go up againſt our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, ſaying, We ſhall never be able; let us now rather ſave our lives, and hereafter we will return with our brethren, and fight againſt them: for we are but few.

10 Then Judas ſaid, God forbid that I ſhould do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not ſtain our honour.

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18 *For they ſaw that the kingdom of the Grecians did oppreſs Iſrael with ſervitude.*] This, though obſcurely expreſſed in our verſion, means that the Romans might ſee that the Macedonian kings plainly intended to enſlave the Jewiſh people; and that therefore it was becoming the dignity and humanity of the Romans to take them under their protection.

26 *Neither ſhall they give any thing unto them,* &c.] They ſhall demand no pay for the ſuccours which they ſhall lend the Romans, or their confederates; but it ſhall be at their own charge. The expreſſion in the middle of the verſe, "as it hath ſeemed good unto the Romans," ſeems to come in oddly. But this, which is alſo repeated in verſe 28, was a particular form which the Romans made uſe of in leagues; importing, that upon mature conſideration, they thought thing proper to be done.

30 *Howbeit, if hereafter the one party or the other ſhall think meet to add or diminiſh,* &c.] The ſenſe of this is, that alterations in the articles of the league might be propoſed at any time by either nation, without its being looked upon as a breach of the league: and that if ſuch alterations ſhould be agreeable to both nations, they ſhould be made as binding as the league itſelf.

31, 32 *And as touching the evils that Demetrius doeth,* &c.] Theſe two laſt verſes are not to be underſtood as the words of the league, but as a decree of the ſenate made at the ſame time.

Commentary and Notes on Chapter IX.

9 *Let us now rather ſave our lives,* &c.] Let us now rather conſult how to ſave our lives, ſeeing we are ſo very few, than regard any matter of glory at preſent, that we may return again with a reinforcement, and fight againſt them with greater probability of ſucceſs. This ſeems to have been no bad advice, as matters then ſtood: but the courage and quick ſenſe of honour in Judas, as appears from the following verſe, together with the firm confidence which he had in the protection of God, would not let him follow it.

10 *Let us not ſtain our honour.*] The Greek is, Let us not leave any juſt cauſe behind us, why our glory ſhould be ſpoken againſt.

11 With that the hoſt *of Bacchides* removed out of their tents, and ſtood over-againſt them, their horſemen being divided into two troops, and their ſlingers and archers going before the hoſt, and they that marched in the fore-ward were all mighty men.

12 As for Bacchides, he was in the right wing, ſo that the hoſt drew near on the two parts, and ſounded their trumpets.

13 They alſo of Judas's ſide, even they ſounded their trumpets alſo, ſo that the earth ſhook at the noiſe of the armies, and the battle continued from morning 'till night.

14 Now when Judas perceived that Bacchides and the ſtrength of his army were on the right ſide, he took with him all the hardy men,

15 Who diſcomfited the right wing, and purſued them unto the mount Azotus.

16 But when they of the left wing ſaw that they of the right wing were diſcomfited, they followed upon Judas and thoſe that were with him, hard at the heels from behind:

17 Whereupon there was a ſore battle, inſomuch as many were ſlain on both parts.

18 Judas alſo was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the ſepulchre of his fathers in Modin.

20 Moreover they bewailed him, and all Iſrael made great lamentation for him, and mourned many days, ſaying,

21 How is the valiant man fallen that delivered Iſrael!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatneſs, they are not written: for they were very many.

23 ¶ Now after the death of Judas, the wicked began to put forth their heads in all the coaſts of Iſrael, and there roſe up all ſuch as wrought iniquity.

24 In thoſe days alſo was there a very great famine, by reaſon whereof the country revolted, and went with them.

25 Then Bacchides choſe the wicked men, and made them lords of the country.

26 And they made enquiry and ſearch for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and uſed them deſpitefully.

27 So was there a great affliction in Iſrael, the like whereof was not ſince the time that a prophet was not ſeen among them.

28 For this cauſe all Judas' friends came together, and ſaid unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth againſt our enemies, and Bacchides, and againſt them of our nation that are adverſaries to us.

30 Now therefore we have choſen thee this day to be our prince, and captain in his ſtead, that thou mayeſt fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and roſe up inſtead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he ſought for to ſlay him.

33 Then Jonathan and Simon his brother, and all that were with him, perceiving that, fled into the wilderneſs of Thecoe, and pitched their tents by the water of the pool Aſphar.

34 Which when Bacchides underſtood, he came near to Jordan with all his hoſt upon the ſabbath day.

35 Now Jonathan had ſent his brother *John*, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medeba, and took John and all that he had, and went away with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage: and were bringing the bride from Nadabatha, with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up and hid themſelves under the covert of the mountain.

39 Where they lifted up their eyes and looked, and behold, there was much ado, and great carriage: and the bridegroom came forth, and his friends and brethren to meet them with Drums and inſtruments of muſick, and many weapons.

40 Then Jonathan and they that were with him roſe up againſt them from the place where they lay in ambuſh, and made a ſlaughter of them in ſuch ſort, as many fell down dead, and the remnant fled into the mountain, and they took all their ſpoils.

41 Thus was the marriage turned into mourning, and the noiſe of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the march of Jordan.

43 Now when Bacchides heard thereof, he came on the ſabbath-day unto the banks of Jordan with a great Power.

44 Then Jonathan ſaid to his company, Let us go up now and fight for our lives, for it ſtandeth not with us to-day as in time paſt.

45 For behold, the battle is before us and behind us, and the water of Jordan on this ſide and that ſide, the marſh likewiſe and wood, neither is there place for us to turn aſide.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan ſtretched forth his hand to ſmite Bacchides, but he turned back from him.

48 Then

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24 *The country revolted, and went with them,.*] Namely, with Bacchides and his company. Great numbers, but not the whole country, joined his party; for it is evident from what follows that Judas's friends ſtill held out.

35 *That they might leave with them their carriage, which was much.*] By their carriage, or, as it may be rendered, their ſtuff, is to be underſtood their goods and implements of various kinds, which it would be burthenſome to carry with them: and therefore they were willing to depoſit them with their friends the Nabathites, in order to ſecure them from being taken by the enemy.

44 *Let us go up now and fight for our lives,* &c.] He repreſented to them that the caſe was not the ſame with them now as it was before, when they encamped in the wilderneſs of Thecoe, where they could retire at any time, and avoid an engagement. But now there was no retiring, as they were hemmed in upon every ſide: and therefore they muſt fight, or periſh. And their lives being thus in danger, it was lawful for them to engage, though it was on the ſabbath-day.

48 Then Jonathan and they that were with him leapt into Jordan, and ſwam over unto the farther bank: howbeit, the other paſſed not over Jordan unto them.

49 So there were ſlain of Bacchides ſide that day about a thouſand men.

50 Afterward returned *Bacchides* to Jeruſalem, and repaired the ſtrong cities in Judea; the fort in Jerico, and Emmaus, and Bethoron, and Bethel, and Thamnatha, Pharathoni, and Taphon, *theſe did he ſtrengthen* with high walls, with gates, and with bars,

51 And in them he ſet a garriſon, that they might work malice upon Iſrael.

52 He fortified alſo the city of Bethſura, and Gazara, and the tower, and put forces in them, and proviſion of victuals.

53 Beſides, he took the chief men's ſons in the country for hoſtages, and put them into the tower at Jeruſalem to be kept.

54 Moreover, in the hundred fifty and third year, in the ſecond month, Alcimus commanded that the wall of the inner court of the ſanctuary ſhould be pulled down; he pulled down alſo the works of the prophets.

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindered: for his mouth was ſtopped, and he was taken with a palſy, ſo that he could no more ſpeak any thing, nor give order concerning his houſe.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides ſaw that Alcimus was dead, he returned to the king, whereupon the land of Judea was in reſt two years.

58 Then all the ungodly men held a council, ſaying, Behold, Jonathan and his company are at eaſe, and dwell without care: now therefore we will bring Bacchides hither, who ſhall take them all in one night.

59 So they went and conſulted with him.

60 Then removed he, and came with a great hoſt, and ſent letters privily to his adherents in Judea, that they ſhould take Jonathan and thoſe that were with him: howbeit they could not, becauſe their counſel was known unto them.

61 Wherefore they took of the men of the country that were authors of that miſchief, about fifty perſons, and ſlew them.

62 Afterwards Jonathan and Simon, and they that were with him, got them away to Bethbaſi, which is in the wilderneſs, and they repaired the decays thereof, and made it ſtrong.

63 Which thing when Bacchides knew, he gathered together all his hoſt, and ſent word to them that were of Judea.

64 Then went he and laid ſiege againſt Bethbaſi; and they fought againſt it a long ſeaſon, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himſelf into the country, and with a certain number went he forth.

66 And he ſmote Odonarkes, and his brethren, and the children of Phaſiron in their tent.

67 And when he began to ſmite them, and came up with their forces, Simon and his company went out of the city, and burnt up the engines of war.

68 And fought againſt Bacchides, who was diſcomfited by them, and they afflicted him ſore: for his counſel and travel was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counſel to come into the country, inſomuch as he ſlew many of them, and purpoſed to return into his own country.

70 Whereof when Jonathan had knowledge, he ſent ambaſſadors unto him, to the end he ſhould make peace with him, and deliver them the priſoners.

71 Which thing he accepted, and did according to his demands, and ſware unto him that he would never do him harm all the days of his life.

72 When therefore he had reſtored unto him the priſoners that he had taken afore-time out of the land of Judea, he returned, and went his way into his own land, neither came he any more into their borders.

73 Thus the ſword ceaſed from Iſrael: but Jonathan dwelt at Machmas, and began to govern the people, and he deſtroyed the ungodly men out of Iſrael.

CHAP. X.

1 *Demetrius maketh large offers to have peace with Jonathan: 25 his letters to the Jews.*

IN the hundred and ſixtieth year, Alexander the *ſon* of Antiochus, *ſurnamed* Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great hoſt, and went forth againſt him to fight.

3 Moreover, Demetrius ſent letters unto Jonathan, with loving words, ſo as he magnified him.

4 For ſaid he, Let us firſt make peace with him, before he join with Alexander againſt us.

5 Elſe he will remember all the evils that we have done againſt him, and againſt his brethren and his people.

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50 *Afterwards returned Bacchides to Jeruſalem,* &c.] That is, as we find it in Joſephus's hiſtory, to the fort or town called the city of David in the firſt chapter, where during all theſe troubles the Macedonians had ſtill kept a garriſon.

55 *His mouth was ſtopped, and he was taken with a palſy,* &c.] He could not give the laſt directions about his family, as dying perſons are wont to do. This ſeems to have been a divine judgment inflicted on Alcimus for his attempting to take away thoſe diſtinctions between the Jews and Gentiles in the temple which God had ſtill thought proper to have kept up.

66 *And he ſmote Odonarkes and his brethren,* &c.] Jonathan ſeems to have taken a circuit: and falling upon ſome of Bacchides's friends in the way, he at laſt penetrated ſo far as to come upon the rear of his army; which when his brother Simon ſaw from the walls or towers of Bethbaſi, he ſallied out, and burnt all the engines of the beſiegers, whilſt they were drawn off by Jonathan's attack, and fell upon them in front; ſo that they were attacked both ways, and routed.

73 *Thus the ſword ceaſed from Iſrael,* &c.] That is, the Macedonians no longer harraſſed the inhabitants of Judea. By the ungodly men are meant thoſe who had apoſtatized from the law, and paid no ragard to its precepts. Theſe Jonathan cauſed to be put to death, according to Deut. xvii. 5.

6 Wherefore he gave him authority to gather together an hoſt, and to provide weapons that he might aid him in battle: he commanded alſo that the hoſtages that were in the tower ſhould be delivered him.

7 Then came Jonathan to Jeruſalem, and read the letters in the audience of all the people, and of them that were in the tower;

8 Who were ſore afraid, when they heard that the king had given him authority to gather together an hoſt.

9 Whereupon they of the tower delivered their hoſtages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan ſettled himſelf in Jeruſalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls, and the mount Sion round about with ſquare ſtones, for fortification; and they did ſo.

12 Then the ſtrangers that were in the fortreſſes which Bacchides had built, fled away:

13 Inſomuch as every man left his place, and went into his own country.

14 Only at Bethſura certain of thoſe that had forſaken the law and the commandments, remained ſtill: for it was their place of refuge.

15 Now when king Alexander had heard what promiſes Demetrius had ſent unto Jonathan: when alſo it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He ſaid, ſhall we find ſuch another man? now therefore we ſhall make him our friend and confederate.

17 Upon this he wrote a letter, and ſent it unto him, according to theſe words, ſaying,

18 King Alexander to his brother Jonathan ſendeth greeting.

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high-prieſt of thy nation, and to be called the king's friend (and therewithal he ſent him a purple robe, and a crown of gold) and *require thee* to take our part, and keep friendſhip with us.

21 So in the ſeventh month of the hundred and ſixtieth year, at the feaſt of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he wa very ſorry, and ſaid.

23 What have we done, that Alexander hat prevented us, in making amity with the Jews ſtrengthen himſelf.

24 I alſo will write unto them words of encouragement, *and promiſe them* dignities and gifts, th I may have their aid.

25 He ſent unto them therefore to this effec King Demetrius unto the people of the Jew ſendeth greeting.

26 Whereas ye have kept covenants with u and continued in our friendſhip, not joining your ſelves with our enemies, we have heard hereo and are glad.

27 Wherefore now continue ye ſtill to be faithful unto us, and we will well recompence yo for the things ye do in our behalf.

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your ſake I releaſe all the Jews from tributes, and from the cuſtoms of ſalt, and from crown-taxes.

30 And from that which appertaineth unto me to receive for the third part of the ſeed, and the half of the fruit of the trees, I releaſe it from this day forth ſo that they ſhall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria, and Galilee, from this day forth for evermore.

31 Let Jeruſalem alſo be holy and free, with, the borders thereof, both from tents and tributes.

32 And as for the tower which is at Jeruſalem I yield up my authority over it, and give it to the high-prieſt, that he may ſet in it ſuch men as he ſhall chooſe to keep it.

33 Moreover, I freely ſet at liberty every one of the Jews that were carried captives out of the land of Judea into any part of my kingdom, and I will, that all my officers remit their tributes, even of their cattle.

34 Furthermore, I will that all the feaſts, and ſabbaths, and new moons, and ſolemn days, and the three days before the feaſt, and the three days after the feaſt, ſhall be all days of immunity and freedom for all the Jews in my realm.

Commentary and Notes on Chapter X.

6 *He commanded alſo that the hoſtages that were in the town ſhould be delivered him.*] Namely, thoſe which Bacchides had put there, according to what we find in ver. 53. of the preceding chapter, by way of check upon their parents and kindred, out of fear of what ſhould be done to them upon any revolt.

11 *And the mount Sion round about with ſquare ſtones,* &c.] By mount Sion is meant here the whole city of Jeruſalem, except the tower or fortreſs, and the temple, the Macedonian garriſon ſtill keeping poſſeſſion of the tower.

14 *For it was their place of refuge.*] This Bethſura ſeems to have been a place of general rendezvous of the apoſtate and profligate Jews, where they lived in open contempt of the laws.

21 *Jonathan put on the holy robe,* &c.] Namely, the robe of the high prieſt: not that ſent him by Alexander; for Jonathan being of the lineage of Aaron, was qualified for taking upon him the high-prieſthood

29 *I releaſe all the Jews from tributes, and from the cuſtoms of ſalt,* &c] By the cuſtoms of ſalt ſeems to be meant the acknowledgment paid to the king for all the ſalt taken out of the ſalt-pits in Judea. By crown taxes ſeem to be meant the crowns of gold which the Jews uſually preſented every year to the kings they were ſubject to.

30 *The third part of the ſeed,* &c.] The meaning of this is the third part of the produce of what was ſown. This, at firſt received in kind, and afterwards by an equivalent in money, together with that for half the fruits of the trees, was remitted the Jews. Hence we may ſee how heavily kings taxed their ſubjects in thoſe days.

31 *Let Jeruſalem be alſo holy and free.*] That is, it ſhall never be ſubject to receive any foreign garriſon. By tents and tributes in this verſe ſeems to be meant an exemption from all taxes paid to the king; for more was granted to the city of Jeruſalem and its territory than to the reſt of Judea.

33 *I will that all my officers remit their tributes, even of their cattle.*] By this is meant the ſervices which they were obliged to render to the king in carrying burdens for him with their cattle, cultivating the royal lands, &c. for to ſuch things in the king's ſervice the people were formerly ſubject. It is ſtiled here a tribute, probably from its being then cuſtomary to pay a ſum of money in lieu of ſuch ſervice.

34 *I will that all the feaſt—ſhall be all days of immunity.*] What ſeems meant by this is, that during ſuch times they ſhould pay no kind of tribute for any thing they carried with them on their journey in going to Jeruſalem, in order to celebrate thoſe feſtivals there, or in their return from thence; and that during this time none ſhould have a power of arreſting them for debt, or moleſting them in any reſpect for the time above ſpecified only.

35 Alſo no man ſhall have authority to meddle *vith them*, or to moleſt any of them in any matter.

36 *I will* further, that there be enrolled among the king's forces about thirty thouſand men of the Jews, unto whom pay ſhall be given as belongeth to all the king's forces.

37 And of them *ſome* ſhall be placed in the king's ſtrong holds, of whom alſo *ſome* ſhall be ſet ver the affairs of the kingdom, which are of uſt: and I will that their overſeers and goverrs be of themſelves, and that they live after ir own laws, even as the king hath commandn the land of Judea.

38 And concerning the three governments that e added to Judea from the country of Samaria, t them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high-prieſts.

39 As for Ptolemais, and the land pertaining hereto, I give it as a free gift to the ſanctuary at Jeruſalem, for the neceſſary expences of the ſanctuary.

40 Moreover I give every year fifteen thouſand ſhekels of ſilver out of the king's accounts from the places appertaining.

41 And all the overplus which the officers payed not in, as in former time, from henceforth ſhall be given towards the works of the temple.

42 And beſides this, the five thouſand ſhekels of ſilver, which they took from the uſes of the temple, out of the accounts year by year, even thoſe things ſhall be releaſed, becauſe they appertain to the prieſts that miniſter.

43 And whoſoever they be that flee unto the temple at Jeruſalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building alſo and repairing of the works of the ſanctuary, expences ſhall be given of the king's accounts.

45 Yea, and for the building of the walls of Jeruſalem, and the fortifying thereof round about, expences ſhall be given out of the king's accounts, as alſo for the building of the walls in Judea.

46 Now when Jonathan and the people heard theſe words, they gave no credit unto them, nor received them, becauſe they remembered the great evil that he had done in Iſrael; for he had afflicted them very ſore.

47 But with Alexander they were well pleaſed, becauſe he was the firſt that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and encamped over againſt Demetrius.

49 And after the two kings had joined battle, Demetrius's hoſt fled: but Alexander followed after him, and prevailed againſt them.

50 And he continued the battle very ſore until the ſun went down, and that day was Demetrius ſlain.

51 Afterward Alexander ſent ambaſſadors to Ptolomee king of Egypt with a meſſage to this effect;

52 Foraſmuch as I am come again to my realm, and am ſet in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country.

53 (For after I had joined battle with him, both he and his hoſt was diſcomfited by us, ſo that we ſit in the throne of his kingdom.)

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife; and I will be thy ſon in-law, and will give both thee and her gifts, according to thy dignity.

55 Then Ptolomee the king gave anſwer, ſaying, Happy be the day wherein thou didſt return into the land of thy fathers, and ſatteſt in the throne of their kingdom.

56 And now will I do to thee, as thou haſt written: meet me therefore at Ptolemais, that we may ſee one another, for I will mary my daughter to thee according to thy deſire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threeſcore and ſecond year:

58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he ſhould come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends ſilver and gold, and many preſents, and found favour in their ſight.

61 At that time certain peſtilent fellows of Iſrael, men of a wicked life, aſſembled themſelves againſt him to accuſe him: but the king would not hear them.

62 Yea, more than that, the king commanded to take off his garments, and clothe him in purple: and they did ſo.

63 Alſo

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36 *That there be enrolled about thirty thouſand men.*] This is not to be underſtood as an abſolute order for their enrolment, but as a privilege that ſuch a number of them might, if they would, be enrolled among his forces and receive the ſame pay as they did. In this light Joſephus ſpeaks of the matter.

39 *As for Ptolemais and the land pertaining thereto*, &c.] This was a grant the receiving actual benefit from which depended upon circumſtances; for Ptolemais was at this time in the hands of Alexander his rival: and this was indeed a ſtrong, intereſting motive for the Jews heartily ſiding with Demetrius, as the revenues of this place upon their ſtrenuouſly contributing their aſſiſtance to drive Alexander out of it would in the happy event thereof accrue to themſelves.

40 *Fifteen thouſand ſhekels of ſilver out of the king's accounts from the place appertaining.*] That is, from the revenues ariſing from the royal lands.

41 *And all the overplus which the officers paid not in*, &c.] This ſeems to be a grant that all the arrears which were due from the collectors of the taxes and tributes ſhould be paid in for the uſe of the temple, and expended in repairing of it, and adding ſuch works as were neceſſary.

42 *The five thouſand ſhekels of ſilver which they took from the uſes of the temple*, &c.] The firſt-fruits allowed the prieſts by the law for their ſubſiſtence, the Macedonian kings had taxed, or required a certain ſum to be paid, in lieu of the ſhare which they claimed a right to in theſe as ſovereigns of the land; but Demetrius now remitted this.

43 *Let them be at liberty, and all that they have in my realm.*] According to the cuſtoms of the Greeks, Demetrius granted the privileges of an aſylum for all who were indebted to him, &c. in the temple, and a certain ſpace round it; and that ſuch as took refuge there ſhould not only be unmoleſted in their perſons, but likewiſe that their effects ſhould not be confiſcated.

48 *Then gathered king Alexander great forces*, &c.] He was aſſiſted by Ptolemy Philomater king of Egypt.

58 *Where king Alexander meeting him, gave unto him*, &c.] This is ſo ungrammatically expreſſed, that it intimates as if Alexander gave his daughter to Ptolemais; whereas quite the reverſe is meant.

63 Alſo he made him ſit by himſelf, and ſaid unto his princes, Go with him into the midſt of the city, and make proclamation, that no man complain againſt him of any matter, and that no man trouble him for any manner of cauſe.

64 Now when his accuſers ſaw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him amongſt his chief friends, and made him a duke, and partaker of his dominion.

66 Afterward Jonathan returned to Jeruſalem with peace and gladneſs.

67 Furthermore, in the hundred threeſcore and fifth year, came Demetrius, ſon of Demetrius, out of Crete into the land of his fathers.

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69 Then Demetrius made Appollonius the governor of Celoſyria his general, who gathered together a great hoſt, and camped in Jamnia, and ſent unto Jonathan the high-prieſt, ſaying,

70 Thou alone lifteſt up thyſelf againſt us, and I am laughed to ſcorn for thy ſake, and reproached, and why doſt thou vaunt thy power againſt us in the mountains?

71 Now therefore, if thou truſteſt in thine own ſtrength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Aſk and learn who I am, and the reſt that take our part, and they ſhall tell thee, that thy foot is not able to ſtand before our face: for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou ſhalt not be able to abide the horſemen, and ſo great a power in the plain, where is neither ſtone nor flint, nor place to flee unto.

74 So when Jonathan heard theſe words of Appollonius, he was moved in his mind, and chooſing ten thouſand men, he went out of Jeruſalem, where Simon his brother met him for to help him.

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2 Whereupon he took his journey into Syria in peaceable manner, ſo as they of the cities opened unto him and met him: for king Alexander had commanded them ſo to do, becauſe he was his father-in-law.

3 Now as Ptolemee entered into the cities, he ſet in every one of them a garriſon of ſoldiers to keep it.

4 And when he came near to Azotus, they ſhewed him the temple of Dagon that was burnt, and Azotus, and the ſuburbs thereof that were deſtroyed, and the bodies that were caſt abroad, and them that he had burnt in the battle, for they had made heaps of them by the way where he ſhould paſs.

5 Alſo they told the king whatſoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppe, where they ſaluted one another, and lodged.

7 Afterward, Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jeruſalem.

8 King Ptolemee therefore having gotten the dominion of the cities, by the ſea, unto Salucia upon the ſea-coaſt, imagined wicked counſels againſt Alexander.

9 Whereupon he ſent ambaſſadors unto king Demetrius, ſaying, Come, let us make a league betwixt us, and I will give thee my daughter, whom Alexander hath, and thou ſhalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he ſought to ſlay me.

11 Thus did he ſlander him, becauſe he was deſirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forſook Alexander, ſo that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he ſet two crowns upon his head, the crown of Aſia, and of Egypt.

14 In the mean ſeaſon was king Alexander in Cilicia, becauſe thoſe that dwelt in thoſe parts had revolted from him.

15 But when Alexander heard of this, he came to war againſt him: whereupon *king* Ptolemee brought forth *his hoſt*, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended; but king Ptolemee was exalted.

17 For Zabdiel the Arabian, took off Alexander's head, and ſent it to Ptolemee.

18 King Ptolemee alſo died the third day after, and they that were in the ſtrong holds were ſlain one of another.

19 By this means Demetrius reigned in the hundred threeſcore and ſeventh year.

20 At the ſame time Jonathan gathered together them that were in Judea, to take the tower that was in Jeruſalem: and he made many engines of war againſt it.

21 Then certain ungodly Perſons, who hated their own people, went unto the king, and told him that Jonathan beſieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he ſhould not lay ſiege to the tower, but come and ſpeak with him at Ptolemais in great haſte.

23 Nevertheleſs, Jonathan, when he heard this, commanded to beſiege it *ſtill:* and he choſe certain of the elders of Iſrael, and the prieſts, and put himſelf in peril;

24 And took ſilver and gold, and raiment, and divers preſents beſides, and went to Ptolemais, unto the king, where he found favour in his ſight.

25 And though certain ungodly men of the people had made complaints againſt him,

26 Yet the king entreated him as his predeceſſors had done before, and promoted him in the ſight of all his friends.

27 And confirmed him in the high prieſthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends.

28 Then Jonathan deſired the king, that he would make Judea free from tribute, as alſo the three governments, with the country of Samaria; and he promiſed him three hundred talents.

29 So the king conſented, and wrote letters unto Jonathan of all theſe things after this manner,

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, ſendeth greeting.

31 We ſend you here a copy of the letter which we did write unto our Couſin Laſthenes concerning you, that ye might ſee it.

32 King Demetrius unto his father Laſthenes, ſendeth greeting.

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, becauſe of their good-will toward us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea, from the country of Samaria, and all things appertaining unto them, for all ſuch as do ſacrifice in Jeruſalem, inſtead of the payments which the king received of them yearly aforetime out of the fruits of the earth, and of trees.

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4 *And them that he had burnt in the battle,* &c.] This is inacurately expreſſed. The meaning is, them which Jonathan had deſtroyed by ſetting fire to Azotus, &c. as in the preceding chapter. The inhabitants thought that by piling up thoſe where the king was to paſs, he would be moved to take revenge on the Jews.

11 *Thus did he ſlander him, becauſe he was deſirous of his kingdom.*] This writer looked upon this charge of Ptolemee againſt Alexander as falſe, but Joſephus conſidered it as true.

12 *Wherefore he took his daughter from him,* &c.] It is likely that he deſired his daughter Cleopatra to come to him upon ſome pretence or other; and then he detained her, obliging her to marry Demetrius: whereupon he openly avowed his deſigns upon Alexander; which, till then, he ſeems to have concealed.

13 *He ſet two crowns upon his head: the crown of Aſia,* &c.] That is, the crown of Syria, and of the ſeveral regions of Aſia belonging to it, that, having gotten thus the authority, he might the more eaſily reconcile the inhabitants of Antioch to his new ſon-in-law Demetrius, to come under whoſe obedience they were averſe, as fearing he would be revenged of them for revolting from his father.

14 *King Alexander was in Cilicia, becauſe thoſe that dwelt in thoſe parts had revolted from him.*] This verſe is obſcurely expreſſed, as if thoſe in Cilicia were revolted from him, and he had gone thither to quell them: whereas the caſe was, that thoſe in Syria, meant here "by thoſe that dwelt in thoſe parts," had revolted, and therefore he retired into Cilicia, which continued faithful to him, for ſafety: and thus Joſephus relates it.

18 *King Ptolemee alſo died the third day,* &c.] We are left in the dark here with regard to the cauſe of Ptolemee's death. Joſephus and other hiſtorians write that he died of a grievous wound which he received in his head in battle; probably that with Alexander above-mentioned.

63 Alſo he made him ſit by himſelf, and ſaid unto his princes, Go with him into the midſt of the city, and make proclamation, that no man complain againſt him of any matter, and that no man trouble him for any manner of cauſe.

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27 And confirmed him in the high prieſthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends.

28 Then Jonathan deſired the king, that he would make Judea free from tribute, as alſo the three governments, with the country of Samaria; and he promiſed him three hundred talents.

29 So the king conſented, and wrote letters unto Jonathan of all theſe things after this manner,

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, ſendeth greeting.

31 We ſend you here a copy of the letter which we did write unto our Couſin Laſthenes concerning you, that ye might ſee it.

32 King Demetrius unto his father Laſthenes, ſendeth greeting.

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, becauſe of their good-will toward us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea, from the country of Samaria, and all things appertaining unto them, for all ſuch as do ſacrifice in Jeruſalem, inſtead of the payments which the king received of them yearly aforetime out of the fruits of the earth, and of trees.

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4 *And them that he had burnt in the battle,* &c.] This is inacurately expreſſed. The meaning is, them which Jonathan had deſtroyed by ſetting fire to Azotus, &c. as in the preceding chapter. The inhabitants thought that by piling up thoſe where the king was to paſs, he would be moved to take revenge on the Jews.

11 *Thus did he ſlander him, becauſe he was deſirous of his kingdom.*] This writer looked upon this charge of Ptolemee againſt Alexander as falſe, but Joſephus conſidered it as true.

12 *Wherefore he took his daughter from him,* &c.] It is likely that he deſired his daughter Cleopatra to come to him upon ſome pretence or other; and then he detained her, obliging her to marry Demetrius: whereupon he openly avowed his deſigns upon Alexander; which, till then, he ſeems to have concealed.

13 *He ſet two crowns upon his head: the crown of Aſia,* &c.] That is, the crown of Syria, and of the ſeveral regions of Aſia belonging to it, that, having gotten thus the authority, he might the more eaſily reconcile the inhabitants of Antioch to his new ſon-in-law Demetrius, to come under whoſe obedience they were averſe, as fearing he would be revenged of them for revolting from his father.

14 *King Alexander was in Cilicia, becauſe thoſe that dwelt in thoſe parts had revolted from him.*] This verſe is obſcurely expreſſed, as if thoſe in Cilicia were revolted from him, and he had gone thither to quell them: whereas the caſe was, that thoſe in Syria, meant here "by thoſe that dwelt in thoſe parts," had revolted, and therefore he retired into Cilicia, which continued faithful to him, for ſafety: and thus Joſephus relates it.

18 *King Ptolemee alſo died the third day,* &c.] We are left in the dark here with regard to the cauſe of Ptolemee's death. Joſephus and other hiſtorians write that he died of a grievous wound which he received in his head in battle; probably that with Alexander above-mentioned.

35 And as for other things that belong unto us, of the tithes and cuſtoms pertaining unto us, as alſo the ſalt-pits, and Crown-taxes, which are due unto us, we diſcharge them of them all for their relief.

36 And nothing hereof ſhall be revoked from this time forth for ever.

37 Now therefore ſee that thou make a copy of theſe things, and let it be delivered unto Jonathan, and ſet upon the holy mount in a conſpicuous place.

38 After this, when king Demetrius ſaw that the land was quiet before him, and that no reſiſtance was made againſt him, he ſent away all his forces, every one to his own place, except certain bands of ſtrangers, whom he had gathered from the iſles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover, there was one Tryphon, that had been of Alexander's part afore, who ſeeing that all the hoſt murmured againſt Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young ſon of Alexander.

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42 So Demetrius ſent unto Jonathan, ſaying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity ſerve.

43 Now therefore thou ſhalt do well, if thou ſend me men to help me; for all my forces are gone from me.

44 Upon this Jonathan ſent him three thouſand ſtrong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit, they that were of the city gathered themſelves together in the midſt of the city, to the number of an hundred and twenty thouſand men, and would have ſlain the king.

46 Wherefore the king fled into the court, but they of the city kept the paſſages of the city, and began to fight.

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49 So when they of the city ſaw that the Jews had got the city as they would, their courage was abated: wherefore they made ſupplication to the king, and cried, ſaying,

50 Grant us peace, and let the Jews ceaſe from aſſaulting us and the city.

51 With that they caſt away their weapons, and made peace, and the Jews were honoured in the ſight of the king, and in the ſight of all that were in his realm, and they returned to Jeruſalem, having great ſpoils.

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65 Then Simon encamped againſt Bethſura, and fought againſt it a long ſeaſon, and ſhut it up:

66 But they deſired to have peace with him, which he granted them, and then put them out from thence, and took the city and ſet a garriſon in it.

67 As for Jonathan and his hoſt they pitched at the water at Geneſar, from whence by times in the morning they gat them to the plain of Naſor.

68 And behold, the hoſt of ſtrangers met them in the plain, who having laid men in ambuſh for him in the mountains, came themſelves over againſt him.

69 So when they that lay in ambuſh roſe out of their places, and joined battle, all that were of Jonathan's ſide fled;

70 In ſo much that there was not one of them left, except Mattathias the *ſon* of Abſalom, and Judas the *ſon* of Calphi, the captains of the hoſt.

71 Then Jonathan rent his clothes, and caſt earth upon his head and prayed.

72 Afterwards turning again to battle, he put them to flight, and ſo they ran away.

73 Now when his own men that were fled ſaw this, they turned again unto him, and with him purſued them to Cades, even unto their own tents, and there they camped.

74 So there were ſlain of the heathen that day, about three thouſand men: but Jonathan returned to Jeruſalem.

CHAP. XII.

1 *Jonathan reneweth his league with the Romans, and Lacedemonians.* 35 *He fortifieth the caſtles in Judea.* 48 *And is ſhut up by the fraud of Tryphon in Ptolemais.*

NOW when Jonathan ſaw that the time ſerved him, he choſe certain men, and ſent them to Rome, for to confirm and renew the friendſhip that they had with them.

2 He ſent letters alſo to the Lacedemonians, and to other places for the ſame purpoſe.

3 So they went unto Rome, and entered into the Senate, and ſaid, Jonathan the high-prieſt, and the people of the Jews, ſent us unto you, to the end ye ſhould renew the friendſhip which you had with them, and league, as in former time.

4 Upon this *the Romans* gave them letters unto the governors of every place, that they ſhould bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote unto the Lacedemonians.

6 Jonathan the high-prieſt, and the elders of the nation, and the prieſts, and the other people of the Jews, unto the Lacedemonians their brethren, ſend greeting.

7 There were letters ſent in times paſt unto Onias the high-prieſt from Darius, who reigned then among you, to ſignify that ye are our brethren, as the copy here under-written doth ſpecify.

8 At which time Onias entreated the ambaſſador that was ſent honourably, and received the letters, wherein declaration was made of the league and friendſhip.

9 Therefore we alſo, albeit we need none of theſe things, for that we have the holy books of ſcripture in our hands to comfort us.

10 Have nevertheleſs attempted to ſend unto you, for the renewing of brotherhood and friendſhip, leſt we ſhould become ſtrangers unto you altogether: for there is a long time paſſed ſince ye ſent unto us.

11 We therefore, at all times, without ceaſing, both in our feaſts, and other convenient days, do remember you in the ſacrifices which we offer, and in our prayers, as reaſon is, and as it becometh us to think upon our brethren.

12 And we are right glad of your honour.

13 As for ourſelves, we have had great troubles and wars on every ſide, forſomuch as the kings that are round about us, have fought againſt us.

14 Howbeit, we would not be troubleſome unto you, nor to others of our confederates and friends in theſe wars.

15 For we have help from heaven that ſuccoureth us, ſo as we are delivered from our enemies, and our enemies are brought under foot.

16 For

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64 *And left Simon his brother in the country.*] To ſecure and take care of the affairs of Judea; for that is what is meant by the country.

65 *And fought againſt it,* &c.] He laid ſiege to Bethſura, where Demetrius had ſtill a garriſon, and he endeavoured to batter it with ſuch engines as were then uſed againſt fortreſſes.

68 *The hoſt of ſtrangers met them in the plain,* &c.] By this is meant Demetrius's army, as Joſephus explains it, who, having privately laid ambuſhes, marched forward to meet Jonathan.

69 *So when they that lay in ambuſh roſe out of their places, and joined battle,* &c.] Joſephus ſays that fifty remained with Jonathan of whom it is likely that thoſe mentioned in the following verſe were commanders.

Commentary and Notes on Chapter XII.

1 *When Jonathan ſaw that the time ſerved him,* &c.] Namely, that his affairs ſucceeded well, he ſent an embaſſy to Rome, in order to ſtrengthen the alliance which had been formerly made between the two nations, as in ch. viii. and to make ſuch additions to it as the preſent circumſtances of the Jewiſh affairs required.

7 *Letters ſent in times paſt to Onias the high prieſt, from Darius,* &c.] This ought to be read, "from Areus, who then reigned among you;" for ſo Joſephus has it, as alſo Livy and Pauſanias; ſince no Darius reigned among the Lacedemonians. The word *brethren* is not uſed here in a general ſenſe, as ſignifying no more than friends or allies, but is to be taken in the ſenſe of kindred, the Lacedemonians aſſerting that they were deſcended from Abraham.

9 *Therefore we alſo, albeit we need none of theſe things,* &c.] The ſenſe of this verſe is ſomething obſcure; but the meaning as Joſephus explains it, is, That Jonathan wrote the Lacedemonians word that he was convinced of the kindred between them, without any teſtimony of theirs from the Holy Scriptures; in which he learned that they were deſcended from different branches of the ſame progenitors. The Lacedemonians are ſuppoſed to have derived their origin from the deſcendants of Abraham by Keturah. What is rendered in this verſe, to comfort us, may be rendered, to admoniſh or inſtruct us.

10 *For there is a long time paſſed ſince you ſent unto us.*] About threeſcore years or thereabouts had paſſed ſince the meſſage ſent by the Lacedemonians mentioned in ver. 7. The expreſſion "have nevertheleſs attempted to ſend unto you," ſets forth the difficulty of their ſending an embaſſy ſo long away.

11 *We——do remember you in the ſacrifices which we offer,* &c.] The Jews did not hold it unlawful to offer up prayers for men of other religions; but uſually did it for all thoſe with whom they were in friendſhip.

12 *And we are right glad of your honour.*] The Lacedemonians were at that time in friendſhip with the Romans, and in a very flouriſhing condition.

35 And as for other things that belong unto us, of the tithes and cuſtoms pertaining unto us, as alſo the ſalt-pits, and Crown-taxes, which are due unto us, we diſcharge them of them all for their relief.

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12 And we are right glad of your honour.

13 As for ourſelves, we have had great troubles and wars on every ſide, forſomuch as the kings that are round about us, have fought againſt us.

14 Howbeit, we would not be troubleſome unto you, nor to others of our confederates and friends in theſe wars.

15 For we have help from heaven that ſuccoureth us, ſo as we are delivered from our enemies, and our enemies are brought under foot.

16 For

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64 *And left Simon his brother in the country.*] To ſecure and take care of the affairs of Judea; for that is what is meant by the country.

65 *And fought againſt it*, &c.] He laid ſiege to Bethſura, where Demetrius had ſtill a garriſon, and he endeavoured to batter it with ſuch engines as were then uſed againſt fortreſſes.

68 *The hoſt of ſtrangers met them in the plain*, &c.] By this is meant Demetrius's army, as Joſephus explains it, who, having privately laid ambuſhes, marched forward to meet Jonathan.

69 *So when they that lay in ambuſh roſe out of their places, and joined battle*, &c.] Joſephus ſays that fifty remained with Jonathan of whom it is likely that thoſe mentioned in the following verſe were commanders.

Commentary and Notes on Chapter XII.

1 *When Jonathan ſaw that the time ſerved him*, &c.] Namely, that his affairs ſucceeded well, he ſent an embaſſy to Rome, in order to ſtrengthen the alliance which had been formerly made between the two nations, as in ch. viii. and to make ſuch additions to it as the preſent circumſtances of the Jewiſh affairs required.

7 *Letters ſent in times paſt to Onias the high prieſt, from Darius*, &c.] This ought to be read, "from Areus, who then reigned among you;" for ſo Joſephus has it, as alſo Livy and Pauſanias; ſince no Darius reigned among the Lacedemonians. The word *brethren* is not uſed here in a general ſenſe, as ſignifying no more than friends or allies, but is to be taken in the ſenſe of kindred, the Lacedemonians aſſerting that they were deſcended from Abraham.

9 *Therefore we alſo, albeit we need none of theſe things*, &c.] The ſenſe of this verſe is ſomething obſcure; but the meaning as Joſephus explains it, is, That Jonathan wrote the Lacedemonians word that he was convinced of the kindred between them, without any teſtimony of theirs from the Holy Scriptures; in which he learned that they were deſcended from different branches of the ſame progenitors. The Lacedemonians are ſuppoſed to have derived their origin from the deſcendants of Abraham by Keturah. What is rendered in this verſe, to comfort us, may be rendered, to admoniſh or inſtruct us.

10 *For there is a long time paſſed ſince you ſent unto us.*] About threeſcore years or thereabouts had paſſed ſince the meſſage ſent by the Lacedemonians mentioned in ver. 7. The expreſſion "have nevertheleſs attempted to ſend unto you," ſets forth the difficulty of their ſending an embaſſy ſo long away.

11 *We——do remember you in the ſacrifices which we offer*, &c.] The Jews did not hold it unlawful to offer up prayers for men of other religions; but uſually did it for all thoſe with whom they were in friendſhip.

12 *And we are right glad of your honour.*] The Lacedemonians were at that time in friendſhip with the Romans, and in a very flouriſhing condition.

16 For this cauſe we choſe Numenius *the ſon* of Antiochus, and Antipater *the ſon* of Jaſon, and ſent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them alſo to go unto you, and to ſalute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye ſhall do well to give us an anſwer thereto.

19 And this is the copy of the letters which Oniaris ſent.

20 Areus king of the Lacedemonians, to Onias the high-prieſt, greeting.

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the ſtock of Abraham.

22 Now therefore ſince this is come to our knowledge, ye ſhall do well to write unto us of your proſperity.

23 We do write back again to you, that your cattle and goods are ours, and ours are yours. We do command therefore *our ambaſſadors* to make report unto you on this wiſe.

24 Now when Jonathan heard that Demetrius's princes were come to fight againſt him with a greater hoſt than afore.

25 He removed from Jeruſalem, and met them in the land of Amathis: for he gave them no reſpite to enter his country.

26 He ſent ſpies alſo unto their tents, who came again, and told him, that they were appointed to come upon them in the night ſeaſon.

27 Wherefore ſo ſoon as the ſun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: alſo he ſent forth centinels round about the hoſt.

28 But when the adverſaries heard that Jonathan and his men were ready for battle, they feared and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they ſaw the lights burning.

30 Then Jonathan purſued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and ſmote them, and took their ſpoils.

32 And removing thence, he came to Damaſcus, and ſo paſſed through all the country.

33 Simon alſo went forth, and paſſed through the country unto Aſcalon, and the holds there adjoining, from whence he turned aſide to Joppe, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius's part; wherefore he ſet a garriſon there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he conſulted with them about building ſtrong holds in Judea.

36 And making the walls of Jeruſalem higher, and raiſing a great mount between the tower and the city, for to ſeparate it from the city, that ſo it might be alone, that men might neither ſell, nor buy in it.

37 Upon this they came together to build up the city, foraſmuch as *part of* the wall toward the brook on the eaſt ſide was fallen down, and they repaired that which is called Caphenatha.

38 Simon alſo ſet up Adida in Sephela, and made it ſtrong with gates and bars.

39 Now Tryphon went about to get the kingdom of Aſia, and to kill Antiochus the king that he might ſet the crown upon his own head.

40 Howbeit, he was afraid that Jonathan would not ſuffer him, and that he would fight againſt him, wherefore he ſought a way how to take Jonathan, that he might kill him. So he removed and came to Bethſan.

41 Then Jonathan went out to meet him with forty thouſand men choſen for the battle, and came to Bethſan.

42 Now when Tryphon ſaw that Jonathan came with ſo great a force, he durſt not ſtretch his hand againſt him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himſelf.

44 Unto Jonathan alſo he ſaid, Why has thou put all this people to ſo great a trouble, ſeeing there is no war betwixt us.

45 Therefore ſend them now home again, and chooſe a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the reſt of the ſtrong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cauſe of my coming.

46 So Jonathan believing him, did as he bade him, and ſent away his hoſt, who went into the land of Judea.

47 And with himſelf he retained but three thouſand men, of whom he ſent two thouſand into Galilee, and one thouſand went with him.

48 Now as ſoon as Jonathan entered into Ptolemais, they of Ptolemais ſhut the gates, and took him, and all them that came with him they ſlew with the ſword.

49 Then

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19 *And this is the copy of the letters which Oniares ſent.*] This ought to be read, as it ſtands in Joſephus; "This is the copy of the letters (letter) which Areus ſent to Onias."

23 *Your cattle and goods are ours, and ours are yours,* &c] We will mutually aſſiſt each other with all our power, and act for each other's good as if we were but one people; each avenging the injury done to the other, as if done to themſelves.

26 *They were appointed to come upon them in the night-ſeaſon.*] This the ſpies learned of ſome which they took priſoners in their returning to Jonathan, as Joſephus informs us.

28 *They kindled fires in their camp.*] Thinking Jonathan had a deſign to attack them, they left their camp; but lighted up fires in it in order to conceal their departure.

31 *The Arabians, who are called Zabadeans,* &c.] Joſephus has Nabatheans inſtead of Zabadeans, and this ſeems to be the true reading; for the Nabatheans continued on Demetrius's ſide.

36 *And raiſing a great mount between the tower and the city,* &c.] He propoſed to build ſuch a high wall between the tower and the city of Jeruſalem as ſhould cut off all communication: ſo that none ſhould be able to bring the garriſon any proviſions from the city, nor buy any commodities of them The garriſon, it is likely, uſed to ſally out from time to time, and make a booty, which ſome of the inhabitants of Jeruſalem purchaſed of them or exchanged for proviſions. Thus Jonathan intended to ſtraiten the garriſon and oblige them to ſurrender.

39 *That he might ſet the crown upon his own head.*] Which he afterwards effected, when Demetrius, competitor of Antiochus for the kingdom, was made priſoner by the Parthians in the war which he carried on againſt them.

45 *Come thou with me to Ptolemais, for I will give it thee,* &c.] This was one of the four governments which Antiochus, or Tryphon for him, had promiſed to give Jonathan. Chap. xi. 57.

49 Then ſent Tryphon an hoſt of footmen and horſemen into Galilee, and into the great plain, to deſtroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and ſlain, they encouraged one another, and went cloſe together prepared to fight.

51 They therefore that followed upon them, perceived that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea, peaceably, and there they bewailed Jonathan, and them that were with him, and they were ſore afraid, wherefore all Iſrael made great lamentation.

53 Then all the heathen that were round about them ſought to deſtroy them: for ſaid they, they have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

C H A P. XIII.

8 Simon is made captain in his brother Jonathan's room. 27 Jonathan's tomb. 40 Simon winneth Gaza, and the tower at Jeruſalem.

NOW when Simon heard that Tryphon had gathered together a great hoſt to invade the land of Judea, and deſtroy it.

2 And ſaw that the people was in great trembling and fear, he went up to Jeruſalem, and gathered the people together,

3 And gave them exhortation, ſaying, Ye yourſelves know what great things I and my brethren and my father's houſe have done for the laws and the ſanctuary, the battles alſo and troubles which we have ſeen.

4 By reaſon whereof all my brethren are ſlain for Iſrael's ſake, and I am left alone.

5 Now therefore, be it far from me, that I ſhould ſpare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtleſs I will avenge my nation and the ſanctuary, and our wives and our children: for all the heathen are gathered to deſtroy us of very malice.

7 Now as ſoon as the people heard theſe words, their ſpirit revived.

8 And they anſwered with a loud voice, ſaying, Thou ſhalt be our leader inſtead of Judas and Jonathan thy brothers.

9 Fight thou our battles, and whatſoever thou commandeſt us, that will we do.

10 So then he gathered together all the men of war, and made haſte to finiſh the walls of Jeruſalem, and he fortified it round about.

11 Alſo he ſent Jonathan the ſon of Abſalom, and with him a great power to Joppa, who caſting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over againſt the plain.

14 Now when Tryphon knew that Simon was riſen up inſtead of his brother Jonathan and meant to join battle with him, he ſent meſſengers unto him, ſaying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treaſure, concerning the buſineſs that was committed unto him.

16 Wherefore now ſend an hundred talents of ſilver, and two of his ſons for hoſtages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they ſpake deceitfully unto him, yet ſent he the money and the children, leſt peradventure he ſhould procure to himſelf great hatred of the people:

18 Who might have ſaid, Becauſe I ſent him not the money and the children, therefore is *Jonathan* dead.

19 So he ſent them the children and the hundred talents: howbeit *Tryphon* diſſembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and deſtroy it, going round about by the way that leadeth unto Adora, but Simon and his hoſt marched againſt him in every place whereſoever he went.

21 Now they that were in the tower, ſent meſſengers unto Tryphon to the end that he ſhould haſten his coming unto them by the wilderneſs: and ſend them victuals.

22 Wherefore Tryphon made ready all his horſemen to come that night; but there fell a very great ſnow, by reaſon whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to Baſcama, he ſlew Jonathan, who was buried there.

24 Afterwards Tryphon returned and went into his own land.

25 Then ſent Simon, and took the bones of Jonathan his brother, and buried them in Modin the city of his fathers.

26 And all Iſrael made great lamentation for him, and bewailed him many days.

27 Simon alſo built a monument upon the ſepulchre of his father and his brethren, and raiſed it aloft to the ſight with hewn ſtone behind and before.

28 Moreover, he ſet up ſeven pyramids one againſt another, for his father and his mother, and his four brethren.

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50 *But when they knew that Jonathan and they that were with him were taken and ſlain,* &c.] Fame, as is uſually the caſe, reported more than was true; for it appears from the next chapter that Jonathan was not ſlain at this time.

53 *They have no captain, nor any to help them: now therefore let us.— take away their memorial,* &c.] Seeing they have no powerful protector or eſpouſer of their cauſe, let us utterly deſtroy them.

Commentary and Notes on Chapter XIII.

11 *Caſting out them that were therein,* &c.] They ejected all the inhabitants, as being inclined to Tryphon's intereſt, ſo that only the Jewiſh Garriſon which had been placed there before, verſe 34, of the preceding chapter, and thoſe which went at this time, remained in the town,

21 *Now they that were in the tower, ſent meſſengers unto Tryphon,— that he ſhould haſten his coming unto them by the wilderneſs,* &c.] Namely, the tower of Jeruſalem, the garriſon in which were greatly in want of proviſions by reaſon of the wall erected, verſe 36, of the foregoing chapter; and ſpeedily come to them by the wilderneſs of Idumea, as Joſephus explains it.

16 For this cauſe we choſe Numenius *the ſon* of Antiochus, and Antipater *the ſon* of Jaſon, and ſent them unto the Romans, to renew the amity that we had with them, and the former league.

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CHAP. XIII.

8 Simon is made captain in his brother Jonathan's room. 27 Jonathan's tomb. 40 Simon winneth Gaza, and the tower at Jeruſalem.

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26 And all Iſrael made great lamentation for him, and bewailed him many days.

27 Simon alſo built a monument upon the ſepulchre of his father and his brethren, and raiſed it aloft to the ſight with hewn ſtone behind and before.

28 Moreover, he ſet up ſeven pyramids one againſt another, for his father and his mother, and his four brethren.

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50 *But when they knew that Jonathan and they that were with him were taken and ſlain,* &c.] Fame, as is uſually the caſe, reported more than was true; for it appears from the next chapter that Jonathan was not ſlain at this time.

53 *They have no captain, nor any to help them: now therefore let us.—take away their memorial,* &c.] Seeing they have no powerful protector or eſpouſer of their cauſe, let us utterly deſtroy them.

Commentary and Notes on Chapter XIII.

11 *Caſting out them that were therein,* &c.] They ejected all the inhabitants, as being inclined to Tryphon's intereſt, ſo that only the Jewiſh Garriſon which had been placed there before, verſe 34, of the preceding chapter, and thoſe which went at this time, remained in the town,

21 *Now they that were in the tower, ſent meſſengers unto Tryphon,—that he ſhould haſten his coming unto them by the wilderneſs,* &c.] Namely, the tower of Jeruſalem, the garriſon in which were greatly in want of proviſions by reaſon of the wall erected, verſe 36, of the foregoing chapter; and ſpeedily come to them by the wilderneſs of Idumea, as Joſephus explains it.

29 And in theſe he made cunning devices, about the which he ſet great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ſhips carved, that they might be ſeen of all that ſail on the ſea.

30 This is the ſepulchre which he made at Modin, and it ſtandeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and ſlew him.

32 And he reigned in his ſtead, and crowned himſelf king of Aſia, and brought a great calamity upon the land.

33 Then Simon built up the ſtrong holds in Judea, and fenced them about with high towers and great walls, and gates and bars, and laid up victuals therein.

34 Moreover Simon choſe men, and ſent to king Demetrius, to the end he ſhould give the land an immunity, becauſe all that Tryphon did was to ſpoil.

35 Unto whom king Demetrius anſwered, and wrote after this manner:

36 King Demetrius unto Simon the high-prieſt, and friend of kings, as alſo unto the elders and nation of the Jews, ſendeth greeting.

37 The golden crown and the ſcarlet robe which ye ſent unto us, we have received: and we are ready to make a ſteadfaſt peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatſoever covenants we have made with you, ſhall ſtand; and the ſtrong holds which ye have builded ſhall be your own.

39 As for any overſight or fault committed unto this day, we forgive it, and the crown-tax alſo which ye owe us: and if there were any other tribute paid in Jeruſalem, it ſhall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Iſrael, in the hundred and ſeventieth year.

42 Then the people of Iſrael began to write in their inſtruments and contracts, In the firſt year of Simon the high-prieſt, the governor and leader of the Jews.

43 In thoſe days Simon camped againſt Gaza, and beſieged it round about; he made alſo an engine of war, and ſet it by the city, and battered a certain tower, and took it.

44 And they that were in the engine, leapt into the city; whereupon there was a great uproar in the city:

45 Inſomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beſeeching Simon to grant them peace.

46 And they ſaid, Deal not with us according to our wickedneſs, but according to thy mercy.

47 So Simon was appeaſed towards them, and fought no more againſt them, but put them out of the city, and cleanſed the houſes wherein the idols were: and ſo entered into it with ſongs and thankſgiving.

48 Yea, he put all uncleanneſs out of it, and placed ſuch men there as would keep the law, and made it ſtronger than it was before, and built therein a dwelling-place for himſelf.

49 They alſo of the tower in Jeruſalem were kept ſo ſtrait, that they could neither come forth, nor go into the country, nor buy nor ſell: wherefore they were in great diſtreſs for want of victuals, and a great number of them periſhed through famine.

50 Then cried they to Simon, beſeeching him to be at one with them; which thing he granted them; and when he had put them out from thence, he cleanſed the tower from pollutions:

51 And entered into it the three and twentieth day of the ſecond month, in the hundred ſeventy and one year, with thankſgiving and branches of palm-trees, and with harps and cymbals, and with viols, and hymns, and ſongs: becauſe there was deſtroyed a great enemy out of Iſrael.

52 He ordained alſo that that day ſhould be kept every year with gladneſs. Moreover, the hill of the temple that was by the tower he made ſtronger than it was, and there he dwelt himſelf with his company.

53 And when Simon ſaw that John his ſon was a valiant man, he made him captain of all the hoſts, and he dwelt in Gazara.

CHAP. XIV.

3 *Demetrius is taken by the king of Perſia.* 4 *The good deeds of Simon to his country:* 26 *A memorial of his acts are ſet up in Sion.*

NOW

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29 *About the which he ſet great pillars*, &c.] He made a portico of pillars, each one intire ſtone, as Joſephus relates, who ſays they were all ſtanding in his time: he alſo hung their armour upon theſe pillars, a thing cuſtomary then to ſet great men's armour over their ſepulchres, unleſs repreſentatives of them were cut in the ſtone, as the words ſeem to inſinuate; and alſo ſhips were carved upon them, as having dominion over the maritime coaſts, chap. xi. ver. 59.

34 *Simon choſe men, and ſent them to Demetrius*, &c.] This ſhould be rendered, he had choſen men and ſent them to Demetrius, before the latter had been made priſoner by the Parthians; and this he was before Tryphon killed Antiochus, and ſeized upon the kingdom, that he ſhould remit the tribute or taxes which were due to that time; the country having been ſo much impoveriſhed by the rapines of Tryphon, as not to be able to pay the accuſtomed rates.

39 *As for any overſight or fault committed, we forgive it*, &c.] The Jews had taken the part of Alexander againſt Demetrius his father, and therefore he grants an indemnity for all faults committed to that day.

And if there were any other tribute, &c.] By this ſeems to be meant the tax paid upon all things, that were either brought into, or carried out of Jeruſalem, which by this edict was remitted.

40 *And look who are meet among you to be in our court*, &c.] Though this, according to our verſion, ſeems to ſignify ſome higher honour than being admitted as ſoldiers into the king's ſervice, and receiving his pay, yet the original means no more: and this was accounted a great privilege, as may be concluded from chap x. ver. 36. There it is confined to a certain number, but here it is extended to as many as were qualified for it.

41 *Thus the yoke of the heathen was taken away from Iſrael in the hundred and ſeventieth year.*] That is, reckoning from the year in which Seleucus began his reign, the Jews began to act as a free people, and not to pay tribute to any foreign prince.

48 *He put all uncleanneſs out of it*, &c.] All kind of idolatrous worſhip, and every thing belonging to it.

49 *They were in great diſtreſs for want of victuals*, &c.] This ſeems to have been a fulfilling of the propheſy of Zachariah, chap. xiv. ver. 13, and by that means thoſe in the tower were ſtraitened we learn from chap. xii. ver. 36.

51 *There was deſtroyed a great enemy out of Iſrael.*] That is, thoſe who had done great hurt to the Jews: namely, the Macedonian garriſon of the tower was removed.

52 *The hill of the temple that was by the tower he made ſtronger*, &c.] By this is meant the temple itſelf, which Simon made ſtronger, as Joſephus informs us, by throwing down the tower, and that part of the mountain which commanded the temple.

1 NOW in the hundred threeſcore and twelfth year king Demetrius gathered his forces together, and went into Media, to get him help to fight againſt Tryphon.

2 But when Arſaces the king of Perſia and Media, heard that Demetrius was entered within his borders, he ſent one of his princes to take him alive.

3 Who went and ſmote the hoſt of Demetrius, and took him, and brought him to Arſaces, by whom he was put in ward.

4 As for the land *of Judea*, that was quiet all the days of Simon: for he ſought the good of his nation in ſuch wiſe, as that evermore his authority and honour pleaſed them well.

5 And as he was honourable in all his acts, ſo in this, that he took Joppe for an haven, and made an entrance to the iſles of the ſea,

6 And enlarged the bounds of his nation, and recovered the country.

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethſura, and the tower, out of which he took all uncleanneſs, neither was there any that reſiſted him.

8 Then did they till their ground in peace, and the earth gave their increaſe, and the trees of the field their fruit.

9 The ancient men ſat all in the ſtreets, communing together of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and ſet in them all manner of munition, ſo that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Iſrael rejoiced with great joy.

12 For every man ſat under his vine, and his fig-tree, and there was none to fray them.

13 Neither was there any left in the land to fight againſt them: yea, the kings themſelves were overthrown in thoſe days.

14 Moreover, he ſtrengthened all thoſe of his people that were brought low: the law he ſearched out, and every contemner of the law, and wicked Perſon, he took away.

15 He beautified the ſanctuary, and multiplied the veſſels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very ſorry.

17 But as ſoon as they heard that his brother Simon was made high-prieſt in his ſtead, and ruled the country, and the cities therein:

18 They wrote unto him in tables of braſs, to renew the friendſhip and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jeruſalem.

20 And this is the copy of the Letters that the Lacedemonians ſent, The rulers of the Lacedemonians, with the city, unto Simon the high-prieſt, and the elders and prieſts, and reſidue of the people of the Jews, our brethren, ſend greeting.

21 The ambaſſadors that were ſent unto our people, certified us of your glory and honour, wherefore we were glad of their coming.

22 And did regiſter the things that they ſpake in the council of the people, in this manner; Numenius ſon of Antiochus and Antipator ſon of Jaſon, the Jews ambaſſadors, came unto us to renew the friendſhip they had with us.

23 And it pleaſed the people to entertain the men honourably, and to put the copy of their ambaſſage in public records, to the end the people of the Lacedemonians might have a memorial thereof furthermore, we have written a copy therefore unto Simon the high-prieſt.

24 After this Simon ſent Numenius to Rome, with a great ſhield of gold of a thouſand pound weight, to confirm the league with them.

25 Whereof when the people heard, they ſaid, What thanks ſhall we give to Simon and his ſons?

26 For he and his brethren, and the houſe of his father have eſtabliſhed Iſrael, and chaſed away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote it in the tables of braſs, which they ſet upon pillars in mount Sion: and this is the copy of the writing, The eighteenth day of *the month* Elul, in the hundred threeſcore and twelfth year, being the third year of Simon the high-prieſt.

28 At Saramel, in the great congregation of the prieſts and people, and rulers of the nation, and elders of the country, were theſe things notified unto us.

29 Foraſmuch as oftentimes there have been wars in the country, wherein for the maintenance of their ſanctuary, and the law, Simon the ſon of Mattathias of the poſterity of Jarib together with his brethren, put themſelves in jeopardy, and reſiſting the enemies of their nation, did their nation great honour.

30 (For after that Jonathan having gathered his nation together, and been their high-prieſt, was added to his people;

31 Their enemies purpoſed to invade their country that they might deſtroy it, and lay hands on the ſanctuary.

32 At which time Simon roſe up, and fought for his nation, and ſpent much of his own ſubſtance, and armed the valiant men of his nation, and gave them wages.

33 And fortified the cities of Judea, together with Bethſura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he ſet a garriſon of Jews there.

34 Moreover,

Commentary and Notes on Chapter XIV.

1 *Now in the hundred three-ſcore and twelfth year*, &c.] Here the Hiſtory goes back with regard to the affairs of Demetrius; for the writer relates now thoſe things which happened to him before Tryphon murdered Antiochus, and ſeized upon his kingdom, but omitted to ſpeak of them in their proper place, that he might not break the thread of his hiſtory with regard to the Jews: Demetrius's gathering his forces ſeems to ſignify, that his ſcheme was to make a conqueſt of theſe countries, in order to attain ſufficient ſtrength, by ſuch an acceſſion of territory, as to contend with Tryphon.

7 *And gathered together a great number of captives*, &c.] That is, he at various times made ſeveral captives, as at Bethſura and elſewhere.

14 *The law he ſearched out*, &c.] He had regard to the law, and took care to make it reſpected.

20 *The rulers of the Lacedemonians, with the city*, &c.] That is, the magiſtracy and people; for, after Cleomenes, the Lacedemonians had no king.

28 *At Saramel in the great congregation*, &c.] Some think that Saramel is a corruption, and ſhould be read Jeruſalem: others think that the common hall, where they uſed to meet upon public affairs, is meant here.

34 Moreover, he fortified Joppa which lieth upon the ſea, and Gazara that bordered upon Azotus, where the enemies had dwelt before: but he placed the Jews there and furniſhed them with all things convenient for the reparation thereof.)

35 The people therefore ſeeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor, and chief prieſt, becauſe he had done all theſe things, and for the juſtice and faith which he kept to his nation, and for that he ſought by all means to exalt his people.

36 For in his time things proſpered in his hands, ſo that the heathen were taken out of their country, and they alſo that were in the city of David in Jeruſalem, who had made themſelves a tower, out of which they iſſued, and polluted all about the ſanctuary, and did much hurt in the holy places:

27 But he placed Jews therein, and fortified it for the ſafety of the country, and the city, and raiſed up the walls of Jeruſalem.

38 King Demetrius alſo confirmed him in the high-prieſthood, according to thoſe things.

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard ſay, that the Romans had called the Jews their friends, and confederates and brethren: and that they had entertained the ambaſſadors of Simon honourably;

41 Alſo that the Jews and prieſts were well pleaſed that Simon ſhould be their governor and high-prieſt for ever, until there ſhould ariſe a faithful prophet;

42 Moreover, that he ſhould be their captain, and ſhould take charge of the ſanctuary, to ſet them over their works, and over the country, and over the armour, and over the fortreſſes, that (*I ſay*) he ſhould take charge of the ſanctuary;

43 Beſides this, that he ſhould be obeyed of every man, and that all the writings in the country ſhould be made in his name, and that he ſhould be cloathed in purple and wear gold;

44 Alſo that it ſhould be lawful for none of the People or prieſts, to break any of theſe things, or to gainſay his words, or to gather an aſſembly in the country without him, or to be cloathed in purple, or wear a buckle of gold;

45 And whoſoever ſhould do otherwiſe, or break any of theſe things, he ſhould be puniſhed.

46 Thus it liked all the people to deal with Simon, and do as hath been ſaid.

47 Then Simon accepted hereof and was well pleaſed to be high-prieſt, and captain, and governor of the Jews and prieſts, and to defend them all.

48 So they commanded that this writing ſhould be put in tables of braſs, and that they ſhould be ſet up within the compaſs of the ſanctuary in a conſpicuous place;

49 Alſo that the copies thereof ſhould be laid up in the treaſury, to the end that Simon and his ſons might have them.

CHAP. XV.

4 *Antiochus deſireth leave to paſs through Judea, and granteth great honours to the Jews:* 27 *He quarrelleth with Simon,* 38 *and ſendeth ſome to annoy Judea.*

MOREOVER, Antiochus, ſon of Demetrius the king, ſent letters from the iſles of the ſea, unto Simon the prieſt, and prince of the Jews, and to all the people;

2 The contents whereof were theſe: King Antiochus to Simon the high-prieſt, and prince of his nation, and to the people of the Jews, greeting.

3 Foraſmuch as certain peſtilent men have uſurped the kingdom of our fathers, and my purpoſe is to challenge it again, that I may reſtore it to the old eſtate, and to that end have gathered a multitude of foreign ſoldiers together, and prepared ſhips of war;

4 My meaning alſo being to go through the country, that I may be avenged of them that have deſtroyed it, and made many cities in the kingdom deſolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatſoever gifts beſides they granted.

6 I give thee leave alſo to coin money for thy country with thine own ſtamp.

7 And as concerning Jeruſalem, and the ſanctuary, let them be free; and all the armour that thou haſt made, and fortreſſes that thou haſt built, and keepeſt in thine hands, let them remain unto thee.

8 And if any thing be, or ſhall be owing unto the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, ſo that your honour ſhall be known throughout the world.

10 In

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35 *For the juſtice and faith which he kept to his nation,* &c.] For the juſtice and fidelity which he exerciſed in governing his nation, not encroaching upon their liberty, or committing any act of oppreſſion or injuſtice.

36 *And did much hurt in the holy places.*] They uſed to ſally out, and wound and kill thoſe who went to and came from the temple.

38 *King Demetrius alſo confirmed him in the high prieſthood, according to thoſe things.*] Namely, thoſe things mentioned in the decree or public act made in honour of Simon. This ſeems to have been taken notice of becauſe Demetrius was a friend and ally of the Roman people.

41 *Well pleaſed that Simon ſhould be their governor and high-prieſt for ever,* &c.] That is, he and his poſterity in the male line, there aroſe one worthy of credit, who, by his predictions and miracles ſhould prove himſelf to be a true prophet—True prophecy had failed after Malachi; but, the renewal of it was expected before the coming of the Meſſiah.

42 *That he ſhould take charge of the ſanctuary,* &c.] That is, the chief inſpection was given to him of all new works added to the temple, and of all repairs of it. He had alſo the power of nominating the prefects over the ſeveral provinces of Judea, and of appointing commanders in the army and fortified places. Our tranſlators have added the words (I ſay) as if this was only a repetition of the ſame thing which is ſaid in the beginning of the verſe: but probably this ſignifies a different thing; namely, that he had the charge of directing the ceremonies of the temple, the other prieſts adminiſtering according to his directions.

Commentary and Notes on Chapter XV.

1 *Antiochus the ſon of Demetrius the king,* &c.] He was ſurnamed Sidetus, from Side, a town of Pamphylia, and was the ſon of the elder Demetrius, ſo that when his brother was made a priſoner in Parthia, he laid claim to the kingdom in oppoſition to Tryphon. He made his firſt declaration of this in Seleucia Pieria, which lay near the ſea: and therefore it is ſaid here that he ſent his letters from the iſles of the ſea.

3 *Foraſmuch as certain peſtilent men,* &c.] Alexander and Tryphon were the men he thus contemptuouſly ſpeaks of.

9 *We will honour thee—and thy temple,* &c.] By ſending magnificent gifts to the temple, as the Syrian and Egyptian kings had frequently done before.

10 In the hundred threeſcore and fourteenth Year went Antiochus into the land of his fathers: at which time all the forces came together unto him, ſo that few were left with Tryphon.

11 Wherefore being purſued by king Antiochus, he fled unto Dora, which lieth by the ſea-ſide.

12 For he ſaw that troubles came upon him all at once, and that his forces had forſaken him.

13 Then camped Antiochus againſt Dora, having with him an hundred and twenty thouſand men of war, and eight thouſand horſemen.

14 And when he had compaſſed the city round about, and joined ſhips cloſe to the town, on the ſea-ſide, he vexed the city by land and by ſea, neither ſuffered he any to go out or in.

15 In the mean ſeaſon came Numenius and his company from Rome, having letters to the kings and countries: wherein were written theſe things.

16 Lucius, conſul of the Romans, unto King Ptolomee, greeting.

17 The Jews ambaſſadors, our friends and confederates, came unto us to renew the old friendſhip and league, being ſent from Simon the high prieſt, and from the people of the Jews.

18 And they brought a ſhield of gold of a thouſand pound.

19 We thought it good therefore to write unto the kings and countries, that they ſhould do them no harm, nor fight againſt them, their cities or countries, nor yet aid their enemies againſt them.

20 It ſeemed alſo good to us to receive the ſhield of them.

21 If therefore there be any peſtilent fellows, that have fled from their country unto you, deliver them unto Simon, the high-prieſt, that he may puniſh them according to their own law.

22 The ſame things wrote he likewiſe unto Demetrius the king, and Attalus, to Ariarathes, and Arſaces,

23 And to all the Countries, and to Sempſames, and the Lacedemonians, and to Delus and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lyſia, and Halicarnaſſus, and Rhodus, and Phaſelis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high-prieſt.

25 So Antiochus the king camped againſt Dora the ſecond day, aſſaulting it continually, and making Engines, by which means he ſhut up Tryphon, that he could neither go out nor in.

26 At that time Simon ſent him two thouſand choſen men to aid him; ſilver alſo and gold, and much armour.

27 Nevertheleſs he would not receive them, but brake all the covenants which he had made with him afore, and became ſtrange unto him.

28 Furthermore he ſent unto him Athenobius, one of his Friends, to commune with him, and ſay, Ye withhold Joppe and Gazara, with the tower that is in Jeruſalem, which are cities of my realm.

29 The borders thereof ye have waſted; and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion without the borders of Judea:

31 Or elſe give me for them five hundred talents of ſilver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not we will come and fight againſt you.

32 So Athenobius the king's friend came to Jeruſalem, and when he ſaw the glory of Simon, and cupboard of gold and ſilver plate, and his great attendance, he was aſtoniſhed, and told him the king's meſſage.

33 Then anſwered Simon, and ſaid unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in poſſeſſion a certain time.

34 Wherefore we having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandeſt Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius anſwered him not a word;

36 But returned in a rage to the king, and made report unto him of theſe ſpeeches, and of the glory of Simon, and of all that he had ſeen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ſhip unto Orthoſias.

38 Then the king made Cendebeus captain of the ſea-coaſt, and gave him an hoſt of footmen and horſemen.

39 And

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10 *Into the land of his fathers,* &c.] Namely, Upper Syria, as Joſephus expreſſes it, where Tryphon's army came over to him.

22 *The ſame things wrote he likewiſe unto Demetrius,* &c. The Letters were addreſſed to Demetrius, as being alive and upon the throne when the ambaſſadors ſet out from Rome: but Antiochus having ſucceeded him before their return into Syria, they delivered the letters to him. Attalus was king of Pergamus, and Ariarathes king of Cappadocia.

23 *And to all the countries,* &c.] Namely, all in friendſhip with the Romans; both the free cities in alliance with them, and thoſe under the ſubjection of the kings their allies: but chiefly to the maritime ones, as the Jewiſh ambaſſadors went home by ſea. But they were willing to touch at the principal places by the way, probably to eſtabliſh a correſpondence and friendſhip with the different nations.

25 *So Antiochus the king camped againſt Dora the ſecond day,* &c.] Or, on another day; namely, after the arrival of the Jewiſh ambaſſadors. By camping is meant, aſſaulting it with battering engines, &c.

27 *But broke all the covenants which he had made,* &c.] Joſephus ſays, that Antiochus received the men and money which Simon ſent him, but afterwards would not perform any thing of what he had promiſed him.

30 *The tributes of the places whereof ye have gotten dominion,* &c.] Namely, the three governments which had been annexed to Judea, and for which Jonathan had purchaſed an exemption from the tribute of Demetrius, chap. xi. 28.

31 *Or elſe give me for them five hundred talents,* &c.] The ſenſe of this verſe ſeems to be, That Antiochus demanded five hundred talents of ſilver by way of purchaſe, or as a conſideration for ſurrendering his rights in them; and five hundred more for the damage which had been done, and the amount of the tributes of theſe places during the time that the Jews had been in poſſeſſion of them.

35 *Yet will we give an hundred talents,* &c.] Simon conſented to give a hundred talents in conſideration of his having taken poſſeſſion of Joppe and Gazara, tho' as he pleaded, he had taken them by the right of war from thoſe who had done great harm to his people and country.

37 *Fled Tryphon by ſhip unto Orthoſias.*] A Port in Phœnicia; from whence he betook himſelf to Apamas, as Joſephus relates, where he was born, the people of which place were his moſt faithful friends.

34 Moreover, he fortified Joppa which lieth upon the ſea, and Gazara that bordered upon Azotus, where the enemies had dwelt before: but he placed the Jews there and furniſhed them with all things convenient for the reparation thereof.)

35 The people therefore ſeeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor, and chief prieſt, becauſe he had done all theſe things, and for the juſtice and faith which he kept to his nation, and for that he ſought by all means to exalt his people.

36 For in his time things proſpered in his hands, ſo that the heathen were taken out of their country, and they alſo that were in the city of David in Jeruſalem, who had made themſelves a tower, out of which they iſſued, and polluted all about the ſanctuary, and did much hurt in the holy places:

27 But he placed Jews therein, and fortified it for the ſafety of the country, and the city, and raiſed up the walls of Jeruſalem.

38 King Demetrius alſo confirmed him in the high-prieſthood, according to thoſe things.

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard ſay, that the Romans had called the Jews their friends, and confederates and brethren: and that they had entertained the ambaſſadors of Simon honourably;

41 Alſo that the Jews and prieſts were well pleaſed that Simon ſhould be their governor and high-prieſt for ever, until there ſhould ariſe a faithful prophet;

42 Moreover, that he ſhould be their captain, and ſhould take charge of the ſanctuary, to ſet them over their works, and over the country, and over the armour, and over the fortreſſes, that (*I ſay*) he ſhould take charge of the ſanctuary;

43 Beſides this, that he ſhould be obeyed of every man, and that all the writings in the country ſhould be made in his name, and that he ſhould be cloathed in purple and wear gold;

44 Alſo that it ſhould be lawful for none of the People or prieſts, to break any of theſe things, or to gainſay his words, or to gather an aſſembly in the country without him, or to be cloathed in purple, or wear a buckle of gold;

45 And whoſoever ſhould do otherwiſe, or break any of theſe things, he ſhould be puniſhed.

46 Thus it liked all the people to deal with Simon, and do as hath been ſaid.

47 Then Simon accepted hereof and was well pleaſed to be high-prieſt, and captain, and governor of the Jews and prieſts, and to defend them all.

48 So they commanded that this writing ſhould be put in tables of braſs, and that they ſhould be ſet up within the compaſs of the ſanctuary in a conſpicuous place;

49 Alſo that the copies thereof ſhould be laid up in the treaſury, to the end that Simon and his ſons might have them.

CHAP. XV.

4 *Antiochus deſireth leave to paſs through Judea, and granteth great honours to the Jews:* 27 *He quarrelleth with Simon,* 38 *and ſendeth ſome to annoy Judea.*

MOREOVER, Antiochus, ſon of Demetrius the king, ſent letters from the iſles of the ſea, unto Simon the prieſt, and prince of the Jews, and to all the people;

2 The contents whereof were theſe: King Antiochus to Simon the high-prieſt, and prince of his nation, and to the people of the Jews, greeting.

3 Foraſmuch as certain peſtilent men have uſurped the kingdom of our fathers, and my purpoſe is to challenge it again, that I may reſtore it to the old eſtate, and to that end have gathered a multitude of foreign ſoldiers together, and prepared ſhips of war;

4 My meaning alſo being to go through the country, that I may be avenged of them that have deſtroyed it, and made many cities in the kingdom deſolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatſoever gifts beſides they granted.

6 I give thee leave alſo to coin money for thy country with thine own ſtamp.

7 And as concerning Jeruſalem, and the ſanctuary, let them be free; and all the armour that thou haſt made, and fortreſſes that thou haſt built, and keepeſt in thine hands, let them remain unto thee.

8 And if any thing be, or ſhall be owing unto the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, ſo that your honour ſhall be known throughout the world.

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35 *For the juſtice and faith which he kept to his nation,* &c.] For the juſtice and fidelity which he exerciſed in governing his nation, not encroaching upon their liberty, or committing any act of oppreſſion or injuſtice.

36 *And did much hurt in the holy places.*] They uſed to ſally out, and wound and kill thoſe who went to and came from the temple.

38 *King Demetrius alſo confirmed him in the high prieſthood, according to thoſe things.*] Namely, thoſe things mentioned in the decree or public act made in honour of Simon. This ſeems to have been taken notice of becauſe Demetrius was a friend and ally of the Roman people.

41 *Well pleaſed that Simon ſhould be their governor and high-prieſt for ever,* &c.] That is, he and his poſterity in the male line, there aroſe one worthy of credit, who, by his predictions and miracles ſhould prove himſelf to be a true prophet—True prophecy had failed after Malachi; but, the renewal of it was expected before the coming of the Meſſiah.

42 *That he ſhould take charge of the ſanctuary,* &c.] That is, the chief inſpection was given to him of all new works added to the temple, and of all repairs of it. He had alſo the power of nominating the prefects over the ſeveral provinces of Judea, and of appointing commanders in the army and fortified places. Our tranſlators have added the words (I ſay) as if this was only a repetition of the ſame thing which is ſaid in the beginning of the verſe: but probably this ſignifies a different thing; namely, that he had the charge of directing the ceremonies of the temple, the other prieſts adminiſtering according to his directions.

Commentary and Notes on Chapter XV.

1 *Antiochus the ſon of Demetrius the king,* &c.] He was ſurnamed Sidetus, from Side, a town of Pamphylia, and was the ſon of the elder Demetrius, ſo that when his brother was made a priſoner in Parthia, he laid claim to the kingdom in oppoſition to Tryphon. He made his firſt declaration of this in Seleucia Pieria, which lay near the ſea: and therefore it is ſaid here that he ſent his letters from the iſles of the ſea.

3 *Foraſmuch as certain peſtilent men,* &c.] Alexander and Tryphon were the men he thus contemptuouſly ſpeaks of.

9 *We will honour thee—and thy temple,* &c.] By ſending magnificent gifts to the temple, as the Syrian and Egyptian kings had frequently done before.

10 In the hundred threeſcore and fourteenth Year went Antiochus into the land of his fathers: at which time all the forces came together unto him, ſo that few were left with Tryphon.

11 Wherefore being purſued by king Antiochus, he fled unto Dora, which lieth by the ſea-ſide.

12 For he ſaw that troubles came upon him all at once, and that his forces had forſaken him.

13 Then camped Antiochus againſt Dora, having with him an hundred and twenty thouſand men of war, and eight thouſand horſemen.

14 And when he had compaſſed the city round about, and joined ſhips cloſe to the town, on the ſea-ſide, he vexed the city by land and by ſea, neither ſuffered he any to go out or in.

15 In the mean ſeaſon came Numenius and his company from Rome, having letters to the kings and countries: wherein were written theſe things.

16 Lucius, conſul of the Romans, unto King Ptolomee, greeting.

17 The Jews ambaſſadors, our friends and confederates, came unto us to renew the old friendſhip and league, being ſent from Simon the high prieſt, and from the people of the Jews.

18 And they brought a ſhield of gold of a thouſand pound.

19 We thought it good therefore to write unto the kings and countries, that they ſhould do them no harm, nor fight againſt them, their cities or countries, nor yet aid their enemies againſt them.

20 It ſeemed alſo good to us to receive the ſhield of them.

21 If therefore there be any peſtilent fellows, that have fled from their country unto you, deliver them unto Simon, the high-prieſt, that he may puniſh them according to their own law.

22 The ſame things wrote he likewiſe unto Demetrius the king, and Attalus, to Ariarathes, and Arſaces,

23 And to all the Countries, and to Sempſames, and the Lacedemonians, and to Delus and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lyſia, and Halicarnaſſus, and Rhodus, and Phaſelis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high-prieſt.

25 So Antiochus the king camped againſt Dora the ſecond day, aſſaulting it continually, and making Engines, by which means he ſhut up Tryphon, that he could neither go out nor in.

26 At that time Simon ſent him two thouſand choſen men to aid him; ſilver alſo and gold, and much armour.

27 Nevertheleſs he would not receive them, but brake all the covenants which he had made with him afore, and became ſtrange unto him.

28 Furthermore he ſent unto him Athenobius, one of his Friends, to commune with him, and ſay, Ye withhold Joppe and Gazara, with the tower that is in Jeruſalem, which are cities of my realm.

29 The borders thereof ye have waſted; and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion without the borders of Judea:

31 Or elſe give me for them five hundred talents of ſilver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not we will come and fight againſt you.

32 So Athenobius the king's friend came to Jeruſalem, and when he ſaw the glory of Simon, and cupboard of gold and ſilver plate, and his great attendance, he was aſtoniſhed, and told him the king's meſſage.

33 Then anſwered Simon, and ſaid unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in poſſeſſion a certain time.

34 Wherefore we having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandeſt Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius anſwered him not a word;

36 But returned in a rage to the king, and made report unto him of theſe ſpeeches, and of the glory of Simon, and of all that he had ſeen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ſhip unto Orthoſias.

38 Then the king made Cendebeus captain of the ſea-coaſt, and gave him an hoſt of footmen and horſemen.

39 And

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10 *Into the land of his fathers,* &c.] Namely, Upper Syria, as Joſephus expreſſes it, where Tryphon's army came over to him.

22 *The ſame things wrote he likewiſe unto Demetrius,* &c. The Letters were addreſſed to Demetrius, as being alive and upon the throne when the ambaſſadors ſet out from Rome: but Antiochus having ſucceeded him before their return into Syria, they delivered the letters to him. Attalus was king of Pergamus, and Ariarathes king of Cappadocia.

23 *And to all the countries,* &c.] Namely, all in friendſhip with the Romans; both the free cities in alliance with them, and thoſe under the ſubjection of the kings their allies: but chiefly to the maritime ones, as the Jewiſh ambaſſadors went home by ſea. But they were willing to touch at the principal places by the way, probably to eſtabliſh a correſpondence and friendſhip with the different nations.

25 *So Antiochus the king camped againſt Dora the ſecond day,* &c.] Or, on another day; namely, after the arrival of the Jewiſh ambaſſadors. By camping is meant, aſſaulting it with battering engines, &c.

27 *But broke all the covenants which he had made,* &c.] Joſephus ſays, that Antiochus received the men and money which Simon ſent him, but afterwards would not perform any thing of what he had promiſed him.

30 *The tributes of the places whereof ye have gotten dominion,* &c.] Namely, the three governments which had been annexed to Judea, and for which Jonathan had purchaſed an exemption from the tribute of Demetrius, chap. xi. 28.

31 *Or elſe give me for them five hundred talents,* &c.] The ſenſe of this verſe ſeems to be, That Antiochus demanded five hundred talents of ſilver by way of purchaſe, or as a conſideration for ſurrendering his rights in them; and five hundred more for the damage which had been done, and the amount of the tributes of theſe places during the time that the Jews had been in poſſeſſion of them.

35 *Yet will we give an hundred talents,* &c.] Simon conſented to give a hundred talents in conſideration of his having taken poſſeſſion of Joppe and Gazara, tho' as he pleaded, he had taken them by the right of war from thoſe who had done great harm to his people and country.

37 *Fled Tryphon by ſhip unto Orthoſias.*] A Port in Phœnicia; from whence he betook himſelf to Apamas, as Joſephus relates, where he was born, the people of which place were his moſt faithful friends.

39 And commanded him to remove his hoſt towards Judea: alſo he commanded him to build up Cedron, and to fortify the gates, and to war againſt the people; but as for the king himſelf, he purſued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people priſoners and ſlay them.

41 And when he had built up Cedron, he ſet horſemen there, and an hoſt of footmen, to the end that iſſuing out they might make out-roads upon the ways of Judea, as the king had commanded him.

C H A P. XVI.

3 *Judas and John prevail againſt the forces ſent by Antiochus: Simon and two of his Sons treacherouſly murdered.*

THEN came up John from Gazara, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldeſt ſons Judas and John, and ſaid unto them, I and my brethren, and my father's houſe, have ever from our youth unto this day fought againſt the enemies of Iſrael; and things have proſpered ſo well in our hands that we have delivered Iſrael oftentimes.

3 But now I am old, and ye by God's mercy are of a ſufficient age: be ye inſtead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he choſe out of the country twenty-thouſand men of war, with horſemen, who went out againſt Cendebeus, and reſted that night at Modin.

5 And when as they aroſe in the morning, and went into the plain, behold, a mighty great hoſt both of footmen and horſemen came againſt them: howbeit, there was a water-brook betwixt them.

6 So he and his people pitched over againſt them: and when he ſaw that the people were afraid to go over the water-brook, he went firſt over himſelf, and then the men ſeeing him, paſſed through after him.

7 *That done*, he divided his men, and ſet the horſemen in the midſt of the footmen: for the enemy's horſemen were very many.

8 Then ſounded they with the holy-trumpets: whereupon Cendebeus and his hoſt were put to flight, ſo that many of them were ſlain, and the remnant gat them to the ſtrong hold.

9 At that time was Judas, John's brother, wounded: but John ſtill followed after them, until he came to Cedron, which *Cendebeus* had built.

10 So they fled even unto the towers in the fields of Azotus, wherefore he burnt it with fire: ſo that there were ſlain of them about two thouſand men. Afterward he returned into the land of Judea in peace.

11 Moreover, in the Plain of Jericho was Ptolemeus, the ſon of Abubus made captain, and he had abundance of ſilver and gold.

12 For he was the high-prieſt's ſon-in-law.

13 Wherefore his heart being lifted up, he thought to get the country to himſelf, and thereupon conſulted deceitfully againſt Simon and his ſons to deſtroy them.

14 Now Simon was viſiting the cities that were in the country, and taking care for the good ordering of them, at which time he came down himſelf to Jericho with his ſons Mattathias and Judas, in the hundred threeſcore and ſeventh year, in the eleventh month called Sabat:

15 Where the ſon of Abubus receiving them deceitfully into a little hold called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his ſons had drank largely, Ptolemee and his men roſe up, and took their weapons, and came upon Simon in to the banqueting place, and ſlew him and his two ſons, and certain of his ſervants.

17 In which doing he committed a great treachery, and recompenſed evil for good.

18 Then Ptolemee wrote theſe things, and ſent to the king, that he ſhould ſend him an hoſt to aid him, and he would deliver him the country and cities.

19 He ſent others alſo to Gazara to kill John, and unto the tribunes he ſent letters to come unto him, that he might give them ſilver, and gold, and rewards.

20 And others he ſent to take Jeruſalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were ſlain, and (*quoth he) Ptolomee* hath ſent to ſlay thee alſo.

22 Hereof when he heard, he was ſore aſtoniſhed: ſo he laid hands on them that were come to deſtroy him, and ſlew them; for he knew that they ſought to make him away.

23 As concerning the reſt of the acts of John, and his wars and worthy deeds which he did, and the buildings of the walls which he made, and his doings,

24 Behold, theſe are written in the chronicles of his prieſthood, from the time he was made high-prieſt after his father.

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39 *He commanded him to build up Cedron.*] Or rather to fortify Gedor, a city in the tribe of Dan, on the confines of the Idumeans. The Greek word here tranſlated gates, rather ſignifies the ſtraits of ſome mountain; and to this ſenſe is Joſephus's hiſtory.

Commentary and Notes on Chapter XVI.

8 *The remnant gat them to the ſtrong hold.*] That is, to Cedron, or rather, Gedor, as it ſhould be read.

10 *So they fled even unto the towers*, &c.] As one part fled to Gedor, ſo another part fled to the watch-towers in the fields of Azotus; which being made of wood John ſet them on fire.

19 *And unto the tribunes he ſent letters*, &c.] That is, to the captains, who, under John, commanded the garriſon of Gadara.

20 *And others he ſent to take Jeruſalem*, &c.] He repaired thither himſelf alſo, but was ſhut out by the people.

24 *Behold theſe are written in the chronicles*, &c.] Joſephus relates in what manner he was, through the favour of the people made high-prieſt after his father, tho' an elder brother was alive. It is probable, that the writer collected what he relates of him from the chronicles of his prieſthood, or thoſe diaries which it was uſual for the high-prieſts to keep themſelves, or take care to have kept of their actions. It appears as if the author of this book of the Maccabees died, or was prevented by ſome misfortune from carrying on his hiſtory any further than to the relation of the attempt which Ptolemee made to deſtroy John in Gadara, mentioned verſe 22 and that theſe two laſt verſes were added by ſome other hand to make a concluſion of the hiſtory as it were.

The

The Second BOOK of the
MACCABEES.

The ARGUMENT.

This is an abridgement of a large work compoſed by one Jaſon, and contains the hiſtory of the perſecution carried on by Epiphanes and Eupator againſt the Jews. The author of this abridgement is unknown and the intire work of Jaſon no longer to be found. They were both Greeks and followed by the computation of the Seleucidæ, according to the cuſtom of the Syrians, who began their year about the month of October. The two laſt chapters contain things that happened under the reign of Demetrius Soter, the ſucceſſor of Antiochus Eupator; and there are ſuch varieties obſervable in the ſtile as render it doubtful whether they were written by the ſame author as the reſt of the work. It contains an hiſtory of about fifteen years from the execution of Heliodorus's commiſſion, who was ſent by Seleucus to fetch away the treaſures of the temple, to the victory obtained by Judas Maccabeus over Nicanor; that is, from the year of the world, 3828 to 3843.

CHAP I.

A letter of the Jews from Jeruſalem to them of Egypt, to thank God for the death of Antiochus.

THE brethren the Jews that be at Jeruſalem, and in the land of Judea, wiſh unto the brethren the Jews that are throughout Egypt, health and peace.

2 God be gracious unto you, and remember his covenant that he made with Abraham, Iſaac and Jacob, his faithful ſervants;

3 And give you all an heart to ſerve him, and to do his will with a good courage, and a willing mind.

4 And open your hearts in his law and commandments, and ſend you peace.

5 And hear your prayers, and be at one with you, and never forſake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned in the hundred threeſcore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in thoſe years, from the time that Jaſon and his company revolted from the holy land and kingdom.

8 And burnt the Porch, and ſhed innocent blood: then we prayed unto the Lord and were heard; we offered alſo ſacrifices and fine flour, and lighted the lamps, and ſet forth the loaves.

9 And now ſee that ye keep the feaſt of tabernacles in the month Caſleu.

10 In the hundred fourſcore and eighth year, the people that were at Jeruſalem, and in Judea, and the council, and Judas, ſent greeting, and health unto Ariſtobulus, king Ptolemeu's maſter, who

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Commentary and Notes on Chapter I.

1 *The brethren the Jews that be at Jeruſalem, &c.*] This chapter and part of the next contains a letter which the Jews at Jeruſalem wrote to their brethren who then reſided in Egypt. It begins in the uſual form of ſalutation then practiſed in the epiſtolary method, namely, by wiſhing the perſons written to health and peace.

10 *In the hundred fourſcore and eighth year, &c.*] This computation is made according to the Greek method, and anſwers to the three thouſand eight hundred and eightieth year of the world.

who was of the ſtock of the anointed prieſts, and to the Jews that were in Egypt:

11 Inſomuch as God hath delivered us from great perils, we thank him highly, as having been in battle againſt a king.

12 For he caſt them out that fought within the holy city.

13 For when the leader was come into Perſia, and the army with him that ſeemed invincible, they were ſlain in the temple of Nanea, by the deceit of Nanea's prieſts.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the prieſts of Nanea had ſet forth, and he was entered with a ſmall company into the compaſs of the temple, they ſhut the temple as ſoon as Antiochus was come in:

16 And opening a privy door of the roof, they threw ſtones like thunderbolts, and ſtruck down the captain, hewed them in pieces, ſmote off their heads, and caſt them to thoſe that were without.

17 Bleſſed be our God in all things, who hath delivered up the ungodly.

18 Therefore, whereas we are now purpoſed to keep the purification of the temple upon the five and twentieth day of the *month* Caſleu, we thought it neceſſary to certify you thereof, that yea alſo might keep it, as the *feaſt* of the tabernacles, and of the fire, *which was given us* when Neemias offered ſacrifice, after that he had builded the temple and the altar.

19 For when our fathers where led into Perſia, the prieſts that were then devout took the fire of the altar privily, and hid it in a hollow place of a pit without water, were they kept *it* ſure, ſo that the place was unknown to all men.

20 Now after many years, when it pleaſed God Neemias being ſent from the king of Perſia, did ſend of the Poſterity of thoſe prieſts that had hid it, to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the ſacrifices were laid on, Neemias commanded the prieſts to ſprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the ſun ſhone, which afore was hid in the cloud, there was a great fire kindled, ſo that every man marvelled.

23 And the prieſts made a prayer whilſt the ſacrifice was conſuming *(I ſay)* both the prieſts, and all *the reſt*, Jonathan beginning, and the reſt anſwering thereunto, as Neemias did.

24 And the prayer was after this manner: O Lord, Lord God, Creator of all things, who art fearful and ſtrong, and righteous and merciful, and the only and gracious King,

25 The only giver of all things, the only juſt, almighty, and everlaſting, thou that delivereſt Iſrael from all trouble, and didſt chooſe the fathers, and ſanctify them:

26 Receive the Sacrifice for thy whole people Iſrael, and preſerve thine own portion, and ſanctify it.

27 Gather thoſe together that are ſcattered from us, deliver them that ſerve among the heathen, look upon them that are deſpiſed and abhorred, and let the heathen know that thou art our God.

28 Puniſh them that oppreſs us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moſes hath ſpoken.

30 And the prieſts ſung pſalms of thankſgiving.

31 Now when the ſacrifice was conſumed, Neemias commanded the water that was left to be poured on the great ſtones.

32 When this was done, there was kindled a flame: but it was conſumed by the light that ſhined from the altar:

33 So when this matter was known, it was told the king of Perſia, that in the place where the prieſts that were led away had hid the fire, there appeared water, and that Neemias had purified the ſacrifices therewith.

34 Then the king encloſing the place made it holy, after he had tried the matter.

35 And the king took many gifts, and beſtowed thereof on thoſe whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much to ſay, a cleanſing: but many men call it Nephi.

CHAP. II.

1 *What Jeremy the prophet did:* 5 *How he hid the tabernacle, the ark, and the altar.*

IT is alſo found in the records, that Jeremy the prophet commanded them that were carried away, to take of the fire, as it hath been ſignified;

2 And how that the prophet having given them the law, charged them not to forget the commandments of the Lord, and that they ſhould not err in their minds, when they ſee images of ſilver and gold, with their ornaments.

3 And with other ſuch ſpeeches exhorted he them, that the law ſhould not depart from their hearts.

4 It was alſo contained in the ſame writing, that the prophet being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, were Moſes climbed up, and ſaw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incenſe, and ſo ſtopped the door.

6 And ſome of thoſe that followed him, came to mark the way: but they could not find it.

7 Which when Jeremy perceived, he blamed them, ſaying, As for that place, it ſhall be unknown until the time that God gather his people again together, and receive them unto mercy.

Unto Ariſtobulus, king Ptolomeus's maſter.] Ariſtobulus was probably the inſtructor of Ptolemy in the laws and cuſtoms of the Jews, or one of his philoſophical maſters.

Commentary and Notes on Chapter II.

1 *It is alſo found in the records,* &c.] The letter begun in the laſt chapter is here continued, and ſome farther account given of the holy fire, the diſcovery and application of which was mentioned in the preceding part of this letter.

8 Then ſhall the Lord ſhew them theſe things and the glory of the Lord ſhall appear, and the cloud alſo, as it was ſhewed under Moſes, and as when Solomon deſired that the place might be honourably ſanctified.

9 It was alſo declared, that he being wiſe, offered the ſacrifice of dedication, and of the finiſhing of the temple.

10 And as when Moſes prayed unto the Lord, the fire came down from Heaven, and conſumed the ſacrifices: even ſo prayed Solomon alſo, and the fire came down from Heaven, and conſumed the burnt-offerings.

11 And Moſes ſaid, Becauſe the ſin-offering was not to be eaten, it was conſumed.

12 So Solomon kept thoſe eight days.

13 The ſame things alſo were reported in the writings and commentaries of Neemias; and how he, founding a library, gathered together the acts of the kings and the prophets, and of David, and the epiſtles of the kings concerning the holy gifts.

14 In like manner alſo Judas gathered together all thoſe things that were loſt by reaſon of the war we had, and they remain with us.

15 Wherefore, if ye need thereof, ſend ſome to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye ſhall do well if ye keep the ſame days.

17 We hope alſo that the God that delivered all his people, and gave them all an heritage, and the kingdom, and the prieſthood, and the ſanctuary,

18 As he promiſed in the law, will ſhortly have mercy upon us, and gather us together out of every land under heaven, into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar.

20 And the wars againſt Antiochus Epiphanes, and Eupator his ſon,

21 And the manifeſt ſigns that came from heaven, unto thoſe that behaved themſelves manfully to their honour for Judaiſm: ſo that being but a few they overcame the whole country, and chaſed barbarous multitudes.

22 And recovered again the temple renowned all the world over, and freed the city and upheld the laws, which were going down, the Lord being gracious unto them with all favour,

23 *All theſe things, I ſay,* being declared by Jaſon of Cyrene in five books, we will aſſay to abridge in one volume.

24 For conſidering the infinite number, and the difficulty which they find that deſire to look into the narrations of the ſtory, for the variety of the matter.

25 We have been careful that they that will read, might have delight, and they that are deſirous to commit to memory, might have eaſe; and that all into whoſe hands it comes might have profit.

26 Therefore to us that have taken upon us this painful labour of abridging, it was not eaſy but a matter of ſweat and watching;

27 Even as it is no eaſe unto him that prepareth a banquet, and ſeeketh the benefit of others: yet for the pleaſure of many, we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

29 For as the maſter-builder of a new houſe muſt care for the whole building; but he that undertaketh to ſet it out, and paint it, muſt ſeek out fit things for the adorning thereof: even ſo I think it is with us.

30 To ſtand upon every point, and go over things at large, and to be curious in particulars, belongeth to the firſt author of the ſtory.

31 But to uſe brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgement.

32 Here then will we begin the ſtory: only adding thus much to that which hath been ſaid, That it is a fooliſh thing to make a long prologue and to be ſhort in the ſtory itſelf.

CHAP. III.

1. *Of the honour done to the temple by the kings of the Gentiles.* 4 *Simon uttereth what treaſures are in the temple.*

NOW when the holy city was inhabited with all peace, and the laws were kept very well, becauſe of the godlineſs of Onias the high-prieſt, and his hatred of wickedneſs,

2 It came to paſs that even the kings themſelves did honour the place, and magnify the temple with their beſt gifts;

3 Inſomuch that Seleucus king of Aſia, of his own revenues, bare all the coſts belonging to the ſervice of the ſacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high-prieſt about diſorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius, the ſon of Thraſeas, who then was governor of Celoſyra and Phenice.

6 And told him that the treaſury in Jeruſalem was full of infinite ſums of money, ſo that the multitude of their riches which did not pertain to the account of the ſacrifices was innumerable, and that it was poſſible to bring all into the king's hand.

7 Now

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16 *Whereas we then are about to celebrate the purification,* &c.] The Jews at Jeruſalem here remind their brethren, that they intend to celebrate the purification of the ſanctuary, recommending to them the ſame act of piety; hoping that the Almighty, who had wrought ſuch eminent deliverances for them, would in a ſhort time be graciouſly pleaſed to look with pity on his people, and reſtore them again to their own land, and ſuffer them to worſhip together in his ſanctuary.

Commentary and Notes on Chapter III.

1 *Now when the holy city was inhabited,* &c.] The author begins his hiſtory in the year of the world three thouſand eight hundred and twenty, Onias being then high-prieſt.

4 *But one Simon of the tribe of Benjamin.*] We have here a very remarkable inſtance of revenge. Simon, who had unjuſtly quarrelled with Onias, was filled with wrath becauſe he had not the power of overcoming him, and applied to Apollonius, informing him that there were prodigious ſums laid up in the temple, which might eaſily be converted to the king's uſe. Thus, rather than not gratify his revengeful temper, he preferred an Information againſt the temple itſelf, hoping that the high-prieſt would ſuffer ſufficiently for the affront he had given him, tho' he well knew that if the treaſure was taken from the temple, the loſs would fall heavieſt on the the widows and orphans, who had never injured him.

6

7 Now when Apollonius came to the king, and had ſhewed him of the money whereof he was told, the king choſe out Heliodorus his treaſurer, and ſent him with a commandment to bring him the foreſaid money.

8 So forthwith Heliodorus took his journey, under a colour of viſiting the cities of Celoſyria and Phenice, but indeed to fulfil the king's purpoſe.

9 And when he was come to Jeruſalem, and had been courteouſly received of the high-prieſt of the city, he told him what Intelligence was given of the money, and declared wherefore he came, and aſked if theſe things were ſo indeed.

10 Then the high-prieſt told him that there was ſuch money laid up for the relief of widows and fatherleſs children:

11 And that ſome of it belonged to Hircanus Son of Tobias, a man of great dignity, and not as that wicked Simon had miſinformed: the ſum whereof in all was four hundred talents of ſilver, and two hundred of gold:

12 And that it was altogether impoſſible that ſuch wrongs ſhould be done unto them, that had committed it to the holineſs of the place, and to the majeſty and inviolable ſanctity of the temple, honoured over all the world.

13 But Heliodorus, becauſe of the king's commandment given him, ſaid, That in any wiſe it muſt be brought into the king's treaſury.

14 So at the day which he appointed, he entered in to order this matter: wherefore there was no ſmall agony throughout the whole city

15 But the prieſts proſtrating themſelves before the altar in their prieſt's veſtments, called unto heaven upon him that made a law concerning things given to be kept, that they ſhould ſafely be preſerved for ſuch as had committed them to be kept

16 Then whoſo had looked the high-prieſt in the face, it would have wounded his heart: for his countenance and the changing of his colour, declared the inward agony of his mind.

17 For the man was ſo compaſſed with fear, and horror of the body, that it was manifeſt to them that looked upon him, what ſorrow he had now in his heart.

18 Others ran flocking out of their houſes to the general ſupplication, becauſe the place was like to come into contempt.

19 And the women, girt with ſack-cloth under their breaſts, abounded in the ſtreets, and the virgins that were kept in, ran, ſome to the gates, and ſome to the walls, and others looked out of the windows.

20 And all holding their hands toward heaven, made ſupplication.

21 Then it would have pitied a man to ſee the falling down of the multitude of all ſorts, and the fear of the high-prieſt being in ſuch an agony.

22 They then called upon the Almighty Lord, to keep the things committed of truſt, ſafe and ſure, for thoſe that had committed them.

23 Nevertheleſs, Heliodorus executed that which was decreed.

24 Now as he was there preſent himſelf with his guard about the treaſury, the Lord of ſpirits, and the prince of all power, cauſed a great apparition, ſo that all that preſumed to come in with him were aſtoniſhed at the power of God, and fainted, and were ſore afraid.

25 For there appeared unto them an horſe with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely and ſmote at Heliodorus with his fore feet, and it ſeemed that he that ſat upon the horſe had complete harneſs of gold.

26 Moreover, two other young men appeared before him, notable in ſtrength, excellent in beauty, and comely in apparel, who ſtood by him on either ſide, and ſcourged him continually, and gave him many ſore ſtripes.

27 And Heliodorus fell ſuddenly unto the ground, and was compaſſed with great darkneſs: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train, and with all his guard into the ſaid treaſury, they carried out, being unable to help himſelf with his weapons: and manifeſtly they acknowledged the power of God.

29 For he by the hand of God was caſt down, and lay ſpeechleſs without all hope of life.

30 But they praiſed the Lord that had miraculouſly honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladneſs.

31 Then ſtraightways certain of Heliodorus's friends prayed Onias that he would call upon the moſt High, to grant him his life, who lay ready to give up the ghoſt.

32 So the high-prieſt ſuſpecting, leſt the king ſhould miſconceive that ſome treachery had been done to Heliodorus by the Jews, offered a ſacrifice for the health of the man.

33 Now as the high-prieſt was making an atonement, the ſame young men in the ſame clothing, appeared and ſtood beſide Heliodorus, ſaying, Give Onias the high-prieſt great thanks, inſomuch as for his ſake the Lord hath granted thee life.

34 And ſeeing that thou haſt been ſcourged from heaven, declare unto all men the mighty power of God: and when they had ſpoken theſe words, they appeared no more.

35 So Heliodorus after he had offered ſacrifice unto the Lord, and made great vows unto him that had ſaved his life, and ſaluted Onias, returned with his hoſt to the king.

36 Then teſtified he to all men the works of the great God, which he had ſeen with his eyes.

37 And when the king aſked Heliodorus, who might be a fit man to be yet ſent once again to Jeruſalem, he ſaid,

38 If thou haſt any enemy or traitor, ſend him thither, and thou ſhalt receive him well ſcourged, if he eſcape with his life: for in that place, no doubt, there is an eſpecial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it, and he beateth and deſtroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treaſury, fell out on this ſort.

CHAP. IV.

1 *Simon ſlandereth Onias:* 34 *Andronicus traiterouſly murdereth*

murdereth him: For which the king cauſeth him to be put to death.

THIS Simon now (of whom we ſpake afore) having been a bewrayer of the money, and of this country, ſlandered Onias, as if he had terrified Heliodorus, and been the worker of theſe evils.

2 Thus was he bold to call him a traitor, that had deſerved well of the city, and tendered his own nation, and was ſo zealous of the laws.

3 But when their hatred went ſo far, that by one of Simon's faction murders were committed.

4 Onias ſeeing the danger of this contention, and that Apollonius, as being the governor of Celoſyria and Phenice, did rage, and increaſe Simon's malice;

5 He went to the king, not to be an accuſer of his countrymen, but ſeeking the good of all, both public and private:

6 For he ſaw that it was impoſſible that the ſtate ſhould continue quiet, and Simon leave his folly, unleſs the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jaſon the brother of Onias laboured underhand to be high-prieſt,

8 Promiſing unto the king by interceſſion three hundred and threeſcore talents of ſilver, and of another revenue, eighty talents:

9 Beſide this, he promiſed to aſſign an hundred and fifty more, if he might have licence to ſet him up a place for exerciſe, and for the training up of youth in the faſhions of the heathen, and to write them of Jeruſalem *by the name of* Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekiſh faſhion.

11 And the royal privileges granted of ſpecial favour of the Jews, by the means of John the father of Eupolemus, who went ambaſſador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new cuſtoms againſt the law.

12 For he built gladly a place of exerciſe under the tower itſelf, and brought the chief young men under his ſubjection, and made them wear a hat.

13 Now ſuch was the height of Greek faſhions, and increaſe of heatheniſh manners, through the exceeding profaneneſs of Jaſon that ungodly wretch, and no high-prieſt:

14 That the prieſts had no courage to ſerve any more at the altar, but deſpiſing the temple, and neglecting the ſacrifices, haſtened to be partakers of the unlawful allowance in the place of exerciſe, after the game of Diſcus called them forth;

15 Not ſetting by the honours of their fathers, but liking the glory of the Grecians beſt of all.

16 By reaſon whereof ſore calamity came upon them: for they had them to be their enemies and avengers, whoſe cuſtom they followed ſo earneſtly, and unto whom they deſired to be like in all things.

17 For it is not a light thing to do wickedly againſt the laws of God: but the time following ſhall declare theſe things.

18 Now when the game that was uſed every fifth year, was kept at Tyrus, the king being preſent,

19 This

Commentary and Notes on Chapter IV.

1 *This Simon now*, &c.] The traitor Simon, ſeeing Heliodorus ſo horribly terrified, tho' he muſt have been convinced that it was done by the immediate and miraculous intervention of the Divine power, to puniſh the preſumption of a proud mortal, was yet ſo diabolically malicious, as to aſſert that the terror of Heliodorus was nothing more than a contrivance of Onias to prevent his taking the money. This at length became a party-cauſe; and ſo enraged and violent were the partizans of Simon, that inſults and murders were the effects of their contention.

5 *He went to the king*, &c.] Onias, juſtly apprehending that ſtill worſe conſequences would flow from theſe inteſtine diviſions, and that Simon was encouraged in theſe violences by Apollonius, very prudently went to the king, and impartially laid the ſtate of the controverſy before him. What his ſucceſs was is not here related; but we may reaſonably ſuppoſe that he met with a favourable hearing, and obtained ſome redreſs of the grievances he complained of, becauſe the author mentions no more of theſe tumults and outrages till the reign of Antiochus Epiphanes, the ſucceſſor of Seleucus.

7 *But after the death of Seleucus*, &c.] Onias had now another and more dangerous enemy to ſtruggle with, namely, his own brother Jaſon, who endeavoured to deprive him of the prieſthood. In order to obtain which, he offers the king a prodigious ſum of money for his aſſiſtance therein, beſides a large gratuity for the king's permiſſion to educate the Jewiſh youth in the cuſtoms and rites of the heathen. Both theſe requeſts Jaſon obtained of the king: and ſo hearty was he in proſecuting this odious buſineſs, that no regard was any longer had for the laws of Moſes, the ſanctity of the temple, or the true worſhip of God. Every thing ſacred was profaned; and the Grecian games, plays, and fooleries were preferred to the eſtabliſhed religion and Jewiſh cuſtoms, which their anceſtors had received from God himſelf.

Jaſon, not contented to perpetrate ſuch horrid profanations and impieties in Jeruſalem, and forgetting all reſpect for the honour of that great and tremendous name, which by his office he was bound to defend, ſent a large preſent in money to be applied for procuring ſacrifices, which were to be offered to the god Herculus: but the bearers of it thought proper to convert the money to a different uſe. After this Antiochus, having occaſion to march his army into Phœnicia, made Jeruſalem in his way, where he was received with loud acclamations; and then he ſet forward upon his journey.

We read no more of Jaſon, till three years afterwards he ſent Menelaus, the brother of Simon before-mentioned, to carry the king a certain ſum of money, probably an annual tribute which Jaſon had contracted to pay into the royal coffers as an acknowledgment for giving him the prieſthood. Menelaus, who had alſo an ambition of being high-prieſt, inſinuated himſelf ſo effectually into the king's favour by the large offers which he made him, that he procured Jaſon's deprivation, and his own advancement, to the prieſtly dignity. Thus was the treachery of Jaſon to his own brother puniſhed in the loſs of that honourable office which he had ſo perfidiouſly obtained.

Menelaus having ſecured the prieſthood, ſoon forgot his contract with Antiochus, and the gratuity which he had promiſed him. He was, however, called upon for it, and obliged to appear in perſon before the king: after pacifying of whom, and Antiochus's preſence being required to quell a rebellion at Tarſus, Menelaus took this opportunity to plunder the temple of divers gold veſſels to a great value: ſome of which he gave to Andronicus the king's viceroy, and the reſt he ſold. Onias, being certified of this treachery, ſeverely reproved him: but knowing the villainous principles of the man, he took ſanctuary in the temple of Daphne, ſituated near Antioch. Menelaus durſt not meddle with him there: but conſulting with Andronicus, they, by fair words and proteſtations, prevailed upon him to quit the ſanctuary: which he had no ſooner done, than he was ſhut up and murdered.

Antiochus the king having finiſhed the affair upon which he went, and being returned to his capital, was informed of the murder of good Onias: and being greatly moved at the treachery and baſeneſs of the action, he puniſhed Andronicus, by firſt degrading him of his honours, and then putting him to death. Menelaus had alſo another colleague in his ſacrilege, namely Lyſimachus, who endeavoured with an armed force to plunder the temple, but periſhed in the attempt.

With regard to Menelaus, who was the greateſt criminal, he was ſummoned to anſwer in perſon to the king, who was then at Tyre: but knowing his villainies were ſo notorious that he muſt of neceſſity be condemned, he prevails on king Ptolemy, by promiſing him a round ſum of money, to ſtand his friend. Accordingly when the trial was over, and Menelaus convicted, Ptolemy takes Antiochus aſide privately, and perſuades him into a more favourable opinion of the criminal. Whereupon Menelaus is not only acquitted, but his accuſers, who had pleaded the cauſe of the city, ſanctuary, and people, were moſt unrighteouſly put to death.

19 This ungracious Jaſon ſent ſpecial meſſengers from Jeruſalem, who were Antiochians, to carry three hundred drachms of ſilver to the ſacrifice of Hercules, which even the bearers thereof thought fit not to beſtow upon the ſacrifice, becauſe it was not convenient, but to be reſerved for other charges.

20 This money then in regard of the ſender, was appointed to Hercules' ſacrifice; but becauſe of the bearers thereof, it was employed to the making of gallies.

21 Now when Apollonius the ſon of Meneſtheus was ſent into Egypt, for the coronation of king *Ptolemeus* Philomater, Antiochus underſtanding him not to be well affected to his affairs, provided for his own ſafety: whereupon he came to Joppe, and from thence to Jeruſalem:

22 Where he was honourably received of Jaſon and of the city, and was brought in with torch-light and with great ſhouting: and ſo afterward went with his hoſt unto Phenice.

23 Three years afterward Jaſon ſent Menelaus the aforeſaid Simon's brother, to bear the money unto the king, and to put him in mind of certain neceſſary matters.

24 But he being brought to the preſence of the king, when he had magnified him for the glorious appearance of his power, got the prieſt-hood to himſelf, offering more than Jaſon by three hundred talents of ſilver.

25 So he came with the king's mandate, bringing nothing worthy of the high-prieſthood, but having the fury of a cruel tyrant, and the rage of a ſavage beaſt.

26 Then Jaſon, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promiſed unto the king, he took no good order for it, albeit Soſtratus the ruler of the caſtle required it.

28 For unto him appertained the gathering of the cuſtoms. Wherefore they were both called before the king.

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34 Wherefore Menelaus taking Andronicus apart, praying him to get Onias into his hands; who being perſuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were ſuſpected by him, yet perſuaded he him to come forth of the ſanctuary: whom forthwith he ſhut up without regard of juſtice.

35 For the which cauſe not only the Jews, but many alſo of other nations took great indignation and were much grieved for the unjuſt murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city and certain of the Greeks that abhorred the fact alſo, complained becauſe Onias was ſlain without cauſe.

37 Therefore Antiochus was heartily ſorry, and moved to pity, and wept, becauſe of the ſober and modeſt behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place where he had committed impiety againſt Onias, there ſlew he the curſed murderer. Thus the Lord rewarded him his puniſhment, as he had deſerved.

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40 Whereupon the common people riſing, and being filled with rage, Lyſimachus armed about three thouſand men, and began firſt to offer violence; one Auranus being the leader, a man far gone in years, and no leſs in folly.

41 They then ſeeing the attempt of Lyſimachus, ſome of them caught ſtones, ſome clubs, others taking handfuls of duſt that was next in hand, caſt them all together upon Lyſimachus, and thoſe that ſet upon them.

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44 Now when the king came to Tyrus, three men that were ſent from the ſenate, pleaded the cauſe before him.

45 But Menelaus being now convicted, promiſed Ptolomee the ſon of Dorymenes, to give him much money, if he would pacify the king towards him.

46 Whereupon Ptolomee taking the king aſide into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Inſomuch that he diſcharged Menelaus from the accuſations, who notwithſtanding was cauſe of all the miſchief: and thoſe poor men, who if they had told their cauſe, yea, before the Scythians, ſhould have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy veſſels, did ſoon ſuffer unjuſt puniſhment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, cauſed them to be honourably buried.

50 And ſo through the covetouſneſs of them that were in power, Menelaus remained ſtill in authority, increaſing in malice, and being a great traitor to the citizens.

CHAP.

CHAP. V.

2 *Of the ſigns and tokens ſeen in Jeruſalem.* 15 *The ſpoiling of the temple.* 17 *Maccabeus fleeth into the wilderneſs.*

ABOUT the ſame time Antiochus prepared his ſecond voyage into Egypt:

2 And then it happened, that through all the city, for the ſpace almoſt of forty days, there were ſeen horſemen running in the air, in cloth of gold, and armed with lances like a band of ſoldiers.

3 And troops of horſemen in aray, encountering, and running one againſt another, with ſhaking of ſhields, and multitude of pikes and drawing of ſwords, and caſting of darts, and glittering of golden ornaments, and harneſs of all ſorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a falſe rumour, as though Antiochus had been dead, Jaſon took at the leaſt a thouſand men, and ſuddenly made an aſſault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the caſtle:

6 But Jaſon ſlew his own citizens without mercy (not conſidering that to get the day of them of his own nation, would be a moſt unhappy day for him: but thinking they had been *his* enemies, and not *his* countrymen whom he conquered.)

7 Howbeit, for all this he obtained not the principality, but at the laſt received ſhame for the reward of his treaſury, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accuſed before Aretas the king of the Arabians, fleeing from city to city, purſued of all men, hated as a forſaker of the laws, and being had in abomination, as an open enemy of his country and countrymen, he was caſt out into Egypt.

9 Thus he that had driven many out of their country periſhed in a ſtrange land, retiring to the Lacedemonians, and thinking *there* to find ſuccour, by reaſon of his kindred.

10 And he that had caſt out many unburied, had none to mourn for him, nor any ſolemn funerals at all, nor ſepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms.

12 And commanded his men of war not to ſpare ſuch as they met, and to ſlay ſuch as went up upon the houſes.

13 Thus there was killing of young and old, making away of men, women, and children, ſlaying of virgins and infants.

14 And there were deſtroyed within the ſpace of three whole days, fourſcore thouſand. whereof forty thouſand were ſlain in the conflict; and no fewer ſold than ſlain.

15 Yet was he not content with this, but preſumed to go into the moſt holy temple of all the world; Menelaus, that traitor to the laws and to his own country, being his guide:

16 And taking the holy veſſels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation, and glory, and honour of the place, he gave them away.

17 And ſo haughty was Antiochus in mind, that he conſidered not that the Lord was angry for a while for the ſins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly warped in many ſins, this man, as ſoon as he had come, had forthwith been ſcourged, and put back from his preſumption, as Heliodorus was, whom Seleucus the king ſent to view the treaſury.

19 Nevertheleſs, God did not chooſe the people for the place's ſake, but the place for the people's ſake.

20 And therefore the place itſelf, that was partaker with them of the adverſity that happened to the nation, did afterward communicate in the benefits ſent from the Lord: and as it was forſaken in the wrath of the Almighty, ſo again the great Lord being reconciled, it was ſet up with all glory.

21 So when Antiochus had carried out of the temple a thouſand and eight hundred talents, he departed in all haſte unto Antiochus, weening in his pride to make the land navigable, and the ſea paſſable by foot: ſuch was the haughtineſs of his mind.

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1 *About the ſame time Antiochus prepared his ſecond voyage into Egypt.*] Whilſt theſe contentions prevailed between Menelaus and the Jews, God was pleaſed to give them ſome fearful warnings of what he was about to bring upon them. Dreadful viſions of warlike encounters between men and horſes were ſeen in the air for forty days ſucceſſively; with which the people were ſo terrified, that they unanimouſly joined in their prayers to God that he would avert thoſe evils which ſeemed to be threatened, or make them favourable omens of future ſucceſs and proſperity to their nation.

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Theſe tumults being repreſented to Antiochus, who was then a ſecond time in Egypt, very much to the diſadvantage of the Jews, and in a manner as if that people had ſhook off his yoke, the king was ſo enraged, that he immediately marched an army to Jeruſalem, took the city by aſſault, and commanded his ſoldiers to ſpare neither ſex nor age: a dreadful maſſacre enſued, and eighty thouſand people fell by the ſword in the compaſs of three days, and as many were ſold for ſlaves. He was likewiſe led by Menelaus into the temple, which he ranſacked and profanely plundered the holy veſſels and conſecrated things: the Almighty permiting him for the ſins of the people to perpetrate theſe horrid impieties.

Antiochus, having amaſſed a prodigious booty, ſuddenly departed to Antioch; leaving however ſuch governors behind him as he knew would not ſcruple to execute his tyrannic purpoſes upon the poor oppreſſed people. And ſo inveterate was his malice againſt this unhappy nation, that he ſent another army under the command of his general Apollonius, in order to deſtroy all the men who were of advanced age and capable of bearing arms, and to ſell the women and youth for ſlaves. Appollonius, on his coming to Jeruſalem, thought proper to diſguiſe his horrid deſign under the fair pretence of peace which the Jews uncautiouſly crediting, came together as uſual to worſhip on the ſabbath-day, when he furiouſly ſet upon them and made a terrible ſlaughter; from which Judas maccabeus with nine others eſcaping, fled to the wilderneſs, where they ſubſiſted on herbs and the natural productions of the earth.

19 This ungracious Jaſon ſent ſpecial meſſengers from Jeruſalem, who were Antiochians, to carry three hund[illegible] drachms of ſilver to the ſacrifice of Hercules, which even the bearers thereof thought fit not to beſtow upon the ſacrifice, becauſe it was not convenient, but to be reſerved for other charges

20 This money then in regard of the ſender, was appointed to Hercules' ſacrifice; but becauſe of the bearers thereof, it was employed to the making of gallies.

21 Now when Apollonius the ſon of Meneſtheus was ſent into Egypt, for the coronation of king *Ptolemeus* Philomater, Antiochus underſtanding him not to be well affected to his affairs, provided for his own ſafety: whereupon he came to Joppe, and from thence to Jeruſalem:

22 Where he was honourably received of Jaſon and of the city, and was brought in with torchlight and with great ſhouting: and ſo afterward went with his hoſt unto Phenice.

23 Three years afterward Jaſon ſent Menelaus the aforeſaid Simon's brother, to bear the money unto the king, and to put him in mind of certain neceſſary matters.

24 But he being brought to the preſence of the king, when he had magnified him for the glorious appearance of his power, got the prieſt-hood to himſelf, offering more than Jaſon by three hundred talents of ſilver.

25 So he came with the king's mandate, bringing nothing worthy of the high-prieſthood, but having the fury of a cruel tyrant, and the rage of a ſavage beaſt.

26 Then Jaſon, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

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22 And he left governors to vex the nation at Jeruſalem, Philip, for his country a Phrygian, and for manners more barbarous than he that ſet him there:

23 And at Garizim, Andronicus; and beſides, Menelaus, who, worſe than all the reſt, bare an heavy hand over the citizens, having a malicious mind againſt his countrymen the Jews.

24 He ſent alſo that deteſtable ringleader Apollonius, with an army of two and twenty thouſand, commanding him to ſlay all thoſe that were in the beſt age, and to ſell the women, and the younger ſort:

25 Who coming to Jeruſalem, and pretending peace, did forbear till the holy day of the ſabbath, when taking the Jews keeping holy-day, he commanded his men to arm themſelves.

26 And ſo he ſlew all them that were gone to the celebrating of the ſabbath, and running thro' the city with weapons, ſlew great multitudes.

27 But Judas Maccabeus, with nine others, or thereabout, withdrew himſelf into the wilderneſs, and lived in the mountains after the manner of beaſts, with his company, who fed on herbs continually, leſt they ſhould be partakers of the pollution.

CHAP. VI.

1 The Jews are compelled to leave the Law of God. 4 The temple is defiled.

NOT long after this the king ſent an old man of Athens, to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God.

2 And to pollute alſo the temple in Jeruſalem, and to call it the temple of Jupiter Olympus; and that in Garizim, of Jupiter the defender of ſtrangers, as they did deſire that dwelt in the place.

3 The coming in of this miſchief was ſore and grievous to the people.

4 For the temple was filled with riot and revelling, by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and beſides that, brought in things that were not lawful.

5 The altar alſo was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep ſabbath-days, or ancient feaſts, or to profeſs himſelf at all to be a Jew.

7 And in the day of the king's birth, every month they were brought by bitter conſtraint to eat of the ſacrifices; and when the feaſt of Bacchus was kept, the Jews were compelled to go in proceſſion to Bacchus, carrying ivy.

8 Moreover, there went out a decree to the neighbour cities of the heathen, by the ſuggeſtion of Ptolemee, againſt the Jews, that they ſhould obſerve the ſame faſhions, and be partakers of their ſacrifices:

9 And whoſo would not conform themſelves to the manners of the Gentiles, ſhould be put to death. Then might a man have ſeen the preſent miſery.

10 For there were two women brought, who had circumciſed their children, whom, when they had openly led round about the city, the babes hanging

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Commentary and Notes on Chapter VI.

1 *Not long after this, the king ſent an old man,* &c.] Antiochus ſtill raging againſt the Jews, and not ſatisfied with deſtroying and maſſacreing them by multitudes at a time, now takes another reſolution, tho' as barbarous as any of his former decrees againſt them; which was, to compel them to renounce their religion and the worſhip of the true God, and to embrace idolatry. For this purpoſe he chuſes a proper inſtrument, an ancient man of Athens, or, as the Latin interpreters ſay, of Antioch, whom he ſends on this odious and impious buſineſs to Jeruſalem. His orders were, to force the Jews to forſake their laws; to aboliſh the worſhip of the ſanctuary; to give the temple at Jeruſalem the title of Jupiter Olympus; that in Gerizim, of Jupiter the defenders of ſtrangers; or, as Joſephus has it, Jupiter Hellenius, which was done at the requeſt of the inhabitants of the place, as it is related in Joſephus, who likewiſe gives us the petition itſelf, together with Antiochus's order upon it: both which being very curious, we ſhall preſent our readers with them.

To king Antiochus the illuſtrious god, the Sidonians inhabiting Sikim, ſend thus, greeting.

" Whereas our anceſtors, who followed an ancient ſuperſtition, for the many calamities and peſtilences which fell upon their country, enacted a law to obſerve that day, by the Jews called their ſabbath, and to that end having erected a temple, without a name, on mount Gerizim, they offered up ſolemn ſacrifices according to cuſtom. Now at the time you was pleaſed to treat the Jews as their malicious behaviour deſerved, your officers, thinking us, becauſe of our conſanguinity, to be partizans with them, charge us with the like male-practice: whereas we are originally Sidonians, as we can plainly make appear from our public records. Upon this ground we petition you, our benefactor and ſaviour, that you would be pleaſed to order Apollonius the ſuperintendant of our country, and Nicanor your attorney-general, not to give us any more diſturbance for the future, as if we were actually accomplices with the Jews, from whom we differ ſo much both in morals and original. And we beſeech you, that you would ſuffer our temple, which yet is diſtinguiſhed by no name, to be dignified by the title of Jupiter Hellenius: which being granted us, we ſhall have reſt from our troubles and the happineſs to carry on our ſeveral deſigns without any apprehenſions of fear; whereby we ſhall be in a condition to any you a more conſiderable tribute."

Upon this petition of the Samaritans, the king, in anſwer, ſent the following letter to Nicanor.

King Antiochus to Nicanor.

" The Sidonians inhabiting Sikim having offered their petition to us, we have ſent it incloſed herein.

And the ambaſſadors, whom they have ſent, have repreſented to us in a council holden with our friends, that the crimes for which the Jews ſtand accuſed no wiſe concern them, but that they are deſirous to live according to the Greek cuſtoms. Wherefore we not only abſolve them from the crimes they are accuſed of, but are willing their temple, on account of their petition, ſhould be dignified with the name of Jupiter Hellenius."

Thus was the holy temple profaned and polluted with the abominable idolatries, deteſted cuſtoms, and practices of the heathen. Every thing ſacred and venerable was diſhonoured and abuſed, and the Jews themſelves were compelled to partake in the ſacrifices and honours paid to the pagan idols.

Nor did Jeruſalem alone ſuffer by theſe wicked practices of the heathen: but another ſevere edict was iſſued out, at the inſtance of Ptolemy, to the Grecian cities ſituated on the frontiers of Judea, commanding the Jews to conform to the worſhip and cuſtoms of the heathen, on pain of death: which many ſuffered with the moſt cruel tortures rather than comply with the king's edict.

Here the author ſtops ſhort, in the middle of his ſtory, to caution the readers from too readily believing, that the ſad calamities which fell upon the Jewiſh nation were the effects of divine vengeance, and ſent for their utter deſtruction, but rather that they proceeded from God's goodneſs, who mercifully corrects thoſe whom he loves.

Having made this remark, he reſumes his narration and informs us of the firmneſs and courage of one Eleazar, a man of note, ninety years of age, and of a grave and venerable aſpect, who, though he was offered aſſiſtance to deceive his judges even by thoſe who were appointed his tormentors, who perſuaded him to take his own meat, which he might convey into his mouth inſtead of that which ſhould be brought him from the ſacrifices; yet he diſdained to ſave his life on ſuch mean and baſe terms: and ſcorned in his old age to give an example of ſuch cowardice and hypocritical colluſion, whereby others might be led away, the holy laws diſhonoured, and an indelible ſtain fixed on his own character, which had been hitherto unblemiſhed. He therefore choſe to ſubmit to the torments prepared for him, which he ſuffered with the moſt heroic courage.

hanging at their breaſts, they caſt them down headlong from the wall.

11 And others that had run together into caves near by, to keep the ſabbath-day ſecretly, being diſcovered to Philip, were all burnt together, becauſe they made a conſcience to help themſelves, for the honour of the moſt ſacred day.

12 Now I beſeech thoſe that read this book, that they be not diſcouraged for theſe calamities, but that they judge thoſe puniſhments not to be for deſtruction, but for a chaſtening of our nation.

13 For it is a token of his great goodneſs, when wicked doers are not ſuffered any long time, but forthwith puniſhed.

14 For not as with other nations, whom the Lord patiently forbeareth to puniſh, till they be come to the fulneſs of their ſins, ſo dealeth he with us.

15 Leſt that being come to the height of ſin, afterwards he ſhould take vengeance of us.

16 And therefore he never withdraweth his mercy from us. And though he puniſh with adverſity, yet doth he never forſake his people.

17 But let this that we have ſpoken be for a warning unto us. And now will we come to the declaring of the matter in a few words.

18 Eleazar one of the principal ſcribes an aged man, and of a well-favoured countenance, was conſtrain'd to open his mouth, and to eat ſwine's fleſh.

19 But he chooſing rather to die glorioully, than to live ſtained with ſuch an abomination, ſpit it forth, and came of his own accord to the torment;

20 As it behoved them to come that are reſolute to ſtand out againſt ſuch things as are not lawful for love of life be taſted.

21 But they that had the charge of that wicked feaſt, for the old acquaintance they had with the man, taking him aſide, beſought him to bring fleſh of his own proviſion, ſuch as was lawful for him to uſe, and make as if he did eat of the fleſh taken from the ſacrifice commanded by the king;

22 That in ſo doing he might be delivered from death, and for the old friendſhip with them, find favour.

23 But he began to conſider diſcreetly, and as became his age, and the excellency of his ancient years, and the honour of his grey head, whereunto he was come, and his moſt honeſt education from a child, or rather the holy law made and given by God: therefore he anſwered accordingly, and willed them ſtraightways to ſend him to the grave.

24 For it becometh not our age (*ſaid he*) in any wiſe to diſſemble, whereby many young perſons might think that Eleazar, being fourſcore years old and ten, were now gone to a ſtrange religion.

25 And ſo they through mine hypocriſy, and deſire to live a little time, and a moment longer, ſhould be deceived by me, and I get a ſtain to mine old age, and make it abominable.

26 For though for the preſent time I ſhould be delivered from the puniſhment of men: yet ſhould I not eſcape the hand of the Almighty, neither alive nor dead.

27 Wherefore now manfully changing this life, I will ſhew myſelf ſuch an one as mine age requireth;

28 And leave a notable example to ſuch as be young, to die willingly and courageouſly for the honourable and holy laws: and when he had ſaid theſe words, immediately he went to the torment.

29 They that led him, changing the good will they bare him a little before, into hatred, becauſe the foreſaid ſpeeches proceeded as they thought from a deſperate mind.

30 But when he was ready to die with ſtripes, he groaned, and ſaid, It is manifeſt unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure ſore pains in body, by being beaten: but in ſoul am well content to ſuffer theſe things becauſe I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

CHAP. VII.

The conſtancy and cruel death of ſeven brethren and their mother in one day, becauſe they would not eat ſwine's fleſh at the king's commandment.

IT came to paſs alſo, that ſeven brethren with their mother were taken, and compelled by the king, againſt the law, to taſte ſwine's fleſh, and were tormented with ſcourges and whips.

2 But one of them that ſpake firſt, ſaid thus, What wouldeſt thou aſk or learn of us? we are ready to die, rather than to tranſgreſs the laws of our fathers.

3 Then the king being in a rage, commanded pans and caldrons to be made hot.

Commentary and Notes on Chapter VII.

1 *It came to paſs alſo, that ſeven brethren with their mother were taken and compelled by the king, againſt the law, to taſte ſwine's fleſh,* &c. In this chapter we have a particular account of the martyrdom of a mother and her ſeven ſons, who ſuffered with unparalleled conſtancy and firmneſs the moſt exquiſite tortures that the invention of the tyrant Antiochus could furniſh, or his executioners act, rather than violate a precept of their law, which forbad the eating of ſwine's fleſh. Not the red-hot caldrons, nor all the various inſtruments of torture preſented to their views, could induce them to break one ſingle injunction of their law-giver, nor terrify them into a compliance with the king's order. So great was their veneration for the name of God, ſo noble their concern for the honours of his law, that life itſelf was a trifle of no account, when by their deaths God was to be glorified, and his law preſerved inviolate. Such are the principles of true heroiſm, neither voluntarily to court death, nor meanly to avoid it, by ſacrificing a good cauſe and clear conſcience to preſerve a ſhort and tranſitory life. The virtue and innocence of the man remains inherent amidſt all the injuries done to his body: and the immortal ſoul looks with contempt on the bloody executioners of a tyrant's vengeance, ſmiles at his rage, and defies his utmoſt malice.

If we ſtrictly examine the ſeveral anſwers which theſe generous youths made in the midſt of their tortures to the tyrant's offers of life and pardon on recanting their alledged errors, we muſt admire their piety, reſolution, and courage. If we conſider the extremity of their tortures, we muſt believe they were firmly perſuaded of a happy immortality. In whatever view we contemplate their behaviour and ſufferings, we find ſufficient matter to raiſe our veneration for their piety and bravery, and enough to excite us to an imitation of their virtues. For if theſe Jews in the darkneſs of Judaiſm, were actuated with ſo fervent a zeal for a ſingle injunction which at beſt was not a moral precept, but belonged to the ceremonial part of their law, with what ſhame and confuſion ſhould a chriſtian be covered, who, under the enlightning diſpenſation of the goſpel, can ſo eaſily, as many do, ſuffer the riches, honours, and grandeur of the world to weigh down all concern about a future ſtate, and the ſalvation and eternal welfare of their precious and immortal ſouls, ſo dearly purchaſed by the blood of a gracious Redeemer, ſo clearly and ſo particularly deſcribed in the ſacred records of the New Teſtament!

4 Which forthwith being heated, he commanded to cut out the tongue of him that ſpake firſt, and to cut off the utmoſt parts of his body, the reſt of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good ſpace diſperſed, they exhorted one another with the mother, to die manfully, ſaying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moſes in his ſong, which witneſſed to their faces, declared, ſaying, And he ſhall be comforted in his ſervants.

7 So when the firſt was dead after this manner, they brought the ſecond to make him a mockingſtock: and when they had pulled off the ſkin of his head with the hair, they aſked him, Wilt thou eat before thou be puniſhed throughout every member of thy body?

8 But he anſwered in his own language, and ſaid, No. Wherefore he alſo received the next torment in order as the former did.

9 And when he was at the laſt gaſp, he ſaid, Thou like a fury takeſt us out of this preſent life, but the King of the world ſhall raiſe us up, who have died for his laws, unto everlaſting life.

10 After him was the third made a mockingſtock: and when he was required, he put out his tongue, and that right ſoon, holding forth his hands manfully,

11 And ſaid courageouſly, Theſe I had from heaven; and for his laws I deſpiſe them, and from him I hope to receive them again.

12 Inſomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead alſo, they tormented and mangled the fourth in like manner.

14 So when he was ready to die, he ſaid thus, It is good, being put to death by men, to look for hope from God, to be raiſed up again by him: as for thee, thou ſhalt have no reſurrection to life.

15 Afterward they brought the fifth alſo, and mangled him.

16 Then looked he unto the king, and ſaid, Thou haſt power over men, thou art corruptible, thou doeſt what thou wilt: yet think not that our nation is forſaken of God.

17 But abide a while, and behold this great power, how he will torment thee and thy ſeed.

18 After him alſo they brought the ſixth, who being ready to die, ſaid, Be not deceived without cauſe: for we ſuffer theſe things for ourſelves, having ſinned againſt our God: Therefore marvellous things are done *unto us*.

19 But think not thou that takeſt in hand to ſtrive againſt God, that thou ſhalt eſcape unpuniſhed.

20 But the mother was marvellous above all, worthy of honourable memory: for when ſhe ſaw her ſeven ſons ſlain within the ſpace of one day, ſhe bare it with a good courage, becauſe of the hope that ſhe had in the Lord.

21 Yea, ſhe exhorted every one of them in her own language, filled with courageous ſpirits; and ſtirring up her womaniſh thoughts with a manly ſtomach ſhe ſaid unto them,

22 I cannot tell how ye came into my womb, for I neither gave you breath nor life, neither was it I that formed the members of every one of you.

23 But doubtleſs the Creator of the world, who formed the generation of man, and found out the beginning of all things, will alſo of his own mercy give you breath and life again, as you now regard not your own ſelves for his laws ſake.

24 Now Antiochus thinking himſelf deſpiſed and ſuſpecting it to be a reproachful ſpeech, whilſt the youngeſt was yet alive, did not only exhort him by words, but alſo aſſured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that alſo he would take him for his friend and truſt him with affairs.

25 But when the young man would in no caſe hearken unto him, the king called his mother, and exhorted her, that ſhe would counſel the young man to ſave his life.

26 And when he had exhorted her with many words, ſhe promiſed him that ſhe would counſel her ſon.

27 But ſhe bowing herſelf towards him, laughing the cruel tyrant to ſcorn, ſpake in her country language on this manner, O my ſon, have pity upon me that bare thee nine months in my womb, and gave thee ſuck three years, nouriſhed thee, and brought thee up unto this age, and endured the troubles of education.

28 I beſeech thee, my ſon, look upon the heaven and the earth, and all that is therein, and conſider that God made them of things that were not; and ſo was mankind made likewiſe.

29 Fear not this tormentor, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 While ſhe was yet ſpeaking theſe words, the young man ſaid, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moſes

31 And thou that haſt been the author of all miſchief againſt the Hebrews, ſhalt not eſcape the hands of God.

32 For we ſuffer becauſe of our ſins.

33 And though the living Lord be angry with us a little while for our chaſtening and correction, yet ſhall he be at one again with his ſervants.

34 But thou, O godleſs man, and of all other moſt wicked, be not lifted up without a cauſe, nor puffed up with uncertain hopes, lifting up thy hand againſt the ſervants of God:

35 For thou haſt not yet eſcaped the judgment of Almighty God, who ſeeth all things.

36 For our brethren, who have now ſuffered a ſhort pain, are dead unto God's covenant of everlaſting life: but thou, through the judgment of God, ſhalt receive juſt puniſhment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beſeeching God that he would ſpeedily be merciful unto our nation, and thou by torments and plagues mayeſt confeſs that he alone is God;

38 And that in me and my brethren, the wrath of the Almighty, which is juſtly brought upon all our nation, may ceaſe.

39 Then the king, being in a rage, handled him worſe than all the reſt, and took it grievouſly that he was mocked.

40 So this man died undefiled, and put his whole truſt in the Lord.

41 Laſt of all, after the ſons, the mother died.

42 Let this be enough now to have ſpoken concerning the idolatrous feaſts, and the extreme tortures.

CHAP. VIII.

1 *Judas gathereth an hoſt:* 9 *Nicanor is ſent againſt him: Judas putteth him to flight.*

THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all ſuch as continued in the Jews religion, and aſſembled about ſix thouſand men.

2 And they called upon the Lord, that he would look upon the people that was troden down of all; and alſo pity the temple profaned of ungodly men;

3 And that he would have compaſſion upon the city, ſore defaced, and ready to be made even with the ground, and hear the blood that cried unto him,

4 And remember the wicked ſlaughter of harmleſs infants, and the blaſphemies committed againſt his name, and that he would ſhew his hatred againſt the wicked.

5 Now when Maccabeus had his company about him, he could not be withſtood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the moſt commodious places, and overcame and put to flight no ſmall number of his enemies.

7 But eſpecially took he advantage of the night for ſuch privy attempts, inſomuch that the bruit of his manlineſs was ſpread every where.

8 So when Philip ſaw that this man increaſed by little and little, and that things proſpered with him ſtill more and more, he wrote unto Ptolemeus the governor of Celoſyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith chooſing Nicanor the *ſon* of Patroclus, one of his ſpecial friends, he ſent him with no fewer than twenty thouſand of all nations under him to root out the whole generation of the Jews; and with him he joined alſo Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make ſo much money of the captive Jews, as ſhould defray the tribute of two thouſand talents, which the king was to pay to the Romans.

11 Wherefore immediately he ſent to the cities upon the ſea-coaſt, proclaiming a ſale of the captive Jews, and promiſing that they ſhould have fourſcore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto thoſe that were with him, that the army was at hand,

13 They that were fearful, and diſtruſted the juſtice of God, fled, and conveyed themſelves away.

14 Others ſold all that they had left, and withal beſought the Lord to deliver them, being ſold by the wicked Nicanor before they met together:

15 And if not for their own ſakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's ſake by which they were called.

16 So Maccabeus called his men together unto the number of ſix thouſand, and exhorted them not to be ſtricken with terror of the enemy, nor to fear the great multitude of the heathen who came wrongfully againſt them, but to fight manfully.

17 And to ſet before their eyes the injury that they had unjuſtly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and alſo the taking away of the government of their forefathers:

18 For

Commentary and Notes on Chapter VIII.

1 *Then Judas Maccabeus and they that were with him went privily into the towns,* &c.] The author having concluded his account of the idolatrous feaſt, at which the poor Jews were compelled to be preſent, and aſſiſt, and likewiſe of the inhuman cruelties exerciſed on thoſe whoſe faith and reſolution were ſtrong enough to outbrave all the tyrant's barbarities, in this begins his narrative of the noble exploits performed by Judas Maccabeus in defence of their laws, religion, and country.

While Antiochus was thus tyranniſing over the poor people, either by himſelf or by his wicked inſtruments, namely his governors and deputies, Judas withdrew into the country, and, by his intereſt and perſuaſions, got together a body of forces to the number of ſix thouſand men. With this little army he did great execution upon the enemy: for he took all opportunities of ſurpriſing them at unawares, ſeizing and plundering their towns, and harraſſing them as often as he could catch any advantage againſt them.

Philip the king's deputy at Jeruſalem, perceiving how matters went, and apprehending that Judas's ſucceſs might be attended with dangerous conſequences, diſpatches a meſſage to Ptolemais, governor of Celoſyria, requiring his immediate aſſiſtance. Ptolemeus without delay ſends him an army of twenty thouſand men under the command of Nicanor, with orders to extirpate the whole race of the Jews; and joins Gorgias with him, an old experienced general. And ſo confident were theſe commanders of ſucceſs, that Nicanor proclaimed a ſale of the captive Jews, even before he had attacked them, or had any of them in his power: ſo that his deſign ſeems to have been to kill and deſtroy all the Jews he could not make money of, and to ſell all the reſt to the merchants who trafficked in that ſort of commodity. And to encourage them to traffick, he offers them ninety bodies for a talent: by which he propoſed to raiſe money enough to pay off a debt of two thouſand talents which the king owed to the Romans: and had he ſucceeded in his deſign, according to this computation, a hundred and eighty thouſand Jews would have been ſold into ſlavery.

Judas hearing of Nicanor's expedition, calls his little army together, bids them not to be diſcouraged at the ſtrength and multitude of their enemies, but to conſider the injuries and diſhonour brought on the city, the temple, and the deſtruction of their government; that though the enemy might aſſure themſelves of ſucceſs from the number and bravery of their troops, yet that God was able to baffle their boldeſt confidence by the weakeſt means, as their anceſtors had experienced in many inſtances.

This harangue had the deſired effect; and his men took heart and longed for the engagement: which Judas obſerving, immediately divided his army into four parts, three of which he gave in charge to his three brothers, Simon, Joſeph, and Jonathan, and put himſelf at the head of the fourth: and having given the watch word, The help of God, led them on in order of battle to meet Nicanor, whom they engaged and entirely routed, and took their ſpoils, among which was the money Nicanor had taken of the merchants for the purchaſe of the captive Jews. In dividing the ſpoils, we may obſerve the good nature and charity of Judas in beſtowing a moiety of them upon widows and orphans. Nor is his piety leſs commendable in proclaiming a public thankſgiving to be kept for this great victory.

After this he engaged Timotheus and Bacchides, whom he defeated, killing twenty thouſand of their men, and afterwards wreſting the ſtrong holds and fortreſſes out of their hands. Theſe ſucceſſes were followed by others no leſs glorious. As to the haughty Nicanor, who had ſo proudly threatened the utter deſtruction of the Jews, he had the mortification to ſee himſelf beaten, his army deſtroyed, and himſelf forced to fly, in the habit of a fugitive ſlave, to avoid diſcovery, acroſs the country to Antioch, pleading in excuſe for his overthrow, that it was not poſſible to prevail againſt the Jews, becauſe God fought for them.

18 For they (*ſaid he*) truſt in their weapons, and boldneſs; but our confidence is in the Almighty God, who at a beck can caſt down both them that come againſt us, and alſo all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourſcore and five thouſand periſhed.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thouſand in all to the buſineſs, with four thouſand Macedonians, and that the Macedonians being perplexed, the eight thouſand deſtroyed an hundred and twenty thouſand, becauſe of the help that they had from heaven, and ſo received a great booty.

21 Thus when he had made them bold with theſe words, and ready to die for the laws and the country, he divided his army into four parts:

22 And joined with himſelf his own brethren, leaders of each band, *to wit*, Simon, and Joſeph, and Jonathan, giving each one fifteen hundred men.

23 Alſo *he appointed* Eleazar to read the holy book: and when he had given them this watchword, The help of God; himſelf leading the firſt band, he joined battle with Nicanor.

24 And by the help of the Almighty they ſlew above nine thouſand of their enemies, and wounded and maimed the moſt part of Nicanor's hoſt, and ſo put all to flight;

25 And took their money that came to buy them, and purſued them far: but lacking time, they returned.

26 For it was the day before the ſabbath, and therefore they would no longer purſue them.

27 So when they had gathered their armour together, and ſpoiled their enemies, they occupied themſelves about the ſabbath, yielding exceeding praiſe and thanks to the Lord, who had preſerved them unto that day, which was the begining of mercy diſtilling upon them.

28 And after the ſabbath, when they had given part of the ſpoils to the maimed, and the widows, and orphans, the reſidue they divided among themſelves and their ſervants.

29 When this was done, and they had made a common ſupplication, they beſought the merciful Lord to be reconciled with his ſervants for ever.

30 Moreover, of thoſe that were with Timotheus and Bacchides, who fought againſt them, they ſlew above twenty thouſand, and very eaſily got high and ſtrong holds, and divided among themſelves many ſpoils more, and made the maimed, orphans, widows, yea, and the aged alſo, equal in ſpoils with themſelves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the ſpoils they brought to Jeruſalem.

32 They ſlew alſo Philarches that wicked perſon, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore, at ſuch time as they kept the feaſt for the victory in their country, they burnt Caliſthenes that had ſet fire upon the holy gates, who had fled into a little houſe, and ſo he received a reward meet for his wickedneſs.

34 As for that moſt ungracious Nicanor, who had brought a thouſand merchants to buy the Jews.

35 He was through the help of the Lord brought down by them of whom he made leaſt account, and putting off his glorious apparel, and diſcharging his company, he came like a fugitive ſervant through the mid-land unto Antioch, having very great diſhonour, for that his hoſt was deſtroyed.

36 Thus he that took upon him to make good to the Romans their tribute, by means of the captives in Jeruſalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt becauſe they followed the laws that he gave them.

CHAP. IX.

2 *Antiochus is chaſed from Perſepolis: He dieth miſerably.*

ABOUT that time came Antiochus with diſhonour out of the country of Perſia.

2 For he had entered the *city* called Perſepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themſelves with their weapons, put them to flight; and ſo it happened, that Antiochus being put to flight of the inhabitants, returned with ſhame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then

Commentary and Notes on Chapter IX.

1 *About that time came Antiochus with diſhonour out of the country of Perſia*] Theſe ill ſucceſſes of the arms of Antiochus employed in Judea were not the only misfortunes which befell that monarch: for about the ſame time he himſelf, with the forces under his command in Perſia, was forced to abandon his enterpriſes there, being ſhamefully routed in attempting to rob the temple and plunder the city of Perſepolis. After returning to Ecbatane from his unfortunate expedition, he was told of the defeat of his generals Nicanor and Timotheus: at the news of which he was ſo enraged, that he vowed the ſevereſt vengeance on the Jews for the diſgrace which they had brought on his arms in Judea. With this view he mounts his chariot in all haſte, and orders his charioteer to drive with the utmoſt ſpeed he could. Being on his journey, and in full career to execute his bloody purpoſes, he is overtaken by the hand of God, and ſeized with an uncommon and incurable diſeaſe. This, however, at firſt did not retard his journey or ſlacken the furious reſolution which he had taken againſt the Jews: but the diſtemper increaſing upon him, his pains growing intolerable, and his death appearing inevitable, his pride began to be humbled: and he who but juſt before thought himſelf little leſs than a God, was now ſenſible that he was really a poor, mortal, miſerable man. He acknowledges the Deity, and his own wretched folly in pretending a compariſon with the Almighty. In this fit of contrition he changes his cruel purpoſes againſt Jeruſalem and the Jews, into vows of doing all the acts of kindneſs and benevolence to that nation: nay, further, that if it ſhould pleaſe God to reſtore him to his health, he would himſelf become a Jew, and proclaim the power of God throughout the whole habitual world. But his diſeaſe ſtill increaſing, and his death every moment apprehended, he writes a letter to the Jews, acquainting them that he had appointed his ſon Antiochus to be his ſucceſſor in the throne; and praying them to preſerve their allegiance to him and his ſon. Thus died this murderer and blaſphemer, miſerably tortured with the violence of his diſeaſe in the mountains and in a foreign country.

In this ſtory of the death of Antiochus we are to obſerve, how widely it differs from the account we read concerning this affair in the ſixth chapter of the firſt book of Maccabees, where we find that upon receiving the bad news of the overthrow of his armies in Judea, his grief and vexation threw him into a fit of ſickneſs whereof he died, acknowledging the juſtice of God in puniſhing him for his wicked and cruel practices againſt the Jews.

4 Then ſwelling with anger he thought to avenge upon the Jews the diſgrace done unto him by thoſe that made him flee. Therefore commanded he his chariot-man to drive without ceaſing, and to diſpatch the journey, the judgment of God now following him. For he had ſpoken proudly in this ſort, that he would come to Jeruſalem, and make it a common burying-place of the Jews.

5 But the Lord Almighty, the God of Iſrael, ſmote him with an incurable and inviſible plague; for as ſoon as he had ſpoken theſe words, a pain of the bowels, that was remedileſs, came upon him, and ſore torments of the inner parts;

6 And that moſt juſtly: for he had tormented other mens' bowels with many and ſtrange torments.

7 Howbeit, he nothing at all ceaſed from his bragging, but ſtill was filled with Pride, breathing out fire in his rage againſt the Jews, and commanding to haſte the journey: but it came to paſs that he fell down from his chariot, carried violently; ſo that having a ſore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the ſea (ſo proud was he beyond the condition of man) and weigh the high mountains in a balance, was now caſt on the ground, and carried in an horſe-litter, ſhewing forth unto all the manifeſt power of God.

9 So that the worms roſe up out of the body of this wicked man, and whiles he lived in ſorrow and pain, his fleſh fell away, and the filthineſs of his ſmell was noiſome to all his army.

10 And the man that thought a little afore he could reach to the ſtars of heaven, no man could endure to carry for his intolerable ſtink.

11 Here, therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himſelf by the ſcourge of God, his pain increaſing every moment.

12 And when he himſelf could not abide his own ſmell, he ſaid theſe words, It is meet to be ſubject unto God, and that a man that is mortal ſhould not proudly think of himſelf, as if he were God.

13 This wicked perſon vowed alſo unto the Lord (who now no more would have mercy upon him) ſaying thus,

14 That the holy city (to the which he was going in haſte to lay it even with the ground, and to make it a common burying-place) he would ſet at libery.

15 And as touching the Jews whom he had judged not worthy to be ſo much as buried, but to be caſt out with their children, to be devoured of the fowls and wild beaſts, he would make them all equals to the citizens of Athens.

16 And the holy temple which before he had ſpoiled he would garniſh with goodly gifts, and reſtore all the holy veſſels, with many more, and out of his own revenue defray the charges belonging to the ſacrifices.

17 Yea, and that alſo he would become a Jew himſelf, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not ceaſe; for the juſt Judgment of God was come upon him, therefore deſpairing of his health, he wrote unto the Jews the letters underwritten, containing the form of a ſupplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens, wiſheth much joy, health and proſperity.

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me I was weak, or elſe I would have remembered kindly your honour and good will. Returning out of Perſia, and being taken with a grievous diſeaſe, I thought it neceſſary to care for the common ſafety of all.

22 Not diſtruſting mine health, but having great hope to eſcape this ſickneſs.

23 But conſidering that even my father at what time he led an army into the high countries, appointed a ſucceſſor.

24 To the end that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land knowing to whom the ſtate was left might not be troubled.

25 Again, conſidering how that the princes that are borderers and neighbours unto my kingdom, wait for opportunities, and expect what ſhall be the event, I have appointed my ſon Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and requeſt you to remember the benefits that I have done unto you generally, and in ſpecial, and that every man will be ſtill faithful to me and my ſon.

27 For I am perſuaded that he, underſtanding my mind, will favourably and graciouſly yield to your deſires.

28 Thus the murderer and blaſphemer having ſuffered moſt grievouſly, as he entreated other men, ſo died he a miſerable death in a ſtrange country in the mountains.

29 And Philip that was brought up with him, carried away his body, who alſo fearing the ſon of Antiochus, went into Egypt to Ptolemeus Philomater.

CHAP. X.

1 *Judas recovereth the city, and purifieth the temple. Gazara is taken, and Timotheus is ſlain.* 35

NOW Maccabeus, and his company, the Lord guiding them, recovered the temple and the city.

2 But

Commentary and Notes on Chapter X.

1 *Now Maccabeus, and his company, the Lord guiding them, recovered the temple, and the city.*] Judas, having already met with great ſucceſs in all his enterpriſes againſt the enemy in the country, leads his forces to Jeruſalem, and recovers the city and temple out of the hands of the heathen, deſtroys the altar devoted to idolatrous worſhip, and pulls down the chapels erected for the ſame impious ſervices, cleanſes the temple from the impurities with which the heathen had polluted it, builds a new altar, and renews the ſacrifices and ceremonial rights, after two years intermiſſion. After doing all this, they humbly ſupplicate the Almighty to put an end to their troubles; and that, in caſe they ſinned any more, he himſelf would chaſten them with

2 But the altars which the heathen had built in the open ſtreet, and alſo the chapels, they pulled down.

3 And having cleanſed the temple, they made another altar, and ſtriking ſtones, they took fire out of them, and offered a ſacrifice after two years, and ſet forth incenſe and lights, and ſhew-bread.

4 When that was done, they fell flat down, and beſought the Lord that they might come no more into ſuch troubles; but if they ſinned any more againſt him, that he himſelf would chaſten them with mercy, and that they might not be delivered unto the blaſphemous and barbarous nations.

5 Now upon the ſame day that the ſtrangers profaned the temple, on the very ſame day it was cleanſed again, even the five and twentieth day of the ſame month, which is Caſleu.

6 And they kept eight days with gladneſs, as in the feaſt of the tabernacles, remembering that not long afore they had held the feaſt of the tabernacles, when as they wandered in the mountains and dens like beaſts.

7 Therefore they bare branches, and fair boughs and palms alſo, and ſang pſalms unto him that had given them good ſucceſs in cleanſing his place.

8 They ordained alſo by a common ſtatute and decree, that every year thoſe days ſhould be kept of the whole nation of the Jews.

9 And this was the end of Antiochus called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the ſon of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown he ſet one Lyſias over the affairs of his realm, and *appointed him* chief governor of Celoſyria and Phenice.

12 For Ptolemeus that was called Macrom chooſing rather to do juſtice unto the Jews, for the wrongs that had been done unto them endeavoured to continue peace with them.

13 Whereupon being accuſed of *the king's* friends before Eupator, and called traitor at every word, becauſe he had left Cyprus, that Philomater had committed unto him, and departed to Antiochus Epiphanes, and ſeeing that he was in no honourable place, he was ſo diſcouraged, that he poiſoned himſelf and died.

14 But when Gorgias was governor of the holds, he hired ſoldiers, and nouriſhed war continually with the Jews:

15 And wherewithal the Idumeans having gotten into their hands the moſt commodious holds, kept the Jews occupied, and receiving thoſe that were baniſhed from Jeruſalem, they went about to nouriſh war.

16 Then they that were with Maccabeus made ſupplication, and beſought God that he would be their helper; and ſo they ran with violence upon the ſtrong holds of the Idumeans.

17 And aſſaulting them ſtrongly, they won the holds, and kept off all that fought upon the wall, and ſlew all that fell into their hands, and killed no fewer than twenty thouſand.

18 And becauſe certain who were no leſs than nine thouſand were fled together into two very ſtrong caſtles, having all manner of things convenient to *ſuſtain* the ſiege.

19 Maccabeus left Simon and Joſeph, and Zaccheus alſo, and them that were with him, who were enough to beſiege them, and departed himſelf unto thoſe places which more needed his help.

20 Now they that were with Simon being led with covetouſneſs, were perſuaded for money (through certain of thoſe that were in the caſtle) and took ſeventy thouſand crachms, and let ſome of them eſcape.

21 But when it was told Maccabeus what was done, he called the governors of the people together and accuſed thoſe men, that they had ſold their brethren for money, and ſet their enemies free to fight againſt them.

22 So he ſlew thoſe that were found traitors, and immediately took the two caſtles.

23 And having good ſucceſs with his weapons in all things he took in hand, he ſlew in the two holds more than twenty thouſand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horſes out of Aſia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus, turned themſelves to pray unto God, and ſprinkled earth upon their heads, and girded their loins with ſack-cloth.

26 And fell down at the foot of the altar, and beſought him to be merciful to them, and to be an enemy to their enemies, and an adverſary to their adverſaries, as the law declareth.

27 So after their prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themſelves.

28 Now the ſun being newly riſen, they joined both together; the one part having together with their

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with his fatherly correction, and not deliver them up to the mercy of barbarous and blaſphemous enemies. The hiſtorian remarks a particular act of Divine Providence in diſpoſing the courſe of things in ſuch a manner, that the very ſame day of the year on which the temple had been profaned with the abominations of the heathen, the ſame day it was cleanſed, namely, the twenty-fifth of the month Caſleu, which anſwers to about the third day of our December. An annual feſtival in commemoration thereof was likewiſe inſtituted to be kept eight days ſucceſſively.

The author proceeds next to relate the exploits and actions of Antiochus Eupator, the ſon of Antiochus Epiphanes. At his acceſſion to the crown he made Lyſias his prime miniſter, and gave him the government of Celoſyria and Phœnice: for it ſeems that Ptolemy was too open a friend to the Jews, at a court where they were generally hated, to be admitted into any truſt, though he had been in the confidence and friendſhip of the father of the reigning monarch. And ſo hard was he preſſed by the malice of his adverſaries, as even to be charged with high treaſon: ſo that in diſcontent he poiſoned himſelf. Gorgias, on the contrary, did all he could to foment a war with the Jews, no doubt, in revenge for his former defeat by them, 1 Macc. iv. and being made governor general of the forts and garriſons in the parts adjacent to Judea, and being particularly favoured by the Idumeans, who got their fortreſſes into their hands, he harraſſed the Jews very much. Judas, having intelligence of theſe commotions, thought it high time to beſtir himſelf. Accordingly he and his men, having firſt beſought the Almighty for ſucceſs, ruſhed in upon his enemies, took their ſtrong holds in Idumea, made a vaſt ſlaughter of their men, and routed them every where. But it ſeems two of the fortreſſes which were ſtronger than the reſt, ventured to ſtand a ſiege: but Judas's preſence being neceſſary in other places, he left three of his generals with ſufficient forces to carry on the ſieges, whilſt he haſtened to the aſſiſtance of his friends in diſtreſs elſewhere. But being informed that ſome of his officers to whom he had intruſted the care of beſieging the caſtles, had taken money to connive at the eſcape of ſome of the beſieged, he returned, and having examined into the truth of the fact, he puniſhed thoſe traitors to their country with death, at length took the caſtle, and ſlew the garriſons, conſiſting of twenty thouſand men.

their virtue, their refuge alſo unto the Lord, for a pledge of their ſucceſs and victory: the other ſide making their rage leader of their battle.

29 But when the battle waxed ſtrong, there appeared unto the enemies from heaven, five comely men upon horſes, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every ſide with their weapons, and kept him ſafe, but ſhot arrows and lightnings againſt the enemies: ſo that being confounded with blindneſs, and full of trouble, they were killed.

31 And there were ſlain *of footmen* twenty thouſand and five hundred, and ſix hundred horſemen.

32 As for Timotheus himſelf, he fled into a very ſtrong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid ſiege againſt the fortreſs courageouſly four days.

34 And they that were within, truſting to the ſtrength of the place, blaſphemed exceedingly, and uttered wicked words.

35 Nevertheleſs, upon the fifth day early, twenty young men of Maccabeus' company, inflamed with anger becauſe of the blaſphemies, aſſaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewiſe aſcending after them whiles they were buſied with them that were within, burnt the towers, and kindling fires, burnt the blaſphemers alive; and others broke open the gates, and having received in the reſt of the army, took the city,

37 And killed Timotheus that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praiſed the Lord with pſalms and thankſgiving, who had done ſo great things for Iſrael, and given them the victory.

CHAP. XI.

3 *Lyſias thinking to get Jeruſalem,* 8 *is put to flight,* 16 *The letters of Lyſias to the Jews.*

NOT long after this, Lyſias the king's protector and couſin, who alſo managed the affairs, took ſore dipleaſure for the things that were done.

2 And when he had gathered about fourſcore thouſand, with all the horſemen, he came againſt the Jews, thinking to make the city an habitation of the Gentiles,

3 And to make a gain of the temple, as of the other chapels of the heathen, and to ſet the high prieſthood to ſale every year.

4 Not at all conſidering the power of God, but puffed up with his ten thouſands of footmen, and his thouſands of horſemen, and his fourſcore elephants.

5 So he came to Judea, and drew near to Bethſura, which was a ſtrong town, but diſtant from Jeruſalem about five furlongs, and he laid ſore ſiege unto it.

6 Now when they that were with Maccabeus heard that he beſieged the holds, they and all the people with lamentation and tears beſought the Lord that he would ſend a good angel to deliver Iſrael.

7 Then Maccabeus himſelf firſt of all took weapons, exhorting the other that they would jeopard themſelves together with him to help their brethren: ſo they went forth together with a willing mind.

8 And as they were at Jeruſalem, there appeared before them on horſeback, one in white clothing, ſhaking his armour of gold.

9 Then they praiſed the merciful God all together, and took heart, inſomuch that they were ready, not only to fight with men, but with moſt cruel beaſts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them.

11 And giving a charge upon their enemies, like lions, they ſlew eleven thouſand *footmen,* and ſixteen hundred horſemen, and put all the other to flight.

12 Many of them alſo being wounded eſcaped naked; and Lyſias himſelf fled away ſhamefully, and ſo eſcaped.

13 Who, as he was a man of underſtanding, caſting with himſelf what loſs he had had, and conſidering that the Hebrews could not be overcome, becauſe the Almighty God helped them, he ſent unto them,

14 And perſuaded them to agree to all reaſonable *conditions,* and *promiſed* that he would perſwade the king, that he muſt needs be a friend unto them.

15 Then Maccabeus conſented to all that Lyſias deſired, being careful of the common good; and whatſoever Maccabeus wrote unto Lyſias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lyſias to this effect: Lyſias unto the people of the Jews *ſendeth* greeting.

Timotheus, another of Antiochus's generals, who had before been defeated by the Jews, gathering together a vaſt army, marches againſt them. Then Judas and his people, as was their uſual cuſtom, offered up their prayers to God for ſucceſs, and ſet out to meet the enemy. The battle is joined, and in the midſt of it, when the combat was hotteſt, five men on horſeback, glorioully accoutered, of a ſudden appeared, leading on the Jews, and ſupporting Judas: at which unuſual ſight the enemy were ſo diſmayed and confounded that they could no longer continue the fight, but ſuffered themſelves to be ſlain in heaps, to the number of twenty thouſand. Upon this Timotheus fled to the ſtrong hold of Gazara, which Judas immediately inveſted, and on the fifth day took and burnt it. Here Timotheus, and Chereas the governor, with his brother and many more, were ſlain. The Jews, having obtained ſo ſignal a victory, returned triumphant to Jeruſalem, lauding and magnifying the Lord for it.

Commentary and Notes on Chapter XI.

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2 But the altars which the heathen had built in the open ſtreet, and alſo the chapels, they pulled down.

3 And having cleanſed the temple, they made another altar, and ſtriking ſtones, they took fire out of them, and offered a ſacrifice after two years, and ſet forth incenſe and lights, and ſhew-bread.

4 When that was done, they fell flat down, and beſought the Lord that they might come no more into ſuch troubles; but if they ſinned any more againſt him, that he himſelf would chaſten them with mercy, and that they might not be delivered unto the blaſphemous and barbarous nations.

5 Now upon the ſame day that the ſtrangers profaned the temple, on the very ſame day it was cleanſed again, even the five and twentieth day of the ſame month, which is Caſleu.

6 And they kept eight days with gladneſs, as in the feaſt of the tabernacles, remembering that not long afore they had held the feaſt of the tabernacles, when as they wandered in the mountains and dens like beaſts.

7 Therefore they bare branches, and fair boughs and palms alſo, and ſang pſalms unto him that had given them good ſucceſs in cleanſing his place.

8 They ordained alſo by a common ſtatute and decree, that every year thoſe days ſhould be kept of the whole nation of the Jews.

9 And this was the end of Antiochus called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the ſon of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown he ſet one Lyſias over the affairs of his realm, and *appointed him* chief governor of Celoſyria and Phenice.

12 For Ptolemeus that was called Macrom chooſing rather to do juſtice unto the Jews, for the wrongs that had been done unto them endeavoured to continue peace with them.

13 Whereupon being accuſed of *the king's* friends before Eupator, and called traitor at every word, becauſe he had left Cyprus, that Philomater had committed unto him, and departed to Antiochus Epiphanes, and ſeeing that he was in no honourable place, he was ſo diſcouraged, that he poiſoned himſelf and died.

14 But when Gorgias was governor of the holds, he hired ſoldiers, and nouriſhed war continually with the Jews:

15 And wherewithal the Idumeans having gotten into their hands the moſt commodious holds, kept the Jews occupied, and receiving thoſe that were baniſhed from Jeruſalem, they went about to nouriſh war.

16 Then they that were with Maccabeus made ſupplication, and beſought God that he would be their helper; and ſo they ran with violence upon the ſtrong holds of the Idumeans.

17 And aſſaulting them ſtrongly, they won the holds, and kept off all that fought upon the wall, and ſlew all that fell into their hands, and killed no fewer than twenty thouſand.

18 And becauſe certain who were no leſs than nine thouſand were fled together into two very ſtrong caſtles, having all manner of things convenient to *ſuſtain* the ſiege.

19 Maccabeus left Simon and Joſeph, and Zaccheus alſo, and them that were with him, who were enough to beſiege them, and departed himſelf unto thoſe places which more needed his help.

20 Now they that were with Simon being led with covetouſneſs, were perſuaded for money (through certain of thoſe that were in the caſtle) and took ſeventy thouſand crachms, and let ſome of them eſcape.

21 But when it was told Maccabeus what was done, he called the governors of the people together and accuſed thoſe men, that they had ſold their brethren for money, and ſet their enemies free to fight againſt them.

22 So he ſlew thoſe that were found traitors, and immediately took the two caſtles.

23 And having good ſucceſs with his weapons in all things he took in hand, he ſlew in the two holds more than twenty thouſand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horſes out of Aſia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus, turned themſelves to pray unto God, and ſprinkled earth upon their heads, and girded their loins with ſack-cloth.

26 And fell down at the foot of the altar, and beſought him to be merciful to them, and to be an enemy to their enemies, and an adverſary to their adverſaries, as the law declareth.

27 So after their prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themſelves.

28 Now the ſun being newly riſen, they joined both together; the one part having together with their

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with his fatherly correction, and not deliver them up to the mercy of barbarous and blaſphemous enemies. The hiſtorian remarks a particular act of Divine Providence in diſpoſing the courſe of things in ſuch a manner, that the very ſame day of the year on which the temple had been profaned with the abominations of the heathen, the ſame day it was cleanſed, namely, the twenty-fifth of the month Caſleu, which anſwers to about the third day of our December. An annual feſtival in commemoration thereof was likewiſe inſtituted to be kept eight days ſucceſſively.

The author proceeds next to relate the exploits and actions of Antiochus Eupator, the ſon of Antiochus Epiphanes. At his acceſſion to the crown he made Lyſias his prime miniſter, and gave him the government of Celoſyria and Phœnice: for it ſeems that Ptolemy was too open a friend to the Jews, at a court where they were generally hated, to be admitted into any truſt, though he had been in the confidence and friendſhip of the father of the reigning monarch. And ſo hard was he preſſed by the malice of his adverſaries, as even to be charged with high treaſon: ſo that in diſcontent he poiſoned himſelf. Gorgias, on the contrary, did all he could to foment a war with the Jews, no doubt, in revenge for his former defeat by them, 1 Macc. iv. and being made governor general of the forts and garriſons in the parts adjacent to Judea, and being particularly favoured by the Idumeans, who got their fortreſſes into their hands, he harraſſed the Jews very much. Judas, having intelligence of theſe commotions, thought it high time to beſtir himſelf. Accordingly he and his men, having firſt beſought the Almighty for ſucceſs, ruſhed in upon his enemies, took their ſtrong holds in Idumea, made a vaſt ſlaughter of their men, and routed them every where. But it ſeems two of the fortreſſes which were ſtronger than the reſt, ventured to ſtand a ſiege: but Judas's preſence being neceſſary in other places, he left three of his generals with ſufficient forces to carry on the ſieges, whilſt he haſtened to the aſſiſtance of his friends in diſtreſs elſewhere. But being informed that ſome of his officers to whom he had intruſted the care of beſieging the caſtles, had taken money to connive at the eſcape of ſome of the beſieged, he returned, and having examined into the truth of the fact, he puniſhed thoſe traitors to their country with death, at length took the caſtle, and ſlew the garriſons, conſiſting of twenty thouſand men,

Timotheus,

their virtue, their refuge alſo unto the Lord, for a pledge of their ſucceſs and victory: the other ſide making their rage leader of their battle.

29 But when the battle waxed ſtrong, there appeared unto the enemies from heaven, five comely men upon horſes, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every ſide with their weapons, and kept him ſafe, but ſhot arrows and lightnings againſt the enemies: ſo that being confounded with blindneſs, and full of trouble, they were killed.

31 And there were ſlain *of footmen* twenty thouſand and five hundred, and ſix hundred horſemen.

32 As for Timotheus himſelf, he fled into a very ſtrong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid ſiege againſt the fortreſs courageouſly four days.

34 And they that were within, truſting to the ſtrength of the place, blaſphemed exceedingly, and uttered wicked words.

35 Nevertheleſs, upon the fifth day early, twenty young men of Maccabeus' company, inflamed with anger becauſe of the blaſphemies, aſſaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewiſe aſcending after them whiles they were buſied with them that were within, burnt the towers, and kindling fires, burnt the blaſphemers alive; and others broke open the gates, and having received in the reſt of the army, took the city,

37 And killed Timotheus that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praiſed the Lord with pſalms and thankſgiving, who had done ſo great things for Iſrael, and given them the victory.

CHAP. XI.

3 *Lyſias thinking to get Jeruſalem,* 8 *is put to flight,* 16 *The letters of Lyſias to the Jews.*

NOT long after this, Lyſias the king's protector and couſin, who alſo managed the affairs, took ſore dipleaſure for the things that were done.

2 And when he had gathered about fourſcore thouſand, with all the horſemen, he came againſt the Jews, thinking to make the city an habitation of the Gentiles,

3 And to make a gain of the temple, as of the other chapels of the heathen, and to ſet the high prieſthood to ſale every year.

4 Not at all conſidering the power of God, but puffed up with his ten thouſands of footmen, and his thouſands of horſemen, and his fourſcore elephants.

5 So he came to Judea, and drew near to Bethſura, which was a ſtrong town, but diſtant from Jeruſalem about five furlongs, and he laid ſore ſiege unto it.

6 Now when they that were with Maccabeus heard that he beſieged the holds, they and all the people with lamentation and tears beſought the Lord that he would ſend a good angel to deliver Iſrael.

7 Then Maccabeus himſelf firſt of all took weapons, exhorting the other that they would jeopard themſelves together with him to help their brethren: ſo they went forth together with a willing mind.

8 And as they were at Jeruſalem, there appeared before them on horſeback, one in white clothing, ſhaking his armour of gold.

9 Then they praiſed the merciful God all together, and took heart, inſomuch that they were ready, not only to fight with men, but with moſt cruel beaſts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them.

11 And giving a charge upon their enemies, like lions, they ſlew eleven thouſand *footmen,* and ſixteen hundred horſemen, and put all the other to flight.

12 Many of them alſo being wounded eſcaped naked; and Lyſias himſelf fled away ſhamefully, and ſo eſcaped.

13 Who, as he was a man of underſtanding, caſting with himſelf what loſs he had had, and conſidering that the Hebrews could not be overcome, becauſe the Almighty God helped them, he ſent unto them,

14 And perſuaded them to agree to all reaſonable *conditions,* and *promiſed* that he would perſwade the king, that he muſt needs be a friend unto them.

15 Then Maccabeus conſented to all that Lyſias deſired, being careful of the common good; and whatſoever Maccabeus wrote unto Lyſias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lyſias to this effect: Lyſias unto the people of the Jews *ſendeth* greeting.

Timotheus, another of Antiochus's generals, who had before been defeated by the Jews, gathering together a vaſt army, marches againſt them. Then Judas and his people, as was their uſual cuſtom, offered up their prayers to God for ſucceſs, and ſet out to meet the enemy. The battle is joined, and in the midſt of it, when the combat was hotteſt, five men on horſeback, gloriouſly accoutered, of a ſudden appeared, leading on the Jews, and ſupporting Judas: at which unuſual ſight the enemy were ſo diſmayed and confounded that they could no longer continue the fight, but ſuffered themſelves to be ſlain in heaps, to the number of twenty thouſand. Upon this Timotheus fled to the ſtrong hold of Gazara, which Judas immediately inveſted, and on the fifth day took and burnt it. Here Timotheus, and Chereas the governor, with his brother and many more, were ſlain. The Jews, having obtained ſo ſignal a victory, returned triumphant to Jeruſalem, lauding and magnifying the Lord for it.

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17 John and Abſalom, who were ſent from you, delivered me the Petition ſubſcribed, and made requeſt for the Performance of the contents thereof.

18 Therefore what things ſoever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If then ye will keep yourſelves loyal to the ſtate, hereafter alſo will I endeavour to be a means of your good.

20 But of the Particulars I have given order, both to theſe and the other that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth Year, the four and twentieth day of the month Dioſcorinthius.

22 Now the king's letter contained theſe words: King Antiochus unto his brother Lyſias ſendeth greeting.

23 Since our father is tranſlated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We underſtand alſo that the Jews would not conſent to our father, for to be brought unto the cuſtom of the Gentiles, but had rather keep their own manner of living: for the which cauſe they require of us, that we ſhould ſuffer them to live after their own laws.

25 Wherefore our Mind is, that this nation ſhall be in reſt, and we have determined to reſtore them their temple, that they may live according to the cuſtoms of their fore-fathers.

26 Thou ſhalt do well therefore to ſend unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *ſendeth* greeting unto the council, and the reſt of the Jews.

28 If ye fare well, we have our deſire; we are alſo in good health.

29 Menelaus declared unto us, that your deſire was to return home, and to follow your own buſineſs;

30 Wherefore they that will depart ſhall have ſafe conduct till the thirtieth day of Xanthicus with ſecurity.

31 And the Jews ſhall uſe their own kind of meats and laws, as before; and none of them any manner of ways ſhall be moleſted for things ignorantly done.

32 I have ſent alſo Menelaus that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, and the fifteenth day of the month Xanthicus.

34 The Romans alſo ſent unto them a letter containing theſe words: Quintus Memmius, and Titus Manlius, ambaſſadors of the Romans, ſend greeting unto the people of the Jews.

35 Whatſoever Lyſias the king's couſin hath granted, therewith we alſo are well pleaſed.

36 But touching ſuch things as he judged to be referred to the king, after ye have adviſed thereof, ſend one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore ſend ſome with ſpeed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year the fifteenth day of the month Xanthicus.

CHAP. XII.

1 *The king's lieutenants vex the Jews*: 22 *Timotheus's armies overthrown.*

WHEN theſe covenants were made, Lyſias went unto the king, and the Jews were about their huſbandry.

2 But of the governors of ſeveral places, Timotheus, and Apollonius the ſon of Genneus, alſo Hieronymus, and Demophon, and beſides them Nicanor the governor of Cyprus, would not ſuffer them to be quiet and live in peace.

3 The men of Joppe alſo did ſuch an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being deſirous to live in peace, and ſuſpecting nothing: but when they were gone forth into the deep, they drowned no leſs than two hundred of them.

5 When

After this defeat, Lyſias, wiſely conſidering that the Jews muſt have ſome ſuperior aſſiſtance, to be able with ſo few forces to beat ſuch a numerous and ſtrong army as his was, and that, in fighting againſt them, it was in effect fighting againſt God himſelf, concluded, that it was his beſt way to be at peace with them. Whereupon, ſending a very friendly meſſage, he perſuades them to accept of reaſonable conditions, and he promiſes, at the ſame time, to engage the king in their favour. Judas, with a due regard to the public welfare accepts of the terms, and the king afterwards ratifies the treaty: the purport of which is included in three letters: the one written by Lyſias to the Jews; the ſecond by Antiochus to Lyſias, and the third by Antiochus to the Jews.

In the firſt Lyſias tells them, that he had informed the king of the articles and conditions which they had inſiſted on, who had accordingly granted them, exhorting them to loyalty and ſubmiſſion. In the king's letter to Lyſias, he requires him to permit the Subjects in his dominions to live quietly and peaceably; and that the Jews in particular, who deſired nothing more than to live according to their own laws and cuſtoms, might have the liberty they deſired: likewiſe, the uſe of their temple, and the enjoyment of their religion unmoleſted. It is dated in the year of the world 2841.

At the ſame time the Jews received letters from Quintus Memmius and Titus Manlius, the Roman conſuls, approving of the treaty with Lyſias; and deſiring to be informed of what they ſhould further ſtipulate with the king. This letter is of the ſame date with that of the king to the Jews.

Commentary and Notes on Chapter XII.

1 *When theſe covenants were made, Lyſias went unto the king,* &c.] Notwithſtanding this treaty of peace ſo lately concluded, the king's governors in Judea would not ſuffer the Jews to enjoy the fruits of it. At Joppe no leſs than two hundred of them were drowned by a trick put upon them by the garriſon. This act of cruelty ſo enraged Judas, that without more to do he arms his forces, burns the harbour, kills thoſe murtherers of his brethren; and would probably have deſtroyed the town itſelf; but being at that inſtant informed, that the Jamnites intended to ſerve the Jews that lived amongſt them in the very ſame manner, he ſuddenly turns againſt them, and coming upon them in the night, ſets fire to their harbour and navy, which lighted up ſuch a blaze as to be ſeen at Jeruſalem, the diſtance of two hundred and forty furlongs. Departing from thence, in order to purſue Timotheus, he is attacked in his journey by an army of Arabians, whom he encounters, and after a ſharp conteſt defeats: yet at their requeſt, he grants them terms of peace. He marches on till he arrives at the ſtrong city of Caſpis, which being well garriſoned, and ſtored with all kinds of proviſions, bids defiance to his arms. But Judas, who is not to be frightened from his reſolution, aſſaults and takes the city ſword in hand; and makes ſuch ſlaughter of the people, that a large lake ran with the blood of the ſlain. But this ſtory ſeems too much exaggerated to deſerve entire credit.

From

5 When Judas heard of this cruelty done unto his countrymen, he commanded thoſe that were with him *to make them ready.*

6 And calling upon God the righteous Judge, he came againſt thoſe murderers of his brethren, and burnt the haven by night, and ſet the boats on fire and thoſe that fled thither he ſlew.

7 And when the town was ſhut up, he went backward, as if he would return to root out all them of the city of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them.

9 He came upon the Jamnites alſo by night, and ſet fire on the haven, and the navy, ſo that the light of the fire was ſeen at Jeruſalem, two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs, in their Journey toward Timotheus, no fewer than five thouſand *men on foot*, and five hundred horſemen of the Arabians, ſet upon him.

11 Whereupon there was a very ſore battle: but Judas' ſide by the help of God got the victory; ſo that the Nomades of Arabia being overcome, beſought Judas for peace, promiſing both to give him cattle, and to pleaſure him otherwiſe.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they ſhook hands, and ſo they departed to their tents.

13 He went alſo about to make a bridge to a certain ſtrong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caſpis.

14 But they that were within it, put ſuch truſt in the ſtrength of the walls, and proviſion of victuals, that they behaved themſelves rudely towards them that were with Judas, railing and blaſpheming, and uttering ſuch words as were not to be ſpoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world (who without any rams or engines of war, did caſt down Jericho in the time of Joſhua) gave a fierce aſſault againſt the walls.

16 And took the city by the will of God, and made unſpeakable ſlaughters, inſomuch that a lake two furlongs broad, near adjoining thereunto, being filled full, was ſeen running with blood.

17 Then departed they from thence ſeven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had diſpatched any thing, he departed from thence having left a very ſtrong garriſon in a certain hold.

19 Howbeit Doſitheus and Soſipater, who were of Maccabeus' captains, went forth, and ſlew thoſe that Timotheus had left in the fortreſs, above ten thouſand men.

20 And Maccabeus ranged his army by bands, and ſet them over the bands, and went againſt Timotheus, who had about him an hundred and twenty thouſand men of foot, and two thouſand and five hundred horſemen.

21 Now when Timotheus had knowledge of Judas' coming, he ſent the women and children and the other baggage, unto a fortreſs called Carnion: (for the town was hard to beſiege, and uneaſy to come unto, by reaſon of the ſtraitneſs of all the places.)

22 But when Judas his firſt band came in ſight, the enemies (being ſmitten with fear and terror, through the appearing of him that ſeeth all things) fled amain, one running this way, another that way, ſo as that they were often hurt of their own men, and wounded with the points of their own ſwords.

23 Judas alſo was very earneſt in purſuing them, killing thoſe wicked wretches, of whom he ſlew about thirty thouſand men.

24 Moreover Timotheus himſelf fell into the hands of Doſitheus and Soſipater, whom he beſought with much craft to let him go with his life, becauſe he had many of the Jews parents, and the brethren of ſome of them, who, if they had put him to death, ſhould not be regarded.

25 So when he had aſſured them with many words, that he would reſtore them without hurt, according to the agreement, they let him go for the ſaving of their brethren.

26 Then Maccabeus marched forth to Carnion and to the temple of Atargatis, and there he ſlew five and twenty thouſand perſons.

27 And after he had put to flight and deſtroyed them, Judas removed the hoſt toward Ephron, a ſtrong city, wherein Lyſias abode, and a great multitude of divers nations, and the ſtrong young men kept the walls, and defended them mightily: wherein alſo was great proviſion of engines and darts.

From thence Judas marched on, till he came to Characa, where was a ſettlement of the Jews called Tubieni, imagining that he ſhould find Timotheus and his army thereabouts: but he was gone further, having left a ſtrong garriſon behind him: but two of Judas's captains took the fortreſs, and ſlew thoſe that kept it. Then Judas, ranging his army in order of battle, continued his march in order to engage the prodigious hoſt of Timotheus.

Timotheus, underſtanding that Judas was juſt at his heels, ſends away the women and uſeleſs people with his baggage out of the camp, and ſecures them in the fortreſs of Carnion. The army of Timotheus were ſtruck with ſuch a ſudden panic, that they ran away precipitately. Judas purſued them with great havock and ſlaughter, and ſo cloſely, that Timotheus himſelf fell into the hands of two of his captains; but procured his Liberty by a ſtratagem: and this was telling them, that he had many of the Jews in his power, who would certainly be deſtroyed if he loſt his life; aſſuring them, at the ſame time, that he would certainly reſtore theſe, in caſe he was ſet at Liberty, which by this means he obtained.

Judas then attacked the fortreſs of Carnion, which he took and deſtroyed, together with the temple at Atargatis or Venus, killing twenty five thouſand perſons: and removing with his army from thence, he laid ſiege to Ephron, where Lyſias commanded at the head of a ſtout garriſon, from whence he marched to Scythopolis. But underſtanding that the Jews were kindly treated there, recommended them to the friendſhip of the inhabitants; and then returned to Jeruſalem, in order to keep the feaſt of Pentecoſt: after which he led forth his troops, againſt Gorgias, governor of Idumea, whom he engaged; and after an obſtinate fight defeated, with the loſs of ſome of his men. When he came to bury the Jews that were ſlain, he ſoon perceived the reaſon of the divine diſpleaſure againſt them; and that they were juſtly puniſhed, having been guilty of idolatry, as plainly appeared from things conſecrated to idols that had been found upon them. Judas was ſo ſenſibly affected with their crime, that he thought it his duty to offer a ſin offering as an atonement for their guilt; falſely believing, that ſupplications for the dead contributed very much to make a reconciliation for their ſins, grounding his opinion upon the belief of a reſurrection, at which time every man would receive the recompenſe of his deeds.

28 But when Judas and his company had called upon Almighty God (who with his power breaketh the ſtrength of his enemies) they won the city, and ſlew twenty and five thouſand of them that were within.

29 From thence they departed to Scythopolis, which lieth ſix hundred furlongs from Jeruſalem.

30 But when the Jews that dwelt there, had teſtified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adverſity;

31 They gave them thanks, deſiring them to be friendly ſtill unto them: and ſo they came to Jeruſalem, the feaſt of the weeks approaching.

32 And after the *feaſt* called pentecoſt, they went forth againſt Gorgias the governor of Idumea.

33 Who came out with three thouſand men of foot, and four hundred horſemen.

34 And it happened that in their fighting together, a few of the Jews were ſlain.

35 At which time Doſitheus, one of Bacenor's company, who was on horſeback, and a ſtrong man, was ſtill upon Gorgias, and taking hold of his coat, drew him by force; and when he would have taken that curſed man alive, a horſeman of Thracia coming upon him, ſmote off his ſhoulder, ſo that Gorgias fled unto Mariſa.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would ſhew himſelf to be their helper, and leader of the battle.

37 And with that he began in his own language, and ſung pſalms with a loud voice, and ruſhing unawares upon Gorgias's men, he put them to flight.

38 So Judas gathered his hoſt, and came into the city of Odollam. And when the ſeventh day came, they purified themſelves (as the cuſtom was) and kept the ſabbath in the ſame place.

39 And upon the day following, as the uſe had been, Judas and his company came to take up the bodies of them that were ſlain, and to bury them with their kinſmen in their fathers graves.

40 Now under the coats of every one that was ſlain, they found things conſecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man ſaw that this was the cauſe wherefore they were ſlain.

41 All men therefore praiſing the Lord, the righteous judge, who had opened the things that were hid,

42 Betook themſelves unto prayer, and beſought him, that the ſin committed might wholly be put out of remembrance. Beſides, that noble Judas exhorted the people to keep themſelves from ſin, forſomuch as they ſaw before their eyes the things that came to paſs, for the ſins of thoſe that were ſlain.

43 And when he had made a gathering throughout the company, to the ſum of two thouſand drachms of ſilver, he ſent it to Jeruſalem to offer a ſin-offering, doing therein very well, and honeſtly, in that he was mindful of the reſurrection;

44 (For if he had not hoped that they that were ſlain ſhould have riſen again, it had been ſuperfluous and vain to pray for the dead.)

45 And alſo in that he perceived that there was great favour laid up for thoſe that died godly. (It was an holy and good thought) Whereupon he made a reconciliation for the dead, that they might be delivered from ſin.

CHAP. XIII.

1 *Eupator invaded Judea:* 18 *His purpoſe is defeated:* 23 *He maketh peace with Judas.*

IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea.

2 And with him Lyſias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thouſand, and horſemen five thouſand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus alſo joined himſelf with them, and with great diſſimulation encouraged Antiochus, not for the ſafe-guard of the country, but becauſe he thought to have been made governor.

4 But the king of kings moved Antiochus's mind againſt this wicked wretch, and Lyſias informed the king, that this man was the cauſe of all miſchief, ſo that the king commanded to bring him unto Berea, and to put him to death as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of aſhes, and it had a round inſtrument, which on every ſide hanged down into the aſhes.

Commentary and Notes on Chapter XIII.

1 *In the hundred forty and ninth year, it was told Judas that Antiochus Eupator was coming with a great power,* &c.] Antiochus with Lyſias, his tutor and prime miniſter, having gathered together a great army of horſe, foot, elephants, and chariots, marched to invade Judea, being inſtigated thereto by Menelaus, with a view to his own obtaining it. Lyſias knew the character of the man ſo well, that he quickly ſaw through his diſſimulation; and ſo reported his former actions and behaviour to the king, who, to prevent his perpetrating any further miſchief, and as a juſt puniſhment of his former crimes, orders him to be carried to Berea, and let down from the top of a high tower into a heap of aſhes, and lie to periſh among them. A terrible puniſhment indeed! and ſuch as had been appointed only for thoſe who had been guilty of ſacriledge or ſome other enormous crimes.

Judas having got intelligence of the vaſt preparations which were making againſt him, ordered a general ſupplication to be made to the Almighty, that he would be pleaſed to help them at a time when their laws, religion, and country, ſeemed to be in the utmoſt danger. This ſolemn faſting and humiliation laſted for three days; which being ended, Judas orders his men to prepare themſelves for action: and after conſulting with the elders and ſages of the city what were the beſt meaſures to be taken in this emergency, it was reſolved to meet the enemy in the open field; and thus prevent them from entering Judea, and getting the city into their hands. Purſuant to this reſolution, he exhorts his men to fight courageouſly in defence of their liberties, religion, and country; upon this he marches directly to Modin, where having fixed his camp he takes the flower of his army, and in the night ſuddenly attacks the enemy, who, not expecting ſuch a warm viſit gave way to his fury, and ſuffered four thouſand men to be cut to pieces, and ſeveral of their beſt elephants ſlain with little or no reſiſtance. But day-light appearing, and being apprehenſive, perhaps if he ſtaid longer, he ſhould be ſurrounded, and his retreat cut off, he retired in good order.

The king perceiving from this ſpecimen of the courage of the Jews, that nothing was to be done with them by force of arms, employs policy, and tries to ſecure the ſtrong holds, which if he could do, it would by degrees ſerve his purpoſes upon Judea, as effectually, as having continual ſkirmiſhes with them in the open field. With theſe views he inveſts Bethſura, but is repulſed with loſs.

The remainder of the chapter contains a ſummary of what paſſed in Judea, till king Antiochus returned to Antioch, a particular account of which we have in the Firſt Book of Maccabees.

6 And whoſever was condemned of ſacrelege, or had committed any other grievous crime, there did all men thruſt him unto death.

7 Such a death it happened that wicked man to die, not having ſo much as burial in the earth, and that moſt juſtly.

8 For inaſmuch as he had committed many ſins about the altar, whoſe fire and aſhes were holy, he received his death in aſhes.

9 Now the king came with a barbarous and haughty mind, to do far worſe to the Jews than had been done in his father's time.

10 Which things, when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now alſo help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not ſuffer the people, that had even now been but a little refreſhed, to be in ſubjection to the blaſphemous nations

12 So when they had all done this together, and beſought the merciful Lord with weeping and faſting, and lying flat upon the ground three days long, Judas having exhorted them, commanded they ſhould be in readineſs.

13 And Judas being apart with the elders, determined, before the king's hoſt ſhould enter into Judea, and get the city, to go forth, and try the matter *in fight* by the help of the Lord.

14 So when he had committed *all* to the Creator of the world, and exhorted his ſoldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the common wealth, he camped by Modin.

15 And having given the watch-word to them that were about him, Victory is of God; with the moſt valiant and choice young men, he went in into the king's tent by night, and ſlew in the camp about four thouſand men, and the chiefeſt of the elephants, with all that were upon him.

16 And at laſt they filled the camp with fear and tumult, and departed with good ſucceſs.

17 This was done in the break of the day, becauſe the protection of the Lord did help him.

18 Now when the king had taken a taſte of the manlineſs of the Jews, he went about to take the holds by policy.

19 And marched toward Bethſura, which was a ſtrong hold of the Jews: but he was put to flight, failed, and loſt of his men.

20 For Judas had conveyed unto them that were in it, ſuch things as were neceſſary.

21 But Rhodocus, who was in the Jews hoſt, diſcloſed the ſecrets to the enemies: therefore he was ſought ought, and when they had gotten him they put him in priſon.

22 The king treated with them in Bethſura the ſecond time, gave his hand, took theirs, departed, fought with Judas, was overcome;

23 Heard that Phillip, who was left over the affairs in Antioch, was deſperately bent, confounded, entreated the Jews, ſubmitted himſelf and ſwear to all equal conditions, agreed with them, and offered ſacrifice, honoured the temple, and dealt kindly with the place.

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians.

25 Came to Ptolemais: the people there were grieved for the covenants: for they ſtormed becauſe they would make their covenants void.

26 Lyſias went up to the judgment-ſeat, ſaid as much as could be in defence of the cauſe, perſuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

CHAP. XIV.

6 *Alcimus accuſeth Judas:* 18 *Nicanor maketh peace with him.* 46 *Razis killeth himſelf.*

AFTER three years was Judas informed that Demetrius the *ſon* of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lyſias his protector.

3 Now one Alcimus, who had been high-prieſt, and had defiled himſelf wilfully in the times of their mingling *with the Gentiles*, ſeeing that by no means he could ſave himſelf, nor have any more acceſs to the holy altar.

4 Came to king Demetrius in the hundred and one and fiftieth year, preſenting unto him a crown of gold, and a palm, and alſo of the boughs which were uſed ſolemnly in the temple: and ſo that day he held his peace.

5 Howbeit, having gotten opportunity to further his fooliſh enterprize, *and* being called into council by Demetrius, and aſked how the Jews ſtood affected, and what they intended, he anſwered thereunto.

6 Thoſe of the Jews that he called Aſſideans (whoſe captain is Judas Maccabeus) nouriſh war, and are ſeditious, and will not let the Realm be in peace.

7 Therefore

Commentary and Notes on Chapter XIV.

1 *After three years was Judas informed that Demetrius the ſon of Seleucus, having entered by the haven of Tripolis, had taken the country, &c.*] Three years afterwards Judas received intelligence that Demetrius had recovered his kingdom, and ſlain Antiochus and his tutor Lyſias. Alcimus who had been formerly high-prieſt, but depoſed for favouring and encouraging the idolatries of the heathen in hopes of regaining the ſacerdotal dignity, by a plauſible repreſentation of his caſe to Demetrius, goes to him, and as an earneſt of his ſincere ſubmiſſion and loyal intentions, preſents the king with a crown of gold, a palm, and certain boughs which had been conſecrated to the uſe of the temple. Soon after, being called before the king and council, he was aſked ſome queſtions with regard to the diſpoſition and deſigns of the Jews. This he thought a fit opportunity for promoting his own buſineſs. His anſwer was therefore to this effect: that the Aſſidean Jews, of whom Judas Maccabeus was the ringleader, were ſeditious, turbulent, and promoters of civil diſcord: but by their means he had been deprived of his hereditary dignity of the prieſthood; and for the regard he had to the king's ſervice, and the good-will which he bore to his country, he was now an humble ſupplicant to his majeſty, beſeeching him to conſider, that while Judas was alive, the kingdom would never be in peace. This remonſtrance of Alcimus being backed by ſeveral in the council, ſo incenſed the king, that immediately calling for Nicanor, who had been maſter of the elephants, he appointed him governor of Judea, and commands him to kill Judas, and advance Alcimus to the prieſthood.

The news of Nicanor's intended invaſion ſoon reached the Jews: who, firſt recommended themſelves by prayer and humiliation to the protection of God, ſet out under the command of Simon to meet the enemy, whom they engaged; but, by ſome ſtratagem of Nicanor's, were repulſed. Yet, notwithſtanding this ſmall advantage Nicanor had obtained over the Jews, he had ſuch proofs of the courage of Judas and his men, that he thought it much better to make peace with them, if it could be done upon any reaſonable terms, than to diſpute the matter at the point of the ſword. The place of congreſs was accordingly appointed, the parties met, and a peace was concluded: in conſequence of which, Nicanor went to Jeruſalem, reſiding there quietly, and in perfect friendſhip with Judas, whom he perſuaded to marry.

7 Therefore I being deprived of mine anceſtors honour (I mean the high-prieſthood) am now come hither.

8 Firſt, verily for the unfeigned care I have of things pertaining to the king; and ſecondly, even for that I intend the good of mine own countrymen: for all our nation is in no ſmall miſery thro' the unadviſed dealing of them aforeſaid.

9 Wherefore, O king, ſeeing thou knoweſt all theſe things, be careful for the country and our nation, which is preſſed on every ſide, according to the clemency that thou readily ſheweſt unto all.

10 For as long as Judas liveth, it is not poſſible that the ſtate ſhould be quiet.

11 This was no ſooner ſpoken of him, but others of the king's friends being maliciouſly ſet againſt Judas, did more incenſe Demetrius.

12 And forthwith calling Nicanor, who had been maſter of the elephants, and making him governor over Judea, he ſent him forth,

13 Commanding him to ſlay Judas, and to ſcatter them that were with him, and to make Alcimus high-prieſt of the great temple.

14 Then the heathen that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews, to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up againſt them, they caſt earth upon their heads and made ſupplication to him that had eſtabliſhed his people for ever, and who always helpeth his portion with manifeſtation of his preſence.

16 So at the commandment of the captain they removed ſtraightways from thence, and came near unto them, at the town of Deſſau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was ſomewhat diſcomfited through the ſudden ſilence of his enemies.

18 Neverthleſs, Nicanor hearing of the manlineſs of them that were with Judas, and the courageouſneſs that they had to fight for their country, durſt not try the matter by the ſword.

19 Wherefore he ſent Poſidonius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long adviſement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they conſented to the covenants,

21 And apppointed a day to meet in together by themſelves: and when the day came, and ſtools were ſet for either of them,

22 Judas placed armed men ready in convenient places, leſt ſome treachery ſhould be ſuddenly practiſed by the enemies: ſo they made a peaceable conference.

23 Now Nicanor abode in Jeruſalem, and did no hurt, but ſent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his ſight: for he loved the man from his heart.

25 He prayed him alſo to take a wife, and to beget children: ſo he married, was quiet, and took part of this life.

26 But Alcimus perceiving the love that was betwixt them, and conſidering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected towards the ſtate; for that he had ordained Judas, a traitor to his realm, to be the king's ſucceſſor.

27 Then the king being in a rage, and provoked with the accuſations of the moſt wicked man, wrote to Nicanor ſignifying that he was much diſpleaſed with the covenants, and commanding him that he ſhould ſend Maccabeus priſoner in all haſte unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himſelf, and took it grievouſly that he ſhould make void the articles which were agreed upon, the man being in no fault.

29 But becauſe there was no dealing againſt the king, he watched his time to accompliſh this thing by policy.

30 Notwithſtanding, when Maccabeus ſaw that Nicanor began to be churliſh unto him, and that he entreated him more roughly than he was wont, perceiving that ſuch ſour behaviour came not of good, he gathered together not a few of his men, and withdrew himſelf from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the prieſts that were offering their uſual ſacrifices, to deliver him the man.

32 And when they ſware that they could not tell where the man was whom he ſought.

33 He ſtretched out his right hand toward the temple, and made an Oath in this manner; If you will not deliver me Judas as a priſoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After theſe words he departed. Then the prieſts lifted up their hands toward heaven, and beſought him that was ever a defender of their nation, ſaying in this manner;

35 Thou, O Lord of all things, who haſt need of nothing, was pleaſed that the temple of thine habitation ſhould be among us;

36 Therefore

This harmony and good underſtanding betwixt Judas and Nicanor not in the leaſt correſponding with the ambitious views of Alcimus, he took another journey to Demetrius, before whom he vilified Nicanor, accuſed him of treachery to the king, and affirmed, that he had nominated Judas, a proſcribed traitor, to be his ſucceſſor in the throne. Theſe accuſations ſo ſenſibly touched Demetrius, that he immediately diſpatched letters to Nicanor, intimating his diſſatisfaction with the articles of peace concluded between him and Judas, whom he ordered to be ſent priſoner to Antioch. Nicanor was exceedingly vexed that he muſt be obliged to break the peace: but conſidering that it was to no purpoſe to diſpute his maſter's will, he concerted meaſures for having it obeyed. Judas ſoon perceived an alteration in Nicanor's behaviour, which he judged prognoſticated no good to him; and therefore gathered together his friends and followers, and with them retired out of his reach. As ſoon as Nicanor found himſelf prevented in his deſign upon Judas, he went to the temple, ſuppoſing, no doubt, that he was hid there, and demanded him of the prieſts, who ſolemnly proteſted that they knew nothing of him. He, however, did not think fit to believe them; but ſwore that, unleſs they would deliver him up the man he demanded, he would utterly deſtroy the temple, and erect another to Bacchus in its ſtead. This threatning ſo terrified the Jews, that they directly had recourſe to prayer, beſeeching God to preſerve the place undefiled which he had appointed for his reſidence among them. Nicanor, having now taken off the maſk took all occaſions to oppreſs the Jews. One inſtance of his implacable malice is here recorded One Razis, a man highly eſteemed by all the people for the love which he conſtantly bore his country, and therefore a proper object of Nicanor's reſentment, was accuſed to Nicanor. Razis endeavoured to ſecure himſelf in a tower; but finding it impoſſible to eſcape, fell upon his own ſword: when this not doing his buſineſs effectually, and unwilling to be at the mercy of his enemies, he threw himſelf off from the battlements: and yet not ſo diſpatching himſelf, he run to a high precipice, where, firſt tearing out his bowels, and throwing them in the face of his enemies, he leaped down and died. This our author calls falſely, a brave action.

36 Therefore now, O holy Lord of all holineſs, keep this houſe ever undefiled, which lately was cleanſed, and ſtop every unrighteous mouth.

37 Now was there accuſed unto Nicanor, one Razis, one of the elders of Jeruſalem, a lover of his countrymen and a man of very good report, who for his kindneſs was called a father of the Jews.

38 For in the former times, when they mingled not themſelves with the Gentiles, he had been accuſed of Judaiſm, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, ſent above five hundred men of war to take him.

40 For he thought, by taking him, to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire ſhould be brought to burn it, he being ready to be taken on every ſide, fell upon his ſword;

42 Chooſing rather to die manfully, than to come into the hands of the wicked, to be abuſed otherwiſe than beſeemed his noble birth;

43 But miſſing his ſtroke through haſte, the multitude alſo ruſhing within the doors, he ran boldly up to the wall, and caſt himſelf down manfully among the thickeſt of them.

44 But they quickly giving back, and a ſpace being made, he fell down into the midſt of the void place.

45 Nevertheleſs, while there was yet breath within him, being enflamed with anger, he roſe up: and though his blood guſhed out like ſpouts of water, and his wounds were grievous, yet he ran through the midſt of the throng; and ſtanding upon a ſteep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he caſt them upon the throng, and calling upon the Lord of life and ſpirit to reſtore him thoſe again, he thus died.

CHAP. XV.

5 *Nicanor's blaſphemy: He is ſlain.*

BUT Nicanor hearing that Judas and his company were in the ſtrong places about Samaria, reſolved without any danger to ſet upon them on the ſabbath-day.

2 Nevertheleſs, the Jews that were compelled to go with him, ſaid, O deſtroy not ſo cruelly and barbarouſly, but give honour to that day, which he that ſeeth all things hath honoured with holineſs above *other days*.

3 Then the moſt ungracious wretch demanded if there were a mighty One in heaven, that had commanded the ſabbath-day to be kept:

4 And when they ſaid, There is in heaven a living Lord, and mighty, who commanded the ſeventh day to be kept:

5 Then ſaid the other, And I alſo am mighty upon earth, and I command to take arms, and to do the king's buſineſs: yet he obtained not to have his wicked will done.

6 So Nicanor, in exceeding pride and haughtineſs, determined to ſet up a publick monument of his victory over Judas, and them that were with him.

7 But Maccabeus had ever ſure confidence that the Lord would help him:

8 Wherefore he exhorted his people, not to fear the coming of the heathen againſt them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid which ſhould come unto them from the Almighty.

9 And ſo comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more chearful.

10 And when he had ſtirred up their minds, he gave them their charge, ſhewing them therewithal the falſehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not ſo much with defence of ſhields and ſpears, as with comfortable and good words: and beſide that, he told them a dream worthy to be believed, as if it had been ſo indeed, which did not a little rejoice them.

12 And this was his viſion, That Onias, who had been high prieſt, a virtuous and a good man, reverend in converſation, gentle in condition, well ſpoken alſo, and exerciſed from a child in all points of virtue, holding up his hands, prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with grey hairs, and exceeding glorious, who was of a wonderful and excellent majeſty.

14 Then Onias anſwered, ſaying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit*, Jeremias the prophet of God.

15 Whereupon

Commentary and Notes on Chapter XV.

1 *But Nicanor hearing that Judas and his company were in the ſtrong places*, &c.] Nicanor at length getting intelligence that Judas was in poſſeſſion of the fortreſſes in Samaria, and perhaps not confiding much in his own forces, which conſiſted partly of Jews whom he had compelled into the ſervice, and partly of his own troops who had been often beat by the Jews, choſe rather to take a cowardly advantage of the piety of the Jews, and to ſet upon them on the ſabbath-day, when he imagined they would make no defence. Againſt this impious deſign the Jews in his camp ſtrongly remonſtrated. But he blaſphemouſly anſwered, that though the God of heaven might ordain the keeping holy the ſabbath, yet that himſelf had power on earth ſufficient to cancel that duty, when it became inconſiſtent with the performance of the king's buſineſs; which he therefore commanded them to do without heſitation. He was, however, diſappointed of his purpoſe.

Nicanor became ſo elate with his imagined ſucceſs, and the victory which he did not doubt but he ſhould eaſily obtain, that he determined, in the pride of his ſoul, to perpetuate ſo glorious an action by erecting a public monument in memory of it. The conduct of Judas in this juncture was very different: he placed his confidence not in an arm of fleſh, in the ſtrength and bravery of his troops, but in the living God, who had often delivered him in the like emergencies. He read his ſoldiers a lecture out of the law and the prophets; recounted the noble exploits of their fathers, and the eminent deliverances they had received from God; told them of the perfidy of the heathens; and from ſuch kind of topics he encouraged them to fight the enemy who had no ſuch helps. And as a further argument for inducing them to behave themſelves valiantly, he told them a dream, in which it was plainly intimated to him, that both they and he were under the divine protection.

Judas's

15 Whereupon Jeremias holding forth his right hand, gave to Judas a ſword of gold, and in giving it, ſpake thus.

16 Take this holy ſword, a gift from God, with the which thou ſhalt wound the adverſaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to ſtir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageouſly to ſet upon them, and manfully to try the matter by conflict, becauſe the city, and the ſanctuary, and the temple, were in danger.

18 For the care that they took for their wives, and their children, their brethren, and kinsfolks, was in leaſt account with them: but the greateſt and principal fear was for the holy temple.

19 Alſo they that were in the city took not the leaſt care, being troubled for the conflict abroad:

20 And now, when as all looked what ſhould be the trial, and the enemies were already come near, and the army was ſet in array, and the beaſts conveniently placed, and the horſemen ſet in wings.

21 Maccabeus ſeeing the coming of the multitude, and the divers preparations of armour, and the fierceneſs of the beaſts, ſtretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it ſeemeth good to him, he giveth it to ſuch as are worthy.

22 Therefore in his prayer he ſaid after this manner, O Lord, thou didſt ſend thine angel in the time of Ezekias king of Judea, and didſt ſlay, in the hoſt of Sennacherib, an hundred fourſcore and five thouſand.

23 Wherefore now alſo, O Lord of heaven, ſend a good angel before us, for a fear and dread unto them.

24 And through the might of thine arm, let thoſe be ſtricken with terror, that come againſt thy holy people to blaſpheme. And he ended thus.

25 Then Nicanor, and they that were with him, came forward with trumpets and ſongs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they ſlew no leſs than thirty and five thouſand men: for through the appearance of God they were greatly cheared.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harneſs.

29 Then they made a great ſhout, and a noiſe, praiſing the Almighty in their own language.

30 And *Judas*, who was ever the chief defender of the citizens, both in body and mind, and who continued his love towards his countrymen all his life, commanded to ſtrike off Nicanor's head, and his hand, with his ſhoulder, and bring them to Jeruſalem.

31 So when he was there, and had called them of his nation together, and ſet the prieſts before the altar, he ſent for them that were of the tower.

32 And ſhewed them vile Nicanor's head, and the hnad of that blaſphemer, which with proud brags he had ſtretched out againſt the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they ſhould give it by pieces unto the fowls, and hang up the reward of his madneſs before the temple.

34 So every man praiſed toward the heaven the glorious Lord, ſaying, Bleſſed be he that hath kept his own place undefiled.

35 He hanged alſo Nicanor's head upon the tower, an evident and manifeſt ſign unto all of the help of the Lord.

36 And they ordained all with a common decree, in no caſe to let that day paſs without ſolemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor, and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if *I have done* well, and as is fitting the ſtory, it is that which I deſired: but if ſlenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleaſant, and delighteth the taſte: even ſo, ſpeech finely framed delighteth the ears of them that read the ſtory. And here ſhall be an end.

Judas's men were ſo ſurpriſingly encouraged by this harangue, that they eagerly longed for the engagement. In the mean time Nicanor's army approached, ranged in order of battle: which Judas ſeeing, after a ſhort ejaculation to God for ſucceſs, he joined battle, ſlew thirty-five thouſand of the enemy, and obtained a compleat victory. Among the ſlain they found the body of Nicanor, which occaſioned an univerſal joy among the people; and Judas, to ſhew his reſentment at the blaſphemies uttered by this impious man, ordered his head and right hand to be ſtruck off, and fixed on the tower in Jeruſalem, as a monument of the juſtice of God on ſo audacious an offender, and his tongue to be cut out and to be given piece-meal to the fowls. And that the memory of ſo ſignal a victory might not be forgotten, an annual feſtival was inſtituted to be kept on the thirteenth day of the month Adar, which anſwers to our February. After this the Jews enjoyed the quiet poſſeſſion of their city, religion. and liberties.

The END of the APOCRYPHA.

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THE GOSPEL ACCORDING TO
St. MATTHEW.

The ARGUMENT.

St. Matthew *wrote his goſpel in* Judea, *at the requeſt of thoſe he had converted Is is thought he began this work about the year forty-one, eight years after our Saviour's reſurrection.* Irenæus *is of opinion, that he wrote it while St.* Peter *and St.* Paul *were preaching at* Rome. *It was written, according to the unanimous teſtimony of the ancients, in the* Hebrew *or the* Syriac *language, then common in* Judea.

This Hebrew *or* Syriac *goſpel was in uſe a long time among the* Jews, *who had embraced Chriſtianity; and when they retired to* Pella, *ſome time before the* Romans *laid ſiege to* Jeruſalem, *they carried it thither with them. From thence this goſpel was diffuſed into* Decapolis, *and all the countries on the other ſide* Jordan, *where the* Jewiſh *converts made uſe of it in the time of* Epiphanius *and* Euſebius *of* Cæſarea. *But theſe chriſtians added ſeveral particulars to it; and afterwards the* Ebonites *corrupted it by adding paſſages, and caſtrating others; ſo that in the time of* Origin, *the* Hebrew *goſpel of St.* Matthew *was not conſidered as authentic, and ranked among the ſpurious writings by* Euſebius. *Nor is there now a true* Hebrew *copy of St.* Matthew's *goſpel to be found, thoſe printed by* Sebaſtian Munſter, *and* du Tillet, *being modern, and tranſlated into* Hebrew *from the* Latin *or* Greek.

The Greek *verſion of St.* Matthew's *goſpel which is now conſidered as the original, is as old as the time of the apoſtles. The author of it is unknown, ſome aſcribe it to St.* Matthew *himſelf, ſome to St.* James *the leſs, Biſhop of* Jeruſalem; *ſome to St.* John *the evangeliſt; ſome to St.* Paul; *and others to* St. Luke, *or* St. Barnabas. *But whichever was the author, it was well known to all the apoſtles, who uſed it in the* Greek *churches, and therefore muſt be authentic.*

Euſebius *relates, that* Pantenus, *a chriſtian philoſopher, who reſided at* Alexandria *about the year of Chriſt* 184, *found in the* Indies, *a goſpel of* St. Matthew, *ſaid to have been carried thither by* St. Bartholomew. *In the year* 488, *there was found in the iſle of* Cyprus, *upon the breaſt of the body of* St. Barnabas, *a copy of* St. Matthew's *goſpel, written by* St. Barnabas *himſelf, upon a ſort of wood very hard and precious. In the third century, Count* Joſeph *found at* Tiberias, *an* Hebrew *copy of* St. Matthew's *goſpel, in a private place, where the* Jews *kept alſo the goſpel of* St. John, *and the Acts of the Apoſtles, tranſlated from* Greek *into* Hebrew.

St. Matthew *in writing his goſpel had chiefly this in view; to ſhew us the royal deſcent or genealogy of* Jeſus Chriſt, *and to repreſent to us his life and converſation among the children of men. None of the evangeliſts enter ſo far into the particulars of the actions of their great Lord and Maſter, or enumerate ſo many rules for the conduct of life, or gave ſo many leſſons of morality.*

St. Matthew *has all the characters of a good hiſtorian, truth and impartiality, clearneſs of narration, propriety and gravity of language. He is grave without formality or ſtiffneſs, plain with dignity; and agreeably copious, particularly in his relation of our bleſſed Saviour's divine diſcourſes, and wonderful works.*

CHAP. I.

1 *The genealogy of Chriſt*: 18 *His conception and birth*: 21 24 *His names.*

THE book of the generation of Jeſus Chriſt, the ſon of David, the ſon of Abraham.

2 Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat Judas and his brethren:

3 And Judas begat Phares, and Zara of Thamar, and Phares begat Eſrom, and Eſrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naaſſon, and Naaſſon begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jeſſe.

6 And Jeſſe begat David the king, and David the king begat Solomon of her *that had been the wife* of Urias.

7 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Aſa.

8 And Aſa begat Joſaphat, and Joſaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias;

10 And Ezekias begat Manaſſes, and Manaſſes begat Amon, and Amon begat Joſias.

11 And Joſias begat Jechonias and his brethren about the time they were carried away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud; and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Elihud.

15 And Elihud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joſeph the huſband of Mary, of whom was born Jeſus, who is called Chriſt.

17 So all the generations from Abraham to David, *are* fourteen generations, and from David until the carrying away into Babylon, *are* fourteen generations; and from the carrying away into Babylon unto Chriſt, *are* fourteen generations.

18 ¶ Now the birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found with child of the Holy Ghoſt.

19 Then Joſeph her huſband being a juſt *man*, and not willing to make her a publick example, was minded to put her away privately.

20 But

Commentary and Notes on Chapter I.

1 *The book of the generation of Jeſus Chriſt.*] The evangeliſt opens his hiſtory with our Lord's genealogy by Joſeph his ſuppoſed father. St. Luke gives another geneolagy of him, thought by many to be Joſeph's alſo, but without foundation; for the two genealogies are entirely different from David to Chriſt. It is true, that ſome have endeavoured to reconcile them, by alledging that they exhibit Joſeph's pedigree, the one by his natural, and the other by his legal father. But, had that been the caſe, the natural and legal fathers muſt have been brothers, which it is plain they were not, Jacob, Joſeph's father, in St. Matthew, being the ſon of Matthan the ſon of Eleazar; whereas Eli, the father ſuppoſed to be aſſigned him by St. Luke, was the ſon of Matthat, a different perſon from Matthan, becauſe the ſon of Levi. The right of redemption, as it was called, cannot be pleaded here from the example of Booz and Ruth. For though Booz married Ruth, by virtue of his being the neareſt relation to Mahlon, her former huſband, Obed, the iſſue of the marriage, was never called the ſon of Mahlon his legal father, but always of Booz. Nay, it may even be doubted, whether, even in the caſe of a man's taking his brother's wife, the iſſue of the marriage was aſcribed to the deceaſed brother. The law indeed ſays, that the firſt born of ſuch a marriage ſhall ſucceed in the name of the deceaſed brother, and it is called *raiſing up ſeed to his brother*; but it does not follow that the children of ſuch marriages were ever called the children of the deceaſed. Nay, there are many inſtances in ſcripture that ſufficiently prove the contrary. The beſt method therefore of reconciling the difference between the two evangeliſts is to ſuppoſe, that St. Matthew has given the genealogy of Joſeph his reputed father, and St. Luke that of his mother, from whom alone he ſprung; and conſequently it was neceſſary that ſhe ſhould have been a daughter of David: for, otherwiſe, it could not, with any propriety, have been ſaid, *that he was made of the ſeed of David.* How the genealogy of St. Luke may be reconciled to this opinion we ſhall fully ſhew in its proper place.

If it ſhould be aſked why St. Matthew ſhould deduce our Lord's pedigree, by enumerating the anceſtors of Joſeph, who was only his reputed father? it may be anſwered, that St. Matthew, who is generally ſuppoſed to have written after St. Luke, intended to remove the ſcruples of thoſe who knew that the Meſſiah was to be the heir of David's crown; St. Luke having before given his real pedigree, and ſhown that his mother was a deſcendant from the houſe of David. In this view, though Joſeph was not the real father of Chriſt, it was directly for the evangeliſt's purpoſe to derive his pedigree from David, and ſhew that he was the eldeſt ſurviving branch of the poſterity of that prince; becauſe this point eſtabliſhed, it was ſufficiently underſtood that Joſeph, by marrying our Lord's mother, after he knew ſhe was with child, adopted him for his ſon, and raiſed him both to the dignity and privileges of David's heir. Accordingly the genealogy is concluded in terms which imply this: *Jacob begat Joſeph, the huſband of Mary, of whom was born Jeſus.* Joſeph is not called the father of Jeſus, but the huſband of his mother Mary. Matthew therefore has deduced our Lord's political and royal pedigree, with a view to prove his title to the kingdom of Iſrael, by virtue of the rights he acquired through his adoption: whereas St Luke explains his natural deſcent in the ſeveral ſucceſſions of thoſe from whom he derived his human nature.

2 *Judas and his brethren*] That is, the twelve patriarchs, who became heads of their reſpective tribes.

3 *And Judas begat Phares and Zara of Thamar*, &c.] It is remarkable that only four women are mentioned in this genealogy, and all of them branded in the ſacred hiſtory with a mark of infamy: namely, Thamar for inceſt: Rahab (or as the name ſtands in our tranſlation, Rachab) for fornication, Ruth for heatheniſm; and Bathſheba for adultery. Perhaps the Holy Spirit deſigned to obviate the cavils of the Jews, who entertained low thoughts of Chriſt, becauſe he was born of ſo mean a mother. For they could not but ſee the abſurdity of ſuch a prejudice, when they conſider that their moſt illuſtrious heroes ſprung from women, whoſe actions rendered them infinitely meaner than the mother of our Lord, to whom her ſpotleſs character and unaffected piety were nobler ornaments than all the boaſted gifts of fortune.

8 *Joram begat Ozias*] Here theſe three kings, Ahaziah, Joaſh, and Amaziah are omitted, poſſibly becauſe of the curſe twice denounced againſt the houſe of Ahab, 1 Kings, xxi. 21. and 2 Kings. ix 8, which was to take place even to the fourth generation; his immediate deſcendants being thus blotted out of the records of Chriſt's family, and overlooked as if they had never lived.

11 *And Joſias begat Jechonias*, &c.] The Jechonias here mentioned, muſt be different from him in the twelfth verſe; for otherwiſe the number of fourteen generations in the laſt claſs will not be complete.

16 *Chriſt*] A Greek word, ſignifying *anointed:* it anſwers to the Hebrew *Meſſiah.* See note on Dan. ix. 24, 25.

17 *So all the generations from Abraham to David*, &c.] Matthew, deſigning to ſhew that Jeſus was the Meſſiah, began his genealogy at Abraham, to whom the promiſe was originally made, that in his ſeed all the families of the earth ſhould be bleſſed. But the ſucceſſion of Chriſt's anceſtors from Abraham downward, naturally reſolved itſelf into three claſſes; namely, firſt of private perſons from Abraham to David; next of kings from David to Jehoiakim; and then of private perſons again from the Babyloniſh Captivity, when an end was put to the regal dignity of our Lord's progenitors in the perſon of Jehoiakim, who, tho' he was born twenty-ſix years before the captivity, and really ſwayed the ſceptre of Judah, is properly enough reckoned among the private perſons, from the captivity to Chriſt; becauſe the Babylonians ſtript him of his dignity, and reduced him to the condition of a private man.

19 *Being a juſt man*] The original word *dikaios* certainly here ſignifies juſt, but Joſeph being not only ſtrictly juſt, but likewiſe a good and compaſſionate man, was minded to put her away with all the privacy poſſible. Here then we ſee the dawning of Chriſtianity, when the rigid righteouſneſs of the law began to give way to the goodneſs of the goſpel.

20 But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph thou ſon of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghoſt.

21 ¶ And ſhe ſhall bring forth a ſon, and thou ſhalt call his name JESUS; for he ſhall ſave his people from their ſins.

22 Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying,

23 ¶ Behold, a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till ſhe had brought forth her firſt-born ſon. And he called his name JESUS.

CHAP. II.

1 *The wiſemen coming to Chriſt,* 11 *worſhip him.* 14 *Joſeph fleeth into Egypt.*

NOW when Jeſus was born in Bethlehem of Judea, in the days of Herod the King, behold there came wiſe-men from the eaſt to Jeruſalem.

2 Saying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him.

3 When Herod the king had heard *theſe things*, he was troubled and all Jeruſalem with him.

4 And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them where Chriſt ſhould be born.

5 And they ſaid unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou, Bethlehem *in* the land of Juda, art not the leaſt among the princes of Juda: for out of thee ſhall come a Governor that ſhall rule my people Iſrael.

7 Then Herod, when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared.

8 And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worſhip him alſo.

9 When they had heard the king, they departed; and lo, the ſtar which they ſaw in the eaſt went before them, till it came and ſtood over where the young child was.

10 When they ſaw the ſtar, they rejoiced with exceeding great joy.

11 ¶ And

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20 *But while he thought on theſe things, behold the angel of the Lord appeared unto him,* &c.] We have here a remarkable inſtance of the care which the Almighty takes of good men, both in affording them direction, and in keeping them from ſin. Joſeph when he diſcovered the pregnancy of Mary, was incenſed, and meditated the diſſolution of the marriage; and at the ſame time reſolved to do it privately. But while he was muſing in his mind upon theſe things, a meſſenger from the court of heaven appeared to him in a dream, and ſaid, Joſeph, baniſh from your mind all evil thoughts concerning Mary your wife; for ſhe is not only innocent of what you wrongfully ſuſpect of her, but is alſo choſen of God to be the inſtrument of an aſtoniſhing and miraculous work. For the child that is now conceived in her is by the wonderful and immediate power of the Holy Ghoſt.

21 *And ſhe ſhall bring forth a ſon and thou ſhalt call his name Jeſus,* &c.] She ſhall be delivered of a ſon, and his name ſhall be called Jeſus, that is, *The Saviour*: for he ſhall be the long expected Meſſiah, who, by giving himſelf a ſacrifice for all former ſins, and by publiſhing for the future the gracious terms of faith and repentance, ſhall deliver his people from the dominion and puniſhment of ſin, and bring them to life eternal.

22 *That it might be fulfilled.*] By this phraſe St. Matthew often means no more than, by ſuch an event it fell out that a ſaying of an ancient prophet was verified. *Wall.*

24, 25, *Took unto him his wiſe; and knew her not,* &c.] Some read thus, Took unto him his wife till ſhe had brought forth his firſt-born ſon, but knew her not.

25 *Firſt-born.*] This does not imply that Mary had other children afterwards; but that ſhe had none before.

Commentary and Notes on Chapter II.

1 *Behold, there came wiſe men from the eaſt to Jeruſalem.*] Theſe philoſophers in the language of their country were called *Magi*, a name mentioned once in the Old Teſtament, namely, in Iſ. viii. 19. where, in the Hebrew original, with wizzards, and them that have familiar ſpirits, the *maghgbim* are joined.

Alberti and others think, that the philoſophers who now viſited our bleſſed Saviour were learned Jews, many of whom lived in Perſia, Babylonia, Arabia, and Syria, and other eaſtern countries, being the poſterity of the captives who did not return home when Cyrus publiſhed his decree. It is alſo ſuppoſed that they came as ambaſſadors in the name of the whole body, to do homage to the Meſſiah, and to congratulate their brethren. But this hypotheſis is wholly deſtitute of foundation, and contradicts the evangelical hiſtory; for, had they been learned Jews, they muſt have known the place of his nativity, and conſequently had no reaſon to enquire after it. Nor is there the leaſt neceſſity for having recourſe to ſuch a ſuppoſition, as there is nothing incredible in the fact, that heathen philoſophers came at this ſeaſon into Judea, and enquired after the Meſſiah; for we are aſſured, by authors of unqueſtionable credit, that an opinion had long prevailed over all the eaſt, that a perſon was to be born about this time in Judea, who ſhould ſway the ſceptre of the whole earth. Nor is it difficult to diſcover the riſe of this uncommon expectation among ſuch different and widely diſtant nations. The Jews derived their expectation of the Meſſiah from the prophecies concerning him in their ſacred books. The Arabians derived it from the promiſe made to Abraham, from whom they were deſcended by Iſhmael; it being abundantly evident, that they preſerved a traditional knowledge of this promiſe, by the words of the Arabian prophet Balaam, *There ſhall come a ſtar out of Jacob,* &c. Numb. xxiv. 17. The other eaſtern nations owed this expectation to their commerce with the Jews and Arabians, eſpecially the former, whoſe ſeveral captivities had diſperſed them through the eaſt, and with them ſpread the knowledge of their prophecies, together with their religion.

2 *We have ſeen his ſtar.*] Probably they had learned the ſignification of this ſtar by divine revelation, which it is plain, they were guided by in their return; verſe 12.

3 *When herod the king had heard theſe things, he was troubled, and all Jeruſalem with him.*] If, by all Jeruſalem, we underſtand the courtiers, officers, dependents, friends, and well-wiſhers of Herod, their trouble was doubtleſs of the ſame kind with his: But if the inhabitants of Jeruſalem in general are meant, it was of a different nature. The advent of their king conſidered in itſelf could not be diſagreeable to the Jews; but being ignorant of what had actually happened, they had no proof of his being born, and dreaded the conſequences of a rumour of this kind, as they had reaſon to fear from the jealous and cruel diſpoſition of their ſovereign, that it might prove fatal to the children of many families.

4 *Where chriſt ſhould be born.*] All this ſtory ſtrongly implies a general expectation of the Meſſiah.

6 *Art not the leaſt among the princes of Juda.*] Among the cities belonging to the princes or heads of the thouſands in Juda.

8 *That I may come and worſhip him alſo.*] This profeſſion of reſpect was mere diſſimulation. Herod's intention, as it afterwards appeared, being to kill the infant king, who he imagined was to be a temporal prince, and to wreſt the ſceptre from him or his deſcendants; for he had no notion that the Meſſiah's empire was of a ſpiritual nature. But how very conſpicuous did the wiſdom and power of divine providence appear on this occaſion in the preſervation of the infant Jeſus! Herod neither accompanied the Magi in perſon, nor under pretence of doing honour to theſe learned ſtrangers, did he ſend a guard to eſcort them with ſecret orders to deſtroy the child and his parents; inſtead of theſe precautions he acted altogether careleſs in the affair, and quite contrary to his known character. Perhaps he imagined, that if he had gone in perſon, or ſent a guard, it might have alarmed the parents of the Meſſiah, and made them flee with their infant ſon into ſome diſtant region, where they would have been ſafe from his tyranny.

9 *The ſtar.*] Or rather, *meteor*; for a ſtar could not point out a particular town or houſe.

11 ¶ And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down, and worſhipped him: and when they had opened their treaſures, they preſented unto him gifts; gold, and frankincenſe, and myrrh.

12 And being warned of God in a dream that they ſhould not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeared to Joſeph in a dream, ſaying, Ariſe, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young child to deſtroy him.

14 When he aroſe, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my ſon.

16 ¶ Then Herod, when he ſaw that he was mocked of the wiſe-men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men.

17 Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, becauſe they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joſeph in Egypt,

20 Saying, Ariſe, and take the young child and his mother, and go into the land of Iſrael: for they are dead which ſought the young child's life.

21 And he aroſe, and took the young child and his mother, and came into the land of Iſrael.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither. Notwithſtanding, being warned of God in a dream, he turned aſide into the parts of Galilee.

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was ſpoken by the prophets, He ſhall be called a Nazarene.

CHAP III.

1 *John preacheth:* 4 *His apparel, meat, and baptiſm.* 7 *The fruits of repentance.* 13 *Chriſt baptized by John in Jordan.*

IN thoſe days came John the Baptiſt, preaching in the wilderneſs of Judea.

2 And ſaying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was ſpoken of by the prophet Eſaias, ſaying, The voice of one crying in the Wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

4 And the ſame John had his raiment of camel's hair, and a leathern girdle about his loins: and his meat was locuſts and wild honey.

5 Then went out to him Jeruſalem, and all Judea, and all the region round about Jordan;

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11 *Gold, frankincenſe,* &c.] The nature of theſe preſents inclines one to believe that the wiſe men came from Arabia, becauſe the queen of Sheba, who came from thence, made the like preſents to Solomon.

16 *Then Herod, when he ſaw that he was mocked of the wiſe men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem,* &c.] Herod, whoſe cruelty and jealouſy knew no bounds, finding his project of murdering the Meſſiah defeated, was ſo enraged, that he inſtantly ſlaughtered all the children of Bethlehem, and its adjacent country, from two years old and under, being fully aſſured, from the conference he had with the wiſe men, that Jeſus could not yet be arrived at that age. Joſephus indeed has not mentioned this horrid act of cruelty; but the other barbarities committed by Herod, which that hiſtorian has related, prove him to have been abundantly capable of it; and therefore, conſidering that Joſephus was no friend to Chriſtianity, his omitting a fact of this kind, cannot be thought any diminution of its credibility.

17 *Then was fulfilled,* &c.] This is no prophecy, though it be ſaid to be fulfilled; for any thing may be ſaid to be fulfilled when it can be pertinently applied: for example, St. Matthew ſays, *All theſe things ſpake Jeſus in parables, that it might be fulfilled which was ſpoken by the prophet, ſaying, I will open my mouth in parables, I will utter things which have been kept ſecret from the foundation of the world:* the meaning is this, that what the pſalmiſt ſaid of his way of teaching, might juſtly be ſaid of thoſe diſcourſes of Chriſt. Jortin's Remarks.

19 *When Herod was dead.*] Joſephus gives a particular and affecting account of the loathſome diſeaſe and terrible death of this inhuman tyrant. See Wars of the Jews.

22 *Archelaus,*] He was of a moſt cruel diſpoſition: in the beginning of his reign he cauſed 3000 Jews to be maſſacred in the temple. He was baniſhed into Gaul by Auguſtus for his cruelties.

23 *He ſhall be called a Nazarene,* &c.] Theſe words are not to be found in the writings of the prophets; yet, as the thing meant thereby often occurs in them, the application is made with ſufficient propritey. The Iſraelites deſpiſed the Galileans in general, but eſpecially the Nazarenes, who were ſo contemptible as to be the ſubjects of ridicule, even to the Galileans themſelves. Hence a Nazarene became a term of reproach, proverbially given to any deſpicable worthleſs fellow whatever. Since therefore the prophets have foretold in many places of their writings, that the Meſſiah ſhould be rejected, deſpiſed, and traduced, they have in reality predicted that he ſhould be called a Nazarene; and the Evangeliſt juſtly reckons Chriſt's dwelling at Nazareth among other things, a completion of theſe predictions; becauſe in the courſe of his public life, his having been educated in that town was frequently objected to him as matter of ſcorn, and was one principal reaſon why his countrymen would not receive him. Nor was it without ſpecial direction, that the hiſtorian thus mentions the prophecies, which foretold the contempt wherein the Meſſiah was held by his countrymen, becauſe it prevents the reader from forming any diſadvantageous notion of Jeſus on that account, or on account of the meanneſs of his family and fortune.

Commentary and Notes on Chapter III.

1 *In thoſe days came John the Baptiſt,* &c.] John the ſon of Zacharias, and forerunner of the bleſſed Jeſus, was a prieſt by deſcent, and a prophet by Office. He was ſurnamed the Baptiſt from his baptizing or waſhing the people; and was antiently foretold under the name of Elijah, becauſe he was to come in the ſpirit and power of that prophet. From his infancy he dwelt in the hill-country with his father, till *the word of God,* probably an audible voice from heaven, ſuch as the prophets of old heard, and which he knew to be that of Jehovah, by the majeſty thereof, *came to him,* and called him forth to prepare the Jews for the reception of the Meſſiah, according to what was propheſied of him.

2 *The kingdom of heaven.*] That is, the kingdom of God, which was founded and eſtabliſhed by Jeſus, and opened by the preaching of the Goſpel.

4 *His meat was locuſts, and wild honey.*] The Jews were permitted to eat locuſts, and if we may believe Pliny, they made a conſiderable part of the food of the Parthians and Ethiopians. Though ſome are of opinion that the Evangeliſt does not mean the inſect called the locuſt, but a vegetable production growing on a tree called the locuſt-tree. The wild honey was probably that depoſited by bees in the hollow trunks of trees; theſe inſects being very numerous in Paleſtine.

6 And were baptized of him in Jordan, confeſſing their ſins.

7 ¶ But when he ſaw many of the Phariſees and Sadducees come to his baptiſm, he ſaid unto them, O generation of vipers, who hath warned you to flee from the wrath to come!

8 Bring forth therefore fruits meet for repentance.

9 And think not to ſay within yourſelves, We have Abraham to *our* father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.

10 And now alſo the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and caſt into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the Holy Ghoſt, and *with* fire.

12 Whoſe fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jeſus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, ſaying, I have need to be baptized of thee, and comeſt thou to me?

15 And Jeſus anſwering ſaid unto him, Suffer *it to be ſo* now: for thus it becometh us to fulfil all righteouſneſs. Then he ſuffered him.

16 And Jeſus, when he was baptized, went up ſtraightway out of the water: and lo, the heavens were opened unto him, and he ſaw the Spirit of God deſcending like a dove, and lighting upon him.

17 And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed.

CHAP. IV.

1 *Chriſt faſteth, is tempted and overcometh.* 17 *He beginneth to preach, and calleth ſome to be his diſciples.*

THEN was Jeſus led up of the ſpirit into the wilderneſs to be tempted of the devil.

2 And when he had faſted forty days and forty nights, he was afterwards an hungered.

3 And

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6 *And were baptized of him in Jordan,* &c.] There were two kinds of baptiſm in uſe among the Jews; one was that of the prieſts at their conſecration. The other was that of the heathens proſelyted to the Jewiſh religion. And the queſtion which the Jewiſh Sanhedrim put to the baptiſt, *Why baptizeſt thou then? if thou be not that Chriſt, nor Elias, nor that prophet?* ſufficiently indicates that they expected either the Meſſiah himſelf or his attendants would baptize. They muſt therefore have known that John's baptiſm repreſented purification both of heart and life, as neceſſary even to Jews themſelves, before they could become the ſubjects of ſo holy a prince as the Meſſiah; and that it was a ſolemn obligation binding thoſe who received it to lead ſuch lives. Hence it evidently follows, that thoſe are miſtaken who think that John's baptiſm was the ſame with that which Chriſt afterwards inſtituted. The difference between the two was very conſiderable.—1ſt, John did not baptize either in the name of Chriſt or of the Holy Ghoſt, much leſs did he baptize them with the Holy Ghoſt; a circumſtance mentioned by himſelf as remarkably diſtinguiſhing Chriſt's baptiſm from his. 2dly, They who were baptized with John's baptiſm did not profeſs their faith in the Meſſiah as actually come, neither did they receive his baptiſm in teſtimony of their entertaining that belief; for after having adminiſtered it, he exhorted his diſciples to believe on him who was to come. His baptiſm, therefore, could not initiate men into the Chriſtian church. 3dly, John's was the baptiſm of repentance, whereby all that had a ſenſe of their ſins, and profeſſed repentance, were promiſed pardon, and exhorted to believe in the Meſſiah, who was ſoon to appear; or it was a waſhing with water to ſhew the Jews, that they muſt be cleanſed both from their prejudices and vices, in order to their becoming fit members of the meſſiah's kingdom.

7 *O generation of vipers, who hath warned you to flee from the wrath to come?*] John at ſeeing many of the Phariſees and Sadducees come to his doctrine, and knowing their remarkable pride in valuing themſelves on their deſcent from Abraham, and their ſtrict obſervance of certain external rights of the law, ſeverely reproved them, calling them a perverſe and hypocritical generation of men, and telling them, that they muſt not think his baptiſm, or any other ceremonial performance, ſufficient for eſcaping the wrath and judgment of the Almighty.

9 *Theſe ſtones.*] Some think theſe words allude to the calling of the Gentiles (ſuppoſing ſome of them to be preſent) which was occaſioned by the unbelief of the Jews.

10 *And now alſo the ax is laid unto the root of the trees,* &c.] There is now no more time for delay. God is going to offer the laſt diſpenſation of repentance and mercy; and if you do not immediately reform your lives, his vengeance hangs over you as fruitleſs trees ready to be cut down, and you ſhall be utterly and irrecoverably deſtroyed.

11 *I indeed baptize you with water unto repentance,* &c.] I indeed, as a ſign to induce you to repent and prepare yourſelves for the coming of the Meſſiah, baptize you with water. But when he himſelf ſhall appear, who is ſo far ſuperior to me, that I am unworthy to do him the meaneſt offices, he ſhall baptize you with the powerful influence of his holy ſpirit, whoſe appearance ſhall be like fire. Alluding by inſpiration to the flames which ſurrounded the heads of the apoſtles, and firſt converts, on the memorable day of Penticoſt, when they received the miraculous infuſion of the holy ſpirit, of which theſe flames were the ſymbol.

The deſcent of the ſpirit upon the firſt converts was called baptiſm, on account of the multitude, variety, and greatneſs of the gifts, as their bodies were waſhed with water in baptiſm It was alſo thus called, becauſe as baptiſm with water was appointed to be a ſign of God's accepting the baptized perſon who gave the anſwer of a good conſcience; ſo by the gifts of his ſpirit, God declared his acceptance of the perſons who enjoyed them.

12 *Whoſe fan is in his hand.*] It was cuſtomary anciently to winnow corn by throwing it againſt the wind with a ſhovel; the word therefore rendered *fan,* Dr. Shaw thinks might more properly have been tranſlated *ſhovel.*.

14 *I have need to be baptized of thee, and comeſt thou to me?*] This acknowledgment ſeems inconſiſtent with what the Baptiſt ſaid afterwards, *I know him not; but he that ſent me to baptize with water, the ſame ſaid to me, Upon whom thou ſhalt ſee the ſpirit deſcending and remaining upon him, the ſame is he that baptizeth with the Holy Ghoſt.* John i. 33. It cannot well be ſuppoſed, that the Baptiſt was ignorant of our Lord's private hiſtory, as he muſt have been informed of it by his parents, who were religious obſervers of providence, and had heard from Mary herſelf an account of the miracle that accompanied the birth of her ſon. In order therefore to reconcile theſe ſeeming inconſiſtencies, we muſt ſuppoſe, that the obſcure life of the bleſſed Jeſus as a carpenter, till he was upwards of thirty years of age, had in ſome degree obliterated the impreſſions which the extraordinary circumſtances attending his advent had made upon the minds of thoſe who had heard of them. And, as the Jews in general entertained very high notious of the ſplendor of the Meſſiah's perſon and kingdom, the Baptiſt, if he was tinctured with thoſe prejudices, could not eaſily form a juſt notion of our Lord's dignity, even though he knew the hiſtory of his conception and birth. But having a perfect knowledge of his holy life, and his own baptiſm being the baptiſm of repentance, when Jeſus came deſiring him to adminiſter that rite to him, the Baptiſt very properly refuſed it, ſaying, *I have need to be baptized of thee, and comeſt thou to me?*

15 *All righteouſneſs.*] That is, whatever is fitting and ſuitable to our employment and profeſſion. Chriſt's deſign in being baptized was to authorize the baptiſm of John, and (as he knew what miracle was to follow) to convince him that Jeſus was the Meſſiah.

16 *Went up ſtraightway out of the water,* &c.] There is a tranſpoſition of the words in this verſe; *ſtraightway* refers to the heavens, it ſhould be rendered thus, *Jeſus when he was baptized went up out of the water, and lo, ſtrightway the heavens opened,* &c.

Commentary and Notes on Chapter IV.

1 *Then was Jeſus led up of the ſpirit into the wilderneſs to be tempted of the devil.*] After Jeſus had been baptized of John in Jordan, he was conducted by the ſpirit of God into the wilderneſs, to prepare himſelf for his miniſtry by prayer and faſting, and to reſiſt and vanquiſh the temptations of the devil.

3 And when the tempter came to him, he ſaid, If thou be the ſon of God, command that theſe ſtones be made bread.

4 But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and ſetteth him on a pinnacle of the temple,

6 And ſaith unto him, If thou be the ſon of God, caſt thyſelf down: for it is written, He ſhall give his angels charge concerning thee: and in *their* hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

7 Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them;

9 And ſaith unto him, all theſe things will I give thee, if thou wilt fall down and worſhip me.

10 Then ſaid Jeſus unto him, Get thee hence Satan: for it is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

11 Then the devil leaveth him, and behold, angels came and miniſtered unto him.

12 ¶ Now when Jeſus had heard that John was caſt into priſon, he departed into Galilee.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the ſea coaſt, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the ſea, beyond Jordan, Galilee of the Gentiles:

16 The people which ſat in darkneſs ſaw great light; and to them which ſat in the region and ſhadow of death, light is ſprung up.

17 ¶ From that time Jeſus began to preach, and to ſay, Repent: for the kingdom of heaven is at hand.

18 ¶ And

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3 *If thou be the ſon of God, command that theſe ſtones be made bread*] The tempter formed his firſt attack on the keen ſenſation of hunger, hoping to prevail on the Son of God to do ſomething, through the infirmity of his body, that might argue a diſtruſt of the divine providence of God. If thou art the Son of the Moſt Higheſt, ſaid the ſubtle tempter, exhibit a proof of thy power by turning theſe ſtones into bread for thine own relief.

4 *Man ſhall not live by bread alone.*] This and the ſimilar paſſage in Deut. viii. 3. would have been better rendered, *Man lives not by bread only, but by every thing that God has appointed.*

6 *If thou be the ſon of God, caſt thyſelf down*, &c.] The Jews were undoubtedly right in thinking the Meſſiah is mentioned by Daniel, in the following Paſſage, *Behold, one like the ſon of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, ſhould ſerve him.* Dan. vii. 13. 14. But they fell into a groſs miſtake, when interpreting this paſſage literally, they believed the Meſſiah would actually come in the clouds of heaven, and wreſt the ſceptre from the hands of the Romans. And the whole nation were ſo ſtrongly impreſſed with this notion, that they overlooked all the proofs of our Saviour's miſſion, and rejected him, becauſe he did not confirm it with this ſign. *We know* ſaid they, *this man whence he is; but when Chriſt cometh, no man knoweth whence he is*, John vii. 27. For though the Jewiſh doctors taught that Chriſt was to be born in Bethlehem, he was to be immediately conveyed from thence, and concealed, till Elijah the Tiſhbite came down from heaven, and prepared the world for his reception; after which he was to be revealed in a miraculous manner. And as they expected that the Meſſiah would come in the clouds of heaven, ſo they thought his firſt appearance would be in the temple; becauſe it is ſaid, *Behold, I will ſend my meſſenger, and he ſhall prepare the way before me, and the Lord whom ye ſeek ſhall ſuddenly come to his temple*, Mal. iii. 1. If therefore we conſider this ſecond temptation in the light of a popular error, we ſhall find it of conſiderable ſtrength; for the meaning of the tempter was, Since thou art the ſon of God, thou ſhouldeſt caſt thyſelf down from hence over the courts below, where the numerous worſhippers, ſeeing thee ſupported by angels, will immediately acknowledge thee as the Meſſiah coming in the clouds of heaven. Had not this been the devil's meaning, there was not the leaſt reaſon for carrying Jeſus to Jeruſalem, and ſetting him on the pinnacle of the temple. He might as well have bidden him caſt himſelf down from any precipice in the wilderneſs, or from the turret of any neighbouring town, where the interpoſition of the angels in his preſervation would have been a conſpicuous proof to him of his Meſſiahſhip as in the city of Jeruſalem. It may indeed be objected, that the text cited does not by any means, promiſe a viſible interpoſition of miniſtering ſpirits for the preſervation of the Meſſiah, as this ſenſe of the temptation ſeems to require. But the anſwer is, that there was nothing to hinder the father of lies from putting an artful gloſs upon a text of ſcripture in order to deceive. This ſpeech may be paraphraſed very naturally in the following manner: "Since the Almighty hath "promiſed, that his angels ſhall bear good men up in their hands, the "Meſſiah may well expect the ſame favour, eſpecially when it is ne"ceſſary to the erecting of his kingdom." And the tempter's argument will have ſtill more weight, if we ſuppoſe, what is highly probable, that the great deceiver of mankind was now transformed into an angel of light, and pretended a willingneſs to aſſiſt Jeſus in the undertaking.

7 *Thou ſhalt not tempt the Lord thy God.*] That is, thou ſhalt not demand farther evidence of God's protection than what he has already made ſufficiently plain. Deut. vi. 16.

8 *And ſheweth him all the kingdoms of the world, and the glory of them.*] That this temptation was founded on a real, not an imaginary ſight of the kingdoms of the world, is evident from the devil's carrying our Lord up into an exceeding high mountain to view them; for had it been either a delineation of the kingdoms in a map, a viſible repreſentation of them in the air, a viſion of them in an extaſy, a ſight of them in a dream, or a view of them by being carried round the globe in a moment of time, it might have been done any where as well as on a high mountain. But as it may ſeem impoſſible from the top of any mountain whatever, to have a real ſight of all the kingdoms of the world, it will be neceſſary to conſider the paſſage in a more particular manner. In Deut. xxxiv. 1, 2, 3, it is ſaid, That *Moſes went up from the plains of Moab, unto the mountain of Nebo, to the top of Piſgah, that is over againſt Jericho; and the Lord ſhewed him all the land of Gilead unto Dan.* Gilead was the country beyond Jordan, and Dan its boundary to the north. *And all Napthali, and the land of Ephraim, and all the land of Judah, unto the utmoſt ſea, and the ſouth, and the plain of the valley of Jericho, the city of the palm trees unto Zoar.* Napthali was the moſt northern part of the land of Iſrael on this ſide of Jordan; Ephraim was the middle region; Judah wasthe ſouthermoſt tribe; the utmoſt ſea was the mediteranean; the ſouth was the country between Paleſtine and Egypt; and the plain of the valley of Jericho unto Zoar, was that which extended from Jericho to Zoar, ſurrounding the Dead ſea, on the ſouthern ſhore of which Zoar ſtood. Moſes therefore, from the top of Nebo, ſaw not only the country beyond Jordan, but the whole region on this ſide of the river from north to ſouth, and weſtward as far as the Mediterranean ſea. This mountain of Nebo over-againſt Jericho, from whence Moſes had a proſpect of the whole land, may have been that from whence the devil ſhewed our bleſſed Saviour all the kingdoms of the world, that is, the whole land of promiſe, for ſo the word is uſed by the apoſtle: *The promiſe that he ſhould be the heir of the world, was not to Abraham or to his ſeed through the law, but through the righteouſneſs of faith.* The land of promiſe, in its largeſt ſignification, extended from the Euphrates to the Mediterranean eaſt and weſt, and from Egypt on the South to beyond Zidon on the north. In Joſhua's time that extent of country contained thirty diſtinct principalities, beſides the Philiſtines and Zidonians; and even in our Saviour's time, it comprehended ſeveral kingdoms, ſome of which are enumerated, Luke iii. 1. All theſe the devil pointed out to Jeſus in the temptation, taking particular notice of their glory, that is, their great and opulent cities, their rich fields, their hills covered with woods and cattle, their rivers rolling through the fertile valleys, and waſhing the cities as they paſſed along; promiſing to put him inſtantly in poſſeſſion of the whole, if he would fall down and worſhip him. By confining this proſpect to the land of promiſe, the third temptation will appear to have a peculiar force. The devil, that he might know whether Jeſus was the Meſſiah, offered to give him all the kingdoms of the land, to which the Meſſiah had an undoubted right. He hoped, by this means, to have enticed him to commit idolatry; thinking, if he was not the Meſſiah, he would eagerly embrace this offer, as the ſpeedieſt way of accompliſhing his deſigns.

18 ¶ And Jeſus walking by the ſea of Galilee, ſaw two Brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea: (for they were fiſhers)

19 And he ſaith unto them, Follow me, and I will make you fiſhers of men.

20 And they ſtraightway left *their* nets, and followed him.

21 And going on from thence, he ſaw other two brethren, James, *the ſon* of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ſhip, and their father, and followed him.

23 ¶ And Jeſus went about all Galilee, teaching in their ſynagogues, and preaching the Goſpel of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſe among the people.

24 And his fame went throughout all Syria: and they brought unto him all ſick people that were taken with divers diſeaſes and torments, and thoſe which were poſſeſſed with devils, and thoſe which were lunatick, and thoſe that had the palſy; and he healed them.

25 And there followed him great multitudes of people, *from* Galilee, and *from* Decapolis, and *from* Jeruſalem, and *from* Judea, and *from* beyond Jordan.

CHAP. V.

3 *Who are bleſſed,* 14 *The Apoſtles are a light to the world,* 21 *The law expounded.*

AND ſeeing the multitudes, he went up into a mountain; and when he was ſet, his diſciples came unto him:

2 And he opened his mouth, and taught them, ſaying,

3 ¶ Bleſſed *are* the poor in Spirit: for theirs is the kingdom of heaven.

4 Bleſſed *are* they that mourn: for they ſhall be comforted.

5 Bleſſed *are* the meek: for they ſhall inherit the earth.

6 Bleſſed *are* they which do hunger and thirſt after righteouſneſs: for they ſhall be filled.

7 Bleſſed *are* the merciful: for they ſhall obtain mercy.

8 Bleſſed *are* the pure in heart: for they ſhall ſee God.

9 Bleſſed *are* the peace-makers: for they ſhall be called the children of God.

10 Bleſſed *are* they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven.

11 Bleſſed are ye when *men* ſhall revile you, and perſecute *you*, and ſhall ſay all manner of evil againſt you falſly for my ſake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for ſo perſecuted they the prophets which were before you.

13 ¶ Ye are the ſalt of the earth: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſalted? it is thenceforth good for nothing but to be caſt out, and to be trodden under foot of men.

14 Ye

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19 *I will make you fiſhers of men.*] That is, ye ſhall convert them from ſin and miſery to righteouſneſs and happineſs. *Clark.*

21 *James.*] This was James the elder, the brother of John the evangeliſt.]

23 *Synagogues.*] Theſe were places where the Jews met to pray and hear the interpretation of the Law and the Prophets; it was uſual for the heads of the ſynagogue to deſire ſuch learned perſons as happened to be there, to make a diſcourſe to the People, and by virtue of this cuſtom it was that Chriſt and St. Paul were allowed to preach in their ſynagogues.

Commentary and Notes on Chapter V.

3 *Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven.*] Bleſſed are the poor and humble, modeſt and contented, who ſet not their hearts on the preſent world, nor too eagerly ſeek the riches and ſplendour of it; who prefer righteouſneſs before wealth and honour, and can readily deſpiſe, and contentedly part with theſe things for the ſake of religion: bleſſed, I ſay, are theſe men; for they are fitly prepared to be members of the true church of God here, and ſhall be rewarded with eternal happineſs hereafter.

4 *Bleſſed are they that mourn: for they ſhall be comforted.*] Bleſſed are thoſe that live not in voluptuouſneſs, but ſeriouſly lament their ſins and follies, and patiently endure the hardſhips and afflictions of this preſent life: for they ſhall be comforted with the preſent grace and joy of the Holy Ghoſt, and with the happineſs of the world to come.

5 *Bleſſed are the meek: for they ſhall inherit the earth.*] Bleſſed are thoſe that are of a meek, gentle, a quiet and harmleſs ſpirit; free from paſſion and violence, from haughtineſs and turbulency: for ſuch ſhall generally be ſecured in the quiet poſſeſſion of their rights in this world, by the peculiar providence of the Almighty; but however that may happen, they ſhall have an inheritance in the new earth, wherein peace and righteouſneſs are to dwell for ever.

6 *Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled.*] Bleſſed are thoſe who earneſtly deſire to be truly virtuous and religious: for the grace of God will never fail to direct ſuch men in the right way, and to aſſiſt them with ſufficient means to attain the fruition of true virtue, both in the ſatisfaction of the preſent practice of it, and in the fulneſs of its future reward.

7 *Bleſſed are the merciful: for they ſhall obtain mercy.*] Bleſſed are thoſe who are merciful and compaſſionate, ready to relieve the neceſſities of thoſe that are in want, and to forgive the faults of thoſe who have offended them: for to ſuch men God will be proportionately compaſſionate, in the more ready forgiveneſs of their ſins, and in beſtowing on them the greater abundance of his mercy.

8 *Bleſſed are the pure in heart: for they ſhall ſee God.*] Bleſſed are thoſe who are truly pure and holy, free from hypocriſy and uncleanneſs: from all filthineſs both of fleſh and ſpirit: for to ſuch men God will make greater and clearer manifeſtations of himſelf in this life; and in that which is to come, they ſhall have a nearer and more immediate acceſs to his preſence and glory.

9 *Bleſſed are the peace makers: for they ſhall be called the children of God.*] Bleſſed are thoſe that make it their buſineſs to promote the peace and welfare of mankind; to take every opportunity of doing all the good in their power to the children of men, and to endeavour to ſettle the world in univerſal quiet and love; for theſe men being made like him in the imitation of his moſt excellent attributes, his goodneſs and love ſhall be owned and received by him as his peculiar children, and ſhall be made like him alſo in the participation of his happineſs.

10 *Bleſſed are they which are perſecuted for righteouſneſs ſake,* &c.] Bleſſed are thoſe who undauntedly ſuffer for the ſake of virtue and religion: for theſe men having given the greateſt poſſible proof of their ſincerity and conſtancy, ſhall receive an extraordinary crown, and a particular degree of reward in heaven.

11, 12 *Bleſſed are ye, when men ſhall revile you,* &c.] When therefore men ſhall revile, reproach, and perſecute you, and ſhall ſay all manner of evil things falſly, and do all manner of injuries to you unjuſtly, only for the ſake of virtue, and the profeſſion of the truth; then eſteem yourſelves doubly happy. Rejoice, triumph, and leap for joy; for exceeding great ſhall be your reward in heaven. For thus, in old time, were the prophets and beſt of men perſecuted; with whom if ye patiently endure ſufferings, ye ſhall alſo partake of their extraordinary reward.

13 *Ye are the ſalt of the earth,* &c.] Be ye courageous, conſtant, and patient. Ye are to be teachers, and examples to the world. If, by your ſound doctrine and unblameable lives, ye propagate true religion and virtue, ye ſhall preſerve the world from corruption: but if ye, who are to be the inſtruments of reforming mankind, ſhall yourſelves degenerate into ſoftneſs and vice, how ſhall ye be corrected and amended? ye will become the moſt uſeleſs, incurable, and contemptible of mankind.

14 Ye are the light of the World. A city that is ſet on an hill, cannot be hid.

15 Neither do men light a candle, and put it under a buſhel, but on a candleſtick; and it giveth light unto all that are in the houſe.

16 Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven.

17 Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfil.

18 For verily I ſay unto you, Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled.

19 Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven; but whoſover ſhall do and teach them, the ſame ſhall be called great in the kingdom of heaven.

20 For I ſay unto you, That except your righteouſneſs ſhall exceed *the righteouſneſs* of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven.

21 ¶ Ye have heard that it was ſaid by them of old time. Thou ſhall not kill; and whoſoever ſhall kill, ſhall be in danger of the judgment.

22 But I ſay unto you, That whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the counſel: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought againſt thee.

24 Leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adverſary quickly, whilſt thou art in the way with him, leaſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon.

26 Verily I ſay unto thee, Thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

27 ¶ Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit adultery:

28 But I ſay unto you, That whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee pluck it out, and caſt *it* from thee; for *it* is profitable for thee that one of thy members ſhould periſh, and not *that* thy whole body ſhould be caſt into hell.

30 And if thy right hand offend thee cut it off, and caſt *it* from thee: for it is profitable for thee that one of thy members ſhould periſh, and not *that* thy whole body ſhould be caſt into hell.

31 It hath been ſaid, whoſoever ſhall put away his wife, let him give her a writing of divorcement.

32 But I ſay unto you, That whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine oaths:

34 But I ſay unto you, Swear not at all; neither by heaven, for it is God's throne.

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14 *Ye are the light of the world,* &c.] Ye are to be ſet up as a light in the world; to lead men by your doctrine from error to truth; and to convert them by your example from wickedneſs to virtue. Ye are to be the ſtandard of the true religion, ſet up in the ſight of men, like a city built upon a hill.

16 *Let your light ſo ſhine,* &c.] The light of your meekneſs, goodneſs and charity; the light of your excellent temper, and univerſal virtue. *Clark.*

17 *Think not that I am come to deſtroy the law or the prophets; I am not come to deſtroy, but to fulfil.*] And do not think, becauſe I give you theſe new precepts, that therefore I am come to deſtroy and abrogate the law and the prophets. No: I am not come to deſtroy any one natural or moral obligation; but, on the contrary, to fulfil what was typified, to explain what was obſcure, and to complete what was imperfect.

18 *One jot or tittle.*] The word which we render *jot*, anſwers to the Hebrew *jod*, which being the leaſt of letters, might properly be uſed proverbially on this occaſion: the word rendered *tittle* ſignifies the leaſt part of a letter or a *point*.

19 *Whoſever,* &c.] *Whoſoever ſhall break one of theſe leaſt commandments*, (ſpeaking of the internal Duties of the moral law) *and ſhall teach men ſo*, (i. e. ſhall upon any pretence whatever teach men to look upon other things as of more importance than theſe) *he ſhall be called the leaſt in the kingdom of heaven*; i. e. he ſhall be of all men the furtheſt from entering therein. *Clark.*

20 *Except your righteouſneſs,* &c.] i. e. Unleſs you lead more ſtrict and virtuous lives than do the Phariſees, you are not fit to be Chriſtians, and conſequently ſhall not enter into heaven.

21, 22 *Ye have heard, that it was ſaid by them of old time, Thou ſhalt not kill,* &c.] The chriſtian religion, inſtead of aboliſhing the moral law, is intended to exalt it in many inſtances. As for example, the law forbad murder, under the pain of death. But I ſay unto you, whoſoever ſhall even indulge raſh or cauſeleſs anger, or paſſion, ſhall be liable to be puniſhed by the almighty in another life, proportional to the ſeverity of that capital one inflicted by the Jews on murderers. But he that ſhall ſuffer his paſſion to riſe higher, and mock and deride others, ſhall be farther puniſhed by God with a ſeverity proportional to the greater puniſhments inflicted by the higher council of the Jews on the boldeſt offenders. But he that ſhall yet farther indulge his paſſion, and accuſtom himſelf to rail, ſlander, and revile others, ſhall be puniſhed by God with the ſevereſt of all puniſhments, anſwering to that extraordinary one among men, of being burnt alive.—It was our Lord's intention to inform his hearers, that the puniſhment of our cauſeleſs anger, contemptuous ſpeeches, and abuſive names, ſhall, in the life to come, bear a proportion to the guilt of thoſe ſins; and finding no names in the language of men, by which thoſe different degrees of puniſhment could properly be expreſſed, he illuſtrated them by the puniſhments the Jews were acquainted with. This interpretation of the puniſhment in the latter clauſe of the verſe has a particular advantage attending it, as it prevents the reader from imagining, that only the ſin of calling his brother a fool will be puniſhed with hell fire.

23, 24 *If thou bring thy gift to the altar,* &c.] The meaning of theſe words is, that though thou preſenteſt thy *voluntary gift* before the altar, it will not be accepted, while thou art conſcious of having wronged a brother, and not made him reparation.

28 *Looketh upon a woman to luſt after her.*] With an ill intention, though without opportunity of any ſinful act; and indgulges the ſecret workings of looſe deſire in his mind.

29 *If thy right eye offend thee.*] i. e. Cauſe thee to offend!

Pluck it out.] Every one knows that this expreſſion is not to be underſtood literally; the meaning is, we muſt avoid all occaſions of ſin, and have ſuch a command over our ſenſes, that they may never prove the inſtruments of offending.

That thy whole body ſhould be caſt into hell.] This plainly implied the doctrine of a reſurrection, though Chriſt had not yet expreſly taught it.

34 *Swear not at all,* &c.] Invoke not the name of God upon light occaſions; but let your converſation be always ſo ſincere and true, that your affirmation may be conſidered of the ſame validity as an oath. And do not think that ſwearing by any of the creatures will excuſe you from the guilt of this ſin; for ſwearing by any of the creatures, is in effect the ſame as ſwearing by him that made them.

35 Nor by the earth; for it is his footſtool: neither by Jeruſalem, for it is the city of the great King.

36 Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatſoever *is* more than theſe, cometh of evil.

38 Yea have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth:

39 But I ſay unto you, That ye reſiſt not evil: but whoſoever ſhall ſmite thee on thy right-cheek, turn to him the other alſo.

40 And If any man will ſue thee at the law, and take away thy coat, let him have *thy* cloak alſo.

41 And whoſoever ſhall compel thee *to go* a mile, go with him twain.

42 Give to him that aſketh thee, and from him that would borrow of thee, turn not thou away.

43 Yea have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy:

44 But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you:

45 That ye may be the children of your Father which is in heaven: for he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.

46 For if ye love them which love you, what reward have ye? do not even the publicans the ſame?

47 And if ye ſalute your brethern only, what do you more *than others?* do not even the publicans ſo.

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP. VI.

1 *Of alms,* 5 *prayer,* 14 *forgiveneſs, faſting,* 19 *our treaſure,* 24 *and againſt worldly care.*

TAKE heed that ye do not your alms before men, to be ſeen of them: otherwiſe ye have no reward of your Father which is in heaven.

2 Therefore when thou doeſt *thine* alms, do not ſound a trumpet before thee, as the hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily I ſay unto you, they have their reward.

3 But when thou doeſt alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in ſecret: and thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

5 ¶ And when thou prayeſt, thou ſhalt not be as the hypocrites *are*: for they love to pray ſtanding in the Synagogues, and in the corners of the ſtreets, that they may be ſeen of men, Verily I ſay unto you, They have their reward.

6 But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy father which is in ſecret; and thy Father which ſeeth in ſecret ſhall reward thee openly.

7 But when ye pray, uſe not vain repetitions, as the heathen do: for they think that they ſhall be heard for their much ſpeaking.

8 Be not ye therefore like unto them: for your father knoweth what things ye have need of before ye aſk him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power and the glory, For ever. Amen.

14 For,

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40 *Let him have thy cloak alſo.*] All theſe and the like maxims in the Goſpel muſt neceſſarily admit of ſome limitation: the general meaning is, that it is much better patiently to bear ſome inconſiderable loſs than fall into violent contentions, or come to law-ſuits.

41 *Compel thee.*] The Greek word is derived from the name of thoſe officers who were commiſſioned by the Perſian emperors, when Judea was one of their provinces, to preſs carriages or horſes on the road, if they had occaſion for them, and even force the drivers and riders to go along with them.

43 *Hate thine enemy.*] Theſe words are not to be found in the law: but the Jewiſh doctors pretended they could draw ſuch an inference from Exod. xxxiv. 11, 12. and Deut. vii. 1, 24. and xxiii 6.

48 *Be ye therefore perfect, even as your father which is in heaven is perfect.*] Let your charity far exceed the common practice of men. Let it extend itſelf univerſally in imitation of the divine goodneſs, which is the greateſt excellency and perfection of God.

Commentary and Notes on Chapter VI.

1 *Take heed that ye do not your alms before men,* &c.] Be careful not to give your alms openly, out of oſtentation, to be ſeen and commended by men: for then this praiſe will be conſidered as a recompenſe, and you will have no reward in the kingdom of heaven.

3 *Let not thy left hand know,* &c.] It is ſaid that the poor's cheſt ſtood on the right hand as they entered the ſynagogue, to which the words may allude.

9 *After this manner therefore pray ye: Our Father which art in heaven,* &c. When ye pray, uſe ſuch form as this: "Almighty God the Creator and Governor of all things, and the moſt bountiful benefactor of thoſe that fear and obey thee, grant that all reaſonable creatures, who are capable of underſtanding the greatneſs and glory of thy attributes, may unfeignedly admire and adore thee; and expreſs their veneration and praiſe of thee in ways moſt ſuitable to the condition of their nature and diſcoveries of thy will.

10 *Thy kingdom come. Thy will be done in earth as it is in heaven.*] "Grant that all mankind may come to the knowledge and belief of thy true religion; that the kingdom of Chriſt may be extended over all the earth; and the eternal laws of godlineſs, righteouſneſs, charity and ſobriety, be eſtabliſhed through the whole world. Grant that all who profeſs this thy true religion may live in perfect obedience to the laws thereof; and that men, as far as the infirmity of their nature will permit, may obey thee with proportional ſincerity and conſtancy, like the ſpirits of the bleſſed in heaven."

11 *Give us this day our daily bread.*] "Beſtow upon us every day, through the remaining part of our lives, as many of the things of this preſent world as may be ſufficient for our neceſſary ſubſiſtence, and for the uſeful and innocent conveniences of life."

12 *And forgive us our debts, as we forgive our debtors.*] "Forgive us our ſins, and with-hold thy puniſhments which we have thereby deſerved: in like manner as we freely and heartily forgive all thoſe injuries and offences which have been done to us by others.

13 *And lead us not into temptation,* &c.] "Take from us the cauſes and occaſions of temptations, or deliver us from the power of them: that we may not be moved, either with the enticements of riches, honours, or pleaſure; or with the fear of want, diſgrace, or pain, or do any thing knowingly contrary to thy will. And deliver us from all the evils and calamities, which either the malice of the devil, or the wickedneſs or misfortunes of the world might bring upon us. Theſe petitions we offer up to thee, O God; knowing that thou art able, and, truſting in thy mercy, that thou art willing to do for us more than either we deſire or deſerve; who art infinite in power, glory, and majeſty, from everlaſting to everlaſting." Amen.

14 For, if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you:

15 But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

16 ¶ Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance: for they disfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, They have their reward.

17 But thou, when thou faſteſt, anoint thine head, and waſh thy face;

18 That thou appear not unto men to faſt, but unto thy Father which is in ſecret, and thy Father, which ſeeth in ſecret, ſhall reward thee openly.

19 ¶ Lay not up for yourſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal:

20 But lay up for yourſelves treaſures in heaven, where neither moſt nor ruſt doth corrupt, and where thieves do not break through nor ſteal.

21 For where your treaſure is, there will your heart be alſo.

22 The light of the body is the eye: if therefore thine eye be ſingle, thy whole body ſhall be full of light.

23 But if thine eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great *is* that darkneſs!

24 ¶ No man can ſerve two maſters: for either he will hate the one, and love the other: or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

25 Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his ſtature?

28 And why take ye thought for raiment? Conſider the lillies of the field how they grow; they toil not, neither do they ſpin;

29 And yet I ſay unto you, that even Solomon in all his glory was not arrayed like one of theſe.

30 Wherefore, if God ſo clothe the graſs of the field, which to day is, and to-morrow is caſt into the oven, *ſhall be* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or Wherewithal ſhall we be clothed?

32 (For after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things.

33 But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.

34 Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of itſelf. Sufficient unto the day *is* the evil thereof.

CHAP. VII.

Chriſt endeth his ſermon on the mount.

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye ſhall be judged: and with what meaſure ye mete, it ſhall be meaſured to you again.

3 And why beholdeſt thou the mote that is in thy brother's eye, but conſidereſt not the beam that is in thine own eye?

4 Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye: and behold, a beam *is* in thine own eye?

5 Thou hypocrite, firſt caſt out the beam out of thine own eye; and then ſhalt thou ſee clearly to caſt out the mote out of thy brother's eye?

6 ¶ Give not that which *is* holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample

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For thine is the kingdom, &c.] This doxology is not in St. Luke, nor ſeveral other antient MSS, but it is not to be omitted, as it ſo admirably ſuits, and enforces every preceding petition.

Father of all, whoſe throne illumines heaven,
All honour to thy holy name be given.
Thy gracious kingdom come: Thy righteous will
Let men on earth as ſaints in heaven fulfil.
Give us this day the bread by which we live:
As we our debtors, thou our debts forgive.
Let not temptation lead us into woe:
Keep us from ſin, and our infernal foe.
For thy ſupreme dominion we adore;
Thy power, thy glory, is for evermore. Amen.

17 *Anoint thine head and waſh thy face,* &c.] This was uſual among the Jews, not only at feaſts, but at other times.

20 *But lay up for yourſelves treaſures in heaven,* &c.] Be careful by good works, proceeding from true faith and love, to lay up a treaſure of rewards in heaven, which no power upon earth, nor any accident can poſſibly deſtroy.

22 *The light of the body is the eye.*] Meaning that our minds ought to be guided by reaſon and truth, as our bodies are by the ſight of the eyes. *Clark.*

24 *Two maſters.*] i. e. Of different diſpoſitions: for he will regard one more than the other; which is the meaning here of *loving* and *hating.*

25 *Take no thought for your life,* &c.] i. e. Do not ſo take thought about theſe things, as to become ſervants of *mammon* and forget your duty towards God. *Clark.*

34 *Take ye therefore no thought for the morrow,* &c.] Be not too eagerly concerned to make proviſion for theſe earthly things againſt the time to come: it is ſoon enough to take care for theſe things by a moderate induſtry, as they are wanted. Sufficient to the preſent time are the preſent troubles of life; and the Almighty would not have you increaſe them by an unreaſonable ſolitude for the future.

Commentary and Notes on Chapter VII.

1 *Judge not, that ye be not judged.*] Be not ſevere and ſenſorious in your judgment upon others, that you do not provoke your heavenly Father to uſe ſeverity towards you.

2 *For with what judgment ye judge, ye ſhall be judged,* &c] For in what manner ye judge, and deal with others, whether with candor, mercy, and charity, or with ſeverity and rigour; in the ſame manner will God, when he comes to judgment, deal with you.

3 *And why beholdeſt thou the mote that is in thy brother's eye,* &c.] Be not therefore ſo rigid in paſſing judgment upon others, as the hypocritical Phariſees and Jewiſh doctors are; but be more ſtrict in examining your own lives. For how exceedingly unreaſonable is it, to condemn the lighter offences of others, while you are guilty of greater crimes yourſelves!

4 *Or how wilt thou ſay to thy brother, let me pull out the mote out of thine eye,* &c.] With what ground and confidence can you undertake to reprove others for their ſmaller ſins, while ye yourſelves are conſcious of more henious ones? Or how can you be able to inſtruct others to amend their faults, when ye have not judgment or integrity to be ſenſible of your own?

6 *Give not,* &c.] Some think this verſe is tranſpoſed, and that it ſhould

trample them under their feet, and turn again and rent you.

¶ 7 Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you:

8 For every one that aſketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened.

9 Or what man is there of you, whom if his ſon aſk bread, will he give him a ſtone?

10 Or if he aſk a fiſh, will he give him a ſerpent?

11 If ye then being evil know *how* to give good gifts unto your children, how much more ſhall your Father which is in heaven give good things to them that aſk him?

12 Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law and the prophets.

13 ¶ Enter ye in at the ſtrait gate: for wide *is* the gate, and broad *is* the way that leadeth to deſtruction, and many there be which go in thereat:

14 Becauſe ſtrait *is* the gate, and narrow *is* the way which leadeth unto life, and few there be that find it.

15 ¶ Beware of falſe prophets, which come to you in ſheep's clothing, but inwardly they are ravening wolves.

16 Ye ſhall know them by their fruits. Do men gather grapes of thorns, or figs of thiſtles?

17 Even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewn down and caſt into the fire.

20 Wherefore by their fruits ye ſhall know them.

21 ¶ Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils! and in thy name done many wonderful works?

23 And then will I profeſs unto them, I never knew you: depart from me ye that work iniquity.

24 Therefore whoſoever heareth theſe ſayings of mine, and doeth them, I will liken him unto a wiſe man, which built his houſe upon a rock.

25 And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell not: for it was founded upon a rock.

26 And every one that heareth theſe ſayings of mine, and doeth them not, ſhall be likened unto a fooliſh man, which built his houſe upon the ſand.

27 And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell, and great was the fall of it.

28 And it came to paſs when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine:

29 For he taught them as *one* having authority, and not as the ſcribes.

CHAP.

ſhould be read thus, *Give not that which is holy unto dogs, leſt they turn and rend you, and caſt not pearls before ſwine, leſt they trample them under their feet* Heinſius.

7 *Aſk, and it ſhall be given you,* &c.] If you are ſo deſirous of practiſing theſe inſtructions, you muſt apply yourſelves to God in fervent prayer for his aſſiſtance. And if you do this with faith, conſtancy, and importunity, ye ſhall certainly obtain whatever ye deſire; at leaſt ſo far, and in ſuch degree, as is neceſſary for you.

12 *Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law and the prophets.*] And if God deals thus with mankind, as to give them whatever they can reaſonably expect from a moſt kind and loving Father; then ought ye alſo to deal ſo with one another, ſo that every one may be always willing to do to another; what he can in reaſon expect from him. This is that great rule which contains our whole duty towards our neighbour; this is the ſum of true religion, of righteouſneſs and equity; this is what nature and the reaſon of things teaches; and this is what all God's revelations to mankind, in the law and the prophets, tend ultimately to eſtabliſh.

13, 14 *Enter ye in at the ſtrait gate,* &c.] Theſe precepts may perhaps ſeem hard to men that are covetous, ſenſual, and lovers of the world; and there are indeed but few who will be at the pains to practiſe them ſincerely. But if ye will attain eternal happineſs, ye muſt reſolve to be imitators of thoſe few, and to be content to follow them in the narrow path of virtue. The way to deſtruction is broad, ſoft, and eaſy, and in this the careleſs multitude walk. But the way to happineſs is narrow, and the path of virtue rough and craggy; ſo that a few only can deny themſelves unlawful pleaſures, vanities, and the gaieties of the world, that they may be able to walk therein.

15 *Beware of falſe prophets,* &c.] There are indeed many that will pretend to conduct you in this way to happineſs; but take care that ye be not deceived by falſe pretenders. They will come to you with great ſhews of piety, and ſpecious appearances of humility and innocence; but their ſecret deſign will be to pervert you by falſe doctrines, to ſerve their luſts; and promote their own gain, by robbing and devouring you.

16 *Ye ſhall know them by their fruits,* &c.] Ye ſhall know them from ſincere preachers of righteouſneſs, by the tendency of their doctrine, and by their words and actions; by their pride, or their covetouſneſs, their ſenſuality or contentiouſneſs; for as thorns cannot produce grapes, nor thiſtles figs, ſo the tenor of a man's doctrine, and the actions of his life, will diſcover themſelves to be ſuitable to the diſpoſition of his mind.

21 *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven,* &c.] God will reward or puniſh men according as their lives have been good or evil; for not every one who makes an outward profeſſion of religion, and believes and calls upon my name; but they only, who in their lives, obey the commands of the Almighty, ſhall enter into the kingdom of heaven.

22, 23 *Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name?*] Many will ſay unto me in the day of judgment, Lord, have we not believed and embraced thy true religion, and taught and preached it to others? And have we not had ſo large a meaſure of faith as even to caſt out devils, and work miracles in thy name? Wilt thou not therefore now receive us, and acknowledge us for thy true diſciples? But I ſhall reject them, ſaying, notwithſtanding ye have done all theſe things, yet ſince, in your lives and converſations, ye did not obey my commandments, but were proud or covetous, ſenſual or contentious, therefore I never conſidered you as my true diſciples, nor do I now acknowledge you; depart from me, all ye that have lived wickedly.

24, 25 *Therefore, whoſoever heareth theſe ſayings of mine, and doeth them* &c.] He therefore, that ſhall not only hear and receive theſe inſtructions of mine, but alſo remember, conſider, and practiſe, and live according to them; ſuch a perſon may be compared to one who builds his houſe upon a rock; for, as a houſe founded on a rock ſtands firm and unſhaken, amidſt all the aſſaults of rains, inundations, and ſtorms; ſo the man, who, in his life and converſation, actually practiſes and obeys my inſtructions, will firmly reſiſt all the temptations of the devil, the allurements of pleaſure, and the terrors of perſecution, ſhall be able to ſtand in the final judgment, when he ſhall receive a Reward from the Almighty.

26, 27 *And every one that heareth theſe ſayings of mine, and doeth them not,* &c.] But he that ſhall hear and receive my inſtructions, and yet not obey them in his life and actions, may fitly be compared to a fooliſh man, who builds his houſe upon the ſand. For as a houſe without foundation, built upon the ſand, is not able to reſiſt the aſſaults of winds and floods, but is eaſily overturned and ruined by them; ſo the man who hears, believes, and makes profeſſion of true religion, but does not live ſuitably to the precepts thereof, cannot reſiſt the violence of temptation, and will not be able to ſtand before God in judgment, but ſhall periſh for ever.

14 For, if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you:

15 But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes,

16 ¶ Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance: for they disfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, They have their reward.

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C H A P. VII.

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24 *Two maſters.*] i. e. Of different diſpoſitions: for he will regard one more than the other; which is the meaning here of *loving* and *hating*.

25 *Take no thought for your life*, &c.] i. e. Do not ſo take thought about theſe things, as to become ſervants of *mammon* and forget your duty towards God. *Clark.*

34 *Take ye therefore no thought for the morrow*, &c.] Be not too eagerly concerned to make proviſion for theſe earthly things againſt the time to come: it is ſoon enough to take care for theſe things by a moderate induſtry, as they are wanted. Sufficient to the preſent time are the preſent troubles of life; and the Almighty would not have you increaſe them by an unreaſonable ſolitude for the future.

Commentary and Notes on Chapter VII.

1 *Judge not, that ye be not judged.*] Be not ſevere and ſenſorious in your judgment upon others, that you do not provoke your heavenly Father to uſe ſeverity towards you.

2 *For with what judgment ye judge, ye ſhall be judged*, &c.] For in what manner ye judge, and deal with others, whether with candor, mercy, and charity, or with ſeverity and rigour; in the ſame manner will God, when he comes to judgment, deal with you.

3 *And why beholdeſt thou the mote that is in thy brother's eye*, &c.] Be not therefore ſo rigid in paſſing judgment upon others, as the hypocritical Phariſees and Jewiſh doctors are; but be more ſtrict in examining your own lives. For how exceedingly unreaſonable is it, to condemn the lighter offences of others, while you are guilty of greater crimes yourſelves!

4 *Or how wilt thou ſay to thy brother, let me pull out the mote out of thine eye*, &c.] With what ground and confidence can you undertake to reprove others for their ſmaller ſins, while ye yourſelves are conſcious of more henious ones? Or how can you be able to inſtruct others to amend their faults, when ye have not judgment or integrity to be ſenſible of your own?

6 *Give not*, &c.] Some think this verſe is tranſpoſed, and that it ſhould

trample them under their feet, and turn again and rent you.

¶ 7 Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you:

8 For every one that aſketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened.

9 Or what man is there of you, whom if his ſon aſk bread, will he give him a ſtone?

10 Or if he aſk a fiſh, will he give him a ſerpent?

11 If ye then being evil know *how* to give good gifts unto your children, how much more ſhall your Father which is in heaven give good things to them that aſk him?

12 Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law and the prophets.

13 ¶ Enter ye in at the ſtrait gate: for wide *is* the gate, and broad *is* the way that leadeth to deſtruction, and many there be which go in thereat:

14 Becauſe ſtrait *is* the gate, and narrow *is* the way which leadeth unto life, and few there be that find it.

15 ¶ Beware of falſe prophets, which come to you in ſheep's clothing, but inwardly they are ravening wolves.

16 Ye ſhall know them by their fruits. Do men gather grapes of thorns, or figs of thiſtles?

17 Even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewn down and caſt into the fire.

20 Wherefore by their fruits ye ſhall know them.

21 ¶ Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils! and in thy name done many wonderful works?

23 And then will I profeſs unto them, I never knew you: depart from me ye that work iniquity.

24 Therefore whoſoever heareth theſe ſayings of mine, and doeth them, I will liken him unto a wiſe man, which built his houſe upon a rock.

25 And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell not: for it was founded upon a rock.

26 And every one that heareth theſe ſayings of mine, and doeth them not, ſhall be likened unto a fooliſh man, which built his houſe upon the ſand.

27 And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell, and great was the fall of it.

28 And it came to paſs when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine:

29 For he taught them as *one* having authority, and not as the ſcribes.

CHAP.

ſhould be read thus, *Give not that which is holy unto dogs, leſt they turn and rend you, and caſt not pearls before ſwine, leſt they trample them under their feet.* Heinſius.

7 *Aſk, and it ſhall be given you,* &c.] If you are ſo deſirous of practiſing theſe inſtructions, you muſt apply yourſelves to God in fervent prayer for his aſſiſtance. And if you do this with faith, conſtancy, and importunity, ye ſhall certainly obtain whatever ye deſire; at leaſt ſo far, and in ſuch degree, as is neceſſary for you.

12 *Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law and the prophets.*] And if God deals thus with mankind, as to give them whatever they can reaſonably expect from a moſt kind and loving Father; then ought ye alſo to deal ſo with one another, ſo that every one may be always willing to do to another; what he can in reaſon expect from him. This is that great rule which contains our whole duty towards our neighbour; this is the ſum of true religion, of righteouſneſs and equity; this is what nature and the reaſon of things teaches; and this is what all God's revelations to mankind, in the law and the prophets, tend ultimately to eſtabliſh.

13, 14 *Enter ye in at the ſtrait gate,* &c.] Theſe precepts may perhaps ſeem hard to men that are covetous, ſenſual, and lovers of the world; and there are indeed but few who will be at the pains to practiſe them ſincerely. But if ye will attain eternal happineſs, ye muſt reſolve to be imitators of thoſe few, and to be content to follow them in the narrow path of virtue. The way to deſtruction is broad, ſoft, and eaſy, and in this the careleſs multitude walk. But the way to happineſs is narrow, and the path of virtue rough and craggy; ſo that a few only can deny themſelves unlawful pleaſures, vanities, and the gaieties of the world, that they may be able to walk therein.

15 *Beware of falſe prophets,* &c.] There are indeed many that will pretend to conduct you in this way to happineſs; but take care that ye be not deceived by falſe pretenders. They will come to you with great ſhews of piety, and ſpecious appearances of humility and innocence; but their ſecret deſign will be to pervert you by falſe doctrines, to ſerve their luſts; and promote their own gain, by robbing and devouring you.

16 *Ye ſhall know them by their fruits,* &c.] Ye ſhall know them from ſincere preachers of righteouſneſs, by the tendency of their doctrine, and by their words and actions; by their pride, or their covetouſneſs, their ſenſuality or contentiouſneſs; for as thorns cannot produce grapes, nor thiſtles figs, ſo the tenor of a man's doctrine, and the actions of his life, will diſcover themſelves to be ſuitable to the diſpoſition of his mind.

21 *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven,* &c.] God will reward or puniſh men according as their lives have been good or evil; for not every one who makes an outward profeſſion of religion, and believes and calls upon my name; but they only, who in their lives, obey the commands of the Almighty, ſhall enter into the kingdom of heaven.

22, 23 *Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name?*] Many will ſay unto me in the day of judgment, Lord, have we not believed and embraced thy true religion, and taught and preached it to others? And have we not had ſo large a meaſure of faith as even to caſt out devils, and work miracles in thy name? Wilt thou not therefore now receive us, and acknowledge us for thy true diſciples? But I ſhall reject them, ſaying, notwithſtanding ye have done all theſe things, yet ſince, in your lives and converſations, ye did not obey my commandments, but were proud or covetous, ſenſual or contentious, therefore I never conſidered you as my true diſciples, nor do I now acknowledge you; depart from me, all ye that have lived wickedly.

24, 25 *Therefore, whoſoever heareth theſe ſayings of mine, and doeth them* &c.] He therefore, that ſhall not only hear and receive theſe inſtructions of mine, but alſo remember, conſider, and practiſe, and live according to them; ſuch a perſon may be compared to one who builds his houſe upon a rock; for, as a houſe founded on a rock ſtands firm and unſhaken, amidſt all the aſſaults of rains, inundations, and ſtorms; ſo the man, who, in his life and converſation, actually practiſes and obeys my inſtructions, will firmly reſiſt all the temptations of the devil, the allurements of pleaſure, and the terrors of perſecution, ſhall be able to ſtand in the final judgment, when he ſhall receive a Reward from the Almighty.

26, 27 *And every one that heareth theſe ſayings of mine, and doeth them not,* &c.] But he that ſhall hear and receive my inſtructions, and yet not obey them in his life and actions, may fitly be compared to a fooliſh man, who builds his houſe upon the ſand. For as a houſe without foundation, built upon the ſand, is not able to reſiſt the aſſaults of winds and floods, but is eaſily overturned and ruined by them; ſo the man who hears, believes, and makes profeſſion of true religion, but does not live ſuitably to the precepts thereof, cannot reſiſt the violence of temptation, and will not be able to ſtand before God in judgment, but ſhall periſh for ever.

CHAP. VIII.

2 *Chriſt cleanſeth the leper,* 5 *healeth the centurion's ſervant,* 14 *Peter's mother-in-law,* 16 *and many other diſeaſed;* 19 *ſheweth how he is to be followed;* 23 *ſtilleſt the tempeſt on the ſea;* 28 *driveth devils out of two men poſſeſſed,* 31 *and ſuffered them to go into the ſwine.*

WHEN he was come down from the mountain, great multitudes followed him.

2 ¶ And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean.

3 And Jeſus put forth *his* hand, and touched him, ſaying, I will; Be thou clean. And immediately his leproſy was cleanſed.

4 And Jeſus ſaith unto him, See thou tell no man; but go thy way, ſhew thyſelf to the prieſt, and offer the gift that Moſes commanded, for a teſtimony unto them.

5 ¶ And when Jeſus was entered into Capernaum, there came unto him a centurion, beſeeching him,

6 And ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented;

7 And Jeſus ſaith unto him, I will come and heal him.

8 The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldſt come under my roof; but ſpeak the word only, and my ſervant ſhall be healed.

9 For I am a man under authority, having ſoldiers under me: and I ſay to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth *it*.

10 When Jeſus heard *it*, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael.

11 And I ſay unto you, That many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob in the kingdom of heaven.

12 But the children of the kingdom ſhall be caſt out into outer darkneſs; there ſhall be weeping and gnaſhing of teeth.

13 And Jeſus ſaid unto the centurion, Go thy way: and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

14 ¶ And when Jeſus was come into Peter's houſe, he ſaw his wife's mother laid, and ſick of a fever.

15 And he touched her hand, and the fever left her: and ſhe aroſe, and miniſtered unto them.

16 ¶ When

Commentary and Notes on Chapter VIII.

4 *See thou tell no man,* &c.] It is remarkable, that in many inſtances our Lord was at the greateſt pains to conceal his miracles. Perhaps, he did not intend to be univerſally believed on during his own life time. He was indeed to fulfil the whole prophetic character of the Meſſiah, and when the time appointed for erecting his kingdom came, the foundation on which it was to reſt, might want nothing of the ſtrength and ſolidity neceſſary to ſupport ſo great a fabrick as the faith of the world. By all thoſe prophetical characters of the Meſſiah, Jeſus fulfilled and appropriated to himſelf, when in his own life-time, he proved his miſſion from God by miracles, and communicated the knowledge of divine things to a competent number of Diſciples, in order to their propagating it through the world: and, in the concluſion, by his ſufferings and death, not only confirmed his doctrine, but made an atonement for the ſins of the world,

The wiſdom of this plan was worthy of its author: for had our Lord, during his Miniſtry, propoſed to convert great numbers of the Jews, he might doubtleſs have done it with as much ſucceſs as after his reſurrection. But then the conſequences would have been inconvenient in two reſpects. 1ſt, Had the Jews univerſally become Chriſt's followers, they would have endeavoured to make him a king, by which means, one mean end of his coming muſt have been defeated. I mean, his dying as an atonement for ſin, and the chriſtian religion have been deprived of the evidence which it derives from the greateſt of all his miracles, his reſurrection from the dead. 2dly, This general good reception given to Jeſus by his countrymen might have made the Gentiles reject him, ſuppoſing it was a contrivance to ſupport the ſinking credit of their nation.

On the other hand, if it ſhould be ſaid, that our Lord could not have convinced more than he did, though he had attempted it, this conſequence at leaſt muſt have followed from the atttempt: Herod in Galilee, or the governor in Judea, provoked at him for affecting popularity, would have cut him off: or, though they had deſpiſed him, and let him alone, the haughty prieſts would certainly have deſtroyed him before his time. We are warranted to ſay this by what happened towards the concluſion of his Miniſtry, when he went into Judea, taught in the temple, and wrought his miracles publickly before the world: for then they purſued him ſo hotly, that though he was innocent of every crime, they conſtrained the governor to condemn him, and execute upon him the puniſhment of the greateſt malefactor. But as it was neceſſary that Jeſus ſhould perform many miracles for the confirmation of his miſſion, and preach many ſermons, in order to prepare his diſciples for their future work, he was obliged, at leaſt, in the beginning of his Miniſtry, to keep himſelf as private as the nature of his work would admit. And this was probably one of the reaſons that induced him to ſpend ſo large a ſhare of his public life in Galilee, and other countries bordering on the lake.

It was alſo neceſſary for our Lord to keep himſelf private, to prevent his being too much incommoded by the crowd: for though he uſed every prudent method to prevent it, he was often hurried to ſuch a degree, that he had not leiſure to take his neceſſary food, far leſs time for inſtructing his diſciples.

To conclude: beſides theſe general reaſons, there may have been often particular circumſtances which rendered it proper to conceal the miracle, on occaſion of which the caution was given. We know there was a reaſon of this kind attending the miracle under conſideration. Jeſus intended that the prieſts ſhould paſs judgment on the cure of the leper, before they knew how it had been performed: becauſe, had they known this, it is more than probable that, in order to deſtroy the credit of the miracle, they would have refuſed to pronounce the man clean.

5 *There came to him a centurion.*] He did not come himſelf but ſent ſome of his friends, Luke vii. 6. In the Hebrew ſtile a man is frequently ſaid to do that which he cauſes to be done.

9 *I am a man under authority having ſoldiers under me.*] An ingenious gentleman conjectures that one of the words (tranſlated *under*) is redundant, and the ſentence corrupt, and that it might perhaps originally anſwer this tranſlation, *I am a man having ſoldiers under my authority.*

11 *And ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven.*] This expreſſion is agreeable to the phraſeology of the ſcripture, which repreſents the rewards of the righteous under the idea of a ſumptuous entertainment. And though the Joys of heaven be all of a ſpiritual kind, this metaphor need not be thought ſtrange, ſince we can neither ſpeak ourſelves, nor underſtand others ſpeaking of our ſtate in the life to come, unleſs phraſes taken from the affairs of life be made uſe of.

Our Lord, by repreſenting the Gentiles as ſitting down at the feaſts of heaven, on the ſame couch with Abraham, Iſaac, and Jacob, hath diſgraced the pride of the Iſraelites, who diſdained to eat with Gentiles, though many of them in point of morality, were far better than they.

12 *But the children of the kingdom ſhall be caſt into outer darkneſs, there ſhall be weeping, and gnaſhing of teeth.*] While the Jews to whom the promiſes did originally belong, exclude themſelves from the true church of God here, and ſhall hereafter be thruſt out of the kingdom of heaven into darkneſs which is without, where ſhall be fruitleſs repentance, and endleſs woe. Our bleſſed Saviour here beautifully deſcribes the grief, the fruitleſs repentance, and endleſs woe of wicked men, on their excluſion from heaven, by the behaviour of perſons excluded from the marriage-feaſt, which they came in full expectation of partaking of. They weep and gnaſh their teeth through vexation and rage. And, as all the Jews made their grand entertainments in the evening, with candle-light, the darkneſs into which the diſgraced perſons were thruſt, fitly repreſents the ſadneſs of the damned, under ſentence of eternal baniſhment from the bliſsful preſence of God; a ſadneſs which can neither be expreſſed in words, nor conceived in thought.

16 ¶ When the even was come, they brought unto him many that were poſſeſſed with devils: and he caſt out the ſpirit with *his* word, and healed all that were ſick:

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, Himſelf took our infirmities, and bare *our* ſickneſſes.

18 ¶ Now when Jeſus ſaw great multitudes about him, he gave commandment to depart unto the other ſide.

19 And a certain ſcribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt.

20 And Jeſus ſaith unto him, The foxes have holes, and the birds of the air *have* neſts; but the Son of man hath not where to lay *his* head.

21 And another of his diſciples ſaid unto him, Lord, ſuffer me firſt to go and bury my father.

22 But Jeſus ſaid unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ſhip, his diſciples followed him.

24 And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep.

25 And his diſciples came to *him:* and awoke him, ſaying, Lord, ſave us: we periſh.

26 And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea: and there was a great calm.

27 But the men marvelled, ſaying, What manner of man, is this, that even the winds and the ſea obey him!

28 ¶ And when he was come to the other ſide, into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way.

29 And behold, they cried out, ſaying, What have we to do with thee, Jeſus *thou* ſon of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many ſwine feeding.

31 So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine.

32 And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the poſſeſſed of the devils.

34 And behold, the whole city came out to meet Jeſus, and when they ſaw him, they beſought him that he would depart out of their coaſts.

CHAP IX.

2 *Chriſt cureth the palſy,* 9 *calleth Matthew,* 10 *eateth with publicans and ſinners.*

AND he entered into a ſhip, and paſſed over, and came into his own city.

2 ¶ And behold, they brought to him a man ſick of the palſey, lying on a bed: and Jeſus ſeeing their faith, ſaid unto the ſick of the palſy, Son, be of good cheer; thy ſins be forgiven thee.

3 And behold certain of the ſcribes ſaid within themſelves, This *man* blaſphemeth.

4 And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts?

5 For whether is eaſier? to ſay, *Thy* ſins be forgiven thee; or to ſay, Ariſe, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive ſins, (then ſaith he to the ſick of the palſy,) Ariſe, take up thy bed, and go unto thine houſe.

7 And he aroſe, and departed to his houſe.

8 But

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17 *Himſelf took our infirmities,* &c.] This prophecy of Iſaiah liii. 4. relates properly to the ſins of men; whereof diſeaſes are the emblems and conſequence.

18 *Unto the other ſide.* The country of the Gergeſenes, on the eaſtern ſide of the lake of Tiberias.

19 *I will follow thee whitherſoever thou goeſt.*] Expecting probably that when Jeſus was made king, his Diſciples ſhould come to great honour.

22 *Let the dead.*] That is, thoſe that are ſpiritually dead, mind earthly things.

28 *And when he was come to the other ſide into the country of the Gergeſenes,* &c.] Gadara, the capital of this country, was ſituated on the eaſt ſide of the lake, about eight miles from Tiberias: ſo that its territories were contiguous to the lower Galilee, but ſeparated from it by the Jordan, and part lay on the oppoſite ſide of the lake. Joſephus tells us, that Gadara was ſituated in Cælo-Syria, and in the tribe of Manaſſeh. When Pompey ſubdued Judea, he rebuilt Gadara, and joined it to the province of Syria. Auguſtus afterwards gave it to Herod; but upon his death, it was again annexed to Syria. By this means many Syrians dwelt in Gadara, and therefore it is no wonder that ſwine were ſeen in its territory; for though the Jews did not eat the fleſh of this animal, they might breed them for their heathen neighbours; or the herd might be the property of the latter.

32 *And he ſaid unto them, Go,* &c.] Chriſt permitted the devils to enter into the ſwine, not only to ſhew the reality of the poſſeſſion, but that we might have an inſtance of the amazing power of evil ſpirits, and how terrible the effects of their malice would be, if not reſtrained by the hand of Omnipotence: for no ſooner was the permiſſion granted, than the keepers who were with the ſwine, and the diſciples who were at a diſtance, beheld, with aſtoniſhment, the whole herd running furiouſly down the mountain, and leaping from the top of the rocks into the ſea, where the whole herd, to the number of two thouſand periſhed; while the poſſeſſed and furious madmen, became in an inſtant meek and compoſed, having recovered the entire exerciſe of their reaſon. Our bleſſed Saviour might permit the devils thus to enter the herd, as a puniſhment alſo to the Gadarenes for keeping ſwine, which were a ſnare to the Jews, and to make trial of their diſpoſition, whether they would be more affected with the loſs of their cattle, than with the recovery of their country, and the doctrine of the goſpel. But whatever were the reaſons, it is certain, that though the bleſſed Jeſus might have juſtly uſed all mens properties as he pleaſed, yet this and the withering the barren fig-tree, are the only inſtances wherein any man ſuffered the leaſt damage by any of his works. And ſurely neither the owners of the herd, nor the proprietor of the fig tree could juſtly complain of their loſs, ſince the good of mankind, not in that period and corner only, but in all countries, and in every ſucceeding age, has been ſo highly promoted at ſo trifling an expence to them.——It ſhould alſo be obſerved, that the devils, by making ſuch a requeſt to our bleſſed Saviour, acknowledged, that it was not in the power, even of a legion of them, to do any miſchief to ſo contemptible a creature as a ſwine, without Chriſt's permiſſion; far leſs had they power to deſtroy the man in whom they were lodged.

Commentary and Notes on Chapter IX.

2 *Son, be of good cheer, thy ſins be forgiven thee.* Phyſicians, both ancient and modern tell us, that palſies are often occaſioned by intemperance: therefore, if this paralytic brought his diſeaſe upon himſelf by drunkenneſs or luſt, the propriety of the terms in which the cure was pronounced will more fully appear, *thy ſins be forgiven thee.*

5 *Whether is eaſier?* &c] Since Chriſt had the power of curing diſeaſes, he muſt alſo have the power of forgiving ſins, the cauſes of them.

8 But when the multitude ſaw *it*, they marvelled, and glorified God, which had given ſuch power unto men.

9 ¶ And as Jeſus paſſed forth from thence, he ſaw a man named Matthew ſitting at the receipt of cuſtom: and he ſaith unto him, Follow me. And he aroſe and followed him.

10 ¶ And it came to paſs as Jeſus ſat at meat in the houſe, behold, many publicans and ſinners came and ſat down with him and his diſciples.

11 And when the Phariſees ſaw *it*, they ſaid unto his diſciples, Why eateth your Maſter with publicans and ſinners?

12 But when Jeſus heard *that*, he ſaid unto them, They that be whole need not a Phyſician, but they that are ſick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not ſacrifice: for I am not come to call the righteous, but ſinners to repentance.

14 ¶ Then came to him the diſciples of John ſaying, Why do we and the Phariſees faſt oft, but thy diſciples faſt not.

15 And Jeſus ſaid unto them, Can the children of the bride-chamber mourn as long as the bridegroom is with them? but the days will come when the bridegroom ſhall be taken from them, and then ſhall they faſt.

16 No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up taketh from the garment, and the rent is made worſe.

17 Neither do men put new wine into old bottles: elſe the bottles break, and the wine runneth out, and the bottles periſh: but they put new wine into new bottles, and both are preſerved.

18 ¶ While he ſpake theſe things unto them, behold there came a certain ruler, and worſhipped him, ſaying, My daughter is even now dead: but come and lay thy hand upon her, and ſhe ſhall live.

19 And Jeſus aroſe, and followed him, and *ſo did* his diſciples.

20 ¶ (And behold, a woman which was diſeaſed with an iſſue of blood twelve years, came behind *him* and touched the hem of his garment.

21 For ſhe ſaid within herſelf, If I may but touch his garment, I ſhall be whole.

22 But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jeſus came into the ruler's houſe, and ſaw the minſtrels and the people making a noiſe,

24 He ſaid unto them, Give place: for the maid is not dead, but ſleepeth. And they laughed him to ſcorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid aroſe.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jeſus departed thence, two blind men followed him, crying, and ſaying, *Thou* ſon of David have mercy on us.

28 And when he was come into the houſe, the blind men came to him: and Jeſus ſaith unto them, Believe ye that I am able to do this? They ſaid unto him, Yea, Lord.

29 Then touched he their eyes, ſaying, according to your faith, be it unto you.

30 And their eyes were opened; and Jeſus ſtraitly charged them, ſaying, See *that* no man know *it*.

31 But they, when they were departed, ſpread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man poſſeſſed with a devil.

33 And when the devil was caſt out, the dumb ſpake: and the multitude marvelled, ſaying, it was never ſo ſeen in Iſrael.

34 But

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8 *But when the multitude ſaw it, they marvelled, and glorified God, which had given ſuch power unto men.*] The people having beheld the miracle, expreſſed their ſenſe of the honour which the Almighty had conferred on human nature, by giving ſuch aſtoniſhing powers unto men: powers not only to heal diſeaſes, but alſo to forgive ſins: for they could not but acknowledge the authority of Chriſt's declaration, *thy ſins be forgiven thee*, when their own eyes convinced them of the efficacy of his command, *ariſe and walk*. Nay, the Phariſees themſelves could not help being confounded at this miracle; for it was performed by a perſon that had a few moments before been pronounced a blaſphemer. Beſides, they were incapable of finding the leaſt fault with the miracle, though they doubtleſs examined it with the moſt ſcrupulous exactneſs.

13 *I come not to call the righteous*, &c.] A ſevere reflection on the Phariſees: I come not to ſave ſuch righteous perſons as you are.

16 *No man putteth*, &c.] The meaning of this and the following compariſon is, that we muſt obſerve, in every reſpect, the rules of prudence.

17 *Neither do men put new wine into old bottles*, &c.] The bottles of the ancients were very different from ours, being made of leather; and therefore when old, grew rotten and apt to rend.

18 *My daughter is even now dead*, &c.] Or, as the words might have been tranſlated, *My daughter is almoſt dead*.—The rulers of the ſynagogue were in general the bittereſt enemies of our bleſſed Saviour; but ſome of them were of a different character. This ruler, in particular, muſt have entertained a favourable opinion of our great Redeemer, and an high notion of his power, becauſe otherwiſe he would not have applied to him for help in the preſent extremity, and done him ſo much honour by publickly acknowledging his power. His faith was doubtleſs founded on the miracles, which he knew Jeſus had performed; for our Lord had now reſided in Capernaum for ſeveral months.

22 *Daughter, be of good comfort: thy faith hath made thee whole*, &c.] Daughter, be of good courage, thy remarkable faith has obtained the cure of thy diſeaſe. This incidental miracle appears very grand, when the relation, it bears to the principal one the bleſſed Jeſus was going to perform, is conſidered. Our Lord was going to give a ſpecimen of that Almighty power, by which the reſurrection of all men to immortality ſhall be effected at the laſt day; and behold, virtue little inferior to that which is capable of raiſing the dead to life, iſſues from him through the border of his garment, and heals a very obſtinate diſeaſe, which, after having baffled the powers of medicine for twelve years, had remained abſolutely incurable, 'till the preſence of Jeſus, who is the reſurrection and the life, cured what had long defied the utmoſt powers of human art.

23. 24 *And when Jeſus came into the ruler's houſe*, &c.] When he entered the houſe of the ruler, he found the damſel dead, and her relations tumultuouſly bewailing her. But knowing the power of the Almighty, and what he himſelf intended to do, he told them the young woman was not dead, but locked in the embraces of ſleep; but they knowing ſhe was dead, laughed at him and derided him.—It appears, from ſeveral paſſages in ſcripture, that the people of the eaſt uſed to bewail the dead by tearing their hair, cutting their fleſh, and crying in the bittereſt manner. Nor did the relations of the deceaſed content themſelves with theſe expreſſions of violent grief. They hired perſons of both ſexes whoſe employment it was to mourn over the dead in the like frantic manner; and who alſo ſang doleful ſongs, in which honourable mention was made of the age, the beauty, the ſtrength, the courage, the virtues, and the actions of the deceaſed, in order to increaſe the ſorrow of the afflicted relations. In proceſs of time they accompanied theſe lamentations with muſic, particularly of flutes, a cuſtom which prevailed alſo in the weſt. But the Jews were forbidden to tear their hair, and cut their fleſh in mourning for the dead, becauſe ſuch expreſſions of grief were inconſiſtent with reſignation to the divine will, and indicated that they had no hope of their friends reſurrection. Beſides, theſe rites were practiſed by the heathen, as a kind of ſacrifices to the means of the dead.

33 *It was never ſo ſeen in Iſrael.*] They were amazed at the greatneſs and multitude of his miracles; for it is to be obſerved, that in

34 But the Phariſees ſaid, He caſteth out the devils through the prince of the devils.

35 And Jeſus went about all the cities and villages, teaching in their ſynagogues, and preaching the goſpel of the kingdom, and healing every ſickneſs, and every diſeaſe among the people.

36 ¶ But when he ſaw the multitude, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad, as ſheep having no ſhepherd.

37 Then ſaith he unto his diſciples, The harveſt truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

CHAP. X.

1 *The apoſtles are ſent to do miracles,* 5 *and to preach.*

AND when he had called unto *him* his twelve diſciples, he gave them power *againſt* unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs, and all manner of diſeaſe.

2 Now the names of the twelve apoſtles are theſe; The firſt, Simon, who is called Peter, and Andrew his brother; James *the ſon* of Zebedee, and John his brother.

3 Philip, and Bartholomew; Thomas and Matthew the publican; James *the ſon* of Alpheus; and Lebbeus, whoſe ſurname was Thaddeus;

4 Simon the Canaanite, and Judas Iſcariot, who alſo betrayed him.

5 Theſe

in one afternoon he raiſed the daughter of Jairus from the dead, healed a woman of a bloody iſſue, reſtored two blind men to ſight, and cured a dumb man poſſeſſed with a devil, and all this in Capernaum.

30 *But when he ſaw the multitude, he was moved with compaſſion,* &c.] When he ſaw a great multitue of people gathered together about him, he had compaſſion on them, becauſe they ſeemed to be weary and ſcattered, wandering for want of faithful guides and teachers, as ſheep having no ſhepherd. They were willing to receive the inſtructions of true religion, and deſirous of being directed in the path that leads to happineſs; but the Jewiſh doctors, ſcribes, and phariſees, had filled all things with hypocriſy and vain traditions, and there were none who taught the people with ſincerity and faithfulneſs.

37, 38 *The harveſt truly is plenteous*, &c.] There are great numbers of people willing and prepared to receive inſtruction: but the labourers in this harveſt are few; there are but few who are able and fitted to inſtruct theſe people in the ways of righteouſneſs and truth. Pray ye therefore to the Almighty, that he would provide ſkilful and faithful miniſters, to be ſent forth to preach unto the children of men in every part of the world.

Commentary and Notes on Chapter X.

2, 3, 4 *Now the names of the twelve apoſtles are theſe,* &c.] In the catalogue of the apoſtles, Simon and Andrew, the ſons of Jonas, are named firſt, not becauſe they were greater in dignity than their brethren of the apoſtolical college, but becauſe they firſt became Chriſt's diſciples. This, with reſpect to Andrew is plain from John i. 40. 41. And as for Peter, it is probable he was the ſecond diſciple, notwithſtanding it was another perſon who accompanied Andrew when he firſt came to Jeſus. That perſon is ſuppoſed to have been John the ſon of Zebedee, and author of the goſpel, becauſe he is mentioned in the manner that St. John uſually ſpeaks of himſelf. But whoever he was, it does not by any means follow, that, becauſe Andrew was convinced, his companion was convinced alſo. The foundation of his faith might be laid at that meeting, though he did not acknowledge Chriſt till afterwards. Now, as one of the apoſtles muſt have been placed firſt in the catalogue, the earlineſs of Peter's faith might be the reaſon for conferring that honour upon him. But he takes place even of his brother Andrew, who was converted before him, perhaps becauſe decency required it, being as is generally believed, the elder brother. In like manner James, the ſon of Zebedee, being elder than John his brother, is mentioned before him, though it is probable he was the younger diſciple. But whatever was the reaſon for thus ranking the apoſtles in the catalogue, we are certain they are not placed according to their dignity; for, had that been the caſe, the order of the names would not have been different in different evangeliſts; neither would the apoſtle St. Paul, in mentioning the pillars of the church, Gal. ii. 9, have placed St. James the leſs before St. Peter.

In this catalogue, Simon, the brother of Andrew, is diſtinguiſhed from the other Simon, by the ſurname of Peter, which had been conferred on him when he firſt came to Jeſus at Jordan; though the reaſon of the name was not aſſigned till long after. Simon and Andrew were originally fiſhermen, and inhabitants of Bethſaida, a town ſituated on the north ſhore of the lake Gennezareth. But after Peter's marriage, he and his brother ſettled in Capernaum, which ſtood at the influx of the Jordan. Before their acquaintance with Chriſt, they were diſciples of John the Baptiſt, who pointed him out to them as the Meſſiah. Andrew has left no writings, for which reaſon we are at a loſs to judge of his ſpirit and endowments; but Peter was the author of the two epiſtles that bear his name.

James and John, the ſons of Zebedee, were alſo fiſhermen; they dwelt in Capernaum, and ſeem to have been rather in better circumſtances than Peter and Andrew; for the goſpel mentions their having hired ſervants to aſſiſt them in their buſineſs. John is thought to have been the youngeſt of all the apoſtles; yet he was old enough to have been a follower of the Baptiſt before he came to Chriſt. On this, or ſome other occaſion, James and John, the ſons of Zebedee, obtained the name of Boanerges, ſons of thunder, perhaps becauſe of the vehemence and impetuoſity of their tempers. Accordingly their ſpirit ſhewed itſelf in the deſire which they expreſſed to have the Samaritans deſtroyed by fire from heaven, becauſe they refuſed to entertain Jeſus in his road to Jeruſalem. It alſo appeared in their ambition to become the great officers of ſtate in their maſter's kingdom, which they then ſuppoſed to be a ſecular one. Beſides, the writings of St. John abundantly ſhew, that he was a perſon of a warm and affectionate turn of mind. The warmth of his temper remarkably adapted him to friendſhip, in which he was not only amiable above all the diſciples, but happy, as it rendered him the object of his maſter's peculiar love; a love that will do him honour to the end of the world. As to James, his being put to death by Herod, is a ſufficient indication, that his zeal was uncommon; and that it moved him to be more active and bold than the reſt of the apoſtles in the work of the goſpel. Had it been otherwiſe he would not have become the object of Herod's reſentment. Some indeed are of opinion, that the epithet, *ſons of thunder*, was not expreſſive of the diſpoſition of the two brothers, but of the force and ſucceſs with which they were to preach the goſpel. But if this was the only reaſon for the ſurname, it was equally applicable to all the apoſtles.

Philip is ſaid to have been a native of Bethſaida, the town of Andrew and Peter. He was originally a diſciple of the Baptiſt, but left him to follow Jeſus, as ſoon as he became acquainted with him at Jordan.—Bartholomew is ſuppoſed to have been the diſciple called Nathaniel, whoſe converſion is related *John* i. 44. The ancients tell us he was a native of Cana, and well ſkilled in the law of Moſes.—Matthew was a rich publican of Capernaum. He was otherwiſe called Levi, and left a lucrative employment for the ſake of his Saviour. He wrote the goſpel aſcribed to him, and was the ſon of Alpheus, of whom we know nothing but the name.—We have no account of Thomas before his converſion. But it is conjectured, that, like the reſt, he was of mean extraction. And becauſe he is mentioned *John* xxi. 2, 3. among thoſe who went a fiſhing, it is ſuppoſed that he was a fiſherman by occupation. He obtained the ſurname of Didymus, probably becauſe he was a twin, and rendered himſelf remarkable by continuing longer than his brethren to doubt of his maſter's reſurrection.

In the college of apoſtles, beſides James the ſon of Zebedee, and brother of John, Judas Iſcariot who betrayed his maſter, and Simon ſurnamed Peter, we find (*Mark* xv. 4.) James ſurnamed the leſs or younger, to diſtinguiſh him from the other James the ſon of Zebedee, who was older than he: St Mark alſo mentions Judas ſurnamed Thaddeus, and Simon Zelotes. James the leſs, Thaddeus, and Simon Zelotes, were brothers, and ſons of one Alpheus or Cleophas, who was likewiſe a diſciple, being one of the two perſons to whom our Lord appeared on the road to Emmaus, after his reſurrection. They are called Chriſt's brethren; that is, his couſins, in which ſenſe the word is often uſed in ſcripture. It ſeems their mother Mary, was ſiſter to Mary our Lord's mother; for it was no unuſual thing among the Jews to have more children than one called by the ſame name. The three apoſtles therefore who go by the name of our Lord's brethren, were really his couſin-germains.—James the leſs, and Judas Thaddeus, or Jude, wrote the epiſtles that bear their names. This James was a perſon of great Authority among the apoſtles; for in the council which met at Jeruſalem, to decide the diſpute concerning circumciſion, we find him ſitting as preſident, ſumming up the debate, and wording the decree.

Thus were the foundations of the church laid in twelve illiterate Galileans, who being as utterly ignorant of the nature and end of their office, as deſtitute of the qualifications neceſſary to diſcharge the duties

5 Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.

6 But go rather to the loſt ſheep of the houſe of Iſrael.

7 And as ye go, preach, ſaying, The kingdom of heaven is at hand.

8 Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils, freely ye have received, freely give.

9 Provide neither gold, nor ſilver, nor braſs in your purſes;

10 Nor ſcrip for your journey, neither two coats, neither ſhoes, nor yet ſtaves: (For the workman is worthy of his meat.)

11 And into whatſoever city or town ye ſhall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an houſe, ſalute it:

13 And if the houſe be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whoſoever ſhall not receive you, nor hear your words, when ye depart out of that houſe, or city, ſhake off the duſt of your feet.

15 Verily I ſay unto you, It ſhall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

16 Behold, I ſend you forth as ſheep in the midſt of wolves: be ye therefore wiſe as ſerpents, and harmleſs as doves.

17 But

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duties of it, integrity excepted, were the moſt unlikely perſons in the world to confound the wiſdom of the wiſe, to baffle the power of the mighty, to overturn the many falſe religions which then flouriſhed every where under the protection of evil government, and in a word to reform the univerſally corrupted manners of mankind. Had human prudence been to make choice of inſtruments for ſo grand an undertaking, ſuch doubtleſs as were remarkable for deep ſcience, ſtrong reaſoning, and prevailing eloquence, would have been pitched upon; and theſe endowments probably would have been ſent off with the external advantages of wealth and power. But lo the wiſdom of God, infinitely ſuperior to that of men, acted quite differently in this reſpect; for the treaſure of the goſpel was committed to earthen veſſels, that the excellency of its power might, in all countries, be ſeen to be of God. Accordingly, the religion which theſe Galileans taught through the world, without having at all applied themſelves to letters, exhibited a far juſter notion of things, than the Grecian and Roman philoſophers were able to attain, though their lives were ſpent in contemplation and ſtudy. Hence by its own intrinſic ſplendor, as well as by the external glory of the miracles that accompanied it, this religion ſhewed itſelf, to be altogether of divine original. Beſides, it was attended with a ſucceſs anſwerable to its dignity and truth. It was received every where by the bulk of mankind with the higheſt applauſe, as ſomething they had hitherto been ſeeking in vain: while the maxims and precepts of the philoſophers never ſpread themſelves farther than their particular ſchools It was therefore with the higheſt wiſdom that the foundations of the church were thus laid in the labours of a few illiterate fiſhermen; for with irreſiſtible evidence it demonſtrated that the immenſe fabrick was at firſt raiſed, and is ſtill ſuſtained, not by the arm of fleſh, but purely by the hand of the Almighty.

5 *Go not into the way of the Gentiles.*] It may ſeem ſtrange that our bleſſed Lord himſelf neither preached to the Gentiles, nor allowed his diſciples to preach among them during his life-time, eſpecially when it is conſidered that he came into the world on purpoſe to deſtroy the polytheiſm of the heathens, their idol mediators, and their idolatrous worſhip; and to eſtabliſh the knowledge of the true God, and of the only mediator between God and man, and of the right method of obtaining his favour. But our wonder will ceaſe, when the reaſon of his conduct is underſtood. As the Jews were the only people in the world who believed in the one true God, before his meſſengers attempted to preach him to the heathens, it was proper they ſhould prove their miſſion to the conviction of the Jews, inſtruct them more fully in the fundamental doctrines of religion, and correct what errors had crept into their faith. Beſides, Chriſtianity was to be propagated through the world, not only by the force of its own intrinſic excellence, and by the miracles wherewith it was accompanied, but it was alſo to make its way by the evidence it derived from the Jewiſh prophecies, and by the light thrown upon it, conſidered as the perfection of that grand ſcheme which was begun in the firſt ages, and carried on under various diſpenſations from time to time, till it obtained a more complete and laſting form under the Jewiſh œconomy. It was highly expedient therefore, that a competent number of Jews ſhould be converted to Chriſtianity, who might publiſh it to the reſt of the world with all the evidence that was proper to be offered. But if on account of the former revelation made to the Jews, it was abſolutely proper that the new revelation ſhould be preached by them to the reſt of the world, it was neceſſary that the goſpel at firſt ſhould be confined to them; becauſe had it been preached to the Gentiles, that circumſtance alone would have made the Jews reject it univerſally. It is well known how high the prejudices of the apoſtles themſelves ran on this head, even after they had received the gifts of the ſpirit; being exceſſively offended with Peter, one of their number who by a viſion from heaven, had with difficulty been prevailed upon to preach to the proſelyte Cornelius. Nay, they were hardly brought to believe that God intended to beſtow the goſpel on the Gentiles, when they ſaw them receive the greateſt of its privileges in an equal degree with themſelves, even the gifts of the ſpirit. And though after this they preached to the Gentiles, yet wherever they came, their cuſtom was to begin at the Jews, if there were any in the place, that all offence might be prevented: and on the Jews rejecting the goſpel they turned to the Gentiles. Thus, as the apoſtle tells us, (Rom. xv. 8) *Jeſus Chriſt was a miniſter of the circumciſion, for the truth of God to confirm the promiſes made unto the fathers, and that the Gentiles might glorify God on account of his mercy*: the mercy of the new covenant which they enjoy by their converſion to chriſtianity. Had Jeſus been a miniſter of the uncircumciſion, that is, had he preached the goſpel at all to the Gentiles, the Jews would have rejected it; ſo that the proſelytes and ſuch as held the faith of the proſelytes, which the wiſer ſort of Gentiles, ſeem generally to have done, would not have become the diſciples of the bleſſed Jeſus with eaſe and readineſs. The reaſon was, the evidence of the goſpel being greatly weakened by the unbelief of the Jews, the converts among the Gentiles would have been few in compariſon, and by that means the promiſes made to the fathers, that in Chriſt all nations ſhall be bleſſed, would not have been confirmed, or ſo fully accompliſhed as it is by the ſcheme which providence has actually choſen.

9 *In your purſes.*] The original word is, *in your girdles*; for it was a cuſtom anciently to carry money in a kind of a fob pocket made in the duplicature of their girdles.

10 *Neither ſhoes.*] Neither two pair of ſhoes or ſandals: though it is thought the Greek word here ſignifies thoſe kind of ſhort boots which were uſed in long journeys.

Nor yet ſtaves.] The word in the original is in the ſingular number, and the ſenſe of the paſſage is, *Take only one ſtaff.* Chriſt's deſign in giving his diſciples theſe directions was to teach them to truſt to Providence, and that if they did their duty, they ſhould want nothing. It muſt be obſerved, that this injunction relates only to the firſt miſſion of the apoſtles, for it was afterwards repealed, Luke xxii. 26.

11 *And into whatſoever city or town ye ſhall enter, enquire who in it is worthy*, &c.] Anciently they had no houſes of entertainment for the accommodation of travellers, as we have at preſent, but only houſes for lodging them, called by the moderns, *caravanſaras*, into which travellers brought their own proviſions, and accommodated themſelves in the beſt manner they could. But it was common for perſons of humane diſpoſition, ſuch as our Lord here calls *worthy perſons*, to entertain ſtrangers according to their ability.

12 *And when ye come into an houſe, ſalute it.*] The manner of ſalutation in the eaſtern countries was, *peace be to you*, or *to this houſe.* Thus, when Moſes and his father-in-law Jethro met, we are told, Exod. xxiii. 7. *they aſked each other of their welfare*, or peace, as it is in the original; that is, they aſked for peace, prayed for it, wiſhed it to each other.

14 *When ye depart out of that houſe, or city: ſhake off the duſt of your feet.*] The Jews fancied, that the very duſt of the heathen countries polluted them; for which reaſon, when they returned to their own land, they uſed to ſtop at the borders of it, and wipe their feet, that the only inheritance might not be defiled. If our Lord had this cuſtom in his eye, his meaning was, look upon thoſe who refuſe you the offices of humanity, and will not liſten to your inſtructions, as no better than heathens.

16 *Behold, I ſend you forth as ſheep among wolves*, &c.] Behold, I ſend you forth weak and defenceleſs, among a cruel and wicked people. Be ye therefore wiſe and prudent, but at the ſame time take care neither to irritate unneceſſarily by your behaviour and doctrine, nor, on the other hand, let your prudence degenerate into craft, leſt it lead you to betray the truth, or to encourage men in their evil practices. Join prudence and innocence together; rendering yourſelves remarkable for integrity amidſt the greateſt temptations, and for meekneſs under the greateſt provocations.

17 But beware of men: for they will deliver you up to the councils, and they will ſcourge you in their ſynagogues.

18 And ye ſhall be brought before governors and kings for my ſake, for a teſtimony againſt them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye ſhall ſpeak: for it ſhall be given you in that ſame hour what ye ſhall ſpeak.

20 For it is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you.

21 And the brother ſhall deliver up the brother to death, and the father the child; and the children ſhall riſe up againſt *their* parents, and cauſe them to be put to death.

22 And ye ſhall be hated of all *men* for my name's ſake: but he that endureth to the end, ſhall be ſaved.

23 But when they perſecute you in this city, flee ye into another. For verily I ſay unto you, Ye ſhall not have gone over the cities of Iſrael till the ſon of man be come.

24 The diſciple is not above *his* maſter, nor the ſervant above his lord.

25 It is enough for the diſciple that he be as his maſter, and the ſervant as his lord. If they have called the maſter of the houſe Beelzebub, how much more *ſhall they call* them of his houſehold?

26 Fear them not therefore: for there is nothing covered that ſhall not be revealed; and hid, that ſhall not be known.

27 What I tell you in darkneſs *that* ſpeak ye in light: and what ye hear in the ear, *that* preach ye upon the houſe tops.

28 And fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell.

29 Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many ſparrows.

32 Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is heaven.

33 But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven.

34 Think not that I am come to ſend peace on earth: I came not to ſend peace, but a ſword.

35 For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daugher-in-law againſt her mother-in-law.

36 And a man's foes *ſhall be* they of his own houſhold.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth ſon or daughter more than me, is not worthy of me.

38 And he that taketh not his croſs, and followeth after me, is not worthy of me.

39 He that findeth his life ſhall loſe it: and he that looſeth his life for my ſake, ſhall find it.

40 ¶ He that receiveth you, receiveth me, and he that receiveth me, receiveth him that ſent me.

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21 *And the brother ſhall deliver up the brother to death,* &c.] The perſecutions that ſhall be raiſed againſt you will be equally great and unnatural. For the purity and holineſs of your doctrine being utterly inconſiſtent with the covetouſneſs, and contrary to the paſſions and luſts of men, will provoke thoſe incorrigibly enſlaved by theſe vices, to break through all the bands not only of virtue and humanity, but even of relation and natural affection, to perſecute and deſtroy you; ſo that even fathers, and ſons, and brethren, ſhall deſtroy one another, in their fury againſt the truth

22 *Ye ſhall be hated of all men for my name's ſake.*] The term *all* is here to be taken with great reſtrictions: *for my name's ſake* means on my account.

23 *Ye ſhall not have gone over the cities of Iſrael till the ſon of man be come.*] Ye ſhall not have preached through all the cities of the Jews, before the kingdom of Chriſt ſhall be glorioufly manifeſted in the final deſtruction of that nation.

29 *One of them ſhall not fall on the ground.*] This paſſage aſſerts the univerſality of the Divine Providence.

34 *Think not that I am come to ſend peace on earth: I come not to ſend peace but a ſword.*] Becauſe the prophets have ſpoken glorious things of the peace and happineſs that ſhall flouriſh under the Meſſiah, whom they have named, for that reaſon, the prince of peace; you may imagine that I am come to put the world into that happy ſtate immediately: but this is far from being the caſe; for though the nature of my government be ſuch as might produce abundant felicity, in regard as my religion breathes nothing but love, men will not at firſt lay aſide their animoſity, nor will they exerciſe a mutual friendſhip among themſelves as ſoon as the goſpel is preached to them. No: ſuch is their weakneſs, that they ſhall make the goſpel itſelf an occaſion of ſuch bitter diſſenſions, that it will ſeem as if I came on purpoſe to ſow the ſeeds of diſcord among the children of men.

Theſe bad conſequences however are not to be peculiar to Chriſtianity; and therefore muſt not be imputed to it, but to the wickedneſs of men. The Deiſts indeed boldly affirm, that the diverſity of religious opinions and worſhippings which prevailed among the heathen never produced either bloodſhed or diſorder, nor diſturbed the peace of mankind. But their aſſertion is falſe. It is true we are not ſo well acquainted with the religious diſputes of the heathens, as we are with our own: not becauſe no ſuch diſputes were ever known, but becauſe the hiſtorians of thoſe times did not think them worthy of being tranſmitted to poſterity. Some flagrant inſtances however are accidentally preſerved, by which we may judge of the reſt. Socrates one of the beſt of the heathens, was put to death by the Athenians, the wiſeſt and moſt learned of all the Greeks, for teaching the unity of God, and the ſpirituality of the worſhip due to him. Ariſtotle the Philoſopher was alſo impeached for his opinions, and obliged to fly from Athens, leſt he ſhould have incurred the fate of Socrates. Antiochus Epiphanes raiſed a moſt violent and bloody perſecution againſt the Jews in their own country, on account of religion, in which many thouſands periſhed, for refuſing to ſubmit to the idolatrous worſhip which he had ſet up in the temple at Jeruſalem. The Emperor Claudius baniſhed the Jews from Italy for their religion, pretending that they were ſeditious. The religious quarrels of the Egyptians, the fury with which they proſecuted them, and the diſturbances they occaſioned, are well known. And to name no more, was there ever any perſecution raiſed by chriſtians, either againſt one another, or againſt infidels, more bloody, cruel, and extenſive, than the ten perſecutions carried on by the Roman Emperors, at the inſtigation of the philoſophers? It is to no purpoſe to reply, that theſe perſecutions were carried on by men, who ſet themſelves to overturn the eſtabliſhed religion of the countries where they lived. For while they attacked them with the force of argument only, they ought to have been repelled by no other weapon. And if they could not be thus quelled, their adverſaries, inſtead of perſecuting them, ought to have yielded to truth. Whilſt theſe accounts ſtand upon record, a ſmall ſhare of impudence is far from being ſufficient to bear the Deiſts out in affirming, that the ancient religions never inſpired their votaries with the ſpirit of perſecution. It will not however reflect any diſhonour on Chriſtianity, even if it ſhould be allowed to have occaſioned more diſturbances than any other religion. On the contrary, it is rather a proof of its excellency; for, if Chriſtianity animates the perſons who believe it with a greater zeal for truth, it is becauſe it approves itſelf better worth the contending for. Its evidences are clearer, and its tendency better than thoſe of any falſe religion; and therefore it is no wonder that men have eſpouſed its intereſt more heartily.

38 *He that taketh not his croſs,* &c.] This alludes to the cuſtom of perſons carrying the croſs to which they were to be faſtened. The diſciples *taking up* or *bearing* their croſs, ſignifies to bear with conſtancy and patience the perſecutions they were to undergo.

39 *He that findeth his life.*] Or ſaveth his life by deſerting my cauſe, ſhall looſe it upon the whole.

41 He that receiveth a prophet in the name of a prophet, ſhall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous man's reward.

42 And whoſoever ſhall give to drink unto one of theſe little ones, a cup of cold *water* only, in the name of a diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.

CHAP. XI.

2 John ſendeth his diſciples to Chriſt. 7 The teſtimony of Chriſt concerning John. 20 Chriſt upbraideth the unthankfulneſs, and unrepentance of Chorazin, Bethſaida, and Capernaum, 25 and praiſeth his Father's wiſdom in revealing the goſpel to the ſimple.

AND it came to paſs, when Jeſus had made an end of commanding his twelve diſciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples,

3 And ſaid unto him, Art thou he that ſhould come, or do we look for another?

4 Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee:

5 The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the goſpel preached to them.

6 And bleſſed is *he*, whoſoever ſhall not be offended in me.

7 ¶ And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind?

8 But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they that wear ſoft *clothing* are in king's houſes.

9 But what went ye out for to ſee? A prophet? yea, I ſay unto you and more than a prophet.

10 For this is *he* of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

11 Verily I ſay unto you, Among them that are born of women, there hath not riſen a greater than John the Baptiſt: notwithſtanding, he that is leaſt in the kingdom of heaven, is greater than he.

12 And from the days of John the Baptiſt, until now, the kingdom of heaven ſuffereth violence, and the violent take it by force.

13 For all the prophets and the law, propheſied until John.

14 And if ye will receive *it*, this is Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto ſhall I liken this generation? It is like unto children ſitting in the markets, and calling unto their fellows,

17 And ſaying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they ſay, He hath a devil.

19 The Son of man came eating and drinking, and they ſay, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and ſinners. But wiſdom is juſtified of her children.

20 ¶ Then began he to upbraid the cities wherein moſt of his mighty works were done, becauſe they repented not.

21 Wo unto thee, Chorazin; wo unto thee, Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes.

22 But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I ſay unto you, that it ſhall be more tolerable for the land of Sodom in the day of jugdment, than for thee.

25 ¶ At

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41 *In the name of a prophet.*] This is, Hoſpitably, and with a pious regard to his office.

Commentary and Notes on Chapter XI.

1 *Art thou he that ſhould come, or do we look for another?*] The baptiſt had, from the beginning, entertained an opinion, that it was neceſſary for him to preach the goſpel, and prepare men for the receiving the kingdom of the Meſſiah; and hence expected that Jeſus would ſoon exert his divine power in procuring his releaſe. But when he heard twelve illiterate fiſhermen were choſen to preach the goſpel, and furniſhed with miraculous powers for that purpoſe; and that two perſons, of no conſideration at all, were raiſed from the dead, while he was ſuffered to lie idle and uſeleſs in priſon, he began to find that Jeſus did not put that value on his ſervices, which he thought they deſerved, and conſequently that no miracle would be wrought for his deliverance. His patience therefore being quite tired, he ſent this meſſage to Jeſus, *Art thou he that ſhould come, or do we look for another?* Not that he entertained the leaſt doubt of his being the Meſſiah, but, by aſking the queſtion, he complained that Jeſus had not acted the part, which he thought the Meſſiah ſhould have acted.

5 *The blind,* &c.] St Luke gives an account, ch. vii. 21. of ſeveral miracles being wrought by Chriſt in the preſence of John's diſciples, which greatly illuſtrates this relation.

To the poor, &c.] "The poor are evangelized, not only have the "goſpel preached to them, but are duly affected and wrought upon "by it." *Blair's Serm.*

7 *What went ye out into the wilderneſs to ſee.*] The meaning of this paſſage is, that they were not to expect either in John the Baptiſt or the kingdom of Chriſt any thing of thoſe tranſitory grandeurs on which no reliance can be had.

11 *The leaſt in the kingdom of heaven is greater than he.*] John, the immediate meſſenger before Chriſt, is greater than any of the old prophets; but one that after the coming of Chriſt himſelf has the full doctrine of the goſpel, is greater than he. *Wall.*

12 *The violent take it by force.*] The meaning is, that they who are moſt ready to embrace the goſpel, are chiefly thoſe who ſeemed moſt unworthy of it, ſuch as publicans, ſoldiers, and proſtitutes.

17 *We have piped unto you, and you have not danced,* &c.] It was cuſtomary in Judea, to have a kind of airy muſick at feaſts, accompanied with dancing; and at funerals melancholly airs, to which were joined the lamentations of perſons hired for that purpoſe. The children therefore in the country imitating theſe things in their diverſions, while one band of them performed the muſical part, if the other happening to be froward, and would not anſwer them by dancing or lamenting, as the game directed, it naturally gave occaſion to the complaint, *We have piped unto you, and you have not danced,* &c. which was at length turned into a proverb. The mourning airs properly repreſent the ſeverity of the Baptiſt's manners, and the diſagreeableneſs of the doctrine of repentance, which he preached. On the other hand, the chearful airs beautifully repreſent our Lord's ſweet diſpoſition, affable converſation, and engaging method of giving inſtruction; ſo that every method was tried that could poſſibly have any influence on the Jews to bring them to repent.

25 ¶ At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.

26 Even ſo, Father, for ſo it ſeemed good in thy ſight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, ſave the Son, and *he* to whomſoever the ſon will reveal *him*.

28 Come unto me, all *ye* that labour, and are heavy laden, and I will give you reſt.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls.

30 For my yoke *is* eaſy, and my burden is light.

CHAP. XII.

1 *The diſciples pluck the ears of corn on the ſabbath.* 31 *Blaſphemy againſt the Holy Ghoſt.*

AT that time Jeſus went on the ſabbath-*day* through the corn; and his diſciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Phariſees ſaw *it*, they ſaid unto him, Behold, thy diſciples do that which is not lawful to do upon the ſabbath-*day*.

3 But he ſaid unto them, Have ye not read what David did when he was an hungred, and they that were with him.

4 How he entered into the houſe of God, and did eat the ſhew bread, which it was not lawful for him to eat, neither for them which were with him, but only for the prieſts?

5 Or have ye not read in the law, *how* that on the ſabbath-days the prieſts in the temple profane the ſabbath, and are blameleſs?

6 But I ſay unto you, that in this place is *one* greater than the temple.

7 But if ye have known what *this* meaneth, I will have mercy, and not ſacrifice, ye would not have condemned the guiltleſs.

8 For the ſon of man is Lord even of the ſabbath day.

9 And when he was departed thence, he went into their ſynagogue.

10 And behold, there was a man which had *his* hand withered. And they aſked him, ſaying, Is it lawful to heal on the ſabbath *days?* that they might accuſe him.

11 And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath-*day*, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a ſheep? Wherefore it is lawful to do well on the ſabbath-*days*.

13 Then ſaith he to the man, Stretch forth thine hand. And he ſtretched *it* forth; and *it* was reſtored whole, like as the other.

14 ¶ Then the Phariſees went out, and held a council againſt him, how they might deſtroy him.

15 But when Jeſus knew *it*, he withdrew himſelf from thence: and great multitudes followed him, and he healed them all.

16 And charged them that they ſhould not make him known.

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

18 Behold my ſervant whom I have choſen, my beloved in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew judgment to the Gentiles.

19 He ſhall not ſtrive, nor cry; neither ſhall any man hear his voice in the ſtreets.

20 A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, till he ſend forth judgment unto victory.

21 And in his name ſhall the Gentiles truſt.

22 ¶ Then was brought unto him one poſſeſſed with a devil, blind and dumb: and he healed him, inſomuch that the blind and dumb both ſpake and ſaw.

23 And all the people were amazed, and ſaid, Is not this the ſon of David?

24 But when the Phariſees heard *it*, they ſaid, This *fellow* doth not caſt out devils, but by Beelzebub the prince of the devils.

25 And Jeſus knew their thoughts, and ſaid unto them, every kingdom divided againſt itſelf is brought to deſolation: and every city or houſe divided againſt itſelf, ſhall not ſtand:

26 And if Satan caſt out Satan, he is divided againſt himſelf; how ſhall then his kingdom ſtand?

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25 *I thank thee, O father, Lord of heaven and earth*, &c.] I return thee thanks and praiſe, O Father, the Almighty Creator, and all-wiſe governor of the world; that thou haſt, in thine infinite wiſdom, ſo ordered the diſpenſations of thy mercy, that the myſteries of the goſpel, and the means of attaining eternal happineſs, are not ſo much underſtood by the wiſe, politic, and proud men of this world, as by the modeſt, the humble, and the meek.

27 *No man knoweth the ſon*, &c.] In this paſſage Chriſt's own nature is affirmed to be unſearchable and incomprehenſible, to every creature as the father is, that is plainly to be the ſame.

28 *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.*] Come to me ye that are weary of the ſlavery of ſin, and deſirous of knowing how to be reconciled to God; come to me ye that are weary of tedious rites, and burdenſome ceremonies, and I will teach you the moſt eaſy and acceptable way of ſerving the Almighty.

29 *Take my yoke upon you, and learn of me*, &c.] Take upon you my religion, and become my diſciples. I will teach and inſtruct you, not in the ways of pride, haughtineſs and cruelty; but in meekneſs, gentleneſs, and mercy. And I will change a heavy and burdenſome ſervice into ſuch a reaſonable obedience, as every good man muſt approve of and rejoice in, and when this mortal life is expired, appoint him an inheritance with the ſaints in the happy regions of the heavenly Canaan.

Commentary and Notes on Chapter XII.

6 *But I ſay unto you, that in this place is one greater than the temple.*] The buſineſs of men's ſalvation, which my diſciples are going to undertake, together with my preſence and permiſſion, will abundantly excuſe them for doing ſo ſmall a thing.

18 *He ſhall ſhew judgment to the gentiles.*] The word in the Greek here tranſlated *judgment*, is *criſis*, and may in this place ſignify the great laws of religion, the eternal rules of righteouſneſs, which our Lord preached in perſon to the inhabitants of Paleſtine, and which his apoſtles afterwards publiſhed in his name to the Gentiles. Or the word *criſis* may here ſignify *holineſs*, properly called *judgment*, becauſe it is the moſt genuine effect of reaſoning or judgment. But whatever ſenſe we may put upon the word *judgment*, there is in the prophecy an evident contraſt between the publication of religion by Moſes the Jewiſh law-giver, and that which the Meſſiah was to make. Moſes publiſhed the doctrine of ſalvation to the ſingle nation of the Jews only; whereas the Meſſiah was to publiſh it to the Gentiles, or rather to all nations, whether Jews or Gentiles.

20 *A bruiſed reed ſhall he not break.*] This ſignifies a perſon of a moſt mild and gentle character.

41 He that receiveth a prophet in the name of a prophet, ſhall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous man's reward.

42 And whoſoever ſhall give to drink unto one of theſe little ones, a cup of cold *water* only, in the name of a diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.

CHAP. XI.

2 John ſendeth his diſciples to Chriſt. 7 The teſtimony of Chriſt concerning John. 20 Chriſt upbraideth the unthankfulneſs, and unrepentance of Chorazin, Bethſaida, and Capernaum, 25 and praiſeth his Father's wiſdom in revealing the goſpel to the ſimple.

AND it came to paſs, when Jeſus had made an end of commanding his twelve diſciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples,

3 And ſaid unto him, Art thou he that ſhould come, or do we look for another?

4 Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee:

5 The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the goſpel preached to them.

6 And bleſſed is *he*, whoſoever ſhall not be offended in me.

7 ¶ And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind?

8 But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they that wear ſoft *clothing* are in king's houſes.

9 But what went ye out for to ſee? A prophet? yea, I ſay unto you and more than a prophet.

10 For this is *he* of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

11 Verily I ſay unto you, Among them that are born of women, there hath not riſen a greater than John the Baptiſt: notwithſtanding, he that is leaſt in the kingdom of heaven, is greater than he.

12 And from the days of John the Baptiſt, until now, the kingdom of heaven ſuffereth violence, and the violent take it by force.

13 For all the prophets and the law, propheſied until John.

14 And if ye will receive *it*, this is Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto ſhall I liken this generation? It is like unto children ſitting in the markets, and calling unto their fellows,

17 And ſaying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they ſay, He hath a devil.

19 The Son of man came eating and drinking, and they ſay, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and ſinners. But wiſdom is juſtified of her children.

20 ¶ Then began he to upbraid the cities wherein moſt of his mighty works were done, becauſe they repented not.

21 Wo unto thee, Chorazin; wo unto thee, Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes.

22 But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I ſay unto you, that it ſhall be more tolerable for the land of Sodom in the day of jugdment, than for thee.

25 ¶ At

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41 *In the name of a prophet.*] This is, Hoſpitably, and with a pious regard to his office.

Commentary and Notes on Chapter XI.

1 *Art thou he that ſhould come, or do we look for another?*] The baptiſt had, from the beginning, entertained an opinion, that it was neceſſary for him to preach the goſpel, and prepare men for the receiving the kingdom of the Meſſiah; and hence expected that Jeſus would ſoon exert his divine power in procuring his releaſe. But when he heard twelve illiterate fiſhermen were choſen to preach the goſpel, and furniſhed with miraculous powers for that purpoſe; and that two perſons, of no conſideration at all, were raiſed from the dead, while he was ſuffered to lie idle and uſeleſs in priſon, he began to find that Jeſus did not put that value on his ſervices, which he thought they deſerved, and conſequently that no miracle would be wrought for his deliverance. His patience therefore being quite tired, he ſent this meſſage to Jeſus, *Art thou he that ſhould come, or do we look for another?* Not that he entertained the leaſt doubt of his being the Meſſiah, but, by aſking the queſtion, he complained that Jeſus had not acted the part, which he thought the Meſſiah ſhould have acted.

5 *The blind, &c.*] St Luke gives an account, ch. vii. 21. of ſeveral miracles being wrought by Chriſt in the preſence of John's diſciples, which greatly illuſtrates this relation.

To the poor, &c.] "The poor are evangelized, not only have the "goſpel preached to them, but are duly affected and wrought upon "by it." *Blair's Serm.*

7 *What went ye out into the wilderneſs to ſee.*] The meaning of this paſſage is, that they were not to expect either in John the Baptiſt or the kingdom of Chriſt any thing of thoſe tranſitory grandeurs on which no reliance can be had.

11 *The leaſt in the kingdom of heaven is greater than he.*] John, the immediate meſſenger before Chriſt, is greater than any of the old prophets; but one that after the coming of Chriſt himſelf has the full doctrine of the goſpel, is greater than he. *Wall.*

12 *The violent take it by force.*] The meaning is, that they who are moſt ready to embrace the goſpel, are chiefly thoſe who ſeemed moſt unworthy of it, ſuch as publicans, ſoldiers, and proſtitutes.

17 *We have piped unto you, and you have not danced, &c.*] It was cuſtomary in Judea, to have a kind of airy muſick at feaſts, accompanied with dancing; and at funerals melancholly airs, to which were joined the lamentations of perſons hired for that purpoſe. The children therefore in the country imitating theſe things in their diverſions, while one band of them performed the muſical part, if the other happening to be froward, and would not anſwer them by dancing or lamenting, as the game directed, it naturally gave occaſion to the complaint, *We have piped unto you, and you have not danced, &c.* which was at length turned into a proverb. The mourning airs properly repreſent the ſeverity of the Baptiſt's manners, and the diſagreeableneſs of the doctrine of repentance, which he preached. On the other hand, the chearful airs beautifully repreſent our Lord's ſweet diſpoſition, affable converſation, and engaging method of giving inſtruction; ſo that every method was tried that could poſſibly have any influence on the Jews to bring them to repent.

25 ¶ At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.

26 Even ſo, Father, for ſo it ſeemed good in thy ſight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, ſave the Son, and *he* to whomſoever the ſon will reveal *him*.

28 Come unto me, all *ye* that labour, and are heavy laden, and I will give you reſt.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls.

30 For my yoke *is* eaſy, and my burden is light.

CHAP. XII.

1 *The diſciples pluck the ears of corn on the ſabbath.* 31 *Blaſphemy againſt the Holy Ghoſt.*

AT that time Jeſus went on the ſabbath-*day* through the corn; and his diſciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Phariſees ſaw *it*, they ſaid unto him, Behold, thy diſciples do that which is not lawful to do upon the ſabbath-*day*.

3 But he ſaid unto them, Have ye not read what David did when he was an hungred, and they that were with him.

4 How he entered into the houſe of God, and did eat the ſhew bread, which it was not lawful for him to eat, neither for them which were with him, but only for the prieſts?

5 Or have ye not read in the law, *how* that on the ſabbath-days the prieſts in the temple profane the ſabbath, and are blameleſs?

6 But I ſay unto you, that in this place is *one* greater than the temple.

7 But if ye have known what *this* meaneth, I will have mercy, and not ſacrifice, ye would not have condemned the guiltleſs.

8 For the ſon of man is Lord even of the ſabbath day.

9 And when he was departed thence, he went into their ſynagogue.

10 And behold, there was a man which had *his* hand withered. And they aſked him, ſaying, Is it lawful to heal on the ſabbath *days?* that they might accuſe him.

11 And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath-*day*, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a ſheep? Wherefore it is lawful to do well on the ſabbath-*days*.

13 Then ſaith he to the man, Stretch forth thine hand. And he ſtretched *it* forth; and *it* was reſtored whole, like as the other.

14 ¶ Then the Phariſees went out, and held a council againſt him, how they might deſtroy him.

15 But when Jeſus knew *it*, he withdrew himſelf from thence: and great multitudes followed him, and he healed them all.

16 And charged them that they ſhould not make him known.

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

18 Behold my ſervant whom I have choſen, my beloved in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew judgment to the Gentiles.

19 He ſhall not ſtrive, nor cry; neither ſhall any man hear his voice in the ſtreets.

20 A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, till he ſend forth judgment unto victory.

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22 ¶ Then was brought unto him one poſſeſſed with a devil, blind and dumb: and he healed him, inſomuch that the blind and dumb both ſpake and ſaw.

23 And all the people were amazed, and ſaid, Is not this the ſon of David?

24 But when the Phariſees heard *it*, they ſaid, This *fellow* doth not caſt out devils, but by Beelzebub the prince of the devils.

25 And Jeſus knew their thoughts, and ſaid unto them, every kingdom divided againſt itſelf is brought to deſolation: and every city or houſe divided againſt itſelf, ſhall not ſtand:

26 And if Satan caſt out Satan, he is divided againſt himſelf; how ſhall then his kingdom ſtand?

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25 *I thank thee, O father, Lord of heaven and earth,* &c.] I return thee thanks and praiſe, O Father, the Almighty Creator, and all-wiſe governor of the world; that thou haſt, in thine infinite wiſdom, ſo ordered the diſpenſations of thy mercy, that the myſteries of the goſpel, and the means of attaining eternal happineſs, are not ſo much underſtood by the wiſe, politic, and proud men of this world, as by the modeſt, the humble, and the meek.

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28 *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.*] Come to me ye that are weary of the ſlavery of ſin, and deſirous of knowing how to be reconciled to God; come to me ye that are weary of tedious rites, and burdenſome ceremonies, and I will teach you the moſt eaſy and acceptable way of ſerving the Almighty.

29 *Take my yoke upon you, and learn of me,* &c.] Take upon you my religion, and become my diſciples. I will teach and inſtruct you, not in the ways of pride, haughtineſs and cruelty; but in meekneſs, gentleneſs, and mercy. And I will change a heavy and burdenſome ſervice into ſuch a reaſonable obedience, as every good man muſt approve of and rejoice in, and when this mortal life is expired, appoint him an inheritance with the ſaints in the happy regions of the heavenly Canaan.

Commentary and Notes on Chapter XII.

6 *But I ſay unto you, that in this place is one greater than the temple.*] The buſineſs of men's ſalvation, which my diſciples are going to undertake, together with my preſence and permiſſion, will abundantly excuſe them for doing ſo ſmall a thing.

18 *He ſhall ſhew judgment to the gentiles.*] The word in the Greek here tranſlated *judgment*, is *criſis*, and may in this place ſignify the great laws of religion, the eternal rules of righteouſneſs, which our Lord preached in perſon to the inhabitants of Paleſtine, and which his apoſtles afterwards publiſhed in his name to the Gentiles. Or the word *criſis* may here ſignify *holineſs*, properly called *judgment*, becauſe it is the moſt genuine effect of reaſoning or judgment. But whatever ſenſe we may put upon the word *judgment*, there is in the prophecy an evident contraſt between the publication of religion by Moſes the Jewiſh law-giver, and that which the Meſſiah was to make. Moſes publiſhed the doctrine of ſalvation to the ſingle nation of the Jews only; whereas the Meſſiah was to publiſh it to the Gentiles, or rather to all nations, whether Jews or Gentiles.

20 *A bruiſed reed ſhall he not break.*] This ſignifies a perſon of a moſt mild and gentle character.

27 And if I by Beelzebub caſt out devils, by whom do your children caſt *them* out? therefore they ſhall be your judges.

28 But if I caſt out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or elſe, how can one enter into a ſtrong man's houſe, and ſpoil his goods, except he firſt bind the ſtrong man? and then he will ſpoil his houſe.

30 He that is not with me is againſt me; and he that gathereth not with me, ſcattereth abroad.

31 Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men; but the blaſphemy *againſt* the *Holy* Ghoſt, ſhall not be forgiven unto men.

32 And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or elſe make the tree corrupt, and his fruit corrupt; for the tree is known by *his* fruit.

34 O generation of vipers, how can ye being evil, ſpeak good things? for out of the abundance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of the heart bringeth forth good things: and an evil man out of the evil treaſure, bringeth forth evil things:

36 But I ſay unto you, That every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment.

37 For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

38 ¶ Then certain of the ſcribes and of the Phariſees anſwered, ſaying, Maſter we would ſee a ſign from thee.

39 But he anſwered and ſaid unto them, An evil and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the prophet Jonas.

40 For as Jonas was three days and three nights in the whale's belly: ſo ſhall the ſon of man be three days and three nights in the heart of the earth.

41 The men of Nineveh ſhall riſe up in the judgment with this generation, and ſhall condemn it, becauſe they repented at the preaching of Jonas; and behold a greater than Jonas is here.

42 The queen of the ſouth ſhall riſe up in the judgment with this generation, and ſhall condemn it; for ſhe came from the uttermoſt parts of the earth to hear the wiſdom of Solomon; and behold, a greater than Solomon is here.

43 When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt, and findeth none.

44 Then he ſaith, I will return into my houſe, from whence I came out; and when he is come, he findeth *it* empty, ſwept, and garniſhed.

45 Then goeth he, and taketh with himſelf ſeven other ſpirits, more wicked than himſelf, and they enter in, and dwell there: and the laſt ſtate of that man is worſe than the firſt. Even ſo ſhall it be alſo unto this wicked generation.

46 ¶ While he yet talketh to the people, behold, *his* mother and his brethren ſtood without deſiring to ſpeak with him.

47 Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeak with thee.

48 But he anſwered and ſaid unto him that told

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27 *Your children.*] Your diſciples, or countrymen in general; for there were ſome among the Jews that took upon them to exerciſe.

29 *How can one enter into a ſtrong man's houſe,* &c.] The houſe of the ſtrong man into which Chriſt entered, was the world, properly called Beelzebub's palace, becauſe he is there ſerved by luxury, luſt, covetouſneſs, pride, anger, and the other evil paſſions of men. The goods or veſſels belonging to this ſtrong men, which Chriſt ſpoiled, are the wicked, metaphorically ſtiled the veſſels of Beelzebub.

31 *Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men; but the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men.*] Since therefore it is evident, that the works which I do are by the authority of God, and by the power of his holy ſpirit; I tell you, whoſoever ſhall reſiſt this conviction, by ſuch a degree of malice as to aſcribe theſe works to the power of the devil, God will not afford to ſuch a man any further conviction; ſo that though all other ſins may be repented of and forgiven, yet he that ſhall be guilty of this ſhall never enjoy any further means of repentance and forgiveneſs.

32 *And whoſoever ſpeaketh a word againſt the ſon of man,* &c.] All other ſins, I ſay, may be forgiven: even he that ſpeaks againſt me, and is not convinced by my preaching, may yet afterwards be convinced by the power of the Holy Ghoſt, and repent and be forgiven. But he that ſhall obſtinately reſiſt this laſt means of conviction, which God has thought fit to make uſe of for the converſion of mankind, and ſhall maliciouſly revile the moſt evident operations of the ſpirit of God; ſuch a one has no farther means left, by which he might be convinced and brought to repentance, and conſequently he can never be forgiven.

33 *Either make the tree good, or his fruit good,* &c.] In vain do ye Phariſees pretend to holineſs and ſincerity of heart, while ye ſuffer your mouths to utter ſuch blaſphemies: for as a tree is known by it's fruit, ſo a man's words are ſigns of the diſpoſition of his heart. Either therefore forbear blaſpheming, or elſe pretend not to religion at all, with which ſuch behaviour is utterly inconſiſtent.

36 *Every idle word that men ſhall ſpeak, they ſhall give account thereof.*] Who then can be ſaved? The beſt interpreters tranſlate the Greek word in this place *malicious* or *wicked,* which ſenſe it will very well bear.

39 *An evil and adulterous generation ſeeketh after a ſign,* &c.] The meaning is, God hath given them ſigns abundantly ſufficient to convince any reaſonable and unprejudiced perſons; wherewith, if they would not be ſatisfied, he would leave them to themſelves. *Clark.*

40 *In the whale's belly.*] Rather, in the belly of *the great fiſh:* ſee note on Jonah. ch. i. 17. Naturaliſts ſay, that the gullet of a whale is not wide enough to ſwallow a man; and hiſtorians obſerve, that whales are very rarely found in the Mediterranean.

The ſon of man ſhall be three days and three nights, &c.] The Jews, as well as ſeveral other nations, reckoned part of a day for the whole, thus if our Lord died about three o'Clock in the afternoon of Thurſday, from thence to ſun-ſet was one day, Saturday two days, and the morning of Sunday three days, or the third day.

40 *The men of Nineveh ſhall riſe in judgment with this generation,* &c.] This generation ſhall, by being compared with the people of Nineveh, appear to be juſtly condemned to utter deſtruction: for when the men of Nineveh heard the denunciation of Jonas, who was a ſtranger, a mean perſon, who ſtayed among them but three days, and wrought no miracles to confirm his miſſion; yet they hearkened to him and repented. But this generation, though they have Chriſt himſelf ſent to preach to them; though they hear his doctrine and ſee his miracles; though they wonder at the authority and plainneſs with which he teaches, and are aſtoniſhed at the power by which he acts; yet they are not, by all theſe things, brought to repentance.

43, 44, 45 *When the unclean ſpirit is gone out of a man,* &c.] I will therefore, by an eaſy ſimilitude, tell you what ſhall be the caſe of the men of this generation, and how, they ſhall be dealt with. As an evil ſpirit when he is caſt out of a man, wandereth through the world, and not meeting with entertainment elſewhere, returns to the ſame man again; and if he finds him diſpoſed, and fitted to receive him, enters into him and brings alſo many other evil ſpirits with him; ſo that the ſtate of that man becomes ten times worſe than it was at firſt; even ſo ſhall it be with the men of this generation. Ignorance, ſuperſtition, and malice, like to many evil ſpirits, have, by the preaching of the goſpel, begun to be in ſome meaſure diſpelled from among them: But meeting with leſs entertainment even in the heathen world than among the Jews, and finding the hearts of theſe men ſtill prepared to entertain them, they return into them again, and fill them with more incurable wickedneſs and impenitence than ever, and fit them for a moſt dreadful and exemplary puniſhment.

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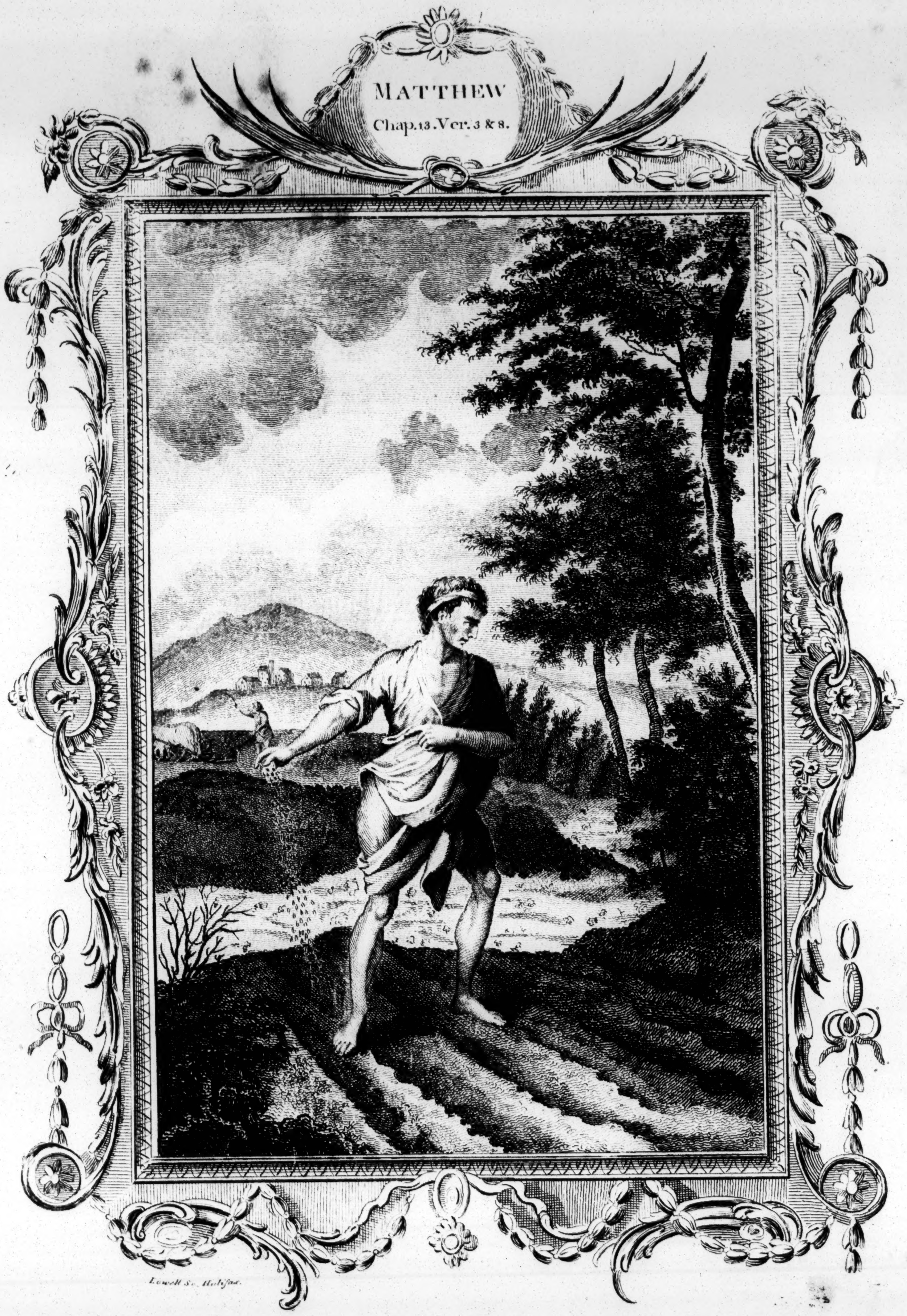

MATTHEW
Chap. 13. Ver. 3 & 8.

Lowell Sc. Halifax.

told him, Who is my mother? and who are my brethren?

49 And he ſtretched forth his hand towards his diſciples, and ſaid, behold my mother, and my brethren.

50 For whoſoever ſhall do the will, of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

CHAP XIII.

3 *Of the ſower and the ſeed.* 24 *Divers other parables.* 35 *Why Chriſt ſpake in parables.*

THE ſame day went Jeſus out of the houſe, and ſat by the ſea-*ſide.*

2 And great multitudes were gathered together unto him, ſo that he went into a ſhip, and ſat: and the whole multitude ſtood on the ſhore.

3 ¶ And he ſpake many things unto them in parables, ſaying, Behold, a ſower went forth to ſow:

4 And when he ſowed, ſome *ſeeds* fell by the way-*ſide*; and the fowls came and devoured them up.

5 Some fell upon ſtony places, where they had not much earth; and forthwith they ſprang up, becauſe they had no deepneſs of earth;

6 And when the ſun was up they were ſcorched; and becauſe they had not root, they withered away.

7 And ſome fell among thorns; and the thorns ſprung up and choked them.

8 But other fell into good ground, and brought forth fruit, ſome an hundred *fold,* ſome ſixty *fold,* ſome thirty *fold.*

9 Who hath ears to hear, let him hear.

10 And the diſciples came, and ſaid unto him, Why ſpeakeſt thou unto them in parables?

11 He anſwered and ſaid unto them; Becauſe it is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given.

12 For whoſoever hath to him ſhall be given, and he ſhall have more abundance; but whoſoever hath not, from him ſhall be taken away, even that he hath.

13 Therefore ſpake I to them in parables; becauſe they ſeeing ſee not; and hearing, they hear not, neither do they underſtand.

14 And in them is fulfilled the prophecy of Eſaias, which ſaith, By hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and ſhall not perceive.

15 For this people's heart is waxed groſs, and *their* ears are dull of hearing, and their eyes they have cloſed; leſt at any time they ſhould ſee with *their* eyes, and hear with *their* ears, and ſhould underſtand with *their* heart, and ſhould be converted, and I ſhould heal them.

16 But bleſſed *are* your eyes; for they ſee: and your ears; for they hear.

17 For verily I ſay unto you, that many prophets and righteous *men* have deſired to ſee *thoſe things* which ye ſee, and have not ſeen *them*; and to hear *thoſe things* which ye hear, and have not heard *them.*

18 ¶ Hear ye therefore the parable of the ſower.

19 When any one heareth the word of the kingdom, and underſtandeth *it* not, *then* cometh the wicked one, and catcheth away that which was ſown in his heart. This is he which received ſeed by the way *ſide.*

20 But he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himſelf, but dureth for a while: for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended.

22 He alſo that received ſeed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulneſs of riches, choke the word, and he becometh unfruitful.

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50 *Whoſoever ſhall do the will,* &c.] This is an excellent ſaying, whereby our Saviour declares, that the moſt righteous perſon is the neareſt and deareſt to him in the world.

Commentary and Notes on Chapter XIII.

8 *Some an hundred fold,* &c.] The fruitfulneſs of the ſeed that was ſown on good ground is not to be underſtood of the field's producing an hundred times as much as was ſown on it; but is to be underſtood of a ſingle ſeed producing an hundred grains, which it might eaſily do where it met with a good ſoil, and was properly nouriſhed. But there are many accidents by which the produce of a field, ſo rich as to be capable of nouriſhing a hundred grains by a ſingle root, is reduced within ordinary bounds. The parable mentions ſome of them. Part of the ſeed is trodden down by paſſengers, part is picked up by birds, part is ſtarved in bad ſoil among rocks, and part is choked by weeds: ſo that the hundred-fold increaſe of a ſingle ſeed mentioned in the parable is perfectly juſt.

15 *For this people's heart is waxed groſs,* &c.] This people have made themſelves ſo wicked and proud, that they will neither hear nor ſee any thing oppoſite to their luſts, ſo that they appear as if they were reſolved not to be converted.—This interpretation of the prophecy, and of its application made by St. Matthew, is confirmed by the prophet himſelf. "Then ſaid I, Lord how long" how long are they to be in this miſerable condition? And he anſwered, "Till the cities lie waſted without inhabitant, and the houſes without man, and the land be utterly deſolate," Iſaiah vi. 2. Their blindneſs is to remain, till utter deſtruction falls upon them as a nation, overturning the conſtitution both of their church and ſtate; for the attachment of the Jews to the Moſaical inſtitutions was the ſource of all their prejudices againſt the goſpel. It is alſo confirmed by the ſubjects of the parables to which our Lord applied this prophecy. For had he told the Jews plainly, what he told them in an obſcure manner by the parable of the ſower, namely, that a principal part of the Meſſiah's office was to inſtil the doctrines of true religion into the minds of men; and that the chief effects of his power upon earth ſhould be to ſet them free from the tyranny of their luſts, that they might become fruitful in goodneſs; had he plainly declared, what he inſinuated in the parable of the grain of muſtard, which grew ſo great as to ſhelter the fowls of heaven under its branches, that the Gentiles were to be governed by the Meſſiah, not as ſlaves, but free-born ſubjects, and to enjoy all the privileges of his kingdom on an equal footing with the Jews.—Had he taught them plainly what he had inſinuated in the parable of the ſown ſeed which ſprang up ſilently, and by the parable of the leaven hid in a quantity of meal, I mean that the kingdom of the Meſſiah was neither to be erected, nor ſupported by the violence of war, but by the ſacred force of truth, whoſe operation though ſtrong, is altogether imperceptible. I ſay had our Lord taught his hearers theſe things in plain terms, they would have rejected them, been highly offended, and probably have forſaken him altogether. In the mean time, if it ſhould be aſked, why he troubled his hearers with thoſe ſubjects at all, ſince he was obliged to deliver them in ſuch obſcure terms? it may be anſwered, That it was expedient for the confirmation of the goſpel, that he himſelf, in his own life time, ſhould give ſome hints of the nature of it, and of the reception it was to meet with, becauſe the Jews, comparing the events with thoſe parabolical predictions, would thereby be diſpoſed to acquieſce more peaceably in the admiſſion of the Gentiles into the church, without ſubjecting them to the Moſaical inſtitutions; a thing they were not brought to do, but with the utmoſt difficulty.

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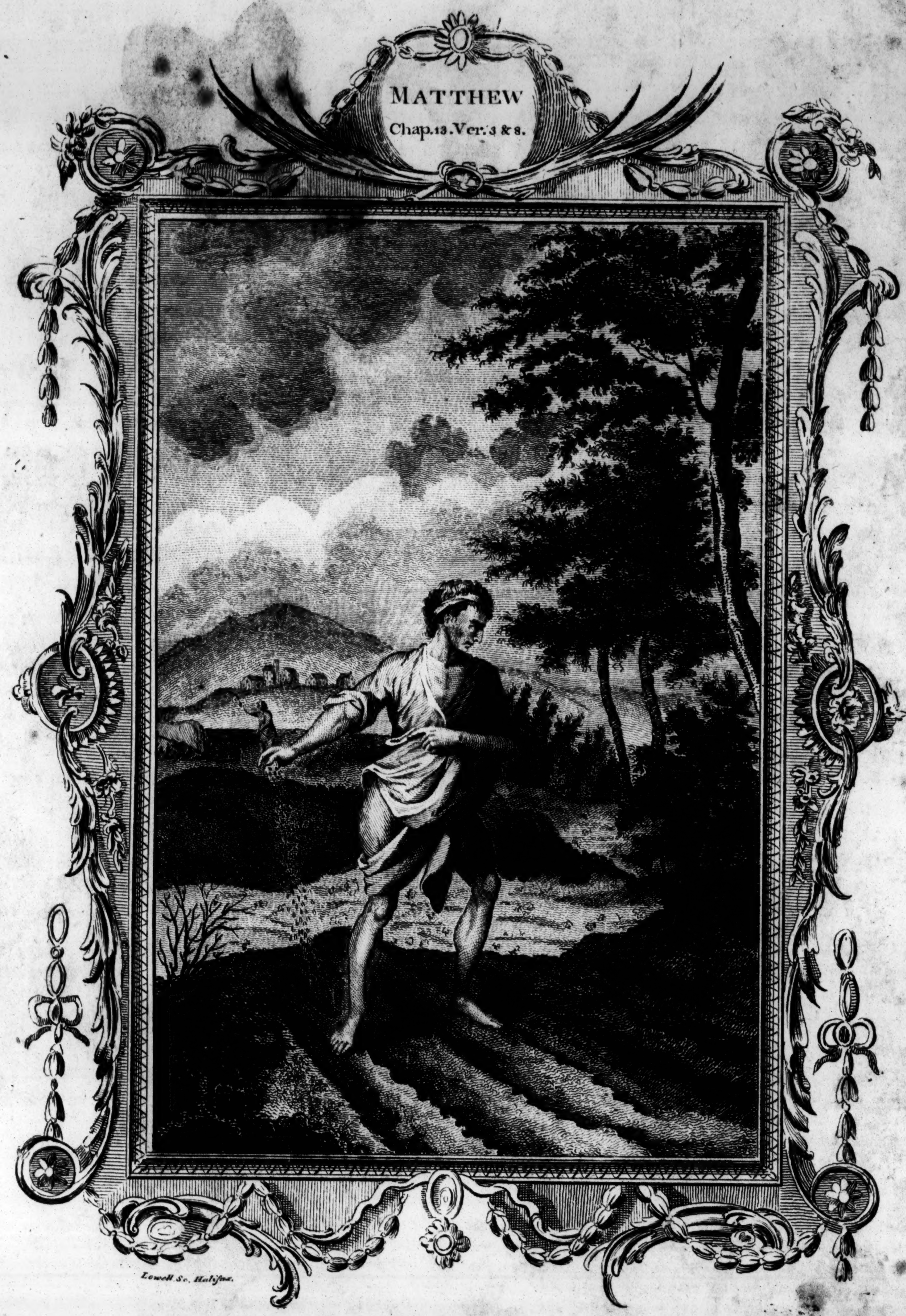

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24 ¶ Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field:

25 But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way.

26 But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo.

27 So the ſervants of the houſholder came, and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath *it* tares?

28 He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up?

29 But he ſaid, Nay; leſt, while ye gather up the tares, ye root up alſo the wheat with them.

30 Let both grow together until the harveſt: and in the time of harveſt, I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, ſaying, The kingdom of heaven is like unto a grain of muſtard ſeed, which a man took and ſowed in his field.

32 Which indeed is the leaſt of all ſeeds: but when it is grown it is the greateſt among herbs, and becometh a tree, ſo that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable ſpake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three meaſures of meal till the whole was leavened.

34 All theſe things ſpake Jeſus unto the multitude in parables; and without a parable ſpake he not unto them:

35 That it might be fulfilled which was ſpoken by the prophet, ſaying, I will open my mouth in parables; I will utter things which have been kept ſecret from the foundation of the world.

36 Then Jeſus ſent the multitude away, and went into the houſe: and his diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field.

37 He anſwered and ſaid unto them, He that ſoweth the good ſeed, is the ſon of man;

38 The field is the world; the good ſeed are the children of the kingdom: but the tares are the children of the wicked *one*;

39 The enemy that ſowed them, is the devil; the harveſt is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered, and burned in the fire; ſo ſhall it be in the end of this world.

41 The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity;

42 And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

43 Then ſhall the righteous ſhine forth as the ſun in the kingdom of their father. Who hath ears to hear, let him hear.

44 Again, The kingdom of heaven is like unto treaſure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth, and ſelleth all that he hath, and buyeth that field.

45 Again, The kingdom of heaven is like unto a merchant-man ſeeking goodly pearls:

46 Who, when he had found one pearl of great price, went and ſold all that he had and bought it.

47 Again, The kindom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind:

48 Which, when it was full, they drew to ſhore, and ſat down and gathered the good into veſſels, but caſt the bad away.

49 So ſhall it be at the end of the world: the angels ſhall come forth, and ſever the wicked from among the juſt,

50 And ſhall caſt them into the furnace of fire: there ſhall be wailing and gnaſhing of teeth.

51 Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord.

52 Then ſaid he unto them, Therefore every ſcribe *which is* inſtructed unto the kingdom of heaven, is like unto a man *that is* an houſholder, which bringeth forth out of his treaſure *things* new and old.

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24 *The kingdom of heaven is likened unto a man that ſowed good ſeed in his field.*] Thus Chriſt ſendeth forth good men in the wold to conſtitute his church, and to grow up together in one body in holineſs and righteouſneſs.

25 *But while men ſlept, his enemy came and ſowed tares among the wheat,* &c.] But while the ſervants of Chriſt are leſs watchful than they ought, the devil ſends among them falſe apoſtles, falſe teachers, and wicked men; who, for ſome time, lie hid under the veil of hypocriſy, inſinuating themſelves into weak minds by ſpecious but falſe doctrines.

26 *But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo.*] But in proceſs of time, when trials and perſecutions come on, and good men diſtinguiſh themſelves by the fruits of patience and virtue, then the hypocrites alſo diſcover themſelves, by their indirect practices, or open deſertion of the truth.

27, 28 *Sir didſt thou not ſow good ſeed in thy field, from whence then hath it tares?*] Thus good and well meaning perſons, when they ſee hypocrites and wicked men in the church, wiſh that they could be all caſt out, and that the church might conſiſt only of ſincere members.

29, 30 *But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them,* &c.] God hath not made proviſion for caſting all bad men out of the church, leſt meek and good men ſhould ſuffer with them; neither doth he always in this world ſend public judgments upon the wicked, leſt the innocent alſo ſhare in the calamity: but, at the end of the world, he will, by his angels, ſeperate the good and ſincere men from the wicked and the hypocrites; and then he will exactly reward the one, and puniſh the other.

31, 32 *The kingdom of heaven is like to a grain of muſtard-ſeed,* &c.] The goſpel of Chriſt, at its firſt appearance, ſeems mean and contemptible, received only by a few, and thoſe mean perſons: but in time it ſhall ſpread over all the earth: and that doctrine, which the Jews now reject and deſpiſe, ſhall be embraced, and flouriſh among all the nations of the Gentiles.

44 *Again, the kingdom of heaven is like unto treaſure hid in a field.*] True religion and piety is this treaſure, for the attainment of which a man ought to be willing to part with all things in the world.

47, 48, 49 *Again the kingdom of heaven is like unto a net that was caſt into the ſea,* &c.] By the preaching of the goſpel there is gathered together a viſible church upon earth, conſiſting of good and bad men, ſincere chriſtians and hypocrites: but, at the end of the world, God ſhall, by the miniſtry of his angels, ſeperate the good from the wicked; and then the one ſhall be rewarded with eternal life, and the other puniſhed with everlaſting deſtruction.

52 *Therefore every ſcribe,* &c.] Chriſt compares a faithful and induſtrious preacher of the Goſpel, to a good houſholder, who hath

53 ¶ And it came to paſs, *that* when Jeſus had finiſhed theſe parables, he departed thence.

54 And when he was come into his own country, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this *man* this wiſdom, and theſe mighty works?

55 Is not this the carpenter's ſon? is not his mother called Mary? and his brethren James, and Joſes, and Simon, and Judas?

56 And his ſiſters, are they not all with us? whence then hath this *man* all theſe things?

57 And they were offended in him. But Jeſus ſaid unto them, A prophet is not without honour, ſave in his own country, and in his own houſe.

58 And he did not many mighty works there, becauſe of their unbelief.

C H A P. XIV.

1 *Herod's opinion of Chriſt.* 3 *John Baptiſt beheaded.* 15 *Five thouſand fed with five loaves and two fiſhes.*

AT that time Herod the tetrarch heard of the fame of Jeſus,

2 And ſaid unto his ſervants, This is John the Baptiſt, he is riſen from the dead, and therefore mighty works do ſhew forth themſelves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in priſon for Herodias ſake, his brother philip's wife.

4 For John ſaid unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, becauſe they counted him as a prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleaſed Herod.

7 Whereupon he promiſed with an oath, to give her whatſoever ſhe would aſk.

8 And ſhe, being before inſtructed of her mother, ſaid, Give me here John Baptiſt's head in a charger.

9 And the king was ſorry: nevertheleſs for the oath's ſake, and them which ſat with him at meat, he commanded *it* to be given *her*.

10 And he ſent, and beheaded John in the priſon.

11 And his head was brought in a charger, and given to the damſel; and ſhe brought *it* to her mother.

12 And his diſciples came, and took up the body, and buried it, and went and told Jeſus.

13 ¶ When Jeſus heard *of it*, he departed thence by ſhip into a deſart place, apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jeſus went forth and ſaw a great multitude, and was moved with compaſſion towards them, and he healed their ſick.

15 ¶ And when it was evening, his diſciples came to him, ſaying, This is a deſart place, and the time is now paſt: ſend the multitude away, that they may go into the villages, and buy themſelves victuals.

16 But Jeſus ſaid unto them, They need not depart; give ye them to eat.

17 And they ſay unto him, We have here but five loaves, and two fiſhes

18 He

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thered together the fruits of many years, and diſtributes them to his family as beſt ſuits the caſe of thoſe who are under his care. He had given his diſciples theſe particular inſtructions, expecting they ſhould take care ſo to lay up his doctrines in their minds, that they might be thoroughly qualified to be ſucceſsful preachers of the goſpel, and be able upon all occaſions to bring forth out of their memory, as out of a well-furniſhed ſtorehouſe, inſtructions ſuited to perſons of all capacities.

55 *Is not his mother called Mary?*] She was ſiſter to the virgin Mary, and the wife of Cleophas or Alpheus. James *the leſs*, Simon *Zelotes*, and Jude were the ſons of this Mary: Joſes, or Joſeph was another brother, but not an apoſtle. They were called Chriſt's brethren; but every one knows, it was common with the Jews to uſe the name of brethren in a larger ſenſe than is now done: and ſometimes to apply it to couſins.

57 *A prophet is not without honour, ſave in his own country, and in his own houſe.*] A prophet is no where ſo likely to be undervalued and diſreſpected, as among his own countrymen, and among his relations. For theſe men, judging of things only by temporal conſiderations, and deſpiſing a man's former meanneſs, and envying his preſent honour, are therefore apt to reject him and diſbelieve his doctrine: but ſtrangers acknowledge the divine power by which a prophet acts; and, admiring the excellency of the doctrine which he preaches, will receive, honour, and believe him.

Commentary and Notes on Chapter XIV.

2 *This is John the Baptiſt, he is riſen from the dead,* &c.] Eraſmus is of opinion, that as Herod was of the ſect of the Sadducees, who denied the immortality of the ſoul, ſo theſe words were ſpoken by way of Irony, to ridicule the notions of the vulgar, and thoſe who joined in that opinion. And this ſolution might have been admitted, had not Herod been perplexed on this occaſion. The image of the Baptiſt, whom he wrongfully put to death, preſented itſelf often to his thoughts, and tormented him: therefore, when it was reported that he was riſen from the dead and working miracles, Herod feared ſome puniſhment would be inflicted on him for his crime, and in the confuſion of his thoughts, ſaid, that John was riſen from the dead, though he was a Sadducee. Nay, he might ſay this, though he had before heard of Jeſus and his miracles, there being nothing more common than for perſons in violent perturbations, to talk inconſiſtently. Beſides, it is no eaſy matter to arrive at a ſteady belief of ſo great an abſurdity, as the annihilation of the human mind. The being of a God, the immortality of the ſoul, the rewards and puniſhments of a future ſtate, with the other great principles of revealed religion, often obtrude themſelves upon unbelievers, in ſpite of all their efforts to baniſh them, and leave a ſting behind them in the conſcience, whoſe pain, however it may be concealed, cannot eaſily be allayed. Of this, Herod is a remarkable example; for, notwithſtanding he was a king, his conſcience made itſelf heard and felt, amidſt all the noiſe, the hurry, the flatteries, and the debaucheries of a court.

3 *For Herod had laid hold on John—for Herodias ſake, his brother Philip's wife*] This princeſs was grand-daughter to Herod the Great, by his ſon Ariſtobulus, and had formerly been married to her uncle Herod Philip, the ſon of her grand-father by Mariamne. Some time after that marriage, Herod Antipas, tetrarch of Galilee, and ſon of Herod the Great by Malice, happening in his way to Rome, to lodge at his brother's houſe, fell paſſionately in love with Herodias, and in his return, made offers to her. She accepted his addreſſes, deſerting her huſband, who was only a private perſon, that ſhe might ſhare with the tetrarch in the honours of a crown. On the other hand, Herod, to make way for her, divorced his wife, the daughter of Aretas, king of Arabia. As Antipas was Herod the Great's ſon, he was brother to Herod Philip, the huſband of Herodias, and uncle to Herodias herſelf. Both parties therefore being guilty of inceſt, as well as adultery, they deſerved the rebuke which the Baptiſt gave them, with a courage highly becoming the meſſenger of God: for though he had experienced the advantages of the tetrarch's friendſhip, he was not afraid to diſpleaſe him when his duty required it. Herod had, with great pleaſure, heard John's diſcourſes, and, by his perſuaſion had done many good actions: but now, being touched to the quick, he laid his monitor in irons. Thus it often happens, that they who do not fear God ſincerely, will go great lengths in the obedience of his commands, provided ſomething is remitted to them by way of indulgence. But when they are more ſtraitly preſſed, they throw off the yoke, and become not only obſtinate but furious: which proves, that no man has any reaſon of ſelf-complacency, becauſe he obeys many of the divine laws, unleſs he has learned to ſubject himſelf to God in every reſpect, and without exception.

13 *He departed by ſhip into a deſart place.*] Not croſs the ſea, but over an arm of it into the deſart of Bethſaida.

18 He ſaid, bring them hither to me.

19 And he commanded the multitude to ſit down on the graſs, and took the five loaves, and the two fiſhes, and looking up to heaven, he bleſſed, and brake, and gave the loaves to *his* diſciples, and the diſciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained, twelve baſkets full.

21 And they that had eaten were about five thouſand men, beſides women and children.

22 ¶ And ſtraightway Jeſus conſtrained his diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away.

23 And when he had ſent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ſhip was now in the midſt of the ſea toſſed with weaves: for the wind was contrary.

25 And in the fourth watch of the night Jeſus went up unto them walking on the ſea.

26 And when the diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a ſpirit, And they cried out for fear.

27 But ſtraightway Jeus ſpake unto them, ſaying, Be of good cheer: It is I; be not afraid.

28 And Peter anſwered him, and ſaid, Lord, if it be thou, bid me come unto thee on the water.

29 And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water to go to Jeſus.

30 But when he ſaw the wind boiſterous, he was afraid; and beginning to ſink, he cried, ſaying, Lord, ſave me.

31 And immediately Jeſus ſtretched forth *his* hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt?

32 And when they were come into the ſhip, the wind ceaſed.

33 Then they that were in the ſhip came, and worſhipped him, ſaying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Genneſareth.

35 And when the men of that place had knowledge of him, they ſent out into all that country round about, and brought unto him all that were diſeaſed,

36 And beſought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAP. XV.

3 *God's commandments, and men's traditions.* 11 *What defileth a man.*

THEN came to Jeſus Scribes and Phariſees, which were of Jeruſalem, ſaying,

2 Why do thy diſciples tranſgreſs the tradition of the elders? for they waſh not their hands when they eat bread.

3 But he anſwered and ſaid unto them, Why do ye alſo tranſgreſs the commandment of God by your tradition?

4 For God commanded, ſaying, Honour thy father and mother: and, He that curſeth father or mother, let him die the death.

5 But ye ſay, Whoſoever ſhall ſay to *his* father, or *his* mother, *It is* a gift by whatſoever thou mighteſt be profited by me,

6 And honour not his father or his mother, *he ſhall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Eſaias propheſy of you, ſaying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

9 But in vain they do worſhip me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and ſaid unto them, Hear and underſtand.

11 Not that which goeth into the mouth, defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his diſciples, and ſaid unto him, Knoweſt thou that the Pariſees were offended after they heard this ſaying?

13 But he anſwered and ſaid, Every plant which my heavenly Father hath not planted, ſhall be rooted up.

14 Let

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22 *To the other ſide.*] Into Galilee, were doubtleſs the diſciples were unwilling to go, after they knew that John the Baptiſt was put to death.

25 *The fourth watch.*] Which was from three o'Clock in the morning till ſix.

26 *It is a ſpirit.*] Hence it is plain, the Jews believed that ſpirits ſometimes appeared in human forms.

27 *Be of good cheer, It is I,* &c.] Or literally, be of good cheer, I am. *I am* is a form of ſpeech uſed by the one and true God, to expreſs his neceſſary and eternal exiſtence, or the truth of his Godhead; and being applied to himſelf by the Son of God, is an argument that he is one with Jehovah, the neceſſary Being and the true God. *Dr. James Knight.*

31 *And immediately Jeſus ſtretched forth his hand,* &c.] Then Jeſus took him by the hand and helped him up, and reproved his diffidence, ſaying, why waſt thou ſo weak, after thou hadſt not only ſeen me walking on the ſea, but hadſt alſo experienced my power in doing the ſame thyſelf; yet, at the boiſterouſneſs of the winds and waves thou ſhouldſt let thy faith fail, and ſuffer diſtruſt to ariſe in thy mind?

34 *Genneſareth*] It was the name of a country and lake, called alſo Cinnereth, Numb. xxxiv. 11.

Commentary and Notes on Chapter XV.

2 *Why do thy diſciples tranſgreſs the tradition of the elders,* &c.] If you pretend to be a teacher of greater holineſs than ordinary, why do you ſuffer your diſciples to tranſgreſs thoſe precepts and traditions which your wiſe anceſtors have commanded to be obſerved, as fences of the law? For example, whereas our elders have ordained that for fear of any defilement that may have happened to them, men ſhould always waſh their hands before meat: your diſciples wholly neglect this tradition, and make no ſcruple of eating with unwaſhen hands.

3 *But he anſwered,* &c.] Jeſus anſwered, you are moſt unreaſonably and maliciouſly partial: for who are moſt juſtly to be blamed; my diſciples who neglect indeed trifling and odious ſuperſtitions, but ſtrictly obſerve the law of God? Or ye yourſelves, who, that ye may ſuperſtitiouſly obſerve the vain, and ſometimes directly wicked traditions of men, make no difficulty of tranſgreſſing the eternal command of the moſt High?

4 *Honour thy father and thy mother.*] "As the greater includes the leſs, ſo *honour* here imports *aſſiſtance* and *maintenance,* when they are wanted, as appears from the next verſe. *Honour* is uſed for *maintenance:* 1 Tim. v. 17. and elſewhere." *Heylyn.*

5 *It is a gift,* &c.] An ungrateful child may ſay, Let it be conſidered as a gift dedicated to the altar, by which thou mighteſt otherwiſe receive advantage from me: then he ſhall be free from the command, and not under any obligation to relieve his father or mother. Thus under pretence of a raſh vow, the Jewiſh doctors maintained, that it was unlawful for children to relieve their parents.

13 *Every plant,* &c.] Every doctrine, which, like their vain traditions, is not founded in divine inſtitution, but human invention, ſhall be rooted out.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both ſhall fall into the ditch.

15 Then anſwered Peter, and ſaid unto him, Declare unto us this parable.

16 And Jeſus ſaid, Are ye alſo yet without underſtanding.

17 Do not ye yet underſtand, that whatſoever entereth in at the mouth, goeth into the belly, and is caſt out into the draught.

18 But thoſe things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies.

20 Theſe are *the things* which defile a man: but to eat with unwaſhen hands, defileth not a man.

21 ¶ Then Jeſus went thence, and departed into the coaſts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, *thou* ſon of David: my daughter is grievouſly vexed with a devil.

23 But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away; for ſhe crieth after us.

24 But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael.

25 Then came ſhe and worſhipped him ſaying, Lord, help me.

26 But he anſwered and ſaid, It is not meet to take the children's bread, and to caſt it to dogs.

27 And ſhe ſaid, Truth, Lord: yet the dogs eat of the crumbs which fall from their maſter's table.

28 Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jeſus departed from thence, and came nigh unto the ſea of Galilee; and went up into a mountain, and ſat down there.

30 And great multitudes came unto him, having with them *thoſe that were* lame, blind, dumb, maimed, and many others, and caſt them down at Jeſus' feet; and he healed them:

31 Inſomuch that the multitude wondered, when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee; and they glorified the God of Iſrael.

32 ¶ Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they continue with me now three days, and have nothing to eat: and I will not ſend them away faſting, leſt they faint in the way.

33 And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſs, as to fill ſo great a multitude?

34 And Jeſus ſaith unto them, How many loaves have ye? And they ſaid, ſeven, and a few little fiſhes.

35 And he commanded the multitude to ſit down on the ground.

36 And he took the ſeven loaves and the fiſhes, and gave thanks, and brake *them*, and gave to his diſciples, and the diſciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, ſeven baſkets full.

38 And they that did eat, were four thouſand men, beſides women and children.

39 And he ſent away the multitude, and took ſhip, and came into the coaſts of Magdala.

CHAP. XVI.

1 *The ſign of Jonas.* 6 *The leaven of the Phariſees, and of the Sadducees.* 21 *Chriſt foreſheweth his death.*

THE Phariſees alſo and the Sadducees came, and tempting, deſired him that he would ſhew them a ſign from heaven.

2 He anſwered and ſaid unto them, When it is evening, ye ſay, *It will be* fair weather: for the ſky is red.

3 And in the morning, *It will be* foul weather to day: for the ſky is red and lowring. O ye hypocrites, ye can diſcern the face of the ſky; but can ye not *diſcern* the ſigns of the times?

4 A wicked

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24 *I am not ſent*, &c.] That is, according to the analogy of the Jewiſh language, I am principally, or in the firſt place, ſent to them.

26 *It is not meet to take the children's bread and to caſt it to dogs.*] It is not fit to take that bread which God hath deſigned for his own children, and give it to the dogs; I muſt not diſpoſe of thoſe favours to Gentiles and ſtrangers which the Almighty hath ſent me to beſtow among his own people the Jews.

27 *And ſhe ſaid, Truth Lord: yet the dogs eat of the crumbs which fall from their maſter's table.*] The woman replied, truth, Lord: yet, as the dogs are every where ſuffered to eat of the crumbs that fall from their maſter's table, ſo out of that bounteous liberality wherewith you diſpenſe among the Jews the abundance of God's mercy, I beg you would not deny me one ſmall favour.

28 *Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith*, &c.] At this anſwer Jeſus, as it were ſurprized and vanquiſhed with the greatneſs and conſtancy of the woman's faith, ſaid, O woman, very extraordinary is thy faith and truſt in the Almighty, far greater than I have generally found even among the Jews themſelves; be it therefore unto thee, according to thy deſire. And her daughter was healed at that very inſtant.

39 *The coaſts of Magdala.*] St. Mark ſays, chap. viii. 10. that *he came into the parts of Dalmanutha*, which ſtood in the coaſts of Magdala, not far from Gadara, on the eaſtern ſhore of the ſea of Galilee.

Commentary and Notes on Chapter XVI.

1 *The Phariſees alſo with the Sadducees, came, and tempting, deſired him that he would ſhew them a ſign from heaven.* Some of the ſuperſtitious Phariſees, and unbelieving Sadducees, now came to Jeſus to tempt him, and aſk him captious queſtions, that they might find ſome opportunity of reproaching and accuſing him: and deſired that he would ſhew ſome miraculous ſign from heaven, which might demonſtrate him to be ſent from God, and to act by his power and commiſſion. It ſeems that the Jews underſtood the prophecy of Dan. vii. 13. literally; and therefore expected that the Meſſiah would make his firſt public Appearance in the clouds of heaven, and take unto himſelf glory and a temporal kingdom. The ſign therefore which theſe Iſraelites demanded was, that he would demonſtrate himſelf to be the Meſſiah, by coming in a viſible and miraculous manner from heaven with great pomp, and reſcue the kingdom out of the hands of the Romans.

2, 3, *He anſwered and ſaid unto them*, &c.] But Jeſus knowing their obſtinacy and malice, ſaid to them, Ye hypocrites, wherefore do you urge me to ſhow you this ſign from heaven; as if the Almighty had not already given you tokens abundantly ſufficient to know both who I am, and wherefore I am ſent? Ye are ſkilful enough in ſmaller matters to obſerve the ſigns and tokens of things that are to happen; ye can gueſs by the face and colour of the ſky, what weather is likely to be the next morning or evening; why then will ye not take pains in affairs of much greater concern, to obſerve the periods and revolutions of things? Why can you not ſtudy to learn from the predictions of the prophets, and from the things which ye ſee accordingly come to paſs, to know the time and perſon of the Meſſiah?

4 A wicked and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given unto it, but the ſign of the prophet Jonas. And he left them, and departed.

5 And when his diſciples were come to the other ſide, they had forgotten to take bread.

6 ¶ Then Jeſus ſaid unto them, Take heed, and beware of the leaven of the Phariſees, and of the Sadducees.

7 And they reaſoned among themſelves, ſaying, *It is* becauſe we have taken no bread.

8 *Which* when Jeſus perceived, he ſaid unto them, O ye of little faith, why reaſon ye among yourſelves, becauſe ye have brought no bread?

9 Do ye not yet underſtand, neither remember the five loaves of the five thouſand, and how many baſkets ye took up?

10 Neither the ſeven loaves of the four thouſand, and how many baſkets ye took up?

11 How is it that ye do not underſtand, that I ſpake *it* not to you concerning bread, that ye ſhould beware of the leaven of the Phariſees, and of the Sadducees?

12 Then underſtood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Phariſees, and of the Sadducees.

13 ¶ When Jeſus came into the coaſts of Cæſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay, that I, the ſon of man, am?

14 And they ſaid, Some *ſay that thou art* John the Baptiſt; ſome Elias; and others Jeremias, or one of the prophets.

15 He ſaith unto them, But whom ſay ye that I am?

16 And Simon Peter anſwered and ſaid, Thou art the Chriſt the Son of the living God.

17 And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Bar-jona: for fleſh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell ſhall not prevail againſt it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

20 Then charged he his diſciples that they ſhould tell no man that he was Jeſus, the Chriſt.

21 ¶ From that time forth began Jeſus to ſhew unto his diſciples, how that he muſt go unto Jeruſalem, and ſuffer many things of the elders, and chief prieſts, and ſcribes, and be killed, and be raiſed again the third day.

22 Then Peter took him, and began to rebuke him, ſaying, Be it far from thee, Lord: this ſhall not be unto thee.

23 But he turned, and ſaid unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou ſavoureſt not the things that be of God, but thoſe that be of men.

24 ¶ Then ſaid Jeſus unto his diſciples, If any *man* will come after me, let him deny himſelf, and take up his croſs, and follow me.

25 For whoſoever will ſave his life, ſhall loſe it: and whoſoever will loſe his life for my ſake, ſhall find it.

26 For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul.

27 For the Son of man ſhall come in the glory of his Father, with his angels: and then he ſhall reward every man according to his works.

28 Verily

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4 *A wicked and adultreous generation ſeeketh after a ſign and there ſhall no ſign be given unto it*, &c.] But ye are a degenerate and perverſe generation of men. Ye have ſeen many of the things which were foretold of the Meſſiah, already accompliſhed in me; and yet ye will not underſtand nor believe. I have already worked many and great miracles in your ſight, and yet nothing will convince you but a ſign from heaven. I tell you, God will not vouchſafe any more ſigns to this generation, but only this one to render them inexcuſable, that as Jonas, after having been three days buried in the ſea in the belly of the whale, was thrown up again alive; ſo Chriſt, after he ſhall be killed and buried in the earth, ſhall, on the third day be raiſed again.

6 *Beware of the leaven of the Phariſees, and of the Sadducees.*] What St. Matthew here calls the leaven of the Sadducees, is called by St. Mark, the leaven of Herod. Hence we learn who the Herodians were that are mentioned in the goſpel. It ſeems Herod the Great attempted to overturn the principles of the ancient and true religion, that he might eſtabliſh a ſyſtem more agreeable to his tyranny. This was the doctrine of the Sadducees, which he zealouſly eſpouſed, becauſe it ſet men free from their dread of a future ſtate, and left them at liberty to purſue what they conſidered as their intereſt, by any method they pleaſed. Herodian therefore was only another name for ſuch ſort of Sadducees who maintained the expediency of ſubmitting to the Romans; for it may eaſily be imagined, that thoſe who favoured Herod, and the powers who ſupported him, were generally of this ſect. At the ſame time all the Sadducees were not Herodians; ſome of them ſhewing little of that complaiſance to the reigning powers for which their brethren were ſo remarkable.

7 *Becauſe we have taken no bread.*] Our Lord thus cautions us againſt theſe men, as if they polluted whatever they touched.

12 *Of the doctrine.*] Pernicious doctrines, like leaven, corrupt the minds of men.

13 *When Jeſus came into the coaſts of Cæſarea Philippi.* This city, while it was poſſeſſed by the Canaanites was called Leſhem, and Laiſh. But when the children of Dan took it, they named it after their progenitor. In later times it was called Paneas, from the mountain, at the foot of which it ſtood. The ſituation of Paneas pleaſed Philip the tetrarch ſo exceedingly, that he reſolved to make it the ſeat of his court: for which purpoſe he enlarged and adorned it with many ſumptuous buildings, and called it Cæſarea in honour of the Roman emperor. The tetrach's own name, however, was commonly added to diſtinguiſh it from the other Cæſarea, ſo often mentioned in the Jewiſh hiſtory. The latter was a fine ſea-port on the Mediterranean, between Daro and Joppa, and formerly called Stratton's tower. But being rebuilt by Herod the Great, he called it Cæſarea, in compliment to his patron Auguſtus. The beauty of this Cæſarea, and the conveniencies of its ſituation were ſo extraordinary, that when the Romans reduced Judea into the form of a province, they made it the ſeat of their government, preferably even to Jeruſalem itſelf.

14 *Others, Jeremias.*] The Jews had a tradition, that Jeremiah the prophet would appear among them, when the Meſſiah came, to recover the ark of the covenant which they fancied he had hid, 2 Mac. ii. 5.

17, 18 *Bleſſed art thou, Simon Bar jona*, &c.] Bleſſed and happy art thou Peter; for this confeſſion thou haſt made is not a bare human conjecture, but a thing revealed unto thee by the Spirit of God. By this conſtancy therefore in this good confeſſion, thou ſhalt eminently be, what thy name imports, namely, *a rock*: that is, thou ſhalt, after my reſurrection and aſcenſion, be a firm, unſhaken, and immoveable profeſſor of the truth. Thou ſhalt be the firſt preacher of my true religion to the Gentile world, and ſo become as it were, the firſt part laid of that foundation, upon which my church ſhall begin to be built; which ſhall afterwards, like a well-proportioned building, be continued and increaſed by the addition of ſincere converts in their ſeveral degrees; and all the powers of death and hell ſhall never be able utterly to deſtroy it.

19 *And I will give unto thee the keys of the kingdom of heaven*, &c.) Thou ſhalt firſt open the kingdom of the Meſſiah, and make the firſt publication of the goſpel to the Gentiles. And whatſoever ordinances you and your companions in the apoſtolate ſhall, by the aſſiſtance of the Holy Ghoſt, make and eſtabliſh, for the orderly ſettlement of the churches; your determinations ſhall be ratified and confirmed by the Almighty in heaven.

20 *He charged his diſciples*, &c.] It was expedient that this truth ſhould not be publiſhed at an unſeaſonable time, for the fear of drawing perſecutions upon Chriſt, and ſtopping the progreſs of the goſpel.

25 *Whoſoever will ſave his life, ſhall loſe it*, &c] Whoſoever parts with his virtue to ſave a *temporal* life, ſhall loſe that which is *eternal*.

28 Verily I ſay unto you, There be ſome ſtanding here, which ſhall not taſte of death, till they ſee the ſon of man coming in his kingdom.

CHAP. XVII.

1 *The transfiguration of Chriſt.* 14 *He healeth the lunatic,* 22 *foretelleth his own paſſion,* 24 *and payeth tribute.*

AND after ſix days Jeſus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them; and his face did ſhine as the ſun, and his raiment was white as the light.

3 And behold, there appeared unto them Moſes and Elias talking with him.

4 Then anſwered Peter, and ſaid unto Jeſus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moſes, and one for Elias.

5 While he yet ſpake, behold, a bright cloud overſhadowed them; and behold, a voice out of the cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed: hear ye him.

6 And when the diſciples heard *it*, they fell on their face, and were ſore afraid.

7 And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

8 And when they had lifted up their eyes, they ſaw no man ſave Jeſus only.

9 And as they came down from the mountain, Jeſus charged them, ſaying, Tell the viſion to no man, until the Son of man be riſen again from the dead.

10 And his diſciples aſked him, ſaying, Why then ſay the ſcribes, that Elias muſt firſt come?

11 And Jeſus anſwered and ſaid unto them, Elias truly ſhall firſt come, and reſtore all things.

12 But I ſay unto you, that Elias is come already, and they knew him not, but have done unto him whatſoever they liſted: likewiſe ſhall alſo the ſon of man ſuffer of them.

13 Then the diſciples underſtood that he ſpake unto them of John the Baptiſt.

14 ¶ And when they were come to the multitude, there came to him a *certain* man kneeling down to him, and ſaying,

15 Lord, have mercy on my ſon: for he is lunatick, and ſore vexed: for oft times *he* falleth into the fire, and oft into the water.

16 And I brought him to thy diſciples, and they could not cure him.

17 Then Jeſus anſwered and ſaid, O faithleſs and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him hither to me.

18 And Jeſus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the diſciples to Jeſus apart, and ſaid, Why could not we caſt him out?

20 And Jeſus ſaid unto them, Becauſe of your unbelief, for verily I ſay unto you, If ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove, and nothing ſhall be impoſſible unto you.

21 Howbeit, this kind goeth not out, but by prayer and faſting.

22 ¶ And while they abode in Galilee, Jeſus ſaid unto them, The Son of man ſhall be betrayed into the hands of men:

23 And they ſhall kill him, and the third day he ſhall be raiſed again. And they were exceeding ſorry.

24 ¶ And

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28 *There be ſome ſtanding here, which ſhall not taſte of death, till they ſee the ſon of man coming in his kingdom*] This was fulfilled ſix days after (ch. xvii. 1.) by the manifeſtation of his glory, which is called, his *coming in his kingdom*. Wall.

Commentary and Notes on Chapter XVII.

2 *Was transfigured before them*] Our Saviour hereby ſeems to have given his diſciples ſome intimation of his reſurrection and future glory.

4 *Then anſwered Peter and ſaid unto Jeſus, Lord it is good for us to be here,* &c] The diſciples who ſaw the glory of their maſter, and heard him talking with his two heavenly viſitants, were confounded in the higheſt degree. But moved with the ſtrangeneſs and glory of the viſion, and recovering a little from their fear, Peter, who was always forwarder than the reſt, ſaid to Jeſus, *Lord, how great is this glory! How heavenly a ſight is this! How happy ſhall we be, if we might always continue here! Give us leave, therefore, to build three apartments, for thee, for Moſes, and for Elias, and we will dwell here.*

5 *While he yet ſpake, behold, a bright cloud overſhadowed them.* &c.] Scarcely had Peter ſaid theſe words, when ſuddenly Moſes and Elias vaniſhed in a bright cloud, and Jeſus was left alone. And the diſciples heard the voice of the Almighty out of the cloud, ſaying. *This is my beloved Son, whom I have choſen to reveal my will to mankind: be not deſirous of viſions and extraordinary appearances; but as ye have hitherto followed Moſes and the prophets, ſo from henceforward hear and obey him.*

10 *Why then ſay the ſcribes, that Elias muſt firſt come?*] The apoſtles knew, that the prophet Malachi had propheſied, and their own doctors taught them, that Elias ought firſt to have appeared publicly, before the Meſſiah; and therefore they determined to aſk him, how this prophecy was to be fulfilled?

11, 12 *And Jeſus anſwered and ſaid unto them, Elias ſhall come firſt,* &c.] What the Jewiſh doctors tell you, anſwered the bleſſed Jeſus, with regard to the coming of Elias, is ſtrictly true; Elias muſt firſt come, and prepare the hearts of Men for the reception of the Meſſiah. But this ought not to raiſe any ſcruple in your minds concerning me; for Elias has indeed appeared according to the prediction of the prophet. The Jews, however, did not acknowledge him; but he was perſecuted and ſlain: and in like manner they will deal alſo with Chriſt himſelf.

17 *O faithleſs and perverſe generation.*] This reproof ſeems directed to all who were preſent; to the diſciples who are blamed for their unbelief; to the Father, who ſeemed to doubt, but eſpecially to the Jewiſh nation, which is repreſented exactly under that character, Deut. xxxii. 5, 10. *L'Enfant.*

20 *If ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove.*] To remove mountains is a proverbial expreſſion, which implies the doing things ſeemingly impoſſible. In this deſcription of the efficacy of faith, there is a beautiful contraſt between the ſmallneſs of the grain of muſtard-ſeed, to which their faith is compared, and the enormous magnitude of the mountain that was to be removed thereby.

21 *Howbeit this kind goeth not out, but by prayer and faſting*] Prayer and faſting could have no relation to the caſting out of devils, but as they had a tendency to increaſe the faith of miracles, in the perſon who had formerly that power conferred upon him. For example, prayer, by impreſſing a perſon's mind with a more intimate ſenſe, that all things whatſoever depended upon the infinite and incomprehenſible power of the Almighty, raiſes his idea of that power to a greater ſublimity, than can be done by ordinary ſpeculation. And as for faſting, by weakening the animal life, it ſubdues ſuch paſſions as are nouriſhed by a continual repletion of body. Hence faſting has a tendency to free the mind from a dominion of paſſion, which never fails to occaſion an inward perturbation of mind, and, at the ſame time is found to make even the beſt men inattentive, at leaſt to the more ſilent impreſſions of the ſpirit of God: faſting therefore produces an inward calmneſs and compoſure, very favourable to the increaſe of faith.

24 ¶ And when they were come to Capernaum, they that received tribute-*money* came to Peter, and ſaid, Doth not your maſter pay tribute?

25 He ſaith, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? of whom do the kings of the earth take cuſtom or tribute? of their own children, or of ſtrangers?

26 Peter ſaith unto him, Of ſtrangers. Jeſus ſaith unto him, Then are the children free.

27 Notwithſtanding, leſt we ſhould offend them, go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up; and when thou haſt opened his mouth, thou ſhalt find a piece of money: that take, and give unto them for me and thee.

CHAP. XVIII.

1 *Chriſt teacheth to be humble.* 7 *Touching offences,* 21 *and forgiving one another.*

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven?

2 And Jeſus called a little child unto him, and ſet him in the midſt of them,

3 And ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven.

4 Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven.

5 And whoſo ſhall receive one ſuch little child in my name, receiveth me.

6 But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and *that* he were drowned in the depth of the ſea.

7 ¶ Wo unto the world becauſe of offences: for it muſt needs be that offences come: but wo unto that man by whom the offence cometh.

8 Wherefore, if thy hand or thy foot offend thee, cut them off, and caſt *them* from thee: It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire.

9 And if thine eye offend thee, pluck it out, and caſt *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be caſt into hell-fire.

10 Take heed that ye deſpiſe not one of theſe little ones: for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

11 For the ſon of man is come to ſave that which was loſt.

12 How think ye? if a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the mountains, and ſeeketh that which is gone aſtray?

13 And if it ſo be that he find it, verily I ſay unto you, he rejoiceth more of that *ſheep*, than of the ninety and nine which went not aſtray.

14 Even ſo it is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.

15 ¶ Moreover, if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone. If he ſhall hear thee, thou haſt gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed.

17 And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I ſay unto you, Whatſoever ye ſhall bind on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.

19 Again I ſay unto you, that if two of you ſhall

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24 *Capernaum.*] Where Chriſt uſually reſided, which was the reaſon why they ſtaid till he came there to aſk him for the tribute.

Tribute-money.] Greek, two Drachmas, value about fifteen-pence. This was the tribute which every Jew paid yearly for the uſe and ſervice of the temple. *L'Enſant.*

A piece of money.] Greek, *A ſtater*, or four drachmas.

27 *Go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up*, &c.] Our bleſſed Saviour choſe to provide the tribute-money in this Manner, becauſe the Miracle was of ſuch a kind as to demonſtrate that he was the ſon of the great Monarch, worſhipped in the temple, and who rules the univerſe. In the very manner, therefore, of paying this tax, he ſhewed Peter that he was free from all taxes; and, at the ſame time, gave his followers this uſeful leſſon, that, in matters which affect their property in a ſmaller degree, it is better to recede ſomewhat of their juſt rights, than by ſtubbornly inſiſting on them to offend their brethren, or diſturb the ſtate.

Commentary and Notes on Chapter XVIII.

2, 3, 4 *And Jeſus called a little child unto him, and ſet him in the midſt of them*, &c.] Then Jeſus ſet a little child before them, and ſaid, Ye are greatly miſtaken; the kingdom of God is not like the kingdom of this world; men ſhall not there be exalted, as they are in this vale of miſery, by ſtriving for dignity and pre-eminence; but they ſhall be eſteemed only for their humility, meekneſs, innocence, and want of regard for the things of this world; ſuch as are the qualities of this little child. So that they, who, in their life and converſation, ſhall neareſt approach to the unaffected humility, and harmleſs innocence of this little child, ſuch men ſhall be conſidered as the beſt members of my church on earth, and ſhall enjoy the greateſt degree of glory in heaven.

5, 6, 7 *And whoſo ſhall receive one ſuch little child in my name, receiveth me*, &c.] Theſe, I ſay, are the men, who ſhall be valued in the ſight of the Almighty. And he who, without reſpect to temporal conſiderations, ſhall entertain, encourage, and aſſiſt ſuch men, becauſe they are humble, innocent, and teachers of that doctrine which renders men ſuch, ſhall be received in the ſame manner as if they received me. On the contrary, he that ſhall deſpiſe or diſcourage, perſecute or ſeduce any of theſe humble and innocent perſons, who believe and obey the goſpel, it were better for him he had never been born, or that he had quickly periſhed by ſome untimely death: for dreadful and terrible are the judgments which God will inflict upon the world, for its contemning and diſcouraging, for its perſecuting and ſeducing innocent good men. Such indeed is the ſtate of things, and the wickedneſs of men, that theſe things muſt needs happen; and the providence of God may, for wiſe reaſons, permit it to be ſo: but wo be to that man, by whoſe fault this ſhall come to paſs, that any humble and good man ſhall be perſecuted, diſcouraged, or pervented and enticed into ſin.

7 *It muſt needs be that offences come.*] The perverſeneſs of men will neceſſarily occaſion the ſeduction of Chriſtians; but wo to that man, by whoſe fault ſuch offence cometh.

10 *In heaven their angels*, &c.] That is, thoſe mean and ſincere perſons, whom we have ſo little regard for, are the care of angels, and under the protection of God. *Clark.*

15, 16, 17 *Tell him his fault between thee and him*, &c.] That is, uſe all poſſible means, in the moſt private and friendly manner, to amend and reform him: but if this method prove unſucceſsful, then *tell it to the church*, tell it to the congregation, tell it to a number of ſerious and well-diſpoſed Chriſtians, ſtill for the benefit of *the perſon reproved*, that by the advice and exhortation of *many*, he may be brought to repentance. *Clark.*

19, 20 *Again I ſay unto you, that if two of you ſhall agree on earth, as touching any thing that they ſhall aſk, it ſhall be done for them of my Father which is in heaven*, &c.] And whatſoever two or three ſhall agree on earth, as touching any thing that they ſhall aſk, it ſhall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midſt of them.

21 ¶ Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times?

22 Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times: but, Until ſeventy times ſeven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his ſervants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thouſand talents.

25 But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made.

26 The ſervant therefore fell down, and worſhipped him, ſaying, Lord, have patince with me, and I will pay thee all.

27 Then the Lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt.

28 But the ſame ſervant went out, and found one of his fellow ſervants which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, ſaying, Pay me that thou oweſt.

29 And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all.

30 And he would not: but went and caſt him into priſon, till he ſhould pay the debt.

31 So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me:

33 Shouldſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee?

34 And his Lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him.

35 So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

CHAP. XIX.

2 Chriſt healeth the ſick, 3 anſwereth the Phariſees, touching divorcement. 16 How to attain everlaſting life.

AND it came to paſs, *that* when Jeſus had finiſhed theſe ſayings, he departed from Galilee, and came into the coaſts of Judea, beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Phariſees alſo came unto him, tempting him, and ſaying unto him, Is it lawful for a man to put away his wife for every cauſe?

4 And he anſwered and ſaid unto them, Have ye not read, that he which made *them* at the beginning, made them male and female.

5 And ſaid, For this *cauſe* ſhall a man leave father and mother, and ſhall cleave to his wife? and they twain ſhall be one fleſh.

6 Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let not man put aſunder.

7 They ſay unto him, Why did Moſes then command to give a writing of divorcement, and to put her away?

8 He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives: but from the beginning it was not ſo.

9 And I ſay unto you, Whoſoever ſhall put away

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three of you ſhall agree to aſk of God, in order to your acting conformably to the inſtructions I have given you, ſhall certainly be granted. For wherever the ſmalleſt congregation of you be gathered together in my name, and according to my appointment, there am I always ready to aſſiſt and join with you, and intercede for you to the throne of grace.

34 *And his lord was wroth,* &c.] In this parable, which may be conſidered as our bleſſed Saviour's explication of the fifth petition of his own prayer, three things are placed in oppoſition: namely, the lord to his ſervant, an immenſe ſum to a trifle, and the moſt extraordinary clemency to the greateſt cruelty. The application therefore of the parable is eaſy, and ſufficient to overturn all the arguments whereby evil minds juſtify revenge, particularly thoſe which are taken from the nature and number of the offences committed; or from the dignity of the perſons againſt whom they are committed, or from the benefit conferred on the perſons who commit them. For, in the firſt place, what are men compared to God? In the ſecond place, how great ſums do each of us owe to him? In the third place, how trifling are the offences which our brethren commit againſt us, perhaps through inadvertency, or in conſequence of ſome provocation received from us? Moſt unworthy therefore of the divine mercy are weak mortals, who notwithſtanding they are themſelves weighed down with an infinite load of guilt, are implacable towards their fellow mortals, and will not forgive them the ſmalleſt offence, though they have a due ſenſe of them, and expreſs their ſorrow for their having committed them. Perſons of this monſtrous diſpoſition, would do well to conſider the concluſion of this parable: *So likewiſe ſhall my heavenly Father do unto you, if ye from your hearts forgive not every one,* however great, rich, or powerful you may be, *his brother their treſpaſſes:* an awful threatening indeed! ſufficient ſurely to ſtrike the men of fierce and implacable minds with terror! For, whatever they may think, it ſhall, in its utmoſt extent, be executed upon all, who will not be perſuaded, by the conſideration of the divine mercy, fully to forgive, not their fellow ſervants merely, but their own brethren, and the children of God, ſuch petty treſpaſſes, as they may happen to commit againſt them, but for which being afterwards ſenſible of their fault, they make reparation, and promiſe amendment.

Commentary and Notes on Chapter XIX.

3, 4, 5, 6 *The Phariſees alſo came unto him, tempting him, and ſaying unto him, Is it lawful for a man to put away his wife for every cauſe,* &c.] The phariſees being, as uſual, grieved at his doctrine and miracles, watched all opportunities of finding ſome accuſation againſt him, and of diſcrediting him before the people. And hoping particularly to entangle him in his talk, they came and aſked him, Whether it was lawful for a man to put away his wife upon any account? imagining, that if he ſhould ſay it was lawful, he muſt contradict his own doctrine; and if he ſhould ſay it was not, he muſt ſeem to deny the law of Moſes. But Jeſus knowing their thoughts, prevented their cavil, by giving an anſwer out of the ſcripture itſelf; Have ye never read, Gen. i. 27. that when God at firſt created man, *he created them male and female?* And do ye not remember, how the ſcripture ſaith, Gen. ii. 24. *Therefore ſhall a man leave his father and his mother,* his deareſt relations, *and ſhall cleave unto his wife,* and they two ſhall be joined together by ſo ſtrict an union, that they ſhall be conſidered as but one body, and may be no more divided than the members of the ſame body? Since therefore God hath joined them together by ſo ſtrict a tie, no man can ſeperate and part them without breaking the primitive law of God.

8 *Becauſe of the hardneſs of your hearts.*] Our Saviour intimates that a more tender diſpoſition may juſtly be expected from his diſciples.

9 *Whoſoever ſhall put away his wife, except it be for fornication, and ſhall marry another, committeth adultery,* &c.] The practice of unlimited divorces, which prevailed among the Jews, gave great encouragement to family quarrels, was very deſtructive of charity, and hindered

way his wife, except *it be* for fornication, and ſhall marry another, committeth adultery: and whoſo marrieth her which is put away, doth commit adultery.

10 ¶ His diſciples ſay unto him, If the caſe of the man be ſo with *his* wife, it is not good to marry.

11 But he ſaid unto them, All *men* cannot receive this ſaying, ſave *they* to whom it is given.

12 For there are ſome eunuchs, which were ſo born from *their* mother's womb: and there are ſome eunuchs, which are made eunuchs of men: and there be eunuchs, which have made themſelves eunuchs for the kingdom of heaven's ſake. He that is able to receive *it*, let him receive it.

13 ¶ Then were there brought unto him little children, that he ſhould put *his* hands on them, and pray: and the diſciples rebuked them.

14 But Jeſus ſaid, Suffer little children, and forbid them not to come unto me: for of ſuch is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And behold, one came and ſaid unto him, Good Maſter, what good things ſhall I do, that I may have eternal life?

17 And he ſaid unto him, Why calleſt thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18 He ſaith unto him, Which? Jeſus ſaid, Thou ſhalt do no murder, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs,

19 Honour thy father and *thy* mother: and, thou ſhalt love thy neighbour as thyſelf.

20 The young man ſaith unto him, All theſe things have I kept from my youth up: what lack I yet?

21 Jeſus ſaid unto him, If thou wilt be perfect, go *and* ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven: and come *and* follow me.

22 But when the young man heard that ſaying, he went away ſorrowful: for he had great poſſeſſions.

23 ¶ Then ſaid Jeſus unto his diſciples, Verily I ſay unto you, that a rich *man* ſhall hardly enter into the kingdom of heaven.

24 And again I ſay unto you, It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When

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dered the good education of their common offspring. Beſides, it greatly tended to make their children loſe that common reverence for them, which is due to parents, as it was ſcarce poſſible for the children to avoid engaging in the quarrel. Our Lord's prohibition therefore of theſe divorces is founded on the ſtrongeſt reaſons, and highly tends to the peace and welfare of ſociety.

11 *All men cannot receive this ſaying.*] This ſaying of yours, that is, cannot ſubdue their ſtrong inclinations for marriage.

12 *And there be eunuchs, which have made themſelves eunuchs for the kingdom of heaven's ſake.*] That is, the amputation of the deſire, not that of the member, is meant in the phraſe *made themſelves eunuchs*, as may be gathered from other clauſes of the paſſage: for there is mention made firſt of *eunuchs which were ſo born from their mother's womb*, plainly importing, that ſome are continent by natural conſtitution: next we are told of eunuchs that are made ſo by men, that is, through violence that has been offered to their bodies: laſt of all, there are who *have made themſelves eunuchs for the kingdom of heaven's ſake*, not by doing violence themſelves, but by a ſtrong reſolution of living continently in a ſtate of celibacy for the ſake of promoting more effectually the intereſts of religion.

He that is able to receive it, let him receive it.] What is is here ſaid of a ſingle life is entirely perverted by the papiſts, when they produce it to diſcredit matrimony, and exalt celibacy as the more perfect ſtate: for, on this very occaſion, marriage is declared to be an inſtitution of God: and leſt any one might have replied, that it was a remedy contrived purely for our fallen ſtate, it is particularly obſerved, that it was an inſtitution given to man in his ſtate of innocence. Wherefore, as the apoſtle tells us, marriage is honourable in all ranks and conditions, provided the duties thereof are inviolably maintained. Beſides, it is falſe to affirm that our Lord recommends celibacy. He only gives permiſſion for it, as a thing lawful, telling them, that if they were able to live continently, they would not ſin, though they did not marry, eſpecially as the times they lived in were times of perſecution. In which light alſo the judgment of St. Paul is to be conſidered, when he declared it better for chriſtians, as matters then ſtood, not to marry.

13 14 *Then were there brought unto him little children, that he ſhould put his hands on them*, &c.] After this, ſome of the believing Jews brought their children to Jeſus, that he might lay his hand upon them, bleſs them, and recommend them to the Almighty by his prayers. But his diſciples, thinking thoſe that brought them too buſy and troubleſome, began to chide them and keep them back: which, when Jeſus perceived, he rebuked his diſciples, ſaying, Do not hinder the children from being brought to me: for it is theſe, and men qualified like theſe, with innocence, humility, and a teachable diſpoſition, free from all prejudices and cuſtoms of ſinning, that are the only fit perſons to be made members of my church upon earth, and inheritors of the kingdom of God in heaven.

21 *If thou wilt be perfect*, &c.] It may not be amiſs to obſerve, that the terms of ſalvation here ſettled are not different from thoſe mentioned elſewhere in ſcripture: for, though faith is declared by our Lord himſelf to be the condition of ſalvation, it is ſuch a faith as either proceeds from, or influences the general righteouſneſs here deſcribed; *If thou wilt enter into life keep the commandments.* Moreover, the chriſtian religion being from God, is eſtabliſhed upon ſuch ſolid evidences, that every virtuous perſon to whom it is offered will receive it with pleaſure. And if any one refuſe it, his infidelity can be owing to no other cauſe but this, that his deeds are evil. So our Lord himſelf ſays expreſly, John iii. 19. and therefore, in returning a general anſwer, concerning the terms of ſalvation, Jeſus fitly directed this ruler firſt of all to a ſincere, conſtant, and univerſal obedience. And when he replied, that he had arrived at that already, and deſired to know if any thing more was requiſite, our Lord, who knew that he was not thoroughly tinctured with the principles of virtue, required him to become his diſciple, which, as he had acknowledged his divine miſſion, he could not refuſe to do if he was the man he pretended to be: aſſuring him, that by this courſe alone he would *be perfect*, that is, demonſtrate himſelf really poſſeſſed of the virtues he laid claim to. At the ſame time, he let him know, that, as matters ſtood, he could not be his diſciple, much leſs a preacher of the goſpel, without renouncing his worldly poſſeſſions. Here therefore our Lord hath declared, that all men to whom the goſpel is offered muſt believe it, and make profeſſion of it, or they cannot be ſaved; and that true virtue, wherever it ſubſiſts, neceſſarily leads men to this belief and profeſſion. But he by no means ſays, that chriſtians muſt ſell their goods, and give them to the poor. An entire renunciation of the world was indeed neceſſary in the firſt ages, when the profeſſion of chriſtianity, eſpecially the preaching of it, expoſed men to perſecution and death; which was the reaſon that Jeſus mentioned it to the ruler as an indiſpenſible duty. But the chriſtian religion being now eſtabliſhed by law in many countries, all that our great Maſter requires of us is, that we be in conſtant readineſs to part with the world, and that we actually do ſo when God, in his providence, calls us thereto.

23 *A rich man ſhall hardly enter*, &c.] *Hardly*, that is, not that riches themſelves are any fault, but becauſe of the numerous temptations they accidently lead men into, in a vicious and corrupt world. *Clark.*

24 *It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.*] The expreſſion, *it is eaſier for a camel to go through the eye of a needle* was a common proverb among the Jews, to expreſs the great difficulty of a thing. And though, theſe ſtrong expreſſions, in their ſtricteſt ſenſe, muſt be underſtood of the ſtate of things at that time ſubſiſting; yet they are, in ſome degree, applicable to rich men in all ages: becauſe riches have a melancholly influence upon piety in two reſpects. 1ſt, In the acquiſition: for, not to mention the many frauds, and other ſins that men commit to obtain riches, they occaſion an endleſs variety of cares and anxieties, which draw the affections away from God. 2dly, They are offenſive to piety in the poſſeſſion; becauſe, if they are hoarded, they never fail to beget covetouſneſs, which is the root of all evil; and, if they are enjoyed, they become ſtrong temptations to luxury, drunkenneſs, luſt, pride, and idleneſs.

25 When his diſciples heard *it*, they were exceedingly amazed, ſaying, Who then can be ſaved?

26 But Jeſus beheld *them*, and ſaid unto them, With men this is impoſſible; but with God all things are poſſible.

27 ¶ Then anſwered Peter, and ſaid unto him, Behold, we have forſaken all, and followed thee: what ſhall we have therefore?

28 And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael.

29 And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my name's ſake, ſhall receive an hundred-fold, and ſhall inherit everlaſting life.

30 But many *that are* firſt ſhall be laſt, and the laſt *ſhall be* firſt.

CHAP. XX.

1 *Of the labourers in the vineyard.* 20 *Chriſt teacheth his diſciples to be lowly.*

FOR the kingdom of heaven is like unto a man *that is* an houſholder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with his labourers for a penny a day, he ſent them into the vineyard.

3 And he went out about the third hour, and ſaw others ſtanding idle in the market-place,

4 And ſaid unto them, Go ye alſo into the vineyard; and whatſoever is right, I will give you. And they went their way.

5 Again he went out about the ſixth and ninth hour, and did likewiſe.

6 And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle?

7 They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the

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25 *Who then can be ſaved*.] The reaſon of this queſtion is, becauſe the world conſiſts either of perſons that are rich, or deſirous of becoming ſo.

28 *When the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones.*] In the ſeventh of Daniel, the prophet ſpeaking of the Meſſiah's kingdom, ſays, verſe 9, *I beheld all the thrones were ſat*, (not *caſt down*, as it ſtands in our tranſlation) *and the ancient of days did ſit*; namely, on one of the thrones that were placed. 13 *And behold one like the Son of man came to the ancient of days*, while he ſat on his throne, *and they brought him near before him, and there was given him dominion, and glory, and a kingdom.* By the kingdom that was given to the Son of man, the prophet meant his mediatorial kingdom; and by the glory, his being ſeated beſide the ancient of days, on one of the thrones mentioned vere 9. in teſtimony of his exaltation to that kingdom. The throne of his glory therefore, which our Lord ſpeaks of in this text, is the throne of his mediatorial kingdom, called the throne of his glory, in alluſion to the repreſentation Daniel has given of it. In this kingdom the apoſtles were to be ſeated on thrones, and to judge the tribes; that is, were to be next to the Meſſiah in dignity and office, his Miniſters by whom he was to ſubdue and govern his church. We find this promiſe repeated in words ſtill more full, but to the ſame purpoſe, *Ye are they which have continued with me in my temptations*, anſwering to what is here called a following him in the regeneration, *and I appoint you a kingdom, as my Father hath appointed unto me*, Luke xxii. 28. The kingdom which the Father beſtowed upon Jeſus, as the reward of his humiliations, was his mediatorial kingdom, Phil. ii. 9. not the happineſs of heaven, which he enjoyed from eternity. Wherefore the kingdom which he beſtowed upon his apoſtles, as the peculiar reward of their ſervices, being of the ſame kind with his own, was nothing elſe but the authority they enjoyed next to him in the goſpel-diſpenſation.

Judging the twelve tribes of Iſrael.] According to the common interpretation of theſe words, they relate entirely to the other life; implying, that at the general judgment, the apoſtles ſhall aſſiſt Chriſt in paſſing ſentence upon the Iſraelites. But this explication may be juſtly diſputed; becauſe the promiſe thus underſtood would make the apoſtles greatly inferior to all other ſaints, of whom it is expreſly ſaid, that they ſhall judge the world, and not the world only, but the angels alſo, 1 Cor. vi. 2, 3. Beſides the promiſe, in the ordinary ſenſe of it, is not applicable to Judas at all, who being a bad man, cannot be ſuppoſed capable of the dignity of Chriſt's aſſeſſor at the general judgment. In the Hebrew language, *to judge*, ſignifies to rule or govern. Thus, Judg. xii 7. it is ſaid, that *Jephtha judged Iſrael twelve years.* And 1 Sam. viii. 5. the people, in their application to Samuel for a king, ſaid, *Make us a king to judge us like all other nations.* Wherefore, by the apoſtles ſitting on thrones, may be underſtood their ruling the Chriſtian Church, of which the Jews were a type, by the laws of the goſpel, which their Maſter inſpired them to preach, and by the infallible deciſions relative to faith and manners which he enabled them to give in all difficult caſes—Such ſeems to have been the dignity which the bleſſed Jeſus promiſed to his apoſtles. However, as they had always been accuſtomed to conſider the Meſſiah's kingdom as a ſecular empire, they would naturally interpret their ſitting on thrones, judging the tribes, as their being made chief magiſtrates in Judea, under their maſter; and would from thence again take courage, after having been greatly diſpirited by the declaration which Jeſus had made concerning the impoſſibility of a rich man's entering into the kingdom of heaven.

29 *An hundred-fold.*] That is, ſuch comfortable aſſiſtance and joy in the Holy Ghoſt, as infinitely exceeds all worldly enjoyments. *Clark.*

30 *Many that are firſt ſhall be laſt*, &c.] This ſhould have begun a chapter; for all the next chapter is a declaration of this. *Wall.*

Commentary and Notes on Chapter XX.

1 *For the kingdom of heaven is like unto a man that is an houſholder*, &c.] The equity of God's diſtributing his rewards to thoſe who are called later than others into a church, provided they be ſincere and diligent in their labours, may be illuſtrated by the following ſimilitude. "A houſholder went out early in the morning to hire labourers into "his vineyard." Thus God in the beginning of the world revealed his will to mankind, and in a more eſpecial manner to the patriarchs and anceſtors of the Jews: and thus alſo he hath diſcovered his will early to ſome men, and brought them to the knowledge of the truth, in the beginning or former part of their lives.

2 *And when he had agreed with the labourers for a penny a day, he ſent them into his vineyard*.] "And agreeing with the labourers for a "penny a day, he ſent them to work in his vineyard:" So God when firſt he revealed his will to mankind, promiſed life and happineſs as the reward of obedience: and the ſame condition is offered to every particular man when he firſt comes to the uſe of reaſon, and to underſtand the difference between good and evil.

3, 4, 5 *And he went out about the third hour*, &c.] "Afterwards "going out at the third hour, and again at the ſixth and ninth hours, "he found other labourers ſtanding idle in the market; and them "alſo he hired to go and work in the vineyard, promiſing to give "them what was reaſonable:" Thus God, in the former ages of the world, made new revelations of his will to Moſes, and the prophets, &c. with repeated promiſes of life and happineſs to obedience: and thus alſo thoſe particular men, whoſe natural knowledge of good and evil has been corrupted and worn out by a bad education, God often-times in the following parts of the lives, by affording them new means of knowledge, invites them to repentance, and promiſes them happineſs.

6, 7 *And about the eleventh hour he went out*, &c.] "Laſtly, going "out at the eleventh hour, he found other labourers ſtanding idle; "and them alſo he hired into the vineyard, promiſing to give them "what was reaſonable:" Thus God, in the latter ages of the world, making a new revelation of his will by Chriſt, admitted the Gentiles, who had before lived in ignorance and wickedneſs, to the conditions of the ſame covenant with the Jews: and thus alſo many particular perſons, who for want of inſtructions, have lived in ignorance and wickedneſs the greateſt part of their lives, do yet at laſt, through the mercy of God, come to the knowledge of the truth, and believe and obey it.—This part of the parable does not however countenance late and wilful deferred repentance of Chriſtians: for ſuch perſons are not called into the vineyard at the eleventh hour, as the ignorant Gentiles were, but being called in at the firſt hour by the early preaching of the goſpel, they have yet ſtood idle, not in the market, but in the vineyard, 'till the eleventh hour; which renders the caſe very different, as was long ago very juſtly obſerved by Origen.

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the vineyard; and whatſoever is right *that* ſhall ye receive.

8 So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them *their* hire, beginning from the laſt unto the firſt.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a penny.

11 And when they had received *it*, they murmured againſt the good-man of the houſe,

12 Saying, Theſe laſt have wrought *but* one hour, and thou haſt made them equal unto us, which have borne the burden and heat of the day.

13 But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt thou not agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this laſt, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? is thine eye evil becauſe I am good?

16 So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

17 ¶ And Jeſus going up to Jeruſalem, took the twelve diſciples apart in the way, and ſaid unto them,

18 Behold, we go up to Jeruſalem; and the Son of man ſhall be betrayed unto the chief prieſts, and unto the ſcribes, and they ſhall condemn him to death,

19 And ſhall deliver him to the Gentiles, to mock, and to ſcourge, and to crucify *him*: and the third day he ſhall riſe again.

20 ¶ Then came to him the mother of Zebedee's children, with her ſons, worſhipping *him*, and deſiring a certain thing of him.

21 And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left in thy kingdom.

22 But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able.

23 And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with; but to ſit on my right hand, and on my left, is not mine to give; but *it ſhall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation againſt the two brethren.

25 But Jeſus called them unto him, and ſaid, Ye know, that the princes of the Gentiles exerciſe dominion over them, and they that are great exerciſe authority upon them.

26 But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter;

27 And whoſoever will be chief among you, let him be your ſervant:

28 Even as the Son of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many.

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8 *So when even was come, the lord of the vineyard ſaith unto his ſteward, call the labourers,* &c.] "Now when the even was come, "the maſter commanded his labourers to be called, and their wages "to be paid them, without reſpect to the order of time, when they "were hired:" So at the end of the world God will reward all his ſervants, not in proportion to the time of their being called, but according to the ſincerity of their ſervice.

9, 10 *And when they came that were hired about the eleventh hour,* &c.] "They who came in at the eleventh hour, becauſe they "wrought diligently during that time, received each perſon a penny; "and they who came in during the morning, though they expected to "have received more for having laboured longer, yet, according to "their agreement, received each of them alſo a penny:" ſo the Gentiles, and they who are late inſtructed in the knowledge of the truth, ſhall, for their ſincerity and diligence, during their time in the ſervice of God, receive the reward of eternal life; and the Jews, who came in firſt, though they expect ſome pre-eminence over the laſt, both in the church here on earth, and in that in heaven, ſhall only receive the ſame reward.

11, 12 *And when they had received it, they murmured againſt the good man of the houſe,* &c.] "They who were hired firſt murmured, "that thoſe which came in laſt, and laboured only one hour or "two, ſhould receive as much wages, as they who had worked "the whole day." Thus the Jews, who were the firſt people of God, and they who had been longeſt in the church, valuing themſelves upon outward performances, are apt to think it hard, that thoſe who came in late ſhould be equalled to them in their reward.

13, 14, 15 *But he anſwered one of them, and ſaid, Friend, I do thee no wrong,* &c.] "But the maſter replied; Is it not juſt if I "pay you according to your agreement; and, at the ſame time, out "of my abundant liberality, give your fellow-labourers the ſame ſum? "May I not do what I will with mine own, and be bountiful to others "for their great diligence and ſincerity during their time, without "injuring you?" Thus the equity of God's diſpenſations may be vindicated, in that, while his reward is not only free, but alſo infinitely greater than any man's work deſerves, he injures no man by his extraordinary liberality to others.

16 *So the laſt ſhall be firſt, and the firſt laſt; for many be called, but few choſen.*] After this manner therefore many of thoſe who are here late at this time, and ſeem now inferior in many reſpects, ſhall finally equal, or even exceed others in glory and dignity: and many of thoſe who are here firſt in time, and ſeem to have the precedence in many advantages, ſhall then be ranked in as low, or perhaps a lower degree than the reſt. For many indeed are called early, to know the will of the Almighty, receive his mercies, and enjoy great advantages; but there are only few who improve themſelves proportionally to theſe advantages, and uſe them worthily, ſo as to attain an excellent and extraordinary reward.

18 *Behold we go up,* &c.] As this was the laſt year of our Saviour's life upon earth, he takes care to acquaint his diſciples beforehand with his future ſufferings and death.

20, 21 *Then came to him the mother of Zebedee's children,* &c.] Then Salome, the wife of Zebedee, with her two ſons James and John, thinking, that immediately after his reſurrection, which Jeſus ſpake of he would appear in great pomp and glory, to reſtore to the Jews a temporal kingdom; came to him, and deſired that thoſe her two ſons, who had hitherto been his conſtant diſciples and followers, might, at the opening of his kingdom, have the chief places of honour under him, and be next in dignity to his own perſon.

22 *But Jeſus anſwered and ſaid, Ye know not what ye aſk,* &c.] To which Jeſus anſwered, Ye are greatly miſtaken, and know not what ye aſk: my kingdom is not, as ye fondly imagine, a temporal kingdom, conſiſting in earthly glory and greatneſs; but it is a ſpiritual kingdom, conſiſting only in holineſs, righteouſneſs, and godlineſs, and in the ſpiritual rewards of theſe divine virtues: for places of dignity are not to be expected there by favour and affection, but to be attained by humility, by patience and ſuffering. Can ye therefore follow my example, in bearing patiently injuries, ſufferings, and death? They ſaid unto him, We can.

23 *Ye ſhall drink indeed of my cup,* &c.] Ye ſhall indeed follow me in perſecutions and ſufferings, and thereby attain a place in my kingdom, and ſhare in my rewards: but for the chief ſeat of pre-eminence and dignity over others, this is not mine to diſpoſe of by any abſolute favour, but muſt be beſtowed on thoſe perſons, and according to thoſe conditions and qualifications which God hath appointed.

28 *A ranſom for many.*] By *many* is here meant all ſuch as ſhould come to repentance by receiving the knowledge of the truth. *Clark.*

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blind men, ſitting by the way *ſide*, when they heard that Jeſus paſſed by, cried out ſaying, have mercy on us, O, Lord, *thou* ſon of David.

31 And the multitude rebuked them, becauſe they ſhould hold their peace: but they cried the more, ſaying, Have mercy on us, O Lord, *thou* ſon of David.

32 And Jeſus ſtood ſtill, and called them, and ſaid, What will ye that I ſhall do unto you?

33 They ſay unto him, Lord, that our eyes may be opened.

34 So Jeſus had compaſſion *on them*, and touched their eyes: and immediately their eyes received ſight, and they followed him.

CHAP. XXI.

1 *Chriſt rideth into Jeruſalem on an aſs,* 12 *and caſteth out the buyers and ſellers.*

AND when they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples,

2 Saying unto them, Go into the Village over againſt you, and ſtraightway ye ſhall find an aſs tied and a colt with her: looſe *them*, and bring *them* unto me.

3 And if any *man* ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them.

4 All this was done, that it might be fulfilled which was ſpoken by the prophet, ſaying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and ſitting upon an aſs, and a colt the fole of an aſs.

6 And the diſciples went and did as Jeſus commanded them,

7 And brought the aſs, and the colt, and put on them their cloths, and they ſet *him* thereon.

8 And a very great multitude ſpread their garments in the way; others cut down branches from the trees, and ſtrawed them in the way.

9 And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the ſon of David: Bleſſed is he that cometh in the name of the Lord, Hoſanna in the higheſt.

10 And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this?

11 And

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29 *And as they departed from Jericho, a great multitude followed him.*] The city of Jericho, for magnitude and opulence, was inferior to none in Paleſtine, Jeruſalem alone accepted. It was beautified with a palace for the reception of a governor, if he choſe to go thither, with an amphitheatre for a public ſhew, and an hippodrome for horſe-races. The city was pleaſantly ſituated at the foot of that range of hills that bounded the *Campus magnus* to the weſt. The country around was the moſt fertile ſpot in Canaan: yielding, beſides the neceſſaries of life in great abundance, the beſt palms, excellent honey, and the celebrated balſam-tree, the moſt precious production of the earth. The fruitfulneſs of this region was owing to various cauſes, and, among the reſt, to a fine ſpring flowing through it, and which was anciently ſweetened by the prophet Eliſha, who alſo, by the command of the Almighty, bleſſed the land with perpetual and extraordinary fertility. The air here was exceedingly mild; for, when it ſnowed in other parts of Paleſtine, and was ſo cold, that the inhabitants were obliged to make uſe of the warmeſt cloathing, thoſe near Jericho were only clothed in linen. Hence, as Joſephus tells us, the territory of Jericho was called *Theion Chorion*, a heavenly country, reſembling paradiſe for beauty of proſpect, fertility of ſoil, and felicity of climate. The fountain that enriched this delightful ſpot was ſo large as to deſerve the name of a water or river, Joſh. xvi. 1. and refreſhed a plain of ſeventy ſtadiums long, and twenty broad: but the excellency of its quality was viſible in its effects; for it gladdened the whole tract through which it glided, and made it look like a garden, affording a proſpect the more agreeable, as the neighbouring country was black and inhoſpitable. Jericho was an hundred and twenty ſtadiums, or fifteen miles from Jeruſalem, almoſt due eaſt, the country between being mountanious; but from thence to the Jordan, which was at the diſtance of twenty ſtadiums, or two miles and a half, and alſo towards the Dead-Sea, the land was flat and barren.

30 *And behold, two blind men ſitting by the way ſide,* &c.] St. Mark and St. Luke mention only one blind man cured near Jericho; but St. Matthew here mentions two, who had the bleſſing of ſight conferred upon them. St. Auguſtine is of opinion, that one of the beggars was more remarkable than the other, being the ſon of Timœus, who ſeems to have been a perſon of ſome diſtinction: but having fallen into poverty, was forced to beg for his bread. And hence, he thinks, there is ſufficient reaſon for his being mentioned particularly by one of the Evangeliſts. It may be added, that he rendered himſelf remarkable, by the earneſtneſs with which he cried to the Son of God.

Commentary and Notes on Chapter XXI.

9 *Hoſanna to the ſon of David,* &c.] The word *hoſanna* in Hebrew, ſignifies *ſave we beſeech thee.* Applied to Chriſt on this occaſion, it ſignified the ſame *as God ſave the King.*

10 *And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this?*] There is hardly any paſſage in the New Teſtament that has occaſioned more profane wit and ridicule than the triumphant entry of our Saviour into Jeruſalem. But ſuch perſons would do well to remember, that our bleſſed Saviour in riding into Jeruſalem in this manner, fulfilled the predictions of the prophets; and that an aſs was the uſual creature uſed by the judges and kings of Iſrael in the moſt flouriſhing times, and abſolutely commanded by God himſelf; as I ſhall endeavour to prove in the ſequel.

At a former paſſover, when the people would have paid him kingly honours, he withdrew, and refuſed that unſeaſonable teſtimony of their zeal; becauſe the accepting thoſe honours, would at that time have been liable to miſrepreſentation, and might have obſtructed the efficacy of his preaching. But now the courſe of his prophetic office being expired, he thought it not amiſs to accept of their readineſs to acknowledge and proclaim his dignity, and himſelf to go up to Jeruſalem in a more public manner than uſual, that he might thereby exaſperate his blood-thirſty enemies, and ſo draw on his appointed paſſion.

To exaſperate his enemies indeed, a more pompous appearance might have been more conducive, and more agreeable to his regal dignity; but in this our bleſſed Saviour was not left to his own option. An ancient prophet, having long before preſcribed the form of his entry into Jeruſalem, as a characteriſtic of his being the true Meſſiah, it was therefore now impoſſible to deviate from it, even tho' he could have procured his numerous guards, and triumphal chariots, ſplendid attendants, and other enſigns of royalty, to adorn the day of his inauguration. *Rejoice greatly O daughter of Sion, ſhout O daughter of Jeruſalem, behold thy king cometh to thee! He is juſt, and having ſalvation, lowly, and riding upon an aſs, and a colt the fole of an aſs*, Zech. ix, 9. This is the prophecy whereby our Saviour was directed, at this time, in his approach to Jeruſalem; and to juſtify his conduct in this particular, it may not be amiſs to enquire a little into the true reaſon of it.

To this purpoſe we may obſerve, that the law which God gave to the kings of Iſrael, *not to multiply horſes to themſelves*, Deut. xvii. 16. was founded on a ſpecial promiſe, that he would himſelf continue to be their defence againſt their enemies: that this was a law, wherein every prince that was to ſucceed to the government of Iſrael was concerned, and deſigned for a ſtanding trial, both of the prince and people, whether they had truſt or confidence in God; that while this law was obſerved, the troops of Iſrael were victorious, and, though few in number, and ſeemingly unfit for action, proved an over match for royal armies; that when it came to be laid aſide, and kings, as they declined in their confidence towards God, began to *multiply horſes and chariots of war*, ſoon ſunk in the military ſucceſſes, till, at length the whole land was carried away captive: and therefore *Wo unto them*, ſays the prophet, *that ſtay on horſes and truſt in chariots, becauſe they are many, and in horſemen becauſe they are ſtrong; but look not unto the Holy one of Iſrael, neither ſeek the Lord.*

Let us now apply this to the prophecy before us. Since the kings of Iſrael were obliged to renounce the aſſiſtance of horſes and horſemen, and to depend on God for ſucceſs in the day of battle, and ſince thoſe who did ſo were their nation's deliverers, and thoſe who did otherwiſe were the deſtroyers of it; under which of theſe capacities is it

natural

11 And the multitude ſaid, This is Jeſus the prophet of Nazareth of Galilee.

12 ¶ And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money changers, and the ſeats of them that ſold doves:

13 And ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief prieſts and ſcribes ſaw the wonderful things that he did, and the children crying in the temple, and ſaying, Hoſanna to the ſon of David; they were ſore diſpleaſed,

16 And ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea, Have ye never read, Out of the mouth of babes and ſucklings thou haſt perfected praiſe?

17 ¶ And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning, as he returned into the city, he hungered.

19 And when he ſaw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and ſaid unto it, Let no fruit grow on thee henceforward for ever. And preſently the fig-tree withered away!

20 And when the diſciples ſaw *it*, they marvelled, ſaying, How ſoon is the fig-tree withered away!

21 Jeſus anſwered and ſaid unto them, Verily I ſay unto you, If ye have faith, and doubt not, ye ſhall not only do this *which is done* to the fig-tree, but alſo, if ye ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea; it ſhall be done.

22 And

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natural to think, the king whom God himſelf had promiſed to the daughter of Zion, ſhould appear? Should he, like ſome of the late kings of Iſrael, come in all the pomp and pride of war, ſurrounded with horſes and chariots, in direct oppoſition to the law of the Almighty? Or, ſhould he appear like ſome of the antient *worthies, who by faith ſubdued kingdoms, and out of weakneſs were made ſtrong?* Kings who feared God, and therefore feared no enemy, and who, though mounted on aſſes, were able to put to flight the thouſands and ten thouſands of chariots and horſes that came againſt them? To reſolve this queſtion, the prophet himſelf will aſſiſt us: for, immediately after his deſcription of the promiſed king, he adds, *And I will cut off the chariot from Ephraim and the horſe from Jeruſalem*; plainly indicating that the character given of the Meſſiah, namely, *his riding on an aſs*, was in oppoſition to their warlike kings, who, by their ſtrength in chariots and horſes had ruined both themſelves and their people.

Thus it was neceſſary for the promiſed Meſſiah, and, conſequently, for our Saviour, who came in that character, to approach the daughter of Sion, riding on an aſs, even though it had been a creature more deſpicable than we imagine it. But after all, it is merely prejudice, and too fond an attachment to the manners and cuſtoms of our own country, that makes us conceive any thing contemptible or any thing ridiculous or inconſiſtent with the gravity and dignity of the bleſſed Jeſus, in riding on that creature; for, if we look into the hiſtory of other countries, particularly that of Judea, we ſhall find perſons of the higheſt diſtinction, uſually ſo mounted. We ſhall find the chief governors of Iſrael, deſcribed in the ſong of Deborah, *as riding on white aſſes*; and the thirty ſons of Jair, who was judge and prince of the country twenty-two Years, riding upon as many aſſes, and commanding in thirty cities. Nay, we ſhall find Abſalom, though, in other reſpects, a man of pomp, in the very day of battle, mounted on a mule, the colt of an aſs; and Solomon, even on the day of his coronation, provided with no better beaſt. We therefore ſurely cannot conſider it as any reproach, for the meek, the humble Jeſus, to ride into Jeruſalem, on the *fole of an aſs*, when David the greateſt of his anceſtors, and Solomon the wiſeſt, while he continued wiſe, rode in the ſame manner.

13 *It is written, My houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves.*] The expreſſion, *a den of thieves*, is by ſome thought to allude to thoſe gangs of robbers which at that time infeſted Judea, and uſed to hide themſelves in holes or dens of the mountains, as appears from ſeveral paſſages in Joſephus's hiſtory: but our bleſſed Saviour here plainly refers to the paſſage in Jeremiah, where the prophet introduced the Almighty complaining, *Is this houſe, which is called by my name, become a den of robbers in your eyes? behold, even I have ſeen it, ſaith the Lord*, chap. vii. 11. But how could the houſe of the moſt High become a den of robbers? How could ſuch violence be committed in ſo ſacred a place? St. Jerom, in his commentary on the text of ſcripture under conſideration, aſcribes all this to the avarice of the prieſts, and gives us a lively deſcription of the ſeveral artifices whereby they endeavoured to extort money. "In "the temple of Jeruſalem, ſays that father, the fineſt and moſt ſpa-"cious of any in the world, where the Jews, from almoſt all coun-"tries of the earth aſſembled; where ſacrifices of different kinds, "ſome for the rich, and other for the poorer ſort, were offered ac-"cording to the law. But becauſe thoſe who came from diſtant "countries often wanted ſuch ſacrifices, the prieſts took the advan-"tage of buying up all the beaſts appointed for that purpoſe, ſold "them to theſe perſons who wanted them, and received them again "at their hands. And becauſe ſome, who came to worſhip, were ſo "very poor, that they could not even purchaſe the leſſer ſacrifices, "namely birds, the prieſts placed bankers in the courts of the temple "to lend money upon ſecurity; but finding that they could not do "this without tranſgreſſing the law, they had recourſe to another "device, namely to appoint a kind of pawn-brokers, inſtead of "bankers; that is, men who, for the advance of a ſmall ſum, took "fruits, herbs, and other commodities, inſtead of intereſt money. "Our Lord therefore having obſerved this method of traffic carried "on by the prieſts in his fathers houſe, not only expelled their agents, "but arraigned them alſo as a band of thieves; for he is really a "robber who makes lucre of religion, and whoſe worſhip is not ſo "much the veneration he has for God, as the opportunity of making "his own intereſt and advantage."

15 *The children crying in the temple.*] *Children*, rather Jeſus's ſervants and followers, thoſe of his train and retinue. What led our tranſlators to uſe the word *children* in this place, Dr. Pearce thinks, is the anſwer that our Saviour makes, *Out of the mouth of babes and ſucklings thou haſt perfected praiſe*; but the meaning of this is, God has choſen for the praiſing of him babes and ſucklings in knowledge, not with reſpect to their years; for ſucklings that cannot ſpeak, cannot *perfect praiſe*. Mirales of Jeſus vindicated.

16 *Out of the mouth of babes and ſucklings thou haſt perfected praiſe.*] Theſe words were cited from Pſalm viii. 2. and ſeem to vary a little from the original, which is thus rendered, *Out of the mouth of very babes and ſucklings thou haſt ordained ſtrength* But when it is conſidered, that the only ſtrength which can proceed from the mouth of children, muſt be praiſe, or words put in their mouths to celebrate the praiſes of the Meſſiah, the praiſe in the Pſalmiſt, and in the Evangeliſt muſt mean the ſame thing; and our bleſſed Saviour, in the Application of it to the chief prieſts and ſcribes, ſeems to inſinuate, "That theſe "acclamations of the children were not fortuitous, but by a divine "inſtinct, and for the fulfilling of an ancient prophecy; and, con-"ſequently, that their declaring him to be the Meſſiah, or ſon of "David, ſhould be conſidered as a merciful call from Heaven, to in-"form and inſtruct others in what they were to do."

17 *And he left them, and went out of the city into Bethany, and lodged there.*] Bethany took its name from a tract of ground in which it ſtands, ſo called from the Greek word *athene*, which ſignifies the dates of palm-trees, that grew there in great plenty. It was, in our Saviour's time, a conſiderable place, ſituated at the foot of the mount of Olives, about fifteen furlongs, or near two miles eaſtward from Jeruſalem; but it is at preſent a very mean village. Our modern travellers inform us, that at the entrance into it, there is an old ruin, called the caſtle of Lazarus, ſuppoſed to have been the manſion-houſe where he and his ſiſters lived. Near it, at the bottom of a ſmall deſcent, is a ſepulchre, ſaid to be that of Lazarus, and held in great veneration by the Turks, who uſed it for an oratory, or place of prayer.

19 *And when he ſaw a fig-tree in the way*, &c.] As our bleſſed Saviour was travelling from Bethany to Jeruſalem, he ſaw a fig-tree at a ſmall diſtance from the road, and went to it, ſeeking for fruit, but finding nothing on it but leaves, he curſed it, ſaying, *Let no fruit grow on thee for ever*: intimating to his diſciples, by this viſible ſimilitude, that the Jewiſh nation, having now only a formal profeſſion of religion, without bringing forth any fruit, ſhould ſuddenly be curſed and rooted out.

20, 21 *And when the diſciples ſaw it, they marvelled*, &c.] The diſciples ſeeing the fig-tree afterwards as they were returning from the city, obſerved that it was withered and dried up from the roots: at which they were greatly ſurprized, and wondered at the ſuddenneſs of its being periſhed and dead. But Jeſus anſwered, Do ye wonder at this, as ſuch a ſtrange and extraordinary thing? Verily, I tell you, if ye firmly believe, and truſt in the power of the moſt High, ye ſhall be able to do things as much greater than this, as removing a mountain, and throwing it into the ſea, is greater than cauſing a ſmall tree to wither.

22 And all things whatſoever ye ſhall aſk in prayer, believing, ye ſhall receive.

23 ¶ And when he was come into the temple, the chief prieſts and the elders of the people came unto him as he was teaching, and ſaid, By what authority doeſt thou theſe things? and who gave thee this authority?

24 And Jeſus anſwered and ſaid unto them, I alſo will aſk you one thing, which if ye tell me, I in likewiſe will tell you by what authority I do theſe things.

25 The baptiſm of John, whence was it? from heaven, or of men; And they reaſoned with themſelves, ſaying, If we ſhall ſay, from heaven; he will ſay unto us, Why did ye not then believe him?

26 But if we ſhall ſay, Of men; we fear the people: for all hold John as a prophet.

27 And they anſwered Jeſus, and ſaid, We cannot tell. And he ſaid unto them, Neither tell I you by what authority I do theſe things.

28 ¶ But what think you? A *certain* man had two ſons, and he came to the firſt and ſaid, Son, go work to day in my vineyard.

29 He anſwered and ſaid I will not; but afterward he repented, and went.

30 And he came to the ſecond, and ſaid likewiſe, And he anſwered and ſaid, I go, Sir; and went not.

31 Whether of them twain did the will of *his* father? They ſay unto him, The firſt. Jeſus ſaith unto them, Verily I ſay unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteouſneſs, and ye believed him not: but the publicans and the harlots believed him. And ye, when ye had ſeen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable; There was a certain houſholder which planted a vine-yard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to huſbandmen, and went into a far country.

34 ¶ And when the time of the fruit drew near, he ſent his ſervants to the huſbandmen, that they might receive the fruits of it.

35 And the huſbandmen took his ſervants, and beat one, and killed another, and ſtoned another.

36 Again, he ſent other ſervants, more than the firſt: and they did unto them likewiſe.

37 But laſt of all, he ſent unto them his ſon, ſaying, they will reverence my ſon.

38 But when the huſbandmen ſaw the ſon, they ſaid among themſelves, This is the heir; come, let us kill him, and let us ſeize on his inheritance.

39 And they caught *him*, and caſt him out of the vine-yard, and ſlew *him*.

40 When the lord therefore of the vine-yard cometh, what will he do unto thoſe huſbandmen.

41 They ſay unto him, he will miſerably deſtroy thoſe wicked men, and will let out *his* vineyard unto other huſbandmen, which ſhall render him the fruits in their ſeaſons.

42 Jeſus ſaith unto them, Did ye never read in the ſcriptures, The ſtone which the builders rejected, the ſame is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore ſay I unto you: The kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whoſoever ſhall fall on this ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will grind him to powder.

45 And when the chief prieſts and Phariſees had heard his parables, they perceived that he ſpake of them.

46 But when they ſought to lay hands on him, they feared the multitude, becauſe they took him for a prophet.

CHAP. XXII.

1 *The marriage of the king's ſon.* 9 *The calling of the Gentiles.* 12 *The wedding-garment.*

AND Jeſus anſwered and ſpake unto them again by parables. and ſaid,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his ſon,

3 And

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31 *The harlots go into the kingdom of God*, &c.] This is contrary to the very ſpirit of the goſpel: ſurely it ſhould be rendered, *They that have been harlots* and repented; or, by the *kingdom of God*, may mean their converſion to Chriſtianity.

33 *There was a certain houſholder which planted a vine-yard*, &c] "A certain man planted a vine-yard, and furniſhed it with all things "neceſſary both for its fruitfulneſs, ornament, and defence; and "then travelling himſelf into a far country, he let it out to huſband-"men." Thus God delivered the law to his peculiar people the Jews, with great preſent advantages, and promiſes of future bleſſings.

34, 35, 36 *And when the time of the fruit drew near*, &c.] "Now when the time of the vintage approached, the owner ſent ſer-"vants to the huſbandmen to receive the fruit of the vine-yard; but "the huſbandmen abuſed the ſervants; and beat ſome of them, and "ſlew others." Thus God expecting from the Jews, to whom he had given his law, the fruits of holineſs and obedience to his commands, ſent to them his prophets to remind them of their obedience; but they, inſtead of liſtening to their preaching, and obeying the voice of the moſt High, abuſed the prophets, perſecuted ſome of them, and ſlew others.

37 *But laſt of all, he ſent unto them his ſon, ſaying, They will reverence my ſon.*] "When the Almighty had tried every other method to re-"claim them, he ſent unto them his only ſon, ſaying, They will "ſurely reverence my ſon." Thus, at laſt, God ſent his Son into the world, that if there were any means left of reducing the Jews to repentance, they might be convinced at laſt, by the miracles and authority of the Saviour of the world.

38, 39 *But when the huſbandmen ſaw the ſon, they ſaid among themſelves, This is the heir*, &c.] "But the huſbandmen thinking, "that if they deſtroyed this ſon and heir of their maſter, they ſhould "be no more diſturbed in their unjuſt detaining the poſſeſſion, roſe "up againſt him alſo, and ſlew him." Thus the Jews, after all the indignities they had offered to the meſſengers and prophets of the moſt High, were to add this at laſt, to fill up the meaſure of their iniquity, namely, to put to death the ſon of God; caſting him out of the church who was the foundation of it, and the author of all its bleſſings.

40 *When the Lord therefore of the vineyard cometh, what will he do unto thoſe huſbandmen?*] That is. when the time of God's executing judgment ſhall come, what puniſhment will he inflict upon thoſe incorrigible Jews?

Commentary and Notes on Chapter XXII.

1 *Jeſus anſwered*, &c.] Perhaps it would have been rendered with propriety, *Jeſus ſpake unto them, and ſaid,*

2 *The kingdom of heaven is like unto a certain king, which made a marriage for his ſon.*] The gracious deſign of the Almighty in giving the goſpel to men, and the ſucceſs with which the preaching of it will be attended, may be illuſtrated by the behaviour of a certain king who in honour of his ſon, made a great feaſt, to which he invited many gueſts. This marriage ſupper, or great feaſt, ſignifies the joys of heaven, which are properly compared to an elegant entertainment, on account of their exquiſiteneſs, fulneſs, and duration. And they are here ſaid to be prepared in honour of the Son of God, becauſe they are beſtowed on men as a reward for their obedience.

3 And ſent forth his ſervants to call them that were bidden to the wedding, and they would not come.

4 Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandiſe:

6 And the remnant took his ſervants, and entreated *them* ſpitefully, and ſlew *them*.

7 But when the king heard *thereof*, he was wroth: and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city.

8 Then ſaith he to his ſervants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye ſhall find, bid to the marriage.

10 So thoſe ſervants went out into the highways, and gathered together all, as many as they found, both bad and good, and the wedding was furniſhed with gueſts.

11 ¶ And when the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding garment:

12 And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding garment? And he was ſpeechleſs.

13 Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt *him* into outer darkneſs; there ſhall be weeping and gnaſhing of teeth.

14 For many are called, but few *are* choſen.

15 ¶ Then went the Phariſees, and took counſel how they might entangle him in *his* talk.

16 And

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3 *And ſent forth his ſervants to call them that were bidden.*] The invitation that preceded the call at the hour of ſupper, ſignifies the vocation of the Jews, by which they became the people of God, and in conſequence of which they had the call given them at the hour; that is, when the fulneſs of time approached, had the goſpel, the great call to the feaſt of heaven, preached to them firſt by John the Baptiſt, and next by Jeſus himſelf.

And they would not come.] The Jews, though preſſed by the preaching both of the Meſſiah's forerunner, and the Meſſiah himſelf to enter into the kingdom of heaven, would not obey; for they rejected the goſpel.

4 *Again he ſent forth other ſervants, ſaying, Tell them which are bidden,* &c.] After the reſurrection and aſcenſion of the bleſſed Jeſus, the apoſtles were ſent forth to inform the Jews, that the goſpel-covenant was eſtabliſhed, manſions in heaven were prepared, and that nothing was wanting, but that they would chearfully accept of the honour deſigned them.

5, *But they made light of it,* &c.] Theſe meſſengers had no better ſucceſs than the former. The men all undervaluing the favour offered them, mocked at the meſſage, and went about their buſineſs, only ſome of them, more rude than the reſt, inſulted, beat, and ſlew the ſervants that came to call them. The ſucceſs of the call, and the treatment the king's ſervants met with, was intended to repreſent the ill ſucceſs which the goſpel and its miniſters might expect among the Jews, who were anciently God's elected people, and, on that account, were to have the firſt offers of the goſpel made them. But that they would, in general, reject it; and prefer their farms, their merchandiſe, and other gainful employments, to the practice of piety, the favour of God, and the enjoyments of heaven. Nay, that they would even add inſults and cruelty to obſtinacy, perſecuting unto death, the miniſters who exhorted them to believe, and embrace the gracious terms of the goſpel. The invitation of the marriage ſupper of his ſon, ſent by this king to his ſuppoſed friends, was the higheſt expreſſion of his regard for them, and the greateſt honour that could be done them. Therefore, when they refuſed it for ſuch trifling reaſons, and were ſo ſavagely ungrateful as to beat, wound, and kill, the ſervants who brought it, a moſt outrageous affront, an injury that deſerved the ſevereſt puniſhment, the king, in great wrath, ſent the Roman army upon them, deſtroyed their cities, and laid their celebrated temple in the duſt.

8, 9, 10 *Then ſaith he to his ſervants, The wedding is ready, but they which were bidden were not worthy,* &c.] In this latter part of the parable, the calling of the Gentiles is repreſented by the king's ſervants going forth, and compelling all they met with to come in, worthy or unworthy, good or bad; for they made no diſtinction.

11 *And when the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding-garment.*] It may ſeem ſtrange, that in ſuch a number of men gathered to this feaſt, there was only one found who had not on a wedding-garment, and that he ſhould have been puniſhed with ſuch ſeverity for wanting what he could not be expected to have, conſidering that he was obliged to come, while perhaps, he was performing a journey, or ſitting begging under the hedges. But the heinouſneſs of his offence, and the equity of the ſentence paſſed upon him, will fully appear, if we call to mind a circumſtance, which, becauſe it was commonly known at that time, is not mentioned in the parable. The people of the eaſt, among whom the faſhion of cloths was not changeable, as with us, eſteemed it a principal part of their magnificence, to have their ward robes ſtored with rich habits. Thus Job, ſpeaking of the wicked ſays, *though he heap ſilver as the duſt, and prepare raiment as the clay,* chap. xxvii. 16. Accordingly in ſcripture, when the uncertainty of earthly pleaſures is ſpoken of, they are repreſented as ſubject not only to ruſt but alſo to be deſtroyed by the moth, Matt. vi, 19. The matter is alſo evident from Horace: for he tells us, that when Lucullus the Roman general, who had enriched himſelf with the ſpoils of the Eaſt, was aſked if he could furniſh a hundred habits for the theatre? replied, he had five thouſand in his houſe, of which they were welcome to take part or all. We may therefore very naturally ſuppoſe, that this king, having invited his gueſts to his feaſt, would order his ſervants to make each of them a preſent of ſplendid apparel, as a farther mark of his reſpect, and that they might be all clothed in a manner becoming the magnificence of the ſolemnity; for it cannot be otherwiſe underſtood, how among ſuch a number, collected in ſuch a manner, one only ſhould have been found without a wedding garment, eſpecially as we are told, that they gathered together all, as many as they found, both bad and good. Beſides, it is abundantly evident, both from ſacred and profane writers, that the great men of the eaſt expreſſed their reſpect for their favourites by preſents of this kind. Doubtleſs therefore, the man that was ſentenced to be bound, and caſt into outer darkneſs, had been offered a wedding garment, or ſumptuous apparel with the reſt, but would not receive it, and haughtily entered the palace, in his ragged and filthy dreſs.

With regard to the ſpiritual meaning of this parable, whether the wedding garment implies faith, or a pious and holy life, it is needleſs to diſpute; for faith cannot be ſeparated from good works, nor good works proceed from any thing but faith. Chriſt's meaning is only that we are called in order that we may be renewed in our minds, after his image. And therefore that we may remain always in his houſe, the old man with his filthineſs muſt be put off, and a new life deſigned, that our attire may be ſuch as is ſuitable to ſo honourable an invitation. In ſhort, this parable is admirably adapted to the method of God's dealing with us; for he requires repentance indeed, and holineſs, in order to our ſharing in the happineſs of heaven; but, at the ſame time, he graciouſly offers to work it in us, by his holy ſpirit; and therefore may juſtly puniſh us for neglecting ſo great a favour.

12, 13 *Friend, how cameſt thou in hither,* &c.] This member of the parable repreſents the laſt judgment, and teaches us, that though the Gentiles obeyed the call of the goſpel with more alacrity than the Jews, that they ſhould not all be ſaved by it.

14 *For many are called, but few are choſen.*] Theſe words are proverbial, and muſt be referred firſt to the Jews, who though called in great numbers by the preaching of the goſpel, few of them were choſen, for they did not believe. They muſt alſo, in the ſecond place, be referred to the Gentiles, who though they embraced the goſpel, yet many of them refuſed the wedding garment when it was offered them. The Parable is concluded in this manner to ſhew us, that the profeſſion of the Chriſtian religion will not ſave a man, unleſs he lives in a manner worthy of that religion. Let us therefore, who have obeyed the call, and are by profeſſion the people of God, think often of that awful day, when the king will come in to ſee his gueſts; when God will, with the greateſt ſtrictneſs, view every ſoul laying claim to the joys of heaven: let us think of the ſpeechleſs confuſion that will ſeize ſuch as have not the wedding garment, and on the inexorable ſeverity with which they will be conſigned to weeping and gnaſhing of teeth; and let us remember, that to have ſeen, for a while, the light of the goſpel, and the fair beaming of an eternal hope, will add deeper and more ſenſible horrors to thoſe gloomy caverns. On the other hand, to animate and encourage us, let us think on the happy time, when the marriage ſupper of the Lamb ſhall be celebrated, and all the harmony, pomp, and beauty of heaven, ſhall add to its ſolemnity, its happineſs, its joys.

16 And they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any *man*: for thou regardeſt not the perſon of men.

17 Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Cæſar, or not?

18 But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he ſaid unto them, Whoſe *is* this image and ſuperſcription?

21 They ſay unto him, Cæſar's. Then ſaith he unto them, Render therefore unto Cæſar, the things which are Cæſar's; and unto God, the things that are God's.

22 When they had heard *theſe words*, they marvelled, and left him, and went their way.

23 ¶ The ſame day came to him the Sadducees, which ſay that there is no reſurrection, and aſked him,

24 Saying, Maſter, Moſes ſaid, If a man die, having no children, his brother ſhall marry his wife, and raiſe up ſeed unto his brother.

25 Now there were with us ſeven brethren: and the firſt, when he had married a wife, deceaſed: and having no iſſue, left his wife unto his brother.

26 Likewiſe the ſecond alſo, and the third, unto the ſeventh.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeven? for they all had her.

29 Jeſus anſwered and ſaid unto them, Ye do err, not knowing the ſcriptures, nor the power of God.

30 For in the reſurrection, they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying,

32 I am the God of Abraham, and the God of Iſaac, and the God of Jacob: God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were aſtoniſhed at his doctrine.

34 ¶ But when the Phariſees had heard that he had put the Sadducees to ſilence, they were gathered together.

35 Then one of them, *which was* a lawyer, aſked *him* a queſtion, tempting him, and ſaying,

36 Maſter,

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16 *The Herodians.*] Theſe were a court party, whoſe greateſt zeal was to ingratiate themſelves with Herod and Cæſar; which zeal is called *the leaven of Herod.*

17 *What thinkeſt thou? Is it lawful to give tribute to Cæſar, or not?*] It ſeems this queſtion was debated with great fury in our Lord's time; one Judas of Galilee having taught the unlawfulneſs of paying taxes, and gathered a numerous faction, eſpecially among the common people. The prieſt therefore imagined, that it was not in his power to decide the point, without rendering himſelf obnoxious to ſome of the parties who had divided upon it. If he ſhould ſay it was lawful to pay the taxes, they believed the people, in whoſe hearing the queſtion was propoſed, would be incenſed againſt him, not only as a baſe pretender, who, on being attacked publicly, renounced the character of the Meſſiah, which he had aſſumed among his friends, but as a flatterer of princes alſo, and a betrayer of the liberties of his country; one that taught doctrines inconſiſtent with the liberties of the people of God. But, if he ſhould affirm, that it was unlawful to pay, the Herodians reſolved to inform the governor of it, who, they hoped, would puniſh him as a fomenter of ſedition. Highly elated therefore with their project, they came to Jeſus, and propoſed the queſtion, after having paſſed an encomium on the truth of his miſſion, his courage, integrity, and impartiality, with a deſign, no doubt, to make him believe that they were his friends; and that he ought boldly to declare what the will of the Almighty was in this matter.

18 *Why tempt ye me, ye hypocrites?*] He called them hypocrites to ſignify, that though they made conſcience, and a regard to the divine will, their pretence for aſking the queſtion, he ſaw thro' their deſign, and knew they were come to enſnare him.

21 *Render therefore unto Cæſar, the things which are Cæſar's: and unto God the things that are God's.*] The Jews were ſo tenacious of the cuſtoms of their country, and had ſo high an opinion of their own holineſs, that they would not make uſe of heathen money, as ſufficiently appears by the buſineſs of the money-changers mentioned by the evangeliſt. It was for this reaſon, probably, that the Romans inſiſted on having their taxes paid in their own coin, becauſe, by making it current, they taught the Jews that they were their maſters. Hence the force of our Lord's argument appears. Since this money bears Cæſar's image, it is his; and, by making uſe of it, you acknowledge his authority: if ſo, I leave it to yourſelves to judge whether the tribute ought to be paid towards the ſupport of that government which ye have acknowledged, which ye cannot ſhake off, and by which your tranquility is preſerved; at the ſame time, in diſcharging your duty to the civil magiſtrates, you ſhould never depart from the duty you owe to God; but ſhould remember, as you bare the image of the great King of heaven and earth, you are his ſubjects, and ought to pay him the tribute of yourſelves: that is, you ought to yield yourſelves to him ſoul and body, ſerving him with both to the utmoſt of your power. The Phariſees and their adherents, under pretence of religion, often juſtified ſedition; but the Herodians, in order to ingratiate themſelves with the reigning powers, made them a compliment of their conſciences, complying with whatever they enjoined, although directly contrary to the divine law. Our Lord therefore, when he returned this anſwer, had both in his view, exhorting them in their regard to God and the magiſtrate, to give each his due; becauſe there is no inconſiſtency between their rights, when nothing but their rights are inſiſted on.

22 *When they heard theſe words, they marvelled, and left him, and went their way.*] So unexcepted an anſwer, in which Jeſus clearly confuted them on their own principles, and clearly ſhewed, that the rights of the Almighty, and thoſe of the magiſtrates do not interfere in the leaſt, becauſe magiſtrates are God's deputies, and rule by his authority, quite diſconcerted and ſilenced his crafty enemies. They were aſtoniſhed at his having perceived their deſign, as well as at the wiſdom by which he avoided the ſnare: and retired inwardly vexed and greatly aſhamed.

28 *Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeven? for they all had her.*] As the Sadducees believed the Soul to be nothing more than a refined kind of matter, they thought, if there was any future ſtate it muſt reſemble the preſent: and that men, being in that ſtate material and mortal, the human race could not be continued, nor individuals made happy, without the pleaſure and conveniences of marriage. Hence they affirmed it to be a neceſſary conſequence of the doctrine of the reſurrection of a future ſtate, that every man's wife ſhould be reſtored to him.

29, 30 *Jeſus anſwered—Ye do err, not knowing the ſcriptures,* &c.] Ye talk very ignorantly; not underſtanding the true meaning; nor having a true ſenſe of the greatneſs of the power of God; for, in that future ſtate of happineſs to which the juſt ſhall be raiſed, where there ſhall be no more mortality, which marriage was inſtituted to ſupply, there will be no need of any ſuch thing as marriage. Neither ſhall that future ſtate reſemble the preſent life of men on earth: but it ſhall be glorious and ſpiritual, as is now the life of angels in heaven.

31, 32 *Have ye not read that which was ſpoken unto you by God, ſaying, I am the God of Abraham,* &c.] It cannot be objected to this interpretation, that it lays too much ſtreſs upon the words *I am*, which are not in the Hebrew, for our Lord's manner of applying the citation in the preſent tenſe, *God is not the God of the dead*, plainly implies, that no other tenſe of the ſubſtantive verb can be applied. Others, however, chuſe to explain the argument thus: To be the God of any perſon is to be the exceeding great reward, Gen. xv. 1. wherefore, as the patriachs died without having obtained the promiſes, Heb. xi, 39 they muſt exiſt in another ſtate to enjoy them, that the veracity of God may remain firm and unſhaken. Beſides, the apoſtle tells us, that God is not aſhamed to be called their God, becauſe he has prepared for them a city, Heb xi 16. which implies, that he would have reckoned it infinitely beneath him to own his relation, as God, to any one, for whom he had not provided a ſtate of permanent happineſs.. This argument, taken in either form, is concluſive; and therefore we may ſuppoſe, that both of the ſenſes were intended, to render it full of demonſtration.

33 *And when the multitude heard this, they were aſtoniſhed at his doctrine.*] The people were agreeably ſurpriſed, when they heard ſo clear and ſolid a confutation of the ſect they abominated, and that too in an argument, where they had always thought themſelves impregnable.

36 Maſter, which *is* the great commandment in the law?

37 Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.

38 This the firſt and great commandment.

39 And the ſecond *is* like unto it, Thou ſhalt love thy neighbour as thyſelf.

40 On theſe two commandments hang all the law and the prophets.

41 ¶ While the Phariſees were gathered together, Jeſus aſked them,

42 Saying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, *The ſon* of David.

43 He ſaith unto them, How then doth David in ſpirit call him, Lord, ſaying,

44 The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool?

45 If David then call him Lord, how is he his ſon?

46 And no man was able to anſwer him a word, neither durſt any *man*, from that day forth aſk him any more *queſtions*.

CHAP. XXIII.

1 *The ſcribes and Phariſees good doctrine, but evil examples of life.* 34 *The deſtruction of Jeruſalem foretold.*

THEN ſpake Jeſus to the multitue, and to his diſciples,

2 Saying, the Scribes and Phariſees ſit in Moſes's ſeat:

3 All therefore whatſoever they bid you obſerve, *that* obſerve and do; but do not ye after their works: for they ſay, and do not.

4 For they bind heavy burdens, and grievous to be born, and lay *them* on men's ſhoulders, but they themſelves will not move them with one of their fingers.

5 But all their works they do, for to be ſeen of men: they make broad their phylacteries, and enlarge the borders of their garments.

6 And love the uppermoſt rooms at feaſts, and the chief ſeats in the ſynagogues.

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your maſter, *even* Chriſt, and all ye are brethren.

9 And

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40 *On theſe two Commandments hang all the law and the prophets.*] Theſe are the two great rules which contain the whole ſum of true religion and righteouſneſs: and theſe are what nature and the reaſon of things teach: and theſe are what all the revelations of God to mankind in the law and the prophets are deſigned to explain and inforce.

44 *Sit thou on my right hand.*] By right hand here is meant, not only the greateſt honour, but alſo ſupreme power and authority.

45 *If David then call him Lord, how is he his ſon?*] The Jewiſh doctors, it ſeems, did not expect any thing in their Meſſiah, more excellent than the moſt exalted perfections of human nature; for tho' they called him the Son of God, they had no notion that he was God: and therefore could offer no ſolution to the difficulty. The latter queſtion however might have ſhewed them their error: for, if the Meſſiah was to be only a ſecular prince, as they ſuppoſed, ruling the men of his own times, he never could have been called *Lord* by perſons who died many ages before he was born: far leſs would ſo mighty a king as David, who was alſo his progenitor, have called him Lord. Wherefore, ſince he rules over not only the vulgar dead of former ages, but even over kings from whom he was himſelf deſcended, and his kingdom comprehends the men of all countries and times, paſt, preſent, and to come, the doctors, if they had thought accurately upon the ſubject, ſhould have expected in their Meſſiah a king different from all other kings whatever. Beſides he is to ſit at God's right hand *till all his enemies are made the footſtool of his ſeat;* made thoroughly ſubject to him. Numbers of Chriſt's enemies are ſubject to him in this life; and they who will not bow to him willingly ſhall, like the rebellious ſubjects of other kingdoms, be reduced by puniſhment. Being conſtituted univerſal Judge, all, whether friends or enemies, ſhall appear before his tribunal, where, by the higheſt exerciſe of kingly power, he ſhall doom each to his unchangeable ſtate.

Commentary and Notes on Chapter XXIII.

2 *Sit in Moſes' ſeat.*] Succeed him in being teachers and expounders of the law of God.

3 *Whatſoever you bid you obſerve*, &c.] This is to be reſtrained to thoſe things that are agreeable to the laws of God, and true piety.

4 *For they bind heavy burdens.*] It is well known, that the Phariſees glorified in the exactneſs with which they obeyed the ceremonial part of the law. Nay, they carried matters ſo high, that, not content with the commandments which God had enjoined, they took upon them to obſerve great variety of traditionary precepts of their own invention, if, therefore, they were theſe kind of duties which our Lord meant, when he ſaid, *they bind heavy burdens*, &c. their zeal muſt have ſhewed itſelf chiefly in public: or, by the grievous burdens which the Phariſees bound up, may be underſtood the moral and ceremonial part of the law, the former of which are called grievous as well as the latter, not becauſe they are really ſo in themſelves, but becauſe they were reckoned ſo by the Phariſees. This intepretation agrees very well with the character given of the precepts in queſtion. They were delivered from Moſes's ſeat, that is, were taken out of the books of Moſes; and the diſciples were to obſerve and do them, which our Lord would by no means have ordained, had he been ſpeaking of the traditionary precepts of the elders. Beſides, in this light, the character given of the Sribes is palpably juſt, namely *that they bound up heavy burdens*, &c. For while they themſelves neglected both the moral and ceremonial precepts of the divine law, as often as they could do it with ſecreſy, they wreathed them faſt about the necks of the people, and would not give them the ſmalleſt reſpite from its moſt burdenſome ceremonies on any occaſion whatſoever. The words, *they bind heavy burdens*, &c. are ſpoken in alluſion to the practice of thoſe who lade and drive beaſts of burden. They firſt make or bind up their loads, then lay them on their backs, and in driving them through bad roads, ſupport the loads and keep them ſteady, by taking hold of them. Our Lord's meaning therefore was, that they will neither bear theſe loads themſelves, nor will they give the people the leaſt reſpite from them in caſes where it is due.

5 *They make broad their phylacteries*, &c.] The phylacteries had their origin from the law, "Thou ſhalt bind them (the divine precepts) "for a ſign npon thine hands, and they ſhall be as front lets between "thine eyes," Deut. vi. 8. This precept, which enjoined a conſtant regard to, and remembrance of God's laws, the Jews interpreted literally. Hence they faſtened to their foreheads, and, on their left arms, portions of the law written upon parchment ſcrolls, and called them in their own language *Tephelims*, prayers. But, in Greek, they are called *phylacteria*, from their uſe, which was to put the perſons who wore them in mind to keep the divine precepts. Wagenſeil ſays, that the phylacteries for the forehead conſiſted of four diſtinct parchments, which they rolled up neatly, and put into a caſe or box of dreſſed ſkin, made with four little cells in it, a cell for each ſcroll; and that the whole was tied to the forehead with a fillet, by which means they could wear a good deal of the ſcriptures between their eyes as an ornament, and in very little room. The phylactery for the arm conſiſted of four portions of the law, written on one piece of vellum, but in four columns. This ſcroll they rolled up, and put in a caſe, which they tied to their left wriſt or arm with a fillet.

And enlarge the borders of their garments.] Or, as it might be rendered, *the fringes of their garments.* What theſe borders or fringes were which the Phariſees enlarged may be gathered from Deut. xxii. 12. "Thou ſhall make thee fringes on the four quarters of "thy veſture, wherewith thou covereſt thyſelf." From the uſe of the garment, on which the fringes were to be put, it is ſuppoſed to have been the veil which men wore on their heads; and the fringes are thought to have been tufts of twiſted thread, faſtened to the four corners of it with a ribband, in ſuch a manner, that each tuft hanged at a little diſtance from the corner of the veil to which it was faſtened. Hence we learn, that theſe fringes were conſidered as badges of holineſs; and that the Phariſees wore a larger kind of them than ordinary, to give themſelves airs of uncommon piety, gravity, and wiſdom; qualities indeed very eſſential to the teachers of religion, but of which they were wholly deſtitute.

9 And call no man your father upon the earth: for one is your Father which is in heaven.

10 Neither be ye called maſters: for one is your Maſter, *even* Chriſt.

11 But he that is greateſt among you, ſhall be your ſervant.

12 And whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf ſhall be exalted.

13 But wo unto you Scribes and Phariſees, hypocrites: for ye ſhut up the kingdom of heaven againſt men: for ye neither go in yourſelves, neither ſuffer ye them that are entering to go in.

14 Wo unto you Scribes and Phariſees, hypocrites: for ye devour widows houſes, and for a pretence make long prayer; therefore ye ſhall receive the greater damnation.

15 Wo unto you Scribes and Phariſees hypocrites: for ye compaſs ſea and land to make one proſelyte, and when he is made, ye make him two-fold more the child of hell than yourſelves.

16 Wo unto you, ye blind guides, which ſay, Whoſoever ſhall ſwear by the temple, it is nothing; but whoſoever ſhall ſwear by the gold of the temple, he is a debtor.

17 Ye fools, and blind: for whether is greater, the gold, or the temple that ſanctifieth the gold?

18 And whoſoever ſhall ſwear by the altar, it is nothing; but whoſoever ſweareth by the gift that is upon it, he is guilty.

19 Ye fools, and blind: for whether is greater, the gift, or the altar that ſanctifieth the gift?

20 Whoſo therefore ſhall ſwear by the altar, ſweareth by it, and by all things thereon.

21 And whoſo ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein.

22 And he that ſhall ſwear by heaven, ſweareth by the throne of God, and by him that ſitteth thereon.

23 Wo unto you, Scribes and Phariſees, hypocrites: for ye pay tithe of mint, and aniſe, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: theſe ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which ſtrain out a gnat, and ſwallow a camel.

25 Wo unto you, Scribes and Phariſees, hypocrites: for ye make clean the outſide of the cup and of the platter, but within they are full of extortion, and exceſs.

26 *Thou* blind Phariſee, cleanſe firſt that *which is* within the cup and platter, that the outſide of them may be clean alſo.

27 Wo unto you, Scribes and Phariſees, hypocrites: for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead *mens* bones, and of all uncleanneſs.

28 Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſy and iniquity.

29 Wo unto you, Scribes and Phariſees, hypocrites: becauſe ye build the tombs of the prophets, and garniſh the ſepulchres of the righteous,

30 And ſay, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witneſſes unto yourſelves, that ye are the children of them which killed the prophets.

32 Fill ye up then the meaſure of your fathers.

33 *Ye* ſerpents, *ye* generation of vipers, how can ye eſcape the damnation of hell?

34 ¶ Wherefore

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9 *And call no man your father upon the earth: for one is your father which is in heaven.*] The Jewiſh doctors, it ſeems, uſed to teach their diſciples, that exiſtence, except it was improved and ripened by knowledge, was, in a manner, no exiſtence at all; and boaſted, that they who formed men's minds by erudition, gave them a real being, and therefore were to be conſidered as their true parents. Hence they arrogantly aſſumed to themſelves the title of *fathers*, to initmate the peculiar obligations which their diſciples, eſpecially the proſelytes from idolatry, were under to them for their exiſtence, and for the advantages that accompanied it. And it was in this ſenſe, that our bleſſed Saviour abſolutely prohibited his diſciples either to take or give, becauſe it belonged only to God: life, with all its bleſſings, comes from God, and men wholly depend on him: all praiſe and thankſgiving therefore ſhould ultimately be referred to him; for if any one teaches rightly, not the teacher, but the wiſdom of God is to be praiſed, which exerts and communicates itſelf by him.

10 *Neither be ye called maſters, for one is your maſter, even Chriſt.*] Nor were the diſciples to accept of the title of *maſter* or *leader*, which the Jewiſh doctors courted, far leſs ſollicit it; becauſe, in point of commiſſion and inſpiration, they were all upon an equal footing; neither had they any title to rule the conſciences of men, except by virtue of the inſpiration which they received from their maſter, to whom alone the prerogative of infallibility originally belonged. Our Lord did not however mean to ſay, that it is ſinful to name men by the ſtations they hold, or the relations they bear in the world. He only deſigned to reprove the ſimplicity of the common people, who offered the greateſt praiſes to their teachers, as if they owed all to them, and nothing to the Almighty; and to root out of the minds of the apoſtles, the phariſaical vanity, which decked itſelf with honours properly belonging to God.

12 *Whoſoever ſhall exalt himſelf.*] This maxim, by being repeated at leaſt ten times in the New Teſtament, ſeems intended not only for teachers of others, but for all Chriſtians in general.

13 *Hypocrites.*] This word in its moſt exact application ſignifies *Players*, who antiently acted a part under a maſk. *More's Theological Works.*

Ye ſhut out, &c.] By the prejudices which you propagate among the people againſt the goſpel.

14 *Ye ſhall receive the greater damnation.*] In the original it is, *more abundant* condemnation; a meaſure of wrath, *over and above* the general ſentence which ſhall paſs upon the world of the ungodly. *Clark.*

15 *Ye make him two-fold more the child of hell.*] He being obliged to vie with you in the exceſſes of your bigotry to ſhew the ſincerity of his converſion.

24 *Strain out a gnat.*] Rather, *ſtrain at a gnat*: a fly being reckoned an unclean animal, the Phariſees would not drink any liquor till it had been ſtrained through a linen cloth. *Lamy.*

25 *Within they are full of extortion and exceſs.*] The cenſure here is double, viz. that what filled their cup and diſhes was gotten unjuſtly and uſed intemperately. *Heylyn.*

27 *Whited ſepulchres.*] The graves of the principal perſons were diſtinguiſhed by ſquare rooms with cupolas built over them, which being conſtantly kept clean, white-waſhed, and beautified, they continue to this day an excellent comment upon this expreſſion of our Saviour. They were thus whitened, that people might diſcern they were polluted places, and conſequently avoid coming near them. *Shaw.*

29 *Becauſe ye build the tombs of the prophets*, &c.] It is uſual in ſome languages to ſuppreſs part of the propoſition, which yet by neceſſary inference is always plainly underſtood. The meaning is, notwithſtanding their pretentions of ſhewing great reſpect to the memory of the ancient prophets by building and adorning their ſepulchres, yet in reality this reſpect was only ſhewn to them becauſe they were dead, and could no longer reprove them; whereas the living prophets were perſecuted by them, juſt as the antient ones had been by their forefathers. *Clark.*

33 *Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell?*] Men of warm tempers are apt to miſtake this part of Chriſt's diſcourſe. They fancy that his giving the Phariſees names expreſſive of their characters, and his denouncing woes againſt them, juſtifies thoſe cenſorious judgments, which without reaſon, they paſs on perſons who happen to be at variance with them. It is indeed true, that Jeſus pronounced the Scribes and Phariſees hypocrites, fools, blind guides, ſerpents, a generation of vipers, and declared, they could not eſcape the damnation of hell. But it is equally true, that they were hypocrites and fools, and as wicked as he has painted them, and

that

34 ¶ Wherefore behold, I ſend unto you prophets, and wiſe men, and ſcribes: and *ſome* of them ye ſhall kill and crucify; and *ſome* of them ſhall ye ſcourge in your ſynagogues, and perſecute *them* from city to city:

35 That upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar.

36 Verily I ſay unto you, All theſe things ſhall come upon this generation.

37 O Jeruſalem, Jeruſalem, *thou* that killeſt the prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your houſe is left unto you deſolate.

39 For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

CHAP XXIV.

1 *The deſtruction of the temple foretold.* 29 *Of Chriſt coming to judgment.*

AND Jeſus went out, and departed from the temple: and his diſciples came to *him* for to ſhew him the buildings of the temple.

2 And Jeſus ſaid unto them, See ye not all theſe things? Verily I ſay unto you, There ſhall not be left here one ſtone upon another, that ſhall not be thrown down.

3 ¶ And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſaying, Tell us when ſhall theſe things be? and what *ſhall be* the ſign of thy coming, and of the end of the world.

4 And Jeſus anſwered and ſaid unto them, Take heed that no man deceive you.

5 For many ſhall come in my name, ſaying, I am Chriſt; and ſhall deceive many.

6 And ye ſhall hear of wars, and rumours of wars: ſee that ye be not troubled: for all *theſe things* muſt come to paſs, but the end is not yet.

7 For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be famines, and peſtilences, and earthquakes, in divers places.

8 All theſe *are* the beginning of ſorrows.

9 Then ſhall they deliver you up to be afflicted, and ſhall kill you: and ye ſhall be hated of all nations for my name's ſake.

10 And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another.

11 And many falſe prophets ſhall riſe, and ſhall deceive many.

12 And becauſe iniquity ſhall abound, the love of many ſhall wax cold.

13 But

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that he undoubtedly knew them to be ſuch. Wherefore till we can make it evident that we have the faculty of knowing men's hearts, which Chriſt poſſeſſed, we have no title to imitate him in an action not deſigned for our imitation, being done by him as a prophet, and by virtue of his prophetical gifts, and not as an ordinary man. Thoſe therefore who make free with the characters of others, would do well to obſerve the precept forbidding raſh judgment, evil ſurmiſes, and backbitings, Matt. 1—5.

34, 35, 36 *Wherefore behold, I ſend unto you prophets, and wiſe men, and ſcribes*, &c.] Our bleſſed Saviour's meaning in the paſſage under conſideration was not that he would ſend them prophets to be killed, that they might not eſcape the damnation of hell, but that every poſſible method might be tried for their converſion, though he well knew that they would make light of all, and by ſo doing pull down upon themſelves ſuch terrible vengeance, as ſhould be a ſtanding monument of the divine diſpleaſure againſt all the murders committed on the face of the earth from the beginning of time. The Jewiſh nation was ſingled out, and that generation of it pitched upon to be the ſubject of God's revenge againſt murder, becauſe they were the moſt atrocious body of murderers that ever lived.

37, 38 *O Jeruſalem, Jeruſalem, thou that killeſt the prophets*, &c.] O Jeruſalem, Jeruſalem, thou that waſt once the holy city, and the beloved of the Almighty, but has ſince rejected him, perſecuted his ſervants, ſlain his prophets, and continued obſtinately impenitent; how often has God tendered to thee the offers of pardon and mercy, and invited thee to repentance with all the pity and kindneſs that the tendereſt father can ſhew to his beloved child! but thou refuſedſt to hear. Behold therefore the time of mercy is now paſt; and the final deſolation of the city and temple, with the fearful deſtruction of the Jewiſh nation, is irreverſibly decreed by the Almighty.—Theſe tender exclamations, which can hardly be read without tears, convey a ſtrong idea of the love of the bleſſed Jeſus for that ungrateful nation.

39 *For I ſay unto you. Ye ſhall not ſee me henceforth*, &c.] In the capacity of a teacher, Jeſus had often filled the temple with the glory of his miracles; and in the capacity of an affectionate friend had tried with unwearied application, to gather the nation under his wings, that he might protect them from the impending judgments of the Almighty. Therefore, by their not ſeeing him from that time forth, we are to underſtand their not ſeeing him in the quality of a teacher, guardian, and friend, till they ſhall ſay, *Bleſſed is he that cometh in the name of the Lord;* that is, till the nation be converted to Chriſtianity. The multitude, a few days before he made his entrance into Jeruſalem, cried before him, *Bleſſed is he that cometh in the name of the Lord.* Hence, in predicting their future converſion, he very properly alluded to that exclamation by which they had expreſſed their faith in him as the Meſſiah.

Commentary and Notes on Chapter XXIV.

2 *See ye not all theſe things? Verily I ſay unto you, There ſhall not be left here one ſtone upon another*, &c.] This beautiful and ſuperb building, which ye behold adorned with ſtones of incredible bulk, and coſtly gifts, ſhall be raiſed to the very foundation. And accordingly Joſephus tells us, that Titus commanded his ſoldiers to dig up the foundation both of the city and temple.

3 *When ſhall theſe things be? and what ſhall be the ſign of thy coming, and of the end of the world?*] Becauſe the diſciples joined their maſters coming, and the end of the world, with the demolition of the temple; this prophecy has commonly been thought to foretel the deſtruction of the world alſo. And in ſupport of this opinion it is alledged, that the diſciples connected the two events together, becauſe they fancied the temple could only fall with the ruins of the world. But they muſt certainly have known, that Solomon's ſtructure had been deſtroyed by the Babylonians, though erected by the appointment of God himſelf, and dignified with the Shechinah, or viſible ſymbol of the divine providence. If ſo, they could hardly think, that a temple ſo much inferior, both in the greatneſs of its privileges, and the beauty of its fabrick, was only to periſh in the diſſolution of the world. In the ſecond place, according to this interpretation of the prophecy, Jeſus had declared with the greateſt ſolemnity, a thing which no perſon could be ignorant of; for who did not know, that when the fabrick of the world was deſtroyed, Herod's temple, and all other buildings, muſt crumble into powder? In the third place, which, I think, is abſolutely deciſive, our Lord himſelf has forbidden us to underſtand any part of this prophecy primarily of the deſtruction of the world; having connected all its parts in ſuch a manner, that the things foretold, whatever they are, muſt have happened in cloſe ſucceſſion. Beſides, at the concluſion of the whole he declared, that the generation of men then in being ſhould not die till all was finiſhed. Some indeed give another turn to the concluſion, interpreting it of the Jewiſh nation continuing a diſtinct people to the end of the world. But this is a ſenſe of the word *genea* altogether uncommon, and cannot be ſupported. Beſides, their interpretation does not ſeem to be matter of fact; for the Jews are preſerved a diſtinct people, chiefly by the external mark of circumciſion, and their obſtinate adherence to the inſtitutions of Moſes. But when they lay aſide theſe, as we know they will before the end of the world, namely at their converſion, they ſhall no longer continue a diſtinct people, but ſhall be loſt among the reſt of mankind, profeſſing the ſame religion with themſelves.

5 *Many ſhall come in my name.*] Never did ſo many falſe prophets appear in the world, as there did a few years before the deſtruction of Jeruſalem.

7 *Nation ſhall riſe up*, &c.] Joſephus gives us a particular account of ſeveral wars of the Jews among themſelves, and of the Romans with the Syrians, and other neighbouring nations before Jeruſalem was deſtroyed.

13 But he that ſhall endure unto the end, the ſame ſhall be ſaved.

14 And this goſpel of the kingdom ſhall be preached in all the world, for a witneſs unto all nations; and then ſhall the end come.

15 When ye therefore ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtand in the holy place (whoſo readeth, let him underſtand)

16 Then let them which be in Judea flee into the mountains.

17 Let him which is on the houſe-top, not come down to take any thing out of his houſe:

18 Neither let him which is in the field return back to take his clothes.

19 And wo unto them that are with child, and to them that give ſuck in thoſe days.

20 But pray ye that your flight be not in the winter, neither on the ſabbath-day.

21 For then ſhall be great tribulation, ſuch as was not ſince the beginning of the world to this time, no, nor ever ſhall be.

22 And except thoſe days ſhould be ſhortened, there ſhould no fleſh be ſaved: but for the elects ſake thoſe days ſhall be ſhortened.

23 Then if any man ſhall ſay unto you, Lo, here *is* Chriſt, or there; believe *it* not.

24 For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders, inſomuch that (if *it were* poſſible) they ſhall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they ſhall ſay unto you, Behold, he is in the deſart; go not forth: behold, *he is* in the ſecret chambers; believe *it* not.

27 For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt; ſo ſhall alſo the coming of the Son of man be.

28 For whereſoever the carcaſe is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of thoſe days, ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken.

30 And then ſhall appear the ſign of the Son of man in heaven; and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory.

31 And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

32 Now

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13 *But he that ſhall endure unto the end, the ſame ſhall be ſaved.*] But he that, under all theſe trials and afflictions ſhall continue ſtedfaſt and unmoved to the end, in the profeſſion and practice of the true religion, ſhall, by the peculiar providence of the Almighty, be preſerved here from the extremity of that final calamity, whereby the Jewiſh nation ſhall be utterly deſtroyed, and hereafter inherit eternal life.

14 *And this goſpel of the kingdom ſhall be preached in all the world,* &c.] The fulfilling of this part of the prophecy we learn chiefly from the writings of the New Teſtament, which inform us, that the goſpel was preached by Paul in Arabia, and through the vaſt tract from Jeruſalem to Iconium in Lycaonia, and in Galatia, and through all Aſia, Minor, and in Greece, and round about Illyricum, and in Crete and Italy, Spain and Gaul. Beſides, the goſpel reached much farther than this apoſtle carried it; for we find him writing to chriſtians that had never ſeen his face. We have alſo ſtill remaining St. Peter's epiſtles to the converted Jews in Pontus, Aſia, Cappadocia, and Bithynia. Probably the goſpel was preached in thoſe and many other countries, by the Jews who ſojourned there, and who having come up to Jeruſalem to the paſſover, were converted on the day of Pentecoſt. The Ethiopean eunuch, converted by Philip, would carry it alſo into his country: but whatever way it happened, the fact is certain, that in moſt of thoſe countries, churches were planted within thirty years after our Saviour's death, or about ten years before the deſtruction of Jeruſalem.

15 *When ye therefore ſhall ſee the abomination of deſolation,* &c.] The abomination which cauſeth the deſolation mentioned by Daniel the prophet, was the Roman armies with their ſtandards, whereon the images of their idols were painted; for the armies were an abomination to the Jews, on account of their idolatry, and cauſed a deſolation wherever they came. When ye ſhall ſee theſe armies encompaſs Jeruſalem, called by the Jews the *Holy City*, then let him that readeth the prophecy of Daniel underſtand, that the end of the city and ſanctuary, with the ceaſing of the ſacrifice and oblation there predicted, is come, and conſequently, the end of the age mentioned by our bleſſed ſaviour in the foregoing verſe.

16, 17, 18 The meaning of theſe verſes is, there will be no time to loſe, and that people will be obliged to uſe the utmoſt ſpeed on account of the ſwift progreſs of the Roman Arms.

19 *And wo unto them that are with child, and to them that give ſuck in thoſe days.*] In thoſe days of vengeance women with child, and ſuch as have infants hanging at their breaſts, ſhall be particularly unhappy, becauſe they cannot flee from impending ruin.

20 *Neither on the ſabbath-day.*] In this direction, our bleſſed Lord by no means approved of the ſuperſtitious regard which the Iſraelites paid to the ſabbath; far leſs does he eſtabliſh the obſervation of the Jewiſh day of reſt. He only declares the inconveniences which the ſuperſtition of the nation would occaſion, if their flight ſhould happen on the ſabbath. This direction, which was given by the bleſſed Jeſus himſelf, may afford us great comfort; for it ſhews, that notwithſtanding afflictions befal us by the decree of the Almighty, the circumſtances of them may be mitigated by our prayers.

21 *There ſhall be great tribulation.*) During the ſiege of Jeruſalem, the inhabitants were afflicted at the ſame time with famine, peſtilence, conflagration, maſſacres, robberies and war.

22 *And except thoſe days ſhould be ſhortened, there ſhould no fleſh be ſaved,* &c.] If theſe tribulations were to be as laſting as they will be ſharp and ſevere, no one could poſſibly eſcape: but, for the ſake of thoſe chriſtians, who ſhall at that time be ſcattered through Judea, God will ſo order things, that the extremity of the calamity ſhall be ſhort, and the city quickly taken.

24 *Signs and wonders.*] The Jews were much addicted to ſorcery and magick.

28 *Whereſoever the carcaſe is,* &c.] The meaning is, that Jeruſalem was juſt going to fall a prey to the Romans, who had eagles for their ſtandards.

29 *Immediately after the tribulation,* &c.] *He waxed great even to the hoſt of heaven, and he caſt down ſome of the hoſt, and of the ſtars to the ground, and he ſtamped upon them,* Daniel viii. 10. that is, The Jewiſh ſtate in general, or the prieſts and Levites in particular, who are called *ſtars,* as they are eminent for their ſtation, and illuſtrious for their knowledge, and *the hoſt of heaven,* as they watched and ſerved in the temple: and their ſervice is denominated a warfare. *Newton on Prophecies.*

30 *And then ſhall appear the ſign of the Son of man in heaven,* &c.] The ſign from heaven, which both the diſciples and Phariſees expected, with ſome viſible appearance of the Meſſiah in the clouds, and ſome miraculous interpoſition of his power, by which the Romans, the maſters of the world, were to be deſtroyed, and an univerſal empire over all nations erected in behalf of the Jews. This ſign they were led to expect, becauſe Daniel had prophetically ſaid of the Son of Man, that he ſaw him coming in the clouds of heaven, and that there was given him dominion and glory, and a kingdom, that all nations and languages ſhould ſerve him. But Daniel, by the coming of the Son of man in the clouds meant his interpoſing for the deſtruction of his enemies, particularly the unbelieving Jews: and by the kingdom over all nations, he meant a ſpiritual kingdom, a new diſpenſation of religion, namely, the goſpel, which ſhould comprehend the whole world within its pale. Therefore to ſhew the diſciples, that they had miſtaken the prophecy, which referred wholly to the deſtruction of Jeruſalem, and to the converſion of the Gentiles, he adopted it into his prediction of theſe events, and ſettled its true meaning.

And they ſhall ſee the ſon of man coming in the clouds of heaven, &c.] They ſhall ſee the accompliſhment of what Daniel foretold by the figurative expreſſion of "the Son of man coming in the clouds of heaven;" for they ſhall behold the ſignal puniſhments executed on the Jewiſh nation by the Roman armies, ſent for that purpoſe by the Son of man, who ſhall thus glorioully demonſtrate the greatneſs of his power, and the extent of his dominions.

31. *His angels.*] That is, his meſſengers, or the preachers of the goſpel, who after the deſtruction of Jeruſalem, cauſed the ſound of the goſpel more clearly to be heard all over the world. *L'Enfant.*

32 Now learn a parable of the fig-tree; When his branches is yet tender, and putteth forth leaves, ye know that ſummer *is* nigh:

33 So likewiſe ye, when ye ſhall ſee all theſe things, know that it is near, *even* at the doors.

34 Verily I ſay unto you, This generation ſhall not paſs, till all theſe things be fulfilled.

35 Heaven and earth ſhall paſs away, but my words ſhall not paſs away.

36 ¶ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were,* ſo ſhall alſo the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark.

39 And knew not until the flood came and took them all away: ſo ſhall alſo the coming of the Son of man be.

40 Then ſhall two be in the field; the one ſhall be taken, and the other left.

41 Two *women ſhall be* grinding at the mill; the one ſhall be taken, and the other left.

42 ¶ Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the good-man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up.

44 Therefore be ye alſo ready: for in ſuch an hour as ye think not, the Son of man cometh.

45 Who then is a faithful and wiſe ſervant, whom his lord hath made ruler over his houſhold, to give them meat in due ſeaſon?

46 Bleſſed *is* that ſervant, whom his lord, when he cometh, ſhall find ſo doing.

47 Verily I ſay unto you, that he ſhall make him ruler over all his goods.

48 But, and if that evil ſervant ſhall ſay in his heart, My lord delayeth his coming,

49 And ſhall begin to ſmite *his* fellow-ſervants, and to eat and drink with the drunken;

50 The Lord of that ſervant ſhall come in a day when he looketh not for *him,* and in an hour that he is not aware of,

51 And ſhall cut him aſunder, and appoint *him* his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.

CHAP. XXV.

1 *The parable of the ten virgins,* 14 *and of the talents.* 31 *Alſo the deſcription of the laſt judgment.*

THEN ſhall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wiſe, and five *were* fooliſh.

3 They that were fooliſh took their lamps, and took no oil with them:

4 But the wiſe took oil in their veſſels with their lamps.

5 While the bridegroom tarried, they all ſlumbered and ſlept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh? go ye out to meet him.

7 Then all thoſe virgins aroſe, and trimmed their lamps.

8 And the fooliſh ſaid unto the wiſe, Give us of your oil: for our lamps are gone out.

9 But the wiſe anſwered, ſaying, *Not ſo*; leſt there be not enough for us and you: but go ye rather to them that ſell, and buy for yourſelves.

10 And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage: and the door was ſhut.

11 Afterward came alſo the other virgins, ſaying, Lord, Lord, open to us.

12 But he anſwered and ſaid, Verily, I ſay unto you, I know you not.

13 Watch

[illegible] *This generation.*] That is, ſome of thoſe that are now living ſhall be witneſſes of the deſtruction of Jeruſalem.

[illegible] *They were eating and drinking,* &c. Theſe words finely expreſs the ſecurity and gaiety with which the antideluvians purſued the uſual employments and amuſements of life, when they were on the brink of utter deſtruction. *Doddridge.*

51 *And appoint him his portion with the hypocrites,* &c.] In antient times the ſtewards of great families were ſlaves, as well as the ſervants of a lower claſs, being raiſed to that truſt on account of their fidelity, wiſdom, ſobriety, and other good qualities. If any ſteward, therefore, in the abſence of his Lord, behaved, as is repreſented in the parable, it was a plain proof, that the virtues, on account of which he was raiſed, were counterfeit, and conſequently that he was an hypocrite. Slaves of this character, among other chaſtiſements, were ſometimes condemned to work in the mines. And, as this was one of the moſt grievous puniſhments, when they firſt entered, nothing was heard among them but weeping and gnaſhing of teeth, on account of the intolerable fatigue to which they were ſubject in theſe hideous caverns, without the leaſt hope of being releaſed. It is remarkable, that, in the parable, the crime of the unfaithful ſteward is ſaid to have been ſenſuality, particularly drunkenneſs, than which a more abominable vice can hardly be named. A drunkard! one who employs himſelf in erazing the illuſtrious ſignature of reaſon which God ſtamped upon him in creation, as the prerogative of his nature, and who makes himſelf incapable of his duty, while he is ready to commit every ſin to which a temptation offers: what a monſter is this! and how unlikely to lead others in the path of eternal life!

Commentary and Notes on Chapter XXV.

1 *Then ſhall the kingdom of heaven be likened unto ten virgins,* &c.] In thoſe eaſtern countries, the bridegroom commonly brought home the bride in the evening; and that ſhe might be received at his houſe in a ſuitable manner, his female friends of the younger ſort were invited to come and wait with lamps, till ſome of his retinue, diſpatched before the reſt, brought word that he was at hand. On this they went forth, with their lamps trimmed to welcome him, and conduct him with his bride into the houſe: and, for this ſervice, they had the honour, of being gueſts at the marriage-feaſt.

12 *Verily I ſay unto you, I know you not.*] Ye pretended to be my friends, and to do me honour on this occaſion; but ye have not acted as friends: for which reaſon I will have nothing to do with you.

In this parable, the character and final judgment of the ſubjects of the kingdom of heaven are deſcribed; that is, of perſons who have enjoyed the outward diſpenſation of religion, and, by profeſſing themſelves to be chriſtians, pretended to honour Chriſt. Some, with the fair light of an outward profeſſion in their hands, have the principles of the divine life in their heart, a ſtock of oil to keep that light burning both pure and clear; by which means they perſevere in goodneſs to the end. But others, having the blaze of a profeſſion, and nothing to keep it alive, muſt needs end in ſmoke and darkneſs, failing them when they have moſt occaſion for it.

The ſlumbering of the virgins denotes that frame of mind, that diſtraction and diſſipation of thought, which good men ſometimes fall into, by reaſon of their neceſſary worldly buſineſs; for tho' God muſt never be forgotten, the ſtate of human affairs is ſuch, that it is hardly poſſible to be ſo intent on our ſpiritual journey, that no cares ſhall ever retard or entangle us. Hence it comes to paſs, that even thoſe who are the moſt vigilant, ſometimes ſlumber, or, to all outward appearance, are off their guard, like the wicked; but with this difference however, that though the exerciſe of grace, at leaſt ſo far as it conſiſts in the ſenſible emotions of holy affections, may, for a time, be interrupted, yet theſe holy affections really ſubſiſt in their hearts, ready to be called forth into action: whereas the wicked are wholly deſtitute of them.

13 Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven* is as a man travelling into a far country, who called his own ſervants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one, to every man according to his ſeveral ability; and ſtraightway took his journey.

16 Then he that had received the five talents, went and traded with the ſame, and made *them* other five talents.

17 And likewiſe he that *had received* two, he alſo gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time the lord of thoſe ſervants cometh, and reckoneth with them,

20 And ſo he that had received five talents came, and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents; behold, I have gained beſides them five talents more.

21 His lord ſaid unto him, Well done, *thou* good and faithful ſervant: thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He alſo that had received two talents came, and ſaid, Lord, thou deliveredſt unto me two talents; behold, I have gained two other talents beſides them.

23 His lord ſaid unto him, Well done good and faithful ſervant: thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came, and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou haſt *that is* thine.

26 His lord anſwered and ſaid unto him, *Thou* wicked and ſlothful ſervant, thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrawed:

27 Thou oughteſt therefore to have put my money to the exchangers, and *then* at my coming I ſhould have received mine own with uſury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents

29 For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not, ſhall be taken away even that which he hath.

30 And caſt ye the unprofitable ſervant into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

31 ¶ When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.

32 And before him ſhall be gathered all nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats:

33 And he ſhall ſet the ſheep on his right hand, but the goats on the left.

34 Then

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them, not in act only, but in principle alſo. Theſe two ſtates of mind are exactly repreſented by the lamp's burning dimly for want of trimming, and its going out for want of oil.—The midnight cry raiſed at the coming of the bridegroom, while the virgins were aſleep, ſhews how ſuddenly and unexpectedly ſome are called away by death; ſo that little or no preparation can be made for the approaching judgment, in the confuſion and perplexity of death-bed ſickneſs.

In this parable therefore, our Lord has taught us, that unleſs we perſevere in grace, having it always, at leaſt in habit, and ready to be brought into exerciſe as occaſion requires. we ſhall be excluded the habitations of the bleſſed without remedy, though we may have expreſſed conſiderable alacrity and diligence for a while. Alſo that the grace of other men, and their good works, ſhall ſtand us in no ſtead at the day of judgment. To conclude, as the parable repreſents the ſuddenneſs of Chriſt's coming to call every particular perſon off the ſtage; it ſhews us both the folly and danger of delaying the duties of religion to a death-bed, and powerfully inforces habitual watchfulneſs both in the acquiſition and exerciſe of grace, upon all men in every age, from the conſideration of the uncertainty of life. Accordingly, the application of the parable is, *Watch therefore, for ye know neither the day nor the hour when the ſon of man cometh.*

16 *He that had received five talents.*] The behaviour of a good man in an eminent ſtation of life is fitly enough compared to a courſe of merchandize: for as merchants by laying out their money in trade, receive it again with profit, ſo the ſervants of the moſt High, by occupying the abilities and opportunities he has put into their hands, improve, ſtrengthen, and increaſe them; and whatever ſucceſs they have in their ſpiritual merchandize, their maſter is pleaſed to conſider it as his own, and to think himſelf enriched thereby, rejoicing infinitely in the happineſs of his creatures. The excuſe which the ſlothſul ſlave made for himſelf, exactly expreſſes the thoughts of wicked men. They look upon Chriſt as a hard and tyrannical maſter, who rigorouſly exacts what he has no title to, and who puniſhes with unreaſonable ſeverity, things that are no faults at all, or at beſt but ſmall ones, and regard his laws as ſo many infringements of their liberty, by which they are ſecluded from much innocent pleaſure. But the anſwer, which the maſter returned, demonſtrates that all the excuſes which wicked men can make for themſelves ſhall ſtand for nothing at the great day. And ſurely it is not to be imagined how any man can produce a ſufficient reaſon before God, to juſtify his having neglected to do good. The crime and puniſhment of this idle ſervant teaches us, that a perſon's doing no evil will not be ſufficient to acquit him at the bar of the Almighty, It is highly criminal to let the divine grace lie buried in idleneſs. All God's ſervants muſt be actively good, exerting themſelves to the utmoſt in promoting his intereſt, which is no other than the happineſs of his creatures. And though by this they acquire no merit, it is by this that they are qualified for the enjoyment of heaven, the gates of which Chriſt hath ſet open by his death. In ſhort, if the ſlave who hid his talent in a napkin, was reckoned unfaithful to his truſt, and puniſhed accordingly, notwithſtanding he delivered it up to his Lord entire, what may they expect who deſtroy the noble faculties beſtowed on them, or uſe thoſe temporal bleſſings as occaſions of ſin, which God intended as means for the exerciſe and improvement of grace.

27 *Thou oughteſt to have put my money,* &c.] The maſter does not hereby ſhew, that he approves of uſury; he would only convince his creditor how abſurd his excuſe was; as if he had ſaid, ſuppoſe I am ſuch a one as you repreſent me, your buſineſs then was to put my money into the bank, &c. *L'Enfant.*

29 *From him that hath not, ſhall be taken away even that which he hath.*] From him that *hath not* i. e. hath not any thing additional, or any improvement, ſhall be taken away even that which he *hath*, i. e. the *principal*, the ſum which was originally committed to his charge. *Trapp.*

30 *And caſt ye the unprofitable ſervant into outer darkneſs,* &c.] This puniſhment was greatly embittered to him by the happier lot of his fellow-ſervants, who were highly applauded for their diligence, and gladdened with the proſpect of their reward.

Thus Jeſus deſcribed the judgment of his own ſervants, his apoſtles, miniſters, and all who are in eminent ſtations of life; ſhewing that though they were not bleſſed indeed with equal advantages, yet that all the gifts, whether of nature or of grace, which they enjoy, are beſtowed on them for their maſter's ſervice, to whom they properly belong; and that they ſhould be employed in promoting his intereſt, the intereſts of truth and righteouſneſs, which he came down to eſtabliſh upon earth: and that he eſteems the moſt uſeful life to be the moſt praiſe-worthy, and will reward it accordingly.

31, 32, 33 *When the Son of man ſhall come in his glory,* &c.] Here the judgment of all nations, Gentiles as well as Chriſtians, is deſcribed, and the points on which their trials are to proceed are diſplayed. They ſhall be acquitted or condemned, according as it ſhall then appear that they have performed or neglected works of charity, duties which in chriſtians neceſſarily ſpring from the great principle of faith and piety, and which the heathens themſelves were invited to perform by the light of nature, the diſpenſation they were under. Put then

34 Then ſhall the King ſay unto them on his right-hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world;

35 For I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in:

36 Naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me.

37 Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed *thee?* or thirſty, and gave *thee* drink?

38 When ſaw we thee a ſtranger, and took *thee* in, or naked, and clothed *thee?*

39 Or when ſaw we thee ſick, or in priſon, and came unto thee?

40 And the king ſhall anſwer and ſay unto them, Verily I ſay unto you, Inaſmuch as ye have done *it* unto one of the leaſt of theſe my brethren, ye have done *it* unto me.

41 Then ſhall he ſay alſo unto them on the left-hand, Depart from me, ye curſed into everlaſting fire prepared for the devil and his angels;

42 For I was an hungred, and ye gave me no meat: I was thirſty, and ye gave me no drink;

43 I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?

45 Then ſhall he anſwer them, ſaying, Verily I ſay unto you, Inaſmuch as ye did *it* not to one of the leaſt of theſe, ye did *it* not to me.

46 And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.

CHAP. XXVI.

1 *The rulers conſpire againſt Chriſt.* 14 *Judas ſelleth him.* 17 *Chriſt eateth the paſſover.* 47 *He is betrayed by Judas.*

AND it came to paſs, when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples,

2 Ye know that after two days is the *feaſt of* the paſſover, and the Son of man is betrayed to be crucified.

3 Then aſſembled together the chief prieſts, and the ſcribes, and the elders of the people, unto the palace of the high prieſt, who was called Caiaphas,

4 And conſulted that they might take Jeſus by ſubtilty, and kill *him*.

5 But they ſaid, Not on the feaſt-*day*, leſt there be an uproar among the people.

6 Now when Jeſus was in Bethany, in the houſe of Simon the leper,

7 There came unto him a woman having an alabaſter-box of very precious ointment, and poured *it* on his head as he ſat at *meat*.

8 But when his diſciples ſaw *it*, they had indignation, ſaying, To what purpoſe *is* this waſte?

9 For this ointment might have been ſold for much, and given to the poor.

10 When Jeſus underſtood *it*, he ſaid unto them, Why trouble yea the woman? for ſhe hath wrought a good work upon me.

11 For ye have the poor always with you: but me ye have not always.

12 For in that ſhe hath poured this ointment on my body, ſhe did *it* for my burial.

13 Verily

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then are we to underſtand this, as if ſuch works were meritorious in either: for all who are acquitted at that day, whether heathens or chriſtians, ſhall be acquitted ſolely on account of the righteouſneſs of Chriſt, as the meritorious cauſe.

34 *Come, ye bleſſed of my Father*, &c.] The preſent ſtate of good men is at beſt but a melancholly baniſhment from their native country. They are beſides oftentimes expoſed to manifold evils, to perſecutions, to poverty, to reproach, and to innumerable other evils. But that they may bear all with indefatigable Patience, and overcome through the ſtrength of an invincible courage, they are taught by this ſentence, that there is no leſs than a kingdom prepared for them, even from the foundation of the world; and are aſſured that they are the heirs of it. Well may ſuch bear with the violence of their paſſions, knowing that an exceeding and an eternal weight of Glory attends them. They may look on the moſt flouriſhing proſperity of the wicked without envy, when they decry the never-fading crown, the fragrancy of whoſe bloſſoms, though it is ſo diſtant as heaven, gladdens and refreſhes the ſenſes of men upon earth.

35 *I was a ſtranger.*] Or, I knew not where to lodge. In the inland towns and villages of Barbary, there is generally a houſe ſet apart for the reception of ſtrangers, with a proper officer to attend it; here perſons are lodged and entertained for one night, in the beſt manner the place will afford, at the expence of the community. *Shaw's Travels.*

40 *Inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me.*] O wonderful condeſcenſion of the Son of God! O aſtoniſhing ſtupidity of men, who neglect altogether, or are perſuaded with difficulty to do good to Chriſt!—That the bleſſed Jeſus ſhould call the Poor even among the heathen his brethren, is a great honour to human nature, and ſhews the divine benignity in an amiable light. This happy relation ariſes from the manhood which he ſtill poſſeſſes in common with men, and from the poverty, affliction, and other miſeries of men that he was expoſed to, while he lived in the world. He may call good men, whether heathens or chriſtians, his brethren likewiſe, becauſe they are children of the ſame father, namely, of God, after whoſe image they are formed by the influence of his ſpirit working faith in them, that is, a firm and ſolid conviction of the truths of religion, as far as it has pleaſed him to diſcover them. It is this conformity of natures, human and divine, which makes men Chriſt's brethren; for which reaſon, in whatever perſon it is found, he will acknowledge the relation, without regard to any circumſtance whatever that is out of the perſon's power.

41 *Depart from me ye curſed, into everlaſting fire, prepared for the devil and his angels*] It is remarkable, that the fire of hell is here ſaid to be prepared for the devil and his angels: whereas the kingdom of heaven is ſaid to be made expreſly for the righteous. Perhaps our Lord intended by this to teach us, that God's original intention was to make men happy, and not to condemn them. No ſooner were we created, than a ſtate of conſummate felicity was formed for us. But the fire of hell was prepared for the devil and his angels, namely after their fall. And becauſe wicked men partake with devils in their ſin of rebellion againſt God, they are doomed to ſhare with them in their puniſhment. Perhaps alſo the fire of hell is declared to be made for the devil and his angels, to intimate the greatneſs of the miſery, to which men irreclaimably wicked ſhall be conſigned. The puniſhment they ſhall ſuffer is of the heavieſt kind, being the puniſhment of devils.

46 *And theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal.*] The iſſue of the judgment, as it is repreſented in the parable, is awful beyond deſcription. If the meaning of this ſhort ſentence was fully underſtood, what an impreſſion would it make upon ſinners! *everlaſting puniſhment! eternal life!* What is there that is not comprehended in theſe words!

Commentary and Notes on Chapter XXVI.

3 *Caiaphas.*] Joſeph Caiaphas was made high-prieſt by Valerius Gratus, as we learn from Joſephus, and afterwards depoſed by Vitellius: he was of the ſect of the Sadducees, Acts v. 17.

8 *When the Diſciples ſaw it.*] Dr. Clark in his paraphraſe ſays, *One of his diſciples*, viz. *Judas*, the *plural number* being ſometimes put for the *ſingular*.

13 Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached in the whole world, *there* ſhall alſo this that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iſcariot, went unto the chief prieſts,

15 And ſaid *unto them,* What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of ſilver.

16 And from that time he ſought opportunity to betray him.

17 ¶ Now the firſt *day* of the *feaſt of* unleavened bread the diſciples came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the paſs-over?

18 And he ſaid, Go into the city to ſuch a man, and ſay unto him, The Maſter ſaith, My time is at hand: I will keep the paſs-over at thy houſe with my diſciples.

19 And the diſciples did as Jeſus had appointed them, and they made ready the paſs-over.

20 Now when the even was come, he ſat down with the twelve.

21 And as they did eat he ſaid, Verily I ſay unto you, that one of you ſhall betray me.

22 And they were exceeding ſorrowful, and began every one of them to ſay unto him, Lord, is it I?

23 And he anſwered and ſaid, He that dippeth *his* hand with me in the diſh, the ſame ſhall betray me.

24 The ſon of man goeth, as it is written of him: but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, anſwered, and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid.

26 And as they were eating, Jeſus took bread, and bleſſed *it,* and brake *it,* and gave *it* to the diſciples, and ſaid, Take, eat: this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, ſaying, Drink ye all of it:

28 For this is my blood of the new teſtament, which is ſhed for many for the remiſſion of ſins.

29 But I ſay unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had ſung an hymn, they went out into the mount of olives.

31 Then ſaid Jeſus unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcattered abroad.

32 But after I am riſen again, I will go before you into Galilee.

33 Peter anſwered and ſaid unto him, Though all *men* ſhall be offended becauſe of thee, *yet* will I never be offended.

34 Jeſus ſaid unto him, Verily I ſay unto thee, that this night, before the cock crow, thou ſhalt deny me thrice.

35 Peter ſaid unto him, Though I ſhould die with thee, yet will I not deny thee. Likewiſe alſo ſaid all the diſciples.

36 ¶ Then cometh Jeſus with them unto a place called Gethſemane, and ſaith unto the diſciples, Sit ye hear, while I go and pray yonder.

37 And he took with him Peter, and the two ſons of Zebedee, and began to be ſorrowful, and very heavy.

38 Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death: tarry ye hear, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs, not as I will, but as thou wilt.

40 And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation. The ſpirit indeed *is* willing but the fleſh *is* weak.

42 He went away again the ſecond time, and prayed, ſaying O my Father, If this cup may not paſs away from me, except I drink it, thy will be done.

43 And he came and found them aſleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed a third time, ſaying the ſame words.

45 Then

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15 *And they covenanted with him for thirty pieces of ſilver.*] Theſe pieces of ſilver are commonly ſuppoſed to have been ſhekels: if ſo, the thirty pieces of ſilver were worth about three pounds eight ſhillings ſterling.

24 *The ſon of man goeth as it is written of him: but wo unto that man,* &c.] I indeed muſt ſuffer according to the will of the Almighty, and according to the prophecies that went before concerning me. But though the divine wiſdom thinks fit to make uſe of the wickedneſs of my betrayer, as an inſtrument to effect great and excellent deſign; yet the wickedneſs of him that wilfully and maliciouſly betrays me, is not at all the leſs, becauſe it will bring about the wiſe purpoſes of the Almighty; and therefore the puniſhment of that man ſhall be very great; ſo that happy had it been for him, if he had never been born.

26 *Take, eat; this is my body.*] This is the repreſentation of my body broken on the croſs.

27, 28 *Drink ye all of it: for this is my blood of the new teſtament,* &c.] All of you, and all my diſciples in all ages muſt drink of this cup, becauſe it repreſents my blood ſhed for the remiſſion of the ſins of the world; my blood in which the new covenant between God and man is ratified, and therefore my blood of the new covenant: ſo that this inſtitution exhibits to your joyful meditation the grand foundation of men's hopes, and perpetuates the memory of the ſame to the end of the world.

29 *But I ſay unto you, I will not drink henceforth of the fruit of the vine,* &c.] The Jewiſh paſſover commemoration ſhall be now no longer continued: but things of which theſe were figures ſhall now be fulfilled and accompliſhed in the kingdom of the new covenant.

31 *Then ſaith Jeſus unto them, All ye ſhall be offended becauſe of me this night,* &c.] The bleſſed Jeſus now forewarned his diſciples, that before morning they ſhould fall away from him, and be afraid to own him, becauſe of the things they ſhould ſee would befal him; ſo that in them ſhould be fulfilled that prophecy of Zechariah, *The ſhepherd ſhall be ſmitten, and the ſheep ſcattered.*

39 *And he went a little further and fell on his face,* &c.] And going a ſmall diſtance from his diſciples, he proſtrated himſelf upon the ground, and prayed, ſaying, My father, if in thine infinite wiſdom thou ſaweſt it fit, and that the glory and ſalvation of men could be equally promoted, without my ſuffering this cruel and ignominious death, I could even deſire that I might eſcape it: but this is only the firſt apprehenſion that human nature has of death, and I ſubmit myſelf entirely to thy divine will and pleaſure.

40, 41 *And he cometh unto his diſciples, and findeth them aſleep,* &c.] Then returning to his diſciples, and finding them aſleep, he ſaid to Peter, What! didſt thou not ſay a few minutes ſince, that thou couldeſt readily die with me? and cannot you now watch with me one hour? Be upon your guard, and pray alſo to God for his aſſiſtance, that you may be delivered from the danger that now threatens you. Your minds indeed I know are ſincere, and willing to do your duty; but ye have not attained ſuch a ſtrength and ſteadineſs of reſolution, as to prevail over the natural wants and neceſſities of the body.

45 Then cometh he to his diſciples, and ſaith unto them, Sleep on now, and take your reſt: behold, the hour is at hand, and the Son of man is betrayed into the hands of ſinners.

46 Riſe, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet ſpake, lo, Judas, one of the twelve, came, and with him a great multitude with Swords and Staves, from the chief prieſts and elders of the people.

48 Now he that betrayed him gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that ſame is he: hold him faſt.

49 And forthwith he came to Jeſus, and ſaid, Hail, Maſter; and kiſſed him.

50 And Jeſus ſaid unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jeſus, and took him.

51 And behold, one of them which were with Jeſus ſtretched out his hand, and drew his ſword, and ſtruck a ſervant of the high prieſt's, and ſmote off his ear.

52 Then ſaid Jeſus unto him, Put up again thy ſword into his place: for all they that take the ſword, ſhall periſh with the ſword.

53 Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than twelve legions of angels?

54 But how then ſhall the ſcriptures be fulfilled, that thus it muſt be?

55 In that ſame hour ſaid Jeſus to the multitudes, Are ye come out as againſt a thief, with ſwords and ſtaves for to take me? I ſat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the ſcriptures of the prophets might be fulfilled. Then all the diſciples forſook him, and fled.

57 ¶ And they that had laid hold on Jeſus, led *him* away to Caiaphas the high-prieſt, where the ſcribes and the elders were aſſembled.

58 But Peter followed him afar off, unto the high prieſt's palace, and went in and ſat with the ſervants to ſee the end.

59 Now the chief prieſt and elders, and all the council, ſought falſe witneſs againſt Jeſus to put him to death.

60 But found none; yea, though many falſe witneſſes came yet found they none. At the laſt came two falſe witneſſes,

61 And ſaid, This *fellow* ſaid, I am able to deſtroy the temple of God, and to build it in three days.

62 And the high prieſt aroſe, and ſaid unto him. Anſwereſt thou nothing? what *is it which* theſe witneſs againſt thee.

63 But Jeſus held his peace. And the high prieſt anſwered and ſaid unto him, I adjure thee by the living God, that thou tell us, Whether thou be the Chriſt the ſon of God.

64 Jeſus ſaith unto him, Thou haſt ſaid, Nevertheleſs I ſay unto you, Hereafter ſhall ye ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high prieſt rent his clothes, ſaying, He hath ſpoken blaſphemy: what further need have we of witneſs? behold, now ye have heard his blaſphemy.

66 What think ye? They anſwered and ſaid, He is guilty of death.

67 Then did they ſpit in his face, and buffeted him; and others ſmote *him* with the palms of their hands,

68 Saying, prophecy unto us, thou Chriſt: Who is he that ſmote thee?

69 ¶ Now Peter ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee.

70 But he denied before them all, ſaying, I know not what thou ſayeſt.

71 And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that ſtood by, and ſaid to Peter, Surely thou alſo art *one* of them, for thy ſpeech bewrayeth thee.

74 Then began he to curſe and to ſwear, *ſaying*, I know not the man. And immediately the cock crew.

75 And

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69 *Now Peter ſat without in the palace: and a damſel came unto him, ſaying, thou alſo was with Jeſus of Galilee.*] Matthew and Mark ſeem to differ in the account they give of the place where Peter firſt denied his maſter. Matthew ſays, *Peter ſat without in the palace*, and Mark, that his denial happened, *as Peter was beneath in the Palace*. To reconcile this difference, Lamy ſuppoſes, that the high prieſt's palace was built ſo as to form a court; and that Jeſus was examined in the veſtibule or porch, called by Matthew *Pylon*, and by Mark *Proyalcn* According to theſe ſuppoſitions, he thinks perſons in the court might be ſaid to have been *without in the palace*, that is, without, in reſpect to the covered buildings; *and beneath in the palace*, with reſpect to the porch or veſtibule, which was higher than the level of the court. But it appears, from John xvi. 25. that Peter was with the ſervants at the fire, when he denied his maſter the third time; and, from Luke xxii. 61. that Jeſus looked upon Peter juſt as he was pronouncing the words of the third denial. Our Lord therefore, and his diſciples, were not the one in the court, and the other in the veſtibule of the palace, during his trial, as Lamy ſuppoſes, but were together in one room. Jeſus with his judges at the upper end, and Peter with the ſervants at the fire in the other. According to this diſpoſition, Peter might be ſaid to have been without in the hall, that is, without in reſpect to the croud of judges, witneſſes, and ſoldiers around Jeſus; but in regard to the place where the council ſat, he was beneath in the hall, a way of ſpeaking common even in our own language.

73 *Thy ſpeech bewrayeth thee.*] The Galileans had a clowniſh and uncouth way of ſpeaking.

74 *And immediately the cock crew.*] All the evangeliſts ſay, that the cock crew immediately after Peter pronounced the third denial which they themſelves had related: but, upon comparing the things ſaid when this third attack was made, it appears that the ſpeeches, at leaſt thoſe which John has recorded, did not come from the perſons mentioned by the other evangeliſt. The third denial therefore was occaſioned by different attacks made in ſucceſſion, unleſs we ſuppoſe the men ſpoke all at once, which is not very probable. It is more natural to think, that when Peter denied his maſter to them, who firſt attacked him, the others who ſtood by, ſupported the charge by an argument drawn from his accent in ſpeaking, which proved him to be a Galilean. However, in either caſe, as the ſucceſſion of his anſwers muſt have been very quick, the veracity of the evangeliſts remain unſhaken, becauſe the cock crew immediately after Peter pronounced the words they have ſeverally related.

It has been objected to this part of the hiſtory, that the Jews, according to tradition, never kept any cocks within the walls of Jeruſalem, and conſequently that Peter could not hear them crow, while he continued in the high prieſt palace. But the objection may be eaſily removed, by calling the tradition itſelf in queſtion, becauſe it contradicts the teſtimony of writers, whoſe veracity is indiſputable, and who could not but know the cuſtoms of the age in which they lived; and becauſe many traditions of this kind were framed by the Rabins, to magnify the ſanctity of Jeruſalem. Or the objection may be removed, by ſuppoſing that the Romans, who lived in the city, neglecting the inſtitutions of the Jews, might keep thoſe fowls about their houſes, perhaps for their tables, or for the auſpices, a ſort of divination they were particularly addicted to.

75 And Peter remembered the words of Jeſus, which ſaid unto him, Before the cock crow thou ſhalt deny me thrice. And he went out and wept bitterly.

CHAP. XXVII.

1 *Chriſt delivered to pilate.* 5 *Judas hangeth himſelf.* 35 *Chriſt is crucified.*

WHEN the morning was come all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death,

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders,

4 Saying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is *that* to us? ſee thou *to that*.

5 And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf.

6 And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood.

7 And they took counſel, and bought with them the potter's field to bury ſtrangers in.

8 Wherefore that field was called, the field of blood unto this day.

9 (Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value;

10 And gave them for the potter's field, as the Lord appointed me.)

11 And Jeſus ſtood before the governor; and the governor aſked him, ſaying, Art thou the King of the Jews? And Jeſus ſaid unto him, Thou ſayeſt.

12 And when he was accuſed of the chief prieſts and elders, he anſwered nothing.

13 Then ſaid Pilate unto him, Heareſt thou not how many things they witneſs againſt thee?

14 And he anſwered him to never a word, inſomuch that the governor marvelled greatly.

15 Now at *that* feaſt the governor was wont to releaſe unto the people a priſoner, whom they would.

16 And they had then a notable priſoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus, which is called Chriſt?

18 For he knew that for envy they had delivered him.

19 ¶ When he was ſat down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream, becauſe of him.

20 But the chief prieſts and elders perſuaded the multitude that they ſhould aſk Barabbas, and deſtroy Jeſus.

21 The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas.

22 Pilate ſaid unto them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſay unto him, Let him be crucified.

23 And the governor ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified.

24 ¶ When Pilate ſaw that he could prevail nothing, but *that* rather a tumult was made, he took water, and waſhed *his* hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye *to it*.

25 Then anſwerd all the people, and ſaid, His blood *be* on us, and on our children.

26 ¶ Then

Commentary and Notes on Chapter XXVII.

5 *He hanged himſelf.*] Going to the brow of a hill *he hanged himſelf*, but the rope breaking by the force with which he threw himſelf off, he fell down the precipice, and burſt aſunder by the force of his fall, ſo that his bowels guſhed out. This method of reconciling this paſſage with Acts i. 18, ſeems the moſt rational of any that I have ſeen.

9 *Then was fulfilled that which was ſpoken by Jeremy*, &c. How this tranſaction happens to be connected by a prophecy ſpoken by Jeremiah, is not eaſily accounted for, as the prophecy cited is found in the writings of Zechariah only. The Syriac verſion indeed has only, *which was ſpoken by the prophet.* If this be the genuine reading, it proves that the name Jeremiah was inſerted by ſome officious tranſcriber: or we may ſuppoſe, that in copying, the word Jeremiah might be put down by miſtake inſtead of Zechariah. But if the preſent reading is retained, the ſolution offered by Grotius ſeems to be as near the truth as any. He thinks that the prophecy was originally ſpoken by Jeremiah, as the evangeliſt affirms: but that Zechariah, who, in many particulars, followed Jeremiah, was directed by the ſpirit to repeat it afterwards, and preſerve it in writing among his other prophecies: ſo that though it be now found in Zechariah, it was originally ſpoken by Jeremiah.

19 *Juſt.*] This epithet here ſignifies *innocent.*

This day in a dream.] Probably *that morning*, ſince Pilate roſe. As the heathens imagined thoſe dreams moſt ſignificant which came about *break of day*, ſhe might on that account lay the greater ſtreſs upon it.

23 *And the governor ſaid, Why, what evil hath he done?* &c.] So determined were they to have him crucified, that though the governor urged them again and again to deſire his releaſe, declared his innocence, and offered three ſeveral times to diſmiſs him, they would not hear him, uttering their rage, ſometimes in hollow, diſtant, inarticulate murmurs, and ſometimes in furious outcries; to ſuch a pitch were their paſſions raiſed by the artful inſinuations of their prieſts.

24 *When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon*, &c.] Perhaps Pilate did this agreeable to the rites of the heathens, which preſcribed luſtrations for ſuch as ignorantly or wilfully had committed murder; or rather, as he intended thereby to make an impreſſion on a Jewiſh mob, he did it in compliance with the inſtitutions of Moſes, which by this time he could not be totally ignorant of, and which, in the caſe of an unknown murder, ordered the elders of the neareſt city to waſh their hands publickly, and ſay, *Our hands have not ſhed this blood.* And in alluſion to which the Pſalmiſt ſays, *I will waſh mine hands in innocence*, that is, in teſtimony of mine innocence. Wherefore, according to the Jewiſh rites, Pilate, by this Action, made the moſt ſolemn declaration in his power, that the bleſſed Jeſus was innocent, and that he was reſolved to have no hand in his death. It is highly probable, that, by this action, he hoped to have terrified the mob, and by that means procured their conſent to releaſe Chriſt: for a perſon of his underſtanding and education could not but be ſenſible, that all the water in the univerſe was far from being ſufficient to waſh away the guilt of an unrighteous ſentence, or diſcharge the ſtains of a guilty conſcience.

25 *His blood be on us, and on our children.*] Dreadful imprecation! Wretched mortals, what did ye utter! Is the vengeance of Omnipotence ſo very light, that you were not afraid to call it down, on your own heads! A vengeance which that ſtiff-necked nation feels to this very day.

26 ¶ Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered *him* to be crucified.

27 Then the ſoldiers of the governor took Jeſus into the common hall, and gathered unto him the whole band *of ſoldiers*.

28 And they ſtripped him, and put on him a ſcarlet robe.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail, King of the Jews.

30 And they ſpit upon him, and took the reed; and ſmote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his croſs.

33 And when they were come unto a place called Golgotha, that is to ſay, a place of a ſkull.

34 They gave him vinegar to drink, mingled with gall: and when he had taſted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, caſting lots: that it might be fulfilled which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots.

36 And ſitting down, they watched him there;

37 And ſet up over his head his accuſation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him: one on the right hand and another on the left.

39 ¶ And they that paſſed by, reviled him, wagging their heads.

40 And ſaying, Thou that deſtroyeſt the temple, and buildeſt *it* in three days, ſave thyſelf. If thou be the ſon of God, come down from the croſs.

41 Likewiſe alſo the chief prieſts mocking *him*, with the ſcribes and elders, ſaid,

42 He ſaved others; himſelf he cannot ſave. If he be the King of Iſrael, let him now come down from the croſs, and we will believe him.

43 He truſted in God; let him deliver him now if he will have him: for he ſaid, I am the Son of God.

44 The thieves alſo which were crucified with him, caſt the ſame in his teeth.

45 Now from the ſixth hour, there was darkneſs over all the land, unto the ninth hour,

46 And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani? that is to ſay, My God, my God, why haſt thou forſaken me?

47 Some of them that ſtood there, when they heard *that*, ſaid, This *man* calleth for Elias.

48 And ſtraightway one of them ran, and took a ſpunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him.

50 ¶ Jeſus when he had cried again with a loud voice, yielded up the ghoſt.

51 And behold, the vail of the temple was rent in twain, from the top to the bottom: and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of ſaints which ſlept aroſe.

53 And came out of the graves after his reſurrection, and went into the Holy city, and appeared unto many.

54 Now

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31 *To crucify him.*] Among the Romans the execution of criminals was performed by ſoldiers.

32 *Him they compelled to bear his croſs.*] Our Saviour carried it himſelf at firſt, but ſinking under it, they forced Simon to carry it.

34 *They gave him vinegar to drink, mingled with gall,* &c.] St. Mark ſays, *They gave him to drink wine mingled with myrrh.* But the evangeliſts ſpeak of the ſame ingredients: for tho' Mark terms that *wine* which Matthew calls vinegar, it is highly probable, they both meant the ſame thing; for vinegar was a common drink among the ancients, and might be very properly termed wine, as being made from wine, or of the juice of the grape. Beſides, it is well known, that the ancients gave the general name of wine to all fermented liquors whatſoever. It is evident therefore, that to reconcile the evangeliſts here, there is no occaſion to follow the reading of Beza's copy, which has *oinon*, indſtead of *oxos*. With regard to the other ingredient in this potion, mentioned by the ſacred hiſtorians, it ſhould be obſerved, that the word *chole*, rendered here by the term *gall*, was the Greek name of a poiſonous herb common in Paleſtine, and remarkable for its bitterneſs. Probably it was a weak infuſion of this herb in vinegar and water, which our Lord's friends offered him, to render him inſenſible, and ſhorten his life.

42 *He ſaved others.*] Chriſt had cured abundance of ſick perſons, and raiſed ſeveral from the dead.

45 *There was darkneſs.*] This darkneſs was the more miraculous, becauſe it happened at the time of the oppoſition of the two luminaries, and conſequently could be no eclipſe of the ſun: for the paſſover began in the full moon; beſides, the total darkneſs of the ſun's eclipſe never laſts more than fifteen minutes, whereas this darkneſs laſted from twelve o'clock till three.

46 *And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani,* &c.] Theſe words are part of the twenty ſecond Pſalm; and ſome are of opinion, he repeated the whole; it being the cuſtom of the Jews, in making quotations, to mention only the firſt words of the pſalm or ſection which they cite. If ſo, as this pſalm contains the moſt remarkable particulars of our Lord's paſſion, being, as it were, a ſummary of all the prophecies relative to that ſubject, Jeſus, by repeating it on the croſs, ſignified that he was now accompliſhing the things that were predicted concerning the Meſſiah.

47 *Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias.*] The Roman ſoldiers could hardly have interpreted our Saviour's words in this manner, unleſs they had learned both the language and religion of the Jews, more perfectly than is reaſonable to ſuppoſe. It is true, the Hebrew was now a dead language in Judea: yet, as the ſcriptures were daily read in the ſynagogues, many of the Jews doubtleſs underſtood them. We may therefore believe, that it was ſome of our Lord's own country, who made the reflection on his words mentioned by the evangeliſt; and their miſunderſtanding him, might have ariſen from their not hearing him diſtinctly.

48 *Vinegar.*] On purpoſe to revive his ſpirits, and prolong his ſufferings.

51 *And behold the vail of the temple was rent in twain,* &c.] And immediately the vail which parted the holy of holies from the ſanctuary, was rent aſunder; ſignifying the diſſolution of the Jewiſh œconomy or diſpenſation, and the opening to all believers an entrance into heaven by the blood of Jeſus. The earth alſo trembled, and the rocks burſt aſunder; ſignifying that ſome great alterations were working by the immediate power of the moſt High.

52, 53 *And the graves were opened, and many bodies of ſaints which ſlept aroſe,* &c.] The ſepulchres alſo of the dead were opened, and many bodies of holy men aroſe and appeared, after Chriſt's reſurrection, to ſeveral that dwelt in Jeruſalem; ſignifying, that Chriſt by his death and reſurrection, had deſtroyed him that had the power of death, and given an earneſt of a general reſurrection. It would ſeem that theſe holy men were diſciples, who had lately died: for when they went into the city, they were known to be ſaints; which could not well have happened, had they not been co-temporaries.

54 Now when the centurion, and they that were with him watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jeſus from Galilee, miniſtering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joſes, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus' diſciple:

58 He went to Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delivered.

59 And when Joſeph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great ſtone to the door of the ſepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, ſitting over againſt the ſepulchre.

62 ¶ Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again.

64 Command therefore that the ſepulchre be made ſure untill the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead. So the laſt error ſhall be worſe than the firſt.

65 Pilate ſaid unto them, Ye have a watch, go your way, make *it* as ſure as you can.

66 So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

CHAP. XXVIII.

1 *Chriſt's reſurrection:* 9 *He appeareth to the women,* 16 *and to his diſciples,* 19 *and ſendeth them to baptize.*

IN the end of the ſabbath, as it began to dawn towards the firſt *day* of the week, came Mary Magdalene, and the other Mary, to ſee the ſepulchre.

2 And behold, there was a great earthquake: for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it.

3 His countenance was like lightning, and his raiment white as ſnow.

4 And for fear of him the keepers did ſhake, and became as dead *men*.

5 And the angel anſwered and ſaid unto the women, Fear not ye: for I know that ye ſeek Jeſus, which was crucified.

6 He is not here: for he is riſen, as he ſaid, Come, ſee the place where the Lord lay.

7 And go quickly, and tell his diſciples, that he is riſen from the dead. And behold, he goeth before you into Galilee: there ſhall ye ſee him. Lo, I have told you.

8 And they departed quickly from the ſepulchre, with fear and great joy, and did run to bring his diſciples word.

9 ¶ And as they went to tell his diſciples, behold Jeſus met them, ſaying, All hail. And they came and held him by the feet, and worſhipped him.

10 Then ſaid Jeſus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there ſhall they ſee me.

11 Now when they were going, behold, ſome of the watch came into the city, and ſhewed unto the chief prieſts all the things that were done.

12 And when they were aſſembled with the elders, and had taken counſel, they gave large money unto the ſoldiers,

13 Saying

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54 *Truly this was the Son of God.*] *Son of a God.* The heathens had a notion that prodigies, eſpecially ſtorms and earthquakes, ſometimes attended the death of extraordinary perſons peculiarly dear to the gods.

57 *There came a rich man of Arimathea,* &c.] The riches and honourable ſtation of this perſon were not mentioned by the evangeliſt out of oſtentation, that a perſon of ſo conſiderable a figure ſhould pay reſpect to the body of Jeſus, but to ſhew how ſtrangely Providence fulfilled an ancient prophecy concerning the Meſſiah, that, notwithſtanding the infamous manner of his expiring, he ſhould *make his grave with the rich at his death,* Iſaiah liii. 9. which was, in itſelf, a moſt improbable thing, becauſe the bodies of thoſe who were crucified, were, by the Roman laws, to hang upon the croſs till they were conſumed. And tho' the Jews did not allow of this ſeverity to the dead, yet they always buried their malefactors in ſome public, neglected, and ignominious place; and in this manner, in all probability, the body of the bleſſed Jeſus would have been treated, had not Joſeph himſelf applied to the governor, in whoſe diſpoſal the bodies of executed perſons were.

58 *Pilate commanded the body,* &c.] Which he might more willingly do, as he was convinced that Jeſus was innocent.

60 *Laid it in his own new tomb,* &c.] What follows here tends highly to the confirmation of the truth of our Lord's reſurrection; for his body being put into a tomb in which no man had laid before, if any one roſe from it, it muſt be our Lord; and the tomb being hewed out of a rock, there could be no digging through it to convey the body thence.

65 *Ye have a watch, go your way, make it as ſure as you can.*] Pilate thinking their requeſt reaſonable, allowed them to take as many ſoldiers as they pleaſed out of the cohort, which, at the feaſt, came from the caſtle Antonia, and kept guard in the porticos of the temple; for that they were not Jewiſh, but Roman ſoldiers, whom the chief-prieſts employed to watch the ſepulchre, is evident from their aſking them of the Roman governor. Beſides, when the ſoldiers returned with the news of Chriſt's reſurrection, the prieſts deſired them to report, that his diſciples had ſtolen his body away while they ſlept; and, to encourage them to tell the falſhood boldly, promiſed to take proper methods to pacify the governor, if their neglect of duty ſhould come to his ears; a promiſe which there was no need of making to their own ſervants.

66 *So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.*] The prieſts going with the party, placed them at their poſt, and ſealed the ſtone that was rolled to the door of the ſepulchre, to prevent the guards from combining with the diſciples in carrying on any fraud. Thus, while the prieſts cautiouſly propoſed to prevent our Lord's reſurrection from being palmed upon the world, reſolving no doubt, to ſhew his body publicly after the third day as an impoſtor; they put the truth of Chriſt's reſurrection beyond all queſtion, by furniſhing a number of unexceptionable witneſſes to it, whoſe teſtimony they themſelves could not refuſe.

Commentary and Notes on Chapter XXVIII.

1 *As it began to dawn,* &c.] The late learned and ingenious Mr. Gilbert Weſt ſuppoſes the women to have made two different viſits to the ſepulchre, and in conſequence of that, two diſtinct reports to the diſciples: and that Mary Magdalene, with the other Mary and Salome ſet out not only *early,* but *over-early,* that is, *before the time appointed,* to meet Joanna and the other women there; and this ſenſe the Greek word will very well bear; and this interpretation reconciles the evangeliſts in thoſe particulars in which before they ſeemed to diſagree. See Mark xvi, 2, Luke xxiv. 1, John xx. 1.

2 *And behold, there was a great earthquake: for the angel of the Lord deſcended from heaven,* &c.] I propoſe, at the concluſion of St. John's goſpel, to give a particular narrative of this great tranſaction, the reſurrection of our bleſſed Saviour from the dead; becauſe ſome of the evangeliſts have mentioned particulars, which others have omitted. I ſhall likewiſe there anſwer all the objections that have been made againſt this great miracle, the baſis of our religion.

13 Saying, Say ye, His diſciples came by night, and ſtole him *away* while we ſlept:

14 And if this come to the governor's ears, we will perſuade him, and ſecure you.

15 So they took the money, and did as they were taught: and this ſaying is commonly reported among the Jews until this day.

16 ¶ Then the eleven diſciples went away into Galilee, unto a mountain where Jeſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Jeſus came, and ſpake unto them, ſaying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt;

20 Teaching them to obſerve all things whatſoever I have commanded you. And lo, I am with you alway, even unto the end of the world. Amen.

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13 *Say ye, his diſciples came and ſtole him away by night, while we ſlept.*] The prieſt could not certainly be ſo ſtupid, as not to foreſee what judgment the world would form of guards, who pretended to know and tell what was done while they were aſleep; and who, tho' they knew it, made no effort to prevent the fraud. But abſurd as this might be, it was the beſt colour they could put upon the matter. Unluckily however for their cauſe, the ſoldiers have not come directly to them to receive this leſſon. They had tarried by the way, and divulged the truth in ſeveral parts of the city.

15 *This ſaying is reported,* &c.] This ſeems to intimate, that St. Matthew wrote his goſpel ſome years after our Lord's reſurrection.

17 *But ſome doubted.*] This is not to be underſtood of the apoſtles, but of ſome that were in company with them, who *had* doubted at firſt, but were now convinced of the truth of his reſurrection.

18, 19, 20 *All power is given unto me in heaven and in earth,* &c.] God hath now committed unto me full power and authority over all things both in heaven and earth. Go ye therefore and preach the goſpel to all the world; making diſciples out of every nation, and baptizing them with water, in the name of the Father, and of the Son, and of the Holy Ghoſt: that is, receiving them to a profeſſion of the belief, and an obligation to the practice of that religion, which God the Father hath revealed and taught by the Son, and confirmed and eſtabliſhed by the Holy Ghoſt. And teach them to obſerve and obey all the commandments which I have given you as the conditions of ſalvation. And tho' I muſt now depart from you into heaven, and cannot be any longer with you perſonally, yet the Holy Ghoſt whom I will ſend, ſhall always be with you, and ſhall guide, aſſiſt, and preſerve you and your ſucceſſors to the end of the world.

THE GOSPEL ACCORDING TO

St. MARK.

The ARGUMENT.

This Evangeliſt wrote his goſpel at Rome, *whither he accompanied St.* Peter *in the year of Chriſt* 44. Tertullian *and others pretend, that St.* Mark *was no more than an amanuenſis to St.* Peter, *who dictated this goſpel to him. Others affirm, that he wrote it after St.* Peter*'s death.*

Nor are the learned leſs divided with regard to the language this goſpel was written in; ſome affirming it was compoſed in Greek, *and others in* Latin *But the* Greek *now paſſes, with moſt critics, for the original of St.* Mark; *tho'* Baronius *and* Selden *have declared for the other opinion. They ſhew at* Venice *a manuſcript, which they pretend to be the original, in St.* Mark's *own hand; but the whole is ſo defaced by time, that not a letter of it is legible. Father* Montfaucon, *who ſaw it, conjectured that it was written in* Latin, *though others, who had viewed it before him took the characters to be* Greek.

We cannot compare the goſpels of St. Matthew *and St.* Mark *together, without perceiving, that the latter had ſeen the writings of the former, becauſe he often uſes the ſame terms, relates the ſame facts, and takes notice of the ſame circumſtances; but we muſt not from hence infer, that St.* Mark *intended no more than to give an abridgment of St.* Matthew's *goſpel, becauſe St.* Mark *begins his in a very different manner; he omits ſeveral things, particularly our Lord's genealogy, he varies from him in the order of his narration; he relates ſome facts that the other has omitted; he enlarges upon others in many particulars, and what is very remarkable, relates the ſhameful lapſe of his beloved maſter St.* Peter, *with more aggravating circumſtances than either of the evangeliſts.*

The following character is given of St. Mark*'s goſpel by Mr.* Blackwall, *in his defence of the ſacred claſſics.* " *St.* Mark *follows the ſteps of St.* Matthew, *and ſometimes interprets and explains him, like his great maſter St.* Peter, *he has a comprehenſive, clear, and beautiful brevity. His ſtile comes up to what the nobleſt critics demand of an hiſtorian, that his ſtile be majeſtic and grave, as well as ſimple and unaffected----He ſometimes uſes the repetition of words of the ſame original and like ſound----He does this ſparingly; and when he does, it appears very graceful and becoming. This divine writer, notwithſtanding his brevity, makes ſeveral noble reflections----In ſhort the goſpel of St.* Mark, *conſidering the copiouſneſs and majeſty of the ſubject, the variety of great actions, and their ſurpriſing circumſtances, the number of ſound morals, and curious remarks compriſed in it, is one of the ſhorteſt and cleareſt, the moſt marvellous and ſatisfactory hiſtory in the world."*

CHAP. I.

2 *John Baptiſt's office,* 9 *Jeſus is baptized,* 12 *is tempted,* 14 *preacheth,* 16 *calleth Peter and others,* 32 *and cureth many.*

THE beginning of the Goſpel of Jeſus Chriſt the Son of God:

2 As it is written in the prophets, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

3 The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

4 John did baptize in the wilderneſs, and preach the baptiſm of repentance for the remiſſion of ſins.

5 And there went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized of him in the river of Jordan, confeſſing their ſins.

6 And John was clothed with camel's hair, and with a girdle of a ſkin about his loins: and he did eat locuſts and wild honey.

7 And preached, ſaying, There cometh one mightier than I after me, the latchet of whoſe ſhoes I am not worthy to ſtoop down and unlooſe,

8 I indeed have baptized you with water: but he ſhall baptize you with the Holy Ghoſt.

9 ¶ And it came to paſs in thoſe days, that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And ſtraightway coming up out of the water, he ſaw the heavens opened, and the Spirit like a dove deſcending upon him.

11 And there came a voice from heaven, *ſaying,* Thou art my beloved Son, in whom I am well pleaſed.

12 And immediately the ſpirit driveth him into the wilderneſs.

13 And he was there in the wilderneſs forty days tempted of Satan: and was with the wild beaſts; and the angels miniſtered unto him.

14 ¶ Now after that John was put in priſon, Jeſus came into Galilee, preaching the Goſpel of the kingdom of God,

15 And ſaying, The time is fulfilled, and the kingdom of God is at hand: repent ye: and believe the Goſpel.

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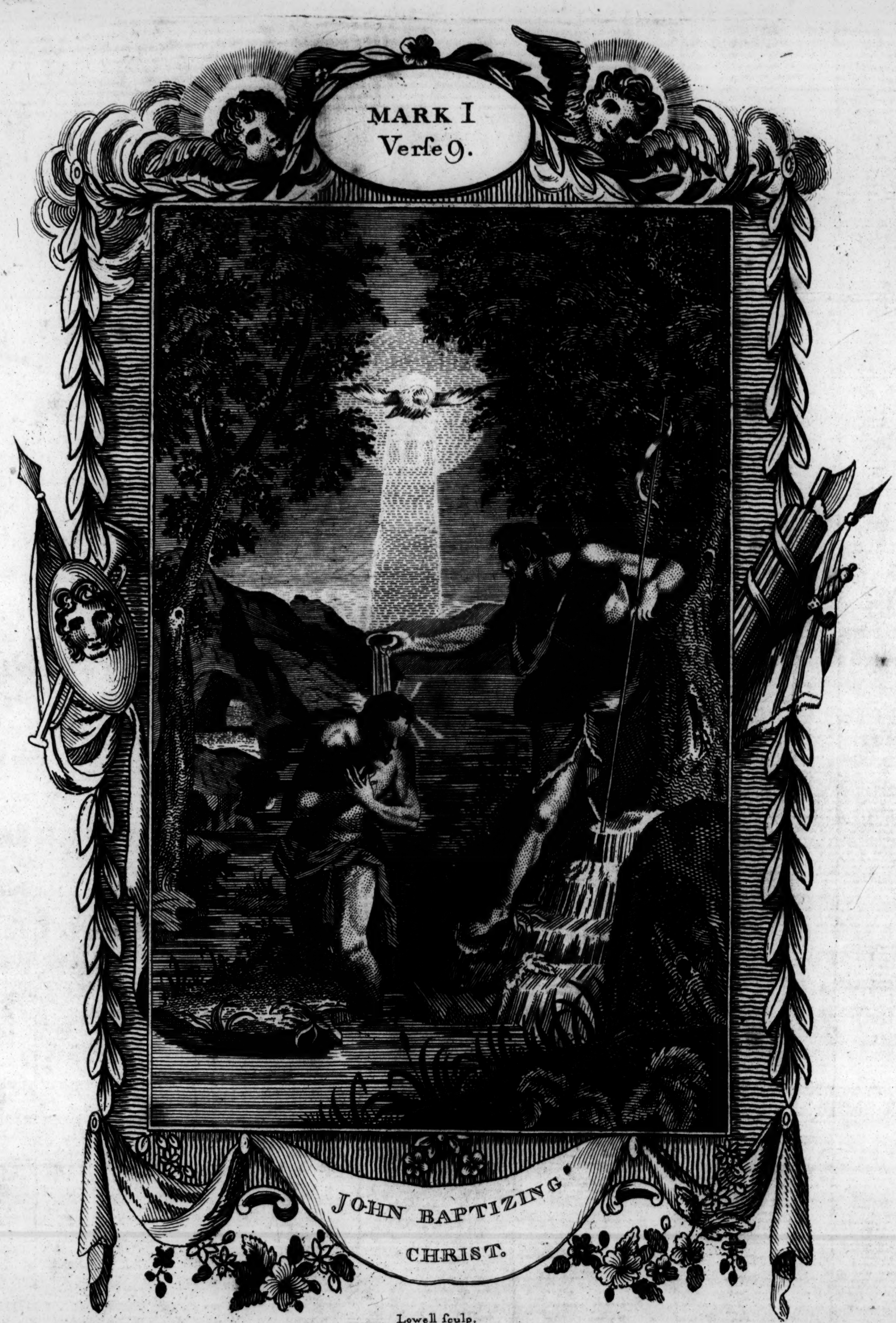

MARK I
Verſe 9.

JOHN BAPTIZING CHRIST.

Lowell ſculp.

CHAP. I.

2 *John Baptiſt's office,* 9 *Jeſus is baptized,* 12 *is tempted,* 14 *preacheth,* 16 *calleth Peter and others,* 32 *and cureth many.*

THE beginning of the Goſpel of Jeſus Chriſt the Son of God:

2 As it is written in the prophets, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

3. The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

4 John did baptize in the wilderneſs, and preach the baptiſm of repentance for the remiſſion of ſins.

5 And there went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized of him in the river of Jordan, confeſſing their ſins.

6 And John was clothed with camel's hair, and with a girdle of a ſkin about his loins: and he did eat locuſts and wild honey.

7 And preached, ſaying, There cometh one mightier than I after me, the latchet of whoſe ſhoes I am not worthy to ſtoop down and unlooſe,

8 I indeed have baptized you with water: but he ſhall baptize you with the Holy Ghoſt.

9 ¶ And it came to paſs in thoſe days, that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And ſtraightway coming up out of the water, he ſaw the heavens opened, and the Spirit like a dove deſcending upon him.

11 And there came a voice from heaven, *ſaying*, Thou art my beloved Son, in whom I am well pleaſed.

12 And immediately the ſpirit driveth him into the wilderneſs.

13 And he was there in the wilderneſs forty days tempted of Satan: and was with the wild beaſts; and the angels miniſtered unto him.

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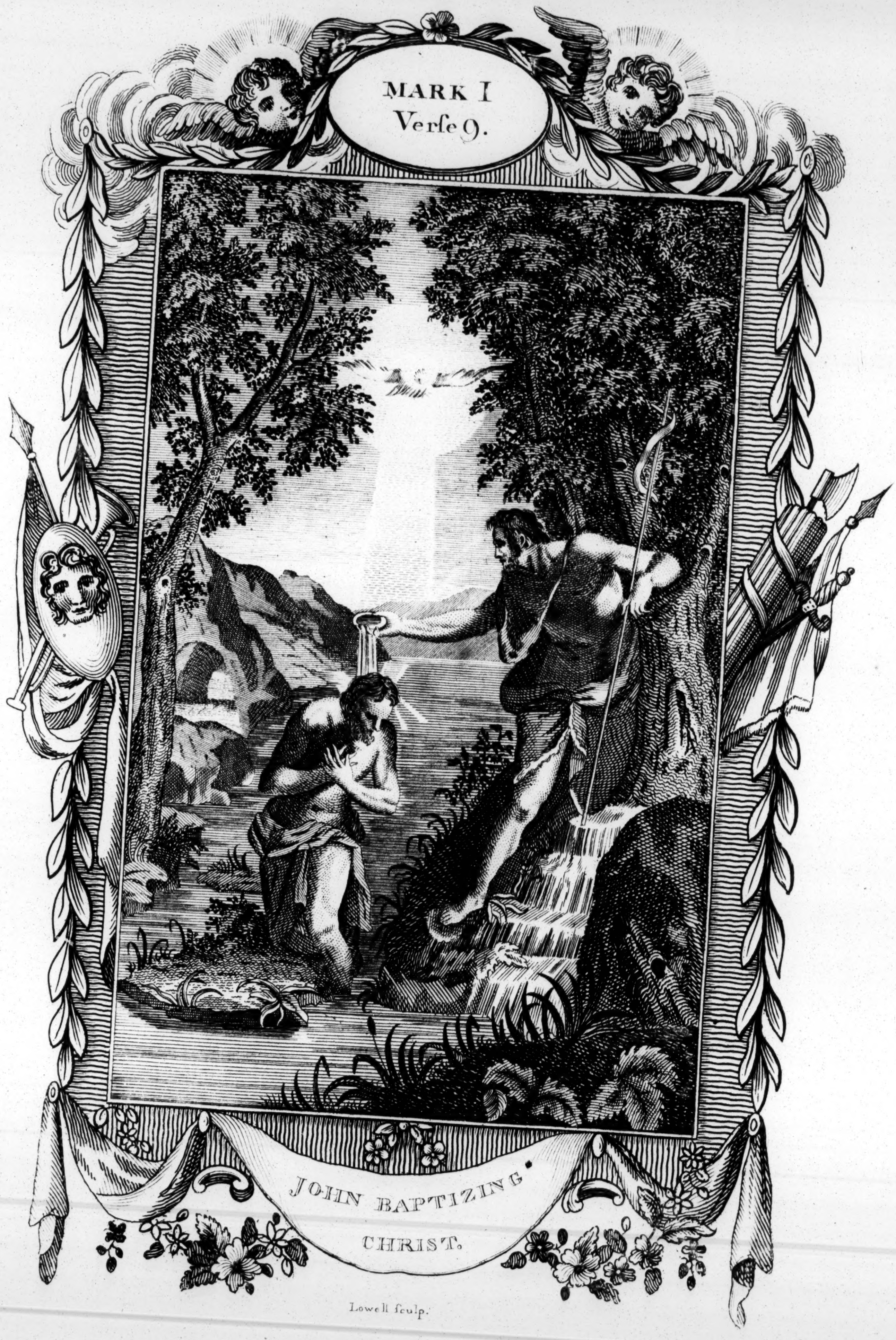
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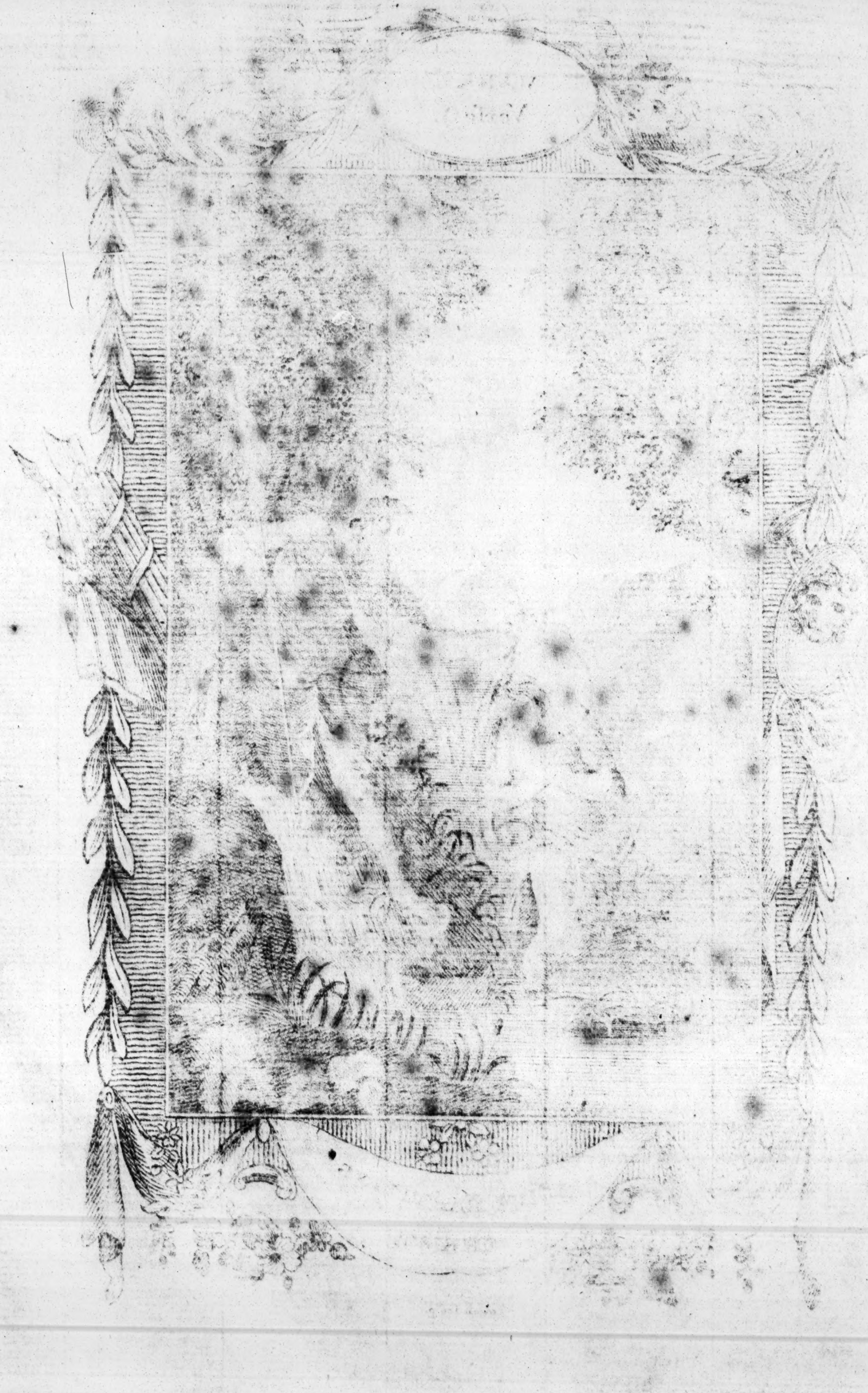

32 And at evening, when the ſun did ſet, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were ſick of divers diſeaſes, and caſt out many devils; and ſuffered not the devils to ſpeak, becauſe they knew him.

35 And in the morning, riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they ſaid unto him, All *men* ſeek for thee.

38 And he ſaid unto them, Let us go into the next towns, that I may preach there alſo; for therefore came I forth.

39 And he preached in their ſynagogues throughout all Galilee, and caſt out devils.

40 And there came a leper to him, beſeeching him, and kneeling down to him, and ſaying unto him, If thou wilt, thou canſt make me clean.

41 And Jeſus, moved with compaſſion, put forth *his* hand, and touched him, and ſaith unto him, I will; be thou clean.

42 And as ſoon as he had ſpoken, immediately the leproſy departed from him, and he was cleanſed.

43 And he ſtraitly charged him, and forthwith ſent him away;

44 And ſaith unto him, See thou ſay nothing to any man; but go thy way, ſhew thyſelf to the prieſt, and offer for thy cleanſing thoſe things which Moſes commanded, for a teſtimony unto them.

45 But he went out, and began to publiſh it much, and to blaze abroad the matter, inſomuch that Jeſus could no more openly enter into the city, but was without in deſart places; and they came to him from every quarter.

CHAP. II.

3 Chriſt healeth one ſick of the palſy. 14 calleth Matthew, 15 and eateth with publicans and ſinners.

AND again he entered into Capernaum, after *ſome* days; and it was noiſed that he was in the houſe.

2 And ſtraightway many were gathered together, inſomuch that there was no room to receive *them*, no not ſo much as about the door: and he preached the word unto them.

3 And they come unto him bringing one ſick of the palſy, which was born of four,

4 And when they could not come nigh unto him for the preſs, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the ſick of the palſy lay.

5 When Jeſus ſaw their faith, he ſaid unto the ſick of the palſy, Son, thy ſins be forgiven thee.

6 But there were certain of the ſcribes ſitting there, and reaſoning in their hearts,

7 Why doth this *man* thus ſpeak blaſphemies? who can forgive ſins, but God only?

8 And immediately, when Jeſus perceived in his ſpirit, that they ſo reaſoned within themſelves, he ſaid unto them, Why reaſon ye theſe things in your hearts?

9 Whether is it eaſier to ſay to the ſick of the palſy, *Thy* ſins be forgiven thee; or to ſay, Ariſe and take up thy bed and walk?

10 But that ye may know that the Son of man hath power on earth to forgive ſins (he ſaith to the ſick of the palſy)

11 I ſay unto thee, Ariſe, and take up thy bed, and go thy way into thine houſe.

12 And immediately he aroſe, took up the bed, and went forth before them all, inſomuch that they were all amazed, and glorified God, ſaying, We never ſaw it on this faſhion.

13 And he went forth again by the ſea-*ſide*; and all the multitude reſorted unto him, and he taught them.

14 And as he paſſed by, he ſaw Levi *the ſon*, of Alpheus ſitting at the receipt of cuſtom, and ſaid unto him, Follow me. And he aroſe and followed him.

15 And it came to paſs, that as Jeſus, ſat at meat in his houſe, many publicans and ſinners ſat alſo together with Jeſus and his diſciples: for there were many, and they followed him.

16 And when the Scribes and Phariſees ſaw him eat with publicans and ſinners, they ſaid unto his diſciples, How is it that he eateth and drinketh with publicans and ſinners?

17 When Jeſus heard it, he ſaith unto them, They that are whole, have no need of the Phyſician, but they that are ſick, I came not to call the righteous, but ſinners to repentance.

18 And the diſciples of John, and of the Phariſees uſed to faſt: and they come, and ſay unto him, Why do the diſciples of John and of the Phariſees faſt, but thy diſciples faſt not?

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32 *At even when the ſun did ſet.*] When the ſabbath was ended: the Jews reckoned their days from evening to evening.

43 *He ſtraitly charged him.*] That is, not to divulge the matter; by which he would avoid the ſhew of any oſtentation of his miraculous power, and prevent the malice of the prieſts.

Commentary and Notes on Chapter II.

4 *They uncovered the roof,* &c.] Dr. Shaw's interpretation of this paſſage is very plauſible and ingenious: for conſidering the form of the houſes in Barbary and the Levant, he ſuppoſes the *to meſon* (mentioned in Luke v. 19) ſignifies the *court-yard*, round about which the houſe was built; and that *our Lord* was there: he thinks, that crowded as this *area* was, the bearers of the paralytick might get in at the gate way, and carry him up the ſtairs, which commonly go up from thence: and being got to the flat-roof, might take down inwards a part of the baluſtrade or latticed work, and ſo let down the bed with cords, by the ſide of the painted tiles which uſually decorated the walls of the houſe towards this court. See *Shaw's Travels,* 4th. page 211.

15 *Many publicans and ſinners.*] Tax gatherers, who were acquainted with St. Matthew, and had followed him from the receipt of cuſtom.

17 *They that are whole have no need of the phyſician,* &c.] The principal deſign of my coming into the world, was to convert ſuch perſons as theſe from a life of ſin to righteouſneſs and holineſs. As therefore ye blame not a phyſician from converſing with ſick men, but on the contrary, look upon it as his proper buſineſs and duty; ſo neither ought ye to find fault with me for keeping company with wicked men, whom I am ſent into the world on purpoſe to reclaim by my doctrine and converſation.

18 *Thy diſciples faſt not.*] This muſt be underſtood only of frequent and affected faſtings, it not being at all probable, that the diſciples of Chriſt, who, after the example of their Divine Maſter, were ſtrict obſervers of the law, would have neglected to keep the ſame faſts as the reſt of their nation did. *L'Enfant.*

19 And Jeſus ſaid unto them, Can the children of the bride-chamber faſt while the bridegroom is with them? as long as they have the bridegroom with them, they cannot faſt.

20 But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

21 No man alſo ſeweth a piece of new cloth on an old garment: elſe the new piece that filled it up taketh away from the old, and the rent is made worſe.

22 And no man putteth new wine into old bottles: elſe the new wine doth burſt the bottles, and the wine is ſpilled, and the bottles will be marred: but new wine muſt be put into new bottles.

23 And it came to paſs, that he went through the corn-fields on the ſabbath-day, and his diſciples began, as they went, to pluck the ears of corn.

24 And the Phariſees ſaid unto him, Behold, why do they on the ſabbath-day that which is not lawful?

25 And he ſaid unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the houſe of God in the days of Abiathar the high-prieſt, and did eat the ſhew-bread, which is not lawful to eat, but for the prieſts, and gave alſo to them which were with him?

27 And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath:

28 Therefore the Son of man is Lord alſo of the ſabbath.

CHAP. III.

1 *The withered hand.* 11 *Unclean ſpirits.* 12 *Twelve apoſtles.* 29 *Unpardonable ſin.*

AND he entered again into the ſynagogue, and there was a man there which had a withered hand.

2 And they watched him whether he would heal him on the ſabbath-day, that they might accuſe him.

3 And he ſaith unto the man which had the withered hand, Stand forth.

4 And he ſaith unto them, Is it lawful to do good on the ſabbath-days, or to do evil? to ſave life, or to kill? but they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardneſs of their hearts, he ſaith unto the man, Stretch forth thine hand. And he ſtretched *it* out: and his hand was reſtored whole as the other.

6 And the Phariſees went forth, and ſtraightway took counſel with the Herodians againſt him, how they might deſtroy him.

7 But Jeſus withdrew himſelf with his diſciples to the ſea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jeruſalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he ſpake to his diſciples, that a ſmall ſhip ſhould wait on him, becauſe of the multitude, leſt they ſhould throng him.

10 For he had healed many, inſomuch that they preſſed upon him for to touch him, as many as had plagues.

11 And unclean ſpirits, when they ſaw him, fell down before him, and, cried, ſaying, Thou art the Son of God.

12 And he ſtraitly charged them, that they ſhould not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they ſhould be with him, and that he might ſend them forth to preach:

15 And to have power to heal ſickneſſes, and to caſt out devils.

16 And Simon he ſirnamed Peter.

17 And James *the ſon* of Zebedee, and John the brother of James (and he ſirnamed them Boanerges, which is, The ſons of thunder)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the ſon* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iſcariot, which alſo betrayed him: and they went into an houſe.

20 And the multitude cometh together again, ſo that they could not ſo much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they ſaid, He is beſide himſelf.

22 ¶ And the ſcribes which came down from Jeruſalem, ſaid, He hath Beelzebub, and by the prince of the devils caſteth he out devils:

23 And he called them unto him, and ſaid unto them in parables, How can Satan caſt out Satan?

19, *Can the children of the bride chamber faſt, while the bridegroom is with them,* &c.] As it would be very abſurd for the gueſts invited to a wedding, to faſt ſo long as the bridegroom is with them, and the ſolemnities of the marriage-feaſt continue; ſo it would be very unfit for my diſciples to enter into a courſe of life of great abſtinence and ſeverity, while I am perſonally preſent with them. But afterwards, when I am departed from them, they ſhall have ſufficient occaſion for faſting and mourning.

Commentary and Notes on Chapter III.

4 *Is it lawful to do good on the ſabbath-days, or to do evil?* &c.] I appeal to yourſelves, which is the beſt method of keeping the ſabbath, and moſt acceptable to God; to do a good work of great neceſſity and charity, or to neglect it under pretence of reſting on the ſabbath?

5 *When he had looked round about,* &c.] How awful and amiable at once does the Saviour of mankind appear, when he attentively ſurveys the aſſembly, and looks ſeverely round him, with a juſt anger at their obſtinacy and malice, mixed with a tender compaſſion for the unhappineſs of their temper and danger of their condition. *Blackwall.*

17 *The ſons of thunder.*] That is, the principal miniſters of the goſpel. The expreſſion intimates with what reſiſtleſs power they ſhould bear down all oppoſition, and with divine eloquence and mighty miracles confound the enemies of the goſpel.

21 *He is beſide himſelf.*] This is a very offenſive expreſſion: it is highly improbable that Chriſt's friends ſhould ſpeak thus contemptuouſly and impiouſly of him. Dr. Whitby remarks, that the Greek word here rendered *he is beſide himſelf,* ſignifies alſo, *he is faint,* having lately had no refreſhment. But the eaſieſt interpretation will be to make *autos* refer to the multitude; and ſo the meaning will be, that when our Saviour's company underſtood that the people preſſed into the houſe, they went out *to reſtrain the mob,* and prevent their crouding upon them, ſaying, that *the people were mad,* and undeſerving of our Saviour's regard: and the context ſeems to confirm this interpretation of the word; for why ſhould Chriſt's company go out to take hold of him, when he appears to have been with them in the houſe? *Cockburn's Diſſert.*

24 And if a kingdom be divided againſt itſelf, that kingdom cannot ſtand.

25 And if a houſe be divided againſt itſelf, that houſe cannot ſtand.

26 And if Satan riſe up againſt himſelf, and be divided, he cannot ſtand, but hath an end.

27 No man can enter into a ſtrong man's houſe and ſpoil his goods, except he will firſt bind the ſtrong man, and then he will ſpoil his houſe.

28 Verily I ſay unto you, All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme:

29 But he that ſhall blaſpheme againſt the holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation:

30 Becauſe they ſaid, He hath an unclean ſpirit.

31 ¶ There came then his brethren, and his mother, and ſtanding without, ſent unto him, calling him.

32 And the multitude ſat about him, and they ſaid unto him, Behold, thy mother and thy brethren without ſeek for thee.

33 And he anſwered them, ſaying, Who is my mother, or my brethren?

34 And he looked round about on them which ſat about him, and ſaid, Behold my mother and my brethren,

35 For whoſoever ſhall do the will of God, the ſame is my brother, and my ſiſter and mother.

CHAP. IV.

1 The parable of the ſower: 14 The meaning thereof: 26 Of the ſeed growing ſecretly, 30 and of the muſtard-ſeed.

AND he began again to teach by the ſea-*ſide:* and there was gathered unto him a great multitude, ſo that he entered into a ſhip and ſat in the ſea; and the whole multitude was by the ſea, on the land.

2 And he taught them many things by parables, and ſaid unto them in his doctrine,

3 Hearken: Behold, there went out a ſower to ſow:

4 And it came to paſs as he ſowed, ſome fell by the way-*ſide*, and the fowls of the air came and devoured it up.

5 And ſome fell on ſtony ground, where it had not much earth; and immediately it ſprang up; becauſe it had no depth of earth.

6 But when the ſun was up it was ſcorched; and becauſe it had no root, it withered away.

7 And ſome fell among thorns, and the thorns grew up and choaked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that ſprang up, and increaſed, and brought forth, ſome thirty, and ſome ſixty, and ſome an hundred.

9 And he ſaid unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him, with the twelve, aſked of him the parable.

11 And he ſaid unto them, Unto you it is given to know the myſtery of the kingdom of God: but unto them that are without, all *theſe* things are done in parables:

12 That ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand; leſt at any time they ſhould be converted, and *their* ſins ſhould be forgiven them.

13 And he ſaid unto them, Know ye not this parable? and how then will ye know all parables.

14 ¶ The ſower ſoweth the word.

15 And theſe are they by the way-*ſide*, where the word is ſown; but when they have heard, Satan cometh immediately, and taketh away the word that was ſown in their hearts.

16 And theſe are they likewiſe which are ſown on ſtony ground; who, when they have heard the word, immediately receive it with gladneſs;

17 And have no root in themſelves, and ſo endure but for a time: afterwards, when affliction or perſecution ariſeth for the word's ſake, immediately they are offended.

18 And theſe are they which are ſown among thorns, ſuch as hear the word,

19 And the cares of this world, and the deceitfulneſs of riches, and the luſts of other things entering in, choke the word, and it becometh unfruitful.

20 And

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37 *No man can enter into a ſtrong man's houſe, and ſpoil his goods, except he will firſt bind the ſtrong man*, &c.] When ye ſee the houſe of a ſtrong man broken up, and his goods carried away by force: you make no doubt, but he who thus ſpoils the other is ſtronger and more powerful than the perſon ſpoiled. Why then, is it not as evident to you, that, if I caſt the devils out of their poſſeſſions with authority, and in confirmation of a doctrine directly contrary to their intereſt, this cannot be done by confederacy or agreement with them, but only becauſe I have greater power and authority than they?

Commentary and Notes on Chapter IV.

3 *Behold, there went out a ſower to ſow.*] "A certain huſbandman went out to ſow his ground." Thus Chriſt, or preacher of the goſpel, publiſhes the doctrine of true religion among men.

4 *And it came to paſs as he ſowed*, &c.] "As he was ſowing, ſome of the ſeed fell upon the hard beaten road, where it never entereth the ear at all, but the birds picked it up and deſtroyed it." Thus the goſpel is preached to ſome, who never regard it, or conſider it at all, but preſently forget what they have heard; and the ſlight impreſſions it makes upon them ſoon wear out.

5, 6 *Some fell on ſtony ground*, &c.] "And ſome of the ſeed fell on ſtones, thinly covered with earth, where it preſently grew up, but without root, ſo that, as ſoon as the ſun came to ſhine hot upon it, it withered away." Thus the doctrine of true religion is preached to others, who entertain it indeed readily, and are pleaſed with it; and in ſome meaſure alſo reſolved to obey it; but, for want of ſteadineſs and conſtancy of mind they are overcome by temptations, eſpecially by perſecution, and fall away from their obedience to the truth.

7 *And ſome fell among thorns, and the thorns grew up and choaked it*, &c.] Again ſome of the ſeed fell among weeds, which ſpringing "up together with the corn, over-ran it, and deſtroyed it." Thus others hear the doctrine of Chriſtianity, who alſo entertain it for a time, and pretend to obey it; but the hurry of buſineſs, the deceitful cares of riches, and the allurements of pleaſures, take up ſo much of their time, and engroſs ſo large a ſhare of their thoughts, that religion has little influence on their lives and converſations, to produce real and ſubſtantial acts of piety and charity.

8 *And others fell on good ground*, &c.] "Laſtly, ſome of the ſeed fell into good ground, where it grew up and increaſed and came to maturity, and brought forth large quantities of corn." Thus the doctrine of true religion, when it is preached in the world, meets with ſome honeſt and well-diſpoſed perſons, who both hear it willingly, and believe it heartily, obey it ſincerely, and perſevere in that obedience reſolutely and conſtantly; bringing forth the fruits of holineſs and of all virtues, according to their ſeveral diſpoſitions, abilities, and callings.

12 *That ſeeing they may ſee*, &c.] Mat. xiii. 13. The ſenſe is, they overlook what they ſee, and are inattentive to what they hear.

19 *Choke the word.*] That is, divert men perpetually from hearing the dictates of reaſon and religion. *Clark.*

20 And theſe are they which are ſowed on good ground; ſuch as hear the word, and receive *it*, and bring forth fruit, ſome thirty-*fold*, ſome ſixty, and ſome an hundred.

21 And he ſaid unto them, Is a candle brought to be put under a buſhel, or under a bed? and not to be ſet on a candleſtick?

22 For there is nothing hid which ſhall not be manifeſted; neither was any thing kept ſecret but that it ſhould come abroad.

23 If any man have ears to hear let him hear.

24 And he ſaid unto them, Take heed what ye hear. With what meaſure ye mete, it ſhall be meaſured to you: and unto you that hear ſhall more be given.

25 For he that hath, to him ſhall be given: and he that hath not, from him ſhall be taken, even that which he hath.

26 ¶ And he ſaid, So is the kingdom of God, as if a man ſhould caſt ſeed into the ground,

27 And ſhould ſleep, and riſe, night and day, and the ſeed ſhould ſpring and grow up, he knoweth not how:

28 For the earth bringeth forth fruit of herſelf, firſt the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the ſickle, becauſe the harveſt is come.

30 ¶ And he ſaid, Whereunto ſhall we liken the kingdom of God? or with what compariſon ſhall we compare it?

31 It *is* like a grain of muſtard-ſeed, which when it is ſown in the earth, is leſs than all the ſeeds that be in the earth.

32 But when it is ſown, it groweth up, and becometh greater than all herbs, and ſhooteth out great branches, ſo that the fowls of the air may lodge under the ſhadow of it.

33 And with many ſuch parables ſpake he the word unto them, as they were able to hear *it*.

34 But without a parable ſpake he not unto them: and when they were alone, he expounded all things to his diſciples.

35 And the ſame day when the even was come he ſaith unto them, Let us paſs over unto the other ſide.

36 And when they had ſent away the multitude, they took him even as he was in the ſhip, and there were alſo with him other little ſhips.

37 And there aroſe a great ſtorm of wind, and the waves beat into the ſhip, ſo that it was now full.

38 And he was in the hinder part of the ſhip, aſleep on a pillow: and they awake him, and ſay unto him, Maſter, careſt thou not that we periſh?

39 And he aroſe and rebuked the wind, and ſaid unto the ſea, Peace, be ſtill: and the wind ceaſed, and there was a great calm.

40 And he ſaid unto them, Why are ye ſo fearful? how is it that ye have no faith?

41 And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him?

CHAP. V.

1 *Chriſt delivereth the poſſeſſed of the legion of devils,* 13 *they enter into the ſwine.*

AND they came over unto the other ſide of the ſea, into the country of the Gadarenes.

2 And when he was come out of the ſhip, immediately there met him out of the tombs, a man with an unclean ſpirit,

3 Who had *his* dwelling among the tombs, and no man could bind him, no not with chains:

4 Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always night and day he was in the mountains and in the tombs, crying, and cutting himſelf with ſtones.

6 But when he ſaw Jeſus afar off, he ran and worſhipped him.

7 And cried with a loud voice, and ſaid, What have I to do with thee, Jeſus, *thou* Son of the moſt high God? I adjure thee by God, that thou torment me not.

8 For he ſaid unto him, Come out of the man, *thou* unclean ſpirit.

9 And he aſked him, What is thy name? And he anſwered, ſaying, My name is Legion: for we are many.

10 And

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24 *Take heed what ye hear*, &c.] Take heed that the things I teach you fail not of having their due effect upon your minds and lives, ſo that my inſtructions may not prove vain and uſeleſs; for in proportion as ye improve and make good uſe of your preſent advantages and inſtructions, ſo will God afford you greater grace and aſſiſtances.

25 *For he that hath, to him ſhall be given*, &c.] For every one that with honeſty and ſincerity receives inſtruction, and improves the advantages that God hath already given him, to the promotion of true religion, and the increaſe of virtue, ſhall have more inſtruction, and greater helps continually afforded him: but he that neglects to improve the advantages he already has, and continues impenitent, ſhall be thought unworthy of greater aſſiſtance, or ſhall for his incorrigibleneſs be even deprived of what he at firſt had.

26, 27, 28, 29 *So is the kingdom of God, as if a man ſhould caſt ſeed unto the ground*, &c.] In this parable we are informed, that as the huſbandman does not by an efficacy of his own cauſe the ſeed ſown to grow, but leaves it to be nouriſhed by the ſoil and ſun; ſo Jeſus and his Apoſtles, having taught men the doctrines of true religion, were not by any miraculous force to conſtrain their wills, far leſs by the terrors of fire and ſword to interpoſe viſibly for the furtherance of it, but ſuffer it to ſpread by the ſecret influences of the holy ſpirit, till at length it ſhould attain its full effect. Moreover as the huſbandman cannot by the moſt diligent obſervation, perceive the corn in his field extending its dimenſions as it grows; ſo the miniſters of Chriſt were not at the very firſt to ſee the goſpel making a quick progreſs through the world. However, the deſign of the parable is not to lead the miniſters of Chriſt to imagine that religion will flouriſh without due pains taken about it. It was formed to teach the Jews in particular, that neither the Meſſiah nor his ſervants would ſubdue men by the force of arms, as they ſuppoſed he would have done: and alſo to prevent the Apoſtles from being diſpirited, when they did not ſee ſucceſs immediately following their labours.

34 *He expounded all things*, &c.] That is, he made a fuller diſcovery of his doctrine to his diſciples than to the multitude, becauſe they were more diſpoſed to receive it, and were afterwards to be the preachers of it and to ſeal the truth of it with their blood.

Commentary and Notes on Chapter V.

1 *The country of the Gadarenes.*] St. Matthew calls them Gergeſenes; but the country of the Gadarenes is ſuppoſed to be a territory belonging, or at leaſt adjacent to that of the Gergeſeneſs.

2 *A man with an unclean ſpirit.*] St. Matthew ſays *two men*; probably one was much fiercer than the other.

10 And he beſought him much that he would not ſend them away out of the country.

11 Now there was there nigh unto the mountains a great heard of ſwine feeding.

12 And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them.

13 And forthwith Jeſus gave them leave, And the unclean ſpirits went out, and entered into the ſwine: and the herd ran violently down a ſteep place into the ſea, (they were about two thouſand,) and were choked in the ſea.

14 And they that fed the ſwine fled, and told *it* in the city and in the country. And they went out to ſee what it was that was done,

15 And they come to Jeſus, and ſee him that was poſſeſſed with the devil, and had the legion, ſitting, and clothed, and in his right mind; and they were afraid.

16 And they that ſaw *it* told them how it befell to him that was poſſeſſed with the devil, and alſo concerning the ſwine.

17 And they began to pray him to depart out of their coaſts.

18 And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him that he might be with him.

19 Howbeit, Jeſus ſuffered him not, but ſaith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee.

20 And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him. And all *men* did marvel.

21 And when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him: and he was nigh unto the ſea.

22 And behold, there cometh one of the rulers of the ſynagogue, Jairus by name; and when he ſaw him, he fell at his feet.

23 And beſought him greatly, ſaying, My little daughter lieth at the point of death: *I pray thee* come and lay thy hands on her, that ſhe may be healed; and ſhe ſhall live.

24 And *Jeſus* went with him; and much people followed him, and thronged him.

25 And a certain woman which had an iſſue of blood twelve years,

26 And had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe,

27 When ſhe had heard of Jeſus, came in the preſs behind, and touched his garment.

28 For ſhe ſaid, if I may touch but his clothes I ſhall be whole.

29 And ſtraightway the fountain of her blood was dried up; and ſhe felt in her body, that ſhe was healed of that plague.

30 And Jeſus immediately, knowing in himſelf that virtue had gone out of him, turned him about in the preſs, and ſaid, Who touched my clothes?

31 And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me?

32 And he looked round about to ſee her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he ſaid unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.

35 While he yet ſpake, there came from the ruler of the ſynagogue's *houſe certain* which ſaid, Thy daughter is dead: why troubleſt thou the Maſter any further?

36 As ſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid, only believe.

37 And he ſuffered no man to follow him, ſave Peter, and James, and John the brother of James.

38 And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he ſaith unto them, Why make ye this ado, and weep? the damſel is not dead, but ſleepeth.

40 And they laughed him to ſcorn: but when he had put them all out, he taketh the father and the mother of the damſel, and them that were with him, and entereth in where the damſel was lying.

41 And he took the damſel by the hand, and ſaid unto her, Talitha-cumi; which is, being interpreted, Damſel (I ſay unto thee) ariſe.

42 And ſtraightway the damſel aroſe, and walked: for ſhe was *of the age* of twelve years. And they were aſtoniſhed with a great aſtoniſhment.

43 And he charged them ſtraightly, that no man ſhould know it; and commanded that ſomething ſhould be given her to eat.

CHAP.

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13 *And the unclean ſpirits went out, and entered into the ſwine* &c.] See notes on St. Matt. chap. viii.

18, 19 *And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him that he might be with him*, &c. Jeſus, according to the deſire of the inhabitants of the country, returned into the boat in order to repaſs the lake. And the man who had been poſſeſſed, ſeeing his deliverer departing, and perhaps fearing that he was not ſecure from a return of his calamity, deſired to go with him. But Jeſus, to ſhew that he could preſerve him as well abſent as preſent, and knowing that it would tend more to the glory of God to leave him in that country as a ſtanding proof of his power and authority, would not take him with him, but bad him go home to his friends and countrymen, and report how great and miraculous a mercy the Almighty had vouchſafed unto him.

20 *And he departed, and began to publiſh in Decapolis*, &c.] Accordingly the man returned home, and reported in all the cities of Decapolis, how great a miracle Jeſus had wrought for him: and all the people of that country, well knowing the man's former condition, and ſeeing the certainty of his preſent cure, were convinced of the power of Jeſus with aſtoniſhment and admiration.

25, &c. *And a certain woman which had an iſſue of blood*, &c.] See notes on Matt. chap. ix.

43 *He charged them ſtraitly*, &c.] It is worth while to obſerve with what perfect decorum our Lord conducted himſelf upon this occaſion, and how ſuperior he appears to any views of human applauſe.

Something be given her to eat.] Which on account of her late illneſs ſhe might have great occaſion for.

CHAP. VI.

1 *Chriſt is contemned of his Countrymen.* 45 *He walked on the Sea.*

AND he went out from thence, and came into his own country; and his diſciples follow him.

2 And when the ſabbath-day was come, he began to teach in the ſynagogue: and many hearing *him* were aſtoniſhed, ſaying, From whence hath this man theſe things? and what wiſdom is this which is given unto him, that even ſuch mighty works are wrought by his hands?

3 Is not this the Carpenter, the ſon of Mary, the brother of James and Joſes, and of Juda, and Simon? and are not his ſiſters here with us? and they were offended at him.

4 But Jeſus ſaid unto them, A prophet is not without honour but in his own country, and among his own kin, and his own houſe.

5 And he could there do no mighty work ſave that he laid his hands upon a few ſick folk, and healed *them*.

6 And he marvelled becauſe of their unbelief. And he went round about the villages, teaching.

7 ¶ And he calleth unto him the twelve, and began to ſend them forth by two and two: and gave them Power *over* unclean ſpirits;

8 And commanded them, that they ſhould take nothing for *their* journey, ſave a ſtaff only; no ſcrip, no bread, no money in their purſe.

9 But be ſhod with ſandals; and not put on two coats.

10 And he ſaid unto them, In what place ſoever ye enter into an houſe, there abide till ye depart from that place.

11 And whoſoever ſhall not receive you, nor hear you, when ye depart thence, ſhake off the duſt under your feet, for a teſtimony againſt them. Verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out and preached that men ſhould repent.

13 And they caſt out many devils, and anointed with oil many that were ſick, and healed *them*.

14 And king Herod heard *of him* (for his name was ſpread abroad) and he ſaid, That John the Baptiſt was riſen from the dead, and therefore mighty works do ſhew forth themſelves in him.

15 Others ſaid, That it is Elias. And others ſaid, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he ſaid, It is John whom I beheaded, he is riſen from the dead.

17 For Herod himſelf had ſent forth and laid hold upon John, and bound him in priſon for Herodias ſake, his brother Philip's wife; for he had married her.

18 For John had ſaid unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel againſt him, and would have killed him, but ſhe could not.

20 For Herod feared John, knowing that he was a juſt man and an holy, and obſerved him, and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-day made a ſupper to his lords, high captains, and chief eſtates of Galilee:

22 And when the daughter of the ſaid Herodias came in, and danced and pleaſed Herod, and them that ſat with him, the king ſaid unto the damſel, aſk of me whatſoever thou wilt, and I will give it thee.

23 And he ſware unto her, Whatſoever thou ſhalt aſk of me, I will give it thee, unto the half of my kingdom.

24 And ſhe went forth, and ſaid unto her mother, What ſhall I aſk? And ſhe ſaid, the head of John the Baptiſt.

25 And ſhe came in ſtraightway with haſte unto the king, and aſked, ſaying, I will that thou give me by and by in a charger, the head of John the Baptiſt.

26 And the king was exceeding ſorry, *yet* for his oath's ſake, and for their ſakes which ſat with him, he would not reject her.

27 And immediately the king ſent an executioner, and commanded his head to be brought: and he went and beheaded him in the priſon,

28 And brought his head in a charger, and gave it to the damſel: and the damſel gave it to her mother.

29 And

Commentary and Notes on Chapter VI.

5 *He could do no mighty work,* &c.] We muſt not here limit the power of our Saviour; the meaning is, conſiſtently with his preſent purpoſes and deſigns, and this being his rule and method of acting, he could not do theſe things.

6 *And he marvelled becauſe of their unbelief.*] He wondered at their perverſeneſs in rejecting him upon ſuch unreaſonable grounds, as the meanneſs of his parentage. The Jews in general ſeem to have miſtaken their own prophecies, when they expected that the Meſſiah would exalt their nation to the higheſt pitch of wealth and power; for this was an end unworthy of ſo grand an interpoſition of providence. When the eternal ſon of God came down from heaven, he had ſomething infinitely more noble in view; namely that by ſuffering and dying he might deſtroy him who had the power of death; that by innumerable benefits he might overcome his enemies; that by the bands of truth he might reſtrain the rebellious motions of the will of man; that by the ſword of the ſpirit he might ſlay the monſters of their luſt; and that by giving them the ſpiritual armour he might put them in a condition to fight for the incorruptible inheritance, and exalt them to the joyful poſſeſſions of the riches and honour of immortality. Wherefore as theſe characters of the Meſſiah were in a great meaſure unknown to the Jews, he who poſſeſſed them was not the object of their expectation. And though he laid claim to their ſubmiſſion by the moſt ſtupendous miracles, inſtead of convincing them theſe miracles rendered him who performed them obnoxious to the hotteſt reſentment of that proud, covetous, ſenſual people. It ſeems they could not bear to ſee one ſo low in life as Jeſus was performing things which they fancied were peculiar to that idol of their vanity, a glorious, triumphant, ſecular Meſſiah.

11 *For a teſtimony againſt them.*] For a proteſtation of their unworthineſs to receive the goſpel. *Clark.*

16 *But when Herod heard thereof, he ſaid, it is John whom I beheaded.*] See notes on Matt. chap. xiv.

25 *She came in ſtraightway with haſte.*] Or, *immediately with haſte and eagerneſs*, with the bloody demand, ſo contrary to the tenderneſs of her ſex, and unſeaſonable to the feſtivity of the day: this ſtrongly paints the fierce malice of the mother and daughter, and the impatience of their thirſt for the blood of the righteous Baptiſt.

27 *Commanded his head to be brought.*] It was and is ſtill cuſtomary for the eaſtern monarchs to require the heads of thoſe whom they order to be executed to be brought to them, that they may be aſſured of their death.

29 And when his diſciples heard *of it*, they came and took up his corpſe. and laid it in a tomb.

30 And the apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done, and what they had taught.

31 And he ſaid unto them, Come ye yourſelves apart unto a deſart place, and reſt a while: for there were many coming and going, and they had no leiſure ſo much as to eat.

32 And they departed into a deſart place by ſhip privately.

33 And the people ſaw them departing, and many knew him, and ran a foot thither out of all cities, and out-went them, and came together unto him.

34 And Jeſus, when he came out, ſaw much people, and was moved with compaſſion toward them, becauſe they were as ſheep not having a ſhepherd: and he began to teach them many things.

35 And when the day was now far ſpent, his diſciples came unto him, and ſaid, This is a deſart place, and now the time is far paſſed.

36 Send them away, that they may go into the country round about, and into the villages, and buy themſelves bread: for they have nothing to eat.

37 He anſwered and ſaid unto them, Give ye them to eat. And they ſaid unto him, ſhall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He ſaith unto them, How many loaves have ye? go and ſee. And when they knew, they ſay, Five and two fiſhes.

39 And he commanded them to make all ſit down by companies upon the green graſs.

40 And they ſat down in ranks by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fiſhes, he looked up to heaven, and bleſſed, and brake the loaves, and gave *them* to his diſciples to ſet before them; and the two fiſhes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baſkets full of the fragments, and of the fiſhes.

44 And they that did eat of the loaves, were about five thouſand men.

45 And ſtraightway he conſtrained his diſciples to get into the ſhip, and to go to the other ſide before unto Bethſaida, while he ſent away the people.

46 And when he had ſent them away, he departed into a mountain to pray.

47 And when even was come, the ſhip was in the midſt of the ſea, and he alone on the land.

48 And he ſaw them toiling in rowling: (for the wind was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the ſea, and would have paſſed by them.

49 But when they ſaw him walking upon the ſea, they ſuppoſed it had been a ſpirit, and cried out,

50 (For they all ſaw him, and were troubled) and immediately he talked with them, and ſaith unto them, Be of good cheer; It is I; be not afraid.

51 And he went up unto them into the ſhip; and the wind ceaſed: and they were ſore amazed in themſelves beyond meaſure, and wondered.

52 For they conſidered not *the miracle* of the loaves for their heart was hardened.

53 And when they had paſſed over, they came into the land of Genneſaret, and drew to the ſhore.

54 And when they were come out of the ſhip, ſtraightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was.

56 And whitherſoever he entered, into villages, or cities, or country, they laid the ſick in the ſtreets, and beſought him that they might touch, if it were but the border of his garment; and as many as touched him were made whole.

C HAP.

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41 *And he looked up to heaven, and bleſſed, and brake the loaves*, &c.] It is not to be ſuppoſed that twelve perſons could put a piece of bread, and then a piece of fiſh into the hands of five thouſand men, beſides women and children, who were all fed with ſuch expedition, that though the thing was not propoſed to the diſciples, till about three, all was over by five o'clock in the afternoon. It is therefore natural to conclude, that, in diſtributing the meat, the diſciples uſed the moſt expeditious method, putting the bread firſt, and after that the fiſh, into the hands of thoſe only who ſat at the ends of the ranks, with orders to give it to their companions. On this ſuppoſition, the meat muſt have extended its dimenſions, not only in our Lord's hands, but alſo in the hands of the multitude, contiuning to ſwell till there was a greater quantity than they who held it could make uſe of: ſo that breaking off what was ſufficient for themſelves, they gave the remainder to the perſons next to them, who, in like manner, ſaw the bread and fiſh ſwell, till they had alſo had enough, and to ſpare. The meat being thus created among the multitude, and before their eyes, as long as there was a ſingle perſon to be fed, they did all eat and were filled to their unſpeakable aſtoniſhment.

As they were all placed in ranks on the declivity of a mountain, they had their eyes all fixed on Jeſus, who ſtood below them in a place that was more plain, at a little diſtance from the ends of the ranks. Doubtleſs therefore they all heard his thankſgiving and prayer for the miracle, ſaw him give his diſciples the meat, and were aſtoniſhed above meaſure, when they perceived, that inſtead of diminiſhing, it increaſed under his creating hands. Every individual in each company could alſo ſurvey the whole of his own diviſion; and therefore, when the meat was brought, and handed from one to another, they could all follow it with their eye, and ſee it ſwelling, not only in their own hands, but alſo in the hands of their companions, to the amazement and joy of every perſon preſent.

In this manner did he, who is the bread of life, feed a multitude of people with five loaves and two ſmall fiſhes, giving at once a magnificent proof of his power and goodneſs. For after all were ſatisfied, they took up twelve baſkets full of the broken meat; a much larger quantity than was at firſt ſet before our Lord to divide. This ſtupendous miracle, therefore, was doubtleſs conſpicuous, not to the diſciples only, but to every individual gueſt at this divine feaſt. Anciently Eliſha fed an hundred men with twenty barley loaves. But the quantity of food divided was greater, and the people fed therewith incomparably fewer than at our Lord's miracles. Beſides, though ſomething was left at Eliſha's feaſt, to ſhew that the men were filled, it was but a trifle in compariſon of the great quantity left by the miracle whom our Lord fed.—This being one of the moſt aſtoniſhing, and, at the ſame time, the moſt extenſively convincing of all the miracles Jeſus performed during the whole courſe of his miniſtry, every one of the evangeliſt's has recorded it, and, what is remarkable, it is the only one found in each of their hiſtories.

48 *The fourth watch of the night.*] About three o'clock in the morning.

CHAP. VII.

1 The Phariſees find fault with his diſciples for eating with unwaſhen hands. 14 Meat defileth not the man.

THEN came together unto him the Phariſees, and certain of the Scribes which came from Jeruſalem.

2 And when they ſaw ſome of his diſciples eat bread with defiled (that is to ſay, with unwaſhen) hands, they found fault.

3 For the Phariſees, and all the Jews, except they waſh *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they waſh, they eat not. And many other things there be, which they have received to hold, *as* the waſhing of cups and pots, and of braſen veſſels, and tables.

5 Then the Phariſees and Scribes aſked him, Why walk not thy diſciples according to the tradition of the elders, but eat bread with unwaſhen hands?

6 He anſwered and ſaid unto them, Well hath Eſaias propheſied of you, hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worſhip me, teaching *for* doctrines the commandments of men.

8 For laying aſide the commandment of God, ye hold the tradition of men, as the waſhing of pots and cups: and many other ſuch like things ye do.

9 And he ſaid unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moſes ſaid, Honour thy father and thy mother; and, Whoſo curſeth father or mother, let him die the death:

11 But ye ſay, If a man ſhall ſay to his father or mother, *It is* Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me; *he ſhall be free*.

12 And ye ſuffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition which ye have delivered: and many ſuch like things do ye.

14 ¶ And when he had called all the people unto him, he ſaid unto them, Hearken unto me every one of you, and underſtand.

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, thoſe are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the houſe from the people, his diſciples aſked him concerning the parable.

18 And he ſaith unto them, Are you ſo without underſtanding alſo? Do ye not perceive that whatſoever thing from without entereth into the man, it cannot defile him;

19 Becauſe it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he ſaid, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs:

23 All theſe evil things come from within, and defile the man.

24 ¶ And from thence he aroſe and went into the borders of Tyre and Sidon, and entered into an houſe, and would have no man know *it*; but he could not be hid.

25 For a certain woman whoſe young daughter had an unclean ſpirit, heard of him, and came and fell at his feet:

26 (The woman was a Greek, a Syrophenician by nation) and ſhe beſought him that he would caſt forth the devil out of her daughter.

27 But Jeſus ſaid unto her, Let the children firſt be filled: for it is not meet to take the children's bread, and to caſt *it* unto the dogs.

28 And ſhe anſwered and ſaid unto him, Yes, Lord: Yet the dogs under the table eat of the children's crumbs.

29 And

Commentary and Notes on Chapter VII.

6, 7 *Well hath Iſaiah propheſied of you, hypocrites,* &c.] The character which Iſaiah gave of your fore-fathers is moſt exactly true of you; "This hypocritical people make great pretences, and outward ſhews of piety and devotion, of purity and holineſs; but they are utterly void of that ſincerity and uprightneſs of heart, which only is acceptable to God. Vain therefore and unacceptable in the ſight of God are all their pretences of religion; ſince in their practice they prefer the ſuperſtitious doctrines of men, to the eternal laws, and expreſs commandments of God; teaching others alſo, and impoſing it upon them to do the ſame."

11 *It is Corban,* &c.] Among the Jewiſh traditions, one was concerning the *vow of prohibition;* that is, if a man having raſhly vowed not to do ſuch a thing for another, he was bound by that vow, however the laws of God commanded him to do otherwiſe. Hence if a ſon, out of raſhneſs, or covetouſneſs, vowed that whatever part of his ſubſtance his parents might ſtand in need of ſhould be as a gift to God, that is, Corban, (which ſignifies a thing conſecrated to God) their tradition was, that a ſon, having ſo vowed, might refuſe to ſuccour his indigent parents, leſt he ſhould become guilty of the violation of his vow. See Matt. xv. 5.

15 *There is nothing from without a man that entering into him can defile him,* &c.] Cleanneſs and uncleanneſs in the ſight of God are not outward accidents of the body, but inward diſpoſitions of the heart and mind. Whatever therefore is without the man, or enters only into his body, without affecting his mind, cannot make him unclean before God: but the things which render a man impure in the judgment of the Almighty, are only thoſe which proceed from within him, from the heart and mind, as evil thoughts, deſigns, and actions. Our bleſſed Saviour did not intend to overthrow the diſtinction which the law had eſtabliſhed between things clean and unclean with regard to man's food. That diſtinction like all the other emblematical inſtitutions of Moſes, was wiſely appointed; being deſigned to teach the Iſraelites how carefully the familiar company and converſation of the wicked is to be avoided. He only affirmed, that in itſelf no kind of meat can defile the mind, which is the man, though by accident it may; for inſtance, when taken in quantity contrary to the commandment of the Almighty; for this is gluttony, a vice of the mind.

22 *An evil eye.*] An envious, grudging eye, and that odious temper which diſcovers itſelf by ſuch a look.

Fooliſhneſs.] That is, all fooliſh and ungovernable paſſions.

26 *The woman was a Greek, a Syrophenican by nation.*] The margin reads, The woman was a *Gentile.* The greater part of Syria was in our Saviour's time called Greece by the Jews. *Ward's Diſſert.*

29 And he ſaid unto her, For this ſaying, go thy way, the devil is gone out of thy daughter.

30 And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again departed from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his ſpeech: and they beſeech him to put his hand upon him.

33 And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue.

34 And looking up to heaven, he ſighed, and ſaith unto him, Ephphatha, that is, Be opened.

35 And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain.

36 And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed *it*,

37 And were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

CHAP. VIII.

1 *Chriſt feedeth the people miraculouſly,* 10 *and refuſeth to give a ſign to the Phariſees.* 33 *A blind man reſtored.*

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them.

2 I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat?

3 And if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far.

4 And his diſciples anſwered him, From whence can a man ſatisfy theſe men with bread here in the wilderneſs?

5 And he aſked them, How many loaves have ye? And they ſaid, Seven.

6 And he commanded the people to ſit down on the ground: And he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before *them:* and they did ſet *them* before the people.

7 And they had a few ſmall fiſhes: and he bleſſed, and commanded to ſet them alſo before *them.*

8 So they did eat, and were filled: and they took up of the broken meat that was left, ſeven baſkets.

9 And they that had eaten were about four thouſand; and he ſent them away.

10 ¶ And ſtraightway he entered into a ſhip with his diſciples, and came into the parts of Dalmanutha.

11 And the Phariſees came forth, and began to queſtion with him, ſeeking of him a ſign from heaven, tempting him.

12 And he ſighed deeply in his ſpirit, and ſaith, Why doth this generation ſeek after a ſign? verily I ſay unto you, There ſhall no ſign be given to this generation.

13 And he left them, and entering into the ſhip again, departed to the other ſide.

14 ¶ Now *the diſciples* had forgotten to take bread, neither had they in the ſhip with them more than one loaf.

15 And he charged them, ſaying, Take heed, beware of the leaven of the Phariſees, and *of* the leaven of Herod.

16 And they reaſoned among themſelves, ſaying, *It is* becauſe we have no bread

17 And when Jeſus knew *it*, he ſaith unto them, Why reaſon ye, becauſe ye have no bread? perceive ye not yet, neither underſtand? have ye your heart yet hardened?

18 Having eyes, ſee ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thouſand, how many baſkets full of fragments took ye up? They ſay unto him, Twelve.

20 And when the ſeven among four thouſand, how many baſkets full of fragments took ye up? And they ſaid Seven.

21 And he ſaid unto them, How is it that ye do not underſtand?

22 ¶ And he cometh to Bethſaida, and they bring a blind man unto him, and beſought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had ſpit on his eyes, and put his hands upon him, he aſked him, if he ſaw ought.

24 And he looked up, and ſaid, I ſee men as trees, walking.

25 After that, he put *his* hands again upon his eyes, and made him look up: and he was reſtored, and ſaw every man clearly.

26 And he ſent him away to his houſe, ſaying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And

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29 *For this ſaying, go thy way, the devil is gone out of thy daughter.*] The ſucceſs which the ſuit of this Canaanitiſh woman met with from Jeſus teaches us two leſſons of great importance. Firſt, that God is no reſpecter of perſons, but always accepts ſincere faith and fervent prayer proceeding from an humble and penitent heart. Secondly, that it is our duty to continue in prayer with earneſtneſs, though the anſwer thereof ſhould be long deferred.

34 *He ſighed*, &c.] Perhaps there were circumſtances to us unknown, which rendered this dumb perſon a peculiar object of pity. Or by this example of bodily deafneſs or dumbneſs our Lord might be led to reflect on the ſpiritual deafneſs and dumbneſs of men. But whatever was the cauſe, Chriſt ſighing on this occaſion evidently diſplayed the great love he bore to the human race; for certainly nothing leſs could move him to compaſſionate our miſeries, whether, general or particular in ſo affectionate a manner.

Commentary and Notes on Chapter VIII.

10 *The parts of Dalmanutha.*] What the evangeliſt calls here *Dalmanutha*, is by St. Matthew called *Magdala*, probably becauſe theſe two places were near each other. Perhaps Dalmanutha was in the province of Magdala.

15 *The leaven of the Phariſees and of Herod.*] The firſt was hypocriſy, and placing all holineſs in externals; the laſt time-ſerving, and pleaſing the court.

22—26 *They bring a blind man unto him, and beſought him to touch him,* &c.] Two things are remarkable in this miracle. Firſt, Our bleſſed Lord led the man out of the city before he would heal him; and when the cure was performed forbad him to return thither, or ſo much as to tell it to any one who lived in the town. The reaſon was, the people had for a long time been deſirous to have him acknowledged

27 ¶ And Jeſus went out, and his diſciples, into the towns of Ceſarea Philippi: and by the way he aſked his diſciples, ſaying unto them, Whom do men ſay that I am?

28 And they anſwered, John the Baptiſt: but ſome *ſay*, Elias; and others, one of the prophets.

29 And he ſaith unto them, But whom ſay ye that I am? and Peter anſwereth and ſaith unto him, Thou art the Chriſt.

30 And he charged them that they ſhould tell no man of him.

31 And he began to teach them that the Son of man muſt ſuffer many things, and be rejected of the elders, and of the chief prieſts and ſcribes, and be killed, and after three days riſe again.

32 And he ſpake that ſaying openly. And Peter took him and began to rebuke him.

33 But when he had turned about, and looked on his diſciples, he rebuked Peter, ſaying, Get thee behind me, Satan: for thou favoureſt not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, Whoſoever will come after me, let him deny himſelf, and take up his croſs, and follow me.

35 For whoſoever will ſave his life, ſhall loſe it; but whoſoever ſhall loſe his life for my ſake and the goſpels, the ſame ſhall ſave it.

36 For what ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul?

37 Or what ſhall a man give in exchange for his ſoul?

38 Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the ſon of man be aſhamed, when he cometh in the glory of his father, with the holy angels.

CHAP. IX.

2 *Jeſus is transfigured:* 30 *He foretelleth his death and reſurrection,* 33 *and giveth divers inſtructions to his diſciples.*

AND he ſaid unto them, Verily I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death, till they have ſeen the kingdom of God come with power.

2 ¶ And after ſix days, Jeſus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themſelves: and he was transfigured before them.

3 And his raiment became ſhining, exceeding white as ſnow; ſo as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moſes: and they were talking with Jeſus.

5 And Peter anſwered and ſaid unto Jeſus, Maſter, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moſes, and one for Elias.

6 For he wiſt not what to ſay, for they were ſore afraid.

7 And there was a cloud that overſhadowed them: and a voice came out of the cloud, ſaying, This is my beloved ſon: hear him.

8 And ſuddenly when they had looked round about, they ſaw no man any more, ſave Jeſus only with themſelves.

9 And as they came down from the mountain, he charged them that they ſhould tell no man what things they had ſeen, till the ſon of man where riſen from the dead.

10 And they kept that ſaying with themſelves, queſtioning one with another what the riſing from the dead ſhould mean.

11 ¶ And they aſked him, ſaying, Why ſay the ſcribes that Elias muſt firſt come?

12 And he anſwered and told them, Elias verily cometh firſt, and reſtoreſt all things, and now it is written of the ſon of man, that he muſt ſuffer many things, and be ſet at nought.

13 But I ſay unto you, that Elias is indeed come, and they have done unto him whatſoever they liſted, as it is written of him.

14 ¶ And when he came to *his* diſciples, he ſaw a great multitude about them, and the ſcribes queſtioning with them.

15 And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him, ſaluted him.

16 And

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ledged as the Meſſiah, and every new miracle they beheld, moved them afreſh to make the attempt. Nor could the inhabitants of Bethſaida complain of being ill uſed, though they were not permitted to be witneſſes of the cure, ſince they had brought this mark of Chriſt's diſpleaſure upon themſelves, by their ingratitude, impertinence, and Infidelity. And with regard to the man, he could not think it any hardſhip to be hindered from returning into the city, as it was not the place of his abode. Secondly, in giving ſight to this blind man, Jeſus did not, as on other occaſions of the like nature, impart the faculty all at once, but by degrees. For at firſt the man ſaw things but obſcurely; then, by a ſecond impoſition of Chriſt's hands, he had a clear ſight of every object in his view. Our Lord's intention might be to make it evident that in his cures he was not confined to one method of operation, but that he could diſpenſe them in what method he pleaſed. The blind man's expreſſion after the firſt impoſition of our Saviour's hands, may be eaſily accounted for, on ſuppoſition that he was not born blind, but had loſt his ſight by accident; for in that caſe he might have retained the idea both of men and trees. And hence his words *I ſee men as trees walking*, expreſs very properly, the indiſtinction of his viſion.

34 *Whoſoever will come after me, let him deny himſelf, and take up his croſs, and follow me.*] Who ever will undertake to be my diſciple, muſt be willing to part with all the pleaſures of proſperity, and to follow me in a poor and afflicted ſtate; nay, muſt reſolve to ſuffer all things, even death itſelf, for the ſake of true religion and virtue.

35 *For whoſoever will ſave his life, ſhall loſe it,* &c.] For if any man, through the hopes of ſaving his life, forſakes his religion or his virtue, he ſhall truly loſe it, by incurring eternal death: but he that loſes his life for the ſake of virtue and true religion, ſhall properly ſave it, by procuring eternal happineſs.

36, 37 *For what ſhall it profit a man,* &c.] Let no man therefore think it an intolerable or hard condition, if he be forced to part with all his worldly enjoyments, and even life itſelf for my ſake; for what compariſon is there between all the unſatisfactory and ſhort enjoyments this preſent world can afford, and the ſaving or loſing a man's own ſoul eternally?

Commentary and Notes on Chapter IX

1 *Verily I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death, till they have ſeen the kingdom of God come with power.*] Be not ſurpriſed that I ſpeak of appearing hereafter in glory: for I tell you that ſome who are now preſent with me, ſhall live to ſee the kingdom of the Meſſiah begin to be graciouſly eſtabliſhed by the terrible deſtruction of his enemies, and by the wonderful ſucceſs and propagation of the goſpel, with great and glorious manifeſtations of the divine power.

13 *I ſay unto you,* &c.] There ſeems to be a tranſpoſition in this verſe, as Henſius and R. Stephens have obſerved, and that it ſhould be written thus, *I ſay unto you, that Elias is come already, as it is written of him, and they have done unto him whatſoever they liſted.*

15 *They were greatly amazed,* &c.] Namely, at the ſcattered rays of glory that ſtill remained in his face after the moſt wonderful transfiguration. This circumſtance, omitted by the other evangeliſts, all the oriential verſions take notice of: *They were amazed, feared, and admired.* Blackwall.

16 And he aſketh the ſcribes, What queſtion ye with them?

17 And one of the multitude anſwered and ſaid, Maſter, I have brought unto thee my ſon, which hath a dumb ſpirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnaſheth with his teeth, and pineth away: and I ſpake to thy diſciples, that they ſhould caſt him out? and they could not.

19 He anſwered him, and ſaith, O faithleſs generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him unto me.

20 And they brought him unto him: and when he ſaw him, ſtraightway the ſpirit tare him; and he fell on the ground, and wallowed, foaming.

21 And he aſketh his father, How long is it ago ſince this came unto him? And he ſaid, Of a child.

22 And oft-times it hath caſt him into the fire, and into the waters, to deſtroy him: but if thou canſt do any thing, have compaſſion on us and help us.

23 Jeſus ſaid unto him, If thou canſt believe, all things *are* poſſible to him that believeth.

24 And ſtraightway the father of the child cried out, and ſaid with tears, Lord, I believe; help thou mine unbelief.

25 When Jeſus ſaw that the people came running together, he rebuked the foul ſpirit, ſaying unto him, *Thou* dumb and deaf ſpirit, I charge thee, Come out of him, and enter no more into him.

26 And *the ſpirit* cried and rent him ſore, and came out of him, and he was as one dead; inſomuch that many ſaid, He is dead.

27 But Jeſus took him by the hand, and lifted him up; and he aroſe,

28 And when he was come into the houſe, his diſciples aſked him privately, Why could not we caſt him out?

29 And he ſaid unto them, This kind can come forth by nothing, but by prayer and faſting.

30 ¶ And they departed thence, and paſſed through Galilee: and he would not that any man ſhould know *it*.

31 For he taught his diſciples, and ſaid unto them, The Son of man is delivered into the hands of men, and they ſhall kill him: and after that he is killed, he ſhall riſe the third day.

32 But they underſtood not that ſaying, and were afraid to aſk him.

33 ¶ And he came to Capernaum: and being in the houſe, he aſketh them, What was it that ye diſputed among yourſelves by the way?

34 But they held their peace: for by the way they had diſputed among themſelves, who *ſhould be* the greateſt.

35 And he ſat down, and called the twelve, and ſaith unto them, If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant of all.

36 And he took a child, and ſet him in the midſt of them: and when he had taken him in his arms, he ſaid unto them,

37 Whoſoever ſhall receive one of ſuch children in my name, receiveth me: and whoſoever ſhall receive me, receiveth not me, but him that ſent me.

38 ¶ And John anſwered him, ſaying, Maſter, we ſaw one caſting out devils in thy name, and he followeth not us: and we forbad him, becauſe he followeth not us.

39 But Jeſus ſaid, Forbid him not: for there is no man which ſhall do a miracle in my name, that can lightly ſpeak evil of me.

40 For he that is not againſt us, is on our part.

41 For whoſoever ſhall give you a cup of water to drink, in my name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward.

42 And whoſoever ſhall offend one of *theſe* little ones that believe in me, it is better for him that a milſtone were hanged about his neck, and he were caſt into the ſea.

43 And if thy hand offend thee, cut it of: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never ſhall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two

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32 *If thou canſt believe, all things are poſſible to him that believeth.*] As the miracles of Chriſt were the proofs of his miſſion, it may ſeem ſtrange, that on this and ſeveral other occaſions, before he would work the deſired miracles, he required the ſubjects of them to believe on him. Perhaps the reaſon was this: his enemies frequently deſired to ſee ſigns or miracles, ſignifying a diſpoſition to believe. But the perſons they brought to be cured, and the ſigns they demanded, being generally ſuch as they hoped would prove ſuperior to his power, their true intention was, that he might expoſe himſelf by failing in the attempt; for Jeſus therefore to have wrought miracles in ſuch circumſtances, would have ſerved hardly any purpoſe beſides gratifying the unreaſonable curioſity, or rather the malignant diſpoſition of his enemies: a conduct which inſtead of convincing, muſt have enraged them, and prompted them to contrive ſome ſpeedy method of deſtroying him. We know that the reſurrection of Lazarus had this effect, which is an inconteſtible demonſtration, that the obſtinacy of the enemies of the bleſſed Jeſus was not to be overcome by any evidences how clear or ſtrong ſoever. And therefore he wiſely avoided performing miracles before this ſort of perſons, who would not have profited by them; for the ſame reaſon, when any one came to beg miraculous cures, either for himſelf or others, it was very proper to aſk if the cure was ſought to gratify a vain curioſity, and with the ſecret hopes that Jeſus would fail in the attempt, or from a real perſuaſion that he was able to perform it. Our Lord indeed was intimately acquainted with the thoughts and intentions of all men, and therefore had no need to put this queſtion for his own information. But he did it to ſignify, that he would not work miracles merely to gratify the evil diſpoſition of unreaſonable men. This obſervation ſhews the wiſdom and propriety of the expreſſions which our Lord made uſe of in conferring his miraculous cures, *Thy faith hath made thee whole. Thy faith hath ſaved thee*, and the like.

31 *The ſon of man is delivered*, &c.] The *preſent* tenſe is here put for the *future*; it would have been rendered with more propriety, *ſhall* be delivered. *Pilkington.*

36 *When he had taken him in his arms*, &c.] Our Saviour here commanding that little children ſhould be received in his name, ſhews the error of the Anabaptiſts, who would have none received in Chriſt's name but upon actual faith, and at years of diſcretion. *Wall.*

42 *Whoſoever ſhall offend one of theſe little ones*, &c.] Or give cauſe of offence to: whoever by his ſcandalous life ſhall induce others to think ill of the Chriſtian profeſſion, or by perſecution ſhall diſcourage the weak, or by bad example ſhall pervert them from the way of truth, ſhall fall under the weight of this terrible ſentence.

43—48 *And if thy hand offend thee*, &c.] It may perhaps ſeem very hard for a man to avoid all the ways of incurring this guilt, and becoming liable to this puniſhment. It is poſſible that it may ſo happen, that he can by no means do it without incurring ſome great difficulties, or denying himſelf ſome of the greateſt ſatisfactions of life. But if the caſe be ſo, he had better chooſe to forſake any pleaſure, or ſuffer any temporal inconveniency whatſoever, than fall under two feet to be caſt into hell, into the fire that never ſhall be quenched:

46 Where their worm dieth not, and the fire is not quenched:

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be caſt into hell fire;

48 Where their worm dieth not, and the fire is not quenched.

49 For every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt.

50 Salt *is* good: but if the ſalt have loſt his ſaltneſs, wherewith will you ſeaſon it? Have ſalt in yourſelves, and have peace one with another.

CHAP. X.

2 *Touching divorcement.* 12 *Little children brought to Chriſt.* 24 *The danger of riches.* 32 *Chriſt foretelleth his death.*

AND he aroſe from thence, and cometh into the coaſts of Judea, by the farther ſide of Jordan: and the people reſort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Phariſees came to him, and aſked him, Is it lawful for a man to put away his wife? tempting him.

3 And he anſwered and ſaid unto them, What did Moſes command you?

4 And they ſaid, Moſes ſuffered to write a bill of divorcement, and to put her away.

5 And Jeſus anſwered and ſaid unto them, For the hardneſs of your heart, he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cauſe ſhall a man leave his father and mother, and cleave to his wife;

8 And they twain ſhall be one fleſh: ſo then they are no more twain, but one fleſh.

9 What therefore God hath joined together let not man put aſunder.

10 And in the houſe his diſciples aſked him again of the ſame matter.

11 And he ſaith unto them, Whoſoever ſhall put away his wife, and marry another, committed adultery againſt her.

12 And if a woman ſhall put away her huſband, and be married to another, ſhe committeth adultery.

13 ¶ And they brought young children to him, that he ſhould touch them; and *his* diſciples rebuked thoſe that brought *them*.

14 But when Jeſus ſaw *it*, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God.

15 Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein.

16 And he took them up in his arms, put his hands upon them, and bleſſed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and aſketh him, Good maſter, what ſhall I do that I may inherit eternal life?

18 And Jeſus ſaid unto him, Why calleſt thou me good? *there is* none good, but one, *that is* God.

19 Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Defraud not, Honour thy father and mother.

20 And he anſwered and ſaid unto him, Maſter, all theſe have I obſerved from my youth.

21 Then Jeſus beholding him, loved him, and ſaid unto him, One thing thou lackeſt: go thy way, ſell whatſoever thou haſt, and give to the poor; and thou ſhalt have treaſure in heaven; and come, take up the croſs, and follow me.

22 And he was ſad at that ſaying, and went away grieved: for he had great poſſeſſions.

23 ¶ And Jeſus looked round about, and ſaith unto his diſciples, How hardly ſhall they that have riches enter into the kingdom of God!

24 And the diſciples were aſtoniſhed at his words. But Jeſus anſwereth again, and ſaith unto them, Children, how hard is it for them that truſt in riches to enter into the kingdom of God!

25 It

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under the utmoſt diſpleaſure of the Almighty. It is poſſible alſo, that you may be tempted not only to diſcourage others, but even to apoſtatize from the truth yourſelves, by ſome perſon or thing that is very dear to you; ſo that, perhaps, you cannot perſevere in the profeſſion and practice of true religion, without forſaking ſome friend, or parting with ſomething as dear to you as any members of your, own body. But when this is the caſe, as men chuſe to loſe a hand, a foot, or an eye, if there be no other way of preſerving their lives; ſo ought ye readily to forſake any friend, or to part with any thing, however dear it may be to you, rather than fall under the laſt ſeverity of the divine vengeance, and be caſt into that place of torment, where there will be nothing but fruitleſs remorſe, and endleſs puniſhment.

49 *Every one ſhall be ſalted with fire*, &c.] Various interpretations have been given of this paſſage, but none that afford the leaſt ſatiſfaction; ſome, as Dr. Clarke ſuppoſe, that the victims of divine juſtice ſhall be *ſalted*, or (as they ſay the original word, being ambiguous, may ſignify) *conſumed with fire*: others as Dr. Doddridge, &c. ſay *they ſhall* not *be conſumed*, but as it were, *ſalted with fire*, and preſerved immortal in thoſe wretched abodes in the midſt of their flames.—Might I be allowed to venture at an explanation, it ſhould be this: The *Holy Ghoſt* is often repreſented to us by *fire*; thus St. John ſays, that our Saviour *ſhalt baptize with the Holy Ghoſt, and with fire*, to purify and enliven the ſouls believers; and St. Luke ſays (Acts ii. 3.) the Holy Ghoſt *appeared in the ſhape of cloven tongues, like as of fire*: may we not therefore underſtand the paſſage thus? That as *every ſacrifice* under the law was *ſalted with ſalt*, to purify and make it holy: ſo *every one*, that is to be ſaved, *ſhall be ſalted*, purified, or have their conſciences purged from dead works *with fire*, or the Holy Ghoſt: St. Paul ſays, *fire ſhall try every man's works*, 1 Cor. iii. 13, which ſome learned commentators apply to the Holy Ghoſt.

50 *Salt is good: but if the ſalt have loſt his ſaltneſs wherewith will you ſeaſon it?* &c.] The doctrine, indeed, wherein I have inſtructed you, is ſufficient to make you truly wiſe and good, and to preſerve you from all the corruptions of the preſent world, and to enable you to teach others to preſerve themſelves alſo unto eternal life. But now if you, whom I have thus inſtructed, ſhall inſtead of teaching others, fall away yourſelves from the profeſſion or practice of the truth, either through hope or fear of any earthly things; ye ſhall become the moſt unprofitable and inexcuſable of men. Take heed, therefore, that ye continue ſtedfaſt yourſelves in the religion I have taught you; and let no ambitious deſigns, and fooliſh contentions among yourſelves, or fear of outward ſufferings and perſecutions, hinder the propagation of the truth among others.

Commentary and Notes on Chapter X.

18 *Why calleſt thou me good?*] Was it more improper, or more untrue in this man to call him *good Maſter*, than in Chriſt to call himſelf *the good Shepherd?* John x. 14. Was he not truly *good?* was he not without ſin, and went about doing all the *good* the people he was ſent to would ſuffer him to do? No doubt it was to try whether the man who had called him good, would confeſs him, according to the prophecies, to be the Meſſiah. *Shelton's Serm.*

25 It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were aſtoniſhed out of meaſure, ſaying among themſelves, Who then can be ſaved?

27 And Jeſus looking upon them, ſaith, With men *it is* impoſſible, but not with God: for with God all things are poſſible.

28 ¶ And Peter began to ſay unto him, Lo, we have left all, and have followed thee.

29 And Jeſus anſwered and ſaid, Verily I ſay unto you, There is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake, and the goſpels,

30 But he ſhall receive an hundred-fold now in this time, houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions; and in the world to come eternal life.

31 But many *that are* firſt, ſhall be laſt; and the laſt, firſt.

32 ¶ And they were in the way going up to Jeruſalem; and Jeſus went before them, and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things ſhould happen unto him,

33 *Saying*, Behold, we go up to Jeruſalem; and the Son of man ſhall be delivered unto the chief prieſts and unto the ſcribes; and they ſhall condemn him to death, and ſhall deliver him to the Gentiles:

34 And they ſhall mock him, and ſhall ſcourge him, and ſhall ſpit upon him, and ſhall kill him: and the third day he ſhall riſe again.

35 ¶ And James and John the ſons of Zebedee come unto him, ſaying, Maſter, we would that thou ſhouldeſt do for us whatſoever we ſhall deſire.

36 And he ſaid unto them, What would ye that I ſhould do for you?

37 They ſaid unto him, Grant unto us that we may ſit one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jeſus ſaid unto them, Ye know not what ye aſk: can ye drink of the cup that I drink of? and be baptized with the baptiſm that I am baptized with?

39 And they ſaid unto him, We can. And Jeſus ſaid unto them, Ye ſhall indeed drink of the cup that I drink of; and with the baptiſm that I am baptized withal, ſhall ye be baptized:

40 But to ſit on my right hand, and on my left hand, is not mine to give; but *it ſhall be given* to them for whom it is prepared.

41 And when the ten heard *it*, they began to be much diſpleaſed with James and John.

42 But Jeſus called them to him, and ſaith unto them, Ye know that they which are accounted to rule over the Gentiles, exerciſe lordſhip over them; and their great ones exerciſe authority upon them.

43 But ſo ſhall it not be among you: but whoſoever will be great among you, ſhall be your miniſter:

44 And whoſoever of you will be the chiefeſt, ſhall be ſervant of all.

45 For even the Son of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his diſciples, and a great number of people, blind Bartimeus, the ſon of Timeus, ſat by the highway-*ſide* begging.

47 And when he heard that it was Jeſus of Nazareth, he began to cry out, and ſay, Jeſus, *thou* ſon of David, have mercy on me.

48 And many charged him that he ſhould hold his peace: but he cried the more a great deal, *Thou* ſon of David, have mercy on me.

49 And Jeſus ſtood ſtill, and commanded him to be called. And they call the blind man, ſaying unto him, Be of good comfort, riſe; he calleth thee.

50 And he, caſting away his garment, roſe, and came to Jeſus.

51 And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight.

52 And Jeſus ſaid unto him, Go thy way: thy faith hath made thee whole. And immediately he received his ſight, and followed Jeſus in the way.

CHAP. XI.

1 *Chriſt rideth with triumph into Jeruſalem*: 12 *He curſeth the fruitleſs fig-tree*, 15 *and purgeth the temple*, *&c.*

AND when they came nigh to Jeruſalem unto Bethphage, and Bethany, at the mount of Olives, he ſendeth forth two of his diſciples.

2 And ſaith unto them, Go your way into the village over-againſt you; and as ſoon as ye be entered into it, ye ſhall find a colt tied, whereon never man ſat; looſe him, and bring *him*.

3 And if any man ſay unto you, Why do ye this? ſay ye that the Lord hath need of him; and ſtraightway he will ſend him hither.

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25 *Enter into the kingdom of God.*] That is, take upon them the profeſſion of the chriſtian religion: for in this ſenſe we are here, as is plain from the context, to underſtand the kingdom of God. *Fiddes.*

27 *With men it is impoſſible,* &c.] See the preceding part of this chapter explained in the notes on Matt. chap. xix.—This indeed may appear impoſſible to the common judgment and vulgar affections of men: but to the grace of God, nothing is impoſſible or difficult. God can or will afford his ſincere ſervants ſuch aſſiſtance, as ſhall enable them not only to raiſe riches well, but alſo to part with them readily; and if any thing elſe be yet more dear to them, to relinquiſh even that alſo with the greateſt chearfulneſs, when God ſhall require it, for the ſake of religion.

42 45 *Ye know that they which are accounted to rule over the gentiles, exerciſe lordſhip over them,* &c.] Among the Gentiles, and in the kingdoms of this preſent world, men ſtrive ambitiouſly to obtain the dominion over one another; and they who can fartheſt extend their power, and rule with the largeſt and moſt abſolute authority, are conſidered as the greateſt men, and have the moſt honour and reſpect paid them. But in the kingdom of God, things ſhall be conducted in a quite different manner. He that deſires to be greateſt and moſt honourable among you, let him endeavour to become ſo by an extraordinary degree of meekneſs and humility; and let him exerciſe his power, not in aſſuming a tyrannical authority over any, but in aſſiſting and doing good to all. And he that deſires to have the greateſt dignity and pre-eminence among you, let him become eminent by his modeſty, humility, and readineſs to ſerve, all the children of men. For thus even I myſelf, whom ye ought to obey and imitate, came not into the world to exerciſe power and dominion, to rule over men, and to be ſerved by them; but to ſerve and do good to all the human race, to aſſiſt and relieve the needy, to ſtrengthen and ſupport the weak, to inſtruct the ignorant, to reclaim the wicked, and to lay down my life to procure pardon and reconciliation for the penitent.

45 *Blind Bartimeus,* &c.] One of the blind men mentioned by St. Matt. chap. xx. 30. See the note on that paſſage.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they looſe him.

5 And certain of them that ſtood there ſaid unto them, What do ye, looſing the colt?

6 And they ſaid unto them, even as Jeſus had commanded: and they let them go.

7 And they brought the colt to Jeſus, and caſt their garments on him; and he ſat upon him.

8 And many ſpread their garments in the way: and others cut down branches off the trees, and ſtrawed *them* in the way.

9 And they that went before, and they that followed, cried, ſaying, Hoſanna, Bleſſed *is* he that cometh in the name of the Lord,

10 Bleſſed *be* the kingdom of our father David, that cometh in the name of the Lord: Hoſanna in the higheſt.

11 And Jeſus entered into Jeruſalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow when they were come from Bethany, he was hungry.

13 And ſeeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jeſus anſwered and ſaid unto it, No man eat fruit of thee hereafter for ever. And his diſciples heard *it*.

15 ¶ And they come to Jeruſalem: and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves;

16 And he would not ſuffer that any man ſhould carry any veſſel through the temple.

17 And he taught, ſaying unto them, Is it not written, My houſe ſhall be called of all nations the houſe of prayer? But ye have made it a den of thieves.

18 And the ſcribes and chief prieſts heard *it*, and ſought how they might deſtroy him: for they feared him, becauſe all the people was aſtoniſhed at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning as they paſſed by, they ſaw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, ſaith unto him, Maſter, behold, the fig-tree which thou curſedſt is withered away.

22 And Jeſus anſwering ſaith unto them, Have faith in God.

23 For verily I ſay unto you, that whoſoever ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea, and ſhall not doubt in his heart, but ſhall believe that thoſe things which he ſaith ſhall come to paſs, he ſhall have whatſoever he ſaith.

24 Therefore I ſay unto you, What things ſoever ye deſire when ye pray, believe that ye receive *them*, and ye ſhall have *them*.

25 And when ye ſtand, praying, forgive, if ye have ought againſt any: that your Father alſo which is in heaven may forgive you your treſpaſſes.

26 But if ye do not forgive, neither will your Father which is in heaven, forgive your treſpaſſes.

27 ¶ And they come again to Jeruſalem: and as he was walking in the temple, there come to him the chief prieſts and the ſcribes, and the elders,

28 And ſay unto him, By what authority doſt thou theſe things? And who gave thee this authority to do theſe things?

29 And Jeſus anſwered and ſaid unto them, I will alſo aſk of you one queſtion, and anſwer me, and I will tell you by what authority I do theſe things.

30 The baptiſm of John, was it from heaven, or of men? Anſwer me.

31 And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then did ye not believe him?

32 But if we ſhall ſay, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

33 And they anſwered and ſaid unto Jeſus, We cannot tell. And Jeſus anſwering ſaith unto them, Neither do I tell you by what authority I do theſe things.

CHAP. XII.

1 *The parable of the vineyard.* 13 *Touching the paying of tribute,* 18 *and the reſurrection.* 41 *the widow and her two mites.*

AND he began to ſpeak unto them by parables. A *certain* man planted a vineyard, and ſet an hedge about it, and digged *a place for* the wine-fat, and built a tower, and let it out to huſbandmen, and went into a far country.

2 And

Commentary and Notes on Chapter XI.

8 *And many ſpread their garments in the way,* &c.] I have largely conſidered this triumphant entry of our Saviour into Jeruſalem, and alſo the curſing of the fig-tree, in explaining the twenty-firſt chapter of St. Matthew, to which the reader is therefore referred.

9 *Hoſanna.*] See Matt. xxi.—On the feaſt of tabernacles the Jews celebrated their expectation of the deliverance of Iſrael by the Meſſiah; and therefore looking on Chriſt as the Meſſiah, they received him with branches in their hands, crying *Hoſanna.*

13 *And when he came to it, he found nothing but leaves.*] Theſe words ſhould either be included in parentheſis, or tranſpoſed thus, *If haply he might find any thing thereon; for the time of figs was not yet; and when he came to it he found nothing but leaves.*

For the time of figs was not yet.] Dr. Heinſius and Hammond tranſlate this paſſage thus, *For where he was, it was the ſeaſon of figs,* obſerving that the different accenting of the Greek particle, cauſes it to ſignify both *not* and *where.* See note on Matt. xxi. 19.

25, 26 *And when ye ſtand praying, forgive,* &c. As the things you pray for ought to be juſt and good, ſuch as may tend to the glory of God, and the happineſs of men; ſo the diſpoſitions with which you pray ought to be pious and charitable, merciful, and ready to forgive; ſuch as may move the Almighty to extend his mercy and forgiveneſs to you: for if, when ye pray, ye be in a diſpoſition and readineſs to forgive others who have offended you, God will alſo forgive your offences againſt him, and graciouſly hear, and anſwer your prayers. But if ye will not forgive others, neither will God forgive you, or regard your prayers.

30 *The baptiſm of John, was it from heaven, or of men?* &c.] See note on Matthew chap. xxi, 25, &c.

Commentary and Notes on Chapter XII.

1 *A certain man planted a vineyard,* &c. See this parable explained in the notes on Matthew xxi.

2 And at the ſeaſon he ſent to the huſbandmen a ſervant, that he might receive from the huſbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and ſent *him* away empty.

4 And again he ſent unto them another ſervant: and at him they caſt ſtones and wounded *him* in the head, and ſent *him* away ſhamefully handled.

5 And again he ſent another; and him they killed: and many others, beating ſome, and killing ſome.

6 Having yet therefore one ſon, his well-beloved, he ſent him alſo laſt unto them, ſaying, They will reverence my ſon.

7 But thoſe huſbandmen ſaid amongſt themſelves, This is the heir; come, let us kill him, and the inheritance ſhall be ours.

8 And they took him, and killed *him*, and caſt *him* out of the vineyard.

9 What ſhall therefore the Lord of the vineyard do? He will come and deſtroy the huſbandmen, and will give the vineyard unto others.

10 And have ye not read this ſcripture; The ſtone which the builders rejecteth is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they ſought to lay hold on him, but feared the people: for they knew that he had ſpoken the parable againſt them: and they left him, and went their way.

13 ¶ And they ſend unto him certain of the Phariſees, and of the Herodians, to catch him in *his* words.

14 And when they were come, they ſay unto him, Maſter we know that thou art true, and careſt for no man: for thou regardeſt not the perſon of men, but teacheſt the way of God in truth: Is it lawful to give tribute to Cæſar, or not?

15 Shall we give, or ſhall we not give? But he knowing their hypocriſy, ſaid unto them, Why tempt ye me? bring me a penny, that I may ſee *it*.

16 And they brought *it*. And he ſaith unto them, Whoſe *is* this image and ſuperſcription? And they ſaid unto him, Cæſar's.

17 And Jeſus anſwering ſaid unto them, Render to Cæſar the things that are Cæſar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which ſay there is no reſurrection; and they aſked him, ſaying,

19 Maſter, Moſes wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother:

20 Now there were ſeven brethren; and the firſt took a wife, and dying left no ſeed.

21 And the ſecond took her, and died, neither left he any ſeed: and the third likewiſe.

22 And the ſeven had her, and left no ſeed. Laſt of all the woman died alſo.

23 In the reſurrection therefore, when they ſhall riſe, whoſe wife ſhall ſhe be of them? for the ſeven had her to wife.

24 And Jeſus anſwering ſaid unto them, Do ye not therefore err becauſe ye know not the ſcriptures, neither the power of God?

25 For when they ſhall riſe from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they riſe; have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſaying; I *am* the God of Abraham, and the God of Iſaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living, Ye therefore do greatly err.

28 And one of the ſcribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, aſked him, Which is the firſt commandment of all?

29 And Jeſus anſwered him, The firſt of all the commandments *is*, Hear, O Iſrael; The Lord, our God is one Lord.

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27 *He is not the God of the dead, &c.*] See the notes on Matt. xxii. where I have endeavoured to place this celebrated argument of our great Redeemer in its true light.

29 *Hear, O Iſrael, the Lord our God is one Lord.*] It is remarkable that this ſummary of piety begins with an emphatical ſtrong aſſertion of the unity of God. The reaſon is, it is neceſſary that men ſhould be impreſſed with juſt notions of the object of their worſhip, particularly that he is the only true God, the maker of heaven and earth, and the poſſeſſor of all perfection, to whom there is not any Being equal, in order that they might apply themſelves with the utmoſt diligence to obey his precepts, the firſt and chief of which is, that they give him their heart. The divine Being is ſo tranſcendently amiable in himſelf, and by the benefits he hath conferred upon us, hath ſuch a title to our utmoſt affection, that there is no obligation that bears any proportion to that of loving him. The honour aſſigned to this precept proves, that piety is the nobleſt act of the human mind; and that the chief ingredient in piety is love, founded on a clear extenſive view of the divine perfections, a permanent ſenſe of his benefits, and a deep conviction of his being the ſovereign good, our portion our happineſs. But it is eſſential to love, that there be a delight in contemplating the beauty of the object beloved, whether that beauty be matter of ſenſation or reflection; that we frequently and with pleaſure, reflect on the benefits which the object of our affection hath conferred upon us; that we have a ſtrong deſire of pleaſing him, great fear of doing any thing to offend him, and a ſenſible joy in being beloved in return. Hence the duties of devotion, prayer, and praiſe, and the moſt natural and genuine exerciſes of the love of God Nor is this virtue ſo much any ſingle affection, as the continual bent of all the affections and powers of the ſoul. In which light, to love God, is as much as poſſible to direct the whole ſoul towards God, and to exerciſe all its faculties on him as its chief object. Accordingly, the love of God is deſcribed in ſcripture by the ſeveral operations of the mind; *a following hard after God*, Pſal. lxiii. 8. namely, by intenſe contemplation; a ſenſe of his perfections, gratitude for his benefits, truſt in his goodneſs, attachment to his ſervice, reſignation to his providence: the obeying of his commandments, admiration, hope, fear, joy, &c. not becauſe it conſiſts in any of theſe ſingly, but in them all together: for to content ourſelves with partial regards to the Supreme Being is not to be affected towards him in the manner we ought to be, and which the perfections of his nature claim. Hence the words of the precept are, *Thou ſhalt love him with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength;* that is, with the joint force of all thy faculties; and therefore no idol whatſoever muſt partake of the love and worſhip due to him. But the beauty and excellency of this ſtate of mind, is beſt ſeen in its effects; for the worſhip and obedience flowing from ſuch an univerſal bent of the ſoul towards God is as much ſuperior to the worſhip and obedience ariſing from partial conſiderations, as the light of the ſun is to any picture of it that can be drawn; for example, if we look on God as a ſtern law-giver, who can and will puniſh our rebellion, it may indeed force an awe and dread of him, as much obedience to his laws as we think will ſatiſfy him, but can never produce that conſtancy in our duty, that delight in it, and that earneſtneſs to perform it in its utmoſt extent, which are produced and maintained in the mind by the ſacred fire of divine love, or by the bent of the whole ſoul turned towards God; a frame, the moſt excellent that can be conceived, and the moſt to be beſired, becauſe it conſtitutes the higheſt perfection and happineſs of the creature.

30 And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength. This is the firſt commandment.

31 And the ſecond *is* like, *namely* this, Thou ſhalt love thy neighbour as thy ſelf: there is none other commandment greater than theſe.

32 And the ſcribe ſaid unto him, Well, Maſter, thou haſt ſaid the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love *his* neighbour as himſelf, is more than all whole-burnt offerings and ſacrifices.

34 And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from the kingdom of God. And no man after that durſt aſk him *any queſtion*.

35 ¶ And Jeſus anſwered and ſaid, while he taught in the temple, How ſay the ſcribes that Chriſt is the ſon of David?

36 For David himſelf ſaid by the Holy Ghoſt, The Lord ſaid to my Lord, Sit thou on my right-hand, till I make thine enemies thy footſtool.

37 David therefore himſelf calleth him Lord, and whence is he then his Son? And the common people heard him gladly.

38 And he ſaid unto them in his doctrine, Beware of the ſcribes, which love to go in long clothing, and *love* ſalutations in the market-places.

39 And the chief ſeats in the ſynagogues, and the uppermoſt rooms at feaſts:

40 Which devour widows houſes, and for a pretence make long prayers: theſe ſhall receive greater damnation.

41 ¶ And Jeſus ſat over-againſt the treaſury, and beheld how the people caſt money into the treaſury: and many that were rich caſt in much.

42 And there came a certain poor widow, and ſhe threw in two mites, which make a farthing.

43 And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, that this poor widow hath caſt more in than all they which have caſt into the treaſury.

44 For all *they* did caſt in of their abundance: but ſhe of her want did caſt in all that ſhe had, *even* all her living.

CHAP. XIII.

1 *The deſtruction of the temple.* 9 *Perſecutions for the goſpel.* 14 *Great calamities to the Jews.* 24 *Chriſt's coming to judgment.*

AND as he went out of the temple, one of his diſciples ſaith unto him, Maſter, ſee what manner of ſtones, and what buildings *are here*.

2 And Jeſus anſwering ſaid unto him, Seeſt thou theſe great buildings? There ſhall not be left one ſtone upon another, that ſhall not be thrown down.

3 And as he ſat upon the mount of Olives, over againſt the temple, Peter, and James, and John, and Andrew, aſked him privately.

4 Tell us, when ſhall theſe things be: and what *ſhall be* the ſign when all theſe things ſhall be fulfilled?

5 And Jeſus anſwering them, began to ſay, Take heed leſt any man deceive you.

6 For many ſhall come in my name, ſaying, I am *Chriſt*: and ſhall deceive many.

7 And when ye ſhall hear of wars, and rumours of wars, be ye not troubled: for *ſuch things* muſt needs be: but the end *ſhall* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be earthquakes in *divers* places, and there ſhall be famines, and troubles: theſe *are* the beginnings of ſorrows.

9 ¶ But take heed to yourſelves: for they ſhall deliver you up to councils; and in the ſynagogues ye ſhall be beaten, and ye ſhall be brought before rulers and kings for my ſake, for a teſtimony againſt them.

10 And the goſpel muſt firſt be publiſhed among all nations.

11 But when they ſhall lead *you*, and deliver you up, take no thought beforehand what ye ſhall ſpeak, neither do ye premeditate: but whatſoever ſhall be given you in that hour, that ſpeak ye: for it is not ye that ſpeak, but the Holy Ghoſt.

12 Now the brother ſhall betray the brother to death, and the father the ſon: and children ſhall riſe up againſt *their* parents, and ſhall cauſe them to be put to death.

13 And ye ſhall be hated of all men for my name's ſake: but he that ſhall endure unto the end, the ſame ſhall be ſaved.

14 ¶ But when ye ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtanding where it ought not (let him that readeth underſtand) then let them that be in Judea flee to the mountains:

15 And let him that is on the houſe-top, not go down into the houſe, neither enter therein, to take any thing out of his houſe.

16 And let him that is in the field, not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that gave ſuck in thoſe days.

18 And pray ye, that your flight be not in the winter.

19 For in thoſe days ſhall be affliction, ſuch as was not from the beginning of the creation which God created, unto this time, neither ſhall be.

20 And

38, 39. 40 *Beware of the ſcribes which love to go in long clothing, &c.*] Beware of the hypocriſy of the Scribes and Phariſees, who affect to walk in long garments, as wiſe and grave teachers of the law; love to be ſaluted in the ſtreets, as rabbies, or heads of ſects; ſtrive to have the uppermoſt ſeats both in religious aſſemblies, and public entertainments, as men of the greateſt worth and dignity. Beware, I ſay, of the hypocriſy of theſe men: for, under all their pretences to extraordinary piety, they are ſecretly guilty of fraud, oppreſſion, extortion and rapine: and it is only to cover theſe vile practices, that they make ſuch outward appearances of devotion. Wherefore they ſhall receive a double puniſhment at the hands of the Almighty.

41 *The treaſury.*] The cheſts for receiving alms are ſuppoſed to have been in one of the porches of the eaſtern gate of the temple. *Lamy.*

Commentary and Notes on Chapter XIII.

7 *Such things muſt needs be.*] That is, not that God has laid upon men any neceſſity of quarrelling, but that from the wickedneſs of the world, nothing better can be expected. *Clark.*

14 *But when ye ſhall ſee the abomination, &c.*] See notes on Matt. xxiv. where I have endeavoured to ſet the whole prophecy of our Saviour in a true light.

19 *Neither ſhall be.*] The Greek of this may be thus rendered. And God forbid there ſhould ever be the like. *Wall.*

20 And except that the Lord had ſhortened thoſe Days, no fleſh ſhould be ſaved: but for the elects ſake, whom he hath choſen, he hath ſhortened the Days.

21 And then, if any man ſhall ſay to you, Lo, here *is* Chriſt, or lo, *he is* there: believe *him* not.

22 For falſe chriſts, and falſe prophets ſhall riſe, and ſhall ſhew ſigns, and wonders, to ſeduce, if *it were* poſſible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in thoſe days after that tribulation, the ſun ſhall be darkened, and the moon ſhall not give her light:

25 And the ſtars of heaven ſhall fall, and the powers that are in heaven ſhall be ſhaken.

26 And then ſhall they ſee the Son of man coming in the clouds, with great power and glory.

27 And then ſhall he ſend his angels, and ſhall gather together his elect from the four winds, from the uttermoſt part of the earth to the uttermoſt part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that ſummer is near:

29 So ye in like manner, when ye ſhall ſee theſe things come to paſs, know that it is nigh, *even* at the doors.

30 Verily I ſay unto you, that this generation ſhall not paſs, till all theſe things be done.

31 Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

32 ¶ But of that day and *that* hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of Man* is as a man taking a far journey, who left his houſe, and gave authority to his ſervants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore (for ye know not when the maſter of the houſe cometh; at even, or at midnight, or at the cock-crowing, or in the morning)

36 Leſt coming ſuddenly, he find you ſleeping.

37 And what I ſay unto you, I ſay unto you all, Watch.

C H A P. XIV.

1 *A conſpiracy againſt Chriſt:* 3 *A woman poureth ointment on his head:* 10 *Judas ſelleth him,* 43 *betrayeth him,* 66 *Peter thrice denieth him.*

AFTER two days was *the feaſt of* the paſſover, and of unleavened bread: and the chief prieſts and the ſcribes ſought how they might take him by craft, and put him to death.

2 But they ſaid, Not on the feaſt-*day*, leſt there be an uproar of the people.

3 ¶ And being in Bethany, in the houſe of Simon the leper, as he ſat at meat, there came a woman having an alabaſter-box of ointment of ſpikenard, very precious; and ſhe brake the box, and poured it on his head.

4 And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made?

5 For it might have been ſold for more than three hundred pence, and have been given to the poor, And they murmured againſt her.

6 And Jeſus ſaid, Let her alone, why trouble ye her? ſhe hath wrought a good work on me.

7 For ye have the poor with you always, and whenſoever ye will, ye may do them good: but me ye have not always.

8 She hath done what ſhe could: ſhe is come aforehand to anoint my body to the burying

9 Verily I ſay unto you, whereſoever this goſpel ſhall be preached throughout the whole world, *this* alſo that ſhe hath done, ſhall be ſpoken of for a memorial of her.

10 ¶ And

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21 *Lo, here is Chriſt, lo, he is there: believe him not.*] The retreat of Ceſtius Gallus from the city with ſome loſs, inſpiring the Jews with hopes of victory, many falſe Chriſts aroſe, promiſing deliverance. This expreſſion therefore refers to that period.

32 *But of that day and that hour knoweth no man, no not the angels that are in heaven, neither the ſon, but the father.*] It may ſeem ſtrange, that the Son, who declared, that he would come to take vengeance on his enemies, before the generation then in being went off the ſtage, and who, in the prophecy, had been pointing out the various ſigns by which the diſciples might foreſee his approach, ſhould not have known the day and the hour, or the particular time of his own coming. This difficulty ſome endeavour to obviate, by ſuppoſing, that our Lord ſpake of himſelf here as a man. But the name *Father* following that of *Son*, ſhews that he ſpake of himſelf as the Son of God, and not as the Son of man. Beſides the gradation in the ſenſe ſeems to forbid this ſolution: for the Son being mentioned after the angels, and immediately before the father, is thereby declared to be more excellent than they, which he is not in reſpect of his human nature; and therefore he cannot be ſuppoſed to ſpeak of himſelf in that capacity. The difficulty however is not inexplicable; a proper tranſlation of the paſſage will afford a proper ſolution. The Greek word *eiden*, has here the force of the Hebrew conjugation *hiphil*, which in verbs denoting action, makes that action, whatever it is, paſs to another. Therefore the Greek word *eideo*, which properly ſignifies *I know*, uſed in the ſenſe of the conjugation *hiphil*, ſignifies *I make another to know, I declare.* The word has this meaning without diſpute, 1 Cor. ii. 2. *I determined*, (eidenai) *to know nothing among you but Jeſus Chriſt, and him crucified*; that is, I determined to make known, to preach nothing among you, but Jeſus Chriſt. So likewiſe the paſſage before us has this ſenſe, *But of that day, and that hour none maketh you to know, no not the angels, neither the Son, but the Father.* This he ſaid concerning himſelf, not becauſe he was ignorant of the Time of his own coming, but becauſe the Father had given him no commiſſion to reveal it. The Divine Wiſdom thought proper to conceal from the apoſtles the preciſe period of the Deſtruction of Jeruſalem, in order that they might be laid under a neceſſity of watching continually, And this vigilance was particularly proper at that time, becauſe the ſucceſs of the goſpel depended in a great meaſure upon the activity and exemplary lives of thoſe who firſt publiſhed it. See Notes on St. Matt. xxiv. where I have endeavoured to ſhew, that this prophecy wholly relates to the deſtruction of Jeruſalem.

Commentary and Notes on Chapter XIV.

3 *Simon the leper.*] See Matt. xxvi. 6.

Spikenard.] Margin reads *Pure or liquid nard.*

She brake the box.] It would have been difficult, and of no manner of ſervice to break the box: I rather think the paſſage is wrong tranſlated: ſhe ſtirred and ſhook the veſſel to make it more fragrant; the ſhaking of liquids of that nature breaks and ſeparates their parts, and the Greek word *ſountgiphaſe* is an excellent word for this purpoſe.

6—9 *Let her alone, why trouble ye her? &c.*] Do not diſturb the woman who hath done a very good work in teſtifying her reſpect in paying this laſt honour to me before my death: for, with regard to the poor you mention, you have them always with you, and may relieve them whenever you pleaſe; but I have only a very ſhort time to continue among you, ſo that you need not think much of what is now ſpent upon me. In a few days I ſhall breath out my ſoul and my body will be laid in the chambers of the duſt. This woman therefore hath anointed my body before-hand againſt my burial, and been directed by providence to do that while alive, which ſhe would have deſired, and you would readily have allowed her to do to me when dead. I therefore tell you, that there is no part of the world, where my hiſtory ſhall be related, and my doctrine preached, but this thing which this woman has now done, ſhall be mentioned alſo, in commendation of her piety, and remembrance of her zeal.

10 ¶ And Judas Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them.

11 And when they heard *it*, they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him.

12 ¶ And the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſſover!

13 And he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water: follow him:

14 And whereſoever he ſhall go in, ſay ye to the good man of the houſe, The Maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples?

15 And he will ſhew you a large upper-room furniſhed and prepared? there make ready for us.

16 And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſover.

17 And in the evening he cometh with the twelve.

18 And as they ſat and did eat, Jeſus ſaid, Verily, I ſay unto you, One of you which eateth with me, ſhall betray me.

19 And they began to be ſorrowful, and to ſay unto him, one by one, Is it I? and another *ſaid*, Is it I?

20 And he anſwered and ſaid unto them, *It is* one of the twelve, that dippeth with me in the diſh.

21 The ſon of man indeed goeth, as it is written of him: but wo to that man by whom the ſon of man is betrayed: good were it for that man if he had never been born.

22 ¶ And as they did eat, Jeſus took bread, and bleſſed, and brake *it*, and gave to them, and ſaid, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he ſaid unto them, This is my blood of the New Teſtament, which is ſhed for many.

25 Verily I ſay unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God.

26 And when they had ſung an hymn, they went out into the mount of Olives.

27 And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered.

28 But after that I am riſen, I will go before you into Galilee.

29 But Peter ſaid unto him, Although all ſhall be offended, yet *will* not I.

30 And Jeſus ſaith unto him, Verily I ſay unto thee, That this day, *even* in this night, before the cock crow twice, thou ſhalt deny me thrice.

31 But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all.

32 And they came to a place which was named Gethſemane: and he ſaith to his diſciples, Sit ye here, till I ſhall pray.

33 And he taketh with him Peter and James, and John, and began to be ſore amazed, and to be very heavy;

34 And ſaith unto them, My ſoul is exceeding ſorrowful unto death: tarry ye here and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were poſſible, the hour might paſs from him.

36 And he ſaid, Abba, Father, all things *are* poſſible unto thee: take away this cup from me: nevertheleſs, not what I will, but what thou wilt.

37 And he cometh, and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldeſt not thou watch one hour?

38 Watch ye and pray, leſt ye enter into temptation. The ſpirit truly *is* ready, but the fleſh *is* weak.

39 And again he went away, and prayed, and ſpake the ſame words.

40 And when he returned, he found them aſleep again; for their eyes were heavy: neither wiſt they what to anſwer him.

41 And he cometh the third time, and ſaith unto them, Sleep on now, and take *your* reſt: it is enough, the hour is come: behold, the Son of man is betrayed into the hands of ſinners.

42 Riſe up, let us go: lo, he that betrayed me is at hand.

43 ¶ And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves from the chief prieſts, and the ſcribes, and the elders.

44 And he that betrayed him had given them a token, ſaying, whomſoever I ſhall kiſs, that ſame is he: take him, and lead *him* away ſafely.

45 And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter, and kiſſed him.

46 And they laid their hands on him, and took him.

47 And one of them that ſtood by drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear.

48 And Jeſus anſwered and ſaid unto them, Are ye come out as againſt a thief, with ſwords, and *with* ſtaves to take me.

49 I was daily with you in the temple teaching, and ye took me not. But the ſcriptures muſt be fulfilled.

50 And they all forſook him, and fled.

51 And there followed him a certain young man having a linen cloth caſt about his naked body; and the young men laid hold on him:

52 And

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12 *And the firſt day of unleavened bread, when they killed the paſſover, &c.*] They called the day on which the paſſover was killed one of the days of unleavened bread, and the firſt day thereof becauſe it was preparatory to that feaſt; though properly ſpeaking, the firſt day began with the paſſover ſupper. This appears alſo from Joſephus, who making uſe of the vulgar computation, tells us, that the feaſt of unleavened bread laſted eight days, whereas, in the law, it is ordered to be kept only ſeven days. *Seven days ſhall there be no leaven found in your houſes*, Exod. xii. 19.

14 *Where is the gueſt-chamber?*] There is a tradition among the Jews, that no houſes were ever let to hire in Jeruſalem. As the people came thither from all parts three times a year to celebrate the feſtivals appointed by the law, the houſes were open to ſtrangers; they choſe for themſelves of ſuch as the found empty, according to their liking, and the inhabitants furniſhed them with beds. This ſeems to explain our Saviour's ſending to a man to prepare for his eating the paſſover, who by the relation appears to have been a ſtranger to him.

51 *Having a linen cloth caſt about his naked body, and the young men laid hold on him.*] What is here tranſlated *linen cloth*, means the looſe garment in which the Jews, according to the Roman faſhion, reclined

52 And he left the linen cloth, and fled from them naked.

53 And they led Jeſus away to the high prieſt: and with him were aſſembled all the chief prieſts, and the elders, and the ſcribes.

54 And Peter followed him afar off, even into the palace of the high prieſt; and he ſat with the ſervants, and warmed himſelf at the fire.

55 And the chief prieſts, and all the council ſought for witneſs againſt Jeſus to put him to death; and found none.

56 For many bare falſe witneſs againſt him, but their witneſs agreed not together.

57 And there aroſe certain, and bare falſe witneſs againſt him, ſaying,

58 We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither ſo did their witneſs agree together.

60 And the high prieſt ſtood up in the midſt, and aſked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee?

61 But he held his peace, and anſwered nothing. Again the high prieſt aſked him, and ſaid unto him, Art thou the Chriſt, the Son of the Bleſſed?

62 And Jeſus ſaid, I am: and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high prieſt rent his clothes, and ſaith, What need we any further witneſſes?

64 Ye have heard the baſphemy; what think ye? And they all condemned him to be guilty of death.

65 And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſy. And the ſervants did ſtrike him with the palms of their hands.

66 ¶ And as Peter was beneath in the Palace, there cometh one of the maids of the high prieſt.

67 And when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth.

68 But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch: and the cock crew.

69 And a maid ſaw him again, and began to ſay to them that ſtood by, This is *one* of them.

70 And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy ſpeech agreeth *thereto.*

71 But he began to curſe and to ſwear, *ſaying,* I know not this man of whom ye ſpeak.

72 And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, he wept.

CHAP. XV.

1 Jeſus brought bound, and accuſed before Pilate, 15 is delivered to be crucified, 27 hanged between two thieves, 42 and is honourably buried.

AND ſtraightway in the morning the chief prieſts held a conſultation with the elders and ſcribes and the whole council, and bound Jeſus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate aſked him, Art thou the king of the Jews? And he anſwering ſaid unto him, Thou ſayeſt *it.*

3 And the chief prieſts accuſed him of many things: but he anſwered nothing.

4 And Pilate aſked him again, ſaying, Anſwereſt thou nothing? behold how many things they witneſs againſt thee.

5 But Jeſus yet anſwered nothing; ſo that Pilate marvelled.

6 Now at *that* feaſt he releaſed unto them one priſoner, whomſoever they deſired.

7 And there was *one* named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection.

8 And

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clined themſelves at meals. *Ciacconius de Trinclin,* ſuppoſes that this *ſindon* was the only clothing the young man had on, which agrees beſt with the literal rendering of the text. But may it not be underſtood otherwiſe? as Saul is ſaid to be naked, 1 Sam. xix. 24, when it is plain he had only caſt off his upper garment: ſee alſo Iſaiah xx. 2, 3. This perſon, we may ſuppoſe, hearing the noiſe and tumult, roſe up haſtily from ſupper, and forgetful of his dreſs, in which it was not uſual to go abroad, followed Jeſus. The uncommon appearance he made, and the ſuſpicion he might lie under of being a friend of our Saviour's, will help us to account for the rude behaviour of the rabble.

57, 58 *And there aroſe certain, that bear falſe witneſs againſt him,* &c.] As they gave this teſtimony of their own accord, ſo it was abſolutely falſe: for Jeſus never ſaid he would deſtroy and build the temple of Jeruſalem as they affirmed. At the firſt paſſover, indeed, after he had baniſhed the traders out of the temple, the Jews required him to ſhew by what authority he made that reformation; and in anſwer, he referred them to the miracle of his reſurrection, *Deſtroy* ſaid he, *this temple, and I will raiſe it up in three days.* The witneſſes therefore either thro' ignorance or malice. perverted his anſwer into an affirmation, that he was able to deſtroy and build the temple in three days; and conſequently, that he was inſpired with a divine power.

65 *And ſome began to ſpit on him,* &c] By comparing the two evangeliſts, St. Matthew and St. Mark together, it appears, that the bleſſed Jeſus was ſmitten, blindfolded, and buffeted, even by ſome of the council, who, to ridicule him for having pretended to be the great prophet, bade him exerciſe his prophetical gift, in gueſſing who the perſon was that ſtruck him. And ſurely it was hardly poſſible for thoſe miſcreants, thoſe monſters in the human ſhape, to invent any thing more expreſſive of the contempt, in which they held our Lord's pretenſions of being the Meſſiah. Thus was the judge of the world placed at the bar of his own creatures, falſly accuſed by the witneſſes, unjuſtly condemned by his judges, and barbarouſly inſulted by all. Yet, becauſe it was agreeable to the end of his coming, he patiently ſubmitted, tho' he could with a frown, have made his judges, his accuſers, and thoſe who had him in cuſtody, to drop dead from their ſeats, or ſhrink into nothing.

72 *When he thought thereon, he wept.*] This does not ſeem an adequate tranſlation of the word; which Elſner and Lambert Bos, with much better authority, would render *covering his head,* which was a token of mourning and ſhame, and well becoming Peter on this occaſion.

Commentary and Notes on Chapter XV.

6, 7 *Now at that feaſt he releaſed unto them one priſoner, whomſoever they deſired,* &c.] Pilate plainly perceiving, by the whole management of this affair, that the Jews accuſation of Jeſus was merely malicious and unjuſt, was very deſirous of acquitting and ſetting him at liberty. And he hoped to have done it on the following occaſion: it was the cuſtom, for the Roman governor, at the feaſt of the paſſover, to gratify the Jews with releaſing to them one priſoner whom they themſelves pleaſed to name. Now, beſides Jeſus, there happened to be at this time a remarkable priſoner called Barabbas; one who had been a notorious malefactor, and was at this Time confined for having headed a ſeditious multitude, by whom ſhocking outrages, and even murder had been committed in the city.

8 And the multitude crying aloud began to deſire *him to do* as he had ever done unto them.

9 But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the King of the Jews?

10 (For he knew that the chief prieſts had delivered him for envy)

11 But the chief prieſts moved the people *to deſire* that he ſhould rather releaſe Barrabas unto them.

12 And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate ſaid unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him

15 ¶ And *ſo* Pilate, willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged *him*, to be crucified.

16 And the ſoldiers led him away into the hall called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*.

18 And began to ſalute him, Hail, King of the Jews!

19 And they ſmote him on the head with a reed, and did ſpit upon him, and bowing *their* knees, worſhipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who paſſed by, coming out of the country, the father of Alexander and Rufus, to bear his croſs.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a ſcull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, caſting lots upon them what every man ſhould take.

25 And it was the third hour, and they crucified him.

26 And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS.

27 ¶ And with him they crucify two thieves, the one on his right hand, and the other on his left.

28 And the ſcripture was fulfilled, which ſaith, And he was numbered with the tranſgreſſors.

29 And they that paſſed by railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt *it* in three days,

30 Save thyſelf, and come down from the croſs.

31 Likewiſe alſo the chief prieſts mocking, ſaid among themſelves with the ſcribes, He ſaved others; himſelf he cannot ſave.

32 Let Chriſt the king of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him reviled him.

33 And when the ſixth hour was come, there was darkneſs over the whole land, until the ninth hour:

34 And at the ninth hour Jeſus cried with a loud voice, ſaying, Eloi, Eloi, lama ſabachthani? which is, being interpreted, My God my God, why haſt thou forſaken me?

35 And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias.

36 And

8, 9 *And the multitude crying aloud*, &c.] When therefore the people came to Pilate, deſiring him to releaſe them a priſoner according to the uſual cuſtom, he flattered himſelf he had now a fair opportunity of diſcharging Jeſus; and therefore aſked them which they would chuſe to have releaſed, Jeſus or Barabbas? Not doubting but they would chuſe the former, rather than ſo notorious a malefactor as the latter.

11, 12 13, 14 *But the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them*, &c.] Neverthleſs, contrary to Pilate's expectations, the people, when he had propoſed Jeſus and Barabbas, ſwayed by the importunity of the chief-prieſts, deſired that Barabbas might be releaſed rather than Jeſus. Pilate ſurpriſed at ſuch a choice ſaid, What then ſhall I do with this man, who is accuſed of pretending to be your king? To which the people, urged by the indefatigable malice of the chief prieſts and elders, replied, Let him be crucified. Pilate, aſtoniſhed at this malicious and obſtinate perverſeneſs, ſaid again, Why, what evil hath this man done? You have not proved him guilty of any crime: but the people, in a tumultuous manner, now fiercely cried out, Let him be crucified.

23 *They gave him to drink wine mingled with myrrh.*] The Jews, according to the Talmud, always gave the priſoner ſome wine with incenſe in it, in order to ſtupify and intoxicate him. *Lamy.*

25 *And it was the third hour, and they crucified him.*] The third Jewiſh hour ended at our nine o'clock in the morning; by St. Mark's account therefore, the crucifixions and lots may have been finiſhed at the ſtriking of eight, when the third Jewiſh hour began. This indeed ſeems inconſiſtent with John xix. 14. who tells us, that when Pilate ſat on the judgment-ſeat in the Pavement, and brought Jeſus out to the People the laſt time, it was about *the ſixth hour*, that is, the ſixth Roman hour, which anſwers to our ſix o'clock in the morning. But to reconcile the ſeeming difference of theſe accounts, the following ſeries of tranſactions ſhould be conſidered. After the governor brought Jeſus out, he ſpake both to the people and to the prieſts, before he finally condemned him. And though each ſpeech is diſcuſſed by the Evangeliſt in a ſingle ſentence, they were probably of ſome length, that, if poſſible, an impreſſion might be made on the people. When Jeſus was delivered to the ſoldiers, they were to ſtrip him of the purple robe, and to clothe him in his own garments; the thieves were to be brought out of priſon; the neceſſary preparation for the crucifixion of the three were to be made: in particular, croſſes were to be provided; the crimes laid to the charge of the priſoners were to be written on whitened boards with black characters; vinegar, with ſponges and reeds were to be gotten for refreſhing the criminals, and prevent them from fainting under their puniſhment; ſoldiers were to be appointed for watching the croſſes; and theſe were to provide themſelves with proviſions, becauſe perſons ſometimes lived on the croſs two or three days. In travelling from the prætorium, which was probably ſituated in the fartheſt quarter of the city from the place of execution, they muſt move very ſlowly, becauſe Jeſus, being very greatly fatigued muſt have born his croſs with difficulty. When he grew faint, it would be ſome time before they could find one to aſſiſt him in bearing it. And, being come to the place of execution, they had the croſſes to make ready, by fixing the tranverſe pieces and beams, the priſoners were to be ſtripped and nailed to them, the titles were to be affixed, the holes for the croſſes to be dug, the croſſes themſelves were to be erected and fixed, and, laſt of all, the priſoners clothes were to be divided by lot. Theſe, with other circumſtances unknown to us, attending executions of this kind, may be ſuppoſed to have filled up the whole ſpace between ſix in the morning, when the governor ſhewed Jeſus the laſt time to the people, and the third Jewiſh hour, when the Lamb of God was crucified.

27 *With him they crucify two thieves.*] Simple theft was not puniſhable with death by the Roman law, the original word denotes open robbers or aſſaſſins. *Ward's Diſſert.*

33 *And when the ſixth hour was come, there was darkneſs over the whole land until the ninth hour.*] This account of the darkneſs, which happened at our Lord's crucifixion, is confirmed even by the teſtimony of heathen authors. Phlegon tells us, that in the fourth year of the two hundred and ſecond Olympiad, which exactly anſwers to the year of our Lord's crucifixion, there was the greateſt eclipſe of the ſun that had ever been ſeen before. Thales, a Greek hiſtorian, alſo mentions this ſurpriſing darkneſs, and, in like manner, calls it an eclipſe. It is however demonſtrable, that this darkneſs was not a common eclipſe of the ſun, occaſioned by the interpoſition of the moon between the ſun and the earth; for, as our Lord was crucified at the Jewiſh paſſover, always held, according to divine appointment, at the full of the moon, an eclipſe of the ſun is impoſſible, the luminaries being then in oppoſition, inſtead of conjunction, when the eclipſes of the

36 And one ran, and filled a ſpunge full of vinegar, and put *it* on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down.

37 And Jeſus cried with a loud voice, and gave up the ghoſt.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion which ſtood over-againſt him, ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truly this man was the Son of God.

40 There were alſo women looking-on afar off; among whom was Mary Magdalene, and Mary the mother of James the leſs, and of Joſes, and Salome;

41 Who alſo, when he was in Galilee, followed him, and miniſtered unto him; and many other women which came up with him unto Jeruſalem.

42 ¶ And now when the even was come; becauſe it was the preparation, that is, the day before the Sabbath;

43 Joſeph of Arimathea, an honourable counſellor, which alſo waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jeſus.

44 And Pilate marvelled if he were alread dead: and calling unto him the centurion, he aſked him whether he had been any while dead:

45 And when he knew *it* of the centurion, he gave the body to Joſeph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a ſepulchre which was hewn out of a rock, and rolled a ſtone unto the door of the ſepulchre.

47 And Mary Magdalene, and Mary the mother of Joſes, beheld where he was laid.

CHAP. XVI.

1 *Chriſt's reſurrection.* 9 *He appeareth to Mary Magdalene and others,* 15 *ſendeth forth the apoſtles,* 19 *and aſcendeth into heaven.*

AND when the ſabbath was paſt, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought ſweet ſpices, that they might come and anoint him,

2 And very early in the morning, the firſt *day* of the week they came unto the ſepulchre, at the riſing of the ſun.

3 And they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre?

4 (And when they looked, they ſaw that the ſtone was rolled away) for it was very great.

5 And entering into the ſepulchre, they ſaw a young man ſitting on the right-ſide clothed in a long white garment; and they were affrighted,

6 And he ſaith unto them, Be not affrighted, ye ſeek Jeſus of Nazareth, which was crucified: he is riſen; he is not here: behold the place where they laid him.

7 But go your way, tell his diſciples and Peter, that he goeth before you into Galilee: there ſhall ye ſee him, as he ſaid unto you.

8 And they went out quickly, and fled from the ſepulchre, for they trembled, and were amazed: neither ſaid they any thing to any *man*: for they were afraid.

9 ¶ Now when *Jeſus* was riſen early, the firſt *day* of the week, he appeared firſt to Mary Magdalene, out of whom he had caſt ſeven devils.

10 *And* ſhe went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been ſeen of her, believed not.

12 After that, he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the reſidue: neither believed they them.

14 Afterward he appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him, after he was riſen.

15 ¶ And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature.

16 He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned.

17 And theſe ſigns ſhall follow them that believe; In my name ſhall they caſt out devils; they ſhall ſpeak with new tongues;

18 They ſhall take up ſerpents; and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover.

19 ¶ So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right-hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following. Amen.

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the ſun happen. It therefore appears, that theſe two heathen authors called it an eclipſe, without conſulting the rules of aſtronomy; but finding in the public records of the time of Tiberius, an account of a prodigious darkneſs at noon day, took it for granted, that it was an eclipſe of the ſun.

Commentary and Notes on Chapter XVI.

5 *And entering the ſepulchre—ſitting on the right-ſide,* &c.] I propoſe, at the cloſe of St. John's goſpel, to give a ſeries of the tranſactions which happened at the reſurrection of the Son of God, in order to ſet that ſtupendous miracle in a true light; and therefore ſhall refer the reader thither for full ſatisfaction.

9 *Seven devils*] This is ſuppoſed by Gregory to have been only a proverbial experſſion, to ſignify, that ſhe was a perſon of *a very bad character*, whom Jeſus reclaimed: and L'Enfant advances the ſame interpretation, as agreeable to the ſtile of the Jews, who ſay, for example, that *luſt*, or *drunkenneſs*, is a dæmon.

14 *He appeared to the eleven.*] Thomas was abſent: but they are called *the eleven*, becauſe, ſince the treachery of Judas, that was their number. *L'Enfant.*

16 *He that believeth and is baptized,* &c.] That is, he that believeth and enters into an obligation to live ſuitably to that belief, ſhall be ſaved. *Clarke.*

17, 18 *And theſe ſigns ſhall follow* &c.] And for the more ſpeedy and effectual propagation of the goſpel, againſt all oppoſition, ye ſhall be endued with ſuch great and extraordinary gifts of the Holy Ghoſt, as ſhall enable you to work all kinds of miracles for the conviction of unbelievers, and for the eſtabliſhment of the truth.

THE

THE GOSPEL ACCORDING TO
St. LUKE.

The ARGUMENT.

It is generally ſuppoſed, that St. Matthew *and St.* Mark, *wrote their goſpels before St.* Luke *wrote his. But the preface the latter has prefixed to his work ſerves to prove, that his was the firſt goſpel that appeared. At firſt ſight, indeed we may be apt to think that* Luke *ſpeaks of the other goſpels and their authors. But the character he gives of the writers he had in view, renders it evident that they were hiſtorians of a different kind from the evangeliſts properly ſo called; for, they wrote according to the information they had received from the eye-witneſſes and miniſters of the word; whereas the evangeliſts, being eye-witneſſes themſelves, wrote from their own perſonal knowledge improved by inſpiration. At leaſt* Matthew *and* John *were writers of this character; and, as for* Mark, *though he was not an apoſtle, he might have been an early diſciple, and conſequently an eye-witneſs of the greateſt part of the things he has related. But, to ſet this matter in another light, if we interpret* Luke's *preface of the evangeliſts, we muſt allow that he had only* Matthew *and* Mark *in view; ſince it is by all acknowledged, that St.* John did not *write his goſpel till long after that of St.* Luke *was publiſhed. But why he could call two hiſtorians* many *is very hard to be conceived---Beſides, if the goſpels of St.* Matthew *and* Mark *were publiſhed while* Luke *was writing his, we may be ſure he would have peruſed them; and, as he ſpeaks of perſons who had compoſed hiſtories of Chriſt's life, he could not by any means have overlooked authors of their character. On this ſuppoſition, can it be imagined, that while his own goſpel was written under the direction of the ſpirit, according to the information he had received from thoſe that were eye-witneſſes, he would ſay of an eye-witneſs and apoſtle, on whom the ſpirit had viſibly deſcended, or even of an apoſtle's companion, that* they had taken in hand to give the hiſtory of Chriſt's life; *and not rather have mentioned both them and their words with approbation? Doubtleſs, had he been ſpeaking of them, he would not have paſſed them over in ſo ſlight and general a manner.*

From St. Luke's *preface therefore it may fairly be inferred, that he publiſhed his goſpel before either* Matthew *or* Mark, *wrote theirs. The probability of this opinion is heightened by the following conſideration. It makes the goſpels appear with a noble and beautiful propriety: for, on ſuppoſition that* Luke *wrote before the reſt, we can ſee the reaſon why they have paſſed over in ſilence the miraculous circumſtances with which the conception and birth, both of the Meſſiah and his forerunner, were honoured.* Luke *had accurately and fully related all, without omitting any thing that deſerved to be mentioned. On the other hand, if we think* Matthew *and* Mark *wrote before* Luke, *their Goſpels will appear defective in thoſe important points; and no reaſon will offer itſelf to juſtify ſuch material omiſſions.*

The ARGUMENT.

Our Lord's genealogy by his mother, of whom alone, properly ſpeaking, he ſprang, being given by Luke, *it remained only for* Matthew, *to record the genealogy of* Joſeph, *who was ſuppoſed to be his father, for the ſatisfaction of thoſe who thought he was* Joſeph's *ſon, or reckoned kindred by the male line. But, had* Matthew *written before* Luke, *it can ſcarcely be thought, that he would have contented himſelf with giving his genealogy by his ſuppoſed father, ſince he tells us expreſsly, that he was born of the virgin before ſhe cohabited with her huſband.*

As Joſeph *and* Mary *had their fixed reſidence at* Nazareth, Luke *takes care to ſhew by what means ſhe was delivered of her ſon in* Bethlehem, *according to the ancient prophecies, which determined the Meſſiah's nativity to that town. But* Matthew, *writing after* Luke, *ſays nothing of all this.*

The election of the twelve apoſtles having been deſcribed by St. Luke, *is omitted by St.* Matthew. *But the inſtructions, given them after their election, are told at great length by the latter, becauſe the former had paſſed them over in ſilence, intending to relate the recapitulation which Jeſus gave of them immediately before the diſciples ſat out. In like manner, our Lord's miniſtry in* Perea, *having been fully related by St.* Luke, *is for the moſt part omitted by the reſt. Indeed the reſurrection of* Lazarus, *which happened about that Time, is not related by St.* Luke, *becauſe the miracle was performed in* Judea, *and at a village within two miles of* Jeruſalem. *Beſides,* Lazarus *being probably alive when* Luke, *wrote his goſpel, he might judge it improper to mention his reſurrection, leſt ſo public an appeal to the offenſive, though well-known truth, which the* Jews *deſired by all means to bury in oblivion, ſhould have provoked them to deſtroy* Lazarus.

Beſides, on ſuppoſition that Luke *wrote before the other evangeliſts, their ſeveral hiſtories of our Lord's reſurrection from the dead will appear with greater propriety; for* Luke, *as became the firſt hiſtorian, gives an account of the deſign on which the women went to the ſepulchre. He tells us, that after* Jeſus *was buried, they prepared aromatic ointments, with which they propoſed to embalm him, that early the firſt day of the week, they went to the ſepulchre with thoſe ſpices; that when they came they found the ſtone which cloſed the mouth of the ſepulchre rolled away; that they entered, but did not find the body of the bleſſed* Jeſus; *that while they were in great perplexity on this account, two angels appeared to them, who informed them of* Chriſt's *reſurrection, that on hearing the joyful news they haſtened into the city, to inform the apoſtles; and that* Peter *ran to the ſepulchre, to examine the truth of their report. Farther, as became the firſt hiſtorian, he deſcribes particularly our Lord's appearances to the male diſciples; for he informs us that two of them going to* Emmaus *the ſame day that their maſter aroſe, ſaw him, and converſed with him, that when they returned to* Jeruſalem, *they were told by their brethren that* Jeſus *had appeared to* Peter; *that they confirmed this account by rehearſing their own ſtory; and laſt of all that* Jeſus *himſelf put the matter beyond doubt, by appearing to them at the very meeting, while they were diſputing about his reſurrection. The male diſciples being the witneſſes on which the world was to believe that our Lord aroſe from the Dead, it concerned mankind more to be informed of his appearances to them, than to be made acquainted with his appearances to women,* Luke *knew this; and therefore, while he has related the appearances to the male diſciples, he has entirely omitted thoſe to the women. It ſeems the brevity he ſtudied did not admit that both ſhould be related.*

The particulars of this affair mentioned by the other evangeliſts are evidently of leſs importance; though at the ſame time they are ſuch as tend to render Luke's *narration more complete. Thus, becauſe he tells us that the women found the ſtone rolled away from the door of the ſepulchre, but does not ſay how it came to be placed there.* Matthew *gives a particular account of that circumſtance, as well as the manner in which it was rolled away. He ſays it was placed at the mouth of the ſepulchre by* Joſeph, *and rolled away by an angel. And becauſe there were two remarkable particulars which had an immediate relation to the ſtone; namely, the journey which the women took at the end of the ſabbath*

bath, in order to ſee if the ſtone was ſtill in its place, and the planting of the guards at the ſepulchre; he ſpeaks particularly of both, and informs us how the guards came to deſert their poſt. But then as Luke *had given an account of the viſit made by the women in the morning, and of the viſion of the two angels,* Matthew *does not touch on theſe things at all. Only becauſe* Luke *had neither told that the women at their entrance into the ſepulchre ſaw but one of the angels, nor that Jeſus himſelf appeared to them as they were returning the ſecond time to the ſepulchre, nor that the Guards informed the chief prieſts of Chriſt's reſurrection;* Matthew *relates all theſe circumſtances particularly.*

Thus it appears upon compariſon, that, St. Luke's *goſpel contains the principal tranſactions of our Lord's life; and that the things omitted by him, are generally ſpeaking of leſs importance than thoſe omitted by the other hiſtorians; a character which diſtinguiſhes his goſpel from the other three, and which cannot eaſily be accounted for, but, on the ſuppoſition, that he wrote firſt. Whereas granting this, we have a ſatisfactory reaſon for the omiſſions of other hiſtorians;* Luke *had gone before and prevented them.*

St. Luke's *ſtyle has a great reſemblance to that of his maſter St.* Paul; *and like to him he had a learned and liberal education.*

CHAP. I.

1 Luke's preface. 5 The conception of John Baptiſt, 20 and of Chriſt. 57 The nativity and circumciſion of John.

FORASMUCH as many have taken in hand to ſet forth in order a declaration of thoſe things which are moſt ſurely believed among us.

2 Even as they delivered them unto us, which from the beginning were eye-witneſſes, and miniſters of the word:

3 It ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt, to write unto thee in order, moſt excellent Theophilus,

4 That thou mighteſt know the certainty of thoſe things wherein thou haſt been inſtructed.

5 THERE was in the days of Herod the king of Judea, a certain prieſt named Zacharias, of the courſe of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Eliſabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs.

7 And they had no child, becauſe that Eliſabeth was barren: and they both were *now* well-ſtricken in years.

8 And it came to paſs, that while he executed the prieſt's office before God in the order of his courſe.

9 According to the cuſtom of the prieſt's office, his lot was to burn incenſe when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incenſe.

11 And

Commentary and Notes on Chapter I.

1 *Foraſmuch as many,* &c.] This muſt refer to ſome hiſtories of the life of Chriſt, which are now loſt; for Matthew and Mark, the only evangeliſts that can be ſuppoſed to have written before Luke, could not with any propriety be called *many. Doddridge.*

2 *Miniſters of the word.*] That is, Of the goſpel, called *the word* by way of eminence.

3 *Moſt excellent Theophilus*] Who this Theophilus was is not agreed on by the learned. Many of the ancients ſuppoſe it to be a feigned name, as it ſignifies a lover of God, a title common to every chriſtian. But others think it was ſome perſon in power. Perhaps it was ſome magiſtrate whom St. Luke had converted, and inſtructed in the doctrines of the goſpel.

5 *Herod the king of Judea,* &c.] This is the perſon commonly known by the name of *Herod the great,* a cruel ambitious man, who, without any title, obtained the crown of Judea from the Roman ſenate, to whom he was recommended by Mark Anthony. The Jews were very uneaſy under his government, becauſe he was a foreigner. But the Roman generals in thoſe parts, having given him poſſeſſion of the throne, he, by his own prudence and addreſs, kept poſſeſſion of it for the ſpace of forty years. His reign, though celebrated on many accounts, was principally remarkable for the births both of the Meſſiah and his forerunner.

Beſides Herod the king, there are two others of the ſame name mentioned in ſcripture, namely, *Herod the tetrarch,* ſirnamed Antipas. He was ſon to Herod the king, and inferior to his father both in dignity and power, being only a tetrarch, and having only Galilee and Perea for his dominions. It was this herod that beheaded John the Baptiſt, and, with his men of war, mocked our bleſſed Saviour. The other was Herod Agrippa, the grandſon of Herod the king by Ariſtobulus, and brother to Herodias, Philip's wife. This was the perſon who ſlew James the brother of John with the ſword, and impriſoned Peter to pleaſe the Jews, and was himſelf eaten up of worms for his affecting divine honours. Agrippa, before whom Paul pleaded his cauſe, was the ſon of this Herod, for which reaſon he is commonly called *Agrippa the younger.*

Of the courſe of Abia,] It ſeems, that the deſcendants of Aaron multiplied to ſuch a degree, that they could not all do duty in the temple at one time. David therefore divided them into twenty-four courſes, who miniſtered weekly in their turns. Abia, the courſe to which Zachariah belonged, was the eighth in David's regulation: But whether the courſes were the ſame then as at their firſt inſtitution, is impoſſible to determine.

9 *His lot,* &c.] Becauſe ſome parts of the ſacred ſervice were more honourable than others, both the prieſts and Levites divided the whole among them by lot. The Jews tell us, that three prieſts were employed about the ſervice of the incenſe; one carried away the aſhes left on the altar at the preceding ſervice; another brought a pan of burning coals from the altar of ſacrifice, and, after having placed it on the golden altar, departed; a third went in with the incenſe, ſprinkled it on the burning coals, and, while the ſmoke aſcended, made interceſſion for the people. This was the part that fell to Zacharias, and was the moſt honourable in the whole ſervice.

10 *The people were praying without, at the time of incenſe.*] As the daily ſacrifice repreſented the ſacrifice of Chriſt; and the incenſe with the prayers of the ſaints, Rev. viii 1—4, the incenſe was ordered to be burnt while the ſacrifice was offering, to teach mankind that it was through the ſacrifice of Chriſt they had acceſs to the Deity. Accordingly the ſacrifices and incenſe, both morning and evening, were

11 And there appeared unto him an angel of the Lord ſtanding on the right ſide of the altar of incenſe.

12 And when Zacharias ſaw *him*, he was troubled, and fear fell upon him.

13 But the angel ſaid unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Eliſabeth ſhall bear thee a ſon, and thou ſhalt call his name John.

14 And thou ſhalt have joy and gladneſs; and many ſhall rejoice at his birth

15 For he ſhall be great in the ſight of the Lord, and ſhall drink neither wine nor ſtrong drink: and he ſhall be filled with the Holy Ghoſt, even from his mother's womb.

16 And many of the children of Iſrael ſhall he turn to the Lord their God.

17 And he ſhall go before him in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt: to make ready a people prepared for the Lord.

18 And Zacharias ſaid unto the angel, Whereby ſhall I know this? for I am an old man, and my wife well ſtricken in years.

19 And the angel anſwering ſaid unto him, I am Gabriel, that ſtand in the preſence of God; and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings.

20 And behold, thou ſhalt be dumb, and not able to ſpeak until the day that theſe things ſhall be performed, becauſe thou believeſt not my words, which ſhall be fulfilled in their ſeaſon.

21 And the people waited for Zacharias, and marvelled that he tarried ſo long in the temple.

22 And when he came out, he could not ſpeak unto them: and they perceived that he had ſeen a viſion in the temple: for he beckoned unto them, and remained ſpeechleſs.

23 And it came to paſs, that as ſoon as the days of his miniſtration were accompliſhed, he departed to his own houſe.

24 And after thoſe days his wife Eliſabeth conceived, and hid herſelf five months, ſaying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 ¶ And in the ſixth month the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth,

27 To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David? and the virgin's name was Mary.

28 And the angel came in unto her, and ſaid, Hail thou that art highly favoured, the Lord is with thee: bleſſed *art* thou among women.

29 And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be.

30 And the angel ſaid unto her, Fear not Mary: for thou haſt found favour with God.

31 And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus.

32 He ſhall be great and ſhall be called the Son of the higheſt; and the Lord God ſhall give unto him the throne of his father David.

33 And

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fitly accompanied with the prayers of the people: and that not in the temple only, but every where elſe: pious men chuſing to put up their ſupplications at the hours of ſacrifice, while the miniſters of religion interceded for the nation. Hence theſe hours were called the hours of prayer, Acts iii. 1.

11 *And there appeared*, &c.] It is altogether uncertain, whether this happened at the morning or evening ſacrifice. Grotius thinks it was in the morning: others fancy it was in the evening. But neither opinion is properly ſupported. Perhaps therefore, it may be more to the purpoſe to obſerve, that, as all nations reckoned the right ſide of their temples and altars fortunate, the hiſtorian has mentioned the angel's appearing on the right ſide of the altar, to ſignify that it was a lucky omen, deſigning to encourage Zacharias, and raiſe in him the expectation of good tidings.

13 *John.*] In the Hebrew, this name ſignifies the grace of God, Hence it was fitly given to the Meſſiah's forerunner, who was ſent to proclaim the immediate accompliſhment of God's merciful intentions towards men, the expectation of which had been raiſed in them by all the proceeding diſpenſation of religion.

15 *He ſhall be filled with the Holy Ghoſt*, &c.] In ſcripture, to be filled with the Holy Ghoſt, commonly ſignifies that degree of inſpiration by which the prophets anciently ſpake. Accordingly, in this chapter, it is applied to Eliſabeth, to Mary, and to Zacharias, in caſes where they all ſpake by a particular afflatus. When the angel therefore told Zacharias, that his ſon ſhould be filled with the Holy Ghoſt, even from his mother's womb, his meaning was, that he ſhould be very early inſpired to teach the doctrines and precepts of true religion. Nor will this ſeem ſtrange, when it is remembered, that, at the age of twelve years, our Lord exerciſed his prophetical gifts among the Doctors in the temple, Luke ii. 49.

17 *Spirit and power of Elias*, &c.] The ſon of Zacharias had the ſpirit of Elijah; equalling, if not exceeding him in zeal for God, in ſeverity of manners, in courage, and ſuſtaining proſecutions: for he was clad in a garment of camel's hair; fed on locuſts and wild honey; rebuked ſinners of the higheſt diſtinction with great boldneſs: and was put to death upon that account. He had alſo the power of Elijah: for though he did no miracle, he was honoured with the like ſucceſs in reſtoring the loſt ſpirit of true religion among his countrymen. Nay, he even excelled Elijah in that which is properly the power of a prophet, and to which all his other gifts are ſubſervient; namely, the power of converting men; being in this more ſucceſsful without miracles, than Elijah had been with them. By his preaching, he made ſuch an univerſal change upon the manners of the nation, that he turned the hearts of their fathers Abraham, Iſaac, and Jacob, to their children the Jews, from whom they had been alienated on account of their wickedneſs; and the hearts of the children to their fathers, by begetting in them a love of religion, and religious characters; and, by ſo doing, prepared the people for the coming of the Lord.

18 *And Zacharias ſaid*, &c.] In the old Teſtament are inſtances of holy men, who, on occaſions like this, ſpake as Zacharias is ſaid to have done, and who, inſtead of being reproved, are greatly commended for their faith. Nevertheleſs, the treatment which he met with, will not appear hard, when it is conſidered, that the diſpoſitions of his mind were very different from thoſe of the perſons mentioned. They believed the meſſages that were brought them, and deſired to be confirmed in the faith thereof: conſequently the language of their demand was, Lord I believe, help mine unbelief: whereas Zacharias did not believe at all. This we are told expreſsly verſe 20. And as his want of faith could proceed from nothing but his fancying the angel to be an evil ſpirit, who deſigned to delude him, his ſin was great, and his puniſhment juſt.

19 *I am Gabriel*, &c.] Gabriel was the angel that appeared often to Daniel, and that he was ſent on moſt meſſages to that nation *Wall.*

20 *Dumb, and not able to ſpeak.* &c.] This affirmation of a thing, joined with the denial of its contrary, is an idiom peculiar to the Jewiſh language; and is the ſtrongeſt affirmation poſſible The ſtile of the evangeliſt St. John is remarkable for the frequency of this idiom.

22 *Speechleſs.*] The Greek word ſignifies both *deaf* and *dumb*, ſo that he loſt both his hearing and his ſpeech during this interval

25 *My reproach among men.*] Barrenneſs among the Jews was reckoned a reproach. That a branch of the family of Aaron ſhould fail, would have been looked upon as a particular calamity, and might by ignorant and uncharitable people be interpreted as a judgment; eſpecially conſidering the many promiſes God had made to increaſe the families of his obedient people.

27 *To a virgin—of the houſe of David*, &c.] It is of great conſequence to prove that our Saviour was lineally deſcended from David; but this does not appear from the genealogy of Joſeph, who was only the reputed father of Chriſt: if this verſe was properly tranſlated, we ſhall find that the Virgin Mary was of the houſe of David: and then we ſhall have gained our point—it ſhould run thus, *To a virgin, of the houſe of David, eſpouſed to a man, whoſe name was Joſeph, and the virgin's name was Mary.* Whitby.

29 *What manner of ſalutation this ſhould be.*] She ſeems to have ſuſpected it might poſſibly proceed from the artifice of ſome evil ſpirit to inſpire her with ſentiments of vanity and pride.

33 And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.

34 Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man?

35 And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.

36 And behold, thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age: and this is the ſixth month with her, who was called barren.

37 For with God nothing ſhall be impoſſible.

38 And Mary ſaid, Behold the hand-maid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 And Mary aroſe in thoſe days, and went into the hilly-country with haſte, into a city of Juda.

40 And entered into the houſe of Zacharias, and ſaluted Eliſabeth.

41 And it came to paſs, that when Eliſabeth heard the ſalutation of Mary, the babe leaped in her womb: and Eliſabeth was filled with the holy Ghoſt.

42 And ſhe ſpake out with a loud voice, and ſaid, Bleſſed *art* thou among women, and bleſſed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord ſhould come to me?

44 For lo, as ſoon as the voice of thy ſalutation ſounded in mine ears, the babe leaped in my womb for joy.

45 And bleſſed *is* ſhe that believed: for there ſhall be a performance of thoſe things which were told her from the Lord.

46 And Mary ſaid, My ſoul doth magnify the Lord.

47 And my ſpirit hath rejoiced in God my ſaviour.

48 For he hath regarded the low eſtate of his hand-maiden: for behold, from henceforth all generations ſhall call me bleſſed.

49 For he that is mighty hath done to me great things, and holy *is* his name.

50 And his mercy *is* on them that fear him, from generation to generation.

51 He hath ſhewed ſtrength with his arm, he hath ſcattered the proud, in the imagination of their hearts.

52 He hath put down the mighty from *their* ſeats, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he hath ſent empty away.

54 He hath holpen his ſervant Iſrael, in remembrance of *his* mercy.

55 As he ſpake to our fathers, to Abraham, and to his ſeed for ever.

56 And Mary abode with her about three months, and returned to her own houſe.

57 Now Eliſabeth's full time came, that ſhe ſhould be delivered; and ſhe brought forth a ſon.

58 And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her; and they rejoiced with her.

59 And it came to paſs, that on the eighth day they came to circumciſe the child; and they called him Zacharias, after the name of his father.

60 And his mother anſwered and ſaid, Not *ſo*; but he ſhall be called John.

61 And they ſaid unto her, There is none of thy kindred that is called by this name.

62 And they made ſigns to his father, how he would have him called.

63 And he aſked for a writing-table, and wrote ſaying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *looſed*, and he ſpake, and praiſed God.

65 And fear came on all that dwelt round about them: and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea.

66 And all they that had heard *them*, laid *them* up in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghoſt, and propheſied, ſaying,

68 Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people,

69 And hath raiſed up an horn of ſalvation for us, in the houſe of his ſervant David;

70 As he ſpake by the mouth of his holy prophets, which have been ſince the world began;

71 That we ſhould be ſaved from our enemies, and from the hand of all that hate us.

72 To perform the mercy *promiſed* to our fathers, and to remember his holy covenant:

73 The

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33 *Of his kingdom there ſhall be no end*] This kingdom of Chriſt is two fold. 1ſt, His ſpiritual kingdom, or the dominion of righteouſneſs in the minds of men. 2d, His temporal kingdom, or the outward diſpenſation of the goſpel, together with an exerciſe of government over the world, by which all events are ordered ſo as to promote the empire of righteouſneſs in the hearts of men. This diſtinction removes the difficulty ariſing from 1 Cor. xv. 28. where we are told, that after the world are judged Chriſt ſhall deliver up the kingdom to God the Father; compared with what Gabriel ſaid to Mary on this occaſion, and with the other paſſages of ſcripture, which affirm, that our Lord's kingdom ſhall be everlaſting. His temporal kingdom, or the goſpel-diſpenſation, will end with the world, being of no further uſe At that period likewiſe, he will deliver up to God the government of the world that was committed to him for the good of his church, after having accompliſhed the end of his coming, by putting down all rule, and all authority and power oppoſite to God's. But his ſpiritual kingdom, or the dominion of righteouſneſs in the minds of reaſonable beings, which he came down to eſtabliſh, will continue with them to all eternity. Or, we may ſuppoſe, that, after the management of the world is delivered up to God, Jeſus will ſtill preſide as head over the redeemed ſociety in heaven, and perform ſuch acts of government as their condition allows of, and circumſtances may require, though ſtill in ſubordination to God: for the apoſtle ſays expreſly, that then ſhall the ſon alſo himſelf be ſubject unto him, that put all things under him, that God may be all in all. Or the epithet *everlaſting*, when applied to Chriſt's kingdom, may be taken in a popular ſenſe for a duration to the end of time, in oppoſition to a ſhort continuance of earthly kingdoms.

34 *How ſhall this be*, &c.] It ſeems natural to ſuppoſe that ſhe underſtood the angel's words, as an intimation that the effect was immediately to take place, to which her preſent circumſtances ſeemed, humanely ſpeaking, an invincible objection. *Doddridge.*

39 *A city of Juda.*] Probably Hebron, which was a city in the mountains of Judah, and had been given to the ſons of Aaron, of which number was Zachariah and Eliſabeth. *L'Enfant.*

45 *Bleſſeth is ſhe that believed; for there ſhall be*, &c.] Margin reads, Bleſſed is ſhe that believed that there ſhall be a performance, &c.

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55 *As he ſpake to our fathers.*] If theſe words were included in a parentheſis, the ſenſe would be eaſier and ſtronger.

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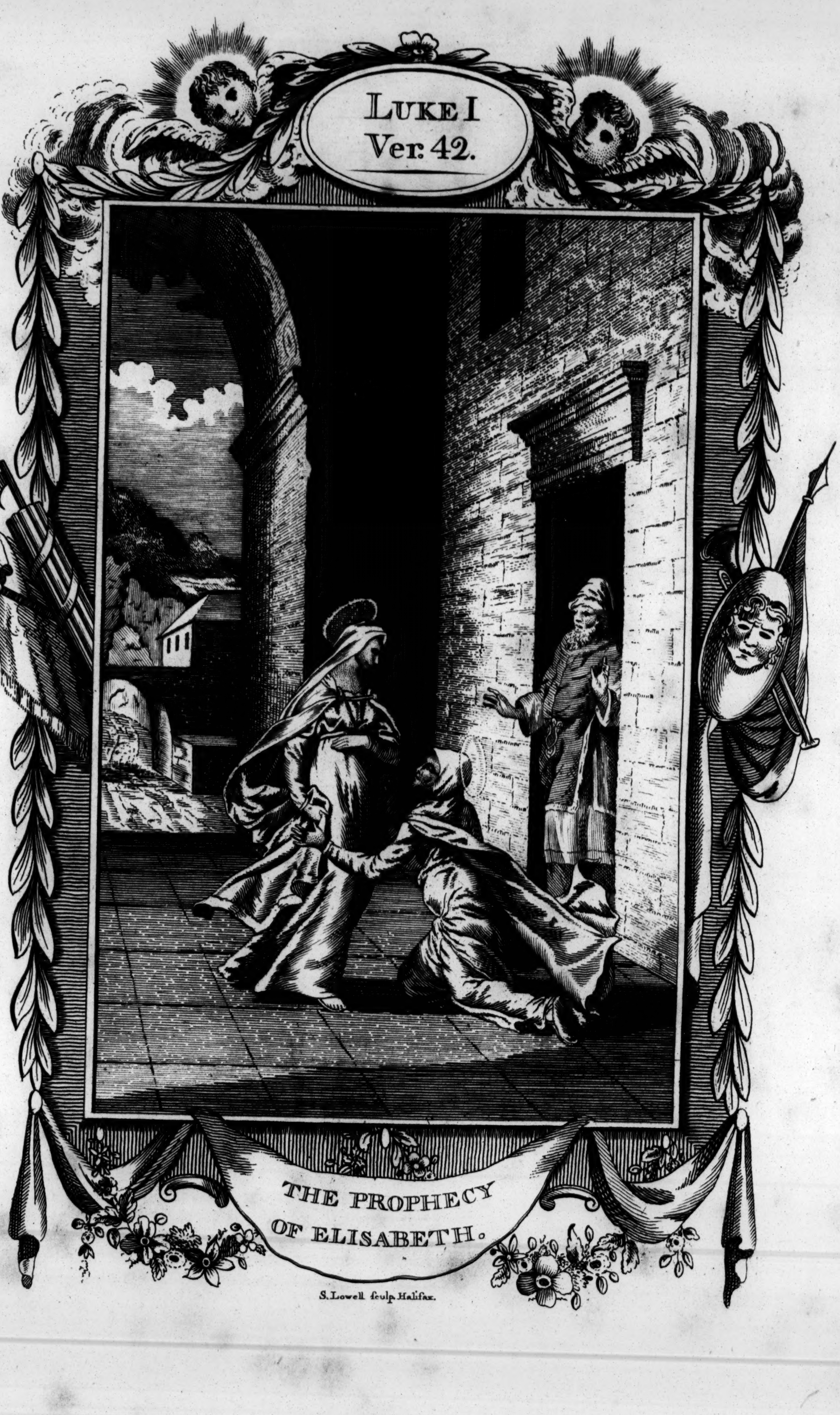
LUKE I
Ver. 42.

THE PROPHECY OF ELISABETH.

S. Lowell ſculp. Halifax.

33 And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.

34 Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man?

35 And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.

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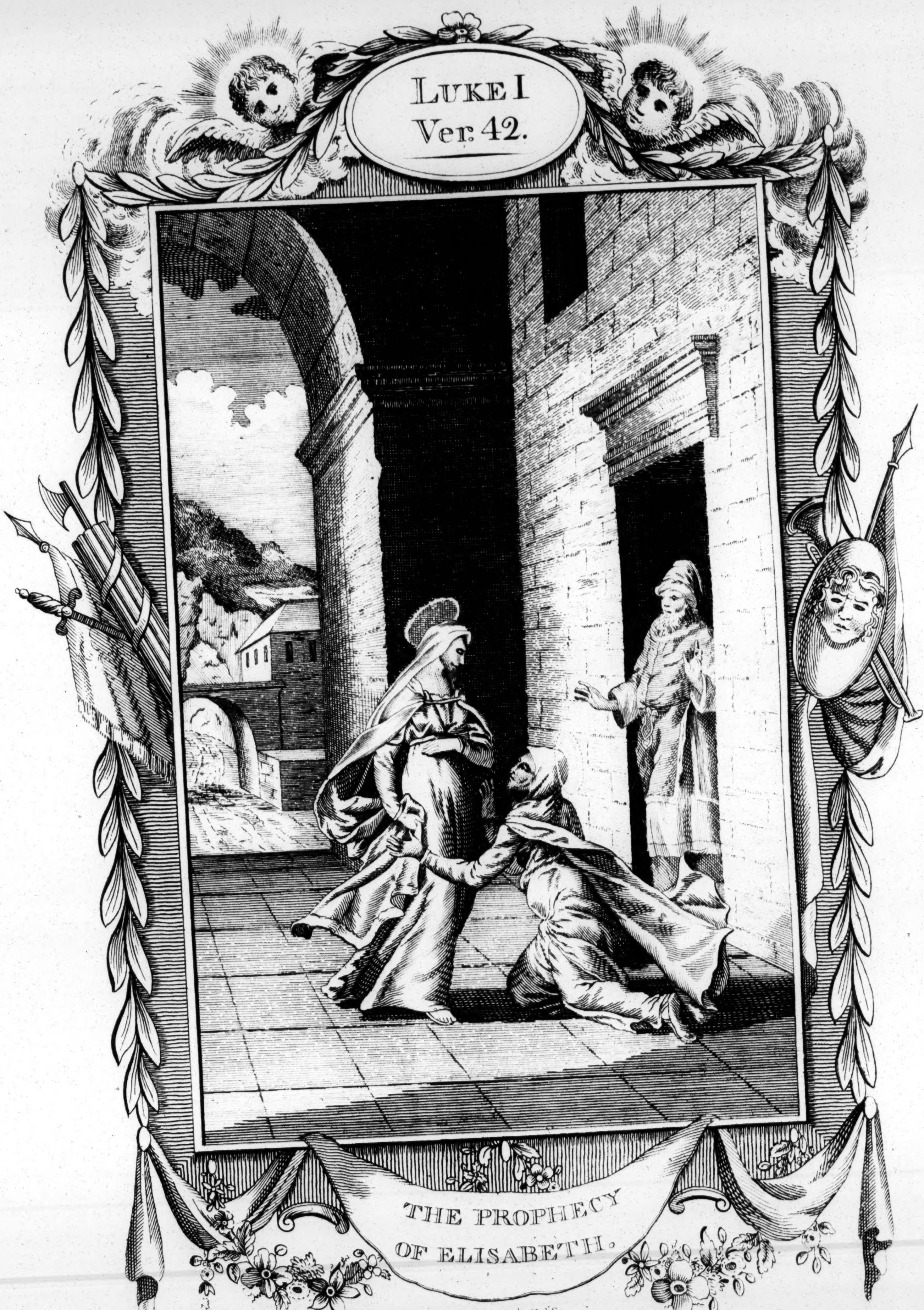
LUKE I
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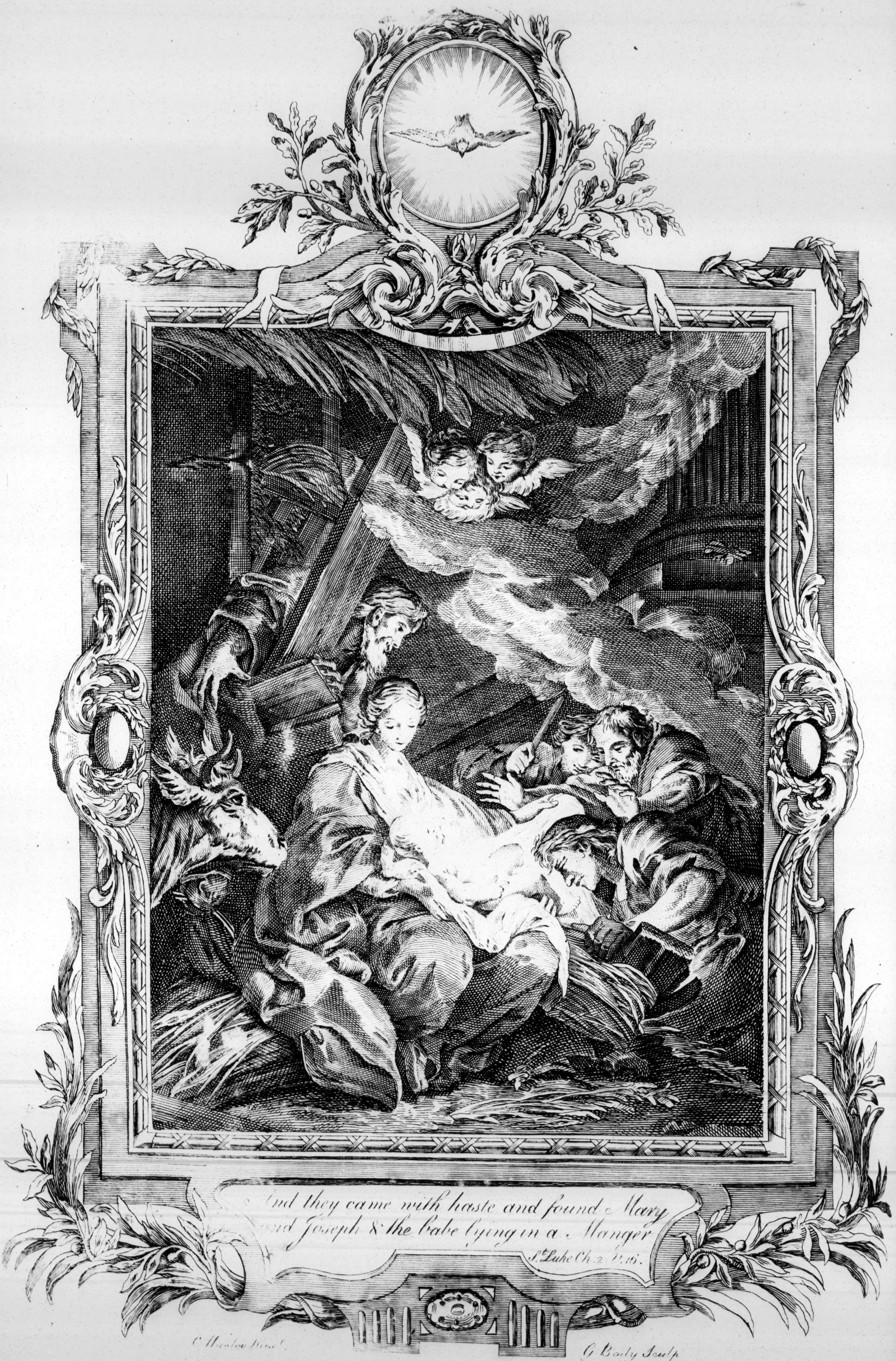

And they came with haste and found Mary
and Joseph & the babe lying in a Manger

St. Luke Ch. 2. V. 16.

C. Monnet Invt.

G. Bailey Sculp.

73 The oath which he ſware to our father Araham,

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear,

75 In holineſs and righteouſneſs before him, all the days of our life.

76 And thou, child, ſhall be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord, to prepare his ways;

77 To give knowledge of ſalvation unto his people, by the remiſſion of their ſins,

78 Through the tender mercy of our God; whereby the day-ſpring from on high hath viſited us.

79 To give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed ſtrong in ſpirit, and was in the deſerts till the day of his ſhewing unto Iſrael.

CHAP. II.

1 *Auguſtus taxeth all the Roman empire.* 6 *Chriſt's nativity:* 21 *His circumciſion.* 28 *Simeon and Anna propheſy of Chriſt.*

AND it came to paſs in thoſe days, that there went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed.

2 (And this taxing was firſt made when Cyrenius was governor of Syria)

3 And all went to be taxed, every one into his own city.

4 And Joſeph alſo went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (becauſe he was of the houſe and lineage of David)

5 To be taxed with Mary his eſpouſed wife, being great with child.

6 And ſo it was, that while they were there, the days were accompliſhed that ſhe ſhould be delivered.

7 And ſhe brought forth her firſt-born ſon, and wrapped him in ſwaddling clothes, and laid him in a manger, becauſe there was no room for them in the inn.

8 And there were in the ſame country ſhepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord ſhone round about them; and they were ſore afraid.

10 And the angel ſaid unto them, Fear not: for behold, I bring you good tidings of great joy, which ſhall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord.

12 And this *ſhall be* a ſign unto you; Ye ſhall find the babe wrapped in ſwaddling clothes, lying in a manger.

13 And ſuddenly there was with the angel a multitude of the heavenly hoſt praiſing God, and ſaying,

14 Glory to God in the higheſt, and on earth peace, good will towards men.

15 And it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us.

16 And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger.

17 And when they had ſeen *it*, they made known abroad the ſaying which was told them concerning this child.

18 And all they that heard *it*, wondered at thoſe things which were told them by the ſhepherds.

19 But Mary kept all theſe things, and pondered *them* in her heart.

20 And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them.

21 And when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was ſo named of the angel before he was conceived in the womb.

22 And when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem, to preſent *him* to the Lord,

23 (As it is written in the law of the lord, Every male that openeth the womb ſhall be called holy to the Lord)

24 And to offer a ſacrifice according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And behold, there was a man in Jeruſalem, whoſe name *was* Simeon; and the ſame man *was* juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him.

26 And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lord's Chriſt.

27 And

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75 *In holineſs and righteouſneſs before him, all the days of our life.*] The meaning is, not ſo as never to fall into any ſin, but ſo as never to apoſtatize from our duty, by falling finally into any courſe of ſin. *Clarke.*

79 *In the ſhadow of death.*] Such phraſes as theſe, do with peculiar propriety deſcribe the ignorant and miſerable ſtate of the Gentile world. *Doddridge.*

Commentary and Notes on Chapter II.

1 *There went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed.*] This affair of the taxing is mentioned by St. Luke, not ſo much to mark the time of Chriſt's birth as to prove two things. 1ſt, That he was born in Bethlehem. 2d, That his parents were at that time univerſally known to be branches of the royal family of David The importance of aſcertaining theſe two points aroſe from hence, that they were fixed by the prophets as expreſs characters of the Meſſiah. *Hath not the ſcripture ſaid, that Chriſt cometh of the ſeed of David, and out of the town of Bethlehem, where David was*, John vii. 42. By the particular deſtination of Providence therefore, while Joſeph and Mary were attending the enrollment at Bethlehem, Mary brought forth her ſon, and laid him in a manger, not being able to procure a better accommodation at a time when the town was ſo exceedingly crouded.

2 *This taxing was firſt made*, &c.] It might more properly be tranſlated, *This enrolment was before (that taxing) when* Cyrenius *was governor of* Syria. The taxing under Cyrenius, or Quirinius, was ten years after the birth of Chriſt. *Wall.*

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14 *Glory to God*, &c.] Theſe words are a rejoicing acclamation, which ſtrongly repreſents the piety and benevolence of theſe heavenly ſpirits, and their affectionate good wiſhes for the proſperity of the Meſſiah's kingdom. *Doddridge.*

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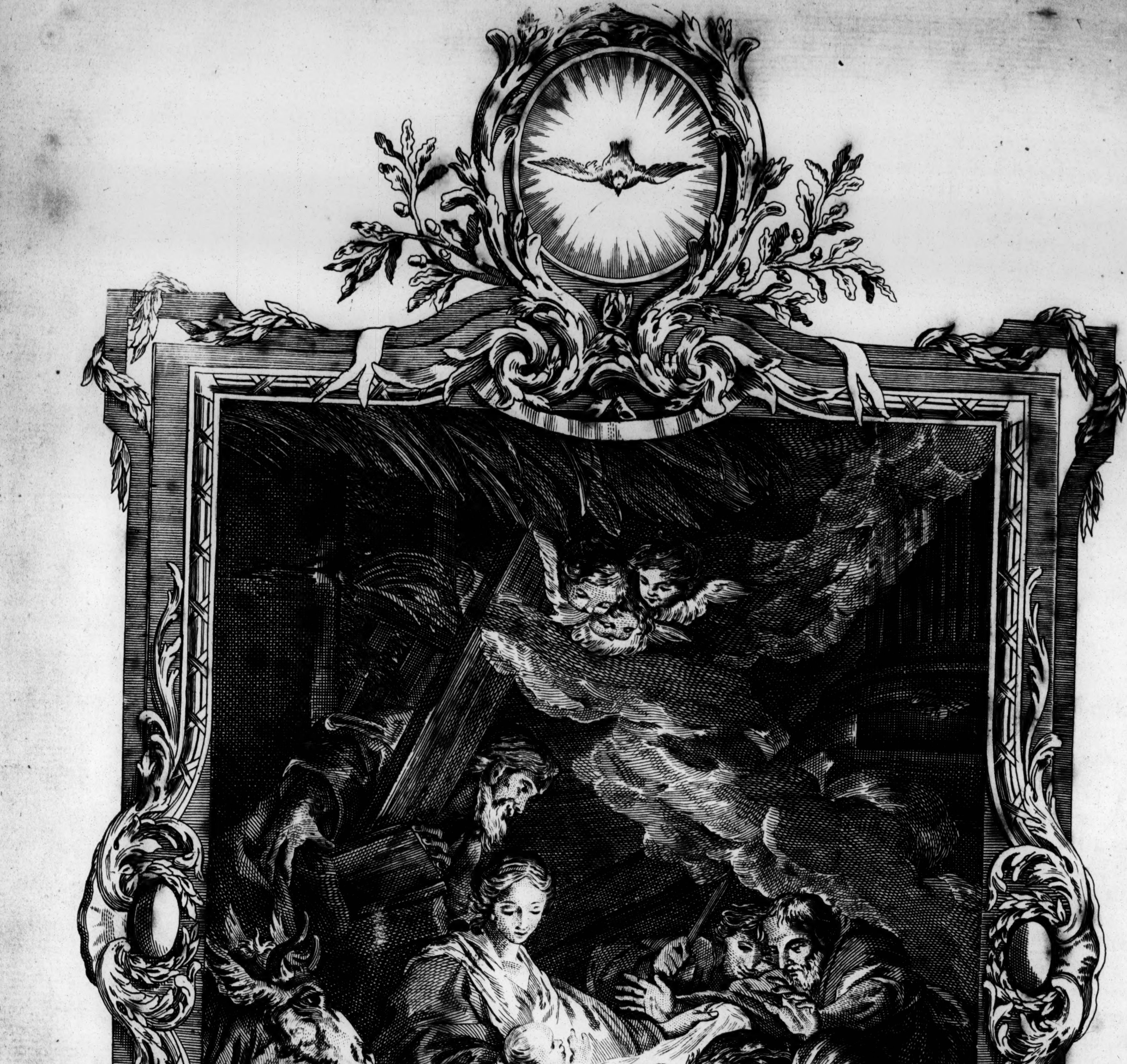
25 *The conſolation of Iſrael.*] That is, the coming of the Meſſiah. The *Holy Ghoſt* here means the ſpirit of prophecy.



And they came with haste, and found Mary
and Joseph & the babe lying in a Manger
S.t Luke Ch. 2. V. 16.

C Wanloo pinx.t

G. Baily Sculp

73 The oath which he ſware to our father Araham,

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear,

75 In holineſs and righteouſneſs before him, all the days of our life.

76 And thou, child, ſhall be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord, to prepare his ways;

77 To give knowledge of ſalvation unto his people, by the remiſſion of their ſins,

78 Through the tender mercy of our God; whereby the day-ſpring from on high hath viſited us.

79 To give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed ſtrong in ſpirit, and was in the deſerts till the day of his ſhewing unto Iſrael.

CHAP. II.

1 *Auguſtus taxeth all the Roman empire.* 6 *Chriſt's nativity:* 21 *His circumciſion.* 28 *Simeon and Anna propheſy of Chriſt.*

AND it came to paſs in thoſe days, that there went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed.

2 (And this taxing was firſt made when Cyrenius was governor of Syria)

3 And all went to be taxed, every one into his own city.

4 And Joſeph alſo went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (becauſe he was of the houſe and lineage of David)

5 To be taxed with Mary his eſpouſed wife, being great with child.

6 And ſo it was, that while they were there, the days were accompliſhed that ſhe ſhould be delivered.

7 And ſhe brought forth her firſt-born ſon, and wrapped him in ſwaddling clothes, and laid him in a manger, becauſe there was no room for them in the inn.

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25 And behold, there was a man in Jeruſalem, whoſe name *was* Simeon; and the ſame man *was* juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him.

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75 *In holineſs and righteouſneſs before him, all the days of our life.*] The meaning is, not ſo as never to fall into any ſin, but ſo as never to apoſtatize from our duty, by falling finally into any courſe of ſin. *Clarke.*

79 *In the ſhadow of death.*] Such phraſes as theſe, do with peculiar propriety deſcribe the ignorant and miſerable ſtate of the Gentile world. *Doddridge.*

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25 *The conſolation of Iſrael.*] That is, the coming of the Meſſiah. The *Holy Ghoſt* here means the ſpirit of prophecy.

27 And he came by the ſpirit into the temple: and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law.

28 Then took he him up in his Arms, and bleſſed God, and ſaid,

29 Lord, now letteſt thou thy ſervant depart in peace, according to thy word.

30 For mine eyes have ſeen thy ſalvation:

31 Which thou haſt prepared before the face of all people:

32 A light to lighten the Gentiles, and the glory of thy people Iſrael.

33 And Joſeph and his mother marvelled at thoſe things which were ſpoken of him.

34 And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this *child* is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt:

35 (Yea, a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed.

36 And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great Age, and had lived with an huſband ſeven years from her Virginity:

37 And ſhe *was* a widow of about four-ſcore and four years: which departed not from the temple, but ſerved *God* with faſtings and prayers night and day.

38 And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

41 Now his parents went to Jeruſalem every year at the feaſt of the paſſover.

42 And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt.

43 And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not *of it.*

44 But they ſuppoſing him to have been in the company; went a day's journey; and they ſought him among *their* kinsfolk and among their acquaintance.

45 And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46 And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions.

47 And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48 And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing.

49 And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Father's Buſineſs.

50 And they underſtood not the ſaying which he ſpake unto them.

51 And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart.

52 And Jeſus increaſed in wiſdom and ſtature, and in favour with God and man.

CHAP. III.

1 *John's preaching and baptiſm.* 15 *His teſtimony of Chriſt.* 19 *Herod impriſoneth John.* 21 *Chriſt is baptized.* 23 *His genealogy.*

NOW in the fifteenth year of the reign of Tiberius Cæſar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyſanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high prieſts, the word of God came unto John the ſon of Zacharias in the wilderneſs.

3 And

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29 *Now letteſt thou thy ſervant depart,* &c.] This expreſſion alludes probably to the cuſtom of ſaying, eſpcially to an inferior, *Go in peace.*

34 *Behold, this child,* &c] In this prediction Simeon was directed to uſe a metaphor, correſponding to that found in Iſaiah viii. 16, which paſſages St. Paul has joined in one citation, and applied it to the Meſſiah. *Behold I lay in Zion a ſtumbling ſtone, and a rock of offence, and whoſoever believeth on him ſhall not be aſhamed,* Rom. ix. 33. In alluſion to this metaphor, Simeon holding up the child in his arms, cried, *Behold, this child is ſet for the fall and riſing again of many in Iſrael.* This is the ſtumbling ſtone and rock of offence, which God hath long ago foretold he will lay in Zion, and by whom many in Iſrael ſhall fall: for they ſhall reject him on account of the meanneſs of his birth and fortune. At the ſame time, this is a ſtone ſet for the riſing again of many in Iſrael, becauſe they who are fallen may help themſelves up by leaning on him, that is, by receiving and obeying his religion; or, as the apoſtle has expreſſed it, *Whoſoever believeth on him ſhall not be aſhamed.*

35 *Yea, a ſword,* &c.] Theſe words in a very lively manner expreſs the agony of grief which Mary ſhould feel in ſeeing him crucified.

37 *Which departed not from the temple.*] That is, conſtantly attended the morning and evening ſacrifices at the temple, and then offered up her prayers to God. *Prideaux.*

46 *After three days.*] The firſt was ſpent in their journey homeward, the ſecond in their return to Jeruſalem, the third in ſearching for him.

49 *About my father's buſineſs.*] There is an ambiguity in the original: the Syriac ſeems to render it with much more propriety, *In my fathers' houſe.*

Commentary and Notes on Chapter III.

1 *Now in the fifteenth year of the reign of Tiberius Cæſar,* &c.] After the death of Herod the great, Auguſtus, the Emperor at Rome, confirmed the partition which that prince had made, by his laſt will, among his children. According to this partition, Archelaus obtained Judea, Samaria, and Idumea, with the title of enarch: for though his father had called him *king* in his teſtament, the Emperor would not allow him that dignity, till he ſhould do ſomething for the Roman ſtate that deſerved it. Archelaus, after a tyrannical reign of ten years, was depoſed for his wicked adminiſtration, and his country was made a province of the Roman empire, under the name of *Judea.*

Properly ſpeaking, indeed Judea was an appendage of the province of Syria, being governed by a procurator, ſubject to the preſident of that province; yet the procurators of Judea were always inveſted with the powers of preſidents or governors, that is, they gave final judgmen, in every cauſe, whether civil or criminal, without appeal, unleſs to the Emperors, by whom Roman citizens, in whatever part of the empire they lived, had a right to be tried, if they demanded it, Judea therefore was, in effect, a diſtinct province or government from Syria. Accordingly, the evangeliſts give the procurators they have occaſion to mention, the title of governors, as that which beſt expreſſed the nature of their dignity. The proper buſineſs of procurator was to take care of the Emperor's revenues in the provinces belonging to him, as the queſtor's buſineſs was to ſuperintend the ſenate's revenue in the provinces belonging to them. But ſuch procurators as were the chief magiſtrates of a province, had the dignities of governor and queſtor united in their perſons, and enjoyed privileges accordingly.

2 *Annas and Caiaphas being the high-prieſts,* &c.] According to the inſtitution of the Jewiſh religion, there could only be one high-prieſt properly ſo called at a time, that miniſter being typical of the one mediator between God and man. The moſt probable ſolution

therefore

3 And he came into all the country about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins;

4 As it is written in the book of the words of Eſaias the prophet, ſaying, The Voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

5 Every valley ſhall be filled, and every mountain and hill ſhall be brought low; and the crooked ſhall be made ſtraight, and the rough ways ſhall be made ſmooth;

6 And all fleſh ſhall ſee the ſalvation of God.

7 Then ſaid he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to ſay within yourſelves, We have Abraham to *our* father: for I ſay unto you, That God is able of theſe ſtones to raiſe up children unto Abraham.

9 And now alſo the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and caſt into the fire.

10 And the people aſked him, ſaying, What ſhall we do then?

11 He anſwereth and ſaith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewiſe.

12 Then came alſo publicans to be baptized, and ſaid unto him, Maſter, what ſhall we do?

13 And he ſaid unto them, Exact no more than that which is appointed you.

14 And the ſoldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, Do violence to no man, neither accuſe *any* falſly: and be content with your wages.

15 ¶ And as the people were in expectation, and all *men* muſed in their hearts of John, whether he were the Chriſt, or not;

16 John anſwered, ſaying unto them all, I indeed baptize you with water: but one mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe: he ſhall baptize you with the Holy Ghoſt and with fire.

17 Whoſe fan *is* in his hand, and he will thoroughly purge his floor and will gather the wheat into the garner; but the chaff he will burn with fire unquenchable.

18 And many other things in *his* exhortation preached he unto the people.

19 ¶ But Herod the tetrarch being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done.

20 Added yet this above all, that he ſhut up John in Priſon.

21 ¶ Now when all the people were baptized, it came to paſs that Jeſus alſo being baptized, and praying, the heaven was opened:

22 And the Holy Ghoſt deſcended in a bodily ſhape like a dove upon him, and a voice came from heaven which ſaid, Thou art my beloved Son; in thee I am well pleaſed.

23 ¶ And Jeſus himſelf began to be about thirty years of age, being (as was ſuppoſed) the ſon of Joſeph, which was *the ſon* of Heli,

24 Which

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therefore of this difficulty is, that Annas was the high-prieſt, and Caiaphas his ſagan or deputy, to whom alſo the title of high-prieſt might improperly be given. Aaron the firſt high-prieſt left two ſons, Eleazar, and Ithamar. Eleazar the eldeſt obtained the ſacerdotal tiara by birth-right. But, under the judges, this dignity was tranſlated from his family to that of his brother: for Eli, who was both high-prieſt and judge, is not mentioned among Eleazar's poſterity, 1 Chron. vi. 4, &c. So that he muſt have been of Ithamar's family, as Joſephus expreſsly affirms, lib. 5, at the end. Accordingly Achimelech, the father of that Abiathar, 1 Sam. xxii. 20. whoſe depoſition by Solomon, is declared to have been an accompliſhment of the word of the Lord concerning the houſe of Eli, 1 Kings ii. 26, 27, and who, for that reaſon, muſt have been one of Eli's deſcendants, is ſaid to have been of the ſtock of Ithamar, 1 Chron. xxiv. 3. But the high-prieſthood paſſed from the one family to the other more than once, either through the legal incapacity of him to whom it pertained by right of ſucceſſion, or by the decree of the chief magiſtrates, who ſeem to have claimed the diſpoſal of this dignity: For it was brought back to the family of Eleazar in the perſon of Zadock by Solomon, 1 Kings ii, 27—35. In latter times the high-prieſt-hood was poſſeſſed by the Aſmoneans, who were neither of the one family nor the other; but common prieſts of the courſe of Joarib. The dignity of the high-prieſt-hood made him, who enjoyed it, whether he was of the poſterity of Eleazar or Ithamar, the firſt of the ſacerdotal order; the head of the other family being ſecond only, and next to him. It is ſuppoſed that the prophet Jeremiah ſpeaks of both, when he mentions a chief prieſt, and a ſecond prieſt ch. lii. 24 In like manner, notwithſtanding Abiathar, of the line of Ithamar was depoſed from the high-prieſt-hood, he is honoured with the title, which in thoſe days was given to the high-prieſts, and ſet almoſt on an equality with his ſucceſſor Zadock, of the line of Eleazar, 1 Kings iv. 4. and Zadock and Abiathar were the prieſts. If Caiaphas therefore was the ſecond prieſt, as is probable from his ſucceeding Annas, he might be called the high-prieſt in an improper ſenſe: or, if Annas was removed, and Caiaphas ſucceeded him before the year expired, they might both properly be ſaid to have been high-prieſts that year. But though Annas was depoſed to make way for Caiaphas, he was reſtored to his dignity ſoon after our Lord's death, Acts iv. 6.

14 *Neither accuſe any falſly.*] The original word (as Henſius has abundantly ſhewn) may properly ſignify any kind of oppreſſion, eſpecially under the pretence of law.

22 *In a bodily ſhape like a dove.*] Some ſuppoſe that the ſpirit of God had no appearance in the ſhape of a dove, but only that *a lambent flame* fell from heaven with *a hovering dove-like motion*: but others, as Juſtin Martyr and Jerome, think it had the ſhape of a dove; which ſymbolically repreſented the meek and benevolent ſpirit of our Saviour, as deſcribed Iſaiah xlii. 2, 3, which ſee and the notes: and I might add, that as the abating of the flood was denoted by a dove coming to the ark with an olive-branch in his mouth, how ſuitable was it that ſuch an emblem ſhould be made uſe of, when ſuch glad tidings were publiſhed, and ſo much *good-will towards* fallen *man* was declared?

23 *And Jeſus himſelf began to be about thirty years of age, being (as was ſuppoſed) the ſon of Joſeph, which was the ſon of Heli.*] Theſe words, when properly pointed and tranſlated, will run thus: *And Jeſus himſelf, when he began his miniſtry, was about thirty years of age, being (as was ſuppoſed the ſon of Joſeph) which was the ſon of Heli.* He was the ſon of Joſeph by common report, but in reality the ſon of Heli by his mother, who was Heli's daughter.

In a note on the firſt verſe of the firſt chapter of St. Matthew, I have endeavoured to prove, that the genealogy given by that evangeliſt is the pedigree of Joſeph, our Lord's reputed father; and that the deſcent given by St Luke is that of his mother; ſuppoſing that St. Matthew wrote poſterior to St. Luke. See alſo the Argument prefixed to St. Luke's goſpel. Matthew has therefore deduced the political and royal pedigree of Chriſt, with a view to prove his title to the kingdom of Iſrael by virtue of adoption; whereas Luke explains his natural deſcent in the ſeveral ſucceſſions of thoſe from whom he derived his human nature.

Our Lord's genealogy given by St. Luke will appear with a beautiful propriety, if the place which it holds in his hiſtory be attended to. It ſtands immediately after Jeſus is ſaid to have received the teſtimony of the ſpirit, declaring him the Son of God or the Meſſiah; and before he entered on his miniſtry, the firſt act of which was his encountering with and vanquiſhing the ſtrongeſt temptations of the arch-enemy of mankind. Chriſt's genealogy by his mother, who conceived him miraculouſly, placed in this order, ſeems to inſinuate that he was the ſeed of the woman; which in the firſt intimation of mercy vouchſafed to mankind after the fall was predicted to break the head of the ſerpent. Accordingly Luke, as became the hiſtorian who related Chriſt's miraculous conception in the womb of his mother, carries his genealogy up to Adam, who, together with Eve, received the forementioned promiſe, concerning the reſtitution of mankind by the ſeed of the woman. That

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24 Which was *the ſon* of Matthat, which was *the ſon* of Levi, which was *the ſon* of Melchi, which was *the ſon* of Janna, which was *the ſon* of Joſeph.

25 Which was *the ſon* of Mattathias, which was *the ſon* of Amos, which was *the ſon* of Naum, which was *the ſon* of Eſli, which was *the ſon* of Nagge.

26 Which was *the ſon* of Maath, which was *the ſon* of Mattathias, which was *the ſon* of Semei, which was *the ſon* of Joſeph, which was *the ſon* of Juda.

27 Which was *the ſon* of Joanna, which was *the ſon* of Rheſa, which was *the ſon* of Zorobabel, which was *the ſon* of Salathiel, which was *the ſon* of Neri.

28 Which was *the ſon* of Melchi, which was *the ſon* of Addi, which was *the ſon* of Coſam, which was *the ſon* of Elmodam, which was *the ſon* of Er,

29 Which was *the ſon* of Joſe, which was *the ſon* of Eliezer, which was *the ſon* of Jorim, which was *the ſon* of Matthat, which was *the ſon* of Levi,

30 Which was *the ſon* of Simeon, which was *the ſon* of Juda, which was *the ſon* of Joſeph, which was *the ſon* of Jonan, which was *the ſon* of Eliakim,

31 Which was *the ſon* of Melea, which was *the ſon* of Menan, which was the ſon of Mattatha, which was *the ſon* of Nathan, which was *the ſon* of David.

32 Which was *the ſon* of Jeſſe, which was *the ſon* of Obed, which was *the ſon* of Booz, which was *the ſon* of Salmon, which was *the ſon* of Naaſſon,

33 Which was *the ſon* of Aminadab, which was *the ſon* of Aram, which was *the ſon* of Eſrom, which was *the ſon* of Phares, which was *the ſon* of Juda.

34 Which was *the ſon* of Jacob, which was *the ſon* of Iſaac, which was *the ſon* of Abraham, which was *the ſon* of Thara, which was *the ſon* of Nachor.

35 Which was *the ſon* of Saruch, which was *the ſon* of Ragau, which was *the ſon* of Phalec, which was *the ſon* of Heber, which was *the ſon* of Sala,

36 Which was *the ſon* of Cainan, which was *the ſon* of Arphaxad, which was *the ſon* of Sem, which was *the ſon* of Noe, which was *the ſon* of Lameth.

37 Which was *the ſon* of Mathuſala, which was *the ſon* of Enoch, which was *the ſon* of Jared, which was *the ſon* of Maleleel, which was *the ſon* of Cainan.

38 Which was *the ſon* of Enos, which was *the ſon* of Seth, which was *the ſon* of Adam, which was *the ſon* of God.

CHAP. IV.

1 *Chriſt's temptation and victory,* 14 *He beginneth to preach.* 16 *They at Nazareth admire him.* 33 *He cureth divers ſick.*

AND Jeſus being full of the Holy Ghoſt returned from Jordan, and was led by the Spirit into the wilderneſs.

2 Being forty days tempted of the devil. And in thoſe days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil ſaid unto him, If thou be the Son of God, command this ſtone that it may be made bread.

4 And Jeſus anſwered him, ſaying, It is written, That man ſhall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain; ſhewed unto him all the kingdoms of the world in a moment of time.

6 And the devil ſaid unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomſoever I will, I give it.

7 If thou therefore wilt worſhip me, all ſhall be thine.

8 And Jeſus anſwered and ſaid unto him, Get thee behind me, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve,

9 And he brought him to Jeruſalem, and ſet him on a pinnacle of the temple, and ſaid unto him, If thou be the ſon of God, caſt thy ſelf down from hence.

10 For it is written, He ſhall give his angels charge over thee, to keep thee:

11 And in *their* hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

12 And Jeſus anſwering ſaid unto him, It is ſaid, Thou ſhalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a ſeaſon.

14 ¶ And Jeſus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their ſynagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up; and as his cuſtom was, he went into the ſynagogue on the ſabbath day, and ſtood up for to read.

17 And there was delivered unto him the book of the prophet Eſaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor: he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed:

19 To preach the acceptable year of the Lord.

20 And

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the genealogy, not only of our Lord's mother, but of his reputed father, ſhould have been given by the ſacred hiſtorians, was wiſely ordered: becauſe the two taken together prove him to be deſcended of David and Abraham in every reſpect: and conſequently that one of the moſt remarkable characters of the meſſiah was fulfilled in him: the principal promiſes concerning the great perſonage, in whom all the families of the earth were to be bleſſed, having been made to thoſe patriarchs in quality of his progenitors; firſt to Abraham, Gen. xxii. 18. Then to David, Pſalm cxxxii. 11, 12.

36 *Cainan.*] This *Cainan* is either taken from the Septuagint in Geneſis, or elſe inſerted by later copies of the Septuagint in Geneſis from this book of St. Luke, being not in the preſent Hebrew. *Wall.*

38 *Which was the ſon of God.*] On account of having received *life* from the hands of God, *the life of an intelligent and rational being*, our firſt father Adam is called, *the ſon of God.* Clarke.

Commentary and Notes on Chapter IV.

13 *He departed from him for a ſeaſon.*] Having failed of ſucceſs in his preſent method, he left him for a time, intending hereafter to aſſault him after another manner: he reſolved for the future to *withſtand* his doctrine by oppoſition and force. *Clarke.*

16, 17, 18, 19. *And he came to Nazareth, where he had been brought up; and, as his cuſtom was, he went into the ſynagogue on the*

20 And he cloſed the book, and he gave *it* again to the miniſter, and ſat down. And the eyes of all them that were in the ſynagogue were faſtened on him.

21 And he began to ſay unto them, This day is this ſcripture fulfilled in your ears.

22 And all bare him witneſs and wondered at the gracious words which proceeded out of his mouth. And they ſaid, Is not this Joſeph's ſon?

23 And he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſician, heal thyſelf: whatſoever we have heard done in Capernaum, do alſo here in thy country.

24 And he ſaid, Verily I ſay unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Iſrael in the days of Elias, when the heaven was ſhut up three years and ſix months, when great famine was throughout all the land;

26 But unto none of them was Elias ſent, ſave unto Sarepta, *a city* of Sidon, unto a woman that was a widow.

27 And many lepers were in Iſrael in the time of Eliſeus the prophet; and none of them was cleanſed, ſaving Naaman the Syrian.

28 And all they in the ſynagogue, when they heard theſe things, were filled with wrath,

29 And roſe up, and thruſt him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might caſt him down headlong.

30 But he paſſing through the midſt of them, went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the ſabbath-days.

32 And they were aſtoniſhed at his doctrine: for his word was with power.

33 ¶ And in the ſynagogue there was a man which had a ſpirit of an unclean devil; and he cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, *thou* Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art; the Holy One of God.

35 And

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the ſabbath-day, and ſtood up for to read, &c.] They who are acquainted with the Jewiſh literature know that the five books of Moſes have long ago been divided in ſuch a manner, that by reading a ſection of them every ſabbath, the whole is gone through in the ſpace of a year; for though the ſections or pariſhoth be fifty-four in number, by joining two ſhort ones together, and by reading the laſt and the firſt in one day, they reduce the whole within the compaſs of the year. It is generally thought that Ezra was the author of theſe diviſions; and that the Jews from his time read Moſes publickly on the ſabbaths, till Antiochus Epiphanes prohibited that part of their ſervice, on pain of death. Awed by the terror of ſo ſevere a puniſhment, the Jews forbore reading their law for a time; and ſubſtituted in its place certain ſections of the prophets; which they thought had ſome affinity with the ſubjects handled by Moſes. And though more peaceable times came, in which they again brought the law into their worſhip; they continued to read the prophets, joining the two together, as is evident from Luke's account of the Synagogue ſervice, Acts xiii. 15. *And after the reading of the law and the prophets, the rulers of the ſynagogue ſent unto them* (Paul and Barnabas) *ſaying, ye men and brethren, if ye have any word of exhortation for the people, ſay on.* By the rules of the ſynagogue, any perſon whom the directors called up might read the portion of ſcripture allotted for the ſervice of the day. Our Lord therefore read by the appointment of thoſe who preſided in the ſervice. Vitringa indeed and Surenhuſius imagine, that he did not officiate on this occaſion in the low capacity of a reader, but as a teacher, alledging, that none of the circumſtances which uſually attended the reading of the law are to be found here: particularly it is not ſaid, that Jeſus was called to read; nothing is ſpoken of the benedictions with which this part of the ſervice was accompanied; and only one verſe with part of another was read. Vitringa affirms alſo, that as far as he knows, the paſſage mentioned makes no part of any ſection of the prophets now read in the ſynagogue. *De vet Synag,* p. 1000. But the firſt objection proves too much for the above cited paſſage. Acts. xiii. 15. ſhews, that a call from the rulers was neceſſary to a perſon's preaching in the place of public worſhip. It is therefore ſtrange, that Vitringa ſhould have inſiſted on the omiſſion of this circumſtance, to prove that Jeſus now performed the office, not of a reader, but a teacher. The truth is, an omiſſion of this kind can prove nothing at all, as it is well known, that the evangeliſts, in their narrations, have omitted many circumſtances which really exiſted. But, to paſs this, the hiſtorian himſelf ſeems to have determined the matter in diſpute: for, he ſays expreſly that Jeſus *went into the ſynagogue on the ſabbath day, and ſtood up for to read:* which, I think, implies, that he did read the ſection for the day; and that he was authoriſed to do ſo. The reaſon is, it does not appear, that any portion of ſcripture was uſed in the ſynagogue ſervice, beſides the appointed ſections, the *ſhemas* excepted, which were three paſſages in the books of Moſes, beginning with the word *ſhema,* whoſe ſignification is, *hear thou*: and which were written on the phylacteries, ſee on Matt. xxiii. 5. As for the benedictions, it was quite foreign to the evangeliſt's purpoſe, to take any notice of them at all. And that there was only one verſe read with part of another, if I miſtake not, Vitringa will find it hard to prove his aſſertion in any thing Luke has ſaid. He tells us that Jeſus *ſtood up for to read*---verſe 17. *And there was delivered to him the book of the prophet Eſaias: and when he had opened the book, he found the place:* no ſooner had he ſeparated the two rolls of the volume *(anaptaxes to biblion)* than that leſſon of the prophet preſented itſelf, *where it was written, the ſpirit of the Lord was upon me.* Therefore, ſince the evangeliſt ſays expreſly, that Jeſus *ſtood up for to read,* thoſe who underſtand the cuſtoms of the ſynagogue, and the manner in which the books of the antients were written and rolled up, muſt acknowledge, that what he read was, in all probability, the ſection for the day, which preſented itſelf of courſe: and that he did not deliver the book to the miniſter till he finiſhed it; for, conſiſtently enough with theſe ſuppoſitions, Luke might characterize the leſſon read, by that particular paſſage of it which Jeſus choſe to make the ſubject of his ſermon to the congregation; eſpecially as the ſermon occaſioned his removal to Capernaum, which was the principal point the hiſtorian had in view.---To Vitringa's laſt argument, I reply, that though the paſſage read ſhould not be found in any ſection of the prophets read at preſent in the ſynagogue, it will by no means follow, that it was not uſed in the ſynagogue antiently, eſpecially as it is well known, that all the Jews do not now obſerve one rule in this matter: or, though they were perfectly agreed about the leſſons, ſhould the practice of men who in many inſtances have deviated from the inſtitutions of their fathers, outweigh in a matter of antiquity the teſtimony of an author who lived in the age he wrote of: and who could not but know the form of worſhip then practiſed? Nevertheleſs, if the readers pleaſes to conſult the table printed at the end of Vander Hooght's edition of the Hebrew bible, he will find that Iſaiah lxi. 1. according to the cuſtom of all the ſynagogues, falls to be read with the fiftieth ſection of the law: for the ſection of the prophets correſponding with the fiftieth ſection of the law, begins at Iſaiah lx. 1. and ends where the next ſection begins, namely at lxi. 11. It was therefore the ſection for the day, which Jeſus read in the ſynagogue of Nazareth---if ſo, the chronology of this part of the hiſtory is determined: for the firſt ſection of the law being anciently read on the firſt ſabbath of Tizri the ſeventh month, anſwering to our September, becauſe Ezra, the father of the ſynagogue, began the public reading of the law on the fifth day of that month (Neh. viii 2) the fiftieth ſection, with its correſponding paſſage in the prophets, fell to be read on the laſt ſabbath of Auguſt, or the fifth of September. The Jews at preſent begin the law according to the primitive inſtitution of Moſes, (Deut. xxxi, 10, 11.) on the laſt day of the feaſt of tabernacles, that is, the 22d day of Tizri. By this commencement, it was a week or two later in the year, when our Lord read the ſcriptures publickly in the ſynagogue of Nazareth, was expelled the town, and fixed his ordinary reſidence in Capernaum.

21 *This day is the ſcripture fulfilled in your ears*] The paſſage I have now read to you is fulfilled in me at this very time; I am this day ſent of God, with full power and authority to preach the glad tidings of ſalvation to all that are willing and prepared to receive it; and this is the acceptable time, wherein ye ought to embrace, with all thankfulneſs, God's gracious offers of reconciliation and mercy.

22 *The gracious words,*] This ſeems to refer to the agreeable *manner* of Chriſt's diſcourſe, as well as to the *matter* of it.

30 *But he paſſing through the midſt of them, went his way*] How our bleſſed Saviour eſcaped from them is uncertain, nor does it concern us to be curious in enquiring. We well know, that as he was God, as well as man, it was eaſy for him to eſcape from any mortal enemies, either by rendering himſelf inviſible, or changing entirely their tempers. But which ever way he choſe, it was doubtleſs miraculous; and therefore deprived the Nazarenes of the liberty of complaining, that he had wrought no miracle among them

34 *Art thou come to deſtroy us?* As there was a ſaying among the Jews, *when the Meſſiah comes, Galilee will be deſtroyed,* the Galileans may be here meant, and not the devils. *Lightfoot's Hor. Heb.*

35 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devil had thrown him in the midſt, he came out of him, and hurt him not.

36 And they were all amazed, and ſpake among themſelves, ſaying, what a word *is* this! for with authority and power he commandeth the unclean ſpirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 And he aroſe out of the ſynagogue, and entered into Simon's houſe: and Simon's wife's mother was taken with a great fever; and they beſought him for her.

39 And he ſtood over her, and rebuked the fever; and it left her: and immediately ſhe aroſe, and miniſtered unto them.

40 Now when the ſun was ſetting, all they that had any ſick with divers diſeaſes brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils alſo came out of many, crying out, and ſaying, Thou art Chriſt the Son of God. And he rebuking them, ſuffered them not to ſpeak: for they knew that he was Chriſt.

42 And when it was day, he departed and went into a deſert place: and the people ſought him, and came unto him, and ſtayed him, that he ſhould not depart from them.

43 And he ſaid unto them, I muſt preach the kingdom of God to other cities alſo: for therefore am I ſent.

44 And he preached in the ſynagogues of Galilee.

CHAP. V.

1 *Chriſt teacheth out of Peter's ſhip:* 4 *A miraculous draught of fiſhes.* 12 *The leper cleanſed,* 18 *The palſy healed.* 27 *Matthew called.*

AND it came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Genneſareth,

2 And ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing *their* nets.

3 And he entered into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land. And he ſat down, and taught the people out of the ſhip.

4 ¶ Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing: nevertheleſs, at thy word I will let down the net.

6 And when they had this done, they incloſed a great multitude of fiſhes: and their net brake.

7 And they beckoned unto *their* partners which were in the other ſhip, that they ſhould come and help them. And they came, and filled both the ſhips, ſo that they began to ſink.

8 When Simon Peter ſaw *it*, he fell down at Jeſus' knees, ſaying, Depart from me; for I am a ſinful man, O Lord!

9 For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken:

10 And ſo *was* alſo James and John the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not: from henceforth thou ſhalt catch men.

11 And when they had brought their ſhips to land, they forſook all, and followed him.

12 ¶ And it came to paſs, when he was in a certain city, behold, a man full of leproſy: who ſeeing Jeſus, fell on *his* face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me clean.

13 And he put forth *his* hand and touched him, ſaying, I will: Be thou clean. And immediately the leproſy departed from him.

14 And he charged him to tell no man: but go, and ſhew thyſelf to the prieſt, and offer for thy cleanſing according as Moſes commanded, for a teſtimony unto them.

15 But ſo much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himſelf into the wilderneſs, and prayed.

17 ¶ And it came to paſs on a certain day, as he was teaching, that there were Phariſees and doctors of the law ſitting by, which were come out of every town of Galilee, and Judea, and Jeruſalem: and the power of the Lord was *preſent* to heal them.

18 And behold, men brought in a bed a man which was taken with a palſy: and they ſought means to bring him in, and to lay *him* before him.

19 And when they could not find by what way they might bring him in, becauſe of the multitude, they went upon the houſe top, and let him down through the tiling with *his* couch into the midſt before Jeſus.

20 And

Commentary and Notes on Chapter V.

1 *Lake of Genneſareth.*] This is likewiſe called *the ſea of Galilee,* and the *ſea of Tiberias.*

8 *Depart from me, for I am a ſinful man, O Lord.*] We have ſeveral inſtances, both in the Old and New Teſtament, of perſons being ſtruck with dreadful apprehenſions, at the preſence of the divine Majeſty, or even of an angel, or a prophet, delivering ſome meſſage from him. And therefore Grotius ſuppoſes, that Peter's caſe was much the ſame with that of the widow of Serepta, when ſhe complained to Elijah, *What have I to do with thee, O thou man of God, art thou come hither to call my ſins to remembrance,* &c. 1 Kings xviii. 18. But others more juſtly think, that Peter's words are expreſſive rather of his high ſentiments of our Lord, and the conſciouſneſs of his own unworthineſs to be found in ſuch a perſon's company, and that they therefore greatly reſemble that glorious declaration of the centurion, *Lord I am not worthy that thou ſhouldeſt come under my roof, but ſpeak the word only, and my ſervant ſhall be healed,* Matt. viii. 8.

17 *The power of the Lord was preſent to heal them.*] Not the Phariſees and Doctors of the law, but in general thoſe who had need of healing, and faith to be healed. *Pilkington.*

19 *They went upon the houſe-top, and let him down through the tiling,* &c.] It has been aſked how it was poſſible for them to carry the ſick up to the houſe-top, when the preſs was ſo great, that they could not get to the door? In order to anſwer this queſtion, it will be neceſſary to obſerve, that the houſes in Judea were in general low built, flat-roofed, and ſurrounded by a battlement, about breaſt-high, according to the command of God himſelf, Deut. xxii. 8. ſo that, to go up to the top of their houſes, the Jews had two ways; one by a flight of ſtairs within the houſe, and the other on the outſide of the houſe, by a ladder or flight of ſtairs, either fixed or moveable, by which they could aſcend to the roof without going into the houſe. And as this was the general conſtruction of the Jewiſh houſes, there is no reaſon to doubt

20 And when he ſaw their faith, he ſaid unto him, Man, thy ſins are forgiven thee.

21 And the Scribes and the Phariſees began to reaſon, ſaying, Who is this which ſpeaketh blaſphemies? Who can forgive ſins but God alone?

22 But when Jeſus perceived their thoughts, he anſwering ſaid unto them, What reaſon ye in your hearts?

23 Whether is eaſier to ſay, Thy ſins be forgiven thee; or to ſay, Riſe up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive ſins (he ſaid unto the ſick of the palſy) I ſay unto thee, Ariſe, and take up thy couch, and go unto thine houſe.

25 And immediately he roſe up before them, and took up that whereon he lay, and departed to his own houſe, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to-day.

27 ¶ And after theſe things he went forth and ſaw a publican named Levi, ſitting at the receipt of cuſtom: and he ſaid unto him, Follow me.

28 And he left all, roſe up, and followed him.

29 And Levi made him a great feaſt in his own houſe: and there was a great company of publicans and of others that ſat down with them.

30 But their Scribes and Phariſees murmured againſt his diſciples, ſaying, Why do ye eat and drink with publicans and ſinners?

31 And Jeſus anſwering, ſaid unto them, They that are whole need not a phyſician; but they that are ſick.

32 I came not to call the righteous, but ſinners to repentance.

33 And they ſaid unto him, Why do the diſciples of John faſt often, and make prayers, and likewiſe *the diſciples* of the Phariſees; but thine eat and drink.

34 And he ſaid unto them, Can ye make the children of the bride-chamber faſt while the bridegroom is with them?

35 But the days will come when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

36 And he ſpake alſo a parable unto them, No man putteth a piece of a new garment upon an old: if otherwiſe, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; elſe the new wine will burſt the bottles, and be ſpilled, and the bottles ſhall periſh.

38 But new wine muſt be put into new bottles; and both are preſerved.

39 No man alſo having drunk old *wine*, ſtraightway deſireth new: for he ſaith, The old is better.

CHAP. VI.

1 *Touching the ears of corn that were plucked by the diſciples on the ſabbath.* 13 *Chriſt chooſeth the twelve,* 17 *healeth,* 20 *and preacheth.*

AND it came to paſs on the ſecond ſabbath after the firſt, that he went through the corn fields; and his diſciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Phariſees ſaid unto them, Why do ye that which is not lawful to do on the ſabbath-days?

3 And Jeſus anſwering them, ſaid, Have ye not read ſo much as this, what David did, when himſelf was an hungred, and they which were with him;

4 How he went into the houſe of God, and did take and eat the ſhew-bread, and gave alſo to them that were with him, which is not lawful to eat but for the prieſts alone?

5 And he ſaid unto them, That the Son of man is Lord alſo of the ſabbath.

6 And it came to paſs alſo on another ſabbath, that he entered into the ſynagogue, and taught. And there was a man whoſe right-hand was withered.

7 And the Scribes and Phariſees watched him whether he would heal on the ſabbath-day; that they might find an accuſation againſt him.

8 But he knew their thoughts, and ſaid to the man which had the withered hand, Riſe up, and ſtand forth in the midſt. And he aroſe, and ſtood forth.

9 Then ſaid Jeſus unto them, I will aſk you one thing; Is it lawful on the ſabbath-days to do good, or to do evil? to ſave life, or to deſtroy *it*?

10 And looking round about upon them all, he ſaid unto the man, Stretch forth thy hand. And he did ſo: and his hand was reſtored whole as the other.

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doubt but thoſe of Capernaum were built in the ſame manner; and therefore the bearers of the paralytic, finding it impoſſible to enter by the door, had recourſe to another expedient: they went round a private way, and coming to the ſtairs on the outſide of the houſe, they aſcended to the roof; but finding the door faſtened, they forced it open, and by that means placed him in the midſt before Jeſus.

20 *And when he ſaw their faith,* &c.] Some have ſuppoſed, that, becauſe the hiſtory mentions only the faith of the friends and bearers of this impotent man, the patient himſelf had no part in this virtuous diſpoſition, which inclined our Saviour to compaſſionate his ſufferings; and thence infer, that it is poſſible for a perſon to be greatly benefited by the faith and interceſſions of others in his behalf. But it is a miſtake to think, that the words *their faith* exclude that of the ſick perſon: for, had he not been perſuaded, that Chriſt was able to cure him, he would never have ſuffered himſelf to be preſented to him in a method ſo troubleſome to his weak condition. We read indeed of no petition made by him to the Saviour of the world; but the violence of his diſtemper, added to the fatigue he underwent in ſo troubleſome a paſſage, might have deprived him of the uſe of Speech; or, if it had not, the very ſpectacle of a body ſo debilitated, the manner of the action, and the pains he muſt have ſuffered in it, all ſpoke for him, in more moving eloquence than was poſſible to be uttered by any mortal.

30 *Their ſcribes,* &c.] One would wonder what the word *their* does here; and think it an *erratum* of the Engliſh printer for *the*: but it ſeems that ſome Greek MSS have the word *auton*; it is probable therefore, that the MS by which the Engliſh tranſlation was made, had it. *Wall.*

32 *I came not to call the righteous, but ſinners to repentance.*] I have juſt received a letter from a correſpondent, who very juſtly reprehends me for my note on the ſimilar paſſage to this in Mat. ix. 13. for by *the righteous* is not to be underſtood thoſe who are righteous only in their own conceit, as were the Phariſees, (as L'Enfant and Doddridge have interpreted it) for ſuch perſons have the greateſt need of repentance: but by the *righteous* here are meant, thoſe who have truly reformed their lives, carefully endeavoured to abſtain from all known ſins, and though not compleatly perfect, yet by ſtriving to perform their duties to the beſt of their abilities, both towards God and man, are accepted in the ſight of God; in which ſenſe Job was righteous; as were likewiſe Zacharias and Elizabeth, Luke i. vi. and Simeon, Luke ii 25.

36 *No man putteth,* &c.] See this and ſeveral other paſſages in this chapter explained, Mat. ix.

Commentary and Notes on Chapter VI.

1 *On the ſecond ſabbath,* &c,] The exact tranſlation of the Greek word is, *The firſt after the ſecond,* L'Enfant.

11 And they were filled with madneſs; and communed one with another what they might do to Jeſus.

12 ¶ And it came to paſs in thoſe days that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his diſciples: and of them he choſe twelve, whom alſo he named Apoſtles;

14 Simon, whom he alſo named Peter, and Andrew his brother; James and John; Phillip and Bartholomew;

15 Matthew and Thomas; James *the ſon* of Alpheus, and Simon called Zelotes;

16 And Judas *the brother* of James, and Judas Iſcariot, which alſo was the traitor.

17 ¶ And he came down with them, and ſtood in the plain; and the company of his diſciples, and a great multitude of people out of all Judea and Jeruſalem, and from the ſea-coaſt of Tyre and Sidon, which came to hear him, and to be healed of their diſeaſes;

18 And they that were vexed with unclean ſpirits: and they were healed.

19 And the whole multitude ſought to touch him: for there went virtue out of him, and healed them all.

20 ¶ And he lifted up his eyes on his diſciples, and ſaid, Bleſſed *be* ye poor: for yours is the kingdom of God.

21 Bleſſed *are* ye that hunger now: for ye ſhall be filled. Bleſſed *are* ye that weep now: for ye ſhall laugh.

22 Bleſſed are ye when men ſhall hate you, and when they ſhall ſeperate you *from their company*, and ſhall reproach *you*, and caſt out your name as evil, for the Son of man's ſake.

23 Rejoice ye in that day, and leap for joy: for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But wo unto you that are rich! for ye have received your conſolation.

25 Wo unto you that are full! for ye ſhall hunger. Wo unto you that laugh now! for ye ſhall mourn and weep.

26 Wo unto you when all *men* ſhall ſpeak well of you! for ſo did their fathers to the falſe prophets.

27 But I ſay unto you which hear, Love your enemies, do good to them which hate you,

28 Bleſs them that curſe you, and pray for them which deſpitefully uſe you.

29 And unto him that ſmiteth thee on the *one* cheek, offer alſo the other? and him that taketh away thy cloke, forbid not *to take thy coat* alſo.

30 Give to every man that aſketh of thee; and of him that taketh away thy goods, aſk *them* not again.

31 And as ye would that men ſhould do to you, do ye alſo to them likewiſe.

32 For if ye love them which love you, what thank have ye? for ſinners alſo love thoſe that love them.

33 And if ye do good to them which do good to you, what thank have ye? for ſinners alſo do even the ſame.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for ſinners alſo lend to ſinners to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward ſhall be great, and ye ſhall be the children of the Higheſt: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father alſo is merciful.

37 Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned; forgive, and ye ſhall be forgiven.

38 Give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give unto your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again.

39 And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch.

40 And

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12 *In prayer to God.*] It is literally, *In the prayer of God*; the phraſe is ſingular and emphatical, to import an extraordinary and ſublime devotion: ſo the high mountains and great cedars are called *the cedars and mountains of God.* Though ſome good critics, as Prideaux, Hammond, Whitby, interpret the word *proſeuche, in the place of prayer, or prayer-houſe.*

13 *He called unto him his diſciples,* &c.] See notes on Matthew, chap. x.

20 *Bleſſed be ye poor,* &c.] See notes on Matthew chap. v.

24 *Wo unto you that are rich,* &c.] The parable of the rich man and Lazarus may be conſidered as a beautiful illuſtration of this malediction.

25 *Wo unto you that laugh now, for ye ſhall mourn and weep.*] This malediction of our bleſſed Saviour is not inconſiſtent with the apoſtle's precepts, which command chriſtians always to rejoice. Neither is the mirth againſt which the wo is here denounced, to be underſtood of that conſtant chearfulneſs of temper which ariſes to the true chriſtian, from the comfortable and chearful doctrines with which they are enlightened by the goſpel, the aſſurance they have of reconciliation with God, the hope they have of everlaſting life, and the pleaſure they enjoy in the practice of piety, and the other duties of religion. But it is to be underſtood of that turbulent carnal mirth, that exceſſive levity and vanity of ſpirit which ariſes not from any ſolid foundation, but from immoderate ſenſual pleaſure, or thoſe vain amuſements of life, by which the giddy and the gay contrive to ſpend their time; that ſort of mirth which diſſipates thought, leaves no time for conſideration, and gives them an utter averſion to all ſerious reflections. Perſons who continue to indulge themſelves through life in this ſort of mirth, ſhall weep and mourn eternally, when they are excluded from the joys of heaven, and baniſhed for ever from the preſence of God, by the light of whoſe countenance all the bleſſed are enlivened and made tranſcendently happy.

26 *Wo unto you when all men ſhall ſpeak well of you: for ſo did their fathers to the falſe prophets.*] Wo unto thoſe who are propagating ſuch doctrines as encourage and indulge men in ſin, and gain to themſelves the applauſe and flattery of the generality of men: for thus in ancient times, falſe prophets and deceivers, who accommodated their doctrines to the luſts and paſſions of men, were more courted, and better received, than the true prophets of God.

27, 28 *But I ſay unto you which hear, love your enemies,* &c.] But ye that deſire to receive my doctrine, and to obey my inſtructions in ſincerity and truth, attend to what I ſhall deliver, and let it ſink deeply into your hearts. If ye will be my diſciples indeed, and live as becomes the true children of God, raiſe your virtue above the common practice of men, and extend your charity univerſally, in imitation of the divine goodneſs. Love not only your friends, but even your enemies alſo; and return good to thoſe that perſecute and revile you. Expreſs your good will to all mankind, by praying for, and wiſhing well even to thoſe that curſe and ſpeak ill of you, and pray even for ſuch as moſt unjuſtly and maliciouſly injure you, that God would grant them repentance and pardon.

29 *And unto him that ſmiteth thee on the one cheek, offer alſo the other,* &c.] So far be it from you to return evil for evil, that on the contrary, if a man abuſes you by violence, or wrongs you by extortion, and you cannot be relieved by juſt and chriſtian authority, according to the rules, and in the bonds of peace and charity; chuſe to let him ſtill injure you, and yield even more to him, than endeavour to right yourſelf in the heat of private revenge, or enter into the ſpirit of contention with him.

37 *Judge not,* &c.] See Mat. vii. 1, and ſeveral other verſes, the notes on which will ſerve for many paſſages of this chapter.

40 The diſciple is not above his maſter: but every one that is perfect ſhall be as his maſter.

41 And why beholdeſt thou the mote that is in thy brother's eye, but perceiveſt not the beam that is in thine own eye?

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-buſh gather they grapes.

45 A good man out of the good treaſure of his heart, bringeth forth that which is good; and an evil man out of the evil treaſure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth ſpeaketh.

46 And why call ye me Lord, Lord, and do not the things which I ſay?

47 Whoſoever cometh to me, and heareth my ſayings, and doeth them, I will ſhew you to whom he is like:

48 He is like a man which built an houſe, and digged deep, and laid the foundation on a rock: and when the flood aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an houſe upon the earth, againſt which the ſtream did beat vehemently, and immediately it fell, and the ruin of that houſe was great.

CHAP. VII.

1 *The centurion's faith:* 10 *Chriſt healeth his ſervant, being abſent.* 11 *He raiſeth the widow's ſon.* 24 *Chriſt's teſtimony of John.* 36 *Mary Magdalene anointeth Chriſt's feet.*

NOW when he had ended all his ſayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's ſervant, who was dear unto him, was ſick and ready to die.

3 And when he heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him that he would come and heal his ſervant.

4 And when they came to Jeſus, they beſought him inſtantly, ſaying, That he was worthy for whom he ſhould do this.

5 For he loveth our nation, and he hath built us a ſynagogue.

6 Then Jeſus went with them: and when he was now not far from the houſe, the centurion ſent friends to him, ſaying unto him, Lord, trouble not thyſelf: for I am not worthy that thou ſhouldeſt enter under my roof;

7 Wherefore, neither thought I myſelf worthy to come unto thee: but ſay in a word, and my ſervant ſhall be healed.

8 For I alſo am a man ſet under authority, having under me ſoldiers, and I ſay unto one, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth it.

9 When Jeſus heard theſe things, he marvelled at him, and turned him about, and ſaid unto the people that followed him, I ſay unto you, I have not found ſo great faith, no, not in Iſrael.

10 And they that were ſent, returning to the houſe, found the ſervant whole that had been ſick.

11 ¶ And it came to paſs the day after, that he went into a city called Nain: and many of his diſciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow: and much people of the city was with her.

13 And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not.

14 And he came and touched the bier: and they that bare him ſtood ſtill. And he ſaid, Young man, I ſay unto thee, Ariſe.

15 And he that was dead ſat up, and began to ſpeak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, ſaying, That a great prophet is riſen up among us; and, That God hath viſited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the diſciples of John ſhewed him of all theſe things.

19 ¶ And John calling unto him two of his diſciples, ſent *them* unto Jeſus, ſaying, Art thou he that ſhould come? or look we for another?

20 When the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come? or look we for another?

21 And in that ſame hour he cured many of *their* infirmities and plagues, and of evil ſpirits, and unto many that were blind he gave ſight.

22 Then

Commentary and Notes on Chapter VII.

2 *And a certain centurion's ſervant, who was dear unto him, was ſick, &c.*] The kindneſs of this centurion to his ſlave, and the anxiety he ſhewed to get him healed, was ſuitable to the character of a humane maſter, and exhibits an excellent pattern of duty, very proper for the imitation of chriſtian maſters, among whom it is but too common to uſe their ſlaves and dependants, as if they were not creatures of the ſame rank with themſelves, but creatures of an inferior order.

3 *The elders of the Jews, &c.*] Theſe elders were not the moſt aged perſons in Capernaum, but either the magiſtrates of the town, or the rulers of the ſynagogue: for, as it was anciently the cuſtom of the Jews to intruſt the management of public affairs to perſons advanced in years, as having moſt wiſdom and experience, they called all who diſcharged thoſe offices *elders*, even when in latter times they were admitted to them, without any regard to their age at all.

15 *And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother.*] As our bleſſed Saviour met this corps by accident, it was abundantly evident, that there was no colluſion in the caſe. Beſides, the multitude of people attending the funeral proceſſion, entirely prevents all ſuſpicion, that the perſon carried out was not really dead, ſince it was abſolutely impoſſible to manage, with ſucceſs, a fraud wherein ſo many muſt have been concerned. When the young man came to life, our bleſſed Saviour, by a ſingular act of modeſty and humility, inſtead of ſhewing him around to the multitude, delivered him to his mother, to intimate that he had wrought the aſtoniſhing miracle in compaſſion to her afflictions: at the ſame time, as it was performed near the gate of the city, which was antiently in thoſe countries the place of public reſort, the youth muſt have been raiſed from the dead in preſence of a great number of witneſſes, particularly the multitude that came with Jeſus, the people who accompanied the corps, and all who at that inſtant happened to be in the gate. Conſequently a miracle ſo publicly performed was a noble confirmation of our Lord's miſſion.

22 Then Jeſus anſwering, ſaid unto them, Go your way and tell John what things ye have ſeen and heard, *how* that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the goſpel is preached.

23 And bleſſed is *he* whoſoever ſhall not be offended in me.

24 ¶ And when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, What went ye out into the wilderneſs for to ſee? A reed ſhaken with the wind?

25 But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they which are gorgeouſly apparelled, and live delicately, are in kings courts.

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27 This is *he* of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

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29 And all the people that heard *him*, and the publicans, juſtified God, being baptized with the baptiſm of John.

30 But the Phariſees and lawyers rejected the counſel of God againſt themſelves, being not baptized of him.

31 ¶ And the Lord ſaid, Whereunto then ſhall I liken the men of this generation? and to what are they like?

32 They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptiſt came neither eating bread, nor drinking wine, and ye ſay, He hath a devil.

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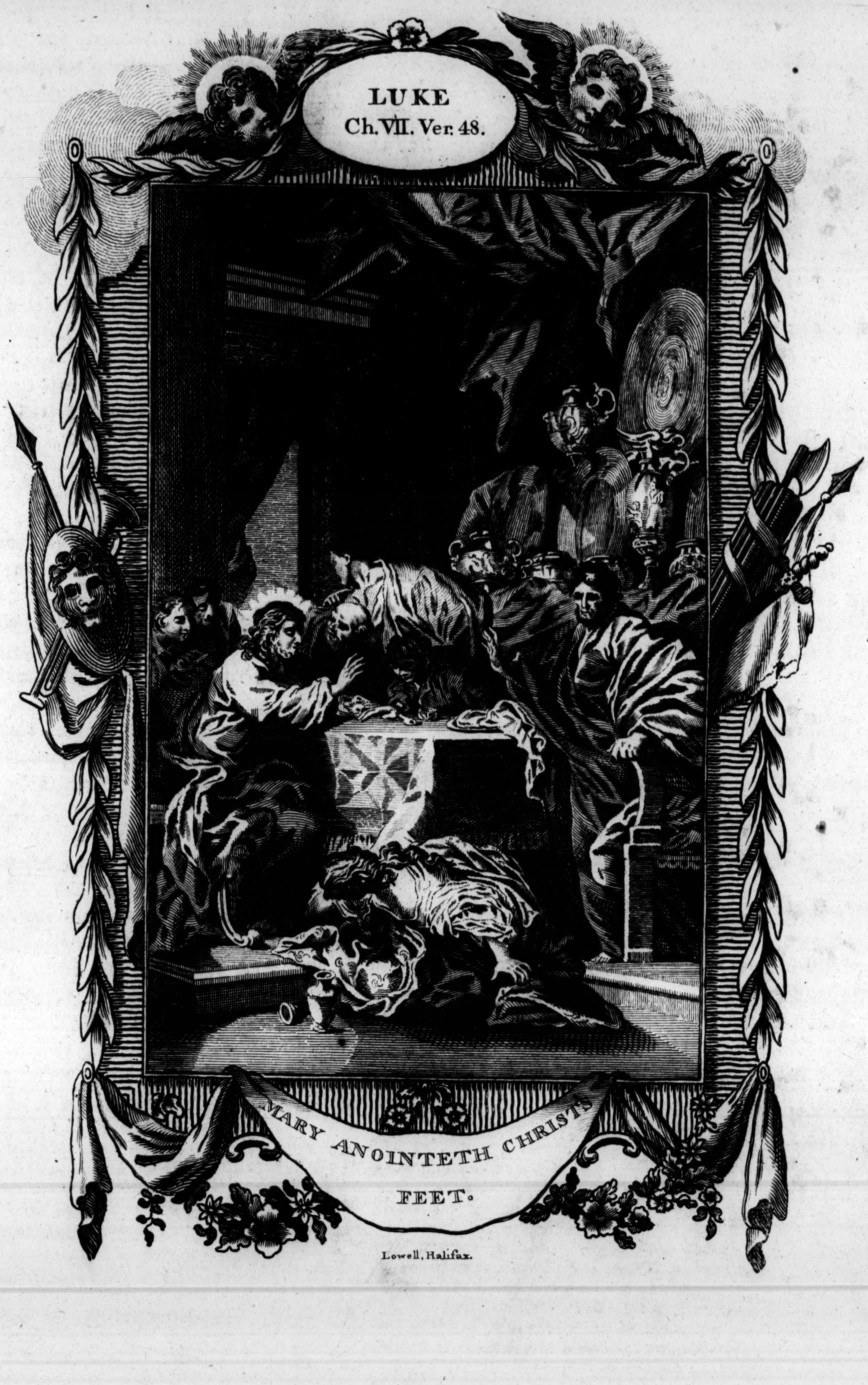
LUKE
Ch. VII. Ver. 48.
MARY ANOINTETH CHRIST'S FEET.

Lowell, Halifax.

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CHAP.

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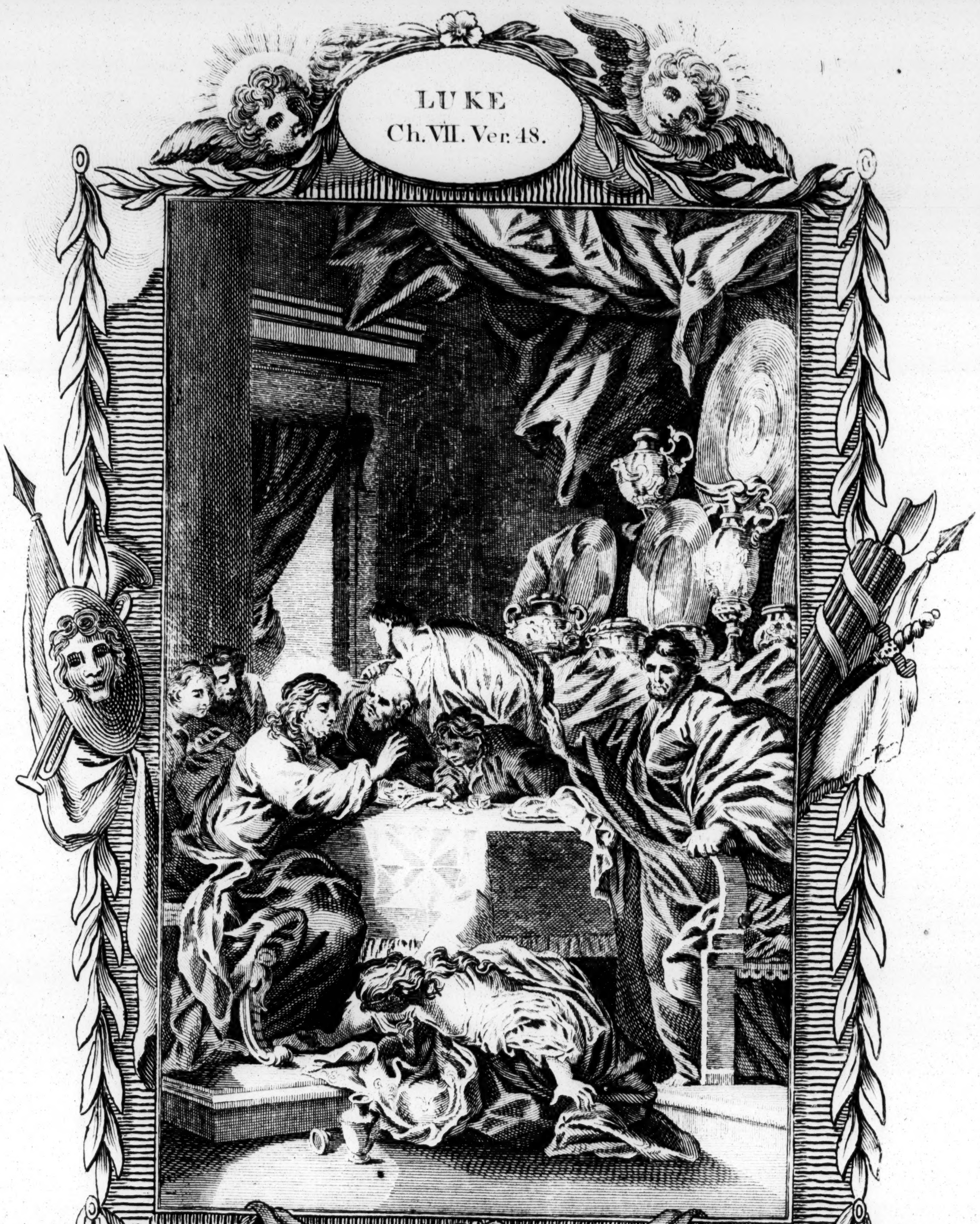
LUKE
Ch.VII. Ver.48.
MARY ANOINTETH CHRIST'S FEET.

Lowell, Halifax.

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C H A P. VIII.

1 *Women miniſter unto Chriſt.* 4 *The parable of the ſower,* 16 *and of the candle.* 26 *The legion of devils.*

AND it came to paſs afterward, that he went throughout every city and village preaching and ſhewing the glad tidings of the kingdom of God: and the twelve *were* with him;

2 And certain women which had been healed of evil ſpirits and infirmities, Mary called Magdalene, out of whom went ſeven devils,

3 And Joanna the wife of Chuza, Herod's ſteward, and Suſannah, and many others, which miniſtred unto him of their ſubſtance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he ſpake by a parable:

5 A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way *ſide*; and it was trodden down, and the fowls of the air devoured it.

6 And ſome fell upon a rock, and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture.

7 And ſome fell among thorns; and the thorns ſprang up with it, and choked it.

8 And other fell on good ground, and ſprang up, and bare fruit an hundred fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear.

9 And his diſciples aſked him, ſaying, What might this parable be?

10 And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing, they might not ſee, and hearing, they might not underſtand.

11 Now the parable is this: The ſeed is the word of God.

12 Thoſe by the way-*ſide* are they that hear; then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe, and be ſaved.

13 They on the rock, *are they*, which, when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches, and pleaſures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle, covereth it with a veſſel, or putteth *it* under a bed; but ſetteth it on a candleſtick, that they which enter in may ſee the light.

17 For nothing is ſecret that ſhall not be made manifeſt; neither any thing hid that ſhall not be known, and come abroad.

18 Take heed therefore how ye hear: for whoſoever hath, to him ſhall be given; and whoſoever hath not, from him ſhall be taken, even that which he ſeemeth to have.

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the preſs.

20 And it was told him *by certain*, which ſaid, Thy mother and thy brethren ſtand without deſiring to ſee thee.

21 And he anſwered and ſaid unto them, My mother and my brethren are theſe which hear the word of God, and do it.

22 Now it came to paſs on a certain day, that he went into a ſhip with his diſciples: and he ſaid unto them, Let us go over unto the other ſide of the lake. And they launched forth.

23 But as they ſailed he fell aſleep: and there came down a ſtorm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, ſaying, Maſter, maſter, we periſh Then he aroſe, and rebuked the wind, and the raging of the water: and they ceaſed, and there was a calm.

25 And he ſaid unto them, Where is your faith? And they being afraid, wondered, ſaying, one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over againſt Galilee.

27 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in *any* houſe, but in the tombs.

28 When he ſaw Jeſus, he cried out, and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus, *thou* ſon of God moſt high? I beſeech thee torment me not

29 (For he had commanded the unclean ſpirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters: and he brake the bands, and was driven of the devil into the wilderneſs)

Commentary and Notes on Chapter VIII.

1 *He went throughout every city and village preaching, and ſhewing the glad tidings of the kingdom of God,* &c.] That is, the joyful tidings of God's reconciliation to men, the neceſſity of reformation, and the acceptableneſs of repentance, even in the chief of ſinners.

10 *Unto you it is given to know the kingdom of God in myſteries,* &c.] That is, I ſpeak the truths of the goſpel to you in a proper and ſpiritual ſtile, becauſe you are diſpoſed to underſtand them ſo delivered; but I muſt borrow metaphors and ſimilitudes from temporal and bodily things to make others receive my words, and bring them gradually to underſtand the ſpirit and ſubſtance of my doctrine.

15 *Bring forth fruit with patience.*] That is, as corn ſown, if it be ever like to come to any perfection, muſt take ſuch deep and firm root in the earth, as not to be ſcorched by heat, nor withered by cold, nor waſted away with floods, nor choaked and over-run with weeds; ſo a good Chriſtian muſt be armed with *patience*, to reſiſt the aſſaults of perſecution, the temptations of the world, the enticements of bad company, the allurements of pleaſure and profit, and the perpetual treachery of his own corrupt affections and inordinate paſſions. *Clarke.*

24, 25 *And they came to him, and awoke him, ſaying, Maſter, maſter, we periſh,* &c.] The diſciples, in the greateſt terror and conſternation, ran and awaked their Maſter, crying out, Lord help us, we are on the inſtant of periſhing in the deep. And he aroſe up and commanded the wind to ceaſe, and the boiſterous billows to be calm and ſmooth; and both the elements inſtantly obeyed his voice: but tho' he thought proper to work this miracle for their deliverance, yet he rebuked them for their timidity and diſtruſt, Where, ſaid the bleſſed Jeſus, is your faith and truſt in my power, that after all the miracles ye have ſeen me perform, ye dare not rely on the protection of Providence, even though I am with you?---The men who were with him in the ſhip, filled with fear and reverence at the ſight of ſo ſtupendous a miracle, ſaid one to another, What an extraordinary perſon is this? and how divine a power does he exerciſe, that even the winds and waves obey his voice?

30 And Jeſus aſked him, ſaying, What is thy name? And he ſaid, Legion: becauſe many devils were entered into him.

31 And they beſought him, that he would not command them to go out into the deep.

32 And there was there an herd of many ſwine feeding on the mountain: and they beſought him that he would ſuffer them to enter into them. And he ſuffered them.

33 Then went the devils out of the man, and entered into the ſwine: and the herd ran violently down a ſteep place into the lake, and were choked.

34 When they that fed them ſaw what was done, they fled, and went and told *it* in the city, and in the country.

35 Then they went out to ſee what was done; and came to Jeſus, and found the man out of whom the devils were departed, ſitting at the feet of Jeſus, clothed, and in his right mind: and they were afraid.

36 They alſo which ſaw *it*, told them by what means he that was poſſeſſed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about beſought him to depart from them: for they were taken with great fear. And he went up into the ſhip, and returned back again.

38 Now the man out of whom the devils were departed, beſought him that he might be with him. But Jeſus ſent him away, ſaying,

39 Return to thine own houſe, and ſhew how great things God hath done unto thee. And he went his way, and publiſhed throughout the whole city how great things Jeſus had done unto him.

40 And it came to paſs, that when Jeſus was returned, the people *gladly* received him: for they were all waiting for him.

41 And behold, there came a man named Jairus, and he was a ruler of the ſynagogue; and he fell down at Jeſus' feet, and beſought him that he would come into his houſe.

42 For he had one only daughter, about twelve years of age, and ſhe lay a dying. But as he went the people thronged him.

43 And a woman having an iſſue of blood twelve years, which had ſpent all her living upon phyſicians, neither could be healed of any.

44 Came behind him, and touched the border of his garment; and immediately her iſſue of blood ſtanched.

45 And Jeſus ſaid, Who touched me? When all denied; Peter, and they that were with him, ſaid, Maſter, the multitude throng thee and preſs *thee*, and ſayeſt thou, Who touched me?

46 And Jeſus ſaid, Some body hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately.

48 And he ſaid unto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace.

49 While he yet ſpake, there cometh one from the ruler of the ſynagogue's *houſe*, ſaying to him, Thy daughter is dead: trouble not the Maſter.

50 But when Jeſus heard *it*, he anſwered him, ſaying, Fear not: believe only, and ſhe ſhall be made whole.

51 And when he came into the houſe, he ſuffered no man to go in, ſave Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her. But he ſaid, Weep not: ſhe is not dead, but ſleepeth.

53 And they laughed him to ſcorn, knowing that ſhe was dead.

54 And he put them all out, and took her by the hand, and called, ſaying, Maid, ariſe.

55 And her ſpirit came again, and ſhe aroſe ſtraightway: and he commanded to give her meat.

56 And her parents were aſtoniſhed. But he charged them that they ſhould tell no man what was done.

CHAP. IX.

1 *Chriſt ſendeth out his apoſtles.* 7 *Herod is deſirous to ſee him.* 28 *His transfiguration.* 37 *He healeth the lunatick.*

THEN he called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes.

2 And he ſent them to preach the kingdom of God, and to heal the ſick.

3 And he ſaid unto them, Take nothing for your journey, neither ſtaves, nor ſcrip, neither bread, neither money; neither have two coats apiece.

4 And whatſoever houſe ye enter into, there abide, and thence depart.

5 And whoſoever will not receive you, when ye go out of that city, ſhake off the very duſt from your feet for a teſtimony againſt them.

6 And they departed and went through the towns, preaching the Goſpel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him; and he was perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead;

8 And of ſome, that Elias had appeared; and of others, that one of the old prophets was riſen again.

9 And Herod ſaid, John have I beheaded; but who is this of whom I hear ſuch things? And he deſired to ſee him.

10 And the apoſtles, when they were returned, told him all that they had done. And he took them, and went aſide privately into a deſert place, belonging to the city called Bethſaida.

11 And

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47 *When ſhe ſaw ſhe was not hid, ſhe came trembling.*] She might dread our Lord's diſpleaſure perhaps for having touched him when ſhe was under a legal impurity from her diſeaſe. That ſhe had a legal impurity may be ſuſpected from her preſenting herſelf to Chriſt out of the city, and from her coming behind him privately and touching his robe, as knowing that it was forbidden her to touch any one at that time; or becauſe whatever ſhe did touch became immediately unclean. *Lamy.*

Commentary and Notes on Chapter IX.

18 *As he was alone praying, his diſciples were with him.*] After he had retired awhile for devotion, and had been praying with his diſciples apart. See note on Matt. xvi. 13.

11 And the people when they knew *it*, followed him: and he received them, and ſpake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve and ſaid unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a deſart place.

13 But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more but five loaves and two fiſhes; except we ſhould go and buy meat for all this people.

14 For they were about five thouſand men. And he ſaid to his diſciples, Make them ſit down by fifties in a company.

15 And they did ſo, and made them all ſit down.

16 Then he took the five loaves, and the two fiſhes, and looking up to heaven, he bleſſed them, and brake, and gave to the diſciples to ſet before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baſkets.

18 ¶ And it came to paſs as he was alone praying, his diſciples were with him: and he aſked them, ſaying, Whom ſay the people that I am?

19 They anſwering, ſaid, John the Baptiſt: but ſome *ſay*, Elias: and others *ſay*, that one of the old prophets is riſen again.

20 He ſaid unto them, But whom ſay ye that I am? Peter anſwering, ſaid, The Chriſt of God.

21 And he ſtraitly charged them, and commanded *them* to tell no man that thing,

22 Saying, The Son of man muſt ſuffer many things, and be rejected of the elders, and chief prieſts, and ſcribes, and be ſlain, and be raiſed the third day.

23 ¶ And he ſaid to them all, If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow me.

24 For whoſoever will ſave his life, ſhall loſe it: but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it.

25 For what is a man advantaged, if he gain the whole world, and loſe himſelf, or be caſt away?

26 For whoſoever ſhall be aſhamed of me and of my words, of him ſhall the Son of man be aſhamed, when he ſhall come in his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, there be ſome ſtanding here which ſhall not taſte of death, till they ſee the kingdom of God.

28 ¶ And it came to paſs about an eight days after theſe ſayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the faſhion of his countenance was altered, and his raiment *was* white and gliſtering.

30 And behold, there talked with him two men, which were Moſes and Elias:

31 Who appeared in glory, and ſpake of his deceaſe, which he ſhould accompliſh at Jeruſalem.

32 But Peter, and they that were with him, were heavy with ſleep: and when they were awake, they ſaw his glory, and the two men that ſtood with him.

33 And it came to paſs, as they departed from him, Peter ſaid unto Jeſus, Maſter, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moſes, and one for Elias, not knowing what he ſaid.

34 While he thus ſpake, there came a cloud, and over-ſhadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, ſaying, This is my beloved Son: hear him.

36 And when the voice was paſt, Jeſus was found alone. And they kept *it* cloſe, and told no man in thoſe days any of thoſe things which they had ſeen.

37 ¶ And it came to paſs, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, ſaying, Maſter, I beſeech thee look upon my ſon: for he is mine only child.

39 And lo, a ſpirit taketh him, and he ſuddenly crieth out; and it teareth him that he foameth again, and bruiſing him, hardly departeth from him.

40 And I beſought the diſciples to caſt him out; and they could not.

41 And Jeſus anſwering, ſaid, O faithleſs and perverſe generation, how long ſhall I be with you, and ſuffer you? Bring thy ſon hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jeſus rebuked the unclean ſpirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jeſus did, he ſaid unto his diſciples,

44 Let theſe ſayings ſink down into your ears. For the ſon of man ſhall be delivered into the hands of men.

45 But they underſtood not this ſaying, and it was hid from them, that they perceived it not: and they feared to aſk him of that ſaying.

46 Then there aroſe a reaſoning among them, which of them ſhould be greateſt.

47 And Jeſus perceiving the thought of their heart, took a child, and ſet him by him.

25, 26 *For what is a man advantaged, if he gain the whole world and loſe himſelf,* &c.] For what compariſon is there between preſerving this mortal life, even tho' a man could, at the ſame time, gain poſſeſſion of all the riches, honours, and pleaſures of the world; and the ſaving or loſing this immortal ſoul? Or, what advantage can it be to a man, to gain all other things, if, at the ſame time, he eternally loſes and deſtroys himſelf? Yet this is the very caſe of every one, who, for temporal advantage, or, for the ſaving of his life, diſowns his religion, or forfeits his virtue: for ſuch a perſon, as he is aſhamed or afraid to own me before men, ſo he himſelf ſhall be diſowned and rejected by me before God and angels, as an unworthy diſciple, and ſhall periſh for ever.

27 *But I tell you of a truth, there be ſome ſtanding here which ſhall not taſte of death till they ſee the kingdom of God.*] The time indeed of this laſt and general judgment, God hath not thought proper to reveal. But aſſuredly I tell you, ſome of you that hear me this day, ſhall live to ſee the kingdom of Chriſt begun, in his glorious reſurrection and aſcenſion, and his coming to execute a particular judgment upon the unbelieving Jews, in the total deſtruction of their city and nation.

48 And ſaid unto them, whoſoever ſhall receive this child in my name, receiveth me, and whoſoever ſhall receive me, receiveth him that ſent me: for he that is leaſt among you all, the ſame ſhall be great.

49 ¶ And John anſwered and ſaid, Maſter, we ſaw one caſting out devils in thy name, and we forbade him, becauſe he followeth not with us.

50 And Jeſus ſaid unto him, Forbid him not: for he that is not againſt us, is for us.

51 ¶ And it came to paſs, when the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Jeruſalem.

52 And ſent meſſengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, becauſe his face was as though he would go to Jeruſalem.

54 And when his diſciples, James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven, and conſume them, even as Elias did?

55 But he turned, and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of.

56 For the ſon of man is not come to deſtroy men's lives, but to ſave *them*. And they went to another village.

57 ¶ And it came to paſs, that as they went in the way, a certain *man* ſaid unto him, Lord, I will follow thee whitherſoever thou goeſt.

58 And Jeſus ſaid unto him, Foxes have holes, and the birds of the air *have* neſts; but the Son of man hath not where to lay *his* head.

59 And he ſaid unto another, Follow me. But he ſaid, Lord, ſuffer me firſt to go and bury my Father.

60 Jeſus ſaid unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another alſo ſaid, Lord, I will follow thee: but let me firſt go bid them farewel which are at home at my houſe.

62 And Jeſus ſaid unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

1 The ſeventy diſciples admoniſhed to be humble, 41 Martha reproved.

AFTER theſe things the Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city, and place, whither he himſelf would come.

2 Therefore ſaid he unto them, The harveſt truly is great, but the labourers *are* few: pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt.

3 Go your ways: behold, I ſend you forth as lambs among wolves,

4 Carry neither purſe, nor ſcrip, nor ſhoes: and ſalute no man by the way.

5 And into whatſoever houſe ye enter, firſt ſay, Peace *be* to this houſe.

6 And if the ſon of peace be there, your peace ſhall reſt upon it; if not, it ſhall turn to you again.

7 And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire. Go not from houſe to houſe.

8 And into whatſoever city ye enter, and they receive you, eat ſuch things as are ſet before you.

9 And heal the ſick that are therein, and ſay unto them, The kingdom of God is come nigh unto you.

10 But into whatſoever city ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay,

11 Even the very duſt of your city which cleaveth on us, we do wipe off againſt you: notwithſtanding be ye ſure of this, that the kingdom of God is come nigh unto you.

12 But I ſay unto you, that it ſhall be more tolerable in that day for Sodom, than for that city.

13 Wo

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49 *Maſter, we ſaw one caſting out devils in thy name; and we forbad him,* &c.] Whitby and Clarke are of opinion, that this was one of the Baptiſt's diſciples, who, though he did not follow Chriſt with the reſt, had been taught by his maſter, to acknowledge him as the Meſſiah, and entertained ſo great a veneration for him, that he attempted to caſt out devils in his name: or, if the character given of this perſon, *he followeth not us*, and the apoſtle's prohibition, *we forbad him*, are thought inconſiſtent with the above opinion, we may ſuppoſe that he was an exorciſt, like the ſeven ſons of Sceva, who having ſeen the miracles which the apoſtles performed in their maſter's name, thought there might be ſome occult virtue in it, and ſo made uſe of it in his exorciſms, as Sceva's ſons did in theirs, but with better ſucceſs; God permitting him to caſt out devils in Chriſt's name, to clothe his ſon with greater honour. Or, the devils might have obeyed the commands of perſons, who, without Chriſt's commiſſion, made uſe of his name, out of malice to him, and in hopes of bringing reproach on him thro' their miſconduct. Nor is the anſwer of our bleſſed Saviour inconſiſtent with theſe ſuppoſitions.

52, 53 *And ſent meſſengers before his face,* &c.] The Samaritans could not refuſe lodging to all travellers that went to Jeruſalem; for the high road lay through their country; ſuch travellers only as went thither profeſſedly to worſhip, were the objects of their indignation. Hence the expreſſion, *becauſe his face was as though he would go to Jeruſalem*, muſt imply, that his deſign of worſhipping in Jeruſalem was known to the Samaritans.

54 *Lord, wilt thou that we command fire,* &c.] That theſe diſciples, ſo remarkably diſtinguiſhed by their Lord's favour, ſhould have ſuch diſtinguiſhed zeal and faith, may ſeem leſs wonderful, than that a perſon of ſo ſweet a diſpoſition as John, ſhould make ſo ſevere a propoſal. See note on 2 Kings, i. 10.

55 *Ye know not what manner of ſpirit ye are of.*] Ye know not the ſinfulneſs of the diſpoſition ye have juſt now expreſſed, neither do you conſider the difference of times, perſons, and diſpenſations. The ſeverity which Elijah exerciſed on the men who came from Ahab to apprehend him, was a reproof of an idolatrous king, court, and nation, very proper for the times, and very agreeable to the characters, both of the prophets who gave it, and of the offenders to whom it was given; at the ſame time, it was not unſuitable to the nature of the diſpenſation they were under: but the goſpel teaches a different ſpirit from the law, not admitting of equal rigour and ſeverity.—This was a noble inſtance of patience under a real and unprovoked injury; an inſtance of patience which expreſſed infinite ſweetneſs of diſpoſition; and which, for that reaſon, ſhould be imitated by all who pretend to be Chriſt's diſciples.

62 *No man having put his hand to the plough,* &c.] The ſenſe is, he who, when he is convinced of the truth of religion, is not willing *immediately* to comply with the obligation thereof, but deſires ſtill a longer, and a little longer delay, is not worthy to be admitted to enjoy the benefit of it at all. *Clarke.*

Commentary and Notes on Chapter X.

1 *The Lord appointed other ſeventy.*] Luke is the only evangeliſt who has given this account; and it is the leſs to be wondered at that he ſhould do it ſo particularly, if the ancient tradition be true, that he was himſelf one of the ſeventy.

4 *Salute no man by the way.*] Our Saviour did not forbid common civilities, but that chiefly they ſhould be intent and earneſt to diſpatch their important buſineſs.

13 Wo unto thee Chorazin, wo unto thee Bethſaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, ſitting in ſackcloth and aſhes.

14 But it ſhall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, ſhalt be thruſt down to hell.

16 He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.

17 ¶ And the ſeventy returned again with joy, ſaying, Lord, even the devils are ſubject unto us through thy name.

18 And he ſaid unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on ſerpents and ſcorpions, and over all the power of the enemy: and nothing ſhall by any means hurt you.

20 Notwithſtanding, in this rejoice not, that the ſpirits are ſubject unto you; but rather rejoice, becauſe your names are written in heaven.

21 ¶ In that hour Jeſus rejoiced in ſpirit, and ſaid, I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: even ſo, Father; for ſo it ſeemed good in thy ſight.

22 All things are delivered to me of my Father: and no man knoweth who the ſon is, but the Father: and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* diſciples, and ſaid privately, Bleſſed *are* the eyes which ſee the things that ye ſee.

24 For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen *them*; and to hear thoſe things which ye hear, and have not heard *them*.

25 ¶ And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life?

26 He ſaid unto him, What is written in the law? how readeſt thou?

27 And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf.

28 And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live.

29 But he, willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour?

30 And Jeſus anſwering, ſaid, A certain *man* went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain prieſt that way; and when he ſaw him, he paſſed by on the other ſide.

32 And likewiſe a Levite, when he was at the place, came, and looked *on him*, and paſſed by on the other ſide.

33 But a certain Samaritan, as he journeyed, came where he was: and when he ſaw him, he had compaſſion *on him*.

34 And went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two-pence, and *gave* them to the hoſt, and ſaid unto him, Take care of him: and whatſoever thou ſpendeſt more, when I come again, I will repay thee.

36 Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves?

37 And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

38 ¶ Now it came to paſs, as they went, that he entered into a certain village: and a certain woman named Martha received him into her houſe.

39 And ſhe had a ſiſter called Mary, which alſo ſat at Jeſus' feet, and heard his word.

40 But

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18 *I beheld Satan as lightning, fall from heaven.*] To be exalted to heaven, ſignifies to be raiſed to great powers and privileges, eſpecially to ſovereign Dominions. To fall from heaven, therefore, may ſignify to loſe one's dominions and precedency. The devils, by the idolatry of the Gentiles, and the wickedneſs of the Jews, had been exalted into heaven, and ruled over mankind in oppoſition to the dominion of God; but, by the preaching of the Goſpel, their power was to be deſtroyed in every country.

20 *Your names are written in heaven.*] That is, in the Book of Life. This alludes to the cuſtom of enrolling the names of thoſe who are made free of a City. Their *names were written in heaven*, not by an *abſolute unalterable decree* (for, *him that ſinneth againſt me*, ſays God, will I blot out of my book) but the phraſe ſignifies their being approved and accepted of God, on account of their ſincere love of truth, and practice of virtue.

29 *Willing to juſtify himſelf.*] Hoping perhaps to hear ſuch a partial and narrow definition of the word neighbour, as would ſuit his own principles, and juſtify ſome particular oppreſſions of his own, or thoſe of which his whole order lay under an accuſation. *L. Sterne.*

30—36 *A certain man went down from Jeruſalem to Jerico, and fell among thieves*, &c.] All the circumſtances of this beautiful parable are formed with the fineſt ſkill imaginable, to work the conviction deſigned; ſo that had the lawyer been ever ſo much diſpoſed to reckon none of his neighbours but men of his own religion, it was not in his power to do it on this occaſion. And although favours from a Samaritan had always been repreſented to him as an abomination more deteſtible than the eating of ſwine's fleſh, he was obliged to acknowledge, that neither the prieſt, nor the levite, but the Samaritan, by diſcharging a great office of humanity towards the Jew in diſtreſs, was truly his neighbour, and deſerved his love more than ſome of his own nation, who ſuſtained the moſt venerable characters; that the like humanity was due from any Iſraelite to a Samaritan who ſtood in need of it; and that all men are neighbours to all men, how much ſoever they may be diſtinguiſhed from one another in reſpect of country, kindred, language, or religion. Mankind are intimately knit together by their common wants and weakneſſes, being ſo formed that they cannot live without the aſſiſtance of each other; and therefore the relation that ſubſiſts between them is as extenſive as their natures, and the obligations under which they lie, to aid one another by mutual good offices, are as ſtrong and urgent as every man's own manifold neceſſities. By this admirable parable therefore, our bleſſed Saviour hath powerfully recommended that univerſal benevolence which is ſo familiar in the mouths, but foreign to the hearts, of many ignorant pretenders to religion and morality.

It ſeems, that the preſumption of the Jews in matters of religion exceeded all bounds; for though the Supreme Being pays little regard to outward worſhip, but is much more delighted with the internal homage of a holy and benevolent mind; yet, becauſe they prayed daily in his temple, offered ſacrifices there, carried about his precepts written on their phylacteries, and had God always in their mouths, they made no doubt but they worſhipped the Almighty acceptably: notwithſtanding, they were ſo enormouſly wicked, that they would not put themſelves to the ſmalleſt expence or trouble, though they could have ſaved the life of ſome miſerable object by it; and conſequently had no real love for God or their neighbour. This monſtrous preſumption being entirely ſubverſive of true religion, our Lord thought proper to condemn it in the ſevereſt manner, and to brand it with the blackeſt and moſt laſting note of infamy.

40 But Martha was cumbered about much ſerving, and came to him, and ſaid, Lord, doſt thou not care that my ſiſter hath left me to ſerve alone? bid her therefore that ſhe help me.

41 And Jeſus anſwered, and ſaid unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful, and Mary hath choſen that good part, which ſhall not be taken away from her.

CHAP. XI.

1 *Chriſt teacheth to pray, and that inſtantly.* 14 *He caſteth out a dumb devil.* 29 *He preacheth to the people,* 37 *and reproveth the Phariſees and lawyers.*

AND it came to paſs, that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him, Lord, teach us to pray, as John alſo taught his diſciples.

2 And he ſaid unto them, When ye pray, ſay, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, ſo in earth.

3 Give us day by day our daily bread.

4 And forgive us our ſins; for we alſo forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And he ſaid unto them, Which of you ſhall have a friend, and ſhall go unto him at midnight, and ſay unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to ſet before him:

7 And he from within ſhall anſwer and ſay, Trouble me not: the door is now ſhut, and my children are with me in bed; I cannot riſe and give thee.

8 I ſay unto you, Though he will not riſe and give him, becauſe he is his friend: yet becauſe of his importunity, he will riſe and give him as many as he needeth.

9 And I ſay unto you, Aſk, and it ſhall be given you; ſeek and ye ſhall find: knock, and it ſhall be opened unto you.

10 For every one that aſketh, receiveth; and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

11 If a Son ſhall aſk bread of any of you that is a father, will he give him a ſtone? or if *he aſk* a fiſh, will he for a fiſh give him a ſerpent?

12 Or if he ſhall aſk an egg, will he offer him a ſcorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more ſhall *your* heavenly father give the holy Spirit to them that aſk him?

14 ¶ And he was caſting out a devil, and it was dumb. And it came to paſs, when the devil was gone out, the dumb ſpake: and the people wondered.

15 But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils.

16 And others tempting *him*, ſought of him a ſign from heaven.

17 But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation: and a houſe *divided* againſt a houſe, falleth

18 If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub.

19 And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges.

20 But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you.

21 When a ſtrong man armed keepeth his palace, his goods are in peace.

22 But when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils.

23 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

24 When the unclean ſpirit is gone out of a man, he walketh through dry places; ſeeking reſt: and finding none, he ſaith, I will return unto my houſe whence I came out.

25 And when he cometh, he findeth *it* ſwept and garniſhed.

26 Then goeth he, and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there: and the laſt ſtate of that man is worſe than the firſt:

27 ¶ And it came to paſs, as he ſpake theſe things, a certain woman of the company lifted up her voice, and ſaid unto him, Bleſſed *is* the womb that bare thee, and the paps which thou haſt ſucked.

28 But

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42 *But one thing is needful. And Mary hath choſen that good part, which ſhall not be taken away from her.*] The praiſe beſtowed on Mary as having choſen a better part than Martha, does not imply that the contemplative life is more acceptable in the ſight of God than the active, as the papiſts would have us believe: for though it ſhould be granted, that the compariſon is made between the employments of Martha and Mary, as they ſtand in the ſight of God, the concluſion will not follow which they pretend to draw from it. The reaſon is plain; it is not two courſes of life, but two particular actions that are here compared; in which caſe no body will deny, that to hear the word of God, as occaſion offers, provided we do it with a view to profit by it, is more acceptable in the ſight of God, than to exerciſe any art or occupation relative to the preſent life: for no other reaſon, however, but that it tends more to the happineſs of the perſon himſelf, which is the great end that God hath propoſed in all his laws. In the mean time it may be doubted, whether this be the meaning of the compariſon, Our Lord deſigned rather to ſignify, that though he was not diſpleaſed with Martha's civility, yet Mary's liſtening to his doctrine was more acceptable to him; becauſe he had infinitely greater pleaſure in inſtructing, ſanctifying and ſaving ſouls, than in any kind of ſenſual indulgences whatever, as he himſelf beautifully expreſſes it on another occaſion. "His meat and his drink was to do the will of his heavenly Father."

Commentary and Notes on Chapter XI.

11, 12 *If a ſon ſhall aſk bread of any of you that is a father, will ye give him a ſtone?*] Even among you frail and mortal beings of a day, who are covetous, paſſionate, and froward; no one when his child aſks of him any thing uſeful or neceſſary to life, will either abſolutely deny to give it him at all, or give him any thing uſeleſs or hurtful in its ſtead. Wherefore, if even wicked and peeviſh men, who are governed by irregular paſſions, and wilful and unaccountable humours, are yet ſo far prevailed upon by mere natural affection, that they always maintain and give good things to their children; how much more will God, who is infinitely good and merciful, the gracious creator and preſerver of all things, give the aſſiſtance of his holy ſpirit, and whatever elſe he ſees neceſſary and convenient, to thoſe who apply themſelves to him in affectionate and continual prayer.

23 *He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.*] When two great powers are at ſuch irreconcileable enmity, the advancement of the one, muſt tend to the ruin of the other.

28 But he ſaid, Yea, rather bleſſed *are* they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to ſay, This is an evil generation: they ſeek a ſign, and there ſhall no ſign be given it, but the ſign of Jonas the prophet.

30 For as Jonas was a ſign unto the Ninevites, ſo ſhall alſo the ſon of man be to this generation.

31 The queen of the ſouth ſhall riſe up in the judgment with the men of this generation, and condemn them: for ſhe came from the utmoſt parts of the earth to hear the wiſdom of Solomon; and behold, a greater than Solomon *is* here.

32 The men of Nineve ſhall riſe up in the judgment with this generation, and ſhall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

33 No man when he hath lighted a candle, putteth *it* in a ſecret place, neither under a buſhel; but on a candleſtick, that they which come in may ſee the light.

34 The light of the body is the eye: therefore when thine eye is ſingle, thy whole body alſo is full of light: but when *thine eye* is evil, thy body alſo is full of darkneſs.

35 Take heed therefore, that the light which is in thee be not darkneſs.

36 If thy whole body therefore *be* full of light, having no part dark, the whole ſhall be full of light, as when the bright ſhining of a candle doth give thee light.

37 ¶ And as he ſpake, a certain Phariſee beſought him to dine with him: and he went in and ſat down to meat.

38 And when the Phariſee ſaw *it*, he marvelled that he had not firſt waſhed before dinner.

39 And the Lord ſaid unto him, Now do ye Phariſees make clean the outſide of the cup and the platter: but your inward part is full of ravening and wickedneſs.

40 Ye fools, did not he that made that which is without, make that which is within alſo?

41 But rather give alms of ſuch things as you have: and behold, all things are clean unto you.

42 But wo unto you Phariſees: for ye tythe mint and rue, and all manner of herbs, and paſs over judgment and the love of God: theſe ought ye to have done, and not to leave the other undone.

43 Wo unto you Phariſees: for ye love the uppermoſt ſeats in the ſynagogues, and greetings in the markets.

44 Wo unto you Scribes and Phariſees, hypocrites: for ye are as graves which appear not, and the men that walk over *them*, are not aware *of them*.

34, 35, 36 *The light of the body is the eye*, &c.] The true reaſon why the men of this generation reject the doctrines of God, and perſiſt in impertinence and diſobedience is, becauſe their mind and judgment of things is corrupted by inſincerity, and by an obſtinate reſolution not to entertain ſome certain truths, which oppoſe their vicious habits and inclinations, however plain the evidence they bring with them may be: for as the eye is to the guidance of the body, ſo is the judgment of things to the direction of the mind. If a man's judgment of things be not biaſſed and vitiated, there is hope of ſuch a man's conviction and reformation: but, as when a man's eyes are put out, his whole body muſt of neceſſity move in darkneſs; ſo if the judgment of a man's mind, which ought to be the guide of his actions, be itſelf corrupted by inſincerity and obſtinate vicious prejudices, there is no hope, but ſuch a man muſt continue in error and wickedneſs. Let every man therefore, above all things conſider and take care, that the judgment and diſpoſition of his mind be not corrupted by obſtinate prejudices and vicious affections: for, in that caſe, even his very guide becomes his ſeducer, and the light itſelf is darkneſs. But, if a man's diſpoſition be ſincere, if his judgment be free from prejudice, and his mind from evil affections, his actions will eaſily be governed by truth, and the courſe of his life will, in all probability, be pious and good.

41 *But rather give alms of ſuch things as you have*, &c.] We are not to imagine, that almſgiving was particularly mentioned by Chriſt, becauſe it was of greater value and neceſſity than the other virtues: he recommended it to that ſect, becauſe they were generally remarkable for their covetouſneſs and extortion. They were however of an incorrigible diſpoſition, which no inſtruction, however mild or perſuaſive, could ſway; and therefore our Lord, on this occaſion, wiſely treated them with a kind of wholeſome ſeverity, denouncing the moſt dreadful woes againſt them, for being ſo zealous in the ceremonial inſtitutions of religion, while they utterly neglected the precepts of morality.

44 *Wo unto you, Scribes and Phariſees*, &c.] The Scribes were called in the Hebrew language *ſepharim*, writers, and are often mentioned in the ſacred hiſtory as perſons of great authority in the Jewiſh commonwealth. They were originally ſecretaries, being employed in the church, the ſtate, the army, the revenue, &c. to which office thoſe were entitled who could write, becauſe antiently that art was practiſed by few. When Ezra made the reformation in religion, which has rendered him ſo famous among the Jewiſh doctors, he was aſſiſted by the ſcribes in reviſing the canon of ſcripture; and ordered matters ſo, that from thenceforth a ſufficient number of them ſhould always be employed in multiplying the copies of it. This claſs of men, therefore, being much converſant in the ſacred writings, acquired a ſingular knowledge of them; and in proceſs of time expounded them to the common people, Matt. vii. 39. with ſuch reputation, that at length they obtained the title of doctors or teachers, Luke ii. 46. and were conſulted upon all difficult points of faith, Matt. ii. 4. Hence they are ſaid by our Lord to ſit in Moſes's chair, Matt. xxiii. 3. Hence alſo an able miniſter of the New Teſtament is called a ſcribe, inſtructed unto the kingdom of heaven. But, as the Jews were divided into ſeveral religious ſects, 'tis natural to imagine, that each ſect gave ſuch interpretations of ſcripture, as beſt agreed with their peculiar tenets. Wherefore it cannot be doubted that the doctors ſtudied and expounded the ſacred writings with a view to authorize the opinions of the party they eſpouſed. Acts xxiii. 9. mention is made of the *ſcribes that were of the ſect of the Phariſees*; which plainly implies, that ſome of the ſcribes were of the other ſects. It is true, the ſcribes are not diſtinguiſhed from the Phariſees, in the words which our Lord now pronounced, and in ſeveral other paſſages; particularly Matt. v. 20. and xxiii 2. But, from the latter of theſe, I think it is evident, that by the ſcribes and Phariſees, is commonly meant the Phariſaic ſcribes, according to the idiom of the Hebrew language: for, as the name Phariſee denoted a ſect, and not an office, it could by no means be ſaid of the whole ſect that they ſat in Moſes' chair. A character of this ſort was applicable only to the doctors or ſcribes of the ſect. In other inſtances, where the ſcribes are diſtinguiſhed from the Phariſees, the Sadducean doctors may be intended. The badge of a Phariſee was his placing the tradition of the elders on an equality with the ſcripture: whereas the Sadducees rejected all the pretended oral traditions, and adhered ſo cloſe to the text, that they acknowledged nothing as a matter of faith, which was not expreſly contained in the ſacred books. And in this they were followed by the Karaites, or ſcripturiſts, a ſect which ſubſiſts among the Jews to this day. It is indeed generally ſuppoſed, that the Sadducees acknowledged the authority of none of the ſacred books except the writings of Moſes. Nevertheleſs, there is reaſon to believe that they received all the ſacred books: for, had they denied the authority of any of them, our Lord, who ſo ſharply reproved their other corruptions, would not have let this have eſcaped uncenſured. Nay, Joſephus himſelf, who was no friend to the Sadducees, owns, Antiq. xiii. 18. that they received *the written books*: an expreſſion, which, as the compilers of the Univerſal Hiſtory obſerve, is too general, and too much in their favour to have flowed from his pen, could he have charged them with rejecting any of the ſacred writings, ſee, Le Clerc, hiſt. eccleſ. proleg. p. 1. ſect. 3. Scalig. Elench. triher. contr. Serrar, c. 16. Perhaps among the ſacred writings the Sadducees preferred the books of Moſes. all the Jews did ſo; and do ſo ſtill But whether in this point the Sadducees out-ſtripped the reſt of the ſects, is hard to ſay. In the mean time, conſidering the veneration which the Jews had for the books of the law, it is reaſonable to ſuppoſe, that ſome of the doctors of each ſect would apply themſelves more eſpecially to the ſtudy of theſe books in private, and to the explication of them in public; and that ſuch as did ſo, might obtain the appellation of lawyers. Accordingly he is called by Matthew a phariſee and a lawyer, chap. xxii 25. whom Mark calls a ſcribe, Further, it is not improbable, that the Phariſean lawyer's

45 ¶ Then anſwered one of the lawyers, and ſaid unto him, Maſter, thus ſaying, thou reproacheſt us alſo.

46 And he ſaid, Wo unto you alſo, ye lawyers: for ye lade men with burdens grievous to be born, and ye yourſelves touch not the burdens with one of your fingers.

47 Wo unto you: for ye build the ſepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witneſs that ye allow the deeds of your fathers: for they indeed killed them, and ye build their ſepulchres.

49 Therefore alſo ſaid the wiſdom of God, I will ſend them prophets and apoſtles, and *ſome* of them they ſhall ſlay and perſecute:

50 That the blood of all the prophets, which was ſhed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which periſhed between the altar and the temple: verily I ſay unto you, it ſhall be required of this generation.

52 Wo unto you lawyers: for ye have taken away the key of knowledge: ye entered not in yourſelves, and them that were entering in, ye hindered.

53 And as he ſaid theſe things unto them, the Scribes and the Phariſees began to urge *him* vehemently, and to provoke him to ſpeak of many things:

54 Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.

CHAP. XII.

1 To avoid hypocriſy and fearfulneſs in publiſhing Chriſt's doctrine. 13 To beware of covetouſneſs. 42 The faithful and wiſe ſteward.

IN the mean time, when they were gathered together an innumerable multitude of people, inſomuch that they trode one upon another, he began to ſay unto his diſciples firſt of all, Beware ye of the leaven of the Phariſees, which is hypocriſy.

2 For there is nothing covered, that ſhall not be revealed; neither hid, that ſhall not be known.

3 Therefore, whatſoever ye have ſpoken in darkneſs, ſhall be heard in the light; and that which ye have ſpoken in the ear in cloſets, ſhall be proclaimed upon the houſe-tops.

4 And I ſay unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye ſhall fear: Fear him, which after he hath killed, hath power to caſt into hell; yea, I ſay unto you, Fear him.

6 Are not five ſparrows ſold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many ſparrows.

8 Alſo

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proud of their own particular ſtudy, might exalt the law not only above the reſt of the ſacred writings, but above the tradition of the elders; in which reſpect they were diſtinguiſhed from the reſt of their ſect, paying only a ſecondary ſort of regard to theſe traditions. It was on this account that one of them was ſo diſpleaſed, when he heard Jeſus join the whole body of ſcribes indiſcriminately; and conſequently the lawyers, with the Phariſees, in the woes which he now denounced againſt them, for the hypocritical ſhew of piety which they made by their zeal in giving tithes of mint, aniſe, and cummin, according to the precepts of the elders, whilſt they omitted judgment and the love of God, enjoined expreſlly by the divine law. It ſeems he thought the rebuke undeſerved on the part of the lawyers, even of the Phariſean ſect, becauſe they did not pay that ſuperlative regard to tradition which the reſt were remarkable for.

44 *Wo unto you Scribes and Phariſees* &c.] In the repetition of the words, Matt, xxiii. 27. this one is differently expreſſed, *Wo unto you Scribes and Phariſees: for ye are like unto whited ſepulchres,* which indeed appear beautiful outwardly; but are within full of dead men's bones, and of all uncleanneſs. Perſons of fortune among the Jews often raiſed fine ſtone ſtructures over their dead, eſpecially when they buried them in the fields; and theſe they white-waſhed from time to time, to make them look beautiful. Dr. Shaw, in his travels, gives the following account of theſe ſepulchres. "If we except a few perſons who are buried within the precincts of ſome ſanctuary, the reſt are carried out at a ſmall diſtance from their cities and villages, where a great extent of ground is allotted for the purpoſe. Each family has a particular part of it walled in like a garden, where the bones of their anceſtors have remained for many generations. In theſe incloſures the graves are always diſtinct and ſeparated, having each of them a ſtone placed upright both at the head and feet, inſcribed with the name of the perſon who is there interred; whilſt the intermediate ſpace is either planted with flowers, bordered round with ſtones, or paved all over with tiles. The graves of the principals are farther diſtinguiſhed by ſome ſquare chambers or cupolas, which are built over them, Now, all theſe different ſorts of tombs and ſepulchres, with the very walls of the incloſures, being always kept clean white-waſhed and beautiful, they continue to this day to be an excellent comment upon the expreſſions of our Lord, where he mentions the garniſhing of ſepulchres; and compares the Scribes and Phariſees to whited ſepulchres." But tho' the ſepulchres of the rich were thus beautified, the graves of the poor were oftentimes ſo neglected, that if the ſtones, by which they were marked, happen to fall, they were not ſet up again: by which means the grave themſelves did not appear: they were *adela*, as they are called in the text, By the law Numb, xix. 16. graves of all ſorts polluted the perſons who touched them; the ſepulchres that were kept perfectly neat and beautiful, as well as thoſe that were neglected. Hence, to ſhew the hypocriſy of the Phariſees, our Lord, in the one woe likened them to graves which did not appear, had no mark to know them by: and which being covered with graſs, men were polluted by going over them ere they were aware. In the other woe he likened them to whited ſepulchres; which, tho' they looked fair and beautiful outwardly, were full of uncleaneſs. The Scribes and Phariſees, however holy they might appear by theſe exactneſs in the externals of religion, were polluted with the groſſeſt vices; inſomuch that by the contagion of their example, they defiled all who were much in their company.

Commentary and Notes on Chapter XII.

1 *Beware ye of the leaven of the Phariſees, which is hypocriſy.*] This precept, with which our bleſſed Saviour began his charge to his diſciples in general, is parallel to that which in the charge of the twelve runs thus, *Be wiſe as ſerpents, and harmleſs as doves,* Matt. x. 16. For though the apoſtles and diſciples were to be remarkably prudent in their behaviour, the leaven of the Phariſees, which is hypocriſy and deceit, was not to enter into the compoſition of their prudence, becauſe hypocriſy is only an expedient to ſerve a turn, the maſk being always torn from hypocrites ſooner or later.

2, 3 *For there is nothing covered, that ſhall not be revealed,* &c.] All your actions ſhall be brought to light, either in this world, or in that which is to come. Wherefore, take great care never to do any thing which cannot bear the light, but let the whole of your behaviour be fair, honeſt, and good.

5, 6, 7 *But I will forewarn you whom ye ſhall fear,* &c.] But I will tell you whom you may and ought to fear. Fear God, who if ye provoke him by neglecting your duty, and diſobeying his commands, hath power not only to kill the body, but alſo to deſtroy the ſoul for ever. Yea, above all things, I ſay, fear him. But be not afraid of men, who at the worſt can only kill the body; and even this they cannot do without the permiſſion of your heavenly Father: for, if the providence of God watches over all things, ſo that not the ſmalleſt and meaneſt creatures upon earth can periſh without his knowledge, and diſpoſal, how much more does the ſame divine Providence watch over you? ſo that not ſo much as an hair falls from your head without the knowledge of the Almighty: and if ſo, then much leſs can any man take away your life without his permiſſion.

8 Alſo I ſay unto you, Whoſoever ſhall confeſs me before men, him ſhall the Son of man alſo confeſs before the angels of God.

9 But he that denieth me before men, ſhall be denied before the angels of God.

10 And whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the Holy Ghoſt, it ſhall not be forgiven.

11 And when they bring you unto the ſynagogues, and *unto* magiſtrates, and powers, take ye no thought how, or what thing ye ſhall anſwer, or what ye ſhall ſay:

12 For the Holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay.

13 ¶ And one of the company ſaid unto him, Maſter, ſpeak to my brother, that he divide the inheritance with me.

14 And he ſaid unto him, Man, who made me a judge, or a divider over you?

15 And he ſaid unto them, Take heed, and beware of covetouſneſs: for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth.

16 And he ſpake a parable unto them, ſaying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits?

18 And he ſaid, This will I do: I will pull down my barns, and build greater; and there will I beſtow all my fruits and my goods.

19 And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years: take thine eaſe, eat, drink, and be merry.

20 But God ſaid unto him, *Thou* fool, this night thy ſoul ſhall be required of thee, then whoſe ſhall thoſe things be which thou haſt provided.

21 So *is* he that layeth up treaſure for himſelf, and is not rich towards God.

22 ¶ And he ſaid unto his diſciples, Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat; neither for the body, what ye ſhall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Conſider the ravens: for they neither ſow nor reap: which neither have ſtore-houſe nor barn; and God feedeth them: How much more are ye better than the fowls?

25 And which of you with taking thought can add to his ſtature one cubit?

26 If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt?

27 Conſider the lillies how they grow: They toil not, they ſpin not; and yet I ſay unto you, that Solomon in all his glory was not arrayed like one of theſe.

28 If then God ſo clothe the graſs, which is to-day in the field, and to-morrow is caſt into the oven: how much more *will he clothe* you, O ye of little faith?

29 And ſeek not ye what he ſhall eat, or what ye ſhall drink, neither be ye of doubtful mind.

30 For all theſe things do the nations of the world ſeek after: and your Father knoweth that ye have need of theſe things.

31 ¶ But rather ſeek ye the kingdom of God, and all theſe things ſhall be added unto you.

32 Fear not, little flock; for it is your Father's good pleaſure to give you the kingdom.

33 Sell that ye have, and give alms: provide yourſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treaſure is, there will your heart be alſo.

35 Let your loins be girded about, and *your* lights burning;

36 And

8, 9 *Alſo I ſay unto you,* &c.] Rely therefore on the providence of God for protection, knowing that he can and will deliver you from the malice of your enemies, whenever his infinite goodneſs ſees it expedient. But if he does not think fit to deliver you from this trial, but ſuffers the wickedneſs of men to proceed ſo far as even to take away your lives; yet, let not that diſcourage you from continuing to profeſs the truth: For your recompenſe in that caſe will be infinitely greater than your loſs; and on the contrary, the ſaving of your life, by deſerting the truth, would be beyond compariſon a greater damage: for he who, notwithſtanding all the terrors of perſecution, perſeveres reſolutely in the profeſſion and practice of the truth, ſhall be owned by me before God and angels as a worthy diſciple, and ſhall receive the reward of eternal life. But he who, for fear of men, renounces and is aſhamed of his profeſſion, ſhall be denied by me before God and angels as an unworthy diſciple, and ſhall be rejected and periſh.

16—21 *The ground of a certain rich man brought forth plentifully,* &c.] In this parable we have a perfect picture of the men whoſe affections are engroſſed by the things of this preſent life. They forget that riches, honours, and power are beſtowed on them, in order to their improvement in virtue, by the opportunities they afford of exerciſing good diſpoſitions, and look upon thoſe advantages merely as inſtruments of luxury, and uſe them accordingly. But, at the very time they are inwardly applauding themſelves, and laying ſchemes for futurity, as if they were never to die, and thinking of nothing but happy days, God ſuddenly ſtrips them of all their joys. While they are idly buſy in gathering together the treaſures of an ant-hill, or in building the tottering piles of children, the foot of death treads them down, and ſcatters them all abroad; ſo that both they and their projects periſh at once.

24 *Conſider the ravens: for they neither ſow nor reap,* &c.] Conſider the other creatures of God; the birds, beaſts, and plants, things far inferior to you, and of much leſs value in the ſight of God. Conſider how God, without their being able to provide for themſelves before hand or ſo much as to foreſee their own wants, preſerves and nouriſhes even theſe meaner creatures, and wonderfully furniſhes things neceſſary for their ſubſiſtance in their ſeveral ſeaſons. How much more then will his all-wiſe Providence provide for you, whom he hath created with ſo much greater excellencies, and ſo much nobler ends?

32 *Fear not, little flock,* &c.] Fear not ye little flock, ye who have forſaken this wicked world, and left the multitude to become my diſciples. It is the good pleaſure of the Almighty to beſtow upon you an everlaſting kingdom, and a happineſs which ſhall have no end. Much more will be given you, all the neceſſaries of this ſhort and tranſitory life: and if not, yet the wants of this life bear no proportion to the happineſs of that which is to come.

33, 34 *Sell that ye have, and give alms,* &c.] Part ye therefore chearfully with all things here, to procure to yourſelves a treaſure in that future ſtate. Sell what you have, and diſtribute out of your abundance, to ſupply the neceſſities of thoſe that want. Remit your wealth into the other world, by alms and charity to the poor. Lay up for yourſelves by liberality and good works, a treaſure of rewards in heaven, which will not, like earthly riches, be liable to be taken away from you either by fraud or violence, or to be conſumed by accidents or loſſes. Let your treaſure, I ſay, be in heaven, that your hearts and affections may be there alſo: for where every man's treaſure is, there likewiſe muſt his thoughts of neceſſity be. If the riches of this world be what you principally eſteem, here alſo your hopes and fears, your deſires and expectations, your thoughts and deſigns will be; and you will never be able to preſerve that pious, reſigned, and heavenly temper of mind, which the chriſtian religion indiſpenſably requires. But if the happineſs of heaven be your chiefeſt treaſure, your heart and affections alſo will be ſettled there.

35, 36 *Let your loins be girded,* &c.] This is ſpoken in alluſion to the cuſtoms of the eaſt, where antiently great entertainments were made in the evening; ſo that night was commonly far ſpent before the gueſts were diſmiſſed. On ſuch occaſions, ſervants ſhewed their faithfulneſs by watching, and keeping their lamps burning, and their loins

girded,

36 And ye yourſelves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Bleſſed *are* thoſe ſervants whom the Lord, when he cometh, ſhall find watching: verily I ſay unto you, that he ſhall gird himſelf and make them to ſit down to meat, and will come forth and ſerve them.

38 And if he ſhall come in the ſecond watch, or come in the third watch, and find *them* ſo, bleſſed are thoſe ſervants.

39 And this know, that if the good man of the houſe had known what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken through.

40 Be ye therefore ready alſo: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable unto us, or even to all?

42 And the Lord ſaid, Who then is that faithful and wiſe ſteward, whom *his* lord ſhall make ruler over his houſhold, to give *them their* portion of meat in due ſeaſon?

43 Bleſſed *is* that ſervant, whom his lord, when he cometh, ſhall find ſo doing.

44 Of a truth I ſay unto you, that he will make him ruler over all that he hath.

45 But and if that ſervant ſay in his heart, My Lord delayeth his coming; and ſhall begin to beat the men-ſervants, and maidens, and to eat and drink, and to be drunken:

46 The Lord of that ſervant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in ſunder, and will appoint him his portion with the unbelievers.

47 And that ſervant which knew his lord's will, and prepared not *himſelf*, neither did according to his will, ſhall be beaten with many *ſtripes*.

48 But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few *ſtripes*. For unto whomſoever much is given, of him ſhall be much required: and to whom men have committed much, of him they will aſk the more.

49 ¶ I am come to ſend fire on the earth, and what will I if it be already kindled?

50 But I have a baptiſm to be baptized with; and how am I ſtraitened till it be accompliſhed!

51 Suppoſe ye that I am come to give peace on earth? I tell you, Nay; but rather diviſion.

52 For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three.

53 The father ſhall be divided againſt the ſon, and the ſon againſt the father; the mother againſt the daughter, and the daughter againſt the mother; the mother-in-law againſt her daughter-in-law, and the daughter-in-law againſt her mother-in-law.

54 ¶ And he ſaid alſo to the people, When ye ſee a cloud riſe out of the weſt, ſtraightway ye ſay, There cometh a ſhower; and ſo it is.

55 And when *ye ſee* the ſouth wind blow, ye ſay, There will be heat; and it cometh to paſs.

56 *Ye* hypocrites, ye can diſcern the face of the ſky, and of the earth; but how is it, *that ye* do not diſcern this time?

57 Yea, and why even of yourſelves judge ye not what is right?

58 ¶ When thou goeſt with thine adverſary to the magiſtrate, *as thou art* in the way, give diligence that thou mayeſt be delivered from him; leſt he hale thee to the judge, and the judge deliver thee to the officer, and the officer caſt thee into priſon.

59 I tell thee, thou ſhalt not depart thence, till thou haſt paid the very laſt mite.

CHAP. XIII.

1 *Chriſt preacheth repentance upon the Puniſhment of the Galileans, and others.* 6 *The fruitleſs fig-tree.* 24 *The ſtrait Gate.*

THERE were preſent at that ſeaſon, ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices.

2 And Jeſus anſwering, ſaid unto them, Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things?

3 I tell you, Nay: but, except ye repent, ye ſhall all likewiſe periſh.

4 Or thoſe eighteen, upon whom the tower in Siloam fell, and ſlew them, think ye that they were ſinners above all *men* that dwelt in Jeruſalem?

5 I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

6 ¶ He

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girded, that they might be ready to open the door to their maſter at his firſt knock. The maſter, pleaſed with the care of ſuch a ſervant, would order him a refreſhment, after having watched and faſted ſo long; and, if he was of a very humane diſpoſition, he might even bring it himſelf, and give it him out of his own hand.

40 *The ſon of man cometh.*] By this Expreſſion is here probably meant *death* and *judgment*.

49 *I am come to ſend fire on earth.*] This will be the natural conſequence, becauſe my doctrine is ſo oppoſite to the prejudices and luſts of men.

Commentary and Notes on Chapter XIII.

1 *The Galileans, whoſe blood*, &c.] Thoſe unhappy Galileans, who had rendered themſelves obnoxious to the Roman power, and whoſe blood Pilate had in effect mingled with their ſacrifices, having ſlain them when they came to worſhip in the Temple.

4 *Or thoſe eighteen, upon whom the tower in Siloam fell and ſlew*, &c.] The Tower in Siloam, by its name, appears to have been built on the margin of the baſon or pool of Siloam, whoſe waters running into a lower baſon, formed what was called *the pool of fleeces*, probably from the ſheep which were waſhed in it. The upper baſon or pool of Siloam ſeems to have been uſed as a bathing place for men; and if it had porticos round about it for them to undreſs in, will anſwer to the deſcription of the pool of Betheſda, John v. 2. Beſides, the ſituation of Betheſda, hard by the ſheep-gate, agrees with this ſuppoſition; for that gate had its name from the ſheep-market which was kept at it, and to which the ſheep were driven, after having been waſhed in the pool of fleeces. The tower in Siloam therefore which fell, and ſlew the eighteen perſons here mentioned, was probably one of the Porticos of Betheſda.

5 *Ye ſhall all likewiſe periſh.*] That is, in like manner periſh. Joſephus tells us, that at the time of the Paſſover, when the whole nation of the Jews were met together, as their cuſtom was, at Jeruſalem, they were all ſhut up and beſieged by the Romans; and he tells us further, that in the time of that ſiege, upon a ſedition among themſelves, a great multitude of them were ſlain in the temple as they were ſacrificing, and their blood poured forth, together with that of the beaſts which were to be offered, as had happened before to the Galileans.

6 ¶ He ſpake alſo this parable: A certain *man* had a fig-tree, planted in his vine-yard; and he came and ſought fruit thereon, and found none.

7 Then ſaid he unto the dreſſer of his vine-yard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground?

8 And he anſwering, ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung *it:*

9 And if it bear fruit *well:* and if not, *then* after that thou ſhalt cut it down.

10 ¶ And he was teaching in one of the ſynagogues on the ſabbath:

11 And behold, there was a woman which had a ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up *her ſelf.*

12 And when Jeſus ſaw her, he called *her* to him, and ſaid unto her, Woman, thou art looſed from thine infirmity.

13 And he laid *his* hands on her: and immediately ſhe was made ſtraight, and glorified God:

14 And the ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the ſabbath-day, and ſaid unto the people, There are ſix days in which men ought to work: in them therefore come and be healed, and not on the ſabbath-day.

15 The Lord then anſwered him, and ſaid, *Thou* hypocrite, doth not each one of you on the ſabbath looſe his ox or *his* aſs from the ſtall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, theſe eighteen years, be looſed from this bond on the ſabbath-day?

17 And when he had ſaid theſe things, all his adverſaries were aſhamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then ſaid he, Unto what is the kingdom of God like? and whereunto ſhall I reſemble it.

19 It is like a grain of muſtard-ſeed, which a man took, and caſt into his garden; and it grew, and waxed a great tree, and the fowls of the air lodged in the branches of it.

20 And again he ſaid, Whereunto ſhall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching and journeying towards Jeruſalem.

23 ¶ Then ſaid one unto him, Lord, are there few that be ſaved? And he ſaid unto them,

24 Strive to enter in at the ſtrait-gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

25 When once the maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us, and he ſhall anſwer and ſay unto you, I know ye not whence ye are:

26 Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

27 But he ſhall ſay, I tell you, I know you not whence ye are; depart from me all *ye* workers of iniquity.

28 There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of God, and you *yourſelves* thruſt out.

29 And they ſhall come from the eaſt and *from* the weſt, and from the north and *from* the ſouth, and ſhall ſit down in the kingdom of God.

30 And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

31 The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he ſaid unto them, Go ye and tell that fox, Behold, I caſt out devils, and I do cures to-day and to-morrow, and the third day I ſhall be perfected.

33 Neverthelefs,

7, 8, 9 *Behold, theſe three years I come ſeeking fruit on this fig-tree,* &c.] The three years in the parable, which the maſter came ſeeking fruit on the fig tree, is ſuppoſed by many to repreſent the miniſtry of Chriſt, which, from this, they concluded laſted three years. But the argument has no force in it, becauſe the other year which it was allowed to remain, evidently comprehends the ſpace of forty years, it being that interval of time between Chriſt's aſcenſion, and the deſtruction of Jeruſalem. Wherefore the years of the parable denote the whole time of the Jewiſh diſpenſation, very properly repreſented by the term of three years, in a parable taken from the fig-tree; whoſe fruit does not come to perfection in leſs than three years. The mercy of the Almighty alſo in ſparing them at the interceſſion of his Son, under whoſe care they were, and in giving them a farther trial and greater advantages, by the preaching of Chriſt and his apoſtles, is beautifully diſplayed in it: and at the concluſion an inſinuation is made, that if they continued impenitent under theſe laſt and beſt means, no more pains was to be taken with them, but they were to be deſtroyed without remedy. But though this parable was originally meant of the Jews, it may be applied to every man in every age; for it exhibits a law obſerved in the divine adminiſtration, which ſhould ſtrike terror into all who enjoy ſpiritual privileges without improving them. Every man is allowed a certain time of trial, during which he enjoys the means and helps neceſſary to virtue. If he continues ignorant of his viſitation, deſpiſes the riches of the divine mercy, and goes on obſtinately in ſin, theſe advantages are commonly taken from him, his day of grace ends, the utmoſt term of God's patience is paſt for ever, the divine ſpirit being grieved, is provoked to leave him, and the man is delivered over to an hardened heart: after which, his repentance and ſalvation become impoſſible.

23, 24 *Lord, are there few that be ſaved,* &c.] Lord, is not the number of thoſe that ſhall be ſaved very ſmall, in compariſon of thoſe that periſh? To this more curious than uſeful queſtion, Jeſus, according to his cuſtom, made no direct anſwer; but took occaſion from thence to inſtruct his hearers, how they themſelves ought to take care by ſincerity and diligence, to be found in the number of thoſe that ſhall be ſaved, how few ſoever they may be. If ye will be ſure, ſaid he, to obtain eternal life, be diligent to follow the ſtrict precepts of virtue, ſtrive to deny yourſelves the ſinful pleaſures and vanities of the world, and confine yourſelves within the bounds of a truly holy and religious life: for all mankind are indeed deſirous of immortality and happineſs; but many who pretend to be candidates for heaven cannot prevail on themſelves to forſake their beloved earthly luſts; and have not reſolution to fit them for happineſs by a truly religious courſe of life, before the time of judgment, when it will be too late.

25 *When once the maſter of the houſe is riſen up,* &c.] It is now the time of mercy, and God now graciouſly offers you the means of reconciliation, and invites you to mercy and eternal life; but if ye neglect the preſent means of grace, or, inſtead of heartily obeying God's commands, ye content yourſelves with a bare outward and formal profeſſion of religion, the time of judgment will come, when it will be too late to repent and cry for mercy; for Chriſt will then utterly diſown you, and declare that he never conſidered you as his true diſciples.

26 *They ſhall come from the eaſt,* &c.] Men of true piety, virtue, and charity, out of all nations under heaven. See note on Mat. viii. 11.

32 *Behold, I caſt out devils, and I do cures to-day and to-morrow,* &c,] Some apply this to the years of Chriſt's miniſtry, ſuppoſing that a day is put for a year; but the explication is improper; becauſe if the three days here mentioned were intended to comprehend our Lord's miniſtry, this converſation muſt have happened in the firſt year thereof, contrary to St. Luke himſelf, who tells us (chap. ix. 51.) the time was

33 Nevertheleſs I muſt walk to-day, and to-morrow, and the day following: for it cannot be that a prophet periſh out of Jeruſalem.

34 O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not.

35 Behold, your houſe is left unto you deſolate: And verily I ſay unto you, Ye ſhall not ſee me until the time come when ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

CHAP. XIV.

7 Chriſt teacheth humility, 12 and to feed the poor, 16 The parable of the great ſupper. 25 Who cannot be Chriſt's diſciples.

AND it came to paſs, as he went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him.

2 And behold, there was a certain man before him which had the dropſy.

3 And Jeſus anſwering ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day?

4 And they held their peace. And he took *him* and healed him, and let *him* go;

5 And anſwered them, ſaying, Which of you ſhall have an aſs or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day?

6 And they could not anſwer him again to theſe things.

7 ¶ And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms; ſaying unto them,

8 When thou art bidden of any *man* to a wedding, ſit not down in the higheſt room; leſt a more honourable man than thou be bidden of him;

9 And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room.

10 But when thou art bidden, go and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee.

11 For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

12 ¶ Then ſaid he alſo to him that bade him, when thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor *thy* rich neighbours; leſt they alſo bid thee again, and a recompenſe be made thee.

13 But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blind:

14 And thou ſhalt be bleſſed; for they cannot recompenſe thee: for thou ſhalt be recompenſed at the Reſurrection of the juſt.

15 And when one of them that ſat at meat with him heard theſe things, he ſaid unto him, Bleſſed *is* he that ſhall eat bread in the kingdom of God.

16 ¶ Then ſaid he unto him, A certain man made a great ſupper, and bade many;

17 And ſent his ſervant at ſupper-time to ſay to them that were bidden, Come; for all things are now ready.

18 And they all with one *conſent* began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

19 And another ſaid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excuſed.

20 And another ſaid, I have married a wife, and therefore I cannot come.

21 So that ſervant came and ſhewed his lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room.

23 And the Lord ſaid unto the ſervant, Go out into the highways and hedges, and compel them to come in, that my houſe may be filled.

24 For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

25 ¶ And there went great multitudes with him: and he turned, and ſaid unto them,

26 If any *man* come to me, and hate not his father and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.

27 And whoſoever doth not bear his croſs, and come after me, cannot be my diſciple.

28 For which of you intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether he have *ſufficient* to finiſh *it?*

29 Leſt haply after he hath laid the foundation, and is not able to finiſh *it*, all that behold *it* begin to mock him,

30 Saying,

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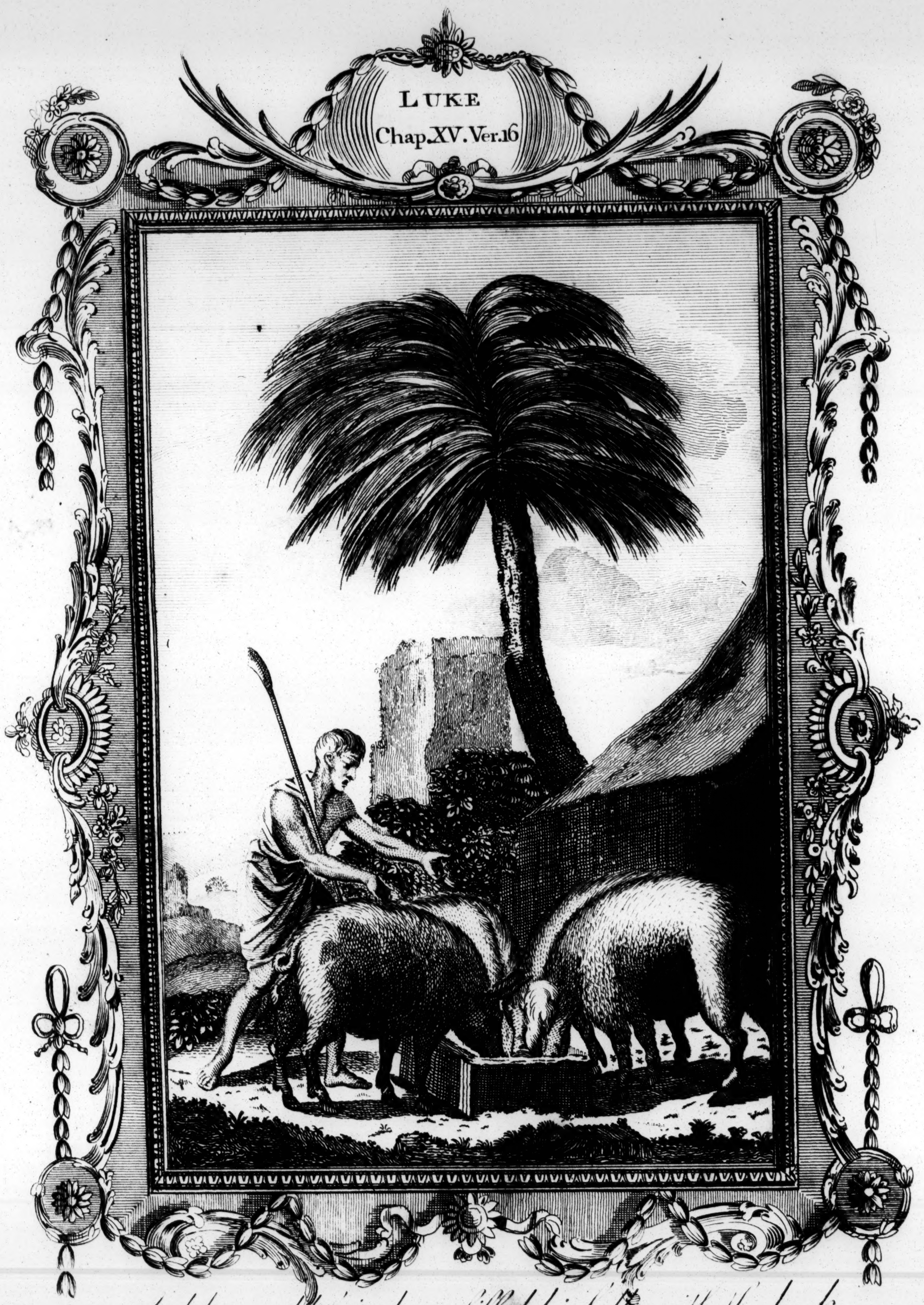
come that he ſhould be delivered up. Beſides, according to this interpretation, Chriſt's being perfected on the third day, will imply, that he was to ſuffer in the third year of his miniſtry, which is far from being certain. But the real meaning of the words ſeems to be as follows: I ſhall not be very long with you on earth; yet, while I am here, I will perform the duties of my miniſtry without being afraid of man, becauſe my life cannot be taken from me, but in the place, and at the time, appointed by the Almighty.

Commentary and Notes on Chapter XIV.

12 *Call not my friends*, &c.] The New Teſtament ſpeaks frequently after this manner, and pronounces many things ſimply and abſolutely, which muſt be underſtood with a limitation. *She is not dead, but ſleepeth*, Mark v. 39. *Labour not for the meat that periſheth*, John vi. 27. that is, labour more for that meat which endureth unto everlaſting life (which he immediately after explains) than for this. *Edwards*.

16 *A certain man made a great ſupper.*] See note on Matt. chap. xxi.

26, 27 *If any man come to me*, &c] God does indeed ſincerely deſire your converſion and happineſs, and earneſtly invites you to embrace the goſpel and eternal life. But be not deceived; it is indiſpenſably neceſſary, in order to your attaining this happineſs, that you prepare yourſelves with reſolution and conſtancy, to perform the conditions required of you, and to perſevere in that way of life. It is not an eaſy and voluptuous thing to be a true diſciple of Chriſt; but a work of reſolution, courage, and conſtancy. No man can be a worthy diſciple of mine, who is not able to bear affliction, ſelf-denial, and perſecution; and has not reſolution enough to prefer his duty before all temporal conſiderations and advantages, before all the ties of natural relation or affection, and before the enjoyment of even life itſelf. Wherefore, whoever will undertake to be a true chriſtian, let him firſt conſider and reſolve well in himſelf, whether he be able and prepared to bear all the difficulties that his profeſſion will expoſe him to; leſt if he faint, after he has begun his courſe, he loſe both his labour and reward.


LUKE
Chap. XV. Ver. 16

And he would fain have filled his belly with the husks
that the Swine did eat: and no man gave unto him.

30 Saying, This man began to build, and was not able to finiſh.

31 Or what king going to make war againſt another king, ſitteth not down firſt, and conſulteth whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand?

32 Or elſe, while the other is yet a great way off, he ſendeth an embaſſage, and deſireth conditions of peace.

33 So likewiſe, whoſoever he be of you that forſaketh not all that he hath, he cannot be my diſciple.

34 Salt *is* good: but if the ſalt have loſt it's ſavour, wherewith ſhall it be ſeaſoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men caſt it out. He that hath ears to hear, let him hear.

CHAP. XV.

1 *The parable of the loſt ſheep;* 8 *of the piece of ſilver:* 11 *of the prodigal ſon.*

THEN drew near unto him all the publicans and ſinners for to hear him.

2 And the Phariſees and ſcribes murmured, ſaying, This man receiveth ſinners, and eateth with them.

3 And he ſpake this parable unto them, ſaying,

4 What man of you having an hundred ſheep, if he looſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it.

5 And when he hath found *it*, he layeth *it* on his ſhoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, ſaying unto them, Rejoice with me: for I have found my ſheep which was loſt.

7 I ſay unto you, That likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons which need no repentance.

8 ¶ Either what woman having ten pieces of ſilver, if ſhe looſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find *it*.

9 And when ſhe hath found *it*, ſhe calleth *her* friends and *her* neighbours together, ſaying, Rejoice with me: for I have found the piece which I had loſt.

10 Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

11 ¶ And he ſaid, A certain man had two ſons.

12 And the younger of them ſaid to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after, the younger ſon gathered all together, and took his journey into a far country, and there waſted his ſubſtance with riotous living.

14 And when he had ſpent all, there aroſe a mighty famine in that land; and he began to be in want.

15 And he went and joined himſelf to a citizen of that country; and he ſent him into his fields to feed ſwine:

16 And he would fain have filled his belly with the huſks that the ſwine did eat: and no man gave unto him.

17 And when he came to himſelf, he ſaid, How many hired ſervants of my father's have bread enough and to ſpare, and I periſh with hunger!

18 I will ariſe, and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee,

19 And am no more worthy to be called thy ſon: make me as one of thy hired ſervants.

20 And he aroſe, and came to his Father, But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him.

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33 *So likewiſe, whoſoever he be,* &c.] If therefore wiſe men, in all other caſes, before they enter on any great undertaking, mutually weigh and conſider well with themſelves every difficulty, and every danger they are likely to meet with in any enterprize they are going to undertake; how much more reaſonable and neceſſary is it for you that will be my diſciples, before you undertake the things of the higheſt concern and greateſt importance in the world, to conſider thoroughly all the difficulties and dangers of it? eſpecially as no man can be a real chriſtian who has not reſolution enough to prefer his religion and his duty before all temporal enjoyments and conſiderations whatſoever; whoever therefore will be my diſciple muſt conſider and reſolve before hand, to part readily with all temporal enjoyments whenever they come in competition with his duty.

Commentary and Notes on Chapter XV.

7 *More than over ninety,* &c.] The meaning is not, that a converted ſinner is eſteemed before a man who has been always righteous; but that a ſmaller good, when recovered as it were unexpectedly, cauſes greater and more immediate manifeſtation of joy than a much more valuable good which has been conſtantly in our poſſeſſion. *Clark.*

11 *A certain man had two ſons,* &c,] Thus God, who is the Creator and Governor of all things, is the common Father both of the Jews and Gentiles, of the obedient and diſobedient.

12, 13 *And the youngeſt of them ſaid to his father,* &c.] Thus the heathens in general, taking the pleaſures of this preſent world for their happineſs, departed from God, and forſaking their true religion, fell into all manner of idolatry, profaneneſs and impiety, and abuſed the common bleſſings of Providence to ſerve their unreaſonable luſts, intemperance, and debauchery; and this is alſo the caſe of every wicked man in particular.

14, 15, 16 *And when he had ſpent all, there aroſe a mighty famine in that land.* &c.] Thus the Gentiles, after they had once fallen from the knowledge and worſhip of the true God, and plunged themſelves into the practice of all abominable uncleanneſs, grew continually into a worſe and worſe eſtate; overwhelmed with ſtrange ignorance, ſuperſtitious, and cruel rites, till at length they were reduced into the greateſt and moſt miſerable ſlavery to Satan, that can poſſibly be imagined. And thus alſo men particularly wicked, by the practice of vice and debauchery, run themſelves into great difficulties, perplexities, and anxieties: and then they ſeek for relief in the pleaſures of ſin, and in the madneſs of drunkenneſs and intemperance; and thus they bring themſelves under that cruelleſt and moſt comfortleſs ſtate of mind and bondage to ſin, the extremeſt degree of miſery that can poſſibly befall men in this preſent world.

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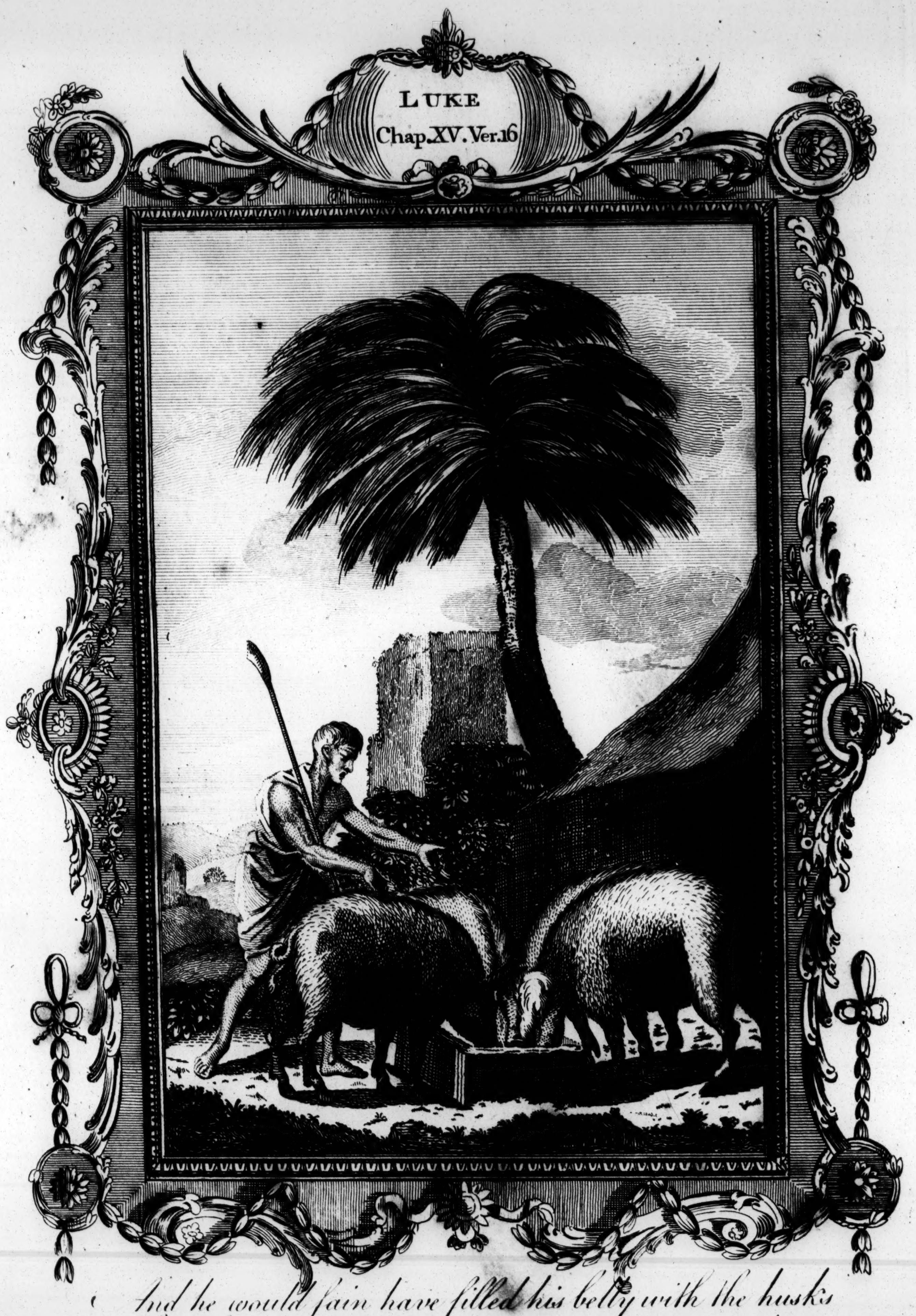
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21 And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.

22 But the father ſaid to his ſervants, Bring forth the beſt robe, and put *it* on him; and put a ring on his hand, and ſhoes on *his* feet.

23 And bring hither the fatted calf, and kill *it:* and let us eat, and be merry:

24 For this my ſon was dead, and is alive again; he was loſt, and is found. And they began to be merry.

25 Now his elder ſon was in the field: and as he came and drew nigh unto the houſe, he heard muſick and dancing.

26 And he called one of the ſervants, and aſked what theſe things meant.

27 And he ſaid unto him, Thy brother is come: and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he anſwering ſaid to *his* father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment; and yet thou never gaveſt me a kid, that I might make merry with my friends:

30 But as ſoon as this thy ſon was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf.

31 And he ſaid unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we ſhould make merry and be glad: for this thy brother was dead, and is alive again; and was loſt, and is found.

CHAP. XVI.

1 *Of the unjuſt ſteward.* 14 *The hypocriſy of the covetous Phariſees reproved.* 19 *The rich glutton, and Lazarus the beggar.*

AND he ſaid alſo unto his diſciples, There was a certain rich man which had a ſteward; and the ſame was accuſed unto him, that he had waſted his goods.

2 And he called him, and ſaid unto him, How is it that I hear this of thee? give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed.

4 I am reſolved what to do, that, when I am put out of the ſtewardſhip, they may receive me into their houſes.

5 So he called every one of his lord's debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord?

6 And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty.

7 Then ſaid he to another, And how much oweſt thou? And he ſaid an hundred Meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore.

8 And the lord commended the unjuſt ſteward becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light.

9 And I ſay unto you, Make to yourſelves friends of the mammon of unrighteouſneſs; that, when ye fail, they may receive you into everlaſting habitations.

10 He

21, 22, 23, 24 *And the ſon ſaid unto him, Father, I have ſinned againſt heaven,* &c.] Thus God not only admitted the Gentiles to the means of grace, and the poſſibility of ſalvation, but alſo beſtowed ſingular favours upon them, and gave many marks of his being greatly pleaſed at their converſion; and the angels of heaven rejoiced at it, as at the recovery of the dead to life. And thus alſo, when any ſinner humbles himſelf moſt, and with the deepeſt ſenſe of his own unworthineſs, when does God moſt readily, not only receive him to mercy, but alſo frequently beſtows extraordinary gifts upon him, as tokens of his being highly pleaſed at his recovery.

25---28 *Now his elder brother was in the field,* &c.] Thus the Jews were diſpleaſed at the mercy of the Almighty in receiving the Gentiles. And thus many particular perſons, who, by the happineſs of a good education, have never fallen into the habitual practice of any enormous crimes, may, with great infirmity, be tempted to be offended at God's equalling the repentance of notorious ſinners, to their conſtant uninterrupted profeſſion of obedience.

29, 30 *And he anſwering ſaid to his father, Lo, theſe many years do I ſerve thee,* &c.] Thus the Phariſees and chief of the Jews, notwithſtanding the earneſt and repeated invitations of Chriſt, perſiſted obſtinately in their diſcontented refuſal of joining with the penitent Gentiles to embrace the common ſalvation of the goſpel. And thus alſo many particular men, who have never fallen into the habits of enormous crimes, may be ſo weak as to preſume, with an unreaſonable confidence, that penitent ſinners ought not to be equalled with them in partaking of the divine favours and rewards.

31, 32 *And he ſaid unto him, Son, thou art ever with me,* &c.] Thus, according to the reaſon of things, it was very fit, that tho' the Jews profeſſion of obedience had really always been as ſincere as they pretended; yet, that the Gentiles, upon their repentance, ſhould be admitted to an equal ſhare with them in the covenant of grace and ſalvation; and that all good men among the Jews ſhould have rejoiced at their converſion. And thus alſo it is highly reaſonable, that good men at all times ſhould rejoice at the converſion and happineſs of penitent ſinners, and not murmur at their being equalled with themſelves in partaking of the undeſerved mercy and bounty of the moſt High.

Commentary and Notes on Chapter XVI.

4 *I am reſolved what to do,* &ce] Anciently ſtewards, beſides taking care of their maſter's domeſtic affairs, gave leaſes of their lands, and ſettled the rent which each tenant was to pay. Accordingly the ſteward in the parable, made uſe of this branch of his power, to purchaſe the good-will and favour of his lord's tenants; he gave them their leaſes on reaſonable terms, having lately racked the rents beyond what the farmers were worth; for, whereas one, by his bargain, was to pay yearly an hundred baths of oil, he let him have it at fifty: and whereas, another was to pay an hundred of wheat, he gave him his leaſe at eighty, and altered the obligatory writings accordingly. This interpretation of the parable may be gathered not only from the nature of the thing, but alſo from the proper ſenſe of the expreſſion in the original. Beſides, in this light, the favour conferred on the tenants was ſubſtantial, and laid them under laſting obligations: whereas, according to the common interpretation, the ſteward could not propoſe to reap as much benefit from the requital of the debtors as the ſums forgiven them were worth to himſelf; and therefore he might rather have exacted them, and converted them to his own uſe.

8 *And the Lord commended the unjuſt ſteward,* &c.] It is here neceſſary to be obſerved, that our Lord's commendation of the unjuſt ſteward has no relation to his knavery; nor was it deſigned to give countenance to the fraud of any perſon on any occaſion whatſoever, or to the conduct of thoſe who are liberal out of other people's goods. The wiſdom of the ſteward in propoſing to make himſelf friends is only commended, not the method by which he made them, if it was fraudulent. Or, if it is commended, it is commended only as wiſe in relation to the plan he had laid down, there being nothing more common among men than to commend the ingenuity ſhewed in a fraud, while they condemn the fraud itſelf. The calumnies therefore which Julian and Porphyry have thrown out againſt our bleſſed Saviour on account of this parable, are altogether groundleſs; its true ſcope being to teach thoſe who have their views extended to eternity, to be as active and prudent in their ſchemes for the life to come, as the children of this world are for the preſent; and particularly for them to do all the good offices to others in their power: a duty highly incumbent on thoſe whoſe buſineſs it is to reclaim ſinners, not only becauſe ſinners are in themſelves proper objects of charity, as well as ſaints, but becauſe charitable offices done them may have a happy tendency to promote their converſion.

9 *Make to yourſelves friends of the mammon of unrighteouſneſs,* &c.] Our Lord's advice is worthy of the moſt ſerious attention; the beſt uſe we can make of our riches being to employ them in promoting

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10 He that is faithful in that which is leaſt, is faithful alſo in much; and he that is unjuſt in the leaſt, is unjuſt alſo in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your truſt the true *riches?*

12 And if ye have not been faithful in that which is another man's, who ſhall give you that which is your own?

13 No ſervant can ſerve two maſters: for either he will hate the one, and love the other: or elſe he will hold to the one, and deſpiſe the other, Ye cannot ſerve God and mammon.

14 ¶ And the Phariſees alſo, who were covetous, heard all theſe things, and they derided him.

15 And he ſaid unto them, Ye are they which juſtify yourſelves before men; but God knoweth your hearts: for that which is highly eſteemed amongſt men, is abomination in the ſight of God.

16 The law and the prophets *were* until John: ſince that time the kingdom of God is preached, and every man preſſeth into it.

17 And it is eaſier for heaven and earth to paſs, than one tittle of the law to fail.

18 Whoſoever putteth away his wife, and marrieth another, committeth adultery: and whoſoever marrieth her that is put away from *her* huſband, committeth adultery.

19 ¶ There was a certain rich man which was clothed in purple, and fine linen, and fared ſumptuouſly every day.

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of ſores,

21 And deſiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his ſores.

22 And it came to paſs that the beggar died, and was carried by the angels into Abraham's boſom: the rich man alſo died, and was buried.

23 And in hell he lifted up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom.

24 And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham ſaid, Son, remember that thou in thy life-time receivedſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beſides all this, between us and you there is a great gulph fixed: ſo that they which would paſs from hence to you, cannot; neither can they paſs to us, that *would come* from thence.

27 Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my father's houſe:

28 For I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment.

29 Abraham ſaith unto him, They have Moſes and the prophets; let them hear them.

30 And he ſaid, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he ſaid unto them, If they hear not Moſes and the prophets, neither will they be perſwaded, though one roſe from the dead.

CHAP.

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the ſalvation of others: for, if we uſe our abilities and intereſts in bringing ſinners to God, if we ſpend our money in this excellent ſervice, we ſhall conciliate the good will of all heavenly beings, who greatly rejoice at the converſion of ſinners; ſo that they will receive us with open arms into the manſions of felicity. And therefore while theſe who are lovers of themſelves ſhall have their poſſeſſions, their honours, and their eſtates torn from them with the utmoſt reluctancy at death, they who have devoted themſelves and all their riches to the ſervice of the Almighty, ſhall find their waſted eſtates greatly increaſed, and their neglected honours abundantly repaired, in the love and friendſhip of the inhabitants of heaven, and in the happineſs of the world to come, and ſhall rejoice in having diſpoſed of their wealth to ſuch remarkable advantage.

12 *And if ye have not been faithful in that which is another man's, who ſhall give you that which is your own?*] Here, as in many of our Lord's diſcourſes, the expreſſion is ſo ſimple, and the ſenſe ſo profound, that we need not wonder at its being overlooked. Our tranſlation has the word *man* ſupplied without any reaſon; for it is not *man* but *God* that is intended, to whom the riches and other advantages we enjoy properly belong, who has committed them to us only as ſtewards, to be laid out for the good of his family, and who may every moment call us to an account for our management. The words *that which is your own* do not ſignify that which is already our own, but that which is to be ſo; that which, when it is conferred upon us, ſhall be wholly in our power, and perpetually in our own poſſeſſion; ſhall be ſo fully our own, that we ſhall never be called to an account for the management of it. Our Lord's meaning therefore was, ſince you have dared to be unfaithful in that which was only a truſt committed to you by God for a ſhort time, and of which you knew you were to give him an account, it is evident that you are not fit to be intruſted by him with the riches of heaven; theſe being treaſures which, if he beſtowed them on you, would be ſo fully your own, that you ſhould have them in perpetual poſſeſſion, and never be called to an account for the management of them.

19--31 *There was a certain rich man,* &c.] By this parable we are taught ſeveral important leſſons: as 1ſt, That he may be great and renowned, and highly eſteemed among men, who is entirely obſcure and vulgar in the eye of God, nay, and an abomination to him, verſe 15. For what can be greater or better in the eyes of men than to live adorned with all the ſplendor of wealth, luxury, and honours? And what more diſgraceful in the ſight of God than to be polluted with ſin, and fit only for the flames of hell? On the other hand, the parable teaches that ſome who appear mean and deſpicable in the eyes of their fellows are men of great worth, and highly beloved of God. Wealth, therefore, power, and grandeur are not to be coveted; neither is poverty to be dreaded; ſince that honour, which is the principal charm of the one: and that reproach which is the bittereſt ſting of the other, are altogether without foundation.

2dly, This parable teaches us, that the ſouls of men are immortal; that they ſubſiſt in a ſeparate ſtate after the diſſolution of the body; and that they are rewarded and puniſhed according to their actions in this life; doctrines very neceſſary to be aſſerted in thoſe days, when it was faſhionable to believe the mortality of the ſoul, and argue in defence of that pernicious error. Farther, it teaches us that the miſeries of the poor who have lived religiouſly, and the happineſs of the rich who have lived wickedly, do end with this life; and that the ſeveral ſtations in which they have lived, together with the paſt occurrences and actions of their lives, are diſtinctly remembered and reflected upon by them, (ſee verſe 25) and that the remembrance of paſt pains and pleaſures will not leſſen, but rather increaſe the joys of the one, and the ſorrows of the other: and conſequently that we make a very falſe judgment of one another's condition, when we think any man happy becauſe he is rich; or any man miſerable becauſe he is poor.

3dly. From this parable we learn, that men ſhall be puniſhed hereafter for entertaining principles inconſiſtent with morality and religion; for their worldly mindedneſs and inattention with reſpect to matters of religion; for being immerſed in pleaſure, and for not uſing their riches aright; as well as for crimes of a groſſer nature. Wherefore it affords a fit caution to all the great and rich, to beware of the rocks on which they are moſt apt to ſplit: this great man, who fell into the flames of hell, is not charged with murder, adultery, injuſtice, oppreſſion, or lying: he is not even charged with being remarkably uncharitable. Lazarus lay commonly at his gate; and though he received evil things, being treated by every one in the family as a beggar, he got his maintenance there, ſuch as it was; otherwiſe he would not have been laid there daily; nor would the rich man have deſired Abraham to ſend him rather than any other of the bleſſed, with a drop of water to cool his tongue, had he not imagined that gratitude would prompt him to undertake the office with chearfulneſs. The rich man's ſin therefore was his living in luxury and pleaſure, which made him, on the one hand, neglect religion, for cultivating of which he had the beſt opportunities: and on the other, cheriſh atheiſtical principles, particularly

C H A P. XVII.

1 *To avoid occaſions of offence.* 3 *One to forgive another.*
6 *The power of faith.* 12 *The ten lepers.*

THEN ſaid he unto the diſciples, It is impoſſible but that offences will come: but wo *unto him* through whom they come.

2 It were better for him that a millſtone were hanged about his neck, and he caſt into the ſea, than that he ſhould offend one of theſe little ones.

3 ¶ Take heed to yourſelves; If thy brother treſpaſs againſt thee, rebuke him; and if he repent, forgive him.

4 And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him.

5 And the apoſtles ſaid unto the Lord, Increaſe our faith.

6 And the Lord ſaid, If ye had faith as a grain of muſtard-ſeed, ye might ſay unto this ſycamine-tree, Be thou plucked up by the roots, and be thou planted in the ſea; and it ſhould obey you.

7 But which of you having a ſervant plowing, or feeding cattle, will ſay unto him by and by, when he is come from the fields, Go, and ſit down to meat?

8 And

ſuch as flow from believing the mortality of the ſoul. If ſo, all who reſemble this perſon in his character ſhould take warning by his puniſhment; and not delude themſelves with thinking, that becauſe they live free from the more ſcandalous vices, they ſhall eſcape damnation. In particular, all who make it their principal buſineſs to procure the pleaſures of ſenſe, neglecting to form their minds into a reliſh of ſpiritual and divine pleaſures, may, in this parable, ſee the ſad but certain, end. They ſhall be excluded for ever from the preſence of God, as incapable of his joys, although they may have purſued their pleaſures with no viſible injury to any perſon. But if men, not accuſed of injuſtice in getting riches, are thus puniſhed for the bad uſe they have made of them; what muſt the miſery of thoſe be who both acquire them unjuſtly, and uſe them ſinfully? As this parable admoniſhes the rich; ſo it is profitable for the inſtruction and comfort of the poor: for it teaches them the proper method of bringing their afflictions to a happy iſſue, and ſhews them that God will diſtribute the rewards and puniſhments of this life to come impartially, without reſpect of perſons.

4thly, This parable teaches us the greatneſs of the puniſhment of the damned. Verſe 23, *And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazareth in his boſom.* We cannot, from this repreſentation infer, that burning with material fire ſhall be any part of the true and proper puniſhment of the damned. The never-dying worm, which is ſometimes joined with the fire of hell, is confeſſed by all to be metaphorical: and therefore the fire may be ſo likewiſe. Yet no man can be abſolutely certain, that the wicked ſhall not be burnt with flames, ſeeing the reſurrection of their bodies, and the union of them with their ſouls make the thing poſſible. In the mean time, be this as it will, the expreſſions found here, and in other paſſages of ſcripture, taken in their loweſt ſenſe, intimate that the pains of hell will be very terrible: for, if wicked men retain the paſſions, appetites, and deſires which were predominant in them upon earth, as it is highly probable they will, ſee Gal. vi. 7, theſe deſires being for ever deprived of their objects, muſt occaſion a miſery which they only can conceive who have felt what it is to loſe, without hope of recovery, that which they are moſt paſſionately fond of; and to be racked with the violence of deſires which they are ſenſible can never be gratified. Or tho' the paſſions themſelves ſhould periſh with their objects, a direful eternal melancholy muſt neceſſarily enſue from the want of all deſire and enjoyment: the miſery of which is not to be conceived. In ſuch a ſtate, the bitter reflections which the damned will make on the happineſs they have loſt, muſt raiſe in them a terrible ſtorm of ſelf-condemnation, envy, and deſpair. Beſides, their conſciences provoked by the evil actions of their lives, and now, as it were, let looſe upon them, will prove more inexorable than ravening wolves; and the torment which they occaſion will, in reſpect of its perpetuity, be as if a never-dying worm was always conſuming them. This is the fire of hell, and thoſe are everlaſting burnings threatened with ſo much terror in the word of God; where they are repreſented perhaps by material flames, to ſtrike the dull and groſs apprehenſions of mankind; but they are far more terrible than the other: for the miſery ariſing from theſe agonizing reflections muſt be of the moſt intenſe kind. And, as there is not any thing in that ſtate to divert the thoughts of the damned from them, they muſt be uninterrupted alſo, not admitting the leaſt alleviation or refreſhment.

5thly, From this parable we learn, that men's ſtates are unalterably fixed after death: ſo that it is vain to hope for any end of their miſery who are miſerable, and unreaſonable to fear any change of their proſperity who are happy. With reſpect to the latter, there can be little doubt: for, as one has obſerved, in a ſtate where men are perfectly good, and can have no temptation to be otherwiſe, it is not imaginable that they ſhould fall from that ſtate. And as for the damned, it is certain they muſt be reclaimed to virtue before they can be made happy: but in the virtue of a creature at leaſt, it is eſſential that there be both freedom of will and action; virtue being not only the voluntary obedience of ſuch as can diſobey, but an obedience from conviction and love, in caſes where it is impoſſible for them to act contrary to both. Conſequently an obedience from choice, and not from a neceſſity of nature. Upon theſe principles it may be queſtioned, whether the damned are capable of virtue: for while a man is actually lying under the immediate and complete puniſhment of his ſin; while he is loaded with ſufferings, whoſe nature is ſuch as neceſſarily fixes his attention to his ſins, as the cauſe of them, he cannot but be ſenſible of the evil of ſin, with the bittereſt grief and hatred of it: there is no virtue in all this, becauſe it is not in their power to do otherwiſe. And, if there be no virtue in their repentance, we muſt acknowledge that it can have no influence to make them happy. To object that this argument derogates from the worth of converſion produced by the ſufferings of this life, is not to the purpoſe: for, as matters ſtand at preſent, a man may, in the courſe of providence, be laid under many heavy calamities, without ſeeing the evil of his ſin. The reaſon is, we are under no abſolute neceſſity of conſidering theſe calamities as the puniſhment of our ſin: and in fact many ſuffer without ever thinking upon our ſin as the cauſe of our ſuffering. Since therefore, in our preſent repentance, we are not neceſſiated, this character ſufficiently diſtinguiſhes the ſufferings and repentance of this life from thoſe of the life to come.

6thly, The parable informs us, that if the evidences of a future ſtate already propoſed do not perſuade men, they will not be perſuaded by any extraordinary evidences that can be offered conſiſtently with the freedom requiſite to render them accountable for their actions. The truth is, we do not call the reality of a future ſtate into queſtion; either becauſe it is not demonſtrated by ſufficient arguments, or becauſe we are not able to defend them. Every man has, within his own breaſt, what leadeth him to the acknowledgment of this grand, this fundamental ſupport of religion; a certain foreboding of immortality, which it is not in his power ever to baniſh. But being addicted to ſin, on account of the preſent pleaſures attending it, we vehemently wiſh, that there was no future ſtate: and in conſequence of theſe wiſhes, we will not allow ourſelves to weigh the arguments offered in its behalf: and ſo, at length, come to work ourſelves into an actual diſbelief of it. Or, if the truth, proving too hard for us, ſhould conſtrain our aſſent, the habit of yielding to our paſſions, which we labour under, has influence ſufficient to make us act contrary to our convictions. Wherefore, though the evidence of a future ſtate was more clear and forcible than it is, men might hinder themſelves from ſeeing it, juſt as they hinder themſelves from ſeeing the evidence by which it is at preſent ſupported. In a word, the proofs of the ſoul's immortality have always been ſufficient to perſuade thoſe who have any candor or love of goodneſs; and to demand more is unreaſonable, becauſe, though it were given, it might prove ineffectual. *If they hear not Moſes and the prophets, neither will they be perſuaded, though one roſe from the dead.* Accordingly Abraham's aſſertion is verified by daily experience: for they who look on all that the eternal Son of God, who actually roſe from the dead, has ſaid concerning the puniſhment of the damned, as ſo many idle tales, would pay little regard to any thing that could be told them, even by a perſon riſen from the dead.

Commentary and Notes on Chapter XVII.

3, 4, 5 *If thy brother treſpaſs againſt thee, rebuke him; and if he repent, forgive him,* &c.] Sentiments of this kind delivered immediately after our bleſſed Lord had been afronted by the falſeſt teachers, for inculcating the pureſt doctrine, prove how truly he forgave them all the perſonal injuries they had committed againſt him, threw a beautiful light on the few ſevere things he ſaid of them in the courſe of his miniſtry, and are powerful recommendations of that amiable virtue, the forgiveneſs of injuries. Theſe kinds of diſcourſes however, being oppoſite to the common notions concerning the Meſſiah and his followers, began to ſtagger the faith of the diſciples They began to fear that Jeſus, who talked in ſuch a manner, was not the perſon they had hitherto taken him to be. They therefore prayed him to increaſe their faith; meaning perhaps, that he ſhould put an end to their doubts, by erecting his kingdom ſpeedily, and diſtributing the rewards they were expecting for their ſervices. Or we may take the word *faith* in its ordinary ſenſe for the principle of true virtue, which the diſciples deſired their maſter to ſtrengthen in them, becauſe the duty he had recommended was extremely difficult.

8 And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thyſelf, and ſerve me till I have eaten and drunken; and afterward thou ſhalt eat and drink?

9 Doth he thank that ſervant becauſe he did the things that were commanded him? I trow not.

10 So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants; we have done that which was our duty to do.

11 ¶ And it came to paſs, as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which ſtood afar off:

13 And they lifted up *their* voices, and ſaid, Jeſus, Maſter, have mercy on us.

14 And when he ſaw *them*, he ſaid unto them, Go ſhew yourſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed:

15 And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jeſus anſwering, ſaid, Were there not ten cleanſed? but where *are* the nine?

18 There are not found that returned to give glory to God, ſave this ſtranger.

19 And he ſaid unto him, Ariſe, go thy way; thy faith hath made thee whole.

20 ¶ And when he was demanded of the Phariſees, when the kingdom of God ſhould come; he anſwered them, and ſaid, The kingdom of God cometh not with obſervation.

21 Neither ſhall they ſay, Lo here, or lo there: for behold, the kingdom of God is within you.

22 And he ſaid unto the diſciples, The days will come when ye ſhall deſire to ſee one of the days of the Son of man, and ye ſhall not ſee *it*.

23 And they ſhall ſay to you, See here, or ſee there: go not after *them*, nor follow *them*.

24 For as the lightning that lighteneth out of the one *part* under heaven, ſhineth unto the other *part* under heaven: ſo ſhall alſo the Son of man be in his day.

25 But firſt muſt he ſuffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, ſo ſhall it be alſo in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark: and the flood came and deſtroyed them all.

28 Likewiſe alſo as it was in the days of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded:

29 But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all:

30 Even thus ſhall it be in the day when the Son of man is revealed.

31 In that day, he which ſhall be upon the houſe-top, and his ſtuff in the houſe, let him not come down to take it away: and he that is in the field, let him likewiſe not return back.

32 Remember Lots wife.

33 Whoſoever

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17 *But where are the nine?*] The ingratitude of the Jews will appear monſtrous, if we conſider, that leproſy, the malady from which they were delivered, is in itſelf one of the moſt loathſome diſeaſes incident to human nature, and a diſeaſe which, by the law of Moſes, ſubjected them to greater hardſhips than any diſtemper whatſoever. But tho' the cure of this dreadful diſeaſe was performed without the ſmalleſt pain, or even trouble to the lepers, and ſo ſpeedily that it was completed by the time they had got a ſmall diſtance from him, the Jews would not give themſelves the trouble of returning to glorify God, by making the miracle public, nor to honour Jeſus by acknowledging the favour. Such were the people that gloried in being *holy*, and inſolently called the men of all other nations *dogs*. But their hypocriſy and preſumption received a ſevere reprimand on this occaſion: for our bleſſed Saviour, in his obſervations on their behaviour, plainly declared, that an outward profeſſion of religion, however true and excellent that religion may be in itſelf, is of no value before God, in compariſon of piety, and inward holy diſpoſitions.

20, 21 *The kingdom of God cometh not with obſervation*, &c.] The Jews had conceived very grand notions of the extent of the Meſſiah's kingdom, the number of his ſubjects, the ſtrength of his armies, the pomp and eclat of his court, and were eager to have that glorious empire erected ſpeedily. To correct their miſtaken notions therefore, our bleſſed Saviour told them, that the Meſſiah's kingdom did not conſiſt in any pompous outward form of government, to be erected in this or that particular country, with the terror of arms, and the confuſion of war; but that it conſiſts in the ſubjection of men's wills, and in the conformity of their minds to the laws of God, to be performed by a new diſpenſation of religion, which was already begun. Accordingly, they were not to ſeek for it in this or that place, ſaying, lo here, or, lo there: for the kingdom of God, the new diſpenſation of religion, productive of the dominion of righteouſneſs in men's minds, was already begun among them, being preached by Chriſt and his apoſtles, and confirmed by innumerable miracles.

24 *As the lightning*, &c.] The coming of the Son of man will be as ſwift and terrible as the lightning.

26 *The days of Noe*, &c.] The days of Noe in this paſſage ſignify the days in which he preached to the old world, the righteouſneſs they ought to have practiſed, and denounced the judgments of God to fall on them, if they did not repent of their wickedneſs. By parity of reaſon, the days of the Son of man ſignify the days in which Chriſt and his apoſtles preached to the Jewiſh nation; whoſe behaviour here is ſaid to have been the ſame with that of the old world, and of the Sodomites under the preaching of Noah and Lot. They went on ſecure, and wholly intent upon their worldly affairs, without being in the leaſt moved by the warnings of the divine judgments which Jeſus and his apoſtles gave them: for which cauſe, theſe judgments fell on them and deſtroyed them.

31 *He which ſhall be on the houſe top*, &c.] The Jewiſh houſes were flat-roofed, and commonly had two flight of ſtairs, one within, and the other without the houſe; by which they went up to the roof. Chriſt's meaning therefore was, that, as ſoon as ever they obſerved the firſt ſigns of the impending ruin about to fall, they were to fly for their lives, without ſtaying a moment to ſave their ſubſtance: he who was on the houſe-top was not to go down into his houſe, to take away his houſehold ſtuff, but was to go off by the outer paſſage as the ſpeedieſt way of eſcaping.

32 *Remember Lot's wiſe.*] This unfortunate woman had been informed by angels of the deſtruction of Sodom, and promiſed deliverance; but was expreſsly forbidden to look back on any account, in the time of her flight, becauſe it was proper they ſhould flee ſpeedily, in the faith of the divine declaration, and perfectly contented; or at leaſt endeavouring to be ſo, that they had eſcaped with their lives. Neverthelеſs, ſhe preſumed to entertain doubts concerning the deſtruction of their wicked acquaintance; perhaps becauſe ſhe did not fully believe the angel's meſſage; or becauſe ſhe thought that God might repent himſelf of the evil he had threatened. Moreover, being inwardly ſorry for the loſs of her relations and goods, and, at the ſame time, not ſufficiently valuing the kindneſs of God, who had ſent his angels to preſerve her, ſhe lingered behind her huſband, diſcontented and vexed, allowing him and his two daughters to enter Zoar before her, Gen. xix. 26. But no ſooner had the good man, and his believing children, entered the place of their refuge, than god poured out his wrath upon the offending cities. The thunder, the ſhrieking of the inhabitants, the cruſh of the houſes falling were heard at a diſtance. Lot's wife, not yet in Zoar, was at length convinced, that all was loſt; and being exceedingly diſpleaſed, ſhe deſpiſed the gift of her life, for. in contradiction to the angel's command, ſhe turned about, and looked at the dreadful devaſtation; probably ſhe bewailed alſo her periſhing kindred and wealth. But her infidelity, her diſobedience, her ingratitude, and her love of the world, received a juſt, though ſevere rebuke: in an inſtant ſhe was turned to a pillar of ſalt, being burnt up by the flames, out of the reach of which ſhe would not fly;

and

33 Whoſoever ſhall ſeek to ſave his life, ſhall loſe it: and whoſoever ſhall loſe his life, ſhall preſerve it.

34 I tell you, in that night there ſhall be two men in one bed; the one ſhall be taken, and the other ſhall be left.

35 Two women ſhall be grinding together; the one ſhall be taken, and the other left.

36 Two men ſhall be in the field; the one ſhall be taken, and the other left.

37 And they anſwered and ſaid unto him, Where, Lord? And he ſaid unto them, Whereſoever the body *is*, thither will the eagles be gathered together.

CHAP. XVIII.

3 *The importunate widow.* 9 *The Phariſee and publican.* 15 *Children brought to Chriſt.* 28 *All to be left for Chriſt's ſake.*

AND he ſpake a parable unto them, *to this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man.

3 And there was a widow in that city, and ſhe came unto him, ſaying, Avenge me of mine adverſary.

4 And he would not for a while: but afterwards he ſaid within himſelf, Though I fear not God, nor regard man;

5 Yet becauſe this widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me.

6 And the Lord ſaid, Hear what the unjuſt judge ſaith.

7 And ſhall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them ſpeedily. Nevertheleſs when the ſon of man cometh, ſhall he find faith on the earth?

9 And he ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others:

10 Two men went up into the temple to pray; the one a Phariſee, and the other a publican.

11 The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men *are*, extortioners, unjuſt, adulterers, or even as this publican.

12 I faſt twice in the week, I give tithes of all that I poſſeſs.

13 And the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.

14 I tell you, this man went down to his houſe juſtified *rather* than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

15 And they brought unto him alſo infants, that he ſhould touch them: but when *his* diſciples ſaw *it*, they rebuked them.

16 But Jeſus called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not, for of ſuch is the kingdom of God.

17 Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, ſhall in no wiſe enter therein.

18 And a certain ruler aſked him, ſaying, Good Maſter, what ſhall I do to inherit eternal life?

19 And

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and ſo was made a perpetual monument of God's diſpleaſure to all poſterity. Her looking back, though in itſelf a thing indifferent; yet as it was done contrary to the divine prohibition, and expreſſed ſuch a complication of evil diſpoſitions, was ſo far from being a ſmall ſin, that it fully deſerved the puniſhment inflicted on it. And this puniſhment was the more neceſſary, as it ſhewed all the inhabitants of Canaan, that the deliverance of Lot and his family from the vengeance of Sodom was wrought in honour of their righteouſneſs; a ſignal inſtance of which they gave on this occaſion, in their leaving Sodom, their neareſt relations, and all their ſubſtance at God's command. Which manifeſtation of their faith and piety was ſtill rendered more conſpicuous, by the judgment inflicted on the faulty member of the family, who was cut off for her impiety. The interpoſition therefore of providence in behalf of Lot and his children was a proper contraſt to the deſtruction of Sodom, and accompanied it with ſingular propriety; ſhewing the great regard which God hath for good men, while the other teſtified his extreme diſpleaſure with ſinners.

37 *Whereſoever the body is, there will the eagles,* &c.] Wherever the Jews are, there will the ſword of the Romans (whoſe enſign is the eagle) be ready to devour them, and their army will aſſemble to deſtroy them.

Commentary and Notes on Chapter XVIII.

1 *And he ſpake a parable unto them,* &c.] The evangeliſt ſays this parable was deſigned to ſhew that men ought always to pray and not to faint; that is, ought frequently to addreſs themſelves to the throne of grace. The figure is carried ſtill higher with regard to the morning and evening ſacrifices, which, becauſe of their frequency, are called a continual burnt-offering. And in alluſion to this men are directed to pray without ceaſing, 1 Theſſ. v. 17. And Anna is ſaid not to have departed from the temple; but to have ſerved God with faſtings and prayers, night and day, Luke ii. 37. that is, ſhe attended conſtantly in the temple at the ſtated hours of prayer; for ſhe came in while the parents of Jeſus were preſenting him to the Lord. It is therefore plain that the parable was ſpoken not to recommend continual praying in the ſtrict ſenſe of the words, but frequency, earneſtneſs, and perſeverance in the duty: and by being delivered on this occaſion, it was intended to inſpire the diſciples with earneſtneſs and perſeverance in their prayers, particularly for the coming of the Son of man, to deſtroy the Jewiſh conſtitution; notwithſtanding God ſhould long defer the accompliſhment of their deſire. The coming of Chriſt to deſtroy the Jewiſh nation is in this and other paſſages of ſcripture, as Luke xxi. 28. Hebr. x. 25. Jam. v 7. and 1 Pet. iv. 7. ſpoken of as a thing exceedingly to be wiſhed for by the diſciples in thoſe days. The reaſon was, that the Jews in every country being their bittereſt perſecutors, were the principal oppoſers of the chriſtian religion.

3 *Avenge me of mine adverſary.*] Do me juſtice againſt mine adverſary, and his oppreſſive attempts.

5 *Weary me.*] The word *upoopiazein* properly ſignifies *to beat on the face*, and particularly under the eye; ſo as to make the parts black and blue. Hence it ſignifies to beat in general, as in 1 Corinthians ix. 17. In the paſſage under conſideration it has a metaphorical meaning, as all the tranſlators acknowledge, tho' they ſeem to have miſſed of the exact propriety of the metaphor. For *upoopiazein* here ſignifies to give great pain, ſuch as ariſes from ſevere beating. The meaning therefore is, that the uneaſy ſenſations which this widow raiſed in the judge's breaſt, by the moving repreſentations which ſhe gave him of her diſtreſs, affected him to ſuch a degree, that he could not bear it: and therefore, to be rid of thoſe feelings, he reſolved to do her juſtice. The paſſage underſtood in this ſenſe has a peculiar advantage, as it throws a beautiful light on our Lord's argument, verſe 6, 7, and lays a proper foundation for the concluſion which it contains.

8 *He will avenge them ſpeedily.*] Or rather ſuddenly: for ſo *en tachei* may ſignify. Beſides, ſcripture and experience teach us, that in moſt caſes puniſhment is not ſpeedily executed againſt the evil works of evil men; but that when the divine patience ends, oftentimes deſtruction overtaketh the wicked as a whirlwind, Pſ. lxxiii. 18—20; and by its ſuddenneſs becomes the more heavy. Farther, the correction propoſed removes the ſeeming oppoſition between this clauſe and the end of the precedent verſe, the reconciling of which has given riſe to ſeveral ſtrained criticiſms; and I ſuppoſe to the various readings found there: not to mention that it agrees exactly with the ſubject in hand; the deſtruction of the Jewiſh nation having been repreſented by our Lord, in this very diſcourſe, as what would be exceeding ſudden and heavy. See Luke xvii. 24.

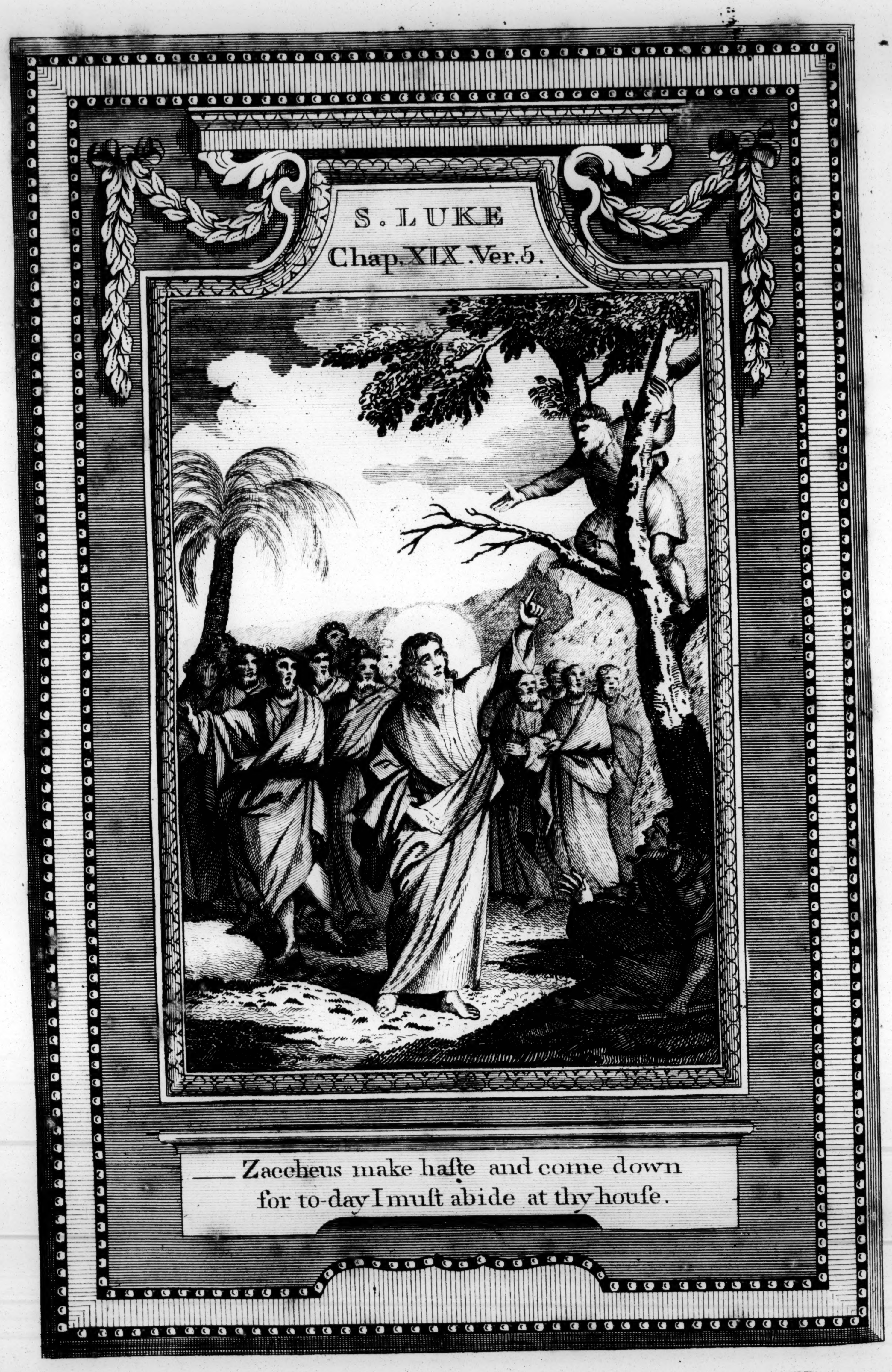
11 *The Phariſee ſtood.*] At a diſtance from the publican, for fear of being polluted by him.

12 *I faſt twice,* &c.] The Phariſees uſed generally to keep private faſts on Mondays and Thurſdays.

14 *Juſtified.*] Held more righteous in God's account, and abſolved from his ſins, as all truly penitent ſinners are.

17 *As a little child.*] That is, with the ſame humility, meekneſs and ſimplicity.

18 *Good maſter.*] It is ſaid, the Jewiſh rabbies affected this title: if ſo, it might be an additional reaſon for our Lord's remark upon it.



S. LUKE
Chap. XIX. Ver. 5.

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20 Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Honour thy father and thy mother.

21 And he ſaid, All theſe have I kept from my youth up.

22 Now when Jeſus heard theſe things, he ſaid unto him, Yet lackeſt thou one thing: ſell all that thou haſt, and diſtribute unto the poor, and thou ſhalt have treaſure in heaven: and come, follow me.

23 And when he heard this, he was very ſorrowful: for he was very rich.

24 And when Jeſus ſaw that he was very ſorrowful, he ſaid, How hardly ſhall they that have riches enter into the kingdom of God.

25 For it is eaſier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it*, ſaid, Who then can be ſaved?

27 And he ſaid, The things which are impoſſible with men, are poſſible with God.

28 Then Peter ſaid, Lo, we have left all, and followed thee.

29 And he ſaid unto them, Verily I ſay unto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children, for the kingdom of God's ſake,

30 Who ſhall not receive manifold more in this preſent time, and in the world to come life everlaſting.

31 ¶ Then he took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed.

32 For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on;

33 And they ſhall ſcourge *him*, and put him to death: and the third day he ſhall riſe again.

34 And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken.

35 ¶ And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-ſide, begging.

36 And hearing the multitude paſs by, he aſked what it meant.

37 And they told him that Jeſus of Nazareth paſſeth by.

38 And he cried, ſaying, Jeſus, thou ſon of David, have mercy on me.

39 And they which went before, rebuked him, that he ſhould hold his peace; but he cried ſo much the more, *Thou* ſon of David, have mercy on me.

40 And Jeſus ſtood and commanded him to be brought unto him. And when he was come near, he aſked him,

41 Saying, What wilt thou that I ſhall do unto thee? And he ſaid, Lord, that I may receive my ſight.

42 And Jeſus ſaid unto him, Receive thy ſight: thy faith hath ſaved thee.

43 And immediately he received his ſight, and followed him, glorifying God, and all the people, when they ſaw *it*, gave praiſe unto God.

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6 And he made haſte, and came down, and received him joyfully.

7 And when they ſaw *it*, they all murmured, ſaying, That he was gone to be a gueſt with a man that is a ſinner.

8 And Zaccheus ſtood, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore *him* four-fold.

9 And Jeſus ſaid unto him, This day is ſalvation come to this houſe, forſomuch as he alſo is the ſon of Abraham.

10 For the ſon of man is come to ſeek and to ſave that which was loſt.

11 And as they heard theſe things, he added and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdom of God ſhould immediately appear.

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8. *Behold, Lord, the half of my goods I give to the poor,* &c] We may either take this as a declaration of what Zaccheus had been uſed to do, agreeably to the force of his expreſſions: which run in the preſent tenſe, *I give, I reſtore*; not in the future, *I will give, I will reſtore*; agreeably likewiſe to the teſtimony which Jeſus honoured Zaccheus with, that he was a ſon of Abraham: or we may take it as a declaration of his reſolution with reſpect to his future conduct, dating his converſion from this period. For even in this light, the declaration clears his character from the aſperſion with which the multitude charged him, on account of his occupation; and ſhews the unreaſonableneſs of their murmuring againſt Jeſus, becauſe he went into the houſe of a tax-gatherer. The reaſon is plain; he who after giving the half of his goods to the poor, and making reſtitution four-fold for all the injuries he committed, had a competency wherewithal to ſupport himſelf and his family, muſt not have been guilty of many deliberate acts of injuſtice. The evils of this kind he was chargeable with in the proſecution of his buſineſs muſt have been the effects of ignorance and human frailty, rather than of a ſettled wicked diſpoſition; and therefore he muſt have been a perſon of great probity and worth. Accordingly Jeſus confirmed the account which Zaccheus gave of himſelf, by declaring, that he was the ſon of Abraham, not in reſpect to his deſcent only; but in reſpect of his faith and holineſs; *Salvation is come to this houſe: forſomuch as he alſo is the ſon of Abraham.*

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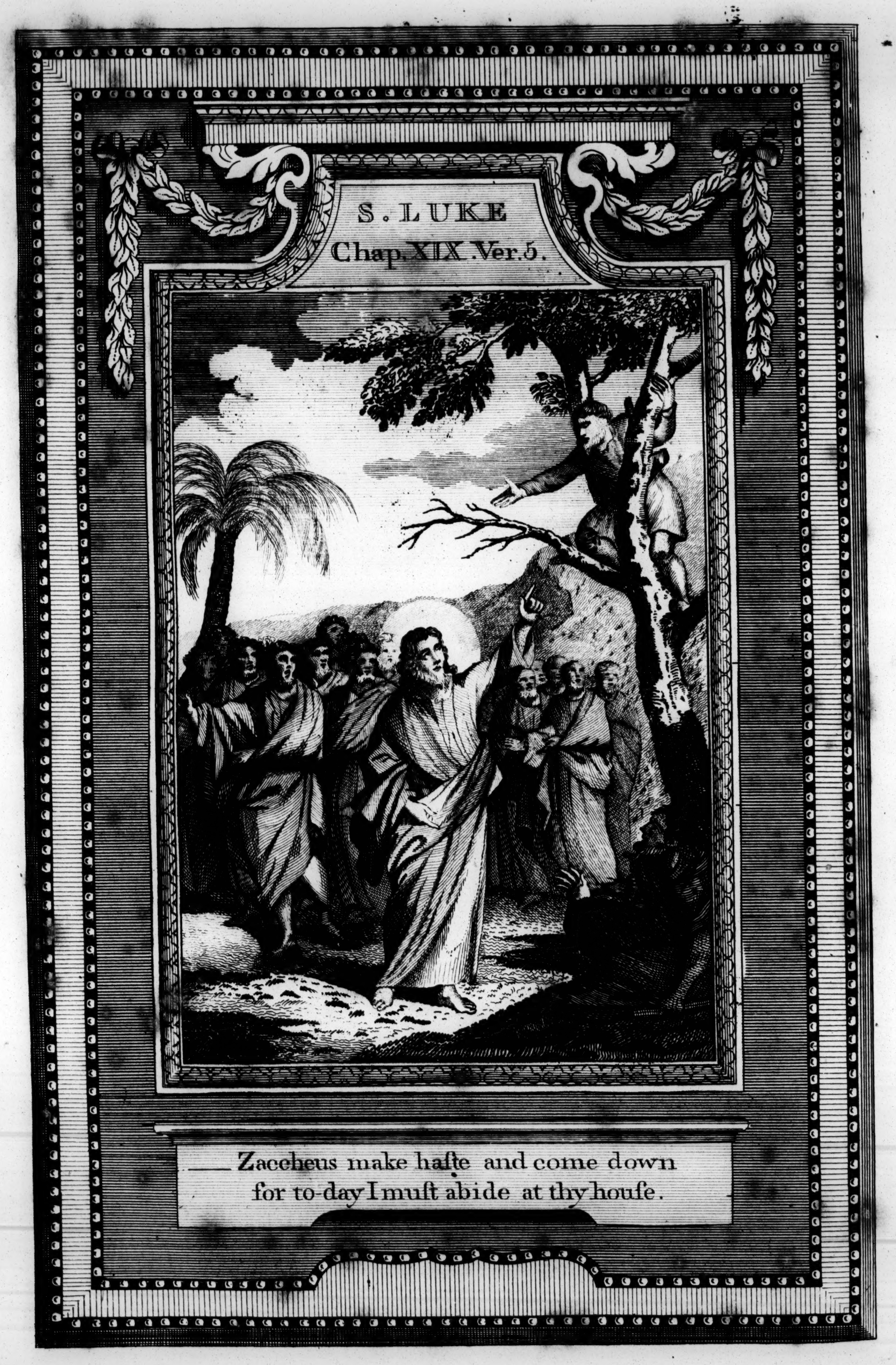

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8. *Behold, Lord, the half of my goods I give to the poor,* &c.] We may either take this as a declaration of what Zaccheus had been uſed to do, agreeably to the force of his expreſſions: which run in the preſent tenſe, *I give, I reſtore*; not in the future, *I will give, I will reſtore*; agreeably likewiſe to the teſtimony which Jeſus honoured Zaccheus with, that he was a ſon of Abraham: or we may take it as a declaration of his reſolution with reſpect to his future conduct, dating his converſion from this period. For even in this light, the declaration clears his character from the aſperſion with which the multitude charged him, on account of his occupation; and ſhews the unreaſonableneſs of their murmuring againſt Jeſus, becauſe he went into the houſe of a tax-gatherer. The reaſon is plain; he who after giving the half of his goods to the poor, and making reſtitution four-fold for all the injuries he committed, had a competency wherewithal to ſupport himſelf and his family, muſt not have been guilty of many deliberate acts of injuſtice. The evils of this kind he was chargeable with in the proſecution of his buſineſs muſt have been the effects of ignorance and human frailty, rather than of a ſettled wicked diſpoſition; and therefore he muſt have been a perſon of great probity and worth. Accordingly Jeſus confirmed the account which Zaccheus gave of himſelf, by declaring, that he was the ſon of Abraham, not in reſpect to his deſcent only; but in reſpect of his faith and holineſs; *Salvation is come to this houſe: forſomuch as he alſo is the ſon of Abraham.*

10 *To ſave that which was loſt.*] To recover thoſe who are wandering in the way to everlaſting ruin.

12 He ſaid therefore, A certain nobleman went into a far country to receive for himſelf a kingdom, and to return.

13 And he called his ten ſervants, and delivered them ten pounds, and ſaid unto them, Occupy till I come.

14 But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reign over us.

15 And it came to paſs, that when he was returned, having received the kingdom, then he commanded theſe ſervants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds.

17 And he ſaid unto him, Well, thou good ſervant: becauſe thou haſt been faithful in a very little, have thou authority over ten cities.

18 And the ſecond came, ſaying, Lord, thy pound hath gained five pounds.

19 And he ſaid likewiſe to him, Be thou alſo over five cities.

20 And another came, ſaying, Lord, behold, *here is* thy pound which I have kept laid up in a napkin:

21 For I feared thee, becauſe thou art an auſtere man: thou takeſt up that thou layedſt not down, and reapeſt that thou didſt not ſow.

22 And he ſaith unto him, Out of thine own mouth will I judge thee, thou wicked ſervant. Thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping that I did not ſow:

23 Wherefore then gaveſt not thou my money into the bank, that at my coming I might have required mine own with uſury?

24 And he ſaid unto them that ſtood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they ſaid unto him, Lord, he hath ten pounds.)

26 For I ſay unto you, That unto every one which hath ſhall be given; and from him that hath not, even that he hath ſhall be taken away from him.

27 But thoſe mine enemies which would not that I ſhould reign over them, bring hither, and ſlay *them* before me.

28 ¶ And when he had thus ſpoken, he went before, aſcending up to Jeruſalem.

29 And it came to paſs when he was come nigh to Bethphage and Bethany, at the mount called *The mount* of Olives, he ſent two of his diſciples,

30 Saying, Go ye into the village over againſt *you*: in the which at your entering ye ſhall find a colt tied, whereon yet never man ſat: looſe him, and bring *him* hither.

31 And if any man aſk you, Why do ye looſe *him?* thus ſhall ye ſay unto him, Becauſe the Lord hath need of him.

32 And they that were ſent went their way, and found even as he had ſaid unto them;

33 And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt?

34 And they ſaid, The Lord hath need of him.

35 And they brought him to Jeſus: and they caſt their garments upon the colt, and they ſet Jeſus thereon.

36 And as he went, they ſpread their clothes in the way.

37 And when he was come nigh, even now at the deſcent of the mount of Olives, the whole multitude of the diſciples began to rejoice and praiſe God with a loud voice, for all the mighty works that they had ſeen,

38 Saying, Bleſſed *be* the King that cometh in the name of the Lord: Peace in heaven, and glory in the higheſt.

39 And

12—16 *A certain nobleman went into a far country,* &c.] In this parable we have the character and end of three ſorts of perſons, plainly deſcribed, 1ſt, The character of thoſe who profeſs themſelves the ſervants of Chriſt, and who act in a manner ſuitable to the profeſſion. 2d, The character of thoſe who take on them the title; but do not act up to it. 3d, The character of thoſe, who, though they be Chriſt's natural ſubjects, neither profeſs themſelves his ſervants, nor yield him obedience; but endeavour to ſhake off his yoke, and oppoſe him with all their might. The firſt ſort are the true diſciples of Chriſt; the ſecond are hypocrites; the third are the openly profane. The treatment which the ſervants in the parable met with from their Lord, repreſents the judgment and end of the different ſorts of chriſtians juſt now mentioned. True diſciples ſhall be munificently rewarded with the honours and pleaſures of immortality.

17 *And he ſaid unto him, Well, thou good ſervant: becauſe thou haſt been faithful in a very little, have thou authority over ten cities.*] Share thou with me in the pleaſures of the kingdom which I have lately received. Hypocrites ſhall be ſpoiled of all the advantages on which they relied, and ſtripped of thoſe falſe virtues for which they valued themſelves: ſo that, being ſhewed to all the world in their proper colours, their pride ſhall be utterly mortified, and they themſelves loaded with eternal infamy.

24 *And he ſaid unto them that ſtood by, Take from him the pound, and give it to him that hath ten pounds.*] As the houſes and lands which our Lord promiſed to thoſe who followed him in the regeneration, Mark x. 30. do not ſignify the things themſelves, but the ſatisfaction ariſing from them; ſo the pound in the parable ordered to be given to him that had the ten pounds cannot ſignify. that the advantages which hypocrites enjoyed, while on earth, ſhall be beſtowed on good men in heaven: for they are in ſeveral reſpects incompatible with the condition of juſt men made perfect. But it ſignifies that they ſhall enjoy ſatisfaction as great as thoſe which ariſe to hypocrites, from their advantages and ſuppoſed virtues: and that upon a much more ſolid foundation, namely the approbation, a conſciouſneſs of virtuous diſpoſitions, and the continual increaſe of grace. Thus ſhall the men, who poſſeſs genuine goodneſs, be rewarded. Having always appeared as nothing in their own eyes, they ſhall, by the approbation of God, be raiſed to a becoming ſenſe of the excellent qualities with which they are adorned; and having been ſorely diſtreſſed with the motions of ſin, while they conſtantly ſtruggled againſt them, they ſhall now be made more than conquerors, and have infinite ſatisfaction in the victory.—And as for the open enemies of Chriſt, they ſhall be puniſhed with exemplary puniſhment, ſevere in proportion to the degree of their guilt. This is the general ſenſe of the parable: yet it ſeems to have been ſpoken alſo with a particular view to the occaſion: For it was deſigned to teach the diſciples, that though they might imagine his kingdom was ſpeedily to be erected: and that they were ſoon to partake of its joys, he was to go away, or die, before he obtained it: and that they were to perform a long courſe of laborious ſervices before they received their reward. That having obtained the kingdom at his reſurrection, he would return and reckon with his ſervants, to whom he had given ability and opportunity for his work; and would treat them according to their fidelity they ſhewed in the truſt committed to them: particularly that he would execute vengeance on thoſe who, for his converſing familiarly with ſinners, or for the difficulty or diſagreeableneſs of his laws, or any other cauſe whatever, had refuſed to let him reign over them, or hindered the erection of his kingdom among others. This Jeſus did in ſome meaſure, when he deſtroyed the Jewiſh nation by the Roman armies; and ſtill continues to do by the extraordinary judgments with which he ſometimes viſits mankind. But he will do it more eminently at the end of the world, when he ſhall come with millions of angels finally to reward his faithful ſervants, and to puniſh his enemies.---The kingdom of Chriſt ſpoken of in the parable is his mediatorial kingdom, in which he rules men by his word and ſpirit, and exerciſes the higheſt acts of kingly power, calls all his ſubjects without diſtinction to his tribunal, judges them, and rewards or puniſhes them according as he knows they deſerve.

39 And ſome of the Phariſees from among the multitude ſaid unto him, Maſter, rebuke thy diſciples.

40 And he anſwered and ſaid unto them, I tell you that, if theſe ſhould hold their peace, the ſtones would immediately cry out.

41 ¶ And when he was come near he beheld the city and wept over it,

42 Saying, If thou hadſt known, even thou, at leaſt in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days ſhall come upon thee that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide,

44 And ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another: becauſe thou kneweſt not the time of thy viſitation.

45 ¶ And he went into the temple, and began to caſt out them that ſold therein, and them that bought;

46 Saying unto them, It is written, My houſe is the houſe of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief prieſts, and the ſcribes, and the chief of the people ſought to deſtroy him;

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAP. XX.

1 *Chriſt avoucheth his authority by a queſtion of John's Baptiſm.* 9 *The parable of the vineyard.* 19 *Of giving tribute to Cæſar.*

AND it came to paſs, *that* on one of thoſe days, as he taught the people in the temple, and preached the goſpel, the chief prieſts and the ſcribes came upon *him*, with the elders.

2 And ſpake unto him, ſaying, Tell us, By what authority doeſt thou theſe things? or who is he that gave thee this authority?

3 And he anſwered and ſaid unto them, I will alſo aſk you one thing; and anſwer me:

4 The baptiſm of John, was it from heaven, or of men?

5 And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven: he will ſay, Why then believe ye him not;

6 But and if we ſay, Of men, all the people will ſtone us, for they be perſuaded that John was a prophet.

7 And they anſwered, that they could not tell whence it *was*.

8 And Jeſus ſaid unto them, Neither tell I you by what authority I do theſe things.

9 Then began he to ſpeak to the people this parable; A certain man planted a vineyard, and let it forth to huſbandmen, and went into a far country for a long time.

10 And at the ſeaſon, he ſent a ſervant to the huſbandmen, that they ſhould give him of the fruit of the vineyard: but the huſbandmen beat him, and ſent *him* away empty.

11 And again he ſent another ſervant: and they beat him alſo, and entreated *him* ſhamefully, and ſent him away empty.

12 And again he ſent the third: and they wounded him alſo, and caſt *him* out.

13 Then ſaid the Lord of the vineyard, What ſhall I do? I will ſend my beloved ſon: it may be they will reverence *him* when they ſee him.

14 But when the huſbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they caſt him out of the vineyard, and killed *him*. What therefore ſhall the lord of the vineyard do unto them?

16 He ſhall come and deſtroy theſe huſbandmen, and ſhall give the vineyard to others. And when they heard *it*, they ſaid, God forbid.

17 And he beheld them, and ſaid, What is this then that is written, The ſtone which the builders rejected, the ſame is become the head of the corner?

18 Whoſoever ſhall fall upon that ſtone, ſhall be broken; but on whomſoever it ſhall fall, it will grind him to powder.

19 ¶ And

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40 *If theſe ſhould hold their peace, the ſtones*, &c.] One might then expect, that the very ſtones would proclaim my kingdom: God would even animate the ſtones on ſuch an occaſion, rather than he would ſuffer me to want this triumph, ſo evidently marked out by his prophets.

42 *In this day*] That is, after having rejected the prophets, if thou hadſt known the manifeſtation of the Meſſiah, who was particularly ſent to the Jews.

Commentary and Notes on Chapter XX.

9 *A certain man planted a vineyard, and let it forth to huſbandmen*, &c.] Thus God delivered his law to his peculiar people the Jews, with great temporal advantages, and promiſes of future bleſſings.

10 *And at the ſeaſon, he ſent a ſervant to the huſbandmen*, &c.] Thus God expecting from the Jews, to whom he had vouchſafed a particular revelation of his will, a return of their obedience according to their knowledge and advantages, ſent his prophets to remind them of their duty, and to perſuade them to obedience; but they reviled his prophets, and ſlighted their exhortations.

11, 12 *And again he ſent another ſervant*, &c.] Thus God continued to ſend other prophets to the Jews to perſuade them to repentance and obedience; but them alſo they ungratefully and obſtinately rejected; deſpiſing their admonitions, and abuſing their perſons; and perſiſted in their impenitence.

13 *Then ſaid the Lord of the vineyard, What ſhall I do? I will ſend my beloved Son*, &c.] Thus God at laſt ſent his beloved Son into the world, that if their were any poſſible means of reclaiming the Jews, and reducing them to obedience, they might be convinced at leaſt by the miracles and authority of Chriſt.

14, 15 *But when the huſbandmen ſaw him*, &c.] Thus the Jews, after all the indignities they had offered to the prophets, or meſſengers of the Almighty, were to add this at laſt, to fill up the meaſure of their iniquity, that they ſhould alſo put to death the Son of God. What puniſhment therefore is proper for the maſter of the vineyard to inflict upon thoſe ungrateful and rebellious huſbandmen? That is, when the time of God's executing judgment ſhall come, how ſeverely will he puniſh theſe incorrigible Jews?

17 *What is this then that is written, The ſtone which the builders rejected, the ſame is become the head of the corner?*] God will deſtroy the Jews for their impenitence and abuſe of his mercies; and will reveal his will to other nations, who ſhall obey it more ſincerely. For thus the ſcripture expreſly teſtifies, *The ſtone which the builders refuſed, is become the head ſtone of the corner*, Pſalm cxviii. 22. That is, Chriſt, the Meſſiah, rejected by the Jews, ſhall receive and unite the Gentiles into his church, as a principal corner-ſtone ſupports, and holds together the two ſides of a building.

18 *Whoſoever ſhall fall upon that ſtone, ſhall be broken*, &c] After which wonderful enlargement of the church, by Chriſt's making a great and general diſcovery of the will of the Almighty to the Gentiles, and declaring it to all nations without diſtinction of perſons, by the public and univerſal preaching of the goſpel, God will make no more new and extraordinary revelations of himſelf to mankind; but by this men ſhall be tried and judged to the end of the world. Whoſoever therefore ſhall diſbelieve and be offended at any part of this laſt ſtanding and

19 ¶ And the chief prieſts and the ſcribes the ſame hour ſought to lay hands on him; and they feared the people: for they perceived that he had ſpoken this parable againſt them.

20 And they watched *him*, and ſent forth ſpies, which ſhould feign themſelves juſt men, that they might take hold of his words, that ſo they might deliver him unto the power and authority of the governor.

21 And they aſked him, ſaying, Maſter, we know that thou ſayeſt and teacheſt rightly, neither accepteſt thou the perſon *of any*, but teacheſt the way of God truly:

22 Is it lawful for us to give tribute unto Cæſar or no?

23 But he perceived their craftineſs, and ſaid, unto them, Why tempt ye me?

24 Shew me a penny. Whoſe Image and ſuperſcription hath it? they anſwered, and ſaid, Cæſar's.

25 And he ſaid unto them, Render therefore unto Cæſar the things which be Cæſar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his anſwer, and held their peace.

27 ¶ Then came to him certain of the Sadducees (which deny that there is any reſurrection) and they aſked him,

28 Saying, Maſter, Moſes wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.

29 There were therefore ſeven brethren, and the firſt took a wife, and died without children.

30 And the ſecond took her to wife, and he died childleſs.

31 And the third took her; and in like manner the ſeven alſo: And they left no children, and died.

32 Laſt of all the woman died alſo.

33 Therefore in the reſurrection, whoſe wife of them is ſhe? for ſeven had her to wife.

34 And Jeſus anſwering, ſaid unto them, The children of this world marry, and are given in marriage.

35 But they which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the reſurrection.

37 Now that the dead are raiſed, even Moſes ſhewed at the buſh, when he called the Lord the God of Abraham, and the God of Iſaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the ſcribes anſwering, ſaid, Maſter, thou haſt well ſaid.

40 And after that, they durſt not aſk him any queſtion at all.

41 And he ſaid unto them, How ſay they that Chriſt is David's ſon?

42 And David himſelf ſaith in the book of Pſalms, The Lord ſaid unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footſtool.

44 David therefore calleth him Lord, how is he then his ſon.

45 ¶ Then in the audience of all the people, he ſaid unto his diſciples,

46 Beware of the ſcribes, which deſire to walk in long robes, and love greetings in the markets, and the higheſt ſeats in the ſynagogues, and the chief rooms at feaſts.

47 Which devour widows houſes, and, for a ſhew, make long prayers: the ſame ſhall receive greater damnation.

CHAP. XXI.

1 *The poor widow commended.* 5 *The deſtruction of the temple and city is foretold.* 25 *The ſigns of the laſt city.*

AND he looked up, and ſaw the rich men caſting their gifts into the treaſury,

2 And he ſaw alſo a certain poor widow caſting in thither two mites.

3 And he ſaid, Of a truth I ſay unto you, that this poor widow hath caſt in more than they all.

4 For all theſe have of their abundance caſt in unto the offerings of God: but ſhe of her penury hath caſt in all the living that ſhe had.

5 ¶ And as ſome ſpake of the temple, how it was adorned with goodly ſtones, and gifts, he ſaid,

6 *As for* theſe things which ye behold, the days will come, in the which there ſhall not be left one ſtone upon another, that ſhall not be thrown down.

7 And they aſked him, ſaying, Maſter, but when ſhall theſe things be? and what ſign *will there be* when theſe things ſhall come to paſs?

8 And he ſaid, Take heed that ye be not deceived: for many ſhall come in my name, ſaying, I am Chriſt; and the time draweth near. Go ye not therefore after them.

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and perfect diſpenſation; or believing it, fail to live according to its precepts, or in any wiſe behave himſelf unworthy of it, ſhall be ſeverely puniſhed. But he that ſhall obſtinately and finally diſbelieve and reject it, or by an impenitently wicked life behave himſelf in ſuch a manner under it, as to deſerve the utmoſt effect of the wrath it reveals and brings with it, ſhall be miſerably and utterly deſtroyed.

20 *Which ſhould feign themſelves juſt men.*] Lamy is of opinion, that Judas's ſectariſts are the ſame with the zealots, who are ſo famous in the Jewiſh hiſtory: they were called *The Juſt:* and they who aſked our Saviour the queſtion, whether it was lawful to give tribute to Cæſar, pretended to be of this ſect, *The Juſt*, not as in our tranſlation, *juſt men*.

36 *They are equal unto the angels.*] That is, of an angelic nature or conſtitution. *Locke.*

37 *Now that the dead are raiſed*, &c.] See this argument of our bleſſed Saviour ſet in a true light, in the notes of Matt. chap. xxii.

Commentary and Notes on Chapter XXI.

8 *And he ſaid, Take heed that ye be not deceived*, &c.] Our bleſſed Lord, to take off the hopes the diſciples had conceived of worldly greatneſs, and to arm them with patience againſt the great afflictions, which, contrary to their fond opinion, he knew would certainly fall upon them, gives them the following anſwer: Take heed, ſaid he, that ye be not impoſed upon and deceived by falſe pretenders: for many impoſtors ſhall appear, each of them boaſting himſelf to be the Meſſiah, and declaring, That he is ſent of God to deliver his ſervants; that the time of their obtaining the kingdom approaches; and that they muſt all immediately gather themſelves together and follow him. Beware that ye be not led away by any of theſe deceivers: for Chriſt himſelf will not at that time appear in ſuch a viſible manner; but his kingdom ſhall be eſtabliſhed in the wonderful propagation of his religion through the world, after many and great tribulations, by

9 But when ye ſhall hear of wars and commotions, be not terrified: for theſe things muſt firſt come to paſs; but the end *is* not by and by.

10 Then ſaid he unto them, Nation ſhall riſe againſt nation, and kingdom againſt kingdom:

11 And great earthquakes ſhall be in divers places, and famines, and peſtilences; and fearful ſights and great ſigns ſhall there be from heaven.

12 But before all theſe, they ſhall lay their hands on you, and perſecute *you*, delivering *you* up to the ſynagogues, and into priſons, being brought before kings and rulers for my name's ſake.

13 And it ſhall turn to you for a teſtimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye ſhall anſwer:

15 For I will give you a mouth, and wiſdom, which all your adverſaries ſhall not be able to gain-ſay nor reſiſt.

16 And ye ſhall be betrayed both by parents, and brethren, and kinsfolks, and friends: and *ſome* of you ſhall they cauſe to be put to death.

17 And ye ſhall be hated of all *men* for my name's ſake.

18 But there ſhall not an hair of your head periſh.

19 In your patience poſſeſs ye your ſouls.

20 And when ye ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh.

21 Then let them which are in Judea, flee to the mountains; and let them which are in the midſt of it, depart out; and let not them that are in the countries enter thereinto.

22 For theſe be the days of vengeance, that all things which are written may be fulfilled.

23 But wo unto them that are with child, and to them that give ſuck in thoſe days! for there ſhall be great diſtreſs in the land, and wrath upon this people.

24 And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations; and Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity; the ſea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken.

27 And then ſhall they ſee the Son of man coming in a cloud with power and great glory.

28 And when theſe things begin to come to paſs, then look up, and lift up your heads: for your redemption draweth nigh.

29 And he ſpake to them a parable; Behold the fig-tree, and all the trees:

30 When they now ſhoot forth, ye ſee and know of your own ſelves that ſummer is now nigh at hand.

31 So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand.

32 Verily I ſay unto you, This generation ſhall not paſs away till all be fulfilled.

33 Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

34 And take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares.

35 For

14, 15 *Settle it therefore in your hearts, not to meditate,* &c.] When therefore ye are brought before magiſtrates to be examined, and judged, be not ſolicitous about your defence: neither ſtudy before hand to make for yourſelves any artful or meditated apology: for your works and doctrine ſhall be their own moſt effectual vindication: and the plain truths of the goſpel, as inſpired by the ſpirit of God, ſhall appear out of your mouths, with ſuch ſtrength and wiſdom, as all your adverſaries ſhall not be able to contradict or withſtand.

16, 17 *And ye ſhall be betrayed both by parents and brethren,* &c.] Neverthelеſs you muſt expect, that the perſecution raiſed againſt you for preaching the goſpel, will be very great and unnatural. For though the wiſdom and excellency of my doctrine be really ſuch as men can neither reſiſt nor deny; yet, becauſe its precepts are utterly inconſiſtent with their vices, men obſtinately and incorrigibly wicked will hate and perſecute you, not only againſt all the laws of reaſon and common humanity, but even contrary to the ſtricteſt ties of relation and natural affection: ſo that fathers and brothers, and the very neareſt friends, ſhall cauſe one another to be put to death. And the generality of men ſhall oppoſe and perſecute you with one conſent.

18. 19 *But there ſhall not an hair of your head periſh,* &c.] But be not afraid, God is able to protect you in the greateſt of dangers. And if, notwithſtanding all oppoſition, ye perſevere ſtedfaſtly in your faith and obedience to the end, he will often reward you with wonderful and unexpected deliverances here, and certainly with life eternal hereafter. Be patient therefore, under all the afflictions and perſecutions that ſhall fall upon you, with an entire dependance on the care and protection of providence: and by this means ye ſhall eſcape frequently the temporal, and certainly the eternal judgments, by which others ſhall be ſurely deſtroyed.

21 *Let them that are in Judea flee to the mountains,* &c.] It ſeems ſomewhat ſtrange to many, that Chriſt ſhould admoniſh his hearers to fly out of Jeruſalem and Judea, and not reſort thither from the neighbouring countries, when they ſhould ſee Jeruſalem compaſſed with armies; ſince thoſe armies would probably hinder the counſelled retirement, at leaſt, as to the city. Whereas he that finds in the ſtory, that the Roman forces under Gratus did on a ſudden, without any manifeſt cauſe, withdraw from the ſiege of Jeruſulem, and then return to it again, and under Titus carry the town by force; he that ſhall read alſo in Euſebius, lib. 3 chap. 5, that the Chriſtians of Jeruſalem, being divinely admoniſhed, did make uſe of the opportunity preſented them to quit the city and retire to Pella on the other ſide of Jordan; he, I ſay, that ſhall read and take notice of all this, will not only clearly underſtand the reaſonableneſs of our Saviour's warning, but admire the prophetical ſpirit by which he could give it. *Boyle on the Stile of S. S.*

24 *And they ſhall fall by the edge of the ſword,* &c.] This is our bleſſed Saviour's paraphraſe upon Dan. ix. 26, namely, *and the end thereof,* that is, of the city and ſanctuary, *ſhall be with a flood:* for as a great flood ſweeps all before it, this image ſtrongly repreſents the depopulation of Judea, not only by the ſword, but by the captivities which followed on the conqueſt thereof. Accordingly Joſephus tells us, that, in the courſe of the war, there were ninety ſeven thouſand captives taken, who were diſperſed through the Roman provinces, where they ſuffered a great variety of miſeries.

And Jeruſalem ſhall be trodden down of the Gentiles, &c.] This is our Lord's paraphraſe on Dan. ix. 27, *he ſhall make it deſolate, even until the conſummation, and that determined, ſhall be poured upon the deſolate.* That is, Jeruſalem ſhall continue deſolate until God hath poured upon it the whole wrath he hath determined, and until he ſhall deſtroy the Roman empire, whoſe armies brought this deſolation upon Judea. The Roman empire ſtill ſubſiſts in one of its forms, according to Nebuchadnezzar's viſion. But, at the period fixed by the Almighty, it ſhall, in its turn, have his wrath poured out upon it, and then there ſhall be a conſummation, namely, of wrath upon this people: or, as our bleſſed Saviour expreſſes it. When the times of the Gentiles are fulfilled, Jeruſalem ſhall no longer be trodden down of the Gentiles. The Jews ſhall be delivered from their long captivity, and the nation ſhall be converted to the Chriſtian faith.

25 *Upon the earth,* &c.] The word rendered *earth,* ſhould have been tranſlated *country* or *land*: the paſſage may run thus: *The inhabitants of that* country *ſhall be in perplexity and deſpair, as when the ſea and its waves do roar; 26 Men's hearts failing them for fear of thoſe things which are coming on that* country. *Eſſay for a new Tranſlation.*

28 *Look up and lift up your heads.*] This is the attitude of a man who ſees his deliverer approaching, after having long waited for him.

34 *And take heed to yourſelves,* &c.] Since therefore theſe heavy judgments ſhall come upon the land ſo certainly and ſo ſpeedily: take great

35 For as a ſnare ſhall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man.

37 And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *The mount* of Olives.

38 And all the people came early in the morning to him in the temple for to hear him.

CHAP. XXII.

1 *The Jews conſpire againſt Chriſt:* 3 *Satan prepareth Judas to betray him.*

NOW the feaſt of unleavened bread drew nigh, which is called the paſſover.

2 And the chief prieſts and ſcribes ſought how they might kill him: for they feared the people.

3 ¶ Then entered Satan into Judas, ſurnamed Iſcariot, being of the number of the twelve.

4 And he went his way, and communed with the chief prieſts and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promiſed, and ſought opportunity to betray him unto them in the abſence of the multitude.

7 ¶ Then came the day of unleavened bread, when the paſſover muſt be killed.

8 And he ſent Peter and John, ſaying, Go and prepare us the paſſover, that we may eat.

9 And they ſaid unto him, Where wilt thou that we prepare?

10 And he ſaid unto them, Behold, when ye are entered into the city, there ſhall a man meet you bearing a pitcher of water; follow him into the houſe where he entereth in.

11 And ye ſhall ſay unto the good man of the houſe, The Maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples?

12 And he ſhall ſhew you a large upper room furniſhed: there make ready.

13 And they went, and found as he had ſaid unto them: and they made ready the paſſover.

14 And when the hour was come, he ſat down, and the twelve apoſtles with him.

15 And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer.

16 For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and ſaid, Take this, and divide *it* among yourſelves.

18 For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come.

19 ¶ And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body which is given for you: this do in remembrance of me.

20 Likewiſe alſo the cup, after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you.

21 ¶ But behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but wo unto that man by whom he is betrayed.

23 And they began to enquire among themſelves, which of them it was that ſhould do this thing.

24 ¶ And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt.

25 And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors.

26 But ye *ſhall* not *be* ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve.

27 For whether *is* greater, he that ſitteth at meat? or he that ſerveth? *is* not he that ſitteth at meat? but I am among you as he that ſerveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael.

31 ¶ And

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great care, that you do not at any time indulge yourſelves in exceſs, luxury, or any wordly and ſinful pleaſures; leſt when God comes to execute his vengeance, he overtakes you in a ſtate of ſin. And in like manner before death, and in the laſt judgment, whereof this national judgment will be a proper type, let all men in all ages, take care that they fall not at any time into a ſtate of ſin, leſt they be ſurprized and cut off therein.

35 *As a ſnare ſhall it come on all,* &c] As a ſnare to a thoughtleſs bird, which in the midſt of its ſecurity finds itſelf inextricably taken. The word *all* is here limited, and put for the generality of mankind.

Commentary and Notes on Chapter XXII.

9 *Where wilt thou that we prepare?*] As Jeruſalem was common to all the tribes of Iſrael, all ſtrangers of the Jewiſh nation had the liberty of lodging there *gratis*.

16 *Until it be fulfilled in the kingdom of heaven.*] Till I myſelf be made the true paſſover-ſacrifice.

18 *For I ſay unto you, I will not drink of the fruit of the vine until the kingdom of God ſhall come.*] For I will have this Jewiſh paſſover no longer continued: but the ſubſtances ſhall henceforth ſucceed in the room of the ſhadows: and the things themſelves, of which the Paſchal commemoration of the Iſraelites out of Egypt, and alſo that deliverance itſelf, were but types and ſhadows; ſhall now be fulfilled and accompliſhed in the kindom of the Meſſiah. I being, by my appoaching death, about to deliver you from the bondage of ſin and death, and to reſtore you to the liberty and glory of the children of God.

25, 26 *The kings of the Gentiles exerciſe lordſhip over them,* &c.] Among the Gentiles, and in the kingdom of this preſent world, men ſtrive ambitiouſly to get the dominion over one another; and they who are higheſt exalted above others in riches and power, have, for that only reaſon, the greateſt honour and reſpect ſhewed them, as if they were real benefactors to mankind. But among you, I will have things ordered by other meaſures; and in my kingdom, which is ſpiritual, and very different from temporal kingdoms, men ſhall be eſteemed, not at all for their worldly power or greatneſs, but wholly in proportion to their real power and goodneſs. Whoever therefore deſires to be great and honourable among you, let him be eminent for his humility and readineſs to ſerve and aſſiſt his brethren; and gain real eſteem, not by exerciſing power and authority, and making a vain ſhew of the titles of worldly glory and honour, but by doing good to all men, as far as he is able, with all meekneſs, condeſcenſion, and lowlineſs.

27, 28, 29, 30 *For whether is greater, he that ſitteth at meat, or he that ſerveth?*] Take example from me. Ye acknowledge me to be your Maſter and Lord, as indeed I am, yet you ſee how far I am from aſſuming to myſelf any worldly power or greatneſs, and that

31 ¶ And the Lord ſaid, Simon, Simon, behold, Satan hath deſired *to have* you, that he may ſift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, ſtrengthed thy brethren.

33 And he ſaid unto him, Lord, I am ready to go with thee both into priſon, and to death.

34 And he ſaid, I tell thee, Peter, the cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me.

35 And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? and they ſaid, Nothing.

36 Then ſaid he unto them, But now he that hath a purſe, let him take *it*, and likewiſe *his* ſcrip: and he that hath no ſword, let him ſell his garment, and buy one.

37 For I ſay unto you, that this that is written, muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors. For the things concerning me have an end,

38 And they ſaid, Lord, behold, here *are* two ſwords. And he ſaid unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his diſciples alſo followed him.

40 And when he was at the place, he ſaid unto them, Pray, that ye enter not into temptation.

41 And he was withdrawn from them about a ſtone's caſt, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheleſs, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, ſtrengthening him.

44 And being in an agony, he prayed more earneſtly: and his ſweat was as it were great drops of blood falling down to the ground.

45 And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow.

46 And ſaid unto them, Why ſleep ye? riſe, and pray, leſt ye enter into temptation.

47 ¶ And while he yet ſpake, behold, a multitue, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus, to kiſs him.

48 But Jeſus ſaid unto him, Judas, betrayeſt thou the ſon of man with a kiſs?

49 When they which were about him ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword?

50 And one of them ſmote the ſervant of the high-prieſt's, and cut off his right ear.

51 And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jeſus ſaid unto the chief prieſts, and captains of the temple, and the elders which were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves?

53 When I was daily with you in the temple, ye ſtretched forth no hands againſt me: but this is your hour, and the power of darkneſs.

54 Then took they him, and led *him*, and brought him into the high-prieſt's houſe. And Peter followed afar off.

55 And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them.

56 But a certain maid beheld him as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him.

57 And he denied him, ſaying, Woman I know him not.

58 And after a little while, another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not.

59 And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this *fellow* alſo was with him: for he is a Galilean.

60 And Peter ſaid, Man, I know not what thou ſayeſt, And immediately, while he yet ſpake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jeſus, mocked him and ſmote *him*.

64 And when they had blindfolded him, they ſtruck him on the face, and aſked him, ſaying, Phopheſy, who is it that ſmote thee?

65 And

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that I behave myſelf as your equal, or rather even as your inferior, in all the offices, not only of kindneſs and friendſhip, but alſo of condeſcenſion and ſervice. Learn ye therefore, in imitation of me, to aſſiſt one another, and condeſcend to one another, with all humility, charity, and meekneſs. And be not ſolicitous after the vain, uncertain, and tranſitory honours of this preſent world. The reward which God hath laid up for you in a future ſtate is infinitely more valuable than all thoſe temporal things. Hitherto ye have continued with me in all my temptations, and have not been diſcouraged from following me, neither by poverty, nor labour, nor by the malice and hatred of men. Perſevere to the end in this your reſolute and conſtant confeſſion of me, and you ſhall not fail of eternal reward; for as God has appointed me a glorious kingdom, which I muſt attain by humiliation and ſufferings; ſo I alſo have appointed you, for your ſufferings with me, a proportional ſhare of glory; that ye ſhould be rulers and chief members of the church of God, and be exalted next myſelf to the greateſt degree of honour and happineſs in my eternal kingdom.

31 *Satan hath deſired to have you,* &c.] *You*, that is the apoſtles: this alludes to the hiſtory of Job, where Satan is repreſented as accuſing Job before God.

That he might ſift you, &c.] That he might aſſault you by violent temptations, and toſs you up and down, and ſift you like wheat in a ſieve. See Amos ix. 9.

32 *When thou art converted,* &c.] When thou art returned from thoſe wanderings, into which I know thou wilt fall, to the paths of wiſdom and duty, and thy faith is thoroughly eſtabliſhed, then ſtrengthen thy brethren.

37 *The things concerning me have an end.*] That is, as *mediator*: all the things written concerning me in the ſcripture prophecies, will receive their accompliſhments in my ſufferings and death.

38 *Here are two ſwords.*] Probably ſome of the apoſtles brought theſe ſwords along with them in their journey from Galilee, to defend them againſt robbers.

44 *His ſweat was as it were great drops of blood.*] It is imagined, that our Saviour now ſtruggled with the *ſpirit of darkneſs*, who exerciſed all their power and malice to perſecute and diſtract him.

53 *When I was daily with you in the temple, ye ſtretched forth no hands againſt me,* &c.] Have I ever in a ſeditious manner gathered any ſtrength about me? or have I ever hid and concealed myſelf from you? did not I preach openly in the temple every day, and might you not have laid hold on me whenever you pleaſed, if you had any crime to lay to my charge? But this is the time, when the infinite wiſdom of God hath appointed me to ſuffer; and providence hath now given you power over me, permitting you to execute your malice and cruelty upon me, that the ſcripture may be fulfilled, and the eternal counſels of divine wiſdom for the ſalvation of men, fully accompliſhed.

65 And many other things blaſphemouſly ſpake they againſt him.

66 ¶ And as ſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes came together, and led him into their council,

67 Saying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not believe.

68 And if I alſo aſk *you,* ye will not anſwer me, nor let *me* go.

69 Hereafter ſhall the Son of man ſit on the right hand of the power of God.

70 Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am.

71 And they ſaid, What need we any further witneſs? for we ourſelves have heard of his own mouth.

CHAP. XXIII.

1 *Jeſus is accuſed before Pilate,* 13 *who is deſirous to releaſe him.* 27 *The deſtruction of Jeruſalem foretold.* 46 *Chriſt's death,* 50 *and burial.*

AND the whole multitude of them aroſe, and led him unto Pilate:

2 And they began to accuſe him, ſaying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæſar, ſaying, That he himſelf is Chriſt, a King.

3 And Pilate aſked him, ſaying, Art thou the King of the Jews? And he anſwered him and ſaid, Thou ſayeſt *it.*

4 Then ſaid Pilate to the chief prieſts and *to* the people, I find no fault in this man.

5 And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he aſked whether the man were a Galilean.

7 And as ſoon as he knew that he belonged unto Herod's juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time.

8 And when Herod ſaw Jeſus, he was exceeding glad; for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him.

9 Then he queſtioned with him in many words; but he anſwered him nothing.

10 And the chief prieſts and ſcribes ſtood and vehemently accuſed him.

11 And Herod with his men of war ſet him at nought, and mocked *him,* and arrayed him in a gorgeous robe, and ſent him again to Pilate.

12 And the ſame day Pilate and Herod were made friends together: for before they were at enmity between themſelves.

13 ¶ And Pilate when he had called together the chief prieſts, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me as one that perverteth the people: and behold, I having examined *him* before you, have found no fault in this man touching thoſe things whereof ye accuſe him.

15 No, nor yet Herod: for I ſent you to him: and lo, nothing worthy of death is done unto him:

16 I will therefore chaſtiſe him, and releaſe *him.*

17 (For of neceſſity he muſt releaſe one unto them at the feaſt.)

18 And they cried out all at once, ſaying, Away with this *man,* and releaſe unto us Barabbas:

19 (Who for a certain ſedition made in the city, and for murder, was caſt in priſon)

20 Pilate therefore, willing to releaſe Jeſus, ſpake again to them.

21 But they cried, ſaying, Crucify *him,* crucify him.

22 And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let *him* go.

23 And they were inſtant with loud voices, requiring that he might be crucified. And the voices of them and of the chief prieſt prevailed.

24 And Pilate gave ſentence that it ſhould be as they required.

25 And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will.

26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear *it* after Jeſus.

27 ¶ And there followed him a great company of people, and of women, which alſo bewailed and lamented him.

28 But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children.

29 For

Commentary and Notes on Chapter XXIII.

1 *And the whole multitude of them aroſe, and led him unto Pilate.*] Having thus gained from Jeſus a confeſſion of his being the Meſſiah, the council thought they had now ſufficient ground to carry him before the Roman governor, with a grievous accuſation of blaſphemy againſt God, and ſedition againſt the emperor; by which means they hoped to procure that he might be condemned to die. And accordingly, putting him in bonds, they brought him before Pilate, who was at that time governor of Judea.

7 *And as ſoon as he knew that he belonged to Herod's juriſdiction, he ſent him to Herod,* &c.] When Pilate underſtood that Jeſus commonly reſided in Galilee, he ſent him to Herod, then tetrarch of that country, ſuppoſing that the prince in whoſe dominions the ſedition was ſaid to have been raiſed, was a much better jndge of the affair than himſelf. Beſides, he conſidered that Herod was a Jew, expert in the religion and cuſtoms of his country; and therefore that he had intereſt ſufficient to induce the high prieſts to deſiſt from their unjuſt proſecution.

9 *He anſwered him nothing.*] Knowing him to be a vile tyrant, that lived in open adultery, and had murdered John the Baptiſt: this was Herod-Antipas. See note on Mat. xiv. 3.

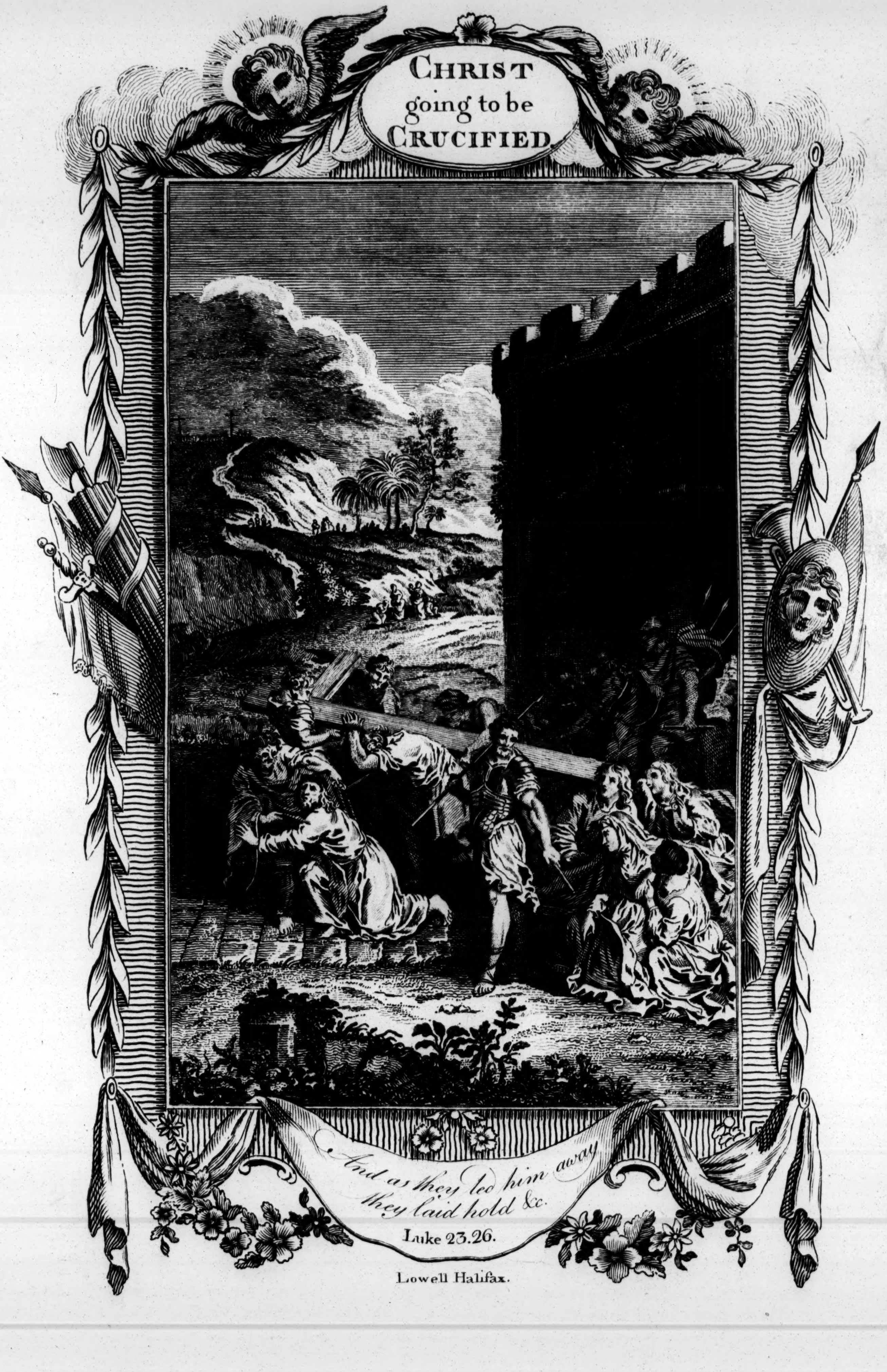
11 *Arrayed him in a gorgeous robe.*] In deriſion, for having pretended to be a king.

17 *Of neceſſity,* &c.] He was not obliged to it by any law: but it was cuſtomary, and a ſort of *act of grace*: St. Matthew ſays, *he was wont to releaſe one at that time,* chap. xxvii. 15: and St. John, *they had a cuſtom,* &c.

24 *Pilate gave ſentence.*] Margin reads, *aſſented.*

27 *And there followed him a great company of people,* &c.] And as they were going, a great company of people followed him out of the city, to ſee the crucifixion: and among the reſt ſeveral women, relations or acquaintance of Jeſus and his diſciples, who wept as they went, and lamented very diſconſolately, to behold Jeſus periſh, as they thought by ſo untimely and miſerable an end.

28 *But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children.*] But Jeſus looking back upon them, ſaid, Daughters of Jeruſalem, weep not for me, my death is not, as ye ſuppoſe, a misfortune or calamity fallen upon me; being a thing I foreknew, and which I freely and willingly ſubmit to, in obedience to the will of the Almighty, and for the benefit and ſalvation of mankind: but weep rather for yourſelves and for your families, becauſe of the dreadful judgments which God will ſhortly inflict upon this city and nation, and wherein your friends and relations will be involved.



CHRIST
going to be
CRUCIFIED.

And as they led him away
they laid hold &c.
Luke 23.26.

Lowell Halifax.

65 And many other things blaſphemouſly ſpake they againſt him.

66 ¶ And as ſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes came together, and led him into their council,

67 Saying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not believe.

68 And if I alſo aſk *you,* ye will not anſwer me, nor let *me* go.

69 Hereafter ſhall the Son of man ſit on the right hand of the power of God.

70 Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am.

71 And they ſaid, What need we any further witneſs? for we ourſelves have heard of his own mouth.

CHAP. XXIII.

1 *Jeſus is accuſed before Pilate,* 13 *who is deſirous to releaſe him.* 27 *The deſtruction of Jeruſalem foretold.* 46 *Chriſt's death,* 50 *and burial.*

AND the whole multitude of them aroſe, and led him unto Pilate:

2 And they began to accuſe him, ſaying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæſar, ſaying, That he himſelf is Chriſt, a King.

3 And Pilate aſked him, ſaying, Art thou the King of the Jews? And he anſwered him and ſaid, Thou ſayeſt *it.*

4 Then ſaid Pilate to the chief prieſts and *to* the people, I find no fault in this man.

5 And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he aſked whether the man were a Galilean.

7 And as ſoon as he knew that he belonged unto Herod's juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time.

8 And when Herod ſaw Jeſus, he was exceeding glad; for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him.

9 Then he queſtioned with him in many words; but he anſwered him nothing.

10 And the chief prieſts and ſcribes ſtood and vehemently accuſed him.

11 And Herod with his men of war ſet him at nought, and mocked *him,* and arrayed him in a gorgeous robe, and ſent him again to Pilate.

12 And the ſame day Pilate and Herod were made friends together: for before they were at enmity between themſelves.

13 ¶ And Pilate when he had called together the chief prieſts, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me as one that perverteth the people: and behold, I having examined *him* before you, have found no fault in this man touching thoſe things whereof ye accuſe him.

15 No, nor yet Herod: for I ſent you to him: and lo, nothing worthy of death is done unto him:

16 I will therefore chaſtiſe him, and releaſe *him.*

17 (For of neceſſity he muſt releaſe one unto them at the feaſt.)

18 And they cried out all at once, ſaying, Away with this *man,* and releaſe unto us Barabbas:

19 (Who for a certain ſedition made in the city, and for murder, was caſt in priſon)

20 Pilate therefore, willing to releaſe Jeſus, ſpake again to them.

21 But they cried, ſaying, Crucify *him,* crucify him.

22 And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let *him* go.

23 And they were inſtant with loud voices, requiring that he might be crucified. And the voices of them and of the chief prieſt prevailed.

24 And Pilate gave ſentence that it ſhould be as they required.

25 And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will.

26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear *it* after Jeſus.

27 ¶ And there followed him a great company of people, and of women, which alſo bewailed and lamented him.

28 But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children.

Commentary and Notes on Chapter XXIII.

1 *And the whole multitude of them aroſe, and led him unto Pilate.*] Having thus gained from Jeſus a confeſſion of his being the Meſſiah, the council thought they had now ſufficient ground to carry him before the Roman governor, with a grievous accuſation of blaſphemy againſt God, and ſedition againſt the emperor; by which means they hoped to procure that he might be condemned to die. And accordingly, putting him in bonds, they brought him before Pilate, who was at that time governor of Judea.

7 *And as ſoon as he knew that he belonged to Herod's juriſdiction, he ſent him to Herod,* &c.] When Pilate underſtood that Jeſus commonly reſided in Galilee, he ſent him to Herod, then tetrarch of that country, ſuppoſing that the prince in whoſe dominions the ſedition was ſaid to have been raiſed, was a much better judge of the affair than himſelf. Beſides, he conſidered that Herod was a Jew, expert in the religion and cuſtoms of his country; and therefore that he had intereſt ſufficient to induce the high prieſts to deſiſt from their unjuſt proſecution.

9 *He anſwered him nothing.*] Knowing him to be a vile tyrant, that lived in open adultery, and had murdered John the Baptiſt: this was Herod-Antipas. See note on Mat. xiv. 3.

11 *Arrayed him in a gorgeous robe.*] In deriſion, for having pretended to be a king.

17 *Of neceſſity,* &c.] He was not obliged to it by any law: but it was cuſtomary, and a ſort of *act of grace*: St. Matthew ſays, *he was wont to releaſe one at that time,* chap. xxvii. 15: and St. John, *they had a cuſtom,* &c.

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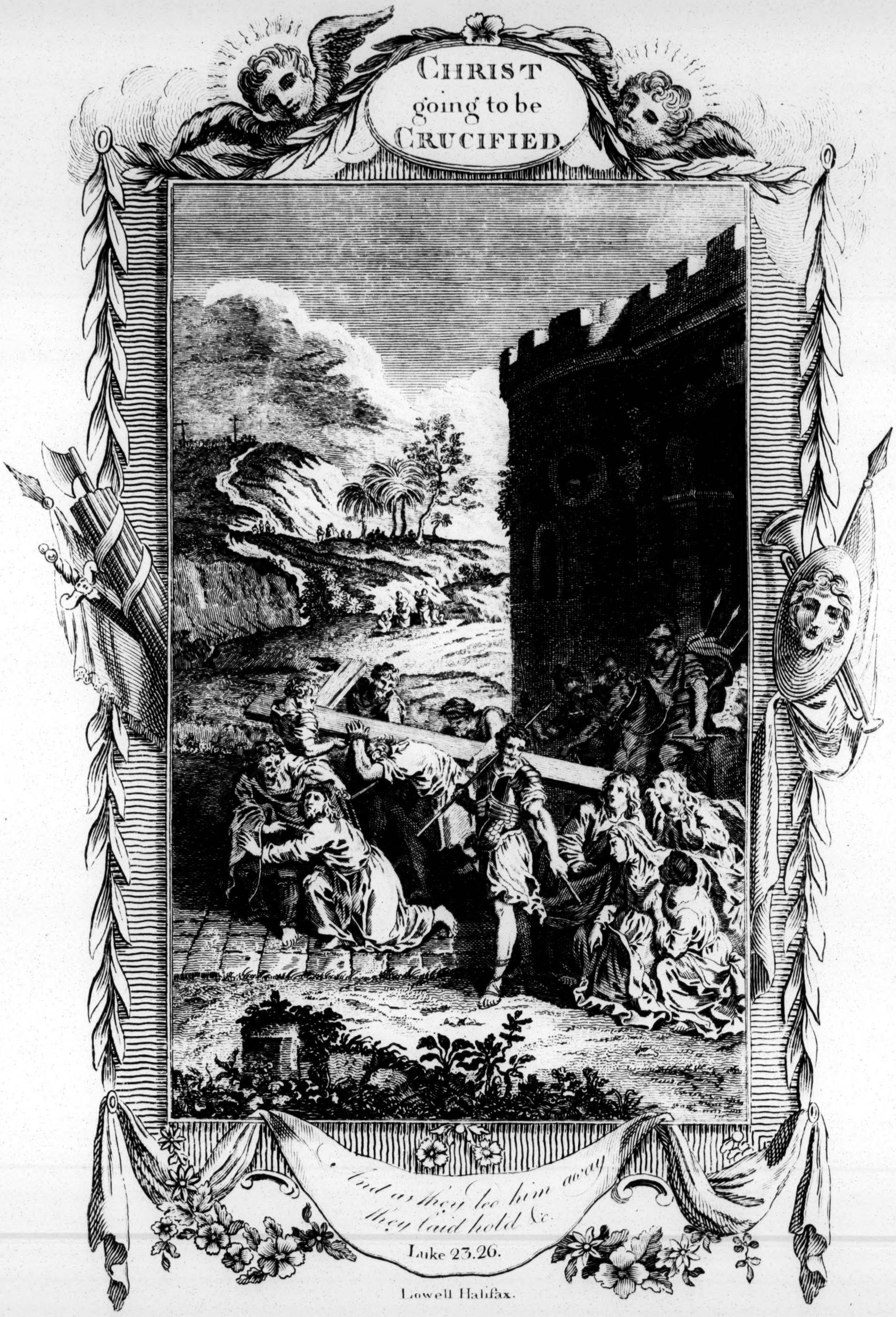
28 *But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children.*] But Jeſus looking back upon them, ſaid, Daughters of Jeruſalem, weep not for me, my death is not, as ye ſuppoſe, a misfortune or calamity fallen upon me; being a thing I foreknew, and which I freely and willingly ſubmit to, in obedience to the will of the Almighty, and for the benefit and ſalvation of mankind: but weep rather for yourſelves and for your families, becauſe of the dreadful judgments which God will ſhortly inflict upon this city and nation, and wherein your friends and relations will be involved.



CHRIST
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And as they led him away they laid hold &c.
Luke 23.26.

Lowell Halifax.

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29 For behold, the days are coming, in the which they ſhall ſay, Bleſſed *are* the barren, and the wombs that never bare, and the paps which never gave ſuck.

30 Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do theſe things in a green tree, what ſhall be done in the dry?

32 And there were alſo two other malefactors led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right-hand, and the other on the left.

34 Then ſaid Jeſus, Father forgive them: for they know not what they do. And they parted his raiment, and caſt lots:

35 And the people ſtood beholding. And the rulers alſo with them derided *him*, ſaying, He ſaved others; let him ſave himſelf, if he be Chriſt, the choſen of God.

36 And the ſoldiers alſo mocked him, coming to him, and offering him vinegar,

37 And ſaying, If thou be the king of the Jews, ſave thy ſelf.

38 And a ſuperſcription alſo was written over him in letters of Greek and Latin and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us.

40 But the other anſwering rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation?

41 And we indeed juſtly; for we receive the due reward of our deeds: but this man hath done nothing amiſs.

42 And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom.

43 And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in paradiſe.

44 And it was about the ſixth hour, and there was a darkneſs over all the earth, until the ninth hour.

45 And the ſun was darkened, and the vail of the temple was rent in the midſt.

46 ¶ And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt.

47 Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man.

48 And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts, and returned.

49 And

29, 30 *For behold, the days are coming, in the which they ſhall ſay, Bleſſed are the barren*, &c.] For verily ſo great and terrible will the afflictions and calamities be that ſhall fall upon this people, when God ſhall come to execute his juſt vengeance upon them for their ſins, that wicked men, in the utmoſt anguiſh of deſpair, ſhall paſſionately wiſh they had never been born, or that they had quickly periſhed by ſome untimely death. They ſhall bleſs and envy the conditions of thoſe who were cut off in the beginning of their years; and count themſelves doubly happy, if they might by ſome accident be removed out of this wretched and miſerable life, and prevented from ſeeing and feeling the ſevere effects of the divine diſpleaſure.

31 *For if they do theſe things in a green tree, what ſhall be done in the dry?*] Dreadful, I ſay, and terrible beyond all expreſſion, will be the miſery and deſolation which the final wrath of God will bring upon this people: for, if the infinite wiſdom of Providence, in a diſpenſation of mercy, and with the greateſt purpoſes of love and favour, permits ſometimes an innocent perſon to fall under ſuch great ſufferings as you now ſee come upon me; how dreadful muſt be the effects of a provoked and angry God, when he comes to execute his laſt vengeance on an impenitent and incorrigible nation?

32 *Two other malefactors*, &c.] What a grievous error is there in our tranſlation, that he who was unſpotted with ſin ſhould be called a malefactor! the miſtake is owing to the want of two commas; the paſſage ſhould be pointed thus, *There were alſo two others, malefactors, led with him*, &c.]

34 *Father, forgive them*, &c.] This is a moſt amazing paſſage: while they were nailing him to the croſs, he ſeems to feel the injury theſe wretches did to their own ſouls, more than the wounds they gave him: and, as it were, to forget his own anguiſh, in a concern for their ſalvation.

42 *Lord, remember me when thou comeſt into thy kingdom.*] The faith of the penitent thief has in it ſomething very remarkable: for, not to mention the juſt ſentiments he had conceived, both of his own conduct and of Chriſt's character, he ſeems to have entertained a more rational and exalted notion of the Meſſiah's kingdom than the diſciples themſelves. They expected nothing but a ſecular empire; he gave ſtrong intimations of his having an idea of Chriſt's ſpiritual dominion; for, at the very time that Jeſus was dying on the croſs, he begged to be remembered by him, when he came into his kingdom. It has been generally thought that this grace was begun in the thief, and raiſed to perfection all on a ſudden and on the preſent occaſion too, when every circumſtance hindered him from believing, But it is far from being certain, that either his faith or repentence were the fruits of this particular ſeaſon. He was acquainted with our Lord's character before he came to puniſhment, as is plain from the teſtimony he bare to his innocence, *This man hath done nothing amiſs.* He ſeems therefore to have often heard our Lord preach in the courſe of his miniſtry, and poſſibly had ſeen many of his miracles; and, from the conſideration of both joined together, might have been convinced that he was the Meſſiah. Nay, it is poſſible, he might have been a good man, as well as a profeſſed diſciple of Chriſt: for his untimely and unfortunate end might be occaſioned by a ſingle act of groſs wickedneſs, of which he ſincerely repented, and into which ſaints themſelves may fall, thro' the ſtrength of temptation conſiſtently with their being in a ſtate of grace: witneſs David's adultery and murder. The thing, I ſay, is poſſible; and therefore thoſe who encourage themſelves in ſin from this example, as if it was an inſtance of a late accepted repentance, proceed upon ſuppoſitions, which, though they may have exiſted, yet no man can be certain of them; while, in the mean time, the matter is of ſuch undeniable importance, that it loudly demands the excluſion of every doubt.

43 *In Paradiſe.*] In the abode of happy ſpirits when ſeparated from the body.

44 *Sixth hour——until the ninth hour.*] From twelve o'clock till three.

48 *And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts and returned*] The people who came together to behold this melancholy ſpectacle, were wonderfully affected when Jeſus gave up the ghoſt. They had been inſtant with loud voices to have him crucified; but now, when they ſaw the face of the creation darkened with a ſullen gloom during his crucifixion, and found his death accompanied with an earthquake, as if nature had been in an agony when he died, they rightly interpreted, theſe prodigies to be ſo many teſtimonies from God of his innocence; and their paſſions which had been inflamed and exaſperated againſt him, by the artful inſinuations of the prieſts and elders, became quite calm, or moved them in his behalf. Some could not forgive themſelves for neglecting to accept his life, when the governor offered to releaſe him. Others were ſtung with remorſe for having had an active hand in his death, and in the inſults that were offered to him. Others felt the deepeſt grief at the thought of his lot, which was undeſervedly ſevere. And theſe various paſſions appeared in their countenances: for they came away from the cruel execution, penſive and ſilent, with downcaſt eyes, and hearts ready to burſt with grief: they groaned deeply within themſelves, they ſhed tears, they ſmote their breaſts, they wailed greatly. The grief which they now felt for Jeſus was diſtinguiſhed from their former rage againſt him by this remarkable character, that their rage was entirely produced by the craft of the prieſts, who had wickedly incenſed them; whereas their grief was the genuine and natural feeling of their own hearts, greatly affected with the truth and innocence of him who was the object of their commiſeration. Wherefore, as in this mourning, flattery had no ſhare; the expreſſions of their ſorrow were ſuch as became a real and unfeigned paſſion. Nor was this the temper only of a few, who may be thought to have been Chriſt's particular friends. It was the general condition of the people, who had flocked in ſuch numbers to behold the ſight, that when they parted after the execution, they covered the roads, and, as it were, darkened the whole fields around.

49 And all his acquaintance, and the women that followed him from Galilee, ſtood afar off beholding theſe things.

50 ¶ And behold, *there was* a man named Joſeph, a counſellor? *and he was* a good man, and a juſt:

51 The ſame had not conſented to the counſel and deed of them. *He was* of Arimathea, a city of the Jews: who alſo himſelf waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jeſus.

53 And he took it down, and wrapped it in linen, and laid it in a ſepulchre that was hewn in ſtone, wherein never man before was laid.

54 And that day was the preparation, and the ſabbath drew on.

55 And the woman alſo which came with him from Galilee followed after, and beheld the ſepulchre, and how his body was laid.

56 And they returned, and prepared ſpices and ointments; and reſted the ſabbath-day according, to the commandment.

CHAP. XXIV.

1 *Chriſt's reſurrection declared to the women.* 13 *He himſelf appeareth,* 36 *giveth a charge to the apoſtles,* 50 *and aſcendeth.*

NOW upon the firſt *day* of the Week, very early in the morning, they came unto the ſepulchre, bringing the ſpices which they had prepared, and certain *others* with them.

2 And they found the ſtone rolled away from the ſepulchre.

3 And they entered in, and found not the body of the Lord Jeſus.

4 And it came to paſs, as they were much perplexed thereabout, behold, two men ſtood by them in ſhining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they ſaid unto them, Why ſeek ye the living among the dead?

6 He is not here, but is riſen: remember how he ſpake unto you when he was yet in Galilee.

7 Saying, The Son of man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again.

8 And they remembered his words,

9 And returned from the ſepulchre, and told all theſe things unto the eleven, and to all the reſt.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told theſe things unto the apoſtles.

11 And their words ſeemed to them as idle tales, and they believed them not.

12 Then aroſe Peter, and ran unto the ſepulchre; and ſtooping down, he beheld the linen clothes laid by themſelves, and departed, wondering in himſelf at that which was to come to paſs.

13 ¶ And behold, two of them went that ſame day to a village called Emmaus, which was from Jeruſalem *about* threeſcore furlongs.

14 And they talked together of all theſe things which had happened.

15 And it came to paſs, that while they communed *together* and reaſoned, Jeſus himſelf drew near, and went with them.

16 But their eyes were holden that they ſhould not know him.

17 And he ſaid unto them, What manner of communications are theſe that ye have one to another as ye walk, and are ſad?

18 And the one of them, whoſe name was Cleopas, anſwering, ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are to come to paſs there in theſe days?

19 And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him.

21 But we truſted that it had been he which ſhould have redeemed Iſrael. And beſides all this, to-day is the third ſince theſe things were done.

22 Yea, and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre;

23 And when they found not his body, they came, ſaying, That they had alſo ſeen a viſion of angels, which ſaid, That he was alive.

24 And certain of them which were with us went to the ſepulchre, and found *it* even ſo as the women had ſaid: but him they ſaw not.

25 Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken.

26 Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?

27 And beginning at Moſes and all the prophets, he expounded unto them in all the ſcriptures the things concerning himſelf.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.

29 But they conſtrained him, ſaying, Abide with us: for it is towards evening, and the day is far ſpent. And he went in to tarry with them.

30 And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed *it*, and brake, and gave to them.

31 And their eyes were opened; and they knew him; and he vaniſhed out of their ſight.

32 And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the ſcriptures?

33 And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is riſen indeed, and hath appeared to Simon.

35 And

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54 *The ſabbath drew on*] Began to ſhine, alluding to the lamps which were lighted up on the Friday night immediately before ſun ſet; as it was not lawful to light any fire on the ſabbath-day. *Lamy.*

Commentary and Notes on Chapter XXIV.

1 *Now upon the firſt day of the week,* &c.] I have given no notes on the accounts of the evangeliſts relating to our bleſſed Saviour's reſurrection, intending to give a connected ſeries of all the particulars attending this tranſaction, at the concluſion of St. John's goſpel, whither the reader is referred.

25 *O fools.*] Rather, *O thoughtleſs creatures!* Doddridge.

29 *They conſtrained him.*] Not by violence, but perſuaſion.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit.

38 And he ſaid unto them, Why are ye troubled? and why do thoughts ariſe in your hearts?

39 Behold my hands and my feet, that it is I myſelf: handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.

40 And when he had thus ſpoken, he ſhewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he ſaid unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fiſh, and of an honey-comb.

43 And he took *it*, and did eat before them.

44 And he ſaid unto them, Theſe *are* the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and *in* the prophets, and *in* the pſalms, concerning me.

45 Then opened he their underſtanding, that they might underſtand the ſcriptures,

46 And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day:

47 And that repentance and remiſſion of ſins ſhould be preached in his name, among all nations, beginning at Jeruſalem.

48 And ye are witneſſes of theſe things.

49 ¶ And behold I ſend the promiſe of my Father upon you: but tarry ye in the city of Jeruſalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany: and he lifted up his hands, and bleſſed them.

51 And it came to paſs, while he bleſſed them, he was parted from them, and carried up into heaven.

52 And they worſhipped him, and returned to Jeruſalem with great joy:

53 And were continually in the temple praiſing and bleſſing God. Amen.

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41 *While they yet believed not for joy.*] While ſome of them were ſo tranſported, that as yet they believed not their own eyes for joy.

44 *And he ſaid unto them, Theſe are the words,* &c.] After which Jeſus appeared to them frequently during the forty days before his aſcenſion; giving them full inſtructions to preach the goſpel, and eſtabliſh his church in the world; explaining to them the nature of the goſpel-diſpenſation, ſhewing them the end and deſign of his ſufferings, death, and reſurrection; and cauſing them to recollect and conſider, that theſe were the very things he had formerly told them, while he yet dwelt with them upon earth, that they were predicted in the law and the prophets, and in the pſalms concetning himſelf.

45 *Then opened he their underſtanding,* &c.] And he cauſed them to underſtand the ſcriptures; recalling things to their memories, clearing their doubts, and aſſiſting their underſtanding with the divine influence of his holy ſpirit.

46, 47 *And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer,* &c.] And he ſhewed them plainly, out of the writings of the prophets, how it was neceſſary for Chriſt thus to ſuffer, and to riſe again from the dead; and that, by this means, was to be eſtabliſhed a new and gracious covenant of repentance and forgiveneſs of ſins, which ſhould be preached in his name, firſt to the Jews, and afterwards to the Gentiles in all the nations of the world.

48 *And ye are witneſſes of theſe things.*] And you, my apoſtles and diſciples, are witneſſes, that all the things which were ſo foretold concerning the Meſſiah have been actually and exactly accompliſhed in me. And this ye ſhall preach with great ſucceſs in the world, converting men every where to ſincere profeſſion of faith in my name, and obedience to my commands.

49 *And behold, I ſend the promiſe of my Father upon you,* &c.] Only, before you begin this great work, continue a few days in Jeruſalem, till ye receive the plentiful and miraculous effuſion of the Holy Spirit, which I will ſend you according to my Father's promiſe, in order to qualify you with great and extraordinary gifts for ſuch an undertaking.

52, 53 *And they worſhipped him, and returned to Jeruſalem with great joy,* &c.] They acknowledged and were witneſſes of his divine power and glory; thy worſhipped him as the Lord of all things both in heaven and earth, and returned with exceeding great joy to Jeruſalem. And they conſtantly attended the ſervice of God in the temple; praiſing and bleſſing the Almighty for his wonderful manifeſtation of his infinite wiſdom and goodneſs, in the redemption of mankind by Chriſt; and waiting for the promiſe which our Lord had given them, of the extraordinary miſſion of the Holy Ghoſt.

THE

THE GOSPEL ACCORDING TO

St. JOHN.

The ARGUMENT.

The three evangeliſts, St. Matthew, *St.* Mark, *and St.* Luke, *have treated of our bleſſed Saviour's life in a very narrow compaſs, and in a very ſuccinct manner, which was ſufficient for their purpoſe, the converſion of the* Jews; *and their being ſilent where they might have related things greatly to the honour of their maſter, adds a very great weight to their teſtimony, and beautifully diſplays the modeſty with which they wrote. The world therefore has ſuffered no loſs by the brevity of the firſt hiſtorians; eſpecially as the holy ſpirit from the beginning intended to raiſe up one to write a hiſtory of* Jeſus, *in which ſome of the principal tranſactions of his life, omitted by the former hiſtorians, ſhould be ſupplied, to the great praiſe of their modeſty, to the recommendation of their works, and to the edification of the church. Beſides, it was highly proper that the firſt three evangeliſts ſhould have formed their goſpels on the ſame plan, in order to confirm, by their joint teſtimony, the accounts they gave of their great maſter, and gain the more credit in the world.*

This account of their plans is the more probable, as it evidently appears that they were written in Judea, *for the uſe of the* Jews, *and to forward their converſion; for in their accounts of things, they all along ſuppoſe their readers perfectly acquainted with their* Jewiſh *affairs. Accordingly, when they happen to ſpeak of matters peculiar to their country, however remote theſe things might be from the apprehenſions of foreigners, they rarely give any explication of them; not to mention, that, in all their computations of time, they make uſe of the* Jewiſh *form and diviſion of it.*

It is quite otherwiſe with St. John; *for he ſuppoſes his readers ignorant of the* Jewiſh *affairs, and for that reaſon never mentions any thing particular of the* Jews, *without giving ſuch an explication of it as he knew was neceſſary to make himſelf underſtood. Thus,* chap. vi. 4. *ſpeaking of the paſſover he tells us, that it was a* feaſt of the Jews. *In like manner he deſcribes the feaſt of the tabernacles,* chap. vii. 2. The *Jews* feaſt of tabernacles was at hand; *with a great variety of other paſſages of a ſimilar nature to be found in the goſpel of St.* John. *This manner of writing, every reader muſt be ſenſible* John *would not have made uſe of, had he compoſed his goſpel for the uſe of the* Jews, *or publiſhed it in* Judea.

From what has been ſaid, it clearly appears, that St. John *wrote his goſpel for the uſe of the world in general, and publiſhed it in ſome of the Gentile countries, long after the writings of the other evangeliſts were ſent abroad. Hence, in writing his hiſtory, he formed a different plan from theirs: for, as he lived to ſee a new generation riſe in* Judea, *which*

which was not perſonally acquainted either with our Lord himſelf, or with thoſe who had heard and ſeen him, he judged it proper to record Chriſt's miniſtry in Judea, *which the others had in a great meaſure omitted, and eſpecially his ſermons and miracles at the great feſtivals, leſt the memory of theſe things ſhould have died with the witneſſes, who by that time were moſtly taken off the ſtage. He had moreover the pleaſure of ſeeing the chriſtian religion propagated in countries far diſtant from* Judea, *where Chriſt had lived; in which diſtant countries it could only be known from the goſpels already publiſhed, and by the reports of thoſe who were perſonally acquainted with him. Wherefore as the other Evangeliſts had altogether omitted Chriſt's miniſtry in* Judea, *he thought it neceſſary to ſupply the want, that we might know more of his doctrine and miracles, be able to form a better notion of his conſummate prudence, and behold with admiration, the courage and zeal wherewith he acted in the capital, under the eyes of the great men, the prieſts, the ſcribes, and the elders, before whom he was not afraid to aſſume the character of one ſent from God, and act accordingly.*

CHAP. I.

1 *The divinity, humanity, and office of Jeſus Chriſt.* 15 *The teſtimony of John.* 30 *The calling of Andrew, Peter and others.*

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The ſame was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light ſhineth in darkneſs; and the darkneſs comprehended it not.

6 There was a man ſent from God, whoſe name *was* John:

7 The ſame came for a witneſs, to bear witneſs of the Light, that all *men* through him might believe.

8 He was not that Light, but *was ſent* to bear witneſs of that Light.

9 *That* was the true light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him; and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the ſons of God, *even* to them that believe on his name.

13 Which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

14 And the word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the father) full of grace and truth.

15 ¶ John bare witneſs of him, and cried, ſaying, This was he of whom I ſpake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulneſs have all we received, and grace for grace.

17 For the law was given by Moſes, *but* grace and truth came by Jeſus Chriſt.

18 No man hath ſeen God at any time; the only-begotten Son, which is in the boſom of the Father, he hath declared *him*.

19 And this is the record of John, when the Jews ſent prieſts and Levites from Jeruſalem to aſk him, who art thou?

20 And he confeſſed, and denied not; but confeſſed, I am not the Chriſt.

21 And they aſked him, what then? Art thou Elias? and he ſaith, I am not. Art thou that prophet? And he anſwered, No.

22 Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thy ſelf?

23 He ſaid, I *am* the voice of one crying in the wilderneſs, make ſtraight the way of the Lord, as ſaid the prophet Eſaias.

24 And they which were ſent were of the Phariſees:

Commentary and Notes on Chapter I.

1 *In the beginning was the word,* &c] The Evangeliſt, to impreſs every reader with a ſenſe of Chriſt's dignity as God, has given an account of his pre-exiſtence in quality of the *Logos,* or *word of God,* and creator of the world. The word *Logos,* which St. John applies to the eternal Son of God, ſignifies, according to the Greek etymology, both diſcourſe and reaſon.

5 *The light ſhineth in darkneſs.*] On the minds of the moſt ignorant and prejudiced of mankind.

11 *He came unto his own,* &c.] To his own world, for he created it; and to his own people.

13 *Which were born, not of blood, nor,* &c.] Not becauſe they were deſcended from the patriarchs, nor *of the will of the fleſh,* nor of their own ſuperior wiſdom and goodneſs; nor *of the will of man,* nor was it owing to the wiſeſt advice of their fellow-creatures, but of God. *Doddridge.*

16 *Of his fulneſs have all we received.*] That is, through the fulneſs of thoſe divine perfections, and of that grace which was conferred upon him without meaſure, God has communicated to us a proportionable fulneſs of divine knowledge and virtue according to our capacities. *Clarke.*

17 *The law was given by Moſes,* &c.] The meaning is, The law was only a type or ſhadow of that *truth,* an emblem of that *grace,* or *mercy* of God, which was to be clearly and fully revealed in the goſpel.

20 *He confeſſed, and denied not; but confeſſed,* &c.] This is a noble Hebrew *pleonaſm,* very beautiful and emphatical.

21 *He ſaith, I am not.*] That the Baptiſt, on being aſked if he was Elias, ſhould have anſwered in the negative, need not be thought ſtrange, if the perſons who put the queſtion to him, believed that Elijah the Tiſhbite was coming perſonally from heaven to uſher in the Meſſiah: for, though the name of Elias did truly belong to John, Malachy having called him thereby, he was not the perſon whom the people expected, and the prieſts meant when they aſked him *Art thou Elias?*

25 And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet?

26 John anſwered them, ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not.

27 He it is who coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe.

28 Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John ſeeth Jeſus coming unto him, and ſaith, Behold the Lamb of God, which taketh away the ſins of the world.

30 This is he of whom I ſaid, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.

32 And John bare record, ſaying, I ſaw the Spirit deſcending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the ſpirit deſcending and remaining on him, the ſame is he which baptizeth with the Holy Ghoſt.

34 And I ſaw, and bare record that this is the Son of God.

35 ¶ Again the next day after, John ſtood, and two of his diſciples:

36 And looking upon Jeſus as he walked, he ſaith, Behold the Lamb of God.

37 And the two diſciples heard him ſpeak, and they followed Jeſus.

38 Then Jeſus turned, and ſaw them following, and ſaith unto them, What ſeek ye? They ſaid unto him, Rabbi (which is to ſay, being interpreted, Maſter) where dwelleſt thou?

39 He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that day: for it was about the tenth hour

40 One of the two which heard John *ſpeak*, and followed him, was Andrew, Simon Peter's brother,

41 He firſt findeth his own brother Simon, and ſaith unto him, We have found the Meſſias, which is, being interpreted, the Chriſt.

42 And he brought him to Jeſus. And when Jeſus beheld him, he ſaid, Thou art Simon the ſon of Jona: thou ſhalt be called Cephas, which is by interpretation, a Stone.

43 The day following Jeſus would go forth into Galilee, and findeth Philip, and ſaith unto him, Follow me.

44 Now Philip was of Bethſaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and ſaith unto him, We have found him of whom Moſes in the law, and the prophets, did write, Jeſus of Nazareth, the ſon of Joſeph.

46 And Nathanael ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee.

47 Jeſus ſaw Nathanael coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile.

48 Nathanael ſaith unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee.

49 Nathanael anſwered and ſaith unto him, Rabbi, thou art the Son of God; thou art the King of Iſrael.

50 Jeſus anſwered and ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, believeſt thou? thou ſhalt ſee greater things than theſe.

51 And he ſaith unto him, Verily, verily I ſay unto you, Hereafter ye ſhall ſee heaven open, and the angels of God aſcending and deſcending upon the Son of man.

CHAP. II.

1 *Chriſt turneth water into wine,* 12 *departeth into Capernaum, and Jeruſalem,* 13 *and purgeth the temple.*

AND the third day there was a marriage in Cana of Galilee: and the mother of Jeſus was there.

2 And both Jeſus was called, and his diſciples to the marriage,

3 And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine.

4 Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do *it*.

6 And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins a-piece.

7 Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And

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25 *Why baptizeſt thou then?* &c.] The Jews, it ſeems, had conceived an opinion, that they were all to be baptized, either by the Meſſiah himſelf or by ſome of his retinue; becauſe it was ſaid by Zachariah, *In that day there ſhall be a fountain opened in the houſe of David, and to the inhabitants of Jeruſalem, for ſin and for uncleanneſs.*

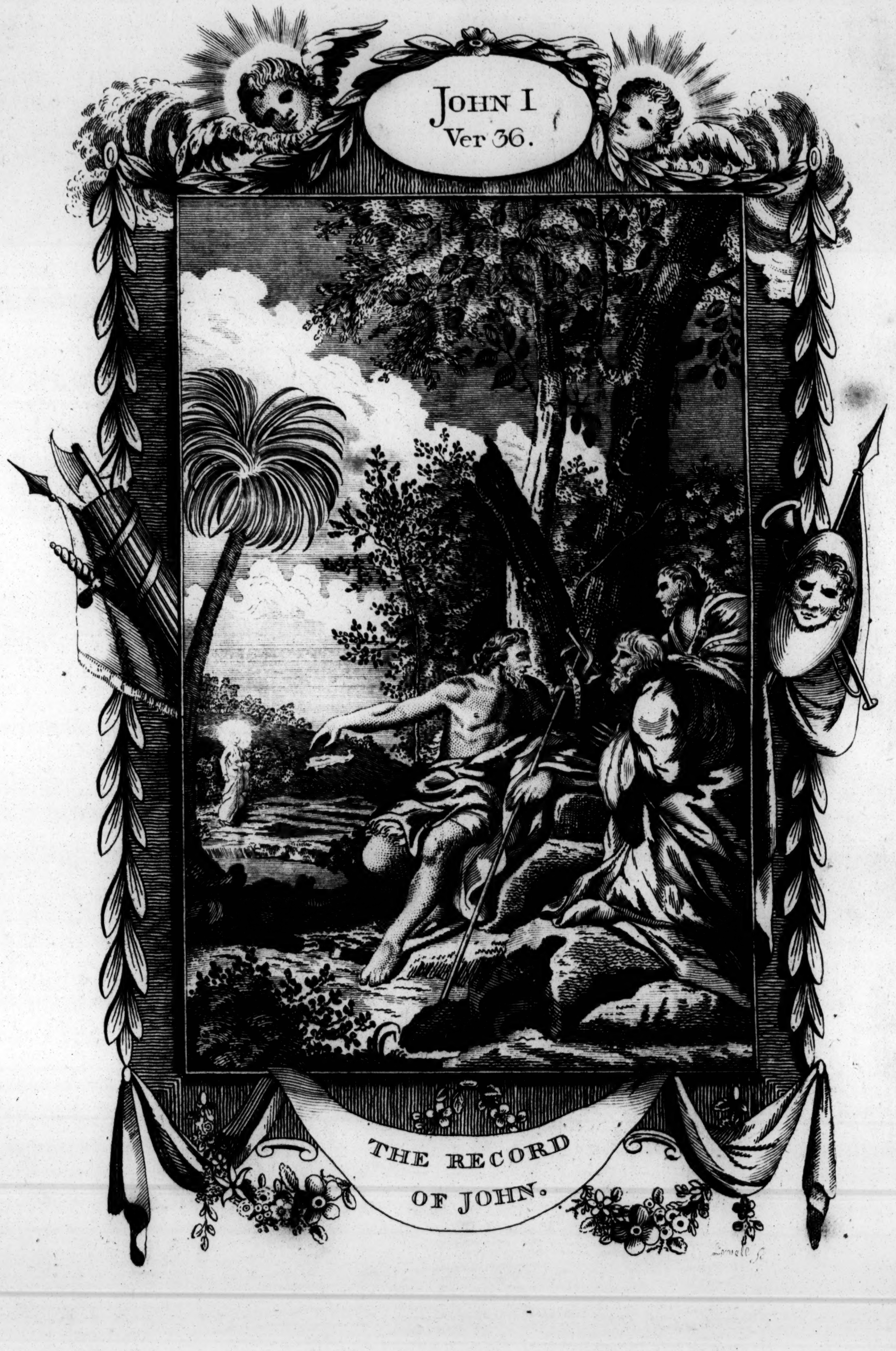
45 *Nathanael,* &c.] This Nathanael is ſuppoſed by many to have been the ſame who, in the catalogue of apoſtles, is called Bartholomew. They ſupport their opinion by this argument, that Matthew, Mark, and Luke have made no mention of Nathanael, tho' he is ſaid by John to have been one of the diſciples to whom Chriſt ſhewed himſelf after his reſurrection at the ſea of Tiberias. Wherefore, as John has not mentioned Bartholomew, whom they placed among the twelve apoſtles, they conclude that Bartholomew and Nathanael muſt be different names for the ſame perſon.

49 *Nathanael anſwered and ſaith unto him, Rabbi, thou art the ſon of God, thou art the king of Iſrael.*] Moſt commentators are of opinion, that this conviction was produced in Nathanael's mind by our Lord's miraculous power. But his faith may be accounted for on the ſuppoſition, that he had been praying under a fig-tree, and that in his prayer, he made confeſſion of his ſin in ſuch a particular manner, as to merit the ample character given this apoſtle by our bleſſed Saviour. Accordingly, when Jeſus inſinuated, that he had given it to him on account of what had paſſed under the fig-tree, Nathanael immediately perceived, that he not only knew what was done at a diſtance, but alſo could ſurvey the thoughts of the heart; ſo that he cried out, in great aſtoniſhment, That he was the long expected Meſſiah of the Jews.

Commentary and Notes on Chapter II.

1 *The third day,* &c] Lamy thinks this ſhould be tranſlated, *On the third day of the marriage, which was in Cana of Galilee, Jeſus came,* &c. And this is the reaſon why, on the coming of our Lord, and the apoſtles, they wanted wine.

4 *Woman, what have I to do with thee? mine hour is not yet come.*] The ſeaſon of my public miniſtry in this country is not yet come. Before I work miracles in Galilee, I muſt go into Judea and preach the goſpel, where the Baptiſt my forerunner, has been preparing my way.


JOHN I
Ver 36.
THE RECORD
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25 *Why baptizeſt thou then?* &c.] The Jews, it ſeems, had conceived an opinion, that they were all to be baptized, either by the Meſſiah himſelf or by ſome of his retinue; becauſe it was ſaid by Zachariah, *In that day there ſhall be a fountain opened in the houſe of David, and to the inhabitants of Jeruſalem, for ſin and for uncleanneſs.*

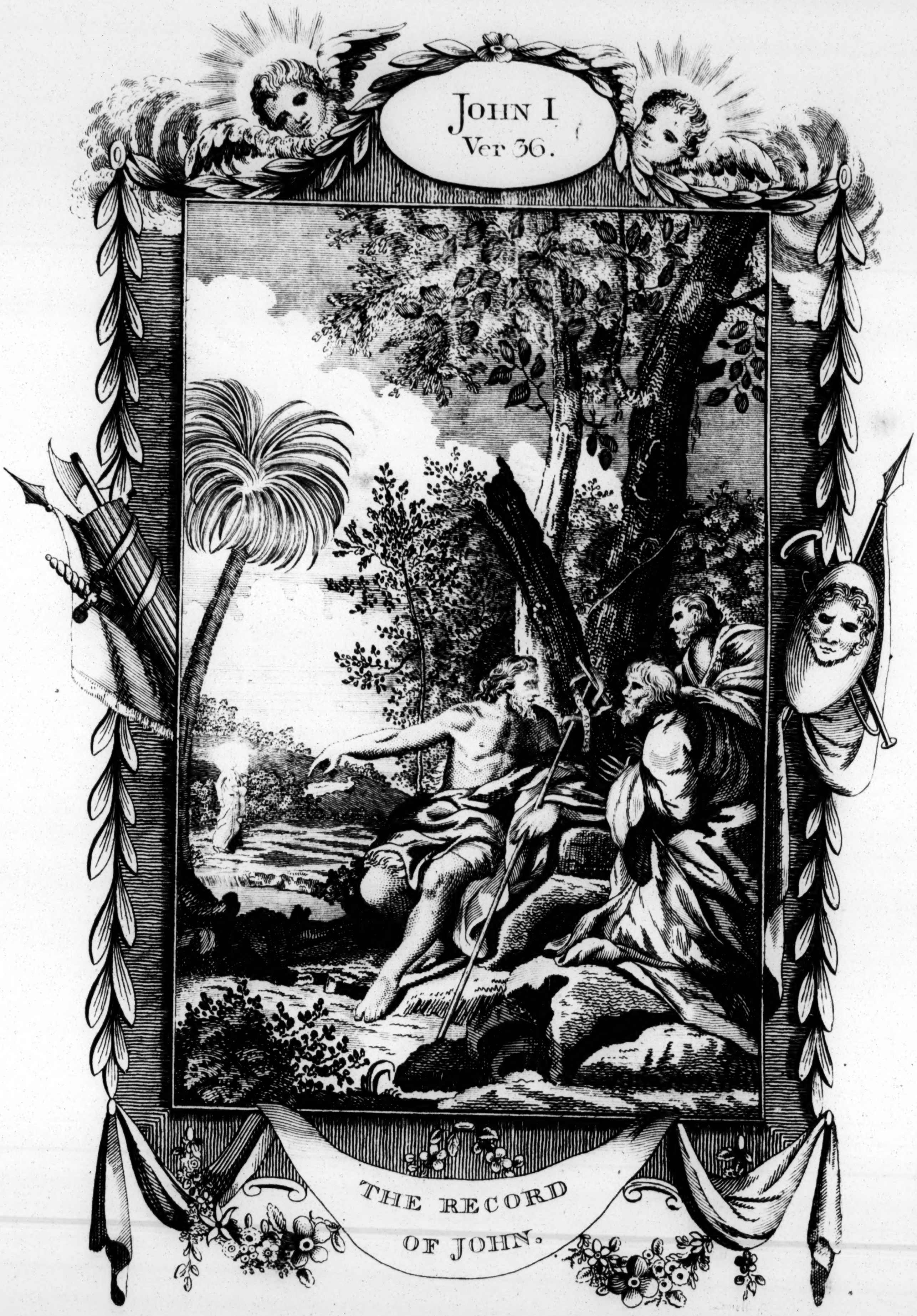
45 *Nathanael,* &c] This Nathanael is ſuppoſed by many to have been the ſame who, in the catalogue of apoſtles, is called Bartholomew. They ſupport their opinion by this argument, that Matthew, Mark, and Luke have made no mention of Nathanael, tho' he is ſaid by John to have been one of the diſciples to whom Chriſt ſhewed himſelf after his reſurrection at the ſea of Tiberias. Wherefore, as John has not mentioned Bartholomew, whom they placed among the twelve apoſtles, they conclude that Bartholomew and Nathanael muſt be different names for the ſame perſon.

49 *Nathanael anſwered and ſaith unto him, Rabbi, thou art the ſon of God, thou art the king of Iſrael.*] Moſt commentators are of opinion, that this conviction was produced in Nathanael's mind by our Lord's miraculous power. But his faith may be accounted for on the ſuppoſition, that he had been praying under a fig-tree, and that in his prayer, he made confeſſion of his ſin in ſuch a particular manner, as to merit the ample character given this apoſtle by our bleſſed Saviour. Accordingly, when Jeſus inſinuated, that he had given it to him on account of what had paſſed under the fig-tree, Nathanael immediately perceived, that he not only knew what was done at a diſtance, but alſo could ſurvey the thoughts of the heart; ſo that he cried out, in great aſtoniſhment, That he was the long expected Meſſiah of the Jews.

Commentary and Notes on Chapter II.

1 *The third day,* &c] Lamy thinks this ſhould be tranſlated, *On the third day of the marriage, which was in Cana of Galilee, Jeſus came,* &c. And this is the reaſon why, on the coming of our Lord, and the apoſtles, they wanted wine.

4 *Woman, what have I to do with thee? mine hour is not yet come.*] The ſeaſon of my public miniſtry in this country is not yet come. Before I work miracles in Galilee, I muſt go into Judea and preach the goſpel, where the Baptiſt my forerunner, has been preparing my way.


JOHN I
Ver 36.
THE RECORD
OF JOHN.

8 And he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bare *it*.

9 When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was: but the ſervants which drew the water knew; the governor of the feaſt called the bridegroom.

10 And ſaith unto him, Every man at the beginning doth ſet forth good wine; and when men have well drunk, then that which is worſe; *but* thou haſt kept the good wine until now.

11 This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory: and his diſciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his diſciples: and they continued there not many days.

13 ¶ And the Jews paſſover was at hand, and Jeſus went up to Jeruſalem.

14 And found in the temple thoſe that ſold oxen, and ſheep, and doves, and the changers of money, ſitting:

15 And when he had made a ſcourge of ſmall cords, he drove them all out of the temple, and the ſheep, and the oxen; and poured out the changers money, and over-threw the tables;

16 And ſaid unto them that ſold doves, Take theſe things hence; make not my Father's houſe an houſe of merchandiſe.

17 And his diſciples remembered that it was written, The zeal of thine houſe hath eaten me up.

18 Then anſwered the Jews, and ſaid unto him, What ſign ſheweſt thou unto us, ſeeing that thou doeſt theſe things?

19 Jeſus anſwered and ſaid unto them, Deſtroy this temple, and in three days I will raiſe it up.

20 Then ſaid the Jews, Forty and ſix years was this temple in building, and wilt thou rear it up in three days?

21 But he ſpake of the temple of his body.

22 When therefore he was riſen from the dead, his diſciples remembered that he had ſaid this unto them: and they believed the ſcripture, and the word which Jeſus had ſaid.

23 Now when he was in Jeruſalem at the paſſover in the feaſt-*day*, many believed in his name, when they ſaw the miracles which he did.

24 But Jeſus did not commit himſelf unto them, becauſe he knew all *men*,

25 And needed not that any ſhould teſtify of man: for he knew what was in man.

CHAP. III.

1 *Chriſt teacheth Nicodemus the neceſſity of regeneration.* 22 *The baptiſm, witneſſes, and doctrine of John concerning Chriſt.*

THERE was a man of the Phariſees named Nicodemus, a ruler of the Jews.

2 The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doeſt, except God be with him.

3 Jeſus

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9 *When the ruler of the feaſt had taſted the water, that was made wine,* &c.] Our bleſſed Saviour's furniſhing wine for this feaſt by a miracle indicates, that on ſome occaſions, a more than ordinary chearfulneſs ariſing from the uſe of the creatures which the power of the Almighty hath formed, and his bounty beſtowed upon men, is by no means inconſiſtent with piety, but rather conducive to it, when the benefits are ſanctified to us by the word of God, and prayer; that is, when they are uſed in moderation, as the word of God directs, and with due expreſſions of thankfulneſs

The quantity of water turned into wine on this occaſion deſerves notice. The ſix pots in which the wine was formed, being appointed for ſuch purifications or waſhings as required the immerſion of the whole body, were of a large capacity, holding about two or three firkins apiece; ſo that being filled to the brim, there was abundance of wine furniſhed. But the deiſts, a ſort of men who look on all the actions of Jeſus with an evil eye, have not let this eſcape their cenſure, making it the ſubject of ridicule; which might have been ſpared, had they conſidered that the ſpeech made by the governor of the feaſt to the bridegroom, (ver. 10) does not imply that any of the company was inebriated, as they would have us believe. It is only a compariſon between the order in which he had produced his liquor, and that commonly obſerved by other people: for whereas it was uſual at entertainments to give the beſt wine firſt, before the taſte of the gueſts was blunted by drinking, he, contrary to cuſtom, had given the worſt firſt. Beſides, it ought to be conſidered that Jeſus did not order all the wine he had furniſhed to be drunk at this ſolemnity, tho', according to the cuſtoms of Judea, it laſted a whole week, Judges xiv. 12, &c. It is probable, that he deſigned to provide for the future occaſion of the new married couple, making them a valuable and ſeaſonable nuptial preſent, in this modeſt, though miraculous manner. And ſurely he who, in the firſt creation made ſuch liberal proviſion for the neceſſities of men, might, on a particular occaſion, when he was forming nouriſhment for the natural life of his friends, do it plentifully; becauſe thus the favour was enhanced: and by the quantity furniſhed, he both ſhewed his own exuberant goodneſs, and gave ſuch magnificence to the miracle, as removed it beyond all poſſibility of fraud. Whereas, had the quantity been conſiderably leſs, who knows but the enemies of chriſtianity might have affirmed, there was no miracle here at all; bnt that the water was artfully carried away, and wine put into its place? an impoſſible cheat in ſo large a quantity eſpecially as the tranſmutation happened the moment the veſſels were filled. We need not diſpute with the deiſts for the ſmallneſs of the meaſure (*metretes*) mentioned by the evangeliſt in the account he has given of the capacity of the water pots. Let them make it as large as they pleaſe: let them ſuppoſe that it was the Attic meaſure of that name, equal to our firkin; and that each water-pot held three of theſe meaſures, the miracle will ſtill be decent; and in all reſpects worthy both of the wiſdom and goodneſs of him who performed it.

13 *And the Jews paſſover,* &c.] This was the principle of all the Jewiſh feſtivals, being inſtituted and celebrated the firſt time in Egypt, on the night when God deſtroyed the firſt-born of that land, but ſpared the children of Iſrael; the deſtroying angel paſſing over the houſes, whoſe door-poſts were ſprinkled with the blood of the paſchal ſacrifice, called for that reaſon the paſſover. This feaſt therefore was obſerved by the Jews in all ſucceeding ages with great ſolemnity, bringing to their remembrance the wonderful deliverance which God had wrought for the nation in Egypt.

15 *When he had made a ſcourge,* &c.] The reaſon nobody reſiſted our Saviour was, there was a law among the Jews, that whoſoever did prophane the holineſs of God, or the temple, it was lawful for any of them to kill him, or to ſcourge him: they that put this law in execution were called *zealots*. The ſcourge might be deſigned for driving out beaſts. See note on Matt. xxi 13.

19 *Deſtroy this temple.*] It ſhould be rendered, *Ye ſhall deſtroy this temple*: for in the prophetic ſtile the *imperative* is often uſed for the *future*. By this Chriſt intimated to the Jews that he was the true temple of God, of which theirs was only a figure. And probably when he ſpake he pointed to his Body.

20 *Forty and ſix years was this temple in building*] It ſhould be rendered, Forty and ſix years has this temple been in building. This appears from Ezra, v. 16. where the ſame expreſſion is uſed by the LXX, and ſo tranſlated in our verſion. Now this was ſaid by Chriſt at the paſſover in the 30th year of his age, about 36 years after the death of Herod, at which time, as the expreſſion intimates, the temple was yet building. *Ward's Diſſert.*

Commentary and Notes on Chapter III.

1 *There was a man of the Phariſees named Nicodemus,* &c.] This Nicodemus was a member of the great council, or, as others ſuppoſe, a ruler of ſome ſynagogue. This Doctor had heard our Lord's miracles often mentioned, perhaps had ſeen ſome of them; and, like many of his countrymen, was thinking, that he who performed ſuch things muſt be the Meſſiah. On the other hand, the meanneſs of his appearance occaſioned ſcruples, which he could not remove. In this ſtate of Doubt, he reſolved to wait upon Jeſus, that, by perſonally converſing with him, he might diſcover the truth.

2 *Rabbi, we know that thou art a teacher come from God,* &c.] Chriſt's miracles left Nicodemus no room to doubt of his miſſion from God: yet they did not prove him to be the Meſſiah, becauſe he had

not

3 Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God.

4 Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born:

5 Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the fleſh is fleſh; and that which is born of the Spirit is ſpirit.

7 Marvel not that I ſaid unto thee, Ye muſt be born again.

8 The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

9 Nicodemus anſwered and ſaid unto him, How can theſe things be?

10 Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things?

11 Verily

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not as yet called himſelf by that name, at leaſt in the hearing of Nicodemus. Wherefore, when the latter told Jeſus, that be believed him to be a teacher come from God, he inſinuated that, at preſent, he did not believe on him as the Meſſiah; but that he would believe, if he aſſumed that character: and, by theſe inſinuations, he modeſtly requeſted Jeſus to explain himſelf with regard to his pretenſions. It is remarkable, that the evangeliſt introduces this paſſage of the hiſtory with obſerving, that Jeſus knew the thoughts of all men. Probably he meant to ſignify, that, in the courſe of the converſation, he prevented Nicodemus, by forming his diſcourſe to him in ſuch a manner as to obviate all the objections which his thoughts had ſuggeſted, without giving him time to propoſe them. This remark, if I miſtake not, ſhews the force and propriety of the things which our Lord ſaid to Nicodemus; and accounts for the latter being ſo ſpeedily and thoroughly convinced, though Jeſus did not aſſume either the name or character of the Meſſiah. It ſeems his reaſonings, beſides their own intrinſic light, had an additional evidence ariſing from their being exactly adapted to Nicodemus's moſt ſecret thoughts; ſo that they demonſtrated the extent of his knowledge with great advantage.

3 *Except a man be born again*, &c.] By the Jews being begotten and born again, our Lord meant, that their notions of things ſhould be rectified, and their inclinations changed, particularly their notions concerning the ſecular grandeur of the Meſſiah, and their paſſion for ſenſual enjoyments; their error concerning the immortality of the Moſaic law; and their hatred of heathens, more for their oppoſition to the Jewiſh inſtitutions, than for the wickedneſs of their lives. He meant alſo, that their manners were to be reformed, even in matters which they pretended were allowed by the law: for inſtance, they were to abſtain from all degrees of luſt, profane ſwearing, revenge, uncharitableneſs. Nor was this change of opinions, diſpoſitions, and actions neceſſary to the Jews alone: the Gentiles likewiſe needed to be begotten and born again, in order to their entering into the kingdom of God: for they entertained very low and diſhonourable ſentiments of the perfections of God, of the worſhip that is due to him, and of the method of appeaſing him. Not to mention that they erred in many eſſential points of morality; and in their practice, came far ſhort of their own imperfect ideas of virtue. Nay, to make even thoſe who, from their infancy have been bleſſed with the goſpel, the true ſubjects of God's kingdom, a total change of opinions, inclinations, and actions muſt be wrought in them: for, as the apoſtle tells us, 1 Cor. ii. 14. the natural man receiveth not the things of the ſpirit of God. Converſion therefore has, in all ages, been a great and ſurprizing Effect of the divine power upon the human mind, producing a change, the full extent of which cannot be better expreſſed than by the terms, *regeneration*, *begetting again*, *new birth*, which import the communication of a new nature. And upon the diverſity of men's diſpoſitions before and after that change, are founded the names of old and new man, by which the apoſtle denominates our unconverted and converted ſtates: as if when converted, men obtained a nature eſſentially different from what they had before. This however muſt not be ſo underſtood, as if the new nature was raiſed to its perfection immediately upon its being conveyed to us in regeneration: for as by natural generation, we are not born with the reaſon and perfections of men, but with the faculty and poſſibility of attaining theſe perfections; ſo in the ſpiritual regeneration, the habits of grace and holineſs are not all at once raiſed to their maturity. We have only the ſeeds of them conveyed to us, which muſt be gradually nouriſhed to their full meaſure by long practice and experience. In ſpeaking to Jews, there was a peculiar propriety in expreſſing this change by the idea of regeneration, as it ſhewed them, that their procreation from Abraham, however much they might glory in it, was not ſufficient to make them the people and children of God; but that, laying aſide the glory of the deſcent, it was neceſſary that they ſhould be begotten anew by a greater Father, even the ſpirit of God, who would communicate a better nature to them than what they had derived from Abraham.

4 *Nicodemus ſaith unto him, How can a man be born when he is old?* &c.] Nicodemus, groſly miſunderſtanding the words of Jeſus, anſwered, with ſome emotion, How can a man of full age be born again? Is it poſſible that ſuch a one ſhould a ſecond time enter his mother's womb, and be born anew as a child?

5—8 *Jeſus anſwered, Verily, verily I ſay unto thee*, &c.] Jeſus anſwered, No, how can you put ſo abſurd a meaning on my expreſſions? I did not mean a new birth in a natural, but in a moral ſenſe; that a man muſt be entirely changed from all the corrupt opinions he has before entertained, and from whatever wicked practices he has formerly been guilty of; and entered upon a perfectly new courſe of life. That he muſt baptized into the profeſſion of the true religion, which God is about to reveal to mankind; and that, ſuitably to this obligation, he muſt be thoroughly purified from all worldly and carnal luſts; and muſt univerſally conform himſelf in mind and life, to obey all the holy precepts of that religion, under the guidance and aſſiſtance of the Divine Spirit, which God will be always ready to beſtow on thoſe who ſincerely deſire to obey his commandments. This, I ſay, is neceſſary, in order to a man's attaining eternal life: and without this, he can never enter into the kingdom of God.

Were it poſſible that a man can be born again ever ſo often in that groſs ſenſe in which you underſtand me, do you think that this could avail any thing towards qualifying him to have an inheritance in the kingdom of heaven? No: the effect can be but anſwerable to the cauſe. A natural birth can give a man no other title, than only to this natural, mortal life: and if he was thus to be born again a thouſand times, yet he would not thereby at all be the nearer to immortality. But if a man be renewed in the ſpirit of his mind; if he be delivered from the dominion of fleſhly luſts; if he govern his life, not by the motions of ſenſe, but by the dictates and rules of reaſon; and by the laws of God; hereby indeed he is become a ſpiritual man, entitled to immortality, and fitly prepared to be an inheritor of the kingdom of God. And do not wonder, that I called this ſecret and inviſible renewal of the life and mind by a name which ſeems to ſignify ſo very great and ſenſible a change, as that of a new birth.

For though it is not indeed a ſenſible and viſible change, yet it is really and properly as great and true a change; and is attended with more conſiderable and more laſting effects than the natural birth of a child in the world. Neither is there any thing incredible in all this, nor contrary to reaſon; for even in the natural world, there are many things in themſelves ſo ſubtle, that we cannot at all diſcern them with our eyes; which yet are very manifeſt and very great in the effects. The wind is a thing altogether inviſible; and no man can behold its motion, even when it blows with the greateſt violence; yet that there is ſuch a thing is evident enough; and the effects of it are ſufficiently known. Thus therefore, that regeneration or renewal of the heart and manners, which is wrought in a man by the efficacy of true religion, and the operation of the ſpirit of God, though in itſelf it be inviſible, and not at all diſcerned by ſenſe; yet in its effects it is a very great and plain thing; and really as manifeſt and conſiderable a change to all the purpoſes of eternal life and happineſs, as the birth of a man is in reſpect of this mortal life.

9 *Nicodemus anſwered and ſaid unto him, How can theſe things be?*] Nicodemus, who, uſed to the external pomp of ceremonies, and the formal obſervation of Jewiſh rites, could not preſently raiſe his mind above his ſtrong prejudices, to the ſpiritual and moral doctrines, replied, I truly cannot underſtand what you mean, nor how it is poſſible for theſe things to be.

10——*Jeſus anſwered and ſaid unto him, Art thou a Maſter of Iſrael, and knoweſt not theſe things?* &c.] Jeſus anſwered, What is there in all I have yet ſaid which an ordinary Jew, much more one of the great council, might not well underſtand? Do ye not yourſelves make proſelytes by waſhing them with water, and count them new born perſons? And as for that inward holineſs of purity I ſpeak of, have not the prophets foretold that God will plentifully communicate his ſpirit in the days of the Meſſiah? For that aſſuredly I tell you, though your prejudices are ſuch that ye will not underſtand and embrace my doctrine, yet the things which I have ſpoken are both in themſelves eaſy to be underſtood, and reaſonable to be practiſed: and moreover the miracles which ye have ſeen me work are abundant demonſtrations, that what I ſay is moſt certainly and infallibly true, and delivered with ſufficient evidence and authority to convince you. But if, notwithſtanding all this, ye believe me not even in theſe plain obvious things which I have ſuited to your capacities, and delivered in eaſy compariſons, drawn from the moſt natural and common things

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11 Verily verily I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen; and ye receive not our witneſs.

12 If I have told you earthly things, and ye believe not, how ſhall ye believe if I tell you *of* heavenly things?

13 And no man hath aſcended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up:

15 That whoſoever believeth in him, ſhould not periſh, but have eternal life.

16 For God ſo loved the world, that he gave his only-begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.

17 For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, becauſe he hath not believed in the name of the only-begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil.

20 For every one that doeth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved.

21 But he that doeth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

22 ¶ After theſe things came Jeſus and his diſciples into the land of Judea, and there he tarried with them, and baptized.

23 ¶ And John alſo was baptizing in Enon, near to Salim, becauſe there was much water there: and they came, and were baptized.

24 For John was not yet caſt into priſon.

25 ¶ Then there aroſe a queſtion between *ſome* of John's diſciples and the Jews, about purifying.

26 And they came unto John, and ſaid unto him, Rabbi, he that was with thee beyond Jordan, to whom thou beareſt witneſs, behold, the ſame baptizeth, and all men come to him.

27 John anſwered and ſaid, A man can receive nothing, except it be given him from heaven.

28 Ye

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here on earth: how much leſs will ye believe me, when I tell you more ſublime and heavenly myſteries; when I declare to you the divinity of my perſon, and the dignity of my office; the ſpiritual nature of my kingdom, and the ſufferings which I muſt firſt undergo for the redemption and ſalvation of mankind?

Yet theſe things are equally as true and certain as the others. And the works which I do are ſufficient arguments why ye ſhould believe me, even in theſe things alſo. Chriſt, the Son of man deſcribed in Dan. vii. he who now talks with you, came from God, ſo as no other prophet, no, not Moſes himſelf ever did. For he was with God before he came among men; and before his firſt appearance in this world, nay, before all ages, he had a being in heaven, and continues ſtill in the ſame high dignity. And it is the prerogative of him only who came thus from God, as no other ever did, thoroughly to underſtand and to reveal to men, the yet ſecret counſels of God concerning the eſtabliſhment of his kingdom, and the method of men's ſalvation.

This divine perſon ſhall, by his ſufferings and death, accompliſh the redemption and ſalvation of men; opening an entrance into the kingdom of heaven to all thoſe who ſhall ſincerely obey him. And this ye ought not to be ſurpriſed at as a new and ſtrange doctrine; ſince ye have a repreſentation and prediction of it, even in your own law. For as Moſes ſet upon a pole in the wilderneſs the image of a ſerpent, which being indeed the figure of a venemous beaſt, yet was ſo far from having any thing of its poiſonous nature, that, on the contrary, all thoſe who had been bitten by real ſerpents were immediately healed by looking up towards this image: ſo the Son of man being made in the likeneſs of ſinful fleſh, yet having really no ſin in him, ſhall be lifted up on the Croſs; that by the power of his death, ſinful men believing in him, and being enabled to conquer and forſake their ſins, may obtain remiſſion of them, and everlaſting life: for their good and merciful God, the all-wiſe and compaſſionate Creator of all things, pitying the miſerable and undone condition into which mankind had plunged themſelves by ſin, merely of his own infinite bounty and tenderneſs, when no other hopes of their recovery remained, vouchſafed to ſend into the world his beloved and only begotten Son, in order to reveal his will to them more clearly; to give himſelf a ſacrifice and propitiation for their paſt ſins: and to purchaſe a new covenant of ſalvation for them, upon the gracious terms of faith, repentance, and ſincere endeavours of obedience for the future. Such indeed is the wickedneſs with which the world is overwhelmed, that men might juſtly expect the appearance of the Son of God upon earth ſhould be only for their condemnation. But, on the contrary, the deſign of God in ſending his Son into the world was not to execute vengeance upon men; but to reclaim them from their ſins, that they conſequently might be delivered from the puniſhment of them, and become capable of happineſs and eternal life. Whoſoever therefore believeth on the Son of God, embracing his doctrine, and obeying his moſt juſt and eaſy commands, ſhall certainly eſcape the puniſhment of ſin, and obtain the reward of everlaſting life. But then, on the contrary, this being the laſt and moſt gracious offer of mercy which God will ever make to ſinful men; whoſoever wilfully and finally rejects this great ſalvation, abuſing the mercy and patience of God, and deſpiſing the ampleſt means of grace ſhall fall under a double condemnation, without remedy, and without excuſe: becauſe he obſtinately withſtands the greateſt evidences of truth, and the moſt gracious terms of ſalvation, that were ever propoſed to mankind, in this laſt and ſtanding revelation which God makes by his own Son.

Here then is the great aggravation of the ſins of men; and that which will be the occaſion of the heavieſt and ſevereſt ſentence of condemnation paſſing upon them, that having ſufficient evidence and means of conviction afforded them; ſufficient knowledge of the truth, and powerful aſſiſtance to obey it, ſo that they cannot plead ignorance or inability; yet for want of an honeſt mind, and only becauſe they will not part with their beloved luſts and vices, they wilfully ſhut their eyes againſt the light of divine truth, and obſtinately reject the moſt holy doctrine of the Son of God, merely becauſe it is inconſiſtent with their wicked lives. For wicked men, who are reſolved not to forſake their vices, hate and avoid that knowledge: and will not conſider thoſe arguments which would convince them and make them aſhamed of the folly of their doings: and can withſtand the plaineſt and moſt evident truths, rather than be perſuaded to reform their lives. But honeſt and ſincere men, who are always diſpoſed to do whatever they ſhall know to be the will of God, are willing and deſirous to receive inſtruction and information, and have their minds always open to entertain and embrace the truth upon juſt evidence and conviction: not having accuſtomed themſelves obſtinately to any practices which they are aſhamed to have examined and tried by the light; or which they are unwilling to correct and amend.

25 *Then there aroſe a queſtion between ſome of John's diſciples and the Jews about purifying*] Jeſus and John baptizing and making diſciples, each at the ſame time, there aroſe upon this occaſion a diſpute between the Jews and ſome of John the Baptiſt's diſciples, about the uſe and efficacy of their maſter's Baptiſm: for, ſaid the Jews, here is another perſon that baptizes and makes diſciples, as well as John; and this laſt does not ſeem to oppoſe him, or to be diſpleaſed at him for it. If this be not an argument againſt the uſe and benefit of being baptized at all; at leaſt to what purpoſe is it, that we are baptized by John, if his baptiſm be not of a ſufficient validity to purify us, but we muſt ſtill receive another baptiſm?

26 *And they came unto John, and ſaid unto him, Rabbi,* &c.] The diſciples of John, not able to anſwer this objection, becauſe they did not yet rightly underſtand the nature and deſign of this office, and its ſubſerviency to the miniſtry of Jeſus, though they had often heard him declare it, came to their maſter, and ſaid, Sir, the perſon whom you baptized ſome time ago on the other ſide of Jordan, and of whom you then gave ſo great a character, has ſince taken upon him your work of baptizing; and diſciples come in even faſter to him, and his reputation grows greater than yours. This makes men doubt concerning the validity and ſufficiency of your baptiſm, ſince you yourſelf ſeem not to oppoſe him; and we cannot tell which way to vindicate you, and ſhew the reaſonableneſs of your proceedings.

27 *John anſwered,* &c.] John replied, Ye are much miſtaken if ye think that I aim at ſuch honour and eſteem, as not to bear the glory, and ſubmit to the authority of a ſuperior. No: ye are in a great error; not conſidering the nature and deſign of my miniſtry,

which

28 Ye your ſelves bear me witneſs, that I ſaid, I am not the Chriſt, but that I am ſent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which ſtandeth and heareth him, rejoiceth greatly becauſe of the bridegroom's voice. This my joy therefore is fulfilled.

30 He muſt increaſe, but I *muſt* decreaſe.

31 He that cometh from above, is above all: he that is of the earth, is earthly, and ſpeaketh of the earth: he that cometh from heaven is above all.

32 And what he hath ſeen and heard, that he teſtifieth; and no man receiveth his teſtimony.

33 He that hath received his teſtimony, hath ſet to his ſeal that God is true.

34 For he whom God hath ſent, ſpeaketh the words of God: for God giveth not the Spirit by meaſure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlaſting life; and he that believeth not the Son, ſhall not ſee life; but the wrath of God abideth on him.

CHAP. IV.

1 *Chriſt talketh with a woman of Samaria, and revealeth himſelf unto her:* 27 *His diſciples marvel,* 31 *Chriſt's zeal to God's glory.*

WHEN therefore the Lord knew how the Phariſees had heard that Jeſus made and baptized more diſciples than John.

2 (Though Jeſus himſelf baptized not, but *his* diſciples)

3 He left Judea, and departed again into Galilee.

4 And he muſt needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sichar, near to the parcel of ground that Jacob gave to his ſon Joſeph.

6 Now

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which I have often plainly and freely told you was only ſubordinate and preparatory to a greater and more excellent inſtitution. What God appointed and commiſſioned me to do, that I have endeavoured fully and faithfully to perform I have foretold to men the coming of the Meſſiah: I have exhorted them to repentance, and warned them of the danger of delaying it: I have declared the approach of the kingdom of God: and I have baptized with water, as a ſign, and as an obligation to that holy diſpoſition of heart and mind, by which men muſt be fitted for the baptiſm of the ſpirit. But I cannot exceed my commiſſion, nor pretend to have more authority than God has given me. Since therefore my miniſtry was deſigned, as I have already told you, not to prevent the appearance of Chriſt, but only to prepare men for it; far be it from me to envy the glory due to him only, who came immediately from heaven: much leſs that I ſhould oppoſe him, who am myſelf, as well as you, in expectation of ſalvation from him.

28 *Ye yourſelves bear me witneſs,* &c.] Ye yourſelves remember and bear me witneſs, that I never pretended myſelf to be the Meſſiah: but that, when the Jews ſent meſſengers to enquire who I was, I freely and plainly confeſſed to them that I was not the Chriſt; but only his forerunner, to prepare and provide againſt his coming.

29 *He that hath the bride, is the bridegroom,* &c.] The bride belongeth to the bridegroom only; and his friend, who ſerved him all he could to gain her from him, muſt not pretend to the right which the bridegroom has in her. But if he be a true friend, he will wait with ſome patience till the bridegroom aſſureth him that the laſt interview has proved ſucceſsful: and then all this friend's part is only to rejoice in the ſucceſs. Thus all that I have done has been to prepare the nation of the Jews for the coming of their Meſſiah, who is their true head and huſband. And upon his appearance, I pretend to no authority over you; but deliver you over to him, with great joy to hear you tell me, that already ſo many are willing to be governed by him.

30 *He muſt increaſe,* &c.] The deſign of my preaching and baptizing was only to notify his coming to the world; which having done, I now moſt gladly give place to him. From henceforth, the number of his followers will daily increaſe and mine will decreaſe: and ſo it ought to be.

31 *He that cometh from above,* &c.] He that cometh from above as Chriſt only came, is greater than I am, or than all the prophets, not excepting even Moſes himſelf. For though they that are deſcended of earthly parents only, can ſpeak indeed from principles of natural reaſon or by revelation (according to ſuch certain degrees of the ſpirit as God is pleaſed to communicate to them) yet they have ſo little of ſupernatural knowledge in compariſon to the fulneſs thereof in him; their doctrines are ſo earthly, in compariſon to theſe revelations of God's hidden counſels, which he brings with him from heaven; that for this reaſon, as well as for the excellency of his perſon, he is to be infinitely preferred before all.

32 *And what he hath ſeen and heard,* &c.] We receive ſmall proportions of heavenly knowledge, according to the narrow capacity of our nature; and preach it, according to the meaſure of God's revelations to us, and the limits of our commiſſion. But the things which he teaches, he not only knows certainly and infallibly to be true; but he alſo underſtands them thoroughly by his own divine knowledge, coming himſelf immediate from God, having in himſelf the fulneſs of all perfections, and revealing things according to his own good pleaſure. Wherefore as ye are apt to envy him, and be diſpleaſed at his having ſo many followers; I, on the contrary, am ſorry with much greater reaſon, that there are not more perſons ſo well diſpoſed as to embrace his moſt holy goſpel, which contains the only means of eternal life and happineſs.

33 *He that hath received his teſtimonies,* &c.] For the teſtimonies by which he proves his power and authority are ſo evident and undeniable to all unprejudiced minds; that, believing in him is only acting according to the moſt manifeſt principles of reaſon, and declaring a firm perſuaſion that God, who is the author and fountain of all truth, is himſelf faithful and true, and will not impoſe deluſions upon men. And the doctrine alſo which he teaches is ſuch, that embracing it is indeed receiving the doctrine of God himſelf.

34 *For he whom God hath ſent,* &c. Not only his wonderful and extraordinary works, I ſay, are the teſtimonies and demonſtrations of his authority, but even his doctrine in itſelf appears to be moſt heavenly and divine: for as he came properly from heaven, in ſuch a manner as no prophet ever did; ſo he alſo ſpeaks the words of God in ſuch a manner, as no other ever did; not having ſupernatural endowments conferred upon him in a limited meaſure, as the prophets had; but poſſeſſing all knowledge and all perfections abſolutely in himſelf. So that he is entirely to be believed with a hearty and firm faith in whatſoever he delivers.

35 *The Father loveth the Son,* &c.] God, the Father, hath given him all power and dominion, and made him head over all things to the church. So that by the laws of his religion, men muſt govern and direct their lives: by him they muſt be judged. And according to their obedience or diſobedience to his commands, they muſt be doomed by him to eternal life or puniſhment.

36 *He that believeth on the Son,* &c.] So that here is a plain account of the conditions upon which men's everlaſting ſtate will depend. He that believes on the Son of God, embracing his doctrine, and obeying his commands, ſhall inherit eternal life. But he that obſtinately rejects, or impenitently diſobeys that great and ſtanding revelation of the divine will, and thoſe laſt gracious offers of mercy and ſalvation, upon the eaſy conditions of faith and repentance, which God makes to mankind by his Son, and which he enables them to perform by his ſpirit, ſhall fall under the final and eternal wrath of God.

Commentary and Notes on Chapter IV.

1, 2, 3 *When therefore the Lord knew how the Phariſees had heard that Jeſus had made and baptized more diſciples than John,* &c.] Herod the tetrach of Galilee, entertaining an high opinion of John the Baptiſt, on account of the efficacy of his Sermons, and the uncommon ſanctity of his life, took a pleaſure in hearing him. It ſeems that he ſent for him often, and paid great regard to his precepts. Mark vi. 19, 20. But the Baptiſt, in ſome of theſe private conferences, reproving Herod for keeping Herodias, his brother Philip's wife, and for all his other evil deeds, the king was ſo provoked that he caſt him into priſon. This happened while our Lord was in Judea, where he continued till the fame of his doctrine, diſciples, and miracles, reaching Jeruſalem, gave umbrage to the Phariſees. In order therefore to ſhun the effects of their malice, he retired with his diſciples into Galilee. His preſence, it ſeems, was neceſſary there, as the miniſtry of his forerunner was now brought to a period.

4 *And he muſt needs go through Samaria.*] There was ſo great an antipathy between the Jews and Samaritans, that the former would not accept of any thing from them by way of gift; but they would buy commodities of them in the ſame manner as from heathens.

5 *Sichar.*] This is the ſame with *Sychem* the alteration of the name being occaſioned, either by changing the letter M into an R,

agreeable

6 Now Jacob's well was there. Jeſus therefore being wearied with *his* journey, ſat thus on the well. And it was about the ſixth hour.

7 There cometh a woman of Samaria to draw water. Jeſus ſaith unto her, Give me to drink.

8 (For his diſciples were gone away unto the city to buy meat.)

9 Then ſaith the woman of Samaria unto him, How is it that thou being a Jew, aſkeſt drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans.

10 Jeſus anſwered and ſaid unto her, if thou kneweſt the gift of God, and who it is that ſaith to thee, Give me to drink; thou wouldſt have aſked of him, and he would have given thee living water.

11 The woman ſaith unto him, Sir, thou haſt nothing to draw with, and the well is deep: from whence then haſt thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himſelf, and his children, and his cattle?

13 Jeſus anſwered and ſaid unto her, Whoſoever drinketh of this water ſhall thirſt again:

14 But whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt; but the water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life.

15 The woman ſaith unto him, Sir, give me this water, that I thirſt not, neither come hither to draw.

16 Jeſus ſaith unto her, Go, call thy huſband, and come hither.

17 The woman anſwered and ſaid, I have no huſband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no huſband:

18 For thou haſt had five huſbands, and he whom thou now haſt is not thy huſband: in that ſaidſt thou truly.

19 The woman ſaid unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worſhipped in this mountain: and ye ſay, that in Jeruſalem is the place where men ought to worſhip.

21 Jeſus ſaith unto her, Woman, believe me, the hour cometh, when ye ſhall neither in this mountain, nor yet at Jeruſalem, worſhip the Father,

22 Ye worſhip ye know not what: we know what we worſhip: *for* ſalvation is of the Jews.

23 But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth: for the Father ſeeketh ſuch to worſhip him.

24 God *is* a Spirit: and they that worſhip him, muſt worſhip *him* in ſpirit and in truth.

25 The woman ſaith unto him, I know that Meſſias cometh, which is called Chriſt: when he is come, he will tell us all things.

26 Jeſus ſaith unto her, I that ſpeak unto thee, am *he*.

27 ¶ And upon this came his diſciples, and marvelled that he talked with the woman; yet no man ſaid, What ſeekeſt thou? Or, Why talkeſt thou with her?

28 The woman then left her water-pot, and went her way into the city, and ſaith to the men,

29 Come, ſee a man which told me all things, that ever I did: is not this the Chriſt:

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his diſciples prayed him, ſaying, Maſter, eat.

32 But he ſaid unto them, I have meat to eat that ye know not of.

33 Therefore

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agreeable to the different dialects of the Jews and Samaritans, as the learned have obſerved; or elſe by way of reproach, becauſe the Hebrew word *Sichar*, acccording as it is written and pointed, ſignifies ſeveral ignominious things; viz. a *liar, mercenary, drunkard*, &c. *Sichar* was the capital of Samaria, and ſituated between the mountains Gerizim and Ebal. *Lamy.*

10 *He would have given thee living water.*] That is, he would have taught thee the doctrine of ſalvation contained in the goſpel. *Clarke.*

11 *Sir, thou haſt nothing to draw with*, &c.] It is plain by this anſwer, ſhe did not underſtand the metaphor, but imagined he ſpake of real water.

13, 14 *Whoſoever drinketh of this water ſhall thirſt again*, &c.] It was common for the bleſſed Jeſus to introduce his diſcourſes from the objects that ſurrounded him; and being now ſitting by Jacob's well, he, under the image of living or ſpringing water, beautifully deſcribed the efficacy of grace: for, as water quenches thirſt, grace, by quieting the agitation, and cooling the fervency of earthly deſires, begets an unſpeakable inward peace. By this image alſo he diſplayed the plenitude and perpetuity of celeſtial joys flowing from grace: for theſe by an innate ſatisfying all the capacities and deſires of the ſoul, render it ſo completely happy, that it is not able to form a wiſh or a thought of any thing better.

20 *Our fathers worſhipped in this mountain*, &c.] We the Samaritans, contend, that mount Gerizim, on which our temple is built, is the place where God ought to be worſhipped with offerings and ſacrifices; Abraham and Jacob having built altars here, and therefore is a more ancient place for ſacrificing than Jeruſalem itſelf. On the contrary, the Jews eagerly contended, that Jeruſalem is the only place in which God hath choſen to record his name, and to have ſacrifices offered to him; and they abhor and deteſt our worſhip as ſuperſtitious and erroneous, becauſe it is performed in a place and manner ſomewhat different from theirs. Now, you being a prophet, I deſire you would inform me, whether our place of worſhip is not as holy as theirs, and our worſhip as true and acceptable to the Almighty.

21—24 *Jeſus ſaith unto her, woman believe me, the hour cometh when ye ſhall neither in this mountain, nor yet at Jeruſalem worſhip the Father*, &c.] There is now very little reaſon to trouble yourſelves about this diſpute, as the occaſion of it will in a little time be removed: for ſacrifices, which are offered either in Jeruſalem or on mount Gerizim, ſhall ere long, ceaſe for ever, and the temples themſelves ſhall be deſtroyed; and then the privilege about which you contend ſhall be taken from you both. Nevertheleſs, to ſatisfy your preſent queſtion, I muſt tell you that Jeruſalem is the place which God hath appointed for burnt-offerings and ſacrifices. As for you Samaritans, when your anceſtors came firſt into this land, they neither knew the manner of God's worſhip, nor him to be the true God, but took him for ſome petty God of this particular country. And tho' at length you have gained, by your neighbourhood to the Jews, ſome better information than your anceſtors for a long time had, you are yet, in both reſpects, very ignorant. But the Jews have had, from the beginning, ſufficient opportunities of knowing both whom they worſhip, and how to perform it: for God hath honoured Jeruſalem, by raiſing his prophets from among them, but never among you Samaritans; ſo that you can only know his particular revelations from them. Beſides, according to the promiſes made to the fathers, of their lineage the Saviour of the world was to come; by whom God intended to make a more complete revelation of his will than ever yet was made. But what you are moſt concerned to obſerve is this, that hereafter the worſhip of God ſhall not be confined to one place, nor ſhall at all conſiſt in ſacrifices and burnt-offerings; but they only ſhall be accounted the true worſhippers, who, in what place ſoever they are, give their hearts and ſouls entirely to God, to love and obey him in all things: for that is the worſhip which was always moſt acceptable to the Father; and that doctrine is already begun to be publiſhed by which ſo great a reformation is to be made. Do not wonder at this: for God is a ſpirit free from all mixture of matter, and infinite in all perfections, in underſtanding, freedom, and goodneſs. And they who call upon him with minds purified from luſts and malice, and from all inordinate affections; theſe, I ſay, worſhip God ſo as to do to him the moſt ſubſtantial and real honour: becauſe this worſhip is agreeable to the nature of God; it being the devotion of the reaſonable and ſpiritual part of their own nature, in which alone they reſemble the Almighty.

33 Therefore ſaid the diſciples one to another, Hath any man brought him *ought* to eat?

34 Jeſus ſaith unto them, My meat is to do the will of him that ſent me, and to finiſh his work.

35 Say not ye, There are yet four months, and *then* cometh harveſt? behold, I ſay unto you, Lift up your eyes, and look on the fields; for they are white already to harveſt.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that ſoweth, and he that reapeth, may rejoice together.

37 And herein is that ſaying true, One ſoweth, and another reapeth.

38 I ſent you to reap that whereon ye beſtowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him, for the ſaying of the woman, which teſtified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they beſought him that he would tarry with them. And he abode there two days.

41 And many more believed, becauſe of his own word;

42 And ſaid unto the woman, Now we believe, not becauſe of thy ſaying: for we have heard him ourſelves, and know that this is indeed the Chriſt, the Saviour of the world

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jeſus himſelf teſtified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having ſeen all the things that he did at Jeruſalem at the feaſt, for they alſo went unto the feaſt.

46 So Jeſus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whoſe ſon was ſick at Capernaum.

47 When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him that he would come down and heal his ſon: for he was at the point of death.

48 Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe.

49 The nobleman ſaith unto him, Sir, come down ere my child die.

50 Jeſus ſaith unto him, Go thy way; thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way.

51 And as he was now going down, his ſervants met him, and told *him*, ſaying, Thy ſon liveth.

52 Then enquired he of them the hour when he began to amend. And they ſaid unto him, Yeſterday at the ſeventh hour the fever left him.

53 So the father knew that *it was* at the ſame hour in the which Jeſus ſaid unto him, Thy ſon liveth. And himſelf believed, and his whole houſe.

54 This is again the ſecond miracle *that* Jeſus did, when he was come out of Judea into Galilee.

CHAP. V.

1 Jeſus on the ſabbath-day, cureth him that was diſeaſed eight and thirty years. 10 The Jews cavil, and perſecute him for it.

AFTER this there was a feaſt of the Jews; and Jeſus went up to Jeruſalem.

2 Now there is at Jeruſalem by the ſheep-*market* a pool, which is called in the Hebrew tongue Betheſda, having five porches:

3 In theſe lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain ſeaſon into the pool, and troubled the water: whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jeſus ſaw him lie, and knew that he had been now a long time *in that caſe*, he ſaith unto him, Wilt thou be made whole?

7 The impotent man anſwered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another ſteppeth down before me.

8 Jeſus ſaith unto him, Riſe, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed and walked. And on the ſame day was the ſabbath.

10 ¶ The Jews therefore ſaid unto him that was cured, It is the ſabbath-day: it is not lawful for thee to carry *thy* bed.

11 He anſwered them, He that made me whole, the ſame ſaid unto me, Take up thy bed, and walk.

12 Then aſked they him, What man is that which ſaid unto thee, Take up thy bed, and walk?

13 And

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35 *Say not ye, There are yet four months, and then cometh harveſt? behold, I ſay unto you, Lift up your eyes, and look on the fields: for they are white already to harveſt.*] Look yonder (pointing towards the fields filled with Samaritans coming towards him) how fair an opportunity now offers for carying on the great work of ſalvation! And can we do otherwiſe than rejoice at ſo fair a proſpect of ſucceſs? The huſbandman ſupports himſelf under the labour of plowing, with a diſtant hope of harveſt after four months to come; but ſee our harveſt is juſt at hand and ready to be reaped; a great company of Samaritans are coming prepared with honeſt minds to hear and embrace the doctrine of the goſpel. The converting ſuch men as theſe is the great work and pleaſure of my life: and in this work it is that I intend to employ you: and ye muſt prefer it, as I now do, before all temporal advantages and ſatisfactions whatſoever.

36 *And he that reapeth receiveth wages, &c.*] Nor ſhall you labour in this harveſt, without receiving the reward due to your toils; you ſhall not only obtain the joys of eternity, but ſhall have the additional ſatisfaction of having gathered a multitude of men into the kingdom of heaven. And this happineſs will be ſo much the greater, becauſe, in the life to come, you ſhall all meet together, both you that are to labour for the converſion of mankind, and thoſe that have already taken pains before you to prepare them for it; and ſhall all rejoice together in the good which God, by your means, has done among the children of men.

37 *And herein is that ſaying true, One ſoweth, and another reapeth.*] For you muſt know, that others before you have been greatly inſtrumental in making way for the ſucceſs of your labours, by preparing the world to receive the doctrine of the goſpel. So that *herein is the ſaying true, One ſoweth, and another reapeth.*

Commentary and Notes on Chapter V.

2 *A pool which is called—Betheſda, &c.*] That is, the houſe of mercy.

3 *The moving of the water.*] This pool was probably remarkable for ſome mineral virtue attending the water, which being at ſome ſeaſons miraculouſly ſtirred, had the virtue of curing the perſon that firſt went into it: after the commotion.

4 *An angel went down, &c.*] From the miraculous effects of the water, the Jews concluded that an angel deſcended into the pool.

13 And he that was healed wiſt not who it was. For Jeſus had conveyed himſelf away, a multitude being in *that* place.

14 Afterwards Jeſus findeth him in the temple, and ſaid unto him, Behold, thou art made whole: ſin no more, leſt a worſe thing come unto thee.

15 The man departed, and told the Jews that it was Jeſus which had made him whole.

16 And therefore did the Jews perſecute Jeſus, and ſought to ſlay him, becauſe he had done theſe things on the ſabbath-day.

17 ¶ But Jeſus anſwered them, My father worketh hitherto, and I work.

18 Therefore the Jews ſought the more to kill him, becauſe he not only had broken the ſabbath, but ſaid alſo that God was his Father, making himſelf equal with God.

19 Then anſwered Jeſus, and ſaid unto them, Verily, verily, I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do: for what things ſoever he doeth, theſe alſo doeth the Son likewiſe.

20 For the Father loveth the Son, and ſheweth him all things that himſelf doeth: and he will ſhew him greater works than theſe, that ye may marvel.

21 For as the Father raiſeth up the dead, and quickened *them*; even ſo the Son quickeneth whom he will.

22 For the Father judgeth no man; but hath committed all judgment unto the Son:

23 That all *men* ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath ſent him.

24 Verily, verily, I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

25 Verily, verily, I ſay unto you, The hour is coming and now is, when the dead ſhall hear the voice of the Son of God: and they that hear ſhall live.

26 For as the Father hath life in himſelf, ſo hath he given to the ſon to have life in himſelf;

27 And hath given him authority to execute judgment alſo, becauſe he is the ſon of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves ſhall hear his voice,

29 And ſhall come forth; they that have done good unto the reſurrection of life; and they that have done evil unto the reſurrection of damnation.

30 I can

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17 *But Jeſus anſwered them My Father*, &c.] But Jeſus anſwered their malicious and ſuperſtitious charge, ſaying, As God my father, whom ye pretend to ſerve and worſhip, though he inſtituted indeed the ſabbath, in memory of his ceaſing from his work of creation, yet continues at all times and ſeaſons to preſerve and govern, and do good to his creatures. So I alſo, who came down from him, and act by his power and commiſſion, have ſufficient authority to do acts of kindneſs and mercy to men at all times; without ſubjecting myſelf to your ritual and ceremonial obſervances, which ought moſt juſtly to give place to the eternal laws of God, to the exerciſe of mercy, piety, and charity; being never any further profitable than they can be ſubſervient to theſe great ends.

19 *Then anſwered Jeſus and ſaid*, &c.] Jeſus anſwered them again, ſaying, The things which I do and teach are both agreeable to the nature and will of God my Father: and alſo performed by his immediate commiſſion and authority. I do nothing in oppoſition to his eternal and divine laws, but every thing in imitation of him; and by his direction and appointment, who is the all wiſe preſerver and moſt merciful benefactor of mankind; and has ſent me into the world on purpoſe to promote the gracious deſigns of his mercy and goodneſs towards men.

20 *For the Father loveth the Son*, &c.] Of this, the miraculous works which my Father hath commiſſioned me to perform, and which are undeniable tokens of his love to me, ought to be ſufficient proofs and demonſtrations to you. Some of theſe works ye have already ſeen; ſuch as healing diſeaſed perſons with barely a word ſpeaking. But hereafter ye ſhall ſee much greater works than theſe, and more undeniable evidences of a divine power: ſuch as, tho' you will not be convinced by them, yet they ſhall aſtoniſh you, and ye will not be able, without any pretence of reaſon, to gainſay them.

21 *For as the Father raiſeth up the dead*, &c.] For inſtance, raiſing the dead is one of the moſt convincing and undeniable arguments of a divine power that can be imagined. Now even this power, alſo I have received from my Father; that, as God the Father in time paſt did. whenever he thought fit ſo to manifeſt his Almighty power, reſtore the dead to life: ſo now ye may ſee, that I alſo, whenever I ſhall judge it proper, for promoting the deſign for which I came into the world, have power to raiſe the dead likewiſe.

22 *For the Father judgeth no man*, &c.] And as I have a power to give life and beſtow rewards upon my ſervants; ſo I have alſo power to puniſh and execute judgment upon my enemies. For, from henceforth, God the Father will judge no man immediately by himſelf: but hath appointed his Son to be the ſole judge of men, who ſhall finally diſtribute rewards and puniſhments to them according to their works.

23 *That all men ſhould honour the Son*, &c.] All which things plainly ſhew, that it is the mind and will of God the Father, that the Son ſhould be honoured with the ſame faith and obedience which he requires to be paid to himſelf: ſo that he who honoureth not the Son, (by believing and obeying him) diſhonoureth the Father who hath ſent him into the world, atteſted with undeniable evidences of a divine power and authority.

24 *Verily, verily I ſay unto you*, &c.] Aſſuredly therefore I tell you, from henceforth the doctrine which I preach ſhall be the only rule of life, by which ye ſhall be judged: and according to your obedience to which, ye ſhall be finally ſaved, or periſh eternally. They who with attentive and teachable diſpoſitions hear my word, and with well-diſpoſed hearts, believe the teſtimonies which God gives concerning me, and embrace my doctrine, and profeſs themſelves my diſciples, and with conſtancy and perſeverance to the end, obey and practice the religion they profeſs. Theſe, I ſay, and theſe only, ſhall inherit eternal life; and be removed, as the Iſraelites were out of Egypt into the promiſed land, from the condemnation of an unbelieving and unrighteous world (in which their ſins, without repentance, muſt have involved them) into the everlaſting happineſs of the kingdom of God.

25 *Verily, verily I ſay unto you, the hour is coming*, &c.] Verily, the time is juſt at hand: yea, it is now already begun, when, by the preaching of the doctrine of the Son of God, many who were dead in treſpaſſes and ſins, and falling into everlaſting deſtruction, ſhall be called back to the inheritance of eternal life. And of this you ſhall ſee a viſible and ſenſible repreſentation, in my actual raiſing of ſeveral perſons from the dead, and reſtoring them to life. The raiſing of the dead in this verſe, and the executing judgment in the 27th verſe, ſeem not to mean the general reſurrection and judgment, but Chriſt's raiſing particular perſons to life in the courſe of his miniſtry, and his executing temporal judgments upon the Jews: becauſe the reſurrection and judgment mentioned in theſe verſes, are in the 28th and 29th verſes compared with and oppoſed to the general reſurrection and judgment.

26 *For as the Father hath life*, &c.] For as God the Father is the ſupreme Governor of the world, and the abſolute diſpoſer of life, having all power abſolutely and originally in himſelf: ſo he has committed to me the exerciſe of the mighty power, that I alſo may raiſe the dead, and beſtow life on whomſoever I ſhall think worthy.

27 *And hath given him authority*, &c.] And not only ſo; but he has moreover, as I ſaid, committed to me full power and authority, to judge and execute vengeance upon my enemies; becauſe, being the Son of God, I condeſcended to become the Son of man, for the redemption and ſalvation of all ſuch as would believe and obey me.

28, 29 *Marvel not at this*, &c. *And ſhall come. forth*, &c.] Be not ſurprized at this, as if it were a ſtrange thing, I ſhould have power in this preſent time, to give life or take it away. This is a ſmall matter: I will tell you a far greater and more wonderful thing than this. Hereafter all mankind, even all that ever did or ſhall live, ſhall here my voice at once, and be raiſed out of their graves, and ſhall ſtand before my judgment-ſeat, and give an account of all their works. And they who have ſincerely repented of their ſins, and believed and obeyed my goſpel, ſhall be rewarded by me with eternal life. And they that continuing impenitent, have obſtinately rejected the goſpel, or wilfully diſobeyed it, ſhall be puniſhed with everlaſting deſtruction.

30 I can of mine own ſelf do nothing: as I hear I judge: and my judgment is juſt; becauſe I ſeek not mine own will, but the will of the Father which hath ſent me.

31 If I bear witneſs of myſelf, my witneſs is not true.

32 ¶ There is another that beareth witneſs of me, and I know that the witneſs which he witneſſeth of me is true.

33 Ye ſent unto John, and he bare witneſs unto the truth.

34 But I receive not teſtimony from man: but theſe things I ſay, that ye might be ſaved

35 He was a burning and a ſhining light: and ye were willing for a ſeaſon to rejoice in his light.

36 ¶ But I have greater witneſs than that of John: for the works which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father hath ſent me.

37 And the Father himſelf which hath ſent me, hath borne witneſs of me. Ye have neither heard his voice at any time, nor ſeen his ſhape.

38 And ye have not his word abiding in you: for whom he hath ſent, him ye believe not.

39 ¶ Search the ſcriptures; for in them ye think ye have eternal life; and they are they which teſtify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another ſhall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and ſeek not the honour that *cometh* from God only?

45 Do not think that I will accuſe you to the Father: there is *one* that accuſeth you, *even* Moſes, in whom ye truſt.

46 For had ye believed Moſes, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how ſhall ye believe my words?

CHAP. VI.

1 *Chriſt feedeth five thouſand.* 15 *He withdraweth himſelf.* 22 *The people follow him, and are reproved for their fleſhly hearts.* 66 *Many diſciples leave him.*

AFTER theſe things Jeſus went over the ſea of Galilee, which is *the ſea* of Tiberias:

2 And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed.

3 And Jeſus went up into a mountain, and there he ſat with his diſciples.

4 And the paſſover, a feaſt of the Jews, was nigh.

5 When Jeſus then lifted up *his* eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat?

6 And this he ſaid to prove him, for he himſelf knew what he would do.

7 Philip anſwered him, Two hundred pennyworth of bread is not ſufficient for them, that every one of them may take a little.

8 One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him,

9 There is a lad here which hath five barley-loaves, and two ſmall fiſhes: but what are they among ſo many?

10 And Jeſus ſaid, Make the men ſit down, Now there was much graſs in the place. So the men ſat down, in number about five thouſand.

11 And Jeſus took the loaves; and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſat down; and likewiſe of the fiſhes as much as they would

12 When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt.

13 Therefore they gathered *them* together, and filled twelve baſkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then thoſe men, when they had ſeen the miracle that Jeſus did; ſaid, This is of a truth that prophet that ſhould come into the world.

15 ¶ When

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35 *He was a burning and a ſhining light.*] It ſeems, he was now dead, or in priſon. This was ann. dom. 31: the ſecond time that our Saviour was at the paſſover.

40 *And ye will not come*, &c.] The truth therefore is, that the reaſon why ye will not believe on me, and embrace the conditions of eternal life, is not for want of ſufficient means of conviction; but only becauſe of your own inexcuſable prejudices, wilful obſtinacy, and incurable love and affection to the world.

41, 42 *I receive not*, &c. *But I know you*, &c.] All the things that I have alledged for myſelf, and all the proofs I have brought of my being ſent from God, and all the doctrines which I teach, and the whole manner of my converſation; ſhew plainly that I ſeek not vain-glorious ends, to make myſelf great in the world, and ſet up for the leader of a party, but only to promote the glory of God, and the ſalvation of men. But now, ſo far is this from recommending me to you, who are wholly governed by theſe carnal affections and worldly intereſts yourſelves, and have no ſincere love of God and religion; that on the contrary, ye reject me chiefly for this very reaſon.

43 *I am come in my father's name*, &c.] Ye reject me, I ſay, principally for this very reaſon, becauſe I ſeek not temporal intereſts, neither ſet up myſelf as the head of a ſect in the way of worldly pride and ambition: but preach to you plainly in the name of God, my Father, to inſtruct you in the ſpiritual doctrine of ſalvation; to turn you from your ſins; and in particular to take your affections off from this ſinful world. For if another ſhould come, pretending himſelf to be the Meſſiah, though without any of that evidence of divine authority, which I have brought along with me, and ſhould ſet up himſelf for a great perſon, promiſing you for your ſervice worldly power and dignity, and ſuffering you quietly to go on in your vices; him you would entertain and follow with eagerneſs.

45 *Do not think that I will accuſe*, &c.] Do not think, becauſe I reprove you thus freely, that I mean to make myſelf a ſpy to your actions, and threaten to accuſe you to the Father, from whom I profeſs to come. Alas! I ſhall not need to accuſe you to the Father: for Moſes himſelf, even he for whoſe law ye profeſs to be ſo zealous, by whoſe law ye ſeem to be ſaved, and in a pretended concern for whoſe honour you perſecute me, as if I went about to deſtroy his law: even Moſes, I ſay, in whom you put all your truſt, will himſelf be your accuſer at the great day.

46 *For had ye believed Moſes*, &c.] For if ye had indeed believed him, as ye pretended, and diligently read and conſidered his writings with an honeſt and ſincere heart; ye muſt conſequently have believed on me, ſince in his writings he plainly enough points at me, and gives teſtimony to me.

47 *But if ye believe not*, &c.] But if you will not let the writings of Moſes convince you, which ye pretend to know and underſtand ſo well, and which you are wont upon all occaſions to magnify, how ſhall ye believe my words, againſt whom ye conceive the greateſt prejudice; for whom you have no reverence at all; and whom ye neither know, nor are willing to examine what authority I have?

15 ¶ When Jeſus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himſelf alone.

16 And when even was *now* come, his diſciples went down unto the ſea.

17 And entered into a ſhip, and went over the ſea towards Capernaum. And it was now dark, and Jeſus was not come to them.

18 And the ſea aroſe, by reaſon of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they ſee Jeſus walking on the ſea, and drawing nigh unto the ſhip: and they were afraid.

20 But he ſaith unto them, It is I, be not afraid.

21 Then they willingly received him into the ſhip: and immediately the ſhip was at the land whither they went.

22 ¶ The day following when the people which ſtood on the other ſide of the ſea, ſaw that there was none other boat there, ſave that one whereinto his diſciples were entered, and that Jeſus went not with his diſciples into the boat, but *that* his diſciples were gone away alone;

23 Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:

24 When the people therefore ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus.

25 And when they had found him on the other ſide of the ſea, they ſaid unto him, Rabbi, when cameſt thou hither?

26 Jeſus anſwered them and ſaid, Verily, verily I ſay unto you, Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.

27 Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed.

28 Then ſaid they unto him, What ſhall we do, that we might work the works of God?

29 Jeſus anſwered and ſaid unto them, This is the work of God, that ye believe on him whom he hath ſent.

30 They ſaid therefore unto him, What ſign ſheweſt thou then, that we may ſee, and believe thee? What doſt thou work?

31 Our fathers did eat manna in the deſert; as it is written, He gave them bread from heaven to eat.

32 Then Jeſus ſaid unto them, Verily, verily I ſay unto you, Moſes gave you not that bread from heaven: but my father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then ſaid they unto him, Lord, evermore give us this bread.

35 And Jeſus ſaid unto them, I am the bread of life. He that cometh to me ſhall never hunger; and he that believeth on me ſhall never thirſt.

36 But I ſaid unto you, That ye alſo have ſeen me, and believe not.

37 All

Commentary and Notes on Chapter VI.

15 *Perceived that they would make him a king.*] He refuſed to be made a king, becauſe his kingdom was not of this world.

27 *Labour not for the meat which periſheth,* &c.] Be not over ſollicitous for nouriſhing a mortal body, and prolonging a life which will ſhortly terminate; but be careful to acquire that virtue and knowledge which are the food of ſouls, and the means of living happily together, when this life ſhall be no more. It is for ſuch things as theſe that ye ought to follow me, whom God my Father, by the wonderful works he hath ſent me to do, for the relief of men's bodies, has demonſtrated to be the perſon by whom he intends to convey theſe ſpiritual bleſſings to their ſouls.

28 *Then ſaid they unto him,* &c.] The men, diſguſted at this anſwer, which tended to draw them from the deſire of temporal advantages to hearken to a refined and ſpiritual doctrine, replied, God has already given us a law, to direct us in the knowledge and practice of virtue: what can you teach us in this matter more neceſſary or acceptable to God?

29 *Jeſus anſwered and ſaid unto them,* &c.] Jeſus anſwered: Yea, God hath ſent his ſon into the world to reveal a better doctrine, and preſcribe a holier life than Moſes did: and the work which you have to do, moſt acceptably to God, and neceſſary to your own ſalvation, is to believe on him which God hath ſent, to hear his doctrine, and obey his inſtructions,

30 *They ſaid therefore unto him,* &c.] The people prejudiced now againſt Jeſus, for calling them off from the cares of this world to a heavenly life; and forgetting how they had extolled him the day before for his late miracle, anſwered: If you pretend to a higher and better doctrine than Moſes taught, why do you not ſhew us equal, if not greater ſigns and wonders than he worked, that we may ſee them, and believe you for their ſake? What do you perform anſwerable to ſuch a ſingular faith as you require of us?

31 *Our fathers did eat manna,* &c.] 'Tis true, you did indeed in our need give us bread to eat, making five loaves to ſerve about five thouſand of us; but what was this to Moſes feeding our fathers in the deſert, who were vaſtly a greater number; and that for no leſs than forty years together, and with manna alſo, which was not earthly food, ſuch as we eat yeſterday, but bread from heaven, as the ſcripture ſtiles it in Pſal. lxxviii. 25.

32 *Then Jeſus ſaid unto them, Verily,* &c.] Jeſus anſwered: Do you magnify Moſes in oppoſition to me, for giving your fathers bread from heaven? I tell you, the manna which Moſes cauſed to fall from the clouds, to ſuſtain your fathers in this ſhort and mortal life, is by no means to be compared with that heavenly bread which God now ſends you, truly and properly, and in the moſt excellent ſenſe from the higheſt heavens, to ſuſtain and nouriſh your ſouls unto everlaſting life and happineſs.

33 *For the bread of God is he,* &c.] For the true bread of God, much more properly ſo called than the manna given by Moſes, is that ſpiritual bread which God has ſent down from heaven, to feed and nouriſh men's ſouls with divine knowledge and goodneſs, far more truly and properly, and to a much more excellent purpoſe of eternal life and happineſs, than this mortal body is ſuſtained and nouriſhed by natural bread.

34 *Then ſaid they unto him,* &c.] The Jews not underſtanding this diſcourſe of Jeſus concerning his own divine doctrine, but groſsly imagining him to ſpeak of ſome ſtrange and extraordinary bread in the literal ſenſe, replied: Sir, we deſire no other bread than this which you ſo highly magnify: give us but ſuch bread always as this; and without all queſtion, we ſhall believe you.

35 *And Jeſus ſaid unto them, I am,* &c.] Jeſus anſwered them again: I do not ſpeak of bread in the groſs and literal ſenſe; but becauſe, by extolling Moſes for giving your fathers manna in the wilderneſs, ye gave me occaſion to compare my works with his, I therefore have ſhewn you the difference between my giving you that ſpiritual food, which will nouriſh your ſouls unto everlaſting life; and his giving to your fathers bodily food, only to ſupport them in this mortal life. By the true bread of life therefore, which I ſpeak of, I mean myſelf, whom God has ſent into the world to direct and bring you up in the way of everlaſting life. Whoſoever believeth on me, and embraceth my doctrine, and obeyeth my inſtructions, ſhall never want any thing neceſſary to his eternal happineſs; ſeeing he has the means which will more certainly ſupport him unto everlaſting life, than meat and drink maintain and nouriſh the body in this mortal ſtate.

36 *But I ſaid unto you, that ye alſo,* &c.] I myſelf, I ſay, am the true bread of life: and ye have already ſeen, in the works that I have done, ſufficient evidence to convince you, that what I ſay of myſelf is truth. But, as I told you before, ſo long as ye follow me for the ſake only of temporal benefits, and have not learned to prefer ſpiritual good things and everlaſting life, above meat and drink, and the enjoyments of this preſent world, 'tis no wonder, if notwithſtanding the ſtrongeſt evidence even of ſigns and miracles, ye ſtill diſbelieve and reject me.

37 All that the Father giveth me ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.

38 For I came down from heaven, not to do mine own will, but the will of him that ſent me.

39 And this is the Father's will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.

40 And this is the will of him that ſent me, That every one which ſeeth the ſon, and believeth on him, may have everlaſting life: and I will raiſe him up at the laſt day.

41 The Jews then murmured at him, becauſe he ſaid, I am the bread which came down from heaven.

42 And they ſaid, Is not this Jeſus the ſon of Joſeph, whoſe father and mother we know? how is it then that he ſaith, I came down from heaven?

43 Jeſus therefore anſwered and ſaid unto them, Murmur not among yourſelves?

44 No man can come to me, except the Father which hath ſent me, draw him: and I will raiſe him up at the laſt day.

45 It is written in the prophets, and they ſhall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father.

47 Verily, verily I ſay unto you, He that believeth on me hath everlaſting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderneſs, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof and not die.

51 I am the living bread, which came down from heaven. If any man eat of this bread, he ſhall live for ever: and the bread that I will give is my fleſh, which I will give for the life of the world.

52 The Jews therefore ſtrove amongſt themſelves, ſaying, How can this man give us *his* fleſh to eat?

53 Then

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37 *All that the Father giveth me.* &c.] For the true reaſon why ye believe me not, is not for want of ſufficient reaſonable evidence to convince you; but becauſe you are not prepared by a good and honeſt heart to receive the truth. And thus you may well periſh, notwithſtanding my being ſent on purpoſe to ſave you. My Father has indeed ſent me into the world to ſave mankind; and all ſuch as are of an humble and teachable diſpoſition, prepared and capable to embrace the ſalvation which I propoſe to them: theſe will certainly learn of me; and not one of them ſhall want means requiſite for his conviction and inſtruction. But though I came on purpoſe to ſave the world, yet I am not bound to bring thoſe to faith and ſalvation, who obſtinately ſet themſelves againſt all the evidence which is ſufficient to convince good and honeſt minds

38 *For I came down from heaven,* &c.] For I came down from heaven, not to act arbitrarily, uncertainly, or violently; but to bring men to ſalvation, in ſuch a manner, and upon ſuch conditions, as my Father has thought fit to appoint.

39, 40 *And this is the father's will which,* &c, *And this is the will of him,* &c.] Now the will of my father, and the method which he has eſtabliſhed in this matter is this: that all perſons of honeſt and well diſpoſed minds, ready to obey the will of God when diſcovered to them, and attentive to conſider the evidence propoſed to them of my being ſent from God, ſhould have every thing done for them which is neceſſary to bring them to faith and repentance, and to believe and embrace my doctrine. And that all perſons who are ſo brought to faith and repentance, to believe and embrace my doctrine, ſhould have all due care taken of their preſervation and improvement all along, that none of them may be loſt; but be brought finally to everlaſting life, and to that end be raiſed up by me at the laſt day. This, I ſay, is the will and appointment of my father: but 'tis no part of the truſt committed to me by the Father, either that I ſhould bring any men to faith, who are not of humble and teachable diſpoſitions: or that I ſhould bring any to ſalvation, who obſtinately reſiſting all means of conviction and reſormation, will not be firſt brought to the faith and obedience of the goſpel.

41 *The Jews then murmured,* &c.] The Jews ſeeing now plainly, by this anſwer of Jeſus, that by the bread of life coming down from heaven, which he ſpake of, he meant only himſelf and his doctrine: and that, inſtead of feeding their bodies, he promiſed them all ſpiritual food to inſtruct and nouriſh their ſouls; they were diſappointed, and ſet themſelves again to diſparage him, and took occaſion to murmur againſt him; particularly for profeſſing that he came down from heaven.

42 *And they ſaid, is not this Jeſus,* &c.] And they ſaid one to another: how comes this man to take ſuch great things upon himſelf? Is not his father a carpenter? And do we not know his mother and all his relations? Plain and mean perſons, people of no quality, power, or authority? How could he come from heaven, who was born into the world as other men were, and in as mean circumſtances as the moſt?

43 *Jeſus therefore anſwered and ſaid,* &c.] But Jeſus anſwered them, ſaying: Do not raiſe vain cavils, and ſeek objections againſt me, from the outward circumſtances and appearances of things; as if it were impoſſible for me to come from God, becauſe my family and relations are mean. I tell you the cauſe why ye believe me not, is not for want of reaſonable conviction; but only becauſe ye are obſtinately and incorrigibly wicked, and reſolved not to embrace that doctrine which would reform you.

44 *No man can come to me, except,* &c.] And indeed ſo long as ye continue in this temper, and will not ſhake off your wordly mindedneſs, nor make eternal life your main end, nor ſincerely deſire the knowledge of the way that leads to it; 'tis impoſſible ye ſhould be convinced by any thing that I have power to ſay or do. For God did not ſend me into the world to force or compel men: but only to preach ſuch doctrine, and perform ſuch works, as ſhould be ſufficient to convince and bring to ſalvation men of plain honeſty and ſincere intentions. Wherefore, except ye amend your tempers, and put on diſpoſitions, pleaſing and acceptable to God, and prepared to receive the revelation of his will, there is no hope or reaſon to expect ye ſhould live in me.

45 *It is written in the prophets, And they ſhall,* &c.] When God foretold by his prophets, that he would eſtabliſh the kingdom of the Meſſiah upon earth, he promiſed alſo, that he would vouchſafe at the ſame time to inſtruct men more remarkably, and in a more immediate and extraordinary manner, than ever he had done before, ſince the world began: and that men of humble and honeſt minds ſhould not fail of the knowledge of their duty, nor want abundantly ſufficient means of conviction. Theſe prophecies God has now actually fulfilled; and granted ſufficiently clear diſcoveries of himſelf, to make well-diſpoſed perſons wiſe unto ſalvation. Nevertheleſs, he has not made ſuch proviſion, but that men, under the power of wordly luſts and intereſts, may yet avoid being effectually worked upon by theſe means. If therefore you would embrace the doſtrine of the Meſſiah, you ought firſt to prepare yourſelves by a teachable diſpoſition ſo receive what revelations God ſhall think fit to make to you of his will: and you muſt have God for your maſter, before you can be fit to be the diſciples of his ſon.

46 *Not that any man hath ſeen the Father,* &c.] You muſt firſt I ſay, hear and learn of God, by an honeſt and ſincere endeavour to obey his will; and then you will readily hear and believe what I have further to tell you from him. Do not miſtake me, as if I ſaid that any man could ſee; or be immediately taught by God the Father in the literal ſenſe. No: that is the peculiar privilege of the only begotten Son, to have the Father manifeſted to him in that moſt perfect and intimate manner. But this I ſay: You muſt be of an humble, teachable ſpirit, weaned from all covetous and wordly affections, be prepared to ſubmit and reſign yourſelves in general to all ſuch pious and ſpiritual inſtructions, as ſhall at any time appear to come from God: and then God's ſpeaking to you by his Son will have ſucceſs upon you.

52 *The Jews therefore ſtrove among themſelves,* &c.] Though ſuch figuratively expreſſions were very uſual and frequent among the Jews: and though Jeſus in the foregoing part of his diſcourſe had given them ſufficient hints to underſtand them by: and though the men to whom he ſpake had themſelves given him the occaſion to make uſe of the figure, by upbraiding him with Moſes giving to their fathers bread from heaven in the wilderneſs: yet becauſe Jeſus did not expreſsly add the application, the Jews ſenſeleſsly and perverſely miſunderſtood him, as if he had meant literally, that he would deliver up his fleſh to be eaten like bread: and they quarrelled at him, as if they had ſpoken a great abſurdity.

53 Then Jeſus ſaid unto them, Verily, verily I ſay unto you, Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you.

54 Whoſo eateth my fleſh, and drinketh my blood, hath eternal life: and I will raiſe him up at the laſt day.

55 For my fleſh is meat indeed, and my blood is drink indeed.

56 He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath ſent me, and I live by the Father: ſo he that eateth me, even he ſhall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead, He that eateth of this bread ſhall live for ever.

59 Theſe things ſaid he in the ſynagogue, as he taught in Capernaum.

60 Many therefore of his diſciples, when they had heard *this* ſaid, This is an hard ſaying; who can hear it?

61 When Jeſus knew in himſelf that his diſciples murmured at it, he ſaid unto them, Doth this offend you:

62 *What* and if ye ſhall ſee the Son of man aſcend up where he was before?

63 It is the ſpirit that quickeneth; the fleſh profiteth nothing: the words that I ſpeak unto you, *they* are ſpirit, and *they* are life.

64 But there are ſome of you that believe not. For Jeſus knew from the beginning who they were that believed not, and who ſhould betray him.

65 And he ſaid, Therefore ſaid I unto you, That no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his diſciples went back, and walked no more with him.

67 Then ſaid Jeſus unto the twelve, Will ye alſo go away?

68 Then Simon Peter anſwered him, Lord, to whom ſhall we go? thou haſt the words of eternal life.

69 And we believe and are ſure, that thou art that Chriſt the Son of the living God.

70 Jeſus anſwered them, Have not I choſen you twelve, and one of you is a devil?

71 He ſpake of Judas Iſcariot *the ſon* of Simon; for he it was that ſhould betray him, being one of the twelve.

CHAP. VII.

1 *Jeſus reproveth his kinſmen:* 10 *goeth unto the feaſt of tabernacles:* 14 *teacheth in the temple.* 40 *Divers opinions of Chriſt.* 45 *The Phariſees are angry at their officers, and at Nicodemus.*

AFTER theſe things, Jeſus walked in Galilee: for he would not walk in Jewry, becauſe the Jews ſought to kill him.

2 Now the Jews feaſt of tabernacles was at hand.

3 His brethren therefore ſaid unto him, Depart hence, and go into Judea, that thy diſciples alſo may ſee the works that thou doeſt.

4 For *there is* no man *that* doeth any thing in ſecret, and he himſelf ſeeketh to be known openly. If thou do theſe things, ſhew thyſelf to the world.

5 (For neither did his brethren believe in him.)

6 Then Jeſus ſaid unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but me it hateth, becauſe I teſtify of it, that the works thereof are evil.

8 Go ye up unto this feaſt: I go not up yet unto this feaſt; for my time is not yet full come.

9 When he had ſaid theſe words unto them, he abode *ſtill* in Galilee.

10 ¶ But when his brethren were gone up, then went he alſo up unto the feaſt, not openly, but as it were in ſecret.

11 Then the Jews ſought him at the feaſt, and ſaid, Where is he?

12 And there was much murmuring among the people concerning him; for ſome ſaid, He is a good man: others ſaid, Nay; but he deceiveth the people.

13 Howbeit, no man ſpake openly of him, for fear of the Jews.

14 ¶ Now about the midſt of the feaſt, Jeſus went up into the temple and taught.

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53 *Then Jeſus ſaid unto them, Verily,* &c.] But Jeſus knowing their malicious and wilful perverſeneſs; and how unworthy and unprepared they were to receive his doctrine; did not think fit to explain himſelf at that time more clearly to ſuch unreaſonable and prejudiced men: but perſiſting in the ſame figurative way of expreſſion, he repeated and affirmed more earneſtly what he had before aſſerted, ſaying, Aſſuredly I tell you, how abſurdly ſoever you underſtand me, it is certainly true, that except ye eat my fleſh and drink my blood, ye have no life in you: except you be entirely united to me by a hearty belief and practice of my doctrine, and partake of the merit of that ſacrifice which I ſhall offer for the ſins of the world, and continue in the communion of my religion, and receive ſpiritual nouriſhment by the continual participation of thoſe means of grace, which I ſhall purchaſe for you by my death: ye can never attain eternal life.

54 *Whoſo eateth my fleſh,* &c.] They, and they only, who, in this ſenſe, eat my fleſh, and drink my blood ſhall inherit everlaſting life; and I will raiſe them up at the laſt day to as certain an enjoyment of it, as if they were already poſſeſſed of it.

55 *For my fleſh is meat,* &c.] For the eating and drinking of my fleſh and blood, the continuing in the profeſſion and communion of my religion, the being united to me by an hearty belief of my doctrine, and conſtant obedience to my commands, is in a more true and excellent ſenſe, the food and nouriſhment of the ſoul unto everlaſting life, than natural meat and drink is the nouriſhment of the body in this frail and mortal ſtate.

56 *He that eateth my fleſh,* &c.] To eat my fleſh and drink my blood, in this ſenſe, is to become ſpiritually a member of my body; and conſequently to be made partaker of my life and immortality.

57 *As the living Father hath ſent,* &c.] So that, as the Father, who is the original author of life, has communicated life to me: and will reſtore it to me after I have laid it down, by raiſing me again from the dead: ſo I alſo will communicate life to thoſe who thus become members of my body, by raiſing them to immortality and eternal happineſs.

58 *This is that bread which came down,* &c.] This then is, as I at firſt told you, the true bread of life; even the word and doctrine which God has ſent you from heaven: with which the manna that your fathers eat in the wilderneſs, is by no means to be compared: becauſe that bread ſerved only to ſupport the body in this mortal ſtate for a ſhort time; but this preſerves and nouriſhes the ſoul for ever, even unto eternal life.

Commentary and Notes on Chapter VII.

1 *He would not walk in Jewry, becauſe of the Jews,* &c.] Here and in ſome other places by the *Jews* are meant the inhabitants of Judea, as diſtinguiſhed from thoſe of Galilee. *Heylin.*

5 *Neither did his brethren believe in him.*] This is aſtoniſhing—but they expected the Meſſiah would be a temporal prince.

14 *About the midſt of the feaſt.*] The days between the firſt and laſt of thoſe feaſts which laſted a week were the leaſt ſolemn; at that time therefore Chriſt went up into the temple, becauſe he could not do it ſooner for the crowd. *Introd. to a New Verſion.*

15 And the Jews marvelled, ſaying, How knoweth this man letters, having never learned?

16 Jeſus anſwered them, and ſaid, My doctrine is not mine, but his that ſent me.

17 If any man will do his will, he ſhall know of the doctrine, whether it be of God, or *whether* I ſpeak of myſelf.

18 He that ſpeaketh of himſelf, ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſs is in him.

19 Did not Moſes give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people anſwered and ſaid, Thou haſt a devil: who goeth about to kill thee?

21 Jeſus anſwered and ſaid unto them, I have done one work, and ye all marvel.

22 Moſes therefore gave unto you circumciſion, (not becauſe it is of Moſes, but of the fathers) and ye on the ſabbath-day circumciſe a man.

23 If a man on the ſabbath-day receive circumciſion, that the law of Moſes ſhould not be broken, are ye angry at me, becauſe I have made a man every whit whole on the ſabbath-day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then ſaid ſome of them of Jeruſalem, Is not this he whom they ſeek to kill?

26 But lo, he ſpeaketh boldly, and they ſay nothing unto him. Do the rulers know indeed that this is the very Chriſt?

27 Howbeit we know this man whence he is: but when Chriſt cometh, no man knoweth whence he is.

28 Then cried Jeſus in the temple as he taught, ſaying, Ye both know me, and ye know whence I am; and I am not come of myſelf, but he that ſent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath ſent me.

30 Then they ſought to take him: but no man laid hands on him, becauſe his hour was not yet come.

31 And many of the people believed on him, and ſaid, When Chriſt cometh, will he do more miracles than theſe which this *man* hath done?

32 The Phariſees heard that the people murmured ſuch things concerning him; and the Phariſees and the chief prieſts ſent officers to take him.

33 Then ſaid Jeſus unto them, Yet a little while am I with you, and *then* I go unto him that ſent me.

34 Ye

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15 *How knoweth this man letters, having never learned.*] The bleſſed Jeſus taught in the temple with ſuch ſtrength of expreſſion, and clearneſs of argument, with ſuch evidence of truth, and ſuch gravity and authority of ſpeech that all the people, and even his very enemies themſelves, the bittereſt and moſt profound haters of him and his doctrine, were aſtoniſhed, and ſaid, How comes this man to underſtand any thing of the ſcriptures, who never was the diſciple of any learned profeſſor of the law? and how comes he to pretend to expound the prophets, who never was taught, or educated, in any of the ſchools of the Scribes; but was the ſon of an ordinary tradeſman, and brought up ignorantly in a mean family.

16 *Jeſus anſwered them and ſaid, My doctrine is not mine, but his that ſent me.*] As the Jews had, by repreſenting the meanneſs of his education, endeavoured to depreciate, as much as poſſible, that very doctrine which they could not, at the ſame time, forbear to admire; Jeſus anſwered, The doctrine I teach is not indeed a doctrine of human learning and wiſdom: I have not ſtudied or taken pains for it, in hopes to become a celebrated teacher for pompous ſkill, and vain ſubtilty in diſputes, as the Scribes generally do, whoſe principal aim is the applauſe and praiſe of men; but the doctrine which I preach, is the plain doctrine of God, fitted not to pleaſe your curioſity, but to reform your hearts and lives; and communicated to me immediately from the Father, whoſe glory alone I ſeek, and not my own.

17 *If any man will do his will, he,* &c.] And that this is not a pretence, but that it really and truly is ſo; a doctrine not of human art and invention, but of divine authority, might have been evident to you, not only from my works, which are alſo a proof of my authority, but even from this very thing, namely, the nature and tendency of the doctrine itſelf, if ye had not been wanting in an honeſt and ſincere mind to receive juſt and reaſonable conviction. For there is no man who lays aſide partiality, and unreaſonable prejudices; and who is prepared to believe, and do whatſoever ſhall ſufficiently appear to be the will of God, how contrary ſoever it may prove to men's carnal and worldly luſts, but may eaſily be able to judge, from the very nature and tendency of a doctrine, whether it proceeds from God, or not.

18 *He that ſpeaketh of himſelf ſeeketh,* &c.] One who is thus qualified; as on the one hand he cannot doubt, but that a doctrine ſuited to the corrupt opinions, and vicious affections of men, muſt needs be the invention of ſome deceiver, who aims at nothing but popular applauſe, or worldly honour and advantages: ſo on the contrary he will eaſily believe, that a doctrine fitted not to pleaſe and flatter men, but only to correct their errors, and reform their lives, and to promote the glory of God, without reſpect to the opinion of men, or to any temporal advantages, certainly comes from God, and has no reaſon to be ſuſpected of impoſture.

19 *Did not Moſes give you the law,* &c.] But now ye are very far from being thus qualified to judge of my doctrine. Ye have no ſincere deſire to know, or obey the will of God; and ye are reſolved not to forſake your covetouſneſs, and worldly luſts. Ye will by no means lay aſide your moſt unjuſt partiality, nor ceaſe to be blinded with moſt unreaſonable prejudices. The laws of Moſes which ye confeſs to be of divine authority, ye yourſelves diſobey in the higheſt, and moſt important inſtances: and yet ye go about to kill me, becauſe ye pretend that I have broken it in a ſmall circumſtance. Ye accuſe me fiercely, as a moſt prophane perſon; becauſe I healed a man on the ſabbath-day; and ye yourſelves make no ſcruple of attempting to murder an innocent perſon, without the leaſt regard to any holineſs of time or place, or to the principal and greateſt commandments in the law of God.

22 *Moſes therefore,* &c.] The words *da touto* which begin this verſe, and are rendered *therefore,* ſhould have concluded the 21ſt verſe, and then it would have run thus; *I have done one work, and ye all marvel on account of it. Moſes gave,* &c.

28 *Then cried Jeſus in the temple as he taught,* &c.] Jeſus obſerving them talk, and ſeeing the perverſeneſs of their objection againſt him, replied with a loud and earneſt voice: Are ye ſo certain that ye well know me, and whence I am? ye might indeed, if ye would conſider and attend to my doctrine and words: for theſe plainly ſhew, that I come not in the ordinary manner, with human means, and for human ends, to ſet up myſelf vain gloriouſly for a learned teacher, and ſubtle diſputer, as the Scribes generally do: but that I am ſent immediately from the father, the God of faithfulneſs and truth, to teach you the plain doctrine of faith and repentance, and thereby direct you in the way of life and ſalvation. Ye might, I ſay, if you would attend to my doctrine and works, eaſily thus underſtand whereof, and from whom I am come. But ye neither know God, nor are deſirous to underſtand and obey his will: and therefore you ſo eagerly reject me, who am ſent to reveal it to you, and exhort you to obey it.

29 *But I know him, for I,* &c.] For I alone have perfect knowledge of God, and am thoroughly acquainted with his whole will: coming from him in ſuch a manner, as no man ever did; having full power and authority from him to perform all mighty works; and being commiſſioned and ſent by him for this very purpoſe, that I might make known to you the myſteries of ſalvation, and the way to eternal life and happineſs.

33 *Then ſaid Jeſus unto them,* &c.] Jeſus therefore knowing the deſign againſt him, ſaid to the people, among whom were the officers ſent to apprehend him. I am not ignorant of what deſigns are formed againſt my life, and what methods are taken to bring them about; but it is in vain that any of you labour at preſent to put an end of my teaching. For the divine wiſdom will not ſuffer me to be delivered into the hands of my enemies, before the time appointed for that work which my Father ſent me to do, ſhall be accompliſhed; which is now not far off: and even then, when they have done all their pleaſure, they ſhall yet after all be diſappointed of their main intention, ſince I ſhall not at laſt periſh, but return to my Father from whom I came.

34 Ye ſhall ſeek me, and ſhall not find *me:* and where I am, *thither* ye cannot come.

35 Then ſaid the Jews among themſelves, Whither will he go, that we ſhall not find him? will he go unto the diſperſed among the Gentiles, and teach the Gentiles?

36 What *manner of* ſaying is this that he ſaid, Ye ſhall ſeek me, and ſhall not find *me*: and where I am, thither ye cannot come!

37 In the laſt day, that great *day* of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink.

38 He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water.

39 But this ſpake he of the Spirit, which they that believe on him ſhould receive. For the Holy Ghoſt was not yet given; becauſe that Jeſus was not yet glorified.

40 ¶ Many of the people therefore, when they heard this ſaying, ſaid, Of a truth this is the Prophet.

41 Others ſaid, This is the Chriſt. But ſome ſaid, Shall Chriſt come out of Galilee?

42 Hath not the ſcripture ſaid, That Chriſt cometh of the ſeed of David, and out of the town of Bethlehem, where David was?

43 So there was a diviſion among the people becauſe of him.

44 And ſome of them would have taken him: but no man laid hands on him.

45 Then came the officers to the chief prieſts and Phariſees; and they ſaid unto them, Why have ye not brought him?

46 The officers anſwered, Never man ſpake like this man.

47 Then anſwered them the Phariſees, Are ye alſo deceived?

48 Have any of the rulers or of the Phariſees believed on him?

49 But this people who knoweth not the law, are curſed.

50 Nicodemus ſaith unto them (he that came to Jeſus by night, being one of them)

51 Doth our law judge any man before it hear him, and know what he doeth?

52 They anſwered and ſaid unto him, Art thou alſo of Galilee? Search and look: for out of Galilee ariſeth no prophet.

53 And every man went unto his own houſe.

CHAP. VIII.

1 *Chriſt delivered the woman taken in adultery.* 12 *He preacheth himſelf the light of the world, and juſtifieth his doctrine.*

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he ſat down, and taught them.

3 And the Scribes and Phariſees brought unto him a woman taken in adultery: and when they had ſet her in the midſt,

4 They ſay unto him, Maſter, this woman was taken in adultery, in the very act.

5 Now Moſes in the law commanded us, that ſuch ſhould be ſtoned: but what ſayeſt thou?

6 This they ſaid, tempting him, that they might have to accuſe him. But Jeſus ſtooped down, and with *his* finger wrote on the ground, as though he heard them not.

7 So when they continued aſking him, he lifted up himſelf, and ſaid unto them, He that is without ſin among you let him firſt caſt a ſtone at her.

8 And again he ſtooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by their own conſcience, went out one by one, beginning at the eldeſt, *even* unto the laſt: and Jeſus was left alone, and the woman ſtanding in the midſt.

10 When Jeſus had lifted up himſelf, and ſaw none but the woman, he ſaid unto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 She ſaid, no man, Lord. And Jeſus ſaid unto her, Neither do I condemn thee: go, and ſin no more.

12 ¶ Then ſpake Jeſus again unto them, ſaying, I am the light of the world: he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life.

13 The

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34 *Ye ſhall ſeek me, and ſhall not find,* &c.] And then though ye ſeek me, ye will not be able to find me: that is, ye ſhall not be able to perſecute me any more, or not be able to avoid that general deſtruction which, after my aſcenſion, I ſhall bring upon you. And where I ſhall be, thither ye cannot follow me.

37 *In the laſt day, that great day of the feaſt,* &c.] And now on the laſt day of the feaſt, which was the day of an holy convocation or full aſſembly, it being the cuſtom of the people on that day to fetch water from Siloam; ſome of which they drank with loud acclamations; and ſome of which they brought for a drink-offering to God, both as a commemoration of their fathers being miraculouſly relieved when they thirſted in the wilderneſs; and alſo as an offering with prayers for rain againſt the following ſeed-time: Jeſus obſerving this ſolemnity, ſtood in a convenient place; and, alluding to the rite they were at preſent employed in, cried aloud, ſaying, If any man thirſt, let him come unto me and drink. I will give him the ſpiritual water of wiſe inſtructions, and the doctrine of eternal life: which to the ſouls of all who really and earneſtly deſire wiſdom and happineſs, is a truer and greater refreſhment than natural water is to a thirſty body.

38, 39 *He that believeth on me,* &c. *But this ſpake he of the ſpirit,* &c.] And if he ſincerely and heartily believes on me, and becomes my faithful diſciple, he ſhall not only thus be filled with divine knowledge and wiſdom himſelf, but ſhall moreover be able, by the overflowing gifts of the holy ſpirit (which the ſcriptures have promiſed in ſeveral places) to derive to many others, that conviction and knowledge which are neceſſary to their eternal ſalvation, with exceeding great ſtrength, efficacy, and admirable ſucceſs. This Jeſus ſpake, as of a gift to be beſtowed hereafter; becauſe that exceeding abundance of divine gifts, which he now meant, was not to be poured out preſently, but was reſerved to be the effect and the evidence of his exaltation to the right hand of God.

46 *Never man ſpake like this man*] Plutarch mentions it as a memorable proof of the extraordinary eloquence of Mark Anthony, when Marius ſent ſoldiers to kill him, that when he began to plead for his life, he diſarmed their reſolution and melted them into tears: but theſe *officers* are thus vanquiſhed, merely by hearing Chriſt's gracious diſcourſes to the people, which is a circumſtance much more remarkable. *Doddridge.*

Commentary and Notes on Chapter VIII.

6 *As though he heard them not.*] The Greek of theſe words is wanting in the moſt valuable MSS, and may with more propriety be omitted. *Doddridge.*

12 *Then ſpake Jeſus again unto them,* &c.] I am the light of the world ſent down from heaven to diſpel the darkneſs of ignorance, ſuperſtition, and wickedneſs, and to reveal the will of God, and the way to eternal life and happineſs, clearly and fully to mankind. As he that travels in the day time, and not in the night, cannot eaſily err, but may ſee both whither and which way he goes; ſo whoſoever believes and follows my doctrine, ſhall not remain under any great miſtake or uncertainty concerning the way to ſalvation, but ſhall have a ſufficient knowledge of all things neceſſary to eternal life.

13 The Phariſees therefore ſaid unto him, Thou beareſt record of thyſelf: thy record is not true.

14 Jeſus anſwered and ſaid unto them, Though I bear record of myſelf, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the fleſh; I judge no man.

16 And yet if I judge, my judgment is true; for I am not alone, but I am the Father that ſent me.

17 It is alſo written in your law, that the teſtimony of two men is true.

18 I am one that bear witneſs of myſelf, and the Father that ſent me beareth witneſs of me.

19 Then ſaid they unto him, Where is thy father? Jeſus anſwered, Ye neither know me, nor my Father: if ye had known me, ye ſhould have known my Father alſo.

20 Theſe words ſpake Jeſus in the treaſury as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then ſaid Jeſus again unto them, I go my way, and ye ſhall ſeek me, and ſhall die in your ſins, Whither I go, ye cannot come.

22 Then ſaid the Jews, Will he kill himſelf? becauſe he ſaith, Whither I go ye cannot come.

23 And he ſaid unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I ſaid therefore unto you, That ye ſhall die in your ſins: for if ye believe not that I am *he*, ye ſhall die in your ſins.

25 Then ſaid they unto him, Who art thou? And Jeſus ſaith unto them, Even *the ſame* that I ſaid unto you from the beginning.

26 I have many things to ſay, and to judge of you: but he that ſent me is true; and I ſpeak to the world thoſe things which I have heard of him.

27 They underſtood not that he ſpake to them of the Father.

28 Then ſaid Jeſus unto them, When ye have lifted up the Son of man, then ſhall ye know that I am *he*, and *that* I do nothing of myſelf; but as my Father hath taught me, I ſpake theſe things.

29 And he that ſent me is with me: the Father hath not left me alone; for I do always thoſe things that pleaſe him.

30 As he ſpake theſe words, many believed on him.

31 Then ſaid Jeſus to thoſe Jews which believed on him, If ye continue in my word, *then* are ye my diſciples indeed;

32 And ye ſhall know the truth, and the truth ſhall make you free.

33 They anſwered him, We be Abraham's ſeed, and were never in bondage to any man: how ſayeſt thou, Ye ſhall be made free?

34 Jeſus anſwered them, Verily, verily I ſay unto you, Whoſoever committeth ſin, is the ſervant of ſin.

35 And the ſervant abideth not in the houſe for ever: *but* the Son abideth ever.

36 If the Son therefore ſhall make you free, ye ſhall be free indeed.

37 I know that ye are Abraham's ſeed; but ye ſeek to kill me, becauſe my word hath no place in you.

38 I ſpeak that which I have ſeen with my Father: and ye do that which ye have ſeen with your Father.

39 They anſwered and ſaid unto him, Abraham is our father. Jeſus ſaith unto them, if ye were Abraham's children, ye would do the works of Abraham.

40 But now ye ſeek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then ſaid, they to him, We be not born of fornication: we have one Father, *even* God.

42 Jeſus

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14 *Jeſus anſwered and ſaid unto them,* &c.] Jeſus anſwered them, It is true, a man is not ordinarily to be believed upon his own ſingle teſtimony: and therefore I have given you abundant other proofs of the truth of my commiſſion. But though it had really been as you ſay, that I had brought no other teſtimony than my own bare affirmation concerning itſelf: yet, in my particular caſe, my teſtimony would of itſelf alone have been ſufficiently credible, as you yourſelves could not but have confeſſed, if you would have impartially conſidered the manner and circumſtances of my appearing, and the nature and tendency of my doctrine; which alone evidently enough ſhews whence I come, and whoſe glory I ſeek.

15 *Ye judge after the fleſh,* &c.] Ye judge according to outward appearance, *I,* as yet, *judge no man.*

18 *The father beareth witneſs of me.*] The meaning is, that the agreeableneſs of his doctrine to the known will of God, the correſpondence of his behaviour to the prophecies of the old Teſtament, and the miraculous works which God enabled him to do, were undeniable proofs of his divine commiſſion. *Clarke.*

32 *And ye ſhall know the truth,* &c.] And as by believing me, you begin to know the truth; ſo by doing according to my word, you ſhall know it more perfectly: and by this means you may gain the greateſt and moſt deſirable freedom in the world.

33 *They anſwered him, We be Abraham's ſeed,* &c.] The Jews who had pretended to believe on him (miſunderſtanding theſe laſt words, as if he had ſpoken of a ſecular and bodily freedom) replied, We have a natural right to freedom, being deſcended, not from a ſervile people, but from Abraham: and we have not loſt that freedom to which we have this right by nature, having never become any man's bondſlaves, but being governed by our own laws. What freedom then can you pretend to give us, who are free already?

34 *Jeſus anſwered them, Verily,* &c.] Jeſus, ſomewhat moved at their perverſe miſapplication of his words, anſwered with ſome vehemency, Nay, but I ſpeak of a better freedom and a worſe bondage than that which you are ſo much concerned about. For my meaning is, that he who knows the truth and is led by it, ſhall be free from the ſervitude of ſin. And there cannot be a greater ſlave than he whoſe will is enſlaved to his luſts.

35, 36 *And the ſervant abideth not,* &c.] *If the Son therefore ſhall,* &c.] I know indeed that you value yourſelves upon belonging to the family and houſe of God, which was firſt ſet in order by Moſes, and was afterwards to be adminiſtered according to his law, and that, upon this account, you will ſay you have already all poſſible freedom, even in that ſpiritual ſenſe alſo which I am ſpeaking of: but I muſt tell you, that neither is this privilege whereof ye boaſt, ſufficient of itſelf to give you that perfect freedom from the power and dominion of ſin which I now ſpeak of; neither was the authority of Moſes intended to laſt always, but only for a time, like that of a ſervant; and to give place at length to the authority of the Son, whoſe government in God's houſe is to continue for ever: wherefore, the only way for you to preſerve to yourſelves the privilege of God's Family, and to obtain a perfect freedom from the ſlavery of ſin, is to ſubmit to the authority of the Son who is now come, and to continue under his doctrine and government.

37 *I know that ye are Abraham's ſeed,* &c.] And this you would do, if you were as truly Abraham's ſeed by likeneſs of diſpoſition and manners as I acknowledge you to be by natural deſcent. But, inſtead of this, you, on the contrary, go about to deſtroy me: and that for no other reaſon, but becauſe my doctrine is too holy and good for you; and becauſe your minds are ſo poſſeſſed with worldly affections and luſts, that it can take no place in you.

38 *I ſpeak that which I have ſeen,* &c.] And indeed, ſo long as I ſpeak thoſe things that are agreeable to the mind of my Father: and you will do thoſe contrary things which plainly ſhew to what father you belong; there is no poſſibility that we ſhould agree better than we do.

42 Jeſus ſaid unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God; neither came I of myſelf, but he ſent me.

43 Why do not ye underſtand my ſpeech? *even* becauſe ye cannot hear my word.

44 Ye are of *your* father the devil, and the luſts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own, for he is a liar, and the father of it.

45 And becauſe I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of ſin? and if I ſay the truth, why do ye not believe me?

47 He that is of God, heareth God's words; ye therefore hear *them* not becauſe ye are not of God.

48 Then anſwered the Jews and ſaid unto him, Say we not well that thou art a Samaritan, and haſt a devil?

49 Jeſus anſwered, I have not a devil: but I honour my Father, and ye do diſhonour me.

50 And I ſeek not mine own glory: there is one that ſeeketh and judgeth.

51 Verily, verily I ſay unto you; If a man keep my ſaying, he ſhall never ſee death.

52 Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, if a man keep my ſaying, he ſhall never taſte of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thyſelf?

54 Jeſus, anſwered, If I honour myſelf my honour is nothing: it is my Father that honoureth me; of whom ye ſay that he is your God.

55 Yet ye have not known him; but I know him: and if I ſhould ſay I know him not, I ſhould be a liar like unto you: but I know him, and keep his ſaying.

56 Your Father Abraham rejoiced to ſee my day: and he ſaw *it*, and was glad.

57 Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham?

58 Jeſus ſaid unto them, Verily, verily I ſay unto you, before Abraham was, I am.

59 Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple, going through the midſt of them, and ſo paſſed by.

CHAP. IX.

*1 He that was born blind is reſtored to ſight. 13
He is brought to the Phariſees. 34 They excommunicate him. 35 Chriſt receiveth him, and he confeſſeth Chriſt.*

AND as *Jeſus* paſſed by, he ſaw a man which was blind from *his* birth.

2 And his diſciples aſked him, ſaying, Maſter, who did ſin, this man, or his parents, that he was born blind?

3 Jeſus anſwered, Neither hath this man ſinned nor his parents: but that the works of God ſhould be made manifeſt in him.

4 I muſt work the works of him that ſent me, while it is day: the night cometh when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus ſpoken, he ſpat on the ground, and made clay of the ſpittle, and he anointed the eyes of the blind man with the clay.

7 And ſaid unto him, Go waſh in the pool of Siloam (which is by interpretation, Sent) He went his way therefore, and waſhed, and came ſeeing.

8 ¶ The neighbours therefore, and they which before had ſeen him, that he was blind, ſaid, Is not this he that ſat and begged?

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44, 45 *Ye are of your father the devil,* &c.] He whom ye reſemble and obey is indeed your father: and therefore the likeneſs of your manners and diſpoſitions, and your obſtinate inclinations to fulfil the luſts of the devil, plainly ſhew you to be his children; for, as he ſought the death of Adam and his poſterity at firſt, and has bent himſelf ever ſince to deſtroy thoſe, eſpecially whom God raiſed up for the great benefit of mankind, and as the devil, having firſt ſerved his malicious ends by a lie, has ever ſince hated the truth, which is not for his turn, and when he lies, does according to his own nature and temper; ſo in this alſo ye are his children: for, if I ſhould tell you lies, and flatter you in your ſins, you would not contradict me. But becauſe I will not ſuit my doctrine to your luſts and intereſts, but tell you the truth, for this very reaſon you believe me not.

46 *Which of you convinceth,* &c.] If I have done any thing that makes me unworthy of belief, why do not ſome of you convince me of it? And if my doctrine itſelf be worthy of belief, why do ye not believe me?

47 *He that is of God, heareth God's words,* &c.] For there is no want of any other neceſſary evidence to induce you to it. But every one that has an honeſt mind, would, in ſuch a caſe as this, rejoice to have God's truth propounded to him; as a child of like diſpoſitions with his father is delighted with his father's converſation. The only reaſon therefore why you cannot endure God's word which I ſpeak to you is, becauſe ye are not the children of God, but of quite contrary diſpoſitions to him.

53 *Art thou greater than our father?* &c.] Abraham and the prophets could not ſo much as make themſelves immortal; and you pretend to make others ſo. Are you greater therefore than our father Abraham and the prophets?

54 *Jeſus anſwered, If I honour myſelf,* &c.] Jeſus anſwered, if I make myſelf greater than I am, I ſhould get more ſhame than honour by it. But 'tis my father that declares me to be what I am. And that you may no longer be able to doubt who I mean by my father, I tell you plainly 'tis he of whom ye ſay, That he is your God, the God of Abraham, and of the prophets.

55 *Yet ye have not known him,* &c.] But though you own him to be your God, yet you are as far from knowing and pleaſing him, as if ye owned him not at all. But I know, that what I ſay and do is not of vain glory, as you affirm, but is all deſigned for his honour, and is acceptable to him. And if I ſhould ſay otherwiſe, I ſhould belie myſelf, as you belie me: which I am not to do, in compliance with you, or in contempt of applauſe: and therefore, to ſpeak the truth as it is, I do both know what is acceptable and well-pleaſing to the father, and am aſſured alſo that I do nothing but what he approves.

56 *Your father Abraham rejoiced,* &c.] And that which I am to accompliſh in the world is ſo much for the honour of God, and the benefit of mankind, that your father Abraham, to whom God revealed ſomething of it, was ſo tranſported with joy, that he *deſired nothing more* than to have ſeen me as you ſee me. But as far as he did ſee me, he was delighted with that which you have in great abhorrence. So great a difference is there between Abraham and you that glory in being his children!

57 *Then ſaid the Jews unto him,* &c.] To this the Jews, reſolving to wreſt all his words to ſuch a ſenſe as might make him ridiculous, anſwered, You have not yet lived half an age; and do you pretend to have ſeen Abraham, who died ſo many ages ſince?

58 *Jeſus ſaith unto them, verily,* &c.] Whereupon Jeſus, taking occaſion at laſt to utter the truth, which would explain and vindicate all the great things which he had juſtly ſaid of himſelf, and which they made ſo much difficulty to underſtand, replied, You ſee me indeed now a man like yourſelves; and I appear to you one of as late original, and as ſhort a life as your own: but really before Abraham, and before all generations, I had a being with him, of whom Moſes told the Iſraelites that his name was *I AM.*

9 Some ſaid, this is he, Others *ſaid*, He is like him. *But* he ſaid, I am *he*.

10 Therefore ſaid they unto him, How were thine eyes opened?

11 He anſwered and ſaid, A man that is called Jeſus made clay, and anointed mine eyes, and ſaid unto me, Go to the pool of Siloam, and waſh, and I went and waſhed, and I received ſight.

12 Then ſaid they unto him, Where is he? He ſaid, I know not.

13 ¶ They brought to the Phariſees him that aforetime was blind.

14 And it was the ſabbath-day when Jeſus made the clay, and opened his eyes.

15 Then again the Phariſees alſo aſked him how he had received his ſight, He ſaid unto them, He put clay upon mine eyes, and I waſhed, and do ſee.

16 Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath-day. Others ſaid, How can a man that is a ſinner do ſuch miracles? And there was a diviſion among them.

17 They ſay unto the blind man again, What ſayeſt thou of him, that he hath opened thine eyes? He ſaid, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his ſight, until they called the parents of him that had received his ſight.

19 And they aſked them, ſaying, Is this your ſon, who ye ſay was born blind: how then doth he now ſee?

20 His parents anſwered them and ſaid, We know that this is our ſon, and that he was born blind:

21 But by what means he now ſeeth we know not; or who hath opened his eyes we know not. He is of age; aſk him; he ſhall ſpeak for himſelf.

22 Theſe words ſpake his parents, becauſe they feared the Jews: for the Jews had agreed already, that if any man did confeſs that he was Chriſt, he ſhould be put out of the ſynagogue.

23 Therefore ſaid his parents, He is of age; aſk him.

24 Then again called they the man that was blind, and ſaid unto him, Give God the praiſe: we know that this man is a ſinner.

25 He anſwered and ſaid, Whether he be a ſinner *or no*, I know not: one thing I know, that whereas I was blind now I ſee.

26 Then ſaid they to him again, What did he to thee? how opened he thine eyes?

27 He

Commentary and Notes on Chapter IX.

10 *Therefore ſaid they unto him*, &c.] Then they aſked him, If you are the ſame man, that uſed to ſit here begging, and was born blind, how came you now by the uſe of your ſight?

11 *He anſwered and ſaid, a man*, &c.] The man anſwered, As I was ſitting by the way-ſide begging, after my uſual manner, there happened to paſs by a man, whoſe name they ſaid was Jeſus; who, obſerving me to be blind, ſtopped, and came towards me, intending, as I expected, to give me alms; but, inſtead of that, he, to my great ſurpriſe, after a little talk, anointed my eyes with a kind of clay that he had made; and then bade me go waſh in the pool of Siloam: which having done, I immediately received the uſe of my eyes

12 *Then ſaid they unto him*, &c.] The people not ſatisfied with this anſwer, aſked him again: Where is the man you ſpeak of that we may from him make further enquiry about this matter? The man anſwered, I know not: he went away as ſoon as he had given me the directions I told you; and I never ſaw him at all, neither have I heard of him ſince.

13 *They brought to the Phariſees, him*, &c.] Upon this, there ariſing much debate, the matter came at length to the Phariſees ears: and the man was brought before the council to be examined concerning this cure.

14 *And it was the ſabbath day, when Jeſus*, &c.] For one particular circumſtance there was, which made them very ſolicitous to prevent its being thought a miracle, or good work: and that was, that Jeſus had done it on the ſabbath-day, in diminution from the authority and obligation of their tradition.

15 *Then again the Phariſees alſo aſked him*, &c.] The council therefore, hoping to find out ſome objection againſt the truth of the miracle, commanded the man to give them a particular account of the manner and circumſtances how Jeſus had cured him. The man anſwered, He made a ſort of clay, and anointed my eyes with it; and then he bade me go and waſh in the pool of Siloam: which I did, and immediately thereupon I received my ſight.

16 *Therefore ſaid ſome of the Phariſees*, &c.] To this the more obſtinate and wilful of the Phariſees, who were moſt ſtrongly prejudiced againſt Jeſus, and reſolved not to believe any teſtimony whatſoever in his favour, replied, Well, we know not what to make of the cure: but this we are very ſure of, that the perſon who you ſay effected it, is not a good man, nor ſent from God, ſeeing he keeps not the ſabbath, and obſerves not our traditions ſtrictly. But others of them who were ſomewhat more moderate, and leſs ſuperſtitious, ſaid, Nay, if you once grant the truth of the miracle, it is by no means credible, that God would enable a deceiver to perform ſo great and beneficial a work, for a teſtimony of his divine commiſſion. If therefore you will effectually deſtroy this man's authority, there is no other way, but to enquire ſtrictly into the fact, if you can find out any miſtake, or deceit therein. Thus a diviſion aroſe among the Phariſees themſelves about Jeſus's giving ſight to the blind man.

17 *They ſay unto the blind man*, &c.] They therefore aſked the man again, ſaying, What opinion have you yourſelf of the perſon who, you ſay, hath given you your ſight? The man anſwered, I ſuppoſe he muſt needs be a prophet. For ſuch a cure as this cannot, I preſume, be the effect either of accident, or art.

18, 19 *But the Jews did not believe*, &c. *And they aſked him*, &c.] The Phariſees then ſeeing that the man was poſſeſſed with a favourable opinion of Jeſus, began to ſuſpect him alſo, as if he had not been really born blind; but being ſecretly a diſciple of Jeſus, had only pretended blindneſs for ſome time, that he might gain his maſter the falſe honour of a reputed cure. Sending therefore for the man's parents, who, by a ſpecial providence, to give undeniable evidence of the truth of the miracle, and to take away all excuſe from the malicious unbelief of the Phariſees, were yet alive, they aſked them ſaying, Is this your ſon who you ſay was born blind? If you are ſure it is the ſame perſon, and if you are ſure that he was really born blind, and has continued ſo till this time, pray tell us how comes he now to ſee?

20, 21 *His parents anſwered*, &c. *By what means he now*, &c.] The man's parents anſwered, that this is our ſon, the very ſame perſon that was born blind, we are very well aſſured: alſo, that he was really born blind, and has continued ſo ever ſince till this time, we are no leſs certain: but how he has now gained the uſe of his ſight, or who it is that hath worked this great cure upon him, this we are altogether ignorant of. We were not preſent when he received his ſight, nor know at all in what manner, or by what perſon, or by what means the thing was effected. Our ſon is of full age, able to give a ſufficient account of his own affairs; and to him we muſt wholly refer you for ſatisfaction in this matter.

22, 23 *Theſe words ſpake his parents*, &c. *Therefore ſaid his parents*, &c.] This the man's parents ſaid with great cautiouſneſs and fear; for the chief prieſts and Phariſees had already agreed in council, that whoſoever believed Jeſus to be the Meſſiah ſhould immediately be excommunicated, and declared an apoſtate from their religion. The man's parents therefore fearing leſt, if they ſpake too freely of the greatneſs of the miracle, it ſhould be interpreted as a ſign of their inclination to believe in Jeſus, and that they ſhould thereby draw upon themſelves the hated and ill-will of the Phariſees, anſwered them, as I ſaid, in this manner, that they themſelves knew nothing of the matter; but referred them wholly to their ſon, who was of age to give a ſatisfactory account of himſelf.

24 *Then again called they the man*, &c.] Hereupon the Phariſees, ſeeing the cautioneſs of the man's parents: and that they could learn nothing from thence, ordered the man himſelf to be called in the ſecond time, and ſaid to him, If it be really true, that you were born blind, and that you have now received your ſight, give God the praiſe, who has vouchſafed you ſo great and wonderful a mercy: but do not think that this Jeſus, who you ſay pretends to have cured you, was at all the author, or cauſe, or inſtrument of this bleſſing; for we are well aſſured, that he is a wicked man and a deceiver, being a breaker of the ſabbath, and a neglecter of our traditions.

27 He anſwered them, I have told you already, and ye did not hear, wherefore would ye hear *it* again? will ye alſo be his diſciples?

28 Then they reviled him, and ſaid, Thou art his diſciple; but we are Moſes' diſciples?

29 We know that God ſpake unto Moſes: *as for this fellow,* we know not from whence he is.

30 The man anſwered and ſaid unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not ſinners: but if any man be a worſhipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 ¶ They anſwered and ſaid unto him, Thou waſt altogether born in ſins, and doſt thou teach us? And they caſt him out.

35 ¶ Jeſus heard that they had caſt him out; and when he had found him, he ſaid unto him, Doſt thou believe on the Son of God?

36 He anſwered and ſaid, Who is he, Lord, that I might believe on him?

37 And Jeſus ſaid unto him, Thou haſt both ſeen him, and it is he that talketh with thee.

38 And he ſaid, Lord, I believe. And he worſhipped him.

39 And Jeſus ſaid, For judgment I am come into this world: that they which ſee not, might ſee; and that they which ſee, might be made blind.

40 And *ſome* of the Phariſees which were with him heard theſe words, and ſaid unto him, Are we blind alſo?

41 Jeſus ſaid unto them, If ye were blind, ye ſhould have no ſin: but now ye ſay, We ſee; therefore your ſin remaineth.

CHAP. X.

1 *Chriſt is the door, and the good ſhepherd.* 19 *Divers opinions of him.* 22 *He proveth by his works that he is Chriſt.*

VERILY, verily I ſay unto you, He that entereth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber.

2 But he that entereth in by the door is the ſhepherd of the ſheep.

3 To him the porter openeth; and the ſheep hear his voice: and he calleth his own ſheep by name, and leadeth them out:

4 And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice.

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29 *We know that God ſpake unto Moſes,* &c.] We know certainly that Moſes was a prophet ſent from God; and that his law is an authentic revelation of the will of God, fully and ſufficiently atteſted to be of divine authority. But as for this upſtart, whom ye are ſo eager to follow, we know not what authority he has, or that he can pretend to any at all.

30 *The man anſwered and ſaid,* &c.] The man replied, Why, this indeed is a very ſtrange thing, that a man ſhould have power to work ſo extraordinary a miracle, as giving ſight to one born blind, and yet not be able to judge with what authority he comes; or whether he has any authority at all.

31 *Now we know that God heareth not ſinners,* &c.] I thought it had been a rule amongſt you, in judging of a man's being a true, or a falſe prophet, that God never gives wicked men and deceivers a power of working extraordinary, and unparelleled miracles, openly in confirmation of the doctrine, in teſtimony of the divine commiſſion, and without oppoſition of any greater power to withſtand them; but that ſo great a privilege was granted only to holy men and prophets, ſent immediately by God upon extraordinary occaſions, to make particular diſcoveries and revelations of his will.

32 *Since the world began, was it not heard,* &c.] Now the miracle that this man has worked upon me is one of the moſt eminent inſtances of this kind, that ever was heard of; for, among all the wonders which we read about, that were done by the ancient prophets or even by Moſes himſelf, there is no example of ſight being given to one that was born blind.

33 *If this man were not of God,* &c.] It is impoſſible, therefore, but this man muſt be a prophet ſent from God; ſince he does as great, and even greater things than any of thoſe whoſe commiſſion you acknowledge to have been undoubtedly divine.

39 *And Jeſus ſaid, for judgement I am come,* &c.] Then ſaid Jeſus, with moſt admirable wiſdom and juſtice hath the divine providence, and unerring counſel of God ſo ordered things, that by means of my coming into the world, they that were blind might receive their ſight: and, on the contrary, they that think they ſee beſt, might be diſcovered to be truly blind: meaning, by an eaſy and cuſtomary alluſion to the matter then before him, that as the gracious diſpenſation of the goſpel, was a glorious and effectual means of bringing ignorant, but humble and teachable perſons, to the knowledge of the truth, and of the way to eternal life (whereof his giving light to the blind man was a moſt apt emblem and ſimilitude) ſo on the contrary, the ignorance of proud and incorrigible men, ſuch as were the unbelieving Jews, was, by this very means of the preaching of the goſpel, rendered only more manifeſt and inexcuſable

41 *Jeſus ſaid unto them, If ye were blind,* &c.] Jeſus, knowing their malicious obſtinacy, anſwered, No; if ye were indeed blind in that ſenſe, ſo as by any natural impediment to be prevented from ſeeing my works, ye might perhaps have ſeemed to have ſome kind of excuſe for your infidelity. But now, ſince, as you ſay, you ſee plainly; and therefore cannot pretend to be ignorant of theſe my mighty works, which are an undeniable evidence of my divine commiſſion; your obſtinate infidelity, in rejecting the plaineſt and ſtrongeſt means of conviction is abſolutely without excuſe.

Commentary and Notes on Chapter X.

1, 2 *Verily, verily I ſay unto you,* &c. *But he that entereth in,* &c.] After theſe things, Jeſus obſerving how the chief prieſts and Phariſees grew every day more and more enraged, to ſee many of the people follow him, and embrace his doctrine, and knowing, on the contrary, how ready they would be to encourage the people to follow any ſuch falſe teachers, as would flatter them in their vices, and ſpread doctrines fitted to promote the worldly deſigns and temporal grandeur of their rabbies and elders, and how theſe men themſelves, without any regard to the true deſign of their office, did, with only covetous and ambitious intentions, affect to be looked upon as the guides and leaders, the ſhepherds and paſtors of the flock of God; he rebuked them for their corruptions, and aſſerted his own authority, diſtinguiſhing himſelf from all falſe teachers, in the following manner, accommodating his diſcourſe, as uſual, with figurative expreſſions alluding to the preſent occaſion. "Verily, ſaid he, whoever goes into a ſheep-fold, not regularly by the door, but climbing diſorderly and violently over the fence, cannot be looked upon as any other than a thief or an enemy, that comes either to ſteal or deſtroy the ſheep; for, without doubt, the true ſhepherd that is ſent to feed and look after the ſheep, will not go in by any other way than by the door, and by that way which the owner of the ſheep has appointed." Thus, whoever undertakes to feed and guide the flock of God, to teach and inſtruct his people, and yet goes not to them in the way which God has appointed, and following the method which he thinks fit to reveal, but will go in a way of his own inventing, and according to his own fancy or corrupt inclination, is certainly, notwithſtanding any pretences of zeal or authority, an enemy and hinderer of men's ſalvation: for, without queſtion, every one that ſincerely, and freely from wordly deſigns, intends only to teach and inſtruct men in the way of ſalvation, will entirely uſe ſuch methods as God ſhall think fit to appoint, and ſubmit wholly to his directions.

3, 4 *To him the porter openeth,* &c. *And when he putteth forth his own ſheep,* &c.] "To the ſhepherd who comes in by this way and manner, the porter openeth the door, and the ſheep which are committed to his charge, hear and know his voice; and he calls them by their names, and leads them out to paſture, and goes before them himſelf, and they willingly follow him." Thus to Chriſt, and to all ſincere preachers of righteouſneſs, who come not with any wordly deſigns, but wholly in the way which God has appointed; good and well-diſpoſed perſons, prepared by pious inclinations, and the grace of God, readily ſubmit themſelves, and receive inſtruction, perceiving the authority and excellency of the doctrine propoſed to them.

5 And a ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers.

6 This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them.

7 Then ſaid Jeſus unto them again, Verily, verily I ſay unto you, I am the door of the ſheep.

8 All that ever came before me are thieves and robbers: but the ſheep did not hear them.

9 I am the door: by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture.

10 The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good ſhepherd. The good ſhepherd giveth his life for the ſheep.

12 But he that is an hireling and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep and fleeth; and the wolf catcheth them, and ſcattereth the ſheep.

13 The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep.

14 I am the good ſhepherd, and know my *ſheep*, and am known of mine.

15 As the Father knoweth me, even ſo know I the Father. and I lay down my life for the ſheep.

16 And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, *and* one ſhepherd.

17 Therefore doth my Father love me, becauſe I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myſelf. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a diviſion therefore again among the Jews for theſe ſayings.

20 And many of them ſaid, He hath a devil, and is mad; why hear ye him?

21 Others ſaid, Theſe are not the words of him that hath a devil; Can a devil open the eyes of the blind:

22 ¶ And it was at Jeruſalem the feaſt of the dedication, and it was winter.

23 And Jeſus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and ſaid unto him, How long doſt thou make us to doubt? If thou be the Chriſt tell us plainly.

25 Jeſus anſwered them, I told you, and ye believed not. The works that I do in my Father's name, they bear witneſs of me.

26 But ye believe not; becauſe ye are not of my ſheep, as I ſaid unto you.

27 My ſheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life; and they ſhall never periſh, neither ſhall any pluck them out of my hand.

29 My Father which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

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5 *And a ſtranger will they not follow,* &c.] "But to a ſtranger that climbs over the fence, the ſheep will not go, but will flee from him, not knowing his voice, but being terrified at his coming." Thus by falſe, proud, and worldly minded teachers, who perſiſt obſtinately in ways of their own inventing, and refuſe to promote that method of man's ſalvation, which God reveals; pious and well-diſpoſed perſons will not be ſeduced, but only ſuch, who can thereby ſerve their worldly intereſt, pleaſure, or ambition.

8 *All that ever came before me,* &c.] All that have ſet themſelves up in other ways, and have pretended, or do pretend to teach men other methods of ſalvation, and other doctrines in oppoſition to mine, are thieves and robbers, who deſtroy and ſcatter the ſheep, inſtead of feeding them; that is, ſerve their own proud, ambitious, and covetous ends, inſtead of teaching them faithfully the doctrine of ſalvation: but ſincere, honeſt, and well diſpoſed perſons do, by the grace of God, eſcape their deceits, and are not ſeduced by them.

9 *I am the door,* &c.] I am the door of God's ſheep-fold; the way which God has revealed for the ſalvation of men. Whoever believes in me, as the author of life and happineſs, embracing my doctrine, and ſeeking for ſalvation only through me, under my guidance, and in that method which God has revealed by me, ſhall receive ſuch knowledge and inſtruction in all neceſſary divine truths, as will abundantly ſupport, nouriſh, and guide him ſafely into everlaſting life.

10 *The thief cometh not, but for to ſteal,* &c.] Impoſtors, and corrupt worldly-minded teachers, pretend to inſtruct and guide men, only that they may have opportunity of ruling and domineering over them, and of promoting their own worldly and temporal intereſts thereby. But, on the contrary, the only deſign of my coming into the world is, to inform the ignorant, to convert the wicked, to ſtrengthen the weak, to bring back thoſe that err, and to conduct men to happineſs and eternal life.

11 *I am the good ſhepherd,* &c.] I am the good ſhepherd, the true leader and guide of the flock of God. I deſire only the ſafety and good of thoſe which are committed to my charge: and am ſo far from ſeeking any worldly advantages to myſelf from them, that, on the contrary, I willingly undergo all labours, and expoſe myſelf to all dangers and ſufferings; and am ready even to lay down my life for their ſakes.

12, 13 *But he that is an hireling,* &c. *The hireling fleeth,* &c.] Whereas they that are hired for wages, and perform their ſervice only in proſpect of gain, without having any natural or affectionate concern for ſuch as are committed to their care: when they ſee any danger approaching, forſake their truſt, and deſert thoſe that are committed to their charge: neglecting their duty when there is no worldly advantage to be made by it; and not having reſolution to expoſe themſelves to any temporal hazard for the eternal welfare and benefit of others.

16 *And other ſheep I have,* &c.] Moreover, beſides thoſe of God's ancient flock, the Iſraelites, who ſhall believe and obey me, and by me be brought to ſalvation: there are alſo other well-diſpoſed perſons ſcattered through the world, into other places and nations, who ſhall at length hear the ſound of my doctrine, and become my diſciples: theſe likewiſe will I bring and unite to the former; and they ſhall all become one flock, under one ſhepherd, joined together in one holy communion and fellowſhip, in the profeſſion and practice of one pure and undefiled religion; and making, without diſtinction of nations or families, one holy and undivided church of God, under one head which is Chriſt.

17 *Therefore doth my Father,* &c.] For this great end it is, that I am willing to lay down my life, that I may thus purchaſe to myſelf a church out of all nations and ranks of men, who by the efficacy of my death, ſhall be redeemed from the wickedneſs and miſery of a corrupt world, to the profeſſion of my true religion upon earth, and the enjoyment of my eternal happineſs in heaven: and for this reaſon my Father loves me, and hath committed all power and dominion to me; becauſe I am willing, in order to bring about ſo excellent a deſign, to lay down my life and take it again.

18 *No man taketh it from me,* &c.] I lay down my life, I ſay, not becauſe the power and malice of my enemies can prevail againſt me, but freely and voluntarily, becauſe it is the will of my Father, and becauſe it is neceſſary to the ſalvation of men, that I ſhould do ſo. For this great end I have full power to lay down my life, and have alſo power to take it again. Believe me not, that I lay down my life freely, unleſs I ſhew, that I have alſo power to take it again: but if I reſtore myſelf to life again, and raiſe myſelf up with the ſame eaſe as I ſuffer my life to be taken away; then believe it is not by my enemies prevailing againſt me, but by my own free choice, and in obedience to the will and appointment of my Father, that I lay down my life.

29, 30 *My Father which gave them,* &c. *I and my Father,* &c.] My Father, who has appointed me to be their Saviour, to inſtruct, preſerve, and bring them to everlaſting life is greater than all; and has ſupreme and uncontroulable power over all; ſo that nothing can oppoſe or hinder his will and pleaſure. Now my Father and I are in effect the ſame in power and will; he having communicated his power to me. 'Tis therefore the ſame thing to oppoſe my will as to oppoſe his: and therefore, ſince no force can take out of his hands thoſe whom he determines to ſave, neither can any power, as I ſaid, be able to take them away from me.

31 Then the Jews took up ſtones again to ſtone him.

32 Jeſus anſwered them, Many good works have I ſhewed you from my father; for which of thoſe works do ye ſtone me?

33 The Jews anſwered him, ſaying, For a good work we ſtone thee not; but for blaſphemy, and becauſe that thou, being a man, makeſt thyſelf God.

34 Jeſus anſwered them, Is it not written in your law, I ſaid, Ye are gods.

35 If he called them gods, unto whom the word of God came, and the ſcripture cannot be broken:

36 Say ye of him, whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt; becauſe I ſaid, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father *is* in me, and I in him.

39 Therefore they ſought again to take him: but he eſcaped out of their hand,

40 And went away again beyond Jordan, into the place where John at firſt baptized; and there he abode.

41 And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this man were true.

42 And many believed on him there.

CHAP. XI.

1 *Chriſt raiſed Lazarus four days buried.* 49 *Caiphas propheſieth.*

NOW a certain man was ſick, *named* Lazarus of Bethany, the town of Mary and her ſiſter Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick)

3 Therefore his ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt, is ſick.

4 When Jeſus heard *that*, he ſaid, This ſickneſs is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jeſus loved Martha, and her ſiſter, and Lazarus

6 When he had heard therefore that he was ſick, he abode two days ſtill in the ſame place where he was.

7 Then after that ſaith he to *his* diſciples, Let us go into Judea again.

8 *His* diſciples ſay unto him, Maſter, the Jews of late ſought to ſtone thee; and goeſt thou thither again?

9 Jeſus anſwered, Are there not twelve hours in the day? If any man walk in the day he ſtumbleth not, becauſe he ſeeth the light of this world.

10 But if a man walk in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſaid he: and after that he ſaith unto them, Our friend Lazarus ſleepeth; but I go that I may awake him out of ſleep.

12 Then ſaid his diſciples, Lord, if he ſleep, he ſhall do well.

13 Howbeit Jeſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleep.

14 Then ſaid Jeſus unto them plainly, Lazarus is dead.

15 And I am glad for your ſakes that I was not there, to the intent ye may believe; nevertheleſs, let us go unto him.

16 Then ſaid Thomas, which is called Didymus, unto his fellow-diſciples, Let us alſo go, that we may die with him.

17 Then when Jeſus came, he found that he had lain in the grave four days already.

18 (Now Bethany was nigh unto Jeruſalem, about fifteen furlongs off.

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as ſoon as ſhe heard that Jeſus was coming, went and met him: but Mary ſat *ſtill* in the houſe.

21 Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not died.

22 But I know, that even now, whatſoever thou wilt aſk of God, God will give *it* thee.

23 Jeſus ſaith unto her, Thy brother ſhall riſe again.

24 Martha ſaith unto him, I know that he ſhall riſe again in the reſurrection at the laſt day.

25 Jeſus ſaid unto her, I am the reſurrection, and the life: he that believeth in me, though he were dead, yet ſhall he live;

26 And whoſoever liveth, and believeth in me, ſhall never die. Believeſt thou this?

27 She ſaith unto him, Yea, Lord: I believe that thou art the Chriſt, the Son of God, which ſhould come into the world.

28 And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29 As ſoon as ſhe heard *that*, ſhe aroſe quickly, and came unto him.

30 Now Jeſus was not yet come into the town, but was in that place where Martha met him.

31 The

Commentary and Notes on Chapter XI.

9 *Jeſus anſwered, are there not twelve hours,* &c.] But Jeſus replied, Be not afraid for me. I can ſtill diſappoint the malice of the Jews, as before: for, as a man that travels in the day-time is in no great danger of ſtumbling and falling, ſo long as he enjoys the benefit of the light of the Sun, and the darkneſs overtaketh him not; ſo I, till the time be finiſhed, wherein my Father has appointed me to preach his will, to inſtruct the world by my doctrine, and to convince men by my works, ſhall not be delivered up into the hands of my enemies, how great and how unwearied ſoever their malice againſt me may be.

11 *Theſe things ſaid he,* &c.] But though the danger were really greater than it is, and even as great as your fears, yet I could not forbear going upon this occaſion: for our friend Lazarus is fallen aſleep; and I muſt go to him to awake him: meaning, that Lazarus was then dead, and that he intended to go and reſtore him to life; which, to the divine power, was as eaſy a thing as awaking a man out of ſleep.

23 *Thy brother ſhall riſe again,* &c.] Do not deſpair, your brother ſhall riſe again from the dead.

25 *I am the reſurrection and the life,* &c] I am the author of life, both preſent and future: and, as I have power to raiſe up all men at laſt to the general judgment, ſo I have alſo power to raiſe up whomſoever I pleaſe at preſent. Whoſoever therefore believeth on me, as he ſhall not finally continue under the power of death, and periſh for ever, ſo he is at preſent holden of death by my permiſſion only, and during my pleaſure.

26 *Never die,* &c.] That this was Chriſt's meaning is evident from what he added, namely, believeſt thou this? For, as Martha had declared her firm expectation of her brother's reſurrection at the laſt day, ſhe actually declared her belief of the reſurrection of all good men to eternal life; and particularly of ſuch as believed on Jeſus: and therefore had he been ſpeaking of their reſurrection, he needed not have aſked whether ſhe believed what he ſaid; beſides, in ſcripture, we find many general expreſſions of this kind; which muſt be limited by the ſubject to which they are applied.

31 The Jews then which were with her in the houſe, and comforted her, when they ſaw Mary that ſhe aroſe up haſtily, and went out, followed her, ſaying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died.

33 When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groaned in the ſpirit, and was troubled.

34 And ſaid, Where have ye laid him? They ſay unto him, Lord, come and ſee.

35 Jeſus wept.

36 Then ſaid the Jews, Behold how he loved him!

37 And ſome of them ſaid, Could not this man which opened the eyes of the blind, have cauſed that even this man ſhould not have died?

38 Jeſus therefore again groaning in himſelf, cometh to the grave. It was a cave, and a ſtone lay upon it.

39 Jeſus ſaid, Take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh: for he hath been *dead* four days.

40 Jeſus ſaith unto her, Said I not unto thee, that if thou wouldſt believe thou ſhouldſt ſee the glory of God?

41 Then they took away the ſtone *from the place* where the dead was laid. And Jeſus lifted up *his* eyes, and ſaid, Father, I thank thee that thou haſt heard me:

42 And I knew that thou heareſt me always: but becauſe of the people which ſtand by, I ſaid *it*, that they may believe that thou haſt ſent me.

43 And when he thus had ſpoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead, came forth, bound hand and foot with grave cloths: and his face was bound about with a napkin. Jeſus ſaith unto them, Looſe him, and let him go.

45 Then many of the Jews which came to Mary, and had ſeen the things which Jeſus did, believed on him.

46 But ſome of them went their ways to the Phariſees, and told them what things Jeſus had done.

47 ¶ Then gathered the chief prieſts and the Phariſees a council, and ſaid, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him; and the Romans ſhall come and take away both our place and nation.

36, 37 *Then ſaid the Jews,* &c. *And ſome of them ſaid, could,* &c.] By his weeping, they were all convinced that he loved Lazarus exceedingly. Some of them however interpreted this circumſtance to his diſadvantage: for, according to their mean way of judging, they fancied that he had ſuffered him to fall under the ſtroke of death, for no other reaſon but want of power to reſcue him: and thinking the miracle ſaid to have been worked on the blind man, during the feaſt of tabernacles, at leaſt as difficult as the curing of an acute diſtemper, they called the former in queſtion, becauſe the latter had been neglected. If, ſaid they, he has really opened the eyes of the blind, might he not have preſerved this man from death? By all the wonderful works which Jeſus had done, theſe ſtubborn people were not perſuaded; neither would they be convinced by the great miracle which he was about to perform. They were to ſee him raiſe one to life and walk again, that had lain four days in the grave: yet, ſo hard were their hearts, that many of them would perſiſt in their infidelity ſtill. Jeſus knew this, and at the ſame time foreſaw the miſeries which their unbelief would involve them in: the thought affected him, and made him groan as he went to the ſepulchre.

39 *Dead four days*] The word dead is not in the original, being improperly ſupplied by the tranſlators. *Tetrataios* ſignifies *quatriduanus*, "one who has continued in any ſtate or place four days." Martha's meaning therefore was, that her brother had been in the grave four days, as is plain likewiſe from verſe 17. Providence directed Martha to mention this circumſtance before Lazarus was raiſed, that the greatneſs of the miracle might be manifeſt to all that were preſent: for, if her brother was four days buried, he muſt have been dead at leaſt ſix or ſeven. It is beautiful to obſerve the gradation in the reſurrections of the dead performed by our Lord. The firſt perſon whom he raiſed, namely Jairus daughter, had been in the ſtate of the dead only a few hours; the ſecond, namely, the widow of Nain's ſon, was raiſed as his friends were carrying him out to burial: but when Jeſus recalled Lazarus to life, he had been in the grave no leſs than four days. And therefore, according to our way of apprehending things, his reſurrection was the greateſt of the three: or as Peter Chryſologus obſerves, the whole power of death was accompliſhed upon him; and the whole power of the reſurrection diſplayed.

41 *Then they took away the ſtone,* &c.] On many occaſions, Jeſus had publickly appealed to his own miracles, as the proofs of his miſſion: but he did not ordinarily make a formal addreſs to his Father before he wrought them; tho', to have done ſo, would have ſhewed from whence he derived his authority. Nevertheleſs, being about to raiſe Lazarus from the dead, he prayed for his reſurrection, to make the perſons preſent ſenſible, that it could not be effected without an immediate interpoſition of the divine power. The evangeliſt, it is true, does not ſay directly, either that Jeſus prayed, or that he prayed for this end. But the thankſgiving which he tells us he offered up, implies both. *And Jeſus lift up his eyes, and ſaid, Father, I thank thee that thou haſt heard me.*

42 *And I knew that thou heareſt me,* &c.] I did not pray for my own ſake, as if I had entertained any doubt of thy impowering me to do this miracle: for I knew that thou heareſt me always: but I prayed for the people's ſake, to make them ſenſible that thou loveſt me, haſt ſent me, and art continually with me. By this prayer and thankſgiving, therefore, Jeſus had inſinuated, that his own reſurrection from the dead is an infallible proof of his divine miſſion: no power inferior to God's being able to accompliſh a thing of this kind.

43 *And when he thus had ſpoken,* &c.] The dead man heard the voice of the ſon of God, and came forth immediately: for he did not revive ſlowly and by degrees, as the dead child did which was raiſed by the prophet Eliſha. But the effect thus inſtantly following the command, plainly ſhewed whoſe the power was that revived the breathleſs clay. If the Lord had not intended this, inſtead of ſpeaking, he might have raiſed Lazarus by a ſecret inward volition—Becauſe as the people preſent were not ſo much as dreaming of a reſurrection, they muſt have been ſurpriſed, when they heard our Lord pray for it. The cry, "Lazarus, come forth," muſt have aſtoniſhed them more, and raiſed their curioſity to a prodigious pitch: but when they ſaw him ſpring out alive, and in perfect health, that had been rotting in the grave four days, they could not but be agitated with many different paſſions, and overwhelmed with inexpreſſible amazement.

44 *And he that was dead,* &c.] It would have been the leaſt part of the miracle, had Jeſus made the rollers with which Lazarus was bound, to unlooſe themſelves from round his body before he came forth; but he brought him forth juſt as he was lying; and ordered the ſpectators to looſe him, that they might be the better convinced of the miracle. Accordingly, in taking off the grave-cloths, they had the fulleſt evidence both of his death and reſurrection: for, on the one hand, the manner in which he was ſwathed muſt of itſelf have killed him in a little time, had he been alive when buried: conſequently it demonſtrated beyond all exception, that Lazarus was ſeveral days dead before Jeſus called him forth. Beſides, in ſtripping him, the linen might offer, both to their eyes and ſmell, abundant proofs of his putrefaction, verſe 39. and by that means convince them that he was not in a deliquium or ſwoon, but was really departed. On the other hand, by his lively countenance appearing when the napkin was removed, his freſh colour, his active vigour, and his briſk walking, they who came near him and handled him, were made ſenſible that he was in perfect health, and had an opportunity to try the truth of the miracle by the cloſeſt examination.

One cannot help thinking, that the cry, "Lazarus, come forth," might have produced, on all the people preſent, an effect ſome way ſimilar to that which it had on Lazarus. It raiſed him from the natural death, and might have raiſed them from the ſpiritual, by working in them the living principle of faith. Nevertheleſs, ſome of them being irrecoverably obdurate, departed as violent enemies to Jeſus as they had come, and as firmly reſolved to oppoſe him: for they went ſtraightway to the Phariſees, and told what had happened, with an intention to incenſe them againſt Jeſus.

45 *Then many of the Jews,* &c.] This was ſo inconteſtable a proof of his power and authority, that the greateſt part could no longer doubt of his being the Meſſiah.

49 And one of them *named* Caiaphas, being the high prieſt that ſame year, ſaid unto them, Ye know nothing at all;

50 Nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not.

51 And this ſpake he not of himſelf: but being high prieſt that year, he propheſied that Jeſus ſhould die for that nation:

52 And not for that nation only, but that alſo he ſhould gather together in one, the Children of God that were ſcattered abroad.

53 Then from that day forth they took counſel together for to put him to death.

54 Jeſus therefore walked no more openly among the Jews; but went thence into a country near to the wilderneſs, into a city called Ephraim, and there continued with his diſciples.

55 ¶ And the Jews paſſover was nigh at hand: and many went out of the country up to Jeruſalem before the paſſover, to purify themſelves.

56 Then ſought they for Jeſus, and ſpake among themſelves, as they ſtood in the temple, What think ye, that he will not come to the feaſt?

57 Now both the chief prieſts, and the Phariſees had given a commandment, that, If any man knew where he were, he ſhould ſhew *it*, that they might take him.

CHAP. XII.

1 *Jeſus excuſeth Mary anointing his feet:* 10 *The chief prieſts conſult to kill him.*

THEN Jeſus, ſix days before the paſſover, came to Bethany, where Lazarus was, which had been dead, whom he raiſed from the dead.

2 There they made him a ſupper; and Martha ſerved; but Lazarus was one of them that ſat at the table with him.

3 Then took Mary a pound of ointment of ſpikenard, very coſtly, and anointed the feet of Jeſus, and wiped his feet with her hair: and the houſe was filled with the odour of the ointment.

4 Then ſaith one of his diſciples, Judas Iſcariot, Simon's *ſon*, which ſhould betray him,

5 Why was not this ointment ſold for three hundred pence, and given to the poor?

6 This he ſaid, not that he cared for the poor; but becauſe he was a thief, and had the bag, and bare what was put therein.

7 Then ſaid Jeſus, Let her alone: againſt the day of my burying hath ſhe kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jeſus ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10 ¶ But the chief prieſts conſulted, that they might put Lazarus alſo to death;

11 Becauſe that by reaſon of him, many of the Jews went away, and believed on Jeſus.

12 ¶ On the next day much people that were come to the feaſt, when they heard that Jeſus was coming to Jeruſalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hoſannah, Bleſſed *is* the King of Iſrael that cometh in the name of the Lord.

14 And

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46 *But ſome of them went,* &c.] There is ſomething exceedingly beautiful in the whole of our Lord's behaviour, on this occaſion: for, after having given ſuch an aſtoniſhing inſtance of his power, he did not ſpeak one word in his own praiſe, either directly or indirectly. He did not chide the diſciples for their unwillingneſs to accompany him into Judea: he did not rebuke the Jews for having, in former inſtances, maliciouſly detracted from the luſtre of his miracles; every one of which derived additional credit from this inconteſtible wonder: he did not ſay how much they were to blame for perſiſting in their infidelity, though he well knew what they would do: he did not inſinuate, even in the moſt diſtant manner, the obligation which Lazarus and his ſiſters were laid under by this ſignal favour: he did not upbraid Martha and Mary with the diſcontent they had expreſſed at his having delayed to come to the relief of their brother. Nay, he did not ſo much as put them in mind of the mean notion they had entertained of his power; but, always conſiſtent with himſelf, he was on this, as on every other occaſion, a pattern of perfect humility, and abſolute ſelf-denial.

A miracle ſo remarkable, performed in the neighbourhood of the capital city, before a multitude of ſpectators, many of them enemies, could not but make a great noiſe; and upon different perſons muſt have had different effects; in particular, it raiſed the indignation of the rulers to the higheſt pitch. The miracle being too evident to be denied, as all his miracles indeed were, they never once ſaid, that their diſpleaſure and oppoſition proceeded from his paſſing falſe miracles upon the ignorant vulgar. They rather condemned him upon the truth and notoriety of his miracles; pretending that they were deſigned to eſtabliſh a new ſect of religion, which might endanger not the church only, but their ſtate. Thus, though the Phariſees were his ſworn enemies, they could not help giving him an ample teſtimony, even in full court.

47, 48 *Then gathered the chief prieſts,* &c. *If we let him thus alone---the Romans---ſhall take away both our place,* &c.] *Ton topon,* our *temple*; ſo the word is uſed in Acts vi. and xxi. If we do not beſtir ourſelves to prevent it, the common people, aſtoniſhed at his miracles, will certainly ſet him up for the Meſſiah; and the Romans, under pretence of their riſing in rebellion, will take away both our liberty and religion. They therefore entered into a reſolution of putting Jeſus to death at all hazards; they however were not unanimous in their reſolution; for ſome of them, who were Chriſt's diſciples, (John xxii 42) particularly Nicodemus, and Joſeph of Arimathea, urged the unlawfulneſs of what they propoſed to do, from the conſideration of his miracles and innocence. But the high-prieſt, Caiaphas, treated Chriſt's friends in the council with contempt, as a parcel of weak ignorant people, who were unacquainted with the nature of government; which, ſaid he, requires that certain acts of injuſtice ſhould not be ſcrupled when they are expedient for the ſafety of the ſtate.

51 *But he being high prieſt that year,* &c.] As God was wont anciently to communicate his oracles to the high prieſt, clothed with the pontifical garments; ſo he inſpired theſe words into Caiphas who now bore that office, though he was not ſenſible himſelf of the inſpiration: and meant what he ſaid in a different ſenſe from what God intended ſhould be ſignified by it.

54 *A city called Ephraim,* &c.] The ſituation of Ephraim has not yet been determined with certainty. All that St. John ſays of it is, that it ſtood in a country near to the wilderneſs: perhaps he meant the wilderneſs which is ſaid to have gone up from Jericho to Bethel, Joſh. xvi. 1. for Joſephus mentions Ephraim as not far from Bethel. Euſebias in his Onomaſtic upon the word *Aggai* the ancient Ai, tells us, that Bethel lay in the road from Jeruſalem to Sichem in Samaria, at the diſtance of twelve Miles from Jeruſalem. The ſame author ſays, that Ephraim was a larger city, eight miles from Aeli (Jeruſalem) towards the north. Jerom's copy of Euſebius, reads twenty miles in this paſſage.

Commentary and Notes on Chapter XII.

5 *Three hundred pence,* &c.] The Roman penny, which is here ſpoken of, was equal to ſeven-pence halfpenny of our money. Three hundred of theſe pence therefore amounted to about nine pounds ſeven ſhillings and ſix-pence ſterling. From the value of the ointment, it would appear that Lazarus and his ſiſters were not perſons of the meaneſt rank: they were rather of a better ſtation than ordinary, otherwiſe they could not have afforded ſo coſtly a preſent; nor would Jeſus have received it at their hands. Beſides, this conjecture is confirmed by the kind of company which came from the city to comfort the two ſiſters on the death of their brother. The evangeliſt calls them the Jews, a word which he commonly makes uſe of to denote the principal inhabitants of Jeruſalem. The action of Mary, and the office which Martha ſuſtained at this feaſt, are by no means inconſiſtent with their ſuppoſed ſtation: for they might think they could not put ſufficient honour on one whom they eſteemed ſo highly, and to whom they were ſo much indebted. If the ſtation of Lazarus was better than common, the miracle of his reſurrection muſt, for that reaſon, have been the more illuſtrious.

14 And Jeſus, when he had found a young aſs, ſat thereon; as it is written,

15 Fear not, daughter of Zion; behold, thy King cometh ſitting on an aſs's colt.

16 Theſe things underſtood not his diſciples at the firſt: but when Jeſus was glorified, then remembered they that theſe things were written of him, and *that* they had done theſe things unto him.

17 The People therefore that was with him when he called Lazarus out of his grave, and raiſed him from the dead, bare record.

18 For this cauſe the people alſo met him, for that they heard that he had done this miracle.

19 The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them, that came up to worſhip at the feaſt?

21 The ſame came therefore to Philip, which was of Bethſaida of Galilee, and deſired him, ſaying, Sir, we would ſee Jeſus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip tell Jeſus.

23 ¶ And Jeſus anſwered them, ſaying, The hour is come, that the Son of man ſhould be glorified.

24 Verily, verily, I ſay unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life, ſhall loſe it: and he that hateth his life in this world, ſhall keep it unto life eternal.

26 If any man ſerve me, let him follow me; and where I am, there ſhall alſo my ſervant be: if any man ſerve me, him will *my* Father honour.

27 Now is my ſoul troubled; and what ſhall I ſay? Father, ſave me from this hour: but for this cauſe came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *ſaying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that ſtood by, and heard it, ſaid that it thundered: others ſaid, An angel ſpake to him.

30 Jeſus anſwered and ſaid, This voice came not becauſe of me, but for your ſakes.

31 Now is the judgment of this world: now ſhall the prince of this world be caſt out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 (This he ſaid, ſignifying what death he ſhould die.)

34 The people anſwered him, We have heard out of the law, that Chriſt abideth for ever: and how ſayeſt thou, The Son of man muſt be lifted up? Who is this Son of man?

35 Then Jeſus ſaid unto them, Yet a little while is the light with you. Walk while ye have the light, leſt darkneſs come upon you: for he that walketh in darkneſs knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. Theſe things ſpake Jeſus, and departed, and did hide himſelf from them.

37 ¶ But though he had done ſo many miracles before them, yet they believed not on him:

38 That the ſaying of Iſaias the prophet might be fulfilled, which he ſpake, Lord, who hath believed our report? and, To whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, becauſe that Eſaias ſaid again,

40 He hath blinded their eyes, and hardened their hearts: that they ſhould not ſee with *their* eyes, nor underſtand with *their* heart, and be converted, and I ſhould heal them.

41 Theſe things ſaid Eſaias, when he ſaw his glory, and ſpake of him.

42 ¶ Nevertheleſs, among the chief rulers alſo many believed on him; but becauſe of the Phariſees they did not confeſs *him*, leſt they ſhould be put out of the ſynagogue:

43 For they loved the praiſe of men, more than the praiſe of God.

44 ¶ Jeſus cried and ſaid, He that believeth on me, believeth not on me, but on him that ſent me.

45 And

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27 *Father, ſave me from this hour*, &c.] His praying on this occaſion, ſhews us the beſt method of eaſing the mind in deep diſtreſs. At the ſame time, as in his prayer, he expreſſed an entire reſignation to the divine will, he has taught us, that though the weakneſs of human nature may ſhrink at the firſt thoughts of ſuffering, his diſciples are not to yield, but ought to fortify themſelves by proper reflections on the wiſdom of God, and on the happy end which he propoſes by their afflictions.

28 *Father, glorify thy name*, &c.] This ſome conſider as a farther expreſſion of reſignation, importing, that he was willing to ſubmit to whatever the Father ſhould judge neceſſary for the manifeſtation of his perfections. But the anſwer which was given to this part of Chriſt's prayer, ſuggeſts another meaning; namely, that he begged God to demonſtrate, perhaps by an immediate interpoſition, the truth of his miſſion; a full proof thereof being altogether neceſſary for vindicating the honour of God. In conformity to which, then came there a voice from heaven, ſaying, I have both glorified it, and will glorify it again. I have glorified it by the miracles which thou haſt already performed, and will continue to glorify it by other miracles yet to be performed. The ſound of this voice was evidently perternatural, being ſtrong and loud as thunder: but, at the ſame, ſo articulate, that all who had heard Jeſus pray, underſtood what it ſaid.

29 *The people therefore that ſtood by*, &c.] None of them took it for a human voice, it being entirely different from any thing they had ever heard. The reflection which Jeſus made upon it was, that the voice had ſpoken, not to aſſure him of the Father's love, but to confirm them in the belief of his miſſion.

30 *Jeſus anſwered and ſaid*, &c.] The further glorification of the name of God promiſed to Jeſus by the voice, ſignified the honour that ſhould accrue to God from the new proofs with which his miſſion was to be dignified; particularly the great miracles of his reſurrection from the dead, of the effuſion of the ſpirit on the firſt converts, and of the converſion of the Gentile world to the chriſtian religion.

The ſubject therefore of our Lord's prayer, and the anſwer which he received, naturally led him to meditate on the happy effects of his coming into the world; namely, the deſtruction of Satan's kingdom, and the exaltation of men with himſelf into heaven. Theſe grand events afforded a proſpect that was very reviving, amidſt the melancholy thoughts which now afflicted his ſoul. Wherefore, that his diſciples might ſhare with him in the comfort of them, he foretold them, as the neceſſary effects of his ſufferings.

41 *Theſe things ſaid Eſaias, when he ſaw his glory*, &c.] He uttered theſe remarkable words, when in viſion he ſaw the glory of the Son of God, and the manifeſtations which he was to make of the divine counſels: and deſcribed the effect which theſe manifeſtations were to have upon his hearers: for which reaſon they are a prophetical deſcription of the men of the age in which Jeſus lived. But tho' the greater part of thoſe to whom Chriſt preached, rejected him, his ſermons were not altogether unſucceſsful; for a number of the chief rulers believed on him: yet they did not openly profeſs their faith in him, fearing they might be excommunicated by the Phariſees, whoſe party was now very powerful both in Church and ſtate: for they valued the good opinion of men more than the approbation of God.

44 *He that believeth on me, believeth*, &c.] Ye all pretend to believe in God: but if ye did ſo indeed, heartily and ſincerely, ye could not but with all readineſs embrace my doctrine, which has ſuch evident marks

45 And he that ſeeth me, ſeeth him that ſent me.

46 I am come a light into the world, that whoſoever believeth on me, ſhould not abide in darkneſs.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world: but to ſave the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have ſpoken, the ſame ſhall judge him in the laſt day.

49 For I have not ſpoken of myſelf: but the father which ſent me, he gave me a commandment, what I ſhould ſay, and what I ſhould ſpeak.

50 And I know that his commandment is life everlaſting: whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak.

CHAP. XIII.

1 *Jeſus waſheth his diſciples feet,* 14 *exhorteth them to humility and charity,* 36 *and forewarneth Peter of his denial.*

NOW before the feaſt of the paſſover, when Jeſus knew that his hour was come, that he ſhould depart out of this world unto the Father, having loved his own, which were in the world, he loved them unto the end.

2 And ſupper being ended (the devil having now put into the heart of Judas Iſcariot Simon's *ſon*, to betray him.)

3 Jeſus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.

4 He riſeth from ſupper, and laid aſide his garments; and took a towel, and girded himſelf.

5 After that he poured water into a baſon, and began to waſh the diſciples feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter ſaith unto him, Lord, doſt thou waſh my feet?

7 Jeſus anſwered and ſaid unto him; What I do thou knoweſt not now; but thou ſhalt know hereafter.

8 Peter ſaith unto him, Thou ſhalt never waſh my feet. Jeſus anſwered him, If I waſh thee not, thou haſt no part with me.

9 Simon Peter ſaith unto him, Lord, not my feet only, but alſo *my* hands and *my* head.

10 Jeſus ſaith unto him, He that is waſhed, needeth not, ſave to waſh *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who ſhould betray him: therefore ſaid he; ye are not all clean.

12 So after he had waſhed their feet, and had taken his garments, and was ſat down again, he ſaid unto them, Know ye what I have done to you?

13 Ye call me Maſter, and Lord: and ye ſay well: for *ſo* I am.

14 If I then *your* Lord and Maſter, have waſhed *your* feet; ye alſo ought to waſh one anothers feet.

15 For I have given you an example, that ye ſhould do as I have done to you.

16 Verily,

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marks of its being heavenly and divine, that believing in me is not indeed properly ſo much believing in me, as believing in my Father, by whoſe commiſſion I come, and whoſe doctrine I teach.

45 *And he that ſeeth me,* &c.] For whoſoever heareth my words, and ſeeth my works, cannot but perceive plainly my Father's power preſent in what I do; and the evidence of his authority accompanying what I teach.

46 *I am come a light into the world,* &c] I am the light of the world, ſent down from heaven to diſpel the darkneſs of ignorance, ſuperſtition, and wickedneſs, and to reveal the will of God, and the way to eternal life and happineſs, clearly and fully to mankind. Whoſoever therefore believes on me, ſhall not want ſufficient means to direct him in the knowledge of all divine truths, and in the practice of all holineſs and righteouſneſs unto everlaſting life.

47, 48 *And if any man hear my words,* &c. *He that rejecteth me,* &c.] But if men obſtinately and perverſly reject my words and continue wilfully impenitent, notwithſtanding all reaſonable means of conviction; their having been offered ſuch extraordinary means of ſalvation, muſt indeed of neceſſity aggravate their crime, and finally increaſe their condemnation. Not that I ſhall now paſs ſentence, or execute vengeance upon them. No: the preſent deſign of my coming into the world is not to judge men; but only by all mild and gentle methods to reclaim them from their ſins, that they may conſequently be delivered from the puniſhment thereof, and become capable of happineſs and eternal life. But if this my firſt coming into the world prove ineffectual to ſave them, becauſe of their incorrigible and vicious affections, then, at my ſecond coming, which will be to judge the world, the words which I now ſpeak, and the offers of ſalvation which I now make to them, and they reject, muſt witneſs againſt them, and highly increaſe their condemnation: ſuch perſons being capable of no excuſe, who having been convinced by the moſt undeniable miracles, invited by the moſt gracious promiſes, and warned by repeated denunciations of the ſevereſt threatenings, have nevertheleſs perſevered incorrigibly in their unbelief and impiety.

49 *For I have not ſpoken of myſelf,* &c.] The words, I ſay, which I now ſpeak, muſt finally witneſs againſt ſuch perſons: for, ſince the things which I teach are ſuch as have abundant evidence, that they are not the invention of men, but the doctrine of God, and ſuch as ought to be believed, both for the goodneſs and holineſs of the precepts themſelves, and alſo for the ſake of the mighty works wherewith I moreover atteſt my commiſſion; no man can be excuſable in his unbelief.

50 *And I know that his commandment,* &c.] The commandments of God, ye all know, are the conditions of eternal life. Now the doctrine which I teach, I have ſufficiently proved to be the commandment of God. Ye ought therefore to receive and embrace my doctrine, as the condition of everlaſting life and happineſs.

Commentary and Notes on Chapter XIII.

1 *Now before the feaſt of the paſſover,* &c.] Though Jeſus knew that his ſufferings were at hand, the proſpect of them did not make him forget his diſciples. They rather quickened his friendſhip: for he indulged the tendereſt feelings of life on this occaſion; and after the manner of a departing friend, expreſſed his kindneſs in the moſt affectionate manner. I have longed greatly, ſaid he, to eat this paſſover with you before I ſuffer, becauſe it is the laſt I ſhall ever celebrate with you: and becauſe I deſire, before my death, to give you the ſtrongeſt proofs of my love. The proofs he had in view were his ſetting them a pattern of humility and charity, by waſhing their feet: his inſtructing them in the nature of his death, as a propitiatory ſacrifice; his inſtituting the ſacrament of the ſupper, in commemoration of his ſufferings; his comforting them by the tender diſcourſes recorded in the xiv, xv, and xvi chapters, in which he gave them ſeveral excellent advices, and many gracious promiſes; laſt of all, his recommending them ſolemnly by prayer to the kind protection and direction of his Father.

10 *Jeſus ſaith unto him, He that is waſhed,* &c.] One who has bathed himſelf, needs not after that waſh any part of his body, except his feet, which in coming out of the bath may have been ſoiled. This he ſaid in alluſion to their cuſtom of bathing themſelves before they ſat down to eat the paſſover: and with a deſign to teach us, that perſons converted do not after that ſtand in need of an entire change of mind: but only to cleanſe themſelves from the particular ſins which they happen to commit through infirmity. For that he ſpake of a ſpiritual waſhing, is evident from his adding: *And ye are clean: but not all.* Ye are men of holy and virtuous diſpoſitions: only ye are not all of you ſo.

15 *For I have given you an example,* &c.] I have ſet you a pattern of humility to recommend it to you And it muſt be acknowledged that nothing ſhews us more effectually the neceſſity of this grace, than its being recommended to us by ſo high an example: a recommendation which in the preſent circumſtances was peculiarly ſeaſonable. For the diſciples having heard Jeſus ſay, that the kingdom

16 Verily, verily I ſay unto you, The ſervant is not greater than his Lord, neither he that is ſent, greater than he that ſent him.

17 If ye know theſe things, happy are ye if ye do them.

18 ¶ I ſpeak not of you all; I know whom I have choſen: but that the ſcripture may be fulfilled, He that eateth bread with me, hath lifted up his heels againſt me.

19 Now I tell you before it come, that when it is come to paſs, ye may believe that I am he.

20 Verily, verily I ſay unto you, He that receiveth whomſoever I ſend, receiveth me, and he that receiveth me, receiveth him that ſent me.

21 When Jeſus had thus ſaid, he was troubled in ſpirit, and teſtified, and ſaid, Verily, verily I ſay unto you, that one of you ſhall betray me.

22 Then the diſciples looked one on another, doubting of whom he ſpake.

23 Now there was leaning on Jeſus boſom, one of his diſciples whom Jeſus loved.

24 Simon Peter therefore beckoned to him, that he ſhould aſk who it ſhould be of whom he ſpake.

25 He then lying on Jeſus breaſt, ſaith unto him, Lord, who is it?

26 Jeſus anſwered, He it is to whom I ſhall give a ſop, when I have dipped it. And when he had dipped the ſop, he gave it to Judas Iſcariot, *the ſon* of Simon.

27 And after the ſop, Satan entered into him. Then ſaid Jeſus unto him, That thou doeſt, do quickly.

28 Now no man at the table knew for what intent he ſpake this unto him.

29 For ſome *of them* thought, becauſe Judas had the bag, that Jeſus had ſaid unto him, Buy *thoſe things* that we have need of againſt the feaſt: or that he ſhould give ſomething to the poor.

30 He then having received the ſop, went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jeſus ſaid, Now is the ſon of man glorified, and God is glorified in him.

32 If God be glorified in him, God ſhall alſo glorify him in himſelf, and ſhall ſtraightway glorify him.

33 Little children, yet a little while I am with you. Ye ſhall ſeek me: and, as I ſaid unto the Jews, Whither I go, ye cannot come, ſo now I ſay unto you.

34 A new commandment I gave unto you, That ye love one another; as I have loved you, that ye alſo love one another

35 By this ſhall all *men* know that ye are my diſciples, if ye have love one to another.

36 ¶ Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go thou canſt not follow me now; but thou ſhalt follow me afterwards.

37 Peter ſaid unto him, Lord, why cannot I follow thee now? I will lay down my life for thy ſake.

38 Jeſus anſwered him, Wilt thou lay down thy life for my ſake? Verily, verily I ſay unto thee, The cock ſhall not crow till thou haſt denied me thrice.

C H A P. XIV.

1 *Chriſt comforteth his diſciples;* 6 *profeſſeth himſelf the way, the truth, and the life.*

LET not your heart be troubled: ye believe in God, believe alſo in me.

2 In my Father's houſe are many manſions: if *it were* not *ſo*, I would have told you. I go to prepare a place for you.

3 And

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of God was at hand, Luke xviii. chapter) their minds were ſo fired with ambitious paſſions, that before they roſe from ſupper, they fell into hot contentions about the ſharing the principal poſts in the kingdom. Our Lord added, ye need not be aſhamed to follow my example in this, ſeeing no ſervant can think it beneath him to condeſcend as far as his Lord condeſcends: neither can he that is ſent grudge to imitate the humility of him that ſent him.

17 *If ye know theſe things, happy,* &c.] I do not expect however that all of you will hearken to me; for I know there is one among you whom no inſtruction will profit. At the ſame time, that I ſhould have called ſuch a one to the apoſtleſhip, this needs not ſurprize you. For I was well acquainted with the diſpoſition of you, when I made choice of you: and did not make choice of a traitor to be my apoſtle through ignorance of his character; but that the ſcriptures might be fulfilled.

18 *I ſpeak not of you all,* &c.] This hint merits your particular notice: for I have given it you before the thing happens, to convince you that from the beginning it was determined in the divine decree, and foreknown by me; and to prevent your calling my miſſion in queſtion on its account.

19 *Now I tell you before it come,* &c.] With aſſurance therefore may you go forth, and do the duties of the office to which I have called you. He that believes you, my apoſtles, whom I ſend to preach the words of eternal life, believes me: and he who believes me, believes God, who has authoriſed me to teach men the way of ſalvation.

31 *Therefore when he was gone out,* &c.] Now when Judas was gone out, Jeſus ſaid to the reſt of the diſciples, Now is the time come, when having manifeſted the glory of God in my life, I ſhall yet further manifeſt it by my ſufferings and death; which though at preſent they may ſeem to you very griveous and terrible, yet in the end they ſhall terminate greatly to the honour of God, and in extraordinary demonſtrations of my own glory and power.

32 *If God be glorified in him,* &c.] For ſince, both in my life I have glorified God, and in my ſufferings and death I ſhall continue to do the ſame, God alſo will exalt me to unconceivable glory, and give undeniable atteſtations of his having inveſted me with all power in heaven and earth; and that too very ſpeedily.

33 *Little children, yet a little while I am with you,* &c.] My dear children, I have now but very little time to continue among you: and when I depart, you will be deſirous that I ſhould take you along with me. But, as I ſaid formerly, (in chap. vii) to the Jews, ſo now I ſay to you; whither I go, ye cannot at preſent go with me, though ye may follow me afterward.

34 *A new commandment I give,* &c.] In the mean time, therefore, ſince you cannot any longer enjoy my bodily preſence, endeavour, during my abſence, to keep up the memory of me by the obſervation of my commands; which that ye may do with the greater advantage, and that the things which I have taught you may make the ſtronger impreſſion upon you, I now leave with you, as my laſt legacy, a new and ſolemn commandment; which is, that ye love one another, not after the ordinary manner of the world, but with ſuch a love as I have loved you, who, for your ſake, have undergone all hardſhips, and am now about to lay down my life for you.

35 *By this ſhall all men know that,* &c.] By this badge ſhall ye diſtinguiſh yourſelves, and make manifeſt to all the world the excellency of your profeſſion, and the ſincerity and heartineſs of your obedience to me; if ye love one another in this peculiar and examplary manner, according to my commandment,

Commentary and Notes on Chapter XIV.

1 *Let not your heart be troubled,* &c.] Be not affrighted and diſconſolate, becauſe I have told you, that I muſt paſs through great ſufferings, and be taken away from you for a time. Ye have [illegible] taught all your lives to believe in God, who is the Almighty preſerv[illegible] and governor of all things, and to rely upon him for deliverance in time of affliction and diſtreſs; learn now in like manner to believe in me, who have all power committed to me, as preſerver and head of my church: and truſt in me to accompliſh fully all the things that I have promiſed you.

2 *In my Father's houſe are many manſions,* &c.] Which if you do indeed, perſiſting ſtedfaſtly in the belief of my doctrine, and in the obedience of my commands, nothing that the world can bring upon you: no, not perſecution, nor even death itſelf, ſhall be able to hinder you

3 And if I go and prepare a place for you, I will come again, and receive you unto myſelf; that where I am, *there* ye may be alſo.

4 And whither I go, ye know, and the way ye know.

5 Thomas ſaith unto him, Lord, we know not whither thou goeſt; and how can we know the way?

6 Jeſus ſaith unto him, I am the way, and the truth, and the life. No man cometh unto the Father, but by me.

7 If ye had known me, ye ſhould have known my Father alſo; and from henceforth ye know him, and have ſeen him.

8 Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us.

9 Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? he that hath ſeen me, hath ſeen the Father; and how ſayeſt thou *then*, Shew us the Father?

10 Believeſt thou not that I am in the Father, and the Father in me? the words that I ſpeak unto you, I ſpeak not of myſelf: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or elſe believe me for the very work's ſake.

12 Verily, verily I ſay unto you, he that believeth on me, the works that I do, ſhall he do alſo; and greater works than theſe ſhall he do; becauſe I go unto my Father.

13 And whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son.

14 If ye ſhall aſk any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and ſhall be in you.

18 I will not leave you comfortleſs: I will come to you.

19 Yet

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you from attaining the happineſs I have propoſed to you: for, in heaven, my Father's houſe, there is room abundant to receive you; otherwiſe I would not have raiſed in you a hope and expectation of happineſs. But now, ſince there are manſions ſufficient for you in another ſtate, ye therefore may with confidence and aſſurance, hope for a full accompliſhment of my promiſes, notwithſtanding all that this preſent world may contrive or act againſt you. And ye ought alſo to bear patiently my departure from you at this time, ſince it is only in order to open an entrance for you into thoſe eternal habitations, where I ſhall be ever with you, and to prepare a place for you there.

3 *And if I go and prepare a place*, &c.] When I have prepared a place for you in that eternal ſtate, I will return again, and take you to myſelf; and ſo you ſhall continue for ever with me, in the full participation of my eternal glory and happineſs in the kingdom of God.

4 *And whither I go, ye know*, &c.] Thus, I think, I have plainly enough told you whither I am going: and ye have alſo been plainly and fully inſtructed in the way leading thereto.

5 *Thomas ſaith unto him, Lord*, &c.] We know not where thy Father's houſe ſtands, and conſequently cannot know the way to it: for, as their thoughts turned very much upon a temporal kingdom, they might imagine that their maſter intended to remove to ſome ſplendid palace on earth, which he was to prepare for their reception, making it the ſeat of his court.

6 *Jeſus ſaith unto him, I am the way*, &c.] Perhaps our Lord had now in view the metaphors which he formerly uſed, namely, *I am the door of the ſheep*, John ix. 7. *I am the bread of life*, John vii. 35. or, we may ſuppoſe the form of expreſſion to be a Hebraiſm, the meaning of which is, *I am the true and living way*, as in Daniel iii. 7. all the people, the nations, and the languages, ſignifies people of all nations and languages. But in whatever manner we reſolve the ſentence, the meaning is the ſame, namely this; faith in me, and obedience to my commandments, will lead you to the Father's houſe, whither I am going; theſe are the only true roads to the manſions of felicity.

7 *If ye had known me, ye ſhould have*, &c.] If ye had known my doctrine fully, and obeyed my precepts, ye ſhould have known the perfections and councils of my Father, and done his will as far as is neceſſary to your enjoyment of him; and from henceforth ye know him and have ſeen him.

8 *Philip ſaith unto him, Lord, ſhew us*, &c.] It is hard to ſay, whether Philip as yet underſtood who the Father was, of whom his Maſter ſpake: if he did, we cannot ſuppoſe that he aſked a ſight of the Divine Eſſence, which in itſelf is inviſible: but, like Moſes, he deſired to ſee the inacceſſible light wherein God dwells, it being the ſymbol of his preſence in heaven.

10 *Believeſt thou not that I am in the Father*, &c.] Doſt thou not believe that there is the cloſeſt union between the Father and the Son? [illegible] that, as the Father knows all the thoughts of the Son, ſo the Son [illegible]eth men to know all the thoughts of the Father with reſpect to their ſalvation, and is veſted with his power and authority. This thou muſt acknowledge, if thou conſidereſt the works which I do, even the miracles whereby my miſſion is eſtabliſhed.

12 *Verily, verily I ſay unto you*, &c.] He made them this promiſe to animate them in their work, and that they might not deſpond in his abſence, when they received ſuch tokens of his remembering them, and ſuch proof of his power with the Father. Further, he aſſured them, that whatever miracle they aſked in his name ſhould be granted, provided it tended to the glory of God, and the furtherance of the goſpel. This promiſe is indeed conceived in general terms. How fully Jeſus performed this promiſe, is plain from the hiſtory of the Acts throughout, particularly chap. v. 17, where we find, that the very ſhadow of Peter paſſing by cured the ſick on whom it fell, and who were laid in the ſtreets for that purpoſe. Alſo chap xix. 12. which informs us, that handkerchiefs and aprons which had touched the body of Paul, being applied to the ſick and poſſeſſed, baniſhed both the diſeaſes and the devils. Nor ſhould we on this occaſion, forget the gift of languages beſtowed on the apoſtles, and which they were enabled to communicate to others: yet, if theſe miracles are not thought to ſhew greater power than Chriſt's, we may refer the greatneſs of which he ſpeaks to the effects which they were to produce on the minds of men. For in that reſpect the apoſtles miracles were vaſtly ſuperior to Chriſt's; converting more people in one day, than was done by all the miracles which Jeſus performed during the courſe of his miniſtry. They converted thouſands at once, made the goſpel to fly like lightning through the world, and beat down every thing that ſtood in oppoſition to the faith of Chriſt.

13 *And whatſoever ye ſhall aſk in my name*, &c.] And whatſoever ye ſhall aſk of my Father in my name, as being my diſciples, and in order to promote the work of the goſpel, ſhall certainly be granted you, that God may be greatly glorified by the extraordinary ſucceſs and ſpreading of the religion of his Son.

14 *If ye ſhall aſk any thing in my name*, &c.] Whatſoever, I ſay, ye ſhall aſk in my name, I will take care, when I am returned to my Father, that it ſhall be granted you.

15 *If ye love me, keep my commandments.*] Only ye muſt remember, as the one neceſſary condition upon which all depends, that ye be careful above all things to continue ſtedfaſt and unmoveable in your obedience to my commands. This is the only true mark ye can give of the ſincerity of your love towards me, more than your grieving at my departure, or any other outward ſign of zeal whatſoever.

16 *And I will pray the Father, and he ſhall give you another comforter*, &c.] Continue in the practice of this obedience, and I will pray my Father, and he ſhall ſend you, when I am gone, another advocate and comforter, who ſhall abide with you, not for a ſmall time, as I have done, but for ever.

17 *Even the Spirit of truth, whom the world cannot*, &c.] He ſhall ſend you, I ſay, another advocate and comforter; even his Holy Spirit, the Author and Teacher of truth, who ſhall guide and direct, aſſiſt and comfort you in all caſes. This Spirit, the ſenſual and corrupt world cannot receive, having no knowledge of him, nor diſpoſition to be governed by him, but ye know him, and are diſpoſed to entertain him: he is already in you by his ſecret and inviſible efficacy, and ſhall hereafter appear in you openly by great and viſible manifeſtations of himſelf.

18 *I will not leave you comfortleſs*, &c.] Thus, though I muſt depart from you; yet I do by no means leave you comfortleſs. I leave with you a promiſe of the holy ſpirit; and I leave you in expectation alſo of my own return.

19 Yet a little while, and the world ſeeth me, no more; but ye ſee me: becauſe I live, ye ſhall live alſo.

20 At that day ye ſhall know that I *am* in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him.

22 Judas ſaith unto him (not Iſcariot) Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world?

23 Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine, but the Father's which ſent me.

25 Theſe things have I ſpoken unto you, being *yet* preſent with you.

26 But the Comforter, *which* is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I ſaid unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, becauſe I ſaid, I go unto the Father for my Father is greater than I.

29 And now I have told you before it come to paſs, that when it is come to paſs, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do. Ariſe, let us go hence.

CHAP. XV.

The mutual love between Chriſt and his members, under the parable of the vine.

I Am the true vine, and my Father is the huſbandman.

2 Every branch in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have ſpoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me.

5 I am

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19 *Yet a little while, and the world ſeeth me no more,* &c.] For though after a very little while, I ſhall appear no more to the world: yet to you, I will appear again. For I ſhall live again; and ye alſo ſhall live with me.

20 *At that day ye ſhall know,* &c.] Then when I have conquered and triumphed over death, ye ſhall underſtand more fully; and it ſhall appear more viſibly by great and manifeſt effects, that I act in all things agreeably to my Father's will, and am perfectly inveſted with his power: and that ye in like manner have my power and commiſſion communicated to you. So that there is a perfect unity and communion between us.

21 *He that hath my commandments,* &c.] Only ye muſt remember, as I ſaid, ver. 15. That the one neceſſary condition, upon which all depends, is, that ye continue ſtedfaſt and unmoveable in your faith in me, and in your obedience to my commands. He, and he only who embraces my doctrine, and obeys and practiſes it, ſhall be judged to be ſincere in his love towards me. And he that ſo loves me, ſhall be loved by my Father: and I myſelf alſo will love him, and make great and glorious manifeſtations to him.

25 *Theſe things have I ſpoken,* &c.] Theſe things have I ſpoken to you now briefly, according to the ſhortneſs of the time that I am to continue with you: and to comfort you for the preſent againſt my departure.

26 *But when the Comforter, which is the Holy Ghoſt,* &c.] But when the Comforter, whom I promiſed you, is come; even the holy Spirit whom my Father ſhall ſend you upon my account; he ſhall inſtruct you more fully, recalling to your remembrance what you have forgotten; explaining what is yet obſcure, and ſupplying what is further neceſſary to be taught you, and to be underſtood by you.

27 *Peace I leave with you, my peace I give,* &c.] In the mean time, I take my leave of you, and my bleſſing I leave with you; not formally, and after the ordinary faſhion of the world; but affectionately and heartily; retaining a careful remembrance of you, and with an earneſt deſire and intention of returning again ſpeedily to you. Wherefore be not over much grieved for me and my departure, nor fearful what ſhall thereupon befall yourſelves.

28 *Ye have heard how I ſaid unto you,* &c.] I go away from you; but it is with an intention, as I have told you, to return to you again. If ye loved me according to knowledge, with a wiſe underſtanding affection: ye would rejoice inſtead of deſponding at my preſent departure from you: ſeeing I go to my Father, who is greater than I; and who is the ſupreme author of all glory and happineſs.

29 *And now I have told you before,* &c.] Theſe things I have now told you before-hand, that when you ſee them come to paſs, your faith in me, and your expectation of the performance of all my promiſes, may be confirmed and ſtrengthened.

30, 31 *Hereafter I will not talk,* &c. *But that the world may know,* &c.] The time will not allow me to ſay much more to you at the preſent; for my end draweth very near: and the ruler of this world is employing all his wicked inſtruments to apprehend and deſtroy me. Not that either the power of the devil, or the malice of men can at all prevail over me. But becauſe the time of my ſuffering, according to the fore-appointment of divine wiſdom is come: and that I may evidence to the world my love and obedience to my Father; I therefore willingly ſubmit myſelf to be put to death by the hands of wicked and cruel men. Come, riſe up, let us be going.

Commentary and Notes on Chapter XV.

1 *I am the true vine, and my Father,* &c.] Furthermore, Jeſus ſaid to his diſciples, probably upon occaſion of their drinking the laſt cup of wine, and what he ſaid, Matt. xxvi. 29 That he would drink no more of the fruit of the vine; to which expreſſion this diſcourſe may poſſibly allude, or be occaſioned by it: hitherto the Jewiſh church and nation has been the peculiar and eſpecial care of providence, as a choice and goodly vine, likely to bring forth much fruit, is the eſpecial care and delight of the huſbandman. But from henceforward, my church, my diſciples, and the profeſſors of my true religion, of what country or nation ſoever they be, ſhall become the people of God, and the peculiar care of divine providence: I will be to them as the root and ſtock of a vine, of which they are the branches, and my Father the huſbandman, and vine-dreſſer.

2 *Every branch in me that beareth not,* &c.] As in the management of a choice vine, the ſkilful vine-dreſſer cuts off all barren and ſuperfluous branches, that they may not burthen or exhauſt the tree; and prunes and dreſſes the fruitful branches, that they may improve continually and bear more fruit. So in the government of my church, all uſeleſs, wicked and incorrigible members, my Father by his juſt judgments cuts off and deſtroys. But thoſe who are ſincerely pious and good, he by the various and merciful diſpenſations of his providence towards them, tries, purifies and amends; that they may daily improve, and be more and more abundant in all good works.

3 *Now ye are clean,* &c.] Now, ſuch members as theſe are ye, my apoſtles, being purified in heart and mind, and prepared to every good work by your hearty faith in me, and ſincere reſolutions to obey my commandments.

4 *Abide in me, and I in you,* &c.] Continue ſtedfaſt in this ſtate, and then you may be ſure to have all ſpiritual bleſſings derived to you from me, as the branches receive ſap and nouriſhment from the vine. But as a branch, without continuing in the vine, cannot bear any fruit, but preſently dries up and periſhes; ſo ye, unleſs ye continue ſtedfaſt in your communion with me, by hearty faith and ſincere obedience, in ſuch manner as to receive from me all grace and ſpiritual bleſſings, can never bring forth any good fruit of true holineſs and righteouſneſs, but will fall into vanity, ſuperſtition, and wickedneſs, and ſhall utterly periſh.

5 I am the vine, ye *are* the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is caſt forth as a branch, and is withered: and men gather them, and caſt *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples.

9 As the Father hath loved me, ſo have I loved you: continue ye in my love.

10 If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 Theſe things have I ſpoken unto you that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, If ye do whatſoever I command you.

15 Henceforth I call you not ſervants; for the ſervant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

16 Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and *that* your fruit ſhould remain that whatſoever ye ſhall aſk of the Father in my name, he may give it you.

17 Theſe things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.

20 Remember the word that I ſaid unto you, The ſervant is not greater than his Lord. If they have perſecuted me, they will alſo perſecute you: if they have kept my ſaying, they will keep yours alſo.

21 But

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5 *I am the vine, ye are the branches,* &c.] I am, I ſay, as it were, the root and ſtock of a vine, whereof ye are the branches. He that continues to adhere to me, by conſtant faith in me, by imitating my example, and by obeying my commands, ſhall bring forth much fruit of true virtue and holineſs unto everlaſting life; even as a branch that continues to grow in the vine, and receives ſap and nouriſhment from it. But he that does not continue to maintain his religion, to me in this manner, is a falſe and uſeleſs profeſſor of my religion, and ſhall be caſt out from me, and periſh for ever: even as a fruitleſs branch is cut off from the vine, and left to wither and dry, and at laſt is burnt in the fire.

7 *If ye abide in me, and my words,* &c.] If ye continue in me by believing my words, and holding faſt what ye believe, and obeying and practiſing it accordingly; no power or malice, either of men or devils, ſhall be able to hurt you, or to oppoſe your doctrine: for though I be abſent from you in body, yet I will hear your prayers, and my Father himſelf will hear you; and whatſoever ye ſhall aſk, (meaning principally the gift of miracles beſtowed at the firſt preaching of the goſpel, though it may alſo, in a limited ſenſe, be underſtood of the pious prayers of chriſtians) if it be for the glory of God, and the propagation of my true religion in the world, ſhall certainly be granted you.

8 *Herein is my Father glorified,* &c.] Only, above all things, ye muſt remember, that ye be careful to demonſtrate your continuance in me, by abounding in all good works, of holineſs, righteouſneſs, and charity. This is the honour which my Father deſires and expects from you: even as 'tis the glory and deſire of a vine dreſſer, that his vine ſhould bring forth much fruit. And this is the honour that I myſelf alſo expect from you, that ye ſhould evidence yourſelves to be really and indeed my diſciples, by imitating my example, and obeying my commands.

9 *As the Father hath loved me,* &c.] This ye are bound to, not only in duty, but in gratitude alſo; for, as my Father has loved me, ſo I likewiſe have loved you: and ye, in like manner ought to love me again, that ye may continue to be loved by me,

10 *If ye keep my commandments, ye ſhall,* &c] Now the way to expreſs your love towards me, and to continue to be loved by me, is to keep my commandments: even as I, by keeping my Father's commandments, have expreſſed my love towards him, and continue to be loved by him.

11 *Theſe things have I ſpoken unto you,* &c.] Theſe things have I ſpoken unto you before my departure, that the comfort ye have taken in my preſence, may, in my abſence, be continued to you, and even greatly increaſed at the coming of the Holy Spirit. As it will be upon this one condition, which I have ſo often repeated to you, That ye keep my commandments.

12 *This is my commandment,* &c.] The principal of which commandment, as I told you before in chap. xiii. 34, is this, that ye love one another; not after the ordinary faſhion of the world, but in ſuch a manner as I have loved you.

13, 14 *Greater love hath no man,* &c. *Ye are my friends,* &c.] And what ſort of love that is, you may judge from this one inſtance, that I am about to lay down my life for you. This is the higheſt inſtance in which it is poſſible for a man to expreſs his love towards his greateſt friends and benefactors: but now I am about to do this for you, and for all men: not my benefactors, or who have ever been able to do any kindneſs for me; but looking on you as my friends, upon this eaſy condition only, that ye keep my commandments.

15 *Henceforth I call you not ſervants,* &c] I might well call you ſervants, conſidering the infinite diſtance between me and you, and the obligation ye have to obey my commandments. But I have not treated you as ſervants, who are not admitted into their maſter's councils, but as friends, revealing to you the whole will of my Father, with all freedom and plainneſs.

16 *Ye have not choſen me, but I,* &c.] I have behaved myſelf to you, I ſay, as to the meaneſt friends: not that ye had firſt obliged me, or done any acts of kindneſs for me: but I have freely, and of my own good pleaſure, choſen you to be my apoſtles and preachers of my goſpel, that ye may go and declare the will of God to the world, and bring forth much and laſting fruit in the converſion of men to the knowledge of the truth, and to the profeſſion and practice of true religion and virtue. In the performance of which work, whatſoever ye ſhall aſk of my Father in my name, in order to enable you to go through it effectually, and with full ſucceſs, ſhall certainly be granted you.

17 *Theſe things I command you,* &c.] Now all theſe things which I have ſpoken to you, concerning the greatneſs of my love towards you, in chuſing you to be my apoſtles, in revealing to you the whole will of my Father, and in laying down my life for you, I have urged and inculcated upon you for this reaſon principally, that ye may learn, after my example, to love one another.

18 *If the world hate you,* &c.] The world indeed, ye muſt expect, will hate and perſecute you upon my account. But this ye ought not to be ſurprized or terrified at; knowing that it is no worſe treatment than I myſelf have met with before you.

19 *If ye were of the world,* &c.] The reaſon why the generality of this world have oppoſed and perſecuted me is, becauſe my doctrine is inconſiſtent with their luſts and paſſions, their covetouſneſs and unjuſt ambition: and, for the ſame reaſon there is no doubt but they will oppoſe and perſecute you alſo. If ye were of the humour of the world, flattering men in their ſins, and teaching doctrines conſiſtent with their luſts and paſſions, without queſtion the world would love and honour you. But ſince I have choſen you out of the world, to reprove its vices, and to preach the neceſſity of reformation, and of men amending their lives, 'tis no wonder if the world hate and perſecute you.

20 *Remember the word that I ſaid,* &c.] Be not therefore ſurprized, when ye meet with oppoſition, hatred, and perſecution, nor think to meet with better treatment than I myſelf have done. Remember, as I have before told you, that the diſciple is not above his maſter, nor he that is ſent greater than he that ſent him. If men had generally and readily embraced my doctrine, you might indeed have had ſome reaſon to expect, that they would willingly have received yours alſo — But ſince I myſelf have ſuffered great indignities and perſecutions from wicked and perverſe, from obſtinate and incorrigible men, only for oppoſing their vices; moſt reaſonable it is, that you ſhould expect to undergo the like treatment upon the like account.

21 But all theſe things will they do unto you for my name's ſake, becauſe they know not him that ſent me.

22 If I had not come, and ſpoken unto them, they had not had ſin: but now they have no cloke for their ſin.

23 He that hateth me, hateth my Father alſo.

24 If I had not done among them the works which none other man did, they had not had ſin: but now have they both ſeen and hated both me and my Father.

25 But *this cometh to paſs*, that the word might be fulfilled that is written in their law. They hated me without a cauſe

26 But when the Comforter is come, whom I will ſend unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me,

27 And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

CHAP. XVI.

Chriſt comforteth his diſciples againſt tribulation by the promiſe of the Holy Ghoſt.

THESE things have I ſpoken unto you, that ye ſhould not be offended.

2 They ſhall put you out of the Synagogues: yea, the time cometh, that whoſoever killeth you, will think that he doeth God ſervice.

3 And theſe things will they do unto you, becauſe they have not known the Father, nor me.

4 But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them. And theſe things I ſaid not unto you at the beginning, becauſe I was with you.

5 But now I go my way to him that ſent me, and none of you aſketh me, Whither goeſt thou?

6 But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart.

7 Nevertheleſs, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.

8 And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgment:

9 Of

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21 *But all theſe things will they do unto you*, &c.] In all which ſufferings, ye will moreover have this comfortable conſideration to ſupport you, that the juſtice of your own cauſe, and the injuſtice of your perſecutors, will, by that very means, moſt evidently appear: ſeeing ye are perſecuted only for profeſſing and preaching in my name the doctrine of true religion and virtue, and they perſecute you, only becauſe they know not God; and, out of mere malice, will not bear to be inſtructed in his commands.

22 *If I had not come, and ſpoken*, &c.] Indeed, had not I appeared to the world with all poſſible demonſtrations of authority and truth; teaching men a moſt holy and undeniable doctrine, ſufficient to reform their manners and amend their lives: and moreover evidencing my divine commiſſion by ſuch proofs as ought to ſatisfy and convince the moſt doubting and ſuſpicious minds; they might have had ſome plea and excuſe of ignorance for their unbelief. But now ſince all reaſonable evidence has been offered them, and all proper methods uſed for their converſion and ſalvation; and yet they wilfully and obſtinately reject theſe means of grace: 'tis plain they have no excuſe for their ſin: but they oppoſe and perſecute you, only becauſe they will not forſake their worldly luſts; and out of mere malice will not bear to be inſtructed in the commands of God.

23 *He that hateth me*, &c.] So that they who oppoſe and perſecute you, as they have before perſecuted me; ſhew plainly that they are haters of God and of his moſt holy commandments; which is, as I told you, a plain evidence of the juſtice of your own cauſe, and of the injuſtice of your perſecutors.

24 *If I had not done among them the works*, &c.} If I had not, I ſay, done ſuch works among them, as no man elſe ever did; they might indeed have had ſome appearance of excuſe for their ſin: but now having ſeen abundant proofs of my authority, and undeniable evidence of the truth of my doctrine; and yet wilfully and obſtinately perſiſting to reject it, becauſe inconſiſtent with their luſts; 'tis plain their diſhonouring of me, is a diſhonour done to God himſelf, and a direct contempt of his commands; ſo that they are utterly inexcuſable.

25 *But this cometh to paſs, that the word might be fulfilled*, &c.] But it is no wonder, when men have given themſelves wholly up to be governed by worldly affections, paſſions and vices, that they ſhould act contrary to all the reaſon and evidence in the world. For this is but the natural conſequence of obſtinate and habitual wickedneſs: and hereby is only fulfilled in me, what holy David long ſince prophetically complained, Pſalm xxxv. v. 19. that they hated him without a cauſe.

26 *But when the Comforter is come, whom I will ſend*, &c.] Nevertheleſs, notwithſtanding all this oppoſition that wicked and incorrigible men will make againſt my doctrine, there will not be wanting abundantly powerful promoters of it, who ſhall effectually overcome all oppoſition. For the Comforter whom I ſaid I will ſend you from heaven, even that ſpirit of truth which cometh forth, and is ſent from the Father, ſhall, when he comes, with wonderful efficacy, bear teſtimony to the truth of my doctrine; and cauſe it to be ſpread through the world with incredible ſucceſs.

27 *And ye alſo ſhall bear witneſs*, &c.] Nay, and ye yourſelves alſo, though now ſo weak, fearful and doubting; ſhall then very powerfully bear teſtimony to the truth of all the things whereof ye having been all along preſent with me, have been eye witneſſes from the beginning.

Commentary and Notes on Chapter XVI.

1 *Theſe things have I ſpoken*, &c.] Thus have I warned you beforehand of the oppoſition and perſecution ye muſt expect to meet with in the world: that when it comes, ye may not be ſurpriſed and terrified, ſo as to be diſcouraged thereby from perſiſting in the performance of your duty.

2, 3 *They ſhall put you out*, &c. *And theſe things will they do*, &c.] Ye muſt expect particularly, that the chief prieſts and rulers of the Jews, men of great hybocriſy and ſuperſtition; zealous for their ceremonies and ritual traditions; but careleſs to know and obey the will of God in matters of great and eternal obligation, and invincibly prejudiced againſt the ſpiritual holineſs and purity of my doctrine; will excommunicate you, as apoſtates, and caſt you out of all their ſocieties, as the vileſt of malefactors. Nay, to ſuch an abſurd height of malice will their ſuperſtition carry them, that they will even fancy they promote the ſervice of God and the cauſe of religion, when they moſt barbarouſly murder and deſtroy you.

4 *But theſe things have I told you*, &c.] But I have warned you of all this before hand, that ye may prepare and fortify yourſelves againſt it; and that when it comes to paſs, ye may remember that I foretold it to you, that your faith in me may thereby be ſtrengthened. I did not indeed tell you particularly of theſe things at the beginning, when you firſt followed me and became my diſciples; becauſe then I was to continue with you myſelf in perſon, and to ſupport you in all things by my immediate preſence. But now being about to leave you, I think it neceſſary to acquaint you what things are likely to come upon you after my departure; and alſo at the ſame time what comfort ye may expect to ſupport you under them.

5, 6 *But now I go my way*, &c. *Becauſe I have ſaid*, &c.] Now is the melancholy part of what I tell you, namely, that I muſt depart from you, and that great temptations will befall you in my abſence: this indeed ye readily apprehend, and ſuffer your hearts to be overwhelmed with grief for it. But the comfortable part of my diſcourſe, namely, that my departure is only in order to return to him that ſent me, and that I will ſoon after ſend you the holy ſpirit, and what other advantages to you which will be conſequent thereupon, this ye conſider not, nor are inquiſitive about it.

7 *Nevertheleſs, I tell you the truth*, &c.] But now if ye would attend, I tell you the truth plainly. So far are ye from having [illegible] to be dejected thus at the thoughts of my departure, that on the [illegible]trary, it is profitable and expedient for you that I ſhould depart [illegible] this time. For ſuch is the order and diſpenſation of providence towards you, and the appointment of my father's eternal and all-wiſe councils; that before I go and take poſſeſſion of my kingdom, the comforter, which is the holy ſpirit, cannot be ſent unto you. But when I am departed from you, and have all power in heaven and earth committed unto me, then I ſhall ſend him to you.

8 *And when he is come*, &c.] And when he comes, he ſhall abundantly ſupport and comfort you under all your troubles; ſhall

powerfully

9 Of ſin, becauſe they believe not on me;

10 Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more.

11 Of judgment, becauſe the prince of this world is judged.

12 I have yet many things to ſay unto you, but ye cannot bear them now.

13 Howbeit, when he the ſpirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, *that* ſhall he ſpeak: and he will ſhew you things to come.

14 He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you.

15 All things that the Father hath are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

16 A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me, becauſe I go to the Father.

17 Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me: and, Becauſe I go to the Father?

18 They ſaid therefore, What is this that he ſaith, A little while? We cannot tell what he ſaith.

19 Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among yourſelves of that I ſaid, A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me.

20 Verily, verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoice: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy.

21 A woman, when ſhe is in travail, hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh, for joy that a man is born into the world.

22 And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoice: and your joy no man taketh from you.

23 And in that day ye ſhall aſk me nothing. Verily, verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my name, he will give it you.

24 Hitherto have ye aſked nothing in my name, aſk, and ye ſhall receive, that your joy may be full.

25 Theſe things have I ſpoken unto you in proverbs: but the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father.

26 At

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powerfully plead your cauſe againſt your adverſaries; and ſhall, with wonderful efficacy, cauſe the doctrine of the goſpel to ſpread and prevail in the world againſt all oppoſition. Particularly, he ſhall, in a moſt extraordinary and convincing manner, make the world ſenſible of the greatneſs and heinouſneſs of a ſin they were not aware of; of the righteouſneſs and Juſtice of a diſpenſation they did not underſtand; and of the execution of a moſt remarkable judgment which they did not expect.

9 *Of ſin, becauſe,* &c.] Firſt, by wonderfully atteſting and confirming the truth of my doctrine, with the gift of tongues, and other wonderful ſigns. He ſhall convince the world of the greatneſs and heniouſneſs of their ſins, in diſbelieving and rejecting me.

10 *Of righteouſneſs, becauſe,* &c.] Secondly, by demonſtrating that my departure out of the world was not periſhing and dying; but only a returning to my Father, in order to be inveſted with all power both in heaven and in earth; he ſhall convince the world of the righteouſneſs and juſtice of my cauſe; and of the excellency of that diſpenſation which I preached and declared unto mankind.

11 *Of judgment, becauſe,* &c.] Laſtly, by mightily deſtroying the power of the devil and the dominion of ſin, and propagating the doctrine of true religion in the world with wonderful efficacy and ſucceſs; he ſhall convince men of my power and authority to execute jugdment upon my enemies, for the eſtabliſhment of my kingdom upon earth.

12 *I have yet many things to ſay,* &c.] There are yet many other things, ſuch as the taking away the Jewiſh ceremonial law, &c. which are hereafter to be done in relation to the ſettling and eſtabliſhing of my church: which if it were proper, I would now acquaint you with. But ye are not yet prepared to underſtand and receive them.

13 *Howbeit, when he the Spirit,* &c.] But when the ſpirit of truth, whom I promiſed you, is come, he ſhall enlarge your underſtandings, and remove your prejudices, and inſtruct you in all neceſſary and divine truths, to enable you to go through that great work which I have begun in perſon, and which I ſhall carry on by your miniſtry: for the Spirit is not to begin any new work, or to ſet up any doctrine of himſelf; but, as I have taught you only my Father's will, ſo the Spirit ſhall inſtruct you only in my Father's and my will, and in things neceſſary to promote and carry on the ſame deſign.

14 *He ſhall glorify me,* &c.] Every thing that he will do, ſhall be only in order to manifeſt my glory, and eſtabliſh my religion in the world: even as every thing that I have done, has been only to manifeſt my Father's glory, and reveal his will to mankind: for, as all that I have taught, is only what I received from my Father, ſo all that the Spirit ſhall teach you, is only what he receives from me.

15 *All things that the Father hath,* &c.] Whatſoever, I ſay, the Spirit ſhall teach you, is only what he receives from me: for, receiving from my Father, I call receiving from me; and teaching his will, is teaching mine: ſeeing all things that the Father has, are common to me; and all power and dominion are by him committed to me.

16 *A little while and ye ſhall not ſee me,* &c.] And now, be careful to remember what matter of comfort I have given you, and ſupport yourſelves with it under the approaching diſtreſs. 'Tis now indeed but a very little while before I ſhall be taken away from you: nevertheleſs, let not this cauſe you to deſpair; for, after I am departed, it will be likewiſe as little a while before I appear to you again: foraſmuch as my being taken away from you is not periſhing, but only returning to my Father.

20 *Verily, verily, I ſay unto you, that ye ſhall weep,* &c.] Aſſuredly I tell you I muſt now very ſoon depart out of this world; and then the world, who are your enemies, will rejoice and triumph over you, as if they had deſtroyed me, and wholly ſuppreſſed you: and ye for your parts will be overwhelmed with grief and ſorrow. But within a ſhort time I ſhall return to you again, and then your ſorrow ſhall be turned into exceeding great joy.

21, 22 *A woman, when ſhe is in travail,* &c. *And ye now therefore,* &c.] Even as a woman when ſhe is in labour has great pain and ſorrow for the preſent; but as ſoon as ſhe is delivered, forgets the pains ſhe endured, and rejoices greatly at the birth of her ſon: ſo ye, while ye are under the immediate apprehenſion of my departure from you; and during that time of diſtreſs and temptation which ſhall befall you in my abſence, will be full of great ſorrow and anxiety of mind. But when I return to you again, then ye ſhall rejoice with joy unſpeakable, and full of glory; and no power, or malice of men, ſhall ever be able to take from you any more the cauſe or continuance of it.

23 *And in that day ye ſhall aſk me nothing,* &c.] Nevertheleſs, though I ſhall return to you again, and your hearts will thereupon be filled with inexpreſſible joy, and that never to be taken from you any more; yet there will be no neceſſity that I ſhould then continue long with you in perſon, to inſtruct you upon every occaſion, as I have now done with my own mouth; for beſides that the Holy Spirit ſhall be ſent to inſtruct you in all things neceſſary, my Father himſelf alſo will hear your petitions, and be ready to grant whatſoever you ſhall deſire of him in my name, and as being my diſciples.

24 *Hitherto have ye aſked nothing in my name,* &c.] Hitherto ye have not prayed to God for any thing in my name. From henceforward put up your petitions in my name: and whatſoever ye ſhall ſo aſk, for the glory of God, and in order to enable you to go through the work of your miniſtry ſucceſsfully, ſhall certainly be granted you; that your joy, which will begin at my appearing to you again after my death, may be compleated by the wonderful ſucceſs and efficacy of your own miniſtry.

25 *Theſe things have I ſpoken unto you,* &c.] Theſe things I have told you imperfectly and obſcurely, according to your capacity, as ye are able to bear them. But the time is coming, when your prejudices being removed, I will ſpeak no more figuratively and obſcurely, but will declare to you with all openneſs, freedom, and plainneſs, the whole will of my Father concerning the nature and eſtabliſhment of my kingdom; and for what things, and in what manner, ye ought to pray to him.

26 At that day ye ſhall aſk in my name: and I ſay not unto you, that I will pray the Father for you:

27 For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb.

30 Now we are ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe that thou cameſt forth from God.

31 Jeſus anſwered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered, every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me.

33 Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation: but be of good cheer; I have overcome the world.

CHAP. XVII.

1 *Chriſt prayeth to his Father to glorify him,* 6 *and to preſerve his apoſtles,* 11 *in unity,* 17 *and in truth.*

THESE words ſpake Jeſus, and lifted up his eyes to heaven, and ſaid, Father, the hour is come; glorify thy Son, that thy Son alſo may glorify thee.

2 As thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him.

3 And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt, whom thou haſt ſent.

4 I have glorified thee on the earth: I have finiſhed the work which thou gaveſt me to do.

5 And now, O Father, glorify thou me, with thine own ſelf, with the glory which I had with thee before the world was.

6 I have manifeſted thy name unto the men which thou gaveſt me out of the world; thine they were, and thou gaveſt them me; and they have kept thy word.

7 Now they have known that all things whatſoever thou haſt given me are of thee.

8 For I have given unto them the words which thou gaveſt me; and they have received them, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.

9 I pray for them: I pray not for the world, but for them which thou haſt given me: for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep through thine own name thoſe whom thou haſt given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me I have kept, and none of them is loſt, but the ſon of perdition; that the ſcripture might be fulfilled.

13 And

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26 *At that day ye ſhall aſk in my name,* &c.] At that time ye ſhall, with all aſſurance, pray to my Father in my name for what ye want. And I need not tell you, that I will intercede with him on your behalf; for, beſides the affection which he has for me, and the power and efficacy which my prayers have with him, he has moreover himſelf a great love for you, and a ready diſpoſition to grant your prayers, becauſe ye are grateful and acceptable to him by reaſon of your love towards me, which ye have ſhewn in embracing willingly that holy doctrine which I have revealed to you from him.

28 *I came forth from my Father,* &c.] To conclude: the ſum of what I have told you, is briefly and plainly this, I came down from heaven from God my Father, and have lived upon earth in the ſtate of frail and mortal man, that I might reveal to mankind the will of my heavenly Father, and the way to attain eternal life and happineſs: and now, having finiſhed this great work, I am about to leave this world, and return again to my Father, from whence I at firſt came.

Commentary and Notes on Chapter XVII.

1 *Father, the hour is come,* &c.] O Almighty Father, now the time of my ſuffering, for which I was ſent into the world, is come: I beſeech thee ſupport me under it, and cauſe me to prevail and triumph over death by a glorious reſurrection and aſcenſion into heaven; that, by this means, I likewiſe may glorify thee, and cauſe thy will revealed in the goſpel, to be believed and obeyed through all the world, unto men's eternal ſalvation.

2 *As thou haſt given him power,* &c.] According to the full intent of that office and power, wherewith thou didſt originally inveſt me, to receive all fitly diſpoſed perſons into the covenant of ſalvation, and to aſſiſt and preſerve them in it unto everlaſting life.

3 *And this is life eternal,* &c.] The condition of which covenant of eternal life is, that they believe and obey thee as the only true God; and Jeſus Chriſt as the true Meſſiah whom thou haſt ſent.

4 *I have glorified thee on the earth,* &c.] In order to the bringing about which great deſign of the ſalvation of men, I have already declared thy will to mankind; I have preached the doctrine of ſalvation; I have finiſhed the work which thou ſenteſt me to do; and have glorified thy name upon earth.

5 *And now, O Father, glorify,* &c.] Now therefore to complete the work, do thou I beſeech thee likewiſe, glorify me; ſupport me under my ſufferings; cauſe me to prevail and triumph over death by a glorious reſurrection, and exalt me again to the ſame glory in heaven, which I had with thee before the foundation of the world.

6, 7, 8 *I have manifeſted thy name unto the men,* &c. *Now they have,* &c. *For I have given unto them,* &c.] I have declared thy will to mankind: that is, to all ſuch as were diſpoſed to receive it: to ſuch as by a pious and teachable diſpoſition were prepared to embrace whatever doctrine ſhould appear to come from thee. To theſe perſons thou didſt, in thy infinite wiſdom, appoint that thy truth ſhould be made known, and not to the prejudiced vicious world. And accordingly to them, I have revealed the myſteries of thy kingdom, the precepts of the goſpel, and the doctrine of ſalvation; which doctrine they have readily embraced, ſtedfaſtly adhered to, and ſincerely obeyed; being fully ſatisfied and convinced, that what I taught them as from thee, was really a divine doctrine, taught by thy immediate appointment and command: and that I did not preach any human invention, but was really ſent by thy authority and commiſſion.

9, 10 *I pray for them: I pray not,* &c.] For theſe perſons therefore I now pray, That, as thou haſt begun the work of their ſalvation by my preaching and revealing to them thy will in my life, while I have been preſent with them here upon this earth: ſo thou wouldſt preſerve them in my abſence, and complete the work of their ſalvation by my reſurrection and aſcenſion into heaven after my death. I do not now pray for the unbelieving and impenitent world, but for thoſe who have embraced the moſt holy doctrine which thou haſt taught them by my preaching, who have glorified and will glorify my name by their miniſtry, as I have done thine by my miniſtry; and who conſequently are to be eſteemed as thine own in common with me.

11 *And now I am no more in the world,* &c.] I am now about to leave the world, and return to thee: but theſe my diſciples muſt continue ſtill in the world. I beſeech thee therefore, holy Father preſe[illegible] and keep them after my departure; continuing ſtedfaſt in the profeſſion and practice of the truth, and preaching to others the ſame holy doctrine which I have delivered to them; that ſo they may remain always inſeparably united to me, as I am to thee.

12 *While I was with them in the world,* &c.] So long as I have been with them in the world, I have watched over them, and kept them from falling away, both by example and preaching, and by continual admonition, according to the power and authority which thou didſt commit unto me: and not one of my apoſtles hath miſcarried under

13 And now I come to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves.

14 I have given them thy word: and the world hath hated them, becauſe they are not of the world, even as I am not of the world.

15 I pray not that thou ſhouldſt take them out of the world, but that thou ſhouldſt keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world.

19 And for their ſakes I ſanctify myſelf, that they alſo might be ſanctified through the truth.

20 Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they alſo may be one in us; that the world may believe that thou haſt ſent me.

22 And the glory which thou gaveſt me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

24 Father, I will that they alſo whom thou haſt given me be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and theſe have known that thou haſt ſent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou haſt loved me may be in them, and I in them.

CHAP. XVIII.

1 *Judas betrayeth Jeſus.* 15 *Peter denieth him.* 28 *He is arraigned before Pilate.*

WHEN Jeſus had ſpoken theſe words, he went forth with his diſciples over the brook Cedron, where was a garden, into the which he entered, and his diſciples.

2 And Judas alſo, which betrayed him, knew the place: for Jeſus oft-times reſorted thither with his diſciples.

3 Judas then, having received a band *of men*, and officers from the chief prieſts and Phariſees, cometh thither, with lanthorns, and torches, and weapons.

4 Jeſus therefore knowing all things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye?

5 They anſwered him, Jeſus of Nazareth, Jeſus ſaith unto them, I am *he*. And Judas alſo which betrayed him, ſtood with them.

6 As ſoon then as he had ſaid unto them, I am *he*, they went backward, and fell to the ground.

7 Then aſked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth.

8 Jeſus

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under my care; but only that perfidious traitor, who, as the ſcripture foretold has ungratefully conſpired with my enemies to deſtroy me, and will periſh according to his deſerts.

13 *And now I come unto thee*, &c.] So long as I have been perſonally preſent with my diſciples, I ſay, I have continually watched over them, and preſerved them myſelf. But now being about to leave the world, I beſeech thee do thou keep and aſſiſt them by thy good ſpirit, and let the expectation of their continuing under thy ſpecial care and protection, be their comfort and ſupport in my abſence.

14 *I have given them thy word*, &c.] The world will be ſure to hate and perſecute them, becauſe they have embraced that moſt holy doctrine which I have taught them from thee. For, this doctrine, being contrary to the luſts and paſſions, the deſigns and inclinations of worldly men, it muſt needs be, that the vicious and incorrigible world will oppoſe and perſecute them, as it has before done me.

15 *I pray not that thou ſhouldſt take them*, &c.] I beſeech thee, therefore, do thou take them into thy particular care and protection, and ſupport them againſt the violence and oppreſſion of an evil world, I do not deſire that thou ſhouldſt take them out of the world, but preſerve them in the world, to be inſtruments of thy glory, and teachers of thy truth; and ſuffer them not to be either deſtroyed by the malice and violence, or corrupted by the evil cuſtoms and opinions of a wicked and perverſe generation.

16 *They are not of the world*, &c.] They are of a ſpirit and temper very different from the common affections and diſpoſitions of the world even as I have ſet them an example.

17 *Sanctify them*, &c.] I beſeech thee, do thou preſerve and increaſe in them this holy temper and diſpoſition of mind. Cauſe them to be ſo thoroughly affected with that true doctrine which I have taught them, as to expreſs it viſibly in their lives and practice, and to promote it zealouſly in their preaching; that ſo, both by word and good example, they may become worthy and ſucceſsful miniſters of the goſpel of Chriſt.

18, 19 *As thou haſt ſent*, &c. *And for their ſakes I*, &c.] For as thou haſt ſent me into the world to reveal thy will to mankind, ſo ſend I theſe my apoſtles, to continue to preach the ſame doctrine which I have begun. And the principal deſign of my exemplary life, conſtant teaching, and now voluntary offering myſelf up to death, is to ſanctify and enable them to preach, with ſucceſs and efficacy, for the ſalvation of men.

20, 21 *Neither pray I for theſe alone*, &c. *That they all may be one*, &c.] For the more effectual promoting of which great end, I have communicated to my apoſtles the ſame authority and power of doing mighty works, for the confirmation of their doctrine, and the manifeſtation of thy glory, as thou haſt communicated to me. That ſo I working in them, as thou haſt done in me; and they with great efficacy and demonſtration of the ſpirit, continuing the ſame doctrine which I publiſhed in perſon, the world may be convinced that I was really ſent by thee, and that my diſciples act likewiſe by the ſame commiſſion.

24 *Father, I will that they alſo*, &c.] Holy and almighty Father, all thoſe whom thou haſt given me, who have heartily embraced the doctrine I taught them, and do ſincerely obey it: I deſire that thou wouldſt make them partakers of the ſame happineſs with myſelf, and exalt them to behold the incomprehenſible glory wherewith thou haſt inveſted me in thy eternal love, before the foundation of the world.

25, 26 *O righteous Father, the world*, &c. *And I have declared unto them thy name*, &c.] The generality of the world, O righteous Father; the covetous and ambitious, the politic and deſigning men of this world, have not known thee, nor been willing to embrace and obey the revelation of thy will. But I have known thy will, and have made it known to my diſciples, men of ſimplicity and honeſty, and they have embraced and obeyed it: and I will continually make it known to them more and more, that they may improve and grow up in faith and holineſs, and in all good works, and finally arrive at the enjoyment of that eternal happineſs, which is the effect of thy infinite love towards me, and through me towards them.

Commentary and Notes on Chapter XVIII.

1 *Cedron.*] *Cedron* ſignifies *a dark ſhady vale*, whence a little brook took its name which ran between Jeruſalem and the mount of Olives.

2 *Jeſus oft-times reſorted thither.*] It was probably a garden, which belonged to one of Chriſt's friends, to which he had the liberty of retiring whenever he pleaſed.

6 *I am he.*] There went forth ſuch a ſecret energy of divine power with theſe words, that they were utterly unable to reſiſt it, but fell to the ground, as if ſtruck by lightening.

8 Jeſus anſwered, I have told you that I am he, If therefore ye ſeek me, let theſe go their way:

9 That the ſaying might be fulfilled which he ſpake, Of them which thou gaveſt me, have I loſt none.

10 Then Simon Peter having a ſword, drew it, and ſmote the high prieſt's ſervant, and cut off his right ear. The ſervant's name was Malchus.

11 Then ſaid Jeſus unto Peter, put up thy ſword into the ſheath: the cup which my Father hath given me, ſhall I not drink it?

12 Then the band, and the captain, and officers of the Jews took Jeſus and bound him,

13 And led him away to Annas firſt (for he was father-in-law to Caiaphas, which was the high-prieſt that ſame year.)

14 Now Caiaphas was he which gave counſel to the Jews, that it was expedient that one man ſhould die for the people.

15 ¶ And Simon Peter followed Jeſus, and *ſo did* another diſciple. That diſciple was known unto the high-prieſt, and went in with Jeſus into the palace of the high-prieſt.

16 But Peter ſtood at the door without. Then went out that other diſciple which was known unto the high-prieſt, and ſpake unto her that kept the door, and brought in Peter.

17 Then ſaith the damſel that kept the door unto Peter, Art not thou alſo *one* of this man's diſciples? He ſaith I am not.

18 And the ſervants and officers ſtood there, who had made a fire of coals; for it was cold: and they warmed themſelves: and Peter ſtood with them, and warmed himſelf.

19 The high-prieſt then aſked Jeſus of his diſciples and of his doctrine.

20 Jeſus anſwered him, I ſpake openly to the world; I ever taught in the Synagogue, and in the temple, whither the Jews always reſort; and in ſecret have I ſaid nothing.

21 Why aſkeſt thou me? aſk them which heard me, what I have ſaid unto them: behold, they know what I ſaid.

22 And when he had thus ſpoken, one of the officers which ſtood by ſtruck Jeſus with the palm of his hand, ſaying, Anſwereſt thou the high prieſt ſo?

23 Jeſus anſwered him, If I have ſpoken evil bear witneſs of the evil: but if well, why ſmiteſt thou me?

24 Now Annas had ſent him bound unto Caiaphas the high prieſt.

25 And Simon Peter ſtood and warmed himſelf. They ſaid therefore unto him, Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not.

26 One of the ſervants of the high prieſt, being his kinſman, whoſe ear Peter cut off, ſaith, Did not I ſee thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ Then led they Jeſus from Caiaphas unto the hall of judgment: and it was early: and they themſelves went not into the judgment-hall, leſt they ſhould be defiled; but that they might eat the paſs-over.

23 Pilate then went out unto them, and ſaid, What accuſation bring ye againſt this man?

30 They anſwered and ſaid unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then ſaid Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore ſaid unto him, It is not lawful for us to put any man to death:

32 That the ſaying of Jeſus might be fulfilled which he ſpake, ſignifying what death he ſhould die.

33 Then Pilate entered into the judgment-hall again, and called Jeſus, and ſaid unto him, Art thou the King of the Jews?

34 Jeſus anſwered him, Sayeſt thou this thing of thyſelf, or did others tell it thee of me.

35 Pilate anſwered, Am I a Jew? thine own nation and the chief prieſts have delivered thee unto me. What haſt thou done?

36 Jeſus anſwered, My kingdom is not of this world. If my kingdom were of this world, then would my ſervants fight; that I ſhould not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate

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8 *Let theſe go their way,* &c.] Let my diſciples depart in ſafety—— What tenderneſs is here expreſſed towards thoſe who had ſo lately neglected him (ſleeping when he was in an agony) that he would not ſuffer them to be terrified by a ſhort impriſonment!

12 *Then the band of men took Jeſus and bound him.*] Senſeleſs mortals! it was not the cord that held him; his infinite charity was a much ſtronger band. He could have ſtricken them all dead with the ſame eaſe as he before threw them on the ground. But he patiently ſubmitted to this, and every other kind of indignity they pleaſed to put upon him. So meek was he under the greateſt injuries!

13 *And led him away to Annas firſt,* &c.] Annas having himſelf diſcharged the office of high-prieſt, was a perſon of diſtinguiſhed character; which, together with his being father-in-law to the high-prieſt, rendered him worthy of the reſpect they now ſhewed him; but he refuſed ſingly to meddle in the affair. They therefore carried Jeſus away to Caiaphas, at whoſe palace the chief prieſts, elders, and ſcribes were aſſembled, having ſtaid there the whole night, to ſee the iſſue of their ſtratagem. This was that Caiaphas who adviſed the counſel to put Jeſus to death, though innocent, for the ſafety of the nation. He ſeems to have enjoyed the ſacerdotal dignity during the whole time of Pontius Pilate's government in Judea; for he was advanced by Valerius Gratus, Pilate's predeceſſor, and diveſted of it by Vitellius, governor of Syria, after he had depoſed Pilate from his procuratorſhip.

18 *It was cold.*] The coldneſs of the nights is generally more ſenſible in thoſe hotter countries, than among us.

31 *It is not lawful for us to put any man to death.*] That is, not on the day in which they were to celebrate the paſſover, as Lamy obſerves: the Jews ſeem to have had a double end in this ſpeech; firſt, to throw the odium of his death, as much as poſſible, upon Pilate and the Romans; ſecondly, to make him undergo crucifixion, the moſt ignominious and painful puniſhment which could be inflicted. Thus alſo was the ſcripture fulfilled which ſignified what death he ſhould die. The Jewiſh puniſhment for blaſphemy was ſtoning.

34 *Sayeſt thou this thing of thyſelf, or did others tell it thee of me?*] Have you ever, during your ſtay in this province, heard any thing of me, that gave you any reaſon to ſuſpect me guilty of ſecret practices and ſeditious deſigns againſt the government? Or, do you found your ſuſpicions only on the popular clamour and tumult that is raiſed againſt me? If ſo, take care that you be not impoſed upon, by the ambiguity of a word: for, to be king of the Jews, is not to ſet up an earthly kingdom in oppoſition to that of the emperor; but a thing entirely of a different nature, and what has not the leaſt relation to it.

35 *Am I a Jew,* &c.] Can I tell what your expectations are, or in what ſuperſtitious ſenſes you underſtand words: The rulers and chiefs of your own people, who are beſt judges of thoſe matters, have brought you before me as a riotous and ſeditious perſon; and if this be not the truth, tell me what is?

36 *My kingdom is not of this world,* &c.] I have indeed a kingdom, and have profeſſed I would eſtabliſh it: but it is not a kingdom of this world, nor has it any tendency to cauſe a diſturbance in the government: for, if it had, my ſervants would have fought for me, and not have ſuffered me to fall into the hands of the Jews. But, to tell you the truth plainly, it is a kingdom wholly ſpiritual, conſiſting only in the obedience of men's wills and affections to the laws of God.

37 Pilate therefore ſaid unto him, Art thou a King then? Jeſus anſwered, Thou ſayeſt that I am a King. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth. Every one that is of the truth heareth my voice.

38 Pilate ſaith unto him, What is truth? And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I find in him no fault at all.

39 But ye have a cuſtom that I ſhould releaſe unto you one at the paſſover: will ye therefore that I releaſe unto you the King of the Jews?

40 Then cried they all again, ſaying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

1 *Chriſt is ſcourged, crowned with thorns, and beaten;* 5 *delivered to be crucified:* 28 *He dieth,* 38 *and is buried.*

THEN Pilate therefore took Jeſus, and ſcourged *him*.

2 And the ſoldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And ſaid, Hail, King of the Jews! And they ſmote him with their hands.

4 Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And Pilate ſaith unto them, Behold the man.

6 When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucify *him*, crucify *him*. Pilate ſaith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God.

8 ¶ When Pilate therefore heard that ſaying, he was the more afraid.

9 And went again into the Judgment-hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no anſwer.

10 Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not that I have power to crucify thee, and have power to releaſe thee?

11 Jeſus anſwered, Thou couldſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin.

12 And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Cæſar's friend. Whoſoever maketh himſelf a king, ſpeaketh againſt Cæſar.

13 ¶ When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgment ſeat, in a place that is called the pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the paſs-over, and about the ſixth hour. And he ſaith unto the Jews, Behold your king.

15 But

Commentary and Notes on Chapter XIX.

1 *Pilate therefore took Jeſus, and ſcourged him.*] Pilate, not willing to yield to ſo ſhameful a piece of injuſtice, as to cauſe a man to be put to death, whom, at the ſame time, he verily believed to be innocent; and yet ſeeing that the people would not by any means be ſatisfied, if he ſhould acquit and releaſe him without inflicting any puniſhment on him at all; took Jeſus, and delivered him to the ſoldiers to be ſcourged; hoping, that at leaſt that ſeverity would appeaſe the people.

6 *Take ye him, and crucify him.*] That is, crucify him at your peril: for I cannot condemn an innocent perſon. *Whitby.*

8 *When Pilate therefore heard that ſaying, he was the more afraid.*] Pilate knowing the obſtinacy of the Jews in all matters of religion, was afraid they would make a tumult in earneſt. Or, perhaps he was afraid to take away his life, leſt the aſſertion might be true. In all probability he remembered the miracles ſaid to have been performed by Jeſus, and began to think that he really was the ſon of God.

9 *Jeſus gave him no anſwer.*] Pilate's unſteady conduct ſeems to have rendered him unworthy of any further information.

10, 11 *Speakeſt thou not unto me?* &c.] Being ſenſible that thou art Cæſar's ſervant, and accountable to him for thy management, I forgive thee any injury, which, contrary to thy inclination, the popular fury conſtrains thee to do unto me. Thou haſt thy power *from above*, from the emperor: for which the Jewiſh high-prieſt, who hath put me into thy hands, and by pretending that I am Cæſar's enemy, obliges thee to condem me; or, if thou refuſeſt, will accuſe thee as negligent of the emperor's intereſt; he is more to blame than thou.—This ſweet and modeſt anſwer made ſuch an impreſſion on Pilate, that he went out unto the people, and declared his reſolution of releaſing Jeſus, whether they would or not.

12 *If thou let this man go, thou art not Cæſar's friend,* &c.] Finding, by what the governor ſaid to them, that he was determined to releaſe Jeſus, they told him with a haughty and menacing air, that if he releaſed his priſoner, who had ſet himſelf up for a king, and endeavoured to raiſe a rebellion in the country, he was not faithful to the emperor; by which they inſinuated, that they would accuſe him to his maſter, if he did not do his duty, This argument was weighty, and ſhook Pilate's reſolution to the foundation. He was frightened at the very thought of being accuſed to Tiberius, who in matters of government, as Tacitus and Suetonius teſtify, was apt to ſuſpect the worſt; and always puniſhed the leaſt crimes relative thereto with death.

13 *Gabbatha.*] The word means an elevated place; perhaps a ſtage, or ſcaffold in the midſt of ſome area belonging to the palace.

14 *And it was the preparation of the paſſover,* &c.] The governor being thus conſtrained to yield, contrary to his inclination, was angry with the prieſts for ſtirring up the people to ſuch a pitch of madneſs, and reſolved to affront them. He therefore brought Jeſus out a ſecond time into the pavement, wearing the purple robe, and crown of thorns, with his hands manacled: and pointing to him ſaid, Behold your king! in ridicule of the national expectation.

And it was about the ſixth hour.] The beauty peculiar both to the hiſtorical and the argumentative parts of the ſacred writings, depends in a great meaſure upon our knowledge of the cuſtoms which prevailed, and the notions that were commonly received in thoſe diſtant ages and countries. And for want of this, the inſpired books have been loaded with difficulties, which we ſhould ſoon be ſenſible they are entirely free from, were our knowledge of antiquity ſufficiently extenſive. The Jewiſh form and diviſion of the day beginning at ſunſet, may ſerve as an example of this What is ſaid in the goſpels, according to that diviſion of time, being generally accommodated by readers to their own notions, has very much perplexed ſeveral paſſages, particularly the hiſtory of our Lord's reſurrection, This example, however, muſt be underſtood with one exception; for as St. John wrote his goſpel in Aſia, after the deſtruction of the Jewiſh polity, for the benefit of the whole Roman empire, he could not avoid making uſe of the form and diviſion of the day that was known, namely, the form in uſe among the Romans, who began their day at midnight, reckoning twelve hours till noon; and from noon twelve hours till midnight, or the beginning of the next day.

This exception is of great importance, not only becauſe it removes ſome difficulties occuring in the goſpel of St John, but becauſe it ſhews the propriety of ſeveral particulars mentioned by that evangeliſt. For inſtance, in chap. i. 39, when Jeſus invited the baptiſt's diſciples to come and ſee where he lodged, the hiſtorian tells us, they went and abode with him that day; "for it was about the tenth hour." If this be underſtood of the Jewiſh hours, it was four in the afternoon, when the diſciples went with Jeſus: in which caſe it was not very much to the purpoſe to obſerve, that they abode with him that day, ſince, at the longeſt, they could be with him only two hours of it. Whereas, if the evangeliſt is ſpeaking of Roman hours, it was ten of the clock in the morning when the diſciples accompanied Jeſus to his lodging; conſequently it was very proper to tell, that they abode with him all that day, becauſe this circumſtance will imply, that in the long converſation they had with him, from morning till evening, he removed their ſcruples, and fully convinced them that he was the Meſſiah.

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate ſaith unto them, Shall I crucify your King? The chief prieſts anſwered, We have no king but Cæſar.

16 Then delivered he him therefore unto them to be crucified. And they took Jeſus and led him away.

17 And he bearing his croſs, went forth into a place called *the place* of a ſkull, which is called in the Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt.

19 ¶ And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then ſaid the chief prieſts of the Jews to Pilate, Write not, The King of the Jews; but that he ſaid, I am King of Jews.

22 Pilate anſwered, What I have written, I have written.

23 ¶ Then the Soldiers, when they had crucified Jeſus, took his garments (and made four parts, to every Soldier a part) and alſo *his* coat: now the coat was without ſeam, woven from the top throughout.

24 They ſaid therefore among themſelves, Let us not rent it, but caſt lots for it, whoſe it ſhall be: that the ſcripture might be fulfilled, whic ſaith, They parted my raiment among them, an for my veſture they did caſt lots. Theſe thing therefore the ſoldiers did.

25 ¶ Now there ſtood by the croſs of Jeſu his mother, and his mother's ſiſter, Mary *the w* of Cleophas, and Mary Magdalene.

26 When Jeſus therefore ſaw his mother, an the diſciple ſtanding by whom he loved, he ſai unto his mother, Woman, behold thy ſon.

27 Then ſaith he to the diſciple, Behold thy M ther. And from that hour that diſciple took h unto his own *home*.

28 ¶ After this Jeſus knowing that all thin were now accompliſhed, that the ſcripture mig be fulfilled, ſaith, I thirſt

29 Now there was ſet a veſſel full of vinegar: an they filled a ſpunge with vinegar, and put it up hyſſop, and put it to his mouth.

30 When Jeſus therefore had received the vin gar, he ſaid, It is finiſhed. And he bowed his hea and gave up the ghoſt.

31 The Jews therefore, becauſe it was t preparation, that the bodies ſhould not rema upon the croſs on the ſabbath-day (for that ſa bath-day was an high-day) beſought Pilate th their legs might be broken, and *that* they mig be taken away.

32 Then came the ſoldiers, and brake the le of the firſt, and of the other which was crucifi with him.

33 B

We have a ſecond inſtance in Jo. iv. 6. where we are told, that when Jeſus ſat down by Jacob's well, in Samaria, it was the ſixth hour, i. e. not the middle of the day, but ſix in the evening. In thoſe countries women never drew water at mid-day, but always about ſun ſet, Gen. xxiv. 11. And he made his camels to kneel down without the city, by a well of water, at the time of the evening, even the time that women go out to draw water. Wherefore, as the woman of Samaria came to draw water, while Jeſus was ſitting by the well, it cannot be the Jewiſh, but the Roman ſixth hour, which the hiſtorian is ſpeaking of. By that time Jeſus was fatigued with his journey, and therefore, before he proceeded, he ſent his diſciples to the neareſt town for meat. It ſeems there was no place on the road where he could refreſh himſelf. It may be objected, indeed, that the circumſtances of the hiſtory oblige us to ſuppoſe, that this journey through Samaria was made ſo late in the year, that the tranſactions at the well could not happen after ſix in the evening. But it appears that when Jeſus preached in the ſynagogue of Nazareth, after leaving Samaria, it was about the beginning of September: from whence it may be gathered, that he travelled through Samaria in Auguſt; if ſo, then all the particulars which are here related, may have happened in the time allotted to them, for, when Jeſus ſat down by the well, it was about the ſixth hour, perhaps half an hour before it; and from that time, till it became dark, was fully ſufficient for all the things mentioned in the hiſtory.

We have a third example in John iv. 46. when Jeſus told the nobleman of Capernaum, that his ſon was recovered, it was about the ſeventh hour; that is, not the ſeventh Jewiſh hour, or one in the afternoon; but the ſeventh Roman hour, or ſeven in the evening; for, as Cana was a days journey from Capernaum, it is more than probable that the nobleman came in the evening. Beſides, on this ſuppoſition, we can ſee the reaſon why Jeſus would not go down to Capernaum. Had he taken a journey thither at that hour, he muſt have travelled in the night, which might have given occaſion to think, that he could not cure the youth without being perſonally preſent. To conclude: this exception from the example above-mentioned, removes a ſeeming inconſiſtency in the accounts given by Mark and John of the hour of our Lord's crucifixion. See notes on Mark xv, 25.

15 *We have no king but Cæſar.*] In this reply, they publickly renounced their hope of the Meſſiah, which the whole œconomy of their religion had been calculated to cheriſh: they likewiſe publickly acknowledged their ſubjection to the Romans; and, by ſo doing, condemned themſelves, when they afterwards rebelled againſt the emperor. The unwillingneſs which the governor ſhewed all along to paſs ſentence of death upon Jeſus, has ſomething very remarkable in it: for by the character which he bears in the Roman hiſtory, he ſeems to have been far from poſſeſſing any true principle of virt To what then could it be owing, that ſo wicked a man thus ſtea adhered to the cauſe of innocence, which he defended with an unco mon bravery, till the threatenings of the Jewiſh grandees vanquiſ him? And when he did yield, taking from our Lord his life, h came he to leave him his innocence? Certainly this can be attribu to no cauſe whatſoever, but to the ſecret and powerful direct of the providence of God, who intended that, at the ſame time Son was condemned and executed as a malefactor, his innocence ſho be made to appear in the moſt public manner, and by the moſt thentic evidence; even by the teſtimony of his judge, who freque declared him innocent in the courſe of his trial. This, I ſuppoſe, the reaſon alſo that Pilate's lady had the dream concerning Chriſt, which ſhe ſent her huſband the account whilſt he was ſitting on judgment-ſeat.

17 *Bearing his croſs.*] Not the whole croſs, but only that tran piece of wood, to which his arms were afterwards faſtened; and wh was called *Furca*, going acroſs the upright beam which was fixe the earth; this the criminal uſed to carry, and was therefore ca *Furciſer.*

20 *In Hebrew, and Greek, and Latin.*] It was written in *Hebrew*, cauſe it was in the language of the place; in *Greek* for the informa of vaſt numbers of *Helleniſts*, who made uſe of that language; an *Latin* in honour of the *Roman* empire.

22 *What I have written I have written.*] I am determined it ſtand, whoever may object againſt it.

23 *The coat was without ſeam*] This muſt be the tunick. *unius* of *Groningen* was the reſtorer of the loſt art of weaving clo without ſeams. The garments of the Jews conſiſted of the rob mantle, which was the upper garment; the tunick which was un it, and reached from the neck to the heels; under that linen, in manner of a ſhirt; the girdle; a ſort of drawers; the tiara, and ſandals.

26 *When Jeſus ſaw his mother.*] From this circumſtance it app that the face of Jeſus was not covered, as was uſually done to t who were crucified. The ſentence paſſed on ſuch criminals wa *Lictor, colligo manus, caput obnubito, arbori infelici ſuſpendito*. Go Li fetter his hands, vail his head, and hang him on the curſed tree. *cero pro Rabir.* The crown of thorns prevented ſuch covering; this might be ordered providentially, that the divine compoſure, ſerenity of his countenance might be conſpicuous to the ſpectator *Ward's Diſſert.*

30 *It is finiſhed.*] The important work, for which I came into world, is now compleated.

33 But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs.

34 But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came there-out blood and water.

35 And he that ſaw it bare record, and his record is true: and he knoweth that he ſaith true, that ye might believe.

36 For theſe things were done, that the ſcripture ſhould be fulfilled. A bone of him ſhall not be broken.

37 And again another ſcripture ſaith, They ſhall look on him whom they pierced.

38 ¶ And after this, Joſeph of Arimathea (being a diſciple of Jeſus, but ſecretly for fear of the Jews) beſought Pilate that he might take away the body of Jeſus: and Pilate gave him leave. He came therefore and took the body of Jeſus.

39 And there came alſo Nicodemus, which at the firſt came to Jeſus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jeſus, and wound it in linen cloths, with the ſpices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden: and in the garden a new ſepulchre wherein was never man yet laid.

42 There laid they Jeſus therefore, becauſe of the Jews preparation-*day*, for the ſepulchre was nigh at hand.

CHAP. XX.

11 Jeſus appeareth to Mary, 19 and to his diſciples. 24 Thomas's incredulity, 26 and confeſſion.

THE firſt *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre.

2 Then

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39 *Myrrh and aloes, about an hundred pound weight.*] For *aloes*, ſee note on Pſal xlv. 8. This was a proof not only of his wealth, but of his great affection for our Saviour.

41 *Wherein was never man yet laid.*] For the Jews, knowing the ſtory of the man who was let down into the ſepulchre of Eliſha, that when he touched the bones of Eliſha, he revived, and ſtood upon his feet, might have attributed our Saviour's riſing again to a like cauſe, if the body had been put into a grave where any other perſon had been buried. *Greenwood* on 1 Cor. xv. 4.

Commentary and Notes on Chapter XX.

1 *The firſt day of the week*, &c.] I have reſerved to this place the ſeries of tranſactions relating to the reſurrection, in order to give the whole without breaking the thread of the narrative.—Theſe women ſet out very early in the morning of the firſt day of the week; as they were going, Mark xvi. 3. 4. they ſaid among themſelves, who ſhall roll us away the ſtone from the door of the ſepulchre? for it was very great. "At length, drawing near, their uneaſineſs was removed, the ſtone was rolled away, and the door was open." Chap iv. "And when they looked, they ſaw that the ſtone was rolled away." Luke xxiv. 3. and they entered in, and found not the body of the Lord Jeſus: though they felt all round the ſepulchre they could not find the body. Being therefore in great perplexity, 'tis natural to imagine that they would conſult among themſelves about the ſtep which they were next to take. The iſſue of their deliberation ſeems to have been, that Mary Magdalene, whoſe zeal diſpoſed her chearfully to undertake the office, ſhould go immediately to the apoſtles, and enquire of them, whether the body had been removed with their knowledge, and where they had directed it to be laid: and that, in the mean time, the reſt were to ſearch the garden carefully, in order to find it. Coming therefore out of the ſepulchre, Mary Magdalene departed and ran into the city, where ſhe found the apoſtles, and told them that the body was taken away. John xx. 2. "Then ſhe runneth and cometh to Simon Peter, and to the other diſciples whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him" Peter and John are only mentioned in this relation: but the circumſtances taken notice of by the other evangeliſts, ſhew, that the apoſtles lodged altogether in one houſe, as they had uſed to do while their Maſter was ſtill alive. If ſo, 'tis reaſonable to believe, that they all heard Mary Magdalene's report, and were anxious to know the truth of it: but in their preſent ſituation, they would judge it imprudent to go out in a body to examine into the matter, and would rather depute two of their number for that purpoſe. Accordingly, I ſuppoſe that Peter and John went to the ſepulchre by the advice and appointment of the reſt. Verſe 3. "Peter therefore went forth, and that other diſciple, and came, or rather went, as is plain from the ſubſequent verſe, to the ſepulchre." While theſe things were doing in the city, the women at the ſepulchre, having ſearched the garden to no purpoſe, reſolved, now that they had more light, to examine the ſepulchre a ſecond time: when, to their great ſurpriſe, juſt as they entered, they ſaw a beautiful young man in ſhining raiment, very glorious to behold, ſitting on the right ſide. Mark xvi. 5. "And entering into the ſepulchre, they ſaw a young man ſitting on the right-ſide, clothed in a long white garment." Matt. xxviii 4, 5. ſays, that it was the angel who had rolled away the ſtone, and frightened the guards from the ſepulchre. It ſeems he had now laid aſide the terrors in which he was arrayed, and aſſumed the form and dreſs of a human being, in order, that when the women ſaw him, they might be as little terrified as poſſible. Mark, verſe 5. "And they were affrighted." So affrighted, we may ſuppoſe, that they were on the point of turning back: but the angel, to baniſh their fears, told them with a gentle accent, that he knew their errand. Matthew xxviii. 5. "And the angel anſwered and ſaid unto the women, fear not ye: for I know that ye ſeek Jeſus which was crucified. Verſe 6. He is not here: for he is riſen, as he ſaid." Then he invited them to come down and ſee the place where he had lain, that is, to look on the linen rollers and the napkin which had been about his body; but which he had left behind when he aroſe: for, to look at the place with any other view, would not have been a confirmation of their faith in his reſurrection: "Come, ſee the place where the Lord lay" This is the appearance of the one angel which Matthew and Mark have deſcribed. The women, much encouraged by the agreeable news, as well as by the ſweet accent with which the heavenly Being ſpoke, went down into the ſepulchre, and lo another angel appeared. Probably the one ſat at the head, and the other at the feet, where the body of Jeſus had lain: the ſituation in which they ſhewed themſelves by and by to Mary Magdalene, John xx. 12, This latter is the viſion which Luke, who wrote his goſpel firſt, has deſcribed as the principal viſion.

The women deſigning to ſearch the ſepulchre a ſecond time, might, as ſoon as they came upon the threſhold, ſee the angel who ſat on the right-ſide, where the feet of Jeſus had been, that is, who ſat in the furthermoſt right corner of the ſepulchre. And though his companion, who ſat on the ſame ſide at the head, or in the hithermoſt right-corner, had been then viſible, they could not have obſerved him: ſo that at the firſt, they muſt have ſeen only one angel, as Matthew and Mark tell us: but ſtepping down the ſtairs of the ſepulchre, upon the invitation of the angel who appeared, they got the whole cavity of the ſepulchre under their eye, and ſo diſcovered the other heavenly Being alſo. Thus they ſaw two angels, as Luke expreſly affirms. Beſides, the brilliant apperance of the angel who ſpake to them, might ſo fix their eyes, as to hinder them from taking notice of his companion, till landing at the bottom of the ſtairs, they turned themſelves about upon the floor. Their fear and confuſion might have ſome influence alſo upon them.

Luke xxiv. 3, 4. "And they entered in, and found not the body of the Lord Jeſus And it came to paſs as they were much perplexed thereabout, behold, two men ſtood by them in ſhining garments." From this account indeed, it is generally inferred, that the angels appeared to the women on their firſt entering into the ſepulchre. But the concluſion is by no means certain: for the evangeliſt does not tell us where the angel appeared; whether in the ſepulchre or out of it. In his account of the matter therefore, nothing forbids us to ſuppoſe, that the women came out after miſſing the body, and ſearched for it up and down the garden: then went in a ſecond time, and diſcovered the angels as they entered: for they were ſtill in perplexity when the heavenly meſſengers ſpoke to them, which is all that Luke affirms. Becauſe the women were exceedingly afraid, when the firſt angel appeared, he had ſpoken to them with much mildneſs, Matt. xxviii. 5. But now that their terror was a little abated, and they were come down into the ſepulchre with the ſpices, which was a clear proof of their not entertaining the leaſt thought of their Maſter's reſurrection, the other angel chid them gently for ſeeking the living among the dead, with an intention to do him an office due only to the dead; and for not believing his words; or rather for not remembering them, ſo as to have had ſome hopes of his reviving again. Luke xxiv, 5. "And as they were

afraid

2 Then ſhe runneth, and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, they have taken away the Lord out of the ſepulchre, and we know not where they have laid him.

3 Peter

afraid, and bowed down their faces to the earth, they ſaid unto them, Why ſeek ye the living among the dead? Verſe 6. He is not here; but is riſen: remember how he ſpake unto you, when he was yet in Galilee, Verſe 7. Saying, the ſon of man muſt be delivered into the hands of ſinful men, and be crucified and the third day riſe again."

The evangeliſt having no intention to tell which of the angels ſpoke, attributes to them both words, which, in the nature of the thing could be only ſpoken by one of them. Further, as it is the cuſtom of the ſacred hiſtorians to mention only one perſon or thing, even in caſes where more were concerned, the difficulty ariſing from Luke's ſpeaking of two angels, and the reſt but of one, would have been nothing: becauſe we might have ſuppoſed, that all the women went into the ſepulchre together, as Luke tells us: and that when they did not find the body, they diſpatched Mary Magdalene immediately into the city, with an account of the matter: and that when ſhe was gone, the angels appeared unto the reſt, while they were yet in the ſepulchre. But as Luke affirms, that they had ſearched the ſepulchre, and were in perplexity on account of the body's being taken away before the angels appeared; and Matthew intimates that they were out of the ſepulchre, when they ſaw the viſion he ſpakes of, chap. xxviii. 6. we are obliged to make the ſuppoſition above mentioned. When the women had ſatisfied their curioſity by looking at the place where the Lord had lain, and where nothing was to be found but the linen cloths in which he had been ſwathed; the angel who firſt appeared to them, reſumed the diſcourſe, and bade them go and tell his diſciples, particularly Peter, the glad news of his reſurrection from the dead; that he was going before them to Galilee; and that they ſhould have the pleaſure of ſeeing him there, Matth. 7. " And go quickly and tell his diſciples." Mark 7. " And Peter." Math. " That he is riſen from the dead; and behold, he goeth before you into Galilee, there ſhall ye ſee him: lo, I have told you." This meſſage, as well as that from Jeſus himſelf, Matth. xxviii. 9, 10, was ſent to all the diſciples, and not to the apoſtles in particular. The reaſon may have been this. Our Lord intending to viſit his apoſtles that very evening, there was no occaſion to order them into Galilee to ſee him. But as moſt of his diſciples were now in Jeruſalem celebrating the paſſover, it may eaſily be imagined, that on receiving the news of their Maſter's reſurrection, many of them would reſolve to tarry, in expectation of meeting with him: a thing which muſt have been very inconvenient for them at that time of the year, when the harveſt was about to begin, the ſheaf of firſt fruits being always offered on the ſecond day of the paſſover-Week. Wherefore, to prevent their being ſo long from home, the meſſages mentioned were ſent, directing them to return into Galilee, well aſſured, that they ſhould have the pleaſure of ſeeing their Lord there; and by that means be happily relieved from the ſuſpicion of his being an impoſtor; which no doubt had riſen in their minds when they ſaw him expire upon the croſs. Accordingly he appeared, as we ſhall ſee by and by, to more than five hundred of them at once, who, in conſequence of this appointment, gathered together to ſee him. The women highly elated with the news of their Lord's reſurrection, and of his intending to ſhew himſelf publickly in Galilee, went out of the ſepulchre immediately; and ran to bring the diſciples word. Luke 8. " And they remembered his words," Matth. viii. And they departed quickly from the ſepulchre with fear and great joy; and did run to bring his diſciples word. Mark 8. " Neither ſaid they any thing to any man; for they were afraid." Luke 9. " And returned from the ſepulchre, and told all theſe things unto the eleven." The eleven were not all preſent when the women came; for Peter and John were gone to the ſepulchre. Yet as it was not Luke's intention to mention every circumſtance minutely, he ſpeaks of their informing the eleven in general. Though from Matthew it appears, that the women did not tell theſe things to Peter and John till afterwards. " And to all the reſt," namely, at different times, v. 10. " It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told theſe things unto the apoſtles." When the women came to the apoſtles the firſt time, Mary Magdalene was at the ſepulchre with Peter and John. But her report, though made ſeparately, is fitly joined by Luke with that of her companions for various reaſons. Luke 11. " And their words ſeemed to them as idle tales; and they believed them not." Their Maſter's crucifixion gave ſuch a ſevere blow to their faith, that they laid aſide all the thoughts which they had entertained of his being the Meſſiah. And therefore they had not the leaſt expectation of his reſurrection, notwithſtanding he had often predicted it to them: and looked upon the ſtory which the women told them about it, as a mere chimera, the deluſion of a diſordered imagination.

While the women were running into the city to impart the glad tidings of the Lord's reſurrection, which they had received from the angels, Peter and John were on the road to the ſepulchre, having ſet out to examine the truth of what Mary Magdalene had told them. But happening to go by a different ſtreet, or perhaps entering the garden of the ſepulchre by a different door from that through which the company of women had departed, they did not meet with them. The two diſciples made all the haſte they could; for they were anxious to have their doubts cleared up. John, being the younger man, out-ran Peter, and got to the ſepulchre firſt, but did not go in; he only ſtooped down and ſaw the rollers which had been about the body. John xx. 4. " So they ran both together. And the other diſciple did out-run Peter, and came firſt to the ſepulchre." verſe 5. " And he ſtooping down ***and looking in,*** ſaw the linen-clothes lying; yet went he not in." As Chriſt's feet had lain in the furthermoſt right-corner of the ſepulchre, it is natural to think, that when he revived, ſtood up, and put off his grave clothes, he would leave them in that corner where they might eaſily be ſeen by John, though he did not enter; juſt as the women ſaw the angel who ſat in that corner before they went down. Verſe 6. " Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen-clothes lie." Verſe 7. " And the napkin that was about his head, not lying with the linen-clothes, but wrapped together in a place by itſelf." After Jeſus revived, it was neceſſary that he ſhould ſtrip himſelf of the rollers, in order to his being clothed with garments fit for motion and action. Some think that he folded up the napkin to ſhew the perfect calmneſs and compoſure with which he aroſe, as out of an ordinary ſleep Bu whatever be in this, certain it is, that he left the grave-clothes in the ſepulchre, to ſhew that his body was not ſtolen away by his diſciples, who, in ſuch a caſe, would not have taken time to ſtrip it. Beſides the circumſtance of the grave clothes diſpoſed the diſciples themſelve to believe, when the reſurrection was related to them. The garments which Jeſus formed for himſelf ſeem to have been but mean, ſuch a he uſed in his life time. For when Mary Magdalene *firſt* ſaw him ſhe took him for the gardener; and the diſciples going to Emmaus thought him a perſon in rank not ſuperior to themſelves. Verſe 8 " Then went in alſo that other diſciple which came firſt to the ſepul chre, and he ſaw, and believed." Finding nothing in the ſepulchr but the clothes, he believed the body was taken away, as Mary Magda lene had told them. This, as I take it, is all that John means, whe he tells us, that Peter and he, after ſearching the ſepulchre, " ſaw an believed." Mary Magdalene, it would appear, had told them not o ly that the body was taken away: but that the clothes were left b hind; a circumſtance which filled them with wonder. They ſaw the however with their own eyes, and believed her report. Perhaps th imagined that Joſeph or Nicodemus had removed it, after having em balmed it a-new, and ſwathed it with other rollers than thoſe th left behind. For that they had not the leaſt ſuſpicion of Chriſt's r ſurrection, is evident from the apology which John himſelf makes f the ſtupidity of the diſciples in this matter. Verſe 9. " For as yet th knew not the ſcripture, that he muſt riſe again from the dead." A as they did not know from the ſcripture, nor from our Lord's o predictions, that he was to riſe again; ſo neither could they collect from any thing Mary Magdalene had told them; for ſhe herſelf h not the leaſt notion of it, even when Jeſus appeared to her, as is pl from what ſhe ſaid in the 13, 14, verſes.—10. " Then the diſcipl went away again unto their own home." Verſe 11. " But Mary ſto without at the ſepulchre weeping." It ſeems ſhe had followed Pe and John to the ſepulchre; but did not return home with them, bei anxious to find the body. Accordingly ſtepping down into the ſep chre to examine it again, ſhe ſaw two angels ſitting: the one at t head, the other at the feet, where the body of Jeſus had lain. Fro her ſeeing both the angels, it is probable that ſhe was on the ſeco ſtep of the ſtairs with an intention of going down. Or if from h turning about and ſeeing Jeſus, who ſtood without the ſepulchre, i thought ſhe was on the threſhold or firſt ſtep only with a deſign to lo in; ſhe may be ſuppoſed to have bowed her body, ſo as to have h the whole cavity of the ſepulchre under her eye at once. Thus could ſee the two angels, who a little before had appeared in the ſa poſition to the women with the ſpices, (Luke xxiv. 4.) but had k themſelves inviſible all the while that Peter & John were in the ſep chre. "And as ſhe wept, ſhe ſtooped down, ***and looked*** into ſepulchre. Verſe 12. And ſeeth two angels in white, ſitting, the o at the head, and the other at the feet, where the body of Jeſus h lain. Verſe 13. And they ſay unto her, woman, why weepeſt tho She ſaith unto them, becauſe they have taken away my Lord, and know not where they have lain him. Verſe 14. And when ſhe h thus ſaid, ſhe turned herſelf back, ***probably being affrighted,*** and Jeſus ſtanding and knew not that it was Jeſus." The tears in h eyes, and the new garments wherewith Jeſus was clad, made her loſs to know him, till he called her by her name with his uſual tone voice. Verſe 15. " Jeſus ſaith unto her, woman, why weepeſt tho whom ſeekeſt thou? ſhe ſuppoſing him to be the gardener, ſaith u him, Sir, if thou have born him hence, tell me where thou haſt l him, and I will take him away." She thought they had removed hi becauſe he was troubleſome in the ſepulchre. Verſe 16. Jeſus ſa u

3 Peter therefore went forth, and that other diſciple, and came to the ſepulchre.

4 So they ran both together: and the other diſciple did out-run Peter, and came firſt to the ſepulchre.

5 And

unto her, Mary. She turned herſelf, and ſaith unto him, Rabboni, which is to ſay, Maſter." She knew him by his voice and countenance: wherefore, falling down, ſhe would have embraced his knees, according to that modeſty and reverence with which the women of the eaſt ſaluted the men, eſpecially thoſe who were their ſuperiors in ſtation, 2 Kings iv. 27. Luke vii. 38. Mat. xxviii. 9. But Jeſus refuſed this compliment, telling her that he was not going immediately into heaven. He was to ſhew himſelf often to his diſciples before he aſcended : ſo that ſhe ſhould have frequent opportunities of teſtifying her regard to him. Moreover, by ordering her to carry the news of his reſurrection to his diſciples, he inſinuated, that it was altogether improper to waſte the time in paying him the compliments of ſalutation. Verſe 17. "Jeſus ſaith unto her, Touch me not: for I am not yet aſcended to my Father: but go to my brethren, and ſay unto them, I aſcend unto my Father and your Father, and to my God and your God." Thus Jeſus, having finiſhed the work of redemption, contemplated the effect of it with ſingular pleaſure. The bleſſed relation between God and man, which had been long cancelled by ſin, was now happily renewed. God, who had diſowned them on account of their rebellion, was again reconciled to them : he was become their God and Father: they were exalted to the honourable relation of Chriſt's brethren and God's children; and their Father loved them with an affection greatly ſuperior to that of the moſt tender-hearted parent. The kindneſs of this meſſage will appear above all praiſe, if we call to mind the late behaviour of the perſons to whom it was ſent. They had every one of them forſaken Jeſus in his greateſt extremity : but he graciouſly forgave them; and, to aſſure them of their pardon, called them by the endearing name of his brethren, "Go unto my brethren, and ſay, &c."

While Peter and John, with Mary Magdalene were at the ſepulchre, the company of women returned to the city, and told as many of the diſciples as they could find, that at the ſepulchre they had ſeen a viſion of angels, who aſſured them that Jeſus was riſen. This new information aſtoniſhed the diſciples exceedingly; wherefore, as they had ent out Peter and John to examine the truth of what Mary Magdaene had told them concerning the body's being taken away, they ould judge it more proper to ſend ſome of their number to ſee the ngels, and hear from them the joyful tidings, of which the women d given them an account. This is no conjecture; for the diſciples oing to Emmaus, affirm expreſly, that when the women came, ſaying, hey had ſeen a viſion of angels, who ſaid that Jeſus was alive, cerin of their number went to the ſepulchre, and found it even as the omen had ſaid; but him they ſaw not, Luke xxiv. 22. This ſeond deputation from the apoſtles did not go alone : for, as Mary Magdalene returned to the Sepulchre with Peter and John, who ere ſent to examine the truth of her information : ſo the women ho brought word of the viſion, might return with thoſe who were nt to be witneſſes to the truth of their report. Beſides curioſity, hey had an errand thither. The angels had ordered them to tell e news to Peter in particular: for which reaſon, when they underood that he was gone to the ſepulchre with John, it was natural to ink they would return with the diſciples in queſt of him. About e time that theſe diſciples and the women ſet out from the ſepulchre, eter and John ſeem to have reached the city: but coming in by a fferent ſtreet, they did not meet their brethren. The diſciples being ger to get to the ſepulchre, ſoon left the women behind; and, juſt they arrived, Mary Magdalene, having ſeen the Lord, was coming ay. But they did not meet with her : perhaps becauſe they enter- the garden at one door, while ſhe was coming out by another. hen they came to the ſepulchre, they ſaw the angels, and received om them the news of Chriſt's reſurrection : For (Luke xxiv. 24.) they found it even as the women had ſaid." Highly elated therefore ith their ſucceſs, they departed and ran back to the city ſo quickly, at they had given an account of what had happened to them, in the aring of the two diſciples who were going to Emmaus, before Mary agdalene arrived. Nor will their ſpeed appear incredible, if Mary agdalene came up with her companions after their interview with ſus: for, in that caſe, 'tis natural to think, they would all ſtand ll a little, and relate to one another what they had ſeen : or though ary Magdalene did not overtake the women; yet conſidering the nare of the tidings which the male diſciples had to carry, we may beve that they would exert their utmoſt ſpeed in running; and that glecting the high-road, they would take the neareſt way through the lds. Beſides, it ought to be remembered, that Mary Magdalene, wever eager ſhe might be to carry the joyful news, was, by reaſon her ſex, not ſo fit for running as the male diſciples: and that her eſs might hinder her motion: not to mention that ſhe was tired, aving watched all night, and been at the ſepulchre once before— the mean time, the company of women who followed the diſcis, happening not to meet Peter and John, who were now on the road home, went forward in queſt of them. But the women did not go the length of the ſepulchre: for ſomewhere on the road, Jeſus himſelf met them. Matt. xxviii. 9. "And, as they went to tell his diſciples, behold, Jeſus met them, ſaying, All hail. And they came and held him by the feet, and worſhipped him." The favour of embracing his knees Jeſus had refuſed to Mary Magdalene, becauſe it was not neceſſary : but he granted it to the women, becauſe the angels words having ſtrongly impreſſed their minds with the notion of his reſurrection, they might have taken his appearing for an illuſion of their own imagination, had he not permitted them to handle him, and convince themſelves by the united reports of their ſenſes. Beſides, if our Lord intended, that Mary Magdalene ſhould go away as faſt as poſſible, and publiſh the news, he might hinder her from embracing his knees, to prevent her loſing time, as was obſerved above. Verſe 10, "Then ſaid Jeſus unto them, be not afraid: go tell my brethren, that they go into Galilee, and there ſhall they ſee me."

The women, thus ordered by Jeſus himſelf to carry the tidings of his reſurrection into the city, went no further in queſt of Peter: but, being now charged with a more important meſſage, turned back immediately to publiſh their glad tidings of their having ſeen the Lord. Verſe 11. Now, when they were going, behold ſome of the watch came into the city, and ſhewed unto the chief prieſts all the things that were done :" that is, gave them an account of the earthquake, the viſion, the rolling away of the ſtone, with the other circumſtances by which they had been frightened, and made to deſert their poſt. From the conduct of the prieſts, it would appear, that they ſpake alſo of Chriſt's reſurrection. Verſe 12 "And when they were aſſembled with the elders, and had taken counſel, they gave large money (that is, a great bribe) unto the ſoldiers. Verſe 13. Saying, ſay ye, his diſciples came by night, and ſtole him away while we ſlept." It is true, Mark xvi. ix. is generally interpreted in ſuch a manner, as to make us think the ſoldiers did not ſee Jeſus ariſe: but though they did not ſee him, they were able to bear witneſs to his reſurrection. The ſtorm, the earthquake, and the viſion that accompanied this aſtoniſhing event, had driven them away from the ſepulchre. Impelled therefore by their fears and the weather, they would take ſhelter in the firſt houſe they could find. And, as they fled away about the time that Jeſus aroſe, they would probably ſleep till morning; or, though the terror they were in hindred them from ſleeping, they would ſtay nevertheleſs, having no inclination to go out in ſuch a ſtormy night, eſpecially as they knew that the gates of the city were ſhut : and that they could not have acceſs to the chief prieſts at ſo unſeaſonable an hour. When the day advanced, and their fears were a little abated, we may ſuppoſe, that they began to deliberate among themſelves what they were to do. They had been placed at the ſepulchre, to ſee if Jeſus would ariſe according to his prediction, and to prevent any fraud by which his reſurrection might be impoſed upon the world. Wherefore, if they did not ſee him ariſe, they could not but be curious to know, whether he was really riſen, as the terrible things they had been witneſſes to the preceding evening ſeemed to preſage; and, for this purpoſe, they might go ſtraightway to the ſepulchre in the morning; but not finding the body, they concluded with reaſon that Jeſus had riſen, and went to tell the prieſts the ſtrange news: thus the ſoldiers were qualified to bear witneſs to the reſurrection of Jeſus, though they did not ſee him ariſe : and their teſtimony is unqueſtionable, being the teſtimony of enemies. Accordingly the prieſts did not offer to contradict them, as they would certainly have done, had it been in their power. But with an obſtinacy, almoſt incredible, rooted in their pride, they ſtiffly reſiſted what their own minds told them was true; and to ſave their reputation, bribed the ſoldiers to propagate an idle inconſiſtent ſtory. "They gave large money unto the ſoldiers, ſaying, Say ye, his diſciples came by night and ſtole him away while we ſlept." The prieſts certainly could not be ſo ſtupid, as not to foreſee what judgment the world would form of guards who pretended to know and tell what was done while they were aſleep: and who though they knew it, made no effort to prevent the fraud. But abſurd as this might be, it was the beſt colour they could put upon the matter : unluckily however for their cauſe, the ſoldiers had not come to them to receive this leſſon. They had tarried by the way, and no doubt divulged the truth in the houſe where they paſſed the night. Probably alſo they publiſhed it as they went through the ſtreets, and perhaps in the high-prieſt's palace, while they waited to be called in. Upon the whole, it is evident, that, as matters ſtood, the day muſt have been pretty far advanced before the ſoldiers could come into the city : and therefore, though they fled from the ſepulchre about eleven or twelve the preceding night, we have a better reaſon for their coming ſo late in the morning, as is affirmed by Matthew, than, if we ſuppoſe that Jeſus aroſe when the women went out in a body to the ſepulchre at the riſing of the ſun.

The

5 And he ſtooping down *and looking in*, ſaw the linen clothes lying; yet went he not in.
6 Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie;

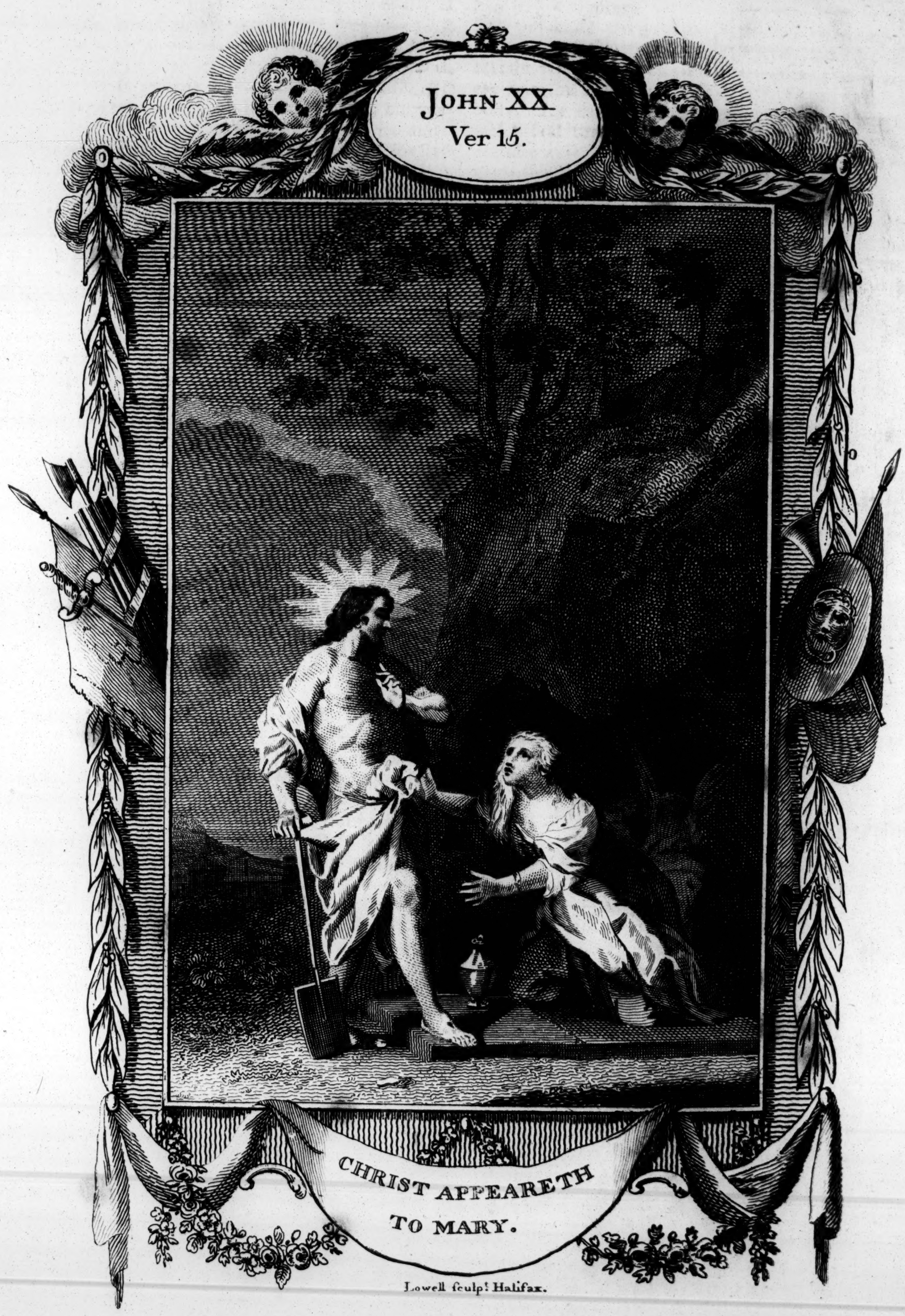
7 And

The company of women having tarried a while with Jeſus on the road, by the time that they got back to the apoſtles, not only Peter and John, but the other diſciples were returned from the ſepulchre. Perhaps Mary Magdalene likewiſe was come: for ſhe might eaſily paſs by the women, if ſhe travelled in another road. Beſides, 'tis natural to think, that ſhe would make all the haſte poſſible; eſpecially as Jeſus, for this very purpoſe, had not permitted her to embrace his knees, as was obſerved above. Or, we may ſuppoſe, that Mary Magdalene overtook the women on the road, and brought them up with her, after ſpending a little time in relating to one another what they had ſeen. It is not material however, which of them came firſt; only arriving about the ſame time, they confirmed each other's accounts. Verſe 18. "Mary Magdalene came and told the diſciples, that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her." But if the things which the women formerly told concerning the viſion of angels, appeared in the eyes of the diſconſolate diſciples as idle tales: what they now ſaid, was reckoned much more ſo, Mark xvi. 11. "And they, when they heard that he was alive, and had been ſeen of her, believed not." Only Peter, to whom they repeated the angels meſſage, becauſe he had been abſent when they firſt came with it, was diſpoſed by his ſanguine temper, to give a little more credit to their words than the reſt ſeem to have done, for, on hearing that the heavenly beings had named him in particular, as one to whom the news ſhould be told, he was much elated with the honour they had done him. And though he was but juſt come from the ſepulchre, he thought proper to go thither a ſecond time, hoping perhaps to ſee Jeſus, or at leaſt the angel who had diſtinguiſhed him by making mention of his name. Luke xxiv. 12. Then aroſe Peter, and ran unto the ſepulchre. And ſtooping down, he beheld the linen cloths laid by themſelves, and departed, wondering in himſelf at that which was come to paſs."

The ſame Day on which Jeſus aroſe, one of his diſciples named Cleophas or Alpheus, the huſband of Mary, who was ſiſter to our Lord's mother, and who in the hiſtory of his reſurrection is called Mary the mother of James, was travelling to Emmaus, a village about ſeven miles diſtant from Jeruſalem, in company with another diſciple whoſe name is not mentioned, They two were in the utmoſt dejection, on account of their maſter's death: inſomuch, that their grief appeared viſible in their countenanees. Luke xxiv. 17. Moreover, as they went along, they talked of the things that ſat heavieſt on their ſpirits. Luke 24, 13. And behold two of them went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs. Verſe 14. And they talked together of all theſe things which had happened. Verſe 15. And it came to paſs that while they communed *together*, and reaſoned, Jeſus himſelf drew near, and went with them." He overtook them, as coming himſelf from Jeruſalem. See ver 18. Probably the diſciples had juſt left the city, when Jeſus came up with them; for on any other ſuppoſition, he could not have had time to deliver all the things which the Evangeliſt tells us he ſpake to them. See ver 27. It ſeems he ſhewed himſelf to them immediately after he left the company of women. Verſe 16. "But their eyes were holden, that they ſhould not know him." They were held by his miraculous power; or the phraſe, according to the force of the Hebrew idiom, may denote the effect without any intimation of the cauſe at all. By the alteration which Jeſus could eaſily make in the tone of his voice, while ſpeaking, and by his new dreſs, he might be concealed from them: eſpecially as they ſtill believed that he was dead; and they had no expectation of his reſurrection. Beſides, their thoughts were ſo ſwallowed up in the depth of their grief, that as they took little notice of any thing without them: ſo they did not narrowly examine the features of their fellow traveller. Jeſus therefore ſpake to them in the character of a ſtranger; making free as travellers might do one with another, to aſk what the ſubject of their converſation was, and why they looked ſo ſad? Verſe 17. "And he ſaid unto them, what manner of communications are theſe, that ye have one to another, as ye walk and are ſad? Verſe 18. And the one of them, whoſe name was Cleophas, anſwering, ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs in theſe days." Cleophas was ſurprized that any one who had come from Jeruſalem, ſhould have been ignorant of the extraordinary things which had lately happened there. Verſe 19. "And he ſaid unto them, what things? And they ſaid unto him, concerning Jeſus of Nazareth, which was a prophet mighty in deed and word before God, and all the people. Verſe 20 And how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him." Having thus given an account of Chriſt's character, miracles and ſufferings, Cleophas was ſo ingenuous as to acknowledge, that they once believed him to be the deliverer of Iſrael; and in that faith had been his diſciples. But that they began now to think themſelves miſtaken, becauſe he had been dead three days. Verſe 21. "But we truſted that it had been he, which ſhould have redeemed Iſrael: and beſide all this, to day is the third day ſince theſe things were done. Cleophas added, that ſome women of their acquaintance who had been that morning at the ſepulchre, aſtoniſhed them with the news of his reſurrection: affirming that they had ſeen a viſion of angels, which told them he was alive. It ſeems his companion and he had left the city before any of them came with the news of Chriſt's perſonal appearance. Verſe 22. "Yea, and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre. Verſe 23. And when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive."

Luke xxiv. 24. "And certain of them which were with us went to the ſepulchre, and found it even ſo as the women had ſaid, but him they ſaw not." When the women who had been at the ſepulchre, told us that they had ſeen angels who aſſured them that Jeſus was riſen, ſome of our number went thither in great haſte, hoping to ſee theſe angels, as the women told them that they were in the ſepulchre when they came away. On their arrival, they found it even as the women had ſaid: for they were favoured with a ſight of the angels, but had not the pleaſure of ſeeing Jeſus.

25 "Then he ſaid unto them, O fools, and ſlow of heart, to believe all that the prophets have ſpoken! Verſe 26. Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?" From this reproof it would appear, that Cleophas and his companio were of the number of thoſe who gave little credit to the tiding which the women had brought of their maſter's reſurrection. Hi crucifixion and death, as they themſelves acknowledged, having almo convinced them that he was not the Meſſiah, they had little faith i his reſurrection. Wherefore to ſhew them their error, Jeſus reprove them ſharply for not underſtanding and believing the prophecie which, ſaid he, declare it to be the decree of heaven, that before th Meſſiah receives his kingdom, he muſt ſuffer ſuch things as your ma ter has ſuffered. Moreover, that his reproof might appear well foun ed, that their drooping ſpirits might be ſupported, and that th might be prepared for the diſcovery which he was about to make himſelf, he explained the whole types and prophecies of the old teſt ment, which relate to the Meſſiah's ſuffering: ſuch as the moſaic ſacrifices, the lifting up of the brazen ſerpent, Pſalm xxii. chapt liii. of Iſaiah, &c. "And beginning at Moſes and all the prophe he expounded unto them in all the Scriptures the things concerni himſelf." Thus did Jeſus demonſtrate to his deſponding diſciples fro the ſcriptures, that their deſpair was without cauſe, and the ſuſpici without foundation, which they had taken up of his being a deceiv becauſe the prieſts had put him to death: his diſcourſe made a de impreſſion upon them, (verſe 32) and engroſſed their attention to ſu a degree, that they neither thought of the length of the journey, conſidered the countenance of him who ſpake to them: ſo that, fore they were aware, they arrived at the village whither they we And now the diſciples turned aſide from their road to go to th lodging; Jeſus in the mean time travelling on. But they, loth part with a perſon whoſe converſation charmed them ſo much, b ged of him to go no further, but to abide with them, becauſe the was far ſpent. Verſe 28. "And they drew nigh unto the villa whither they went: and he made as though he would have gone f ther: Verſe 29. But they conſtrained him, ſaying, Abide with for it is towards evening, and the day is far ſpent. And he wen to tarry with them." By their hearty invitations the diſciples prev ed with their fellow-traveller to turn in with them: and their hu nity met with an abundant recompenſe. For Jeſus made him known to them at table in the action of giving God thanks for t food. Verſe 30. "And it came to paſs as he ſat at meat them, he took bread, and bleſſed *it*, and brake and gave to the Becauſe it is ſaid that as he ſat at meat, he took bread and bleſſe ſome have thought that our Lord gave his two diſciples the ſacram on this occaſion: and that they knew him thereby to be Jeſus. in the Greek, there is no foundation for the conjecture; the w ſignifying properly: "And it came to paſs, that when he ſat d to table with them, he took bread and bleſſed it." Among the J the giving of thanks at table for their food, and the diſtributin it to the gueſts, was the head of the family's office. But in m companies, he whoſe rank and character rendered him moſt wo of the honours of the table obtained them. Therefore the ac of bleſſing, breaking and dividing the meat, happened of cour every meal: and at this more fitly yielded to their maſter by the ciples, though they did not know him: becauſe the ſingular ſki the ſacred writings which he had diſcovered on the road, made conceive a very high opinion of his piety and learning. Jeſus thus deſired by his diſciples to addreſs God in their behalf, he vered himſelf either by pronouncing a form of prayer which they


JOHN XX
Ver 15.

CHRIST APPEARETH TO MARY.

Lowell ſculp! Halifax.

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itſelf.

8 Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and believed.

9 For as yet they knew not the ſcripture, that he muſt riſe again from the dead.

10 Then the diſciples went away again unto their own home.

11 ¶ But Mary ſtood without at the ſepulchre, weeping: and as ſhe wept, ſhe ſtooped down, *and looked* into the ſepulchre,

12 And ſeeth two angels in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain:

13 And they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him.

14 And when ſhe had thus ſaid, ſhe turned herſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus.

15 Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? ſhe ſuppoſing him to be the gardener, ſaith unto him, Sir, if thou have
borne

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often heard him uſe, and which when repeated by this ſtranger, awakened their attention: ſo that conſidering his features more narrowly, they diſcovered him to be the Lord. This is Calvin's account: or they might be led to the diſcovery, if in his prayer Jeſus uttered ſuch things as made him known. Verſe 31. "And their eyes were opened, and they knew him; and he vaniſhed out of their ſight." The learned Dr. Samuel Chandler has produced paſſages from Anacreon and Pindar, in which the word (aphantos) is uſed to ſignify the ſudden diſappearing of a thing, by what means ſoever that happens. He propoſes therefore to correct the tranſlation thus, "he ſuddenly went away from them." The reflection which the diſciples made on this affair is natural and beautiful. Verſe 32. "They ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the ſcripture? We were extremely ſtupid not to know him, when we found his diſcourſes have that effect upon us, which was peculiar to his teaching. As ſoon as Jeſus departed, the two diſciples made all the haſte they could to Jeruſalem that they might have the pleaſure of acquainting their brethren with the agreeable news. But they were in ſome meaſure prevented, not only by the women to whom Jeſus had ſhewn himſelf firſt of all; but alſo by Peter. For immediately on their arrival, the eleven with ſome others accoſted them, Verſe 34. "Saying, The Lord is riſen indeed, and hath appeared to Simon. They had given little credit to the reports of the women, ſuppoſing they were occaſioned more by imagination than reality. But when a perſon of Simon's capacity and gravity declared that he had ſeen the Lord, they began to think that he was riſen indeed. Their belief therefore was not a little confirmed by the arrival of the two diſciples, who declared, that the Lord had appeared to them alſo. Verſe 35. "And they told what things *were done* in the way, and how he was known of them in the breaking of bread;" that is, by his prayer before meat. Mark however repreſents the reception which their report met with ſomewhat differently, xvi. 12. "After that, he appeared in another form as in the original, *or in another dreſs*) unto two of them, as they walked and went into the country Verſe 13. "And they went and told it unto the reſidue, neither believed they them." But there is no inconſiſtency between the evangeliſts. For though the greateſt part of the apoſtles believed that Jeſus was riſen, as Luke affirms; ſome who had not given credit either to the women, or to Simon, continued obſtinately to diſbelieve, in ſpite of all that the two diſciples, or the reſt could ſay. For we know from Luke himſelf, chap. xxiv. 21, that a few did not believe, even after they had ſeen Jeſus with their own eyes See Matth xxviii. 17.

While the diſciples from Emmaus were giving their brethren an account of the Lord's appearing to them, Jeſus himſelf came and put an end to their debate by ſhewing them his hands and his feet. Luke xxiv 36. "And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them." The original ſignifies that he ſtood among them, without intimating whether they ſaw him come forward, or did not obſerve him till he was near them. John however mentions a circumſtance, which, compared with Luke, ſeems to prove that they ſaw him enter the room, and come forward, John xx. 19. "Then they ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled, for fear of the Jews, came Jeſus, and ſtood in the midſt, and ſaith unto them, Peace be unto you." Luke xxiv. 37. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit." The diſciples had ſecured the doors of the houſe by locks and bolts, for fear of the Jews; but Jeſus, before he entered, opened the locks and drew the bolts by his miraculous power, without the knowledge of any one in the houſe. Wherefore, as the whole company knew that the doors had been ſecured, it was no wonder that they ſuppoſed they ſaw a ſpectre, and were exceedingly affrighted when ſomething in a human form, whoſe features they could not rightly diſcern by lamp light, entered the room. The circumſtance of the doors being ſhut, mentioned by John, ſuggeſts the reaſon why the diſciples took Jeſus for a ſpirit, notwithſtanding the greateſt part of them believed he was riſen. To diſpel their fears and doubts, Jeſus came forward, ſpoke to them, and ſhewed them his hands and feet, deſiring them to handle him, and be convinced, by the united report of their ſenſes, that it was he, as in ver. 38, 39, and 40. The diſciples beholding theſe infallible proofs of their maſter's reſurrection, received him with rapture. But their joy and wonder ſo wrought upon their minds, that ſome of them, ſenſible of the commotion they were in, ſuſpended their belief, till they had conſidered the matter more calmly. Jeſus therefore, knowing their thoughts, called for meat, and did eat with them, to prove more fully the certain truth of his reſurrection from the dead, and the reality of his preſence on this occaſion: 41 "And while they yet believed not for joy, and wondered, he ſaid unto them, have ye any meat? 42 And they gave him a piece of a broiled fiſh, and of an honeycomb. 43 And he took *it*, and did eat before them." He tarried ſo long with them, that they had time to make ready ſome fiſh for ſupper which he took a ſhare of. John xx. 21. "Then ſaid Jeſus unto them again, Peace *be* unto you: as my father hath ſent me, even ſo ſend I you." I ſend you to preach the goſpel, and teach men the way of ſalvation: for which purpoſe I honour you with an authority and commiſſion from God, and beſtow on you power to confirm your doctrine and miſſion by miracles. 22 "And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt. Verſe 23 Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe-ſoever *ſins* ye retain, they are retained." This may refer to the temporal pardon and puniſhment of men's ſins: or, the meaning may be, ye are ſoon to receive the Holy Ghoſt in the fulneſs of his communication, whereby ye ſhall be qualified to declare the only terms on which men's ſins are to be pardoned. Some, indeed, carry the matter higher, ſuppoſing that this is the power of what they call authorative abſolution. Yet the only foundation on which the apoſtles themſelves could claim ſuch a power, muſt have been ſome infallible communication of the will of God, concerning men's future ſtate, that was made to them; for, properly ſpeaking, they neither forgave nor retained ſins. They only declared a matter of fact, infallibly made known to them by God. In the mean time, to render this interpretation ſenſible, the general expreſſions in this verſe muſt be very much limited, ſince it was but a ſingle individual here and there, whoſe condition in the life to come can be ſuppoſed to have been made known to the apoſtles by revelations. Verſe 24. "But Thomas, one of the twelve, called Didimus, i. e. *the twin*, was not with them when Jeſus came." It is ſaid, Luke xxiv. 33 that the diſciples from Emmaus told their ſtory to the eleven, and them that were with them. The eleven was the name by which the apoſtles went, after Judas's death, whether preciſely that number, or fewer. Wherefore we are under no neceſſity of ſuppoſing that Thomas was preſent when the diſciples came in. Yet if Luke's expreſſion implies that he was then with his brethren, we may ſuppoſe that he was one of thoſe who would not believe, and that he went away before they had finiſhed their relation. 25 "The other diſciples therefore ſaid unto him, we have ſeen the Lord. But he ſaid unto them, except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide." Except I have the fulleſt evidence, ariſing from the teſtimony of my own ſeeing and feeling him, I will not believe that he is riſen.

Eight days after his reſurrection, our Lord ſhewed himſelf again to the Eleven, while Thomas was with them. Mark xvi. 14. "Afterward he appeared unto the eleven, as they ſat at Meat, and upbraided them with their unbelief, and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen." It was Thomas whom Jeſus now upbraided as is evident from the more full account of John: for, condeſcending to bear with the ſtubbornneſs of his unbelieving apoſtles, he deſired Thomas, in particular, to put his finger into the print of the nails, and to truſt his hand into his ſide, that he might convince himſelf by the only proofs, which he had declared ſhould convince him. John xx. 27. "Then ſaid he to Thomas, reach hither thy finger, and behold my hands: and reach hither thy hand, and truſt it into my ſide; and be not faithleſs, but believing." Thus Jeſus demonſtrated not only that he was riſen, but that he was poſ-
ſeſſed

borne him hence, tell me where thou haſt laid him, and I will take him away.

16 Jeſus ſaith unto her, Mary. She turned herſelf, and ſaith unto him, Rabboni; which is to ſay Maſter.

17 Jeſus ſaith unto her, Touch me not: for I am not yet aſcended to my Father: but go to my brethren, and ſay unto them, I aſcend unto my Father and your Father, and *to* my God and your God.

18 Mary Magdalene came and told the diſciples, that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.

19 ¶ Then the ſame day at evening, being the firſt *day* of the week, when the doors were ſhut, where the diſciples were aſſembled, for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace *be* unto you.

20 And when he had ſo ſaid, he ſhewed unto them *his* hands and his ſide. Then were the diſciples glad when they ſaw the Lord.

21 Then

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feſſed of divine knowledge, being conſcious of the thoughts and actions of men. Accordingly Thomas, exceedingly ſtruck with this proof, cried out with great amazement, 28, "My Lord, and my God!" This in the original is in the nominative caſe, the word, *Thou art* being underſtood: for the context tells us, that theſe words were addreſſed to Jeſus; wherefore they cannot be taken merely as an exclamation of ſurprize, which is the Arian gloſs: but the meaning is, Thou art really he whom I lately followed as my Lord, and I acknowledge thee to be poſſeſſed of infinite knowledge, and worſhip thee as my God. 29, "Jeſus ſaith unto them, Thomas, becauſe thou haſt ſeen me, thou haſt believed," Bleſſed are they that have not ſeen, and yet have believed." Thou haſt believed my reſurrection, becauſe thou haſt had it confirmed to thee by the united teſtimony of all thy ſenſes: they are perſons of a better diſpoſition, who, without the evidence of ſenſe, are ſo candid as to yield to thoſe proofs which the Divine Wiſdom has thought ſufficient for convincing the world. From this it would appear, that Thomas's ſpeech, on the evening of the reſurrection-day, was a kind of boaſting in the ſtrength of his own underſtanding, and a praiſing of himſelf on that account. He would not believe that his maſter was riſen, on ſuch trivial evidence as the reports of women. Nothing would convince him, but the evidence of his own ſenſes, 30 and 31, "And many other," &c. He appeared, on ſeveral occaſions, to his diſciples after his reſurrection; and by many infallible proofs, which are not written in this book, convinced them that he was alive after his paſſion. The appearances mentioned by the Evangeliſts are nine in number. The apoſtle Paul ſpeaks of one to James, and one to himſelf, which they have omitted: but this Paſſage leads us to think, that he ſhewed himſelf much oftener than there is any account of upon record.

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Ten or twelve days before the feaſt of Pentecoſt, our bleſſed S viour again appeared to all his diſciples who were aſſembled at Je ſalem, where he converſed with them ſome time, and then led th out to Bethany, from whence he aſcended into his glorious ki dom, where he now reigns triumphant, having overcome death, opened to us the gates of everlaſting life.

Thus have I given a full account of our Saviour's reſurrection, delivered the whole in the plaineſt and moſt intelligible manner, every chriſtian may ſee the great truths on which this ſtupendous racle is founded: a miracle on which the truth of the chriſtian relig is founded, and therefore cannot be too particularly conſidered.

17 *Touch me not; for I am not yet aſcended*, &c.] Dr. Cl thinks the true meaning of theſe words is, *Do not expect I ſhould tinue with you* now; *for it is expedient and neceſſary, that I ſh firſt aſcend to my Father.* And therefore he adds in the very words; *But go to my brethren, and ſay unto them, I aſcend to Father and your Father, to my God and your God.* Tell them, *I am riſen from the dead, never to die any more; that I am to return to my Father and your Father, to my God and your Go receive full power over all things both in heaven and earth; a prepare a place for you; and then, where I am, there ſhall ye be* Clarkes *Serm* vol. v. Serm. 13.

19 *Came Jeſus.*] He came in that natural body, which was cified and laid in the grave; and therefore it is abſurd to ſup he could penetrate through the doors which were ſhut and dou faſtened within; it is moſt natural to think, that by his miracu power he cauſed them to fly open, as of themſelves, and ſhut a very ſuddenly. *Whitby.*

21 Then ſaid Jeſus to them again, Peace *be* unto you. As *my* Father hath ſent me, even ſo ſend I you.

22 And when he had ſaid this, he breathed on *them*, and ſaith unto them, Receive ye the Holy Ghoſt.

23 Whoſe ſoever ſins ye remit, they are remitted unto them; *and* whoſe ſoever *ſins* ye retain, they are retained.

24 ¶ Then Thomas, one of the twelve, called Didymus, was not with them when Jeſus came.

25 The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my fingers unto the print of the nails, and thruſt my hand into his ſide, I will not believe.

26 ¶ And after eight days, again his diſciples were within, and Thomas with them. *Then* came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace *be* unto you.

27 Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide: and be not faithleſs, but believing.

28 And Thomas anſwered and ſaid unto him, My Lord, and my God!

29 Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed: bleſſed *are* they that have not ſeen, and *yet* have believed.

30 ¶ And many other Signs truly did Jeſus in the preſence of his diſciples, which are not written in this book.

31 But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God, and that believing ye might have life through his name.

CHAP. XXI.

Chriſt appearing again, 15 *giveth Peter a charge:* 20 *and rebuketh his curioſity.*

AFTER theſe things Jeſus ſhewed himſelf again to the diſciples at the ſea of Tiberias: and on this wiſe ſhewed he *himſelf.*

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *ſons* of Zebedee, and two other of his diſciples.

3 Simon Peter ſaith unto them, I go a fiſhing. They ſay unto him, we alſo go with thee. They went forth, and entered into a ſhip immediately: and that night they caught nothing.

4 But when the morning was now come, Jeſus ſtood on the ſhore: but the diſciples knew not that it was Jeſus.

5 Then Jeſus ſaith unto them, Children, have ye any meat? they anſwered him, No.

6 And he ſaid unto them, Caſt the net on the right ſide of the ſhip, and ye ſhall find. They caſt therefore, and now they were not able to draw it for the multitude of fiſhes.

7 Therefore that diſciple whom Jeſus loved, ſaith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fiſher's coat *unto him* (for he was naked) and did caſt himſelf into the ſea,

8 And the other diſciples came in a little ſhip, (for they were not far from land, but as it were two hundred cubits) dragging the net with fiſhes.

9 As ſoon then as they were come to land, they ſaw a fire of coals there, and fiſh laid thereon, and bread.

10 Jeſus ſaith unto them, Bring of the fiſh which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fiſhes, an hundred and fifty and three. And for all there were ſo many, yet was not the net broken.

12 Jeſus ſaith unto them, Come *and* dine. And none of the diſciples durſt aſk him, Who art thou; knowing that it was the Lord.

13 Jeſus then cometh, and taketh bread, and giveth them, and fiſh likewiſe.

14 This is now the third time, that Jeſus ſhewed himſelf to his diſciples, after that he was riſen from the dead.

15 ¶ So when they had dined, Jeſus ſaith to Simon Peter, Simon *ſon* of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my lambs.

16 He

Commentary and Notes on Chapter XXI.

1 *After theſe things.*] Grotius thinks this whole chapter was written ſome elders of the church at Epheſus, and added to the reſt of the ok by the approbation of that ſociety, as agreeable to the relations hich they had heard from the mouth of St. John; and Le Clerc folws him in this conjecture; but Dr. Mills has taken pains to invalidate and the beginning of the 24th verſe deſtroys the force of Grotius's gument from the latter part of it. *Doddridge.*

7 *He was naked.*] That is, in a manner *naked:* for we muſt obve that among the Jews, they were ſaid to be *naked*, who had only under-garment on.

Caſt himſelf into the ſea.] That he might ſwim to ſhore, and pay earlieſt duty to his dear Lord.

8 *Two hundred cubits.*] About one hundred yards.

9 *A fire of coals.*] Which Jeſus had miraculouſly prepared.

11 *Great fiſhes, an hundred and fifty and three.*] Some have thought, d quote Oppian for their authority, that an 153 was the exact mber of all the ſorts of fiſhes then known, and that we may gaer from hence, that perſons of all nations and conditions ſhall enter to the church. *Jortin's Rem.*

14 *This was the third time,* &c.] It was in reality the *ſeventh* appearance at leaſt that Jeſus had made ſince his reſurrection: for he peared firſt to Mary Magdalene, Mark xvi. 9. then to the women as they returned from the ſepulchre; Mat. xxviii. 9. after this he was ſeen of Peter, 1 Cor. xv. 5. then, the ſame day by the two diſciples that were going to Emmaus; (Luke xxiv. 13.) and again the ſame evening he appeared to the diſciples when Thomas was abſent; and on that day ſe'nnight he appeared again to the eleven, when Thomas was with them; and now he ſhewed himſelf a *ſeventh* time at the ſea of Tiberias: but we muſt obſerve, that as John had particularly mentioned before the *two* appearances which Jeſus made to his diſciples, when they were together, (ſee chap. xx.) it ſeems moſt reaſonable to conclude, that he rekons this the *third,* as referring to theſe. *Doddridge.*

15 *Loveſt thou me more than theſe?*] As Peter had ſhewn great eagerneſs juſt before in haſtening to his Maſter by caſting himſelf into the ſea, while the other diſciples went in a boat, it might have been apprehended, that he ſtill flattered himſelf with having a more intenſe love for Chriſt than any of them. Hence the queſtion to him the firſt time is, *Simon loveſt thou me more than theſe?* this compariſon being to him a leſſon that was proper to recall to his mind the raſhneſs he had been guilty of, in preferring himſelf to others, and making himſelf judge of a ſecret known only to God. Wherefore the apoſtle contents himſelf with ſaying, *Thou knoweſt, Lord, that I love thee;* and he avoided the ſecond queſtion which makes him remember his former preſumption, and greatly humbles him in his own eyes. *Principles of Chriſtian religion.*

15 *Feed my lambs.*] *Lambs* may probably ſignify the weakeſt of the flock. The argument which the papiſts draw from hence for the *ſupremacy*

borne him hence, tell me where thou haſt laid him, and I will take him away.

16 Jeſus ſaith unto her, Mary. She turned herſelf, and ſaith unto him, Rabboni; which is to ſay Maſter.

17 Jeſus ſaith unto her, Touch me not: for I am not yet aſcended to my Father: but go to my brethren, and ſay unto them, I aſcend unto my Father and your Father, and *to* my God and your God.

18 Mary Magdalene came and told the diſciples, that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.

19 ¶ Then the ſame day at evening, being the firſt *day* of the week, when the doors were ſhut, where the diſciples were aſſembled, for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace *be* unto you.

20 And when he had ſo ſaid, he ſhewed unto them *his* hands and his ſide. Then were the diſciples glad when they ſaw the Lord.

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"He ſaith unto him, yea, Lord, thou knoweſt that I love thee." Being taught modeſty and diffidence by his late fall, Peter would not now compare himſelf with others, but humbly appealed to his maſter's omniſcience for the ſincerity of his regard to him. Upon this, Jeſus firſt deſired him to feed his lambs, and then his ſheep. In which commiſſion the Papiſts would have us to believe, that ſupreme dominion over the whole church, clergy as well as laity, was granted to Peter. However, it has a quite different meaning: for Peter, by his late cowardice and perfidy, having as it were abdicated the Apoſtleſhip, was hereby now more formally reſtored to his office, through the indulgence of his kind and merciful maſter. 15 Feed my lambs. 16 Feed my ſheep. 17 Feed my ſheep.

And now the brethren ſet out for the mountain, which Jeſus had appointed; perhaps at ſome former appearance. Being therefore gathered together to the number of five hundred and more, who had come from all corners, on the report of his being to appear, they ſaw him with glad hearts, and worſhipped him, Matt. xxxviii. 16. "Then the eleven diſciples went away into Galilee, into a mountain where Jeſus had appointed them; and when they ſaw him, they worſhipped him—but ſome doubted." Their joy on ſeeing the Lord, put them into a kind of Perturbation, and their deſire that it might be him, made them afraid that it was not. This reaſon is aſſigned by Luk for the unbelief of ſome on a former occaſion, chap. xxiv. 41. And therefore it may fitly be offered to account for the unbelief of other on this. Beſides, the thing is agreeable to nature, men being commonly afraid to believe what they vehemently wiſh, leſt they ſhoul indulge themſelves in falſe joys, which they muſt ſoon looſe. Henc the ſaying in Terence, "miſera mens incredula eſt: quo plus cupi minus credo." Probably at this appearance, the apoſtles receive orders to return to Jeruſalem. For from Acts i. 3—12, compare with Luke xxiv. 50. it is plain, that our Lord's diſcourſes before h aſcenſion, related Mark xvi. 15. and Luke xxiv. 44. were delivere in or near the city. Beſides, he aſcended from the mount of Olive as we ſhall ſee immediately. Wherefore if the orders for t apoſtles to repair to Jeruſalem were not given at his appearanc Jeſus muſt have ſhewed himſelf again; which indeed is not impoſſibl as is evident from 1 Cor. xv. 7. that he ſhewed himſelf ſomewhe to the apoſtle James alone, though none of the evangeliſts have giv the leaſt hint of that Appearance.

Ten or twelve days before the feaſt of Pentecoſt, our bleſſed S viour again appeared to all his diſciples who were aſſembled at Jer ſalem, where he converſed with them ſome time, and then led the out to Bethany, from whence he aſcended into his glorious kin dom, where he now reigns triumphant, having overcome death, a opened to us the gates of everlaſting life.

Thus have I given a full account of our Saviour's reſurrection, a delivered the whole in the plaineſt and moſt intelligible manner, th every chriſtian may ſee the great truths on which this ſtupendous m racle is founded: a miracle on which the truth of the chriſtian religi is founded, and therefore cannot be too particularly conſidered.

17 *Touch me not; for I am not yet aſcended*, &c.] Dr. Cla thinks the true meaning of theſe words is, *Do not expect I ſhould c tinue with you* now; *for it is expedient and neceſſary, that I ſho firſt aſcend to my Father.* And therefore he adds in the very ne words; *But go to my brethren, and ſay unto them, I aſcend to Father and your Father, to my God and your God.* Tell them, t *I am riſen from the dead, never to die any more; that I am ab to return to my Father and your Father, to my God and your God, receive full power over all things both in heaven and earth; and prepare a place for you; and then, where I am, there ſhall ye be al* Clarkes *Serm* vol. v. Serm. 13.

19 *Came Jeſus.*] He came in that natural body, which was cr cified and laid in the grave; and therefore it is abſurd to ſupp he could penetrate through the doors which were ſhut and doubtl faſtened within; it is moſt natural to think, that by his miraculo power he cauſed them to fly open, as of themſelves, and ſhut ag very ſuddenly. *Whitby.*

21 Then ſaid Jeſus to them again, Peace *be* unto you. As *my* Father hath ſent me, even ſo ſend I you.

22 And when he had ſaid this, he breathed on *them*, and ſaith unto them, Receive ye the Holy Ghoſt.

23 Whoſe ſoever ſins ye remit, they are remitted unto them; *and* whoſe ſoever *ſins* ye retain, they are retained.

24 ¶ Then Thomas, one of the twelve, called Didymus, was not with them when Jeſus came.

25 The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my fingers unto the print of the nails, and thruſt my hand into his ſide, I will not believe.

26 ¶ And after eight days, again his diſciples were within, and Thomas with them. *Then* came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace *be* unto you.

27 Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide: and be not faithleſs, but believing.

28 And Thomas anſwered and ſaid unto him, My Lord, and my God!

29 Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, and thou haſt believed: bleſſed *are* they that have not ſeen, and *yet* have believed.

30 ¶ And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book.

31 But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God, and that believing ye might have life through his name.

CHAP. XXI.

Chriſt appearing again, 15 *giveth Peter a charge:* 20 *and rebuketh his curioſity.*

AFTER theſe things Jeſus ſhewed himſelf again to the diſciples at the ſea of Tiberias: and on this wiſe ſhewed he *himſelf.*

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *ſons* of Zebedee, and two other of his diſciples.

3 Simon Peter ſaith unto them, I go a fiſhing. They ſay unto him, We alſo go with thee. They went forth, and entered into a ſhip immediately: and that night they caught nothing.

4 But when the morning was now come, Jeſus ſtood on the ſhore: but the diſciples knew not that it was Jeſus.

5 Then Jeſus ſaith unto them, Children, have ye any meat? they anſwered him, No.

6 And he ſaid unto them, Caſt the net on the right ſide of the ſhip, and ye ſhall find. They caſt therefore, and now they were not able to draw it for the multitude of fiſhes.

7 Therefore that diſciple whom Jeſus loved, ſaith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fiſher's coat *unto him* (for he was naked) and did caſt himſelf into the ſea,

8 And the other diſciples came in a little ſhip, (for they were not far from land, but as it were two hundred cubits) dragging the net with fiſhes.

9 As ſoon then as they were come to land, they ſaw a fire of coals there, and fiſh laid thereon, and bread.

10 Jeſus ſaith unto them, Bring of the fiſh which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fiſhes, an hundred and fifty and three. And for all there were ſo many, yet was not the net broken.

12 Jeſus ſaith unto them, Come *and* dine. And none of the diſciples durſt aſk him, Who art thou; knowing that it was the Lord.

13 Jeſus then cometh, and taketh bread, and giveth them, and fiſh likewiſe.

14 This is now the third time, that Jeſus ſhewed himſelf to his diſciples, after that he was riſen from the dead.

15 ¶ So when they had dined, Jeſus ſaith to Simon Peter, Simon *ſon* of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my lambs.

16 He

Commentary and Notes on Chapter XXI.

1 *After theſe things.*] Grotius thinks this whole chapter was written y ſome elders of the church at Epheſus, and added to the reſt of the ook by the approbation of that ſociety, as agreeable to the relations hich they had heard from the mouth of St. John; and Le Clerc follows him in this conjecture; but Dr. Mills has taken pains to invalidate : and the beginning of the 24th verſe deſtroys the force of Grotius's rgument from the latter part of it. *Doddridge.*

7 *He was naked.*] That is, in a manner *naked:* for we muſt obrve that among the Jews, they were ſaid to be *naked,* who had only n under-garment on.

Caſt himſelf into the ſea.] That he might ſwim to ſhore, and pay is earlieſt duty to his dear Lord.

8 *Two hundred cubits.*] About one hundred yards.

9 *A fire of coals.*] Which Jeſus had miraculouſly prepared.

11 *Great fiſhes, an hundred and fifty and three.*] Some have thought, nd quote Oppian for their authority, that an 153 was the exact umber of all the ſorts of fiſhes then known, and that we may gaer from hence, that perſons of all nations and conditions ſhall enter to the church. *Jortin's Rem.*

14 *This was the third time,* &c.] It was in reality the *ſeventh* appearance at leaſt that Jeſus had made ſince his reſurrection: for he ppeared firſt to Mary Magdalene, Mark xvi. 9. then to the women as they returned from the ſepulchre; Mat. xxviii. 9. after this he was ſeen of Peter, 1 Cor. xv. 5. then, the ſame day by the two diſciples that were going to Emmaus; (Luke xxiv. 13.) and again the ſame evening he appeared to the diſciples when Thomas was abſent; and on that day ſe'nnight he appeared again to the eleven, when Thomas was with them; and now he ſhewed himſelf a *ſeventh* time at the ſea of Tiberias: but we muſt obſerve, that as John had particularly mentioned before the *two* appearances which Jeſus made to his diſciples, when they were together, (ſee chap. xx.) it ſeems moſt reaſonable to conclude, that he rekons this the *third,* as referring to theſe. *Doddridge.*

15 *Loveſt thou me more than theſe?*] As Peter had ſhewn great eagerneſs juſt before in haſtening to his Maſter by caſting himſelf into the ſea, while the other diſciples went in a boat, it might have been apprehended, that he ſtill flattered himſelf with having a more intenſe love for Chriſt than any of them. Hence the queſtion to him the firſt time is, *Simon loveſt thou me more than theſe?* this compariſon being to him a leſſon that was proper to recall to his mind the raſhneſs he had been guilty of, in preferring himſelf to others, and making himſelf judge of a ſecret known only to God. Wherefore the apoſtle contents himſelf with ſaying, *Thou knoweſt, Lord, that I love thee;* and he avoided the ſecond queſtion which makes him remember his former preſumption, and greatly humbles him in his own eyes. *Principles of Chriſtian religion.*

15 *Feed my lambs.*] *Lambs* may probably ſignify the weakeſt of the flock. The argument which the papiſts draw from hence for the *ſupremacy*

16 He ſaith to him again the ſecond time, Simon *ſon* of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord: thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep.

17 He ſaith unto him the third time, Simon *ſon* of Jonas, loveſt thou me? Peter was grieved becauſe he ſaith unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

18 Verily, verily, I ſay unto thee, When thou waſt young, thou girdeſt thy ſelf, and walkedſt whither thou wouldſt: but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry *thee* whither thou wouldſt not.

19 This ſpake he, ſignifying by what death he ſhould glorify God. And when he had ſpoken this, he ſaith unto him, Follow me.

20 Then Peter, turning about, ſeeth the diſciple whom Jeſus loved, following; (which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee?)

21 Peter ſeeing him, ſaith to Jeſus, Lord, and what *ſhall* this man *do?*

22 Jeſus ſaith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

23 Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die: but, if I will that he tarry till I come, what *is that* to thee?

24 This is the diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true.

25 And there are alſo many other things which Jeſus did, the which, if they ſhould be written every one, I ſuppoſe that even the world itſelf could not contain the books that ſhould be written. Amen.

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premacy of the Pope, ſeems almoſt as contemptible, as that which ſome writers of that communion have drawn from theſe words, to prove that *Hereticks,* though *Princes,* are to be put to death by authority derived from Peter, becauſe *feeding the flock* implies a power of *killing wolves. Doddridge.*

17 *He ſaith unto him the third time.*] This threefold confeſſion which Chriſt drew from Peter, ſeems to allude to Peter's three times denying his Maſter.

18 *When thou waſt young thou girdeſt thyſelf.*] Alluding to the readineſs, wherewith Peter, when he heard it was the Lord, girt his fiſher's coat about him, and caſt himſelf into the ſea.

Carry thee whither thou wouldeſt not.] That is, ſhall carry thee to be crucified Peter's crucifixion is thought to have happened about forty years after this.

22 *If I will that he tarry,* &c.] Or *continue alive* till I come in power and great glory to execute judgment upon mine enemies, *what is that to thee?* This reply of our Lord ſeems very ſtrongly to diſcourage a curioſity of inquiry into other men's affairs; and into doctrines, that are of no importance to religion. *Clarke.*

25 *The world itſelf could not contain the books,* &c.] Moſt interpreters look upon this a noble hyperbole: though ſome explain it thus: *If they were all to be particularly written, the unbelieving world would not admit them; not for the greatneſs of the books, but for the greatneſs of the works recorded in them.* Whitby.

THE

ACTS of the APOSTLES.

The ARGUMENT.

his book contains a great part of the lives of St. Peter *and St.* Paul, *beginning at the aſcenſion of our Saviour, and continued as far as St.* Paul's *arrival at* Rome, *after his appeal to* Cæſar; *that is, it includes the hiſtory of about eight and twenty or thirty years. St.* Luke *has been always conſidered as the author of the* Acts. *After he had given a narrative of the tranſactions of Jeſus Chriſt in the goſpel, he reſolved alſo to give the lives and actions of the firſt apoſtles, and a relation of the wonderful manner wherewith the holy Spirit formed that church which Chriſt had redeemed with his blood.*

ecumenius *calls the* Acts, *The goſpel of the holy ghoſt, and St.* Chryſoſtom, *The goſpel of our Saviour's reſurrection, or, The goſpel of Chriſt Jeſus riſen from the dead. Here, in the lives and preaching of the apoſtles, we have the moſt miraculous inſtances of the power of the holy Ghoſt; and in the accounts of thoſe who were the firſt believers, we have the moſt excellent pattern of the true chriſtian life So that, in this work, tho' St.* Luke *ſeems to give us but a plain narrative of facts, yet herein this divine Phyſician, according to St.* Jerom's *expreſſion, offers to us as many remedies fit to heal the diſeaſes of our ſouls, as he ſpeaks words.*

is believed, that St. Luke's *principal deſign in the compoſition of the* Acts, *was to write a true hiſtory of the apoſtles, and of the foundation of the chriſtian church, in oppoſition to the falſe acts and hiſtories which began to be diſperſed up and down the world. The fidelity and underſtanding of this holy evangeliſt have been ſo much valued by the church, that all other acts of the apoſtles which appeared either before or after his time, have been rejected by them, and thoſe only adopted which were of his own compoſing.*

e exact Time in which St. Luke *wrote the book of the* Acts *is not known. It is agreed, that they were penned after his goſpel; and muſt have been written two years after St.* Paul's *abode at* Rome, *upon the firſt journey which he made thither; that is to ſay, about the ſixty-ſecond or ſixty-third year of the vulgar æra. For St.* Luke *ſpeaks of this journey, and of St.* Paul's *continuance at* Rome *for ſuch a time after it. He might have written it at* Rome *while he remained with St.* Paul *during the time of his impriſonment; ſince St.* Luke *ſtayed with him for the two years of his abode at* Rome, *till his deliverance.*

. Luke *wrote the* Acts *in* Greek; *and his language is generally purer and more elegant* Greek *than that of other authors of the New Teſtament.* Epiphanus *ſays, that this book was tranſlated by the* Ebionites *out of* Greek *into* Hebrew, *that is to ſay, into* Syriac, *which was the common language of the* Jews *in* Paleſtine. *But theſe heretics corrupted it by a mixture of many falſities and impurities, injurious to the*

memory of the apoſtles. St. Jerom *aſſures us, that a certain prieſt of* Aſia *added to the true ge-
nuine* Acts, *the voyages of St.* Paul, *and St.* Thecla *(of which laſt* M. Grabe *or* Grabius, *in his
Specilegium of the Fathers has given us a hiſtory, which he takes to be the ancient one mentioned
by St.* Jerom) *together with the ſtory of baptizing a lion.* Tertullian *tells us, that St.* John *the
Evangeliſt having convicted this prieſt of varying from the truth in this relation, he excuſed him-
ſelf by ſaying, that he did it purely out of love to St.* Paul.

The book of the Acts has always been eſteemed canonical in the church. Indeed the Mercionites,
the Manichees, *and ſome other heretics rejected it, becauſe they were ſenſible that their errors
were too clearly condemned by it. St.* Auſtin *ſays, that the church received this work with grea
edification, and read it every year in the aſſembly of the faithful. St.* Chryſoſtom *complains, tha
in his time this book was too little known, and that the reading of it was too much neglected. Wit
regard to himſelf, he very much extols the advantages of it ; and maintains with good reaſon, tha
it is as uſeful as the goſpel.*

CHAP. I.

1 *A repetition of part of Chriſt's hiſtory.* 15 *Matthias choſen into the apoſtleſhip.*

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach.

2 Until the day in which he was taken up, after that he through the Holy Ghoſt had given commandment unto the apoſtles whom he had choſen:

3 To whom alſo he ſhewed himſelf alive after his paſſion by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God:

4 And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, *ſaith he,* ye have heard of me.

5 For John truly baptized with water; but ye ſhall be baptized with the Holy Ghoſt not many days hence.

6 When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael?

7 And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power.

8 But ye ſhall receive power after that the Holy Ghoſt is come upon you: and ye ſhall be witneſſe
unto me both in Jeruſalem, and in all Judea, and i
Samaria, and unto the uttermoſt part of the earth

9 And when he had ſpoken theſe things, whil
they beheld, he was taken up; and a cloud receiv
ed him out of their ſight.

10 And while they looked ſtedfaſtly towards hea
ven, as he went up, behold, two men ſtood b
them in white apparel;

11 Which alſo ſaid, Ye men of Galilee, wh
ſtand ye gazing up into heaven? this ſame Jeſu
which is taken up from you into heaven, ſhall
come in like manner as ye have ſeen him to g
into heaven.

12 Then returned they unto Jeruſalem fro
the mount called Olivet, which is from Jeruſale
a ſabbath-days journey.

13 And when they were come in, they went
into an upper room, where abode both Peter, a
James, and John, and Andrew, Philip, and Th
mas, Bartholomew, and Matthew, James *the*
of Alpheus, and Simon Zelotes, and Judas *the br
ther* of James.

14 Theſe all continued with one accord in pra
er and ſupplication, with the women, and Ma
the mother of Jeſus, and with his brethren.

15 ¶ And in thoſe days Peter ſtood up in t
midſt of the diſciples, and ſaid (the number of
names together were about an hundred and twen

16 M

Commentary and Notes on Chapter I.

1 *The former treatiſe,* &c.] This was undoubtedly the goſpel written by St. Luke.

3 *Speaking of the things pertaining to the kingdom of God.*] He gave them full inſtructions concerning the nature of his ſpiritual kingdom, which before his reſurrection they did not rightly underſtand. *Clarke.*

6 *Lord, wilt thou at this time reſtore again the kingdom to Iſrael?* Wilt thou repair the ruinous condition of the Jewiſh ſtate, and reſtore it to that great dignity and ſplendor which we have always expected ſhould be done by the Meſſiah? The diſciples, notwithſtanding their Maſter had ſo often told them, that his kingdom was not of this world, ſtill flattered themſelves that he would erect his throne in Jeruſalem, and extend his ſceptre over all the kingdoms of the earth. And they were perſuaded, that as he had conquered death, and opened a paſſage from the chambers of the duſt, he could eaſily ſubdue all his enemies, and fix his kingdom on a foundation that could never be deſtroyed.

7 *It is not for you to know the times or the ſeaſons, which the Father hath put in his own power.*] This anſwer of our bleſſed Saviour was inended to check their ridiculous curioſity, in enquiring into the times and ſeaſons, and deſiring to know the ſecret tranſactions,
in the womb of futurity. This curioſity is common to the w
human race: but we ſhould do well to remember, that theſe things
impoſſible, and that it is our duty to wait patiently for all events,
prepare ourſelves in the beſt manner poſſible againſt their arr
Death and judgment we know will come: but when its impoſſib
determine. Let us therefore be always prepared, that when the
ful ſummons arrives, we may receive it with joy, and not with g
Let us improve every moment of our time, and then we ſhall be
thoſe ſervants who wait for the coming of their Maſter.

9 *A cloud received him,* &c.] Some bright appearance, lik
cloud, accompanied by angels; even that very cloud in which
appeared to the Iſraelites. *Morris's Serm.*

10, 11 *And while they looked ſtedfaſtly toward heaven, as he went*
&c.] The ſpectators of our Lord's aſcenſion were tranſported
an extaſy of wonder, to behold their great Maſter gradually aſ
to the regions on high. And while they were admiring this glo
ſight, two angels, in order to confirm their faith, deſired the a
tles to obſerve, that the Son of God, would, at the laſt day,
ſcend on a cloud to judge the world, arrayed in the ſame body
had now ſeen taken into heaven.

12 *A ſabbath-day's journey.*] About a mile.

16 Men *and* brethren, the ſcripture muſt needs have been fulfilled, which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus.

17 For he was numbered with us, and had obtained part of this miniſtry.

18 Now this man purchaſed a field with the reward of iniquity; and falling head-long, he burſt aſunder in the midſt, and all his bowels guſhed out.

19 And it was known unto all the dwellers at Jeruſalem; inſomuch as that field is called in their proper tongue Aceldama, that is to ſay, The field of blood.

20 For it is written in the book of pſalms, Let his habitation be deſolate, and let no man dwell therein: and, His biſhoprick let another take.

21 Wherefore of theſe men which have companied with us all the time that the Lord Jeſus went in and out among us,

22 Beginning from the baptiſm of John unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection.

23 And they appointed two, Jſeph called Barſabas, who was ſurnamed Juſtus, and Matthias.

24 And they prayed, and ſaid, Thou, Lord, which knoweſt the hearts of all *men*, ſhew whether of theſe two thou haſt choſen.

25 That he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place.

26 And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven apoſtles.

CHAP. II.

The Apoſtles, filled with the Holy Ghoſt, ſpeak divers languages.

AND when the day of Pentecoſt was fully come, they were all with one accord in one place.

2 And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting.

3 And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them.

4 And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the ſpirit gave them utterance.

5 And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under heaven.

6 Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language.

7 And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpake, Galileans?

8 And how hear we every man in our own tongue, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia.

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and ſtrangers of Rome, Jews and Proſelytes,

11 Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

12 And they were all amazed and were in doubt, ſaying one to another, What meaneth this?

13 Others

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18 *This man purchaſed a field.*] Or, was the occaſion of purchaſing a field with that money which was the reward of iniquity; and falling down headlong, &c. See note on Mat. xxvii. 5.

19 *It was known*, &c.] This verſe ſhould be incloſed in a parentheſis; they are not the words of Peter, but the hiſtorian.

20 *It is written*, &c.] See Pſalm lxix. 25. and cix. 8.—*his biſhoprick*, that is his *office* or *charge*.

23 *Joſeph—Matthias.*] According to Euſebius they were of the ſeventy diſciples.

25 *To his own place.*] To that miſerable world which is appointed for ſuch heinous offenders. *Doddridge.*

Commentary and Notes on Chapter II.

1 *And when the day of Pentecoſt was wholly come*, &c.] The word Pentecoſt is derived from the Greek *penticoſte*, which ſignifies the *fiftieth*, becauſe the day of Pentecoſt was celebrated the fiftieth day after the ſixteenth of the month Niſan, which was the ſecond day of the feaſt of the paſſover, Lev. xxiii. 15, 16. and, for the ſame reaſon, it is called, (Deut. xvi. 9.) the *feaſt of weeks*, becauſe it was obſerved ſeven weeks after the paſſover. It was at firſt inſtituted, in order to oblige the Jews to repair to the temple of the Lord, there to acknowledge his ſovereignty and dominion over all their labours, and there to render thanks to him for the law, which he gave them on a ſimilar day, namely on the *fiftieth* day after their departure out of Egypt. In like manner the Chriſtian church celebrates the feaſt of Pentecoſt fifty days, or ſeven weeks after the paſſover, or the reſurrection of the Son of God, to put us in remembrance, that the gifts of the Spirit were then poured out in an extraordinary manner, as the firſt fruits of our Saviour's aſcenſion into heaven, and that the goſpel began to be publiſhed by the apoſtles on the ſame day, that the ancient law was given to the Hebrews.

3 *There appeared unto them cloven tongues, like as of fire, and it ſat upon each of them.*] The ſingular *it* after the plural tongues denotes the unity of the Spirit, which was here manifeſted in the form, not of *cloven tongues*, but ſevered, or ſeparate and diſtinct flames, one of which was ſeen on the head of each diſciple. *Tongue of fire* is a Hebraiſm for *flame*, as may be ſeen in the original of Iſaiah, chap. v. 24. We ſay *lambent* flame by the ſame metaphor; and Virgil uſes it in thoſe remarkable lines, Æneid II. I. 682. *Heylyn.*

Ecce levis ſummo de vertice viſius Iuali
Fundere lumen apex, tactudue innoxia molli
Lambere ſlamma comas, & circum tempora paſci,

Sudden a circling flame was ſeen to ſpread
With beams refulgent round Iulus' head;
Then on his locks the lambent glory preys,
And harmleſs fires around his temples blaze. *Pitt.*

Dr. Clarke obſerves, that the circumſtance of *cloven tongues like as of fire*, explains the meaning of that prophetical phraſe uſed by John the Baptiſt concerning Chriſt, *He ſhall baptize you with the Holy Ghoſt, and with fire;* he ſhall baptize you with the Holy Ghoſt, deſcending viſibly in the appearance of fire, and continuing with you afterwards, in purſuance of what that emblem repreſented, by an aſſiſtance the moſt powerful and efficacious. *Clarke's Serm.*

4 *And they were all filled with the Holy Ghoſt*, &c.] It is a queſtion much debated, whether the *all* here mentioned, relates to the one hundred and twenty who are ſaid (verſe 15) to have been preſent at this time, or to the twelve apoſtles only: and, in ſome meaſure to ſolve this, we may obſerve, that when the apoſtles came to appoint ſeven deacons, they ordered the aſſembly to *look out among them men full of the Holy Ghoſt*, chap. vi. 3 which plainly implies, that there were ſeveral perſons among them, remarkable for ſuch extraordinary gifts: but we cannot ſuppoſe any time ſo proper for theſe extraordinary gifts, as this wonderful day of Pentecoſt. Nay, if the apoſtles themſelves, by the impoſition of hands, could communicate the Holy Ghoſt to thoſe whom they ordained miniſters of particular churches, it ſeems unreaſonable to think, that ſuch perſons as have been conſtant companions of Chriſt and his apoſtles, and were to be the great preachers of the Goſpel in ſeveral parts of the world, ſhould not at this time be endowed with natural gifts: ſo that from hence we may, with St. Chryſoſtom and others, be allowed to infer, that the Holy Ghoſt fell not only upon the apoſtles, but alſo upon the hundred and twenty that were in company with them.

5 *Out of every nation.*] Here the *word, every,* is by *ſynecdoche* mentioned for a conſiderable *part*: it is common in the beſt writers.

7 *Are not all theſe Galileans?*] Our Saviour choſe all his apoſtles out of Galilee.

13 Others mocking, ſaid, Theſe men are full of new wine.

14 ¶ But Peter ſtanding up with the eleven, lifted up his voice, and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words:

15 For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the third hour of the day.

16 But this is that which was ſpoken by the prophet Joel.

17 And it ſhall come to paſs in the laſt days, ſaith God, I will pour out of my Spirit upon all fleſh: and your ſons and your daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams:

18 And on my ſervants, and on my handmaidens, I will pour out in thoſe days of my ſpirit; and they ſhall propheſy.

19 And I will ſhew wonders in heaven above, and ſigns in the earth beneath; blood, and fire, and vapour of ſmoke.

20 The ſun ſhall be turned into darkneſs, and the moon into blood, before that great and notable day of the Lord come.

21 And it ſhall come to paſs, *that* whoſoever ſhall call on the name of the Lord, ſhall be ſaved.

22 Ye men of Iſrael, hear theſe words; Jeſus of Nazareth, a man approved of God among you, by miracles, and wonders, and ſigns, which God did by him in the midſt of you, as ye yourſelves alſo know:

23 Him being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain.

24 Whom God hath raiſed up, having looſed the pains of death; becauſe it was not poſſible that he ſhould be holden of it.

25 For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved.

26 Therefore did my heart rejoice, and my tongue was glad; moreover alſo, my fleſh ſhall reſt in hope:

27 Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine Holy One to ſee corruption:

28 Thou haſt made known to me the ways of life: thou ſhalt make me full of joy with thy countenance.

29 Men *and* Brethren, let me freely ſpeak unto you of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had ſworn with an oath unto him, that of the fruit of his loins, according to the fleſh he would raiſe up Chriſt to ſit on his throne;

31 He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee Corruption.

32 This Jeſus hath God raiſed up, whereof we are all witneſſes.

33 Therefore being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear.

34 For David is not aſcended into the heavens: but he ſaith himſelf, The Lord ſaid unto my Lord, Sit thou on my right hand.

35 Until I make thy foes thy footſtool.

36 Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus, whom ye have crucified, both Lord and Chriſt.

37 Now when they heard *this*, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the apoſtles, men *and* brethren, what ſhall we do.

38 Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.

39 For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.

40 And with many other words did he teſtify and exhort, ſaying, Save yourſelves from this untoward generation.

41 Then they that gladly received his word were baptized: and the ſame day there were added *unt* *them* about three thouſand ſouls.

42 And they continued ſtedfaſtly in the apoſtle doctrine and fellowſhip, and in breaking of bread and in prayers.

43 And

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15 *The third hour of the day.*] Nine o'Clock in the morning.

17 *In the laſt days.*] That is, in the days of the Meſſiah, when the goſpel was publiſhed, which is the laſt diſpenſation of divine grace.

19 *Wonders in heaven above*, &c.] This doubtleſs refers to the ſtrange prodigies and ſigns which preceded the deſtruction of Jeruſalem; all which by ſingular providence are recorded in Joſephus; and many of them in Tacitus, book 5 chap. 13.

21 *Whoſoever ſhall call upon the name of the Lord.*] This expreſſion is equivalent to, *Whoever practices the whole of religion.*

22 *Jeſus of Nazareth.*] It was a proverb among the Jews, *Can any good thing come out of Nazareth?* and yet the apoſtles call our Lord by the name of *Jeſus of Nazareth*: they ſeem to have mentioned this as one circumſtance of his humiliation.] Dr. *Benſon*.

23 *Being delivered by the determinate council*, &c.] The words may be rendered thus: *Having taken him, which had been given them by the determinate counſel and fore-knowledge of God, they have crucified and ſlain with wicked hands.* Eſſay for a new Tranſlation.

24 *Having looſed the pains.*] The Greek word for *pains* is *oudinas*, which anſwers to a Hebrew word, which, by the variation of *a point*, may ſignify *pains*, or *bonds*, which laſt agrees beſt with the connection of this place.

27 *Thou wilt not leave my ſoul in hell*, &c.] That is, thou wilt not relinquiſh me, thou wilt not ſuffer me to continue in the ſtate of the dead, but wilt certainly raiſe me up again, at thy appointed time. *Clarke.*

29 *He is dead and buried.*] That is, he certainly ſaw corruption.

33 *He hath ſhed forth this.*] This miraculous effuſion of th Spirit.

41 *And the ſame day there were added unto them about thr thouſand ſouls.*] A quick and plentiful harveſt this! But it is highl probable that as Peter preached to the Jews of Judea in the Syria tongue, the other apoſtles ſpeak at the ſame time, and to the ſam purpoſe, to the foreigners in their reſpective languages, while the la ſufferings of our Lord, the preſent miracle of languages, the authori of the ſpeakers, and above all, the efficacy of the Holy Spirit, contri buted more than a little to this numerous converſion. The only que tion is, how ſuch a multitude of converts could poſſibly be baptized i one day? To which ſome reply, that this right of initiation into th chriſtian church, was then performed by way of ſprinkling, as it i among us. But whoever looks into hiſtory will find, that the form o baptiſm among the Jews, was plunging the whole body under water and that in conformity to them, the primitive chriſtians did, and th eaſtern church even to this day, adminiſters that ſacrament in thi manner. There is no neceſſity for us therefore to ſuppoſe, that a theſe proſelytes to the chriſtian faith were baptized in one day. S Luke delivers in the groſs what might poſſibly be tranſacted at ſever times: for it ſeems indeed expedient, that theſe new converts ſhoul be a little better inſtructed in the principles of their religion, and th apoſtles more fully convinced of the ſincerity of their change, befor they finally admitted them into the number of their ſaints.

43 and fear came upon every ſoul: and many wonders and ſigns were done by the apoſtles.

44 And all that believed were together, and had all things common;

45 And ſold their poſſeſſions and goods, and parted them to all *men*, as every man had need.

46 And they continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart.

47 Praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved.

CHAP III.

Peter and John reſtore a lame man, 12 *aſcribing the cure to the name of Jeſus,* 19 *and exhorting to repentance.*

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to aſk alms of them that entered into the temple.

3 Who ſeeing Peter and John about to go into the temple, aſked an alms.

4 And Peter faſtening his eyes upon him, with John, ſaid, Look on us.

5 And he gave heed unto them, expecting to receive ſomething of them.

6 Then Peter ſaid, Silver and gold have I none; but ſuch as I have, give I thee: In the name of Jeſus Chriſt of Nazareth, riſe up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and anclebones received ſtrength.

8 And he leaping up, ſtood, and walked, and entered with them into the temple, walking, and leaping, and praiſing God.

9 And all the people ſaw him walking, and praiſing God.

10 And they knew that it was he which ſat for alms at the beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man, which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter ſaw it, he anſwered unto the people, Ye men of Iſrael, why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own power or holineſs we had made this man to walk?

13 The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers hath glorified his Son Jeſus; whom ye delivered up, and denied him in the preſence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One, and the Juſt, and deſired a murderer to be granted unto you;

15 And killed the prince of Life, whom God hath raiſed from the dead; whereof we are witneſſes:

16 And his name, through faith in his name, hath made this man ſtrong, whom ye ſee and know: yea, the faith which is by him hath given him this perfect ſoundneſs in the preſence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* alſo your rulers.

18 But thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.

19 ¶ Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord;

20 And he ſhall ſend Jeſus Chriſt, which before was preached unto you:

21 Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began.

22 For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me: him ſhall ye hear in all things whatſoever he ſhall ſay unto you.

23 And

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43 *Fear came,* &c.] A reverential fear, mixed with admiration and reſpect.

45 *Sold their poſſeſſions,* &c.] Many of the firſt Chriſtians, who were Jews dwelling in Judea, ſold their lands and poſſeſſions. The Gentiles did it not when the goſpel came to them; and none of St. Paul's epiſtles contain any ſuch precept, or intimate any ſuch practice. The Jews acted thus, though not by command, yet doubtleſs with the approbation of the apoſtles; and the moſt probable reaſon for it was this: they knew that Chriſt had foretold the deſtruction of their country, which ſhould come upon it before that generation was paſſed away, and therefore they thought it proper, while there was opportunity, to improve to the beſt uſes their eſtates, which they ſhould not long enjoy, by relieving the poorer brethren, and by enabling the firſt teachers to purſue their travels from place to place. *Jortin's Remarks.*

46 *Breaking bread from houſe to houſe.*] That is, meeting together in their private aſſembly to receive the Communion among themſelves, after they had prayed in public with the Jews. *Clarke.*

47 *Praiſing God, and having favour with all the people.*] That is, by their innocency and ſimplicity of manners obtaining the good opinion of all well-diſpoſed and unprejudiced perſons. *Clarke.*

Such as ſhould be ſaved.] Rather, thoſe who were ſaved; that is, who by faith were admitted into the Chriſtian covenant of *Salvation.*

Commentary and Notes on Chapter III.

1 *Now Peter and John went up together into the temple at the hour of prayer,* &c.] Though, by the death of Chriſt, all ſacrifices, and other things required in the ceremonial law were utterly aboliſhed, and a new covenant introduced; yet, for fear of offending the weak, and enſtranging them from his religion, our Lord ſuffered his diſciples to frequent the aſſemblies of the Jews, and in ſome points to comply with the obſervances of the law, until a more pure and ſpiritual form of worſhip could conveniently be eſtabliſhed. This is the reaſon why we find the apoſtles ſo frequently in the temple at the ſtated hours of prayers of which the Jews had three. The firſt at the third hour of the day, which anſwers to our ninth, at which time they offered their morning ſacrifice. The ſecond at the ſixth, that is our twelve o'clock And the third at the ninth, or our three in the afternoon, when they offered the evening ſacrifice.

2 *At the gate of the temple,* &c.] Joſephus tells us, that ſeveral of the gates were plated all over with gold and ſilver: but this, which he calls the Corinthian gate, becauſe it was made of Corinthian braſs, far ſurpaſſed in glory thoſe of gold and ſilver, being built with ſuch art and elegance, as well became the frontiſpiece of that place where the divine majeſty vouchſafed to dwell.

11 *As he held Peter and John.*] Fearing perhaps his lameneſs ſhould return if he loſt ſight of them.

The porch that is called Solomon's.] See note on John x. 23.

17 *Through ignorance.*] Their ignorance was highly criminal amidſt ſuch means of information.

19 *The times of refreſhing,* &c.] Peter apprehended the converſion of the Jews, as a people, would be attended with ſome extraordinary ſcene of proſperity and joy; and open a ſpeedy way for Chriſt's deſcent from heaven, and *the reſtitution of all things.*

21 *Since the world began.*] From the beginning of what they uſually called, *the age then preſent,* that is of the Jewiſh diſpenſation. *Benſon.*

23 And it ſhall come to paſs, that every ſoul which will not hear that prophet ſhall be deſtroyed from among the people.

24 Yea, and all the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days.

25 Ye are the children of the prophets, and of the covenant which God made with our Fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed.

26 Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

CHAP. IV.

1 *Peter and John impriſoned.* 5 *Their defence.* 13 *They are threatened.*

AND as they ſpake unto the people, the prieſts and the captain of the temple, and the Sadducees came upon them,

2 Being grieved that they taught the people, and preached through Jeſus the reſurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day; for it was now eventide.

4 Howbeit, many of them which heard the word believed: and the number of the men was about five thouſand.

5 ¶ And it came to paſs on the morrow, that their rulers, and elders, and ſcribes,

6 And Annas the high-prieſt, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-prieſt, were gathered together at Jeruſalem.

7 And when they had ſet them in the midſt, they aſked, By what power, or by what name have ye done this?

8 Then Peter, filled with the Holy Ghoſt, ſaid unto them, Ye rulers of the People, and elders of Iſrael,

9 If we this day be examined of the good deed done to the Impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the dead, even by him doth this man ſtand here before you whole.

11 This is the ſtone which was ſet at nought of you builders, which is become the head of the corner.

12 Neither is there ſalvation in any other: fo
there is none other name under heaven give
among men whereby we muſt be ſaved.

13 ¶ Now when they ſaw the Boldneſs of Peter, and John, and perceived that they were un-
learned and ignorant men, they marvelled, an
they took knowledge of them, that they had bee
with Jeſus.

14 And beholding the man which was heale
ſtanding with them, they could ſay nothing again
it.

15 But when they had commanded them to g
aſide out of the council, they conferred amon
themſelves.

16 Saying, What ſhall we do to theſe men? fo
that indeed a notable miracle hath been done b
them is manifeſt to all them that dwell in Jeruſa-
lem; and we cannot deny it.

17 But that it ſpread no further among th
people, let us ſtraitly threaten them that they ſpea
henceforth to no man in this name.

18 And they called them, and commande
them not to ſpeak at all, nor teach in the name o
Jeſus.

19 But Peter and John anſwered and ſaid unt
them, Whether it be right in the ſight of God
to hearken unto you more than unto God, judg
ye.

20 For we cannot but ſpeak the things whic
we have ſeen and heard.

21 So when they had further threatened them
they let them go, finding nothing how they migh
puniſh them, becauſe of the people: for all me
glorified God for that which was done.

22 For the man was above forty years old, o
whom this miracle of healing was ſhewed.

23 ¶ And being let go, they went to their ow
company, and reported all that the chief prieſ
and elders had ſaid unto them.

24 And when they heard that, they lifted u
their voice to God with one accord, and ſai
Lord, thou *art* God which haſt made heaven an
earth, and the ſea and all that in them is.

25 Who by the mouth of thy ſervant Davi
haſt ſaid, Why did the heathen rage, and the pe
ple imagine vain things?

26 The kings of the earth ſtood up, and th
rulers were gathered together againſt the Lor
and againſt his Chriſt.

27 For of a truth, againſt thy holy child Jeſu
whom thou haſt anointed, both Herod and Pont
us Pilate, with the Gentiles, and the people o
Iſrael, were gathered together.

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Commentary and Notes on Chapter IV.

1 *And as they ſpake unto the people, the prieſts, and the captain of the temple, and the Sadducees came upon them*, &c.] Theſe were three kinds of men, and, on different accounts, prejudiced againſt the apoſtles. The prieſts were offended, becauſe the apoſtles, whom they looked upon only as private men, undertook publickly to teach, and inſtruct the people. The Sadducees were diſpleaſed, becauſe, in teſtifying that Chriſt was riſen, and *become the firſt fruits of them that ſlept*, they effectually preached the reſurrection of the dead, a doctrine which theſe men deteſted: and the captain who was placed with a band of Soldiers near the temple, in order to guard it, ſeeing ſuch a crowd of people gathered together about the apoſtles, began to apprehend a tumult.

4 *About five thouſand.*] Including thoſe who were converted before. *Doddridge.*

10 *Even by him.*] By his authority and commiſſion delivered unto us. *Clarke.*

12 *There is no other name---whereby we muſt be ſaved.*] The rea
of this declaration is evident, becauſe no one but Jeſus Chriſt, w
was man, that he might ſuffer, and God that he might ſatisfy, co
offer up a valuable atonement to his father for the ſins of manki
But it does not neceſſarily follow from hence, that all perſons, to wh
the merits of Chriſt may in any way extend, muſt expreſly believe
his name, or have the goſpel preached unto them. *Fiddes's Serm.*

19 *Whether it be right in the ſight of God--judge ye.*] This was
fair appeal to the conſciences of their very judges, and with whi
they ought to have been ſatisfied. Socrates anſwered his accuſers
the ſame manner, *O ye Athenians, I will obey God, rather than y*
Arian delivers this as a general precept, When any of thy ſuperio
command thee any thing, thou muſt remember there is one above, w
ſees thee, and that thou oughteſt rather to pleaſe him than man.

27, 28 *Of a truth*, &c.] The prejudices of the tranſlators ma
them attribute to God a deſign which he every where declares he ha
and abhors, and which the apoſtles do only aſcribe to the devil, a
tho

28 For to do whatſoever thy hand and thy counſel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy ſervants, that with all boldneſs they may ſpeak thy word,

30 By ſtretching forth thine hand to heal; and that ſigns and wonders may be done by the name of thy holy child Jeſus.

31 ¶ And when they had prayed, the place was ſhaken where they were aſſembled together: and they were all filled with the Holy Ghoſt, and they ſpake the word of God with boldneſs.

32 And the multitude of them that believed, were of one Heart, and of one ſoul: neither ſaid any *of them* that ought of the things which he poſſeſſed was his own; but they had all things common.

33 And with great power gave the apoſtles witneſs of the reſurrection of the Lord Jeſus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were poſſeſſors of lands or houſes, ſold them, and brought the prices of the things that were ſold,

35 And laid them down at the apoſtles feet: and diſtribution was made unto every man according as he had need.

36 And Joſes, who by the apoſtles was firnamed Barnabas (which is, being interpreted, The ſon of conſolation) a Levite, *and* of the country of Cyprus,

37 Having land, ſold *it*, and brought the money, and laid *it* at the apoſtles feet.

CHAP. V.

Ananias and Sapphira fell down dead. 19 The apoſtles delivered by an angel.

BUT a certain man named Ananias, with Sapphira his wife, ſold a poſſeſſion.

2 And kept back *part* of the price, his wife alſo being privy *to it*; and brought a certain part, and laid it at the apoſtles feet.

3 But Peter ſaid, Ananias, why hath Satan filled thine heart to lie to the Holy Ghoſt, and to keep back *part* of the price of the land?

4 While it remained, was it not thine own? and after it was ſold, was it not in thine own power; why haſt thou conceived this thing in thine heart; thou haſt not lied unto men, but unto God.

5 And Ananias hearing theſe words fell down, and gave up the ghoſt. And great fear came on all them that heard theſe things.

6 And the young men aroſe, and wound him up, and carried *him* out, and buried *him*.

7 And it was about the ſpace of three hours after, when his wife not knowing what was done, came in.

8 And Peter anſwered unto her, Tell me whether ye ſold the land for ſo much. And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſaid unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy huſband are at the door, and ſhall carry thee out.

10 Then fell ſhe down ſtraitway at his feet, and yielded up the ghoſt. And the young men came in, and found her dead, and carrying *her* forth, buried *her* by her huſband.

11 And great fear came upon all the church, and upon as many as heard theſe things.

12 ¶ And by the hands of the apoſtles were many ſigns and wonders wrought among the people, (and they were all with one accord in Solomon's porch.

13 And of the reſt durſt no man join himſelf to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women)

15 Inſomuch that they brought forth the ſick into the ſtreets, and laid *them* on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them.

16 There came alſo a multitude *out* of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits; and they were healed every one.

17 ¶ Then the high prieſt roſe up, and all they that were with him (which is the ſect of the Sadducees) and were filled with indignation.

18 And laid their hands on the apoſtles, and put them in the common priſon.

19 But

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hoſe who ſerved him as his inſtruments, to oppreſs and crucify our ord and Saviour: the terms of the original do plainly bear, 'That Herod and Pontius Pilate gathered themſelves together, with the Gentiles and people of Iſrael, againſt his holy child Jeſus, whom he had anointed to do whatſoever his power and wiſdom had before determined to be done:' and ſo the gentlemen of the *Port Royal*, ho cannot be ſuſpected in this matter, have rendered it. *Eſſay for a ew Tranſlation.*

31 *They were all filled with the Holy Ghoſt.*] Not all the chriſ-ans, who being now 8000, could not all be in one houſe, but the 20 mentioned Acts i. 15.

32 *Were of one heart and one ſoul.*] Living in perfect love and ntire unity among themſelves; every one being more ſolicitous to rovide for the neceſſities of others, than to lay up any thing in ſtore r himſelf. *Clarke.*

33 *Great grace was upon them all,*] That is, as it is before ex-reſſed, chap ii. 47. they *had great favour with all the people,* larke.

34 *As many as were poſſeſſors of Lands--ſold them,* &c.] Not that ey were obliged ſo to do, but expected (as before obſerved) the de-ruction of the Jewiſh nation, according to our Saviour's prophecy, nd having their hearts filled with a moſt excellent ſpirit of love and harity, moſt of them voluntarily agreed to ſell what they had, and ut the money into the general ſtock, for the equal maintenance of all. *larke,*

Commentary and Notes on Chapter V.

3 *Why hath Satan filled thine heart,*] Why haſt thou been ſo wicked, ſo covetous, ſo corrupt as to ſuffer Satan to fill, &c. *Clarke.*

4 *When it was ſold, was it not in thine own power.*] It evidently appears from hence, that no chriſtian converts were obliged to ſell their eſtates. The ſin was diſſembling, and pretending that he gave up the whole.

9 *To tempt the ſpirit,* &c.] That is, preſumptuouſly, and with a high hand to provoke God. *Clarke.*

10 *She fell down,* &c.] This ſeverity ſeemed expedient, as Chriſtianity was in its firſt riſe. Thus at the opening of the Moſaic inſtitution, Nadab and Abihu were ſtruck dead with lightning for a crime (as it ſeems) of much leſs aggravated guilt. *Doddridge.*

13 *And of the reſt,* &c.] That is, none of thoſe who were not really converted to chriſtianity.

15 *That at leaſt the ſhadow,* &c.] The efficacy of St. Peter's ſhadow in curing diſtempers, is ſo far from being natural, or likely to come into the mind of man, that nothing but the force of truth could have rendered it credible; and it muſt have been experience that gave the firſt notion of it. For the ſick at that time, being expoſed in the ſtreets, where the apoſtles paſſed, that they might receive from them a cure by their prayers and the interpoſition of hands, found that the ſhadow of Peter had the ſame power: and this unlooked for trial became afterwards the foundation of their faith and expectation. *Princ. of Chriſtianity.*

19 But the angel of the Lord by night opened the priſon-doors, and brought them forth, and ſaid,

20 Go, ſtand and ſpeak in the temple to the people, all the words of this life.

21 And when they heard that, they entered into the temple early in the morning, and taught. But the high prieſt came, and they that were with him, and called the council together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought.

22 But when the officers came, and found them not in the priſon, they returned and told,

23 Saying, The priſon truly found we ſhut with all ſafety, and the keepers ſtanding without before the doors: but when we had opened, we found no man within.

24 Now when the high prieſt and the captain of the temple, and the chief prieſts heard theſe things, they doubted of them, whereunto this would grow.

25 Then came one and told them, ſaying, Behold, the men whom ye put in priſon, are ſtanding in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence. For they feared the people, leſt they ſhould have been ſtoned.

27 And when they had brought them, they ſet *them* before the council. And the high prieſt aſked them,

28 Saying, Did not we ſtraitly command you that ye ſhould not teach in this name? and behold, ye have filled Jeruſalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the *other* apoſtles anſwered and ſaid, We ought to obey God rather than men.

30 The God of our Fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree.

31 Him hath God exalted with his right hand, *to be* a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins.

32 And we are his witneſſes of theſe things; and *ſo is* alſo the Holy Ghoſt, whom God hath given to them that obey him.

33 When they heard *that*, they were cut *to the heart*, and took council to ſlay them.

34 Then ſtood there up one in the council, a Phariſee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apoſtles forth a little ſpace:

35 And ſaid unto them, Ye men of Iſrael, take heed to yourſelves what ye intend to do as touching theſe men.

36 For before theſe days roſe up Theudas boaſting himſelf to be ſomebody, to whom a number of men, about four hundred, joined themſelves: who was ſlain, and all, as many as obeyed him, were ſcattered and brought to nought.

37 After this man roſe up Judas of Galilee, in the days of the taxing, and drew away much people after him; he alſo periſhed, and all, even as many as obeyed him, were diſperſed.

38 And now I ſay unto you, Refrain from theſe men, and let them alone: for if this council, or this work be of men, it will come to nought.

39 But if it be of God, ye cannot overthrow it; leſt haply ye be found even to fight againſt God.

40 And to him they agreed; and when they had called the apoſtles, and beaten *them*, they commanded that they ſhould not ſpeak in the name of Jeſus, and let them go.

41 ¶ And they departed from the preſence of the council, rejoicing that they were counted worthy to ſuffer ſhame for his name.

42 And daily in the temple, and in every houſe, they ceaſed not to teach and preach Jeſus Chriſt.

CHAP. VI.

1 *The apoſtles care for the poor, and preaching the word.* 3 *Deacons choſen.*

AND in thoſe days, when the number of the diſciples was multiplied, there aroſe a murmuring of the Grecians againſt the Hebrews, becauſe their widows were neglected in the daily miniſtration.

2 Then the twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God, and ſerve tables.

3 Wherefore brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt, and wiſdom, whom we may appoint over this buſineſs.

4 But we will give ourſelves continually to prayer, and to the miniſtry of the word.

5 ¶ And the ſaying pleaſed the whole multitude. And they choſe Stephen, a man full of faith and of the Holy Ghoſt, and Philip and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proſelyte of Antioch.

6 Whom they ſet before the apoſtles; and when they had prayed, they laid their hands on them.

7 And the word of God increaſed; and the number of the diſciples multiplied in Jeruſalem greatly; and a great company of the prieſts were obedient to the faith.

8 ¶ The

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29 *We ought to obey God rather than men.*] To the foregoing charge of obſtinacy brought againſt the apoſtles, Peter anſwers in the name of the reſt, owning that they had not obeyed their injunction, becauſe they had commanded what was contrary to the command of God. Thus the apoſtles aſſerted the prerogative of Chriſt, as their apology for their diſobedience to human commands.

34 *A Phariſee named Gamaliel.*] This was the perſon at whoſe feet St. Paul was brought up; and ſome of the ancients are of opinion that he was alſo tutor to two other apoſtles, Barnabas and Stephen. He was certainly a doctor of great repute among the Jews, and was therefore uſually called Rabbon Gamaliel, a title of the greateſt eminence, and ſuppoſed to have been the grandſon of Hilliel, and either uncle or couſin to Nicodemus, mentioned in the goſpel.

37 *After this man roſe up Judas of Galilee.*] Joſephus tells us, that Judas the Galilean was ſeveral years before Theudas. This and the 36th verſe are not perhaps rightly diſtinguiſhed: the words *after this man meta touton*, which now begins this verſe, ſhould probably conclude the 36th thus: *Were ſcattered and brought to nought aft him*: which is very true. *Eſſay for a New Tranſlation.*

Commentary and Notes on Chapter VI.

1 *Of the Grecians.*] Or Helleniſts, that is, of thoſe converts t the goſpel, who being foreign Jews, uſed the Greek language in thei ſynagogues and converſation.

In the daily miniſtration.] of their charities.

3 *Of honeſt report.*] That is, of known integrity, of virtuo character and exemplary zeal. *Clarke.*

5 *And they choſe Stephen,* &c.] The names of thoſe ſeven deacon are all of Greek derivation: from whence we may infer, that, ver probably, they were all Helleniſts, and that conſequently, by their de ſignation, the church was deſirous of giving full ſatisfaction to th complaint of thoſe whoſe widows were neglected.

7 *Were obedient to the faith.*] That is, embraced the goſpel.

8 And Stephen, full of faith and power, did reat wonders and miracles among the people.

9 ¶ Then there aroſe certain of the Synagogue, hich is called *the ſynagogue* of the libertines, nd Cyrenians, and Alexandrians, and of them of ilicia, and of Aſia, diſputing with Stephen.

10 And they were not able to reſiſt the wiſdom nd the Spirit by which he ſpake.

11 Then they ſuborned men which ſaid, We ave heard him ſpeak blaſphemous words againſt Ioſes, and *againſt* God.

12 And they ſtirred up the people, and the el-ers, and the ſcribes, and came upon *him*, and aught him, and brought *him* to the council.

13 And ſet up falſe witneſſes, which ſaid, This an ceaſeth not to ſpeak blaſphemous words againſt this holy place, and the law.

14 For we have heard him ſay, that this Jeſus f Nazareth ſhall deſtroy this place, and ſhall hange the cuſtoms which Moſes delivered us.

15 And all that ſat in the council, looking ſtedaſtly on him, ſaw his face as it had been the face f an angel.

CHAP. VII.

Stephen anſwereth to his accuſation: 54 *They ſtone him to death.*

THEN ſaid the high prieſt, Are theſe things ſo?

2 And he ſaid, Men, brethren, and fathers, earken; The God of glory appeared unto our ather Abraham, when he was in Meſopotamia, efore he dwelt in Charran,

3 And ſaid unto him, Get thee out of thy ountry, and from thy kindred, and come into he land which I ſhall ſhew thee.

4 Then came he out of the land of the Chaleans, and dwelt in Charran. And from thence, hen his father was dead, he removed him into his land wherein ye now dwell.

5 And he gave him none inheritance in it, no ot *ſo much as* to ſet his foot on: yet he promiſed hat he would give it to him for a poſſeſſion, and o his ſeed after him, when *as yet* he had no child.

6 And God ſpake on this wiſe, That his ſeed hould ſojourn in a ſtrange land; and that they hould bring them into bondage, and entreat *them* vil four hundred years.

7 And the nation to whom they ſhall be in bondage, will I judge, ſaith God. And after that ſhall hey come forth, and ſerve me in this place.

8 And he gave him the covenant of circumciion. And ſo *Abraham* begat Iſaac, and circumciſed him the eighth day; and Iſaac *begat* Jacob, nd Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, ſold Joſeph into Egypt: but God was with him.

10 And delivered him out of all his afflictions, and gave him favour and wiſdom in the ſight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his houſe.

11 Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no ſuſtenance.

12 But when Jacob heard that there was corn in Egypt, he ſent out our fathers firſt.

13 And at the ſecond *time* Joſeph was made known to his brethren: and Joſeph's kindred was made known unto Pharaoh.

14 Then ſent Joſeph, and called his father Jacob to him, and all his kindred, threeſcore and fifteen ſouls.

15 So Jacob went down into Egypt, and died, he and our fathers,

16 And were carried over into Sychem, and laid in the ſepulchre that Abraham bought for a ſum of money of the ſons of Emmor *the father* of Sychem.

17 But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king aroſe, which knew not Joſeph.

19 The ſame dealt ſubtilly with our kindred, and evil-entreated our fathers, ſo that they caſt out their young children, to the end they might not live.

20 In which time Moſes was born, and was exceeding fair, and nouriſhed up in his father's houſe three months:

21 And when he was caſt out, Pharaoh's daughter took him up, and nouriſhed him for her own ſon.

22 And Moſes was learned in all the wiſdom of the Egyptians, and was mighty in words, and in deeds.

23 And when he was full forty years old, it came into his heart to viſit his brethren the children of Iſrael.

24 And ſeeing one *of them* ſuffer wrong, he defended *him*, and avenged him that was oppreſſed, and ſmote the Egyptian.

25 For he ſuppoſed his brethren would have underſtood, how that God by his hand would deliver them; but they underſtood not.

26 And the next day he ſhewed himſelf unto them as they ſtrove, and would have ſet them at one again, ſaying, Sirs, ye are brethren? why do ye wrong one to another?

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me as thou diddedſt the Egyptian yeſterday?

29 Then

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9 *Libertines.*] Were Jews born at Rome, whoſe grandfathers had been in ſlavery there, and then made free. Their ſons were *liberti*, their grandſons *libertini*. The reſt of the ſynagogue were Jews that had been born in the countries reſpectively named. *Wall.*

11 *They ſuborned men which ſaid, we have heard him ſpeak blaſphemous words, &c.*] The beſt arguments of a baffled enemy, have ever been found to be craft and cruelty. It has been an old artifice of Satan to deſtroy, by falſe witneſs, innocent and pious men.

15 *As it had been the face of an angel.*] Probably there was a ſupernatural ſplendor, as on the countenance of Moſes. See Exod. xxxiv. 29.

Commentary and Notes on Chapter VII.

14 *Threeſcore and fifteen.*] The Hebrew text reckons them only ſeventy, Gen. xlvi. 27-- but the Septuagint adding five ſons of Ephraim and Manaſſeh, born in Egypt, from 1 Chron. vii. makes them ſeventy-five. *Whitby.*

16 *Which Abraham bought, &c.*] Abraham did not buy this ſepulchre or burying-ground, but Jacob. Beza apprehends that St. Luke at firſt wrote, *which he bought*, that is, Jacob, which was really the caſe; and that ſome buſy tranſcriber, who thought a nominative caſe was wanting, wrote *Abraham* in the Margin, which at length crept into the text.

18 *Which knew not Joſeph:*] Nor regarded his memory.

22 *Mighty in words and deeds.*] In the ſolidity of his *diſcourſes*, and the prudence of his *actions*. Doddridge.

29 Then fled Moſes at this ſaying, and was a ſtranger in the land of Midian, where he begat two ſons.

30 And when forty years were expired, there appeared to him in the wilderneſs of mount Sina, an angel of the Lord in a flame of fire in a buſh.

31 When Moſes ſaw *it*, he wondered at the ſight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. Then moſes trembled, and durſt not behold.

33 Then ſaid the Lord to him, Put off thy ſhoes from thy feet: for the place where thou ſtandeſt is holy ground.

34 I have ſeen, I have ſeen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will ſend thee into Egypt.

35 This Moſes whom they refuſed, ſaying, Who made thee a ruler and a judge? the ſame did God ſend *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the buſh.

36 He brought them out, after that he had ſhewed wonders and ſigns in the land of Egypt, and in the Red Sea, and in the wilderneſs forty years.

37 ¶ This is that Moſes which ſaid unto the children of Iſrael, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me: him ſhall ye hear.

38 This is he that was in the church in the wilderneſs, with the angel which ſpake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but thruſt *him* from them, and in their hearts turned back again into Egypt.

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moſes, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in thoſe days, and offered ſacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worſhip the hoſt of heaven, as it is written in the book of the prophets, O ye houſe of Iſrael, have ye offered to me ſlain beaſts, and ſacrifices, by the ſpace of forty years in the wilderneſs?

43 Yea, ye took up the tabernacle of Moloch, and the ſtar of your god Ramphan, figures which ye made, to worſhip them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witneſs in the wilderneſs, as he had appointed, ſpeaking unto Moſes, that he ſhould make it according to the faſhion that he had ſeen.

45 Which alſo our fathers that came after, brought in with Jeſus into the poſſeſſion of the Gentile, whom God drave out before the face of our fathers, unto the days of David,

46 Who found favour before God, and deſired to find a tabernacle for the God of Jacob.

47 But Solomon built him an houſe.

48 Howbeit the moſt high dwelleth not in temples made with hands; as ſaith the prophet,

49 Heaven *is* my throne, and earth *is* my footſtool: what houſe will ye build me? ſaith the Lord: or what *is* the place of my reſt?

50 Hath not my hand made all theſe things?

51 ¶ Ye ſtiff-necked, and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt: as your fathers *did*, ſo *do* ye.

52 Which of the prophets have not your fathers perſecuted? and they have ſlain them which ſhewed before of the coming of the juſt One, of whom ye have been now the betrayers and murderers.

53 Who have received the law by the diſpoſition of angels, and have not kept *it*.

54 ¶ When they heard theſe things, they were cut to the heart, and they gnaſhed on him with *their* teeth.

55 But he being full of the holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God.

56 And ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God.

57 Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord.

58 And caſt *him* out of the city, and ſtoned *him*: and the witneſſes laid down their clothes, at a young man's feet whoſe name was Saul.

59 And they ſtoned Stephen, calling upon God, and ſaying, Lord Jeſus, receive my ſpirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

CHAP.

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43 *Moloch---Remphan.*] Some think the firſt repreſented the *Sun* and the other *Saturn.*

48 *The moſt High dwelleth not*, &c.] The deſign of theſe words was to ſhew the Jews, that though the temple was built by the ſpecial direction of God, yet they were not to ſuppoſe that the effects of his favour were ſolely confined to it, but that now under the goſpel diſpenſation, which the Gentiles as well as the Jews were invited to ſhare in the privileges of public places of worſhip might be any where indifferently erected to God, and his heavenly benediction piouſly expected in them. *Fiddes.*

55 *But he being full of the Holy Ghoſt, looked ſtedfaſtly up into heaven*, &c.] Whether to afford St. Stephen this delightful proſpect, the opening of the heavens was real, as at our Lord's baptiſm; or whether this, like other appearances to the prophets of the Old Teſtament, was repreſented to him by way of viſion, we cannot certainly know, nor is it of any great conſequence that we ſhould. For, ſince a viſion is deſcribed by thoſe, that are particularly curious in theſe matters, to be ſuch a diſtinct and ſtrong impreſſion upon the faculty of the imagination, as ſets the object before the man as plainly as if it were actually preſent, and perceived by his bodily ſenſes, it is not to be doubted, but that the evidence of the perſuaſion is the ſame by either, and every other effect, which we can ſuppoſe it is intended to produce in the mind of the perſon whom it actuates.

58 *Whoſe name was Saul.*] Paul was now a young man; therefore not very old when he died, thirty-five years after.

59, 60 *Lord Jeſus receive my ſpirit*, &c.] In this prayer of the dying martyr, four things are obſervable. 1. That he looked on his ſoul as a ſubſtance diſtinct from his body: and 2. That it continued to exiſt after its ſeparation from its earthly manſion. 3. That he declared our bleſſed Saviour to be God omniſcient, and omnipotent, able to hear and grant his prayer, and to preſerve the ſouls commended to his care and protection; and 4. That the ſpirit received by him are in a ſtate of ſafety and happineſs.

CHAP. VIII.

The church planted in Samaria by Philip: 26 *He is ſent to baptize the Ethiopian eunuch.*

AND Saul was conſenting unto his death. And at that time there was a great perſecuion againſt the church which was at Jeruſalem; nd they were all ſcattered abroad throughout he regions of Judea and Samaria, except the poſtles.

2 And devout men carried Stephen *to his burial*, nd made great lamentation over him.

3 As for Saul, he made havock of the church, ntering into every houſe, and healing men and women, committed them to priſon.

4 Therefore they that were ſcattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Chriſt unto them.

6 And the people with one accord gave heed nto thoſe things which Philip ſpake, hearing nd ſeeing the miracles which he did.

7 For unclean ſpirits, crying with a loud voice, ame out of many that were poſſeſſed *with them*: nd many taken with palſies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which before time in the ſame city uſed ſorcery, nd bewitched the people of Samaria, giving out hat himſelf was ſome great one.

10 To whom they all gave heed, from the leaſt o the greateſt, ſaying, This man is the great ower of God.

11 And to him they had regard, becauſe that f long time he had bewitched them with ſorceries.

12 But when they believed Philip, preaching he things concerning the kingdom of God, and he name of Jeſus Chriſt, they were baptized oth men and women.

13 Then Simon himſelf believed alſo; and hen he was baptized, he continued with Philip, nd wondered, beholding the miracles and ſigns hich were done.

14 Now when the apoſtles, which were at Jeruſalem, heard that Samaria had received the word f God, they ſent unto them Peter and John:

15 Who, when they were come down, prayed or them that they might receive the Holy Ghoſt.

16 (For as yet he was fallen upon none of hem: only they were baptized in the name of he Lord Jeſus.)

17 Then laid they *their* hands on them, and they received the Holy Ghoſt.

18 And when Simon ſaw that through laying on of the apoſtles hands, the Holy Ghoſt was given, he offered them money.

19 Saying, Give me alſo this power, that on whomſoever I lay hands, he may receive the Holy Ghoſt.

20 But Peter ſaid unto him, Thy money periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.

21 Thou haſt neither part nor lot in this matter: for thy heart is not right in the ſight of God.

22 Repent therefore of this thy wickedneſs, and pray God, if perhaps he thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterneſs, and *in* the bond of iniquity.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me.

25 And they, when they had teſtified, and preached the word of the Lord, returned to Jeruſalem, and preached the goſpel in many villages of the Samaritans.

26 And the angel of the Lord ſpake unto Philip, ſaying, Ariſe, and go toward the ſouth, unto the way that goeth down from Jeruſalem unto Gaza, which is deſart.

27 And he aroſe and went: And behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip.

28 Was returning, and ſitting in his chariot, read Eſaias the prophet.

29 Then the ſpirit ſaid unto Philip, Go near, and join thyſelf to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt;

31 And he ſaid, How can I, except ſome man ſhould guide me? And he deſired Philip that he would come up and ſit with him.

32 The place of the ſcripture which he read, was this, He was led as a ſheep to the ſlaughter, and like a lamb dumb before his ſhearer, ſo opened he not his mouth:

33 In his humiliation his judgment was taken away: and who ſhall declare his generation? for his life is taken from the earth.

34 and the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this? of himſelf or of ſome other man?

35 Then

Commentary and Notes on Chapter VIII.

1 *Except the apoſtles.*] Who determined to continue at Jeruſalem.

5 *Philip.*] Not the apoſtle, but the deacon, one of the ſeven. See chap. vi. 5.

9 *But there was a certain man called Simon,* &c.] This man was a native of Gittor, a village of Samaria, and a pretended convert to chriſtianity; but upon his being rejected by the apoſtles, he ſoon turned apoſtate; and being a man of an ambitious and daring temper, out of pure revenge, violently oppoſed them, and became the firſt broacher of ſeveral abominable hereſies.

13 *Wondered, beholding the miracles.*] He might probably think Philip an abler magician than himſelf, and hope, by pretending to be his diſciple, he might have an opportunity of learning his ſuperior arts. *L'Enfant.*

14 *They ſent to them Peter.*] It is obſervable, that as Peter was ſent on this errand by the other apoſtles, they had no notion of his being their head or ſuperior.

27 *And behold a man of Ethiopia*) *an eunuch of great authority under Candace, Queen of Ethiopia,* &c.] Some are of opinion, that the word Candace ſignifies ſovereign authority, and that it was a common name for all the queens who reigned in the iſland or peninſula of Meroe, the country here called Ethiopia: and of whoſe government Pliny teſtifies, that it was generally in the hands of women, who for ſeveral ſucceſſions aſſumed the name of Candace: and it is reported, that the queen mentioned in the text, embraced the chriſtian religion on the preaching of the eunuch.

33 *In his humiliation his judgment was taken away.*] Jeſus appeared in ſo humble a form, that though Pilate was convinced of his innocence, he ſeemed a perſon of ſo little importance, that it would not be worth while to hazard any thing to preſerve him. *Doddridge.*

35 Then Philip opened his mouth, and began at the ſame ſcipture, and preached unto him Jeſus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch ſaid, See *here is* water; what doth hinder me to be baptized?

37 And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered, and ſaid, I believe that Jeſus Chriſt is the Son of God.

38 And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch ſaw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and paſſing through, he preached in all the cities, till he came to Cæſarea.

CHAP. IX.

1 *Saul going toward Damaſcus,* 18 *is baptized by Ananias,* 20 *and preacheth Chriſt boldly.*

AND Saul yet breathing out threatenings and ſlaughter againſt the diſciples of the Lord, went unto the high-prieſt.

2 And deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem.

3 And as he journeyed he came near Damaſcus: and ſuddenly there ſhined round about him a light from heaven.

4 And he fell to the earth, and heard a voice, ſaying unto him, Saul, Saul, why perſecuteſt thou me?

5 And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: *It is* hard for thee to kick againſt the pricks.

6 And he, trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord *ſaid* unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do.

7 And the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man.

8 And Saul aroſe from the earth; and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought *him* into Damaſcus.

9 And he was three days without ſight, and neither did eat nor drink.

10 ¶ And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias, And he ſaid, Behold, I *am here*, Lord.

11 And the Lord *ſaid* unto him, Ariſe, and go into the ſtreet, which is called Straight, and enquire in the houſe of Judas, for *one* called Saul of Tarſus: for behold, he prayeth.

12 And hath ſeen in a viſion a man named Ananias coming in, and putting *his* hand on him, that he might receive his ſight.

13 Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem.

14 And here he hath authority from the chief prieſts, to bind all that call on thy name.

15 But the Lord ſaid unto him, Go thy way: for he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael.

16 For I will ſhew him how great things he muſt ſuffer for my name's ſake.

17 And Ananias went his way, and entered into the houſe; and putting his hands on him, ſaid, Brother Saul, the Lord (*even* Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt.

18 And immediately there fell from his eyes as it had been ſcales: and he received ſight forthwith, and aroſe, and was baptized.

19 And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus.

20 And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God.

21 Bu

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39 *The ſpirit of the Lord caught away Philip,* &c.] It was very common for the ſpirit of God to convey his prophets of old from one place to another, as it were in an inſtant of time. This was probably done by the miniſtry of ſome angel, here called the ſpirit, or power of the Lord.

40 *Azotus.*] Or, Aſhdod, a city about thirty miles from Gaza in Paleſtine.

Ceſarea.] A city on the mediterranean, called anciently *Stratonice*, or *Straton*'s Tower; very different from Cæſarea Phillipi; for which ſee Matt. xvi. 13.

Commentary and Notes on Chapter IX.

2 *Letters to Damaſcus*] Hence it appears, that however the Jews were cramped in ſeveral Privileges belonging originally to their nation, yet, even after they became a Roman province, their great council at Jeruſalem had a juriſdiction, which extended to all ſynagogues, even thoſe that were out of Judea; and that the power of capital puniſhments, with regard to religion, was not ſo far taken from them, but that either by their own authority, or, at leaſt, by the conſent of the Roman governors, they might, in ſome caſes, inflict them.

3 *And as he journeyed,* &c.] Saul was on his journey, fully intending to put his ſanguinary deſigns in execution againſt the poor chriſtians of Damaſcus; but that Being, who inhabits eternity, changed the ſcene, and, inſtead of a perſecutor, rendered him a preacher of the goſpel of the Son of God.

5 *It is hard for thee to kick againſt the pricks.*] A proverb expreſſive of impotent rage, which hurts one's ſelf, and not that againſt which it was levelled.

7 *Hearing a voice.*] Hearing the ſound of that voice which had ſpoken to Saul, but not underſtanding the ſenſe of what was ſaid. *Doddridge.*

10 *And there was a certain diſciple at Damaſcus, named Ananias,* &c.] Who this Ananias was, we have no information from antiquity. The apoſtolic conſtitutions aſſert that he was a lay-man: St Auguſtine will have it, that he was a prieſt; but Oecumenius and ſome moderns are of opinion, that he was a deacon. The Greeks maintain that he was one of the ſeventy diſciples, made Biſhop of Damaſcus, and, after receiving the crown of martyrdom, was buried in that city. But however this be, it is certain, that, in the place where he is ſaid to be interred, there is a very fine church, which tho' the Turks have long ſince turned into a moſque, yet they ſtill preſerve a great reſpect for his monument.

11 *Behold he prayeth.*] Did Saul never pray till now? No doubt he often prayed while he continued a Phariſee; but it was in the cuſtomary manner. He never prayed ſo ſenſibly and feelingly, ſo ſpiritually and affectionately, ſo fervently, and with ſuch perſeverance as now: his prayer before was of the old, now of the new creature; before he prayed with coldneſs and indifferency, now with warmth and fervency. as a perſon in earneſt for the happineſs and ſalvation of his ſoul; and therefore it is here characteriſed with a note of attention, *Behold he prayeth.*

15 *A choſen veſſel.*] It is ſpoken after the propriety of the Hebrews, with whom a thing or perſon that is made uſe of to ſome excellent purpoſe, is not only ſtiled a veſſel, but to denote yet further the worth of it, is called *a veſſel of deſire*, which is of the like ſignification with *a veſſel of choice.* Edward's Stile of Sacred Script.

21 But all that heard *him* were amazed, and ſaid, Is not this he that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts?

22 But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

23 ¶ And after that many days were fulfilled, the Jews took counſel to kill him:

24 But their laying wait was known of Saul: and they watched the gates day and night to kill him.

25 Then the diſciples took him by night, and let *him* down by the wall in a baſket.

26 And when Saul was come to Jeruſalem, he aſſayed to join himſelf to the diſciples: but they were all afraid of him, and believed not that he was a diſciple.

27 But Barnabas took him, and brought him to the apoſtles, and declared unto them how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the name of Jeſus.

28 And he was with them coming in and going out at Jeruſalem.

29 And he ſpake boldly in the name of the Lord Jeſus, and diſputed againſt the Grecians: but they went about to ſlay him.

30 *Which* when the brethren knew, they brought him down to Ceſarea, and ſent him forth to Tarſus.

31 Then had the Churches reſt throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghoſt, were multiplied.

32 ¶ And it came to paſs, as Peter paſſed throughout all *quarters*, he came down alſo to the ſaints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was ſick of the palſy.

34 And Peter ſaid unto him, Eneas, Jeſus Chriſt maketh thee whole; ariſe, and make thy bed, And he aroſe immediately.

35 And all that dwelt in Lydda and Saron ſaw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain diſciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which ſhe did.

37 And it came to paſs in thoſe days that ſhe was ſick, and died: whom when they had waſhed, they laid her in an upper chamber.

38 And foraſmuch as Lydda was nigh to Joppa, and the diſciples had heard that Peter was there; they ſent unto him two men, deſiring *him* that he would not delay to come to them.

39 Then Peter aroſe, and went with them. When he was come, they brought him into the upper chamber; and all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made while ſhe was with them.

40 But Peter put them all forth, and kneeled down and prayed; and turning *him* to the body, ſaid, Tabitha, ariſe. And ſhe opened her eyes: and when ſhe ſaw Peter, ſhe ſat up.

41 And he gave her his hand, and lifted her up; and when he had called the ſaints and widows, he preſented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to paſs, that he tarried many days in Joppa with one Simon a tanner.

CHAP.

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30 *They brought him down to Ceſarea,* &c.] Some commentators are of opinion, that the place to which the brethren conducted Paul, was Ceſarea Philippi, a city on the northern boundaries of Paleſtine, from whence his way lay directly through Syria to Tarſus in Cilicia; but others have juſtly obſerved, that wherever mention is made in the New Teſtament of Ceſarea alone, and without any addition, it is always to be underſtood of the Ceſarea built by Herod the great, and of which Joſephus has given us the following account. "There was, ſays that hiſtorian, a certain place by the ſea-ſide, formerly called Stratton's Tower, which Herod looked upon as a very commodious tract of ground for building a city. Accordingly he drew a plan, and employed perſons to execute it, ſo that it was finiſhed in twelve years. The buildings were all of marble, whether palaces or private houſes; but the moſt beautiful work was the port, which he made as large as that of Athens, called the Pyræum, and a ſafe ſituation againſt winds and weather. The city ſtands between Doria and Joppa, two wretched ſea ports, where there is no riding in the harbours with a ſouth-weſt wind, which blows with ſuch fury on the ſhore, that ſhips are obliged many times to keep off at ſea, for fear of being wrecked in the harbour. To remove this difficulty, Herod ordered a mole to be built in the form of a half-moon, and large enough for a royal navy to ride in, which he performed by letting down ſtones of a prodigious ſize, fifty feet in length, eighteen broad, and nine deep, in twenty fathom water. This mole was two hundred feet in extent, one half of which ſerved to break the violence of the waves, and the other for the foundation of a ſtone-wall, fortified with turrets: and beneath this was a wharf or landing place, with a large walk upon it round the port. The houſes upon the port were all uniformly built, of the moſt excellent ſort of marble; and in the middle of them, on a mount, ſtood a temple, which ſerved as a ſea-mark to the mariners, and was equally celebrated for its materials and workmanſhip. In this temple were placed two ſtatues, one of Rome, and the other of Cæſar, from whom the city took its name; and in the city, the contrivance even of the vaults and common-ſewers, laid at equal diſtances, and diſcharging themſelves into the ſea, was very wonderful." Joſephus alſo mentions a ſtone theatre, a ſpecious amphitheatre, and ſeveral other buildings, and from hence he calls it "one of the faireſt cities in all Judea."

31 *Then had the churches reſt,* &c.] That is, after Saul was converted, and ſent away from thoſe parts, where his old companions in perſecution could not endure his preſence, he having a ſhort time before been as violent a perſecutor as themſelves; then the churches planted by Philip and others in different parts of Judea, Samaria, and Galilee, enjoyed an interval of reſt and peace, and where greatly edified in knowledge and faith, in holineſs and in love; and the graces and comforts of the Holy Ghoſt daily encreaſing in them, the number of believers continually multiplied.

32 *And it came to paſs as Peter paſſed throughout all quarters, he came down alſo to the ſaints which dwelt at Lydda.*] Joſephus tells us, that Lydda was a village equal to a city in magnitude; and in another place, he expreſly calls it a city. It was burnt by Ceſtius, while the men were gone up to Jeruſalem to celebrate the feaſt of tabernacles; but, after the deſtruction of Jeruſalem, it was rebuilt, and made one of the Jewiſh academies. It was called by the Gentiles Dioſpolis, or, the city of Jupiter; but the chriſtians, in the time of the holy wars, ſtiled it the city of St. George, partly from a magnificent church which the emperor Juſtinian had there erected in honour of that ſaint, and partly from an erroneous opinion, then prevailing among them, that in that place he obtained the crown of martyrdom.

36 *Now there was at Joppa a certain diſciple named Tabitha, which by interpretation is called Dorcas.*] The true reaſon why St. Luke gives this interpretation of her Syriac name, ſeems to be this: that, as ſhe was a jeweſs, who ſpoke nothing but Greek, ſhe was called by the former name among the Jews, and by the latter among the Greeks; for, in both languages, the two names ſignify the ſame thing, namely, a goat or a roe.

CHAP. X.

1 *Cornelius ſendeth for Peter.* 44 *The Holy Ghoſt falleth on the hearers: They are baptized.*

THERE was a certain man in Ceſarea, called Cornelius, a centurion of the band called the Italian *band.*

2 *A* devout *man*, and one that feared God with all his houſe, which gave much alms to the people, and prayed to God alway.

3 He ſaw in a viſion evidently, about the ninth hour of the day, an angel of God coming in to him, and ſaying unto him, Cornelius.

4 And when he looked on him, he was afraid, and ſaid, What is it, Lord? And he ſaid unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now ſend men to Joppa, and call for *one* Simon, whoſe ſurname is Peter:

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea-ſide: he ſhall tell thee what thou oughteſt to do.

7 And when the angel which ſpake unto Cornelius was departed, he called two of his houſhold-ſervants, and a devout ſoldier of them that waited on him continually:

8 And when he had declared all *theſe* things unto them, he ſent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the houſe-top to pray, about the ſixth hour.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance.

11 And ſaw heaven opened, and a certain veſſel deſcending unto him, as it had been a great ſheet, knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.

13 And there came a voice to him, Riſe, Peter; kill, and eat.

14 But Peter ſaid, Not ſo, Lord: for I have never eaten any thing that is common or unclean.

15 And the voice *ſpake* unto him again the ſecond time, What God hath cleanſed, *that* call not thou common.

16 This was done thrice: and the veſſel was received up again into heaven.

17 Now while Peter doubted in himſelf wha this viſion which he had ſeen, ſhould mean; behold, the men which were ſent from Corneliu had made enquiry for Simon's houſe, and ſtoo before the gate.

18 And called, and aſked whether Simon, which was ſurnamed Peter, were lodged there.

19 ¶ While Peter thought on the viſion, th ſpirit ſaid unto him, Behold, three men ſeek thee

20 Ariſe therefore, and get thee down, and g with them, doubting nothing: for I have ſent them

21 Then Peter went down to the men which were ſent unto him from Cornelius; and ſaid, Behold, I am he whom ye ſeek: what *is* the cauſ wherefore ye are come?

22 And they ſaid, Cornelius the centurion, juſt man, and one that feareth God, and of goo report among all the nation of the Jews, wa warned from God by an holy angel, to ſend fo thee into his houſe, and to hear words of thee.

23 Then called he them in, and lodged *the* And on the morrow Peter went away with them and certain brethren from Joppa accompanied him

24 And the morrow after they entered int Ceſarea: and Cornelius waited for them, and ha called together his kinſmen and near friends.

25 And as Peter was coming in, Cornelius me him, and fell down at his feet, and worſhipped *hi*

26 But Peter took him up, ſaying, Stand up; myſelf alſo am a man.

27 And as he talked with him, he went in, an found many that were come together.

28 And he ſaid unto them, Ye know how tha it is an unlawful thing for a man that is a Jew, t keep company, or come unto one of anothe nation: but God hath ſhewed me, that I ſhoul not call any man common or unclean.

29 Therefore came I *unto you* without gainſay ing, as ſoon as I was ſent for: I aſk therefore fo what intent ye have ſent for me.

30 And Cornelius ſaid, Four days ago I wa faſting until this hour, and at the ninth hour prayed in my houſe, and behold, a man ſtood before me in bright clothing,

31 And ſaid, Cornelius, thy prayer is hear and thine alms are had in remembrance in th ſight of God.

32 Send therefore to Joppa, and call hither Simon whoſe ſurname is Peter; he is lodged in th houſe of *one* Simon a tanner, by the ſea-ſide; wh when he cometh, ſhall ſpeak unto thee.

33 Immediatel

Commentary and Notes on Chapter X.

1 *A centurion of the band, called the Italian band.*] The cohort of the Romans, which we here render band, was a body of infantry, conſiſting of five hundred men, ten of which bands made a legion, and the manner in which the Romans diſtinguiſhed their bands and legions was very various. Sometimes it was from the order of places, and ſo they were called the firſt and ſecond band, according to their rank and precedency: ſometimes from the commanders they were under, as the Auguſtan, the Claudian band, &c. becauſe perſons of that name were their leaders: ſometimes from their behaviour, as the Victrix, the Ferrea, the conquering, the Iron Band, &c. by reaſon of the great valour they had ſhewn in ſome ſharp engagements: ſometimes from the countries they were chiefly quartered in, as the German, the Pannonian band, &c. and ſometimes from the parts from whence they were gathered, as this of Cornelius is called the Italian band, becauſe it was raiſed in that country, and was a body of forces well known for their gallantry and great exploits, among the writers of the Roman hiſtory.

3 *He ſaw in a viſion evidently, about the ninth hour of the day, an ang of God coming in to him, &c.*] It has been aſked, if God was ſo ver kind to Cornelius as to ſend an angel to him, why did not he, a the ſame time, give that angel commiſſion to inſtruct him in what h was to do, and ſave his apoſtle a journey from Joppa to Ceſarea? Bu it ſhould be remembered that the Almighty intended by this metho of proceeding, both to confer a remarkable honour on St Peter an his miniſtry, and teach mankind, that we are not to expect extraordinary ways of inſtruction, where he hath inſtituted ordinary means. The angel doubtleſs could as eaſily have told Cornelius what he ough to do, as bid him ſend for Peter, and God could as eaſily have given hi ſpirit at that time, as four days after; but then this would not hav been ſo agreeable to the order which Chriſt hath ſettled in his church.

9 *The houſe-top.*] The houſes in this country had flat roofs of terrace, and were guarded with balluſtrades or parapet-walls.

22 *A juſt man.*] It ſhould be rendered, *A charitable man.* Eſſay for a New Tranſlation.

25 *Worſhipped him.*] *Proſtration* ſtill prevails in the Eaſt, as an inſtance of ſhewing the higheſt reſpect: beſides, he might look upon Peter as a divine meſſenger.

33 Immediately therefore I ſent to thee; and hou haſt well done that thou art come. Now herefore are we all here preſent before God, to ear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and ſaid, Of a truth I perceive that God is no reſpecter of erſons:

35 But in every nation, he that feareth him, and orketh righteouſneſs, is accepted with him.

36 The word which God ſent unto the children f Iſrael, preaching peace by Jeſus Chriſt (he is ord of all)

37 That word *(I ſay)* ye know, which was ubliſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached.

38 How God anointed Jeſus of Nazareth with he Holy Ghoſt, and with power; who went about oing good, and healing all that were oppreſſed f the devil: for God was with him.

39 And we are witneſſes of all things which he id, both in the land of the Jews, and in Jeruſaem; whom they ſlew, and hanged on a tree.

40 Him God raiſed up the third day, and ſhewd him openly.

41 Not to all the people, but unto witneſſes, hoſen before of God, *even* to us, who did eat and rink with him after he roſe from the dead.

42 And he commanded us to preach unto the eople, and to teſtify that it is he which was orained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witneſs, that hrough his name, whoſoever believeth in him, hall receive remiſſion of ſins.

44 ¶ While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them which heard the word.

45 And they of the circumciſion which believd, were aſtoniſhed, as many as came with Peter, ecauſe that on the Gentiles alſo was poured out he gift of the Holy Ghoſt.

46 For they heard them ſpeak with tongues, nd magnify God. Then anſwered Peter,

47 Can any man forbid water, that theſe ſhould ot be baptized, which have received the Holy Ghoſt, as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAP. XI.

1 *Peter accuſed, defendeth himſelf.* 19 *The Goſpel is ſpread.* 27 *Agabus propheſieth.*

AND the apoſtles and brethren that were in Judea, heard that the Gentiles had alſo received the word of God.

2 And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him.

3 Saying, Thou wenteſt in to men uncircumciſed, and didſt eat with them.

4 But Peter rehearſed *the matter* from the beginning, and expounded *it* by order unto them ſaying,

5 I was in the city of Joppa praying: and in a trance I ſaw a viſion, A certain veſſel deſcend, as it had been a great ſheet, let down from heaven by four corners: and it came even to me.

6 Upon the which, when I had faſtened mine eyes, I conſidered, and ſaw four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.

7 And I heard a voice ſaying unto me, Ariſe, Peter; ſlay and eat.

8 But I ſaid, Not ſo, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice anſwered me again from heaven, What God hath cleanſed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the houſe where I was, ſent from Cæſarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, theſe ſix brethren accompanied me, and we entered into the man's houſe:

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36 *Preaching peace by Jeſus Chriſt: he is Lord of all.*] That is, ſtabliſhing peace and unity between Jews and Gentiles under Jeſus hriſt, the common Lord. *Clarke.*

41 *Not to all the people.*] As God was by no means obliged to give e perverſe Jews the higheſt degree of evidence that could be imagin-, ſo it is certain the evidence he did give was amply ſufficient to ve convinced them.

48 *And he commanded them to be baptized in the name of the Lord.*] ut whom did he order to do this? It ſeems at firſt ſight a tle abſurd, that they who were not yet baptized themſelves ſhould ptize others. Or were they ſome of thoſe who came with him to æſarea? Theſe are generally ſuppoſed to be no more than lay-breren, who were not permitted to baptize except in caſes of neceſſity: t conſidering that Peter was now on his journey to viſit the churches Judea, Galilee, and Samaria, it ſeems highly reaſonable that he ould carry ſome of his deacons at leaſt with him, to attend in ſuch ffices as theſe.

Such was the beginning of the converſion of the Gentiles: for that ornelius and his company were the firſt fruits of the heathen world, evident from the injunction which our bleſſed Saviour gave his apoſes not to go into the way of the Gentiles, Matt. x. 5 from the actice of thoſe who were ſcattered abroad upon the death of Stehen, but preached the word to the Jews only, Acts xi. 19. from the onder which the Jewiſh converts with St. Peter expreſſed, when ey ſaw *that on the Gentiles alſo was poured out the gift of the Holy Ghoſt;* and from the altercation which the brethren had with him at Jeruſalem at his return, *thou wenteſt in to men uncircumciſed, and didſt eat with him,* Acts xi. 3. a ſufficient proof that the door of faith was not opened to the Gentiles before the converſion of Cornelius.

Commentary and Notes on Chapter XI.

3 *Thou wenteſt in to men uncircumciſed, and didſt eat with them.*] The Jews apprehending that the Meſſiah had been ſent to none but the ſeed of Abraham, were greatly offended at the call and converſion of the Gentiles; and accordingly contended with Peter for eating, converſing, and admitting them into the chriſtian communion without circumciſion. But they ſhould have remembered, that though God had forbidden the Jews to make marriages with the Gentiles, he never forbad their having commerce and converſation with them: no converſation with Gentiles, in order to convert them from their idolatry, and worſhip the living God, was ever forbidden by the Almighty.

4 *Peter rehearſed the matter, &c.*] As it is probable, that they were only Jewiſh converts who queſtioned Peter about what he had done, he might have overborne them by urging his apoſtolical authority, and referring them to the miracles by which it was eſtabliſhed; but he choſe to treat them in a more gentle manner, thereby exhibiting a moſt amiable example of humility and condeſcenſion.

13 And he ſhewed us how he had ſeen an angel in his houſe, which ſtood, and ſaid unto him, Send men to Joppa, and call for Simon whoſe ſurname is Peter;

14 Who ſhall tell thee words whereby thou and all thy houſe ſhall be ſaved.

15 And as I began to ſpeak, the Holy Ghoſt fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he ſaid, John indeed baptized with water; but ye ſhall be baptized with the Holy Ghoſt.

17 Foraſmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God?

18 When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

19 ¶ Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And ſome of them were men of Cyprus, and Cyrene, which, when they were come to Antioch, ſpake unto the Grecians, preaching the Lord Jeſus.

21 And the hand of the Lord was with them: and a great Number believed, and turned unto the Lord.

22 ¶ Then tidings of theſe things came unto the ears of the church which was in Jeruſalem: and they ſent forth Barnabas, that he ſhould go as far as Antioch.

23 Who, when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghoſt, and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarſus for to ſeek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the church, and taught much people. And the diſciples were called Chriſtians firſt in Antioch.

27 ¶ And in theſe days came prophets from Jeruſalem unto Antioch.

28 And there ſtood up one of them named Agabus, and ſignified by the ſpirit that there ſhould be great dearth throughout all the world: which came to paſs in the days of Claudius Cæſar.

29 Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea.

30 Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

CHAP. XII.

1 *Herod perſecuteth the Chriſtians*: 20 *His pride and miſerable death.*

NOW about that time Herod the king ſtretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the ſword.

3 And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were the days of the unleavened bread)

4 And when he had apprehended him, he put him in priſon, and delivered him to four quarternions of ſoldiers to keep him, intending after Eaſter to bring him forth to the people.

5 Peter therefore was kept in priſon; but prayer was made without ceaſing of the church unto God for him.

6 And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers, bound with two chains; and the keepers before the door kept the Priſon.

7 And behold the angel of the Lord came upon him, and a light ſhined in the priſon: and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſ up quickly. And his chains fell off from hi hands.

8 An

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20 *Cyrene.*] A town, or province of Africa, where there were many Jews. Antioch was the capital of Syria.

22 *They ſent forth Barnabas that he ſhould go as far as Antioch.*] We find from Acts iv. 36. that this diſciple's name was originally Joſes, that he was deſcended from the tribe of Levi, but born in Cyprus; and that, as he was the firſt who ſold an eſtate, and placed the purchaſe-money in a common fund, then applied to the ſuſtenance of poor chriſtians, he probably, from that action, received the name of Barnabas, which according to St. Luke's interpretation, ſignifies *the ſon of conſolation*. But, beſides theſe eminent virtues of Barnabas, there were two other reaſons that might induce the apoſtles to make choice of Barnabas, preferably to any other on this occaſion: 1ſt. Becauſe he was a great maſter of the Greek, which was the current language of Antioch, as being himſelf born at Cyprus, where that language only was in uſe. 2dly, Becauſe the apoſtles thought it might be more agreeable to theſe firſt planters of the goſpel in Antioch, who were many of them natives of Cyprus, to have a fellow-labourer of the ſame country ſent among them.

26 *And the diſciples were called chriſtians firſt in Antioch.*] Before this they were called among themſelves, brethren, ſaints, diſciples, believers, the faithful, and thoſe that called on the name of Chriſt; and among their enemies, Galileans, Nazarenes, and men of the ſect; but now, by the converſion of ſo many heathens both in Cæſarea and Antioch, the believing Jews and Gentiles being all made one church, this new name was given them, as being more expreſſive of their common relation to Chriſt, their great Maſter and Lord.

28 *Throughout all the world.*] That is, the whole Roman empire.

Which came to paſs.] Quickly after in the days of Claudius Cæſar.

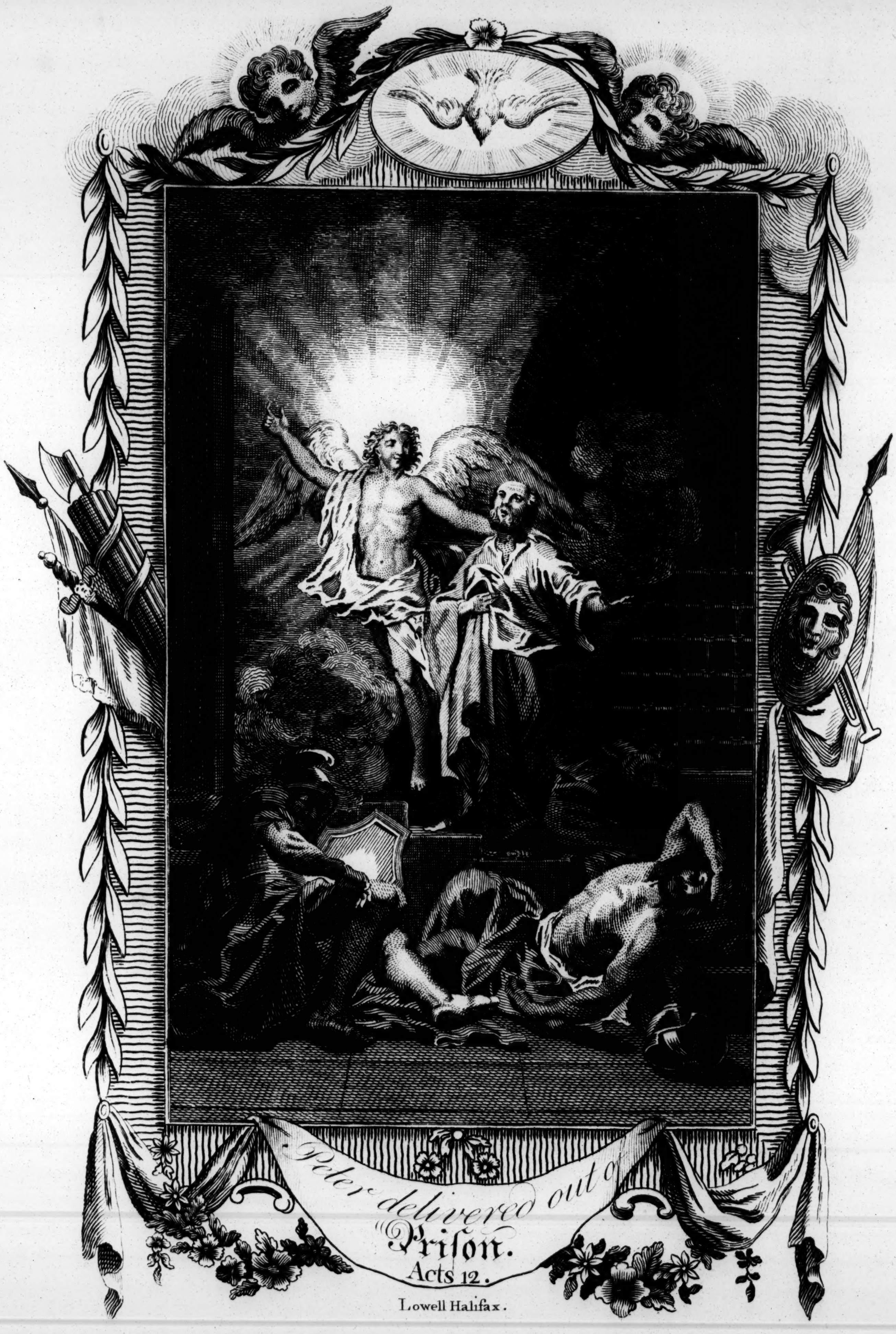
Commentary and Notes on Chapter XII.

2 *He killed James the brother of John with the ſword.*] This apoſtle is commonly called *the great*, to diſtinguiſh him from anoth of the ſame name, who was biſhop of Jeruſalem, and is generall called *the leſs*. He was by country a Galilean, and probably bo either at Capernaum or Bethſaida. He had his firſt inſtruction, tog ther with his brother John, from the Baptiſt: but how he diſpoſed himſelf after our Lord's aſcenſion does not appear. St. Jerome ſa he preached to the Jews of the diſperſion; but we have no authent account that his labours carried him out of Judea, or even Jeruſ lem. That his zeal was very induſtrious and ardent, there is ſuffic ent evidence from Herod's making choice of him for the firſt ſacri fice to the fury of the people. And his courage and conſtancy w ſuch, at the time of his trial, that his accuſer was converted, fell his feet, and heartily begged pardon for what he had done againſt him The apoſtle readily forgave him, upon which he confeſſed himſelf chriſtian in the midſt of the aſſembly, and ſuffered martyrdom wi the apoſtle.

4 *Four quarternions.*] That is, ſixteen, conſiſting of four in eac party, who were to relieve each other by turns.

6 *Peter was ſleeping between two ſoldiers, bound with two chain &c.*] This was the Roman method of ſecuring priſoners. He w faſtened by two chains to two ſoldiers, or keepers, on each ſide on while two others ſtood guard at the priſon-door. How ſoft and ſ cure a pillow is a ſafe conſcience! Peter, though he was not ignora that Herod intended to bring him out on the morrow to the peopl ſlept ſoundly between his keepers, placing his whole confidence the Almighty, whom he knew would either deliver him, or enab him to ſupport the fiery trial.

7 *And behold, the angel of the Lord came upon him, &c.*] Hence w learn that God ſometimes ſends his holy angels to aſſiſt his faithful ſe vants, and deliver them from the hand of their perſecutors.



Peter delivered out of Priſon.
Acts 12.

Lowell Halifax.

8 And the angel ſaid unto him, Gird thyſelf, nd bind on thy ſandals: and ſo he did. And he aith unto him, Caſt thy garment about thee, and ollow me.

9 And he went out and followed him, and wiſt ot that it was true which was done by the angel; ut thought he ſaw a viſion.

10 When they were paſt the firſt and the ſecond ard, they came unto the iron gate that leadeth nto the city; which opened to them of his own ccord: and they went out, and paſſed on through ne ſtreet; and forthwith the angel departed from im.

11 And when Peter was come to himſelf, he id, Now I know of a ſurety that the Lord hath nt his angel, and hath delivered me out of the and of Herod, and *from* all the expectation of the eople of the Jews.

12 And when he had conſidered *the thing*, he ame to the houſe of Mary the Mother of John, hoſe ſirname was Mark; where many were gahered together, praying.

13 And as Peter knocked at the door of the ate, a damſel came to hearken, named Rhoda.

14 And when ſhe knew Peter's voice, ſhe opend not the gate for gladneſs, but ran in, and told ow Peter ſtood before the gate.

15 And they ſaid unto her, Thou art mad. But he conſtantly affirmed that it was even ſo. Then aid they, It is his angel.

16 But Peter continued knocking. And when hey had opened *the door*, and ſaw him, they were ſtoniſhed.

17 But he beckoning unto them with the hand o hold their peace, declared unto them how the ord had brought him out of the priſon. And he aid, Go, ſhew theſe things unto James, and to the brethren. And he departed, and went into another place.

18 Now as ſoon as it was day there was no ſmall ſtir among the ſoldiers, what was become of Peter.

19 And when Herod had ſought for him, and found him not, he examined the keepers, and commanded that *they* ſhould be put to death. And he went down from Judea to Ceſarea, and *there* abode.

20 ¶ And Herod was highly diſpleaſed with them of Tyre and Sidon. But they came with one accord to him, and having made Blaſtus the king's chamberlain their friend, deſired peace; becauſe their country was nouriſhed by the king's *country*.

21 And upon a ſet-day, Herod arrayed in royal apparel, ſat upon his throne, and made an oration unto them.

22 And the people gave a ſhout, *ſaying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord ſmote him, becauſe he gave not God the glory: and he was eaten of worms, and gave up the ghoſt.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jeruſalem, when they had fulfilled *their* miniſtry, and took with them John, whoſe ſurname was Mark.

CHAP. XIII.

1 *Paul and Barnabas go to the Gentiles.* 42 *The Gentiles believe.* 45 *The Jews blaſpheme,*

NOW there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As

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12 *He came to the houſe of Mary the mother of John, whoſe ſirname was Mark, &c.*] This houſe ſtood upon mount Sion, and, according o Epiphanius, eſcaped the deſtruction of Jeruſalem by Titus, and was fterwards turned into a famous church, ſtiled the church of Sion, hich continued for ſeveral ages.

15 *It is his angel.*] It is evident from ſeveral paſſages of ſcripture, hat the word angel, ſignifies not only a celeſtial ſpirit, but alſo a eſſenger ſent from one to another; but it cannot, in this place deote a common meſſenger, becauſe the damſel could know Peter o otherwiſe than by his voice or face, which the company might beeve his angel was capable of imitating. And as it was a common pinion among the Jews, that good men had their tutelar angels, or t leaſt that angels were ſent down from heaven about their affairs, hey by this angel, might underſtand either a guardian angel attendng on him, or an angel ſent from heaven, to acquaint them with omething relating to him, in anſwer to their prayers.

17 *Went into another place.*] He went into retirement, to avoid the earch of his perſecutors.

20 *And Herod was highly diſpleaſed with them of Tyre and Sidon, &c.*] The inhabitants of the countries of Tyre and Sidon, which ere very narrow, and pent up by the ſea, took little pains in cultiating their lands. Their whole buſineſs and employment was commerce; and therefore they were beholden to Judea for the common neceſſaries of life, and conſequently unable to ſupport a war againſt the ruler of that country: this determined them to compound the matter with Herod, which they found means to accompliſh, by bribing Blaſtus his chamberlain.

23 *And immediately the angel of the Lord ſmote him, &c.* Joſephus relates the manner of the king's death in the following terms: "Upon the ſecond day of the feſtival, Herod went early in the morning to the theatre, dreſſed in a ſilver ſtuff, ſo amazingly rich and curious, that the beams of the riſing ſun ſtriking upon it, the people's eyes were dazzled with the reflection; and, as the ſparkling of the light ſeemed to have ſomething in it divine, it moved the ſpectators at the ſame time both with veneration and dread. Upon which a crew of fawning paraſites cried him up for a God, and beſeeched him in form to forgive the ſins of their ignorance, when they took him only for a mortal like themſelves, but were now convinced that his nature was more than human. This impious flattery was heard by him without either check or rebuke; but while he was in the vanity of his contemplation, lifting up his eyes, he ſaw an owl in the air over his head, ſitting on a rope, which he found ſoon after to be the preſage of miſchief to him, as it had been before of good fortune: for he was immediately ſeized with terrible gripes and torments in his bowels, and, in this agony, directing his ſpeech to his friends about him, ſaid, Behold your God is now condemned to die: and, by this fatal neceſſity, I am going to prove all my flatterers to be a company of profligate liars and to convince the world, by dying, that I am not immortal;—but God's will be done.—With theſe words his pains increaſed upon him ſo, that he was forced to remove into his palace, where he died at the end of five days, in the fifty-fourth year of his age, and the ſeventh of his reign."

25 *Took with them John, whoſe ſirname was Mark.*] This perſon, who is ſometimes called John-Mark, and at other times ſimply Mark, or, John, is very improperly confounded with the evangeliſt St. Mark. He was couſin and diſciple of Barnabas, and the ſon of a chriſtian woman called Mary, at whoſe houſe in Jeruſalem the faithful and apoſtles generally met. What part he bore in the propagation of the goſpel, the acts of the apoſtles inform us. The Greeks give him the title of apoſtle, and ſay, that the ſick were cured merely by his ſhadow. Some make him the biſhop of Biblis in Phœnicia; but others, with more probability, report that he died at Epheſus.

Commentary and Notes on Chapter XIII

1 *Simeon that was called Niger.*] This Simeon is by ſome ſuppoſed to be the ſame with Simeon the Cyrenian, who bore our Saviour's croſs; but there is no other proof for this opinion, than the ſimilarity of names, which, in this caſe, is far from being exact, the one being called Simon, and the other Simeon.

And Lucius of Cyrene.] This Lucius is ſaid by ſome to have been one of our Saviour's ſeventy diſciples, and to have been conſtituted the firſt biſhop of Cyrene by the apoſtles; but we have no certainty of either.

And Manaen, &c.] This perſon was doubtleſs of conſiderable family and diſtinction, becauſe we find that he was brought up with Herod the tetrarch, who put John the Baptiſt to death; and yet we are

2 As they miniſtered to the Lord, and faſted, the Holy Ghoſt ſaid, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had faſted, and prayed, and laid their hands on them, they ſent *them* away.

4 ¶ So they being ſent forth by the Holy Ghoſt, departed unto Seleucia; and from thence they ſailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Jews: and they had alſo John to *their* miniſter.

6 And when they had gone through the iſle unto Paphos, they found a certain ſorcerer, a falſe prophet, a Jew, whoſe name *was* Barjeſus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and deſired to hear the word of God.

8 But Elymas the ſorcerer (for ſo is his name by interpretation) withſtood them, ſeeking to turn away the deputy from the faith.

9 Then Saul (who alſo *is called* Paul) filled with the Holy Ghoſt, ſet his eyes on him,

10 And ſaid, O full of all ſubtilty and all miſchief, thou child of the Devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord?

11 And now behold, the hand of the Lord is upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell on him a miſt and a darkneſs; and he went about ſeeking ſome to lead him by the hand.

12 Then the Deputy, when he ſaw what was done, believed, being aſtoniſhed at the doctrine of the Lord.

13 Now when Paul and his company looſed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jeruſalem.

14 ¶ But when they departed from Perga, th came to Antioch in Piſidia, and went into the ſyn gogue on the ſabbath-day, and ſat down.

15 And after reading of the law and the pr phets, the rulers of the ſynagogue ſent unto the ſaying, Ye men *and* brethren, if ye have any wo of exhortation for the people, ſay on.

16 Then Paul ſtood up, and beckoning wi his hand, ſaid, Men of Iſrael, and ye that fe God, give audience.

17 The God of this People of Iſrael choſe o fathers, and exalted the People when they dwe as ſtrangers in the land of Egypt, and with a high arm brought he them out of it.

18 And about the time of forty years ſuffere he their Manners in the wilderneſs.

19 And when he had deſtroyed ſeven nation in the land of Canaan, he delivered their land them by lot.

20 And after that he gave *unto them* judge about the ſpace of four hundred and fifty year until Samuel the prophet.

21 And afterward they deſired a king; and Go gave unto them Saul the ſon of Cis, a man of th tribe of Benjamin, by the ſpace of forty years.

22 And when he had removed him, he raiſe up unto them David to be their king; to whor alſo he gave teſtimony, and ſaid, I have foun David the *ſon* of Jeſſe, a man after mine ow heart, which ſhall fulfill all my will.

23 Of this man's ſeed hath God, according to *h* promiſe, raiſed unto Iſrael a Saviour Jeſus:

24 When John had firſt preached before hi coming, the baptiſm of Repentance to all the peo ple of Iſrael.

25 And as John fulfilled his courſe, he ſaid Whom think ye that I am? I am not *he*, But be hold, there cometh one after me, whoſe ſhoes o *his* feet I am not worthy to looſe.

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told that he was one of the ſeventy diſciples, and ſuffered martyrdom at Antioch.

3 *And when they had faſted and prayed, and laid their hands on them, they ſent them away.*] Some have imagined that this impoſition of hands was a ſolemn ordination of Paul and Barnabas to be biſhops of the Chriſtian Church; but, beſides the incongruity of the apoſtle's being ordained biſhop by thoſe of an inferior order, as prophets and teachers were, St. Paul declares for himſelf that he was an apoſtle, not of men, neither by men, but by Jeſus Chriſt; and as the apoſtleſhip comprehends in it all eccleſiaſtical power, this of laying on of hands was not deſigned to give them any epiſcopal authority, as is pretended; but merely to recommend them to the grace of God, for the work which they were to fulfil, as being a ceremony that attended prayer and benediction, and other ſolemn actions, as well as ordination. Thus the children of Iſrael laid their hands on the Levites, when they were ſeparated to the ſervice of Aaron, and his ſons; and thus our bleſſed Saviour, when the children were brought to him, *laid his hands upon them and bleſſed them.* So that this impoſition of hands upon Paul and Barnabas was precatory, not conſecratory; deſigned to implore the bleſſing of heaven upon their miſſion to the Gentiles, and not to ordain or confirm them biſhops of the church of Chriſt.

4 *So they being ſent forth by the Holy Ghoſt, departed unto Seleucia,* &c.] This city lay on the weſt, or rather a little on the north weſt of the city of Antioch, upon the Mediterranean ſea, and was ſo called from Seleucius, its founder, who was reputed the greateſt builder in the world; for he is ſaid to have founded nine cities, called by his own name; ſixteen in memory of his father Antiochus; ſix by the name of Laodice his mother, and three in honour of Apamia his firſt wife; beſides many others of great note in Greece and Aſia, either new built, or beautified and repaired by him.

5 *And when they were at Salamis,* &c.] This was once a famous city in the iſle of Cyprus, oppoſite to Seleucia, on the Syrian coaſt; and, as it was the firſt place where the goſpel was preached, it was in the primitive times, made the ſeat of the primate, or metropolitan of the whole iſland. In the reign of the emperor Trajan, was deſtroyed by the Jews, and rebuilt; but being, in the time Herodius, ſacked and razed to the ground by the Saracens, it nev recovered its former ſplendor, though Famaguſta is ſaid to have riſ out of its ruins, and was the chief place of the iſland, when the Tur took it from the Venetians in the year 1570.

6 *When they had gone through the iſle unto Paphos,* &c.] This w another city of Cyprus, lying on the weſtern, as Salamis did on th eaſtern tract of land: where Venus, thence called Paphia, had h moſt ancient and celebrated temple, and where the Roman pro-conſ at this time had his place of reſidence.

12 *Then the deputy, when he ſaw what was done, believed,* &c. The deputy was aſtoniſhed to ſee the ſentence of blindneſs denounce by Paul on the ſorcerer, immediately executed; and juſtly conclude that no perſon could perform ſuch miracles, unleſs he were endue with power from on high. It is very remarkable, that before this pa ſage of the apoſtle's life, St. Luke calls him by the name of *Saul*, b ever after by that of *Paul*; which has cauſed ſome to imagine, th he aſſumed that name in memory of his converting Sergius Paulus; i the ſame manner as the ancient generals of Rome uſed to adopt th names of the provinces they had conquered. But Origen tells u that being of Jewiſh parents, and born in Tarſus, a Roman city, h had, at his circumciſion, two names given him, Saul a Jewiſh, an Paul a Roman name; and that, when he preached to the Jews, he wa called by his Jewiſh, and when to the Gentiles, by his Roman nam

13 *Perga in Pamphylia.*] Pamphylia was a province of the Leſſe Aſia, not far from Cyprus.

19 *Seven nations.*] Viz. the Hittites, Girgaſhites, Amorites, Cana anites, Perizzites, Hivites, and Jebuſites.

20 *After that, he gave unto them judges, about the ſpace of four hundr and fifty years.*] This ſeems to be the meaning of this difficult paſſag —*After theſe tranſactions, which laſted about* 450 *years*, that is, after th birth of Iſaac, in which the promiſes to Abraham began to be accom pliſhed, *he gave them* a ſeries of *judges till Samuel*, &c.

26 Men *and* brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent.

27 For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets which are read every ſabbath-day, they have fulfilled *them* in condemning *him*.

28 And though they found no cauſe of death *in him*, yet deſired they Pilate that he ſhould be ſlain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a ſepulchre.

30 But God raiſed him from the dead:

31 And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people.

32 And we declare unto you glad tidings, how that the promiſe which was made unto the fathers,

33 God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond pſalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raiſed him up from the dead, *now* no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David.

35 Wherefore he ſaith alſo in another *pſalm*, Thou ſhalt not ſuffer thine holy One to ſee corruption.

36 For David after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption:

37 But he whom God raiſed again, ſaw no corruption.

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveneſs of ſins:

39 And by him all that believe are juſtified from all things from which ye could not be juſtified by the law of Moſes.

40 Beware therefore, leſt that come upon you which is ſpoken of in the prophets,

41 Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which ye ſhall in no wiſe believe, though a man declare it unto you.

42 And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them the next ſabbath.

43 Now when the congregation was broken up, many of the Jews, and religious proſelytes followed Paul and Barnabas; who ſpeaking to them, perſuaded them to continue in the grace of God.

44 ¶ And the next ſabbath-day came almoſt the whole city together to hear the word of God.

45 But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming.

46 Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and judge yourſelves unworthy of everlaſting life, lo, we turn to the Gentiles.

47 For ſo hath the Lord commanded us, *ſaying*, I have ſet thee to be a light of the Gentiles, that thou ſhouldeſt be for ſalvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

49 And the word of the Lord was publiſhed throughout all the region.

50 But the Jews ſtirred up the devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

51 But they ſhook off the duſt of their feet againſt them, and came unto Iconium.

52 And the diſciples were filled with joy, and with the Holy Ghoſt.

CHAP. XIV.

1 *Paul and Barnabas are perſecuted.* 8 *Paul healing a cripple, they are reputed as Gods.* 19 *Paul is ſtoned.* 21 *They paſs through divers churches, and return to Antioch.*

AND it came to paſs in Iconium, that they went both together into the ſynagogue of the Jews, and ſo ſpake, that a great multitude both of the Jews, and alſo of the Greeks, believed.

2 But the unbelieving Jews ſtirred up the Gentiles, and made their minds evil affected againſt the brethren.

3 Long

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30 *But God raiſed him from the dead.*] The apoſtle, to take away the ſcandal of the croſs, ſhews, that our Saviour's reſurrection was as glorious, as his death was ignominious. God wiped away the reproach of his croſs, by raiſing him from the grave, and declared him to be his Son with power, by the reſurrection from the dead: and accordingly the apoſtle applies the Pſalmiſt's prophecy to Chriſt, *Thou art my Son, this day have I begotten thee.* Now thou haſt again recovered thy glory, and the day of thy reſurrection is another birth-day.

35 *Thy holy one.*] See note on Pſalm xvi, 10, which the Hebrew corruptly reads, *holy ones.*

37 *But he whom God raiſed again, ſaw no corruption.*] That is, Chriſt Jeſus, whom the father raiſed to life the third day, ſaw only a diſſolution, not corruption. Sin had no inheritance in him, therefore death could have no dominion over him; but he overcame death, even in his own territories, the grave.

39 *From which ye could not be juſtified by the law of Moſes.*] There being ſeveral great crimes, as murder, adultery, &c. for which no regular expiation was allowed under the law; from which curſe men are now, by true repentance and amendment, delivered unto the goſpel; which is therefore ſtiled, *The righteouſneſs of God to men.* Clarke.

48 *They glorified the word.*] That is, they received it with joy, and bleſſed the name of the Lord.

As many as were ordained] Rather, were *prepared*, or *well-diſpoſed* to receive the doctrine of the kingdom.

50 *But the Jews ſtirred up the devout and honourable women,* &c.] Theſe women were originally Gentiles, but had embraced the Jewiſh religion. And it is obſerved of converts of this kind, that their zeal and ſuperſtition is uſually blinder, and their attention to reaſon, in matters of religion, weaker than that of the other ſex; and hence ſome eccleſiaſtical writers have remarked, that there never was any hereſy or ſchiſm in the chriſtian church, but what was either begun or fomented by women of wealth and diſtinction.

51 *Came unto Iconium.*] This was the chief city of Lycaonia, a ſmall province of Aſia minor, lying on the north eaſt of Piſidia, and bounded on the ſouth by Pamphylia and Celicia. This city is ſaid by Strabo to have been well built, and ſituated in the richeſt part of the province. It was once a place of ſuch ſtrength and conſequence, that the Turkiſh kings of the leſſer Aſia, when they were moſt diſtreſſed by the weſtern chriſtians, made it the ſeat of their empire, and at preſent, it is in ſo remarkable a condition, as to be the reſidence of a Turkiſh Baſhaw.

3 Long time therefore abode they ſpeaking boldly in the Lord, which gave teſtimony unto the word of his grace, and granted ſigns and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apoſtles.

5 And when there was an aſſault made both of the Gentiles, and alſo of the Jews, with their rulers, to uſe *them* deſpitefully, and to ſtone them,

6 They were ware of *it*, and fled unto Lyſtra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the goſpel.

8 ¶ And there ſat a certain man at Lyſtra, impotent in his feet, being a cripple from his mother's womb, who never had walked.

9 The ſame heard Paul ſpeak: who ſtedfaſtly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, ſtand upright on thy feet. And he leaped and walked.

11 And when the people ſaw what Paul had done, they lifted up their voices, ſaying in the ſpeech of Lycaonia, The gods are come down to us in the likeneſs of men.

12 And they called Barnabas, Jupiter, and Paul, Mercurius, becauſe he was the chief ſpeaker.

13 Then the Prieſt of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done ſacrifice with the people.

14 *Which* when the apoſtles Barnabas and Paul heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And ſaying, Sirs, why do ye theſe things? we alſo are men of like paſſions with you, and preach unto you that ye ſhould turn from theſe vanities unto the living God, which made heaven, and earth, and the ſea, and all things that are therein:

16 Who in times paſt ſuffered all nations to walk in their own ways.

17 Neverthleſs, he left not himſelf without witneſs, in that he did good, and gave us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs.

18 And with theſe ſayings ſcarce reſtraine
they the people that they had not done ſacrific
unto them.

19 ¶ And there came thither certain Jews from
Antioch and Iconium, who perſuaded the people
and having ſtoned Paul, drew *him* out of the city
ſuppoſing he had been dead,

20 Howbeit, as the diſciples ſtood round abou
him, he roſe up, and came into the city: and
the next day he departed with Barnabas t
Derbe.

21 And when they had preached the Goſpel t
that city, and had taught many, they returne
again to Lyſtra, and *to* Iconium, and Antioch.

22 Confirming the ſouls of the diſciples, *an*
exhorting them to continue in the faith, and tha
we muſt through much tribulation enter into th
kingdom of God.

23 And when they had ordained them elder
in every church, and had prayed with faſting
they commended them to the Lord, on whom
they believed.

24 And after they had paſſed throughout Piſidia
they came to Pamphylia,

25 And when they had preached the word i
Perga, they went down into Attalia:

26 And thence ſailed to Antioch, from whenc
they had been recommended to the grace of God
for the work which they fulfilled.

27 And when they were come and had gathered the church together, they rehearſed all tha
God had done with them, and how he had opene
the door of faith unto the Gentiles,

28 And there they abode long time with th
diſciples.

CHAP. XV.

1 *Diſſention about Circumciſion.* 6 *The apoſtles con-*
ſult about it. 22 *and ſend their determination t*
the churches. 36 *Paul and Barnabas contend, an*
part.

AND certain men which came down from
Judea, taught the brethren, *and ſaid*, Excep
ye be circumciſed after the manner of Moſes, y
cannot be ſaved.

2 Whe

Commentary and Notes on Chapter XIV.

3 *The word of his grace*] That is, the declaration of his divine will to mankind. *Clarke.*

6 *Lycaonia.*] A province of Aſia minor, between Galatia and Piſidia.

11 *The Gods are come down to us in the likeneſs of men*] It was a common notion among the heathens, that the gods often appeared in the form of men, and hence we find Cicero endeavouring to prove that the gods muſt be of human ſhape, becauſe they never appeared in any other form.

12 *They called Barnabas, Jupiter*] Mr. Harrington well obſerves, (in his Works, page 330.) that this perſuaſion might gain the more eaſily on the minds of the Lycaonians, on account of the well-known fable of Jupiter and Mercury, who were to have deſcended from heaven in human ſhape, and to have been entertained by Lycaon, from whom the Lycaonians derived their name.

15 *Theſe Vanities.*] Theſe idols; a bold expreſſion when conſidered as addreſſed to a crowd of bigotted idolaters, with their prieſts at their head.

20 *He roſe up and came into the city.*] To ſhew himſelf alive and confirm the faith of his new converts: his cure muſt have been miraculous, approaching, as near as one can conceive, to a *reſurrection from the dead.* This is the more illuſtrated by his going the next day to Derbe, whereas, in a courſe of nature, he would then have felt his bruiſes much more than at firſt.

27 *How he had opened the door of faith to the Gentiles.*] In the Ottoma
empire at this day, when a call or new levy of Janiſſaries is made, it
ſaid to be the opening of a door for Janiſſaries. *Symb. Dict.*

28 *And there they abode a long time with the diſciples.*] St. Luk
gives us no account of what paſſed in the church, from St. Paul's r
turning to Antioch in Syria, which was in the 41ſt of his deputatio
to the council at Jeruſalem, which was in the 51ſt year of Chriſ
How he ſpent this interval of time we cannot tell; but ſure we ar
that his zeal for the chriſtian cauſe would not permit him to be idle
and therefore we may ſuppoſe, that this was the opportunity he took
not only to preach the goſpel through all the provinces adjacent t
Antioch, but through ſeveral other places, *where Chriſt had not bee*
named, that he might not build upon another man's foundation, Rom
xv. 20. He himſelf, in his ſecond epiſtle to the Corinthians, acquain
us with many journeyings, and labours, and ſtripes, and impriſonment
that are not recorded by St. Luke; particularly he tells us, that h
had been five times ſcourged by the Jews, and three times beaten wit
rods by the Romans; that thrice he had ſuffered ſhipwreck, and a da
and a night had been in the deep; a more proper time for the
events cannot be aſſigned than this vacancy in his life.

Commentary and Notes on Chapter XV.

1 *And certain men which came down from Judea, taught the br*
thren, and ſaid, except ye be circumciſed after the manner of Moſe
ye cannot be ſaved.] Thoſe, who originally maintained this poſitio
were Jews of the ſect of the Phariſees converted to chriſtianity, bu

ſti

2 When therefore Paul and Barnabas had no ſmall diſſention and diſputation with them, they determined that Paul and Barnabas, and certain other of them ſhould go up to Jeruſalem unto the apoſtles and elders about this queſtion.

3 And being brought on their way by the church, they paſſed through Phenice, and Samaria, declaring the converſion of the Gentiles: and they cauſed great joy unto all the brethren.

4 And when they were come to Jeruſalem, they were received of the church, and of the apoſtles and elders, and they declared all things that God had done with them.

5 But there roſe up certain of the ſect of the Phariſees, which believed, ſaying, That it was needful to circumciſe them, and to command *them* to keep the law of Moſes.

6 ¶ And the apoſtles and elders came together for to conſider of this matter.

7 And when there had been much diſputing, Peter roſe up, and ſaid unto them, Men *and* brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth ſhould hear the word of the goſpel, and believe.

8 And God which knoweth the hearts, bare them witneſs, giving them the Holy Ghoſt, even as *he did* unto us:

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the diſciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved, even as they.

12 ¶ Then all the multitude kept ſilence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James anſwered, ſaying, Men *and* brethren, hearken unto me.

14 Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will ſet it up.

17 That the reſidue of men might ſeek after the Lord, and all the Gentiles upon whom my name is called, ſaith the Lord, who doeth all theſe things.

18 Known unto God are all his works, from the beginning of the world.

19 Wherefore my ſentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abſtain from pollutions of idols, and *from* fornication, and *from* things ſtrangled, and *from* blood.

21 For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath-day.

22 Then pleaſed it the apoſtles and elders, with the whole church, to ſend choſen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas, ſurnamed Barſabas, and Silas, chief men among the brethren:

23 And

ſtill two zealous for the obſervance of the law; and their coming immediately from Judea might make it the rather believed, that the neceſſity of circumciſion, in order to ſalvation, was a tenet of the apoſtles. It ſhould however be obſerved, that the Jews themſelves were of different opinions in this matter, even as to men's admiſſion into their religion. For ſome of them would allow thoſe of other nations, who owned the true God, and practiſed moral duties, to live quietly among them; and even without circumciſion, to be admitted into their religion; while others would admit of no ſuch thing. Thus Joſephus tells us, that when Izates, the ſon of Helen, queen of Adiebene, embraced the Jewiſh religion, Ananias, who converted him, declared he might do it without being circumciſed; but Eleazar, another eminent Jew, maintained, that it was a great impiety in ſuch circumſtances, to remain uncircumciſed; and this difference of opinion continued among the Jewiſh converts after their embracing chriſtianity; ſome allowing Gentiles to become converts to the Religion of Jeſus, without ſubmitting to circumciſion and the Jewiſh law; while others contended, that without circumciſion, and the obſervance of the law, their profeſſion of the chriſtian faith would not ſave them.

2 *They determined that Paul and Barnabas- ſhould go up to Jeruſalem, &c.*] St Paul, in his epiſtle to the Galatians, chap ii. 2. mentions a circumſtance not recorded in the hiſtory of the Acts, namely that he went up at this time to Jeruſalem by revelation; for as the prophets and teachers at Antioch had before ſeparated him and Barnabas, by revelation to preach to ſome of the Gentiles, and they having fulfilled that work, returned again to Antioch, ſo it is probable, that by another revelation made to the ſame perſons, they were ſent up to Jeruſalem, as being the fitteſt to convince thoſe of a contrary perſuaſion, by declaring what God had wrought by them among the uncircumciſed Gentiles, and his acceptance of them without circumciſion, or the obſervance of the law of Moſes.

5 *Certain of the ſect of the Phariſees.*] Some chriſtians who had been Phariſees, and refuſed holding communion with the Gentiles that believed, unleſs they were circumciſed. *Wall.*

9 *Purifying their hearts by faith.*] That is, by ſuch a faith as was productive of good works. *Clarke.*

17 *All the Gentiles upon whom my name is called.*] That is, all thoſe who have ſincerely obeyed the profeſſion of the Chriſtian religion, and are accordingly baptized into an obligation to obey

20 *From fornication.*] Dr. Lardner having ſhewn this epiſtle is not concerned about things of a moral nature, and that conſequently, what we now generally mean by this word *fornication* is not here intended, ſays, to me it appears probable, that hereby are forbidden ſome alliances with the heathens, which, though not abſolutely unlawful had better be avoided by Chriſtians, leſt they ſhould prove dangerous temptations to apoſtacy. So the apoſtle writes, Heb. xii. 16. *Leſt there be any fornicator, or prophane perſon, as Eſau, who for one morſel of meat ſold his birth-right*: I ſuppoſe this character given of Eſau, not becauſe he was a looſe profligate or fornicator, in our ſenſe of the word: but he married Canaanitiſh women, which *were a grief of mind to Iſaac and Rebecca*; which Jacob carefully avoided. *Lardner's Remarks.*

From things ſtrangled, and from blood.] The Jews had ſo ſtrong an averſion to blood, that they accounted all who made uſe of it in food, as creatures ſadly polluted, and groſs tranſgreſſors even of the law of nature. The Gentiles, on the contrary, looked upon blood as the moſt delicious food of their gods, and thought that by eating of it, they entered into a more intimate communion with them; and therefore the prohibition of it was neceſſary for theſe two reaſons; 1ſt, that no offence might be given to the Jewiſh converts, who would be loth to converſe, much more to join in any religious office, with perſons who indulged themſelves in ſuch meats, which they deteſted; and 2dly, that the Gentile converts might be in no danger of relapſing into idolatry, which they poſſibly might do, if they were ſtill tolerated to eat things offered to idols.

22 *Judas ſirnamed Barſabas, and Silas.*] It is generally thought that Judas who is ſirnamed Barſabas, was brother of Joſes, or Joſeph, who, together with Matthias, was propoſed as a candidate for the apoſtleſhip, which Judas the traitor by his trangreſſion had forfeited; and Silas is ſuppoſed to be the ſame perſon, that under the name of Sylvanus, is mentioned in the title of both St. Paul's epiſtles to the Theſſalonians, and whom St. Peter, in his firſt epiſtle, calls a faithful brother. St. Luke ſays of them both, that they were chief men among the brethren; which gives room to think, that they were of the number of the ſeventy, and might therefore be ſent back with Paul and Barnabas, to carry the deciſion of the council, becauſe Paul and Barnabas, being ſtrenuous aſſertors of the liberty of the goſpel, might otherwiſe have been ſuſpected by thoſe of the contrary party, who maintained the neceſſity of circumciſion.

23 And they wrote Letters by them, after this manner, The apoſtles, and elders, and brethren ſend greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 Foraſmuch as we have heard, that certain which went out from us have troubled you with words, ſubverting your ſouls, ſaying *Ye muſt* be circumciſed, and keep the law; to whom we gave no *ſuch* commandment:

25 It ſeemed good unto us being aſſembled with one accord, to ſend choſen men unto you with our beloved Barnabas and Paul;

26 Men that have hazarded their lives for the name of our Lord Jeſus Chriſt.

27 We have ſent therefore Judas and Silas, who ſhall alſo tell *you* the ſame things by mouth.

28 For it ſeemed good to the Holy Ghoſt, and to us, to lay upon you no greater burden than theſe neceſſary things;

29 That ye abſtain from meats offered to idols, and from blood, and from things ſtrangled, and from fornication: from which if ye keep yourſelves, ye ſhall do well. Fare ye well.

30 So when they were diſmiſſed, they came to Antioch: and when they had gathered the multitude together, they delivered the epiſtle.

31 *Which* when they had read, they rejoiced for the conſolation.

32 And Judas and Silas being prophets alſo themſelves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried there a ſpace, they were let go in peace from the brethren unto the apoſtles.

34 Notwithſtanding it pleaſed Silas to abide there ſtill.

35 Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alſo.

36 ¶ And ſome days after, Paul ſaid unto Barnabas, Let us go again and viſit our brethren, in every city where we have preached the word of the Lord, *and ſee* how they do.

37 And Barnabas determined to take with them John, whoſe ſurname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was ſo ſharp between them, that they departed aſunder one from the other: and ſo Barnabas took Mark, and ſailed unto Cyprus;

40 And Paul choſe Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.

1 *Paul circumciſeth Timothy,* 14 *converteth Lydia,* 16 *and caſteth out a ſpirit of divination.* 19 *Fo which cauſe he and Silas are whipped and impriſoned.*

THEN came he to Derbe and Lyſtra; and behold, a certain diſciple was there, named Timotheus, the ſon of a certain woman which was Jeweſs, and believed; but his father *was* a Greek

2 Which was well reported of by the brethre that were at Lyſtra and Iconium.

3 Him would Paul have to go forth with him and took and circumciſed him, becauſe of th Jews which were in thoſe quarters. For the knew all that his father was a Greek.

4 And as they went through the cities, the delivered them the decrees for to keep, that wer ordained of the apoſtles and elders which were Jeruſalem.

5 And ſo were the churches eſtabliſhed in th faith, and increaſed in number daily.

6 Now when they had gone throughout Phrygi and the region of Galatia, and were forbidden the Holy Ghoſt to preach the word in Aſia,

7 After they were come to Myſia, they aſſayed go into Bythinia: but the Spirit ſuffered them no

8 And they paſſing by Myſia, came down Troas.

9 And a viſion appeared to Paul in the nigh there ſtood a man of Macedonia, and prayed hi ſaying, Come over into Macedonia, and help us

10 And after he had ſeen the viſion, immediat ly we endeavoured to go into Macedonia, aſſure ly gathering that the Lord had called us for preach the Goſpel unto them.

11 Therefore looſing from Troas, we ca with a ſtraight courſe to Samothracia, and the ne *day* to Neapolis;

12 And from thence to Philippi, which is chief city of that part of Macedonia, *and* a colon and we were in that city abiding certain days.

13 And on the ſabbath we went out of the c by a river ſide, where prayer was wont to made; and we ſat down, and ſpake unto women which reſorted *thither*.

14 ¶ A

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39 *And the contention was ſo ſharp between them, that they departed aſunder one from the other.*] From hence we may learn, not only that theſe great lights in the chriſtian church were men of the like paſſions with us, but that God, upon this occaſion, diſplayed in a remarkable manner the wiſdom of his providence, by rendering the frailties of two ſuch eminent ſervants inſtrumental to the benefit of his church, ſince both of them from that time employed their extraordinary induſtry and zeal, ſingly and apart, which till then had been united, and confined to the ſame place,

Commentary and Notes on Chapter XVI.

1 *A certain diſciple was there, named Timotheus, the ſon of a certain woman which was a Jeweſs, and believed; but his father was a Greek.*] The law of Moſes, as Grotius underſtands it, forbade the Jewiſh males to marry with women of another religion, but did not forbid a Jewiſh woman to marry with a Gentile, provided he was a man of piety and moral honeſty. To this purpoſe he obſerves, that Ezra, when he undertook a reformation in this matter, made enquiry only into thoſe males had taken ſtrange wives, but none at all into the women who taken ſtrange huſbands. It is however certain from Joſephus, in his time, the Jews conſidered both theſe practices as contrar the true interpretation of their law, and therefore he calls Druſi marriage with Felix, a manifeſt contempt of it.

6 *In Aſia.*] That is, in Proconſular Aſia (in which Colo Laodicea, Sardis, and ſome other cities lay) to diſtinguiſh it f Aſia minor, of which it was a part.

11 *Samothracia.*] An iſland in ſhe Ægean Sea: *Neapolis*, a m time town of Macedonia, on the Tracian ſhore.

12 *Which is the chief city of that part of Macedonia.*] I chooſe St. Chryſoſtom to follow the Syriac here, reading *protes* inſtea *prote tes*; and then the tranſlation will be,—*Philippi, a city of the part of Macedonia*, &c. for it is well known that Macedonia wa vided into four parts.

13 *Where prayer was wont to be made.*] Rather, where there an oratory, or place of public prayer.

14 ¶ And a certain woman named Lydia, a ſeller of purple, of the city of Thyatira, which worſhipped God, heard *us:* whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul.

15 And when ſhe was baptized, and her houſhold, ſhe beſought *us*, ſaying, If ye have judged me to be faithful to the Lord, come unto my houſe and abide *there*. And ſhe conſtrained us.

16 ¶ And it came to paſs, as we went to prayer, a certain damſel poſſeſſed with a ſpirit of divination, met us, which brought her maſters much gain by ſooth-ſaying:

17 The ſame followed Paul, and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.

18 And this did ſhe many days. But Paul being grieved, turned and ſaid to the ſpirit, I command thee in the name of Jeſus Chriſt to come out of her. And he came out the ſame hour.

19 ¶ And when her maſters ſaw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place, unto the rulers,

20 And brought them to the magiſtrates, ſaying, Theſe men being Jews, do exceedingly trouble our city,

21 And teach cuſtoms which are not lawful for us to receive, neither to obſerve, being Romans.

22 And the multitude roſe up together againſt them: and the magiſtrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many ſtripes upon them, they caſt *them* into priſon, charging the goaler to keep them ſafely.

24 Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks.

25 ¶ And at midnight Paul and Silas prayed, and ſang praiſes unto God: and the priſoners heard them.

26 And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken: and immediately all the doors were opened, and every ones bands were looſed.

27 And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon-doors open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled

28 But Paul cried with a loud voice, ſaying, Do thyſelf no harm; for we are all here.

29 Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?

31 And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.

32 And they ſpake unto him the word of the Lord, and to all that were in his houſe.

33 And he took them the ſame hour of the night, and waſhed *their* ſtripes; and was baptized, he, and all his, ſtraightway.

34 And when he had brought them into his houſe, he ſet meat before them, and rejoiced, believing in God with all his houſe.

35 And when it was day the magiſtrates ſent the ſerjeants, ſaying, Let thoſe men go.

36 And the keeper of the priſon told this ſaying to Paul, The magiſtrates have ſent to let you go: now therefore depart, and go in peace.

37 But Paul ſaid unto them, They have beaten us openly uncondemned, being Romans, and have caſt us into priſon: and now do they thruſt us out privily? nay verily; but let them come themſelves, and fetch us out.

38 And the ſerjeants told theſe words unto the magiſtrates: and they feared when they heard that they were Romans.

39 And they came and beſought them, and brought *them* out, and deſired them to depart out of the city.

40 And they went out of the priſon, and entered into *the houſe* of Lydia: and when they had ſeen the brethren, they comforted them, and departed.

CHAP. XVII.

1 *Paul preacheth at Theſſalonica,* 10 *and at Berea:* 15 *He diſputeth and preacheth at Athens.* 34 *Many are converted.*

NOW when they had paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews.

2 And

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14 *Of Thyatira.*] Who was a native of the city of Thyatira in Aſia.

16 *A certain damſel poſſeſſed with a ſpirit of divination,* &c.] The words in the original are *pneuma puthonos*, And all commentators agree, that Python was a ſpirit that divined things to come: and they generally conclude, that the moſt famous Pythoneſs in the world was that at the Temple of Delphi But in what manner the Damſel at Philippi was agitated, is impoſſible to ſay; tho' certainly the apoſtle was highly commendable for diſpoſſeſſing the Spirit, ſince he thereby not only manifeſted the power of the name of Jeſus, but alſo reſcued the poor woman from a troubleſome inmate.

17 *Theſe men are the ſervants of the moſt high God,* &c.] It may ſeem a little ſtrange, that the devil, who is the father of lies, and had all the reaſon imaginable to villify and decry St. Paul and his companions, ſhould here be tempted to tell truth in commendation of them: but for this, he had his reaſons. He well knew, that, if the Gentiles ſhould believe the character he gave them, it would invalidate the apoſtle's preaching and miracles, and by ſuppoſing a confederacy between them, make the one be eſteemed the effect of magic, and the other no better than *the doctrine of devils*. He knew alſo, that if the Jews did not believe his teſtimony concerning the apoſtles, it would at leaſt have a bad impreſſion upon their minds, and make them entertain a ſuſpicion of St. Paul and his aſſociates, for having the praiſe and approbation of *the prince of darkneſs*; and though this prince of darkneſs might foreſee that St. Paul would give him no farther quarter, but inſtantly diſpoſſeſs him; yet this might not at all deter him from his purpoſe, becauſe he did not doubt, but that his ejection would draw upon the apoſtle and his friends a violent perſecution, which was his utmoſt wiſh.

20 *Theſe men being Jews, do exceedingly trouble our city.*] At the firſt appearance of the Chriſtian religion, the Gentiles conſidered it as no other than a particular ſect, or reformation of Judaiſm; becauſe, at that time, thoſe who profeſſed it, were deſcended from the ſame ſtock, born in the ſame country, obſerved in the main the ſame laws, adored the ſame God, and received the ſame ſcriptures: and this was certainly enough to denominate them Jews among thoſe who were ſtrangers to both religions.

25 *Sang praiſes unto God.*] The conſideration of the *cauſe* and *maſter* they ſuffered for, filled them with joy in a dungeon, and gave them *ſongs in the night*: their bodies were cut with deep and cruel ſtripes, but their ſouls were refreſhed and raviſhed with divine conſolations; and though their feet were faſtened in the ſtocks, their hearts were enlarged with heavenly pleaſure, and their tongues with inſpired eloquence broke out into hymns of praiſe: ſo juſt is that pious remark of St. Chryſoſtom, *To ſuffer for Chriſt is ſweeter than all conſolation.* Blackwall.

37 *Let them come themſelves,* &c.] All this paſſage exhibits a noble ſpirit of freedom in St. Paul.

Commentary and Notes on Chapter XVII.

1 *Amphipolis and Appollonia.*] Cities of Macedonia, of which kingdom Theſſalonica was the metropolis.

2 And Paul, as his manner was, went in unto them, and three ſabbath-days reaſoned with them out of the ſcriptures.

3 Opening and alledging, that Chriſt muſt needs have ſuffered, and riſen again from the dead; and that this Jeſus whom I preach unto you, is Chriſt.

4 And ſome of them believed, and conſorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uproar, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.

6 And when they found them not, they drew Jaſon, and certain brethren, unto the rulers of the city, crying, Theſe that have turned the world upſide down, are come hither alſo;

7 Whom Jaſon hath received: and theſe all do contrary to the decrees of Ceſar, ſaying, That there is another King, *one* Jeſus.

8 And they troubled the people and the rulers of the city, when they heard theſe things.

9 And when they had taken ſecurity of Jaſon and of the other, they let them go.

10 ¶ And the brethren immediately ſent away Paul and Silas by night unto Berea: who coming *thither* went into the ſynagogue of the Jews.

11 Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo.

12 Therefore many of them believed; alſo of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Theſſalonica had knowledge that the word of God was preached of Paul
at Berea, they came thither alſo, and ſtirred up th
people.

14 And then immediately the brethren ſen
away Paul, to go as it were to the ſea: but Sila
and Timotheus abode there ſtill.

15 And they that conducted Paul brought hi
unto Athens: and receiving a commandme
unto Silas and Timotheus for to come to him wit
all ſpeed, they departed.

16 ¶ Now while Paul waited for them a
Athens, his ſpirit was ſtirred in him, when h
ſaw the city wholly given to idolatry.

17 Therefore diſputed he in the ſynagogue wit
the Jews, and with the devout perſons, and in th
market daily with them that met with him.

18 Then certain philoſophers of the Epicurean
and of the Stoicks encountered him. And ſom
ſaid, What will this babbler ſay? other ſome, H
ſeemeth to be a ſetter-forth of ſtrange gods: becauſ
he preached unto them Jeſus, and the reſurrection

19 And they took him, and brought him unt
Areopagus, ſaying, May we know what this ne
doctrine whereof thou ſpeakeſt, *is?*

20 For thou bringeſt certain ſtrange things t
our ears: we would know therefore what theſ
things mean.

21 (For all the Athenians, and ſtrangers whic
were there, ſpent their time in nothing elſe, bu
either to tell, or to hear ſome new thing)

22 ¶ Then Paul ſtood in the midſt of Mars-hil
and ſaid, *Ye* men of Athens, I perceive that in a
things ye are two ſuperſtitious.

23 For as I paſſed by, and beheld your devo
tions, I found an altar with this inſcription, T
THE UNKNOWN GOD. Whom therefore y
ignorantly worſhip, him declare I unto you.

24 God that made the world, and all thing
therein, ſeeing that he is Lord of heaven an
earth, dwelleth not in temples made with hands

25 Neithe

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3 *That Chriſt muſt needs have ſuffered.*] That Chriſt, whenever he came, was to ſuffer and riſe again.

15 *And they that conducted Paul, brought him unto Athens.*] This was one of the moſt renowned cities in the world, ſituated on a gulf of the Ægean ſea, which comes up to the iſthmus of the Peloponneſe, or Morea, in the diſtrict of Greece called Attica, and was the parent of that dialect which is eſteemed the pureſt and fineſt Greek. The city itſelf was the great ſeat of the arts and ſciences, and, as Cicero, will have it, the fountain whence civility, learning, religion and laws were derived to other nations.

16 *His ſpirit was ſtirred in him.*] It filled him with great and juſt indignation, to ſee ſo eminent a city wholly given to idolatry. *Clark.*

18 *Becauſe he preached unto them Jeſus and the reſurrection.*] Thoſe who ſuppoſe from hence that the reſurrection was taken for a Deity by the Athenians, argue, it could not be ſaid Deities in the plural number, unleſs it be ſuppoſed that *reſurrection* is a *goddeſs*, as well as Jeſus a *God*. " But we know, ſays Dr. Bentley, ſuch a permutation of number is frequent in all languages. We have another example of it in this chapter, ver. 28. *As certain of your own poets have ſaid: for we are alſo his offſpring*: and yet the apoſtle meant only *one* viz. Aratus the Cicilian, his countryman, in whoſe Aſtronomical Poem this paſſage is now extant." *Bentley's Confutation of Atheiſm.*

19 *And they took him, and brought him unto Areopagus.*] This was a place in Athens where the ſenate generally aſſembled. In the midſt of it was a tribunal hewn in the rock, and all round were ſeats cut alſo in ſtone, where the ſenate heard cauſes in the open air, without any covering, and as ſome ſay, in the night time, that they might not be moved with compaſſion at the ſight of the criminal that was brought before them. For this tribunal was ſo famous for its ſtrict regard to juſtice, and held by all in ſuch eſteem and veneration, that the Romans after they had conquered Greece, and ſent their pro-conſuls to rule there, often referred difficult caſes to the judgment of the Areopagus, But after the loſs of their liberty, the authority of this ſenate declined apace; ſo that in St. Paul's time, the Areopagus was
not ſo much a court of judicature, as a place of common rendezvou
where all curious and inquiſitive perſons, who *ſpent their time*
nothing elſe, but either in hearing or telling ſome new thing, were accu
tomed to meet. But though their power in other matters w
greatly impaired, yet they ſeem ſtill to have retained the privilege
canonizing all Gods that were allowed public worſhip; and therefo
St. Paul was brought before them, as an aſſerter and preacher of ſu
a deity as they had not yet admitted among them.

22 *Ye are too ſuperſtitious.*] Not too ſuperſtitious, but rath
more ſuperſtitious than ordinary. Dr. Clarke ſays, there is no whe
in the whole New Teſtament a more ſublime and affectionate ſumma
of the Chriſtian doctrine than in this diſcouſe of St. Paul to the m
of Athens.

23 *I found an altar with this inſcription,* TO THE UNKNOW
GOD.] That the Athenians had altars in their public places, wi
out names on them, and others to unknown Gods, or demons,
evident from the teſtimony of Laertius, who informs us, that wh
a great plague raged at Athens, and ſeveral means had been attemp
for the removal of it, they were adviſed by Epimonides the philo
pher, to build an altar and dedicate it to the proper and peculiar G
to whom ſacrifices were due. And the Athenians not knowing
what name to call him, erected an altar with this inſcription, *To*
Gods of Aſia, Europe, and Africa, to the ſtrange and unknown God;
which, as ſome imagine, the Athenians intended the God of the Je
who had given ſuch wonderful deliverances to his own people:
is this conjecture unreaſonable, conſidering that the writings of Pla
Pythagoras, and many others are a plain proof that the ſcriptu
had been read by their philoſophers, though not being able
comprehend his divine nature and attributes, they might call him
unknown God, in conformity perhaps to the Hebrews themſelves,
had the name of their God in great ſecrecy and veneration, and
heard from the prophets, as one of his diſtinguiſhing titles, *Ve*
thou art a God that hideſt thyſelf, O God of Iſrael the Saviour,
xiv. 15.

24 *Dwelleth not in temples made with hands.*] Is not circumſcri
by bounds, nor confined to one place by any corporeal repreſentat

25 Neither is worſhipped with men's hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they ſhould ſeek the Lord, if haply they might feel after him and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being: as certain alſo of your own poets have ſaid, For we are alſo his offspring.

29 Foraſmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all *men* every where to repent.

31 Becauſe he hath appointed a day, in the which he will judge the world in righteouſneſs, by *that* man whom he hath ordained; whereof he hath given aſſurance unto all *men*, in that he hath raiſed him from the dead.

32 And when they heard of the reſurrection of the dead, ſome mocked, and others ſaid, We will hear thee again of this matter.

33 So Paul departed from among them.

34 ¶ Howbeit certain men, clave unto him, and believed; among the which *was* Dionyſius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

1 Paul laboureth with his hands, and preacheth at Corinth, 9 is encouraged in a viſion. 12 He is accuſed before the deputy, but diſmiſſed. 24 Of Apollos.

AFTER theſe things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priſcilla (becauſe that Claudius had commanded all Jews to depart from Rome) and came unto them.

3 And becauſe he was of the ſame craft, he abode with them, and wrought: for by their occupation they were tent makers.

4 And he reaſoned in the ſynagogue every ſabbath, and perſuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was preſſed in the ſpirit, and teſtified to the Jews that Jeſus was Chriſt.

6 And when they oppoſed themſelves, and blaſphemed, he ſhook *his* raiment, and ſaid unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* houſe named Juſtus, one that worſhipped God, whoſe houſe joined hard to the ſynagogue.

8 And Criſpus the chief ruler of the ſynagogue believed on the Lord, with all his houſe: and many of the Corinthians hearing, believed, and were baptized.

9 ¶ Then ſpake the Lord to Paul in the night by a viſion, Be not afraid, but ſpeak, and hold not thy peace:

10 For I am with thee, and no man ſhall ſet on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and ſix months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia,

ſuch as the heathens made of their deities; among whom the Spartans chained down the image of their god Mars; and the people, to whom the apoſtle ſpake, kept an image of victory, without wings, both for the ſame reaſon, that they might not deſert them. This is all the apoſtle deſigned to aſſert; and therefore it cannot be inferred from his words, that God does not manifeſt the effect of his preſence in ſome places more than others, eſpecially in places dedicated to his public worſhip. Had this been the ſcope of the apoſtle's argument, he muſt have argued contrary to known fact, in relation to thoſe ſignal manifeſtations which God was pleaſed to make of his preſence in the temple of Solomon. *Fiddes's Serm.*

25 *Neither is worſhipped with men's hands.*] Rather, *is ſerved*; this refers to a fooliſh notion among the heathens, *that the gods fed on the fumes of ſacrifices.*

26 *Having determined the times before appointed.*] This text will admit of different interpretations, but they all concur to eſtabliſh a providence, in oppoſition to the doctrine of the Epicureans.

27 *If haply they might feel after him, and find him.*] So as to feel and find him: this is a fine alluſion to the ſtate of darkneſs in which the heathens lived.

28 *As certain alſo of your own poets have ſaid, for we are alſo his offspring.*] The poet whom St. Paul means, was Aratus, born in Cilicia, and conſequently his countryman; and what that poet attributes to Jupiter, the apoſtle applies to the true God. This indeed was no argument to the Epicurean auditors, who held the poets in great contempt, becauſe, on all occaſions, they introduced the gods, and taught the ſeparate exiſtence of human ſouls; but it was of great weight to the common people, who highly venerated the poets, from whoſe work ſome of the greateſt philoſophers then living borrowed citations, to confirm and adorn their diſcourſes.

30 *And the times of this ignorance God winked at; but now commandeth all men every where to repent.*] Though God, in his infinite patience, hath long borne with the world, lying in darkneſs and ignorance; yet now, by cauſing his goſpel to be preached to all nations, he calls and invites them to repentance, to forſake their idols, and ſerve the living God. And hence we ſhould learn to abandon the paths of vice, and follow thoſe of virtue; for that the deſign of the goſpel, wherever it is preached, is to invite men to repentance.

Commentary and Notes on Chapter XVIII.

1 *After theſe things Paul departed from Athens, and came to Corinth.*] Corinth, anciently called Epirus, was the capital of Achaia, and had its name from one Corinthus, who took and rebuilt, it Its ſituation, which is at the bottom of the Iſthmus which joins the Peloponneſus to the continent, rendered it capable of commanding all Greece: but its inhabitants, living as it were upon two ſeas, were chiefly merchants, and by their commerce procured abundance of wealth, which produced pride, oſtentation, effeminacy, and all manner of vice.

2 *A certain Jew named Aquila,* &c.] Aquila was a native of Pontus, in Aſia Minor, and together with his wife Priſcilla, was converted to chriſtianity by St. Paul at Antioch. When the apoſtle left that city, in order to return to Jeruſalem, theſe two perſons accompanied him as far as Epheſus, where he left them for ſome time to preach the goſpel, and, by their example and inſtruction, to confirm the faithful in that church. Here they did him ſingular ſervice, as he himſelf acknowledges, Rom. xvi. 4.

3 *And becauſe he was of the ſame craft, he abode with them, and wrought,* &c.] It was a received cuſtom among the Jews, for every man of whatever Rank or quality, to learn ſome handy craft; for one of their proverbial expreſſions is, that *whoever teaches not his ſon a trade, teaches him to be a thief:* and in theſe hot countries, where tents were uſed not only by ſoldiers, but by travellers and others, whoſe buſineſs required them to be abroad, a tent maker was no mean or unprofitable employment.

6 *From henceforth I will go unto the Gentiles.*] Theſe words, at firſt ſight, ſeem to be a declaration, that he would leave off preaching to the Jews, and wholly apply himſelf to the converſion of the Gentiles; but by comparing his actions with the places where this phraſe, or ſomething ſimilar to it, occurs, it appears that he only intended to ſay, he would no longer preach to the Jews of that place: for after he had made this declaration, we find him ſtill entering into the ſynagogues, preaching to the Jews, and calling upon them to hear the word.

Achaia, the Jews made inſurrection with one accord againſt Paul, and brought him to the Judgment-ſeat,

13 Saying, This *fellow* perſuadeth men to worſhip God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio ſaid unto the Jews, If it were a matter of wrong or wicked lewdneſs, O *ye* Jews, reaſon would that I ſhould bear with you:

15 But if it be a queſtion of words and names, and of your law, look ye *to it*: for I will be no judge of ſuch matters.

16 And he drave them from the judgment-ſeat.

17 Then all the Greeks took Soſthenes the chief ruler of the ſynagogue, and beat him before the judgment-ſeat. And Gallio cared for none of thoſe things.

18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and ſailed thence into Syria, and with him Priſcilla and Aquila; having ſhorn *his* head in Cenchrea: for he had a vow.

19 And he came to Epheſus, and left them there: but he himſelf entered into the ſynagogue, and reaſoned with the Jews.

20 When they deſired *him* to tarry longer time with them, he conſented not:

21 But bade them farewell, ſaying, I muſt by all means keep this feaſt that cometh, in Jeruſalem: but I will return again unto you, if God will. And he ſailed from Epheſus.

22 And when he had landed at Ceſarea, and gone up and ſaluted the church, he went down to Antioch.

23 And after he had ſpent ſome time *there*, he departed, and went over all the country of Galatia and Phrygia in order, ſtrengthening all the diſciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in th ſcriptures, came to Epheſus.

25 This man was inſtructed in the way of th Lord; and being fervent in the ſpirit, he ſpak and taught diligently the things of the Lord knowing only the baptiſm of John.

26 And he began to ſpake boldly in the ſyna gogue. Whom when Aquila and Priſcilla ha heard, they took him unto them, and expounde unto him the way of God more perfectly.

27 And when he was diſpoſed to paſs into A chaia, the brethren wrote, exhorting the diſciple to receive him: who, when he was come, helpe them much which had believed through grace.

28 For he mightily convinced the Jews, *and tha* publickly, ſhewing by the Scriptures, that Jeſu was Chriſt.

C H A P. XIX.

1 *The holy Ghoſt is given by Paul's hands:* 9 *The Jew blaſpheme his doctrine.* 24 *Demetrius for love of gai cauſed an uproar againſt him.*

AND it came to paſs, that while Apollos wa at Corinth, Paul having paſſed through th upper coaſts, came to Epheſus: and finding cer tain diſciples,

2 He ſaid unto them, Have ye received the hol Ghoſt ſince ye believed? And they ſaid unto him We have not ſo much as heard whether there b any holy Ghoſt.

3 And he ſaid unto them, Unto what then we ye baptized? And they ſaid, unto John's baptiſ

4 Then ſaid Paul, John verily baptized with th baptiſm of repentance, ſaying unto the peopl That they ſhould believe on him which ſhoul come after him, that is, on Chriſt Jeſus.

5 When they heard *this*, they were baptized i the name of the Lord Jeſus.

6 An

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18 *In Cenchrea, for he had a vow.*] A ſmall ſea-port in the neighbourhood of Corinth; for he had made a vow of ſhaving his head, on account of ſome extraordinary deliverance received. *Doddridge.*

19 *And he came to Epheſus,* &c.] This was the metropolis and principal mart of the pro-conſular Aſia; it is ſituated on the river Cayſter, and on the ſide of a hill, which has towards the weſt the proſpect of a lovely plain, watered and beautified with the pleaſant circles of the river, turning and winding in ſo many curious mazes, that ſome travellers have miſtaken it for the Meander: and this the rather, as the Turks gave it the name of the leſſer Mendres. Among heathen authors, this city was once highly celebrated for its famous temple of Diana, which, for largeneſs and workmanſhip, was accounted one of the ſeven wonders of the world. It is ſaid to have been 425 feet long, 220 broad. and to have been ſupported with 127 marble pillars, 70 feet high, 27 of which were wrought very curiouſly, and all the reſt finely poliſhed. One Cteſiphon, a famous architect in his time, contrived the model of it; and that with ſo much art and curioſity, that it took up two hundred years before it was finiſhed, even though it was built at the common charge of all Aſia, properly ſo called. It was ſet on fire ſeven times; but once more eſpecially, on the very ſame day that Socrates took the poiſoned potion, namely 400 years before Chriſt: and, at another time, Eroſtratus ſet fire to it, only to get himſelf a name, on the ſame night that Alexander the Great was born. It was rebuilt, however, and beautified by the Epheſians; to which work the ladies of Epheſus contributed very largely. In the time of our apoſtle, it retained a great deal of its ancient grandeur: but at preſent, 'tis only a heap of ruins; and the very place where it ſtood is ſo little known, that it affords matter of various conjectures to travellers. The only two buildings worth obſerving, are a ſtrong and lofty caſtle, ſituated on an eminence; and a beautiful church, honoured with the name of St. John; but now converted into a Turkiſh moſque. All the reſt of the place is only a habitation of herdſmen and farmers, who live in low and mean cottages of mud, covered a-top with earth, and ſheltered from the injury of the weather by mighty maſſes of ruinous walls, the pride and oſtentation of former days; and in theſe the emblem of the world, and tranſient vanity of human glory.

Commentary and Notes on Chapter XIX.

2 *We have not ſo much as heard, whether there be any holy Ghoſt.*] Th is, Whether there had yet been *any ſuch plentiful effuſion of it,* as t prophets had foretold. *Clarke.*

4 *John verily baptized with the baptiſm of repentance,* &c.] The apoſ here diſcovers a wide difference between the baptiſm of John, and th of Chriſt; namely, that the baptiſm of John was a ſolemn rite of r nouncing ſins, and profeſſing obedience for the future; that it open a way for a more perfect inſtitution of the like nature, and exhibit Chriſt as the object of faith, and the maſter and guide which men oug to follow. For, being thus baptized, they were thereby led and co ſigned over to him, and qualified for the chriſtian baptiſm, which vaſ exceeds the other, both in dignity and efficacy. For here the ſpirit a companies the water; this confirms and compleats that pardon of ſi and thoſe aſſiſtances of grace, which belonged to no other waſhin farther than as they were approaches to the chriſtian, which is the fore, by way of diſtinction and eminence, ſtiled *the waſhing of rege ration, and renewing of the holy Ghoſt.* But, if the baptiſm of John w ſo imperfect, how came it to paſs, that even twenty years after o Lord's aſcenſion, this Appollos ſhould have no knowledge of any othe And being ſo well acquainted with the doctrine of Chriſt, as to be a to teach others, how could he be ignorant of the neceſſity of his ba tiſm? To this it may be anſwered, that Appollos might be one of th Jews, who, having received the baptiſm of John, ſome two or th and twenty years before, might ſoon after, or even before, the mi culous effuſion of the holy Ghoſt on the apoſtles, at the day of Pen coſt, remove from Judea to Alexandria, where, not having ſeen a of the goſpel hiſtories, nor had an opportunity of converſing w either of the apoſtles, to gain information, he acquieſced in the b tiſm he had received, till he was better informeed.

5 *They were baptized in the name of the Lord Jeſus.*] They w baptized in *that form,* which Chriſt had appointed. i. e. in the na of the Father, and of the Son, and of the Holy Ghoſt.

6 And when Paul had laid *his* hands upon them, the holy Ghoſt came on them; and they ſpake with tongues, and propheſied.

7 And all the men were about twelve.

8 And he went into the ſynagogue, and ſpake boldly for the ſpace of three months, diſputing and perſuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but ſpake evil of that way before the multitude, he departed from them, and ſeparated the diſciples, diſputing daily in the ſchool of one Tyrannus.

10 And this continued by the ſpace of two years; ſo that all they which dwelt in Aſia, heard the word of the Lord Jeſus, both Jews and Greeks.

11 And God wrought ſpecial miracles by the hands of Paul:

12 So that from his body were brought unto the ſick, handkerchiefs or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorciſts, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus, ſaying, We adjure you by Jeſus whom Paul preacheth.

14 And there were ſeven ſons of *one* Sceva a Jew, *and* chief of the prieſts, which did ſo.

15 And the evil ſpirit anſwered and ſaid, Jeſus I know, and Paul I know; but who are ye?

16 And the man in whom the evil ſpirit was, leapt on them, and overcame them, and prevailed againſt them, ſo that they fled out of that houſe naked and wounded.

17 And this was known to all the Jews and Greeks alſo dwelling at Epheſus; and fear fell on them all, and the name of the Lord Jeſus was magnified.

18 And many that believed came, and confeſſed, and ſhewed their deeds.

19 Many alſo of them which uſed curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thouſand *pieces* of ſilver.

20 So mightily grew the word of God, and prevailed.

21 ¶ After theſe things were ended, Paul purpoſed in the ſpirit, when he had paſſed through Macedonia and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.

22 So he ſent into Macedonia two of them that miniſtered unto him, Timotheus and Eraſtas; *but* he himſelf ſtayed in Aſia for a ſeaſon.

23 And the ſame time there aroſe no ſmall ſtir about that way.

24 For a certain man named Demetrius, a ſilverſmith, which made ſilver ſhrines for Diana, brought no ſmall gain unto the craftſmen.

25 Whom he called together with the workmen of like occupation, and ſaid, Sirs, ye know that by this craft we have our wealth:

26 Moreover, ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſuaded, and turned away much people, ſaying, that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be ſet at nought; but alſo that the temple of the great goddeſs Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia, and the world worſhippeth.

28 And when they heard *theſe ſayings*, they were full of wrath, and cried out, ſaying Great *is* Diana of the Epheſians.

29 And the whole city was filled with confuſion: and having caught Gaius and Ariſtarchus, men of Macedonia, Paul's companions in travel, they ruſhed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the diſciples ſuffered him not.

31 And certain of the chief of Aſia, which were his friends, ſent unto him, deſiring *him* that he would not adventure himſelf into the theatre.

32 Some therefore cried one thing, and ſome another: for the aſſembly was confuſed, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the ſpace of two hours cried out, Great *is* Diana of the Epheſians.

35 And when the town-clerk had appeaſed the people, he ſaid, *Ye* men of Epheſus, what man is there that knoweth not how that the city of the Epheſians is a worſhipper of the great goddeſs Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly.

37 For ye have brought hither theſe men, which are neither robbers of churches, nor yet blaſphemers of your goddeſs.

38 Wherefore, if Demetrius and the craftſmen which are with him, have a matter againſt any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it ſhall be determined in a lawful aſſembly.

40 For we are in danger to be called in queſtion for this day's uproar, there being no cauſe whereby we may give an account of this concourſe.

41 And when he had thus ſpoken, he diſmiſſed the aſſembly.

CHAP.

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13 *Exorciſts.*] Several Jews about this age pretended to a power of caſting out dæmons, particularly by ſome *arts* and *charms* derived from Solomon.

19 *Which uſed curious arts.*] Several ancient authors have mentioned the *Epheſian Letters*, meaning by them *the charms*, and other arts of a *magical kind*, which the inhabitants of the city profeſſed.

Fifty thouſand pieces of ſilver.] If theſe be taken for *Jewiſh ſhekels*, and valued only at half a crown each, the ſum amounts to 6250l. ſterling: but as the *Attic drachm* ſeems to have been uſed generally among the Greeks, it is moſt natural to compute it by that; which, if with Prideaux we reckon at nine-pence each, reduced the ſum to 1875l.

27 *Whom all Aſia, and the world worſhippeth.*] Diana was known under a variety of characters; as the Goddeſs of *Hunting*, *Travelling*; *Child-birth*, and *Inchantments*: under one or other of theſe views, ſhe had doubtleſs a great number of votaries.

33 *The Jews putting him forward.*] Fearing leaſt they who were known to be diſaffected to all kinds of idolatry, ſhould ſuffer in the tumult.

34 *When they knew he was a Jew.*] And therefore ſuppoſed he would ſpeak againſt Diana.

CHAP. XX.

1 *Paul goeth to Macedonia.* 6 *At Troas he celebrateth the Lord's ſupper, preacheth, and raiſeth Eutychus, fallen from a window, to life.* 17 *At Miletus Paul committeth the flock to the elders,* 36 *and prayeth with them.*

AND after the uproar was ceaſed, Paul called unto him the diſciples, and embraced *them* and departed for to go into Macedonia.

2 And when he had gone over thoſe parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him as he was about to ſail into Syria, he purpoſed to return through Macedonia.

4 And there accompanied him into Aſia, Sopater of Berea; and of the Theſſalonians, Ariſtarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Aſia, Tychicus, and Trophimus.

5 Theſe going before tarried for us at Troas.

6 ¶ And we ſailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode ſeven days.

7 And upon the firſt *day* of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his ſpeech until midnight.

8 And there were many lights in the upper-chamber were they were gathered together.

9 And there ſat in a window a certain young man named Eutychus, being fallen into a deep ſleep: and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down and fell on him, and embracing *him*, ſaid, Trouble not yourſelves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.

12 And they brought the young man alive, and were not a little comforted.

13 And we went before the ſhip, and ſailed unto Aſſos, there intending to take in Paul: for ſo had he appointed, minding himſelf to go afoot.

14 And when he met with us at Aſſos, we too
him in, and came to Mitylene.

15 And we ſailed thence, and came the next d
over againſt Chios. And the next *day* we arrive
at Samos, and tarried at Trogyllium. And th
next *day* we came to Miletus.

16 For Paul had determined to ſail by Epheſu
becauſe he would not ſpend the time in Aſia; fo
he haſted, if it were poſſible for him, to be a
Jeruſalem the day of Pentecoſt.

17 ¶ And from Miletus he ſent to Epheſus, an
called the elders of the church.

18 And when they were come to him, he ſai
unto them, Ye know, from the firſt day tha
came into Aſia, after what manner I have bee
with you at all ſeaſons.

19 Serving the Lord with all humility of min
and with many tears, and temptations, which b
fel me by the lying in wait of the Jews:

20 *And* how I kept back nothing that w
profitable *unto you*, but have ſhewed you, an
have taught you publickly, and from houſe t
houſe.

21 Teſtifying both to the Jews, and alſo to th
Greeks, repentance toward God, and faith towar
our Lord Jeſus Chriſt.

22 And now behold, I go bound in the ſpir
unto Jeruſalem, not knowing the things that ſha
befall me there.

23 Save that the Holy Ghoſt witneſſeth in ever
city, ſaying, That bonds and afflictions abid
me.

24 But none of theſe things move me, neith
count I my life dear unto my ſelf, ſo that I migh
finiſh my courſe with joy, and the miniſtry whic
I have received of the Lord Jeſus, to teſtify th
Goſpel of the Grace of God.

25 And now behold, I know that ye all, amon
whom I have gone preaching the kingdom
God, ſhall ſee my face no more.

26 Wherefore I take you to record this da
that I am pure from the blood of all *men*.

27 For I have not ſhunned to declare unto yo
all the counſel of God.

28 ¶ Take heed therefore unto yourſelves, an
to all the flock, over the which the Holy Gho
hath made you overſeers, to feed the church
God, which he hath purchaſed with his ow
blood.

29 F

Commentary and Notes on Chapter XX.

1 *And upon the firſt day of the week,* &c.] That is, upon the Sunday, or the day the bleſſed Jeſus roſe from the dead. And from hence we may obſerve, that, from the very beginning, chriſtians uſed to aſſemble on the firſt day of the week, to perform their religious worſhip; for Pliny, in his epiſtle to the emperor Trajan, tells him, "that he found nothing to alledge againſt the chriſtians, but their "obſtinacy in their ſuperſtition, and that it was their cuſtom to meet "together on a ſet day before it was light." And what that ſet day was, Juſtin Martyr, who wrote but a few years after Pliny, has taken care to inform us. "On Sunday, ſays he, all chriſtians in the city, "or country, meet together, becauſe that is the day of our Lord's "reſurrection; and then we have read to us the writings of the pro-"phets and apoſtles. When this is done, the preſident makes an "oration to the aſſembly, to exhort them to imitate, and do the "things which they have heard, and then we all join in prayer, and "after that celebrate the ſacrament."

9 *In a window.*] The original ſignifies *an open window*, which had a ſort of little door, which was ſet open, that the room might not be over-heated. The ancients had not yet glaſs in their windows.

13 *Minding himſelf to go on foot.*] It ſhould be, *To go by la*
pezenein means *to go by land;* whether on foot, horſeback or Wagg
it matters not. *Jortin.*

14 *Aſſos.*] A ſea-port, not far from Troas.——*Mytilene* was a
mous city in the iſle of Leſbos.

15 *Chios*---*Samos.*] Two iſlands in the Ægean.——*Trogyllium* wa
promontory near Samos, and *Miletus* a city of Caria.

22 *Bound in the Spirit*] While he was at full liberty, and had
violence offered him; yet he prophetically foreſaw that bands a
afflictions were coming upon him. *Clarke.*

24 *The goſpel of the grace of God.*] That is, the gracious de
ration of God's love and favour towards mankind, manifeſted
Chriſt. *Clarke.*

26 *I am pure from the blood of all men.*] Not guilty of their ru
if they periſh.

28 *Take heed therefore unto yourſelves, and to all the flock,*
the which the holy Ghoſt hath made you overſeers, &c.] It is ſuff
ently evident from many paſſages in ſcripture, that the divine ſpirit
abled the apoſtles to diſcern who were fit to be governors of
church, and that, by its motion or inſpiration, they were accordin
choſen into that office. Thus the ſpirit by the prophets of Antio
ſaid, *ſeparate me Barnabas and Saul for the work of the mini*
where

29 For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.

30 Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.

31 Therefore watch, and remember that by the ſpace of three years, I ceaſed not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his Grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.

33 I have coveted no man's ſilver, or gold, or apparel.

34 Yea, ye yourſelves know, that theſe hands have miniſtered unto my neceſſities, and to them that were with me.

35 I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

36 ¶ And when he had thus ſpoken, he kneeled down, and prayed with them all.

37 And they all wept ſore, and fell on Paul's neck, and kiſſed him.

38 Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him unto the ſhip.

CHAP. XXI.

1 *Paul will not be diſſuaded from going to Jeruſalem.* 9 *Phillip's daughter's propheteſſes.* 17 *Paul at Jeruſalem,* 27 *is apprehended.* 31 *But is reſcued by the chief captain.*

AND it came to paſs, that after we were gotten from them, and had launched, we came with a ſtraight courſe unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And finding a ſhip ſailing over unto Phenicia, we went aboard, and ſet forth.

3 Now when we had diſcovered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre, for there the ſhip was to unlade her burden.

4 And finding diſciples, we tarried there ſeven days: who ſaid to Paul through the ſpirit, that he ſhould not go up to Jeruſalem.

5 And when he had accompliſhed thoſe days, we departed, and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the ſhore, and prayed.

6 And when we had taken our leave one of another, we took ſhip; and they returned home again.

7 And when we had finiſhed *our* courſe from Tyre, we came to Ptolemais, and ſaluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæſarea: and we entered into the houſe of Philip the Evangeliſt, which was *one* of the ſeven, and abode with him.

9 ¶ And the ſame man had four daughters, virgins, which did propheſy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and ſaid, Thus ſaith the Holy Ghoſt, So ſhall the Jews at Jeruſalem bind the man that owneth this girdle, and ſhall deliver *him* into the hands of the Gentiles.

12 And when we heard theſe things, both we and they of that place beſought him not to go up to Jeruſalem.

13 Then Paul anſwered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus.

14 And when he would not be perſuaded, we ceaſed, ſaying, The will of the Lord be done.

15 And after thoſe days we took up our carriages, and went up to Jeruſalem.

16 There went with us alſo *certain* of the diſciples of Cæſarea, and brought with them one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodge.

17 And when we were come to Jeruſalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James: and all the elders were preſent.

19 And

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whereunto I have called them, Acts xiii. 2. and thus the holy Ghoſt; is ſaid to have conſtituted the biſhops and preſbyters in Aſia, becauſe, as Clemens Romanus ſays, they made trial of them by the holy Ghoſt; and therefore Ignatius teſtifies of the biſhops of his time, that "they "were not appointed by men, but by the counſel of Chriſt Jeſus;" even as Cyprian ſays of thoſe in his, "that they were conſtituted, not "only by the conſent of the people, and the ſuffrage of their fellow-"biſhops, but by the teſtimony of God: and therefore we need not doubt, but that to this kind of election it is that the apoſtle refers.

35 *It is more bleſſed to give than to receive.*] It is certain, that this ſaying does not occur in any of the four evangeliſts; nor does the apoſtle mention it as an inference from our Lord's ſeveral diſcourſes in commendation of charity, but as his own expreſs words; and therefore we muſt neceſſarily conclude, that he came to the knowledge of it, either by the information of ſome diſciple who had converſed with our Saviour in the days of his fleſh, or by a particular revelation vouchſafed to himſelf; which ſome think more probable, becauſe they cannot conceive how ſo remarkable a ſentence ſhould be forgotten: and if not forgotten, why it ſhould not have been recorded in ſome of the goſpels. But however uncertain the firſt conveyors of this ſaying may be, the author of it is unqueſtionable, ſince the apoſtle aſſures us, that it came from Chriſt himſelf.

Commentary and Notes on Chapter XXI.

1 *Coos.*] An iſland of the Archipelago. *Rhodes*, another in the Mediterranean, and *Patara*, a city and ſea port of Lycia.

4 *And finding diſciples, we tarried there ſeven days: who ſaid to Paul through the ſpirit, that he ſhould not go up to Jeruſalem.*] It has been aſked, that if the perſons who diſſuaded St. Paul from going up to Jeruſalem, were really moved by the Holy Ghoſt, how could he act contrary to their advice, without oppoſing what the ſpirit of God required, and running himſelf raſhly into what it had forbidden? But in anſwer to this it may be obſerved, that all the ſpirit diſcovered to the diſciples of Tyre was, that, if Paul purſued his journey, he would certainly meet with very cruel uſage; and therefore out of pure kindneſs and concern for his welfare, they intreated him to conſult his own ſafety, and not expoſe himſelf to the malice of his enemies by going to a place where they were ſo violently bent againſt him. Their diſſuading him therefore, was properly the effect of their love, and the reſult of what the ſpirit had foretold them; but no part of the ſpirit's inſtructions to St. Paul to deſiſt from his journey. He tells us himſelf, *that the Holy Ghoſt witneſſeth in every city, that bonds and afflictions abide in him*, Acts xx. 23. But this we may be certain, was not to prevail with him to abandon the work or the goſpel, but rather to arm him with ſtrength and reſolution to accompliſh it, without giving himſelf any pain about the perils that would enſue.

19 And when he had ſaluted them he declared particularly what things God had wrought among the Gentiles by his miniſtry.

20 And when they heard *it*, they glorified the Lord, and ſaid unto him, Thou ſeeſt, brother, how many thouſands of Jews there are which believe; and they are all zealous of the law.

21 And they are informed of thee that thou teacheſt all the Jews which are among the Gentiles, to forſake Moſes, ſaying, that they ought not to circumciſe *their* children, neither to walk after the cuſtoms.

22 What is it therefore? the multitude muſt needs come together: for they will hear that thou art come.

23 Do therefore this that we ſay to thee: we have four men which have a vow on them:

24 Them take, and purify thyſelf with them, and be at charges with them, that they may ſhave *their* heads: and all may know, that thoſe things whereof they were informed concerning thee are nothing, but *that* thou thyſelf alſo walkeſt orderly, and keepeſt the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they obſerve no ſuch thing, ſave only that they keep themſelves from *things* offered to idols, and from blood, and *from* ſtrangled, and from fornication.

26 Then Paul took the men, and the next day purifying himſelf with them, entered into the temple, to ſignify the accompliſhment of the days of purification, until that an offering ſhould be offered for every one of them.

27 And when the ſeven days were almoſt ended, the Jews which were of Aſia, when they ſaw him in the temple, ſtirred up all the people, and laid hands on him.

28 Crying out, Men of Iſrael help. This is the man that teacheth all *men* every where againſt the people, and the law, and this place: and further, brought Greeks alſo into the temple, and hath polluted this holy place.

29 (For they had ſeen before with him in the city Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the temple)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple. And forthwith the doors were ſhu

31 And as they went about to kill him, tiding came unto the chief captain of the band, that a Jeruſalem was in an uprore.

32 Who immediately took ſoldiers and centurions, and ran down unto them. And when the ſaw the chief captain, and the ſoldiers, they le beating of Paul.

33 Then the chief captain came near, and too him, and commanded *him* to be bound with tw chains; and demanded who he was, and what h had done.

34 And ſome cried one thing, ſome anothe among the multitude: and when he could no know the certainty for the tumult, he commanded him to be carried into the caſtle.

35 And when he came upon the ſtairs, ſo i was that he was borne of the ſoldiers for the violence of the people.

36 For the multitude of the people followe after, crying, Away with him.

37 And as Paul was to be led into the caſtle, h ſaid unto the chief captain, May I ſpeak unt thee? Who ſaid, Canſt thou ſpeak Greek?

38 Art not thou that Egyptian which befor theſe days madeſt an uprore, and leddeſt out int the wilderneſs four thouſand men that were murderers?

39 But Paul ſaid, I am a man which am a Je of Tarſus, *a city* in Cilicia, a citizen of no mea city: and I beſeech thee ſuffer me to ſpeak unt the people.

40 And when he had given him licence, Paul ſtood on the ſtairs, and beckoned with the hand unto the people. And when there was made a great ſilence, he ſpeak unto them in the Hebrew tongue, ſaying,

C H A P. XXII.

1 *Paul declareth how he was converted,* 25 *and eſcapet by the privilege of a Roman.*

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he ſpake in th Hebrew tongue to them, they kept the mor ſilence: and he ſaith)

3 I an

23, 24 *We have four men which have a vow on them,* &c.] In order to underſtand this paſſage, it may not be improper to obſerve, that among the Jews it was accounted a kind of meritorious action to contribute to the expence of the ſacrifices and offerings, which thoſe who had taken upon them a vow of Nazaritiſm were to make, when the time of their vow came to be accompliſhed. Thus Joſephus, to magnify the zeal and devotion of Herod Agrippa, king of the Jews, tells us, that he cauſed ſeveral Nazarites to be ſhaved, intimating that he defrayed the expence of the whole ceremony. And whoever aſſiſted Nazarites either in whole or in part, was reputed to partake in the merits of him, who had performed his vow.

34 *He commanded him to be carried into the caſtle.*] This was a tower or fortreſs, where the Romans kept a conſtant garriſon at Jeruſalem. It was originally built by the Aſponean princes, who called it Baris; but Herod the Great having repaired it, changed its name in honour of his friend M. Anthony. It was ſituated near the weſt angle of the temple, upon an eminence cut ſteep on all ſides, and encloſed with a wall thee hundred cubits high. It was built in the form of a large ſquare, having within the magnificence of a palace, and the conveniences of a city; and without ſeveral fortifications, and a tower at each corner to ſtrengthen and defend it. So that, conſidering its form and ſituation, we may be allowed to ſay, that it was a citadel to the temple, even as the temple was in ſome ſort a citadel to the city.

38 *Art not thou that Egyptian,* &c.] Lyſias alludes here to the following tranſaction, mentioned by Joſephus: "While Felix was governor of Judea, there came a certain perſon out of Egypt to Jeruſalem, pretending to be a prophet, and perſuading the people t follow him to the top of mount Olivet, about five furlongs fro the city; and when he came thither, he told them, he would onl ſpeak the word, and they ſhould ſee the walls of Jeruſalem fa flat to the ground, and make way for them to enter the cit But Felix hearing of this adventure, he fell upon them with a army of horſe and foot, killed four hundred upon the ſpot, too two hundred priſoners, and put the Egyptian to flight."

39 *A Jew of Tarſus.*] * That all the Inhabitants of Tarſus enjoye the privilege of Roman citizens has been generally maintained, bu is expoſed to many difficulties, which leave it more probable, that S Paul had this privilege from his father, as it was frequently conferre upon ſingle perſons of families. *Baumgarton's Remarks.*

Commentary and Notes on Chapter XXII.

2 *And when they heard that he ſpake in the Hebrew tongue to them, t kept the more ſilence,* &c.] The Jews were well enough pleaſed hear him diſcourſe of matters relating to religion, and eſpecially the vocation of the Gentiles, in a language which the Romans d not underſtand; whereas, had he, in the courſe of his ap lo

3 I am verily a man which am a Jew, born in Tarſus, *a city* of Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 And I perſecuted this way unto the death, binding and delivering into priſons both men and women.

5 As alſo the high-prieſt doth bear me witneſs, and all the eſtate of the elders: from whom alſo I received letters unto the brethren, and went to Damaſcus, to bring them which were there, bound unto Jeruſalem, for to be puniſhed.

6 And it came to paſs that as I made my journey, and was come nigh unto Damaſcus about noon, ſuddenly there ſhone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice ſaying unto me, Saul, Saul, why perſecuteſt thou me?

8 And I anſwered, Who art thou, Lord? And he ſaid unto me, I am Jeſus of Nazareth, whom thou perſecuteſt.

9 And they that were with me ſaw indeed the light, and were afraid; but they heard not the voice of him that ſpake to me.

10 And I ſaid what ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus, and there it ſhall be told thee of all things which are appointed for thee to do.

11 And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damaſcus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*

13 Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight. And the ſame hour I looked up upon him.

14 And he ſaid, The God of our fathers hath choſen thee, that thou ſhouldſt know his will, and ſee that Juſt One, and ſhouldſt hear the voice of his mouth.

15 For thou ſhalt be his witneſs unto all men, of what thou haſt ſeen and heard.

16 And now why tarrieſt thou? ariſe, and be baptized, and waſh away thy ſins, calling on the name of the Lord.

17 And it came to paſs, that when I was come again to Jeruſalem, even while I prayed in the temple, I was in a trance;

18 And ſaw him ſaying unto me; Make haſte, and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me.

19 And I ſaid Lord, they know that I impriſoned and beat in every ſynagogue them that believed on thee.

20 And when the blood of the martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that ſlew him.

21 And he ſaid unto me, Depart: for I will ſend thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and ſaid, Away with ſuch a fellow from the earth: for it is not fit that he ſhould live.

23 And as they cried out, and caſt off *their* cloths, and threw duſt into the air,

24 The chief captain commanded him to be brought into the caſtle, and bade that he ſhould be examined by ſcourging; that he might know wherefore they cried ſo againſt him.

25 And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, Is it lawful for you to ſcourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, ſaying, Take heed what thou doeſt: for this man is a Roman.

27 Then the chief captain came, and ſaid unto him, Tell me, art thou a Roman? He ſaid Yea.

28 And the chief captain anſwered, With a great ſum obtained I this freedom. And Paul ſaid, But I was *free*-born.

29 Then ſtraightway they departed from him which ſhould have examined him: and the chief captain alſo was afraid, after he knew that he was a Roman, and becauſe he had bound him.

30 On the morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from *his* bands, and commanded the chief prieſts and all their council to appear, and brought Paul down, and ſet him before them.

CHAP. XXIII.

1 *Paul pleadeth his cauſe: 7 Diſſenſion among his accuſers: 27 He is ſent to Felix.*

AND Paul earneſtly beholding the council, ſaid, Men, *and* brethren, I have lived in all good conſcience before God, unto this day.

2 And

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ogy, expoſed the contempt and hatred which the Jews entertained of all the heathen, in a language which the chief captain and his men were acquainted with, and in ſuch a light as his known eloquence would have enabled him to do, it is not to be imagined, what terror and confuſion, at leaſt, he would have brought upon his enemies: ſo that it was a point of charity, as well as prudence in him to ſpeak to them in Hebrew, that he might at once ſcreen them from the reſentment of the ſoldiers, and cure them if poſſible of their falſe prejudices againſt them.

3 *At the feet of Gamaliel.*] This was a celebrated doctor of the law. See chap. v. 34. The phraſe *to be brought up at the feet*, plainly alludes to the poſture in which the ſcholars were placed, viz. on low ſeats, while their teacher was raiſed on a kind of throne.

4 *Unto the death.*] The apoſtle does not meant any particular ſort of death, but death in general: the definitive article therefore is improperly uſed—It ought to be *unto death*, without any article, agreeable to the original, *achri thanatou. Dr. Lowth's Eng. Gram.*

24 *The chief captain commanded him to be brought into the caſtle*, &c.] As Lyſias did not underſtand Hebrew, he could not tell what the purport of St. Paul's ſpeech to the people was; but, by their mad and outrageous behaviour, he gueſſed that he muſt have ſaid ſomething very provoking, either againſt the law or the dignity of their nation, and therefore was willing to know the truth of it from himſelf. Scourging was a method of examination uſed by the Romans, and other nations, to force ſuch as were ſuppoſed guilty to confeſs what they had done, what were their motives, and who were acceſſary to the fact. But it muſt be obſerved, that a citizen of Rome could not, be puniſhed in this manner, unleſs he were adjudged to loſe his privilege, and declared an enemy to the common-wealth.

25 *Is it lawful for you to ſcourge?* &c.] The Valerian law forbade that a Roman citizen ſhould be *bound*; and the Sempronian, that he ſhould *be beaten with rods*.

28 *I was free-born.*] Probably Paul's father might have been rewarded with the freedom of the city for his fidelity and bravery in ſome military ſervice; as was often done.

Commentary and Notes on Chapter XXIII.

1 *I have lived in all good conſcience before God, until this day*, &c.] The apoſtle, by a good *conſcience*, does not mean here a conſcience

2 And the high-prieſt Ananias commanded them that ſtood by him to ſmite him on the mouth.

3 Then ſaid Paul unto him, God ſhall ſmite thee, *thou* whited wall: for ſitteſt thou to judge me after the law, and commandeſt me to be ſmitten contrary to the law?

4 And they that ſtood by ſaid, Revileſt thou God's high prieſt?

5 Then ſaid Paul, I wiſt not, brethren, that he was the high Prieſt, For it is written, Thou ſhalt not ſpeak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Phariſees, he cried out in the council, Men and brethren, I am a Phariſee, the ſon of a Phariſee: of the hope and reſurrection of the dead I am called in queſtion.

7 And when he had ſo ſaid, there aroſe a diſſention between the Phariſees and the Sadducees: and the multitude was divided.

8 For the Sadducees ſay, That there is no reſurrection, neither angel, nor ſpirit; but the Phariſees confeſs both.

9 And there aroſe a great cry: and the ſcribes *that were* of the Phariſees part aroſe and ſtrove, ſaying, We find no evil in this man: but if a ſpirit or an angel hath ſpoken to him, let us not fight againſt God.

10 And when there aroſe a great diſſention, the chief captain, fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſoldiers to go down, and to take him by force from among them, and to bring him into the caſtle.

11 And the night following the Lord ſtood by him, and ſaid, Be of good chear, Paul: for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome.

12 And when it was day, certain of the Jew banded together, and bound themſelves under curſe, ſaying, That they would neither eat no drink till they had killed Paul.

13 And they were more than forty which ha made this conſpiracy.

14 And they came to the chief prieſts and el ders, and ſaid, We have bound ourſelves under great curſe, that we will eat nothing until w have ſlain Paul.

15 Now therefore ye with the council ſignify t the chief captain that he bring him down unt you to-morrow, as though ye would enquir ſomething more perfectly concerning him: an we, or ever he come near, are ready to kill him.

16 And when Paul's ſiſter's ſon heard of thei lying in wait, he went and entered into the caſtl and told Paul.

17 Then Paul called one of the centurions unt him, and ſaid, Bring this young man unto th chief captain: for he hath a certain thing to te him.

18 So he took him, and brought him to th chief captain, and ſaid, Paul the priſoner calle me unto him, and prayed me to bring this youn man unto thee, who hath ſomething to ſay unt thee.

19 Then the chief captain took him by th hand, and went *with him* aſide privately, and aſke *him*, What is that thou haſt to tell me?

20 And he ſaid, The Jews have agreed to deſi thee that thou wouldſt bring down Paul to-mor row into the council, as though they would en quire ſomewhat of him more perfectly.

21 But do not thou yield unto them; for the lie in wait for him of them more than forty me

whic

ſcience void of all error and offence; for he owns himſelf to have been guilty of a great ſin, in *perſecuting the church of God*; but ſuch a conſcience as acted according to his perſuaſion that he ought to act; in which ſenſe, he ſays, that when he blaſphemed againſt Chriſt, and perſecuted his Church, he did it out of a belief, *that he ought to do many things contrary to the name of Jeſus*; ſo that the ſenſe of the apoſtle's words is this: "While I was perſuaded that the chriſtian "religion was falſe, I perſecuted it with the utmoſt rigour; but, as "ſoon as I came to perceive its divine inſtitution, I declared for it, "and have ever ſince maintained it, even to the hazard of my life. "The religion of the Jews I did not forſake, becauſe of any hardſhips "and ſelf denials it required, or any prejudice I had conceived againſt "its precepts; nor did I embrace that of the Chriſtians upon any "other account, than a full conviction of its truth and veracity. In "ſhort, I was truly a Jew, as long as I thought it my duty to be ſo; "and when I thought it my duty to be otherwiſe, I became a zealous "chriſtian; in all which, the Almighty knows the ſincerity of my "heart, and his witneſs of my uprightneſs."

3 *God ſhall ſmite thee, thou whited wall*, &c.] A whited wall was a proverbial expreſſion, denoting an hypocrite of any kind, and the propriety of it appears in this—That as the wall had a fair outſide, and nothing but dirt, or ſticks, and ſtones within, ſo the high prieſt had the outward appearance of a righteous judge, ſitting as one that would paſs ſentence according to law, and yet commanding him to be puniſhed for ſpeaking the truth, and ſo condemning the innocent, contrary to the law of nature, as well as that of Moſes. Our bleſſed Saviour makes uſe of a compariſon of the ſame nature, when he calls the Scribes and Phariſees *whited ſepulchres*; and we need but look into the hiſtory of the antient prophets, and there obſerve with what an air of authority Elijah and Eliſha ſpeak to the kings of Iſrael, and with what boldneſs Iſaiah, Jeremiah, and Ezekiel, reproach the prieſt, the princes, and the people of Judah, with their tranſgreſſions, to juſtify our apoſtle, in taking the ſame freedom with this proud pontiff, who belied his character by his unjuſt proceedings. It ſhould however be obſerved, in vindication of St. Paul, that his words, *God ſhall ſmite thee*, are a prediction, not an imprecation; and a prediction which Joſephus tells us was fulfilled in a ſhort time: for when his ſon Eleazer, during the government of Florus, placed himſelf at the head of a party of mutineers, who having made themſelves maſters of the temple, would permit no ſacrifice to be offered for t emperor, and being joined by a company of aſſaſſins, compelled pe ſons of the beſt quality to fly for ſafety into ſinks and vault Ananias, and his brother Hezekias, were both drawn out of one theſe places and murdered.

5 *I wiſt not, brethren, that he was the high-prieſt*, &c.] Expoſito are divided in their ſentiments with regard to the meaning of this e preſſion; ſome are of opinion, that St Paul did not really know t high-prieſt, having been ſo long abſent from Jeruſalem, and a hig prieſt made every year: ſome think, that the great throng about t apoſtle prevented him from hearing diſtinctly who it was that ſpoke him: ſome underſtand it of abſolute denial, that any ſuch office that of high-prieſt ought then to be in being: as if the apoſtle h ſaid, "I do not own any perſon to be a lawful high-prieſt now, th "function being aboliſhed and diſannulled at the coming of t Meſſiah.'. And others underſtand the words, as if the apoſtle deni him to be the lawful high-prieſt, one of God's appointing, he bei placed in that office by man, having purchaſed the place of the Roma by money; St. Paul therefore knowing this man not to be of the ſe of Aaron, might juſtly diſown him to be the high-prieſt.

6 *But when Paul perceived that the one part were Sadducees, and t other Phariſees, he cried out in the council, Men and brethren, I am Phariſee*, &c.] The apoſtle here makes uſe of an innocent polic for his own preſervation, by throwing a bone of contention betwe the Sadducees, who denied a reſurrection, and the Phariſees w owned it; and obliged the Phariſees, in that particular at leaſt, to ta his part, and ſo, by pious prudence, turned their oppoſition agai him upon one another, that, by ſetting his enemies at variance, might eſcape their unjuſt and malicious intentions.

14 *We have bound ourſelves*, &c.] Such execrable vows as th were not unuſual with the Jews, who challenged to themſelves a rig of puniſhing thoſe, without any legal proceſs, whom they conſider as tranſgreſſors of the law; and in ſuch caſes thought that they w juſtified in killing them. *Doddridge.*

17 *Paul called one of the centurions*, &c.] Though he had an e preſs promiſe from Chriſt for his ſecurity, yet he did not neglect a means of ſafety.

19 *Went aſide privately.*] Lyſias ſeems to have conducted this affa like a man of great prudence and integrity.

which have bound themſelves with an oath that they will neither eat nor drink till they have killed him; and now are they ready, looking for a promiſe from thee.

22 So the chief captain *then* let the young man depart, and charged *him, See thou* tell no man that thou haſt ſhewed theſe things to me.

23 ¶ And he called unto him two centurions, ſaying, Make ready two hundred ſoldiers to go to Cæſarea, and horſemen threeſcore and ten, and ſpearmen two hundred, at the third hour of the night.

24 And provide *them* beaſts, that they may ſet Paul on, and bring *him* ſafe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lyſias unto the moſt excellent governor Felix, *ſendeth* greeting,

27 This man was taken of the Jews, and ſhould have been killed of them: then came I with an army, and reſcued him, having underſtood that he was a Roman.

28 And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their council:

29 Whom I perceived to be accuſed of queſtions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, *how* that the Jews laid wait for the man, I ſent ſtraightway to thee, and gave commandment to his accuſers alſo to ſay before thee what *they had* againſt him. Farewell.

31 Then the ſoldiers, as it was commanded them, took Paul and brought *him* by night to Antipatris.

32 On the morrow they left the horſemen to go with him, and returned to the caſtle.

33 Who when they came to Cæſarea, and delivered the epiſtle to the governor, preſented Paul alſo before him.

34 And when the governor had read *the letter*, he aſked of what province he was. And when he underſtood that he was of Cilicia;

35 I will hear thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be kept in Herod's judgment-hall.

CHAP. XXIV.

1 Paul accuſed by Tertullus, 10 anſwereth for himſelf. 24 He preacheth Chriſt to the governor and his wife, 27 who at laſt, going out of his office, leaveth Paul in priſon.

AND after five days, Ananias the high prieſt deſcended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor againſt Paul.

2 And when he was called forth, Tertullus began to accuſe *him*, ſaying, Seeing that by thee we enjoy great quietneſs, and that very worthy deeds are done unto this nation by thy providence.

3 We accept *it* always and in all places, moſt noble Felix, with all thankfulneſs.

4 Notwithſtanding, that I be not further tedious unto thee, I pray thee that thou wouldſt hear us of thy clemency a few words.

5 For we have found this man a peſtilent *fellow*, and a mover of ſedition among all the Jews throughout the world, and a ring-leader of the ſect of the Nazarenes:

6 Who alſo hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lyſias came upon us, and with great violence took *him* away out of our hands.

8 Commanding his accuſers to come unto thee: by examining of whom thyſelf mayeſt take knowledge of all theſe things whereof we accuſe him.

9 And the Jews alſo aſſented, ſaying, That theſe things were ſo.

10 ¶ Then Paul, after that the governor had beckoned unto him to ſpeak, anſwered, Foraſmuch as I know that thou haſt been of many years a judge unto this nation, I do the more chearfully anſwer for myſelf:

11 Becauſe that thou mayeſt underſtand that there are yet but twelve days ſince I went up to Jeruſalem for to worſhip.

12 And they neither found me in the temple diſputing with any man, neither raiſing up the people, neither in the ſynagogues, nor in the city.

13 Neither can they prove the things whereof they now accuſe me.

14 But

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26 *The moſt excellent governor Felix, &c.*] Claudius Felix, who in Tacitus, is likewiſe called Antonius, becauſe he was a ſlave both to the emperor Claudius, and his mother Antonia, was the brother of Pallas the freedman, and firſt favourite of the emperor, by whoſe intereſt he obtained the government of Judea; but, in the adminiſtration of it, practiced all manner of violence, avarice, and luſt. The above-cited hiſtorian tells us, that "he made his will the law of his government, "and ruled the province with all the authority of a king, and the in"ſolence of a free ſlave, whom neither ſhame nor fear could "reſtrain." He ſtuck at no manner of cruelty or injuſtice, having cauſed Jonathan the high-prieſt to be aſſaſſinated, merely becauſe he ſometimes reminded him of his mal-adminiſtration; with many other enormous crimes, too tedious to relate here.

31 *Antipatris.*] A city on the borders of Samaria near the Mediterranean, within the borders of the tribe of Manaſſeh, about thirty-eight miles from Jeruſalem.

35 *And he commanded him to be kept in Herod's judgment-hall*] The Greek word *praitorion*, which we render *judgment hall*, is derived from the Latin, and properly ſignifies the houſe where the chief governor lived; and this in Ceſarea was called Herod's Prætorium, becauſe it was a magnificent palace built by Herod the Great for his own habitation, whenever he went to Ceſarea, and was afterwards uſed by the Roman governors for the place of their reſidence, and for the confinement of ſome particular priſoners.

Commentary and Notes onChapter XXIV.

1 *Deſcended.*] That is, came down to Ceſarea.

2 *Tertullus began to accuſe him.*] Almoſt every word of this oration is falſe, and infamouſly baſe.

5 *A ring leader of the ſect of the Nazarenes.*] This is the only place in ſcripture wherein the Chriſtians are called Nazarenes, though the great Author and Founder of their religion was frequently ſtiled Jeſus of Nazareth, from a city of Galilee of that name, where he was brought up.

12 *And they neither found me in the temple diſputing with any man, &c.*] Our apoſtle being accuſed of three notorious crimes, namely, ſedition, hereſy, and profanation of the temple, anſwers to every one of them. With regard to the firſt, he proved that he was ſo far from being guilty of ſedition, that he came up to the temple to worſhip the God of his fathers, and bring alms to the poor of his nation. Nor had he ſo much as diſputed with any man either in the temple, the ſynagogue, or the city; and challenged his accuſers to prove the contrary.

14 But this I confeſs unto thee, that after the way which they call hereſy, ſo worſhip I the God of my fathers, believing all things which are written in the law, and in the prophets:

15 And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt.

16 And herein do I exerciſe my ſelf to have always a conſcience void of offence toward God and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Aſia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object if they had ought againſt me.

20 Or elſe let theſe ſame *here* ſay, if they have found any evil doing in me, while I ſtood before the council.

21 Except it be for this one voice, that I cried ſtanding among them, Touching the reſurrection of the dead, I am called in queſtion by you this day.

22 And when Felix heard theſe things, having more perfect knowledge of *that* way, he deferred them, and ſaid, When Lyſias the chief captain ſhall come down, I will know the uttermoſt of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he ſhould forbid none of his acquaintance to miniſter, or come unto him.

24 And after certain days, when Felix came with his wife Druſilla, which was a Jeweſs, he ſent for Paul, and heard him concerning the faith in Chriſt.

25 And as he reaſoned of righteouſneſs, temperance, and judgment to come, Felix trembled, and anſwered, Go thy way for this time; when I have a convenient ſeaſon I will call for thee.

26 He hoped alſo that money ſhould have been given him of Paul, that he might looſe him: wherefore he ſent for him the oftener, and communed with him.

27 But after two years, Portius Feſtus came into Felix room: and Felix willing to ſhew the Jews
a pleaſure, left Paul bound.

CHAP. XXV.

2 *Paul accuſed before Feſtus and Agrippa, is cleared b*
them.

NOW when Feſtus was come into the provinc
after three days, he aſcended from Cæſare
to Jeruſalem.

2 Then the high-prieſt and the chief of th
Jews informed him againſt Paul, and beſough
him.

3 And Deſired favour againſt him, that h
would ſend for him to Jeruſalem, laying wait i
the way to kill him.

4 But Feſtus anſwered, that Paul ſhould be kep
at Cæſarea, and that he himſelf would depar
ſhortly thither.

5 Let them therefore, ſaid he, which among
you are able, go down with me, and accuſe thi
man, if there be any wickedneſs in him.

6 And when he had tarried among them mor
than ten days, he went down unto Cæſarea; an
the next day ſitting in the judgment-ſeat, com
manded Paul to be brought.

7 And when he was come, the Jews which
came down from Jeruſalem, ſtood round abou
and laid many and grievous complaints again
Paul, which they could not prove;

8 While he anſwered for himſelf, Neither a
gainſt the law of the Jews, neither againſt th
temple, nor yet againſt Cæſar, have I offended an
thing at all.

9 But Feſtus, willing to do the Jews a pleaſur
anſwered Paul, and ſaid, Wilt thou go up to Je
ruſalem, and there be judged of theſe thing
before me?

10 Then ſaid Paul, I ſtand at Cæſar's judg
ment-ſeat, where I ought to be judged: to th
Jews have I done no wrong, as thou very wel
knoweſt.

11 For if I be an offender, or have committe
any thing worthy of death, I refuſe not to di
but if there be none of theſe things whereof theſ
accuſe me, no man may deliver me unto them.
I appeal unto Cæſar.

12 The

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14 *But this I confeſs unto thee, that after the way which they call hereſy, ſo worſhip I the God of my fathers,* &c.] Here the apoſtle anſwers the ſecond part of the charge brought againſt him, namely, the charge of hereſy, and being the ring-leader of the ſect of the Nazareens. And in order to this, he appeals to ſcripture and antiquity; to the former as the ground and rule of his faith, and to the latter for the object of his worſhip.

17, 18 *Now after many years, I came to bring alms to my nation,* &c.] The apoſtle having vindicated himſelf from the two charges of ſedition and hereſy, now proceeds to clear himſelf from the third charge, namely, the profanation of the temple, which he did effectually, by declaring that he had not been for a long time at Jeruſalem before this journey, and that he now came to bring alms to the poor Jews who had embraced chriſtianity. He readily acknowledged that he went into the temple, tho' not to profane it, but on the contrary to perform thoſe rites, which the law of the Jews required from ſuch as had the vow of Nazarites upon them. Thus did the apoſtle clear himſelf from all that was laid to his charge, and abundantly prove that their accuſations were falſe and malicious.

22 *Of that way.*] That is, of that form of religion which Paul taught.

24 *Druſilla.*] She was the daughter of Herod Agrippa.

25 *Of righteouſneſs, temperance,* &c.] This diſcourſe was moſt excellently calculated to ſuit the character and circumſtances of ſo unjuſt and lewd a prince.

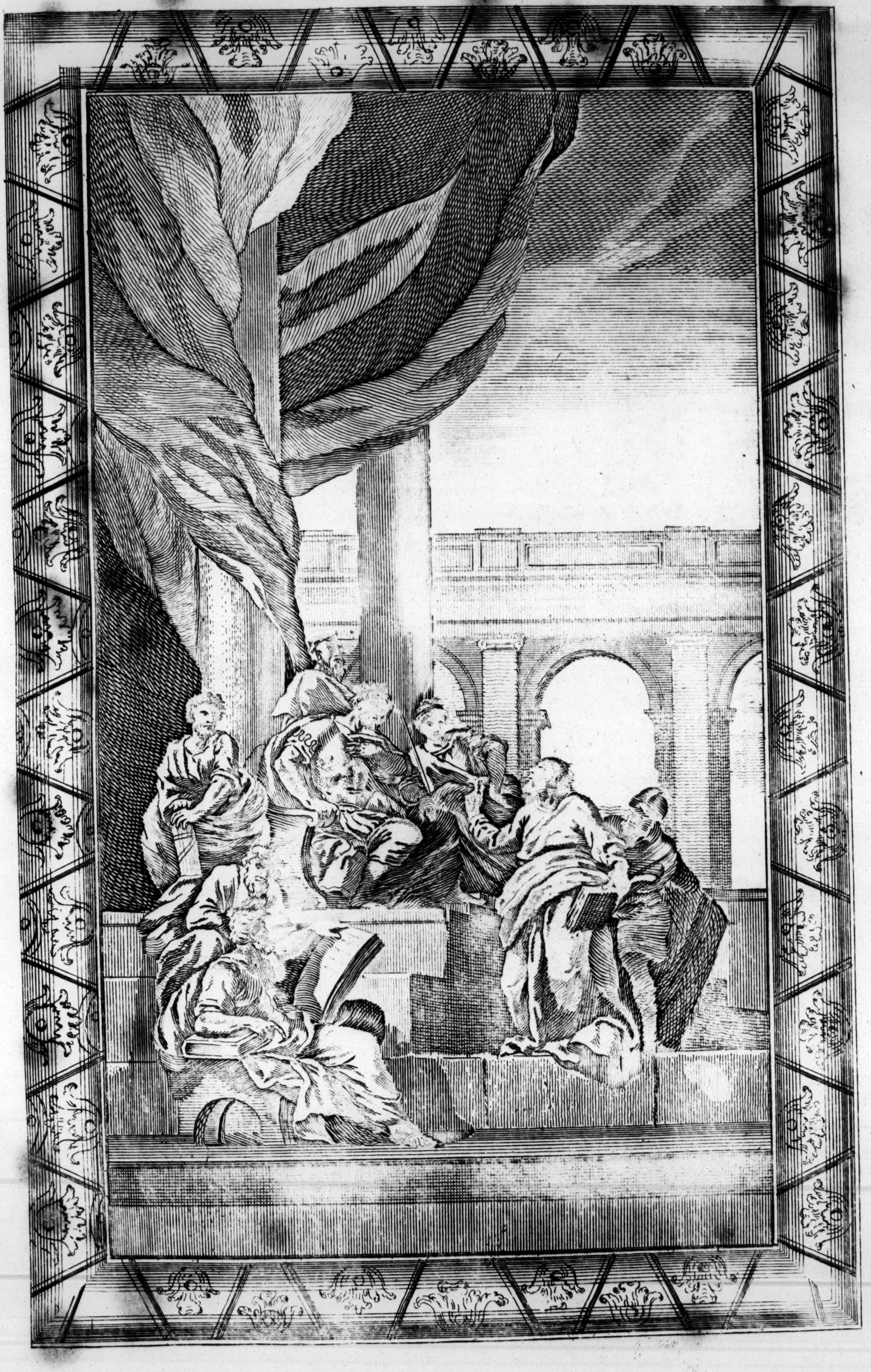
Commentary and Notes on Chapter XXV.

1 *Now when Feſtus was come into the province.*] Joſephus tells us, th
when Feſtus came into Judea, he found all in the greateſt deſolati
and diſtreſs: the country laid waſte; the people forced from th
habitations; their houſes expoſed to fire and pillage; and lying
the mercy of a brutal band of vagabond free-booters, who, in gr
numbers, ravaged up and down the country at pleaſure. There
alſo at this time a famous impoſtor, with a train of credulous rab
at his heels, whom he had deluded into an opinion, that if they wo
but follow him into the wilderneſs, no harm ſhould ever befal the
Both theſe the governor endeavoured to ſuppreſs, and the latter
did effectually; but he had not time wholly to free the country fr
the ravages of the banditti, dying within two years after he came
the government, and was ſucceeded in the province by Albinus.

3 *Laying in wait to kill him.*] Joſephus mentions a great number
aſſaſſins at this time called Sicarii, or poignardes, from the weap
they carried, by whom many innocent perſons were murdered.

11 *I appeal unto Cæſar.*] This manner of appealing was very co
mon among the Romans, and introduced to ſecure the lives and f
tunes of the populace from the unjuſt incroachments and over rig
ous ſeverities of the magiſtrates; whereby it was lawful, in caſes
oppreſſion, to appeal to them for redreſs and reſcue; a privilege m
than once ſettled by the Valerian laws. Theſe appeals were genera
m

PAUL before AGRIPPA. Acts. 26.



12 Then Feſtus, when he had conferred with the council, anſwered, Haſt thou appealed unto Cæſar? unto Cæſar ſhalt thou go.

13 And after certain days, king Agrippa and Bernice came un[illegible]æſarea to ſalute Feſtus,

14 And when [illegible]y had been there many days, Feſtus declared Paul's cauſe unto the king, ſaying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jeruſalem, the chief prieſts and the elders of the Jews informed me, deſiring *to have* judgment againſt him.

16 To whom I anſwered, It is not the manner of the Romans to deliver any man to die, before that he which is accuſed have the accuſers face to face, and have licence to anſwer for himſelf concerning the crime laid againſt him.

17 Therefore when they were come hither, without any delay, on the morrow I ſat on the judgment-ſeat, and commanded the man to be brought forth.

18 Againſt whom when the accuſers ſtood up, they brought none accuſation of ſuch things as I ſuppoſed:

19 But had certain queſtions againſt him of their own ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.

20 And becauſe I doubted of ſuch manner of queſtions, I aſked *him*, Whether he would go to Jeruſalem, and there be judged of theſe matters?

21 But when Paul had appealed to be reſerved unto the hearing of Auguſtus, I commanded him to be kept till I might ſend him to Cæſar.

22 Then Agrippa ſaid unto Feſtus, I would alſo hear the man myſelf. To-morrow, ſaid he, thou ſhalt hear him.

23 And on the morrow when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Feſtus commandment Paul was brought forth.

24 And Feſtus ſaid, King Agrippa, and all men which are here preſent with us, ye ſee this man about whom all the multitude of the Jews have dealt with me, both at Jeruſalem, and alſo here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himſelf hath appealed to Auguſtus, I have determined to ſend him.

26 Of whom I have no certain thing to write unto my Lord. Wherefore I have brought him forth before you, and eſpecially before thee, O King Agrippa, that after examination had, I might have ſomewhat to write.

27 For it ſeemeth to me unreaſonable to ſend a priſoner, and not withal to ſignify the crimes laid againſt him.

CHAP. XXVI.

1 *Paul before Agrippa, declareth his life,* 12 *and his converſion,* 24 *Feſtus chargeth him to be mad.*

THEN Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thyſelf. Then Paul ſtretched forth the hand, and anſwered for himſelf.

2 I think myſelf happy, king Agrippa, becauſe I ſhall anſwer for myſelf this day before thee, touching all the things whereof I am accuſed of the Jews:

3 Eſpecially, becauſe I know thee to be expert in all cuſtoms and queſtions which are among the Jews. Wherefore I beſeech thee to hear me patiently.

4 My manner of life from my youth, which was at the firſt among mine own nation at Jeruſalem, know all the Jews.

5 Which knew me from the beginning (if they would teſtify) that after the moſt ſtraiteſt ſect of our religion I lived a Phariſee.

6 And now I ſtand and am judged for the hope of the promiſe made of God unto our fathers;

7 Unto which *promiſe* our twelve tribes inſtantly ſerving *God*, day and night, hope to come: for which hope's ſake, king Agrippa, I am accuſed of the Jews.

8 Why

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made in writing by the appellatory libels given into the court, and contained an account of the appellant, the perſon againſt whom, and from whoſe ſentence he did appeal. But where it was done in open court, it was enough for the priſoners to declare verbally, that he did appeal. St. Paul well knew that he ſhould have no fair and equitable dealings at the hands of the governor, when ſwayed by the Jews his ſworn and inveterate enemies, and therefore appealed from him to the emperor; nor could Feſtus deny his demand.

13 *And after certain days, king Agrippa and Bernice came unto Cæſarea to ſalute Feſtus.*] This prince was the ſon of Herod Agrippa, mentioned in the twelfth chapter of the Acts, and was at Rome with the emperor Claudius when his father died. The emperor was inclined to have given him all the dominions which his father enjoyed; but thoſe who were about him diſſuaded him from it, ſo that ſending Cuſpius Fadus as procurator to Judea, he kept Agrippa ſtill at court, until he was in a condition to reign. On the death of Herod king of Chalcis, his uncle by his father's ſide, the emperor gave him his dominions; but ſoon after tranſlated him to a larger kingdom, beſtowing on him not only the territories formerly belonging to Philip the tetrarch, but added alſo the country of Abilene, which belonged to Lyſanias. After the death of Claudius, his ſucceſſor Nero, who had a great affection for Agrippa, added to his other dominions Julius in Perea, and that part of Galilee to which Tarichæa and Tiberias belonged. Bernice was ſiſter to this prince, and lived with him in a very indiſcreet manner.

19 *Superſtition.*] This word is here to be underſtood in a good ſenſe, and means *religion.* The heathens called the Jewiſh religion by the name of *ſuperſtition:* Quintilian calls Moſes *Judaicæ ſuperſtitionis auctorem.*

Commentary and Notes on Chapter XXVI.

1 *I ſtretched forth the hand*] This was eſteemed a decent expreſſion of earneſtneſs in one that ſpoke in public: the eloquent Demoſthenes often uſed the ſame geſture as St. Paul here.

6 *Now I ſtand, and am judged for the hope of the promiſe made of God unto our fathers.*] It has been aſked why St. Paul ſhould ſay, that he was accuſed of aſſerting the general reſurrection, when it was only the reſurrection of Chriſt that he was called in queſtion for? Now in anſwer to this, it muſt be obſerved, that, before our Saviour's paſſion, the doctrine he preached was chiefly levelled againſt the vain traditions of the Scribes and Phariſees; but that, after his reſurrection, the teſtimony being this, *That Chriſt was riſen from the dead,* which was directly contrary to the notion of the Sadducees, theſe people became their greateſt enemies, becauſe *they preached the reſurrection of the dead through Jeſus;* eaſily perceiving, that the proof of the one, namely our Saviour's reſurrection, was a confirmation of the general reſurrection. As therefore the reſurrection of Chriſt was a pledge and aſſurance of a general reſurrection, it was impoſſible for the apoſtles to atteſt the one, without aſſerting the other, ſince in the truth of the thing, and according to the ſentiments of the Jews themſelves, the reſurrection was to be effected by the Meſſiah: for which reaſon we find St. Paul ſtiling our Lord *the firſt fruits of them that ſlept,* and declaring farther, *That as in Adam all die, even ſo in Chriſt ſhall all be made alive.*

7 *Unto which promiſe our twelve tribes,* &c.] This might be ſaid of them, though they were ſtill in captivity: or perhaps, the whole body of the Jewiſh nation retained the name of the twelve tribes, according

8 Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead.

9 I verily thought with myſelf that I ought to do many things contrary to the name of Jeſus of Nazareth.

10 Which things I alſo did in Jeruſalem: and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts; and, when they were put to death, I gave my voice againſt *them*.

11 And I puniſhed them oft in every ſynagogue, and compelled *them* to blaſpheme; and being exceedingly mad againſt them, I perſecuted them, even unto ſtrange cities.

12 Whereupon, as I went to Damaſcus, with authority and commiſſion from the chief prieſts,

13 At mid-day, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me and them which journied with me.

14 And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? *It is* hard for thee to kick againſt the pricks.

15 And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus, whom thou perſecuteſt.

16 But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I ſend thee.

18 To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion.

20 But ſhewed firſt unto th[illegible]m of Damaſcus and at Jeruſalem, and throu[illegible]t all the coaſts of Judea, and *then* to the Gentiles, that they ſhould repent and turn to God, and do works meet fo repentance.

21 For theſe cauſes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, continue unto this day witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come:

23 That Chriſt ſhould ſuffer, *and* that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles.

24 And as he thus ſpake for himſelf, Feſtus ſai with a loud voice, Paul, thou art beſide thyſelf much learning doth make thee mad.

25 But he ſaid, I am not mad, moſt nobl Feſtus: but ſpeak forth the words of truth an ſoberneſs.

26 For the king knoweth of theſe things, before whom alſo I ſpeak freely. For I am perſuaded that none of theſe things are hidden from him: for this thing was not done in a corner.

27 King Agrippa, believeſt thou the prophets I know that thou believeſt.

28 Then Agrippa ſaid unto Paul, Almoſt thou perſuadeſt me to be a Chriſtian.

29 And Paul ſaid, I would to God that not onl thou, but alſo all that hear me this day, wer both almoſt and altogether ſuch as I am, excep theſe bonds.

30 An

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cording to the antient diviſion, as we find the diſciples called the twelve after the death of Judas, and before the election of St. Matthias. *Introd. to a New verſion.*

8 *Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?*] That the Jews had grounds ſufficient, in the writings of the Old Teſtament, to expect a future reſurrection, is evident from our Saviour's application of God's own words, *I am the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob*, Exod. iii. 6. *God is not the God of the dead, but of the living*, Mat. xxii. 32. Wherever God is ſtiled the God of any one, it always ſignifies, that he either is or will be the benefactor of that perſon: and in naming Abraham, Iſaac, and Jacob, he muſt mean it of their complete perſons, that is, which conſiſted of bodies as well as ſouls. And from hence it will follow, that as the troubles and afflictions which theſe three patriarchs underwent in their life-time, did not anſwer thoſe favours and kindneſſes that are included in the phraſe of his being the God of any one, God was ſtill engaged to make them happy after this life, and completely happy in their whole perſons, that is, both in body and ſoul; which could only be affected by their reſurrection. This is the deduction which our ſaviour makes. But when we read in the prophets, *That the earth ſhall caſt out the dead, and thoſe that dwell in the duſt ſhall ariſe*, Iſaiah xxvi. 19. And more expreſly ſtill, *that many of them who ſleep in the duſt ſhall awake; ſome to everlaſting life, and ſome to everlaſting confuſion*, Dan. xii. 2. we need the leſs to wonder, that we find the martyrs in the Jewiſh church not doubting, *But that the Creator of the world would give them breath and life again: and would raiſe them up who died for his laws unto everlaſting life*, 2 Maccabees vii. 9--23. Good reaſon therefore had the apoſtle to repreſent this as the hope of their tribes: for though the Sadducees denied it, yet, as Joſephus informs us, they were but an handful of men in compariſon: and when ever they came to bear offices, they were forced to profeſs the doctrine of the Phariſees; otherwiſe the common people would not have endured them.

10 *I gave my vote.*] Paul had no vote in the ſanhedrim; but the meaning is, that he inſtigated the people againſt them as much as he could.

11 *To blaſpheme.*] There is a paſſage in Pliny's Epiſtles, (book 10. epiſtle 94.) which proves that heathen perſecutors obliged Chriſtians that fell under the trial, not only to renounce Chriſt, but alſo to cur him; and hence it appears that the Jews impoſed the like teſt upo them. *Doddridge.*

17 *From the people.*] That is, the Jews, often ſo diſtinguiſhed fro the other nations or Gentiles. *Heylyn.*

22 *Having obtained help of God.*] By the extraordinary providen of God, I ſtill ſurvive.

24 *Paul, thou art beſide thyſelf: much learning doth make thee mad.* Feſtus muſt have known from ſome other hand, that Paul was a learne man: becauſe, in this ſpeech of his, he gives no indication of his pr ficiency, either in the Greek or Roman literature. Tho' he mig think, from the terms which he heard him make uſe of, that the ſu ject of his diſcourſe muſt be vaſtly myſterious; for to hear him ſpea of the reſurrection of the dead; of a viſion and a voice from heave of faith in Chriſt; of converſion from darkneſs to light: of delive ance from the power of Satan; of an inheritance among them that a ſanctified; and of Chriſt's ſhewing light unto the people, and to t Gentiles; which were ſo many ænigmas to the governor, was enoug to make him think there poſſibly might be ſome diſorder in the apoſtl brain, that made him talk in ſo unintelligible a manner.

25 *I am not mad, noble Feſtus,* &c.] This anſwer is ſo modeſt an diſcreet, that it effectually confuted that charge, and could not d oblige him that made it.

28 *Almoſt thou perſuadeſt me to be a Chriſtian.*] This ſeems to impl that from the time they took the name of chriſtians upon themſelv at Antioch, it was become their common appellation.

29 *I would to God, that not only thou, but alſo all that hear me this d were both almoſt, and altogether, ſuch as I am, except theſe bonds.*] Wh Felix underſtood that St. Paul was a citizen of Rome, the text tells that "he commanded the centurion to ſet him at liberty," Acts xx 23 But whether that liberty extended ſo far as to releaſe him fro his bonds, is the matter in doubt. It muſt be allowed, that the wor "Except theſe bonds," Acts xxvi. 29. would ſound with a bet grace, and would be a finer compliment to the company, if ſo be th the apoſtle at this time had his fetters on, and actually pointed at the when he ſpake; but as bonds may not improperly ſignify a priſo 'tis enough to juſtify that expreſſion, that he was ſtill kept in duran and under the cuſtody of a guard.

30 And when he had thus ſpoken, the king roſe up: and the governor, and Bernice, and they that ſat with them:

31 And when they were gone aſide: they talked between themſelves, ſaying, This man doeth nothing worthy of death, or of bonds.

32 Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Cæſar.

CHAP. XXVII.

1 Paul ſhipping towards Rome, 10 foretelleth the danger of tho voyage, 11 but is not believed. 14 They are toſſed with a tempeſt, 21 and ſhipwrecked. 22, 34, 44 yet all come ſafe to land.

AND when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other priſoners unto one named Julias, a centurion of Aguſtus' band.

2 And entering into a ſhip of Adramyttium, we launched, meaning to ſail by the coaſts of Aſia, one Ariſtarchus a Macedonian of Theſſalonica, being with us.

3 And the next *day* we touched at Sydon. And Julius courteouſly entreated Paul, and gave *him* liberty to go unto his friends to refreſh himſelf.

4 And when we had launched from thence, we ſailed under Cyprus, becauſe the winds were contrary.

5 And when we had ſailed over the ſea of Cilicia and Pamphilia, we came to Myra *a city* of Lycia.

6 And there the centurion found a ſhip of Alexandria ſailing into Italy: and he put us therein.

7 And when we had ſailed ſlowly many days, and ſcarce were come over-againſt Cnidus, the wind not ſuffering us, we ſailed unto Crete, over-againſt Salmone;

8 And hardly paſſing it, came unto a place which is called The fair havens: nigh whereunto was the city *of* Laſea.

9 Now when much time was ſpent, and when ſailing was now dangerous, becauſe the faſt was now already paſt, Paul admoniſhed *them*.

10 ¶ And ſaid unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ſhip, but alſo of our lives.

11 Nevertheleſs, the centurion believed the maſter and the owner of the ſhip more than thoſe things which were ſpoken by Paul.

12 And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice, *and there* to winter; which is an haven of Crete, and lieth toward the ſouth weſt and north weſt.

13 And when the ſouth wind blew ſoftly, ſuppoſing that they had obtained *their* purpoſe, looſing *thence* they ſailed cloſe by Crete.

14 ¶ But not long after there aroſe againſt it a tempeſtuous wind, called Euroclydon.

15 And when the ſhip was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain Iſland which is called Clauda, we had much work to come by the boat;

17 Which when they had taken up, they uſed helps, undergirding the ſhip; and fearing leſt they ſhould fall into the quick-ſands, ſtrake ſail, and ſo were driven.

18 And we being exceedingly toſſed with a tempeſt, the next *day* they lightened the ſhip;

19 And the third *day* we caſt out with our own hands the tackling of the ſhip.

20 And when neither ſun nor ſtars in many days appeared, and no ſmall tempeſt lay on *us*, all hope that we ſhould be ſaved was then taken away.

21 But after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkened unto me, and not have looſed from Crete, and to have gained this harm and loſs.

22 And now I exhort you to be of good cheer; for there ſhall be no loſs of *any man's* life among you, but of the ſhip.

23 For there ſtood by me this night the angel of God, whoſe I am, and whom I ſerve;

24 Saying, Fear not, Paul; thou muſt be brought before Cæſar: and lo, God hath given thee all them that ſail with thee.

25 Wherefore, Sirs, be of good cheer: for I believe God, that it ſhall be even as it was told me.

26 Howbeit

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32 *This man might have been ſet at liberty, if he had not appealed unto Cæſar.*] Claudius, towards the latter end of his reign, had publiſhed an edict againſt the Jews, to baniſh them out of Italy, Acts xviii. 2. And by that the chriſtian Jews (but then as Jews, not as Chriſtians) fell under that interdict. As yet no penal laws were enacted againſt Chriſtians as ſuch. He who firſt dedicated perſecution, as Tertullian expreſſes it; and made the profeſſion of chriſtianity a capital offence, was Nero; but now, this appearance of Paul before Agrippa, was before this rage of his broke out; and accordingly we find that St. Paul had appealed to his tribunal, as well knowing that the difference between him and the Jews, was a thing of that nature, that no law of the Romans would take hold of it: but it is eaſy to perceive, that his appeal would have ſtood him in no ſtead, if chriſtianity at this time had been under any imperial interdict.

Commentary and Notes on Chapter XXVII.

2 *And entering into a ſhip of Adramyttium,* &c.] Some of the antients are of opinion, that this was a city of Egypt, built by Alexander the Great, as a monument of his triumphs, at the Canopic mouth of the Nile; and is by Livy and ſome others made the ſame with Thebes. But the Adramyttium here ſpoken of, muſt be that ſea-port in Myſia, a province of Aſia Minor, lying oppoſite to the iſle of Leſbos or Mitylene and not far from Troas; ſince whoever looks into any map may ſee, that from Cæſarea where the ſhips ſet out to Myra in Lycia, where it touched, lies the direct courſe to Adramyttium in Myſia.

9 *Becauſe the faſt was now already paſt,* &c.] This, without all controverſy, was the great annual faſt of expiation for the ſins of the people of Iſrael, Lev. xvi. 29. which began on the tenth day of the month Tizri, anſwering to the 25th of our September. This was the commencement of the civil year; and therefore 'tis no wonder, that St. Luke ſhould make uſe of this epocha, the faſt being already paſt, to denote a particular part of the year, ſince he wrote his goſpel for the uſe of chriſtians, who at this time were chiefly Jewiſh converts; and conſequently no ſtrangers to this ſort of language.

10 *Sirs, I perceive that this voyage,* &c.] It is a common obſervation of mariners, that for ſome weeks before and after Michaelmas, there are at ſea ſudden and frequent ſtorms, commonly called Michaelmas-flawers; which, at that time of the year, make ſailing, eſpecially in the Mediterranean, dangerous. Nor is this any new obſervation, but as old as Heſiod himſelf, who tells us, that at the going down of the Pleiades, which was at the end of Autumn, navigation was hazardous: and this is the very ſame thing that the apoſtle aſſerts here.

12 *Lieth toward the ſouth weſt*] The original is ſtronger and better, *That looketh towards,* &c.

14 *Euroclydon.*] Dr. Bentley takes great pains to eſtabliſh the reading of the MS, which is *Euraquilo,* or *north-eaſt:* but Dr. Shaw thinks it was one of thoſe furious kinds of winds, now called *Levanters,* which are eaſterly winds, not confined to one ſingle point, but blowing in all directions from north-eaſt to ſouth-eaſt.

8 Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead.

9 I verily thought with myſelf that I ought to do many things contrary to the name of Jeſus of Nazareth.

10 Which things I alſo did in Jeruſalem: and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts; and, when they were put to death, I gave my voice againſt *them*.

11 And I puniſhed them oft in every ſynagogue, and compelled *them* to blaſpheme; and being exceedingly mad againſt them, I perſecuted them, even unto ſtrange cities.

12 Whereupon, as I went to Damaſcus, with authority and commiſſion from the chief prieſts,

13 At mid-day, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me and them which journied with me.

14 And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? *It is* hard for thee to kick againſt the pricks.

15 And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus, whom thou perſecuteſt.

16 But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I ſend thee.

18 To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion.

20 But ſhewed firſt unto [illegible] of Damaſcus, and at Jeruſalem, and throu[illegible] all the coaſts of Judea, and *then* to the Gentiles, that they ſhould repent and turn to God, and do works meet fo

repentance.

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22 Having therefore obtained help of God, continue unto this day witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come:

23 That Chriſt ſhould ſuffer, *and* that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles.

24 And as he thus ſpake for himſelf, Feſtus ſaid with a loud voice, Paul, thou art beſide thyſelf much learning doth make thee mad.

25 But he ſaid, I am not mad, moſt noble Feſtus: but ſpeak forth the words of truth and ſoberneſs.

26 For the king knoweth of theſe things, before whom alſo I ſpeak freely. For I am perſuaded that none of theſe things are hidden from him: for this thing was not done in a corner.

27 King Agrippa, believeſt thou the prophets I know that thou believeſt.

28 Then Agrippa ſaid unto Paul, Almoſt thou perſuadeſt me to be a Chriſtian.

29 And Paul ſaid, I would to God that not only thou, but alſo all that hear me this day, were both almoſt and altogether ſuch as I am, excep theſe bonds.

30 And

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cording to the antient diviſion, as we find the diſciples called the twelve after the death of Judas, and before the election of St. Matthias. *Introd. to a New verſion.*

8 *Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?*] That the Jews had grounds ſufficient, in the writings of the Old Teſtament, to expect a future reſurrection, is evident from our Saviour's application of God's own words, *I am the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob*, Exod. iii. 6. *God is not the God of the dead, but of the living*, Mat. xxii. 32. Wherever God is ſtiled the God of any one, it always ſignifies, that he either is or will be the benefactor of that perſon: and in naming Abraham, Iſaac, and Jacob, he muſt mean it of their complete perſons, that is, which conſiſted of bodies as well as ſouls. And from hence it will follow, that as the troubles and afflictions which theſe three patriarchs underwent in their life-time, did not anſwer thoſe favours and kindneſſes that are included in the phraſe of his being the God of any one, God was ſtill engaged to make them happy after this life, and completely happy in their whole perſons, that is, both in body and ſoul; which could only be affected by their reſurrection. This is the deduction which our ſaviour makes. But when we read in the prophets, *That the earth ſhall caſt out the dead, and thoſe that dwell in the duſt ſhall ariſe*, Iſaiah xxvi. 19. And more expreſly ſtill, *that many of them who ſleep in the duſt ſhall awake; ſome to everlaſting life, and ſome to everlaſting confuſion*, Dan. xii. 2. we need the leſs to wonder, that we find the martyrs in the Jewiſh church not doubting, *But that the Creator of the world would give them breath and life again: and would raiſe them up who died for his laws unto everlaſting life*, 2 Maccabees vii. 9--23. Good reaſon therefore had the apoſtle to repreſent this as the hope of their tribes: for though the Sadducees denied it, yet, as Joſephus informs us, they were but an handful of men in compariſon: and when ever they came to bear offices, they were forced to profeſs the doctrine of the Phariſees; otherwiſe the common people would not have endured them.

10 *I gave my vote.*] Paul had no vote in the ſanhedrim; but the meaning is, that he inſtigated the people againſt them as much as he could.

11 *To blaſpheme.*] There is a paſſage in Pliny's Epiſtles, (book 10. epiſtle 94.) which proves that heathen perſecutors obliged Chriſtians that fell under the trial, not only to renounce Chriſt, but alſo to curſ him; and hence it appears that the Jews impoſed the like teſt upo them. *Doddridge.*

17 *From the people.*] That is, the Jews, often ſo diſtinguiſhed fro the other nations or Gentiles. *Heylyn.*

22 *Having obtained help of God.*] By the extraordinary providenc of God, I ſtill ſurvive.

24 *Paul, thou art beſide thyſelf: much learning doth make thee mad.* Feſtus muſt have known from ſome other hand, that Paul was a learne man: becauſe, in this ſpeech of his, he gives no indication of his pro ficiency, either in the Greek or Roman literature. Tho' he migh think, from the terms which he heard him make uſe of, that the ſub ject of his diſcourſe muſt be vaſtly myſterious; for to hear him ſpea of the reſurrection of the dead; of a viſion and a voice from heaven of faith in Chriſt; of converſion from darkneſs to light: of deliver ance from the power of Satan; of an inheritance among them that a ſanctified; and of Chriſt's ſhewing light unto the people, and to th Gentiles; which were ſo many ænigmas to the governor, was enoug to make him think there poſſibly might be ſome diſorder in the apoſtle brain, that made him talk in ſo unintelligible a manner.

25 *I am not mad, noble Feſtus,* &c.] This anſwer is ſo modeſt an diſcreet, that it effectually confuted that charge, and could not di oblige him that made it.

28 *Almoſt thou perſuadeſt me to be a Chriſtian.*] This ſeems to imply that from the time they took the name of chriſtians upon themſelv at Antioch, it was become their common appellation.

29 *I would to God, that not only thou, but alſo all that hear me this da were both almoſt, and altogether, ſuch as I am, except theſe bonds.*] Whe Felix underſtood that St. Paul was a citizen of Rome, the text tells u that "he commanded the centurion to ſet him at liberty," Acts xxi 23. But whether that liberty extended ſo far as to releaſe him fro his bonds, is the matter in doubt. It muſt be allowed, that the word "Except theſe bonds," Acts xxvi. 29. would ſound with a bett grace, and would be a finer compliment to the company, if ſo be th the apoſtle at this time had his fetters on, and actually pointed at the when he ſpake; but as bonds may not improperly ſignify a priſo 'tis enough to juſtify that expreſſion, that he was ſtill kept in duranc and under the cuſtody of a guard.

30 And when he had thus ſpoken, the king roſe up: and the governor, and Bernice, and they that ſat with them:

31 And when they were gone aſide: they talked between themſelves, ſaying, This man doeth nothing worthy of death, or of bonds.

32 Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Cæſar.

CHAP. XXVII.

1 *Paul ſhipping towards Rome,* 10 *foretelleth the danger of tho voyage,* 11 *but is not believed.* 14 *They are toſſed with a tempeſt,* 21 *and ſhipwrecked.* 22, 34, 44 *yet all come ſafe to land.*

AND when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other priſoners unto one named Julias, a centurion of Aguſtus' band.

2 And entering into a ſhip of Adramyttium, we launched, meaning to ſail by the coaſts of Aſia, one Ariſtarchus a Macedonian of Theſſalonica, being with us.

3 And the next *day* we touched at Sydon. And Julius courteouſly entreated Paul, and gave *him* liberty to go unto his friends to refreſh himſelf.

4 And when we had launched from thence, we ſailed under Cyprus, becauſe the winds were contrary.

5 And when we had ſailed over the ſea of Cilicia and Pamphilia, we came to Myra *a city* of Lycia.

6 And there the centurion found a ſhip of Alexandria ſailing into Italy: and he put us therein.

7 And when we had ſailed ſlowly many days, and ſcarce were come over-againſt Cnidus, the wind not ſuffering us, we ſailed unto Crete, over-againſt Salmone;

8 And hardly paſſing it, came unto a place which is called The fair havens: nigh whereunto was the city *of* Laſea.

9 Now when much time was ſpent, and when ſailing was now dangerous, becauſe the faſt was now already paſt, Paul admoniſhed *them*.

10 ¶ And ſaid unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ſhip, but alſo of our lives.

11 Nevertheleſs, the centurion believed the maſter and the owner of the ſhip more than thoſe things which were ſpoken by Paul.

12 And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice, *and there* to winter; which is an haven of Crete, and lieth toward the ſouth weſt and north weſt.

13 And when the ſouth wind blew ſoftly, ſuppoſing that they had obtained *their* purpoſe, looſing *thence* they ſailed cloſe by Crete.

14 ¶ But not long after there aroſe againſt it a tempeſtuous wind, called Euroclydon.

15 And when the ſhip was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain Iſland which is called Clauda, we had much work to come by the boat;

17 Which when they had taken up, they uſed helps, undergirding the ſhip; and fearing leſt they ſhould fall into the quick-ſands, ſtrake ſail, and ſo were driven.

18 And we being exceedingly toſſed with a tempeſt, the next *day* they lightened the ſhip;

19 And the third *day* we caſt out with our own hands the tackling of the ſhip.

20 And when neither ſun nor ſtars in many days appeared, and no ſmall tempeſt lay on *us*, all hope that we ſhould be ſaved was then taken away.

21 But after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkened unto me, and not have looſed from Crete, and to have gained this harm and loſs.

22 And now I exhort you to be of good cheer; for there ſhall be no loſs of *any man's* life among you, but of the ſhip.

23 For there ſtood by me this night the angel of God, whoſe I am, and whom I ſerve;

24 Saying, Fear not, Paul; thou muſt be brought before Cæſar: and lo, God hath given thee all them that ſail with thee.

25 Wherefore, Sirs, be of good cheer: for I believe God, that it ſhall be even as it was told me.

26 Howbeit

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32 *This man might have been ſet at liberty, if he had not appealed unto Ceſar.*] Claudius, towards the latter end of his reign, had publiſhed an edict againſt the Jews, to baniſh them out of Italy, Acts xviii. 2. And by that the chriſtian Jews (but then as Jews, not as Chriſtians) fell under that interdict. As yet no penal laws were enacted againſt Chriſtians as ſuch. He who firſt dedicated perſecution, as Tertullian expreſſes it; and made the profeſſion of chriſtianity a capital offence, was Nero; but now, this appearance of Paul before Agrippa, was before this rage of his broke out; and accordingly we find that St. Paul had appealed to his tribunal, as well knowing that the difference between him and the Jews, was a thing of that nature, that no law of the Romans would take hold of it: but it is eaſy to perceive, that his appeal would have ſtood him in no ſtead, if chriſtianity at this time had been under any imperial interdict.

Commentary and Notes on Chapter XXVII.

2 *And entering into a ſhip of Adramyttium,* &c.] Some of the antients are of opinion, that this was a city of Egypt, built by Alexander the Great, as a monument of his triumphs, at the Canopic mouth of the Nile; and is by Livy and ſome others made the ſame with Thebes. But the Adramyttium here ſpoken of, muſt be that ſea-port in Myſia, a province of Aſia Minor, lying oppoſite to the iſle of Leſbos or Mitylene and not far from Troas; ſince whoever looks into any map may ſee, that from Cæſarea where the ſhips ſet out to Myra in Lycia, where it touched, lies the direct courſe to Adramyttium in Myſia.

9 *Becauſe the faſt was now already paſt,* &c.] This, without all controverſy, was the great annual faſt of expiation for the ſins of the people of Iſrael, Lev. xvi. 29. which began on the tenth day of the month Tizri, anſwering to the 25th of our September. This was the commencement of the civil year; and therefore 'tis no wonder, that St. Luke ſhould make uſe of this epocha, the faſt being already paſt, to denote a particular part of the year, ſince he wrote his goſpel for the uſe of chriſtians, who at this time were chiefly Jewiſh converts; and conſequently no ſtrangers to this ſort of language.

10 *Sirs, I perceive that this voyage,* &c.] It is a common obſervation of mariners, that for ſome weeks before and after Michaelmas, there are at ſea ſudden and frequent ſtorms, commonly called Michaelmas-flawers; which, at that time of the year, make ſailing, eſpecially in the Mediterranean, dangerous. Nor is this any new obſervation, but as old as Heſiod himſelf, who tells us, that at the going down of the Pleiades, which was at the end of Autumn, navigation was hazardous: and this is the very ſame thing that the apoſtle aſſerts here.

12 *Lieth toward the ſouth weſt*] The original is ſtronger and better, *That looketh towards,* &c.

14 *Euroclydon.*] Dr. Bentley takes great pains to eſtabliſh the reading of the MS, which is *Euraquilo,* or *north-eaſt:* but Dr. Shaw thinks it was one of thoſe furious kinds of winds, now called *Levanters,* which are eaſterly winds, not confined to one ſingle point, but blowing in all directions from north-eaſt to ſouth-eaſt.

26 Howbeit we muſt be caſt upon a certain iſland.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the ſhipmen deemed that they drew near to ſome country;

28 And ſounded, and found it twenty fathoms: and when they had gone a little farther, they ſounded again, and found it fifteen fathoms.

29 Then fearing leſt they ſhould have fallen upon rocks, they caſt four anchors out of the ſtern, and wiſhed for the day.

30 And as the ſhipmen were about to flee out of the ſhip, when they had let down the boat into the ſea, under colour as though they would have caſt anchors out of the foreſhip,

31 Paul ſaid to the centurion, and to the ſoldiers, Except theſe abide in the ſhip, ye cannot be ſaved.

32 Then the ſoldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul beſought them all to take meat, ſaying, This day is the fourteenth day that ye have tarried, and continued faſting, having taken nothing.

34 Wherefore, I pray you to take *ſome* meat: for this is for your health: for there ſhall not an hair fall from the head of any of you.

35 And when he had thus ſpoken, he took bread, and gave thanks to God in preſence of them all; and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they alſo took *ſome* meat.

37 And we were in all in the ſhip, two hundred threeſcore and ſixteen ſouls.

38 And when they had eaten enough, they
lightened the ſhip, and caſt out the wheat in
the ſea.

39 And when it was day, they knew not t
land; but they diſcovered a certain creek with
ſhore, into the which they were minded, if
were poſſible, to thruſt in the ſhip.

40 And when they had taken up the ancho
they committed *themſelves* unto the ſea, and looſ
the rudder-bands, and hoiſted up the main-ſail
the wind, and made toward ſhore.

41 ¶ And falling into a place where two ſe
met, they ran the ſhip aground: and the forepa
ſtuck faſt and remained unmoveable, but t
hinder part was broken with the violence of t
waves.

42 And the ſoldiers council was to kill t
priſoners, leſt any of them ſhould ſwim out a
eſcape.

43 But the centurion, willing to ſave Paul, ke
them from *their* purpoſe, and commanded th
they which could ſwim, ſhould caſt *themſelves* fi
into the ſea, and get to land;

44 And the reſt, ſome on boards, and ſome o
broken pieces of the ſhip. And ſo it came to pa
that they eſcaped all ſafe to land.

CHAP. XXVIII.

1 *Paul is entertained by the barbarians.* 8 *He heale*
many in the iſland. 11 *They depart towards Rom*
30 *He preacheth there two years.*

AND when they were eſcaped, then they kne
that the Iſland was called Melita.

2 And the barbarous people ſhewed us no litt
kindneſs: for they kindled a fire and received u
every one, becauſe of the preſent rain, and becau
of the cold.

3 An

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27 *In Adria.*] That is, in the Adriatic ſea, now called the gulph of venice.

33 *This is the fourteenth day that ye have tarried, and continued faſting, having taken nothing.*] It was impoſſible for them, without a miracle, to continue faſting fourteen days without eating any thing, and therefore ſome have been induced to render the words thus: "Ye have continued expecting this day, which is the fourteenth day," that is, waiting to ſee the ſucceſs of it; which, it ſeems, in the opinion of the mariners, was a critical day to them, wherein their danger was at the higheſt; and therefore, they eat nothing all that day, as having no leiſure to conſider hunger, when their greater danger and more immediate fear was drowning: but, as we read nothing of the critical day; ſo the long faſting mentioned in verſe 21. determines the ſenſe otherwiſe, and makes St. Paul's words indeed amount to no more than a common familiar expreſſion, that may almoſt every day be heard at any table, where there happens to be a puny ſtomach. "You have eaten nothing, *ſays the maſter of the houſe to ſuch a one*, very little, or next to nothing."

34 *There ſhall not an hair fall from the head of any of you.*] This appears to have been a proverbial and general expreſſion of *entire ſafety.*

38 *The wheat.*] It ſeems this was a ſhip of Alexandria, which carried corn from thence to Rome.

40 *The main-ſail.*] The main-ſail was now gone, (ſee ver. 17, and 19.) this ſeems to have been a ſail near the forepart of the ſhip, anſwering either to what we call *the foremaſt*, or *bowſprit.*

Commentary and Notes on Chapter XXVIII.

1 *And when they were eſcaped, then they knew that the iſland was called Melita.*] This iſland is ſuppoſed to have had its name at firſt from the great quantity of honey (in Greek called *Meli*) which it produced. It yielded likewiſe cotton-wool in abundance, which the people uſed to ſow, as we do corn, and no ſmall ſtore of excellent fruits, both for taſte and colour. And yet the whole iſland is one continued rock, and has not above three feet depth of earth. It is computed to be about twelve miles broad, and twenty long. It lies diſtant from Sicily
about ſixty miles; and much more from the coaſt of Africa. So th
no other reaſon can be given, why ſome geographers have reckon
it among the African iſles, but that it once belonged to Carthage.
preſent it is called Malta, and is remarkable on account of its bei
granted to the knights of St. John of Jeruſalem (formerly called t
knights of Rhodes, but now knights of Malta) by the Emperor Charl
V. after the Turks had driven them out of Rhodes in the year of o
Lord 1530. Theſe knights, according to the inſtitution, are in nu
ber a thouſand, of which five hundred are to be reſident in the iſlan
and the other five hundred are diſperſed through Chriſtendom in the
ſeveral ſeminaries, which are in France, Italy and Germany; as the
was one alſo in England, before it was ſuppreſſed by King Henry VI
Each of theſe ſeminaries have over them a grand prior. He who
chief of the whole order, is ſtiled Great maſter of the hoſpital of S
John of Jeruſalem; and the others are commonly called knights ho
pitallers; from whom many places that formerly belonged to the
here in England, do ſtill retain ſomething of their name, by bei
called in ſhort ſpittals.

2 *And the barbarous people ſhewed us no little kindneſs.*] That t
people of Malta were originally a colony of the Carthaginians,
manifeſt from ſeveral old inſcriptions, which are there to be ſe
in the Punic character; and from the preſent language of the native
which differs but very little from Arabic. At Vallette, indeed, whi
is the principal city in this iſland, the inhabitants ſpeak Italian lik
wiſe: and the reaſon of this is, becauſe the knights hoſpitallers ha
ſettled their abode here. But the country people have no knowled
of this tongue. And though in this place are two Greek pariſhe
yet theſe are only for the Grecians deſcendants of thoſe who qu
ted Rhodes, when theſe knights were expelled by the Turks, and fo
lowed their fortune to Malta. The Sicilians and Africans had a lo
conteſt for their property of this iſland. But at length the Romans b
came maſters of it; though, when they had it, they never attempted
introduce their own language. They however, like the Greeks, he
all nations in a kind of contempt that did not ſpeak their languag
or that did not ſpeak it correctly, and without the mixture of a
other dialect. And this is the reaſon why St, Paul's company, w
were all Greeks, or Latins, called the Malteſe, Barbarians.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat and faſtened on his hand.

4 And when the barbarians ſaw the venomous beaſt hang on his hand, they ſaid among themſelves, No doubt, this man is a murderer, whom though he hath eſcaped the ſea, yet vengeance ſuffereth not to live.

5 And he ſhook off the beaſt into the fire, and felt no harm.

6 Howbeit, they looked when he ſhould have ſwollen, or fallen down dead ſuddenly. But after they had looked a great while, and ſaw no harm come to him, they changed their minds, and ſaid that he was a god.

7 In the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius; who received us, and lodged us three days courteouſly.

8 ¶ And it came to paſs, that the father of Publius lay ſick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others alſo which had diſeaſes in the iſland came, and were healed:

10 Who alſo honoured us with many honours: and when we departed, they laded *us* with ſuch things as were neceſſary.

11 ¶ And after three months we departed in a ſhip of Alexandria, which had wintered in the iſle, whoſe ſign was Caſtor and Pollux.

12 And landing at Syracuſe, we tarried *there* three days.

13 And from thence we fetched a compaſs, and came to Rhegium. And after one day the ſouth-wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were deſired to tarry with them ſeven days. And ſo we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Three taverns. Whom when Paul ſaw, he thanked God, and took courage.

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3 *There came a viper out of the heat, and faſtened on his hand.*] Vipera quaſi vivipara, a ſort of ſerpent, ſo called as bringing forth its young alive, is but a ſmall creature; the largeſt of which is not above half an ell long, and an inch thick; but ſo very poiſonous, that the bite of it will ſometimes kill a perſon in a moment, or cauſe a ſudden inflammation all over the body; as the people of Malta, we ſee, expected of St. Paul, Acts xxviii. 6. The people of that iſland however have a tradition, that ever ſince the time that the apoſtle was bitten by one, whatever vipers are found there, have no venom; and that ſome of them, which out of curioſity were carried into Sicily, became as poiſonous as others; but when brought back to Malta again, loſe all their venomous quality. Nay, they had farther, that as there are great numbers of petrified vipers and other ſerpents in this Iſland, ſuch as carry pieces of theſe about them will be preſerved from the biting of any venomous animal. And that thoſe who, for want of them chance to be bitten, may certainly be cured, by taking ſome of the powder of one of the petrefactions mingled in a little water.

6 *They changed their minds, and ſaid that he was a god.*] Hercules was one of the gods whom the people of this iſland worſhipped; and to him they aſcribed the power of curing the bite of ſerpents.

7 *In the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius.*] That he was governor of the iſland is highly probable from an inſcription found there, and ſet down by Grotius, wherein the PROOTOS MELITAIOON is reckoned among the Roman officers: and that both he and moſt of the people under him were converted to the chriſtian faith, is the joint opinion of St. Chryſoſtom, and ſome other Greek authors. Whereas Ado, with ſeveral Latin authors, affirms, that Publius joining himſelf to St. Paul, was by him made a biſhop, and ſent to preach the goſpel. And that coming to Athens, he there ſettled, governed that church in the quality of their biſhop for ſome time; and then ended his life by martyrdom. But this is a miſtaken piece of hiſtory, ſince that Publius, who was the biſhop of Athens, did not ſuffer martyrdom 'till the time of Marcus Aurelius.

11 *Whoſe ſign was Caſtor and Pollux.*] Theſe were two brothers, ſons of Jupiter and Leda, who, as the poets feign, ſprung from the ſame egg · and are therefore repreſented, as having each the half of an egg-ſhell in his hand, becauſe it is pretended, that Jupiter converſed with their mother in the form of a ſwan. Theſe two brothers were of great reputation for their valour; and particularly for the wars which they waged againſt the Corſairs and pirates; for which they had divine honours paid them, being the peculiar deities of mariners, to whom they made their vows in every voyage; and whoſe aſſiſtance they implored in every ſtorm. Among the ancients, it was the cuſtom to have the image of ſome creature or other painted or engraved upon the prow of every ſhip of burthen, from which the veſſel had its name. And hence the poets have given it out, that Europa was carried away by a bull, and Ganymede by an eagle; and that Phryxus rode over the Euxine-ſea on a ram, becauſe the ſhips employed in the voyages had ſuch creatures for their enſigns, and from them borrowed their names. But, beſides all this, it was uſual with the ancients to have ſome god or other generally painted upon the ſtern, as the patron or tutelary god of the veſſel. And therefore we may obſerve, that the ſame ſhip which Virgil calls the Tiger, becauſe of the image of that animal on its prow, had on its ſtern the image of Apollo. But whether this Caſtor and Pollux was painted or engraved on the prow or ſtern of the ſhip, 'tis plain that St. Paul was not ſo ſuperſtitious as to refuſe to ſail in it, nor St. Luke to make mention of it upon that account.

12 *And landing at Syracuſe,* &c.] This was a city of Sicily, ſeated on the eaſt-ſide of the Iſland, with a fine proſpect from every entrance both by ſea and land. Its port, which had the ſea on both ſides of it, was almoſt wholly environed with beautiful buildings; and all that part of it which was without the city, was on both ſides banked up, and ſuſtained with very fair walls of marble. The city itſelf, while in its ſplendor, was the largeſt and richeſt that the Greeks poſſeſſed in any part of the world: for, according to Strabo, it was two and twenty miles in circuit: and both Livy and Plutarch inform us, that the ſpoil of it was equal to that of Carthage. It was called Quadruplex, as being divided into four parts, Acradino, Tyche, Neapolis, and the iſland of Ortygia. The firſt of theſe contained in it the famous temple of Jupiter; the ſecond the temple of fortune; the third a large amphitheatre, and a ſurpriſing ſtatue of Apollo in the midſt of a ſpacious ſquare; and the fourth the two temples of Diana and Minerva, and the renowned fountain of Arethuſa. About 210 years before the birth of Chriſt, this city was taken and ſacked by Marcellus the Roman general: and in ſtorming the place, Archimedes, the great mathematician, who is eſteemed the firſt inventor of the ſphere, and who, during the ſiege, had ſorely galled the Romans with his military engines, was ſlain by a common ſoldier, while he was intent upon his ſtudies. After it was thus deſtroyed by Marcellus, Auguſtus rebuilt that part of it which ſtood upon the iſland: and in time, it ſo far recovered itſelf as to have three walls, three caſtles, and a marble gate, and to be able to ſet out 12,000 horſe, and 400 ſhips. But the blow which the Saracens gave it, A. D. 884, when they erazed it to the ground, it even feels to this day.

13 *And from thence we fetched a compaſs, and came to Rhegium,* &c.] Rhegium, now called Reggio, is a port-town in Italy, oppoſite to Meſſina in the iſland of Sicily; and it is thought to have this name given it by the Greeks, who ſuppoſe, that about this place Sicily was broken off from the continent of Italy by the ſea. At preſent it is an archbiſhop's ſee, and a conſiderable place for trade, though it has ſeveral times formerly been ſurpriſed and plundered by the Turks.

We came the next day to Puteoli.] This place, which is now commonly called Pozzuoli, is a city in the Terra di Lavoro, a province in the kingdom of Naples, ſituated upon a hill in a creek of the ſea, and juſt oppoſite to Baiæ, on the other ſide of the creek: a place of great renown among the Roman writers. Within the bounds of this city are five and thirty natural baths, of different ſorts, of warm waters, very uſeful for the cure of ſeveral diſeaſes. And from theſe baths, or pits of water, called in Latin *putei*, the town is ſaid to have taken its name. At preſent it is a biſhop's ſee, under the archbiſhop of Naples; and in it are to be ſeen many Roman antiquities and natural rarities, not eaſily to be found elſewhere.

15 *They came to meet us as far as Apii-forum,* &c.] This place, at preſent called Caſſarillo di S. Maria was an ancient city of the Volſci, about 50 Miles diſtant from Rome: and is probably thought to have had its name from the ſtatue of Appius Claudius the Roman cenſor, who paved the famous way from Rome to Capua, which was ſet up here.

And the three taverns.] This was another place which ſtood upon the Appian way, about thirty miles diſtant from Rome: and that it was a city properly ſo called, and not a parcel of inns only, for the reception and entertainment of travellers, is evident from its being an

16 And when we came to Rome, the centurion delivered the priſoners to the captain of the guard: but Paul was ſuffered to dwell by himſelf, with a ſoldier that kept him.

17 And it came to paſs that after three days, Paul called the chief of the Jews together: and when they were come together, he ſaid unto them, Men *and* brethren, though I have committed nothing againſt the people, or cuſtoms of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans.

18 Who when they had examined me, would have let *me* go, becauſe there was no cauſe of death in me.

19 But when the Jews ſpake againſt *it*, I was conſtrained to appeal unto Cæſar; not that I had ought to accuſe my nation of.

20 For this cauſe therefore have I called for you, to ſee *you*, and to ſpeak with *you*: becauſe that for the hope of Iſrael I am bound with this chain.

21 And they ſaid unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, ſhewed or ſpake any harm of thee.

22 But we deſire to hear of thee what thou thinkeſt: for as concerning this ſect, we know that every where it is ſpoken againſt.

23 And when they had appointed him a day, there came many to him into his lodging: to whom he expounded and teſtified the kingdom of God,
perſuading them concerning Jeſus, both out
the law of Moſes, and *out of* the prophets, fro
morning till evening.

24 And ſome believed the things which we
ſpoken, and ſome believed not.

25 And when they agreed not among them
ſelves, they departed, after that Paul had ſpok
one word, Well ſpake the Holy Ghoſt by Eſai
the prophet unto our fathers,

26 Saying, Go unto this people, and ſay, Hea
ing ye ſhall hear, and ſhall not underſtand; a
ſeeing ye ſhall ſee, and not perceive.

27 For the heart of this people is waxed gro
and their ears are dull of hearing, and their ey
have they cloſed; leſt they ſhould ſee with *th*
eyes, and hear with *their* ears, and underſta
with *their* heart, and ſhould be converted, and
ſhould heal them.

28 Be it known therefore unto you, that t
ſalvation of God is ſent unto the Gentiles, a
that they will hear it.

29 And when he had ſaid theſe words, the Je
departed, and had great reaſoning among them
ſelves.

30 ¶ And Paul dwelt two whole years in h
own hired houſe, and received all that came
unto him,

31 Preaching the kingdom of God, and teachi
thoſe things which concern the Lord Jeſus Chri
with all confidence, no man forbidding him.

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epiſcopal ſee in the time of Conſtantine: for, among the nineteen biſhops who were delegated by that emperor to decide the controverſy between Donatus and Cæcilianus, Felix a *tribus tabernis*, Felix biſhop of the city called *Tres Tabernæ*, was one. And indeed, if we will allow of Scaliger's interpretation of the word *Tabernæ*, it was the name of the frontier towns, which were built againſt the incurſions of the Barbarians. For Zozimus, hiſt. l. 2. p. 65, acquaints us, that Dioclesian every where erected ſuch, on the borders of the Roman empire. And we have reaſon to think, that the like was done in earlier times by other emperors. And that therefore the *Tres Tabernæ*, where the Sauromatæ, as Auſonius tells us, had their habitations aſſigned them, in order to garriſon and defend theſe places, were ſuch.

16 *To dwell by himſelf.*] That is, In his own houſe, *with a ſoldier.*

20 *For the hope of Iſrael I am bound with this chain.*] That is, for the Meſſiah, the object of Iſrael's hope. As if the apoſtle had ſaid, For preaching the goſpel of the Meſſiah, whom all true Iſraelites long expected, and who is now come in the fleſh to be their redeemer, in whom all the *true iſſue of God* repoſe their hopes of ſalvation, and by whom they expect a joyful reſurrection, *I am bound with this chain.*—It may not here be improper to obſerve, that the manner o
ſoldier's guarding a priſoner among the Romans, was by having a cha
one end of which was faſtened to the priſoner's right hand, and
other to the ſoldier's left. And this chain was ſo long, that t
might conveniently walk together.

22 *It is every where ſpoken againſt*] Juſtin Martyr ſays, t
the Jews ſent men about into all the world, to tell people that th
was a wicked and atheiſtical ſect raiſed by one *Jeſus*, a Galil
impoſtor. *Wall.*

30 *Paul dwelt two whole years*, &c.] As Luke concludes his hiſt
with Paul's abode at Rome, before his journey into Spain, we may
fer that he wrote both his *Goſpel* and the *Acts* while the apoſtle was
living. Chryſoſtom tells us, that St. Paul converted one of Ne
concubines, which ſo incenſed that cruel prince, that he put him
death; probably after an impriſonment, in which the ſecond epiſtl
Timothy was written. It is univerſally agreed that he was behea
at Aquæ Salviæ, three miles from Rome; for being free of that c
he could not be crucified as St. Peter was, according to the traditio
the Latin church, on the very ſame day. *Doddridge.*

The EPISTLE of PAUL the APOSTLE to the

ROMANS.

The ARGUMENT.

That St. Paul *was the author of this epiſtle, and conſequently that it is canonical, appears* 1ſt, *from the inſcription and title.* 2dly, *From the uſual ſalutation at the end of the epiſtle compared with* 2 Theſſ. iii. 17. 3dly, *From the ſtile and matter of it; both which are of a piece with the reſt of* St. Paul's *writings; and* 4thly, *From the conſent and tradition of the univerſal church.*

It was written to certain chriſtian converts living at Rome; *for as buſineſs had brought thither many Chriſtians out of the other provinces, they had laid the foundations of a church in that capital of the* Roman *empire. There were alſo at that time many* Jews *at* Rome, *who dwelt on the other ſide of the* Tyber. *It is uſually asked why* St. Paul, *writing to the* Romans, *choſe rather to write in the* Greek *than the* Latin *language? to which it may be anſwered, that though the apoſtle could not be ignorant of the* Latin *tongue, yet he was better acquainted with the* Greek; *and* Juvenal *will inform us, that the* Greek *language was in daily uſe among the* Romans, *even the women. To which may be added, that as this epiſtle contains all the grounds of the chriſtian doctrine, it might be proper that copies of it ſhould be ſent to other churches. And the* Greek *language was the moſt convenient for this purpoſe, as being of greater extent, and more generally ſpoken than the* Latin.

This epiſtle was written at Corinth, *and ſent by* Phœbe, *a ſervant or deaconneſs of the church at* Cenchreæ *in the port of* Corinth.

In order to a thorough underſtanding of this and ſome other of St. Paul's *epiſtles, it may not be amiſs to premiſe, that the birth, life, death, reſurrection and aſcenſion of Jeſus Chriſt, were events which came to paſs within the confines of* Judea; *and that the* Jews *were the depoſitaries of thoſe writings which were appealed to in proof of the chriſtian doctrine. This gave the* Jews *a great authority among the* Gentile *converts; nor did they fail to make uſe of this advantage ſeveral ways, to the diſturbance of the* Gentiles *that had embraced Chriſtianity. Thoſe among the* Jews *who had received the goſpel, continued nevertheleſs devoted to the law of* Moſes, *and to their ancient rights; and they contended that theſe were neceſſary to be obſerved, even by Chriſtians. This gave no ſmall trouble to the new converted* Gentiles, *and was of great prejudice to the goſpel. We find this complained of not only in* Acts xv. i. *but in* 1 Cor. xi. 3. *and in ſeveral other paſſages of* St. Paul's *epiſtles.*

The principal aim of Paul *in this epiſtle to the* Romans, *is to perſuade them to a ſteady perſeverance in the profeſſion of Chriſtianity, by convincing them that* God *is the* God *of the* Gentiles, *as well* *of the* Jews; *and that now, under the goſpel, there is no difference between* Jew *and* Gentile *This he does ſeveral ways ; 1ſt, By ſhewing that the* Jews *and* Gentiles *being equally ſinful th former could have no title, on account of their having the law and the promiſes, to exclude the latter from being the people of God under the goſpel. 2d, That Abraham was the common fathe of all that believed, as well uncircumciſed as circumciſed. 3d, That God had promiſed from th beginning to take the* Gentiles *to be his people under the Meſſiah, in the room of the* Jews *wh had rejected him. 4th, That the* Jews *had no reaſon to complain of being rejected, ſince they ha been warned of it, and might find it threatened in their ancient prophets.*

But, beſides the aſſurance which he gives the Roman *Chriſtians, that they were the people of God without circumciſion, or the obſervances of the* Jews, *which is the main drift of this epiſtle, he ha woven into his diſcourſe the chief doctrines of Chriſtianity, and given them a comprehenſive vie of the diſpenſations of providence from firſt to laſt, in reference to eternal life. He repreſents them, that, by* Adam's *tranſgreſſion, ſin entered into the world, and death by ſin ; that by* Moſe *God gave the children of* Iſrael *a law, which, if they obeyed, they ſhould recover that immortal li which had been loſt by* Adam's *tranſgreſſion ; that this law, through the weakneſs of human natur had failed of attaining the great end for which it was given ; that therefore no way was left those that were under the law, but faith in Jeſus Chriſt.*

This was the ſtate of the Iſraelites. *With regard to the* Gentile *world he tells them, that thoug God made himſelf known to them by the legible characters of his being and power, viſible in th works of the creation ; yet they glorified him not, nor worſhipped the one only and true God ; bu revolted from him, and worſhipped ſtocks and ſtones ; that therefore God had caſt them off, an given them up to vile affections, which led them to all ſorts of vice. That God, by ſending his So had afforded them, together with the* Jews, *the means of being juſtified by faith in Jeſus Chri And laſtly, that though juſtification unto eternal life be only by grace, through faith in Jeſus Chri yet was it their duty to endeavour after righteouſneſs, and to obey the precepts of the goſpel.*

Several exhortations, ſuited to the ſtate in which the Chriſtians of Rome *then were, make up th latter part of this epiſtle.*

CHAP. I.

1 *Paul's calling commended:* 26 *What the goſpel is.* 18 *God's anger at ſin.* 21 *The Gentiles ſins.*

PAUL a ſervant of Jeſus Chriſt, called *to be* an apoſtle, ſeparated unto the goſpel of God.

2 (Which he had promiſed afore by his prophets in the holy ſcriptures,)

3 Concerning his Son Jeſus Chriſt our Lord, which was made of the ſeed of David, according to the fleſh.

4 And declared *to be* the Son of God with power; according to the ſpirit of holineſs, by the reſurrection from the dead:

5 By whom we have received grace and apoſtleſhip, for obedience to the faith among all nations for his name.

6 Among whom are ye alſo the called of Jeſu Chriſt.

7 To all that be in Rome, beloved of Go called *to be* ſaints: Grace to you, and peace fro God our Father, and the Lord Jeſus Chriſt.

8 Firſt, I thank my God, through Jeſus Chri for you all, that your faith is ſpoken of throug out the whole world.

9 For God is my witneſs, whom I ſerve with m ſpirit in the goſpel of his Son, that without ceaſi I make mention of you always in my prayers.

10 Making requeſt (if by any means now length I might have a proſperous journey by t will of God) to come unto you.

11 For I long to ſee you, that I may imp unto you ſome ſpiritual gift, to the end ye m be eſtabliſhed;

12 That is, that I may be comforted togeth with you, by the mutual faith both of you and m

13 Now I would not have you ignorant, br

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Commentary and Notes on Chapter I.

1 *Paul a ſervant,* &c.] Blackwall obſerves that the firſt ſeven verſes of this chapter are but one complete period ; every member of it repreſented to the thought of the devout reader ſome article of our faith, ſome auguſt myſtery and edifying moral of our holy religion.

2 *Which he had promiſed afore by his prophets in the holy ſcripture.*] That is, God had before promiſed the goſpel by his prophets ſpeaking in the holy ſcriptures.

3, 4 *Concerning his ſon Jeſus Chriſt our Lord, which was made of the ſeed of David according to the fleſh,* &c.] Here the apoſtle declares Jeſus Chriſt was the main ſubject of that goſpel which he preach and deſcribes him by his two-fold nature, human and divine. cording to the former, he was made of the ſeed of David, that deſcended from the lineage of David, according to the fleſh; with regard to the latter, he was begotten, not made, and with father from all eternity.

5 *Grace*] That is, the gracious manifeſtation of God's compa towards ſinners in the goſpel. *Clarke.*

8 *Throughout the whole world.*] That is the Roman empire.

thren, that oftentimes I purpoſed to come unto you (but was let hitherto) that I might have ſome fruit among you alſo, even as among other Gentiles.

14 I am debtor both to the Greeks and to the Barbarians, both to the wiſe and to the unwiſe.

15 So as much as in me is, I am ready to preach the goſpel to you that are at Rome alſo.

16 For I am not aſhamed of the goſpel of Chriſt: for it is the power of God unto ſalvation to every one that believeth, to the Jew firſt, and alſo to the Greek.

17 For therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.

18 ¶ For the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men, who hold the truth in unrighteouſneſs;

19 Becauſe that which may be known of God is manifeſt in them: for God hath ſhewed it unto them.

20 For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, *even* his eternal power and Godhead; ſo that they are without excuſe.

21 Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkened.

22 Profeſſing themſelves to be wiſe, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things.

24 Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their own bodies between themſelves:

25 Who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen.

26 For this cauſe God gave them up unto vile affections: For even their women did change the natural uſe into that which is againſt nature.

27 And likewiſe alſo the men, leaving the natural uſe of the woman, burned in their luſt one toward another, men with men working that which is unſeemly, and receiving in themſelves that recompenſe of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient;

29 Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity; whiſperers,

30 Back-biters, haters of God, deſpiteful, proud, boaſters, inventers of evil things, diſobedient to parents,

31 Without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God (that they which commit ſuch things are worthy of death) not only do the ſame, but have pleaſure in them that do them.

CHAP. II.

They that condemn ſin in others, and yet ſin, are inexcuſable, whether Jews or Gentiles.

THEREFORE thou art inexcuſable, O man, whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thyſelf; for thou that judgeſt, doeſt the ſame things.

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16 *For I am not aſhamed of the goſpel of Chriſt,* &c.] I am ſo far from being aſhamed of the goſpel of Chriſt, that I account it my glory: as if the apoſtle had ſaid, "I verily eſteem it the higheſt honour that the Almighty can confer upon me, to preach the goſpel at Rome, even though it ſhould coſt me my life."

17 *For therein is the righteouſneſs of God revealed from faith to faith,* &c.] Here the apoſtle produces an argument to prove, that the goſpel is the power of God unto ſalvation That is, the righteouſneſs of the mediator, called the righteouſneſs of God, becauſe it is of his providing, and of his approving and accepting, and for the ſake of which God pardons our unrighteouſneſs, and receives us graciouſly. But it muſt be remembered, that there is no method of obtaining this ſalvation, but by treading in the paths marked out by our dear Redeemer; that is, by obeying his precepts. *Our faith muſt appear by our works:* for it is in vain to cry Lord, Lord, and omit to do the things he hath commanded us.

18 *Who hold the truth in unrighteouſneſs.*] Who are not wholly without the truth, but live contrary to what they know of it. *Locke.*

20 *For the inviſible things of him from the creation of the world are clearly ſeen,* &c.] St. Paul here explains what knowledge the heathens had of God from the light of nature, augmented and increaſed by what they ſaw in the works of creation and providence; as if he had ſaid. The wiſe and aſtoniſhing frame of the world, which cannot reaſonably be aſcribed to any other cauſe than God, is a ſenſible demonſtration to all mankind of an eternal, omnipotent, and ſelf-exiſting Being, who was the author and contriver of it. The ſtrokes of the Creator's hand are conſpicuouſly engraven on every part of the univerſe; the heavens, the earth, the ocean, and all things they contain, are evident teſtimonies of the excellence of their original cauſe: and therefore, ſuch of the heathens of old as ſhut their eyes, and ſuch of the atheiſts at this day as wink at and refuſe to ſee the footſteps of a Deity in the works of creation and providence, are and will for ever be without excuſe.

21 *Becauſe that when they knew God, they glorified him not as God, neither were they thankful but became vain in their imaginations,* &c.] From hence, to the end of the chapter, the apoſtle has given a long and black catalogue of ſins which the old heathens were guilty of; ſome of which they committed voluntarily, and others through ignorance. He cloſes the whole with the blackeſt character that could be given of their ſin, namely, that though, by the light of nature, and the dictates of their own conſciences, they knew that their unnatural luſts deſerved death, and would expoſe them to the wrath of the Almighty, yet they not only committed thoſe ſins themſelves, but took a real pleaſure and delight in thoſe that committed them.

31 *Without natural affection.*] The cuſtom of *expoſing new born infants,* even among *polite* nations, is a ſtriking proof of the truth of this aſſertion. We have in this chapter a melancholy and aſtoniſhing deſcription of the corrupted ſtate of the heathens; enough to make the ears of every one that hears it tingle: but in the 32d verſe there is a worſe circumſtance ſtill behind. It was not enough, it ſeems, to ſin with an high hand themſelves againſt plain knowledge, and the clear dictates of conſcience, but they muſt propagate their vices, make proſelytes to their abominable practices, and place their great pleaſure and ſatisfaction in making others as bad and corrupted as themſelves: they lent their hearts, and their hands, and their example to the furtherance of this accurſed work: *Archbiſhop Herring's Sermon.*

32 *Knowing the judgment of God.*] In the original it is, *the juſt* judgment of God. *Clarke.*

Commentary and Notes on Chapter II.

1 *Therefore thou art inexcuſable, O man,* &c] Leſt the Jews ſhould ſwell, and be puffed up with pride, by hearing what the apoſtle had ſaid in the foregoing chapter, relating to the abominable wickedneſs of the Gentiles, and the heavy diſpleaſure of God denounced againſt them; St. Paul in this chapter declares, that the Jews are guilty of the ſame ſins, of which he had accuſed the Gentiles; affirming that the Jews had offended as groſly againſt the law of Moſes, as the Gentiles had againſt the law of nature: and conſequently their cenſuring and judging others, when they practiſed the ſame things themſelves, would render them wholly inexcuſable at the tribunal of Omnipotence.

2 But we are ſure that the judgment of God is according to truth, againſt them which commit ſuch things.

3 And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the judgment of God?

4 Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance?

5 But after thy hardneſs and impenitent heart, treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them, who by patient continuance, in well-doing, ſeek for glory, and honour, and immortality; eternal life;

8 But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs; indignation and wrath;

9 Tribulation and anguiſh upon every ſoul of man that doeth evil, of the Jew firſt, and alſo of the Gentile:

10 But glory, honour, and peace to every man that worketh good, to the Jew firſt, and alſo to the Gentile.

11 For there is no reſpect of perſons with God.

12 For as many as have ſinned without law, ſhall alſo periſh without law; and as many as have ſinned in the law, ſhall be judged by the law.

13 (For not the hearers of the law *are* juſt before God, but the doers of the law ſhall be juſtified.

14 For when the Gentiles which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves:

15 Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and *their* thoughts the mean while accuſing, or elſe excuſing one another)

16 In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my goſpel.

17 Behold, thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God;

18 And knoweſt *his* will, and approveſt the things that are more excellent, being inſtructed out of the law;

19 And art confident that thou thyſelf art a guide of the blind, a light of them *which are* in darkneſs.

20 An inſtructor of the fooliſh, a teacher of babes, which haſt the form of knowledge and of truth in the law.

21 Thou therefore which teacheſt another, teacheſt thou not thyſelf: thou that preacheſt a man ſhould not ſteal, doſt thou ſteal?

22 Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt idols, doſt thou commit ſacrilege?

23 Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God

24 For the name of God is blaſphemed among the Gentiles through you, as it is written.

25 For circumciſion verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumciſion is made uncircumciſion.

26 Therefore if the uncircumciſion keep the righteouſneſs of the law, ſhall not his uncircumciſion be counted for circumciſion?

27 And ſhall not uncircumciſion which is by nature, if it fulfil the law, judge thee, who by the letter and circumciſion doſt tranſgreſs the law?

28 For he is not a Jew which is one outwardly: neither *is that* circumciſion which is outward in the fleſh:

29 But he *is* a Jew which is one inwardly and circumciſion *is that* of the heart, in the ſpirit *and* not in the letter; whoſe praiſe *is* not of men but of God.

CHAP. III.

1 *The Jews prerogative.* 20 *None juſtified by the law but all by faith.*

WHAT advantage then hath the Jew? or what profit *is there* of circumciſion?

2 Much every way: chiefly becauſe that unto them were committed the oracles of God.

3 For what if ſome did not believe? ſhall their unbelief make the faith of God without effect?

4 God forbid. Yea, let God be true, but every man a liar: as it is written, That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged.

5 Bu

4, 5 *Deſpiſeſt thou the riches of God's goodneſs?* &c.] The mercy and goodneſs of God in ſparing and accepting returning ſinners, and his juſt ſeverity on hardened impenitents, cannot be expreſſed with a nobler emphaſis, nor in a manner more ſtrong and moving, than the apoſtle has in theſe verſes deſcribed it. *Blackwell.*

6 *Who will render to every man according to his deeds.*] Thus we ſee, that, at the general judgment, every man will be puniſhed or rewarded according as he hath done good or wicked actions in this life.

16 *In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt,* &c.] Here the apoſtle aſſerts, that there will be a day of judgment, in which the ſecrets of all hearts will be revealed, and judged by Jeſus Chriſt, as the great Mediator of mankind.

19, 20 *Blind ·fooliſh-·babes*] Theſe were the titles which the proud Jews often gave to the Gentiles.

21 *Doſt thou ſteal?*] Joſephus ſays that ſeveral of the Jewiſh prieſts lived by rapine, depriving others of their due ſhare of the tithes; and ſacrilegiouſly robbing God and his altar.

24 *The name of God is blaſphemed,* &c.] That is, religion is evil ſpoken of among the infidels, on account of the wicked lives of its profeſſors.

26 *If the uncircumciſion.*] That is, if the Gentiles keep the moral law, as it is imprinted on the conſciences of all men, the want of circumciſion will be no obſtacle to their being ſaved. *L'Enfant.*

28 *For he is not a Jew which is one outwardly,* &c.] It is not ſufficient to wear the badge of circumciſion to be a real Jew; it is neceſſary that the heart be purified from all filthy luſts, evil affections and ſinful diſpoſitions.

Commentary and Notes on Chapter III.

1, 2 *What advantage then hath the Jew?* &c.] That is, the Jew will object and ſay, if outward circumciſion availeth nothing, but the inward circumciſion is all in all, and if the uncircumciſed perſo keeping the law, is to be reckoned as circumciſed, what advantag then hath the Jew above the Gentile, or what profit is there of cir cumciſion or uncircumciſion? To this the apoſtle anſwers, The ad vantage is very great, eſpecially in their having been intruſted wit the oracles of God, the ſacraments, and the ſeal of the covenant, an prophecies and promiſes relating to the Meſſiah, and the whole revela tion of the will of the Almighty.

4 *Let God be true, but every man a liar.*] Let God be eſteeme faithful to his promiſes, though every man be looked upon as a liar and unfit to have any confidence repoſed in him.

That thou mighteſt be juſtified, &c.] Pſal. li 4. That they wh dare inſolently arraign the equity of thy conduct may ſoon meet wit the confuſion they deſerve.

5 But if our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? *Is* God unrighteous who taketh vengeance? (I ſpeak as a man.)

6 God forbid: for then how ſhall God judge the world?

7 For if the truth of God hath more abounded through my lye unto his glory, why yet am I alſo judged as a ſinner;

8 And not *rather*, as we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil that good may come? whoſe damnation is juſt.

9 What then? are we better *than they*? No, in no wiſe: for we have before proved both Jews and Gentiles, that they are all under ſin;

10 As it is written, There is none righteous, no not one:

11 There is none that underſtandeth, there is none that ſeeketh after God.

12 They are all gone out of the way, [illegible] together become unprofitable: there is no[illegible] doeth good, no not one:

13 Their throat *is* an open ſepulchre; with their tongues they have uſed deceit: the poiſon of aſps *is* under their lips:

14 Whoſe mouth is full of curſing and bitterneſs.

15 Their feet *are* ſwift to ſhed blood.

16 Deſtruction and miſery *are* in their ways,

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God.

20 ¶ Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight, for by the law *is* the knowledge of ſin.

21 But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets.

22 Even the righteouſneſs of God *which is* by faith of Jeſus Chriſt unto all, and upon all them that believe: for there is no difference,

23 For all have ſinned, and come ſhort of the glory of God;

24 Being juſtified freely by his grace, through the redemption that is in Chriſt Jeſus:

25 Whom God hath ſet forth *to be* a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God;

26 To declare, *I ſay*, at this time his righteouſneſs; that he might be juſt, and the juſtifier of him which believeth in Jeſus.

27 Where *is* boaſting then? It is excluded. By what law? of works? Nay, but by the law of faith.

28 Therefore we conclude that a man is juſtified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not alſo of the Gentiles? Yes, of the Gentiles alſo:

30 Seeing *it is* one God which ſhall juſtify the circumciſion by faith, and uncircumciſion through faith.

31 Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law.

CHAP. IV.

Abraham's faith was imputed to him for righteouſneſs. 24 And ſo ſhall our's.

WHAT ſhall we then ſay, that Abraham our father as pertaining to the fleſh hath found.

2 For if Abraham were juſtified by works, he hath *whereof* to glory: but not before God.

3 For what ſaith the ſcripture; Abraham believed God, and it was counted unto him for righteouſneſs.

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.

6 Even as David alſo deſcribed the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works.

7 *Saying*, Bleſſed *are* they whoſe iniquities are forgiven, and whoſe ſins are covered.

8 Bleſſed *is* the man to whom the Lord will not impute ſin.

9 *Cometh* this bleſſedneſs then upon the circumciſion *only*, or upon the uncircumciſion alſo? for we ſay that faith was reckoned to Abraham for righteouſneſs.

10 How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion.

11 And

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5 *But if our unrighteouſneſs*, &c.] But a Jew may be ready further to object and ſay, *If our unright[illegible]ſneſs recommend* the righteouſneſs of God, is he unrighteous who taketh vengeance on the Jewiſh nation for rejecting his goſpel? *Doddridge.*

7 *If the truth of God hath more abounded through my lye*, &c.] 'Tis evident the apoſtle does not here ſpeak concerning himſelf, but puts the queſtion (*Why am I judged as a ſinner?*) in the perſon of one of thoſe who ſaid, *Let us do evil that good may come: whoſe damnation is juſt. Clarke.*

9 *What then? are we better than they?* &c.] The apoſtle here ſtarts another objection, in the name of the Jews, who might reply, Are we not better than the Gentiles? Do we not excel them in external privileges? Is not the knowledge of the law found with us, and the oracles of the moſt High committed to our care? To which St. Paul anſwers, yes certainly, the Jews are better than the Gentiles in reſpect to outward diſpenſations, but not with regard to internal qualifications. Jews and Gentiles are alike by natural corruption; alike under ſin by actual tranſgreſſions, [illegible] ſo equally ſtand in need of juſtification by faith, and the righteouſneſs of the goſpel alike neceſſary to both.

13 *Their throat is an open ſepulchre.*] Noiſome and dangerous as an open ſepulchre.

19 *That every mouth may be ſtopped*, &c.] The meaning is, when God ſhall finally judge the ſecrets of all hearts he ſhall be juſtified in his ſentence, even ſinners themſelves being judges; and every mouth ſhall be ſtopped before him, not by the force of arbitrary and irreſiſtible power, but by the undeniable evidence of the juſtice, equity, and righteouſneſs of his judgments. *Clarke.*

20 *By the law is the knowledge of ſin.*] It diſcovers to us the heinouſneſs of ſin.

24 *By his grace.*] *Grace* here means that compaſſionate diſpoſition of the divine nature, whereby God freely remits of his right of puniſhment; and receives penitent ſinners on more gracious terms, and to greater favour than he was bound in juſtice to do. *Clarke.*

28 *Juſtified by faith without*, &c.] That is, by obedience to the Chriſtian religion, without obſerving the ceremonies of the Jewiſh law.

31 *Do we then make void the law through faith? God forbid*, &c.] We are ſo far from rendering the law of no effect by preaching the doctrine of faith, that we eſtabliſh it; for we acknowledge, that without exact obedience to the law, both in our lives and actions, there can be no ſalvation; we cannot arrive at New Jeruſalem, but by following the paths of virtue. But it muſt be remembered, that the law here meant by St. Paul, is the moral, not the ceremonial law, which was utterly aboliſhed by the goſpel. But the moral, inſtead of being rendered void, was inforced and eſtabliſhed by the goſpel.

11 And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which *he had yet* being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed, that righteouſneſs might be imputed unto them alſo;

12 And the father of circumciſion to them who are not of the circumciſion only, but who alſo walk in the ſteps of that faith of our father Abraham which *he had* being *yet* uncircumciſed.

13 For the promiſe that he ſhould be the heir of the world *was* not to Abraham, or to his ſeed, through the law, but through the righteouſneſs of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promiſe made of none effect;

15 Becauſe the law worketh wrath. For where no law is, *there is* no trangeſſion.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promiſe might be ſure to all the ſeed, not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth thoſe things which be not as though they were.

18 Who againſt hope believed in hope, that he might become the father of many nations; according to that which was ſpoken, So ſhall thy ſeed be:

19 And being not weak in faith, he conſidered not his own Body now dead, when he was about an hundred years old, neither yet the deadneſs of Sarah's womb.

20 He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to God;

21 And being fully perſuaded that what he had promiſed, he was able alſo to perform.

22 And therefore it was imputed to him for righteouſneſs.

23 Now it was not written for his ſake alone that it was imputed to him;

24 ¶ But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus ou Lord from the dead,

25 Who was delivered for our offences, and wa raiſed again for our juſtification.

CHAP. V.

1 *Being juſtified by faith, we have peace with God.* 1 *Sin and death came by Adam,* 17 *righteouſneſs and li by Chriſt.*

THEREFORE being juſtified by faith, w have peace with God, through our Lord Je ſus Chriſt:

2 By w[illegible] alſo we have acceſs by faith into thi grace wherein we ſtand, and rejoice in hope of th glory of God.

[illegible] And not only *ſo*, but we glory in tribulation [illegible]nowing that tribulation worketh patience

4 And patience, experience; and experience hope;

5 And hope maketh not aſhamed, becauſe th love of God is ſhed abroad in our hearts, by th Holy Ghoſt, which is given unto us.

6 For when we were yet without ſtrength, i due time Chriſt died for the ungodly.

7 For ſcarcely for a righteous man will one die yet peradventure for a good man ſome would even dare to die.

8 But God commendeth his love towards us in that while we were yet ſinners, Chriſt died fo us.

9 Much more then, being now juſtified by hi blood, we ſhall be ſaved from wrath through him

10 For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we ſhall be ſaved by hi life.

11 And not only *ſo*, but we alſo joy in God through our Lord Jeſus Chriſt, by whom we hav now received the atonement.

12 Wherefor

Commentary and Notes on Chapter IV.

11 *Seal of the righteouſneſs of faith.*] This ſeems an inconteſtible proof, that circumciſion was a ſeal of the covenant of grace, and not merely of temporal promiſes; and conſequently obviates the moſt conſiderable objection that has ever been urged againſt infant baptiſm. *Doddridge.*

13 *For the promiſe that he ſhould be the heir of the world,* &c.] The great promiſe which God made to Abraham and his ſeed, that they ſhould poſſeſs that rich and fertile country, the land of Canaan, under which alſo heaven itſelf was typically comprehended; was not made upon condition of their performing perfect obedience to the law, but they were to obtain it by faith; that is, by truſting to and depending upon the glorious promiſes of a faithful Creator.

18 *Who againſt hope believed in hope, that he might become the father of many nations.*] The apoſtle continues to expatiate on the faith of Abraham, telling us, that he firmly truſted in the promiſe and power of the Almighty, notwithſtanding all the unpromiſing appearances againſt it. He knew that God was able to perform his promiſe, and that he never deceived his creatures; and therefore he was firmly perſuaded, that he would raiſe him up ſeed like the ſtars of heaven for multitude, notwithſtanding the barrenneſs of Sarah's womb.

25 *Who was delivered for our offences, and was raiſed again for our juſtification.*] Chriſt, as our ſurety, was under the arreſt of death; but having given ſatisfaction by his ſufferings, our diſcharge was publiſhed to the world by his reſurrection: as, by dying in our ſtead, he bore the curſe of the law; ſo by riſing again as a common perſon, we receive our acquittal from the hand of the judge. His death was our payment, his reſurrection our diſcharge.

Commentary and Notes on Chapter V.

6 *For when we were yet without ſtrength, in due time Chriſt died for t ungodly.*] The apoſtle here diſplays the love of Chriſt for us befo our juſtification. He loved us even when we were ſinners; a love ſtrong, that he died for us. We were deſtitute of ſtrength, an therefore wanted aſſiſtance: ungodly, and therefore refuſed it. M is but an impotent and obſtinate creature; without power to re juſtice, and without affection to plead [illegible] mercy: ſo weak, that he tren bles at the appearance of a worm; and yet ſo wicked, that he lifts his hand againſt heaven. Yet notwithſtanding all this, Chriſt piti him; he died for his tranſgreſſion, and roſe from the dead for h juſtification. He came in the fulneſs of time, that all might be ſave the patriarchs believed in Chriſt who was to come; the apoſtles Chriſt then preſent; and chriſtians now believe in him that came lo ſince, and is now in the heavenly manſions, ſeated at the right ha of his father, and making interceſſion for the children of men.

7 *Scarcely for a righteous man,* &c.] *Righteouſneſs,* or *juſtice,* doing all that good to others which they have any claim of right demand; but *goodneſs* is doing them all that good which is in a ways right, and fit, and reaſonable for us to beſtow. *Clarke.*

9 *Much more then, being now juſtified by his blood, we ſhall be ſaved fr wrath through him.*] As if the apoſtle had ſaid, He that loved u when we were enemies, will not condemn us now we are childre He that reconciled us to himſelf by the death of his ſon, will doub leſs ſave us from eternal wrath by his life: and ſurely, we cann help loving and adoring that almighty Being, who, to expreſs h love towards us, condeſcended to reconcile us to himſelf, even by t death of his ſon.

12 Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

13 For until the law, ſin was in the world: but ſin is not imputed when there is no law.

14 Nevertheleſs, death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, who is the figure of him that was to come.

15 But not as the offence, ſo alſo *is* the free gift. For if through the offence of one, many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jeſus Chriſt, hath abounded unto many.

16 And not as *it was* by one that ſinned, *ſo is* the gift. For the judgment *was* by one to condemnation, but the free gift *is* of many offences into juſtification.

17 For if by one man's offence, death reigned by one; much more they which receive [illegible]nce of grace, and of the gift of righteou[illegible] ſhall reign in life by one, Jeſus Chri[illegible].

18 Therefore, as by the offence of one, *judgment came* upon all men to condemnation, even ſo by the righteouſneſs of one, *the free gift came* upon all men unto juſtification of life.

19 For as by one man's diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous.

20 Moreover, the law entered, that the offence might abound. But where ſin abounded, grace did much more abound.

21 That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

CHAP. VI.

1 *We muſt not live in ſin,* 22 *nor let ſin reign in us.* 23 *Death is the wages of ſin.*

WHAT ſhall we ſay then? Shall we continue in ſin that grace may abound?

2 God forbid. How ſhall we, that are dead to ſin, live any longer therein;

3 Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?

4 Therefore we are buried with him by baptiſm into death? that like as Chriſt was raiſed up from the dead by the glory of the father, even ſo we alſo ſhould walk in newneſs of life.

5 For if we have been planted together in the likeneſs of his death, we ſhall be alſo *in the likeneſs of his* reſurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

7 For he that is dead is freed from ſin.

8 Now if we be dead with Chriſt, we believe that we ſhall alſo live with him:

9 Knowing that Chriſt, being raiſed from the dead, dieth no more, death hath no more dominion over him:

10 For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God.

11 Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord.

12 ¶ Let not ſin therefore reign in your mortal body, that ye ſhould obey it in the luſts thereof.

13 Neither yield ye your members *as* inſtruments of unrighteouſneſs unto ſin: but yield yourſelves unto God as thoſe that are alive from the dead, and your members *as* inſtruments of righteouſneſs unto God.

14 For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

15 What then? ſhall we ſin, because we are not under the law, but under grace? God forbid.

16 Know

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12 *As by one man ſin entered into the world, and death by ſin,* &c.] The apoſtle lays it down as a maxim, that the cauſe of the dominion of death is ſin; and becauſe it might be objected, that ſince ſin is not imputed where there is no law, therefore thoſe who lived between Adam and Moſes, without any expreſs revealed law, ſhould ſeem not to be concluded under the ſentence of death; he adds, that even in *that* time men had ſome diſcovery of the will of God: ſo that before the delivery of Moſes' law ſin *was* in the world, and therefore death did reign from Adam to Moſes. *Clarke.*

20 *The law entered, that the offence might abound.*] Not that it was deſigned for that end, but that in fact and by conſequence *it did* become a means of aggravating ſin, and rendering it more exceedingly criminal. *Clarke.*

Commentary and Notes on Chapter VI.

1, 2 *What ſhall we ſay then? Shall we continue in ſin, that grace may abound? God forbid.*] St. Paul begins this chapter with an objection that ſome might be ready to make againſt the doctrine delivered in the cloſe of the preceding chapter. If, ſay they, the riches of grace be thus manifeſted in the pardon of ſin, let us take the greater liberty of ſinning, becauſe grace ſo exceedingly abounds in the pardon of it. This unjuſt inference the apoſtle rejects with the greateſt deteſtation and abhorrence. What! did the bleſſed Jeſus ſhed his blood to expiate our guilt; and ſhall we make that a plea for increaſing it? God forbid. Surely there is forgiveneſs with God, that he may be feared, not be the more abuſed. And from hence we ſhould do well to remember, that to take any encouragement to live in ſin, from the conſideration of the rich mercy and free grace of the Almighty towards ſinners, is an abſurd, abominable, and blaſphemous impiety, and offering the moſt abominable ingratitude, both to the Father and the Son.

4 *By the glory of the Father.*] That is, by the glorious power of the Father. *Clarke.*

6 *Knowing this, that our old man is crucified with him,* &c.] By the old man we are to underſtand our corrupt and depraved nature, ſo called, becauſe it is as old as Adam, and born in us, The old man muſt be crucified to ſhew us our conformity and likeneſs to Chriſt in his crucifixion. The croſs bringing pain, ſhame and death; the ſame muſt ſin undergo in the work of mortification. By the Body of ſin, we are to underſtand the whole ſtock and maſs of corruption, compacted as it were in one monſtrous body, prepared with all its members to commit actual ſin. Now this body of ſin muſt be deſtroyed, not as to actions only, but as to the affections and inclinations alſo. We muſt deſtroy the whole body, that is, renounce the whole ſervice of ſin.

7 *For he that is dead, is freed from ſin.*] That is, he that is ſpiritually dead to ſin in conformity to the death of Chriſt, is freed from ſin; freed from both the guilt and dominion of it.

14 *For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.*] The apoſtle having in the foregoing verſes, exhorted them to take care that ſin ſhould not get any dominion over them by obeying its motions, yielding to its inclinations, and employing the faculties of the ſoul, or any of the members of the body in its ſervice; gives them in this verſe an encouraging promiſe, that tho' ſin may rebel, yet it ſhall reign no more in a regenerate perſon: and if they prayed and watched againſt it, ſtrove and contended with it, though it would ſtill have a being and exiſtence in them, yet it ſhould never have a power and dominion over them; becauſe they were not under the law, but under grace, the covenant of the goſpel, which adminiſters ſtrength to reſiſt and overcome ſin. But are not believers now under the moral law, though they live under the goſpel? Yes; they are under the rule and direction of that law, but but not under the curſe and malediction of it; they are not under the law as a covenant of life, but they are under it as an eternal rule of their actions. The law of God now binds the believer to the obſervation of it, as it did Adam in Paradiſe; but, upon the unwilling violation of it, he doth not incur the curſe, Chriſt having redeemed us from it, and procured our pardon, if we ſincerely repent.

15 *Shall we ſin becauſe,* &c.] The ſenſe of this paſſage is plainly this, Shall the mercy, the compaſſion, and gracious goodneſs of God, declared in the goſpel much more expreſly than under the Moſaic law; ſhall it be an encouragement to us to continue in ſin? God forbid.

16 Know ye not, that to whom ye yield yourſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs?

17 But God be thanked, that ye were the ſervants of ſin; but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from ſin, ye became the ſervants of righteouſneſs.

19 I ſpeak after the manner of men, becauſe of the infirmity of your fleſh. For as ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs.

20 For when ye were the ſervants of ſin, ye were free from righteouſneſs.

21 What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things *is* death.

22 But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

23 For the wages of ſin *is* death: but the gift of God *is* eternal life, through Jeſus Chriſt our Lord.

CHAP. VII.

1 *No law hath power over a man longer than he liveth.* 7 *The law is not ſin,* 12 *but holy, juſt, and good.*

KNOW ye not, brethren (for I ſpeak to them that know the law) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an huſband is bound by the law to *her* huſband ſo long as he liveth; but if the huſband be dead, ſhe is looſed from the law of *her* huſband.

3 So then, if while *her* huſband liveth ſhe be married to another man, ſhe ſhall be called an adultreſs: but if her huſband be dead, ſhe is free from that law; ſo that ſhe is no adultreſs, though ſhe be married to another man.

4 Wherefore, my brethren, ye alſo are become dead to the law by the body of Chriſt: that ye ſhould be married to another, *even* to him who is raiſed from the dead, that we ſhould bring forth fruit unto God.

5 For when we were in the fleſh, the motions of ſins which were by the law, did work in our members to bring forth fruit unto death:

6 But now we are delivered from the law, that being dead wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not *in* the oldneſ of the letter.

7 What ſhall we ſay then? *Is* the law ſin? God forbid. Nay, I had not known ſin, but by th law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet.

8 But ſin taking occaſion by the commandment wrought in me all manner of concupiſcence. For without the law ſin *was* dead.

9 For I was alive without the law once, bu when the commandment came, ſin revived, and I died.

10 And the commandment which *was ordaine* to life, I found *to be* unto death.

11 For ſin, taking occaſion by the commandment, deceived me, and by it ſlew me.

12 Wherefore the law *is* holy; and the commandment holy, and juſt, and good.

[illegible] Was then that which is good, made death unto [illegible] God forbid. But ſin, that it might appear ſin, working death in me by that which i good; that ſin by the commandment might become exceeding ſinful.

14 For we know, that the law is ſpiritual: bu I am carnal, ſold under ſin.

15 For that which I do, I allow not; for what would that do I not; but what I hate, that do I.

16 If then I do that which I would not, I conſen unto the law, that *it is* good.

17 Now then it is no more I that do it, but ſi that dwelleth in me.

18 For I know, that in me (that is, in my fleſh dwelleth no good thing: for to will is preſen with me; but *how* to perform that which is good I find not.

19 For the good that I would, I do not, but th evil which I would not, that I do.

20 Now if I do that I would not, it is no more that do it, but ſin that dwelleth in me.

21 I find then a law, that when I would do good evil is preſent with me.

22 For I delight in the law of God, after th inward man:

23 But I ſee another law in my members, warring againſt the law of my mind, and bringin me into captivity, to the law of ſin, which is i my members.

24 O wretched man that I am! who ſhall deliver me from the body of this death?

25 I than

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17 *God be thanked, that ye were the ſervants of ſin,* &c.] God be thanked, that notwithſtanding your ſtrong prejudices againſt the goſpel, by having formerly been habitual ſinners, at length ye were convinced, and embraced the truth. *Clarke.*

23 *For the wages of ſin is death,* &c.] St. Paul having throughout this whole chapter, exhorted us to die daily unto ſin, and to live unto God, concludes with a motive drawn from the different rewards and puniſhments in another world; eternal death will be the puniſhment of ſin and ſinners, and eternal life the reward of holineſs, and righteous men.

Commentary and Notes on Chapter VII.

5 *When we were in the fleſh.*] That is, before our converſion to the ſpiritual religion of Chriſt. *Clarke.*

6 *Newneſs of ſpirit.*] *Spirit* here means the ſpiritual worſhip of the goſpel. *Clarke.*

7 *What ſhall we ſay then? Is the law ſin? God forbid,* &c.] The apoſtle here anſwers an objection, which ſome were ready to make againſt the holineſs of the law; namely, that the law was the cauſe of ſin. But this concluſion the apoſtle abhors; that, ſays he, which forbids, diſcovers and condemns ſin, cannot be the cauſe of it; but the law of God condemns ſin: it makes it m[illegible]ifeſt in the conſcience of a ſinner; therefore the law is not ſin, no exciter to, no cauſe of it.

10 *The commandment which was ordained to life,* &c.] The la which was ordained to the end that men obeying it might attain li and happineſs, ſerved only to their condemnation, by working in the conſciences a conviction of their duty, which they ought to have p formed, and of the wrath of God hanging over their heads for n performing of it. *Clarke.*

11 *For ſin taking occaſion by the commandment, deceived me, and by ſlew me*] Sin, or rather the corruption of my heart and natur being ſtirred up by the commandment, which forbids and condem luſt, enticed, perſuaded, and prevailed over me, to yield to the luſts my own heart, and then condemned and ſlew me for yielding to them Let, therefore, no profit tempt us, no pleaſure entice us, no pow embolden us, no privacy encourage us, to venture on any known ſi for its embraces are deadly; it leads to death, and ends in the cha ber of deſtruction.

22 *For I delight in the law of God after the inward man.*] That is, delight to perform the duties of the law with an upright heart: I ta a pleaſure in meditating on it, and in practiſing all its commands.

24, 25 *Who ſhall deliver me?*] That is, I thank God, we are delivere from it by the goſpel of Chriſt.

25 I thank God through Jeſus Chriſt our Lord, So then, with the mind I myſelf ſerve the law of God; but with the fleſh, the law of ſin.

CHAP. VIII.

1 Who are free from condemnation. 5, 13 What harm cometh of the fleſh, 6, 14 and what good of the ſpirit, 17 and what of being God's children.

THERE *is* therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit:

2 For the law of the ſpirit of life in Chriſt Jeſus hath made me free from the law of ſin and death.

3 For what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh.

4 That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the ſpirit.

5 ¶ For they that are after the fleſh, do mind the things of the fleſh, but they that are after the ſpirit, the things of the ſpirit.

6 For to be carnally minded *is* death: but to be ſpiritually minded *is* life and peace:

7 Becauſe the carnal mind *is* enmity againſt God; for it is not ſubject to the law of God, neither indeed can be.

8 So then they that are in the fleſh cannot pleaſe God.

9 But ye are not in the fleſh, but in the ſpirit, if ſo be that the ſpirit of God dwell in you. Now if any man have not the ſpirit of Chriſt, he is none of his.

10 And if Chriſt *be* in you, the body *is* dead becauſe of ſin, but the ſpirit *is* life, becauſe of righteouſneſs.

11 But if the ſpirit of him that raiſed up Jeſus from the dead, dwell in you: he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies, by his ſpirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the fleſh, to live after the fleſh.

13 For if ye live after the fleſh, ye ſhall die: but if ye through the ſpirit do mortify the deeds of the body, ye ſhall live.

14 For as many as are led by the ſpirit of God, they are the ſons of God.

15 For ye have not received the ſpirit of bondage again to fear; but ye have received the ſpirit of adoption, whereby we cry, Abba, Father.

16 The ſpirit itſelf beareth witneſs with our ſpirit, that we are the children of God.

17 And if children, then heirs; heirs of God, and joint-heirs with Chriſt; if ſo be that we ſuffer with *him*, that we may be alſo glorified together.

18 For I reckon, that the ſufferings of this preſent time *are* not worthy *to be compared* with the glory which ſhall be revealed in us.

19 For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God.

20 For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected *the ſame* in hope:

21 Becauſe

Commentary and Notes on Chapter VIII.

2 *He hath made me free from the law of ſin and death.*] That is, has enabled me effectually to overcome the temptations of unrighteouſneſs *Clarke*

3 *Through the fleſh*] That is, through the infirmity of the fleſh.

For ſin Condemned ſin, &c.] That is, Chriſt ſhould himſelf, by ſuffering in the fleſh as a ſacrifice for ſin, become the great and ſtanding condemnation of ſin for ever. *Clarke.*

5 *They that are after the fleſh*, &c.] That is, wordly and corrupt minds are much more concerned about their *temporal* than about their *eternal* affairs. *Clarke.*

6 *To be carnally minded, is death; but to be ſpiritually minded, is life and peace.*] St. Paul, in the preceding verſes, having deſcribed thoſe that are carnal, and thoſe that are ſpiritual, now gives us an account of the end of the one, and the iſſue of the other; the end of the former is death, and the iſſue of the latter, peace, joy, and eternal life.

8 *They that are in the fleſh.*] Under the government of carnal principles.

9 *If any man have not the ſpirit of Chriſt.*] That is, a moral likeneſs to him. *Clarke.*

10 *If Chriſt be in you*, &c.] That is, if ye be chriſtians indeed, *the body is dead as to ſin, but the ſpirit is life becauſe of* (or, *as to*) *righteouſneſs.* Clarke.

11 *But if the ſpirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies*, &c.] That is, though you muſt die, yet, by virtue of Chriſt, which dwelleth in you, it ſhall again be raiſed in the glorious morning of the reſurrection.

12 *Therefore, brethren, we are debtors, not to the fleſh to live after the fleſh.*] That is, ſeeing the holy ſpirit dwelleth in us, quickening our ſouls for the preſent, and raiſing our bodies for time to come, furniſhing the former with grace here, and fitting the latter for glory hereafter. We therefore ought to live unto God, and not to the fleſh; we are not debtors to the fleſh, to live after the fleſh. Here we are to obſerve, that the word fleſh is not to be taken in a phyſical, but in a moral ſenſe. Not in a phyſical ſenſe with regard to the body, for to that every man is a debtor; to it he owes food and clothing, nouriſhment and proviſion. The beaſt muſt be fed, though not pampered, leſt it ſpurn, kick and throw its rider: but fleſh is here to be taken in a moral ſenſe for ſin, namely, for the unregenerate and unſanctified part of man; and then the meaning of the phraſe will be, that no man owes any thing to the ſervice and gratification of his ſinful luſts and inordinate deſires. None of us owe Satan or the world an hour's ſervice.--- Theſe are not warrantable creditors for any of us to be indebted to.

14 *For as many as are led by the Spirit of God, they are the ſons of God.*] Here obſerve, 1ſt, A glorious privilege proclaimed, the being the ſons of God. 2d, A deſcription of the perſons to whom that privilege belongs; they are ſuch as are led by the Spirit of God. Hence learn, 1ſt, That the holy Spirit of God performs the office of a guide and leader to all the children of God: he gives life and motion to them, by infuſing gracious habits, Ezek. xxxvi. 26, by exciting the ſoul to act ſuitably thereto, and by aſſiſting it in acting: he directs their actions by enlightening their underſtandings, by guiding their inclinations, by influencing and inclining their wills; and where he guides he governs. A general who leads an Army, orders its motions and marches. As Chriſt was, ſo is the holy Spirit, a leader and commander to the people. Learn, 2d, That ſuch as are thus led by the Spirit of God, may know and conclude themſelves to be the Sons of God: becauſe holineſs is a certain evidence of adoption. Such as are led by God's ſpirit, are undoubtedly God's children: and ſuch as are not his children, refuſe to be led by his Spirit; but live under the uncontrouled direction of their own.

15 *Whereby we cry, Abba, Father.*] Among the Jews, they who had been born of a ſlave, could not aſſume the name of *Abba*, which ſignifies *Father*: this was the privilege only of ſuch as had a right of inheritance. *Lamy.*

17 *And if children, then heirs; heirs of God, and joint-heirs with Chriſt.*] Our apoſtle having aſſerted and inſured the believers adoption in the foregoing verſe, in this infers the certainty of his inheritance; if children, then heirs. Learn thence, that all God's children, by ſpecial grace and adoption, are undoubted heirs of a bleſſed and glorious inheritance. He next declares of whom they are heirs, and with whom: they are heirs of God, and joint-heirs with Chriſt.

If ſo be that we ſuffer with him, that we may be alſo glorified together] Here we ſee what accompanieth our adoption, namely, preſent affliction. We are now to ſuffer; but not alone; we are heirs with Chriſt, if ſo be that we ſuffer with him. This, *if* is not a particle here of ambiguity and doubting, but a word of certainty and aſſurance; and ſignifies as much as ſeeing that we ſuffer with him.

19 *The earneſt expectation of the creature.*] The Greek is *ktiſis*, and ſhould have been rendered *creation*, meaning the gentile world, as far as the greater part of the creation.

20 *The creature*] i. e. The whole creation.—The words *not willingly but by reaſon of him who hath ſubjected the ſame*, ſhould be included

21 Becauſe the creature itſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth, and travaileth in pain together until now.

23 And not only *they*, but ourſelves alſo, which have the firſt-fruits of the ſpirit, even we ourſelves groan within ourſelves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are ſaved by hope. But hope that is ſeen, is not hope: for what a man ſeeth, why doth he yet hope for?

25 But if ye hope for that we ſee not, *then* do we with patience wait for it.

26 Likewiſe the ſpirit alſo helpeth our infirmities. For we know not what we ſhould pray for as we ought: but the ſpirit itſelf maketh interceſſion for us with groanings which cannot be uttered.

27 And he that ſearcheth the hearts, knoweth what *is* the mind of the ſpirit, becauſe he maketh interceſſion for the ſaints according to *the will of* God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpoſe.

29 For whom he did foreknow, he alſo did predeſtinate *to be* conformed to the image of his Son, that he might be the firſt-born among many brethren.

30 Moreover, whom he did predeſtinate, them he alſo called, and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified,

31 What ſhall we then ſay to theſe things? If God *be* for us, who *can be* againſt us?

32 He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

33 Who ſhall lay any thing to the charge of God's elect? *It is* God that juſtifieth:

34 Who *is* he that condemneth? *It is* Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

35 [illegible] ſhall ſeparate us from the love of Chriſt? *ſhall* tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?

36 As it is written, for thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter,

37 Nay, in all theſe things we are more than conquerors, through him that loved us.

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included in a parentheſis, and the 21ſt verſe ſhould begin, *In hope becauſe* the perſon by *him who is ſubjected*, &c. is generally underſtood of Adam; though Mr. Locke interprets it of the Devil.

21 *Becauſe the creature.*] The words *creature* or whole *creation*, ſeem to ſignify thoſe many nations or the bulk of mankind, to whom the goſpel was afterwards to be preached; in contradiſtinction to the firſt fruits, ver. 23, who received it in the apoſtle's time. *Clarke.*

23 *And not only they, but ourſelves alſo, which have the firſt-fruits of the Spirit, even we ourſelves groan*, &c.] And not only they, that is, all the creatures in the viſible creation, join in this, they groan together. They do not ſome groan, and others ſing; ſome travail in pain, and others abound in pleaſure: but they all groan and travail together in pain until now; that is, 'till the glorious manifeſtation of the ſons of God: but not only do they groan, but we ourſelves alſo, who have the firſt-fruits of the Spirit.

24 *For we are ſaved by hope: but hope that is ſeen, is not hope, for what a man ſeeth*, &c.] We are ſaved by hope; that is, we are at preſent ſupported by hope. Our preſent expectation of a future glorious condition beareth up our ſpirits under ſufferings, and carrieth us joyfully through all difficulties: or, we are ſaved by hope; that is, all the ſalvation which we have at preſent is in hope; not in hand; in expectation, not in poſſeſſion. Heaven in hope is more worth than the whole world in hand: and ſeeing there is a certainty of hope, there is a certainty of ſalvation. We are ſaved by hope.

26 *The Spirit itſelf maketh interceſſion for us.*] The verb here ſeems to have the force of the Hebrew conjugation Hiphil, and the ſenſe then will be, The Spirit *cauſeth us to make* interceſſion. There are ſeveral like inſtances in the New Teſtament. *Maſclef's Heb. Gram.*

27 *He maketh interceſſion for the ſaints.*] i. e. Chriſt *maketh interceſſion for*, or manages the affairs of *the ſaints*, or faithful. *Doddridge.*

28 *And we know that all things work together for good, to them that love God*, &c.] That is, all diſpenſations of providence whatſoever, whether they be ordinary afflictions, or extraordinary trials, which befal the children of God in this life, ſhall certainly be directed by his wiſdom, and over-ruled by his power and goodneſs, for the temporal, ſpiritual, and eternal good of his children and people.

29, 30 *For whom he did foreknow, he alſo did predeſtinate*, &c. *Moreover, whom he did predeſtinate, them he alſo called*, &c.] St. Paul, in theſe verſes, lays before us a chain of the cauſes of ſalvation inſeparably linked together: The firſt of which was before all times; namely God's foreknowledge of us from all eternity, and his predeſtinating or appointing of us to eternal life: whom he did foreknow, he alſo did predeſtinate. But what were we predeſtinated to? He tells us, in the next words, to be conformed to the image of his Son: that is, to be made like our Lord Jeſus in affection and diſpoſition, in life and converſation, in the temper of our minds, and in the actions of our lives: like him in his ſufferings; in the cauſe of his ſufferings for righteouſneſs ſake, and for well-doing; in the kind of his ſufferings, reproach, hatred, outward violence and death itſelf: and in the manner of hi ſufferings, with meekneſs and patience: and like him in his glory ſuffering with him we ſhall be glorified together. The ſecond privileg of which we are partakers is in time, namely, effectual vocation Whom he did predeſtinate, them he alſo called, they are called ou of a ſtate of ignorance and darkneſs, of ſin and wickedneſs, of ſlaver and bondage, unto knowledge, grace, and holineſs: and the hol Spirit of God inclines and enables them to obey this call. The thir privilege is juſtification: whom he called, them he alſo juſtified; th is, abſolved from guilt, and freed from condemnation; diſchargin them from their obnoxiouſneſs to wrath, and the ſeverity of divin diſpleaſure. The laſt privilege which we are partakers of is aft time; namely, glorification: whom he juſtified, them he alſo glorifie They are already glorified in Chriſt their head; they have already t earneſt and firſt fruits of glory; namely, the holy Spirit dwelling them: and they ſhall, ere long, enjoy and partake of the ſame glo which Chriſt himſelf is in poſſeſſion of, John xvii. "Father, I w "that thoſe whom thou haſt given me, may be with me, where "am to behold my glory."

32 *He that ſpared not his own Son*, &c.] Here is a propoſition la down containing matter of the higheſt conſolation to us; namely, th God ſpared not his own ſon, but delivered him up for us all. ſpared not; that is, he did not ſpare to give him or part with hi with Abraham, he did not with-hold his ſon, his only ſon from Again, he did not ſpare him; that is, he did not ſpare to puniſh hi he did not abate him one ſuffering, nor ſpare him one ſtroke, whi divine juſtice did or could demand. It is farther added, that G delivered him up for us all. Judas delivered up Chriſt; Pilate de vered him up, and the Jews alſo: Judas for money; Pilate for fea the Jews for envy: but none of th[illegible] delivered him up for us; God the Father delivered up his ſon, and God the Son delivered himſelf, as a priſoner by the ſentence of the law is delivered up to ecution: and his being delivered up for us, denotes the vicegerency his ſufferings, not only for our good, as the final cauſe, but for o ſins, as the meritorious cauſe, in our room, place and ſtead.

35 *Who ſhall ſeparate us from the love of Chriſt*, &c.] That is no ſhall ſeparate, nothing can ſeparate the believer from the love Chriſt, either from the love that Chriſt bears to him, or from t love which he bears to Chriſt. No perſon ſhall, no condition of can ſeparate them, neither outward troubles, nor inward diſtreſſes, evils either felt or feared. The apoſtle defies and deſpiſes them becauſe neither of them alone, nor altogether, can unclaſp the ar of divine love, in which believers are ſafely enfolded.

37 *Nay in all theſe things we are more than conquerors thro him that loved us.*] As if the apoſtle had ſaid, "We are ſo far fr being ſeparated from Chriſt, by the afflictions and perſecutions wh we undergo, that we are conquerors by our patience: nay, more t conquerors. We do not only bear our trials, but we glory in tri lations; we conquer by our patience: we are more than conque by our chearfulneſs."

38 For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come.

39 Nor height, nor depth: nor any other creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.

CHAP. IX.

1 *Paul's ſorrow for the Jews.* 7 *All Abraham's ſeed were not the children of the promiſe. The calling of the Gentiles, and rejection of the Jews.*

I Say the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſs in the holy Ghoſt,

2 That I have great heavineſs and continual ſorrow in my heart.

3 For I could wiſh that myſelf were accurſed from Chriſt for my brethren, my kinſmen according to the fleſh:

4 Who are Iſraelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice *of God*, and the promiſes;

5 Whoſe *are* the fathers, and of whom as concerning the fleſh Chriſt *came*, who is over all, God bleſſed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Iſrael which are of Iſrael:

7 ¶ Neither becauſe they are the ſeed of Abraham, *are they* all children: but, in Iſaac ſhall thy ſeed be called.

8 That is, They which are the children of the fleſh, theſe *are* not the children of God: but the children of the promiſe are counted for the ſeed.

9 For this *is* the word of promiſe, At this time will I come, and Sarah ſhall have a Son.

10 And not only *this*; but when Rebecca alſo had conceived by one, *even* by our father Iſaac:

11 (For *the children* being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of Works, but of him that calleth)

12 It was ſaid unto her, The elder ſhall ſerve the younger.

13 As it is written, Jacob have I loved, but Eſau, have I hated.

14 What ſhall we ſay then? *Is there* unrighteouſneſs with God? God forbid.

15 For he ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.

16 So

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38 *Neither death, nor life, nor angels, nor principalities.*] That is, *Neither* the fear of *death*, nor the love of *life*, nor all the efforts of infernal *angels*, nor *principalities*, nor *powers* of darkneſs, nor *preſent* or *future* diſtreſs, nor the *height* of proſperity, nor *depth* of adverſity, nor any thing elſe *can ſeparate us from the love of God which is in Chriſt our Lord.*

Commentary and Notes on Chapter IX.

2 *That I have great heavineſs and continual ſorrow in my heart.*] The original word ſignifies ſuch ſorrow as is found with women in travail: a ſorrow continually affecting his heart, and afflicting his ſpirit for his countrymen and kinſmen the Jews, on account of their obſtinate infidelity, hardneſs of heart, and ſpirit of ſlumber which was fallen upon them, and had provoked God to reſolve to caſt them off; to reject their nation: and ſcatter them up and down throughout the world.

3 *For I could wiſh that myſelf were accurſed from Chriſt for my brethren, my kinſmen according to the fleſh.*] That is, ſo great is my concern for the ſalvation of my brethren the Jews, that I could undergo the greateſt miſery and evil that can befall myſelf to prevent their Deſtruction. This wiſh of St. Paul is plainly an hyperbolical expreſſion of his great affection to his countrymen the Jews, and his zeal for their ſalvation: which was ſo intenſe and vehement, that were it a thing reaſonable and lawful, were it proper, and could it avail to the procuring of their ſalvation, he could have wiſhed the greateſt evil to himſelf: for their ſakes, not only to be excommunicated from Communion with the Church of Chriſt, but to be ſeparated from Chriſt himſelf. If it be ſaid, that ſuch a wiſh is ſinful and unnatural, to deſire the ſalvation of others with our own damnation, I anſwer, true. And therefore the apoſtle's words are not an abſolute and poſitive wiſh. He doth not ſay I wiſh, but I could wiſh: juſt as we are wont to ſay, when we would expreſs a thing to the height, which is not fit nor intended to be done by us. "I could wiſh ſo or ſo: I could be content to do this or that." Which kind of expreſſions no man takes for a ſtrict and preciſe declaration of our minds; but for a figurative way of expreſſing a very great and vehement paſſion. Thus here the apoſtle does not ſay, I wiſh; but I could wiſh. Were it proper to make ſuch a wiſh, I could even wiſh ſo great a bleſſing to my brethren, though with the loſs of my own happineſs.

4 *To whom pertaineth the adoption.*] They were honoured with the peculiar privilege of being accounted the ſons, or people of God.

6, 7, 8, 9 *Not as though the word of God hath taken none effect. For,* &c. *Neither becauſe they are the ſeed of Abraham,* &c. *That is, They which are the children of the fleſh,* &c. *For this is the word of promiſe, At,* &c.] Here the apoſtle anſwers an objection againſt the rejecting of the Jews, "If they be caſt off by God, what will become of the promiſe of God made to Abraham?" Saying, "I will be thy God, and the God of thy ſeed,' He anſwers by diſtinguiſhing a twofold ſeed that Abraham had: ſome were only his carnal ſeed, or the children of his fleſh: others were his ſpiritual ſeed, or the children of his faith. Now the carnal ſeed of Abraham, born according to the courſe of nature, were not the children of God, to whom the promiſe was made; but the children repreſented by Iſaac, born by the ſupernatural power of the ſpirit of God: theſe are to be accounted the true ſeed of Abraham, mentioned in the covenant, when God ſays, "I will be thy God, and the God of thy ſeed." So that the force of the apoſtle's argument lies thus. The rejection of ſuch Jews, or ſuch of Abraham's ſeed only who were ſo according to the fleſh, cannot make the word or promiſe of God to Abraham and his ſeed of no effect; becauſe he made no abſolute promiſe to them as ſuch. But ſays the apoſtle, none of thoſe Jews, whoſe rejection I ſpeak of, have any ſuch promiſe made to them: therefore the rejection of ſome of Abraham's natural ſeed doth not, cannot make void the word and promiſe of God."

10, 11, 12, 13 *And not only this, but when Rebecca alſo had conceived by one, even by our father Iſaac,* &c.] Our apoſtle having in the foregoing verſes proved from what was done in Abraham's family, that it was the purpoſe and pleaſure of God to account only thoſe for Abraham's ſeed who were the children of his faith; and to reject the reſt for their unbelief. In theſe verſes he proſecutes the ſame argument, by inſiſting upon another ſpecial diſpenſation of God in the family of Iſaac, whoſe wife Rebecca had twins, namely, Eſau and Jacob; and neither of whom had any thing in them to move God to love the one and diſlike the other. Yet a preference was given to the one before the other. So that the apoſtle's argument runs thus. "As Eſau and Jacob were begotten of the ſame father, born of the ſame mother, lay together in the ſame womb; and had neither of them done any thing at all to oblige or diſoblige the Almighty God; yet he was pleaſed to make a difference between them and their poſterity after them, giving Canaan to the beloved Jacob and his ſeed; which by birth-right belonged to Eſau and his offspring. So in like manner, it is the will and pleaſure of God, that the believing Gentiles ſhould become heirs of the promiſe by faith in Chriſt; and that the unbelieving Jews ſhould be rejected and caſt off for their infidelity.

14, 15 *What ſhall we ſay then? Is there unrighteuſneſs with God? God forbid --For he ſaith to Moſes, I will have mercy on whom I will have mercy,* &c.] The apoſtle having by the two foregoing inſtances, aſſerted his doctrine, concerning the purpoſe and decree of God, to juſtify thoſe that ſhould believe in his ſon, be they Gentiles or Jews: and conſequently made it good, that no word or promiſe of God falls to the Ground by the rejection of the unbelieving Jews; proceeds in this verſe to ſhew the righteouſneſs of God in the Execution of this his purpoſe. "Is there then, ſays he, unrighteouſneſs or injuſtice with God? God forbid," As if the apoſtle had ſaid, Is there any cauſe to ſay, that God, who preferred the poſterity of Iſaac before that of Iſhmael, and the ſeed of Jacob before the numerous offspring of Eſau; is there any juſt reaſon to ſay, that God is now unjuſt in calling the Gentiles, and, upon their faith, owning them for his people, the ſpiritual ſeed of Araham, and rejecting the Jews becauſe of their unbelief? God forbid that we ſhould accuſe him of unrighteous dealing upon this account.

16 So then, *It is* not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.

17 For the ſcripture ſaith unto Pharoah, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt ſay then unto me, Why doth he yet find fault? for who hath reſiſted his will?

20 Nay but, O man, who art thou that repliest againſt God? ſhall the thing formed ſay to him that formed it, Why haſt thou made me thus?

21 Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour.

22 *What* if God, willing to ſhew *his* wrath, and to make his power known, endured with much long ſuffering the veſſels of wrath fitted to deſtruction.

23 And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory?

24 Even us whom he hath called, not of the Jews only, but alſo of the Gentiles.

25 ¶ As he ſaith alſo in Oſee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it ſhall come to paſs, *that* in the place where it was ſaid unto them, Ye *are* not my people; there ſhall they be called the children of the living God.

27 Eſaias alſo crieth concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved.

28 For he will finiſh the work, and cut it ſhort in righteouſneſs: becauſe a ſhort work will the Lord make upon the earth.

29 And as Eſaias ſaid before, Except the Lord of Sabaoth had left us a ſeed, we had been as Sodoma, and been made like unto Gomorrha.

30 What ſhall we ſay then? that the Gentiles, which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith:

31 But Iſrael which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs.

32 Wherefore? Becauſe *they ſought it* not by faith, but as it were by the works of the law. For they ſtumbled at that ſtumbling-ſtone;

33 As it is written, Behold, I lay in Sion a ſtumbling-ſtone and rock of offence: and whoſoever believeth on him, ſhall not be aſhamed.

CHAP. X.

5 *The difference of the righteouſneſs of the law, and this of faith.* 11 *No believer ſhall be confounded, Whether Jew or Gentile.*

BRETHREN, my heart's deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.

4 For

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17 *For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might*, &c.] Our Apoſtle here proceeds to remove another objection, namely, the ſeeming injuſtice or ſeverity of rejecting the Jews, and reſerving them to wrath, by giving them up to an obdurate heart, becauſe they would not accept of the method which the wiſdom of God had appointed for their juſtification; namely, faith in his Son Jeſus Chriſt. This he clears by another inſtance, that of Pharaoh, who had ſo often hardened his own heart obſtinately, and provoked God at laſt to harden him judicially. "For this cauſe, ſays God, have I raiſed thee up." In the original it is, "I have made thee to ſtand;" that is, I have ſuſtained thee and kept thee alive, when thou deſervedeſt, and mighteſt juſtly have expected to be cut off by the ſeveral plagues inflicted on thee for thy obſtinate hardneſs of heart, "That I might ſhew my power in thee," &c. Or I have patiently borne thy ſtubborneſs for a long time, that my power and juſtice might more illuſtriouſly appear at laſt, in that ſignal judgment which I will execute upon thee, in the ſight of all the nations of the earth.

22 *What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering*, &c.] As if the apoſtle had ſaid, "What though God doth not preſently puniſh the obſtinate and unbelieving Jews according to their deſert, but bears with them, and exerciſes long-ſuffering towards them, and they go on by their continual rebellions to make themſelves fit objects of his wrath: but is pleaſed ſtill, with great gentleneſs and patience to bear with them as he did with Pharaoh; and if, after all, they be more hardened, as he was by God's forbearance, what ſhew of injuſtice, I pray, is this, if he puniſhes them at laſt with greater ſeverity, as God did him? If he ſwallow up their nation, deſtroy their temple, ruin their city; what injuſtice is it to deſtroy thoſe, who, by making themſelves objects of God's wrath, are fitted for deſtruction?

25, 26 *As he ſaith alſo in Oſee, I will call them my people, which were not my people: and her beloved*, &c. *And it ſhall come to paſs, that in the place where*, &c.] Our apoſtle having hitherto vindicated the wiſdom and righteouſneſs of God in the rejecting of the Jews, and calling of the Gentiles, leſt the Jews ſhould ſtumble and take offence at it: in theſe and the following verſes he proves, that the calling of the Gentiles was long before foretold, both by the prophet Hoſea, and the prophet Iſaiah By the prophet Hoſea, ch. ii. 22. "I will call them my people, which were not my people," And ch. i. 10. "Inſtead of, ye are not my people, it ſhall be ſaid, ye are the ſons of the living God." Which expreſſion denotes God's receiving the Gentiles into the church, as an act of free and undeſerved mercy, whom the Jews looked upon as caſt aways, as ſtrangers, and as dogs: accounting themſelves alone to be of his family and houſhold.

27, 28, 29 *Eſaias alſo crieth concerning Iſrael, Though the number of the children of Iſrael*, &c. *For he will finiſh the work and cut it ſhort*, &c. *And as Eſaias ſaid before, Except the Lord of ſabaoth*, &c.] Here the apoſtle ſhews, how the rejection of the obdurate Jews was foretold by Iſaiah, as well as Hoſea; that though the number of the Jews, according to the fleſh, were as the ſand of the ſea, yet the greateſt number of them would be paſſed by for their unbelief, and a remnant only ſaved. This the prophet ſpeaks of thoſe Jews who had eſcaped the hand of Sennacherib; and the apoſtle makes the deliverance of thoſe few a type of them that ſhould believe in Chriſt, and be ſaved by him. And the prophet further adds, that God would finiſh his work, and cut it ſhort in righteouſneſs: that is, God will make quick work with that incorrigible and unreclaimable people: ſuch ſwift deſtruction ſhall come upon the multitude of evil doers in the land of Iſrael, as ſhall bring them very low, cut them ſhort, lop them off; ſo that they ſhall be left as a tree, of which only the ſtump remains. They ſhall be reduced to a ſmall remnant, and a remnant only of that remnant ſhall be converted.

Commentary and Notes on Chapter X.

2 *For I bear them record, that they have a zeal of God: but not according to knowledge.*] As if the apoſtle had ſaid, "I can bear them witneſs that many, very many of the Jews, have a zealous deſire in their way to pleaſe God, and do what is acceptable in his ſight: but though it be a warm, 'tis but a blind zeal, and not according to right knowledge."

3 *For they being ignorant of God's righteouſneſs, and going about to eſtabliſh their own*, &c.] That is, the Jews being ignorant of God's way of juſtification by faith in Chriſt, diſcovered in the goſpel, and relying upon and truſting to their own works, their obedience to the ceremonial and moral law, in order to juſtify and ſave them, have not ſubmitted themſelves to the righteouſneſs of God; that is, to the method which the wiſdom of God has diſcovered for the juſtification of a ſinner by the blood of his ſon.

4 For Chriſt *is* the end of the law, for righteouſneſs to every one that believeth.

5 For Moſes deſcribeth the righteouſneſs which is of the law, that the man which doeth thoſe things, ſhall live by them:

6 But the righteouſneſs which is of faith ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven? that is, to bring Chriſt down *from above:*

7 Or, who ſhall deſcend into the deep? that is, to bring up Chriſt again from the dead.

8 But what ſaith it; The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith which we preach;

9 That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved.

10 For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

11 ¶ For the ſcripture ſaith, [illegible]hoſoever believeth on him ſhall not be aſhamed.

12 For there is no difference between the Jew and the Greek: for the ſame Lord over all is rich unto all that call upon him.

13 For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.

14 How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher?

15 And how ſhall they preach except they be ſent? as it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the goſpel: for Eſaias ſaith, Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I ſay, Have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world.

19 But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſy by *them that are* no people, *and* by a fooliſh nation I will anger you.

20 But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that aſketh not after me.

21 But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.

CHAP. XI.

1 *God hath not caſt off all Iſrael.* 7 *Some were elected, though the reſt were hardened.* 18 *The Gentiles may not inſult upon them.*

I Say then, Hath God caſt away his people? God forbid. For I alſo am an Iſraelite, of the ſeed of Abraham, *of* the tribe of Benjamin.

2 God hath not caſt away his people which he foreknew. Wot ye not what the ſcripture ſaith of Elias;

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4 *For Chriſt is the end of the law for righteouſneſs to every one that believeth.*] There was a threefold law of God, which Chriſt may be ſaid to be the end of; namely, judicial, ceremonial and moral. 1ſt. The judicial law was that which God by Moſes delivered to the Jews, containing directions for the adminiſtration of their civil government Now Chriſt was the end of this law, as he has aboliſhed it. For the Jewiſh polity was to continue till the coming of the Meſſiah, and not longer. (Gen. xlix. Dan. ix.) 2dly, The ceremonial law was that which preſcribed certain ſacred rites and ceremonies to be obſerved by the people of Iſrael in the external worſhip of God. The former law had relation to them as they were a nation, this as they were a church. Now chriſt is the end of this law, as he has abrogated it All the ceremonies of that law were ſhadows and types of Chriſt: now the ſhadows were to ceaſe, when once the ſubſtance was come 3dly. The moral law is that holy and external rule of righteouſneſs given by God to men for the due ordering of their thoughts, words and actions towards God, their neighbour and themſelves. This law is ſummarily comprehended in the ten commandments, and is in Rom. ix. 31. called the law of righteouſneſs; and by St. James, ch. ii. 8. the royal law. Now Chriſt may be ſaid to be the end of this law. 1ſt, As he is the ſcope of it. 2dly, As he is the accompliſhment of it The precepts of the law point at Chriſt, as he by whom they are accompliſhed: the promiſes of the law point at him; as he by whom they are ratified: and the threatenings of the law may be ſaid to point at him, as he by whom they may be eſcaped. So that Chriſt was the ſum of the law, as well as the ſubſtance of the goſpel.

6, 7, 8 *The righteouſneſs which is of faith,* &c.] That is, the goſpel covenant conſiſts not in ſuch ſtrict, difficult terms as are above the reach of our knowledge or our ſtrength: but ſuch as may eaſily be underſtood by us, and performed alſo by the aſſiſtance of Chriſt that ſtrengthens us. *Clarke.*

14 *How then ſhall they call on him in whom they have not believed? and how ſhall they believe,* &c.] The ſcope of the apoſtle in theſe words is to prove, that there was a neceſſity of preaching the goſpel to the Gentiles, as well as to the Jews, in order to their believing on Chriſt: and his way of arguing is very forcible and convincing. Thus "God has, by the prophets, promiſed Salvation to the Gentiles: but without calling on him there is no ſalvation; and without faith there is no calling upon him by prayer: and without hearing, there is no faith; and without a preacher, there is no hearing; and without ſolemn miſſion, or ſending by Chriſt and his miniſters, there can be no preacher." And the apoſtle's manner of ſpeaking is by way of interrogation, which is equivalent to a negation

How ſhall they call on him in whom they have not believed? that is, 'tis impoſſible to do it; and it would be impious and wicked to do it. None muſt be the object of our prayers, but he that is the object of our faith and truſt; therefore he alone muſt be prayed to.

18 *But I ſay, have they not heard? Yes verily,* &c.] It was no leſs than a miracle, that the goſpel, in the ſpace of a few years, ſhould be preached to all nations, and planted in the remoteſt parts of the world; and yet this it was, which makes St. Paul here apply that to the preaching of the apoſtles, which the pſalmiſt David applies to the preaching of the heavens. Pſal. xix. 4. The goſpel of Chriſt, like the ſun in the firmament, caſts its beautiful and glorious beams over all the world: for, upon the Commiſſion given out by Chriſt to his apoſtles to go into all the world, and preach the goſpel to every creature, the apoſtles divided themſelves into the ſeveral quarters of the world, for the ſpeedy performance of the ſervice, namely, the carrying of the light of the goſpel, as the ſun doth his light, unto all the nations of the earth: as if St. Paul had here ſaid, "Like as the voice of the heavens are gone through the world; ſo is the voice of Chriſt, and the light of his goſpel, which much more declares the glory of God, than the ſun and the moon in the heavens can do." Some obſerve, that there was hardly any one conſiderable nation in the world, but within forty years after Chriſt's aſcenſion, had the glad tidings of the goſpel preached to it.

19, 20, 21 *But I ſay, Did not Iſrael know? Firſt, Moſes ſaith,* &c.] But I may further ſay, hath not Iſrael known, or had an opportunity not only of knowing that the goſpel ſhould be preached, but that it ſhould be carried to the Gentiles too? For firſt, Moſes ſaith, in that celebrated ſong of his, which the children in all generations were to learn; I will raiſe their jealouſy by thoſe who were not a nation, and their anger with a fooliſh people: which may very well be underſtood as ultimately referring to this great ſcheme. And Iſaiah hath the boldneſs to ſay, in a context where ſo many things evidently refer to the goſpel. "I was found of them that ſought me not; I was made manifeſt to them that enquired not for me;" nor diſcovered any concern to be informed of my nature, or my will. Whereas, invidious as he knew it would be to a nation ſo impatient of rebuke, with relation to Iſrael he ſaith, in the very next text. "All the day long have I ſtretched out my hands," in the moſt importunate and affectionate addreſſes, "to a diſobedient and gainſaying people," who are continually objecting and cavilling; whom no perſuation can win to regard their own happineſs: ſo as to be willing to admit the evidence of truth, and the councils of wiſdom It appears then on the whole, that ſince the prophets ſo plainly foretold, that the Gentiles ſhould be called, and the Jews rejected, it is in no wiſe unbecoming my character as a meſſenger from God, and a friend to the Jewiſh nation, to aſſert the ſame, and to act upon it.

Commentary and Notes on Chapter XI.

1, 2, 3, 4 *I ſay then, Hath God caſt away his people, God forbid,* &c.] We have ſeen, my brethren, how the perverſeneſs of the Jews, and

Elias? how he maketh interceſſion to God againſt Iſrael, ſaying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they ſeek my life.

4 But what ſaith the anſwer of God unto him? I have reſerved to myſelf ſeven thouſand men, who have not bowed the knee to *the image of* Baal.

5 Even ſo then at this preſent time alſo there is a remnant according to the election of Grace.

6 And if by grace, then *is it* no more of works: otherwiſe grace is no more grace. But if *it be* of works, then it is no more grace: otherwiſe work is no more work.

7 What then? Iſrael hath not obtained that which he ſeeketh for; but the election hath obtained it, and the reſt were blinded:

8 According as it is written, God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day.

9 And David ſaith, Let their table be made a ſnare, and a trap, and a ſtumbling-block, and a recompenſe unto them.

10 Let their eyes be darkened, that they may not ſee, and bow down their back alway.

11 I ſay then, Have they ſtumbled that they ſhould fall? God forbid: but *rather* through their fall ſalvation *is come* unto the Gentiles, for to provoke them to jealouſy.

12 Now if the fall of them *be* the riches of the world, and the diminiſhing of them the riches of the Gentiles; how much more their fulneſs?

13 For I ſpake to you, Gentiles, inaſmuch as I am the apoſtle of the Gentiles, I magnify mine office.

14 If by any means I may provoke to emulation *them which are* my fleſh, and might ſave ſome of them.

15 For if the caſting away of them *be* the reconciling of the world, what *ſhall* the receiving *of them be*, but life from the dead?

16 For if the firſt fruit *be* holy, the lump *is* alſo *holy*: and if the root *be* holy, ſo *are* the branches.

17 And if ſome of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakeſt of the root and fatneſs of the olive-tree:

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and the calling of the Gentiles hath been foretold. But do I ſay then, that God hath entirely rejected his whole people, ſo as to have mercy on none of them? God forbid! I ſhould then pronounce a ſentence of reprobation upon myſelf: for I alſo am an Iſraelite, as it is well known; I am of the ſeed of Abraham, and can trace my genealogy, and ſhew particularly that I am of the tribe of Benjamin. No, bleſſed be his name, God hath not rejected thoſe of his people whom he foreknew: but hath ſtill, as in the moſt degenerate ages, a ſeed, whom he hath choſen to faith and ſalvation. Know ye not what the ſcripture ſaith to this purpoſe in the ſtory of Elijah? When he pleads with God againſt Iſrael, ſaying, Lord, they have cruelly ſlain all thy faithful prophets, and they have digged up the very foundations of thine altars; and I am left alone, after the ſlaughter of all thine other ſervants: and they ſeek my life too, and ſend murtherers in purſuit of me from place to place, that there may not be one worſhipper of Jehovah left in their whole land. But recollect, what ſays the divine oracle to him, in anſwer to this doleful complaint? I have reſerved unto myſelf, by my grace and providence, no leſs than ſeven thouſand men, who have not bowed the knee before the image of Baal; nor complied with any of thoſe idolatrous rites which are eſtabliſhed by their iniquitous laws.

5 *There is a remnant according to the election of grace.*] That is, though the nation of the Jews, having rejected the gracious offer of the goſpel, are thereupon rejected from being the people of God, yet hath God reſerved to himſelf a remnant from among them, even thoſe who have embraced this grace of God, which is the goſpel of Chriſt.

6 *If it be by grace, then it is no more of works.*] That is, if it be upon account of their having embraced the Chriſtian religion that they are reckoned the peculiar people of God, then is not this privilege any longer annexed to the profeſſors of the Jewiſh religion; *otherwiſe grace is no more grace*; that is, otherwiſe the Chriſtian religion is in vain, and not what it pretends to be, the grace of God. It is to be here obſerved, that the apoſtle calls the Chriſtian religion *grace*, and the Jewiſh he ſtiles *works*.

8 *According as it is written, God hath given them the ſpirit of ſlumber*, &c.] He threatened, you ſee, to puniſh their preverſeneſs, when it ſhould come to a certain degree, by abandoning them to increaſing ſtupidity and obſtinacy; and he hath done it even unto this day. For their blindneſs continues, notwithſtanding all the extraordinary things which have been done, even in our own age of wonders, for their conviction.

9 *And David ſaith, Let their table be made a ſnare*, &c.] And this is agreeable to what David hath ſaid, in that prophetical imprecation, which is applicable to them as well as to Judas. Let all the bleſſings of their moſt plentiful table become a ſnare to them: and that which ſhould, according to its original uſe and intention, have been for their welfare, a trap. Thus the goſpel, which ſhould have been the means of their ſalvation, is now become an inſtrument of ruin and deſtruction to them, and an occaſion of ſtumbling in the moſt fatal manner. And it muſt be acknowledged to be a juſt recompenſe for their wickedneſs; that the beſt of bleſſings ſhould thus be turned into a curſe to them who ſo ungratefully rejected and deſpiſed it.

10 *Let their eyes be darkened*, &c.] And in them the following words are alſo fulfilled, Let their eyes be darkened, that they may not ſee, and keep their back continually bent down, under a perpetua weight of ſorrows, which they may not be able to ſupport, and which may be a juſt puniſhment upon them for having rejected ſo eaſy a yoke.

11 *I ſay then, Have they ſtumbled that they ſhould fall?* &c.] I have aſſerted above the rejection of the Jewiſh nation in general: yet I have obſerved, that it is not total: ſo that none of them ſhould remain objects of mercy. And do I aſſert it to be final? Do I then ſay, they have ſo ſtumbled, as that, as a nation, they ſhould fall into irrecoverable ruin, and never more be owned by God as his people? God forbid! But I aſſert, that by this fall of theirs, ſalvation is at the preſen come to the Gentiles; the future conſequence of which ſhall be t provoke them to a holy emulation of ſharing the bleſſings and benefits to be expected from their own Meſſiah, when they ſhall ſee ſ many heathen nations enjoy them.

12 *Now if the fall of them be the riches of the world*, &c.] Bu theſe ſhould be no unwelcome tidings to you, Gentiles: for if thei fall be by accident the riches of the world, and their diminution th riches of the Gentiles, by ſcattering the preachers of the goſpel amon them, by proving our veracity and integrity, and in ſome meaſure exciting compaſſion too: though their rejecting us, in itſelf conſidere might rather appear as an argument againſt it: how much more ſha the bringing in their whole fulneſs, that it, the whole body of th Jewiſh nation be a means of propagating the goſpel much further, an recovering multitudes, by whom it hath been rejected from the ſceptiſm and infidelity, when ſo great an event appears in accompliſ ment of its known predictions.

13, 14 *For I ſpeak to you Gentiles*, &c.] For I now ſpeak to yo Gentiles; and I do it with tenderneſs and reſpect, as I am, by a ſp cial deſignation of providence, the apoſtle of the Gentiles: I there extol my office, and eſteem it the moſt ſignal honour of my life to employed in it. And while I thus addreſs you, it is alſo with a deſi that I may, if poſſible, excite to emulation them who are my brethr according to the fleſh, and who are as dear to me as the members my own body; that if I may not prevail for the recovery of the nati in general, I may at leaſt ſave ſome of them, while I ſpeak of th kind purpoſes, which I aſſuredly know, God will accompliſh towa the whole Jewiſh people in his appointed time: and this though gi new ſpirit to my addreſs to you, as I hope it may not only tend your edification and ſalvation, but alſo to theirs.

15 *For if the caſting away of them be the reconciling*, &c.] In l manner, when I wiſh their recovery, it is not for their ſake's alo but alſo with reſpect, to theſe happy conſequences, which I know will have upon the propagation of the goſpel among the Gentiles: f as I hinted above, if their rejection were the reconciliation of ſo gr a part of the heathen world to God, as it was the means of ſend the goſpel of peace among them: what will the reception of them but life from the dead? What joy will it neceſſarily give, and wha general diffuſion of the goſpel will it naturally produce?

16 *Firſt-fruits*, &c.] The *firſt-fruits*, and the *root* are the *triarchs*: the *lump* and the *branches* are the *Jewiſh* nation. apoſtle proves that God ſtill retained an affection for the Jewiſh nati on account of the patriarchs; and, after all, it was *the holy na* which he honoured with his alliance and promiſes.

18 Boaſt not againſt the branches. But if thou boaſt, thou beareſt not the root, but the root thee.

19 Thou wilt ſay then, The branches were broken off, that I might be grafted in.

20 Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but fear.

21 For if God ſpared not the natural branches, *take heed* leſt he alſo ſpare not thee.

22 Behold therefore the goodneſs and ſeverity of God: on them which fell, ſeverity; but toward thee, goodneſs, if thou continue in *his* goodneſs: otherwiſe thou alſo ſhalt be cut off.

23 And they alſo, if they abide not ſtill in unbelief, ſhall be grafted in. For God is able to graft them in again.

24 For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more ſhall theſe, which be the natural *branches*, be grafted into their own olive-tree?

25 For I would not, brethren, that ye ſhould be ignorant of this myſtery (leſt ye ſhould be wiſe in your own conceits) that blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in.

26 And ſo all Iſrael ſhall be ſaved: as it is written, There ſhall come out of Sion the Deliverer, and ſhall turn away ungodlineſs from Jacob.

27 For this *is* my covenant unto them, when I ſhall take away their ſins.

28 As concerning the goſpel, *they are* enemies for your ſakes: but as touching the election, *they are* beloved for the fathers ſakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times paſt have not believed God, yet have now obtained mercy through their unbelief;

31 Even ſo have theſe alſo now not believed; that through your Mercy they alſo may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable *are* his judgments, and his ways paſt finding out!

34 For who hath known the mind of the Lord? or who hath been his counſellor?

35 Or who hath firſt given to him, and it ſhall be recompenſed unto him again?

36 For of him, and through him, and to him *are* all things. To whom *be* glory for ever. Amen.

CHAP. XII.

3 *Pride forbidden.* 6 *Several duties enjoined.* 19 *Revenge ſpecially forbidden.*

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, *which is* your reaſonable ſervice.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.

3 For

20, 21, *Well; becauſe of unbelief they were broken off,* &c.] Well; take this at leaſt along with thee, they were broken off for their infidelity; and thou hitherto ſtandeſt in their place through faith: be not therefore high-minded and arrogant, but fear, leſt thou, by thy ſins, forfeit the privileges to which thou art ſo wonderfully raiſed; for if God ſpared not the branches, which were according to nature; neither will he by any means ſpare thee, if thine unbelief make thee, after all thy peculiar obligations, as bad, and in that reſpect, even worſe than they.

22 *Behold therefore the goodneſs, and ſeverity of God,* &c.] Behold therefore, on the whole, a remarkable diſplay of the intermingled goodneſs and ſeverity of God; and endeavour to inprove both well! towards them that fell, thou indeed ſeeſt a momorable inſtance of his ſeverity; but to thee a diſplay of gentleneſs and goodneſs, if thou wilt be careful to continue in his goodneſs, and endeavour gratefully and dutifully to improve it, elſe thou alſo ſhalt be cut off: for the bleſſed God will not bear always to be inſulted with the petulancy of ſinners

25 *For I would not, brethren, that ye ſhould be ignorant of this myſtery,* &c.] And now, my brethren, upon the whole, I will conclude what I have to ſay, upon this intereſting and affecting ſubject, which I have indeed enlarged upon pretty copiouſly: for it lies with great weight upon my heart; and therefore I would not have you to be ignorant of this material circumſtance relating to the great myſtery in the diſpenſation before us, which, on the firſt views of it, may appear very unaccountable, leſt ye ſhould have too high an opinion of yourſelves, when you ſee the Jews rejected for their fatal error. I would not, I ſay, have you ignorant of this, that the lamentable blindneſs and infatuation which we have been ſpeaking of, is in part happened unto Iſrael, and has ſpread itſelf over by far the greateſt part of the Jewiſh people, not that they may utterly periſh, and be for ever cut off: but that they may continue in this humbled and rejected ſtate, 'till a certain period arrives, when the fulneſs of the Gentiles, the appointed harveſt of them, ſhall be brought in, and incorporated with thoſe already aſſociated to the church of Chriſt.

26 *And ſo all Iſrael ſhall be ſaved: as it is written,* &c.] And ſo, when this happy ſeaſon, marked out in the divine decrees, though to us unknown, ſhall have come, that bleſſed event ſhall make way for it, and all the ſeed of Iſrael ſhall, by a general converſion be ſaved from its diſpenſation and miſery, and fixed in a ſtate of covenant favour, and acceptance with God again: as it is written, a deliverer ſhall come out of Sion, and he ſhall turn away the puniſhment of their former impiety from Jacob, when he hath brought them to true repentance and reformation.

28, 29 *As concerning the goſpel, they are enemies for your ſake,* &c.] And they, on the whole, with reſpect to the goſpel, are indeed regarded as enemies for your ſakes; that is, for their obſtinate rejecting the goſpel, God hath rejected them in favour of you, and that he might receive you into his church as in their ſtead: but as for the election, that remnant of them which God hath graciouſly choſen to be ſubdued by the grace of the goſpel, they are beloved for their fathers ſakes. God's gracious regard for the memory of their pious anceſtors, engages him to take care, that ſome of their ſeed ſhall always continue in covenant with him, 'till at length he recovers them as a nation, and aſtoniſhes the world with their unequalled glory and felicity: and this ſhall moſt aſſuredly be; for the gifts and calling of God are not to be repented of. He doth not reſume the gifts he hath once beſtowed, nor retract the calls he hath once given; but will maintain a remembrance of them, and act in perfect harmony with them in all his diſpenſations, according to that wiſe plan which he hath laid in his eternal councils: and from which no unforeſeen contingency can ever cauſe him to vary.

33 *O the depth of the riches both of the wiſdom,* &c.] And now to conclude this article, who in the view of ſuch a ſeries of events muſt not cry out, Oh the awful and unfathomable depths of the riches and wiſdom and knowledge of God! How rich are the treaſures of his mercy! How deep the contrivances of his wiſdom! How boundleſs the extent of his knowledge! How unſearchable, and yet how unqueſtionable are his judgments! And his ways ſuch as cannot be traced out!

34, 35, 36 *For who hath known the mind,* &c.] For who hath completely known the mind of the Lord in theſe things? Or who hath been his counſellor in forming the plan of them? Who, whether Jew or Greek, can pretend, that he hath firſt given any thing to him, or conferred any obligation upon him? Let him make out the claim; and we may anſwer for it, that it ſhall be exactly repaid him again. For, on the whole, of him, as the original author, and, through him, as the gracious preſerver, and for him, as the ultimate end, are all things. To him therefore be glory for ever and ever. And let all the creation join their utmoſt force to advance it to the higheſt degrees, and unite their voices in ſaying, Amen.

Commentary and Notes on Chapter XII.

2 *And be not conformed to this world,* &c.] As you deſire to gain his approbation and favour, be not in the general courſe of your temper and actions, conformed to the ſentiments and cuſtoms of this vain and ſinful wold; but rather be ye transformed, in the renewing of your mind:

3 For I ſay, through the grace given unto me, to every man that is among you, not to think *of himſelf* more highly than he ought to think: but to think ſoberly, according as God hath dealt to every man the meaſure of faith.

4 For as we have many members in one body, and all members have not the ſame office;

5 So we being many are one body in Chriſt, and every one members one of another.

6 ¶ Having then gifts differing according to the grace that is given to us, whether prophecy, *let us propheſy* according to the proportion of faith;

7 Or miniſtry, *let us wait* on *our* miniſtering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with chearfulneſs.

9 *Let* love *be* without diſſimulation, Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord;

12 Rejoicing in hope; patient in tribulation: continuing inſtant in prayer;

13 Diſtributing to the neceſſity of ſaints; given to hoſpitality.

14 Bleſs them which perſecute you; bleſs, and curſe not.

15 Rejoice with them that do rejoice; and weep with them that weep.

16 *Be* of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate. Be not wiſe in your own conceits.

17 Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men.

18 If it be poſſible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourſelves, but rather give place unto wrath. For it is written, Vengeance *is* mine; I will repay, ſaith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirſt, give him drink; for in ſo doing thou ſhalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

1 *Of duties to magiſtrates.* 8 *Love is the fullfilling of the law.* 11 *Againſt gluttony, drunkenneſs, and the works of darkneſs.*

LET every ſoul be ſubject unto the higher powers, For there is no power but of God: the powers that be are ordained of God.

2 Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame.

4 For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.

6 For

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mind: endeavour to become new creatures, contracting new habits, and engaging in new purſuits, under the influence of the divine ſpirit on your hearts; that you may not only be ſpeculatively acquainted with the doctrines, precepts and deſigns of the goſpel, but may experimentally know that will of God, which is in itſelf ſo excellently good, and which, as it is moſt acceptable to him, has the moſt apparent tendency to purify and perfect our natures.

3 *The meaſure of faith.* That is, according to the nature and degree of the power committed to every man's truſt, or faithfulneſs.

6 *According to the proportion of faith*] That is, according to the nature and degree of the truſt repoſed in us. *Clarke.*

9 *Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good.*] Let love be undiſſembled, and all your expreſſions of mutual friendſhip as free as poſſible from baſe flattery, and from vain compliment. Abhor that which is evil in every inſtance; and adhere reſolutely to that which is good. Practiſe benevolence in all its branches, and every other virtue with the greateſt determination and perſeverance of mind; whatever diſcouragements may for the preſent ariſe.

10 *Be kindly affectionate one to another with brotherly love,* &c.] Abound not only in the exerciſes of common humanity; but in brotherly love, as chriſtians, be mutually full of tender affection: yea, cultivate thoſe gentle diſpoſitions with delight; and endeavour to think ſo modeſtly of yourſelves, that you may ſtill be in honour preferring one another. Let each in his turn be ready to think better of his brethren than of himſelf; and ſo to prevent them in every office of reſpect; and out of regard to their advantage, to give up with as good a grace as poſſible, any thing in which his own honour or perſonal intereſt may be concerned.

11 *Not ſlothful in buſineſs: fervent in ſpirit; ſerving the Lord*] When you are actually engaged, be not ſlothful and ſluggiſh in the proſecution of your proper buſineſs in life; but endeavour to rouſe your ſpirits; ſo that it may be diſpatched with vigour and alacrity; and without an unneceſſary expence of time. For this purpoſe be fervent, warm and active in ſpirit; and certainly you will ſee the greateſt obligation and encouragement to be ſo, when you conſider, that you are ſerving the Lord Jeſus Chriſt; to whoſe condeſcenſion and love you are infinitely indebted. May you alway attend his ſervice with the greateſt zeal and delight; and may every action of life be brought into a due ſubordination to that great end!

17, 18 *Recompence no man evil for evil. Provide things honeſt in the ſight of all men,* &c.] Render to none evil for evil: nor imagine, that any man's injurious treatment of you will warrant your returning the injury; but act in ſuch a cautious and circumſpect manner, tha it may evidently appear, you provide againſt the malignity, which wil lead many to put the worſt conſtruction upon your actions: and d only thoſe things which may be above the need of excuſe; and ma appear, at the firſt view, fair and reputable in the ſight of all men If it be poſſible, and at leaſt to the utmoſt of your power, as far as i conſiſtent with duty, honour and conſcience, live peaceably with al men; not only your own countrymen or fellow-chriſtians; but Jew and Gentiles, Greeks and Barbarians.

20 *Therefore if thine enemy hunger, feed him,* &c.] Therefore, inſtea of bearing any thoughts of hurting them, that have uſed you moſ unkindly and unjuſtly, *if thine enemy hunger, feed him; if he thirſt, giv him drink:* and, on the whole, do him all the good in thy power, a Solomon urgeth: "For, by doing this, thou ſhalt, *as it were,* hea coals of fire on his head." Thou wilt touch him ſo ſenſibly, that h will be no more able to ſtand againſt ſuch a conduct, than to bear o his head burning coals; but will rather ſubmit and ſeek thy friendſhip and endeavour, by future kindneſs, to over-balance the injury.

21 *Be not overcome of evil, but overcome evil with good*] Upon a occaſions, act on this as an inviolable maxim; and if you do not fin the immediate good effect, perſiſt in ſuch a conduct. Be not overcom with evil, where it ſeems moſt obſtinate, but overcome evil with good for it is the moſt glorious victory, and a victory which may certainl be obtained, if you will have the courage to adhere to that, which being good, is always in its own nature, on the whole, invincible, t whatever preſent diſadvantage it may ſeem obnoxious.

Commentary and Notes on Chapter XIII.

2 *Shall receive to themſelves damnation.*] Rather *Condemnation,* n only, from the civil powers they injure, but from the ſupreme S vereign whoſe laws they break.

4 *He beareth not the ſword in vain.*] This ſtrongly intimates t lawfulneſs of inflicting *capital puniſhment,* which to deny is ſubverti the uſe of magiſtracy.

6 For, for this cauſe pay ye tribute alſo: for they are God's miniſters, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*; cuſtom to whom cuſtom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if *there be* any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of ſleep: for now *is* our ſalvation nearer than when we believed.

12 The night is far ſpent, the day is at hand: let us therefore caſt off the works of darkneſs, and let us put on the armour of light.

13 Let us walk honeſtly as in the day: not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying.

14 But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to *fulfil* the luſts *thereof*.

CHAP. XIV.

3 *Men may not contemn nor condemn one another, for things indifferent,* 13 *but take heed of giving no offence in them*

HIM that is weak in the faith, receive ye, *but* not to doubtful diſputations.

2 For one believeth that he may eat all things; another, who is weak, eateth herbs.

3 ¶ Let not him that eateth, deſpiſe him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

4 Who art thou that judgeſt another man's ſervant? to his own maſter he ſtandeth or falleth: Yea, he ſhall be holden up: for God is able to make him ſtand.

5 One man eſteemeth one day above another: another eſteemeth every day *alike*. Let every man be fully perſuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himſelf, and no man dieth to himſelf.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For

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6 *Attending continually upon this very thing.*] As they continually apply themſelves to the execution of their high Office, they have a right to be honourably maintained out of the public revenues.

7 *Render therefore to all their dues: tribute to whom tribute is due,* &c.] On this principle, be careful that you render to all what is juſtly their due, even though you might have opportunities of defrauding them of it, to your own immmediate and temporal advantage. To whom tribute is due to your perſons or eſtates, render ſuch tribute or taxes; and to whom cuſtom is due, for any commodity exported or imported, render that cuſtom, and ſeek not clandeſtinely to convey ſuch commodities away without paying it. To whom reverence is due on account of their worth and character, render reverence; and to whom any external form of civil honour and reſpect is due, by virtue of their office and rank of life, though it ſhould ſo happen, that they have no peculiar merit to recommend them to your regard, ſcruple not to pay all proper marks of honour, and guard againſt that ſtiffneſs, which, under pretence of chriſtian ſimplicity, by diſputing ſuch common forms, may rather indulge pride, and occaſion reproach.

11 *And that, knowing the time, that now it is high time to awake,* &c.] And let me urge you to attend to this, and to the other precepts I have given, with ſo much the greater diligence, knowing the circumſtances of the preſent ſeaſon; which, if ye conſider, ye will ſee, that it is high time now to awake out of ſleep, and vigorouſly to impove every opportunity of doing good, and proſecuting the great buſineſs of life, which is to ſecure the divine favour and your final happineſs: for our great expected ſalvation is now conſiderably nearer than when we at firſt believed. We have complete ſalvation in view; it is continually advancing upon us, flying forwards, as it were, on the ſwifteſt wings of time; and that which remains, interpoſed between the preſent moment and our entering on the promiſed reward, is comparatively but a very ſmall ſpan

12 *The night is far ſpent, the day is at hand: let us therefore,* &c.] And therefore at all times, in a holy ſubordination to ſuch a circumſtance! And ſince the night is far advanced, ſince the dark ſtate of the preſent life, in which we often confound good and bad, is almoſt over, and the day is drawing near, even that day which will ſhew every thing in its proper colours and forms; let us therefore put off the works, which ſuit only a ſtate of darkneſs; and let us put on the complete armour of light. Let us be clothed with all the chriſtian graces, which like burniſhed and beautiful armour, will be at once an ornament and defence, and which will reflect the bright beams that are ſo glorioſly riſing upon us.

13 *Let us walk honeſtly as in the day; not in rioting and drunkenneſs,* &c.] And as being now in the clear and open day, let us take care to walk decently, honourably and gracefully; ſince the luſtre already ſhining about us, requires great reformation and exemplary holineſs, not in rioting and drunken debauches; not in chambering, effeminacy and laſciviouſneſs: the vices in which ſo many are waſting and polluting the hours, which nature has deſtined to neceſſary repoſe: not in the contention and emulation which the indulgence of ſuch irregular deſires often occaſion.

14 *But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh,* &c.] But laying aſide all theſe abominations and enormities, let us put on the Lord Jeſus Chriſt, our great ſovereign and Saviour. Endeavour, my brethren, to obtain the greateſt conformity to his temper, and to appear as like him as poſſible, in every particular, in which he can be the object of our imitation. For that ſhort precept will contain all that is neceſſary to adorn our profeſſion to its greateſt height. And whilſt ſo many are ſpending their time, thoughts, and ſubſtance, in thoſe low purſuits which regard only the meaner part of their nature, make not a ſolicitous proviſion for the fleſh, to fulfil its irregular deſires: nor be intent in pleaſing any of the ſenſes, even where their demands may not appear directly criminal. But labour to preſerve the ſuperiority of the immortal ſpirit; and to keep it continually under the diſcipline of ſo holy and ſo noble a religion.

Commentary and Notes on Chapter XIV.

1 *Him that is weak in the faith, receive ye,* &c.] I know there are different opinions among you chriſtians at Rome, with regard to the obligation of the Moſaic ritual. Now here, I would be ſolicitous to ſuggeſt the moſt peaceful counſels, and to perſuade you to mutual forbearance and mutual love. As for him who is ſo weak in the Chriſtian faith, as ſtill to retain the prejudices of a Jewiſh education on this head, let me prevail on you, gentile believers, in this reſpect better inſtructed in the nature and extent of chriſtian liberty, to receive and converſe with him in a friendly and reſpectful manner: and do not indulge yourſelves in the inclination, which you may ſometimes find to run into debates and diſtinctions about matters in doubt between you.

2 *Eateth herbs,*] Some of the Jews uſed to eat no fleſh at all, and others looked upon it as a very high pitch of virtue, to abſtain from it in Gentile countries, leſt the fleſh which they might buy in the ſhambles ſhould have been offered to idols, or have contracted ſome pollution.

7 *For none of us liveth to himſelf, and no man dieth to himſelf*] It may be well ſuppoſed, that this is a juſt repreſentation of the caſe: for it is certainly what every chriſtian is obliged to, by virtue of our common profeſſion; as none of us, who underſtands and anſwers that engagement, liveth to himſelf: and none of us, ſo far as the circumſtances of his death are under the direction of his own choice, dieth to himſelf; nor determines the moſt important affairs by his own humour, or preſent intereſt.

8 *For whether we live, we live unto the Lord,* &c.] But from the time of our giving up our names to Chriſt, as our divine maſter, to the laſt day and hour of our continuance in life, if we live, 'tis our

concern

9 For to this end Chriſt both died and roſe, and revived, that he might be Lord both of the dead and living.

10 But why doſt thou judge thy brother? or why doth thou ſet at nought thy brother: for we ſhall all ſtand before the judgment-ſeat of Chriſt.

11 For it is written, *As* I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.

12 So then every one of us ſhall give account of himſelf to God.

13 ¶ Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling-block, or an occaſion to fall in his brother's way.

14 I know, and am perſuaded by the Lord Jeſus, that *there is* nothing unclean of itſelf; but to him that eſteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkeſt thou not charitably. Deſtroy not him with thy meat for whom Chriſt died.

16 Let not then your good be evil ſpoken of:

17 For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt:

18 For he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat deſtroy not the work of God. All things indeed are pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat fleſh, nor to drink wine, nor *any thing* whereby thy brother ſtumbleth, or is offended, or is made weak.

22 Haſt thou faith? have it to thyſelf before God. Happy *is* he that condemneth not himſelf in that thing which he alloweth.

23 And he that doubteth, is damned if he eat, becauſe *he eateth* not of faith: for whatſoever *is* not of faith, is ſin.

CHAP. XV.

1 *The ſtrong muſt bear with the weak.* 2 *We may not pleaſe ourſelves,* 7 *but receive one another, as Chriſt did us all.* 15 *Paul excuſeth his writing.*

WE then that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe ourſelves.

2 Let every one of us pleaſe *his* neighbour for *his* good to edification.

3 For even Chriſt pleaſed not himſelf; but as it is written, The reproaches of them that reproached thee, fell on me.

4 For whatſoever things were written aforetime, were written for our learning: that we through patience and comfort of the ſcriptures might have hope.

5 Now the God of patience and conſolation grant you to be like-minded one towards another according to Chriſt Jeſus.

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jeſus Chriſt.

7 Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God.

8 Now

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concern that we may live to the Lord, and ſtrenuouſly purſue the great purpoſes of his glory: that if we die, we may die unto the Lord, either by ſacrificing our lives to his goſpel, if he demands it of us: or if we expire in a natural way, by behaving to the laſt, as thoſe who have his love ruling in our hearts, and his ſacred cauſe ſtill in our eye. So that whether we live or die, we are the Lord's; in conſequence of being thus faithfully devoted to Chriſt, both in life and death, we have the pleaſure to think, that living or dying, we are the objects of his care and favour.

9 *For to this end Chriſt both died, and roſe, and revived,* &c.] For to this purpoſe Chriſt both died, and roſe again from the dead; and ſtill continues alive, that he might be the ſovereign Lord both of the dead and of the living. This is the reward beſtowed upon him for all his ſervices as mediator; that he ſhould be exalted to ſuch a kingdom; and that all chriſtians ſhould thus own themſelves his ſervants; not only in this preſent world, but in that unchangeable ſtate into which they paſs by death. Yea, that all the inhabitants of both worlds ſhould be ever ſubject to his diſpoſal and command.

15 *If thy brother be grieved.* &c.] This expreſſion does not ſignify merely *putting him out of humour,* but *leading him into ſin.*

17 *The kingdom of God is not meat and drink.*] That is, is not forms and ceremonies.

Joy in the Holy Ghoſt.] That is a chearful temper, ſupported by a conſciouſneſs of ſtrict integrity, eſtabliſhed on principles of univerſal love, and inſpired by the bleſſed ſpirit of God. *Doddridge.*

22 *Haſt thou faith? Have it to thyſelf before God.*] Thou wilt perhaps plead, that thou haſt faith in a ſuperior exerciſe, and beholdeſt chriſtianity in a more extenſive and generous view. It is well: and I could not wiſh thy views ſhould be more contracted. But if thou haſt ſuch a juſt perſuation of the indifference of theſe things, which others ſcruple: yet in circumſtances like theſe, which I here ſuppoſe, have it to thyſelf before God. Content thyſelf that he is witneſs to it, and conceal thoſe apprehenſions juſt, as they may be, in thine own breaſt, when they cannot be publiſhed with advantage, or without offence. But permit me to add upon this occaſion, happy is he who doth not condemn himſelf in a thing which he alloweth. It is a happy thing for a man to be quite eaſy in what he does; and free, not only from the reproaches, but the ſuſpicions of his conſcience; and to uſe even lawful enjoyments only in a lawful and regular degree.

23 *And he that doubteth, is damned if he eat,* &c.] But he that really in his conſcience maketh a difference between one ſort of food and another, is condemned by God as a ſinner, if he eat out of unbridled appetite, vain complaiſance, or weak ſhame. It muſt in ſuch a caſe be criminal, becauſe he eateth not with faith, that is, with full ſatisfaction in his own mind, that God allows and approve the action. For it may be laid down as a general maxim in all theſe caſes that whatſoever is not of faith, is ſin, ſince the divine authority ought to be ſo ſacred with every man as to engage him not only to avoid what is plainly and directly contrary to it: but what he apprehends or even ſuſpects to be ſo: though that apprehenſion or ſuſpicion ſhould chance to be founded on his own ignorance or miſtake.

Commentary and Notes on Chapter XV.

1 *We then that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe ourſelves.*] Seeing therefore, my brethren, it is ſo dangerous for any to do that, concerning which they are not in their conſciences ſatisfied that it is aſſuredly lawful, we ought to take great care that we do not by our uncharitable impoſitions, or irregular examples lay a temptation in their way to do it. And we who are ſtrong, who perfectly underſtand the liberty which chriſtianity gives to its profeſſors, ought with all tender ſympathy and compaſſion to bear the infirmities of the weak; not only tolerating them, but in ſome inſtances reſtraining our own inclinations, out of a regard to their advantage and not, as too many do, to pleaſe ourſelves to gratify our own inclinations and humours, whether others be comforted or grieved edified or enſnared.

3 *For even Chriſt pleaſed not himſelf,* &c.] And ſurely we muſt be diſpoſed to act ſuch a part towards our brethren: for we all well know, that the Lord Jeſus Chriſt, our great and divine Maſter, tho ſo infinitely exalted above us, pleaſed not himſelf. But when he vouchſafed in mercy to viſit this low world of ours, inſtead of ſtudying his own eaſe and pleaſure, he ſubmitted to an almoſt continual ſeries of ſelf-denial, mortification and trouble for our ſakes. He conſidered the weakneſs and infirmities of thoſe about him, that he might teach them and train them up for ſervice, as they were able to bear it Yea, he even ſubmitted with the greateſt gentleneſs to much reproach and contempt; as it is written in Pſal. lxix. 9. in words which may well be applied to him: "The reproaches of thoſe who reproached thee, are fallen upon me." I have placed myſelf in a world where have been afflicted with the wickedneſs of mankind, which I have continually ſeen and heard about me, and which has been, through the whole courſe of my life, my continual grief and burden.

8 Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſe *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name.

10 And again he ſaith, Rejoice, ye Gentiles, with his people.

11 And again, Praiſe the Lord, all ye Gentiles, and laud him, all ye people.

12 And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles; in him ſhall the Gentiles truſt.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghoſt.

14 And I myſelf alſo am perſuaded of you, my brethren, that ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another.

15 Nevertheleſs, brethren, I have written the more boldly unto you, in ſome ſort, as putting you in mind, becauſe of the grace that is given to me of God,

16 That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtering the goſpel of God, that the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt.

17 I have therefore whereof I may glory through Jeſus Chriſt, in thoſe things which pertain to God.

18 For I will not dare to ſpeak of any of thoſe things which Chriſt hath not wrought by me, to make the Gentiles obedient, by word and deed.

19 Through mighty ſigns and wonders, by the power of the ſpirit of God; ſo that from Jeruſalem and round about unto Illyricum, I have fully preached the goſpel of Chriſt.

20 Yea, ſo I have ſtrived to preach the goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation:

21 But as it is written, To whom he was not ſpoken of, they ſhall ſee: and they that have not heard, ſhall underſtand.

22 For which cauſe alſo I have been much hindered from coming to you.

23 But now having no more place in theſe parts, and having a great deſire theſe many years to come unto you;

24 Whenſoever I take my journey into Spain; I will come to you: for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled with your *company*.

25 But now I go unto Jeruſalem, to miniſter unto the ſaints.

26 For it hath pleaſed them of Macedonia and Achaia, to make a certain contribution for the poor ſaints which are at Jeruſalem.

27 It hath pleaſed them *verily*, and their debtors they are. For if the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things.

28 When therefore I have performed this, and have ſealed to them this fruit, I will come by you into Spain.

29 And I am ſure that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt.

30 Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the ſpirit, that ye ſtrive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; and that my ſervice which I *have* for Jeruſalem may be accepted of the ſaints;

32 That

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8 *Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God.* &c. Now I ſay this, with peculiar regard to thoſe differences in judgments, which I know are ſo ready to prevail among chriſtians of different educations, as to the obligations of the Moſaic law. And I would remind you, Gentiles, that you ought not to ſuffer your hearts to be alienated from your Jewiſh brethren for their attachment to it; becauſe Jeſus Chriſt was made a miniſter of the circumciſion: as he was a Jew by birth, he received circumciſion himſelf, in token of his obligation to obſerve the law, and confined his perſonal miniſtry, according to what he himſelf declared concerning the limitation of the embaſſy, Matt. xv. 24. "To the loſt ſheep of the houſe of Iſrael:" and this was for the illuſtration of the truth and fidelity of God, to confirm and verify the promiſes ſo long ſince made to Abraham, and the other fathers of that nation.

9 *And that the Gentiles might glorify God for his mercy,* &c.] And I would remind Jewiſh believers, that he alſo came, that he might gather together all the children of God ſcattered abroad among the Gentiles, that they might glorify God for his mercy, in granting them a participation of the ſame privileges; and gave it in charge to his apoſtles, that they ſhould raiſe diſciples to him among all nations: ſo that 'tis a failure of love and duty to Chriſt not to receive them: and accordingly the Gentiles are often ſpoken of in the Old Teſtament, as called to join with the Jews in worſhipping the God of Iſrael: as it is written, Pſal. xvii. 49. "For this cauſe will I confeſs to thee among the Gentiles, and ſing praiſes unto thy name."

10 *And again he ſaith, rejoice, ye Gentiles with his people.*] And again he, that is, Moſes ſaith, Deut. xxxii. 43. "Rejoice ye Gentiles, with his people;" which may intimate their being called to participate the bleſſings once peculiar to Iſrael.

11 *And again, Praiſe the Lord, all ye Gentiles, and laud him all ye people.*] And again, David ſaith, Pſal. cxvii. 1. "Praiſe the Lord, all ye diſtant nations, and repeat his praiſe, all ye people." Now ſurely this glorious privilege of an admiſſion into the church, may juſtly engage the Gentile nations to praiſe God in ſublimer ſtrains than on any other occaſion, to which we can ſuppoſe either Moſes or David to refer.

12 *And again Eſaias ſaith, there ſhall be a root of Jeſſe,* &c.] And again Iſaiah ſays, expreſly in this view, ch. xi. 10. "There ſhall be a root from the ſtock of Jeſſe, and one ariſing to rule over the Gentiles; and in him ſhall the Gentiles hope and truſt:" not dreading deſtruction, but chearfully expecting protection and ſalvation from thence: It is evident thereſore, how unreaſonable it would be to deſpiſe them; and how fit it is affectionately to receive, eſteem and embrace them.

13, 14 *Now the God of hope fill you with all joy and peace,* &c.] I am willing therefore to perſuade myſelf, that this mutually candid temper will prevail among you: and, in this confidence of it, I commend you all, without any diſtinction, to the divine grace and bleſſing; and accordingly may the God of hope, from whoſe mercy all the hopes both of Jews and Gentiles are derived, fill you with all ſacred joy and peace in believing. May he give you a well grounded complacency and comfort, in conſequence of the growing ſtrength of your faith, that you may abound in a more chearful and lively hope of eternal glory, through the power of the Holy Spirit; confirming all thoſe habits of grace which you experience, as planted and rooted in your ſouls by his agency. And chearfully do I expect this, when I reflect on what he has already done: for I am indeed myſelf perſuaded, concerning you, my brethren, that ye are already full of goodneſs, and of unfeigned benevolence to each other; being filled through theſe illuminating influences which you have received, with all ſpiritual knowledge, and ſo well acquainted with the whole nature and genius of the chriſtian religion, as to be both able and inclined to admoniſh and encourage one another, as to this meek and peaceable diſpoſition which I have been recommending, and every other part of an amiable and valuable character.

19 *Round about unto Illyricum.*] From Jeruſalem, Antioch, and Arabia, in the Eaſt, round about through all the Leſſer Aſia, and Greece, even as far as the weſtern ſhores of Illyricum.

24 *Spain.*] It ſeems probable from hence, that no apoſtle had yet planted any church in Spain.

30, 31 *Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake,* &c.] Yet when I write thus, it is not from any particular revelation

32 That I may come unto you with joy by the will of God, and may with you be refreſhed.

33 Now the God of peace *be* with you all. Amen.

CHAP. XVI.

3 *Paul ſendeth greeting to many,* 21 *and endeth with praiſe and thanks to God.*

I Commend unto you Phebe our ſiſter, which is a ſervant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you: for ſhe hath been a ſuccourer of many, and of myſelf alſo.

3 Greet Priſcilla and Aquila my helpers in Chriſt Jeſus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but alſo all the churches of the Gentiles.

5 Likewiſe *greet* the church that is in their houſe. Salute my well-beloved Epenetus, who is the firſt-fruits of Achaia unto Chriſt.

6 Greet Mary, who beſtowed much labour on us.

7 Salute Andronicus and Junia my kinſmen and my fellow-priſoners, who are of note among the apoſtles, who alſo were in Chriſt before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane our helper in Chriſt, and Stachys my beloved.

10 Salute Apelles approved in Chriſt. Salute them which are of Ariſtobulus' *houſhold.*

11 Salute Herodian my kinſman. Greet them that be of the *houſhold* of Narciſſus, which are in the Lord.

12 Salute Tryphena and Tryphoſa, who labour in the Lord. Salute the beloved Perſis, which laboured much in the Lord.

13 Salute Rufus choſen in the Lord, and his mother and mine.

14 Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his ſiſter, and Olympas, and all the ſaints which are with them.

16 Salute one another with an holy kiſs. The churches of Chriſt ſalute you.

17 Now I beſeech you, brethren, mark them which cauſe diviſions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words and fair ſpeeches deceive the hearts of the ſimple.

19 For your obedience is come abroad unto all *men.* I am glad therefore on your behalf: but yet I would have you wiſe unto that which is good, and ſimple concerning evil.

20 And the God of peace ſhall bruiſe Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt *be* with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jaſon, and Soſipater, my kinſmen, ſalute you.

22 I Tertius, who wrote *this* epiſtle, ſalute you in the Lord.

23 Gaius mine hoſt, and of the whole church, ſaluteth you. Eraſtus the chamberlain of the city ſaluteth you, and Quartus a brother.

24 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

25 Now to him that is of power to eſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt (according to the revelation of the myſtery, which was kept ſecret ſince the world began.

26 But now is made manifeſt, and by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith)

27 To God only wiſe, *be* glory through Jeſus Chriſt for ever. Amen.

¶ Written to the Romans from Corinthus, *and ſent* by Phebe ſervant of the church at Cenchrea.

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velation to aſſure me, that I ſhall be enabled to fulfil this purpoſe. I know that in this journey to Jeruſalem, I have, humanly ſpeaking, a very dangerous ſcene before me, having ſome of my moſt mortal and implacable enemies to contend with. And therefore, as I cannot but apprehend the intereſt of the goſpel to be concerned in my life and liberty, I beſeech you, brethren, by our Lord Jeſus Chriſt, and by the love which is the genuine fruit of the ſpirit, that ye join your utmoſt ſtrength and fervency with mine, in your daily prayers to God for me, that I may be reſcued from the unbelievers in Judea; who are ſo full of rancor againſt me, as a deſerter from their cauſe: and will, I am ſure, ſpare no force or fraud to deſtroy me. And alſo that my miniſtration at Jeruſalem, in the charitable affair which I mentioned above, may be acceptable to the ſaints, for whoſe uſe it is intended; ſo that no prejudices in our chriſtian brethren there, againſt the believing Gentiles, may prevail ſo far as to prevent their receiving it with a becoming candor and gratitude. That ſo, in conſequence of all, I may come to you with joy by the will of God; and that I may be refreſhed together with you in our intended interview.

Commentary and Notes on Chapter XVI.

4 *Laid down their own necks.*] Who have expoſed themſelves to the extremeſt dangers to preſerve my life.

5 *The church that is in their houſe.*] That is, the Chriſtians reſident in their family.

7 *Who were in Chriſt.*] Who were Chriſtians before me.

16 *Salute one another with an holy kiſs.*] This cuſtom was borrowed from the Jewiſh ſynagogue.

25 *Now to him that is of power to eſtabliſh you according to m goſpel,* &c.] Now let me ſum up all, with aſcribing praiſe to th great author of all the bleſſings, of which I have been writing even to him, who, as he hath called you to participate theſe invaluable bleſſings, is able to ſtrengthen you in every virtuous diſpoſitio and good reſolution; according to the tenor of my goſpel, even th preaching of Jeſus Chriſt, as our only and Almighty Saviour, whom I proclaim wherever I come, to Gentiles, as well as to Jews: a goſpel, which, however it is oppoſed as contrary, is indeed moſt exactl agreeable to the revelation which God has now been pleaſed to mak of that myſtery, in ancient times kept in ſilence, and never befor ſo fully exhibited.

26, 27 *But now is made manifeſt, and by the ſcriptures,* &c.] Bu adored by his goodneſs, it is now made manifeſt according to th tenor of the prophetic ſcriptures, according to the commandment o the eternal God. And it is not only diſcovered to us by the ſpirit but publickly made known to all the Gentile nations, as well as th people of Iſrael, for the obedience of faith; that they firmly believin it, may yield a correſpondent practical ſubmiſſion to it, and ſo obtai by it everlaſting ſalvation; ſubjecting themſelves in all things to th ſacred authority of the only wiſe God, who has ſo prudently contrived, and effectually executed this grand ſcheme. To him on th whole be glory by Jeſus Chriſt in all the churches, and in the gener aſſembly to endleſs ages. Amen.

The Firſt Epiſtle of PAUL the Apoſtle to the

CORINTHIANS.

The ARGUMENT.

The Church of the Corinthians *had been planted by St.* Paul *himſelf, who wrote this epiſtle to them between two and three years after he had left them.*

Corinth *was a rich trading town, and the inhabitants* Greeks*; a people of quick parts, and very inquiſitive; but naturally vain, and conceited of themſelves. During the abſence of St.* Paul, *there came among them a new inſtructor, a* Jew *by nation, and the proſelytes he had made formed a faction againſt the apoſtle.*

The main deſign therefore of this epiſtle is to ſupport his own authority and credit with that part of the church which ſtill adhered to him; to vindicate himſelf from the aſperſions and calumnies of the oppoſite party; to leſſen the credit of the leading men in it, and by this means to break the faction, and put an end to the ſchiſm. This is the whole ſubject from the firſt to the tenth chapter. The remaining part of this epiſtle is ſpent in anſwering ſome queſtions they had propoſed to him, and in reſolving ſome doubts, not without a mixture, on all occaſions, of reflections on his oppoſers, and exhortations to union.

This epiſtle was not written at Philippi, *as the* Greek *inſcription has it; but at* Epheſus, *as appears from the eight verſe of the ſixteenth chapter, where the apoſtle ſays he will tarry at* Epheſus *until* Pentecoſt.

CHAP. I.

1 *After ſalutation and thankſgiving,* 10 *he exhorteth to unity,* 12 *and reproveth their diſſentions.* 18 *God deſtroyeth the wiſdom of the wiſe.*

PAUL called *to be* an apoſtle of Jeſus Chriſt, through the will of God, and Soſthenes *our* brother.

2 Unto the church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to *be* ſaints, with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours.

3 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

4 I thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the teſtimony of Chriſt was confirmed in you.

7 So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt.

8 Who ſhall alſo confirm you unto the end, *that ye may be* blameleſs in the day of our Lord Jeſus Chriſt.

9 God *is* faithful, by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

10 Now

Commentary and Notes on Chapter I.

1 *Soſthenes.*] This was a Corinthian miniſter, who attended St. Paul in his travels: it was prudent in the apoſtle to join his name with his own, in an epiſtle, in which it was neceſſary to deal ſo plainly with them and to remonſtrate againſt ſo many irregularities.

9 *God is faithful*] That is, if we continue obedient, God for his part will certainly perform his promiſe faithfully. *Clarke.*

10 Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and *that* there be no diviſions among you; but *that* ye be perfectly joined together in the ſame mind, and in the ſame judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the houſe* of Chloe, that there are contentions among you.

12 Now this I ſay, that every one of you ſaith, I am of Paul; and I of Apollos; and I of Cephas; and I of Chriſt.

13 Is Chriſt divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God, that I baptized none of you, but Criſpus and Gaius;

15 Leſt any ſhould ſay, that I baptized in mine own name.

16 And I baptized alſo the houſhold of Stephanas: beſides, I know not whether I baptized any other.

17 For Chriſt ſent me not to baptize, but to preach the goſpel: not with wiſdom of words, leſt the croſs of Chriſt ſhould be made of none effe

18 For the preaching of the croſs is to them
that periſh, fooliſhneſs; but unto us which ar
ſaved, it is the power of God.

19 For it is written, I will deſtroy the wiſdo
of the wiſe, and will bring to nothing the under
ſtanding of the prudent.

20 Where *is* the wiſe? where *is* the ſcribe? whe
is the diſputer of this world? hath not God mad
fooliſh the wiſdom of this world?

21 For after that, in the wiſdom of God, th
world by wiſdom knew not God, it pleaſed Go
by the fooliſhneſs of preaching, to ſave the
that believe.

22 For the Jews require a ſign, and the Greek
ſeek after wiſdom:

23 But we preach Chriſt crucified, unto th
Jews a ſtumbling block, and unto the Greek
fooliſhneſs;

24 But unto them which are called, both Jew
and Greeks, Chriſt, the power of God, and th
wiſdom of God.

25 Becau

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10 *Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt,* &c.] I now haſten to the great things which I have in view in this addreſs to you: and I muſt firſt of all beſeech, as well as exhort you, my brethren, by the venerable and endearing name of our Lord Jeſus Chriſt, as you deſire to ſecure his favour, or to advance his cauſe and intereſt in the world, that ye all endeavour, ſo far as poſſible, to ſpeak the ſame thing: that is, that you do not unneceſſarily and unkindly contradict each other; but rather maintain a peaceful unanimous temper; that there may be no ſchiſms among you, nor mutual alienation of affection; but that ye be all knit together in the ſame mind, and in the ſame ſentiment; waving unneceſſary controverſies; debating thoſe which are neceſſary with temper and candour; and delighting to ſpeak moſt concerning thoſe great and excellent things, in which as chriſtians you cannot but be agreed: and which, if duly conſidered, will cement your hearts to each other in the ſtricteſt and moſt tender bonds.

11 *For it hath been declared unto me of you, my brethren,* &c.] I urge this with the greater earneſtneſs, becauſe it hath been certified to me, my brethren, concerning you, by thoſe of Chloe's family, that there are ſome contentions among you, which by no means become the relation wherein you ſtand to one another, and the regard which you profeſs to the goſpel of Chriſt.

12 *Now this I ſay, that every one of you ſaith, I am of Paul,* &c.] Now this I ſay, and mean by the preceding charge, that if my information be right, there are among you various parties, which avowedly ſet themſelves up, as under different heads, though you are not yet come to an open ſeparation. So that every one of you liſts himſelf under one or other of thoſe dividingn ames, which are ſo unhappily uſed among you on this occaſion. One, for inſtance, ſays, I am for Paul, admiring the plainneſs and purity of his doctrine; and a ſecond I am for Apollos, charmed with the eloquence and beauty of his addreſs; and a third, I am for Cephas, the apoſtle of the circumciſion, who may be well called a foundation-ſtone in the church, as he maintains ſo ſtrict a regard to the Moſaic ceremonies, and the peculiar privileges of God's ancient people; while a fourth ſays, I am for Chriſt, whoſe ſuperior name and ſtrict obſervation of the Moſaic law in his own perſon, unanſwerably teſtify its perpetual obligation; however any of his miniſters may regard, or neglect it.

13—17 *Is Chriſt divided? was Paul crucified for you?* &c.] Give me leave now to aſk. Is Chriſt divided into as many parties as you are ſplit into, ſo that each has a diſtinct Saviour: or, is he become only the head of one party of his followers, that his name ſhould be thus appropriated by way of diſtinction, as if it were to exclude all the reſt of his diſciples from any relation to him? And, on the other hand, (not to introduce the name of my honoured and beloved brethren upon this invidious occaſion) was this Paul, whom ſome of you ſo much extol, crucified for you? Or were ye baptized in the name of Paul, that ye ſhould thus affect to wear it as a mark of diſtinction? Since there have been theſe unhappy diviſions in your ſociety, and my name among others has been made uſe of to ſuch a purpoſe, I thank God that it ſo happened in the courſe of his providence, that I baptized none of you, except Criſpus, once the ruler of the ſynagogue, and my worthy friend, the hoſpitable Gaius. Leſt any ſhould have a pretence to ſay, though ever ſo falſly, that I made the waters of baptiſm, waters of ſtrife; and had baptized into my own name, or in a view of particular and perſonal attachment to myſelf, to the injury of my brethren, or of the church in general. I remember that I bap
zed alſo the family of Stephanas, the firſt-fruits of Achaia; and
know not whether I baptized any other. And indeed it might ve
naturally happen, that I ſhould baptize only theſe few; for Chriſt ſe
me not ſo much to baptize, which was an office that others, of a mu
inferior rank in the miniſtry, might as well perform; but to prea
the goſpel, and thereby to bring perſons to that faith, which wou
entitle them to this appropriate ordinance of chriſtianity: and I bl
God with all my heart, that I have been enabled to do it with ſu
ſimplicity, fidelity, and ſucceſs.

18 *The preaching of the croſs is to them that periſh, fooliſhneſs.*] T
meaning is, the doctrine of the croſs is a doctrine of ſuch a nature,
could not recommend itſelf by human eloquence to the imaginatio
of vicious and vain diſputants, ſuch as were moſt of the heathen phi
ſophers; but to them *that are ſaved*, to ſerious and well-diſpoſed p
ſons, who embrace truth wherever they find evidence of it, and w
are more pleaſed with what improves their minds, than with the va
eloquence of the heathen oratory; to ſuch perſons the goſpel, in
greateſt plainneſs and original ſimplicity, *is the power of God;* not
amuſe men's underſtandings with needleſs ſpeculations, but to conv
their wills to righteouſneſs and true holineſs. *Clarke.*

21 *For after that, in the wiſdom of God, the world,* &c.] For it is
deed ſo; ſince, in the wiſdom of God, in the midſt of the m
ſtupendous diſplays of the divine wiſdom, with which they were alw
ſurrounded, the world, by all the improvements of its boaſted wiſdo
knew not the living and true God; but run into the wildeſt and m
abſurd ſentiments that can be imagined concerning the Deity: ſo
of them abſolutely denying it, and others repreſenting it under
moſt monſtrous notions and forms: when this, I ſay, was genera
the caſe, it pleaſed God, by that which they have impiouſly ridicu
as the moſt egregious folly of preaching; by preaching, which is
deed deſtitute of all the wiſdom they boaſt, to ſave multitudes: a
thoſe, not ſuch as are the moſt artful cavillers, or the moſt ſagaci
reaſoners; by thoſe that, with honeſt ſimplicity and plainneſs of hea
believe what is credibly teſtified to them, and taught by a ſuperi
authority.

22, 23, 24 *For the Jews require a ſign, and the Greeks ſeek a*
wiſdom, &c.] For whereas the Jews demand a ſign from heaven
introduce a Meſſiah, who ſhall eſtabliſh a temporal kingdom, vic
rious over all their enemies. And the Greeks ſeek a depth of w
dom and philoſophy; or, the ornaments of eloquence and charms
addreſs. We nevertheleſs, conſcious of our high commiſſion, a
faithful to our important truſt, without regarding at all the unr
ſonable and petulant demands of either, go on plainly to pre
Chriſt crucified; to the Jews indeed a ſtumbling-block, being m
directly contrary to all their ſecular expectations; and fooliſhneſs,
the abſtract, to the Greeks, who treat it as a low and idle tale, har
worth the leaſt degree of notice. But to thoſe who are by div
grace effectually called, both Jews and Greeks, Chriſt, amidſt
the diſhonours of his Croſs, is known and acknowledged as
power of God, and the wiſdom of God: to the converted Jews
miſſion is confirmed by miraculous evidence, and the accompliſhm
of prophecies, far more important than any event which their car
brethren expect: and the believing Gentiles find it infinitely fulle
divine wiſdom and goodneſs to a loſt world, than any ſyſtem of phi
ſophy that was ever invented,

25 Becauſe the fooliſhneſs of God is wiſer than men; and the weakneſs of God is ſtronger than men.

26 For ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble *are called*.

27 But God hath choſen the fooliſh things of the world, to confound the wiſe; and God hath choſen the weak things of the world, to confound the things which are mighty;

28 And baſe things of the world, and things which are deſpiſed, hath God choſen, *yea*, and things which are not, to bring to nought things that are.

29 That no fleſh ſhould glory in his preſence.

30 But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

CHAP. II.

Paul declareth that his preaching far excelleth all human wiſdom.

AND I, brethren, when I came to you, came not with excellency of ſpeech, or of wiſdom, declaring unto you the teſtimony of God.

2 For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

3 And I was with you in weakneſs, and in fear, and in much trembling.

4 And my ſpeech and my preaching *was* not with enticing words of man's wiſdom, but in demonſtration of the Spirit and of power.

5 That your faith ſhould not ſtand in the wiſdom of men, but in the power of God.

6 Howbeit, we ſpeak wiſdom among them that are perfect: yet not the wiſdom of this world, nor of the princes of this world that come to nought.

7 But we ſpeak the wiſdom of God in a myſtery, *even* the hidden *wiſdom* which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory:

9 But as it is written, Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the ſpirit ſearcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man; but the Spirit of God.

12 Now

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25 *Becauſe the fooliſhneſs of God is wiſer than men*, &c.] And well may they thus judge, becauſe what the world profanely cenſures as a folly moſt unworthy of God is, and, in its effects, appears to be, incomparably wiſer than all the projects which the wit of men can deviſe: and what it impiouſly inſults as the weakneſs of chriſtian teachers, which it charges them with falſly aſcribing to God, being really his own work, will be found to be ſtronger than all the efforts which men can make, either to reform the world any other way, or to obſtruct the prevalency and ſucceſs of this: and this is the neceſſary conſequence of its being indeed divine.

26 *Not many wiſer after the fleſh*] That is, not many of thoſe whom the world generally eſteemed *wiſe*, for their being able by ſubtle diſputes to perplex the plaineſt truths; but the men of integrity and plainneſs, of ſincerity and ſimplicity of heart, men of fair and equitable principles, univerſally charitable, and lovers of mankind; theſe were the perſons that embraced the goſpel of Chriſt. *Clarke.*

Commentary and Notes on Chapter II.

1 *And I, brethren, when I came to you, came not with excellency of ſpeech*, &c.] I have obſerved, that the deſign of God in the goſpel is of a very humbling nature, admirably calculated to ſtain the pride of human glory, and bring men to boaſt in him alone. And with truth and pleaſure I can ſay to you, my brethren, that in perfect harmony with this wiſe and excellent ſcheme, when I firſt came among you, I came not with the pomp of language or worldly wiſdom, with the laboured charms of eloquence or philoſophy; for I remembered, that I was declaring to you no human invention, which needed or admitted ſuch ornaments or recommendations; but was exhibiting the teſtimony of God to a plain fact, for which I produced authentic evidence by viſible divine operations. I therefore endeavoured to exhibit it in as intelligible a way as I could; and treated it as one who believed, that it really came from God; and ſo needed not the varniſhing of human art.

2 *For I determined not to know any thing among you, ſave Jeſus Chriſt and him crucified*] For I was previouſly determined in my mind, that fond as I knew you were of refined ſpeculation and polite addreſs, I would appear to know, and employ myſelf to make known, nothing among you but Jeſus, as the Chriſt, the great promiſed Meſſiah of the Jews, even that crucified perſon, againſt whom ſo many ſcandals are raiſed. Yet did I reſolve ſteadily to maintain the doctrine of his croſs, and endeavour to exalt its honours wherever I came, not excepting your opulent and polite city.

4 *And my ſpeech, and my preaching was not with enticing words ofm an's wiſdom*, &c] And you well know, that my ſpeech in private, and my preaching in public, was not in the perſuaſive diſcourſes of human wiſdom, eloquence or philoſophy; nor with that pomp and ſophiſtry of argument, which the learned men of the world are ſo ready to affect. But far from being contemptible on that account, it had rather much nobler recommendation: for it was in the demonſtration of the ſpirit and of power, by the moſt convincing evidence ariſing both from the prophecies of the Old Teſtament inſpired by the holy Ghoſt, and from the miraculous energy which he hath exerted in and by the apoſtles and other miniſters of the New.

6 *Howbeit, we ſpeak wiſdom among them that are perfect*, &c.] Nevertheleſs, though we want what is commonly called human wiſdom: yet we ſpeak the trueſt and moſt excellent wiſdom among thoſe who are perfect; and if I may ſo expreſs it, compleately initiated into thoſe divine myſteries: ſuch well inſtructed and experienced ſouls will bear witneſs to its incomparable excellence. But we ſpeak not the wiſdom of this world, nor of the rulers of this world; nor that which is admired and ſought by the great politicians of the age, whether Jews or Gentiles, who nevertheleſs ſhall ſoon be brought down and aboliſhed; ſhall find difficult and dreadful ſcenes ariſing, in which all their boaſted ſagacity and penetration will be of no avail.

7 *But we ſpeak the wiſdom of God in a myſtery*, &c.] But we, taught of God to deſpiſe the tranſient vanities which delude them, ſpeak what muſt be infinitely more worthy your moſt attentive conſideration and regard. For it is the wiſdom of God himſelf in a myſtery; that myſterious wiſdom which was long hidden and entirely unknown; and now appears to contain wonders, which no underſtanding of man or angel can fully penetrate; even that wiſdom which God from eternal ages pre-determinated in the ſecret of his own all-comprehending mind, for the great purpoſes of our final ſalvation and glory.

9, 10, 11 *But as it is written, Eye hath not ſeen, nor ear heard*, &c.] But this is, as it is written in Iſ. lxiv. 4. when the prophet, ſpeaking of the bleſſings of the Meſſiah's kingdom, ſays, Eye hath not ſeen, neither hath ear heard, neither hath entered into the heart of man what glorious things God hath prepared for them that love him. Nor hath the generality of mankind, or even the people who enjoyed the benefit of the Jewiſh ſcripture, any juſt conception of the nature of this ſublime plan, and the method by which it was to be accompliſhed. But God hath revealed them to us chriſtians; and eſpecially to us his apoſtles, by the extraordinary inſpiration of his ſpirit, who intimately and fully knows them: for the ſpirit ſearches and penetrates all things, even the deep things of God, the profoundeſt myſteries of his counſels and his goſpel. And well may he be acquainted with all theſe things; for who of mankind knoweth the things of a man, the ſecret receſſes of his mind on many occaſions, and in many circumſtances, unleſs it be the ſpirit of a man which is in him, which knows it by conſciouſneſs to a degree of certainty, which no obſervation or reaſon can produce in any other; ſo likewiſe no one knoweth the things of God, but the ſpirit of God himſelf, who is intimately conſcious of all, and can conceal or diſcover whatever he pleaſes.

12 Now we have received, not the ſpirit of the world, but the ſpirit which is of God; that we might know the things that are freely given to us, of God.

13 Which things alſo we ſpeak, not in the words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are fooliſhneſs unto him: neither can he know *them*, becauſe they are ſpiritually diſcerned.

15 But he that is ſpiritual, judgeth all things, yet he himſelf is judged of no man.

16 For who hath known the mind of the Lord, that he may inſtruct him? but we have the mind of Chriſt.

CHAP. III.

1 *Milk is fit for children.* 3 *Againſt diviſions.* 16 *Men the temples of God.* 18 *Againſt conceit.*

AND I, brethren, could not ſpeak unto you as unto ſpiritual, but as unto carnal, *even* as unto babes in Chriſt.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 ¶ For ye are yet carnal: for whereas *there is*
among you envying, and ſtrife, and diviſions, ar
ye not carnal and walk as men?

4 For while one ſaith, I am of Paul, and ano
ther, I *am* of Apollos, are ye not carnal?

5 Who then is Paul, and who *is* Apollos, bu
miniſters by whom ye believed, even as the Lor
gave to every man?

6 I have planted, Apollos watered; but Go
gave the increaſe.

7 So then, neither is he that planteth any thing
neither he that watereth; but God that givet
the increaſe.

8 Now he that planteth and he that wateret
are one: and every man ſhall receive his own re
ward, according to his own labour.

9 For we are labourers together with God: y
are God's huſbandry, *ye are* God's building.

10 According to the grace of God which is give
unto me, as a wiſe maſter-builder I have laid th
foundation, and another buildeth thereon. But le
every man take heed how he buildeth thereupo

11 For other foundation can no man lay, tha
that is laid which is Jeſus Chriſt.

12 Now if any man build upon this foundatio
gold, ſilver, precious ſtones, wood, hay, ſtubble

13 Every man's work ſhall be made manife
For the day ſhall declare it, becauſe it ſhall be r
vealed by fire; and the fire ſhall try every man
work, of what ſort it is.

14

14, 15 *But the natural man receiveth not the things of the Spirit of God*, &c.] But in the mean time, vain and fooliſh men find a great deal in our preaching to cavil at, and object againſt. And it is no wonder they do: for the animal man, who continues under the influence of his appetites and paſſions, and is a ſtranger to the noble exerciſes and principles of the divine life, receiveth not with any inward reliſh or ſenſe the things of the Spirit of God, which are too ſublime and refined for his low, corrupted and degenerate ſtate. For in proportion to the degree in which they are full of divine wiſdom, they will appear fooliſhneſs to him, neither can he rightly know them, whilſt he continues in his preſent ſtate, and under ſuch unhappy prejudices as theſe; for they are ſpiritually diſcerned; and a man muſt have a ſpiritual taſte, formed by the influences of the holy ſpirit upon his heart, before he will thoroughly enter into their excellence. But the ſpiritual man, whoſe heart, illuminated and ſanctified by the divine ſpirit, is ſet on ſpiritual and noble objects, diſcerneth all things about him rightly, while he himſelf is diſcerned by no man; by none of thoſe who are moſt forward and ready in their cenſures; but remains like a man endowed with ſight among thoſe born blind, who are incapable of apprehending what is clear to him; and, amidſt their own darkneſs, cannot participate of, nor underſtand thoſe beautiful ideas and pleaſing ſenſations which light pours upon him.

16 *For who hath known the mind of the Lord, that he may inſtruct him?* &c.] And ſurely if you conſider matters aright, you cannot much wonder at this; for, who hath known the mind of the Lord? or who hath inſtructed him? There muſt undoubtedly be in the divine councils many ſecret and hidden things; and a man muſt have a mind, capacious as that of the bleſſed God himſelf, to take upon him to judge of his ſchemes, and arraign his conduct: but we, even I Paul, and my brother apoſtles, have the mind of Chriſt, who is the incarnate wiſdom of God himſelf; and therefore we are not to be called to the bar of thoſe who arrogantly pretend, merely on the foot of human reaſon, to cenſure us, as ſome of your preſumptuous teachers do, to their own ſhame and the detriment of thoſe that hearken to their ſuggeſtions.

Commentary and Notes on Chap. III.

1 *And I, brethren, could not ſpeak unto you as unto ſpiritual*, &c.] I have been ſpeaking of that great plainneſs with which I addreſſed myſelf to you, when I came to preach the goſpel among you at Corinth: and I hope, my brethren, that you will not deſpiſe me for it. For, truly, as it became my character as an apoſtle of Chriſt, ſo it ſuited yours, as being under the power of prejudices, which ſo far prevailed, that even when you were converted to the profeſſion of chriſtianity. I could not ſpeak unto you as unto ſpiritual perſons, who had made any attainments in religion, proportionable to the illuminations and influences of the ſpirit which you had received; but was obliged in many inſtances to addreſs you, as thoſe who were ſtill in
too great a meaſure carnal in your temper and views; and therefo
were but as babes in Chriſt, and beginners in the divine life. I mig
have ſaid ſublimer things, and in a more elevated manner; but fou
ſo much pride and faction among you, that it was neceſſary to in
much upon the plain and fundamental doctrines of the croſs, rath
than on things, which if they might have ſuited your inclinatio
better, would have ſuited your circumſtances leſs.

2 *I fed you with milk and not with meat.*] This is a proverbial
preſſion, ſignifying the firſt nouriſhment that is given to infants.

3 *Whereas there is among you envying and ſtriſe and diviſions*, &c.] Th
is, Do not behave yourſelves more like the profane and corrupt
fidels of this preſent world, than like the diſciples of Chriſt; for ev
in St. Paul's days, Chriſtians began to be at variance, and to dep
from the ſimplicity that is in Chriſt. *Clarke.*

4, 5 *For while one ſaith, I am of Paul, and another, I am of Apol*
&c.] For when you eagerly contend about the honours of this
that teacher, and ſet him up as the head of a diſtinguiſhing party:
that one ſays I am for Paul, and another I am for Apollos, I adm
the ſublime ſentiments of the one, and I the fine language and
dreſs of the other; are ye not carnal? and do ye not talk in
ſpirit of your heathen neighbours, who have their favourite philo
phers and orators too? and is this language for chriſtians? Who th
is Paul? and who is Apollos? For what reaſon do you regard eit
the one or the other? Is it for no conſideration but that of talen
which they have in common with many who are ſtrangers to
goſpel? or ought it not rather to be in a different view? even
cauſe they are the miniſters of Chriſt, by whoſe means you h
been inſtructed in his religion; and under whoſe teachings ye h
believed and embraced it: and becauſe they have humbly attemp
to do their part for this great purpoſe, even as the Lord gave to ev
man both fortitude and ſucceſs.

6, 7, *I have planted, Apollos watered: but God gave the increaſe*, &
I have planted a chriſtian church among you; Apollos has fi
watered it by his affecting and uſeful addreſſes; but it was God w
gave the increaſe, and cauſed the plantation thus watered to gr
No labour can make his ſeed ſpring up, without the influence of h
ven, ſun-ſhine and rain: when you come therefore to compare
part with that of God, it appeareth even as nothing in the comp
ſon. We freely own, that how highly ſoever you may think of
he that planteth is nothing at all, nor he that watereth: but G
who, by his efficacious ſpirit and grace giveth the increaſe, is all in

12, 13 *Now if any man build on this foundation, gold, ſilver*, &c.]
any man build on this foundation, let him look to the materials
nature of his work; whether he raiſe a ſtately and magnificent t
ple upon it, adorned, as it were, like the houſe of God at Jeruſal
with gold and ſilver, and large beautiful and coſtly ſtones; or a m
hovel, conſiſting of nothing but the planks of wood, roughly thatc
with hay and ſtubble; that is, let him look to it, whether he te
the ſubſtantial, the vital truths, which really belong to chr
an

14 If any man's work abide which he hath built thereupon, he ſhall receive a reward.

15 If any man's work ſhall be burnt, he ſhall ſuffer loſs: but he himſelf ſhall be ſaved; yet ſo, as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you.

17 If any man defile the temple of God, him ſhall God deſtroy: for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himſelf. If any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe.

19 For the wiſdom of this world is fooliſhneſs with God. For it is written, He taketh the wiſe in their own craftineſs.

20 And again, The Lord knoweth the thoughts of the wiſe, that they are vain.

21 Therefore let no man glory in men: for all things are yours:

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are yours;

23 And ye *are* Chriſt's; and Chriſt *is* God's.

C H A P. IV.

How to account of miniſters. 7 We have nothing which we have not received. 15 The apoſtles are our fathers in Chriſt.

LET a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God.

2 Moreover, it is required in ſtewards, that a man be found faithful.

3 But with me it is a very ſmall thing that I ſhould be judged of you, or of man's judgment: yea, I judge not mine own ſelf.

4 For I know nothing by myſelf; yet am I not hereby juſtified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts: and then ſhall every man have praiſe of God.

6 And theſe things, brethren, I have in a figure transferred to myſelf, and *to* Apollos, for your ſakes; that ye might learn in us, not to think *of men* above that which is written, that no one of you be puffed up for one againſt another.

7 For who maketh thee to differ *from another?* and what haſt thou that thou didſt not receive? now if thou didſt receive *it*, why doſt thou glory, as if thou hadſt not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we alſo might reign with you.

9 For I think that God hath ſet forth us the apoſtles laſt, as it were appointed to death. For we are made a ſpectacle unto the world, and to angels, and to men.

10 We *are* fools for Chriſt's ſake, but ye *are* wiſe in Chriſt; we *are* weak, but ye *are* ſtrong: ye *are* honourable, but we *are* deſpiſed.

11 Even unto this preſent hour we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling-place;

12 And

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hriſtianity, and which it was intended to ſupport and illuſtrate; or ſet imſelf to propagate vain ſubtilties and conceits, on the one hand, or egal rights and Jewiſh traditions on the other; which, though they o not abſolutely deſtroy the foundation, diſgrace it, as a mean edifice ould do a grand and expenſive foundation, laid with great pomp and olemnity. But, to prevent this, let me ſeriouſly admoniſh you, that hatever any man's work may be, and however it may be covered, nd, as it were, hid behind the ſcaffolding, every one's work ſhall ere ng be made manifeſt; for the great day, which is approaching ſhall y it open, becauſe it ſhall then be, as it were, diſcovered by fire; a, the fire of that great day of general conflagration, when the heaens ſhall paſs away with a great noiſe, and the elements ſhall melt ith fervent heat, ſhall prove every man's work, of what kind ſoever, hether it be good, or whether it be evil.

15 *He ſhall be ſaved, yet ſo as by fire.*] Or *from* fire; ſo as *out of* or *rough the flames;* in ſuch a manner as a perſon eſcapes out of the urning, when his houſe is on all ſides on fire. From this paſſage the apiſts ridiculouſly attempt to deduce the doctrine of *purgatory*; hereas the plain meaning of St. Paul is only to expreſs the great anger of thoſe, who, upon the foundation of Chriſt, build vain and nneceſſary doctrines of their own. *Clarke.*

17 *If any man defile the temple of God.*] That is, if any Chriſtian ives a vicious and debauched life: in the original it is very elegantly, f any man *deſtroy* the temple of God. *Clarke.*

18 *If any man ſeemeth to be wiſe in this world, let him become a fool.*] hat is, let him lay aſide the wiſdom of ſelf conceit, in order to become capable of inſtruction in true wiſdom.

22, 23 *Whether Paul, or Apollos, or Cephas, or the world,* &c.] ow magnificently are the happy privileges of Chriſtians, through hriſt, ſet forth in this noble exultation! Firſt, here is a full and ehement enumeration of particulars, and then a noble gradation, hich riſes up to the heaven of heavens, and terminates in the bleſſed od himſelf. *Blackwall.*

Commentary and Notes on Chapter IV.

4 *I know nothing by myſelf, yet am I not hereby juſtified,*] That is, though am not conſcious to myſelf of any thing, yet, &c. If ſo holy a perſon s St. Paul, though not conſcious to himſelf of any thing, durſt not ay he was therefore juſtified; how can any other good Chriſtians be o, who are conſcious to themſelves of many infirmities?

6 *And theſe things, brethren, I have, in a figure, transferred to myſelf.*] Some, and particularly Mr. Locke, have inferred from hence, that not Paul and Apollos, but ſome other perſons, were ſet up among the Corinthians for heads of parties: for whoſe name the apoſtle ſubſtituted his own, and that of his moſt intimate friend: but the learned and judicious Witzſius well obſerves, that it is probable their names were uſed among ſome others omitted, and the figure was only this, that the names of Paul and Apollos were uſed to ſignify themſelves, and any others ſo extolled: and when the apoſtle would ſay how little miniſters were in themſelves, he choſe out of humility and prudence, rather to take ſuch freedom with himſelf, and his moſt particular and intimate friends, than with others.

8 *Now ye are full, now ye are rich, ye have reigned as kings without us,* &c.] I have ſuggeſted ſome humbling thoughts to your conſideration; but I fear you will have little reliſh for them, as you ſeem to indulge yourſelves in very different views. Am I not rather to congratulate chriſtians, whoſe rank and figure in the world is ſo much ſuperior to that of many of their brethren, and even of their firſt apoſtle too? For now ye are full, now ye are rich: you enjoy ſo great a degree of proſperity and plenty, that methinks you have even reigned as kings without us: ſo happy in a variety of ſecular enjoyments, that you have hardly miſſed my company. And indeed I wiſh you did reign, in the trueſt and nobleſt ſenſes, and were altogether as happy as you think yourſelves. I wiſh the moſt excellent powers of the human nature had, through divine grace, greater rule and ſovereignty in your ſouls, that we, in the midſt of all our preſent diſtreſs, might alſo reign with you, and partake of your happineſs, in that high degree in which, if it were ſincere and ſolid, our affections for you would enable us to ſhare it.

9 *For I think that God hath ſet forth us the apoſtles laſt as it were appointed to death,* &c.] And ſurely we have ſufficiently need of ſuch conſolation as this; for I think God hath exhibited us, the apoſtles of his ſon, like thoſe gladiators who are brought on the ſtage laſt of all, as appointed to certain death, and therefore not furniſhed with weapons of defence, nor allowed ſo much as a chance of eſcaping: for we are produced, as it were, on a public theatre, and made a ſpectacle to the whole world of rational creatures, both to angels and men, who are all held in ſolicitous attention at ſo ſtrange and tragical a ſight.

10, 11 *We are fools for Chriſt's ſake; but ye are wiſe in Chriſt,* &c.] Do not imagine that I have aggravated the repreſentation: the more you attend to our circumſtances, the more you will diſcern its juſtice; for we are treated like fools, babblers, and mad men, for the ſake of Chriſt; as if we were the weakeſt and moſt ignorant of mankind, 12 And labour, working with our own hands. Being reviled, we bleſs; being perſecuted, we ſuffer it;

13 Being defamed, we intreat: we are made as the filth of the world, *and are* the off-ſcouring of all things unto this day.

14 I write not theſe things to ſhame you, but as my beloved ſons I warn *you*.

15 For though ye have ten thouſand inſtructors in Chriſt, yet *have ye* not many fathers: for in Chriſt Jeſus I have begotten you through the goſpel.

16 Wherefore, I beſeech you, be ye followers of me.

17 For this cauſe have I ſent unto you Timotheus, who is my beloved ſon, and faithful in the Lord, who ſhall bring you into remembrance of my ways which be in Chriſt, as I teach every where in every church.

18 Now ſome are puffed up, as though I would not come to you.

19 But I will come to you ſhortly, if the Lord will, and will know, not the ſpeech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

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kind, becauſe we preach the plain truths of the goſpel, and labour to the utmoſt to exalt the great Redeemer of mankind. But ye are wiſe in Chriſt: ye ſet up for a kind of chriſtian philoſophers, of more refined underſtandings than your brethren; and think you have diſcovered a political method to ſecure the bleſſings of the goſpel, and, at the ſame time, eſcape its inconveniences and perſecutions. We are weak in preſence, in infirmities, and in ſufferings; but ye are ſtrong, have great confidence in yourſelves, and have got above many of thoſe tender alarms and impreſſions, which hearts like ours are ſubject to, on a variety of occaſions; ye are honourable, adorned with extraordinary gifts, in which you are ready to glory, and many of you ſet off with circumſtances of external diſtinction; but we are poor deſpiſed creatures, treated with contempt wherever we come: for, even to this preſent hour, after all the battles fought, and all the conqueſts already gained by the goſpel, we are often expoſed to circumſtances of the extremeſt want and miſery. Sometimes we even hunger and thirſt, and amidſt our charitable journies to diffuſe the goſpel, hardly find entertainment of the plaineſt kind to relieve our neceſſities, or money to purchaſe it. And our cloaths are ſo worn-out with travelling, and we are ſo ill furniſhed for buying more, that we are often almoſt naked, not having decent raiment to wear, though we appear ſo often in public aſſemblies. And in many inſtances, where our benevolent and important meſſage is heard, inſtead of being received with due reſpect, we are inſulted, and perhaps buffeted, by the unruly and barbarous multitude; and at beſt, if we now and then meet with a little more hoſpitable uſage, it is but of ſhort continuance; for whereas you dwell in a rich and magnificent city, we have no certain abode, but are continually removing from one place to another.

13 *As the filth of the world.*] Like the wretches, who being taken from the dregs of the people, are offered as expiatory ſacrifices to the infernal deities among the Gentiles, and loaded with curſes, affronts, and injuries, in the way to the altars, at which they are to bleed. *Doddridge.*

15 *For though ye have ten thouſand inſtructors in Chriſt,* &c.] And I may particularly urge this with regard to myſelf; for if you have ten thouſand inſtructors in Chriſt, be they ever ſo many, or ever ſo valuable, yet you have not many ſpiritual fathers; for in Chriſt Jeſus, I Paul have begotten you by this goſpel; I preached it firſt to you, and was the happy means of your ſpiritual birth; and all the privileges of God's children, which you receive by it.

16 *Wherefore, I beſeech you, be ye followers of me.*] I beſeech you therefore, that with filial piety and duty, ye be all imitators of me, keeping ſtrictly to the faith which I taught you, and carefully copying my meekneſs and humility.

20 *For the kingdom of God is not in word, but in power.*] For the kingdom of God is not in ſpeech, in confident aſſertions, or in elegant forms of addreſs; but is eſtabliſhed in the exertions of a miraculous power, conferred on the true and genuine apoſtles of our Saviour, by the effuſion of his ſpirit upon them, by virtue of which his faithful ſubjects may be fully ſatisfied they act according to his will, in paying them the regard they require.

21 What will ye? ſhall I come unto you with
rod, or in love, and *in* the ſpirit of meekneſs?

CHAP. V.

1 *The inceſtuous perſon.* 7 *The old leaven muſt be purge*
out. 10 *Heinous offenders are to be avoided.*

IT is reported commonly, *that there is* fornicatio
among you, and ſuch fornication as is not ſ
much as named amongſt the Gentiles, that on
ſhould have his father's wife.

2 And ye are puffed up, and have not rathe
mourned, that he that hath done this deed migh
be taken away from among you.

3 For I verily, as abſent in body, but preſen
in ſpirit, have judged already, as though I wer
preſent, *concerning* him that hath ſo done thi
deed;

4 In the name of our Lord Jeſus Chriſt, whe
ye are gathered together, and my ſpirit, with th
power of our Lord Jeſus Chriſt.

5 To deliver ſuch an one unto Satan for the de
ſtruction of the fleſh, that the ſpirit may be ſave
in the day of the Lord Jeſus.

6 Your glorying *is* not good. Know ye not, tha
a little leaveneth the whole lump?

7 Purg

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21 *Shall I come unto you with a rod,* &c.] He probably allud
to the famous rod of Moſes, by which God gave him power to c
up plagues on hardened Pharaoh, and idolatrous Egypt. *Benſo*
Goſpel Harmony.

Commentary and Notes on Chapter V.

1 *It is reported,* &c.] The ſcandalous and falſe ſtories that we
generally told among the heathens of the inceſtuous practices of p
mitive chriſtians, had their origin from the miſrepreſentation of th
fact. *Doddridge.*

3 *For I verily as abſent in body, but preſent in ſpirit, have judg*
already, &c.] But however negligent you have been, and whatev
conſequence I draw upon myſelf by interpoſing in this affair, I canno
I will not be ſilent. I am abſent indeed in body; and therefore cann
take thoſe vigorous ſteps which my zeal for the honour of Chri
and my tender concern for your reputation and happineſs, dictat
But I am preſent in ſpirit; I have a diſtinct view of all the circu
ſtances of the caſe; and therefore, in as determinate a manner as if
were actually preſent, I have judged and paſſed ſentence on him, wh
I know has indeed committed this enormity.

4 *In the name of our Lord Jeſus Chriſt, when ye are gathered togethe*
&c.] And the ſentence I have paſſed is this: that ye being all ſ
lemnly gathered together in full aſſembly, in the name of our Lo
Jeſus Chriſt, and my ſpirit being preſent with you, with the efficacio
power of our Lord Jeſus Chriſt, acting according to my determin
tion, though I be at ſuch a diſtance, and being ready to add an a
ful efficacy and ſanction to your cenſure, do, by a public and expre
act, deliver ſuch a one by name to Satan, to be by him, as the te
rible executioner of the divine Juſtice and diſpleaſure, chaſtiſed a
tormented, in order to the deſtruction of the fleſh; that, for th
ſhameful indulgence of its laſcivious appetites and deſires, it may
emaciated and enfeebled; and the offender, alarmed by ſufferin
of ſo extraordinary and formidable a nature, if poſſible, may
brought to true repentance and humiliation; that ſo the immort
ſpirit may be ſaved in the day of the Lord Jeſus, from thoſe infinite
more inſupportable and everlaſting agonies to which it might othe
wiſe be doomed.

6 *Your glorying is not good: know ye not that,* &c] And give me leav
on this occaſion, further to tell you, that your boaſting, whether
ſuch a perſon, as your friend, if he be remarkable for any peculi
diſtinction in gifts, abilities and circumſtances; or againſt him as yo
enemy, if he be of an oppoſite faction, is not by any means goo
Do you not know, in a familiar inſtance, which it may be profitab
for you to recollect, that a little leaven quickly diffuſes itſelf by a
cret fermentation, till it leaveneth the whole maſs. Thus will e
examples tend to ſpread in the church; and if a brand of infamy
not quickly ſet upon the incorrigible offender, wickedneſs will gro
familiar, and loſe its horror; ſo that many other members of yo
ſociety may be polluted, enſnared and diſhonoured.

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners ſhall inherit the kingdom of God.

11 And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God ſhall deſtroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raiſed up the Lord, and will alſo raiſe up us by his own power.

15 ¶ Know ye not that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid.

16 What, know ye not, that he which is joined to an harlot, is one body? for two, ſaith he, ſhall be one fleſh.

17 But he that is joined unto the Lord is one ſpirit.

18 Flee fornication: every ſin that a man doeth is without the body: but he that committeth fornication ſinneth againſt his own body.

19 What, know ye not that your body is the temple of the Holy Ghoſt *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your ſpirit, which are God's.

CHAP. VII.

2 *Of marriage.* 4 *'Tis a remedy againſt fornication,* 10 *and not lightly to be diſſolved.*

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheleſs, *to avoid* fornication, let every man have his own wife, and let every woman have her own huſband.

3 Let the huſband render unto the wife due benevolence: and likewiſe alſo the wife unto the huſband.

4 ¶ The wife hath not power of her own body but the huſband: and likewiſe alſo the huſband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it b* with conſent for a time, that ye may give yourſelves to faſting and prayer: and come together again, that Satan tempt you not for your incontinency.

6 But I ſpake this by permiſſion, *and* not o commandment.

7 For I would that all men were even as I myſelf But every man hath his proper gift of God; one after this manner, and another after that.

8 I ſay therefore to the unmarried and widows It is good for them if they abide even as I.

9 But if they cannot contain, let them marry for it is better to marry than to burn.

10 ¶ And unto the married I command, *yet* no I, but the Lord, Let not the wife depart from *he* huſband.

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hope which the goſpel gives you? With all your boaſted knowledge, do ye not indeed know that the unjuſt ſhall not inherit the kingdom of God? Be not deceived by vain imagination, that the chriſtian name and privileges will ſecure you in the practice of your vices: for I now ſolemnly aſſure you, as I have often done, that neither fornicators, nor idolators, nor adulterers, nor effeminate perſons, who give themſelves up to a ſoft indolent way of living, and can endure no hardſhips in the way of duty and honour; nor Sodomites, thoſe infamous degraders of human nature, nor thieves, nor thoſe who are inſatiably covetous, nor drunkards, nor revilers, nor rapacious perſons, who, by extortion, or any other kind of violence, invade the property of their neighbours, ſhall inherit that pure and peaceful region, the kingdom of God, where holineſs and love muſt for ever reign, under the auſpicious government of his ſon.

11 *And ſuch were ſome of you: but ye are waſhed,* &c.] And while I write this, excuſe me, that I think it my duty ſolemnly, though tenderly, to call you, my dear brethren, to recollect, that ſuch deteſted creatures as theſe were ſome of you in your unconverted ſtate! as many of your neighbours know: and as yourſelves, with deep humility and agony of ſoul, confeſſed; but ye are waſhed, not merely by the baptiſm of water, but ye are ſanctified, but ye are juſtified: divine grace has made a happy change in your ſtate and temper; and ye are purified and renewed, as well as diſcharged from the condemnation to which we are juſtly obnoxious, in the name of the Lord Jeſus, and by the ſpirit of him, whom we are now taught, through that common Saviour, to call with complacency our God. You ought therefore ever to maintain the moſt grateful ſenſe of this important bleſſing; to ſtand at the remoteſt diſtance from ſin; and to be tender of the peace and honour of a ſociety, which God hath founded by his extraordinary interpoſition, and into which he hath been pleaſed in ſo wonderful a manner to bring even you, who were once in the moſt infamous and deplorable condition.

12 *All things are lawful for me, but,* &c.] The meaning is not, that all things were alike lawful, but that all *thoſe* things which *are* lawful, are not therefore conſequently expedient. *Clarke.* Though Dr. Heylyn puts a note of interrogation here: *Are all things lawful for me?* and ſays, here begins an anſwer to ſome who would defend fornication under the notion of chriſtian liberty.

18 *He that committeth fornication ſinneth,* &c.] This is well illuſtrated by a fine paſſage of Xenophon, in which Socrates is repreſented as ſaying, "Intemperate men hurt themſelves far more than others; "whereas other ſinners ſecure ſome profit to themſelves, though they "are injurious to others."

19 *What, know ye not that your body is the temple of the Holy Ghoſt,* &c.] Have ye not all been baptized in his name, and inſtructed in you relation to him? What, know ye not that your body is the temple o the Holy Ghoſt, which is in you, dedicated to him, and inhabited b him, even that ſpirit which you receive of God as his moſt valuabl gift? and, on the whole, in whatever view ye conſider yourſelves, i will appear, that ye are not by any means your own property; no can be juſtly at your own diſpoſal, to ſeek your preſent gratificatio without controul, or regard to the will of a ſuperior.

20 *For ye are bought with a price: therefore,* &c.] For the contrar is moſt apparent: ye are bought with a price, and that infinitely beyond what ye can pretend to be worth; therefore, far from doin any thing to bring a diſhonour on religion, you ought in every action word and ſentiment, to own yourſelves his property; and exert yourſelves to the utmoſt, in a courſe of vigorous and conſtant obedience to glorify God both with your body and with your ſpirit, which are by the juſteſt title, God's: as he hath not only created, preſerved an maintained you; but, by the invaluable blood of his ſon, purchaſe and redeemed you to himſelf; and, by his holy ſpirit, taken poſſeſſio of you, and marked you for his own.

Commentary and Notes on Chapter VII.

5 *Defraud ye not one the other, except it be with conſent for a time,* &c. Withdraw not therefore from the company of each other, unleſs be by conſent for a time; that ye may be at leiſure to devote yourſelves more intenſely to faſting and prayer: and that ye may com together again as uſual, leſt Satan tempt you on account of your incontinence, and take occaſion, from the irregular ſallies of anim nature, to fill you with thoughts and paſſions, which marriage wa in its original inſtitution, intended to remedy.

6 *But I ſpeak this by permiſſion, and not of commandment.*] But yo will obſerve, that I ſay this by permiſſion from Chriſt, but not b any expreſs command which he gave in perſon, in the days of h fleſh, or gives by the inſpiration and ſuggeſtion of his ſpirit now: b which inſpiration you may conclude I am guided, when I lay in n ſuch precautions as theſe.

7 *Every man hath his proper gift of God*] That is, a natural *quali cation* or *fitneſs* for certain particular duties or ſtates of life.

10 *Unto the unmarried, &c.*] The tranſlation publiſhed by the *En liſh jeſuits* at Bourdeaux, renders it, *To thoſe who are united in t ſacrament of marriage;* which I mention as one inſtance, ſelected fro a vaſt number, of the diſhoneſty of that tranſlation.

11 But and if ſhe depart, let her remain unmarried, or be reconciled to *her* huſband, and let not the huſband put away *his* wife.

12 But to the reſt ſpeak I, not the Lord; if any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away.

13 And the woman which hath an huſband that believeth not, and if he be pleaſed to dwell with her, let her not leave him:

14 For the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband: elſe were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a ſiſter is not under bondage in ſuch *caſes*: but God hath called us to peace.

16 For what knoweſt thou, O wife, whether thou ſhalt ſave *thy* huſband? or how knoweſt thou, O man, whether thou ſhalt ſave *thy* wife?

17 But as God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk. And ſo ordain I in all churches.

18 Is any man called being circumciſed? let him not become uncircumciſed. Is any called in uncircumciſion? let him not become circumciſed.

19 Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the comandments of God.

20 Let every man abide in the ſame calling wherein he was called.

21 Art thou called *being* a ſervant? care not for it: but if thou mayeſt be made free, uſe *it* rather.

22 For he that is called in the Lord, *being* a ſervant, is the Lord's free-man: likewiſe alſo he that is called, being free, is Chriſt ſervant.

23 Ye are bought with a price; be not ye the ſervants of men.

24 Brethren, let every man wherein he is called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.

26 I ſuppoſe therefore that this is good for the preſent diſtreſs, *I ſay*, that *it is* good for a man ſo to be.

27 Are thou bound unto a wife? ſeek not to be looſed. Art thou looſed from a wife? ſeek not a wife.

28 But and if thou marry, thou haſt not ſinned: and if a virgin marry, ſhe hath not ſinned. Nevertheleſs ſuch ſhall have trouble in the fleſh: but I ſpare you.

29 But this I ſay, brethren, the time is ſhort: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as tho' they rejoiced not; and they that buy, as tho' they poſſeſſed not;

31 And they that uſe this world as not abuſing it: for the faſhion of this world paſſeth away.

32 But I would have you without carefulneſs. He that is unmarried careth for the things that belong to the Lord, how he may pleaſe the Lord:

33 But he that is married careth for the things that are of the world, how he may pleaſe *his* wife.

34 There is difference alſo between a wife and a virgin. The unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and ſpirit: but ſhe that is married careth for the things of the world, how ſhe may pleaſe *her* huſband.

35 And this I ſpeak for your own profit; not that I may caſt a ſnare upon you, but for that which is comely, and that ye may attend upon the Lord without diſtraction.

36 But if any man think that he behaveth himſelf uncomely towards his virgin, if ſhe paſs the flower of *her* age, and need ſo require, let him do what he will, he ſinneth not: let them marry.

37 Nevertheleſs, he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart that he will keep his virgin, doeth well.

38 So

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19 *Circumciſion is nothing*, &c.] Forms and ceremonies of all other diſtinctions are nothing. *Clarke.*

20 *Let every man abide in the ſame calling wherein he was called.*] As for other matters, be not exceſſively concerned about them; but in whatever calling, that is, profeſſion and circumſtance, any one of you was called, in that let him continue. Affect not to change, without the clear and evident leadings of Providence, as there is generally greater reaſon to expect comfort and uſefulneſs in ſuch a calling than another.

21 *Art thou called being a ſervant? care not for it*, &c.] And I may apply this, not only to the different employments, but relations in life, as well as diverſity in religious profeſſions. Art thou, for inſtance, called into the church of Chriſt, being in the low rank, not only of a hired ſervant, but a ſlave? Do not ſo much regard it as, upon that account, to make thy life uneaſy: but if thou canſt, without any ſinful method of obtaining it, be made free, chuſe it rather, as what is no doubt in itſelf eligible, yet not abſolutely neceſſary to the happineſs of a good man.

22 *For he that is called in the Lord, being a ſervant, is the Lord's free man*, &c.] For he that is called by the Lord to the chriſtian faith, being a ſervant or ſlave, is the Lord's free-man. Chriſt has made him free, indeed, in making him partaker of the glorious liberties of the children of God: and, on the other hand, he alſo that is called, being free from the authority of any human maſter, is ſtill the ſervant, the property of Chriſt, and owes him a moſt implicit and univerſal obedience.

23 *Ye are bought with a price, be not ye the ſervants of men.*] But, upon this head, remember, that as chriſtians you were all bought with a moſt invaluable price: Chriſt hath redeemed you at the expence of his own blood; and therefore let me caution you, out of regard to him, and from a deſire to be capable of ſerving him, as much as poſſible, that ye do not, where it may by any lawful means be avoided, become the ſlaves of men; ſince ſo many evils, dangers, and ſnares are inſeparable from ſuch a ſituation.

24 *Brethren, let every man wherein he is called, therein abide with God.*] This, brethren, is the particular advice, which I thought proper to give upon this head: and the general rule, which I laid down before, is of ſuch great importance, that I muſt repeat it. In whatever condition a man was called at firſt, by the goſpel and grace of Chriſt, in that let him abide with God, taking care to behave in a prudent and religious manner, as under the divine inſpection, and not changing his buſineſs in life, if it be in the general lawful, becauſe he is a chriſtian; but endeavouring to purſue it with ſuch integrity, diligence and prudence, as that his great Maſter and Saviour may be moſt effectually glorified.

28 *Shall have trouble in the fleſh.*] In their own perſons, in their wives, in their children. *Heylyn.*

31 *And they that uſe this world, as not abuſing it*, &c.] And they who uſe this world, as not carrying the enjoyments of it to an unbridled exceſs; for the whole ſcheme and faſhion of this world paſſes off, and is gone like a ſcene in a theatre that preſently ſhifts; or a pageant in ſome public proceſſion, which, how gaudily ſoever it may be adorned to ſtrike the eyes of the ſpectators, is ſtill in motion, and preſently diſappears, to ſhew itſelf for a few moments to others: So tranſitory are all our enjoyments, and afflictions too, and worthy of little regard, when compared with the ſolid realities, which are ſoon to open upon us, and never to paſs away

36 *If any man think that he behaveth himſelf uncomely toward his virgin*, &c.] *If he apprehends that he acts an unbecoming part towards his virgin* daughter, or any other maiden that may fall under his guardianſhip, *if ſhe paſs the flower of her age* in a ſingle ſtate, and if he think it ought ſo to be, let him do what he will in this reſpect, he hath not ſinned in his intent of letting her change her condition; let him look out a partner in life for her, and *let them marry*. Doddridge.

38 So then, he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her huſband liveth; but if her huſband be dead, ſhe is at liberty to be married to whom ſhe will; only in the Lord.

40 But ſhe is happier if ſhe ſo abide, after my judgement. And I think alſo that I have the ſpirit of God.

CHAP. VIII.

1 *To abſtain from meats offered to idols.* 8, 9 *We muſt not abuſe our chriſtian liberty.*

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the ſame is known of him.

4 As concerning therefore the eating of thoſe things that are offered in ſacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jeſus Chriſt, by whom *are* all things, and we by him.

7 Howbeit, *there is* not in every man that knowledge. For ſome with conſcience of the idol unto this hour eat it as a thing offered unto an idol; and their conſcience being weak is defiled.

8 ¶ But meat commendeth us not to God; for neither, if we eat, are we the better; neither if we eat not, are we the worſe.

9 But take heed leſt by any means this liberty of your's become a ſtumbling block to them that are weak.

10 For if any man ſee thee which haſt knowledge ſit at meat in the idol's temple, ſhall not the conſcience of him which is weak be emboldened to eat thoſe things which are offered to idols?

11 And through thy knowledge ſhall the weak brother periſh, for whom Chriſt died?

12 But when ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt.

13 Wherefore, if meat make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to offend.

CHAP. IX.

1 *He ſheweth his liberty,* 7 *and that the miniſter ought to live by the goſpel.*

AM I not an apoſtle? am I not free? have I not ſeen Jeſus Chriſt our Lord? are not ye my work in the Lord?

2 If

Commentary and Notes on Chapter VIII.

1, 2 *Now as touching things offered unto idols,* &c.] I now proceed to conſider the other caſes about which you conſulted me; particularly that concerning things ſacrificed to idols. And here it may be obſerved, that we know we all have, as chriſtians, that general knowledge of the vanity of theſe fictitious deities, of which ſome are ready to boaſt, as if it were an extraordinary matter; and which they ſometimes are in danger of abuſing, by making it the foundation of liberties which may be very detrimental. But let it be remembered, that knowledge often puffeth up, and is the occaſion of great ſelf-conceit and arrogance: whereas it is conſiderate love and gentle tenderneſs that edifies, and has ſuch a happy effect in building up the church of Chriſt. And indeed, if any one think that he knoweth any thing; if he be conceited of his knowledge, ſo as to neglect and deſpiſe his brethren; and, upon account of his ſuppoſed ſuperiority in that reſpect, ſets a very high value upon himſelf; it appears, that he as yet knows nothing as he ought to know it; and needs to be taught the very firſt and moſt eſſential principles of that knowledge, which is truly ornamental and uſeful.

3 *But if any man love God, the ſame is known of him.*] But if any man love God, and ſhews it by ſteady regard for the divine glory, and the good of his brethren, he is indeed known of him; this man hath attained the true knowledge of God, and will be ſure of his approbation and favour.

5, 6 *For though there be that are called gods, whether in heaven or in earth,* &c.] For though there are many which are called gods, whether reſiding in heaven or in earth, or even under the earth: for the heathens have not only their celeſtial, and terreſtrial, but likewiſe their infernal deities. As there are many gods, and many lords, who are in their various ſubordination adored by the Gentiles, and have great though very abſurd worſhip paid to them, nevertheleſs to us there is but one God, the father of angels and men; from whom are all things in created nature; and we deriving our being from him, were made for him, and for his glory. And there is alſo but one Lord, even Jeſus Chriſt, the only mediator between God and man, by whom are all things created, ſupported and guided; and we, by him, thankfully owning ourſelves obliged to his agency and care for all we are, and have, or hope to obtain. Theſe are grand principles in which all intelligent chriſtians are agreed: and they would be happy, if they kept them ſteadily and conſiſtently in view.

10 *For if any man ſee thee which haſt knowledge ſit at meat in the idol's temple,* &c.] For if any one ſee thee, who haſt this boaſted knowledge, ſitting down to an entertainment in an idol's temple, as freely as thou wouldſt in thine own houſe, and partaking of his ſacrifices a chearfully, as if they were the common proviſions of thine own table though this may indeed ariſe from that ſovereign contempt in whic thou holdeſt that idle fiction of deity, can he know that ſituation o thy mind? And will not the conſcience of him that is thus weak, an who perhaps feels ſome ſcruples in his own mind about it, be encouraged by thy example to eat of the idol ſacrifice with ſome ſentiment of ſuperſtitious regard?

11 *And through thy knowledge ſhall the weak brother periſh, for who Chriſt died?*] And ſo ſhall the weak brother, for whom the Lor Jeſus Chriſt himſelf died, be liable to periſh by thy knowledge, i this inſtance miſchievous rather than uſeful: ſo that when tho makeſt a vain oſtentation of it, thou doſt in effect pride thyſelf in th brother's ruin.

12 *But when ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt.*] Imagine not this to be an inconſiderab evil; but on the contrary rather know, that when you thus ſin again your brethren, and wound their weak conſciences, leading them in to guilt, and hazarding their ſalvation, you greatly ſin againſt Chriſt who had ſuch a tenderneſs for ſouls, that he died to redeem them and hath done all that example or precept can do, to make his fo lowers enter into ſuch humane and compaſſionate views.

13 *Wherefore if meat make my brother to offend, I will eat no fleſh,* &c. Therefore it is a determined point with me upon theſe principle that if meat of any kind ſcandalize my brother, and lead him in ſin, I would not only abſtain now and then from this or that agre able food, but would never as long as I live eat any ſort of fleſh. would ſubſiſt entirely on vegetables, that I may not ſcandalize an enſnare my brother; if there be no other way of avoiding it. C ſuch importance ſhould I eſteem the preſervation of one endanger ſoul. And herein I wiſh that God may give you the like ſelf-denia both for your own ſakes, and for the peace and honour of t chriſtian church.

Commentary and Notes on Chap. IX.

1 *Am I not an apoſtle? am I not free?*] While I thus ſpeak of t concern I have to avoid what may prove an occaſion of injury weak brethren, it leads my thoughts to the part I have acted, whil reſided among you, in declining to take that maintenance from yo which I might very juſtly have expected and demanded. And h you muſt give me leave to expreſs my ſurpriſe, as well as my co cern, to hear, that ſo unkind and unnatural a conſtruction has be

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2 If I be not an apoſtle unto others, yet doubtleſs I am to you; for the ſeal of mine apoſtleſhip are ye in the Lord.

3 Mine anſwer to them that do examine me is this:

4 Have we not power to eat and to drink?

5 Have we not power to lead about a ſiſter, a wife as well as other apoſtles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas? have not we power to forbear working?

7 ¶ Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I theſe things as a man? or ſaith not the law the ſame alſo?

9 For it is written in the law of Moſes, Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or ſaith he it altogether for our ſakes? for our ſakes, no doubt, *this* is written: that he that ploweth ſhould plow in hope; and that he that threſheth in hope, ſhould be partaker of his hope.

11 If we have ſown unto you ſpiritual things, *is it* a great thing if we ſhall reap your carnal things?

12 If others be partakers of *this* power over you, are not we rather? nevertheleſs, we have not uſed this power? but ſuffer all things, leſt we ſhould hinder the Goſpel of Chriſt.

13 Do ye not know that they which miniſter about holy things, live *of the things* of the temple? and they which wait at the altar, are partakers with the altar?

14 Even ſo hath the Lord ordained that they which preach the Goſpel, ſhould live of the Goſpel.

15 But I have uſed none of theſe things; neither have I written theſe things that it ſhould be ſo done unto me: for *it were* better for me to die than that any man ſhould make my glorying void.

16 For though I preach the Goſpel, I have nothing to glory of: for neceſſity is laid upon me; yea, wo is unto me if I preach not the Goſpel!

17 For I if do this thing willingly, I have a reward: but if againſt my will, a diſpenſation *of the goſpel* is committed unto me.

18 What is my reward then? verily that when I preach the Goſpel, I may make the Goſpel of Chriſt without charge, that I abuſe not my power in the Goſpel.

19 For though I be free from all *men*, yet have I made myſelf ſervant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Chriſt,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means ſave ſome.

23 And this I do for the Goſpel's ſake, that I might be partaker thereof with *you*.

24 ¶ Know ye not that they which run in a race, run all, but one receiveth the prize? ſo run that ye may obtain.

25 And

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put upon my generoſity and tenderneſs, as if I had declined to accept your contributions, from a conſciouſneſs of not being entitled to them, as well as my brethren: but can you really imagine that to be the caſe? Am not I, as truly as any man living, an apoſtle of Jeſus Chriſt? Am not I as free in this inſtance as any other; and may I not, as juſtly as they, expect to be maintained by you, while I am ſerving your beſt intereſts: Have not I, tho' called ſo much later than my brethren, ſeen Jeſus Chriſt our Lord after his reſurrection; ſo as to be able to teſtify the important fact on my own knowledge, as confidently as thoſe that were earlier acquainted with him? And to urge ſo plain a point no farther, are not ye, Corinthians, particularly my work in the Lord, and the evident token of his bleſſing on my apoſtolical labours?

2 *If I be not an apoſtle unto others, yet doubtleſs I am to you?* &c.] On this account, if I am not an apoſtle to ſome others, yet I doubtleſs am ſo to you, who, of all people in the world, can ſhew the leaſt excuſe for queſtioning my miſſion; for ye are indeed the ſeal of my apoſtleſhip in the Lord; and the extraordinary ſucceſs which I have had among you, if others ſhould doubt of my commiſſion, might furniſh out a proof of it alſo to them.

5 *Have we not power to lead about a ſiſter, a wiſe?* &c.] Have we not power to lead about with us, in our apoſtolical travels, a ſiſter, whom we might take for a wife, as ſome of the other apoſtles do?

16 *For though I preach the goſpel, I have nothing to glory of,* &c.] For if I preach the goſpel, after what hath happened in my ſingular caſe, I have no matter of boaſting in that: for, having received ſuch a commiſſion, how could I refuſe? I may ſay a kind of invincible neceſſity lieth upon me: and wo to me indeed, if I preach not the goſpel. To decline a work, aſſigned to me by ſo condeſcending an appearance of Chriſt, when, with malicious rage, I was attempting to deſtroy his church, would be an inſtance of ingratitude and obſtinacy, deſerving the moſt dreadful and inſupportable condemnation.

20 *And unto the Jews I became as a Jew,* &c.] And I not only ſubmitted to preach the goſpel without any reward; but I made it a conſtant maxim to accommodate my manner of living to the way and reliſh of thoſe about me, ſacrificing my own humour and inclination; and that in ſome inſtances, when I could not do it without conſiderable inconveniency to myſelf. Accordingly, to the Jews I became as a Jew, that I might gain over more of the Jews to chriſtianity: to thoſe, I ſay, who were, or apprehended themſelves to be, under the tedious ceremonies and diſagreeable reſtraints of the Moſaic law, I became as if I were ſtill in conſcience under the obligations of the law, tho' I knew it to have been aboliſhed: and this, that I might gain thoſe who apprehended themſelves to be under the bond of that law.

21 *To them that are without law, as without law,* &c.] On the other hand, to thoſe who were without the law of Moſes, and either unacquainted with it, or apprehend themſelves under no obligation to conform to its peculiar inſtitutions, I behaved as if I had myſelf alſo been without the law, neglecting its ceremonial precepts, which I well knew to be ſuperſeded and aboliſhed: yet ſtill taking care, that it might appear, both from my words and actions, that I was not without law to God; but apprehended myſelf under a law of the moſt affectionate duty and gratitude to Chriſt, who came by new bonds to engage us to the ſtricteſt obedience: but theſe freedoms I uſed, and this moderation I manifeſted, not by any means for my own indulgence; but that I might gain thoſe who are without the law, and make my miniſtry more agreeable and uſeful to ſuch as were educated among the Gentiles.

22 *To the weak became I as weak, that I might gain the weak,* &c.] I therefore became to the weak, as if I had been as weak and ſcrupulous as they, in the various articles of food and dreſs, which might come into queſtion, that I might gain upon the weak; for the ſoul of the weakeſt appeared to me infinitely valuable: and I have the warrant of my great Maſter, to eſteem it more precious than all the treaſures of the world. In a word, I became all things to all men; accommodating myſelf to them, ſo far as with a ſafe conſcience I could, that by any or all means, if poſſible, I might ſave ſome. And it is the daily grief of my ſoul, that, after all theſe efforts, the number is ſo ſmall.

24 *Know ye not that they which run in a race, run all,* &c.] I may illuſtrate this by referring to the games ſo well known in Greece, and particularly to the Iſthmian, ſo often celebrated among you at Corinth. Do you not know, that with reſpect to thoſe who run in the ſtadium or foot-race, all indeed run, and contend with each other; whereas but one receiveth the prize: yet the uncertain hope, that each may be that one, animates them all to ſtrain every nerve in the courſe. You have much greater encouragement to exert yourſelves in the purſuit of celeſtial bleſſings: ſee to it therefore, that ye ſo run, as that ye may obtain; and that ye lay aſide every thing that would be an incumbrance to you, or render you incapable of diſpatching the race with neceſſary vigour and alacrity.

25 And every man that ſtriveth for the maſtery, is temperatein all things. Now, they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air;

27 But I keep under my body, and bring it into ſubjection: leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt-away.

CHAP. X.

1 *The Jew's ſacraments,* 6 *types of ours; and their puniſhments,* 11 *our examples.* 21 *We muſt not make the Lord's table the table of devils.*

MOREOVER, brethren, I would not that ye ſhould be ignorant how that all our fathers were under the cloud, and all paſſed through the ſea;

2 And were all baptized unto Moſes in the cloud and in the ſea;

3 And did all eat the ſame ſpiritual meat;

4 And did all drink the ſame ſpiritual drink. For they drank of that ſpiritual Rock that followed them: and that rock was Chriſt.

5 But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs.

6 ¶ Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted.

7 Neither be ye idolaters, as *were* ſome of them; as it written, The people ſat down to eat and to drink, and roſe up to play.

8 Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand.

9 Neither let us tempt Chriſt, as ſome of them alſo tempted: and were deſtroyed of ſerpents.

10 Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.

11 ¶ Now

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25 *And every man that ſtriveth for the maſtery, is temperate in all things,* &c.] And every one who contendeth in the games, whether in running as above, or in wreſtling, or combating, is temperate in all things, abſtaining from whatever might enervate his ſtrength, and ſubmitting to a regular courſe of diet, exerciſe and hardſhip, that he may be the more capable of exerting himſelf with ſucceſs: and this they indeed do, that they may obtain a corruptible crown, a garland of leaves, that will ſoon wither and periſh: but we are animated by the view of an incorruptible crown, the duration and glory of which will be commenſurate to the exiſtence of our immortal ſouls.

26 *I therefore ſo run, not as uncertainly: ſo fight I, not as one that beateth the air.*] It is no ſmall pleaſure to me, while I am exhorting you to this, to reflect that I am, through divine grace, myſelf an example of the temperance I recommend. I, for my part, run not as one who is to paſs undiſtinguiſhed, but knowing what eyes are upon me, and ſolicitous to gain the approbation of my judge, and attending with diligence and care to the boundaries which are marked out to us, I exert myſelf to the utmoſt, I ſo fight, not as one that beats the air, who fights, as it were, with his own ſhadow, or practiſes a feigned combat; but as one who has a real and living enemy to contend with; and who knowing that his life and his all is in queſtion, would ſtrike ſure, and not loſe his blows upon empty air.

27 *But I keep under my body, and bring it into ſubjection,* &c.] Thus I indulge not myſelf in a habit of indolence and luxury; but imitate, on a much nobler occaſion, and to a much greater degree, the ſelf-denial of the combatants I mentioned above: I bruiſe and mortify my body, and bring it into ſuch a degree of ſervitude, as the ſuperior intereſts of my ſoul require: and this I judge a moſt neceſſary precaution, leſt, after having ſerved as a herald to others, and after having made proclamation of the glorious rewards to be attained, and endeavoured to animate their zeal in the purſuit, I ſhould myſelf be diſapproved of the great judge; and, finally, declared unworthy of obtaining a ſhare in them.

Commentary and Notes on Chapter X.

1 *Moreover, brethren, I would not that ye ſhould be ignorant, how,* &c.] I have been urging you to run your chriſtian race with reſolution and diligence; which you ſhould the rather do, conſidering how fatally many of thoſe miſcarried who were once God's peculiar people, and favoured in a very extraordinary manner. Now this is ſo affecting a thought that I muſt deſire you, my brethren, to attend while I further illuſtrate it. For I would by no means have you ignorant of ſo inſtructive an hiſtory. You have, I doubt not, often heard that all our fathers, whom Moſes the great law-giver of our nation led out of Egypt, were all under the conduct of that miraculous pillar of cloud and of fire, which did their camp ſo ſingular an honour: and that they all paſſed through the ſea, the power of God opening a way for them, while the mountains incloſed them on either ſide, and their Egyptian enemies were preſſing hard upon their rear.

2 *And were all baptized unto Moſes in the cloud,* &c.] And this was ſo wonderful and ſolemn an event, that I may ſay, they were all baptized unto Moſes, that is initiated into the profeſſion of that religion, which he was to teach them from God in the cloud, and in the ſea. God did as it were ſolemnly receive them under protection as his people: and they, by following his miraculous guidance, declared their dependance upon him, and entire ſubjection to him.

3 *And did all eat the ſame ſpiritual meat.*] And as they proceeded in their journey, they did all eat the ſame ſpiritual food, that is, the manna, which for its excellence is called angel's food, Pſalm lxxviii. 25. and which was indeed an emblem of the bread of life that cometh down from heaven.

4 *And did all drink the ſame ſpiritual drink,* &c.] And they di likewiſe all drink of what might be called, on the like principles, th ſame ſpiritual drink; for they drank of that ſpiritual or myſteriou rock, the wonderful ſtreams of which followed them thro' ſo man wanderings and encampments: and that rock was a moſt affectin repreſentation of Chriſt, the rock of ages, the ſure foundation of hi people's hopes, from whom they derive theſe ſtreams of bleſſin which follow them through all this wilderneſs of mortal life, an will end in rivers of pleaſure at the right hand of God for ever.

5 *But with many of them God was not well pleaſed: for they were overthrown,* &c.] It was the privilege of Iſrael, as a people to enjoy ſuch typical bleſſings as theſe: and yet it is plain, that God had no pleaſur in the greateſt part of them; for they were overthrown in the wilderneſs. The whole generation that came adult out of Egypt, was mad to die there; and they ſometimes died in ſuch multitudes, that th ground was overſpread with carcaſes, as a field is, in which a battl has been fought.

6 *Now theſe things were our examples,* &c.] Now theſe things wer types and figures to us, that we might learn wiſdom at their expence and not truſt to external privileges, while we go on in a courſe of di obedience to the divine authority: and particularly, that we migh not luſt after evil things, and indulge ourſelves in irregular and luxurious deſires; as they alſo luſted after quails in contempt of thei manna, and thereby brought the wrath of God upon themſelves, an were conſumed by peſtilential diſtempers, while the meat was yet b tween their teeth. Learn therefore, by what they ſuffered, to cultivate that temperance and ſelf-denial, which I have juſt been recommending to you.

7 *Neither be ye idolaters, as were ſome of them,* &c.] Neither be y idolaters, as ſome of them were, even while they yet continued Mount Sinai: as ye know it is written, Exod. xxxii. 6, 19. with r lation to the feaſt of the golden calf, the people ſat down to eat an drink of the ſacrifices, which were offered to it; and then they ro up to play and dance, in honour of this vain ſymbol of the deity.

8 *Neither let us commit fornication, as ſome,* &c.] And this natura ly leads me to add another caution, no leſs ſuitable to your preſen circumſtances than the former: neither let us commit fornication, o lewdneſs of any kind, as ſome of them in their idolatrous revels committed fornication; and particularly, when they had eaten the ſacr fices of Baal-peor, and offended with the Midianitiſh women: th ſad conſequence of which was, that there fell in one day twenty-thr thouſand by the plague; beſides thoſe that were ſlain by the ſwor who amounted to a thouſand more, Num. xxv.

9 *Neither let us tempt Chriſt, as ſome of them alſo,* &c.] Neither l us tempt Chriſt by our unbelief, after the tokens he hath given us command our faith, and engage our dependence; as ſome of th next generation of them alſo tempted him, while he reſided amon them, as the angel of God's preſence; and were deſtroyed by fie ſerpents, Numb. xxi. from the venom of which others were recove ed by that brazen ſerpent, that was ſo illuſtrious a type of the Meſſia

10. *Neither murmur ye, as ſome of them alſo murmured,* &c.] Neith murmur ye under diſpenſations of providence; which may ſeem preſent to bear hard upon you, and are contrary to your preſe inclinations and intereſt: as ſome of them alſo murmured again a again, and were deſtroyed by the deſtroyer, who was commiſſion by one judgment, and another to take them off.

11 Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.

13 There hath no temptation taken you but ſuch as is common to man: but God *is* faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I ſpeak as to wiſe men, judge ye what I ſay.

16 The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

17 For we being many are one bread, and one body: for we are all partakers of that one bread

18 Behold Iſrael after the fleſh: are not they which eat of the ſacrifices, partakers of the altar.

19 What ſay I then? that the idol is any thing, or that which is offered in ſacrifice to idols is any thing?

20 But I *ſay*, that the things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould have fellowſhip with devils.

21 ¶ Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealouſy? are we ſtronger than he;

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man ſeek his own, but every man another's wealth.

25 Whatſoever is ſold in the ſhambles, that eat, aſking no queſtions for conſcience ſake.

26 For the earth *is* the Lord's, and the fulneſs thereof.

27 If any of them that believe not, bid you *to a feaſt*, and ye be diſpoſed to go; whatſoever is ſet before you, eat, aſking no queſtion for conſcience ſake.

28 But if any man ſay unto you, This is offered in ſacrifice unto idols, eat not, for his ſake that ſheweth it, and for conſcience ſake: for the earth *is* the Lord's, and the fulneſs thereof:

29 Conſcience, I ſay, not thine own, but of the others; for why is my liberty judged of another man's conſcience?

30 For

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11 *Now all theſe thing happened unto them for enſamples*, &c.] But let me remind you on the whole, as I hinted above, that all theſe calamitous things which happened unto them, were intended as types or examples to us, that we might learn what we are to expect in the like caſe: and they are written for our admonition, on whom the ends of the world are come; as we live under the laſt diſpenſation which God will ever give to the children of men, and with which the whole œconomy of their probation ſhall wind up.

12 *Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.*] Therefore, let me urge this improvement of the whole ſurvey upon you, and upon all into whoſe hand this epiſtle may come: and ſay, let him that thinketh he ſtandeth moſt ſecurely, and who may be ready moſt confidently to truſt in his own ſtrength, take heed leſt he fall ſo much the lower, in proportion to the degree in which he imagines himſelf out of all manner of danger.

13 *There hath no temptation taken you, but ſuch as is common to man*, &c] It is true indeed, and it is matter of great comfort and thankfulneſs to reflect upon it, that no temptation has yet taken you; but ſuch as is common to man, and ſuch as human reaſon, properly exerciſed on the principles of that revelation which you enjoy, may furniſh you with motives to reſiſt. And we have the pleaſure further to reflect, that God is faithful, who hath promiſed to preſerve his people: and he will not leave you to be tempted above your ability: but will with the temptation with which he permits you to be aſſaulted, provide you alſo with a way of eſcape; that if you be not wanting to yourſelves, you may be able to bear it: yea, and may acquire new ſtrength and honour by the combat.

16 *The cup of bleſſing which we bleſs, is it not the communion*, &c.] The ſacramental cup, which is to us both the commemoration of paſt, and the pledge of future bleſſing, which in the name of the Lord we ſolemnly bleſs, ſetting it apart to a holy and religious uſe; is it not the token of our faith and our communion in theſe ineſtimable privileges which are the purchaſe of the blood of Chriſt, ſhed for the remiſſion of our ſins? The bread which we break, and which was appointed in the firſt inſtitution of the ordinance for this purpoſe, is it not the communion of the body of Chriſt in the like ſenſe? That is, the token of our ſharing in the privileges which he procured at the expence of ſufferings, by which his body was broken and almoſt torn in pieces.

17 *For we being many are one bread, and one body*, &c.] For we chriſtians being many, are yet, as it were, but different parts of one and the ſame broken bread; which we diſtribute and receive, in token of our being members of one body. For we are all partakers of one kind of holy bread, and one cup; which we eat and drink together at the ſame table, in teſtimony of our mutual and inviolable friendſhip, cemented in Chriſt our great and common head.

18 *Behold Iſrael after the fleſh: are not they which eat of the ſacrifices, partakers of the altar?*] Conſider how it is with Iſrael according to the fleſh, the lineal deſcendants of thoſe who were the choſen and peculiar people of God. Are not they who eat of the ſacrifices, which have been offered in the court of their temple at Jeruſalem, eſteemed to be partakers of the altar of God, on which part of them have been conſumed? And is not the eating the fleſh of thoſe victims eſteemed as an act of communion with the deity to whom they were offered? Now you may eaſily perceive that the ſame argument will be concluſive to prove, that they who ſhare in the ſacrifices preſented to idols, knowing what they do, and eſpecially doing it in ſome apartments belonging to the temples of ſuch idols, hold a kind of communion with theſe fictitious and deteſtable deities, by no means reconcilable with the ſanctity of the chriſtian character, or the tenor of their ſacramental engagements.

19 *What ſay I then? that the idol is any thing*, &c.] What then do I ſay, that an idol of wood or ſtone, of ſilver or gold, is in itſelf any thing divine? Or do I ſay, that the thing which is ſacrificed to idols, is in itſelf any thing morally and univerſally unclean? You will know that I intend to maintain nothing of this kind.

20 *But I ſay, that the things which the Gentiles ſacrifice, they ſacrifice to devils, and not to* God, &c.] But on the other hand, you muſt be aware that what the heathens ſacrifice, they ſacrifice to evil demons, and not to God. Such ſpirits as theſe, to whom they addreſs their devotions, muſt be ſure to be wicked ſpirits, if they exiſt at all: and devils may well be ſuppoſed to uſe their utmoſt efforts to ſupport ſuch worſhip, it being grateful to them, in proportion to the degree in which it is affronting and injurious to the great object of chriſtian adoration, and enſnaring to the ſouls of men. Now I would not by any means that you, who have at your baptiſm ſolemnly renounced the devil, and all his adherents, ſhould in any degree have, or ſeem to have, communion with demons.

21 *Ye cannot drink the cup of the Lord, and the cup of devils*, &c.] And indeed this is moſt inconſiſtent with thoſe ſolemn badges of your holy profeſſion, by which your baptiſmal covenant is ſo frequently ratified and renewed. Ye cannot with tolerable decency and conſiſtency, at one time drink of the cup of the Lord, in that holy rite in which you commemorate his death; and at another time of the cup of demons, of libations poured out to their honour, or cups drank at their feaſts. Ye cannot ſurely think you ſhould be partakers of the table of the Lord, and go from thence to the table of demons; or from theirs to his, to ſhare alternately in ſuch holy and ſuch polluted rites and entertainments. Yet it is certain, that by partaking in their feaſts, you do as it were, contract a kind of friendſhip and familiarity with theſe infernal ſpirits.

22 *Do we provoke the Lord to jealouſy? are we ſtronger than he?*] Do we, by ſuch a conduct as this, deliberately mean to provoke the Lord to jealouſy, by thus careſſing thoſe whom he abhors as his rivals? Muſt it not incenſe him exceedingly? And muſt it not in its conſequences be detrimental, and even fatal to us? Or are we ſtronger than he? ſo as to be able to reſiſt, or to endure the dreadful effects of his diſpleaſure.

30 For if I by grace be a partaker, why am I evil ſpoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatſoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I pleaſe all *men* in all things, not ſeeking mine own profit, but the profit of many, that they may be ſaved.

CHAP. XI.

1 *Of covering heads in praying.* 21 *of profaning the Lord's ſupper.* 23 *The apoſtles account of the inſtitution of it.*

BE ye followers of me, even as I alſo *am* of Chriſt.

2 Now I praiſe you, brethren, that ye remember me in all things, and keep the ordinances as I delivered *them* to you.

3 But I would have you know that the head of every man is Chriſt; and the head of the woman *is* the man; and the head of Chriſt *is* God.

4 Every man praying or propheſying, having *his* head covered, diſhonoureth his head.

5 But every woman that prayeth or propheſieth with *her* head uncovered, diſhonoureth her head: for that is even all one as if ſhe were ſhaven.

6 For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.

7 For a man indeed ought not to cover *his* head, foraſmuch as he is the image and glory of God: but the woman is the glory of the man:

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman but the woman for the man,

10 For this cauſe ought the woman to hav power on *her* head, becauſe of the angels.

11 Nevertheleſs, neither is the man withou the woman, neither the woman without the ma in the Lord.

12 For as the woman *is* of the man, even ſo i the man alſo by the woman; but all things o God.

13 Judge in yourſelves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itſelf teach you; tha if a man have long hair, it is a ſhame unto him?

15 But if a woman have long hair, it is a glor to her; for her hair is given her for a covering.

16 But if any man ſeem to be contentious, w have no ſuch cuſtom, neither the churches o God.

17 Now in this that I declare *unto you*, I praiſ *you* not, that ye come together not for the bette but for the worſe.

18 For firſt of all, when ye come together i the church, I hear that there be diviſions amon you; and I partly believe it.

19 For there muſt be alſo hereſies among you that they which are approved may be made manifeſt among you.

20 When ye come together therefore into on place, *this* is not to eat the Lord's ſupper.

21 ¶ For in eating every one taketh before *othe* his own ſupper: and one is hungry, and anothe is drunken.

22 What, have ye not houſes to eat and drin in? or deſpiſe ye the church of God, and ſham them that have not? What ſhall I ſay to you; ſha I praiſe you in this? I praiſe *you* not.

23 ¶ F

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32 *Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.*] In this reſpect, and in every, ſee to it, that ye be inoffenſive both to the Jews, who you know abhor every thing that looks like the leaſt approach to idol-worſhip; and to the Greeks, and other unconverted Gentiles, who are ſo much attached to it, that they are willing to catch at all pretences of juſtifying themſelves in the practice; and to the church of God, whether conſiſting of circumciſed or uncircumciſed converts to chriſtianity, who would grieve to ſee the common edification obſtructed, in inſtances wherein they themſelves might not be endangered.

33 *Even as I pleaſe all men in all things, not ſeeking,* &c.] Endeavour to follow in this reſpect my example, acting as I alſo do, who ſtudy in all things to pleaſe all men, ſo far as I apprehend it for their real advantage: not mine own intereſt or gratification, but that of many, that they may be ſaved by being brought to, and confirmed in, that religion on which their eternal happineſs depends.

Commentary and Notes on Chapter XI.

1 *Be ye followers of me, even as I alſo am of Chriſt.*] In this grand and important conſideration I loſe every inferior view, as our great Lord and maſter did: be ye therefore herein imitators of me, as I alſo am of Chriſt, and you will be in the way to pleaſe him, and to ſecure infinitely greater advantage from his favour, than you can ever be called to reſign for the good of your brethren.

17 *Now in this that I declare unto you, I praiſe you not,* &c.] Thus you have my free ſentiments of the manner in which women, even when moſt ſingularly honoured by God, ſhould appear in your religious aſſemblies: but while I am giving you theſe inſtructions, I do not, and cannot praiſe you, as I would, on ſeveral accounts; and particularly in this, that when you come together in theſe aſſemblies, and on the moſt ſolemn occaſions, there are ſuch irregularities, and ſometimes ſuch indecencies among you, that your meeting is not for the better, but for the worſe, as you loſe more in religion one way, than you gain in another.

18 *For firſt of all, when ye come together in the church,* &c.] For, before I mention any other inſtance of this, I muſt obſerve, in the firſt place, that when ye come together in the church, though it is ſo evident, that nothing but reverence to God, and love to each other, ſhould reign on ſuch occaſions, I hear that there are ſchiſms, or uncharitable and angry diviſions and diſputes among you; and I do ſome reſpect, and with regard to ſome of you, believe it.

19 *For there muſt be alſo hereſies among you,* &c.] For, in the cour of things, it is to be expected that there muſt be even hereſies amo you: contentions will ariſe to ſuch a height, that ſeparations w enſue. The warmth of ſome tempers evidently leads to this; a providence may probably permit it, that they who are of the moſt a proved characters, may be made manifeſt among you by the ſtead neſs and candour of their conduct.

20, 21 *When ye come together therefore into one place, this is not to e the Lord's ſupper,* &c.] It is particularly grievous to me to be forc to complain of your irregular behaviour, while celebrating that m excellent and moſt endearing ordinance of the euchariſt; but I a compelled to do it; and therefore I tell you plainly, that when y come together in ſuch a manner as ye do, into one place, under p tence of attending this grand ſolemnity, it is not eating the Lor ſupper: it does not deſerve to be called by that name. Inſtead regarding it in a holy and religious view, you confound it with common meal: and do not indeed behave in the manner that decency would require, if it were no more than a common meal: for th you ſit down at what, even in that caſe, ought to be a ſocial a friendly table, yet each has his particular meſs; and, without offeri a ſhare of it in an obliging manner to the reſt, every one, in eati greedily, taketh before the other his own ſupper, both to the fo and liquor which he hath provided; and ſo, while one poor broth for want of ſuitable proviſions, is hungry, another eats and drinks, exceſs; which would, in all circumſtances, be a ſcandal to a chriſti and eſpecially to a religious aſſembly, as this certainly ought to be,

22 *What, have ye not houſes to eat and to drink in,* &c.] What a proach is this to your common profeſſion! Give me leave to you, have you not houſes to eat and to drink in on common oc ſions, that you muſt come to the place of public worſhip, thus to tertain yourſelves there, which is certainly in all views very ill judge Or do you deſpiſe the church of God, which you moſt greatly offe by ſuch a conduct as this; and, at the ſame time, ſhame thoſe t have not proviſions and accomodations of their own, and might ho at your common meals, to be relieved? What ſhall I ſay to you on t occaſion? Shall I praiſe you in this reſpect? I wiſh I could fairly a honourably do it; but at preſent I praiſe you not: I muſt rat blame you, and exhort you to amend what is ſo groſly amiſs.

23 ¶ For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the *ſame* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and ſaid, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.

27 Wherefore whoſoever ſhall eat this bread, and drink *this* cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

28 But let a man examine himſelf, and ſo let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body.

30 For this cauſe many *are* weak and ſickly among you, and many ſleep.

31 For if we would judge ourſelves, we ſhould not be judged.

32 But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

CHAP. XII.

1 *Spiritual gifts are divers,* 7 *yet all to profit withal.* 12 *Chriſtians, as the members of the body natural, are one.*

NOW concerning ſpiritual *gifts*, brethren I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto theſe dumb idols, even as ye were led.

3 Wherefore

23, 24 *For I have received of the Lord that which alſo I delivered,* &c.] And that my admonitions and exhortations may come with the greater weight, let me lead back your thoughts to the original inſtitution of this profaned and affronted ordinance; which, if ye reflect upon, I am ſure you muſt be heartily grieved at the indignities you have offered to it, and will be engaged to reſolve you will never repeat them: now I am able to ſpeak of this matter with great certainty and exactneſs; for my knowledge of it did not depend upon any human tradition whatſoever: but I received, by ſpecial revelation from the Lord Jeſus Chriſt himſelf, that which I alſo delivered to you in my former preaching on this ſubject; in which, as in all things elſe, I have been careful moſt exactly to adhere to my original inſtructions, and you know the ſubſtance of it was this, That the Lord Jeſus Chriſt, the very ſame night in which he was betrayed, and amidſt all thoſe ſerious thoughts which his own nearly approaching ſufferings muſt ſuggeſt, after he had finiſhed the paſcal ſupper, took bread, ſome of the remainder of thoſe unleavened cakes with which that ſolemn feaſt is celebrated; and having in a moſt reverend manner given thanks to God, the great Author of all temporal and ſpiritual bleſſings, and looked up to him for his benediction upon it, for the purpoſes to which it was going to be appropriated, he break it into ſeveral pieces; and diſtributing it to his diſciples who were preſent, ſaid, Take this bread, and eat it with due reverence and regard; for this is the ſolemn repreſentation of my body, which is juſt going to be broken by the moſt bitter pains and agonies for you and your ſalvation; this therefore do in all the ſucceeding ages of my church, as a commemoration of me, that the memory of my painful death may be kept up in the world; and your hearts, and thoſe of all my faithful followers, may be properly affected with the review of it.

25 *After the ſame manner alſo he took the cup,* &c.] In like manner alſo he took the cup, which, you will remember, was after he had ſupped; ſo that it was by no means a part of that meal they had been making, but ſomething quite diſtinct from it: and he likewiſe diſtributed that to them, as he had done the bread, ſaying, This cup is the ſolemn ſeal and memorial of the new covenant, which is eſtabliſhed in my blood, by which all its invaluable bleſſings are derived to you: this likewiſe do, as often as ye drink it, in commemoration of me, and in order to maintain the memory of my bleeding dying love for the church and the world.

26 *For as often as ye eat this bread, and drink this cup,* &c.] You therefore, as often as ye eat this bread and drink this cup, do indeed perform a very ſolemn and important action: for, according to his own interpretation and inſtitution, you ſhew forth, and, as it were proclaim the Lord's death in its moſt affecting circumſtances; which the church muſt, throughout all ages, continue to do, until he come to cloſe the preſent ſcene of things, and to receive all his faithful ſervants to a place, where, for ever dwelling with him, they will no more need theſe memorials of an abſent Saviour.

27 *Wherefore, whoſoever ſhall eat this bread, and drink this cup,* &c.] So that you ſee, by a further conſequence, whoſoever ſhall eat this bread, or drink this cup of the Lord unworthily, that is, in an irreverent manner, without a due regard to him, and to the great original purpoſe of its appointment, ſhall be counted guilty of profaning and affronting in ſome meaſure that which is intended to repreſent the body and blood of the Lord: and conſequently the affront does evidently rebound to our Lord himſelf, who was pleaſed, with infinite condeſcenſion, for our ſakes, to aſſume human fleſh, and to ſuffer in it.

28 *But let a man examine himſelf,* &c.] Let none therefore come to the ordinance in a raſh and irreverent manner: but let a man examine himſelf as to his knowledge of its intent, and his deſire to comply with its great deſign: and ſo let him eat of the ſacramental bread, and drink of the cup which is uſed with it.

29 *For he that eateth and drinketh unworthily,* &c.] For he that eateth and drinketh in a profane and irreverent manner, muſt certainly diſpleaſe and provoke God; ſo that it may truly be ſaid, that he eateth and drinketh judgment to himſelf. He takes the readieſt way to bring down the judgments of God upon him, not diſtinguiſhing the Lord's body, nor making that proper deference which he ought to make between that and common food.

31 *If we would judge ourſelves.*] If we would ſeverely and impartially judge ourſelves, &c.

33, 34 *Wherefore, my brethren, when ye come together,* &c.] Therefore, my brethren, in one word, when ye come together to eat in theſe love feaſts, which frequently precede the Adminiſtration of this ordinance among you, wait decently and reſpectfully one for another, till the whole aſſembly be convened: and if any one be ſo hungry, that he cannot conveniently ſtay till that time, let him eat at his own houſe, or at leaſt take a kind of antepaſt, that may prevent any inconvenience ariſing from a little neceſſary delay; that you may not come together to your condemnation, and in ſuch a manner as to provoke the judgment of God againſt you It may ſuffice to have ſaid thus much for the preſent on this ſubject; and what remains further to be adjuſted, I will regulate when I come to Corinth: which, if Providence anſwer my hopes, and ſucceed my ſchemes, will be in a little time.

Commentary and Notes on Chapter XII.

1 *Now concerning ſpiritual gifts, brethren, I would not have you ignorant.*] It is now time I ſhould proceed to ſpeak ſomething concerning thoſe ſpiritual gifts, with which God hath been pleaſed ſo abundantly to bleſs you, my Corinthian brethren, and as to the right uſe and improvement of which, I would not by any means have you ignorant.

2 *Ye know that ye were Gentiles, carried away unto thoſe dumb idols, even as ye were led.*] Upon this head, you in the general know, that during your natural ſtate, before the chearing rays of the goſpel broke in upon you, ye were heathens, without any knowledge of the true God, and carried by a blind implicit credulity after dumb idols: which were ſo far from being able to beſtow on their votaries any ſupernatural endowments, by which they might be enabled to ſpeak extraordinary truths, or in languages before unknown, that they were themſelves deſtitute of the common powers of ſpeech, or any capacity of perception and action. Yet, you were blindly enſlaved to the worſhip of ſuch ſtupid forms, degrading as it evidently is to the rational nature of man; juſt as you were led by the artifices of your prieſts, who found their account in your deluſions. And I hope therefore you will always remember, that the unmerited goodneſs of God in beſtowing ſuch gifts on perſons who could pretend ſo little claim to them, lays you under a laſting obligation to uſe them in the moſt dutiful and grateful manner.

3 Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed. and *that* no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.

4 Now there are diverſities of gifts, but the ſame Spirit.

5 And there are differences of adminiſtrations, but the ſame Lord.

6 And there are diverſities of operations; but it is the ſame God which worketh all in all.

7 ¶ But the manifeſtation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit, the word of wiſdom; to another, the word of knowledge by the ſame Spirit;

9 To another, faith by the ſame Spirit: to another, the gifts of healing by the ſame Spirit;

10 To another, the working of miracles; to another, prophecy,; to another, diſcerning of ſpirits; to another, *divers* kinds of tongues; to another, the interpretation of tongues:

11 But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

12 ¶ For as the body is one, and hath many members, and all the members of that one body, being many, are one body: ſo alſo *is* Chriſt.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made t drink into one Spirit.

14 For the body is not one member, but many

15 If the foot ſhall ſay, Becauſe I am not th hand, I am not of the body: is it therefore not o the body?

16 And if the ear ſhall ſay, Becauſe I am no the eye, I am not of the body; is it therefore no of the body?

17 If the whole body *were* an eye, where *wer* the hearing? if the whole *were* hearing, wher *were* the ſmelling?

18 But now hath God ſet the members, every one of them in the body, as it hath pleaſed him

19 And if they were all one member, wher *were* the body.

20 But now *are they* many members, yet bu one body.

21 And the eye cannot ſay unto the hand, have no need of thee: nor again, the head to th feet, I have no need of you.

22 Nay much more, thoſe members of the body which ſeem to be more feeble, are neceſſary.

23 And thoſe *members* of the body which w think to be leſs honourable, upon theſe we beſtow more abundant honour; and our uncomely *part* have more abundant comelineſs.

24 Fo

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3 *Wherefore I give you to underſtand, that no man ſpeaking by the ſpirit of God, called Jeſus accurſed,* &c.] And therefore, I hope, you will not allow yourſelves to deſpiſe any of your brethren, on account of their deficiency in them: ſince there is an important ſenſe, in which they may all be ſaid to have been enriched by divine and ſupernatural influences. For I give you to know, and deſire you to admit and retain it, as a principle equally certain and weighty, that as no one, ſpeaking by the ſpirit of God, calleth Jeſus accurſed, and conſequently all pretences made to the divine ſpirit by the Jews, are notoriouſly falſe and deteſtable; ſo, on the other hand, no one, can ſeriouſly ſay, that Jeſus is the Lord. None can embrace his religion, and ſupport the profeſſion of it in truth, but by the powerful operation of the Holy Ghoſt on his heart. And therefore as you are all in a ſenſe ſpiritual, it would be highly unreaſonable, that the greateſt ſhould deſpiſe the leaſt, on account of any diſtinction which may have been made in his favour: eſpecially when you conſider who is the great ſource of all.

4 *Now there are diverſities of gifts but the ſame ſpirit.*] Now there are diverſities of gifts in different perſons; but there is one and the ſame ſpirit, from whom they are derived.

5 *And there are differences of adminiſtrations, but the ſame Lord.*] And though there are diverſities of adminiſtrations, there is one and the ſame common Lord, who appoints his miniſters under their diſtinct offices, and gives them their powers, and their ability, and their ſucceſs.

6 *And there are diverſities of operations,* &c.] And though there are diverſities of operations and effects produced, yet it is one and the ſame God who worketh all theſe effects in the perſons concerned: and they can pretend to nothing more than being the ſubjects, or at moſt the inſtruments of his almighty, and univerſal agency.

7 *But the manifeſtation of the Spirit is given to every man to profit withal.*] But to every one of his believing ſervants, who are thus honoured, is given, according to his wiſe and holy diſtribution, a manifeſtation of the ſpirit, (for that our portion of gifts may properly be ſo called) and this in ſuch a degree, as is moſt agreeable and profitable for the intereſt of the whole, that all may harmoniouſly carry on the great deſign of glorifying God, in the edification and happineſs of the whole body.

8 *For to one is given by the Spirit, the word of wiſdom,* &c.] For to one, for inſtance, who is placed in the higheſt rank of the chriſtian church, is given by the ſpirit the word of wiſdom; a comprehenſive view of that grand ſcheme, in which the wiſdom of God is ſo wonderfully diſplayed, that even angelic intelligences are continually admiring it: to another by the ſame ſpirit, ſuch lower degrees of it, as may be called the word of knowledge, whether reſpecting the meaning of the Old Teſtament, or other things in the chriſtian plan, which may render them ſuperior to moſt of their brethren, though inferior to the claſs I mentioned above.

9 *To another faith by the ſame Spirit; to another the gifts of healing,* &c.] To another is given ſuch an extraordinary faith by the ſame ſpirit, that he can commit himſelf to the divine protection in the midſt of the extremeſt dangers; and is thereby qualified courageouſly to aſſert the truth of the goſpel in the very face of its moſt violent perſecutors: to another, the gifts of healing by the ſame ſpirit; in conſequence of which, while under its operation, he can by a word o a touch remove the moſt inveterate diſeaſes.

10 *To another the working of miracles: to another prophecy,* &c.] T another the working of miracles of a different kind, ſuch as takin up ſervants, drinking any deadly draught unhurt, and eſpecially th ejection of demons: to another the gifts of prophecy; whereby h ſhall be able exactly to foretel ſome contingent future event: to another the diſcerning of ſpirits; ſo as authoritatively to determine b what impulſe any one ſpeaks who pretends to inſpiration; or to b capable of pronouncing on the ſincerity of men's profeſſions, or thei fitneſs for any public work to be aſſigned to them: to another th gift of ſpeaking with various kinds of tongues, which he had neve had the natural means of acquiring: and to another the no leſs uſeful, though leſs ſplendid endowments, which we diſtinguiſh from th former, by calling it the interpretation of tongues; in conſequenc of which a perſon ſhall be able to underſtand, and render into a know language that which is ſpoken by a foreigner, in a tongue with whic neither he himſelf, nor the other hearers have been acquainted.

11 *But all theſe worketh, that one and the ſelf ſame Spirit,* &c.] Bu the one and the ſame almighty ſpirit worketh theſe diverſities of gift dividing unto every one ſeverally as he thinketh fit. His wiſdo fixes the ſcheme what this variety ſhould be; and his ſovereign pleaſure determines why they ſhould be imparted to ſuch and ſuch particular perſons, rather than to others.

12 *For as the body is one, and hath many members, and all,* &c.] Th variety, I ſay, is wiſely appointed. For as the body is one, and y hath many members; but all the members of that one body man as they are, conſtitute one body, united in one well regulated ſcheme ſo alſo is Chriſt, that is, the whole ſociety of which Chriſt is th head, and for the whole of which he may, as it were, be put; bein indeed all in all.

13, 14 *For by one Spirit are we all baptiſed into one body,* &c.] For b and according to the operation of one ſpirit, we chriſtians are a baptized into one body, whether we be originally Jews or Greek whether ſlaves or freemen: the religion we before profeſſed, whethe true or falſe; the rank which we now hold in life, whether high o low, makes no difference as to the grand point: our union with th body is the ſame; and the ſame happy conſequences follow from th union. And this in particular, that we are all made to drink int one ſpirit. As we drink of the ſame ſacramental cup, ſo we do b our communion with Chriſt, whoſe blood is repreſented by it, a imbibe the influences of the ſame ſpirit by which the divine life w at firſt produced, and is continually preſerved; I ſay, we have a imbibed: as the whole body may be ſaid to imbibe the wine whic enters in at the mouth, and deſcends to the ſtomach: yet it is n intended for the benefit of thoſe members alone, but of the whole ſo in like manner the body is not one member but many: yet ſo united, that the ſpirit imparted to one, is deſigned, whether in it miraculous operations or ſanctifying influences for the benefit of the whol

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked.

25 That there ſhould be no ſchiſm in the body; but *that* the members ſhould have the ſame care one for another.

26 And whether one member ſuffer, all the members ſuffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Chriſt, and members in particular.

28 And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues.

29 *Are* all apoſtles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all ſpeak with tongues? do all interpret?

31 But covet earneſtly the beſt gifts: and yet ſhew I unto you a more excellent way.

CHAP. XIII.

1 *All gifts, how excellent ſoever, are nothing worth without charity.* 4 *the praiſes thereof.*

THOUGH I ſpeak with the tongues of men and of angels, and have not charity, I am become *as* ſounding braſs, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and underſtand all myſteries, and all knowledge, and though I have all faith, ſo that I could remove mountains, and have not charity, I am nothing.

3 And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 ¶ Charity ſuffereth long, and *is* kind; charity envieth not; charity vaunteth not itſelf, is not puffed up.

5 Doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they ſhall fail; whether *there be* tongues, they ſhall ceaſe; whether *there be* knowledge, it ſhall vaniſh away.

9 For we know in part, and we propheſy in part.

10 But when that which is perfect is come, then that which is in part ſhall be done away.

11 When I was a child, I ſpeak as a child, I underſtood as a child, I thought as a child: but when I became a man, I put away childiſh things.

12 For

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27 *Now ye are the body of Chriſt, and members in particular.*] Now to apply this to the purpoſe, for which I introduced it: you are all the body of Chriſt, and members each in particular.

28 *And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets,* &c.] And as God hath placed ſome members in more eminent ſtations in the body; ſo alſo ſome chriſtians in the church. He hath placed in the firſt rank apoſtles, who are honoured with an office of the higheſt diſtinction, and furniſhed with endowments peculiar to themſelves. In the ſecond place, are ranked prophets; whoſe buſineſs it is to foretel future events; or to ſpeak by immediate inſpiration for the edifying of the church. In the third, teachers of a more ordinary kind: afterwards thoſe who are endowed, upon ſome particular occaſion, with miraculous powers: then the gifts of healing diſeaſes, by anointing the ſick with oil, and praying for their recovery. Beſides theſe, he has endowed ſome with ſuch extraordinary activity and ſagacity, as may fit them to be helpers in the management of charities: others are qualified by their prudence to be appointed to governments, by whoſe advice the affairs of ſocieties may be ſteered and conducted in the ſafeſt and happieſt manner. There are alſo wonderful operations, by which men are taught different kinds of tongues, which they had never learned by any human methods.

29 *Are all apoſtles? are all prophets?* &c.] Now as the offices of the church are different, the gifts by which men are fitted to diſcharge them, are proportionably ſo. Are all the members or miniſters of the church, apoſtles? Ye, are all who are ſubordinate to them, prophets? Or are all that ſort of inferior teachers, whom I obſerved to ſtand in the third claſs? Have all thoſe miraculous powers, which I have again and again mentioned.

30 *Have all the gifts of healing? do all ſpeak with tongues? do all interpret?*] Or, to inſtance only in one of the loweſt of them, have all the gift of healing diſeaſes, in that extraordinary manner in which ſome have affected it? Yea, do all ſpeak with tongues, which they have never learned? Or, do all others find themſelves able to act in that lower ſphere I ſpoke of before, and to interpret into their native language, or any other, what has been uttered in a tongue to them generally unknown.

31 *But covet earneſtly the beſt gifts: And yet ſhew I unto you a more excellent way.*] Theſe things are well worthy your conſideration. But inſtead of attending to them, ye contend earneſtly about the beſt or moſt ſhining gifts; envying, and, it may be, detracting from the ſuperior endowments of others. Yet, I ſhew you a way of the higheſt excellence, to which it will be your greateſt wiſdom to attend.

Commentary and Notes on Chap. XIII.

1, 2, 3 *Tho' I ſpeak with the tongues of men and of angels, and have not charity,* &c.] I have been urging you to purſue ſomething more excellent than any of thoſe gifts, about which ſome among you have been ſo ready to contend; and I have recommended it as a more excellent way. That of which I ſpeak is the incomparable and divine grace of love, which indeed is not only of the higheſt excellence, but of abſolute neceſſity: for if I were to ſpeak with all the variety of tongues which are uſed among all the nations of men, and were capable of employing them, even with the eloquence of angels, and knew their celeſtial dialect, but have not love to God and my fellow creatures, be my ſtrains of diſcourſe ever ſo harmonious, or ever ſo ſublime, I am become but ſounding braſs or a tinkling cymbal; at beſt, but like an inſtrument of muſic, and hardly worthy to be compared to an inſtrument of the nobler kind. So little delight would any of my pompous performances give to God, or to any of his moſt valuable creatures, who ſhould know that love was wanting, that I might as well think to recommend myſelf to acceptance by the noiſy clank made by brazen inſtruments in the worſhip of Iſis or Cybele. And if, beſides thoſe gifts of tongues and eloquence, I have that of propheſying, ſo as to foretel the moſt diſtant and important events; and know all thoſe myſteries which have hitherto been concealed from the moſt penetrating and illuminated eyes, or have all the exacteſt knowledge of religion, or any other object that can be ſuppoſed the ſubject of my enquiries; and if, joined with this, I have all the moſt miraculous faith, by virtue of which I ſhould be able to produce effects that might amaze all the world, ſo as to remove mountains from their baſis, to tranſport them from one part of the earth to another, and to change the whole face of nature with a word; but with all theſe wondrous endowments, have not love, ſimple as that principle is, and comparatively mean as it may be eſteemed, yet, for want of it, I am nothing in the ſight of God, and have in reality no true worth and excellence. And I may further add, that no external act of charity, or of zeal, will ſignify any thing, if this inward principle, which ſhould be the life of all, be wanting: for, if I diſtribute all my goods in alms for the ſuſtenance of the poor, and deliver up my body to be burnt in defence of religion itſelf, and do it from a ſacred deſire of human applauſe, and oſtentation of charity, or of piety; but have not, in the ſight of God, that love to which I make ſo high a pretence, I ſhall receive no advantage by it; but, in the day of final account, my judge, inſtead of applauding and rewarding me as a ſaint and a martyr, will condemn me as a wicked and vain glorious hypocrite.

5 *Seeketh not her own*] Her own profit, or pleaſure, at the expence of other men's happineſs.

Is not eaſily provoked.] Rather, is not exaſperated, or put into a violent paſſion.

7 *Beareth all things.*] Rather, covereth or concealeth all things that are amiſs, as far as it can lawfully conceal them.

8 *Whether there be knowledge,* &c.] That knowledge which we now purſue with the greateſt eagerneſs, and which is highly conducive to our preſent uſefulneſs among mankind, ſhall then be aboliſhed. *Doddridge.*

11, 12 *When I was a child, I ſpeak as a child,* &c.] It ſhall in, 12 For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known.

13 And now abideth faith, hope, charity, theſe three; but the greateſt of theſe *is* charity.

CHAP. XIV.

1 Prophecy is commended. 2, 3, 4 and preferred before ſpeaking with tongues.

FOLLOW after charity, and deſire ſpiritual *gifts*, but rather that ye may propheſy.

2 For he that ſpeaketh in an *unknown* tongue, ſpeaketh not unto men, but unto God: for no man underſtandeth *him*; howbeit, in the ſpirit he ſpeaketh myſteries.

3 But he that propheſieth, ſpeaketh unto men to edification, and exhortation, and comfort.

4 He that ſpeaketh in an *unknown* tongue, edifieth himſelf; but he that propheſieth, edifieth the church.

5 I would that ye all ſpeak with tongues, but rather that ye propheſied: for greater *is* he that propheſieth, than he that ſpeaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, If I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine?

7 And even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?

8 For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battle?

9 So likewiſe you, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air.

10 There are, it may be, ſo many kinds of voices in the world, and none of them *is* without ſignification.

11 Therefore if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh a barbarian, and he that ſpeaketh *ſhall be* a barbarian unto me.

12 Even ſo ye, foraſmuch as ye are zealous of ſpiritual *gifts*, ſeek that ye may excel to the edifying of the church.

13 Wherefore let him that ſpeaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my ſpirit prayeth, but my underſtanding is unfruitful.

15 What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo: I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.

16 Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned ſay, Amen, at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?

17 For thou verily giveſt thanks well, but the other is not edified.

18 I thank my God, I ſpeak with tongues more than you all;

19 Yet

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deed be like a ſtate of adult age, when compared with that of feeble infancy. Juſt as when I was a child, I ſpeak as a child would naturally do; a few imperfect words, hardly at firſt articulate and intelligible, and often in themſelves unmeaning. I was affected as a child, thrown into tranſports of joy, or grief, on trifling occaſions, which manly reaſon ſoon taught me to deſpiſe: I reaſoned as a child in a weak, inconcluſive, and ſometimes ridiculous manner, but when my faculties ripened, and I became a man, I put away the things of the child, and felt ſentiments, and engaged in purſuits, correſpondent to ſuch advancements of age and reaſon. Such ſhall be the improvements of the heavenly ſtate, in compariſon with thoſe which the moſt eminent chriſtian can attain here: for, we now ſee the moſt noble objects of our intellectual view in an ambiguous and obſcure manner, as we diſcern diſtant objects by means of a mirror, which reflects only their imperfect forms; ſo that, as when riddles are propoſed to us, our underſtandings are often confounded with the uncertain and indeterminate appearances of things; but then we ſhall ſee, not the faint reflection, but the objects themſelves, face to face, in as diſtinct a manner as we could wiſh: now I know but in part; and though the light of an immediate revelation from heaven has been imparted to me in many inſtances, and in an extraordinary manner, I am ſenſible how great a part is ſtill kept under the veil: but then it ſhall be taken off; and I ſhall know, even as alſo I am known, in an intuitive and comprehenſive manner; ſo that my knowledge ſhall bear ſome faint reſemblance to that of the Divine Being; which, while our notices of things hover about their ſurface, penetrates to the very centre of every object, and ſees through my ſoul, and all things, as at one ſingle glance.

13 *Theſe three.*] There are only theſe three things which laſt to the end, in oppoſition to the ſpiritual gifts before ſpoken of, which were to be of ſhort continuance in the church. *Heylyn.*

Commentary and Notes on Chapter XIV.

2 *For he that ſpeaketh in an unknown tongue,* &c.] For he that ſpeaketh in a tongue unknown to the auditory to whom he addreſſes himſelf ſpeaks in effect not to men, but to God; for no one elſe preſent underſtands him: and as God alone knows the truth and importence of what he ſays, ſo is it all loſt on the audience, though, in the ſpirit, he ſpeaks the moſt ſublime myſteries.

3 *But he that propheſieth, ſpeaketh unto men to edification,* &c.] Whereas he that propheſieth, in the ſenſe which I now uſe the word, that is, diſcourſes of divine things in a known language, ſpeaketh to men, and affords them edification, and exhortation, and comfort, according to the particular tenor and contents of what he ſays.

4 *He that ſpeaketh in an unknown tongue, edifieth himſelf,* &c.] And thus, on the moſt favourable conceſſions that can be made, he that ſpeaketh in a tongue unknown, edifies himſelf only, if peradventure his own good affections may be awakened by the truths he fervently delivers; and the conſciouſneſs of that miraculous power which he feels working in him, may further eſtabliſh his faith in chriſtianity. But he that propheſies, while he has a ſhare of this advantage, edifies the church alſo, by taking thoſe methods which are moſt likely to promote the number of its converts, and to do good to thoſe who are already gathered into it.

5 *I would that ye all ſpeak with tongues, but rather that ye propheſied,* &c.] For my own part, far from envying any of your gifts, I wiſh them increaſed; and indeed, that ye all ſpeak with tongues in as great a variety as I myſelf can, or as God has imparted the gift to any man living. But, on the whole, I had much rather that ye might all propheſy; for when we come to conſider the different effects, and tendencies of theſe different gifts, we muſt own that, with reſpect to the proſpects of uſefulneſs, by which theſe things are much to be eſtimated, he that propheſieth is greater than he who ſpeaketh with tongues, which the auditory cannot underſtand, except he interpret what he ſays, that the church may receive edification. And even then his ſpeaking in an unintelligible tongue, is but an unneceſſary incumbrance, which it would be much more modeſt and prudent to omit.

6 *Now, brethren, If I come unto to you ſpeaking with tongues, what ſhall I profit you,* &c.] Now, as perhaps you will apprehend this better by an example, ſuppoſe it were your own caſe, brethren: If I came to you, the next time I make you a viſit at Corinth, ſpeaking to you with a variety of unknown tongues, what ſhall I profit you, who are ſuppoſed not to underſtand me, unleſs I ſpeak not merely in your hearing; but to you, that is, in a language with which you are acquainted? Elſe all is abſolutely loſt, whatever my meſſage may be; whether I ſpeak by the revelation of ſome goſpel doctrine and myſtery, or by knowledge in the explication of ſome controverted text in the Old Teſtament, or by prophecy in the prediction of ſome future event, or by doctrine for the regulation of life or manners.

18, 19 *I thank my God, I ſpeak with tongues more than you all,* &c.] For my own part, I thank my God, and deſire to maintain it entirely to the glory of that bleſſed being, from whom all my gifts and talents are derived, that I ſpeak with tongues more than you all, even the whole ſociety taken together; and am diſtinguiſhed from my other brethren in this endowment, in proportion to the more extenſive commiſſion which I have received, to bring a variety of nations to the knowledge of the goſpel, and perſuade them to embrace it. But in a chriſtian church, when aſſembled with them for the purpoſes of public devotion, 19 Yet in the Church I had rather ſpeak five words with my underſtanding, that *by my voice* I might teach others alſo, than ten thouſand words in an *unknown* tongue.

20 Brethren, be not children in underſtanding: howbeit, in malice be ye children, but in underſtanding be men.

21 In the law it is written, With *men* of other tongues and other lips, will I ſpeak unto this people: and yet for all that will they not hear me, ſaith the Lord.

22 Wherefore tongues are for a ſign, not to them that believe, but to them that believe not: but propheſying *ſerveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are unlearned, or unbelievers, will they not ſay that ye are mad?

24 But if all propheſy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the ſecrets of his heart made manifeſt; and ſo falling down on *his* face, he will worſhip God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man ſpeak in an *unknown* tongue, *let it be* by two, or at the moſt *by* three, and that by courſe; and let one interpret.

28 But if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf, and to God.

29 Let the prophets ſpeak two or three, and let the other judge.

30 If *any thing* be revealed to another that ſitteth by, let the firſt hold his peace.

31 For ye may all propheſy one by one, that all may learn, and all may be comforted.

32 And the ſpirits of the prophets are ſubject to the prophets.

33 For God is not *the author* of confuſion, but of peace, as in all churches of the ſaints.

34 Let your women keep ſilence in the churches: for it is not permitted unto them to ſpeak; but *they are commanded* to be under obedience, as alſo ſaith the law.

35 And if they will learn any thing, let them aſk their huſbands at home: for it is a ſhame for women to ſpeak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himſelf to be a prophet, or ſpiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to propheſy, and forbid not to ſpeak with tongues.

40 Let all things be done decently, and in order.

CHAP.

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devotion, I had rather ſpeak five plain words with my underſtanding in a rational manner, that I might teach others alſo, and promote the edification of thoſe who were joining with me, than ten thouſand of the moſt pompous and elegant words in an unknown tongue, though uttered with the greateſt readineſs, and expreſſing conceptions ever ſo excellent: yea, I had rather be entirely ſilent in an aſſembly, than take up their time, and proſtitute the extraordinary gifts of God, to ſuch vain and fooliſh purpoſes And I heartily wiſh I may be able to bring you to the ſame reaſonable way of thinking; which would be much to the credit of your own underſtanding, as well as of your chriſtian profeſſion.

26 *How is it then, brethren? when ye come together, every one of you hath a pſalm*, &c.] I might alſo urge upon this head, the great diſorder which is introduced into your aſſemblies, by this oſtentatious manner of proceeding. For indeed, if you think ſeriouſly, what a ſhocking thing it is my brethren, that when you come together for the purpoſes of ſocial worſhip, in which all hearts ſhould unite, each of you is deſirous himſelf to officiate publickly in ſuch a manner as beſt ſuits his preſent inclination, without any regard to decency or order? Every one of you hath a pſalm to lead; hath a doctrine to inculcate; hath a tongue in which to preach or pray; hath a revelation of ſome myſtery to produce; hath an interpretation, which perhaps he immediately begins, while the perſon for whom he is to interpret, hath but begun to ſpeak: and thus five or ſix, if not more, may be ſpeaking at the ſame time. In conſequence of which, no one can be diſtinctly heard, and the aſſembly degenerates into a kind of tumultuous riot. I beſeech you, my friends, to rectify this; and to proceed upon the general canon, which I would recommend to you upon all ſuch occaſions: let all things be done, not for oſtentation, but for edification, in ſuch a manner as ye do in your conſciences believe will be moſt like to do good to the ſouls of men, and to build up the church of Chriſt.

28 *But if there be no interpreter, let him keep ſilence in the church*, &c.] Dr. Whitby thinks this was only enjoined to avoid the oſtentation of a man's ſpeaking firſt in an unknown tongue, and then acting as his own interpreter. But I think it evident from this text, and verſe 13, that a man might have the gift of ſpeaking with tongues, who could not interpret. And the great difficulty is, how this could happen, and yet the thing wanting not be another tongue: which the diſtinction between the gift of tongues, and the interpretation of tongues, ſeems to demonſtrate that it was not. I can only offer a conjecture here, which it becomes me to do with great modeſty, as I think it is a pretty ſingular one, and, as indeed the difficulty itſelf, great as it is, has ſeldom been ſtated by commentators. The miracle which conferred the gift of tongues, ſeems to have been the inſtantaneous impreſſing on the mind the familiar and perfect knowledge of a language with which the perſon was before unacquainted: yet ſo that from that time the perſon receiving it ſhould be able, without any new miracle, to uſe it as he thought fit: and this, as Dr Leland well obſerves, is the only hypotheſis on which the abuſe of this gift can be accounted for. But I apprehend, that though every man uſing this gift, and underſtanding what he ſaid, muſt have been able to have rendered this diſcourſe, ſentence by ſentence, into his native language, he might be unable to render it into a third, which might be that of many preſent. Now in ſuch a circumſtance, the gift of interpretation might take place, if it conſiſted, as I conjecture it did, in an inſtantaneous capacity of underſtanding a ſtrange language, juſt for that time, and rendering what was ſpoken in it into the native tongue of the interpreter. On this hypotheſis, and truly I think on this alone, a perſon who had the gift of interpretation might not be able to ſpeak any foreign language at all: and he who had the gift of a tongue, might not, in ſome circumſtance, be able to interpret to thoſe who were then his hearers. In this caſe the gift of interpretation, enabling a man only to act a ſecondary part, would be leſs ſplendid: but whenever it was exerciſed, it would always argue the perſon under an immediate agency of his ſpirit, and conduce to his uſefulneſs.

29 *Let the prophets ſpeak, two or three.*] He does not mean two or three at once in one aſſembly, but ſucceſſively.

32 *The ſpirits of the prophets, are ſubject to the prophets.*] They leave a man maſter of himſelf, ſo that he can moderate his paſſions, and wait the moſt convenient time and manner of uttering his oracles.

39, 40 *Wherefore, brethren, covet to propheſy, and forbid not to ſpeak with tongues*, &c.] Therefore, my brethren, to conclude this long diſcourſe, and to ſum up the point in a few words, deſire chiefly to propheſy; and yet forbid not thoſe who are willing to do it, under ſuch regulations as I have advanced to ſpeak with tongues; for it is a noble endowment, which I would encourage none to ſlight nor neglect. But eſpecially remember this great comprehenſive rule, to be applied to a thouſand varieties which may ariſe: let all things be done decently, and according to order. Let all be conducted in a regular manner, to prevent ſuch diſturbances, diſputes, and ſcandals for the future, as have already ariſen in your ſociety; and will proceed to greater evils, if you do not immediately ſet upon reforming them.

CHAP. XV.

3 *By Chriſt's reſurrection* 12 *he proveth the neceſſity of our Reſurrection.* 21 *The fruit,* 35 *and manner thereof,* 51 *and of the change of them that ſhall be alive then.*

MOreover, brethren, I declare unto you the Goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand;

2 By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain.

3 ¶ For I delivered unto you firſt of all that which I alſo received, how that Chriſt died for our ſins, according to the ſcriptures;

4 And that he was buried, and that he roſe again the third day, according to the ſcriptures.

5 And that he was ſeen of Cephas, then of the twelve:

6 After that he was ſeen of above five hundred brethren at once: of whom the greater Part remain unto this preſent, but ſome are fallen aſleep.

7 After that he was ſeen of James; then of all the apoſtles.

8 And laſt of all he was ſeen of me alſo, as of one born out of due Time.

9 For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was beſtowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, ſo we preach, and ſo ye believed.

12 Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you that there is no reſurrection of the dead?

13 But if there be no reſurrection of the dead, then is Chriſt not riſen.

14 And if Chriſt be not riſen, then *is* our preaching vain: and your faith *is* alſo vain.

15 Yea, and we are found falſe witneſſes of God; becauſe we have teſtified of God that he raiſed up Chriſt: whom he raiſed not up, if ſo be that the dead riſe not.

16 For if the dead riſe not, then is not Chriſt raiſed.

17 And if Chriſt be not raiſed, your faith *is* vain; ye are yet in your ſins.

18 Then

Commentary and Notes on Chapter XV.

1, 2 *Moreover, brethren, I declare unto you the goſpel,* &c.] There is one topic more that remains to be handled, of thoſe concerning which you wrote to me: I mean the great doctrine of the reſurrection of the dead, which I perceive ſome among you begin to doubt, whether ſeduced by any Jewiſh teachers of Sadducean principles, or biaſſed by the vain pretences of heathen philoſophers, who would deſpiſe it, as a mean and unworthy hope; but I make known unto you, brethren, and remind you of the goſpel, which I have preached to you at the very beginning of my miniſtry among you, which ye have alſo received with readineſs and delight, and in which ye may be ſaid to ſtand, as much of your eſtabliſhment in chriſtianity will depend on your retaining it in its genuine ſimplicity and purity. By which goſpel alſo, whereof the doctrine of the reſurrection makes ſo conſiderable a part, ye are happily brought into the way of being completely and eternally ſaved, if ye faithfully retain thoſe joyful tidings which I have delivered unto you, unleſs indeed ye have believed in vain: which will certainly be the caſe, if ye let go that great anchor of your ſoul, which muſt ſupport it in the fiercer ſtorms and tempeſts to which you will here be expoſed.

3 *For I delivered unto you firſt of all, that which I alſo received,* &c.] For I delivered to you among the firſt principles which I inculcated, when I came to preach the goſpel among you, what I have alſo received, and have been taught by divine inſpiration, that Chriſt died for our ſins according to the ſcriptures of the Old Teſtament, in which he was foretold and repreſented as the great ſin offering.

4 *And that he was buried, and that he roſe again,* &c.] And I alſo, inſtructed you, that he was buried in a new tomb; and that his dead body was kept by a guard of his enemies, but kept in vain: for, to their confuſion, and the perpetual eſtabliſhment of the faith and hope of his humble followers, he was raiſed the third day according to the ſcriptures, which intimate, that he ſhould not ſee corruption in the grave.

5 *And that he was ſeen of Cephas, then of the twelve.*] And in confirmation of this great truth I told you, that the ſame day that he aroſe, he was firſt ſeen of Cephas, or Peter, to whom, that he might comfort his wounded heart under its ſorrows for his late fall, he condeſcended to make his firſt appearance, excepting that to the women at the ſepulchre; and afterwards he was ſeen by that company who were called the twelve apoſtles, though ſeveral of the number were then abſent.

6 *After that, he was ſeen of above five hundred brethren at once,* &c.] Afterwards he appeared, according to his repeated appointments, to above five hundred brethren at once in Galilee, where he gave the moſt glorious and inconteſtible proof of the reality of his reſurrection, in the preſence of this great concourſe, of whom the greater part continue alive until now, and conſtitute a cloud of witneſſes to this important truth: but ſome are fallen aſleep in Jeſus, and gone to dwell with him, as the great Lord of life.

7 *After that he was ſeen of James: then of all the apoſtles,* &c.] The change of phraſe from that in the concluſion of the 5th verſe, is very remarkable: and, as a very learned, candid, and ſagacious perſon has ſuggeſted to me, it very probably intimates, that they who were there called the twelve, that is, the greater part of the company who uſed to be ſo denominated, were not all the apoſtles. On which circumſtance this gentleman grounds a very probable conjecture, that James might, by ſome accident, perhaps illneſs, or affairs indiſpenſibly neceſſary, be detained from meeting his brethren, both in the day of the reſurrection, and that day ſeven night, and likewiſe at the time when Chriſt appeared to the five hundred: and that he might, in this reſpect, be upon a level with them, our Lord appeared to him alone, after all the appearances mentioned before: and this account of the matter appears vaſtly more credible than that which St. Jerom quotes from the goſpel of the Nazarenes, that, on the death of Chriſt, James made a vow that he would neither eat nor drink till he ſaw Chriſt riſen from the dead; an event of which the apoſtles had certainly no expectation.

10 *By the grace of God.*] That is, by his gracious acceptance of my ſincere intentions. *Clarke.*

12, 13 *Now if Chriſt be preached, that he roſe from the dead,* &c.] You have heard, my brethren, ſomething of the convincing evidence which attended this great and important doctrine of Chriſt's reſurrection: but if Chriſt is thus preached, that he was aſſuredly raiſed from the dead, how do ſome among you preſume to ſay, that there is no reſurrection of the dead? With what face can any, who allow of Chriſt's reſurrection, pretend to deny the other, whether out of an attachment to Sadducean or philoſophical prejudices? For it is certain, that if there is no reſurrection of the dead; if that doctrine be in the general altogether incredible, then neither is Chriſt raiſed.

14, 15 *And if Chriſt be not riſen, then is our preaching vain,* &c.] And this would be a conſequence at once the moſt falſe and the moſt melancholy that can be conceived. For if Chriſt be not raiſed, then our preaching, which pretends to take its authority from a commiſſion after his reſurrection, in a view of declaring the certainty of it, is vain: and your faith founded chiefly upon the teſtimony which God then bore to him, is alſo vain. Yea, and we the apoſtles, notwithſtanding all the miraculous evidences we give of the truth of our miſſion, are found, what I am ſure you cannot believe we are, falſe witneſſes of God; becauſe you know, that we bore this as our moſt important and ſolemn teſtimony concerning God, that he raiſed up Chriſt, whom, nevertheleſs, he indeed did not raiſe up, if the notion of a reſurrection in the general be, as they teach, an abſurdity, and the dead riſe not at all.

16, 17 *For if the dead riſe not, then is not Chriſt raiſed,* &c.] I repeat it again, as a point of the higheſt conſequence. For if the dead are not finally to be raiſed, neither is Chriſt raiſed. And what terrible conſequences would ariſe from hence? Surely, ſuch as might be ſufficient to ſtrike us with horror; for if Chriſt be not raiſed, all your faith in the goſpel is vain: and ye are without any ſalvation: ye are in that caſe ſtill in your ſins, under the preſſure of the unexpiated guilt. For with the doctrine of the reſurrection of Chriſt, that of the efficacy of his attonement is inſeparably connected.

18 Then they alſo which were fallen aſleep in Chriſt, are periſhed.

19 If in this life only we have hope in Chriſt, we are of all men moſt miſerable.

20 But now is Chriſt riſen from the dead, *and* become the firſt fruits of them that ſlept.

21 For ſince by man *came* death, by man *came* alſo the reſurrection of the dead.

22 For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

23 But every man in his own order: Chriſt the firſt-fruits, afterwards they that are Chriſt's at his coming.

24 Then *cometh* the end, when he ſhall have delivered up the Kingdom of God, even the father; when he ſhall have put down all rule, and all authority, and power.

25 For he muſt reign, till he hath put all enemies under his feet.

26 The laſt enemy *that* ſhall be deſtroyed, *is* death.

27 For he hath put all things under his feet. But when he ſaith all things are put under *him, it is* manifeſt that he is excepted which did put all things under him.

28 And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.

29 Elſe what ſhall they do, which are baptized for the dead? if the dead riſe not at all? why are they then baptized for the dead?

30 And why ſtand we in jeopardy every hour?

31 I proteſt by your rejoicing which I have in Chriſt Jeſus our Lord, I die daily.

32 If after the manner of men, I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? let us eat and drink, for to-morrow we die.

33 Be not deceived: Evil communications corrupt good manners.

34 Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God I ſpeak this to your ſhame.

35 But

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18 *Then they alſo which are fallen aſleep in Chriſt, are periſhed,*] And then alſo there would be this deplorable conſequence further attending it, that they who ſleep in Chriſt are periſhed; even all deceaſed chriſtians, not excepting the moſt excellent of them, who have died for their religion. They have loſt their life and being together, on this ſuppoſition, in the cauſe of one, who, if ſtill among the dead, muſt have been an impoſtor and falſe prophet.

19 *If in this life only we have hope in Chriſt, we are of all men moſt miſerable*] And this ſcheme, which would repreſent thoſe that ſleep in Chriſt as periſhed, would I am ſure, be a very terrible doctrine to us the apoſtles of Jeſus, in ſuch a circumſtance as this. For if it were in this life only, that we have hope in Chriſt, we, who are expoſed to ſuch a variety of calamities and dangers for his ſake, were of all men in the world the moſt pitiable. Since it is evident, that amidſt ſuch evils as theſe, nothing could comfort and ſupport us, but the hopes of immortality: and we muſt be at once the vileſt and moſt wretched of mankind, if, while we make ſuch pretences to them, we were indeed governed by any lower views.

20 *But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept.*] But we will now dwell no longer on theſe melancholly ſuppoſitions: for we aſſuredly know, that Chriſt is indeed riſen from the dead: and we are ſure that in this his reſurrection, he is become the firſt-fruits of them that ſlept: ſo that it is the ſecurity of ours.

21, 22 *For ſince by man came death, by man came alſo the reſurrection,* &c.] For as death came on the whole human race by means of one man, who brought mortality on all his poſterity, as the conſequence of that one great offence; ſo likewiſe by means of another man cometh the reſurrection of the dead: and our happy relation to him abundantly repairs the damage we ſuſtained by our fatal relation to the former. For as in Adam all are dead, and a ſentence of inevitable death is come upon us all, as deſcended from him: ſo we chriſtians have a joyful perſuaſion for ourſelves, and for our brethren that, though we are neither capable of effecting or meriting this change, in Chriſt we all ſhall alſo be made alive.

23 *But every man in his own order: Chriſt the firſt fruits, afterward,* &c.] But is it fit, that every one ſhould be reanimated, raiſed, and glorified in his own order. It was fit that Chriſt, after a very ſhort abode in the grave, ſhould riſe as the firſt-fruits, and as ſuch ſhould preſent himſelf to God, and uſe his recovered life in his ſervice; and they who are Chriſt's property, the whole body of thoſe that belong to him, ſhould be raiſed up a conſiderable time afterwards, and appear as a glorious harveſt in full maturity at the important hour of his coming, when his voice ſhall awaken, and his Almighty hand reſtore them.

26 *The laſt enemy that ſhall be deſtroyed is death*] And ſo univerſal ſhall the triumph be, that the very laſt enemy, even death, ſhall be depoſed and deſtroyed: that enemy which continues in ſome meaſure to hold the ſubjects of Chriſt under its dominion, even when the temptations of the world, and the malice of Satan, can hold them no longer: and when every remainder of corrupt nature, and human infirmity has long ſince ceaſed in the perfect holineſs of the intermediate ſtate, and its unmingled ſerenity and joy.

28 *And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him,* &c.] I hope I ſhall be forgiven, if after the beſt attention I could uſe, I have miſſed the true and exact ſenſe of this moſt difficult text. It is ſurpriſing to find authors of ſuch different ſentiments as Witſius and Crellius, agreeing to ſpeak of Chriſt as returning, as it were, to a private ſtation, and being "as one of his brethren," when he has thus given up the kingdom. The union of the divine and human natures in the perſon of the great Emanuel, the incomparable virtues of his character, the glory of his actions, and the relation he bears to his people, with all the texts which aſſert the perpetuity of his government, prohibit our imagining, that he ſhall ever ceaſe to be illuſtriouſly diſtinguiſhed from all others, whether men or angels, in the heavenly world through eternal ages. To me it appears, that the kingdom to be given up, is the rule of this lower world, which is then to be conſumed: and that it may not ſeem as if a province of his empire were deſtroyed, his adminiſtration undertaken in avowed ſubſerviency to the ſcheme of redemption, and completed in the reſurrection of all his people, ſhall cloſe in a decent and honourable manner. God will declare the ends of it fully anſwered: and the whole body of his people ſhall be introduced by him into a ſtate of more intimate approach to, and communion with God, than had been known by the ſpirits of the bleſſed in their ſeparate ſtate.

29 *Elſe what ſhall they do which are baptized for the dead,* &c.] It would be almoſt endleſs to enumerate, and much more to canvaſs, all the interpretations which have been given of this obſcure and ambiguous phraſe, in Greek, *uper toon nekroon.* I think that of Sir Richard Ellys to be preferable to any other; namely, "in the room of the dead" who are juſt fallen in the cauſe of Chriſt, but yet are ſupported by a ſucceſſion of new converts, who offer themſelves to fill up their places —*See, Fortuita Sacra.* As for other interpretations, there is no reaſon to believe that the ſuperſtitious cuſtom, mentioned by Epiphanius, of baptizing a living perſon, as repreſenting one who had died unbaptized, is here referred to. 'Tis more likely to have riſen from a miſtake of this paſſage, than to have been ſo early prevalent. Mr. Cradock's ſuppoſing it to allude to waſhing dead bodies, neither ſuits the grammar, nor really makes any ſignificant ſenſe. Nor is there any need for ſuppoſing that *nekroon* is put for *nekrou*, and refers to their being baptized into the religion of Jeſus, who, on the adverſaries hypotheſis is ſtill dead. The ſenſe which Crellius and Biſhop Atterbury maintain, differ ſo little from each other and that we have given, that it may ſuffice to ſay, that each expreſſes but a part of the ſenſe, and loſes ſomething of the ſpirit which we apprehend in theſe words.

30 *Why ſtand we in jeopardy,* &c.] Or venture our lives continually.

31 *By your rejoicing.*] That is, the rejoicing or boaſting which I have on your account. *Wall*

32 *What advantageth it me, if the dead ariſe not? let us eat and drink, for to morrow we die.*] On the contrary, if the dead riſe not at all, the Epicurean maxim might ſeem to be juſtified: let us make the beſt of this ſhort life, which is the whole period of our being; and giving up theſe ſublime ſentiments and purſuits, which belong not to creatures of ſo ſhort and low an exiſtence, let us eat and drink becauſe we are to die, as it were to-morrow, or the next day: for ſo little is the difference between one period of ſuch a life and another, that it is ſcarce worth while to make the diſtinction.

33, 34 *Be not deceived: evil communications corrupt good manners.*] Be not deceived, brethren, but be upon your guard againſt ſuch pernicious maxims and reaſonings as theſe: and if you value either faith, or a good conſcience, do not converſe familiarly with thoſe that teach them: for, as the poet Menander well expreſſes it, "Good manners are debauch'd by talk profane." Awake, therefore, as

35 But ſome man will ſay, how are the dead raiſed up? and with what body do they come?

36 Thou fool, that which thou ſoweſt, is not quickened, except it die.

37 And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other *grain*.

38 But God giveth it a body as it hath pleaſed him, and to every ſeed his own body.

39 All fleſh *is* not the ſame fleſh: but *there is* one *kind of* fleſh of men, another fleſh of beaſts, another of fiſhes, *and* another of birds.

40 *There are* alſo celeſtial bodies, and bodies terreſtrial: but the glory of the celeſtial *is* one, and the *glory* of the terreſtrial *is* another.

41 There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for *one* ſtar differeth from *another* ſtar in glory.

42 So alſo *is* the reſurrection of the dead. It is ſown in corruption, it is raiſed in incorruption.

43 It is ſown in diſhonour, it is raiſed in glory: It is ſown in weakneſs, it is raiſed in power.

44 It is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body.

45 And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam *was made* a quickening ſpirit.

46 Howbeit that *was* not firſt which is ſpiritual, but that which is natural; and afterward that which is ſpiritual.

47 The firſt man is of the earth, earthy: the ſecond man *is* the Lord from heaven.

48 As *is* the earthy, ſuch *are* they alſo that are earthy; and as *is* the heavenly, ſuch are they alſo that are heavenly.

49 And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly.

50 Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I ſhew you a myſtery; We ſhall not all ſleep, but we ſhall all be changed.

52 In a moment, in the twinkling of an eye, at the laſt trump (for the trumpet ſhall ſound and the dead ſhall be raiſed incorruptible) and we ſhall be changed.

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as becomes righteous and good men, from the intoxication of ſuch wild and deluſive dreams as theſe; and ſin not in ſupporting or countenancing doctrines, ſo ſubverſive of the chriſtian faith and hope: for ſome are ſtill ignorant of God, and, with the abuſed light of chriſtianity, know leſs of him, than well improved reaſon might teach them. I ſay this to your ſhame, conſidering how much you boaſt of your knowledge, which in this plain and important branch of it, appears ſo wretchedly deficient, while you cultivate ſo many vain ſubtleties, which tend rather to corrupt, than to exalt and perfect your minds.

36, 37, 38 *Thou fool, that which thou ſoweſt is not quickened except it die*, &c.] Thou thoughtleſs creature, who perhaps prideſt thyſelf in the ſagacity of this objection, as if it were ſome mighty effort of penetration, how eaſily mighteſt thou find an anſwer to it from what paſſes every day in the works of nature? That ſeed which thou ſoweſt in thy field, is not quickened to new life and verdure, except it appear to die. Before it ſprings up to the future vegetable, whatever it be, it is macerated, decayed, and at length conſumed in the earth: and as for that which thou ſoweſt, thou ſoweſt not the body, which ſhall be produced from that ſeed which is committed to the ground, but bare grain, perhaps of wheat, or of any other kind of grain, in which there is no appearance of root, or of ſtalk, of blade, or of ear. But God, in the courſe of his natural operations, by certain laws of vegetation, with which thou art entirely unacquainted, gives it a body as he pleaſes; and ſuch a variety of parts, as he hath thought fit to determine for that particular ſpecies, and to each of the ſeeds its own proper body; not only a body of the ſame ſort, but that which, by virtue of ſome connection it had with this or that individual grain, may properly be called its own, though, in its form, very different, and much more beautiful.

42 *So alſo is the reſurrection of the dead. It is ſown in corruption, it is raiſed in incorruption.*] So ſhall alſo be the reſurrection of the pious dead. Another kind of glory ſhall appear than human nature has known in its pureſt ſtate, in any beauty of form, or ornaments of dreſs. There ſhall indeed, as I intimated but now, be ſome difference in the degree of that glory, correſpondent to the different excellencies in the characters of good men, on whom it is to paſs: but all ſhall experience a moſt illuſtrious and happy change; ſo that it may be ſaid concerning the body of them all in general, it is ſown, or committed like ſeed to the ground in corruption, juſt ready to putrify; and, through various forms of putrefaction, to be reduced to the duſt: but it is raiſed in incorruption; ſo that no accident or diſorder whatſoever, ſhall be able to diſſolve it again, or to threaten it in the leaſt.

43 *It is ſown in diſhonour, it is raiſed in glory*, &c.] It is ſown in diſhonour in a poor contemptible ſtate, and under a kind of infamy put upon it by the execution of God's firſt ſentence againſt ſin: but it is raiſed in glory, every part and trace of the curſe being aboliſhed; and itſelf being formed in ſuch a manner, as makes it appear that the King of Heaven delights to honour the happy ſpirit, on which he beſtows ſuch a dreſs. It is ſown in weakneſs, abſolutely incapable of any, even the loweſt degree of action or ſenſation, and deprived of thoſe limited abilities which it poſſeſſed in this its mortal life. But it is raiſed in power, endowed with almoſt angelic degrees of ſtrength, vigour, and activity.

44 *It is ſown a natural body, it is raiſed a ſpiritual body*, &c.] It is ſown an animal body, formed to the purpoſes of animal life in this preſent world; but it is raiſed a ſpiritual body, formed to a noble ſuperiority to the mean gratifications of this imperfect ſtate, and fitted to be the inſtrument of the ſoul in the moſt exalted ſervices of the ſpiritual and divine life: for it is certain, that as there is an animal body, with which we are now by daily, and frequently by unhappy, experience acquainted; ſo there is alſo a ſpiritual body. God can exalt and refine matter to a degree of purity and excellence to us unknown; and there are many bodies now exiſting ſo pure and active, as that, in compariſon, they may be called ſpirits.

47 *The firſt man is of the earth, earthy: the ſecond man is the Lord from heaven.*] The firſt man was from the earth, and ſo earthy: he was created out of the duſt of the earth, and his body was only a maſs of animated clay; in reference to which it was ſaid, Duſt thou art. The ſecond man, of whom we ſpeak, is the Lord from heaven: he came originally from the heavenly world, to which he is returned: and whatever of earth there was in the compoſition of the body he condeſcended to wear, it is now completely purified and refined into the moſt glorious form.

50, 51, 52 *Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God*, &c.] But when I ſpeak of bearing the image of the earthy Adam in mortality, I would not be underſtood as aſſerting, that every one of the deſcendants of Adam ſhall, in fact, go through theſe pangs of death, and that diſſolution in the grave which Adam has experienced. This I ſay, brethren, I affirm it as a conſtant and important truth, that fleſh and blood, ſuch weak and crazy ſyſtems of it as thoſe in which we now lodge, cannot inherit the kingdom of God; neither doth a body impregnated with the ſeeds of corruption inherit incorruption. It is utterly unfit for the pure ethereal regions of the bleſſed, and indeed incapable of ſubſiſting in them: this is univerſally true. Yet behold, I tell you a myſtery; that is a doctrine hitherto unknown: and which you cannot now be able fully to comprehend: for we chriſtians ſhall not all ſleep; ſhall not all ſubmit to the ſtroke of death; ſo that our bodies ſhall all lie mouldering in the grave, which is the general doom; but we ſhall all, the living as well as the dead, at the appearance of Chriſt to the final judgment, be changed in a moſt glorious and happy manner into the image of our deſcending Lord. And this change, great and illuſtrious as it is, the divine power ſhall effect in leſs time than we have been ſpeaking of it. For it ſhall paſs in a moment, in an imperceptible point of time; and even in the twinkling of an eye, juſt at the inſtant when the laſt trumpet is blown by the divine command, to awaken all the millions of ſaints, who are ſleeping in the duſt. For the trumpet ſhall then ſound; the voice of the archangel and attending celeſtial legions, ſhall fill the whole earth and heaven with an aſtoniſhing noiſe; and the dead ſhall immediately, as upon its ſummons, be raiſed incorruptible; and we, that is, thoſe of us chriſtians who are living, ſhall be changed, as Enoch and Elijah were in the day of their tranſlation. That body, which but a moment before appeared juſt as ours now do, ſhall quick as thought be transformed into an image of that worn by our triumphant Lord, and fitted for all the moſt active ſervices, and all the pureſt ſenſations and delights of the celeſtial ſtate.

53 For this corruptible muſt put on incorruption, and this mortal *muſt* put on immortality.

54 So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, death is ſwallowed up in victory.

55 O Death, where *is* thy ſting? O grave, where *is* thy victory?

56 The ſting of death *is* ſin; and the ſtrength of ſin *is* the law.

57 But thanks *be* to God, which giveth us the victory, through our Lord Jeſus Chriſt.

58 Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

CHAP. XVI.

1 *The brethren's wants muſt be relieved,* 10 *Timothy commended.* 13 *Friendly admonitions,* 19 *and ſalutations.*

NOW concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye.

2 Upon the firſt *day* of the week let every one of you lay by him in ſtore, as *God* hath proſpered him, that there be no gatherings when I come.

3 And when I come, whomſoever ye ſhall approve by *your* letters, them will I ſend to bring your liberality unto Jeruſalem.

4 And if it be meet that I go alſo, they ſhall go with me.

5 Now I will come unto you, when I ſhall paſs through Macedonia. For I do paſs through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whitherſoever I go.

7 For I will not ſee you now by the way; but I truſt to tarry awhile with you, if the Lord permit.

8 But I will tarry at Epheſus until Pentecoſt.

9 For a great door, and effectual is opened upon me, and *there* are many adverſaries.

10 Now if Timotheus come, ſee that he may be with you without fear: for he worketh the work of the Lord, as I alſo *do*.

11 Let no man therefore deſpiſe him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly deſired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he ſhall have convenient time.

13 Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.

14 Let all your things be done with charity.

15 I beſeech you, brethren (ye know the houſe of Stephanas, that it is the firſt fruits of Achaia, and that they have addicted themſelves to the miniſtry of the ſaints)

16 That ye ſubmit yourſelves unto ſuch, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have ſupplied.

18 For they have refreſhed my ſpirit and yours: therefore acknowledge ye them that are ſuch.

19 The churches of Aſia ſalute you. Aquilla and Priſcilla ſalute you much in the Lord, with the church that is in their houſe.

20 All the brethren greet you. Greet ye one another with an holy kiſs.

21 The ſalutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maran-atha.

23 The

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53 *For this corruptible muſt put on incorruption,* &c.] For in order to that, as I have juſt obſerved, it is neceſſary that this corruptible put on incorruption; and that this mortal put on immortality: ſo as to be no longer ſubject to diſeaſes or death.

54 *So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality,* &c.] But when this glorious and long expected event ſhall be accompliſhed, when this corruptible part of our frame ſhall have put on incorruption, and this mortal ſhall have put on immortality; then ſhall the ſaying be brought to paſs which is written in Iſaiah xxv. 5. Death is ſwallowed up in victory, and perfectly ſubdued and deſtroyed; and ſo happy a ſtate introduced, that it would not be known, that death had ever had any place or power among Chriſt's ſubjects at all.

55 *O death, where is thy ſting? O grave, where is thy victory?*] And in the aſſured view of this, may the chriſtian even now, with the greateſt pleaſure, take up his ſong of triumph: Where is thy pointed and deſtructive ſting, oh death? Where is thy victory, oh grave? how little hurt canſt thou do me? For how little a while ſhalt thou be able to triumph over me?

57 *Thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt.*] That is, which gives us the victory over ſin and death, thro' the powerful and efficacious helps of the goſpel of Chriſt.

58 *Therefore, my beloved brethren, be ye ſtedfaſt,* &c.] Therefore, my beloved brethren, be ye fixed on this, as the great foundation of your ſouls, and immoveable in your regards to it, tho' ſtrongly borne and preſſed upon by a variety of temptations and dangers: be abounding always in the work of the Lord, in every ſervice you are capable of performing, which may be acceptable to this your great and compaſſionate Redeemer; as well knowing, that your labour in the ſervice of ſuch a Lord, is not, on the whole, in vain: but that whatſoever you at preſent ſuffer for his ſake, you ſhall receive a moſt glorious reward in that happy day of the reſurrection, concerning which I have been ſpeaking ſo largely.

Commentary and Notes on Chapter XVI.

2 *Upon the firſt day of the week,* &c.] Beza obſerves here, that Bazil joined theſe words, *upon the firſt day of the week,* to the preceding clauſe, which he reads thus: *Now concerning the collection of the ſaints, as I have given orders to the churches of* Galatia, *even ſo do ye, upon the firſt day of the week.* According to this reading, the following words will expreſs, not what he adviſes to be done on that day, but previouſly the week before, in order to prepare for the collections, which were to be made at their uſual meetings for public worſhip on the firſt day of every week.

13 *Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.*] Remember the ſituation in which you are, and with how many formidable enemies you are ſurrounded, and be watchful againſt all their aſſaults; ſtand faſt in the profeſſion of the chriſtian faith; acquit yourſelves not like children, but as men of knowledge and fortitude; and be ſtrong in a dependance on the beſt ſupports, while you make that your conſtant care.

14 *Let all your things be done with charity.*] Let all your affairs be tranſacted with mutual love, and under the influence of that noble principle of unfeigned benevolence, which I have ſo largely deſcribed and recommended, in the former part of this epiſtle.

22 *If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maran-atha.*] If there be anyman among you, or elſewhere, who, under the ſpacious forms of chriſtianity, loveth not the Lord Jeſus Chriſt in ſincerity, but maintains a ſecret alienation of heart from him, while he calls himſelf his ſervant, preferring any intereſt of his own to that of his divine Maſter, *Let him be Anathema, Maran-atha.*

Commentators have given various interpretations of the words *Anathema, Maran atha,* but the following ſeems the moſt ſatisfactory: when the Jews loſt the power of life and death, they uſed ſtill to pronounce an Anathema on perſons, who, according to the

Moſaic

23 The grace of our Lord Jeſus Chriſt *be* with you.

24 My love *be* with you all in Chriſt Jeſus, Amen.

The firſt *epiſtle* to the Corinthians was written from Philippi, by Stephanas and Fortunatus, and Achaicus and Timotheus.

Moſaic law, ſhould have been executed; and ſuch a perſon became anathema, or accurſed. They were fully perſuaded that the curſe would not be pronounced in vain; and indeed it appears they expected ſome judgment, correſpondent to that which the law pronounced, would befal the offender; for inſtance, that if a man were, by the law, ordered to be ſtoned, he would be killed by the falling of a ſtone, or other heavy body upon him; or he whom the law ſentenced to the flames, would be burnt in his houſe and the like. Now, to expreſs their faith that God would one way or another, and probably in ſome remarkable manner, interpoſe to add that efficacy to his ſentence, which they could not give it, it is very probable they might uſe the word *Maran atha*, that is, in Syriac, *the Lord cometh*, or he will ſurely come to put this ſentence into execution: and to ſhew, that the perſon on whom it falls is indeed *anathema*, or accurſed. In alluſion to this particular, when the apoſtle was ſpeaking of a ſecret alienation from Chriſt, maintained under the forms of chriſtianity, as this was not a crime incapable of being convicted and cenſured in the chriſtian church, he reminds them that the Lord Jeſus Chriſt will come at length, and find it out in a proper manner. This weighty ſentence the apoſtle choſe to write in his own hand, and to inſert between this general ſalutation and benediction, that it might be the more attentively regarded.

The Second Epiſtle of PAUL the Apoſtle to the

CORINTHIANS.

The ARGUMENT.

St. Paul *having received an account by* Titus *of the ſucceſs of his former epiſtle, and of the repentance and ſubmiſſion of the* Corinthian *chriſtians, ſpeaks in this more freely of himſelf, and treats his oppoſers with more ſeverity than in the former.*

The intention of the apoſtle is nearly the ſame in this epiſtle as in the former; namely, to put an end to the contentions and diſorders which had ariſen in the church of Corinth.

The apoſtle having propoſed to the Corinthians, *in the cloſe of his former epiſtle, their making a contribution for the poor ſaints in* Judea, *reſumes the ſubject in this; recommends to them the example of the* Macedonians, *reminds them of the grace of our bleſſed Redeemer, and gives ſome advice as to the manner of collecting and tranſmitting their bounty: expreſſing his joy for the readineſs of* Titus *to aſſiſt in finiſhing the collection, and making honourable mention of the worthy character of other chriſtian brethren, who had joined with him in the ſame commiſſion. He then, with admirable addreſs, further urges their liberal contribution, and, in a full aſſurance of its ſucceſs recommends them to the divine bleſſing.*

This epiſtle was written at Macedonia *within a year after the former, and delivered to the care of* Titus, *who was repairing to* Corinth *to forward the collection intended for the poor chriſtians in* Judea.

CHAP. I.

3 *The apoſtle encourageth them againſt troubles,* 12 *and ſheweth the ſincerity of his preaching.* 15 *He excuſeth his not coming to them.*

PAUL an Apoſtle of Jeſus Chriſt by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the ſaints which are in all Achaia:

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 ¶ Bleſſed *be* God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourſelves are comforted of God.

5 For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.

6 And whether we be afflicted, *it is* for your conſolation and ſalvation, which is effectual in the enduring of the ſame ſufferings which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſalvation.

Commentary and Notes on Chapter I.

4 *Who comforteth us in all tribulation,* &c.] For ever adored be this benevolent and compaſſionate Being, who comforteth us in all our preſſing tribulations, by ſuch ſeaſonable appearances in our favour: and this I know is not merely for our own ſakes, but that we, taught by our own experience, may be able in the moſt tender, ſuitable, and effectual manner, to comfort thoſe who are in any tribulation by the communication of that comfort, whereby we ourſelves are comforted of God: and methinks every ſupport I feel is much endeared to me by the conſideration, that the benefit of it may be reflected upon others.

7 And our hope of you *is* ſtedfaſt, knowing that as ye are partakers of the ſufferings, ſo *ſhall ye be* alſo of the conſolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life:

9 But we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God which raiſeth the dead:

10 Who delivered us from ſo great a death, and doth deliver: in whom we truſt that he will yet deliver *us*;

11 Ye alſo helping together by prayer for us, that for the gift *beſtowed* upon us by the means of many perſons, thanks may be given by many on our behalf.

12 ¶ For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards.

13 For we write none other things unto you than what ye read or acknowledge, and I truſt ye ſhall acknowledge even to the end;

14 As alſo you have acknowledged us in part, that we are your rejoicing, even as ye alſo *are* ours, in the Day of the Lord Jeſus.

15 ¶ And in this confidence I was minded to come unto you before, that ye might have a ſecond benefit;

16 And to paſs by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way towards Judea.

17 When I therefore was thus minded, did I uſe lightneſs? or the things that I purpoſe do I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay?

18 But *as* God *is* true, our word toward you, was not yea and nay.

19 For the Son of God Jeſus Chriſt, who was preached among you by us, *even* by me, and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promiſes of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which eſtabliſhed us with you in Chriſt, and hath anointed us, *is* God:

22 Who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts.

23 Moreover, I call God for a record upon my ſoul, that to ſpare you, I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye ſtand.

CHAP. II.

1 The reaſons of his not coming unto them. 6 Of the excommunicated perſon. 14 The ſucceſs of his preaching in every place.

BUT I determined this with myſelf, that I would not come to you again in heavineſs.

2 For if I make you ſorry, who is he then that maketh me glad, but the ſame which is made ſorry by me?

3 And I wrote this ſame unto you, leſt when I came I ſhould have ſorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguiſh of heart I wrote unto you with many tears; not that ye ſhould be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have cauſed grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 ¶ Sufficient to ſuch a man *is* this puniſhment which *was inflicted* of many.

7 So that contrariwiſe, *ye ought* rather to forgive *him* and comfort *him*, leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow.

8 Wherefore I beſeech you that ye would confirm *your* love towards him.

9 For to this end alſo did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* alſo: for if I forgave any thing, to whom I forgave *it*, for your ſakes *forgave I it*, in the perſon of Chriſt;

11 Leſt Satan ſhould get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Chriſt's Goſpel, and a door was opened unto me of the Lord:

13 I

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8 *Our trouble which came to us in Aſia.*] The imminent danger we were in by the tumult raiſed againſt us at Epheſus by Demetrius.

9 *But we had the ſentence of death in ourſelves,* &c.] And not only did others apprehend this concerning us, but we ourſelves did indeed think, that the appointed end of our miniſtry and life was come; and had, as it were, received the ſentence of death in ourſelves, the execution of which we were continually expecting: but the event ſhewed, that it was wiſely appointed by divine wiſdom, to make our deliverance the more remarkable: and that we might learn, for the future, not to truſt in ourſelves, nor merely to regard human probabilities: but, in the greateſt extremities, to repoſe a chearful confidence in the power and providence of that God, who raiſeth the dead at his own pleaſure, by his omnipotent word.

10 *Who delivered us from ſo great a death, and doth deliver,* &c.] Who reſcued us from this ever memorable occaſion, from ſo great a death as then threatened us; and doth reſcue us from every danger which now ſurrounds us; and in whom we truſt, that he will make our deliverance complete, and ſtill reſcue us from evil, and preſerve us to his heavenly kingdom.

12 *More abundantly to you-wards.*] His working with his own hands for his maintenance among the Corinthians, which he did not do every where, was a convincing proof of this.

17 *Did I uſe lightneſs.*] That is, levity in projecting my ſcheme.

20 *Yea and Amen*] That is, ſure, infallible and to be depended upon. *Clarke.*

23 *Moreover, I call God for a record upon my ſoul,* &c.] But with reſpect to that change in my purpoſe of coming to you, which ſome would repreſent as an inſtance of a contrary conduct, *I call God for a record upon my ſoul,* and declare to you, even as I hope he will have mercy upon it, that it was not becauſe I ſlighted my friends, or feared mine enemies; but out of a real tenderneſs, and with a deſire to ſpare you that uneaſineſs, which I thought I muſt, in that caſe, have been obliged to give you, that I came not as yet to Corinth, as I had once intended, and given you ſome reaſon to expect.

Commentary and Notes on Chapter II.

6 *Sufficient to ſuch a man is this puniſhment,* &c.] And ſufficient to ſuch a one, who hath here been the aggreſſor, is this rebuke and cenſure that he hath already ſuffered by many, and indeed by the whole body of your Society; which has ſhewn ſo wiſe and pious a readineſs to purſue the directions I gave for animadverting upon him, and bringing him to repentance.

13 I had no reſt in my Spirit, becauſe I found not Titus, my brother: but taking my leave of them, I went from thence into Macedonia.

14 ¶ Now thanks *be* unto God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place.

15 For we are unto God a ſweet ſavour of Chriſt in them that are ſaved, and in them that periſh:

16 To the one *we are* the ſavour of death unto death; and to the other, the ſavour of life unto life. And who *is* ſufficient for theſe things?

17 For we are not as many which corrupt the word of God: but as of ſincerity, but as of God in the ſight of God ſpeak we in Chriſt.

CHAP. III.

A commendation of Paul's Miniſtry. 6 *A compariſon between the miniſters of the Law and the Goſpel.*

DO we begin again to commend ourſelves? or need we, as ſome *others*, epiſtles of commendation to you, or *letters* of commendation from you?

2 Ye are our epiſtle written in our hearts, known and read of all men:

3 *For as much as ye are* manifeſtly declared to be the epiſtle of Chriſt miniſtered by us, written not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.

4 And ſuch truſt have we through Chriſt to Godward:

5 Not that we are ſufficient of ourſelves to think any thing as of ourſelves; but our ſufficiency *is* of God;

6 ¶ Who alſo hath made us able miniſters of the new teſtament; not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life.

7 But if the miniſtration of death, Written *and* engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which *glory* was to be done away.

8 How ſhall not the miniſtration of the ſpirit be rather glorious?

9 For if the miniſtration of condemnation *be* glory, much more doth the miniſtration of righteouſneſs exceed in glory.

10 For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have ſuch hope, we uſe great plainneſs of ſpeech.

13 And not as Moſes *which* put a veil over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed.

14 But their minds were blinded: for until this day remaineth the ſame veil untaken away, in the reading of the old teſtament, which *veil* is done away in Chriſt.

15 But even unto this day, when Moſes is read, the veil is upon their heart.

16 Nevertheleſs, when it ſhall turn to the Lord, the veil ſhall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, *even* as by the Spirit of the Lord.

CHAP. IV.

1 *Paul's ſincerity and diligence in preaching,* 7 *and his troubles for the ſame.*

THEREFORE ſeeing we have this miniſtry, as we have received mercy, we faint not;

2 But have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God.

3 But if our goſpel be hid, it is hid to them that are loſt:

15, 16 *For we are unto God a ſweet ſavour of Chriſt*, &c.] Well may I rejoice upon this account; for we the apoſtles, and other miniſters of his goſpel, are to God a ſweet and acceptable odour of Chriſt: he is, as it were, pleaſed and delighted with the incenſe of his name and goſpel as diffuſed by us, both with reſpect to them who believe and are ſaved; and to them who, in conſequence of their unbelief, periſh in their ſins. To the latter indeed we are an odour of death; the fragrancy, ſo rich in itſelf, inſtead of reviving, deſtroys them and is efficacious, to bring on death in its moſt dreadful forms. But, to the other, we are an odour of life: the goſpel revives their ſouls, and is effectual to their eternal life and ſalvation: and when we conſider all theſe awful conſequences, which one way or other attend our miniſtry, we may truly ſay, who is ſufficient for thoſe things? Who is worthy to bear ſuch an important charge? Who ſhould undertake it without trembling?

17 *Who corrupt the word of God.*] Or, *adulterate the word*, &c. The phraſe is very expreſſive, and alludes to the practice of thoſe who deal in liquors, which they debaſe for their own greater gain.

Commentary and Notes on Chapter III.

1 *Do we begin again to commend ourſelves*, &c.] And when I ſay this, do I again, as ſome preſume to inſinuate, begin to recommend ourſelves, and one another to you? Or do we need, as I perceive ſome do, recommendatory letters to you from other churches? or recommendatory letters from you to others?

2 *Ye are our epiſtle written in our hearts*, &c.] Truly I may well ſay, ye are yourſelves our epiſtle, the beſt recommendation from God himſelf, his teſtimonial, as it were, written upon our hearts, in the glorious change by our means produced there: and the effects of it are ſo apparent in your lives, that I may ſay, ye are known and read by all men, who know what ye once were, and you now are. And they who conſider theſe things, muſt acknowledge, that ſuch ſucceſs, granted by the co-operation of divine grace, is as evident a proof of God's gracious preſence with us, as can well be imagined.

3 *Ye are the epiſtle of Chriſt*, &c.] His meaning is, the power and efficacy of the goſpel is as much greater than that of the law, as can be expreſſed by comparing that which is written in a book, with that which is imprinted inwardly in the very heart and ſoul itſelf.

6 *Who hath made us able miniſters of the New Teſtament.*] That is, the goſpel gives us thoſe ſpiritual precepts, whereof the legal ordinances were but types and ſhadows; and teaches us the way to eternal life, whereas the rigour of the law could end only in men's condemnation.

16 *When it ſhall turn to the Lord.*] That is, when they ſhall believe in Chriſt.

17 *The Lord is that Spirit.*] That is, the goſpel or doctrine of Chriſt is that Spirit.

18 *We all with open face*, &c.] This paſſage ſhould be rendered, *We all contemplating the glory of the Lord,* (ſhining forth) *with an unveiled face.*

4 In whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.

5 For we preach not ourſelves, but Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus ſake.

6 For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jeſus Chriſt.

7 ¶ But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every ſide, yet not diſtreſſed; *we are* perplexed, but not in deſpair;

9 Perſecuted, but not forſaken; caſt down, but not deſtroyed;

10 Always bearing about in the body the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

11 For we which live are always delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh.

12 So then death worketh in us, but life in you.

13 We having the ſame ſpirit of faith according as it is written, I believed, and therefore have I ſpoken, we alſo believe, and therefore ſpeak;

14 Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent *us* with you.

15 For all things *are* for your ſakes, that the abundant grace might, through the thankſgiving of many, redound to the glory of God.

16 For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us as far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen *are* temporal; but the things which are not ſeen, *are* eternal.

CHAP. V.

1 *In hope of immortal glory,* 9 *and in expectation of it and of the general judgment, be laboureth to keep a good conſcience.*

FOR we know, that if our earthly houſe of *this* tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

2 For in this we groan earneſtly, deſiring to be clothed upon with our houſe which is from heaven:

3 If ſo be that being clothed, we ſhall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be uncloathed, but clothed upon, that mortality might be ſwallowed up of life.

5 Now he that hath wrought us for the ſelfſame thing, *is* God, who alſo hath given unto us the earneſt of the Spirit.

6 Therefore *we are* always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord;

7 (For we walk by faith, not by ſight)

8 We are confident, *I ſay,* and willing rather to be abſent from the body, and to be preſent with the Lord.

9 Wherefore we labour, that whether preſent or abſent we may be accepted of him.

10 For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we perſuade men; but we are made manifeſt unto God; and I truſt alſo, are made manifeſt in your conſciences.

12 For we commend not ourſelves again unto you, but give you occaſion to glory on our behalf, that ye may have ſomewhat to *anſwer* them which glory in appearance, and not in heart.

13 For whether we be beſide ourſelves, *it is* to God: or whether we be ſober, *it is* for your cauſe.

14 For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.

16 Wherefore henceforth know we no man after the fleſh: yea, though we have known Chriſt after the fleſh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Chriſt, *he is* a new creature: old things are paſt away; behold, all things are become new.

Commentary and Notes on Chapter IV.

6 *God who commanded the light to ſhine out of darkneſs,*] That is, who manifeſted his glory originally in the firſt creation of all things.

Hath ſhined in our hearts.] Has manifeſted his glory the ſecond time no leſs conſpicuouſly in our redemption.

14 *Knowing that he which raiſed up the Lord Jeſus,* &c.] Thoſe hopes riſe to complete an everlaſting happineſs, which we continually purſue, as knowing that if we perſevere in that ſervice with which he hath honoured us, he who raiſed up the Lord Jeſus Chriſt from the dead, by his almighty power, will alſo raiſe us up by Jeſus, whom he will ſend at the laſt day, commiſſioned to accompliſh this great work; and that then he will preſent us, together with you, before the preſence of his glory, with exceeding great joy in each other, and in him; and will introduce us to that heavenly kingdom, to the proſpect of which he hath called us by that goſpel, which we have preached, and which you have believed.

15 *For all things are for your ſakes,* &c.] For all theſe great things are prepared, not merely on our account, but for your ſakes, that the overflowing of grace being complete in all its diffuſive extent, and exalted degrees, might abound by the thankſgiving of many, even of countleſs multitudes, who ſhall ſhare for ever in it, to the glory of God, the great original and end of all.

Commentary and Notes on Chapter V.

7 *We walk by faith, not by ſight.*] His meaning is, that the grounds of faith, though ſufficient to command a reaſonable man's aſſent, and to determine his practice, yet are not equal to the evidence of ſenſe.

16 *Now know we him no more.*] His meaning is, all temporal perſonal knowledge and friendſhip, ſuch as was betwixt Chriſt and his natural relations here on earth, now diſappears; and no man knows Chriſt any otherwiſe, than in proportion as he obeys his laws.

17 *He is a new creature.*] That is, his life muſt be actually amended and reformed.

18 And all things *are* of God, who hath reconciled us to himſelf by Jeſus Chriſt and hath given to us the miniſtry of reconciliation ;

19 To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them ; and hath committed unto us the word of reconciliation.

20 Now then we are ambaſſadors for Chriſt, as though God did beſeech *you* by us ; we pray *you* in Chriſt's ſtead, Be ye reconciled to God.

21 For he hath made him *to be* ſin for us, who knew no ſin ; that we might be made the righteouſneſs of God in him.

CHAP. VI.

1 *Of Paul's faithfulneſs in the miniſtry.* 14 *Exhortation to avoid idolatry.*

WE then *as* workers together *with him*, beſeech *you* alſo, that ye receive not the grace of God in vain.

2 (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee : behold, now is the accepted time ; behold, now *is* the day of ſalvation)

3 Giving no offence in any thing, that the miniſtry be not blamed :

4 But in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes.

5 In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings,

6 By pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left,

8 By honour and diſhonour, by evil report and good report : as deceivers, and *yet* true ;

9 As unknown, and *yet* well known ; as dying, and behold, we live ; as chaſtened, and not killed.

10 As ſorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and *yet* poſſeſſing all things.

11 O ye Corinthians, our mouth is opened unto you, our heart is enlarged.

12 Ye are not ſtraitened in us, but ye are ſtraitened in your own bowels.

13 Now

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20 *Now then we are ambaſſadors for Chriſt*, &c.] We are therefore to be conſidered by you as ſuſtaining the office and dignity of ambaſſadors for Chriſt, on his account, and in his ſtead.

21 *For he hath made him to be ſin for us*, &c.] And that your hearts may, if poſſible, be melted, we urge you, by the moſt affecting of all arguments, even the blood and death of his incarnate Son : for we tell you, that he, that is God, hath made him who knew no ſin, but was perfectly innocent, and perfectly holy, a ſin offering for us, that, by the ſacrifice of himſelf, he might expiate the guilt of our tranſgreſſions : and that ſo we might be accepted in him, and furniſhed with a plea as prevalent for our juſtification and admiſſion in the divine favour, as if we had retained our innocence untainted, and in every reſpect conformed ourſelves to the righteouſneſs which the law of God required and demanded.

Commentary and Notes on Chapter VI.

1, 2, *We then as workers together with him*, &c.] We then, as the joint-labourers of God in this important work, beſeech you with the moſt earneſt importunity, that you receive not the ſurpriſing grace of God in vain ; that you do not ſo ſlight this merciful proclamation of pardon, righteouſneſs and life, through the blood of his Son, as to loſe the benefit of it. Again, let me urge immediate compliance with it on all, who have not as yet ſecured its invaluable bleſſings : for, he ſays, when repreſented as addreſſing himſelf to the Meſſiah, in one of Iſaiah's prophecies, ch. xlix. 8. I have heard thee in an acceptable time, and in a day of ſalvation have I helped and ſuſtained thee. God, there, as you ſee, ſpeaks of a limited time, in which the Meſſiah's petition in favour of his people was welcome to him, and in which he was ready to grant ſalvation : and behold, now is the accepted time ; behold now is the day of ſalvation. This is the precious ſeaſon, when by the wonderful favour and goodneſs of God, complete forgiveneſs, and eternal felicity are truly offered. Oh that you may all be ſo wiſe as to accept it !

5, 6 *In ſtripes, in impriſonments, in tumults*, &c.] This ſteady patience we endeavour to maintain in ſtripes, when we are ſcourged in ſynagogues and cities, as if we were the moſt notorious offenders againſt God and men, and the vileſt peſts of ſociety : in impriſonments, though we not only endure ſo many hardſhips in our confinement, but are cut off by it from thoſe public labours for the glory of God, and the edification of the church, which are dearer to us than our lives : in tumults, which are raiſed againſt us by the Jews and Gentiles ; and by which our enemies are often endeavouring to tear us in pieces : in labours, which we inceſſantly purſue, either in our miniſterial work, or in theſe ſecular callings by which we are often obliged to earn our daily bread : in watchings, when in proſecution of thoſe various employments, the hours of the night are added to thoſe of the day : and we have hardly time for our neceſſary repoſe : in faſtings, to which, beſides thoſe which devotion chuſes, we are often obliged to ſubmit for want of proper ſupplies of food : yet ſtill, in the midſt of all theſe difficulties, conducting ourſelves in unſpotted purity, labouring to improve daily in the knowledge of theſe divine truths, which it is our great buſineſs to teach others ; and by the exerciſe of a conſtant command over our paſſions, to grow in long-ſuffering and gentleneſs, and every other amiable diſpoſition, which we cultivate in humble dependence on the ſanctifying influences of the holy Spirit, who dwells in our hearts, as a continued principle of that undiſſembled love which we exerciſe without limitation, not only to friends and benefactors, but to enemies and perſecutors.

7 *By the word of truth, by the power of God*, &c.] Still we are faithful in aſſerting, zealous in propagating the ſacred goſpel, that word of uncorrupted and infallible truth ; and we perſiſt in it, ſupported by the almighty power of that God, by whom it is revealed ; and by whom, we know it ſhall be rendered finally victorious. And in the mean time, while our enemies aſſault us on every ſide, 'tis our care ſtill to be cloathed and girded about with the armour of righteouſneſs, both on the right hand and on the left, well knowing that armour to be impenetrable.

8 *By honour and diſhonour, by evil report and good report*, &c.] And in this conſciouſneſs we paſs unhurt, and in a great meaſure unmoved, through honour and diſhonour, through evil report and good report, neither elated with the one, nor depreſſed and dejected with the other. We are treated by many, as if we were a ſet of artful deceivers, that ſcruple no fraud or falſhood by which we might carry our cauſe : and yet we know in our own conſcience, and God can witneſs for us, that we are true and faithful ; and would not deviate from the trueſt rules of integrity, to carry any point, how important ſoever it might ſeem to ourſelves, or the religion we propagate.

9 *As unknown, and yet well known*, &c.] We are treated by men as inconſiderable creatures in the loweſt rank of life, obſcure and unknown, as undeſerving of any public notice or regard : and yet we are really well known to multitudes by the happieſt tokens, as the men by whom they have not only received that bodily healing, which they could never have expected from natural means ; but by the yet more valuable memorials of having enlightened their eyes with divine knowledge, and brought back their wandering ſouls to God. We are regarded by others as dying men, and we ſeem ourſelves to be in daily danger of being ſacrified to the rage of our enemies : and yet behold hitherto, through the guardian and aſtoniſhing care of that Redeemer whom we preach, we continue in life, and live to the moſt important purpoſes. Our afflictions are many, and we conſider ourſelves under them, as chaſtened by our heavenly father : yet, bleſſed be his name, we are not killed ; and far from intending our deſtruction, we know that he will over-rule theſe chaſtiſements to the advancement of our ſalvation.

10 *As ſorrowful, yet always rejoicing ; as poor, yet making many rich*, &c.] If our external circumſtances alone be regarded, we muſt indeed appear as ſorrowful, and the world will naturally conclude, that we have cauſe for continual lamentation : and yet, when the inward diſpoſitions of our minds are known, and the views with which we are ſecretly ſupported, it will be found, that we are always rejoicing, in the preſent aſſurances of the divine favour, and the certain expectation of compleat felicity and eternal glory. We appear as poor in this world : and indeed we are ſo, having neither ſilver, nor gold, nor eſtate ; and yet we are continually enriching many with treaſures which they would not part with for all the revenues of princes and kings ; as having nothing that we can call our own, and yet indeed poſſeſſing all things, which we know to be ours, ſo far as our heavenly Father ſhall ſee fit : and therefore are as eaſy and happy, as if we were actually the proprietors of the whole world.

12 *Ye are ſtraitened in your own bowels.*] And have not that affection for us, nor readineſs to receive our communications which the relation between us might challenge.

13 Now for a recompence in the ſame (I ſpeak as unto *my* children) be ye alſo enlarged.

14 ¶ Be ye not unequally yoked together with unbelievers. For what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs?

15 And what concord hath Chriſt with Belial? or what part hath he that believeth, with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath ſaid, I will dwell in them, and walk in *them*; and I will be their God, and they ſhall be my people.

17 Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing; and I will receive you;

18 And will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

CHAP. VII.

1. *He exhorteth to purity,* 3 *and ſheweth what comfort he took in his afflictions.*

HAving therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.

2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

3 ¶ I ſpeak not this to condemn *you:* for I have ſaid before, that ye are in our hearts to die and live with *you.*

4 Great is my boldneſs of ſpeech towards you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide: without *were* fightings, within *were* fears.

6 Nevertheleſs, God that comforteth thoſe that are caſt down, comforted us by the coming of Titus;

7 And not by his coming only, but by the conſolation wherewith he was comforted in you, when he told us your earneſt deſire, your mourning, your fervent mind toward me: ſo that I rejoiced the more.

8 For though I made you ſorry with a letter, I do not repent, though I did repent. For I perceive that the ſame epiſtle made you ſorry, though *it were* but for a ſeaſon.

9 Now I rejoice, not that ye were made ſorry, but that ye ſorrowed to repentance. For ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly ſorrow worketh repentance to ſalvation not to be repented of: but the ſorrow of the world worketh death.

11 For behold, this ſelf-ſame thing, that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, *what* clearing of yourſelves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement deſire, yea, *what* zeal, yea, *what* revenge. In all things ye have approved yourſelves to be clear in this matter.

12 Wherefore though I wrote unto you, *I did it* not for his cauſe that had done the wrong, nor for his cauſe that ſuffered wrong, but that our care for you in the ſight of God might appear unto you.

13 Therefore we were comforted in your comfort. Yea, and exceedingly the more joyed we for the joy of Titus, becauſe his ſpirit was refreſhed by you all.

14 For if I have boaſted any thing to him of you, I am not aſhamed: but as we ſpeak all things to you in truth, even ſo our boaſting which *I made* before Titus is found a truth.

15 And his inward affection is more abundant towards you, whilſt he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all things.

CHAP. VIII.

1 *He ſtirreth them up to contribute to the ſaints,* 16 *commendeth Titus and others.*

MOreover, brethren, we do you to wit of the grace of God beſtowed on the churches of Macedonia;

2 How

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17 *Be ye ſeparate.*] Separate yourſelves from the heathens.

Commentary and Notes on Chap. VII.

1 *Having therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves,* &c.] Having therefore, my beloved brethren ſuch gracious promiſes of God's abode among us, his dwelling in us, and his adopting us into the number of his children, let us act worthy of ſuch a high relation: and as God is perfect, let us labour to the utmoſt to purify ourſelves from all pollution, both of the fleſh and of the ſpirit, from every impurity of life, and from every ſenſual affection, which might defile our hearts, and render them diſpleaſing to him. Nor let us reſt merely in this negative view of religion; but let us endeavour to be perfecting holineſs, and lay the foundation of it in the fear of God, in whoſe preſence we always are, and by whom all our actions are examined; and to whom our hearts are open, well knowing, that we cannot ſecure to ourſelves thoſe bleſſings without ſuch a care; and that it is what gratitude moſt powerfully dictates, where we have the higheſt hopes that we are intereſted in them.

4 *Great is my boldneſs of ſpeech towards you,* &c.] Great, as you ſee, is my freedom of ſpeech to you upon this ſubject; and great is alſo my boaſting concerning you, as to the aſſurance which I have of your regard for me: and, on this account, I am filled with conſolation in the remembrance of you. I do exceedingly abound in joy in the midſt of all our affliction, when I think how well you behave, and how happy an alteration is prevailing among you.

5 *For when we were come into Macedonia, our fleſh had no reſt,* &c.] An inſtance of this affectionate regard I have lately had an opportunity deeply to feel, and very naturally to manifeſt: for, when we came into Macedonia, our fleſh had no reſt; but we were afflicted in every place and circumſtance, through the rage and malice of our enemies: yet theſe alarms could not cauſe us to forget you: but while without there were continual fightings, with the moſt furious and cruel oppoſition; within there were fears and anxieties on your account.

6 *Neverthele*ſ*s, God that comforteth thoſe that are caſt down, comforted us,* &c.] But the bleſſed God, who is pleaſed to wear it among his other titles, that he is the comforter of thoſe who are brought low by affliction and diſtreſs, and owns it as his prerogative to bear up the human heart, comforted us by the coming of Titus, who arrived ſo ſeaſonably at Macedonia, at a time when both our circumſtances and frame of ſpirit needed all the aſſiſtance of ſo pious and delightful a friend.

10 *Godly ſorrow worketh repentance to ſalvation not to be repented of.*] That grief which regards the honour of God, and takes its riſe from ſuch tender and grateful views of him, worketh repentance which leads to ſalvation; and therefore is never after to be repented of. *Doddridge.*

11 *What revenge.*] Againſt yourſelves for thoſe things which you could not but condemn.

Commentary and Notes on Chapter VIII.

1 *We do you to wit,* &c.] We think proper to inform you.

2 How that in a great trial of affliction the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power (I bear record) yea, and beyond their power, *they were* willing of themſelves:

4 Praying us with much intreaty, that we would receive the gift, and *take upon us* the fellowſhip of the miniſtering to the ſaints.

5 And *this they did*, not as we hoped, but firſt gave their ownſelves to the Lord, and unto us by the will of God.

6 Inſomuch that we deſired Titus, that as he had begun, ſo he would alſo finiſh in you the ſame grace alſo.

7 Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; *ſee* that ye abound in this grace alſo.

8 I ſpeak not by commandment, but by occaſion of the forwardneſs of others, and to prove the ſincerity of your love.

9 For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but alſo to be forward a year ago.

11 Now therefore perform the doing of it; that as *there was* a readineſs to will, ſo *there may be* a performance alſo out of that which ye have.

12 For if there be firſt a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eaſed, and you burthened:

14 But by an equality, *that* now at this time your abundance *may be a ſupply* for their want, and that their abundance alſo may be *a ſupply* for your want; and there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 ¶ But thanks *be* to God, which put the ſame earneſt care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have ſent with him the brother, whoſe praiſe *is* in the goſpel throughout all the churches;

19 And not *that* only, but who was alſo choſen of the churches to travel with us with this grace, which is adminiſtered by us to the glory of the ſame Lord, and *declaration of* your ready mind:

20 Avoiding this that no man ſhould blame us in this abundance which is adminiſtered by us:

21 Providing for honeſt things, not only in the ſight of the Lord, but alſo in the ſight of men.

22 And we have ſent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner, and fellow helper concerning you; or our brethren *be enquired of*, *they are* the meſſengers of the churches, *and* the glory of Chriſt.

24 Wherefore ſhew ye to them, and before the churches, the proof of your love, and of our boaſting on your behalf.

CHAP. IX.

1 *He ſheweth why he ſent Titus.* 6 *and ſtirreth them up to a plentiful alms,* 10 *which ſhall yield them a bountiful increaſe.*

FOR as touching the miniſtering to the ſaints it is ſuperfluous for me to write to you:

2 For I know the forwardneſs of your mind, for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago: and your zeal hath provoked very many.

3 Yet have I ſent the brethren, leſt our boaſting of you ſhould be in vain in this behalf; that, as I ſaid ye may be ready:

4 Leſt haply if they of Macedonia come with me, and find you unprepared, we (that we ſay not, you) ſhould be aſhamed in this ſame confident boaſting.

5 Therefore I thought it neceſſary to exhort the brethren that they would go before unto you, and make

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Of the grace of God.] That is, of the extraordinary liberality of the Macedonian churches to the poor.

7 *Abound in this grace.*] That is, in the grace of liberality and charity.

9, 10 *For ye know the grace of our Lord Jeſus Chriſt*, &c.] And I may well expect, that you ſhould exert yourſelves on ſuch an occaſion, in conſequence of your acquaintance with the great and moſt fundamental principles of the goſpel, in which you have been ſo faithfully inſtructed: for you know, in ſome meaſure, though it is impoſſible for you fully to know and diſtinctly to conceive, in its utmoſt extent, the grace of our Lord Jeſus Chriſt, that though he was rich in the glories of the heavenly world, and in ſupreme dominion and authority there; yet, for your ſakes, he became poor, that you, through this his voluntary poverty, might not only be diſcharged from that dreadful debt you had contracted to the divine juſtice, by which you were become obnoxious to everlaſting ruin and condemnation; but that you might alſo become rich in the favour of God, and in the graces of the holy Spirit now, and at length, for ever rich in the treaſures and glories of the heavenly world: and, as I cannot but deſire that the ſervants of ſo excellent a maſter may herein imitate his example, and take the moſt effectual methods to advance his honour and intereſt in the world, I give my advice to you in general, to diſpatch this affair vigorouſly; for this is evidently expedient for you, and conſiſtent with what you have already, in a manner, bound yourſelves to, as you have begun not only to do ſomething, but alſo to exert yourſelves reſolutely and determinately a year ago.

14 *By an equality.*] The apoſtle does not here mean that Chriſtians are obliged to bring themſelves all to a level; but that there ought to be among them ſuch mutual aſſiſtance and relief, as that the wants and neceſſities of all may be proportionably ſupplied. *Clarke.*

15 *As it is written, he that had gathered much,* &c.] For the bountiful providence of God hath furniſhed them out in ſuch an abundance, and given to ſome of you ſuch a ſuperfluity, that there is room for a liberal diſtribution, without injuring the original poſſeſſor: and if ſuch a diſtribution be made, we ſhall find that, as it is written concerning the manna in Exod. xvi. 18. "He that had "much did not abound, when all came to be divided, and he that "had little did not lack." So he that had the greateſt abundance of this world, may find neceſſitous objects enough; and he that is moſt deſtitute will be competently ſupplied, if his richer brethren do their duty in this reſpect.

18 *And we have ſent with him the brother, whoſe praiſe is in the goſpel,* &c.] And we have ſent alſo together with him that excellent brother and friend, Luke, whoſe praiſe in the goſpel is in all the churches, on account of the various and imminent ſervices that he has done for the intereſt of chriſtianity, wherever his influence has extended, both by his writing and exhortation.

19 *And not that only, but who was alſo choſen of the churches to travel with us,* &c.] And not only is he ſo much eſteemed on theſe accounts; but he was alſo ordained and appointed by the ſtretching forth of the hand, in token of the common conſent of the churches, whom we conſulted on this occaſion, particularly in Macedonia, to be our fellow-traveller, with this grace which is now adminiſtered and undertaken by us, purely for the glory of the ſame Lord, and for the declaration of your ready mind, in which I was deſirous to let you know how heartily I concur.

make up beforehand your bounty, whereof ye had notice before, that the ſame might be ready, as *a matter of* bounty, and not as *of* covetouſneſs.

6 ¶ But this *I ſay*, He which ſoweth ſparingly ſhall reap alſo ſparingly; and he which ſoweth bountifully ſhall reap alſo bountifully.

7 Every man according as he purpoſeth in his heart, *ſo let him give*; not grudgingly, or of neceſſity; for God loveth a chearful giver.

8 And God *is* able to make all grace abound towards you; that ye always having all ſufficiency in all things; may abound to every good work:

9 As it is written, he hath diſperſed abroad, he hath given to the poor: his righteouſneſs remaineth for ever.

10 ¶ Now he that miniſtereth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs.

11 Being enriched in every thing to all bountifulneſs, which cauſeth through us thankſgiving to God.

12 For the adminiſtration of this ſervice not only ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings unto God:

13 Whiles by the experiment of this miniſtration, they glorify God for your profeſſed ſubjection unto the goſpel of Chriſt, and for your liberal diſtribution unto them, and unto all *men:*

14 And by their prayer for you which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unſpeakable gift.

CHAP. X.

1 *Paul's ſpiritual might and authority.* 12 *Not to ſtretch beyond our compaſs.*

NOW I Paul myſelf beſeech you by the meekneſs and gentleneſs of Chriſt, who in preſence *am* baſe among you, but being abſent am bold toward you:

2 But I beſeech you, that I may not be bold, when I am preſent, with that confidence wherewith I think to be bold againſt ſome, which think of us as if we walked according to the fleſh.

3 For though we walk in the fleſh, we do not war after the fleſh.

4 For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of ſtrong holds:

5 Caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt;

6 And having in a readineſs to revenge all diſobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man truſt to himſelf that he is Chriſt's, let him of himſelf think this again, that as he *is* Chriſt's, even ſo *are* we Chriſt's.

8 For though I ſhould boaſt ſomewhat more of our authority, (which the Lord hath given us for edification, and not for your deſtruction,) I ſhould not be aſhamed:

9 That I may not ſeem as if I would terrify you by letters.

10 For *his* letters (ſay they) are weighty and powerful, but *his* bodily preſence *is* weak, and *his* ſpeech contemptible.

11 Let ſuch an one think this, that ſuch as we are in word by letters when we are abſent, ſuch *will we be* alſo in deed when we are preſent.

12 ¶ For

Commentary and Notes on Chapter IX.

6 *But this I ſay, He which ſoweth ſparingly, ſhall alſo reap ſparingly,* &c.] And as to this, 'tis an important maxim, which I could wiſh that chriſtians might always keep in mind, that he who ſoweth ſparingly ſhall alſo reap ſparingly: and he who ſoweth bountifully, ſhall reap alſo bountifully: God will beſtow rewards proportionably to what is given, and to the temper from which it proceeds. With this hint, I leave it to every one to judge for himſelf what he ſhall give, and how much ſeed he ſhall throw into this grateful and fruitful ſoil.

7 *Every man according as he purpoſeth in his heart,* &c.] Whatever it be, more or leſs, let it be given with a good will and a good grace: every man as he chuſeth in his own heart, not as proceeding from grief or neceſſity, as if he were ſorry to part with his money, and were laid under a kind of conſtraint to do it; for God loveth a cheerful giver: and nothing that is contributed can poſſibly be acceptable to him without that truly liberal diſpoſition.

15 *Thanks be unto God for his unſpeakable gift.*] When I think of theſe things, I deſire ſincerely to bleſs God on your account for all the grace he hath given you, and for all the uſefulneſs with which he is pleaſed to honour you: but I would trace up all to what is indeed the fountain of all his other mercies to us, his having beſtowed upon us his dear and only begotten Son. Thanks daily, and everlaſting thanks be aſcribed to our Father, and our God, for that his unutterable gift of the excellence, importance, and grace, of which neither men or angels can worthily ſpeak or conceive.

Commentary and Notes on Chapter X.

3, 4 *For though we walk in the fleſh, we do not war after the fleſh,* &c.] For we are conſcious to ourſelves, that though we do indeed walk in the fleſh, though we inhabit mortal bodies, and are obliged in ſome reſpects to ſtoop to the care of them, and to do many things for their ſubſiſtence, which take up the time we could much more agreeably ſpend another way: yet, God knows, we do not manage that important war in which we are engaged, according to the fleſh, by carnal methods, or with worldly and intereſted views. This you may eaſily perceive, by the manner in which we are armed: for the weapons of our warfare are not carnal: as we depend not on military force; ſo neither on beauty, ſtature, eloquence, or philoſophy; or, in a word, on any thing which might recommend us to human regard. But, though deſtitute of theſe, we are furniſhed with others, much more valuable, by that divine power, which would never exert itſelf for the ſecular advantage of perſons, profeſſing as we do, to deſpiſe the world, and ſeek for ſomething ſo much above it, if we were not ſincere in our profeſſion, and authoriſed by him to maintain it. Yes, my brethren, God hath armed us for our warfare by the miraculous powers of his holy Spirit, and they are mighty through God to the demoliſhing of fortifications, prejudices and difficulties, that like ſo many impregnable caſtles, laid in our way, and yet are battered down and laid in ruins by theſe our ſpiritual weapons.

5 *Caſting down imaginations, and every high thing,* &c.] And thus we go on in our conqueſt: for we are continually caſting down the fallacious and ſophiſtical reaſonings by which vain men are endeavouring to expoſe our doctrine to contempt, and every high thing which exalteth itſelf againſt the knowledge of God: all the proud imaginations which men have entertained of themſelves, with regard to their natural or moral excellencies, in conſequence of which they neglect the goſpel, and are indeed ready to live without God in the world: and thus we are enabled to bring every thought, every proud haughty notion, which men have entertained, into an humble and willing captivity to the obedience of Chriſt, the great captain of our ſalvation.

6 *And having in a readineſs to revenge all diſobedience, when your obedience is fulfilled*] And as God is pleaſed thus to cauſe us to triumph in Chriſt, with regard to the oppoſition made by the profeſſed enemies of the goſpel; ſo let men regard us, as perſons having it in readineſs, by miraculous powers and penalties inflicted by them, to avenge all diſobedience; to chaſtiſe and puniſh the obſtinacy of thoſe who, under a chriſtian profeſſion, pretend to oppoſe us: now your obedience is fulfilled, and the ſounder part of your church recovered to its due order and ſubjection.

10 *His bodily preſence is weak, and his ſpeech contemptible.*] Some authors relate of St. Paul, that his ſtature was low, his body crooked, and his head bald; which ſeem to be the infirmities here referred to.

12 ¶ For we dare not make ourſelves of the number, or compare ourſelves with ſome that commend themſelves: but they meaſuring themſelves by themſelves, and comparing themſelves among themſelves, are not wiſe.

13 But we will not boaſt of things without *our* meaſure, but according to the meaſure of the rule which God hath diſtributed to us, a meaſure to reach even unto you.

14 For we ſtretch not ourſelves beyond *our meaſure*, as though we reached not unto you: for we are come as far as to you alſo in *preaching* the Goſpel of Chriſt.

15 Not boaſting of things without *our* meaſure, *that is* of other men's labours: but having hope, when your faith is encreaſed, that we ſhall be enlarged by you according to our rule abundantly,

16 To preach the Goſpel in the *regions* beyond you, *and* not to boaſt in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himſelf is approved, but whom the Lord commendeth.

C H A P. XI.

1 Paul being enforced, entereth into a commendation of himſelf, 5 of hi[illegible]*uality with the chief apoſtles, 7 and of his preaching* [illegible] *oſpel to them freely.*

WOULD to God you would bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealouſy: for I have eſpouſed you to one huſband, that I may preſent *you as* a chaſte virgin to Chriſt.

3 But I fear leſt by any means, as the ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt,

4 For if he that cometh, preacheth another Jeſus whom we have not preached, or *if* ye receive another ſpirit which ye have not received, or another goſpel which ye have not accepted, ye might well bear with *him*.

5 For I ſuppoſe I was not a whit behind the very chiefeſt apoſtles.

6 But though I *be* rude in ſpeech, yet not in knowledge; but we have been throughly made manifeſt among you in all things.

7 Have I committed an offence in abaſing myſelf that ye might be exalted, becauſe I have preached to you the goſpel of God freely?

8 I robbed other churches, taking wages *of them*, to do you ſervice.

9 And when I was preſent with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia ſupplied: and in all things I have kept myſelf from being burdenſome unto you, and *ſo* will I keep *myſelf*.

10 As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the regions of Achaia.

11 Wherefore? becauſe I love you not? God knoweth.

12 But

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11 *For we dare not make ourſelves of the number,* &c.] For we preſume not to number, or to compare ourſelves with ſome who recommend themſelves in very high terms: but they thus measuring themſelves by themſelves, and comparing themſelves with themſelves, while they proudly overlook the greatly ſuperior characters and furniture of others, are not wiſe: nor do they indeed take the moſt effectual meaſures to raiſe their own characters; but on the contrary, in conſequence of this, fall into many abſurdities of behaviour, from which greater impartiality and modeſty, and a better knowledge of men and things, would ſecure them!

13 *But we will not boaſt of things without our meaſure,* &c.] But we are always careful, that we glory not of a diſtinguiſhed zeal for the goſpel, carrying us beyond our bounds; but only according to the meaſure of the rule which God hath diſtributed to us, under the character of apoſtle of the Gentiles, a meaſure to come even unto you: and accordingly we have regularly and gradually advanced towards you, taking intermediate places in our way.

Commentary and Notes on Chapter XI.

1 2 *Would to God you could bear with me a little in my folly,* &c.] I would adviſe every man, as I have hinted, to be ſparing in his own commendation, and to ſtudy above all to prove himſelf to Chriſt: and yet in preſent circumſtances, I wiſh you would bear with a little of my folly; that you would permit a little of that boaſting which I know generally to be fooliſh. And indeed I muſt entreat you to bear with me in what may look this way, conſidering the manner in which I am urged to it, and brought under an unwilling neceſſity: for I am jealous over you, with what I truſt I may call a godly jealouſy; and feel the warmeſt and moſt zealous deſires, that I may preſent you as a chaſte virgin to Chriſt: for I have, by ſucceſsfully preaching the goſpel to you, and bringing you into the engagements of the chriſtian covenant, in effect, eſpouſed you to one huſband, even to him. Under the character of his ſervant and ambaſſador, I have led you into a holy contract with him, which hath been mutually ſealed: I am therefore exceedingly concerned that you may maintain a pure and loyal heart to him, who has condeſcended to take you into ſo dear and intimate a relation.

3 *But I fear leſt by any means, as the ſerpent beguiled Eve,* &c.] And I am the more ſolicitous about this, as I know what inſinuating enemies are endeavouring to corrupt you: for I fear, leſt by any means, as in the firſt reduction and ruin of mankind, the ſerpent deceived Eve, our common mother, by his ſubtilty; ſo your minds ſhould be corrupted from that ſimplicity, which ſhould alway be in us towards Chriſt; and which the adulterating mixtures which ſome are endeavouring to introduce among you, would greatly injure.

4 *For if he that cometh, preacheth another Jeſus,* &c.] For if he that cometh among you with ſuch extraordinary pretences, preach another Jeſus, as a Saviour, whom we have not preached; if he can point out another Chriſt, who ſhall equally deſerve your attention and regard; or if we receive by his preaching another ſpirit which ye have not yet received, which can beſtow upon you gifts ſuperior to thoſe which we have imparted, or another goſpel which ye have not accepted, the tidings of which ſhall be equally happy, evident, and important, ye might well bear with him, and there would be ſome excuſe for your conduct: but how far this is from being, or ſo much as ſeeming to be the caſe, I need not ſay at large.

5, 6 *For I ſuppoſe I was not a whit behind,* &c.] Nor will you, I am ſure, maintain any ſuch thing: for I reckon upon moſt certain knowledge, that I was ſo far from being inferior in my diſcourſes, or miracles, to thoſe your favourite teachers, that I did not in any reſpect fall ſhort of the greateſt of the apoſtles; but gave you as evident and convincing proofs of a divine miſſion, as any church has ever received from any one of them: for if I am unſkilful in ſpeech, uſing plain and unpoliſhed language, like that of a man of the moſt ordinary education; nevertheleſs, I am not ſo in knowledge of the goſpel of Chriſt, and the divine diſpenſations which were introductory to it. But every where we have been manifeſt to you in all things: every one of you has had a proof of this, as you received the goſpel from me; and therefore ought not to queſtion my abilities, nor to prefer another in oppoſition to me.

8 *I robbed other churches, taking wages,* &c.] I may almoſt, in this ſenſe, be ſaid to have robbed churches; ſo freely have I received from them, at leaſt taking wages, as it were of them, for waiting upon you: for indeed I received a kind of ſtipend from them while I abode at Corinth.

9 *And when I was preſent with you, and wanted,* &c.] And when I was in want, while preſent with you, I was chargeable to no man of your ſociety, when incapable of maintaining myſelf as before. For what was deficient to me in this reſpect, the chriſtian brethren who came from Macedonia ſupplied: and in all things I have kept, and ſo long as God ſhall enable me, I will keep myſelf from being burthenſome to you.

10 *As the truth of Chriſt is in me, no man ſhall ſtop,* &c.] And this I in ſome meaſure value myſelf upon: ſo that, as the truth of Chriſt is in me this boaſt ſhall not be violated, nor this rule broken in upon at Corinth, or in all the regions of Achaia.

12 But what I do, that I will do, that I may cut off occaſion from them which deſire occaſion: that wherein they glory, they may be found even as we.

13 For ſuch *are* falſe apoſtles, deceitful workers, transforming themſelves into the apoſtles of Chriſt.

14 And no marvel: for Satan himſelf is transformed into an angel of light.

15 Therefore *it is* no great thing if his miniſters alſo be transformed as the miniſters of righteouſneſs: whoſe end ſhall be according to their works.

16 I ſay again, Let no man think me a fool: if otherwiſe, yet as a fool receive me, that I may boaſt myſelf a little.

17 That which I ſpeak, I ſpeak *it* not after the Lord, but as it were fooliſhly, in this confidence of boaſting.

18 Seeing that many glory after the fleſh I will glory alſo.

19 For ye ſuffer fools gladly, ſeeing ye *yourſelves* are wiſe.

20 For ye ſuffer if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himſelf, if a man ſmite you on the face.

21 I ſpeak as concerning reproach, as though we had been weak. Howbeit, whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo.

22 Are they Hebrews? ſo *am* I. Are they Iſraelites? ſo *am* I. Are they the ſeed of Abraham? ſo *am* I.

23 Are they miniſters of Chriſt? (I ſpeak as a fool) I *am* more; in labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft.

24 Of the Jews five times received I forty *ſtripes* ſave one:

25 Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwreck, a night and a day I have been in the deep.

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathens, *in* perils in the city, *in* perils in the wilderneſs, *in* perils in the ſea, *in* perils among falſe brethren;

27 In wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs.

28 Beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches.

29 Who

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19 *For ye ſuffer fools gladly, ſeeing ye yourſelves are wiſe.*] And, by the way, ye may well bear with fooliſh people, ſince you yourſelves are ſo wondrous wiſe, and in that abundant wiſdom can cheriſh that arrogant temper in others, and ſecond it with your high applauſe.

20. 21 *For ye ſuffer, if a man bring you into bondage*, &c.] Nay, indeed you go farther than that, and not only endure to hear your admired teachers make very indecent encomiums upon themſelves, but tamely ſubmit to them, while they invade your property, and tyranize over you in a moſt arbitrary and ſcandalous manner: for by what I can learn of the temper of ſome among you in that reſpect, and of your fond infatuation in their favour, it ſeems you bear it patiently: if a man enſlave you, and even trample upon your liberty; if he devour you by his exorbitant demands; if he take and ſeize upon your poſſeſſions; if he exalt himſelf as if he were your ſupreme and abſolute ſovereign; if his mad paſſion were to tranſport him even to blows, and he were to ſmite you on the face, your fondneſs for him will prevent your calling him to a juſt account; and you would find ſome way of excuſing or accommodating the affair, rather than come to a breach with him. Do I ſpeak this by way of diſhonour, from an envious deſire to derogate from my ſuperiors, and ſo bring them down to my own level, as if we ourſelves were weak in compariſon with them, and therefore have not the courage to attempt ſuch freedoms as they take? There can ſurely be no reaſon to ſuſpect that: for, be they ever ſo puffed up with their external privileges, I would have them to know, that in whatever any one elſe may be confident in theſe reſpects, though I ſpeak it indeed in folly, I alſo am confident; and, on their own terms, could match, or even exceed them.

Are they Hebrews? ſo am I, &c.] Are they, for inſtance, Hebrews by language, capable of conſulting the ſcriptures in the original, with all the advantage which a familiar acquaintance with that tongue from their childhood can give them? ſo am I likewiſe. Are they Iſraelites by birth, not deſcended from Eſau or any other branch of the family, but that on which the bleſſing was entailed? ſo am I likewiſe. Are they of the ſeed of Abraham, both by the Father's and mother's ſide, not proſelytes, or of mingled deſcent? ſo am I; and can trace up as fair and clear a genealogy, through the tribe of Benjamin, to the father of the faithful.

23 *Are they miniſters of Chriſt? (I ſpeak as a fool) I am more*, &c.] Or, if they would boaſt in a manner more peculiarly referring to the goſpel, are they miniſters of Chriſt? I may ſeem to ſpeak fooliſhly in this boaſting manner, which is ſo unnatural to me: I cannot forbear repeated apologies for it; but I will venture to ſay here, that I am more ſo than they. So far more than an ordinary miniſter, that I am a choſen apoſtle, dignified and diſtinguiſhed from many of my brethren by more eminent ſervices: more abundant in labours, now for a long ſeries of years: exceeding them in the frequent ſtripes I have received on account of my ſingular zeal: more abundant in impriſonment, chearfully reſigning my liberty for the ſake of Chriſt and his goſpel; and often in deaths, which are continually ſurrounding me in the moſt horrible forms; but which, by divine grace, I have learned to meet and to vanquiſh in all their terrors, animated by love to my divine leader.

24 *Forty ſtripes ſave one.*] The law aſſigned [illegible] ſtripes to them that were condemned to be beaten, but forbad [illegible] to exceed that number; and it being cuſtomary to beat them [illegible] a whip that had three cords, and ſo every ſtroke with it going [illegible] three, they could only give them thirty-nine, or forty-two.

26 *In journeyings often, in perils of waters*, &c.] On the whole, I have been in journies often, where I have not only been expoſed to fatigues, but to great hazard from wild beaſts, as well as unreaſonable and wicked men. I have alſo been in frequent dangers, from the depths and rapidity of ſeveral rivers, which I have been obliged to paſs. I have alſo been in danger from the aſſaults of robbers who have lain in wait for me, with a deſign to plunder and murder me. I have often been in danger from my own countrymen the Jews, who, forgetting the mutual ties of relation by blood, birth and religion, have attempted my life with unſatiable rage, cruelly hunting me from place to place, as if I had been ſome beaſt of prey: in dangers from the heathens, who have often been ſtirred up by the Jews, as well as offended by the teſtimony I have been obliged to bear againſt their idolatries. Every place through which I have paſſed, has indeed been a ſcene of perils, and often of great extremities; ſo that I have been in dangers in the city of Jeruſalem, and other cities: in dangers in the wilderneſs, while laboriouſly traverſing many dreary and unhoſpitable deſerts in purſuit of my apoſtolical work. In dangers of the ſea, where I have encountered many a ſtorm, beſides thoſe in which, as I obſerved I before, ſuffered ſhipwreck; and where I have ſometimes been beſet by pirates: and though it be ſhameful to ſay it, yet it is moſt certainly true, that I have frequently been in very formidable dangers among falſe brethren, who, amidſt all the moſt ſpecious pretenſions of love and affection, have been ſecretly watching for opportunities to expoſe, and, if poſſible, to deſtroy me; or, at the leaſt, to ruin my uſefulneſs, ſtill dearer to me than my life.

27 *In wearineſs and painfulneſs, in watchings often*, &c.] I have been for a long ſeries of years engaged in ſtrenuous labour and fatiguing toil, almoſt inceſſant; ſo that the end of one has preſently been the beginning of another: I have been in watchings, often obliged to add the fatigues of the night to thoſe of the day, either in extraordinary devotion, which hath kept my eyes waking, while others have ſlept; or in preaching to thoſe, who have preſſed in upon me to hear the goſpel as privately as poſſible; or by correſponding with chriſtian churches who needed my advice, by which I have loſt the reſt of many nights in my long journies; or in other circumſtances, into which providence hath called me. I have often known what hunger and thirſt mean; have been in faſtings often, not having had even the neceſſaries of life at hand: and, at that ſame time, I have frequently been expoſed to the ſeverity of rigorous ſeaſons, in cold, and even nakedneſs too: not having convenient cloathing to cover me, or comfortable habitation to repoſe myſelf in.

28 *Beſides thoſe things that are without, that which cometh upon me*, &c.] All this, beſide foreign affairs, the daily combination that does, as it were, make up an aſſembly, the care of all the churches abroad, whoſe concerns are ruſhing in upon me every day, with ſuch impetuoſity, that they ſometimes are ready not only to confound, but to overbear me.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I muſt needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

32 In Damaſcus the governor under Aretas the king kept the city of the Damaſcenes with a garriſon, deſirous to apprehend me:

33 And through a window in a baſket was I let down by the wall, and eſcaped his hands.

CHAP. XII.

1 He commendeth his apoſtleſhip not by his revelations, 9 but by his infirmities, 11 blaming them for forcing this boaſting.

IT is not expedient for me doubtleſs to glory: I will come to viſions and revelations of the Lord.

2 I knew a man in Chriſt above fourteen years ago (whether in the body, I cannot tell: or whether out of the body, I cannot tell: God knoweth) ſuch an one caught up to the third heaven.

3 And I knew ſuch a man (whether in the body, or out of the body, I cannot tell: God knoweth.)

4 How that he was caught up into paradiſe, and heard unſpeak[illegible] words, which it is not lawful for a man to u[illegible]

5 Of ſuch an one will I glory: yet of myſelf I will not glory, but in mine infirmities.

6 For though I would deſire to glory, I ſhall not be a fool, for I will ſay the truth; but *now* I forbear, leſt any man ſhould think of me above that which he ſeeth me *to be*, or *that* he heareth of me.

7 And leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leaſt I ſhould be exalted above meaſure.

8 For this thing I beſought the Lord thrice, that it might depart from me.

9 ¶ And he ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me.

10 Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake: for when I am weak, then am I ſtrong

11 ¶ I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefeſt apoſtles, though I be nothing.

12 Truly the ſigns of an apoſtle were wrought among you in all patience, in ſigns, and wonders, and mighty deeds.

13 For

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29 *Who is weak, and I am not weak?* &c.] Nor am I concerned only for whole communities; but for particular perſons too, as ſoon as the circumſtances are known to me: ſo that I may ſay, who is weak, and I am not weak too? Like a tenderly compaſſionate friend, I feel my own ſpirits ready to fall, when I ſee my brethren ſink around me. Who is offended, ſo as to be led into ſin by the raſhneſs and uncharitableneſs of others; and I am not, as it were, fired with grief and indignation, to ſee ſuch a diſhonour brought upon religion, and with zeal, if poſſible, to redreſs the grievance?

Commentary and Notes on Chapter XII.

1 *It is not expedient for me doubtleſs to glory,* &c.] I have ſpoken with ſome freedom in the preceding diſcourſe, of my labours and ſufferings in the chriſtian cauſe: but whatever they have been, I well know, that it is not expedient for me to boaſt; nor would I, by any means, indulge myſelf in ſuch a practice; nevertheleſs, with the precaution I have already advanced, and with theſe good purpoſes continually in view, that have led me ſo far out of my common manner of ſpeaking, I am now come to ſay ſomething of thoſe viſions and revelations of the Lord, with which his unworthy ſervant has, by his aſtoniſhing grace and condeſcenſion been favoured.

2, 3, 4 *I knew a man in Chriſt above fourteen years ago,* &c.] I hardly indeed know how to mention a name ſo undeſerving as my own; but I will venture, in the general, to ſay, that I well knew a certain man in Chriſt; one who eſteems it his higheſt honour to belong to ſuch a Maſter, who. though he hath hitherto thought proper to conceal it, was remarkably indulged in this reſpect, above fourteen years ago: whether he was then in the body, during that extraordinary extacy, I know not; or for a time taken out of the body, ſo that only the principle of animal life remained in it, I know not: God only knows how that was; nor is it of any importance too curiouſly to ſearch into ſuch a circumſtance. He had at leaſt no conſciouſneſs of any thing that paſſed about him at that time; and all his ſenſations were as entirely ceaſed, as if his union with the body had been broken: ſuch a one, I ſay, I did moſt intimately know, who was ſnatched up even into the third heaven, the ſeat of the divine glory, and the place where Chriſt dwelleth at the Father's right hand, having all the celeſtial principalities and powers in humble ſubjection to him. Yea, I ſay, I even knew ſuch a man, whether in the body, or out of the body, I now ſay not, becauſe I know not: God knoweth, and let him have the glory of ſupporting his life in ſo extraordinary a circumſtance, whichever might be the caſe: and I know, that having been thus entertained with theſe viſions of the third heaven, on which good men are to enter after the reſurrection, leſt he ſhould be impatient under the delay of his part of the glory there, he was alſo caught up into paradiſe, that garden of God, which is the ſeat of happy ſpirits in the intermediate ſtate, and during their ſeparation from the body, where he had the pleaſure of an interview with many of the pious dead, and heard among them unutterable words, expreſſive of their ſublime ideas, which he was taught there to underſtand; but the language was ſuch, as it is not lawful or poſſible for men to utter: we have no terms of ſpeech fit to expreſs ſuch conceptions: nor would it be conſiſtent with the ſchemes of providence, which require, that we ſhould be conducted by faith, rather that by ſight, to ſuffer ſuch circumſtances as theſe to be revealed to the inhabitants of mortal fleſh.

7 *And leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me a thorn in the fleſh,* &c.] How much this thorn in St. Paul's fleſh hath perplexed and diſquieted commentators, they who have converſed much with them know but too well. Many have underſtood it of bodily pains. And Mr. Baxter, being himſelf ſubject to a nephritic diſorder, ſuppoſes it might be the ſtone or gravel. The conjectures of ſome of the ancients are much groſſer. I rather acquieſce in that interpretation of Dr. Whitby, which the author of Miſcel. Sacra has adopted, and taken pains to illuſtrate, that the view he had of celeſtial glories affected the ſyſtem of his nerves in ſuch a manner, as to occaſion ſome paralytic ſymptoms; and particularly a ſtammaring in his ſpeech, and perhaps ſome ridiculous diſtortion in his countenance, referred to elſewhere in the phraſe of the infirmity in his fleſh. As this might threaten both his acceptance and uſefulneſs, it is no wonder he was ſo importunate for its being removed; yet being the attendant and effect of ſo great a favour, he might with peculiar propriety ſpeak of glorying in it.

11 *I am become a fool in glorying, ye have compelled me,* &c.] It may be indeed, my brethren, that I am become fooliſh in boaſting, as I have done above; but if it be ſo, you will conſider where the blame lies. For you, by the manner in which ſome of you, to whom I am now ſpeaking, have behaved yourſelves, may be ſaid to have compelled me to do it, even againſt my will; in which you are peculiarly inexcuſable. For I ought indeed to have been recommended by you, rather than to have found a[illegible] neceſſity of pleading with you in the manner I have done. For I have in no reſpect whatſoever failed to equal the moſt excellent of the apoſtles, though I am myſelf nothing in the account of ſome: nor indeed am I any thing in reality, without the aids of divine grace and aſſiſtance; nor would I aſſume to myſelf any glory from what that hath made me.

12 *Truly the ſigns of an apoſtle were wrought,* &c.] Ye truly God has been pleaſed to communicate of his bounties to me in ſuch a degree, that the ſigns of an apoſtle were produced among you in a variety of moſt convincing miracles; miracles by which I was not puffed up; but which were wrought in all patience, in the midſt of this unreaſonable oppoſition I met with, notwithſtanding theſe ſigns, and wonders, and powers which awakened the amazement of all that beheld them. Nor did I exert theſe miraculous powers in chaſtiſing the irregular; but choſe rather, if it were poſſible, to conquer by love, and by benefits.

13 For what is it written ye were inferior to other churches, except *it* be that I myſelf was not burthenſome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burthenſome to you: for I ſeek not your's but you. For the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly ſpend and be ſpent for you; though the more abundantly I love you, the leſs I be loved.

16 But be it ſo, I did not burden you: nevertheleſs being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I ſent unto you?

18 I deſired Titus, and with *him* I ſent a brother. Did Titus make a gain of you? walked we not in the ſame ſpirit? *walked we* not in the ſame ſteps?

19 Again, think ye that we excuſe ourſelves unto you? we ſpake before God in Chriſt: but *we do* all things, dearly beloved, for your edifying.

20 For I fear leſt when I come I ſhall not find you ſuch as I would, and *that* I ſhall be found unto you ſuch as ye would not: leſt *there be* debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults:

21 *And* leſt when I come again my God will humble me among you, and that I ſhall bewail many which have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs, which they have committed.

CHAP. XIII.

1 He threateneth obſtinate ſinners. 5 He adviſeth them to a trial of their faith.

THIS *is* the third time I am coming to you. In the mouth of two or three witneſſes ſhall every word be eſtabliſhed.

2 I told you before, and foretel you as if I were preſent the ſecond time; and being abſent, now I write to them which heretofore have ſinned, and to all other, that if I come again, I will not ſpare:

3 Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakneſs, yet he liveth by the power of God. For we alſo are weak in him, but we ſhall live with him by the power of God toward you.

5 ¶ Examine yourſelves, whether ye be in the faith; prove your own ſelves. Know ye not your ownſelves, *how* that Jeſus Chriſt is in you, except ye be reprobates.

6 But I truſt that ye ſhall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates.

8 For we can do nothing againſt the truth, but for the truth.

9 For we are glad when we are weak, and ye are ſtrong; and this alſo we wiſh *even* your perfection.

10 Therefore

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16 *But be it ſo, I did not burden you,* &c.] But I know ſome will be ready to object all this: as what will not envy and falſehood ſuggeſt, where there is any intereſt in fixing an odium. Let it be ſo, I did not indeed myſelf burthen you, nor demand ſubſiſtence among you as my right But perhaps it will be inſinuated, that being ſubtle I took you in by an Artifice, making others the inſtruments of my mercenary principles, while I appeared myſelf ſo diſintereſted.

17 *Did I make a gain of you by any,* &c.] I anſwer by appealing to plain fact Did I make a prey of you by any one whom I ſent to you with any meſſage from me, or who came to me about any buſineſs, while I was reſident among you? Name the man, if you can, on whom there is reaſon to fix any ſuſpicion. I defy the boldeſt of mine enemies to alledge what muſt recoil on himſelf with ſo much infamy.

18 *I deſired Titus, and with him I ſent a brother,* &c.] I know that I entreated Titus to make you a viſit; and with him I ſent a brother to keep him company in the journey. Did Titus then make a gain of you? Did we not walk in the ſame ſpirit, and in the ſame ſteps? Did not all his actions reſemble mine, as formed on the ſame principles of ſtrict integrity, and generous friendſhip?

Commentary and Notes on Chapter XIII.

2, 3 *I told you before, and foretel you as if I were preſent,* &c.] And you will remember, that I have formerly foretold you, and do foretel it now again, as if I were preſent the ſecond time in perſon; and being abſent in body, but not in ſpirit, I now write to thoſe that have ſinned already in any ſcandalous and aggravated manner, and to all the reſt, that they may take notice of it, and be filled with a ſacred awe, that if I come again, I will not ſpare you, as I have hitherto done: but am determined, by the divine permiſſion, to animadvert upon notorious offenders, by the exertion of that miraculous power with which God hath endued me. Since after all the evidence you have already had, ſome of you are ſo ſtrangely unreaſonable as to ſeek a farther proof of Chriſt ſpeaking by his ſpirit in me, even of the authority of that glorious and almighty Saviour, who is not weak towards you, but powerful among you by what he has already wrought; for you may at length have ſuch demonſtrations of it as may perhaps coſt ſome of you dear.

4 *For though he was crucified through weakneſs, yet he liveth,* &c.] For though he was once crucified as through a ſtate of weakneſs, ſubmitting to thoſe infirmities of mortal fleſh, which put him into the hands of his enemies; and waving the exertion of that miraculous energy, by which he could ſo ſoon have reſcued himſelf, and deſtroyed them; nevertheleſs he now liveth by the power of God the Father, whereby he obtained a glorious reſurrection; and is now aſcended to a ſeat of uncontroverted and univerſal authority. And thus we his apoſtles, though we are alſo weak in him, and to them who regard only external appearances may ſeem contemptible, nevertheleſs ſhall live with him by the favour of God, manifeſted to you in our favour, to give a kind of reſurrection to that apoſtolical authority, which may have ſeemed for a while dormant and dead.

5 *Examine yourſelves, whether ye be in the faith,* &c.] You examine and try me: but let me admoniſh you to turn the ſearch inward, and to examine and try yourſelves, that ye may certainly know, whether ye are in the faith, whether ye be true chriſtians or not. For if on a ſtrict enquiry, you find that you are, you will therein find a proof of my being a true apoſtle: as it is by means of my extraordinary gifts that you are become ſo. Prove yourſelves, my brethren, whether you can or cannot ſtand the teſt. Do ye not know yourſelves, when the ſubject of knowledge lies ſo near you, and is always before your eye? Are you not ſenſible, that Jeſus Chriſt is dwelling in you by the ſanctifying and transforming influences of his Spirit; unleſs ye are mere nominal chriſtians, and ſuch as, whatever your gifts be, will finally be diſapproved and rejected as reprobate ſilver that will not ſtand the touchſtone?

6, 7 *But I truſt that ye ſhall know that ye are not reprobates,* &c.] But whatever be the caſe of any of you, I hope ye ſhall ſoon know that we are not diſapproved; and have not loſt our evidence of the divine preſence and approbation. But I am far from deſiring to produce ſuch evidences of it, as would be grievous to you: and can truly ſay, that I wiſh to God ye may do no evil in any reſpect: and not that we may be manifeſted as approved by ſuch awful methods as thoſe to which I refer. But, on the contrary, that ye may do what is good, beautiful and amiable, that which will adorn your profeſſion in the moſt effectual manner: though we ſhould be as if we were diſapproved, and upon a level with thoſe who have no teſtimonials of an extraordinary miſſion to produce.

8 *For we can do nothing againſt the truth; but for the truth.*] For we are not able to do any thing againſt the intereſt of that important ſyſtem of truth, which God hath entruſted us with, but muſt ſtrenuouſly act for the ſervice of the truth, and ſupport of the goſpel; and not act by perſonal inclinations and affections of reſentment on the one hand, or tenderneſs on the other.

9 *For we are glad, when we are weak,* &c.] I wiſh the regularity of your behaviour at all events, as I declared above. For we rejoice, when

10 Therefore I write theſe things being abſent, leſt being preſent I ſhould uſe ſharpneſs, according to the power which the Lord hath given me to edification, and not to deſtruction.

11 Finally, brethren, farewel. Be perfect, be of good comfort, be of one mind, live in peace; and the God of Love and peace ſhall be with you.

12 Greet one another with an holy kiſs.

13 All the ſaints ſalute you.

14 The grace of the Lord Jeſus Chriſt, and the love of God: and the communion of the Holy Ghoſt, *be* with you all. Amen.

¶ The ſecond *epiſtle* to the Corinthians, was written from Phillippi, *a city* of Macedonia, by Titus and Lucas.

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when we are weak; or ſeem ſo by not exerting any miraculous powers to the purpoſes we have hinted. And when ye, our dear converts and brethren, are ſtrong in gifts and graces, in faith and good works. And this alſo we wiſh, even your being ſet in perfect good order. Your entire reformation would give us the greateſt pleaſure imaginable; a pleaſure far beyond what we could derive from the moſt aſtoniſhing interpoſitions of God, to chaſtiſe thoſe that rebel againſt us.

10 *Therefore I write theſe things being abſent*, &c.] Therefore upon the whole, I write theſe things thus largely, being abſent, that when I am preſent, I may not be obliged to act ſeverely, according to the divine and extraordinary power which the Lord Jeſus Chriſt hath given me for the edification of ſeveral members of his church; and not for the deſtruction of men's lives and their comforts. And therefore it is, that I give you this warning, in order to prevent what would otherwiſe be grievous to myſelf, as well as to you.

11 *Finally, brethren, farewell: be perfect*, &c.] As for what remains, my dear brethren, farewel: and may all joy and happineſs ever attend you: and that this may be the caſe, let it be your great care, that ye may be perfect, that ye may arrive at the higheſt degrees of goodneſs. May you all be comforted with theſe ſtrong conſolations, which true chriſtianity ſuggeſts: and exhorted and animated by the inſtructions it inculcates. Attend to the ſame thing, purſue with the greateſt unanimity of heart and intenſeneſs of affection, that which ought to be the great end of all out ſchemes and deſigns, the care of glorifying God, and adorning the goſpel; and as you have in ſome inſtances ſeemed to have forgotten how eſſential it is to true chriſtianity, that its profeſſors ſhould abſtain from mutual injuries, and cultivate unfeigned friendſhip, let me urge it upon you, that ye be peaceful, candid, and affectionate in your ſentiments; and the God of love and peace will graciouſly own you as his children, and be favourable with you, and fix his reſidence among you.

The Epiſtle of PAUL the Apoſtle to the

GALATIANS.

The ARGUMENT.

The Galatians, *to whom St.* Paul *wrote this epiſtle, were deſcended from the ancient* Gauls, *who having invaded* Aſia Minor, *made a conqueſt of the country, ſettled in it, and called it* Galatia, *which in* Greek *ſignifies* Gaul. *St.* Paul *preached ſeveral times in their country, and planted a conſiderable church there. It is probable that he was the firſt who preached there to the* Gentiles; *but there is room to preſume that St.* Peter *had before preached there to the* Jews, *ſince his firſt epiſtle is directed to the* Jews *ſcattered throughout* Pontus, Galatia, *&c. And in all probability the* Jews, *who had been converted by St.* Peter, *were the men who occaſioned thoſe diſturbances among the* Gentile *converts of the ſame nation, which induced St.* Paul *to write this epiſtle; wherein he endeavours principally to eſtabliſh his character of being an apoſtle, which was by ſome diſputed, with an intention to place him below St.* Peter, *who preached generally to the* Jews *only, and obſerved the ceremonies of the law. He afterwards ſhews the unprofitableneſs of theſe ceremonies, and of circumciſion; he oppoſes, with great reſolution, thoſe falſe teachers who endeavoured to diſparage him, and to deſtroy his authority; laſtly, he gives them ſeveral excellent precepts for the regulations of their manners, and the better maintaining the purity of chriſtianity.*

The inſcriptions which we find at the end of the Greek *editions of this epiſtle, ſhew that it was written from* Rome. *There is however great reaſon to think it was written from* Epheſus, *in the fifty-fifth year of the chriſtian æra.*

CHAP. I.

6 *He wondereth that they have ſo ſoon left him and the goſpel,* 11 *which he learned not of men, but God.*

PAUL an apoſtle (not of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead.)

2 And all the brethren which are with me unto the churches of Galatia.

3 Grace *be* to you, and peace from God the Father, and *from* our Lord Jeſus Chriſt,

4 Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever, Amen.

Commentary and Notes on Chapter I.

3 *Grace be to you, and peace from God the Father,* &c.] Theſe words are both a chriſtian ſalutation and apoſtolical benediction: as they are a ſalutation, they expreſs a wiſh and deſire of the beſt bleſſings in behalf of thoſe ſaluted. From whence we may learn, that religion doth not aboliſh and deſtroy, but ſpiritualize and improve civility, humanity, and common courteſy. The heathens wiſhed health to their ſaluted friends; the Jews, peace; but the chriſtians, grace and peace. Again, the words may be underſtood as an apoſtolical and miniſterial bleſſing. The apoſtles were the patriarchs of the church of the New Teſtament: and as a ſpiritual father, St. Paul here bleſſes his children, wiſhing them firſt grace, then peace: peace muſt be ſought after grace, and not expected before it. Peace without grace, is no peace. There can be no peace with the Creator, no ſanctified peace with the creatures, except we are firſt made partakers of the gracious love and favour of Almighty God through Jeſus Chriſt.

4 *Who gave himſelf for our ſins, that he might deliver us,* &c.] That is, our Lord Jeſus Chriſt gave himſelf unto death for the remiſſion of our ſins, that he might deliver us from this evil world: namely, to ſeparate or bring us off from the evil cuſtoms and practices of the wicked men in the world, and engage us to live a life of ſtrict holineſs, according to the will and command of God our Father.

6 I marvel that ye are ſo ſoon removed from him that called you into the grace of Chriſt unto another goſpel.

7 Which is not another; but there be ſome that trouble you, and would pervert the Goſpel of Chriſt.

8 But though we or an angel from heaven preach any other goſpel unto you than that which we have preached unto you, let him be accurſed.

9 As we ſaid before, ſo ſay I now again, If any *man* preach any other goſpel unto you than that ye have received, let him be accurſed.

10 For do I now perſuade men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I ſhould not be the ſervant of Chriſt.

11 ¶ But I certify you, brethren, That the goſpel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jeſus Chriſt.

13 For ye have heard of my converſation in time paſt in the Jews religion, *how* that beyond meaſure I perſecuted the church of God, and waſted it;

14 And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleaſed God, who ſeparated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with fleſh and blood:

17 Neither went I up to Jeruſalem to them which were apoſtles before me; but I went into Arabia, and returned again unto Damaſcus.

18 Then after three years I went up to Jeruſalem to ſee Peter, and abode with him fifteen days.

19 But other of the apoſtles ſaw I none, ſave James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia:

22 And was unknown by face unto the churches of Judea which were in Chriſt:

23 But they had heard only, that he which perſecuted us in times paſt, now preacheth the faith which once he deſtroyed.

24 And they glorified God in me.

CHAP.

6, 7 *Unto another goſpel: which is not another.*] That is, who to the goſpel of Chriſt added their own peculiar doctrines as marks of diſtinction among Chriſtians, thereby giving unavoidable occaſion to diviſions and mutual ſchiſms in the body of Chriſt. *Clarke.*

8, 9, *But though we, or an angel from heaven, preach any other goſpel,* &c.] Obſerve here, 1ſt, How our apoſtle ſuppoſes an impoſſibility, only for the confirmation of what he had before affirmed. He doth not ſuppoſe it poſſible for any angel in heaven, or apoſtle upon earth, to contradict the doctrine of the goſpel which he had delivered; to preach any thing contrary to, or different from it, making that neceſſary to be believed and practiſed, which Chriſt and his apoſtles never made neceſſary. Learn hence, that the written word of God, without written traditions, contains in it all things neceſſary to ſalvation: and whatever doctrines are propounded to the church, not only contrary to, but differing from it, or beſides the written word, are curſed doctrines. Obſerve 2dly, The terrible anathema which the apoſtle denounces againſt thoſe, whoever they ſhould be, whether an apoſtle upon earth, or an angel from heaven, that ſhould thus pervert the goſpel of Chriſt, by making any thing neceſſary to be believed or practiſed in order to ſalvation, which Chriſt has not made neceſſary, let him be accurſed. Obſerve, laſtly, How the apoſtle puts himſelf into the number: If I, or any man, or any angel preach otherwiſe, let him be accurſed: as if the apoſtle had ſaid, Not only the falſe apoſtles are to be rejected but I myſelf deſerve to be anathematized, and accounted an execrable perſon, ſhould I preach any other doctrine to you than what you have received from Chriſt by me: nay, ſhould any angel from heaven attempt it, he ought to be deteſted for it. Learn that no angel, in heaven, no perſon or church upon earth, have power to make new articles of faith, or impoſe any thing upon our belief or practice, which is either againſt or beſides the written word.

11, 12 *But I certify you, brethren, that the goſpel which was preached of me.*] The apoſtle here, as he did before, verſe 1, 2, aſſerts the divinity of the doctrine of the goſpel which he had preached to them; and aſſures them likewiſe of his own lawful call to be an apoſtle, which was queſtioned by his adverſaries, who affirmed, that he had received his doctrine only from others at ſecond hand. To ſatisfy them with regard to the divinity of his doctrine, he tells them it was not after man: that is, it was not human, but divine; nothing belonging to man, but all from God: and, as for his own authority to preach it, he aſſures them, he had a revelation and commiſſion from Jeſus Chriſt ſo to do. He learned not his doctrine from any human teacher, nor undertook to preach it by any human authority, but from Chriſt's immediate revelation.

13, 14 *For ye have heard of my converſation in time paſt, in the Jews religion,* &c] Here the apoſtle offers ſeveral arguments to ſatisfy the Galatians, that both his commiſſion to preach the goſpel, and alſo the goſpel which he preached to them, were not from man, but our Lord Jeſus Chriſt; and the firſt argument to prove it, as a convincing evidence of it, was his bitter enmity againſt the chriſtian religion, and his mighty zeal for the Jewiſh religion, in which he was educated and brought up. All which he mentions as a thing publicly known: leaving them to infer from thence, that ſo great and ſudden a change could not be the effect of human perſuaſion, but divine revelation: In time paſt I perſecuted the church of God, and waſted it.

15, 16 *But when it pleaſed God, who ſeparated me from my mother's womb,* &c.] Here we have a ſecond evidence, which St. Paul brings to prove himſelf an apoſtle extraordinary, called by God himſelf unto the miniſterial ſervice; and that the doctrine which he delivered was not immediately from the mouths of the apoſtles, but by immediate revelation from Jeſus Chriſt. Thus he ſpeaks: When, ſays he, it pleaſed God, who decreed and determined to ſeparate, and ſet me apart for the work of an apoſtle, even from my very infancy, and afterwards, of his mere grace and good-will, called me to preach the goſpel to the Gentile world, having firſt revealed his ſon in me; immediately I ſet about the work, and complied with my duty, not conſulting any perſon living, neither my own carnal reaſon, nor any man's advice; neither went I up directly to Jeruſalem, to confer with, to receive authority or inſtruction from them which were apoſtles before me; but I went up immediately from Damaſcus, the place of my converſion, into Arabia, and preached the goſpel three years among thoſe wild and barbarous heathens, and then returned again to Damaſcus. From whence it evidently appears, that I neither had inſtruction nor commiſſion from any of the apoſtles that were before me, having never ſeen any of them as yet; but both my miſſion and my meſſage were immediately received from Jeſus Chriſt.

18, 19 *Then after three years I went up to Jeruſalem,* &c.] Here is a third evidence to prove, that St. Paul received his miniſtry and meſſage by divine revelation from Jeſus Chriſt, and not from man, or by man. He acknowledges, that not till three years after his converſion, when he had preached the goſpel in the deſerts of Arabia, had he ever ſeen Peter, or any other of the apoſtles; and conſequently, could not receive the knowledge of the goſpel from him or any of them, as his adverſaries the falſe prophets would inſinuate and ſuggeſt. True, after his three years preaching in Arabia, and return from thence, he went up to Jeruſalem, and ſaw Peter and James, and converſed with them for fifteen days. But the ſhortneſs of his ſtay with them, is an evidence, that he went not up to Jeſuſalem to learn the goſpel from them, much leſs to pay homage to St. Peter, as the prince of the apoſtles.

21, 22 *Afterwards I came into the regions of Syria and Cilicia,* &c.] The fourth evidence is here produced by St. Paul, to prove, that both his miniſtry and his meſſage, his office and his doctrine, were divine; and that he was ſo far from learning the chriſtian religion from the chriſtian churches in Judea, that he was not by face ſo much as known to them, or they to him. They had heard indeed, that one Paul a perſecutor, was become a preacher; but they had never ſeen him. And accordingly they magnified the grace of God in his converſion, admiring the wonderful change wrought in him.

C H A P. II.

1 *He ſheweth when he went up again to Jeruſalem, and why.* 14 *of Juſtification by Faith, and not by works.* 20 *They that are ſo juſtified live not in ſin.*

THEN fourteen years after I went up again to Jeruſalem with Barnabas, and took Titus with me alſo.

2 And I went up by revelation, and communicated unto them that goſpel which I preach among the Gentiles, but privately to them which were of reputation, leſt by any means I ſhould run, or had run in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumciſed:

4 And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty which we have in Chriſt Jeſus, that they might bring us into bondage,

5 To whom we give place by ſubjection no not for an hour: that the truth of the goſpel might continue with you.

6 But of thoſe who ſeemed to be ſomewhat, whatſoever they were, it maketh no matter to me: God accepteth no man's perſon: for they who ſeemed *to be ſomewhat* in conference added nothing to me:

7 But contrariwiſe, when they ſaw that the goſpel of the uncircumciſion was committed unto me, as *the goſpel* of the circumciſion was unto Peter;

8 (For he that wrought effectually in Peter to the apoſtleſhip of the circumciſion, the ſame was mighty in me toward the Gentiles;)

9 And when James, Cephas, and John, who ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowſhip; that we *ſhould go* unto the heathen, and they unto the circumciſion.

10 Only *they would* that we ſhould remember the poor; the ſame which I alſo was forward to do.

11 But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed:

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion.

13 And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation.

14 ¶ But when I ſaw that they walked not uprightly according to the truth of the goſpel, I ſaid unto Peter before *them* all, If thou, being a Jew, liveſt after the manner of Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not ſinners of the Gentiles,

16 Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

17 But if while we ſeek to be juſtified by Chriſt, we ourſelves alſo are found ſinners, *is* therefore Chriſt the miniſter of ſin? God forbid.

18 For if I build again the things which I deſtroyed, I make myſelf a tranſgreſſor.

19 For I through the law am dead to the law, that I might live unto God.

20 ¶ I am crucified with Chriſt: nevertheleſs I live; yet not I, but Chriſt liveth in me; and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.

21 I do not fruſtrate the grace of God: for if righteouſneſs *come* by the law, then Chriſt is dead in vain.

C H A P. III.

1 *He aſked what moved them to leave the faith, and depend upon the law.* 6 *They that believe are juſtified,* 9 *and bleſſed with Abraham.*

O Fooliſh Galatians, who hath bewitched you, that ye ſhould not obey the truth, before whoſe eyes Jeſus Chriſt has been evidently ſet forth, crucified among you?

2 This only would I learn of you. Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the fleſh?

4 Have

Commentary and Notes on Chapter II.

1 *Fourteen years after I went up to Jeruſalem.*] This was the time when he went up from Antioch to the council at Jeruſalem, about the queſtion, whether the Gentile Chriſtians muſt be circumciſed?

3 *Neither Titus was compelled.*] Men are ſometimes ſaid to be *compelled* for the conviction of gainſayers, to do things which they would otherwiſe diſlike.

6 *But of thoſe who ſeemed to be ſomewhat, whatſoever they were it maketh no matter,* &c.] As if the apoſtle had ſaid, When I came up to Jeruſalem, thus I behaved myſelf towards the falſe brethren, as I have here declared. But now for thoſe who ſeemed to be ſomewhat, that is, Peter, James, and John, who were of principal reputation among the apoſtles, and more than ordinary miniſters of Jeſus Chriſt, being the foundations of the chriſtian church laid by Chriſt himſelf, though they had ſome external advantages above me, as being apoſtles before me, and having converſed with Chriſt, and ſeen him whilſt he was here upon earth; which I did not, though he appeared to me alſo in a miraculous manner after his reſurrection; yet this maketh no matter to me: for God values no man for theſe outward favours and benefits. Neither in that conference about circumciſion did they add any thing to me, either by their authority or inſtruction: they added nothing; they corrected nothing; but approved all things, both what I did and ſaid. From whence it evidently appears, that my authority was equal with theirs, and my doctrine the ſame with theirs alſo.

12, 13, 14 *For before that certain came from James, he did eat with the Gentiles,* &c.] A further account is given us in theſe verſes of St. Peter's offence at Antioch, in giving occaſion of ſcandal to the Gentiles, by refuſing to converſe and eat with them, tho' he had before in a viſion received a divine command ſo to do. St. Paul calls it fear, verſe 12. Diſſimulation, verſe 13. And not walking uprightly, verſe 14. He refuſed to converſe with the believing Gentiles, being uncircumciſed, for fear of offending the believing Jews, who were ſo tenacious of circumciſion and the ceremonial law. Learn hence what weakneſs and inconſtancy are found with the beſt of men, eſpecially when fear gets a prevailing power over them.

15, 16 *We who are Jews by nature, and not ſinners of the Gentiles,— knowing that a man is not juſtified,* &c.] St. Paul having fully vindicated his own authority as an apoſtle, from the imputation of the falſe apoſtles, he comes next to vindicate his doctrine, namely, the evangelical doctrine of juſtification by faith in Chriſt, which he had formerly preached to the Galatians; and which, in his abſence, the falſe apoſtles had endeavoured to ſubvert and overthrow, urging the ſtrict obſervation of the ceremonial law, as neceſſary to juſtification and ſalvation. Our apoſtle therefore, to ſtrike at the root of this dangerous error, excludes all works of our own from having any influence upon our juſtification.

4 Have ye ſuffered ſo many things in vain? if *it be* yet in vain.

5 He therefore that miniſtereth to you the ſpirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith.

6 Even as Abraham believed God, and it was accounted to him for righteouſneſs.

7 Know ye therefore, that they which are of faith, the ſame are the children of Abraham.

8 And the ſcripture, foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, *ſaying*, In thee ſhall all nations be bleſſed.

9 So then they which be of faith, are bleſſed with faithful Abraham.

10 For as many as are of the works of the law, are under the curſe. For it is written, Curſed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is juſtified by the law in the ſight of God, *it is* evident: for, The juſt ſhall live by faith.

12 And the law is not of faith: but, The man that doeth them ſhall live in them.

13 Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed *is* every one that hangeth on a tree:

14 That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.

15 Brethren, I ſpeak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man diſannulleth, or addeth thereto.

16 Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt.

17 And this I ſay, *that* the covenant that was confirmed before of God in Chriſt, the law, which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promiſe: but God gave *it* to Abraham by promiſe.

19 Wherefore then *ſerveth* the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come to whom the promiſe was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one: but God is one.

21 *Is* the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law.

22 But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

23 But before faith came, we were kept under the law, ſhut up unto the faith which ſhould afterwards be revealed.

24 Wherefore the law was our ſchool-maſter *to bring us* unto Chriſt, that we might be juſtified by faith.

25 But after that faith is come, we are no longer under a ſchool-maſter.

26 For

Commentary and Notes on Chapter III.

4 *Have ye ſuffered ſo many things in vain?* &c.] As if the apoſtle had ſaid, To what purpoſe have ye ſuffered ſo many perſecutions from the Jews, for the cauſe of chriſtianity? All which ſufferings will be in vain, if, after all, you bring yourſelves under the bondage of the Jewiſh Yoke: for theſe might have been eſcaped, had you owned the neceſſity of circumciſion, and other legal obſervances. But I hope you will recollect yourſelves, and perſevere in your firſt profeſſion, without which, all your former labours, your paſt and preſent ſufferings, will avail you nothing. Intimating that all the good actions we have done, and the hardſhips which we have ſuffered, will be altogether vain to us, if we do not perſevere in well doing, and patient ſuffering unto the end. Have ye ſuffered ſo many things in vain; if it be yet in vain.

5 *By the works of the law, or by the hearing of faith?*] Was it by your obſerving the rites of the Jewiſh religion that ye received the gifts of the Holy Ghoſt, or by your being converted to the Chriſtian?

13 *Chriſt hath redeemed us from the curſe of the law*, &c.] This is the apoſtle's fifth and laſt argument, to prove that we are juſtified by faith; and that, notwithſtanding the threats of the law, a believer is freed from the curſe and malediction of the law, by Chriſt's bearing the curſe for him. Where note, 1ſt, the believers happy diſcharge from the moſt diſmal and dreadful thing imaginable, namely the condemnatory ſentence and curſe of the law, whereby a ſinner is bound over to death, even to the death of ſoul and body. Note 2dly, the perſon who doth, and only can deliver the ſinner from this condemnatory curſe and ſentence, and that is Jeſus Chriſt. He diſcharges the believer from his obnoxiouſneſs to wrath; diſſolves his obligation to puniſhment, looſes all bands and chains of guilt; ſo that the curſe of the law hath nothing, and ſhall have nothing to do with him for ever. Note 3dly, the way and manner by which Jeſus Chriſt effecteth all this for us, by his being made a curſe for us: not that Chriſt was made the very curſe itſelf, or changed into a curſe; but he took the curſe upon himſelf: our ſins became his by a voluntary ſuſception of the puniſhment; and Chriſt underwent that death, the death of the croſs, which by the law was accurſed, to free us from the curſe of the law. As Chriſt was made ſin for us, ſo was he made a curſe for us: now he was made ſin, not by contracting the guilt of ſin, but by ſuffering the puniſhment of ſin: ſo he was made a curſe by undergoing that death which the law ſtiles accurſed.

15 *I ſpeak after the manner of men.*] I will uſe an argument taken from human affairs.

19 *Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions*, &c.] Here an objection is moved: ſome might be ready to ſay, if the law, that is, works done in obedience to the law, do not juſtify, then the law given by Moſes upon Mount Sinai is in vain, and to no purpoſe. For why was the law given, enjoining ſo many duties, promiſing life to the obedient, and threatening wrath and a curſe to the diſobedient, if the inheritance came not by the law? The apoſtle anſwers, that one great end for which the law was given was to diſcover ſin, and a ſinner's undone condition by reaſon of it, and to lead him to ſeek out for a remedy. The law was added becauſe of tranſgreſſions, that is, to make tranſgreſſions appear; to diſcover the pollutions of men's hearts and natures, and to make them ſenſible of the condemnation they are under. The law was added becauſe of tranſgreſſions, till the ſeed ſhould come, that is, Chriſt and his church. Where note, that the legal diſpenſations were not to continue always in the church; but only till the coming of our Lord Jeſus Chriſt; at whoſe death the partition-wall was broken down, and the Gentiles called into the fellowſhip of the church, as well as the Jews. Obſerve further, the glorious and amazing manner in which the law was given upon Mount Sinai, in thunder and lightening, by the miniſtry of angels, in ſuch a terrible manner, that there was no acceſs for ſinful man to God, but by Moſes, a mediator ſtanding between God and them, who in that action was a type of our Lord Jeſus Chriſt, the only mediator between God and us. As Moſes was a typical, national, and repreſentative mediator, ſtanding between the Lord and the people of the Jews; ſo Chriſt was a ſubſtantial and univerſal mediator between God and mankind.

22 *All under ſin.*] That is, both Jews and Gentiles, and that conſequently both of them were equally obliged to believe in Chriſt, and have recourſe to the mercy of the goſpel for ſalvation.

24 *The law was our ſchool maſter*, &c.] That is, the Jewiſh diſpenſation was appointed by God in condeſcenſion to the weakneſs of that people, to fit them by degrees for the reception of the goſpel.

That we might be juſtified by faith.] That is, Not by a bare belief in oppoſition to obedience, but by the obedience of that Chriſtian religion, which was by way of eminence called by the name of *faith*, as the Jewiſh religion had been ſtiled *the law*. Clarke.

26 For ye are all the children of God by faith in Chriſt Jeſus.

27 For as many of you as have been baptized into Chriſt, have put on Chriſt.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Chriſt Jeſus.

29 And if ye *be* Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe.

CHAP. IV.

1 *We were under the law till Chriſt came.* 5 *But Chriſt freed us.* 22 *We are the ſons of Abraham by the free woman.*

NOW I ſay, *That* the heir as long as he is a child, differeth nothing from a ſervant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the Father.

3 Even ſo we, when we were children, were in bondage under the elements of the world:

4 But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law,

5 ¶ To redeem them that were under the law, that we might receive the adoption of ſons.

6 And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

8 Howbeit, then when ye knew not God, ye did ſervice unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye deſire again to be in bondage?

10 Ye obſerve days, and months, and times, and years,

11 I am afraid of you, leſt I have beſtowed upon you labour in vain.

12 Brethren, I beſeech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how through infirmity of the fleſh I preached the goſpel unto you at the firſt.

14 And my temptation which was in my fleſh ye deſpiſed not, nor rejected; but receive me as an angel of God, *even* as Chriſt Jeſus.

15 Where is then the bleſſedneſs ye ſpake of? for I bear you record, that if *it had been* poſſible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, becauſe I tell you the truth?

17 They zealouſly affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealouſly affected always in a good thing, and not only when I am preſent with you.

19 My little children of whom I travail in birth again, until Chriſt be formed in you.

20 I deſire to be preſent with you now, and to change my voice; for I ſtand in doubt of you,

21 Tell

---

27 *As many of you as have been baptized into Chriſt,* &c.] His meaning is, he that is baptized into the religion of Chriſt, muſt obey his laws delivered in the goſpel. *Clarke.*

28 *There is neither Jew nor Greek, there is neither bond nor free,* &c.] As if the apoſtle had ſaid, Now ſince the coming of Chriſt there is no difference nor diſcrimination between one nation and another; no regard to any national privilege, either of Jew or Gentile; no diſtinction of conditions, either bond or free; or of ſexes, male or female. But circumciſed or uncircumciſed, we are all one as good as another, in reſpect of outward privileges or external advantages: but being ſincere believers, we are all equally accepted of God in Chriſt.

29 *And if yea be Chriſt's, then are ye Abraham's,* &c.] That is, if ye be Chriſt's ſervants and ſubjects, then are ye the true ſeed of faithful Abraham, and heirs of the bleſſing, according to the promiſe made to him, and to his ſeed. This our apoſtle aſſerts, in oppoſition to the falſe apoſtles, who maintained, that none could be truly reputed Abraham's ſeed, except they were circumciſed, and ſubjected themſelves to the law of Moſes.

Commentary and Notes on Chapter IV.

4 *But when the fulneſs of the time was come,* &c.] That is, when the fulneſs of the time was come, which God the father had appointed for the finiſhing of the legal diſpenſation, for the aboliſhing of the ceremonial rights, God ſent forth from himſelf his own ſon, his only begotten ſon; made, that is, born of a woman, made under the law, and obedient to it; ſubjecting himſelf both to its precepts and its curſe, to redeem them who were under the law, and diſcharge them from the malediction of it; that we believers, we the members of the chriſtian church, might receive the adoption of ſons, without any obſervance of circumciſion, or other ceremonial rites.

6 *And becauſe ye are ſons, God hath ſent forth the ſpirit,* &c.] As if the apoſtle had ſaid, That ye are now, under the goſpel, made the ſons of God, appeareth by this, that God hath ſent the ſpirit of his ſon into your hearts, to authoriſe and enable you to call upon him, not only as your God, but as your father: the goſpel aſſuring you, that you are no longer in that ſervile condition you were in whilſt under the law, now God hath ſent forth the ſpirit of his ſon into your hearts.

7 *Wherefore thou art no more a ſervant, but a ſon,* &c.] Note here, firſt, That the ſpirit of the firſt covenant was a ſervile ſpirit; a ſpirit of fear and bondage; and they that were under that covenant, were rather ſervants than ſons; not but the true believers, under the Old Teſtament, were the ſons and daughters of the moſt high God, and we find them challenging their privilege in Iſaiah, chap. lxiii. Doubtleſs thou art our father; but yet it was in ſo defective a degree, that they ſeemed more like to ſervants than to ſons, and were trained up under ſuitable diſcipline. Hence, ſays the apoſtle here, Thou art no more a ſervant; implying that they were once ſo. Note 2dly, that the ſpirit of the new covenant is a free and ingenuous ſpirit; and the goſpel ſtate a more filial ſtate than the legal ſtate was. Thou art now no more a ſervant, but a ſon; and if ſons, then are you heirs of God, and have a right to the inheritance of heaven when you die, and to the bleſſed privileges and royal immunities contained in that great charter and covenant of grace, whilſt you live; if a ſon, then an heir of God through Chriſt

10, 11 *Ye obſerve days, and months, and times, and Years,* &c.] St. Paul here gives inſtances to the Galatians, wherein it appeared, that they brought themſelves under an unneceſſary bondage to the rights of the ceremonial law. He tells them plainly, that they kept the ceremonial ſabbaths, feaſts and faſts, as if that law was obligatory and ſtill binding. Ye obſerve days, that is, the Jewiſh ſabbath days, and new moons; and months, as the feaſt of the firſt month: and of the ſeventh month; and times, that is, the times of their ſolemn feſtivals for going up to Jeruſalem, as the paſſover, pentecoſt, and feaſt of tabernacles, and years, as the ſabbatical years and years of jubilee.

16 *Am I therefore become your enemy, becauſe I tell you the truth?*] As if the apoſtle had ſaid, how comes your affections, which were ſo warm at firſt, to be ſo cold now? Whence is it that I, who was formerly ſo precious in your eſteem, am now looked upon as an enemy; and only becauſe I declare the truth of God to you? Can any reaſon be given on my part, for this ſudden change of affection on your part? I think not, unleſs you account my candour and ingenuity in telling the truth a crime.

17 *They would exclude you.*] The margin reads *us*, which makes better ſenſe.

20 *I deſire to be preſent with you now, and to change my voice,* &c] Our apoſtle, as a further teſtimony of his endeared affection towards the Galatians, declares here his earneſt deſire to have been with them, and ſee them face to face, that ſo being more fully acquainted with their caſe, he might know how to ſuit his diſcourſes to them, and might have more cauſe of rejoicing with, than complaining of them.

21 Tell me, ye that deſire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman.

23 But he *who was* of the bond-woman, was born after the fleſh: but he of the free-woman *was* by promiſe.

24 Which things are an allegory. For theſe are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is Mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children.

26 But Jeruſalem which is above, is free, which is the mother of us all.

27 For it is written, Rejoice, thou barren that beareſt not; break forth and cry, thou that travaileſt not; for the deſolate hath many more children than ſhe which hath an huſband.

28 Now ye, brethren, as Iſaac was, are the children of promiſe.

29 But as then, he that was born after the fleſh perſecuted him *that* was *born* after the Spirit, even ſo *it is* now.

30 Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon: for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman.

31 So then, brethren, we are not children of the bond-woman, but of the free.

CHAP. V.

1 *He moveth them to ſtand in their liberty,* 3 *and not to obſerve circumciſion.* 13 *but rather love.* 19 *The works of the fleſh,* 22 *and fruits of the Spirit.*

STAND faſt therefore in the liberty wherewith Chriſt hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.

3 For I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law.

4 Chriſt is become of no effect unto you, whoſoever of you are juſtified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteouſneſs by faith.

6 For in Jeſus Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but faith, which worketh by love.

7 Ye did run well, who did hinder you that ye ſhould not obey the truth?

8 This perſuaſion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwiſe minded: but he that troubleth you ſhall bear *his* judgment, whoſoever he be.

11 And I, brethren, if I yet preach circumciſion, why do I yet ſuffer perſecution? then is the offence of the croſs ceaſed.

12 I would they were even cut off which trouble you.

13 For

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21 *Will ye not hear the law?*] Will ye not attend to the analogy of God's method of proceeding, in thoſe very promiſes on which ye depend?

22 *Abraham had two ſons,* &c.] Even originally the promiſe was not made to all the children of Abraham, but to Iſaac only: which was from the beginning, a plain declaration, that God did not principally intend his promiſe to take place in Abraham's deſcendants according to the fleſh: but in thoſe, who by a faith like his, were in a truer and higher ſenſe the children and followers of that great *father of the faithful.* In like manner, and for the ſame reaſon, the promiſe was not made to *both* the ſons of *Iſaac,* but to *Jacob* only. *Clark..*

24, 25, 26 *Which things are an allegory; for theſe are the two covenants; the one from the mount,* &c.] Here the apoſtle makes an allegorical and ſpiritual application of the foregoing hiſtory of Sarah and Hagar, of Iſaac and Iſhmael: and the myſtery he tells us is this. The two mothers, Sarah and Hagar, are types of the two covenants; the one of works, the other of grace: the two ſons, Iſaac and Iſhmael, are a type of two ſorts of men living in the church; the one proceeding from the firſt; the other from the ſecond covenant; the one regenerate, the other unregenerate men. All regenerate men are under the covenant of grace and freedom; for every man's freedom depends upon the covenant under which he ſtands. Iſhmael is the ſon of the bond-woman, and points at the Jeruſalem which then was, and the people of the Jews as they then ſtood affected, ſeeking juſtification, and expecting eternal ſalvation by the works of the law. But now behold in Iſaac, a ſon of the free-woman, an emblem of the goſpel-church, which dares not depend upon the righteouſneſs of the law for juſtification, but relies upon the meritorious righteouſneſs of the mediator; and this points out Jeruſalem above, which is free, and the mother of us all.

27 *For it is written, rejoice thou barren that bareſt not,* &c.] Our apoſtle here proceeds, and ſtill goes on in his former allegory. The church of the Gentiles he compares to Sarah, who was a long time barren; but at laſt brought forth a child of the promiſe, a ſeed in which all the families of the earth were bleſſed. The church of the Jews is repreſented under the notion of a woman that had an huſband and many children. But the barren Gentiles are by a ſpirit of prophecy called upon to rejoice and ſhout for joy, becauſe there ſhould be more children brought forth to God amongſt them, than were amongſt the Jews.

29 *As then he that was born after the fleſh, perſecuted him that was born after the ſpirit.*] By one *born after the fleſh* he means a wordly and ſenſual man, one that has given himſelf up to gratify his bodily appetites, and purſue the ſinful enjoyments of the preſent life: by one *born after the ſpirit* he means a man who ſubdues the irregular appetites of ſenſe, and keeps them in ſubjection to the laws of reaſon. *Clarke.*

31 *So then, brethren, we are not children of the bond-woman,* &c.] Here the apoſtle draws a concluſion from the foregoing diſcourſe, thus. As Sarah caſt out Hagar and Iſhmael, ſo muſt the children of the new Jeruſalem caſt out the law, and all the legal rites, henceforth to be obſerved no more, either alone without Chriſt, or in conjunction with Chriſt. And as the church of the Gentiles was not typified in Hagar, but in Sarah; ſo we chriſtian Gentiles are not obliged to judaical obſervances, but freed entirely by Chriſt from them; and juſtified by goſpel grace without them. The concluſion and ſum of all is this, to bring off the Galatians from ſeeking juſtification by the works of the law; and to apprehend themſelves no longer in bondage to circumciſion and the Moſaic rites; but to ſtand faſt in the liberty wherewith Chriſt had made them free; which introduces that excellent diſcourſe to this purpoſe, which we find contained in the next chapter.

Commentary and Notes on Chapter V.

1 *Stand faſt therefore in the liberty wherewith Chriſt hath made us free,* &c.] That is, ſince Chriſt by his death hath purchaſed our freedom from the yoke and bondage of the ceremonial law, let us reſolutely ſtand faſt in our chriſtian liberty, without ſubjecting ourſelves again to circumciſion, and the obſervation of the Moſaic rites.

2 *Behold, I Paul ſay unto you,* &c.] Behold, I Paul your apoſtle, do poſitively declare, that if ye conſider circumciſion as a thing neceſſary to juſtification and ſalvation, Chriſt's undertaking will profit you nothing; for by embracing circumciſion, after Chriſt's coming, is virtually to deny and diſown that he is come, and, in effect, to renounce and diſclaim him; becauſe at his coming the promiſe was fulfilled, and circumciſion naturally ceaſed.

4 *Chriſt is become of no effect,* &c.] By your claiming to be juſtified by obſerving the ceremonies of the *law,* you reject the privileges of the goſpel.

6 *For in Chriſt neither circumciſion availeth,* &c.] That is, it is now of no importance whether a man obſerves the works of the *Jewiſh* religion or no, if he maintains but the faith and obedience of the *Chriſtian. Clarke.*

12 *I would they were even cut off,* &c.] *Apokopſontai* Dr. Jortin thinks may be taken in the reciprocal ſenſe: I wiſh theſe *circumciſers* would alſo *cut themſelves quite off* from your communion, and leave the Chriſtian church, where they do more harm than good both to themſeves and others. *Life of Eraſmus.*

13 For, brethren, ye have been called unto liberty: only *uſe* not liberty for an occaſion to the fleſh, but by love ſerve one another.

14 For all the law is fulfilled in one word, *even* in this: Thou ſhalt love thy neighbour as thyſelf.

15 But if ye bite and devour one another, take heed that ye be not conſumed one of another.

16 *This* I ſay then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh.

17 For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other: ſo that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.

19 Now the works of the fleſh are manifeſt, which are *theſe*, Adultery, fornication, uncleanneſs, laſciviouſneſs,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies,

21 Envyings, murders, drunkenneſs, revelings, and ſuch like: of the which I tell you *before*, as I have alſo told *you* in time paſt, that they which do ſuch things ſhall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith.

23 Meekneſs, temperance: againſt ſuch there is no law.

24 And they that are Chriſt's have crucified the fleſh, with the affections and luſts.

25 If we live in the Spirit, let us alſo walk in the Spirit.

26 Let us not be deſirous of vain-glory, provoking one another, envying one another.

CHAP. VI.

1 *He willeth them to deal mildly with a brother that hath ſlipped,* 6 *to be liberal to their teachers,* 9 *and not to be weary of well-doing.*

BRETHREN, if a man be overtaken in a fault, ye which are ſpiritual reſtore ſuch an one in the ſpirit of meekneſs; conſidering thyſelf leſt thou alſo be tempted.

2 Bear ye one another's burdens and ſo fulfil the law of Chriſt.

3 For if a man think himſelf to be ſomething, when he is nothing, he deceiveth himſelf.

4 But let every man prove his own work, and then ſhall he have rejoicing in himſelf alone, and not in another.

5 For every man ſhall bear his own burden.

6 ¶ Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap.

8 For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.

9 ¶ And let us not be weary in well-doing: for in due ſeaſon we ſhall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*; eſpecially unto them who are of the houſhold of faith.

11 Ye

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14 *For all the law is fulfilled in one word, even in this; Thou ſhalt love thy neighbour as thyſelf.*] Here our apoſtle enforces the foregoing exhortation to love and ſerve one another, with a forcible argument or motive; namely, becauſe love is the fulfilling of the law: that is, 1ſt, 'Tis the fulfilling of that part of the law which relates to our neighbour: the whole moral law in that reſpect being fulfilled in this; Thou ſhalt love thy neighbour as thyſelf: or, 2dly, Love may be ſaid to be the fulfilling of the law in general: for true and regular love to our neighbour ſuppoſes our love to God ſprings from, and is an evidence of it; yea, the love of our neighbour is the perfecting of our love to God, Jo. iv. 12. If we love one another, God dwelleth in us, and his love is perfected in us.

17 *For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh,* &c.] Theſe words are brought in as a ſpecial reaſon why chriſtians ſhould walk in the ſpirit; that is, after the motions and guidance of God's holy ſpirit: becauſe otherwiſe the fleſh will quickly prevail over them; for the fleſh is continually luſting againſt the ſpirit, and the ſpirit againſt the fleſh; that is, the evil inclinations of corrupt nature are continually ſtruggling with, and ſtriving againſt the good motions which the holy ſpirit of God ſtirreth up in us. And in like manner the ſpirit, or renewed nature, oppoſeth the motions of corrupt nature; for theſe two principles are contrary the one to the other. So that ye who are led by the ſpirit, cannot, with deliberation and conſent, act according to the fleſh: nor can they that are led by the fleſh, do the things which delight the ſpirit.

18 *But if ye be led by the Spirit, ye are not under the law.*] That is, if ye be under the guidance and government of the holy ſpirit of God, and that renewing principle of grace which he has produced in you, then you are no longer under the law; that is, under the moral law as a covenant of life for our juſtification, though under it as an eternal rule of life; not under the vindictive, though under the directive power of the law.

19, 20 *Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication,* &c.] Our apoſtle having, in the foregoing verſes, exhorted the Galatians to walk in the ſpirit, to be led and guided by it, and by no means to obey or fulfil the luſt of the fleſh; he comes in theſe and the following verſes, to ſhew how they might with certainty and aſſurance know whether they were ſpiritual or carnal; whether the ſpirit or the fleſh had a prevalency in them, or dominion over them. Accordingly, he in a particular manner deſcribes the fleſh and the ſpirit by their various and different effects; and gives us a catalogue of the one and the other. He reckons up no fewer than ſeventeen works of the fleſh; all which, nay, any of them continued in and unrepented of are damnable. After this he enumerates nine ſpecial and gracious fruits of the ſpirit, which qualify us for, and entitle us to the kingdom of heaven.

22 *Faith.*] The Greek work is generally rendered *faith*: but when joined with other moral virtues, as here, rather ſeems to denote *fidelity.*

24 *And they that are Chriſt's, having crucified the Fleſh, with the affections and luſts.*] They that are Chriſt's, that is, they that are truly his followers and ſincere diſciples, they have crucified, that is, ſubdued, and in ſome degree mortified, and put to death their fleſhly corruptions, their carnal luſts, ſinful affections and paſſions. They by baptiſm have engaged themſelves to die unto ſin; and the regenerate have done ſo in ſome meaſure; they have crucified the fleſh: yet we muſt not underſtand this of a total, plenary, and final crucifixion, but inchoative only: and they are ſaid to have done it, becauſe they are daily doing of it in reſolution, deſire and endeavour.

Commentary and Notes on Chapter VI.

2 *Bear ye one another's burdens, and ſo fulfil the law of Chriſt.*] This is a general precept, and requires us to ſympathiſe with our brethren in all their ſorrows and ſufferings; and to bear a part with them under the load and burden of oppreſſive wants and neceſſities: particularly bearing with the weakneſſes and infirmities of our brethren, ſeems here to be recommended to our care and practice in this apoſtolical injunction, 'Bear ye one another's burdens.' The encouragement to which duty follows: ſo ſhall we fulfil the law of Chriſt; that is, the law of love, the moral law, which enjoins us to love our neighbour. But why is this called the law of Chriſt, when it was long before Chriſt: yea, before Moſes; and as old as Adam himſelf, being part of that law of nature, which was written in Adam's heart, before there was any written canon? I anſwer, the law of love is very properly called the law of Chriſt, becauſe he revived, reſcued, recommended and enforced it, frequently urging it upon his followers, exemplifying it in his own life and converſation: and therefore it is called a new commandment, his commandment: This is my commandment, &c. A new commandment I give you, that ye love one another, John xiii. 34.

7 *God is not mocked.*] The word mock, in its literal and moſt proper ſenſe, ſignifies, deceiving any perſon, deluding him, or diſappointing him of his expectation. See Matt. ii. 16. *Clarke.*

8 *He that ſoweth to his fleſh.*] That employs his ſubſtance, time, and thoughts in the gratifications of ſenſe.

9, 10 *And let us not be weary in well-doing: for in due ſeaſon we ſhall reap,* &c.] The holy apoſtle, in theſe words, exhorts the Galatians, 11 Ye ſee how large a letter I have written unto you with mine own hand.

12 As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.

13 For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh.

14 But God forbid that I ſhould glory ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.

15 For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.

16 And as many as walk according to this rule, peace *be* on them and mercy, and upon the Iſrael of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jeſus.

18 Brethren, the grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

Unto the Galatians written from Rome.

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latians, and in them all chriſtians, to the practice of one of the moſt important duties of the chriſtian religion, namely, that of doing good one to another. And he doth not barely excite us to the duty, but he exhorts us alſo to an unwearied diligence in the doing of it, according to our ability and opportunity.

11 *Ye ſee how large a letter I have written unto you with mine own hand.*] It is very probable, that St. Paul ordinarily dictated only, and that ſome other perſon wrote his epiſtles; as that to the Romans was by Tertius, Rom. xv. Sometimes he only wrote the ſalutation, and ſubſcribed the epiſtle with his own hand, as 1 Cor. xvi. But here he tells the Galatians, that he wrote this epiſtle to them all with his own hand, having never written ſo large an epiſtle wholly with his own hand to any church, as he did to them. This he did for two reaſons: 1ſt, To teſtify the fervency of his affections towards them, and to inſinuate how much he loved them. 2dly, To evidence the ſincerity of his endeavours for their preſent and future happineſs; for the accompliſhing of which ends, he judged no pains too great.

12 *They conſtrain you.*] They by erroneous arguments perſuade you to be circumciſed. *Clarke.*

15 *For in Chriſt Jeſus, neither circumciſion availeth any thing,* &c.] Here the apoſtle ſubjoins a reaſon, why he gloried only in the croſs of Chriſt, and not in theſe carnal ordinances and fleſhly privileges of circumciſion, &c. which the falſe apoſtles ſo much gloried in; namely, becauſe circumciſion, nor uncircumciſion; neither the preſence of that ordinance, nor the want of it, availeth any thing, as to our acceptance with Chriſt, and intereſt in him; but the new creature is all in all: a circumciſed heart, not a circumciſed foreſkin, a renewed creature, a divine temper of mind, rendering us like to Chriſt. This will enable us to love him, and qualify us for living with him now in Chriſt Jeſus; that is, now under the chriſtian diſpenſation: for now, under the œconomy of the goſpel, neither the preſence nor abſence of this outward badge of circumciſion, will avail any thing to our juſtification before God; but that which was ſignified by circumciſion, is the thing that pleaſeth God; namely, the renovation of our nature, and becoming new creatures both in heart and life.

17 *Let no man trouble me.*] With diſputes concerning the neceſſity of circumciſion.

I bear in my body the marks of the Lord Jeſus.] That is, the ſcars which I have received by ſtripes and chains in the ſervice of Chriſt, which are marks of far more importance than circumciſion.

The Epiſtle of PAUL the Apoſtle to the

EPHESIANS.

The ARGUMENT.

St. Paul *being informed, that the chriſtians of* Epheſus ſtood firm in the faith *(by which he means their confidence of the title to the privileges and benefits of the goſpel, without ſubmiſſion to the law) wrote this epiſtle to them; in which he congratulates their ſteadineſs and perſeverance; and prays that they may be enlightened, ſo as to be able to ſee the mighty things done for them, and the immenſe advantages they received by the goſpel.*

This epiſtle is not written in the formal method of reaſoning and argumentation; but is all, as it were, in a rapture, and in a ſtile far above the didactical way. The apoſtle pretends not to teach them any thing, but couches all he would inſtil into their minds in prayers and thankſgivings, which affording a greater liberty and flight to his thoughts, he gives utterance to them in noble and ſublime expreſſions.

The latter end of this epiſtle, according to St. Paul's *uſual method, contains practical directions and exhortations.*

It was written when the author was in bonds at Rome, *and ſent by* Tychicus.

CHAP. I.

4 *Of election,* 6 *and adoption,* 11 *which is the fountain of man's ſalvation.*

PAUL an Apoſtle of Jeſus Chriſt by the will of God, to the ſaints which are at Epheſus, and to the faithful in Chriſt Jeſus:

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 Bleſſed *be* the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly *places* in Chriſt:

4 ¶ According as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love:

5 Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will,

6 ¶ To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved.

7 In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace;

8 Wherein he hath abounded towards us in all wiſdom and prudence,

9 Having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf.

10 That

Commentary and Notes on Chapter I.

5 *Having predeſtinated us to the adoption of children,* &c.] The reſtoring of ſinners by repentance and reformation of life, through the mediation of Chriſt, to the favour of God, is elegantly here ſtiled *God our Father's adoption of children by Jeſus Chriſt to himſelf.*

8 *In all prudence*] Theſe words ſeem deſignedly added by the apoſtle to expreſs the wonderful fiteſs of the goſpel, fully to anſwer the end of God's compaſſion towards ſinners. *Clarke.*

10 That in the diſpenſation of the fulneſs of times he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, *even* in him:

11 ¶ In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will:

12 That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt:

13 In whom ye alſo *truſted* after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe,

14 Which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

15 Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,

16 Ceaſe not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation, in the knowledge of him:

18 The eyes of your underſtanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints.

19 And what *is* the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power;

20 Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come.

22 And hath put all things under his feet, and gave him *to be* the head over all things to the church.

23 Which is his body, the fulneſs of him that filleth all in all.

CHAP. II.

1 *What we are by nature,* 6 *and what we are by grace.*
10 *We are created for good works.*

AND you *hath he quickened* who were dead in treſpaſſes and ſins.

2 Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.

3 Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh and of the mind; and were by nature the children of wrath, even as others.

4 But

11, 12 *In whom alſo we have obtained an inheritance,* &c.] Our apoſtle having hitherto ſpoken of the glorious privileges of the goſpel in general, he comes now to make application of this doctrine, firſt to the Jews, and next to the Gentiles in particular: as to the Jews, who were firſt called by Chriſt and his apoſtles, and who were the firſt that truſted or hoped in Chriſt for ſalvation, before there was any conſiderable number of converts among the Gentiles, he declares that theſe Jewiſh believers, whereof himſelf was one, in and through Chriſt, obtained a right to be God's portion and peculiar people: and that they ſhould not, by embracing the goſpel, loſe that ancient privilege which their forefathers ſo mightily boaſted of and gloried in: namely, to be a choſen generation, and a peculiar people; but, together with their being God's portion, they ſhould have right to an inheritance: in whom we have obtained an inheritance; namely, an inheritance in the heavenly Canaan, the inheritance of the ſaints in light. And to this inheritance, ſays he, ye have been appointed, God having foreordained, that this inheritance ſhould be the portion of all believers, and the conſequence of faith in Chriſt; by virtue of which we become the ſons of God, and all this to the praiſe of his own glory; that is, to the intent that his glorious attributes of wiſdom, goodneſs, and mercy, might be acknowledged, and highly praiſed.

13, 14 *In whom ye alſo truſted, after that ye heard the word of truth, the goſpel,* &c.] Here the apoſtle recounts the favours and privileges which the Gentiles, as well as the Jews, upon their believing in Chriſt, were admitted to the participation of. He aſſures them, that in and through Chriſt, they had obtained a right to this heavenly inheritance alſo, as well as the Jews, having been brought to truſt and believe in him, by hearing the word of truth, the doctrine of the goſpel, preached to them. And next, that they were ſealed for the children of God, by the ſanctifying Spirit promiſed to the ſons of God, which produced a real renovating change in their hearts and lives: and ſo was a pledge and earneſt of it, as well as made them meet for the heavenly inheritance: the full enjoyment of which is not to be expected till the laſt day, when, and not before, all believers ſhall obtain complete redemption; and their bodies being raiſed, ſhall be re-united to their ſouls, and both rendered perfectly and everlaſtingly happy. The end of God in all this diſpenſation of grace and mercy to the Gentiles, being the ſame with that before-mentioned to the Jews; namely, the praiſe of his own glorious grace.

18 *The eyes of your underſtanding being enlightened; that ye may know,* &c.] Our apoſtle proceeds in this verſe, and to the end of the chapter, in a very affectionate and fervent prayer, on behalf of the Epheſians; namely, that the bleſſed Spirit of God, the author of all divine illumination, would further open the eyes of their underſtanding, formerly ſhut up in heatheniſh blindneſs and darkneſs, that ſo they might know, 1ſt, What is the hope of his calling; that is, what high and glorious hopes he had called them to: for hope here is taken for the object of hope, or the great and good things hoped for: and it is ſaid to be the hope of their calling, becauſe, at their converſion from heatheniſm to chriſtianity, they were entitled to, and called to the expectation of theſe great and good things, which were the object of hope.

19 *And what is the exceeding greatneſs of his power to us-ward who believe, according to the working,* &c] The next particular which the apoſtle prays for, in behalf of the converted Epheſians, is this, that they might know, or ſenſibly apprehend, the greatneſs of that divine power which God had exerted, firſt in their converſion, next in carrying on that work ſtep by ſtep, in ſpite of all oppoſition; then in giving them the extraordinary gifts of his ſpirit, as miracles, tongues and prophecy; alſo the ſanctifying graces of the Spirit, as knowledge, faith, hope, love, joy, and patience, to enable them to go on in ſuffering for Chriſt to the uttermoſt; and laſtly, that they might know the exceeding greatneſs of that power which God will further exert towards them as believers, in raiſing up their dead bodies, to enter upon that glorious inheritance, which God, by promiſe, ſecured to them: which power, he aſſures them, would bear ſome likeneſs to and correſpondence with that omnipotent power which God exerted in raiſing Chriſt from the dead, and advancing him to the heavenly glory, where he is Lord of all.

20, 21 *And ſet him at his own right hand in the heavenly places, far above all principality,* &c.] Our apoſtle in theſe words, diſcovers to us Chriſt's exaltation; or that glory and dignity, which, after his reſurrection and aſcenſion, the Father put upon him as God-man or Mediator, far ſurpaſſing the glory of all created beings. Now, this is repreſented to us under the notion and metaphor of Chriſt's ſitting at God's right-hand. This imports, 1ſt, Fulneſs of reſt and pleaſure, that he quietly, ſecurely, and everlaſtingly poſſeſſes all that happineſs and ſatisfaction in heaven, which God himſelf is poſſeſſed of and delighted with, far above all the pleaſures and ſatisfactions which all the glorified ſaints and bleſſed angels do, or can poſſibly enjoy. 2dly, It implies a fulneſs of honour and glory, of dignity and reſpect.

Commentary and Notes on Chapter II.

3 *Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh,* &c.] Our apoſtle, in theſe words, is ſuppoſed to ſet forth the condition of the Jews by nature, as he had done before of the Gentiles; and that he declares, that even they had their converſation amongſt the number of diſobedient perſons and were no leſs obſtinately rebellious againſt God than the diſobedient Gentiles, following the motions of their corrupt luſts and vile affections: nay, he affirms roundly, concerning himſelf and all the Jews, without exception, that, as to their way and courſe, whilſt unregenerate, they did whatſoever their corrupt minds willed, liked, and inclined to: and, as to their ſtate, were by nature the children of wrath, as much as others: yea, even as much as the deſpiſed Gentiles were.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in ſins, hath quickened us together with Chriſt (by grace ye are ſaved.)

6 And hath raiſed *us* up together, and made *us* ſit together in heavenly *places* in Chriſt Jeſus.

7 That in the ages to come he might ſhew the exceeding riches of his grace, in *his* kindneſs towards us, through Chriſt Jeſus.

8 For by grace are ye ſaved, through faith; and that not of yourſelves: *it is* the gift of God:

9 Not of works, leſt any man ſhould boaſt.

10 For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

11 Wherefore remember that ye *being* in time paſſed Gentiles in the fleſh, who are called Uncircumſion, by that which is called the Circumſion in the fleſh made by hands;

12 That at that time ye were without Chriſt, being aliens from the common-wealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world:

13 But now in Chriſt Jeſus, ye who ſometimes were far off, are made nigh by the blood of Chriſt.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

15 (Having aboliſhed in his fleſh the enmity, *even* the law of commandments, *contained* in ordinances, for to make in himſelf of twain, one new man, *ſo* making peace;

16 And that he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby:)

17 And came, and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have an acceſs by one Spirit unto the Father,

19 Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God.

20 And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-*ſtone*;

21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord:

22 In whom ye alſo are builded together for an habitation of God through the Spirit.

CHAP. III.

The hidden myſtery, that the Gentiles ſhould be ſaved.

FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles.

2 If ye have heard of the diſpenſation of the grace of God, which is given me to you-ward:

3 How that by revelation he made known unto me the myſtery (as I wrote afore in few words,

4 Whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt)

5 Which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit,

6 That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the goſpel:

7 Whereof

4, 5 *But God, who is rich in mercy, for his great love wherewith he loved us*, &c.] St. Paul having ſet forth that miſerable ſtate which both Jews and Gentiles were in by nature, namely, dead in ſins, and children of wrath; he next ſets forth their deliverance from that woeful ſtate, by the rich mercy and free grace of God.

6 *And hath raiſed us up together, and made us*, &c.] The apoſtle here inſtances in two branches more of that ſalvation, which he had in the foregoing verſe affirmed to be of grace; namely, that of our reſurrection and glorification; both which are yet to come, and yet they are ſpoken of as already paſt: when the Father raiſed and glorified Chriſt, all believers were raiſed and glorified in him: for, in his reſurrection and glorification, he ſuſtained the quality of a public perſon, repreſenting his whole church as their head and huſband: and accordingly believers are and may be ſaid to be raiſed already, and glorified already, not in their own perſons, but in Chriſt their head. The apoſtle ſays, God has raiſed us up, and has made us ſit together: not, he ſhall raiſe us, and will make us ſit, to denote the dependency which our reſurrection and glorification has upon Chriſt's, as the effects depend upon the cauſe; and alſo the undoubted certainty, that they ſhould come to paſs, Chriſt's reſurrection and glorification being a pledge of ours.

7 *That in the ages to come he might ſhew the exceeding riches of his grace*, &c.] Theſe words are expreſſive of the final cauſe or ſpecial end of that ſalvation which God propounded in his gracious workings upon the hearts of theſe Epheſians; namely, that in all preſent and ſucceeding ages, to the end of the world, he might give a convincing proof and example of the exceeding riches of his grace, for the encouragement of the greateſt ſinners, to hope for mercy in and through our Lord Jeſus Chriſt.

13 *But now in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh*, &c.] The apoſtle having ſet before the Epheſians the black and dark part of their lives, before their converſion to chriſtianity, in the foregoing verſes; comes here in this to acquaint them with the bleſſed change which was made in their ſtate, and by whom. Now, ſays he, in or by Chriſt Jeſus, ye who were ſometimes afar off; namely, from Chriſt, his church, his covenant, from ſaving hope, and from God himſelf, are made as nigh as the Jews; and have as much right to expect the aforeſaid benefits as they, the blood of Chriſt having purchaſed them for you, and ſealed them to you. Ye that were before afar off, are now made nigh by the blood of Chriſt.

14 *Hath broken down the middle wall of partition.*] There was in the courts of the temple, between the court of the Gentiles, and that into which the Jews only were allowed to enter, a wall of partition; to which he here alludes, and ſays, Chriſt has broken it down.

16, 17 *And that he might reconcile both unto God in one body by the croſs*, &c.] Our apoſtle had declared in the foregoing verſes, that one end of Chriſt's death was to make peace between Jew and Gentile: here he aſſures us a ſecond end was to make peace between God and man, that he might reconcile both Jew and Gentile, thus united, to an offended God. This he did by the ſacrifice of himſelf upon the croſs, whereby he deſtroyed that enmity which was betwixt God and man, by undergoing the puniſhment of ſin, the cauſe of that enmity.

Commentary and Notes on Chapter III.

1 *For this cauſe, I Paul, the priſoner of Jeſus*, &c.] For this cauſe, that was, for preaching the goſpel to the Gentiles in General; and in particular, for aſſerting that the privileges of juſtification and ſalvation by Chriſt belongeth equally to the Gentiles, as well as the Jews, though the former were not circumciſed; for this cauſe I was perſecuted and impriſoned by the Jews.

4, 5, 6 *Whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt*, &c] Our apoſtle here proceeds in ſetting forth this great myſtery of man's redemption in general, and the calling of the Gentiles in particular: he ſtiles it a myſtery; 1ſt, Now a myſtery is a purpoſe and decree of God, unknown to, and unſearchable by man, unleſs firſt by revelation diſcovered and made known by God himſelf. Such a myſtery was the whole goſpel in general: and this article concerning the calling of the Gentiles in particular. 2dly, St. Paul ſtiles it a myſtery, in other ages of the churches not made known; that is, not ſo plainly and clearly to the ſons of men, Jews or Gentiles: for the calling of the Gentiles was foretold and propheſied of under the Old Teſtament, but darkly and obſcurely; the time when, the manner how, and the means by which, were not underſtood till now the holy ſpirit of God revealed it to the apoſtles and evangelical prophets under the New Teſtament. 3dly, The apoſtle amplifies and ſets forth the glorious excellency of that myſtery, which he had here made mention of; namely, that the Gentiles ſhould have acceſs into the church, without an entrance by the door of circumciſion: be joint heirs of the heavenly inheritance with all believers, and, together with the Jews, taken into the bond of the covenant; and, finally, that they were brought into this happy ſtate by the preaching of the goſpel, and by believing and obeying of it.

7 Whereof I was made a miniſter, according to the gift of the grace of God given unto me, by the effectual working of his power.

8 Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the gentiles the unſearchable riches of Chriſt.

9 And to make all *men* ſee what *is* the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt:

10 To the intent that now unto the principalities and powers in heavenly *places*, might be known by the church the manifold wiſdom of God.

11 According to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord:

12 In whom we have boldneſs and acceſs, with confidence by the faith of him.

13 Wherefore I deſire that ye faint not at my tribulation for you, which is your glory.

14 For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt,

15 Of whom the whole family of heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man;

17 That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love,

18 May be able to comprehend with all ſaints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

20 Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen.

CHAP. IV.

1 He exhorteth to unity. 24 to put on the new man, 25 To caſt off lying, 29 and corrupt communication.

I Therefore, the priſoner of the Lord, beſeech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptiſm,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace, according to the meaſure of the gift of Chriſt.

8 Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth?

10 He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things.)

11 And he gave ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors and teachers;

12 For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt:

14 That we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſlight of men, *and* cunning craftineſs, whereby they lie in wait to deceive:

15 But

7, 8, 9 *Whereof I was made a miniſter, according to the gift of the grace of God*, &c.] As if the apoſtle had ſaid, Of this goſpel it pleaſed God to make me a ſucceſsful miniſter or diſpenſer, furniſhing me with ordinary and extraordinary gifts and graces from his holy Spirit, for that weighty work and ſervice: unto me, even unto me, I ſay, was this ſpecial favour granted, though unworthy, being leſs than the leaſt of all ſaints, becauſe once a great perſecutor: yet unto me was the apoſtolic office committed, to preach unto the Gentiles the incomparable and incomprehenſible riches of God's mercy towards them in Chriſt, in receiving them fully, freely and finally into covenant with himſelf, and to make known unto all men what is the communion or fellowſhip of this myſtery; namely, that the Gentiles, with the Jews, ſhould have one faith, one Lord, one hope, one heavenly inheritance, which was a myſtery hid in the ſecret intention and decree of God, till diſcovered by divine revelation.

10 *By the church.*] That is, by the various diſpenſations of divine Providence towards good men. *Clarke.*

11, 12, 13 *According to the eternal purpoſe which he purpoſed*, &c.] Our apoſtle here ſhews, 1ſt, That whatever the wiſdom of God has done in the work of redemption, was, from all eternity, purpoſed to be done; and that our Lord Jeſus Chriſt was the perſon by whom God would in time execute his eternal purpoſe, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus. Next he ſhews the great and gracious privileges which all believers are admitted to the participation of, by and through our Lord Jeſus Chriſt; namely, boldneſs, acceſs and confidence: in whom we have boldneſs and acceſs, with confidence through the faith of him. Acceſs, that is, a liberty of approach to God as a Father. Boldneſs, that is, a freedom of ſpeech in delivering our heart, our whole mind and heart to him, in the duty of prayer and thankſgiving. Confidence, that is a well grounded perſuaſion, that both our perſons and performances ſhall find acceptance with God. All which privileges are enjoined by the exerciſe of faith in Chriſt: we have boldneſs, acceſs, and confidence through the faith of him. Laſtly, He exhorts them not to faint under, or be diſcouraged at his preſent ſufferings; much leſs to backſlide from chriſtianity upon that account, ſeeing that his tribulations were both profitable and alſo glorious and honourable. I deſire that ye faint not at my tribulations for you, which is your glory.

15 *Of whom the whole family in heaven and earth is named.*] By this phraſe St. Paul elegantly expreſſes the original authority and dominion of God over the univerſe, over all rational creatures; and their conſequent duty and ſubjection to him.

Commentary and Notes on Chapter IV.

1 *I therefore the priſoner of the Lord, beſeech you that ye walk worthy*, &c.] As if he had ſaid, ſeeing the riches of God's grace in Chriſt has ſo abounded towards you, who were once Epheſian idolaters, but now converted Gentiles, I Paul, who am a priſoner for preaching the goſpel, and declaring this grace to you, do moſt affectionately exhort you, that ye live anſwerably to your profeſſion, and according to the great obligation of your high and holy vocation from heatheniſm to chriſtianity.

2, 3, *With all lowlineſs and meekneſs, with long-ſuffering*, &c.] Having exhorted them to the practice of their general duty; namely, to walk worthy of their holy vocation in the former verſe, in theſe two verſes he preſſes upon them more ſpecial and particular duties; the principal of which is the duty of chriſtian unity and concord, endeavouring to keep the unity of the Spirit. The word ſignifies diligent, induſtrious, and united endeavours to preſerve and keep, to ſupport and maintain the unity of the ſpirit; that is, an union of heart and ſpirit, an unity of faith and doctrine, an unity of judgment and affection, among all the profeſſors of chriſtianity.

7 *Unto every one of us is given grace according*, &c.] That is, men have different gifts and talents from God, divided to every one ſeverally as he pleaſes.

14 *That we henceforth be no more children toſſed to and fro*, &c.] St. Paul in theſe words declares one ſpecial end, for which the miniſtry of the word was inſtituted and appointed; namely; to preſerve from error and ſeduction; to prevent inſtability of mind, and unſettledneſs of judgment, and to confirm perſons in fundamental truths.

15 But ſpeaking the truth in love, may grow up into him in all things which is the head, *even* Chriſt:

16 From whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love.

17 This I ſay therefore and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart:

19 Who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs.

20 But ye have not ſo learned Chriſt;

21 If ſo be that ye have heard him, and have been taught by him as the truth is in Jeſus:

22 That ye put off concerning the former converſation, the old man, which is corrupt according to the deceitful luſts:

23 And be renewed in the ſpirit of your mind;

24 And that ye put on the new man, which after God is created in righteouſneſs and true holineſs.

25 Werefore putting away lying, ſpeak every man truth with his neighbour; for we are members one of another.

26 Be ye angry, and ſin not: let not the ſun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that ſtole ſteal no more; but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption.

31 Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice:

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

CHAP. V.

2 He exhorteth to love, 3 to flee fornication. 22 The duties of wives, 25 and huſbands.

BE ye therefore followers of God, as dear children;

2 And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us an offering and a ſacrifice to God for a ſweet-ſmelling ſavour.

3 But fornication, and all uncleanneſs, or covetouſneſs let it not be once named amongſt you, as becometh ſaints;

4 Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whore-monger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt and of God.

6 Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.

7 Be not ye therefore partakers with them.

8 For ye were ſometimes darkneſs, but now *are ye* light in the Lord: walk as children of light:

9 (For

17, 18, 19 *This I ſay therefore, and teſtify in the Lord*, &c.] Our apoſtle having finiſhed his grand exhortation to love and unity amongſt all chriſtians, and enforced it with the moſt weighty arguments and motives in the former part of the chapter; comes now, in the latter part of it, to preſs the Epheſians to the practice of particular duties. The firſt of which is this, to take ſpecial care, that being now converted chriſtians, they walk no more like ignorant and unconverted heathens: walk not as other Gentiles walk. Next he gives particular inſtances how, and after what manner the Gentiles, in the black night of paganiſm walked: namely, firſt, In the vanity of their minds, following their own imaginations, and not any revelation from God, in the matters of his worſhip. 2dly, Having their underſtandings darkened, their minds void of ſaving knowledge, 3dly, They were alienated from the life of God, that is, from a godly life: they were ſtrangers to the life which God commanded, which God approved, and which God himſelf lived.

24 *Which after God.*] That is, after the pattern and ſimilitude of God, after the image of him that created him.

31, 32 *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away*, &c.] Our apoſtle had exhorted us in the former verſe, not to grieve the holy ſpirit of God: in the next verſe, he acquaints us with the particular ſins that would afflict and grieve him; namely, bitterneſs, that is, a ſecret grudge and concealed diſpleaſure againſt our brother; wrath, or an impetuous fierceneſs of ſpirit, upon ſome real or apprehended injury: anger, an eager deſire of revenge; clamour, loud threatnings or reviling language: evil ſpeaking either of others, or to others: malice, a rooted enmity, the rage of the devil, and which renders a man as like the devil as any ſin on this ſide hell. All theſe ſins exceedingly grieve the holy ſpirit: they make him both to loathe and leave his lodgings. In the laſt verſe, as a proper remedy againſt all the foregoing ſins, he exhorts them to mutual kindneſs: be ye kind one towards another: that is, be ye of a ſweet and loving diſpoſition; affable and courteous to each other; neither carrying it loftily nor moroſely, but affably and humbly; tender-hearted, having a compaſſionate ſenſe of the miſeries and infirmities of one another: forgiving one another, whatever has been matter of provocation in each other, according to the example of God, who for Chriſt's ſake has forgiven us.

Commentary and Notes on Chapter V.

1 *Be ye therefore followers of God, as dear Children.*] Our apoſtle having, in the concluſion of the foregoing chapter, exhorted the Epheſians to mutual offices of love and kindneſs towards each other, in the beginning of this chapter he makes uſe of ſeveral very cogent arguments to excite and quicken them thereto: the firſt of which is drawn from the example of God, as he had been kind to us, and for Chriſt's ſake forgiven us. Let us therefore be followers of him, not as our God only, but as our father.

2 *And walk in love, as Chriſt alſo hath loved us*, &c.] Here we have a ſecond argument urged, to walk in love one towards another, drawn from the example of Chriſt: he alſo, as well as God the Father, hath loved us. And the inſtance given of his love is the higheſt that ever was, or can be given: he gave himſelf for us an offering and a ſacrifice to God for a ſweet ſmelling ſavour.

5, 6 *For this ye know, that no whore-monger, nor unclean perſon*, &c.] Our apoſtle conſidering how very common the aforementioned ſins were among the Gentiles, and how ready perſons were to eſteem lightly of them, adviſes the Epheſians here not to entertain in their minds light thoughts about them; or to believe any libertines which ſhould repreſent them as ſmall and inconſiderable matters; for how can that ſin be accounted light which brings down the heavy wrath of God upon the perſon, and ſhuts him out of the kingdom of God.

8 *For ye were ſometimes darkneſs, but now are ye light*, &c.] Here the Epheſians are put in mind of the darkneſs and blindneſs of their heathen ſtate, before the light of the goſpel came among them: they were not only dark, very much in the dark, but darkneſs itſelf. He next acquaints them with their happy condition, by entertaining the goſpel of Chriſt; they thereby became light in the Lord: they were ſavingly enlightened by the word and ſpirit of God: and accordingly he urges them to walk in a manner ſuitable to their chriſtian profeſſion.

9 (For the fruit of the Spirit *is* in all goodneſs, and righteouſneſs, and truth ;)

10 Proving what is acceptable unto the Lord ;

11 And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.

12 For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.

13 But all things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light.

14 Wherefore he ſaith, Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

15 See then that ye walk circumſpectly, not as fools, but as wiſe,

16 Redeeming the time, becauſe the days are evil.

17 Wherefore be ye not unwiſe, but underſtanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is exceſs ; but be filled with the Spirit ;

19 Speaking to yourſelves in pſalms and hymns, and ſpiritual ſongs, ſinging and making melody in your hearts to the Lord ;

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt ;

21 Submitting yourſelves one to another in the fear of God.

22 ¶ Wives, ſubmit yourſelves unto your own huſbands, as unto the Lord.

23 For the huſband is the head of the wife, even as Chriſt is the head of the church : and he is the Saviour of the body.

24 Therefore as the church is ſubject unto Chriſt ; ſo *let* the wives *be* to their own huſbands in every thing.

25 ¶ Huſbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it ;

26 That he might ſanctify and cleanſe it with the waſhing of water by the word,

27 That he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing ; but that it ſhould be holy and without blemiſh.

28 So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himſelf.

29 For no man ever yet hated his own fleſh ; but nouriſheth and cheriſheth it, even as the Lord the church ;

30 For we are members of his body, of his fleſh, and of his bones.

31 For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh.

32 This is a great myſtery : but I ſpeak concerning Chriſt and the church.

33 Nevertheleſs, let every one of you in particular ſo love his wife even as himſelf ; and the wife *ſee* that ſhe reverence *her* huſband.

CHAP. VI.

1 *The duty of children,* 5 *of ſervants.* 10 *Our life is a warfare,* 13 *The Chriſtian's armour.*

CHILDREN, obey your parents in the Lord : for this is right.

2 Honour thy father and mother (which is the firſt commandment with promiſe,)

3 That it may be well with thee, and thou mayeſt live long on the earth.

4 And ye, fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord :

5 ¶ Servants, be obedient to them that are *your* maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt ;

6 Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart ;

7 With good will doing ſervice, as to the Lord, and not to men :

8 Knowing that whatſoever good thing any man doeth, the ſame ſhall he receive of the Lord, whether *he be* bond or free.

9 And ye, maſters, do the ſame things unto them, forbearing threatening : knowing that your Maſter alſo is in heaven ; neither is there reſpect of perſons with him.

10 ¶ Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil.

12 For

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17 *Wherefore be ye not unwiſe, but underſtanding,* &c.] As if he had ſaid, ſeeing the times are ſo perilous, and your opportunities of doing good ſo uncertain, be wiſe and underſtand what are the proper duties of your place and ſtation ; and know how to conduct yourſelves in every relation, with regard to the duties, dangers, ſnares and temptations, which may be before you ; and this according to the will of God revealed in his word.

21, 22, 23, 24 *Submitting yourſelves one to another in the fear of God,* &c.] Our Apoſtle having exhorted the Epheſians to ſuch general duties as belong to all chriſtians, comes now to exhort them to the practice of relative duties, as they are members of ſociety, and particularly as they live in a family capacity one with another, as huſbands and wives, parents and children, maſters and ſervants ; much of the life and power of religion appearing in the conſcientious practice and performance of relative duties. But firſt he gives them a general direction to ſubmit themſelves one to another in the fear of God ; that is, by yielding and mutually condeſcending to each other, ſtooping to the meaneſt offices of love and kindneſs one towards another, and this in the fear of God ; that is, either in obedience to the command of God, which enjoins this ſubmiſſion : for then we perform our duty towards one another acceptably, and as we ought, when we have an eye to the divine command in what we do : or elſe in the fear of God ; that is, making the fear of God the rule and meaſure of our ſubmiſſion one to another, for we are by no means bound to ſubmit ourſelves, in order to the pleaſing of our neighbour, any further than is conſiſtent with the ſubjection and obedience which we owe to God.

27 *Not having ſpot or wrinkle, or any ſuch thing.*] How bright an idea does this give us of the grand deſign of chriſtianity to bring all the millions, of which the church conſiſts, to ſuch a ſtate of perfect virtue and glory, that when chriſt ſhall ſurvey it, there ſhall not be *one ſpot* or *wrinkle* to impair its beauty, or offend his ſight !

Commentary and Notes on Chapter VI.

4 *In the nnrture and admonition of the Lord.*] That is, under ſuch diſcipline and inſtruction as may lead them to the knowledge of the religion of Chriſt, and effectually diſpoſe them to profeſs and practiſe it.

5 *With fear and trembling.*] As cautious and fearful of giving offence, or of bringing a reproach on your profeſſion.

9 *Forbearing threatening.*] And every thing elſe that may argue an over-haſty and tyrannical conduct.

10, 11 *Finally, my brethren, be ſtrong in the Lord, and in the power of his might,* &c.] Our apoſtle calling us here forth to the chriſtian warfare gives firſt the word of encouragement to battle : Be ſtrong in the Lord, and in his mighty power. A chriſtian above all men needs reſolution and a daring courage : if he be poſſeſſed with fear, he is unfit to go into the field : if diſpirited with ſtrong impreſſions

12 For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand.

14 Stand therefore, having your loins girt about with truth, and having on the breaſt-plate of righteouſneſs;

15 And your feet ſhod with the preparation of the Goſpel of peace;

16 Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

17 And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God:

18 Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints:

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel:

20 For which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

21 But that ye alſo may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful miniſter in the Lord, ſhall make known to you all things:

22 Whom I have ſent unto you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith from God the Father, and the Lord Jeſus Chriſt.

24 Grace *be* with all them that love our Lord Jeſus Chriſt in ſincerity. Amen.

Written from Rome unto the Epheſians by Tychicus

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impreſſions of danger, how unready for the encounter? Cowards win neither earth nor heaven. But where is the chriſtian's ſtrength? Verily in the Lord, and not in himſelf. The ſtrength of the whole hoſt of the ſaints lies in the Lord of hoſts: and accordingly it ought to be the chriſtian's great care in all difficulties and dangers, to ſtrengthen his faith on the Almighty power of God.

12 *For we wreſtle not againſt fleſh and blood, but againſt principalities, &c.*] The apoſtle mentioned our enemy in the former verſe, here he deſcribes the combat in this verſe, we wreſtle. A chriſtian's life i a perpetual warfare, a continual wreſtling. But with what? and with whom? Not with fleſh and blood; that is, not only or principally with fleſh and blood, with human enemies, but we muſt grapple and contend with angelical powers, with devils, who are principalities and powers.

The Epiſtle of PAUL the Apoſtle to the

PHILIPPIANS.

The ARGUMENT.

This Epiſtle is a return of the Apoſtles thanks and congratulations to the Philippian *Chriſtians, who had ſent* Epaphroditus *to viſit and ſalute him in their name, to carry him ſupplies for his ſupport during his confinement; and to aſſure him of their ſteady adherence to the Chriſtian Faith, which he had planted among them about the year of our Lord 51. The apoſtle's deſign in this Epiſtle (which is quite practical) ſeems to be, to comfort the* Philippians *under the concern they had expreſſed at the news of his impriſonment; to check a party-ſpirit, which appears to have broke out amongſt them, and to promote an entire union and harmony of affection; to guard them againſt being ſeduced from the purity of the Chriſtian Faith, by judaizing teachers: to ſupport them under the trials with which they ſtruggled; and, above all, to inſpire them with a concern to adorn their profeſſion, by the moſt eminent attainments in the divine life.*

CHAP. I.

3 *Paul's thankfulneſs in prayer to God for them: His readineſs to ſuffer.*

PAUL and Timotheus the ſervants of Jeſus Chriſt, to all the ſaints in Chriſt Jeſus, which are at Philippi, with the biſhops and deacons:

2 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 I thank my God upon every remembrance of you.

4 (Always in every prayer of mine for you all, making requeſt with joy.)

5 For your fellowſhip in the goſpel from the firſt day until now;

6 Being confident of this very thing, that he which hath begun a good work in you, will perform *it* until the day of Jeſus Chriſt:

7 Even as it is meet for me to think this of you all, becauſe I have you in my heart, in as much as both in my bonds, and in the defence and confirmation of the goſpel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all, in the bowels of Jeſus Chriſt.

Commentary and Notes on Chapter I.

2 *Grace be unto you, and peace from God,* &c.] Grace from God the Father; or grace from God as a Father; intimating, that God beſtows not his grace as a Creator, but as a Father, and as a Father in Chriſt: and peace from our Lord Jeſus Chriſt; he being the purchaſer of our peace: he, upon whom was laid the chaſtiſement of our peace; and in whom, and for whoſe ſake, God becomes reconciled to us, and at peace with us.

6 *Being confident of this very thing, that he which hath begun a good work,* &c.] Here we have a further cauſe aſſigned of St. Paul's joy on behalf of the Philippians; namely, the firm and full aſſurance which he had of their perſeverance in grace unto the end. God that has begun will perfect, that is, augment and encreaſe it, till it arrive at perfection in glory.

7 *Even as it is meet for me to think this of you all,* &c.] In theſe words, our apoſtles aſſigns a ground and reaſon of that confidence which he expreſſed himſelf to have of the Philippians perſeverance in grace and holineſs, in the foregoing verſe; namely, becauſe they were partakers of the ſame grace with himſelf; and were ready to ſuffer for Chriſt, as he was: we may warrantably be perſuaded of their perſeverance in grace to the end, in whom we ſee both readineſs and obedience to the goſpel; and alſo zealous and chearful ſuffering for, and in the defence of the goſpel.

8 *For God is my record, how greatly I long after you,* &c.] Theſe words are expreſſive of that paſſionate degree of chriſtian love which St. Paul bore to the Philippians; he durſt appeal to God, as to the ſincerity and fervency of it. God is my reward, I call him to witneſs, and can appeal to him, as the ſearcher of hearts, how greatly I long after you; that is, how paſſionately and ſincerely I love you, with the moſt intenſe and hearty affection, in the bowels of Jeſus Chriſt. The expreſſion may denote both the efficient and the exemplary cauſe of his love.

9 And this I pray, that your love may abound yet more and more in knowledge, and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be ſincere, and without offence till the day of Chriſt;

11 Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God.

12 But I would ye ſhould underſtand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the goſpel;

13 So that my bonds in Chriſt are manifeſt in all the palace, and in all other *places*;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to ſpeak the word without fear.

15 Some indeed preach Chriſt even of envy and ſtrife; and ſome alſo of good will.

16 The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds:

17 But the other of love, knowing that I am ſet for the defence of the goſpel.

18 What then? notwithſtanding every way, whether in pretence, or in truth, Chriſt is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this ſhall turn to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt.

20 According to my earneſt expectation, and my hope, that in nothing I ſhall be aſhamed, but *that* with all boldneſs, as always, *ſo* now alſo Chriſt ſhall be magnified in my body, whether *it be* by life or by death.

21 For to me to live *is* Chriſt, and to die, *is* gain.

22 But if I live in the fleſh, this *is* the fruit of my labour: yet what I ſhall chooſe, I wot not.

23 For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better:

24 Neverthelеſs,

9, 10, 11 *And this I pray, that your love may abound yet more and more,* &c.] After ſalutations given by St. Paul to his beloved Philippians, he next pours out his ſoul in fervent prayer and ſupplication for them: and the mercy which he prays for, is obſervable: firſt growth and proficiency in grace; This I pray, that your love may abound yet more and more in knowledge and in all judgment: that their love to God, their love to him, and their love to one another, may yet more and more abound. Love is the radical grace, from which moſt other graces ſpring; therefore he prays for the ſtrengthening of that grace in particular; and that there may be found with them judgment as well as affection, in the exerciſe of it; we ought to love judiciouſly, as well as affectionately. The more judicious a ſaint grows in his chriſtian courſe, and the more underſtanding and judgment is found with him in the way of his duty, the ſtronger his grace is, and the more glory will he bring to God. The underſtanding and judgment being the leading faculties in man, there can be no more acceptable holineſs in the will, than there is knowledge in the underſtanding. I can hate ſin, and love God, no more than I know of the evil of ſin; and of the perfections which are in God. The more judicious then a chriſtian grows, the more his holineſs grows. And accordingly St. Paul's prayer is, that they may grow more and more in knowledge, and in all judgment.

12, 13, 14 *But I would ye ſhould underſtand, brethren, that the things which happened unto me,* &c.] Our apoſtle's deſign in theſe words is to prevent the Philippians ſtumbling, and being ſcandalized at his preſent ſufferings, aſſuring them, that the things which happened to him, through the malice of his perſecutors, have fallen out rather to the furtherance of the goſpel, than any ways to the hinderance of it, as they feared. Learn hence that the ſufferings and perſecutions which the meſſengers and miniſters of Chriſt do undergo for the ſake of the goſpel, are oftentimes ſo over-ruled by the wiſdom of God, that they rather encreaſe than diminiſh the church, and rather promote than retard the intereſt of the goſpel. Next he declares the ſpecial and particular advantages which had redounded to the goſpel, by thoſe ſufferings which he had patiently endured for its ſake. 1ſt, His bonds in Chriſt, that is, his impriſonment for the goſpel of Chriſt, were manifeſt in the palace, that is, were manifeſtly taken notice of in Nero's court, and elſewhere in the city: ſo that people enquiring into the cauſe of his ſufferings, found that it was not any miſdemeanor; but that his preaching and practiſing the doctrine of chriſtianity was the only reaſon of his ſufferings. 2dly, Another advantage which accrued to the church by his bonds was this; namely, that many miniſters of Chriſt, who preached the word of God far and near, hearing of his conſtancy under ſufferings, were both encouraged and emboldened thereby; encouraged to ſhake off fear; and emboldened to preach Chriſt with greater reſolution.

15, 16, 17, 18 *Some indeed preach Chriſt even of envy and ſtrife,* &c.] Our apoſtle had declared, in the foregoing verſes, that ſeveral of his brethren in the work of the miniſtry, through his conſtancy in ſuffering, were emboldened to preach Jeſus Chriſt with more reſolution than before. But here he ſhews, that there was a vaſt difference between thoſe preachers: all did not preach Chriſt alike, with the ſame mind, from the ſame motives, or from the ſame ſincere ends. Some, alas! preach Chriſt out of envy and ſtrife; that is, envying the ſucceſs of the apoſtle's miniſtry, and endeavouring to draw people off from approving him, in order to applaud them, hoping to grieve and gall him by that means: but others preached the goſpel of Chriſt of good will, with a purity of intention and ſincerity of affection, both towards Chriſt, and towards himſelf, who, for the defence of the goſpel, now lay in priſon. However, ſeeing Chriſt was preached and made known by both; by ſome in pretence; by others in truth, the apoſtle rejoiced at it, and took comfort at it.

19, 20 *For I know that this ſhall turn to my ſalvation,* &c.] Still our apoſtle purſues and proſecutes his former deſign; namely, to prevent the Philippians from being offended at his ſufferings: and accordingly he ſhews, that as the goſpel of Chriſt had gained much already, it ſhould gain yet more by his impriſonment and afflictions, which he was very confident would tend to the furtherance of his ſalvation, through the help of their prayers, and the ſupplies of grace from the ſpirit of Chriſt: where by ſalvation is meant deliverance out of his preſent ſufferings, which he fully expected by the help and benefit of the church's prayers. Great are the expectations of the ſaints, even as to temporal ſalvation and outward mercies, from the joint prayers and interceſſions of the church of Chriſt: This ſhall turn to my ſalvation through your prayers. But if by ſalvation be meant eternal happineſs, then his confident perſuaſion was this, that all the deſigns of his adverſaries againſt him ſhould be ſo over-ruled and ordered by God, that through the influences and ſupplies of the holy ſpirit, all ſhould work together for good, and his eternal ſalvation be advanced thereby, through the concurrence and aſſiſtance of their prayers. In the twentieth verſe he tells them, that according to his former expectation and hope, he was reſolved that no terror ſhould ever make him aſhamed to own the truth of Chriſt; but that with a convincing boldneſs, he would now, as heretofore, appear in the defence of it; and that Chriſt ſhould be magnified by him in the body, whether by life or death: that is, whether my life be further prolonged; or be now by martyrdom ended: Chriſt will be magnified if I live; the power of Chriſt will be magnified in my deliverance from death; if I die, his power will be magnified in enabling me to undergo death for his name and ſake. So that I am at a point, either to live or die, as the wiſdom of Chriſt ſhall determine: I am as to myſelf indifferent for either, well knowing that Chriſt will be glorified in me, and by me, both by life and death. Learn hence, that nothing lies ſo near the heart of a ſaint, as the honour and glory of Chriſt. This he reſolves ſhall be promoted by him, living and dying, by his great ſervices, ſuppoſing his life; and by his extraordinary ſufferings and martyrdom, in caſe of his death.

21 *For to me to live is Chriſt, and to die is gain.*] Our apoſtle had declared in the foregoing verſe his firm expectation, that Chriſt would be magnified and glorified by him, both in life and death. In this verſe, he ſhews what reaſon he had to think ſo; for, ſays he, to me to live is Chriſt, and to die is gain. That is, if I live, Chriſt ſhall be the ſcope of my life, and the end of my living: I reſolve to live to his ſervice. If I die, Chriſt will be a real gain and advantage to me: intimating, that both life and death are gain to a good man; and that it is Chriſt who makes both life and death gainful and advantageous.

22, 23 *But if I live in the fleſh, this is the fruit,* &c.] But if I live in the fleſh; that is, if I ſhall continue to live longer in this mortal body, this is the ſpirit of my labour: that is, I foreſee what will be the bleſſed fruit of my labour; namely, the converting and gaining of more ſouls to God in Chriſt. At leaſt, as it is worth my labour, ſo ſhall it be my endeavour to glorify Chriſt by my continuance in the world.

24 Neverthleſs, to abide in the fleſh *is* more needful for you.

25 And having this confidence, I know that I ſhall abide and continue with you all, for your furtherance and joy of faith:

26 That your rejoicing may be more abundant in Jeſus Chriſt for me, by my coming to you again.

27 Only let your converſation be as it becometh the goſpel of Chriſt: that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the goſpel;

28 And in nothing terrified by your adverſaries: which is to them an evident token of perdition, but to you of ſalvation, and that of God.

29 For unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake;

30 Having the ſame conflict which ye ſaw in me, and now hear *to be* in me.

CHAP. II.

1 *He exborteth to unity and humility,* 12 *and to a careful proceeding in the way of ſalvation.*

IF *there be* therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the ſame love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through ſtrife or vain glory, but in lowlineſs of mind let each eſteem other better than themſelves.

4 Look not every man on his own things, but every man alſo on the things of others.

5 Let this mind be in you, which was alſo in Chriſt Jeſus:

6 Who being in the form of God, thought it not robbery to be equal with God:

7 But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men:

8 And being found in faſhion as a man, he humbled himſelf and became obedient unto death, even the death of the croſs:

9 Wherefore God alſo hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jeſus every knee ſhould bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And that every tongue ſhould confeſs, that Jeſus Chriſt *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſence; work out your own ſalvation with fear and trembling.

13 For it is God which worketh in you, both to will and to do of *his* good pleaſure.

14 Do all things without murmurings, and diſputings:

15 That ye may be blameleſs and harmleſs, the ſons of God, without rebuke in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world.

16 Holding forth the word of life, that I may rejoice in the day of Chriſt, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the ſacrifice and ſervice of your faith, I joy and rejoice with you all.

18 For

25, 26, *And having this confidence, I know that I ſhall abide,* &c.] St. Paul having, in the foregoing verſes told the Philippians how needful it was for him to abide in the fleſh, with reſpect to them; he here gives them a ſort of confident aſſurance, which was given himſelf by immediate revelation, that his life ſhould at this time be preſerved for the benefit of the church, and he be ſet at liberty; and that he would come and ſpend a part of his time among them; for the furtherance of their faith and the encreaſe of their joy; that ſo they might have more abundant matter of rejoicing in Chriſt, having received a new proof of his power and good will towards them, in delivering him their apoſtle from death, and ſending him to them again.

29 *For unto you it is given, in the behalf of Chriſt,* &c.] Theſe words come in by way of encouragement to the practice of the abovementioned duty; namely, of courageous ſuffering for the goſpel of Chriſt. He tells them that as ability to believe on Chriſt; ſo likewiſe power to ſuffer for Chriſt, were both the gift of God: and as ſuch, purchaſed by Chriſt for them, and freely beſtowed upon them.

30 *Having the ſame conflict which ye ſaw in me, and now hear to be in me.*] Here is the laſt argument made uſe of by the apoſtle, to encourage them to patient ſuffering for the goſpel of Chriſt: as it would render them conformable to Chriſt their head, ſo to him their apoſtle, who ſuffered many hard things, when he was at Philippi, as they had ſeen: and ſtood ready to ſuffer, not only bonds, but death itſelf, now he was at Rome, which they heard of. Having the ſame conflict which you ſaw in me, and now hear to be in me.

Commentary and Notes on Chapter II.

3 *But in lowlineſs of mind let each eſteem other better than themſelves.*] Here our apoſtle directs to humility, in order to arrive at peace and unity: which humility he ſtiles lowlineſs of mind; a grace whereby a man thinks meanly of himſelf, and highly of others, having a better opinion of the wiſdom and piety of others than his own. Now, this a man may do and not ſin, though he be miſtaken. The Publican judged the Phariſee better than himſelf; and though it was not ſo, God did not diſapprove of him for it, but he went away juſtified: ſo that it is no crime to judge another better than ourſelves, though he be not ſo; but it is a pride to judge another worſe than ourſelves, though he be really ſo.

4 *On the things of another.*] That is, endeavour to promote the intereſts of others,

6, 7 *Who being in the form of God, thought it not robbery to be equal with God,* &c.] Behold here the greateſt example of humility, of lowlineſs, and abaſement, that ever the world was acquainted with, the mighty God becomes leſs than man! To make a due eſtimate of this, we muſt firſt obſerve, what Chriſt was before his incarnation and humiliation; namely, the great and mighty God; for, ſays the apoſtle, he was in the form of God, and equal with God; that is being the ſubſtantial form and eſſential image of the Father, enjoying the divine nature with all its glory, and all the enſigns of majeſty, which God himſelf had eternally and invariably. As to be in the form of a ſervant, ſignifies, that he was a ſervant: ſo, to be in the form of God, ſignifies, that he was God. And, obſerve, 2dly, He was in the form of God, before he was in the form of a ſervant; and being in the form of God, he thought it no robbery to be equal with God, Now, if he thought it no robbery, it could be none; and if no robbery, he muſt be equal; and if equal, he muſt be God by nature, even as the Father is.

10 *Every knee ſhould bow.*] Every creature ſhould ſubmit to his authority. *Clarke.*

13 *It is God which worketh in you.*] The meaning is, God has given you power to chuſe and act, therefore work out your own ſalvation. *Clarke.*

14, 15, 16 *Do all things without murmurings and diſputings,* &c.] Here our apoſtle ſeems to reſume the exhortation which he began to preſs before; namely, to love and concord, to unity and peace among themſelves. He exhorts them to do all things without contention, ſo without murmurings, and hot diſputings, in which uſually the laws of charity are violated, and the peace of the church, and quietneſs among chriſtians, interrupted. And to provoke them to it, he ſhews them the many great and bleſſed advantages which would redound to them by their unity and concord.

17, 18 *Yea, and if I be offered upon the ſacrifice and ſervice of your faith, I joy,* &c.] Behold here, how St. Paul, the under-ſhepherd, 18 For the ſame cauſe alſo do ye joy, and rejoice with me.

19 But I truſt in the Lord Jeſus, to ſend Timotheus ſhortly unto you, that I alſo may be of good comfort, when I know your ſtate.

20 For I have no man like-minded, who will naturally care for your ſtate:

21 For all ſeek their own, not the things which are Jeſus Chriſt's.

22 But ye know the proof of him, that as a ſon with the father, he hath ſerved with me in the goſpel.

23 Him therefore I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me.

24 But I truſt in the Lord, that I alſo myſelf ſhall come ſhortly.

25 Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother and companion in labour, and fellow-ſoldier, but your meſſenger, and he that miniſtered to my wants.

26 For he longed after you all, and was full of heavineſs, becauſe that ye had heard that he had been ſick.

27 For indeed he was ſick nigh unto death, but God had mercy on him; and not on him only; but on me alſo, leſt I ſhould have ſorrow upon ſorrow.

28 I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoice, and that I may be the leſs ſorrowful.

29 Receive him therefore in the Lord, with all gladneſs, and hold ſuch in reputation:

30 Becauſe for the work of Chriſt he was nigh unto death; not regarding his life to ſupply your lack of ſervice toward me.

CHAP. III.

1 *He warneth them of falſe teachers,* 18 *and to decline the ways of carnal Chriſtians.*

FINALLY, my brethren, rejoice in the Lord. To write the ſame things to you, to me indeed *is* not grievous, but for you *it is* ſafe.

2 Beware of dogs, beware of evil-workers, beware of the conciſion.

3 For we are the circumciſion, which worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh:

4 Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more:

5 Circumciſed the eight day, of the ſtock of Iſrael, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Phariſee;

6 Concerning zeal, perſecuting the church, touching the righteouſneſs which is in the law, blameleſs.

7 But

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herd, imitates Chriſt, that great and good ſhepherd, in his readineſs to lay down his life for the ſheep; not for their reconciliation, but for their confirmation. If, ſays he, it ſhall pleaſe God that I be by martyrdom, offered upon the ſacrifice and ſervice of your faith; that is, to eſtabliſh you in the faith which I have taught you, and to confirm and ſeal the truth of it with my blood, I will rejoice therein for your ſakes, and I deſire you to rejoice with me, and to bleſs God for me in ſo doing. Note here the emphaſis and elegance of the apoſtle's words, If I be offered up; a manifeſt alluſion to the Jewiſh ſacrifice, in which there was wine poured out as a libation upon the ſacrifice, and then offered up to God. Thus ſays he, If my blood like wine be poured forth, whilſt I am employed by the preaching of the goſpel, to render you Gentiles an acceptable ſacrifice, and a ſweet ſmelling ſavour to God, I ſhould rejoice, even thus to die in your ſervice, and for the confirmation of your faith. Hence learn, that life itſelf is not, and will not be thought too dear, or accounted too much by the miniſters of Chriſt, to lay down in the ſervice of their people's ſoul's, and for the confirmation of their faith. If I be offered upon the ſacrifice and ſervice of your faith, I joy and rejoice. Learn 2dly, That the miniſters of Chriſt ſhould not preach any thing to their people, but what they dare ſeal and confirm the truth of with their blood, if God calls them to it. St. Paul had before preached the doctrine of the goſpel to the Philippians, and now he ſtood ready to ſeal it with his blood.

19 *But I truſt in the Lord Jeſus, to ſend Timotheus,* &c.] Our apoſtle having finiſhed the firſt part of the chapter which contained exhortations to duty, comes now to the ſecond part of it, containing, arguments of comfort. And here, firſt he comforts the Philippians, by promiſing to ſend Timothy ſhortly to them.

24, 25, 26, 27 *But I truſt in the Lord, that I alſo myſelf ſhall come ſhortly,* &c.] Our apoſtle having, in the foregoing verſes, declared his reſolution to ſend Timothy to the Philippians, as ſoon as he ſhould ſee how it would go with himſelf at Rome, and what would be the iſſue of his bonds; and, having alſo ſhewn his own purpoſe to come himſelf to them, as ſoon as the providence of God ſhould ſet him at liberty: in the mean time he aſſures them, he would no longer detain their own ſpecial miniſter Epaphroditus from them, whom they had ſo kindly ſent with a liberal ſupply to him in the priſon at Rome.

28, 29, 30 *I ſent him therefore the more carefully,* &c.] Here, firſt St. Paul aſſigns the reaſon, why he was ſo careful to ſend back Epaphroditus to the Philippians; namely, to aſſuage his own grief, and to increaſe their joy, that when ye ſee him ye might rejoice, and I be the leſs ſorrowful. Next, the apoſtle exhorts them to receive him with all joy and gladneſs, and to give him, and all ſuch as he was, due honour and deſerved reſpect; and doubtleſs the Philippians received him with inexpreſſible joy, as the miniſter of Chriſt riſen from the dead, recovered from the grave, received to life and ſervice, when all hopes of enjoying him were cut off. O the folly and frailty of human nature! We prize our mercies more by the want, than by the worth of them. Laſtly, he aſſigns a ſpecial reaſon why he would have them receive him with ſuch demonſtrations of joy; namely, becauſe it was in their ſervice and his, that he was brought to the very brink of the grave: for the work of Chriſt he was nigh unto death. The work here meant is properly his journey to Rome, which was long and tedious, his watchings and pains-taking, with and on account of the apoſtle there, were very waſting: he endeavoured to ſupply the abſence and want of the whole church to St. Paul; his zeal for God, and his affection to the apoſtle, carried him out beyond himſelf, and beyond his ſtrength, to the apparent detriment both of his health and life.

Commentary and Notes on Chapter III.

1 *Finally, my brethren, rejoice in the Lord.*] There is no duty which believers do more willingly hear, or more diſtinctly obſerve, than the duty of ſpiritual rejoicing. Had our apoſtle called upon the bleſſed angels to rejoice, who have neither ſin nor ſorrow, nor fear, ſufferings, nor enemies to annoy them, that might have ſeemed agreeable. But is it at all congruous, to perſuade ſinners, loaded with guilt, defiled with corruption, cloathed with infirmities, aſſaulted with temptations, and perſecuted by the world? To bid them rejoice, may ſeem ſtrange: but the wonder will ceaſe, if we conſider the object which he directs them to rejoice in; and that is the Lord: not in themſelves, but in the Lord Jeſus Chriſt.

To write the ſame things to you, to me indeed is not grievous, &c.] To write the ſame things; that is, not the ſame things which I wrote before, but the ſame things which I preached to you before, and which you often heard by word of mouth from me before; though I inculcate and preſs the ſame truths upon you by my writings, which I have done by my preaching; it is neither grievous nor burthenſome to me, nor unneceſſary, nor unprofitable for you.

3 *For we are the circumciſion, which worſhip God in the ſpirit,* &c.] That is, we chriſtians are alone the true and ſpiritual circumciſion, and accounted ſo by God, becauſe we have that which the outward circumciſion ſignified; namely, the circumciſion of the heart, and the mortification of all carnal luſts and deſires. We have the ſubſtance of that ordinance, which is infinitely more pleaſing to God than the ceremony and ſhadow; though you have the ſign, we have the thing ſignified.

4, 5, 6 *Though I might alſo have confidence in the fleſh,* &c.] As if the apoſtle had ſaid, Let no man think that I undervalue the Jewiſh privileges, becauſe I want them: ſhew me ever a judaizing teacher of them all, that can pretend to more, or ſo many of them as myſelf: for that, were this a ground of confidence, I can vie with any of them in carnal privileges, Jewiſh prerogatives, and outward performances: yea I can boaſt of as much ſelf righteouſneſs as the beſt of them, and beyond them all: for I was circumciſed, and had the ſeal of the covenant applied to me: yea, I was circumciſed the eight day, the very day preſcribed by the law, the Jews maintaining that circumciſion, be-

for

7 But what things were gain to me, thoſe I counted loſs for Chriſt.

8 Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt,

9 And be found in him, not having mine own righteouſneſs, which is of the Law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith:

10 That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death;

11 If by any means I might attain unto the reſurrection of the dead:

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus.

13 Brethren, I count not myſelf to have apprehended: but *this* one thing *I do*, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before,

14 I preſs toward the mark, for the prize of the high calling of God in Jeſus Chriſt.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.

16 Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing.

17 Brethren, be followers together of me, and mark them which walk ſo as ye have us for an enſample.

18 For many walk, of whom I have told you often, and now tell you even weeping *that they are* the enemies of the croſs of Chriſt;

19 Whoſe end *is* deſtruction, whoſe God *is their* belly, and *whoſe* glory *is* in their ſhame, who mind earthly things,

20 For our converſation is in heaven; from whence alſo we look for the Saviour the Lord Jeſus Chriſt:

21 Who

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fore the eight day was no circumciſion; and after the eight day, was ſtill of leſs value. Of the ſtock of Iſrael, one of that nation which God ſet apart for himſelf, when he rejected all the nations of the earth beſide. Of the tribe of Benjamin, of a noble tribe, as well as deſcended of an honourable people; a tribe which kept cloſe to God, when other tribes revolted to the worſhip of Jeroboam's calves; a tribe honoured with the firſt of Iſrael's kings, namely Saul: an Hebrew of the Hebrews; that is, born a Jew, both by father and mother's ſide: as touching the law a Phariſee; that is, as touching the interpretation and obſervation of the law, a Phariſee, or one of the ſtricteſt ſects among the Jews for the profeſſion of religion: concerning zeal, perſecuting the church; that is, as touching zeal for the Jewiſh religion, I have ſhewed that above others in my fiery and furious perſecution of the church of Chriſt, I was active, according as my judgment and conduct directed me: and as touching the righteouſneſs, which is in and by the law; that is, as to my perſonal obedience to the law, I was blameleſs, without ſpot, as the original word ſignifies; that is in my own account, and in man's eſteem, my converſation not ſtained with any groſs ſin, but very exact in my deportment and behaviour, living up to my knowledge, my practice correſponding with my profeſſion. Behold here a man who had a large ſtock of Jewiſh privileges and prerogatives. All theſe grounds of confidence the apoſtle had before his converſion, and might have reſted there, glorying and confiding therein, as well as the Judaizing doctors did, who boaſted of their external privileges: but how far St. Paul was from this ſpirit and temper, the next verſe informs us.

7, 8 *But what things were gain to me, thoſe I counted loſs for Chriſt,* &c.] That is, the fore-mentioned privileges, which heretofore he accounted gain, and thought to obtain juſtification and ſalvation by; now, ſince his illumination, he counted them all loſs: he ſaw that he had loſt his ſoul for ever, had he truſted to theſe: but Chriſt being made known to him, as the only way to gain pardon of ſin and acceptance with God, he renounces all his former privileges, his former legal righteouſneſs. He durſt not lean upon theſe broken reeds; he would have no more confidence in the fleſh, but in Chriſt only. What things were reputed gain to me, thoſe I accounted loſs for Chriſt's ſake. And he repeats the words over again with confidence and aſſurance, that he might not be thought to ſpeak unadviſedly, and in a heat: yea, doubtleſs, and I count all things but loſs: he did not only count them loſs, but he had actually renounced them as ſuch: an illuſion to a merchant, who is content to ſuffer the loſs of all his goods to ſave his life.

10 *That I may know him, and the power of his reſurrection,* &c.] Our apoſtle had, in the foregoing verſe, expreſſed his earneſt deſire to be found in Chriſt, with reſpect to his juſtification. In this verſe, with reſpect to his ſanctification, he deſires to know Chriſt as the Meſſiah and mediator, that he might experience the power of his reſurrection, raiſing him from the death of ſin, to a life of grace and holineſs, and taſte ſomething of that comfort and joy which are found in ſuffering with him and on his account; and to be made conformable to his death, by a daily dying to ſin. Knowing, that if he were conformed to him in the likeneſs of his death, he ſhould be alſo in the likeneſs of his reſurrection. Here, note 1ſt, What it is that a perſon juſtified by the righteouſneſs of Chriſt, doth moſt deſire; namely, a ſpirit of holineſs and ſanctification, flowing from Chriſt, to enable him to live to his glory, that I may know the power of his reſurrection; that is, experience that divine power in my ſoul, quickening me to a life of grace, which Chriſt experienced in quickening his dead body when it lay in the grave, "It is as great a work of the ſpirit, ſays biſhop Reynolds, to form Chriſt in the heart of the ſinner: as it was to faſhion him in the womb, or to raiſe him from the grave." Note 2d, That ſuch as are juſtified and ſanctified by the Spirit of Chriſt, are willing to have fellowſhip with him in his ſufferings; not ambitious to ſhare with him in the merit of his ſufferings; but deſirous to participate with him in the benefit of them, and alſo to be conformed to him in their own ſufferings. The members think it an honour to be like their head, their ſuffering head, as well as their glorified head: and well they may; for, in and under all their ſufferings, eſpecially for him, they have his preſence with them, his compaſſion to moderate them, his ſtrength to bear them, his interceſſion to preſerve from falling away in them, and his crown, after they have ſuffered a while, to reward them for it.

11 *If by any means I might attain unto the reſurrection of the dead.*] By the reſurrection of the dead here, is not to be underſtood the general reſurrection: for all men ſhall attain that, whether they ſtrive for it or no; but he intends that complete holineſs and abſolute perfection in grace, which ſhall attend the ſtate of the reſurrection: ſo he explains it himſelf in the next verſe, Not that I have already attained, &c. or am already made perfect: and he ſhews how diligent he was in endeavouring, by the uſe of all poſſible means, to arrive at and attain to it.

12, 13, 14 *Not as though I had already attained, either were already perfect,* &c.] Our apoſtle here compares himſelf to a perſon running in a race: the prize which he did contend and run for was perfection in grace. The higheſt degree of which, in this life, conſiſts in a deſire and endeavour to obtain the largeſt meaſures, and fulleſt degrees of holineſs that are here attainable. The manner how he ran for this prize, he tells us, by looking forward, not backward. He did not look back to the things which he had left behind; namely, to the principles of Judaiſm; nor to his paſt performances; but like a racer, kept himſelf continually upon the ſtretch, with his eye fixed firmly upon the prize at the end of the goal, that he might lay hold upon it, and be crowned with it. Note here, that chriſtianity is a race; every chriſtian in this life muſt run the race: in his running he muſt run forward, and not backward; not reckon how much of the way is paſt, but make the beſt of the way to come; he muſt keep heaven continually in his eye, as the mark and prize he runs for, in order to hearten him on againſt all hardſhips and diſcouragements whatſoever, And, in a word, muſt be apprehended before he can apprehend. St. Paul was apprehended by Chriſt, and caught hold of by him, when he fled from him, otherwiſe he had never apprehended. Chriſt takes hold on us, before we have any deſire to lay hold on him. We move, as moved of him, and aſſiſted by him.

17, 18, 19 *Brethren, be followers together of me, and mark them which walk ſo,* &c.] Here our apoſtle propoſes his own example to their imitation. Follow me, who have renounced all my Jewiſh privileges, all confidence in any thing of my own: and mark them for your patterns, who walk ſo as to have us for an example.

20 *For our converſation is in heaven,* &c.] As if the apoſtle had ſaid, 'As you love your ſouls, follow not thoſe falſe teachers above mentioned: for they are citizens of this world; but imitate and follow us, who are citizens of heaven, where our head is, where our heart is, and where our happineſs is. It is true, we live here below, but we belong to the ſociety above: our citizenſhip is in heaven; for we have an high eſteem of that happineſs, and our chief concern is to make ſure of it, and we pleaſe and delight ourſelves with the joyful expectation of it; and we live anſwerably to our expectation: as we hope hereafter to live like the angels in glory, ſo we now endeavour to live like the angels in holineſs.

21 Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

CHAP. IV.

4 General exhortations. 10 His joy for their liberality towards him, and God's grace in them.

THEREFORE, my brethren, dearly beloved and longed for, my joy and crown, ſo ſtand faſt in the Lord, my dearly beloved.

2 I beſeech Euodias, and I beſeech Syntyche, that they be of the ſame mind in the Lord.

3 And I intreat thee alſo, true yoke-fellow, help thoſe women which laboured with me in the goſpel, with Clement alſo and *with* other my fellow-labourers whoſe names *are* in the book of life.

4 Rejoice in the Lord alway: *and* again I ſay, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.

7 And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

8 Finally, brethren, whatſoever things are true, whatſoever things *are* honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* lovely, whatſoever things *are* of good report, if *there be* any virtue, and if *there be* any praiſe, think on theſe things.

9 Thoſe things which ye have both learned and received, and heard and ſeen in me, do: and the God of Peace ſhall be with you.

10 But I rejoice in the Lord greatly that now at the laſt your care of me hath flouriſhed again, wherein ye were alſo careful, but ye lacked opportunity.

11 Not that I ſpeak in reſpect of want: for I have learned in whatſoever ſtate I am, *therewith* to be content.

12 I know both *how* to be abaſed, and I know *how* to abound: every where, and in all things I am inſtructed, both to be full and to be hungry, both to abound and to ſuffer need.

13 I can do all things through Chriſt which ſtrengtheneth me.

14 Notwithſtanding, ye have well done, that ye did communicate with my affliction.

15 Now, ye Philippians, know alſo, that in the beginning of the goſpel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Theſſalonica ye ſent once and again unto my neceſſity.

17 Not becauſe I deſire a gift: but I deſire fruit that may abound to your account.

18 But I have all, and abound; I am full, having received of Epaphroditus the things *which were ſent* from you, an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God.

19 But my God ſhall ſupply all your need according to his riches in glory, by Chriſt Jeſus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every ſaint in Chriſt Jeſus. The brethren which are with me greet you.

22 All the ſaints ſalute you, chiefly they that are of Cæſar's houſhold.

23 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

Commentary and Notes on Chapter IV.

3 *Whoſe names are in the book of life.*] The names of good men are often repreſented as regiſtered in heaven.

5 *Let your moderation be known unto all,* &c.] That is, let your mildneſs and gentleneſs towards others, your meekneſs and patience under your own trials, be very conſpicuous, becauſe the Lord is at hand to execute judgement on his crucifiers, and on the perſecutors of his people.

6 *Be careful for nothing.*] Be not ſo anxious about any thing as to diſquiet and diſtreſs your minds.

8 *Finally, brethren, whatſoever things are true, whatſoever things are honeſt,* &c.] Here we have a very comprehenſive precept, deſcribing the duties of all chriſtians. Whatſoever things are true, truth is the principal character of our profeſſion, and is to be expreſſed in our words and actions. Whatſoever things are honeſt, venerable or grave; that is, anſwer the dignity of our high calling, and agree with the gravity and comelineſs of the chriſtian profeſſion. Whatſoever things are juſt, according to the divine and human laws. Whatſoever things are pure and chaſte, intimating, that we muſt preſerve the heart, the hand, the tongue, the eye, from all impurity. Whatſoever things are lovely and of good report, as eaſineſs to pardon, readineſs to oblige, compaſſion to the afflicted, liberality to the diſtreſſed; ſweetneſs of converſation, without gall and bitterneſs; theſe are of univerſal eſteem with mankind, and ſoften the moſt ſavage tempers and diſpoſitions.

10—13 *But I rejoiced in the Lord greatly, that now at the laſt your care of me hath flouriſhed,* &c.] Our apoſtle being now come to the concluſion of his epiſtle, acquaints the Philippians with what great joy he had received their charity ſent to him; and that, as it came no ſooner, he believed did not proceed from any diſreſpect towards him, but only for want either of ability or opportunity of ſending to him: yet withal gives them to underſtand, that he could bear want, or a ſtrait condition very well: for, having Chriſt as his teacher, he had learned, in whatever ſtate he was, therein to be content. He could bear either plenty or ſcarcity, fulneſs or want: yea, could do all things through Chriſt that ſtrengthened him. Obſerve here, 1ſt, The viciſſitude and great incertainty of St. Paul's outward condition: at one time he abounds; at another time he is abaſed: at one time he is full; at another in want: teaching us, that the deareſt of God's children in regard to their outward condition, are ſubject to variety of changes. Obſerve, 2dly, The general leſſon which they have learned, with reference to this variety of conditions and that is the leſſon of contentment.

14, 15, 16 *Notwithſtanding, ye have well done, that ye did communicate with my afflictions,* &c.] Though our apoſtle had declared, i the foregoing verſes, that he had fully learned the leſſon of contentment in all conditions, and could bear poverty and want without complaining; yet withal, he aſſures them here, that they did well in ſending ſuch ſupplies to him in priſon by Epaphroditus, as they had done and thereby teſtifying, in their chriſtian commiſeration, that the ſhared with him in his afflictions and ſufferings for Chriſt. Wher note 1ſt, the apoſtle's thankful acknowledgment of the Philippian preſent liberality towards him, now in bonds, for preaching the goſpel to them: and how he takes occaſion from thence, to make a honourable mention of their former bounty towards him, even fro his firſt preaching of the goſpel to them: nay, when he was gone fro them at Philippi, and preached to thoſe at Theſſalonica; yet did th Philippians ſend their bounty after him more than once, which n other church had then done beſides themſelves.

21, 22 *Salute every ſaint in Chriſt Jeſus. The brethren which,* &c. Our apoſtle cloſes his letter with reſpective ſalutations. He ſalut in his own name all and every ſaint in Chriſt Jeſus: the pooreſt an meaneſt ſaint was not neglected by this great apoſtle. He loved th brotherhood, the whole fraternity of believers, the whole ſociety o ſaints. All church members are ſaints by external and viſible profeſſion, and ought to be ſo by internal renovation and ſpiritual regeneration; and one, as well as the other, are here ſaluted by the apoſtle.

23 *The grace of our Lord Jeſus Chriſt be with you all, Amen.*] H ſhuts up all with his uſual apoſtolical valediction. By grace we a to underſtand the free favour of God, as the fountain, and all goo things, as ſo many ſtreams flowing from that fountain, this is call the grace of our Lord Jeſus Chriſt, becauſe purchaſed by his merit, a applied by his interceſſion. This grace, he prays, may be with the in the ſweet effects of it, and in the ſenſible apprehenſions of it, order to enlighten, ſanctify, comfort and quicken them more and mo Knowing then the exceeding riches of grace which we have in Chri Jeſus our Lord, let us glorify him eminently and abundantly: and, we have all things by him, let us do all things for him and to his glor

The EPISTLE of PAUL the APOSTLE to the

COLOSSIANS.

The ARGUMENT.

St. Paul *had not planted the chriſtian faith in perſon at* Coloſſe, *but was nevertheleſs concerned in the converſion of the* Coloſſians, *by ſending other perſons to them for that purpoſe, particularly* Epaphras. *He therefore wrote this epiſtle to them, in which he expreſſes his great ſatisfaction at their conſtancy in the faith, and confirms them in it againſt thoſe who endeavoured to perſuade them, as they did all chriſtian converts, that there was a neceſſity of obſerving the ceremonial law; alſo to arm them againſt a mixture of gentile philoſophy with chriſtian principles.*

This epiſtle was written at the ſame time and place with thoſe to the Epheſians *and* Philippians, *and in the ſame ſtrain of expreſſions. It was ſent by* Tychicus *and* Oneſimus.

CHAP. I.

1 He thanketh God for their faith, 9 prayeth for their increaſe in grace, 14 and deſcribeth the true Chriſt.

PAUL an Apoſtle of Jeſus Chriſt by the will of God, and Timotheus *our* brother.

2 To the ſaints and faithful brethren in Chriſt which are at Coloſſe: grace *be* unto you and peace from God our Father, and the Lord Jeſus Chriſt.

3 We give thanks to God and the Father of our Lord Jeſus Chriſt, praying always for you;

4 Since we heard of your faith in Chriſt Jeſus, and of the love *which ye have* to all the ſaints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Goſpel;

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* alſo in you, ſince the day ye heard *of it*, and knew the grace of God in truth:

7 As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt:

8 Who alſo declared unto us your love in the Spirit.

9 For this cauſe we alſo, ſince the day we heard *it*, do not ceaſe to pray for you, and do deſire that ye might be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding;

10 That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God;

11 Strengthened

Commentary and Notes on Chapter I.

3, 4 *We give thanks to God, and the Eather of our Lord,* &c.] Our apoſtle, to give the Coloſſians a full aſſurance of the firmneſs of his love to them, acquaints them, that himſelf and Timothy, from the time they heard of their converſion, did never ceaſe to give ſolemn thanks to God for it; and particularly for their faith in Chriſt, and for the love which they bear to all ſaints; to all their brethren, and fellow-members in Chriſt.

5, 6 *For the hope which is laid up for you in heaven, whereof ye heard before,* &c.] Here St. Paul diſcovers the motive which excited the Coloſſians to ſuch ſteadineſs, and conſtancy in the faith of Chriſt, and in love one to another; and that was the hope laid up for them in heaven; that is, the great and good things here hoped for, and there to be enjoyed. As the ſinner's miſery conſiſts not in what he feels, but what he fears: ſo the believer's happineſs lies not in what he has in hand, but in what he has in hope; the reward which encourages his perſeverance in faith and love, is laid up in heaven; that is, ſafely and plentifully, as a parent lays up his treaſures for the uſe of his children. It is both lawful and laudable, then, for chriſtians, to have an eye to the promiſed reward, as an encouragement to duty; for the hope which is laid up for you in heaven.

10 *That ye might walk worthy of the Lord unto all pleaſing,* &c.] Here the apoſtle ſets down the purport of his prayer in the manner above mentioned for the Coloſſians, why he deſired, that their knowledge ſhould ſo exceedingly increaſe, it was in order to practice, that they might walk worthy of the Lord unto all pleaſing, and be fruitful

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11 Strengthened with all might according to his glorious power, unto all patience and long-ſuffering with joyfulneſs;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the ſaints in light.

13 Who hath delivered us from the power of darkneſs, and hath tranſlated *us* into the kingdom of his dear Son;

14 ¶ In whom we have redemption through his blood, *even* the forgiveneſs of ſins.

15 Who is the image of the inviſible God, the firſt-born of every creature:

16 For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him:

17 And he is before all things, and by him all things conſiſt.

18 And he is the head of the body, the church, who is the beginning. the firſt-born from the dead; that in all things he might have the preeminence.

19 For it pleaſed *the Father* that in him ſhould all fulneſs dwell;

20 And, having made peace through the blood of his croſs, by him to reconcile all things unto himſelf, by him, *I ſay* whether *they be* things in earth or things in heaven.

21 And you that were ſometimes alienated and enemies in *your* mind by wicked works, yet now hath he reconciled,

22 In the body of his fleſh through death, to preſent you holy and unblameable and unreproveable in his ſight:

23 If ye continue in the faith grounded and ſettled, and be not moved away from the hope of the goſpel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a miniſter;

24 Who now rejoice in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his body's ſake, which is the church:

25 Whereof I am made a miniſter according to the diſpenſation of God, which is given to me for you, to fulfil the word of God;

26 *Even* the myſtery which hath been hid from ages and from generations, but now is made manifeſt to his ſaints:

27 To whom God would make known what is the riches of the glory of this myſtery among the Gentiles; which is Chriſt in you the hope of glory:

28 Whom

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in every good work. This is the true end of knowledge, namely, practical obedience: all knowledge without this, makes a man like Nebuchadnezzar's image, with a head of Gold, and feet of clay. Some perſons ſtudy to know, merely to know; that is curioſity. Others endeavour to know, only to make themſelves known: that is, vain-glory. But to know that we may practiſe what we know, this is goſpel-duty.

11 *Strengthened with all might according to his glorious power, unto all patience,* &c.] In the former verſes, prayer was put up to God by St. Paul to enable the Coloſſians to do his whole will acceptably. In this verſe he pleads with God to ſtrengthen them with an almighty power to bear afflictions, the ſharpeſt and longeſt afflictions patiently and joyfully: ſtrengthened with all might unto all patience with joyfulneſs.

13 *Who hath delivered us from the power of darkneſs,* &c.] In theſe words our apoſtle declares how God makes his children and people meet for the inheritance of heaven and eternal glory, namely, by bringing them out of that dark ſtate of heatheniſm, ſin and miſery, in which they lay; and tranſlating them into a ſtate of grace, called here the kingdom of God's dear ſon, who hath delivered us from the power of darkneſs. Here we have the deliverer, God the Father, verſe 12 he delivered us. All that are made meet for the inheritance in light, were once under the power of ſpiritual darkneſs; the deliverance itſelf, and the manner of the deliverance; he hath reſcued us by a ſtrong hand, as the word imports, even as Lot was delivered out of Sodom.

14 *In whom we have redemption through his blood,* &c.] Here our apoſtle further declares, how we are made meet for the inheritance of heaven, and delivered from the power of darkneſs; namely, by our redemption in Chriſt from ſin, ſatan, death, and wrath, by a price paid by the mediator to the juſtice of God his Father; in whom we have redemption, which eminently conſiſts in remiſſion of ſin.

15 *Who is the image of the inviſible God, the firſt born of every creature.*] The apoſtle having mentioned our redemption in the foregoing verſe, deſcribes the perſon of our redeemer in this and the following verſes, in ſuch lofty characters, as evidently ſpeak him to be a divine perſon, truly and really God; and conſequently, the fitteſt perſon to undertake ſo great and glorious a work, as the redemption and ſalvation of a loſt and periſhing world

16, 17 *For by him were all things created that are in heaven,* &c.] Mark the connection. The apoſtle affirms Chriſt to be the firſt-born of every creature; namely, becauſe by him were all things created, and by him all things conſiſt. Now if all things were created by him ſurely he himſelf cannot be a creature. And thus the ſenſe of the apoſtle's words run eaſy: Chriſt is the image of the inviſible God, the heir and Lord of the whole creation; for by him all things were created. He that created all creatures, cannot himſelf be a creature; for it is impoſſible that any creature ſhould create itſelf. Mark further, Chriſt is here repreſented as the Creator of the univerſe: all things were created by him in heaven and in earth; all the angels in their ſeveral orders, degrees and dignities.

18 *The firſt-born from the dead.*] The firſt who ever roſe to an endleſs life. *Doddridge.*

19 *For it pleaſed the Father, that in him ſhould all fulneſs dwell.*] Still our apoſtle proceeds in deſcribing the perſon of our Redeemer; and the admirable qualifications found in him for the work and ſervice of our redemption. He declares here, that there was a perfect and compleat fulneſs of all divine graces and excellencies dwelling in the mediator; and that by the pleaſure and appointment of God the Father there is in him a fulneſs of merit for our juſtification; a fulneſ of grace for our ſanctification; a fulneſs of wiſdom for our direction; a fulneſs of power for our preſervation; a fulneſs of mercy, pity and compaſſion to relieve and ſuccour us in all our diſtreſſes. And thi fulneſs which is in Chriſt, is an original and independent fulneſs, and it is an infinite and inexhauſtible fulneſs; it is a complete and comprehenſive fulneſs, and it is a miniſterial fulneſs. The fulneſs which is i him of grace, and comfort, is on purpoſe to communicate to us; to b diſperſed and given forth to all his members. No ſooner had ou apoſtle ſaid, that he is the head of the body, the church; but he inſtantly ſubjoins, that it pleaſed the Father, that in him ſhould a fulneſs dwell; namely, for his church's benefit and advantage.

20 *And having made peace through the blood of his croſs by him to reconcile all things,* &c.] Here one ſpecial reaſon is aſſigned, why all fu neſs dwelt in our Lord the Redeemer; namely, to fit him for the gre work and office of a mediator or reconciler, that ſo he might happil make up that breach which ſin had made between God and the world having removed the enmity which was betwixt them by his death an ſufferings, called here the blood of his croſs; that is, the blood whic he freely and voluntarily ſhed upon the croſs.

23 *If ye continue in the faith grounded and ſettled, and be not moved away from the hope,* &c.] Here the apoſtle declares to the Coloſſian how they may know, whether they were indeed of the number of tho who were actually reconciled to God by the blood of his ſon; namel if they perſevered in the faith, and continued grounded faſt in the holy religion. If ye continue in the faith grounded and ſettled: implying, that it is the great duty of chriſtians, who have ſat upon th preaching of the goſpel, to be well ſettled in the doctrine of fait which they have heard and received. And that the beſt way to b ſettled is to be well grounded. If we are not ſettled in religion, w can never grow in it. An ungrounded chriſtian can never be a growing chriſtian: and if we are not well grounded in the faith, we ca never ſuffer for the faith. For ſuch as are ſceptics in religion, w never prove martyrs for the ſake of it.

24 *Who now rejoice in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt,* &c.] As if the apoſtle had ſaid, I a not only contented with, but I greatly rejoice in my ſufferings for yo converted Gentiles; and help, as much as in me lies, to fill up ſom part of that which is by God's decree behind unfulfilled of the ſuffe ings of Chriſt in my fleſh, for his body's ſake, which is the church.

25, 26, 27 *Whereof I am made a miniſter, according to the diſpe ſation of God,* &c.] Our apoſtle, in theſe words, ſeems to aſſig a reaſ

28 Whom we preach, warning every man, and teaching every man in all wiſdom; that we may preſent every man perfect in Chriſt Jeſus:

29 Whereunto I alſo labour, ſtriving according to his working, which worketh in me mightily.

CHAP. II.

1 *He exhorteth them to conſtancy in Chriſt,* 8 *to beware of philoſophy and vain traditions,* 18 *worſhipping of angels,* 20 *and legal ceremonies.*

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and for *as* many as have not ſeen my face in the fleſh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgement of the myſtery of God, and of the Father, and of Chriſt;

3 In whom are hid all the treaſures of wiſdom and knowledge.

4 And this I ſay, leſt any man ſhould beguile you with enticing words.

5 For though I be abſent in the fleſh, yet am I with you in the ſpirit, joying and beholding your order, and the ſtedfaſtneſs of your faith in Chriſt.

6 As ye have therefore received Chriſt Jeſus the Lord, *ſo* walk ye in him.

7 Rooted and built up in him, and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.

8 Beware leſt any man ſpoil you through philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt.

9 For in him dwelleth all the fulneſs of the Godhead bodily:

10 And ye are compleat in him, which is the head of all principality and power:

11 In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh by the circumciſion of Chriſt:

12 Buried with him in baptiſm, wherein alſo ye are riſen with *him* through the faith of the operation of God, who hath raiſed him from the dead.

13 And you, being dead in your ſins and the uncircumciſion of your fleſh, hath he quickned together with him, having forgiven you all treſpaſſes,

14 Blotting out the hand-writing of ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs;

15 *And* having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in reſpect of an holy-day, or of the new-moon, or of the ſabbath-*days:*

17 Which are a ſhadow of things to come: but the body *is* of Chriſt.

18 But

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a reaſon why he underwent ſo chearfully the ſufferings mentioned in the former verſe, as even to rejoice in them: namely, becauſe he was a miniſter of the church, by the ſpecial diſpenſation of God to preach the myſteries of the goſpel to the gentile world.

Commentary and Notes on Chapter II.

2 *That their hearts might be comforted, being knit together in love,* &c.] Our apoſtle having ſhewn in the former verſe, that inward anxiety of mind which he laboured under, on behalf of theſe Coloſſians, propoſes in theſe words an expedient how the threatening danger might be averted; namely, by mutual love to one another, and by a clear and efficacious faith in the goſpel. By theſe he reckons they would be ſo cloſely compacted together, as that no ſubtlety nor violence would endanger them. If by faith, they did cleave cloſe to God and Chriſt; and by love, keep cloſe to one another, be firmly believed they would give no enemies an opportunity, either to be the ſucceſsful authors, or the delighted ſpectators of their ruin.

3 *In whom are hid all the treaſures of wiſdom and knowledge.*] That is, in Jeſus Chriſt and in his goſpel are all the treaſures of wiſdom and knowledge, laid up as in a ſtore-houſe; and from thence only are they to be expected and derived. The knowledge of Chriſt and his goſpel, is an extenſive and comprehenſive knowledge; a rich and an enriching knowledge: the chiefeſt gain is loſs, and the richeſt treaſure is dung, when Chriſt's riches are diſplayed. And after all that we have or can attain of the knowledge of Chriſt, his work is unſearchable; no finite underſtanding can reach the depth thereof. For in him are hid all the treaſures of wiſdom and knowledge.

6, 7 *As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him,* &c.] That is, as you have received the doctrine of Chriſt Jeſus the Lord by the preaching of Epaphras; and therein have embraced Chriſt by faith; ſo do ye conſtantly adhere to that doctrine, conforming your lives thereto. And ſeeing you are thus implanted into Chriſt, be like trees well and deeply rooted in him; or like a houſe firmly built upon him, as the only ſure and abiding foundation.

8 *Beware leſt any man ſpoil you through philoſophy, and vain deceit,* &c.] Our apoſtle comes now in a particular and ſpecial manner to warn the Coloſſians, that they beware of all the enemies of chriſtianity, whether Pagan or Jewiſh; for it was oppoſed by both. The heathen philoſophers and wiſe men amuſed the chriſtians with their vain ſpeculations. The Jewiſh teachers were for impoſing upon them the levitical rites, which he calls rudiments or elements fitted for the infancy of the church: but theſe things were not now after Chriſt, that is, not according to the doctrine and mind of Chriſt.

9, 10 *For in him dwelleth all the fulneſs of the Godhead bodily,* &c.] Here St. Paul gives a reaſon of the foregoing caution againſt philoſophy. For in him, that is in Chriſt, dwelleth all the fulneſs of the Godhead bodily. As if he had ſaid, let no man impoſe upon you by a lame and imperfect philoſophy; there is no need of that. For now there is introduced an abſolute and compleat doctrine; namely, that of our Lord Jeſus Chriſt, which has the fulneſs of all divine wiſdom in it, and the fulneſs of the godhead dwelling bodily in himſelf, that is, perſonally and ſubſtantially.

11 *In whom alſo ye are circumciſed with the circumciſion made without hands,* &c.] The apoſtle had aſſerted before, that we are compleat in Chriſt. He proves it now thus: we want not circumciſion. Why? Becauſe we have in Chriſt the thing ſignified by circumciſion; namely, the ſpiritual circumciſion of the heart, which conſiſts in putting off, by the power of Chriſt's ſpirit, the body of natural corruption: which done, there was no need of the outward circumciſion made with hands, or the cutting off the fleſh of the foreſkin.

12 *Buried with him in baptiſm, wherein alſo ye are riſen with him,* &c.] Our apoſtle here compares chriſtian baptiſm with the Jewiſh circumciſion, and ſhews that the ſignification and ſpiritual intention of both was one and the ſame, obliging all perſons who took the outward ſign upon them, to put off the old man, and put on the new; to die unto ſin, and live unto God. Accordingly, the ancients made uſe of divers ceremonies in baptizing adult and grown up perſons, thereby to repreſent the death, burial, and reſurrection of Jeſus Chriſt; immerſion, or putting the perſon three times under water, either as our Saviour was under the earth three days; or in alluſion to the three perſons in the trinity, in whoſe name we are baptized: and likewiſe emerſion; their coming up out of the water, reſembling our Lord's reſurrection from the grave.

16 *Let no man therefore judge you in meat or in drink, or in reſpect of an holy-day,* &c.] Here we have an inference drawn by the apoſtle from the foregoing argument, that ſeeing the ceremonial law was now abrogated, therefore none ſhould take upon them to judge or condemn another for not obſerving any of the legal ceremonies, either thoſe which related to meats, that is, the difference to be obſerved in meats, or the other relating to the difference to be obſerved in days. Here note, that the days obſerved amongſt the Jews were of three ſorts; anniverſary, which returned every year, called here an holy-day; lunary, which returned every month, the firſt day of every new moon; weekly, which returned every week, and on the ſeventh day of the week. All which are abrogated, even the Jewiſh ſeventh day ſabbath: and the Lord's day, or the chriſtian's firſt-day ſabbath, ſubſtituted in its place.

18 Let no man beguile you of your reward, in a voluntary humility, and worſhipping of angels, intruding into thoſe things which he hath not ſeen, vainly puffed up by his fleſhly mind;

19 And not holding the Head, from which all the body by joints and bands having nouriſhment miniſtered, and knit together, increaſeth with the increaſe of God.

20 Wherefore if ye be dead with Chriſt from the rudiments of the world, why, as though living in the world, are ye ſubject to ordinances;

21 (Touch not; taſte not; handle not;

22 Which all are to periſh with the uſing;) after the commandments and doctrines of men?

23 Which things have indeed a ſhew of wiſdom in will-worſhip, and humility and neglecting of the body, not in any honour to the ſatisfying of the fleſh.

CHAP. III.

1 *He ſheweth where to ſeek Chriſt.* 5 *He exhorteth to mortification,* 12 *to charity, humility, and ſundry general and particular duties.*

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Chriſt in God.

4 When Chriſt, *who is* our life ſhall appear, then ſhall ye alſo appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry:

6 For which things ſake the wrath of God cometh on the children of diſobedience.

7 In the which ye alſo walked ſome time, when ye lived in them:

8 But now ye alſo put off all theſe; anger, wrath, malice, blaſphemy, filthy communication out of your mouth.

9 Lie not one to another, ſeeing that ye have put off the old man with his deeds;

10 And have put on the new *man,* which is renewed in knowledge after the image of him that created him.

11 Where there is neither Greek, nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond *nor* free: but Chriſt *is* all, and in all.

12 Put on therefore (as the elect of God, holy and beloved) bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering;

13 Forbearing one another and forgiving one another, if any man have a quarrel againſt any: even as Chriſt forgave you, ſo alſo *do* ye.

14 And above all theſe things *put on* charity, which is the bond of perfectneſs.

15 And

18, 19 *Let no man beguile you of your reward in a voluntary humility, and worſhipping of angels,* &c.] Our apoſtle having warned the Coloſſians againſt the errors of the judaizing teachers, comes next to warn them againſt the practice of the paganizing chriſtians, who were directed by their guiders to worſhip the angels, covering their error with a plauſible ſhew of humility, pretending that it was preſumptuous to go to God immediately, without the mediation of thoſe excellent creatures. But this St. Paul tells them was a bold intruding into things they knew nothing of, God having never revealed nor taught any ſuch thing: and argued, that they were vainly puffed up with the fooliſh imaginations of their own fleſhly minds. Next he ſhews, that theſe angel worſhippers do not acknowledge Chriſt for the head of the church, while they apply themſelves to angels as mediators: whereas he alone diſcharges the office of the head, completely giving life and growth to his whole church, and to every member thereof: which members being furniſhed with ſpiritual life from him, and knit to him, and one another by the joints and bands of charity and other graces, they grow and increaſe with ſuch an increaſe of holineſs as is from God, and tends to his glory.

20, 21, 22 *Wherefore if ye be dead with Chriſt from the rudiments of the world; why, as though,* &c.] Our apoſtle, being now at the cloſe of this chapter, returns to expoſtulate; and he argues the caſe with thoſe who were willing to ſubject themſelves to the obſervation of the old Jewiſh rites and ceremonies. He argues thus, If, ſays he, you profeſs yourſelves in your baptiſm to be ſpiritually dead with Chriſt, and to be freed by his death from the levitical ordinances, why are ye ſubject to thoſe ordinances? ſuch are, touch not, taſte not, handle not; touch not any unclean thing; taſte not any forbidden meat; handle not any conſecrated veſſel: all which obſervances were to periſh neceſſarily with the very uſing. And whereas they were ſet off with a ſpecious ſhew of wiſdom, as if they were voluntary ſervices, and free-will offerings to God: he acknowledges that they had indeed a ſhew of wiſdom, a ſhew of humility, and a ſhew of auſterity and mortification to the body; and not ſeeming to give any honour to the ſatisfying of the fleſh. But all this had nothing of ſpiritual devotion and piety in it.

Commentary and Notes on Chapter III.

3 *For ye are dead, and your life is hid with Chriſt in God.*] Here we have a freſh argument to enforce the foregoing exhortation: Seek ye the things above, for ye are dead; that is, dead to ſin, dead to the world; therefore be not over-eager in the purſuit of the things which are below. How terrifying would it be to ſee a dead man riſe out of his grave, and converſe with the world, following the things here below? As affecting is it to ſee chriſtians, who, by baptiſmal profeſſion, own themſelves to be dead to the world, yet buried in the world; and inſtead of ſetting their affections on things above, purſuing, with the full bent of their deſires, the things below. Ye are dead—it follows—your life is hid with Chriſt in God—your life; that is, your ſpiritual life of grace, and your eternal life of glory, they are both hid with Chriſt, now with God in heaven.

4 *When Chriſt who is our life ſhall appear,* &c.] That is, when Chriſt, who is the author, purchaſer, and preſerver of our life, ſhall appear to judge the world at the great day, then ſhall all believers who have received ſpiritual life from him, be ſharers in glory with him.

5 *Your members.*] That is, thoſe luſts which are apt to dwell in your members.

Covetouſneſs.] Rather, greedineſs of luſt. *Wall.*

8, 9, 10 *But now you alſo put off all theſe; anger, wrath, malice,* &c.] In the foregoing verſes, St. Paul exhorted the Coloſſians to mortify external and outward ſins, as fornication and uncleanneſs: here he preſſes them to mortify internal and ſpiritual ſin; ſuch as anger, wrath, and malice, ſins of the heart. The ax of mortification muſt be laid to the root of inward corruption, ſpiritual ſins, heart ſins: though theſe are of leſs infamy and reproach before men, yet they are of greater guilt in the ſight of God: therefore a ſincere chriſtian has a ſpecial reſpect to theſe in the work of mortification. Put off all theſe, anger, wrath, malice: anger, or the ſudden motions and riſings of paſſions; wrath is anger advanced to a height; and malice is anger, accompanied with deſire of revenge, or a rooted diſpleaſure. As jealouſy is the rage of a man, ſo malice is the rage of the devil: 'tis the very ſoul and ſpirit of the apoſtate nature. No ſin renders man ſo like to Satan as wrath and malice: a malicious deſire of revenge is ſo far beneath a chriſtian, that it is the baſeneſs of a man, yea, the off-ſpring of the devil. This ſin indulged, deſtroys the ſoul, as ſure as murder: yea, 'tis no leſs than murder in the account of God, 1 John iii. 15. He that hateth his brother, is a murderer.

11 *Chriſt is all.*] That is, obedience to the commands and doctrine of Chriſt. *Clarke.*

12, 13 *Put on therefore as the elect of God, holy and beloved, bowels of mercies,* &c.] Our apoſtle, having now finiſhed his exhortation to the practice of that great duty of mortification of ſin, called here a putting off the old man, comes next to mention ſeveral graces and virtues, which he exhorts them to be found in the practice of; and this he ſtiles a putting on the new man; teaching us hereby, that a negative holineſs is not ſufficient to ſalvation; 'tis not enough that we ceaſe to do evil, but we muſt learn to do well: a man may go to hell for not doing good, as well as for doing wickedly.

14 *And above all theſe things, put on charity,* &c.] Still the apoſtle makes uſe of the ſame metaphor; comparing the graces of the holy

15 And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful.

16 Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord.

17 And whatſoever ye do in word or deed, *do* all in the name of the Lord Jeſus, giving thanks to God and the Father by him.

18 Wives, ſubmit yourſelves unto your own huſbands, as it is fit in the Lord.

19 Huſbands, love *your* wives, and be not bitter againſt them.

20 Children, obey *your* parents in all things: for this is well pleaſing unto the Lord.

21 Fathers, provoke not your children *to anger*, leſt they be diſcouraged.

22 Servants, obey in all things *your* maſters, according to the fleſh; not with eye-ſervice, as men pleaſers, but in ſingleneſs of heart fearing God:

23 And whatſoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye ſhall receive the reward of the inheritance: for ye ſerve the Lord Chriſt.

25 But he that doeth wrong ſhall receive for the wrong which he hath done: and there is no reſpect of perſons.

CHAP. IV.

1 *He exhorteth to be fervent in prayer,* 5 *and to walk wiſely toward them that do not yet know Chriſt.*

MASTERS, give unto *your* ſervants that which is juſt and equal, knowing that ye alſo have a Maſter in heaven.

2 Continue in prayer, and watch in the ſame with thankſgiving;

3 Withal, praying alſo for us, that God would open unto us a door of utterance, to ſpeak the myſtery of Chriſt, for which I am alſo in bonds:

4 That I may make it manifeſt, as I ought to ſpeak.

5 Walk in wiſdom toward them that are without, redeeming the time.

6 Let your ſpeech *be* alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.

7 All my ſtate ſhall Tychicus declare unto you, *who is* a beloved brother, and a faithful miniſter, and a fellow-ſervant in the Lord:

8 Whom I have ſent unto you for the ſame purpoſe, that he might know your eſtate, and comfort your hearts;

9 With Oneſimus, a faithful and beloved brother, who is one of you. They ſhall make known unto you all things which *are done* here.

10 Ariſtarchus my fellow priſoner ſaluteth you, and Marcus, ſiſter's ſon to Barnabas (touching whom ye received commandments, If he come unto you, receive him)

11 And Jeſus, which is called Juſtus, who are of the circumciſion. Theſe only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras,

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holy Spirits to garments, which he exhorts chriſtans to put on. He had mentioned the putting on of mercy, meekneſs, humility, &c. before. Now he adviſes to put on charity, or the grace of love, as the upper garment, over and above all the reſt, comparing it to a bond or ligament, which ties and knits all the members of the church together: for charity is the moſt perfect band of union among chriſtians, knitting together all the ſcattered members of the church, and making their graces and gifts ſubſervient to the good of one another; ſo that the church is hereby made a complete entire body, which was lame without it: and, in this ſenſe, charity is called the bond of perfectneſs.

15 *And let the peace of God rule in your hearts,* &c.] As if the apoſtle had ſaid, Let that peace, which God hath given you within, and calleth you to exerciſe without, govern your lives, and direct you in all your actions towards men, and live in continual thankfulneſs to God.

16 *Let the word of Chriſt dwell in you riehly,* &c.] Theſe words come in by way of direction and advice, to help the Coloſſians in the exerciſe of the foregoing graces; ſeeing it is the word of Chriſt, or the holy ſcriptures, which teach the above-mentioned duties, he adviſes, that this world may dwell in, and take up its abode with them, richly and plentifully, that they may be furniſhed thereby with all true and ſound wiſdom.

Teaching and admoniſhing one another in pſalms and hymns, &c.] Here the apoſtle declares one ſpecial benefit, which the Coloſſians would receive, by having the word of Chriſt dwell richly in them: it would enable them to teach and admoniſh one another; and alſo to excite and ſtir up the affections of each other, by ſinging thoſe pſalms, hymns, and ſpiritual ſongs therein contained, or ſuch others as were compoſed by the inſpiration and direction of the holy ſpirit of God: always remembering to ſing with grace; that is, not with outward propriety only, but alſo and principally with attention and devotion in our hearts to the Lord.

17 *Do all in the name of the Lord Jeſus.*] That is, do every thing ſo as becomes the diſciples of Chriſt. *Clarke.*

21 *Fathers, provoke not your children to anger,* &c.] Here the parents duty, that is, the duty of both parents, is laid down: provoke not your children to wrath; that is, abuſe not your power and authority over them, by being too ſevere; embitter not their ſpirits againſt you, by denying them what is convenient; by inveighing with bitter words againſt them, by unjuſt, unſeaſonable, or immoderate correction of them; give them no juſt occaſion to be angry. The reaſon is added, leſt they be diſcouraged; either diſpirited or heartleſs, or deſperate and hardened; leſt, by dejection of ſpirit, they become ſtupid. A parent's conduct muſt be governed with prudence, ſhunning the extremes of too much indulgence on the one hand, and too great rigour and ſeverity on the other.

25 *But he that doeth wrong, ſhall receive for the wrong,* &c.] That is, ſuch ſervants as have wronged their maſters, or ſuch maſters as have oppreſſed their ſervants, God, who reſpects no man's perſon, and regardeth the rich no more than the poor, will take his time to revenge the injuries and wrong done by either to each other.

Commentary and Notes on Chapter IV.

1 *Maſters, give unto your ſervants that which is juſt and equal,* &c.] Our apoſtle concluded the foregoing chapter with an exhortation to ſervants, to diſcharge their duty with all fidelity to their maſters; remembering that whatever wrong is done by them, ſhall ſooner or later be revenged by God: he begins this chapter with advice to maſters, to give unto their ſervants that which is juſt and equal: that which is juſt, or that which is according to compact and agreement, either explicitly or implicitly made; as work, wages, food, cloathing, and all fitting accommodations: alſo that which is equal in reaſon and charity, as to oblige them to ſerve God faithfully; to ſerve their maſters chearfully, not exerciſing a magiſterial, much leſs a tyrannical power over them. And the argument to enforce it is ſtrong: knowing that ye alſo have a maſter in heaven: remembering that they have one above them, from whom they muſt expect the like.

5 *Walk in wiſdom toward them that are without,* &c.] By them without are meant the heathen, who are yet without the pale of the viſible church; to walk in wiſdom toward them is a duty of great latitude; but imports particularly here, an endeavour to the uttermoſt to promote their converſation and ſalvation, by begetting in them a due veneration for the goſpel, and a love and liking to the chriſtian religion.

6 *Let your ſpeech be alway with grace, ſeaſoned with ſalt,* &c.] Direction is here given to all chriſtians for the right government of the tongue, and well-ordering of the ſpeech, that it be not corrupt and rotten, filthy or frothy, vain and unprofitable; but mild and courteous, ſavoury and gracious, wiſe and diſcreet.

10, 11 *Ariſtarchus my fellow priſoner ſaluteth you, and Marcus,* &c.] Our apoſtle coming now to the concluſion of his excellent letter, ſendeth, as his manner was, particular ſalutations to thoſe whom he wrote to. Here we have three of St. Paul's companions ſending ſalutations to the church at Coloſſe; namely, Ariſtarchus, a fellow-priſoner; Marcus, ſiſter-ſon to Barnabas; who though he had deſerted Paul and Barnabas, and went not with them to the work, yet returning to his duty, he is recommended to the church's reception; and Jeſus, who was called Juſtus, poſſibly from his juſt converſation.

12 Epaphras, who is one of you, a ſervant of Chriſt, ſaluteth you, always labouring fervently for you in prayers, that ye may ſtand perfect and complete in all the will of God.

13 For I bear him record that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke the beloved phyſician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his houſe.

16 And when this epiſtle is read among you, cauſe that it be read alſo in the church of the Laodiceans; and that ye likewiſe read the epiſtle from Laodicea;

17 And ſay to Archippus, Take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it.

18 The ſalutation by the hand of me Paul. Remember my bonds, Grace *be* with you. Amen.

¶ Written from Rome to the Coloſſians by Tychicus and Oneſimus.

12, 13 *Epaphras, who is one of you, a ſervant of Chriſt, ſaluteth you,* &c.] Our apoſtle, next mentions the particular ſalutation ſent from Rome to the church at Coloſſe by Epaphras, who is deſcribed from his country: he is one of you; that is, a citizen of Coloſſe; by his office, a ſervant of Chriſt; that is, a miniſter of the goſpel: by his fervor of affection towards theſe Coloſſians, evidenced by his prayers for them. He labours fervently for you in his prayers. The word ſignifies to ſtrive, as in an agony; pointing out our miniſterial duty to us, not only to preach to, and pray with, but fervently for our people.

14 *Luke the beloved phyſician, and Damas greet you.*] Still the apoſtle is ſending ſalutations from Rome to the Coloſſians, 1ſt, From St. Luke, who of a phyſician for the body, becomes a phyſician for the ſoul; as Matthew, of a publican became a preacher. Luke well deſerved the title here given him of beloved, in that he undertook the miniſtry at a time when civil authority allowed no maintenance for miniſters; and when his employment, as a phyſician, would probably have brought him much more advantage. Luke the beloved phyſician greets you. 2dly. Demas alſo, who, when perſecution grew hot, in his affections grew cold: yet now he ſends ſalutations with the reſt to the church at Coloſſe. St. Paul complains of his forſaking of him, 2 Theſſ. iv. 10. for the ſake of this preſent world.

16 *And that ye likewiſe read the epiſtle from Laodicea.*] Much controverſy has ariſen in the church about this epiſtle from Laodicea. Some have affirmed, that it was written by St. Paul to the Laodiceans, but loſt: from whence they would infer, that the canon of the ſcripture is not entire. But ſuppoſing it were ſo: yet it follows not but that we have all things neceſſary to ſalvation in the holy ſcriptures. I is very probable that St. Paul himſelf, and ſeveral other apoſtles, wrote more epiſtles than are in the Bible. What then? We have wha the wiſdom of God thought fit to hand down to us, and what is ſufficient to make the ſerious reader of it wiſe to ſalvation. Surely, Almighty God was not bound to convey down to us all that they wrote but only what his own wiſdom ſaw fit and neceſſary for us. Other underſtand it of an epiſtle from Laodicea to St. Paul, and that he anſwered it fully in this epiſtle to the Coloſſians; and ſending it back deſired the Coloſſians might read it, for the better clearing of ſome paſſages in his epiſtle to them. Laſtly, ſome underſtand it of the epiſtl to the Epheſians, Epheſus being the metropolis or capital city of Laodicea; and accordingly ſome called the epiſtle to the Epheſians, th epiſtle to the Laodiceans. The truth is, there is a very grea affinity betwixt the epiſtle to the Epheſians, and this to the Coloſſians the doctrines, exhortations, and many expreſſions in both are the ver ſame; ſo that it is no wonder, if he deſired that they ſhould be both read at Coloſſe, to let them ſee that he wrote the ſame doctrine to other churches, which he had done to them.

17 *And ſay to Archippus, Take heed to the miniſtry,* &c.] This Archippus is, with good reaſon, ſuppoſed to be the miniſter at Coloſſe in the room of Epaphras, now with St. Paul at Rome. Some think that in the abſence of Epaphras, he was grown ſomewhat remiſs an ſlack in his miniſterial duty. He therefore directs the Coloſſians t admoniſh him to the exerciſe of greater diligence, in diſcharging a the parts of his truſt committed by Chriſt to him.

The Firſt Epiſtle of PAUL the APOSTLE to the
THESSALONIANS.

The ARGUMENT.

This Epiſtle is addreſſed to the inhabitants of Theſſalonica, *a large and populous city, the metropolis of* Macedonia. *It appears from the hiſtory of the Acts (Chap. xvii. 1.) that the Chriſtian religion was planted here by St.* Paul *and* Silas, *ſoon after they had left* Phillippi. *The apoſtle's deſign in this epiſtle is, in general, to confirm the* Theſſalonians *in their adherence to the Chriſtian faith, and to engage them, from the ſufferings they had already endured in that cauſe, and the extraordinary character they had hitherto maintained, to make ſtill greater advances in religion, and become yet more eminent in every branch of the Chriſtian temper.*

CHAP. I.

1 He ſheweth his mindfulneſs of them in thankſgiving and prayer, 5 and perſuaſion of their ſincere faith and converſion.

PAUL and Silvanus and Timotheus unto the church of the Theſſalonians, *which is* in God the Father, and *in* the Lord Jeſus Chriſt: grace be unto you and peace from God our Father, and the Lord Jeſus Chriſt.

2 We gave thanks to God always for you all, making mention of you in our prayers,

3 Remembering without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our Goſpel came not unto you in words only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance; as ye know what manner of men we were among you for your ſake.

6 And ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt:

7 So that ye were enſamples to all that believe in Macedonia and Achaia.

8 For from you ſounded out the word of the Lord, not only in Macedonia and Achaia, but alſo in every place your faith to God-ward is ſpread abroad; ſo that we need not ſpeak any thing.

Commentary and Notes on Chapter I.

2, 3 *We give thanks to God always,* &c.] The great wiſdom of our apoſtle is here remarkable; for being about to magnify and extol the graces of the ſpirit wrought in the Theſſalonians, particularly their faith, their love, their patience, their hope, inſtead of commending them for their graces, he breaks forth into thankſgiving to God for them. His buſineſs was not to celebrate and commend them, but to admire the eſpecial grace of God conferred upon them, and which ſhone in them, with ſuch diſtinguiſhed luſtre.

6, 7 *And ye became followers of us, and of the Lord,* &c.] In theſe words the apoſtle gives us another probable evidence, that the Theſſalonians were undoubtedly choſen of God; namely, becauſe they were active and operative chriſtians; they in their life and practice, conformed themſelves to that excellent example holden forth to them by their preachers; ye became followers of us; where it is to be obſerved, that there ought to be ſomething worthy of imitation in the lives of miniſters; ſomething which their people may ſafely follow. And it is the people's duty, not only to lend an ear to their doctrine, but an eye to their pious converſation. 'Tis added, followers of us and of the Lord, followers of Chriſt abſolutely, as an unerring pattern; of his miniſters conditionally, ſo far as they follow Chriſt: but followers of the Lord here, ſeems to import their following of him in his ſufferings and afflictions, as appears by the next words, having received the word with much afflictions. Such as are ſincere and ſerious chriſtians are followers of Chriſt in his ſufferings, as well as in his example; they follow him in the ſharp and thorny path of affliction, in which he went before them. They are willing to bear his croſs, as well as to wear his crown; to ſuffer for him, as well as to be glorified with him.

8, 9 *For from you ſounded out the word of the Lord,* &c.] Still St. Paul proceeds in a copious commendation of theſe Theſſalonians; or rather in a thankful admiration of the grace of God ſhining in them.

9 For they themſelves ſhew of us, what manner of entering-in we had unto you, and how ye turned to God from idols, to ſerve the living and true God.

10 And to wait for his Son from heaven, whom he raiſed from the dead, *even* Jeſus, which delivered us from the wrath to come.

CHAP. II.

1 *How the goſpel was preached unto them, and how they received it.* 18 *Why he was deſirous to ſee them.*

FOR yourſelves, brethren, know our entrance in unto you, that it was not in vain;

2 But even after that we had ſuffered before, and were ſhamefully entreated, as ye know, at Phillippi, we were bold in our God to ſpeak unto you the goſpel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanneſs, nor in guile;

4 But as we were allowed of God to be put in truſt with the Goſpel, even ſo we ſpeak, not as pleaſing men, but God, which trieth our hearts.

5 For neither at any time uſed we flattering words, as ye know, nor a cloke of covetouſneſs; God *is* witneſs:

6 Nor of men ſought we glory, neither of you, nor yet of others, when we might have been burdenſome, as the apoſtles of Chriſt.

7 But we were gentle among you, even as a nurſe cheriſheth her children.

8 So, being affectionately deſirous of you, we were willing to have imparted unto you not the Goſpel of God only, but alſo our own ſouls, becauſe ye were dear unto us.

9 For ye remember, brethren, our labour and travel. For labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the goſpel of God.

10 Ye *are* witneſſes, and God *alſo*, how holily and juſtly and unblameably we behaved ourſelves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children;

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Chriſt Jeſus: for ye alſo have ſuffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jeſus and their own prophets, and have perſecuted us; and they pleaſe not God, and are contrary to all men;

16 Forbidding us to ſpeak to the Gentiles that they might be ſaved, to fill up their ſins alway. For the wrath is come upon them to the uttermoſt.

He tells them, and that without flattery, that the fame and report of their graces were ſpread abroad far and near: inſomuch that the foreign churches, amongſt whom he converſed, were able to give him a perfect account how the apoſtle's entrance among them at Theſſalonica was; though not pompous, yet very proſperous: it was ſtrangely ſucceſsful, and ſingularly bleſſed, towards the turning them from dead idols, to ſerve the living and true God.

10 *And to wait for his Son from heaven,* &c.] Here the apoſtle produces a further evidence of the converſion of theſe Theſſalonians; namely, that they not only turned from idols to ſerve God the Father, but alſo believed in Jeſus Chriſt his only Son. This act of faith is expreſſed by waiting: they waited for his Son from heaven; that is, by faith they expected that Chriſt, whom the apoſtle had preached to them, and was gone to heaven, would certainly come again from thence to deliver his redeemed ones from the wrath to come; that is, from the puniſhment and vengeance eternally due to them for ſin. And the ground of this their expectation, was Chriſt's reſurrection from the dead: to wait for his Son from heaven, whom he raiſed from the dead.

Commentary and Notes on Chapter II.

2 *But even after that we had ſuffered before, and were ſhamefully entreated,* &c.] Here the apoſtle ſhews the Theſſalonians the great difficulties and dangers which he broke through, at his firſt entrance amongſt them, to preach the goſpel: he acquaints them with the reproach and diſgrace which he underwent at their neighbouring city Philippi, and the ſufferings he there endured for the goſpel, as recorded Acts xvi. 23. But nothing of that nature could diſcourage him; but that he rather waxed more bold in ſpirit, reſolving to preach the goſpel of God, though with much contention and oppoſition from the unbelieving Jews.

5, 6 *For neither at any time uſed we flattering words, as ye know, nor a cloke of covetouſneſs,* &c.] Still St. Paul ſees fit to proceed in avouching his own ſincerity in preaching the goſpel, and diſowning all flattery, covetouſneſs and vain glory, to have any Influence upon him in the diſcharge of his miniſterial truſt. Firſt, he uſed not flattering words; that is, ſpeeches fitted to gratify the luſts and humours of men; or for gaining their favour, or courting their good opinion: Flattery in any is odious; in a miniſter 'tis monſtrous; both becauſe ſpiritual men ought to be very plain-hearted; and alſo becauſe flattery about ſpiritual things, is moſt fatal and pernicious, both to the giver and receiver. Secondly, he uſed not a cloke of covetouſneſs; that is, he had no covetous view in his miniſtry; his great aim in that adminiſtration was not wordly, or for any outward advantage to himſelf. And becauſe a covetous deſign is ſecret, and man cannot judge of it, he appeals ſolemnly to God that ſearcheth the heart, as a witneſs of his freedom from any ſuch deſign. I uſed no flattering words, as ye know, for a cloake of covetouſneſs, God is witneſs: as if he had ſaid, Had I uſed flattering words, you might witneſs it: but I could have worn a cloak of covetouſneſs ſo cloſely, that ye could not have ſeen it, but God could: he can judge through the darkeſt cloud, and ſee thro' the thickeſt cloak and covering; but I appeal to him, whether I have put on ſuch a cloak.

9, 10 *For ye remember, brethren, our labour and travel,* &c.] Notwithſtanding our apoſtle was free, wholly free from all appearance of covetouſneſs in the whole courſe of his miniſtry: yet it ſhould ſeem as if ſome perſons, probably the falſe apoſtles, did, though with the higheſt injuſtice, charge him with it. Accordingly, to clear himſelf from that imputation, here he tells the Theſſalonians, he laboured night and day in the buſineſs of his calling; making tents to maintain himſelf, that ſo he might not be chargeable or burthenſome to any of them, or by any means retard and hinder the ſucceſs of the goſpel amongſt them.

13, 14 *For this cauſe alſo thank we God without ceaſing,* &c.] Our apoſtle's great deſign in this chapter, being to ſhew the wonderful ſucceſs which the preaching of the goſpel had among the Theſſalonians, and alſo to aſſign the cauſes of that ſucceſs, he having, in the former verſes, given the reaſon of this ſucceſs in his own part; namely, his ſincerity in preaching it, and his pious converſation in all things ſuitable to it: now he comes to ſhew the reaſon on their part, with all thankfulneſs to Almighty God for the ſame. Firſt, they heard it; Secondly, they received it; Thirdly, they examined it; and found it to be no fable, but the word of God; and as ſuch entertained it with a divine faith; Fourthly, the word thus received had worked with a mighty power and efficacy in them that believed; that is, was accompanied with miracles and miraculous operations of the holy ſpirit, to confirm them in the faith of what they believed. And the word has alſo now an efficacious and divine energy, accompanying it in the hearts of believers, working upon the will, not in a way of compulſion, but in a way congruous to the nature and liberty of the will.

15 *Are contrary to all men.*] It is well known what invincible prejudices the Jews in general entertained againſt all other nations: Elſner has produced ſeveral paſſages from Tacitus, and other heathen writers, in which they are repreſented as bearing an inveterate hatred againſt all the reſt of mankind. And nothing certainly could afford a ſtronger proof of this malignant temper, than that perverſe oppoſition to ſo benevolent a ſcheme as the goſpel, for which the apoſtle paſſes this ſevere cenſure upon them.

17 But we, brethren, being taken from you for a ſhort time in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.

18 Wherefore we would have come unto you (even I Paul) once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *are* not even ye in the preſence of our Lord Jeſus Chriſt at his coming?

20 For ye are our glory and joy.

CHAP. III.

1 Paul's love in ſending Timothy to them. 6 His joy for them, and deſire to ſee them.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone.

2 And ſent Timotheus our brother and miniſter of God, and our fellow-labourer in the Goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith;

3 That no man ſhould be moved by theſe afflictions. For your ſelves know that we are appointed thereunto.

4 For verily when we were with you, we told you before that we ſhould ſuffer tribulation; even as it came to paſs, and ye know.

5 For this cauſe, when I could no longer forbear, I ſent to know your faith, leſt by ſome means the tempter have tempted you, and our labour be in vain.

6 ¶ But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, deſiring greatly to ſee us, as we alſo *to ſee* you;

7 Therefore brethren, we were comforted over you in all our affliction and diſtreſs by your faith.

8 For now we live, if ye ſtand faſt in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before our God.

10 Night and day praying exceedingly that we might ſee your face, and might perfect that which is lacking in your faith.

11 Now God himſelf and our Father, and our Lord Jeſus Chriſt direct our way unto you.

12 And the Lord make you to increaſe and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may eſtabliſh your hearts unblameable in holineſs before God even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints.

CHAP. IV.

1 He exhorteth to go on in godlineſs, 6 to holineſs, 9 to love, 11 to quietneſs, 13 to moderate ſorrow for the dead, 17 Of the reſurrection, and of the laſt judgment.

FURTHERMORE then, we beſeech you, brethren, and exhort *you* by the Lord Jeſus,

that

17, 18 *But we brethren, being taken from you for a ſhort time in preſence, not in heart,* &c.] St. Paul having all along this chapter, compared himſelf to a tender father, and nurſing mother, on account of his affectionate love to, and ſolicitous concern for theſe chriſtian converts: he declares in the words before us, that this conſtrained abſence from them occaſioned him no leſs grief than that of a tender Father, when bereft of his beloved children; or that of an indulgent mother, when the child ſhe loves as her own ſoul is taken violently from her. We, brethren, being taken from you: the words intimate ſuch a ſeparation as death makes between a father and a child, which rends the parents heart in ſunder, and is like cutting off a limb or member from his body, exquiſitely painful: intimating, that the enforced abſence of a paſtor from his beloved people, though but for a ſhort ſeaſon, is very afflicting. Ah! how heart-rending then is a total and final ſeparation from each other, occaſioned either by natural or civil death.

19, 20 *For what is our hope, or joy, or crown,* &c.] Here, in the cloſe of the chapter, the apoſtle acquaints the Theſſalonians with the true reaſon why he had ſuch an endearing affection for them, and ſuch a fervent deſire to be preſent with them: they were his hope, his joy, his crown of rejoicing; that is, they were then the cauſe of his hope, not the ground and foundation of his hope; this Chriſt alone was: but their converſion by his miniſtry, was in concurrence with other things, a goad ground of hope concerning his own ſalvation: ye are now my hope, my joy, and crown of rejoicing. Where we may obſerve a very remarkable gradation in the words; he calls them his hope, his joy, and his crown of rejoicing. His hope; that is, the matter of his hope, that they ſhould be ſaved: his joy; that is, the occaſion of his joy in their converſion by his miniſtry: and his crown of rejoicing in Chriſt's preſence at his coming; that is, the fruit and ſucceſs of his miniſtry amongſt them, would add to his crown, and redound to his glory in the day of Chriſt.

Commentary and Notes on Chapter III.

1, 2 *Wherefore when we could no longer forbear, we thought it good to be left at Athens,* &c.] At the cloſe of the foregoing chapter, St. Paul acquainted the Theſſalonians with his deſires and intentions to come once and again to them: but was always providentially hindered. Now here he gives them to underſtand, that ſuch was the fervor of his affection towards them, that tho' he could not come, yet he could not forbear to ſend to them, though he left himſelf alone; preferring their neceſſity before his own conveniency: when we could no longer forbear: that is, when I could no longer ſatisfy myſelf, without knowing your ſtate and condition, I choſe, though with much inconveniency to myſelf, rather to be left at Athens alone, in the midſt of my afflictions and tribulations, than that you ſhould be longer deſtitute of one to ſupply my abſence, in order to your confirmation and comfort. See here a ſpecial inſtance of miniſterial love and affection in St. Paul, preferring the church's good before his own comfort; and poſtponing his own conveniency to their neceſſity; though Timothy's company was very deſirable, very neceſſary and uſeful for him, yet he denies himſelf to ſerve them. We thought it good to be left at Athens alone.

3 *That no man ſhould be moved by theſe afflictions,* &c.] As if the apoſtle had ſaid, One great view for which I have ſent Timothy among you is this, leſt either upon the account of your own afflictions, or my ſufferings, you ſhould be moved from your ſteadfaſtneſs: either drawn away by fraud and flattery, or driven away by force and terror; that no man be moved by theſe afflictions.

4 *For verily when we were with you, we told you before,* &c.] Our apoſtle informed the Theſſalonians, in the foregoing verſe, with the purpoſe and decree of God, concerning the afflictions which were before them. In this verſe he appeals to themſelves, with regard to his own ſincerity, in acquainting them at their firſt converſion, that they muſt, through many tribulations, enter into the kingdom of God; and it came to paſs accordingly. When we were with you, ſays the apoſtle, we told you, before it came to paſs, that we ſhould ſuffer tribulation; and it ſhortly after came to paſs, as we told you.

7, 8 *Therefore, brethren, we were comforted over you in all our affliction,* &c.] In theſe words, our apoſtle declares the tranſcendant joy and overflowing comfort which was found in his ſoul, upon the knowledge he had received of the conſtancy and ſtedfaſtneſs of the faith of theſe Theſſalonians; we were comforted in our affliction by your faith. Of all comforts which the people of God can afford to the miniſters of the goſpel, none is comparable to that which reſults from their unfainting perſeverance in the faith, and the unblameable holineſs of their life. No comfort can be greater than our people's gracious demeanor. This put a kind of new life into St. Paul, in the midſt of all the ſorrows and ſufferings, the afflictions and perſecutions he underwent.

13 *To the end he may eſtabliſh your hearts unbleameable,* &c.] Here a ſpecial reaſon is aſſigned, why he prayed ſo fervently for their abounding in love; namely, in order to their eſtabliſhment in faith and holineſs; teaching us, that as true love evidences the co-exiſtence of all graces, ſo it gives ſtability to all graces.

Commentary and Notes on Chapter IV.

1 *Furthermore then we beſeech you, brethren, and exhort you by the Lord Jeſus,* &c.] In theſe words we have a general exhortation given to the Theſſalonians, that according to the doctrine and injunctions formerly given them for a holy converſation ſuitable to the goſ-

pel,

that as ye have received of us how ye ought to walk and to pleaſe God, ſo ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jeſus.

3 For this is the will of God, *even* your ſanctification, that ye ſhould abſtain from fornication.

4 That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour;

5 Not in the luſt of concupiſcence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his brother in *any* matter: becauſe that the Lord *is* the avenger of all ſuch, as we alſo have forewarned you and teſtified.

7 For God hath not called us unto uncleanneſs, but unto holineſs.

8 He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you: for ye yourſelves are taught of God to love one another.

10 And indeed you do it towards all the brethre which are in all Macedonia. But we beſeech yo brethren, that ye increaſe more and more;

11 And that ye ſtudy to be quiet, and to do yo own buſineſs, and to work with your own hand as we commanded you;

12 That ye may walk honeſtly toward the that are without, and *that* ye may have lack nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are aſleep, that y ſorrow not even as others which have no hope.

14 For if we believe that Jeſus died and roſ again, even ſo them alſo which ſleep in Jeſus wi God bring with him.

15 For this we ſay unto you by the word of th Lord, that we which are alive and remain unto th coming of the Lord ſhall not prevent them whic are aſleep.

16 For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archange and with the trump of God: and the dead in Chri ſhall riſe firſt.

17 The

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pel, they would make it their care and endeavour to abound more and more in the exerciſe of piety, and even out-ſtrip themſelves in doing their duty towards God and one another.

3, 4, 5 *For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication,* &c.] That is, it is the will of God, eminently and emphatically revealed in his word, that chriſtians ſhould be holy and pure, chaſte and clean, not indulging themselves in thoſe impure and filthy luſts of the fleſh, fornication, and all manner of uncleanneſs, which the Gentiles, who knew not the true God ſavingly, were addicted to, and guilty of in a moſt beaſtly manner: but that every one ſhould know how to poſſeſs and make uſe of his body and all its members, as the inſtruments of the ſoul, in holineſs and honour.

6 *That no man go beyond and defraud his brother,* &c.] Here we have another poſitive duty preſſed upon the Theſſalonians, in which a great part of their ſanctification or holineſs would diſcover itſelf; namely, juſtice and equity in all their dealings, man with man. Theſſalonica was a city of great trade and merchandiſe: therefore the apoſtle directs them in their traffic and commerce, neither by fraud nor force to over-reach and go beyond one another: and the apoſtle's ſaying, Let none go beyond or defraud his brother, that is, his fellow chriſtian, does not ſuppoſe it lawful to defraud ſuch as were not their brethren; but he only lets them ſee, that for chriſtians to defraud and cheat, to over-reach and go beyond one another, would be a very great aggravation of their crime, ſeeing the laws of their religion, as well as the light of nature, condems all ſuch injuſtice and diſhoneſty. And accordingly the apoſtle adds a reaſon to enforce his exhortation, drawn from the dreadful effects of all ſuch ſins; namely, that it expoſes the guilty perſon to the direful vengeance of God. The Lord is the avenger of all ſuch.

8 *Hath given unto us his Holy Spirit.*] That is, hath given us all the extraordinary motives, and all the peculiar aſſiſtances and advantages of the goſpel, in order to our ſanctification. *Clarke.*

9 *But as touching brotherly love, ye need not that I write,* &c.] The apoſtle proceeds from an exhortation to charity and juſtice, to preſs that of love, called here brotherly love; becauſe it has all chriſtians, all our fellow-members in Chriſt for its object: and he perſuades to the practice of it by a winning inſinuation, that he need not ſay much upon this argument, becauſe they were taught of God; that is, by the goſpel of God, and influenced by the Spirit of God, to love one another.

11 *And that ye ſtudy to be quiet, and to do your own buſineſs,* &c.] It is ſuppoſed by ſome, that the charity and bounty of theſe Theſſalonians, mentioned in the foregoing verſes, occaſioned ſome perſons to be idle, and carry tales from houſe to houſe; ſeeking by ſuch flatteries and inſinuations to maintain themſelves without working. The apoſtle therefore commands every man to work at ſome calling, that they neither may be a burden to the church, nor give ſcandal to the heathen. Study to be quiet; that is, to be of a peaceable ſpirit and temper: and the original word imports an ambitious ſtudy: it ought to be our ambitious deſire to live quietly and peaceably with all men. And to live ſo with ſome men, will require ſtudy and earneſt endeavour: if it be poſſible, live peaceably with all men, ſays St. Paul, Rom. xii. 18. implying, that there are ſome men with whom it is impoſſible to live peaceably: and whereas he adds, doing our own buſineſs, and working with our own hands: that apoſtolical injunction requires, that every perſon be well employed, and found in the way of an honeſt and induſtrious diligence; for no man is ſent into the world to be idle; and, as it is every man's duty, ſo it is alſo his privilege, to have a cal ing; the want of which expoſes him to innumerable temptations: f the devil finds an idle perſon always ready to run of his errands.

12 *Honeſtly to them that are without.*] That is, wiſely, circumſpectl ſo as to afford them no objection againſt your religion.

13 *But I would not have you to be ignorant, brethren, concerning the which are aſleep,* &c.] The apoſtle, from this verſe, to the end of th chapter, exhorts the Theſſalonians to moderate their grief and ſorro for their friends who died in Chriſt; many of which, no doubt, we martyrs for the truth in thoſe days of perſecution. He lays dow many conſolatory arguments, as ſo many ſovereign antidotes again immoderate ſorrow, for the death of pious relations: and firſt h acquaints them, that ſuch ſorrow as is exceſſive, would be more li Pagans than Chriſtians, who mourn without hope of any life aft this; that is of a reſurrection from the grave, and a ſtate of futu immortality. Our apoſtle forbids not ſorrow for the dead abſolutel which Chriſt ſhewed for Lazarus, and the church for Stephen; but is exceſſive ſorrow only that is here condemned.

14 *For if we believe that Jeſus died, and roſe again,* &c.] St. Pa having, in the foregoing verſe, diſſuaded from immoderate grief a ſorrow for the death of relations, comes now to lay down ſeveral co ſiderations or conſolatory arguments in order to it. The firſt wor of comfort is this, That our relations, over whom we mourn, a but fallen aſleep: the grave is a bed in which the ſaint is laid to reſt his body ſleeps in a bed of duſt, as in a ſafe and conſecrated dormi tory, till the morning of the reſurrection: and if the night be long the morning will be the more joyous. The ſecond comfort is, The ſleep in Jeſus; that is, in union with Jeſus, as members of his body In the faith of Jeſus; that is, in ſuch a belief of the doctrine of Chriſt as is accompanied with an holy obedience to the commands of Chriſt The third conſolatory word is this, God will come; that is, to judg ment: and when he cometh, will bring his ſleeping ſaints with him that is, he will bring their ſouls from heaven, and their bodies fro the grave; body and ſoul united, he ſhall take up to himſelf into th clouds; and then carry all his ſaints back with him into heaven. A fourth is this, our relations are not alone in death: Jeſus died; th captain of our ſalvation marched before us, through the dark region of death and the grave, and has perfumed the bed of the grave b his own lying in it. Here it is to be obſerved, that the apoſtle ſays Jeſus died, the ſaints ſleep; a believer's death is called a ſleep. I do not find that Chriſt's death is called a ſleep; no, his death was death indeed, death with a curſe in it: but the believer's death is turned b Chriſt into a ſweet and ſilent ſleep. Again, Jeſus died and roſe again, that is a comforting conſideration; he was laid, but not loſt in th grave; he roſe by his own power; he roſe as our head and repreſentative; and accordingly all his ſaints are riſen in him, and ſhall riſe after him; becauſe I live, ſays Chriſt, you ſhall live alſo.

15 *For this we ſay unto you by the word of the Lord,* &c.] In this verſe the apoſtle obviates an objection; ſome might ſay, that the ſaints found alive at the day of judgment, might be ſooner happy than th dead ſaints: no, ſays the apoſtle, they that are alive ſhall not preven them that are aſleep; they ſhall not prevent their riſing, nor ſhall they get the ſtart of them, or get to heaven before them, or have any advantage above them; the living ſaints ſhall not be made happy withou them, nor one moment before them.

16 *For the Lord himſelf ſhall deſcend from heaven with a ſhout,* &c.] Theſe words give us the aſſurance of the certainty of Chriſt's ſecond coming and of the ſolemn manner of it, and alſo of its conſequences:

17 Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord.

18 Wherefore comfort one another with theſe words.

CHAP. V.

1 *He proceedeth in the deſcription of Chriſt's ſecond coming to judgement,* 16 *and giveth divers precepts,* 23 *and ſo concludeth.*

BUT of the times and the ſeaſons, brethren, ye have no need that I write unto you.

2 For yourſelves know perfectly that the day of the Lord ſo cometh as a thief in the night.

3 For when they ſhall ſay, Peace and ſafety, then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape.

4 But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief.

5 Ye are all the children of light, and the children of the day; we are not of the night, nor of darkneſs.

6 Therefore let us not ſleep, as *do* others; but let us watch and be ſober.

7 For they that ſleep, ſleep in the night; and they that be drunken, are drunken in the night:

8 But let us, who are of the day, be ſober, putting on the breaſt-plate of faith and love; and for an helmet, the hope of ſalvation.

9 For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt;

10 Who died for us; that whether we wake or ſleep, we ſhould live together with him.

11 Wherefore comfort yourſelves together, and edify one another, even as alſo ye do.

12 And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you;

13 And to eſteem them very highly in love for their work's ſake. *And* be at peace among yourſelves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man:* but ever follow that which is good both among yourſelves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceaſing.

18 In every thing give thanks: for this is the will of God in Chriſt Jeſus concerning you.

19 Quench not the ſpirit.

20 Deſpiſe not propheſyings.

21 Prove all things; hold faſt that which is good.

22 Abſtain from all appearance of evil.

23 And

ſequence; whence, obſerve 1ſt, The certainty of our Lord's coming, the Lord himſelf ſhall deſcend from heaven; that is, the Lord Jeſus the Mediator. He will not depute an angel, but deſcend himſelf to finiſh that laſt part of his mediatorial Office: Chriſt will come perſonally, for the judgement will be managed viſibly and, for the recompence of his abaſement, it is requiſite that he who was judged by the world, ſhould come and judge the world. Reaſon ſays, he may come and judge the world; for he made it: faith ſays, he muſt and ſhall come to judge the world; for he has promiſed it. John xiv. 2. Let us keep up our faith, and our faith will keep up our hearts. Obſerve 2dly, the awful and ſolemn manner of our Lord's coming; and that is threefold. 1ſt, he ſhall deſcend with a ſhout. The original word ſignifies ſuch a ſhout as is heard among ſeamen when they deſcry the haven; and with united voices cry out, "a ſhore, a ſhore." 2dly, With the voice of an archangel: probable 'tis that Chriſt himſelf will give the word of command, both to the quick and the dead to appear before him; and that this command ſhall be proclaimed by an archangel. 3dly, with the trump of God: the angel's proclamation ſhall be confirmed by the ſound of a trumpet, which will be heard far and near, even by thoſe who are in the graves, and in the depth of the ſea.

17 *We which are alive and remain,*] That is, thoſe of us Chriſtians. St. Paul did not expect to be found *alive* at the day of judgement, as ſome have interpreted this paſſage; for in ſeveral other places he expreſſes his expectation of death.

18 *Wherefore comfort one another with theſe words,* &c.] That is, draw matter of conſolation to yourſelves from the foregoing conſiderations, againſt the loſs of your deceaſed friends: intimating that the beſt and choiceſt of comforts. for ſupporting the ſpirits of men under afflictions in general, and the loſs of dear relations in particular, are drawn from the holy ſcriptures.

Commentary and Notes on Chapter V.

1, 2, 3 *But of the times and the ſeaſons, brethren, ye have no need that I write unto you,* &c.] As if our apoſtle had ſaid, Though I have told you, that there will be a general reſurrection and future judgement, when Chriſt will certainly come in the clouds, and every eye ſhall ſee him; yet I ſuppoſe you do not expect, that I ſhould write to you the particular time of his coming; for you have been told that his coming will be like the coming of a thief, without warning, and without noiſe, when perſons are moſt ſecure, leaſt ſuſpecting, and wholly unprovided for it: yea, as the pains of a woman in travail, which are unavoidable. The thief may perhaps not come, but the pains of child-birth muſt come, and likewiſe be painful when they do.

4, 5 *But ye, brethren, are not in darkneſs,* &c.] Here are obſervable the wiſdom and holy caution of our apoſtle in his application to the Theſſalonians; he had, in the foregoing verſes, aſſerted the certainty and ſuddenneſs of Chriſt's coming; namely, to deſtroy Jeruſalem, and judge the world. Now, leſt theſe chriſtians ſhould be terrified in their minds, and ſhaken by apprehenſions from that ſudden deſtruction he had mentioned, he throws in a ſeaſonable word of comfort here, in the verſes before us; aſſuring ſuch as were ſincere chriſtians among them, that how ſudden ſoever the coming and appearance of Chriſt might be, yet it ſhould not find them unprepared for it, becauſe they were not in darkneſs, but in the light; and were not children of the night, but of the day; that is, they were not now in a ſtate of heatheniſm, but of chriſtianity: they were not any longer in their groſs and natural ignorance of God, as they were before their converſion, but they were the children of light, and of the day; living and walking in the light of the goſpel, and in all holineſs of converſation.

13 *Eſteem them very highly.*] Give them greater eſteem than is otherwiſe due to them for their work and office ſake. *Goodman.*

15 *See that none render evil for evil unto any man,* &c] Our apoſtle, from this verſe, cloſes his epiſtle with a general exhortation to all chriſtians, to ſee that they be found in the practice of ſeveral neceſſary and important duties; the firſt of which is to abſtain from all revenge. Render to no man evil for evil; a malicious deſire of revenge is ſo far beneath a chriſtian, that it is the baſeneſs of a man. Let him that does the wrong look to it, could an heathen ſay; not only revenge in the action, but in the affection, is greatly ſinful before God, and deeply penal alſo; as jealouſy is the rage of a man, ſo malice and revenge are the rage of the devil: 'tis the very ſpirit of the apoſtate nature.

—— *But ever follow that which is good,* &c.] By good here, as it ſtands in oppoſition to rendering evil, muſt be underſtood good-will and beneficence; or doing good to enemies; and this the apoſtle will have as follows; or, as the word ſignifies, purſue with eagerneſs, as the hunter doth his game: and this continually; ever follow that which is good without interruption, notwithſtanding a multiplication of injuries; and this not only among themſelves, who were chriſtian profeſſors, but even amongſt heathens, with whom they lived, though bitter enemies to Chriſtianity.

16, 17, 18 *Rejoice evermore. Pray without ceaſing. In every thing give thanks,* &c.] Three very extenſive duties are here enjoined by St. Paul; all which have a kind of univerſality annexed to them. Now the more comprehenſive any duty is, the greater its obligation. The firſt duty is to rejoice evermore; that is, to carry ourſelves ſo holily towards God, and ſo circumſpectly and unblameably before men, that we may always have cauſe for rejoicing; and in the midſt of temptations, poverty, and affliction, may actually rejoice in the expectation of preſent advantage by them, and in hope of the glory of God as the reward of them.

23 And the very God of peace ſanctify you wholly: and *I pray God* your whole ſpirit, and ſoul, and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

24 Faithful *is* he that calleth you, who alſo will do *it*.

25 Brethren pray for us.

26 Greet all the brethren with an holy kiſs.

27 I charge you by the Lord that this epiſtle be read unto all the holy brethren.

28 The grace of our Lord Jeſus Chriſt *be* with you. Amen.

The firſt *epiſtle* unto the Theſſalonians was written from Athens.

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24 *Faithful is he that calleth you, who alſo will do it.*] Here St. Paul comforts the Theſſalonians with the aſſurance that God, who had called them to the knowledge of chriſtianity, would do what he had prayed for; namely, ſanctify them wholly, and preſerve them blameleſs: and this becauſe God is faithful; that is, always the ſame true to his word. God will certainly do his part towards the work of ſanctification and preſervation; but in a way of concurrence with our care and induſtry: he will do nothing without it, as we can do nothing without him. God's faithfulneſs is a pledge to us of the performance of all his promiſes; and will moſt certainly put him upon the performance of them: but his promiſe to us always ſuppoſes, yea, exacts from us, the Uſe of all means, and particularly the exerting of our own endeavours, in order to our preſervation in grace, and perſeverance in holineſs: 'Faithful is he that calleth you, who will alſo do it.'

26 *Greet all the brethren with an holy kiſs.*] The apoſtle concludes his epiſtle with ſalutations to all the brethren and members of the church, without exception, poor and rich, adviſing them to teſtify their affection to one another, by a kiſs given to each other; a ceremony of civility which was in uſe in thoſe eaſtern countries: yet requires that it ſhould not be a wanton, but an holy kiſs; intimating to us, that our civil actions ſhould have a ſavour of holineſs.

28 *The grace of our Lord Jeſus Chriſt be with you, Amen.*] Thus the apoſtle concludes his excellent epiſtle, with his uſual valediction, deſiring that though the Theſſalonians had been large partakers of the grace and ſpirit of Chriſt, they might receive freſh, further, and fuller ſupplies from himſelf, the fountain of all grace and goodneſs: from which may be obſerved, that ſo inexhauſtible is the fountain of divine grace, and ſo copious are the ſtreams of ſpiritual bleſſings which flow from it, that no ſuch meaſures can be attained; but as more is wanting more is had, more is provided, more is allowed, more is to be thirſted after and laboured for. Bleſſed be God for Jeſus Chriſt, that overflowing, that never failing fountain of grace and comfort, in whom all fullneſs dwelleth, that from thence all his members may receive grace for grace.

The Second Epiſtle of PAUL the Apoſtle to the
THESSALONIANS.

The ARGUMENT.

Grotius *is of opinion, that the epiſtle was written before the preceding, becauſe St.* Paul *mentions in this, a letter he had written to the* Theſſalonians. *It is indeed probable that the* Theſſalonians *might have received a counterfeited letter in the name of St.* Paul, *becauſe he obſerves to them, that he had ſigned this with his own hand, which was the token in every epiſtle to diſtinguiſh them from counterfeits.*

CHAP. I.

1 *He ſheweth his good opinion of their faith, love and patience:* 11 *and comforteth them againſt perſecution.*

PAUL, and Silvanus, and Timotheus, unto the church of the Theſſalonians, in God our Father, and the Lord Jeſus Chriſt.

2 Grace unto you, and peace from God our Father and the Lord Jeſus Chriſt.

3 We are bound to thank God always for you, brethren, as it is meet, becauſe that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.

4 So that we ourſelves glory in you in the churches of God, for your patience and faith in all your perſecutions and tribulations that ye endure.

5 *Which is* a manifeſt token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer;

6 Seeing *it is* a righteous thing with God to recompenſe tribulation to them that trouble you;

7 And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his mighty angels.

8 In flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt:

9 Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power;

10 When he ſhall come to be glorified in his ſaints, and to be admired in all them that believe (becauſe our teſtimony among you was believed, in that day)

11 Wherefore

Commentary and Notes on Chapter I.

5 *Which is a manifeſt token of the righteous,* &c.] As if the apoſtle had ſaid, which tribulations and perſecutions, or which patience under your perſecutions, is an evident token that God, the righteous judge, will reward you with a part and ſhare of that kingdom for which you ſuffer, being in his account worthy of it, becauſe of your ſufferings and perſecutions.

6 *Seeing it is a righteous thing with God,* &c.] The apoſtle had ſhewn in the foregoing verſe, that their patience under perſecution, was a manifeſt evidence of God's intending them a portion in that kingdom, for which they ſuffered perſecution; in this he denounces the perſecutors doom upon them; namely, that the righteous nature of God did oblige him to recompenſe tribulation, and to repay trouble to all ſuch as did trouble them, and unkindly perſecute them for righteouſneſs ſake.

7 *And to you who are troubled, reſt with us,* &c.] That is, as God will certainly puniſh your perſecutors: ſo he will ere long give reſt to you who ſuffer, together with us who are companions with you in the ſame ſufferings: you that are troubled ſhall have reſt with us, his perſecuted apoſtles: you ſhall have reſt as well as we; and you ſhall have reſt together with us.

9 *Who ſhall be puniſhed with everlaſting deſtruction,* &c.] Here we are to obſerve the tremendous dreadfulneſs of that wrath and vengeance, which at the great day will be inflicted on the ignorant and diſobedient part of mankind. To denote the greatneſs of it, it is called deſtruction; not as if it were an aboliſhing of their nature, and utter extinction of their being, as the deſtruction of beaſts is: but a loſs of their happineſs and well being, as the deſtruction of the fallen angels was: and to ſet forth the duration of it, 'tis called everlaſting deſtruction; a dying life, and a living death: their debt will never be paid; they ſhall never come out of priſon: they will be always ſatisfying, but never able fully to ſatisfy divine juſtice.

10 *When he ſhall come to be glorified in his ſaints,* &c.] The former verſes repreſented to us the great end of Chriſt's appearance to judgement;

11 Wherefore alſo we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith with power:

12 That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God and of the Lord Jeſus Chriſt.

CHAP. II.

1 He willeth them to continue ſtedfaſt in the truth received, 3 ſheweth that there ſhall be a departure from the faith, 9 and a diſcovery of antichriſt, before the day of the Lord come.

NOW we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and *by* our gathering together unto him,

2 That ye be not ſoon ſhaken in mind, or be troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand,

3 Let no man deceive you by any means: for *that day ſhall not come* except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition:

4 Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God.

5 Remember ye not, that when I was yet with you, I told you theſe things?

6 And now ye know what with-holdeth, that he might be revealed in his time.

7 For the miſtery of iniquity doth already work: only he who now letteth, *will let*, until he be taken out of the way.

8 And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming:

9 *Even him* whoſe coming is after the working of Satan with all power, and ſigns, and lying wonders.

10 And with all deceivableneſs of unrighteouſneſs, in them that periſh: becauſe they received not the love of the truth, that they might be ſaved.

11 And for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie:

12 That they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs.

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the ſpirit and belief of the truth:

14 Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.

15 Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word, or our epiſtle.

16 Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given *us* everlaſting conſolation, and good hope through grace.

17 Comfort your hearts, and ſtabliſh you in every good word and work.

CHAP.

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judgment; with reſpect to the wicked, it was for puniſhment: they ſhall be puniſhed with everlaſting deſtruction, &c. Here is aſſigned the gracious deſign of Chriſt's coming with regard to the godly; he ſhall come to be glorified in his ſaints. Where is to be noted, the character of Chriſt's ſaved ones; they are ſaints, all ſuch, and only ſuch; not by viſible profeſſion barely; but by inward ſanctification and holineſs of converſation alſo; and called likewiſe believers, who are endued with the grace of ſaving faith.

11 *Good pleaſure of his goodneſs,*] Blackwell would render it, *the benevolence of his goodneſs*, and ſays, it is the moſt charming repreſentation any where to be found of that *infinite goodneſs* which ſurpaſſes all expreſſion

12 *That the name of our Lord Jeſus Chriſt may be glorified in you.*] His meaning is, that the religion of our Lord Jeſus Chriſt may by your practice be recommended to the world, and the excellency of it made manifeſt before men. *Clarke.*

Commentary and Notes on Chapter II.

1 *Now we beſeech you, brethren, by the coming of our Lord,* &c.] As if the apoſtle had ſaid Brethren, we beſeech you, as ye aſſuredly expect the coming of Chriſt, and love, look, and long for that day, when it ſhall go well with you; and Chriſt will appear to your glory, that you be not troubled, &c.

3 *Let no man deceive you by any means,* &c.] As if St, Paul had ſaid, Let no man deceive you in this article of your faith by any pretence whatſoever: for before Chriſt's coming, ſhall come a great falling away from the catholic faith; and by that means the man of ſin will be revealed, who is the ſon of perdition.

4 *Exalteth himſelf above all that is called God,* &c.] That is, above all magiſtracy, authority, or dominion that God ever inſtituted; diſpoſing arbitrarily of kingdoms; abſolving ſubject from their allegiance, from all obligation to obey the laws of their country; and cauſing kings and people, even whole nations to be maſſacred by ſecret plots or open violence. This, according to Dr. Samuel Clarke, is a very ſtrong and very ſtriking deſcription of the pope.

7 *For the miſtery of iniquity doth already work,* &c.] That is, the beginnings of antichriſtianity are ſecretly and miſteriouſly working already, which will bring forth Antichriſt himſelf in time; even antichriſtian doctrines, and the affecting of antichriſtian dominion; only the empire that now hindereth, muſt be removed and taken out of the way.

9 *Even him whoſe coming is after the working of Satan,* &c.] An account is here given how Antichriſt acquires and keeps up his power in the world. The great and firſt inſtrument is Satan; after the working of Satan, is as much as by the working of Satan; denoting not only his pattern, but his influence; the Devil has a great hand over wicked men in the world; his way of dealing with them is moſt efficacious and powerful; he is certainly the firſt founder, and main ſupporter of the antichriſtian ſtate.

10 *With all deceivableneſs of unrighteouſneſs.*] That is, there ſhall ariſe perſons that ſhall have all poſſible marks and notes of the true church of Chriſt; excepting that alone without which all other marks are nothing; namely, the uncorrupt worſhip of the one true God of the univerſe, and the real practice of univerſal equity and goodneſs towards men. *Clarke.*

The love of the truth.] That is, the purity and ſimplicity of the goſpel. *Clarke.*

11 *A ſtrong deluſion,* &c.] That ſhould entertain incredible abſurdities; namely, thoſe moſt ridiculous popiſh legends, which have gained ſuch credit as to be admitted into their public offices, and furniſh out a moſt affecting comment on theſe words. *Doddridge.*

13 *But we are bound to give thanks alway to God for you,* &c.] Our apoſtle having, in the foregoing verſes, ſet forth a fatal apoſtacy from the ſincerity of the chriſtian faith and worſhip, here in this verſe exempts the Theſſalonians from the number of thoſe that were endangered by it. And this he mentions to their great comfort, and with thankſgiving to God.

14 *Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.*] The apoſtle comforted the Theſſalonians in the former verſe, from the conſideration of their election; in this from that of their vocation: whereunto, that is, to which ſalvation, ſanctification and belief of the goſpel, God hath called you by our preaching of the word, to the obtaining of the glory purchaſed, and conferred by our Lord Jeſus Chriſt.

CHAP. III.

1 He craveth their prayers, 3 teſtifieth his confidence in them, 6 giveth them divers precepts, eſpecially to ſhun idleneſs and ill company.

FINALLY, brethren, pray for us, that the word of the Lord may have *free* courſe, and be glorified, even as *it is* with you;

2 And that we may be delivered from unreaſonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who ſhall ſtabliſh you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do, and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Chriſt.

6 Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every brother that walketh diſorderly, and not after the tradition which he received of us.

7 For yourſelves know how ye ought to follow us. For we behaved not ourſelves diſorderly among you.

8 Neither did we eat any man's bread for nought; but wrought with labour and travel night and day, that we might not be chargeable to any of you:

9 Not becauſe we have not power, but to make ourſelves an enſample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither ſhould he eat.

11 For we hear that there are ſome which walk among you diſorderly, working not at all, but are buſy-bodies.

12 Now them that are ſuch we command and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread.

13 But ye brethren, be not weary in well-doing.

14 And if any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed.

15 Yet count *him* not as an enemy, but admoniſh *him* as a brother.

16 Now the Lord of peace himſelf give you peace always by all means. The Lord *be* with you all.

17 The ſalutation of Paul with mine own hand, which is the token in every epiſtle: ſo I write;

18 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

The ſecond *epiſtle* to the Theſſalonians was written from Athens.

Commentary and Notes on Chapter III.

2 *And that we may be delivered from unreaſonable and wicked men,* &c.] In the former verſe, the apoſtle deſired the prayers of the Theſſalonians with regard to the word ; here he requeſts it with reference to himſelf, that his perſon might be preſerved, as well as his preaching prove proſperous: that ſo long as God had any work for him to do, he might be preſerved from the rage and fury of the unbelieving Jews, and perſecuting Gentiles, who followed him from place to place, in order to give him trouble.

4 *And we have confidence in the Lord touching you,* &c.] As if St. Paul had ſaid, Though I give you the aſſurance of God's readineſs according to his promiſe, of doing every thing that is requiſite on his part, in order to your eſtabliſhment in holineſs, and preſervation from ſin, yet you muſt not, you cannot expect the aſſiſtance of God, except you alſo add your own endeavours, as I have commanded: and accordingly I have good confidence, that what I command you in the Lord, or by his authority, both now and hereafter, and even at all times, ſhall be performed by you.

6 *Now we command you, brethren, in the name of our Lord,* &c.] Our apoſtle here enters upon a new ſubject; namely, that of church-diſcipline; not only exhorting, but commanding and requiring them to excommunicate from their ſociety, every brother or chriſtian profeſſor walking diſorderly, and not after the tradition or doctrine delivered by him againſt ſuch perſons.

7, 8, 9 *For yourſelves know how ye ought to follow us,* &c.] In theſe verſes, the apoſtle plainly intimates whom he meant by the diſorderly brother mentioned in the foregoing verſe: it is the idle perſon, called diſorderly for this reaſon: becauſe Almighty God having fitted man for, and ordained him to labour, he that will not do ſo, deſerts the order or rank in which God has placed him; and thus renders himſelf diſorderly. To condemn which practice St. Paul propounds his own example to their view and imitation: declacring that he did not eat any man's bread before he earned it; but wrought with his own hands in the day time; and ſometimes part of the night at his trade of tent-making, that he might not be chargeable to any of them. Not but that he had power to demand maintenance for his miniſtry; but he choſe rather to depart from his right, and to labour in his calling, in order to excite others to do the like.

13 *Be not weary in well doing.*] Diodati gives it this excellent turn; *faint not* while *well doing*; that is, though ſome may abuſe your liberality, be not deterred thereby from works of charity.

17 *The token in every epiſtle.*] I think it is evident from this and ſeveral other paſſages, that St. Paul not being very familiarly uſed to Greek characters, and perhaps to ſave time, every moment of which he knew how to eſtimate, uſedto dictate to ſome ready ſcribe, perhaps ſometimes while all his hands were employed in the labours of his trade. And this may account for ſome ſmall inaccuracies of ſtile, at which little minds have been offended, and which ſome, who ſeem to carry their ſcrupuloſity to an exceſs, have been over ſolicitous to vindicate, but which they who read with any thing of the temper of the writer, will eaſily know how to excuſe.—What was hinted before in this epiſtle (chap. ii. 2.) may be an intimation that ſome fictitious letters were early written in his name, by which St. Paul might be induced to add this token with his own hand. *Doddridge.*

The Firſt Epiſtle of PAUL the APOSTLE to

TIMOTHY.

The ARGUMENT.

The date of this Epiſtle has been greatly diſputed. The hypotheſis which ſeems to have prevailed moſt generally is, that it was written about the year of our Lord 58, when St. Paul *had lately quitted* Epheſus, *on account of the tumult raiſed there by* Demetrius, *and was gone into* Macedonia, *Acts* xx. 1. *And this is the opinion of many learned criticks, both ancient and modern, which ſeems to be countenanced by an expreſſion in the 4th chapter and 12th verſe.* Let no man deſpiſe thy youth; *though biſhop* Pearſon *endeavours to prove that it was not written till the year 65. Be that as it may, it is of much more conſequence to conſider the contents, than to inveſtigate the date of this Epiſtle: It ſeems principally intended to direct* Timothy *in managing the affairs of the church, while he abode at* Epheſus; *and particularly to inſtruct him in chuſing proper perſons to be employed in the miniſtry; another part of the Apoſtle's deſign, was to caution this young Evangeliſt againſt the influence of thoſe judaizing teachers, who by their ſubtile diſtinctions, and endleſs controverſies, had corrupted the purity and ſimplicity of the goſpel. It muſt be remembered, that* Timothy *was a native of* Lyſtra, *a city of* Lycaonia *in the* Leſſer Aſia; *his father was a* Greek, *but his mother, whoſe name was* Eunice, *was a* Jeweſs. *He was ordained when he was very young, probably about twenty; and afterwards we find, he often attended the Apoſtle in his travels, and aſſiſted him in preaching the goſpel.*

CHAP. I.

1 *Timothy is put in mind of the charge which was given unto him by Paul.* 5 *The end of the law.* 11 *Paul's calling to be an apoſtle.*

PAUL an apoſtle of Jeſus Chriſt by the commandment of God our Saviour, and the Lord Jeſus Chriſt, *which is* our hope;

2 Unto Timothy, *my* own ſon in the faith: grace, mercy, *and* peace from God our Father, and Jeſus Chriſt our Lord.

3 As I beſought thee to abide ſtill at Epheſus, when I went into Macedonia, that thou mighteſt charge ſome that they teach no other doctrine,

4 Neither give heed to fables and endleſs genealogies, which miniſter queſtions, rather than godly edifying, which is in faith; *ſo do.*

5 Now the end of the commandment is charity, out of a pure heart, and *of* a good conſcience, and *of* faith unfeigned:

6 From which ſome having ſwerved, have turned aſide unto vain jangling;

7 Deſiring to be teachers of the law; underſtanding

Commentary and Notes on Chapter I.

2 *My own ſon.*] He calls him his *own ſon* chiefly to expreſs the paternal affection he had for him, and the complacency he found, in that aſſiſtance he had received from him in the work of the miniſtry, and in the *filial* reverence and affection which this excellent young miniſter expreſſed to him.

4 *Fables and endleſs genealogies.*] That is, to matters of mere *form*, order of *ſucceſſions*, and the like, which the Jews were apt to lay ſo great a ſtreſs upon. *Clarke.*

5, 6, 7 *Now the end of the commandment is charity, out of a pure heart,* &c.] In theſe words St. Paul partly reflects upon the judaizing teachers, who were ſo zealous for their ceremonial law, that they mingled works with faith in the point of juſtification. The apoſtle tells them, that the end of the law, nay, and of the goſpel, is love: the ſtanding neither what they ſay, nor whereof they affirm.

8 But we know that the law *is* good, if a man uſe it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manſlayers,

10 For whoremongers, for them that defile themſelves with mankind, for men-ſtealers, for liars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrine:

11 According to the glorious Goſpel of the bleſſed God, which was committed to my truſt.

12 And I thank Chriſt Jeſus our Lord, who hath enabled me, for that he counted me faithful, putting me into the miniſtry;

13 Who was before a blaſphemer, and a perſecutor, and injurious. But I obtained mercy, becauſe I did *it* ignorantly in unbelief:

14 And the grace of our Lord was exceeding abundant with faith and love which is in Chriſt Jeſus.

15 This *is* a faithful ſaying and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief.

16 Howbeit, for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting.

17 Now unto the King eternal, immortal, inviſible, the only wiſe God, *be* honour and glory, for ever and ever. Amen.

18 This charge I commit unto thee, ſon Timothy, according to the prophecies which went before on thee, that thou by them mighteſt war a good warfare.

19 Holding faith, and a good conſcience; which ſome having put away, concerning faith have made ſhipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaſpheme.

CHAP. II.

1 *Prayers to be made for all men, and the reaſon why,* 9 *How women ſhould be attired.* 12 *They are not permitted to teach.*

I Exhort therefore that firſt of all, ſupplications, prayers, interceſſions, *and* giving of thanks be made for all men;

2 For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty.

3 For this *is* good and acceptable in the ſight of God our Saviour:

4 Who will have all men to be ſaved, and to come unto the knowledge of the truth.

5 For *there is* one God and one Mediator between God and men, the man Chriſt Jeſus;

6 Who gave himſelf a ranſom for all, to be teſtified in due time.

7 Whereunto I am ordained a preacher and an apoſtle (I ſpeak the truth in Chriſt, *and* lie not) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In

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the end, that is, the aim, ſcope, deſign, the perfection and conſummation; the perfecting end. The ſenſe is, that all the duties which the law of God, and the goſpel of Chriſt enjoin, are deſigned only as means to advance and perfect our love both to God and man: the end of all Chriſt's doctrine is charity; or the bringing of men to love God and their neighbour.

8 *But we know that the law is good, if a man uſe it lawfully.*] Leſt any ſhould have apprehended from the reflection he made upon the teachers of the law in the foregoing verſe, that he diſparaged and undervalued the law itſelf; our apoſtle in this verſe declares, that the law rightly underſtood and preached was very good, ſerves to and was given for excellent purpoſes, if we uſe it lawfully; that is, as we ought to uſe it, as God intended it; namely, as a perfect rule of life to direct us in our obedience to God; but not ſo good as to expect juſtification by it: not good in oppoſition to the goſpel, but in ſubſerviency to it.

9 *Knowing this, that the law is not made for a righteous man, but for the lawleſs,* &c.] Our apoſtle here declares the perſons for whom the law was not made, and thoſe for whom it was made. It was not made for a righteous man: that is, ſome ſay, it was not made for him as a burthen, to be an uneaſineſs to him, becauſe he has a love to it, a delight in it, and does voluntarily conform himſelf to the obſervations of it. Others ſay thus: the law was not made for a righteous man; that is, a righteous man is not under the coercive or vindictive, but directive power of the law only: he is not under the curſe of the law actually; though all are under it meritoriouſly; and accordingly, the law was never made to terrify and condemn them. Next, the apoſtle declares for what perſons and purpoſes the law was made, intended and deſigned; namely, for reſtraining and condemning firſt in general all lawleſs perſons; ſons of Belial, as the ſcripture calls them; that is, men without yoke. The moral law in general is a rule of holy living; and the goſpel in particular is Chriſt's yoke.

13 *Who was before a blaſphemer.*] He had the greater reaſon to acknowledge this guilt, as he had not only ſpoken evil of Chriſt himſelf, but encouraged and even compelled others to do the ſame.

16 *Howbeit, for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering,* &c.] God is pleaſed ſometimes to magnify his mercy in the converſion and ſalvation of the moſt notorious ſinners; that ſo the greateſt may take encouragement from thence to hope and truſt in our Lord Jeſus Chriſt for pardoning mercy. Thus here the great blaſphemer and perſecutor was received to mercy, for a pattern and example to all ſuch ſinners as ſhould hereafter forſake their evil and wicked ways, and give themſelves up ſincerely to the obedience of the goſpel: For this cauſe I obtained mercy. Such a conſpicuous example of Chriſt's clemency and grace towards ſo great a ſinner, whom he not only pardoned, but preferred to the dignity of an apoſtle, and ſent forth to preach the goſpel to the Gentiles, would be a ſtrong motive to them to receive the goſpel with faith and obedience. There could be no reaſon for any of them to deſpair of mercy, when they ſaw ſuch a pattern, ſuch an illuſtrious inſtance of pardoning mercy before their eyes.

17 *Now unto the king, eternal, immortal, inviſible,* &c.] Our apoſtle being quite rapt up with the ſweet ſenſe of the greatneſs of God's pardoning mercy towards himſelf, concludes this whole matter with a pathetical doxology and affectionate thankſgiving to God. As if he had thus ſaid, The ſenſe of the above-mentioned unſpeakable mercy calleth up my ſoul to ſpeak with joy the praiſes of our God, who is eternal, immortal, inviſible; the only God, abſolutely wiſe, over angels and all creatures: to him be honour and glory for ever and ever.

19 *Holding faith and a good conſcience: which ſome,* &c.] St. Paul had exhorted Timothy in the foregoing verſe, to war a good warfare. Here he directs him to two weapons, which he would have him uſe in that warfare; namely, faith and a good conſcience; neither will do alone. Not faith without a good conſcience; nor a good conſcience without faith. Hold both, faith in thy teaching, and a good conſcience in thy practice: hold them faſt; for faith ſtands with a good conſcience, and falls with a bad one.

Commentary and Notes on Chapter II.

3, 4 *For this is good and acceptable in the ſight of God our Saviour,* &c.] Our apoſtle ſubjoins his reaſons for our praying for all men; becauſe Chriſt came into the world to ſave all men, chap. 1. 15. Becauſe it is the deſire of God, as well as the deſign of Chriſt, that all men ſhould be ſaved, and becauſe ſuch prayers are acceptable in the ſight of God.

5 *For there is one God, and one mediator between God, and man,* &c.] The apoſtle's argument runs thus; We ought to pray for all; becauſe there is one God who is good to all; and one mediator between God and mankind, who took upon him the common nature of all men, and gave himſelf a ſatisfactory and ſufficient ranſom for all; which was in due time teſtified to us by his apoſtles.

8 *That men pray every where.*] Not only in the temple and ſynagogues, but in public aſſemblies, private families, and ſecret retirements.

9 In like manner alſo, that women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety; not with broidered hair, or gold, or pearls, or coſtly array;

10 But (which becometh women profeſſing godlineſs) with good works.

11 Let the woman learn in ſilence with all ſubjection.

12 But I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be in ſilence.

13 For Adam was firſt formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the tranſgreſſion.

15 Notwithſtanding, ſhe ſhall be ſaved in childbearing, if they continue in faith and charity, and holineſs with ſobriety.

CHAP. III.

1 *How biſhops and deacons, and their wives ſhould be qualified,* 14 *and to what end St. Paul wrote to Timothy of theſe things.*

THIS *is* a true ſaying, If a man deſire the office of a biſhop, he deſireth a good work.

2 A biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach;

3 Not given to wine, no ſtriker, not greedy of filthy lucre, but patient, not a brawler, not covetous.

4 One that ruleth well his own houſe, having his children in ſubjection, with all gravity.

5 (For if a man know not how to rule his own houſe, how ſhall he take care of the church of God?)

6 Not a novice, leſt being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover, he muſt have a good report of them which are without, leſt he fall into reproach, and the ſnare of the devil.

8 Likewiſe *muſt* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre,

9 Holding the myſtery of the faith in a pure conſcience.

10 And let theſe alſo firſt be proved; then let them uſe the office of deacon, being *found* blameleſs.

11 Even ſo *muſt their* wives *be* grave, not ſlanderers, ſober, faithful in all things.

12 Let the deacons be the huſbands of one wife, ruling their children, and their own houſes well.

13 For they that have uſed the office of a deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith, which is in Chriſt Jeſus.

14 Theſe things write I unto thee, hoping to come unto thee ſhortly:

15 But if I tarry long, that thou mayeſt know how thou oughteſt to behave thyſelf in the houſe of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controverſy, great is the myſtery of godlineſs: God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAP.

Commentary and Notes on Chapter III.

2 *A biſhop then muſt be blameleſs, the huſband of one wife,* &c.] Here we have St. Paul's poſitive character of a biſhop, and what he ought to be, who is admitted into that high and honourable office in the church of God; he ought to be blamelefr; a perſon free from ſcandal, without any juſt ground of blame; the life of a biſhop ſhould ſhine ſo bright, that others may not only behold it, but admire it, and guide their lives by the example of it; the huſband of one wife; that is, one at a time, not guilty of the ſin of having many wives, or of putting away the wife by divorce, as the Jews frequently did, for frivolous cauſes.

3 *Not given to wine, no ſtriker, not greedy of filthy lucre,* &c.] The negative character of a biſhop now follows; ſhewing what he muſt not be; not given to wine; that is, to much wine; no inordinate lover either of wine or ſtrong drink: no wine-bibber; no ſitter at wine in his own houſe; much leſs at taverns and public houſes; no ſtriker, either with hands or tongue; no quareller, that cannot keep his hands from hurting; no ſtriker with his tongue in paſſion and anger; a word, we ſay, wounds deeper than a ſword. The miniſters of God may wound the conſciences of men with the ſword of the ſpirit; but they muſt not wound the reputation of men with their own wrathful ſpirits; we muſt uſe our tongues rather to heal than wound; or, if at any time to wound, it muſt be in order to healing. Not greedy of filthy lucre; no inordinate lover of money, which makes a man baſe and ſordid, both in getting, keeping, and ſpending; but patient, meek, and forbearing; not rigidly exacting his due; not acting with the ſtricteſt ſeverity of juſtice; but rather parting with ſome-what which may be his right for peace-ſake; not a brawler or contentious perſon, often engaged in law-ſuits; but of a mild and peaceable diſpoſition; not covetous, or enſlaved to the love of wealth; he may poſſeſs the good things of this life, but not be poſſeſſed by them.

4, 5 *One that ruleth well his own houſe,* &c.] A biſhop being a ruler in the church of God; Timothy is adviſed to chuſe ſuch a one to rule in the church, that well and wiſely governs his own family, having his children in due ſubjection; and both he and they behaving themſelves with becoming gravity. And St. Paul ſubjoins a reaſon for this apoſtolical injunction, arguing, from the leſs to the greater, thus: The church is a large family; the biſhop's houſe a leſs. The former requires greater ſkill in governing of it than the latter: if then a man cannot rule a leſs province, how ſhall he manage a greater; if he cannot keep up his authority with decency and becoming gravity in his own family, how ſhall ſuch a one be thought fit to be entruſted with the care of the church of God?

12 *Let the deacons be the huſbands of one wife,* &c.] That is, let not any ſuch be admitted deacon who has more wives than one; or that injuriouſly hath put away one, and is married to another; and let them ſhew, by the good government of their own children and houſhold, that they are fit to govern the church of God.

13 *For they that have uſed the office of a deacon well, purchaſe to themſelves a good degree,* &c.] That is, though the deacons be as ſervants to the biſhops, yet ſuch as uſe that office well, according to the foregoing rules, by ſo doing, purchaſe to themſelves a good degree above the vulgar; and alſo have further hopes of being advanced in the church to higher offices; and when they preach the word, as did Philip and Stephen, they might do it with great boldneſs, and with expectation of ſucceſs; living ſuitably to the quality of their function, and walking according to the rule of the goſpel, which they profeſſed and taught.

14, 15 *Theſe things write I unto thee, hoping to come unto thee,* &c.] As if the apoſtle had ſaid, I do hope to come to thee very ſhortly; but if I tarry long, or be prevented at laſt, as I am uncertain, I write theſe things to thee, that thou mayeſt know how thou oughteſt to converſe in the houſe of God, the church of the living God, in which thou art a pillar and firm buttreſs of the truth. Some by the pillar here will underſtand the church as being the foundation on which truth is built, and giving it authority; but ſhe is therefore the church of Chriſt, becauſe ſhe holds the truth; and it is eſſential to her being, to maintain and teach all neceſſary truths; ſhe holds it forth, and publiſhes it to the world, ſuſtaining and ſupporting it as a pillar doth the king's proclamation. The truth receives not its authority from the church; but the church receives authority by adhering to the truth. Others, by the pillar, underſtand Timothy; and that St. Paul is here exhorting, that, according to his office, Timothy ſhould be a pillar and buttreſs of truth in the church. Hence, Gal. ii. 9. James, Cephas, and John, are ſaid to be pillars there, as is Timothy here. A pillar in the church ſignifies a man that is well rooted, grounded, and ſtrong in the faith: this he exhorts Timothy to be.

16 *Great is the myſtery of godlineſs.*] Dr. Samuel Clarke reads. *Great is the myſtery of God, manifeſt in the fleſh, ſeen of angels*; *ſeen* not in the literal ſenſe, for that was no myſtery; but underſtood, apprehended, made plain to the angels; who were before in that ſenſe, *deſirous to look into it,*

CHAP. IV.

He foretelleth that in the latter times there ſhall be a departure from the faith.

NOW the ſpirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils;

2 Speaking lies in hypocriſy, having their conſcience ſeared with an hot iron;

3 Forbidding to marry, *and commanding* to abſtain from meats, which God hath created to be received with thankſgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refuſed, if it be received with thankſgiving:

5 For it is ſanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, nouriſhed up in the words of faith, and of good doctrine, whereunto thou haſt attained.

7 But refuſe profane and old wives fables, and exerciſe thyſelf *rather* unto godlineſs.

8 For bodily exerciſe profiteth little: but godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.

9 This *is* a faithful ſaying, and worthy of all acceptation.

10 For therefore we both labour, and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, eſpecially of thoſe that believe.

11 Theſe things command and teach.

12 Let no man deſpiſe thy youth, but be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the preſbytery.

15 Meditate upon theſe things; give thyſelf wholy to them (that thy profiting may appear to all)

16 Take heed unto thyſelf, and unto thy doctrine; continue in them: for in doing this, thou ſhalt both ſave thyſelf, and them that hear thee.

CHAP. V.

1 *Rules to be obſerved in reproving.* 3 *Of widows,* 17 *Of elders.*

REBUKE not an elder, but entreat *him* as a father; *and* the younger men as brethren.

2 The elder women, as mothers; the younger, as ſiſters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews; let them learn firſt to ſhew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now ſhe that is a widow indeed, and deſolate, truſteth in God, and continueth in ſupplications and prayers night and day.

6 But ſhe that liveth in pleaſure, is dead while ſhe liveth.

7 And theſe things give in charge, that they may be blameleſs.

8 But if any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.

9 Let not a widow be taken into the number under threeſcore years old, having been the wife of one man,

10 Well reported of for good works; if ſhe have brought up children, if ſhe have lodged ſtrangers, if ſhe have waſhed the ſaints feet, if ſhe have relieved the afflicted. if ſhe have diligently followed every good work.

11 But the younger widows refuſe; for when they

Commentary and Notes on Chapter IV.

1, 2, 3 *Now the ſpirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith,* &c.] As if St. Paul had ſaid, Though the myſtery of godlineſs, the doctrine of chriſtianity, be ſo clearly revealed, and fully confirmed: yet the ſpirit of prophecy has very plainly foretold us, that, in the latter times, ſome ſhall depart from the faith once embraced by them, either in whole or in part, turning apoſtates, by giving heed to impoſtures and doctrines of men; teaching errors ſuggeſted by devils, who cover their lies with hypocritical pretences, and are men of hardened hearts, ſeared conſciences, and profligates lives: forbidding ſome, whom they have ſeduced, to marry; and commanding them to abſtain from meats, which God hath created to be received with thankſgiving by them which believe, and know the truth.

4, 5 *For every creature of God is good,* &c.] Here our apoſtle aſſigns a reaſon why chriſtians are not forbidden, under the goſpel, to abſtain from particular meats; namely, becauſe the diſtinction of meats, clean and unclean, is taken away; and every creature of God is good in itſelf and clean to us; and nothing to be refuſed as unlawful or unclean, if it be received thankfully from God's hand. For it is ſanctified by the word; that is, by the goſpel: it is made clean to us, and lawful for us, that diſpenſation having taken off the difference of meats; and to the pure, made all things pure.

8 *For bodily exerciſe profiteth little: but godlineſs is profitable unto all things,* &c.] By bodily exerciſe, he meaneth corporal auſterities, abſtinence from meats and marriage; all the external exerciſes of religion. Theſe profit a little, though but a little, in compariſon of the profit of godlineſs.

16 *Take heed unto thyſelf, and unto thy doctrine,* &c.] As if St. Paul had ſaid, Have a ſpecial regard to the piety of thy life, and to the purity of thy doctrine, and this continually: ſo ſhalt thou do what lieth in thee to ſave both thine own ſoul, and the ſouls of all thy people.

Commentary and Notes on Chapter V.

1, 2 *Rebuke not an elder, but entreat him as a father,* &c.] Our apoſtle here directs Timothy how to manage rightly that great and important duty of miniſterial reproof: if aged perſons, as elders in office, or elders in age, ſhall tranſgreſs, they muſt be rebuked; not magiſterially, but fraternally, with humility and gentleneſs, accordingly to their years: not with authority and roughneſs. The elder men as fathers, the elder women as mothers; both with juſt deference and due reſpect. The younger alſo muſt not be treated with contempt, but with gentleneſs: the younger men as brethren; the younger women as ſiſters; both without pride and fierceneſs, and with all purity; ſhunning all levity and wantonneſs, and every thing that ſavoureth of immodeſty or unchaſtity in thought, ſpeech, look or behaviour.

3 *That are widows indeed.*] Whoſe deſtitute circumſtances recommend them as the proper objects of charity.

8 *But if any provide not for his own, and eſpecially for thoſe of his own houſe,* &c.] That is, if any profeſſing chriſtianity, and having ability, provides not for his own kindred, but ſpecially for thoſe of his own houſe, as parents or children, he liveth ſo contrary to the chriſtian faith, that in effect he denies it, and is worſe than an infidel, who commonly takes care of his parents, and makes proviſion for his poor relations.

9 *Into the number.*] That is, into the number of thoſe to be maintained by the church, and to miniſter in the office of deaconneſſes: which was to entertain chriſtian ſtrangers, and educate poor children. *Doddridge.*

11 *To wax wanton againſt Chriſt.*] By their inconſiſtent and idle way

they have begun to wax wanton againſt Chriſt, they will marry;

12 Having damnation, becauſe they have caſt off their firſt faith.

13 And withal they learn *to be* idle, wandering about from houſe to houſe; and not only idle, but tattlers alſo, and buſy-bodies, ſpeaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the houſe, give none occaſion to the adverſary to ſpeak reproachfully.

15 For ſome are already turned aſide after Satan.

16 If any man or woman that believeth hath widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well, be counted worthy of double honour, eſpecially they who labour in the word and doctrine.

18 For the ſcripture ſaith, Thou ſhalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

19 Againſt an elder receive not an accuſation, but before two or three witneſſes.

20 Them that ſin, rebuke before all, that others alſo may fear.

21 I charge *thee* before God and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality.

22 Lay hands ſuddenly on no man, neither be partaker of other men's ſins; keep thyſelf pure.

23 Drink no longer water, but uſe a little wine for thy ſtomach's ſake, and thine often infirmities.

24 Some men's ſins are open beforehand, going before to judgement; and ſome *men* they follow after.

25 Likewiſe alſo the good works *of ſome* are manifeſt beforehand; and they that are otherwiſe cannot be hid.

CHAP. VI.

1 *Servants duties.* 3 *to avoid new-fangled teachers.* 6 *the gain of godlineſs.*

LET as many ſervants as are under the yoke, count their own maſters worthy of all honour, that the name of God and *his* doctrine be not blaſphemed.

2 And they that have believing maſters, let them not deſpiſe *them* becauſe they are brethren; but rather do *them* ſervice, becauſe they are faithful and beloved, partakers of the benefit. Theſe things teach and exhort.

3 If any man teach otherwiſe, and conſent not to wholeſome words, *even* the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs;

4 He is proud, knowing nothing, but doting about queſtions, and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings.

5 Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs. From ſuch withdraw thyſelf.

6 But godlineſs with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich, fall into temptation and a ſnare, and *into* many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.

10 For the love of money is the root of all evil; which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows.

11 But thou, O man of God, flee theſe things, and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 I give thee charge in the ſight of God, who quickeneth all things, and *before* Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion;

14 That thou keep *this* commandment without ſpot unrebukeable, until the appearing of our Lord Jeſus Chriſt.

15 Which

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way of living to throw off the yoke of Chriſt, they will marry to heathen huſbands, and ſo at length apoſtatize from chriſtianity.

12 *Having damnation,*] Expoſing themſelves to condemnation, by violating their engagement to the church.

19, 20, 21 *Againſt an elder receive not an accuſation, but before two or three witneſſes,* &c.] Here our apoſtle directs Timothy how to proceed in church cenſures againſt open offenders: which plainly ſhews, that there was a right of judging and cenſuring offenders in Timothy by virtue of his office.

22 *Lay hands ſuddenly on no man*] That is ordain no perſon precipitately: *neither be partaker of other men's ſins*, by ordaining unworthy men.

24 *Some men's ſins are open before-hand, going before to judgment.*] That is, they are ſo notorious to the eye of the world, that they may, without ſcruple, be condemned.

Some men they follow after.] The ſins of others are ſecret, but will appear againſt them in judgment.

Commentary and Notes on Chapter VI.

1 *Let as many ſervants as are under the yoke count their own maſters worthy of all honour,* &c.] Our apoſtle having, in the preceding chapters, inſtructed Timothy to give the neceſſary directions for the performance of ſeveral relative duties: in this chapter, particularly directs him to inſtruct chriſtian ſervants to the acceptable performance of that great duty of obedience which they owe to their reſpective maſters, whether infidels or chriſtians. Chriſtianity indeed frees perſons from ſinful ſlavery and bondage, but not from civil ſervitude and ſubjection. Religion does not ſet men on a level, but allows of an inequality amongſt men, as ſuperiors and inferiors: and as it gives the former a power to command, ſo it lays the latter under an obligation to obey.

6, 7, 8 *But godlineſs with contentment is great gain,* &c.] As if the apoſtle had ſaid, Though theſe ſeducers are for making a gain of godlineſs; yet we know that godlineſs is great gain, eſpecially godlineſs with contentment: with contentment, I ſay, which it becomes us to have. For we brought nothing into the world with us, and ſhall carry nothing away with us: having therefore food and raiment, let us be therewith content and ſatisfied.

10 *The love of money,* &c.] An exceſſive love of money is the root of all moral evil.

12 *Fight the good fight of faith, lay hold on eternal life,* &c.] This whole verſe is an illuſion to the olympic games, particularly to that of racing, where the garland or crown being hung up at the end of the goal, he that came firſt laid hold of it, and took it to himſelf. And becauſe theſe games were performed in the ſight of many ſpectators, the apoſtle continues the alluſion, and ſays, Timothy had before many witneſſes profeſſed his readineſs to ſuffer for the faith. The ſenſe of the apoſtle in this advice ſeems to be as follows: Fight the good fight of faith: Go on by faith to overcome all temptations and difficulties; preſs toward the mark, till thou layeſt hold on the prize, which is eternal life: to which ſpiritual warfare and chriſtian race thou gaveſt in thy name: when being baptized and ordained, thou madeſt a public profeſſion of the faith before many witneſſes.

13 *Witneſſed a good confeſſion.*] By owning himſelf to be a king, which was moſt likely to expoſe him to the reſentment of the Roman governor, who had the ſupreme power of life and death.

15 Which in his times he ſhall ſhew, *who is* the bleſſed and only Potentate, the King of kings, and Lord of Lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath ſeen, nor can ſee, to whom *be* honour and power everlaſting. Amen.

17 Charge them that are rich in this world that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to diſtribute, willing to communicate;

19 Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy truſt, avoiding profane *and* vain babblings, and oppoſitions of ſcience, falſely ſo called:

21 Which ſome profeſſing, have erred concerning the faith. Grace *be* with thee. Amen.

The firſt to Timothy was written from Laodicea, which is the chief city of Phrygia Pacatiana.

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16 *Who only hath immortality.*] That is, who hath it immutably and independently. *Clarke.*

17 *Rich in this world.*] Riches can only avail us in this world, which greatly extenuates the value of them; for they can neither attend us into the other, nor at all influence our happineſs there.

19 *A good foundation.*] A good ſecurity or treaſure.

20, 21 *O Timothy, keep that which is committed to thy truſt, avoiding profane and vain babblings,* &c.] Our apoſtle concludes this his epiſtle to Timothy with a very paſſionate and pathetic exhortation to him, that he would maintain the purity of the doctrine of the goſpel; and preach that to his hearers, avoiding all idle ſpeculations and philoſophic niceties, which the heathen philoſophers admired deſpiſing in the mean time the plainneſs and ſimplicity of the goſpel. And he tells him further, that ſome chriſtians being taken with this ſort of learning, have corrupted chriſtianity, turned hereticks, erring concerning the faith: to prevent which he begs for Timothy the grace of God to preſerve, ſanctify, and ſave him.

The Second Epiſtle of PAUL the Apoſtle to
TIMOTHY.

The ARGUMENT.

It is generally agreed that this Epiſtle was dated from Rome, *during the apoſtle's ſecond confinement under* Nero, *and not long before his martyrdom. The deſign of St.* Paul *ſeems to be to prepare* Timothy *for thoſe ſufferings to which he foreſaw he would be expoſed; to forewarn him of the fatal apoſtacy that was beginning to appear in the Church; and at the ſame time to animate him, from his own example, and the great motives of Chriſtianity, to the moſt vigorous and reſolute diſcharge of every part of the miniſterial office.*

CHAP. I.

1 *Paul's love to Timothy, and Timothy's faith.* 6 *Paul giveth divers exhortations.* 15 *Of Phygellus and Hermogenes.*

PAUL an apoſtle of Jeſus Chriſt by the will of God, according to the promiſe of life, which is in Chriſt Jeſus;

2 To Timothy *my* dearly beloved ſon: Grace, mercy, *and* peace from God the Father, and Chriſt Jeſus our Lord.

3 I thank God, whom I ſerve from my forefathers with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day:

4 Greatly deſiring to ſee thee, being mindful of thy tears, that I may be filled with joy.

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grand-mother Lois, and thy mother Eunice; and I am perſuaded that in thee alſo.

6 Wherefore I put thee in remembrance, that thou ſtir up the gift of God which is in thee by the putting on of my hands.

7 For God hath not given us the ſpirit of fear; but of power, and of love, and of a ſound mind.

8 Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner: but be thou partaker of the afflictions of the goſpel, according to the power of God;

9 Who hath ſaved us, and called *us* with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus, before the world began.

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Commentary and Notes on Chapter I.

1, 2 *Paul an apoſtle of Jeſus Chriſt by the will of God, according to the promiſe of life,* &c.] In theſe verſes we have the penman of this epiſtle deſcribed; by his name, Paul; by his office, an apoſtle; by the perſon that ſent him, Jeſus Chriſt; by the end of his miſſion, to preach the promiſe of life; that is, the goſpel in which the promiſe of life eternal is contained.

3 *I thank God, whom I ſerve from my forefathers,* &c.] But how could Paul before converſion be ſaid to ſerve the God of his forefathers with a pure conſcience, when he was a perſecutor and the chief of ſinners? The meaning is, that he worſhipped the ſame God, and the only true God, which his forefathers Abraham, Iſaac, and Jacob worſhipped: and that he worſhipped him in ſincerity, according to his conſcience, and the meaſures of light which he had then received: from hence we may learn, that the church before Chriſt had the ſame faith, the ſame object of faith, and worſhipped God, even the ſame God, under the law, as we do under the goſpel.

7, 8 *For God hath not given us the ſpirit of fear; but of power, and of love, and of a ſound mind,* &c.] Here our apoſtle exhorts Timothy to a holy courage and undaunted reſolution in the execution of his office: as if he had ſaid, Be not diſcouraged by perſecution: for God hath not given us his miniſters the ſpirit of fear, but of courage and fortitude; fearleſs we are of the frowns of men: alſo the ſpirit of love, love to God and the ſouls of men, which will make the miniſters of God indefatigable in their endeavours for the good of ſouls: likewiſe the ſpirit of a ſound mind, which enables God's miniſters to curb their paſſions, inordinate luſts, deſires, and perturbations of mind: an admirable ſpirit to know when to be angry and ſevere; and when to be mild and gentle.

9, 10, 11 *Who hath ſaved us, and called us with an holy calling, not according to our works,* &c.] As if the apoſtle had ſaid, To fortify thee againſt the fear of thoſe perſecutions, and to arm thee

10 But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light through the goſpel.

11 Whereunto I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles.

12 For the which cauſe I alſo ſuffer theſe things: nevertheleſs I am not aſhamed: for I know whom I have believed, and I am perſuaded that he is able to keep that which I have committed unto him againſt that day.

13 Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.

14 That good thing which was committed unto thee, keep by the Holy Ghoſt, which dwelleth in us.

15 This thou knoweſt, that all they which are in Aſia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the houſe of Oneſiphorus; for he oft refreſhed me, and was not aſhamed of my chain.

16 But when he was in Rome, he ſought me out very diligently and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day. And in how many things he miniſtered unto me at Epheſus, thou knoweſt very well.

CHAP. II.

1 *Timothy exhorted to conſtancy and perſeverance,* 15 *and to ſhew himſelf approved.*

THOU therefore, my ſon, be ſtrong in the grace that is in Chriſt Jeſus.

2 And the things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.

3 Thou therefore endure hardneſs, as a good ſoldier of Jeſus Chriſt.

4 No man that warreth entangleth himſelf with the affairs of *this* life; that he may pleaſe him who hath choſen him to be a ſoldier.

5 And if a man alſo ſtrive for maſteries, *yet* is he not crowned, except he ſtrive lawfully.

6 The huſbandman that laboureth muſt be firſt partaker of the fruits.

7 Conſider what I ſay, and the Lord give thee underſtanding in all things.

8 Remember that Jeſus Chriſt of the ſeed of David, was raiſed from the dead, according to my goſpel:

9 Wherein I ſuffer trouble as an evil doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.

11 *It is* a faithful ſaying: For if we be dead with *him*, we ſhall alſo live with *him*.

12 If we ſuffer, we ſhall alſo reign with *him*; If we deny *him*, he alſo will deny us:

13 If we believe not, *yet* he abideth faithful; he cannot deny himſelf.

14 Of theſe things put *them* in remembrance, charging them before the Lord, that they ſtrive not about words to no profit, *but* to the ſubverting of the hearers.

15 Study

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thee againſt the ſhame of thoſe reproaches which may probably attend thee in the work of the goſpel; conſider, that the God whom thou ſerveſt in this employment is he that hath ſaved us, and called us with an holy calling: called us firſt to chriſtianity, and then to his holy function of the miniſtry: but to neither of them, according to the merit of our works, as if we had done any thing to deſerve either of theſe favours at his hands, but according to his own purpoſe and grace, given us in Chriſt Jeſus before the world began; that is, which, from all eternity, he decreed and determined to accompliſh by Jeſus Chriſt; which gracious purpoſe of his is now clearly diſcovered by our Saviour Jeſus Chriſt's coming into the world, who hath aboliſhed death, and brought life and immortality to light; that is, made a fuller and clearer diſcovery of it by the goſpel; to preach the goſpel, I am a commiſſioned apoſtle, and for this I ſuffer; and may God help you, when thereunto called, to ſuffer with me.

12 *I know whom I have believed.*] This tranſlation ſeems inaccurate, and the marginal reading much better, *I know whom I have truſted.* See *Ward's Diſſert.*

13, 14 *Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love,* &c.] By ſound words, we are to underſtand the doctrine of the goſpel; by a form of ſound words, the truths and doctrines of the goſpel methodically diſpoſed and digeſted: to hold it faſt is not to ſwerve from it in the courſe of our miniſtry, but pertinaciouſly to adhere to it; not parting with it ourſelves: not ſuffering it to be adulterated and corrupted by others. This form of ſound words, ſome take to be the articles of our creed, in the words wherein we now have them; probably the ſame in ſenſe, if not in words. This is called, verſe 14, 'That good thing which was committed to Timothy to keep; meaning that ſummary of chriſtian doctrine which was committed to his care and keeping.

15 *This thou knoweſt, that all they which are in Aſia be turned away from me; of whom are Phygellus and Hermogenes.*] By all in Aſia, we are to underſtand very many, almoſt all, not every individual. Some think they were teachers in Aſia: others that they were private chriſtians; ſome that they were his companions and followers, who, when they ſaw him impriſoned, deſerted and left him; and particularly Phygellus and Hermogenes.

16, 17, 18 *The Lord give mercy unto the houſe of Oneſiphorus: for he oft refreſhed me,* &c.] Our apoſtle having complained of many in Aſia forſaking him, in the day of his ſufferings in the preceding verſe, makes in this a grateful commemoration of the kindneſs of Oneſiphorus towards him, who refreſhed him with his preſence and relief; and was not aſhamed of his chain, of his impriſonment, as others were.

Commentary and Notes on Chapter II.

1 *Thou therefore, my ſon, be ſtrong in the grace that is in Chriſt Jeſus*] St. Paul having acquainted Timothy with the hard things which he had ſuffered for the goſpel of Chriſt, and withal informed him how many had flinched for fear of ſuffering, forſaking him, and the cauſe of God defended by him, in this verſe he exhorts Timothy to courage and holy reſolution in Chriſt. Thou therefore, my ſon, be ſtrong in the grace that is in Chriſt Jeſus; that is, when others ſhew puſillanimity and cowardice, do thou ſhew thyſelf a ſtrong and valiant man, not being terrified at the dangers which threaten thee in publiſhing and defending the goſpel of Jeſus Chriſt. Be ſtrong in the grace of Chriſt; that is, in the goſpel of Chriſt, which contains a diſcovery of the riches of his grace, or be ſtrong through the influences of the grace of Chriſt.

2 *And the things that thou haſt heard of me among many witneſſes,* &c.] A ſecond charge given to Timothy is to take ſpecial care that the doctrine of the goſpel, and the precepts of holy living, which he had heard St. Paul deliver, in the preſence of many witneſſes, ſhould be handed down and tranſmitted to men of great fidelity and ability: whom he was to ordain and impower to teach it to others.

3 *Thou therefore endure hardneſs as a good ſoldier,* &c.] Still we find our apoſtle proſecuting the great and general deſign of this epiſtle, which is to direct Timothy in the faithful diſcharge of his office, as a miniſter of the goſpel; and particularly to prepare for ſufferings, and to endure himſelf to hardſhip, and to encounter with difficulties and dangers.

5 *If a man ſtrive for maſteries, he is not crowned, except,* &c.] If a man runs in a race, and takes a ſhorter way to the mark, not running in the appointed courſe, his labour is in vain: and if a man profeſs to ſerve God, yet if he ſerves him not in that method of obedience which God himſelf requires, but will go a nearer way to heaven, either according to his own humour, or in the way of any human invention whatſoever, following the authority of *men*, of *popes*, of *fathers*, or *churches*, inſtead of the plain rules of *reaſon* and *ſcripture*, he will juſtly fall ſhort of his reward. *Clarke.*

8 *Remember that Jeſus Chriſt of the ſeed of David, was raiſed from the dead, according to my goſpel.*] Our apoſtle having, in the foregoing verſes, exhorted Timothy to patience and conſtancy under ſuffering, comes now to direct him with regard to the matter and ſubject of his preaching: particularly that he inſiſts upon the incarnation and reſurrection of our Lord Jeſus Chriſt.

10 *Therefore I endure all things for the elect's ſakes, that they may alſo obtain the ſalvation,* &c.] St. Paul having, in the foregoing verſes, acquainted Timothy with his ſufferings, even unto bonds, here he lets him know why, and for whoſe ſake he ſo chearfully endured all theſe things; namely, for the elect's ſake.

13 *He cannot deny himſelf.*] He cannot alter his own nature, or fruſtrate his own public declagation.

15 Study to ſhew thyſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth.

16 But ſhun profane and vain babblings: for they will increaſe unto more ungodlineſs.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus.

18 Who concerning the truth have erred, ſaying, That the reſurrection is paſt already; and overthrow the faith of ſome.

19 Neverthelefs, the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And, let every one that nameth the name of Chriſt, depart from iniquity.

20 But in a great houſe there are not only veſſels of gold, and of ſilver, but alſo of wood and of earth; and ſome to honour, and ſome to diſhonour.

21 If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the maſter's uſe, *and* prepared unto every good work.

22 Flee alſo youthful luſts: but follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrifes.

24 And the ſervant of the Lord muſt not ſtrive; but be gentle unto all *men*, apt to teach, patient;

25 In meekneſs, inſtructing thoſe that oppoſe themſelves; if God peradventure will give them repentance, to the acknowledging of the truth;

26 And that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will.

C H A P. III,

1 *He advertiſeth him of the times to come,* 6 *deſcribeth the enemies of the truth,* 16 *and commendeth the holy ſcriptures.*

THIS know alſo, that in the laſt days perilous times ſhall come.

2 For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good,

4 Traitors, heady, high-minded, lovers of pleaſures more than lovers of God;

5 Having a form of godlineſs, but denying the power thereof: from ſuch turn away.

6 For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſins, led away with divers luſts.

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now

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15 *Rightly dividing the word of truth.*] That is, proper application muſt be made of the different parts of ſcripture, according to the different circumſtances of different perſons. By *one* method the *ignorant* are to be *inſtructed;* by *another*, the *wicked* and *profane* are to be *reproved;* by *one* part of ſcripture the *weak* are to be *confirmed;* by *another*, the *melancholy* to be *comforted;* by a *third*, the *erroneous* to be *undeceived*. Clarke.

16 *But ſhun profane and vain babblings; for they will increaſe unto more ungodlineſs.*] St Paul having now finiſhed the exhortatory part of this chapter, and acquainted Timothy what he would have him practice and do, now comes to a dehortation, adviſing him what he would have him avoid: and here, firſt, he bids him ſhun profane and vain babblings: the vain babblings of the heathen philoſophers, and the profane notions of heretical and ſeducing teachers; particularly the Gnoſtics, the followers of Simon Magus and Menander, who were guilty of an apoſtacy from Chriſtianity, by turning the reſurrection into an allegory; affirming, that the reſurrection of the ſoul to piety and virtue was the only reſurrection to be expected; diſowning the reſurrection of the body, and aſſerting, that the fleſh was unfit to riſe.

19 *Neverthelefs, the foundation of God ſtandeth ſure,* &c.] As if our apoſtle had ſaid Notwithſtanding that Hymeneus and Philetus, with others, are fallen away, we know that the foundation of God, his holy covenant, ſtandeth firm and ſure, having a ſeal annexed to it, as uſually contracts have by which two parties oblige themſelves to each other: which ſeal, on God's part, hath this impreſſion. "The Lord knoweth them that are his:" and, on our part, is written, "Let every one that nameth the name of Chriſt depart from iniquity."

20, 21 *But in a great houſe there are not only veſſels of gold and of ſilver, but alſo of wood, and of earth,* &c.] Our apoſtle had told us, at verſe 17 and 18, of certain hereticks, ſuch as Hymeneus and Philetus, whoſe doctrines eat like a canker or gangrene; he tells us here, that it is not to be wondered at, that there ſhould be ſuch perſons in the church, becauſe the viſible church is God's great houſe. Now, 'tis no uncommon thing in great men's houſes to have veſſels of all ſorts; ſome of wood and earth; others of Gold and Silver; ſome for honourable uſes, and others for diſhonourable. In like manner it is in the church of Chriſt: there will be a number of orthodox, and alſo of heterodox chriſtians, hypocrites, and ſincere chriſtians. He therefore adviſes Timothy not to be ſcandalized at them, but to purge himſelf from them; to keep himſelf pure from hereſy and impiety: as he would hereby manifeſt himſelf to be a veſſel unto honour, ſanctified and meet unto the miniſter's uſe; that is, for the ſervice and glory of God, and diſpoſed for every good work.

23 *Unlearned Queſtions.*] That is, doctrines that were never *learned* by a chriſtian as neceſſary to make him a diſciple of Chriſt.

24, 25, 26 *And the ſervants of the Lord muſt not ſtrive; but be gentle unto all men,* &c.] By the ſervants of the Lord here we are to underſtand all the biſhops and governors, the paſtors and teachers of the church; by not ſtriving, that they are not to irritate and provoke ſuch as diſſent and differ from them; not to ſtrive indecently with the tongue, but by ſoft and gentle words, by cloſe and hard arguments, endeavouring to convince their judgment: for no man that is in an error thinks that he is ſo; therefore, if we go about by violence to rend men's opinions from them, they will but hold them ſo much the faſter: but, if we have ſo much patience and charity, as to unlooſe their errors by degrees, they will at laſt fall in pieces of themſelves.

Commentary and Notes on Chapter III.

1 *This know alſo, that in the laſt days perilous times ſhall come,*] As if our apoſtle had ſaid, O my ſon Timothy, be not thou diſcouraged; neither let any of thy ſucceſſors be diſmayed at the ſects and ſchiſms, at the hereſies and blaſphemies, at the vice and impiety, which will be found in and amongſt perſons in the laſt days, when certainly know, that perilous times ſhall come. Where by the laſt days we are to underſtand all the times from Chriſt's firſt coming in the fleſh, to his ſecond coming to judgment: in the beginning of which times ſeveral ſorts of perſons; yea, ſeveral ſects and parties of men aroſe, to whom the following characters belonged; namely, proud, covetous, and the like, as the judaizing teachers, who urged the neceſſity of circumciſion, and the obſervation of the ceremonial law, Alſo the Gnoſtics, and followers of Simon Magus, have theſe characters applied to them in that early age of chriſtianity: and it were well if the church of Rome in theſe latter days could clear herſelf from theſe characters, which are founded upon her as the marks and badges of an apoſtate church.

5 *Having a form of godlineſs, but denying the power,* &c.] This is the laſt, though not the leaſt ſin of the perilous times. The apoſtle tells us what theſe men have: namely, a form of godlineſs: that is, a vain empty ſhow of piety and religion, which ſhows itſelf in eternal devotion; in a profeſſion of the chriſtian faith; in an external ſhow of mortification; and in a great zeal for ſome particular party or private opinion.

6 *For of this ſort are they which creep into houſes, and lead captive ſilly women,* &c.] In theſe words our apoſtle gives a reaſon why we ſhould turn away from the above-mentioned ſins and ſinners; namely, becauſe theſe heretical and falſe teachers before characteriſed are of an inſinuating temper; they vent not their errors openly, but in corners; they creep into houſes, and there ſet upon women with their temptations, who have leſs ability to detect them, and firſt upon women, that they may better win their huſbands over to compliance with them, and upon ſilly women, and ſuch as are laden with ſin, and led away with divers luſts: they make a prey of ſuch women as are weak in their intellectuals, and corrupt and wicked in their morals: which women always pretend to be learned, but are never able to come to the knowledge of the truth; and conſequently are an eaſy prey to ſeducers, and very receptive objects for ſuch deceivers to draw away.

7 *Ever for learning,* &c.] Always pretending to hear with great eagerneſs, but being turned about with every gale of doctrine, they never attain any fixed and ſteady principle.

8 Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth: men of corrupt minds, reprobate concerning the faith.

9 But they ſhall proceed no further: for their folly ſhall be manifeſt unto all *men*, as theirs alſo was.

10 But thou haſt fully known my doctrine, manner of life, purpoſe, faith, long-ſuffering, charity, patience,

11 Perſecutions, afflictions which came unto me at Antioch, at Iconium, at Lyſtra, what perſecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.

13 But evil men and ſeducers ſhall wax worſe and worſe, deceiving and being deceived.

14 But continue thou in the things which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned *them*.

15 And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

16 All ſcripture *is* given by inſpiration of God, and *is* profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs:

17 That the man of God may be perfect, thoroughly furniſhed unto all good works.

CHAP. IV.

1 *Paul exhorteth Timothy:* 9 *He willeth him to come unto him and bring Mark, and other things which he wrote for.*

I Charge *thee* therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and his kingdom;

2 Preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long-ſuffering and doctrine.

3 For the time will come, when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers having itching ears;

4 And they ſhall turn away *their* ears from the truth, and ſhall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangeliſt, make full proof of thy miniſtry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finiſhed *my* courſe, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteouſneſs, which the Lord, the righteous judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing.

9 Do thy diligence to come ſhortly unto me.

10 For Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica. Creſcens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the miniſtry.

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8 *Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth,* &c] Jannes and Jambres were two famous magicians in Egypt, who withſtood Moſes, when he was working miracles before Pharaoh, to hinder him from believing. Their names are not mentioned in the ſcripture; but taken by St. Paul, either from public tradition, or from ſome ancient Jewiſh records. Now, ſays the apoſtle, as the magicians reſiſted Moſes; ſo theſe heretical ſeducers reſiſt the truth, making a violent and rancorous oppoſition againſt it.

9 *But they ſhall proceed no further; for their folly ſhall be manifeſt,* &c.] Here St. Paul encourages Timothy, and in him all the ſucceeding miniſters of the goſpel, to the end of the world, againſt all the diſcouragements which either he or they might meet with from the impoſtors and ſeducers of the times, by aſſuring them of the iſſue and event of theſe trials: that God will put a bar in their way, that they proceed no further in their hypocritical and juggling practices.

10 *But thou haſt fully known my doctrine, manner of life,* &c.] A ſpecial method is here propoſed how Timothy and his ſucceſſors may be preſerved from the ſeduction of falſe teachers; namely, by ſetting before themſelves the example of the great apoſtle St. Paul. We are more eaſily led by precedents than by precepts: Therefore the apoſtle propoſes his own example as a pattern. Thou haſt fully known my doctrine, my manner of life and converſation, my purpoſe to adhere to my faith in Chriſt, my long ſuffering and patience, in undergoing perſecutions for him at Antioch, at Iconium, at Lyſtra; and how God was graciouſly pleaſed to deliver me out of all.

12 *All that live godly ſhall ſuffer perſecution.*] In ſome ages, and countries, from the malice of unbelieving Jews and heathens; at other times, and in other places, from the bigotry of idolatrous and tyrannical chriſtians: and that at all times, and in all places, even where Chriſtianity ſhall be moſt univerſally profeſſed, and when it might ſeem moſt to proſper; ſtill men of truth and virtue ſhould continually be expoſed to inconveniencies, diſadvantages of divers kinds, from the ſtrong prejudices and manifold iniquities of a vicious and debauched world. *Clarke.*

13 *But evil men and ſeducers ſhall wax worſe and worſe,* &c.] The apoſtle having acquainted us in the former verſe with the condition of the godly, that they muſt expect and prepare for perſecution, he lets us, in this verſe, underſtand the miſerable condition of the wicked; that they wax worſe and worſe; their proficiency is mere apoſtacy: they actually deceive others; and they are paſſively deceived themſelves by the devil, that lying ſpirit that grand impoſtor.

14, 15 *But continue thou in the things which thou haſt learned,* &c.] Here St. Paul makes uſe of ſeveral arguments to preſs Timothy to the duty of perſeverance in the doctrine of Chriſt, contained in the holy ſcriptures: the firſt is drawn from the authority of the perſon from whom he had received that doctrine, namely, St. Paul himſelf, an inſpired apoſtle of Jeſus Chriſt. Continue in the things which thou haſt learned; that is, from me as an authoriſed apoſtle. All God's ſervants, but eſpecially his miniſters, muſt continue conſtant in the faith, and ſtedfaſt in the truth received. The ſecond argument for Timothy's adhering to the doctrine of the ſcriptures; is drawn from his long acquaintance with them, even from his childhood, yea, from his infancy: from a child thou haſt known the holy ſcriptures, Thou, O Timothy, haſt learned the ſcriptures from thy infancy. Now what a ſhame would it be for thee, who haſt been taught ſo early the true religion, to turn from and forſake it. From a child, that is, from a ſuckling, as the word ſignifies, thou haſt known the holy ſcriptures.

Commentary and Notes on Chapter IV.

3, 4 *For the time will come when they will not endure ſound doctrine,* &c.] Here we have the reaſon of our apoſtle's ſolemn adjuration in the foregoing verſes, by which he ſtirs up Timothy to a careful diſcharge of his duty; namely, in regard of the apoſtacy of the times, in which many would grow weary of ſound doctrine, and follow fables.

5 *But watch thou in all things, endure all afflictions, do the work of an evangeliſt,* &c.] Behold here a four fold duty preſſed upon Timothy. Firſt, Watchfulneſs; watch thou in all things; as if he had ſaid, Falſe teachers will beſet thee round on every ſide, therefore, guard, and watch every where. Secondly, Courage; endure afflictions: he that fears the frowns of men can never diſcharge faithfully his duty to God. Thirdly, Fidelity; do the work of an evangeliſt, which was an extraordinary, and therefore but a temporary office, to aſſiſt the apoſtles in preaching and publiſhing the goſpel from place to place; they watered what the apoſtles had planted. Fourthly, Sincerity; make full proof of thy miniſtry: ſo fulfil all the parts of it, that none may charge thee with the neglect of any thing belonging to thy duty. Let the world ſee that thou makeſt it thy only work to win ſouls.

7 *I have kept the faith.*] I have preſerved my fidelity, and been faithful in my truſt.

9, 10, 11 *Do thy diligence to come ſhortly unto me*] Our apoſtle comes now, in the ſecond part of this chapter, to treat of ſome private and perſonal affairs. And, firſt, he deſires Timothy to come ſpeedily to him, having a great deſire to ſee him, and be comforted by him, before he died. The ſtrongeſt of chriſtians may ſometimes be helped by the weaker. A Paul may ſtand in need of a Timothy: there is not a member in the body, but is ſomeway ſerviceable to the head. Secondly, he aſſigns a reaſon why he did thus deſire Timothy's preſence, becauſe of the abſence of Demas and others: Demas had forſaken him, having

loved

12 And Tychicus have I ſent to Epheſus.

13 The cloke that I left at Troas with Carpus, when thou comeſt, bring *with thee*, and the books, *but* eſpecially the parchments.

14 Alexander the copperſmith did me much evil: the Lord reward him according to his works.

15 Of whom be thou ware alſo; for he hath greatly withſtood our words.

16 At my firſt anſwer no man ſtood with me, but all *men* forſook me: *I pray God* that it may not be laid to their charge.

17 Notwithſtanding, the Lord ſtood with me, and ſtrengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear; and I was delivered out of the mouth of the lion.

18 And the Lord ſhall deliver me from every evil work, and will preſerve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Priſca and Aquila, and the houſhold of Oneſiphorus.

20 Eraſtus abode at Corinth; but Trophimus have I left at Miletum, ſick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jeſus Chriſt *be* with thy ſpirit. Grace *be* with you. Amen.

¶ The ſecond *epiſtle* unto Timotheus, ordained the firſt biſhop of the church of the Epheſians, was written from Rome, when Paul was brought before Nero the ſecond time.

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loved this preſent world. The beſt may ſometimes be forſaken by their boſom friends: Demas was ſuch to St. Paul, yet left him: for what cauſe? for the love of the world. This, when it becomes inordinate, will cauſe a man firſt to forſake his friend, and then his God. Thirdly, Creſcens was gone to Galatia, Titus to Dalmatia, Tychicus to Epheſus: all of them, no doubt, to ſpread the Goſpel, to plant or water the churches. Good men will be doing good wherever they are, wherever the come or go. Only Luke was with him; nothing could ſeparate that good man from him. A faithful friend loveth at all times: yet ſycophantic friendſhip will vaniſh in adverſity; but true chriſtian friendſhip is perpetual, the foundation of it is eternal. Laſtly, he deſires Timothy to bring Mark with him, not becauſe he wanted a companion for his diverſion; no, but to aſſiſt him in his work.

13 *The cloke.*] Chryſoſtom and many others underſtand by the Greek word *phelone, a cheſt*, or *ſtrong box*; which might contain things of importance.

The parchments.] Biſhop Bull thinks theſe parchments might be a kind of common place-book, in which St. Paul inſerted extracts from the books he read.

14 *Alexander the copperſmith,*] Rather, *the brazier.* He was an Epheſian, and had, it ſeems, come to Rome to ſtir up the perſecution againſt Paul. *Wall.*

17 *Notwithſtanding, the Lord ſtood with me, and ſtrengthened me,* &c.] That is, though man forſook me, God ſtood by me: the Lord Jeſus ſtrengthened me, that by me thus ſtanding up in the defence of the goſpel, the preaching of it might be fully known, and that all the Gentiles might hear the defence of it: and thus, for that time, I was delivered out of Nero's hands, and out of that bloody lion's mouth.

22 *The Lord Jeſus Chriſt be with thy ſpirit. Grace be with you, Amen.*] St. Paul concludes this, like his other epiſtle, with an apoſtolical benediction, 'The Lord Jeſus Chriſt be with thy ſpirit:' as if he had ſaid, Be not ſad at my departure; for though I muſt leave thee, yet the Lord will uphold thee by his grace, and be preſent with thee, by the influence of his holy ſpirit.

The Epiſtle of PAUL to TITUS.

The ARGUMENT.

St. Paul *had conſtituted* Titus *biſhop in the iſland of* Crete, *where he himſelf had preached the goſpel. The occaſion of the apoſtle's writing this epiſtle to him was much the ſame with that of the two epiſtles to* Timothy. *The naturally bad diſpoſition of the Cretians, was made worſe by the* Jewiſh *zealots, who abounded in that iſland; againſt whoſe ignorant and malicious prejudices the apoſtle levels all the characters he gives of a good biſhop, church governor, or paſtor; and the ſeveral directions for the conduct of perſons of both ſexes, according to their reſpective ages, ſtations, and degrees. This Epiſtle is ſaid to have been written from* Nicopolis, *a city of* Macedonia.

CHAP. I.

1 *Why Titus was left in Crete,* 6 *how miniſters ſhould be qualified,* 10 *of evil doers.*

PAUL a ſervant of God, and an apoſtle of Jeſus Chriſt, according to the faith of God's elect, and the acknowledging of the truth, which is after godlineſs;

2 In hope of eternal life, which God, that cannot lie, promiſed before the world began.

3 But hath in due times manifeſted his word through preaching, which is committed unto me according to the commandment of God our Saviour.

4 To Titus *mine* own ſon after the common faith: grace, mercy, *and* peace from God the Father, and the Lord Jeſus Chriſt our Saviour.

5 For this cauſe left I thee in Crete, that thou ſhouldeſt ſet in order the things that are wanting, and ordain elders in every city as I had appointed thee.

6 If any be blameleſs, the huſband of one wife; having faithful children, not accuſed of riot, or unruly,

7 For a biſhop muſt be blameleſs, as the ſteward of God; not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre;

8 But a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate;

9 Holding faſt the faithful word as he hath been taught, that he may be able by ſound doctrine, both to exhort and to convince the gainſayers.

10 For there are many unruly and vain talkers and deceivers, eſpecially they of the circumciſion.

11 Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucre's ſake.

12 One of themſelves, *even* a prophet of their own, ſaid, The Cretians are alway liars, evil beaſts, ſlow bellies.

Commentary and Notes on Chapter I.

3 *According to the commandment of God our Saviour.*] That is, by the command of him, who, before the world began, promiſed to bring us, through his mercy in Chriſt, to a hope of eternal life.

10, 11. *For there are many unruly and vain talkers and deceivers,* &c.] A reaſon is here ſubjoined byour apoſtle, why Titus ſhould take ſuch ſpecial care to fill the church with able guides; namely, becauſe a multitude of falſe teachers were diſperſed abroad, and ſcattered up and down every where; particularly, the judaizing doctors, thoſe of the circumciſion mentioned in Acts xv. who would make chriſtianity nothing more than the ſupplement to the law of Moſes. Theſe he tells Titus muſt have their mouths ſtopped, not by force, for Titus had no power of the ſword, but by argumentative confutation. He muſt take care to ordain ſuch as might ſilence them, though not ſatisfy them.

12, 13 *One of themſelves, even a prophet of their own, ſaid, the Cretians are always liars,* &c.] The next argument which St, Paul

13 This witneſs is true. Wherefore rebuke them ſharply, that they may be ſound in the faith;

14 Not giving heed to jewiſh fables, and commandments of men that turn from the truth.

15 Unto the pure all things are pure; but unto them that are defiled and unbelieving, *is* nothing pure; but even their mind and conſcience is defiled.

16 They profeſs that they know God; but in works they deny *him*; being abominable and diſobedient, and unto every good work reprobate.

CHAP. II.

1 *Directions given to Titus, both for his doctrine and life,* 9 *of the duty of ſervants.*

BUT ſpeak thou the things which become ſound doctrine:

2 That the aged men be ſober, grave, temperate, ſound in faith, in charity, in patience;

3 The aged women likewiſe, that *they be* in behaviour as becometh holineſs, not falſe accuſers, not given to much wine, teachers of good things;

4 That they may teach the young women to be ſober, to love their huſbands, to love their children,

5 *To be* diſcreet, chaſte, keepers at home, good, obedient to their own huſbands, that the word of God be not blaſphemed.

6 Young men likewiſe exhort to be ſober minded.

7 In all things ſhewing thyſelf a pattern of good works: in doctrine *ſhewing* uncorruptneſs, gravity, ſincerity:

8 Sound ſpeech that cannot be condemned; that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.

9 *Exhort* ſervants to be obedient unto their own maſters, *and* to pleaſe *them* well in all things; not anſwering again.

10 Not purloining, but ſhewing all good fidelity: that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth ſalvation hath appeared to all men,

12 Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world;

13 Looking for that bleſſed hope, and the glorious appearing of the great God and our Saviour Jeſus Chriſt;

14 Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works:

15 Theſe things ſpeak and exhort, and rebuke with all authority. Let no man deſpiſe thee.

CHAP. III.

1 *Titus directed what to teach,* 10 *to reject obſtinate hereticks.* 12 *The concluſion.*

PUT them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work.

2 To ſpeak evil of no man, to be no brawlers, *but* gentle, ſhewing all meekneſs unto all men.

3 For we ourſelves alſo were ſometimes fooliſh, diſobedient; deceived, ſerving divers luſts and pleaſures, living in malice, and envy, hateful, *and* hating one another.

4 But

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makes uſe of to excite Titus to take great care how he behaved himſelf at Crete, and what biſhops he left there, is drawn from the nature and quality of the people of the iſland of Crete, where God's providence and the apoſtle's care had placed him. He tells him, that one of their own prophets or poets, namely Epimenides, had given this character of them, that the Cretians were a lazy and a lying people, ready enough to be miſled by the falſe teachers, particularly the judaizing doctors, who impoſed circumciſion and other ceremonial rites upon them, which were now old fables: but tended to pervert men from the truth: therefore he charges Titus to reprove ſharply and cuttingly, that they may be ſound in faith.

16 *They profeſs that they know God; but in works they deny him,* &c.] Behold here the diſmal character of many hypocritical perſons in the Jewiſh church. They profeſſed the knowledge of God, even the true God; but in their works, in their lives and actions, they denied him; and ſo became abominable both to God and man, diſobedient to the law, and averſe from every good work.

Commentary and Notes on Chapter II.

1 *But ſpeak thou the things which become ſound doctrine.*] As if our apoſtle had ſaid, Whatever the forementioned judaizing doctors preach, though they doat upon dreams, and feed their hearers with fables and fancies, to poiſon and corrupt their ſouls, and turn them from the truth, be ſure that thou carrieſt thyſelf as becomes a ſound preacher of the goſpel, and ſpeak only the things which become ſound doctrine. The body may as ſoon be nouriſhed with carrion, as the ſoul with rotten and unſound doctrine.

5 *Keepers at home,*] Elſner in a learned note has ſhewn that the Greek word here ſignifies both to *keep at home,* and to be attentive to domeſtick affairs.

7, 8 *In all things ſhewing thyſelf a pattern of good works,* &c.] St. Paul having directed Titus what doctrine to preach, comes now to inſtruct him what examples he was to give: in all things ſhew thyſelf a pattern of good works; as if he had ſaid, In all the good which thou exhorteſt thy hearers to, be an eminent pattern of it thyſelf; that they may ſee that viſible in thy life, which thou preſſeſt upon them by thy preaching. By piety and good works ſecond thy doctrine; there muſt be a harmony and correſpondence between a miniſter's doctrine and his converſation; otherwiſe he pulls down faſter than he builds up; for an heterodox converſation will carry an orthodox preacher to hell. He cloſes this admonition to Titus concerning preaching with this ſolemn charge; namely, that his doctrine be ſound and profitable, ſincere without mixture, grave without levity, ſound words that can never be confuted by gain ſayers, which is a thing that muſt be expected. But happy wilt thou be, if they can have nothing with which they can juſtly charge thy doctrine or converſation.

10 *Not purloining.*] Not privately defrauding.

That they may adorn, &c.] To *adorn* the doctrine of God, is by our practice to cauſe it to appear lovely and beneficial to mankind, to ſhew how glorious it is in its effects, and how worthy to be embraced and practiſed by all men. *Clarke.*

15 *Theſe things ſpeak and exhort, and rebuke,* &c.] As if the apoſtle had ſaid, Let theſe neceſſary and practical truths be the ſubject matter of thy preaching; and according to the authority of thy office rebuke gain ſayers; and let thy doctrine and behaviour in wiſdom and gravity be ſuch as may preſerve and keep thee from all contempt.

Commentary and Notes on Chapter III.

2 *To ſpeak evil of no man, to be no brawler, but gentle,* &c.] Calumny and evil ſpeaking has been a reigning vice in all ages; and by this means a greater guilt is contracted than men generally apprehend, or are aware of. If we know what we report of another to be falſe, it is downright lying: if we believe what we report of others to be falſe, it is ſlander: if what evil we report of others be really true, and we know it to be ſo, yet it is defamation, and contrary to that goodneſs and charity which chriſtianity requires; for to divulge the faults of others, though really guilty of them, without any neceſſity, is certainly a ſin, and included in this apoſtolical prohibition. To think and ſpeak evil of others is not only a bad thing, but a ſign of a bad man; and in many caſes it is as great a charity to conceal an evil we hear of our neighbour, as it is to relieve him in his diſtreſs. The next exhortation is to be no brawlers; in the original; no fighters, that is, neither with tongue or hand, but meek and gentle; putting up a double wrong, rather than revenging a ſingle injury, uſing all meekneſs towards all men. Meekneſs pacifieth wrath, and conquers animoſity to a wonder, making him tame and gentle, who by oppoſition is furious and implacable; the hardeſt flint is ſooner broke upon a pillow or cuſhion that gently yields, than upon a bar of iron that furiouſly reſiſts.

3 *For we ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts,* &c.] Here we have divers weighty reaſons laid down by our apoſtle, why chriſtians ſhould be found in the practice of the abovementioned virtues of equity and lenity, patience and charity,

meekneſs

4 But after that the kindneſs and love of God our Saviour toward man appeared,

5 Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt;

6 Which he ſhed on us abundantly through Jeſus Chriſt our Saviour;

7 That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life.

8 *This is* a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God might be careful to maintain good works. Theſe things are good and profitable unto men.

9 But avoid fooliſh queſtions and genealogies, and contentions and ſtrivings about the law: for they are unprofitable and vain.

10 A man that is an heretick; after the firſt and ſecond admonition, reject;

11 Knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.

12 When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours alſo learn to maintain good works for neceſſary uſes, that they be not unfruitful.

15 All that are with me ſalute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

It was written to Titus ordained the firſt biſhop of the church of the Cretians, from Nicopolis of Macedonia.

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meekneſs and long ſuffering, one towards another; namely, becauſe before their converſion, they themſelves lived in the practice of the aforeſaid vices as well as others. We ourſelves alſo were fooliſh, diſobedient, &c. that is, the ſervants of ſin, and ſlaves to our luſt; ſuffering wrath to reſt in our boſoms, till it boiled up to revenge: having formerly therefore been ſuch ourſelves, we ought to pity rather than ſpurn at thoſe that are ſo ſtill.

4 *The love of God our Saviour.*] The love of God the Father, and our Saviour.

8 *This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good works.*] Our apoſtle having in the foregoing verſes, ſpoken of juſtification by grace without works of righteouſneſs, immediately gives here a ſtrict and ſolemn charge to Titus, to preſs the neceſſity of good works upon thoſe who believed and embraced the goſpel, on purpoſe to prevent all miſtake and abuſe of the doctrine of juſtification by faith, and of the free grace and mercy of God in Jeſus Chriſt: intimating, that they who are juſtified by the faith of the goſpel ſhould be ſo far from thinking themſelves hereby excuſed from good works, that they ought upon that account to be the more careful to maintain and practice them; becauſe, by the very profeſſion of the chriſtian faith and religion, they have ſolemnly engaged themſelves to do ſo.

10 *A man that is an heretick, after the firſt and ſecond admonition reject.*] As if the apoſtle had ſaid, Avoid and refuſe communion with him that obſtinately perſiſts in dangerous errors and hereſies: and accordingly let him be excommunicated.

11 *Is ſubverted.*] Or turned aſide from the true faith.

15 *Grace be with you all. Amen.*] This is the ſalutation of St. Paul, always written with his own hand in all his epiſtles. Though the epiſtles themſelves were written by others, he did this to prevent counterfeits, and that no ſpurious writings might be obtruded upon the church. And whereas he ſays, Grace be with you all, it plainly intimates, that though this epiſtle be written by name to Titus, that yet it was intended for the benefit and advantage of the whole church.

THE

The EPISTLE of PAUL to
PHILEMON.

The ARGUMENT.

This epiſtle was written to a private Perſon, and upon a private occaſion. Oneſimus, *a ſervant to* Philemon *the* Coloſſian, *one of St.* Paul*'s converts, had robbed his maſter, and run away from him. St.* Paul*, providentially meeting with him whilſt in his confinement at* Rome, *converted him to the chriſtian faith; after which, for a time he miniſtered to* Paul *in priſon; but the apoſtle, underſtanding that he was another man's ſervant, and particularly his dear friend* Philemon*'s, he ſent him back to his maſter, with this recommendatory letter, earneſtly deſiring* Philemon *to pardon and receive him into favour again.*

Paul deſireth Philemon to forgive his ſervant, and lovingly to receive him again.

PAUL a priſoner of Jeſus Chriſt, and Timothy *our* brother, unto Philemon, our dearly beloved, and fellow labourer.

2 And to *our* beloved Apphia, and Archippus our fellow-ſoldier, and to the church in thy houſe:

3 Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints:

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Chriſt Jeſus.

7 For we have great joy and conſolation in thy love, becauſe the bowels of the ſaints are refreſhed by thee, brother.

8 Wherefore, though I might be much bold in Chriſt to enjoin thee that which is convenient,

9 Yet for love's ſake I rather beſeech *thee*, being ſuch a one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.

10 I beſeech thee for my ſon Oneſimus, whom I have begotten in my bonds:

11 Which in time paſt was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have ſent again: thou therefore receive him that is mine own bowels:

13 Whom I would have retained with me, that in thy ſtead he might have miniſtered unto me in the bonds of the goſpel.

14 But

Commentary and Notes on the Epiſtle to Philemon.

2 *Apphia.*] She is ſuppoſed to be Philemon's wife.

4 *Love and faith.*] That is, faith in the Lord Jeſus, love and charity towards all ſaints or holy people.

9 *Paul the aged.*] The Greek word *presbutes*, which is here uſed, always ſignifies *aged*, but *presbutes* ſometimes ſignifies *an old man*, and at other times an *ambaſſador*: now St. Paul could not properly call himſelf *the aged*, being, according to the moſt probable calculation, not more than 52 or 53 years of age; therefore with the learned Dr. Bently we muſt certainly here read *presbutes, an ambaſſador;* St. Paul uſes the word *presbutes*. Epheſ. vi. 20. *For which I am an ambaſſador in bonds*, and again 2 Cor. v. 20.

10 *Whom I have begotten in my bonds.*] St. Paul had converted Oneſimus to the chriſtian faith when he was a priſoner, and therefore may be ſaid to have begotten him to chriſtianity.

11 *Which was to thee unprofitable*, &c.] Rather *who* was to thee unprofitable, for he had defrauded him, and been negligent of his buſineſs.

12 *Whom I have ſent again: thou therefore receive him that is mine own bowels.*] Here are ſeveral arguments uſed by our apoſtle, why Philemon ſhould receive Oneſimus into his ſervice again; becauſe St. Paul had ſent him for that end a long and tedious journey from Rome to Coloſſe; and becauſe he came with the apoſtles commendatory letters, and in his name. We are not eaſily to reject thoſe that come to us countenanced and recommended by the reverend and faithful miniſters of God.

14 But without thy mind would I do nothing; that thy benefit ſhould not be as it were of neceſſity, but willingly.

15 For perhaps he therefore departed for a ſeaſon, that thou ſhouldſt receive him for ever.

16 Not now as a ſervant, but above a ſervant, a brother beloved, eſpecially to me, but how much more unto thee, both in the fleſh, and in the Lord?

17 If thou count me therefore a partner, receive him as myſelf.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account.

19 I Paul have written *it* with mine own hand, I will repay it: albeit, I do not ſay to thee how thou oweſt unto me even thine ownſelf beſides.

20 Yea, brother, let me have joy of thee in the Lord, refreſh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt alſo do more than I ſay.

22 But withal prepare me alſo a lodging: for I truſt that through your prayers I ſhall be given unto you.

23 There ſalute thee Epaphras, my fellow-priſoner in Chriſt Jeſus;

24 Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

¶ Written from Rome to Philemon, by Oneſimus a ſervant.

15, 16 *For perhaps he therefore departed for a ſeaſon, that thou ſhouldſt receive him for ever,* &c.] Here our apoſtle anſwers an objection which poſſibly Philemon might make thus: Oneſimus ran away from me, what reaſon have I to receive him again? The apoſtle ſeems thus to reply upon it: If his departing from thee was ſo managed by the wiſe and merciful providence of God, that it might be an occaſion for thy receiving him again for ever, then, notwithſtanding his departure, thou oughteſt to receive him. But verily thus it is, the wiſdom of God has ſo over-ruled the matter: he went a fugitive from thee, thieving and purloining; but he returns convert, a chriſtian, a brother in the faith; and as ſuch to be entertained by thee, being doubly related to thee, both as a ſervant, and as a fellow member of Chriſt.

19 *Thou oweſt to me thine own ſelf*] That is, I was the chief inſtrument of thy converſion to chriſtianity.

22 *Prepare me a lodging,*] St. Paul's purpoſe of coming to lodge with Philemon quickly, ſeems to add great weight to his interpoſition in favour of Oneſimus.

23 *There ſalute thee Epaphras, my fellow priſoner in Chriſt Jeſus.*] Our apoſtle, being now come to the concluſion of his epiſtle, ſhuts it up with ſalutation and prayer. Firſt, he ſalutes Philemon from Epaphras, Marcus, Ariſtarchus, Demas and Luke; ſome his fellow priſoners, all his fellow-labourers. Here it is to be obſerved how graciouſly God provides for the comfort of his children in priſon. He ſweetened St. Paul's affliction with the ſaints communion. It was no joy to St. Paul that Epaphras was in priſon; he had rather that he had been preaching at Coloſſe: but ſeeing he was a priſoner, the apoſtle no doubt was very thankful, that he was in the ſame priſon, with him, where they had opportunity to pray together, to diſcourſe, encourage and comfort one another.

The EPISTLE of PAUL the APOSTLE to the

HEBREWS.

The ARGUMENT.

The Hebrews, *to whom this epiſtle was addreſſed, were the believing* Jews *of* Paleſtine, *with whom* St. Paul *held a conſtant intimacy and correſpondence. The deſign of it was to convince them, and, by their means, all the* Jewiſh *converts whereſoever diſperſed, of the inſufficiency and utter aboliſhment of the ceremonial and ritual law: in order to which he undertakes to ſhew, firſt, the ſuperior excellency of Chriſt's perſon above that of* Moſes ; *ſecondly, the ſuperiority of Chriſt's prieſthood above the* Levitical; *thirdly, the mere figurative nature, and utter inſufficiency of the legal ceremonies and ſacrifices: and fourthly, that to forſake the* Moſaical *law was not, as the* Jews *boldly aſſerted, to apoſtatize from* God ; *but was their indiſpenſible duty and obligation. Theſe particulars are intermixed with proper inferences and exhortations, all tending to ſhew the* Jewiſh *chriſtians the unreaſonableneſs, folly, and danger of relapſing into* Judaiſm.

All the ancient copies and tranſlations, with the concurrent teſtimonies of the beſt writers, ancient and modern, afford ſuch an evidence of St. Paul's *being the true author of this epiſtle, that the objections to the contrary are of little or no weight. His mentioning himſelf in it, as lately a priſoner; and in* Italy, *and his promiſe of viſiting the* Hebrews, *together with* Timothy, *who had been releaſed from impriſonment, both denote the writer, and point out the time of writing this epiſtle; namely, juſt after the deliverance of St* Paul *from his firſt trial at* Rome. *The moſt probable reaſon, why the apoſtle did not prefix his name to this epiſtle ſeems to be, that he might give the leſs offence to the infidel* Jews *of that country, who were enraged at him as a preacher to the* Gentiles, *or, that having acknowledged himſelf to be an apoſtle of the uncircumciſion, he might, by concealing his name, give the leſs diſguſt to ſuch* Jewiſh *chriſtians, as were not fully weaned from their prejudices in that matter.*

CHAP. I.

1 *Chriſt in theſe laſt times coming to us from the Father,*
4 *is preferred before angels both in perſon and office.*

GOD, who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets,

2 Hath in theſe laſt days ſpoken unto us by *his* Son, whom he hath appointed heir of

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Commentary and Notes on Chapter I.

1 *God who at ſundry times, and in divers manners, ſpake* &c.] Our apoſtle intending a compariſon here between the law and the goſpel, ſhews firſt wherein they both agree, and next wherein they differ. They agree firſt in this, that God was the author of them both; for the law and goſpel received their original from God himſelf; and God the Father, by way of eminency was the peculiar author of them both.

2 *Whom he hath appointed heir of all things,* &c.] The title of heir, which is given here to Chriſt, ſhews his dignity and dominion, together

of all things, by whom alſo he made the worlds;

3 Who being the brightneſs of *his* glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high;

4 Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels ſaid he at any time, Thou art my ſon, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a ſon?

6 And again, when he bringeth in the Firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him.

7 And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire.

8 But unto the ſon *he ſaith*, Thy throne, O God, *is* for ever and ever: a ſceptre of righteouſneſs *is* the ſceptre of thy kingdom.

9 Thou haſt loved righteouſneſs, and hated iniquity: therefore God, *even* thy God, hath anointed thee with the oil of gladneſs above thy fellows.

10 And, Thou, Lord in the beginning haſt laid the foundation of the earth: and the heavens are the works of thine hands:

11 They ſhall periſh: but thou remaineſt: and they all ſhall wax old as doth a garment:

12 And as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

13 But to which of the angels ſaid he at any time, Sit on my right hand, until I make thine enemies thy footſtool?

14 Are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?

CHAP. II.

1 *We ought to be obedient unto Chriſt Jeſus,* 5 *becauſe he vouchſafed to take our nature upon him,* 14 *as it was neceſſary.*

THEREFORE we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let *them* ſlip.

2 For if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompenſe of reward;

3 How ſhall we eſcape if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, *and* was confirmed unto us by them that heard *him*;

4 God alſo bearing them witneſs both with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own will?

5 For unto the angels hath he not put in ſubjection the world to come, whereof we ſpeak.

6 But

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together with the right he has to both; namely, that of ſonſhip; for what is an heir but a father's ſucceſſor? Chriſt, as a ſon, being heir of all things, imports that he is Lord of all, and has a ſovereign dominion over all perſons and things, over all angels, and over men whether living or dead.

4 *Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name,* &c.] In the foregoing verſes, a compariſon was made between Chriſt and the prophets; here between Chriſt and the angels: and the preference and pre-eminence is given to him above them all. Angels were very glorious creatures, employed by God in the giving of the law; but Chriſt, whom God the Father employed in the diſpenſation of the goſpel, is ſuperior to them, and has an excellency above them; a more excellent name; they being called miniſters or ſervants, he ſtiled a ſon.

5 *Thou art my Son this day have I begotten thee,*] This is ſo diſtinguiſhing an expreſſion, that it neceſſarily implies our Saviour to be the ſon of God in a different and more exalted ſenſe than the angels themſelves are? for in the next verſe the apoſtle brings them in as his miniſters, ſubject and paying honour to him. *Clarke.*

7, 8 *And of the angels he ſaith, Who maketh his angels ſpirits,* &c.] Still our apoſtle goes on comparing Chriſt and the angels together, and giving a tranſcendant preference to the one before the other. The angels are miniſtring ſervants; but Chriſt a ſon: the angels are the prime inſtruments of the Father's providence, moſt zealous and active to accompliſh his pleaſure; but the ſon is God: thy throne, O God, is for ever and ever: God, not by analogy and deputation, as princes are; nor with a limitation and diminution, as Moſes was made a God to Pharaoh; but abſolutely and really, as ſubſiſting in the divine nature. To the ſon he ſaith, Thy throne, O God, is for ever and ever:

9 *Above thy fellows.*] That is, none of the angels whom thou mayeſt in any degree have condeſcended to join with thyſelf and lead in thy train, can pretend to compare with thee in glory or joy.

10 *And, Thou, Lord, in the beginning haſt laid the foundation of the earth,* &c.] What further proof of Chriſt's divinity can be deſired than what is here given by our apoſtle? The name and attributes of God are given to him, as alſo an everlaſting throne and kingdom: divine honour is required to be paid to him. And here ſuch divine works are aſcribed to him, as no creature can have any ſhare or efficiency with him in.

13 *But to which of the angels ſaid he at any time, Sit on my right hand,* &c.] This verſe contains a further proof of Chriſt's pre-eminence above the angels, and that he is in reality the Son of God; namely, becauſe he ſits in the quality of a Son, at the right hand of God the Father: equal to him in dignity, power, and glory; commanding all the viſible and inviſible world, moſt eaſily, yet irreſiſtibly, though gradually ſubduing his enemies to a complete victory.

14 *Are they not all miniſtring ſpirits, ſent forth to miniſter,* &c.] This is the teſtimony produced by the apoſtle, to prove Chriſt's pre-eminency above the angels. He is a ſon, they are but ſervants: not only ſervants to Chriſt, but ſervants to believers, to the church of Chriſt, to the heirs of ſalvation.

Commentary and Notes on Chapter II.

1 *Therefore we ought to give the more earneſt heed,* &c.] As if the apoſtle had ſaid, Seeing Chriſt is ſo excellent in his perſon, and ſeeing the goſpel has ſuch a glorious author as the bleſſed Jeſus, let us take great heed that we eſteem his perſon, revere his authority, reverence his miniſtry and meſſage; and that our memories may not be like leaky veſſels, ſuffering the word at any time to ſlip and run from us: from which, we ſee, that the conſideration of the goſpel being revealed by the Son of God, is a powerful motive to a high eſteem of it, and a diligent attendance on it.

2 *For if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion,* &c.] The apoſtle, having ſhewn the tranſcendent dignity of Chriſt's perſon and office, and alſo that he was a more excellent prophet than Moſes, a more excellent prieſt than Aaron, a more excellent king than Melchiſedec; he hence infers, that ſuch as deſpiſe the goſpel, the doctrine uf the bleſſed Jeſus, are far more inexcuſeable than thoſe who were the tranſgreſſors of the law of Moſes: 'If the word ſpoken 'by angels was ſtedfaſt;' that is, if the law given by the miniſtry of angels was firm and inviolable, and all the tranſgreſſors of it were juſtly and ſeverely puniſhed, how can we eſcape periſhing, if we neglect the goſpel, which makes a diſcovery of that great ſalvation which was purchaſed by Chriſt for loſt ſinners? The apoſtle's argument is drawn from the leſs to the greater; thus, if Almighty God was ſo ſevere againſt the violation of a far meaner inſtitution; to wit, the law given by the miniſtry and diſpenſation of Angels, how can we eſcape that neglect to hear and obey the goſpel, which makes a tender, yea, the only tender of ſalvation to a loſt world?

3 *Which at the firſt began to be ſpoken by the Lord, and was confirmed unto us,* &c.] Here we have a ſpecial reaſon aſſigned, why ſuch as reject the goſpel cannot eſcape divine wrath; becauſe it was firſt publiſhed and delivered by Jeſus Chriſt: it was clearly, plainly, and perſuaſively preached at firſt by himſelf. The law was promulgated by angels: the goſpel proclaimed by the Son of God, and afterwards by his apoſtles: and God confirmed their teſtimony by ſigns and wonders, by miraculous powers and gifts of the Holy Ghoſt; all which did ſignify God's approbation of their doctrine, and gave the world a confirmation of the truth and excellency of it, and conſequently gave it credibility.

5 *For unto the angels hath he not put in ſubjection the world to come,* &c.] Still our apoſtle proſecutes his former deſign; which was

to

6 But one in a certain place teſtified, ſaying, What is man, that thou art mindful of him? or the ſon of man that thou viſiteſt him?

7 Thou madeſt him a little lower than the angels; thou crownedſt him with glory and honour, and didſt ſet him over the works of thy hands:

8 Thou haſt put all things in ſubjection under his feet. For in that he put all in ſubjection under him, he left nothing *that is* not put under him. But now we ſee not yet all things put under him.

9 But we ſee Jeſus, who was made a little lower than the angels, for the ſuffering of death, crowned with glory and honour; that he by the grace of God ſhould taſte death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many ſons unto glory, to make the Captain of their ſalvation perfect through ſufferings.

11 For both he that ſanctifieth, and they who are ſanctified, *are* all of one. For which cauſe he is not aſhamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midſt of the church will I ſing praiſe unto thee.

13 And again, I will put my truſt in him. And again, Behold, I, and the children which God hath given me.

14 Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame; that through death he might deſtroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their life-time ſubject to bondage.

16 For verily he took not on him *the nature of* angels; but he took on him the ſeed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high prieſt in things *pertaining* to God, to make reconciliation for the ſins of the people.

18 For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.

CHAP. III.

1 *Chriſt is more worthy than Moſes,* 7 *Therefore if we believe not in him, we ſhall be more worthy of puniſhment than hard hearted Iſrael.*

WHEREFORE, holy brethren, partakers of the heavenly calling, conſider the Apoſtle and high prieſt of our profeſſion, Chriſt Jeſus.

2 Who was faithful to him that appointed him, as alſo Moſes *was faithful* in all his houſe.

3 For this *man* was counted worthy of more glory than Moſes, inaſmuch as he who hath builded the houſe, hath more honour than the houſe.

4 For every houſe is builded by ſome man; but he that built all things *is* God.

5 And Moſes verily *was* faithful in all his houſe as a ſervant, for a teſtimony of thoſe things which were to be ſpoken after;

6 But Chriſt, as a ſon over his own houſe: whoſe houſe are we, if we hold faſt the confidence, and the rejoicing of the hope, firm unto the end.

7 Wherefore

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to perſuade the Hebrews, that more heed is to be given to the word of Chriſt, the doctrine of the goſpel, that to the word or law delivered by angels; becauſe God hath given a greater authority to Chriſt than ever he did to the angels; as appears, by putting the world to come in ſubjection to Chriſt, and not to angels; yea, inaſmuch as angels themſelves are to be in ſubjection to Chriſt, as a part of his kingdom, 'Unto the angels hath he not put in ſubjection the world to come;' that is, the world of believers, gathered out of all nations by the preaching of the goſpel, is put under Chriſt's immediate power; and is ſubject, not to angels but to Chriſt himſelf.

8, 9 *Thou haſt put all things in ſubjection under his feet,* &c.] We had an account of the depth of our Lord's humiliation before; of the height of his exaltation now: all things are and ſhall be put under him. For though God has given Chriſt dominion over all things, and all things are ſubject to his power, he hath not as yet exerciſed his complete power in ruining all his enemies, and in reducing all his people to ſubjection; and this will not be ſeen 'till the laſt ſaint be converted, and 'till death, the laſt enemy, be deſtroyed: but yet, in the mean time, Chriſt is exhalted with great triumph to his kingdom in heaven, and there crowned with dignity, honour, and glory. 'Tis obvious, that every thing ſhall be put under him, that riſeth up againſt him, in his own appointed time.

11, 12 *For both he that ſanctifieth, and they who are ſanctified, are all of one,* &c.] In theſe words our union with Chriſt, by his participation of the ſame nature with us, is declared: he and we are all of one: that is, of one and the ſame nature, of one ſtock and original. It was the reſult of the wiſe, merciful, and righteous counſel of God, that the Saviour of men ſhould have communion with them in their nature, that he might have right to redeem them by his propinquity and alliance with them.

15 *Were all their life-time ſubject to bondage*] Having nothing to expect, if rightly underſtood, but future miſery.

16 *He took not on him the nature of angels, but,* &c.] Which ſhews it would have been a great condeſcenſion in him to have done even *that*; but he took on him the nature of *man.* Clarke.

17, 18 *Wherefore in all things it behoved him to be made like unto his brethren,* &c.] In theſe two verſes, our apoſtle illuſtrates what he had before taught; and confirms his foregoing propoſition concerning Chriſt's participation of fleſh and blood; and he acquaints us here with one ſpecial end of it; namely, to be ſuch an high prieſt as our neceſſities and exigencies required: for we, being perſons obnoxious to temptations and ſufferings of all ſorts, the wiſdom of God and the nature of the thing required it, that Chriſt, our great high-prieſt, ſhould, in a ſpecial manner, be able to relieve and help us.

Commentary and Notes on Chapter III.

2 *Who was faithful to him that appointed him, as alſo Moſes was,* &c.] Becauſe the Jews had generally too high an opinion of Moſes, our apoſtle here enters upon a compariſon between Chriſt and Moſes, thus: As Moſes was faithful, ſo was Chriſt in declaring the will, the whole will of God to his church. Was Moſes univerſally faithful, faithful in all his houſe? So did the faithfulneſs of Chriſt extend itſelf to all the church. Did Moſes perform every thing according to the inſtitution and appointment of God? So was Chriſt faithful to him who appointed him, doing all that in, and for the church which God had commanded him, and nothing elſe.

3, 4, 5. *For this man was counted worthy of more glory than Moſes, inaſmuch, as he who hath,* &c.] Our apoſtle having, in the preceding verſes, entered upon a compariſon between Chriſt and Moſes, and ſhewn in general wherein they were alike and agreed, proceeds now to evince the preference of Chriſt, and to ſhew, in ſundry ſignal inſtances, his exaltation above Moſes. This man, meaning the Meſſiah, was counted worthy of more glory than Moſes; as if he had ſaid, Chriſt is as much more honourable than Moſes, as the maker and maſter of the houſe, is more ſo than the houſe itſelf: he that buildeth the houſe hath more honour than the houſe; but Chriſt built the houſe, and Moſes was only of the houſe, or a part of it: therefore Chriſt ought to have more honour than Moſes: for all families or houſes have ſome founder. But he that built the church is the ſame that made all things; namely, God; another propoſition proving the ſame concluſion we have in the next verſes. Thus, he that is a ſon over his own houſe, is of more honour than a ſervant in the houſe of another; but Chriſt is a on over his own houſe; Moſes was only a ſervant in the houſe of another; therefore more honour is due to Chriſt than is to Moſes.

6 *Whoſe houſe are we, if we hold faſt the confidence,* &c.] The apoſtle, having thus confirmed his arguments, returns, according to his uſual manner, to make application of it to the Hebrews, and he improves it for the enforcement of his exhortation to conſtancy and perſeverance. Whoſe houſe are we, that is, believers, who worſhip him, according to the goſpel, are ſo; but upon this condition, that we hold faſt our confidence; that is, the confident profeſſion of our chriſtian faith, and our joy and glorying in the hopes of the promiſed bleſſedneſs to the end.

7 Wherefore, (as the Holy Ghoſt ſaith, To day, if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderneſs;

9 When your fathers tempted me, proved me, and ſaw my works forty years.

10 Wherefore I was grieved with that generation, and ſaid, They do always err in *their* hearts; and they have not known my ways.

11 So I ſware in my wrath, They ſhall not enter into my reſt.)

12 Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily while it is called, To-day; leſt any of you be hardened through the deceitfulneſs of ſin.

14 For we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end;

15 While it is ſaid, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For ſome, when they had heard, did provoke: howbeit not all that came out of Egypt by Moſes.

17 But with whom was he grieved forty years? *was it* not with them that had ſinned, whoſe carcaſſes fell in the wilderneſs?

18 And to whom ſware he that they ſhould not enter into his reſt, but to them that believed not?

19 So we ſee that they could not enter in becauſe of unbelief.

CHAP. IV.

1 *The reſt of Chriſtians is attained by faith.* 12 *The power of God's word.* 14 *By our high prieſt Jeſus the ſon of God, ſubject to infirmities, but not to ſin,* 16 *we muſt and may go boldly to the throne of grace.*

LET us therefore fear, leſt a promiſe being left *us* of entering into his reſt, any of you ſhould ſeem to come ſhort of it.

2 For unto us was the Goſpel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into reſt, as he ſaid, As I have ſworn in my wrath, If they ſhall enter into my reſt, although the works were finiſhed from the foundation of the world.

4 For he ſpake in a certain place of the ſeventh *day* on this wiſe, And God did reſt the ſeventh day from all his works.

5 And in this *place* again, If they ſhall enter into my reſt.

6 Seeing therefore it remaineth that ſome muſt enter therein, and they to whom it was firſt preached entered not in becauſe of unbelief;

7 Again, he limiteth a certain day, ſaying in David, To day, after ſo long a Time; as it is ſaid, To day if ye will hear his voice, harden not your hearts.

8 For if Jeſus had given them reſt, then would he not afterward have ſpoken of another day.

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7. 8, 9, 10, 11 *Wherefore as the Holy Ghoſt ſaith, To day if ye will hear,* &c.] The apoſtle, having proved our Lord Jeſus Chriſt to be the great prophet and teacher of his church, draws an inference in theſe words from the foregoing concluſion; namely, that ſeeing Chriſt is the chief apoſtle and prophet of his church ſeeing he was a teacher ſent by God to inſtruct the world in the practice of their reaſonable duty; that therefore it is a duty incumbent upon us to hearken to Chriſt's voice, and comply with his call, and that preſently.

12 *Take heed, brethren, leſt there be in any of you an evil heart of unbelief,* &c.] The apoſtle having propounded the example of the Iſraelites in the foregoing verſes, to the conſideration of the Hebrews, adviſes them here to take care that they do not imitate the old Iſraelites in their unbelief, which will now endanger our revolt from God, as it did theirs then.

14 *For we are made partakers of Chriſt if we hold the beginning of our confidence,* &c.] That is, we ſhall hereby declare ourſelves to be made partakers of Chriſt, and his ſaving benefits, if we perſevere in the faith of the goſpel of which we have begun to make a profeſſion; intimating, that ſuch chriſtians as renounce the profeſſion of chriſtianity, either through fear or flattery, were never made partakers of Chriſt, nor ſavingly united to him: no better evidence of our perſeverance in Chriſt than what perſeverance gives,

15, 16 *While it is ſaid, To day if ye will hear his voice, harden not your hearts,* &c.] The intention of our apoſtle in theſe and the following verſes, is to confirm his preceding exhortation for hearkening to the voice of Chriſt, who ſpeaks to us by the goſpel; and this he does by propounding the example of the Iſraelites, who came out of Egypt under the conduct of Moſes, and heard the voice of God in the wilderneſs. 'They all came out of Egypt under the conduct of Moſes, and all heard the voice of God in the wilderneſs. However, all did not provoke, but ſome only.'

18 *And to whom ſware he that they ſhould not enter into his reſt, but to them that believed not?*] The reſt here ſpoken of is in the land of Canaan, ſo called, becauſe God had promiſed it to Abraham, to plant and ſettle his poſterity in it, and becauſe it typified heaven, that eternal reſt which God has promiſed for his ſaints; into this reſt the rebellious and unbelieving Iſraelites muſt not enter. God ſware the contrary; he ſware by himſelf; he ſware in his wrath; he ſware to make his ſentence immutable and irrevocable. Lord! thine oath ſtands as a bar againſt all unbelieving ſinners at this day, as it did againſt the Iſraelites of old, and cuts off all hope of future entrance into thy eternal reſt, which they have forfeited for ever.

Commentary and Notes on Chapter IV.

1 *Let us therefore fear, leſt a promiſe being left us of entering into his reſt, any of you ſhould ſeem to come ſhort of it.*] As if the apoſtle had ſaid, Seeing you have ſo dreadful an example of God's wrath executed upon your fathers in the wilderneſs for their unbelief, take heed of their ſin, leſt ye ſuffer the like puniſhment.

3 *Although the works were finiſhed from the foundation of the world.*] That is. Almighty God, when he had finiſhed the works of creation in ſix days. reſted on the ſeventh day from his labour; ſhewing us by his own example, that work and labour muſt precede our reſt. After God had finiſhed the glorious work of creation, he returns as it were into his own eternal reſt, and directs us to ſeek reſt in himſelf; and by his own example teaches us, that our days of labour muſt go before that of reſt.

4, 8 *For he ſpoke iu a certain place of the ſeventh day on this wiſe, And God did reſt the ſeventh day,* &c.] For the more clear underſtanding of theſe words, we muſt know, that there is a three-fold reſt ſpoken of in ſcripture; all which are called *his*: that is, God's reſt, being all of his appointing and providing; namely, 1ſt, The reſt of the ſabbath day, in remembrance of God's reſting from the work of creation. 2dly, The typical reſt in the land of Canaan 3dly, An eternal reſt with God in heaven; of which the ſabbath, and the reſt of the Iſraelites in Canaan were a type and figure. Now. the apoſtle's deſign is to prove, that the reſt which God principally intends for his people is this laſt reſt: namely, an everlaſting reſt with himſelf in heaven: and this he evidently proves, becauſe, if that reſt which they had obtained in the land of Canaan, under the conduct of Joſhua, that is, In Syriac Jeſus, had been all the reſt which Almighty God ever intended for them, then it had been needleſs for David, in Pſalm xcv, which was penned a long time after, even ſome thouſands of years, to make mention of any other reſt. But this he does; and therefore he infers, that there is a third reſt yet to come, which, by the preaching of the goſpel, was now propoſed to them, and that under the ſame promiſes and threatenings with the former: if Jeſus or Joſhua had given them the true ſpiritual and eternal reſt here ſpoken of in Canaan, then would not David afterward have ſpoken of another reſt after their reſt in Canaan: which ſeeing he has done; the apoſtle concludes, there muſt yet remain a further reſt to be enjoyed by the people of God, From all which it is to be obſerved, that God has by promiſe given his people a full aſſurance of enjoying a reſt, upon condition of faith; and this another manner of reſt than that of Canaan, which the Iſraeltics of old had enjoyed.

9 There remaineth therefore a reſt to the people of God.

10 For he that is entered into his reſt, he alſo hath ceaſed from his own works, as God *did* from his.

11 Let us labour therefore to enter into that reſt, leſt any man fall after the ſame example of unbelief.

12 For the word of God *is* quick, and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow; and *is* a diſcerner of the thoughts and intents of the heart.

13 Neither is their any creature that is not manifeſt in his ſight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high-prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt *our* profeſſion.

15 For we have not an high-prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, *yet* without ſin,

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAP. V.

1 *The authority and honour of our Saviour's prieſthood,* 11 *Negligence in the knowledge thereof reproved.*

FOR every high prieſt taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and ſacrifices for ſins:

2 Who can have compaſſion on the ignorant, and on them that are out of the way; for that he himſelf alſo is compaſſed with infirmity.

3 And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins.

4 And no man taketh this honour unto himſelf, but he that is called of God, as *was* Aaron:

5 So alſo Chriſt glorified not himſelf to be made an high prieſt; but he that ſaid unto him, Thou art my Son, to day have I begotten thee.

6 As he ſaith alſo in another *place*, Thou *art* a prieſt for ever after the order of Melchiſedec.

7 Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard, in that he feared.

8 Though he were a Son, yet learned he obedience by the things which he ſuffered:

9 And being made perfect, he became the author of eternal ſalvation, unto all them that obey him;

19 Called of God an high-prieſt after the order of Melchiſedec.

11 Of whom we have many things to ſay, and hard to be uttered, ſeeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the firſt principles of the oracles of God and are become ſuch as have need of milk, and not of ſtrong meat.

13 For every one that uſeth milk *is* unſkilful in the word of righteouſneſs: for he is a babe.

14 But ſtrong meat belongeth to them that are of full age, *even* thoſe who by reaſon of uſe have their ſenſes exercifed to diſcern both good and evil.

CHAP.

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9 *There remaineth therefore a reſt to the people of God.*] From the foregoing premiſes, the apoſtle draws this concluſion, that there yet remaineth a more glorious, perfect, and complete reſt for the people of God.

11 *Let us labour therefore to enter into that reſt,* &c.] As if our apoſtle had ſaid, Seeing there is ſuch a glorious and eternal reſt prepared for and promiſed to believers, then it is the duty, and ought to be the endeavour of every one of us, to ſecure our title to and intereſt in it, by a ſtedfaſt faith, and perſevering obedience, leſt, following the example of our forefathers in the wilderneſs, we fall and periſh as they did.

12 *The word of God is ſharper than any two-edged ſword,* &c.] This may either be a deſcription of Chriſt, or of the goſpel; and commentators are divided in regard to the ſenſe in which it ſhould be underſtood.

15 *For we have not an high-prieſt which cannot be touched with the feeling of our infirmities,* &c.] Theſe words contain a further deſcription of Chriſt our great high-prieſt, by his merciful diſpoſition towards his people, He is ſaid to be touched; that is, ſenſibly affected with the infirmities; that is, the miſeries, ſufferings, and calamities, which the human nature is exerciſed with and expoſed to. Our Lord and Saviour now in heaven exerciſes a tender and compaſſionate ſpirit towards his ſuffering children and ſervants here on earth. He has an experimental knowledge of what his people ſuffer, either from God or from man, for God's ſake, as one that is intereſted in them, as one concerned for them, as one that is related to them, yea, as being one with them. This ſympathy of Chriſt towards his ſuffering people is a tender ſympathy, an extenſive ſympathy; it reaches to all our infirmities; a proportionable ſympathy, anſwerable to every occaſion; and a perpetual ſympathy. As long as he continues high-prieſt, and we remain ſubject to infirmities, ſo long will he be touched with the feeling of them.

Commentary and Notes on Chap. V.

2 *Who can have compaſſion on the ignorant, and on them that are out of the way,* &c.] Our apoſtle proceeds in giving the character of the high-prieſt which God required under the law: he muſt have compaſſion for men, for ſinful men, being compaſſed with ſinful infirmities himſelf.

3 *And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins*] That is, by reaſon of which infirmites, he ought, both by God's command, and alſo from the reaſon aad nature of the thing, to offer ſacrifices for the ſins of the people, ſo alſo for his own.

4, 5, 6 *And no man taketh this honour unto himſelf, but he that is called,* &c.] The foregoing verſes declared the perſonal qualifications of the high-prieſt; here we have his call and commiſſion to this function: the former made him meet for it; the latter gave him right to it. No man taketh this honour; that is, the honour of prieſthood to himſelf, but only he that is called of God, as was Aaron and his poſterity.

7 *Who in the days of his fleſh.*] This is ſpoken of our Saviour, and alludes to the affecting ſenſe he had of his ſufferings when he endured that bitter agony in the garden.

10 *Called of God an high-prieſt after the order of Melchiſedec,* &c] Theſe words may be looked upon as an evidence and teſtimony, that the Lord Jeſus Chriſt was and is the author of eternal ſalvation to all them that obey him, becauſe he is a prieſt after the order of Melchiſedec: that is becauſe his prieſthood is eternal.

11 *Of whom we have many things to ſay,* &c.] That is, of which prieſthood of Chriſt, as compared with Melchiſedec, we have much to ſay, which is not eaſy to be made intelligible by words to thoſe who are ignorant and dull of underſtanding.

12 *For when for the time ye ought to be teachers, ye have need that one teach you again,* &c.] As if the apoſtle had ſaid, When for the time that you have profeſſed the chriſtian faith, you ought to have been able to be teachers of it to others, you have need yourſelves to be inſtructed in the firſt rudiments of the chriſtian religion, and are become ſuch as have need of milk, the food of babes; and not of ſtrong meat, the food of men.

13 *In the word of righteouſneſs.*] That is, in the goſpel, which directs us in the true way of juſtification by the blood and righteouſneſs of the great Redeemer.

CHAP. VI.

1 *He exhorteth not to fall back from the faith,* 11 *but to be ſtedfaſt,* 12 *diligently and patiently to wait upon God,* 13 *becauſe God is more ſure in his promiſe.*

THEREFORE leaving the principles of the doctrine of Chriſt, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

2 Of the doctrine of baptiſms, and of laying on of hands, and of reſurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt,

5 And have taſted the good word of God, and the powers of the world to come,

6 If they ſhall fall away, to renew them again unto repentance: ſeeing they crucify to themſelves the Son of God afreſh, and put *him* to an open ſhame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto curſing: whoſe end *is* to be burned.

9 But, beloved, we are perſuaded better things of you, and things that accompany ſalvation, though we thus ſpeak.

10 For God *is* not unrighteous, to forget your work and labour of love which ye have ſhewed toward his name, in that ye have miniſtered to the ſaints, and do miniſter.

11 And we deſire that every one of you do ſhew the ſame diligence to the full aſſurance of hope unto the end:

12 That ye be not ſlothful, but followers of them who through faith and patience inherit the promiſes.

13 For when God made promiſe to Abraham, becauſe he could ſwear by no greater, he ſwear by himſelf.

14 Saying, Surely, bleſſing I will bleſs thee, and multiplying I will multiply thee.

15 And ſo after he had patiently endured, he obtained the promiſe.

16 For men verily ſwear by the greater, and an oath for confirmation *is* to them an end of all ſtrife.

17 Wherein God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge, to lay hold upon the hope ſet before us:

19 Which *hope* we have as an anchor of the ſoul both ſure and ſtedfaſt, and which entereth into that within the vail.

20 Whither the forerunner is for us entered, *even* Jeſus, made an high prieſt for ever after the order of Melchiſedec.

CHAP. VII.

1 *Chriſt Jeſus is a prieſt after the order of Melchiſedec,* 11 *and ſo far more excellent than the prieſts of Aaron's order.*

FOR

Commentary and Notes on Chapter VI.

1 *Therefore leaving the principles of the doctrine of Chriſt, let us go on unto perfection,* &c.] In theſe words of the apoſtle, he ſeems to allude to the building of an houſe; as in that we firſt lay a good and ſure foundation, yet do not reſt there, but proceed in raiſing up the fabric; in like manner, it is neither ſatisfactory nor ſufficient to advance no further in the chriſtian religion than the knowledge of the firſt principles of it; but endeavours muſt be uſed to attain a more perfect degree and meaſure of knowledge in the myſteries of the goſpel, leaving the principles of the doctrine of Chriſt: he means not leaving them ſo as to forget and lay them aſide; but to leave them, by going beyond theſe, and advancing further in the knowledge of Chriſtianity.

4 *For it is impoſſible for thoſe who were once enlightened,* &c.] By the enlightened here, we are to underſtand thoſe who were baptized and embraced chriſtianity. The ancients called baptiſm illumination, and baptized perſons the enlightened; becauſe of that divine illumination which was conveyed to the minds of men by the knowledge of chriſtianity.

5 *The powers of the world to come.*] Some underſtand this of the miraculous powers of the goſpel age; others of the impreſſions made relating to the importance of a future ſtate.

6 *They crucify to themſelves the ſon of God afreſh, and put,* &c.] That is, they do the greateſt diſhonour to the religion which our Saviour has inſtituted, and to the laws thereof, that can poſſibly be done.

7, 8 *For the earth which drinketh in the rain that cometh oft upon it,* &c.] The deſign of our apoſtle in theſe words is three fold. 1ſt, To ſet forth the excellency and neceſſity of the goſpel, diſpenſed to us in the miniſtry of the word: he compares it to rain, which ſoftens, refreſhes, and fructifies the earth. 2dly, He diſcovers the different effect which the word of God, or the doctrine of the goſpel, has upon different perſons, that ſit under the preaching and diſpenſation of it. The ſincere chriſtian becomes fruitful under the dews and ſhowers of divine grace, and receives a bleſſing; but the barren and fruitleſs profeſſor, is like an howling wilderneſs, or dry deſert, which after innumerable refreſhing ſhowers, brings forth nothing but briars and thorns. 3dly, He declares the different ſtate and condition of ſuch perſons. A people who anſwer God's care and coſt, are like a field that drinks in the rain, brings forth herbs, and receives a bleſſing. But ſuch a people, which after all the refreſhing ſhowers from heaven, and after all the culture and labour of God's huſbandmen, on earth, ſhall remain buſhes and briars, barren and unfruitful under all, or worſe than ſuch, are nigh unto curſing, and their end is to be burned.

12 *That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes,*] Our apoſtle having in the former verſe exhorted the Hebrews to great diligence in good works, in this he endeavours to excite and provoke them to it by the examples of deceaſed ſaints, who are now reaping the reward of their former pains, and inheriting the promiſes.

13, 14, 15 *For when God made promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf,* &c.] The apoſtle having told us in general, that the ſaints by faith and patience inherit the promiſes, inſtances here, particularly in Abraham, to whom God made a promiſe of multiplying his ſeed greatly to him, and confirmed that promiſe by an oath. But Abraham waited long by faith and patience for the compleat fulfilling of the promiſe: and ſo muſt we. God delights to be truſted by his people upon his word and oath: and when they do not live to ſee the promiſe of God fulfilled, they glorify him exceedingly, by dying in the faith and firm belief that it ſhall be fulfilled in God's own appointed time.

17, 18 *Wherein God, willing more abundantly to ſhew unto the heirs of promiſe the immutability,* &c.] Here, the apoſtle acquaints us with the deſign of God in confirming his promiſe; namely, to manifeſt the immutability of his council to us; that is, his decree and purpoſe for our ſalvation, to the intent that, by his word and oath, we might have ſtrong conſolation. Such is the weakneſs of our faith, that we ſtand in need of God's utmoſt condeſcenſion for the confirmation of it.

18 *Who have fled for refuge,* &c] In theſe words is an alluſion to the cities of refuge ſpoken of under the law. God appointed ſix for ſuch to fly to as were guilty of caſual homicide, or of killing a perſon by chance, that ſo they might avoid the fury of the avenger of blood. Now theſe cities of refuge were an illuſtrious type of Chriſt.

FOR this Melchiſedec king of Salem, prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the kings, and bleſſed him:

2 To whom alſo Abraham gave a tenth part of all; firſt being by interpretation King of righteouſneſs, and after that alſo King of Salem, which is King of peace.

3 Without father, without mother, without deſcent, having neither beginning of days nor end of life: but made like unto the Son of God, abideth a prieſt continually.

4 Now conſider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the ſpoils.

5 And verily they that are of the ſons of Levi, who receive the office of the prieſthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whoſe deſcent is not counted from them, received tithes of Abraham, and bleſſed him that had the promiſes.

7 And without all contradiction the leſs is bleſſed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witneſſed that he liveth.

9 And, as I may ſo ſay, Levi alſo who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchiſedec met him.

11 If therefore perfection were by the Levitical prieſthood (for under it the people received the law) what further need *was there* that another prieſt ſhould riſe after the order of Melchiſedec, and not be called after the order of Aaron?

12 For the prieſthood being changed, there is made of neceſſity a change alſo of the law.

13 For he of whom theſe things are ſpoken, pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord ſprang out of Juda; of which tribe Moſes ſpake nothing concerning prieſthood.

15 And it is yet far more evident: for that after the ſimilitude of Melchiſedec there ariſeth another prieſt.

16 Who is made, not after the law of a carnal commandment, but after the power of an endleſs life.

17 For he teſtifieth, Thou *art* a prieſt for ever after the order of Melchiſedec.

18 For there is verily a diſannulling of the commandment going before, for the weakneſs and unprofitableneſs thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20 And inaſmuch as not without an oath *he was made prieſt*:

21 (For

Commentary and Notes on Chapter VII.

1, 2, 3 *For this Melchiſedec king of Salem, prieſt of the moſt high God,* &c.] Some take this Melchiſedec to be Shem, the Son of Noah, but this cannot be, becauſe his genealogy is exactly ſet down by Moſes. Others take him to be one of the poſterity of Japhat, the father of the Gentiles. In the midſt of theſe ſinners was Melchiſedec, raiſed up above others, as an illuſtrious type of Chriſt, the promiſed Meſſiah. Hence we may ſee how God can raiſe up inſtruments for his ſervice, and to his own glory, when and how he pleaſes: and hence alſo we may learn, that this ſignal prefiguration of Chriſt in the nations of the world at the ſame time that Abraham received the promiſes for himſelf and his poſterity, gave a pledge and aſſurance of the certain future call of the Gentiles into an intereſt in and participation of him.

4 *Now conſider how great this man was, unto whom even the patriarch Abraham gave the tenth of the ſpoils.*] Theſe words are the application which the apoſtle makes of what was before diſcourſed. By comparing Melchiſedec's excellency with Abraham's, he ſhews Chriſt's excellency above Melchiſedec's; and he calls upon them to conſider this: 'Conſider how great this man was.' It will be fruitleſs and to little advantage, to propoſe and declare the moſt important truths of the goſpel, if thoſe unto whom they are propoſed, do not diligently enquire into them, and duly ponder and conſider them.

5, 6, 7 *And verily they that are of the ſons of Levi, who receive the office of the prieſthood, have a commandment to take tithes,* &c.] Still the apoſtle goes on to gives Melchiſedec the preference above Abraham, and from thence to infer, that Chriſt, whom Melchiſedec typified, was much more excellent than Abraham, and all the Levitical prieſts which ſprang from him. The argument lies thus: the law allowed Aaron and the other prieſts to take tithes of their brethren that ſprang from Abraham; but Melchiſedec received tithes of Abraham, who was none of his people; yea, and bleſſed Abraham alſo: which is a demonſtration that he was greater than Abraham; and conſequently it is evident, that Chriſt is greater than the Jewiſh prieſts. To bleſs authoritatively is an act of ſuperiority: now Melchiſedec bleſſed Abraham, becauſe he that bleſſed is greater than he whom he bleſſeth.

8 *And here men that die receive tithes; but there he receiveth them of whom it is witneſſed,* &c.] Our apoſtle ſtill carries on the ſame argument, proving Melchiſedec's prieſthood, to ſurpaſs and excel the Aaronical and Levitical prieſthood in its immortality. As the leſs is bleſſed of the greater, ſo is that which is immortal greater and better than what is mortal: but ſuch is Melchiſedec and his order of prieſthood. Indeed, in the Levitical order of prieſthood, tho' the prieſts be ſuperior to the people, and take tithes of them; yet they die as well as the people. But we read not a word of Melchiſedec's death: he is a prieſt for ever; that is, he typically prefigured Chriſt, who properly, and indeed, liveth for ever.

9, 10 *And as I may ſay, Levi alſo who receiveth tithes, payed tithes in Abraham,* &c.] By Levi here we are to underſtand the Levites, or the Levitical prieſthood. They being in Abraham's loins are ſaid to pay tithes in Abraham to Melchiſedec; which the apoſtle produces as an evidence, that Melchiſedec is ſuperior to the Levites, and greater than they: and conſequently that Chriſt, whom Melchiſedec did typify, muſt needs be more excellent alſo than they. The argument runs thus: they who receive tithes of others are certainly ſuperior to them of whom they receive them; but Melchiſedec received tithes of Abraham, and of Levi, in Abraham's loins: therefore he is ſuperior to them, and of a more excellent order than they, which is the great truth he hath been ſo induſtriouſly proving.

11, 12 *If therefore perfection were by the Levitical prieſthood,* &c.] If perfection, that is a perfect expiation and remiſſion of ſin, could have been made by the ſacrifice which the legal prieſt offered, there ſhould then have been no need that God ſhould inſtitute a prieſt of another, and more excellent order; namely, his own ſon to be a prieſt after Melchiſedec's order, and not after the order of Aaron.

15, 16, 17 *And it is yet far more evident, for that after the ſimilitude of Melchiſedec there ariſeth another prieſt,* &c.] That the Aaronical prieſthood was to be changed, and conſequently the whole law of ordinances that depended thereon, and that the time was now come in which this change was to be made, is a grand truth which our apoſtle here intends the confirmation of: it being indeed that truth into which our faith of the acceptance of the evangelical worſhip is reſolved. And accordingly he gives a further proof of the change of the prieſthood from the different manner of the prieſt's conſecration. Thus the Levitical prieſt was ſet apart to his office by a number of carnal rites and outward ceremonies, which the law preſcribed to be uſed at the conſecration of Aaron and his ſons, who were purified with water, anointed with oil, ſprinkled with blood, cloathed with prieſtly veſtments, initiated with ſacrifices, adminiſtered in an earthly tabernacle and temple. But ſays our apoſtle, the evangelical or goſpel high prieſt, Chriſt Jeſus, was not conſtituted thus, or made a prieſt with ſuch carnal rites and outward ceremonies, but with the power of an endleſs life; that is, he was conſecrated a prieſt by the power of the Holy Ghoſt, having an immortal life ſuitable to his prieſthood; an authority to give eternal life to as many as depend upon the benefits of his ſacrifice and ſatisfaction.

20, 21, 22 *And inaſmuch as not without an oath he was made prieſt,* &c.] Our apoſtle has not yet done with his ſeveral arguments, to prove the tranſcendent excellency of Chriſt's prieſthood above that of Aaron's. His argument in the verſes now before us lies thus:

he

21 (For thoſe prieſts were made without an oath: but this with an oath, by him that ſaid unto him, The Lord ſware and will not repent, Thou *art* a prieſt for ever after the order of Melchiſedec:)

22 By ſo much was Jeſus made a ſurety of a better teſtament.

23 And they truly were many prieſts, becauſe they were not ſuffered to continue by reaſon of death:

24 But this *man*, becauſe he continueth ever, hath an unchangeable prieſthood.

25 Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

26 For ſuch an high prieſt became us, *who is* holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens;

27 Who needeth not daily, as thoſe high prieſts to offer up ſacrifice, firſt for his own ſins, and then for the people's. For this he did once, when he offered up himſelf.

28 For the law maketh men high prieſts which have infirmities; but the word of the oath which was ſince the law, *maketh* the Son, who is conſecrated for evermore.

CHAP. VIII.

1 *By Chriſt's eternal prieſthood, the Levitical prieſthood is aboliſhed,* 7 *and the temporal covenant by the eternal covenant.*

NOW of the things which we have ſpoken, *this is* the ſum: We have ſuch an high prieſt, who is ſet on the right hand of the throne of the Majeſty in the heavens;

2 A miniſter of the ſanctuary, and of the true tabernacle, which the Lord pitched and not man.

3 For every high prieſt is ordained to offer gifts and ſacrifices: wherefore *it is* of neceſſity that this man have ſomewhat alſo to offer.

4 For if he were on earth, he ſhould not be a prieſt, ſeeing that there are prieſts that offer gifts according to the law:

5 Who ſerve unto the example and ſhadow of heavenly things, as Moſes was admoniſhed of God when he was about to make the tabernacle. For, See (ſaith he) *that* thou make all things according to the pattern ſhewed to thee in the mount.

6 But now hath he obtained a more excellent miniſtry, by how much alſo he is the mediator of a better covenant, which was eſtabliſhed upon better promiſes.

7 For if that firſt *covenant* had been faultleſs, then ſhould no place have been ſought for the ſecond.

8 For finding fault with them, he ſaith, Behold, the days come (ſaith the Lord) when I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah:

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; becauſe they continued not in my covenant and I regarded them not, ſaith the Lord.

10 For this *is* the covenant that I will make with the houſe of Iſrael, after thoſe days, ſaith the Lord; I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people.

11 And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord. For all ſhall know me, from the leaſt to the greateſt.

12 For I will be merciful to their unrighteouſneſs, and their ſins, and their iniquities will I remember no more.

13 In that he ſaith, A new *covenant*, he hath made the firſt old. Now that which decayeth and waxeth old, *is* ready to vaniſh away.

CHAP. IX.

1 *The rites and bloody ſacrifices of the law,* 11 *far inferior to the blood and ſacrifice of Chriſt.*

THEN verily the firſt *covenant* had alſo ordinances of divine ſervice, and a worldly ſanctuary.

2 For

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he that is made an unchangeable prieſt by the oath of God, is a better, greater, and more excellent prieſt than any made ſo without it. But whereas the Levitical prieſts were made without an oath, by a law changeable at the will of their lawgiver, Jeſus Chriſt was made a prieſt by the unchangeable oath of God.

23, 24 *And they truly were many prieſts, becauſe they were not ſuffered to continue,* &c.] Now our apoſtle is come to his laſt argument, by which he proves the excellency of Chriſt's prieſthood above that of Aaron. The Levitical prieſts he ſays were many and mortal; their mortality was the cauſe of their multitude. They were cut off by death, and ſucceeded one another: but Chriſt is one, and the ſame to his church, yeſterday, to day, and for ever; he had no partner, and has no ſucceſſor; but he executes an everlaſting unchangeable prieſthood in his own perſon.

25 *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God,* &c.] Theſe words are a comfortable inference which our apoſtle draws from his preceding diſcourſe concerning the eternity and unchangeableneſs of Chriſt's prieſthood: ſeeing he lives for ever, he is therefore able to ſave to the uttermoſt, and that for ever.

26 *Higher than the heavens.*] Mr. Blackwall takes notice of this expreſſion as very ſublime, and ſuperior to Homer's deſcription of Jupiter on mount Ida.

27 *Who needeth not daily, as thoſe high-prieſts, to offer up ſacrifices,* &c.] That is, as Jeſus Chriſt, our great high-prieſt, had no ſin of his own to expiate, like other high-prieſts; but his buſineſs was to offer for our ſins; ſo the oblation which he made upon that account was not bullocks or rams, but himſelf in ſacrifice; and that once, and but once upon the croſs; which once offered ſacrifice was abundantly ſufficient to take away ſin; whereas other high-prieſts offered for their own ſins, and for the people's ſins, and that often; which was a token of their inſufficiency and imperfections.

Commentary and Notes on Chapter VIII.

6 *But now hath he obtained a more excellent miniſtry,* &c.] St. Paul in theſe words, proves the excellency of Chriſt's miniſtry or prieſthood above that of Aaron and his ſons, from the excellency of the new covenant above the old, of which he was the mediator. Now the more excellent the covenant is the more excellent the miniſtry.

11 *And they ſhall not teach every man his neighbour,* &c.] Theſe words are not to be underſtood abſolutely, but comparatively; they are a promiſe, that, under the new covenant diſpenſation, the holy ſpirit ſhould be ſo plentifully poured forth, and the light of the goſpel ſo clearly ſhine, that there ſhall not be the ſame neceſſity as under the law to teach men the knowledge of God, and their duty to him; the types and ſhadows of the law being removed, and all perſons in general ſhall know him to be the Lord.

12 *For I will be merciful to their unrighteouſneſs,* &c.] This is the great, the fundamental promiſe of the covenant of grace, namely, the pardon of ſin.

Commentary and Notes on Chapter IX.

1 *Then verily the firſt covenant had alſo ordinances,* &c.] In this and the following verſes, the apoſtle gives us a particular and diſtinct view of the typical ordinances of the old covenant under the Moſaic diſpenſation, and alſo of their accompliſhment in Chriſt Jeſus: and here in general he acquaints us, that the firſt covenant had an outward legal ſervice, with ſundry rights and ordinances of divine worſhip, and a worldly ſanctuary, raiſed by men of earthly materials, a temporary tabernacle.

2 For there was a tabernacle made; the firſt, wherein *was* the candleſtick, and the table, and the ſhew-bread; which is called the Sanctuary.

3 And after the ſecond veil, the tabernacle which is called the Holieſt of all.

4 Which had the golden cenſer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the Cherubims of glory ſhadowing the mercy ſeat: of which we cannot now ſpeak particularly.

6 Now when theſe things were thus ordained, the prieſts went always into the firſt tabernacle, accompliſhing the ſervice *of God.*

7 But into the ſecond *went* the high prieſt alone once every year, not without blood, which he offered for himſelf and for the errors of the people.

8 The Holy Ghoſt this ſignifying, that the way into the holieſt of all was not yet made manifeſt, while as the firſt tabernacle was yet ſtanding.

9 Which *was* a figure for the time then preſent, in which were offered both gifts and ſacrifices, that could not make him that did the ſervice perfect as pertaining to the conſcience.

10 *Which ſtood* only in meats and drinks, and divers waſhings, and carnal ordinances, impoſed *on them* until the time of reformation.

11 But Chriſt, being come an high prieſt of good things to come by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building.

12 Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us.*

13 For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh;

14 How much more ſhall the blood of Chriſt, who through the eternal ſpirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God:

15 And for this cauſe he is the mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions *that were* under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

16 For where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator.

17 For a teſtament *is* of force after men are dead: otherwiſe it is of no ſtrength at all while the teſtator liveth.

18 Whereupon, neither the firſt *teſtament* was dedicated without blood:

19 For

2, 3, 4, 5 *For there was a tabernacle made,* &c.] In theſe verſes, the apoſtle deſcribes the beautiful order of the public worſhip of God under the ceremonial law. He deſcribes the place appointed by Omnipotence for his ſolemn worſhip, which was at firſt the tabernacle, then the temple, and was a type of Chriſt, in whom the fulneſs of the Godhead dwelt bodily, as it did typically in the tabernacle and temple.

6 *Now when theſe things,* &c.] Our apoſtle, having given an account, in the preceding verſes, of the ſtructure of the tabernacle, in the two parts of it which belonged to the prieſts; namely, the holy place, and the holy of holies, he comes now to diſcourſe of the ſervice, which, by the appointment of God, the prieſts were to perform in this magnificent fabric. Theſe ſervices were either daily or weekly: the daily was dreſſing the lamps, ſupplying them with holy oil morning and evening; alſo the ſervice of the golden altar, on which the prieſts burnt incenſe every day. The weekly ſervice of the ſanctuary was the changing of the ſhew-bread every ſabbath-day in the morning. All the ſervice was typical, repreſenting the continual application of the benefits of Chriſt's ſacrifice to his church to the end of the world. The tabernacle itſelf, and God's dwelling in it, was a tpye of the incarnation of the Son of God; all the utenſils were repreſentations of his grace; he is the light and life of the church; the lamp and bread thereof. The incenſe of his interceſſion renders all our obedience acceptable to God; and accordingly continual application was made to theſe things without intermiſſion every day; ſignifying to us, that a conſtant application to God by Chriſt, and a continual application of Chriſt's mediation by faith, are the ſprings of the light, life, and comfort of the church.

8 *The Holy Ghoſt this ſignifying, that the way into the holieſt of all was not yet made manifeſt,* &c.] The apoſtle in this verſe declares the ſpiritual uſe and ſignification of the Levitical ſervice, and what the Holy Ghoſt intended thereby; namely, that the true and proper means for entering into heaven, the holy of holies, was not ſo fully and clearly manifeſted; and that heaven, repreſented by the holy of holies, was as yet inacceſſable: for Chriſt firſt entered into heaven as our forerunner, with his blood to appear before God, and thereby to prepare the way for our entrance after him.

9 *Which was a figure for the time then preſent, in which were offered both gifts and ſacrifices,* &c.] As if the apoſtle had ſaid, The firſt tabernacle was but a figure, or typical repreſentation of good things to come, ſerving only for the preſent nonage of the church; for the gifts and ſacrifices then offered could not of themſelves perfectly juſtify, ſanctify, or ſave any man, nor could they pacify the conſcience of the ſinner.

11 *But Chriſt being come an high-prieſt of good things to come,* &c.] The apoſtle having ſhewn, in the preceding verſes, how and after what manner the Levitical prieſts executed their office, he comes now to declare how and after what manner Chriſt, our great high-prieſt, did alſo execute his. And, firſt, as the Levitical prieſts had a tabernacle, an earthly ſanctuary to officiate in, ſo Chriſt had a greater and more perfect tabernacle to execute his office in; namely, that of his own body, not like theirs made with hands, but miraculouſly formed in the virgin's womb, by the overſhadowing power of the Holy Ghoſt, in which tabernacle the fulneſs of the Godhead dwelt ſubſtantially. The human nature of Chriſt was that tabernacle, in which the Son of God adminiſtered his ſacerdotal office in this world; and wherein he continueth yet ſo to do in heaven by his interceſſion. And well may this tabernacle be called greater, being not ſo in quantity and meaſure, but in dignity and worth; and more perfect; that is, more perfectly fitted and adapted for the purpoſe of a tabernacle, both for the inhabitation of the divine nature, and the means of exerciſing the ſacerdotal office, in the making of atonement for ſins than the other was.

13, 14 *For if the blood of bulls, and of goats, and the aſhes,* &c.] The apoſtle having aſſerted in the former verſe, that external redemption was the fruit of Chriſt's ſacrifice, proves it in theſe two verſes, and that by an argument drawn from the leſs to the greater. Thus, ſays he, if the blood of bulls and goats, and the water which was mixed with the aſhes of the burnt heifer or red cow, mentioned Numb. xix. purified from ceremonial uncleanneſs, and procured the external ſanctification of the fleſh, or outward man; how much more ſhall the blood of Chriſt, who, by the eternal ſpirit, that is, his Godhead or divine nature, offered up himſelf, his whole man, ſoul and body, a ſacrifice without ſpot to God the Father, be able to purge our conſciences from all ſpiritual impurity and defilement of ſin, becauſe deadly work, and render us fit to ſerve the living God, in an holy courſe of chriſtian obedience?

15 *And for this cauſe he is the mediator,* &c.] Theſe words repreſent to us one ſpecial benefit accruing from the death of Chriſt; namely, the ratification of the goſpel covenant; for, by this means, he took upon bim the glorious office, to be the mediator of the new covenant, that, by the intervention of his death, he might make ſatisfaction for the ſins of believers under the old Teſtament, as well as for thoſe that live under the New; and that as well thoſe that lived before Chriſt's coming in the fleſh, as ſince, might, by virtue of his death, obtain the promiſed eternal inheritance.

18, 19, 20, 21 *Whereupon, neither the firſt teſtament was dedicated without blood,* &c.] The apoſtle having entered upon a compariſon between the firſt and ſecond covenant in the former verſes, he goes on to proſecute it in theſe; ſhewing that both of them were dedicated, that is, confirmed by blood. The firſt covenant which God made with Iſrael in Horeb had not its ſanction without typical blood. The uſing of blood for the ſanction of leagues and covenants was a very ancient rite; and probably ſignified that the parties confederating did thereby engage blood and life for the obſervation of them. Now that the covenant between God and Iſrael was thus ſolemnized, and received its confirmation by blood, the apoſtle makes evident from the hiſtory of Moſes, Exod xxiv. to which he appeals: where we find the ſprinkler to be Moſes; the ſprinkling to be blood; the things ſprinkled were

the

19 For when Moſes had ſpoken every precept to all the people according to the law, he took the blood of calves and of goats with water, and ſcarlet wool, and hyſſop, and ſprinkled both the book and all the people,

20 Saying, This *is* the blood of the teſtament which God hath enjoined unto you.

21 Moreover, he ſpringled likewiſe with blood both the tabernacle and all the veſſels of the miniſtry.

22 And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion.

23 *It was* therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe.

24 For Chriſt is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itſelf, now to appear in the preſence of God for us:

25 Nor yet that he ſhould offer himſelf often as the high prieſt entereth into the holy place every year with blood of others:

26 For then muſt he often have ſuffered ſince the foundation of the world: but now once in the end of the world hath he appeared to put away ſin by the ſacrifice of himſelf.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Chriſt was once offered to bear the ſins of many: and unto them that look for him ſhall he appear the ſecond time without ſin unto ſalvation.

CHAP. X.

1 *The weakneſs of the law-ſacrifices.* 10 *The ſacrifice of Chriſt's body once offered,* 14 *for ever hath taken away ſins.*

FOR the law having a ſhadow of good things to come, *and* not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then, would they not have ceaſed to be offered? becauſe that the worſhippers once purged ſhould have had no more conſcience of ſins.

3 But in thoſe *ſacrifices there is* a remembrance again *made* of ſins every year.

4 For *it is* not poſſible that the blood of bulls and of goats ſhould take away ſins.

5 Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me:

6 In

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the book in which the covenant was written, and the people who engaged themſelves in the covenant. Now the uſe and end of this ſprinkling upon the people was the confirmation of the covenant on their part, as the ſprinkling of it upon the altar was the confirmation on God's part. And the words added to the action were, This is the blood of the covenant; that is, this is the blood by which the covenant is confirmed, and made inviolable betwixt God and you. He calls it the blood of the covenant, becauſe it was a ſign of it, and a ſeal confirming it. In like manner, the new covenant was confirmed by blood, even by the blood of Chriſt, as is evident from his own words, Luke xxii, 20. 'This cup is the New Teſtament in my blood for remiſſion 'of ſins, Remiſſion of ſin is one principal bleſſing promiſed in the new covenant: but this promiſe had been in vain, if Chriſt's blood had not been ſhed to ſatisfy divine juſtice; and thereby make ſin remiſſible. For though man had repented, and that with the utmoſt ſincerity and unbounded profuſion of tears, yet his ſins could not have been remitted, had not this blood made it remiſſible: ſo that the blood of Chriſt is the firm and immoveable foundation upon which the new covenant was fixed. This is the firſt part of the apoſtle's deſign in theſe words; namely, to prove the neceſſity of Chriſt's blood for confirmation of the new covenant. Next he proves the efficacy of that blood for the taking away of ſin; telling us, that the tabernacle, the veſſels, and all the utenſils thereunto belonging; yea, all the things which were purified, were ceremonially purified by blood: and that as without ſhedding of blood then there could be no remiſſion; ſo no acceptance with God now without the ſhedding of the blood of Chriſt.

23 *It was therefore neceſſary that the patterns of things*, &c.] As if the apoſtle had ſaid, If the tabernacle and utenſils belonging to it, which were patterns and types of heavenly things, muſt be conſecrated by the blood of bulls and goats, much more muſt the heavenly things themſelves ſhadowed by them, be purified and conſecrated by better blood than that of beaſts, even with the precious blood of Jeſus Chriſt.

25 *Nor yet that he ſhould offer himſelf often*, &c.] Our apoſtle in theſe words, ſets forth the excellency of Chriſt's ſacrifice from its ſingularity; it needeth no repetition, as their ſacrifices of old did; for theſe were repeated frequently, and their repetition was an evidence of their imperfection: but Chriſt's once offering himſelf a ſacrifice was ſufficient, in regard of the infinite worth and dignity of his perſon.

26 *Then muſt he often have ſuffered.*] To form this conſequence, it is evident, the apoſtle muſt ſuppoſe this certain truth, that the generations of men before Chriſt's appearing in our fleſh, having the ſame neceſſity for redemption with thoſe preſent and ſucceeding to it, could not poſſibly (any more than they) obtain ſuch redemption by any other means, but the offering of the blood of Chriſt. *Biſhop Weſton.*

He put away ſin by the ſacrifice of himſelf.] That is, has made an acceptable atonement, and obtained forgiveneſs of all ſuch as ſhall ſincerely repent, and ſhall for the future bring forth fruits meet for repentance. *Clarke.*

27, 28 *And as it is appointed unto men once to die*, &c] Theſe words may be conſidered relatively and abſolutely: relatively thus, as God has appointed that men ſhould once die penally for ſin, and then be judged: ſo likewiſe he determined that Chriſt ſhould ſuffer once penally, to expiate ſin, and take away the guilt of it fully. And as after death, men muſt appear the ſecond time to judgment, ſo after his once offering to take away ſin and death, Chriſt ſhall appear the ſecond time to beſtow upon us eternal ſalvation. Abſolutely thus: it is appointed for all men once to die: here is the firſt word of certainty, all men muſt die: then the word of ſingularity, they muſt once die, not often; once and but once; they die by appointment, the ſupreme Lord of life and death, determines man's time both for coming into the world, and going out of it; we come in at his command, and leave it at his diſpoſal.

Commentary and Notes on Chapter X.

1 *For the law having a ſhadow of good things*, &c.] The imperfection of Levitical ſacrifices is proved from their nature: they were but ſhadows, the law having a ſhadow of good things to come: an alluſion, probably to the art of painting, in which a ſhadow, or the outlines are firſt drawn, and afterwards the very image itſelf, or a metaphor taken from the ſhadow of a body in the light of the ſun. As a ſhadow is the repreſentation of a body, a juſt and true repreſentation of it indeed, and of nothing elſe; yet, but an obſcure repreſentation of a body, the life, vigour, and ſpirit of which cannot be exhibited by it. Thus was it between the ſacrifices of the law, and the ſacrifice of Chriſt; the blood of thoſe ſacrifices were repreſentations of Chriſt, they were a juſt exhibition of him. He was the idea in the mind of God, when Moſes was charged to make all things according to the pattern ſhewn him in the mount: yet they were but an obſcure and dark repreſentation of him; the glory and efficacy of theſe good things appeared not viſible in them.

Make the comers thereunto perfect. For then would they not have ceaſed, &c.] Here we have a ſecond argument to prove the weakneſs of the legal ſacrifices; and it is drawn from the repetition and non-ceſſation of them. Thus thoſe ſacrifices which were often repeated, year by year, could not of themſelves make ſatisfaction for ſin, or purge the conſcience of the ſinner from guilt. Had juſtice been ſatisfied, and conſcience quieted, there had been no reaſon why thoſe ſacrifices ſhould have been ſo often repeated: but the caſe was otherwiſe; for in their moſt ſolemn ſacrifices, there was a commemoration and confeſſion made of their former ſins by the high prieſt every year; which was an intimation to them, that they needed a new and better ſacrifice for the expiation of ſin; namely, that of the Meſſiah, in and by which alone remiſſion of ſin was to be expected and obtained.

4 *For it is not poſſible that the blood of bulls and of goats ſhould take away ſins.*] The deſign of our apoſtle in theſe words is to prove, that the ſacrifices of the law could not expiate ſins, nor make reconciliation with God, which the ſacrifice of Chriſt alone was appointed to do.

5 *Wherefore, when he cometh into the world, he ſaith*, &c] The apoſtle having ſhewn the weakneſs and inſufficiency of the Levitical ſacrifices in the former verſes, he comes now to declare the efficacy and ſufficiency

6 In burnt offerings and *ſacrifices* for ſin thou haſt had no pleaſure.

7 Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he ſaid, Sacrifice, and offering, and burnt offerings and *offering* for ſin thou wouldeſt not, neither hadſt pleaſure *therein*; which are offered by the law,

9 Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond.

10 By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once *for all*.

11 And every prieſt ſtandeth daily miniſtering, and offering oftentimes the ſame ſacrifices, which can never take away ſins:

12 But this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footſtool.

14 For by one offering he hath perfected for ever them that are ſanctified.

15 *Whereof* the Holy Ghoſt alſo is a witneſs to us: for after that he had ſaid before,

16 This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them?

17 And their ſins and iniquities will I remember no more.

18 Now where remiſſion of theſe *is, there is* no more offering for ſin.

19 Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus,

20 By a new and living way which he hath conſecrated for us, through the veil, that is to ſay, his fleſh;

21 And *having* an high prieſt over the houſe of God;

22 Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

23 Let us hold faſt the profeſſion of our faith without wavering; for he is faithful that promiſed;

24 And let us conſider one another to provoke unto love and to good works:

25 Not forſaking the aſſembling of ourſelves together, as the manner of ſome is; but exhorting *one another:* and ſo much the more, as ye ſee the day approaching.

26 For if we ſin wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins,

27 But a certain fearful looking-for of judgment, and fiery indignation, which ſhall devour the adverſaries.

28 He that deſpiſed Moſes' law, died without mercy, under two or three witneſſes:

ſufficiency of Chriſt's ſacrifice, and his bleſſed undertaking, to do, fulfil, and ſuffer all things required by the will, wiſdom, righteouſneſs, and holineſs of God, the compleat ſalvation of the church; and this he does by a quotation out of the Old Teſtament, Pſal. xl. 6, 7, 8, where Chriſt is introduced as newly made man, ſpeaking to his Father after this manner: Foraſmuch as thy wiſdom formerly inſtituted and appointed ſacrifices as types, to prefigure the ſacrifice of thy Son, but thou didſt not intend their longer continuance, when he ſhould be once offered up, purſuant to this holy will and pleaſure of thine, I am now come into the world. Thou haſt prepared me a body, a holy, and innocent human nature, fit to be united to my glorious Godhead; in which nature I ſhall ſuffer, and, by my ſufferings, ſatisfy thy juſtice for ſin; and, by the ſufficiency of my ſacrifice, put a period to all the Levitical ſacrifices that preceded and alſo prefigured me.

11 *And every prieſt ſtandeth daily miniſtering*, &c.] The apoſtle ſtill proceeds on his former argument; namely, to aſſign a further difference between Chriſt and the Levitical prieſts. Firſt, the Levitical prieſthood conſiſted of a plurality of perſons; the prieſts were many: by reaſon of death, they had many ſucceſſors; but the evangelical prieſthood conſiſted but of one ſingle perſon, the Lord Jeſus, called here this man. Secondly, The Levitical prieſthood conſiſted of a plurality of ſacrifices; they were alſo many; many in number, and many in kind, bulls, lambs, goats, &c. But the ſacrifice which Chriſt offered was but one, as to the kind of it, namely, that body which was prepared. Thirdly, The Levitical ſacrifices were frequently offered; but the ſacrifice of Chriſt was but once offered. Fourthly, The Levitical ſacrifices could never take away ſin: but Chriſt, by the ſacrifice of his death, took away ſin for ever, fully and everlaſtingly. Fifthly, The Levitical prieſts ſtood and miniſtered; every prieſt ſtandeth daily: this is the poſture of ſervants; but Chriſt ſits, which is the poſture of a Lord: this man, after he had offered, ſat down. Sixthly, They ſtood daily miniſtering and offering, becauſe their ſacrifices could not take away ſin: but Chriſt did his work fully by one offering; and, after that, ſits or reſts for ever in heaven.

15 *Whereof the Holy Ghoſt alſo is a witneſs*, &c.] Our apoſtle having aſſerted the perfection of Chriſt's ſacrifice in the former verſes, he proves it in theſe by the teſtimony of the Holy Ghoſt, recorded Jer. xxxi. 31, where, after he had promiſed a new covenant, inſtead of the old, and had ſaid, This is the covenant I will make with them after theſe days; namely, when the days of the Old Teſtament are expired; then, he ſays, 'I will put my laws into their hearts; and their ſins and iniquities will I remember no more.' Now ſeeing God promiſeth under the new covenant, ſanctification and remiſſion of ſin to all believers, of which covenant Chriſt is mediator, and by whoſe death the covenant is ratified and confirmed; therefore, this one ſacrifice once offered up, is abundantly ſufficient: and if remiſſion of ſins be obtained by Chriſt's own ſacrifice, there needs no repetition of it, nor any other offering for ſin.

17 *Their ſins and their iniquities will I remember no more.*] Seeing God promiſeth under the new covenant ſanctification and remiſſion of ſins to all believers, of which covenant Chriſt is mediator, and by whoſe death the covenant is confirmed; therefore, this one ſacrifice, once offered up, is abundantly ſufficient: and if remiſſion of ſins be obtained by Chriſt's one ſacrifice, there needs no repetition of it, nor any other offering for ſin.

19 *Having therefore brethren, boldneſs to enter into the holieſt*, &c.] The apoſtle having thus finiſhed the doctrinal part of his diſcourſe, and informed their judgment concerning the excellency of the evangelical ſervice above the Levitical ſacrifices, he comes now, in the applicatory part of his diſcourſe, to direct their practice in ſeveral weighty and important duties, which appeared to be incumbent upon them, as namely, to draw near to God, and perſevere in the chriſtian profeſſion.

22 *Having our hearts ſprinkled from an evil conſcience*, &c.] That is, having our minds cleanſed with that purification from wickedneſs, the ſign and emblem of which is the baptiſm of water. *Clarke.*

23 *Let us hold faſt the profeſſion of our faith*, &c.] The ſecond duty to which the apoſtle here exhorts the Hebrews, is perſeverance in the chriſtian faith and hope, in order to the actual enjoyment of the great reward.

26 *For if we ſin wilfully after that we have received the knowledge*, &c.] In theſe verſes, the apoſtle gives a ſtrong and vehement inforcement of his preceding exhortation to an unwearied perſeverance in the profeſſion of chriſtianity; and this is drawn from the dreadful conſequences of apoſtacy; we have here the nature of the ſin expreſſed, the impoſſibility of deliverance from the guilt of it declared, and the puniſhment which will unavoidably follow upon it aſſerted.

28 *He that deſpiſed Moſes' law, died without mercy*, &c.] The apoſtle confirms here what he had before ſaid of the ſad and certain deſtruction of apoſtates; and he compares it with the puniſhment inflicted on the breakers of Moſes' law. If ſuch, under the teſtimony of two or three witneſſes concerning ſuch apoſtacy, died without mercy, how much ſorer puniſhment is due to the contemners of Chriſt, who tread under foot, that is, vilify and undervalue our Lord Jeſus Chriſt, eſteeming him as one that died a public malefactor, counting the blood of the covenant an unholy thing; that is, a common thing, making nothing of the ſolemneſt rite that ever was uſed in the world, for the confirmation of any covenant, to wit, the ſhedding of the blood of the Son of God, and doing deſpite unto the ſpirit of grace, as if he were guilty of lying and falſhood, in bearing witneſs to the divine power of Chriſt?

29 Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the covenant, where-with he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace?

30 For we know him that hath ſaid, Vengeance *belongeth* unto me, I will recompenſe, ſaith the Lord. And again, The Lord ſhall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions:

33 Partly whilſt ye were made a gazing-ſtock both by reproaches and afflictions; and partly whilſt ye became companions of them that were ſo uſed.

34 For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in yourſelves that ye have in heaven a better and an enduring ſubſtance.

35 Caſt not away therefore your confidence, which hath great recompenſe of reward.

36 For ye have need of patience; that after ye have done the will of God, ye might receive the promiſe.

37 For yet a little while, and he that ſhall come will come, and will not tarry.

38 Now the juſt ſhall live by faith: but if *any man* draw back, my ſoul ſhall have no pleaſure in him.

39 But we are not of them who draw back unto perdition; but of them that believe, to the ſaving of the ſoul.

CHAP. XI.

1 *What faith is.* 6 *Without faith we cannot pleaſe God.* 7 *The worthy fruits thereof in the fathers of old time.*

NOW faith is the ſubſtance of things hoped for, the evidence of things not ſeen.

2 For by it the elders obtained a good report.

3 Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous, God teſtifying of his gifts, and by it he being dead yet ſpeaketh.

5 By faith Enoch was tranſlated, that he ſhould not ſee death; and was not found, becauſe God had tranſlated him; for before his tranſlation he had this teſtimony, that he pleaſed God.

6 But

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29 *Who hath troden under ſoot the Son of God,* &c.] The ſin of apoſtacy from chriſtianity, is doing the greateſt diſhonour to the religion, which our Saviour has inſtituted, and to the law thereof, that can poſſibly be done. *Clarke.*

30 *For we know him that hath ſaid, Vengeance belongeth unto me,* &c.] The apoſtle had declared in the preceding verſes, the certain judgment which ſhould come upon apoſtates. Here he declares the judge; namely, the Lord, and the judgement, vengeance; 'Vengeance is mine,' ſaith the Lord; where by vengeance is meant vindictive juſtice in puniſhing ſinners. The apoſtle's argument ſeems to run thus: If God profeſſes himſelf to be an avenger of all ſin and injury done to his people, as he certainly does, in Deut. xxxii. 36. much more will he ſhew himſelf an avenger of ſo horrible an indignity offered to his Son and Holy Spirit.

32 *But call to remembrance the former days,* &c.] Our apoſtle here proceeds to a new argument, to perſuade chriſtians to perſeverance, drawn from the conſideration of their former ſufferings for chriſtianity: ſince you were illuminated, that is, baptized into the chriſtian faith, ye endured afflictions courageouſly, a fight of afflictions; yea, a great fight of afflictions.

33 *Partly whilſt ye were made a gazing-ſtock,* &c.] Here the apoſtle particularly mentions the ſufferings which the primitive ſaints underwent for the ſake of chriſtianity; and he reduces them to three heads; namely, ſhame, pain, loſs. They ſuffered in their names, by being diſgraced; in their perſons, by being ſcourged; in their eſtates, by the ſpoiling of their goods. Let all who make profeſſion of the name of Chriſt, expect and provide for ſuch ſufferings, eſpecially reproaches. We may put a due value upon our names and reputations, but muſt not be over ſolicitous about the preſervation of them. Let us keep in the way of our duty, and leave our good name to the care and keeping of God. The world firſt thunders out reproaches, then falls into a ſtorm of perſecution.

34 *For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods,* &c.] The firſt words of this verſe, 'Ye had compaſſion of me in my bonds,' prove St. Paul to be the author of this epiſtle; for who elſe could there be, whoſe bonds for the goſpel were ſo known and famous among the believing Jews? His bonds were firſt at Jeruſalem, and afterwards at Rome; the two capital cities of the Jews and Gentiles. And St. Paul declares here, what a tender ſympathy and fellow-feeling with him in his ſufferings they did expreſs: 'Ye had compaſſion of me in my bonds;' that is, ye owned me in my ſufferings; ye ſympathized with me under my ſufferings; ye adminiſtred to my ſuccour and relief, when burthened with my ſufferings.

35 *Caſt not away therefore your confidence which hath great recompence,* &c.] As if he had ſaid, ſeeing you have endured ſo much, never ſhrink from a bold and courageous profeſſion of Chriſt and his holy religion, which will be crowned with a great recompence of reward.

36 *For ye have need of patience: that after ye have done the will of God, ye might receive,* &c.] Ye have need of patience, but had they it not already, when they endured ſuch a fight of afflictions? Yes, aſſuredly. The meaning therefore is this: ye have need of the continued exerciſe of patience; implying that, without the conſtant exerciſe of patience, none can paſs through tribulation, to the glory of God and their own advantage. We have need of patience to perform difficult duties; to reſiſt ſtrong temptations; to wait for an anſwer of our prayers: and alſo to wait for the reward of our patience. After we have done the will of God, we have need of patience to enable us to wait for the receiving of the promiſe: that is, the good promiſed.

38 *Now the juſt ſhall live by faith,* &c.] Theſe words, 'The juſt ſhall live by faith,' are taken out of the prophet Habbakuk, and are thrice made uſe of by St. Paul in his epiſtles, as Rom. i. 17, Gal. iii. 11, and in this place. By the juſt man, we are to underſtand a juſtified man: by the life which he lives is meant a life of ſanctificaion and glorification, a life of grace and holineſs, and a life of glory and happineſs.

Commentary and Notes on Chap. XI.

1 *Faith is the ſubſtance of things hoped for.*] In the original it is, the firm and aſſured expectations of things hoped for. *Clarke.*

3 *Through faith we underſtand that the worlds were framed,* &c.] The apoſtle's deſign in theſe words is to prove, that faith ſatisfies itſelf in the word of God, concerning the manner of the world's creation: for though the world be now viſible, and the things contained in it are ſaid to be ſeen; yet the original framing and making of the world has a principal place among things not ſeen.

4 *By faith Abel offered unto God a more excellent ſacrifice than Cain,* &c.] From a general declaration of the nature of faith in the foregoing verſes, our apoſtle proceeds to give inſtances of the efficacy and power of faith in particular perſons, in this and the following verſes. And he begins here with Abel. But why not with Adam? Becauſe Adam was the firſt ſinner, and the greateſt of ſinners. And though received to grace and mercy; yet: after his fall, Moſes ſpeaks little of him, nothing very notable: neither did Almighty God put that honour upon Adam which he did on his ſon Abel. He had the honour to ſhed his blood, and be a martyr for Chriſt, and for teſtifying his faith in him: and accordingly, Abel is here repreſented as the firſt evangelical believer.

By faith Enoch was tranſlated that he ſhould not ſee death, &c.] The ſecond inſtance is Enoch, concerning whom our apoſtle affirms, that he was tranſlated, and that he was tranſlated by faith: tranſlated from one condition to another: from grace to glory; from earth to heaven. He was gathered by God, both in body and ſoul, to himſelf; and in a way of eminent grace and favour freed from death. By this, God gave the world a convincing teſtimony, that the body is capable of eternal life and happineſs.

6 But without faith *it is* impoſſible to pleaſe *him*. For he that cometh to God muſt believe that he is, and *that* he is a rewarder of them that diligently ſeek him.

7 By faith Noah being warned of God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe; by the which he condemned the world, and became heir of the righteouſneſs which is by faith.

8 By faith Abraham, when he was called to go out into a place which he ſhould after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he ſojourned in the land of promiſe, as *in* a ſtrange country, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe:

10 For he looked for a city which hath foundations, whoſe builder and maker *is* God.

11 Through faith alſo Sara herſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed.

12 Therefore ſprang there even of one, and him as good as dead, *ſo many* as the ſtars of the ſky in multitude, and as the ſand which is by the ſea ſhore innumerable.

13 Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſuaded of *them*, and embraced *them*, and confeſſed that they were ſtrangers and pilgrims on the earth.

14 For they that ſay ſuch things declare plainly that they ſeek a country.

15 And truly if they had been mindful of that *country* from whence they came out, they might have had an opportunity to have returned.

16 But now they deſire a better *country*, that is, an heavenly: Wherefore God is not aſhamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Iſaac: and he that had received the promiſes, offered up his only-begotten *ſon*.

18 Of whom it was ſaid, That in Iſaac ſhall thy ſeed be called:

19 Accounting that God was able to raiſe *him* up even from the dead; from whence alſo he received him in a figure.

20 By faith Iſaac bleſſed Jacob and Eſau concerning things to come.

21 By faith Jacob, when he was a dying, bleſſed both the ſons of Joſeph; and worſhipped, *leaning* upon the top of his ſtaff.

22 By faith Joſeph, when he died, made mention of the departing of the children of Iſrael; and gave commandment concerning his bones.

23 By faith Moſes, when he was born, was hid three months of his parents, becauſe they ſaw *he was* a proper child: and they were not afraid of the king's command.

24 By faith Moſes, when he was come to years, refuſed to be called the ſon of Pharoah's daughter;

25 Chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon:

26 Eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt: for he had reſpect unto the recompenſe of the reward.

27 By faith he forſook Egypt, not fearing the wrath of the king: for he endured as ſeeing him who is inviſible.

28 Through faith he kept the paſſover, and the ſprinkling of blood, leſt he that deſtroyed the firſtborn ſhould touch them.

29 By faith they paſſed through the Red Sea as by dry *land*: which the Egyptians aſſaying to do, were drowned.

30 By faith the walls of Jericho fell down, after they were compaſſed about ſeven days.

31 By faith the harlot Rahab periſhed not with them that believed not, when ſhe had received the ſpies with peace.

32 And

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6 *He that cometh to God.*] *To come to God*, according to the nature of the Jewiſh language, is to make profeſſion of his religion.

8 *By faith Abraham, when he was called to go into a place*, &c.] The next illuſtrious inſtance of the efficacy of faith we have here in the perſon of Abraham, who obeyed the call and command of God in leaving his own native country to go he knew not whither, and to receive an inheritance he knew not when.

9 *By faith he ſojourned in the land of promiſe*, &c.] The apoſtle had ſpoken of the place which Abraham was called from in the foregoing verſe; namely, out of Ur of the Chaldees. Here he ſpeaks of the place he was called to, namely, Canaan, ſtiled the land of Promiſe; that is the land which God had newly promiſed to give him.

10 *He looked for a city which had foundations*, &c.] In the original it is, He looked for the city which hath foundations, i. e. the foundations of precious ſtones, alluding to the prophetic expreſſions.

12 *Therefore ſprang there even of one, and him as good as dead*, &c.] The words acquaint us with that gratuitous remuneration and gracious reward which God gave Abraham and Sarah, as the fruit of their faith; namely, the bleſſing of a numerous poſterity. There ſprang of them, and both of them as good as dead, with regard to the procreation of children, a numerous iſſue, like the ſtars of heaven, and the ſand of the ſea.

14 *For they that ſay ſuch things, declare plainly that they ſeek a country.*] As if the apoſtle had ſaid, They that ſay ſuch things; namely, that they even in the land of promiſe are pilgrims and ſtrangers, plainly declare that they ſeek a country where they may reſt and dwell, when this their pilgrimage upon earth is ended. Now this country was not Chaldea, but heaven; a glorious city which God prepared for them, as an abundant recompenſe for their earthly country, which they left at God's command.

16 *He hath prepared for them,*] Not for their poſterity only, when they themſelves were to be no more, but for *them* hath he prepared a city. *Clarke.*

19 *Accounting.*] That is, reaſoning with himſelf.

He received him in a figure] Viz. at the time of his birth, when he ſprung from parents as good as dead. *Clarke.*

21 *Leaning upon the top of his ſtaff.*] See note on Gen. xlvii. 31. which is rendered, *Iſrael bowed himſelf upon his bed's head*: and Mr. Hallet is of opinion that the ſame Hebrew word ſignifies either *a bed* or *a ſtaff*: the two paſſages may be reconciled by ſuppoſing that Jacob was not in bed, but ſitting on the ſide of it; and the leaning on the top of his ſtaff, ſhews that he was old and feeble. *Doddridge.*

23 *By faith, Moſes when he was born, was hid*, &c.] In theſe words, the faith of Moſes's parents is celebrated. The birth of Moſes fell out in the very height and utmoſt fury of Pharaoh's perſecution, when the king had given commandment to deſtroy all the male children: Moſes was then born and hid by his parents, and preſerved as a deliverer of the church of God.

26 *Eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt*, &c.] The former verſe acquainted us with the generous choice which Moſes made of affliction with the people of God: this informs us about a particular ſort of affliction which he choſe, namely, reproach for Chriſt. This he accounted his glory, his riches, his treaſures, beyond all the affluence of Egypt.

30 *By faith the walls of Jericho fell*, &c] After the faith of Moſes, and the Iſraelites at the Red Sea, we have here the faith of Joſhua, and the Iſraelites before Jericho recorded. This Jericho was a walled and well-fenced city, alſo a frontier town, that kept them from entering into Canaan. God commanded them not to fight, but to walk, to go round the city ſeven days, and he would give them an unexpected entrance into it. They believed and obeyed, and the ſucceſs was according to their deſire.

32 And what ſhall I more ſay? for the time would fail me to tell of Gideon, and *of* Barak, and *of* Sampſon, and *of* Jepthah; *of* David alſo, and Samuel, and *of* the prophets:

33 Who through faith ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions.

34 Quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valient in fight, turned to flight the armies of the aliens.

35 Women received their dead raiſed to life again, and others were tortured, not accepting deliverance, that they might obtain a better reſurrection.

36 And others had trial of *cruel* mockings and ſcourgings, yea, moreover of bonds and impriſonment.

37 They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword: they wandered about in ſheep-ſkins and goat-ſkins; being deſtitute, afflicted, tormented:

38 (Of whom the world was not worthy) they wandered in deſarts and *in* mountains, and *in* dens and caves of the earth.

39 And theſe all having obtained a good report through faith, received not the promiſe.

40 God having provided ſome better *thing* for us, that they without us ſhould not be made perfect.

CHAP. XII.

1 *An exhortation to conſtant faith.* 22 *A commendation of the new teſtament above the old.*

WHEREFORE, ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet *us*, and let us run with patience the race that is ſet before us,

2 Looking unto Jeſus, the author and finiſher of *our* faith; who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.

3 For conſider him that endureth ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds.

4 Ye have not yet reſiſted unto blood, ſtriving againſt ſin.

5 And ye have forgotten the exhortation which ſpeaketh unto you as unto children, My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him.

6 For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.

7 If ye endure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the father chaſteneth not?

8 But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons.

9 Furthermore, we have had fathers of our fleſh, which corrected us, and we gave *them* reverence; ſhall we not much rather be in ſubjection unto the Father of ſpirits, and life?

10 For

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32 *And what ſhall I more ſay, for the time would fail*, &c.] In theſe and the following verſes, our apoſtle ſums up the remaining teſtimonies which he might have produced, to ſhew the great things which faith had enabled perſons to do, and alſo to ſuffer the hardeſt and moſt terrible things that could be encountered with. In the verſes now before us, an account is given of the great things of every kind which faith has enabled to perform: particularly, it was faith that made them fearleſs whom God raiſed up in the days of the judges, to conflict with the enemies of the church; it was faith that aſſiſted them in the combat, and rendered them victorious in the conflict. It was faith that rendered Gideon ſucceſsful againſt the Midianites, Barak over the Canaanites, Sampſon over the Philiſtines, Jephtha over the Amorites, and David over the Jebuſites and Moabites. 'Twas faith in the promiſe of God that made them courageous, and rendered them victorious.

34 *Eſcaped the edge of the ſword.*] This probably refers to the deliverance of David from the ſword of Saul.

35 *And others were tortured, not accepting deliverance*, &c.] Our apoſtle having in the foregoing verſes acquainted the Hebrews with the great things which faith enabled the Old Teſtament ſaints to do, he now lays before them an account of the hard and difficult things which faith enabled them to ſuffer; and here he reckons up the ſharpeſt and bittereſt ſuffering that human nature can perhaps be expoſed to. But to do the greateſt things, and to ſuffer the hardeſt, is all one to faith; it ſtands ready for both, as God ſhall be pleaſed to call. In this paſſage, and ſeveral others here following, the apoſtle is thought to refer to the ſtory of the Maccabees; which though written after the cloſing of the canon ſcripture, when there was no extraordinary prophet in the church; yet the matters of fact were then freſh in the memory, and are here alluded to, particularly Eleazar, 2 Mac. vi. who was beaten to death, when he had been perſuaded and allured to accept deliverance by tranſgreſſing the law: and alſo the mother and her ſeven ſons. They expected a better reſurrection, better than what their perſecutors offered them; even a glorious reſurrection of their bodies at the laſt day.

37 *Were tempted.*] It is generally ſuppoſed that this is not the right reading; for after *ſtoning*, and *being ſawn aſunder*, the apoſtle would hardly mention being *tempted*, which is no certain puniſhment at all: ſome therefore read, *they were burnt alive:* which undoubtedly gives a ſtronger ſenſe.

39 *And theſe all having obtained a good report through faith*, &c.] That is, all the abovementioned ſcripture ſaints, with others that lived from the beginning of the world, and the firſt giving out of the promiſe of the Meſſiah, all and every one of theſe obtained a good report through faith; that is, a good teſtimony that they pleaſed God; nevertheleſs, they received not the promiſe; that is, the actual exhibition of the promiſe, Chriſt, the promiſed Meſſiah. The promiſe indeed they had, but not the thing promiſed: this was not in their days exhibited. Chriſt was not then come in the fleſh. This promiſe was made by God to the elders from the beginning; but not actually accompliſhed till the fulneſs of time came.

Commentary and Notes on Chapter XII.

1 *Wherefore ſeeing we alſo are compaſſed about with*, &c.] As if our apoſtle had ſaid, ſeeing we who are now called forth to ſuffer, have before us ſo many inſtances of the faithful, who like a cloud of witneſſes have gone before us, and, by the help of their faith, conquered all impediments that lay in the way of their ſalvation; let us take encouragement from them to acquit ourſelves like men; and as runners in a race, let us caſt off all wordly incumbrances which will entangle us, and avoid all ſin, eſpecially a boſom corruption, which eaſily beſets us, and as eaſily overcomes us; and let us run with patience and perſeverance the race of chriſtianity ſet before us.

2 *Who for the joy that was ſet before him, endured the croſs*, &c.] The apoſtle having before propoſed the example of ſuffering ſaints, to induce them to patience and conſtancy under their tribulations, he now lays before them the example of a ſuffering Saviour; and he bids them to conſider him, compare his ſufferings with your own, conſider who he was, and who you are; was not he the ſon of God? had not he all glory and power in his hand? And yet he endured the croſs, deſpiſing the ſhame, and is now ſet down at the right hand of the throne of God. Conſider him therefore, and let us learn hence, that the frequent conſideration of Chriſt in his ſufferings is the beſt means to keep up faith, and encourage patience under our own ſufferings.

6 *For whom the lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.*] A reaſon is given in theſe words why we ſhould not faint under divine chaſtiſement, becauſe God chaſteneth every one whom he loves.

8 *Then are ye baſtards*] About whoſe education the heathens were often careleſs, as being aſhamed of them, and looking upon them as a ſcandal to their families.

9 *Furthermore, we have had fathers of our fleſh, which corrected us* &c.] Theſe words are a freſh argument to perſuade chriſtians to a patient enduring of divine chaſtiſements. The argument is drawn from the leſs to the greater, thus. If our earthly parents chaſtened us only a few days, and after their own pleaſure, and yet we were ſubject to them; how much more ought we to be ſubject to God our heavenly Father, who chaſtens us for our profit, that we may be partakers of his holineſs?

10 For they verily for a few days chaſtened *us* after their own pleaſure: but he for our profit, that we might be partakers of his holineſs.

11 Now no chaſtening for the preſent ſeemeth to be joyous, but grievous; nevertheleſs, afterward it yieldeth the peaceable fruit of righteouſneſs unto them which are exerciſed thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees.

13 And make ſtraight paths for your feet, leſt that which is lame be turned out of the way, but let it rather be healed,

14 Follow peace with all *men*, and holineſs, without which no man ſhall ſee the Lord:

15 Looking diligently, leſt any man fail of the grace of God; leſt any root of bitterneſs ſpringing up, trouble *you*, and thereby many be defiled;

16 Leſt there *be* any fornicator, or profane perſon, as Eſau, who for one morſel of meat ſold his birth-right.

17 For ye know how that afterward, when he would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackneſs, and darkneſs, and tempeſt,

19 And the ſound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word ſhould not be ſpoken to them any more.

20 (For they could not endure that which was commanded; And if ſo much as a beaſt touch the mountain, it ſhall be ſtoned, or thruſt through with a dart.

21 And ſo terrible was the ſight, *that* Moſes ſaid, I exceedingly fear and quake.)

22 But ye are come unto Mount Sion and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels.

23 To

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11 *Now no chaſtening for the preſent ſeemeth to be joyous*, &c.] Our apoſtle in theſe words ſeems to obviate an objection againſt a compliance with his exhortation to bear divine chaſtenings with ſilence and ſubmiſſion; and this is taken from the trouble and ſorrow with which chaſtiſement is accompanied. This he takes for granted is ſo; but he takes off all the weight of the objection by oppoſing the benefits of affliction thereto.

12 *Wherefore liſt up the hands which hang down*, &c.] As if our apoſtle had ſaid, Seeing ſuch glorious fruits ſpring from ſanctified afflictions, be not dejected in mind, nor ſuffer fear to ſeize upon you, which weakens the hands, and enfeebles the knees, and cauſes them to ſmite one againſt another; but be reſolute for God, make ſtraight paths in the way of chriſtianity, not ſtepping once out it to avoid perſecution, leſt they who are already lame and feeble, namely, the weak and wavering chriſtians, be diſheartened, and moved by your example to turn out of the way; but let them rather by your conſtancy be confirmed in their chriſtian courſe.

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22 *But ye are come unto mount Sion, and unto the city of the living God*, &c.] Our apoſtle having given an account in the foregoing verſes of the ſtate of the Jewiſh church under the law, comes now to declare that more excellent ſtate into which believers are called by the goſpel. The privileges here ſummed up, partly reſpect the church militant, and partly the church triumphant.

23 To the general aſſembly and church of the firſt-born, which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect,

24 And to Jeſus the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than *that of* Abel.

25 See that ye refuſe not him that ſpeaketh. For if they eſcaped not who refuſed him that ſpake on earth; much more *ſhall not* we *eſcape* if we turn away from him that *ſpeaketh* from heaven:

26 Whoſe voice then ſhook the earth: but now he hath promiſed, ſaying, Yet once more I ſhake not the earth only, but alſo heaven:

27 And this *word*, Yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain.

28 Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably with reverence and godly fear:

29 For our God *is* a conſuming fire.

CHAP. XIII.

1 Divers admonitions, as to charity, 4 to honeſt life, 5 to avoid covetouſneſs, 7 to regard God's preachers, 9 to take heed of ſtrange doctrines, 10 to confeſs Chriſt, &c.

LET brotherly love continue.

2 Be not forgetful to entertain ſtrangers: for thereby ſome have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which ſuffer adverſity, as being yourſelves alſo in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your* converſation *be* without covetouſneſs; *and be* content with ſuch things as ye have. For he hath ſaid, I will never leave thee, nor forſake thee.

6 So that we may boldly ſay, The Lord *is* my helper, and I will not fear what man ſhall do unto me.

7 Remember them which have the rule over you, who have ſpoken unto you the word of God: whoſe faith follow, conſidering the end of their converſation.

8 Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

9 Be not carried about with divers and ſtrange doctrines. For *it is* a good thing that the heart be eſtabliſhed with grace, not with meats, which have not profited them that have been occupied therein.

10 We have an altar whereof they have no right to eat which ſerve the tabernacle.

11 For the bodies of thoſe beaſts whoſe blood is brought into the ſanctuary by the high prieſt for ſin, are burned without the camp.

12 Wherefore Jeſus alſo, that he might ſanctify the people with his own blood, ſuffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we ſeek one to come.

15 By

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23 *To the ſpirits of juſt men made perfect.*] The meaning is, to the company of all the righteous and good men, who have lived and died in the fear of God, and in the practice of virtue and true holineſs, and in all ages and nations of the world. *Clarke.*

24 *To the blood of ſprinkling that ſpeaketh better things than that of Abel.*] The blood which Abel ſprinkled in ſacrifice could not ſpeak that peace to the conſcience, which the blood of Chriſt does, *that* being but a figure and ſhadow of *this* real atonement. *Ridley's Chriſtian Paſſover.*

26 *Whoſe voice then ſhook the earth: but now he hath promiſed,* &c.] As if the apoſtle had ſaid, The voice of God, at the promulgation of the law on mount Sinai, ſhook the earth; but he promiſed after this to ſhake all nations; and that Chriſt the expected Meſſiah, and the deſire of all nations, ſhall come, which is now fulfilled.

Commentary and Notes on Chapter XIII.

1 *Let brotherly love continue.*] Love being the fountain and foundation of all moral duties, our apoſtle begins with it, and places it at the head of all the reſt, as comprehending our whole duty toward our neighbour.

2 *Be not forgetful to entertain ſtrangers.* &c.] The ſecond duty here inculcated is hoſpitality, eſpecially towards ſtrangers which conſiſted in receiving them into their houſes, and furniſhing them with all needful accommodations. In thoſe eaſtern countries, inns were not ſo frequent as with us; and chriſtians were generally poor, not able to bear their own charges in travelling from place to place. Strangers, even among heathens, were accounted ſacred, and under the peculiar protection of God; and a puniſhment was appointed for ſuch as were inhoſpitable towards them. Hoſpitality then is a preſcribed duty; but this part of it, namely, the entertaining of ſtrangers, which was ſo great a virtue in ancient times, is now driven out of the world, by the wickedneſs of ſome, and the covetouſneſs of others. Few ſtrangers are worthy to receive entertainment, and as few have hearts to give it.

3 *Remember them that are in bonds, is bound with them,* &c.] Hoſpitality towards ſtrangers was recommended in the foregoing verſe, here compaſſion towards ſufferers, ſuch as captives, priſoners in bonds, either upon a religious or civil account.

4 *Marriage is honourable in all, and the bed undefiled,* &c.] The apoſtle having, in the preceding verſes, directed chriſtians in their duty on towards another, in this and the following verſes, he directs them to perform it towards themſelves; and becauſe the two radical luſts of corrupted nature are uncleanneſs and covetouſneſs, he therefore recommends to their care and practice thoſe two great duties of chaſtity and contentment.

7 *Remember them which have the rule over you,* &c.] The next duty recommended to them, is reſpect to their ſpiritual guides and eccleſiaſtical governors, whom God, by death or perſecution, at any time removes from them; and that is, to, preſerve their memory freſh amongſt them as a precious treaſure.

8 *Chriſt the ſame,* &c.] That this is not ſpoken of the *perſon*, but the *law* of Chriſt, appears from the next verſe, *Be not carried about,* &c.

9 *Not with meats,* &c.] That is, be not ſcrupulouſly zealous in the diſtinction between various kinds of meats.

10 *We have an altar whereof they have no right to eat, which ſerve the tabernacle.*] Theſe words are brought in as a further reaſon, why the chriſtian Hebrews ſhould not return to Judaiſm, or any other doctrine different from the goſpel of Chriſt. We chriſtians, ſays the apoſtle, have an altar; that is, a ſacrifice, a prieſt, offered upon, and ſanctified by the altar of the croſs.

11 *For the bodies of thoſe beaſts, whoſe blood is brought into the ſanctuary,* &c.] As if the apoſtle had ſaid, As the beaſt ſlain for atonement, whoſe blood was brought into the ſanctuary, was not to be eaten by the prieſt, but burnt without the bounds of the camp of Iſrael, in like manner Chriſt, when he was to be offered up, to ſanctify the people with his own blood, went without the gates of Jeruſalem to ſuffer; ſignifying that, as they rejected him as unworthy to live with them, ſo he departed from them and their political and legal ſtate: accordingly, let us go forth unto him without the camp; that is, let us go to him from the Jewiſh ſtate and ceremonial law, bearing his reproach of the croſs, which muſt be expected by us.

14 *For here have we no continuing city,* &c.] Theſe words may be conſidered either relatively or abſolutely. Conſider them with regard to the context, and the ſenſe is this: How chearfully ought believers, according to the advice of the foregoing verſe, to go forth to Chriſt without the camp, bearing his reproach, when they conſider their preſent ſtate and condition, that they have no city here below that was now the ſeat of divine worſhip to which it was confined, as the Jews had at Jeruſalem before the aboliſhment of their ceremonial worſhip;

10 For they verily for a few days chaſtened *us* after their own pleaſure: but he for our profit, that we might be partakers of his holineſs.

11 Now no chaſtening for the preſent ſeemeth to be joyous, but grievous; nevertheleſs, afterward it yieldeth the peaceable fruit of righteouſneſs unto them which are exerciſed thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees.

13 And make ſtraight paths for your feet, leſt that which is lame be turned out of the way, but let it rather be healed.

14 Follow peace with all *men*, and holineſs, without which no man ſhall ſee the Lord:

15 Looking diligently, leſt any man fail of the grace of God; leſt any root of bitterneſs ſpringing up, trouble *you*, and thereby many be defiled;

16 Leſt there *be* any fornicator, or profane perſon, as Eſau, who for one morſel of meat ſold his birth-right.

17 For ye know how that afterward, when he would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackneſs, and darkneſs, and tempeſt,

19 And the ſound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word ſhould not be ſpoken to them any more.

20 (For they could not endure that which was commanded; And if ſo much as a beaſt touch the mountain, it ſhall be ſtoned, or thruſt through with a dart.

21 And ſo terrible was the ſight, *that* Moſes ſaid, I exceedingly fear and quake.)

22 But ye are come unto Mount Sion and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels.

23 To

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11 *Now no chaſtening for the preſent ſeemeth to be joyous,* &c.] Our apoſtle in theſe words ſeems to obviate an objection againſt a compliance with his exhortation to bear divine chaſtenings with ſilence and ſubmiſſion; and this is taken from the trouble and ſorrow with which chaſtiſement is accompanied. This he takes for granted is ſo; but he takes off all the weight of the objection by oppoſing the benefits of affliction thereto.

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26 Whoſe voice then ſhook the earth: but now he hath promiſed, ſaying, Yet once more I ſhake not the earth only, but alſo heaven:

27 And this *word*, Yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain.

28 Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably with reverance and godly fear:

29 For our God *is* a conſuming fire.

C H A P. XIII.

1 *Divers admonitions, as to charity,* 4 *to honeſt life,* 5 *to avoid covetouſneſs,* 7 *to regard God's preachers,* 9 *to take heed of ſtrange doctrines,* 10 *to confeſs Chriſt, &c.*

LET brotherly love continue.

2 Be not forgetful to entertain ſtrangers: for thereby ſome have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which ſuffer adverſity, as being yourſelves alſo in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your* converſation *be* without covetouſneſs; *and be* content with ſuch things as ye have. For he hath ſaid, I will never leave thee, nor forſake thee.

6 So that we may boldly ſay, The Lord *is* my helper, and I will not fear what man ſhall do unto me.

7 Remember them which have the rule over you, who have ſpoken unto you the word of God: whoſe faith follow, conſidering the end of their converſation:

8 Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

9 Be not carried about with divers and ſtrange doctrines. For *it is* a good thing that the heart be eſtabliſhed with grace, not with meats, which have not profited them that have been occupied therein.

10 We have an altar whereof they have no right to eat which ſerve the tabernacle.

11 For the bodies of thoſe beaſts whoſe blood is brought into the ſanctuary by the high prieſt for ſin, are burned without the camp.

12 Wherefore Jeſus alſo, that he might ſanctify the people with his own blood, ſuffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we ſeek one to come.

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23 *To the ſpirits of juſt men made perfect.*] The meaning is, to the company of all the righteous and good men, who have lived and died in the fear of God, and in the practice of virtue and true holineſs, and in all ages and nations of the world. *Clarke.*

24 *To the blood of ſprinkling that ſpeaketh better things than that of Abel.*] The blood which Abel ſprinkled in ſacrifice could not ſpeak that peace to the conſcience, which the blood of Chriſt does, *that* being but a figure and ſhadow of *this* real atonement. *Ridley's Chriſtian Paſſover.*

26 *Whoſe voice then ſhook the earth: but now he hath promiſed,* &c.] As if the apoſtle had ſaid, The voice of God, at the promulgation of the law on mount Sinai, ſhook the earth; but he promiſed after this to ſhake all nations; and that Chriſt the expected Meſſiah, and the deſire of all nations, ſhall come, which is now fulfilled.

Commentary and Notes on Chapter XIII.

1 *Let brotherly love continue.*] Love being the fountain and foundation of all moral duties, our apoſtle begins with it, and places it at the head of all the reſt, as comprehending our whole duty toward our neighbour.

2 *Be not forgetful to entertain ſtrangers.* &c.] The ſecond duty here inculcated is hoſpitality, eſpecially towards ſtrangers which conſiſted in receiving them into their houſes, and furniſhing them with all needful accommodations. In thoſe eaſtern countries, Inns were not ſo frequent as with us; and chriſtians were generally poor, not able to bear their own charges in travelling from place to place. Strangers, even among heathens, were accounted ſacred, and under the peculiar protection of God; and a puniſhment was appointed for ſuch as were inhoſpitable towards them. Hoſpitality then is a preſcribed duty; but this part of it, namely, the entertaining of ſtrangers, which was ſo great a virtue in ancient times, is now driven out of the world, by the wickedneſs of ſome, and the covetouſneſs of others. Few ſtrangers are worthy to receive entertainment, and as few have hearts to give it.

3 *Remember them that are in bonds, is bound with them,* &c.] Hoſpitality towards ſtrangers was recommended in the foregoing verſe, here compaſſion towards ſufferers, ſuch as captives, priſoners in bonds, either upon a religious or civil account.

4 *Marriage is honourable in all, and the bed undefiled,* &c.] The apoſtle having, in the preceding verſes, directed chriſtians in their duty on towards another, in this and the following verſes, he directs them to perform it towards themſelves; and becauſe the two radical luſts of corrupted nature are uncleanneſs and covetouſneſs, he therefore recommends to their care and practice thoſe two great duties of chaſtity and contentment.

7 *Remember them which have the rule over you,* &c.] The next duty recommended to them, is reſpect to their ſpiritual guides and eccleſiaſtical governors, whom God, by death or perſecution, at any time removes from them; and that is, to preſerve their memory freſh amongſt them as a precious treaſure.

8 *Chriſt the ſame,* &c.] That this is not ſpoken of the *perſon*, but the *law* of Chriſt, appears from the next verſe, *Be not carried about,* &c.

9 *Not with meats,* &c.] That is, be not ſcrupulouſly zealous in the diſtinction between various kinds of meats.

10 *We have an altar whereof they have no right to eat, which ſerve the tabernacle.*] Theſe words are brought in as a further reaſon, why the chriſtian Hebrews ſhould not return to Judaiſm, or any other doctrine different from the goſpel of Chriſt. We chriſtians, ſays the apoſtle, have an altar; that is, a ſacrifice, a prieſt, offered upon, and ſanctified by the altar of the croſs.

11 *For the bodies of thoſe beaſts, whoſe blood is brought into the ſanctuary,* &c.] As if the apoſtle had ſaid, As the beaſt ſlain for atonement, whoſe blood was brought into the ſanctuary, was not to be eaten by the prieſt, but burnt without the bounds of the camp of Iſrael, in like manner Chriſt, when he was to be offered up, to ſanctify the people with his own blood, went without the gates of Jeruſalem to ſuffer; ſignifying that, as they rejected him as unworthy to live with them, ſo he departed from them and their political and legal ſtate: accordingly, let us go forth unto him without the camp; that is, let us go to him from the Jewiſh ſtate and ceremonial law, bearing his reproach of the croſs, which muſt be expected by us.

14 *For here have we no continuing city,* &c.] Theſe words may be conſidered either relatively or abſolutely. Conſider them with regard to the context, and the ſenſe is this: How chearfully ought believers, according to the advice of the foregoing verſe, to go forth to Chriſt without the camp, bearing his reproach, when they conſider their preſent ſtate and condition, that they have no city here below that was now the ſeat of divine worſhip to which it was confined, as the Jews had at Jeruſalem before the aboliſhment of their ceremonial wor-

15 By him therefore let us offer the ſacrifice of praiſe to God continually, that is, the fruit of *our* lips, giving thanks to his name,

16 But to do good and to communicate, forget not: for with ſuch Sacrifices God is well pleaſed.

17 Obey them that have the rule over you, and ſubmit yourſelves. For they watch for your ſouls, as they that muſt give account; that they may do it with joy, and not with grief; for that *is* unprofitable for you.

18 Pray for us. For we truſt we have a good conſcience, in all things willing to live honeſtly.

19 But I beſeech you the rather to do this, that I may be reſtored to you the ſooner.

20 Now the God of peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep, through the blood of the everlaſting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt: to whom *be* glory for ever and ever. Amen.

22 And I beſeech you, brethren, ſuffer the word of exhortation: for I have written a letter unto you in a few words.

23 Know ye that *our* brother Timothy is ſet at liberty; with whom, if he comes ſhortly, I will ſee you.

24 Salute all them that have the rule over you, and all the ſaints. They of Italy ſalute you.

25 Grace *be* with you all. Amen.

Written to the Hebrews from Italy by Timothy.

ſhip: but they ſeek one to come, even the heavenly Jeruſalem, where they ſhall worſhip God in his temple day and night. Conſider the words abſolutely in themſelves, and two things ſeem to be intended by them. Firſt, That our condition in this world is very uncertain and unſettled, We have no continuing city here, Secondly, They imply a tendency to a future ſettling, and the hopes and expectations we have of a happier condition, into which we ſhall enter when we go out of this world.

20 *Now the God of peace that brought again from the dead our Lord Jeſus*, &c.] Our apoſtle having, in the preceding verſe, deſired their prayers for him, in this he adds his own for them; and that a moſt glorious and excellent prayer, including the whole myſtery of divine grace in its original, and the manner of its communication by Jeſus Chriſt: a prayer evidently proceeding from a ſpirit full of faith and love.

22—25 *And I beſeech you, brethren, ſuffer the word of exhortation*, &c.] Our apoſtle had concluded his epiſtle before: he adds theſe verſes by way of poſtſcript. Now he begs of them to accept kindly, and improve wiſely the exhortations given them in this epiſtle, in which he had handled many weighty matters in few words. He lets them know that Timothy was ſet at liberty, and probably gone forth to preach the goſpel, with whom, if he returned ſhortly, he hoped to come to them, being deſirous to ſee them: and thus with ſalutations to them all in general, and to church governors in particular, both of himſelf and the chriſtians in Italy, he wiſhes them an increaſe of all grace, and an abundant ſenſe of the love and favour of God in Chriſt; concluding, ' Grace be with you all. Amen.'

The General EPISTLE of

JAMES.

The ARGUMENT.

This canonical Book of the New Teſtament was written by St. James *the* Leſs, *called alſo the Lord's brother. who was choſen by the apoſtles Biſhop of* Jeruſalem. *The date of this general epiſtle, Dr.* Mills *places in or juſt before the year ſixty; two years after which the writer ſuffered martyrdom, under the high-prieſthood of* Ananus, *and procuratorſhip of* Albinus.

This general epiſtle is addreſſed, partly to the infidel, and partly to the believing Jews. *The writer's deſign was to correct the errors, ſoften the ungoverned zeal, and reform the indecent behaviour of the former, and to comfort the latter under the hardſhips which they then did, or ſhortly were to ſuffer for the ſake of Chriſtianity. It is directed to the* Jews *and* Jewiſh *converts of the diſperſion, but no doubt calculated alſo for the improvement of thoſe* Jews, *over whom the apoſtle preſided in the ſpecial character of their biſhop.*

This epiſtle is the firſt of the catholic or general epiſtles in the canon of ſcripture, which are ſo called, becauſe they are written not to one, but to ſeveral chriſtian churches.

St. Paul, *to ſilence the clamours of thoſe who pleaded for the neceſſity of circumciſion, and other* Jewiſh *ordinances under the chriſtian diſpenſation, and were for impoſing them on the* Gentile *converts as things eſſential to ſalvation, in ſeveral parts of his epiſtles, but more particularly of thoſe to the* Romans *and* Galatians, *argues, that our acceptance with* God *here, and admiſſion to happineſs hereafter (which he calls by the term of juſtification) depends upon our ſincere belief of the goſpel, and our living anſwerably to ſuch a belief (which is comprehended in the word faith) and not upon any obſervance of the* Jewiſh *rites and ceremonies, which he calls the deeds of the law This doctrine of juſtification by faith came in a ſhort time to be perverted to very bad purpoſes; and ſome there were, who, from the authority of St.* Paul, *endeavoured to perſuade themſelves and others, that ſo long as they did but believe the goſpel in the naked notion and ſpeculation of it, this was enough to recommend them to the favour of* God, *and ſerve all the purpoſes of juſtification and ſalvation, however they ordered and ſteered their lives. In order to countermine the deſigns of theſe men, and to beat down this ſtrong hold of libertiniſm, St.* James, *who wrote this epiſtle ſubſequent to thoſe of St.* Paul, *and as a kind of comment upon them, endeavours to ſhew the inſufficiency of a naked faith and empty profeſſion of religion; that it is not enough to recommend us to the divine acceptance, and juſtify us in the ſight of* God, *that we barely believe the goſpel, unleſs we obey and practiſe it; and that ſuch a belief, deſtitute of this evangelical obedience, is like the body without the ſpirit, dead and unavailable to our ſalvation. And therefore* he *concludes, that, by the practice of the ſeveral virtues of the chriſtian religion, which he terms works, a man is juſtified; and not by a mere notional belief of the things recorded in the goſpel, which he calls faith only.*

Conſidering

Conſidering therefore the difference of the adverſaries, which theſe two apoſtles had to contend with; that St. Paul *was engaged with falſe brethren,* Jewiſh *converts, who were for joining the ceremonial part of the law with the faith of the goſpel, and the practice of the chriſtian religion; and that* James, *on the contrary, had to do with libertines and hypocrites, men, who having abuſed St.* Paul's *doctrine of faith and grace, and wreſted it to their own deſtruction, and thereupon abandoned themſelves to all manner of vice, and looked upon good works as things purely indifferent; conſidering this, I ſay, we ſhall find the two apoſtles arguing very properly with the perſons they had in view; and tho' they do not advance aſſertions abſolutely the ſame, are far from oppoſing or contradicting one another. "Legal obſervances will not ſave us, ſays St.* "Paul; *nor will a bare belief of the goſpel ſave us, ſays St.* James. "*A lively faith that is fruitful of* "*good works will ſave us ſays St.* Paul; *and ſo will the practice of all moral and chriſtian virtues," ſays St.* James. *Thus admirably do the two apoſtles agree, and conſpire to explain each other.*

CHAP. I.

1 *We muſt rejoice under the croſs,* 5 *aſk wiſdom of God,* 19 *hear the word, and do thereafter,* 26 *What true religion is.*

JAMES, a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting.

2 My brethren count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wiſdom, let him aſk of God, that giveth to all men liberally, and upbraideth not; and it ſhall be given him.

6 But let him aſk in faith, nothing wavering: for he that wavereth, is like a wave of the ſea, driven with the wind and toſſed.

7 For let not that man think that he ſhall receive any thing of the Lord.

8 A double-minded man *is* unſtable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: becauſe as the flower of the graſs he ſhall paſs away.

11 For the ſun is *no ſooner* riſen with a burning heat, *but* it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his ways.

12 Bleſſed *is* the man that endureth temptation: for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

13 Let no man ſay, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

14 But every man is tempted when he is drawn away of his own luſt, and enticed.

15 Then, when luſt hath conceived, it bringeth forth ſin; and ſin, when it is finiſhed, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning.

18 Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures.

19 Wherefore

Commentary and Notes on Chapter I.

2 *My brethren, count it all joy,* &c.] The deſign of St. James in this epiſtle, being to ſupport the believing Jews under their ſufferings for the cauſe of chriſtianity, he firſt acquaints them with the nature of thoſe ſufferings which they might expect to fall under, for their being diſciples of the bleſſed Jeſus. He calls them temptations; that is, trials: they are indeed correcting trials for ſin, and they are experimental trials of the ſtrength of faith; they are probationary trials. The apoſtle excites them to rejoice, when ſurrounded by temptations; not that afflictions are in themſelves deſireable: trial is not a ſubject of rejoicing, but of ſorrow and heavineſs conſidered in itſelf; but becauſe they produce the moſt pleaſing effects in proving our faith, and increaſing our patience, they produce the fruits of eternal life. But we muſt remember, that they are productive of theſe happy effects, only when we fall into them, not when we draw them on ourſelves; we loſe the comfort of our ſufferings, when either by guilt or imprudence we bring them on ourſelves.

4 *But let patience have her perfect work,* &c.] That is, let your patience and perſeverance under ſufferings reſolutely continue and hold out to the end. This the apoſtle urges, becauſe ſome perſons held out the firſt onſet of perſecution; but being exerciſed with a diverſity and length of trials, they fainted: as if the apoſtle had ſaid, Now, if we will be complete chriſtians, our patience muſt run parallel with our ſufferings: and thus ſhall we become perfect, though not with an abſolute perfection, yet with a perfection of duration and perſeverance.

8. *A double-minded man is unſtable,* &c.] By a double-minded man, we are to underſtand one that is divided in his own thoughts between two different opinions, as if he had two minds or two ſouls: many ſuch there were in the apoſtles days, judaizing brethren, that would ſometimes ſort with the Jews, and ſometimes with the Chriſtans: and many ſuch we find in our own days, divided betwixt God and the world, between holineſs and ſin; like a needle between two loadſtones, always wavering to and again, pointing frequently to both, but never fixed to either. 'Such a man, ſays our apoſtle, is unſtable in all his way;' that is, in all his actions.

9, 10 *Let the brother of low degree rejoice in that he his exalted,* &c.] Our apoſtle having finiſhed his neceſſary digreſſion concerning prayer, in the foregoing verſes, returns now to his former argument, with regard to the bearing of afflictions with joy; and he urges a ſtrong reaſon here to enforce the duty, 'Let the brother of low degree;' that is, ſuch a chriſtian as is brought low by perſecutions and ſufferings for Chriſt, let him rejoice that God has exalted him, and made him rich in faith, and an heir of the kingdom. Nothing is more certain, than that the greateſt reproaches and ſufferings for the ſake of Chriſt are an honour and exaltation to us: he adds, 'but let the rich rejoice in that he is made low.' That is, when he loſes any thing for Chriſt: as if the apoſtle had ſaid, Let the poor chriſtian rejoice in that he is ſpiritually exalted; and the rich man rejoice in that he is ſpiritually humbled: a rich man's humility is his glory, 19 ¶ Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath.

20 For the wrath of man worketh not the righteouſneſs of God.

21 Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted word, which is able to ſave your ſouls.

22 But be ye doers of the word, and not hearers only, deceiving your own ſelves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs:

24 For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was.

25 But whoſo looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed.

26 ¶ If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To viſit the fatherleſs and widows in their affliction, *and* to keep himſelf unſpotted from the world.

CHAP. II.

1 *We muſt not deſpiſe the poor.* 14 *Faith without works,* 17 *is dead.*

MY brethren, have not the faith of our Lord Jeſus Chriſt, *the Lord* of glory, with reſpect of perſons.

2 For if there come unto your aſſembly a man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile raiment;

3 And ye have reſpect to him that weareth the gay clothing, and ſay unto him, Sit thou here in a good place; and ſay to the poor, Stand thou there, or ſit here under my foot-ſtool:

4 Are ye not then partial in your ſelves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom which he hath promiſed to them that love him?

6 But ye have deſpiſed the poor. Do not rich men oppreſs you, and draw you before the judgment-ſeats?

7 Do not they blaſpheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the ſcripture, Thou ſhalt love thy neighbour as thyſelf, ye do well:

9 But if ye have reſpect to perſons, ye commit ſin, and are convinced of the law as tranſgreſſors.

10 For whoſoever ſhall keep the whole law, and yet offend in one *point*, he is guilty of all.

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19 *Wherefore, my beloved brethren, let every man be ſwift to hear,* &c.] As if the apoſtle had ſaid, Seeing God has put ſuch an honour upon his word, the word of truth, as by it to beget us to himſelf, therefore be ſwift to hear it; prize it highly, and wait upon the means of grace readily and diligently: but be ſlow to ſpeak, that is, to utter your judgments of it: much more ſlow in undertaking to be a teacher and diſpenſer of it. alſo ſlow to wrath, or to contentions about the words and points of divinity. Wrath and paſſion hinder all profit by the word, either preached, read, or diſcourſed about. And a forcible reaſon is given why all wrath ſhould be ſuppreſſed, becauſe the wrath of man worketh not the righteouſneſs of God; that is, man's ſinful anger will never put him upon doing thoſe things which are juſt and righteous in God's account, or there is a figure in the words: more is intended than expreſſed. The meaning is, that the wrath of man is ſo far from working the righteouſneſs of God, that it worketh all manner of evil.

23. 24 *For if any man be a hearer of the word and not a doer,* &c.] In theſe words, our apoſtle declares the vanity and unprofitableneſs of a bare hearing of the word, by a ſimilitude taken from a man looking in a glaſs. Though he ſees his own natural face which he was born with, in a glaſs, whilſt he is looking in it; yet no ſooner is he gone from it, than he forgets the figure and faſhion of his own countenance, having had only a ſlight and tranſient view of it: ſo in like manner the preaching of the word has not an awakening influence, and leaves not an abiding impreſſion upon moſt hearers who are willing to be deceived, and to deceive themſelves, by a bare hearing of divine truth.

27 *To keep himſelf unſpotted from the world.*] That is, to keep himſelf free from the defilement and corruptions of a debauched age.

Commentary and Notes on Chapter II.

1——4 *My brethren have not the faith of our Lord Jeſus Chriſt, the Lord of Glory,* &c.] For the better underſtanding of theſe words, let us conſider, Firſt, What the apoſtle doth not condemn: and, Secondly, what he doth. Firſt, what is here not condemned: namely, the paying of civil reſpect to all perſons, according to their character, and a different reſpect to perſons according to their different qualities. Honour is to be given to whom honour is due: and the rich are entitled to reſpect; and it is no wiſe diſpleaſing to God, that they receive it from us. Secondly, much leſs does the apoſtle here ſpeak againſt honouring magiſtrates, or paying reſpect to our eccleſiaſtical or civil rulers and governors in their courts of judicature. Civility, yea, chriſtianity calls for outward reſpect and reverence to them that are above us, eſpecially if in authority over us: but poſitively that which is here condemned, Firſt, In general is partiality in our reſpect to perſons in religious matters; for, in the things of God, all are equal. The rich and poor ſtand upon the ſame terms of advantage: external relations and differences bear no weight at the goſpel beam. Therefore, to undervalue any of the poor members of Chriſt, as ſuch, is to undervalue Chriſt himſelf. Holineſs is not leſs lovely to him, becauſe clothed in rags, nor unholineſs leſs loathſome, becauſe it goes in a gay coat, with a gold ring. Wickedneſs is abominable to Chriſt, and ought to be ſo to us, though it ſits upon a throne: and holineſs ſhines in his eye (and ſo it may in ours) though it lies upon a dunghill. Secondly, That which ſeems here to be condemned in particular, is the accepting of perſons in judgment upon account of outward advantages, proceeding not in conformity to the merits of the cauſe, in their eccleſiaſtical and civil judicatures, but according to external reſpects. Our apoſtle would, by no means, have them pay a deference to a rich man in judgment on account of his riches and gay attire; nor to overlook the poor ſaints in their aſſemblies, for want of the gold ring and goodly apparel, ſeeing their faith cloathed them with a greater and more valuable glory, which renders them more honourable than any riches and gay clothes could do. Here, mark the apoſtle's vehement expoſtulation, which carries with it the force of a ſevere reprehenſion: Are ye not partial, and become judges of evil thoughts? as if he had ſaid, Are ye not condemned in yourſelves, and convinced in your own conſciences, that ye do evil? Are ye not become judges of evil thoughts? That is, do ye not paſs judgment from your evil thoughts, in looking upon the rich as worthy of reſpect in judgment, for his gorgeous attire and outward greatneſs; and the poor fit to be deſpiſed for his outward meaneſs. Is not this an evil, a very evil thought in you, to think him the beſt man that weareth the beſt clothes; and him a vile perſon, that is in vile apparel?

5 *Hearken, my beloved brethren, hath not God choſen the poor,* &c.] In order to prevent the growing evil condemned in the foregoing verſe of undervaluing thoſe that are rich in grace, becauſe poor in eſtate, the apoſtle in this declares how God himſelf gives countenance to the contrary practice. He confers a threefold dignity upon them: they are choſen by him; they are rich in faith, and heirs of the kingdom of heaven. As if the apoſtle had ſaid, Are they fit to be deſpiſed by you, who are thus highly dignified and enriched by God.

6 *But ye have deſpiſed the poor,* &c.] Our apoſtle here charges them downright with the ſin which he had before been condemning; namely, an undue reſpect of perſons, deſpiſing the poor whom God himſelf had choſen and honoured.

10 *For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all.*] Here the apoſtle ſuppoſes a caſe which ought to make every perſon very conſcientious in his obedience to the

11 For he that ſaid, Do not commit adultery; ſaid alſo, Do not kill, Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law.

12 So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty.

13 For he ſhall have judgment without mercy, that hath ſhewed no mercy: and mercy rejoiceth againſt judgment.

14 ¶ What *doth it* profit, my brethren, though a man ſay he hath faith, and have not works? can faith ſave him?

15 If a brother or ſiſter be naked, and deſtitute of daily food;

16 And one of you ſay unto them, Depart in peace, be ye warmed, and be ye filled; notwithſtanding ye give them not thoſe things which are needful to the body; what *doth it* profit?

17 ¶ Even ſo faith, if it hath not works, is dead, being alone.

18 Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith without thy works, and I will ſhew thee my faith by my works.

19 Thou believeſt that there is one God: thou doeſt well. The devils alſo believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our Father juſtified by works, when he had offered Iſaac his ſon upon the altar?

22 Seeſt thou how faith wrought with his works, and by works was faith made perfect?

23 And the ſcripture was fulfilled, which ſaith, Abraham believed God, and it was imputed unto him for righteouſneſs: and he was called the Friend of God.

24 Ye ſee then how that by works a man is juſtified, and not by faith only.

25 Likewiſe alſo, was not Rahab the harlot juſtified by works, when ſhe had received the meſſengers, and had ſent them out another way?

26 For as the body without the ſpirit is dead, ſo faith without works is dead alſo.

C H A P. III.

1 *We are not raſhly or arrogantly to reprove others,* 5 *but rather to bridle the tongue.* 13 *They that be truly wiſe, be mild and peaceable, without envy and ſtrife.*

MY brethren, be not many maſters, knowing that we ſhall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the ſame *is* a perfect man, *and* able alſo to bridle the whole body.

3 Behold we put bits in the horſes mouths, that they may obey us; and we turn about their whole body.

4 Behold alſo the ſhips, which, though *they be* ſo great, and *are* driven of fierce winds, yet are they turned about with a very ſmall helm whitherſoever the governor liſteth.

5 ¶ Even ſo the tongue is a little member and boaſteth great things. Behold, how great a matter a little fire kindleth!

6 And

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whole law of God; namely, that in caſe a man were careful to obſerve all the laws of God; except one, his living in the breach of that one ſhall be ſo far from being connived at, on account of his obedience to all the reſt, that he ſhall be liable to the puniſhment which is due to the tranſgreſſion of the whole law.

11, 12 *For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill,* &c.] As if the apoſtle had ſaid, He that threatened adultery with death, threatened alſo murder with death: 'tis the ſame law giver that forbids both, and his authority is as truly trampled upon and condemned in tranſgreſſing one and both theſe laws. Diſobedience to God in any one law is a virtual denying of his authority to preſcribe any law to us, and lays a foundation for univerſal diſobedience.

13. *For he ſhall have judgment without mercy,* &c.] He, who whilſt he lived, ſhewed no mercy, though he had opportunity and ability to ſhew it, ſhall have judgment without mercy; that is, ſhall be very ſeverely handled by God in the great day.

14 *What doth it profit, my brethren, though man ſay he hath faith, and hath not works?* &c.] Our apoſtle here enters upon the ſecond part of his diſcourſe; namely, to ſhew the vanity of a fruitleſs faith; that ſuch a faith, as is not the parent and principle of obedience, and productive of good works, is altogether ineffectual and unprofitable: faith of no kind, when alone, is juſtifying. As there can be no good works without faith: ſo, where true faith is, it will be fruitful in good works. No believing without obedience will avail us: therefore St. Paul and St. James both agree, in rendering to faith the things that are faith's, and not taking away from works the things that are work's, *What doth it profit a man to ſay that he hath faith,* &c. as if our apoſtle had ſaid, Let not any perſon think his faith ſufficient to juſtify and ſave him, without the works of charity and mercy, Alas! a mere verbal profeſſion is a poor unprofitable thing! What will profeſſing Chriſtianity, and ſaying we believe, avail to ſalvation, if we obey not Chriſt, and live not according to the goſpel? Will good words feed the hungry, or clothe the naked? Is it not like mocking of them? Even ſo a notional knowledge and bare profeſſion of faith, if it brings not forth the fruits of holineſs and obedience towards God, of juſtice and righteouſneſs, of love and mercy towards our neighbour, it is an ineffectual dead thing; like a corpſe without an enlivening ſoul: it is altogether dead with regard to our juſtification and eternal ſalvation.

18 *Yea a man may ſay, Thou haſt faith, and I have works,* &c.] St. James brings in theſe words by way of dialogue, between a ſincere believer that has true faith, and a falſe-hearted hypocrite, that only pretends to it: thus, thou ſayeſt thou haſt true faith, though thou haſt no works to evidence its truth. I ſay, I have a true faith, becauſe I have good works, which are the genuine effects and fruits of it. Come we now to the trial. and let it appear who ſaith true, thou or I: if thou that haſt no works ſayeſt true, prove thy faith to be true ſome other way, works thou haſt none: ſhew thy faith then by ſomething elſe, but that is impoſſible; therefore thou vainly boaſteſt of that which thou haſt not: but, on the other hand, ſays the ſincere believer, I can make good what I ſay, proving the truth of my faith, by the fruits of it in my works: this is a real demonſtration, that my faith is not as vain boaſting as yours is. This method of arguing is very convincing; it gripes the conſcience of the hypocrite, and covers him with ſhame and confuſion of face.

19 *Thou believeſt that there is one God: thou doeſt well,* &c.] As if the apoſtle had ſaid, be thou either Jew or Chriſtian. thou believeſt that there is a God, and aſſenteſt to the Articles of Religion: herein thou doeſt well: but this is no more than what the devils do, for they alſo believe and tremble. And if thou haſt no better faith, and no better fruits of thy faith than they, thou haſt the ſame reaſon to tremble as they have.

23 *He was called the friend of God.*] He was ſo ſtiled in the Old Teſtament by God himſelf.

26 *For as the body without the ſpirit is dead, ſo faith without works is dead alſo.*] In this verſe the apoſtle ſums up the whole matter, by comparing a dead faith to a dead corpſe. as that is imperfect, wanting it's nobleſt part, the ſoul, to animate it; ſo faith without works wants that which dignifies and compleats it. Faith, without holineſs to enliven it, is as a dead body, without the ſpirit to quicken it. Again, as a dead corpſe is uſeleſs as well as imperfect; though it has eyes, it ſees not; feet, it walks not; mouth, but ſpeaks not. Thus it is with the dead faith, being unaccompanied with a good life. No believing without obedience, will avail us. For though our obedience has no merit, yet we ſhould be ſaved on account of it. Yet is there ſuch a neceſſity for obedience, that we ſhall never be ſaved without it. Again, as a dead corpſe is noiſome to us; ſo is a profeſſion of faith without obedience loathſome to God. He ſays to all the workers of iniquity, Depart from me, I know you not.

Commentary and Notes on Chapter III.

1 *Be not many maſters.*] The word in the original is, *many teachers;* the apoſtle here ſpeaks of thoſe haughty and imperious teachers, againſt whoſe practice our Saviour frequently warns his diſciples.

2 *For in many things we offend all,* &c.] We ſhould be very candid in cenſuring others, as we all offend in many things ourſelves, and conſequently have need of lenity and candour from our fellow creatures.

6 And the tongue *is* a fire, a world of iniquity. So is the tongue among our members, that it defileth the whole body, and ſetteth on fire the courſe of nature; and it is ſet on fire of hell.

7 For every kind of beaſts, and of birds, and of ſerpents, and of things in the ſea, is tamed and hath been tamed of mankind:

8 But the tongue can no man tame: *it is* an unruly evil, full of deadly poiſon.

9 Therewith bleſs we God, even the Father; and therewith curſe we men, which are made after the ſimilitude of God.

10 Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be.

11 Doth a fountain ſend forth at the ſame place ſweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? ſo *can* no fountain both yield ſalt water and freſh.

13 ¶ Who *is* a wiſe man and endued with knowledge among you? let him ſhew out of a good converſation his works with meekneſs of wiſdom.

14 But if ye have bitter envying and ſtrife in your hearts, glory not, and lie not againſt the truth.

15 This wiſdom deſcended not from above, but *is* earthly, ſenſual, deviliſh.

16 For where envying and ſtrife *is* there *is* confuſion, and every evil work.

17 But the wiſdom that is from above, is firſt pure, then peaceable, gentle, *and* eaſy to be entreated, full of mercy, and good fruits, without partiality, and without hypocriſy.

18 And the fruit of righteouſneſs is ſown in peace of them that make peace.

CHAP. IV.

1 *Againſt covetouſneſs,* 4 *intemperance,* 5 *pride,* 11 *detraction and raſh judgment.*

FROM whence *come* wars and fightings among you? *come they* not hence, *even* of your luſts, that war in your members?

2 Ye luſt, and have not: ye kill, and deſire to have, and cannot obtain: ye fight and war, yet ye have not, becauſe ye aſk not.

3 Ye aſk, and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your luſts.

4 Ye adulterers, and adultreſſes, know ye not that the friendſhip of the world is enmity with God? whoſoever therefore will be a friend of the world, is the enemy of God.

5 Do you think that the ſcripture ſaith in vain, The ſpirit that dwelleth in us luſteth to envy?

6 But he giveth more grace; wherefore he ſaith, God reſiſteth the proud; but giveth grace unto the humble.

7 Submit yourſelves therefore to God. Reſiſt the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanſe *your* hands, ye ſinners; and purify *your* hearts, ye double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heavineſs.

10 Humble yourſelves in the ſight of the Lord, and he ſhall lift you up.

11 ¶ Speak not evil one of another, brethren. He that ſpeaketh evil of *his* brother, and judgeth *his* brother, ſpeaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver who is able to ſave, and to deſtroy. Who art thou that judgeſt another?

13 Go to now, ye that ſay, To day or to morrow we will go into ſuch a city, and continue there a year, and buy, and ſell, and get gain;

14 Whereas ye know not what *ſhall be* on the morrow. For what *is* your life? it is even a vapour that appeareth for a little time, and then vaniſheth away.

15 For that *ye ought* to ſay, If the Lord will, we ſhall live, and do this, or that.

16 But now ye rejoice in your boaſtings. All ſuch rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is ſin.

CHAP. V.

1 *Of wicked rich Men.* 7 *Of patience.* 12 *To forbear ſwearing.* 13 *To pray in adverſity, and ſing in proſperity.*

GO to now, ye rich men, weep and howl for your miſeries that ſhall come upon you.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and ſilver is cankered; and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire. Ye have heaped treaſure together for the laſt days.

4 Behold,

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6 *Is ſet on fire of hell.*] The infernal ſpirit influences the heart, and its wickedneſs overflows by the tongue.

13 *Who is a wiſe man,* &c.] If any among you deſire to ſhew yourſelves wiſer than others, demonſtrate it to the world by a better converſation, and abounding in every good work.

15 *Earthly, ſenſual, deviliſh.*] Dr. Bates thinks this refers to the three great temptations of the world, *avarice,* the *love of pleaſure,* and *ambition;* the firſt of which is *earthly;* the ſecond *ſenſual;* the third *diabolical,* being the ſin by which the devils fell.

Commentary and Notes on Chap. IV.

1 *From whence come wars and fightings among you?* &c.] In order to underſtand the apoſtle's meaning in this paſſage, it is neceſſary to obſerve, that at the time when this epiſtle was written, the Jews had wars both with their neighbours, and among themſelves; and theſe, he tells them, proceeded from their wickedneſs and corrupt inclinations.

4 *A friend of the world is the enemy of God.*] The meaning is not, that he who truly loves God, muſt conſequently have no regard at all for any thing elſe: but that nothing elſe muſt ſo poſſeſs our affections, as to interfere with our duty, when they come in competition.

7 *Submit yourſelves therefore to God,* &c.] Submit yourſelves to the government and authority of the Almighty; let your thoughts, your words, and your actions, be guided by the ſtrict rules of his word.

Commentary and Notes on Chapter V.

1 *Go to now, ye rich men, weep and howl,* &c.] From this paſſage of the apoſtle we ſhould learn, how very difficult it is to poſſeſs riches without ſin; and therefore we ſhould do well to remember, that every opportunity of doing good to our fellow creatures, ſhould be embraced, by all who are deſirous of giving a good account of their ſtewardſhip, at the tremendous day of accounts.

3 *For the laſt days.*] That is, when the Jewiſh œconomy was to cloſe, and thoſe awful judgments threatned in the prophets were to be poured out upon that wicked nation.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

5 Ye have lived in pleaſure on the earth, and been wanton, ye have nouriſhed your hearts as in a day of ſlaughter.

6 Ye have condemned *and* killed the juſt; *and* he doth not reſiſt you.

7 ¶ Be patient therefore, brethren, unto the coming of the Lord. Behold, the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye alſo patient; ſtabliſh your hearts; for the coming of the Lord draweth nigh.

9 Grudge not one againſt another, brethren, leſt ye be condemned: behold, the judge ſtandeth before the door.

10 Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord: that the Lord is very pitiful and of tender mercy.

12 But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; leſt ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him ſing pſalms.

14 Is any ſick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up and if he have committed ſins, they ſhall be forgiven him.

16 Confeſs *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain: and it rained not on the earth by the ſpace of three years and ſix months.

18 And he prayed again, and the heavens gave rain: and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.

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10 *Take my brethren the prophets*, &c.] Here the apoſtle exhorts the ſuffering Chriſtians to patience, by exhibiting before their eyes the great examples of ſuch as flouriſhed under the law, and by the afflictions they endured, rendered themſelves dear to their maker.

11 *We count them happy*, &c.] We beatify them, ſay the Papiſts.

14 *Anointed them with oil*,] This was agreeable to the practice of the Jews, who commonly anointed their ſick.

16 *Confeſs your faults one to another.*] The confeſſion here is mutual, and utterly ſupercedes all pretences to claim, from theſe words, any prieſtly power, or to require confeſſion in the manner in which the church of Rome does.

17 *Three years and ſix months.*] So alſo Luke iv. 23. See 1 Kings, xviii. 1.

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The Firſt EPISTLE General of

PETER.

The ARGUMENT.

The Epiſtles of St. Peter *are addreſſed to the* Jewiſh *converts, who were ſcattered through* Pontus Galatia. *&c. not only upon the Perſecution raiſed at* Jeruſalem, *but upon former diſperſions of the* Jews *into thoſe places, on ſeveral other occaſions.*

The firſt of theſe epiſtles is principally deſigned to comfort and ſupport them under thoſe fiery trials and manifold temptations they were then ſubject to; and to direct and inſtruct them how to behave in the ſeveral ſtates and relations, both of the civil and the chriſtian life; that they might not be engaged in thoſe rebellions againſt Cæſar, *and his officers, then fomenting among the* Jews; *and that they might be able to ſtop the mouths of thoſe who ſpoke againſt them as evil doers.*

CHAP. I.

7 *He bleſſeth God for his manifold ſpiritual graces,* 10
ſhewing that the ſalvation in Chriſt is no news, but a
thing propheſied old: 13 *and exhorteth them to a godly*
converſation, for as much as they are now born anew by
the word of God.

PETER an apoſtle of Jeſus Chriſt, to the ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia.

2 Elect according to the fore-knowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt. Grace unto you, and peace be multiplied.

3 Bleſſed *be* the God and Father of our Lord Jeſus Chriſt, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for you.

5 Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time.

6 Wherein ye greatly rejoice, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations:

7 That the trial of your faith being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour, and glory at the appearing of Jeſus Chriſt:

8 Whom having not ſeen, ye love: in whom, though now ye ſee *him* not, yet believing, ye rejoice with joy unſpeakable, and full of glory.

9 Receiving the end of your faith, *even* the ſalvation of *your* ſouls.

10 Of which ſalvation the phrophets have enquired, and ſearched diligently, who propheſied of the grace *that ſhould come* unto you:

11 Searching what, or what manner of time the ſpirit of Chriſt which was in them did ſignify, when it teſtified before-hand the ſufferings of Chriſt, and the glory that ſhould follow.

12 Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things

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Commentary and Notes on Chapter I.

5 *Who are kept by the power of God through faith unto ſalvation,* &c.] The apoſtle here prevents an objection which he ſaw might be made by unbelievers; namely, that though the ſaints inheritance was ſafe in heaven, yet they are in danger while they are ſojourners here below; the apoſtle therefore declares, that they are, and ſhall be kept by the power of the Almighty, and their own faith, to eternal ſalvation.

8 *Whom having not ſeen ye love,* &c.] In this paſſage the apoſtle commendeth the faith and love of thoſe Jews to whom he wrote, becauſe they ſincerely loved Chriſt, though they never had enjoyed the ſatisfaction of ſeeing him in the fleſh.

10 *Who propheſied of the grace.*] That is, who foretold the revelation of the goſpel.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

5 Ye have lived in pleaſure on the earth, and been wanton, ye have nouriſhed your hearts as in a day of ſlaughter.

6 Ye have condemned *and* killed the juſt; *and* he doth not reſiſt you.

7 ¶ Be patient therefore, brethren, unto the coming of the Lord. Behold, the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye alſo patient; ſtabliſh your hearts; for the coming of the Lord draweth nigh.

9 Grudge not one againſt another, brethren, leſt ye be condemned: behold, the judge ſtandeth before the door.

10 Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord: that the Lord is very pitiful and of tender mercy.

12 But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; leſt ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him ſing pſalms.

14 Is any ſick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up and if he have committed ſins, they ſhall be forgiven him.

16 Confeſs *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain: and it rained not on the earth by the ſpace of three years and ſix months.

18 And he prayed again, and the heavens gave rain: and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.

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10 *Take my brethren the prophets,* &c.] Here the apoſtle exhorts the ſuffering Chriſtians to patience, by exhibiting before their eyes the great examples of ſuch as flouriſhed under the law, and by the afflictions they endured, rendered themſelves dear to their maker.

11 *We count them happy,* &c.] We beatify them, ſay the Papiſts.

14 *Anointed them with oil,*] This was agreeable to the practice of the Jews, who commonly anointed their ſick.

16 *Confeſs your faults one to another.*] The confeſſion here is mutual, and utterly ſupercedes all pretences to claim, from theſe words, any prieſtly power, or to require confeſſion in the manner in which the church of Rome does.

17 *Three years and ſix months.*] So alſo Luke iv. 23. See 1 Kings, xviii. 1.

The Firſt EPISTLE General of

PETER.

The ARGUMENT.

The Epiſtles of St. Peter *are addreſſed to the* Jewiſh *converts, who were ſcattered through* Pontus Galatia. *&c. not only upon the Perſecution raiſed at* Jeruſalem, *but upon former diſperſions of the* Jews *into thoſe places, on ſeveral other occaſions.*

The firſt of theſe epiſtles is principally deſigned to comfort and ſupport them under thoſe fiery trials and manifold temptations they were then ſubject to; and to direct and inſtruct them how to behave in the ſeveral ſtates and relations, both of the civil and the chriſtian life; that they might not be engaged in thoſe rebellions againſt Cæſar, *and his officers, then fomenting among the* Jews; *and that they might be able to ſtop the mouths of thoſe who ſpoke againſt them as evil doers.*

CHAP. I.

7 *He bleſſeth God for his manifold ſpiritual graces,* 10 *ſhewing that the ſalvation in Chriſt is no news, but a thing propheſied old:* 13 *and exhorteth them to a godly converſation, for as much as they are now born anew by the word of God.*

PETER an apoſtle of Jeſus Chriſt, to the ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia.

2 Elect according to the fore-knowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt. Grace unto you, and peace be multiplied.

3 Bleſſed *be* the God and Father of our Lord Jeſus Chriſt, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for you.

5 Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time.

6 Wherein ye greatly rejoice, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations:

7 That the trial of your faith being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour, and glory at the appearing of Jeſus Chriſt:

8 Whom having not ſeen, ye love: in whom, though now ye ſee *him* not, yet believing, ye rejoice with joy unſpeakable, and full of glory.

9 Receiving the end of your faith, *even* the ſalvation of *your* ſouls.

10 Of which ſalvation the phrophets have enquired, and ſearched diligently, who propheſied of the grace *that ſhould come* unto you:

11 Searching what, or what manner of time the ſpirit of Chriſt which was in them did ſignify, when it teſtified before-hand the ſufferings of Chriſt, and the glory that ſhould follow.

12 Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the

things

Commentary and Notes on Chapter I.

5 *Who are kept by the power of God through faith unto ſalvation,* &c.] The apoſtle here prevents an objection which he ſaw might be made by unbelievers; namely, that though the ſaints inheritance was ſafe in heaven, yet they are in danger while they are ſojourners here below; the apoſtle therefore declares, that they are, and ſhall be kept by the power of the Almighty, and their own faith, to eternal ſalvation.

8 *Whom having not ſeen ye love,* &c.] In this paſſage the apoſtle commendeth the faith and love of thoſe Jews to whom he wrote, becauſe they ſincerely loved Chriſt, though they never had enjoyed the ſatisfaction of ſeeing him in the fleſh.

10 *Who propheſied of the grace.*] That is, who foretold the revelation of the goſpel.

things which are now reported unto you, by them that have preached the goſpel unto you, with the Holy Ghoſt ſent down from heaven; which things the angels deſire to look into.

13 Wherefore gird up the loins of your mind, be ſober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jeſus Chriſt.

14 As obedient children, not faſhioning yourſelves according to the former luſts, in your ignorance:

15 But as he which hath called you is holy, ſo be ye holy in all manner of converſation.

16 Becauſe it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without reſpect of perſons judgeth according to every man's work, paſs the time of your ſojourning here in fear:

18 Foraſmuch as ye know that ye were not redeemed with corruptible things, *as* ſilver and gold, from your vain converſation *received* by tradition from your fathers;

19 But with the precious blood of Chriſt, as of a lamb without blemiſh, and without ſpot.

20 Who verily was fore-ordained before the foundation of the world, but was manifeſt in theſe laſt times for you.

21 Who by him do believe in God that raiſed him up from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren; *ſee that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible ſeed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all fleſh *is* as graſs, and all the glory of man, as the flower of graſs. The graſs withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the goſpel is preached unto you.

CHAP. II.

1 He exhorteth them from the breach of charity, 4 ſhewing that Chriſt is the foundation whereupon they are built: 11 He beſeeches them alſo to abſtain from fleſhly luſts, 13 to be obedient to Magiſtrates, 18 and teacheth ſervants how to obey their maſters, 20 patiently ſuffering for well doing, after the example of Chriſt.

WHEREFORE laying aſide all malice, and all guile, and hypocriſies, and envies, and all evil ſpeakings.

2 As new-born babes deſire the ſincere milk of the word, that ye may grow thereby:

3 If ſo be, ye have taſted that the Lord *is* gracious.

4 To whom coming, *as unto* a living ſtone, diſallowed indeed of men, but choſen of God, *and* precious.

5 Ye alſo as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.

6 Wherefore alſo it is contained in the ſcripture, Behold, I lay in Sion a chief corner-ſtone, elect, precious: and he that believeth on him ſhall not be confounded.

7 Unto you therefore which believe, *he is* precious: but unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner,

8 And a ſtone of ſtumbling, and a rock of offence, *even to them* which ſtumble at the word, being diſobedient, whereunto alſo they were appointed.

9 But ye *are* a choſen Generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light:

10 Which in time paſt *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beſeech *you* as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul;

12 Having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by *your* good works, which they ſhall behold, glorify God in the day of viſitation.

13 Submit yourſelves to every odinance of man for the Lord's ſake: whether it be to the king as ſupreme;

14 Or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well.

15 For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men:

16 As

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17 *And if ye call on the Father, who without reſpect of perſons,* &c.] That is, if ye call God your Father, and conſider him as the true rewarder of every man according to his works, without any regard to perſon or nation, ſee that you paſs the time of our pilgrimage here below in holy and obedient fear.

24 *For all fleſh is as graſs* &c.] Fleſh, with all its glory, is a fading, a dying, a periſhing thing; it flags like the graſs, and withers like the flower of the field.

Commentary and Notes on Chapter II.

1 *Wherefore laying aſide all malice, and all guile,* &c.] If we expect to be conſidered by our great Maſter as profitable ſervants, we muſt purge ourſelves from every crime, eſpecially thoſe which are ſo predominant in human nature, malice and envy.

2 *As new born babes deſire the ſincere milk of the word,* &c.] The ſincere chriſtian is as fond of the word of his God as the new born infant of it's mother's breaſt.

7 *The ſtone which the builders diſallowed,* &c.] The apoſtle here deſcribes the danger of thoſe who ſlight the Saviour of the world; who are offended at him, either on account of the meanneſs of his perſon, or the ignominy of his croſs. To ſuch he will prove a ſtumbling ſtone, over which they will fall into the lake of perdition.

8 *Whereunto they were appointed.*] Not appointed of God to be wicked, but foretold by the ancient prophets, that ſuch perſons would ariſe. *Clarke.*

9 *But ye are a choſen generation,* &c.] In this paſſage, the apoſtle acquaints theſe believing Jews, who were built upon Chriſt, the foundation ſtone, that the ſame titles belonged to them in a more excellent manner as chriſtians, which were formerly given to their anceſtors by God himſelf.

11 *Which war againſt the ſoul.*] They war againſt the ſoul by making it void of underſtanding, void of all true ſenſe of ſpiritual matters, void of all hope towards God. *Clarke.*

13 *Submit yourſelves to every ordinance of man for the Lord's ſake,* &c.] St. Peter here deſcends to particular duties, and adviſes them to be very exemplary in the performance of them.

16 As free, and not uſing *your* liberty for a cloak of maliciouſneſs, but as the ſervants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the King.

18 Servants, *be* ſubject to *your* maſters with all fear, not only to the good and gentle, but alſo to the froward.

19 For this *is* thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully.

20 For what glory *is it*, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer *for it*, ye take it patiently; this *is* acceptable to God.

21 For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps:

22 Who did no ſin, neither was guile found in his mouth:

23 Who when he was reviled, reviled not again; when he ſuffered, he threatened not; but committed *himſelf* to him that judgeth righteouſly:

24 Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed.

25 For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

C H A P. III.

1 *Wives and huſbands duties.* 8 *Exhortation to unity and love,* 14 *and to ſuffer perſecution.*

LIKEWISE, ye wives, *be* in ſubjection to your own huſbands; that if any obey not the word, they alſo may without the word be won by the converſation of the wives,

2 While they behold your chaſte converſation *coupled* with fear.

3 Whoſe adorning let it not be that outward *adorning*, of plaiting the hair, and of wearing of gold, or of putting on of apparel:

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet ſpirit, which is in the ſight of God of great price.

5 For after this manner in the old time, the holy women alſo who truſted in God, adorned themſelves, being in ſubjection unto their own huſbands;

6 Even as Sarah obeyed Abraham, calling him lord: whoſe daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewiſe, ye huſbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker veſſel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compaſſion of one another, love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing.

10 For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that the ſpeak no guile:

11 Let him eſchew evil, and do good; let him ſeek peace, and enſue it.

12 For they eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* againſt them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 ¶ But and if ye ſuffer for righteouſneſs ſake, happy *are ye*, and be not afraid of their terror, neither be troubled;

15 But ſanctify the Lord God in your hearts: and *be* ready always to give an anſwer to every man that aſketh you a reaſon of the hope that is in you with meekneſs and fear:

16 Having a good conſcience; that whereas they ſpeak evil of you as of evil-doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt.

17 For *it is* better, if the will of God be ſo, that ye ſuffer for well doing than for evil doing.

18 For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God, being put to death in the fleſh, but quickened by the Spirit:

19 ¶ By which alſo he went and preached unto the ſpirits in priſon.

20 Which

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16 *As free and not uſing your liberty,* &c.] The apoſtle here anſwers an objection which he foreſaw the Chriſtian Jews would make againſt this duty of ſubjection; namely, that they were a free people, and ought to preſerve their liberty, without being ſubject to any governors, except thoſe of their own nation. This objection St. Peter thought proper to remove, by informing them that they were the ſervants of God; and that the chriſtian liberty conſiſted in a freedom from ſin and ſatan.

25 *For ye were as ſheep going aſtray,* &c.] In how deplorable a ſtate were the children of men, before the coming of the bleſſed Jeſus! they were like ſheep going aſtray, wandering in the paths that terminate in deſtruction. But by the tender care of the great Meſſiah, that good ſhepherd, they were brou[illegible] into his fold the church, and defended from every danger.

Commentary and Notes on Chapter III.

2 *Coupled with fear.*] With the fear of God, and a due reverence to your huſbands.

4 *Let it be the hidden man of the heart.*] In the heart or mind, which lies hidden in man. *Fleetwood.*

6 *Are not afraid with any amazement.*] Are not affrighted out of your duty and fidelity to your huſbands by any terror; ſuch as was that which (Gen. xx. 2.) affrighted Abraham and Sarah, and endangered her being drawn into the great ſin of adultery. *Wall.*

7 *Giving honour.*] The word rendered *honour*, ſhould have been tranſlated *maintenance.*

10 *He that will love life and ſee good days.*] He that will avoid innumerable ſnares and troubles which careleſs men bring upon themſelves, *let him refrain,* &c. otherwiſe he will inevitable create to himſelf an uneaſy and unquiet life.

13 *Who is he that will harm you,* &c.] The moſt wicked tyrants will not injure an inoffenſive and good man.

14 *But, and if ye ſuffer for righteouſneſs ſake, happy are ye,* &c.] As if the apoſtle had ſaid, though generally ſpeaking, the following that which is good be a ſure and certain method of keeping you from danger; yet if it ſhould ſo happen, that, notwithſtanding all your piety and prudence, you ſhould ſuffer for well doing, ye are happy, and not miſerable: be not therefore afraid of their terrors and threatenings, nor troubled for what they inflict upon you.

15 *But ſanctify the Lord God in your hearts,* &c.] This ſcriptural phraſe imports a firm belief of the power of the Almighty, that he is able to protect his ſervants from ſufferings, and a full truſt in his goodneſs and providence, that, if it be beſt for us, he will ſurely protect us.

19 *By which he went and preached to the ſpirits in priſon,* &c.] This is a very difficult text, and has been very differently interpreted: I ſhall ſet down that which ſeems to me the moſt rational ſenſe: the word *phulaka* here rendered *priſon*, ſignifies alſo *a place of ſafe cuſtody, a place of preſervation,* ſuch as was the ark to Noah and his family:

let

20 Which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight ſouls were ſaved by water.

21 The like figure whereunto *even* baptiſm, doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt:

22 Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made ſubject unto him.

CHAP. IV.

1 *He exhorteth them to ceaſe from ſin by the example of Chriſt, and the conſideration of the general end, that now approacheth;* 12 *and comforteth them againſt perſecution.*

FORASMUCH then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: for he that hath ſuffered in the fleſh hath ceaſed from ſin:

2 That he no longer ſhould live the reſt of *his* time in the fleſh to the luſts of men, but to the will of God.

3 For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it ſtrange that ye run not with them to the ſame exceſs of riot, ſpeaking evil of *you*:

5 Who ſhall give account to him that is ready to judge the quick and the dead.

6 For, for this cauſe was the goſpel preached alſo to them that are dead, that they might be judged according to men in the fleſh, but live according to God in the ſpirit.

7 For the end of all things is at hand: be ye therefore ſober, and watch unto prayer.

8 And above all things have fervent charity among yourſelves: for charity ſhall cover the multitude of ſins.

9 Uſe hoſpitality one to another without grudging.

10 As every man hath received the gift, *even ſo* miniſter the ſame one to another, as good ſtewards of the manifold grace of God.

11 If any man ſpeak, *let him ſpeak* as the oracles of God: if any man miniſter, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt: to whom be praiſe and dominion for ever and ever. Amen.

12 ¶ Beloved, think it not ſtrange concerning the fiery trial which is to try you as though ſome ſtrange thing happened unto you:

13 But rejoice, inaſmuch as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

14 If ye be reproached for the name of Chriſt, happy *are ye*: for the ſpirit of glory and of God reſteth upon you. On their part he is evil ſpoken of, but on your part he is glorified.

15 But let none of you ſuffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a buſy-body in other men's matters.

16 Yet if *any man ſuffer* as a chriſtian, let him not be aſhamed; but let him glorify God on this behalf.

17 For the time *is* come that judgment muſt begin at the houſe of God: and if *it* [illegible] *begin* at us, what ſhall the end *be* of them that obey not the goſpel of God?

18 And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?

19 Wherefore let them that ſuffer according to the will of God, commit the keeping of their ſouls *to him* in well-doing, as unto a faithful Creator.

CHAP

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let it then be ſo tranſlated here, and let the words *tois pneumaſi* not be ſuppoſed to follow the verb, *ekeruke*, but be coupled with *en o* by the conjunction *kai*, and the text will run thus; *Being quickened by the Spirit, by which, and by the ſpirits in the place of preſervation*, (i. e. in the ark) *he went and preached to them who ſometime were diſobedient, when once the long ſuffering of God waited in the days of* Noah. The plain meaning will be, that Chriſt by his own ſpirit inſpiring the ſpirits of Noah and his family who were preſerved in the ark, preached to the diſobedient world before the flood. This interpretation ſeems to be countenanced from the 5th verſe of the 2d chapter of the 2d Epiſtle of Peter, where the Greek is, *God ſaved Noah, the eight preacher of righteouſneſs*

Commentary and Notes on Chapter IV.

6 *For, for this cauſe was the goſpel preached alſo to them that are dead*, &c.] By the *dead*, ſome underſtand the Gentile world; dead in treſpaſſes and ſin, to whom the goſpel was preached when they were thus ſpiritually dead, and buried in ſenſuality, that they might mortify and ſubdue thoſe ſenſual deſires and carnal appetites which they indulged, while they lived as natural men, without the knowledge of God, and the aſſiſtance of his holy ſpirit.

7 *But the end of all things is at hand*, &c.] Theſe words are brought by our apoſtle as a freſh argument, to perſuade the chriſtian Jews to the practice of ſincere holineſs. The end of all things, that is, of the Jewiſh ſtate and polity, their city, temple, and worſhip, is at hand: the fatal deſtruction of Jeruſalem is now very near; be ye therefore ſober and temperate in all things: watch the day of viſitation overtake you not unawares; and pray for the averting of God's wrath, and that ye be not overwhelmed in it. Hence learn, that ſobriety, watchfulneſs, and prayer, are very requiſite qualifications, to prepare perſons for every appearance of Chriſt to judgment, whether particular to ſome, or univerſal to all at the end of the world.

8 *And above all things have fervent charity*, &c.] The next grace and virtue to which they are exhorted is that of charity, or mutual love amongſt themſelves. And obſerve with what particular care this is recommended above all things, and note alſo the intenſe degree of it, not barely charity, but fervent charity.

10 *As every man hath received the gift, even ſo miniſter*, &c.] His next exhortation is, that they endeavour rightly to employ, and wiſely to improve their ſpiritual gifts, as well as temporal, mentioned in the foregoing verſe, which they had received for the benefit of others in their reſpective ſtations in the church; looking upon themſelves not as proprietors, but ſtewards of the various gifts beſtowed upon them by the free favour of God, and of which they muſt give an impartial account.

11 *As of the ability.*] *As one that diſpenſeth wealth.* Mr. Beauſobre, in his Poſthumous Remarks on this place, proves, that *iſchur* often ſignifies *wealth;* as Job, vi, 22. Hoſea vii, 9. Proverbs v, 16, *Heylyn.*

12 *Fiery trial.*] A metaphor taken from chymical preparations, emphatically ſignifying, that they were to be tried and purified in the furnace of affliction.

18 *And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?*] As if he had ſaid, When the day of viſitation comes, which is verily at hand, and God [illegible] begin to puniſh the Jews, his own people, called his houſe, in the foregoing verſe; if then the righteous among them eſcape the common calamity with great difficulty, and are ſcarcely preſerved, how ſhall the ungodly and ſinners think to eſcape unpuniſhed in the day of Jeruſalem's calamity; that day of vengeance, when Chriſt ſhall come to plead with them? If then the righteous be ſcarcely ſaved: that is, with great difficulty preſerved from that deſolating calamity, that fiery trial ſpoken of in verſe 12. 'Where ſhall the ungodly and ſinners appear? And how ſhall they hope to eſcape from that dreadful judgment which is now ready to come on the Jewiſh nation?

CHAP. V.

1 *The elders exhorted to teach*, 5 *the younger to obey*, 8 *and to be watchful, and to reſiſt the devil.*

THE elders which are among you I exhort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed:

2 Feed the flock of God, which is among you, taking the overſight *thereof*, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being enſamples to the flock.

4 And when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

5 Likewiſe ye younger, ſubmit yourſelves unto the elder: yea, all *of you* be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble.

6 Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time:

7 Caſting all your care upon him, for he careth for you.

8 Be ſober, be vigilant, becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour.

9 Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Sylvanus a faithful brother unto you (as I ſuppoſe) I have written briefly, exhorting and teſtifying, that this is the true grace of God wherein ye ſtand.

13 The *church that is* at Babylon elected together with *you*, ſaluteth you, and *ſo doth* Marcus my ſon.

14 Greet ye one another with a kiſs of charity, Paece *be* with you all that are in Chriſt Jeſus. Amen.

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4 *And when the chief ſhepherd ſhall appear, ye ſhall receive*, &c.] As if our apoſtle had ſaid, It is poſſible you may miſs of your reward here from the hands of men; but when Chriſt, the great and good ſhepherd, ſhall appear, when the owner, ruler, and lover of his church ſhall come to judgement, you ſhall have from him your full reward; a never-fading, ever-flouriſhing crown of glory, for faithfully diſcharging your duty to God, and his people.

5 *Likewiſe [illegible]ounger, ſubmit yourſelves unto the elder*, &c.] Having laid down th[illegible] duty of paſtors in the former verſe, he points out the duties of the people in this; namely, thoſe whom he calls the younger; either becauſe they were generally younger in years than their ſpiritual guides; or becauſe they ought to ſhew that reverence and obedience to them, which is ſuitable in young ones towards their elders. Theſe young ones he exhorts to ſubmit themſelves to the guidance of their teachers,

6 *Humble yourſelves therefore under the mighty hand of God*, &c.] By the hand of God we are to underſtand his judgments, his Almighty power, which it is our duty to ſubmit to, and be humble under, in the day of our affliction. And this profound ſubmiſſion and deep humiliation is the way to glory and exaltation.

9 *Whom reſiſt ſtedfaſt in the faith*, &c.] As if the apoſtle had ſaid, reſiſt ſatan's temptations, occaſ[illegible]ed by your ſufferings: remembering that it is not your caſe alone, but others alſo ſuffer with you: even all that will live godly in Chriſt Jeſus.

10 *But the God of all grace, who hath called us unto his eternal glory*, &c.] Our apoſtle concludes this epiſtle with an affectionate prayer for theſe afflicted chriſtians and ſuffering ſaints; beſeeching Almighty God who is the author of all grace, and who hath called them by his goſpel to the participation of that grace, which will entitle them to eternal glory; that after they have ſuffered a-while in the world, he would perfect the work of grace begun in them; eſtabliſh, ſtrengthen, and ſettle them in the truth of the goſpel. And to this infinitely gracious God, he deſires glory and dominion ſhould be for ever aſcribed.

13 *The church that is at Babylon elected together with you, ſaluteth you*, &c.] At the foot of his epiſtle, he ſends them ſalutations from the chriſtians at Babylon, who were choſen out of the world, to partake in the faith and fellowſhip of the goſpel. Some by Babylon underſtand Rome figuratively ſo taken: but others underſtand it of the city of Babylon in Aſſyria, where many Jews continued to reſide after the expiration of the ſeventy years captivity, whom St. Peter, being a miniſter of the circumciſion, went to viſit, having probably planted a church among them. Whereſoever they were, God had called them to the knowledge of his goſpel: and they ſend ſalutations to all their brethren and fellow members in Chriſt, whereſoever diſperſed, or however diſtreſſed.

20 Which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight ſouls were ſaved by water.

21 The like figure whereunto *even* baptiſm, doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt:

22 Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made ſubject unto him.

CHAP. IV.

1 *He exhorteth them to ceaſe from ſin by the example of Chriſt, and the conſideration of the general end, that now approacheth;* 12 *and comforteth them againſt perſecution.*

FORASMUCH then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: for he that hath ſuffered in the fleſh hath ceaſed from ſin:

2 That he no longer ſhould live the reſt of *his* time in the fleſh to the luſts of men, but to the will of God.

3 For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it ſtrange that ye run not with them to the ſame exceſs of riot, ſpeaking evil of *you*:

5 Who ſhall give account to him that is ready to judge the quick and the dead.

6 For, for this cauſe was the goſpel preached alſo to them that are dead, that they might be judged according to men in the fleſh, but live according to God in the ſpirit.

7 For the end of all things is at hand: be ye therefore ſober, and watch unto prayer.

8 And above all things have fervent charity among yourſelves: for charity ſhall cover the multitude of ſins.

9 Uſe hoſpitality one to another without grudging.

10 As every man hath received the gift, *even ſo* miniſter the ſame one to another, as good ſtewards of the manifold grace of God.

11 If any man ſpeak, *let him ſpeak* as the oracles of God: if any man miniſter, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt: to whom be praiſe and dominion for ever and ever. Amen.

12 ¶ Beloved, think it not ſtrange concerning the fiery trial which is to try you as though ſome ſtrange thing happened unto you:

13 But rejoice, inaſmuch as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

14 If ye be reproached for the name of Chriſt, happy *are ye*: for the ſpirit of glory and of God reſteth upon you. On their part he is evil ſpoken of, but on your part he is glorified.

15 But let none of you ſuffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a buſy-body in other men's matters.

16 Yet if *any man ſuffer* as a chriſtian, let him not be aſhamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment muſt begin at the houſe of God: and if *it* [illegible] *begin* at us, what ſhall the end *be* of them that obey not the goſpel of God?

18 And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?

19 Wherefore let them that ſuffer according to the will of God, commit the keeping of their ſouls *to him* in well-doing, as unto a faithful Creator.

CHAP

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let it then be ſo tranſlated here, and let the words *tois pneumaſi* not be ſuppoſed to follow the verb, *ekeruke*, but be coupled with *en o* by the conjunction *kai*, and the text will run thus; *Being quickened by the Spirit, by which, and by the ſpirits in the place of preſervation,* (i. e. in the ark) *he went and preached to them who ſometime were diſobedient, when once the long ſuffering of God waited in the days of* Noah. The plain meaning will be, that Chriſt by his own ſpirit inſpiring the ſpirits of Noah and his family who were preſerved in the ark, preached to the diſobedient world before the flood. This interpretation ſeems to be countenanced from the 5th verſe of the 2d chapter of the 2d Epiſtle of Peter, where the Greek is, *God ſaved Noah, the eight preacher of righteouſneſs*

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The Second EPISTLE General of

PETER.

* * *

The ARGUMENT.

St. Peter, *in this ſecond epiſtle, proſecutes the ſame ſubject he had begun in the firſt, in order to prevent the apoſtacy of the* Jewiſh *converts from the faith, on account of any perſecutions they might be liable to. He likewiſe guards them againſt the corrupt principles of the Gnoſtics, and of thoſe who ſcoffed at the promiſe of Chriſts coming, as an event which would never be verified.*

St. Peter's *ſtyle, ſays* Blackwall *on the ſacred claſſics, expreſſes the noble vehemence and ſervor of his ſpirit, the full knowledge he had of chriſtianity, and the ſtrong aſſurance he had of the truth and certainty of his doctrine; and he writes with the authority of the firſt man in the colledge of the apoſtles. He writes with that quickneſs and rapidity of ſtyle, with that noble neglect of ſome of the formal conſequences and niceties of grammar, ſtill preſerving its true reaſon and natural analogy, which are always marks of a ſublime genius, that you can ſcarce perceive the pauſes of his diſcourſe and diſtinction of his periods. The great* Joſeph Scaglier *calls St.* Peter's *firſt epiſtle majeſtic: and, it is to be hoped, he was more judicious that to exclude the ſecond, though he did not particularly name it.*

A noble majeſty, and becoming freedom, is what diſtinguiſhes St. Peter. *A devout and judicious perſon cannot read him without ſolemn attention and awful concern. The conflagration of this lower world, and future judgment of angels and men, in the third chapter of the ſecond epiſtle, is decribed in ſuch ſtrong and terrible terms, and with ſuch awful circumſtances, that, in the deſcription, we ſee the planetary heavens, and this our earth wrapped up with devouring flames; hear the groans of an expiring world, and the craſhes of nature tumbling into univerſal ruin.*

The authority of the ſecond epiſtle of St. Peter, *was for ſome time doubted of, as* Origen, Euſebius, *St.* Jerom, *and others have obſerved. What made the ancients call it in queſtion, is the differrence of its ſtile from the firſt. The third chapter, which deſcribes the cataſtrophe of the viſible world, made* Grotius *think the epiſtle was written after the taking of* Jeruſalem, *becauſe that was not to happen till after the deſtruction of that city; upon which he conjectures, that* Simeon *Biſhop of* Jeruſalem, *is the author of this epiſtle; and that the inſcription, which carries St.* Peter's *name, is corrupted. But the beſt critics admit this epiſtle to be the genuine work of St.* Peter; *who diſcovers himſelf, where he ſays, he was preſent at our Lord's transfiguration; and, were he tells the* Jews, *this was the ſecond letter he had written to them, Dr.* Sherlock *has eſtabliſhed the authority of this epiſtle paſt all doubt, to which Dr.* Blackwall's *opinion may be added. "I cannot, with ſome critics,* *find any great difference between the ſtile of the firſt and ſecond epiſtles: it is to me no more than what we find in the ſtile of the ſame perſon at different times. There is much the ſame energy and clear brevity, the ſame rapid flow of language, and the ſame commanding majeſty in them both. Take them together, and they are adorable for ſignificant epithets, and ſtrong compound words; for beautiful and ſprightly figures; admirable and ſublime doctrines, pure and heavenly morals, expreſſed in a chaſte, lively, and graceful ſtile."*

CHAP. I

1 *Confirming them in hope, he exhorteth them to make their calling ſure,* 16 *and to conſtancy in the faith of Chriſt.*

SIMON Peter, a ſervant and an apoſtle of Jeſus Chriſt to them that have obtained like precious faith with us, through the righteouſneſs of God, and our Saviour Jeſus Chriſt.

2 Grace and Peace be multiplied unto you, through the Knowledge of God, and of Jeſus our Lord.

3 According as his divine power hath given unto us all things that *pertain* unto life and godlineſs, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promiſes; that by theſe ye might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt.

5 And beſides this, giving all diligence, add to your faith, virtue, and to virtue knowledge,

6 And to knowledge temperance, and to temperance patience, and to patience godlineſs.

7 And to godlineſs brotherly kindneſs, and to brotherly kindneſs charity.

8 For if theſe things be in you and abound, they make *you that ye ſhall* neither *be* barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.

9 But he that lacketh theſe things is blind, and cannot ſee far off, and hath forgotten that he was purged from his old ſins.

10 Wherefore the rather, brethren give diligence to make your calling and election ſure; for if ye do theſe things, ye ſhall never fall:

11 For ſo an entrance ſhall be miniſtered unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

12 ¶ Wherefore I will not be negligent to put you always in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to ſtir you up by putting *you* in remembrance;

14 Knowing that ſhortly I muſt put off *this* my tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me.

15 Moreover, I will endeavour that ye may be able after my deceaſe to have theſe things always in remembrance.

16 For we have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty.

17 For he received from God the Father honour and glory, when there came ſuch a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleaſed.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts:

20 Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God ſpake *as they were* moved by the Holy Ghoſt.

CHAP.

Commentary and Notes on Chapter I.

3 *According as his divine power hath given unto us, &c.*] In theſe words our apoſtle ſhews what reaſon they had to believe and hope, that grace and peace ſhould be multiplied to them; namely, becauſe Almighty God had already given them all things which conduced to make them holy in this life, and happy in the next, thro' the knowledge of Chriſt. Others, by life and godlineſs, underſtand all things conducive to the preſervation of natural life; alſo grace here, and glory hereafter; and whereas, it is ſaid, they were called to glory and virtue; by glory, is meant the honour of being chriſtians; and, by virtue, the good life which becomes chriſtians.

4 *Whereby are given unto us exceeding great and precious promiſes, &c.*] Whereby, or by whom; that is, through the knowledge of Chriſt in the goſpel, God has given us all things conducive to our preſent and future happineſs; and amongſt the reſt, the precious promiſes of the goſpel, which ſo directly tend to make men partakers of the divine nature.

10 *Wherefore the rather, brethren, give diligence to make your calling and election ſure,*] As if our apoſtle had ſaid, See that in the diligent exerciſe of the above named graces, and in the daily practice of the afore-mentioned duties, you make your calling and election, which are ſure in themſelves, ſure to you; for by ſo doing, you ſhall never fall or miſcarry eternally.

14 *As our Lord hath ſhewed me.*] Namely, by that memorable action of his, when juſt after his reſurrection, he commanded me to follow him in token of my readineſs to obey him, by the ſame kind of death which he ſuffered. See notes on John xxi, 18, 19.

16, 17, 18 *For we have not followed cunningly deviſed fables, &c.*] Our apoſtle comes now to exhort them to conſtancy in the faith of the goſpel: aſſuring them, that himſelf, and his fellow apoſtles, had not followed artificially deviſed fables, when they made known to them the coming of Chriſt in the fleſh; and that he was truly, and in very deed the promiſed Meſſiah; for that he himſelf, with James and John, were with Chriſt upon the mount, as eye-witneſſes of his transfiguration; upon which occaſion, he received in his human nature, a communicated ſplendor: and God the father from heaven, the ſeat of his magnificent glory, pronounced him to be his well-beloved ſon, in whom he is well pleaſed.

20, 21 *Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation, &c.*] Theſe words are variouſly underſtood. Some interpret them thus: that no part of the holy ſcripture was written by any private impulſe or motion; by no ſuggeſtion of men's own private ſpirits, but they told us what the Holy Ghoſt revealed to them: nor did they propheſy according to the will of man; that is, when they would, or what they would; but they ſpake by the impulſe of the Holy Ghoſt: ſo that the words ſhew what authority the penmen of the holy ſcriptures had to write what they did; and why we ſhould be ſo careful to take heed of what they had written

CHAP. II.

1 He foretelleth them of falſe teachers, ſhewing the impiety and puniſhment both of them and their followers, 7 from which the godly ſhall be delivered, as Lot out of Sodom. 10 and more fully deſcribeth the manners of thoſe profane and blaſphemous ſeducers.

BUT there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.

2 And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of.

3 And through covetouſneſs ſhall they with feigned words make merchandize of you; whoſe judgment now of a long time lingereth not, and their damnation ſlumbereth not.

4 For if God ſpared not the angels that ſinned, but caſt *them* down to hell, and delivered *them* into chains of darkneſs, to be reſerved unto judgment;

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7 And delivered juſt Lot, vexed with the filthy converſation of the wicked;

8 (For that righteous man dwelling among them, in ſeeing and hearing, vexed his righteous ſoul from day to day with *their* unlawful deeds.)

9 The Lord knoweth how to deliver the godly out of temptation, and to reſerve the unjuſt unto the day of judgment to be puniſhed:

10 But chiefly them that walk after the fleſh in the luſt of uncleanneſs, and deſpiſe government: Preſumptuous *are they*, ſelf-willed, they are not afraid to ſpeak evil of dignities:

11 Whereas angels, which are greater in power and might, bring not railing accuſation againſt them before the Lord.

12 But theſe, as natural brute beaſts, made to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, and ſhall utterly periſh in their own corruption;

13 And ſhall receive the reward of unrighteouſneſs, *as* they that count it pleaſure to riot in the day time; ſpots *they are* and blemiſhes, ſporting themſelves with their own deceivings while they feaſt with you.

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15 Which have forſaken the right way, and are gone aſtray, following the way of Balaam *the ſon* of Boſor, who loved the wages of unrighteouſneſs;

16 But was rebuked for his iniquity; the dumb aſs ſpeaking with man's voice forbad the madneſs of the prophet.

17 Theſe are wells without water, clouds that are carried with a tempeſt; to whom the miſt of darkneſs is reſerved for ever,

18 For when they ſpeak great ſwelling *words* of vanity, they allure through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in error.

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3 *Slumbereth not.*] Mr. Blackwall obſerves, that this is a moſt beautiful figure, repreſenting the vengeance that ſhall deſtroy them, as *an angel of judgment*, purſuing them upon the wing, continually approaching nearer and nearer, and keeping a watchful eye upon them, that he may at length diſcharge an unerring blow.

4 *For if God ſpare not the angels that ſinned, but caſt them down to hell,* &c.] Our apoſtle having aſſerted in the foregoing verſe, that the judgment of the wicked in general lingereth not, and that the damnation of ſeducers in particular ſlumbereth not, he comes here in theſe words to make his aſſertion good by a three-fold inſtance; namely, the angels, the old world, and the people of Sodom and Gomorrah; from whence he would have them conclude, that if God ſpared not theſe, he would not long ſpare falſe prophets and their followers.

5 *The eighth perſon, a preacher,* &c.] Rather, as Biſhop Pearſon renders it, *The eighth preacher of righteouſneſs.*

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10 *But chiefly them that walk after the fleſh,* &c.] As if the apoſtle had ſaid, though God reſerves all wicked men to puniſhment; yet eſpecially heretics and ſeducers, who ſecond their corrupt doctrine with a wicked converſation: ſuch as walk after the fleſh in the luſt of uncleanneſs. Some think the dignities here intended were the angels; others the apoſtles; but moſt underſtand it of civil rulers.

11 *Whereas angels which are greater in power and might, bring not railing accuſation,* &c.] That is, whereas the bleſſed angels, who have more power than men, when they plead againſt devils themſelves, do it not by railing accuſation.

14 *Having eyes full of adultery.*] There is prodigious ſtrength in the Greek; it properly ſignifies, their *having an adultreſs continually before their eyes.*

Cannot ceaſe from ſin.] Owing to their confirmed evil habits, and long cuſtoms of ſinning.

15 *The ſon of Boſor.*] One MS reads *Beor*, and this is confirmed by the Syriac verſion.

18 *For when they ſpeak great ſwelling words of vanity, they allure,* &c.] The next ſin charged upon theſe ſeducers is pride, with oſtentation; they ſpeak big, great ſwelling words of vanity. With a lofty and affected ſtile, they propound their falſe doctrines to amuſe the ſimple. It is the uſual practice of ſeducers to ſpeak in a high-flown ſtrain of words, that by their not being underſtood, they may be the more admired. Next they allure to their party ſuch novice chriſtians who had left the heatheniſh beaſtiality, and made an outward profeſſion of the chriſtian religion. The word rendered to allure, is a metaphor taken from fiſhers or fowlers, who produce the bait or lure: but hide the net or ſnare.

20 For if after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein and overcome, the latter end is worſe with them than the beginning.

21 For it had been better for them not to have known the way of righteouſneſs, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The ſow that was waſhed, to her wallowing in the mire.

CHAP. III.

1 *The certainty of Chriſt's coming to judgment.* 10 *The manner how the world ſhall be deſtroyed.* 11 *An exhortation to godlineſs.*

THIS ſecond epiſtle, beloved, I now write unto you; in *both* which I ſtir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were ſpoken before by the holy prophets, and of the commandment of us the apoſtles of the Lord and Saviour:

3 Knowing this firſt, that there ſhall come in the laſt days ſcoffers, walking after their own luſts,

4 And ſaying, Where is the promiſe of his coming? for ſince the fathers fell aſleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth ſtanding out of the water, and in the water:

6 Whereby the world that then was, being overflowed with water, periſhed.

7 But the heavens and the earth which are now by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment, and perdition of ungodly men.

8 But, beloved, be ignorant of this one thing, that one day *is* with the Lord as a thouſand years, and a thouſand years as one day.

9 The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs; but is long ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo, and the works that are therein ſhall be burned up.

11 *Seeing* then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in *all* holy converſation and godlineſs.

12 Looking for, and haſting unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elments ſhall melt with fervent heat?

13 Nevertheleſs we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs.

14 Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot and blameleſs.

15 And

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20 *For if after they have eſcaped the polutions of the world,* &c.] By eſcaping the polutions of the world, we underſtand their renouncing of them in baptiſm; their converſion from heatheniſm to the profeſſion of Chriſtianity, through the knowledge they had received of the goſpel. Now if afterwards they return to idolatry, and are entangled in it, and other groſs ſins, their latter end is worſe than their beginning: their chriſtian heatheniſm worſe than their old heatheniſm.

21 *For it had been better for them not to have known the way of righteouſneſs, than after they have known it to turn,* &c.] As if the apoſtle had ſaid, The ſin and miſery of theſe men had been far leſs, if they had never known the way of righteouſneſs revealed by the goſpel of Chriſt, than after they have known it, to forſake the practice of holineſs, which by their baptiſmal profeſſion they had obliged themſelves to.

Commentary and Notes on Chapter III.

4 *Where is the promiſe of his coming*?] Where is the boaſted declaration or threatning of his coming?

5 *For this they willingly are ignorant of, that by the word of God, the heavens were of old,* &c.] Theſe ſcoffers had declared in the former verſe, that the world was the ſame as from the beginning: that nature always had, and therefore ever would keep its courſe. But, ſays the apoſtle here, theſe ſcoffers know better: if they are ignorant, they are willingly ignorant what a change God made in the world ſince the firſt creation of it; and that he can as eaſily deſtroy it, as he did at firſt create it. To evince this, the apoſtle ſhews how God, by water, drowned the old world: and therefore all things had not continued as they were from the beginning of the creation; and that this preſent world ſhall, when God's time comes, be ruined by fire, as the old world was by water. The ſame divine and omnipotent power which created the world, upholds and preſerves it, and will at laſt deſtroy it; namely, at the final judgment, when all wicked perſons, eſpecially profane ſcoffers at, and deriders of Chriſt's coming, ſhall be condemned and periſh.

8 *But beloved, be not ignorant of this one thing, that one day is with the Lord as a thouſand years,* &c.] Our apoſtle here anſwers the cavil and objection made by the above mentioned ſcoffers; namely, that if Chriſt intends to come to judgment, why does he ſo long defer his coming? To this our apoſtle replies, by aſſuring them, that this delay ought not to be judged according to our ſenſe and apprehenſion of things: for God does not meaſure time as we do; but a thouſand years, which ſeem ſo long to us, are but a day: yea, but a moment, to him that is eternal. To the eternity of God, no finite duration bears any proportion; to eternity, all time is equally ſhort. God does not meaſure time by our frail ſtandard, nor caſt up years by our feeble arithmetic. The apoſtle aſſures them further, that God's delay of judgment did not proceed from ſlackneſs, but from his patience and goodneſs. He delays his coming, on purpoſe to give men time to repent, and by repentance, to prevent their own eternal ruin.

9 *All ſhould come to repentance.*] That is, to a real and effectual amendment and reformation of life: which is always the meaning of repentance in ſcripture.

10 *But the day of the Lord will come as a thief in the night,*] Our apoſtle having aſſerted, that this ſolemn day of judging the Jews, at the deſtruction of Jeruſalem firſt; and then of all mankind at the end of the world, will certainly come. He next ſhews the manner in which it ſhall be; and that though this great day of the Lord comes ſlowly, yet it will come unexpectedly, like a thief in the night, ſurpriſing the ſecure and unprepared part of the world. The thief cometh without warning, and without noiſe; ſo ſhall the coming of the Son of man be.

11 *Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be,* &c.] Theſe words are St. Peter's practical improvement of the foregoing doctrine, concerning the certain, ſudden, and terrible coming of Chriſt to judgment. If the whole frame of heaven and earth ſhall be ſo wonderfully changed, and a new world made, how holy ſhould they be, and how great a degree of purity ſhould they labour to attain to, who expect to live in this new world?

CHAP. II.

1 He foretelleth them of falſe teachers, ſhewing the impiety and puniſhment both of them and their followers, 7 from which the godly ſhall be delivered, as Lot out of Sodom, 10 and more fully deſcribeth the manners of thoſe profane and blaſphemous ſeducers.

BUT there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.

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5 And ſpared not the old world, but ſaved Noah the eighth *perſon*, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly;

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5 *The eighth perſon, a preacher,* &c.] Rather, as Biſhop Pearſon renders it, *The eighth preacher of righteouſneſs.*

9 *The Lord knoweth how to deliver the godly,* &c.] From the particular example of Lot, and his gracious preſervation in the deſtruction of Sodom, the apoſtle draws this general concluſion: that Almighty God knows how to preſerve his own faithful ſervants from the evil of temptations and trials, which they meet with in this world; and that he will reſerve the wicked to the day of judgment in order to be puniſhed.

10 *But chiefly them that walk after the fleſh,* &c.] As if the apoſtle had ſaid, though God reſerves all wicked men to puniſhment; yet eſpecially heretics and ſeducers, who ſecond their corrupt doctrine with a wicked converſation: ſuch as walk after the fleſh in the luſt of uncleanneſs. Some think the dignities here intended were the angels; others the apoſtles; but moſt underſtand it of civil rulers.

11 *Whereas angels which are greater in power and might, bring not railing accuſation,* &c.] That is, whereas the bleſſed angels, who have more power than men, when they plead againſt devils themſelves, do it not by railing accuſation.

14 *Having eyes full of adultery.*] There is prodigious ſtrength in the Greek; it properly ſignifies, their *having an adultreſs continually before their eyes.*

Cannot ceaſe from ſin.] Owing to their confirmed evil habits, and long cuſtoms of ſinning.

15 *The ſon of Boſor.*] One MS reads *Beor*, and this is confirmed by the Syriac verſion.

18 *For when they ſpeak great ſwelling words of vanity, they allure,* &c.] The next ſin charged upon theſe ſeducers is pride, with oſtentation; they ſpeak big, great ſwelling words of vanity. With a lofty and affected ſtile, they propound their falſe doctrines to amuſe the ſimple. It is the uſual practice of ſeducers to ſpeak in a high-flown ſtrain of words, that by their not being underſtood, they may be the more admired. Next they allure to their party ſuch novice chriſtians who had left the heatheniſh beaſtiality, and made an outward profeſſion of the chriſtian religion. The word rendered to allure, is a metaphor taken from fiſhers or fowlers, who produce the bait or lure; but hide the net or ſnare.

20 For if after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein and overcome, the latter end is worſe with them than the beginning.

21 For it had been better for them not to have known the way of righteouſneſs, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The ſow that was waſhed, to her wallowing in the mire.

CHAP. III.

1 *The certainty of Chriſt's coming to judgment.* 10 *The manner how the world ſhall be deſtroyed.* 11 *An exhortation to godlineſs.*

THIS ſecond epiſtle, beloved, I now write unto you; in *both* which I ſtir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were ſpoken before by the holy prophets, and of the commandment of us the apoſtles of the Lord and Saviour:

3 Knowing this firſt, that there ſhall come in the laſt days ſcoffers, walking after their own luſts,

4 And ſaying, Where is the promiſe of his coming? for ſince the fathers fell aſleep, all things continue [illegible] *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth ſtanding out of the water, and in the water:

6 Whereby the world that then was, being overflowed with water, periſhed.

7 But the heavens and the earth which are now by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment, and perdition of ungodly men.

8 But, beloved, be ignorant of this one thing, that one day *is* with the Lord as a thouſand years, and a thouſand years as one day.

9 The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs; but is long ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo, and the works that are therein ſhall be burned up.

11 *Seeing* then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in *all* holy converſation and godlineſs.

12 Looking for, and haſting unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elments ſhall melt with fervent heat?

13 Nevertheleſs we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs.

14 Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot and blameleſs.

15 And

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20 *For if after they have eſcaped the polutions of the world,* &c.] By eſcaping the polutions of the world, we underſtand their renouncing of them in baptiſm; their converſion from heatheniſm to the profeſſion of Chriſtianity, through the knowledge they had received of the goſpel. Now if afterwards they return to idolatry, and are entangled in it, and other groſs ſins, their latter end is worſe than their beginning: their chriſtian heatheni[illegible] worſe than their old heatheniſm.

21 *For it had been better for them not to have known the way of righteouſneſs, than after they have known it to turn,* &c.] As if the apoſtle had ſaid, The ſin and miſery of theſe men had been far leſs, if they had never known the way of righteouſneſs revealed by the goſpel of Chriſt, than after they have known it, to forſake the practice of holineſs, which by their baptiſmal profeſſion they had obliged themſelves to.

Commentary and Notes on Chapter III.

4 *Where is the promiſe of his coming?*] Where is the boaſted declaration or threatning of his coming?

5 *For this they willingly are ignorant of, that by the word of God, the heavens were of old,* &c.] Theſe ſcoffers had declared in the former verſe, that the world was the ſame as from the beginning: that nature always had, and therefore ever would keep its courſe. But, ſays the apoſtle here, theſe ſcoffers know better: if they are ignorant, they are willingly ignorant what a change God made in the world ſince the firſt creation of it; and that he can as eaſily deſtroy it, as he did at firſt create it. To evince this, the apoſtle ſhews how God, by water, drowned the old world: and therefore all things had not continued as they were from the beginning of the creation; and that this preſent world ſhall, when God's time comes, be ruined by fire, as the old world was by water. The ſame divine and omnipotent power which created the world, upholds and preſerves it, and will at laſt deſtroy it; namely, at the final judgment, when all wicked perſons, eſpecially profane ſcoffers at, and deriders of Chriſt's coming, ſhall be condemned and periſh.

8 *But beloved, be not ignorant of this one thing, that one day is with the Lord as a thouſand years,* &c.] Our apoſtle here anſwers the cavil and objection made by the above mentioned ſcoffers; namely, that if Chriſt intends to come to judgment, why does he ſo long defer his coming? To this our apoſtle replies, by aſſuring them, that this delay ought not to be judged according to our ſenſe and apprehenſion of things: for God does not meaſure time as we do; but a thouſand years, which ſeem ſo long to us, are but a day: yea, but a moment, to him that is eternal. To the eternity of God, no finite duration bears any proportion; to eternity, all time is equally ſhort. God does not meaſure time by our frail ſtandard, nor caſt up years by our feeble arithmetic. The apoſtle aſſures them further, that God's delay of judgment did not proceed from ſlackneſs, but from his patience and goodneſs. He delays his coming, on purpoſe to give men time to repent, and by repentance, to prevent their own eternal ruin.

9 *All ſhould come to repentance.*] That is, to a real and effectual amendment and reformation of life: which is always the meaning of repentance in ſcripture.

10 *But the day of the Lord will come as a thief in the night,*] Our apoſtle having aſſerted, that this ſolemn day of judging the Jews, at the deſtruction of Jeruſalem firſt; and then of all mankind at the end of the world, will certainly come. He next ſhews the manner in which it ſhall be; and that though this great day of the Lord comes ſlowly, yet it will come unexpectedly, like a thief in the night, ſurpriſing the ſecure and unprepared part of the world. The thief cometh without warning, and without noiſe; ſo ſhall the coming of the Son of man be.

11 *Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be,* &c.] Theſe words are St. Peter's practical improvement of the foregoing doctrine, concerning the certain, ſudden, and terrible coming of Chriſt to judgment. If the whole frame of heaven and earth ſhall be ſo wonderfully changed, and a new world made, how holy ſhould they be, and how great a degree of purity ſhould they labour to attain to, who expect to live in this new world?

15 And account *that* the long-ſuffering of our Lord *is* ſalvation: even as our beloved brother Paul alſo, according to the wiſdom, given unto him, hath written unto you.

16 As alſo in all *his* epiſtles, ſpeaking in them of theſe things: in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as *they do* alſo the other ſcriptures, unto their own deſtruction.

17 Ye therefore, beloved, ſeeing ye know *theſe things* before, beware leſt ye alſo, being led away with the error of the wicked, fall from your own ſtedfaſtneſs.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jeſus Chriſt. To him *be* glory both now and for ever. Amen.

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15 *And account that the long ſuffering of our Lord is ſalvation, &c.*] In theſe words, St. Peter adviſes them to make a holy and wiſe conſtruction of God's forbearance in his delaying to come to judgment; not to think that God neglects them under ſufferings, or is well pleaſed with the perverſity of the wicked world in ſinning; but his patience and long ſuffering towards them is hereby diſplayed, in order to the bringing of them to repentance, and by repentance to ſalvation.

The Firſt EPISTLE GENERAL of

J O H N.

The ARGUMENT.

This firſt epiſtle of John, *the apoſtle and evangeliſt, which was anciently entitled* To the Parthians, *has always been received by the church as genuine. Though no inſcription nor direction is to it, yet it appears, by the beginning of Chapter* II. *to be a catholic or general epiſtle, addreſſed not to one, but many chriſtians. It is probable he wrote it towards the end of his life, and a little before the deſtruction of* Jeruſalem; *becauſe he ſpeaks of the laſt hour, as now at hand, which is generally underſtood to be the laſt times of the* Jewiſh *ſtate; and becauſe of the many antichriſts and falſe prophets which were then amongſt them; ſuch as Chriſt had foretold,* Matth. xxiv. 24. *were immediately to precede that deſtruction. He inſiſts upon the advantages of faith in Chriſt; he exhorts thoſe to whom he writes not to ſuffer themſelves to be ſeduced by falſe teachers, particularly the* Gnoſtics, *who pretended to extraordinary meaſures of knowledge and divine illumination; yet, notwithſtanding, allowed themſelves in all manner of impious and vitious practices. He recommends to them good works, as requiſite in conjunction with faith towards ſalvation; and he further preſſes upon them the love of God, and their neighbour, purity, and other chriſtian graces. This epiſtle, for matter and ſtyle, is much like the ſame apoſtle's goſpel.*

CHAP. I.

1 *He deſcribeth the perſon of Chriſt, in whom we have eternal life, by a communion with God,* 5 *to which we muſt adjoin holineſs.*

THAT, which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life;

2 (For the life was manifeſted, and we have ſeen *it*, and bear witneſs, and ſhew unto you that eternal life which was with the Father, and was manifeſted unto us)

3 That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us: and truly our fellowſhip *is* with the Father, and with his Son Jeſus Chriſt.

4 And theſe things write we unto you, that your joy may be full.

5 This

Commentary and Notes on Chapter I.

1 *That which was from the beginning, which we have heard, which we have ſeen,* &c.] It is firſt obſervable, that whereas St. John began his goſpel with a deſcription of Chriſt's divinity, he begins his epiſtle with a demonſtration of the truth of his human nature: for the certainty of which he appeals to the judgment of ſenſe; becauſe the ſenſes, when rightly circumſtanced and diſpoſed, are the proper judges of all ſenſible objects. Accordingly, St. John here, in order to ſhew the certainty of Chriſt's incarnation and manifeſtation in the fleſh, brings three of the five ſenſes, namely, hearing, ſeeing, and feeling, to bear teſtimony of it, the latter of theſe carrying a ſtronger evidence than the former. To ſee is more than to hear; and to feel is more than to ſee.

2 *For the life was manifeſted, and we have ſeen it,* &c.] As if the apoſtle had ſaid, Chriſt Jeſus, that eternal life which was with the Father from all eternity, as being his eternal ſon, was in the fulneſs of time manifeſted in the fleſh: and we his apoſtles ſaw him in his aſſumed human nature; and we now teſtify, publiſh, and declare him to you. He was pleaſed to ſubject himſelf to the cognizance of our ſenſes: and what we have heard, ſeen and felt, and has been manifeſted to us, that we declare and manifeſt to others with all integrity.

3 *That which we have ſeen and heard declare we unto you,* &c.] That is, we declare to you that which we ourſelves have ſeen and heard

5 This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all.

6 If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.

8 If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us.

9 If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

10 If we ſay that we have not ſinned, we make him a liar, and his word is not in us.

CHAP. II.

1 *Comfort againſt ſins of infirmity.* 3 *to know God, is to keep his commandments,* 18 *To beware of ſeducers:* 20 *from whoſe deceits the godly are ſafely preſerved by faith and holineſs of life.*

MY little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous:

2 And he is the propitiation for our ſins: and not for ours only, but alſo for *the ſins of* the whole world.

3 ¶ And thereby we do know that we know him, if we keep his commandments.

4 He that ſaith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoſo keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him.

6 He that ſaith he abideth in him, ought himſelf alſo ſo to walk even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: becauſe the darkneſs is paſt, and the true light now ſhineth.

9 He that ſaith he is in the light, and hateth his brother, is in darkneſs even until now.

10 He that loveth his brother, abideth in the light, and there is none occaſion of ſtumbling in him.

11 But he that hateth his brother is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth, becauſe that darkneſs hath blinded his eyes.

12 I write unto you little children, becauſe your ſins are forgiven you for his name's ſake.

13 I write unto you, fathers, becauſe ye have known him *that is* from the beginning. I write unto you, young men, becauſe ye have overcome the wicked one I write unto you, little children, becauſe ye have known the Father.

14 I have written unto you, fathers, becauſe ye have known him *that is* from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world paſſeth away, and the luſt thereof: but he that doeth the will of God, abideth for ever.

18 Little

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heard of Chriſt; and what we had by ſight and hearing, you are to receive from our teſtimony. And our deſign herein is ſincerely this, that you may have fellowſhip, and be of one communion with us, and not with falſe teachers; and by virtue of your communion with us may partake of the ſame grace and faith, with all the ſpiritual benefits and privileges which Chriſt has purchaſed for us. And you will have no cauſe to repent of your coming into our communion and fellowſhip; for verily we, and all that have ſincerely embraced the doctrine of the goſpel with us, have fellowſhip with the Father, and with his ſon Jeſus Chriſt, and with each other.

5 *This then is the meſſage which we have heard of him,* &c.] This is the ſum and ſubſtance of the goſpel of Chriſt's doctrine and our meſſage, to teach us to know what God is, namely light; that is, a being of infinite knowledge, wiſdom, and purity; and that there is no darkneſs in him; no darkneſs of error, no darkneſs of ignorance, no darkneſs of falſhood, impurity, and ſin found with him, or can be pleaſing to him.

6 *If we walk in darkneſs.*] That is, if we continue to live wickedly, and yet hope for benefit from the profeſſion of God's true religion, from what Chriſt has either done or ſuffered for us, *we lie,* &c. *Clarke.*

7 *If we walk in the light.*] That is, in the practice of true virtue and holineſs. *Clarke.*

9 *If we confeſs our ſins.*] That is, to God—It would ſeem aſtoniſhing that this text ſhould ever have been urged in behalf of auricular confeſſion, were it not for the many examples we have of ſuch ſhameful and abſurd reaſoning in the arguments which are pleaded in favour of Popery. *Doddridge.*

Commentary and Notes on Chapter II.

2 *But alſo for the ſins of the whole world.*] There are ſome heretics at this time, the Ebionites, who aſſerted that the Meſſiah was come for the ſalvation of the Jews only.

3 *Hereby do we know him.*] That is, by this *one* way only in oppoſition of all enthuſiaſtic notions whatever. *Clarke.*

5 *In him is the love of God perfected.*] It is plain he has it truly in his heart.

6 *He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked.*] Here is a high and honourable privilege ſuppoſed to be claimed; and that is union with Chriſt, and abiding in him: he that ſaith he abideth in him. The abiding in Chriſt is a great privilege; and the true and real chriſtian truly and really abides in him. And next here is a great and important duty belonging to all ſuch as abide in Chriſt: and that is, to walk as Chriſt walked; to ſet his example daily before them; and to be continually correcting and reforming their lives by that glorious pattern. Every chriſtian is bound to imitate Chriſt, under the penalty of forfeiting his claim to him: for no claim to Chriſt can be valid without a careful imitation of him. The tempers of our minds and actions of our lives muſt be a lively tranſcript of the mind and of life the holy and innocent Jeſus. We muſt be like him, elſe we can never love him, nor hope another day to live with him.

7 *Brethren I write no new commandment unto you, but an old commandment,* &c.] Here our apoſtle exhorts chriſtians to the great duty of brotherly love; aſſuring them that it was no new commandment which he enjoined them, but that which they were taught, not only by the Old Teſtament, but at the firſt preaching of the goſpel amongſt them: and in theſe reſpects, the command of love might be called an old commandment, it being a branch of the law of nature, and a known precept of the Jewiſh religion; though, in other reſpects, it might be called a new commandment, becauſe urged from a new motive, and by a new example.

10 *He that hateth his brother is in darkneſs.*] That is, he is altogether ignorant of the true nature and ſpirit of chriſtianity.

15 *The love of the Father.*] That love which proceedeth from the Father.

16 *All that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life.*] That is, all the happineſs that this world can afford, namely, pleaſure, riches, and honour.

18 Little children, it is the laſt time: and as ye have heard that antichriſt ſhall come, even now are there many antichriſts; whereby we know that it is the laſt time.

19 They went out from us, but they were not of us: for if they had been of us, they would, no doubt, have continued with us: but *they went out*, that they might be made manifeſt, that they were not all of us.

20 But ye have an unction from the holy One, and ye know all things.

21 I have not written unto you, becauſe ye know not the truth: but becauſe ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jeſus is the Chriſt? He is antichriſt, that denieth the Father and the Son.

23 Whoſoever denieth the Son, the ſame hath not the Father: [*but*] *he that acknowledgeth the Son, hath the Father alſo.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning, ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father.

25 And this is the promiſe that he hath promiſed us, *even* eternal life.

26 Theſe things have I written unto you concerning them that ſeduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but, as the ſame anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye ſhall abide in him.

28 And now, little children, abide in him: that when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteouſneſs is born of him.

CHAP. III.

1 *He declareth the ſingular love of God towards us in making us his ſons:* 3 *we therefore ought obediently to keep his commandments,* 11 *as alſo brotherly to love one another.*

BEHOLD, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God. Therefore the world knoweth us not, becauſe it knew him not.

2 Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know that, when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.

3 ¶ And every man that hath this hope in him, purifieth himſelf, even as he is pure.

4 Whoſoever committeth ſin, tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law.

5 And ye know that he was manifeſted to take away our ſins; and in him is no ſin.

6 Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him.

7 Little children, let no man deceive you: He that doeth righteouſneſs is righteous, even as he is righteous:

8 He that committeth ſin, is of the devil; for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

9 Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.

10 In

18, 19 *Little children, it is the laſt time,* &c.] Our apoſtle having warned them againſt the danger of covetouſneſs in the foregoing verſes, cautions them againſt deceit in theſe. He tells them that this is the laſt time of the Jewiſh diſpenſation: and that the deſtruction of their city, temple, and polity, was now at hand: and as they had heard that antichriſt ſhould come; that is, oppoſers of Chriſt, and deniers of him to be the Chriſt: and by the ſwarming of theſe ſeduces and falſe teachers now, according to our Saviour's prediction in Matt. xxiv. they might well conclude that it was the laſt time.

20 *But ye have an unction from the holy One,* &c.] As if the apoſtle had ſaid, though many antichriſts and ſeducers are abroad in the world, yet the moſt holy God hath anointed you with his ſpirit, which will preſerve you from pernicious error, and lead you into all neceſſary truth, if you obey and follow him.

24 *Let that therefore abide in you, which ye have heard,* &c.] Theſe words are an exhortation to hold faſt, and not to forſake the doctrine of chriſtianity, which from the beginning they had received, and not turn to novelties. Let that abide in you which ye have heard from the beginning; that is, from the firſt preaching of the goſpel.

29 *If ye know that he is righteous, ye know that every one that doeth righteouſneſs,* &c.] Our apoſtle concludes the chapter with an exhortation to holineſs and righteouſneſs; aſſuring them, that if they be ſenſible, as they neceſſarily muſt be, that God is holy and righteous, eſſentially and infinitely ſo, they may and ought to know alſo, that whoſoever is born of him, and receives a new nature from him, certainly endeavours to live to him, and walk before him as his child in a way of obedience, and expects favour and protection from him as from a father.

Commentary and Notes on Chapter III.

1 *Behold, what manner of love the Father hath beſtowed upon us.*] The apoſtle begins this chapter with admiration at the aſtoniſhing goodneſs and condeſcenſion of Almighty God towards believers, in taking them into his family, and adopting them into the number of his children; that ſtrangers and enemies ſhould be dignified with the honourable and amiable title of his ſons. This is the ſame relation in which Chriſt ſtands, I aſcend to my Father, and your Father: there is indeed a diverſity in the foundation of it: Chriſt is a ſon by nature, but we by favour: he by generation, we by adoption. However, not only crowns and ſceptres are below this dignity, but the honour of our innocent ſtate did not equal it. Well then might the apoſtle break out into an heavenly aſtoniſhment, and ſay, Behold! what manner of love is this, that we ſhould be called, accounted, and acknowledged for the children of God!

3 *And every man that hath this hope in him, purifieth himſelf,* &c.] Every one that hath this hope; that is, the hope of ſeeing and enjoying Chriſt in glory, now endeavours to purify himſelf, according to the copy which Chriſt hath ſet before him, labouring to imitate it, though he cannot reach it.

4, 5 *Whoſoever committeth ſin, tranſgreſſeth,* &c.] Whoſoever committeth ſin; that is, whoſoever lives in the allowed commiſſion of it, lives in rebellion againſt, and a flat oppoſition to the law of God, ſin being a tranſgreſſion of the divine laws: and ſuch a perſon as thus commits ſin, not only violates the law of God, but alſo fruſtrates the death of Chriſt; for Chriſt, in whom was no ſin, was manifeſted in the fleſh to take away ſin; the guilt of it by his blood, the power of it by his ſpirit. And conſequently we muſt purify ourſelves from it, if we hope to ſee him as he is.

6 *Whoſoever abideth in him, ſinneth not,* &c.] That is, whoever lives in ſin, and goes on in a courſe and trade of ſinning, is the ſervant and ſlave of ſin: and though his reaſon condemns him, his conſcience boggles at it, and his will is ſomething averſe againſt it; yet, if he yields his members inſtruments of unrighteouſneſs unto ſin, he is a ſervant of ſin: and whatever his pretences may be, he has no right knowledge of Chriſt, nor any true faith in him; for whoſoever abideth thus in him, ſinneth not.

7 *Little children, let no man deceive you,* &c.] As if the apoſtle had ſaid, Let no man deceive you by making you believe, that a right faith may be compatible with an unrighteous life; for only he that doeth righteouſneſs is righteous.

8 *The works of the devil.*] That is, all thoſe ſinful habits and vicious practices of men, which they commit either through the temptation, or after the example of the *wicked one.*

9 *Whoſoever is born of God.*] That is regenerated by divine grace, does not habitually commit ſin.

10 In this the children of God are manifeſt, and the children of the devil: whoſoever doth not righteouſneſs, is not of God, neither he that loveth not his brother.

11 For this is the meſſage that ye heard from the beginning, that we ſhould love one another.

12 Not as Cain, *who* was of that wicked one, and ſlew his brother: And wherefore ſlew he him? Becauſe his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not *his* brother, abideth in death.

15 Whoſoever hateth his brother, is a murderer, and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels *of compaſſion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue, but in deed and in truth.

19 And hereby we know that we are of the truth, and ſhall aſſure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.

23 And this is his commandment, that we ſhould believe on the name of his ſon Jeſus Chriſt, and love one another as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IV.

1 *He warneth them not to believe all teachers who boaſt of the Spirit, but to try them by the rules of the catholic faith: 7 And by many reaſons exhorteth to brotherly love.*

BELOVED, believe not every ſpirit, but try the ſpirits whether they are of God: becauſe many falſe prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God.

3 And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God. And this is that *ſpirit* of antichriſt, whereof ye have heard that it ſhould come, and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: becauſe greater is he that is in you, than he that is in the world.

5 They are of the world: therefore ſpeak they of the world, and the world heareth them.

6 We

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10 *In this the children of God are manifeſted, and the children of the devil,* &c.] The apoſtle in theſe words, gives us a diſtinguiſhing character of a good and bad man. Such as in their diſpoſitions and actions, in the temper of their minds and actions of their lives, imitate God, are his children; and thoſe who addict themſelves to ſin and impiety are of another pedigree; they are the children of the devil, they reſemble him, and belong to him. By doing righteouſneſs is meant the practice of univerſal goodneſs, and a thorough conformity to the law of God, in oppoſition to ſin, which is the tranſgreſſion of the law.

16 *Hereby perceive we the love of God, becauſe he laid down his life for us,* &c.] Here the apoſtle preſſes brotherly love from another argument; namely, from the example of Jeſus Chriſt, who being God, as well as man, laid down his life as man, for our ſakes: where it is to be obſerved, that the intimate union betwixt the divine and human nature in Chriſt, gives grounds for calling the life of Chriſt as man the life of God: as his blood is ſaid, Acts xx. 28. to be God's own blood. Hereby perceive we the love of God; that is, of Jeſus Chriſt the Redeemer, in that he laid down his life for us.

17 *But whoſo hath this world's good, and ſeeth his brother have need,* &c.] The apoſtle draws an argument from the greater to the leſs, after this manner: If, ſays he, we ought to be ready in ſome caſes, to part with our lives for the brethren; ſurely we much more ought to impart of our worldly goods to them in the time of their neceſſity; and he that refuſes ſo to do, can never think that he has any of that love in him which God requires of him towards his children.

18 *My little children, let us not love in word, neither in tongue but in deed.* &c.] Having laid down ſeveral motives to brotherly love in what went before, by way of incitement, and as a help to their affections, he comes now to propoſe ſome directions to them as aſſiſtant to their endeavours; and the firſt is this, to take ſpecial care that their love be ſincere, and not hypocritical. Let us not love in word; that is, in word only, but in deed and in truth: as if he had ſaid, Let our deeds ſpeak the truth of our love: ſincere love is fruitful; true affection will put itſelf forth into act: it doth not reſt at the tongue's end, but will be ſeen at the fingers end, rendering us laborious in works and offices of friendſhip. As faith, ſo love, without works, is dead: and as faith is juſtified by works, ſo is our love alſo.

19 *We know that we are of the truth,* &c.] We know that we are real Chriſtians, and in the conſciouſneſs of this *ſhall aſſure our hearts before him,* when we draw nigh in the exerciſes of devotion.

20 *For if our heart condemn us, God is greater,* &c.] By heart here is undoubtedly meant conſcience: and it is as much as if the apoſtle had ſaid, If our conſciences tell us, that our love is barren and fruitleſs, and ſo condemn us for hypocriſy, God is greater than our conſciences, both in holineſs to condemn, and in knowledge to perceive the end of them; for he knoweth all things: whereas, if we have the teſtimony of our conſciences, touching the ſincerity of our love by the fruits of it; if after a more ſtrict examination of our conſciences, and an exact comparing of our lives and actions with the law of God, we are not condemned of inſincerity in our obedience to God, and love to our neighbour; then have we an humble confidence with God in all our addreſſes to him.

Commentary and Notes on Chapter IV.

1 *Beloved, believe not every ſpirit, but try the ſpirits,* &c.] The apoſtle having, in the laſt verſe of the foregoing chapter, mentioned the abiding of the ſpirit of God in the ſouls of believers, leſt the chriſtians, to whom he wrote, ſhould be deceived by ſuch as might pretend to be acted by the ſpirit, when indeed they were not; he comes, in this chapter, to caution and counſel all chriſtians to take heed of being ſeduced by ſuch as ſhould pretend to be inſpired by the holy ſpirit of God, ſaying, Believe not every ſpirit; that is, every teacher who pretends to be inſpired, and every doctrine that lays claim to the authority of divine revelation. But try the ſpirits; that is, examine their doctrines by the rule of God's word, and try from whom they come, whether from the ſpirit of God, or Satan; for many falſe prophets, or impoſtors and deceivers, are gone abroad into the world.

2, 3 *Hereby know ye the Spirit of God. Every ſpirit that confeſſeth,* &c.] In theſe words, our apoſtle lays down a plain mark and rule of trial, how they might know a teacher that was acted and inſpired by the ſpirit of God from one that was not ſo: ſuch a one as durſt truly and openly in the face of danger own and profeſs, teach and preach Jeſus Chriſt in his perſon, nature and offices, as the incarnate word, or Son of God, ſent down from heaven, aſcribing virtue and efficacy to the ſacrifices of his God, and attributing to him alone the whole glory of a perfect Saviour: this doctrine is of the ſpirit; and this ſpirit is of God. But ſuch teachers as will not hazard themſelves, and for fear of ſufferings and perſecution will deny either the godhead or manhood of Chriſt, and diſown either his incarnation, death or reſurrection; ſuch teachers and ſuch doctrines are not of God, but are the very ſpirit of antichriſt: which, ſays he, you have been foretold ſhould come, and is now already in the world.

6 We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the Spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not, knoweth not God for God is love.

9 In this was manifeſted the love of God toward us, becauſe that God ſent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and ſent his Son *to be* the propitiation for our ſins.

11 Beloved, if God ſo loved us, we ought alſo to love one another.

12 No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love in perfected is us.

13 Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his ſpirit.

14 And we have ſeen and do teſtify, that the Father ſent the Son *to be* the Saviour of the world.

15 Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldneſs in the day of judgment; becauſe as he is, ſo are we in this world.

18 There is no fear in love; but perfect love caſteth out fear: becauſe fear hath torment. He that feareth is not made perfect in love.

19 We love him, becauſe he firſt loved us.

20 If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen?

21 And this commandment have we from him, That he who loveth God, love his brother alſo.

CHAP. V.

1 *He that loveth God, loveth his children, and keepeth his commandments,* 3 *which to the faithful are light, and not grievous.* 9 *Jeſus is the Son of God, able to ſave us,* 14 *and to hear our prayers, which we make for ourſelves, and for others.*

WHOSOEVER believeth that Jeſus is the Chriſt, is born of God: and every one that loveth him that begat, loveth him alſo that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whoſoever is born of God, overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?

6 This is he that came by water and blood, *even* Jeſus Chriſt: not by water only, but by water and blood. And it is the Spirit that beareth witneſs, becauſe the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one.

8 And there are three that bear witneſs in earth, the ſpirit, and the water, and the blood? and theſe three agree in one.

9 If

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6 *We are of God*, &c.] The apoſtle ſeems here to conſider the chriſtian religion as now ſo abundantly demonſtrated, that it might be made *a teſt*, by which other doctrines and pretences might be tried.

7 *Let us love one another.*] It is reported that when the apoſtle St. John was grown old and paſt preaching, he uſed to be led to the church at Epheſus, and only ſay theſe words to the people, *Little children love one another*; and the importance of the argument by which he enforces love, juſtifies the repetition of it ſo frequently. *Doddridge.*

17, 18, *Herein is our love made perfect, that we may have boldneſs in the day of judgement*, &c.] Still the apoſtle proceeds, by way of argument, to enforce upon us the obligation of our duty to love one another. He aſſures us here, that if our love be made perfect; that is, heightened and improved by an exact correſponding with the divine pattern and precept; if we love one another in obedience to God's command, and in conformity to Chriſt's example, it will give us boldneſs in the day of judgement. And we may think and ſpeak of, we may expect and look for the approach of that day, without fear or conſternation of mind: the reaſon is added, becauſe as Chriſt was, ſo are we in the world; that is, as he was full of holineſs and purity, of love and charity; ſo have we endeavoured to be in imitation of his example, according to our meaſure in ſome degree and proportion.

19 *We love him, becauſe he firſt loved us.*] There is a double reading of theſe words according to the original, 1ſt, They may be read thus, Let us love him, becauſe he firſt loved us, by way of motive, denoting, that believers have great reaſon to love God with their choiceſt and higheſt affections; foraſmuch as he has loved them, and firſt loved them. 2dly, They are here read by way of caſualty. We do love, becauſe he firſt loved us: intimating, that God's love to us is the root and ſpring of our love to him, and to one another. All our love to the ſaints is the effect of his preventing love to us; and but a reflection of thoſe beams of love which God had firſt caſt upon us. If God's love to us had been a mere dependent conſequence of our love to him, how uncertain ſhould we be of its continuance? But his love to us was the antecedent cauſe of our love to him: we therefore love him, becauſe he firſt loved us.

20 *If a man ſay, I love God, and hateth his brother, he is a liar*, &c.] The apoſtle in theſe words prevents an objection; ſome might be ready to ſay, who is it that doth not love God? is there any living who doth not love him? The apoſtle replies, that whoſoever ſays he loves God, and yet hateth his brother, is plainly a liar; for it is impoſſible truly to love God, and not to do what God commands. And if we do not exerciſe love, to our brethren, whom we daily ſee and converſe with, how can it be imagined, that we love God whom we never ſaw?

21 *And this commandment have we from him, that he who loveth God, love his brother alſo.*] This great and principal commandment above the reſt: this ſummary and comprehenſive commandment, including all the reſt; namely, to love God above all for his own ſake, and to love our brother as ourſelves, for God's ſake; this command ſo full of wiſdom, ſo agreeable to right reaſon, and ſo much our duty and intereſt to comply with, have we received from God: and it is moſt certain that we love him not, if we refuſe to keep it.

Commentary and Notes on Chapter V.

1 *Is born of God.*] That is, every ſincere chriſtian is a regenerate perſon, one that loves God, and keeps his commandments, living in the habitual practice of univerſal virtue and righteouſneſs. *Clarke.*

2 *By this we know, that we love*, &c.] Dr. Clarke ſuppoſes this clauſe to be tranſpoſed, and that it ſhould be read, *By this we know that we love God, and keep his commandments, becauſe we love his children.*

4 *Overcometh the world.*] That is, effectually reſiſts the temptation of a ſinful world.

Even our faith.] Or, our firm belief of a life to come, and of a reſurrection to eternal judgment. *Clarke.*

7 *For there are three that bear record in heaven, the Father*, &c.] That is, there are three in heaven that bear record to this truth here upon earth, That Jeſus is the Chriſt: and theſe are the three perſons in the holy trinity, the Father, the Word, and the Holy Ghoſt. The Father bore witneſs both at Chriſt's baptiſm, and at his transfiguration; when with an audible voice he declared, This is my beloved ſon, in whom I am well pleaſed. The Word bore record of himſelf; affirming frequently, plainly, and directly, that he was the ſon of God, making it manifeſt by his doctrine and miracles that he came from the Father. The Spirit bore witneſs to this; partly by deſcending on Chriſt at his baptiſm in the ſhape of a dove, and partly by deſcending on his apoſtles at the feaſt of Pentacoſt, in the figure of fiery tongues, Acts ii.

8 *And there are three that bear witneſs in earth, the Spirit*, &c.]

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9 If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son.

10 He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son, hath life; *and* he that hath not the Son of God hath not life.

13 Theſe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that if we aſk any thing according to his will, he heareth us.

15 And if we know that he hear us, whatſoever we aſk, we know that we have the petitions that we deſire of him.

16 If any man ſee his brother ſin a ſin *which is* not unto death, he ſhall aſk, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: Ido not ſay that he ſhall pray for it.

17 All unrighteouſneſs is ſin: and there is a ſin not unto death.

18 We know that whoſoever is born of God, ſinneth not; but he that is begotten of God, keepeth himſelf and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedneſs.

20 And we know that the Son of God is come, and has given us an underſtanding that we may know him that is true; and we are in him that is true, *even* in his Son Jeſus Chriſt. This is the true God, and eternal life.

21 Little children, keep yourſelves from idols. Amen.

As if the apoſtle had ſaid, As there are three in heaven who have given us their teſtimony to the divinity of Chriſt and his doctrine here on earth, ſo are there three witneſſes here below teſtifying the ſame thing; namely, the ſpirit in the preaching of the goſpel, and in the ſouls of believers; the water or ſacrament of baptiſm; wherein we are baptized in the name of the Son, as well as of the Father; and the blood, that is, the death of Chriſt, and the ſufferings of thoſe who have ſealed this truth with their blood. All theſe give teſtimony on earth to Chriſt's divinity from heaven.

9, 10 *If we receive the witneſs of men, the witneſs of God is greater,* &c.] Our apoſtle's argument, in theſe words, is taken from the leſs to the greater, thus: If, ſays he, for the believing of any thing, it be ordinarily thought ſufficient to have the teſtimony of two or three credible men; then ſurely the teſtimony of the faithful and infallible God given from heaven is much more worthy of belief: but the teſtimony given concerning Chriſt, that he is really the Son of God, is evidently the teſtimony of the faithful God that cannot lie. Therefore he, that after all the aſſurance which God hath given of his Son's being a true and real Saviour, ſhall yet reject and diſown him as ſuch, in effect accuſes God of falſhood and makes him a liar, becauſe he believes not the record which God has given of his Son: whereas the perſon that believes on Chriſt, as the Son of God, and the true Meſſiah, is ſafe, having the teſtimony of God the Father without him, and the teſtimony of the holy ſpirit within him, as the ſpirit of holineſs, wiſdom and power.

11, 12 *And this is the record, that God hath given to us eternal life,* &c.] As if the apoſtle had ſaid, the ſum of God's teſtimony recorded in the goſpel concerning his ſon Jeſus Chriſt; is this, namely, that God, for his ſake, has made a free deed of gift for pardon and ſalvation to the world; aſſuring them of grace here, and eternal life hereafter, upon condition of their believing acceptance; that is, faith and obedience. And accordingly, he who thus has Chriſt, accepts the merit of his blood, and ſubmits to the authority of his law, hath eternal life; that is, he has an undoubted right to it, and aſſurance of it: yea, he has it already initially, and in the firſt fruits: but he who either, by unbelief or diſobedience, refuſes Chriſt, ſhall not ſee life, but the wrath of God abideth on him.

16 *If any man ſee his brother ſin a ſin which is not unto death, he ſhall aſk,* &c.] The apoſtle having informed us in the foregoing verſe of the comfort which believers have in their prayers for themſelves, all that is requeſted by them, being granted by God, now, in the verſe before us, relates the benefit which others receive by their prayers, as well as themſelves; aſſuring them, that if any of them prayed for an offending brother, they ſhould be heard in what they deſired, unleſs the perſon they prayed for had ſinned the unpardonable ſin, the ſin unto death; by which we are to underſtand apoſtacy, from the chriſtian religion to idolatry, as appears from the following words, 'Keep yourſelves from idols:' which caution has no manner of dependence upon what went before, unleſs we underſtand the ſin unto death in this ſenſe; or if, with others, we call it the ſin againſt the Holy Ghoſt, it comes to the ſame: for what is that ſin but a renouncing of chriſtianity, denying the truth of the chriſtian faith, after illumination and conviction by the Holy Ghoſt, and maliciouſly perſecuting the ſincere profeſſors of it.

19 *The whole world lieth in wickedneſs.*] Or, as in the original, *Under the power of the wicked one*; that is, the greater part of mankind, through their eaſineſs in yielding to the temptations of unrighteouſneſs, their negligence in not correcting the corruptions of their nature, and their perverſeneſs in chuſing wilfully the ways of wickedneſs, are altogether incapable of that ſtate of happineſs, which is in ſcripture ſtiled *the kingdom of God*. Clarke.

20 *He hath given us an underſtanding that we might know him.*] That is, he hath taught us how the true God will be acceptably ſerved and obeyed. *Clarke*.

The Second EPISTLE General of
JOHN.

The ARGUMENT.

That John *the apoſtle, and diſciple of our Saviour, who wrote the firſt, penned alſo this ſecond epiſtle, ſeems evident from the exact agreement of ſeveral paſſages of this with the former epiſtle, even word for word. It is directed to the elect Lady: by which ſome underſtand a lady named* Electa; *others ſome lady of dignity and diſtinction, and others again, an elect or choſen church, and that ſome* Jewiſh *church, metaphorically ſtyled Lady. Whoever ſhe be, the apoſtle congratulates her, becauſe her children led a chriſtian life. He cautions her likewiſe to beware of impoſters, who denied that Chriſt was come in the fleſh.*

1 *He exhorteth a certain honourable matron with her children to perſevere in chriſtian love and belief,* 8 *leſt they loſe the reward of their former profeſſion:* 10 *and to have nothing to do with thoſe ſeducers that bring not the true doctrine.*

THE elder unto the elect lady, and her children, whom I love in the truth; and not I only, but alſo all they that have known the truth;

2 For the truth's ſake which dwelleth in us, and ſhall be with us for ever:

3 Grace be with you, mercy, *and* peace from God the Father, and from the Lord Jeſus Chriſt, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beſeech thee, lady, not as though I wrote a new commandment unto thee; but that which we had from the beginning, That we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye ſhould walk in it.

7 For many deceivers are entered into the world who confeſs not that Jeſus Chriſt is come in the fleſh. This is a deceiver and an antichriſt.

8 ¶ Look to yourſelves, that we loſe not thoſe things which we have wrought, but that we receive a full reward.

9 Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God. He that abideth in the doctrine of Chriſt, he hath both the Father and the Son.

10 If

Notes on the Second Epiſtle of John.

6 *And this is love, that we walk after his commandments,* &c.] As if our apoſtle had ſaid, by this we ſhall make it evidently appear, that there is the true love of God in us, if we endeavour to frame our lives according to his commandments.

7 *For many deceivers are entered into the world, who confeſs not,* &c.] Having before exhorted them to perſeverance in the faith, he now ſubjoins a reaſon for this exhortation, becauſe many deceivers are entered into the world, &c. Many impoſters were gone abroad who denied, ſome the divinity, others the humanity of Chriſt, and ſo overturned and razed the very foundations of Chriſtianity: thus diſcovering themſelves to be antichriſts, or perſons that ſat themſelves to oppoſe Jeſus Chriſt.

8 *Look to yourſelves, that we loſe not thoſe things,* &c.] Here the apoſtle reſumes his exhortation to them, to conſtancy and perſeverance in the faith and obedience of the goſpel, from this argument, leſt they ſhould loſe the fruit of their faith profeſſed, the profit of their afflictions which they had ſuffered for the ſake of chriſtianity, and their works of piety and charity they had performed; but, by continuing faithful to the death, might receive a full reward, even a crown of life.

9 *He that abideth in the doctrine of Chriſt.*] That is, he that obeys the laws of Chriſt:

10 If there come any unto you, and bring not this doctrine, receive him not into *your* houſe, neither bid him God ſpeed.

11 For he that biddeth him God ſpeed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink; but I truſt to come unto you, and ſpeak face to face, that our joy may be full.

13 The children of thy elect ſiſter greet thee. Amen.

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10 *If there come any unto you, and bring not this doctrine, receive him not, &c.*] In theſe words, the Apoſtle directs them how to carry themſelves towards thoſe wicked apoſtates and heretical ſeducers that deny the goſpel, or any eſſential part of chriſtianity, by no means to give any countenance or encourgement to them, or to hold any familiarity or communion with them; not to entertain them, not ſo much as courteouſly to ſalute them; but by ſhewing them diſreſpect manifeſt a diſlike and diſapprobation of their errors.

12 *Having many things to write unto you, I would not write with paper and ink, &c.*] Here our apoſtle concludes with an apology for the brevity of his epiſtle, declaring, that he hoped to come ſhortly to them and ſee them. And though he had many things to write; yet all things were not fit to be written; but, beſides a lively voice affects more than a written letter; and he hoped that they ſhould be filled with mutual joy at the ſight of and converſe with each other.

The Third EPISTLE General of

JOHN.

The ARGUMENT.

In this Epiſtle to Gaius, *the Apoſtle expreſſes his concern for his proſperity, his joy in the honourable character he maintained for Chriſtian candour, hoſpitality, and zeal; he cautions him againſt the turbulent practices of* Diotrephes, *and, recommending* Demetrius *to his friendſhip, refers what he had further to ſay to a perſonal interview.*

1 *He commendeth Gaius for his piety,* 5 *and hoſpitality,* 7 *to true preachers;* 9 *complaining of the unkind dealing of ambitious Diotrephes on the contrary ſide.*

THE elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wiſh above all things that thou mayeſt proſper and be in health, even as thy ſoul proſpereth.

3 For I rejoiced greatly when the brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doeth faithfully whatſoever thou doeſt to the brethren, and to ſtrangers;

6 Which have born witneſs of thy charity before the church: whom if thou bring forward on their journey after a godly ſort, thou ſhalt do well:

7 Becauſe that for his name's ſake they went forth taking nothing of the Gentiles.

8 We therefore ought to receive ſuch, that we might be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loved to have the pre-eminence among them, receiveth us not.

10 Wherefore, If I come, I will remember his deeds which he doeth, prating againſt us with malicious words; and not content therewith, neither doth he himſelf receive the brethren, and forbiddeth them that would, and caſteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God; but he that doeth evil, hath not ſeen God.

12 Demetrius hath good report of all *men*, and of the truth itſelf: yea, and we *alſo* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace *be* to thee. Our friends ſalute thee. Greet the friends by name.

Notes on the Third Epiſtle of John.

9 *I wrote unto the church: but Diotrephes,* &c.] Here is remarkable the pious care which the apoſtle took for the relief and ſuccour of ſuch faithful chriſtians as now travelled amongſt them, both to avoid perſecution, and to preach the goſpel he wrote to the church, deſiring their reception, and adviſing their belief, I wrote to the church, that is, I wrote for them, and ſent my teſtimonial to the church in their behalf.

11 *Beloved, follow not that which is evil, but that which is good,* &c.] Here the apoſtle adviſes his beloved Gaius, and thoſe with him, not to imitate this evil example of Diotrephes, who not only himſelf refuſed his charity towards the chriſtian Jews that wanted it, but would not permit the Gentile chriſtians to receive or relieve them; but rather to follow the example of God, who is good to all. And accordingly he, who is merciful, is born of God; whereas he, who is malicious, hath no true knowledge of God, who is a mere ſtranger to him.

12 *Demetrius hath good report of all men, and of the truth itſelf,* &c.] Having propounded the example of God in the former verſe, in this he propoſes the example of Demetrius as a pattern to them, for their imitation in works of piety and charity; not only common report, and the apoſtle's teſtimony, but his own good works juſtly recommended him.

13 *I had many things to write, but I will not with ink and pen,* &c.] Thus our apoſtle concludes his epiſtle, as he had done that to the elect Lady, with an apology for the brevity of it, hoping in a ſhort time to ſee him, and ſpeak to him face to face. And, laſt of all, he cloſes with his apoſtolical valediction, 'Peace be to thee; to which adding the brethren's ſalutations, it teaches us, that kind remembrances and greetings are ſuitable to chriſtian friendſhip.

The General EPISTLE of
JUDE.

The ARGUMENT.

It has been doubted, whether this epiſtle of Jude *be genuine; and indeed* Euſebius *obſerves, that it was one of the books of the New Teſtament, which were not univerſally received; and that few of the ancients quoted it, though it was commonly made uſe of in the churches. Several rejected it, becauſe the apocryphal books of* Enoch *and the aſcenſion of* Moſes *are therein quoted. Nevertheleſs,* Clement *of* Alexandria, Tertullian, *and* Origin, *quote it as written by St.* Jude, *and reckon it among the books of ſacred ſcripture. It is likewiſe to be found in all the ancient catalogues of the canonical writings.*

This epiſtle muſt have been written after the death of moſt of the apoſtles; ſince the author exhorts thoſe to whom he writes, to remember what the apoſtles had foretold concerning falſe prophets, verſe 17. *It is written againſt the heretics, who corrupted the faith and good morals of the chriſtians, by their impious doctrine and diſorderly lives. St.* Jude *draws them in lively colours, as men given up to their paſſions, full of vanity; conducting themſelves in every thing by worldly wiſdom, and not by the ſpirit of God. It is not without reaſon, that* Origin *ſays of this epiſtle, "That though it conſiſts but of few verſes, yet it is full of the efficacious words of celeſtial grace."*

St. Jude *made no ſcruple to quote in this epiſtle the apochryphal book of* Enoch: *and he introduces the ſtory of the archangel* Michael, *who diſputes with the devil concerning the body of* Moſes. *But this neither diminiſhes the authority of* Jude's *epiſtle, nor gives any to thoſe apochryphal books.*

1 *He exhorteth them to be conſtant in the profeſſion of the faith.* 4 *Falſe teachers are crept in to ſeduce them, for whoſe damnable doctrine and manners horrible puniſhment is prepared:* 20 *Whereas the godly, by the aſſiſtance of the Holy Spirit, and prayers to God, may perſevere and grow in grace, and keep themſelves, and recover others out of the ſnares of thoſe deceivers.*]

JUDE the Servant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, *and* called:

2 Mercy unto you, and peace, and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not.

6 And

Notes on the General Epiſtle of Jude.

3 *The faith which was once delivered to the ſaints.*] Once for all in oppoſition to the novel doctrines introduced by hereticks. *Heylyn.*

4 *There are certain men crept in unawares,* &c.] Here we have a reaſon aſſigned for the preceding exhortation, why we ſhould contend ſo earneſtly for the chriſtian faith once delivered by Chriſt to his apoſtles; becauſe ſuch ſeducers had by little and little crept into the church, as would endeavour to adulterate and corrupt it.

Who were before ordained, &c.] That is, it was written, or foretold of them a good while ago, that ſuch ungodly men ſhould come under the name of Chriſtians.

5 *I will therefore put you in remembrance,* &c.] In this and the following verſes, our apoſtle, in order to deter them from following the pernicious ways of theſe ſeducers, ſets before them the ſeveral examples of God's judgments, inflicted in former times upon perſons guilty of ſuch crimes as theſe ſeducers were ſtigmatized for, and actually guilty of. He begins with the Iſraelites in the wilderneſs; for, as they periſhed through unbelief, after they were brought out of Egypt, ſo ſhall revolters periſh, notwithſtanding their baptiſm and fair beginnings

6 And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs unto the judgment of the great day.

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.

8 Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, The Lord rebuke thee.

10 But theſe ſpeak evil of thoſe things which they know not: but what they know naturally, as brute beaſts, in thoſe things they corrupt themſelves.

11 Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and periſhed in the gainſaying of Core.

12 Theſe are ſpots in your feaſts of charity, when they feaſt with you, feeding themſelves without fear: clouds *they are* without water, carried about of winds; trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the ſea, foaming out their own ſhame; wandering ſtars, to whom is reſerved the blackneſs of darkneſs for ever.

14 And Enoch alſo, the ſeventh from Adam, propheſied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his ſaints,

15 To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *ſpeeches* which ungodly ſinners have ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their own luſts; and their mouth ſpeaketh great ſwelling *words*, having men's perſons in admiration, becauſe of advantage.

17 But, beloved, remember ye the words which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt;

18 *How* that they told you there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts.

19 Theſe be they who ſeparate themſelves, ſenſual, having not the ſpirit,

20 ¶ But ye, Beloved, building up your ſelves on your moſt holy faith, praying in the Holy Ghoſt,

21 Keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

22 And of ſome have compaſſion, making a difference:

23 And others ſave with fear pulling *them* out of the fire; hating even the Garment ſpotted by the fleſh.

24 Now unto him that is able to keep you from falling, and to preſent *you* faultleſs before the preſence of his glory with exceeding joy.

25 To the only wiſe God our Saviour, *be* glory and Majeſty, dominion and power, both now and ever. Amen.

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6 *And the angels which kept not their firſt eſtate,* &c.] The next example ſet before them is that of the apoſtate angels, who, for their rebellion againſt God, were thrown down from heaven, and are reſerved as ſo many priſoners in chains of darkneſs to the judgment of the great day; when their condition ſhall be more miſerable than now it is. Now, if God did not ſpare apoſtatizing angels, ſurely he will not ſpare apoſtatizing ſeducers.

7 *Even as Sodom and Gomorrah, and the cities about them,* &c.] Another example of God's ſeverity againſt ſin and ſinners is that of Sodom and Gomorrah, Adma and Zeboam, who giving themſelves up to the luſts of uncleanneſs, particularly that abominable ſpecies of it which is utterly contrary to nature, were in an extraordinary manner deſtroyed by fire from heaven, which was a forerunner of that eternal fire of hell which they are to ſuffer to all eternity: and ſo this ought to be a terrifying example, and timely warning to all perſons, that they fall not into the like ſins.

8 *Likewiſe alſo theſe filthy dreamers defile the fleſh,* &c.] As if the apoſtle had ſaid, notwithſtanding theſe abovementioned examples of God's vengeance upon the unclean Sodomites and others; yet theſe heretical ſeducers, whom he calls dreamers, as venting their own dreams and fancies inſtead of God's truth, defile themſelves by their abominable practices, teaching that by reaſon of their chriſtian liberty, they were freed from all civil ſubjection, ſpeaking evil of thoſe who were ſet in authority over them.

9 *Yet Michael the Archangel, when contending with the Devil, he diſputed about the body of Moſes,* &c] Our apoſtle having in the preceding verſe, charged ſeducers with contemptuous ſpeaking againſt governors and government, in this aggravates the impudence and impiety of it by the carriage of Michael towards the devil. This argument is taken from the greater to the leſs, and runs thus: If Michael an archangel ſo excellent in nature, ſo high in office, contending with Satan an impure ſpirit, yet uſed great modeſty, without the leaſt indecency of expreſſion towards him; who, and what are theſe men who deſpiſe dominion, and dare ſpeak evil of dignities? Though Dr. Hammond ſuppoſes that the *body of Moſes* in this place ſignifies *the Jewiſh church and ſervice,* as *the body of Chriſt* is the *chriſtian church*: if ſo, probably *the devil,* or *diabolos,* may ſignify the *falſe accuſer,* viz. the chief adverſaries of the Jews, who oppoſed the building of Jeruſalem and the temple, who were Rehun the chancellor, Shimſhai the ſcribe, and Tatnai the Governor.

11 *Wo unto them: for they have gone in the way of Cain,* &c.] Our apoſtle goes on in charging theſe ſeducers with ſeveral crimes; particularly with the malice and envy of Cain, with the ſordid covetouſneſs of Balaam, with the ſedition and gainſaying of Corah: they hate their brethren, and ſo are murtherers like Cain: they have adulterated the truth for baſe again; and ſo have followed the example of Balaam, who loved the wages of unrighteouſneſs. And as Corah, Dathan, and Abiram, roſe up againſt Moſes and Aaron; ſo have they ſeditiouſly oppoſed both magiſtracy and miniſtry.

12 *Trees, whoſe fruit withereth.*] Whoſe fruit in autumn, when it ſhould be in perfection, *withereth*: in the enſuing ſeaſon they bear no fruit at all, and thus in effect they are twice dead, and are plucked up by the roots for fuel. *Hallett.*

14, 15 *And Enoch alſo, the ſeventh from Adam, propheſied of theſe,* &c.] The apoſtle having deſcribed the ſin of theſe ſeducers in the former verſe, declares the certainty of their deſtruction in the verſes now before us: aſſuring us that Enoch of old, by the ſpirit of prophecy, had foretold the ſins of ſuch perſons, and their condemnation alſo at the general judgment, when Chriſt ſhall come gloriouſly attended in order to execute judgment upon the ungodly in general, and upon ſuch as ſpeak contumeliouſly of him, and his ſervants in particular.

17 *But, beloved, remember ye the words which were ſpoken before of the apoſtles,* &c.] Having deſcribed thoſe ſeducers at large, our apoſtle now comes to exhort them to whom he wrote, to beware of ſuch; aſſuring them that the apoſtles of Chriſt, St. Paul, and particularly St. Peter, had expreſsly foretold concerning theſe wicked ſcoffers which would ariſe in the church in the laſt times: who he ſhews were ſuch as without any juſt cauſe ſeparated themſelves from the communion of the church, pretending greatly to ſanctity, but addicted to ſenſuality, and deſtitute of the holy Spirit.

23 *Hating even the garment ſpotted by the fleſh.*] By this the apoſtle means every thing that defiles, though in the leaſt degree. He forbids all affinity or nearneſs to the errors and vices of theſe ſinners; implying, that ſome of them are ſo filthy and unclean, that there is no keeping company with them without defilement: and intimating that Chriſtians in their converſing with erroneous vicious perſons, whom they labour to recover, ſhould take great care that they be not corrupted nor debauched by them; they being to deal with them only as phyſicians, not as companions.

THE REVELATION OF St. JOHN the Divine.

The ARGUMENT.

The *Apocalypſe*, or *Revelation*, is a canonical book of the New Teſtament. It was written, according to *Irenæus*, about the year of Chriſt ninety-ſix, in the iſland of *Patmos*, one of thoſe in the *Archipelago*, whither St. *John* had been baniſhed by the emperor *Domitian*; but Sir *Iſaac Newton* places the writing of this book earlier; namely, in the time of *Nero*. Some attribute it to the arch-heretic *Cerinthus*; but the ancients have unanimouſly aſcribed it to *John* the ſon of *Zebedee*, and brother of *James*. This book has not at all times been eſteemed canonical. Many churches of *Greece*, as St. *Jerome* informs us, did not receive it; neither is it in the catalogue of canonical books prepared by the council of *Laodicea*, nor in that of St. *Cyril* of *Jeruſalem*. But *Juſtin*, *Irenæus*, *Origen*, *Cyprian*, *Clemens* of *Alexandria*, *Tertullian*, and all the fathers of the fourth, fifth, and the following centuries, quote the Revelations as a book then acknowledged to be canonical. The *Alogians*, *Mariconites*, *Cerdonians*, and even *Luther* himſelf rejected this book, but the Proteſtants have forſaken that reformer in this particular. And *Bezabas* has ſtrongly maintained againſt his objections, that the *Apocalypſe* it authentic and canonical.

The *Apocalypſe* conſiſts of twenty-two chapters. The three firſt are an inſtruction to the biſhops of the ſeven churches of *Aſia Minor*; namely, *Epheſus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*. The fifteen following chapters contain the perſecutions which the church was to ſuffer from the *Jews*, heretics, and the *Roman* emperors; particularly *Diocleſian*, *Maximian*, *Herculius*, *Severus*, *Maxentius*, *Maximinus*, *Licinius*, and *Julian* the apoſtate. Next, St. *John* propheſies of the vengeance of God, which he will exerciſe againſt thoſe perſecutors, againſt the *Roman* empire, and the city of *Rome*, which he deſcribes under the name of *Babylon*, the great whore, ſeated upon ſeven hills. In the laſt place, the xix, xx, xxi, xxii, chapters, deſcribe the triumph of the church over its enemies, the marriage of the Lamb and the final happineſs of the church triumphant.

Sir *Iſaac Newton*, as has been before hinted, is of opinion, that the *Apocalypſe* was written earlier than the reign of *Domitian*, namely, in the time of *Nero*. He alledges the ſenſe of the earlieſt commentators, and the tradition of the churches of *Syria* preſerved to this day in the title of the *Syriac* verſion of that book, which runs thus;--" The *Revelation* which was made to *John* the evangeliſt by God, in the iſland of *Patmos*, into which he was baniſhed by *Nero* the *Cæſar*." This opinion he tells us, is further confirmed by the alluſions in the *Apocalypſe* to the temple, altar, and holy city, as then ſtanding; as alſo by the ſtile of it, which is fuller of hebraiſms than his goſpel. Whence it may be inferred, that it was written when *John* was newly come out of *Judea*. It is confirmed alſo by the many falſe apocalypſes aſcribed to the apoſtles; and which appeared in the apoſtolic age. For *Caius*, who was cotemporary with *Tertullian*, tells us, that *Cerinthus* wrote his revelation in imitation of St. *John*'s. And yet he lived ſo early, that he oppoſed the apoſtles at *Jeruſalem* twenty-ſix years before the death of *Nero*, and died before St. *John*. To theſe reaſons he adds another; namely, that the *Apocalypſe* ſeems to be alluded to in the epiſtles of St *Peter*, and in that to the *Hebrews*; and if ſo, muſt have been written before them. The alluſions he means are the diſcourſes concerning the high-prieſt in the heavenly tabernacle; the Sabbatiſmos or Millenial reſt; the earth, whoſe end is to be burned, &c. Whence the learned author is of opinion, that *Peter* and *John* ſtayed in *Judea* and *Syria*, till the Romans made war on their nation; that is, till the twelfth of *Nero*, at which time they retired into *Aſia*; and that *Peter* went from thence by *Corinth* to *Rome*; that the *Romans*, in order to prevent any inſurrections from the *Jews* among them, ſecured their leaders, and baniſhed St. *John* into *Patmos*, where he compoſed his *Apocalypſe*; and that very ſoon after this, the epiſtle to the *Hebrews*, and thoſe of *Peter*, were written to the churches, with a reference to this prophecy as a thing they were particularly concerned in.

" It is, ſays that learned author, a part of this prophecy, that it ſhould not be underſtood before the laſt age of the world; and therefore it makes for the credit of the prophecy, that it is not yet underſtood. The folly of interpreters has been to foretel times and things by this prophecy, as if God deſigned to make them prophets. By this raſhneſs they have not only expoſed themſelves, but brought the prophecy alſo into contempt. The deſign of God was quite otherwiſe. He gave this and the prophecies of the Old Teſtament, not to gratify men's curioſities, by enabling them to foreknow things; but that after they were fulfilled, they might be interpreted by the event; and his own providence, not the interpreters, be thereby manifeſted to the world---There is already ſo much of the prophecy fulfilled, that as many as will take pains in this ſtudy, may ſee ſufficient inſtances of God's providence. Amongſt the interpreters of the laſt age, there is ſcarce one of note, who has not made ſome diſcovery worth knowing. And thence I gather that God is about opening theſe myſteries.

" The *Apocalypſe* of *John* is written in the ſame ſtyle and language with the prophecies of *Daniel*; and hath the ſame relation to them, which they have to one another. So that all of them together make but one conſiſtant prophecy;" pointing out the various revolutions that ſhould happen both to the church and ſtate, and at length the final deſtruction and downfal of the *Roman* empire.

CHAP.

CHAP. I.

4 *John writeth his Revelation to the ſeven churches of Aſia, ſignified by the ſeven golden candleſticks.* 7 *The coming of Chriſt.*

THE Revelation of Jeſus Chriſt, which God gave unto him to ſhew unto his ſervants, things which muſt ſhortly come to paſs; and he ſent and ſignified *it* by his angel unto his ſervant John:

2 Who bare record of the word of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw.

3 Bleſſed *is* he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein: for the time is at hand.

4 JOHN to the ſeven churches which are in Aſia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the ſeven Spirits which are before his throne;

5 And from Jeſus Chriſt, *who is* the faithful witneſs, *and* the firſt-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and waſhed us from our ſins in his own blood.

6 And hath made us kings and prieſts unto God and his Father, to him *be* glory and dominion for ever and ever. Amen.

7 ¶ Behold, he cometh with clouds: and every eye ſhall ſee him, and they *alſo* which pierced him: and all kindreds of the earth ſhall wail becauſe of him. Even ſo, Amen.

8 I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who alſo am your brother, and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, was in the iſle that is called Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt.

10 I was in the Spirit on the Lord's Day; and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the firſt and the laſt: and What thou ſeeſt, write in a book, and ſend *it* unto the ſeven churches which are in Aſia; unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to ſee the voice that ſpake with me. And being turned, I ſaw ſeven golden candleſticks;

13 And in the midſt of the ſeven candleſticks, *one* like unto the Son of man, clothed with a garment down to the Foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as ſnow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine braſs, as if they burned in a furnace; and his voice as the ſound of many waters.

16 And

Commentary and Notes on Chapter I.

4 *Grace be unto you, and peace, from him which is,* &c.] The learned Grotius is of opinion, that the nominative caſe not being varied into what the grammarians call a genitive, as the common rule of grammar require, is deſigned to repreſent the everlaſting veracity and invariableneſs of God, and the unchangeable majeſty of Chriſt in the teſtimony of his goſpel, and the glory of his kingdom.

—*And from the ſeven ſpirits which are before his throne.*] Some have explained this of the ſeven archangels, and urged it as an inſtance of invocation to them. But we may rather ſuppoſe the ſpirit of God to be ſymbolically repreſented by the ſeven ſpirits before the throne; as it is a view very agreeable to the genius of this emblematical book. This, as biſhop Burnet obſerves, in ſupport of his opinion, is moſt conſiſtent with the prohibition of prayer to the angels. And if we do not ſuppoſe this to be the caſe, it will be very difficult to account for the omiſſion of the ſpirit, whoſe dignity muſt, on almoſt every hypotheſis, be allowed far ſuperior to that of the higheſt created angels.

7 *Behold, he cometh with clouds; and every eye ſhall ſee him,* &c.] It is ſurpriſing, that Dr. Whitby ſhould interpret theſe words, as relating to the temporal calamities which were to befal the Jews, when the deſtruction of Jeruſalem was long ſince paſt. And whatever ſlaughter was made of the Jews in Lybia, Smyrna, Alexandria, and other places afterwards could by no means be called the coming of Chriſt in the clouds by way of eminence; even though that phraſe might be allowed applicable to any ſignal temporal vengeance inflicted by providence, in the cauſe of Chriſt.

—*And all kindreds of the earth ſhall wail becauſe of him,* &c.] In this verſe is prefixed the great moral which the whole book is deſigned to illuſtrate; namely, that though great oppoſition might be made againſt the cauſe and kingdom of Chriſt; yet it ſhould be altogether in vain; and his kingdom ſhould triumph in the moſt illuſtrious manner. So that all who had oppoſed it, ſhould have the greateſt reaſon to mourn. And as this ſeries of divine prophecy begins, ſo it ends with this ſentiment, and with the joyful conſent of his faithful ſervants to this glorious truth, which ſhould fill the enemies of Chriſt with ſuch terror and diſmay.

9, 10, 11 *I John, who alſo am your brother, and companion in tribulation,* &c.] I John, who was formerly diſtinguiſhed by the name of the diſciple whom Jeſus loved, who am alſo your brother, O ye chriſtians, and who have the honour to be a partaker with you, all in the tribulation, and in the kingdom and patience of Jeſus Chriſt: with all, I ſay, who are called to the hope of his kingdom, and in the patient expectation of it, endure with chearfulneſs the aflictions which his infinite wiſdom is pleaſed to appoint us. I was in the deſart, a diſconſolate iſland of the Ægean ſea, called Patmos, to which I was baniſhed by Domitian the emperor, for the ſake of the word of God manifeſted in the goſpel, and for the teſtimony of Jeſus Chriſt; which I had endeavoured faithfully to maintain. I was on a ſudden in the ſpirit, under his miraculous energy on that bleſſed day, which we chriſtians are accuſtomed to call the Lord's Day, the firſt day of the week, which our dear Redeemer has rendered ſacred and venerable by his reſurrection from the dead on the morning of it. And though I was then incapable of joining in any worſhipping aſſembly, the want of that privilege was amply made up by that manifeſtation, with which the Lord of the day was pleaſed to favour me. For I heard a great voice behind me, as loud as the ſound of a trumpet, which ſaid in diſtinct and articulate accents, I, who am going to appear to thee, O John, am the Alpha and Omega, the firſt and the laſt. And what thou ſeeſt, write in a book, and ſend copies of it to the ſeven churches in Aſia, to Epheſus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea, that each may receive its own leſſon, and at the ſame time, enjoy the benefit of thoſe which are intended for all the reſt.

—*Send it unto the ſeven churches which are in Aſia,* &c.] But not to enquire whether theſe were the only Aſiatic churches, they were to be ſure the principal: nor yet for what reaſon the epiſtles were appropriated to the churches of that province, it is certain they contain many things of univerſal concern. And as there is plainly an intention to repreſent the regard of Chriſt to miniſters and churches, by his walking among golden candleſticks, and holding ſtars in his right hand, the number ſeven may be mentioned, as it ſeems beſt to harmonize with ſome other parts of this book, namely, with the ſeven ſeals, ſeven trumpets, ſeven thunders, and ſeven ſpirits before the throne.

13 *And girt about the paps with a golden girdle.*] Theſe girdles were a kind of ſaſh, which firſt went over the neck like a tippet, were croſſed on the breaſt, and then went round the lower part of it two or three times like a modern circingle; at length falling down almoſt to the feet. And as they were ſometimes embroidered, and ſometimes fringed with gold, they muſt have made a very ornamental part of dreſs. The prieſts were required, for coolneſs and decency, to wear linen garments, and gird themſelves higher than others. And this is one of the many alluſions to the temple, its forms and cuſtoms, with which we ſhall find this book ſo greatly abounds.

16 And he had in his right hand ſeven ſtars: and out of his mouth went a ſharp two edged ſword: and his countenance *was* as the ſun ſhineth in his ſtrength.

17 And when I ſaw him, I fell at his feet as dead. And he laid his right hand upon him me, ſaying unto me, Fear not; I am the firſt and the laſt:

18 *I am* he that liveth, and was dead; and behold, I am alive for ever more, Amen; and have the keys of hell and of death.

19 Write the things which thou haſt ſeen, and the things which are, and the things which ſhall be hereafter.

20 The myſtery of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden candleſticks. The ſeven ſtars are the angels of the ſeven church: and the ſeven candleſticks which thou ſaweſt are the ſeven churches.

CHAP. II.

1 *What is commanded to be written to the angels, that is, the miniſters of the churches of,* 1 *Epheſus,* 8 *Smyrna,* 12 *Pergamos,* 18 *Thyatira, and what is commended, or ſound wanting in them.*

UNTO the angel of the church of Epheſus write; Theſe things ſaith he that holdeth the ſeven ſtars in his right hand, who walketh in the midſt of the ſeven golden candleſticks;

2 I know thy works and thy labour, and thy patience, and how thou canſt not bear them which are evil: and thou haſt tried them which ſay they are apoſtles, and are not; and haſt found them liars:

3 And haſt borne, and haſt patience, and for my name's ſake haſt laboured, and haſt not fainted.

4 Nevertheleſs, I have *ſomewhat* againſt thee, becauſe thou haſt left thy firſt love.

5 Remember therefore from whence thou art fallen, and repent, and do the firſt works: or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place, except thou repent.

6 But this thou haſt, that thou hateſt the deeds of the Nicolaitans, which I alſo hate.

7 He that hath an ear, let him hear what the Spirit ſaith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midſt of the paradiſe of God.

8 And unto the angel of the church in Smyrna, write; Theſe things ſaith the firſt and the laſt, which was dead, and is alive;

9 I know thy works and tribulation, and poverty (but thou art rich) and *I know* the blaſphemy of them which ſay they are Jews, and are not, but *are* the Synagogue of Satan.

10 Fear none of thoſe things which thou ſhalt ſuffer. Behold, the devil ſhall caſt ſome of you into priſon, that ye may be tried; and ye ſhall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit ſaith unto the churches: He that overcometh, ſhall not be hurt of the ſecond death.

12 And to the angel of the church in Pergamos write; Theſe things ſaith he which hath the ſharp ſword with two edges;

13 I know thy works, and where thou dwelleſt, *even* where Satan's ſeat *is*: and thou holdeſt faſt my name, and haſt not denied my faith, even in thoſe days wherein Antipas *was* my faithful martyr, who was ſlain among you where Satan dwelleth.

14 But

Commentary and Notes on Chapter II.

4 *Nevertheleſs, I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love.*] It is very plain that theſe epiſtles, though inſcribed to the angels and paſtors of the churches, are directed to the churches themſelves, as repreſented by the former: juſt as the Jewiſh church was repreſented by Joſhua, their high-prieſt, Zech. iii. 1. But it is not improbable, that where ſome of the churches are blamed, there might be in their miniſters ſome faults correſpondent to thoſe charged on the ſociety; and particularly, that the zeal of this miniſter of Epheſus might be declining. There is no reaſon to be anxious with regard to Timothy's character on this account; for it can never be proved that he was a ſtated paſtor of the church of Epheſus, though ſuch confident things have been ſaid concerning it on very ſlender foundations.

5 *Remember—or elſe I will come unto thee quickly, and will remove thy candleſtick,* &c.] As this threatening is addreſſed to the church of Epheſus, and though more juſtly than to ſome other churches; it is reaſonable to believe, that it, like other denunciations, was intended to awaken the reſt. It intimates how terrible a thing it would be to have the goſpel taken away from them. And indeed it has been executed upon them all in a very awful manner, for though there be a little congregation at Smyrna; yet moſt of theſe Aſiatic churches are quite ruined, and with them the cities in which they ſtood, though they were once very much celebrated. And it is hardly poſſible, even for one who is not a chriſtian, to view the account which Sir Paul Ricaut, and the learned and ingenious Mr. Smith, have given of them, without being tenderly affected with ſo lamentable a cataſtrophe.

6 *But this thou haſt, that thou hateſt the deeds of the Nicolaitans,* &c.] Some have thought that theſe heretics derived their name from Nicolas, one of the ſeven deacons: and ſome ancient writers have aſſerted it. But the name was ſo common among the Jews, that but little argument can be drawn from it. The ſubſtance of what ancient writers ſay concerning them is, that they taught the lawfulneſs of lewdneſs, and idolatrous ſacrifices, eſteeming them things indifferent in their own nature; and their practices were ſuitable.

9 *I know thy works—and poverty,* &c.] Archbiſhop Wake ſuppoſes this laſt to refer to the extraordinary character of Polycarp, biſhop of Smyrna, who as eccleſiaſtical hiſtory tells us, had reduced himſelf to a voluntary poverty, as many of the primitive biſhops did, by ſelling his eſtate, and diſtributing it to the poor. But it is much to be queſtioned, whether the perſonal character of the biſhop or paſtor of theſe churches, be referred to in this addreſs. And the very next verſe ſeems to demonſtrate that it is not.

—*I know the blaſphemy of them which ſay they are Jews, and are not,* &c.] Great numbers of Jews were to be met with in the proconſular Aſia; and their inveteracy againſt the goſpel there and elſewere is well known. This is an inſtance in which the word Jew ſignifies one of God's peculiar people: and it is not improbable that many prophetic phraſes, in which Jewiſh rites are mentioned, ſhould be interpreted with as great a latitude; that is, for thoſe rites of worſhip which God's peculiar people ſhould uſe.

10—*Behold, the devil ſhall caſt ſome of you into priſon,* &c.] Whether the power of the ſynagogue extended ſo far as to impriſon, I do not certainly know; to ſcourging it certainly did.

—*And ye ſhall have tribulation ten days,* &c.] Mr. Fleming with many others, think this refers to the perſecution under Domitian, which continued about ten years; and begun when John was baniſhed into Patmos, and ſaw theſe revelations. But it may ſignify a ſhort and limited time.

13—*And haſt not denied my faith, even in thoſe days wherein Antipas was my faithful martyr.*] Eccleſiaſtical hiſtory has not informed us who this Antipas was. Perhaps he was ſome zealous miniſter, who died for the faith which he had preached; or ſome private chriſtian of obſcure birth, rank, and circumſtances, ennobled by enduring martyrdom in the chriſtian cauſe. But we may be ſure that ſuch condeſcending notice taken of him by his divine maſter, who mentions his name with affection and regard, would be inſtead of a thouſand arguments to animate the courage and fidelity of other chriſtians, who might be called out to the like extremities.

14 But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balak to caſt a ſtumbling block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication.

15 So haſt thou alſo them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or elſe I will come unto thee quickly, and will fight againſt them with the ſword of my mouth.

17 He that hath an ear, let him hear what the Spirit ſaith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white ſtone, and in the ſtone a new name written, which no man knoweth, ſaving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write; Theſe things ſaith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine braſs;

19 I know thy works, and charity, and ſervice, and faith, and thy patience, and thy works; and the laſt *to be* more than the firſt.

20 Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezebel, which calleth herſelf a propheteſs, to teach and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto idols.

21 And I gave her ſpace to repent of her fornication, and ſhe repented not.

22 Behold, I will caſt her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death, and all the churches ſhall know that I am he which ſearcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I ſay, and unto the reſt in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they ſpake; I will put upon you none other burden.

25 But that which ye have *already*, hold faſt till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 (And he ſhall rule them with a rod of Iron; as the veſſels of a potter ſhall they be broken to ſhivers) even as I received of my Father.

28 And I will give him the morning ſtar.

29 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

CHAP.

14, 15 *Thou haſt there them that hold the doctrine of Balaam:——So haſt alſo them that hold the doctrine of the Nicolaitans,* &c.] As Balaam has the ſame ſignification in Hebrew, as Nicolaus has in Greek, and both ſignify conquerors of the people, which name might probably be given to the celebrated Balaam, on account of the great influence which he had in the place where he lived, it ſeems not improbable that the doctrine of Balaam, and the Nicolaitans might be the ſame: or the latter might be more ſtrenuous in juſtifying and propagating their doctrine, and acting accordingly. As if he had ſaid, Balaam taught Balak to lay a ſtumbling block before the children of Iſrael: and thou haſt alſo them that hold the doctrine of the Balaamites. Probably this doctrine might be like that of ſome modern ſeducers, that it was lawful to diſſemble the chriſtian faith, and conform to eſtabliſhed ſuperſtition, in order to prevent perſecution: a fatal error, which tends moſt effectually to overthrow chriſtianity: the exiſtence of which in theſe latter ages is owing to the contrary doctrine and practice. And it is greatly to be feared, that millions of ſouls are continually ſacrificed to it, eſpecially in France, and other countries, in which proteſtant churches were once planted, but now overthrown; nor can it be hoped, that the reformed intereſt will ever revive, till a few of its profeſſors at leaſt have the courage to die for the truth, and ſcatter their blood as the ſeed of the church. An anonymous writer of Memoirs of literature thinks, that by Balaamites, or Nicolaitans, which he alſo ſuppoſes the ſame, we are in general to underſtand lewd and profligate perſons, who aim at nothing but their own ſecular advantage, and he pleads in favour of his opinion, v. 20. alſo iii. 9. viii. 11. and xi. 8. In all which places proper names are uſed in ſuch a figurative manner, to expreſs characters reſembling theirs whoſe names are thus uſed.

17—*And will give him a white ſtone, and in the ſtone a new name,* &c.] It is well known, that among the Greeks, a white ſtone was a token of abſolution, as a black ſtone was of condemnation; but the writing a new name upon the ſtone, is not illuſtrated by any ancient practice. So that the connexion between the two ideas ſeems to be this, that in the great day, on which the abſolution of Chriſt's people was to be declared publickly, they were to be admitted into that intimate converſe and high ſtate of favour, which is ſignified by the new name: which laſt circumſtance plainly alludes to the cuſtom of princes, who give new names to thoſe whom they have raiſed to very extraordinary dignities, of which we have many inſtances in the old Teſtament, particularly Gen. xli. 45 2 Sam. xii, 25. and Dan. i. 7. Dr. Goodman thinks this to be an alluſion to the token or ticket given to the conqueror in the Olympic games, expreſſing his name, and ſignifying the reward he was to receive for his atchievments.

—*No man knoweth, ſaving he that receiveth it.*] I have ſometimes thought, *O lambanoon* may ſignify one that hath received it. As it ſeems a name given to any perſon, it muſt be known to others, elſe it would be given in vain: and then it intimates, that honour ſhall be conferred on ſuch a one, which ſhall be only known to the inhabitants of the world into which he ſhall be admitted, and who have themſelves already received it. Otherwiſe it muſt refer to a cuſtom which has ſometimes prevailed among princes, of giving particular names, expreſſing familiarity and delight, to diſtinguiſh favourites, by which to call them in the greateſt intimacy of converſe, whether by diſcourſe or letter; and which have not been communicated to others, or uſed by them at other times.

20 *Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezebel,* &c.] When the deſcription of the followers of Jezebel in this verſe is compared with what was before ſaid of the Nicolaitans in the two preceding, the reſemblance appears ſo great, that one may be induced to believe, that it is the ſame hereſy which is repreſented under both theſe views; namely, the doctrine of thoſe who thought it was lawful to diſſemble our religious principles, and occaſionally conform to ſuperſtition and idolatry, in order to avoid perſecution. And as Jezebel was ſo infamous an idolatreſs, and ſo great a miſtreſs of ſeducing arts, there was an evident propriety in ſuch a repreſentation, 1 Kings xvi. 31 and xxi. 25. Some have fancied this was a female heretic. Dr. Scot takes it to have been Helena the harlot of Simon Magus, the great ringleader of the unclean ſect of the Gnoſtics. Whether theſe words refer to any woman who was in the plot, or only mean to deſcribe a perſon of ſuch ſeducing and diſhoneſt practices, I cannot determine, though I rather incline to the latter.

——*To ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto idols.*] Perhaps both theſe might be the ſame; as it is well known, idolatry is in many places of the Old Teſtament, and in ſeveral paſſages of this book, repreſented as adultery and fornication.

23 *I am he which ſearcheth the reins and hearts,* &c.] This manner of ſpeaking is much more remarkable than if it had only been ſaid, that I ſearch the heart. Which remark anſwers the train of Mr. Emlyn's reaſoning againſt the argument brought from this text to prove Chriſt's proper deity.

24 *I will put upon you none other burden.*] Lord Barrington imagines that this refers to the goſpel decree addreſſed to the gentile proſelytes, now aboliſhed by the Jewiſh polity. As if it had been ſaid, Though things ſtrangled, and blood were formerly forbidden, as well as idolatry and fornication: yet I will not ſubject you to this injunction.

26 *To him will I give power over the nations.*] This power over the nations, of breaking them to pieces like a potter's veſſel, &c. cannot be underſtood of temporal dominion; for as the promiſe is made to every conqueror, and many chriſtians f[illegible] by the power of the enemy: and would, conſidering their preſent circumſtances, be degraded rather than exalted, if raiſed to the poſſeſſion of any earthly dominion and triumph, it appears to be much more properly explained of that, final triumph of Chriſt over his enemies in the laſt day, when he ſhall cruſh them all to utter and irrecoverable ruin; and all his ſaints raiſed from the dead, and clothed with robes of glory, ſhall ſit down with him on his throne, and conſtitute that illuſtrious body, which in, and with their exalted head, ſhall ſubdue every oppoſing power.

CHAP. III.

1 *The angel of the church of Sardis is reproved,* 7, *of Philadelphia approved,* 14 *of Laodicea rebuked.* 20, *Chriſt ſtandeth at the door, and knocketh.*

AND unto the angel of the church in Sardis write; Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven ſtars; I know thy works, that thou haſt a name, that thou liveſt, and art dead.

2 Be watchful, and ſtrengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou haſt received and heard, and hold faſt, and repent. If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee.

4 Thou haſt a few names even in Sardis which have not defiled their garments; and they ſhall walk with me in white; for they are worthy.

5 He that overcometh, the ſame ſhall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confeſs his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

7 ¶ And to the angel of the church in Philadelphia write; Theſe things ſaith he that is holy; he that is true; he that hath the key of David; he that openeth, and no man ſhutteth; and ſhutteth, and no man openeth:

8 I know thy works: behold I have ſet before thee an open door, and no man can ſhut it; for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.

9 Behold, I will make them of the ſynagogue of Satan, which ſay they are Jews, and are not, but do lie; behold, I will make them to come and worſhip before thy feet, and to know that I have loved thee.

10 Becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that faſt which thou haſt, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he ſhall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jeruſalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

14 And

Commentary and Notes on Chapter III.

2 *Be watchful, and ſtrengthen the things which remain, that are ready to die,* &c.] Be watchful therefore, that the whole may not be loſt; and ſtrengthen the things which remain, and which are ready to die; for I have not found thy works filled up in the ſight of God, with that care and fidelity with which they ought to have been diſcharged. And he therefore cannot behold thee with the ſame approbation and delight, as he would more active, more diligent and more reſolute chriſtians. And this thy declenſion in religion is more aggravated, as thou haſt had ſo many advantages for improvement.

2 *Remember therefore how thou haſt received and heard,* &c.] For though thou mayeſt forget theſe advantages, they are all diſtinctly in my view. And let it therefore be thy care to hold faſt, what yet remains: and to repent of that negligence by which thou haſt loſt ſo many opportunities. Therefore, unleſs thou art watchful, I do now ſolemnly warn thee, that I will come upon thee by ſome alarming and awful interpoſition of my providence, on a ſudden, as a thief on thoſe that are buried in ſleep; and thou ſhalt not know at what hour I will come upon thee: and the ſurprize will throw thee into the greateſt conſternation and diſtreſs.

4 *And they ſhall walk with me in white; for they are worthy.*] It is well known that white robes were worn on occaſion of great joy; and ſometimes in triumphant proceſſions: to both which here is probably a reference, as indeed it ſeems that triumph and feaſting would naturally go together. Prieſts alſo were cloathed in white: and the addition of that dignity may alſo be implied, as certainly coming within the ſcheme of Chriſt with regard to his people. Some think that here is an alluſion to the cuſtom of the Sanhedrim, when they examined the candidates for the high prieſthood. If they judged him worthy, they gave him a white garment; if unqualified, he was ſent out from among them in mourning.

5 *And I will not blot out his name out of the book of life,* &c.] This plainly implies, that ſome names ſhall be blotted out from the book of life. And conſequently as nothing can occaſion an alteration in the decrees of God, it proves that the book of life does not ſignify the catalogue of thoſe whom God has abſolutely purpoſed to ſave; but rather the catalogue of thoſe who were to be conſidered as heirs of the kingdom of heaven, in conſequence of their chriſtian profeſſion, till, by apoſtacy from it, they threw themſelves out of that ſociety to which they before belonged. And it ſeems to intimate, that though the imperfection of theſe conquerors might in ſtrict juſtice, have deſerved it, yet Chriſt would ſpare them, and ſuffer them to continue in the number of thoſe who ſhould finally be found regiſtered, as free of the heavenly city: and who in the great day ſhould be called up to poſſeſs it.

7 *Theſe things ſaith he that is holy, he that is true,* &c.] This is ſo peculiarly the prerogative of God, that I have ſometimes wondered no greater ſtreſs ſhould have been laid upon it in proof of the deity of our bleſſed Redeemer, by many writers who have preſſed other texts of a much more dubious nature to ſerve in the cauſe.

8 *I know thy works: behold, I have ſet before thee an open door,* &c.] I well know thy works, how exemplary they are: and behold, I have uſed the power of the key which is in my hand, in ſuch a manner that I have ſet before thee an open door, and no man can ſhut it. I give thee a power and opportunity of ſpreading my goſpel, which none ſhall take from thee; becauſe thou haſt at leaſt a little ſtrength, and thou haſt uſed it well, and haſt courageouſly kept my word, and haſt not denied my name, though many attempts have been made to drive thee to do it.

9 *Behold, I will make them to come and worſhip before thy feet,* &c.] Were we more particularly acquainted with the hiſtory of theſe ſeven churches in the times immediately ſucceeding the date of theſe epiſtles, we might perhaps find many remarkable illuſtrations of ſeveral paſſages in them, and of this among the reſt. Suppoſing, for inſtance, perſons of conſiderable rank and dignity in Philadelphia were converted to chriſtianity, and the intereſt of the ſynagogue here ſpoken of was ſo awakened, or the heathen populace of the place ſo prejudiced againſt them, as that the chief members of the ſynagogue ſhould find it neceſſary to court the protection of the chriſtians for the ſecurity of their perſons or effects; it will throw conſiderable light upon the place. The like obſervation may be applied to the following clauſe: I will keep thee from the hour of temptation, &c. Dr Smith has obſerved, that the city of Philadelphia was the laſt of all the ſeven here ſpoken of which fell into the hands of the Turks; for whereas the reſt were ſubdued by Urchan and Amurath, Philadelphia held out till the time of Bajazet. So that the remains of this ſociety were preſerved, when thoſe of the reſt were ruined; but how far that event might immediately be referred to in the words before us, I cannot certainly ſay.

11 *Behold, I come quickly: hold that faſt which thou haſt,* &c.] Behold, I come quickly to put an end to thoſe exerciſes which are for the preſent ſo painful. Keep that which thou haſt with reſolute fidelity, that no man take thy crown from thee; even that crown of everlaſting glory which will be the gracious reward of thy fidelity.

12 *Him that overcometh will I make a pillar in the temple,* &c.] Few texts in the whole of the New Teſtament are more illuſtrated by antiquity than this. Great number of inſcriptions are yet remaining, brought from the Grecian cities of Europe and Aſia, and ſome from iſlands in the neighbourhood of Patmos, in which the victories of eminent perſons are commemorated. Some of theſe were placed near the temples of their deities, and others in them, to ſignify their being put under the particular protection of thoſe deities, whoſe names therefore were inſcribed upon them, with thoſe of the conquerors and cities to which they belong; as alſo the names of the generals by whoſe conduct the victory was gained.

14 And unto the angel of the church of the Laodiceans write; Theſe things ſaith the Amen, the faithful and true witneſs, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then, becauſe thou art lukewarm, and neither cold nor hot, I will ſpue thee out of my mouth:

17 Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked.

18 I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, and *that* the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye-ſalve, that thou mayeſt ſee.

19 As many as I love, I rebuke and chaſten: be zealous therefore and repent.

20 ¶ Behold, I ſtand at the door, and knock, If any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.

21 To him that overcometh will I grant to ſit with me in my throne, even as I alſo overcame, and am ſet down with my Father in his throne.

22 He that hath an ear let him hear what the Spirit ſaith unto the churches.

CHAP. IV.

1 John ſeeth the throne of God in heaven. 4 The four and twenty elders, 6 The four beaſts full of eyes before and behind. 10 The elders lay down their crowns, and worſhip him that ſat on the throne.

AFTER this I looked, and behold a door *was* opened in heaven: and the firſt voice which I heard *was* as it were of a trumpet talking with me; which ſaid come up hither, and I will ſhew thee things which muſt be hereafter.

2 And immediately I was in the ſpirit: and behold, a throne was ſet in heaven, and *one* ſat on the throne.

3 And he that ſat was to look upon like a jaſper and a ſardine ſtone: and *there was* a rainbow round about the throne in ſight like unto an emerald.

4 ¶ And round about the throne *were* four and twenty ſeats: and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And

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14 *The Amen.*] This is explained by the words following. The faithful and true witneſs.

15 *I would thou wert cold or hot.*] That is, thou art careleſs and indifferent in matters of religion; I would thou wert *zealous*; that is, not hot in paſſions, not fierce and contentious about diſputable opinions, about things uncertain and indifferent; but zealous and ſtedfaſt in the purſuit and practice of what is clearly and indiſputably juſt & right.

17 *And knoweſt not that thou art wretched, and miſerable, and poor,* &c.] The ſad account here given of the Laodicean church, which is placed laſt, when compared with what is ſaid of the glorious ſtate of chriſtianity in the laſt ages of the world, may convince any attentive reader that theſe epiſtles are not to be underſtood in a prophetic ſenſe, as expreſſive of the ſtate and character of the chriſtian church in different periods of time. It may alſo be obſerved, that at that rate the middle ages of the church, which were in fact more corrupt, muſt have anſwered to Pergamos and Thyatira, which are deſcribed in theſe epiſtles in the moſt flouriſhing and happy ſtate.

18 *I counſel thee to buy of me gold tried in the fire,* &c.] I counſel thee, that with an humble ſenſe of thy condition, ſo extremely unhappy, thou apply to him who alone is capable of helping thee. And as I require no price, or equivalent for my treaſures, but only a conviction of ſuch an incapacity to make an adequate return for them, I adviſe thee in that way to buy of me a full ſupply for all thy neceſſities; bleſſings as deſirable as gold tried in the fire, that thou mayeſt indeed be rich; and white raiment, that thou mayeſt be clothed, and that the ſhame of thy nakedneſs may not appear. Apply to me for an intereſt in my righteouſneſs and ſanctifying grace, that thou mayeſt be abſolved before God, and adorned with every virtue which can render thee lovely in his ſight. And whereas thou art blinded with ſuch unhappy ſelf-conceit, come and anoint thine eyes with my ſovereign eye-ſalve, that thou mayeſt ſee: for I can bring thee to right ſentiments of thyſelf, and of thy ſtate, and can teach thee to judge of objects according to their real worth.

20 *Behold, I ſtand at the door, and knock,* &c.] Behold, I have ſtood for a long time, and I ſtill ſtand at the door, and knock, waiting for admittance into your hearts. If any man hear my voice with due regard, and open the door; if he welcome me with the affection due to ſuch a friend, and ſuch a ſaviour, how mean ſoever his circumſtances in life may be, and how faulty ſoever his character may formerly have been, I will enter into his houſe, and, like ſome princely gueſt, will bring my own rich and delightful entertainment along with me: I will ſup with him, and he ſhall ſup with me. I will treat him with the moſt endearing and familiar friendſhip, accept the tokens of his affection, and give him the moſt ſolid evidences of mine.

21 *To him that overcometh will I grant to ſit with me,* &c.] Let this variety of motives then engage you, O ye Laodiceans! to ſhake off that dull lethargic temper which has ſo long given me cauſe of complaint. And for your farther encouragement, hear the laſt promiſe which I make to all who exert themſelves in that holy warfare to which I am calling you, with becoming vigour and reſolution. As for the valiant conqueror, I will give him to ſit down with me upon my glorious and exalted throne in the heavenly world; as I alſo myſelf have conquered the enemies which violently aſſaulted me in the days of my fleſh, and am ſet down with my father upon his throne. My faithful ſervants ſhall partake with me of this honour in the great day of my appearing; and ſhall live and reign with me for ever.

22 *He that hath an ear, let him hear,* &c.] He therefore that hath an ear to hear, let him be all attention on this occaſion, and hear what the Spirit ſaith to the churches; regarding what has been addreſſed to each as intended to afford matter of general inſtruction.

Commentary and Notes on Chapter IV.

2 *And immediately I was in the ſpirit,* &c] This phraſe ſignifies to be under a ſtrong and ſupernatural impulſe, cauſed by the miraculous operation of the ſpirit of God acting on the imagination in ſuch a manner as to open the extraordinary ſcenes, which had not any exact external archetype. And it is much illuſtrated by the view preſented to Ezekiel, ch. viii 1. when he ſat in his houſe among the elders of the people, who probably ſaw nothing but the prophet himſelf, as one in a trance or extacy; or whoſe thoughts were ſo attentively fixed as to be inſenſible of what paſſed around him. We therefore are not to imagine, that the perſon ſitting on the throne, or the four animals, or the four and twenty elders, were real beings exiſting in nature, though they repreſented in a figurative manner things that did really exiſt. And though it is poſſible that aerial ſcenes might, by divine or angelic power, have been formed, it ſeems to be much more probable, that all that paſſed was purely in the imagination of St. John. This will keep us in our interpretation clear of a thouſand difficulties, not to ſay abſurdities, which would follow from a contrary ſuppoſition: namely, that there is in heaven an animal in the form of a lamb, to repreſent Chriſt; and that there are ſuch other living creatures as are here deſcribed; and that God himſelf appears in a human form, &c This obſervation is once for all to be remembered and applied as occaſions preſent.

3 *And he that ſat was to look upon like a jaſper,* &c.] I do not ſuppoſe that this refers ſo much to the colour of theſe ſtones, as to their luſtre, and the radiancy of the light reflected from them, when perfectly poliſhed. The rainbow of emerald was no doubt to expreſs a covenant of peace, of which the rainbow was with Noah an appointed token; and that lively and chearing colour ſeems to have been particularly mentioned, not to imply that there were no other, but that the proportion of green was greater than ordinary.

4 *And upon the ſeats I ſaw four and twenty elders ſitting,* &c.] The number ſeems to allude to that of the patriarchs and apoſtles; and they are called elders, as the preſidence of elders was common among the Jews. And thoſe might be conſidered as repreſentatives of the church, paying homage at the throne in the name of the reſt.

5 And out of the throne proceeded lightnings, and thunderings, and voices. And *there were* ſeven lamps of fire burning before the throne, which are the ſeven Spirits of God.

6 ¶ And before the throne *there was* a ſea of glaſs like unto cryſtal. And in the midſt of the throne, and round about the throne, *were* four beaſts full of eyes before and behind.

7 And the firſt beaſt *was* like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt *was* like a flying eagle.

8 And the four beaſts had each of them ſix wings about him; and *they were* full of eyes within: and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever.

10 The four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power, for thou haſt created all things, and for thy pleaſure they are, and were created.

CHAP. V.

1 The book ſealed with ſeven ſeals; 9 which only the Lamb which was ſlain is worthy to open. 12 Therefore the elders praiſe him.

AND I ſaw in the right hand of him that ſat on the throne, a book written within and on the backſide, ſealed with ſeven ſeals.

2 And I ſaw a ſtrong angel proclaiming with a loud voice, Who is worthy to open the book, and to looſe the ſeals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much becauſe no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders ſaith unto me, Weep not: Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to looſe the ſeven ſeals thereof.

6 And I beheld, and lo, in the midſt of the throne, and of the four beaſts, and in the midſt of the elders ſtood a lamb as it had been ſlain, having ſeven horns, and ſeven eyes, which are the ſeven Spirits of God, ſent forth into all the earth.

7 And he came and took the book out of the right hand of him that ſat upon the throne.

8 And when he had taken the book, the four beaſts, and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of ſaints.

9 And they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

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5 *And there were ſeven lamps of fire burning before the throne,* &c.] Some think theſe are the ſeven ſpirits of God, that is, angels ſpoken of afterwards, chap. v. 6. but I doubt whether they may not be diſtinguiſhed. Lamps of fire, or lambient flames, like thoſe that fell upon the apoſtles on the day of Pentecoſt, might perhaps be emblems of the bleſſed ſpirit of God in its various and powerful operations; eſpecially thoſe by which the mind of intelligent created beings are illuminated and purified. And the ſpirits ſtanding before the throne might be diſtinct appearances of angelic forms; as it is certain ſome of them were from the actions they afterwards performed; as namely, ſounding the ſeven trumpets, &c.

6 *And round about the throne were four beaſts,* &c.] It was a moſt unhappy miſtake in our tranſlators to render the word *Zooa*, beaſts. It certainly ſignifies any other kind of Animals; that is of creatures which have animal life, as well as beaſts. The word beaſt not only degrades the ſignifications, but the animals here mentioned have parts and appearances which beaſts have not, and are repreſented in the higheſt ſenſe rational.

8—*And they reſt not day and night, ſaying, holy, holy, holy,* &c.] This anthem is that which Iſaiah tells us he heard the Seraphim ſing; and it is obſervable, that many other hymns recorded in this book, are borrowed from the old Teſtament.

11 *Thou art worthy, O Lord, to receive glory and honour,* &c.] Worthy art thou, O Lord, to receive the aſcription of glory, and honour, and power; for thou haſt, by thy almighty energy, created all things, and for thy ſovereign will they are and were created. Their firſt production and continued exiſtence is owing to the riches of thy free goodneſs; and therefore they are all under the ſtricteſt obligations, according to their reſpective natures, to be ſubſervient to the purpoſes of thy glory.

Commentary and Notes on Chapter V.

1 *And I ſaw in the right hand of him that ſat upon the throne, a book written within,* &c.] And having obſerved the particulars above, I ſaw in the right hand of him who ſat upon the glorious throne above deſcribed, the volume of a book or ſcroll, written on both ſides, within and without; for though I ſaw only the out ſide, perceiving it inſcribed with characters, I naturally concluded that the inſide was full; and as it was rolled up, it was ſealed with ſeven ſtrong ſeals, each of which belonged to a diſtinct leaf. Mr. Lowman, after Grotius, hath obſerved, that there ought to be a ſtop after the word within, (*eſoothen*) and that it ſhould be rendered, written within, and ſealed on the backſide. But the learned Dr. Hammond hath very well defended the above given ſenſe; obſerving, that it appears in the proceſs, the opening of every ſingle leaf brings forth ſome new repreſentation, which could not have been the caſe if all the ſeals were on the back ſide; for then they muſt all be opened before any part of the book could be diſcovered; and therefore it muſt be concluded, that each ſeal belonged to a diſtinct leaf.

5 *And one of the elders ſaith unto me, Weep not, behold the lion of the tribe of Judah,* &c.] And as the grand act of adoration in which the elders had joined with the living creature to him that ſat on the throne was over, one of the elders ſaid unto me, weep not: behold, the lion who is of the tribe of Judah, (that excellent perſon to whom the oracle relating to Judah, in which he was deſcribed under the token of a lion, to repreſent his invincible ſtrength, by which he ſhall triumph over all his enemies, principally referred) he hath conquered this great difficulty; he who is the root that was to ſpring from the ſtock of David, when it ſeemed to be withered in the earth, hath prevailed to open the book and to looſe its ſeven ſeals, ſo that thou ſhalt ſoon hear its contents; for he is appointed by God to penetrate and diſcover thoſe ſecret decrees which are concealed from every creature in heaven, and on earth, and under the earth.

6 *Having ſeven horns, and ſeven eyes, which are the ſeven ſpirits of God ſent,* &c.] Comparing this text with ch. viii. 2. it ſeems indeed to be underſtood of ſeven angels; hence Mr. Mede infers, that there are in fact ſeven archangels who preſide over all the reſt; but the conſequence cannot be allowed to be certain. We ſometimes read of four ſpirits, ſent forth as theſe are ſaid to be, Zech. vi. 5. and the whole it amounts to is, that there are many celeſtial ſpirits, who are the inſtruments of that providence which Chriſt exerciſes over the earth, bring him an account of what paſſes, and receive and execute his commands. But, by the way, this will no more prove that he is under a neceſſity of receiving intelligence from them, or of uſing their aſſiſtance, than the parallel paſſage of Zechariah will prove it of God the father.

9 *And they ſung a new ſong, ſaying, Thou art worthy to take the book,* &c.] And they ſung a new ſong, excellent in its kind, and compoſed on a much greater occaſion, and in much ſublimer ſtrains of divine harmony than thoſe which the prieſts and Levites ſung in the temple of Jeruſalem; ſaying, worthy art thou to take the book from the hand of God, and to open the ſeals thereof: for thou, O bleſſed Lamb of God, who takeſt away the ſins of the world, thou waſt ſlain

10 And haſt made us unto our God kings and prieſts: and we ſhall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beaſts, and the elders: and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands;

12 ¶ Saying with a loud voice, Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

13 And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power *be* unto him that ſitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beaſts ſaid, Amen. And the four *and* twenty elders fell down, and worſhipped him that liveth for ever and ever.

CHAP. VI.

The opening of the ſeals in their order, and what followed.

AND I ſaw, when the Lamb opened one of the ſeals, and I heard as it were the noiſe of thunder, one of the four beaſts ſaying, Come, and ſee.

2 And I ſaw, and behold a white horſe; and he that ſat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

3 And when he had opened the ſecond ſeal, I heard the ſecond beaſt ſay, Come, and ſee.

4 And there went out another horſe *that was* red: and *power* was given to him that ſat thereon, to take peace from the earth, and that they ſhould kill one another: and there was given unto him a great ſword.

5 And when he had opened the third ſeal, I heard the third beaſt ſay, Come and ſee. And I beheld, and lo, a black horſe; and he that ſat on him had a pair of balances in his hand.

6 And I heard a voice in the midſt of the four beaſts ſay, A meaſure of wheat for a Penny; and three meaſures of barley for a penny; and ſee thou hurt not the oil and the wind.

7 And when he had opened the fourth ſeal, I heard the voice of the fourth beaſt ſay, Come, and ſee.

8 And I looked, and behold a pale horſe: and his name that ſat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with ſword, and with hunger and with death, and with the beaſts of the earth.

9 And when he had opened the fifth ſeal, I ſaw under the altar the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held:

10 And they cried with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was ſaid unto them that they ſhould reſt yet for a little ſeaſon, until their fellow ſervants alſo, and their brethren, that ſhould be killed as they *were*, ſhould be fulfilled.

12 And

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to expiate our guilt; and thou haſt redeemed us to God by thy precious blood from the dominion of ſin, the tyranny of Satan, the curſe of the law, and the wrath of the juſtly incenſed deity, whoſe ſervants and favourites we are now become, in conſequence of thy kind and gracious interpoſition. And we are now aſſembled round his throne, out of every tribe, and language, and people, and nation, near and far off, ſacred and profane, learned and barbarous: wherever we were diſperſed thou haſt found us; and into whatever bondage and miſery we are ſunk, thy power and mercy have reſcued us.

10. *And haſt made us unto our God, kings and prieſts,* &c.] We are robed in purity and majeſty; we are crowned with gold. And here we appear in theſe prieſtly offices which we perform with the ſplendor of princes; and we ſhall reign on earth. The chriſtian cauſe ſhall prevail through all ages, while the happy ſouls who have paſſed courageouſly through their trials upon earth, come hither in their appointed ſeaſons and ſhare the honours of thy triumphant kingdom.

12 *Worthy is the lamb that was ſlain to receive power,* &c.] And there was not ſo much as a jarring voice, or a cold and languid heart in the whole aſſembly; but with united ardor and harmony, they were ſaying with a loud voice, Worthy is the lamb that was ſlaughtered to receive power over univerſal nature, and all the riches it can boaſt. Worthy is he to whom ſhe ſhould aſcribe conſummate unſearchable wiſdom, and reſiſtleſs might, and peerleſs honour, and reſplendant glory, and immortal bleſſing: even he who once appeared under a cloud of weakneſs and poverty; and under the imputation of folly, loaded with diſhonour and infamy, with reproaches and curſes. Worthy is he of all the dignity and glory, the benediction and homage of the heavenly world, throughout the endleſs ages of eternity.

13 *And ſuch as are in the ſea,* &c.] As the inhabitants of the watery elements are naturally mute, I ſuppoſe we are not to underſtand by this, that they ſeemed to grow vocal in the praiſes of Chriſt upon this occaſion: but rather that heaven, earth, and ſea is uſed to ſignify, that all nature, in its different ways, concurred in the praiſe; that is, that the whole conſtitution of it contributed to furniſh out matter of praiſe, juſt as inanimate, as well as rational creatures, are called upon to praiſe God in many of the pſalms.

Commentary and Notes on Chapter VI.

2 *Conquering, and to conquer.*] The firſt ſeal may refer to the triumph of chriſtianity over Jewiſh and Heathen oppoſition by the labours of its firſt preachers. *Doddridge.*

4 *A Horſe that was red*] This ſeems to denote the great ſlaughter and deſolation that was to be made by approaching wars.

6 *A meaſure of wheat for a penny,* &c.] This may ſeem to an Engliſh reader, a deſcription of great plenty; but it certainly intends the contrary. The penny was about ſeven pence halfpenny of our money. And it appears from Tacitus, as well as from Matth. xx. 2. to have been the daily wages of a labourer. It is alſo evident from other ancient writers, particularly Herodotus, that this meaſure was no more than was allowed to a ſlave for his daily food. What would become of families, when a man could gain by his labour no more, and that only of bread, than might ſuffice for his own ſubſiſtence? Mr. Lowman interprets the third ſeal of the ſcarcity in the time of the Antonines from A. D. 138, to A. D. 159, and produces paſſages from Tertullian and the Roman hiſtorians, concerning the calamity which the empire endured by ſcarcity in this period.

7 *And when he had opened the fourth ſeal,* &c.] Mr. Lowman interprets this ſeal of the peſtilence, and other calamities in the reigns of Maximilian and Valerian, from A. D. 193. to A. D. 270. This he ſupports by proper authorities from ſeveral chriſtian and heathen writers in that period, who mention one peſtilence in particular, which laſted fifteen years.

9 *And when he had opened the fifth ſeal,* &c.] Mr. Lowman interprets this ſeal of the ſevere perſecution under Diocleſian, from A. D. 270, to A. D. 364, which was the moſt extenſive and furious of all. And ſo many chriſtians ſuffered death, that the heathens boaſted, in an ancient inſcription, that they had effaced the name and ſuperſtition of the chriſtians.

10 *How long—doſt thou not judge and avenge our blood, on them that dwell on the earth?*] We are not to underſtand this as the language of perſonal revenge; but of zeal for the honour of God, which was ſo intimately concerned in the puniſhment to be inflicted upon thoſe blood-thirſty perſecutors.

11 *Their brethren that ſhall be killed as they were, ſhould be fulfilled.*] Nothing could tend more to encourage chriſtians to endure their ſufferings with ſteady patience than this, that it was appointed of God, that a certain number of martyrs ſhould be put to death; and that the ſeaſon of their triumph was to ſucceed.

12 And I beheld when he had opened the ſixth ſeal, and lo there was a great earthquake; and the ſun became black as ſackcloth of hair, and the moon became as blood.

13 And the ſtars of heaven fell unto the earth, even as a fig-tree caſteth her untimely figs, when ſhe is ſhaken of a mighty wind.

14 And the heaven departed as a ſcroll, when it is rolled together: and every mountain and iſland were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man hid themſelves in the dens and in the rocks of the mountains;

16 And ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who ſhall be able to ſtand.

CHAP. VII.

3 An angel ſealeth the ſervants of God in their foreheads: 4 The number of them that were ſealed.

AND after theſe things, I ſaw four angels ſtanding on the four corners of the earth, holding the four winds of the earth, that the winds ſhould not blow on the earth, nor on the ſea, nor on any tree.

2 And I ſaw another angel aſcending from the eaſt, having the ſeal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the ſea.

3 ¶ Saying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads.

4 ¶ And I heard the number of them which were ſealed: *and there were* ſealed an hundred *and* forty *and* four thouſand of all the tribes of the children of Iſrael.

5 Of the tribe of Juda *were* ſealed twelve thouſand. Of the tribe of Reuben, *were ſealed* twelve thouſand. Of the tribe of Gad *were ſealed* twelve thouſand.

6 Of the tribe of Aſer *were ſealed* twelve thouſand. Of the tribe of Nephthalim *were ſealed* twelve thouſand. Of the tribe of Manaſſes *were ſealed* twelve thouſand.

7 Of the tribe of Simeon *were ſealed* twelve thouſand. Of the tribe of Levi *were ſealed* twelve thouſand. Of the tribe of Iſſachar *were ſealed* twelve thouſand.

8 Of the tribe of Zabulon *were ſealed* twelve thouſand. Of the tribe of Joſeph *were ſealed* twelve thouſand. Of the tribe of Benjamin *were ſealed* twelve thouſand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, ſaying Salvation to our God which ſitteth upon the throne, and unto the Lamb.

11 And all the angels ſtood round about the throne and *about* the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God,

12 Saying, Amen: Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might *be* unto our God for ever and ever, Amen.

13 And one of the elders anſwered, ſaying unto me, what are theſe which are arrayed in white robes? and whence came they?

14 And I ſaid unto him, Sir, thou knoweſt. And he ſaid to me, Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and ſerve him day and night in his temple: and he that ſitteth on the throne ſhall dwell among them.

16 They ſhall hunger no more, neither thirſt any more: neither ſhall the ſun light on them, nor any heat.

17 For

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12 *Lo, there was a great earthquake,* &c.] Awful judgements and calamities are often deſcribed by ſuch commotions and alterations in the natural world.

16 *The wrath of the Lamb.*] This is a very emphatical phraſe, ſignifying that our Redeemer himſelf, who loved us, and gave himſelf for us, will yet finally have no pity on the impenitent. *Clarke.*

17 *For the great day of his wrath is come,* &c.] As it appears by comparing one part of this book with another, that the laſt ſeal made way for, and introduced the trumpets, and the laſt trumpet, the vials, it is juſtly argued, that there is a reference to a ſeries of events, ſucceſſively following each other; and conſequently this paſſage cannot refer to the final judgment, but to ſome great and ſpreading calamity, in which the hand of Chriſt ſhould appear. And this interpretation is illuſtrated and confirmed by the manner in which the deſtruction of Jeruſalem is foretold, Matth. xxiv. Mr. Lowman interprets this ſixth ſeal of the great commotions in the empire from Maximilian to Conſtantine the Great, who put an end to the perſecution of heathen Rome, from A. D. 304, to A. D. 323, during which were many bloody battles fought between the contending emperors, till Conſtantine aboliſhed paganiſm, and eſtabliſhed the chriſtian religion. This interpretation he confirms by oppoſite paſſages from Lactantius, and the heathen hiſtorians: and it appears the moſt probable.

Commentary and Notes on Chapter VII.

3 *Till we have ſealed.*] That is, diſtinguiſhed them by a particular mark, in order to preſerve them from a general deſtruction

5 *Of the tribe of Judah were ſealed twelve thouſand,* &c.] I freely acknowledge, that it ſeems very difficult to aſſign the reaſon of that order in which the tribes are placed; or the reaſon why one of the tribes is omitted, the latter of which appears much more important than the former. However this is plain, that when Levi was mentioned for one tribe, it was neceſſary, that ſince twelve only were to be mentioned one ſhould be omitted. Some, indeed, have imagined that Dan was omitted, to expreſs how deteſtable idolatry is in the ſight of God; as the tribe of Dan was the firſt that fell into idolatry after their ſettlement in Canaan. Dr. Hammond aſſigns another reaſon; namely, that long before that time the tribe of Dan was deſtroyed, or brought very low. And indeed it is not numbered among the reſt of the tribes in 1 Chron. ii. and the following chapters.

9 *Lo, a great multitude, which no man could number,* &c.] Some have ſuppoſed, that the hundred and forty four thouſand were Jews, and that theſe were the Gentile church. But it appears to me, that the ſealing theſe thouſands expreſſes the progreſs of the goſpel under Conſtantine; and that the innumerable multitude here ſpoken of, were the ſpirits of good men departed out of this world, and now with God in glory; and eſpecially thoſe who had weathered the difficulties and perſecutions, during the firſt centuries of chriſtianity, when the civil power was generally active againſt it, and when, I think it highly probable, that many perſecutions might have raged in various parts of the world, whoſe hiſtories are not come down to us. And perhaps the holding the winds mentioned verſe 1. may denote the peace in Conſtantine's time.

14 *Waſhed their robes in the blood of the Lamb.*] This is uſed as an equivalent expreſſion to that of having never defiled them. *Clarke.*

15 *Day and night.*] That is, continually; for there ſhall be no night there.

17 For the Lamb which is in the midſt of the throne, ſhall feed them, and ſhall lead them unto living fountains of waters: and God ſhall wipe away all tears from their eyes.

CHAP. VIII.

1 *At the opening the ſeventh ſeal,* 2 *ſeven angels had ſeven trumpets given them:* 3 *another angel putteth incenſe to the prayers of the ſaints on the golden altar.* 5 *Four angels ſound their trumpets, and great plagues follow.*

AND when he had opened the ſeventh ſeal, there was ſilence in heaven about the ſpace of half an hour.

2 ¶ And I ſaw the ſeven angels which ſtood before God: and to them were given ſeven trumpets.

3 ¶ And another angel came, and ſtood at the altar, having a golden cenſer: and there was given unto him much incenſe, that he ſhould offer *it* with the prayers of all ſaints upon the golden altar which was before the throne.

4 And the ſmoke of the incenſe, *which came* with the prayers of the ſaints, aſcended up before God, out of the angel's hand.

5 And the angel took the cenſer, and filled it with fire of the altar, and caſt it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 ¶ And the ſeven angels which had the ſeven trumpets prepared themſelves to ſound.

7 The firſt angel ſounded, and there followed hail and fire mingled with blood, and they were caſt upon the earth: and the third part of trees was burned up, and all green graſs was burned up

8 And the ſecond angel ſounded, and as it were a great mountain burning with fire was caſt into the ſea, and the third part of the ſea became blood;

9 And the third part of the creatures which were in the ſea, and had life, died; and the third part of the ſhips were deſtroyed.

10 And the third angel ſounded, and there fell a great ſtar from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

11 And the name of the ſtar is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, becauſe they were made bitter.

12 And the fourth angel ſounded, and the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars; ſo as the third part of them was darkened, and the day ſhone not for a third part of it, and the night likewiſe.

13 And I beheld, and heard an angel flying through the midſt of heaven, ſaying with a loud voice, Wo, wo, wo to the inhabiters of the earth, by reaſon of the other voices of the trumpet of the three angels which are yet to ſound!

CHAP. IX.

1 *At the ſound of the fifth angel, a ſtar falleth from heaven, to whom is given the key of the bottomleſs pit.* 2 *He openeth the pit, and there came forth locuſts, like ſcorpions.* 12 *The firſt wo paſt.* 13 *The ſixth trumpet ſoundeth.* 14 *Four angels are let looſe, that were bound.*

AND

Commentary and Notes on Chap. VIII.

1 *There was ſilence in heaven about the ſpace of half an hour.*] Some are of opinion, that here is an alluſion to the ſilence which uſed ſometimes to be kept in the worſhip of God in the temple, while the people were praying.—I think with Mr. Lowman, that the ſeventh ſeal was only introductory to the trumpets, and the ſeventh trumpet to the vials.

3 *He ſhould offer it with the prayers of all ſaints upon the golden altar which was before the throne.*] Some have thought, that this is a plain intimation of the doctrine of the interceſſion of the angels, which is urged to have been an erroneous Jewiſh notion. And thoſe who imagine it to be taught here, have made it an argument againſt the inſpiration of this book. But I rather agree with thoſe interpreters who conſider this angel as an emblem of Chriſt. If we were indeed to conſider Chriſt as appearing in the ſhape of a lamb, this would be a difficulty. But it does not at all appear abſurd to me, that while the efficacy of Chriſt's atonement was repreſented by a lamb ſlain, his interceſſion conſequent upon it, ſhould be repreſented by an angel offering the incenſe, which ſeems only to be a ſymbolical or hieroglyphical declaration of this truth, that the prayers of the ſaints upon earth are rendered acceptable to God by the interceſſion of one in heaven, who appears as a prieſt before God: juſt as the viſion of the lamb repreſents to us, that a perſon of perfect innocence, and of a moſt gentle and amiable diſpoſition, emminently adorned and enriched with the ſpirit of God, has been offered as a ſacrifice; and is in conſequence of that, highly honoured on the throne of God. But who this important victim, and this interceſſor is, we are to learn elſewhere: and we do learn, that both theſe offices met in one, and that this illuſtrious perſonage is Jeſus. the Son of God. As the golden altar made a part of the ſcene, there was a propriety in its appearing to be uſed, and the time of praying was the hour of incenſe. This viſion may probably be deſigned to intimate, that conſidering the ſcenes of confuſion repreſented by the trumpets, the ſaints ſhould be exceeding earneſt with God, to pour out the ſpirit of wiſdom, piety, and zeal upon the church, and preſerve it ſafe amidſt ſuch confuſions.

7 *There followed hail and fire mingled with blood,* &c.] Grotius explains this of the heardneſs of heart, and bloody rage of the Jews; Mr. Mede, of the invaſion made by the northern nations upon the Romans; and Mr Clark, of the Arian hereſy and perſecution; by which many profeſſors of chriſtianity were infected, and many deſtroyed. But Mr. Lowman more probably interprets it of the bloody wars in Conſtantine's family; which together with the invaſion of the neighbouring nations, almoſt ruined the whole ſtrength of the Roman empire, fell heavy on its great men, and particularly Conſtantine's family; which, during this period, was quite extinguiſhed, from A. D. 337, to A. D. 379.

8 *As it were a great mountain burning with fire was caſt into the ſea,* &c.] Grotius explains this of the ſoldiers rapine upon the people of Jeruſalem, and firing the towers; Mr. Mede, of the firing of Rome; Mr. Clark, of the ſpirit of ambition and pride among the clergy: Mr. Lowman of the invaſion of Italy by the northern nations, and the taking of Rome by Alaric, general of the Goths, who plundered it, and ſet it on fire. And this calamity was followed by the ſpoil of the greateſt part of Italy, from A. D. 379, to A. D. 412,

10 *And there fell a great ſtar from heaven,* &c.] Compare Dan. viii. 10. Grotius interprets it of the Egyptian impoſter, Acts xxi. 38. Mr. Mede of the fall of the weſtern empire under Auguſtus. And Mr. Clark of the corruption of ordinances by an heretical churchman, of great parts and conſiderable figure, whom he ſuppoſes to be Pelagius. Some explain it of Mahomet, whoſe name ſignifies illuſtrious. But Mr. Lowman, with greater probability, interprets it of the ſucceeding ravages in Italy, by founding the Gothic Kingdom there, and putting an end to the Roman empire, from A. D. 412, to A. D. 493. Agreeably to which hiſtorians inform us, that ſeveral provinces of the empire were diſmembered, the city of Rome was again taken and plundered, and Italy became a prey to the barbarous nations.

12 *The third part of them was darkened. and the day ſhone not,* &c.] Compare Ezek xxxii. 7. 8. Grotius interprets this of taking the ſouth Galilean towns: Mr. Mede of the deſtruction of the light of Rome, when deprived of legal and conſular power: and Mr. Clarke of eclipſing the light of the church by tradition and human inventions: Mr. Lowman interprets it of the wars in Italy, between the Goths and Juſtinian's generals, whereby the exarchate of Ravenna was erected, all remaining power and authority at Rome ſuppreſſed, and the imperial city became ſubject to Ravenna, where the exarch or lieutenant of the eaſtern emperor reſided, from A. D. 493, to A. D. 568.

AND the fifth angel ſounded, and I ſaw a ſtar fall from heaven unto the earth: and to him was given the key of the bottomleſs pit.

2 And he opened the bottomleſs pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace: and the ſun and air were darkened, by reaſon of the ſmoke of the pit.

3 And there came out of the ſmoke locuſts upon the earth; and unto them was given power, as the ſcorpions of the earth have power.

4 And it was commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree; but only thoſe men which have not the ſeal of God in their foreheads.

5 And to them it was given that they ſhould not kill them, but that they ſhould be tormented five months: and their torment *was* as the torment of a ſcorpion when he ſtriketh a man.

6 And in thoſe days ſhall men ſeek death, and ſhall not find it; and ſhall deſire to die, and death ſhall flee from them.

7 And the ſhapes of the locuſts *were* like unto horſes prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breaſt-plates, as it were breaſt-plates of iron; and the ſound of their wings *was* as the ſound of chariots, of many horſes running to battle.

10 And they had tails like unto ſcorpions, and there were ſtings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomleſs pit, whoſe name in the Hebrew *tongue is* Abaddon, but in the Greek *tongue* hath *his* name Appollyn.

12 One woe is paſt, *and* behold, there come two woes more hereafter.

13 And the ſixth angel ſounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the ſixth angel which had the trumpet, Looſe the four angels which are bound in the great river Euphrates.

15 And the four angels were looſed, which were prepared for an hour, and a day, and a month, and a year, for to ſlay the third part of men.

16 And the number of the army of the horſemen *were* two hundred thouſand thouſand: and I heard the number of them.

17 And thus I ſaw the horſes in the viſion, and them that ſat on them, having breaſt-plates of fire, and of Jacinth, and brimſtone: and the heads of the horſes *were* as the heads of lions; and out of their mouths iſſued fire, and ſmoke, and brimſtone.

18 By theſe three was the third part of men killed, by the fire, and by the ſmoke, and by the brimſtone, which iſſued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto ſerpents, and had heads, and with them they do hurt.

20 And the reſt of the men, which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold, and ſilver, and braſs, and ſtone, and of wood: which neither can ſee, nor hear, nor walk:

21 Neither repented they of their murders, nor of their ſorceries, nor of their fornication, nor of their thefts.

CHAP. X.

1 *A mighty ſtrong angel appeareth with a book open in his hand:* 6 *He ſweareth by him that liveth for ever, that there ſhall be no more time,* 9 *John is commanded to take and eat the book.*

AND I ſaw another mighty angel come down from heaven, clothed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the ſun, and his feet as pillars of fire.

2 And

Commentary and Notes on Chapter IX.

3 *And there came out of the ſmoke locuſts,* &c.] Many proteſtant writers imagine theſe locuſts to ſignify the religious order of monks and friars, &c. The learned Grotius underſtands by them the ſect of the zealots which appeared among the Jews during the ſiege, and at the time of the deſtruction of Jeruſalem. Mr. Mede, the inundation of the Saracens; and indeed with conſiderable circumſtances of reſemblance. The ingenious Mr. Lowman confirms this interpretation; and ſhews that the riſe and progreſs of the mahometan religion and empire, till checked by inteſtine diviſions, is a remarkable accompliſhment of this part of the prophecy: which is further illuſtrated by the ignorance and error the mahometans ſpread every where; their great numbers, and their hardineſs; their habits, cuſtoms, and manners; namely, twiſting their hair, wearing beards, their care of their horſes; invading their neighbours in ſummer like locuſts, yet ſparing the trees and fruits of the countries they invaded, &c. the captivity of the men, and the miſerable condition of the women, expoſed to perſons who gave an almoſt unbounded liberty to their luſt, which was enough to make them even to deſire death. All theſe circumſtances are correſpondent to the character of the Arabians, the hiſtory of this period, and to the particulars of the Prophecy. The periods extend from A. D. 568, to A. D. 675.

4 *They ſhould not hurt the graſs—but only thoſe men which have not the ſeal of God,* &c.] The uſe of the Greek particles *ei mee* here is very remarkable. And it is apparently neceſſary they ſhould be rendered *only*, rather than *except*.

5 *Five months,*] According to the uſual method of interpreting ſpaces of time in this book, it is a day for a year; that is, a hundred and fifty years.

14 *Looſe the four angels which are bound in the great river Euphrates.*] Grotius refers this to the Roman army under four commanders which came from the borders of this river; Mr. Mede, to the four Beglerbegs of the Turks: and he interprets, verſe 17, of guns invented about that time, and uſed by them in their ſucceſsful war upon the Europeans. They who refer this paſſage to the riſe of the Turkiſh Ottoman Empire, ſuppoſe that the four angels mean either four provinces, or four cities near Euphrates, from whence conſiderable leaders aroſe, who puſhed on and promoted the Turkiſh conqueſts; and Mr. Pyle and others have endeavoured to confirm this interpretation. But as the Turkiſh empire did not begin till the 13th century, this event ſeems to be too late in the ſucceſſive order to the periods, and their correſpondent events. Mr. Lowman's interpretation ſeems to me much more probable, which refers to the re-union of the divided Saracen power, their invading and ravaging Europe, till they were defeated by Charles Martel. And agreeable to v. 20. 21. the ſufferers were ſo far from repenting, that image worſhip was confirmed by order of the pope, and authority of councils, both in the eaſt and weſt. This period reaches from A. D 675, to A. D. 750.

20 *Yet repented not of the work of their hands, that they ſhould not worſhip devils,* &c.] This demon-worſhip Mr. Mede has taken great pains to prove to be the worſhip of dead men, which is ſo common in the church of Rome. With regard to their worſhipping idols of gold, ſilver, braſs, wood, and ſtone, the fact is as evident, as that the Heathens themſelves ever practiſed ſuch idolatrous worſhip.

Commentary and Notes on Chapter X.

1 *And I ſaw another mighty angel come down from heaven cloathed with a cloud,* &c.] The beauties of this noble deſcription are finely illuſtrated by that moſt elegant and pious writer, the reverend Mr. James Hervey, in his Meditations.

2 And he had in his hand a little book open. And he ſet his right foot upon the ſea, and *his* left *foot* on the earth.

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, ſeven thunders uttered their voices.

4 And when the ſeven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, ſaying unto me, Seal up thoſe things which the ſeven thunders uttered, and write them not.

5 And the angel which I ſaw ſtand upon the ſea, and upon the earth, lifted up his hand to heaven.

6 And ſware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the ſea and the things which are therein, that there ſhould be time no longer:

7 But in the days of the voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhould be finiſhed, as he hath declared to his ſervants the prophets.

8 And the voice which I heard from heaven, ſpake unto me again, and ſaid, Go, *and* take the little book which is open in the hand of the angel which ſtandeth upon the ſea, and upon the earth.

9 And I went unto the angel, and ſaid unto him, Give me the little book. And he ſaid unto me, Take *it*, and eat it up; and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.

10 And I took the little book out of the angel's hand, and eat it up; and it was in my mouth ſweet as honey: and as ſoon as I had eaten it, my belly was bitter.

11 And he ſaid unto me, Thou muſt propheſy again before many peoples, and nations, and tongues, and kings.

CHAP. XI.

1 *The two witneſſes prophecy.* 6 *They have power to ſhut heaven, that it rain not:* 7 *The beaſt ſhall fight againſt them, and kill them:* 8 *They be unburied,* 11 *and after three days and an half riſe again.* 14 *The ſecond woe is paſt.* 15 *The ſeventh trumpet ſoundeth.*

AND there was given me a reed like unto a rod: and the angel ſtood, ſaying, Riſe, and meaſure the temple of God, and the altar, and them that worſhip therein.

2 But the court which is without the temple, leave out, and meaſure it not: for it is given unto the Gentiles: and the holy city ſhall they tread under foot forty *and* two months.

3 And I will give *power* unto my two witneſſes, and they ſhall propheſy a thouſand two hundred *and* threeſcore days clothed in ſackcloth.

4 Theſe are the two olive-trees, and the two candleſticks ſtanding before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed.

6 Theſe have power to ſhut heaven, that it rain not in the days of their prophecy: and have power over the waters to turn them to blood, and to ſmite the earth with all plagues, as often as they will.

7 And when they ſhall have finiſhed their teſtimony, the beaſt that aſcendeth out of the bottomleſs pit ſhall make war againſt them, and ſhall overcome them, and kill them.

8 And their dead bodies *ſhall lie* in the ſtreet of the great city, which ſpiritually is called Sodom, and Egypt, where alſo our Lord was crucified.

9 And they of the people and kindreds, and tongues, and nations, ſhall ſee their dead bodies three days and an half, and ſhall not ſuffer their dead bodies to be put in graves.

10 And they that dwell upon the earth ſhall rejoice over them, and make merry, and ſhall ſend gifts one to another; becauſe theſe two prophets tormented them that dwelt on the earth.

11 And

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6 *And ſware by him—that there ſhould be time no longer.*] The Greek word, *chronos*, ſometimes ſignifies delay, as well as time; and, according to the former verſion, the meaning is, that there ſhould be no delay of the deſtruction of the church's enemies, and of its proſperous and glorious condition. In the latter view it ſignifies, that the end of time, and the conſummation of all things, ſhould ſoon come. Though the former ſenſe ſeems to be principally intended, yet I own myſelf not to be ſo certain as abſolutely to determine it. I think it is evident, that ſome of the concluding prophecies of this book refer to the eternal ſtate, though not to the excluſion of the former ſenſe, conſidering alſo that the interval between the pouring out of the ſeventh vial, and the conſummation of all things, muſt at leaſt be more than a thouſand years; and perhaps a much more conſiderable period. Dr. Moore is of opinion, that the only meaning of this clauſe is, that the time was elapſed which had been marked out by the period of three years and a half. Grotius refers the accompliſhment of it to the vengeance to be taken upon the Jews by Ardrian & his ſucceſſors. Mr. Lowman renders the clauſe, The time ſhall not be yet: That is, the time of the glorious ſtate of the church ſhall not be yet; but it ſhall not be long to it, For in the days of the voice of the ſeventh angel, as it follows, the myſtery of God ſhall be fulfilled.

7 *But in the days of the voice of the ſeventh angel—the myſtery of God ſhould be finiſhed,* &c.] Dr. Butler underſtands by this the great myſtery of Providence, in ſuffering vice and confuſion to prevail ſo much in the world. As it is here ſaid, that the myſtery of God ſhould be finiſhed or fulfilled, it ſeems plainly to intimate, that the things yet to be revealed ſhould extend to the end of time. And when it is declared, that this ſhould be fulfilled in the days of the voice of the ſeventh angel, who was about to ſound, it intimates, that the remainder of time, even to the end of the world, ſhould be comprehended in that period of prophecy to which the ſeventh trumpet, introductory to the vials, relates.

9 *It ſhall make thy belly bitter, but it ſhall,* &c.] To ſignify, that how pleaſant ſoever it may be to be honoured with ſuch revelations, the contents of theſe, in thine after-reflections, ſhall be very bitter and grievous.'

11 *And he ſaid unto me, Thou muſt prophecy again,* &c.] Mr. Mede infers from hence, that the apoſtle is about to go over the ſame period of time he had been diſcourſing of, and to propheſy of the ſtate of the church, as he had juſt done of the ſtate of the empire. But the new deſcriptions and new events which are introduced here, and conſtitute the following chapters, may be ſufficient, without any peculiarity of interpretation, to juſtify the expreſſion.

Commentary and Notes on Chapter XI.

1 *Meaſure the temple,* &c.] From the proportion between the area of the temple and the outer court, ſuppoſed to be as one to three and a half, Mr. Mede, underſtanding by the temple, the pure uncorrupted ſtate of the church; and, by the outer court, its corrupted ſtate; endeavours to prove, that the latter did not entirely commence till the beginning of the fifth century; inferring alſo from hence the authority of the four firſt general councils.

3 *I will give power unto my two witneſſes.*] Some have ſtrangely ſuppoſed, that theſe were Enoch and Elijah, ſent to fight agaiſt antichriſt. Dr Moore underſtands it of unpolluted prieſts, and faithful magiſtrates, appearing for reformation. Others of the Old and New Teſtament. Perhaps it may ſignify any witneſſes for reformation, who ſhould be raiſed up during this period.

Clothed in ſackcloth.] This was the habit of mourners, and ſuited to their prophetic character. This period is the ſame with that afterwards deſcribed, at the time of the woman's abode in the wilderneſs.

11 And after three days and a half, the Spirit of life from God entered into them; and they ſtood upon their feet, and great fear fell upon them which ſaw them.

12 And they heard a great voice from heaven, ſaying unto them, Come up hither. And they aſcended up to heaven in a cloud; and their enemies beheld them.

13 And the ſame hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were ſlain of men ſeven thouſand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The ſecond woe is paſt, *and* behold, the third woe cometh quickly.

15 And the ſeventh angel ſounded; and there were great voices in heaven, ſaying, The Kingdoms of this world are become *the kingdoms* of our Lord, and of his Chriſt; and he ſhall reign for ever and ever.

16 And the four and twenty elders which ſat before God on their ſeats, fell upon their faces, and worſhipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and waſt, and art to come; becauſe thou haſt taken to thee thy great power, and haſt reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they ſhould be judged, and that thou ſhouldſt give reward unto thy ſervants the prophets, and to the ſaints, and them that fear thy name, ſmall and great, and ſhouldſt deſtroy them which deſtroy the earth.

19 And the temple of God was opened in heaven, and there was ſeen in his temple the ark of his teſtament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAP. XII.

1 *A woman clothed with the ſun travaileth.* 4 *The great red dragon ſtandeth before her, ready to devour her child:* 6 *When ſhe was delivered, ſhe fled into the wilderneſs.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being caſt down unto the earth, perſecuteth the woman.*

AND there appeared a great wonder in heaven; a woman clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars:

2 And ſhe being with child, cried; travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven, and behold, a great red dragon, having ſeven heads, and ten horns, and ſeven crowns upon his heads.

4 And his tail drew the third part of the ſtars of heaven, and did caſt them to the earth. And the dragon ſtood before the woman which was ready to be delivered, for to devour her child as ſoon as it was born.

5 And ſhe brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne

6 And the woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred *and* threeſcore days.

7 And there was war in heaven; Michael and his angels fought againſt the dragon, and the dragon fought and his angels.

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was caſt out, that old ſerpent, called the devil, and Satan, which deceiveth the whole world: he was caſt out into the earth, and his angels were caſt out with him.

10 And I heard a loud voice, ſaying in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt; for the accuſer of our brethren is caſt down, which accuſed them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the ſea; for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

13 And when the dragon ſaw that he was caſt unto the earth, he perſecuted the woman which brought forth the man *child.*

14 And to the woman were given two wings of a great eagle, that ſhe might fly into the wilderneſs, into her place: where ſhe is nouriſhed for a time, and times, and half a time, from the face of the ſerpent.

15 And the ſerpent caſt out of his mouth water as a flood after the woman, that he might cauſe her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the flood which the dragon caſt out of his mouth.

17 And

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13 *They gave glory to the God of heaven.*] That is, they then acknowledged the true God to be indeed Supreme Governor of the world. *Clarke.*

Commentary and Notes on Chapter XII.

1 *Clothed with the ſun,* &c.] That is, with the rays of Jeſus Chriſt, the ſun of righteouſneſs—having *the moon,* i. e. the *Jewiſh religion,* the new moons and feſtivals under her feet; and *on her head a crown of twelve ſtars,* an emblem of her being under the guidance of the twelve apoſtles. *Biſhop Newton,*

6 *A thouſand two hundred and threeſcore days.*] Theſe days are years of papal uſurpation. Sir Iſaac Newton and Mr. Lowman ſuppoſe them to begin in the year 756, when Pepin of France made a grant to the Pope, of the temporal dominion of Rome, on the deſtruction of the exarchate of Ravenna, to which that imperial city for a while belonged.

7 *There was war in heaven,* &c.] The meaning of this paſſage is not literal, as if the devil had power to fight againſt the angels of God; but according to the ſublimity of the prophetic ſtile, it is evident it muſt be underſtood as a highly figurative deſcription, how wonderfully the goſpel of Chriſt prevailed in the primitive times, by the courage and conſtancy of the martyrs, againſt heathen idolatry, then poſſeſſed of the powers of the whole earth. *Clarke.*

8 *Neither was their place found any more in heaven.*] I once thought this referred to a repreſentation made to the apoſtle, in the viſion of the firſt expulſion of Satan from heaven; but upon conſidering that he, who is repreſented as caſt out of the divine preſence, is deſcribed as the *accuſer of his brethren,* who had before been *accuſing them day and night before God,* I was induced to change my opinion, and ingenuiouſly own, that I am ſtill very doubtful of its genuine ſignification. Perhaps it may imply the conqueſt of Satan by Chriſt, by the firſt publication of the goſpel.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt.

CHAP. XIII.

1 *A beaſt riſeth out of the ſea with ſeven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beaſt cometh up out of the earth;* 14 *cauſeth an image to be made of the former beaſt,* 15 *and that men ſhould worſhip it,* 16 *and receive his mark.*

AND I ſtood upon the ſand of the ſea, and ſaw a beaſt riſe up out of the ſea, having ſeven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blaſphemy.

2 And the beaſt which I ſaw was like unto a leopard, and his feet were as the *feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his ſeat, and great authority.

3 And I ſaw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beaſt.

4 And they worſhipped the dragon which gave power unto the beaſt: and they worſhipped the beaſt, ſaying, Who *is* like unto the beaſt? Who is able to make war with him;

5 And there was given unto him a mouth ſpeaking great things, and blaſphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the ſaints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the lamb ſlain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity, ſhall go into captivity: He that killeth with the ſword, muſt be killed with the ſword, Here is the patience and the faith of the ſaints.

11 And I beheld another beaſt coming up out of the earth; and he had two horns like a lamb, and he ſpake as a dragon.

12 And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth, and them which dwell therein, to worſhip the firſt beaſt, whoſe deadly wound was healed.

13 And he doeth great wonders, ſo that he maketh fire come down from heaven on the earth, in the ſight of men.

14 And deceiveth them that dwell on the earth, by *the means of* thoſe miracles which he had power to do in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make an image to the beaſt which had the wound by a ſword, and did live.

15 And he had power to give life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe, that as many as would not worſhip the image of the beaſt, ſhould be killed.

16 And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or ſell, ſave he that had the mark, or the name of the beaſt, or the number of his name.

18 Here is wiſdom, Let him that hath underſtanding count the number of the beaſt: for it is the number of a man; and his number is ſix hundred threeſcore *and* ſix.

CHAP. XIV.

1 *The Lamb ſtandeth on mount Sion with his company* 6 *An angel preacheth the goſpel.* 8 *The fall of Babylon.* 15 *the harveſt of the world, and putting in of the ſickle.* 20 *The vintage of the wine-preſs, of the wrath of God.*

AND I looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty *and* four thouſand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many wates, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders, and no man could learn that ſong, but the hundred *and* forty *and* four thouſand, which were redeemed from the earth.

4 Theſe

Commentary and Notes on Chapter XIII.

1 *A beaſt riſe up out of the ſea,* &c.] This I underſtand of the papal power, as exerciſed by the biſhop of Rome, ſupported by his regular clergy, and by thoſe ſecular princes who have given up their name and power to him. And when the dragon is ſaid to give him *his power and throne,* it intimates that he ſhould have his ſeat of reſidence there, where the dragon had reigned, even at Rome, which had been the ſeat of idolatry and perſecution during its Pagan ſtate.

—*The name of blaſphemy.*] Thoſe muſt have very little acquaintance with the arrogant titles which have been aſſumed or admitted by the popes, who do not diſcern in them a very remarkable illuſtration of this prophecy.

6 *Them that dwell in heaven.*] It is very injurious to the ſaints and angels, when they are repreſented as deſirous of attracting to themſelves that worſhip which ought to be appropriated to God; and nothing worſe can be imagined of them, than that they ſhould be delighted with ſuch ſervices as are paid them in the Roman ritual.

15 *Image of the beaſt,* &c.] What the image of the beaſt is, diſtinct from the beaſt himſelf, I confeſs I do not know. Perhaps ſome error has crept into the text; and that the original ſenſe was, the *making an image,* referring to that ridiculous cuſtom of idolizing the power of the pope, and compelling perſons to pay homage to it, and obey the edicts it publiſhed.

18 *Let him that hath underſtanding count the number of the beaſt,* &c.] Among the prodigious variety of interpretations given to this text, none pleaſes me ſo well as that of Sir Iſaac Newton; that is, the *man of Latium or Rome,* whoſe numeral letters in the original taken together make ſix hundred and ſixty-ſix, the number here referred to. And I ſuppoſe, this number is mentioned to ſignify, that the appearance of that power whoſe efforts were to continue one thouſand two hundred and ſixty years, was to happen about ſix hundred and ſixty-ſix years after the date of the revelations, A. D. 96 And this I take to be the grand key by which the æra of the fall of Babylon is to be calculated, as it fixes the riſe of the beaſt to the year ſeven hundred and fifty-ſix, or thereabouts, when upon the deſtruction of the exarchate of Ravenna, the pope became a temporal monarch; that is, in the prophetic language, a beaſt.

4 Theſe are they which were not defiled with women: for they are virgins. Theſe are they which follow the Lamb whitherſoever he goeth. Theſe were redeemed from among men, *being* the firſt-fruits unto God, and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I ſaw another angel fly in the midſt of heaven, having the everlaſting goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worſhip him that made heaven and earth, and the ſea, and the fountains of waters.

8 And there followed another angel, ſaying Babylon is fallen, is fallen, that great city, becauſe ſhe made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, ſaying with a loud voice, if any man worſhip the beaſt and his image, and receive *his* mark in his forehead, or in his hand,

10 The ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he ſhall be tormented with fire and brimſtone, in the preſence of the holy angels: and in the preſence of the Lamb:

11 And the ſmoke of their torment aſcendeth up for ever and ever: and they have no reſt day nor night, who worſhip the beaſt and his image, and whoſoever receiveth the mark of his name.

12 Here is the patience of the ſaints: here *are* they that keep the commandments of God, and the faith of Jeſus.

13 And I heard a voice from heaven ſaying unto me, Write, Bleſſed *are* the dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them.

14 And I looked, and behold, a white cloud, and upon the cloud *one* ſat, like unto the Son of man, having on his head a golden crown, and in his hand a ſharp ſickle.

15 And another angel came out of the temple crying with a loud voice to him that ſat on the cloud, Thruſt in thy ſickle, and reap; for the time is come for thee to reap; for the harveſt of the earth is ripe.

16 And he that ſat on the cloud thruſt in his ſickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he alſo having a ſharp ſickle.

18 And another angel came out from the altar, which had power over fire; and cryed with a loud cry to him that had the ſharp ſickle, ſaying, Thruſt in thy ſharp ſickle, and gather the cluſters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thruſt in his ſickle into the earth, and gathered the vine of the earth, and caſt *it* into the great wine-preſs of the wrath of God.

20 And the wine-preſs was trodden without the city, and blood came out of the wine-preſs, even unto the horſe-bridles, by the ſpace of a thouſand *and* ſix hundred furlongs.

CHAP. XV.

1 *The ſeven angels with the ſeven laſt plagues.* 3 *The ſong of them that overcome the beaſt.* 7 *The ſeven vials full of the wrath of God.*

AND I ſaw another ſign in heaven, great and marvellous, ſeven angels having the ſeven laſt plagues: for in them is filled up the wrath of God.

Commentary and Notes on Chapter XIV.

4 *They are virgins*, &c.] This probably ſignifies their freedom from idolatry, which is, in a ſpiritual ſenſe, fornication; nor can it, with any reaſon, be urged againſt marriage.

6 *And I ſaw another angel fly in the midſt of heaven*, &c.] The flight of an angel admirably repreſents the ſwiftneſs of that progreſs by which the goſpel diſperſed itſelf over the whole world, as Archbiſhop Tillotſon very well obſerves.

10 *In the preſence of the holy angels*, &c.] From this paſſage Mr. Reynolds conjectures, that poſſibly the torments of the wicked may, at certain ſeaſons, through eternal ages, become a ſpectacle to the inhabitants of the bleſſed world above.

—*And in the preſence of the Lamb*.] This, as Dr. Clarke well obſerves, ſignifies, that it ſhall not only be appointed by the infinite majeſty of God, the righteous judge of all, but approved moreover by men and angels, and by him alſo who loved us unto death, even Chriſt that merciful and compaſſionate high-prieſt.

11 *And the ſmoke of their torment*, &c.] When I ſeriouſly reflect on this text, and how directly its force lies againſt thoſe who contrary to the light of their conſciences, continue in the communion of the church of Rome, it almoſt makes me tremble. And I heartily wiſh, that all others, who connive at thoſe things in the diſcipline and worſhip of proteſtant churches, which they in their conſciences think to be ſinful remains of popiſh ſuperſtition and corruption, would ſeriouſly attend to this paſſage, which is one of the moſt dreadful in the whole book of God, and weigh its awful contents, that they may keep at the greateſt diſtance from this horrible curſe, which is ſufficient to make the ears of every one that hears it to tingle. Compare Jer. xxv. 15, 16.

13 *Write, Bleſſed are the dead which die in the Lord, from henceforth*, &c.] The learned Witſius underſtands the original word here tranſlated *henceforth*, to mean from the time of their death; as if it had been ſaid immediately after their diſſolution they are bleſſed. And Mr. Baxter obſerves that their works are ſaid to follow *with them*, not to come many years *after* them. Archbiſhop Tillotſon interprets the dead which die in the Lord, principally of thoſe who die martyrs in the cauſe of Chriſt; who, no doubt are included; but I think the phraſe more extenſive. Perhaps there is an alluſion to the words of Solomon, Eccleſ. iv. 1. I praiſed the dead already dead, rather than the living, yet alive, in time of extreme degeneracy and bitter perſecution. Biſhop Burnet, and many other proteſtant writers, have juſtly urged this text, as demonſtrative againſt the popiſh doctrine of purgatory

14 *And I looked, and behold, a white cloud*, &c.] And I ſaw, and behold, another remarkable appearance offered itſelf to my view; a white cloud ſhining with wonderful luſtre and beauty; and upon the cloud, one ſitting who ſeemed by the majeſty of his form to be like the ſon of man, as repreſented in Daniel; having on his head a golden crown; and in his hand, inſtead of a ſceptre, a ſharp ſickle; ſo that he ſeemed to be going forth, as to ſome wonderful harveſt.

15 *And another angel came out of the temple*, &c.] And as ſoon as I had viewed him, another angel came out of the temple of God, crying with a loud voice to him that ſat upon the cloud, Put forth thy ſickle and reap; for the ſeaſon of thy reaping is come, becauſe the harveſt of the earth is now fully ripe. Compare Joel iii 3. Execute therefore this judgment, O thou mighty meſſenger of God, which the wickedneſs of the world hath righteouſly deſerved.

16 *And he that ſat on the cloud, thruſt in his ſickle*, &c] And accordingly, he that ſat upon the cloud, put forth his ſickle on the earth with ſtrength and rapidity: and the harveſt of the earth was preſently reaped: ſignifying that the execution of threatened vengeance ſhould be very ſpeedy. But it ſeemed that the vintage yet remained to be gathered in.

20 *Blood came out—by the ſpace of a thouſand and ſix hundred furlongs.*] As a furlong is one eight of a mile, this would amount to two hundred miles. This repreſentation, like the dimenſion of that temple which Ezekiel ſaw, may ſeem extravagantly large; and ſuch as the eye in viſion could not poſſibly judge of. I therefore look upon it, as an hyperbolical expreſſion to ſignify its exceeding greatneſs; unleſs poſſibly it may point out the dimenſion of that country over which the judgment ſhould extend, and here prophetically referred to; though perhaps it may only intimate in general, that after the antichriſtian powers had long oppreſſed and perſecuted the ſaints, the powers of Chriſt ſhould humble and deſtroy them. And therefore they are repreſented as an harveſt ripe, and fit for reaping, &c. the meaſure of their iniquities being full.

2 And I ſaw as it were a ſea of glaſs mingled with fire; and them that had gotten the victory over the beaſt, and over his image, and over his mark, *and* over the number of his name, ſtand on the ſea of glaſs, having the harps of God.

3 And they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous *are* thy works, Lord God Almighty; juſt and true *are* thy ways, thou King of ſaints.

4 Who ſhall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations ſhall come and worſhip before thee; for thy judgments are made manifeſt.

5 And after that, I looked, and behold, the temple of the tabernacle of the teſtimony in heaven was opened:

6 And the ſeven angels came out of the temple, having the ſeven plagues, clothed in pure and white linen, and having their breaſts girded with golden girdles.

7 And one of the four beaſts gave unto the ſeven angels, ſeven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with ſmoke from the glory of God, and from his power: and no man was able to enter into the temple, till the ſeven plagues of the ſeven angels were fulfilled.

CHAP. XVI.

1 *The angels pour out their vials full of wrath.* 6 *The plagues that follow thereupon,* 15 *Chriſt cometh as a thief. Bleſſed are they that watch.*

AND I heard a great voice out of the temple, ſaying to the ſeven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the firſt went, and poured out his vial upon the earth; and there fell a noiſome and grievous ſore upon the men which had the mark of the beaſt, and *upon* them which worſhipped his image.

3 And the ſecond angel poured out his vial upon the ſea; and it became as the blood of a dead man: and every living ſoul died in the ſea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters ſay, Thou are righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus.

6 For they have ſhed the blood of ſaints and prophets, and thou haſt given them blood to drink; for they are worthy.

7 And I heard another out of the altar, ſay, Even ſo, Lord God Almighty, true and righteous *are* thy judgments.

Commentary and Notes on Chapter XV.

2 *And I ſaw as it were a ſea of glaſs*, &c.] Some explain this as if properly a ſea ſeemed to lie before the ground which appeared in the viſion, and through which they had paſſed who now ſtood upon the ſhore of it: and they ſuppoſe the glaſs to repreſent the frail nature of this world, and the fire the mixture of calamity and miſery to which they had been expoſed, before they arrived at the ſtate of ſecurity and happineſs in which they then were. Many other interpretations have been given; but here is an evident reference to the ſcenery of the temple.

— *And them that had gotten the victory over the beaſt*, &c.] It is in the original *ek ton theriou*, which Dr. Clarke would tranſlate, out of the midſt of the beaſt; that is, adhering ſtedfaſtly to the true religion in the midſt of an idolatrous and corrupt nation.

3 *And they ſing the ſong of Moſes*, &c.] And they ſung the ſong of Moſes, the faithful and beloved ſervant of God, and the ſong of Jeſus the Lamb, who had bought them with his blood. They celebrated the triumps which they had gained over the proud enemy, with a joy like that with which Iſrael of old at the Red Sea celebrated the deſtruction of the haughty and cruel Egyptians, by the immediate and glorious interpoſition of the divine power; ſaying, Great and wonderful are thy works, both of judgment and of mercy, O Lord God Almighty: nor doſt thou uſe thine almighty power to oppreſs any, the meaneſt of thy creatures; on the contrary, perfectly righteous and true are all thy ways and adminiſtrations, O king of ſaints, who art thyſelf ſupremely holy, as well as powerful.

4 *Who ſhall not fear thee, O Lord*, &c.] Who ſhould not fear thee, O Lord, and glorify thy great and adorable name, becauſe thou only art holy? And in thy preſence the holineſs of all other beings diſappears, as unworthy to be mentioned or remembered. Surely all nations ſhall come and worſhip before thee, in token of the humbleſt adoration, becauſe thy righteous judgments are already in many inſtances made manifeſt, and are about to be manifeſted in a yet more illuſtrious degree.

8 *And the temple was filled with ſmoke*, &c.] Indeed it appears moſt ſurpriſing, and worthy of greater notice than has been generally taken of it, that the bleſſed God ſhould thus, on the conſecration of the temple, poſſeſs it alone, and drive out as it were, even the favourable tokens of his majeſtic preſence.

Commentary and Notes on Chapter XVI.

2 *And the firſt went and poured out his vial*, &c.] Mr. Lowman ſuppoſes, that this third period of the vials reveals the ſtate of the church and providence in the times of the laſt head of the Roman government, repreſented by the beaſt for one thouſand two hundred and ſixty years, from about A. D. 756. to its final overthrow about A. D. 2016. And he interprets each vial of ſome ſignal judgment upon the papal kingdom: ſuppoſing the five firſt to be already poured out, and the two others to be future. But I muſt own myſelf not to be entirely ſatisfied, whether this ſuppoſition be juſt (though I am rather inclined to think it is) or whether all the following repreſentations do not refer to events yet future, and deſcribe the ſupernatural plagues to be inflicted on the papal kingdom in its laſt days. Mr. Pyle interprets the firſt vial of the abandoned degeneracy of the popiſh clergy. Mr. Lowman, with greater probability, refers it to the great commotions in the whole empire, under the family of Charles the Great, by which that family became extinct; and the empire and crown of France were tranſmitted to other families, from A. D. 830. to A. D. 988. And he ſhews by what intrigues the popes endeavoured to weaken and diminiſh the imperial power, and ſerve their own ambitious deſigns; which proved a painful ſore, and were the occaſion of innumerable miſchiefs to Europe, and eſpecially to Italy. During this period, the Normans invaded and plundered France; the Saracens ravaged Italy, and the Hungarians the weſtern parts both of Germany and Italy.

4 *And the third angel poured out his vial*, &c.] Some, among whom is Mr. Pyle, interpret this of the perſecution of the church of Bohemia. But this by no means ſuits the act of adoration in verſe 5, 6. It ſeems to refer to calamities to be brought on ſome parts of the papal kingdom. According to the order of time, Mr. Lowman ſuppoſes this to refer to the bloody wars betwixt the Guelphs and Gibellines, or the papal and imperial factions, whereby the popes were driven out of Italy into France, from A. D. 1200, to A. D. 13-1. During this period, both theſe parties had joined in many perſecutions, and a violent one raged againſt the Albigenſes. The inquiſition was begun about A. D. 1216; and the council of Lateran eſtabliſhed theſe ſevere and cruel methods of ſupporting the papacy. And God gave them alſo blood to drink, verſe 6. for a violent conteſt aroſe between the papal and imperial parties about the right of preſenting to eccleſiaſtical preferments; ſo that almoſt every city in Italy was engaged in the civil wars, and great multitudes deſtroyed. In A. D. 1282, all the French in Sicily were maſſacred. Thus were they who ſhed the blood of ſaints puniſhed by civil contentions and bloodſhed. And upon the whole, this ſeems to be the moſt probable and ſatisfactory interpretation.

5 *And I heard the angel of the waters ſay*, &c.] From this text compared with ch. xiv. 18. ſome have inferred, that there are certain intellectual beings which preſide over the ſeveral elements of water and fire; and by conſequence of earth and air.

8 And the fourth angel poured out his vial upon the ſun; and power was given unto him to ſcorch men with fire.

9 And men were ſcorched with great heat, and blaſphemed the name of God, which hath power over theſe plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the ſeat of the beaſt; and his kingdom was full of darkneſs; and they gnawed their tongues for pain.

11 And blaſphemed the God of Heaven, becauſe of their pains and their ſores, and repented not of their deeds.

12 And the ſixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the eaſt might be prepared.

13 And I ſaw three unclean ſpirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet.

14 For they are the ſpirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Bleſſed *is* he that watcheth and keepeth his garments, leſt he walk naked, and they ſee his ſhame.

16 And he gathered them together into a place called in the Hebrew tongue, Armageddon.

17 And the ſeventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, ſaying, It is done.

18 And there were voices, and thunders, and lightenings; and there was a great earthquake, ſuch as was not ſince men were upon the earth, ſo mighty an earthquake, *and* ſo great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath.

20 And every iſland fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every ſtone* about the weight of a talent: and men blaſphemed God, becauſe of the plague of the hail; for the plague thereof was exceeding great.

CHAP. XVII.

3, 4, *A woman arrayed in purple and ſcarlet with a golden cup in her hand, ſitteth upon the beaſt,* 5 *which is great Babylon, the mother of all abominations.* 9 *The interpretations of the ſeven heads,* 2 *and the ten horns* 14 *The victory of the Lamb.* 16 *The puniſhment of the whore.*

AND there came one of the ſeven angels which had the ſeven vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the judgment of the great whore, that ſitteth upon many waters;

2 With

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8 *And the fourth angel poured out his vial,* &c.] Some, as Mr. Pyle, interpret this of the quarrel between the popes and emperors, in the fourteenth, fifteenth, and ſix teenth centuries; Mr. Lowman, with greater probability, refers it to the long and bloody wars in Italy, France, Germany, and Spain, occaſioned by a ſchiſm in the papacy, from A. D. 1373. to A. D. 1530; there being three popes in three lines of ſucceſſion at the ſame time. During this period, the Turks took Conſtantinople, and put an end to the eaſtern empire. And ſome ſuppoſe a further reference to be pointed at here, to hot and burning ſeaſons, which ſhould deſtroy the fruits of the earth, and occaſion peſtilential diſorders. And hiſtorians inform us, that this was the caſe in the time ſuppoſed to be here referred to; particularly by means of the ſweating ſickneſs, which began in England, and ſpread wide into other countries, particularly Germany, A. D. 1517, and again A. D. 1529. But that they repented not, verſe 9, is evident from the war commenced againſt the Bohemians; the infamous conduct of the council of Conſtance in burning John Hoſs, and Jerom of Prague, in violation of the public faith, and eſtabliſhing that ſcandalous doctrine, that faith is not to be kept with heretics, &c. &c.

10 *And the fifth angel poured out his vial,* &c.] Mr. Pyle, interprets this of the perplexity occaſioned to the ſee of Rome by removing the ſeat of it to Avignon, and the ſchiſm between the popes: but this prophecy ſeems to refer to a later period. Mr. Lowman's interpretation is more probable, who refers it to the proteſtant reformation, and the confirming of it by the principal ſtates of Europe, notwithſtanding all the attempts of the pope, and in oppoſition to the popular authority; from A. D. 1560, to A. D. 1650. During this period ſeveral nations renounced ſubjection to the pope, and have continued free to this day; and in other nations his power has been greatly abridged and reſtrained. This event gave great vexation to the popes and their adherents: it occaſioned invaſions, aſſaſſinations, maſſacres, and bloody wars; ſuch as the civil wars in France; the wars in Germany about the reformation; the war between Spain and the United Provinces; the Spaniſh invaſion of England, and the powder-plot; the maſſacre of St. Bartholomew at Paris, &c. Yet all theſe proved unſucceſsful for preventing the eſtabliſhment of the reformed religion: And that they repented not of their deeds, verſe 11, is evident from the inſtances of their rage and cruelty already mentioned; and which they take care to repeat, whenever they have power: and eſpecially from the edicts of the council of Trent, from A. D. 1542, to A. D. 1562: which, inſtead of diminiſhing or relaxing, increaſed and confirmed the corruption of popery, and condemned all doctrines tending to reformation.

12 *And the ſixth angel poured out his vial upon the great river Euphrates,* &c.] It appears to me, that this implies the invaſion of the papal kingdom from the Eaſt. But as I believe the viſion to be not yet accompliſhed, I freely confeſs that it is involved in ſuch clouds and darkneſs as I am not able to penetrate.—Mr. Pyle, explains it of the conqueſt of the eaſtern chriſtians by the growing power of the Ottoman houſe, and the contempt of popery in ſome parts of the weſt. But this part of the prophecy ſeems to refer to an event much later; and like the reſt to denote ſome judgment on the papal kingdom yet to happen, probably between A. D 1700, and A. D. 1900.

13 *And I ſaw—come out of the mouth of the falſe prophet.*] As the falſe prophet is here joined with the beaſt, and alſo in chap. xix. 20. and there ſaid to work miracles before the beaſt; he ſeems to be the ſame mentioned in chap. xiii. 11, 12. but there deſcribed as another beaſt, and ſaid to do great miracles, in the ſight of the beaſt.

15 *Bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked,* &c.] Dr. Lightfoot thinks that here is an alluſion to what the Jewiſh officer, called the man of the mountain, that is, of the houſe of the Lord, uſed to do, when taking his round in the temple to examine the watch: if he met with any aſleep, he had a liberty to ſet fire to his garments. Perhaps in this caſe the perſon might be obliged to appear in the fragments of his burnt garments the next day, which would be a great diſgrace. According to Ainſworth, they were beaten by the prevot, and their garments taken away and burnt.

16 *And he gathered them together into a place,* &c.] This ſeems a memorable circumſtance. Theſe were the dragon's army; yet God aſſembled them: ſuch oblique intimations of the interpoſition of providence are wonderfully inſtructive, and they are ſcattered up and down in many places of the ſacred ſcriptures. That Megiddo had been a place remarkable for ſlaughter, ſee Judges v. 19. 2 Kings ix. 27. 2. Chron. xxxv. 22. compared with Zech. xii. 11. To expreſs the certain deſtruction that ſhould come upon theſe antichriſtian powers, they are deſcribed as brought together to this mountain.

17 *And the ſeventh angel poured out his vial,* &c.] This is introductory to the fall of the papal kingdom; and the expreſſions, verſe 19, may only ſignify that great numbers ſhould fall by theſe awful judgments, which were only introductory to the full and complete ruin afterwards deſcribed.

Commentary and Notes on Chapter XVII.

1 *And there came one of the ſeven angels,* &c.] And when all this was done, one of the ſeven angels who had been honoured with bearing the ſeven vials, the pouring forth of which I have juſt deſcribed, came and ſpake with me, ſaying to me, come and I will ſhew thee

to

2 With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the ſpirit into the wilderneſs: and I ſaw a woman ſit upon a ſcarlet coloured beaſt, full of names of blaſphemy, having ſeven heads, and ten horns.

4 And the woman was arrayed in purple, and ſcarlet colour, and decked with gold, and precious ſtones, and pearls, having a golden cup in her hand full of abominations and filthineſs of her fornications.

5 And upon her forehead *was* a name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 And I ſaw the woman drunken with the blood of the ſaints, and with the blood of the martyrs of Jeſus: and when I ſaw her, I wondered with great admiration.

7 And the angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and ten horns.

8 The beaſt that thou ſaweſt, was, and is not; and ſhall aſcend out of the bottomleſs pit, and go into perdition: and they that dwell on the earth ſhall wonder (whoſe names were not written in the book of life from the foundation of the world) when they behold the beaſt that was, and is not, and yet is.

9 And here is the mind which hath wiſdom. The ſeven heads are ſeven mountains, on which the woman ſitteth.

10 And there are ſeven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace.

11 And the beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition.

12 And the ten horns which thou ſaweſt, are ten kings, which have received no kingdom as yet; but receive power as kings, one hour with the beaſt.

13 Theſe have one mind, and ſhall give their power and ſtrength unto the beaſt.

14 Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them: for he is Lord of lords, and King of kings, and they that are with him, *are* called, and choſen, and faithful.

15 And he ſaith unto me, The waters which thou ſaweſt, where the whore ſitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate, and naked, and ſhall eat her fleſh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beaſt, until the words of God ſhall be fulfilled.

18 And the woman which thou ſaweſt, is that great city, which reigneth over the kings of the earth.

CHAP. XVIII.

2 *Babylon is fallen:* 4 *The people of God commanded to go out of her:* 9 *the kings of the earth,* 11 *with the merchants and mariners lament over her:* 20 *The ſaints rejoice for the judgments of God upon her.*

AND after theſe things I ſaw another angel come down from heaven, having great power; and the earth was lightned with his glory.

2 And

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to what this prophetic ſcene, which has paſſed before thy view, principally refers, even the judgment of the great harlot, that ſitteth upon many waters, whom thou ſhalt now ſee: and obſerve the terrible vengeance to which ſhe is reſerved, though ſo many people have been corrupted by her: and though ſhe has tyrannized over them in ſo inſolent and imperious a manner.

2 *With whom the kings of the earth have committed fornication,* &c.] Even of her with whom the kings of the earth have ſo long committed fornication, (compare Iſ. xxiii. 17.) and their ſubjects have been debauched with them: ſo that in a manner all the inhabitants of the earth have been drunk with the wine of her whoredom, as if they had taken ſome powerful provocative to make them doat upon her, and ſacrifice every dictate of religion, reaſon, and even common ſenſe to thoſe alluring arts with which ſhe has been tempting them.

6 *And when I ſaw her, I wondered with great admiration,*] This ſeems a plain argument that the ſociety referred to was chriſtian; for it would have been no great wonder that a heathen power ſhould perſecute.

10 *And there are ſeven kings,* &c.] Some reckon theſe ſeven forms of government to be the Roman kings, conſuls, dictators, decemvirs, military tribunes, emperors and popes. But I much queſtion whether this be a right ſolution.—Mr. Lowman ſuppoſes here is an intimation, that the ſeventh form of government was not to begin, till the imperial power was deſtroyed. And this laſt may, on ſome account, be called the ſeventh; and for other reaſons, the eighth head of government, as the exarchate of Ravenna was, in ſome ſenſe, a new form of government: and yet hardly ſuch a diſtinct and proper form as to be reckoned for a different head.

11 *And the beaſt that was, and is not, even he is the eighth,* &c.] Mr. Fleming underſtands this of the government of the Oſtrogoths in Rome: who, though they were the ſeventh head in number, yet were not of the ſeventh; that is, ſuch as the ſix firſt, and the eighth, becauſe they were foreigners: whereas the others were natives. This exact prophecy, he ſays, is a great confirmation of the divine authority of this book. Limborch underſtands it of the German emperor, who was only titular king of Rome.

14 *Theſe ſhall make war with the Lamb,* &c.] Theſe alſo ſhall preſume to make war with the Lamb; and the conſequence may eaſily be conjectured. For the Lamb who bears ſuch magnificent titles, and who hath already triumphed over all the powers of hell, ſhall undauntedly overcome them and triumph over them, for he is indeed, what ſome vain mortals have impiouſly and arrogantly called themſelves, lord of lords, and king of kings: the ſupreme ruler of all governors and magiſtrates upon the face of the earth, to whom dominion over them belongs, by the ſtricteſt and moſt unalienable right. And thoſe that are with him, and have the honour to fight under his banner, are not only called to arm themſelves in this glorious cauſe, but choſen to act in the ſervice; and they are faithful to the engagements into which they enter.

—*They that are with him, are called, and choſen, and faithful.*] Here may very poſſibly be, as the author of the Chriſtian Warfare has repreſented in his learned and beautiful remarks on this text, a reference to the military cuſtom of the Greeks, who uſed to call the people together, when any expedition was deſigned, out of which ſome were ſelected to ſerve in the action intended, who ſwore fidelity to their leader. But I can by no means ſuppoſe, that this is the uniform idea to be annexed to the word *choſen* in ſcripture, any more than I can ſuppoſe the term *called*, always to ſignify invited to a feaſt: which is an idea another ingenious writer has endeavoured to lead his readers to affix to it. The truth is, both ſignify ſomething much more general, though both may be applied in particular caſes, in the limited ſenſe contended for.

17 *For God hath put in their hearts to fulfil his will,* &c.] From this phraſe rendered by us to fulfil his will, i. e. to execute his ſentence, ſome have inferred, that it is the will of God, that heretics ſhould be cut off. But it is ſufficiently known to what extremities people are driven to find any thing that looks like an argument for perſecution in the New Teſtament, when they are forced to have recourſe to a text for this purpoſe, which only proves that God had, in his wiſe and holy counſel, determined that the idolatrous and perſecuting antichriſtian power ſhould be deſtroyed.

2 And he cried mightily with a ſtrong voice, ſaying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich, thro' the abundance of her delicacies.

4 And I heard another voice from heaven, ſaying, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues:

5 For her ſins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as ſhe rewarded you, and double unto her double, according to her works: in the cup which ſhe hath filled, fill to her double.

7 How much ſhe hath glorified herſelf, and lived deliciouſly, ſo much torment and ſorrow give her: for ſhe ſaith in her heart, I ſit a queen, and am no widow, and ſhall ſee no ſorrow.

8 Therefore ſhall her plagues come in one day, death, and mourning, and famine; and ſhe ſhall be utterly burnt with fire: for ſtrong *is* the Lord God who judgeth her.

9 And the kings of the earth who have committed fornication, and lived deliciouſly with her, ſhall bewail her, and lament for her, when they ſhall ſee the ſmoke of her burning,

10 Standing afar off for the fear of her torment, ſaying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth ſhall weep, and mourn over her; for no man buyeth her merchandiſe any more.

12 The merchandiſe of gold and ſilver, and precious ſtones, and of pearls, and fine linen, and purple, and ſilk, and ſcarlet, and all the thyine wood, and all manner *of* veſſels *of* ivory, and all manner *of* veſſels of moſt precious wood, and of braſs, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincenſe, and wine, and oil, and fine flour and wheat, and beaſts, and ſheep, and horſes, and chariots, and ſlaves, and ſouls of men.

14 And the fruits that thy ſoul luſted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou ſhalt find them no more at all.

15 The merchants of theſe things which were made rich by her, ſhall ſtand afar off, for the fear of her torment, weeping and wailing.

16 And ſaying, Alas, alas, that great city, that was clothed in fine linen, and purple, and ſcarlet, and decked with gold and precious ſtones, and pearls!

17 For in one hour ſo great riches is come to nought. And every ſhipmaſter, and all the company in ſhips, and ſailors, and as many as trade by ſea, ſtood afar off.

18 And cried, when they ſaw the ſmoke of her burning, ſaying, What *city is* like unto this great city!

19 And they caſt duſt on their heads, and cried, weeping and wailing, ſaying, Alas, alas, that great city, wherein were made rich all that had ſhips in the ſea, by reaſon of her coſtlineſs! for in one hour is ſhe made deſolate.

20 Rejoice over her, thou heaven, and ye holy apoſtles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a ſtone like a great millſtone, and caſt it into the ſea, ſaying, Thus with violence ſhall that great city Babylon be thrown down, and ſhall be found no more at all.

22 And

Commentary and Notes on Chapter XVIII.

2 *Babylon the great is fallen,* &c.] This is ſtill the language of prophecy, expreſſing what ſhall certainly and ſpeedily come to paſs; for the fourth verſe ſhews, that in ſtrictneſs of ſpeech, Babylon was yet to be conſidered as ſtanding.

4 *And I heard another voice from heaven, ſaying, Come out,* &c.] And I then heard another voice from heaven, ſaying to the remainder of faithful ſouls which were yet in Babylon, come ye out from the midſt of her, O my people, ſeparate yourſelves from this accurſed ſociety, that ye may not be partakers with her in her ſins, which are ſo polluting and enſnaring; and that ye may not, by a fatal conſequence, partake of her plagues too, which thoſe who ſhare her ſins muſt expect to ſhare whatever their former profeſſion may have been.

7 *How much ſhe hath glorified herſelf, and lived deliciouſly,* &c.] The Greek word *ſtreenous*, ſeems to ſignify ſuch luxury of diet as cheriſhes wantonneſs, and diſpoſes to acts of unchaſtity; and may well repreſent the manner in which the Roman clergy have pampered themſelves, and the effects it has produced, to the ſcandal of chriſtian profeſſion in the eyes of all the world, as well as the idolatries which have been eſtabliſhed and maintained to ſupport that luxury.

13 *And cinnamon and odours,* &c.] No longer ſhall they there find a market for rich and fragrant commodities; for cinnamon, and perfume, and myrrh and incenſe, nor for the more neceſſary and important ſupplies of wine, and oil, and fine flour, and wheat, and kine, and ſheep, and horſes, and chariots, and ſlaves: and yet more infamous traffic for the lives and the very ſouls of men, which they ſacrificed to their avarice, and their treachery ſhall ceaſe.

14 *And the fruits that thy ſoul luſted after,* &c.] And thou, O Babylon, ſhalt join thy cry with theirs; for all the fruits which thy ſoul deſired, and for which alone thy degenerate nature had any remaining reliſh, are gone from thee; and all thy delicious and ſplendid things are departed from thee. And the loſs is final as well as entire; for thou ſhall never find them any more.

15 *The merchants—weeping and wailing.*] There is in all this ſo evident a reference to the lamentation over Tyre, deſcribed by Ezekiel chap. xxvii, that I ſuppoſe few readers can fail to take notice of it. Compare Iſ. xxxiii. 1, 7, 14. &c. Some have interpreted many of theſe paſſages, as referring to the circumſtance of popiſh worſhip, and the trade of their prieſts; as verſe 11, to relics, pardons, and indulgencies; verſe 12, to their images, and the furniture of their churches and chapels, and the variety of rich dreſſes for their images and prieſts; verſe 13, to the incenſe uſed at their altars; verſe 22, to the muſical inſtruments uſed in their worſhip; and verſe 23, to the vaſt number of lamps burning before their idolatrous altars, and the like.—But it ſeems rather to centre in one view, the loſs of every thing valuable and deſirable, and the utter ruin of this magnificent city.

19 *And they caſt duſt upon their heads,* &c.] And they ſeemed like men in the greateſt agony of diſtreſs, and caſt duſt upon their heads, and cried, weeping and mourning; ſaying, Alas, alas, for the great city, by whoſe magnificent expences, ariſing from her profuſion, and elegance, and grandeur, all that had ſhips in the ſea, were enriched: ſo that ſhe alone was ſufficient, as it were, to maintain the merchandize of the world; for ſhe is made deſolate in one hour, to a degree that we ſhould have imagined utterly impoſſible.

20 *Rejoice over her, thou heaven, and ye holy apoſtles,* &c.] Nothing can be more lively than this apoſtrophe, in which the apoſtles, tho' honoured in Rome by ſo many ſuperſtitious and idolatrous rites, are nevertheleſs called upon to rejoice in her deſtruction.

21 *And a mighty angel took up a ſtone,* &c.] And as ſoon as I had uttered this, in correſpondence to the ſcene which had been repreſented of old, with relation to the great ſeat of the Chaldean empire, Jer. li. 64. a ſtrong angel took a ſtone, like a great millſtone; and, with a vigorous and rapid motion, hurled it into the ſea, ſaying, Thus ſhall Babylon, the great city, unequal as the production of this great event may appear to any human power, be violently hurled away: this laſt ſenſe the original words *ormeemati bleetheeſetai* import; as if falling by its own weight, its fall would have been rapid enough.

22 And the voice of harpers and muſicians, and of pipers, and trumpeters, ſhall be heard no more at all in thee; and no craftſman of whatſoever craft *he be*, ſhall be found any more in thee: and the ſound of a milſtone ſhall be heard no more at all in thee;

23 And the light of a candle ſhall ſhine no more at all in thee: and the voice of the bridegroom and of the bride ſhall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy ſorceries were all nations deceived.

24 And in her was found the blood of prophets, and of ſaints, and of all that were ſlain upon the earth.

CHAP. XIX.

1 *God is praiſed in heaven for judging the great whore, and avenging the blood of his ſaints.* 7 *The marriage of the Lamb.* 10 *The angel will not be worſhipped.* 17 *The fowls called to the great ſlaughter.*

AND after theſe things I heard a great voice of much people in heaven, ſaying, Alleluia: Salvation, and glory, and honour, and power unto the Lord our God.

2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants at her hand.

3 And again they ſaid, Alleluia. And her ſmoke roſe up for ever and ever.

4 And the four and twenty elders, and the four beaſts fell down, and worſhipped God that ſat on the throne, ſaying, Amen: Alleluia.

5 And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him both ſmall and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, ſaying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herſelf ready.

8 And to her was granted, that ſhe ſhould be arrayed in fine linen, clean, and white. For the fine linen is the righteouſneſs of ſaints.

9 And he ſaith unto me, Write, Bleſſed *are* they which are called unto the marriage-ſupper of the Lamb. And he ſaith unto me, Theſe are the true ſayings of God.

10 And I fell at his feet to worſhip him: And he ſaid unto me, See *thou do* it not; I am thy fellow-ſervant, and of thy brethren, that have the teſtimony of Jeſus. Worſhip God: for the teſtimony of Jeſus is the ſpirit of prophecy.

11 And I ſaw heaven opened, and behold, a white horſe; and he that ſat upon him *was* called Faithful and True, and in righteouſneſs he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head were many crowns: and he had a name written that no man knew but he himſelf

13 And he *was* clothed with a veſture dipt in blood: and his name is called the word of God.

14 And the armies which were in heaven followed him upon white horſes, clothed in fine linen, white and clean.

15 And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations: and he ſhall rule them with a rod of iron: and he treadeth the wine-preſs of the fierceneſs and wrath of almighty God.

16 And he hath on his veſture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I ſaw an angel ſtanding in the ſun; and he cried with a loud voice, ſaying to all the fowls that fly in the midſt of heaven, Come and gather yourſelves together unto the ſupper of the great God;

18 That

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22 *And the voice of harpers and muſicians*, &c.] And the harmonious ſound of harpers and other muſicians: and thoſe who ſound the flute and the trumpet, ſhall no more be heard in thee. And every artificer of every curious trade, employed for the accommodations and ornaments of life, ſhall no more be found in thee, O Babylon: nor ſhall the noiſe of the milſtone be heard in thee any more, even to prepare bread for the meaneſt inhabitant.

23 *And the light of a candle ſhall ſhine no more*, &c.] And the light of a lamp ſhall no more be ſeen in thee, to gild thy dark night with its chearful rays; and the voice of the bridegroom and the bride, rejoicing in their new relation, and celebrating the nuptial feaſt, ſhall be heard in thee no more; becauſe thy merchants were grandees of the earth, and maintained ſo ſhameful a traffick by every diſhoneſt art; and becauſe all the nations were deceived by thy ſorceries, and poiſoned by thy pernicious practices.

24 *And in her was found the blood of prophets*, &c.] And to complete her guilt, as Babylon of old had grown great by the ſlaughter of Iſrael; ſo in her, who has been here repreſented, was found the blood of the prophets, and of the ſaints of God, even of all thoſe who were ſlain upon the earth; for this wicked city exceeded all the reſt of the world in cruelties, and might boaſt in the multitudes of martyrs ſhe had ſlain, beyond all that had ever gone before her in ſuch deteſtable perſecutions. And this hath filled up the meaſure of her iniquities, and plunged her into this irrecoverable ruin.

Commentary and Notes on Chapter XIX.

1 *And after theſe things I heard a great voice*, &c.] And after theſe things, this affecting repreſentation of the certain deſtruction of Babylon, as the ſeat of the antichriſtian kingdom, I heard the voice as of a great multitude in heaven, who ſeemed to be triumphing on this occaſion, ſaying hallelujah; let the name of Jehovah, the moſt high God, be ever praiſed and exalted. Let this great ſalvation, and all the glory and honour, which can ariſe from this, and all his other wonderful works, and the power ſo amazingly diſplayed in them, be aſcribed to the Lord our God.

3 *And again they ſaid, Alleluia*, &c.] And a ſecond time, at the concluſion of the hymn, they ſaid, hallelujah, and looking down upon her ruins, they added, the ſmoke of her torment aſcends for ever and ever. And God is purſuing the impenitent ſinners he has deſtroyed in her, with far more terrible vengeance in a future ſtate than any they could endure while they continued in the body, Iſ. xxxiv. 10.

4 *Let us be glad and rejoice, and give honour*, &c.] And we will now, in an eſpecial manner, rejoice and exult in the greateſt tranſport of holy joy; and we will give glory to him, becauſe the marriage of the Lamb is come, and his wife has prepared herſelf to meet him, being adorned with all thoſe ornaments which are moſt grateful in themſelves, and moſt agreeable to him. And he is going to eſpouſe his church with circumſtances of the higheſt feſtivity and ſolemnity.

8 *And to her was granted, that ſhe ſhould be arrayed*, &c.] And it was given to her, that in token of her virgin innocence and ſanctity, ſhe ſhould be clothed in fine linen, pure and reſplendent; and the fine linen that I ſpeak of is intended to ſignify the righteous acts of the ſaints, whereby they are adorned in the ſight of God, and an evidence given of the ſincerity of that faith which intereſts them in the merit of what their Lord has performed, to which they ultimately owe their acceptance before him.

9 *And he ſaid unto me, Write, Bleſſed are*, &c.] And he ſaid unto me, write this down as an important truth, in which all that read this book in future ages will be greatly concerned. Happy are they who are invited to be gueſts at the ſplendid marriage-ſupper of the Lamb, which is now prepared, and ſhall accept of the invitation, ſo as to partake of its bleſſings. And he ſaid unto me, theſe are the true words of God, and are to be regarded by thee, and all that read them, as an oracle which he hath inſpired.

18 That ye may eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great.

19 And I ſaw the beaſt, and the kings of the earth, and their armies gathered together to make war againſt him that ſat on the horſe, and againſt his army.

20 And the beaſt was taken, and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image. Theſe were both caſt alive into a lake of fire burning with brimſtone.

21 And the remnant were ſlain with the ſword of him that ſat upon the horſe, which *ſword* proceeded out of his mouth: and all the fowls were filled with their fleſh.

CHAP. XX.

2 Satan bound for a thouſand years. 5 The firſt reſurrection: 6 The bleſſed that have part therein. 7 Satan let looſe again. 8 Gog and Magog. 10 The devil caſt into the lake of fire and brimſtone. 11 The laſt and general reſurrection.

AND I ſaw an angel come down from heaven having the key of the bottomleſs pit, and a great chain in his hand.

2 And he laid hold on the dragon, that old ſerpent, which is the devil and Satan, and bound him a thouſand years.

3 And caſt him into the bottomleſs pit, and ſhut him up; and ſet a ſeal upon him, that he ſhould deceive the nations no more, till the thouſand years ſhould be fulfilled: and after that he muſt be looſed a little ſeaſon.

4 And I ſaw thrones, and they ſat upon them, and judgment was given unto them: and *I ſaw* the ſouls of them that were beheaded for the witneſs of Jeſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Chriſt a thouſand years.

5 But the reſt of the dead lived not again until the thouſand years were finiſhed. This *is* the firſt reſurrection.

6 Bleſſed and holy *is* he that hath part in the firſt reſurrection: on ſuch the ſecond death hath no power, but they ſhall be prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years.

7 And when the thouſand years are expired, Satan ſhall be looſed out of his priſon.

8 And ſhall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the ſand of the ſea.

9 And they went up on the breadth of the earth, and compaſſed the camp of the ſaints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet *are*, and ſhall be tormented day and night, for ever and ever.

11 And I ſaw a great white throne, and him that ſat on it, from whoſe face the earth and the heaven fled away, and there was found no place for them.

12 And I ſaw the dead, ſmall and great, ſtand before God; and the books were opened, and another book was opened, which is *the book* of life: and the dead were judged out of thoſe things which were written in the books, according to their works.

13 And the ſea gave up the dead, which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And

Commentary and Notes on Chapter XX.

8 *And ſhall go out to deceive the nations which are in the four quarters of the earth,* &c.] As it is moſt certainly known, from convincing arguments and repeated experience, that the earth is of a ſpherical form, it is certain, that by the four quarters, or corners of the earth, we are to underſtand the nations which lay at the greateſt diſtance from the city of the ſaints; which, I ſuppoſe, does here particularly ſignify Jeruſalem. And we may ſuppoſe, that thoſe who live in that ſituation ſhall be laſt inſtructed in the goſpel, and ſo capable of being moſt eaſily engaged to riſe up againſt it.—By Gog and Magog many underſtand the Scythians, and other northern nations, whom the devil will ſtir up to aſſault the people of God.

9 *And they went up on the breadth of the earth,* &c.] Accordingly I beheld them in viſion, as drawn forth in order of battle, and ſaw that they went up over the breadth of the earth; ſo that they ſeemed to cover the face of it from north to ſouth; and then ſurrounded the camp of the ſaints, and Jeruſalem the beloved city in which they dwelt. And it ſeemed at firſt in imminent danger; but it was not long before it was remarkably delivered. For fire came down from God out of heaven at once, and devoured them; ſo that there were no more remainder of them to be ſeen. But they, and all their dreadful artillery periſhed, and diſappeared, as if they had never exiſted.

11 *And I ſaw a great white throne,* &c.] It hath been obſerved, that the judgment ſeat has been repreſented by a throne, to ſhew that there can be no appeal from it. A white throne, to ſignify the bright glory, the unſpotted purity, and inflexible juſtice, of him who ſits upon it.

—*From whoſe face the earth and the heavens fled away,* &c.] Mr. Blackwall compares this deſcription with a celebrated paſſage in Homer, in which Jupiter is deſcribed as ſitting on his throne; and he aſſerts its great ſuperiority, though its plainneſs renders the majeſty of it leſs obſervable to common readers. It is plain, ſays he, that it does not need; ſo majeſtic & grand, that it exceeds commentary and paraphraſe.

—*There was found no place for them.*] Hence Mr. Whiſton infers, that at the conſummation of all things, and the final judgment, the earth will deſert its preſent ſtation, and be no more found among the planetary chorus. But I cannot think this deſcription intended to teach us any aſtronomical niceties; it ſeems only to intimate, that all nature was thrown into ſtrong commotion, as if it were incapable of ſuſtaining the majeſtic preſence that appeared.

12 *And I ſaw the dead, ſmall and great,* &c.] And I ſaw the dead, of all ranks and orders, ſmall and great, rich and poor, princes and people, in one grand aſſembly, which knew no more of thoſe diſtinctions, once ſo much regarded, ſtanding before God, to receive the final doom from him; to intimate that the laſt judgment ſhould quickly follow the wonderful events which had been repreſented to me before. And the books were opened which contained the records of the divine omniſcence on the one hand: and on the other, the law and the goſpel, which were the rule whereby thoſe who ſtood before him where to be judged. And another book was opened, diſtinct from theſe, which is the book of life, in which were regiſtered the names of all thoſe happy perſons, who, according to the tenor of the divine declarations to men, ſhould be the inhabitants of the heavenly Jeruſalem, and live with God for ever, in the enjoyment of felicity and glory. And the dead were all impartially judged out of the things written in the books; and in a manner agreeable to the tenor of them, according to their works, and as they were agreeable, or diſagreeable, to the diſcoveries which God made to them of his will, for the rule of their actions.

13 *And the ſea gave up the dead,* &c.] And that none might be exempt from coming to judgment, I perceived that the reſurrection extended alſo to the ſea, which gave up the dead that were in it; and death, and the unſeen world, and the ſeparate ſtate, in all their extenſive domains, gave up their dead that were in them; all that death had ſwallowed up, and Hades received; and they were judged, as I ſaid before, every one according to their works.

14 And death and hell were caſt into the lake of fire. This is the ſecond death.

15 And whoſoever was not found written in the book of life, was caſt into the lake of fire.

CHAP. XXI.

1 *A new heaven and new earth.* 10 *The heavenly Jeruſalem, with a full deſcription, thereof.* 23 *She needeth no ſun, the glory of God is her light:* 24 *The kings of the earth bring their riches unto her.*

AND I ſaw a new heaven, and a new earth: for the firſt heaven and the firſt earth were paſſed away; and there was no more ſea.

2 And I John ſaw the holy city, new Jeruſalem, coming down from God out of heaven, prepared as a bride adorned for her huſband.

3 And I heard a great voice out of heaven ſaying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, *and be* their God.

4 And God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away.

5 And he that ſat upon the throne ſaid, Behold, I make all things new. And he ſaid unto me, write; for theſe words are true and faithful.

6 And he ſaid unto me, It is done. I am Alpha and Omega, and beginning and the end. I will give unto him that is athirſt, of the fountain of the water of life freely.

7 He that overcometh ſhall inherit all things: and I will be his God, and he ſhall be my ſon.

8 But the fearful and unbelieving, and the abominable, and murderers, and whore-mongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake which burneth with fire and brimſtone: which is the ſecond death.

9 And there came unto me one of the ſeven angels, which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the bride, the Lamb's wife.

10 ¶ And he carried me away in the ſpirit to a great and high mountain, and ſhewed me that great city, the holy Jeruſalem, deſcending out of heaven from God.

11 Having the glory of God: and her light *was* like unto a ſtone moſt precious, even like a jaſper-ſtone, clear as cryſtal;

12 And

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14 *And death and hell were caſt into the lake of fire,* &c.] And I ſaw in the viſion emblematical perſons, who ſeemed to preſide over the regions of death and Hades, or the ſeparate ſtate; and to ſignify that human ſouls ſhould be no more ſeparated from the bodies to which they were united. Theſe perſons, as it appeared, were caſt into the lake of fire, which I have before deſcribed; and of which I have ſaid that this is the ſecond death.

15 *And whoſoever was not found written in the book,* &c.] And as the regiſter, which God, in purſuance of his counſels of everlaſting love, had kept of thoſe, whom it was his gracious purpoſe, agreeably to the tenor of his goſpel, to ſave, was compleat; I ſaw, that if any one was not found written in the book of life; he was caſt into the lake of fire; ſo that this was the awful end of the whole human race, to be plunged into that flaming and eternal ruin, or to be received into thoſe abodes of glory, which I am next to deſcribe, under the figure of a new heaven and a new earth.

Commentary and Notes on Chapter XXI.

1 *And there was no more ſea.*] The conſequence which Dr. Thomas Burnet hath drawn from hence, in his theory, to prove there was no ſea in the paradiſaical ſtate, is ſo manifeſtly abſurd, that I need urge nothing againſt it; for it is certain, that were God to cover the whole ſea with dry land, the earth muſt quickly periſh, as well as much of its commerce be deſtroyed. But a world more populous than this can be, while the ſea takes up ſo large a part of its ſurface, might well be expreſſed by ſuch a figurative viſion. With regard to this account of the new heaven, and new earth, in general, commentators have been divided. Some have thought it repreſents the happy ſtate of the church upon earth, during the millennium. A very ingenious writer, I mean Mr. Worthington, in his treatiſe of the extent and progreſs of redemption, endeavours to prove, that it is intended to repreſent a yet more perfect and durable period of proſperity, which ſhall be enjoyed upon this earth, after the millennium; and when the paradiſaical ſtate ſhall be yet more fully reſtored, by the more abundant progreſſive influence of the goſpel. But, upon weighing the whole matter, I muſt declare myſelf of the opinion of thoſe divines who underſtand it as an emblematical deſcription of the happineſs which the ſaints are to enjoy in heaven after the reſurrection, and to enjoy for ever; when, according to the preceding deſcription, the dead ſhall be judged according to their works; when this heaven and earth ſhall have paſſed away with great noiſe, and the elements ſhall have melted with fervent heat, as St. John and St. Peter concur in deſcribing it; and when death and hell ſhall be caſt into the lake of fire, with all that are not written in the book of life: phraſes which, I think, cannot be explained properly of any event, but thoſe of the day of univerſal judgment. And it is certain, that if we do not go into this interpretation of them, there is no view given us of the final cataſtrophe of things on this earth of ours, in this comprehenſive prophecy, though intended to repreſent the triumph of chriſtianity, which ſeems in theory a very improbable ſuppoſition.

2 *And I John ſaw the holy city,* &c.] I apprehended he ſaw in the viſion an appearance of a city, which ſeemed like the ſheet that Peter ſaw, to be let down from heaven, and appeared pendent, as it were, in the air, in ſuch a view that the foundations were viſibly diſtinguiſhable from the ſuperſtructure: and this he conſidered not as actually the abode of the bleſſed, but as a figurative repreſentation of the holineſs and felicity in which they were to dwell: ſo that it was a type of what the church itſelf ſhould be. To interpret it, therefore, as if there were now ſuch a city made in heaven, and by angelic power to be brought down to earth, and ſettled upon ſome ſpot of it, is ſo wild and romantick a thought, that one would wonder any one perſon of learning and underſtanding ſhould ever have embraced it.

5 *And he that ſat upon the throne, ſaid,* &c.] As the Lamb and he that ſat upon the throne have been mentioned as diſtinct through the whole book: and as the lamb is mentioned here as the ſpouſe of the church, I am ready, to underſtand the Father as the perſon here ſpoken of. But I will not abſolutely inſiſt upon this, becauſe in chap. xx. 11, 12, it ſeems to be Chriſt, who is repreſented as ſitting upon the throne: ſince we know it is he who is to appear as univerſal judge, under which character the perſon who ſat upon the throne is there ſpoken of.

6, 7 *And he ſaid unto me, It is done,* &c.] And he ſaid unto me, wonderful as the prediction is, doubt not of its accompliſhment. It is done: it is, as it were, already preſent with me. I am the Alpha and the Omega, the beginning and the end: too great and excellent to need uſing any artifice with my creatures; and far above the temptation of raiſing in them any falſe hopes and expectations. I will give to him that is athirſt, of the fountain of the water of life freely. I open the ſprings and they flow in abundance; and let every humble ſoul that deſires it, freely come and quench his thirſt. I have already made gracious promiſes to him that overcometh; and I will now compriſe them all in one; the conqueror ſhall inherit all things; the whole new creation ſhall be his; he ſhall poſſeſs its bleſſings to the utmoſt of his moſt enlarged deſires; and I will be to him a God, a ſource of compleat and everlaſting bleſſedneſs; and he ſhall be my ſon, and as my ſon inherit my kingdom, and dwell with me in it through eternal ages.

8 *But the fearful—and all liars ſhall have their part in the lake which burneth,* &c.] Some think this refers to the general notion which is ſo largely inculcated by the well known author of The Religion of nature delineated, that there is a language in actions as well as words; and that the malignity of every vicious and immoral action conſiſts in its contradiction to the great rule of truth. But in this view it muſt comprehend the caſe of expreſs lying; againſt which in the moſt obvious ſenſe, the terrors of this clauſe are moſtly directly levelled.

9 *And there came unto me one of the ſeven angels,* &c.] And after he who ſat on the throne had condeſcended to ſpeak to me, in the words I have juſt now mentioned, there came to me one of the ſeven angels who had the ſeven vials full of ſeven plagues which had lately been poured out; and he ſpake with me, ſaying, come, and I will ſhew thee the bride, the wife of the Lamb; and thou ſhalt obſerve how beautiful and glorious ſhe is.

10, 11 *And he carried me away in the ſpirit,* &c.] And he brought me in a viſion of the ſpirit to a great and high mountain: and

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12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Iſrael.

13 On the eaſt, three gates; on the north, three gates; on the ſouth, three gates; and on the weſt, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apoſtles of the Lamb.

15 And he that talked with me had a golden reed to meaſure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four ſquare, and the length is as large as the breadth. And he meaſured the city with the reed, twelve thouſand furlongs. The length and the breadth and the height of it are equal.

17 And he meaſured the wall thereof, an hundred *and* forty *and* four cubits, according to the meaſure of a man, that is, of the angel.

18 And the building of the wall of it was of jaſper: and the city *was* pure gold, like unto clear glaſs.

19 And the foundations of the wall of the city *were* garniſhed with all manner of precious ſtones. The firſt foundation *was* jaſper; the ſecond, ſapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, ſardonyx; the ſixth, ſardius: the ſeventh, chryſolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chryſopraſus; the eleventh, a jacinth; the twelfth, an amethyſt.

21 And the twelve gates *were* twelve pearls: every ſeveral gate was of one pearl: and the ſtreet of the city *was* pure gold, as it were tranſparent glaſs.

22 And I ſaw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it.

23 ¶ And the city had no need of the ſun, neither of the moon, to ſhine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 ¶ And the nations of them which are ſaved ſhall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it ſhall not be ſhut at all by day: for there ſhall be no night there.

26 And they ſhall bring the glory and honour of the nations into it.

27 And there ſhall in no wiſe enter into it any thing that defileth, neither *whatſoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

CHAP. XXII.

1 *The river of the water of life.* 2 *The tree of life.* 5 *The light of the city of God.* 18 *Nothing may be added to the word of God, nor taken therefrom.*

AND he ſhewed me a pure river of water of life, clear as cryſtal, proceeding out of the throne of God, and of the Lamb.

2 In

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he ſhewed me that great city the holy Jeruſalem, coming down out of heaven from God; which I underſtood to be an emblem of the church of Chriſt, in its moſt happy and glorious ſtate. And it was indeed a moſt delightful object to behold, having the glory of God ſhining round about it: and its luſtre was like that of a moſt precious gem, bright as a jaſper-ſtone, and clear as cryſtal; for the whole city, as it was repreſented to me pendent in the air, ſhone with an elegant and amazing luſtre.

12 *And had a wall great and high,* &c.] And it appeared, having a great and high wall, for ever to ſecure it from all the attacks of its enemies; having alſo twelve gates, and over the gates appeared twelve angels, as a celeſtial guard placed there; and names were written upon them, which were the names of the twelve tribes of the ſons of Iſrael.

13 *On the eaſt, three gates,* &c.] And the city formed a complete ſquare, having on the eaſt ſide, which I firſt viewed, three gates; on the north, three gates; on the ſouth, three gates; and on the weſt, three gates.

14 *And the wall of the city had twelve foundations,* &c.] And ſeeing the city ſuſpended, as it were in the air, I had an opportunity of obſerving, that the wall of the city had twelve foundations; and in them the names of the twelve apoſtles of the Lamb were engraved, to ſignify how great a dependence the church had on their teſtimony; and what an influence the goſpel which they preached had upon raiſing this noble and divine ſtructure.

16 *The length and the breadth, and the height of it are equal.*] As this is quite inconceivable with regard to any cubical ſtructure, which can be ſuppoſed of this magnitude, I look upon it as a wiſe and well-judged intimation, that all theſe deſcriptions are figurative. The like intimation is given in the viſion of Ezekiel: according to which if it were to be taken literally, the building deſcribed muſt be a mile high.

19 *The firſt foundation was jaſper; the ſecond, ſaphire; the third a chalcedony,* &c.] As the temple of Jeruſalem was beheld in its greateſt glory, when viewed from the eaſt, towards which the beautiful gate looked, ſo I think it is probable that the like was obſervable in this viſionary city on the eaſt ſide; and it was all as one temple in which God dwelt.

22 *And I ſaw no temple therein,* &c.] And whereas the temple made ſo conſiderable a part of the view of Jeruſalem, the holy city which I had been uſed to viſit: with regard to this heavenly Jeruſalem, I ſaw no temple in it; for the Lord God Almighty, and the Lamb are the temple of it; God was preſent in Chriſt his ſon, by a more intimate preſence than had ever been known upon earth, and by that preſence he made even the whole of the city moſt holy.

23 *The glory of God did lighten it,* &c.] Some have thought that this was an extraordinary luſtre which ſeemed always to hover over it, like a ſun never going down, I rather think that the whole city appeared to him like a luminous object, ſending out rays on every ſide, which he apprehended to be in conſequence of God's dwelling there: and that theſe rays might have much of the luſtre of the Shechinah. Mr. Fleming argues from this text, that the Lamb is the Shechinah in the heavenly world.

24 *And the kings of the earth do bring their glory and honour into it.*] This is the clauſe upon which Mr. Worthington inſiſts very much to prove, that we are to underſtand this deſcription, not of the heavenly world, but of ſome glorious ſtate of the chriſtian church, which is to paſs upon the earth: and it muſt be acknowledged a plauſible argument. The reader muſt conſider, whether it is ſufficient to outweigh thoſe on the other ſide; and if it be not, I ſuppoſe he will find no ſolution preferable to that which I have here given; for I cannot ſuppoſe, that the kings of the earth are thoſe who are to reign in this new earth, whoſe glory ſhall be reflected from, and ſo adorn the bliſsful city which they ſhall then inhabit.

25 *For there ſhall be no night there.*] Mr. Whiſton ſuppoſes, that a comet, meeting the earth at the general conflagration (for to ſuch a concurrence he aſcribes that awful Phenomenon) ſhall give it ſuch a blow, as to deſtroy its diurnal motion, leaving only ſuch a degree of it, that like the moon with reſpect to us, it ſhall move round its axis, while it performs its periodical revolution round the central body; and ſo as to turn always the ſame face towards it; by which means one hemiſphere ſhall be always enlightened by the ſun, and the want of it in the other ſhall be ſupplied by a ſupernatural light. But the four dark corners, which however 'tis difficult to ſay where they are, ſhall be the habitation of Gog and Magog. It is hard to determine whether this agrees leſs with the deſcription here given, or with the principles of good philoſophy. But this is not a place for canvaſſing ſuch an hypotheſis, nor is it neceſſary, after what his antagoniſt Mr. Keill has ſaid concerning it. The ſame gentleman alſo thinks, that a comet ſhall remove the moon from its orbit, ſo as to be converted into a primary planet, as he thinks it would have been at the flood, had it not been prevented by a peculiar providence.

27 *And there ſhall in no wiſe enter into it any thing that defileth—but they which are written in the Lamb's book,* &c.] As it is certain that nothing profane, abominable, and falſe can here be conſidered as written in the book of life; ſo here the Greek particles *ei mee* are to be conſidered, not as an exceptive, but adverſative conjunction.

Commentary and Notes on Chapter XXII.

1 *And he ſhewed me a pure river of water,* &c.] And having given me this view of the holy city, he, that is, the angel who condeſcended to be my guide on this occaſion, ſhewed me the pure river of the water of life, which was as clear as cryſtal, iſſuing out of the throne of God, and of the Lamb: an emblem of that perpetual life and over flowing joy, which ſhall be the portion of all the bliſsful inhabitants of the new Jeruſalem.

2 In the midſt of the ſtreet of it, and of either ſide of the river *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there ſhall be no more curſe: but the throne of God and of the Lamb ſhall be in it; and his ſervants ſhall ſerve him.

4 And they ſhall ſee his face; and his name *ſhall be* in their foreheads.

5 And there ſhall be no night there, and they need no candle, neither light of the ſun; for the Lord God giveth them light, and they ſhall reign for ever and ever.

6 And he ſaid unto me, Theſe ſayings *are* faithful and true. And the Lord God of the holy prophets ſent his angel to ſhew unto his ſervants the things which muſt ſhortly be done.

7 Behold I come quickly: Bleſſed *is* he that keepeth the ſayings of the prophecy of this book.

8 And I John ſaw theſe things, and heard *them*. And when I had heard and ſeen, I fell down to worſhip before the feet of the angel which ſhewed me theſe things.

9 ¶ Then ſaith he unto me, See *thou do it* not: for I am thy fellow-ſervant, and of thy brethren the prophets, and of them which keep the ſayings of this book: worſhip God.

10 And he ſaith unto me, Seal not the ſayings of the prophecy of this book: for the time is at hand.

11 He that is unjuſt, let him be unjuſt ſtill: and he that is filthy, let him be filthy ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.

12 And behold, I come quickly; and my reward *is* with me, to give every man according as his work ſhall be.

13 I am Alpha and Omega, the beginning and the end, the firſt and the laſt.

14 Bleſſed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs and ſorcerers, and whoremongers, and murderers, and idolaters, and whoſoever loveth and maketh a lie.

16 I Jeſus have ſent mine angel to teſtify unto you theſe things in the churches. I am the root and the offspring of David, *and* the bright and morning ſtar.

17 And the Spirit and the bride ſay, Come. And let him that heareth ſay, Come. And let him that is athirſt come: And whoſoever will, let him take the water of life freely.

18 For I teſtify unto every man that heareth the words of the prophecy of this book, If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book:

19 And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which teſtifieth theſe things ſaith, Surely I come quickly. Amen. Even ſo, come, Lord Jeſus.

21 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

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2 *In the midſt of the ſtreet of it*, &c.] And in the midſt of its ſtreet, and on the one ſide, and the other of the river, was the tree of life, Gen. iii. 3. 22, producing twelve different kinds of fruit, and one kind every month, to ſignify the permanency and variety of thoſe delights which ſpring up there. And the leaves of the tree are for the healing of the nations; beneath whoſe ſalutary ſhade no diſeaſe ſhall ever invade the nations of the ſaved; but perpetual health ſhall flouriſh among them, Zach. xiv. 11.

3 *And there ſhall be no more curſe*, &c.] And whereas in the earthly paradiſe, Satan inſinuated himſelf into the minds of the firſt parents of the human race, and the new-born glories of the ceation were blaſted by the curſe which he introduced into the heavenly paradiſe, every fatal effect of the former curſe ſhall ceaſe, and no evil ſhall ever ariſe. And the throne of God, and the Lamb, upon which the Father and the Son ſit together, ſhall be in it. And his ſervants ſhall ſerve him, in the ſacred offices of his temple, with far greater advantage than they have ever before done.

4 *His name ſhall be in there forehead.*] A cuſtom prevailed among many of the heathen, to inſcribe on the forehead the names or ſymbolical marks of the deity which they worſhipped. But the near connection between this clauſe, and that which related to their ſerving God in the offices of devotion, makes me think it more natural to refer this to the inſcription of holineſs to Jehovah, written on the mitre of the high prieſt; and ſo it naturally leads us to reflect upon that intimate approach to the bleſſed God with which all theſe happy ſouls ſhall be honoured.

6 *And he ſaid unto me, Theſe ſayings are faithful*, &c.] And when he had ſaid this unto me, he added, though theſe words which I have ſpoken betoken ſuch glorious things, that they may ſeem in a manner incredible; yet is not the divine bounty and munificence to be eſtimated by any human ſtandard: they are therefore to be received and depended upon as faithful and true. And theſe things, O John, are intended not merely for thy own inſtruction and conſolation, and much leſs for the gratification of thy curioſity, but the Lord God of the holy prophets has ſent his angel to ſhew to his ſervants what muſt quickly be done, and to repreſent ſcenes which it ſhall not be long ere they begin to open, though it may be long before they cloſe.

7 *Behold, I come quickly*, &c] Yet, on the whole, I may in his name declare, Behold, I come quickly to call my ſervants to an account: and bleſſed is he who keeps and ſtrictly obſerves the words of the prophecy of this book; for they will in ſuch a manner direct his courſe, as that he ſhall eſcape many dangerous rocks on which multitudes ſhall ſuffer ſhipwreck to their eternal ruin.

8 *And I John ſaw theſe things*, &c.] And I John, who wrote his book, am the perſon who ſaw and heard theſe things; and when I heard and ſaw them, I was ſo powerfully affected, that I fell down to worſhip before the feet of the angel, who ſhewed theſe things to me, forgetting the manner in which the ſame kind of homage had lately been refuſed upon a like occaſion.

10 *And he ſaith unto me, Seal not the ſayings*, &c.] And he, that is, our Lord Jeſus Chriſt, from whom I received this revelation, ſaid unto me, Seal not up the words of the prophecy of this book, ſo that they ſhould not be immediately peruſed; for the time is near in which the accompliſhment of theſe things ſhall begin.

11 *He that is unjuſt, let him be unjuſt ſtill*, &c.] Yea, the time is juſt approaching, when the laſt ſeal ſhall be ſet upon the characters of men; and when it ſhall be ſaid on the one hand, Let him that is unjuſt, be unjuſt ſtill; and let him that is polluted, be polluted ſtill; for no more opportunities ſhall ever be granted for reforming what hath been amiſs, and recovering the unrighteous and polluted ſoul to rectitude and purity. And on the other ſide it ſhall be ſaid, Let him that is righteous, be righteous ſtill; and let him that is holy, be holy ſtill; nothing ſhall ever happen to bring the virtues and graces of good men into any future danger, or under any cloud: but their righteouſneſs and holineſs ſhall for ever ſhine; yea, ſhine with an increaſing luſtre.

12 *And behold, I come quickly*, &c.] And to confirm this, behold I come quickly. I ſhall be manifeſt ere it be long: and my reward both of grace and vengeance is with me: and I will recompence to every man according as his works ſhall be, whether it ſhall appear upon an impartial examination to have been good or evil.

13 *I am Alpha and Omega*, &c.] And in order to confirm it further, I repeat it again, I am the Alpha and Omega, the firſt and the laſt: and what I ſay may be depended upon, as the words of invariable fidelity. Hear then therefore with attention and regard; and ſince my nature and perfections are immutable, ſee that the neceſſary change be made in yourſelves, in order to your obtaining that happineſs, of which your ſins may now render you incapable.

14 *Bleſſed are they that do his commandments*, &c.] Happy are they, and they alone, who do his commandments; and ſo prepare for his important appearance, that they may have the privilege to eat of the tree of life. And they ſhall freely enter by the gates into the glorious city I have deſcribed, and have their perpetual abode there.

15 *For without are dogs*, &c.] But without are the unclean, who merit no better name than that of dogs, as they debaſe their rational faculties to the ſervice of deteſtable luſts, and ſorcerers, and fornicators, and murderers, and idolators, who may juſtly be ranked together with the moſt abominable of ſinners: and with them muſt be ranked too every one who loveth and maketh a lie; who forges falſehood and practiſes it, or acts in any allowed contradiction to the great eternal rule of truth and rectitude.

END OF THE NEW TESTAMENT.

To GOD the FATHER.

TO Thee All-Good, Creator of Mankind,
Trembling with Awe I build the Hymn of Praiſe,
(O feeble Eſſay of well-meaning Mind!)
My Heart ſtill dictates, and my Hand obeys.

Eternal Praiſe to Thee, Eternal King!
Thy Mercies ever ſhall employ my Pen,
"Glory to God on higheſt," while I ſing,
"On Earth fair Peace, Benevolence to Men."

Theſe Illuſtrations of thy ſacred Law,
All that my humble Genius can endite,
To thy bleſt Name I offer up with Awe;
O God, accept them as the Widow's Mite.

And if the Wiſe ſhould ſomething here commend,
If aught of Good the Sinner haply find;
Thee firſt, I'll praiſe, Thee laſt, and without End,
Great ALPHA and OMEGA of Mankind.

To GOD the FATHER

[illegible] bless'd, Creator of Mankind,
Mingling with Awe I [illegible] the [illegible] of Praise,
[illegible] (by all [illegible] Mind!)
[illegible] and my Hand obeys.

Eternal Light! [illegible] Eternal King!
Thy Mercies ever shall employ my Pen;
Glory to God [illegible] while I sing,
On Earth [illegible] Benevolence to Men.

These [illegible] my sacred Lay,
All that my [illegible] Genius can endite,
To thy blest Name I offer up with Awe,
O God! accept [illegible] the Widow's Mite.

[illegible] Who should something here commend,
[illegible] aught of Good the Sinner haply find;
Thee still I'll praise, Thee last, and without End,
Great ALPHA and OMEGA of Mankind!

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IN THE
HOLY BIBLE.

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2469	vi. 3. 1 Pet. iii. 20.	God commands Noah to preach repentance and build the ark, 123 years before the flood.
2448	2 Pet. ii. 5.	To Noah, aged 500 years, Japhet is born, and two years after, Shem.
2353	Ge. vi. 32. x. 21. v. 31.	Lamech dies, aged 777 years.
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	vii. 11.	The flood comes on the earth in the 600th year of Noah.

Before Chriſt.		Second Age.
2348	viii. 18. 20. ix. 10. Gen. ix. 20.	The flood ceaſes, when Noah with his family and the creatures he carried in, come out of the ark, and make a burnt offering. God makes a covenant with Noah, promiſing never more to deſtroy the world by water, as a token of which he places the rainbow in the cloud. The ſame year Noah plants vines and is drunk.
2346	xi. 10.	Arphaxad born.
2311	12.	Salah born.
2281	14.	Eber born.
2247	16.	Peleg born: ſo called, as in his days the earth was divided.
2234	x. 8.	Nimrod exalts himſelf by founding the Aſſyrian monarchy.
	11.	Nineveh, the Aſſyrian metropolis, built.
2233	xi. 4, 6. 8, 9.	Nimrod's poſterity build the city and tower of Babel, ſo called from the confuſion of tongues ſent by God among the workmen.
2217	18.	Reu born.
2188	Pſal. cv. 23. Iſai. xix. 11.	Mizraim, Ham's grandſon, leads colonies into Egypt and founds a kingdom, which laſted 1663 years: whence Egypt is called the land of Ham, and the Pharoahs boaſted their deſcent from ancient kings.
2185	Ge. xi. 20.	Serug born.
2155	22.	Nahor born.
2126	24.	Terah, Abraham's father, born.
2008	xi. 19	Peleg dies.
2007	25.	Nahor dies.
1998	ix. 28. 29.	Noah dies, aged 950 years, and 350 after the flood.
1996	xi. 32. 26.	Abraham born, and aged 75 when his father Terah died 205 years old; who in his 70th year had begat Nahor and Haran: and in his 130th, Abraham. Acts, vii 4.
1986	29, 30. xvii. 17.	Serai, called alſo Iſcah, the daughter of Haran, Abraham's brother, was born ten years after her huſband.
1978	xi 21.	Reu dies.
1955	23.	Serug dies.
1925	xiv. 1. 2, 3, &c.	Chedorlaomer king of Elam, ſubdues the king of Sodom, Gomorrah, Admah, Zeboim and Bela, who ſerve him 12 years.
1922	xi. 21.	Terah, with his family leaves Ur of the Chaldeans, and dwells at Haram.

Before Chriſt.		Third Age.
1921	Gen. xii. 1, 2, 3.	Abram, in the 75th year his age, is commanded by God to enter Canaan, who promiſes it to his ſeed: and that in his ſeed, namely Chriſt Jeſus, our Lord, all the families of the earth ſhould be bleſſed.
1920	Gen. xii. 10. Gal. iii. 17. Ex.xii.40.	A famine in the land of Canaan forces Abram to go into Eggpt with his family. From this firſt coming into Egypt to the departure of the children of Iſrael out of it, are 430 years.
	Gen. xiii.	Abram and Lot return to Canaan: but the land not being ſufficient for both the flocks, they ſeparate. Lot goes to Sodom. God renews his promiſe to Abram, who removes to Hebron and builds an altar there.
1913	xiv. 4.	Beta, king of Sodom, and four other kings, rebel againſt Chedorlaomer, but are overcome by him in the valley of Siddim. Lot being taken priſoner, Abram reſcues him, ſlays Chedorlaomer, with his confederates, and returning, he is bleſſed by Melchiſedec, king of Salem, and prieſt of God, to whom Abram gives tythes. The reſt of the ſpoils, his partners having had their ſhares, he reſtores to the king of Sodom.
1913	xv. 2.	Abram complains for want of an heir: God promiſes him a ſon and the multiplying of his ſeed. Canaan is again promiſed and confirmed by a ſign.
1911	xvi. 1, 2.	Sarai being barren, gives Abram her maid Hagar.
1910	15.	Iſhmael, Hagar's ſon born.
1908	xi. 13.	Arphaxad dies.
1897	xvii. 5.	God makes a covenant with Abram, and a token of a greater bleſſing, changes his name to Abraham. As a ſeal of this covenant, circumciſion is ordained, Sarai, her name is changed alſo to Sarah, and bleſſed. God promiſes them a ſon, and commands his name to be called Iſaac: in him God promiſes to eſtabliſh his covenant.
	xviii.	Abraham entertains three angels, who renew the promiſe to him of having a ſon. God reveals to Abraham the deſtruction of Sodom, with whom Abraham intercedes for Lot and his family.
	xix.	Lot is commanded, for his own and family's preſervation, to get out of Sodom and fly to the mountains: but by much entreaty, he obtains leave to go into Zoar. Sodom, Gomorrah, and all the cities in the vale of Siddim, with their inhabitants, are for their moſt horrible ſins, deſtroyed by fire and brimſtone from heaven. The dead ſea remains a monument of it to this day. Lot's wife, for looking back to Sodom, contrary to God's command, is turned into a pillar of ſalt: and Lot, fearing to continue in the plain, betakes himſelf to the mountain, carrying with him his two daughters.
1896	Gen. xxi. 2. xix. 36	Iſaac born in the 100th year of Abraham's Age. Not long after to Lot are born Moab and Ammon, his ſons, and grandſons at the ſame time.
1892	xxi. 9.	Hagar and Iſhmael, at Sarah's requeſt, are caſt out.
1878	xi. 15.	Salah dies.
1871	xxii.	God tries Abraham to offer Iſaac he gives proof of his faith and obedience.
1859	xxiii.	Sarah dies at Hebron in Canaan, aged 127 years.
1856	xxiv.	Iſaac, in the 40th year of his age, marries Rebeka, the daughter of Bethuel, the ſon of Nahor.
1846	xi. 11.	Shem, Noah's ſon, dies.
1837	xxv. 24.	Jacob and Eſau, born to Iſaac, in the 60th year of his Age.
1821	xxv. 7.	Abraham dies, aged 175.
1817	xi. 17.	Heber dies, from him Abraham and his poſterity were called Hebrews. Gen. xiv. 13.
1796	xxvi. 34.	Eſau, aged 40, marries Judith, the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite.
1773	xxv. 17.	Iſhmael dies, aged 137
	xxvii.	Jacob, by his mother's direction, obtains the bleſſing from his father Iſaac, which he deſigned for Eſau: upon which he is obliged to fly unto Meſopotamia, to avoid Eſau's reſentment. Upon the way, the bleſſing of his poſterity are foretold to him in a viſion. At length coming to his uncle Laban's houſe, he covenants to ſerve him ſeven years for his daughter Rachel; but Laban deceives him with Leah. The marriage week being completed, Rachel is alſo given to wife, upon condition of ſerving ſeven years more.
	xxxix.	Of Leah are born,
1758	32.	Reuben.
1757	33.	Simeon.
1756	34.	Levi.

1755

Before Chriſt.		Third Age.
1755	Gen. xxvii. 36.	Judah, from whom the Jews receive their name.
1745	xxx. 23.	Rachel, after long barrenneſs, bears Joſeph.
		Jacob, deſiring to depart, is perſuaded by Laban to ſerve ſix years more for ſome part of his flock.
1739	xxxi. xxxii.	Jacob, after twenty years ſtay in Meſopotamia, ſets forward on his way home without acquainting his father or brothers-in-law. Rachel ſteals her father's gods, and is purſued by him. Jacob by his prudence is reconciled to his brother Eſau. He wreſtles with an angel at Penuel, and is called Iſrael.
	xxxiv.	Dinah, Jacob's daughter, defloured by Sichem, the ſon of Hamor. Simeon and Levi Dinah's brethren, revenge her quarrel, by putting all the males of Sichem to the ſword, for which Jacob reproves them.
	xxxv. 16.	Rachel delivered of Benjamin on the road between Beth-el, or Beth-lehem and Ephrath, and dies in child-bed. Job, according to ſome, lived about this time.
1739	xxxviii. 16.	Judah lies with Tamar his daughter-in-law in diſguiſe.
1729	xxxvii.	Joſeph hated by his brethren, and ſold to Iſhmaelite and Midianite merchants, who carry him to Egypt, where he is ſold to Potiphar, an officer of Pharoah, and by him made overſeer of his houſe.
1718	xxxix.	Joſeph reſiſts the temptations of his maſter's wife, who falſely accuſes him, and he is caſt into priſon. He interprets the dreams of Pharoah's butler and baker, which come to paſs accordingly.
1716	xxxv. 28.	Iſaac dies, aged 180, and is buried by Jacob and Eſau.
1715	xli. 25.	Joſeph interprets Pharoah's two dreams, he counſels Pharoah, and is made governor over all Egypt.
	47.	Here begin the ſeven years of plenty in Egypt.
	50.	Manaſſeh and Ephraim, Joſeph's ſons' born about this time of Aſenath, daughter of Potipherah, prieſt of On.
1708	xli, 54.	Here begin the ſeven years of famine.
1707	xlii. 1, 2, 3.	Jacob ſends his ten ſons to buy corn in Egypt.
		Joſeph impriſons them as ſpies; but are releaſed on condition of bringing Benjamin, and Simeon is kept as a pledge.
	Gen. xliii.	Jacob hardly perſuaded to part with Benjamin.
	xlv.	Joſeph diſcovers himſelf to his brethren, and by Pharoah's command ſends for his father.
1706	xlvi	Jacob having ſacrificed to God for his ſon Joſeph being yet alive, goes with all his family into Egypt, in the third year of the famine, and 130th of his age. He is ſettled in Goſhen.
1704	xlvii.	Joſeph gets all the money, lands, and cattle of the Egyptians for bread; only the prieſts' lands he buys not.
1689	xlviii. xlix.	Jacob adopts Ephraim and Manaſſeh, bleſſes them, and all his other ſons. Propheſies the deſcent of the Meſſiah from Judah, and dies, aged 147 years, ſeventeen of which he lived in Egypt. He is very pompouſly carried into Canaan, and buried in his father's ſepulchre.
1635	l.	Joſeph on his death-bed propheſies his brethren's return into Canaan; takes an oath of them to carry his bones out of Egypt; and dies, aged 110 years.
		Geneſis ends at the death of Joſeph, including the hiſtory of 2363 years. Next to it in order of time follows the book of Job, written as is generally thought by Moſes.
1619	Exod. vi. 16.	Levi dies in Egypt, aged 137. He was grandfather to Moſes and Aaron.
1577	i. 8.	Here begins the bondage of the Iſraelites, when a king roſe up in Egypt, who knew not Joſeph.
1574	vii. 7.	Aaron born three years before his brother Moſes, and 83 years before the departure out of Egypt.
1573	i. 15. 22.	Pharaoh, having in vain commanded the Hebrew midwives to deſtroy all the Iſraelite males, publiſhes an edict, that they be all caſt into the river.
1571	ii. 1, 5.	Moſes born, who being hid in the flags by the river ſide, is found by Pharoah's daughter, and adopted by her.
1531	11.	Moſes, in the fortieth year of his age, having ſlain an Egyptian contending with an Hebrew, flies into Midian, where he married Zipporah, daughter of Reul or Jethro the prieſt, and lives forty years with him.
1530	Joſhua xiv 7, 10.	Caleb, the ſon of Jephunneh born.

Third Age.

Before Christ.		
1491	Exod. iii. 1, 2, &c.	Whilſt Moſes keeps Jethro's ſheep at Mount Horeb, God appears to him in a burning buſh, and ſends him to deliver Iſrael.
	v.	Moſes and Aaron, having declared to Pharaoh the meſſage ſent to him by them from God, are charged as the heads of a mutiny, and diſmiſſed with many bad words: and more grievous taſks are directly laid upon the Iſraelites.
	vii. 7. Pſalm lxxviii. cv.	Moſes being eighty, and Aaron eighty three, being urged by God to it, return to Pharaoh, where the Magicians by ſorcery imitating the miracle of Aaron's rod turned to a ſerpent, make Pharaoh more obſtinate than before: wherefore God by the hand of Moſes, lays ten plagues upon Egypt.

Fourth Age.

Before Christ.		
	Ex. xii. 11.	On the fourteenth of the firſt month (that is May the fourth, and on our Monday) in the evening the paſſover is inſtituted.
	Ex. xii. 29, 41. Numb. xxxiii.	On the fifteenth at midnight, the firſt born of Egypt, being all ſlain, Pharaoh and his ſervants make haſte to ſend the Iſraelites away. And they the ſame day in which they were let go, being 430 years complete from Abraham's departure out of Charran, march away, being 600,000 men, beſides children, and come to Rameſes, whence, by ſeveral encampings, they reach the Red-ſea, the Lord conducting them by day in a pillar of cloud, and by night in a pillar of fire: they carry Joſeph's bones with them.
	Ex. xiv.	Pharaoh and his hoſt overtake them at the Red-ſea.
	xv.	Moſes divides the waters with his rod, and the Iſraelites paſs on dry ground to the deſert of Etham: whom when Pharaoh and his army would follow, they are all overwhelmed by the coming of the waters together: ſo that the Iſraelites are freed from the bondage of the Egyptians, whoſe carcaſes when they ſee floating on the ſea, and caſt on the ſhore, they ſing a ſong of praiſe to God.
	xvi. Exod.	Upon the fifteenth of the ſecond month (June the fourth, and on a Thurſday) the Iſraelites come to the wilderneſs of Zin, lying between Elyma and Sinai, where for want of food, they murmur againſt God and their leaders. About even-tide, God ſends them quails, and next morning he rains down manna from heaven: upon which they lived afterwards the ſpace of forty years, till they came to the borders of the land of promiſe. An omer of it was preſerved as a memorial.
	xvii. 1.	At Rephidim, the eleventh place of their encamping, the people murmur for want of water, which Moſes gives them by ſtriking the hard rock in Horeb with his rod.
	8, 9, &c.	The Amalekites, falling on the rear of the Iſraelites, are diſcomfited by Joſhua whilſt Moſes holds up his hands to God in prayer.
	Ex. xx.	God publiſhes his law contained in the ten commandments with a terrible voice from mount Sinai.
	xxi, xxii. &c. xxiv.	The people being much affrighted, God gives ſundry other laws, all which being written in the book of the covenant, Moſes propoſeth them to the people. This done, riſing early in the morning, he builds an altar at the foot of the mountain: he ſets up twelve ſtatues according to the twelve tribes, and ſends twelve young men of the firſt born, whom the Lord had conſecrated to himſelf, as the miniſters of thoſe holy things, before the inſtitution of the Levitical prieſthood, which offer ſacrifice firſt for ſin and then as thankſgiving to the Lord. And after Moſes had read the book of the covenant, he takes of the blood of the calves and goats ſo offered, and with water, ſcarlet wool, and hyſſop, ſprinkles the book and all the people, or thoſe twelve ſtatues repreſenting them; and ſo performs a ſolemn covenant between God and his people.
	xxiv. 9. 18	Moſes and Aaron, with Nadab, Abihu, and ſeventy men of the elders, go up into the mount, and behold there the glory of God. The reſt returning, Moſes with his ſervant Joſhua abides there ſtill, and waits ſix days, when, on the ſeventh day, God ſpeaks to him; and there he continues forty days and forty nights,

Before Chriſt.		Fourth Age.
1491	Exod. xxv. &c.	nights, including the ſix days before the Lord's appearance) eating no meat, nor drinking water all that while. Deut. ix. 9. while he receives God's command with regard to the frame of the tabernacle, the prieſts garments, their conſecration, ſacrifices, and other particulars in theſe and the ſix following chapters.
	xxxi. 18.	At the end of forty days, God gives Moſes the two Tables of the law made by God's own hand, and written with his own finger, bidding him get down quickly, for that the people had already made themſelves a molten calf to worſhip. Moſes pacifies God by prayer, and goes down; when, ſeeing the people keep a feſtival in the camp in honour of their idol, he breaks the tables at the foot of the mount. For which the Jews keep a faſt to this day.
	xxxii. 20, 28	Moſes having burnt and defaced the idols, put 3000 of the idolaters to death by the hands of the Levites.
	xxxiv.	God commands Moſes to frame new tables of ſtone, and bring them with him to the mount. Moſes does ſo next morning: and while he ſtands in the cleft of a rock, God paſſing by, ſhews him a glimpſe of his glory.
	10.	God renews his covenant with his people, and upon certain conditions gives them his laws again.
1490	xxxix.	In the firſt ſix months of this year, the tabernacle, the ark of the covenant, altar, table of ſhew-bread, the prieſts garments, the holy ointments, the candleſtick and other veſſels and utenſils for the ſacrifices, are finiſhed in the deſert of Mount Sinai, and are brought to Moſes.
	xl.	The tabernacle is ſet up and anointed with holy oil. Aaron and his ſons are conſecrated for the prieſthood.
	Lev. x.	Nadab and Abihu for offering ſtrange fire, are ſtruck dead, by fire from heaven.
	Numb. vii.	The princes of the tribes preſent their offerings towards dedicating the tabernacle. God ſpeaks to Moſes from the mercy-ſeat.
	Numb. ix.	Inſtitution of the ſecond paſſover.

Before Chriſt.		Fourth Age.
1490	Numb. x. 29.	Jethro, alſo called Hobab, brings his daughter Zipporah with her ſons Gerſhom and Eliezer, which were left with him, to Moſes his ſon-in-law. And after congratulating his and the people's deliverance out of bondage, he openly declares his faith and devotion towards the true God. By his advice, Moſes ſhares the government of the people with ſome others, and ordains magiſtrates for deciding ſmaller matters.
	Numb. xi.	Moſes complains to God, of the too great burthen of his government, who, to eaſe him, gives him the court of ſeventy elders.
	31.	The people luſt for fleſh. God gives quails in wrath, and ſends alſo a very grievous plague among them.
	xii.	God rebukes the ſedition of Miriam and Aaron, and maintains Moſes' right.
	Numb. xiii.	From the wilderneſs of Paran near Kadeſh-barnea, twelve men are ſent, among which are Caleb and Joſhua, in order to diſcover the land of Canaan. Returning, they bring with them a vine-branch, with a cluſter of grapes upon it. Ten of the twelve ſent out, ſpeak ill of the country, declare it barren, and magnify the ſtrength of their cities, and the gigantic ſtature of the inhabitants.
	Numb. xiv.	The people frightened, with this account, are about returning to Egypt; from which ſtep, Caleb and Joſhua, endeavouring to diſſuade them, are like to be ſtoned. At this God is ſo provoked, that he threatens to deſtroy them; but, by Moſes's prayer is prevailed on to ſpare them: he, nevertheleſs, denounceth, that all who are now twenty years old and upward, Caleb and Joſhua excepted, ſhall die in the wilderneſs. Thoſe who raiſed evil report are all deſtroyed by ſudden death. Some endeavouring to enter upon the promiſed land, contrary to God's command, are ſmitten by the Amalekites and Canaanites.
1499	Deut. i. 46.	At Kadeſh-barnea, the Iſraelites continue many days: but that they continued many years in ſome places, appears hence, that in thirty-ſeven years, only ſeventeen encampments are mentioned.

To

Before Christ.		Fourth Age.
1489	Numb. xxxiii. xvi. xvii.	To their long continuance in Kadiſh and encamping from thence, all that we find delivered in ch. xv. and the four following chapters of Numbers, ſeems to refer; as how Korah, Dathan, and Abiram, with 250 of their aſſociates, were ſwallowed up alive in the earth, for raiſing a mutiny againſt Moſes and Aaron; and how the people, murmuring againſt them for this calamity befallen their brethren, were deſtroyed by God, to the number of 14,700 men; and how twelve rods being brought by twelve princes, and laid in the ſanctuary, Aaron's rod only budded, producing almonds, and was laid up before the ark for a memorial againſt all future rebels.
1452	xx.	In the preceding thirty-ſeven years, the Iſraelites, by ſeventeen encampings having taken a compaſs round the hill-country of Seir and Edom, they come to the wilderneſs of Zin in the firſt month of the fortieth year after their departure from Egypt
	1.	Here Miriam, ſiſter of Moſes and Aaron, dies.
	2. 12.	The people again for want of water, murmur againſt Moſes and Aaron, whom, when God had ordered to call water out of the rock, only by ſpeaking to it, Moſes, through impatience and diffidence of the thing, utters ſomething or other unadviſeably with his lips, and ſtrikes the rock twice with Aaron's rod, whereby he draws water from it: but, for tranſgreſſing God's command, both are debarred from entering into Canaan.
	23, 28.	In the fifth month of this year, Aaron dies at Moſera, on the top of Mount Hor, aged 123, leaving Eleazer his ſon as ſucceſſor in the prieſthood.
	xxi. 5, 9. Jo. iii. 14. 1 Cor. 10. 9.	The people, for mumuring, are plagued with fiery ſerpents, of which many die: upon their repentance, God commands a brazen ſerpent to be made, and lifted up on a pole, that as many as look upon it, might live.
1452	Numb. xxi. Numb. xxi. 21.	About the cloſe of this year, all who mutinied at Kadiſh-barnea againſt God, being entirely extinct, the Iſraelites paſs over Zared, and coming to Ar on the borders of Moab, they at length arrive at Bamoth, a valley in that country, and pitch at Piſgah.
1451		Sihon, king of the Amonites, refuſing the Iſraelites a paſſage through his country is ſlain, and they poſſeſs his country.
	33.	Og, king of Baſhan, coming out againſt them, is deſtroyed with all his people, not one being left alive, and they poſſeſs alſo his land.
	xxii. 1, 2.	After theſe victories, the Iſraelites ſet forward, and encamp in the plains of Moab.
	3. Joſh. xxiv. 9	Balak, king of Moab, conſidering what the Iſraelites had done, fears, leſtunder pretence of paſſing through his country, they ſhould poſſeſs themſelves entirely of it, takes counſel with the princes of the Midianites his neighbours, and ſends for Balaam a ſoothſayer out of Meſopotamia to come and curſe Iſrael, promiſing great rewards for his pains, with a view afterwards to make war upon them.
	Numb. xxii. 7. 35 2 Pet. ii. 15, 16.	Balaam, forewarned by God, refuſes at firſt to come: but being ſent for a ſecond time, he importunes God to let him go, and accordingly goes with a purpoſe indeed of curſing Iſrael: but God offended at it, makes the dumb aſs of this mercenary prophet on which he rode, ſpeak, in a human voice, and reprove his folly.
	Numb. xxiii. Deut. xxiii 5. Joſh. xxiv. 10.	Balaam, offering ſacrifice twice, would gladly have curſed Iſrael in order to gratify Balak; but being forced to it by the Spirit of God, inſtead of curſing, he bleſſes them all; foretelling what felicity attended them, and what calamities ſhould befal their enemies.
	Numb. xxv 1, 2. 3, &c. Deut. iv. 3 Pſal. cvi 28. Apoc. ii. 14 1 Cor x 8	By Balaam's advice, the Moabite and Midian women are ſet on work to draw away Iſrael to idolatry: wherefore God commands Moſes firſt to take all the ring-leaders of this diſorder, and hang them before the ſun, and then he orders the judges to put to death all ſuch as had joined themſelves to Baal-peor: and, laſt of all, God ſends a plague among the people, of which 23,000 men died in one day; and theſe, added to them who were hanged and killed by the ſword, amount to 24,000.
	Numb xxv.	Phineas, the ſon of Eleazer, by killing Zimri, the chief of his father's

Before Christ.		Fourth Age.
1451	Pſal. cvi. 30.	Father's family, and Coſbi the daughter of Zur, a prince of the Midianites, appeaſes God's wrath, and the plague ceaſes.
	Numb. xxv. 12.	God therefore ſettles the high-prieſthood for ever upon Phinehas's houſe, and commands war to be made upon the Midianites.
	Numb. xxvi.	In the plain of Moab, near Jordan, oppoſite to Jericho, Moſes and Eleazer, by God's command, number the people, from twenty years old and upwards, and find them to be 601,730 men, beſides the Levites, whoſe number, reckoning them from one month old and upwards, comes to 23,000.
	xxvii. 1, 2.	Then Moſes receives command for parcelling out the land of promiſe among the Iſraelites.
		The daughters of Zelophehad have their fathers' land ſhared among them for want of male-iſſue. This occaſions the law for ſucceſſion in heritages to be made.
	12, 23. Deut. iii. 26. 27, 28.	God ſignifies to Moſes that he ſhall die; and Joſhua is thereupon declared to be his ſucceſſor, upon whom Moſes lays his hands, and gives him inſtructions. Several laws are made.
	Numb. xxxi.	Twelve thouſand of the Iſraelites, under the command of Phinehas, vanquiſh the Midianites, and put all the males among them to the ſword, together with their five princes, and among them Zur. Coſbi's father, and Balaam the wizzard: at which Moſes is wroth, who commands that every male-child, and all the women, except ſuch as are virgins, be ſlain.
	Numb. xxxii. Deut. iii. Joſ. xiii. and xxii.	The land that belonged to Sihon, and Og, namely, all from the river Arnon to Mount Hermon, Moſes divides among the tribes of Reuben, Gad and the half tribe of Manaſſeh; ſo that their poſſeſſions lay on this ſide Jordan: nevertheleſs, they aſſiſt the reſt of the tribes in all their wars, till they have ſubdued the Canaanites, and poſſeſſed the promiſed land.
	Deut. xxvii.	Moſes commands the people, that after their paſſing over Jordan, they ſet up great ſtones, and engrave the Ten Commandments on them, with the form of bleſſing upon Mount Gerizim, and of curſing upon

Before Christ.		Third Age.
1451	Deut. xxviii.	Mount Ebal; exhorting them to obſerve God's law, by ſetting before them the benefits that would enſue thereon.
	xxix.	He renews alſo the covenant which God made with them and their children upon Mount Horeb; and again perſuades them to keep it by all the bleſſings and curſes which would certainly follow the obſervers or breakers: yet, with a promiſe of pardon and deliverance, if upon the breach of it at any time, they ſhall repent them of their ſins: and he further tells them, that God thus declared his will to them, that none hereafter offending may pretend ignorance.
	xxxi.	Moſes having written this law, delivers it to the prieſts, the ſons of Levi, and to the elders, to be kept.
	xxxii.	The ſame day he writes alſo his moſt excellent ſong, and teaches it to the children of Iſrael in order to be ſung: and having finiſhed the Book of the Law, he takes care to have it laid in the ſide of the ark.
	xxxiii.	Moſes now drawing near his end, bleſſes every tribe in particular, by way of prophecy, except that of Simeon.
	xxxiv.	In the twelfth month of this year he goes up to Mount Nebo, from thence beholding the land of promiſe, and dies there, aged 120 years. His body God tranſlates into a valley at Moab, oppoſite to Beth-peor, and there buries it: no man to this day knowing the place where he laid it. The Iſraelites mourn thirty days for him.
		Here ends the Pentateuch, or five Books of Moſes, containing the hiſtory of 2552 years and a half from the beginning of the work. The Book of Joſhua begins with the forty-firſt year after the departure out of Egypt.
	Joſhua ii.	Joſhua, being confirmed by God in his government, ſends ſpies out from Shittim to Jericho, who being harboured by Rahab, are privately ſent away, when ſearch is made for them.
	iii.	Upon the tenth day of the firſt month, (April 30) the ſame day that the paſchal lamb was to be choſen out of the flock, the Iſraelites under Joſhua, a type of Chriſt, go up out of Jordan into the promiſed land, a type of a more heavenly

Before Christ.		Fourth Age.
1451	Joſh iv.	country: they paſs through the river on dry ground, the waters being for that time divided: and as a memorial of this miraculous paſſage, Joſhua ſets up twelve ſtones in the very channel of Jordan, and taking twelve more out of the midſt thereof, ſets them up at Gilgal, the place where they next encamp.
	v.	The day following Joſhua renews the uſe of circumciſion, which had been omitted forty years.
	10	Upon the fourteenth day of the ſame month in the evening, the Iſraelites celebrated their firſt paſſover in Canaan.
	11, 12,	Next day after this manna ceaſes.
	13.	Our Lord Jeſus, captain of his Father's hoſt, appears to Joſhua, the typical Jeſus, before Jericho, with a drawn ſword in his hand, and there promiſes to defend his people.
	vi.	Jericho, by the ark of the Lord having been carried round it, is taken the ſeventh day, and its walls falling down at the ſound of the prieſts trumpets, all the inhabitants are put to the ſword, except Rahab and her family.
	vii.	The Iſraelites beſiege Ai, and are defeated by their enemies. God having abandoned them for ſacrilege committed by Achan: which ſin being diſcovered by the caſting of lot, and Achan found guilty, he is ſtoned to death, and, with his children and cattle, burned by fire.
	viii.	Upon this, God being pacified, Ai is taken by ambuſcade, and utterly deſtroyed.
	30. 35.	On mount Ebal, according to the law made for that purpoſe, an altar is erected, and the ten commands engraved on it. The bleſſings are repeated on mount Gerizim, and the curſes on mount Ebal, and the book of the law read in the ears of the people.
	ix.	The kings of Canaan combine againſt Iſrael: only the Gibeonites craftily find a way to ſave their own lives, by making a league with them; but they are afterwards appointed to the ſervile offices of the houſe of God.
	x.	Adonizedek king of Jeruſalem, with thoſe of Hebron, Jarmuth, Lachiſh, and Eglon, upon hearing that Gibeon fell off from them, join all their ſorces together, and beſiege
1451	Joſh. x.	that town. But Joſhua raiſes the ſiege, purſues thoſe five kings, and ſmites them as far as Azekah, the Lord killing more with hailſtones from heaven, than the Iſraelites with their ſwords. Joſhua commands the ſun to ſtand ſtill over Gibeon, and the moon over the valley of Ajalon, by the ſpace of almoſt a whole day, till the Iſraelites take full vengeance of their enemies. The kings hide themſelves in a cave at Makkedah, from which they are brought forth, ſcornfully treated, and at laſt hanged.
1450	Exod. xxiii. 10, 11.	From the autumn of this year, in which, after the ceaſing of manna, they begin to till the ground, the riſe of the ſabbatical years is to be taken.
1445	Joſh. xiii.	Joſhua now grown old, is commanded by God to divide all the land on the weſt of Jordan, among the nine tribes remaining, and the other half tribe of Manaſſeh. The Lord and his ſacrifices are the inheritance of that of Levi.
	xi.	The reſt of the kings with whom Joſhua had waged war for ſix years, reſolve to ſet upon him with united forces: but Joſhua comes upon them unawares, ſlays them, and poſſeſſes their country.
	21. xiv. xv.	Joſhua now roots out thoſe giants the Anakims, together with their cities, which were in the hill countries out of Hebron, Debir and Anob, and in general out of the mountains of Judah, and over all Iſrael: and thus having got the whole land into his poſſeſſion, he divides it among the Iſraelites according to their tribes: and thus the land reſted from war.
1444		The Firſt ſabbatical year, or year of reſt. From hence the year of Jubilee, or every fifty years ſpace is to be reckoned.
	xviii.	The Tabernacle is ſet up at Shiloh, thought to be the ſame with Salem, and there it continued 328 years.
	xxii.	The Reubenites, Gadites, and half tribe of Manaſſeh, are ſent home with a bleſſing to their poſſeſſions on the other ſide of Jordan.
1443	xxiii. xxiv.	Joſhua gathers together all Iſrael, exhorts them to obedience, briefly recites God's benefits to them, renews the covenant between them and God, and dies 110 years old.

After

Before Chriſt.		Fourth Age.
1413	Judges ii. 7. iii. 6, 7, 8.	After the deceaſe of Joſhua, and the elders who ſurvived him, and remembered the wonders God had wrought for Iſrael, a generation of men ſucceed which forget God, and mingling themſelves by marriage with the Canaanites, worſhip their idols. During this ſtate of anarchy and confuſion, when every man did that which ſeemed right in his own eyes, all thoſe diſorders were committed, of which we have an account in the five laſt chapters of the Book of Judges; namely, the idolatry of Micha and the Danites, the war of the Benjamites, and the cauſe thereof: at all which, God being highly provoked, gives them up to the hands of Cuſhan, king of Meſopotamia. This firſt calamity of theirs held them but eight years.
1405	9. 10.	Othniel the ſon of Kenaz, and ſon-in-law of Joſhua, being ſtirred up by God as a judge and avenger of his people, defeats Cuſhan, and delivers the Iſraelites out of bondage; and the land was quiet forty years.
1343	12.	Othniel dying, the Iſraelites again fall to ſin againſt God, and are given up into the hands of Eglon king of Moab, who joining forces with the Ammonites and Amalekites, overthrows the Iſraelites, and takes Jericho. And this ſecond oppreſſion laſts eighteen years.
1325	15, 30.	Ehud the ſon of Gera is raiſed up by God to avenge his people: for pretending a meſſage to Eglon, he runs him into the belly with his dagger; after which, getting away, he gathers all Iſrael into a body on Mount Ephraim, and ſlays 10,000 of the moſt valiant Moabites: then the land is quiet for forty years.
	31.	After him Shamgar, the ſon of Anath, ſlays 600 Philiſtines with an ox-goad; and he alſo avenges Iſrael.
1305	iv. 1, 2 3.	The Iſraelites after the death of Ehud, returning to their old ſin, are given up by God into the hands of Jabin king of Canaan: and this thraldom continues twenty years.
1285 1285	4 Judges v. 31.	Deborah, the wife of Lapidoth, a propheteſs, at this time judges Iſrael in Mount Ephraim; and Baruch of the tribe of Naphtali being made captain of the hoſt of Iſrael, in ſight of Megiddo, overcomes Siſera, captain of Jabin's army, whom Jael the wife of Heber the Kenite afterwards kills in her own tent. In memory of which victory Deborah compoſes a ſong: and the land enjoys reſt for forty years.
1252	vi.	The Iſraelites ſinning again, are delivered into the hands of the Midianites: which fourth thraldom laſts ſeven years. Upon this they cry to God for help, and are reproved by a prophet. Then Gideon the ſon of Joaſh is by an angel from God ſent to deliver them. He firſt overturns Baal's altar, and burning his grove, is called Jerubbaal.
	vii.	Out of 32,000 men which came to him, he chooſes (God ſo commanding) only 300. But with this handful he puts to flight all the Midianitiſh hoſt, which the Ephraimites afterwards purſue and ſlay their princes Oreb and Zeeb.
1245		Gideon, after pacifying the Ephraimites, who complain that they were not called to the battle at firſt, paſſes the Jordan, and defeats the remainder of the Midianites. He chaſtiſes, alſo the men of Succoth and Penuel, who had refuſed him victuals in his journey, and ſlays the two Moabitiſh kings, Zebah and Zalmunna. After which important victories the Iſraelites offering to ſettle the kingdom upon him, and his poſterity, he refuſes it; but receiving their gold ear-rings, of theſe he makes an ephod, which afterwards proves an occaſion of idolatry. The Midianites being thus vanquiſhed, the land enjoys reſt forty years.
1236	viii. 33.	Gideon dies, and the Iſraelites relapſing into idolatry. worſhip Baal-berith as their God.
 1235	ix. 1, 2, &c	Abimelech, Gideon's ſon by his concubine, purpoſing to get to himſelf the kingdom refuſed by his father, ſlays ſeventy of his brothers all upon one ſtone: and having by the help of the Shechemites, got to be made king, Gideon's youngeſt ſon Jotham, who only had eſcaped Abimelech's fury, from the top of mount Gerizim expoſtulates with them the wrong which they had done to his father's houſe: and, by way of parable, foretels their ruin.

After

Before Chriſt.		Fourth Age.
		After this he flies, and dwells quietly at Beerith.
1233	Judges ix. 22. 50. 2 Sam. xi. 21.	Abimelech having reigned three years over Iſrael, Gaal, a Shechemite, conſpires againſt him. Upon the diſcovery of this plot to him by Zebul, he utterly deſtroys the city of Shechem, puts all the inhabitants to the ſword, and burns the temple of their god Beerith with fire; from thence he goes and lays ſiege to Thebez, where he is knocked on the head with a piece of a mill-ſtone, caſt upon him by a woman from the walls, and then killed outright by his armour-bearer.
1232	Judges x. 1, 2,	Tolah the ſon of Puah, judgeth Iſrael twenty-three years.
1210	3.	Jair the Gileadite, ſucceeds Tolah, and judges Iſrael twenty-two years.
1206	8.	The Iſraelites again forſaking the true God, fall to worſhipping the Gods of ſeveral nations, and are given up into the hands of the Philiſtines and Ammonites: which fifth thraldom laſts eighteen years.
1188	15.	Upon their repenting and forſaking their idols, they at length obtained mercy.
1187	xi.	Jepthah the Gileadite, being made captain of the hoſt of Iſrael, ſubdues the Ammonites. Before the battle, he vows that whatſoever ſhould come out of his houſe when he returned victorious, he would offer in ſacrifice: his daughter being the firſt that met him, he accordingly performed his vow.
	xii. 6.	He puts to the ſword 42,000 Ephraimites, who had behaved inſolently towards him, and judges Iſrael ſix years.
1182	8.	Ibzan the Bethlemite, ſucceeds Jepthah, and judges Iſrael ſeven years.
1175	11.	Elon the Zebulonite, ſucceeds Ibzan, and judges Iſrael ten years.
1164	13.	Abdon the Ephraimite, ſucceeds Elon, and judges Iſrael eight years.
1156	1 Sam. iv. 18.	Eli the high-prieſt, in whom the high-prieſthood was tranſlated from the family of Eleazer, to that of Ithamar, ſucceeds Abdon, and judges Iſrael forty years.
	Judges xiii. 1, 2.	The Iſraelites again provoked the Lord to anger, and he delivers them into the hands of the Philiſtines. This ſixth thraldom begins ſeven months after Eli's entering upon the government, and laſts forty years, even ſeven months after his death, when the ark was brought back again.
1155	24.	Samſon the Nazarite, according to the prediction of an angel, is born at Zora.
1137	xiv. 4.	Whilſt Eli the high-prieſt executes the office of a judge in civil matters under the Philiſtines, Samſon takes occaſion to quarrel with them, by marrying a woman of Timnah: for having on the day of his betrothing, propounded a riddle to the Philiſtines, and laid a wager, his wife after having extorted the interpretation from Samſon, tells it them. At this Samſon is enraged, goes and ſlays thirty men of Aſkelon, and gives the Philiſtines the ſuits of raiment which he had ſtript off the dead bodies, in performance of the wager he had loſt; and returns home to his father.
1136	xv.	Samſon, in harveſt time, goes again to preſent his wife with a kid at her father's houſe, but finds her given away in marriage to another man. Samſon reſolved to be revenged, catches 300 foxes, and tying fire-brands to their tails, turns them all into the corn-fields of the Philiſtines, their vineyards, and olive-gardens, and ſets them all on fire. The Philiſtines take Samſon's wife, and father-in-law, and burn them: Samſon in revenge, ſlays a great multitude of them, and ſits down on the rock Etam, from whence being taken by 3000 of the Jews, and by them delivered up to the Philiſtines, he ſlays a thouſand men of them with a jaw-bone of an aſs: at which time he is miraculouſly refreſhed, when thirſty and ready to faint.
1117	xvi.	Samſon is betrayed by Delilah his concubine, bereaved of the hair of his Nazariteſhip by ſhaving his head, and ſo delivered up to the Philiſtines, who put out his eyes, and bind him with chains of braſs. The Philiſtines gather together to offer ſacrifice to Dagon their god, and Samſon is brought in to make them ſport: whoſe hair having grown again by this time, and his ſtrength in a great

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1116		days of the Philiſtines, twenty years.
	1 Samuel iv.	The Iſraelites take up arms againſt the Philiſtines, but with very bad ſucceſs; for they loſe 4000 men in one battle. Then they ſend for the ark of the covenant from Shiloh, and cauſe it to be brought into the camp. The Philiſtines finding now that all lay at ſtake, encourage one another to behave themſelves like men that day: and thus falling on, they ſlay 30,000 of the Iſraelites: the ark of God is taken; and Hophni and Phinehas, prieſts, and ſons of Eli, are ſlain. All which tidings being brought to old Eli, he is ſo frighted, that he falls from his chair and breaks his neck, in the 98th year of his age.
	v.	The Philiſtines have brought the ark into Aſhdod, ſet it in the houſe of Dagon their God. But when Dagon had been found to have twice fallen grovelling before it, and broken to pieces, the inhabitants of the place being beſides ſorely plagued; they remove it from thence to Gath, and from
	vi.	that city to Ekron. But the ſame plagues and judgments following wherever the ark went, after ſeven months
1096		keeping of it, they, by the advice of their prieſts, ſend it home with preſents into the land of the Iſraelites; and it is
	vii.	brought to Bethſhemeſh, where 50,070 men are ſmitten for looking into the ark. From thence it is carried into the houſe of Aminidab in Kirjath-jearim, who ſanctifies his ſon Eleazer to keep it.
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	xxix.	The princes of the Philiſtines growing jealous of David, he and his company early next morning leave the army, and return to Ziklag.
	xxxi.	The armies joining battle, the Iſraelites are defeated: Saul's three ſons are ſlain: and he himſelf falls upon his ſword.
	2 Sam. 1.	Three days afterwards, an Amalekite brings Saul's crown, and the bracelets which were upon his arm, and preſents them to David, pretending, that having found him fallen upon his own ſword, he had killed him out-right, and taken the crown from off his head. Upon which, David cauſes him to be put to death, for ſtretching forth his hand to ſlay the Lord's anointed: and he laments the death of ſaul, and his ſon Jonathan, in a funeral ſong.
	ii.	David having aſked counſel of God, goes up to Hebron with thoſe that are about him, where he is anointed king by the men of Juda, who were his own tribe, and in the 30th year of his age. At Hebron, he reigned ſeven years and ſix months.
	ii. 8.	Abner, who was captain of Saul's hoſt, carries Iſhboſheth the late king's ſon to Mahanaim, and there makes him king over the reſt of Iſrael.
1053	12.	After two years time, there ariſe frequent and bloody ſkirmiſhes between a party of men on David's ſide, headed by Joab, David's nephew, and another party on that of Iſhboſheth, whereof Abner was chief. But the former grows ſtill ſtronger and ſtronger.
1048	iii. 6.	Abner diſguſted by Iſhboſheth, revolts to David, and he deals with the leading men of Iſrael, to transfer the whole kingdom to him, and this in the hearing of the Benjamites.
	22.	He comes to David, and is kindly received; but returning he is treacherouſly murdered by Joab, David laments his death very much, and buries him at Hebron.
	iv. 2.	Baanah and Reckhab murther their lord and maſter Iſhboſheth, as he lies reſting himſelf upon his bed. They bring

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1048	2 Sam.	his head to David, who in deteſtation of their treaſon cauſes them to be put to death directly.
	v. 1 Chro. xi.	The captains and elders of all the tribes come to Hebron, anoint David a third time, and make him king over all Iſrael.
	2 Sam. v. 5, 6, 7, 9.	David, with all Iſrael, marches to Jeruſalem againſt the Jebuſites, and takes the fort of Zion, and calls it the city of David. And making Jeruſalem the ſeat of his kingdom, he reigns there over all Iſrael thirty-three years.
1045	vi. 1 Chron. xvi.	The ark of the covenant, which was brought from Gilgal to Shiloh, is this year, which is alſo a ſabbatical year, brought from Kirjath-jearim, out of the houſe of Amminadab, and placed at Zion, 300,000 choice men of Iſrael attended it, and ſinging the 68th Pſalm.
1044	2 Sam. vii. 1 Chro. xvii. xxii.	David now dwelling in his houſe of cedar, which he had built, and living in full and perfect peace, imparts to Nathan the prophet his purpoſe of building a houſe for God. But is anſwered from God, that this was a work which ſhould be done not by him, becauſe he was a man of blood, and trained in war, but by his ſon Solomon, a man of peace, which ſhould be born to him.
	2 Sam. viii. 1 Chro. xviii. Geneſis xv. xviii. Deut. xi. 24. 1 Kings. iv.	The time which paſſes from this till the birth of Solomon is ſpent in wars, wherein David ſubdues the Philiſtines, Edomites, Amalekites, Moabites, Ammonites, and Syrians; and he extends his kingdom to the utmoſt bounds of that land which had been promiſed to the ſeed of Abraham, and never poſſeſſed by any of them, ſave only by David and his ſon Solomon.
1035	2 Sam. xi. 1 Chron. xx.	At the end of this year, Joab going with the army againſt the Ammonites, beſieges Rabbah, the metropolis of Ammon, whilſt David takes his eaſe at Jeruſalem, and there commits adultery with Bethſheba, the wife of Uriah the Hittite, who was then in the army, whom he alſo procures to be ſlain.
1034	2 Sam. xii.	The child ſo gotten in adultery is born. David is convicted by Nathan the prophet of his ſin, and he repents; in teſtimony whereof he compoſes the 51ſt pſalm. The child dies.

Bathſheba

Before Christ.		Fourth Age.
1033	2 Sam. 25	Bathſheba, becomes now David's wife, and bears him a ſon, to whom, as to one that ſhould prove a man of peace, God gives the name of Solomon; and as to one beloved by the Lord, the name of Jedidiah.
1032	2 Sam. xiii. 1,	Amnon, David's eldeſt ſon, deflowers his ſiſter Thamar.
1030	23.	Abſalom avengeth his ſiſter Thamar, and kills his brother Amnon: for which he flees to Geſhur in Syria, where he continues three years with king Talmai, his grandfather by the mother's ſide.
1027	xiv.	After three years exile, he returns to Jeruſalem, where he continues two years before the king his father admits him into his preſence, and is reconciled to him.
1024	xv.	This rebel ſon, having got chariots and horſes, and a guard to attend him, obtains leave to go to Hebron, where, by Ahitophel's counſel, he breaks out into open rebellion; and forceth his father to fly from Jeruſalem.
	xvii.	Ahitophel, becauſe his counſel in every thing is not followed by Abſalom, hangs himſelf.
	xviii.	Abſalom, having loſt 20,000 men, flies, and a bough of an oak catching hold of him, he hangs there, and is run thro' by Joab.
1017	xxiv. 1 Chro. xxi.	David, tempted by Satan, commandeth Joab to number the people. God offended at it, ſends a prophet to put three plagues to his choice; namely, the famine, ſword, or peſtilence. David chuſes to fall into the hands of a merciful God, rather than into the hands of men. So God ſends a peſtilence; of which 70000 men die in one day. The angel being about to deſtroy Jeruſalem, God bids him hold his hand; for he beholds David repenting in ſackcloth, and entreating him to ſpare the innocent people, and to turn his hand upon himſelf, and his father's houſe.
1016	1 Kings xiv. 21.	Rehoboam is born to Solomon by Naamah, an Ammonitiſh woman.
1015	1 Kings i.	David being now ſeventy years of age, and broken with continual cares and wars, grows ſo weak and feeble, that clothes can no longer preſerve heat in him. Therefore Abiſhag, a young virgin, is appointed to keep him warm. Adonijah ſeeing his father thus decline, he by the aſſiſtance of Joab and Abiathar, makes himſelf king: which David underſtanding, immediately commands Zadock the prieſt, and Nathan the prophet, with other great men, to anoint Solomon king. Adonijah, upon hearing this, betakes himſelf to the ſanctuary, and is pardoned.
	ii.	David having given inſtructions to his ſon Solomon, dies, after reigning ſeven years and ſix months in Hebron, and thirty three years in Jeruſalem over all Iſrael.
1014	iii. 1, 2	Pharaoh king of Egypt gives his daughter in marriage to Solomon.
	2 Chro. viii 11. 1 Kings iii 5.	The Lord appears to Solomon in a dream, and bids him aſk what he will, and it ſhould be given him. Solomon aſketh wiſdom. God gives him wiſdom from above, and adds thereunto riches and honour. Of this divine wiſdom, Solomon gives an eminent proof in judging between the two harlots.
		Fifth Age.
1012	vi. 1. 2 Chro. iii. 1.	Solomon layeth the foundation of the temple, in the 480th year after the departure of the children of Iſrael out of Egypt.
1005	1 Kings vi. 38.	Solomon's temple finiſhed in the eleventh year of his reign, having been ſeven years and a half in building.
1004	viii. 2 Chro. v. vi. vii.	Solomon this year, being the ninth Jubilee, and opening the fourth millenary of the world, with great magnificence celebrates the dedication of the temple: at which time God gives a viſible ſign of his favour.
975	1 Kings xi. 2 Chro. ix.	Solomon having, as it is with reaſon believed, forſaken his luſts and vanities, to which he had been too intemperately addicted, and written as a teſtimony of his repentance, the book called The Preacher, dies. He reigned forty years.
	1 Kings xii.	The Iſraelites aſſemble at Shechem, in order to crown Rehoboam, Solomon's ſon, king over all Iſrael. The people by Jeroboam ſue to him for a removal of ſome grievance; to whom Rehoboam, by the advice

Before Christ.		Fifth Age.
975	1 Kings xii.	vice of young men, returning an harſh anſwer, alienates the hearts of ten tribes from him, who make Jeroboam king over them; and they fall at the ſame time from the houſe of David, and the true worſhip of God.
	25. xiv. 17. xii. 26.	Jeroboam in the beginning of his reign repairs Shechem, deſtroyed by Abimelech 258 years before, and there he dwells. Afterwards going over Jordan, he builds Penuel; and at length makes Tirzah the ſeat of his kingdom. But fearing leſt his new ſubjects, by going to Jeruſalem to worſhip, might be induced to revolt from him, he deviſeth a new form of religion, ſetting up two golden calves; the one at Bethel, the other at Dan, for the ſeduced people to bow down to.
	xiv. 2 Chron. xii.	From the time of this moſt diſmal rent, Rehoboam reigneth over Judah and Benjamin ſeventeen years; and Jeroboam over Iſrael, or the other ten tribes, twenty-two years.
974	xi. 17.	The prieſts and Levites, with the other Iſraelites who feared God, ſtick to Rehoboam, and maintain the kingdom of Judah three years: after which time Rehoboam falls to idolatry, and walks no more in the ways of David and Solomon.
	1 Kings xii. 32. xiii. 2.	Jeroboam ſacrificing to his calf at Bethel, a prophet is ſent to him from God, who foretels the judgment which ſhould one day be executed upon that altar and the prieſts, namely thoſe whom Jeroboam had made of the loweſt of the people, that ſerved at it. Which prophecy then and there is confirmed by ſigns and wonders upon the king himſelf, and upon the altar.
971	xiv. 25. 2 Chron. xii.	Shiſhak king of Egypt, ſpoils Jeruſalem and the temple: but the king and the princes repenting at the preaching of Shemaiah the prophet, God gives them not over to utter deſtruction.
958	1 Kings xv.	Abijam, the ſon of Rehoboam, ſucceeds his father in the kingdom of Judah, and reigns three years.
957	2 Chron. xiii.	He obtains a great victory over Jeroboam, kills 50,000 men in one battle, and takes Bethel.
955	1 Kings xv. 8.	Aſa, in the twentieth year of Jeroboam, ſucceeds his father Abijam, and reigns forty-one years.
954	25.	Nadab, in the ſecond year of Aſa, ſucceeds his father Jeroboam in the kingdom of Iſrael, and reigns not quite two years.
953	27.	Nadab, at the ſiege of Gibbethon, a town of the Philiſtines, is ſlain by Baaſha of the tribe of Iſſachar, in the third year of Aſa.
		And the ſame year having made himſelf king over Iſrael, he utterly extirpates the whole race of Jeroboam, and reigns twenty-four years. At this time lived the prophets Jehu, Hanani, and Azarias.
951	2 Chron. xiv.	Aſa deſtroys idolatry, and enjoying ten years of peace, ſtrengthens his kingdom with forts and a ſtanding army.
941	9.	Zerah the Ethiopian invades Judah with an innumerable army. Aſa overcomes him, ſacrifices to God ſome of the ſpoil, and makes a ſolemn covenant with God. He alſo depoſes Maacah his grandmother, a great Patroneſs of idolatry; and brings into the temple thoſe things which his father and himſelf had conſecrated to God; and afterwards enjoys a long peace.
930	1 Kings xvi. 6.	Elah, the ſon of Baaſha, ſucceeds his father in the kingdom of Iſrael.
929	8.	In the ſecond year of his reign, and the twenty-ſeventh of Aſa's, Zimri, one of his captains, conſpires againſt him, kills him, and reigns in his ſtead. As ſoon as he is ſeated on the throne, he deſtroys the whole family of Baaſha: but the army which then lay before Gibbethon, make Omri their king, who directly beſieges Tizra, and takes it. Which Zimri ſeeing he ſets the king's palace on fire, and periſhes in the flames.
	21.	The people of Iſrael are now divided into two factions: one follows Tibni the ſon of Ginah, and endeavours to make him king. The other adheres to Omri: but Tibni dying, Omri reigns alone, in the thirty-firſt year of Aſa.
925 924	22. 23, 24.	Omri having reigned ſix years in Tirzah, removes the ſeat of his kingdom to Samaria, a place which he himſelf had built.

Before Chriſt.		Fifth Age.
918	1 Kings xvi. 29.	Ahab ſucceeds his father in the kingdom of Iſrael, and reigns twenty-two years in Samaria. He did evil in the ſight of the Lord, above all that were before him.
914	xxii. 41. 2 Chron. xx. 31.	Jehoſhaphat ſucceeds his father Aſa, in the fourth year of Ahab king of Iſrael, and reigns twenty-five years in Jeruſalem.
912	xvii. 7.	Jehoſhaphat being ſettled in his kingdom, and having demoliſhed the high places, and groves, ſends in the third year of his reign, Levites, with the princes, to inſtruct the people in the law. God, in the mean time, ſubdues his enemies under him.
901	1 Kings xx.	Benhadad king of Syria, lays ſiege to Samaria, who, by the direction of a prophet, is beaten of, and a vaſt number of the Syrians ſlain.
899		Ahab, not being able to perſuade Naboth to ſell him his vineyard, falls ſick upon it. Jezebel his wife, ſuborning falſe witneſſes to accuſe him of blaſphemy, cauſes Naboth to be ſtoned, and puts the king in poſſeſſion of the vineyard Whereupon the prophet Elijah denounceth judgments againſt Ahab and Jezebel. Wicked Ahab repenting, God defers the judgment.
898	xxii. 51.	Ahab in the ſeventeenth year of the reign of Jehoſhaphat, makes his ſon Ahaziah his aſſociate in the government of the kingdom.
	2 Kings iii. 1. i. 17	Jehoſhaphat alſo makes Jehoram his ſon co-partner with him: whence it is that Jehoram, the ſon of Ahab, who ſucceeded his brother Ahaziah, in the kingdom of Iſrael, in the eighteenth year of Jehoſhaphat king of Judah, is ſaid to have begun his reign in the ſecond year of Jehoram ſon of Jehoſhaphat.
897	1 Kings xxii. 2 Chron. xviii.	Ahab having got Jehoſhaphat to aſſiſt him in the ſiege of Ramoth-gilead, before he goes, he aſks counſel of 400 falſe prophets, who promiſe him victory and ſucceſs. But by Jehoſhaphat's advice, Micaiah, a true prophet of God, is conſulted, who foretels his overthrow: and, according to his word, Ahab is ſlain at Ramoth-gilead, and buried at Samaria.
896	2 Kings i. iii. 5. 2 Sam. viii. 2.	Ahab being dead, the Moabites revolt from Iſrael, who had continued in ſubjection ever ſince king David's days.
	2 Kings i. 1 Kings xxii.	Ahaziah king of Iſrael lying ill of a fall, ſends to conſult Baal-zebub the god of Ekron, concerning his recovery. Elijah the prophet meeting the meſſenger, tells him Ahaziah ſhall ſurely die. Whereupon two captains over fifty men a-piece are ſent to apprehend him, and bring him before the king, Elijah calleth for fire from Heaven, and deſtroys both them and their companies: he goes with a third captain that behaves himſelf ſubmiſſively, and aſſures the king he ſhall not come down alive from his bed. Accordingly Ahaziah dies, having governed two years by himſelf and with his father.
	2 Kings iii. 1.	Jehoram ſucceeds his brother in Iſrael about the cloſe of Jehoſhaphat's eighteenth year, and reigns twelve.
	ii. 11.	Elijah wrapt to heaven in a fiery chariot.
892	2 Chron. xxi. 2, 3. 2 Kings viii. 16.	Jehoſhaphat gives his ſons gifts and fenced cities; but his eldeſt ſon Jehoram he more abſolutely inveſts in the throne, in the fifth of Jehoram king of Iſrael.
889	2 Chron. xxi. 4, 5. Geneſis xxvii. 40.	Jehoram now holds the kingdom four years. No ſooner is he ſettled, than he cuts off all his brethren, and many princes of Iſrael. Now the Edomites revolt from Judah; and, as Iſaac foretold, ſhake his yoke off for ever. Libnah, a city of the tribe of Judah, falls off too.
888	2 Chron. xxi. 10. 11. 12.	Jehoram following his wife Athaliah's counſel, ſets up in Judah, and even in Jeruſalem, the worſhip of Baal, compelling his ſubjects to it. He gets Elijah's leter which was left for him, whereby he is reproved, and thoſe calamities denounced that befel him afterwards.
-	2 Kings viii. 25	Ahaziah ſucceeds his father in Judah, in the twelfth year of Jehoram king of Iſrael, and reigns one year.
884	28. ix.	Jehoram king of Iſrael, and Ahaziah, lead their armies to Ramoth-gilead againſt Hazael king of Syria, when the former is wounded, and retires to Jezreel to be cured. Eliſha ſends a young prophet with inſtructions to anoint Jehu, Jehoſhaphat's ſon, king over Iſrael, and to open to him the will of God for rooting out Ahab's houſe,

Before Chriſt.		Fifth Age.
884	2 Kings	houſe, who being proclaimed king, marches to Jezreel, kills Jehoram in Naboth's field, and Jezebel is caſt out at a window, where dogs eat her body.
	x.	He diſpatches letters to Samaria, where ſeventy of Ahab's children are beheaded. Then coming to Samaria, deſtroys all Ahab's family, and the prieſts of Baal. Nevertheleſs he maintains the idolatry of Jeroboam's golden calves, the whole twenty-eight years of his reign.
	ix.	Jehu executes the divine vengeance on the idolatrous houſe of Judah: he overtakes Ahaziah at Gur, who was on his flight to Meggido, and has him ſlain in his chariot.
	x.	Going alſo to Samaria, he cauſes forty-two of Ahaziah's kinſmen to be killed.
	xi. 2 Chron. xxii. 10.	Athaliah, Ahab's daughter, upon the death of her ſon Ahaziah, uſurps the throne, deſtroying thoſe that had a right to it. But Jehoſheba, Jehoram's daughter and wife to Jehoiada the high-prieſt, hides Jehoaſh, then an infant, and ſon of her brother Ahaziah, in the temple, whereby he is ſaved from the general maſſacre.
878	2 Kings. xi. 2 Chron. xxiii.	Jehoiada brings out Jehoaſh, now ſeven years old, and anoints him king: cauſes Athaliah to be taken off, reſtores the worſhip of God, deſtroying the houſe of Baal, and ordering the idolatrous prieſt Mattan to be ſlain. Jehoaſh beginning in the 7th year of Jehu, reigns forty years.
857	2 Kings xii. 7.	Jehoaſh, in the twenty-third year of his reign, orders the repair of the temple, which is committed to Jehoiada's charge.
	xiii. 1. viii. 12.	Jehoahaz ſucceeds his father Jehu in Iſrael, and reigns ſeventeen years, in all which time Hazael of Syria oppreſſes him, exerciſing all thoſe cruelties foretold by Eliſha.
841	xiii. 10.	Jehoaſh is taken by his father Jehoahaz as co-partner in the kingdom of Iſrael, in the thirty-ſeventh year of Jehoaſh king of Judah, and reigns ſixteen years.
840	2 Chron. xxiv.	Zechariah, for reproving the people that fall to idolatry after his father Jehoiada's death, is ſtoned to death in the court of the Lord's houſe, by king Jehoaſh's order, who next year

Before Chriſt.		Fifth Age.
839	2 Chron. xxiv.	is murdered in his bed, and his ſon Amaziah ſucceeds.
	2 Kings xiii.	On the death of Jehoahaz, his ſon Jehoaſh ſucceeds him in Iſrael. Soon after his father's funeral, he viſits Eliſha then ſick, and with tears aſks his counſel, who promiſes him victory over the Syrians. A dead man brought to life by being laid in the prophet's grave.
836	xv. 1.	Jeroboam II. taken co-partner by his father Jehoaſh, when going to war againſt the Syrians. This is gathered from Azariah king of Judah, beginning to reign in the twenty-ſeventh year of Jeroboam.
826	xiv. 2 Chron. xxv.	Amaziah, elate with a victory againſt the Edomites, this fourteenth year of his reign over Judah, provokes Jehoaſh of Iſrael to battle, who overcomes the former, and takes him priſoner, breaking down 400 cubits of the wall of Jeruſalem, and after pillaging the temple and king's houſe, returns to Samaria.
825	2 Kings xiv. 23.	Jehoahaz dies fifteen years before Amaziah, and Jeroboam II. his ſon, reigned forty-one years in Samaria.
810	xiv. 2 Chron. xxv.	Amaziah, upon the diſcovery of a plot againſt him, flies to Lachiſh, and is there murdered, his ſon ſucceeding him.
	2 Kings xv.	Uzziah, or Azariah, begins in the 27th year of Jeroboam II. and reigns fifty-two years.
808		Now is the thirteenth Jubilee held in the reign of two flouriſhing kings, in whoſe times lived the prophets Iſaiah and Joel in Judah; Jonas, Hoſea, and Amos, in Iſrael.
	xiv. 25. Iſai. ix. 1. Jonah. iii. Matt. xii. 41.	Jonas of Gath-heper, a town of Zebulon in Galilee, (here obſerve the Phariſees blindneſs, Jo. vii. 52) was ſent to preach at Nineveh, the capital of Aſſyria, when king and people repented.
784	2 Kings xiv. 29.	Jeroboam, under whom Iſrael was at its height of glory, dies; after which the ſtate is reduced to downright anarchy for eleven years and a half. For ſuch an inter-regnum, the ſynchroniſm requires, that the ſix months of Zachariah, Jeroboam's ſon, anſwer the thirty-eight years and a month of Shallum, who murdered him in the thirty-ninth year of Uzziah.
773	xv. 8.	Zachariah, the fourth and laſt of Jehu's race, as foretold, begins his

Before Chriſt.		Fifth Age.
773	2 Kings.	his reign in the thirty-eighth year of Uzziah, and reigns ſix months over Iſrael.
772	xv. 10.	Shallum, Jabeſh's ſon, murders Zachariah in the ſight of the people, and reigns a month in the thirty-ninth of Uzziah. After whoſe death follow thoſe direful calamities foretold by Amos.
	Amos vii. 9. 2 Kings xv. 14.	Menahem, the ſon of Gadi, kills Shallum, waſtes Tiphſah and its borders; and for their not opening to him, he takes the town, and rips up all the women with child.
771	9.	While Menahem thus endeavours to poſſeſs the kingdom, Pul, king of Aſſyria, invades the country, to whom he gives 1000 Talents of ſilver, and reigns quietly ten years after.
761	23.	Pekahia ſucceeds his father Menahem in the fiftieth of Uzziah, and reigns two years.
759	25, 27.	Pekah, one of his captains, kills him and reigns twenty years.
758	32.	Jotham ſucceeds his father Uzziah in Judah, aged twenty five, and reigns fifteen years.
	2 Chro. xxvii. 5.	He ſubdues the Ammonites, and makes them tributary for three years under him and his two ſucceſſors.
	Mic. i 1.	Micah and Hoſea execute their prophetic office.
	2 Kings xvi. 1.	Then lived Nahum, who prophecied Nineveh's deſtruction.
742	2 Chro. xxviii. 1.	Ahaz ſucceeds his father Jotham, in the ſeventeenth of Pekah, king of Iſrael, reigning ſixteen years.
	2 Kings. xvi. 2 Chron. xxviii. Iſ. vii.	Rezin, king of Aſſyria, and Pekah, are confederate againſt Judah, which greatly terrifies them. But to Ahaz, God ſends a gracious meſſage by Eſau, with a promiſe of deliverance. For a ſign of which (when the king being bid to aſk one, refuſed to do it) God gives him the promiſe of Immanuel to be born of a virgin. Rezin and Pekah beſieging Jeruſalem, and Ahaz in it, are beaten off. Ahaz is no ſooner delivered than he forſakes God, and falls to idolatry. Wherefore God gives him up to the king of Iſrael, who ſlay 120,000 in one day, with many nobles, and carries away 200,000 captives. But theſe, by advice of the prophet Oded, are ſent home.
739	2 Kings xv. 30. 2 Kings	Hoſea murdering Pekah, gets Iſrael into his own hands in the twentieth of Jotham; that is, when he firſt began to reign, the ſame with the fourth of Ahaz. Hoſea by reaſon of the enſuing Diſorders, cannot be ſaid to reign till nine years after, the ſtate having no form of government.
728	xvii. 3.	Salmaneſer, king of Aſſyria, comes up againſt Hoſea, and makes him tributary.
726	xviii. 1. 2 Chro. xxix. xxx. xxxi.	Hezekiah ſucceeding his father Ahaz, deſtroys idolatry, and proſpers. He celebrates alſo a ſolemn paſſover, and reigns twenty nine years.
725 724 721	2 Kings xvii. 4.	Hoſhea, conſulting with So, king of Egypt, refuſes the tribute to Salmaneſer: who, provoked at this, and jealous of that confederacy, lays ſiege to Samaria, and at the cloſe of the third year takes it, carrying the Iſraelites away captive. Here endeth the kingdom of Iſrael, having been divided from that of Judah 254 years.
713	2 Kings xviii.	Sennacherib, the Aſſyrian, beſieges and takes many of the fenced cities of Judah; but is pacified by a tribute.
	xx. Iſaiah. xxxviii.	Hezekiah falls ſick, and Iſaiah tells him he ſhall die: but by tears and prayers he recovers, and obtains a prolongation for fifteen years: in token of which the ſun goes ten degrees back.
710	2 Kings xix. Iſ. xxxvii	Sennacherib, in breach of the articles, beſieges Jeruſalem, ſending a blaſphemous letter to Hezekiah, which he ſpreading before the Lord, with many tears, craves Gods Aſſiſtance. Upon this, Iſaiah aſſures him of deliverance. That very night an angel ſlays 185,000 of the Aſſyrians: next morning Sennacherib departs for Nineveh, where ſoon after he is ſlain by his two ſons, whilſt he was worſhipping in the houſe of his God.
698	2 Kings. xxi. 2 Chron. xxxiii.	Menaſſeh, aged twelve, ſucceeds his father Hezekiah, and reigns fifty-five years He ſets up idolatry, and ſheds much innocent blood. Wherefore God delivers him over to the Aſſyrians, who carry him to Babylon in the twenty-ſecond year of his reign: but, upon his repentance, God reſtores him.
655	Judith xiii	Nebuchadonoſor the Aſſyrian, aiming at univerſal monarchy, ſends Holofernes againſt Judea, who beſieging Bethulia, has his head taken off there by Judith, a Simeonitiſh woman.

Before Chriſt.		Fifth Age.
643	2 Kings xxi. 19. 2 Chron. xxxiii. 21, 22.	Amon, aged twenty-two, ſucceeds his father Manaſſeh, and reigns two years. An idolator, but no penitent: and murdered by his ſervants.
641	2 Kings xxii. 1. 2 Chron. xxxiv.	Joſiah, aged eight, ſucceeds his father Manaſſeh, reigning thirty-one years. In his time lived Jeremiah, and Zaphaniah, alſo Huldah the propheteſs.
630		In the twelfth year of his reign, begins a ſucceſsful reformation.
624	2 Kings xxiii. 2 Chron. xxxiv.	Orders the temple to be repaired. The high-prieſt Hilkiah having found a book of the law, ſends it the king, who has it read over; he aſks counſel of Huldah, who propheſies the deſtruction of that city, but not in his days. Calling the elders to him, with the prieſts and prophets, he cauſes the law to be read over before the people, and renews the covenant between God and them. He burns dead mens' bones at Bethel, as was foretold, and keeps a ſolemn paſſover.
610	2 Kings xxiii. 29. Zech. xii. 11. 2 Chron. xxxv. 25. Lam. iv. 20.	A war breaks out between Egypt and Aſſyria. Joſiah unadviſedly engages in it againſt Necho king of Egypt, and is ſlain in Megiddo. The good king thus taken away, who kept off the Babyloniſh captivity, was not only then bewailed, but a publick mourning kept for him in after-times. Jeremiah, in memory of it, compoſes his Lamentations, bewailing the calamities which were ſhortly to befal the Jews, as if preſent before him, and very compaſſionately pointing at Joſiah's death as the ſource of them all.
	2 Kings xxiii. 2 Chron. xxxvi.	Shallum, one of Joſiah's younger ſons anointed king. After three months depoſed by Pharaoh Necho, who makes Eliakim his elder brother king of Judah, and changes his name to Jehoiakim. But Jehoahaz he carries to Egypt, where he dies.
	5.	Jehoiakim, aged twenty-five, reigns eleven years.
609	Jer. xxvi.	Uriah and Jeremiah propheſy againſt Jeruſalem: the former put to death, the latter releaſed. Habbakuk alſo propheſies.
607	xxv. 1.	Nebuchadnezzar aſſociated by his father Nebopolazar, in the kingdom of Aſſyria, to whom God delivers up Jehoiakim,

Before Chriſt.		Fifth Age.
606	2 Chron. xxxvi. 6. Jer. xxv. 11. xxix. 10.	and is put in chains to be carried to Babylon. But, upon promiſes of obedience, is left and lives a ſervant to Nebuchadnezzar three years. From which ſubjection, the ſeventy years of the Babyloniſh captivity is reckoned as foretold by Jeremiah.
	Dan. i. 3, 7. Iſ. xxxix. 7.	Nebuchadnezzar orders Aſhpenaz, maſter of the eunuchs, to carry from Jeruſalem both of the blood royal, as Eſau foretold to Hezekiah, and of the nobility, the choiceſt youths for beauty and wit, who being educated in the Chaldean language and literature three years, might be fit to ſerve the king in his palace: among whom were Daniel, Shadrach, Meſhach, and Abednego.
605	Dan. i. 2. 2 Chron. xxxvi. 7.	Nebuchadnezzar, in purſuit of his victories over Egypt, hearing of the death of his father, orders the captives to be brought to Babylon, and poſts thither, where he is received as lawful ſucceſſor: and cauſe what he thinks fit, of the furniture of the temple, to be placed in the houſe of his god Belus.
603	2 Kings xxiv. 1.	Jehoiakim, after three years ſubjection, rebels againſt Babylon.
	Dan. ii.	In the ſecond year of Nebuchadnezzar, as beginning from his father's death, Daniel recovers the king's dream, and interprets it of the four chief monarchies: upon which he and his companies are advanced.
600	2 Kings xxiv. 2.	Nebuchadnezzar ſends an army againſt Jehoiakim, which waſte all Judea, and carry thence 3023 captives.
	Jer. xxii. 18. xxxvi. 30.	After taking and putting Jehoiakim to death they drew his carcaſe out of the gate of Jeruſalem, as Jeremiah foretold, and leave it unburied.
599	2 Kings xxiv. 8.	Jehoiakim, aged eighteen, ſucceeds his father, and reigns three months in Jeruſalem.
	2 Chron. xxxvi. 9. Iſ. xxxix. 6. Jer. xxxiv. 1.	Againſt him Nebuchadnezzar marches and beſieges the city, when Jehoiakim and his retinue come out to meet him: Nebuchadnezzar makes them all priſoners, enters Jeruſalem, and takes all the treaſure in the temple and king's palace, breaking in pieces the gold veſſels and furniture Solomon had made; and carries captive the king, his mother, &c. and 10,000 able men out of the city

Before Chriſt		Fifth Age.
599	Ezek. xvii. 12. i. 2, 3,	city and country, leaving none but the poorer ſort. Alſo 8000 Artificers. Among the captives are Mordecai and Ezekiel the prieſts, the latter of whom, in his prophecy, reckons from the beginning of this captivity.
	Baruch vi.	An epiſtle, ſaid to be Jeremiah's, is ſent to the captives, cautioning them againſt the idolatry of Babylon.
	2 Kings xxiv 17.	Nebuchadnezzar leaving Jeruſalem, makes Mattaniah, Jehoiachim's uncle, king, calling him Zedekiah.
	2 Chron. xxxvi.	He, at the age of twenty-one, reigns eleven years: but rebelling againſt Nebuchadnezzar, or rather openly againſt God, brings on Jeruſalem, and the whole Jews, thoſe calamities ſo often foretold by the prophets: for,
588	2 Kings xxv. Jer. i. 3. xxxix. lii. 27.	at the cloſe of the eleventh year, Jeruſalem, after a long ſiege, is taken when the Chaldeans enter it. Zedekiah flying by night, is overtaken and brought priſoner to Riblah, Nebuchadnezzar's head-quarters, where after ſeeing his children ſlain, his eyes are put out, and loaded with chains, is carried to Babylon. A month after taking the city, Nebuzeradan, captain of the guard enters it, and ſetting fire to the temple, king's palace, &c. lays the whole city in aſhes, the walls being razed, and all that were left in the city, with the treaſure, carried to Babylon.
	2 Kings xxv. 21.	Thus Judah was carried captive 468 years after David began to reign, 388 after the revolt of the ten tribes, and 134 after the deſtruction of Iſrael.
	Jer. xlix. 7. Ezek. xxv. 12.	Obadiah denounces God's judgments againſt the Edomites inſulting over the Jews; as do Jeremiah, Ezekiel, and the author of Pſ. 79 and 137.
		Sixth Age.
569 Bab. Emp.	Dan. iv. 29, 33.	Nebuchadnezzar, elate with his victories over Egypt and Judea, &c. and the magnificence of his buildings, turns mad, and is driven from human ſociety.
562	34.	After ſeven years ſpent among the beaſts, his right mind returning, he humbles himſelf before God, and is reſtored. Soon after dies, having reigned twenty months with his father, and forty three years alone.

Before Chriſt.		Sixth Age.
Bab. Emp.	2 Kings xxv. 27. Jer. lii. 31.	Evil-merodach, his ſon, ſucceeds in the thirty-ſeventh of Jehoiachim's captivity, whom he enlarges, and changing his priſon-clothes, ſets him above all his courtiers at his own table. Two years after Jehoiachim dies.
555	Dan. vii. 1.	Balſhazzar having removed ſome who murder'd his father, Evil-merodach, and uſurped his throne, ſucceeds.
		In his firſt year, Daniel has the viſion of the four beaſts, i. e. the four monarchies, and all the power delivered by God to the ſon of man.
553	viii. 1.	In his third year Daniel has the viſion of the ram and he-goat, denoting the ruin of the Perſian monarchy, and the great miſery to be brought by Antiochus on the Jews.
538	v. Jer. xxxviii. Dan v. Iſ. xiii. Hab. ii. Jer. xxv. 12. l. li.	Belſhazzar makes a great feaſt, and cauſe all the veſſels of the Lord's houſe, brought by Nebuchadnezzar from Jeruſalem, to be uſed to the honour of his idols: a hand appears writing on the wall of the room where they were carouſing; at which the king, greatly terrified, ſends for his Chaldean aſtrologers, who could neither read nor interpret the writing. But Daniel does both, and thereupon he is declared the third man in the kingdom. That night the king is ſlain, Babylon taken by Cyrus, and the empire tranſlated to the Medes and Perſians, as had been frequently foretold.
	Dan. v. 31.	Cyrus giving the kingdom of Babylon to Darius the Mede, reſerving ſome Places, he returns into Perſia.
	vi. 6.	Daniel's greatneſs cauſing envy in ſome courtiers, they plot his ruin. But finding nothing in his adminiſtration blame-worthy, reſolve that his piety ſhall become a capital crime: they move the king for a decree, that for thirty days, no petition be made to any but himſelf. This decree is broken by Daniel's ſupplication to God. He is caſt into a den of lion's; Darius publiſhes a decree, that all ſhall fear the God of Daniel.
537	Dan. ix.	Darius's firſt year from the ſubverſion of the Babyloniſh empire, begins the ſeventieth of the Jewiſh captivity.
536 Perſian Emp.		Perſia falls to Darius by inheritance, and Media by marriage.

From

Before Chriſt.		Sixth Age.
536 Perſian Empire	Ezra i. 1.	From the ſeventy years captivity being expired, he publiſhes the edict, as Iſaiah and Jeremiah foretold; reſtores all the holy veſſels, and contributes to the building of the temple.
535	iii. 8, 13.	In the ſecond year, and ſecond month after their return, Levites are appointed to lay the foundation of the temple, and overſee the work.
534	iv. 5.	The Samaritans, by bribing ſome about Cyrus, diſturb the Jews.
529	6.	In the firſt of Artaxerxes or Cambyſes, the Samaritans frame an open accuſation againſt the Jews, and preſent it to the king, who forbids their proceeding.
520	Ezra 5. 1.	In the ſecond of Darius Hyſtaſpes, or Ahaſuerus, Zerubbabel, and Jeſhua ſet forward the building.
	Hag. ii. 1, 9.	Haggai propheſies this ſecond temple ſhall be greater than the former, in regard the Meſſiah ſhould honour it with his preſence.
519 518	Eſth. i. ii.	Ahaſuerus, putting queen Vaſhti away, eſpouſes Eſther.
515	Ezra vi.	In the ſixth of Ahaſuerus, the temple finiſhed.
		Its dedication celebrated, and the paſſover kept.
510 509	Eſth. iii. Deuter. xxv. 19. Eſth. iv. ix.	Haman being offended at Mordecai the Jew, determines to deſtroy the whole people. Accordingly pur, or the lot is caſt, and falls on the twelfth month Adar; he obtains an edict for putting all Jews to death in every province. Mordecai, Eſther, &c. humble themſelves by prayer and faſting. The king finding from the Chronicles, that Mordecai had diſcovered a conſpiracy, orders him to be publickly honoured by Haman. Eſther entertaining the king and Haman, ſues for her own and people's life, accuſing Haman, whom the king cauſes to be hanged on the gallows he had made for Mordecai.
467	Ezra vii. viii. ix. x.	Ezra obtains a commiſſion from Artaxerxes to ſettle the Jewiſh ſtate, and reform the church at Jeruſalem; and in the ſeventh of Artaxerxes, ſets out with many Jews from Babylon. Obliges thoſe that took ſtrangers to wife, to ſend them back
455	Neh. ii.	In the twentieth of Artaxerxes, Nehemiah obtains leave to build the walls of the city.
	Dan. ix. 24. Ne. v. 14.	Here Daniel's ſeventy weeks begin to be fulfilled.
442		Nehemiah returns to the king.

Before Chriſt.		Sixth Age.
415 Perſian Empire	Neh. xiii. 6.	The twenty-firſt jubilee, and laſt ſeen by the prophets.
355	Joſ. Ant. l. 11. c. 8.	Alexander of Macedon, paſſing into Aſia, lays waſte the Perſian empire.
332	Ibid.	Manaſſes, brother of Jaddus the high-prieſt, refuſing to quit his ſtrange wife, is driven out: Sanaballet his father-in-law, governor of Samaria, revolts from Darius, has leave of Alexander, to build a temple on Gerizim, making Manaſſes high-prieſt. Hence the riſe of the ſchiſm of the Samaritans. See John iv. 20.
338 Maced. Empire	Ibid. Dan. viii. 7. xi. 13.	Alexander intending to beſiege Jeruſalem, Jaddus goes in his prieſtly robes, with the people all in white to meet him: Alexander, upon ſeeing his habit, falls proſtrate before him, and offers ſacrifices in the temple, by Jaddus' direction. Daniel's prophecy ſhewn him, that a Grecian ſhould come and deſtroy the Perſians, by which he is confirmed that he himſelf is the man. Grants the Jews all their deſire, and departs. The Perſians overcome, Darius ſlain, and Alexander now univerſal monarch.
323	Joſ. Ant. l. 12. c. 1.	Ptolemeus Soter entering Jeruſalem on a ſabbath-day, under pretence of ſacrificing, ſurpriſes the city, and ſends ſeveral colonies into Egypt.
320 277	Joſ. Ant. l. 12. c. 2.	Ptolemeus Philadelphus, ſon of Soter, builds a magnificent library at Alexandria. By advice of Demetrius Phalereus, ſeventy-two Jews are employed to tranſlate the ſcriptures into Greek. The king dedicates ſeveral perſons to the temple.
176	1 Mac. i. 10.	Antiochus Epiphanus, ſucceeding Seleucus in Syria, reigns eleven years and ſome months.
175	2 Mac. iv. 7.	Jaſon, by corruption, obtains the high prieſt-hood from Antiochus.
170	1 Mac. i. 21, 22 2 Mac. 10. Joſ. Ant. l. 12. c. 7. Dan. xi. 28.	Antiochus ſacks Jeruſalem, pillages the temple, and deſtroys 40,000 inhabitants. Endeavours to aboliſh the true worſhip of God, forcing many to renounce their religion. The Samaritans conſecrate the temple of Gerizim to Jupiter.
168	1 Mac. viii. 5.	Perſeus overcome by the Romans, the Macedonian kingdom ends having ſtood 626 years.
167	i. 45.	Antiochus, by edict, commands all his ſubjects to profeſs the Grecian religion alone, under pain of death, appointing overſeers to compel the people.

Among

Before Chriſt.		Sixth Age.
167. Maced. Empire	2 Mac.	Among the Jews many choſe the moſt cruel torments: all which martyrdoms, with the ſufferings of the ſeven Maccabees, are recorded in the two books of Maccabees.
166	ii. 1 Mac. iii 2Mac. viii. Joſ. Ant. l. 12. c. 9. 1 Mac. iii. Joſ. Ant. l. 12. 10.	Matthias, with his five ſons, ſlay thoſe ſent by Antiochus, and fly to the deſert; many others follow, of whom numbers are ſtifled in caves, making no defence on the ſabbath. Matthias aboliſhes that ſuperſtition, and exhorts his ſons to aſſert their country's liberty. Matthias dying, Judas Maccabeus ſucceeds, who delivers his country, and purges it of their abominations. Apollonius, governor of Samaria, falls upon the Jews, but is defeated and ſlain by Judas. Seron alſo, governor of Lower Syria, invades Judea; him Judas encounters, and ſlays 800 of his men, putting the reſt to flight.
165	1 Mac. iii. 27. iv. Joſ. Ant. l. 12. 11.	Judas defeats an army ſent by Antiochus. Lyſias returns with a greater force, of whoſe men Judas kills 5000, making him retreat. Sets the temple in order, and builds a wall round Sion.
164	1 Mac. vi. Ant. l. 12. c. 13.	Antiochus is eaten by the worms, and dies in the 149th year of the Grecian kingdom.
163		His ſon Antiochus Eupator, aged nine years, ſucceeds him, and makes peace with the Jews, which he ſoon breaks.
162 161	2Mac. xiii. Joſ Ant. l. 12. c. 15. 1 Mac. vii	Putting Menelaus the high-prieſt to death, he raiſes Alcimus or Jacimus. Onias retiring to Egypt, is permitted by Ptolemy Philomater to build a temple at Heliopolis, like that of Jeruſalem, and made high prieſt there. Demetrius Soter, ſon of Seleucus, eſcaping from Rome, comes into Syria, where he is crowned king, taking off Antiochus and Lyſias.
	1 Mac. vii. 2 Mac. xiv. Joſ. Ant. l. 12. c. 17.	Demetrius, at the inſtance of Alcimus, ſends Nicanor with a great army againſt Judas. Upon joining battle, Nicanor is ſlain. Here ends the hiſtory of the ſecond book of Maccabees.
	1 Mac. ix Joſ. Ant. l. 12. c. 18, 19. 1 Mac. viii. 19. Joſ. Ant. l. 18. c. 17.	Demetrius ſends Bacchides with 20,000 men againſt Judas, who with 800, engages him and is ſlain. His brother Jonathan choſen in his ſtead, who enters into alliance with the Romans, the firſt made between both nations.
160 Maced. Empire	1 Mac. ix. 55. 70	Alcimus commanding the inner court of all the temple to be pulled down, is ſtruck with a palſy and is dies miſerably.
158	Joſ. Ant. l. 13. c. 2. 1 Mac. x. 1.	Jonathan compels Bacchides to a league, and to retire from Judea.
153	1. Mac. x. 3. 10. Joſ. Ant. l. 13. c 4.	Alexander Balas, ſon of Antiochus Epiphanes enters Syria: the garriſon of Ptolemais open their gates from a hatred to Demetrius, who prepares for war. Demetrius deſires an alliance with Jonathan. Alexander Balas is no leſs importunate with him, and makes him high-prieſt.
152	1 Mac. x. 21. Id. ibid.	Jonathan puts on the veſtments on the ſeventh month of the 160th year, of the Grecian kingdom, being the firſt Haſmonean high-prieſt.
150	1 Mac. x. 49. 50. Joſeph. ubi ſup	Demetrius and Alexander engaging, the former is ſlain.
	1 Mac. x. 51 Joſ. c. 7. 1 Mac. x. 75.	Alexander Balas, now in poſſeſſion of Syria, eſpouſes Cleopatra, daughter of Ptolemy Philomater, and highly honours Jonathan.
148	Joſ Ant. l. 13. c. 8.	Demetrius Nicanor, eldeſt ſon of Demetrius Soter, enters Cilicia. King Alexander Balas, makes Apollonius commander, who attacks Jonathan: the latter defeats him, and taking Joppa and Azotus, burns the temple of Dagon.
146	1 Mac. xi. Joſ. loc. cit.	Ptolemy Philomater comes to the relief of Alexander, who ſets Ammonius in ambuſh to kill him. Upon diſcovering the treachery Ptolemy marries his daughter to Demetrius. Upon Alexander's being driven from Antioch, the inhabitants offer Ptolomy the kingdom, who refuſes it, but perſuades them to accept of Demetrius.
145		Alexander returns with a great army, when Ptolemy and Demetrius uniting their forces, overcome him: But Ptolemy dies of his wounds, after ſeeing Alexander's head ſent him by Zabdiel.
	1 Mac. xi. 54. Joſ. Ant. l. 13. c. 9	Jonathan beſieges the citadel of Jeruſalem. Upon complaint to Demetrius, Jonathan appeaſes him by preſents. Tryphon, with ſome revolted ſoldiers from Demetrius, undertakes to eſtabliſh Antiochus, the ſon of Balas, in Syria.
144	1 Mac. xi 55. xii.	Demetrius, vanquiſhed by Antiochus, flies to Seleucia. Antiochus honours Jonathan, who aſſiſts him againſt Demetrius, Jonathan renews his alliance with

Before Chriſt		Sixth Age.
143 Maced. Empire		with Rome and Lacedemon, and fortifies Jeruſalem.
	Joſ. Ant. l. 13, c. 9, 10.	Tryphon contrives to deſtroy Antiochus: and reigns in his ſtead; but fearing Jonathan, invites the latter to Ptolemais, and bring ſome ſoldiers, promiſing to give it him up. Jonathan not ſuſpecting the fraud, comes only with 1000 men: But upon his entering Ptolemais, Tryphon makes him priſoner, and ſlays all his men.
	1 Mac. xiii. 31. 32.	The Jews chuſe Simon Maccabeus their general againſt whom Tryphon leads an army. He promiſes to releaſe Jonathan for one hundred talents of ſilver. But upon receiving the money, puts him to death. Simon erects a ſtately monument for his father and brethren. Tryphon murders Antiochus, and uſurps the crown. The Romans and Lacedemonians renew their league with Simon, on braſs tables.
142	1 Mac. xiv. 18. Joſ. Ant. l. 13. c. 13. id. ib	The government and high-prieſthood made hereditary in Simon, by whoſe means the Jews are diſcharged from all foreign tribute. He takes Sion, drives out all idolaters, placing true worſhippers in the city.
139	Joſ. Ant. l. 13. c. 12.	Out of hatred to the vices of Tryphon, his ſoldiers ſubmit to Cleopatra. She marries Antiochus Soter, her late huſband's brother, and has him crowned. He drives Tryphon from Syria, beſieges him in Dorah, whence flying to Apamea, he is taken and ſlain.
135	1 Mac. xvi. Joſ. Ant. l. 13. c. 14	Simon, traverſing the cities of Judea comes with his two ſons, Matthias and Judas, to Jericho Ptolemeus, ſon of Abubus, Simon's ſon-in-law, inviting them to Dochus, a fortified caſtle, murders them. John Hircanus ſucceeds his father as high-prieſt. Here ends the firſt book of Maccabees.
130	Joſ. Ant. l. 13. c. 17.	Hircanus taking Shechem, demoliſhes the temple of Gerizim, two hundred years after its firſt erection.
107	Joſ. l. i. Bell. c. 3. Ant. lib. 13. c. 19, and lib. 20. c. 8	Judas or Ariſtobulus, ſurnamed Philellen, eldeſt ſon of Hircanus, ſucceeds him as governor and high-prieſt. The firſt who, after the Babyloniſh captivity, wore a crown, and changed the ſtate into a monarchy.

Before Chriſt.		Sixth Age.
88	Luke ii. 37.	Anna, the propheteſs, becoming a widow, ſerves God night and day in the temple, for eighty-four years, till ſhe ſees Chriſt.
63	Joſ. l. 1. Bell. c. 5. Ant. l. 14 c. 8.	Jeruſalem taken by Pompey, who leaves all the temple treaſure, but makes the Jews tributary.
49 Roman Empire		Here begins the reign of the Cæſars, when Julius, after defeating Pompey at Pharſalia, is made perpetual dictator.
37	Joſ. l. 14 c. 25. Id. ibid. c. 28. l. 1 Bell. c 13.	Herod, ſon of Antipas or Antipater, an Idumean, declared king of Judea by the Romans, by the aſſiſtance of whoſe general Soſius, he beſieges and takes Jeruſalem. His ſoldiers guilty of rapine and cruelty. Antigonus, prince and high-prieſt, carried to Rome by Soſius, and Herod poſſeſſes the whole kingdom.
31		Hillel, a Babylonian, deſcended from David, flouriſhed at Jeruſalem, whoſe diſciple Jonathan, ſon of Uzziel, was author of the Chaldee paraphraſe.
28		Cæſar Octavianus, nephew of Julius, in his fifth conſulate, aſſumes, with conſent of the ſenate and people, the title of emperor, when the government was legally changed from a republic to a monarchy. By the ſenate ſurnamed Auguſtus.
27	Dionyſ. lib. 52. Joſ. Ant. lib. 20. Jo. ii. 20	Herod rebuilds the temple forty-ſix years before the firſt paſſover of Chriſt's miniſtry, and finiſhes it in nine Years and an half.
6	Luke i. 11.	Gabriel appearing to Zachary, the prieſt in the temple, tells him of a ſon that ſhall be born to him, whom he ſhall call John, who ſhall be a Nazarite and a forerunner of the Lord in the ſpirit and power of Elias.
5	26.	In the ſixth month after John's conception, the ſame angel is ſent to Nazareth to the Virgin Mary, eſpouſed to Joſeph of the houſe of David, and tells her that ſhe ſhall conceive by the over ſhadowing of the Holy Ghoſt, bring forth a ſon, and call him Jeſus.
4	57	John the Baptiſt, born ſix months before Chriſt.
		Seventh Age.
	Luke ii. 6.	Chriſt our Lord born of the Virgin Mary at Bethlehem, and

laid

Before Chriſt.		
4 Roman Empire	Matthew i. 21. ii. 1. 12, 14. 16.	laid in a Manger on the eighth day, circumciſed and named Jeſus. The wiſe men bring preſents to the new born king. Joſeph flies to Egypt with the holy babe and his mother. Herod orders the Infants of Bethlehem to be ſlain.
3	20. Joſ. Ant. l. 17. c. 10.	Herod dying, his ſon Archelaus made tetrarch of Judea: and his other dominions divided among his ſons.
	Matth. ii. 21, 23.	Chriſt brought back out of Egypt to Nazareth.
After Chriſt. 8	Luke ii. 46.	The firſt year of the vulgar Chriſtian æra begins at the paſſover. Our Lord goes to Jeruſalem, diſputing with the doctors in the temple.
14		Auguſtus dying, Tiberius ſucceeds, Joſephus, called Caiaphas, made high-prieſt by the favour of Valerius Gratus, the Roman Governor.
26	Joſ. Ant. l. 18. c. 3.	At the cloſe of this year, Pontius Pilate ſent Procurator in the room of Valerius.
27	Mat. iii. 1. Mar. i. 2. Luke iii. 3 Jo. i. 7. Iſ. xli. 1.	The Baptiſt preaches, and baptizes in the Deſert; thereby preparing the Lord's way, and endeavouring to make him known to Iſrael. God gives him a ſign to know Chriſt, him on whom he ſhall ſee the ſpirit deſcending, and remaining, the ſame ſhall baptize with the Holy Ghoſt.
30	Mat. iii. 13 Mar. i. 9. Luke iii. 22. Jo. i. 34. Mat. iv. 1. Mar. i. 12. Luke iv. 1. 14. Jo. i. 35. 47. ii. 1.	Jeſus entering his thirtieth year, comes to Jordan, and is baptized of John. A moſt illuſtrious manifeſtation is made of the bleſſed trinity, by the deſcent of the ſpirit like a dove, and the voice of the father, this is my beloved ſon, &c. John ſeeing it, bears record that this is the ſon of God Jeſus returns from Jordan, and is led into the wilderneſs, where he faſts forty days and forty nights, and is tempted by the devil Then returns to Galilee. John gives teſtimony to our Saviour. Andrew, Peter, Phillip, and Nathaniel, acknowledge him as Meſſiah, and become his diſciples. At a marriage in Cana, he turns water into wine: his firſt miracle.
		The firſt Paſſover of Chriſt's miniſtry, from which begins the firſt year of the ſeventieth and laſt of Daniel's weeks, when the covenant is confirmed, Dan. ix. 27. compared with Mat. xxvi. 28.

After Chriſt		
30 Roman Emp.	John ii. 13.	Jeſus comes to Jeruſalem at the paſſover, ſcourging out of the temple, buyers and ſellers. The Jews require a ſign: Chriſt bids them deſtroy that temple (meaning his body) and in three days he will raiſe it.
31	Mat. xiv. Mark vi. 17. Luke iii. 19. Jo. iv. 7. 42. Luke iv. 43. v. 27.	Herod, the Tetrarch, caſts John into priſon for reprehending his inceſt and other evil deeds. Chriſt diſcovers himſelf to the woman of Samaria; goes through Galilee, teaching and working miracles. Matthew called.
		The ſecond paſſover, John v. 1. compared with iv, 3. 5. from which the ſecond year of Daniel's ſeventieth week begins.
	Jo. v. 1.	Jeſus comes to Jeruſalem at the feſtival, heals on the ſabbath a man lying at the pool of Betheſda: makes a moſt divine apology to the Jews, who ſought his life for ſaying God was his father.
32	Luke vi. 13. Mat. v. vi. vii. Luke vi 20. ix. 1. Mar. vi 7. Matth. x. 1. xiv. 6, 15. Mark vi. 35. Lu. ix. 12. Jo. vi. 1. 15.	Out of his diſciples ſelects twelve whom he calls apoſtles, Peter, Andrew, James, John, Philip, Bartholomew, James, Alpheus, Simon, Zelotes, Judas, brother of James, and Judas Iſcariot: to theſe he principally directs his admirable ſermon on the mount. Sends the twelve by two's to preach and heal. The Baptiſt beheaded. Jeſus feeds 5000 men, &c. with five barley loaves, and two little fiſhes. Refuſes to be made a king.
		The third paſſover, John vi. 4. from which the third year of Daniel's ſeventieth week begins.
	Matthew xvii. 1. Mar. ix. 1. Luke ix. 28. Matthew xvii. 24. Lu. ix. 51.	Jeſus transfigured on the mount: Moſes and Elias ſeen to talk with him, and a voice from Heaven heard, This is my beloved ſon, &c. He pays Cæſar tribute. A village of Samaria refuſing him entertainment. The diſciples deſiring fire from Heaven to conſume them, he ſeverely reprimands them.
	x. 1. xi. 1.	The ſeventy ſent out alſo by two to work miracles and preach: teaches his diſciples to pray: raiſes Lazarus buried four days.
33	Jo. xi. 1.	Caiaphas the high-prieſt propheſies concerning Chriſt's death.
	Lu. xix. 1. Mark x. 46. Jo. xii. 3.	Zacharias a publican converted. Chriſt reſtores his ſight to Bartemeus. Mary, Lazarus's ſiſter, anoints our Saviour's feet with

After Chriſt.		Seventh Age.
33 Roman Empire	Mark xi. Luke xix Jo. xii. Iſ. li. Zech ix. 9. Matt. xxi. 17.	with coſtly ſpikenard, wiping them with her hair. Chriſt rides in triumph to Jeruſalem, the multitude ſpreading their garments, and crying Hoſannah. Coming near the city weeps over it, and foretels its deſtruction. Caſts out thoſe that bought and ſold in the temple, and heals the blind and lame. Curſes the fruitleſs fig-tree, and next morning it is dried up. Thence he ſhews the power of faith
		The fourth Paſſover, in which Chriſt was crucified, 1 Cor. v. 7. when an end is put to legal ſacrifices, which prefigured this expiation. The fourth or middle year of Daniel's laſt week, begins Daniel ix. 27.
	Matt. xxvi. Mar. xiv. Luke xxii. Joh. xiii. xviii. Matt. xxvii. Mark xv. Luke xxiii. Jo. xix. Pſ. xxii. Matt. xxviii. Mark xvi. Lu. xxiv. John xx. Acts 1 Matt. xxviii.	On the firſt day of unleavened bread, (April 2.) when the Jewiſh paſſover was to be ſlain, in the evening Jeſus eats the paſſover with his diſciples; then inſtituting the ſacrament in bread and wine, waſhes his diſciples feet, exhorting them to humility and charity. That night betrayed by Judas, mocked, buffeted, and ſpit upon. Next day condemned and crucified. The ſun darkened, the temple vail rent. Praying for his enemies, he gives up the ghoſt. Joſeph of Arimathea begs the body and lays it in a new ſepulchre. On the third day, the next after the ſabbath (April 5.) Chriſt riſes from the dead. His reſurrection declared by angels to the women at the ſepulchre. Chriſt firſt appears to Mary Magdalene, then to his diſciples, and dines with them. He brings his diſciples to mount Olivet, commands them to tarry at Jeruſalem for the Holy Ghoſt, ſends them to teach and baptize, and bleſſes them. While they behold, a cloud receives him out of their ſight. After his aſcenſion, the diſciples warned by two angels to depart, and look for his ſecond coming. They return, and giving themſelves to prayer, chuſe Matthias in the room of Judas.
	Acts ii.	On Pentecoſt (May 24.) the Holy Ghoſt deſcends on the Apoſtles in form of cloven tongues, as of fire, and enables them to ſpeak languages. At Peter's preaching the ſame day, 3000 are added to the Church. He heals a lame man: at which the rulers being offended, caſt him and John into priſon.
33 Roman Empire	Acts iii.	Upon queſtioning them, they avouch the cure to have been performed in the name of Jeſus. After this they are forbid to ſpeak any more in that name; but they anſwer, that it is fit they ſhould obey God rather than man. Being threatened, are let go.
	v. i. 17.	Ananias and Saphira for diſſimulation, are ſuddenly ſtruck dead. Again caſt into priſon, but releaſed by an angel, bidding them preach without fear. Being taken again, they are brought before the council, where, by Gamaliel's advice, they are ſet at liberty.
34	vi.	The number of believers increaſing, ſeven deacons are ordained for diſtributing alms. Stephen, one of theſe, having confounded ſome diſputants, they falſely accuſed him of blaſphemy before the council: where, reprehending them for murdering Chriſt, they caſt him out of the city and ſtone him.
	viii.	A great perſecution at Jeruſalem follows this protomartyr's death.
	5.	Philip, another deacon, converts many at Samaria.
	15.	The Apoſtles at Jeruſalem, upon Samaria believing, ſent Peter and John. They confer the Holy Ghoſt. Simon Magus offers money for it, but ſharply reproved by Peter.
35	26.	An angel ſends Philip to teach and baptize the eunuch.
	ix. 1.	Saul, a violent perſecutor, going to Damaſcus to apprehend and bring all Chriſtians bound to Jeruſalem, is miraculouſly converted and baptized by Ananias.
38	23.	After preaching here, the Jews contrive to kill him; but comes to Jeruſalem, where, ſeeing Peter, and James, he abides fifteen days with them. He diſputes with the Jews who uſe the Greek Tongue.
	xxii. 17.	Saul in the temple is in a trance, when the Lord bids him depart, adding, that he will ſend him to the Gentiles.
	ix. 30. Gal. i. 21.	Saul goes to Tarſus, and then to Syria and Cilicia.
	Acts ix. 32.	Peter viſits the churches of Judea, &c. At Lydda cures Æneas of a palſy, and at Joppa reſtores Tabitha to life
41	x.	At Ceſarea, Cornelius a centurion, finding favour in God's ſight, is ordered to ſend for Peter: whom a

heavenly

After Chriſt.		Seventh Age.
41 Roman Empire	Acts	heavenly viſion teaches not to deſpiſe the Gentiles. While preaching to Cornelius at his houſe, the Holy Ghoſt falls on them all who are baptized.
	xi.	Peter returning to Jeruſalem, accuſed for converſing with Gentiles: but declares the viſion about Cornelius, upon which they glorify God. The believers who, ſince Stephen's martyrdom were diſperſed, come to Antioch, and preach to the Greeks, having done ſo only to Jews. The church at Jeruſalem ſend Barnabas to Tarſus, who takes Saul to Antioch, converting multitudes. Here the diſciples firſt called Chriſtians.
44	xii.	James beheaded by Herod Agrippa. Peter by him impriſoned: delivered by an angel. This Herod, upon ſpeaking at Ceſarea, ſome cry out, 'tis the voice of God, ſmitten by an angel, eaten of worms, and dies.
45	xiii.	Barnabas and Saul plant the goſpel in Seleucia. At Paphos, preach to the Roman governor Sergius. Elymas the ſorcerer ſtruck blind. Ever after Saul called Paul. Preaches at Antioch, the Gentiles believe, but the Jews gainſay. He then turns to the Gentiles, and comes to Iconium.
46	xiv.	Here ready to be ſtoned, they fly to Lyſtra and Derbe. At Lyſtra, Paul reſtoring a cripple, the people call Barnabas Jupiter, and Paul Mercury; and would have ſacrificed to them, had not they run in and prevented it. Jews excite the people againſt them. Paul ſtoned and drawn out as dead: but riſes up, and next day goes to Derbe.
	2 Cor. xii. 2.	Probably now Paul was caught up into the third heaven, &c. fourteen years before writing the ſecond Corinthians.
52	2 Tim. i. 2, 5.	Timothy, though a child, with his mother Eunice, and grandmother Lois, embrace Chriſtianity. Some Judaizing Chriſtians at Antioch teach that the Gentiles ſhould be circumciſed. Theſe they oppoſe, and a council held at Jeruſalem to determine it.
53	Acts, x, 36.	Paul and Barnabas thinking to viſit the churches together, vary and part. Barnabas and Mark go to Cyprus; Paul and Syria to Cilicia.
	xvi.	Paul findeth Timothy at Derbe, circumciſes and takes him with him.
53 Roman Empire	Acts xvi.	By viſion told to go to Macedonia, and coming to Philippi, converts Lydia; caſts out of a ſervant maid a ſpirit of divination, by which her maſter, being a loſer, brings Paul and Silas before the magiſtrates, who whip and impriſon them; but at midnight the priſon-doors fly open, and their bands are looſed. The goaler converted and baptized. The magiſtrates pray them to depart.
54	xvii.	Through Amphipolis and Appollonia, comes to Theſſalonica, and preaches. Then comes to Berea, ſoon after to Athens, where he diſputes with the philoſophers; declares the unknown God, converts Dionyſius, and comes to Corinth.
	xviii.	Meets with Aquila and Priſcilla. Here he continues a year and ſix months, and thence writes to the Theſſalonians.
55		Is brought by the Jews before Gallio, who refuſes to judge, and ſo drives them away.
56	18.	Paſſes thence to Epheſus, then to Jeruſalem; lands at Ceſarea, goes to Antioch, and comes to Galatia, &c.
57	xix.	Returns to Epheſus, diſputes in Tyrannus's ſchool, and then departs.
58		He writes the epiſtle to the Galatians.
60		At Epheſus, Demetrius raiſes a tumult: appeaſed by the town-clerk.
	1 Cor. i. 11. xvi. 8.	A ſchiſm in Corinth, when Paul writes the firſt epiſtle to the Corinthians, comes to Macedonia, and gathers a contribution for the ſaints. Writes the ſecond epiſtle to the Corinthians. Comes to Corinth, and writes the epiſtle to the Romans.
	Acts xx. 3, 4.	Underſtanding the Jews lay wait for him, returns to Macedonia, and thence goes into Aſia.
	6.	Comes from Philippi to Troas, reſtores Eutychus to life; arrives at Meletum, and exhorts the elders of Epheſus.
	xxi.	Comes to Jeruſalem, where, being apprehended, claims the privilege of a Roman, and eſcapes ſcourging.
	xxii. xxiii.	Pleads before Ananias the chief captain, to prevent a plot againſt Paul's life, ſends him to Felix, before whom Tertullus accuſes him.
62	xxiv.	Felix goes out of his office, and leaves Paul in priſon.
	xxv.	Feſtus ſucceeds: before him Paul is accuſed, and pleads for himſelf. Feſtus opens the whole

[illegible]	[illegible] xxvi. [illegible] xviii.	[illegible] to Agrippa; almost persuaded to be a christian at Paul's defence. Comes to Rome, and being at large, preaches there two years. The history of the acts by St. Luke ends here. From Rome St. Paul writes the epistles to the Philippians, Philemon, Colossians, Ephesians.
65	Heb. xiii 24 Tit. i. 5.	Paul set at liberty and before his departure into Asia, writes the epistle to the Hebrews. Preaches in Crete, and leaves Titus there.
66		Writes the first epistle of Timothy, to Titus, [illegible] second of Timothy.
67 Roman Empire	Euseb. Hist. l. 2. c. 24. Lu. xix. 43. 44.	The epistles of St. Peter, John, and Jude written. St. Peter and St. Paul martyred at Rome, at the close of Nero's reign.
70		Jerusalem sacked by Titus, when 1,100,000 Jews perish, and 97,000 taken prisoners besides vast numbers killed, famished, &c. elsewhere.
96		St. John banished to Patmos by Domitian, and writes his Revelations. After the emperor's death, returns to Ephesus, and there writes his gospel.

THE END.

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